

Nov 23rd 2017 will mark the Shaheedi Divas of our ninth master - Dhan Guru Tegh Bahadur Sahib Ji. This is a very long saka. To listen to the entire katha of Their shaheedi (as described by Kavi Santokh Singh Ji in Gurpartaap Suraj Granth) would take around 50 hours and yet this saka at best receives an hour or two once a year on our Gurdwara stages.

Please take the time to read our daily messages which will be released from today up until the shaheedi purab and immerse yourselves in our rich and beautiful history. We will endeavour to give a comprehensive account of the events leading up to the shaheedi of Dhan Guru Tegh Bahadur Sahib Ji.
(Source: Bhai Vishal Singh Ji)

Although each message may appear to be long, it will take less than 5 minutes to read.

Please share as widely as possible.

Please forgive us for any mistakes.

The Shaheedi Sakhi of Dhan Sri Guru Tegh Bahadur Ji



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 1

Dhan Guru Tegh Bahadur Sahib Ji had settled in Anandpur Sahib. They wrote a letter to their son Gobind Rai, who was still living in Patna with Mata Gujri Ji. In this letter Guru Sahib described Anandpur as a very happy and peaceful place with the blessings of the Almighty. Knowing what was to come, Guru Sahib gave instructions to their son ... "as soon as you receive this letter you should come here with your Sikh sangata so that you can now look after your Anandpur."

In contrast, at the same time Aurangzeb was committing more and more sins every day. Aurangzeb only wished to see Muslims and for Sharia Law to prevail all around him. His ideology was similar to that which we have seen in recent years with Isis. Hence he decided that his first aim should be to completely eradicate the Hindu religion.

Although everyone loves their own community, and in itself this is not a bad thing, to force someone to convert is not acceptable in Sikhi. Whilst every person has the right to preach their religion - to force your views on someone else is a crime.

Aurangzeb's advisors suggested to him that in the first instance the Hindus of Kashmir should be converted to Islam as that was where the most revered members of the Hindu faith, the Brahmin pandits, resided. Aurangzeb believed that once they converted, the common Hindus would be much easier to persuade.

Aurangzeb therefore sent a letter to his appointed Subedar (governor) of Kashmir, Sher Afghan Khan, telling him to make all of Kashmir Muslim. As political people know how to play these games very well, Aurangzeb advised Afghan ... "Give people money to encourage them to change their faith. If that doesn't work, offer land as an incentive. Talk to them sweetly and tell them

the virtues of the Islamic faith and bring them into the fold. Those who do not agree, tell them they will be married into Muslim families and offered high posts. If that doesn't work ... then you can threaten them with death."

Sher Afghan Khan called the high Brahmin pandits of Kashmir into a meeting and informed them of Aurangzeb's wishes ... "You will receive whatever your heart desires ... if you give up your faith!"

The Brahmins heard what Sher Afghan Khan had to say but told him this was an impossible ask... "How can we make such a big sacrifice? As long as we live, we will live as Hindus!"

The Brahmins were proving to be harder work than Sher Afghan Khan had envisaged, so he decided to switch his strategy by first converting the uneducated Hindus that lived in the villages of Kashmir.

Within a short time frame, Sher Afghan Khan had succeeded in making almost all of the Hindus living within the region into Muslims. He would gather them in their hundreds and thousands and make them remove their Janeoo (holy thread). Some Hindus took off the Janeoo for money, others in return for land and the rest in fear of death.

It is noted in history that Sher Afghan removed the equivalent of 50kg of janeoo (which is an almost weightless thread) in just one day!

Those who refused to convert to Islam at this time were beaten, tortured and eventually killed. Only the Hindu men wore a Janeoo, so once the man of the household was converted, all of his family would follow suit.

Sher Afghan Khan once again called the educated Brahmin pandits to a meeting and informed them ... "all your followers in this region have been converted to Islam! It's time you give up your mantras and instead recite the Qur'an! There is nowhere for you to hide from Sharia Law now so either convert or be killed!"

When all avenues fail, it is then that humans turn to God. The Brahmins put their hands together and pleaded with Sher Afghan Khan ... "please give us 6 months time. We wish to go to Amar Nath mandir and pray for help. If our Lord, Shivji does not come to help us then we will convert without a fight".

It is important to remember that Gursikhs never plead for their life in this way as the stories of our shaheeds constantly remind us! This is exactly the reason Dasam Pita Guru Gobind Singh Ji gave us Shashters - so we can stand up and protect ourselves and others! That is also why the kirpan worn by a Sikh should be reasonably sized and checked regularly, so that it can serve its practical purpose should the need arise!

Whilst reading and listening to such a saakhi we should strengthen our own Sikhi by doing ardas to Guru Ji - that no matter what happens in our lives, may we never leave the sanctuary of Dhan Guru Granth Sahib Ji Maharaj. May our love for Sikhi grow in our hearts. Everyone will die at some point but may Maharaj bless us so that when we die our Sikhi is intact!

The leader of the Brahmin pandits was Kirpa Raam ... an elderly but very educated man who meditated devotedly on God's name. On arrival at Amar Nath mandir the Brahmin pandits began to pray to Shivji calling Him by his various names.

Some recited Shumbooo over and over, others called Mahadev, Mahadev, Mahadev. They sat and prayed in harsh conditions, without consuming any food or drink.

After 8 days of hearing the pleas of the Brahmin pandits, Shivji wrote a letter which he then dropped amongst the pandits as they prayed for a saviour. In this letter Shivji told the pandits that "in the age of Kalyug, Dhan Guru Nanak Dev Ji is the samrath (all powerful) Guru. Whoever is on that throne now will be able to help you. Go to them, tell them what has happened to you, show them this letter too and they will save your faith."

The Brahmins were amazed and overjoyed. One particular Brahmin knew of the house of Guru Nanak and informed the others that the current Guru was Dhan Guru Tegh Bahadur Sahib Ji.

The Brahmins prepared for their journey on foot from Kashmir to Punjab. Nowadays we can reach Kashmir in just 4 or 5 hours ... about 10 years ago it would take a whole day to get there even in a car. Imagine what the journey must have been like on foot for these Brahmin Pandits, many of whom were quite elderly.

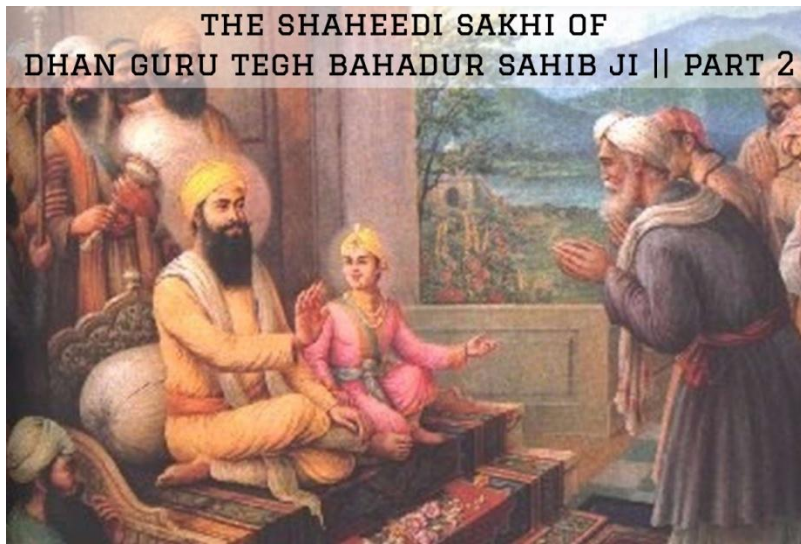
It was a long and treacherous journey, with numerous mountains having to be crossed. They eventually reached the blessed land of Anandpur Sahib where Dhan Guru Tegh Bahadur Sahib Ji were sitting on the throne of Guru Nanak.

In the next post we will share the conversation that took place between Guru Sahib and the Kashmiri Pandits.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

Please share

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 2

The saakhi so far: Dusht Aurangzeb wants to convert all Hindus to the Muslim faith. His Governor of Kashmir Sher Afgan Khan removes the equivalent of 50kg of janeos in a single day. The Brahmins request amnesty of six months to pray to their God Shivji for help. Shivji advises them to seek protection of Dhan Guru Tegh Bahadur Sahib Ji and so they endure the long and treacherous journey to Anandpur Sahib.

Guru Sahib's face lit up with happiness upon hearing news of sangata that had travelled all the way from Kashmir. "Let the Brahmins in ... they are already suffering and they have brought a letter from Shivji! Bring them in. We are to make them happy in this world."

Guru Sahib invited the Brahmin pandits to sit down and asked the pandits ... "how are things in your country, Kashmir? Have you come for darshan or another reason?" Whilst Guru Sahib already knew about the letter from Shivji and exactly why the Brahmin pandits had come, this conversation was for the benefit of the sangat so that everyone around them would also understand what was happening.

Pandit Kirpa Raam shared with Guru Ji ... "Maharaj, Aurangzeb is making life a misery for the people of Kashmir. He steals our money to keep us poor. The sins he is committing at the moment though are far greater. He is forcefully making all Hindus into Muslims. Few have survived in Kashmir ... most have been converted or killed."

"Now Aurangzeb says it is our turn to be converted. We have begged for 6 months time in order to find a solution. For 8 days we sat in Amar Naath

without food or water praying to Shivji and then we received this letter telling us to make our way to you."

Pandit Kirpa Raam took the letter out and put it at the feet of Guru Ji. The Brahmins placed their hands together and said ... "Maharaj our dharam (religion) is in grave danger ... please hear our pleas, be merciful and save us. There is no other to whom we can turn."

At Anandpur we can have darshan of the thara sahib (stage) where Guru Ji sat when the kashmiri pandits came to them. Even today people stand in front of this thara and do ardasa with love and faith and Dhan Guru Tegh Bahadur Sahib Ji continues to fulfil the ardasa of the sangata.

Whilst holding the letter in their hand, Maharaj was listening to Pandit Kirpa Ram with great focus. After some time they spoke. "If the Turks have a huge kingdom today, then it is due to the blessings given by Guru Nanak Dev Sahib Ji to Emperor Baber."

Guru Nanak Dev Ji had said to Baber that for generations to come you will rule this land. However they also said, "when any king from your family hurts the ordinary poor man then this very Kingdom that we are blessing you with - we will reclaim it, even if it has to be reclaimed by giving our head!"

"The time has come now to end their reign" said Dhan Guru Tegh Bahadur Sahib Ji. After some time Maharaj spoke again ... "your dharam can only be saved if a mahapursh (a great soul) sacrifices themselves."

It was at this time that Gobind Rai (who by now had moved to Anandpur from Patna) responded by saying ... "Father, if their dharam can be saved by a great soul giving its kurbani (sacrifice)... then surely there is no mahapursh greater than you!"

Had it not been for Dhan Guru Gobind Singh Ji's sacrifice of their own father no one would have had the right to worship the Lord in their own way ... all other religious texts would have been destroyed, great sins would have been committed, religious places would have been destroyed Great is our father, Guru Gobind Singh Ji who sent his own father to be sacrificed so that others could follow their faith freely.

Dhan Guru Tegh Bahadur Sahib Ji were very happy that their son had such great courage. Whilst Guru Gobind Singh Ji may not have enjoyed His father's protection for long due to their kurbani, as a result of Guru Tegh Bahadur Sahib Ji's shaheedi (martyrdom) many other children were able to enjoy the protection of their fathers for a long time to come.

Maharaj told the brahmins, "you should get together and go to Delhi. Tell Aurangzeb that your Guru is shashter dhaari (carries weapons), and when

Aurangzeb asks you who is the Guru that feeds you and that you learn from, and that you offer your money to? ... then tell him my name."

"Tell him - all Hindus believe in the Guru. If our Guru becomes a Muslim then we will all become Muslim but if you cannot convert Guru Tegh Bahadur Ji then we will not convert either. When you say this to Aurangzeb then he will call for me - and when he does, know that your faith will be saved instantly. Do not worry, know that when the Guru takes hold of your arm then He never lets you go."

The Brahmins put their hands together and repeated over and over "Dhan Guru Tegh Bahadur Sahib Ji, Dhan Guru Tegh Bahadur Sahib Ji". Everyone present had complete faith in Guru Ji's words.

Maharaj then offered langar to the pandits, who stayed on at Anandpur sahib for a couple of days before setting off towards Delhi.

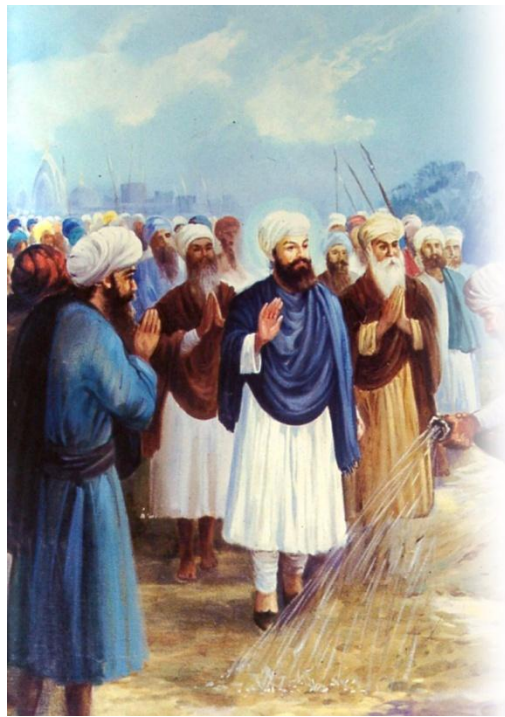
Dhan Guru Tegh Bahadur Sahib Ji. In this world everyone is out to save themselves. No one goes out of their way to help anyone - but look at Maharaj's merciful and compassionate nature that they chose to sacrifice themselves to uphold the right of others to freely practice their faith.

We should always keep in mind that this saakhi is not just relevant to the Brahmin pandits of Kashmir... we should know and remember that Dhan Guru Granth Sahib Ji Maharaj knows our every desire and intention at all times.

In the next post we will share the conversation that took place between Aurangzeb and the Brahmin Pandits

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj



THE
SHAHEEDI
SAKHI
OF
DHAN
GURU
TEGH
BAHADUR
SAHIB
JI

.....
PART 3
.....

THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 3

The saakhi so far: Around the time of May 1675 the Brahmin Pandits arrived at Thara Sahib in Anandpur Sahib and sought protection from Dhan Guru Tegh Bahadur Sahib Ji. Guru Ji instructed them to go to Delhi to tell Aurangzeb that if he can convert Guru Sahib then all Hindus would follow suit.

Word spread and many Brahmins gathered in Delhi outside that palace where Aurangzeb resided. Aurangzeb, seated in the main court room at the Red Fort, gave the guard permission to allow the pandits to come and speak.

The Brahmins bowed before him, but again this is where Gursikhs differ... Never did Bhai Taru Singh ji, Bhai Subegh Singh or even the tiny sahibzade ever do salamaa or bow to the mughal emperors... And we should remember that too... As Gursikhs our heads only bow to Dhan Guru Granth Sahib Ji Maharaj.

Aurangzeb felt empowered seeing them bow to him and asked "why do you come here?" Pandit Kirpa Raam spoke... "We are being forced to convert to Islam but we do not wish to forsake our religion. We are told this instruction has come directly from yourself... We are here to make a plea ... Please remain in your faith and allow us to remain in ours."

Kirpa Raam manoeuvred the conversation so that he could inform Aurangzeb of Guru Tegh Bahadur Sahib Ji's message ... "we believe in and

have faith in the house of Guru Nanak, they are our Guru. Day and night we sing Their praises and only do as They say. If you wish us to become Muslim then you must first bring Them into sharia... If you can convince Them we will all willingly follow!"

It is worth noting however that although Pandit Kirpa Raam told Aurangzeb that Guru Tegh Bahadur Sahib Ji were their Guru, the pandits only ever came into the sanctuary of Guru Sahib once. Before this they did not keep faith in the house of Guru Nanak, yet upon their first ever plea, it is amazing how Guru Sahib grabbed hold of their arm so tightly.

Aurangzeb was well aware that Guru Ji had huge powers, having previously witnessed numerous miracles performed by Baba Ram Rai Ji in his very own court - to the extent that 2 or 3 Qazi's (Islamic priests) had spoken badly of Dhan Guru Nanak Dev Ji and just by looking at them, Baba Ram Rai Ji had taken away their ability to ever speak again! Aurangzeb was keen to call Guru Ji to Delhi – "just imagine how this powerful Guru could aid us in our quest to make the whole world muslim" he said to his advisors.

Aurangzeb ordered 2 of his soldiers to leave for Anandpur sahib at once. He gave them a letter saying ... "Guru Tegh Bahadur Sahib Ji, please bless us with your darshan in Delhi. I have heard your praise from many people and would like to meet with you". Political people have always been very good at saying one thing from their mouths but having very different intentions in their hearts!

Upon receiving the letter Guru Sahib sent a written response with the soldiers. "I will make my own way to you Aurangzeb. However it will take me some time to travel from Anandpur Sahib to Delhi as I will stop many times on route especially during the days of chumasa (a time of changeable weather) when pathways are muddy and water logged."

Guru Sahib made their preparations and touched the feet of their mother Mata Naanaki Ji for whom this separation was going to be very difficult. After a long time they had finally met with their son at Patna Sahib but they hadn't been together for long. Now they had finally been reunited at Anandpur sahib, but again they have to bear the pains of separation.

Even in this day and age, many mothers send their sons to a foreign country to earn money. However they can speak to one another over the phone and nowadays we can even see each other's faces while we talk. The mother knows her son is going to a better place and hopes that she will meet him again soon ...but even then, that separation is difficult for any mother. Imagine this situation where Mata Naanaki Ji sent her son to Delhi knowing that he would not return.

Maharaj knew they would not meet any of their family or sangata in their physical form again. Once they left Anandpur Sahib then only their sees

(head) would return. We often associate Anandpur Sahib with Guru Gobind Singh Ji Maharaj but we should remember it was Dhan Guru Tegh Bahadur Sahib Ji Maharaj who established the city of Anandpur Sahib. Guru Sahib gave huge blessings to all of the sangata as they departed.

Guru Arjan Dev Ji Maharaj had taken 5 Sikhs with them to Lahore when they went to give their shaheedi: Bhai Jaita Ji, Bhai Langaha Ji, Bhai Bidhi Chand Ji , Bhai Prana Ji and Bhai Paita Ji. All 5 Sikhs returned home to tell Dhan Guru Hargobind Sahib Ji what had happened in Lahore.

Dhan Guru Tegh Bahadur Sahib Ji at this time also chose 5 warriors who would go with them to Delhi. Five would leave Anandpur Sahib with them... but not all 5 would return. They were Dhan Bhai Mati Das Ji and Dhan Bhai Sati Das Ji who were brothers, Dhan Bhai Dayala Ji a very sidhki (principled) Sikh of the Guru, Dhan Bhai Udey Ji and Dhan Bhai Gurditta Ji from Baba Budda Ji's lineage.

If we do seva without simran it becomes a chore. But these 5 Sikhs had very pure hearts through continuously doing lots of seva and simran. They had great spiritual powers but did not show or use these - instead choosing to remain humble and live their lives according to the will of Vaheguru.

They did not consider anything as being theirs - not even their own heads. Compare that to ourselves, we have so much attachment even with a cheap material thing such as our flip flops! ... should anyone take our chapla we make sure we tell the world about it!

This is no ordinary scene when Guru ji would have departed from Anandpur sahib and left for Delhi... how much bairaag (the pain of separation) must their family and Sikhs have felt, knowing deep in their hearts that Guru sahib would sacrifice themselves for righteousness.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share the beautiful saakhi of Guru Jis first stop at Saifabadh (on route to Delhi) where They stay at the house of Their beloved Sikh, Saifuddin.

Please share

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

Dhan Guru Dhan Guru Piarre

**THE SHAHEEDI SAKHI OF
DHAN GURU TEGH BAHADUR SAHIB JI || PART 4**



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 4*

The saakhi so far: The Brahmin Pandits passed on Guru Sahib's message to Aurangzeb - that if he wishes to convert all Hindus to the Muslim faith then he should start by converting their Guru, Dhan Guru Tegh Bahadur Sahib Ji. Aurangzeb sends for Guru Sahib. In the month of Haar (sometime between mid June and mid July 1675) Maharaj made preparations to leave their family, Sikh sangata and Anandpur Sahib, taking with them just 5 of their beloved Gursikhs.

Leaving Anandpur Sahib, Maharaj together with their 5 Gursikhs stopped many times on route to Delhi to bless their Sikh sangata.

Their first main stop was in what we now know as Bahadurgarh in Patiala but at this time it was known as Saifabadh and owned by a muslim man, Saifuddin who lived there with his family and friends.

Saifuddin was a rich man but he also had a very good heart. He had a huge yearning to have Guru Ji's darshan but so far he had been unable to get away from his household responsibilities. Maharaj knew that if they gave their shaheedi without Saifuddin having had their darshan he would be left a broken man and so they went to him themselves to quench his thirst.

Saifuddin could not believe that Dhan Guru Tegh Bahadur Sahib Ji were close by and he would finally have the chance to receive Their darshan! Normally whoever is thirsty must himself travel to the well, however only in the

house of Guru Nanak is it the case that if you have the thirst, the Guru will themselves come to you!

As soon as Saifuddin set eyes upon Maharaj, he did namaskar - even though he was still some distance away. As he got closer to Maharaj the bliss he felt became overwhelming. Saifuddin placed his head on Guru Ji's charan with love and devotion. "Maharaj... tusee ta nihaal kar dita jee" (you have made me elated) ... he said as tears streamed down his face. "Maharaj, please accept my benti (request), please bless me by staying with me, I would love to do your seva."

Saying these words, Saifuddin touched Guru Sahb Ji's charan (feet). Maharaj knew Saifuddin's pyaar was true and so did not move their feet away. Saifuddin now started to massage Guru Sahib's charan and every so often he would place his hands all over his own face taking his Guru's charan dhoor to his forehead.

In his heart, Saifuddin knew that if ever there had been a priceless moment in his entire life ... then it was right here and right now. For it is those instances, when pure and undiluted love for Maharaj resides inside our hearts, that our moments on this world are registered in God's court.

Upon seeing Saifuddin's pyaar (and we should remember that Guru Sahib can see exactly how much love we have in our hearts too) Maharaj said "if this is your sharda, then we will stay with you." Saifuddin immersed himself in Guru Sahib's seva day and night and the more time he spent with Guru Sahib, the more his pyaar grew.

Saifuddin's intention was always to make Guru Ji and the Gursikhs as comfortable as possible in the hope that Maharaj would stay with him forever. Every morning Saifuddin would ask Guru Ji "Maharaj, please tell me what you would like to eat today" and Saifuddin would then have that langar made in large quantities to serve all the sangata. Maharaj had no desire for a variety of foods but they wanted to fulfil Saifuddin's yearning for doing seva.

Sometimes when we are blessed with the opportunity to do the sangats seva, our instinct is to hold back worrying about expense but we don't realise we just need to do seva with sharda, with love and faith, and Maharaj will look after His own sangata.

When we have visitors we struggle to do seva happily for more than a couple of days, but how amazing was Saifuddin whose enthusiasm grew with every moment.

He would hand pick beautiful fruits from his gardens and place these in front of Guru Ji. Some may say, its a simple fruit, what does it matter? It's no big

deal! But it's all about doing seva with love and devotion. And this is what Saifuddin did. He hand picked the best fruits, he took out the seeds, washed them and then presented them with love.

Once the weather had cleared Guru Sahib began to make preparations to leave Saifabadh and blessed Saifuddin with 3 updes (teachings):

- * Always recite Naam and no suffering will ever come near you.
- * Do seva of sangat and you will receive more and more bliss daily
- * When this life comes to an end, know that you will never be born again!

Despite all these blessings Saifuddin's eyes filled with tears "please Maharaj do not leave me like this. If you must leave then I would like to go with you."

But Maharaj explained to Saifuddin "I have to go on such a mission from here that it is not possible for me to take extra sangat with me. However I do make one promise to you that if you want to be with me, then wake at Amrit Vela and do simran - I promise I will come and sit in front of you!"

At this point Guru Sahib sent all the sangat to their homes and Dhan Guru Tegh Bahadur Sahib Ji left Saifabadh with their 5 Sikhs.

We should always remember the love of Saifuddin when serving our Guru and Guru Ji's sangat. To do seva of gursikhs with love and devotion is a sure way to receive Guru Ji's blessings. If there is prem (love), then there is anand (bliss) even in eating simple daal roti. If there is no prem then there is no anand even if a lavish array of food is presented.

If we show love to an average person we receive so much back. Imagine if we could learn to show pyaar to our Guru! Guru Sahib is not hungry for our wealth and material things. Guru Ji is hungry for our prem: Gobind baaou bhagat da bhuka. But when we experience that love then all other desires will leave our minds anyway.

We should compare Saifuddins pyaar to our own avastha! When Guru Granth Sahib Ji Maharaj blesses our homes, Sukhmani Sahib barely finishes before we are in a mad rush to get Guru Sahib back to the gurughar! Actually we should seek to maximise the opportunities to sit with Guru Sahib, to do chaur sahib seva and serve the sangat.

May Maharaj bless us with an iota of the pyaar that Saifuddin had in his heart so that we can feel Guru Ji's presence everywhere we go: Gur mere sang sada hai naale.

Gurdwara Dukh Niwaran and Gurdwara Moti Baag are situated in Patiala in remembrance of the time spent there by Maharaj and Saifuddin renamed Saifabadh as Bahadurgarh as it is still known today.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share how Aurangzebs horseback soldiers arrive in the same city where Guru Tegh Bahadur Sahib Ji are resting!

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

Dhan Guru, Dhan Guru Piarre

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 5

The saakhi so far... Aurangzeb sends for Guru Sahib who have now left Anandpur Sahib and are travelling to Delhi. This was a journey that took around 5 months. Their first stop was at the house of Saifuddin who did Guru Ji's seva with so much love and devotion that Maharaj promised him if you wake at amrit vela and do simran then I will be sitting in front of you!

After leaving Saifabadh, Guru Sahibs next stop was the city of Samana.

There were some very well to do Pataans (people of Afghan origin) who were in charge of the area and had built 5 small forts around the city.

One of these Pataans, by the name of Nawab Bhikhan Shah was well aware of Guru Ji's mehma (praise) and had even gone to do darshan of Guru Sahib while they were staying with Saifuddin.

When Bhikhan Shah heard Guru Sahib had arrived in Samana he also longed to invite Guru Ji to his home. Despite being a wealthy man of status he approached Guru Ji with a lot of nimarta (humility) and placed his head on the ground to do namaskaar to Guru Ji.

"Maharaj, I have been blessed with your darshan once again! My heart is overflowing with joy and happiness. Maharaj, you are the King of peers (saints), whoever has received your darshan has received darshan of Kudha, the Lord Himself!"

We can learn a lot from how Guru Ji's Sikhs spoke with such love. If only we could speak like this to Dhan Guru Granth Sahib Ji and consider the darshan

of our Guru as the same as having had darshan of Parmesar (Vaheguru) Themselves!

Bhikhan Shah praised Guru ji from his heart. "Please bless me and come to my home - I would like to do your seva. Bless me as you blessed Saifuddin and consider me as your sevak."

"We have set up our camp here now" said Guru Ji. "We do not have any desire to move as we will be looking to leave Samana quite quickly. But I recognise the love with which you ask us to come to your house. Know that you will receive the same blessings for just sitting here with us as you would for taking us home and doing our seva! Despite receiving these huge blessings from Guru Ji Bhikhan Shah tried to convince Maharaj again to move camp but was unsuccessful.

As the Pataan returned home he saw soldiers who weren't from the city. As a man of status and authority in this area he questioned the soldiers. "Who are you and what is your business here?"

"Sir, we have searched many cities before arriving here. We have been sent by Aurangzeb to find the Guru of the Hindus, Tegh Bahadur. They refer to Guru Ji as Guru of the Hindus because the Kashmiri pandits had told Aurangzeb that Guru Tegh Bahadur Sahib Ji was Guru of all Hindus and they live under Guru Jis protection.

Bhikhan Shah was aware of Aurangzebs hatred of godly people and so he made his way straight back to Guru Sahib. As Maharaj saw the Pataan running back, They smiled - Guru Sahib knew exactly what was happening. "Khan Ji, why are you looking so anxious? You look like someone has tried to frighten you. Come and sit by me, and get your breath back and then tell me what you have seen."

Bhikhan Shah replied, catching his breath, "Maharaj please do not stay here, you must get up quickly and leave this open area. Soldiers are searching for you in the city centre; there are many of them. Please come to my fort sache patshah (True King)!"

Bhikhan Shah was happy to take on dangers for his Guru whom he loved with all his heart.

"Dont be so worried Khan Ji! Vaheguru has already decided how this will all work out and if we go to your house you could get into trouble".

But Bhikhan Shah was relentless, his heart was full of pyaar and sharda... he quickly untied Gurus jis horse and said "Maharaj, please lets go, with your kirpa our home will become so secure no one will be able to reach us there."

Guru Ji saw that Bhikhan Shahs pyaar had gone so far that he was not going to back down! Maharaj and their 5 Sikhs set off with him and he led Guru Ji's horse to his house.

Bhikhan Shah set up a beautiful place for Guru Ji to sit and rest and then stood on pehra (security) himself! - such was his sharda (devotion). He told his men to "keep watch on all sides to ensure no-one approached the house.

On the other side Aurangzebs soldiers were informed by a local man that he had seen Guru Sahib camping on the outskirts of the city and led the soldiers to that area.

At day break the soldiers found horse tracks leading from the open space to the Pataans house. They asked Bhikhan Shahs men to call their Khan who confronted the soldiers with a new found bir ras (warrior spirit) ... "why are you here? Why are you calling me out?"

"We are searching for the Guru of the Hindus... we know that they are at your house... we can see hoof prints leading to your gate."

Bhikhan Shah spoke back with anger. "You can see that I am a Muslim, and you tell me yourselves that you're searching for the Guru of the Hindus! ... then why do you think He would come to my house?"

(Remember Guru Ji tried to convince Bhikhan Shah not to take Them to his house. Guru Ji knew it would mean that he would have to lie otherwise he could get into trouble).

"Regarding the hoof prints .. I am the Sardar of this area!... I went out on my horse last night... why wouldn't my horses hoof prints lead back to my house?? Don't you be ruining my reputation with your silly stories. If people hear that you think the Hindu Guru is at my house, I will become the laughing stock of the city!"

Bhikhan Shah was saying these words but in his heart he obviously had a lot of pyaar for Guru Ji.

"Till now I have put up with your nonsense but if you carry on I will beat you off my grounds. How dare you cast doubt over a person such as me! Now will you move away yourselves or shall I have you removed? The soldiers were scared of Bhikhan Shah seeing his rage. Bhikhan Shah was very well to do and had men of his own. The soldiers feeling bad for ever having doubted the Pataan backed away and moved on out of Samana.

Outwardly this sevak (follower) was a Pataan but inside he was a true Sikh. He did namaskar to Guru Ji and explained that soldiers had come to the house. "I have made many mistakes whilst speaking to them. Please forgive me."

Seeing the sharda (faith) of Bhikhan Shah Guru Ji smiled. Maharaj knew everything he did and said was out of pyaar and twice they said Shabaaz, "welldone! welldone!" to Bhikhan Shah.

If it is necessary to lie in order to help a good person, then one should not hold back. If speaking the truth means the poor will be killed then what good is that truth? Sometimes by speaking the truth we may put another good persons life in danger ... such was the truth spoken by Gangoo when he told officials that the younger sahibzade were in his house.

Guru ji did beant kirpa on Bhikhan Shah:

For this one night of seva, you will have no suffering in this life and then when your final moment comes, do not be afraid as the jum (messenger of death) can never come close to you.

Today, Gurdwara Sri Garhi Sahib is located on the site of Bhikhan Shahs house (a small fort) in Samana.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share Guru Ji's stay with Bhai Gilora in the village of Chehka – a saakhi that teaches us many valuable lessons.

Dhan Guru Tegh Bahadur Sahib Ji

Dhan Guru Dhan Guru Piarre

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE
SHAHEEDI
SAKHI OF

DHAN
GURU
TEGH
BAHADUR
SAHIB JI

PART 6

THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 6

The saakhi so far... Aurangzeb has summoned Guru Tegh Bahadur Sahib Ji to Delhi. Guru Sahib left Anandpur around June/July 1675. They first stopped at the house of Saifuddin and then Nawab Bhikhan Shah, blessing sangata as they edge ever closer towards giving Their shaheedi in Delhi.

From Samana Maharaj arrived in the outskirts of a village called Karhalli.

One masand (a person appointed to collect dasvand on behalf of Guru Sahib, dasvand being the obligation on every Sikh to put aside 10% of their income for charitable purposes) lived in Karhalli but unfortunately he was afraid of the soldiers that were searching for Guru Ji and so he didn't even go to do darshan of Maharaj. He actually hid in his bedroom and told his family "should the Guru come looking for me, tell him I am not home!"

Even though Guru Sahib knew he had dasvand money for the Guru, They didn't even knock on his door – so that his family would not have to lie to cover up for him. Guru Ji spent a night on the outskirts of Karhalli and at day break Maharaj travelled to Chehka village which falls in Haryana and is nowadays known as Cheeka. Here lived another masand by the name of Gilora.

Gilora was orphaned at a young age and had been taken in and raised by Guru Tegh Bahadur Sahib Ji's father, Dhan Guru Hargobind Sahib Ji, as their own son. Gilora used to do a small amount of seva of the horses and would then eat until his belly was full everyday! For many years Gilora stayed with

Guru Ji and Dhan Guru Hargobind Sahib Ji would call Gilora their own ... "eh ta sada apna hee aa" (He is one of our own). Maharaj later helped Gilora to get married and gave him money to build a house in village Chehka where he was born before his parents passed away. They also gave him money to buy all the things he would need in his house from food to furniture.

Gilora always used to come and visit Guru Ji whenever he could and would do seva and make Maharaj happy. Guru Sahib blessed Gilora with masandi for a large area.

We should all think of ourselves as being Giloras! Maharaj looks after all of us in this way too. He is the one who has raised us, given us beautiful homes, families, food and we should be eternally grateful!

Tu Dhata Dhataar, tera dhita khaavna

You are the Giver, the Great Giver; we eat whatever You give us.

When Gilora heard that Guru Tegh Bahadur Sahib Ji were in his village, despite knowing that Aurangzeb was searching for Guru Ji, he went to receive Guru Sahib and led them to his own house. Gilora did a lot of seva of Maharaj, their 5 Sikhs and their horses. Gilora stayed available for seva all night long. At amrit vela Maharaj had ishnaan and then sat in smaadhi (a meditative state) and during this day many Gursikhs came to visit Guru Ji from neighbouring villages.

Gilora did seva with devotion and when Guru Ji was ready to move on they gave Gilora a quiver full of arrows. Maharaj knew Gilora had pyaar for Sikhi but They also knew that Gilora sometimes spoke badly to other people. "Gilora, keep dharam (righteousness) strong in your heart. I am giving you these arrows. All your generations will stay in happiness and peace if you do seva of sangat with love and respect. But if you fail then you will fall upon hard times and you could even lose your life. Always remember these teachings in your heart" ... and with this Maharaj left Chehka village.

With Guru Ji's kirpa Gilora and his family were not lacking in anything. However, as time went by Gilora failed to follow Guru Ji's teachings.

Of the dasvand money collected on behalf of Guru Ji, Gilora kept some aside and spent it on his own home and family when he should have handed it all over to Guru Ji.

As a very influential figure in the area, people looked up to Gilora as a person of good standing. On one occasion Gilora offered to mediate to resolve a long standing dispute between two local clans, the Rangretas and the

Kisaans. However instead of remaining neutral and using his position to bring about a positive outcome, he favoured the Kisaans and colluded with them to lead the Rangretas straight into an ambush when they thought they were being invited into a meeting to resolve their differences. As a result a number of the innocent Rangretas were killed whilst Gilora stood by and did nothing to stop it.

From that day onwards Gurus Ji's kirpa disappeared from Giloras house and his family headed into poverty not knowing when their next meal might be. Kavi Santokh Singh ji writes that he went to Chehka village over a century after this event and to that day the descendants of Gilora did not have enough food to feed themselves. We should always ask Guru Ji for the Himmat (courage) to follow Their teachings... even if we can just follow one bachan, then lots of blessings will come our way.

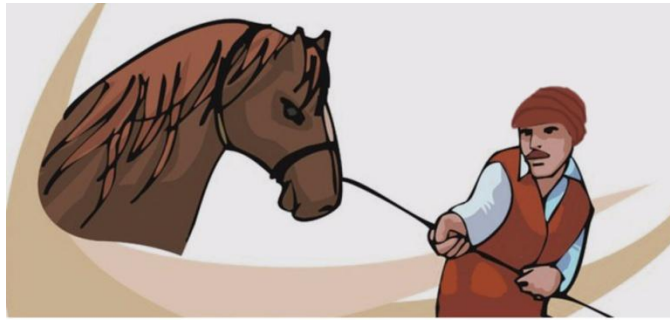
(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share what happened at Khatgarh village when some thieves plotted to steal Guru Sahibs horses.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



**THE SHAHEEDI SAKHI OF
DHAN GURU TEGH BAHADUR
SAHIB JI**



PART 7

THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 7

The saakhi so far... Dhan Guru Tegh Bahadur Sahib Ji are edging closer and closer to Delhi. Having stopped at the house of Saifuddin in what we now know as Patiala and then Nawab Bhikhan Shah of Samana. Guru Ji then blessed Bhai Gilora with their darshan but he was unable to live up to Their teachings.

After leaving Chehka Guru Sahib eventually reached a village called Karak. Maharaj decided to set up camp under a huge tree on the outskirts of this village and their 6 horses were unsaddled so they could also rest.

One of the 5 Sikhs with Maharaj did benti to Gurusahib, "Maharaj, it feels like these Mughals have built up great karma as their rule is big and strong. No one goes against them - everyone does as they say."

Maharaj explained:

"fill now no one has stepped into their way but now we will block their path. They make the ordinary person bow but lets see if Aurangzeb can make us bow before him. Your right, the Mughals have done good in previous lives and hence earned this huge kingdom however their tej partaap (power) will start to decline now as Aurangzeb is committing more and more sins day by day.

Maharaj said a king should live according to certain guidelines. He should try to:

- 1) deliver justice
- 2) stay away from corruption and therefore be free of greed

3) look after all of his people equally

4) be compassionate

5) give people happiness and take away their pains

6) mainly try to give to the people. Only take as much money as you need

"Kings should get rid of thieves. But instead most kings hire thieves to steal from the people on their behalf!"

Few Kings in history or even modern day rulers / leaders have been able to meet the criteria that Guru Sahib shared with their Gursikh. The Sikh community knows this only too well as we still await justice for the Indian Governments atrocities of 1984.

Maharaj continued... "Some original Mughal kings were good ... Akbar was a dharmic person... he came barefoot to Goindval to do Guru Ji's darshan. He sat in pangat (on the floor) to have langar and maintained respect for people of all faiths. But Aurangzeb on the other hand doesn't want to see anything other than Islam flourish. Everyone in this land is fed up of him but no one dares to speak in front of him. These Mughals won't rule for much longer now. They had good karma but it's diminishing day by day and will be depleted soon. Soon you won't be able to see Aurangzeb's nigara (battle drum – a sign of royalty) and nor his nagarchee (nagara player)."

At day break Guru Sahib and their 5 Sikhs set off and eventually reached the village Khatgarh.

No one at this village did any seva of Guru Ji, their Sikhs or of their horses. Maharaj bought in food for themselves and their Sikhs and paid for grass to feed the horses.

Some farmers did see Guru Ji, but instead of doing seva they plotted between themselves to steal Guru Ji's beautiful and expensive horses at nightfall!

They thought, "these people are not from around here, they will never find us. Once they have gone we will tie the horses in our homes and then after some time we can sell the horses and make lots of money."

Not everyone comes to the Gurus house with the same intention. Some do come with intention to steal!

At night, once Guru Ji and the Sikhs were resting the 6 thieves made their way towards the 6 horses in order to steal them. However as soon as they touched

the rope all 6 men went blind! They staggered backwards shocked by what had happened. As they moved away from the horses their sight miraculously came back. 3-4 times they tried over and over to steal the horses but every time they touched the ropes they would go blind but as they moved away their sight would come back. As a result of this they realised that the person lying on the ground must be someone with great spiritual powers.

They bowed down from where they were standing and then returned to their homes.

Some can see the Guru but their mind set remains bad. However these 6 did praise of Guru Ji. "This is no ordinary person lying under the tree. We have built bad karam by trying to steal the horses. We must now at daybreak go and seek forgiveness. Perhaps we can even try and receive a bakshash(blessing) ... the water in this area is very bitter... lets ask this spiritual person to make this water sweet so that all the village will benefit."

Maharaj had shown the men their powers (by taking and restoring the mens sight) for this very reason. They wanted to do bhalla (good) of the whole village before their shaheedi!

Although the locals had done no seva at first, now having seen Gurus jis powers they set off at daybreak carrying milk and yoghurt, rice and ghee and went to Guru Ji with a pure heart to seek forgiveness. "We are the sinner farmers of this area. We are low Maharaj and only you have the ability to save us. We have come here to ask for forgiveness please do kirpa, be compassionate, we are those same people that came here last night with the intention of stealing your horses."

Maharaj knew they had come with pure intentions and genuinely felt remorse for what they had tried to do. "You did do wrong but then you have corrected your own mistake and spoken up about the wrong that you did. Maharaj shot an arrow and gave bachan... From this point where we are seated all the way to where this arrow has landed - All the water in this area has been sweetened!! Create wells in this area and the water will be sweet."

If only we could join our hands together in front of Dhan Guru Granth Sahib Ji Maharaj and say these words from our heart with pure intentions... Maharaj we are sinners, we do wrong with every breath we take, ... Guru Sahib would not take even a second to forgive us.

But we must mean the words, we must say them with pure intentions, then Maharaj will place their hand on our head. In this world, if a person admits their crime they will be punished for it. But in the Gurus house, if we acknowledge our shortcomings and seek forgiveness then we will be

blessed, our Guru is so merciful and compassionate. Dhan Guru Tegh Bahadur Sahib Ji Maharaj.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share how Guru Ji brings about a chain of events that will bring them closer to shaheedi.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 8

The saakhi so far... Dhan Guru Tegh Bahadur Sahib Ji are still on their journey to Delhi to meet with Aurangzeb, who threatens the faith of the Kashmiri Pandits. Having blessed the thieves of Khatgarh Maharaj continue on their journey...

Guru Sahib and their 5 Sikhs mounted their horses and set off from Khatgarh village, arriving at a very large village in Haryana called Jeendh.

Though Maharaj blessed Jeendh it wasn't in the villagers karam (destiny) to be able to serve Guru Sahib, who with their five Sikhs arranged food themselves and the horses.

It is possible that perhaps the villager's earnings were not honest and therefore Guru Sahib preferred to make their own arrangements. Always remember that food eaten from money earned dishonestly will take only minutes to affect the mind.

The following day Guru Sahib continued ahead on their journey towards Delhi. Travelling long distances can affect ones daily routine of Nitnem, ishnaan and so forth. So Maharaj would travel slowly during the day taking rest at around noon and would stop again over night in order to sit in meditation.

Many days passed getting from Haryana to Aagra. A few Sikhs came to pay respects to Guru Sahib as they went on their journey towards Delhi but generally Guru Sahib rested in open areas and did not go to anyone's house on this part of their journey.

The Mughals roots were very deep, writes Kavi Santokh Singh Ji, because historically they had been very powerful. No one had previously had the strength or courage to challenge them but Guru Sahib was on their way to pull those roots out. Guru Sahib's shaheedi would be on their hands, and be the start of the downfall of the Mughals.

Until this point, no Mughals had been in contact with Guru Sahib, but it was here in Agra that they would receive darshan for the first time. Agra was one of the regional capitals of the Mughal empire (including Delhi, Lahore and Kalanore), so it was heavily populated by them. They liked their capital cities to look beautiful and so had created numerous green spaces and gardens.

One garden was particularly blessed as that was where Dhan Guru Tegh Bahadur Sahib Ji decided to rest. They tied their horses to a tree. The Sikhs sat to one side and wondered to themselves what Guru Sahib would do today now that they were so close to Delhi.

The Gursikhs with Maharaj were very 'Sat-bachanee' (obedient).

Nowadays we think it's good to question everything ... we question Guru sahibs, our history and even question Gurbani, but Sikhs that have sharda, such as Guru Sahibs chosen 5, never feel the need to question Guru Sahib because they have complete faith. If it was broad daylight outside and Guru Sahib had said its pitch black, they would have said 'Sat Bachan'. If it was pitch black and Guru Sahib had said it's daytime, again they would have said Sat Bachan, because they would have known that there was a reason for Maharaj saying so, even though they may not have understood it themselves at the time. Such is the life of a devoted Gursikh who sees their Guru as Vaheguru themselves!

Guru Sahib Ji was walking through the garden, looking very attentively at different plants. Not once did any one of the Sikhs question Guru Ji on what they were doing.

Eventually Guru Sahib sat on a tharra (raised platform) that was under a tree and They were focusing all of their attention right ahead of themselves towards the entrance of the garden. It was as if Guru Sahib were waiting for someone or something.

After some time, Aiyalee, a goat herder came into the same garden as where Guru Sahib were seated.

He did not know who Maharaj were and was just going about his business when all of a sudden Dhan Guru Tegh Bahadur Sahib Ji called him towards themselves.

On seeing the radiance on Guru Sahib's face the goat herder felt as if all his hungers had been satisfied. He felt happy and contented. Aiyalee, realising he was in the presence of a special soul, bowed before Guru Ji.

Guru Sahib spoke and said ... "I would like you to do something for me. Don't worry, I will pay you for your services and we will also keep an eye on your goats while you are gone."

On having Guru Sahib's darshan and hearing Their words, the goat herder was unable to refuse. Just having Maharaj's darshan had a profound effect on the herder, otherwise why would anyone agree to leave their livelihood (the herd of goats) under the supervision of complete strangers! Such was the power of Guru Sahib's darshan (presence) and bani (words).

"Please tell me what the job is. I will do as you say" said the goat herder.

Guru Sahib told him "a Sikh has given me this shaap (a ring which contained a diamond)" and placed it in the hand of the goat herder, who was in a state of shock as he had never even seen a diamond before let alone held one! "Take this shaap to the village and purchase some parshade (chapattis) and also some matiyaae (sweets)." The Sikhs sitting close by wondered why Maharaj was asking for matiyaae and parshade as usually they would purchase the flour and make the food themselves for Guru Sahib. They knew that Guru Sahib had no desire for sweets so they were curious as to why they were requesting the goat herder to do this, but they didn't say anything as they knew there must be a reason for Maharaj's request.

"Make sure you bring the nicest and most expensive sweets... if you can't get parshaada, then just bring matiyaae. We really want something sweet today. But most importantly hurry... come back really quickly!"

The goat herder replied ... "But if I take this diamond ring into the village who will possibly believe that I could own it? Just look at my clothes, it's obvious I am merely a poor and simple man, and how will I carry the food back?" They didn't have bags in those days, people would take their own containers to the shops to transport food in.

Guru Sahib was wearing a very expensive dushaala (shawl). They removed this from their shoulders and said to the goat herder "bring the matiyaae back wrapped in this. Go and come back quickly!"

The goat herder set off as instructed by Guru Sahib, still somewhat mystified as to why he had been chosen to perform this task.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share why Guru Sahib gave the goat herder such an expensive ring to purchase sweets that would have cost only a couple of rupees.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi

THE
SHAHEEDI
SAKHI OF
DHAN
GURU
TEGH
BAHADUR
SAHIB JI

.....
PART 9



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 9

The saakhi so far... Guru Sahib arrived in Agra and decided to rest in one of the many beautiful gardens in this capital city of the Mughal empire. They gave a shaap (expensive ring) to a poor goat herder and asked him to purchase some matiyaae (sweets) and bring them back wrapped in Guru Sahib's dushaala (expensive shawl)...

When the goat herder went to buy the matiyaae the shopkeeper was suspicious as to how this poor man with old, dirty, tattered clothes could possibly afford this shaap and furthermore why would he use it to buy just 2 rupees worth of matiyaae?! The cook suspected him to be a thief, and his suspicions were raised further when the goat herder presented the dushaala to transport the matiyaae in. The shopkeeper thought to himself ... who would ruin such an expensive item of clothing for the sake of a few rupees worth of matiyaae, other than a thief?

He grabbed the goat herder's arm and took him to the closest army Officer, saying "look at his clothes, yet he's handing me this expensive shaap to pay for a couple of rupees worth of matiyaae, it must be stolen!" The goat herder replied... "I have not stolen these things! There is a saintly King in the gardens who gave me the shaap to buy matiyaae, so I have come here under his instruction. If you don't believe me I will take you to the garden where they are waiting for me!"

Despite their best efforts, the Mughals had until now been unsuccessful in even locating Maharaj, let alone arresting them. Now, through this goat herder, Guru Sahib planned to lead Aurangzeb's men straight to Themselves.

Armed with swords and shields, two soldiers were sent with the goat herder to find out more about the owner of the shaap. The soldiers were instructed "Go and find out which village they are from, make sure they are not criminals and don't let them leave. Talk to them sweetly and find out what you can about them."

Once the soldiers came close, Bhai Mati Das ji spotted them and said ... "Maharaj the one you sent is now returning, but with soldiers rather than food. Guru Sahib called his Sikhs close to Him and said ... "you are right, things have back fired on us, these two jamdoots (messengers of death) are coming with the goat herder."

Whilst they were making out that they were surprised by this outcome, Guru Sahib had of course deliberately caused these events to happen.

The soldiers began questioning Guru Sahib, asking who they were, where they had come from and where they were going. Guru Sahib listened calmly, and replied "my name is Tegh Bahadur." Unlike most of us who have given ourselves titles we're not worthy of, Guru Sahib did not address themselves as "Guru".

On hearing this, one of the soldiers left to report back to their commander that Tegh Bahadur had been found.

Guru Sahib asked the goat herder softly "you have returned, but there's no shaap, matiyaee or anything, where have you left it all?" The goat herder relayed everything back as it had happened, and how all the belongings were taken off him and were now with the Officer. Maharaj of course knew everything that had happened, but this conversation was for the goat herder's benefit. Guru Sahib told him not to worry and to take his goats and be on his way.

Meanwhile the soldier that had gone to report back, congratulated the Officer and said "Tegh Bahadur – the one we have been searching for high and low is in one of the gardens! These belongings (the ring and expensive shawl) are theirs. He is not alone though, he is travelling with 5 other men."

The Officer was very pleased to be the one that would hand Guru Sahib in to Aurangzeb as he expected to be rewarded generously. The Officer went to the fort of Agra where prisoners were kept. The fort keeper was also very

pleased to be the one that would hold Guru Sahib as prisoner for Aurangzeb as he too wanted reward and promotion.

The Officer and fort keeper were so afraid of Guru Sahib that they sent 400 soldiers on horseback to surround the gardens and to capture Them. "Make sure the Guru doesn't escape!" instructed the Officer.

The fort keeper and Officer entered the garden, along with some of their soldiers. They all saw Guru Sahib's radiant face for the first time. There was no sign of stress or worry on Guru Sahib's face, they sat peacefully and contented on the tharra (raised platform) as the 5 Sikhs sat around Them. The fort keeper started off by confirming they were Tegh Bahadur, and then began further questioning.

Are you the one the Hindus follow? Where do you live?

Maharaj spoke with such humility, "the King of the world is Guru Nanak, we are the slaves of the slaves of Guru Nanak Dev Ji. I come from Punjab and my name is Tegh Bahadar. Our family is from the Sodhi clan."

On having Guru Sahib's darshan and hearing Their soft spoken words the Officer and fort keeper's temperament changed and they said, "we have been sent by baadshah (Emperor) Augangzeb. "

"The baadshah has sent many letters to us and indeed all soldiers throughout the country to say whoever comes into contact with you should hand you in. If you would kindly give us permission to take you to the fort." After hearing Guru Ji speak and having their darshan, the Officer and fort keeper's language became polite and sweet.

It is worth remembering, if one person speaks with nimarta (humility) it will have an effect on the person listening and how they choose to respond. Equally, if we speak with anger this will also affect the person we are speaking to and most likely they will respond with equally angry words.

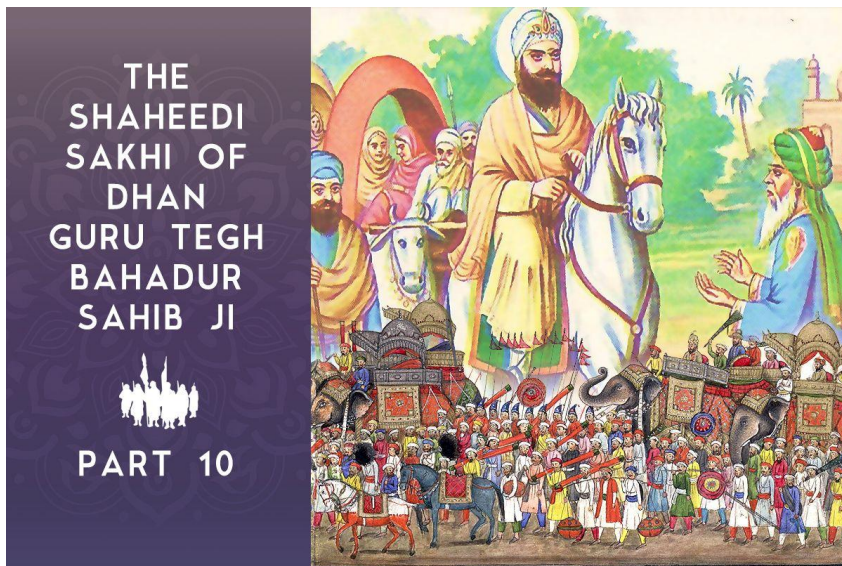
The Officer explained to Guru Ji, "We will send a letter to Aurangzeb, and then how he wishes to proceed is up to him. Please don't ask why we are here and taking you away, we are just following the orders given to us. We must obey the orders of Aurangzeb." Guru Sahib heard their words and prepared to leave for the fort.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share how Guru Sahib responds to Aurangzeb's wazir's (representatives) who try and convince Them to convert to Islam.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 10

The saakhi so far... The Fort Keeper and Officer came to Guru ji at the gardens in Agra very excited to be the ones to arrest Them. Having had Their darshan and heard Guru Ji's words which were full of humility, the Officers asked Guru Ji for permission to take them to the Fort in Agra.

Guru Sahib mounted their beautiful white horse and began the journey towards the fort, accompanied by 400 soldiers, surrounding them on all sides, as if they had captured Maharaj themselves! At the Fort of Agra, Maharaj, their Sikhs and horses were provided with supplies for food, but Guru Sahib covered all the cost and the Sikhs with Maharaj prepared the food themselves.

Eating food from the Mughals could not have had any negative effect on Guru Sahib, but this was intended to show us that the person who is preparing food has great responsibility. Many times mothers will complain that their children are not inclined towards Sikhi, but this is because the mothers themselves are not remembering Vaheguru when preparing meals, and instead fill their children's meals with negative thoughts. An effort should always be made to read bani and do simran as food is prepared for our families and/or sangata. If children eat food prepared in this way, one day their hearts will cry out with the desire to read bani and do simran.

The fort keeper and Officer wrote a sweetly worded letter to Augangzeb ... "with great respect we are keeping Tegh Bahadur, the head of the Hindu faith in our fort, along with their five Sikhs. Please tell us your command". Both men were expecting some sort of reward and high praise for their actions, so were eager to receive Aurangzeb's reply.

The letter was read to Aurangzeb who was very pleased. He sent a 12 thousand strong army to Agra along with a number of key wazir's (representatives) to bring Guru Sahib and their 5 Sikhs back to Delhi. Aurangzeb warned his soldiers to be very careful around Maharaj, who he had heard was capable of great miracles. "He's never to be left alone. Day and night many soldiers should remain awake so that the Guru can be watched at all times. Be careful that no one else tries to ambush you and capture him from your grasp. Now go quickly and bring him to me."

On arrival in Agra, Aurangzeb's wazirs met with Guru Sahib... "Aurangzeb has been looking for you for a long time now. Today our King is very happy that you have been found in Agra... why don't you consider becoming a Muslim and all those who follow you will also convert. This will make our King very happy and everything will be resolved."

Guru Sahib listened carefully, and then responded... "if I don't obey your emperor's command then what can your king do anyway? Aurangzeb's rule is over just a small plot of land, whereas the King of this whole world, of this whole creation, is Allah (God/Vaheguru) himself. Allah is the one who gives life, nourishes us, gives us sustenance and when the time comes, it is Allah who takes away life, so what power does your King have?"

There are many rich people in this world and many poor people too. Does your King feed the whole world? Who resolves those people's affairs that live beyond his reach? What allegiance do I have to your King? It's not like we wish to conquer or rule over his lands.

Your Emperor's reach is actually quite small but Allah on the other hand prevails in all lands and worlds. We are fakirs (spiritual people), our business is different to yours, but don't be mistaken, we have no fear of your king."

On hearing Guru Sahib's stern response the wazirs just put their hands together and said ..."we have just come to take you to Delhi, we know nothing about the things you speak of. You can discuss such matters with Aurangzeb once you get there." Despite being full of ego, the wazirs were unable to even comprehend Guru Sahib's conversation, let alone give a response.

That night was spent in Agra and the next morning Guru Sahib made preparations to head towards Delhi. The wazirs and main Officers followed closely. The soldiers surrounded Guru Sahib and their Sikhs from all sides and had their rifles ready in case Guru Ji should try to escape. After a few days of travelling and resting they eventually reached Delhi.

As the massive army approached, people wanted to know what was going on. When people realised that Dhan Guru Tegh Bahadur Sahib Ji were at the

centre they bowed to pay their respects from a distance. On Guru Sahib's face was pure radiance, not a trace of worry or sorrow.

Aurangzeb was asked what his plans were for Maharaj, so he consulted with his mulaanai (advisors) who had great dislike of Guru Sahib as they were envious of the respect people had for Them. He told the mulaanai ... "I would like to see the Guru perform a miracle, how can I achieve this?"

The mulaanai replied... "there is one thing we can do. There is a haveli (mansion) in Delhi that has been empty for a very long time, no living person resides there as ghosts and demons have overtaken it. No one is brave enough to enter, or go close even in the day, let alone at night. Anyone who has tried spending the night there has perished."

We shouldn't doubt the existence of ghostly spirits and there are many places that are haunted. Gurbani tells us that if a person thinks of their house in their dying moments because of attachment to their property, their soul will remain in that home after death in the form of a ghost. However, a person who has done a lot of simran and reads gurbani can actually control such spirits, let alone be intimidated or hurt by them.

The mulaanai continued "we will take Tegh Bahadur straight to the Haveli. If we hear his screams at night we will know the ghosts have scared him, - we will tie him up there to be tortured until he agrees to convert. If we hear nothing then we will know he has overpowered the ghosts and can perform miracles."

Aurangzeb congratulated them on such a great plan. "If the ghosts aren't able to do anything to Tegh Bahadur then for sure he must be made a Muslim, because he must have great powers which could be used to help spread Islam."

"Let Him rest there for one night all alone, don't even allow those accompanying Him to go in with Them. Surround all four sides of the haveli so the Guru cannot come out" said Aurangzeb.

Aurangzeb and his advisors obviously had no idea who Guru Sahib were! Instead of being afraid of such beings, Guru Sahib was actually the one who could free these spirits!

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share what happened when Guru Sahib spent the night in the haunted haveli...

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 11

The sakhi so far... Dhan Guru Tegh Bahadur Sahib Ji arrived in Delhi under a massive armed guard, so fearful of Guru Sahib were the Mughuls. Aurangzeb decided to hold Guru Sahib in a haunted haveli overnight, hoping Maharaj would convert to Islam in order to secure their release from such a frightening place...

The haveli was truly a scary place where people wouldn't even go in the day let alone at night. The ghostly presences in the haveli were known to rip apart anyone who came there. It is said that ghosts direct their frustration at people as they are always in a lot of pain. They have a tiny mouth the size of a needle head and so it is very difficult for them to eat or drink.

Aurangzeb thought Guru Sahib would also be scared and they would convert to Islam in order to be released from the haveli, but little did he know. Guru Sahib were escorted to the haveli by Aurangzeb's soldiers but not one of them had the courage to go inside with Maharaj. The soldiers surrounded all sides of the haveli afraid for their own lives even though they were standing outside.

They waited with the expectation that Guru Sahib would either flee from the haveli, screaming and begging for mercy, or would be killed by the ghosts. The five Sikhs that had come with Guru Ji were told to sit outside however they knew there was nothing to fear and had complete faith that nothing bad would happen to Guru Sahib. In the haveli, Guru Sahib sat in meditation with their eyes closed.

As midnight approached a very large and scary looking ghost appeared. However, as he moved towards Maharaj, he put both hands together and bowed before Guru Sahib. With great humility the ghost said "Maharaj, no one ever enters my haveli out of fear, but you have come, and having your darshan I am blessed, what great fortune I have." The ghost actually appeared to have a more blessed destiny than Aurangzeb as he had bowed before Guru Sahib!

The one who Aurangzeb thought would cause harm to Maharaj, said, "I am your sevak (servant), please tell me how I can serve you. But please know there is just one thing, I cannot go near water so I am unable to bring you anything to drink. I don't even know if you'll eat anything from my hands. Please let me do something for you Maharaj, if you give me the command I will go and shred your enemy Aurangzeb to pieces right now, I will discard his body in such a place that no one will be able to find it. Just give me the hukam (command). I will finish his sons off too, I will uproot his whole family. All I need is your permission."

Dhan Guru Tegh Bahadur Sahib Ji spoke... "sit down with calmness and listen to my words with attention. I don't have animosity towards anyone, and you will not kill anyone. Every person has their own karam. God himself gives people happiness and suffering (according to their karma), this is not our job to administer. Let's both stay within God's will."

The ghost was astonished at Guru Sahib's humility. He was amazed that Aurangzeb was doing such bad things to Guru Sahib, yet Guru Ji didn't feel the need to react. Guru Sahib continued, "all kinds of people exist in this world, be they extremely knowledgeable or a fool, a king or a beggar... but one thing applies to all... God decides when that person will leave this world. One should do good deeds, as it's their actions that remain with them. God will do as He sees fit and as He pleases. What is a mere human in front of Vaheguru?"

The ghost was silenced, and instead turned his attention to what seva he could do to achieve salvation. Ghosts have the power to go anywhere just by focusing on that place and by using this power the ghost went far away to where it was still daytime. No one could see him, but he was there in a market. He was looking for something special to offer Guru Sahib. He thought he could take pre prepared food, but was unsure whether Guru Sahib would accept it. Then he thought he'd take matiyaae (sweets), but decided against that too. He finally came across a stall selling mevai (dried fruit) which are considered to be pure, and thought he should take this for Maharaj. He looked at all the different types of fruit and wanted to pick out only the best.

The ghost was worried about touching the fruits as he didn't want to spoil them so he wrapped the fruit up in a cloth along with some sugar canes and quickly took them back to the haveli where Maharaj were sitting. With great

humility he offered the fruits to Guru Sahib and said ... "I must have done some great deeds in my past to be in your company and to have you all to myself in this way! I have lived here for such a long time, I feel so blessed you have come."

Guru Sahib looked at the ghost with their glance of grace, and placing a few fruits on their hand Guru Ji ate the ones they wished to eat. Guru Ji also consumed some of the sugar canes too, throwing some of the peels on the floor in front of the ghost and some outside the nearby window.

Whilst Aurangzeb and his advisors were sitting and thinking of all the bad things that might be happening in the haveli, in actual fact the ghost was doing seva of Guru Ji!

The ghost was feeling so blessed that Guru Sahib had accepted his seva. He thought about the sins he had committed in his previous life and thought this little bit of seva might help him.

Guru Sahib looked at the ghost and asked ... "so tell me, what is it that you did in your previous life to end up in this form?" Putting his hands together the ghost replied, "Maharaj you are all knowing, but even so I will tell you."

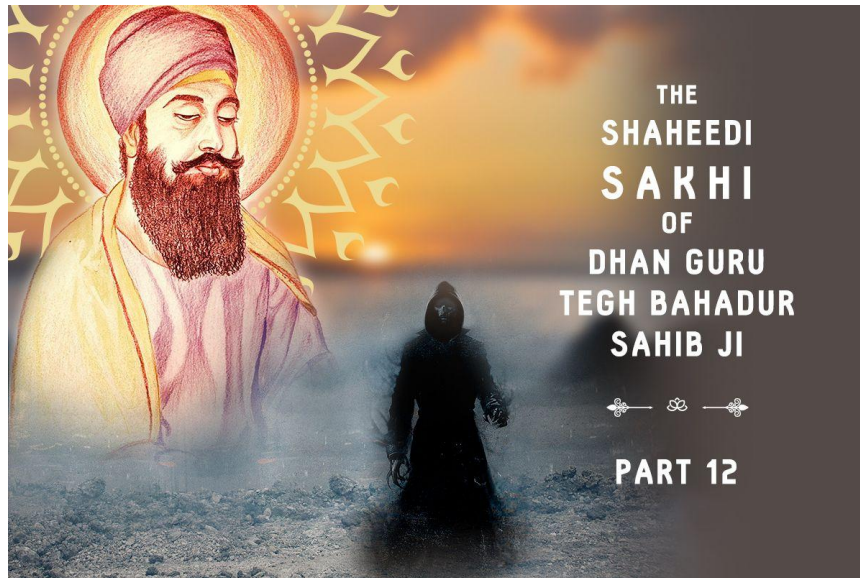
(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share the ghost's story and why the peels discarded by Maharaj were more significant than you might think...

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 12

The sakhi so far... Aurangzeb placed Guru Sahib in a haunted haveli (mansion) overnight, hoping Maharaj would show a miracle and would convert their faith to Islam in order to secure their release from such a scary place. However, the ghost that had previously driven so many people away bowed before Maharaj and asked to do their seva.

As requested by Maharaj, the ghost shared the story of how he ended up in this life form. "I really wanted this haveli, but other members of my family also wanted it. There was a big dispute over it."

"I told everyone that this haveli was my personal estate and there was no way that I was going to give it up and now here I am still guarding it even after my death. I took an untruthful oath in the name of religion."

"They all believed me and I won the dispute falsely. At the time I didn't even think what I had done was wrong. I had so much love for this haveli. All others stepped back and I became the owner of this land which I had so much attachment towards, and that's why I'm still stuck here."

This is why we should always remain contented whether we are blessed with a lot or only a little, otherwise at some point we will have to account for our deeds.

"When I was alive I never let another person step foot into this haveli and now I am dead I still don't allow anyone to come close to it. I am suffering a lot in this life form. Please Maharaj, if you would do kirpa (shower blessings) on me and free me I will obtain a little bit of happiness too."

Guru Sahib already knew of the ghost's wish even before he uttered the words, and that was the reason why Maharaj had left the peels in front of the ghost. When we do ardaas in front of Maharaj they are all knowing and have already thought of how they will do our bhalla (good) even before we ask them for help.

Guru Ji was very happy with the ghost for his truthfulness and said "you have done seva and you will receive the reward of your seva. If you suck on these peels that I have placed in front of you then you will be released from this life form. The ghost put the peel to his mouth and tasted so many flavours ... who knows how many blessings Guru Sahib had put in here. Such was the greatness of Maharaj that in a split second the ghost's suffering ended and he went straight to sachkhand.

Pasoo preit mugadh ko taarai

You save the beasts, demons and fools! (Raag Bilaval m:5 ang 802)

The ghost was freed and Guru Sahib sat in meditation again. They could have been sitting comfortably in Anandpur Sahib, but instead they were waiting here for what was to come as they had chosen to live up to their name and stand for righteousness.

The peels that Maharaj had thrown outside landed by the 5 Sikhs. On realising that they had been thrown there by Guru Sahib, one of the Sikhs also sucked on these peels. In doing so, he instantly received so much power that he was unable to contain it.

Ego began to swell within the Gursikh's mind and he began thinking that there was no one as great and powerful as him in the world. Overnight the Sikh thought many things about the situation they were in and what he could do to the Mughals with such powers.

At day break the guards cautiously entered the haveli, expecting to find Maharaj in a frantic state. However, to their astonishment they found Guru Sahib sitting there unharmed in complete bliss. When Aurangzeb was informed, he ordered that Guru Sahib be brought to him, along with the 5 Sikhs. As Maharaj came out from the haveli, the 5 Sikhs bowed before Guru Ji.

The one who had eaten the peels said ... "Maharaj, just give me a signal and I will end all this suffering. I feel like I can do anything ... I can finish off lakhs (hundreds of thousands) of soldiers right now, just give me the signal, it won't take me long. Delhi is the stronghold of the Mughal empire, give me permission and I will throw them all at your feet right now. Why do you allow them to disrespect you?"

When Guru Sahib heard these words from the Gursikh they smiled and squeezed his arm. Instantly, the Gursikh felt the power draining away from him, and then came the realisation of everything that had just happened, and the understanding that he had been taught a very important lesson by Maharaj.

Guru Sahib said, "go on then, finish them all off," but the Gursikh, realising that his powers were no longer there, put his hands together and looked at Guru Ji with great humility... "Maharaj, all power is yours, please do as you wish."

As Guru Sahib and their Sikhs walked towards Aurangzeb's Court, Guru Ji explained what had just happened to their Sikh... "Last night as you waited outside the haveli, a doubt came into your mind that the Mughals are doing all these bad things and perhaps Maharaj doesn't have the power to do anything about it. Tell me, am I right?"

"Yes Maharaj, of course you are right", replied the Gursikh.

Maharaj continued, "Knowing that you were having these doubts, I threw the peels outside and placed the thought in your mind that you should consume them."

Guru Ji said, "If you fill a pot with water from the ocean, how can that single pot stand before the ocean and claim to be as powerful as the entire ocean itself? You must always maintain *nimarta* (humility), no matter how strong or powerful you think you are, and remember that only *Vaheguru* is all powerful. But also remember this... if I tell you off because you have made a mistake, consider it as being a sweet blessing."

On hearing this, the Gursikh asked Maharaj to do *kirpa* on him so that he could remain '*sat bachanee*' (obedient) and never let any doubt creep into his mind again.

What we can take away from this *saakhi* is that a *gursikh's sharda* (faith) should be unshakeable and we should always steer clear of doubt. By way of analogy, it takes only a single drop of vinegar to ruin a vessel full of milk. In the same way, just one *shanka* (doubt) can destroy a *gursikh's sharda*, and worst of all is to do *shanka* of Guru Sahib themselves.

In this day and age, there are so many negative people around us who question everything, even questioning Guru Sahib themselves. We should steer clear of the *sangat* of such people and be careful to avoid falling into that trap of doubt. We too should do *ardaas* (supplication and prayer) to Maharaj that we can become '*sat bachanee*'.



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 13

The sakhi so far... On arrival in Delhi, Aurangzeb decides to send Guru Sahib into the haunted haveli for the night, but Maharaj blessed the ghost and also taught a most valuable lesson to their Sikh.

Guru Sahib arrived in Aurangzeb's court. Looking straight at the Emperor, Guru Ji asked 'What is it that the Emperor of Delhi could possibly need from me today?' What is the job that you have been unable to do for yourself?"

The fool Aurangzeb replied, "there is actually something that I need you for. I have made a promise that I would like to see the entire world Muslim. I want to make everyone equal."

Whilst it is good to do something positive for your own community, it is not acceptable to change people's views by force. Sikhi does not teach this.

Aurangzeb continued, "I will not let any Hindu remain in the world. This is my sole aim. I will not be able to rest until they are all converted."

The Hindus have false teachings, they are kafir (non believers/infidels). I intend to put everybody on the path of God (meaning Islam - Even though he couldn't put himself on the path of God!). Otherwise, they will go to hell. I am going to bring them into Islam, they will follow sharia laws and therefore be saved. This is what God wants."

Guru Sahib spoke fearlessly, "Aurangzeb, you should remain in the will of God. Who has made it your duty to do this? If Allah wanted this, no children would be born into Hindu families, only Muslims would have children. If Hindus are giving birth to children then this is happening in God's will and you should not meddle with this".

Aurangzeb continued "I will only let one religion remain here."

Guru Sahib realised their words were not enough for Aurangzeb, so instead they thought they could show him in an alternative way.. "shall I demonstrate my point to you?"

"Fetch 5 mann (200kg) of whole black peppers. Make a pile of them, place wood on the black peppers and set the wood on fire. Let the fire burn for 24 hours. Do this and Gods will shall be revealed to you."

Anyone who has ever dealt with black peppers will know they burns quite quickly. But Guru Sahib wanted the fire to burn for 24 hours! This was so that there could be no doubt over the results.

The soldiers took Guru Sahib to be held at Kaara Greh prison. But this had no effect on Maharaj, they simply closed their eyes and focused on Vaheguru.

Aurangzeb set his men the task of following Guru Ji's instructions. Once the peppers had been burned for 24 hours, Aurangzeb called for Guru Sahib, and asked "what is the reason for burning the peppers?"

Guru Sahib responded to say, "lets destroy any doubts that exist in your mind about what will happen in the future. Call your servants once more and tell them to crush the remains of the burnt peppers. Then, in front of us, the crushed remains must be sieved. Once this has been done, you will have your answer."

Everyone had gathered waiting to see and hear what would happen next.

The burnt peppers were crushed and then sieved. What was left in the sieve was placed onto Aurangzeb's hand. "What does this mean? Why do 3 peppers remain completely intact?" asked Aurangzeb.

Guru Sahib responded, "I thought you were smarter than that. These are not just 3 black peppers, this is God's will that has been placed on your hand. For many centuries there have been 2 major faiths in Hindustan; You are saying one religion is the way forward, but Allah is telling you there will be 3!" (The third being the Khalsa Panth which Guru Gobind Singh Ji Maharaj would establish in 1699).

"You are challenging the will of Khudha (God). He has created the whole world. No one has the right to alter God's balance. To you, your religion is sacred, to us ours. Why are you harming others?"

"It is your servants that carried out this whole process. I did not save these peppers, and yet 3 still remain. Whatever God wants is unchangeable. Many greater, stronger and more powerful kings have come before you, but when they have gone against God's will they have been uprooted. You have just witnessed what God wants so you should decide carefully what you are going to do now. You will not be able to make just one religion on this land. This is God's will in your hand and you can do nothing to change it so you should give up your plans now.

On hearing Maharaj's words, the mulaanai (advisor's to Aurangzeb) were very angered and suggested to the Emperor that they should keep Guru Sahib in prison to undergo various tortures. "Let's not feed him, let's give him pain and then he will soon start to say what we want him to." But these fools did not know that neither hunger nor suffering would affect Guru Sahib.

Guru Sahib were taken back to Kaara Greh.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share how a Gursikh does benthi to Guru Sahib and requests Them to bless his house. Will Maharaj be able to get away from Kaara Greh?

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 14

The sakhi so far... Guru Sahib are being held by Aurangzeb in a prison called Kaara Greh.. Maharaj had their first meeting with Aurangzeb in which they explained and demonstrated through the use of whole peppers that forcing everyone to follow just one religion was not the will of God. However, Aurangzeb failed to understand Guru Ji's teachings and sent them back to the prison.

News reached the Sikhs of Delhi that Guru Sahib were in Aurangzeb's prison, Kaara Greh. There was one Sikh in particular who had a lot of prem (love) and sharda (faith) for Maharaj. He had but one desire - to serve langar (food) to Guru Sahib in his own home and was longing for the day Guru Sahib would bless him and fulfil this desire. On hearing that Guru Sahib had been imprisoned, the thought came into his mind, that his wish could now not be fulfilled. The Sikh heard about the conditions Guru Sahib were being kept in and had heard They were not being given any food.

The Sikh thinking about Guru Ji become overwhelmed with bairaag (pains of separation) towards Maharaj and started to wonder whether there was any way he could take langar to Guru Sahib, even though his biggest desire was to receive Guru Sahib in his own home and do their seva there.

The Sikh started to constantly think about ways in which he could do Guru Sahib's seva and how he could make it all possible. He was filled with so much love that he didn't harbour any fear of being killed by Aurangzeb.

Without any further thought, the Sikh went to Kaara Greh. He approached the guards and asked them to let him speak to Guru Sahib even if it was just for a few minutes. Maharaj brought compassion into the hearts of the soldiers and they allowed the Sikh entry.

Guru Sahib were seated in the prison cell in a white dastaar and white baana, Their eyes closed in mediation, completely care free. The Sikh did namaskar (bowed down) to Maharaj and then put his hands together. With great humility and with tears in his eyes he said "Dhan Guru Tegh Bahadur Sahib Ji, I have a benti (request) if you would give me permission to speak."

"Hanji, tell me what you would like to say Sikha" said Maharaj.

"It is my great desire that you bless my home with your presence so that I may do your seva. In my mind is this desire, but I am aware that you are surrounded by guards and held in a prison. But even so, I am convinced that this love I have for you will somehow bring you to my house. Or, if it is your wish, perhaps I could bring the langar here with your kirpa (blessing)?"

On hearing the Gursikh's benti (request), Guru Sahib instructed him "go home and prepare langar, I will come to your home tomorrow."

The Sikh became totally doubt free, and had full faith that Guru Sahib would come. He bowed to Guru Sahib and left for his home to start the preparations for langar and to ensure everything was clean and tidy.

The following day he asked his wife to prepare langar as Guru Sahib would be arriving soon. Many dishes were prepared including rice, daal, yoghurt, chapattis and karah parshaad.

His wife had some doubts about how this could possibly happen when so many guards were watching Guru Sahib at all times at the prison, but the Sikh asked his wife to have faith.

Then, in broad daylight, Dhan Guru Tegh Bahadur Sahib Ji appeared at the Sikh's door. When the Sikh opened the door, Guru Sahib said "I am very hungry today, please bring whatever you have prepared!" Maharaj was of course beyond hunger and pain, however They said these things to fulfil the sharda (devotion) of Their Sikh.

"Tell me where I should sit and bring water to wash my hands."

The Sikh was overjoyed at receiving Guru Sahib's darshan. He had prepared beautiful seating for Guru Sahib and delicious food. His main aim was to make Guru Ji happy with his seva. This is a very important lesson for us all. If a Sikh always strives to please their Guru, then Guru Sahib will more than

reciprocate this to make that Sikh happy. So merciful and compassionate are Guru Sahib.

Other Sikhs living nearby had also heard that Guru Sahib were due to arrive at the house of this Gursikh, but they also didn't think it would be possible as Guru Sahib were in prison. But now that Maharaj had arrived, they came with love and received Guru Sahib's darshan. The Sikh did benti "Maharaj, no one believed me that you would come... you have amazed everyone!"

The Sikh washed Guru Sahib's hands and feet and placed a thaal (tray) of beautiful food in front of Them. Guru Ji tasted all of the different food that had been prepared – not because they desired a variety of dishes but so that their Sikh would be happy that Maharaj had accepted his seva.

Another local Sikh put his hands together and with great pyaar (love) said "please Guru Ji, hear my ardaas (prayer). Please bless me also and come to have langar at my home tomorrow. I would love for you to bless my home with your presence. Maharaj said "don't worry, tomorrow I will come to your house also".

Having had the langar, Maharaj started making their way back to Kaara Greh prison. Some Sikhs followed Guru Ji and many others received Guru Ji's darshan as they walked through the bazaar (market), wondering how Maharaj were freely walking around the city when they had heard Guru Ji had been imprisoned by Aurangzeb!

But we should know in our hearts, Guru Sahib were in prison of their own will as it was not possible for anyone to capture and retain Guru Sahib – after all They were and are Sarab Kala(n) Samrath (all powerful) and are bandi shor (liberator) of others, so how could They be captured!

Satgur bandi shor hai The true Guru is giver of freedom from bondages (Bhai Gurdas Ji, vaar 26)

The Sikhs shared Guru Sahib's mehma (praise) with one another about how great Guru Sahib were to be in two places at once. "Guru Sahib are all powerful, They can do whatever They please. If They wanted, They could end the whole world in a second or, recreate it, in just a moment"

The Sikhs also talked about how Guru Sahib were choosing not to do anything to punish Aurangzeb despite having all these powers. "Upon saying a single word, Guru Sahib could, if They wanted, finish Auragzeb's entire family and his Kingdom. They have all these powers but keep them hidden"

Mat hodhee hoi iaanaa
He who is wise, but lives like a simple person

Taan hodhai hoi nitaanaa
He who is powerful but lives as a weak person

Unhodhai aap vundaai
He who shares even when he has nothing to share

Ko aisa bhagat sudhaai
Such a person is known as a bhagat
(Salok Bhagat Sheikh Fareed Ji ang 1384)

The Gursikhs continued... "but Maharaj will not make anyone else suffer for the mistakes of one person. Maharaj knows everyone's innermost thoughts. In an instant Maharaj can travel thousands of miles. We cannot know why Guru Sahib is not reacting; why They are sitting in such nimarta (humility) and keeping Their power hidden."

When we get together with other Sikhs rarely do we spend that time doing Guru Ji's vadiyaae (praise) or reflecting on their greatness. But indeed we should learn from this sakhi and use our time with other Gursikhs wisely by doing positive veechaar (discourse about Guru Sahibs and Sikhi).

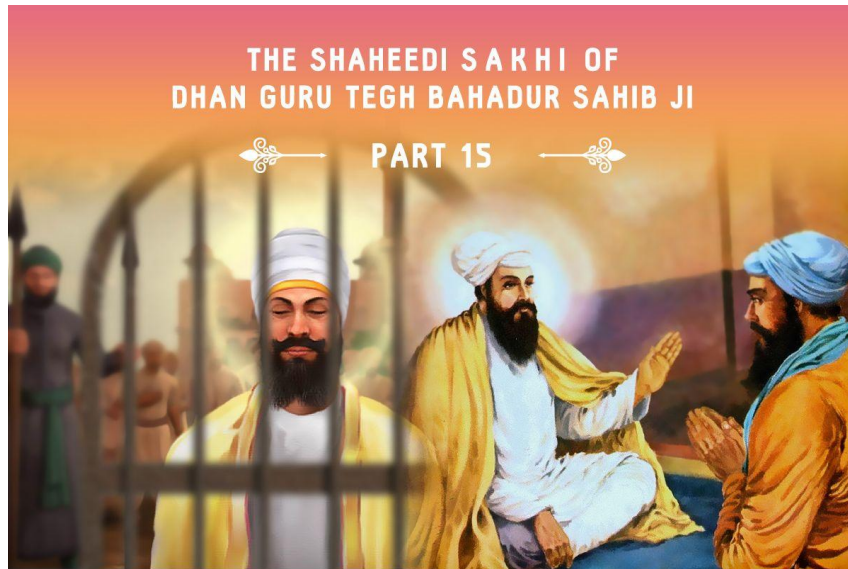
(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share what happened when one of Aurangzeb's Mullanai (advisors) saw Guru Sahib wondering freely in the marketplace.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 15

The sakhi so far... Despite being imprisoned, Maharaj travelled to the house of a Gursikh who longed to do Their seva. Guru Ji also promised another Sikh that they would go to his house the next day!

Maharaj returned to their cell at Kaara Greh prison. The cell was still locked, the guards were still on duty and no one realised Guru Ji were missing as one saroop (physical form) of Maharaj had been sitting in the prison cell that whole time while another saroop had gone to the house of the Sikh.

Whilst Maharaj had been making Their way back to the prison, a mulaana (advisor to Aurangzeb) had seen Them and was infuriated. He enquired from various people as to where Guru Sahib had been and why they had left the prison cell. When he was told Guru Sahib had been to the house of a Sikh to have langar, the mulaana raced to Aurangzeb to tell him what had happened.

Aurangzeb was livid. "Call Daroga!" (the prison governor).

Daroga presented himself in front of Aurangzeb. Aurangzeb spoke angrily, "I have imprisoned Tegh Bahadur yet he is out and about in the market, wandering freely. Why did you let him out? You were told to be very strict and keep him locked in the prison cell. You were told not to even let him feel the free wind".

Daroga was shaking with fear. He responded, "Baadshah Ji (my King), we didn't let the Guru out! He has been sitting in the same place all day. However he is not opening his eyes and has been sitting in one place all morning. It is not true that the Guru has been out in the marketplace! One guard was watching over him and a further 2 guards were standing out by the gate also watching him at all times. They took it in turns to keep watch and the prison doors were locked, so how could he have got out?"

The mulaana was very angry hearing this. "I saw him with my own eyes!! He was walking through the bazaar AND people tell me he's apparently planning on going out again tomorrow! Today you might deny what I am saying but let's see what happens tomorrow and then we will deal with you!"

Many harsh comments were aimed at Daroga but he insisted he had not let Guru Sahib go anywhere. When Daroga got back to Kaara Greh he instructed all his men to tighten security around Guru Sahib and the 5 Gursikhs who were accompanying Maharaaj even further.

The next day had now dawned and the Gursikh who had also requested Guru Sahib to bless his home, prepared langar. He was very excited that Guru Sahib would be coming to his house and was remembering Guru Sahib with love and reciting in his heart over and over "please Maharaj bless me with your darshan."

As promised, at daybreak Guru Sahib arrived at the Gursikh's house.

Aurangzeb had his people on watch and soon received news that Guru Sahib had been seen out and about again! Aurangzeb at once sent his men to check the prison cell and also called Daroga to hold him to account.

Aurangzeb summoned Daroga to his court. "So, you let him out again didn't you? Are you taking money from him? If you do this and let him out every day to eat freshly prepared hot meals at the homes of his followers, how will he ever convert to Islam?! Tell me, how much money did you take?" Daroga pleaded with his Emperor "the Guru's cell is now locked with 2 padlocks instead of one. Even more armed soldiers guard his cell. If you still don't believe me then send your men and let them see for themselves."

Aurangzeb's men confirmed the words of Daroga. "Baadshah, Daroga is telling the truth. We have just returned from Kaara Greh and the Guru is in his cell, sitting with his eyes closed."

Aurangzeb could not believe how this was possible, so he sent his men to both locations at the same time so there could be no doubt. Aurangzeb's men came back and confirmed that Guru Sahib were indeed in two places.

One saroop was sitting in the jail and one was at the Gursikh's house having langar!

Aurangzeb was astonished. He had no idea what he should do next, but he had to accept that Guru Sahib were very powerful. He became angry in all the confusion. "What is going on? How can this be? If the Guru can go to the house of a Sikh to eat then he could just leave Delhi and go anywhere. How would I possibly find him again? How will I convert him?"

He was exasperated at how long it had taken him to find and bring Guru Sahib to Delhi in the first place, and now, instead of suffering in prison they were out and about meeting people, having langar and doing all the things that Aurangzeb had stopped them from. "I must covert him as soon as possible."

Daroga was called again and told off very sternly, "keep an eye on the Guru - he better not go to anyone else's house." Even more armed soldiers were gathered to guard the cell day and night. Even the guards feared they would lose their jobs or perhaps even be killed if Maharaj left the prison again.

Daroga and his men were now praying in their hearts to Guru Sahib too... "please Maharaj don't leave this cell again otherwise we will be at risk of losing our lives." But Guru Sahib wouldn't allow them to get into further trouble as Maharaj are compassionate and always looking to do bhalla (good) of everyone.

It's worth remembering here that even at the time when Maharaj made their location known to soldiers in Agra, they did this through the poor goat herder who went on to claim a reward for unintentionally revealing where Guru Sahib could be found. Even in the process of handing themselves in, Guru Sahib did bhalla of the goat herder! Dhan Guru Tegh Bahadur Sahib Ji Maharaj!

Back in Delhi, those who couldn't comprehend what was happening started thinking that Guru Sahib must have a twin as there could be no other explanation. Meanwhile, Guru Sahib were sitting in their cell in complete bliss, completely unaffected by what was happening around them.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share how Aurangzeb, desperate to convert Guru Sahib, tries to break their faith and force feed them beef prepared using halal methods.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 16

The sakhi so far... Although Maharaj were being held in a prison cell under heavy guard, they were also giving darshan to Sikhs and having langar in their homes! Aurangzeb was at his wits end and wanted to convert Guru Sahib as soon as possible before they escaped permanently.

The mulaanai (advisors) said to Aurangzeb "The Guru should be persuaded to accept Islam. Tell him that if he agrees, you will make him the biggest peer (saint) of Islam and he will be given many gifts, wealth and status. If that doesn't work, we should forcibly convert him. The Guru has been kept in prison without food and must be hungry by now. We should prepare cows meat according to the Muslim law of halal, and this should be fed to him. By doing this he will automatically become Muslim as Hindus are forbidden to eat cows meat."

Aurangzeb, being the fool that he was, did not realise Guru Sahib were already Jagat Guru (Guru of the world), so what bigger status could he possibly lure them with? However, he agreed to this plan. A cow was killed in accordance with the Muslim practise of halal and then cooked. Two well built men were sent to Kaara Greh to somehow feed the meat to Maharaj. They carried the meat dish in a big pot.

First, as planned, the mulaanai made many attempts to convince Maharaj to give up their faith in return for many worldly inducements. When Guru Sahib could not be convinced they tried to get Maharaj to agree to eat the halal meat that had been prepared.

Guru Ji looked at the pot and said 'what is in here? If I eat it, why would that please you? To break someone's conviction by feeding them something that is forbidden by their faith, is not what our religion teaches. By doing such things you will receive great suffering. You have clearly forgotten Allah in your minds and therefore you are doing bad things. You aim to break my faith, so if you insist, why don't you lift the lid of this pot and see what is the fruit of your intentions?'

Aurangzeb's men lifted the lid off the pot. To everyone's astonishment, little pigs the size of frogs started jumping out of the pot making grunting sounds, then slowly, bigger and bigger pigs emerged. They were running around everywhere throughout Kaara Greh!

Muslims do not like to be anywhere near pigs and definitely do not want to be touched by them. Muslims consider pigs to be impure as they live in muck.

However, these pigs were everywhere, touching their clothes, feet, legs... and the Mughals felt that through this act their faith had been compromised. All of the soldiers and mulaanai were running around in different directions saying "toba! toba!" (oh my gosh!) how has this happened?" The mulaanai couldn't believe what was taking place. They had intended to break Guru Ji's faith, but instead in their eyes their own faith was being destroyed.

Je ko sar sundhai jun oopar fir ultor tisai lugaavaigo If someone aims an arrow at the Lord's humble servant, it will turn around and hit him instead. (Raag Kanara M:4 ang 1311).

In this way, on each new day Aurangzeb was constantly looking for new ways to get Guru Sahib to accept Islam. Although Guru Sahib could be seen sitting in prison, no one knew where else they might also be.

Every day at amritvela (early hours of the morning before sunrise) Guru Sahib would have ishnaan (bathe) in the nearby Yamuna River. Soldiers were

always on guard but they never saw Maharaj leave the prison. As far as they were concerned Guru Sahib was in the prison at all times.

One amritvela, Guru Sahib had ishnaan in Yamuna and then sat on the river edge with their eyes closed and began to recite Jap Ji Sahib out loud. Close by was a Masjid (mosque). The imam mulaana, hearing gurbani being recited nearby, came to see who was sitting at the river edge and was astonished to see none other than Guru Sahib. He wondered who had removed Their chains!

The mulaana assumed this was the first time Guru Ji had come to do ishnaan and decided that Guru Sahib must have escaped Kaara Greh. He decided to follow Them so he could inform Aurangzeb of Guru Ji's whereabouts. However, the mulaana saw that after completing Japji Sahib Guru Ji were actually returning to the prison. Now the mulaana was convinced Guru Sahib must be bribing the guards in order to have ishnaan. There couldn't possibly be any other explanation.

Despite being blessed with Guru Ji's darshan at amritvela, the mulaana still got ready to go and tell Aurangzeb what he had seen, such was his bad karma.

We should always live in fear of God. If it is possible that our good actions can turn bad destiny into good in the blink of an eye, then it is also possible for our bad actions to turn good destiny into bad. We should never have ego that our mind is clean or pure, because actually it is filled with filth from our many previous incarnations and we can never know when bad actions from the past may end all the sharda (devotion) in our heart and replace it with shanka (doubt).

"Oh Badshah (King)! The Guru was out by the Yamuna having ishnaan in the early hours of this morning! He was walking freely without any shackles! I followed him but he returned back to Kaara Greh of his own accord. Surely the only way this could have happened is if the Guru paid a bribe to the guards?"

Aurangzeb called Daroga once again and asked why security was so slack at the prison, but Daroga explained to the Emperor "this has happened before when we thought the Guru was in prison but he was also at his followers house. I cannot explain what is happening here but I can tell you none of my soldiers are letting the Guru out."

Daroga had come to understand that Guru Sahib had great powers and was a very spiritual person, so he decided to do a benti directly to Maharaj. Putting both his hands together and bowing at the feet of Guru Sahib he explained to Guru Ji... "Paatshah (Oh King), Aurangzeb called me to his court again today and was angry with me because people have seen you by the Yamuna river. I am a poor man, Guru Sahib. I know you are able to go wherever you wish and that we are unable to hold you, but please bless me and keep this saroop (physical form) of yours here in the prison cell otherwise Aurangzeb will surely kill me."

Guru Sahib told Daroga not to worry, "I am not going anywhere. I am sitting in this cell day and night right in front of you. You know that I could go anywhere and Aurangzeb would never find me but I remain here in the will of God. You do your job, I will do mine. Know that I will not escape, and also know that you will not get in any trouble. Do not be afraid in your heart, I am your Guru too."

Daroga had faith that Guru Sahib was speaking the truth and felt relieved. He told his guards not to worry either as Guru Sahib had given Their word that They would not escape and had assured him that no one needs to fear getting in trouble from Aurangzeb.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share how a visit from Aurangzeb's advisor leads to the Shaheedi of Dhan Bhai Mafi Daas Ji.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj
#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 17

The saakhi so far... Aurangzeb and his advisers have been trying to convert Guru Sahib; first by offering wealth and status and then by cunning methods such as trying to force Guru Sahib to eat halal meat, however all attempts have failed miserably. In the meantime, Guru Sahib continues to defy the physical shackles put upon Them at Kaara Greh prison and is seen bathing in the Yamuna river. Aurangzeb is growing fearful that Guru Sahib may decide to escape at any moment and his chance to convert Them will be gone.

Aurangzeb decided he would give Guru Sahib two choices. He sent his wisest maulvee (Muslim priest) to Guru Sahib to have this conversation. The maulvee who lacked respect said "I have been sent by Aurangzeb. We know you are the Peer (Leader) of the Hindus (they refer to Guru Ji as Guru of the Hindus because the Kashmiri pandits had told Aurangzeb that Guru Tegh Bahadur Sahib Ji was their Guru and that they live under Guru Ji's protection) and that 1000's upon 1000's of Sikhs follow you too.

We know both religions bow to you and that you have a lot of wealth as well as great spiritual powers. But we have a proposition for you. All you need to do is show a miracle to Aurangzeb. Show the Emperor how powerful you are, and then you will be allowed to go." The foolish mughals did not seem to realise, however, that there had been many miracles before their very eyes since Maharaj arrived in Delhi!

The maulvee continued, "Alternatively if you accept Islam you will be known as Islams greatest and highest power. If you don't agree to either one of the two options that I have put before you, then Aurangzeb says you must prepare for death."

The maulvee continued "look at Ram Rai... he did exactly as the Emperor said and they became good friends. You should also heed to Aurangzeb's demands." Hearing all of this Guru Sahib laughed and replied fearlessly, "Tell Aurangzeb that this kingdom has been given to him by God and he occupies the throne to deliver justice. If he does this, only then can he receive God's grace. But also tell your emperor, that if he serves injustice, he will be crippled by worry and regret for as long as he lives."

"Tell Aurangzeb that I will not perform any miracle to save my life or to secure my freedom. If I show you a miracle for these reasons, I will be considered a gunhegaar (sinner) in God's court. Miracles can only be performed to help someone, but I will not do it for freedom or to receive praise. As for converting to Islam, tell Aurangzeb that my religion is sacred to me as his religion is sacred to him. I do not agree with either choice, so he can do whatever he wishes."

Bhae kahoo ko det neh, neh bhae maanat aan, kaho Nanak sun re mana gianee tahe bkhaan

One who does not frighten anyone and is not afraid of anyone, - Nanak says, listen oh mind, call him spiritually wise
(Salok M:9, ang 1427)

One thing we should know in our hearts is that there is absolutely no difference whatsoever between Vaheguru and Guru Sahib and that is why Aurangzeb's strategies can have no effect on Guru Ji:

Gur Parmesar eko jaan

Know that the Guru and the Transcendant Lord are one
(Raag Gond, M:5, ang 864)

When Bhai Mati Daas Ji, who were around 70 years old at this time, heard what the maulvee had said to Guru Sahib, he asked of Guru Ji "Maharaj, Aurangzeb causes great pain to God's saints. No one has ever stood up to him. Sache Paatshaah (Oh True Lord) I cannot bear for the mughals to speak to you in this way. If you allow me, seeing as they are so keen to see a miracle, I will show them a miracle that will smash all their heads at once. If not all of them, give me permission to finish some of them."

It is understandable why Guru Ji's Sikhs might feel this way. Their Guru, who up until now had been seated on a beautiful throne, in a grand darbar (court) and had chaur sahib (fan) over their head was now shackled and sitting in a prison cell. However, despite this, Guru Sahib considered that these words were spoken out of turn by Bhai Mati Daas Ji.

Guru Sahib knew Bhai Mati Daas ji had gained huge powers through doing seva and simran, but now these powers were not being contained. Maharaj

felt that Bhai Sahibs strong words had shown that he did not see the whole world as equal.

Maharaj thought to themselves, who was Mati Daas going to kill? In everyone's heart lives God themselves.

Guru Sahib called Bhai Sahib over, "Mati Daas Ji, you are my friend and helper, I have faith that you have the ability to do what you have said but before fulfilling it, just do namaskaar (bow down) once to Vaheguru. Bhai Mati Daas Ji did namaskaar in Guru Sahibs charan (feet), and Guru Sahib took all his power back in the blink of an eye. Bhai Mati Daas Ji became limp, like a fish out of water.

"Now do what you said you would do" Guru Sahib Ji said to Bhai Mati Daas Ji, but Bhai Sahib felt empty and knew that Guru Sahib had drained all of his power. "I am empty Guru Sahib, what can I do now? Nothing is left. Guru Ji, you have so much power that you can fill those that are empty and empty those that are full" said Bhai Mati Daas Ji.

Those who are wise realise their mistake quickly and apologise, as did Bhai Mati Daas Ji "forgive me Guru Ji, I spoke out of turn. I couldn't bare what was being said and done to you."

Guru Sahib spoke with pyaar (love), and said "Mati Daas Ji, you are very dear to me" and with these words they gave Bhai Sahib all their powers back. "Listen carefully to me Mati Daas, Guru Nanak Dev Ji Maharaj blessed Baber with a huge Kingdom, but They also said it will only remain for as long as his generations ruled justly. When there is injustice, Guru Nanak Dev Ji said the kingdom would be reclaimed even if They had to give Their head to do so.

Now that time has come. We must give our heads to uproot them once and for all. Tell me, is this not a good thing to happen? Why do you feel anger towards Aurangzeb? Stay in God's will and understand in your heart that only if we give our heads will their rule end. Knowing this, stay in anand (bliss) always."

Saakhia such as these are intended to teach us a lesson. We should never doubt the avastha (spiritual level) of these mahaan (great) Gursikhs that had the blessed destiny to accompany Guru Sahib.

By showing us that even such great Gursikhs could be affected by hankaar (ego), Maharaj is teaching us to always live in fear of Vaheguru and forever be doing ardasa (prayer) in Guru Ji's charan (feet) to forgive us for the mistakes we are constantly making. Even if we feel we have achieved something spiritually, we should spend our time thanking Guru Sahib for their blessings, asking for forgiveness for our mistakes and for Their blessings to protect us so that we do not fall victim to the vices. Hankaar is a thief inside us

all that robs us of our bhagti (good deeds). If one tries to destroy their ego by themselves, this cannot be done. It is only possible with Guru Ji's kirpa (blessing).

Raakh pita prabh mere, mohe nirgun sabh gun tere
Save me, O My Father God. I am worthless and without virtue; all virtues are Yours.

Panch bikhadee ek gareeba rakho raakhanhaarai
The Five vicious thieves are assaulting my poor being; save me, O Saviour Lord
(Raag Gauree M:5 ang 205)

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share how this conversation between Bhai Sahib and Guru Sahib leads to the shaheedi of Dhan Bhai Mati Daas Ji.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

Dhan Guru, Dhan Guru Piarre

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 18

The sakhi so far... Aurangzeb sent his wisest maulvee (Muslim priest) to present three options to Guru Sahib; show a miracle, accept Islam or prepare to die. Bhai Mati Daas Ji was angered by the way the Maulvee spoke to Guru Sahib and requested permission to wipe out the mughals. Guru Sahib explained to Bhai Mati Daas Ji that there was no reason to feel anger towards Aurangzeb, because by giving their heads they would end his reign of terror.

Bhai Mati Daas Ji and Bhai Sati Daas Ji were elderly brothers. They were the fifth generation of Sikhs in their family serving Guru Ji. Both brothers were keen to follow the path of Sikhi and do as Guru Sahib instructed.

Their chacha Ji (father's younger brother) was Durga Mal Ji who used to be a khajanchi (treasurer) for the Guru's house. As Durga Mal got old, they passed this seva (voluntary service) on to their nephews, Bhai Mati Daas Ji and Bhai Sati Daas Ji.

The maulvee had heard what Bhai Mati Daas Ji had said, about wanting to finish off the mughals, and reported this back to Aurangzeb. "The Guru's Sikhs are not backing down, let alone the Guru! Mati Daas went as far as to say he could finish off you and your army!"

Aurangzeb was furious. He called his Qazi (adjudicator on Islamic matters) Julaluddin and decided that the Sikh who had spoken such words must be taught a lesson. "Kill him in such a way that fear will be instilled in the hearts of the Guru and His Sikhs. Kill him in a public place for everyone to see. Never again will anyone dare to speak against me in such a way."

Aurangzeb agreed with Julaluddin that Bhai Mati Daas Ji would be sawn in half all the way down the centre line of their body and it was agreed this act would take place in the busy junction of Delhi, Chandni Chownk. The following day, the necessary preparations were made and many people had gathered at Chandni Chownk to witness the brutal shaheedi of Bhai Mati Daas Ji.

On one side of the chownk Guru Sahib were now placed in a pinjra (metal cage) which was lined with spikes to restrict Guru Sahib's movement so as to prevent them from being able to stand up straight or stretch their legs.

Bhai Mati Daas Ji were made to stand on the other side of the chownk and here they were questioned by Julaluddin. "Yesterday you said many things! That you could perform miracles, kill Aurungzeb, finish off our armies... Today, know this, your body will be cut into two pieces. Show us a miracle or accept Islam as your faith and your life can be spared!"

Bhai Mati Daas Ji replied "I would not think twice to show you a miracle. I would finish you all off in a second. But I do not have permission to do this from my Guru. As for converting to Islam, "Guru Sahib have already had this conversation with you. We will never give up our faith".

Julaluddin continued to try and convince Bhai Sahib, "If you remain a Sikh you will feel this saw run through your body. If you accept Islam you will receive all the pleasures of the world. Tell me which do you prefer?" To this Bhai Mati Daas Ji replied "I have felt many worldly pleasures, but I am yet to experience the pleasure of this saw, so let me feel this today. Then I will tell you which I prefer."

Julaluddin was filled with anger and said to Bhai Mati Daas Ji, "in that case tell me if you have any final requests before you die!" Bhai Sahib spoke, "my only wish is that as the aara (saw) is working its way through my body and I am preparing to leave this world, that I am allowed to face towards my Guru so I can have Their darshan (blessed vision) until the very end."

If every day we could remember the sacrifice of Bhai Mati Daas Ji, we would understand how important it is to have Guru Ji's darshan which gave Bhai Sahib so much power.

Karvath bhalla na karvut teree, laag galai sun bentee meree

I would rather be cut apart by a saw than have You turn Your back on me.
Hug me close, and listen to my prayer.
(Raag Assa, Bhagat Kabeer Ji, ang 484)

All those present were amazed that even at this final moment Bhai Sahib's last wish was filled with love for his Guru.

Bhai Mati Daas Ji were turned towards Guru Sahib. A wooden frame was placed on either side of Bhai Sahib Ji and bolted together to keep their body upright whilst they would be sawn in half.

Their dastaar (turban) was removed and Bhai Sahib Ji's white hair was parted in the middle. Bhai Sahib, however, were completely focussed on Guru Sahib, directly in front of them. Jalaluddin ordered the executioners to begin.

We have no idea what emotions the average person might feel if a saw was to be put to their head. But perhaps we can just imagine how we would feel if someone placed a knife on our finger and threatened to cut it off. There is no doubt we would be shaken from head to toe by such an experience.

But Dhan (Great) is Bhai Mati Daas Ji, as the saw cut into the top of their head they began to recite Jap Ji Sahib out loud. Blood started to pour down their face, soaking their beautiful white beard.

As the saw moved back and forth, it cut deeper into Bhai Sahib's skull before passing through their nose and into their mouth. Despite their tongue being cut in half, the sound of Jap Ji Sahib continued to resonate from inside them.

(Just think - Vaheguru has blessed us all with a beautiful tongue and despite living comfortable lives in our luxurious homes, we find it so hard to read Gurbani, especially out loud).

But Dhan are Bhai Mati Daas Ji, they were so immersed in Gurbani that each and every pore on their body could be heard reciting Bani despite being sawn in half. The sound of Jap Ji Sahib could be heard coming from each half of Bhai Mati Daas Ji's sareer (body) similar to when 2 Singhs sit together and read the bhog saloks of an Akhand Paat Sahib.

Mercilessly, the executioners completed their task to the letter, not pausing until they had finished cutting Bhai Sahib into two, all the way down the middle of their body.

The mughals had wanted to see a miracle but little did they realise that Bhai Mati Daas Ji's shaheedi was itself a miracle from start to finish. Even once Bhai Mati Daas Ji's sareer was completely sawn in half, the sound of Jap Ji Sahib continued until the final salok. The city square that Julaluddin had hoped to fill with Bhai Mati Das Ji's screams had instead been filled with the sound of Gurbani.

At that point, when Bhai Mati Daas Ji attained shaheedi, Guru Sahib uttered the words "Dhan Sikhi, Dhan Sikhi, Dhan Sikhi". Bhai Mati Daas Ji's soul went straight to sachkhand (immersed back with Vaheguru) as they received huge blessings from Dhan Guru Tegh Bahadur Sahib Ji Maharaj.

Hearing this, Julaluddin asked ... "Do you have no remorse that your Sikh has been killed?" Guru Sahib responded, "if a teacher educates his student and then that student passes his exam in exemplary fashion, his teacher will be most happy. My student has passed and I am therefore very pleased, why should I show remorse? Guru Sahib were filled with love for Their Gursikh who had proved unshakable until the very end.

It is easy now for us to retell this sakhi. Occasionally we receive a video via WhatsApp which is much less graphic than this salakhi yet it makes our hair stand on end and we are shaken to our core. Yet in this sakhi, Bhai Sahib's brother, Bhai Sati Daas Ji, watched everything unfold in front of them without shedding a single tear; such is the strength gained from Gurbani.

Dhan Bhai Mati Daas Ji Shaheed, who not only learnt and spoke about Sikhi but actually earned it and lived it with every breath.

Maharaj were taken back to Kaara Greh prison, still in the metal cage, along with the remaining Sikhs. That evening Guru Sahib sat in meditation, as calm as ever.

This is no made up story. All of these events actually happened. This is our history. Even today if ever we are blessed to go to Chandni Chowk we should stand at that junction and at least remember the sacrifice of these great Sikhs.

We should all be inspired by the sacrifices of our great Shaheeds and try to increase our Nitnem (daily recital of Gurbani) as much as possible because it is Bani and Simran that will give our soul strength, nothing else.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share what happened later that night when Darogas worst fear became reality and Maharaj were no longer in the cage.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

Dhan Guru Dhan Guru Piarre

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 19

The sakhi so far... Bhai Mati Daas Ji attained a glorious shaheedi (martyrdom) that will live on through the ages. As Bhai Mati Daas Ji assumed their place in Sachkhand (Bhai Mati Daas Ji's soul merged into Vaheguru) Guru Sahib and the remaining 4 Sikhs were returned to Kaara Greh prison.

That evening Guru Sahib spoke to Bhai Udai Ji and Bhai Gurditta Ji, "you must both leave this prison now and return to your homes. But first I would like you to go to Anandpur Sahib and pass on some messages for me."

The Sikhs did not want to leave Guru Sahib's side. They too wanted to attain shaheedi but Guru Sahib said "you must go. It is important for you to return and tell everyone what has happened here".

"Tell our mata ji (mother), mehl (wife) and son to remain steadfast and never waver. Tell them Bhai Mati Daas Ji attained shaheedi without fear or hesitation before my eyes and that I too shall obtain shaheedi here in Delhi. Death will come to all eventually but this is how I will leave my saeer (physical form)."

"Tell them not to worry or grieve about the fact that I will shortly be leaving my body, it is necessary to undertake an important task here. Tell Gobind Rai

that from the day I leave my body, Aurangzeb's power will start to diminish and that in just a few days I will leave my body in this place of my own accord but my sees (head) will make it back to Anandpur Sahib. Tell them they must always remain in chardi kala (high spirits)."

Guru Sahib told their Sikhs "stand up now your chains will be removed and you will become invisible to the guards" and with this, Maharaj read the shabad:

"Kaatee beree paghe te, gur kini band khalaas"

The Guru has shattered the shackles on my feet, and has set me free"
(Raag Maar, M:5, ang 1002)

Instantly the chains broke away and the doors opened and the guards fell into a deep sleep. Bhai Udai Ji and Bhai Gurditta Ji put their hands together and with tears in their eyes did their final namaskaar in Guru Ji's charan. As instructed they left Delhi that night and were now faced with the difficult task of telling Guru Ji's family that Their shaheedi was imminent.

Dhan Guru Tegh Bahadur Ji Maharaj remained within the pinjara (metal cage) at Kaara Greh.

When the Prison Governor, Daroga, found out about the two Gursikhs escaping, he made sure the news did not reach Aurangzeb, instead he decided to sleep in the prison himself from then on. He gave all his men the command that they must at all times watch Guru Sahib whilst keeping guard, so that under his watch Maharaj would not be able to escape like the two Sikhs.

At midnight, the guards were all still watching Guru Ji when all of a sudden to their amazement the pinjara was engulfed in light. As the light faded the guards realised that Guru Sahib were not there anymore. The guards were in a state of shock as the cage was still closed and the padlock had not been opened. They looked at each other and questioned whether their eyes were playing tricks on them!

Upon hearing all the commotion Daroga came running. The guards were panicking "what will we tell Aurangzeb to explain where the Guru has gone!" But Daroga had sharda (faith) in Guru Ji and told his guards to calm down. "Keep your voices down! Do not let this news be heard outside the prison walls, as it would spread like a wildfire and reach the Emperor. Check every corner of the prison and do not leave any stone unturned". The guards did as instructed but after looking everywhere there was no sign of Guru Sahib.

Kavi Santokh Singh Ji do not write where Guru Tegh Bahadur Sahib Ji went during this time.

Daroga then went to the two Sikhs who were still inside the prison cell and pleaded with them that this was a matter of life and death for him and that Aurangzeb would not spare him if he was to find out about Guru Sahib going missing. He fell at the feet of the Sikhs and begged them to tell him where Guru Sahib could be found.

Guru Ji had previously told Daroga not to waver, and had reassured him that even if They go missing they would definitely come back to the prison, but despite this, the fear of death hung over Daroga and he could not control his emotions. The Sikhs responded, "Guru Sahib are the king of kings, the master of this world, they do not ask for our permission, they come and go as they please. We are unable to tell you where they have gone as we do not know ourselves."

The guards heard this and went into a state of panic. They realised that the night would be over shortly, and Aurangzeb's guards and advisers would come for their daily report on Guru Sahib.

As dawn approached, Daroga and his guards all came to the conclusion that Guru Sahib are all powerful, and they have used their power to disappear from the cell and go to some place far away.

The guards and Daroga spoke between themselves and said that whilst Guru Sahib had been seen in more than one place previously, during all those times Guru Sahib were also present inside Kaara Greh. But today Guru Sahib has disappeared altogether for the first time.

The guards said to Daroga "please let us leave so we can save our lives. Even if we tell the truth to Aurangzeb he will not believe us and will say that we let the Guru go free."

Daroga, recalling his conversation with Guru Ji, rediscovered his faith in what Guru Sahib had said to him previously and reminded his guards that Guru Sahib Themselves had chosen to come into and remain in this prison. "Let us

all sit and pray together to the Guru” said Daroga, “if we do a benti (plea) in the charan (at the feet) of Guru Tegh Bahadur Ji, it will not go unheard.”

So that is what they did, Daroga and the guards sat in Kaara Greh and did ardaas (prayer), asking Maharaj to return because otherwise Aurangzeb will have them all killed.

The guards continued to do their ardas (prayers) throughout the night, but the sun had now begun to rise and the heartbeat of the guards began racing even faster. All of a sudden there was another burst of light from within the pinjara and when the light began to fade, they saw Guru Tegh Bahadur Sahib Ji Maharaj was once again seated peacefully with Their eyes closed, legs crossed and hands placed on their knees. Dhan Guru Tegh Bahadur Sahib Ji Maharaj!

The guards, who had spent the whole night in fear of losing their lives, finally were able to breathe a sigh of relief. They put their hands together and bowed in front of Maharaj saying “Dhan Dhan Guru Tegh Bahadur Sahib Ji, nobody has the power to keep you captive, you are all powerful.”

In the morning, Daroga went and sat by Guru Ji.”Maharaj, I understand now how Great you are, there is no one more powerful than you. I am truly blessed that you have come to Kaara Greh and I have received your darshan. Please bless me, this body may be that of a mughal but today I want to become your Sikh.”

Guru Ji smiled, Daroga Ji, you have placed your faith in me, these words which you have spoken with such love and devotion will not go without reward. The lineage of Aurangzeb will not prosper but know that you will not see any suffering.”

Guru Sahib went on to explain to Daroga “within a couple of days now, my head will be separated from my body but you must not worry or lose faith. This needs to happen otherwise Aurangzeb will continue to oppress and kill those that do not accept Islam.”

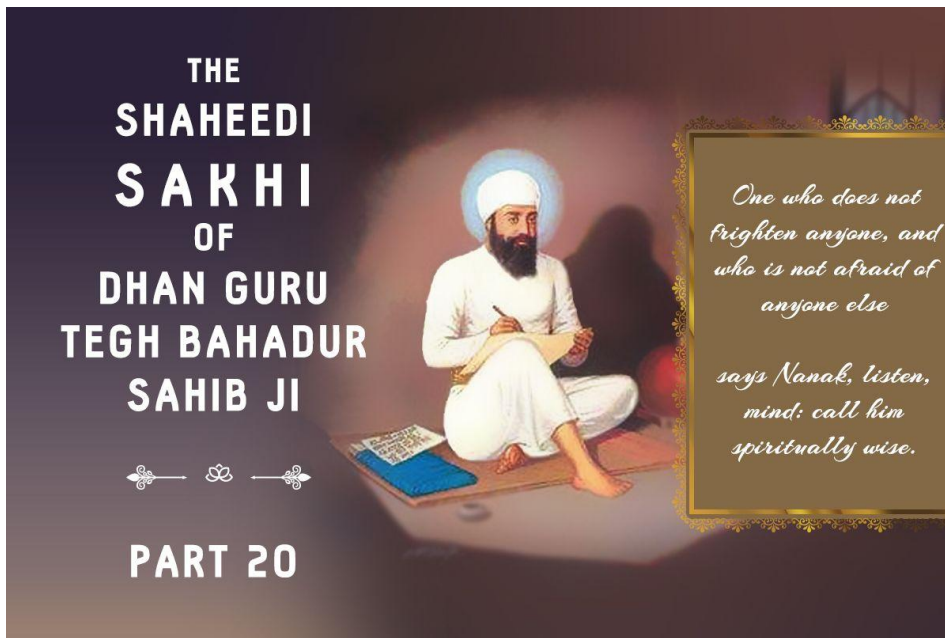
(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will find out the amazing context in which Dhan Guru Tegh Bahadur Sahib Ji bless us with the bani of Salok Mahalla 9 and also the passing of the Guruship to their son, Gobind Rai.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 20

The sakhi so far... After the shaheedi (martyrdom) of Dhan Bhai Mati Daas Ji, Guru Sahib sent Bhai Udai Ji and Bhai Gurditta Ji back to Anandpur Sahib. Guru Sahib Themselves also left the cell that night leaving all the prison guards in a state of panic but upon Their return, Guru Ji shared with Daroga how this saaka (story) would unfold and end with Their shaheedi.

A few days earlier, a Sikh had been sent from Anandpur Sahib by Gobind Rai, with a special request for Guru Tegh Bahadur Sahib Ji Maharaj. He was now outside the prison walls trying to work out how he could make his way in. Guru Tegh Bahadur Ji, the knower of all, instructed Daroga to let the Sikh in.

Daroga led the Sikh into the prison. As he walked towards Guru Ji he began to feel more and more happiness at the thought and anticipation of once again seeing his beloved Guru. However, upon seeing Guru Tegh Bahadur Sahib Ji locked in a cage, the Gursikh was overcome with bairaag (sadness).

Guru Sahib, knowing what the Sikh was thinking, told him that he should not worry, none of this had any effect on Them and that they were in high spirits.

Guru Sahib asked the Sikh what message he had brought from Anandpur and the Sikh responded, "I do not have a message but have come with a

request." He said that since Guru Sahib had left Anandpur Sahib, Their mother Mata Nanaki Ji and mehl (wife), Mata Gujri Ji had become very bairaagi (constant longing for the blessed vision of Guru Sahib). "With each and every breath their minds are focused on you and the pain of separation is clear for everyone to see."

Hearing this, Guru Ji said "I can understand that my mother and Gujri Ji have become this way, but tell me, how has my son Gobind Rai reacted to my leaving?" The Sikh responded "Guru Ji, Gobind Rai is in very high spirits and provides support to all in Anandpur. They sing your praises and tell everyone that nothing can happen to their father. It was in fact Gobind Rai who sent me to you, they humbly request that you write something to provide support and comfort for Mata Nanaki Ji and Mata Gujri Ji."

Guru Ji requested Daroga to bring some paper and a pen. "I will write an updes (teaching) for all the Sikh sangata. They will be bairaagmaee salok (shabads that encapture the true pains of separation) upon the reading of which, one will be able to merge with God and also gain whatever type of understanding they are looking for.

Whoever understands the meaning of these Salok and lives their life according to them, will never be affected by pain and will remain in a state of bliss in both this life and the next."

It was during this time, whilst in Kaara Greh and imprisoned in a metal cage lined with spikes that Guru Tegh Bahadur Ji went on to uchaar (recite) 'Salok Mahalla 9'. These Salok appear on ang 1426-1429 in Guru Granth Sahib Ji Maharaj, and are read at the time of bhog (concluding shabads) of an Akhand Paat or Sehaj Paat. We urge everyone to take some time to listen to this beautiful bani and go on to read the meanings and incorporate the teachings of Dhan Guru Tegh Bahadur Sahib Ji into our lives.

On completion of the Salok, Guru Sahib told the Gursikh what was to come and explained that They would leave their physical form, so it was now the right time to also pass on the Gurgaddi (Guruship) to Their son, Gobind Rai. Guru Sahib told the Sikh to purchase the best naarial (coconut) and bring 5 paise (monetary coins). The Sikh did this straight away and upon his return he placed these items into the hands of Guru Tegh Bahadur Ji Maharaj.

Guru Sahib focused their attention onto Their son, and passed the Gurgaddi in the same way that Guru Har Krishan Sahib Ji passed the Gurgaddi to Guru Tegh Bahadur Ji despite not physically being close to Them.

Guru Sahib, whilst focusing Their mind on Their son, placed the naarial and 5 paise in front of Gobind Rai, did 3 parkarme (circumambulations) and did namaskaar (bowed down). In doing so, Gobind Rai now became Guru Gobind Rai Ji. This is the exact same ceremony that was conducted by each Guru Sahib when it came to passing on Gurgaddi and was established by Dhan Guru Nanak Dev Ji Maharaj Themselves.

The Sikh was now ready to leave with the newly written Bani. Guru Sahib also passed him the naarial and 5 paise and said to him, "Take these to Anandpur too. When you get there, in front of sikh sangata, you should place these nishania (signs) of the gurgaddi before Gobind Rai. By doing this, the 10th light of Guru Nanak Dev Ji will become parkash (be revealed) in front of all the sangat."

As this was going on in Delhi, at Anandpur Sahib Guru Gobind Rai came into their mother's room in the morning as They always did, bowed to Them and noticed that Mata Ji seemed troubled. Despite knowing everything, They asked, "Mother, what is it that is playing on your mind?"

Mata Ji said that she had two dreams overnight. "In the first, I saw your father giving you Gurgaddi with Their own hands. But in the second I saw an open area within a city, and in this area I saw the sees (head) of your father, separated from Their body." Mata Ji continued, "After seeing the second dream I feel very uneasy. We should send another Sikh to Delhi on horseback as soon as possible so he can update us on what is going on there."

Guru Gobind Rai spotted Bhai Jaita Ji, a Gursikh that was full of pyaar and devotion. Bhai Jaita Ji was a physically strong person and had very high avastha (spirituality). Guru Ji took Bhai Jaita Ji to one side and told him that he must travel to Delhi as swiftly as possible to find out the latest news regarding Their father.

It has also been said that at this point in time, Guru Gobind Rai Ji told Bhai Jaita Ji what would unfold in Delhi and the reason for sending him was to bring back the sees of Their father, "you must go with a strong hirda (heart) as you have a great duty to perform. Travel continuously and quickly to Delhi, you shall not be affected by tiredness or the need to rest. Do not worry about

being seen; only those with pyaar (love) will be able to see you. Remain focused on the task you have been assigned."

Bhai Jaita Ji folded their hands and left for Delhi immediately as instructed.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share the shaheedi saaka of Dhan Bhai Sati Daas Ji and Dhan Bhai Dayala Ji.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 21

The sakhi so far... Dhan Guru Tegh Bahadur Sahib Ji are imprisoned in an iron cage at Kaara Greh in Delhi. Guru Sahib gives Their Sikh the writings of the Saloks, the coconut and 5 paise nishania (signs) of Gurgaddi and instructs him to return to Anandpur. At the same time in Anandpur, Guru Gobind Rai (name before creation of the Khalsa Panth) instructs Bhai Jaita Ji to travel to Delhi armed with the knowledge of what is about to take place...

Aurangzeb was by now getting angrier and angrier having had Guru Sahib in his grasp all this time, yet still Guru Ji had not accepted Islam as Aurangzeb had hoped.

“I want to make the whole world Muslim but so far even the Guru has not accepted Sharia law! I've given his Sikh one of the most horrendous deaths one could ever think of, I've starved the Guru of food and water and had him locked in an iron cage, yet still he is not affected by any of this and is no closer to converting.”

Now Aurangzeb decided, “this is the last time I will send my men to the Guru. If he still refuses to show a miracle or accept Islam then I will kill the two Sikhs who remain with him. If this does not cause the Guru to bend to my will then I will kill him as well.”

Aurangzeb thought "everyone is afraid of death, once the Guru understands that he will be killed he will fall at my feet out of fear"...how clueless was Aurangzeb in believing that the thought of physical death would sway Guru Ji.

The mulaanai (Aurangzeb's advisors) tried their best to persuade Guru Sahib to convert. Aurangzeb had stooped so low that he had even told his men to offer Guru Ji the hand of his own daughter if they would accept Islam! They knew that if Guru Sahib converted to Islam hundreds and thousands of Their followers would also convert without a fight.

But Maharaj responded, "I have no interest in anything you say, nor will I be persuaded by the offer of women. I will not waver from the path of righteousness, I will give my life but not my faith."

Guru Sahib went on to tell the mulaanai "your leader is a moorakh (fool) and because of this one sinner, the mughals will lose everything." Maharaj spoke fearlessly "go and tell Aurangzeb that I am telling you the same thing each time, there will be no miracle and no conversion. Tell him that he can ask me millions of times but I will not back down."

The two officers became enraged and decided enough was enough. "Make preparations to take him and his Sikhs back to Chandni Chownk to face the consequences of his words!" they ordered the guards.

Guru Ji were taken to the Chownk inside the pinjra (cage) which was placed to one side of the city's busy junction. Guru Sahib's two remaining Gursikh piarre (beloved ones) Bhai Sati Daas Ji and Bhai Dayala Ji stood opposite Them.

The Qazi (adjudicator on Islamic issues) first approached Bhai Sati Daas Ji. "Your Guru is still not accepting Islam. If you do not accept it either then you will meet the same fate as your older brother Mati Daas!"

Bhai Sati Daas Ji spoke fearlessly, "my brother has already gone to sachkhand (merged with Vaheguru), bless me with shaheedi (martyrdom) too, and let me follow him there as fast as possible!"

A large gathering had by now assembled at Chandni Chowk. Bhai Sati Daas Ji were asked their final wish, and just like their older brother, Bhai Sahib too said, "you may do whatever you like to my body, my only wish is that I want to be facing my Guru as I leave this world."

Bhai Sati Das Ji's body was wrapped in cotton wool. Cotton wool had been purposefully chosen as it is naturally slow to burn. The mughals wanted Bhai Sahib to burn slowly hoping that at some point they might still agree to Aurangzeb's demands. If not, then this would be another horrendous execution that would make Bhai Sahib suffer for as long as possible, and they hoped, leave Guru Sahib and Bhai Dayala Ji shaken.

Bhai Sati Daas Ji now stood in the middle of the Chowk for all to see completely wrapped in cotton wool. The executioner was ordered to set alight the wool by their feet.

Bhai Sahib continued to remain standing as the fire grew and as their body burnt. There were no screams or cries for help, as the mughals had hoped for, only the sound of Gurbani could be heard coming from inside the wool. It was only once half of their body had been so badly burnt that they could no longer stand that Bhai Sati Daas Ji's body then fell to the ground, ...but even then, they fell with their head falling first towards Guru Tegh Bahadur Ji Maharaj; Bhai Sati Daas Ji had done their final namaskar (bow).

Upon their shaheedi, Guru Sahib spoke from Their pavitar mukh "Dhan Sikhi, Dhan Sikhi, Dhan Sikhi (Great is Sikhi)... my second student has also passed."

If an item of our clothing was to be set on fire we would run around frantically trying to somehow extinguish the flames and save ourselves. However, Dhan (Great) was Bhai Sati Daas Ji, who were so drenched in love for their Guru that they remained engrossed in Naam and never moved even an inch despite being burned alive.

Dhan Bhai Sati Daas Ji.

Not being satiated by the execution of Bhai Sati Daas Ji, the mughals then turned their attentions to Bhai Dayala Ji. Bhai Sahib were the older brother of Bhai Mani Singh Ji who would themselves later become Shaheed by being cut joint to joint. In total there were 12 brothers, 11 of whom became shaheeds, such was the incredible sacrifice by just one family.

A large pot was filled with water and a fire was lit underneath it – the Qazi had decreed that Bhai Dayala Ji were to be boiled alive. Bhai Sahib were also given the choice to accept Islam or else face a painful death. Bhai Sahib responded to the mughals in the same fearless manner that Bhai Mati Daas and Bhai Sati Daas had done before him.

Bhai Sahib were asked if they had a final wish. Bhai Dayala Ji took this opportunity to request one final chance to speak to Guru Ji. Bhai Dayala Ji approached Guru Sahib and with their hands folded said “Maharaj, bless me, in your 5th form you too were placed inside a pot of boiling water. Bless your Sikh Maharaj, please place your hand over my head and do not let me waver even for a second.”

Maharaj responded, “Bhai Dayala Ji, kala Guru dee vartai gee” (The wondrous power of the Guru will protect you). Bhai Sahib bowed down to Guru Sahib one last time.

Bhai Dayala Ji were then placed inside the pot of boiling water, and the lid was secured in place by a large stone as the mughals assumed Bhai Sahib would try to force their way out. Clearly they had learnt nothing yet about the power of Guru Ji's Sikhs.

But just like the Gursikhs before him, Bhai Dayala Ji did not flinch. There were no sounds of screaming or any cries for help despite being boiled alive; only the sound of Gurbani could be heard from within the pot. Bhai Dayala Ji was left inside the boiling water for so long, that when the lid was finally lifted their flesh had separated from the bones.

If just one drop from a kettle of boiling water makes contact with our skin we rush to soothe it. How can we even begin to imagine what Bhai Dayala Ji endured?

Guru Tegh Bahadur Ji Maharaj again from their pavitar mukh said, “Dhan Sikhi, Dhan Sikhi, Dhan Sikhi... my third student has also passed”.

Dhan Bhai Dayala Ji.

Dhan Guru Dhan Guru Piare. (Great is the Guru and Great are Their Sikhs).

The mughals were lost for words. They thought to themselves "if the Sikhs of the Guru are so strong and complete in their faith, then what hope do we have in persuading the Guru? There will be no option but to kill him as well."

Guru Tegh Bahadur Ji, still in the cage, were taken back to Kaara Greh. Guru Sahib, who had arrived with 5 Gursikh, was now alone. They sat with Their legs crossed, hands placed on their knees and eyes closed, continuing to shine as bright as the sun, engrossed in the name of Vaheguru...

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share the meaning behind Guru Ji's name!

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

Dhan Guru Dhan Guru Piarre

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 22

The saakhi so far... Guru Sahib had arrived in Delhi with 5 Gursikhs. Bhai Udai Ji and Baba Gurditta Ji were told to return Anandpur Sahib by Guru Ji, Bhai Mati Daas Ji were sawn in half, Bhai Sati Daas Ji were burned alive and Bhai Dayala Ji were boiled alive. None succumbed to Aurangzeb's demands, and all three attained shaheedi with the blessings of Guru Sahib.

The mulaana (Aurangzeb's advisor) went back to Aurangzeb to report what had happened at Chandni Chowk. They told him that despite making various offers to Guru Sahib; despite killing the 3 Sikhs so brutally right in front of the Guru, he remained in high spirits and was no closer to converting to Islam. "We've tried to persuade him with sweet speech, we've tried to bribe him and we have even tried to scare him, but nothing has been successful... his face shows nothing other than complete bliss. No matter what we do it appears to have no effect on him."

Hearing this, Aurangzeb said he had one last question he would like to the mulaana to ask the Guru, "...his name is Tegh Bahadur, but what is the meaning behind his name? It is the name of a warrior, but why was he given it? Is he really Tegh Bahadur (warrior of the sword)? But also tell him that there will be a huge punishment for not accepting Islam."

The mulaana went back to Kaara Greh prison and asked Guru Sahib for the meaning of their name. Guru Sahib responded saying that "this is not the name of my aatma (soul) the name of my aatma is parmaatma (God). Tegh Bahadur is the name of this physical body, blessed upon me by my father Guru Hargobind Sahib Ji."

Guru Sahib went on to say "the Tegh from the town of Halubi are very well known, and there are many types of Tegh available there. But there is one in particular, a Junabi Tegh which is known as the best of the best, - you can place any weapon in front of it, but it will destroy them all.

Maharaj said "tell your emperor to get a Junabi Tegh. He should ensure it is fully sharpened so that its edge is as thin as a single string. Tell Aurangzeb to wrap this extremely sharp Tegh with some paper and then to take a really thin string and wrap this around the Tegh as well. Finally, he should call a master of swordsmanship to wield this sword."

Guru Sahib said "this Junabi Tegh wrapped in paper and string will be your Tegh and this physical body of mine, which has been named Tegh Bahadur will be my Tegh. I guarantee you, that your Tegh will not even be able to cut through the paper and string wrapped around it, let alone cut my head!

If you do not have faith in my words, then you will have to give it a go to find out!

If my father named me Tegh Bahadur then you should test your Tegh on me!

The mulaana was extremely surprised by these words and went back to Aurangzeb to relay Guru Ji's challenge. "Even though previously the Guru had said that he would not perform any kind of miracle, maybe the Guru has finally decided to perform a miracle to appease Aurangzeb?

Oh Emperor! The Guru says his physical body is called Tegh Bahadur! He says your best Junabi Tegh cannot cut paper or string let alone his head! Aurangzeb requested the strongest, most expensive and sharpest sword that was in their possession. Aurangzeb looked at the sword that was handed to him and inspected its edge, he was very happy at the quality of this Tegh."

He asked for some paper and string to be bought to him and wrapped it around the Tegh just like Guru Sahib had instructed and then summoned his

strongest warrior and said "tomorrow at the same place where the 3 Sikhs were killed, this warrior of mine will take this Togh and remove the head of Togh Bahadur!" Aurangzeb sent out a message across Dehli that approximately midday the following day the execution of Guru Togh Bahadur Ji would take place.

As nightfall approached the mughal forces began their preparations for the next day. By now, Bhai Jaita Ji had also reached Kaara Greh. Daroga, who was standing on guard, recognised him as a Sikh of the Guru and welcomed him.

Upon seeing Guru Sahib in the pinjara (cage), Bhai Jaita Ji became very bairaagi (sad) and fought to hold back their tears as they did namaskar (bowed) in the charan (at the feet) of Guru Ji. He told Guru Sahib that Mata Gujri Ji wanted to receive news of Guru Sahib and so their son, Gobind Rai had sent him to find out the latest from Delhi.

Maharaj told Bhai Jaita Ji to be seated and explained to them everything that would happen the next day. "The truth is Bhai Jaita Ji, that tomorrow at midday I will be leaving this physical body. You must stay close to Kaara Greh and when the guards come to take me to Chandni Chowk, then you must also follow. Stay as close as you possibly can, there will be many people who come to watch but stay close and sit down to one side. You won't need to do anything, when the time comes that my sees is separated from my body, you will not need to move."

"Just hold out your chola and wait. My sees will come to you itself. Without any fear, without any delay you must take my sees back to Anandpur for sanskaar as fast as possible." Maharaj went on to say "I have been waiting for you Jaita Ji, you came at a good time. I needed one Sikh who could take my sees back to Anandpur so that my bachan with my mother could be fulfilled so that they could have darshan one last time. This responsibility falls on you."

When Daroga and Bhai Jaita Ji heard these words, tears began to roll down their faces. But Maharaj asked "why are you crying? Just watch, by giving my head so many other heads will be saved; by giving my head this rule of Aurangzeb will end. You must spend the rest of the night doing bhagti (simran) as you have a great seva to carry out tomorrow."

Bhai Jaita Ji then went and found a place hidden from view close to Kaara Greh and spent the night doing bhagti and ardasa that may he be blessed with

the courage and strength to carry out this huge seva given to him by Guru Sahib themselves.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share the Shaheedi of Dhan Guru Tegh Bahadur Sahib Ji Maharaj...

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 23

The sakhi so far... Dhan Guru Tegh Bahadur Sahib Ji are making preparations to leave Their sareer (physical form). To show Aurangzeb that his tegh (sword) could not take Their life, Guru Ji gave Aurangzeb special instructions on what to do with the tegh that would be used for the execution. Guru Sahib also gave instructions to Bhai Jaita Ji to take Their sees (head) back to Anandpur Sahib.

The day that Guru Sahib was going to leave Their physical form had arrived. Aurangzeb's soldiers informed Guru Ji, "the Emperor has decided to take you up on your offer and would like to test his best tegh (sword) against your 'tegh'" (Guru Sahib had previously referred to Their body as Their tegh and challenged Aurangzeb to see whose sword would be victorious).

The guards opened the door to the pinjra (metal cage) and Dhan Guru Tegh Bahadur Sahib Ji, dressed in a long white chola (robe) and a white dastar (turban) stepped out and walked towards the big gates of Kaara Greh prison. Soldiers armed with spears created a barrier around Guru Sahib as they escorted Them to Chandni Chowk. People lined the streets of Delhi as Guru Sahib walked through the market, but the soldiers did not allow anyone to come near Maharaj.

By the time Guru Sahib reached Chandni Chowk, a crowd of thousands had gathered. Bhai Jaita Ji was also present as instructed by Guru Sahib.

Daroga was struggling to accept what was happening before his very eyes and with a heavy heart asked Maharaj if there was anything They wished for before the execution took place. Guru Sahib pointed to a small well nearby, and said They would like to do ishnaan (bathe) and recite Jap Ji Sahib first.

It is said that Daroga himself extracted the water from the well and in the middle of Chandni Chowk Guru Sahib did ishnaan. After ishnaan Guru Sahib looked towards the executioner, called Sayed, and said, "I will recite Jap Ji Sahib now. Upon completion I will bow my head and that will be the time for you to test your tegh."

Maharaj chose to sit under a tree in the middle of Chandni Chowk. With Their legs crossed and eyes closed Guru Ji began to recite Jap Ji Sahib. Despite thousands being in attendance, Kavi Santokh Singh Ji writes that at that time only one voice could be heard in the normally bustling Chandni Chowk... and that was the voice of Dhan Guru Tegh Bahadur Sahib Ji. As They reached the salok to complete Jap Ji Sahib, the executioner Sayed got into position.

"Jinee naam dhiaaya gae musakat ghaal, Nanak te mukh oojle ketee chutee naal"

Those who have meditated on the Naam, and departed after having worked by the sweat of their brows, O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them!(Guru Nanak Dev Ji, Ang 8).

Upon completion of Jap Ji Sahib, Maharaj bowed Their head in front of Akaal Purkh Vaheguru (God) and then Guru Sahib sat in Samadhi (meditation).

Bhai Jaita Ji was unable to bear witness to what was about to unfold before him. He sat down to one side with his legs crossed, eyes closed and just as Guru Sahib had said, he held his chola (robe) waiting for Maharaj's pavitar (beautiful) sees to come to him.

Dusht (sinner) Sayed, whose family lineage ended after this hugely immoral act, very quickly raised his tegh, which had been wrapped in thin paper held by string (as instructed by Guru Sahib), into the air and with one heavy swing he aimed for the neck of Dhan Sri Guru Tegh Bahadur Ji Maharaj.

At that moment, a dust storm engulfed Chandni Chowk and made visibility almost impossible. The sky turned red and on lookers panicked as they were blinded by the dust flying around them.

Bhai Jaita Ji had remained seated throughout just as Guru Sahib had told him to. His eyes remained closed until he felt Guru Sahib's pavitar sees fall into his chola.

Bhai Jaita Ji had so much love for his Guru but he knew this was not the time to let his emotions overcome him. He had been given this duty by both Guru Gobind Rai and Guru Tegh Bahadur Ji, and so without any hesitation he carefully concealed Guru Sahib's sees and made his way out of Chandni Chowk, holding Guru Ji's sees close to his chest and not wasting any time to

look around. It is said that the heavy winds and dust did not settle until Bhai Jaita Ji were safely out of danger, away from the eyes of the mughal soldiers.

As the air began to clear, the thousands present at Chandni Chowk realised that the pavitar (pure) sees of Guru Sahib was nowhere to be seen. A state of panic and confusion took over Aurangzeb's men upon seeing this.

Sayed looked down at his tegh and realised that it had not even made contact with Guru Sahib's neck; the paper and string were both still intact and there was not a single drop of blood to be seen on the tegh. Sayed realised that Dhan Guru Tegh Bahadur Maharaj Ji's sees had separated from Their body by itself.

From this it is clear that it was not the executioner who took the sees of Maharaj, but Maharaj themselves had given their pavitar sees to protect dharam (faith, righteousness and religious beliefs) across the world.

It is for this reason that Guru Gobind Singh Ji write in Their bani: Sees "deeya"... that Guru Sahib gave their sees to uphold the human rights of all people so that we may be free to choose how we worship.

Dharam het saaka jin keeya

For the sake of dharma, He (Guru Tegh Bahadur) sacrificed Himself

Sees deeya par sirar na deeya

They gave their head but not Their faith

(Guru Gobind Singh Ji, Bachittar Natak, Sri Dasam Granth, Ang 130)

Upon the shaheedi (martyrdom) of Dhan Guru Tegh Bahadur Sahib Ji Maharaj, Kavi Santokh Singh Ji writes, the devi devte (Demi gods and goddesses such as Brahma, Inder etc) descended down from the heavens with a golden chariot and gathered to receive Guru Jis sooksham sareer (soul) in order to themselves escort the formless saroop of Guru Sahib to sachkhand. In doing so, they sang the praises of Guru Tegh Bahadur Ji saying, "Who could have done this act other than you? You have not only saved the Hindu faith but you have also saved us! If all Hindus had been wiped out then who would have worshipped us?"

Tegh Bahadur ke chalet bhaiyo jagat ko sork

The world was drowned in the ocean of sorrow when Guru Tegh Bahadur departed

Hai Hai Hai sabh jug bhaiyo, Jai Jai Jai surlok

While the world lamented and mourned, the heavenly souls greeted Him with shouts of victory.

(Guru Gobind Singh Ji, Bachittar Natak, Sri Dasam Granth, Ang 131).

We often hear Guru Sahib being referred to as hind di chadar (protector of the Hindu faith), but in truth, They are dharam di chadar (protector of faith, righteousness and religious beliefs of all). During a time of grave injustice and sin They Themselves gave Their own sees to save people of another religion, people with beliefs different to Their own. Such was the great sacrifice of Sri Guru Tegh Bahadur Sahib Ji Maharaj.

Dhan Guru Gobind Singh Ji write in Their pavitar bani:

Tilak Janyoo raakha prabh taa kaa, Keeno badho kaloo meh saakaa
The Master (Guru Tegh Bahadur) protected the religious symbols –the frontal mark and the sacred thread of Hindus and by doing so, marked a great event in kaljug

Saadhan het itee jin karee, sees deeya par see na ucharee
In order to save the pious people, He went far beyond the limit of sacrifice, He gave away His head but did not utter a whisper of a groan

(Guru Gobind Singh Ji, Bachittar Natak, Sri Dasam Granth, Ang 130)

As Maharaj travelled towards Sachkhand They told the devi devte and other blessed souls that surrounded Their carriage ... "Do not worry, the power of the mughal empire will diminish now day by day. Guru Gobind Rai will start a new panth and in time will fight battles against the mughals and this will lead to their complete wipe out."

As Maharaj's soul merged with Vaheguru the devi devtai did Jai Jai kaar (shouts of victory) of Guru Sahib!

Joti Jot Rallee Sampooran theeya raam
One's light (soul) blends with the Light (Supreme soul, God) and becomes totally perfect (Raag Bilaval M:5, Ang 846)

Meanwhile Bhai Jaita Ji was making his way towards Anandpur Sahib, wondering how he was going to face the young Guru Gobind Rai and Mata Nanaki Ji. He continually prayed in Guru's Ji's charan (feet) to bless him with the ability to see this seva (service) through to the end.

Guru Ji tells us, that if we call ourselves Sikh but do not read Jap Ji then we are bheki (hypocrites). If there is one thing we take away from the shaheedi purab of Dhan Guru Tegh Bahadur Sahib Ji Maharaj, it might be that every Sikh from this day forward recites at least Jap Ji Sahib each day, just as Guru Sahib did before giving Their shaheedi.

Lets spend this day remembering the sacrifice and singing the praises of Dhan Guru Tegh Bahadur Sahib Ji, Dhan Bhai Mati Daas Ji, Dhan Bhai Sati Daas Ji and Dhan Bhai Dayala Ji 🙏.

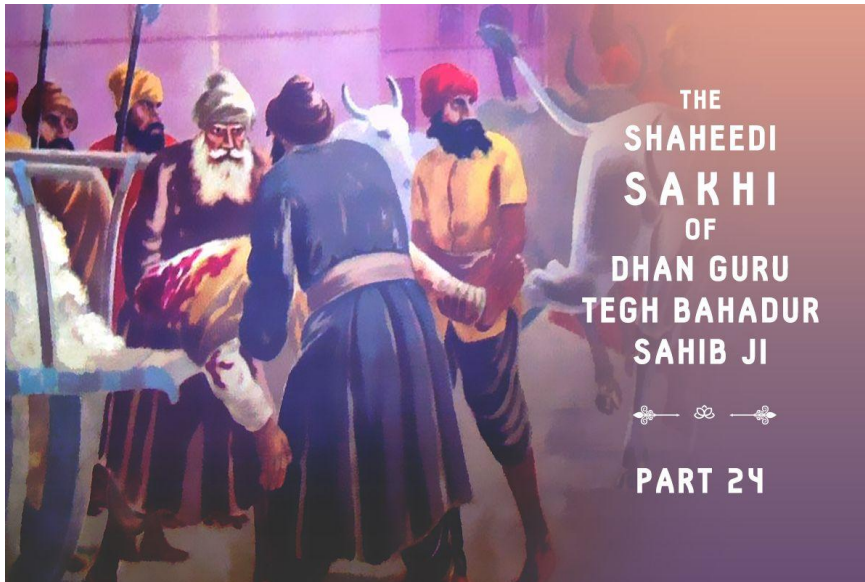
(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share what happened to Guru Jis body which lay in Chandni Chowk surrounded by mughal forces...

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 24

The saakhi so far... Dhan Guru Tegh Bahadur Sahib Ji gave shaheedi (martyrdom) in a unique way that is unparalleled in history. Bhai Jaita Ji received Guru Ji's sees (head) and began his journey to Anandpur Sahib. Sayed, the executioner, realised that his tegh (sword) had not removed Guru Ji's sees, and Guru Sahib's body remained in Chandni Chowk.

Aurangzeb was not present at Chandni Chowk at the time of Guru Sahib's shaheedi. However, when Guru Sahib's sees was separated from Their body, the earth below Aurangzeb's feet began to shake and he felt an unease take over his body.

The executioner and Aurangzeb's officers had now made their way back to the royal palace and were still in a state of shock, speaking between themselves trying to comprehend what had just happened.

Aurangzeb asked them to explain the events of Chandni Chowk. No one spoke up, but instead they pushed the executioner, Sayed, forward to explain. Sayed barely able to get his words out tried to tell Aurangzeb how

Guru Sahib had asked as his final wish to bathe and read a prayer before the execution. "After the Guru had completed his prayer I swung my tegh (sword) towards Their neck but it was as if my tegh had made no contact with the Gurus neck... it was as if Their neck had already been separated!

Sayed then passed the tegh to Aurangzeb and showed him that both the string and thin paper were still intact and there was no sign of any blood. Recalling Guru Sahib's challenge, it dawned on them that the Guru was truly Tegn Bahadur as the mughal tegh was no match for the Guru's 'tegh' (Guru Sahib had referred to Their body as Their 'tegh').

"Thousands had come to Chandni Chowk to witness the execution but not one person knew where the sees of the Guru went because of the dust storm. Our soldiers have been looking everywhere, we even stopped and searched everyone but have had no luck."

Hearing this, Aurangzeb ordered his soldiers to keep a close guard on the body of Guru Sahib, which remained at Chandni Chowk. "Someone has already taken the Guru's head, make sure that no one is able to take his body!"

Guru Sahib's sareer (body) still lay in the middle of Chandni Chowk. Mughal officers invited Sikhs to come forward to perform the final rites for Guru Ji's sareer, but no resident of Delhi dared to approach the body of Guru Sahib, fearing that this was just a ploy of Aurangzeb's to find out which Sikhs lived in the city.

There was one Sikh though who had not been in Delhi as the events unfolded in Chandni Chowk. This Sikh was Lakhi Shah who belonged to the Lubaana clan. Lakhi Shah had been a follower of the house of Guru Nanak for a very long time and his daughter Bibi Seetobai Ji was the mehl (wife) of Bhai Mani Singh Ji, the younger brother of Bhai Dayala Ji.

Lakhi Shah arrived back in Delhi on the same day that Guru Sahib gave Their shaheedi. When he heard about what had happened, without hesitation, he immediately headed towards Chandni Chowk.

From a distance he saw the heavy presence of mughal soldiers. When he did darshan of Guru Sahib's body lying in Chandni Chowk he was unable to control his emotions and became very bairaagi (sad). Lakhi Shah wasn't the kind of follower who just outwardly said he loved Guru Sahib, he was filled both inside and out with love for Guru Ji.

He thought to himself, "cursed are we all that Guru Sahib's body is lying in the middle of Chandni Chowk and not one Sikh has been able to retrieve Their body and carry out the final rites! It would be better to die than to have to witness this scene. O Dhan Guru Tegh Bahadur Sahib Ji Maharaj, how can we call ourselves Your Sikhs if we are unable to do the sanskaar (cremation) of Your sareer?"

Lakhi Shah did the same ardas (prayer) over and over within his heart, "Bless me Dhan Guru Tegh Bahadur Sahib Ji, please help me, give me strength, show me a way so that I can somehow retrieve your pavitar (pure) sareer and do sanskaar without the soldiers realising it."

Lakhi Shah gathered other members of his clan ("Lubaane") and told them about what he had witnessed in Chandni Chowk. The Lubaane all agreed to help retrieve Guru Ji's sareer.

Lakhi Shah was a very wealthy man, he owned around 10,000 oxen and he had many carts which he used to transport goods in. "Take the carts loaded with wool and station these as close as possible to Guru Sahib. Make any excuse necessary to gain entry to Chandni Chowk."

As the sun began to set the winds still remained quite strong and visibility was still not so good. The mughal soldiers were already on edge, and Lakhi Shah knew this so he sought to take advantage of it.

As evening approached, the Lubaane entered the Chowk with their carts making the excuse that they were just passing through as this was a part of their trade route. With them also were about 1000 oxen that had on purpose been riled up by the Lubanne and so were causing quite a commotion as they reached Chandni Chowk.

Although they had entered the Chowk in formation with the Lubaane stationed around the oxen, once in the Chowk, the oxen were deliberately freed and let loose. The soldiers were forced away from their posts as the oxen wandered around freely allowing for the carts to be positioned right by the body of Guru Sahib.

There was already limited visibility due to winds and dust, and nightfall was fast approaching. Now the Lubaane themselves began to add to the mayhem and started to call each other from one side of the Chowk to the other and all the while, shouting instructions at the oxen 'hut, hut, hut!' (Stop Stop Stop!). The soldiers got caught up in this commotion and lost concentration. In that moment, Guru Sahib granted the ardaas of Lakhi Shah and 5 Sikhs quickly lifted Guru Ji's body and safely placed it in a cart, covering it with wool so that it could not be seen.

Lakhi Shah himself was sitting at the front of the cart ready to guide it back to his house. The other Sikhs spread back out in the Chowk amongst the oxen. The carts at the other end of the chowk started to make their way out followed by Lakhi Shah's cart carrying Guru Sahib's body. Lakhi Shah took a deep sigh of relief as he exited the Chowk, but he knew that only half of the seva had been completed yet.

As the Lubaane exited the Chowk, the soldiers slowly reassembled themselves and realised that Guru Sahib's body was no longer there. They knew if Aurangzeb was to find out not only had Guru Sahib's sees been taken but now Their body had been taken as well, they would likely receive severe punishment and so frantically began to search. When they couldn't find Guru Sahib's body anywhere they realised that it must have been taken by the Lubaane.

The pavitar body of Guru Sahib and all the Lubaane were now on the way back to the house of Lakhi Shah. Behind them at Chandni Chowk, the news was spreading fast that the body of Guru Sahib had also been taken. Messages were passed between the mughal soldiers that the Lubaane were suspected of taking Guru Sahib's body and therefore should be found and searched immediately.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share how Aurangzeb's men catch up with Lakhi Shah and search his carts!

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

Dhan Guru Dhan Guru Piarre

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 25

The saakhi so far...Bhai Jaita Ji was taking Dhan Guru Tegh Bahadur Sahib Ji's sees (head) back to Anandpur Sahib. Lakhi Shah managed to retrieve Guru Sahib's body from Chandni Chowk, but the Mughul soldiers realised it must have been Lakhi Shah and the other Lubaane who took Guru Sahib's body and began to search for them...

The soldiers searched the streets of Delhi looking for the Lubaane, and finally caught up with them on the outskirts of the city. They frantically made their way through the hundreds of oxen so they could start searching the carts one by one.

The soldiers thought they could recall how many carts had left Chandni Chowk, so a soldier began counting to see if any were missing. He finished counting and was one short so instructed another soldier to check. The second soldier counted and he thought there was one cart too many! A third counted and he thought there were the right number of carts! The Mughal soldiers were in an utter state of confusion.

The soldiers suspected the Lubaane were toying with them, and said "we know that one of the carts has the Guru's body in it, if you do not tell us

where it is we will arrest you all and throw you into prison. You will be beaten and tortured, and the world will never see another Lubaana again.”

The Lubaane realised that they had the blessings of Dhan Guru Tegh Bahadur Sahib Ji and that Guru Sahib Themselves were confusing the soldiers. The cart carrying Guru Sahib's body would sometimes become visible to the soldiers and sometimes Maharaj would make it disappear, hence they were getting different answers each time they counted.

Many Lubaane now stepped forward – they had complete faith that Guru Ji was helping them and so without any fear said to the soldiers “you are free to search to your hearts content, we are waiting right here, go ahead and count and search all you like!” The soldiers continued to search and argue between themselves, until eventually they conceded that because they were unable to find any proof, the Lubaane were not at fault and should be allowed to go.

Night had fallen by the time the Lubaane reached the house of Lakhi Shah. All of the Lubaane thanked Maharaj from their hearts as none of this would have been possible without Guru Ji's blessings. Now they began to talk amongst themselves and wondered how they could possibly do sanskaar (cremation) without anyone finding out.

It was at this time that Lakhi Shah said “We can build the funeral pyre inside my house. We will then set fire to the pyre and my house, and only once Guru Sahib's sareer has been fully cremated will we sound the alarm to the surrounding area that our house has caught on fire.

However, Lakhi Shah's house did not stand alone, because on either side there stood the houses of some of the other Lubaane. Nevertheless, without hesitation, they all agreed that the cremation of Guru Sahib's sareer was more important than their homes.

Very quickly the Lubaane took out a few of their most essential belongings, and inside Lakhi Shah's house a bed was prepared. Guru Sahib's body was placed upon the bed by 5 Sikhs, wood was positioned underneath the bed and all around Guru Sahib's sareer. Once the funeral pyre was ready, the Lubaane bowed before Dhan Guru Tegh Bahadur Ji Maharaj for the final time and then Lakhi Shah took a flaming torch and did the seva of lighting the pyre.

It was only once the pavitar body of Maharaj had been cremated that the Lubaane created a scene and started shouting that Lakhi Shah's house had caught fire. The locals all came out to see what was happening as the Lubaane pretended to make an attempt to put the fire out.

People asked Lakhi Shah, "were many of your possessions left inside or did you manage to save them?" To which he responded, "my everything has been burnt in this fire" ('everything' being a reference to Guru Sahib).

All the locals tried to do what they could to put the fire out and by the time the fire was eventually brought under control, the area in which Guru Sahib's body had been placed was completely burnt, and by doing so the pavitar body of Dhan Guru Tegh Bahadur Sahib Ji had been cremated.

As the sun rose, Lakhi Shah knew that the Mughal soldiers could come at any time, so he and a few of the Lubaane entered what was left of the house and, filled with bairaag (sadness), they put the ashes of Guru Sahib's body into two copper gagar (pots). They then dug a hole in the ground and buried the gagar there.

Lakhi Shah then prepared karah parshad di degg and did ardaas (prayer and supplication) to Guru Sahib proclaiming,

"Satgur mera sada sada, na aavai na jaai"

My True Guru is for forever and ever. My True Guru does not come nor does he go (ie, is beyond the cycle of life and death)

(Guru Raam Daas Ji, Ang 758, Sri Guru Granth Sahib Ji Maharaj)

Following ardaas, the degg was distributed to all present.

In this day and age we are prepared to give up so little of our time for Guru Sahib, let alone our material possessions. Often we see that when people invite Guru Granth Sahib Ji Maharaj to their homes they are unable to even make provision to offer a bed for Guru Sahib to rest in. Yet here, the Lubaane not only gave up their homes but considered themselves to have great destiny that their homes came in useful to carry out this great task.

And due to this sacrifice Bhai Lakhī Shah and the Lubaane will forever be remembered. That land on which their houses stood will also forever be worshipped because Gurdwara Rakaab Ganj now stands in the place where Guru Ji's body was cremated.

During the 17th century, the nishaan (flag) of Aurangzeb flew high over Delhi, and during the 19th and 20th century the British nishaan conquered Delhi. But if there is one nishaan which flew high in the 17th century and still flies high over Delhi today, then that is the nishaan of Dhan Guru Tegh Bahadur Sahib Ji Maharaj.

Kou har samaan nhi raaja. Eh bhoopat sabh divas chaar ke, jhoothē karat divaaja

There is no king equal to the Lord. All these lords of the world only last for a few days, putting on their false displays.

(Bhagat Kabir Ji, Ang 856, Sri Guru Granth Sahib Ji Maharaj)

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share Bhai Jaita Ji's journey back to Anandpur Sahib...

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 26

The saakhi so far... Bhai Jaita Ji are taking Guru Sahib's sees (head) back to Anandpur Sahib after Their unparalleled act of sacrifice. Meanwhile, Laksi Shah managed to retrieve Guru Ji's body from Chandni Chowk and unable to perform the final rites publicly due to the heavy presence of mughal forces searching for Guru Ji's body, he carried out Their antim sanskaar (cremation) by burning down his own home.

The news finally reached Aurangzeb that not only had the pavitar (pure and beautiful) sees of Guru Sahib gone missing, but now the body of Guru Sahib, which he placed under the strict watch of his soldiers, had also been taken.

Aurangzeb contemplated that he had a wish to convert everyone to Islam and he believed that his wish was a righteous one. However, in order to achieve it he had committed sin after sin, until he committed the biggest sin of all - ordering the shaheedi (martyrdom) of Guru Tegh Bahadur Sahib Ji Maharaj.

Since the moment Guru Sahib gave Their sees, Aurangzeb had been filled with a sense of unease and after hearing that the body of Guru Sahib had now been taken as well, it dawned on him that he had failed and Guru Sahib had won.

Aurangzeb had called for Guru Ji to be brought to Delhi in the hope that if he managed to convert Them, then all Hindus would follow suit (The Hindu pandits had declared Guru Tegh Bahadur as their Guru as they had been instructed to do so by Guru Sahib Themselves). Despite using both sweet speech and scare tactics, all attempts had failed miserably. Maharaj remained firm on Their words till the very end, and Aurangzeb realised that by not being able to convert Guru Sahib, his dreams of seeing only Sharia law prevail in India had been shattered.

Following Guru Sahib's shaheedi, it is said that for some time Aurangzeb was crippled by paranoia. He was constantly looking over his shoulder and worrying about his actions. Guru Sahib's Shaheed Sikhs would torment him every time he managed to fall asleep and were a constant reminder of the sins he had committed. Eventually, in an attempt to get away from the location of his bad actions and to try and bring sanity back into his life, Aurangzeb had to leave Delhi, and therefore travelled to Aurangabad to establish a new base.

We should understand that a person who watches his words, actions and thoughts, and refrains from doing, thinking or speaking badly will attain what is known as 'sehaj avastha' (state of contentment) or 'mun da tika' (peace of mind).

On the other hand, people who commit sin after sin will spend their days tangled up in worry, doubt, guilt and fear and will not find peace in their hearts even though outwardly they may seem happy. Such were the circumstances of Aurangzeb.

Paapi karm kmaavde, karde hai hai

The sinners act, and generate bad karma, and then weep and wail.
(Guru Arjan Dev Ji, Salok Vaara(n) de vadeek, ang 1425)

The more time we spend doing good deeds and thinking good thoughts, the more our minds will stay peaceful and contented. We work very hard all our lives to give ourselves a better environment through material possessions such as good jobs, nice cars, big houses etc. However we spend little time to better the environment of our minds. If we sit next to someone who has millions in the bank they will more than likely share a huge list of things that trouble them because their mun is dukhi (mind is troubled). The mind cannot be made happy with material wealth, it is only through good deeds and

actions together with meditation on the name of our creator that true happiness, contentment and peace of mind can be achieved.

Kabeer, Har ka simran jo karai, so sukhia sansaar

Kabeer, whoever meditates in remembrance on the Lord, he alone is happy in this world.

(Salok Bhagat Kabeer Jio ke, ang 1375)

At a similar time to when Lakhi Shah was retrieving Guru's Sahib's body and making preparations for cremation, the Sikh who had been sent back to Anandpur Sahib by Guru Ji with the writings of Salok Mahalla 9 and also the nishania (signs) of Guruship including the naarial (coconut) and 5 paise (coins) had now finally reached Anandpur Sahib.

Gobind Rai were seated in the darbaar (Guru Sahib's court) along with Sikh sangata (congregation). The Sikh entered the darbaar and Gobind Rai, knower of all, stood up upon seeing him. Guru Tegh Bahadar Ji had already passed the Gurtadaggi (Guruship) to Their son Gobind Rai whilst imprisoned in Karra Greh, however, as instructed by Guru Sahib Themselves so that the passing of the Guruship would be publicly revealed, the Sikh in front of all the sangat, respectfully placed the 5 paise and coconut in front of Gobind Rai and did namaskaar (bowed).

Having travelled non-stop from Kaara Greh prison, having seen the conditions Guru Sahib were being kept in and having been told what was to happen in Delhi, he became bairaagi (sad) and placed his head on the lotus feet of Guru Gobind Rai. He kept his head there with tears rolling down his face, not wanting to have to tell Guru Ji, who were only nine years of age, about Their father Guru Tegh Bahadur Sahib Ji's shaheedi. Guru Sahib, despite knowing all, asked him with pyaar (love)... "Sikha, why do you place this naarial and 5 paise in front me?"

The Sikh responded, "Maharaj, Aurangzeb is a sinner, he is committing great atrocities. When I left Delhi, Guru Sahib were being held in a cage, however they remained in chardikala (high spirits). Aurangzeb wanted Maharaj to perform a miracle or convert to Islam, or else face death. But Guru Sahib were remaining steadfast and rejected all the inducements and threats made by Aurangzeb."

The Sikh went on to narrate how Guru Sahib had written the bani of Salok Mahalla 9 and how They passed on Gurgaddi (Guruship) to Guru Gobind Rai.

The Sikh explained in front of all the sangat that Dhan Guru Tegh Bahadur Sahib Ji had sent the 5 paise and naarial and instructed him to place them in front of Gobind Rai as a sign of the Guruship being passed on to Their son.

With a heavy heart, the Sikh then explained how Guru Sahib had said that They would attain Shaheedi and that Their sees (head) would be separated from Their dhar (body).

On hearing this news, the atmosphere at Anandpur Sahib became even more bairaagi (filled with sadness) and as the news reached both Mata Nanaki Ji and Mata Gujri Ji they too were overcome with emotion. Guru Gobind Rai reminded both of them and the sangat that Guru Sahib were not in the cycle of birth and death; Just as a cloud forms not for itself, but to bless the land with water and help life flourish, in the same way, Dhan Guru Tegh Bahadur Sahib Ji came to this earth to bless the land and spread dharam (righteousness), and to achieve this They had to attain shaheedi (sacrifice Themselves).

Guru Gobind Rai at the tender age of 9 gave updes (a teaching) to all the sangata in Anandpur that they shouldn't be bairaagi but instead they should all meditate on Vaheguru and understand that everything is within God's will.

Janam maran dhuhoo meh naahee, jan parupkaaree aai

Those generous and humble beings are above both birth and death. (Raag Soohee M:5, ang 749)

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share Bhai Jaita Ji's journey back to Anandpur Sahib...

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

Dhan Guru Dhan Guru Piarre

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 27

The saakhi so far... Aurangzeb was forced to move away from Delhi to Aurangabad as he was so mentally unsettled after Guru Sahib's shaheedi (martyrdom). The Sikh who Guru Sahib had sent from Delhi with the bani of Salok Mahalla 9 and the nishania (signs) of Gurgaddi (Guruship) arrived back at Anandpur Sahib. In front of all the sangata (Sikh congregation) he revealed Gobind Rai as the next Guru and shared with the sangata what had taken place in Delhi and his conversation with Guru Tegh Bahadur about how They would give shaheedi.

A few days after the Sikh carrying the Guruship nishania reached Anandpur, Guru Gobind Rai Ji readied two Sikhs and told them to travel on horseback in the direction of Delhi. "My piarra (beloved) Gursikh is on his way here from Delhi. He is carrying my father's sees (head), go and meet him and help him on his journey back to Anandpur."

That piarra Gursikh that Guru Gobind Rai Ji referred to was Bhai Jaita Ji (who after taking amrit (initiated into the Khalsa panth) in 1699 went on to be known as Bhai Jeevan Singh Ji). As the two Sikhs travelled on horseback in the direction of Delhi, they looked carefully at all the Sikhs they passed to try and identify Bhai Jaita Ji.

Bhai Jaita Ji's journey towards Anandpur Sahib had started as soon as the shaheedi of Dhan Guru Tegh Bahadur Sahib Ji had taken place. On that day Bhai Jaita Ji had travelled approximately 40km outside of Delhi. As the sun began to set they stopped for a moment near woodland to regain their breath, and leaning against a tree they began to recite Vaheguru simran out loud.

Nearby lived a fakir (Muslim saint) by the name of Vahudeen, who heard this simran and realised that a Sikh of the Guru must be close. As he followed the voice and found Bhai Jaita Ji, Vahudeen asked "who are you, and where are you going?" Bhai Sahib told the fakir that he was a Sikh and travelling to Anandpur from Delhi.

Vahudeen had heard that Guru Tegh Bahadur Sahib Ji had travelled to Delhi and enthusiastically asked "how are Guru Sahib? Tell me all about Them!" Bhai Jaita Ji recognised that the fakir had faith in Guru Sahib and so shared with him, "Aurangzeb has committed many sins in Delhi, but now he has committed the biggest sin of all, and he has made our beloved Satguru shaheed in Chandni Chowk. I am travelling to Anandpur with the pavitar sees of Guru Sahib."

Vahudeen, distraught at hearing this news, placed both hands together and bowed down to Guru Ji's sees. "It is late at night now and it is not safe for you to stop out in the open. I suggest you go on to Baghpat which is close by. Go to the house of a Bhai Krishan Paal (a Hindu) and he will give you shelter there."

When Bhai Jaita Ji reached Bhai Krishan Paal's house, he was offered food and water but he politely refused; how could he eat or drink anything when the pavitar (beautiful) sees of his Guru lay in his arms separated from Their body? Bhai Sahib then told Krishan Paal about how Maharaj had stood up for

dharam (righteousness) and in doing so they had saved the Hindu faith. After Krishan Paal learnt about Guru Ji's great sacrifice for his own faith, he asked for Guru Ji's sees to be placed upon a manja (bed) and spent all night sitting on the floor next to the manja in a state of bairaag (sadness).

The following morning Bhai Jaita Ji left Krishan Paal Ji's house and continued the journey towards Anandpur. As evening approached, just past the city of Karnaal they reached a small lake in the village of Taravari. Taking cover behind some bushes, Bhai Sahib stopped here to rest for a brief moment and repeated over and over "Dhan Guru Tegh Bahadur Sahib Ji, Dhan Guru Tegh Bahadur Sahib Ji."

That day, by sheer coincidence, a Sikh called Deva Raam who was the local dhobi (clothes washer) had got very late washing and drying his clothes. He tied the clothes up and placed them on his head and began to walk away from the lake.

As he was walking, the praises of Guru Sahib entered his ears and he called out asking who was there. Bhai Jaita Ji responded, "I am a Sikh of the Guru". Deva Raam was shocked and said, "how can it be that there is a house of a Sikh in this Nagar (area) yet a Sikh of the guru is seated hidden away by this lake?! I cannot allow this to happen, come Sikha, you will stay at my house." As they walked through the village, Deva Raam carried his clothes on his head and Bhai Jaita ji walked alongside holding the sees of his Guru firmly against his chest.

Deva Raam asked the Gursikh "where is it that you are heading to?" Bhai Jaita Ji, whose insides were overcome with bairaag, told Deva Raam that he was heading towards Anandpur. Upon hearing this Bhai Deva Raam's face lit up, "in the city of Anandpur lives Dhan Guru Tegh Bahadur Sahib Ji, when you reach there please do namaskar (bow down) in the charan (feet) of Guru Sahib and tell Them that in the village of Taravari lives a poor dhobi who has made some clothes for Them. Tell Them that it is difficult for me to go to Anandpur but to accept my humble benti (request) that if They are ever in this area, could They bless my home with Their presence, I would be eternally grateful."

Hearing this, Bhai Jaita Ji welled up and they thought "how amazing are Guru Sahib. Even after Their shaheedi, They are fulfilling the desires of Their piarre (beloved) Gursikhs."

When the two Sikhs reached Bhai Deva Raam Ji's house, Deva Raam placed the pile of clothes down on the floor and began to prepare a manja (seat) for Bhai Jaita Ji to rest on. Bhai Jaita Ji continued to stand and hold Maharaj's sees firmly against their chest. Deva Raam questioned Bhai Sahib, "is there some form of treasure wrapped in these cloths that you are not putting your bundle down?" Bhai Jaita Ji responded, " Oh kjana jo mai jind vaar ke vee nehee de sakda" (this is such a treasure I hold against my heart which I would not relinquish even if it meant sacrificing my life).

"Deva Raam Ji, you said you had an ardaas (supplication) that Guru Sahib may bless your house with Their presence and accept the beautiful clothes that you have prepared for Them. Well, it is time to lay those clothes out. The truth is that Guru Sahib have obtained shaheedi in Delhi, but despite this They have heard and accepted your ardaas and have come to bless you with Their darshan (presence)."

"This bundle which I hold firmly against my heart is nothing other than the pavitar sees of Dhan Guru Tegh Bahadur Sahib Ji Maharaj. I will not sit on this manja, Guru Sahib are here, please prepare the manja for Them."

Tears began streaming down Bhai Deva Raam Ji's face as he tried to comprehend what he had just heard. Bhai Deva Raam quickly laid out the clothes which he had prepared.

Bhai Jaita Ji began to unwrap the cloths around the pavitar sees of Guru Sahib. Since escaping from Delhi, Bhai Jaita Ji had to obtain multiple extra rumalai (cloths) to cover Maharaj Ji's sees. Bhai Sahib began to lift the rumallai one by one. When they got to the third cloth, it was stained with blood. The last cloth was removed and the two Sikhs did darshan of Guru Sahib's sees, Their white dastaar (turban) still intact and Their beautiful beard still flowing.

Bhai Deva Raam could not control his emotions after seeing Guru Sahib's sees separated from Their body. He fell to his knees weeping and wailing, "Maharaj! I had an ardaas, a dream that You would bless me and my home by giving me Your darshan here. But I could never have imagined that You would do so in this way."

Bhai Deva Raam and his wife spent the whole night doing chaur sahib (royal fan) over the pavitar sees of Guru Sahib. They too asked Bhai Jaita Ji if he wished to eat or drink anything, but he continued to politely refuse. However, upon their insistence Bhai Jaita Ji agreed to have one parshada. So blessed were this couple to be able to do seva of both Guru Sahib and Their piaara (beloved) Gursikh.

We must learn from this saakhi that all we need is bhavna (devotion and faith). Bhai Deva Raam's devotion was so great that even after giving Their sees, Guru Sahib took Bhai Jaita Ji to those places where His piarre gursikh had sharda (faith) and prem (love) for Maharaj, in order to fulfil their ardaasa (prayers).

Bhai Jaita Ji could have taken any route back to Anandpur Sahib, they could have stopped anywhere as there was no shortage of villages; but Dhan are Guru Tegh Bahadur Sahib Ji who had pre-determined the path Their Sikh would take even before he set off from Delhi! Dhan Guru Tegh Bahadur Sahib Ji Maharaj.

As Bhai Jaita Ji prepared to leave the following morning, Bhai Deva Raam Ji did a benti (plea) for Guru Sahib Ji's sees to remain covered with the clothes that he had prepared. Despite Guru Sahib giving Their shaheedi, They answered the ardaas of this Gursikh and left his home wearing the clothes which had been prepared with such love and devotion.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

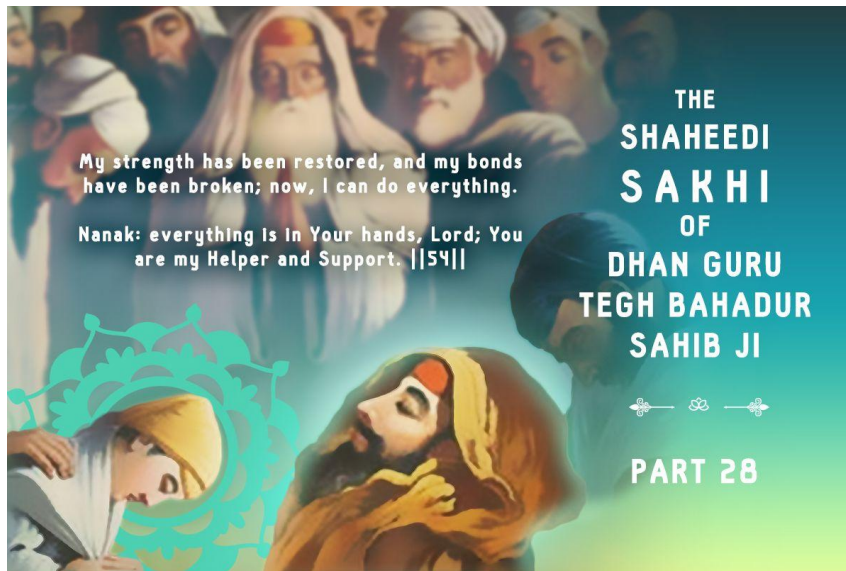
In the next post we will share the remainder of Bhai Jaita Ji's journey to Anandpur Sahib

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

Dhan Guru Dhan Guru Piarre

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 28

The saakhi so far... Bhai Jaita Ji has been travelling from Delhi to Anandpur Sahib with Guru Sahib's sees (head) since Their Shaheedi. They stopped at Bhai Krishan Paal's house and then Bhai Deva Ram Ji's house, blessing them with darshan of Guru Ji's sees...

Continuing towards Anandpur as evening approached once again, Bhai Jaita Ji were now close to Ambala and stopped by the river Taangri. Nearby was a tall tree with branches which spread out in such a way that they created a platform. Bhai Sahib placed Guru Sahib's sees on this platform and rested for a short period.

Bhai Sahib wondered, maybe a Sikh lived nearby who could take him in for the night. Upon speaking to a passer-by, Bhai Jaita Ji was told that a Sikh by the name of Bhai Raam Dev Ji lived close by and so they went and knocked on his door. Bhai Raam Dev answered and welcomed Bhai Sahib into his house.

As Bhai Jaita Ji entered, he walked towards the manja, placing Guru Sahib's sees onto it and himself sitting on the floor. Seeing this, Bhai Raam Dev Ji questioned Bhai Jaita Ji "why have you placed this bundle of cloth on the manja and not sat on it yourself?!" Bhai Sahib told Bhai Raam Dev Ji that he had some sad news, and to hear it he must first prepare and strengthen his heart. Then Bhai Sahib explained what had occurred in Delhi, and revealed that Guru Sahib's sees was inside this bundle of cloth.

Bhai Raam Dev was himself a devout Sikh, and upon hearing this news he asked Bhai Jaita Ji "please bless me, if Guru Sahib has come to my house then would it be possible that I could be blessed with the beloved darshan (vision) of Maharaj?" This was now the second time Bhai Jaita Ji was going to reveal the pavitar sees of Guru Sahib and he wondered if it was right to show Guru Sahib like this or whether he was doing beadbi (disrespect). However, he recognised that Bhai Raam Dev Ji had great love for Guru Sahib in his heart, so he unwrapped the cloth and Guru Sahib blessed Bhai Raam Dev with Their darshan.

Bhai Raam Dev Ji, his wife and children spent the whole night doing darshan and seva of Guru Sahib's sees. At times they would clean and neatened the daraa (beard) of Guru Sahib, and at times they would use a cloth to clean Guru Sahib's forehead.

Dhan (great) are the Gursikhs who were blessed with Guru Sahib's darshan even after Their Shaheedi. Only Maharaj knows how much love these Gursikhs must have had for Them, that They wanted to bless them with darshan, albeit in this form.

Bhai Raam Dev Ji, whilst being in a state of bairaag (sadness), sent Bhai Jaita Ji off on his journey the following morning. Bhai Sahib travelled for the whole day avoiding any run in with the authorities. By evening they were close to Chandigarh where there lived an elderly fakir (saint) called Dargahi Shah, who spent most of his time meditating. He too had a great longing that Maharaj would take pity on him and bless him with Their darshan.

As Bhai Jaita Ji walked past his house, the fakir heard him doing gurmantar jaap (Vaheguru simran) and realising there was a Gursikh nearby, invited Bhai

Sahib into his house. He too asked where Bhai Sahib was going, and once he found out they were going to Anandpur, Dargahi Shah told Bhai Sahib about his wish.

Upon hearing the fakir speak, Bhai Jaita Ji closed his eyes and began to sing the praises of Guru Sahib. Bhai Sahib thought to himself that this was the fourth place he had stopped, and with the kirpa (blessings) of Guru Sahib, in every place resided a Guru's follower who had a yearning to do the darshan of Maharaj. Even after giving shaheedi, Guru Sahib continued to fulfill the dreams of Their devotees.

Bhai Jaita Ji said that if you wish to do darshan of Guru Sahib, then would you like to receive darshan today? Dargahi Shah responded... "how will you do this?"

Bhai Jaita Ji placed Guru Ji's sees on a high platform inside Dargahi Shah's house and the layers of cloth were removed one by one. As the final cloth was removed and Dargahi Shah laid eyes on Guru Sahib's pavitar sees, his world was turned upside down. Overwhelmed with bairaag, he said "I wished to do darshan of Guru Sahib for so long, but I never imagined I would do darshan of Maharaj in this form". He too spent the night in bairaag doing seva of Guru Sahib's sees.

The next morning, as Bhai Jaita Ji were preparing to leave, Dargahi Shah asked "might it be possible for me to carry Guru Ji's sees for a short while towards Anandpur Sahib?" Bhai Jaita Ji felt that if Dargahi Shah had the icha (desire) to do so then they had no reason to refuse him. Dargahi Shah who not only was blessed with the pavitar darshan of Guru Sahib, was then blessed with aiding the seva of carrying Maharaj's sees back towards Anandpur.

Bhai Jaita Ji carried Guru Sahib's sees in many different ways, but finally after 5 days of travelling from Delhi, when Bhai Sahib reached Kiratpur, they was carrying Guru Ji's sees upon their own head.

As Bhai Sahib arrived in Kiratpur, the two Sikhs who had been sent by Guru Gobind Rai had also entered Kiratpur. They saw Bhai Jaita Ji from a distance and dismounted their horses to greet him.

With a heavy heart and tears in his eyes, Bhai Jaita Ji told them that he was carrying the pavitar sees of Dhan Guru Tegh Bahadur Sahib Ji.

Bhai Jaita Ji asked the two Sikhs what they were doing in Kiratpur and where they were heading to. The Sikhs explained how they had been sent to look for Bhai Sahib by Guru Gobind Rai Themselves. Upon hearing this, Bhai Sahib told the two Sikhs "you should return to Anandpur and inform Guru Gobind Rai that I have arrived in Kiratpur with Their fathers sees and that I await Their hukam" (command). Bhai Jaita Ji thought that as this was where the sanskaar (cremation) of Dhan Guru Hargobind Sahib Ji (Guru Tegh Bahadur Sahib Ji's father) had been done, Guru Gobind Rai may also want the sanskaar of Their father to be performed in the same place.

Bhai Jaita Ji placed Guru Sahib's sees on top of a tharra (raised platform) and then sat down to one side as the two Sikhs left for Anandpur. At this place in Kiratpur where Guru Sahib's sees was placed and where Bhai Jaita Ji rested now stands the Gurudwara Babangarh Sahib.

Rehraas Sahib had just been completed as the Sikhs reached Anandpur Sahib. They told Guru Gobind Rai that Bhai Jaita Ji was waiting in Kiratpur with the pavitar sees of Guru Tegh Bahadur Sahib Ji following Their Shaheedi in Delhi. Guru Sahib called for Mata Nanaki Ji and Mata Gujri Ji. As they entered, Guru Sahib spoke... "the one whose darshan you have been yearning for has now arrived, Jaita has brought home my father's sees."

Both were overcome with bairaag, but Guru Sahib stopped them and instead they instructed Their Gursikhs... "prepare a beautiful palki (throne), obtain Chandan wood and prepare a beautiful sehra (garland) made out of flowers that I will place around the sees of my father". Guru Sahib also requested beautiful dushalai (shawls) to be brought as well as beautiful fragrances.

Guru Gobind Rai told the Sikh sangat (congregation) to be ready, as the following morning they would be heading for Kiratpur to do darshan of Dhan Guru Tegh Bahadur Sahib Ji.

In Anandpur, the tenth light of Guru Nanak sat in a chounkra (cross legged) in meditation throughout the night, preparing to leave for Kiratpur in the morning. In Kiratpur, Bhai Jaita Ji sat by the pavitar sees of the ninth light of Guru Nanak, knowing that their journey was almost at an end.

It is easy to say that Bhai Jaita Ji carried Guru Sahib's sees all the way back from Delhi, but try to imagine how much of an emotional toll this must have taken on Bhai Sahib. Seeing a head, separated from its body, is too much to handle for even the most hardened of people, but when this sees belongs to the Guru you have devoted your whole life towards, it is a completely separate matter. Furthermore, knowing that you will soon have to face their mother, wife and child and explain what has happened, then only with the complete blessings of Vaheguru can someone carry out such a seva. Dhan are Bhai Jaita Ji who were chosen to perform this mahaan (great) seva and are remembered to this day for it.

Only one who is drenched in love for Their Guru could have done such a seva. Dhan are Bhai Jaita Ji. Without love, it is not possible to even read the bani of Jap Ji Sahib. Only once we have prem in our hearts for Guru Ji will we be able to read Jap Ji Sahib and experience ras (pleasure) from it. Sharing the saakhia (history) of our Guru Sahibs is a sure way to help this pyaar to grow.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the next post we will share how Guru Gobind Rai receive darshan of Their father's sees.

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 29

The saakhi so far... Finally, after travelling for 5 days, Bhai Jaita Ji arrived at Kiratpur Sahib and sent a message to Guru Gobind Rai that he had arrived with the pavitar sees (head) of Dhan Guru Tegh Bahadur Sahib Ji Maharaj. At Anandpur Sahib, Guru Gobind Rai Ji instructed Their Sikhs to begin preparations for the sanskaar (cremation).

By sunrise, the Sikhs in Anandpur Sahib had completed all preparations to leave for Kiratpur. Guru Gobind Rai entered the room in which Mata Nanaki Ji and Mata Gurji Ji were and asked, "my beloved father's sees is now in Kiratpur, but tell me, where should we do sanskaar? Some have suggested we should do it in Kiratpur at the same place as Dhadha Ji (Dhan Guru Hargobind Sahib Ji)."

Mata Gujri Ji suggested it might be better to do sanskaar in Anandpur Sahib. "When your father was blessed with Gurgaddi (Guruship) they bought this land and lovingly named it Anandpur. Also, Mata Nanaki Ji are very old now and it would be hard for them to travel to Kiratpur. The city of Anandpur was the home of your father and it would be most fitting to do Their sanskaar here."

Guru Gobind Rai Ji agreed with Their mother, saying "in that case I would like for my father's sanskaar to happen right outside our home and for Their asthaan (memorial) to be created here. That way, every time I am about to enter or leave my home, or even when I am home and look outside, I will always remember my beloved father."

Upon hearing Guru Sahib's words, Mata Gujri Ji became overwhelmed with emotion and were unable to say any more. Guru Ji advised both Mata Ji's to wait in Anandpur as They Themselves would go and bring back Their father's sees.

With the young Guru leading the way, the Sikh sangata (congregation) left for Kiratpur. Saturated in bairaag (sadness), the 10 kilometre journey was completed lovingly singing Gurbani, but this was a very difficult journey for the residents of Anandpur. Their legs trembled and stomachs churned knowing that the beautiful paalki (throne) which they carried on their shoulders would soon be carrying the sees of their beloved Satguru back to Anandpur Sahib.

As the sangat reached Kiratpur the residents of the city had already gathered in large numbers and were seated in the presence of Dhan Guru Tegh Bahadur Sahib Ji's sees.

Imagine this scene, where Guru Sahib's sees was placed on the tharra (raised platform) with hundreds of sangata surrounding the tharra in bairaag. Now picture what it must have been like at that moment when Dhan Guru Gobind Rai Ji reached Kiratpur Sahib and first laid Their eyes on Their fathers sees. It cannot be easy for anyone to see their father, and their Guru, in this form. But Dhan is the jigara (emotional maturity) of Guru Gobind Rai who put Their hands together and placed Their head on the tharra to do namaskar (bowed) to the sees of Dhan Guru Tegh Bahadur Sahib Ji Maharaj.

Bhai Jaita Ji had moved some distance away from the tharra and tears were streaming down their face as they realised Guru Gobind Rai had now arrived. Guru Sahib asked the sangata "where is Jaita?" Very modestly and respectfully, Bhai Jaita Ji stepped forward, albeit somewhat reluctantly. They did not know how to face Guru Ji or speak about what he had witnessed in Chandni Chowk.

But as Bhai Jaita Ji came forward, Guru Gobind Rai, knowing how much of an emotional strain this seva must have been, Themselves pulled in Bhai Sahib

and hugged them close, saying, *Rangreta, Guru ka beta*. If a father passes away, it is tradition for the son to then look after his father's body and carry out the final rites. In this way Guru Sahib blessed Bhai Jaita Ji by saying that Jaita, from the Rangreta lineage (clan), was the Guru's son. "By discharging this great duty of returning my father's sees, you are as much the son of Guru Sahib as I am - you are my brother."

Guru Gobind Rai Ji seated Themselves by the sees of Their father whilst thousands of sangata who had gathered in Kiratpur in a state of bairaag, stood in long lines to receive final darshan of their Guru.

Guru Sahib, at the tender age of 9, then lifted Their father's sees from the tharra and placed it on the bibaan (throne). A garland of flowers was placed around Guru Sahib's sees and a beautiful rumalla sahib (beautiful cloth) was placed over the top, but not fully covering Guru Ji's sees so that the Sikh sangata could continue to receive darshan.

Chaur sahib (royal fan) was being done from all 4 directions over Guru Sahib's pavitar sees and sangata now took turns to carry the beautiful bibaan. As Sikhs did bairaag, they also spread rose water over the path to help settle the dust. Many lined the paths and showered Guru Sahib's sees with flowers whilst others made monetary offerings as Guru Sahib made the final journey back to Their beloved Anandpur.

For the entire journey, ragi Sikhs (Sikhs doing keertan) travelled ahead of Guru Sahib's sees singing shabads in Raag Maaru and Raag Vadhans. The elderly, women and children who had all stayed back at Anandpur heard the voice of the Sikh sangata and came out of their homes to receive darshan.

Mata Gujri Ji stood waiting along the pathway, trying to console herself by thinking about the happiness she had felt when Guru Sahib established the city of Anandpur and the many happy moments they had shared. But as the palki came nearer, and upon seeing her son Guru Gobind Rai walking behind the palki doing chaur sahib over Their fathers sees, Mata ji was unable to control her emotions and was overcome with bairaag. Mata Ji fell to her knees and did namskaar (bowed).

Mata Ji then stood in front of Guru Sahib's paalki and did an ardaas, "just as you have remained firm in your dharam, shower me with your blessings so that I may have the same resolve".

Mata Nanaki Ji heard the sangata approach and also came out to do darshan. Mata Ji, who by nature always remained quiet and peaceful, now did a benti to the sangat, "Sikho, please do kirpa on me and let me have the darshan of my son, my Satguru, Dhan Guru Tegh Bahadur Sahib Ji for one last time".

Guru Gobind Rai told the Sikhs to lower the palki sahib and They then helped Their elderly grandmother to walk over and receive darshan of Guru Sahib Ji's sees. With tears streaming from their eyes, Mata Nanaki Ji touched the face of their beloved son and pulling her daughter in law (Mata Gujri Ji) close. Mata Ji said, "look at the beautiful face of my child, Tegh Bahadur... even a Tegh could not take away Their parkash (radiance) and smile. Look, Their eyes are closed as if They are in samadhi (meditation), but I feel as though They will open them and speak to us at any moment".

Shedding tears, Mata Nanaki Ji took her hands over Guru Sahib's beautiful face.

With great love and devotion, sangata had gathered in great numbers to receive darshan of Dhan Guru Tegh Bahadur Sahib Ji one final time. Guru Gobind Rai now placed Their father's sees on the funeral pyre, keeping by their side Bhai Jaita Ji, who also helped to place the final few chandan wood logs around Guru Ji's sees. Gurbani was read, and Guru Gobind Rai did parkarma (circumambulation) around Their father's sees before proceeding to light the pyre.

All the sangata remained seated, singing gurbani and chanting Vaheguru until the final embers of the pyre went out. Dhan are Guru Tegh Bahadur Sahib Ji who were the only Guru Sahib whose dhar (body) was cremated in one location and Their sees cremated in another location.

Gurdwara Sees Ganj in Anandpur marks the place where Guru Sahib's sees was cremated and it stands right opposite Guru ka mehl (the Guru's residence) Gurdwara Bhora Sahib. Many people go to visit Sees Ganj Sahib but if we are ever blessed with this opportunity we should also stop by Babangarh Sahib in Kiratpur to remember the mahaan (great) seva of Bhai Jaita Ji.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

In the final post tomorrow we will share the bachan (conversation) that take place between Guru Gobind Rai and Bhai Jaita Ji.

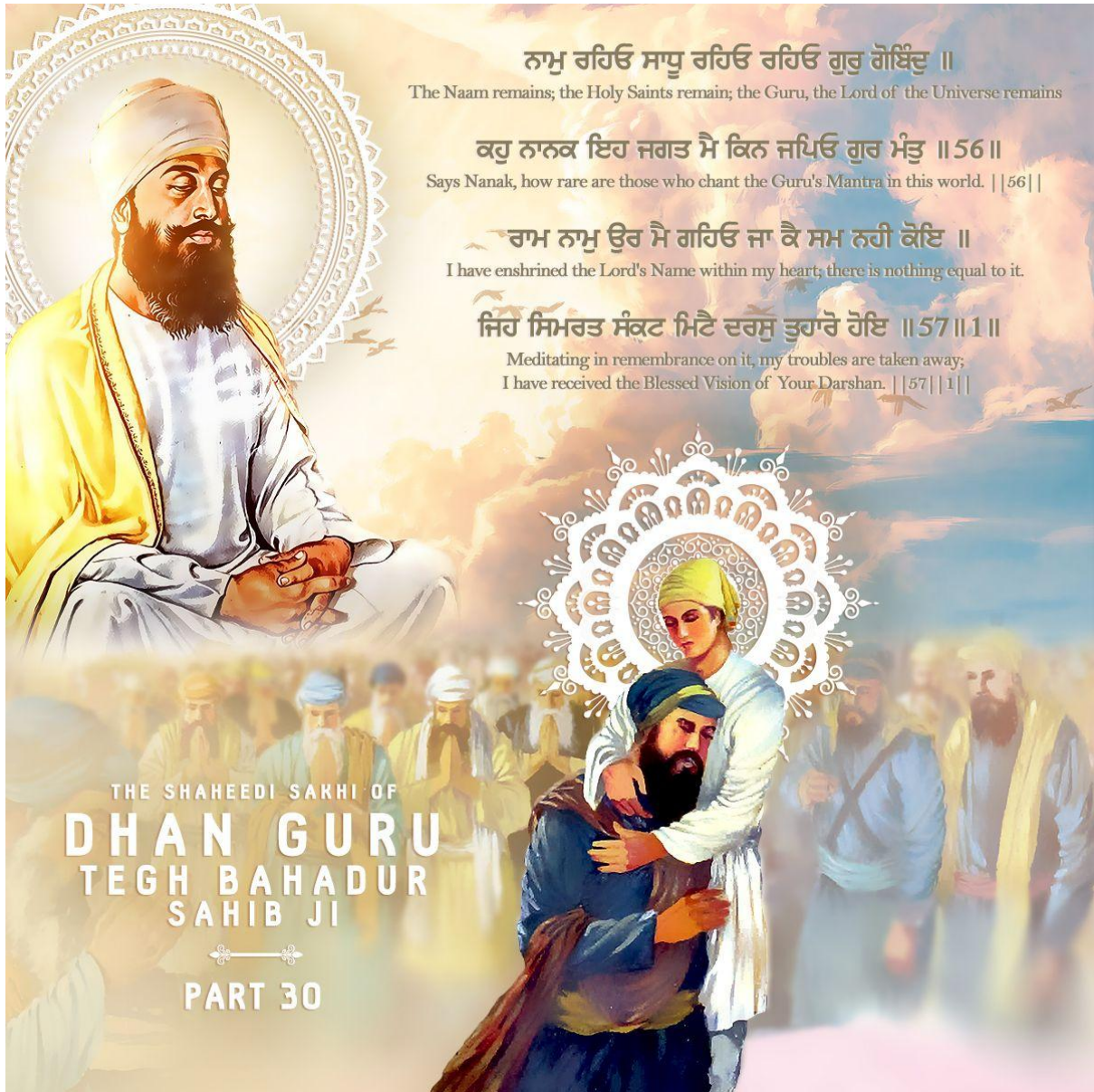
Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

Dhan Guru Gobind Singh Ji Maharaj

Dhan Guru Dhan Guru Piarre

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi



THE SHAHEEDI SAAKHI OF DHAN GURU TEGH BAHADUR SAHIB JI - PART 30

The saakhi so far... Dhan Guru Gobind Rai Ji travelled to Kiratpur and brought Their father's sees back to Anandpur Sahib where cremation took place.

At that place where Guru Sahib's sees was cremated, sangat sat together and joined in with keertan. Afterwards, some Sikhs sat together and shared the praises of Guru Ji, "There is no one else as forgiving, encouraging and compassionate as Dhan Guru Tegh Bahadur Sahib Ji" said one Sikh. "There is no one who has as much dheeraj (tranquillity) as Guru Sahib... They rarely spoke and forever remained connected with Vaheguru. Maharaj lived a life of bhagti setting an example to us all!" said another. "How can we even begin to share the praises of Dhan Guru Tegh Bahadur Sahib Ji Maharaj!"

Sikhs also discussed amongst themselves, the atrocities committed by Aurangzeb. "He has done so many terrible deeds, he will surely suffer for his sins. He has torn down the Hindu places of worship and forcefully converted many people."

On one hand everyone was criticising Aurangzeb's actions, but on the other Guru Sahib's praises were endless.. "There is no one as Great as Guru Sahib who sacrificed Themselves and saved another's faith. Guru Sahib became the support of those people that had no other support, They stood up for human rights and dharam (righteousness)... Dhan are Guru Tegh Bahadur Ji Maharaj! There is truly no 'bahadur' other than Guru Tegh Bahadur."

Guru Gobind Rai Ji were also sitting amongst the sangat and They called for Bhai Jaita Ji. "Sit by me Jaitia and tell me, how did you bring my father's sees all this way to Anandpur? There were thousands of people in Delhi. Tell me, how did you manage to come this far without being stopped or seen by the mughals?"

Bhai Jaita Ji put their hands together in front of Guru Sahib and responded, "sache paatshah (my True King), who am I to bring Guru Sahib's sees back? I did nothing. It was only with the kirpa of Guru Tegh Bahadur Sahib Ji and Yourself that Their sees was able to reach Anandpur Sahib".

Bhai Jaita Ji went on to explain, "on the night before giving shaheedi Guru Sahib told me to stay seated and ready at Chandni Chowk. They said Their sees would come to me by itself. When the executioner swung his Togh, gusts of wind took over Delhi and the air was filled with dust, I could not see anything and before I knew it Guru Sahib's sees had come into my arms."

"With the blessings of Guru Sahib I channelled my inner strength and was able to take advantage of this low visibility and get out of Chandni Chowk. But once the dust began to settle, thousands of mughal soldiers on horseback were searching for me."

"There was one moment when I felt fear. As I was escaping, I heard the sound of horses a short distance away from me, I knew it was the mughals. I looked around and passing by in front of me were carts filled with goods, so I placed Guru Sahib's sees inside one of the carts."

"All of a sudden I was surrounded by a number of soldiers on horses, they could tell I had been running as I was out of breath. They searched my clothes but found nothing. But then they noticed the carts and began to search through them. I had placed Maharaj's sees in the last cart and even though the mughals searched that cart they were unable to find anything. Guru Sahib's body and head may have been separated but Their powers were still complete. They showed their kalaa (wondrous power) even after

giving shaheedi. The soldiers searched through all the carts confident I had hidden Guru Ji's sees in one of them, but were unable to locate it."

Bhai Jaita Ji paused for a moment and looked at Guru Gobind Rai Ji, "if I am completely honest, the truth is that asides from myself and those with prem (love) for Guru Sahib, no one else was actually able to see Guru Sahib Ji's sees, no one else was able to receive Their darshan."

"After the soldiers gave up on finding Guru Ji's sees they headed back towards Chandni Chowk. When they were a safe distance away, I retrieved Guru Sahib's sees from the cart. After that moment I knew that Guru Sahib were ang sang (with me) so I did not fear anyone or anything on the journey back."

"Guru Sahib have blessed me with a positon where I will receive a lot of praise, people will say Jaita brought back Guru Sahib's sees! But the truth of the matter is, that whilst the feet were these of Jaita, the sees was that of Guru Sahib and Dhan Guru Tegh Bahadur Sahib Ji Themselves walked this journey back to Anandpur. It was Guru Tegh Bahadur Ji Maharaj who showered Their blessings on me to reach here. Without Them, I could not have done anything."

Dhan are Bhai Jaita Ji who were given such a huge seva by Guru Gobind Rai Ji but even after completing their seva they remained in nimarta (humble). This is a huge lesson for us all. May Maharaj bless us with the ability to overcome our ego. Never should a Sikh of the Guru proclaim "I did this" or "I did that"! We should instead develop the habit of saying that whatever is achieved is done so with Guru Sahibs kirpa... Just saying these words will encourage humility and modesty to grow within us.

Guru Gobind Rai Ji went on to ask Bhai Jaita Ji "were there no other Sikhs present in Delhi at the time of my father's shaheedi?" To which Bhai Jaita replied, "I do not know Maharaj... Many thousands had gathered in Chandni Chowk but I could not tell if any Sikhs were present."

Guru Gobind Rai at this moment revealed to Bhai Jaita Ji the pre-destined plan for the creation of the Khalsa Panth so that never again could a Sikh of the Guru melt into a crowd and shirk his or her responsibility to stand up for truth and justice.

This conversation happened not for the purpose of understanding if Sikhs were present or not, but for our benefit today. This conversation provides a reminder to us and future generations of Sikhs, particularly at a time when we may begin to question our identity and our way of life is attacked from all angles, why it would be so important for a Sikh to stand out in a crowd of millions. The indication that one day the Guru's Sikh would have such a unique identity should itself instil a passion to live a life full of honour, high

principles and bravery and should motivate us today to aspire to these ideals. May Maharaaj bless us with Their Sikhi.

(Source: Gurpartap Suraj Granth Katha by Bhai Vishal Singh Ji)

Please forgive us for the numerous mistakes we have made during the course of translating and sharing this saakhi and please do ardas that Maharaj blesses us all with prem (love) and sharda (devotion) in our hearts.

The sevadaars would like to make a couple of bentia (requests):

The posts were a translation of the Gurpartap Suraj Granth Katha done by Bhai Vishal Singh Ji. The translations have been summarised in places to condense the stories to enable them to be shared on social media. As such, some details inevitably may have been lost in this exercise and we recommend that you listen to the original recordings to obtain the most ras (pleasure) and knowledge.

Our itihaas (history) is contained in a number of different places / sources and has been recorded by a number of different historians. Sometimes, the intricate details shared in the saakhia (stories) when told by kathakaars (preachers) can differ slightly based on the resource they have used to narrate the story. We would humbly request that if you do hear or come across slightly different accounts, please do not begin to doubt or question the validity of the saakhia you have heard. The key details and overall historical events remain consistent and the messages and teachings we should take away from our history remain the same.

REFLECTION POINTS AND THE NEXT STEPS

We should always remember how blessed we are. Firstly we have been blessed with this human life form. Secondly we have been blessed with birth into a Sikh family. Thirdly we are blessed with opportunities to sit in the presence of Dhan Guru Granth Sahib Ji Maharaj. Our fourth blessing is that we are able to listen to Guru Ji's praise and our fifth blessing is we are able to enshrine Guru Ji's praise in our hearts, be able to take amrit and walk on the path that Guru Ji has laid out for us.

Remembering Guru Ji at all times is no easy task! Our memory is so full with useless thoughts and tasks that we would much rather forget, yet there are

some things we would love to remember but they just won't settle in our minds....

Naam is one such thing. However, by listening to and reading saakhia we will begin to remember Guru Sahib more and more and our love for Them will grow with every moment that passes. One day, They will bless us just as they did Saiffuddin and Naam will reside in our hearts.

So, please consider the following:

You have read the shaheedi saakhi for yourself. Now share it with your children / family... share one part every day, every couple of days, or even share just one a week. Anything is better than nothing!

Guru Maharaj Ji say:

Bubaania khaania put sput karain

The stories of one's ancestors make the children good children!
(Raag Ramkali, Dhan Guru Amardas Ji, Ang 951)

We all want to have good children so if Maharaj is telling us how we can achieve this, why wouldn't we follow Their advice?

Continue with this saakhi (story).

The next part of the saakhi is to do with celebrating and formalising the passing of Gurgaddi to Guru Gobind Rai. To find this recording go to www.youtube.com and in the search bar enter:

'4th Aug' 17 Katha Vishal Singh' and you will find a link to the following video:

Dhan Guru Gobind Singh Ji | Dastarbandi Deiaan Tiaariaan | Katha | G.Vishal Singh Ji | 4th Aug'17

Search for subsequent recordings by just altering the date:

5th Aug' 17 Katha Vishal Singh or 6th Aug' 17 Katha Vishal Singh etc...

Please stay connected with katha. It's the easiest way to encourage pyaar to grow in our hearts and develop a connection with our Guru Sahibs!

Sun sun meri kaamnee paar utara hoi

Hearing Guru ji's praise and magnificent stories, we are carried across the world ocean
(Raag Dhanasree, Dhan Guru Nanak Dev Ji Maharaj, Ang 660)

For a full list of Suraj Parkash Katha by Bhai Vishal Singh Ji:

<https://www.youtube.com/playlist?list=PLJrqwDtOWDIB7tlugmEL5xyqtQPkJJVl3>

Alternatively there is a lot of katha available in both English and Punjabi on YouTube and SoundCloud as well as websites such as:

www.gurmatveechar.com

www.youtube.com/user/basicsofsikhi

Please share.

Dhan Guru Tegh Bahadur Sahib Ji Maharaj

#GuruTeghBahadurJi #Guru #Sikhi #Khalsa #Maharaaj #Shaheedi