

GURU HARGOBIND

THE INNOVATOR OF THE CONCEPT OF
MIRI AND PIRI

A Brave Soldier-Prophet's Story Retold



Dr. Sukhbir Singh Kapoor OBE

D.Litt Ph.D M.Com MA (Law) FCMA FCCA CGMA
Vice Chancellor, World Sikh University, London

Mrs. Mohinder Kaur Kapoor

M.A., Department of Languages,
World Sikh University, London



Hemkunt

Guru Hargobind — The Innovator of the Concept of Miri and Piri
(A Brave Soldier-Prophet's Story Retold)

Copyright © Authors, Dr. Sukhbir Singh Kapoor
Mohinder Kaur Kapoor

First Published 2022

ISBN: 978-93-91702-03-8

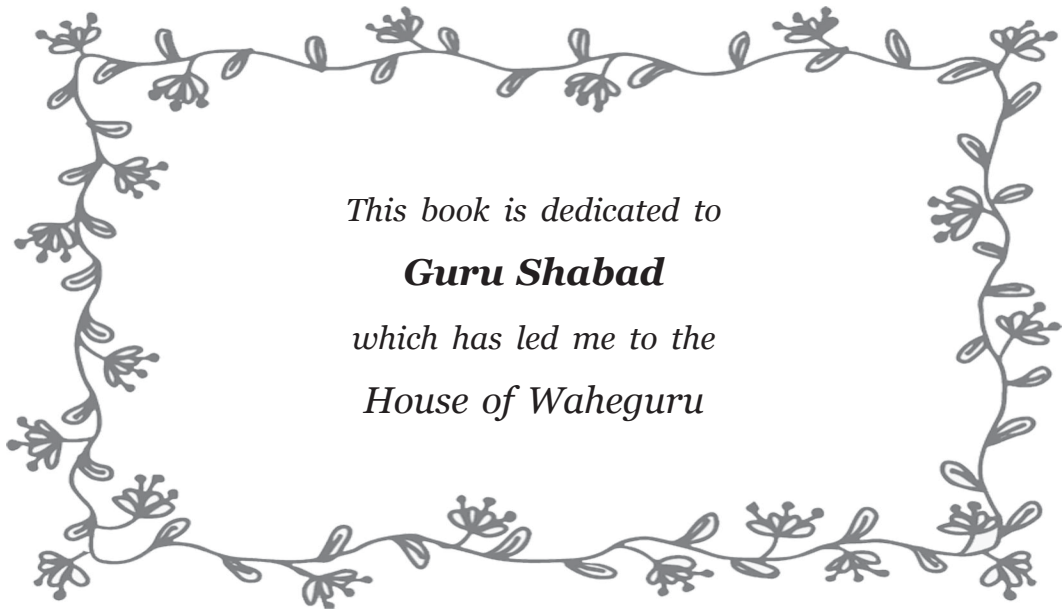
Published by:



Hemkunt Press

401, Ansals Imperial Tower
C-Block Community Centre
Naraina Vihar, New Delhi-110028 (INDIA)
Tel.: +91-11-4141-2083
E-mail: hemkuntpress@gmail.com

Printed and bound in India by
Aditya Enterprises
F-136, Punjabi Basti, Baljeet Nagar
New Delhi - 110008



This book is dedicated to

Guru Shabad

which has led me to the

House of Waheguru

ਪੰਜਿ ਪਿਆਲੇ ਪੰਜ ਪੀਰ (ਫਕੀਰ) ਛਠਮੁ ਪੀਰੁ ਬੈਠਾ ਗੁਰੁ ਭਾਰੀ ॥
(From Guru Nanak to Guru Arjan Dev) Five Pirs
(one who is closer to God) were there who drank from the
Five cups (Truth, Contentment, Compassion, Dharma,
and Discerning Wisdom), and now the Sixth great Pir is
holding the Guruship.

ਅਰਜਨ ਕਾਇਆ ਪਲਟਿਕੈ ਮੂਰਤਿ ਹਰਿਗੋਬਿੰਦ ਸਵਾਰੀ ॥
Arjan transformed himself into Hargobind who then sat majestically
on the Guru throne.

ਚਲੀ ਪੀੜੀ ਸੋਢੀਆ ਰੂਪੁ ਦਿਖਾਵਣਿ ਵਾਰੋ ਵਾਰੀ ॥
Now the Sodhi lineage has started and they all will show themselves
turn by turn.

ਦਲਭੰਜਨ ਗੁਰੁ ਸੂਰਮਾ ਵਡ ਜੋਧਾ ਬਹੁ ਪਰਉਪਕਾਰੀ ॥
This Guru, the vanquisher of armies, is very brave and benevolent.

ਪੁਛਨਿ ਸਿਖ ਅਰਦਾਸਿ ਕਰਿ ਛਿਅ ਮਹਲਾਂ ਤਕਿ ਦਰਸੁ ਨਿਹਾਰੀ ॥
The Sikhs prayed and asked that they have seen the Six Gurus
(how many more are to come) .

ਅਗਮ ਅਗੋਚਰ ਸਤਿਗੁਰੂ ਬੋਲੇ ਮੁਖ ਤੇ ਸੁਣਹੁ ਸੰਸਾਰੀ ॥
The True Guru, the knower of the unknowable and Seer (Saint) of the
invisible told the Sikhs to listen to him.

ਕਲਿਜੁਗ ਪੀੜੀ ਸੋਢੀਆਂ ਨਿਹਚਲ ਨੀਵ ਉਸਾਰ ਖਲੂਰੀ ॥
The lineage of the Sodhis has been established on the sound
foundation.

ਜੁਗਿ ਜੁਗਿ ਸਤਿਗੁਰ ਧਰੇ ਅਵਤਾਰੀ ॥੪੮॥
Era after era, God sends His messengers

OTHER BOOKS BY THE SAME AUTHOR

All books are in English; Gurbani text, where relevant, is both in Panjabi and English.

Year of Publication/Book List

- 2022** 1. Guru Arjan Dev: Shaheedan De Sartaaaj – A King Amongst Martyrs
- 2020** 1. Guru Ramdas: An Embodiment of Sewa and Personification of Intelligence (ISBN: 978-81-7010-489-6)
2. Guru Tegh Bahadur: The Honour of Hindustan; Hind-Di-Chaddar
- 2019** 1. The Sikh Ardas: History and Meaning (ISBN: 978-81-7010-433-9)
2. Guru Nanak: Saviour of Humanity (ISBN: 978-81-7010-474-2)
- 2018** 1. Guru Granth Sahib: An Empirical Study Volume IV (ISBN: 978-81-7010-420-9)
- 2017** 1. An In-depth Study of Anand Sahib, A Master Composition of Guru Amardas (ISBN: 978-81-7010-417-9)
- 2016** 1. Guru Granth Sahib: An Empirical Study Volume III (ISBN: 978-81-7010-415-5)
- 2014** 1. Guru Granth Sahib: An Empirical Study Volume II (ISBN: 978-81-7010-400-1)
- 2013** 1. Japji- A Way of God Realisation (Fourth Edition)
2. Rehrassa & Kirtan Sohila- to torch to pass through the darkness of death, second edition (ISBN: 81-207-1527-6)
- 2012** 1. Epistle & Signets: Letters written, Signs and Seals of the Sikh Gurus (ISBN: 978-81-1710-390-5)
- 2011** 1. Guru Granth Sahib, An Empirical Study Volume I (First Edition) (ISBN: 978-81-1710-390-5)
2. Islam, An Introductory Study (Second Edition) (ISBN: 81-7010-386-8)
3. Sikh Religion and the Sikh People (Sixth Edition) (ISBN: 81-7010-230-8)
4. The Sikh Law Book (Second Edition) (ISBN: 81-8010-328-2)
- 2010** 1. Guru Granth Sahib, An Introductory Study (Fourth Edition)
2. Islam: An Introductory Study (Second Edition)
- 2009** 1. Hinduism—An Introductory Study (Second Edition)
2. Comparative Studies of World Religions (Fourth Edition)
- 2008** 1. The Crowning Glory of Guru Granth Sahib (ISBN: 81-7601-940-8)
2. The Last Rites—A Comparative Study of the Different Religions (ISBN: 978-81-7010-369-1)
3. The Making of the Sikh Rehatnamas (ISBN: 978-81-7010-370-7)
4. Anglo Sikh Wars (ISBN: 81-7601-945-3)
5. Sloaks of Guru Tegh Bahadur and Text of Ragamala (ISBN: 978-81-7010-371-4)
- 2007** 1. A Dynamic Look into Sukhmani Sahib (ISBN: 81-7601-558-9)
- 2006** 1. The Birds and Guru Granth Sahib (ISBN: 81-7601-772-8)
- 2005** 1. The Sikh Ideology (ISBN:81-7601-729-9)
2. Janam Sakhi Parampara (ISBN: 81-7601-700-0)
3. Hinduism - An Introductory study (ISBN: 81-7010-354-1)

- 2004** 1. The Sikh Law Book: The Law Personally handed by God to Guru Nanak (ISBN: 81-7010-328-2)
 2. Guru Granth Sahib - An Insight into its Format and Design (ISBN: 81-7010-335-5)
 3. Islam - An introduction (ISBN: 81-7010-341-X)
 4. Sui Generis Martyrdom - Martyrdom of Mata Gujri and Sahibzadas (ISBN: 81-7010-344-4)
 5. Sikhism - Guru Granth Sahib and The Sikh History (ISBN: 81-7601-6705-5)
- 2003** 1. Guru Granth Sahib - An Advance Study Volume 2 (2007 Edition) (ISBN: 81-7010-321-5)
 2. Dasam Granth - An Introductory Study (ISBN: 81-7010-325-8)
 3. Comparative Studies of World Religions. (Second Edition) (ISBN: 81-7601-790-6)
 4. Asa Di Var - An Epic the listening of which fulfils all worldly desires. (ISBN: 81-207-2653-7)
- 2002** 1. Guru Granth Sahib - An Advance Study (Volume 1) (2006 Edition) (ISBN: 81-7010-317-7)
 2. Sikh Religion and the Sikh People (Fifth Revised Edition 2007) (ISBN: 81-7010- 230-8)
 3. Sikhism - An Introduction (Second Revised and Enlarged Edition) (ISBN: 81-7610-795-1)
 4. Japji - A way of God Realisation (Third Edition)
- 2001** 1. Sikhism - 1000 Questions Answered (ISBN: 81-7010-310-X)
 2. Guru Granth Sahib, An Introductory Study (Enlarged Edition) (ISBN: 81-7010-293-6)
 3. Sikh Philosophy, Facts and Fundamentals of Sikh Religion (Second Edition) (ISBN: 81-7010-239-1)
 4. Japjee - The Sikh Morning Prayer (Illustrated Deluxe Edition) (ISBN: 81-7002-078-6)
- 2000** 1. Bhagat Bani (ISBN: 81-7010-300-2)
 2. Sikh Religion and the Sikh People (Second Edition) 'Adjudged Best Book of the Year'
- 1999** 1. Sikhism - An Introduction (ISBN: 81-7601-795-7)
 2. Saint Soldier (The Khalsa Brotherhood) (ISBN: 81-7010-285-5)
 3. Comparative Studies of World Religions (ISBN: 81-7601-790-6)
 4. The Creation of Khalsa (Edited) (ISBN: 81-7010-294-4)
 5. Japji, "A Way of God Realisation" (Second Edition) 'Adjudged One of the Best available translations in English'
- 1998/** 1. Guru Angad Dev – Life, History and Teachings
- 1997** 2. Nitnem (The Daily Sikh Prayers) (Translation in both Easy Panjabi and English) (ISBN: 81-7010-272-3)
 3. Khushi De Hanju (ਖੁਸ਼ੀ ਦੇ ਹੰਝੂ) Panjabi Poetry
- 1996** 1. The Sikh Marriage Ceremony (Anand Marriage)
 2. Baramah (The Twelve Months)
- 1995** 1. Kirtan Sohila and Ardas
 2. Gurbani - God's Word (ISBN: 81-7010-246-4)
 3. Jap Sahib, Swayas and Ardas, Master compositions of Guru Gobind Singh Ji (Translation followed by relevant Sakhis (Life Stories)) (ISBN: 81-702-1622-1)
 4. Janoon - (ਜਨੂੰਨ) Panjabi poetry
- 1994/** 1. Rehras & Kirtan Sohila "The torch to pass through the darkness of death, and the Lyric that speaks of lacerations and pangs of separation." (Translation followed by relevant Sakhis (Life Stories) (ISBN: 81-207-1527-6)
- 1993** 2. Sikh Philosophy, Facts and Fundamentals of Sikhism (First Edition)
 3. Puniya da Chand - (ਪੁਨਿਆ ਦਾ ਚੰਨ) Panjabi Poetry
- 1992/** 1. Japji (First Edition)
- 1991** 2. Sikh Religion and the Sikh People (First Edition)
- 1990** 1. Being a Sikh (ISBN:81-7010-202-2)
- 1989** 1. Ideal Man, Guru Gobind Singh's Concept of a Saint Soldier
- 1984** 1. Invasion of Golden Temple
- 1983** 1. Sikh Festivals
- 1982** 1. Sikhs & Sikhism

Contents

<i>Introduction</i>	9
1. Basic Facts of Life	11
2. Guru Hargobind in History	16
3. Attempts on the Life of Hargobind during His Childhood	22
4. Education and Military Training	25
5. Marriages and Family	26
6. Anointment as the Sixth Guru of the Sikhs	29
7. The Steps Leading to the Arrest of Guru Hargobind and His Release (1611-1612)	33
8. Period of Post Confinement until the Death of Jahangir (1612-1627)	37
9. Some Important Personalities during Guru Period and Dates	41
10. Last Four Years of Emperor Jahangir's Reign and Turmoil in Punjab Affairs	50
11. Battles Under the Reign of Emperor Shah Jahan Second Phase 1628-1638	53
A. Battle 1: 1633 - Scuffle at Jallo and Sangrana	53
B. Battle 2: 1634 - Battle of Amritsar	54
C. Battle 3: 1634 - Battle of Marajh	56
D. Battle 4: 1637 - Battle of Lahara	56
E. Battle 5: 1637 - Battle of Gurusar	57
F. Battle 6: 1638 - Battle of Kartarpur	58
G. Battle 7: 1638 - Battle of Phagwara	59
12. Guru Hargobind's Retirement Towards Shivalik Hills, Kiratpur Third Phase 1638-1644	60
13. Guru Hargobind's Miri and Piri Activities in Kiratpur (1638-1644)	61

14. Guru Hargobind's Gift to Humanity	63
15. Impact of Moving Guru Seat From Amritsar to Kiratpur (1638-1731)	65
16. Chronological History of Important Events	66
17. Granthis (High Priest) of Harimandir Sahib	68
18. A Comparative Study: The Two Warrior Gurus	70
19. Gurdwaras Related to Guru Hargobind Sahib	72
20. Guru Hargobind Sahib in Varan Bhai Gurdas Ji	85
21. Guru Hargobind Sahib in Gurbilas Patshahi Chhevi (An Extract)	93
22. Guru Hargobind Sahib and the Tunes (Dhuns) Suggested for Some Ballads in Guru Granth Sahib	97
23. Guru Hargobind's Letters and Signets	100
24. Two Important Quotes of Guru Hargobind Sahib	116
<i>Index</i>	117

Introduction

Life has many hidden surprises. Both sorrows and happiness wait for their turn to enter one's life. The time table of such an entry is known only to Waheguru.

Prophets, Messengers, Gurus and Avatars, when they come to this world, lead life like a normal human being. Waheguru gives them special powers only when He so wishes. Mostly these powers are not given.

Tracing the life of Jesus, one can read in history that when he was being taken for crucifixion, and was unable to walk under the heavy weight of the Cross, he looked at the skies and said, "O! Father, why have you forsaken me?" [God, did not reply]

Similarly, when Moses was refused entry to the Promised land; when Ravan kidnapped Sita; when Kans tortured Krishna's parents; when Krishna lost his battle with Jarsandha, when Prophet Mohammed was repeatedly defeated in battles with Meccans; when Guru Arjan was boiled in hot water and was made to sit on a hot salver; when Guru Tegh Bahadur was beheaded in the presence of all, and when younger sons of Guru Gobind Singh were bricked alive, God did not interfere and let it happen.

The teaching of these sacrifices by Prophets, Messengers, Avatars and Gurus taking agony and pain on themselves, was to save humanity as promised to them by the Almighty. These chosen men of God showed us the way of facing extreme torture and pain and still not wavering their faith in the Almighty.

Historically, we also believe that God has conversed and spoken with many in history. This includes luminaries (like Prophets, Messengers, Avatars and Gurus) special personalities (like Saints and Rishis) and ordinary human beings (like You and I). In records, the first person God spoke to was Abraham, who is called the father of Jewish, Christians and Islamic faiths.

While Prophets, Saints and Rishis recognised God's voice and believed in His messages, we, the ordinary humans, many a times, take this communication as an illusion. Though, no doubt, some of us, did believe in His manifestation, His voice and His message. In my personal experience, I have always believed in His vision, voice and messages.

I have heard God whispering to me, sometimes I have seen Him in my dreams and sometimes an audible voice has guided me to do or refrain from doing certain things. I am not a saint, rather I confess I am a sinner, still God has always blessed me, has always held my hand and saved me from falling into life's dark pit. He loves me and has shown me the way to love others.

Guru Hargobind, the protagonist of this book was a prophet of God. He became the Guru at the young age of 11, was imprisoned at the age of 14, fought 8 battles with Mughals at the ages between 38-43, left Amritsar for good at the age of 40, and breathed his last at the age of 49 at his new abode in Kiratpur.

Last year, Guru Hargobind, appeared in my dream and commanded me to pen down this manuscript and here is my effort for your perusal.

23rd January 2022

Dr. Sukhbir Singh Kapoor
London



Basic Facts of Life



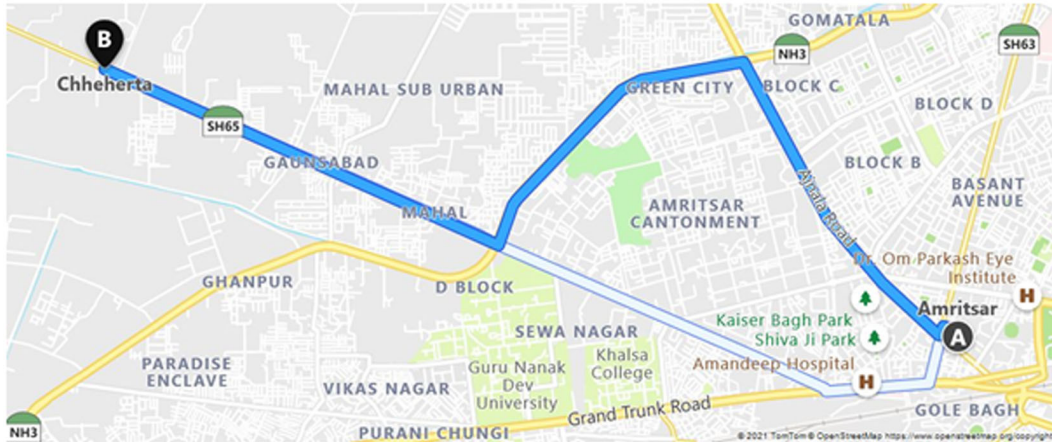
GURU HARGOBIND

(1595-1644)

Place and Date of Birth	: Wadali (Amritsar), 14th June 1595
Place and Date of Departure	: Kiratpur, 3rd March 1644
Age	: 49 years
Parents	: Guru Arjan and Mata Ganga
Wives	: Mata Damodri, Mata Nanki and Mata Mahadevi
Children	: <i>Mata Damodri</i> : Baba Gurditta (1613), Viro (1615), Anirai (1618) <i>Mata Mahadevi</i> : Suraj Mal (1617) <i>Mata Nanki</i> : Baba Atal (1619), Tyag Mal (1621)

Marriage Dates : Mata Damodri (1607), Mata Nanki (1613),
Mata Mahadevi (1615)

**Year and Place of anointment
as 6th Guru** : 25th May 1606, Amritsar



Distance : Amritsar to Chheherta – 6.4 miles
Journey time: 16 min

Distance : Chheherta Sahib Gurdwara to Gurdwara Guru Ki
Wadali: ½ mile: Journey time: 2 minutes

Places of Domicile : **Amritsar**: 40 years (from the year of birth 1595 until moving to Kartarpur in 1635, on the way staying in Hargobindpur for a year. This timescale also includes time in Gwalior Prison)
[Battle of Amritsar was fought in 1634, and Guru was then 39 year old]

Gwalior (Prison): 2 years (1609-1611) (This time period is confirmed by Khuswant Singh: A History of the Sikhs, and many other historians.) [Guru's age was 14 yrs - 16 yrs]

Hargobindpur: 1 year (1634-1635) [Conflict for repossession of Gobindpur from Chandu Shah's Relations: Bhagwan Das, his son Rattan Chand and Chandu's own son Karam Chand.]

Kartarpur: 5 years (1635-1640) [Battle of Kartarpur was fought in 1638, Guru was 43 years old at that time]

[Guru lived in Kartarpur aged 40-45]

Kiratpur: 4 years (1640 - 1644)

Travels

: (Years 1611-1626)

The Guru travelled throughout Punjab between 1611-1626:

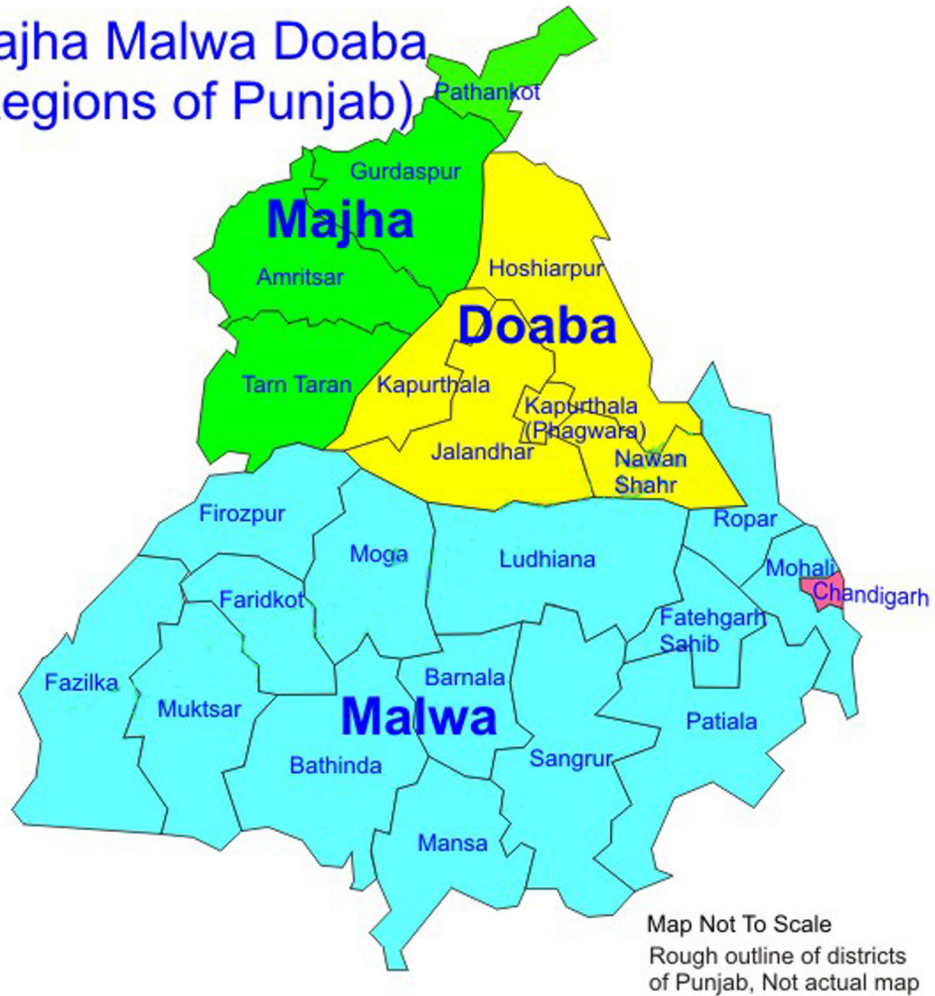
[Death of Jahangir was on 8th November 1627]

[Shah Jehan sat on the Mughal throne on 6th February 1628]



1. Travelling various parts of Majha- 1612-1614
2. Travelling various parts of Doaba - 1614-1616

Majha Malwa Doaba (Regions of Punjab)



3. The Guru visited Kashmir in 1616 and stayed there for about 3 months



4. The Guru also visited Gujrat, Hafizabad, Nanakana Sahib, Lahore and then returned to Amritsar. In Amritsar, his youngest son Tyag Mal (Guru Tegh Bahadur) was born in 1621.
5. Uttar Pradesh: During the tour of Uttar Pradesh, the Guru went as far as Pilibhit.

Important places visited include the following:

Mukteshwar, Muradabad, Nanakmata, Braiely, Laskar, Hardwar, Rishikesh, Garwal, Srinagar, Saharanput, Jagadhri, Kurukshetra, Kainthal, Drolu (The Guru stayed here for about 18 months) Baba Gurditta was born here in 1613.

Mata Ganga stayed with Mata Damodri and the Guru left for Amritsar.

6. Back to Punjab: The Guru then returned to Amritsar.





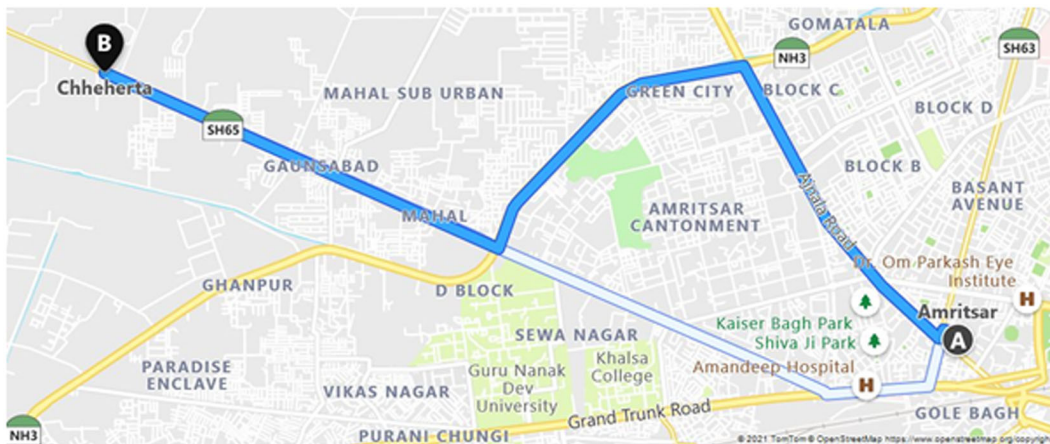
Guru Hargobind in History

The life of Guru Hargobind can be read in the following 3 phases:

- A. Life in Amritsar during the reign of Jahangir [1595 year of Guru's birth to 1606 – Gurgaddi year (Guru's coronation) to 1628 the death of Jahangir]
- B. Life in Amritsar and Kartarpur during the reign of Shah Jahan. (years 1628 -1640)
- C. Life, the last phase in Kiratpur (1640-1644)

I. First Phase (1595-1628)

Hargobind was born in Wadali, 6.5 miles west of Amritsar, on 14th June 1595, 16 years after the marriage of Guru Arjan [*youngest son of Guru Ramdas. Guru Ramdas was born in Lahore and left this mortal world in Goindval*] and Mata Ganga [*she was born in village Mau and died in Bakala*].



Wadali is 5 miles from Amritsar and Chherta is 6.4 miles.

THE SAKHI (STORY) RELATING CHILD HARGOBIND'S BIRTH

After 16 years of marriage Guru Arjan and Mata Ganga were unable to conceive a child, and Mata Ganga would often plead with Guru Arjan to have his blessings to have a child. Every time, Guru Arjan would tell her that she would be blessed when the right time comes.

One day Guru Arjan called Mata Ganga and asked her to go to nearby forest (now Chherta Sahib), where Baba Budha, a veteran Sikh, lived. Guru Arjan asked her to take with her freshly cooked food which she had prepared on her own. The Guru further said that if Baba Ji was pleased, then he might bless her and her wish, to have a child, would be fulfilled with the Grace of God.

Mata Ganga was happy with Guru Arjan's advice. She ordered servants to prepare various dishes of food, and herself rode on a carriage along with her maids and left for Baba Budha as a caravan.

When this procession reached near Baba Budha's place, in the forest, and he saw the flying dust of the cortege, the carriages, palkis and bearers approaching at high speed, he muttered, "Is there a stampede in Guru's house?" He refused to meet Mata Ganga.

Mata Ganga was distressed and troubled when she heard these remarks and the refusal of the much awaited audience. She asked the cortege to turn back and went straight to Guru Arjan. She was filled with anger, remorse and sorrow. Sobbing she told Guru Arjan the whole episode.

Guru Arjan asked her to control her emotions and said, "The holy men are not pleased with grand shows and displays. If you really desire any blessings from them, then be humble. Now cook everything with your own hands and walk on foot with the basket of food on your head, I am sure Baba Ji will definitely bless you.



Next day, Mata Ganga, following Guruji's instructions, proceeded to Baba Budha with simple food, which she had cooked herself, and without any courtiers. Seeing Mata Ji coming, Baba Budha rose up and welcomed her. He took the basket of food from her head and put it on the floor. He then spread a simple floor covering and asked Mata Ji to sit on it. Hesitantly, Mata ji sat on the ordinary floor mat, put the food in the simple brass plates and requested Baba Ji to eat and taste her home made food.

Baba Budha was very delighted with the humility and kindness of Mata Ji. With every morsel he ate, he offered blessing to Mata Ganga to have a healthy and handsome child. He further said, "As I now crush these onions with my hands, so shall your son crush the heads of his enemies. He will be a great warrior and an exalted Guru."

ਤੁਮਰੇ ਗੁਰਿ ਪ੍ਰਗਟੇਗਾ ਜੋਧਾ, ਜਾਕੇ ਬਲ ਗੁਨ ਕਿਨਹੂੰ ਨ ਸੋਧਾ ॥

[Gurbilas Patshahi 6]

You will give birth to a son, who will be brave and fearless, and will make hundreds to surrender on their knees.

The blessings and prayers brought the result and soon Mata Ganga became pregnant.

It is believed that Guru Arjan composed the following hymns on hearing the news of conception of Mata Ganga:

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

Bilaval Mehla 5

ਅਟਲ ਬਚਨ ਸਾਧੂ ਜਨਾ ਸਭ ਮਹਿ ਪ੍ਰਗਟਾਇਆ ॥

The words of the holy are eternal and unchanging; this must be known to everyone.

ਜਿਸੁ ਜਨ ਹੋਆ ਸਾਧ ਸੰਗੁ ਤਿਸੁ ਭੇਟੈ ਹਰਿ ਰਾਇਆ ॥੧॥

That humble being, who joins the Sadh Sangat (holy congregation), meets the sovereign Master. ||1||

ਇਹ ਪਰਤੀਤਿ ਗੋਵਿੰਦ ਕੀ ਜਪਿ ਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥

This faith in the Master of the universe, and peace, are found by meditating on the Master.

ਅਨਿਕ ਬਾਤਾ ਸਭਿ ਕਰਿ ਰਹੇ ਗੁਰੁ ਘਰਿ ਲੈ ਆਇਆ ॥੧॥ਰਹਾਉ॥

Everyone is speaking in various ways, but the Guru has brought the Master into the home. ||1|| rahau ||

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਤਾ ਨਾਹੀ ਸਹਸਾਇਆ ॥

God preserves the honour of those who seek His sanctuary; there is no doubt about this at all.

ਕਰਮ ਭੂਮਿ ਹਰਿ ਨਾਮੁ ਬੋਇ ਅਉਸਰੁ ਦੁਲਭਾਇਆ ॥੨॥

In the field of actions and karma, plant the Master's Name; this opportunity is so difficult to obtain! ||2||

ਅੰਤਰਜਾਮੀ ਆਪਿ ਪ੍ਰਭੁ ਸਭ ਕਰੇ ਕਰਾਇਆ ॥

God is the inner-knower, the searcher of hearts; God does, and causes everything to be done.

ਪਤਿਤ ਪੁਨੀਤ ਘਣੇ ਕਰੇ ਠਾਕੁਰ ਬਿਰਦਾਇਆ ॥੩॥

God purifies sinners; this is the natural way of the Master. ||3||

ਮਤ ਭੂਲਹੁ ਮਾਨੁਖ ਜਨਮਾਇਆ ਭਰਮਾਇਆ ॥

Don't get fooled, O mortal being, by the illusion of Maya.

ਨਾਨਕ ਤਿਸੁ ਪਤਿ ਰਾਖਸੀ ਜੋ ਪ੍ਰਭਿ ਪਹਿਰਾਇਆ ॥੪॥੧੬॥੪੬॥

O Nanak, God saves the honour of those of whom He Himself approves. ||4||16||46||

[Bilawal Mehla 5, Page 812]

Two important quotes of Guru Hargobind:

1. In Gujrat, the Guru met Shah Daula and explained to him the philosophy of Sikhism as:

“A wife is man's conscience, his children perpetuate memory, wealth enables him to live, and arms are needed to extirpate the tyrants.”

2. From Nanakmata, the Guru took a tour of hilly villages and reached Srinagar in Garwal. Here he met Saint Ramdas, a Maratha holy man. He was unable to coincide with Guru's princely dress, two swords and soldier like appearance.

He asked the Guru, “I learn you are occupying the gaddi (seat) of Guru Nanak, who was a tyagi sadhu – a saint who had renounced the world. You are wearing arms and keeping an army and horses. You are called Sacha Patshah (true king), what sort of Sadhu (holymen) are you?”

The Guru replied, “At heart he was a saint, though externally a prince. The arms ensure poor man's protection and tyrant's destruction. Guru Nanak renounced the Maya, the self ego and not the world.”



Gurdwara where Guru Hargobind was born

The following further hymn was composed when the young Hargobind was born:

Guru Arjan, at that time, was travelling in Majha to spread the message of Sikhism. When he heard the good news he composed the following hymn:

ਆਸਾ ਮਹਲਾ ੫ ॥

Asa Mehla 5

ਸਤਿਗੁਰ ਸਾਚੈ ਦੀਆ ਭੋਜਿ ॥

The Satguru (Waheguru) has sent the child.

ਚਿਰੁ ਜੀਵਨੁ ਉਪਜਿਆ ਸੰਜੋਗਿ ॥

May he lives long and has great destiny.

ਉਦਰੈ ਮਾਹਿ ਆਇ ਕੀਆ ਨਿਵਾਸੁ ॥

He came and made his home in the mother's womb,

ਮਾਤਾ ਕੈ ਮਨਿ ਬਹੁਤੁ ਬਿਗਾਸੁ ॥੧॥

And his mother's heart blossomed with delight. ||1||

ਜੰਮਿਆ ਪੁਤੁ ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ ॥

A son is born - a devotee of the Master of the universe.

ਪ੍ਰਗਟਿਆ ਸਭ ਮਹਿ ਲਿਖਿਆ ਧੁਰ ਕਾ ॥ ਰਹਾਉ ॥

This pre-ordained destiny has been revealed to all. ||rahau||

ਦਸੀ ਮਾਸੀ ਹੁਕਮਿ ਬਾਲਕ ਜਨਮੁ ਲੀਆ ॥

In the tenth month, by the Master's Order, the baby has been born.

ਮਿਟਿਆ ਸੋਗੁ ਮਹਾ ਅਨੰਦੁ ਥੀਆ ॥

Sorrow is dispelled, and great joy has arisen.

ਗੁਰਬਾਣੀ ਸਖੀ ਅਨੰਦੁ ਗਾਵੈ ॥

The companions blissfully sing the hymns of Gurbani (Word of the Guru).

ਸਾਚੇ ਸਾਹਿਬ ਕੈ ਮਨਿ ਭਾਵੈ ॥੨॥

This is pleasing to the Master. ||2||

ਵਧੀ ਵੇਲਿ ਬਹੁ ਪੀੜੀ ਚਾਲੀ ॥

The vine has grown, and shall last for generations.

ਧਰਮ ਕਲਾ ਹਰਿ ਬੰਧਿ ਬਹਾਲੀ ॥

The power of the Dharma has been firmly established by the Master.

ਮਨ ਚਿੰਦਿਆ ਸਤਿਗੁਰੁ ਦਿਵਾਇਆ ॥

That which my mind wished for, the Satguru has granted.

ਭਏ ਅਚਿੰਤ ਏਕ ਲਿਵ ਲਾਇਆ ॥੩॥

I have become carefree, and I fix my attention on the One Master. ||3||

ਜਿਉ ਬਾਲਕੁ ਪਿਤਾ ਊਪਰਿ ਕਰੇ ਬਹੁ ਮਾਣੁ ॥

As a child places faith in his father,

ਬੁਲਾਇਆ ਬੋਲੈ ਗੁਰ ਕੈ ਭਾਣਿ ॥

I have faith in God and speak to Him as He likes me to speak.

ਗੁਝੀ ਛੰਨੀ ਨਾਹੀ ਬਾਤ ॥

This is not a hidden secret;

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਕੀਨੀ ਦਾਤਿ ॥੪॥੭॥੧੦੧॥

That God has bestowed this great gift upon me. ||4||7||101||



Attempts on the Life of Hargobind during His Childhood

PRITHI CHAND (1558-1618) AND HIS WIFE KARMO

Prithi Chand, the eldest brother of Guru Arjan, was born in 1558 in Goindval, He was by nature very ambitious, arrogant and proud. Guru Ramdas was not very happy with him and chose his youngest son Arjan (1563-1606) as his successor to the spiritual seat of Guru Nanak. This gave Prithi Chand enough fuel to plot wickedness first against Guru Arjan and then against Guru Hargobind (then young Hargobind).

Prithi Chand was married to Karmo and had a son named Mehrban and a grandson Harji. The couple made many nasty attempts to harm both Guru Arjan and young Hargobind.

Prithi Chand and Karmo's conspiracies and bond with the local Mughal officers was the result of taking the precious life of Guru Arjan, who was brutally tortured and martyred in Lahore, 11 years after the birth of Hargobind. But their efforts to harm and kill Hargobind, started from the very day of his birth, miserably failed.

First Attempt:

The first attempt by Prithi Chand and Karmo was made by adding poison in Hargobind's food. The attempt failed, as the child refused to eat the food.

Second Attempt:

The second attempt was made when Prithi Chand and Karmo hired a midwife, who put poison on her nipples, to poison Hargobind, pretending as if she was feeding him. This attempt also failed, as the child did not suckle from the midwife's breasts.

Third Attempt:

The third attempt was made, when the couple set free a poisonous snake in

Hargobind's room. Miraculously, the snake did not bite Hargobind and crept out from the room.

Fourth Attempt:

Prithi Chand had yet another try to kill Hargobind. He sent through the newly hired kitchen servant a bowl of yogurt mixed with deadly poison. Hargobind refused to eat it from a unknown servant. When Prithi Chand and servant forced Hargobind to eat it, Hargobind started crying. All family members were alarmed and came running to Hargobind's room. Mata Ganga took away the bowl from the servant and threw it away. A dog standing nearby immediately started licking it, and in a few moments, he fell, shuddered and died. Prithi Chand slipped away from the room and when the servant too wanted to run away, he was caught by the guards and when interrogated, he spelt out the whole truth.

THE CHILDHOOD ATTACK OF DEADLY SMALLPOX

Guru Arjan came to Amritsar in 1599 after his missionary tour of various parts of Punjab, and his family also came from Wadali to join him. At that time Hargobind was only 4 years old. Soon after arriving in Amritsar, Hargobind had an attack of smallpox.. Few days of this illness were very alarming and frightening. With the grace of the Almighty, Hargobind recovered quickly with no sign of the smallpox marks on his face. Guru Arjan composed the following hymn thanking Almighty for His benevolence and generosity.

Page 627 Guru Granth Sahib

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Sorath Mehla 5

ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪੇ ॥

Forever and ever, I recite the Master's Name.

ਪ੍ਰਭ ਬਾਲਕ ਰਾਖੇ ਆਪੇ ॥

God Himself has saved my child.

ਸੀਤਲਾ ਠਾਕਿ ਰਹਾਈ ॥

He healed him from the smallpox.

ਬਿਘਨ ਗਏ ਹਰਿ ਨਾਈ ॥੧॥

My troubles have been removed through the Master's Naam. ||1||

ਮੇਰਾ ਪ੍ਰਭੂ ਹੋਆ ਸਦਾ ਦਇਆਲਾ ॥
My God is forever merciful.

ਅਰਦਾਸਿ ਸੁਣੀ ਭਗਤ ਅਪੁਨੇ ਕੀ ਸਭ ਜੀਅ ਭਇਆ ਕਿਰਪਾਲਾ ॥ਰਹਾਉ ॥
He heard my prayers, and is kind and compassionate to all His devotees.
||Rahau||

ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਾਥਾ ॥
God is All-powerful, and is the Cause of Causes.

ਹਰਿ ਸਿਮਰਤ ਸਭੁ ਦੁਖੁ ਲਾਥਾ ॥
Remembering Master in meditation, all pains and sorrows vanish.

ਅਪਣੇ ਦਾਸ ਕੀ ਸੁਣੀ ਬੇਨੰਤੀ ॥
Master has heard the prayers of His slave.

ਸਭ ਨਾਨਕ ਸੁਖਿ ਸਵੰਤੀ ॥੨॥੧੧॥੭੫॥
O Nanak, now we all can sleep in peace. ||2||11||75||





Education and Military Training

Hargobind was given primary education in various fields of knowledge under the supervision of Baba Budha and Bhai Gurdas. Renowned teachers to teach languages, religion, scriptures, and music were also appointed.

Along with general and religious education, Hargobind was also given training in horse riding and weaponry. In addition to the above Baba Budha himself taught Hargobind the Divine Bani (Hymns) which was, at that time, being collected and collated by his father, Guru Arjan at Ramsar.





Marriages and Family

THE FIRST MARRIAGE

The first marriage offer for young Hargobind came in 1605, when he was 10 years old. It was made by the priest of Chandu Shah, who was a Mughal government revenue officer posted in Lahore. The offer was for Chandu Shah's daughter.

The offer was categorically rejected by the Sikh Sangat (congregation), as Chandu Shah had previously spoken some derogatory words for Guru Nanak's house. The history records show that after this incident, Chandu Shah became staunch enemy of Guru Arjan, and acted as one of the main instrument of getting him arrested (1606), brutally tortured and then martyred in Lahore (15th May 1606).

In the congregation, where Chandu Shah's offer was rejected, an offer by Bhai Narain Das of Village Droli, for his daughter, Bibi Damodri, was accepted. Later, the marriage with Mata Damodri was solemnised in 1607 [*Hargobind was anointed 6th Guru of the Sikhs on 25th May, 1606, at the age of 11*]

THE SECOND MARRIAGE

The second marriage of Guru Hargobind was with young Nanki of Baba Bakala. It was solemnised in 1613, when Guru was 18 years old.

THE THIRD MARRIAGE

The third marriage of Guru Hargobind was with Mata Mahadevi, solemnised in 1615, when the Guru was 20 years old.

GURU'S CHILDREN, GRAND-CHILDREN AND GREAT GRAND-CHILDREN

Guru Hargobind had 5 children, four sons and one daughter born by the three wives as follows:

Mata Damodri:

1. Baba Gurditta (born 1613)
2. Bibi Viro (born 1615) and
3. Anirai (born 1618)

Mata Nanki:

1. Baba Atal (born 1619),
2. Baba Tyag Mal (later Guru Tegh Bahadur) (born 1621)

Mata Mahadevi: Suraj Mal (born 1617).

[Baba Gurditta was born in village Droli, while all other children were born in Amritsar]

The following grandchildren and great grandchildren, of Guru Hargobind have a place in history.

Grand Children: [Children of Baba Gurditta and Mata Ananti]

1. Dhirmal (born 1628)
2. Harrai (later Guru Harrai – born 1630)

Great Grand Children: [Children of Guru Harrai]

1. Ramrai (born 1646)
2. Guru Harkrishen (born 1656)

Grand Children [Children of Bibi Viro and Bhai Sadhu]

1. Sanghu Shah
2. Jit Mal
3. Gulab Chand
4. Mahri Chand
5. Ganga Ram.

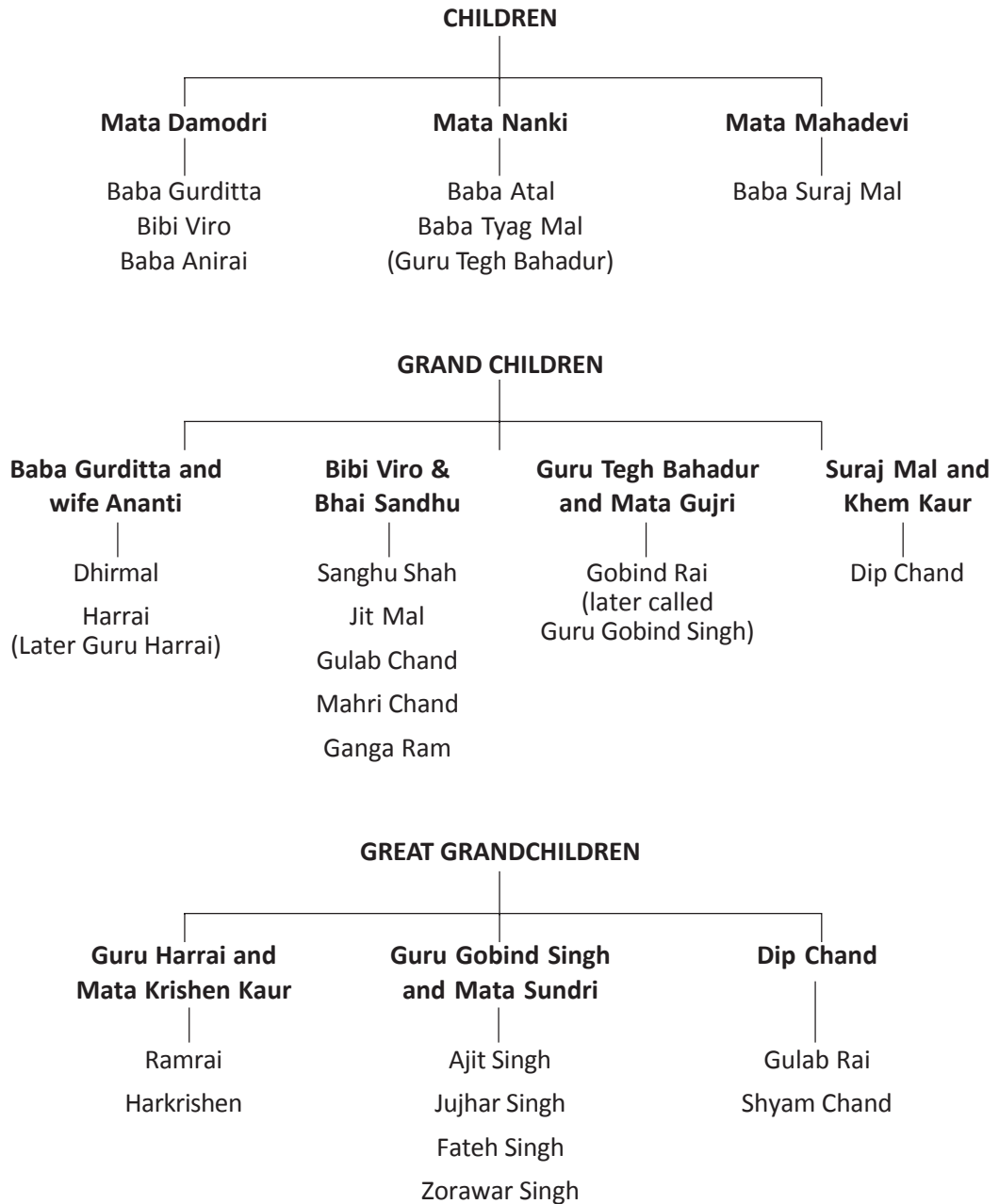
Grand Children [One Child of Suraj Mal and Khem Kaur]

1. Dip Chand (born 1633)

Great Grand Children [Children of Dip Chand]

1. Gulab Rai (born 1660)
2. Shyam Chand (born 1662)

Table of Guru Hargobind's Children, Grandchildren and Great Grandchildren





Anointment as the Sixth Guru of the Sikhs

ANOINTMENT AS THE 6TH GURU (AGE 11 YEARS)

When the news of the disappearance of the mortal body Guru Arjan reached Amritsar, the Sikh veterans headed by Baba Budha consulted Mata Ganga, Bhai Gurdas and other members of Guru's household and young Hargobind was anointed as the 6th Guru of the Sikhs.

The traditional anointment ceremony included:

Placing a coconut and five paisa in the lap of the new Guru and putting a tilak mark of saffron on his forehead. A Seli (called Guru Nanak's Seli) was also put, around waist, on every anointed Guru. [Seli was a Black String worn like a gatra or belt).

Hargobind became Guru on 11 June 1606. Following the ceremonial footsteps of preceding Gurus, a coconut and five paisa were put in his lap, and tilak of saffron was applied on his forehead, but when Baba Budha wanted to tie Seli around his waist, Guru Hargobind asked him to adorn him (Hargobind) with a sword rather than the Seli.

As wished by Guru Hargobind, Baba Budha put the sword on the Guru, but, unknowingly, put it on Guru's wrong side. The Guru smiled and said, "Baba ji, you have put the sword on my right side rather than on the left side." When Baba Budha wanted to correct his mistake by taking off the sword, the Guru said, "Leave this one where it is, but put a second one on the other side." Baba Budha did as was asked by the Guru.

Thus Guru Hargobind wore two swords; one on his left side and the other on his right. He declared that the two swords signify "Miri" and "Piri", "Temporal Power" and "Spiritual Power", one which would thrash the oppressor and the other which would protect the innocent. Thus was born the concept of MIRI and PIRI.

The Guru told his followers: "In future, in the Guru's house spiritual and temporal powers shall be combined". He said, "My rosary shall be the sword-belt and on my turban I shall wear a Kalgi" (an ornament for the turban, which

was then worn by Mughal and Hindu rulers). The followers henceforth called him, 'Sacha Patshah' – the True King.

Guru Hargobind carried the same light of Guru Nanak; but he added to it the gleam of the sword (strength, courage, and bravery.)

TWO IMPORTANT QUOTES OF GURU HARGOBIND:

1. In Gujrat, the Guru met Shah Daula and explained to him the philosophy of Sikhism as:

“A wife is man’s conscience, his children perpetuate memory, wealth enables him to live, and arms are needed to extirpate the tyrants.”

2. From Nanakmata, the Guru took a tour of hilly villages and reached Srinagar in Garwal. Here he met Saint Ramdas, a Maratha Holy man. He was unable to coincide with Guru’s princely dress, two swords and soldier like appearance.

He asked the Guru, “I learn you are occupying the gaddi (seat) of Guru Nanak, who was a tyagi sadhu – a saint who had renounced the world. You are wearing arms and keeping an army and horses. You are called Sacha Patshah (true king), what sort of Sadhu are you?”

The Guru replied, “At heart he was a saint, though externally a prince. The arms ensure poor man’s protection and tyrant’s destruction. Guru Nanak renounced the Maya, the self ego and not the world.”

IMMEDIATE YEARS AFTER ANOINTMENT

[ANOINTMENT YEAR 1606, GURU’S AGE 11 YEARS]

1. Construction of Akal Bunga (Akal Takhat) 1606 – Guru’s age 11 years,
2. Imprisonment in the fort of Gwalior [1609-1611] [Guru’s age 14 yrs – 16 years]
3. Construction of Lohgarh (fort) in Amritsar] 1607 –Guru’s age 12 years

The doctrine of ‘Miri’ and ‘Piri’ had already established the sovereignty of Guru Hargobind in both the spiritual and temporal affairs, and now the young Guru decided to construct a Takhat (Bunga) opposite Harimandir Sahib for taking temporal decisions, and at this place the young Guru started to administer justice, like a king of his times.

The Akal Takhat was built a fraction lower than the Harimandir Sahib, indicating the order of importance, that the search for spiritual wisdom was always to lead.. The original plot of land of the Akal Takhat was, where Guru Hargobind as a child used to play. The starting construction was a platform about 10 feet high, on which the Guru would sit like a king and a devotee would wave a parasol (fly whisk). The young Guru would receive petitions and administer justice.

Today's Akal Takhat building is a 5-storey modern structure. Originally, it was a 2 story building, later 3 storeys were added by Maharaja Ranjit Singh. The recent restoration work has uncovered a layer of lime plaster, with painted decoration, that may have been part of the original Takhat.

The elaboration of the structure on marble pillars, as a semi-circular platform with an open view to the courtyard is reminiscent of Guru Hargobind's Durbar hall (public assembly room).

GURU HARGOBIND'S ROYAL LIVING AND PRIVATE ARMY

[Guru Hargobind is the first Sikh Guru who lived like a Saint Soldier.]

Guru Hargobind employed 52 young Sikhs as his bodyguards. His army at the initial stages had a strength of about 500 men and the recruits had come from all over Punjab.

Guru Hargobind also constructed a small fort called Lohgarh, now known as Gurdwara Qila Lohgarh Sahib Amritsar.

Qila Lohgarh Amritsar must not be confused with the Lohgarh Fort which is about 20 miles from Sadaura and was built by Bhai Lakhi Rai Wanjara under the instructions from Guru Hargobind. Its construction began sometimes in 1620s and was finally completed in 1710. It was made capital of Khalsa Kingdom in February 1710 by Banda Singh Bahadur who had earlier captured Samana in 1709 and later also captured Sadaura in the same year. There is also a fort of similar name in Rajasthan, it was constructed by Bharatpur Jat rulers.

The following unprecedented decisions/actions of the Guru:

- wearing two swords,
- having body guards,
- keeping a private army,
- sitting on a throne.
- hearing petitions, and
- the building of a fort
- gave both his followers and the rulers a surprising jolt.
- Furthermore the Guru was wearing;
- royal apparels and
- had also put on a kingly aigret on his turban. This gave the Guru a majestic look and people started calling him 'Sacha Patshah' – the true king. *[Some historians are of the opinion that devotees of Guru Arjan were also calling him 'Sacha Patshah'.]*

These transformed situations in the Guru's personality and his household, soon after the martyrdom of Guru Arjan, surprised many and brought a momentous turning point in the life of the members of the Sikh community.

The Sikhs, at large, were now asked, by the Guru, to bring arms and horses as offerings for the Guru rather than the traditional gifts. The young followers

were asked to take military training and join the Guru's private army.

Many historians labelled these acts of the Guru as signs of militancy, but they failed to understand that it was a trumpet wake-up call to the community for getting ready for the difficult times to come. It was also a call to the religious and righteous people to come together to fight against injustice and tyranny.

All these exceptional acts of Guru Hargobind soon after his Guruship sent a message of Guru's rebellious activities to the Mughals, and furthermore the appointment of Shaikh Farid Bukhari Murtaza Khan, a zealot Muslim, in 1611, made things worse for the Guru. On the Khan's adverse report about the Guru, Jahangir summoned Guru Hargobind to meet him.





The Steps Leading to the Arrest of Guru Hargobind and His Release (1611-1612)

SUMMON FROM DELHI

Guru Hargobind was summoned by the Emperor's order. He was asked to come to Delhi.

[Some historians state that he was summoned to meet Jahangir in Agra.]

MARCH TO DELHI AND STAY AT MAJNU DA TILLA

Guru Hargobind delegated his administrative and religious duties to Baba Budha and Bhai Gurdas respectively. Reaching Delhi he stayed at Majnu Da Tilla, a place where Guru Nanak had stayed with a Muslim, Saint Majnu, during the times of Sikandar Lodhi.



Gurdwara Majnu ka Tilla, Delhi

MEETINGS WITH EMPEROR JAHANGIR– 1611 (GURU’S AGE 16 YEARS), CONFINEMENT PERIOD 1611 AND 1612

[Jahangir was 26 yrs older than the Guru: Jahangir date of birth is: **31 August 1569; where Guru Hargobind’s date of birth is 14th June 1595**; Jahangir became Emperor in the age of 36 (1605), whereas Hargobind became Guru in the age of 11 (1606)]

The Emperor had many meetings with the young Guru, and found him to be a totally religious person. Regarding Guru’s holding court meetings and keeping bodyguards and a private army, the Guru replied that those were for self-defence and for the protection of the community members. The Guru further said that his preachings were not against the Emperor and his government or against Islam.

Jahangir was pleased with the Guru and asked him to accompany him for a short visit to Agra. On the way, the Emperor asked his men to arrange a hunting expedition, and was dazed and shocked to watch the bravery of the young Guru, when he slayed the tiger which had attacked the Emperor.

Until now everything was pleasant and amicable between the Guru and the Emperor.

Reaching Agra, the Emperor suddenly fell ill and astrologers blamed this on certain evil stars.

He was advised to detain his new friend – Guru Hargobind to remove the effect of the stars.

Accordingly, Guru was sent to Gwalior fort, where royal prisoners were kept. Later, when Queen Nur Jahan and Saint Mian Mir heard about the astrologers and Guru’s confinement, they went to Jahangir and prevailed upon him to get the release of the Guru. The orders to release the Guru were then immediately issued.

Period of Confinement as per different authors:

- | | |
|----------------------------|----------|
| 1. Md Latif | 12 years |
| 2. Teja Singh, Ganda Singh | 2 years |
| 3. Khushwant Singh | 2 years |
| 4. Sangat Singh | 6 years |
| 5. Mcauliffe | 3 years |
| 6. Hari Ram Gupta | 2 years |
| 7. Surjit Singh Gandhi | 3 years |
| 8. Satbir Singh | 3 years |



Gwalior Fort, where Guru Hargobind was confined for about 2 years.

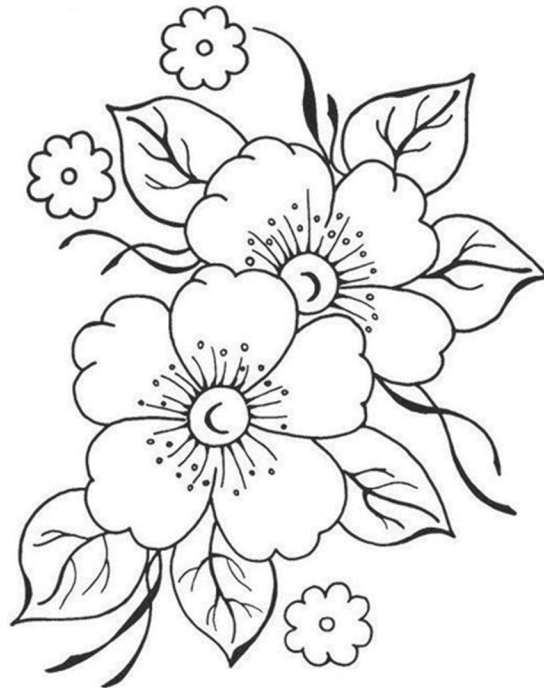
Begum (Queen) Nur Jehan (1577-1594) was now wielding royal powers as Jahangir was not keeping well. She was also an admirer of Guru Hargobind. The period of confinement was curtailed and the Guru was released after a confinement of about 18 months.



Nur Jehan

Nur Jahan, also in a statement condemned the advice of the astrologers and praised the divinity of the Guru.

On the recommendation of the Guru, she also issued orders to release 52 other Rajas (Princes of different kingdoms), confined in the fort. This act of the Guru gained him the title of 'Bandi Chhor' [Bandhi means confinement and Chhor means release].





Period of Post Confinement until the Death of Jahangir (1612-1627)

EMPEROR'S APOLOGY

Just after Guru Hargobind's release, the Emperor, as a token of apology for wrongly confining the Guru in Gwalior fort, handed over the custody, of the main culprit of all conspiracies, Chandu Shah to the Sikh Sangat. His first conspiracy was at the time of Guru Arjan and the second was, now, for maliciously bringing tutored astrologers to get Guru Hargobind arrested. The Sikh Sangat put a rope around Chandu's neck and dragged him around the streets until he died.

Guru's special journeys and meetings with devotees who were waiting for him for many years:

FROM GWALIOR TO AMRITSAR-KARTARPUR (DURATION - 7 MONTHS) (1612-1613)

After release from Gwalior fort, the Guru went straight back to Amritsar to be with his family.

Making Amritsar his headquarters, he moved towards Kartarpur and visited many adjoining villages. He also visited Mukerian and Hargobindpur. This tour lasted about 7 months.

During this tour, when the Guru was in village Chabbae (ਚੱਬੇ) (Majha), a woman called Sulakhni came to meet him with a pen and an ink-pot. She had no children and had visited almost all religious men, of every religion, for a blessing, but everyone had refused and said that she did not have any child in her destiny. She came and stood in front of Guru's horse and requested him to bless her with a son. The Guru smiled and said, that, unfortunately, it is true that a child is not written in her destiny. Sulakhni immediately gave the Guru pen and ink-pot and a flat stone and said, "You are the one to write destinies, if you have forgotten to write one before, then please write one now." The tradition records that when the Guru wanted to write number 1 on the flat stone, the horse shook his leg and number 1 turned into number 7. Sulakhni was very delighted and with time she gave birth to 7 sons who served the Guru household all their lives.

ACTIVITIES BETWEEN 1614-1617

Visit to Uttar Pradesh – Pilibhit

While in Amritsar, Guru Hargobind received news that the yogis at Nanakmata were planning to destroy the sacred 'peepal (fig) tree' under which Guru Nanak had held discourses with yogis. The place was originally called Gorakhmata, but after Guru Nanak's visit it was renamed as Nanakmata. An Udasi Sikh almost was looking after the Gurdwara over there. News reached Amritsar that yogis had also ousted almost from the Gurdwara and have put various images in the shrine.

When Guru Hargobind reached Nanakmata ahead of his small group of soldiers, the yogis hurriedly ran and hid themselves for safety. Almost showed the Guru the damage done to the sacred 'peepal tree' and some parts of the Gurdwara. It is recorded that Guru Hargobind recited Japji and sprinkled some water on the branches of the tree which immediately came back to its green glory.

From Pilibhit to Srinagar (Garwal)

From Nanakmata, the Guru took a tour of hilly villages and reached Srinagar in Garwal. Here, he met Saint Ramdas, a Maratha holy man. He was unable to agree with Guru's princely dress, two swords and soldier like appearance.

He asked the Guru, "I learn, you are occupying the gaddi (seat) of Guru Nanak, who was a tyagi sadhu – a saint who had renounced the world. You are wearing arms and keeping an army and horses. You are called Sacha Patshah (true king), what sort of Sadhu (saint) are you?"

The Guru replied, "At heart he is a saint, though externally a prince. The arms ensure poor man's protection and tyrant's destruction. Guru Nanak renounced the Maya, the self ego and not the world."

Saint Ramdas was very pleased with the Guru's answer and presented to him an ochre-coloured robe and a rosary for the divine prayers.

To Srinagar (Kashmir) and Back to Amritsar

The Guru made arrangements to visit Kashmir and the important places which fell in the planned route included:

Rawalpindi, Jhelum, Gujrat, Sheikhpura and Lahore.

In Gujrat, the Guru met Shah Daula and explained to him the philosophy of Sikhism as:

"A wife is man's conscience, his children perpetuate memory, wealth enables him to live, and arms are needed to extirpate the tyrants."

According to Sikh sakhis, in Kashmir, Guru Hargobind visited a lady devotee called Bhag Bhari, who had lost her vision and was waiting and praying for the

Guru's visit. She had sewn a robe for the Guru. Guru visited her and blessed her. With Guru's blessings, her eyesight was restored.

Guru then visited Sialkot, Wazirabad, Mirpur, Bimbar and Behram. Near Sialkot, the Guru pricked the vanity of an arrogant Brahmin. The Guru asked the Brahmin for some water for himself and for his men. The Brahmin ignored the Guru's request, and said that there was no water for strangers. The Guru then thrust his spear deep in the rock, where from a spring of water gushed out.

On return journey Guru Hargobind visited Baramula, Uri and Muzzafarabad. The Guru then returned to Amritsar.

Emperor Jahangir and Nur Jahan Visit Amritsar (1617)

Governor Gyas Beg of Lahore invited Emperor Jahangir and Begum Nur Jahan to visit Lahore. On the way when they reached Amritsar, Guru Hargobind received them with honour and asked his Sikhs to feed the Mughal army from Guru-ka langar and look after the royal guests with honour and respect.

Emperor Jahangir and Nur Jahan visited Harimandir and offered help to complete the Akal Takhat, which the Guru politely refused, saying that this work is being looked after collectively by the Sangat (devotees at large).

Jahangir invites Guru Hargobind to attend Lahore Celebrations (1619)

Governor Gyas Beg had decorated Lahore like a bride and had invited the Emperor and Nur Jahan for a grand reception. On the instruction of the Emperor, the Governor also sent invitation to Guru Hargobind to attend the ceremonies. A special camp was erected, next to the Emperor's camp for the Guru's stay. There were a number of meetings between the Emperor and the Guru. Nur Jahan also came to pay her respects to the Guru and to listen to his divine sayings. Guru Hargobind told her that her beauty and high character are the blessings of Allah. The love and care of a Monarch for his subjects is a sure gate for heaven.

Founding Hargobindpur (1620) [Converting Gobindpur founded by Guru Arjan to Hargobindpur]

After returning from Lahore's royal celebrations, Guru Hargobind went on a tour of Doaba. There he stayed at Kartapur for a few months, then passing through Mukerian and river Beas, he reached Gobindpur. After a skirmish with unlawful rulers of the town, the town was repossessed by the Guru and he changed its name to Hargobindpur.

Visit to Kurukshetra

Like Guru Nanak, who visited various Hindu places at important Hindu festivals, Guru Hargobind also visited Kurukshetra at the time of solar eclipse and attracted many devotees whom he preached the doctrine of Guru Nanak.

Back to Punjab

Droli [Baba Gurditta was born here]

Visiting important places in Haridwar, Jagadhri and Kaithal, Guru Hargobind reached Droli. Here one Bhai Sai Dass was waiting for the Guru to join him and to bless him in his house warming ceremony. The Guru fulfilled Sai Dass's wish, and then went to bless.

Bhai Sadhu and Rupa, who were fasting in the wait of the Guru. They were sitting in the open ground in scorching heat and waiting for the Guru. The Guru sat next to them, wiped their sweat and asked them to take some water to break their fast. There, the Guru met many more devotees who were waiting for the visit of the Guru in that area.

Baba Bakala [This village belongs to Mata Nanki's parents]

After Droli, Guruji went to (Baba) Bakala and blessed Bhai Mihra's new house. Guru mother, Mata Ganga, breathed her last, while he was there.

Return to Amritsar and the Birth of Tyag Mal (later Guru Tegh Bahadur) (1621)

The Guru was at Amritsar when the youngest son of the Guru was born on 1st April 1621. He was named Tyag Mal and later after the battle of Kartarpur, he was called Teg Bahadur and then Guru Tegh Bahadur, after his coronation as the ninth Guru.





Some Important Personalities during Guru Period and Dates

NUR-UD-DIN JAHANGIR (MEANING CONQUEROR OF THE WORLD) (BORN 1569) [36 YEARS OLDER THAN GURU HARGOBIND]

He was crowned in the fort of Agra on 12th October 1605.

Guru Arjan was martyred in Lahore in 1606 during his regime [the main villain, however, was Chandu Shah who was an officer in the Mughal government].

Guru Hargobind visited Emperor in Delhi and then went to Agra with him 1611.

Guru Hargobind was imprisoned in the fort of Gwalior from 1601-1612.

Guru Hargobind went to Kashmir with the Emperor 1620.

Emperor Jahangir died coming back from second visit to Kashmir 1628 disappear.

NUR JAHAN (MIHR-UL-NISA- NUR MAHAL) (NUR JAHAN MEANS LIGHT OF THE WORLD) [BORN 31ST MAY 1577, 8 YEARS YOUNGER THAN JAHANGIR, AND 18 YEARS OLDER THAN GURU HARGOBIND]

She was of Persian origin and was born in the desert when her parents were on the way to the city of Kandhar. Due to poor conditions of her family she was abandoned under a tree. Her mother fainted with anguish as the spot where the baby lay vanished from her view. The father returned to fetch her back, and found her circled by a hideous cobra, which he hushed away and saved the baby. The whole scene excited the compassion of Malik Masud, the chief merchant of the caravan who offered to look after the nourishment of the child and educate her.

She married Jahangir in 1611 when she was 34 years old. Before marrying Jahangir, she was married to Ali Kuli Beg (later called Sher Afghan), who was later killed by a royal conspiracy.

After marriage to Jahangir, who was madly in love with her, she obtained complete ascendancy over Emperor's mind and for 16 years the history of Nur Jahan is the history of Jahangir and his empire. For all these years, she remained the real power behind the throne.

She was also a great admirer of Guru Hargobind and was the main force behind his release from Gwalior fort, and also the release of 52 other kings on the recommendation of the Guru.

GOVERNORS OF LAHORE DURING GURU PERIOD

Many Governors were changed during the times of Guru Hargobind. A few important names are:

1. **Murtaz Khan** (1604-1606) (1610) – He was Governor when Guru Arjan was martyred and also when Guru Hargobind was sent to Gwalior fort.
2. **Syed Khan** (1606) - Appointed after Guru Arjan's martyrdom and on Guru Hargobind's coronation.
3. **Kulanji Khan** (1607) - He was Governor for only 3 years, in 1610. Murtaz Khan was again appointed governor of Lahore.
4. **Gyas Beg (Itmad-ud-daula)** (1617) - In 1619, he invited Emperor for a grand reception in Lahore. Guru Hargobind was also one of the Chief guests.

From 1610-1619 Emperor Jahangir had not gone to Lahore

Jahangir's Religious Policy Towards Other Religions

Some events during Jahangir's reign prove beyond doubt that he did show favouritism to Islam and acted against other religions.

- Guru Arjan's martyrdom
- Punishing the Hindus of Rajouri (in the state of Kashmir) simply because a few of them had married Muslim girls and converted them to Hinduism.
- Mass scale killing of cows, in celebration, when he conquered the fort of Kangra.
- Throwing away Hindu gods of the temple of Varah.
- Closing many Churches when he fought against Portuguese.
- Ordering Jains to leave Gujarat for their religious belief.

Two important quotes of Guru Hargobind:

1. In Gujrat, the Guru met Shah Daula and explained to him the philosophy of Sikhism as:

"A wife is man's conscience, his children perpetuate memory, wealth enables him to live, and arms are needed to extirpate the tyrants."

2. From Nanakmata, the Guru took a tour of hilly villages and reached Srinagar in Garwal. Here he met Saint Ramdas, a Maratha Holy man. He was unable to coincide with Guru's princely dress, two swords and soldier like appearance.

He asked the Guru, "I learn you are occupying the gaddi (seat) of Guru Nanak, who was a tyagi sadhu – a saint who had renounced the world. You are wearing arms and keeping an army and horses. You are called Sacha Patshah (true king), what sort of Sadhu are you?"

The Guru replied, "At heart he was a saint, though externally a prince. The arms ensure poor man's protection and tyrant's destruction. Guru Nanak renounced the Maya, the self ego and not the world."

HAZRAT MIYAN MIR

Miyan Mir was born in 1550 and died in 1635 at the age of 88 yrs.

[Guru Arjan was born in 1563 and Guru Hargobind was born in 1595, Emperor Jahangir was born in 1569, Nur Jahan was born 1577]

Miyan Mir belonged to the Qadiri order of Sufism and was a direct descendent of the third Calipha Umar. [After the death of Prophet Mohammed (570 - 632)], the Muslim religious leadership went to Caliphas: Abu Bakr, Umar, Uthman and Ali]

According to Sikh history, Miyan Mir laid the foundation stone of Harimandir Sahib Amritsar at the request of Guru Arjan. Later, in history, he with Begum Nur Jahan prevailed upon Jahangir to get the release of Guru Hargobind from the Gwalior prison.



Shrine of Miyan Mir



Miyan Mir's Mausoleum in Lahore

BIBI KAULAN

Parents: Not known

Foster father: Qazi Rustom Khan

Mentor and Godfather: Guru Hargobind

Native places: Lahore, Amritsar

Died: Kartarpur in 1630

Bibi Kaulan was a very spiritual young lady. She was brought up by Qazi Rustom Khan who had abducted her from a Hindu household. He taught her all the basics of Islam. He was not very kind to her and often tortured and abused her.

In her formative years, she heard about Sikhism and was curious to know more about the Gurbani (holy hymns). She approached Miyan Mir and asked his help in learning more about Sikhism and Guru Shabad. Miyan Mir arranged to send her to Amritsar under strict security of his own disciples. At Amritsar, she met Guru Hargobind and asked him for protection as Qazi's men were in hot pursuit of her.

Guru Hargobind, after listening to her pathetic story agreed to give her protection. She was given a house where she lived near Harimandir Sahib. The Guru told her not to worry and live therein peace and without any fear. Bibi Kaulan spent most of her time in deep meditation and often sang the hymns of Guru Nanak.

Guru Hargobind was very much impressed with her devotion and to immortalise her memory and faith in Sikhism he constructed a pool after her name in 1627 and called it Kaulsar. Bibi Kaulan died in 1630.



Gurdwara Kaulsar, Amritsar

BABA ATAL [1619-1628]

Parents: Guru Hargobind and Mata Nanki

Place of Birth: Kiratpur

Place of Demise: Kiratpur

Age: 9 years



Gurdwara Baba Atal [1619-1628]

Baba Atal was the second son of Guru Hargobind and Mata Nanki. He died at the young age of 9 years. The circumstances leading to his early death are narrated differently in the Sikh chronicles, but the most famous tradition tells that one day when he was playing hide and seek with his playmates the evening fell and all went back to their homes. During the night, Mohan, one of his playmate who was to start the game next day was bitten by a snake and died with snake poison. Next day, when he did not turn up to play the game, Atal went to his house and found Mohan dead from the snake bite. Baba Atal touched him with a stick and said, "Mohan, get up, it is time to play." The boy immediately shook his body, opened his eyes and stood up, rubbing his eyes. Everyone around was dumbstruck. Soon the news reached Guru Hargobind that Atal revived his dead

friend with his divine powers. Guru Hargobind was not pleased when he heard this, he called Atal and said, "None should attempt to intervene in the Will of God, whatever you have done, knowingly or unknowingly, is not excusable." Young Atal bowed to his father and retired from the room. He took a dip in the Srovar, recited Jap Ji Sahib, lay down on the ground, covered himself with a white sheet and breathed his last. The history books record this event to have happened on 13 September 1628. A 9-story octagonal Gurdwara in Harimandir complex commemorates the memory of Baba Atal.

BABA GURDITTA [1613-1628]

Parents: Guru Hargobind and Mata Damodri

Wife: Nihal Kaur, Ananti

Children: Dhirmal and Harrai (Guru)

Place of Birth: Village Daroli

Place of Demise: Kiratpur

Age: 25



Baba Gurditta was the eldest son of Guru Hargobind and Mata Damodri. He was born at Daroli Bhain present day Faridkot district. He was married on 17 April 1621, at the age of 8 years to Ananti alias Nihal Kaur, daughter of Bhai Rama of Batala. Daroli Bhai is an ancient town in Gurdaspur district.

Founding Kiratpur:

Baba Gurditta had his training in religious education and martial arts under the supervision of Guru Hargobind himself. During 1626-27, Baba Gurditta lived at Kartarpur and later he founded under Guru Hargobind's instructions a township called Kiratpur, in the Sivalik foothills. There, he planted the first sapling and also designed residential mansions for Guru's residence.

Establishing Udasi Centres:

On the insistence of grand Sire Baba Srichand (eldest son of Guru Nanak), he succeeded him after his death and established 4 Udasi Centres to spread the teachings of Sikhism under the flag of Sri Chand's Udasi Sect.

The story of Baba Gurditta's death resembles the death of his younger brother Baba Atal. It is said that he revived a cow which he had inadvertently killed while hunting. He was admonished by Guru Hargobind for showing this miracle, as it interfered in God's will. Baba Gurditta, overtaken by remorse, apologised to his father, went out to a lonely place, recited Japji, covered himself with a white sheet and left this mortal world. Baba Gurditta died at Kiratpur on 15th March 1638 at the young age of 25 years.



Gurdwara Baba Gurditta, village Chandpur Rurki, Nawanshahr, Punjab.

The gurdwara is situated at the entrance of the village and about 1.5 km from Garhshankar-Anandpur link highway.

It is believed that during his life Baba Gurditta, spent many years at this place and ended his meditation ('tapasaya') here on the auspicious day of 'bhadon sangrand'. The 'sangat' built a huge gurudwara at the site and each 'sangrand' is celebrated with great reverence.

BABA BUDDHA

He left for the eternal world in year 1631. Guru Hargobind was 36 years old and he personally performed all last rites.

Basic Facts of Baba Buddha:

Real Name: Bura Randhawa

Birth Place: Village Kathu Nangal, Amritsar

Date of Birth: 6th October 1506

Date of Death: 8th September 1631

Place of Death: Village Jhanda Ramdason situated at the banks of river Ravi.

Age: 125 years



Achievements and Duties:

Guru Nanak asked Baba Budha to anoint Guru Angad as his successor, and from that time he continuously performed coronation ceremonies to anoint:

- a. Guru Amardas
- b. Guru Ramdas
- c. Guru Arjan, and
- d. Guru Hargobind

First High Priest of Harimandir:

When Guru Arjan installed Granth Sahib in Harimandir in 1604, he appointed Baba Budha as the first high priest of Harimandir and Baba Buddha also read the first 'Hukam Nama' (order of the day) from therein.

Supervisory Duties at the Time of the Construction of Harimandir and Akal Takhat

When Guru Arjan started the holy task of building Harimandir, Baba Budha took over the responsibility of supervising its construction. The tree under which he sat and supervised the work still exists and is called, 'Baba Buddhe di Ber'. It is just outside the entrance gate of the Harimandir Sahib.

BHAI GURDAS

He left for timeless world in 1636. Guru Hargobind was 41 years old at that time and he personally performed all the last rites of Bhai Gurdas.

Basic Facts of Bhai Gurdas:

Place of Birth: Baserke Gillan

Date of Birth: November 1551 [Guru Arjan's date of birth is 1563, and Guru Hargobind's year of birth is 1595]

Place of Death: Goindval

Date of Death: 25th August 1636

Age: 85 years

Relation with Guru Family: Son of Guru Amardas's younger brother.



Bhai Gurdas became an orphan at the age of 12, he lost his mother in the age of 3 and his father 9 years after that. Uncle Guru Amardas then adopted him and he grew as a young man in the household of Guru Amardas.

He was very interested in studies and went to Varanasi to learn Hindu scriptures. He also learned many languages including Panjabi, Sanskrit, Braj Bhasha and Persian.

Achievements and Duties:

- a. Guru Arjan appointed Bhai Gurdas as the chief scribe of Granth Sahib in 1601, At that time Bhai Gurdas was 50 years old.
- b. He was also appointed as a Sikh missionary covering Agra and surrounding areas.
- c. He lead groups of Sikhs along with Baba Buddha to visit Gwalior, when Guru Hargobind was imprisoned there. They would circle the fort, sing hymns and recite the Ardas, requesting the Almighty for Guru Hargobind's early release.
- d. Guru Hargobind also appointed him as the first Jathedar of Akal Takhat in 1612, when he himself was sent to Gwalior.
- e. He wrote many compositions in Sanskrit, Braj and Panjabi. His popular works in the literary field include the following:
 - i. 40 Vaars (Ballads) containing 912 pauris (stanzas) in Panjabi
 - ii. 672 Kabits and 3 swayas in Brij, and
 - iii. 6 Chhands of 8 verses each in Sanskrit.



Last Four Years of Emperor Jahangir's Life and Turmoil in Punjab Affairs

From 1622 until his death in 1627, the Emperor had fallen ill many a times. The reign administration was in the control of Queen Nur Jahan.

YEAR 1622

The Shah of Kandhar and Iran attacked India. Nur Jahan made the following arrangements:

- a. Sent Shaheryar (her son-in-law, married to her daughter Lady Begum. She was from Nur Jahan's previous marriage to She Afghan) as Commander-in-chief to face the enemy and Mirza Rustom Khan was made second in command.
- b. Uman-Ula-Khan was sent to Lahore and Ikdad Khan was asked to assist Uman.
- c. Prince Khurram (later Shah Jahan) was summoned to Delhi.
- d. Asif Khan was appointed to look after Delhi affairs.

From all above postings and messages, Khuram refused to come to Delhi and revolted in the South. He wanted to seize the royal treasure but Asif Khan spoiled his plan, and saved the treasure.

YEAR 1624

In 1624, the Emperor fell seriously ill and retired to Kashmir. He appointed Sadiq Khan as the Governor of Punjab.

YEAR 1625

In 1625, when the Emperor came back to Punjab, he had another attack of his chronic illness and left again for Kashmir. He spent the summer months over there and then came back to Lahore.

YEAR 1627

In 1627, in the start of winter, he started his journey back from Kashmir to Lahore but died before reaching the destination.

The War of Succession

The war of succession was fought mainly between Shaheryar and Shah Jahan. Shah Jahan, however, was able to Kuliz gather the support of more army personnel and seize the power.

Nur Jahan, who was supporting Shaheryar was put under house arrest. Most of the other supporters of anti Shah Jahan forces were killed.

YEAR 1628

Shah Jahan became Emperor on 6th February 1628 under the title of Khurm Abul Muzfar Shahabuddin Mohammed Shah Jahan.

Governorship of Lahore

After the coronation as the Emperor of India, Shah Jahan changed governors many a times in every state. In fact, he was trying to find the most loyal persons and weed out the hidden enemies. In Punjab the Governorship also changed hands many a times.

For the post of Vazir-e-azam (Prime Minister) there was no one more reliable than Asif Khan, so he was given control on all Governors and other Officials.

In 1628, when Kuliz Khan was appointed governor, the Sikhs got alerted, for Kuliz Khan was a high official in Lahore, when Guru Arjan was martyred. Luckily, soon Kuliz Khan was replaced by Annaet Aezdi.

In 1632 Annaet Khan was replaced by Wazir Khan, who was a devotee of the house of Nanak, so it was a little relief for the Sikhs.

The Rajas of Hill Kingdoms

Asif Khan summoned all Rajas of hilly kingdoms to come to Lahore to pay reverence and respect to Shah Jahan. Accordingly all rajas came to Lahore to show their loyalty to the Emperor. After all festivities, all Rajas went to Amritsar to meet Guru Hargobind, whose wisdom and perception had deeply touched their minds.

They all collectively pondered the changed circumstances and new religious policy announced by the Emperor, which included:

- to demolish all new Hindu temples constructed recently
- stop work on the yet incomplete temples
- to stop missionary work of all non-Muslim religions
- Hindus, who have married Muslim girls to convert to Islam

- The oblong well constructed, by Guru Arjan, in Lahore was filled with rubbish.

On the insistence of hill Rajas, Guru Hargobind hesitantly agreed to move his permanent residence in Shivalik Hills to live there in peace and quiet. Though it was very difficult for the Guru to leave his native town Amritsar and most sacred shrines Harimandir and Akal Takhat.

GURU HARGOBIND AND CONFLICT WITH MUGHALS

October 1621 (During Jahangir Period)

Venue: Gobindpur (founded by Guru Arjan), later named Hargobindpur by Guru Hargobind.

During Guru Hargobind's confinement, in Gwalior fort, the town of Gobindpur had fallen into the hands of Chandu Shah's relatives headed by Bhagwan Das Gherar. After his release from the Gwalior fort, when Guru Hargobind came to visit Gobindpur, he was not allowed to enter the town. A few days later he, again, came here to assert his claim. Bhagwan Das, his son Rattan Chand and Chandu's son Karam Chand had laid a trap to ambush the Guru and his men. It had lead to two clashes within a few days.

In these clashes, all three: Bhagwan Das, Rattan Chand and Karam Chand were killed. Guru Hargobind entered the town with victory flag. He renovated the town and renamed it as Hargobindpur. Guru also built here a mosque for his Muslim devotees.





Battles Under the Reign of Emperor Shah Jahan Second Phase 1628-1638

Battles During the Period of Emperor Shah Jahan and the Confusion in the Dates: Guru Hargobind was born 1595

Battle Field	Mcauliffe	Teja Singh Ganda Singh	Hari Ram Gupta	Khushwant Singh	Sangat Singh	Bhatt Vahis	Satbir Singh	Md Latif
Jallo and Sangrana			1633					
Amritsar	1628		1634		1634	1634	1629	No date
Lahira	1631		1637	1630/31	1634	1634		
Sargana			1633					
Gurusar			1637					
Kartarpur	1634		1638	1631	1635	1635	1633	No date
Phagwara						1635		

A. BATTLE 1: 1633 - SCUFFLE AT JALLO AND SANGRANA

Reason:

Hunting expedition by both imperial units and the Sikhs in the same area and quarrel was over the custody of a falcon.

Place:

Two skirmishes, one after the other, took place near Amritsar in the jungles of Jallo and Sangrana.

Result:

In both conflicts the imperial units were beaten.

B. BATTLE 2: 1634 - BATTLE OF AMRITSAR

14th April 1634 Battle of Amritsar (Guru's Age 39 Years, Reign was of Shah Jahan, as Jahangir had Died in 1627)

Reasons:

There were many reasons for this battle, which are grouped under A-D

Group A

- The enmity between Sikhs and local Mughals since the days of Guru Arjan had not died down. After the opening of the door of Harimandir and installation of Granth Sahib therein, more Hindus and Muslims had started coming to Guru Arjan for religious briefings.
- For this change in religious psyche, the conversion of Hindus to Islam had either stopped or reduced in numbers. Guru Arjan was arrested and tortured. The Muslim belief was that if the leader of the Sikh moment, Guru Arjan, was eliminated and tortured publicly, then the Sikh moment would, certainly, suffer, the fright of death would further act as an electric shock and the conversion into Sikhism would automatically die down.

Group B

- It was also believed that the heir of Guru Arjan was very young (Guru Hargobind was only 11 years at that time), and thus was no danger to Islamic conversion policies.
- But the young Guru Hargobind's wearing two swords (Miri and Piri), raising an army, building a throne (Akal Takhat), being called 'Sacha Patshah' (true king) and building a fort (Logarh) in Amritsar, sent an alarming message to the Muslim priesthood.

The astronomers were bribed to say that the Emperor's ill health was due to the Emperor's friendship with Guru Hargobind.

The Muslim clergy and other miscreants prevailed upon the Emperor and orders of Guru's arrest were issued.

- Guru Hargobind was arrested and sent to Gwalior fort. According to Mohsin Fani author of Dabistan, originally, the sentence was for 12 years, but it was curtailed to 1½ years.
- The Guru's early release from the Gwalior fort, at the intervention of Mian Mir and Queen Nur Jahan shocked the Muslim clergy. Again, while Guru Hargobind was in the Gwalior Jail, the schemes were being made to kill him while in custody, but the early release also threw this dangerous scheme in abeyance.

- These failures had left a grudge and bitterness in the minds of Muslim clerics who were waiting for the right opportunity to harm Guru Hargobind, but Emperor Jahangir, who had now cordial relations with the Guru, and who also owed him his life for curing him from his terminal illness (Guru Hargobind had knowledge of Ayurveda medicines), will not allow it.

Group C

- Jahangir died in 1627.
- Shah Jahan became the Emperor crushing all opposition. Nur Jahan was put under house arrest and all her commanders were killed. Shah Jahan's first priority was to subdue all rebellions, which he ruthlessly did, and now was ready to turn his attention to Punjab and the Sikh activity.

Group D

- In many casual confrontations with the Sikhs, the Mughals had been badly beaten, which had inflamed in them a zeal of revenge.
- The enemy camps consisting of local Muslim clergy, Mughal officers, Chandu Shah's near and dear and Prithi Chand's families were waiting for the right opportunity to inflict maximum harm to Guru and his forces. Their main target, however, was the Guru himself. Whatever they could not accomplish at the death of Guru Arjan (the elimination of the Sikh movement) they wanted to achieve now by killing Guru Hargobind himself.
- The arrangements of Bibi Viro's marriage, in Amritsar, where large Sikh gathering was expected gave an opportunity to the enemy camp, to persuade local Mughal officers with their accomplices to attack the Guru.

The Battle Field:

The battle was fought near many gates of Amritsar leading to Guru Hargobind's residence, where the arrangements of the marriage ceremony were made.

An informer had informed the Guru about the possible attack by the Mughals, on the day of marriage. The Guru tactfully shifted the marriage venue to village Jhabal, about 10 miles from Amritsar, and had the marriage ceremony completed there in time.

After the marriage ceremony, the Guru and his forces gave a surprised attack on the Mughal forces, who were enjoying the loot, left behind. Historians are unanimous in recording that Mughal forces were 7000 in number, whereas the Guru forces were just 700. A fierce battle took place on 8th June 1634 at three different venues, and the Mughal forces were routed on all fronts. When Mughal army's Mukhlis Khan's head was split in two, and his head severed from his body by Guru Hargobind himself, the rest of the Mughal contingents ran back in awe, leaving behind their dead, arms and horses.

This battle, in fact, broke the myth of Mughal invincibility.

C. BATTLE 3: 16TH DECEMBER, 1634 - BATTLE OF MARAJH

Reasons:

The major reason for this battle was to avenge the shameful defeat of the Mughals and allies at the Battle of Amritsar.

Guru Hargobind now camped in Malwa for some time and re-equipped his forces. The news was ripe that the Mughals could attack any time.

Battleground:

The battleground was the plains of Marajh.

This time, the Guru had raised the number of soldiers to 4000. The Mughal attack came in December. The Mughal forces were more than 14,000 in number.

Result:

The battle was fought on 16th December 1634. The Mughal commanders were slain by Guru Hargobind himself and the Mughal forces fled to Lahore in awe and fright.

D. BATTLE 4: 1637 - BATTLE OF LAHARA

Reasons:

Bhai Sadh Ji of Kabul (Horses Dilbagh and Gulbagh) and Bhai Bidhi Chand [Many historians record that this incident had happened during the reign of Emperor Jahangir rather than Shah Jahan]

While in Amritsar, Guru Hargobind sent 'Hukamnamas' to all that henceforth his devotees, who can afford, should send horses and armaments, as gifts, rather than other worldly offerings. One Bhai Sadh of Kabul purchased 2 Iraqi horses of best pedigree for the Guru, but when he crossed river Attock and entered Punjab, the local Mughal officer Khalil Beg and his son forcibly took the horses and sold them to the royal stable.

Bhai Sadh reported the incident to Guru Hargobind, who called Bhai Bidi Chand and asked him to go to Lahore and recover the horses for the Guru's stable. Bidi Chand accepted the challenge.

In the first successful attempt he disguised himself as a grass cutter and got an appointment to serve in the royal stable. One dark night, when all guards were down under the effect of liquor, he saddled 'Dilbagh' untied him and jumped into the river from the walls of the castle. Thus Dilbagh reached its true destination, the stables of the Guru.

The recovery of 'Gulbagh' posed a greater challenge and a great risk, as the royal guards were in hot pursuit of 'Dilbagh' and the grass cutter who had stolen him. This time Bidi Chand disguised as a magician and fooled the guards once

again. He told them that he has the knowledge and magic powers to unearth the whereabouts of 'Dilbagh, He further said that he will do it only if he is promised a royal reward. The guards reported it to the Emperor and he happily agreed to give handsome reward, if the magician could find the location of 'Dilbagh'. He also instructed the guards to give full cooperation to the magician.

The magician (Bidi Chand), then put the following conditions before the guards:

- a. That he wanted to see the stable from where the Dilbagh was stolen.
- b. That he be taken to 'Gulbagh' to recite some magic mantra all night in isolation, and
- c. That half of the reward should be given to him in advance

The guards, on the orders of the Emperor agreed to accept all conditions and lead him to the stable, a platform was specially cleaned, covered with clean sheets for the magician to sit and do his charms. The entry of all guards was banned except the chief guard, who was to remain with Bidi Chand and help him to do his magic.

When all other guards had gone, Bidi Chand asked the chief guard to recreate the scene, of the theft of 'Dilbagh'. The chief guard saddled the Gulbagh, the magician sat on him and slowly the horse was taken to the roof of the fort, from where Bidi Chand had jumped into the river. The magician then asked the guard, what, in his opinion the thief might have done from here. The chief guard reluctantly said that he might have jumped into the river. The magician then kicked 'Gulbagh, who neighed, raised his front legs and jumped into the river. The chief guard was stunned, Bidi Chand had gone away, in the river, with 'Gulbagh'. Soon Gulbagh was with Dilbagh.

Battlefield:

A strong force was sent to punish the Guru and bring back the horses. The battle field was Lahara, 7 miles northwest of Amritsar, where the Guru was camping.

Result:

The Mughal forces were badly beaten, Khalil Beg and his son was killed.

E. BATTLE 5: 16TH DECEMBER 1637 - BATTLE OF GURUSAR

Reasons:

Reprisal for the shameful defeat at Lahara

Battle Field:

The Guru advanced towards Lakhi Jungle situated between the towns of Bhatinda and Firozpur, laid an ambush and waited for the attack. The Mughal army headed by Kamar Beg and Lal Beg crossed the river Sutlej and advanced towards the Guru's encampment. The army was large, this caused the rations to run out quickly and the scarcity of sufficient provisions made the Mughals soldiers demoralised and their advance was suddenly halted. The Guru's army then attacked them with all their vigour and the Mughal army retreated as fast as they could.

The battle was fought in Gurusar, near Nathana, a village 3 miles from Rampura Phul railway station.

Result:

The Mughals were badly beaten. This was their fourth defeat in the last 3 years.

F. BATTLE 6: 26TH APRIL 1638 - BATTLE OF KARTARPUR**Reason:**

Mughals were mad with their successive defeats at the hands of the Sikhs. Most of their local generals had been killed by Guru Hargobind himself. Thus Mughals were fuming for revenge and to kill the Guru and eliminate the Sikh forces.

This time they organised a massive force to attack the Guru. Kale Khan took the command of the Mughal forces and Painde Khan, who was once in the Guru's army, was made the second in command.

In the Sikh contingent, two sections of the army were lead by Guru sons: Baba Gurditta (aged 25), Baba Tyag Mal (aged 17), and other two by Bidi Chand and the Guru himself.

Battle Field:

The battlefield was the plains of Kartarpur, where Guru was settling himself after the battle of Gurusar. The Guru had crossed the river Beas and selected Kartarpur as the most appropriate place to take rest and make preparations to face the next Mughal attack, which came on 26th April 1638.

Both Kale Khan and Painde Khan were keen to kill the Guru. First, Kale Khan rushed to attack the Guru and delivered a strong attack with his sword. The Guru took the attack on his shield and then struck back saying: "Kale Khan, not your way, but the sword is used this way." In one stroke of Guru's sword, Kale Khan's head flew off. Then Painde Khan came roaring and attacked the Guru, but was killed with Guru's mighty strike. This happened on 28th April, second day of the

battle. Seeing, Guru Hargobind's heroic deeds and finding their both generals killed, the Mughal army ran back and shut themselves in their barracks.

The Guru then dismounted and surveyed the dead. When he came near Painde Khan, who was still breathing, the Guru took his shield and covered his face to save it from the direct rays of the sun, and said: "Painde Khan, the last hour has come, remember Allah and say the 'Kalma'. Painde Khan bowed his head in reverence and tears rolled down in his eyes, as he wanted to say 'sorry'. He then breathed his last.

Result:

The Guru won the battle, but this time, the losses of both men and material, on both sides, were very heavy. The dead bodies were all over the battlefield, and blood flowing like a stream left a lasting effect on the minds of the Guru and specially on the tender heart of Tyag Mal (he was later named Tegh Bahadur, by the Guru, for his bravery in the battlefield). One of Guru's favourite horses, 'Dilbagh' was also wounded and later died.

G. BATTLE 7: 29TH APRIL 1638 – BATTLE OF PHAGWARA

Reason:

The Urge of Revenge

Battlefield:

On the evening of 28th April 1638, the Guru with his remaining forces moved towards Phagwara. On 29th April, when they had reached Palahi, they were attacked by a Mughal detachment.

Result:

There was a lot of bloodshed on both sides. The Mughals retreated.





Guru Hargobind's Retirement Towards Shivalik Hills, Kiratpur Third Phase 1638-1644

About 10 years before, in the year 1629, the Guru had purchased land in Shivalik Hill, from Raja Tara Chand and had sent Baba Gurditta to start construction and develop it as a new township.

The land was situated on the banks of river Sutlej about 6 miles south of Anandpur and 55 miles from Chandigarh on the Nangal-Rupnagar-Chandigarh road.

From the Guru's household, Baba Gurditta's family was the first to settle here. His younger son, Guru Harrai was born there on 30th January 1630. [His older son *Dhirmal was born and died in Kartarpur*]

The Guru himself came here in 1638 and breathed his last in 1644.

While in Kiratpur, the Guru kept a balance between his military activities and his missionary work which included inter alia the appointment of Bidi Chand to propagate Sikh faith in the east, with headquarters in Bengal and appointing responsible personnel to look after the preaching centres set by Baba Gurditta.





Guru Hargobind's Miri and Piri Activities in Kiratpur (1638-1644)

PIRI (RELIGIOUS)

Guru Hargobind's period of stay in Kiratpur was devoted mainly to further the religious affairs and updating religious posts and masand activities spread all over India and also beyond the borders in Kabul.

Here, in Kiratpur 'Diwan' (religious gatherings) were organised on daily basis on the banks of river Satluj, and Guruji gave sermons and interpreted the inherent meaning of the Gurbani shabads. People from all neighbouring villages started coming and within a short period of time Kiratpur became a great centre of religious teachings.

On eclipse and other important Hindu festivals the Guru visited the concerned places to spread the teachings of Guru Nanak. Many times he visited Kurukshetra, and made many followers of Sikhism.

Outside Kiratpur, the Guru asked his eldest son Baba Gurditta to establish preaching centres, which were called Duhuans, symbolizing the flame of Sikhism, and appointed the devoted head preachers namely, Almast, Phul, Gonda and Hasna. Almast was made the chief in the East. Baba Hasna in the North covering Pothohar, Kashmir, Chhachh and Hazara. Phul and Gonda were assigned the area of Doab.

Bidi Chand was deputised to look after territory of Bengal and Assam. He preached there until his death in 1640.

MIRI (TEMPORAL)

Guru Hargobind also kept his military activities intact and daily drill was performed and soldiers were kept on alert, for any eventuality.

When neighbouring Raja Tara Chand asked for military help as Mughals had attacked him and seized many villages. Guruji sent his soldiers, who repulsed the attack, made Mughals run and freed the captured villages.

On one occasion, when the Guru with his men, were returning after attending a festival, near Ropar, local Mughal contingents attacked him. After a violent clash

the Mughals were badly beaten and surrendered their arms.

Throughout his life Guru Hargobind himself lead his soldiers and faced the enemy without any fear. The most important Mughal commanders who called themselves invincible and were killed with the Guru's sword include the following names:

Battle of Amritsar: Mukhlis Khan cut in two pieces in one strike

Battle of Lahara: Kabli Beg, Lala Beg

Battle of Kartarpur: Kale Khan and Pande Khan

Skirmish at Hargobindpur: Killed single handed: Abdula Khan, Karam Chand and Rattan Chand.





Guru Hargobind's Gift to Humanity

FREEDOM OF 52 PRISONERS FROM GWALIOR FORT:

When orders of the release of Guru Hargobind from Gwalior fort were issued, the other royal prisoners begged the Guru for help for their release. They knew that after the Guru was gone their life would become hell in the fort. The Guru immediately sent message to the Emperor for the release of other royal prisoners as well, as they were also innocent, and were in the jail only for political expediency. The Emperor accepted Guruji's suggestion and issued orders that those who will hold any part of Guru's robe, be allowed to leave the prison with him. The Guru ordered for a robe with 52 strings. The story says that each raja then held one string and all could come out from the prison.

SPECIAL MEDICINE FOR EMPEROR JAHANGIR

It is recorded in the history books that Guru Hargobind had great knowledge of the Indian medicine, and when Jahangir fell ill and all medicines of royal physicians failed to cure him, it was Guru Hargobind who provided the Emperor with the medicine which cured him and saved his life. It was despite the fact that earlier Guru Arjan was martyred during the Emperor's reign.

ASKING PANDE KHAN TO SAY 'KALMA' AT THE TIME OF DEATH

When in the battle of Kartarpur, Pande Khan attacked the Guru, despite being Guru's friend and being, earlier, commander in the Guru's army. The Guru warned and gave him the chances to be the first to attack, but he failed to harm the Guru. However, when the Guru attacked Pande Khan, he fell from his horse badly wounded. Guru dismounted and walked to him, reminded him of good old days and asked him to recite 'Kalma'. Pande Khan held Guru's hand, said Kalma and breathed his last.

CONSTRUCTING A MOSQUE IN HARGOBINDPURA FOR MUSLIM INHABITANTS

When Guru Hargobind took over the control of Gobindpur, after armed conflict with Chandu Shah's relations and Mughal soldiers. He renamed it Hargobindpur and ordered a mosque to be constructed for the Muslim inhabitants. It was done despite the fact that most of the Muslims fought against the Guru.





Impact of Moving Guru Seat From Amritsar to Kiratpur (1638-1731)

The custody of Harimandir went to Minas family (Prithi Chand and his descendants) and remained with them for about 63 years.

Two important veteran Sikhs Baba Budha and Bhai Gurdas had already left this mortal world. Baba Budha died in 1631 and Bhai Gurdas died 1636, who perhaps, might have controlled the shrine if they were alive.

Guru Hargobind left Amritsar for good in 1638 and the custody of Harimandir was entrusted to the local Masands. But Minas with their diplomacy took control into their hands. They removed the true copy of Granth Sahib as prepared by Guru Arjan and left behind by Guru Hargobind for daily prayers. Minas replaced it with the Granth of their own, which had Bani of the first four Gurus and included therein hymns composed by Prithi Chand as Mehla 6. (Prithi Chand died in 1618), Mehrban as Mehla 7, (Mehrvan died in 1640) and Harji as Mehla 8 (Harji died in 1696). After Harji's death, the control of Harimandir went to his 3 sons.

Minas while compiling their Granth excluded the hymns of Bhagats. They (Mehrvan) also wrote, in a separate book, Guru Nanak's Janam Sakhi (life story), presenting him as a Hindu Avtar and included therein a lot of miracles.

Later, when Guru Tegh Bahadur went to pay obeisance to Harimandir in November 1664, Harji closed the doors of the Shrine and did not allow him to enter.

In 1698, Harji's sons were evicted from the shrine on the orders of Guru Gobind Singh and its control was taken over by the main stream Sikhs. Harji's sons took refuge in their ancestral villages of Kotha-Guru Muhammadipur near Lahore. With the rise of Khalsa Panth their existence also faded from the pages of history.

In history, Mata Sundri appointed Bhai Mani Singh as Harimandir's head priest in 1731.



Chronological History of Important Events

1. **1573 AD** The construction work of the srover started under the supervision of Guru Ramdas
2. **1577 AD** Guru Ramdas laid the foundation of Amritsar
3. **1588 AD** The foundation stone of Harimandir was laid by a Muslim Fakir Myan Mir at the request of Guru Arjan.
4. **1604 AD** The Harimandir was completed and Granth Sahib was installed.
5. **1606 AD** Guru Hargobind wore two swords, one for religious affairs and another for worldly affairs. Guru Hargobind laid the foundation of Akal Takht.
6. **1621 AD** Guru Teg Bahadur was born in Amritsar.
7. **1634 AD** The first Sikh-Mughal battle called Battle of Amritsar.
8. **1638 AD** Guru Hargobind sahib left for Kiratpur with his devotees to avert possible attack on visiting Sikh devotees.
9. **1664 AD** Guru Teg Bahadur visited the Golden Temple after becoming the ninth Sikh Guru but he was denied entry by Harji and his masands.
10. **1731 AD** Bhai Mani Singh was appointed the head priest and administrator of the Golden Temple. After a century long period, the Golden Temple's control came again under the Sikhs.
11. **1738 AD** Bhai Mani Singh was hacked into pieces for not paying demanded revenue to the Mughal authorities.
Attempts of Sacrilege of Harimandir 1740-1764.
12. **1740 AD** Mughal Kotwal of Amritsar, Massa Ranghar took control of the Shrine and used it as dance hall. Bhai Sukha Singh and Mehtab Singh of Bikaner took revenge by chopping his head inside the sanctum where he was watching dance under the effect of alcohol with his friends.
13. **1746 AD** Lakhpat Rai, a minister of Governor Yahia Khan, desecrated the holy srovar.

14. **1757 AD** Afghan King Ahmed Shah Abdali attacked the Golden Temple and desecrated it. Baba Deep Singh Shaheed, though badly wounded in the neck repaired the damage. Soon after his death, Mughals, again occupied the shrine and defiled it.
15. **1762 AD** After the greater holocaust of Feb 5, 1762 Abdali razed the Golden Temple to the ground and filled the holy tank with debris, rubbish and animal carcasses.
16. **1764 AD** Once again Abdali came to Amritsar and ruined whatever he came across. Baba Gurbaksh Singh and his thirty comrades were ruthlessly murdered near the Akal Takhat.
Sewa of filling fresh water in the srovar.
17. **1767 AD** Udasi saints Nirvan Pritam Das and Mahant Santokh Das channelled 35 miles long water canal to fill the holy water tank with the water of river Ravi.
18. **1773 AD** Sikh Misal chiefs raised the building of Gurdwara Baba Atal near the Golden Temple.
19. **1802 AD** Maharaja Ranjit Singh occupied the territory of Amritsar.
20. **1831 AD** Work of covering Harimandir with golden plates reached its final stages.
21. **1893 AD** Khalsa College, Amritsar opened.
22. **1897 AD** Electrification of Harimandir after a lot of opposition.
23. **1899 AD Professor Kishan Singh was appointed the first Sikh Principal of Khalsa College Amritsar** [*Professor Kishen Singh is author's grandfather*]
24. **1919 AD** Jallian Wala Bagh massacre took the life of several thousands innocent Sikhs and others on the Baisakhi day in Amritsar.
25. **1921 AD** The Sikhs took control of several Sikh shrines including the Golden Temple. SGPC (Shiromani Gurdwara Prabhandak Committee) emerged as the supreme Sikh body. It took its final shape in 1925, when Sikh Gurdwara Act was passed.
26. **1925 AD** Sikh Gurdwara Act passed.
27. **1984 AD** Indian Army invaded Golden Temple under the name of operation "Blue Star". It claimed lives of several thousands of innocent people and resulted into the destruction of Akal Takhat and some damage to sanctum sanctorium.
28. **1997 AD** Queen of England, Elizabeth II and Duke of Edinburgh paid a visit to the Golden Temple.



Granthis (High Priest) of Harimandir Sahib

NAMES OF FIRST 30 AND PRESENT DAY GRANTHIS (HIGH PRIEST) OF HARIMANDIR SAHIB

Granthi is a person, female or male, of the Sikh religion who is a ceremonial reader of the Guru Granth Sahib, Here is list of first 30 and last (2020-2022) 2 granthis.

1. Baba Budha – First Granthi
2. Bidhi Chand
3. Mani Singh
4. Gopal Das Udasi
5. Chanchal Singh
6. Atma Singh
7. Sham Singh
8. Jass Singh
9. Jawahar Singh
10. Harnam Singh
11. Fateh Singh
12. Kartar Singh Kalaswalia
13. Mool Singh
14. Bhulinder Singh
15. Chet Singh
16. Makhan Singh
17. Labh Singh
18. Thakur Singh
19. Achhru Singh
20. Arjan Singh

21. Kapoor Singh
22. Niranjan Singh
23. Mani Singh
24. Kirpal Singh
25. Sahib Singh
26. Mohan Singh
27. Pooran Singh
28. Sukhjinder Singh
29. Jaswinder Singh
30. Maan Singh

Present Two Granthis:

31. Giani Mal Singh (transferred as Jathedar Takhat Keshgarh on 30th June 2021)
32. Giani Jagtar Singh (appointed: Head Granthi Harimandir - 1st July 2021)





A Comparative Study: The Two Warrior Gurus

Guru Hargobind (6th Guru)	Guru Gobind Singh (10th Guru)
Guru Hargobind is grandfather of Guru Gobind Singh [1595 - 1644]	Guru Gobind Singh is grandson of Guru Hargobind [1666 - 1708]
Father: Guru Arjan was martyred	Father: Guru Tegh Bahadur was martyred
Was born 16 years after parents' marriage	Was born 34 years after parents' marriage
Was the only son of his parents - Guru Arjan and Mata Ganga	Was the only son his parents - Guru Tegh Bahadur and Mata Gujri
Left native place Amritsar for good after living there for 40 years	Left native place Anandpur for good after living there for 38 years (5 yrs in Patna, and 3 yrs in Paonta) = 30 years
Built new habitation in Kiratpur and lived there for 5/6 years of his life in peace and quiet.	Had no permanent place to live, after leaving Anandpur, except Damdama Sahib (Talwandi Sabo), where he lived for 2 years (January 1705 – October 1706) and last 2 months of his life (September-October 1708) he was in Nanded. Remaining period of about 18 months, the Guru had no abode. However, he had been travelling through the villages of Punjab and for sometimes he was also in Delhi
Was a trained army general	Was a trained army general
Fought 6 battles with Mughals	Fought 17 battles with Mughals
Most of Hindu rajas were friendly	Most of Hindu rajas were foes
Age 49 years	Age 42 years
Had 3 wives: Damodri, Nanki and Mahadevi	Had 3 wives: Jito, Sundri and Sahib Devan

Had 5 sons and 1 daughter	Had 4 sons
One of his 5 sons, Guru Tegh Bahadur was martyred at the age 54; from remaining 4 sons, 3 sons died young aged 26 (Anirai), 25 (Gurditta) and 9 (Atal)	All sons were martyred aged: 18, Ajit Singh (18 yrs.) Jujhar Singh (14 yrs.) Zorawar Singh (8 yrs.) Fateh Singh (5 yrs.)
Did not write any hymns	He is said to be the author of Dasam Granth, though this claim is disputed by my scholars.
Preached the Bani so written in Granth Sahib	Rewrote Guru Granth Sahib in 1706, adding therein the Bani of Guru Tegh Bahadur
Toured Punjab, some parts of UP and Kashmir to spread the philosophy of Sikhism	Composed various compositions of Dasam Granth at different places, including: Anandpur, Poanta Sahib, Naina Devi and Dina,
Founded first Sikh Takhat: Akal Takhat	Remaining four Sikh Takhats relate to Guru Gobind Singh: Birth place of the Guru (Patna Sahib), Birth place of the Khalsa (Keshgarh Sahib), Birth place of second version of Granth Sahib (Damdama Sahib), Place of Guru's demise (Nanded Sahib)
Fought the first battle, the battle of Amritsar, at the age of 39. Fought the last battle, the battle of Kartarpur at the age of 43.	Fought the first major battle, the battle of Bhangani at the age of 22. Though the recorded first battle is, the battle of Anandpur with raja Bhim Chand of Kahlur, fought at the age 16. Fought the last battle, battle of Khidrana, at the age of 39.
Became friendly with reigning Emperor Jahangir in the later years of his life and accompanied him to go to Kahmir.	Became friendly with young Emperor Bahadur Shah and accompanied him to go to the South.





Gurdwaras Related to Guru Hargobind Sahib

GURDWARAS IN AMRITSAR

GURDWARA JANAM ASTHAN (PLACE OF BIRTH): GURU KI WADALI (AMRITSAR)

Guru Hargobind was born here on 19th June 1595. An impressive Gurdwara has been built there.



Gurdwara Guru Ki Wadali, Amritsar

GURDWARA GURU KE MAHAL (RESIDENTIAL MANSIONS) (AMRITSAR)

This building was built by Guru Ramdas for his residence, when he moved from Goindval to Amritsar. This building was also residential house for Guru Arjan and Guru Hargobind.



Gurdwara Guru Ke Mahal, Amritsar

GURDWARA CHAURASTI ATARI

This is the Gurdwara, where Sikh commander Bhai Babak also offered a bold resistance to the Mughal Soldiers during battle of Amritsar.



Gurdwara Chaurasti Atari

GURDWARA PIPLI SAHIB

The Gurdwara is at the place where the first battle of Sikhs with the Mughals, called battle of Amritsar, was fought.



Gurdwara Pipli Sahib

GURDWARA LOHGARH

The Gurdwara is located inside the Lohgarh gate in the fort. This is another site where Sikhs fought with Mughals during battle of Amritsar.



Gurdwara Lohgarh

GURDWARA BABA ATAL

This Gurdwara is a 9 storey building and is situated in Golden Temple complex. It was built in the memory of Baba Atal, 3rd son of Guru Hargobind.



Gurdwara Baba Atal

GURDWARAS IN KARTARPUR - JALANDHAR

GURDWARA GANGASAR, KARTARPUR

It is here that the battle of Kartarpur was fought. The Gurdwara is also called Damdama Sahib.



Gurdwara Gangasar, Kartarpur

GURDWARA MANJI SAHIB, KARTARPUR

The Gurdwara stands at the place where Guru Hargobind gave religious discourses. Many Rajas of nearby kingdoms came here to pay homage to the Guru.

GURDWARA CHARAN KANWAL, BANGA

This is the place where Guru stayed during his journey from Kartarpur to Kiratpur, after the battle of Kartarpur.

GURDWARA IN NATHANA

GURDWARA GURUSUR

It the place where Guru Hargobind fought another fierce battle with the Mughals.

GURDWARA IN DELHI

GURDWARA MAJNU KA TILLA

The place belonged to a Muslim Fakir called Majnu. Guru Nanak stayed here when he came to Delhi during his missionary travels. Guru Hargobind also chose this place when he came to Delhi to meet Emperor Jahangir.



Gurdwara Majnu ka Tilla, Delhi

GURDWARA IN GWALIOR

GURDWARA CHHEVIN PATSHAHI

The Gurdwara has been built in the Gwalior fort and reminds the Guru as Bandi Chhor (the liberator), when he had 52 Hindu rajas released from the fort prison.



Gurdwara Chhevin Patshahi, Gwalior

Gwalior Fort and Temples within the Fort

BASIC FACTS

Location: Gwalior, Madhya Pradesh, India

Purpose: Originally constructed to honour a sage named Gwalipa

Built in: It has existed since the 6th century; several structures built during the course of history

Area: 741.3 acres

It is amongst many hill forts of India, the Gwalior Fort stands on a vast rocky hill named Gopachal. Originally built in sandstone and lime mortar, the fort is one of the prominent structures in Gwalior. The fort has had a long history - sieged and captured by many rulers in the past. At one point of time, the Gwalior fort was regarded as north and central India's most invincible fortress. The fort houses two palaces, 'Gujari Mahal' and 'Man Mandir', which were built by Raja Man Singh Tomar during the 15th Century. It also houses numerous temples, built by various kings at different point of time. Over the years, the fort has undergone many changes, but remains an important marvel of Gwalior. The forth as a rich history behind it.

TEMPLES WITHIN THE FORT

There are several temples within the fort. Some of them are mentioned below:

GURDWARA BANDI CHHOR

The fort houses a Gurdwara, which was built as a memorial to Guru Hargobind.



Gurdwara Bandi Chhor

- **Siddhachal Jain Temple Caves** – There are many idols of Jain Tirthankaras that are carved inside caves and on rocks.
- **Idols on the Gopachal Hill** – The Gopachal hill houses more than 1500 idols, many of which are carved on the rocks.
- **Teli-ka-Mandir** – The Teli-ka-Mandir is the most famous of all temples within the Gwalior Fort. This temple was built in the Dravidian architectural style and is notable for its generously sculpted exterior.
- **Sas-Bahu Temple** – These are basically two pillared temples that stand next to each other, one larger than the other. Originally, there was only one temple, dedicated to lord Vishnu. This temple was frequently visited by the queens of the Kachchhapaghatas. Later, another temple dedicated to Lord Shiva was built next to this temple, so that the daughter-in-law of the king, who was an ardent Shiva devotee, could worship her favourite deity. Since the temples were visited by the queen and her daughter-in-law, the pillared temples were collectively known as the Sas-Bahu Temple.

PALACES WITHIN THE FORT

There are many palaces within the fort. A few important ones are as follows:

- **Man Mandir Palace** – Built by Raja Man Singh Tomar in the 15th Century, Man Mandir Palace served as the main residence of the rulers of the Tomar dynasty.
- **Gujari Mahal** – This, too, was built by Raja Man Singh Tomar for his beautiful wife, Mrignayani, a Gujar princess.
- **Vikram Mahal** – This was originally built as a temple, dedicated to lord Shiva, by Vikramaditya Singh of the Tomar dynasty.
- **Karn Mahal** – This palace is named after the king who built it. Karn Mahal served as the private residence of Kirti Singh, who was also known as Karn Singh. He was the second king of the Tomar dynasty.

OTHER IMPORTANT STRUCTURES

There are several other important structures and each structure has its own historical significance:

- **Garuda Monument** – The Garuda monument stands next to the Teli ka Mandir. The structure, which was built to honour Lord Vishnu, is the highest point of the fort.
- **Chhatra of Bhim Singh Rana** – This impressive domed shaped pavilion was built by Chhatra Singh, the successor to Bhim Singh Rana, as a memorial to his father.
- **Scindia School** – This school was built exclusively for the prince and princesses of the Scindia family. It was built by Madho Rao Scindia in the year 1897, after the British had handed over the fort to the Scindias.

GURDWARAS IN LAHORE

GURDWARA CHHEVIN PATSHAHI, MUJANG

The Gurdwara is near Temple Thana of Lahore. Guru Hargobind stayed here for sometime.

GURDWARA CHHEVIN PATSHAHI, CHUMALA

The Gurdwara is situated inside Bhati Gate of Lahore. Guru Hargobind stayed here in the house of a Sikh called Bhai Jiwan. The house was later converted to Gurdwara. Bidhi Chand also stayed with Bhai Jiwan when he came to Lahore to recover from Royal stable Guru's horses, 'Dilbagh' and 'Gulbagh'.



Gurdwara Chhevin Patshahi, Chumala

GURDWARA SHIKARGARH PATSHAHI CHHEVI

The place reminds the hunting expedition of Guru Hargobind, when he was in Lahore.

GURDWARAS IN KASHMIR

GURDWARA MATA BHAGBHARI, SRINAGAR

The Gurdwara was built in memory of Mata Bhagbhari, mother of Sewa Das, who had presented a dress made by her own hands to the Guru, and her eye sight was restored with Guru's blessings.



Gurdwara Mata Bhagbhari, Srinagar

Gurdwaras en-route return Journey from Kashmir

GURDWARA GURU HARGOBIND NANKANA SAHIB

The Gurdwara stands at the place where Guru Hargobind stayed when he returned from Kashmir in 1613.

GURDWARA IN GUJRAT

GURDWARA CHHEVI PATSHAHI, GUJRAT

The Gurdwara is situated where the Guru stayed on his return journey from Kashmir.

GURU KA KOTHA, WAZIRABAD

The Guru stayed here and organised religious discourses. Many people from nearby villages also came to pay respect to the Guru.



Guru Ka Kotha, Wazirabad

GURDWARA IN KURUKSHETRA

GURDWARA CHHEVIN PATSHAHI

The Gurdwara is at the sight where the Guru stayed when he visited the place on the occasion of Solar Eclipse.



Gurdwara Chhevin Patshahi

GURDWARA IN KIRATPUR

GURDWARA DAMDAMA SAHIB

The place where first Guru Hargobind and then Guru Harrai gave religious discourses.

GURDWARA KOT SAHIB

The place where both Guru Harrai and Guru Harkrishen were anointed.

GURDWARA TIR SAHIB

The place from where Guru Hargobind shot an arrow to mark the area of Patalpuri.

SRI HARIMANDIR SAHIB, KIRATPUR

The Gurdwara is built at the residential place of Guru Hargobind.



Sri Harimandir Sahib, Kiratpur

GURDWARA PATALPURI

The place where Guru Hargobind took his last breath. The river Sutlaj runs close by and Guruji's ashes were immersed therein. Devout Sikhs also travel to this Gurdwara to immerse the ashes of their loved ones.



Gurdwara Patalpuri

GURDWARA BAROTA SAHIB

This place was blessed by Guru Hargobind and there stands a Gurdwara in his memory. Sri Barota Sahib is present inside the Gurudwara complex, near the main gate of the Gurdwara. There was a Barota tree present when Guru Hargobind visited and Guru Ji said to Sangat, "This tree looks like an Amb (Mango tree)."

GURDWARA IN ANANDPUR

GURDWARA MITHA SAR

The Gurdwara and a well remind the association of the Guru Hargobind with this place.



Gurdwara Mitha Sar

GURDWARA IN RAJASTHAN

GURDWARA SHER SHIKAR DHOLPUR

This Gurdwara commemorates the event when the Guru killed a tiger which jumped upon Jahangir to kill him. The Gurdwara is situated in Dholpur about 35 miles from Agra.





Guru Hargobind Sahib in Varan Bhai Gurdas Ji

VAR 11, PAURI 29: NAMES OF IMPORTANT SIKHS OF GURU PERIOD

ਆਨੰਤਾ ਕੁਕੋ ਭਲੇ ਸੋਭ ਵਧਾਵਣ ਹਨਿ ਸਿਰਦਾਰਾ ॥

Ananta and Kuko are good persons who adorn the occasions.

ਇਟਾ ਰੋੜਾ ਜਾਣੀਐ ਨਵਲ ਨਿਹਾਲੂ ਸਬਦ ਵੀਚਾਰਾ ॥

Ita Arora, Naval and Nihalu ponder upon the Word.

ਤਖਤੂ ਧੀਰ ਗੰਭੀਰ ਹੈ ਦਰਗਹੁ ਤੁਲੀ ਜਪੈ ਨਿਰੰਕਾਰਾ ॥

Takhatu is serious and serene and **Daragahu Tuli** is always absorbed in remembering the formless Master.

ਮਨਸਾ ਧਾਰੁ ਅਥਾਹੁ ਹੈ ਤੀਰਥੁ ਉਪਲੁ ਸੇਵਕ ਸਾਰਾ ॥

Manasadhar is deep in meditation and **Tirath Uppal** is also a true devotee.

ਕਿਸਨਾ ਝੰਝੀ ਆਖੀਐ ਪੰਮੂ ਪੁਰੀ ਗੁਰੂ ਕਾ ਪਿਆਰਾ ॥

Kisana Jhanji and **Pammi Puri** are also dear to the Guru.

ਧਿੰਗੜੁ ਮੱਦੂ ਜਾਣੀਅਨਿ ਵਡੇ ਸੁਜਾਨ ਤਖਾਣ ਅਪਾਰਾ ॥

Dhingar and Maddu artisans are carpenters and are very noble persons.

ਬਨਵਾਲੀ ਤੇ ਪਰਸਰਾਮ ਬਾਲ ਵੈਦ ਹਉ ਤਿਨਿ ਬਲਿਹਾਰਾ ॥

I am sacrifice unto **Banavari** and **Paras Ram** who are experts in paediatrics.

ਸਤਿਗੁਰ ਪੁਰਖੁ ਸਵਾਰਣਹਾਰਾ ॥੨੯॥

The supreme Master sets right the wrongs done to the devotees.(29)

VAR 11, PAURI 30: NAMES OF IMPORTANT SIKHS OF GURU PERIOD

ਲਸਕਰ ਭਾਈ ਤੀਰਥਾ ਗੁਆਲੀਏਰ ਸੁਇਨੀ ਹਰਿਦਾਸੁ ॥

Bhai Tiratha is from Laskar and **Hari Das Soni** belongs to Gwalior.

ਭਾਵਾ ਧੀਰੁ ਉਜੈਨ ਵਿਚਿ ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦਿ ਨਿਵਾਸੁ ॥

Bhava Dhir comes from Ujjain and his mind resides in Word and the Holy Congregation.

ਮੇਲੁ ਵਡਾ ਬੁਰਹਾਨਪੁਰਿ ਸਨਮੁਖ ਸਿਖ ਸਹਜ ਪਰਗਾਸੁ ॥

Famous are the Sikhs of Burhan Pur who love one another and reside in the equipoise.

ਭਗਤ ਭਈਆ ਭਗਵਾਨ ਦਾਸ ਨਾਲਿ ਬੋਦਲਾ ਘਰੇ ਉਦਾਸੁ ॥

Bhagat Bhai Bhagvan Das is the devotee and with him is a Sikh named **Bodala** who lives in his home becoming fully detached.

ਮਲਕ ਕਟਾਰੂ ਜਾਣੀਐ ਪਿਰਥੀ ਮੱਲ ਜਰਾਹੀ ਖਾਸੁ ॥

Kataru, the noble one and physician **Piathimal** are especially well known personalities.

ਭਗਤੁ ਛੁਰਾ ਵਖਾਣੀਐ ਡੱਲੂ ਰੀਹਾਣੈ ਸਾਬਾਸੁ ॥

Devotee **Chhura** and **Dallu** are said to be the inhabitants of Haryana.

ਸੁੰਦਰ ਸੁਆਮੀ ਦਾਸ ਦੁਇ ਵੰਸ ਵਧਾਵਣ ਕਵਲ ਵਿਗਾਸੁ ॥

Sundar and **Swami Das** both are developers of the tradition of Sikhism and live always like a blossomed lotus.

ਗੁਜਰਾਤੇ ਵਿਚਿ ਜਾਣੀਐ ਭੇਖਾਰੀ ਭਾਬੜਾ ਸੁਲਾਸੁ ॥

Bhikhari, **Bhavara** and **Sulas** are Gujarati Sikhs.

ਗੁਰਮੁਖਿ ਭਾਉ ਭਗਤਿ ਰਹਿਰਾਸੁ ॥੩੦॥

All these Sikhs consider loving devotion as their way of life.(30)

VAR 11, PAURI 31: NAMES OF IMPORTANT SIKHS OF GURU PERIOD

ਸੁਹੰਡੈ ਮਾਈਆ ਲੰਬ ਹੈ ਸਾਧਸੰਗਤਿ ਗਾਵੈ ਗੁਰਬਾਣੀ ॥

In village Suhandia is **Bhai Maia** of lamb caste who sings the Holy hymns in the Holy Congregation.

ਚੂਹੜ ਚਉਝੜ ਲਖਨਊ ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਨਾਮ ਵਖਾਣੀ ॥

Chuhar of Chaujhar caste from Lucknow is Gurmukh who remembers Master day and night.

ਸਨਮੁਖਿ ਸਿਖੁ ਪਿਰਾਗਾ ਵਿਚ ਭਾਈ ਭਾਨਾ ਵਿਚਤੀਹਾਣੀ ॥

Bhai Bhana of Prayag is a true Sikh who earns his livelihood with noble means.

ਜਟੂ ਤਪਾ ਸੁ ਜੌਨਪੁਰਿ ਗੁਰਮਤਿ ਨਿਹਚਲ ਸੇਵ ਕਮਾਣੀ ॥

Jattu and **Tappa**, the residents of Jaunpur have served in accordance with Gurmat with stable mind.

ਪਟਣੈ ਸਭਰਵਾਲ ਹੈ ਨਵਲੁ ਨਿਹਾਲਾ ਸੁਧ ਪਰਾਣੀ ॥

In Patna **Bhai Naval** and among **Sabharwals** are pious human beings

ਜੈਤਾ ਸੇਠ ਵਖਾਣੀਐ ਵਿਣੁ ਗੁਰ ਸੇਵਾ ਹੋਰੁ ਨ ਜਾਣੀ ॥

One wealthy person known by the name of **Jaita** likes nothing except the service of the Guru.

ਰਾਜ ਮਹਿਲ ਭਾਨੂ ਬਹਿਲੁ ਭਾਉ ਭਗਤਿ ਗੁਰਮਤਿ ਮਨਿ ਭਾਣੀ ॥

Of Rajmahal city is **Bhanu Bahal** whose mind is absorbed in the wisdom of the Guru and in the loving devotion.

ਸਨਮੁਖ ਸੋਢੀ ਬਦਲੀ ਸੇਠਿ ਗੁਪਾਲੈ ਗੁਰਮਤਿ ਜਾਣੀ ॥

Badali Sodhi and **Gopal**, the rich persons understand the Gurmat.

ਸੁੰਦਰੁ ਚਢਾ ਆਗਰੈ ਢਾਕੈ ਮੋਹਣਿ ਸੇਵ ਕਮਾਣੀ ॥

Sundar Chaddha of Agra and **Bhai Mohan** a resident of Dhakka have served and cultivated the True earning.

ਸਾਧਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੀ ॥੩੧॥੧੧॥

I am sacrifice unto the Holy Congregation.(31)(11)

VAR 13, PAURI 25:

ਪਾਰਬ੍ਰਹਮ ਪੂਰਣ ਬ੍ਰਹਮੁ ਗੁਰ ਨਾਨਕ ਦੇਉ ॥

Guru Nanak is perfect and transcendental Prophet.

ਗੁਰ ਅੰਗਦੁ ਗੁਰ ਅੰਗ ਤੇ ਸਚ ਸਬਦ ਸਮੇਉ ॥

Guru Angad attained merger in Word by being in the company of the Guru.

ਅਮਰਾਪਦ ਗੁਰੁ ਅੰਗਦਹੁ ਅਤਿ ਅਲਖ ਅਭੇਉ ॥

After Guru Angad, the imperceptible and without duality, Guru Amardas, the bestower of immortality has flourished.

ਗੁਰ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮ ਨਾਮੁ ਗਤਿ ਅਛਲ ਅਛੇਉ ॥

After Guru Amardas, the forbearing and storehouse of infinite virtues, Guru Ramdas made manifest his existence.

ਰਾਮਦਾਸ ਅਰਜਨ ਗੁਰੂ ਅਬਿਚਲ ਅਰਖੇਉ ॥

From Guru Ramdas, Guru Arjan Dev, who absorbed one in Naam, beyond all blemishes and immovable one, was born.

ਹਰਿਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਕਾਰਣ ਕਰਣੇਉ ॥੨੫॥੧੩॥

Then came Guru Hargobind who is the cause of all the causes, who is Gobind, the Master of universe.(25)(13)

VAR 24, PAURI 24:

ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮਿ ਸਤਿਗੁਰ ਆਖੇ ਆਪੁ ਉਪਾਇਆ ॥

The Guru has been created in the form of perfect Brahman by the transcendent Brahman.

ਗੁਰੁ ਗੋਬਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਜੋਤਿ ਇਕ ਦੁਇ ਨਾਵ ਧਰਾਇਆ ॥

Guru is God and God is the Guru, two names are of the same supreme reality.

ਪੁਤੁ ਪਿਅਹੁ ਪਿਉ ਪੁਤ ਤੇ ਵਿਸਮਾਦਹੁ ਵਿਸਮਾਦੁ ਸੁਣਾਇਆ ॥

The son for the father and the father for the son created wonder by receiving the wondrous Word.

ਬਿਰਖਹੁ ਫਲੁ ਫਲ ਤੇ ਬਿਰਖੁ ਆਚਰਜਹੁ ਆਚਰਜੁ ਸੁਹਾਇਆ ॥

A wonderful beauty has been created in the action of tree becoming fruit and fruit the tree.

ਨਦੀ ਕਿਨਾਰੇ ਆਖੀਅਨਿ ਪੁਛੇ ਪਾਰਵਾਰੁ ਨ ਪਾਇਆ ॥

From the two banks of a river its true extent cannot be understood simply by saying that the one is far and the other near bank. Guru Arjan Dev and Guru Hargobind are in fact one and the same.

ਹੋਰਨਿ ਅਲਖੁ ਨ ਲਖੀਐ ਗੁਰੁ ਚੇਲੇ ਮਿਲਿ ਅਲਖੁ ਲਖਾਇਆ ॥

None else can perceive the imperceptible Master but the disciple (Hargobind) having met the Guru (Arjan Dev) has visualised the imperceptible Master.

ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਰੂ ਗੁਰੁ ਭਾਇਆ ॥੨੪॥

Guru Hargobind is dear to the Master who is the Guru of the Gurus.(24)

VAR 24, PAURI 25:

ਨਿਰੰਕਾਰੁ ਨਾਨਕ ਦੇਉ ਨਿਰੰਕਾਰਿ ਆਕਾਰ ਬਣਾਇਆ ॥

The formless Master assumed the form of Guru Nanak Dev who is beyond all forms.

ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗ ਤੇ ਗੰਗਹੁ ਜਾਣੁ ਤਰੰਗ ਉਠਾਇਆ ॥

In turn, he created Angad from his limbs as the waves are created by Ganges.

ਅਮਰਦਾਸੁ ਗੁਰੁ ਅੰਗਦਹੁ ਜੋਤਿ ਸਰੂਪ ਚਲਤੁ ਵਰਤਾਇਆ ॥

From Guru Angad came Guru Amardas and the miracle of the transference of the light was seen by one and all.

ਗੁਰੁ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ਅਨਹਦ ਨਾਦਹੁ ਸਬਦੁ ਸੁਣਾਇਆ ॥

From Guru Amardas, Ramdas came into being in such a way as if the Word was created from the unstruck sounds.

ਰਾਮਦਾਸਹੁ ਅਰਜਨੁ ਗੁਰੂ ਦਰਸਨੁ ਦਰਪਨਿ ਵਿਚਿ ਦਿਖਾਇਆ ॥

Guru Arjan by Guru Ramdas was created as if he is the image of the latter in the mirror.

ਹਰਿਗੋਬਿੰਦੁ ਗੁਰੁ ਅਰਜਨਹੁ ਗੁਰੁ ਗੋਬਿੰਦੁ ਨਾਉ ਸਦਵਾਇਆ ॥

Being created by Guru Arjan, Guru Hargobind made himself famous as the form of the Master.

ਗੁਰ ਮੂਰਤਿ ਗੁਰੁ ਸਬਦੁ ਹੈ ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਪਰਗਟੀ ਆਇਆ ॥

In fact the physical body of the Guru is 'Word' of the Guru which becomes perceptible only in the form of holy Congregation.

ਪੈਰੀ ਪਾਇ ਸਭ ਜਗਤੁ ਤਰਾਇਆ ॥੨੫॥੨੪॥

Thus, the True Guru has liberated the whole world making people bow at the Master's feet.(25)(24)

VAR 26, PAURI 34:

ਬਾਬਾਣੀ ਪੀੜੀ ਚਲੀ ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ ॥

The lineage of Baba Nanak increased and the love between Guru and disciples further developed.

ਗੁਰ ਅੰਗਦੁ ਗੁਰ ਅੰਗ ਤੇ ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਭਾਇਆ ॥

Guru Angad came of the limb of Guru Nanak and the disciple became fond of Guru and the Guru of the disciple.

ਅਮਰਦਾਸੁ ਗੁਰ ਅੰਗਦਹੁ ਸਤਿਗੁਰੁ ਤੇ ਸਤਿਗੁਰੁ ਸਦਾਇਆ ॥

From Guru Angad came out Amardas who was accepted Guru after Guru Angad.

ਗੁਰੁ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ਗੁਰੁ ਸੇਵਾ ਗੁਰੁ ਹੋਇ ਸਮਾਇਆ ॥

From Guru Amardas came Guru Ramdas who through his service to the Guru absorbed in the Guru himself.

ਰਾਮਦਾਸਹੁ ਅਰਜਣੁ ਗੁਰੁ ਅੰਮ੍ਰਿਤ ਬ੍ਰਿਖਿ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਲਾਇਆ ॥

From Guru Ramdas emerged Guru Arjan as if from the ambrosial tree was produced ambrosia.

ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਰੁ ਅਰਜਨਹੁ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ ॥

Then from Guru Arjan was born Guru Hargobind who also preached and spread the message of the primal Master.

ਸੁਝੈ ਸੁਝ ਨ ਲੁਕੈ ਲੁਕਾਇਆ ॥੩੪॥

The sun is ever perceptible, it cannot be concealed by anyone.(34).

VAR 38, PAURI 20:

ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਹੈ ਪਰਮੇਸਰੁ ਸੋਈ ॥

Guru Nanak is the True Guru and is God Himself.

ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗ ਤੇ ਜੋਤੀ ਜੋਤਿ ਸਮੋਈ ॥

From the limb of this Guru was created Guru Angad and his flame merged in his (Guru Angad's) flame.

ਅਮਰਾਪਦੁ ਗੁਰੁ ਅੰਗਦਹੁ ਹੁਇ ਜਾਣੁ ਜਣੋਈ ॥

From Guru Angad the omniscient Guru Amardas emerged who was given the status of Guru.

ਗੁਰੁ ਅਮਰਹੁੰ ਗੁਰ ਰਾਮਦਾਸ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭੋਈ ॥

From Amardas came into being Guru Ramdas who drank the nectar.

ਰਾਮਦਾਸਹੁੰ ਅਰਜਨ ਗੁਰੁ ਗੁਰੁ ਸਬਦ ਸਬੋਈ ॥

From Ramdas came Guru Arjan, the companion of the Guru's Word.

ਹਰਿਗੋਵਿੰਦ ਗੁਰੁ ਅਰਜਨਹੁ ਗੁਰੁ ਗੋਵਿੰਦੁ ਹੋਈ ॥

From Guru Arjan emerged Guru Hargobind, the Guru and God is one.

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਪਿਰਮ ਰਸੁ ਸਤਿਸੰਗ ਅਲੋਈ ॥

The Gurmukhs in the holy Congregation came face to face of the pleasure fruit of loving delight.

ਗੁਰੁ ਗੋਵਿੰਦਹੁੰ ਬਾਹਿਰਾ ਦੂਜਾ ਨਹੀ ਕੋਈ ॥੨੦॥੩੮॥

Nothing in the world is outside the Guru and God.(20)(38)

VAR 39, PAURI 3:

ਦਸਤਗੀਰ ਹੁਇ ਪੰਜ ਫਰਿ ਹਰਿ ਗੁਰੁ ਹਰਿ ਗੋਬਿੰਦ ਅਤੋਲਾ ॥

The first five Gurus held the hands of the people and the sixth Guru Hargobind is incomparable God-Guru.

ਦੀਨ ਦੁਨੀ ਦਾ ਪਾਤਿਸਾਹੁ ਪਾਤਿਸਾਹਾਂ ਪਾਤਿਸਾਹੁ ਅਡੋਲਾ ॥

He is the King of spirituality as well as temporality and is in fact irremovable Emperor of all the Kings.

ਪੰਜ ਪਿਆਲੇ ਅਜਰੁ ਜਰਿ ਹੋਇ ਮਸਤਾਨ ਸੁਜਾਣ ਵਿਚੋਲਾ ॥

Assimilating the unbearable knowledge of the earlier five cups (Gurus) in the inner core of his mind he remains merry and wise mediator for humanity.

ਤੁਰੀਆ ਚੜ੍ਹਿ ਜਿਣਿ ਪਰਮਤਤੁ ਛਿਅ ਵਰਤਾਰੇ ਕੋਲੇ ਕੋਲਾ ॥

In spite of the six philosophies spread around, he reaching the turiya (highest stage of meditation) has attained the supreme reality.

ਛਿਅ ਦਰਸਣੁ ਛਿਅ ਪੀੜੀਆਂ ਇਕਸੁ ਦਰਸਣੁ ਅੰਦਰਿ ਗੋਲਾ ॥

He has strung all the six philosophies and their sects in the strung of one philosophy.

ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆਂ ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਵਿਚੋਲਾ ॥

He has churned the essence of the lives of celibate ascetics, the followers of

Truth, contented people, the Siddhs and Naths (Yogis) and the (so called) incarnations of God.

ਗਿਆਰਹ ਰੁਦ੍ਰ ਸਮੁੰਦ੍ਰ ਵਿਚਿ ਮਰਿ ਝਵਿ ਤਿਸੁ ਰਤਨੁ ਅਮੋਲਾ ॥

All the eleven Rudrs remain in the ocean but those (divers) who seek life in death get the invaluable jewels.

ਬਾਰਹ ਸੋਲਾਂ ਮੇਲ ਕਰਿ ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਹਿੰਡੋਲਾ ॥

All twelve zodiac signs of sun, sixteen phases of moon and numerous constellations have provided a beautiful swing for him.

ਅੰਤਰਜਾਮੀ ਬਾਲਾ ਭੋਲਾ ॥੩॥

This Guru is omniscient yet he possesses a child-like innocence.(3)





Guru Hargobind Sahib in Gurbilas Patshahi Chhevi (An Extract)

SOURCE ONE: A STORY FROM GURBILAS PATSHAHI 6, CHAPTER 15

This Sakhi shows the blessings and happiness we can gain from Guru Hargobind if we try our best to read Gurbani Shudh (judicious, correct). After the victory of the battle of Hargobindpur, Guru Hargobind was seated in divaan holding his court.

ਏਕ ਦਿਵਸ ਸਾਹਿਬ ਅਵਤਾਰੀ । ਸ੍ਰੀ ਮੁਖ ਸਿਉਂ ਤਬ ਕੀਨ ਉਚਾਰੀ ।
ਕੋਊ ਹੈ ਸਿਖ ਨਿਰਮਲ ਬੁਧ ॥ ਕਰੇ ਪਾਠ ਅਤਿਸੈ ਸਭ ਸੁਧ ॥੨੪॥

One day Guru Hargobind said the following (to the congregation): “Is there such a Sikh of pure intellect who can read Gurbani very Shudh (accurate, paying attention to correct sounds and pauses)”

ਸਭ ਸਿਖਨ ਮਿਲ ਐਸ ਉਚਾਰੀ । ਸੁਧ ਪਾਠ ਹਮ ਕਰਹਿ ਸੁਧਾਰੀ ॥
ਬਾਨੀ ਕੰਠ ਸੁ ਬਹੁਤ ਹਮਾਰੇ । ਪੜਹਿ ਨੇਮ ਤੁਮ ਕਿਰਪਾ ਧਾਰੇ ॥੨੫॥

All Sikhs came together and said, “Guruji with your mercy we try to read Gurbani Shudh. We have memorised much Bani which we read daily with your grace”

ਦੋਹਰਾ ॥
ਦਯਾ ਸਿੰਧ ਐਸੇ ਕਹਿਯੋ ਸੁਨੋ ਸਿਖ ਨਿਰਧਾਰ ।
ਸੁਧ ਪਾਠ ਜਪੁਜੀ ਕਰੈ ਸੇ ਤਰ ਹੈ ਭਵ ਪਾਰ ॥੨੬॥

The ocean of mercy Guru Hargobind said, “Listen carefully O Sikhs! That Sikh who recites Japji Sahib Shudh, will undoubtedly cross across this world ocean of maya.

ਸੁਧ ਪਾਠ ਕਰਿ ਜਪੁਜੀ ਮੋਹ ਸੁਨਾਵੈ ਕੋਇ ।
ਮਨ ਬਾਛਤ ਬਰ ਦੇਹੁ ਤਹਿ ਜੋਇ ਇਛ ਤਿੰਹ ਹੋਇ ॥੨੭॥

I will fulfil the desire of that Sikh who recites the Shudh Paath (holy reading) of Japji Sahib to me.”

ਚੋਪਈ ॥

ਏਕ ਗੁਪਾਲਾ ਸਿਖ ਉਦਾਰੀ । ਹਾਥ ਜੋਰ ਤਿਨ ਬਚਨ ਉਚਾਰੀ ।

ਨਿਜ ਦਾਸਹਿ ਜੇ ਆਗਿਆ ਕਰੇ । ਸੁਧ ਪਾਠ ਜਪੁਜੀ ਮੈਂ ਰਰੇ ॥੨੮॥

There was one Sikh named Gopala, who was very benevolent. Folding his hands together he said, "O Guruji! If you permit this Sikh, I will attempt to read Japji Sahib absolutely Shudh."

ਨਿਜ ਮਨ ਮਹਿ ਤਿਨ ਐਸੇ ਧਾਰੀ । ਲੇਹੁੰ ਅਸਵ ਜਿਸ ਕੀਮਤ ਭਾਰੀ ।

ਸਵਾ ਲਾਖ ਜਹਿੰ ਸੁੰਦਰ ਸਾਜਾ । ਮੋ ਕਉ ਦੇਹਿੰ ਗਰੀਬ ਨਿਵਾਜਾ ॥੨੯॥

In his mind, he had the desire (as Guruji had said he would give whatever the Sikh desired) that Guruji, the patron of the poor, would bless him with a very expensive horse that had been offered, along with its saddle worth Sava Lakh (125,000 rupees).

ਕ੍ਰਿਪਾ ਸਿੰਧ ਤਬ ਅਸ ਫੁਰਮਾਯੇ । ਸਨਮੁਖ ਆਸਨ ਤਾਂਹਿ ਬੈਠਾਯੇ ।

ਤਾਕੇ ਕਹਾ ਪਾਠ ਤੁਮ ਕਰੇ । ਇਕ ਚਿਤ ਸੁਧ ਅਛਰ ਸਭ ਰਰੇ ॥੩੦॥

The ocean of mercy (Guruji) then said, "Make a platform in front of me and ask Bhai Gopala to sit on it". Guruji instructed Bhai Gopala to commence the Paath of Japji Sahib, with a focused mind and reciting each letter, vowel and pause correctly.

(**Note:** This stanza shows the Guru Satkaar (respect) for Gurbani. The Guru did not let Bhai Gopala sit lower to them and recite Gurbani, instead, he sat on a higher platform out of respect. In the same manner, we should never sit higher than anyone reciting Gurbani.

ਸ੍ਰੀ ਗੁਰ ਕੀ ਤਬ ਆਗਿਆ ਪਾਏ । ਪੜਨ ਲਗੇ ਸਿਖ ਧਿਆਨ ਲਗਾਏ ।

ਸਤਿਨਾਮ ਜਬ ਮੁਖਹੁੰ ਉਚਾਰਾ । ਨਮਸਕਾਰ ਕਰ ਗੁਰ ਕਰਤਾਰਾ ॥੩੧॥

Taking Guru's permission, Bhai Gopala started to read Japji Sahib with his mind fully focused. When he commenced the Paath saying 'Ik Oankar, Satnam. Guru Hargobind immediately bowed his head in reverence to Guru Nanak.

ਦੋਹਰਾ ॥

ਅਤਿ ਪ੍ਰਸੰਨ ਸਤਿਗੁਰ ਭਏ ਸੁਨਤ ਪਾਠ ਨਿਰਧਾਰ ।

ਨਿਜ ਮਨ ਮਹਿ ਐਸੇ ਕਹਾ ਕਿਆ ਦੇਵਉ ਇਹ ਵਾਰ ॥੩੨॥

The Guru became immensely pleased hearing such beautiful and correctly pronounced Gurbani by Bhai Gopala, he started to think what he should give Bhai Gopala as a reward.

ਔਰ ਵਸਤ ਜਗ ਕੋ ਨਹੀਂ ਜੋ ਸਮਤਾ ਇਹ ਪਾਇ ।
ਨਿਜ ਗੁਰਿਆਈ ਤਖਤ ਜੋ ਦੀਜੈ ਇਸੇ ਬਠਾਇ ॥੩੩॥

After much thought, the Guru concluded that no money, power or any other object was equal to the recitation of Shudh Jap Ji Sahib, Only the Gurgadhi of Guru Nanak could be given as an equal reward.

ਚੌਪਈ ॥

ਅਛਰ ਸੁਧ ਪਾਠ ਜਬ ਕੀਨੋ । ਸੋ ਸੁਨ ਹਰਖ ਦਯਾ ਨਿਧ ਲੀਨੋ ।
ਜਬੈ ਸਿਖ ਮੁਖਿ ਕੀਨ ਉਚਾਰਾ । ਸਚ ਖੰਡ ਵਸੈ ਨਿਰੰਕਾਰਾ ॥੩੪॥

Hearing each letter of Japji Sahib being recited pristinely by Bhai Gopala, Guru Hargobind was very pleased. As Bhai Gopala arrived towards the end of Japji Sahib, he recited the pankti (line) 'Sachkhand Vasai Nirankaar...' (Pauri – stanza 37).

ਨਿਜ ਜਾਨੂੰ ਤਬ ਸਤਿਗੁਰ ਚਾਯੋ । ਦੇਹੁ ਤਿਲਕ ਇਸ ਕਉ ਮਨ ਭਾਯੋ ।
ਤਬੈ ਸਿਖ ਇਹ ਚਿਤਵਣ ਕੀਨੀ । ਸਤਿਗੁਰ ਚਲੇ ਕਛੁ ਨਹਿ ਚੀਨੀ ॥੩੫॥

Guruji at that point desired to give the tilak of Gurgadhi to Bhai Gopala (as a reward for reading Japji Sahib Shudh). At the same Bhai Gopala had the thought, 'Guruji has gotten up from their throne but not given me anything'.

ਲੇਹੁ ਅਸਵ ਮਮ ਇਛਾ ਧਾਰੀ । ਸੁੰਦਰ ਜਾਨ ਉਠੇ ਇਹ ਸਾਰੀ ।
ਮਨ ਕੀ ਮਨ ਮੋਰੇ ਅਬ ਰਹੀ । ਐਸ ਸਿਖ ਜਬ ਚਿੰਤਾ ਗਈ ॥੩੬॥

Bhai Gopala thought worriedly, 'It was my desire that the Guru blesses me with the beautiful horse, but the Guru has got up to leave and my desire will remain unfulfilled'.

ਦੋਹਰਾ ॥

ਨਿਜ ਮਾਯਾ ਕਉ ਸਮਝ ਕੈ ਬੋਲੇ ਗੁਰ ਕਰਤਾਰ ।
ਅਚਲ ਰਾਜ ਦੇਵਨ ਲਗੇ ਕਿਆ ਕੀਨ ਇਹ ਕਾਰ ॥੩੭॥

Indeed this was Guru's wondrous play, the Guru said to Bhai Gopala, "O Bhai Gopala! what have you done! I was about to give you Achal Raaj" (the permanent rule, the throne of Guru Nanak).

ਦੁਇ ਪੌੜੀ ਬਾਕੀ ਰਹੀ ਜੇ ਤੁਮ ਸੁਧ ਉਚਾਰ ।
ਗੁਰ ਨਾਨਕ ਕਾ ਤਖਤ ਜਉ ਸੋ ਲੋਤੇ ਤਤਕਾਰ ॥੩੮॥

The Guru said, "If you continued to recite the two remaining Pauris of Japji Sahib without any thought/desire, I would have given you the throne of Guru Nanak at that very moment."

ਚੌਪਈ ॥

ਗੁਰ ਨਾਨਕ ਕਉ ਤਖਤ ਅਭੇਵੇ । ਜਿਸ ਕਉ ਹੁਕਮ ਹੋਇ ਸੇ ਲੇਵੇ ।

ਪੰਨ ਜਨਮ ਤਬ ਤੁਮਾਰਾ ਭਯੋ । ਜਨਮ ਮਰਨ ਸਗਲਾ ਦੁਖ ਗਯੋ ॥੩੯॥

The Guru continued, "We cannot understand the power of Guru Nanak's throne, only that person who Guru Nanak commands can sit upon it. Bhai Gopala! by reciting Japji Sahib Shudh, your life has become fruitful and praiseworthy. The pain of birth and rebirth (reincarnation) has been cut and you have become liberated."

ਜੋ ਤੁਮ ਮਨ ਮਹਿ ਇਛਾ ਧਾਰੋ । ਸੇ ਲੇਵੋ ਨਹਿੰ ਦੇਰ ਬਿਚਾਰੰ ।

ਤਤ ਛਿਨ ਘੋਰਾ ਸੋਇ ਮੰਗਾਯੋ । ਸਵਾ ਲਾਖ ਜਿਹ ਕੀਮਤ ਪਾਯੋ ॥੪੦॥

(Alongside blessing Bhai Gopala with the ultimate gift of Braham Gyani and Jeevan Mukti, The Guru said, "Bhai Gopala! I will also bless you with that gift you desired while reading Japji Sahib!" The Guru at that time called for the horse to be brought which had a value of 125,000 Rupees.

ਸੋਈ ਅਸਵ ਅਰ ਦਰਬ ਅਪਾਰਾ । ਲੈ ਗੁਪਾਲ ਚਿਤ ਆਨੰਦ ਧਾਰਾ ।

ਸਤਿਗੁਰ ਭੇਵ ਕਿਨੀ ਨਹਿੰ ਪਾਯੋ । ਨੇਤਿ ਨੇਤਿ ਮੁਖ ਚਾਰ ਅਲਾਯੋ ॥੪੧॥

Bhai Gopala was very pleased that Antarjami Guruji (the inner knower of hearts) had fulfilled his desire and went into a state of bliss. No one can know the mystery of Guru's power, even Brahma could only say 'Neti, Neti' (That the power of Waheguru is limitless and inexpressible).





Guru Hargobind Sahib and the Tunes (Dhuns) Suggested for Some Ballads in Guru Granth Sahib

History related to the specific tunes given with selected 9 vars, in Guru Granth Sahib.

Tune or Dhuni means musical melody in which ballads were sung by minstrels. In Guru Granth Sahib, the term appears at the head of 9 of the 22 vars (ballads). These dhuns give directions with regard to the tunes in which those vars were meant to be sung.

These tunes were inserted by Guru Arjan or by Guru Hargobind, is still a matter of debate.

Bhai Jodh Singh who, along with Professor Teja Singh researched the old volume of Granth Sahib at Kartarpur affirm that the dhunis were seemed to be recorded by Bhai Gurdas, as the ink and handwriting is the same as of the other text.

Whereas the scholars who follow Gurbilas Patshahi 6 (sixth Guru) believe that it is the work of later writer and most probably it is Guru Hargobind. They also looked into the original Granth and they believed that ink and the pen are of different writers and not of Bhai Gurdas.

Whosoever is credited with the insertion of these tunes, the fact remains that the tunes are there in the current version of Granth Sahib so sanctified by Guru Gobind Singh at Damdama Sahib in 1706, and accorded the status of Guru at Nanded in October 1708.

The tunes were laid down for nine ballads only, perhaps they were those for which models existed.

The vars, with related dhunis, are:

1. Var Majh by Guru Nanak: Malak Murid tatha Chandrahara Sohia ki Dhuni (GGS, 137).
2. Gauri ki Var by Guru Arjan: Rai Kamaldi Mojdi ki Var ki Dhuni (GGS, 318).
3. Asa ki Var by Guru Nanak: Tunde Asrajai ki Dhuni (GGS, 462).
4. Gujri ki Var by Guru Amardas: Sikandar Birahim ki Var ki Dhuni (GGS, 508).

5. Wadhans ki Var by Guru Ramdas: Lalan Bahalima ki Dhuni (GGS, 585).
6. Ramkali ki Var by Guru Amardas - Jodhai Virai Purabani ki dhuni (GG, 947).
7. Sarang ki Var by Guru Ramdas: Rai Mahme Hasane ki Dhuni (GGS, 1237).
8. Var Malar Ki by Guru Nanak: Rane Kailas tatha Malde ki Dhuni (GGS, 1278).
9. Kanra ki Var by Guru Ramdas: Muse ki Var ki Dhuni (GGS, 1312).

THE STORIES:

1. Var No. 2: Malak Murid tatha Chanderhara Sohia Ki Dhuni Gavni:

Malak Murid and Chanderhara Sohia were two knights in the court of Emperor Akbar. They were jealous of each other. Once Malak was sent to Kabul to crush an uprising. Chanderhara lodged a false complaint that Malak has joined the rebels. The emperor then sent Chanderhara to crush the rebellion and teach Malak a lesson. In the fight, which followed, both fought heroically and died. The battle scenes were then composed and sung in a special tune.

2. Var No. 4: Raj Kamaldi Maujdi Ki Var Ki Dhuni Gavni:

Kamaluddin was the knight of a province. He poisoned his brother to death. His sister-in-law escaped to her parents with her infant child called Maujdi. When Maujdi grew up he raised an army and fought with Kamaluddin and killed him. The scenes of this battle were composed and sung, and a new tune was set.

3. Var No. 5: Tunde Asrajae Ki Dhuni Gavni:

Asraj was the son of king Sarang. Asraj's step brothers, Sardul Rai and Sultan Khan once wounded him by deception and threw him in a well. He was rescued by peddlers. They took him into a different country. The king of that country had died the previous night, he was childless. The ministers decided that whosoever would enter the gates of the town first in the morning, he would be crowned as the new king. By God's will, Asraj was first to enter that city, and was made the king of that kingdom. He then fought with his step brothers, defeated them and himself became the king of his father's empire. This episode was composed and sung in a specific tune.

4. Var No. 6: Sikandar Ibrahim Ki Var Ki Dhuni Gavni:

Sikandar and Ibrahim were rich knights of a tribe. Sikandar was gentle whereas Ibrahim was a crook. Once Ibrahim sexually harassed a young bride of a Brahmin. The Brahmin came to Sikandar for help. In a battle that followed between Sikandar and Ibrahim, Ibrahim was arrested. Later Ibrahim repented and was freed. This incident was composed and sung in a famous tune.

5. Var No. 9: Lal-Laan Behlima Ki Dhuni Gavni:

Lal-laan and Behlima were two Rajput landlords of district Kangra. Once Lal-laan promised to give one sixth of his crop to Behlima in exchange for some cubic gallons water from Behlima's well. Behlima gave the water, but Lal-laan refused to fulfil his promise. A battle was fought to settle the issue. Wherein Behlima won and Lal-laan lost. The scenario was composed and sung in a special tune.

6. Var No. 14: Jodae Veerae Qurbai Ki Dhuni Gavni:

Joda and Veera were two brothers, sons of a brave Rajput. They lived in Lakhi Jungle and enjoyed the lifestyle like English Robinhood. Emperor Akbar wanted to make them his allies. They, however, refused to compromise and denied to surrender. Akbar attacked on their hideout and mercilessly killed both of them. The tales of bravery of the brothers was composed and sung by the musicians in specific style.

7. Var No. 19: Mehmae Hasnae Ki Dhuni Gavni:

Mehma and Hasna were Rajputs and belonged to district Kangra. Hasna, by deceit got Mehma arrested and put into prison. Mehma, but for his bravery, pleased emperor Akbar, and he was released. He organised a band of a few brave people and attacked Hasna. After a fierce battle Hasna was defeated. This episode was composed and sung by the musicians in a typical tune.

8. Var No. 20: Ranae Kelash Tatha Maldae Ki Dhuni Gavni:

(In Kartarpuri bir the title is written as "Ranne Kelash Ki Dhuni Tatha Maldae")

Kelash Deo and Mal Deo were real brothers. They were the rulers of Jammu and Kashmir as nominee of emperor Jahangir. The emperor was always scared of the combined strength of the two brothers. He played a trick and got the brothers to first become suspicious of each other and later the enemy of each other. The fierce battle which ensued, Mal Deo won and Kelash Deo was arrested and put into a prison. Later, out of brotherly love Mal Deo released his brother and returned to him his share of the kingdom. This episode was later composed and sung in a definite tune and became very popular.

9. Var No. 21: Musae Ki Var Ki Dhuni Gavni:

Musa was a very brave man. His fiancée was forcefully married to a king. Musa gathered a few soldiers and attacked the king. The king and his wife were arrested. Later Musa asked the wife, with whom she wanted to live. She replied that now her home was her husband's abode. Musa released both of them and gave them permission to go back to their kingdom. The musicians composed and sang a lyric to narrate this event. This tune also became very famous.



Guru Hargobind's Letters and Signets

The historians have found three SIGNETS (Nishans) of Guru Hargobind as follows:

- **First Nishan** is in the Kartarpuri Bir [First original Bir compiled by Guru Arjan and completed in 1604],
- **The Second Nishan** is in a handwritten Bir preserved in Sikh museum Amritsar [In GB Singh's collection), and
- **The Third Nishan** is in a Bir referred as 'Bir of Painsa Sahib- Rawalpindi' [In GB Singh's collection)
- **A Comparison of the Nishans** reveals that the three Nishan are made by the same writer.
- **The Location of the Nishans**, found so far, is as follows:
 1. Kartarpuri Bir [at Kartarpur]
 2. An old Bir at the Sikh Museum Amritsar
 3. The Painsa Sahib vali Bir (GB Singh)

The historians have found 4 letters written by Guru Hargobind. The overview of the epistles is as follows:

Letter No.	Dated/ undated	Destination	Names of the addressees	Demand of Goods/Money
1	x	Benaras	Bhai Dayala	Pigeons 4 pairs Nightingale Rs 22, Rs 15
2				
3	x	Alamganj	Many, +54	Birds for zoo Pair of nightingale Pair of pigeons Rs 22, Rs 15 Provision for kitchen: Cardamon Fenugreek
4	x	Eastern region	Many, +5	Pigeons 30 stitched suits A hundi of Rs 700

DETAILS OF LETTERS OF GURU HARGOBIND EXPLAINED:

LETTER 1-A

Hukamnama Guru Hargobind Sahib Ji

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੬

(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਜੀ)



ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਨਾ ਦੇ ਸੰਗ੍ਰਹ ਵਿਚੋਂ

From the Collection of at Harimandir Sahib, Patna

LETTER 1-B

Hukamnama Guru Hargobind Sahib Ji

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੬
(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਜੀ)

ਕਰਤਾਰ ਕਰਤਾਰ ਵਾਦਣੀ ਗੁਰੂ ਤੁਸਾਡੀ ਲਾਜ ਰ
ਖਗੁ ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ ਜਨਮੁ ਸਵਰੁ ਸੰਗ
ਤ ਦੀ ਕਾਮਨਾ ਗੁਰੂ ਪੂਰੀ ਕਰੋਯੋ ਸੰਗਤੀ ਦਾ
ਰੁਜਗਾਰੁ ਹੋਗੁ ਇਕ ਦਾਸੀ ਰਹਣਾ ਮਾਸੁ ਮਛੀ ਦੇ ਨੇੜੇ
ਨਹੀ ਆਵਣਾ ਸੰਗਤਿ ਦੀ ਚੀਠੀ ਪਹੁਤੀ ਹਕੀਕਤਿ ਸਭ
ਮਾਲੂਮ ਹੋਈ ਸੰਗਤਿ ਦੀ ਮਨਸਾ ਪੂਰੀ ਹੋਗੁ ਗੁਰੂ
ਦੀ ਆਗਿਆ ਹੋਇ ਸੰਗਤਿ ਸਰਬਤਿ ਇਕ ਮਜ
ਤਿ ਹੋਹਿ ਤਿਵੇਂ ਰਹਣਾ ਜਾਪੇ ਗੁਰਦਾਸ ਨਾਲ ਲਾਗ ਰਹ
੨. ਟਾ ਕਾਰਵਾਰ ਇਨਾ ਨੋ ਦੋਦਿਆਂ ਰਹਣਾ ਸੰਗਤੀ ਉਪ
ਰਿ ਗੁਰੂ ਦੀ ਖਰੀ ਖੁਸੀ ਹੋਇ ਸੰਗਤੀ ਦਾ ਰੁਜਗਾਰੁ ਹੋ
ਗਾ ਸੰਗਤਿ ਆਪ ਵਿਚਿ ਇਕਤੁ ਕਰਣਾ ਸੰਗ
ਤੀ ਦੀ ਖਰੀ ਖੁਸੀ ਗੁਰੂ ਦੀਨਾ ਦੇ ਹੋਏ ਹੋਇ ਸਭ ਮੇਰੇ
ਪੁਤ ਹੈਨਿ ਸਭਨਾ ਇਕਤੇ ਜੀਐ ਹੋਣਾ
ਆਗੇ ਕਾਰਵਾਰੁ ਲੇ ਦੇ ਹਥ ਲਿਖਿ ਭੇਜੀ ਹੋਇ ਓਹ
ਸਭ ਕਾਰ ਕਰਿ ਭੇਜਣੀ ॥ ਇਲਾਇਚੇ ਮੁਲ ਦਹਾ
ਦਸ ੧੦ ਮੈਥੇ ਭੇਜਣੇ ॥ ਇਕ ਬਾਸਲਾ ਗਾ
ਭੇ ਦਾ ਤਰਿ ਭੇਜਣਾ ਜਿਥਹੁ ਕਿਥਹੁ ਟੋਲ ਭੇਜਣੇ
ਇਕ ਜੋਤੀ ਕੋਇਲ ਦੇ ਬਰੇ ਪਾਲਣੇ ਵਡੇ ਹੋਨਿ ਬੋਲ
ਣਿ ਲਗਨਿ ਤਾ ਪਿੰਜਰੇ ਵਿਚਿ ਪਾਇ ਕੇ ਭੇਜਣੇ ਇਕ
ਜੋਤਾ ਪਟਣੇ ਦੇ ਕੁਏ ਕਥੂਤਰ ਭੇਜਣੇ ਬਹੁਤੁ
ਦਮ ਪਕੜਨਿ ਟੋਲ ਕੇ ਭਾਲ ਭੇਜਣੇ
ਭਾਈ ਵਿਆਲੇ ਗੁਰੂ ਤੇਰੀ ਰਖੋਯੋ ਤੇਰਾ ਪਗਟ ਪਹੁਤਾ
ਗੁਰੂ ਬਾਇ ਪਾਇਆ ਬਾਈਹ ਰੁਪਯੇ ਭੇਟ ਪਹੁਤੀ ੨੨) ੧੫)
ਗੁਰੂ ਸਭ ਬਾਇ ਭਾਈ ਤੁਸਾਡਾ ਜੀਉ ਪਿੰਡ ਸਭ ਗੁ
ਰੂ ਦਾ ਹੋਇ

ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਨਾ ਦੇ ਸੰਗ੍ਰਹ ਵਿਚੋਂ

From the Collection of at Harimandir Sahib, Patna

LETTER 1-C

Utter the word Kartar (God). God will protect your honour.

Recite the word Guru, It will improve your living.

the Guru will fulfil the desires of the Sangat (the Sikhs of that specific area), the sangat will get their desired livelihood. Live in Humility. Do not touch meat and fish.

I have received the letter of the sangat and have learnt about their well-being.

The desire of the sangat will be fulfilled.

It is the directive of the Guru that the sangat must live in unity.

Help Jap and Gurdas and give them work to earn livelihood. Guru will bless the sangat, the sangat will become prosperous. The sangat must remain united.

Guru will grant happiness to the sangat. You all are my sons.

All must live in accord.

The instructions and demands which I have written in the previous letter must be met.

Buy and send me ten measures of both cardamom and fenugreek, and a large bag of hand-woven cloth.

From wherever you can find, collect a pair of the young ones of a nightingale, nurse them and when they start chirping (singing), and then send them to me in a cage.

Send me also a pair of kuku pigeons of Patna. Try and find the best pair.

Bhai Dayala, the Guru will bless you. I have received your donations.

May Guru give you more. I have received sums of Rs. 22 and Rs. 15

May Guru give you more. May your house be blessed.

Observations:

1. The directives issued in this letter are:
 - a) To live with humility, peace and unity
 - b) To refrain from eating meat and fish and
 - c) To recite the name of God.
2. The offerings asked for in this letter are:
 - a) A pair of pigeons and nightingale (for Guru's zoo)
 - b) Measures of cardamom and fenugreek (for the langar)

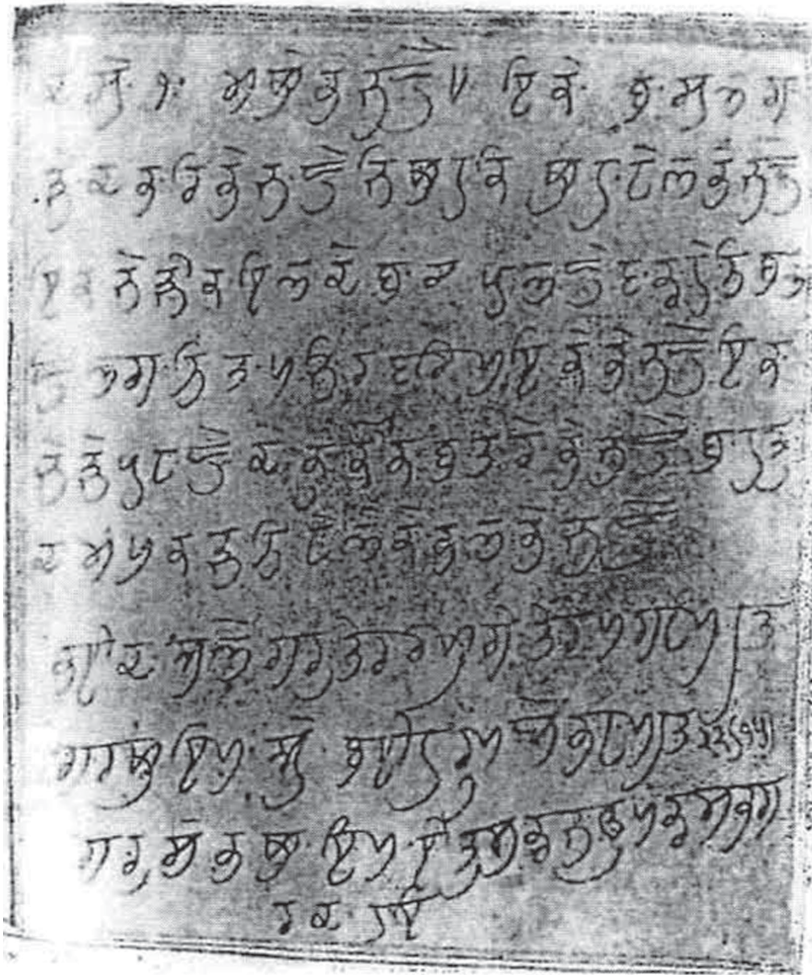


LETTER 2-A

Hukamnama Guru Hargobind Sahib Ji

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੬

(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਜੀ)



ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਨਾ ਦੇ ਸੰਗ੍ਰਹ ਵਿਚੋਂ

From the Collection of at Harimandir Sahib, Patna

LETTER 2-B

Hukamnama Guru Hargobind Sahib Ji

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਜੀ)

ਹੁਕਮਨਾਮਾ¹ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ)

ਦਸੇ ੧੦ ਮੇਰੇ ਭੇਜਣੇ ॥ ਇਕੋ ਬਾਸਲਾ¹ ਗਾ-
-ਤੋਂ ਦਾ ਭਾਰਿ ਭੇਜਣੇ ਜਿਥਹੁ ਕਿਥਹੁ ਟੋਲ ਭੇਜਣੇ
ਇਕੋ ਜੋੜੀ ਕੋਇਲ ਦੇ ਬਚੇ ਪਾਲਣੇ ਵਭੇ ਹੋਨਿ ਬੋਲ-
ਣਿ ਲਗਨਿ ਤਾਂ ਪਿੰਜਰੇ ਵਿਚਿ ਪਾਇ ਕੇ ਭੇਜਣੇ ਇਕ
ਜੋੜੇ ਪਟਣੇ ਦੇ ਕਰੋ-ਕਬੂਤਰ ਭੇਜਣੇ ਬਹੁਤੁ
ਦਾਮ ਪਕੜਨਿ ਟੋਲ ਕੇ ਭਾਲਿ ਭੇਜਣੇ
ਭਾਈ ਇਆਲੇ ਕੁਰੁ ਤੇਰੀ ਰਖੇਗੇ ਤੇਰਾ ਪ੍ਰਭੁ (?) ਪਹੁਤਾ
ਕੁਰ ਬਾਇ ਪਾ(ਇ)ਆ ਬਾਈਹ ਰੁਪਯੇ ਏਟਾ ਪਹੁਤੀ ੨੨) ੧੫)
ਕੁਰੁ ਸਭ ਬਾਇ ਪਾਈ ਰੁਸਾਡਾ ਜੀਉ ਪਿੰਡ ਸਭ ਕੁ-
ਰੁ ਦਾ ਹਇ (॥)

ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਜੀ ਨੇ ਇਸ ਹੁਕਮਨਾਮੇ ਰਾਹੀਂ ਮੇਥੀ ਤੇ ਦਿਲਾਇਚੀਆਂ
ਤਾਂ ਲੰਗਰ ਵਾਸਤੇ ਮੰਗਵਾਈਆਂ ਜਾਪਦੀਆਂ ਹਨ ਅਤੇ ਕੋਇਲ ਤੇ ਕਬੂਤਰ ਆਦਿ ਦਾ
ਮੰਗਵਾਉਣਾ ਪੁਰਾਣੇ ਰਾਜੇ-ਮਹਾਰਾਜਿਆਂ ਵਾਂਗੂੰ ਉਹਨਾਂ ਵਲੋਂ ਚਿੜੀਆ-ਘਰ ਵਿਚ ਭਾਂਡਿ
ਭਾਂਡਿ ਦੇ ਜਾਨਵਰ ਪਾਲਣ ਦੀ ਰੀਤਿ ਪ੍ਰਭੁ ਕਰਦਾ ਹੈ ।

ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਨਾ ਦੇ ਸੰਗ੍ਰਹ ਵਿਚੋਂ

From the Collection of at Harimandir Sahib, Patna

LETTER 2-C

The letter does not have any date and also does not give the names of the recipients. It starts with the demand order. It is believed that the top part of this letter is missing.

The number 2b also suggests that, perhaps, it is in continuation of letter no 2.

The order list contains the following for Guru's langar (kitchen):

- Fenugreek, and
- Cardamom

The birds for the zoo:

- Pair of Cuckoo
- Pair of pigeons



LETTER 3-A

Hukamnama Guru Hargobind Sahib Ji

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ਈ

(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਜੀ)



ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਨਾ ਦੇ ਸੰਗ੍ਰਹ ਵਿਚੋਂ

From the Collection of at Harimandir Sahib, Patna

LETTER 3-B

Hukamnama Guru Hargobind Sahib Ji

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੬
(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਜੀ)

ਲਾਲ ਦਾਸ ਦੀ
ਹੀ ਆਇਲੀ ਤੋਂ
ਬਹੁਲ ਮਾਨ ਰਖ-
ਣਾ ਜੇਵਾ ਕਰਣੀ

ੴ
ਗੁਰੂ ਸਤਿ

ਬਾਹਾ ਚੰਦ ਦਾ
ਬਾਸ ਮਾਨ ਕਰਣਾ

ਭਾਈ ਜਾਪੁ ਭਾਈ ਗੁਰਦਾਸੁ ਭਾਈ ਲਾਲ ਭਾਈ ਸੰਗ-
ਤੀਏ ਭਾਈ ਅਨੰਤਾ ਭਾਈ ਸਾਮ ਦਾਸ ਭਾਈ ਨਥਾ ਭਾਈ ਬਨਵਾਲੀ
ਭਾਈ ਨਾਨਾ ਭਾਈ ਯਜੂ ਭਾਈ ਸੁਧੇ ਜੋਤਾ ਭਾਈ ਮਥਰੇ ਅਨੰ-
ਤੇ ਭਾਈ ਹਰਿਰਾਮ ਭਾਈ ਕੇਵਲ ਰਾਮ ਭਾਈ ਰਾਮਗਾਉ ਭਾਈ ਦਰਗਹ ਕੇਸ਼
ਭਾਈ ਮਨੋਹਰ ਭਾਈ ਪਖਰੀਏ ਭਾਈ ਜਗਜੀਵਨ ਭਾਈ ਰਾਮਗਾਇ
ਭਾਈ ਗੋਪੀ ਭਾਈ ਕਰਪਾਲੇ ਭਾਈ ਕਨਾਰਸੀਏ ਕਲਿਆਣੇ
ਭਾਈ ਗੋਗਾ ॥ ਜਗਜੀਵਨ ਭਾਈ ਬਾਲੇ ॥ ਸੰਕਰੇ ॥ ਜੈਰਾਮੁ ॥
ਹਰਿਦੇ ਰਾਮ । ਭੇਡੇ ॥ ਬਿਹਾਰੀ ॥ ਦਿਆਲੇ ॥ ਬਾਲੇ ॥ ਜਗਦੀਸੁ
ਮਹੰਸੇ ॥ ਚੇਤੁ ॥ ਕਲਿਆਣੇ ॥ ਉਤਮ ॥ ਦਿਆਨ ਚਦਾ ॥ ਉਤਮਚੰਦੁ
ਦੁਆਰੇ ॥ ਦੁਆਰਕਾ ਦਾਸੁ ॥ ਮੋਹਣੁ ਦਾਸੁ ॥ ਨਿਹਾਲ ॥ ਗੋਪੀ ॥ ਸੁੰਦਰੁ
ਸੰਗਤੀਏ ॥ ਜਾਪੁ ॥ ਸੁੰਦਰੁ ਗੁਰਦਾਸ ਬਾਸੁ ॥ ਕਿਸਨ ॥ ਧਰਮਾ
ਪਿਰਕੀ ਮਲ ਭਾਈ ਸੁੰਦਰ ਨੰਦ ਦਰਗਹ ਮਲ ॥ ਹਰਦਾਸੁ ॥ ਫਿਰੰਦੇ ॥ ਰਾਉ ॥ †
→
ਹਰਦਾਸ ॥ ਸਾਈਂ ਦਿਤਾ ॥ ਸਰਬਤ ਸੰਗਤਿ ਪਟਣੇ ਕੀ ਤਥਾ ਆਲ-
ਮ ਗੰਜ ਦੀ ॥ ਸੋਰਪੁਰ ਕੀ ॥ ਬਾਨੇ ॥ ਮੁੰਗੋਰ ਕੀ ਸੰਗਤਿ

ਪਰਮਾਨੰਦ ਦੇ ਵਾਜੇ ਪਾਸੇ ਲਿਖਤੇ ਗੁਰੂ ਹਰਿ ਗੁਰਿੰਦ

ਨੋਟ—ਇਹ 'ਹੁਕਮਨਾਮਾ' ਪਟਣੇ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ
ਨੇ ਸੁੰਦ ਆਪਣੇ ਹੱਥੀਂ ਲਿਖਿਆ ਸੀ, ਜੋ ਹੁਣ ਤਖ਼ਤ ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ (ਪਟਨਾ) ਦੇ
ਰੋਸ਼ੇਖਾਨੇ ਵਿਚ ਸੁਰਖਤ ਹੋ ।

ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਨਾ ਦੇ ਸੰਗ੍ਰਹ ਵਿਚੋਂ

From the Collection of at Harimandir Sahib, Patna

LETTER 3-C

*(This letter was written by Guru Hargobind Ji to the Sikhs of Alamganj–
Patna, Bihar; Bina and Manger–Bihar)*

Ek Oankar, Guru Sat

(In the name of One Eternal God who is the Truth)

The daughter of Lal Das will come, give her due respect and serve her well.

Bhai jap, Bhai Gurdas, Bhai Lal, Bhai Sangtea,

Bhai Ananta, Bhai Samdas, Bhai Natha, Bhai Banwali,

Bhai Nana, Bhai Gajbhan, Bhai Seth Jaita, Bhai Mathrae Anatae,

Bhai Harram, Bhai Kewal Ram, Bhai Ramrao, Bhai Dergae Keah,

Bhai Manoharae, Bhai Pakhreae, Bhai Jagjeewan, Bhai Ramrai,

Bhai Gopi, Bhai Kirpalae, Bhai Banarasea Kalanae

Bhai Gangae, Jageewan Bhai Balae Sucker Jairam.

Hirdae Ram, Dedae Bihari Deyalae Bal Jag Das,

Mahaesae Chetu Kalaynae Uttam Deyal Chadha Uttam Har,

Durae Dwarka Das, Mohan Das, Nihal Gopi, Sundar

Sangtea, Jap, Sundar Gurdas Bas, Kishen, Dharma

Prithi Mal, Dargay Mal, Hardas, Firandae, (Rau)

Hardas, Sai Ditta, all sikhs of Patna, Alamganj and Serpur.

Written by Guru Hargobind

Utter the word Kartar (God). God will protect your honour.

Recite the word Guru, it will improve your living.

The Guru will fulfil the desires of the Sangat (the Sikhs of that specific area),

The sangat will get their desired livelihood. Live in humility. Do not touch mutton and fish.

I have received the letter of the sangat and have learnt about their well being.

The desire of the sangat will be fulfilled.

It is the directive of the Guru that the sangat must live in unity.

Help Jap and Gurdas and give them work to earn livelihood. Guru will bless and sangat, the sangat will become prosperous. The sangat must remain united.

Guru will grant happiness to the sangat. You will are my sons. All must live in accord.

The instructions and demand which I had written in the previous letter must be met.

Buy and send me ten measures of both cardamom and fenugreek, and a large bag of hand-woven cloth.

From wherever you can find, collect a pair of the young ones of a nightingale, nurse them and when they start chirping (singing), and then send them to me in a cage.

Send me also a pair of kuku pigeons of Patna. Try and find the best pair.

Bhai Dayala, the Guru will bless you. I have received your donations. May Guru give you more. I have received sums of Rs. 22 and Rs. 15.

May Guru give you more. May your house be blessed.

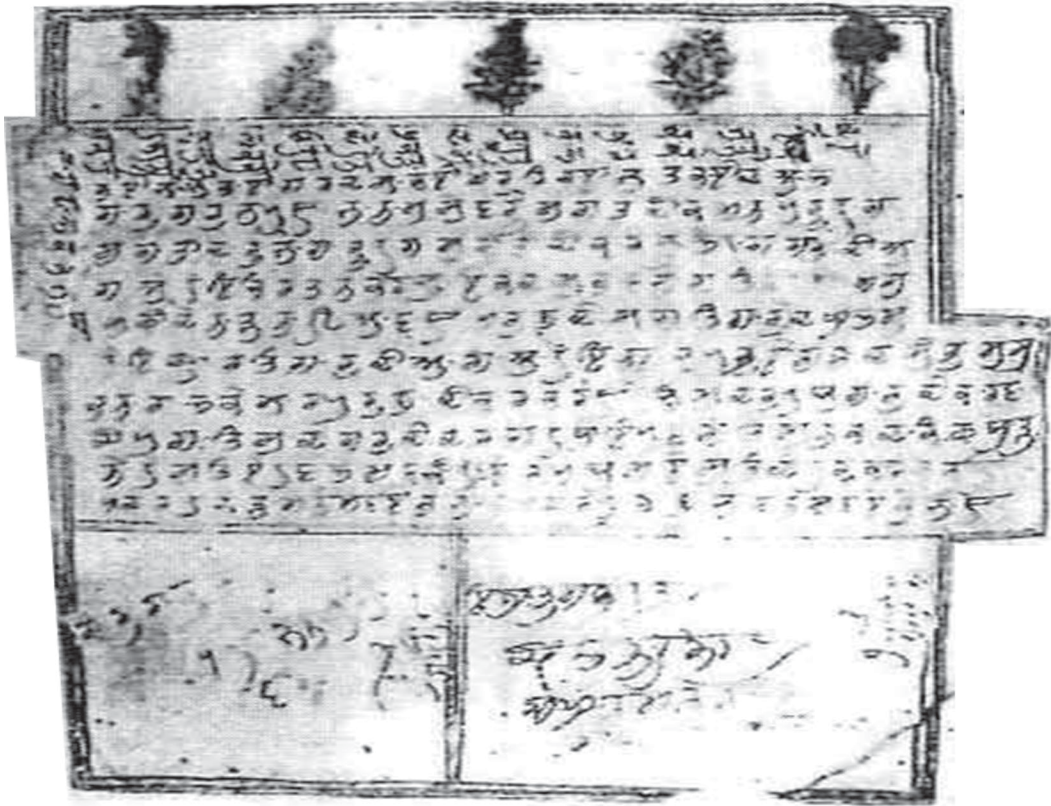
Notes:

1. The directives issued in this letter are:
 - a) To live with humility, peace and unity.
 - b) To refrain from eating meat and fish and
 - c) To recite the name of God
2. The offerings asked for in this letter are:
 - a) A pair of pigeons and nightingale (for Guru's zoo)
 - b) Measures of cardamom and fenugreek (for the langar)

LETTER 4-A

Hukamnama Guru Hargobind Sahib Ji

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ਈ
(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਜੀ)



ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਨਾ ਦੇ ਸੰਗ੍ਰਹ ਵਿਚੋਂ

From the Collection of at Harimandir Sahib, Patna

LETTER 4-B

Hukamnama Guru Hargobind Sahib Ji

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ਈ
(ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ ਜੀ)

ਦੁਇ ਇਕ ਜੋਈ ਕਰੋ ਪਰੋ ਭਾ ਲ ਬਹੁਤ ਮਾਮ ਪਕੜ- ਦਾ ਹੀਨ ਉਹ ਦੋ- ਲ ਕੋ ਭੋ- ਜਾਦੋ ਜ- ਹ ਕਹ ਤੇ ਭਾਇ ॥ ਚੰਗੇ ਠੇਲੇ ਵ ਭਾਇ

ਭਾਈ ਜਾਪੂ ਭਾਈ ਗੁਰਦਾਸੁ ਭਾਈ ਮੁਰਾਰਿ ਭਾਈ ਜਾਤੀ ਭਾਈ ਦਿਆਲਾ
ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ ਜਨਮ ਸਵਰੂ ਸੰਗਤ ਦੀ ਕਾਮਨਾ ਪੂਰੀ ਹੋਗੁ
ਸੰਗਤੀ ਦਾ ਰੁਜਗਾਰੁ ਹੋਗੁ ਸੰਗਤੀ ਕੀ ਕਾਰ ਜੁ ਲੇਹਾਗਾ ਗੁਰੂ ਦੀ ਆ-
ਗਿਆ ਹਇ ਕੀਰਤਨ ਕਰਣਾ ਇਕ ਦਾਸੁ ਭਲੀ ਜੁਗਤਿ ਰਹਣਾ ਮਾਸ
ਮਛੀ ਦੇ ਨੇੜੇ ਨਾਹੀ ਆਵਣਾ ਪੂਰਬ ਦੀ ਸੰਗਤਿ ਗੁਰੂ ਦਾ ਖਾਲਸਾ
ਹਇ ਉਪਰੰਤਿ ਗੁਰੂ ਦੀ ਆਗਿਆ ਹਇ ਭਾਈ ਜਾਪੂ ਭਾਈ ਗੁਰਦਾਸ ਰੁਸਾਂ ਸ-
-ਭਨਾ ਰਲਕੇ ਸਾਰੇ ਪੂਰਬ ਦੀ ਕਾਰ ਕਰਣੀ ਜਿਸ ਦਾ ਰੁਪਯਾ ਗੁਰੂ ਦੀ ਕਾਰ ਵਿ-
ਚ ਪੋਗ ਤਿਸ ਦਾ ਗੁਰੂ ਦੀ ਦਰਗਹ ਬਾਇ ਪਵਗੁ ਤਿਸ ਨੂੰ ਕਦੇ ਕਿਛ ਬੁੜ
ਨ ਹੈਸ ਏਏ ਹਵਾਲ ਸਵ ਕੀ ਹਇ ਰੁਪਯੇ ਸਇ ਸਤਿ ਦੀ ਹੁੰਡੀ ਕਰ ਭੇਜਣਾ
ਪੰਦਰਹ ਜੋੜੇ ਮੈਨੂੰ ਸਵਾਇ ਭੇਜਣਾ ਪੰਦਰਹ ਬਾਬਾ ਜੀਉ ਨੂੰ ਸਵਾਇ ਭੇਜਣਾ

ਗੁਰੂ ਗੁਰੂ ਜ- ਪਣਾ ਜਨਮ ਸ- ਵਰੂ	ਗੁਰੂ ਗੁਰੂ ਜ- ਪਣਾ ਜਨਮ ਸ- ਵਰੂ	ਇਥੇ ਤੁਸਾਂ ਬਹੁਤ ਮਾਣ ਕਰਣਾ ਵਿਲ ਨਹੀਂ ਕਰਣੀ ਆਖਨ ਸੁ ਕਰਣਾ ਸੇਵਾ ਕਰਣੀ	ਗੁਰੂ ਗੁਰੂ ਜ- ਪਣਾ ਜਨਮ ਸ- ਵਰੂ
-----------------------------------	-----------------------------------	---	-----------------------------------

ਨੋਟ—ਇਸ ਹੁਕਮਨਾਮੇ ਵਿੱਚੋਂ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਕਲਮ ਤੋਂ ਇਸ ਗੱਲ ਦਾ ਸੰਕੇਤ ਮਿਲਦਾ ਹੈ ਕਿ 'ਖਾਲਸਾ' ਸ਼ਬਦ ਉਸ ਸਮੇਂ ਉਸ ਸਿੱਖ-ਸੰਗਤਿ ਦਾ ਨਾਉਂ ਸੀ ਜਿਸ ਦਾ ਸਿੱਧਾ ਸੰਬੰਧ ਗੁਰ-ਗੱਦੀ ਨਾਲ ਹੋਵੇ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਜੋ ਸਿੱਖ-ਸੰਗਤਿ ਮਸੰਦਾਂ ਦੇ ਅਧੀਨ ਸੀ ਉਹ ਸਹਿਲੰਗ ਅਖਵਾਉਂਦੀ ਸੀ। ਇਸੇ ਕਾਰਣ ਸ੍ਰੀ ਦਸਮੇਸ਼ ਦੇ ਸਮੇਂ ਭਾਈ ਗੁਰਦਾਸ (ਦੂਜੇ) ਨੇ ੪੦ਵੀਂ ਵਾਰ ਵਿਚ ਲਿਖਿਆ ਹੈ :

ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਦੁਹਲਾ।
ਵਾਹ ਵਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰ ਚੋਲਾ।

LETTER 4-C

*(This Letter was Written by Guru Hargobind to the
Sangat (congregation) of the Eastern Region)*

**Recite Guru-Guru
Your life will improve
Ek Onkar, Sat Guru**

(In the name of one Eternal God, who is the Truth and the Teacher)

I ask you to send to me two pairs of excellent and strong kuko pigeons, and from wherever you buy them, buy the best quality.

Bhai Japu, Bhai Gurdas, Bhai Murari, Bhai Jaita, Bhai Dyala-

Recite Guru-Guru and the living quality of your lives will improve. The wishes of the Sangat will be fulfilled, the members of the Sangat will get better livelihood and all the tasks of the Sangat will be successfully finished.

The directives of the Guru are that sing the holy hymns, live in humility, do honest deeds and refrain from eating meat and fish. The Sangat of the East is directly under the control of the Guru and no Masands (local representatives of the Guru) are now the intermediaries.

It is the order of the Guru that Bhai Japu, Bhai Gurdas and the others should collectively arrange to celebrate the Gurpurb (the birthday of the Guru). Whosoever will financially contribute in this ceremony their efforts will be recognised by the Guru and they will never-ever be short of funds.

These blessings I send to all of you.....

Send to me a hundi (bills payable) of Rs. 700, and also 15 stitched suits for me and 15 for the Baba ji.

Objectives:

The directives issued in this letter are:

- a) To live in humility
- b) To refrain from eating meat and fish
- c) To recite and sing the holy hymns
- d) To celebrate the birth of the Guru with pomp and show
- e) To communicate directly with the Guru without any intermediary

The offerings asked for in this letter are:

- a) A pair of best quality pigeons
- b) 30 pairs of stitched suits
- c) A bills payable of Rs. 700
- d) The date of this letter is not known.





Two Important Quotes of Guru Hargobind Sahib

1. In Gujrat, the Guru met Shah Daula and explained to him the philosophy of Sikhism as:
“A wife is man’s conscience, his children perpetuate memory, wealth enables him to live, and arms are needed to extirpate the tyrants.”
2. From Nanakmata, the Guru took a tour of hilly villages and reached Srinagar in Garwal. Here he met Saint Ramdas, a Maratha Holy man. He was unable to coincide with Guru’s princely dress, two swords and soldier like appearance.

He asked the Guru,

“I learn you are occupying the gaddi (seat) of Guru Nanak, who was a tyagi sadhu – a saint who had renounced the world. You are wearing arms and keeping an army and horses. You are called Sacha Patshah (true king), what sort of Sadhu are you?”

The Guru replied,

“At heart he was a saint, though externally a prince. The arms ensure poor man’s protection and tyrant’s destruction. Guru Nanak renounced the Maya, the self ego and not the world.”

The control of the Harimandar (foundation laid in 1588- completed in 1604) passed into the hands of the schismatic (controversial) sect of the Minas - Prithi Chand’s family members, after Guru Hargobind, left Amritsar in 1635 to settle at Kiratpur in the Sivalik hills. First Miharban of the sect and then his son Harji managed the shrine, they also put their own Granth in the sanctum sanctorum. Harji having had a long tenure of control. From 18 January 1639 to 17 April 1696. It was during his stewardship that Guru Tegh Bahadur, was refused entry into the Harimandir at the time of his visit to Amritsar in 1664.

Index

A

Ahmed Shah Abdali, 67
Ajit Singh, Sahibzada, 28, 71
Akal Bunga, 30
Akal Takhat, 30, 31, 39, 48, 49, 52, 54, 67, 71
Alamganj, 100, 110
Amardas, Guru, 48, 49, 88-91, 97, 98
Amritsar, 10-12, 15-16, 23, 27, 29-31, 37-40, 43-44, 47, 51-57, 62, 65-67, 70-74, 100, 116
Anandpur, 47, 60, 70, 71, 84
Anirai, 11, 27, 28, 71
Annaet Khan, 51
Arjan, Guru, 9, 11, 16-18, 20, 22-23, 25-26, 29, 31, 37, 39, 41-43, 48-49, 51-52, 54, 55, 63, 65-66, 70, 73, 88-91, 97, 100
Asa, Raga, 20, 97
Asif Khan, 50, 51
Atal, Baba, 27, 28, 45-47, 67, 71, 75
Avtar, 65

B

Bahadur Shah, 71
Bakala, 16, 26, 40
Ballads, 49, 97
Bandhi Chhor, 36, 77, 78
Barota Sahib, Gurdwara, 84
Baserke, 49
Benaras, 100
Bhangani, 71
Bhhat Vahis, 53

Bidhi Chand, Bhai, 56, 68, 80
Buddha, Baba, 47, 48, 49
Bura Randhawa, 47

C

Cardamom, 103, 104, 107, 111
Chabbae, 37
Chandu Shah, 12, 26, 37, 41, 52, 55, 64
Charan Kanwal, Gurdwara, 76
Chaurasti Atari, Gurdwara, 73
Chherta Sahib, 16, 17

D

Dabistan, 54
Damdama Sahib, Gurdwara, 71, 75, 82, 97
Damodri, Mata, 11, 12, 15, 26, 27, 28, 46, 70
Dasam Granth, 71
Dhirmal, 27, 28, 46, 60
Dilbagh, 56, 57, 59, 80
Dip Chand, 27, 28
Doaba, 13, 39
Droli, 15, 26, 27, 40
Duhuans, 61

E

Elizabeth II, 67

F

Fateh Singh, 28, 68, 71
Fenugreek, 100, 103, 104, 107, 111

G

Ganda Singh, 34, 53
Ganga Ram, 27, 28
Ganga, Mata, 15-18, 23, 29, 40, 70
Gangasar, Gurdwara, 75
Gauri, Raga, 97
GB Singh, 100
Gobind Singh, Guru, 9, 28, 65, 70, 71, 97
Goindval, 16, 22, 49, 73
Gujri, Mata, 28, 70
Gulab Chand, 27, 28
Gulab Rai, 27, 28
Gulbagh, 56, 57, 80
Gurbilas Patshahi-6, 93, 97
Gurdas, Bhai, 29, 33, 49, 65, 85, 97, 110, 114
Gurditta, Baba, 15, 27, 28, 40, 46, 47, 58, 60, 61
Guru Ke Mahal, 73
Gurusar, 53, 57, 58
Gwalior, 12, 37, 77, 86
Gwalior Fort, 30, 34, 37, 41, 42, 43, 52, 54, 63, 77, 79
Gyas Beg, 39, 42

H

Hari Ram Gupta, 34, 53
Harimandir, 30, 39, 43, 44, 46, 48, 52, 54, 65-69, 83, 101, 102, 105-109, 112, 116
Harji, 22, 65, 66, 116
Harrai, Guru, 27, 28, 46, 60, 82
Hukamnama, 56, 101, 102, 105, 106, 108, 109, 112, 113

J

Jahangir, 13, 16, 32, 33, 34, 35, 37, 39, 41, 42, 43, 50, 52, 54, 55, 56, 63, 71, 76, 84, 99
Jallian Wala Bagh, 67
Jallo, 53

Jarsandha, 9
Jesus, 9
Jit Mal, 27, 28
Jodae Veerae, 99
Jujhar Singh, Sahibzada, 28, 71

K

Kabli Beg, 62
Kabul, 56, 61, 98
Kale Khan, 58, 62
Kalma, 59, 63
Kanra, 98
Karmo, 22
Kartarpur, 12, 13, 16, 37, 40, 44, 46, 53, 58, 60, 62, 63, 71, 75, 76, 97, 99, 100
Kashmir, 14, 38, 41, 42, 50, 51, 61, 71, 80, 81, 99
Kaulan, Bibi, 44
Keshgarh, Takhat, 69, 71
Khalil Beg, 56, 57
Khalsa, 31, 65, 71
Khem Kaur, 27, 28
Khidrana, 71
Khurram, 50
Khushwant Singh, 34, 53
Kiratpur, 10, 11, 13, 16, 45-47, 60-61, 65-66, 70, 76, 82-83, 116
Kishan Singh, Professor, 67
Kot Sahib, Gurdwara, 82
Krishna, 9
Kulanji Khan, 42
Kuliz Khan, 51
Kurukshetra, 39, 82

L

Lahara, 56, 57, 62
Lahore, 15, 16, 22, 26, 38, 39, 41, 42, 44, 50-52, 56, 65, 80
Lakhpat Rai, 66
Lala Beg, 62

Lal-iaan Behlima, 99
Lohgarh, 30, 31, 74

M

Mahadevi, Mata, 11, 12, 26-28, 70
Mahri Chand, 27, 28
Majh, Raga, 97
Majha, 13, 20, 37,
Majnu Ka Tilla, 33, 76
Malar, 98
Mallak Murid, 97, 98
Manji Sahib, 76
Marajh, 56
McAuliffe, 34, 53
Mehmae Hasnae, 99
Mehrban, 22, 65
Messenger, 9
Minas, 65, 116
Miri and Piri, 29, 30, 54, 61
Mitha Sar, Gurdwara, 84
Miyani Mir, 43, 44
Mohan, 45, 69, 87, 110
Mohsin Fani, 54
Moses, 9
Mughal, 10, 13, 22, 26, 30, 32, 39, 41, 52,
54-59, 61, 62, 64, 66, 67, 70, 73, 74, 76
Mukerian, 37, 39
Murtaz Khan, 32, 42
Musa, 99

N

Nangal, 47, 60
Nanki, 11, 12, 26-28, 40, 45, 70
Nihal Kaur, 46
Nishan, 100
Nur Jahan, 34-36, 39, 41, 43, 50-51, 54-55

P

Painda Sahib, 100
Painde Khan, 58, 59

Paonta, 70
Patalpuri, Gurdwara, 82
Patna, 71, 87, 101-103, 105-106, 108-112
Phagwara, 53, 59
Pilibhit, 15, 38
Pipli Sahib, Gurdwara, 74
Prithi Chand, 22, 23, 55, 65, 116
Prophet, 9, 10, 43, 87
Punjab, 13, 15, 23, 31, 40, 47, 50, 51, 55,
56, 70, 71

Q

Qazi Rustom Khan, 44

R

Raj Kamladi, 98
Raja Tara Chand, 60, 61
Ramdas, Guru, 16, 22, 48, 66, 73, 88, 89,
90, 91, 98
Ramkali, 98
Ranae Kelash, 99

S

Sadh, Bhai, 56
Sadhu, Bhai, 27, 40
Sadiq Khan, 50
Saint Soldier, 31
Sangat Singh, 34
Sanghu Shah, 27, 28
Sangrana, 53
Sarang, 98
Satbir Singh, 34
Shah Jahan, 16, 50, 51, 53, 54, 55, 56
Shaheryar, 50, 51
Sher Shikar, Gurdwara, 84
Shivalik, 52, 60
Shyam Chand, 27, 28
Signets, 100
Sikandar Ibrahim, 33
Sorath, 23

Srinagar, 15, 19, 30, 38, 42, 80, 81, 116
Suraj Mal, 11, 27, 28
Surjit Singh Gandhi, 34
Syed Khan, 42

T

Talwandi Sabo, 70
Tegh Bahadur, Guru, 9, 15, 27, 28, 40, 59,
65, 70, 71, 116
Teja Singh, 34, 97
Tir Sahib, Gurdwara, 82
Tunde Asraj, 97, 98
Tyag Mal, 11, 15, 27, 28, 40, 58, 59

U

Udasi, 38, 46, 67, 68

V

Varan Bhai Gurdas, 85
Viro, Bibi, 27, 28, 55

W

Wadali, 11, 12, 16, 23, 72
Wadhans, 98

Y

Yahia Khan, 66

Z

Zorawar Singh, 28, 71