

Sir/Madam,

Greetings from Jamshedpur Women's College.!

This is for your kind consideration that in view of the letter no. 830290(9)/2021/Secretary HE Office; Jamshedpur Women's College, Jamshedpur is organizing a **State Level Essay Competition on the topics " 1) Life History of Shri Guru Tegh Bahadur Ji , 2) Teaching of Gure Tegh Bahadur ji and its relevance in today's scenario"**. In this regard, your consent for the event will be a great honour for us.

Following additional information are given for your kind reference –

1. Maximum word limit – 1500 words
2. First, Second & Third Prize will be given in Hindi and English both languages separately at State Level.
3. First, Second & Third Prize will also be given at District level.
4. Best Institution Award.
5. E-Certificate to all the participants.
6. Final prize distribution will be in offline mode at Jamshedpur Women's College, Jamshedpur Campus.

A line of confirmation from your end will be appreciated.

Registration Form:-

Jamshedpur Women's College, Jamshedpur is organising a State Level Essay Competition on the Occasion of 400th Prakash Parv celebrations of Shri Guru Tegh Bahadur Ji. please fill your details.

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please find the attachments.



JAMSHEDPUR WOMEN'S COLLEGE

JAMSHEDPUR – 831037

(A Constituent Autonomous College of Kolhan University)

College with Potential for Excellence by University Grants Commission, New Delhi

"A" Grade By NAAC Bangalore

Phone No: (0657) 2249105

Website : www.jsrwomenscollege.ac.in. E.mail : jsrwomenscollege@gmail.com



Sir / Madam

Greetings of the day,

400th PRAKASH PARV CELEBRATIONS OF SHRI GURU TEGH BAHADUR JI STATE LEVEL ESSAY COMPETITION – 2021

TOPICS :- 1. Life History of Shri Guru Tegh Bahadur Ji
2. Teaching of Guru Tegh Bahadur Ji and its relevance in today's scenario.

❖ **OBJECTIVES :-** To imbibe the students with the inspiring message of Shri Guru Tegh Bahadur Ji, who sacrificed his life to uphold the principles of religious freedom, amity, welfare and devotion.

❖ **DETAILS OF THE EVENT :-** This event has been planned by Jamshedpur Women's College as per the direction of Higher Education, on a large scale in online mode under the association and guidance of Sardar Inderjeet Singh, Deputy Vice President, Shri Akal Takht Patna Sahib, Patna.

This event is open to all the Institutions of every Districts of Jharkhand State.

For Registration and study material, please visit the college website www.jsrwomenscollege.ac.in, and we are also sending the registration link to be put on your website.

https://docs.google.com/forms/d/e/1FAIpQLSd77oFYThwuSC87QClcv3j5xREmDoocubDIKkFhiPA5mzEl-A/viewform?usp=pp_url

Any queries, can be send to the given e-mail id.

SGTBJ.essaycompetition@gmail.com

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1. Maximum word limit – 1500 words
2. First, Second & Third Prize will be given in Hindi and English both languages separately at State level.
3. First, Second & Third Prize will also be given at District level.
4. Best Institution Award.
5. E-Certificate to all the participants.
6. Final prize distribution will be in offline mode at Jamshedpur Women's College, Jamshedpur Campus.

Note :- This competition is completely FREE.

Prof. (Dr.) Shukla Mahanty

Former Vice Chancellor, Kolhan University, Chaibasa
and Principal

Jamshedpur Women's College, Jamshedpur



जमशेदपुर वीमेंस कॉलेज, जमशेदपुर

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महोदय/महोदया,
सादर अवलोकन हेतु –

श्री गुरु तेग बहादुर जी 400 वाँ प्रकाश पर्व महोत्सव

राज्य स्तरीय निबंध प्रतियोगिता – 2021

विषय :- 1. "गुरु तेग बहादुर जी के जीवन का इतिहास"

2. " गुरु तेग बहादुर जी की शिक्षा की प्रसंगिकता आज के परिदृश्य में"

- उद्देश्य :- श्री गुरु तेग बहादुर जी के संदेशों को प्रसारित करना, जिन्होंने धार्मिक स्वतंत्रता, सौहार्द, कल्याण और भक्ति के सिद्धांतों को बनाये रखने के लिए अपने जीवन का बलिदान कर दिया।
- विस्तृत विवरण :- इस कार्यक्रम को जमशेदपुर वीमेंस कॉलेज, जमशेदपुर के द्वारा उच्च शिक्षा विभाग के आदेशानुसार, सरदार इन्द्रजीत सिंह, जी उप-उपाध्यक्ष श्री अकाल तख्त पटना साहेब, पटना के सहयोग और मार्गदर्शन के तहत ऑनलाईन स्वरूप में बड़े पैमाने पर आयोजित करने की योजना है।
- यह प्रतियोगिता झारखण्ड राज्य के प्रत्येक जिलों के सभी संस्थानों के लिए खुली है।
- पंजीकरण और अध्ययन सामग्री के लिए कृपया महाविद्यालय के वेबसाइट www.jsrwomenscollege.ac.in पर संपर्क करें साथ ही पंजीयन के लिए हमारे महाविद्यालय द्वारा एक लिंक दिया जा रहा है जिसे अपने कॉलेज या विश्वविद्यालय के वेबसाइट पर डालने की कृपा करें।
https://docs.google.com/forms/d/e/1FAIpQLSd77oFYThwuSC87QClcv3j5xREmDoocubDIKkFhiPA5mzEl-A/viewform?usp=pp_url
- किसी भी तरह के प्रश्न के लिए निःसंकोच मेल करें –
SGTBJ.essaycompetition@gmail.com
इस संबंध में ध्यान देने योग्य सूचनायें –
 1. अधिकतम शब्द सीमा :- 1500 शब्द
 2. राज्य स्तर पर हिन्दी और अंग्रेजी दोनों भाषाओं में अलग-अलग प्रथम, द्वितीय और तृतीय पुरस्कार दिये जायेंगे।
 3. जिला स्तर पर प्रथम, द्वितीय और तृतीय पुरस्कार दिये जायेंगे।
 4. सर्वश्रेष्ठ संस्थान पुरस्कार दिये जायेंगे।
 5. ई-प्रमाण पत्र सभी प्रतिभागियों को दिये जायेंगे।
 6. अंत में पुरस्कार वितरण समारोह ऑफलाईन स्वरूप में जमशेदपुर वीमेंस कॉलेज, जमशेदपुर परिसर में सम्पन्न होगा।नोट :- यह प्रतियोगिता पूर्णतः निःशुल्क होगी।

प्रो० (डॉ०) शुक्ला महांती
पूर्व कुलपति, कोल्हान विश्वविद्यालय, चाईबासा
एवं प्राचार्या

जमशेदपुर वीमेंस कॉलेज, जमशेदपुर

BIRTH AND PARENTAGE

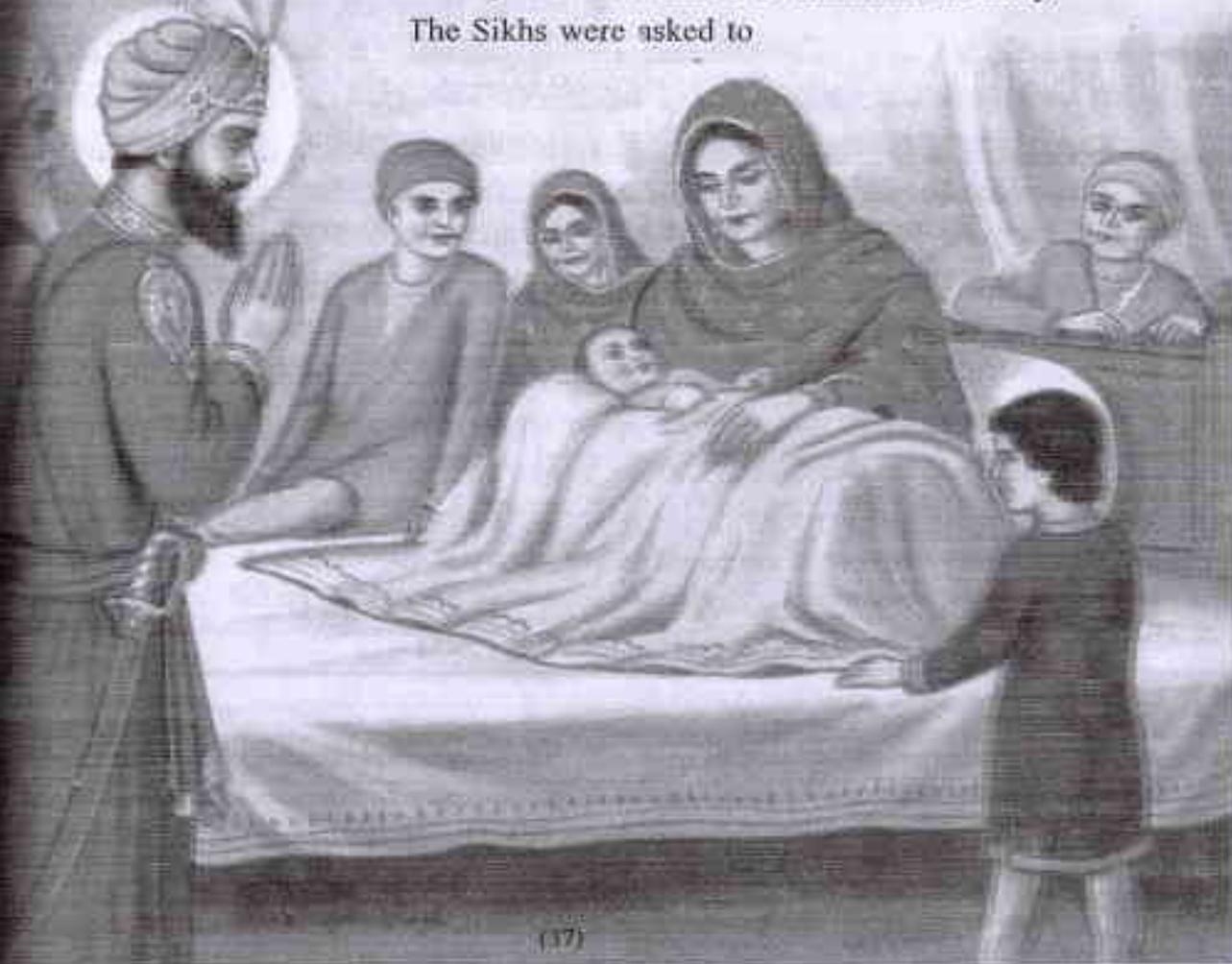
(Guru) Tegh Bahadur was born in Baisakh Vadi five 1678 Bikrami (1st April 1621 A.D.) at Amritsar. His mother was Mata Nanaki the second wife of Guru Hargobind Sahib. He was the youngest son of Guru Hargobind Sahib. The names of his four elder brothers were Baba Gurditta Ji, Baba Suraj Mal Ji, Baba Anee Rai Ji, Baba Attal Rai Ji and his one elder sister was named Bibi Viro. At the time of his birth Guru Hargobind Sahib was hearing the singing of the hymns of 'Aasa di Vaar' at Darbar Sahib. He was informed about the birth of the fifth prince at the completion of the singing of the hymns. He at once came to his house. Historians write that when the Guru saw the new born child he bowed in reverence. The disciples of the Guru were also accompanying him. Baba Bidhi Chand who was a very cordial Sikh of the Guru was also beside him. He was amazed to see this act of the Guru. He knew it very well that the Guru did not bow even before the Kings, but he paid a homage to a new born child with such reverence. So he was forced to ask the Guru about an extraordinary act of the Guru. With folded hands he said, "My true Lord ! What is the reason that you have bowed before the new born prince with such an adoration."

Hearing these words of Bidhi Chand, Guru Hargobind Sahib replied, "Baba Bidhi Chand ! When this child will be grown up he would shield the poor and doctored. He will save the bleeding and helpless humanity. He would be a prophet of love, truth and peace. I have bowed before the sun of reality. He would uproot the cruel Kingdom of Mughals." Keeping in mind the Divine powers of the child, the Guru named him Tegh Bahadur (Hero of the sword). The Guru loved him very much. When ever he was seeing him lying in the cradle, he used to move the cradle. The child (Guru) Tegh Bahadur always remained calm and cheerful. His charming face was fascinating all the members of the family. Mata Nanaki was also very fond of the child and she was nourishing him with his own hands. She was not depending upon the servants. She played a great role in moulding the personality of (Guru) Tegh Bahadur. He was herself sweet-tonged, graceful, polite, courteous, well mannered and delightful. The elder brothers of (Guru) Tegh Bahadur were also loving him very much. Being the younger he was getting the affections of all. Bibi Viro had a special privilege to play with the child Guru.

The child Guru used to contemplate on the name of God in his very early age. Sometimes in trance he used to become unaware of the surroundings and even forgot to eat and drink. When Mata Nanaki felt worried about his this habit, then Guru Hargobind always advised her saying, "Your son have a direct talks with the God. He is hale and hearty. You should not worry about him." Guru Hargobind Sahib led the life of a prince. He combined in himself renunciation and royalty. He wore two swords, a sword of power and a sword of meditation. He had resolved to steel his Sikhs against tyranny of Mughals. In these days the Hindus had become so weak that they could not put up any kind of resistance to the rulers. Guru Hargobind was a brave warrior and he wanted to make his sons fighter like him. That was the reason that he had named his youngest son Tegh Bahadur (Hero of the sword).

When Guru Arjan Dev was martyred by cruel rulers, then Guru Hargobind had resolved to face rulers boldly. He determined to maintain an army.

The Sikhs were asked to



present best horses and weapons at their offerings. The Guru built forts and battlements and led a royal life and was called the Sacha Patshah (the True King.) (Guru) Tegh Bahadur was living in such an atmosphere. He perceived that in order to face the tyranny one has to become brave and fearless. He was also leading the life of a prince. He had learnt the art of riding a horse. He accompanied his father on hunting expeditions. He also got his practical military training along with other Sikhs. Some Pathan soldiers who had defected from the army of Shahjahan were employed by Guru Gobind Singh. (Guru) Tegh Bahadur learnt Mughal art of warfare from them. From them he learnt the use of the weapons of offence and defence. In those days daggers of various types, swords, flat and pointed spears, maces, double edged swords were such weapons of offence and shield, steel coat etc. were the weapons of defence. At that time artillery had also been introduced in the royal army. So Guru Hargobind also employed sixty gunners in his army.

(Guru) Tegh Bahadur was merely of seven years old, when the first battle of the Sikhs was fought at Amritsar. The marriage of Bibi Viro the elder sister of (Guru) Tegh Bahadur was fixed for June 1628 A.D. The child Guru was very happy due to marriage. But the situation took a sudden turn and an encounter took place between the Mughals and the Sikhs. The Sikhs and Mughals army clashed near Pipli Sahib at Amritsar. The marriage of Bibi Viro was shifted to village Jhabhal. Guru Ji sent his family there and directed the marriage party also to reach there.

The Guru joined the Sikh army in the fort of Lohgarh. There the Guru asked his Sikhs to fire stones at the Mughal army. A carpenter of Khem Karan had made such a canon which could fire stones on the army. The stones wounded a major part of the royal army. At last, they retreated back. Next day, both sides fought very bravely. Painde Khan came out of the fort and killed Didar Ali Mukhlis Khan the commander of the squad faced Guru Hargobind Sahib. The Guru inflicted on him such a blow with his sword that he was killed at the spot. When the army saw the death of their commander they fled away. The Guru asked his men not to chase the fleeing army. The dead bodies of the Sikh martyrs were cremated near Bibeksar by the Guru himself. Then the Guru with his Sikhs reached Jhabhal. (Guru) Tegh Bahadur learnt about the battle in detail. He was amused to learn about the bravery of his father and other Sikhs.

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BABA ATTAL RAI

(Guru) Tegh Bahadur had a very polite and sweet nature. He could not bear sufferings of others. Once a poor man needed some money. The Guru at once gave him the required money. When Mata Nanaki asked him about this then he said, "Dear mother, "The poor man was in great need of money, as he had fixed the marriage of his daughter." Historians write that at the marriage of Baba Garditta, (Guru) Tegh Bahadur wore very precious clothes and jewels. He was four years old at that time. During the departure of marriage party he saw a poor small boy begging alms. He at once gave him the precious jewels which he was wearing. When Guru Hargobind saw this act of his son, he at once orders his servants to supply an other pair of jewels to him. So from childhood he was very generous and merciful. Due to his this nature at the request of Kashmiri Pandit he could not bear their agony and distress and decided to lay down his life to save them. Mata Nanaki had an other son whose name was Baba Attal Rai. (Guru) Tegh Bahadur was two years younger from him. The both brothers loved each other very much and they played together. They used to play with their companions of equal age. Baba Attal Rai was also a great devotee of God. One day (Guru) Tegh Bahadur and Baba Attal Rai were playing with their playmates. They were playing the game of hide and seek. In this game one boy used to seek and the remaining party of playmates hide themselves. When one of the hidden boy is seeked, then his turn comes to seek the others. On that day when they were playing, due to sun set darkness prevailed. At that time the turn of seeking came on the head of a boy named Mohan. When next day Baba Attal Rai Ji and (Guru) Tegh Bahadur went to play they found that Mohan was not present among their playmates. They all thought that Mohan had not come due to his turn to seek. They at once determined to go to the house of Mohan. When they reached there they found that Mohan was lying dead on his bed. His parents were weeping. They told them that a poisonous snake had bitten Mohan and he had died. But Baba Attal Rai did not believe them. He said, "He is just pretending because to-day is his turn to seek. In order to avoid his turn he has been sleeping and you are weeping as if he had died. I am going to strike him with my stick and he will get up." When Baba Attal Rai Ji hit him with his stick, Mohan got up. Then all boys clapped and said, "Our dear friend ! This

type of pretence will not go. Get up and take your turn of seeking. Mohan came outside and all the children began to play.

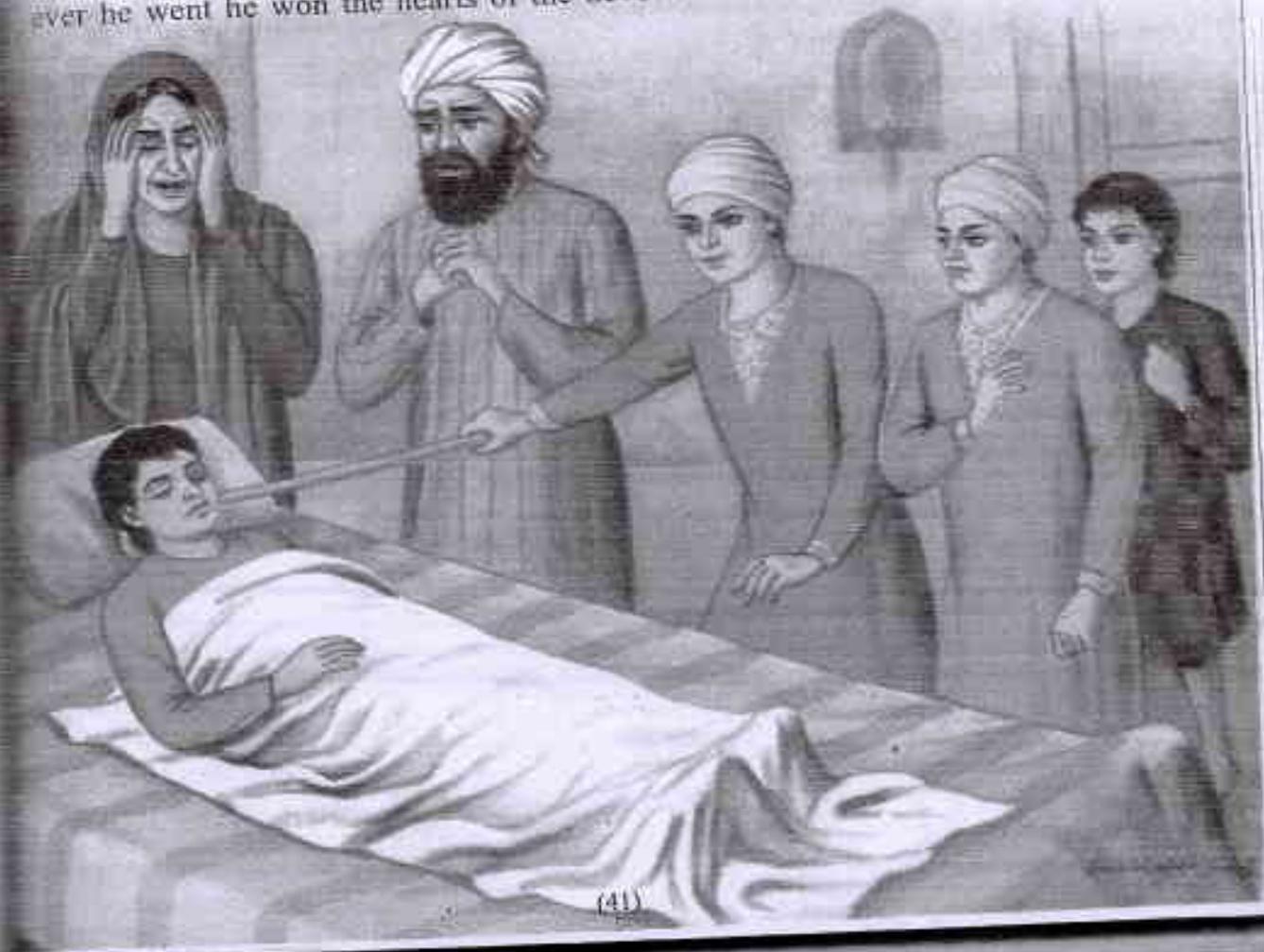
But the parents of Mohan and other people of that area knew very well that Mohan had died. The Divine power of Baba Attal Rai had given him the life. This was a great miracle. The residents of city turned up to see Mohan. The news also reached the ear of Guru Hargobind Sahib. The Guru possessed the intuitive power. He was well aware that Baba Attal Rai had the power to do such miracles. Baba Attal Rai used to remain in trance even since infancy. The Guru took that episode very seriously because the saints of God never make miracles. Miracle brings Divine wrath. It was duty of the true Sikhs to believe in supernatural powers. He concluded that in future who ever would die would be brought in their house and Baba Attal Rai would be requested to make that alive.

Keeping this in view he called Baba Attal Rai and said, "My son ! How have you become partner of the God ? It is the God's Will to give and take life. You have done a very bad deed. You can't be pardoned. God does not like such acts."

Baba Attal Rai kept quite, but he felt very ashamed to hear such words of his father. He made up his mind not to live in this world any more. He sat in front of his father and with closed eyes meditated on the Name of God. Within a few moments he merged himself with the Supreme-Light. When the congregation touched him they found that he had left the mortal world. Some devotees who saw the child Attal Rai lying dead, they began to weep. The Guru consoled them and said, "Without realization of God every thing is perishable. Our bodies, wealth and entire family would perish one day. So we should not weep on the death of Attal Rai. He has merged into the God according to his own will. He has not died but he has become immortal and eternal." A pyre of Sandal wood was prepared and the Guru himself cremated him. When the people of city heard this news they were shocked. They asked the Guru to erect a memorial in the name of Baba Attal Rai. The Guru promised them that he would built a such memorial that would remain for ever. Those people who would come to pay homage to Harimandir Sahib, their pilgrimage would be incomplete without paying obeisance at the Gurudwara of Baba Attal Rai. (Guru) Tegh Bahadur was also present there. He was very impressed by steadfastness of his father.

learned that man's life was in the hands of God. We should not feel proud of strong bodies. He determined in his mind that man should rise above enjoyments and sorrows. That was the reason that (Guru) Tegh Bahadur remained calm and unshaken in his whole life. He did not pain any body. When he was declared ninth Guru of the Sikhs, all his relatives became his enemy. Baba Dhir Mal even tried to kill him. But Guru Tegh Bahadur never thought to take revenge. He was an apostle of peace. In Sikh religion if any one had sacrificed himself for the cause of nation that was Guru Tegh Bahadur. Such a peaceful sacrifice had no parallel in this world.

We must also keep it in our minds that when Guru Hargobind Sahib decided to install his grandson on throne of Guruship, he never objected about it. According to the advice of his father he left Kiratpur and settled at Bakala. If he was great devotee of the God, he was also very fond of travelling. In order to preach Sikhism he travelled all over India even as an ordinary Sikh. But where ever he went he won the hearts of the devotees.



EDUCATION

Proper arrangements were made for the education of (Guru) Tegh Bahadur. In the times of Guru Nanak there were separate schools for Hindus and Muslims. Muslims were sending their children to Muslim Maqtabas and Madrasas. Maqtabas were primary schools attached to Mosques and Khanqahs. There they were taught Arabic and Persian. For higher education they had to join Madrasas.

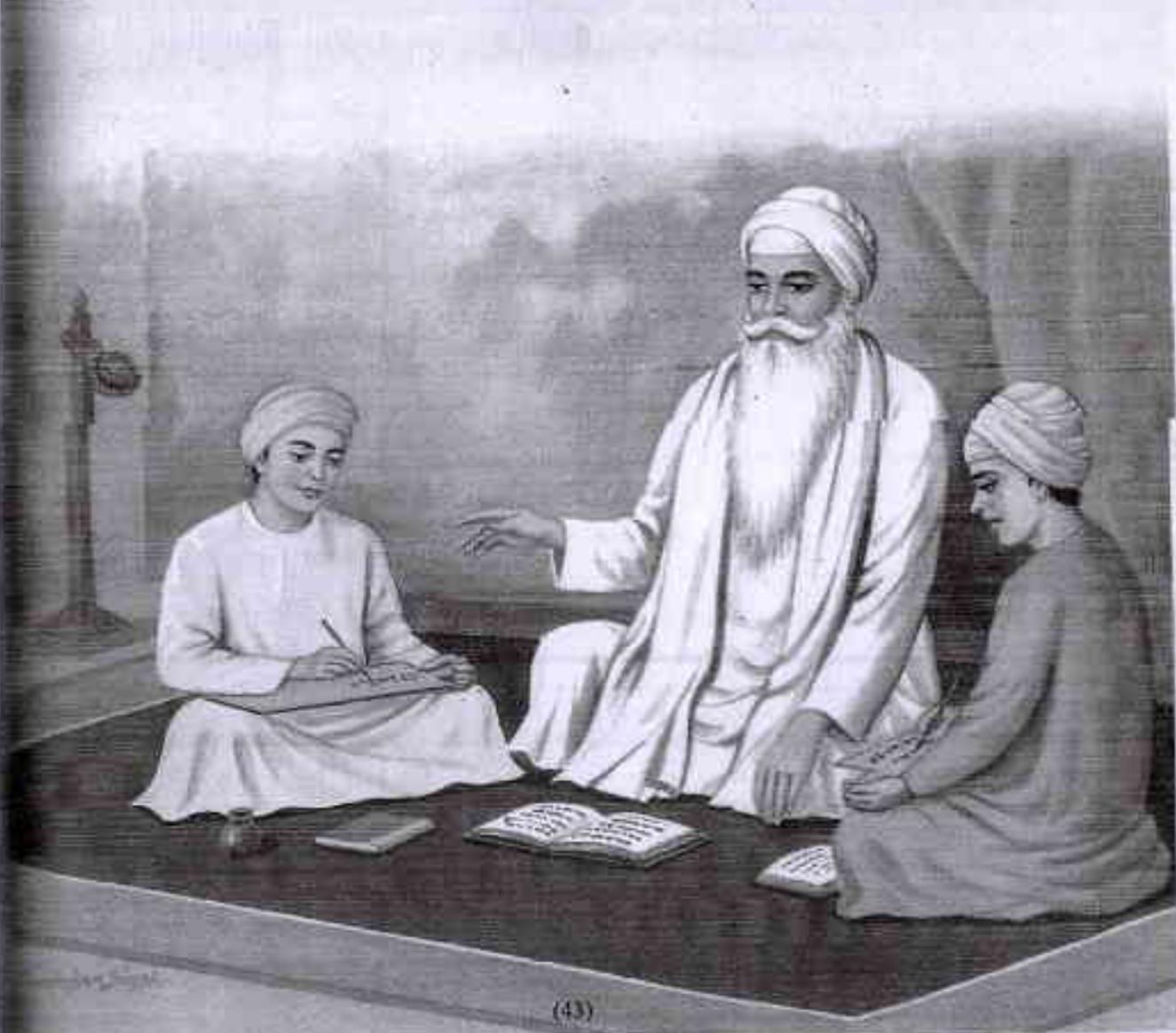
Hindus were sending their children to Pathshalas where they learnt Sanskrit. But Hindus had also to send their children to Maqtabas and Madrasas as the language of the courts and offices was Persian.

Guru Nanak felt that to propagate his mission, education to the common people should be imparted in their mother tongue. So when he settled at Kartarpur he opened Punjabi Schools. He himself preached the teachings in Punjabi and popularised the Gurmukhi script. Guru Angad Dev prepared a Gurmukhi Reader. He instructed all his Sikhs to study Gurmukhi in order to study the hymns of Guru Nanak. As Gurmukhi script was very simple so soon it became very popular. Khadur Sahib, Goindwal and Amritsar became the centres of Gurmukhi studies.

By the times of the birth of (Guru) Tegh Bahadur Sikh schools of education had significantly advanced. Baba Budha Ji and Bhai Gurdas Ji were great scholars of Punjabi. When (Guru) Tegh Bahadur was four years old he was sent to Ramdas where Baba Budha Ji was teaching Punjabi to the Sikhs. Baba Budha Ji had taught Punjabi to Guru Amar Dass and his sons and relatives, when he was staying at Goindwal. Then he shifted to Amritsar and there he was appointed head preacher. At the time of Guru Hargobind Sahib Ji he had shifted to Ramdas. There he taught Punjabi and Sikh discipline to his disciples. Baba Gurditta Ji, Baba Ani Rai Ji, Baba Suraj Mal and Baba Attal Rai Ji also had gone to Ramdas to learn Punjabi from Baba Budha Ji. He was not only teaching Punjabi but also was conferring on them lessons of honest and high living. Though he was very old, but still he was working in the fields. (Guru) Tegh Bahadur was very influenced by the life of Baba Budha Ji. It was result of his education that when (Guru) Tegh Bahadur was staying at Bakala, he was not taking offerings from his admirers but instead he worked in the fields and earned

his livelihood with his own hands. He lived there a very humble life and never realized the people that he was son of Sodhi Sultan Guru Hargobind Sahib. From Baba Budha Ji he also got the strength of stout determination.

After completing his education from Baba Budha Ji he was entrusted to Bhai Gurdas for higher education. Bhai Gurdas was a scholar of great talent. He had assisted Guru Arjan Dev Ji while compiling Guru Granth Sahib Ji. He was also a great poet. So he also taught young Tegh Bahadur knowledge of poetry as well. (Guru) Tegh Bahadur learnt music also. Music had remained part and parcel of Sikhism. From Guru Nanak onward all the Guru's were master of music. They were composing their hymns in different Ragas. They were also



employing musicians for singing their hymns. Music played a great role in obtaining the celestial bliss. (Guru) Tegh Bahadur had great interest in Music. After learning poetry and other higher education from Bhai Gurdas, the chief Guru was sent in the school of Bhat musicians. (Guru) Tegh Bahadur was a very intellectual child, so he became well-versed in music very soon. First he learned all those Ragas, which the earlier Gurus had used in their hymns. Then he learned new Ragas. Among such Ragas was Rag Jaijwanti which was used only by (Guru) Tegh Bahadur and by no other Guru. After sitting on the throne of Guruship, Guru Tegh Bahadur composed his hymns in fifteen Ragas. These Ragas are Gauri, Aasa, Devgandhaari, Bihagra, Sorath, Dhanasri, Jaitsari, Tod, Tilang, Bilawal, Ramkali, Maaru, Basant Hindol and Jaijwanti. Beyond this he also wrote fifty seven salokas. There are 116 hymns of Guru Tegh Bahadur in Guru Granth Sahib. He wrote his hymns in a very simple and lucid language.

When he accomplished himself in the art of music, a Persian teacher was appointed to teach him lessons in Persian. But due to some reasons he could not complete his education in Amritsar. They had to leave Amritsar and shifted to Kiratpur. There another teacher was appointed to teach him Persian.

Side by side he was also getting the training of military warfare. He learned the use of all types of weapons. A Pathan officer was specially employed to teach (Guru) Tegh Bahadur Mughal art of warfare. A brave warrior Bhai Jetha was also advised to teach him the use of sword and other weapons. Bhai Jetha was one of the Generals of the army of Guru Hargobind Sahib. When Guru Hargobind was detained in the prison of Gwalior then Bhai Jetha Ji entered the palace of King Jahangir and challenged him in his own home. Bhai Jetha Ji perfected the Guru in the use of weapons. The (Guru) Tegh Bahadur also became a good rider.

Whenever Guru Hargobind was going on hunting expeditions, (Guru) Tegh Bahadur always accompanied him. Sometimes he used to chase the prey himself. He was very fond of this game. These hunting expeditions filled in him valour, boldness and fearlessness. Later on in his hymns he wrote :

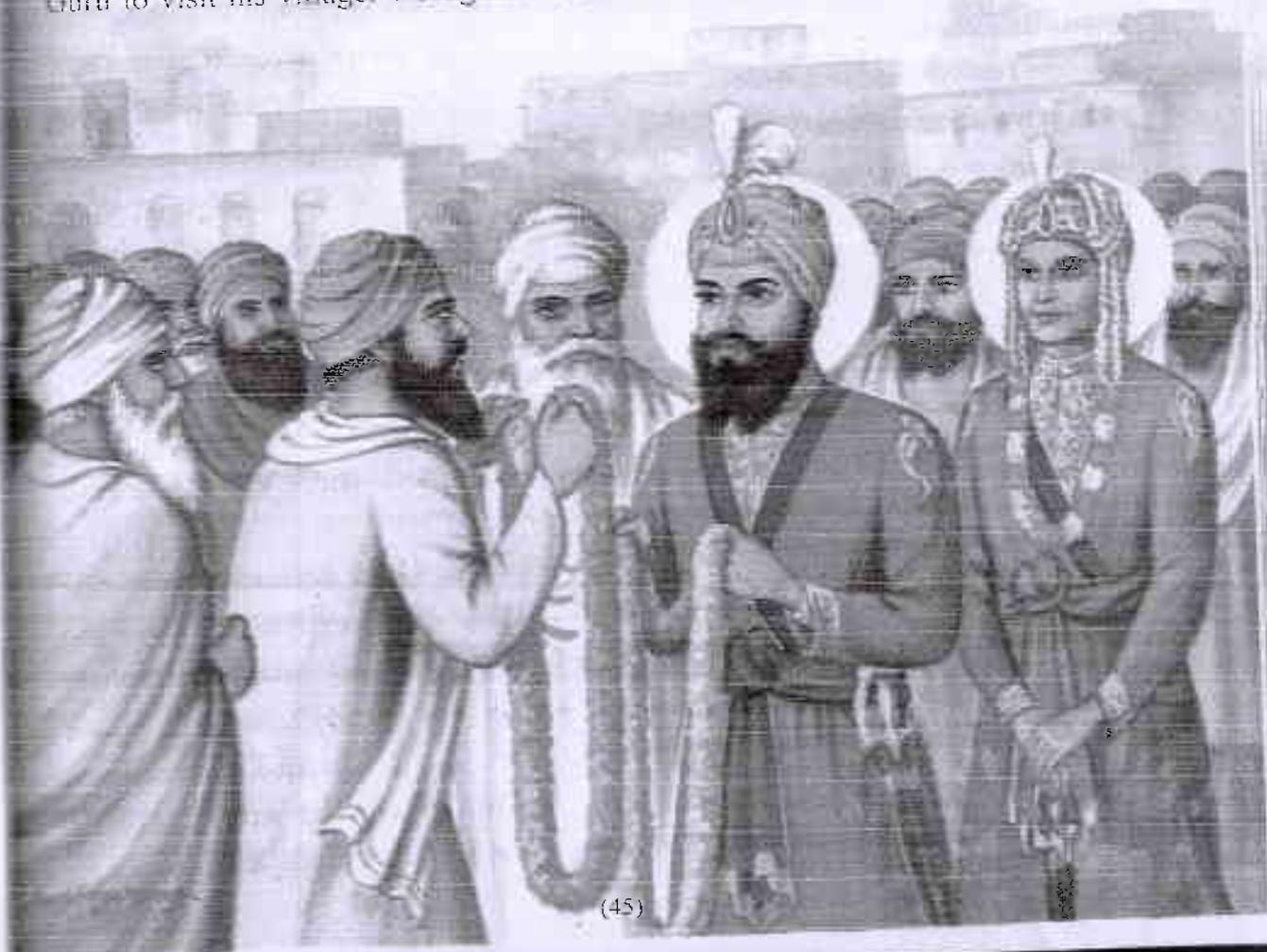
*"He who frightens none, nor himself fears any
O ! Nanak, such a man, is to be known as enlightened one."*

MARRIAGE

After the marriage of Viro, the eldest sister of (Guru) Tegh Bahadur, his father Guru Hargobind Sahib decided to visit Taran Taran, Khadur Sahib and Goindwal. According to Twarikh Guru Khalsa they stayed for ten days at Goindwal. From Goindwal they shifted to Kartarpur.

In those days Baba Budha Ji and Bhai Gurdas Ji passed away. Guru Hargobind Sahib went to see them at the time of their attaining union with God. This was great loss to (Guru) Tegh Bahadur. They were his teachers and he had learnt lessons of life and education from them. Before this he had seen the deaths of Daba Anai Rai, Mata Kaulan and Baba Sri Chand. These deaths had a great impact on the delicate mind of (Guru) Tegh Bahadur.

During those days a resident of village Kangar landlord Rai Jodh invited the Guru to visit his village. Though he was Muslim but he was a great devotee of



Guru Hargobind Sahib.

The Guru accepted the invitation of Chaudhary Rai Jodh and reached Kangra.

There when the royal forces came to know that the Guru was staying at Kangra they attacked him.

Rai Jodh along with his brother Osman Khan faced the Mughal forces. Kabuli Beg the commander of the royal forces attacked the Guru Ji. But on return the Guru gave him such a blow that he died there and then.

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The marriage party was served with rich meals. At the time of departure of the marriage party, Lal Chand bowed before Guru and said, "I am not capable to give anything in dowry." The Guru embraced him and said, "When you have given your daughter you have given us everything."

After the marriage of (Guru) Tegh Bahadur, the Guru decided to celebrate the Baisakhi of that year at Kartarpur. The Sikh devotees from all over the country arrived at Kartarpur to pay homage to the Guru. They brought with them very costly gifts. When Osman Khan, son-in-law of Painde Khan who was a brave General in the army of the Guru, saw those gifts he decided to steal some of the gifts. So one night he stole some precious gifts along with a hawk of Baba Gurditta Ji. When the Guru Hargobind Sahib asked Painde Khan to return

back the hawk and other precious gifts, Painde Khan took an oath on the Qoran. The Guru sent Bhai Bidhi Chand to search Osman's House. From there he found the hawk and other gifts. The Guru atonce decided to dismiss Painde Khan from his service.

Painde Khan could not bear it. He was very proud of his bravery. He met the emperor and requested him for help. The emperor readily agreed to help him. He appointed Kale Khan the commander of the royal army. He was brother of Mukhlas Khan who had been killed in the battle of Lohgarh at Amritsar. In June 1634 A.D. the royal army invaded Kartarpur. The Guru had already kept his army ready to face the attack. (Guru) Tegh Bahadur who was newly married and was just thirteen years old also joined the battle for the first time. He fought very bravely. His mother Nanaki and other relatives watched the battle from the top storey of their house. Kale Khan and Qutab Khan were slain. Then Painde Khan came in front of Guru and challenged for a duel. First Painde Khan attacked the Guru with his sword, but the Guru stopped the blow with his shield. Then the Guru attacked and within a moment Painde Khan was lying dead on the ground. When Osman Khan saw that his father-in-law had been killed, he ran to attack the Guru. But Baba Gurditta killed him on the way.

The royal army was deprived of its commanders. They ran away to save their lives. The Guru advised his soldiers not to chase the running imperialists. Then the Guru cremated his dead soldiers with his own hands.

After the defeat of the royal army, the Guru decided to go to Kiratpur. He was convinced that Kartarpur had not remained a safe place. As Jalandhar was very near, so the royal forces could attack them any time. When the Guru with his family members and other Sikhs was proceeding towards Kiratpur, the royal army again attacked them near village Palahi. (Guru) Tegh Bahadur also fought there very confidently. The Mughal army was again defeated and they fled away. Reaching Kiratpur the Guru met Pir Budhan Shah. Budhan Shah was waiting for the Guru. He offered the Guru a cup of milk and sought his blessings. Pir Budhan Shah said, "I have met Guru Nanak and he had promised me that he would come to grant him deliverence in the incarnation of his sixth successor. The Guru blessed him and he breathed his last.

Guru Hargobind Sahib.

The Guru accepted the invitation of Chaudhary Rai Jodh and reached Kangar.

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WORK AND WAGES

Baba Gurditta Ji the elder brother of (Guru) Tegh Bahadur passed away at Kiratpur. Historians write that one day Baba Gurditta Ji had gone for hunting. During the hunting expedition one of his friends mistook a cow to be a deer and shot it. The cow died at the spot. The owner of the cow became very furious and he caught the hunter. The people of the village also gathered and returned so passionate that they even tried to kill the hunter. Baba Gurditta intervened and passified them. He advised them to get the cost of the cow but the owner did not agree. He wanted his alive cow. At this Baba Gurditta touched the cow with his can and the cow was reanimated. When the Guru heard about this episode he was enraged. He called Baba Gurditta and rebuked him sharply. He asked him how had he become God himself? Baba Gurditta felt ashamed and he went to the shrine of Baba Budhan Shah. He prayed to God and then taking a sheet of cloth on him passed away. The Guru was shocked to hear the news. Guru Hargobind Sahib liked the younger son of Baba Gurditta very much. He always kept him with him and he groomed him in such a way so that he might become his able successor. At that time two sons of the Guru were alive. One was Baba Suraj Mal and other was (Guru) Tegh Bahadur. The mothers of these sons Mata Maha Devi and Mata Nanaki requested the Guru to bestow the Guruship to their sons. But the Guru had determined to install Guru Har Rai on the throne of Guruship. When Mata Nanaki reminded to the Guru his words uttered at the time of birth of (Guru) Tegh Bahadur that he would become the Guru one day. Then Guru Hargobind said, "You must believe on God. Tegh Bahadur would be Guru of Gurus. His glory would spread far and wide. He will be respected as a Guru and Guruship shall also revert to him one day."

In 1641 A.D. Guru Hargobind sent Hukamnamas to his Sikhs to assemble at the eve of Diwali at Kiratpur. When Sikhs got the information that Guru Hargobind Sahib had decided to offer Guruship to Guru Har Rai then they thronged in large numbers towards Kiratpur.

Next day after the completion of the recitation of 'Aasa di War' the Guru got up from his throne and guided Guru Har Rai to sit on the throne. Seating him on the throne he placed five paise and a coconut before him and then circumbulated him thrice. Then he bowed before him. Baba Bhana, son of Baba Budhan

performed the Tilak ceremony and he also bowed before the new Guru. Then the Guru asked Babu Suraj Mal and (Guru) Tegh Bahadur to bow before Guru Har Rai Sahib, which they did without any hesitation. After that the Sikhs bowed to the Guru turn by turn. After few days the Guru advised (Guru) Tegh Bahadur to shift to Bakala in Amritsar district along with his wife and mother. Then the Guru told the congregation, "Now the time has come to merge in Divine Light. You should not mourn and you should recite the hymns from the Holy Granth Sahib."

Then he shifted to a new constructed house known as Patal Puri. In 1645 A.D. the Guru set out for his heavenly abode.

After performing the last ceremonies of the great Guru, Mata Nanaki, Mata Gurni and Sri Tegh Bahadur left for Bakala. He lived there for more than twenty years. He led a very peaceful life. He was not taking offerings from his devotees. He had learnt from Babu Budha, how to lead an honourable life. In the day time he was working in the fields and during his free time he used to meditate on the name of God. He was also very fond of hunting. The people of that area had a great respect for him. This presumption seems not true that Sri Tegh Bahadur confined himself with in the four walls of his house. He was very fond of travelling and during those years he visited all important places of India.



He visited all those places where Guru Nanak had gone. He was preaching Sikhism not as a Guru but as a devout Sikh.

When King Shahjahan fell ill, all his sons thronged towards Delhi in order to capture the throne. Dara Shakoh was staying with his father and was considered to be successor of Shahjahan. He was a great scholar and he translated many sanskrit epics into Persian. He was very popular among the Hindus and Muslims. But he was no match for his cunning brother Aurangzeb. The fanatic Maulvis and Qazis were against Dara Shakoh as they considered him friend of Hindus. Aurangzeb won the battle of succession and declared who so ever helped Dara would face dire consequences.

Dara was forced to wander from place to place. He also met Guru Har Rai Sahib at Goindwal. Then he went towards Lahore and was ultimately captured and executed. Bernier and eyewitness of the impact of the death of Dara and executed. Bernier and eyewitness of the impact of the death of Dara Sahakoh writes, "Everywhere I saw the people weeping and lamenting the fall of Dara in the most touching language; men, women and children wailing as if some mighty calamity had happened to themselves."

Declaring himself as the Emperor of India, Aurangzeb vowed to annihilate the worship of idols in the country. He liquidated and exterminated many famous temples of Mathura, Ayodhya, Kanshi and Paryag. He also ruined more than seven hundred temples in the state of Ajmer. But the Gurdwaras of Sikhs were let off. As Aurangzeb considered there was not idol worship in the premises of the Gurdwaras. But many Hindus and Muslims complained against Guru Har Rai. Aurangzeb listened to their complaints and asked Guru Har Rai to attend his court. Instead of presenting himself personally, Guru Har Rai Sahib sent Baba Ram Rai, his eldest son. There Baba Ram Rai changed one word of the hymns of Guru Nanak. When Guru Har Rai Ji learnt about this he deprived Ram Rai of Guruship. He appointed his son Guru Harkrishan as successor. Then Aurangzeb summoned Guru Harkrishan to present himself in his court. Guru Harkrishan went to Delhi but he refused to meet Aurangzeb. In those days small-pox broke out in the capital. The Guru served the patients day and night. He himself was seized with high temperature. He told the Sikhs that instead of meeting Aurangzeb he had decided to merge with the Supreme Light. The Sikh requested him to appoint his successor. The Guru uttered the words 'Baba Bakale' and left the mortal world.

FOUND THE TRUE GURU

When Guru Harkrishan Ji at the time of his departure to the heavenly abode could not name his successor and uttered only two words 'Baba Bakale' then interested parties interpreted it according to their own perceptions. 'Baba Bakala' meant that Guru was at Bakala. So about 22 pretenders posed themselves as the true Gurus and established their Manjis there. Though in Punjabi the word Baba is used for grand father. But there is also a tradition to call pious persons as Baba. But when Guru Harkrishan spoke these words at that time there was no other house of Guru at Bakala. Guru Tegh Bahadur was staying there for more than twenty years. He was son of Guru Hargobind and was leading a very pious life. So he was known all over Punjab. He had even travelled India and had many followers. Among the twenty two aspirants who styled themselves as true Guru, Baba Dhir Mal a nephew of Guru Tegh Bahadur was the most formidable. As he had the copy of Granth Sahib compiled by Guru Arjan Dev with him so he had fairly a good following. But he was not grand father of Guru Harkrishan. He was not also the son of any Guru. Though he was brother of Guru Har Rai Sahib. But Guru Tegh Bahadur was son of a Guru and grand father of Guru Harkrishan. Dhir Mal was not the resident of Baba Bakala and neither he was living there. But he tried his best to prove himself that he was the true Guru.

But Guru Tegh Bahadur did not care about this drama. Mata Nanaki asked him again and again to challenge the claims of false pretenders, but he did not agree.

The devotees coming to Bakala to pay homage to Guru were feeling bewildered. Masands of all pretenders were assuring them that their Guru was true. But Mata Nanaki could not tolerate such a fake show to let loose for more days. She wrote a letter to Bhai Garia and Bai Dwarka Dass to come to Bakala in order to coronate Tegh Bahadur as the true Guru. These Sikhs reached Bakala and summoned a meeting of pious Sikhs to solve the problem. Bhai Dargah Mal and Baba Gurditta also reached there. They were present at Delhi at the time of Guru Harkrishan's departure for Divine journey. They had received from the Guru five paisa, a coconut and other spiritual stuff to be bestowed on the new Guru. All the devotees entered the house of Guru Tegh Bahadur and paid him a homage. Bhai Dargah Mal placed five paisa and coconut and bowed before the Guru. Baba Gurditta Ji applied Tilak on the forehead of the Guru and bowed

before him. Then all members of the congregation bowed before the Guru. After attaining Guruship, the Guru advised them that they should not announce that he was the true Guru. The Guru did not want to adopt those methods which the pretenders were doing. He did not consider Gurudom as a business. It was a Divine throne which was above the worldly transactions. The Guru was confident that those false pretenders would not last long. These false faces would be uncovered one day.

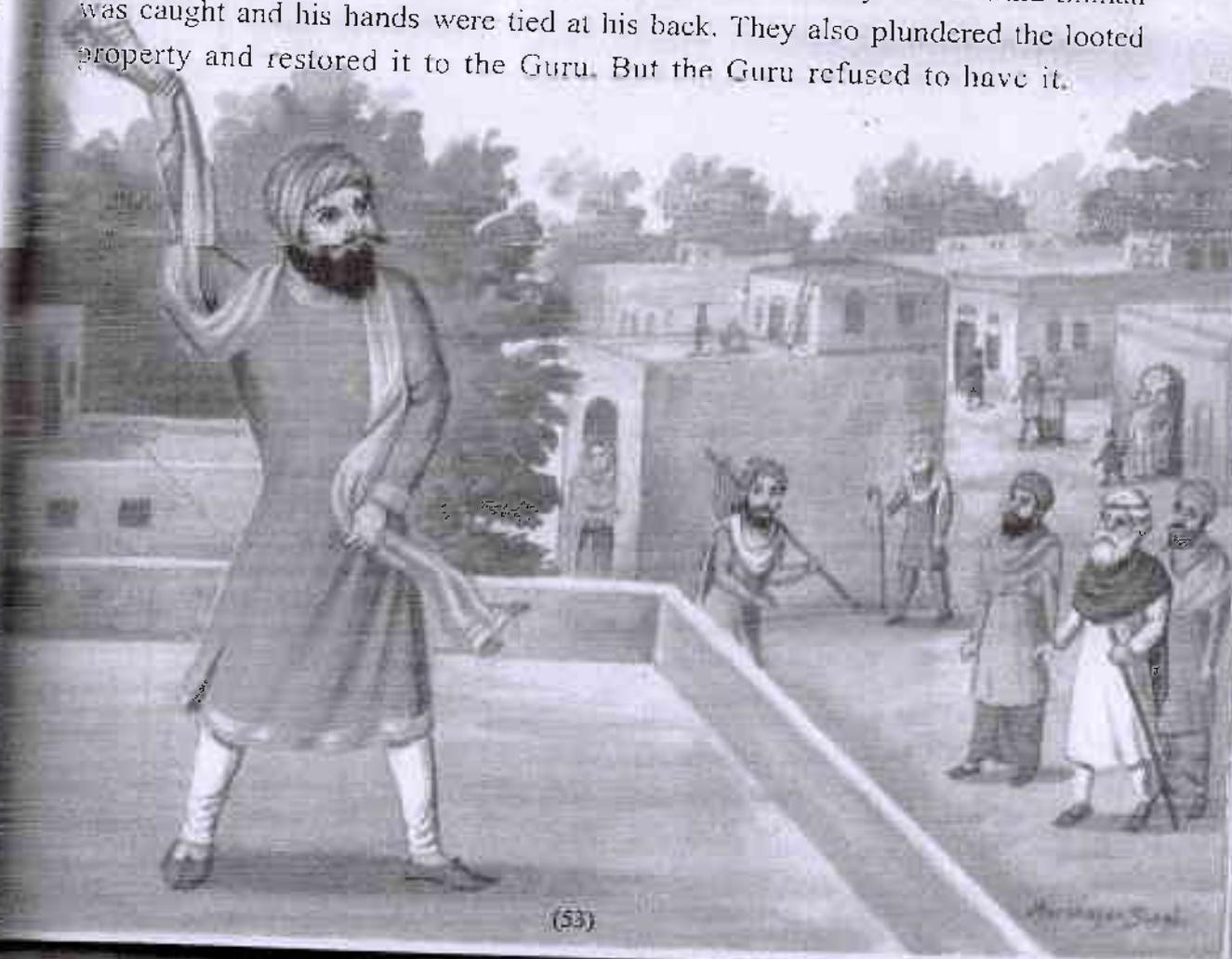
One day a rich trader named Bhai Makhan Shah came to Bakala. He was a great devotee of Guru Nanak. Once his ship was being wrecked in the sea when he requested the Guru for help.

Gradually the storm subsided and he reached his destination safe and sound. While praying the Guru, Bhai Makhan Shah had sworn to offer five hundred gold Mohars (coins) to the Guru. When he enquired about the residence of Guru Nanak, he was told that the Guru had gone to Delhi. But when he reached Delhi he was told that the Guru Harkrishan had passed away and his successor was living at Bakala in Amritsar district. So Makhan Shah reached Bakala to give his offering to the Guru. But he was confused to find so many Gurus. So Makhan Shah decided to offer two gold mohars to each self-styled Guru. Makhan Shah tested all the pretenders but no one asked him about the five hundred mohars. Bhai Makhan Shah knew that Sri Guru Tegh Bahadur younger son of Guru Hargobind was staying permanently at Bakala. All other pretenders had come from other places. So he concluded that the real Guru must be Guru Tegh Bahadur. Along with his wife Makhan Shah visited the house of Guru Tegh Bahadur. First of all Makhan Shah met mother Nanaki. He expressed his desire to meet the Guru. Mother Nanaki guided him to the underground apartment where Guru Ji used to sit for meditating on the Name of God. It was his daily routine when ever he was free from the house hold duties he sat there to concentrate on the Name of God. Makhan Shah was amazed that there prevailed a celestial bliss on the face of the Guru and atmosphere was calm and peaceful. The personality of Guru Tegh Bahadur attracted him in such a way that he atonce concluded that he had founded the real Guru. He atonce placed five hundred gold mohras in front of the Guru and bowed in reverence. The Guru blessed him. Makhan Shah joy knew no bounds. He atonce rushed to the roof of the house and waving his girdle started shouting, "I have found the true Guru, I have found the true

When the Sikhs of the town heard about it they hurried to the house of the Guru to pay homage to the new Guru. There was great-rejoicing and celebrations. The Sikhs reached Baba Bakala with their offerings. Soon Guru Tegh Bahadur's house was full of gifts. The Guru also conferred robes of honour on his disciples. But Baba Dhir Mal was pained to hear such a development. He was transacting a very rich business. He entered into a conspiracy with his chief Masand Sihan and they planned to kill the Guru.

One night Sihan took some scoundrals with him and he fired at the Guru. The Guru was wounded in the arm. Then they took every valuable thing from the house.

But Bhai Makhan Shah was still camping in the town. When the Sikhs informed him about the incident he atonce rushed to the house of the Guru and heard about the incident from Mother Nanaki. Makhan Shah atonce took his men and attacked the house of Dhirmal. Dhirmal ran away but masand Shihan was caught and his hands were tied at his back. They also plundered the looted property and restored it to the Guru. But the Guru refused to have it.



BLESSED BE THE WOMEN OF AMRITSAR

Guru Tegh Bahadur had spent more than twenty years in Bakala. He led a very pious and dutiful life. After attaining Guruship he planned to travel to preach Sikh teachings. First he made up his mind to visit Harmandir Sahib the holy shrine of the Sikhs at Amritsar. Bhai Makhan Shah also agreed to accompany him. He rode through villages towards Amritsar. A majority of Majhails had already embraced Sikhism. When they heard about Guru Tegh Bahadur they flocked to pay him homage. Through out his journey the devotees lined in his route to greet him with great honour.

According to historians the Guru reached Amritsar on 22nd November 1664 A.D. Along with his disciples. First they took bath in the holy tank and then they decided to pay homage to holy temple. But when they reached doors of the holy shrine, they found its entrance doors closed. The masands had shut the doors of sanctorum and blocked their entrance into the Harmandir Sahib. At that time incharge of Amritsar temple was Baba Har Ji. He was son of Meharban and grandson of Baba Prithi Chand. He was writing poetry under the name of Nanak Dev Ji and was posing himself as the seventh Nanak. Musicians were also singing his poetry inside the Harmandir Sahib. The people of the area were deadly against him and they were informing Guru Har Rai Sahib about his activities. As Guru Arjan Dev had already compiled the Adi Granth, so Guru Har Rai was not worried about adulteration of his poetry. The Guru waited outside but masands did not open the doors.

Bhai Makhan Shah and other followers of Guru Tegh Bahadur determined to open the doors with force. Makhan Shah told the Guru that he could oust these masands from the Harmandir Sahib as he had ousted Baba Dhirmal from Baba Bakala. He said that masands had committed a great sin by closing the doors of Harmandir Sahib and they must be taught a lesson. He requested the Guru that they should be permitted to take action against those criminals. But the Guru did not allow them to do any harm to masands. He advised them to keep calm and quite. He asked all his followers to sit on a raised platform near Akal Takhat. Now-a-days this platform is known as 'Thara Sahib'. They all sat on the platform and musicians were asked to sing the holy hymns. The Guru also addressed the congregation. In the evening a Sikh belonging to nearby village

Walla requested the Guru to shift to their village. The Guru agreed and they all rode towards village Walla. The Guru told his followers that the wealth of charity had made the masands blind. They had turned mad. Now they had lost their faculty of reason to discriminate between good and bad. The time would come when these masands would be forced to leave this holy shrine. While going to Walla the Guru halted at one place to take rest. This place is now known as Dandama Sahib. It is about three miles away from Amritsar. After staying there for some time, the Guru left for village Walla. This village is now situated near Amritsar by-pass. It is four miles away in the north-east from railway station Amritsar. When they reached Walla the people of that village were quite ignorant that the true Guru had been coming to their village. Seeing the grandeur of the congregation they concluded that the army of a King had been going to invade their village. But when one old lady named Haro enquired about it she found that the true Guru was himself coming to pay a visit to their village. She atonce met the Guru and bowed in reverence and said, "My true



Lord ! Spend a few hours in my Kotha. The Guru consented her request delightfully.

When the women of Amritsar came to know about the coming and departure of the Guru due to unfavourable attitude of the masands, they at once assembled and reached Walla. There they found that the Guru was staying in the house of Mata Haro. They at once met the Guru and placing the gifts which they brought with them, in front of the Guru bowed and requested, "Our True Lord, Forgive us, it is not the fault of the people of Amritsar. It is all due to the pride of Harmandir who had not allowed you to enter in the holy shrine. Amritsar is the city of your birth place. You are Lord of that city and all we are your faithful followers. We have come to take you back to Amritsar. Please allow us to serve you for few days." The Guru was pleased to see such strong affection of the women of Amritsar. He blessed them, "Maian Rab Rajian" (Ever blessed be the women of Amritsar). When other people of Amritsar heard about this incident they flocked towards village Walla in order to sought forgiveness and pay homage to their Guru. The Kotha of Mata Haro converted itself into a pilgrim place. Thousands of devotees were coming and going. The small Walla village transformed itself into a big city. There were great rejoicings and celebrations in all houses. The men folk of Amritsar also requested the Guru to return to Amritsar. But the Guru said, "There is no fault on your behalf I am very happy with you. The city of Amritsar will ever remain a heaven on the earth." Remarking about the masands he said;

*"Neh masand tum Amritsaree-e
Trishnaagan te Antar Saree-e"
(O priests ! Ye live not blissful Amritsar.
Ye abide in fire of passion, greed and lustre)*

The Guru stayed in the house of Mata Haro and there he used to address the congregation in the morning and evening. According to the tradition the Guru stayed for seventeen days at Walla and he blessed the village with these words, "Walla Guru Ka Gala" (Walla is a store-house of the Guru). The number of devotees was increasing day by day. When ever the Guru made preparation to shift to an other station, they prayed the Guru to stay there one day more. At last the Guru left Walla for Goindwal. He stayed at Goindwal for few days and paid respect to his ancestors. When the Sikh followers of nearby villages heard about the arrival of the Guru, they assembled and offered many gifts to the Guru.

CORONATION AT KIRATPUR

From Goindwal the Guru left for Taran Taran. There he took bath in the holy tank and then addressed the congregation. When the devotees of that area smelt the presence of their Guru at Taran Taran, they threw away their works taken in hand and thronged towards Taran Taran. The Guru advised them to recite the Name of God and to lead a holy and pious life. When the devotees complained against the self-styled hypocritical Harji, then the Guru passified them that his imposture would not stay for ever. He would have to face the wrath of the God. After staying for few days at Taran Taran the Guru proceeded towards Khadur Sahib. The residents of Khadur Sahib felt overjoyed to have a glimpse of the ninth Nanak. There he was also requested a stay for more days to satisfy his devotees. After all he returned back to Baba Bakala. The people of Baba Bakala and the surrounding area were waiting the Guru since many days to glance him. When they heard the arrival of the Guru, they hurried to have a glimpse of their own Guru. They were feeling very happy on knowing that the Guru belonged to their own village. They felt proud of that. The crowd of the devotees was so heavy that the Guru was forced to hold the Darbar outside the village in an open place. The devotees offered very precious gifts to the Guru. Masands of Dhirmal were still roaming there. When they tried to misguide the people about the authenticity of the Guru, they were harshly beaten. They ran away to Kartarpur.

In the meantime Mata Krishan Kaur mother of Guru Harkrishan Ji invited the Guru to pay a visit to Kiratpur. The Guru left for Kiratpur with his family and devotees. When they reached Kiratpur Mata Krishan Kaur welcomed them very cordially. She bowed before Mata Nanaki, Mata Gujri and Guru Tegh Bahadur Ji. The Guru offered a money-bag to Mata Krishan Kaur. Then Mata Krishan Kaur said, "I have been keeping all the symbols and adorable articles of the eighth Guru. According to the last wishes of my son I want to perform the ceremony of coronation here in order to present you the all adorable articles. Then in presence of honourable Sikhs she asked the Guru to sit on that Divine throne which Guru Hargobind, Guru Har Rai and Guru Harkrishan had pre-occupied and had delivered sacred sermons to the Sikhs. Then she offered him the armaments, jiga- (plume worn by the Gurus on their heads as a crown) utensils, tents, carpets and other furniture which belonged to the Gurus. When

the Guru was sitting on the Divine throne, Baba Gurditta Ji tied the plume to the turban of the Guru. He was also presented a sword and a robe of honour. Then Mata Krishan Kaur bowed before the Guru and asked his all relatives to do the same. So the Guru Tegh Bahadur occupied the throne of his predecessors.

When the people became aware of the presence of Guru Tegh Bahadur Sahib at Kiratpur, they came in order to pay homage to the Guru. This rethroning of the Guru, ejected the doubts from the minds of the people about the authenticity of the Guru.

Then the Guru was daily holding a Darbar and was bestowing honours on his devotees. When the Sikhs of other provinces of India learnt that the Guru Tegh Bahadur had occupied the Divine throne, they also came to meet him. Masands were also reaching Kiratpur to offer the donations which they had collected from the Sikhs of their respective areas.

But the elder brother of Guru Tegh Bahadur, Baba Suraj Mal became jealous to see the increasing prestige of Guru Tegh Bahadur. He even joined hands with Baba Dhirmal and Baba Ram Rai. When the Guru perceived it he felt very unhappy. He did not want to pain his relatives. So he decided to build a new city.

In those days Raja Deep Chand ruler of Kehloor state died. He was son of Raja Tara Chand whom Guru Hargobind had got disengaged from the Gwalior fort along with other fifty-two rulers. Raja Deep Chand was a great devotee of the Guru. Guru Tegh Bahadur received a message from Rani of Raja Deep Chand. She requested the Guru to be present at the time of performance of last rites of her husband. The Guru readily agreed and reached Kehloor. After the performance of the last rites of Raja Deep Chand the queen met the Guru and bowed before him in reverence. The Guru consoled her and advised her to recite the Name of God. During their conversation the Guru told the queen that he wanted to buy the land of village Makhowal. The queen requested the Guru to take that village as a gift. But the Guru did not agree to occupy the land without payment. Guru Tegh Bahadur paid rupees five hundred and got village Makhowal transferred in the name of his mother, Mata Nanaki. Actually the land comprised of three villages Makhowal, Mataur and Lodhipur. The Guru named the new place as Nanaki Chak. After acquiring this land the Guru felt relieved. He wanted to have a such pieceful land where he might worship the God and could deliver his sermons without any resistance. Makhowal was also such a

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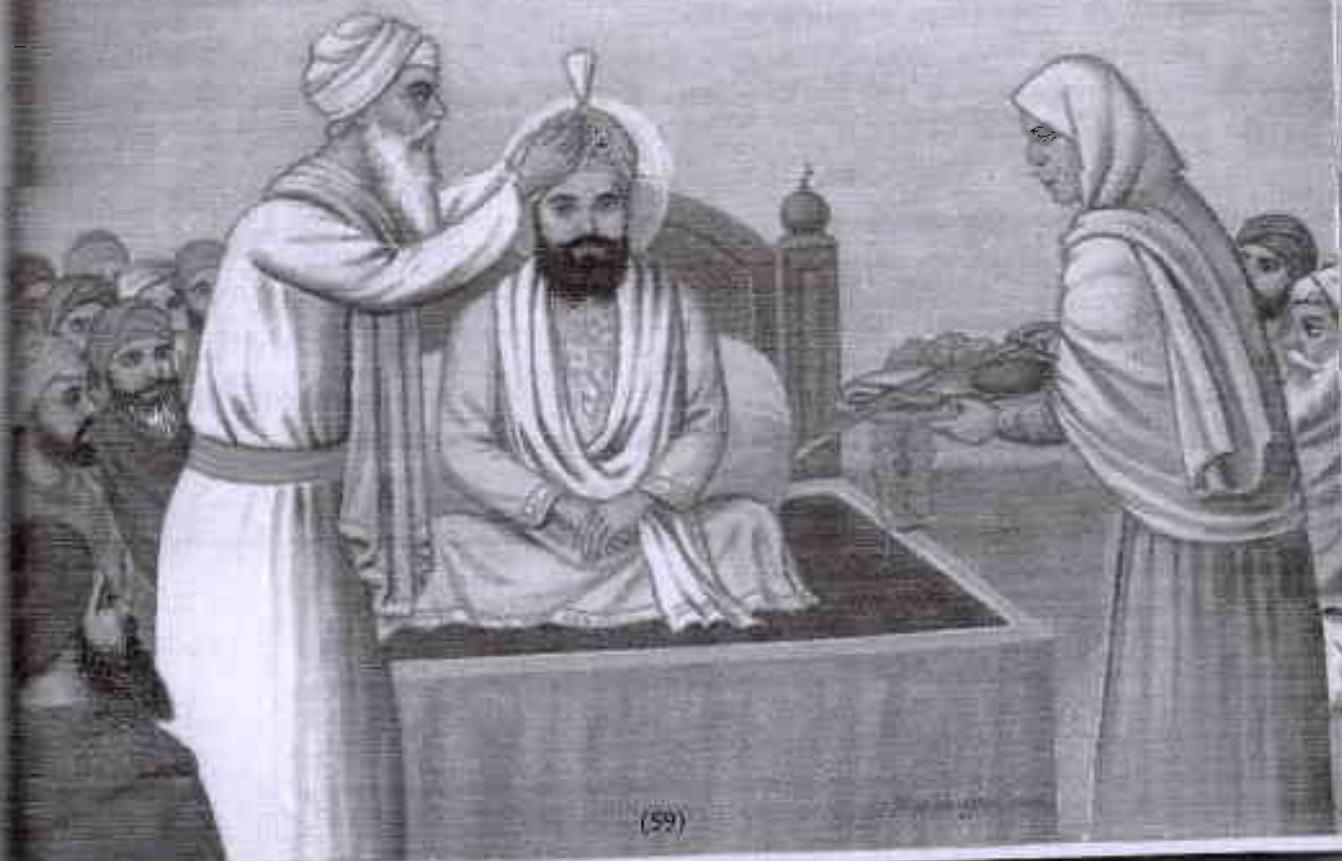
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place where the army of Mughals could not reach easily. It is said that Makhowal was a hidden place of few dacoits. So people of that area were afraid to settle there. Dacoits used to rob the people. After committing robberies they were taking shelter near Makhowal. There they could not be caught due to dense hideouts in the hills. So that area remained without population. That is why, Rani of Kehloor had no objection to transfer that land to Guru without any price. She knew very well that if the Guru would colonise that place the dacoits would leave that land and her subjects would live without fear.

Guru Tegh Bahadur told his brother Suraj Mal that he was going to construct a new city and he would shift to that place very soon. His brother felt happy. He was of the view that Sikhs from far and near would reach Kiratpur and he would collect the offerings. But Mata Krishan Kaur on hearing this felt grieved? The Guru assured her that he would always help her. He said to her, "My daughter, I do not want to offend any body. My elder brother does not like my presence here; so I have made up my mind to shift to the knew place.

Next day, the Guru took his Sikhs with him and they proceeded towards Makhowal to survey the land. Mata Nanaki and Mata Gujri also accompanied them.



COLONISATION OF ANANDPUR

After the survey of the land, Guru Tegh Bahadur decided to lay the foundation stone of the new city. Baba Gurditta, the grandson of Baba Budha performed the ceremony of laying the foundation stone on 19th June, 1665 AD. The new city was named as Chak Nanaki. The dacoit Makho and his associates when saw armed and well-built Sikhs of Guru Tegh Bahadur, they left that place for good. When the people of the area did not see the dacoits again they were relieved of the fear and they began to visit the Makhwal without any hesitation. They considered it a Divine power of the Guru, by which the dacoits had left the area. Guru Tegh Bahadur himself prepared the map of the new city. Then he started the construction of the city under his own supervision.

First of all, houses were constructed for the residence of the Guru and then a big hall (Dharmshala) was built for the congregation. Then Guru Tegh Bahadur wrote letter to people of different trades to settle in the new city. He also offered them free land. Pacca bazars and streets were constructed and gradually it developed into a city. On special occasions such as Diwali and Baisakhi Sikh devotees visited the city in many thousands, from all over India and abroad. They were bringing very valuable gifts for the Guru. The Sikhs were considering it their duty to give liberal grants for the construction of the new city.

Guru Tegh Bahadur handed over the spare land to peasants for tilling. They were asked to deposit a portion of their production in the store of the common kitchen (Langar). When the Sikhs of the Punjab came to know the construction of a new blissful city at Makhwal they came in groups to help the masons in the construction of the city. The Guru arranged for them a free kitchen running for twenty four hours. When the city was under construction Mata Nanaki wrote letters to masands of Kabul telling them in detail that Guru Tegh Bahadur had been installed as their new Divine master. She also wrote that he had been colonising a new city so they should deposit the collected money at Makhwal.

When Baba Dhirmal heard about this he also wrote letters to masands of Kabul to deposit the money at Kartarpur as he was the true Guru of Bakala. The masands were perplexed. When they received two different letters from two Gurus. At last the disciples of Kabul decided that half the donation should

deposited at Kartarpur and rest with Guru Tegh Bahadur. Then they told masands that Baba Dhirmal and Guru Tegh Bahadur would present them their robes. They should keep those robes separate. These robes would be weighed at Kabul. The masands did according to desire of the Sikhs. But when the two robes were weighed; the robe of Guru Tegh Bahadur was found heavy than the robe given by Dhirmal. So the Sikhs of Kabul concluded that true Guru was Tegh Bahadur. In this way doubts of their minds were cleared. Then the Sikhs of Kabul reached Makhawal and offered precious gifts to the Guru. They also donated liberally for the construction of the new city.

In those days a Pir named Maule Shah and resident of Ropar passed by Makhawal. He was surprised to see the big and tall buildings being constructed, at a place where the people of area were afraid to enter. He had never seen such grand buildings in such a backward area. He met a Sikh and said, "Who is constructing these palaces. Who is paying to these thousands of labourers, who are working here day and night." The Sikh replied, "O sacred man ! The ninth



Nanak has been colonising a new city. All these workers are his disciples who are working day and night in the service of their true master. They have been served the free meals from the common kitchen." Pir Maule Shah said, "You are calling him the ninth Nanak, but, Baba Nanak possessed great Divine and spiritual powers. He was not fond of such spectacular and beautiful buildings. By your this Guru seems to me a house holder and domestic person." The Sikh said "I am not in a position to reply to your such questions. You can meet the Guru and he will satisfy you."

Then Sikh took Pir Maule Shah to Guru Tegh Bahadur. The Guru welcomed Pir Maule Shah cordially and asked him to sit near him. Then Guru said, "Pir Tell me what are your doubts?" The Pir said, "You call yourself Nanak, who had no love for worldly belongings, but you are living like a householder and have been constructing splendid buildings for your residence." The Guru replied "Pir Ji ! The life of a householder is highest than all the sects. The householder earns for himself and also gives shelter and food to the poor. Those who worship God and leave the belonging of the world, still go to the doors of the householders for their daily needs. Best life is the family life. You have become a Pir, but still you depend on the house holders. A family man never becomes a burden for a common man. You should also work with your lands to earn money. God only loves those workers who not only earn for themselves but also share it with others. These buildings which you see are under construction, are not my property. These belong to all devotees. The Sikhs are coming from far and near. They have to stay at night. For their accommodation we need cots, beds and rooms. My house is very small but the houses constructed for the abode of congregation are big. I am constructing these houses with the money collected from the householders."

Pir Maule Shah realized that Guru Tegh Bahadur had no greed to preserve money. He was a hermit as well as a householder. Then Pir Maule Shah said "My doubt has been cleared. I have perceived that householders are higher than the hermits and ascetics." He was so influenced by the words of the Guru that he resolved to live at Anandpur Sahib. He took keen interest in the construction of the buildings. He used to discuss with the Guru about the progress of the construction and other new developments. He became a true devotee of the Guru

LANDLORD TALOKA JAWANDA

The Sikhs from far and near came to settle in the new town. The Guru held his Darbar twice a day. The number of followers was increasing day by day. The Sikh congregation of Patna, Dhacca, Assam and Jagannath Puri also came to pay a homage to the Guru. They pressed the Guru to pay visit to their areas. The Guru had already paid visit to those places as a Sikh preacher. There he had met all the masands and disciples of Sikhism. When they came to know that Baba Tegh Bahadur had become the true Lord, they were very eager to have the glimpse of their Guru. So they requested the Guru to pay visit to all those places.

The Guru decided to visit all those areas again. Anandpur was still under construction. The Guru appointed Bhai Bhagu, Bhai Rama, Bhai Sadhu, Bhai Jetha and Pir Maule Shah as incharges of construction work. He also advised them to safe gaurd the city very boldly. They would be responsible for the safety of the lives and goods of the residents of Anandpur Sahib.

Guru Tegh Bahadur left the city on 15 Maghar, B.S. 1722. He was accompanied by his wife Mata Gujri, mother Mata Nanaki and other trusted disciples.

The Guru first camped at village Ghanaula. Staying there a night they proceeded towards Kopai. After visiting Kopai the Guru reached near village Maaluwal. There he camped near a well. Maaluwal is a small village of Tehsil Dhuri. In that village lived two devout Sikhs of the Guru named Mayia and Gonda. They came to pay homage to the Guru. They placed their gifts before the Guru and bowed in reverence. The Guru asked them to fetch water. They said, "The water of this well is saltish and brackish, if you allow us we can bring water from another well." But the Guru said, "There is no need to go to another well, we want to take the water of this well." Obeying Guru's command they brought water of that well. The Guru uttered 'Waheguru' and drinking the water said, "O saints ! This water is very cool and sweet. It is worth drinking." Hearing these words of the Guru the congregation also drank the water and they felt that water was really very cool and sweet. They all were convinced that Divine words of the Guru had converted the salty water into sweet one. Bhai Mayian and Gonda felt very happy and they made all arrangements for the

comforts of Guru and his family. The Guru stayed there for nine days. The Guru was holding Darbar daily and also used to address the congregation. Keeping in view the service of Gonda and Mayian, the Guru honoured them with Saropas.

Then the Guru left for another village named Sekha. The Guru wanted to stay in that village. But head of that village named Taloka Jawanda did not allow to pitch camp in his village. The Guru camped outside the village under the shade of trees. The other residents of the village came to pay homage to the Guru, but Taloka Jawanda did not turn up. The people of that village told the Guru that Taloka was a big landlord and he owned twenty two villages. The property had made him conceited and haughty. Hearing this the Guru said, "These twenty two villages are to be ruined and Taloka will become landless." When Taloka heard these words of the Guru he was frightened. He at once took one rounded piece of raw sugar, one rupee and a roll of cloth and presented it to the Guru. He fell at the feet of the Guru and requested to pardon him. The benevolent Guru forgave him and said, "Here twenty two there eighty eight." These words of the Guru proved to be true, when the Khiljis ruined those twenty two villages of Jawanda. Then Jawanda Sardar bought eighty eight villages near Balabhgarh. The Guru stayed there for few days to preach his gospel truth.

Then the Guru paid visit to villages Kattu, Farwahi and Bachhoana and stayed there for a night. Then he proceeded towards village Hadhiana and pitched his camp outside the village near a pond. Villagers came to pay homage to the Guru. One man of that village came and after bowing before the Guru said, "My Lord ! I am suffering from a very terrible disease. Many men of our village have died due to this disease." The Guru told that man that after uttering 'Satnam-Waheguru', he should take bath in the nearby pond. After bathing in that tank, that man became hale and healthy. When other sufferers also did the same they were also relieved. Due to this benevolence of the Guru, the whole village became the followers of the Guru. Now at the place of that pond, a very beautiful Sarovar had been constructed.

From Hadhiana, the Guru left for village Dhilwan. Dhillon Jats of that village made good arrangements for the comfort of the Guru. Then the Guru visited village Bhandar, Ali Sher and Khiwa Kalan. The Guru spent one night at Khiwa Kalan and he proceeded towards another village. During the journey the Guru was informed by a Sikh that congregation of Kabul had been coming to meet

him. The Guru camped in the way and received the congregation. They informed the Guru that first they had gone to Anandpur and from there knowing about his whereabouts, had pursued him. The Guru was very pleased to meet them. He stayed for three days in that jungle. There he was holding the Darbar and the musicians used to sing the hymns of the Guru. When the Sikhs of near by village heard that the Guru had been camping in a jungle they also flocked to hear the holy sermons of their true Guru. The Guru advised them to lead a pure life. In his sermons the Guru said, "You should give up your mental pride and keep away from lust. A man who faces pleasures and pains as the same, knows the real secret of the world. You should always sing praises of God. You have obtained priceless human life. You should not waste it in vain. Give up love of mammon, always apply your mind to Lord's worship. You should desist from the path of sin. Love God who is compassionate and destroyer of every fear. The Name of God is pure in the world, recite His Name and get removed all your fears. This worldly ocean can be crossed only by reciting His Name." Hearing the sermons of the Guru the minds of the Kabuli congregation were enlightened with Divine light. They became very happy to find the true Guru. The Guru had bestowed on them peace and bliss.



NAWAB SAIF KHAN

Kabuli congregation left for their country. The Guru proceeded towards Saifabad. Now-a-days this place is known as the fort of Bahadur Garh. This is situated on the Patiala Chandigarh road at a distance of eight miles from Patiala. As Nawab Saif Khan was owner of this place, so it was known as Saifabad. Nawab Saif Khan was son of Bakhshi Shah Jahani and Phirdai Khan was his brother. He was also relative of King Shah Jahan. He worked on many important posts in the government of Mughals. He had served as governor of Agra and Kashmir. After retirement he became a devotee of Pir Bhikhan Shah and attired himself in the dress of a hermit. Pir Bhikhan Shah was a great devotee of Guru Nanak Dev. Under his guidance Saif Khan also became a devotee of Guru Nanak. When he was informed that Ninth Nanak had been travelling in a region of Malwa then he sent messengers to request the Guru to pay a visit to his house. The Guru accepted his invitation and reached the Garden of Nawab Saif Khan. Nawab Saif Khan received the Guru with great pleasure. As the Guru was accompanied by a large number of followers, so he decided to camp in the garden. Nawab Saif Khan served the Guru with great dignity and nobleness. The Guru stayed for few days in the Garden. One day Nawab met the Guru and requested him to shift his residence in his palace. He pleaded that his Begams had been very anxious to have a glimpse of the Guru. The Guru agreed and he with his mother and wife shifted inside the palace. The other followers of the Guru stayed in the garden. Nawab's Begams bowed before the Guru, Mata Nanaki and Mata Gujri. They also presented very costly gifts to them. Nawab Saif Khan furnished a very beautiful house for the residence of the Guru. Nawab was a very religious man so he always discussed with Guru on spiritual topics. Sikh and Muslim religions there are many common beliefs. Like Muslims Sikhs believe on one God. They do not worship idols. To attain the salvation they stress on prayer.

One day the Guru saw a mosque in the palace. The Guru entered inside the mosque and said, "Nawab Ji you have constructed this mosque more beautiful than your palace. I like it very much. The Nawab was pleased to hear the applause of his mosque. When the Guru asked him why he had fortified his

PAIN-REDEEMER

Guru Tegh Bahadur reached near village Lehal and camped outside in an area. He sat under a Bargad tree. When residents of village were informed of the arrival of the Guru near there village, they came to pay obeisance to the Guru. The Guru stayed there many days to give audience to the Sikhs of that area.

One day when the Guru was addressing the audience a lady came with child suffering from rickets. The lady requested the Guru to free his son from the disease of rickets. Where the Guru was sitting there was a small pond nearby. The Guru advised that lady that after uttering the Name of God she should bathe her son in the pond. The lady at once took her child near the pond and bathed her son with the water of the pond. She was astonished to see that her son became healthy and was freed from the disease of rickets. When the people of the village heard about the Spiritual Power of the Guru, all the children suffering from rickets were brought by their parents in order to cure them from the disease.

One day one lady named Karmo came to see the Guru. She was suffering from smallpox. She requested the Guru to bestow a grace on her. The Guru advised her that she should also take bath in that pond after uttering the Name of God. The lady obliged and she was redeemed from the affliction of smallpox. At that time smallpox was raging in the village of that lady. When the people of that village came to know about the story of that day they at once flocked towards the Guru. They paid homage to Guru and according to his instructions first uttered the Name of God and then took bath in the very pond. They all got rid of the affliction of smallpox.

As that pond was redeeming the people of their pains, so later on this pond was named as pain-redeemer (Dookh-Niwaarn). Now a pucca sarovar had been constructed at the site of that pond. A beautiful Gurdwara had also been built near that Bargad tree, where the Guru sat to give audience to the people of that area. This Gurdwara is now situated in Patiala city and is known as Gurdwara Dookh Niwaarn Sahib. Thousands of people take bath in that tank and are redeemed of their pains.

The number of congregation was increasing gradually. The Guru was holding the Darbar in the morning and evening. The exaltation of the Guru spread

wide and Sikhs of other villages were also coming to hear the sermons of the Guru. They were offering to the Guru the gifts according to their positions. The peasants were presenting the floor and pulses in order to keep the free labour in service for twenty four hours.

Sometimes the Guru used to go to near by villages himself. While staying at Patiala (Lehal) he visited Tehalpur, Aakar, Lamma, Seebhar, Rohta and Gandhohli. Now in all these villages Gurdwaras had been built in the memory of Guru Tegh Bahadur. It is also said that the Guru visited that place which is now known as Moti Bagh. When Baba Aala Singh constructed the city of Patiala he kept in view the visit of Guru Tegh Bahadur and established that city as the capital of his state. A Gurdwara at Moti Bagh was also built in honour of the Guru by Maharaja Karam Singh.

After staying for some days at Lehal the Guru proceeded towards village Samana. He pitched his camp outside the village. The Guru had a large number of horses, camels and carriages with him, so it was not possible for him to erect his tents in the village. So the Guru always preferred to stay away from the



villages and cities. The Sikhs of that village came to pay homage to the Guru. It is said that royal executioner Sayyad Jallal-ul-Din who martyred Guru Tegh Bahadur at Chandni Chowk Delhi belonged to this village Samana. Two grandsons of Guru Tegh Bahadur, Baba Jorawar Singh and Baba Fateh Singh were also martyred by two hangmen of this village. Their names were Shal Beg and Vishal Beg. That was the reason that when Banda Singh Bahadur attacked Sirhind, he first set right this village, which had given birth to such cruel hangmen. After preaching his sermons to his Sikhs for a few days, the Guru advanced towards Bhawanigarh and lodged outside the village. The people came in large groups to have a glimpse of the Guru. As that place was in centre of many villages so the Guru was holding his Darbar in the morning and evening. Arrangements for a free kitchen were also made. The place where the Guru stayed for many days, later on developed into a village. The name of this village is Phaguwala. A congregation of Ghrachon village met the Guru there. They requested that the Sultanis of that village were not allowing them to sing the praises of God and were harrassing them without any reason. Then the Guru made up his mind to visit Ghrachon. After few days, the Guru reached village Gharachon. He asked his devotees to erect big tents and canopies. Then the Guru held a Darbar and asked his musicians to sing the holy hymns. But no one came to stop the holy music. Then the Guru addressing the gathering said, "We should not interfere in the prayers of other religions. We all are creation of the same Creator. Instead of disrespecting the people of the other community we should get rid of arrogance of heart. He who loves all religions alike, understands the secret of life. You should remember one God and give up passion, anger, avarice and worldly love."

Some residents of that village were suffering from leprosy. The Guru himself served them and advised them to meditate the Name of God. There were also some patients who were Muslims by caste. The Guru also treated them very carefully. When the Muslims of that village heard that the Guru was helping people of all castes alike. Then Muslims of Ghrachon villages fell at the feet of the Guru. They asked to pardon them for their misbehaviour shown towards the Sikhs. The Guru pardoned them and advised them that they should live with each other very amicably. They were so influenced by the good nature of the Guru that they offered many precious gifts to the Guru.

BHAI MEEHAN

After preaching and teaching to the devotees of Malwa Desh, the Guru left for Baangar Desh. He passed through Gag, Lei and Munnak villages and reached Dhamdhan village after crossing the Ghagar river at quay of Marokar. He rested there on the bank of a Sarovar (tank) near Dhamdhan village. It is said that at that place Sri Ram Chander performed a religious sacrifice when his battle with his sons Love and Kashu came to an end. In Dhamdhan there lived a masand named Daggio Chaudhary. Bhai Daggio brought a metallic pitcher full of milk for the Guru. The Guru appreciated his service and granted him a boon that there would be no dearth of milk in his house. There the congregation of Pothohar met the Guru. This congregation remained with the Guru for five days and they attended the Darbar at both times. Now-a-days at that place a Gurdwara had been built and devotees present a lot of milk as offerings.

During Guru's travels a Sikh served the Guru with great devotion. He used to fetch water for the Guru and the congregation. He always carried the metallic pitcher on his head. Where ever the Guru stayed, he used to sprinkle the water in order to compress the mud. He was also bringing water for the bath of the Guru. Due to his service of water the Guru had named him Meehan (the rain). He remained at the service of Guru twenty four hours. He always kept pad tied on the top of his head for carrying water. Due to over work his head was badly wounded and infected. One day when the pad of Bhai Meehan fell on the ground, some worms also dropped down. Bhai Meehan caught the worms and again placing in his wounds said, "Where will you go now, your living place is my head." Mata Nanaki was seeing all this. She also heard the words of Bhai Meehan, which he had addressed to the worms. Mind of Mata Ji melt with pity. She was so moved that she at once called Bhai Meehan and said, "Bhai Meehan! you are great, you have served the house of Guru with great devotion, you have not even cared about your body. You should take rest and let your wounds be cured." Bhai Meehan said, "Mother! you speak truth that I don't care about my body. But if my service is approved in the house of the Guru then these worms would also get salvation." Saying this Bhai Meehan took the pitcher and placing on his head went away to fetch water.

But Mata Nanaki Ji could not bear it. She met Guru Tegh Bahadur and told

him about the service of Bhai Meehan. She said, "Bhai Meehan had served with great love and devotion, now fulfill his desire. Bless him the Name of God. We should not take more service from him. He had crossed all the limits. He has himself become reverend and venerable."

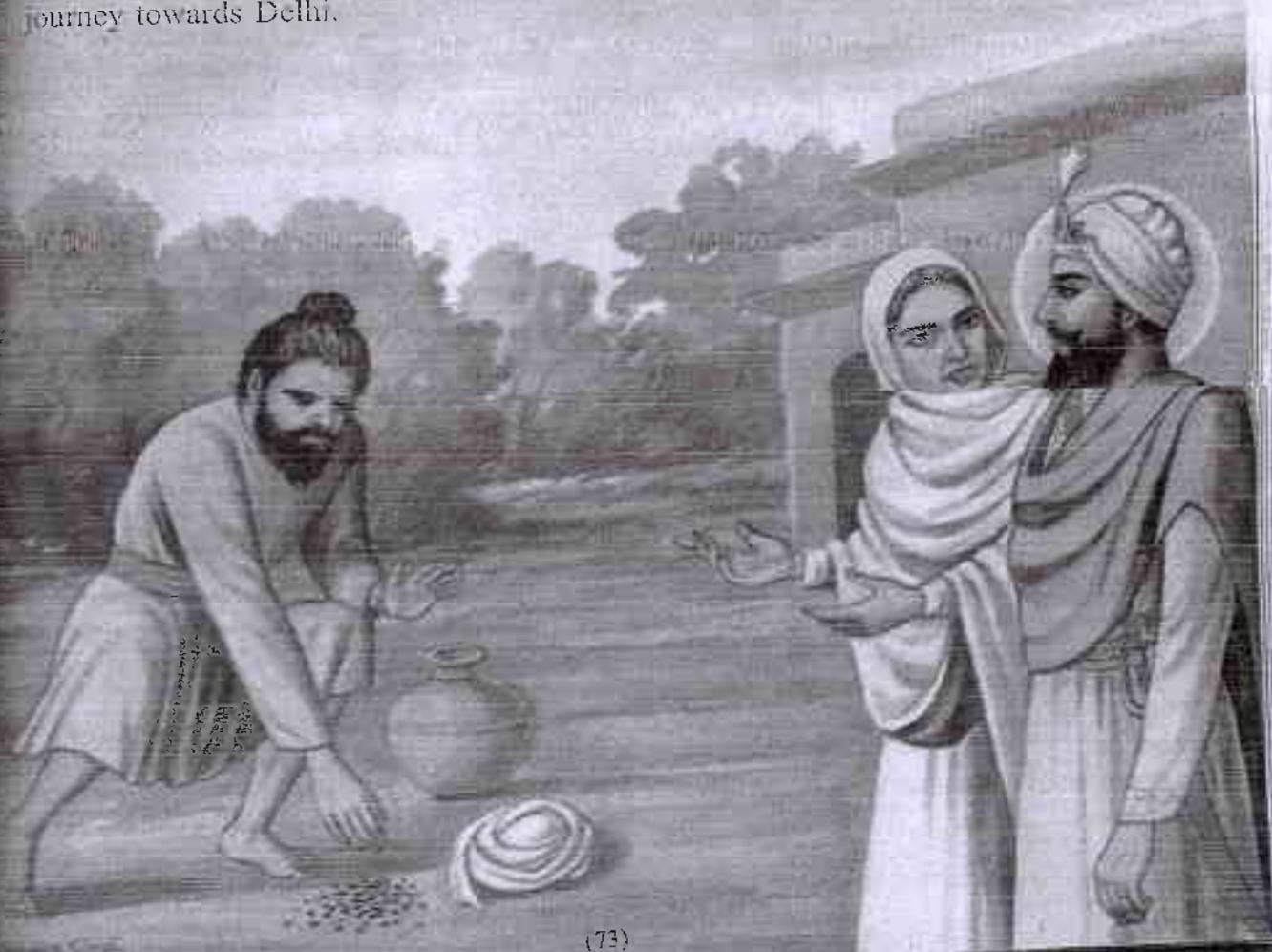
The Guru sent for Bhai Meehan and asked him to sit near him. Paying him great respect the Guru said, "Your service has been acknowledged in the house of Guru. Now tell us about your demand. You would be awarded according to your desire." Hearing these words of the Guru, Bhai Meehan said, "My Lord !! I have demanded only your service and now again my demand is, let me serve you. It is my last desire that I should die while serving you." The Guru said again, "Bhai Meehan, we want to make you our representative, now you are not an ordinary Sikh, you have become a pious man and adherent of Guru. You should go to your village to preach the doctrines of Sikhism."

But Bhai Meehan again refused, saying, "I have determined to be in your service all my life, please don't send me away. I can't live without your glimpse, I get the celestial bliss hearing your sermons. If I go to my village I will die in dejection." The Guru was moved to hear such ideas of Bhai Meehan but he again persuaded him to go to his village. He said, "Now you have become a blessed one and a true devotee. A true devotee is ever at God's command, ever in his worship and ever remains dyed in the Name of God. Now go to your home, recite the Name of God and advise others to do the same. Now as you have become a true devotee the congregations will come to pay you respect. They will also offer you gifts and money. You should utilize that money for the Guru's free kitchen. I will give you a letter of authority in order to inform the Sikhs of that area that I have appointed you my monk and representative."

Bhai Meehan accepted the command of the Guru and agreed to go to his village. As he was appointed a monk so he was presented a southern Bull, a drum (Nagaara), a saffron coloured flag and a horse. The Guru asked him to preach Sikhism in his area. Then the Guru saw towards him and enlightened his mind. At the time of departure the Guru also sent with him some helpers so that he might not face any difficulty while going to his village. Reaching his village he established his abbey. When the people of his area heard that Guru Tegh Bahadur had appointed him his monk, they turned up in large number to pay

him homage. They were also offering him money, grain, flour and pulses. With that offerings he ran a free kitchen which remained open for twenty four hours. He is said to have propagated Sikhism with great devotion. He made his Sikhs in Uttar Pradesh, Madh Pradesh and Rajasthan. Now-a-days his Sikhs could be found in the cities of Muradabad, Lakhnow, Bara Banki, Jabalporc and Nawabganj etc.

The Guru stayed at Dhamdhan for a fortnight. There he received a message from King Aurangzeb to attend his court. Aurangzeb had seen the miracles performed by Baba Ram Rai. He sent a message in the hands of Alam Khan Kahela, who met the Guru Tegh Bahadur at Dhamdhan. The Guru assured him that he would reach Delhi soon. Baba Ram Rai was still staying at Delhi. He had been poisoning Aurangzeb against Guru Tegh Bahadur. He wanted to become Guru by force. The Guru was not afraid of the Kings. He started his journey towards Delhi.



SAINT MALUKA

From Dhamdhan Guru Tegh Bahadur went to Khatkar. There he camped outside the village. There when robbers saw the beautiful horses of the Guru they made up their minds to steal the horses at night. As the Guru and his men were sleeping in their tents so it was not difficult for them to take away the horses. But when they tried to untie the horse, they became blind. They could not trace the ropes of the horses. But when they left that place they again became sightful. They returned again to take away the horses. But when they again reached near the horses, they lost their sight. When they again went away their blindness vanished. They conceived that they had become blind due to Divine Power of the Guru. Next day, they came and fell at the feet of the Guru and they requested the Guru to pardon them. The Guru pardoned and advised them to recite Name of God and to lead a pious life. They were so influenced that they became the Sikhs of the Guru.

One day the residents of that village requested the Guru that water of the wells was very bitter and salty. Then the Guru took his bow and shot an arrow. Then the Guru said, "At a distance where my arrows falls, water of the wells will be sweet." Then he gave to the villagers money to dig wells on both sides of the village. When the villagers drank the water of the new wells they found that very sweet. From Khatkar the Guru proceeded towards Jind. At Jind lived Bhai Malla, a devoted Sikh of the Guru. He requested the Guru to sanctify his house. The Guru agreed to go to his house with his family, Bhai Malla and his sons served the Guru with great devotion. The Guru stayed there a night and next day proceeded towards Kaithal. He pitched his camp outside the city. But when the inhabitants of the city heard that the Guru had been camping outside there city, they came to request the Guru to pay a visit to city. The Guru accepted their request and stayed in the city for two days.

From Kaithal the Guru went to a small village named Barna. In that village lived a farmer who was a devotee of the Guru. The Guru stayed outside the village and asked his disciples to call the Sikh farmer. When the farmer came, he bowed before the Guru in reverence. He requested the Guru to pay a visit to his house. The Guru accompanied him to his house. The Sikh served the Guru with great devotion and love. While staying in his house the Guru found that the Sikh was addicted to the use of tobacco. The Guru called the Sikh and said,

feel happy that you have served us with great devotion. But I feel sorry that you are not a true Sikh. You are addicted to the use of tobacco. Give up the use of tobacco. Never touch it."

From Barna the Guru rode towards Pehowa. The Guru stayed there for a night. Then he left for Kurukashetra. He reached there on the eve of solar eclipse. Devotees from all over India had assembled there to take a dip in Sanchat. Mendicants, jogis, ascetics, saints, sages, hermits, Brahmins and anchorites had come to seek solace and celestial bliss. Guru Tegh Bahadur with his disciples camped on the north side of the tank. Guru Nanak, Guru Amar Dass and Guru Hargobind had already visited this place to remove the doubts of the people. The Guru asked his disciples to prepare meals for the poor. Within few hours the Langer was ready and they asked all the needy to have the meals. The Brahmins objected against the burning of fire, but the Guru pacified them and preached to them that eclipse was a natural phenomenon and there was nothing to happen anything. From Kurukashetra the Guru proceeded towards Bani Badarpur. The people of that village were very rich. When they came to know the arrival of the



Ninth Guru they came to pay homage to the Guru with rich offerings. From Bani Badarpur Guru Tegh Bahadur reached Kara Manakpur. A saint Maluka lived there. When he came to know about the arrival of the Guru, he felt very happy. He at once decided to go to the camp of the Guru for an audience. But on his way he saw some Sikhs carrying hunted deers on their horse backs. When saint Maluka saw this he gave up the idea of going to the Guru. He doubted the spirituality and piousness of the Guru. He made up his mind to return. He was a strict vegetarian. He disliked those people who were consuming meat. He was astonished to see that the Guru going on hunting expedition and had been killing poor animals. He returned back and became very sad. In the evening as usual he was served with a vegetarian food. He used to eat the meals after first offering to the idol. But when he removed the handkerchief covering the plate in order to offer it to the idol he was amazed to see that the plate was full of cooked meat.

He threw the meat outside his house in the fields and asked his servant to prepare the vegetarian food in his presence. The servant again prepared the meals and covering it with a cloth handed over it to saint Maluka. Maluka again placed the plate of food before the idol and prayed for its acceptance. Then he again removed the cloth and to his surprise he again saw the plate full of meat. At last he realized that all that had been done by the spiritual power of the Guru. All knowing Guru had taught him a lesson. He perceived that there was no difference between meat and vegetables. All these edible things had been created by God. He felt very sorry for his returning back. Next morning, he went to the Guru for an audience. He paid a homage to the Guru with great reverence. The Guru asked him to sit by his side. Sitting near the Guru, saint Maluka read this couplet :

*Wretched Maluka not recognized Master Ye
Worship destined to else, God conceited me.*

The Guru heard his couplet with great attention and replied :

*Hear Maluka devotee of God, don't live in hue.
Devotion destined to else, His Grace given you.*

Maluka felt very happy on hearing this reply of Guru. He requested the Guru to pay a visit to his abbey. The Guru readily agreed and stayed with him for five days. Maluka requested the Guru to give him wooden shoes and some hand written granths. The Guru gave him and he kept those articles as memorials.

THE GANGES FLOWS IN YOUR HOUSE

From Kara Manukpur Guru Tegh Bahadur reached Mathura. There he visited Vrindavan and Gokal. The Guru stayed there for three days. From Mathura the Guru proceeded towards Agra. Guru Nanak had already visited that place. There a Dhamsala was built in the memory of Guru Nanak. According to Giani Gian Singh, Guru Ram Dass and Bhai Gurdas had also visited Agra. Guru Amar Dass had sent them to represent their case in the court of King Akbar. In Agra there is a place known as Maithan. It is said that an old lady of Agra named as Mai Bhago was a great devotee of the Guru. Since a long time, she had a desire to have a glimpse of the Guru. The intuitive Guru when reached Agra, first visited the house of Mai Bhago. Though she was very old, but she served the Guru and congregation with her own hands. She was very pleased to meet the Guru. Her house turned in to be Dhamsala. The musicians were singing the songs at both times and the Guru was holding the Darbar. The Sikhs of Agra were coming daily to pay homage to the Guru and to listen the divine hymns. The Guru stayed in her house for two months.

From Agra the Guru went to Itahwa and camped at the bank of the river. When the devotees of the Guru found that the Guru was camping outside, they met the Guru and requested him to visit the city. They shifted the camp of the Guru in the heart of the city. The Guru used to hold his Darbar in the morning and evening. The people of city felt blessed on hearing the sermons of the Guru. He also asked his Sikhs to prepare food and serve it to those coming for an audience. From Itahwa the Guru left for Kanpur. He pitched his camp on the bank of the river Ganges. The Sikhs of Kanpur served the Guru and congregation with great devotion. The Guru was very pleased by their service and blessed them the Name of God. He advised them to recite the Name of God always.

From Kanpur Guru Tegh Bahadur proceeded towards Paryagraj. In Paryagraj the Guru camped in the colony of Ahiapur. He bathed at Triveni and preached his sermons to the Pandits. When Sikhs of that area got the information that Ninth Nanak had been staying in their city they flocked towards the camp of Guru for an audience. They placed costly offerings in front of Guru and bowed in reverence. The Guru blessed them the Name of the God. There had been

constructed a beautiful Gurdwara, where the Guru resided during his visit to Paryagraj. It was the same place where Mother Nanaki reminded Guru Tegh Bahadur of the promise which Guru Hargobind had made with her. She was blessed by Guru Hargobind that Guru Tegh Bahadur would be rewarded with a son who would be very brave. Guru Gobind Singh himself had written about it in Bachitar Natak:

*"Mur pit Purab keeya payana,
Bhant Bhant ke tirath nana,
Jab he jaat Treveni Bhaye
Pun daan karat bitaye
Tahi Prakash hamara bhayo,
Patna shehar bikhe bhav layo."*

The Guru stayed at Paryagraj for six months. He fulfilled the desire of his devotees and was holding Darbar daily. Even the rigid Brahmins became his disciples.

From Paryagraj he left for Mirjapur. This city was situated on the bank of the river Ganges. During his journeys Guru Nanak had also visited this place. There lived many Sikhs who were followers of Guru Nanak. When they heard about the arrival of the Guru they congregated to have an audience of the Guru. The benevolent Guru distributed food and clothes among the poor.

From Mirjapur the Guru left for Kanshi (Banaras). Guru Nanak had also visited Banaras. Guru Hargobind had sent Bhai Gurdas to Banaras for preaching Sikhism. Bhai Gurdas stayed there for six months. The Guru lodged at that Reshmi Mohalla where Bhai Gurdas had stayed. The Sikhs of that area flocked to have an audience of the Guru. The masands of that area also came and presented offerings collected by them from the Sikhs as Daswandh. The Guru asked his Sikhs to run a free kitchen there. This was a quite new thing for the residents of Banaras and the poor were relishing the free meals both times. The house where the Guru rested is known as Shabád Ka Kotha (Mansion of world). There the congregation of Jaunpur came to pay obeisance to Guru. Masand Gurbax also came to see the Guru.

Masand Bhai Jawehri Lal was also residing with the Guru. One day when early in the morning Jawehri Lal took his underwear and other clothes and passed near by the Guru. The Guru called him and said, "Brother Jawehri

Where are you going early in the morning?" Jawehri Lal stopped and bowing before the Guru said, "My Lord! I am going to river Ganges to bathe." Hearing this the Guru said, "Holy congregation is the place of worship for the Sikhs. They do not go to Ganges, but Ganges itself goes to them. The Ganges has come to meet you. It has been flowing inside your house. Lift that stones and you would find it flowing." When Bhai Jawehari Lal removed the stones, he was astonished to see a gush of clear water rushing outside. The water began to flow. Bhai Jawehari Lal bathed in that water.

It was an abnormal phenomenon. When the people of Banaras heard about this they rushed to see the flow of the water. Pandit of Banaras also came to have an audience with the Guru.

In those days when a leper heard about the Divine Power of the Guru, he came to meet the Guru. He requested the Guru to get rid him of his disease. The Guru asked him to sit there. Then he asked the musicians to recite hymns.

When the musicians stopped the recitation of holy hymns, the leper found that his pain had gone. He was advised to listen the praises of Lord daily. The Guru also asked him to recite the Name of God himself. By acting on the advice of Guru, the leper was cured of his disease. He became a great devotee of the Guru and spent his remaining life singing the praises of the God.



BHAI PHAGGOO

From Banars Guru Tegh Bahadur left for Sasaram. It is said that Sasaram city is birth place of King Sher Shah Soori. At Sasaram there lived a masand the Guru named Phaggoo. He was a man of a very good nature. People of the city loved him very much. He was an old man so the residents of Sasaram called him uncle Phaggoo. He was a man of such attributes that he used to remain in good humour all the day. All the inhabitants of the city were considering him as their own man.

On that year due to heavy rains his house was damaged and he was forced to construct a new house. While constructing his new abode, he got constructed a very wide and high gate and kept a very large courtyard. In those days, there was not a tradition to build high and wide gates. Therefore the people of the area were surprised to find such a wide gate of Phaggoo's house. They were well aware that Phaggoo neither possessed camels nor big chariots. They were asking themselves the reason of constructing such a grand door and courtyard. So, they asked uncle Phaggoo the reason of constructing such extra-ordinary entrance. They met Phaggoo and said, "Uncle Phaggoo ! What is the reason that you have constructed such a big house with such grand gates. We could not understand the reason behind it, as we know that you neither possess horses and camels and not any big carriages to get them entered in your house. Hearing this uncle Phaggoo laughed and said, "My dear friends ! If we well construct wide and high gates then the camels, horses and chariots would freely enter in the premises. I don't want the camp of my True King to be pitched outside my house. I have constructed the wide gates so that they may enter into my residence without dismounting outside my campus. The large courtyard has been constructed to accommodate the devotees, who will accompany my great Guru." On hearing this one fellow said, "Why are you building castles in the air, your Guru lives far away in Punjab. How is it possible that he would come to this city?" Uncle Phaggoo said, "He is intuitive, he knows everything. He can read the feeling of all his Sikhs. I am quite sure that he will honour me by putting his Divine feet in my house." The intuitive Guru reached Sasaram with his family and disciples and entered the house of Phaggoo mounted on the horses and seated in carriages. The disciples also entered into the courtyard

mounting on their horses. Uncle Phaggo received them cordially and served them with great pleasure. When the other Sikhs of the area smelt the presence of the Guru, they at once flocked to pay homage to the Guru. The Guru asked his musicians to sing the holy hymns. The Sikhs of the area enjoyed the Divine music. Phaggo was feeling very happy. The Guru had fulfilled his long standing desire. Keeping in mind the devotion and love of Phaggo the Guru conferred him the title of 'Gurmukh'. As Phaggo was also a masand he presented offerings collected from the Sikhs to the Guru. Seeing the gifts the Guru said, "Have any offerings given by devotees been left out?" Phaggo felt bewildered at this question of the Guru. He said, "My Lord ! I have presented what I have collected from the Sikhs. But the Guru said, "You should try to collect, you have forget one priceless gift to offer me. You have collected a very precious gift from the house of my Sikh and have forgotten to present it now. You must recall that what was that costly gift. Uncle Phaggo was puzzled to hear such words of the Guru but he could not remember the priceless gift.



The face of uncle Phaggoo turned pale. He was standing before the congregation as a deceit.

Then the Guru said, "Brother Phaggoo you should not worry about it, if you have forgotten, then I can remind you. The tree which is blooming in your courtyard; from where had it come ? My one Sikh had given you stone of the fruit of that tree in the offerings. Hearing this uncle Phaggoo laughed to the content of his heart. He fell at the feet of the Guru and said, "My Lord ! you know everything and every thing, you are a intuitive. Nothing can be concealed from your Highness." Then the Guru asked Bhai Phaggoo to relate the story of that plum tree to the congregation. Then Phaggoo said, "My Lord ! One day I went to the house of a Sikh to collect tithe. The Sikh was not in the house. His wife was sweeping the outside floor. I asked her to give, whatever she could offer. But she said there was nothing in her house to be presented to the Guru. Then I requested her it would not be honourable to return from house of Sikh as empty handed. She said that I should come on an other day and they would offer whatever they could afford. But I again requested that I would not go empty handed. Then she said, "I have swept only this rubbish if you like you may take this. I at once said, "Please put it into my wrapper. She put the rubbish in my wrapper and I brought it into my house. When I was washing it I found a stone of berry (plum) in it. Then I planted that stone in my courtyard and that tree now has been bringing the fruits. I have forgot to present the fruits of this tree to you.

When the congregation heard the story of Bhai Phaggoo, they felt amazed, they praised the uncle Phaggoo and Guru Tegh Bahadur. They said, "Great is Phaggoo ! Great is Guru Tegh Bahadur !"

Then the Guru addressed the congregation and said, "Bhai Phaggoo have realized the truth of Sikh philosophy completely. All we should learn the truthful way of living from Sikhs like Bhai Phaggoo. We had appointed some masands for the propagation of Sikhism, but many masands himself have been posing as Gurus and are usurping the money collected from our true Sikhs. This collected money is used for the amplification of the Sikhism and for the help of the poor and down-trodden. Such masands should learn a lesson from such devotees like Bhai Phaggoo. It is this courtesy of Bhai Phaggoo that people of Sasaram and near by area show a great respect and love for him. You have seen with your own eyes that Bhai Phaggoo has nourished a seed to a big tree with great devotion."

PATNA SAHIB

From Sasaram Guru Tegh Bahadur left for Gaya. There he camped at Brahmin Ghat. When the Pandits of that area heard about arrival of a rich man they came to have a dialogue with him. They thought that the rich man had come there to perform the Sharaad ceremony of his ancestors. They were very much influenced to see the grandeur of the Guru's camp.

When they asked the Guru to perform the Sharaad ceremony then the Guru said that he had not come there to perform such ceremonies. He had come to advise them that they were living in the world of ignorance and were befooling the innocent people. The Guru said, "How can you tell us where our ancestors have gone. You even don't know that our ancestors have died or living.

After preaching the Pandits of Gaya, the Guru left for Patna. This city is situated on the right bank of the river Ganges. It is a very ancient city. During the rule of Chandar Gupt Maurya, this city was known as Patliputra. He laid many gardens in order to make it more beautiful. The city was guarded by a high wall which encircled the city.

Reaching there the Guru camped in a garden outside the city. Guru Nanak Dev had also visited this city and Salis Rai Johri had become his devout Sikh. At that time Fateh Chand Maini the grandson of Salis Rai was living in that city. Nawab Rahim Bakhsh was ruler of the city.

At Patna there lived a very devout Sikh of the Guru named Jagata. When he heard about the arrival of Guru he atonce reached the camp of Guru, placed his offerings before the Guru and bowed in reverence. Bhai Jagata was owning a very palatial building in Alamganj. He requested the Guru to shift his camp to his Haveli. The Guru was very impressed to see the devotion of Bhai Jagata and he pitched his camp in the Haveli of Bhai Jagata. Bhai Jagata was a confectioner. He was preparing thin fried cakes, sweet round cakes and sweet pudding. He was so benevolent that he was feeding the poor without taking any cost. Though he had become a great businessman, but he did not close the shop of sweets. He was considering it a just as service of humanity. Though he was very rich he was wearing very dirty clothes. One day followers of the Guru complained that Jagata was not taking bath and was not changing his clothes for many days. But the Guru was not satisfied. One day the Guru sent his two disciples to find out the

truth. The disciples saw that when Bhai Jagata entered his house he put off dirty clothes and took bath. Then he wore new clothes and sat in trance recite the Gurbani. In the morning he got up early in the morning after taking bath he again sat in trance and began to recite the Gurbani. But after taking meals when he was ready to go to his shop, he put off his new clothes and wore the old ones. When the Guru heard the story from his disciples he was impressed and went to see the shop of Jagata there. He found that he was feeding the sweet pudding and thin fried cakes to the saints. The Guru was much pleased with him and he blessed him the Name of God. The Guru stayed for sometime in the Haveli of Bhai Jagata but when the number of devotees increased, the Guru shifted to the Haveli of Baisakhi Ram. This was a very safe Haveli and was safe also. It was in the form of a fort. The Guru sunk a well in that Haveli. The water was very sweet and clear. The ladies of near by houses also used to come to fetch the water.

The exaltation of the Guru reached far and near and the devotees were coming daily to pay homage to the Guru. They were also presenting rich offerings to the Guru. In those days a congregation under the guidance of masand Bulaki Dass came to have a glimpse of the Guru.

After presenting offerings to the Guru masand Bulaki Dass requested, "Our true Lord ! The devotees of Dhaka are very eager to see you. Please come with us and bless the devotees of Dhaka with the Name of God. Considering their devotion, the Guru Ji accepted their invitation.

When the Guru made up his mind to leave Patna, then Mata Nanaki and Mata Gujri requested him to stay there for some time more. The Guru said that his first duty was to gratify those devotees who had been waiting for him since long. He told them his verdict that Bhai Kirpal Chand, Bhai Diyal Dass, Diwan Sati Dass and Bhai Charan Dass would stay at Patna in order to assist Mata Nanaki and Mata Gujri Ji and rest would accompany him.

The Guru started his journey towards Dhaka in October 1666 A.D. Musicians also accompanied the Guru. The first stoppage was at Mongher, which is situated at the bank of Ganges. The Guru stayed there for two days. The Sikhs of that area served the Guru with great devotion.

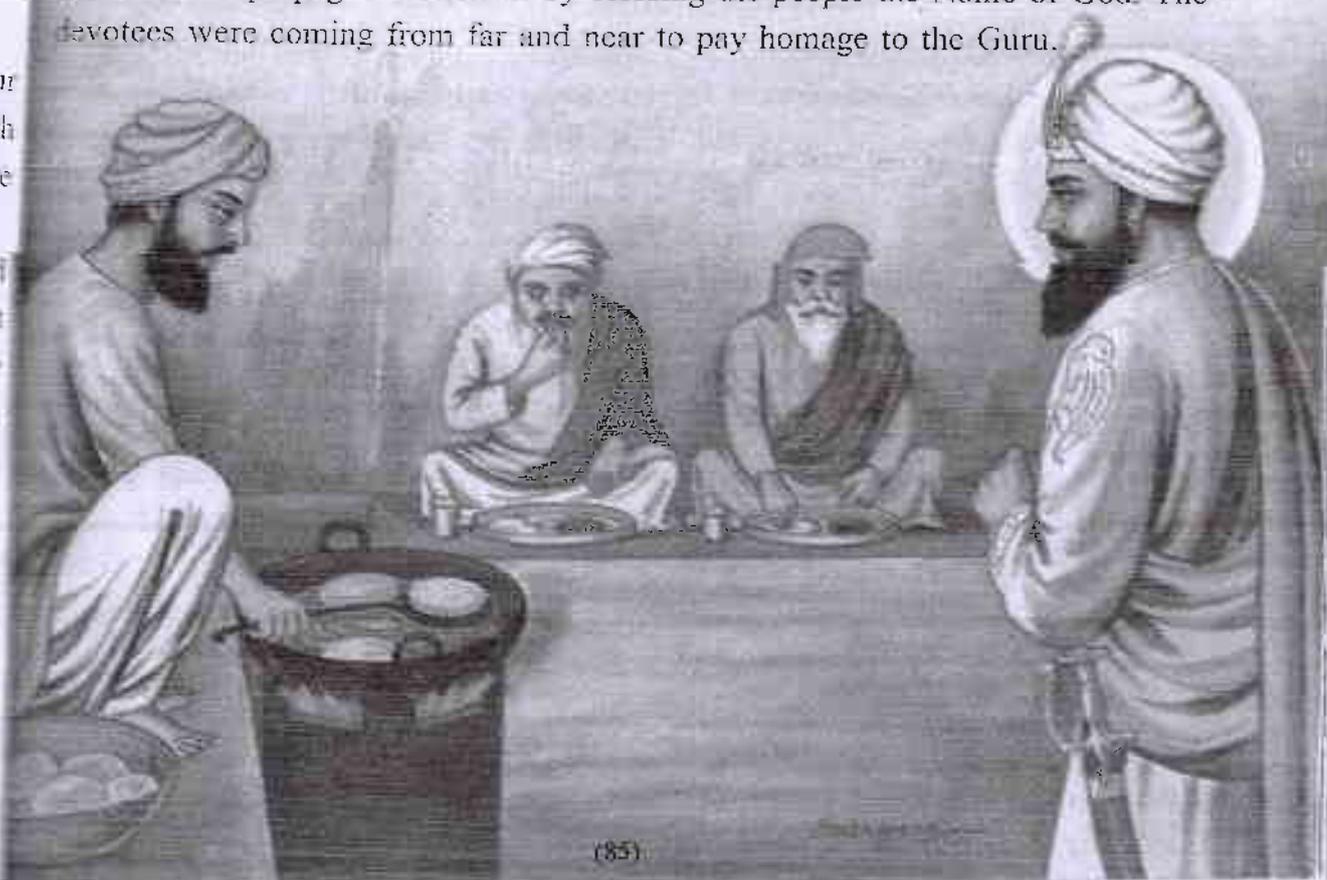
From Mongher Guru Tegh Bahadur proceeded towards Bhagalpur, Sahib Ganj, Raj Mehal and Malda. At all these places the Guru met his Sikhs and

put off his popularised Sikhism. From Malda the Guru went to Murshadabad and camped in a trance there. The Sikhs of this city were waiting since a long. They requested the Guru after taking a stay with them for few days. The Guru accepted their request and blessed taking in the Name of holy Lord. They served the Guru with great devotion. From Murshadabad the Guru reached Dhaka. The devotees of Dhaka received the Guru with great enthusiasm, craze and devotion.

The devotees of Dhaka had specially built a house for the Guru's abode which is now known as Guru Tegh Bahadur's Sangat. It is situated in Sangat Tola Lane.

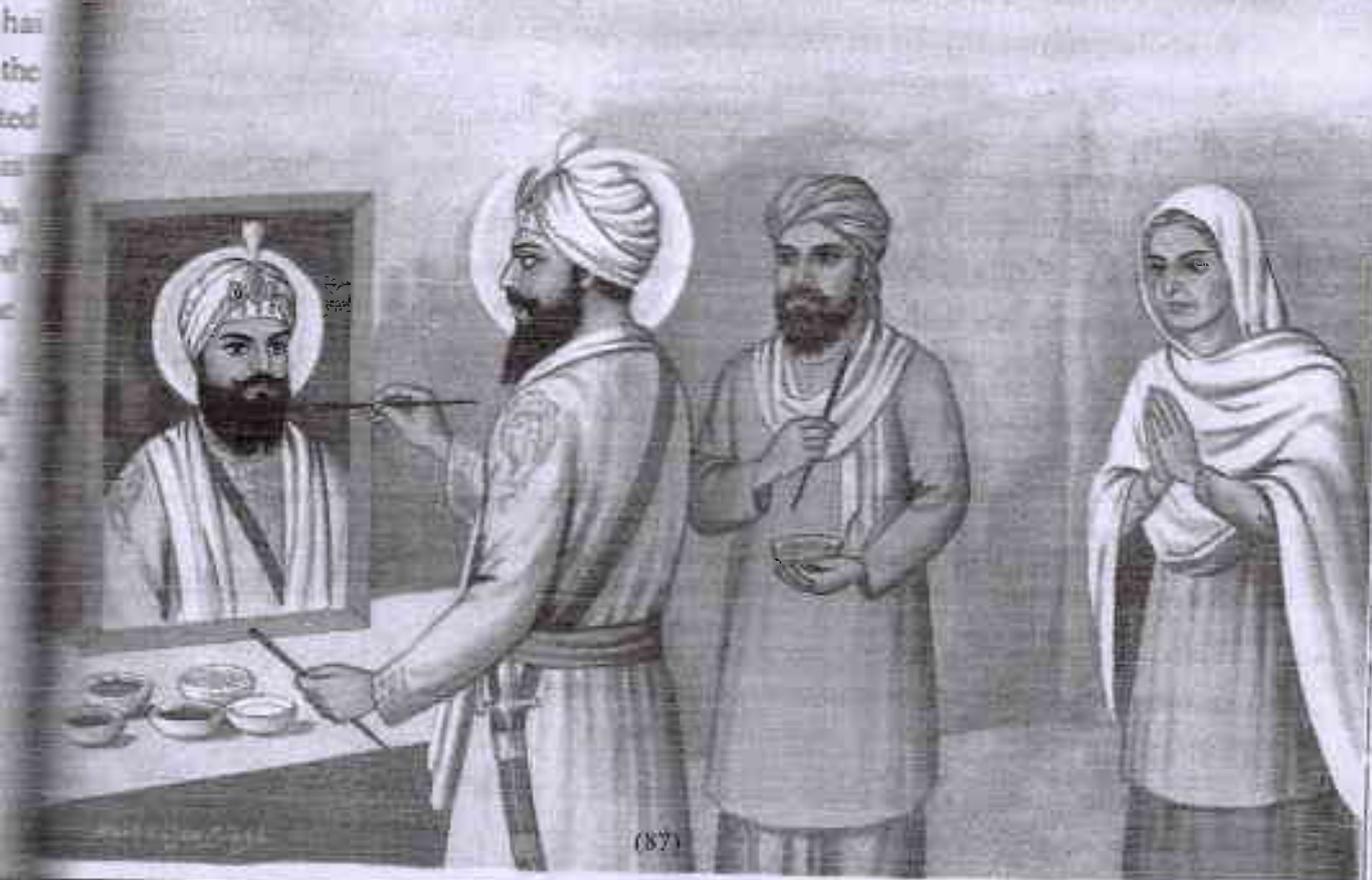
But masand Bulaki Dass first took the Guru to his house. Bulaki's mother had vowed that she would seat the Guru on specially prepared beautiful couch. She had also prepared a robe for the Guru with the cloth spun by her own hands. She also offered the Guru the food prepared by her own hands. The Guru fulfilled her vow.

Then the Dhaka Sangat requested the Guru to shift to that building specially constructed for his residence. There the Guru daily held congregations, delivered sermons and propagated Sikhism by blessing the people the Name of God. The devotees were coming from far and near to pay homage to the Guru.



of God, you would get everything. But she requested him again and again. Then Balaki Dass called for an expert artist to draw the portrait of the Guru. A famous Muslim artist of Dhaka started to prepare the portrait. Within a day, he drew all other parts of the Guru's body, but when he started to draw the face of the Guru with his brush, his brush stopped moving. He could not confront the glow of the face of the Guru. So he showed his inability to trace the face of the Guru. Then the Guru took the brush from the artist and drew his face himself. (It is said that picture is still kept in the Museum of Calcutta). Then the Guru handed over that portrait to that old lady. She was very pleased to have the portrait of the Guru.

At Dhaka a rich man came to have a glimpse of the Guru. He placed his offerings before the Guru and after paying homage sat near the Guru in a very sad mood. When the Guru saw towards his face he said, "O good man! Why are you so worried. Even sitting near me your face is not blooming." The richman said, "O holyman! I am a very rich man and I have got every thing available in this world. But I am always worrying that I will be deprived of this



wealth one day. I have been so attached to these worldly belongings that I can not live without them." The Guru said, "O rich man ! You consider these worldly goods as the source of your enjoyment, but actually these have made you sad. But these worldly objects will not go with you. When you will leave this world this stuff would remain here. You should remember the Name of God. That will go with you. In the next world you would be rewarded according to your deeds. Everything is useless without God and salvation can be obtained by reciting the Name of God. So shirk this perishable wealth. Without realization of God every thing is perishable. Only that living thing is not perishable which contemplates the Name of God."

Hearing the sermon of the Guru the rich man realized his folly and he requested the Guru to bless him the Name of God. The Guru blessed him and he became an enlightened Sikh of the Guru.

Staying at Dhaka for more days, Guru Tegh Bahadur went to Madrapur. There lived his devout Sikh Nathe Shah. The Guru met his followers and asked them to recite the Name of God. The Guru stayed there for few days and delivered his sermons to clear the doubts of the people.

From Madrapur the Guru went towards Jaintia Hills and stayed there to receive the Sufis. Then he travelled towards Chittagong and Sandeep where the Sangats were established in order to propagate the Sikhism.

Where the Guru was staying he was sending messages to Patna about his whereabouts and also he was keeping himself in touch with the developments happening at Patna. He always used to enquire about the health of the child (Guru) Gobind Rai and advised his mother and brother-in-law for the good nourishment of the child. In one letter the Guru was informed that Saint named Bhikhan Shah had come to see the child. He was also told that Bhikhan Shah brought with him two earthen pots containing sweets.

He had bought one earthen pot from a Hindu shopkeeper and while the other from a Muslim sweet-maker. Then he asked the child to place his hand on that pot which he liked. But the child placed his both hands on both pots. Seeing this Bhikhan Shah bowed before the child and touched his feet. They also wrote to the Guru that Bhikhan Shah had declared that the child was an incarnation of God and he would fight against tyranny, irrespective of caste or creed.

The Guru was impassioned on hearing such news about his Divine son.

DHOBAN THE WITCH

Assam state had remained a great headache for Mughal rulers. Every ruler had to conquer it again. In 1658 A.D. Rajas of Cooch Bihar and Assam seized the Mughal district Kamrup. Then Aurangzeb deputed Mir Jumla to fight against the Rajas of Cooch Bihar and Assam. He fought very bravely and captured the capitals of both Rajas. But he could not rule the area for long time. Ahoms the ruling dynasty of Assam again captured their capitals defeating the Mughals.

When Mir Jumla died, Shayista Khan was appointed as the Governor of Assam. He again captured the all out posts. But the Ahom King Chakardhawaj again recovered all his lost territories. He refused to become a subject of Aurangzeb. Then Aurangzeb appointed Raja Ram Singh son of Mirza Jai Singh as the commander of the Mughal and Rajput forces and asked him to attack Raja Chakardhawaj. But during that time Assamees also captured Gauhati. Raja Ram Singh marched towards Assam leading a strong army. But Kamrup Desh was considered as the centre of witchcraft. In order to ward off from the evil effects of witchcraft he wanted the help of Guru Tegh Bahadur. So he first went to Patna. Reaching there he met Mata Nanaki and Mata Gujri. When he was told that the Guru had gone to Bengal, Ram Singh proceeded towards Dhaka. Reaching Dhaka Raja Ram Singh met Guru Tegh Bahadur and paid him homage with great respect. Then they discussed the political condition of the country. Raja Ram Singh requested the Guru for the help. He told him that his army was afraid of the magic and witchcraft of Kamrup. Then the Guru took leave of the devotees and along with his followers rode towards Dhubari. Dhubari was a place where Nanak had also paid his visit. Journeying through Bengal and Bihar Guru Nanak Dev had arrived in Kamroop and had camped outside the city. At that time there lived a beautiful queen, Noor Shah, who was head of the magicians. She wanted to charm the Guru but she was herself enchanted and she became a Sikh of the Guru. She changed her name as Parbati and spent her later life in service of the poor. Reaching at Dhubari Guru Tegh Bahadur camped at the shrine of Guru Nanak.

When Raja Chakardhawaj heard that a large Mughal army had been marching towards Assam in order to attack him, he made elaborate military preparations to meet the army. He also pressed into service many magicians and

witchcrafts, who were expert in their arts in order to scare the enemy. There also lived a great magic woman named as Dhoban Witch. She possessed miracle powers. The real name of this Witch was Neta. She belonged to Goalpura. She was expert in miracle making. When the King called him for help then she vowed that she would perish the army of the Mughal with miracle powers, Guru Tegh Bahadur sat at a higher place at the bank of river Brahmaputra. He asked Raja Singh and his army to stand behind him. But some Mughals considering themselves very wise camped in the low areas. They were thinking that they would be saved from arrows and bullets of the army of Raja Chakardhawj.

But at night Dhoban witchcraft with the power of her magic flooded the water of river Brahmaputra and the Mughals camping in the low areas were washed away with their belongings. But when she found that the Guru and the army of Ram Singh remained unaffected, she hurled a twenty six feet long stone, the four sides of whose girt measured 36 inches x 28 inches x 28 inches x 33 inches. The stone came flying across the river like a missile and struck ground near Guru Tegh Bahadur. It struck the ground so hard that nearly half of it penetrated into the ground and about thirteen feet remained standing out of the ground at an angle of about fifty degrees. Even to-day this stone is standing there in the same position.

When Dhoban witchcraft found that the large stone had done no damage to the Guru and his associates, then she pulled a big tree along with its roots and hurled it towards Guru. The tree also fell near Guru Tegh Bahadur and was dug into the ground along with its roots and remained alive and green. That tree of (Pipal) is still standing there.

When the Raja Chakardhawaj saw that Dhoban witchcraft had done no damage to the Guru and the army then he sent Dhoban witchcraft to meet the Guru. Dhoban came and fell at the feet of the Guru. She requested the Guru that two Rajas should reconcile with each other. The Guru accepted her request and asked her to send Raja Chakardhawaj to meet him. When Raja Chakardhawaj came, the Guru held separate meetings with them and impressed upon them to reconcile. He told them that they were Kashataris and Kashatari should wage war only for right cause. The Rajas agreed to reconcile. The Guru asked Raja Ram Singh to not press for his demand of Gauhati. Raja Ram Singh agreed and they settled the matter amicably. Both Rajas celebrated the happy occasion. Guru

Tegh Bahadur asked the soldiers to bring red clay in order to raise a high mound of earth. Soldiers of both sides agreed to bring five shields full of earth and they raised a very high mound. This high platform could be seen from a distance of fifteen miles. Later on Raja built a shrine on that raised platform. This platform is known as Dandama Sahib. Now the Sikh devotees had built a very beautiful Gurdwara. The Sikhs of this area are also called Dandamiai. The exaltation of the Guru propagated in all over Assam. The devotees were coming from far and near to pay homage to the Guru. Raja Ram Rai also came to pay homage to the Guru. His two queens also came to have a glimpse of the Guru. They presented their offerings to the Guru and bowed with great reverence. At that time the musicians were singing the holy hymns. At the conclusion of holy kirtan they requested the Guru that the Guru should bless them with a son. The benevolent Guru said, "A son will be born in your house but you should impart him the education of Sikhism." Raja and Rani felt very happy by getting the blessings of Guru Tegh Bahadur.



ARRIVAL AT ANANDPUR SAHIB

From Dhubari Guru Tegh Bahadur moved to Jagannath Puri. This place was also visited by Guru Nanak Dev during his Udasis. When Guru Nanak was asked to perform the Aarti of the Jagannath idol then Guru Nanak had refused to do so and advised them that their convention of performing the Aarti was superfluous. The natural objects had been constantly performing the Aarti of God. Guru Harkrishan had also appointed Chhaju Jhiwar as preacher of Jagannath Puri and he had propagated there Sikhism with great zeal and enthusiasm. He had constructed many wells and Dharamsalas in that area. When Guru Tegh Bahadur reached Jagannath he also sunk a well and constructed a Dharamsala for the stay of the pilgrims. The Guru stayed there for a fortnight and then left for Patna.

When Guru Tegh Bahadur arrived at Patna he was warmly welcomed by his family members and Sikh Sangats. The Guru saw his son Gobind Rai for the first time. He was delighted to see the Divine Child. He gave him many gifts which he had received from Sikh Sangats for his Divine Son. The Child Guru was overjoyed to find different types of gifts and toys.

The Guru stayed at Patna for three months. Then he wrote letters to Sangats of Malwa and Majha that he was celebrating the Baisakhi of 1729 Bikarmi at Anandpur Sahib. So, all the Sikhs should reach Anandpur Sahib at the time of Baisakhi.

He advised Mata Nanaki and Mata Gujri and brother Kirpal Chand to stay for some time more at Patna. He told them that he would call them soon after analyzing the situation of Punjab. While he was returning to his home state Punjab he halted at Jaunpur, Ayudhaya, Lukhnow, Shahjahanpur and Moradabad. The Guru first camped at Jaunpur. There lived a musician Bhai Gurbax when the Guru heard his Divine Music he was so impressed that he presented him a Mirdang as a gift. After that the devotees converted that house into a house of celestial music and they built a beautiful Gurdwara at that spot. The Sangat of this place is named as Mirdangpuri Sangat. The Sangat of this place enjoyed the camping of the Guru for five days and they were blessed with the preaching of the Guru. From Jaunpur the Guru left for Banaras and he camped at Chetan Bet.

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There he met all his devotees and enlightened them to propagate the philosophy of Sikhism in that area. From there the Guru proceeded towards Ayodhya and camped outside Ayodhya on the bank of a river. Preaching all the way, the Guru reached Anandpur Sahib in 1671 A.D. When the people of Punjab learnt that their Guru had reached his abode at Anandpur Sahib then they flocked towards Anandpur Sahib. At Anandpur construction work was still in progress. The Guru regulated that work according to his plan. The Guru again revived the old rules and regulation and was holding the Darbar in the morning and evening. Daily he addressed and preached the people to live in honour and dignity. The people who had left Anandpur again returned back and the population of Anandpur flooded within few months. When the Guru was satisfied that the construction of residential buildings, Diwan Halls and rest houses had been done according to his plannings then he sent a messenger to Patna giving him a letter to send for his family.

When Mata Nanaki read the letter she felt very happy and atonce ordered the family to depart for Anandpur Sahib. When the Child (Guru) Gobind Rai heard about this then he informed about this to all his friends and admirers. But when the devotees of the Child Guru learnt about this they became sad. The Child was panacea of all their troubles and diseases. But the Child Guru consoled them and said, "He will be always with them when they will recite the Name of God from the core of their heart. After few days preparation for departure were made. The residents of the city rushed towards the Haveli of the Guru. Raja Fateh Chand Maini and his wife also visited the Haveli. They held the Child Guru in their arms and kissed him again and again. They were considering him as their own son and they cried like the parents. For them the separation from the Child Guru was unbearable. But the Child Guru consoled them and presenting a sword and dress to them remarked, "Whenever you remember me, glare at these articles. Please carry on to serve my friends Grams and Puris as you had served me."

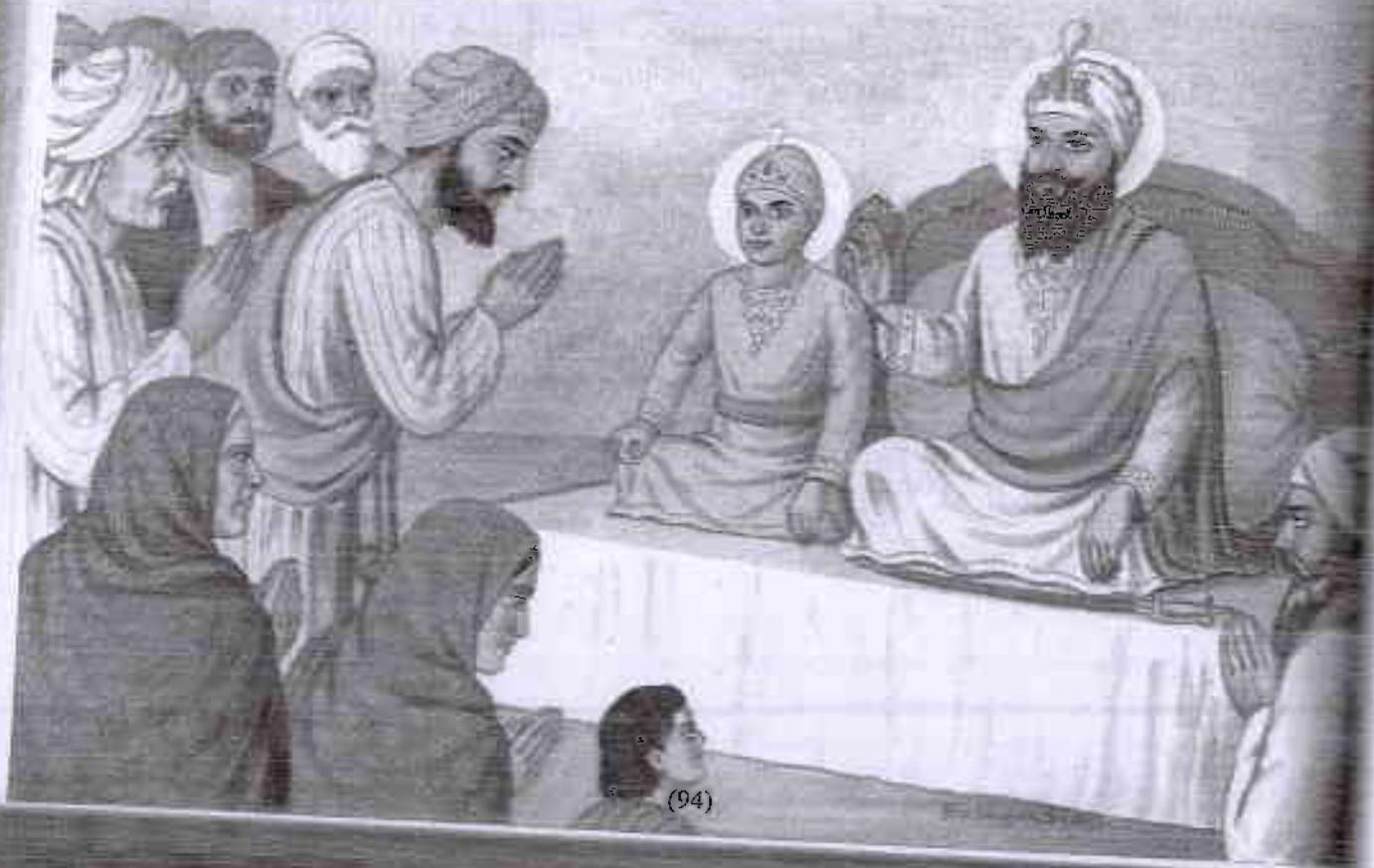
Pandit Shiv Chand was calm and dumb. The child Guru embraced him and said, "Every morning you will see me in your prayers."

Bhai Jagata made all arrangements for the departure. He had prepared a palanquin for the child Guru and litters were made for Mata Gujri and Mata

Nanaki. He brought ox driven carriages for others.

Staying at many places in the way, they reached Lakhnaut near Ambala. There they stayed in the house of Jetha masand. They were forced to stay there for a month due to rainy season. Then they proceeded towards Kiratpur. There they stayed for a night. Mata Krishan Kaur served them with great devotion. She was very pleased to see Gobind Rai. Next day they reached Anandpur Sahib.

The Guru received his family with great love. The Child Guru also paid a homage to Guru Tegh Bahadur with great reverence. The Guru also asked the Child Guru to sit near him as the devotees were very anxious to have a glimpse of the Divine Child. On that day a large number of people had come to attend the holy congregation. All eyes were centered on him. They were feeling blessed by having a glimpse of the beloved Child. When the people of the Punjab heard about the arrival of Gobind Rai they came to pay him homage. They presented him very costly gifts which the Child Guru accepted with grace.



THE KASHMIRI PANDITS

Aurangzeb was a very cruel King. He forced Hindus to embrace Islam but those who refused and defied were tortured to death. He demolished Hindu temples and built mosques on the very spots. He banned music, fairs and festivals.

Guru Tegh Bahadur was also hearing reports that King Aurangzeb was persecuting the Hindus and was razing the temples to the grounds. He reimposed Jazia and pilgrimage tax on the Hindus. He issued orders to his Governors to destroy the preaching centres and temples of Hindus. He also made up his mind to reduce the number of Hindus in government services.

Aurangzeb understood that Brahmins of Kashmir were considered more sacred. So if they embraced Islam then the other Hindus of the lower class would not mind to come into the fold of Islam. So he issued orders to the Governor of Kashmir to force Brahmins to embrace Islam. The Governor of Kashmir atonce took strict actions. Those who defied to embrace Islam were killed in the public places to frighten others. Many Brahmins went to Punjab and other states in order to save themselves. They went to Amarnath Temple in order to pray to Shivji for their safety. But god Shivji did not help them. They utilized all their resources but no body could plead their case to the King. Then they heard about Guru Tegh Bahadur. Pandit Kirpa Ram told them that he was the only person who could help them in such a critical juncture. So, under the leadership of Pandit Kirpa Ram, they rushed towards Anandpur Sahib and waited upon the Guru. They told him their story of sufferings. On hearing their dreadful and terrible story, the Guru was very much moved. He looked sad and thoughtful. He thought something definite should be done to move the conscience of the King. He pondered very deeply on the matter but could not conclude what to do. He reflected, "If none comes to help these Kashmiri Pandits they will either embrace Islam or would be killed by the cruel King." At that time Child Gobind Rai entered inside and stood by the side of his father. The Child Guru saw that the persons who were standing before his father were feeling very sad. They were figures of gloom and agony. Guru Tegh Bahadur

was also sitting in a very pensive mood. Seeing all this the Child Guru said, "My dear father ! Why are you feeling so sad and thoughtful." Guru Tegh Bahadur related him the story of the woe of the Pandits. He said, "My son the cruel rulers have become shameless they are forcing Hindus to embrace Islam. Those who refuse, are put to death. This tragedy can be averted only if one noble soul lays down his life to fight against this injustice." Hearing this Gobind Rai said, "My dear father ! Who else can be more worthy than you ?"

Guru Tegh Bahadur was stunned but he felt very happy to hear those words of courage, wisdom and nobility from his great son. The Guru atonce made up his mind and announced his decision. Addressing to the Kashmiri Brahmins he said, "Go and send this message to Aurangzeb that if he can bring their spiritual leader Guru Tegh Bahadur into the fold of Islam, then all Brahmins are ready to embrace Islam." A student of history wonders on this decision of the Guru. He did not believe in the sacred thread (Janju) and the frontal marks. All Brahmins were against Sikhism. Guru Tegh Bahadur and his predecessors had been preaching against Brahminism for nearly two hundred years. But the benevolent Guru could not bear the cruelly and inhuman treatment of the rulers.

On hearing those words of the Guru, Pandits felt very happy and satisfied. Guru told them that he was not afraid of death. He was only thinking about the future of his Sikhs. But my son has given me a very bold suggestion but now I am satisfied that he would lead the Sikhs with great confidence.

The Pandits atonce proceeded towards Lahore and presented their petition to the King through the Governor of Lahore. The King accepted the conditions and sent a messenger to Anandpur Sahib to summon the Guru.

Guru Tegh Bahadur was a peace-loving man and he always avoided clashes with his relatives. He never offended others through out his life. He never resisted but submitted to aggression. But from his childhood he learnt not to compromise on principles. He was fond of a quiet life. He spent most part of his life contemplating on the Name of God. At Baba Bakala he devoted most of his time in the study of classics and hymns of Gurus. He could have very easily avoided the request of Pandits. All Pandits were against the preachings of the Guru's. They could not bear the casteless society of the Guru's. They had always

aid, Tugh the lam, one bind ords e up s he tual y to He nins een tent ed, the w I to nd es or co is is y e s

tried to harm the Sikh Gurus. But the Guru Tegh Bahadur could not bear their agony and atonce made up his mind to sacrifice his life to save the Brahmins.

The Brahmins had never accepted the Sikh Gurus as their Divine Leaders. But when Guru Tegh Bahadur told them that he was ready to sacrifice himself for their cause, they atonce informed the Governor of Kashmir that Guru Tegh Bahadur was their Divine Master and if he converts his religion then they were also ready to embrace Islam. It was a strange irony of history.

The Guru Nanak was nine years old when he had refused to wear the sacred thread. But now when Guru Gobind Singh was of nine years old he suggested his father to sacrifice his life in order to protect the right of wearing the sacred thread (Janeoo). People sacrifice their lives for their own principles but Guru Tegh Bahadur jeopardized his life for the faith of other community.



FROM ANANDPUR SAHIB TO DELHI

Aurangzeb was over confident that it was not difficult for him to persuade one man to embrace Islam. It was not difficult for him to give that man tempting offers. He could also be compelled to embrace Islam. Guru Tegh Bahadur was also aware that Aurangzeb would issue orders for his arrest. So, he made preparations for his journey to Delhi. He issued necessary instructions to his brother-in-law Bhai Kirpal Chand and his other relatives and Sikhs to make good arrangements for the education of his son. He left Anandpur Sahib along with his trusted devotees. At the time of his departure he also advised his Sikhs to install Gobind Rai on the throne of Guruship. He embraced his son and appreciated his bravery. Gobind Rai did not feel sad, he was happy that his father was going for the welfare of his country. When Mata Nanaki Ji showed some gloominess then he advised her that in this world all have to leave for the next world one day. But I had been going for a great cause. Always recite the Name of God and be happy. The six Sikhs which he took with him were Bhai Diala, Bhai Mati Dass, Bhai Sati Dass, Bhai Gurditta, Bhai Jaita and Bhai Uday Chand. The Sikhs whom he detailed for the serve of his family included Bhai Kirpal Chand, Bhai Jeet Mal, Bhai Sangho Shah, Bhai Gulab Chand, Bhai Ganga Ram and Bhai Mohar Chand. They took their swift and healthy horses and rode towards Delhi.

From Anandpur they reached Kiratpur. There he met his elder brother Suraj Mal and Mata Krishan Kaur, mother of Guru Harkrishan Sahib Ji. He told them about his mission and stayed there for one night.

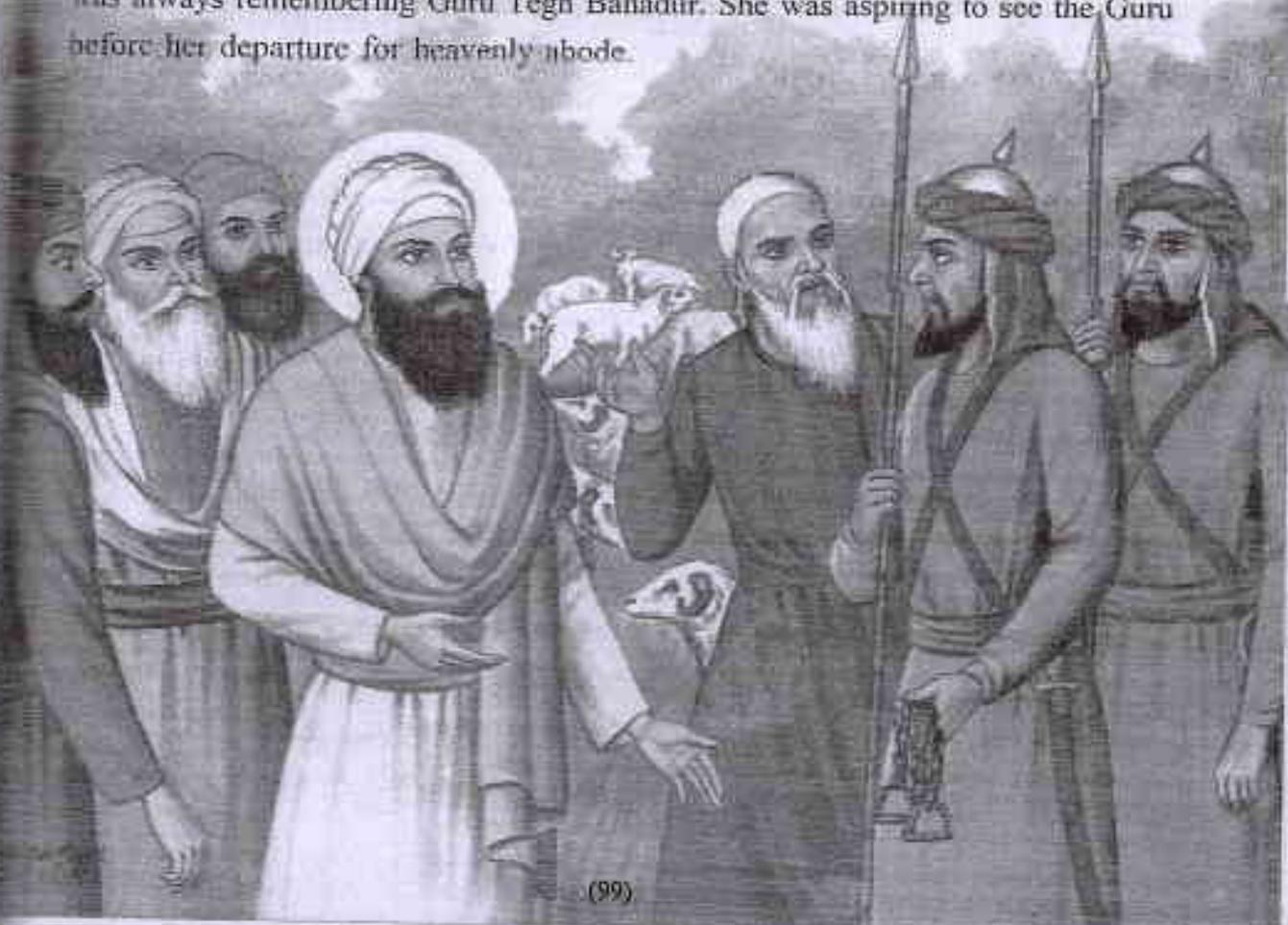
From Kiratpur he left for Saifabad. In the way he visited Bharat Garh, Ropar, Kapul Pur. Next day he reached Saifabad. Nawab Saif Khan received him with great pleasure. Due to rainy season the Guru was forced to stay there for two and a half months. Nawab Saif Khan served him with great devotion. When he came to know the reason of Guru's going to Delhi, he requested the Guru to stay with him till Aurangzeb returns from Abdal. He told the Guru that he would meet Aurangzeb to plead his case.

When the Sikhs of that area heard about the arrival of the Guru at Saifabad then they flocked towards Saifabad to have a glimpse of their dear Guru. The

Guru used to hold a Darbar and addressed the congregation daily.

When the rains stopped, the Guru decided to leave for Delhi. He told Nawab Saif Khan, "We should abide by the Will of God. I have sworned for a great cause and I will fulfill it at any cost."

From Saifabad the Guru reached Garhi which belonged to Mohammad Baksh a great friend and admirer of Guru Tegh Bahadur. The Guru stayed there for three days. Then the Guru visited Kaithal, Jind, Karra, Rahela Lakhn Majra and Kunaur. The Guru had visited all these places during his first journey towards east. The Sikhs of these areas thronged to see their Guru. At Kanaur the Guru asked Bhai Gurditta, Bhai Jaita and Bhai Udhe Chand to go to Delhi to review the situation and himself with his three Sikhs Bhai Dayala, Bhai Sati Dass and Bhai Mati Dass left for Agra. The Guru had visited Agra during his first journey and there had stayed in the house of woman named Mai Bhago. During his stay she had served the Guru with great devotion. She was lying on death bed. She was always remembering Guru Tegh Bahadur. She was aspiring to see the Guru before her departure for heavenly abode.



The Guru reached in the house of that woman and blessed her. She was very pleased to see the Guru at the time of her death. She passed away lying in the hands of the Guru.

When the Sangat of Agra heard about the arrival of the Guru at Agra, they came to pay homage to the Guru. The Guru spent few days with the Sangat of Agra. When the Guru told the Sikhs of Agra that he was going to Delhi to sacrifice his life in order to save the Brahmins of Kashmir from tyranny of Aurangzeb then the Sikhs became very sad. Then the Guru recited the hymn :

*"Why have you involved in worldly passions.
You should not miss Him even for moment.
O Nanak ! You must remember God.
So that you escape the noose of Death.
Wealth, wife and property
You think that are yours.
None of these will accompany you
O Nanak ! It is truth of life."*

Then he went to a garden near Kotwali and camped there. There he saw a shepherd grazing his sheep. The Guru called for him and gave him his precious ring and a costly shawl to purchase some sweets from the sweetmeat shop. When the shopkeeper saw those costly things, he became suspicious that the shepherd had stolen those things and reported the matter to Kotwal. The Kotwal at once arrested the shepherd. But shepherd informed the Kotwal that he had received those things from four men, who had been staying in the garden. The Kotwal took his men and spotted Guru Tegh Bahadur sitting in the garden. When the Kotwal asked the Guru about his identification. The Guru said, "I am Guru Tegh Bahadur and these three men are my companions." Kotwal arrested them and sent them to Delhi where they were imprisoned in the local jail. Some courtiers were asked to allure the Guru explaining him what he would get after embracing Islam. He was offered all the worldly pleasures. But he paid no heed to those allurements. He told them that he desired nothing except the Name of God. Next day the Guru was summoned to the court along with his three disciples.

THE MARTYRDOM

The King paid great respect to the Guru, he said, "I want that in India there should be one religion. Hinduism is a false religion, they worship stones and idols. After their death they will be punished in Hell. I want to do them a favour. If they will embrace Islam they will be rewarded with wealth and after death they will go to Heaven." The Guru said, "There is only one God, but to achieve him there are different ways, there are different beliefs. All should be allowed to worship God according to their own ways. You should not interfere in the prayers of others. You are doing this for your own selfish ends." The King spoke, "I know your religion is different from Hinduism. You do not worship idols. Your predecessors condemned idolatry. But I feel astonished that you are pleading the cause of infidels. By doing this you are condemning your own faith." Guru Tegh Bahadur said, "Though my predecessors were against idol worship but they never criticized the moral and spiritual beliefs of Hindus. We love all religions and all the human beings. It is not the duty of Kings to propagate the religion by force. You are killing and torturing your own subjects. You should remember conversion can not be carried out by force. You can not claim that only your faith is true."

Aurangzeb flew into rage and ordered his courtiers that he should be tortured. But the Guru remained calm and did not agree to abandon his religion. Then again he was tortured in most cruel manners. Then the Guru and his disciples prepared themselves for the sacrifice.

After torturing him for few days, the Guru was again summoned to the presence of Aurangzeb. King again asked him to embrace Islam. But the Guru was very rigid in his stand. Then Aurangzeb asked him that he would be discharged from the prison if he performed some miracles. But the Guru declined his offer. The Guru said, "I am against showing miracles. The man of God never show miracles. We are not magicians. Our duty is to show the people the true path." Then he was asked to be ready to face death. Then the Guru said, "The threat of death has no effect on me. I am prepared for death and I accept it cheerfully. At last, the royal Qazi issued orders that the Guru should be beheaded.

In order to frighten Guru Bhai Mati was sawn, Bhai Dayala was thrown into cauldron of boiling water and Bhai Sati Dass was burnt alive by wrapping cotton around his body. But the martyrdom of these brave disciples did not effect the Guru. He remained calm and peaceful.

The King ordered that Guru Tegh Bahadur should be beheaded in the public place and an announcement should be made about this dreadful incident. He wanted to teach lesson to his followers that who would refuse to embrace Islam would face the same consequences. The public of Delhi was informed at the beat of drum that on the afternoon of eleven November 1675, the Guru would be beheaded in the presence of the public in the Chandani Chowk near the well. The Royal Qazi was again sent for the last time to persuade the Guru to embrace Islam or show some miracles or face death. The Guru Ji said, "I will not renounce my religion. It is more dear to me than my life. I can not show any miracles as a miracle was the wrath of God. I am ready to face death."

When all efforts failed then according to Guru's last wish he was allowed to take bath at the well. Then the Guru sat to recite Jap Ji Sahib. The Guru told executioner Jalal-ul-Din, that when after completing his prayer he will bow his head in reverence to God, he should sever his head.

Executioner Jalal-ul-Din severed the head of the Guru with one blow. It is said that after execution a blind sand storm encircled the area.

About the Guru's martyrdom, Guru Gobind Singh has written these lines in his autobiography 'Bachittar Natak':

*"He protracted the frontal marks and holy thread of the Hindus.
And displayed great bravery in this Kalyug.
When he sacrificed his life for the sake of Hindus.
He broke his potshred on the head of the King of Delhi.
And left for paradise.
None else in this world can do such a great sacrifice.
The people of this world mourned Tegh Bahadur's passing away.
But there was great jubilation and rejoicings in heaven."*

CREMATION OF SACRED HEAD AND BODY

According to Guru Gobind Singh, Guru Tegh Bahadur fell a victim to religious bigotry. His execution was regarded by Hindus as a sacrifice for their faith.

When Guru Tegh Bahadur was beheaded the rulers made strict arrangements so that no body could remove away the dead body of the Guru. But there had gathered such a large crowd that it became impossible for the rulers to control the mob. Under the cover of the blinding storm and rush of the people Bhai Jaita picked up the Guru's sacred head and ran towards Anandpur Sahib. Bhai Udhe Chand also followed him and wrapping the Guru's head in a cloth dashed with him towards Anandpur. Travelling day and night, they reached Kiratpur and sent a message to Anandpur Sahib. Next day reaching Anandpur Sahib they were received by Mata Nanaki, Mata Gujri and Guru Gobind Rai and other members of the family. Guru Gobind Rai himself received the holy head and blessing. Bhai Jaita said, 'Rangrete, Guru ke Bete.' A pyre of sandal wood was laid and head was cremated with due rites performed by Guru Gobind Rai. Now at Anandpur a Gurdwara stands at place of cremation known as Sis Ganj. When Guru Gobind Rai and his family returned home, the Guru arranged for the recitation of the hymns of Guru Tegh Bahadur to be continued for ten days after which food and clothes were distributed to the poor.

There at Delhi Bhai Lakhi Shah a government contractor who was supplying essential materials to the army of Aurangzeb came there with his carts. In the darkness he picked up the remaining part of the Guru's body and placed it in one of his carts with the help of his sons. The carts were already loaded with some materials. Then he rushed out of the town and went to his village nearby. Reaching there he placed the body in his house and set his house on fire along with the Guru's holy body. The Kotwal was astonished to find the vanishing of the head and body. He sent his forces to trace it, but could not find any clue of that. The place where the Guru was beheaded, a Gurdwara Sis Ganj had been built. At the place of the cremation of holy body Gurdwara Rakab Ganj had been constructed. People from all over the world come to pay homage to these holy Gurdwaras.

१ओंकार सतिगुर प्रसादि ।।

श्री गुरु तेग बहादर जी-नवम् पातशाही

गुरु मंगल

दोहरा ।। हिंदू धरम तरु मूल को राखयो धरनि मफार ।।
तेग बहादुर सतिगुरु त्रिण समान तन डारि ।। १ ।।

अवतार

श्री गुरु तेग बहादर जी श्री गुरु हरिगोबिंद जी के घर माता नानकी जी की पवित्र कोख से रविवार वैसाख वदी पंचमी संवत् १६७८ विक्रमी को अमृतसर में अवतरित हुए ।

विवाह तथा संतान

आप जी का विवाह श्री लाल चन्द सुभिखी क्षत्रि की सुपुत्री श्री गुजरी जी से १५ असूज (वदी ५) संवत् १६८९ विक्रमी को करतार पुर में हुआ ।

आप जी के गृह में माता गुजरी जी की पवित्र कोख से पटने शहर में पोष सुदी सप्तमी रविवार असूज संवत् १७२३ विक्रमी को सवा पहर रात रहती श्री गुरु गोबिंद सिंघ जी ने अवतार धारण किया ।

गुरु गद्दी की प्राप्ति

श्री गुरु हरिकृष्ण जी ने दिल्ली में ज्योति-ज्योत समाने से पहले पाँच पैसे तथा नारियल थाली में रखकर उसको माथा टेक कर वचन किया था कि गुरु बाबा बकाले ।

पहली जीवन अवस्था

जब श्री गुरु हरि गोबिंद जी ने गुरुगद्दी अपने छोटे पौत्र श्री हरि राय जी को दे दी तथा आप ने ज्योति-ज्योत समाने का निर्णय कर लिया, तो माता नानकी जी ने आप जी को हाथ जोड़ कर प्रार्थना की कि महाराज ! मेरे पुत्र श्री तेग बहादर की ओर आप ने कोई ध्यान नहीं दिया, वह संत स्वरूप है। उनका निर्वाह किस तरह होगा? अपनी सुपत्नी की यह दीन विनय सुन कर गुरुजी ने वचन किया। इस समय तुम अपने पुत्र श्री तेग बहादर जी को लेकर अपने मायके बकाले गाँव चले जाओ। समय पर इन्हें को गुरुगद्दी भी प्राप्त हो जाएगी।

गुरु जी का वचन मानकर माता नानकी जी श्री गुरु तेग बहादर जी को लेकर मायके घर गाँव बकाले आ गईं। वहाँ आकर श्री गुरु तेग बहादर जी अलग घर में बैठकर भजन स्मरण करते रहते और किसी भी काम काज की ओर कोई ध्यान न देते। इस तरह ही नाम-स्मरण की तप साधना में आप जी ने २१-२२ साल व्यतीत किये।

जब श्री गुरु हरि कृष्ण जी के गुरु बाबा बकाले को गुरुगद्दी दे दी का वचन सारे सिक्ख सेवकों में प्रकट हो गया, तो आप जी कोष्ठ में समाधि लगाकर छुपकर बैठ गये। जब पंद्रह दिन के पश्चात् आप जी की समाधि खुली, तो माता जी ने कहा कि बेटा ! आप संगत में प्रकट होकर दर्शन दो तथा उन की मनोकामना पूरी करो। गुरुजी ने माता जी को इसका कोई उत्तर न दिया तथा अपनी लिव में ही लीन रहे। परन्तु दूसरी तरफ धीरमल जी गुरुगद्दी लगाकर बकाले आकर बैठ गये कि बकाले वाला बाबा गुरु मैं ही हूँ। धीरमल ने अपने मसंद भी इस बात का प्रचार करने के लिए जगह-जगह नियत कर दिये। इन को देखकर और सोढ भी

यहाँ आकर डेरा लगा कर बैठ गये। यह आपाधापी देखकर श्रद्धालु सिक्ख विसमित से होने लगे।

आप जी ने गुरु प्रकट होना

मखन शाह लुभाणा गाँव टांडा जिला जेहलम के रहने वाला देश-विदेश में व्यापार का काम करता था। एक बार जब वह किसी विदेश से जहाज़ का माल लाद कर समुद्र के रास्ते देश को आ रहा था, तो समुद्र में तूफान आने के कारण जहाज़ एक रेतीली जिल्हण में फँस गया। जब जहाज़ को वहाँ से निकालने की मखन शाह की कोई पेश न गई, तो उस ने बेबस होकर गुरु जी का ध्यान करके हाथ जोड़कर अरदास जी कि सच्चे पातशाह में गुरु घर का सेवक हूँ। मेरी सहायता करो, मरो जहाज़ जिल्हण में से निकालकर पार लगा दो। मैं पाँच सौ मोहरें आप जी को भेंट करूँगा।

मखन शाह की प्रार्थना जब अन्तर्यामी गुरु ने सुनी, तो आप ने अपना कंधा देकर मखन शाह का डूबता हुआ जहाज़ पार लगाया तथा अपने सेवक की अरदास कबूल की।

जहाज़ पार लगाकर मखन शाह ने सारा माल बेच लिया, तो वह मनौत देने के लिए पंजाब आया। पंजाब आकर उसको पता लगा कि इस समय गुरु जी बकाले में निवास करते हैं। किसको मनौत की पाँच सौ मोहरें भेंट करूँ। तब उसने यह विचार किया कि जो अपनी मनौत की पाँच सौ मोहरें माँग लेगा, वही सच्चा गुरु होगा। उसने हर एक गद्दी लगाकर बैठे गुरु के आगे दो-दो मोहरें रखकर माथा टेका, परन्तु जब किसी ने भी मनौत की पाँच सौ मोहरें न माँगीं, तो फिर वह सच्चे गुरु की भाल में पूछता-पूछता श्री गुरु तेग बहादर जी के पास पहुँच गया। आप जी कोष्ठ में बैठे थे, मखन शाह ने माता जी से पूछकर कोष्ठ में जाकर जब दो मोहरें

रख कर आप जी को माथा टेका, तो आप जी ने हँसकर कहा कि मखन शाह ! तू पाँच सौ मोहरें गुरु घर की मनीत मान कर अब दो मोहरें ही देता है, तुम्हें गुरु घर की पूरी मनीत देनी चाहिए।

गुरु जी का यह वचन सुनकर मखन शाह को यकीन आ गया कि यही बकाले वाले सच्चे गुरु हैं। उसने पाँच सौ मोहरें गुरु जी को भेंट कर दीं तथा खुशी से कोठे पर चढ़कर ऊँची-ऊँची कपड़ा फेर कर कहा "गुरु लाधो रे, गुरु लाधो रे।"

इस तरह जब सब को पता लग गया कि बकाले वाले बाबा गुरु-श्री गुरु तेग बहादर जी हैं, तो संगत उमड़ घुमड़ कर आप जी के दर्शन करने के लिए आने लगी। मखन शाह ने सब को अपनी वार्ता सुनाई कि उस ने इन्हें किस तरह परख कर सच्चा गुरु माना है। यह वार्ता सुनकर श्रद्धालु सिक्ख सेवकों ने गुरु जी के आगे भेंट रखकर माथा टेका।

गुरु जी का गद्दी लगाकर बैठना,

धीरमल के आदमियों ने चढ़ावा उठा कर ले जाना

दूसरे दिन माता जी तथा भाई गद्दीये से सलाह करके मखन शाह ने चाँनी का चंदोआ तथा नीचे दरियाँ बिछाकर गुरु जी के दीवान के लिए तैयारी करके, गुरु जी को गद्दी लगवाकर बैठा दिया। गुरु जी का दीवान में प्रकट होकर बैठना सुनकर सिक्ख सेवक उमड़-घुमड़ कर दर्शन करने आये तथा सब ने यथायोग्य भेंट अर्पण करके गुरु जी को माथा टेका।

इस तरह संगत की आवाजाई तथा गुरु जी को भेंट अर्पण होती देखकर धीरमल ने अपने शीहें मसंद से आदमी भेजकर गुरु जी का सारा चढ़ावा जो संगत ने भेंट अर्पण किया था, उठवा लिया। इस समय शीहें मसंद ने गुरु जी को मारने के लिए आप जी पर गोली भी चलाई, जो खाली गई और गुरु जी बच गये।

मखन शाह का सब कुछ वापिस ले आना परन्तु गुरु जी का वापिस करवा देना

जब यह वार्ता धीरमल के आदमियों ने की, तो मखन शाह अपने आदमी साथ लेकर धीरमल के डेरे से सब कुछ लौटा लाया। इसके साथ ही मखन शाह सिरी गुरु ग्रंथ साहिब की बीड़ भी धीरमल के डेरे से ले आया। परन्तु जब इस बात का गुरु जी को पता चला, तो आप जी ने सब कुछ जो धीरमल के आदमी लूट कर ले गये थे और धीरमल का सामान भी जो मखन शाह के आदमी ले आये थे। गुरु ग्रंथ साहिब की बीड़ के अतिरिक्त धीरमल को वापिस करवा दिया।

इस तरह अपना अनादर होता देख कर धीरमल जी अपना सामान उठवा कर करतारपुर चले गये।

गुरु जी ने अमृतसर दर्शन करने आना

एक दिन मखन शाह ने प्रार्थना की कि मैं अमृतसर के दर्शन करना चाहता हूँ, आप भी कृपा करके मेरे साथ ही चलो। दर्शन, स्नान करके वापिस आ जायेंगे। मखन शाह का प्रेम देख कर माता जी की सलाह से गुरु जी माघ महीने संवत् १७२१ को अमृतसर के दर्शन करने आये।

गुरु साहिब जी का अमृतसर आना सुन कर दरबार साहिब के पुजारियों ने सोचा कि यह गुरु बन कर मखनशाह की सहायता से हमारे अधिकार से हरिमन्दिर का कबजा लेने आये हैं। इस लिए वह हरिमन्दिर साहिब के दरवाजे बंद करके आप इधर-उधर ह गये। गुरु जी ने पुजारियों की यह करवाई देख कर मखन शाह व कहा कि हमारा यहाँ आना इन्होंने अच्छा नहीं समझा। इस लिए हम और अधिक समय यहाँ ठहरना नहीं चाहते।

यह बात कह कर गुरु जी परिक्रमा से बाहर बेरी के नीचे आकर बैठ गये। यह स्थान गुरद्वारा थड़ा साहिब करके प्रसिद्ध है। थड़ा साहिब से उठकर गुरु जी शहर से बाहर यहाँ आज कल माल मण्डी लगती है, सुशोभित हो गए। इस स्थान पर गुरद्वारा दमदमा साहिब है।

कुछ समय यहाँ मखन शाह की प्रतीक्षा करके आप जी ने यहाँ से चल कर वल्ले गाँव से बाहर पीपल के नीचे आवास किया। यहाँ से आप जी को एक माई जिसका नाम हरिया था, बड़े प्रेम से अपने घर ले गई तथा अपने कोठे में पलंग पर गुरु जी को विश्राम करवाया, उन्हें भोजन कराया तथा सेवा की। एक रात गुरु जी ने यहाँ आराम किया। अमृतसर निवासी संगत को जब पता चला कि गुरु जी पुजारियों के अपमानजनक व्यवहार करके वापिस चले गये हैं, तो आप जी से क्षमा मांगने के लिए, यहाँ आ गई। आप जी की इस याद में यहाँ गुरद्वारा कोठा साहिब सुशोभित है। यहाँ हर राल माघ की पूर्णिमा को बड़ा भारी मेला लगता है।

मखनशाह भी श्री हरिमन्दिर साहिब के दर्शन करके कटाड़ प्रसाद की देग भेंट करके गुरु साहिब जी के पास वल्ले गाँव ही आ मिला। इसके साथ ही कुछ पुजारियों ने वल्ले जा कर गुरु जी से क्षमा माँगी और कहा कि महाराज ! हम गुरु घर के सेवादार हैं, तुम मालिक हो। इन मसंद पुजारियों की बात को सुनकर गुरु जी ने वचन किया—

“नहि मसंद तुम अमृतसरिरे ।। तृष्या अग्नि ते अंदर सडीऐ ।।”

(मखन शाह ग्रंथ रास ११ अंसू २२)

इस का फल समय आने पर तुम आप भोगोगे। गुरु जी के यह वचन सुन कर मसंद तथा पुजारी पश्चाताप करते हुए वापिस लौट गये। दूसरे दिन आप मखनशाह के साथ बकाले गाँव पहुँच गये।

गुरु जी ने बकाले से चलना

एक दो दिन विश्राम करके आप जी ने बकाले से कीरतपुर जाने के लिए तैयारी कर ली। समान गाड़ियों में लाध कर माता नानकी जी और अपने महल श्री गुजरी जी को रथ में बैठा कर जब व्यास नदी के किनारे पहुँचे, तो आप जी को पता चला कि सिरी गुरु ग्रंथ साहिब की बीड़, जो मखनशाह धीरमल के डेरे से ले आया था, वह भी माता जी के साथ ही पालकी में रख कर ले आये थे। गुरु जी ने कहा कि हम ने धीरमल की कोई चीज नहीं रखनी, तब सिकखों ने बहुत कहा कि महाराज यह गुरुगद्दी की अमानत है। इसको आप पास ही रखो, तब आप ने कहा कि इससे धीरमल की आजीविका बनी हुई है। हम किसी की आजीविका नहीं मारना चाहते। इसको धीरमल के पास ही पहुँचा दो।

सिरी गुरु ग्रंथ साहिब को व्यास नदी में रखना

जब कोई भी सिकख धीरमल के पास सिरी ग्रंथ साहिब को ले जाकर देने के लिए तैयार न हुआ, तो गुरु जी ने इसे रुमालों में बाँध कर पलंग पर रख कर नदी के गहरे पानी में एक तरफ करके रख दिया तथा एक सेवक के द्वारा धीरमल को संदेश भेज दिया कि हम सिरी ग्रंथ साहिब पलंग सहित व्यास नदी में एक ठिकाने पर रख चले हैं, तुम अपना आदमी भेज कर ले जाओ।

यह संदेश लेकर धीरमल उस सिकख से ठिकाना पूछ कर नदी से बीड़ निकाल कर ले गया तथा अपने घर शीश महल में रखकर कढ़ाह प्रसाद की देग करवा कर बँटवाई तथा इस खुशी रात को दीपमाला भी की। यह बीड़ आज तक शीशमहल करतारपुर सुशोभित है। हर संक्रान्ति वाले दिन संगत को इस दर्शन करवाये जाते हैं।

गुरु जी का कीरतपुर जाना

बकाले गाँव से चल कर गुरु जी कीरतपुर आ गये। इस समय यहाँ गुरु जी के बड़े भाई सूरज मल भी रहते थे। श्री गुरु हरि कृष्ण जी की माता कृष्ण कौर भी यहाँ ही रहती थीं।

कीरतपुर से आगे जाकर डेरा करना

बाबा सूरज मल चाहता था कि माता कृष्ण कौर गुरुगद्दी उसके पौत्र को दें तथा सिक्ख संगत को हुक्मनामे भेज दें कि गुरु यह हैं। परन्तु माता कृष्ण कौर जी ने जब बाबा सूरजमल की यह बात न मानी, तो गुरुगद्दी का सारा सामान शस्त्र-वस्त्र, जो श्री गुरु हरि कृष्ण जी ज्योति-ज्योत समाने समय छोड़ गये थे, श्री गुरु तेग बहादर जी को सौंप दिये। इस पर तो बाबा सूरजमल का परिवार उनके साथ कुछ ईर्ष्या करने लगा। इन का दुर्व्यवहार देख कर गुरु जी अपनी माता नानकी जी तथा सुपत्नी श्री गुजरी सहित अपने श्रद्धालु सिक्खों को साथ लेकर कीरतपुर से पाँच छः कोस आगे चले गये। वहाँ एक सुन्दर खुला स्थान देख कर मखनशाह और अपने सिक्खों की सलाह के साथ डेरा लगा लिया। कीरतपुर से होते हुये माता कृष्ण कौर जी से सारी बात पूछ कर कि अपने ज्योति-ज्योत समाने समय श्री गुरु हरि कृष्ण साहिब जी ने गुरुगद्दी पर श्री गुरु तेग बहादर जी को टिकाया है। आप जी के श्रद्धालु सिक्ख भी आप जी के पीछे-पीछे यहाँ आनंदपुर की भूमि पर गुरु जी के पास पहुँच गये और इन्हीं के साथ भाई झण्डा जी तथा गुरदित्ता जी पिता पुत्र बाबा बुड्डा जी के वंश से भी आ गए।

इन्हीं ने पिछली चली आ रही गुरु घर की मर्यादा के अनुसार गुरु जी को गुरुगद्दी का तिलक लगा कर दस्तारबंदी करवाई। जैसे-जैसे गुरुघर के श्रद्धालुओं को आप जी के यहाँ निवास का

पता लगा, वैसे-वैसे ही वे भेंट ले कर दर्शन करने के लिए हाजिर होने लगे। संगत की आवाजाई को आप जी के पास देख कर धीरमल जी बहुत ईर्ष्या करते, परन्तु इन का कोई वश न चलता।

आनंदपुर की नींव रखनी

यहाँ गुरु जी ने डेरा किया था, वह गाँव माखोवाल की ज़मीन राजा बिलासपुर की मलकीयत थी। कुछ दिन यहाँ निवास करके जब गुरु जी ने देखा कि यहाँ किसी शरीक भाई की छेड़छाड़ का कोई डर नहीं है, तो आप जी ने अपने प्रमुख सिक्खों को बिलासपुर के राजे भीमचंद के पास भेजा कि हमको अपने निवास के लिए यहाँ ज़मीन मूल्य दे दो। राजे ने गुरु जी की यह बात मान ली तथा कुछ रकम ले कर ज़मीन का पट्टा गुरु जी के नाम लिख दिया। तत्पश्चात् गुरु जी के निवास के लिए कमरे तैयार करवाये तथा श्रमकों को भी अपना काम-काज करने के लिए वहाँ आवास कराया।

ईर्ष्या से निकल कर यहाँ आनन्दमय वातावरण देखकर गुरु जी ने अपने इस निवास स्थान का नाम आनन्दपुर रखा। हर रोज शब्द कीर्तन, सतिनाम का उपदेश तथा गुरु का खुला लंगर चलता देखकर यह आनन्दपुर नाम सबने पसंद किया। इस नगर की नींव गुरु जी ने २६ असूज संवत् १७२१ विक्रमी को रखी।

इस स्थान के पास ही राक्षस बुद्धि वाला एक डाकू रहता था, जो माखो दैत्य करके प्रसिद्ध था। इसके हाथों यहाँ के तथा आसपास के लोग बहुत दुखी थे। इसने गुरु जी का प्रभाव तथा सिक्ख संगत का नाम वाणी का प्रवाह चलता देखा, तो वह इलाका छोड़ गया।

एक पीर का भ्रम निवृत्त करना

एक दिन रोपड़ के रहने वाला एक पीर अपने मुरीदों से कार में लेता हुआ आनंदपुर आया। गुरु जी के दरबार की महिमा, संगत का आना-जाना तथा लंगर चलता देख कर वह बड़ा प्रभावित हुआ। उसने एक सिक्ख को पूछा, यह किस गद्दी का गुरु है? सिक्ख ने कहा यहाँ इस समय गुरु नानक साहिब जी की गद्दी पर नवम् जगह श्री गुरु तेग बहादर जी हैं। पीर ने कहा बाबा नानक तो बड़ा बली पुरुष हुआ है, यदि यह उन्हीं की गद्दी पर है, तो इन में भी शक्ति होनी चाहिए। सिक्ख ने कहा गुरु जी पूर्ण शक्ति के मालिक तथा वैराग्य के पुंज हैं।

पीर ने कहा गृहस्थी है कि फकीर ? सिक्ख ने कहा गुरु जी गृहस्थी हैं। गुरु नानक साहिब भी गृहस्थ थे। पीर ने कहा वैराग्यमय गुरु पीर हो कर फिर यह गृहस्थ का आडम्बर क्यों?

तत्पश्चात् पीर ने गुरु जी के दर्शन करके जब यही सवाल पूछा, तो गुरु जी ने कहा कि साईं लोगो ! गृहस्थ सब धर्मों से ऊँचा है। जो सारे पीरों-फकीरों, ऋषि-मुनियों को पैदा करता है। फिर सब की गुजरान का आधार रहता है, जो पुरुष गृहस्थ धर्म में पूरे उतरते हैं, उन्हें अन्तिम समय मुक्ति प्राप्त होती है। गृहस्थ का धर्म है, अतिथि की सेवा करनी तथा अपनी नोक कनाई में से पुण्य दान करना ऐसा गृहस्थी परमसुख प्राप्त करता है।

गुरु जी से यह बात सुन कर पीर ने गुरु जी को नमस्कार किया तथा कहा कि मुझे अब इस बात की समझ आ गई है कि गृहस्थ धर्म पुरुष का मुख्य उद्देश्य है। इसको बुरा समझना एक बड़ी भूल है।

तीर्थ यात्रा के लिए जाना

गुरु जी भले ही सब ईर्ष्यालुओं से दूर जा टिके थे, परन्तु फिर भी धीरमल तथा रामराय जी गुरुगद्दी की प्राप्ति के लिए दिल्ली के हाकमों से विचारविमर्श कनते रहते थे। जब गुरु जी को इस बात का पता लगा कि इन गुरुगद्दी के लोभियों के मन से अभी ईर्ष्या की आग नहीं बुझी, तो आप जी ने तीर्थ यात्रा करने का विचार बना लिया।

आप ने विचार किया कि इस यात्रा से एक तो तीर्थों का स्नान तथा गुरु घर का प्रचार करने का अवसर मिल जायेगा, दूसरे इन शरीकों से दूर चले जाने से यह सुख प्रतीत करेंगे। इस लिए कुछ समय के लिए यहाँ से चले जाना ही अच्छा है।

यह विचार माता जी, मामा कृपाल जी तथा और सिक्खों के साथ करके आप जी ने पीछे के काग-काज के लिए भाग मल आदि सिक्खों को सौंप करके प्रस्थान की तैयारी कर ली। माता नानकी जी, श्री महिल गुजरी जी, इन्हीं का भाई कृपाल चंद जी तथा कुछ और श्रद्धालु सिक्खों को साथ ले कर आनंदपुर से दो कोस पर जा डेरा किया। यहाँ रात विश्राम करके आगे चल पड़े तथा रोपड़ नगर पार करके मूलोवाल जा कर विश्राम किया।

खारा कूआँ मीठा करना

गाँव मूलोवाल आप जी की मईया व गोदे ने काफी सेवा की। महाराज ने अपने पीने के लिए पानी मँगवाया, तो वह बहुत खारा था। आप ने पूछा यहाँ कोई कूआँ मीठे पानी का नहीं है? तब मईए ने कहा कि महाराज ! मीठे पानी का कूआँ गाँव से बहुत दूर है, यदि हुक्म करो, तो वहाँ से पानी लाऊँ। आप ने वचन किया जाओ वाहिगुरु कहकर यहाँ से ही हमारे पीने के लिए जल ले आओ।

यही मीठा हो जाएगा। गुरु जी का वचन मान कर गाँवा जब पानी लाया, तो उसको पीकर आप जी ने कहा यह जल बहुत ठंडा तथा मीठा है। आज से यह कूड़ा गुरु का कहावेगा। जब लोगों को पता लगा कि गुरु जी के वचनों से लारे दूर का पानी मीठा हो गया है, तो सब संगत श्रद्धा से भेंट लेकर आप के दर्शन को आई। यहाँ आप ने दो दिन विश्रान किया तथा कईए के प्रेम तथा श्रद्धा पर खुश होकर उस को गाँव का चौधरी बना दिया।

सेक्खों गाँव का चौधरी तिलोका

मूलोवाल से चल कर गुरु जी ने सेक्खों गाँव से बाहर वृक्षों की छाया के नीचे जल के डिब्बे का डेरा किया। इसका चौधरी तिलोका एक बैरानी का बेटा था। उसने अपने गुरु को पूछा कि मैं इन के दर्शन करने आई हूँ पर बैरानी ने सोचा कि गुरु जी की बड़ी महिमा है, यदि उनके पास जाऊँ तो फिर ऐसा न हो कि जन्हीं का सिक्ख बन जाऊँ। फिर इन जी देख कर मेरे ओर चले भी मुझे छोड़ जाएँगे। इस लिए इन को उन के पास नहीं जाने दिया जाये। यह विचार करके बैरानी ने जल कि दूसरे मत वालों को मिलना ठीक नहीं है, तुम उन को दिखाने न जाओ।

दूसरे दिन कुछ जाइने गुरु जी के पास बैठे थे कि अचानक एक दिन चौधरी तिलोका जवदा भी उधर चला गया, परन्तु गुरु जी को बैठे देख कर जीठे लौट गया। आपने पूछा यह कौन था, जो हमको देखकर दुरन्त पीछे लौट गया है। गाँव वालों ने बताया कि महाराज, यह जवदा चौधरी तिलोका था। यह बाईस गाँव का सरदार है। आप ने उसको बहुत अहंकारी देखकर वचन किया न कोई बाईस तथा न कोई तेईन ही रहेगा। न यह सरदार रहेगा और न इस के पास सरदारी ही रहेगी। सो समय के साथ गुरु जी का वचन सत्य हुआ तिलोके चौधरी का सब चौधरपन जाता रहा।

हडियाए नगर, बुखार रोग दूर किया

सेखें से चल कर गुरु जी हडियाए नगर से बाहर बरगद के वृक्ष के नीचे आ ठहरे। उस समय उस गाँव का एक बीमार आदमी लेटा हुआ था। बुखार के साथ उसकी हडियाँ टूट रही थीं। गुरु जी ने पूछा इसको घर क्यों नहीं ले जाते? उसके घर वालों ने कहा कि महाराज ! गाँव में बुखार का बड़ा जोर है, कोई विरला ही बचा है। बहुत लोग मर भी गए हैं।

वहाँ पास ही पानी का एक जौहड़ था। गुरु जी ने कहा इसे इस में स्नान करा दो। बुखार अभी उतर जाएगा। गुरु जी का वचन मानकर उन्होंने ने जब उसे उठा कर जौहड़ में स्नान कराया, तो उसका बुखार शीघ्र ही उतर गया। बीमार आदमी स्वस्थ होकर बैठ गया। जब इस बात का गाँव के अन्य लोगों को पता लगा, तो वे सारे बीमारों को साथ ले कर गुरु जी की शरण आ गए और बीमारों को जौहड़ में स्नान करा कर स्वस्थ कर दिया। यह कौतुक देख कर सारे लोग भेंट ले कर गुरु जी के दर्शन करने आए और सतिनाम का उपदेश ले कर सिक्ख बन गए।

गुरु जी ने यहाँ एक धर्मशाला और लंगर चलाने का हुक्म देकर आगे चले गए। इस जौहड़ को संगत ने पक्का सरोवर करा दिया, जिसका नाम 'गुरुसर' प्रसिद्ध है। संगत ने इसके पास ही गुरु जी की आज्ञा के अनुसार धर्मशाला तैयार करा दी।

गाँव ढिलवां गाए दान और यज्ञ करना

हडिआए से चल कर गुरु जी दो कोस पर गाँव सोहीवाल और कैल से ढिलवां आ गए। ढिलवां आ कर आप जी ने अच्छा स्थान देख कर डेरा कर लिया। दूसरे दिन एक पर्व (कत्तक की पूनिया) थी। आप जी ने इसे शुभ दिन विचार करके इकोत्र से सार

मँगवाई और एक तपस्वी जो यऊँ पालता था, उसे दान कर दीं। जिस समय गुरु जी ने रात दान संकल्प करके चुली छोड़ी, तो तपस्वी का रंग काला हो गया। तब तपस्वी ने प्रार्थना की महाराज! मेरा यह कष्ट दूर करो मैं कुरुप हो गया हूँ। तब गुरु जी ने उस के सिर के ऊपर हाथ रख कर उस का काला रंग पहले की तरह साधारण कर दिया। तद्उपरान्त गुरु जी ने बड़ा भारी यज्ञ किया, जिस में सब को कढाह, दूध और अनेक प्रकार के भोजन कराये और बाह्यणों को दान दिया।

गुरु जी का प्रताप देखकर तपस्वी का सिक्खी धारण कर लेना

गाँव भंदेर और अलीशोर के लोगों का भोलापन

दिलवां से चल कर गुरु जी भंदेर गाँव आए, परन्तु यहाँ अधिकांश लोगों ने देखकर गुरु जी ने अलग गाँव अलीशोर जा डेरा किया। बाद में जब भंदेर के लोगों को पता लगा कि गुरु जी हडियाए गाँव में बुखार की दौधरी दूर करके आए हैं, तो वह भी सारे सलाह करके गुरु जी के दर्शन करने के लिए तैयार हो गए। भेंट देने के लिए इन्होंने एक-एक टका इकट्ठा करके एक थैली भर ली और साथ ही एक गोड़ी गुड़ की ले कर अलीशोर गाँव की ओर प्रस्थान किया। रास्ते में इनको आगे गुरु जी की ओर आता हुआ एक सिक्ख मिला। इन्होंने उस को पूछा कि गुरु जी किस भेंट पर प्रसन्न होकर दर्शन देते हैं? सिक्ख ने कहा कि गुरु जी सदा ही प्रसन्न हो कर दर्शन देते हैं। अर्थात् कोई भेंट कुछ दे तथा भले ही कुछ न दे, गुरु जी अपनी ओर से हर एक को प्रसाद देते हैं।

ऐसा सुनकर यह लोग बड़े खुश हुए और यह परामर्श किया कि यदि गुरु जी भेंट के बिना ही प्रसन्न होकर दर्शन दे दें, तो फिर गुड़ की रोड़ी भेंट करने का क्या लाभ? यह सलाह करके इन्होंने गुड़ की रोड़ी आपिस में बाँट कर खा ली और पैसों की थैली एक गड्ढे में दबा दी कि गुरु जी से वापिस आते हुए ले जायेंगे।

तत्पश्चात् अपनी-अपनी माँगें—कोई दूध, कोई पुत्र, कोई धन और कोई स्त्री, पुत्र का सुख माँगने लगा। गुरु जी ने वचन किया कि भाई ! यह गुरु नानक जी का घर है। जैसी श्रद्धा के साथ आता है, वैसी ही उसे मुराद मिलती है। यह उत्तर सुन कर वह माथा टेक कर चले गए।

गाँव अलीशोरवासियों ने भी जब सलाह की कि गुरु जी को भेंट क्या देनी चाहिए, तो एक ने कहा भंदेरा के लोग गुरु जी के पास आए हुए हैं, उन्हें पूछ लो कि उन्होंने क्या भेंट दी है। जब भंदेर निवासियों से मिलकर पूछा, तो उन्होंने कहा कि हम गुरु जी को कुछ भी भेंट नहीं किया। गुरु जी ने हमें खुश हो कर दर्शन और प्रसाद दिया है।

यह बात सुन कर अलीशोर वाले भी खुश हो गए और खाली हाथ ही जा कर गुरु जी को नम्रतासहित माथे टेकने लगे और गुरु जी से प्रसाद ले कर खाली ही बिना कोई मुराद पूरी किये घरों को चले गए।

खीवा कलां के मनमुख लोग

अलीशोर से गुरु जी जोगे गाँव गए। यहाँ के लोग जब गुरु जी के दर्शन करने के लिए आए, तो आप जी ने भूपालां गाँव जा कर डेरा लगाया और वहाँ रात व्यतीत करके खीवा कलां जा ठहरे। इस गाँव का एक किसान सिंघा गुरु जी के रोज़ दर्शन करने आता

और दो तीन घड़ी बैठा रहता। एक दिन जब वह माथा टेक कर झटपट ही उठकर चला गया, तो गुरु जी ने पूछा आज क्यों जल्दी उठ चले हो? सिंघा ने कहा गुरु जी आज एक व्यक्ति के घर सगाई है। वहाँ सब को गुड़ मिलना है, मैं वहाँ अपना हिस्सा लेने के लिए जा रहा हूँ। गुरु जी ने वचन किया कि तुम धैर्य सहित बैठे रहो तुम्हें घर बैठे ही दो बाँटने आ जाया करेंगे। गुरु जी का वचन मान कर सिंघा वही बैठा रहा।

उधर जिस के घर सगाई थी, उन्हें जब पता लगा कि सिंघा गुरु जी के पास बैठा है, तो गाँव के चौधरी ने कहा कि साधु संत के पास जाना ठीक है। आगे से तुम्हें उन्हें दो बाँटने वाले दिया करो, यदि वे आप लेने न आये, तो उन्हें दो दे आया करो। उस दिन से सिंघा को दो बाँटने वाले मिलने लगे।

सिंघा के बिना इस गाँव का और कोई भी आदमी गुरु जी के दर्शन करने नहीं आया।

भिखीविंड गाँव का देसू सरदार

खीवा कलां से चल कर गुरु जी एक दो स्थानों पर डेरा करके सिक्ख संगत को निहाल करते हुए भिखीविंड आ गए। यहाँ एक चाहल गोत का देसू सरदार रहता था। यह सरवर का शिष्य था। एक दिन कुछ सिक्खों की प्रेरणा करके वह गुरु जी के दर्शन करने आया, तो सरवर की झुण्डी गले में डाली हुई थी तथा उसका वेश भी सरवरियों जैसा धारण किया हुआ था। गुरु जी ने पूछा देसू सरदार यह क्या भेष धारण किया है? देसू ने कहा कि महाराज ! मैं सुलतान सरवर का शिष्य हूँ, जिसकी कृपा से दूध, पुत्र, धन, दौलत सब कुछ प्राप्त होता है। गुरु जी ने कहा कि तुर्क का सेवक बन कर अपना जन्म वृथा न गँवाओ। यह भेष छोड़ दो,

सिक्खी का वेश धारण करो। देसू ने कहा कि महाराज ! आप जी के दर्शन करके मेरा मन प्रेरित हो गया है। आप कृपा करके मुझे अपना सिक्ख बना लो, परन्तु मेरी सरदारी इसी तरह ही बनी रहे और मेरे परिवार में सुख बना रहे।

गुरु जी ने वचन किया कि सखी सरवर की मंनत और वेश त्याग कर तुम एक धर्मशाला बनवाओ। सतिसंग किया करो, लंगर चलाना, सतिनाम का जाप और गुरु नानक देव जी के चरणों का ध्यान धरना, तेरी सरदारी भी बनी रहेगी और घर में सुख भी रहेगा।

गुरु जी का वचन मान कर देसू ने उसी समय सखी सरवर की खूण्डी गले में से निकाल दी और सरवरी वेश त्याग दिया। गुरु जी ने प्रसन्न हो कर उसे पाँच तीर दिये और कहा कि इन्हें अपने पास रखो। सारे शूरवीर तेरे पास हाजिर रहेंगे। कोई दुश्मन तेरे आगे नहीं टिकेगा।

यह वरदान लेकर देसू ने खुश हो कर गुरु जी की हर प्रकार की सेवा बड़े प्रेम से की। यहाँ गुरु जी दस दिन टिके रहे। देसू सरदार को देख कर गाँव के कई लोगों ने भी गुरुसिक्खी धारण कर ली।

तदुपरान्त देसू ने अपनी स्त्री के कहने पर गुरु जी के दिये हुए पाँच तीर तोड़ कर फेंक दिये और सरवर पीर के चिह्न खूण्डी आदि को फिर से गले में डाल लिये। इस बात का जब गुरु जी को पता लगा, तो आप जी ने वचन किया कि हम ने उसे पाँच पीरों की छाप वाले पाँच तीर दिये थे, उसने वे अपनी स्त्री के कहने पर तोड़ कर मूर्खता की है। उसने अपना वंश नाश कर लिया है। कुछ समय के पश्चात् गुरु जी के वचन सत्य हुए और देसू की सारी कुल का नाश हो गया।

सूलीसर, एक चोर की वार्ता

मौड़ गाँव से चल कर गुरु जी ने सूलीसर आ कर आवास किया। रात के समय जब गुरु जी के सब साथी सो गये, तो दो चोर जिन में एक हिन्दू और एक मुसलमान था, गुरु जी के घोड़े खोलने के लिए आए। परन्तु गुरु जी का प्रभाव देख कर मुसलमान चोर आप जी को नमस्कार करके घर को चला गया। परन्तु हिन्दू चोर समय देख कर घोड़ा चुरा कर ले गया। जब पहरेदार ने गुरु जी को यह बात बताई कि कोई चोर घोड़ा ले गया है, तो आप जी ने वचन किया कि जिसने यह कर्म किया है, वह इसका फल पाएगा। जब सुबह हुई, दिन निकला, तो सिक्ख जो घोड़े के निशान के पीछे लगे हुए थे। घोड़े सहित चोर को पकड़ कर गुरु जी के पास ले आए।

गुरु जी ने चोर को कहा, तुम सारे संसार को लूट कर खाते फिरते हो, फकीरों को भी नहीं छोड़ते। संतों, साधुओं, फकीरों की चोरी करनी महा पाप है। इसकी सजा तो तुम्हें सूली मिलनी चाहिए है, परन्तु हम यह काम नहीं करना चाहते। यह कह कर गुरु जी ने चोर को छोड़ दिया।

चोर ने कहा कि महाराज ! जो सजा का अधिकारी आप जी ने मुझे वचन किया है। वह जरूर हो कर रहेगा। अब मैं अपना मरना ही अच्छा समझता हूँ। यह कह कर चोर एक जंड के वृक्ष पर चढ़ गया और उस ने एक टाहनी के सिरे पर पेट के बल लेट कर अपने बल के साथ ही दबा कर जीवन नाश कर दिया। इस स्थान का नाम अलीसूर प्रसिद्ध है।

धमधान गाँव-दूध लहू के समान

सूलीसर से चल कर गुरु जी बर गाँव और यहाँ के लोगों का व्यवहार अच्छा न देख कर गुरु जी गुरने गाँव आ गए। तीन दिन

यहाँ ठहर कर आप जी मकरोड़ गाँव से होते हुए धमधान गाँव आ गए। आप जी के दर्शन करने के लिए बहुत लोग आए। एक जट्ट ने दूध का भरा हुआ मटका गुरु जी के आगे रख कर माथा टेका। गुरु जी ने दूध को देख कर कहा यह दूध लहू के समान है, इसको ले जाओ। यह हमारे काम का नहीं है। जट्ट ने कहा कि महाराज ! मैं अपनी भैंस का दूध बड़े प्रेम के साथ आप जी के पीने के लिए धोकर लाया हूँ। मेरी भैंस का बच्चा मर गया है। उसे मैंने मूड़ा दे कर सारा दूध धो कर आप के लिए लाया हूँ। उसकी बात को सुन कर गुरु जी बोले कि बांगर के लोग बड़े कठोर हैं, जो बुज्जे दे कर जोर के साथ भैंस, गाय को चो लेते हैं। इस तरह का चोया हुआ दूध पशु के लहू समान होता है, जो आदमी के पीने योग्य नहीं होता। यह वचन करके गुरु जी ने दूध वापिस कर दिया।

यहाँ बहुत दिन गुरु जी ने टिक कर दर्शन अभिलाषियों की मनोकामनाएँ पूरी की और उन्हें खुशी बख्शाते रहे।

धमधान के एक लोभी जिर्मीदार

इस नगर का एक और जिर्मीदार गुरु जी की बड़े प्रेम के साथ सेवा करता था। उसकी सेवा पर प्रसन्न हो कर गुरु जी का जितना धन संगत की ओर से भेंट का इक्ठठा होता था, सारा ही उसको दे दिया और वचन किया कि इस धन के साथ नगर में कूआँ लगवाओ और उसके पास ही धर्मशाला भी बनवाओ। पास ही फलदार वृक्षों का बाग लगवाओ। यदि इस धन के लालच करके इसे अन्य प्रकार से खर्च करेगा, तो सब कुछ निष्फल हो जाएगा।

जब गुरु जी आगे चले गए, तो जिर्मीदार ने लोभ करके इस धन का कूआँ अपनी खेती में लगवाने की सलाह कर ली। उसने कारीगरों को बुला कर जब कूएँ का पाड़ खोद कर उस में चक्क

उतारा, तो वह वहाँ ही ठहर गया। बहुत जोर लगाने पर भी चक्क नीचे न उतरा। इस कूएँ की खुडल आज तक जिर्मीदार के खेत में उजाड़ है। इस तरह गुरु जी के वचनों की उलंघना करके जिर्मीदार ने यह सारा धन निष्फल ही गँवा लिया।

कुरुक्षेत्र में सुरस्ती तीर्थ

धमधान से चल कर गुरु जी कुरुक्षेत्र में सुरस्ती तीर्थ के किनारे जा ठहरे। गुरु जी ने वहाँ के निवासियों को पूछा यहाँ कोई गुरु घर का सिक्ख भी रहता है कि नहीं? एक आदमी ने बताया कि महाराज ! यहाँ एक बड़ई सिक्ख रहता है। जब उस सिक्ख को पता लगा, तो वह आप गुरु जी को मिलने आया। बड़े सतिकार के साथ चरणों पर माथा टेका और प्रेम सहित उन्हें अपने घर ले गया। यथाशक्ति अन्न जल की सेवा करके गुरु जी की खुशी ली। गुरु जी रात वहाँ विश्राम करके प्रातः काल उठ कर सुरस्ती नदी में स्नान करके अपने निज स्वरूप का ध्यान धारण करके बैठ गए।

सूर्योदय के समय जब बाहमण लोग भी नदी पर आए, तो गुरु जी ने सब को दान दिया। वे दान ले कर गुरु जी की महिमा करते हुए घर को आ गए। गुरु जी ने इस बड़ई सिक्ख के पास तीन दिन विश्राम किया।

कैथल डेरा

बड़ई सिक्ख को साथ ले कर गुरु जी कैथल आए। कैथल यहाँ से आठ कोस था। कैथल में सिक्खों के तीन घर थे। दो बानीए के और एक बड़ई का। बड़ई सिक्ख गुरु जी को अपने जातीय भाई सिक्ख के घर ले गया। जब उसे पता लगा कि गुरु जी आप चल कर मेरे घर आए हैं, तो उस ने गुरु जी का डेरा करवा कर बड़ी श्रद्धसहित इनकी सेवा की।

तदुपरान्त दो बानीए सिक्ख भी गुरु जी का आगमन सुन कर दर्शन करने आए और भेंट अर्पण करके गुरु जी की खुशी प्राप्त की।

बारने गाँव जिर्मीदार से तम्बाकु छुड़ाना

कुछ दिन कैथल विश्राम करके गुरु जी बारने गाँव आ गए। इस गाँव के बाहर ही आवास करके गुरु जी ने एक आदमी को पूछा, यहाँ कोई गुरु नानक जी का सिक्ख रहता है। उसने कहा कि महाराज ! यहाँ जिर्मीदार सिक्ख रहता है। गुरु जी ने कहा उसको बुला लाओ। वह आदमी जा कर जिर्मीदार सिक्ख को बुला लाया। जिर्मीदार ने आ कर गुरु जी के चरणों पर माथा टेका और प्रार्थना की कि आप मेरे घर चल कर विश्राम करो। मैं अपनी खेती की कूत (मिनती) करा आऊँ। गुरु जी ने वचन किया कि हमारे साथ घर चलो, तुम्हारी खेती का गुरु रखवाला है। तुम कूत कराने न जाओ। जिर्मीदार ने कहा कि महाराज ! आप घर चलो मैं शीघ्र ही काम करके आ जाता हूँ। यह बात कह कर वह चला गया। जब उसकी खेत की कूत (मिनती) हुई, तो वह जो पहले दो सौ विघा थी, अब वह एक सौ विघा हुई। उस के शरीकों ने कहा कूत करने वाला रिश्वत खा गया है। कूत दुबारा होनी चाहिए। जब खेती की दोबारा मिनती की गई, तो वह फिर सौ विघा ही हुई। इस बात से जिर्मीदार का गुरु जी पर विश्वास हो गया कि यह सब उनकी ही कृपा है। जिर्मीदार ने घर आ कर गुरु जी के चरणों पर माथा टेका और कूत की सारी बात बताई। गुरु जी को अपने घर डेरा करा कर बहुत सेवा की।

रात को विश्राम करके गुरु जी ने प्रातः काल उठ कर स्नान किया और जिर्मीदार को बुला कर वचन किया कि आज से तुम

तम्बाकू पीना छोड़ दो और सिक्ख संगत की सेवा किया करो। तुम्हारा परलोक सुधर जाएगा। तुम्हारा वश जब तक हुक्के का त्याग करके खेती करेगा तब तक बहुत बढ़ेगा। परन्तु यदि हुक्का तम्बाकू पीना आरंभ कर देगा, तो कंगाल हो जाएगा, सारा धन जाता रहेगा। गुरु जी का वचन मान कर जिमींदार ने गुरु जी के चरणों पर नमस्कार किया और हुक्का पीना छोड़ दिया।

भाई संतोख सिंह जी लिखते हैं कि यह हम ने आँखों देखा है कि जब उसकी कुल का एक आदमी हुक्का पीने लग गया, तो वह अति गरीब हो गया।

थानेसर मेला-सूर्य ग्रहण

बारने गाँव से चल कर गुरु जी थानेसर आए। उन दिनों में ही सूर्य ग्रहण का मेला था और बहुत श्रद्धालु लोग एकत्र हो रहे थे। गुरु जी ने गाँव की उत्तर दिशा में आवास कर लिया। गुरु जी का आगमन सुन कर बहुत सिक्ख सेवक तथा अन्य संगत गुरु जी के दर्शन करने आईं। कई वेशों के साधु संत भी गुरु जी के पास आए। गुरु जी ने सब के साथ प्रेमपूर्वक वचन किये। जिन्हें सुन कर कई श्रद्धालुओं के मन गुरु वचनों से तृप्त हो गए और कई ईष्यालु ईर्ष्या अग्नि में ही जलते रह गए।

गुरु जी का दानी स्वभाव करके और गंभीर वचनों के द्वारा बहुत यश फैल गया। कई साधु संत आप जी के साथ रहने के लिए तैयार हो गए।

बनी बदरपुर

सूर्य ग्रहण के बाद दूसरे दिन गुरु जी यहाँ से चल कर ग्यारह कोस पर बनी बदरपुर नगर जा ठहरे। यहाँ गुरु जी के दर्शन करने के लिए बहुत संगत आईं और उन्होंने ने खाने-पीने की सेवा की।

दूसरे दिन किसी दूर प्रदेश की संगत गुरु जी के दर्शन करने आई। संगत ने गुरु जी को बहुत धन भेंट किया। गुरु जी ने सब को सिरोपा दिये। कई मसंद भी खबर सुन कर आ गए और उन्होंने गुरु जी को धन की एक थैली, जो उन्होंने संगत से ले कर इकट्ठा किया था, भेंट की। यह धन की भरी हुई थैली गुरु जी ने उस राहक को दे दी और वचन किया कि इस धन के साथ यहाँ एक कूआँ और कुछ छायादार वृक्ष लगवा दो। जो धन बाकी बच जाये, उसका लंगर लगाना और भूखे राही मुसाफिरों को रोटी-पानी देना। यदि इस तरह ही इस धन को खर्च करोगे, तो आपको बहुत सुख की प्राप्ति होगी। इस थैली (ववरा) लेने के कारण ही इस गाँव का नाम बनी बदरपुर प्रसिद्ध हो गया। जिर्मीदार ने जो कूआँ तथा वृक्ष लगवाए थे, वे आज तक स्थित हैं और इसके साथ गुरुद्वारा भी बना हुआ है।

सुढैल गाँव ब्राह्मणों को दान

यहाँ से चल कर गुरु जी ने सुढैल गाँव से बाहर वृक्ष के नीचे जा कर आवास किया। यहाँ रात का विश्राम करके दस कोस की मंजिल तह करके यमुना नदी के किनारे जा ठहरे। यहाँ के घाट के ब्राह्मणों को गुरु जी ने दान दिया और एक बेड़ी मँगवा कर यमुना से पार हो गए। जहाँ से गुरु जी अपने जत्थे के साथ दिन प्रतिदिन छोटी-छोटी मंजिलें तह करके सिक्ख संगत को दर्शन उपदेश के द्वारा निहाल करके अपनी तीर्थ यात्रा की मंजिल पर चले जा रहे थे।

बड़ा मानक पुर संत मलूक दास का भ्रम दूर करना

इसी तरह ही चले जा रहे गुरु जी बड़े मानकपुर नगर के पास जा ठहरे। इस गाँव में एक वैष्णव संत मलूक दास रहता था। वह

गुरु जी के दर्शन करना चाहता था, परन्तु वह मन में यह निश्चय धारण करके घर ही बैठा रहा कि यदि गुरु जी अन्तर्यामी हैं, तो मेरे मन की अवस्था जान कर मुझे आप ही बुला लेंगे और दर्शन दे कर निहाल करेंगे।

मलूक दास की प्रतिज्ञा जान कर अन्तर्यामी गुरु जी ने अपने एक सिक्ख को कहा कि मलूक दास के डेरे जा कर उसे पालकी में बैठा कर हमारे पास ले आओ। जब सिक्ख ने मलूक दास को जा कर बताया कि गुरु जी उसे याद कर रहे हैं। पालकी में बैठ जाओ, हम आप को ले चलते हैं। तो गुरु जी का यह हुक्म सुन कर मलूक दास बहुत प्रसन्न हुआ और पालकी में बैठ कर गुरु जी के पास पहुँच गया। पालकी में से उतर कर उस ने पहले गुरु जी के चरणों पर माथा टेका और फिर यह दोहरा उच्चारण किया—

मलूका पायी खेड को भगति न जानी तोहि॥

भगति लिखी थी और को प्रभू धोखा दे मोहि॥ ४७॥

गुरु जी ने कहा—

सुनि मलूक हरि के भगति नहि राखो मन दरोहि॥

भगति लिखी थी अवर को करि किरम दई तोहि॥ ४९॥

गुरु जी के वचन सुन कर और दर्शन करके मलूक दास आनंदमय हो गया। उसने हाथ जोड़ कर प्रार्थना की कि आप मेरे डेरे चलो। मैं भी आप जी की सेवा करके जन्म सफल कर लूँ। उस की प्रार्थना स्वीकार करके गुरु जी उस के डेरे चले गए। मलूक दास ने भोजन तैयार करके थाल परोस कर गुरु जी के आगे रख कर विनय की कि महाराज ! पहले मैं पत्थर के ठाकरों को भोग लगाया करता हूँ। आज आप प्रत्यक्ष ठाकर मेरे पास बैठकर भोग लगा रहे हो। मेरा सौभाग्य है। मेरा सारा भ्रम दूर हो गया है। अब

मैं प्रत्याक्ष ठाकर जी पूजा ही किया करूँगा, आप की कृपा से ठाकर पूजा बालकों का खेल समझता हूँ। मलूक दास के पास एक रात विश्राम और वार्तालाप करके गुरु जी दूसरे दिन प्रातः काल ही मलूक दास को खुशी देकर आगे की ओर चल पड़े।

पूर्व प्रदेश की संगत का प्रेम और श्रद्धा

पूर्व प्रदेश की संगत बहुत श्रद्धालु थी, परन्तु दूर का रास्ता होने के कारण उनको गुरु जी के दर्शन शीघ्र प्राप्त नहीं होते थे। अपने प्रदेश बैठे ही गुरु जी की अराधना करते रहते थे कि गुरु जी कृपा करके हमें अपना दर्शन दे कर हमारा जन्म सफल करें। हर एक सिक्ख ने गुरु जी के लिए कोई न कोई सुन्दर चीज भेंट करने के लिए तैयार करके रखी हुई थी।

जब जोड़ भेला होता था, तो हाथ जोड़ कर अरदास करते थे कि हे अन्तर्यामी ! सरबत संगत की भावना को जानने वाले गुरु जी अपने वृद्ध की लज्जा रखो। जो चीजें हमने आप जी के निमित्त बनाई हुई हैं, उन को अंगीकार करके हमारी सेवा स्वीकार करो आदि। इन पूर्वी प्रदेशों की संगत का प्रेम-नेम और श्रद्धा जान कर गुरु जी ने तीर्थ यात्रा का बहाना बनाया और नगर शहरों की संगत का उद्धार करते हुए प्राग राज त्रिवेणी पहुँच गए।

प्राग राज निवास

गुरु जी का प्राग राज आना सुन कर असंख्य श्रद्धालु आप जी के दर्शन करने के लिए आने लगे। यथाशक्ति भेंट अर्पण करके और दर्शन परस कर अपना जन्म सफल करने लगे।

पहले सारा दिन गुरु जी त्रिवेणी स्नान करके संगत को दर्शन और ब्राह्मणों को दान देते रहे। बाद में संगत ने शहर में एक हवेली सुधार कर उस में आप जी का परिवार साहेत निवास करा दिया।

यहाँ गुरु जी के दर्शन करके अपना जन्म सफल करने के लिए बहुत श्रद्धालु आने शुरु हो गये। सब कोई अपनी श्रद्धा और शक्ति के अनुसार भेंट अर्पण करके गुरु जी की खुशी प्राप्त करके आनंद प्राप्त करता। दूर-दूर से आई हुई संगत के लिए गुरु जी ने अटूट लंगर लगा दिया। सब कोई लंगर से भोजन खा कर तृप्त होता।

श्री दसमेश जी का गर्भ प्रवेश

प्राग राज के निवास समय एक दिन माता नानकी जी ने स्वाभाविक श्री गुरु जी को कहा कि बेटा ! आप जी के पिता जी ने एक बार मुझे वचन दिया था कि तेरे घर तलवार का धनी बड़ा प्रतापी शूरवीर पौत्र ईश्वर का अवतार होगा। मैं उनके वचनों को याद करके प्रतीक्षा कर रही हूँ कि आप के पुत्र का मुँह मैं कब देखूँगी। बेटा जी ! मेरी यह मुराद पूरी करो, जिस से मुझे सुख की प्राप्ति हो।

अपनी माता जी के यह मीठे वचन सुनकर गुरु जी ने वचन किया कि माता जी ! आप जी का मनोरथ पूरा करना अकाल पुरुष के हाथ में है। हमें भरोसा है कि वह आप के घर तेज प्रतापी ब्रह्मज्ञानी पौत्र देंगे।

गुरु जी के यह आशावादी वचन सुन कर माता जी बहुत प्रसन्न हुए। माता जी के मनोरथ को पूरा करने के लिए गुरु जी नित्य प्रति प्रातः काल त्रिवेणी स्नान करके अन्तर्ध्यान हो कर वृत्ति-जोड़ कर बैठ जाते और पुत्र की प्राप्ति के लिए अकाल पुरुष की आराधना करते।

श्री गुरु जी की नित्य अराधना और याचना अकाल पुरुष के दरबार में स्वीकार हो गई। उसने हेंमकुन्ट के महा तपस्वी दुष्ट दमन को आप जी के घर माता गुजरी जी के गर्भ में जन्म लेने की

आज्ञा की, जिसे स्वीकार करके श्री दुष्ट दमन (दसमेश) जी ने अपनी माता गुजरी जी के गर्भ में आकर प्रवेश किया।

श्री दसमेश जी अपनी जीवन कथा बिचित्र नाटक में लिखते हैं—

चौपई ॥

मुर पित पूरब कीयसि पयाना ॥ भांति भांति के तीरथि नाना ॥
जब ही जात त्रिबेणी भए ॥ पुन्न दान दिन करत बितए ॥ १ ॥
तही प्रकास हमारा भयो ॥ पटना सहर बिखे भव लयो ॥ २ ॥
(दशम-ग्रंथ: बिचित्र नाटक, ७वां अध्याय)

श्री गुरु जी का काशी जाना

गुरु जी लगभग छः महीने प्राग राज में निवास करके अगले प्रदेशों की संगत का उद्धार करने के लिए यहाँ से चल पड़े। मार्ग में श्रद्धालु प्राणियों को नाम दान का उपदेश देते हुए काशी पहुँच गए। आप जी का यहाँ पर आगमन सुन कर संगत दर्शन करने आई। एक दिन आप जी के पास काशी नगर के पंडित चर्चा करने के लिए आए। बातचीत के दौरान गुरु जी से अपने भ्रम निवृत्त करके पंडित बहुत प्रसन्न हुए और गुरु जी की महिमा करने लगे। यहाँ आप जी के पास संगत का आना-जाना करके भीड़ लगी रहती थी। आस-पास की संगत भेंट ले कर दर्शन करने आती और अपना जन्म सफल करके गुरु जी की महिमा का गायन करती।

जौनपुर की संगत के मुखी गुरबख्श को वरदान

आप जी की महिमा को सुनकर जौनपुर की संगत भी आप जी के दर्शन करने आई। इस संगत के मुखी भाई गुरबख्श ने सारी रात गुरु जी की उपस्थिति में कीर्तन किया। जिस से प्रसन्न हो कर गुरु जी ने भाई गुरबख्श को वचन दिया कि भाई गुरबख्श !

तुम्हारी यमों की फाँसी को तोड़ दिया है। तेरे घर जो पुत्र होगा, यह भक्ति भाव के साथ कीर्तन किया करेगा। संगत बड़े प्रेम के साथ सुना करेगी। इस तरह गुरु जी की खुशी प्राप्त करके भाई गुरबख्श अपनी संगत के साथ प्रसन्नतापूर्वक चला गया।

सासाराम नगर चाचे फग्गू का प्रेम

काशी से गुरु जी सासाराम शहर गुरु घर के एक मसंद सिक्ख फग्गू की चिरकाल की दर्शन करने की भावना को पूरा करने के लिए गए। भाई फग्गू ने एक मकान बनवा कर उस का दरवाजा बहुत बड़ा रखा हुआ था और उस के आगे एक खुला आँगन रखा हुआ था। जब लोगों ने उस से इसका कारण पूछा, तो उसने कहा कि यह घर मैंने गुरु जी के लिए बनवाया है कि जब आप जी घोड़े पर सवार हो कर आयेंगे, तो उन्हें बाहर न उतरना पड़े। वे घोड़े पर चढ़े-चढ़ाये ही मेरे घर के अंदर आ जायें।

फग्गू की इस श्रद्धा भावना को अनुभव कर के गुरु जी ने काशी से तैयार हो कर रास्ते में मिरजापुर के सिक्खों को दर्शन देकर 'करम नाशा' नदी को पार कर के फग्गू के घर जा प्रवेश किया। आप जी का इस तरह अचानक आना देख कर फग्गू बड़ा प्रसन्न हुआ। गुरु जी के चरणों पर माथा टेक कर आप जी को उस ने पलंग पर बैठाया, जो उक्तने विरोधतः गुरु जी के विश्राम के लिए ही तैयार किया हुआ था। गुरु जी कुछ दिन यहाँ टिके रहे और फग्गू की श्रद्धा और प्रेम के साथ की हुई सेवा पर प्रसन्न हो कर उसे आप ने ब्रह्मम ज्ञान की शक्ति प्रदान करके निहाल किया। इस नगर के बाहर गुरु जी को एक बाग भी संगत ने भेंट किया, जो गुरु का बाग करके प्रसिद्ध है।

गया छेत्र-पिंड दान

सासाराम से चल कर गुरु जी गया आए। यहाँ आप जी ने अपना डेरा बामनी घाट पर किया। इस के पंडित ने आप जी को मिल कर एक जनेऊ भेंट किया और कहा कि अपने पित्रों के उद्धार के लिए इस नदी में स्नान करके पिंड भरवाओ।

पंडितों की प्रार्थना को सुन कर गुरु जी ने विचार किया कि यह माया के भूखे हैं। इन्हें माया के साथ बहुत प्यार है। यह विचार करके गुरु जी ने फलगू नदी में स्नान करके पंडितों को कहा कि तुम जितना धन चाहते हो, माँग लो। उन्होंने ने कहा जी हमें सरबंस दान दो। उन की बात को सुन कर आप जी ने अपने पास एक चादर और एक अंगोछा हाथ साफ करने वाला रख लिया और बाकी जो कुछ पास था, सब उन्हें दे दिया। फिर पंडितों ने कहा गुरु जी हमें एक पत्र (हुक्मनामा) लिख दो, जिस करके आप की सारी सिक्खी हमें दान दिया करे।

गुरु जी ने हँस कर कहा कि पंडित जी इतना लोभ नहीं किया करते। जो कुछ प्राप्त हो, उसी से ही संतुष्ट रहना चाहिए। तद्उपरान्त एक रात यहाँ विश्राम करके गुरु जी परिवारसहित चल कर पटने शहर पहुँच गए।

पटने निवास

पटने शहर में एक जैता नामक गुरु घर का प्रेमी रहता था, जब उसने गुरु जी का आना सुना, तो वह गुरु जी को अपने घर बड़े प्रेम के साथ ले गया। भोजन आदि की सेवा करके उसने उन्हें सुन्दर स्थान पर विश्राम कराया। गुरु जी का आना सुन कर पटने की संगत उमड़-घुमड़ कर आप जी के दर्शन करने के लिए भेंट ले कर उपस्थित होने लगी।

इस देश के मसंद भी अपने साथ बहुत संगत और गुरु घर की कार सेवा इकट्ठी की हुई ले कर आप जी के दर्शन करने आईं। संगत का प्रेम और प्रार्थना प्रवान स्वीकार गुरु जी ने अपना निवास यहाँ ही रखना स्वीकार कर लिया।

आप जी की माता नानकी जी, महिल गुजरी जी उनके भाई कृपाल चंद जी और सिक्ख सेवक बड़े आनंद सहित यहाँ रहने लगे।

सूरज प्रताप ग्रंथ की ग्यारहवीं रास समाप्त हुई।

रास बारहवीं आरंभ हुई

राजा राम सिंघ जै पूरीए का मिलाप

आसाम देश का राजा कुछ समय से दिल्ली वरवार से नागी हुआ बैठा था। यह देश जादू और मंत्र-तंत्रों के लिए ही प्रसिद्ध था। जो भी इस देश पर चढ़ाई करता था उसे ही नष्ट कर दिया जाता था। इसे जीत करके अपनी बात मनवाने के लिए औरंगजेब ने राजा राम सिंघ जैपूरीए को एक शक्तिशाली सैना दे कर भेजा। इस भारी सैना के साथ रुकते-रुकते जब राजा राम सिंघ ने पटने आकर डेरा किया, तो उसे पता लगा कि प्रसिद्ध करामाती रामराय जी के बाबा जी जो गुरु नानक साहिब जी की गद्दी पर सुशोभित हैं, यहाँ टिके हुए हैं। राजा बड़े आदरसहित भेंट लेकर गुरु जी को मिला और प्रार्थना की कि आप इस कार्य में मेरी सहायता करो। आप मेरे साथ चलो और मंत्र-तंत्रों के वार से मुझे बचा कर मेरी जीत कराओ। राजे की प्रार्थना को सुन कर गुरु जी ने उसे धैर्य दिया और उसके साथ जाना स्वीकार कर लिया।

राजे के साथ कामरूप देश को जाना

राजे की प्रार्थना को स्वीकार करके गुरु जी ने अपनी माता नानकी जी, महिल गुजरी जी और इनके भाई कृपाल चंद जी के रहने का प्रबंध पटने शहर ही कर दिया और आप राजे के साथ उसकी सहायता के लिए चल पड़े।

राजा राम सिंघ के डेरे के साथ जाते हुए गुरु जी ने मंघेर शहर राज महल और मालदा शहरों में श्रद्धालु सिक्खों को दर्शन उपदेश दे कर निहाल किया।

आगे जब गुरु जी ढाके पहुँचे, तो यहाँ के मसंद बुलाकी दास की वृद्ध माता ने गुरु जी को एक पलंग बिछौना और अपने हाथ के काते हुए सूत्र का एक जामा भेंट किया और बड़े प्रेमसहित भोजन आदि की सेवा भी की। यहाँ की संगत ने भी आप जी का बहुत आदरसहित भावभीना स्वागत किया।

ब्रह्मम पुत्र दरिया के किनारे दमदमा तैयार कराना

ढाके से चल कर राजा राम सिंघ के साथ गुरु जी ने आसाम के धूबरी शहर के पास ब्रह्मम पुत्र नदी के किनारे राजे के सैनकों से एक बहुत ऊँचा दमदमा तैयार करवा कर उस के ऊपर आवास किया। यह स्थान गुरुद्वारा दमदमा साहिब के नाम से प्रसिद्ध है। इस दमदमे से बहुत दूर-दूर चारों ओर दिखाई देता था।

*काम रूप के राजे का गुरु जी की शरण में आना

इस शाही लश्कर का और दमदमे की तैयारी का जब काम रूप के राजे को पता लगा, तो उसने राजा राम सिंघ पर जंत्र-मंत्रों के कई वार अपने जादूगरों से करवाए, परन्तु गुरु जी की कृपा से

*यह भूटान की सरहद के साथ लगता हुआ पूर्वी बंगाल का एक ज़िला है और इस के इलाके का नाम है, यहाँ कामाख्या देवी का एक स्थान है, जो जंत्रों-मंत्रों ते जादू टूनों का घर माना जाता है। इस का प्रधान नगर गोहाटी है।

वे सारे ही निष्फल गए। कामाख्या देवी के मंदिर के आगे भी बहुत विनय की, परन्तु यहाँ भी उसे कुछ सिद्धि प्राप्त न हुई। इस तरह जब अपनी कई महीनों के यत्नों की असफलता का राजा कामरूप को अपने दूतों से पता लगा कि इसका कारण श्री गुरु नानक साहिब जी की गद्दी वाले गुरु जी हैं, जो राजा राम सिंघ के साथ उस की सहायता के लिए आए हुए हैं, तो उसने और कोई यत्न न चलता देख कर प्रार्थना की कि जिस तरह आप आज्ञा करें मैं मानने के लिए तैयार हूँ। हमारी सन्धि करा दो। उसकी प्रार्थना को स्वीकार करके गुरु जी ने दोनों राजाओं की सन्धि करा दी। कामरूप के राजे ने आगे के लिए दिल्ली दरबार की बात मान ली और पिछला भूमि कर राजा राम सिंघ जैपुरीए को दे दिया और राजा राम सिंघ कई महीनों के बाद अपनी सेना ले कर वापिस हो गया।

आसाम के राजा राम राए को पुत्र का वरदान

गुरु जी की बहुत महिमा सुनकर आसाम देश का राजा अपनी रानी सहित गुरु जी की शरण में आया। भेंट आदि अर्पण करके उसने प्रार्थना की कि कि पातशाह ! मुझे पुत्र का वरदान दो जो हमारे राज्य का मालिक बने। हमारे घर कोई संतान नहीं है। राजे तथा रानी की श्रद्धा तथा प्रेम पर प्रसन्न होकर गुरु जी ने वचन किया कि आपके घर एक धर्मात्मा तथा उदार चित्त पुत्र होगा।

यह वचन करके गुरु जी ने अपने हाथ की मोहर का एक निशान राजे के माथे पर लगा कर कहा कि यही निशान तुम्हारे घर होने वाले पुत्र के माथे पर होगा। तुमने समझ लेना कि यह गुरुघर की कृपा है। यह वर ले कर राजा राम राए तथा उसकी रानी बहुत प्रसन्न हुए और गुरु जी का चरणामृत ले कर उन्होंने ने सिक्खी धारण कर ली।

सूरज प्रकाश रास १२ अंस १२ तक समाप्त हुई।

साहिबजादे के जन्म की खबर मिलनी

जब राजा राम सिंघ के साथ गुरु जी ढाके नगर में उहरे हुए थे, तो आप जी को पटने से माता गुजरी जी के भेजे हुए एक सिक्ख ने आ कर बताया कि आप जी के घर साहिबजादे ने जन्म लिया है। इस सिक्ख के हाथ ही आप जी ने माता जी को चिट्ठी लिख कर भेजी कि गुरु नानक साहिब जी आप के अंग संग हैं, आप ने कोई चिंता नहीं करनी। हम इधर की संगत की मनोकामना पूरी करके शीघ्र ही आपके पास पहुँच जायेंगे।

सतिगुरु तेग बहादर जी का पटने वापिस आना

कुछ समय धूबरी ठहर कर आसाम के राजा को दिल्ली की बात मना कर सतिगुरु जी कलकत्ता जगन नाथ आदि शहरों तथा नगरों की संगत को दर्शन उपदेश देते हुए वापिस पटने पहुँच गए। साहिबजादे के दर्शन करके आप जी ने गरीबों व अनार्थों को बहुत दान दिया।

कुछ थोड़ा समय पटने परिवार की देखभाल और प्रबंध करके आप जी पंजाब को अकेले ही कुछ सेवकों को साथ ले कर चल पड़े तथा अपने परिवार के सदस्यों को आज्ञा की कि आप सभी यहाँ ही ठहरें। हम आनंदपुर जा कर उचित समय देखकर तुम्हें बुला लेंगे। अतः कुछ समय के पश्चात् गुरु जी ने सारा परिवार आनंदपुर बुला लिया।

गुरु जी ने पटने से आनंदपुर आना

जब सतिगुरु जी आनंदपुर पहुँचे, तो घर-घर खुशी मनाई गई। आप जी का आना सुन कर दूर-दूर से संगत आप जी के दर्शन करने और साहिबजादे के जन्म की बधाई देने के लिए आने लगी। आनंदपुर खुशी का घर बन गया। सवेरे शाम के समय आप जी के

दीवान सजते, शब्द कीर्तन तथा कथा उपदेश होते। इस तरह आनंदपुर में दिन रात आनंदमय वातावरण बना रहता।

औरंगजेब का जोर जुल्म

औरंगजेब एक कट्टर मुसलमान था, जो अपनी राजनीतिक और धार्मिक उन्नति के लिए जो भी अधिक से अधिक अत्याचार हिन्दूओं पर कर सकता था, वह कर रहा था। हिन्दू धर्म के लिए इस का राज्य एक जुल्म का राज्य था।

सब से पहले उस ने अपने बीमार पिता शाहजहाँ को आगरे के किले में कैद कर दिया। फिर तख्त पर बैठकर अपने तीनों भाइयों को कत्ल करके आप निश्चिंत हो कर मनमाने ढंग से राज्य करने लगा। इस तरह अपने पैर पकड़े करके उसने हिन्दूओं पर बड़े भारी टैक्स लगा दिये। कई प्रकार के लालच और भय दे कर हिन्दूओं को ज़बरी मुसलमान बनाने लगा। कोई भी हिन्दू राज्य प्रबंध में दखल नहीं दे सकता था। हिन्दूओं को मुसलमानों की तरह अच्छा खाने-पीने, पहनने आदि की भी कोई छूट नहीं थी। उसने हिन्दूओं के धार्मिक मेले, तीर्थों के पुर्व और धार्मिक रीति-रिवाज आज़ा देकर बंद कर दिये थे। कोई भी हिन्दू मंदिरों में पाठ पूजा नहीं कर सकता था। हिन्दूओं के बड़े-बड़े प्रसिद्ध मंदिर मथुरा, काशी, आयोध्या, द्वारिका, सोमनाथ और प्रागराज आदि स्थानों को गिरा कर उन पर मस्जिदें बनवा दी थीं। हिन्दूओं की इस तरह बुरी हालित करके औरंगजेब ने अपने जरनैलों को आज़ा जारी कर दी कि दीन इस्लाम की वृद्धि के लिए सब हिन्दूओं को ज़बरदस्ती अथवा लालच के साथ जिस तरह भी हो सके मुसलमान बनाओ। जरनैलों ने बादशाह के हुक्म के अनुसार अपना सारा जोर लगा कर प्रत्येक हिन्दू को दीन इस्लाम में लाने का यत्न किया। बड़े-बड़े

संत भक्त तथा वे सारे लोग जो दीन इस्लाम में आना स्वीकार नहीं करते थे, उन्हें कत्ल कर दिया जाता था।

कश्मीरी पंडित गुरु जी की शरण

इस तरह ही औरंगज़ेब के हुक्म के अनुसार जब कश्मीर के ज़रनैल अफगन खां ने कश्मीर के पंडितों तथा हिन्दूओं को कहा कि आप मुसलमान हो जाओ। यदि मुसलमान नहीं बनोगे, तो तुम्हें कत्ल कर दिया जायेगा। यह हुक्म सुन कर कश्मीरी पंडित बहुत भयभीत हो गये और अन्न-जल त्याग कर अमर नाथ के मंदिर के आगे जा कर अपने धर्म की रक्षा के लिए पाठ पूजा तथा प्रार्थनाएँ करने लगे। कुछ दिन के बाद उन्हें आकाशवाणी के द्वारा अनुभव हुआ कि इस समय आपके धर्म की रक्षा करने वाले श्री गुरु नानक साहिब जी की गद्दी पर श्री गुरु तेग बहादर जी सुशोभित हैं। आप उनके पास पंजाब प्रदेश जा कर अपनी व्यथा बताओ। वे आपकी सहायता करने में समर्थ है।

इस आकाशवाणी के अनुसार पंडित पूछते-पूछते श्री गुरु तेग बहादर जी के पास आनन्दपुर आ गए। अपनी सारी व्यथा बता कर प्रार्थना की कि महाराज ! हमारे धर्म को बचाओ ! हम आप जी की शरण आए हैं।

साहिबज़ादे की धार्मिक दृढ़ता

उन की सारी बात को सुनर गुरु जी कुछ सोच ही रहे थे कि साहिबज़ादा जी भी वहाँ आ गए। पिता जी को इस तरह सोच-विचार में देख कर आप जी ने पूछा पिता जी ! आप क्या सोच रहे हो? गुरु जी ने वचन किया कि बेटा ! इन पंडितों के धर्म

की रक्षा करने के लिए कोई ऐसा महापुरुष चाहिए, जो इस समय इनके धर्म की रक्षा के लिए अपना बलिदान दे सके।

पिता गुरु जी का यह वचन सुन कर आप जी ने स्वाभाविक ही कहा कि पिता जी ! इस समय आप से बड़ा और कौन महापुरुष है, जो इन के धर्म की रक्षा कर सकता है ? आप ही इस योग्य हो।

अपने होनहार नौ सालों के बालिक पुत्र से यह बात सुन कर गुरु जी बड़े प्रसन्न हुए और पंडितों को कहा कि आप सूबा अफगन खाँ को कह दो कि यदि हमारे आनन्दपुर वासी गुरु जी मुसलमान हो जायेंगे, तो हम भी मुसलमान होना मान जायेंगे।

यह उत्तर ले कर पंडितों ने सूबा अफगन खाँ को गुरु जी की बात बताई, तो सूबे ने उसी समय यह खबर लिख कर औरंगजेब को भेज दी कि कश्मीरी पंडितों तथा हिन्दूओं ने यह बात मान ली है कि यदि उन के गुरु तेग बहादर जी, जो इस समय आनंदपुर रहते हैं, मुसलमान हो जायेंगे, तो हम भी सब उनके बाद मुसलमान हो जायेंगे।

गुरु जी को दिल्ली बुलाना

अपने सूबे की यह थिड्ठी पद कर औरंगजेब ने काजी के साथ विचार करके एक विशेष दूत (अहिदीया) आनंदपुर भेजकर गुरु जी को दिल्ली बुला लिया।

गुरु जी ने संदेशवाहक को कहा कि तुम चलो हम आप ही बादशाह के पास पहुँच जायेंगे। संदेशवाहक को भेजकर गुरु जी ने घर बाहर का प्रबंध मामा कुचाल चंद को सौंप कर हर एक बात अपने साहिबजादे को समझा दी और आप पाँच सिक्खों सहित दिल्ली को चलने के लिए तैयार हो गए। मार्ग में आप जी धर्म उपदेश देते हुए अपने श्रद्धालुओं को दर्शन देते हुए आगे पहुँच गए।

गुरु जी बंदी खाने में

आगरे पहुँच कर आप जी ने एक गडड़ीए के द्वारा कौतुक रच कर अपने आप को बंदी बना लिया। आगरे से आप जी दिल्ली पहुँचाए गए। औरंगजेब ने आप जी को बंदीखाने में बंद करके अपने काजी को गुरु जी के पास भेजा और प्रार्थना की कि आप मुसलमान हो जाओ। सारा देश आप का मुरीद हो जायेगा। सारे हिन्दू भी आप के पीछे मुसलमान हो जायेंगे। इस तरह सारे देश में जब एक मुसलमान धर्म हो जायेगा, तो धार्मिक लड़ाई-झगड़े मिट जायेंगे। लोग सुखी रहेंगे। गुरु जी ने वचन किया तुम सारे देश में एक धर्म करना चाहते हो परन्तु यदि परमात्मा चाहे तो दो धर्मों (हिन्दू, मुसलमान) के तीन हो जायेंगे। औरंगजेब ने कहा यह किस तरह हो सकता है? गुरु जी ने कहा इसका निर्णय करने के लिए एक मण मिर्च जला कर देखो। यदि राख में से एक मिर्च साबत निकली तो परमात्मा को एक मजहब स्वीकार होगा। यदि दो मिर्च साबत निकलीं, तो दो मजहब रहेंगे। परन्तु यदि तीन मिर्च साबत रह गईं, तो फिर समझ लेना कि इन से अलग तीसरा मजहब और बनेगा।

इस तरह जब मिर्चों का ढेर जला कर औरंगजेब ने राख को बिखेर कर देखा, तो उस में तीन मिर्च साबत निकलीं। यह निर्णय देख कर बादशाह बड़ा हैरान हुआ।

तदुपरान्त जब गुरु जी किसी तरह भी मुसलमान होना न माने, तो बादशाह ने अपने काजी के द्वारा कहा कि यदि आप मुसलमान नहीं होना चाहते, तो कोई करामात दिखाओ। गुरु जी ने कहा करामात कहर का नाम है, जो हम नहीं करना चाहते। फिर औरंगजेब ने कहा, यदि आप ने दीन इस्लाम भी फबूल नहीं करना

और करामात भी नहीं दिखानी, तो फिर कत्ल होने के लिए तैयार हो जाओ। गुरु जी ने कहा तुम्हारी पहली दोनों बातें, मुसलमान होना और करामात दिखानी हमें स्वीकार नहीं, परन्तु तुम्हारी तीसरी बात कत्ल होना हमें स्वीकार है।

भाई मती दास तथा दिआले की शहीदी

इस समय गुरु जी के साथ पाँच सेवादार सिक्ख भी कैद थे। जब गुरु साहिब जी मुसलमान होना किसी तरह भी न माने, तो औरंगजेब ने आप जी को भयभीत करने के लिए आप जी के दो सेवादार भाई मतीदास तथा दिआले को घोर कष्ट दे कर शहीद करने का हुक्म दे दिया। काजी के फतवे के अनुसार भाई मतीदास को आरे से चिरवाया गया और भाई दिआले को पानी की उबलती हुई देग में डाल कर आलू की तरह उबाला गया। दोनों धर्मी सिक्खों ने अपने आप को हँस-हँस कर सम्मुख पेश किया। जपुजी साहिब का पाठ तथा वाहिगुरु उच्चारण करते हुए सचखंड जा बिराजे।

इन की हत्या करके बादशाह ने गुरु जी को संदेश भेजा कि यदि आप मुसलमान होना नहीं मानोगे, तो तुम्हारे साथ भी यही व्यवहार किया जायेगा। बाकी तीन सिक्ख भाई गुरदित्त, भाई ऊदो तथा भाई चीमा, गुरु जी के पास रह गए।

गुरु जी ने अपना अन्तिम समय पास देख कर इनको वचन दिया कि तुम अपने घरों को चले जाओ। अब यहाँ रहने का कोई लाभ नहीं है। उन्होंने प्रार्थना की कि महाराज ! हमारे हाथ पैरों को बेड़ियाँ लगी हुई हैं। तथा द्वारों को ताले लगे हुए हैं। हम यहाँ से किस तरह निकल सकते हैं? गुरु जी ने वचन किया आप इस शब्द का 'काटी बेड़ी पगहु ते गुरकीनी बन्द खलास' का पाठ करो,

आप की बेड़ियाँ टूट जाएँगी और दरवाजों के ताले खुल जाएँगे।
तुम्हें कोई नहीं देखेगा!

गुरु जी का वचन मान कर जब भाई ऊदो और चीमा इस तरह
आजाद होकर चले गए। बाद में भाई गुरदित्त ही गुरु जी के
अन्तिम समय तक पास रहे। गुरु जी ने अपनी मस्ती में यह श्लोक
पढ़ा—

सलोक महला ९

“संग सखा सब तजि गए कोऊ न निबहिओ साथ ॥

कहु नानक इह बिपत मै टेक एक रघुनाथ ॥ ५५ ॥”

तद्उपरान्त गुरु जी ने अपनी माता जी तथा परिवार को धैर्य
देने तथा प्रभु की आज्ञा को मानने के लिए श्लोक लिख कर
भेजे—

गुन गोबिंद गाड़िओ नही जनमु अकारथ कीन ॥

कहु नानक हरि भजु मना जिहि विधि जल कौ मीन ॥ ५६ ॥

यहाँ से आरम्भ करके अन्त में लिखा—

राम नामु उरि मै गहियो जाके सम नही कोडि ॥

जिह सिमरत संकट भिटे दरसु तुहारो होडि ॥ ५७ ॥

(सिरी गुरु ग्रंथ साहिब: पृ० १४२६-२९)

साहिबजादे को गुरुगद्दी देनी

इन श्लोकों के साथ ही गुरु जी ने पाँच पैसे तथा नारियल एक
सिक्ख के हाथ आनंदपुर भेज कर गुरुगद्दी अपने सुपुत्र श्री गोबिंद
राए जी को दे दी।

गुरु जी की शहीदी

अन्त में जब १३ माघ (सुदी ५) संवत् १७३२ विक्रमी का
अभाग्यशाली दिन वीरवार आ गया, तो आप जी को चाँदनी चौक

कोतवाली के पास सूर्यास्त के समय बादशाह के हुक्म से जल्लाद ने तलवार के एक वार से शहीद कर दिया। इस निर्दय साके का वर्णन गुरु गोबिंद सिंघ जी ने इस तरह किया—

तेग बहादर के चलत भयो जगत को शोक ॥

है है है सब जग भयो जै जै जै सुर लोक ॥ १६ ॥

(दशम-ग्रंथ: बिचित्र नाटक; ५ वां अध्याय)

शीश और धड़ की संभाल

इस अत्याचार के समय इतिहासकार लिखते हैं कि बहुत भयानक काली आँधी चली, जिसके अन्धकार में आप जी का पवित्र शीश भाई जैता (जीऊन सिंघ) अपने कपड़ों में लपेट कर जल्दी-जल्दी चल कर आनंदपुर ले आया। यहाँ आप जी के शीश को बड़े सतिकाँर, वैराग्य तथा शोकसहित अग्निभेंट किया गया। इस स्थान पर गुरुद्वारा 'शीश गंज' सुशोभित है।

तदुपरान्त इस आँधी के गुबार में ही आप जी का पवित्र धड़ एक लुबाणा सिक्ख अपनी बैल गाड़ी के माल में छुपा कर ले गया और अपनी कुटीर में रख कर, उसे आग लगा कर वहाँ ही अग्निभेंट कर दिया। इस स्थान पर 'गुरुद्वारा रकाबगंज' सुशोभित है।

