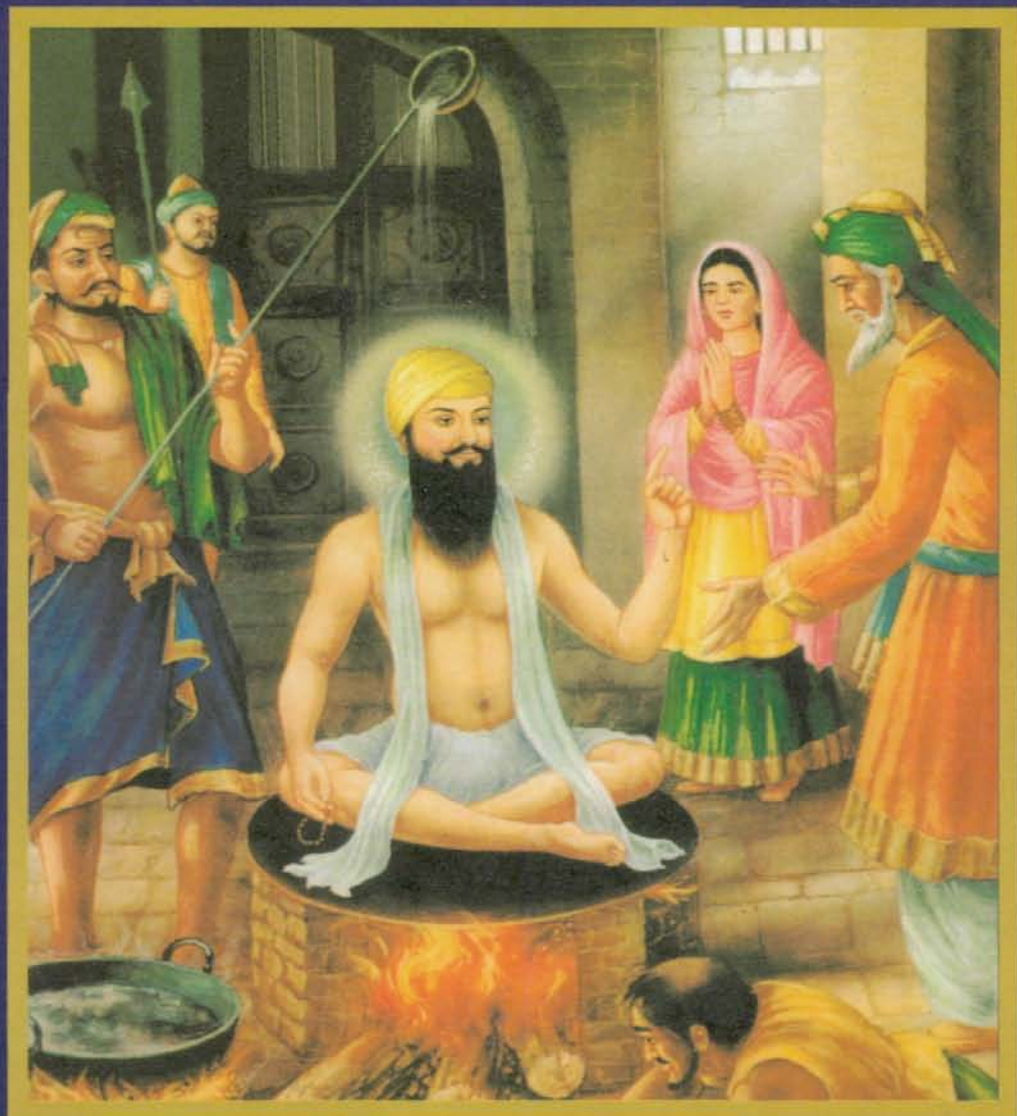


GURU ARJAN

ADORNS THE THRONE



Sri Guru Arjan Dev Ji

Prakash	: 2 May 1563 A.D.
Place	: Goindwal, Distt. Amritsar, Panjab
Father	: Guru Ram Das ji
Mother	: Bibi Bhani ji
Guru ke Mahal (wife)	: Mata Ganga ji
Sahibzada (son)	: (Guru) Harigobind Sahib ji
Guruship	: 16 September 1581 A.D., Goindwal
Preaching Centre	: Amritsar
Bani	: 2312 hymns in 30 Ragas
Main Banis	: Sukhmani Sahib, Barah Maha, Bavan Akhari
Special Contribution	: * Constructed Harimandar Sahib with four entrances amidst Amritsar sarovar * Established the sarovar and city of Taran Taaran where a leprosy home was built to serve the lepers * Founded the city of Harigobindpur on the banks of river Bias * Established Kartarpur city and Chehrata Sahib * Constructed a Baoli in Lahore * Started the system of Dasvandh (tithe) * Permanent stamp on the Sikh nationality by compiling Adi Granth * First martyr of Sikh religion
Joti-Jot	: 16 June 1606 A.D., Lahore (Pakistan)



This book has been especially designed to aware the children and young generation about the life and teachings of Guru Arjan Dev ji, on the 400th year of martyrdom (1606-2006) of Guru Sahib.

Sri Guru Arjan Dev Ji

The fifth Guru of the Sikhs, Sri Guru Arjan Dev ji born on 2 May 1563 A.D. in Goindwal Panjab, was the Sahibzada (son) of the fourth Guru, Guru Ram Das ji and Bibi Bhani ji. Daughter of the third Guru, Guru Amar Das ji, Bibi Bhani ji is the lone woman in the Sikh history to have the honour of being the Guru-daughter, Guru-wife and Guru-mother. (Guru) Arjan Dev ji spent his childhood in Goindwal under the supervision of Guru Amar Das ji, as Guru Ram Das ji had made Goindwal Sahib his permanent residing place. Here, (Guru) Arjan Dev ji learnt Gurmukhi, Hindi, Sanskrit, Persian and got the spiritual training.

An incident of the childhood of (Guru) Arjan Dev ji is worth mentioning. One day, while playing a toy went underneath the cot on which Guru Amar Das ji was sitting in remembrance of God. While pulling the toy from under the cot, it moved and when Guru Amar Das ji came to know that the cot was displaced due to (Guru) Arjan Dev ji, Guru Amar Das ji spontaneously uttered the words '*Dohita Bani da Bohita*' (Grandson is the ship of Bani, as Bohita means ship). The mysticism in these words of the Guru was revealed much later when Guru Arjan Dev ji compiled the 'Adi Granth'.

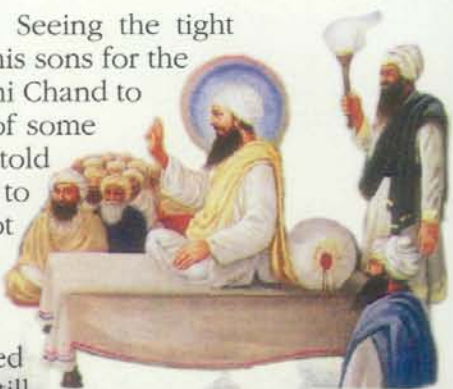
From the very beginning, Guru Arjan Dev ji lived in such a spiritual atmosphere where the spirit of devotion propagated everywhere. These spiritual surroundings contributed a lot in the character building and development of Guru Sahib.

Since childhood, Guru Arjan Dev ji possessed a sharp and intelligent mind. He used to play Siranda (a musical string instrument) in a beautiful manner. Besides this, Guru Sahib was an expert in horse riding and none could compete him in the art of spear throwing too. All were witness to this when Guru Sahib got married to Ganga ji, the daughter of Bhai Krishan Chand and Bibi Dhanwanti of village Mau, district Phillaur. At the time of the marriage, the residents of Mau village said, It is the ritual here that the boy who comes for the marriage has to pick the peck hidden in the soil with a spear. The villagers were clever enough to encave the roots of the Banyan tree in the form of a peck. Guru Arjan Dev ji extracted the peck along-with the roots in a single move. Although he was the youngest Sahibzada of Guru Ram Das ji, but he himself used to perform the service of distributing Langar and washing the utensils. Besides this, he used to serve the Sangat coming from outside in the night.

It is mentioned in the Sikh history that once a relative of Guru Ram Das ji came from Lahore to request Guru Sahib to



pay a visit on the occasion of a marriage. Seeing the tight schedule, Guru Sahib agreed to send one of his sons for the marriage. Guru Ram Das ji first told Baba Prithi Chand to go to Lahore but he refused on the pretext of some house-hold responsibility. Then Guru Sahib told his second son Baba Mahadev ji to proceed to Lahore but he also refused as he was not interested in the worldly affairs. When Guru Ram Das ji ordered (Guru) Arjan Dev ji to go to Lahore, (Guru) Arjan Dev ji, full of humility and humbleness, at once stood up with folded hands. Guru Ram Das ji told him not to return till he himself calls him back. After the marriage affairs were over, (Guru) Arjan Dev ji stayed in Lahore for some time propagating the spirit of Sikhism in the Sangat and waited for the further orders of Guru Ram Das ji. When the quest for the Darshan of Guru Sahib crossed beyond the limits, (Guru) Arjan Dev ji draw a picture of 'Chatrik' (a specie of pied cuckoo supposed to drink only rain drops) on a paper and sent it to Amritsar. Guru Ram Das ji made a picture of 'rain' on a paper as a reply and ordered to bring (Guru) Arjan Dev ji back. Baba Budha ji brought back (Guru) Arjan Dev ji from Lahore with due respect.



Guru Ram Das ji was displeased with Baba Prithi Chand because of his continuous actions to humiliate others, his selfishness and attachment to the worldly affairs. Guru ji said that a person who pose himself to be without deceit, is deceitful or cheat in a real sense. On his return from Lahore, (Guru) Arjan Dev ji, who was full of contentment and always remained in the will of the Guru, was bestowed with the responsibility of the Guruship as per the Sikh conduct in the presence of the Sangat. Guru Ram Das ji beseeated (Guru) Arjan Dev ji amidst the Sangat, handed over the treasure of the entire Bani and bowed before him; and told the present Sangat to bow their forehead too. Guru Ram Das ji instructed the Sangat to consider Guru Arjan Dev to be the Guru in the coming times. Being the eldest son, Baba Prithi Chand thought Guruship to be his right and he was not pleased with this decision. He had made firm in his mind that he would acquire the Guruship with force and cleverness or he would start his own seat.



The tradition of Guruship had been bestowed on the basis of the attributes and the grace of God, Guru Nanak Dev ji gave it to Guru Angad Dev ji, followed by Guru Amar Das ji and Guru Amar Das ji blessed Guru Ram Das ji with this responsibility after seeing their dedication and devotion. This way it had been made clear that Guruship was neither hereditary nor it could be just passed from one generation to another. On the basis of this only, Guru Ram Das ji chose his youngest Sahibzada Guru Arjan Dev ji and handed over the responsibility of the Guruship to him.

After bestowing Guruship to Guru Arjan Dev ji, Guru Ram Das ji returned to Goindwal and departed from this world on 16 September 1581 A.D.

Opposition of Baba Prithi Chand

On the orders of Guru Ram Das ji, Guru Arjan Dev ji shifted to Amritsar for completion of the service of Sri Amritsar. Baba Prithi Chand also shifted there with his whole family. Baba Prithi Chand conspired with the Masands (the preacher class of Guru Darbar) so that the offering from the Sangat reaches him directly. On the



other hand, the Sangat's enthusiasm was rising continuously due to the service of Sri Amritsar and all the accounts were in the hands of Baba Prithi Chand. So due to Baba Prithi Chand, the material, ingredients etc. could not reach the Langar and the Langar started deteriorating day-by-day. Although Guru ji was aware of all the facts, but the idol of humbleness did not utter a word to anyone. When Bhai Gurdas ji returned from the preaching tour of Agra, seeing the prevailing circumstances, he chose not to sit quiet. In order to stop these malpractices, Bhai Sahib made the Sangat aware of it and told them to give the offerings directly to Guru Sahib. Prithi Chand started behaving rudely with the Sangat as he did not receive the money and on the other hand, the Langar started running smoothly due to the availability of the material, ration etc. This way Baba Prithi Chand was

exposed before the Sangat and the Sangat stopped calling upon him. He approached the Chaudharis of Amritsar and asked them to send a request letter to Guru Sahib to make adequate arrangements for his livelihood. Guru ji accepted the request and made proper arrangements.



Alongwith this, Baba Prithi Chand had instigated the Kirtanias (those who performs Kirtan) of the Guru-Darbar, Bhai Satta and Bhai

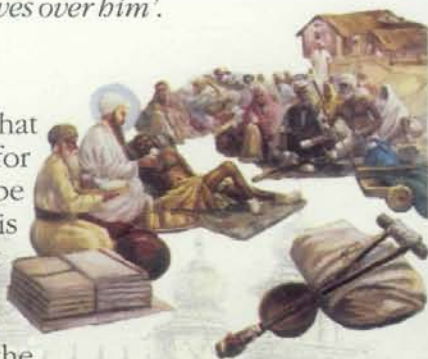
Balwand ji. He told Bhai Satta to ask for a huge amount of money from Guru Sahib for the marriage of his daughter. Bhai Satta was not satisfied with the financial help provided by the Guru ji and boasted that the Sangat gather here due to them and if they have not been performing the Kirtan, this seat of Guru Nanak would have not been so famous. On seeing them uttering words against the dignity of Guru Nanak, Guru Arjan Dev ji instructed the Sangat to avoid Satta-Balwand and not to hear Kirtan from them in the future. During this time, Guru Sahib himself performed the Kirtan with the Siranda and also encouraged the Sikhs to perform Kirtan themselves. From here only, Sikh religion prospered due to the Sikhs themselves immersing in the Kirtan. On the other hand, Sangat stopped interacting with Bhai Satta and Balwand, so they requested Bhai Ladha ji, a devotee Sikh of Lahore to request Guru ji for forgiveness. Realising their condition, Bhai Ladha ji painted his face black and reached Amritsar alongwith them in the presence of Guru ji. When Guru ji enquired about his face, Bhai Ladha said, the slanderers of Guru-Darbar's face is always black. He also requested Guru Sahib to forgive the two



slanderers. Guru ji accepted the request and then Bhai Satta-Balwand recited a Var (ballad) in the praise of Guru-Darbar, which has been included in Guru Granth Sahib. In the Var they sang praises of Guru Sahiban and also said '*Guru Arjan adorns the throne and the canopy of Satguru waves over him*'.

Dasvandh

Sikhs had become firm in the thought that the best way to utilize the money is to offer it for the Langar, by which food and other needs can be arranged for the visitors and the needy. But this offering was voluntarily given by the Sikhs and it was important to bring a change in it. Guru Arjan Dev ji ordered the Sikhs, and made it mandatory to offer the Dasvandh (tithe) i.e. tenth part of the income. With this, the arrangement of Guru-Darbar, help of the needy and other social charitable works began running smoothly. Now, to offer the Dasvandh was the order of the Guru, so Sikhs started offering it with devotion and no one ever missed it. The Masands used to enter the Dasvandh in front of the Sangat in the log-book and used to go with the Sikh Sangat on the occasion of Baisakhi or other gatherings to deposit it in the Guru-Darbar.



Trade

Guru Arjan Dev ji developed the feeling of performing brave deeds and trade in the Sikhs. He developed the feeling of responsibility by stressing upon the importance of hard-labour and honest work. Through the trading of horses, he not only openly disobeyed the ban imposed on the Hindus to cross the Sindh river, thus striking a severe blow on the Hindu superstitious beliefs, but also eradicated the feeling of fear among them by trading with the fanatic Muslim residents across the Sindh. Because of this, the enthusiasm of horse-riding developed in the Sikhs and it further opened ways for the future army of the Khalsa. Guru ji also established the industry of manufacturing the accessories and materials of the horses. The Kathian Wala Bazar in Amritsar is the symbol of this special industry. Although the lives of the Sikhs remained simple and humble with this financial upliftment, but the court of Guru Sahib became a royal one and this was the teaching of the way of living in self-administration, free from the Mughal rule in the coming times.

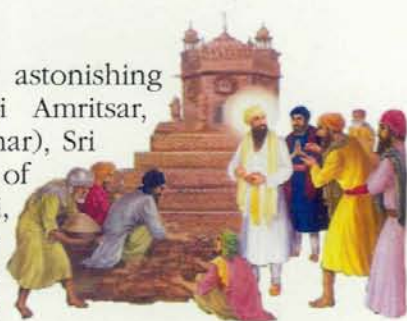
This became a rankle in the eyes of the Mughal rule and this also became one of the reason for the martyrdom of Guru Sahib.

Guru Sahib also brought and settled craftsmen in Amritsar for manufacturing bows, swords, spears and armours. The Ghio Mandi, Daal Mandi, Gur Mandi, Lun Mandi etc. established by Guru Sahib simply proves that the city of Amritsar had become a centre of wholesale trade in those times only.



Development of Amritsar

Guru Arjan Dev ji undertook many astonishing development works - the expansion of Sri Amritsar, establishment of Tarn-Taaran, Kartarpur (Jalandhar), Sri Harigobindpur with his own hands, completion of the Sarovar of Amritsar, Santokhsar, Ramsar, Baoli, the well of Bibi Bhani, 'Guru Ka Khooh' near Tarn-Taaran, Chehrata, well near Wadali, Gangsar Kuan (Kartarpur), Divankhane in Lahore, Amritsar and Kartarpur, Guru Ka Mahal and Sheesh Mahal in Kartarpur, Guru Ka Bagh Amritsar, making dispensaries and leprosy-homes etc.



Guru Sahib took great interest in the development work. In 1585 A.D., Guru ji completed the Santokhsar Sarovar. The bottom of Amritsar Sarovar was full of sand, due to which the land used to soak the water very fast. This soil was extracted and the muddy soil of Santokhsar was filled here to a great depth and a permanent structure with stairs on it was constructed. Thus, water began to stand still. The service of Amritsar Sarovar was completed in 1588 A.D. On the conclusion of this service, Guru Sahib got the foundation stone of the spiritual centre of the Sikh religion Sri Harimandar Sahib laid amidst this Sarovar by Sain Mian Mir in 1589 A.D. The Sikh Sangat accomplished this task with utter devotion and sincere service. The supervision of the Kar-Sewa was done by Guru Sahib himself and to complete the task in a systematic manner, different responsibilities were entrusted upon the devout Gursikhs like Baba Budha ji, Bhai Bhagata ji and Bhai Bahilo ji etc.



The great literary writer Prof. Puran Singh has rightly commented about it that - 'For the construction of Taj-Mahal 2200 labourers forcibly worked day and night but here there was a devotion that attracted countless Sikhs and devotees for its construction. Its foundation stands on the love, devotion and contentment.'

There are four entrances to Harimandar Sahib in the four directions. It can be stated in this way that God does not reside in one direction, but is omnipresent. It is opened for all the four castes. Harimandar Sahib has been made to settle on the water level in such a manner that it seems to look like a lotus flower blooming in the water.

Amritsar became a significant centre of the Sikh activities. This was very important for the permanent establishment of the Sikh religion because this provided a specific centre for worship, where Sikhs used to gather around their Guru in the Sangat form. Guru Sahib himself praises Amritsar in his Bani :



Dithe sabhe thav nahi tudhu jehia.
Badhohu purakhi bidhatai ta tu sohia.
Vasdi saghan apar anup ramdas pur.

*I have seen all places, but none can compare to You.
The Primal Lord, the Architect of Destiny, has established You;
thus You are adorned and embellished.*

Ramdaspur is prosperous and thickly populated, and incomparably beautiful.

(SGGS, pg. 1362)

After this significant construction of Amritsar, Guru ji started travels for the propagation of the religion, as a result of which Sikh religion was established in a non-conflict manner in the regions of Majha and Doaba. Guru ji first visited Khadur Sahib and Goindwal Sahib. Then he reached the village



Khara after passing through Bhatti and Khanpur villages. The surroundings, jungles filled with the fragrance of the flowers, green fields, and pure water, fresh and enthusiastic atmosphere of this place made such deep effect in the heart of Guru Sahib that he obtained this land and established the city of Tarn-Taaran here. Guru ji also decided to construct a leprosy home at this place. Afterwards, he established a separate colony for the resettlement of the lepers. A leper was addressed as Nimana (meek, lowly) in the region of Majha. Guru Sahib used to treat the lepers with his own hands. When some lepers got cured, a belief for the water of the Sarovar of Taran-Taaran having the power of curing leprosy became prevalent. The popularity of this place attracted many lepers and today also, lepers are residing in a big part of the city. The construction and completion of Taran-Taaran was a severe blow to the worshippers of Sakhi Sarvar (those who worship graves).

After Guru Sahib crossed the river Beas and reached the city of Jalandhar while establishing Sangats, constructing wells, making arrangements for the medicine of the sick in many villages like Sultanpur Lodhi, Dalla etc.

Here, a foundation of one more city was laid for the propagation of the religion of Guru Nanak and it was named Kartarpur. Guru ji also built a well here, which was named Gangsar. After this, Guru ji returned to Amritsar. Guru ji made his permanent camp at a distance of four miles from Amritsar in the city of Wadali and used to go till far off places from here for the propagation of Sikh religion. The Parkash of (Guru) Harigobind Sahib took place here only on 5 July 1595 A.D. Guru Arjan Dev ji constructed a Chehrata (a well with six Persian wheels) as thanksgiving to the Akal Purakh.

During these days only, famine erupted in Punjab, due to which many type of diseases spread. Guru ji arranged medicines, treatment and essential items in this hour of need. The Sikh Sangat served the effected people with sincere devotion and built wells in the areas where there was water shortage. Hearing the news of the terrible famine in Lahore, Guru ji at once reached there. Guru ji started Langar for the needy and served the orphans. Emperor Akbar also reached Lahore and praised the service performed by the Sikhs. He also forgave the tax on Punjab for that particular

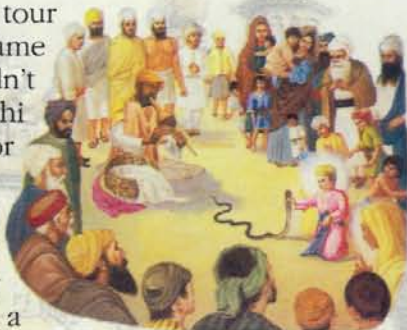


year due to Guru Sahib.

Besides this, Guru ji built a monument in Chuna Mandi, at the Parkash place of Guru Ram Das ji and a Baoli in the Dabbi Bazar. Guru ji served the famine affected people continuously for eight months. When the situation improved, Guru ji assigned the service to the Sikhs there and returned to Amritsar, while preaching on the way in Gurdaspur, Dera Baba Nanak, Barath.

Deadly attacks on child (Guru) Harigobind Sahib

After the Parkash of (Guru) Harigobind ji, Baba Prithi Chand played many tricks in an attempt to kill him, but every time Akal Purakh Himself saved the child Harigobind. Once, a snake was let loose in order to kill him but he overpowered the snake also. On returning from a preaching tour and helping the famine affected people, Guru ji came to know about all the happenings, but he didn't show any anger or remorse towards Baba Prithi Chand and instead thanked the Almighty for everything.



During childhood, (Guru) Harigobind Sahib got affected by small pox. People who used to come to enquire about his health would say that Sheetla goddess has appeared, take him to a temple and perform some assigned rituals, then only he will be cured. But Guru Sahib firmly answered those superstitious people that this is no ill-effect of any god-goddess, but it is a disease. Then (Guru) Harigobind Sahib got cured in due course of time with proper medicine and treatment.

Baba Prithi Chand after failing repeatedly in the deadly attacks on (Guru) Harigobind Sahib, instigated Sulhi Khan of Lahore to threaten Guru Sahib with his official influence and attack. When Sulhi Khan arrived from Lahore, Baba Prithi Chand took him to show the brick-kilns. The horse of Sulhi Khan trembled as it stepped on the burning pyre and Sulhi Khan fell in the fire alongwith his horse.



After failing in this attempt, Baba Prithi Chand poisoned the ears of Emperor Akbar through his government employee friends that Guru Arjan Dev ji is preaching against the tenets of Hindu and Islam religion through his Bani. Besides this, these type of allegations were levied by Akbar's minister Birbal also. Akbar was not much affected by such type of allegations, but this aroused suspicion in the minds of the courtiers of the royal court. While going from Lahore to Delhi in 1594 A.D., Emperor Akbar passed through Goindwal Sahib. He heard the Bani of Guru Saiban in the presence of his courtiers. He could not find the slandering of any religion but only the feeling of 'Sarbat Da Bhala' (welfare of all) flowing from it. The description of this has been done by the historian Abu-ul-Fazal in 'Akbarnama'. So, this blow of Baba Prithi Chand also went in vain.



Compilation of Adi Granth

Seeing his deteriorating influence among the Sikhs, Baba Prithi Chand started writing Bani by using the word 'Nanak'. Guru Sahib seriously contemplated upon this. Because at the time of transferring the responsibility of Guruship, the preceding Guru used to hand over the Pothi of the Bani to the succeeding Guru and the Bani was maintained with due respect since the time of the Founder Guru only. Besides the Bani of the preceding four Guru Sahiban, Guru Arjan Dev ji had the Bani of the 15 Bhagats collected by Guru Nanak Dev ji at the time of Udasis (travels), the Bani uttered by 11 Bhats at the time of Joti-Jot (departure) of Guru Ram Das ji, the Var composed by Bhai Satta and Balwand and the Bani of 'Sadd' compiled by Baba Sundar ji, the great-grandson of Guru Amar Das ji. Guru Arjan Dev ji himself also composed the Bani and decided to serialize the entire Bani in a new pattern according to the Ragas. Guru ji collected the similar Shabads and got the Bani written with certain rules by Bhai Gurdas ji at a magnificent place outside the city, where today Gurdwara and Sarovar Ramsar is situated.



In the Adi Granth, in the beginning the Banis of Nitnem (Japu ji, So Dar and Sohila), then the Banis in Ragas in a systematic manner (the Bani of Guru Sahiban in successive manner and then the Bani of Bhagats) and in the end the Bani free from Ragas have been included. At the conclusion of compilation and writing of the Bir, the message was sent in the four directions and on 1 September 1604 A.D., the first Parkash of the Bir was performed at Sri Harimandar Sahib. Baba Budha ji was appointed its first Granthi.

Sri Guru Arjan Dev ji compiled such a Holy Scripture, which was established on a worldly level. In this, besides the Bani of Guru Sahiban, the Bani of Hindu Bhagats and Muslim Pir-Faqirs were also shown total respect and given due place. Due to this speciality of Guru Granth Sahib, it is said to be the universal scripture and it is the only Holy Scripture which has been compiled by the founders of that religion. Only one parameter was used to include the Bani in this Holy Scripture and it was the concept given by Guru Nanak. Although the Bani of all Bhagats and holy persons were included in this Holy Scripture, but the feeling of universal brotherhood and equality revealing in Sri Guru Granth Sahib was not being tolerated by the Mughal Empire.

Afterwards, the Tenth Master Guru Gobind Singh ji recited the entire Bani at Talwandi Sabo, included the Bani of Guru Tegh Bahadar Sahib, got this Holy Scripture written from Bhai Mani Singh ji and Baba Deep Singh ji copied this holy Bir. Also, Guru Gobind Singh ji bestowed Guruship to this 'Guru Granth Sahib' at Nander in 1708 A.D. at the time of his Joti-Jot.



Contemporary causes of martyrdom

At the time of compilation of Guru Granth Sahib, composition of many poets like Kahna, Chajju, Peelu and Shah Hussain was refused by Guru Arjan Dev ji to be included in this Holy Scripture, because their composition was not in alliance with the concepts of Guru Nanak Sahib. Due to this reason, these poets opposed Guru Sahib and they started supporting the slanderers of the Guru's court.



The Diwan of Delhi Court, Chandu sent his priest to look for a suitable bridegroom for his daughter. The priest was aware of the impact of Guru's Court, he found (Guru) Harigobind ji as an able bridegroom from all angles and he fixed the marriage of Chandu's daughter with Guru Arjan Dev ji's Sahibzada. At the time of sending some gifts from Delhi, Chandu also invited some respected Sikhs and spoke some words full of arrogance. He said to this extent that the priest has put my daughter, who is like brick of the palace in the hole of a porter. He also called them to be faqir as compared to himself, being the Diwan. Hearing these words, the Sikhs, who were present there, approached Guru Sahib and requested not to approve of this relation. So, Guru Sahib refused to accept the gifts and turned down the relationship. After that, Chandu sent one lakh rupees to Guru ji to accept the relation but Guru ji totally refused. Due to this disapproval, Chandu was angry and he started backbiting to the Emperor Jahangir. Jahangir was easily influenced by Chandu.

The people related to the Nakshbandi sect were the staunch preachers of Islam religion, who believed in the destruction of non-Muslims and their head was Shaikh Ahmad Sarhindi. An influential courtier of Akbar's Court, Murtaza Khan was his devotee, through whom Sarhindi had made many supporters in the royal court, who were totally fanatic. These people were very upset with the growing impact of the Sikhs in Punjab. These fundamentalists could not tolerate any religion prospering other than Islam. They used to say that the respect of Islam lies in the degradation of disbelievers and atheists. After the death of Akbar, Jahangir sat on the throne. The staunch Muslims of Ulemava (priest class) had a huge impact and influence in the court of Jahangir. They poisoned Jahangir's ears against the Sikhs and on the other hand, Murtaza Khan was also inciting Jahangir. They all wanted to see the influence of Islam on entire India. Jahangir decided to act on the instigation of these people.



Besides this, the revolt of Jahangir's son, Prince Khusro was cleverly linked with Guru Arjan Dev ji by Shaikh Ahmad and Murtaza Khan; and they complained to Jahangir that Guru Sahib has supported, help and blessed Khusro by putting a mark on his forehead, so that he could encounter Jahangir. Khusro was a person of religious thoughts and it is quite possible if he had ever met Guru Sahib before, because the door of Guru Sahib were opened for all. Due to this, this incident has been mentioned by Jahangir and other historians. The incident of putting mark on the



forehead of Khusro cannot be accepted from the historical aspect because Guru Sahiban had never applied mark on anyone's forehead as per the Hindu tradition. Besides this, Jahangir while trailing Khusro was punishing all those who had helped Khusro on the way. But while trailing, when Jahangir reached Lahore, he crossed the river Beas after passing through Taran-Taaran and Goindwal and stayed at Jhabbal for three weeks. Then Jahangir would have punished Guru Arjan Dev ji for helping Khusro at that time only. But after 20 days of arresting Khusro, Jahangir suddenly while leaving Lahore ordered to arrest Guru Arjan Dev and kill him as per the rule of 'Yasa' (a kind of sentence) for helping Khusro. This sudden order to kill Guru Sahib seems to be the result of some instigation.



Sikh historians Pr. Teja Singh, Dr. Ganda Singh and Pr. Satbir Singh state this fact that Khusro had never met Guru Sahib after Jahangir sat on the throne. The story of meeting of Khusro with Guru Sahib seems to be created afterwards, due to which Jahangir got the excuse. As the news of the orders of arrest reached Guru Sahib, he called upon all the leading Sikhs Bhai Gurdas ji, Baba Budha ji and others and bestowed the responsibilities of Guruship upon Guru Harigobind Sahib in the Sangat.

The Var sung by contemporary Dhadis Natha Mall and Abdul, at the time of be-seating on the throne is crucial to be described here :

Adorned two swords, One of Miri and other of Piri,

One for grandeur, rule and other for the protection of ministership.

As per Guru's order, Guru Harigobind Sahib left for village Dalla after this. Guru Arjan Dev ji was arrested from Amritsar by Murtaza Khan. The five Sikhs - Chaudhari Langah, Bhai Bidhi Chand, Bhai Paira, Bhai Jetha and Bhai Piraga accompanied Guru Sahib to Lahore, but Guru Sahib ordered these Sikhs to return and proceed to Guru Harigobind Sahib.

Majority of Sikh historians have stated that Guru Sahib was martyred through the punishment of 'Yasa'. According to this, no drop of blood should fall, put the fire beneath after seating on the iron plate, pouring hot sand on the head and naked body, and be-seating in the vessel of boiled water. All this went on for five days and on the sixth day, on 16 June 1606 A.D., Guru Sahib was put to more tortures and his body was immersed in the flowing water of river Ravi.

During all these tortures, the conscious of Guru Sahib remained attached with the Lord and he continuously recited the Bani. He practiced the belief of *'Your actions seem so sweet'* and proved that the blood of the martyrs is the foundation of the religion. The writer of 'Umadeh-t-



Some Sikhs during Guru Arjan Dev ji's period

Bhai Manjh

Bhai Manjh was a worshipper of the Sakhi Sarvar and he used to worship the graves by making Pirkhanas. In 1585 A.D., while returning from the village Nigahe, he stopped at Amritsar for the Darshan of Guru Arjan Dev ji. After hearing Kirtan while sitting in the Sangat, he was blessed with the spiritual bliss and all this

made such an impact on his heart that he requested Guru Sahib for the boon of Sikhism. On hearing his request, Guru Sahib said, Bhai Sahib! The Sikhi can not reside on your previous beliefs, first put the graves down back home and live the life according to the Satguru's thought. Bhai Manjh did as he was told. The villagers opposed the actions of Bhai Manjh, but he did not bother. After this, he started living in Sewa and Simran at the Guru's place, to seek the boon of Sikhism.



Bhai Manjh used to perform the service of carrying woods for the Langar from the jungle. One day, while returning with the wood from the jungle, he suddenly slipped and fell in the well. The well was not so deep and the water was also very less. After falling in the well, Bhai Manjh still carried the pile of wood on his head, so that they remain dry and do not become wet. He started reciting the Path of Gurbani while standing in the well.

On the other hand, search started as Bhai Sahib did not returned to the Guru's court. He was traced due to the loud voice of the Bani coming from the well and Guru Sahib himself reached there with the Sangat. A rope was thrown in the well and Bhai Manjh was told to climb out of the well with the help of the rope. But Bhai Sahib first sent the wood because he knew that if the wood becomes wet, the Langar would be delayed. Bhai Sahib came out of the well after the wood had been pulled out. He bowed in respect before Guru ji after coming out of the well. Guru Sahib hugged Bhai Manjh and said, Your Sewa has been in place :

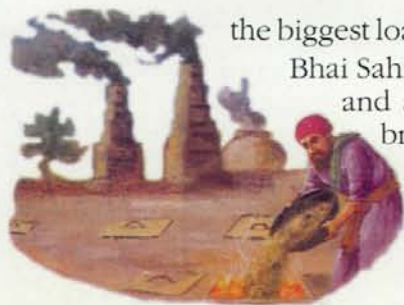
Manjh is beloved of the Guru and the Guru of the Manjh.

Manjh is the ship of the Guru to cross this world.

Guru Sahib appointed Bhai Manjh as the preacher for Hoshiarpur after some time, where Bhai Sahib established the Sangat.

Bhai Bahilo

Previously, Bhai Bahilo was the worshipper of Sakhi Sarvar and he was well known around the village Phaphare, district Bhatinda. One day while passing near Amritsar, he thought of seeing Guru Arjan Dev ji. At that time, Guru Sahib was busy in the service of the Sarovar of Darbar Sahib. After having the Darshan of Guru Sahib and hearing his words, Bhai Bahilo was so struck that he dedicated himself in the service of Guru Sahib. He left the way of Sakhi Sarvar after this meeting. Guru ji assigned him the service on the brick-kilns. While performing the service also, his conscious remained attach with the Guru's feet. He used to carry



the biggest load on his head while performing the service.

Bhai Sahib came to know that the bricks become deep-red and strong if the waste and rubbish were put in the brick-kiln. He did not hesitate or felt shy that the work of collecting the waste is of the people of a certain class. It was due to the fact that he was aware that no service is low or high in itself. He himself carried the waste with his own hands and put them in the brick-kiln. When Guru Sahib came

to know about this, Guru Sahib called him in the Sangat and said,

*Your saying will never be in vain,
Bhai Bahilo, the first and the foremost.*

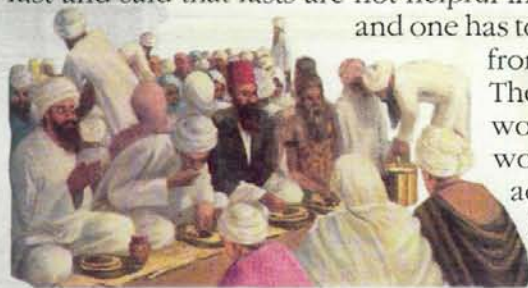
Guru Sahib handed over the responsibility of the propagation of Sikhism in the Malwa region to Bhai Bahilo. Gurdwara Bhai Bahilo is situated in the village Phaphare in the memory of Bhai Bahilo.

Bhai Kaliana

Guru Arjan Dev ji sent Bhai Kaliana to the hilly district of Mandi to bring wood for building of Harimandar Sahib. While he was staying in the district, the festival of Janam-Ashtmi came and the king of the place, Hari Sain ordered that everyone would observe fast on the Janam-Ashtmi day. Instead of observing the fast, Bhai Kaliana did just the opposite and put the Langar in an open field. On the complaint of the priests, the king called upon Bhai Kaliana and asked for the reason of doing this. Bhai Kaliana told the king that a Sikh worships only the Akal Purakh and no other gods-goddesses. He also talked about the uselessness of the fast and said that fasts are not helpful in any manner in the spiritual way of God

and one has to move on the way of knowledge attained from the Guru in order to liberate himself.

The king was deeply impressed by the words of Bhai Kaliana and besides giving wood and financial aid for the Langar, also accompanied Bhai Sahib to Amritsar to have a glimpse of Guru Arjan Dev ji. On reaching Amritsar and hearing the words of Guru ji, the king obtained the



boon of Sikhism from Guru Sahib.

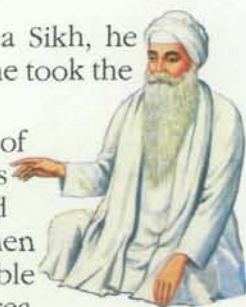
Such were the Sikhs of the Guru, who not only lived on the way shown by the Guru, but also distributed the 'Gurbani - the light to illuminate this world' amongst the people wherever they went. Bhai Kaliana ji continued to perform the services in Guru's court with much enthusiasm.

Bhai Choudhari Langah

Bhai Choudhari Langah was born in the house of Choudhari Abul Khair of village Jhabbal in Amritsar district, who was a worshipper of Sakhi Sarvar. Once Bhai Sahib became seriously ill and was not cured despite the medicine, treatment

and belief of the Sakhi Sarvar. On coming in contact with a Sikh, he showed faith in Guru Sahib and the disease was cured. Then he took the boon of Sikhism from Guru Arjan Dev ji.

Bhai Langah was the head (Choudhari) of 84 villages of Patti sub-division. He served Guru ji physically as well as financially during the construction of Harimandar Sahib and Sarovar. He used to go daily for the Darshan of Guru Sahib. Then one day, Guru ji pleased with his service, told him not to trouble himself anymore and appointed him the preacher of his area. Choudhari Langah was among the five Sikhs to accompany Guru Sahib to Lahore at the time of martyrdom.



After the martyrdom of Guru Arjan Dev, he remained a devout Sikh of Guru Harigobind Sahib ji. He got married Bibi Veero, the daughter of Guru Harigobind Sahib in his village only. He was also a Jathedar (head) of one of the Jatha of Guru Sahib. Later, Mai Bhago and Bhai Baghel Singh Karorsinghia were his descendents.



Key thoughts of Guru Arjan Dev ji

Liberation

Bhai Lalo, Bhai Balu, Bhai Haridas and Piar ji came to Guru Darbar and requested Guru Arjan Dev ji to tell an easy way of liberation. Guru Sahib instructed "Meet everyone with a smile, speak sweetly, eat after distributing, walk with humility and come to Sangat daily. If you observe these five deeds, then you will be liberated." These Sikhs used to remain so much cheerful and happy by obeying these five deeds that Bhai Gurdas has addressed them as 'Harakhwant' (devoid of worries).

Real devotion and prayer

Bhai Ajab, Bhai Ajaib and Bhai Umar Shah, the Masands (preachers) appointed by Guru Sahib used to travel to far-off places for the propagation of Sikhism, like other Masands. Once they came to meet Guru Sahib and requested for some preaching. Satguru said, 'Satsang is a ship, Guru is the boatman. One gets the ship of Satsang with the blessings of the Almighty Vahiguru. The real devotion and prayer for a house-holder is the Amrit Vela (ambrosial hours). The true way of life is to go to Satsang after reciting Japu ji, perform righteous deeds and help the needy persons.'

First rectify thyself

Once Bhai Bala and Bhai Kishna ji, who were great intellects and orators, presented themselves in the Guru's Darbar and requested: O' True Lord! When we give discourses in the Sangat, the Sangat is pleased but we are not satisfied and there is restlessness inside. On hearing this, Guru Arjan Dev ji said, "Keep you mind under control in order to obtain happiness. Make your mind also listen as you make other people listen."

Sikhism above rituals

Guru Arjan Dev ji said to Bhai Jaita, Bhai Nanda and Bhai Piraga ji to continuously recite the name of Vahiguru with every breath after controlling the sense-organs and as you see the conscious breaking, contemplate upon the Shabad. The Sikhs did as they were told. On seeing this, the Brahmins started saying, 'You have left the rituals, so you cannot be liberated.' The Sikhs replied with full determination, 'You only say that the house in which birth or death takes place, their rituals are not accounted for. The day we have had the Darshan of Guru Arjan Dev ji, our ignorance father has died and in our house, knowledge son has taken the birth. So, the rituals are all useless.'

Due to the teachings and instructions of Guru Arjan Dev ji, the Sikhs started speaking with full faith and belief.



Main learnings from the Bani of Guru Arjan Dev ji

Aim of life

The Name of God links man with God and after attaching with the God, man can easily fight all the worries, discomforts, despair and vices in the life with its support. With this, man attains the spiritual poise or the bliss. That is why Naam Simran (remembrance of the Name of God) has been believed to be the aim of life. Guru Arjan Dev ji gave this aim of life in a firm manner :

This human body has been given to you.

This is your chance to meet the Lord of the Universe.

Nothing else will work. Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. 1.

Make every effort to cross over this terrifying world-ocean.

You are squandering this life uselessly in the love of Maya.

(Asa M. 5, SGGS pg. 12)

What is the supreme religion?

Keeping the aim of life in mind, Guru Sahib has given the definition of religion. He said that the best religion of all is to recite the Name of Lord and

perform righteous deeds.

*Of all religions, the best religion is to chant the Name of the Lord
and maintain pure conduct.*

(Gauri, Sukhmani M. 5, SGGS pg. 266)

Attributes of a preacher

It is essential for the religious preacher to be enlightened with the religious philosophy and Divine Knowledge. He should himself follow the preaching given by him and should have earned the true religion in his life.

He says one thing, and does something else.

There is no love in his heart, and yet with his mouth he talks tall.

The Omniscient Lord God is the Knower of all.

He is not impressed by outward display.

*One who does not practice what he preaches to others,
shall come and go in reincarnation, through birth and death.*

(Gauri, Sukhmani M. 5, SGGS pg. 269)

Way of living

Guru Sahiban has advocated all his followers to fulfill their house-hold responsibility sincerely. Guru Arjan Sahib has said that one has to live his life on the teachings of Satguru while living in this world only.

O Nanak, meeting the True Guru, one comes to know the Perfect Way.

While laughing, playing, dressing and eating, he is liberated.

(Var Gujri, M. 5, pg. 522)

Universal Brotherhood

Guru Arjan Dev ji instructed to treat all as one and not to consider anyone your enemy; and to establish mutual love and universal brotherhood.

*I have totally forgotten my jealousy of others,
since I found the Sadh Sangat, the Company of the Holy. 1. Pause.*

No one is my enemy, and no one is a stranger.

(Kanra M. 5, pg. 1299)



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ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਨੂਪੁ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

(Handwritten of Sri Guru Arjan Dev ji from Sri Kartarpuri Bir)

Guru Arjan Adorns the Throne

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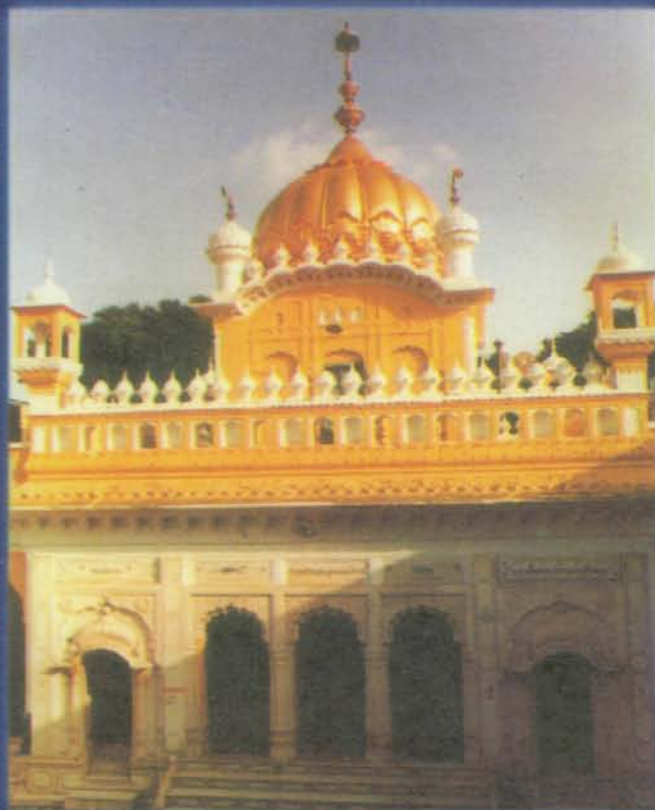
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Gurdwara Dehra Sahib, Lahore - symbol of the martyrdom heritage