

PAVITAR **SHAHEEDI** SAKI OF  
**DHAN DHAN SAHIB SRI**  
**GURU ARJAN**  
**DEV JI**  
**MAHARAJ**

The saakhi that follows is of the Shaheedi of our fifth master - Dhan Sahib Sri Guru Arjan Dev Ji Maharaaj, Shaheedan de Sirtaaj (Master of martyrs)!

To listen to the entire katha of Their shaheedi (as written by Kavi Santokh Singh Ji in Gurbartaap Suraj Granth) would take 10 -12 hours. We urge you to invest the time if you can as it is absolutely beautifully shared by Bhai Vishal Singh Ji. (Source: Youtube - Bhai Vishal Singh Ji - Shaheedi Guru Arjan Dev Sahib Ji - Parts 1-12)

Alternatively, please take the time to read and share this saakhi and immerse yourselves in our rich and beautiful history.

---



**\*\*Dhan Guru Arjan Dev Sahib Ji's Shaheedi Saka - PART 1\*\***

There were many reasons for Guru Arjan Dev Sahib Ji's shaheedi (martyrdom). However Kavi Santokh Singh Ji, when writing this saakhi in Gurpartaap Sooraj Parkash Granth, starts the shaheedi sakha from Chandu, an influential person in Mughul Emperor Jahangeer's court, a very wealthy man owning multiple homes in multiple cities, who was full to the brim with attitude and hankaar (ego).

Chandu had one daughter 'Sada' and one son 'Ratan Chand'. When his daughter was 7 years old Chandu wanted to find a good marriage partner for her. As was customary in those times, Chandu called the local Brahmin and said to him "I would like you to find a good match for my daughter. The family you find must be wealthy like mine, from an uchee kul (of high status) and the boy must also be very handsome!

Cutting a long story short, the Brahmin searched and searched, from house to house and from village to village however he could not find all 3 virtues in a single household. Where there was wealth and high status the boy was not handsome; where the boy was good looking there was no wealth or status. Realising the almost impossible task set upon him, the Brahmin began to despair and thought to himself, "what will I tell Chandu?!".

One family in Delhi then told the Brahmin that if these are your criteria then you should consider the son of Guru Arjan Dev Sahib Ji who resides in Amritsar. In the house of Guru Arjan Dev Ji money is limitless, They are of Sodhi Kul (high status) and Their son is the most handsome boy you will ever find!

A lifeline had been thrown to the matchmaker. He rushed to Amritsar and for 2 days sat in the sangat and watched all that went on. The Brahmin sought to create a rishta (relation) between Chandu and Guru Ji and one day in the midst of a full congregation he stood up to ask Guru Sahib's permission to marry the daughter of Chandu to Their son. But Maharaj being all knowing, didn't want to say yes or no to the Brahmin. Instead they kept repeating that only that which pleases Vaheguru will come to pass.

Despite this the Brahmin offered his congratulations to Chandu saying that he had found the perfect match for his daughter. However Chandu spoke with such arrogance and in doing so slandered the Gurus house. On 3 occasions he repeated "My family is like the brick from a chaubara (highest room on a building) ... there is no one higher than us! You have put the

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

brick of a chaubara in a foundation?!" He was not happy with the match as he felt Guru Ji were lower than him, saying that the Gurus lived off offerings from Their followers.

When the Sikhs of Lahore heard about what Chandu had said regarding Guru Ji's house they wrote a letter straight away to Guru Arjan Dev Ji pleading "please Guru Ji, do not do your sons rishta (marriage engagement) in the house of Chandu as he speaks very badly about the House of Guru Nanak."

Chandu was not happy about the rishta but his wife managed to persuade him to agree to it... "its not like we have any other offers and no one will take our daughter now that she has been offered to the Guru. We don't want to keep our daughter in our own house all our lives do we?"

Chandu reluctantly agreed with his wife and told the Brahmin "what you have done is done and we have no choice now but to press ahead with the marriage." However, when Chandu's men arrived back in Amritsar to finalise the rishta, Guru Sahib had already received the letter from the sangat of Lahore and on the sangats request Guru Sahib rejected the rishta.

Dhan Guru Arjan Dev Sahib Ji said to the Brahmin with great humility ... "the truth is that our family cannot match that of Chandu... he is a very high man of great status. A rishta suits when it is between 2 sides that are a good match for one another. Please find Chandu another rishta from a family that matches his wealth and status. We will find a poor family like ourselves."

The Brahmin tried over and over to get Maharaj to agree as he were very worried now about Chandu's reaction. But Guru Ji said "This decision is not mine... it has come from the sangat and I cannot go against their wishes."

Bhai Narayan Das from village Dulla stood up, "Guru Sahib Ji, please would you consider my daughter for your son?" Narayan Das explained how he was a direct descendant of Bhai Paro Ji who did a lot of seva of Guru Amardas Ji to the point that Guru Amardas Ji offered them Guruship but Bhai Paro had said all I want is Sikhi. Nevertheless Guru Amardas Ji blessed Bhai Paro Ji and said to him that one day our families will be tied together as family.

Guru Arjan Dev Sahib Ji were very pleased with Bhai Narayan Das Ji's proposal and straight away responded "Bhai, parvaan hai!" (this is acceptable to us!)

They had only just said the word parvaan (acceptable) when another sikh stood up, Bhai Hari Chand Ji... "Maharaj Jio, please also take the rishta of my daughter too!" Guru Ji saw the Sikhs sharda (love) and again replied, this rishta is also parvaan.

Right in front of Chandu's men Guru Ji received and accepted not one but two rishtai for Their son, Dhan Guru Hargobind Sahib Ji!

After all, in the house of Guru Nanak Dev Sahib Ji those who come forward with humility receive honour:

\*Gareeb nivaaj gusaeaa mer maathai shutter dharai\*

O patron of the poor, Lord of the world, You have put the canopy of Your Grace over my head

## **ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ**

Let us spend this day remembering Dhan Guru Arjan Dev Sahib Ji and the high status they blessed to Their sangat.

Dhan Dhan Guru Arjan Dev Sahib Ji.

**\*\*Find out in the next part how Chandu reacts when he hears his daughters hand in marriage has been rejected.\*\***



**\*\*Dhan Guru Arjan Dev Sahib Ji's Shaheedi Saka - PART 2\*\***

SUMMARY SO FAR: Chandu (Governor in the court of Mughal Emperor Jahangeer) seeks a match for his daughter. He requests the local Brahmin to find a handsome boy coming from a rich family of high status. The Brahmin struggles to find all three virtues in a single house. He finally comes across the house of Guru Nanak Dev Sahib Ji and attempts to create a rishta with the son of Guru Arjan Dev Sahib Ji, Dhan Guru Hargobind Sahib Ji. However, this rishta was refused by Guru Sahib when they heard Chandu had slandered the Guru's house.

-----

When Chandu found out that Guru Sahib had rejected his daughters hand in marriage he began building a great enmity with the house of Guru Nanak Dev Ji. He wanted nothing more now than to see Guru Ji punished for rejecting his daughter, feeling that Guru Sahib had brought both dishonour and disrespect upon his family.

Chandu therefore told Jahangeer a number of lies to try to turn the Emperor against Guru Ji and over the course of the next year or so he managed to convince Jahangeer to take action against Guru Sahib.

First of all he told Jahangeer that Guru Sahib kept the company of thieves! - Referring to Sikhs of high spirituality.

He also told Jahangeer that Guru Ji had given food and shelter to Khusro.

(Kusro was the Grandson of Akbar and the son of Jahangeer. He had somewhat dharmic (just/righteous) qualities and Akbar wanted to see Khusro as the king after himself. However, Khusro was beaten to the throne by his own father, Jahangeer. Jahangeer had made it known to the people that anyone who helped Khusro would find themselves in trouble).

History suggests that Khusro once passed close by Taran Taaran, the place where Guru Arjan Dev Ji were staying. However, historians also agree that Khusro did not even go to see Guru

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Ji. Nevertheless Chandu filled Jahangeer's ears that Khusro had not only been to see Guru Ji but that Guru Sahib had offered Their support to him; that Guru Arjan Dev Sahib Ji had fed Khusro and his army and even given him money. Chandu's lies went as far as to say that Guru Ji put a tilak (mark) on Khusros forehead to proclaim that he would become emperor one day!

All these lies were made up by Chandu just to try and make Jahangeer take action against the Guru's house. It took Chandu about a year to get the emperor on side but eventually Jahangeer agreed that Guru Arjan Dev Sahib Ji should be made to pay a fine of 200,000 rupees and should also be called to Lahore to answer questions in Jahangeer's court.

Chandu finally had what he wanted. He quickly arranged for a soldier to go to Guru Sahib with a letter informing Them about the 2 lakh fine and to bring Guru Ji to Lahore so They could be questioned by Jahangeer.

When Maharaj read the letter They knew the time was close now when They would need to leave Their human form.

They sent the soldier back to Chandu with a message "there is no way we will pay any sort of fine with the sangat's money and as for coming to Lahore, I will come in the following few days of my own accord."

After the soldier left, Maharaj called Baba Budha Ji, who were around 100 years old at this time, Bhai Gurdas Ji and Guru Hargobind Sahib Ji.

Guru Arjan Dev Ji informed them "I will remain in this physical body for only a few days now and so we must make quick preparations to pass the Guruship to my son, Siri Hargobind Ji."

Obviously these Sikhs were very close to Guru Sahib and they found this news very hard to accept but Maharaj explained to them that it was the right time now and there should be no grieving and instead everyone should stay in anand (bliss).

Dhan Siri Hargobind Sahib Ji were just 11 years of age at this time; Their eyes filled with tears, They turned to Their father and said "Guru Pita Ji, please change the circumstances, you have the power to do it." Guru Arjan Dev Ji Maharaj however responded, "even though one may have the ability to change things, the whole point is to stay in bhana (will of God) and accept Gods will as sweet."

And so Gurtagadi was passed to Guru Hargobind Sahib Ji on that very night in Kottha Sahib in the presence of Bhai Gurdas Ji, and Baba Budha Ji. The Akaal Takhat Sahib had not been built yet but even today we can be blessed with darshan of Kottha Sahib as it stands in the same place as the the Sachkhand room within Akaal Takhat Sahib.

According to puratan maryada (traditional discipline and teachings from Guru Ji's times), Baba Buddha Ji rubbed chandan (saffron) together and in front of Guru Arjan Dev Sahib Ji they placed a mark of Guruship on Siri Hargobind Sahib Ji.

Guru Arjan Dev Sahib Ji told all present to keep this ceremony hidden for now. "Do not tell anyone just yet. In a few days, when I leave this body then you can finalise the Guruship ceremony in front of the sangata and tell all Sikhs that Hargobind is my roop (form) - those who see us as one and the same will receive many blessings!"

And this is exactly what happened. After Guru Ji's shaheedi a hukamnama was sent to all Sikhs calling them to Darbar Sahib and at this time Baba Buddha Ji, in accordance with puratan

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

maryada, tied the dastaar (Turban) of Guruship on Guru Hargobind Sahib Ji. They placed panj pesai (monies) and a coconut in front of Guru Hargobind Sahib Ji and did 3 parkarma (circumambulations) and in this way the jot (light) of Guru Nanak Dev Sahib Ji was transferred from Guru Arjan Dev Ji to Guru Hargobind Sahib Ji.

On this night, Guru Arjan Dev Ji explained to Guru Hargobind Sahib Ji how they wanted them to move forward as the 6th Guru. The instructions included:

Live like a king

Establish a throne (To build Siri Akaal Takhat Sahib was an order that came directly from Guru Arjan Dev Sahib Ji).

Wear 2 swords representing Piri and Miri - Saint and Soldier values.

(These swords were a direct hukam (command) from Guru Arjan Dev Sahib Ji before Their shaheedi (martyrdom) and the miri piri kirpana were presented to Guru Hargobind Sahib Ji by Baba Budha Ji after the shaheedi of Guru Arjan Dev Sahib Ji).

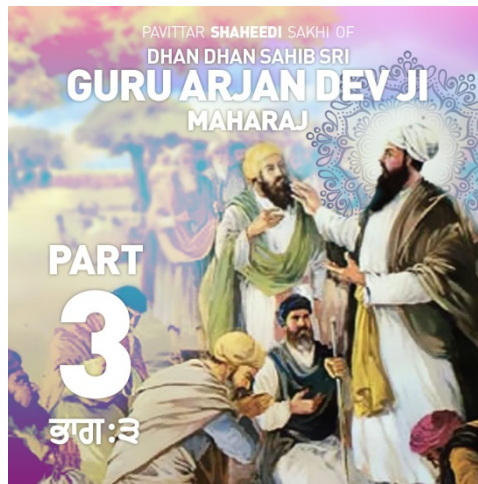
Teach Sikhs Shashtra vidiya (warfare)

Keep an army and always be ready for battle, bringing those who do wrong to justice

Let us spend today remembering Guru Ji and Their willingness to sacrifice Themselves so that the Sikh Nation could progress in establishing its own Supreme Court and developing warrior values.

Dhan Guru Arjan Dev Sahib Ji

\*\*Find out in the next part Guru Sahibs final words to Guru Hargobind Sahib Ji as They left for Lahore\*\*



**\*\*Dhan Guru Arjan Dev Sahib Ji's Shaheedi Saka - PART 3\*\***

SUMMARY SO FAR: Chandhu (court governor at the time) wishes to take revenge on Guru Arjan Dev Ji Maharaj for refusing his daughter's rishta. He poisons Jahangeer (Mughal Emperor) against Guru Sahib and in the end Jahangeer sends a letter to Guru Ji summoning Them to his court and ordering Them to pay a fine. Maharaj tells the messenger to return to Jahangeer and let the Emperor know that there is no way a fine will be paid using the sangats (congregations) money and They will make Their own way to Lahore. Knowing that They only have a short while left in Their physical body, Guru Sahib calls together Baba Buddha Ji, Bhai Gurudas Ji and Guru Hargobind Sahib Ji so that the guruship can be passed on. Guru Sahib tells Their son on this night to take the Sikh nation forward teaching the art of warfare to bring sinners to justice and to build a Supreme Authority for the Sikh Nation, Siri Akaal Takhat Sahib, so that Sikhs can deal with their own affairs not relying on the Mughal governance.

-----

Having passed on the Guruship, Guru Arjan Dev Sahib Ji returned to Their home just a short distance from Darbar Sahib. Nowadays, Gurdwara Guru Ke Mehal stands here. Mata Ganga Ji, as per every day, prepared parshada (food) for Guru Sahib. Maharaj sat on the manjha (seat) and Mata Ji served food and then sat on the floor by Guru Ji. Maharaj ate Their parshada before sharing with Mata Ji what was to come.

"You must listen very carefully to what I am going to share with you. Tomorrow I will go to Lahore but I will not come back. In a few days I will leave this sareer (physical body). Your son is very wise and sensible, he will manage all affairs so you do not need to worry."

Only Maharaj knows what Mata Ganga Ji must have felt upon hearing this news. Mata Ji at once became bairaagi (filled with sadness) as they knew that every word Guru Sahib had uttered would come true.

Maharaj went on to explain "Ganga Ji, you are very wise and know not to create attachment with the physical body. All that comes in this world will one day depart. After youth the only



## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

thing that comes next is budepa (old age); from budepa you cannot come back into youth...  
there is only one way."

"Well if one day we all have to go, I will not stay without You, Guru Ji", said Mata Ganga Ji,  
"I will follow You."

But Guru Sahib declined this wish of Mata Ji, "you have many responsibilities to see through  
after I have gone. Do not even consider leaving this world. I want you to see your son grow up  
and even your grandsons. Do your sons anand karaj (wedding) and live in bliss. When your  
time comes to leave this world I will call you myself".

"Maharaj, your words are hitting my heart like arrows. This bhana (will of God) is impossible  
to bear. I cannot live my whole life without Your darshan (vision), all the anand (bliss) of my  
mind has disappeared hearing this news. Our son is only 11, he is just a child. How will he  
carry through the responsibility of Guruship? We have brought him up with great difficulty"  
(referring to all the attacks on Guru Hargobind Sahib Ji from Guru Arjan Dev Ji's older  
brother, Prithi Chand).

"Why do you worry, Ganga? Guru Nanak Dev Ji have placed Their hand on your son's head!  
Our jot (light) will enter him in a few days. You have nothing to worry about."

The next day at amrit vela (ambrosial hours) Guru Sahib had ishnaan (bathed) and entered  
smaadhi (meditated). At day break, Guru Ji requested the paalki (throne) and selected 5  
Sikhs who had great dheeraj (patience/endurance) to accompany Them on the journey to  
Lahore. These 5 Sikhs were:

-Bhai Bidhi Chand ji

-Bhai Jaita Ji

-Bhai Langaha ji

-Bhai Prana Ji

-Bhai Paerta Ji

Maharaj explained to the 5 Sikhs, "You will all go with me to Lahore, but I will stay there and  
you will all come back to Amritsar. I am to leave my sareer (body) whilst in Lahore. I want you  
to watch everything that happens but to keep dheeraj and then come back to Amritsar to  
share with the Sangat all that you will witness. Whilst in Lahore you are only to watch how the  
story unfolds. You must not say or do anything."

Before leaving for Lahore, Guru Sahib received final darshan of Darbar Sahib which They  
had built with Their own hands. They did parkarma (circumambulations) of this pavitar asthaan  
(sacred place) and sat down, closed Their eyes and focussed upon Their father. Maharaj could  
be heard saying Dhan Guru Ram Das Ji, Dhan Guru Ram Das Ji over and over...

At the time when Guru Ram Das Ji were going to leave Their physical body, they had said to  
Guru Arjan Dev Ji:

**\*\*Suda sarovar mor sareer\*\***

This sarovar (pool of amrit) is my sareer. Do its seva (selfless service) with pyaar (devotion).

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Guru Arjan Dev Sahib Ji had promised to do this until Their last breath. Today, Maharaj put Their hands together and did namaskaar (bowed) to this beautiful asthaan (location) knowing that They would not return here in this physical form.

By now, news had spread that Guru Sahib were leaving Amrisar and many sangata had gathered. All the sangat followed Maharaj quite some way on Their journey towards Lahore but then all of a sudden Maharaj stopped and addressed the sangata:

"Always do seva of Darbar Sahib with pyaar, remember Satguru always and all kalesh (sorrow) will end.

Stay with Bhai Gurdas Ji, Baba Budda Ji and Sri Hargobind Ji ... listen to their bachans (sermons and instructions) and keep the Guru's words close to your heart. Always seek the happiness of these 3 Gursikhs."

Then Maharaaj turned to address Their son directly, "listen to my bachan (words) very carefully; always, everyday, at all times keep great respect for Baba Budda Ji. Whatever they say to you, that is exactly what you should do. Consider their words as bachans from Guru Nanak Dev Ji Themselves."

Saying these last words Maharaj left the sangata behind and with Their 5 Sikhs headed for Lahore.

Dhan Guru Arjan Dev Sahib Ji  
Dhan Guru Dhan Guru Piarre

\*\*Find out in part 4 who the Gursikh was that Guru Arjan Dev Sahib Ji wanted to hug, meet and speak with before giving Their shaheedi.\*\*



**\*\*Dhan Guru Arjan Dev Sahib Ji's Shaheedi Saka - PART 4\*\***

SUMMARY SO FAR: Jahangeer has summoned Guru Arjan Dev Sahib Ji to Lahore. Guru Sahib are aware that Their time in this physical body is short. They quickly pass the Guruship onto Their son Guru Har Gobind Sahib Ji and then make preparations to leave for Lahore taking with them 5 Sikhs who show qualities of having great patience and endurance...

-----

Maharaj travelled part of the way in carriage and then moved onto horseback and headed completely unafraid towards Lahore.

Despite how significant this final trip was, upon arrival in Lahore, Maharaj still made time for Their beloved Sikh, blessing Bhai Sudhu Ji with Their darshan (vision/company) and seva (selfless service).

There was but one ardaas (prayer) that constantly occupied the heart of Bhai Sudhu Ji:

"I am deen (poor), you are greeb nivaj (Carer of the poor)! You do not look at Your Sikhs worldly wealth and are only interested in our love for You. I have heard You are coming to Lahore, please bless me and stay at my house so that I may do Your seva with my own hands."

There were many well to do Sikhs in Lahore and there was even a daramshala (place of worship) in Lahore at that location where Dhan Guru Ram Das Ji had come into this world, however, of all these locations Maharaj chose the humble residence of Bhai Sudhu Ji.

On Guru Ji's arrival at his humble abode Bhai Sudhu Ji was overwhelmed his prayers had been answered. He and his wife at once engrossed themselves in Guru Ji's seva. Bhai Sahib and his wife were blessed with charan pahul (charan amrit) on this day and they sprinkled left over amrit throughout their house, such was their pyaar (love and devotion).

That night they prepared langar (food) of parshada, rice, daal and whatever else they could find in their house and all night the blessed couple took it in turns to wave a fan over Guru Sahib (pakhe dee seva).

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Meanwhile, Guru Sahib had sent one of Their Sikhs to Goindval to locate Baba Urthmal Ji and ask them to come to Lahore.

Who was this Sikh that Maharaj had wanted to see before They gave Their shaheedi?

Baba Urthmal Ji were the son of Baba Mohri Ji. Baba Mohri Ji were the son of Dhan Guru Amardas Ji and brother of Bibi Bhani Ji (Guru Arjan Dev Sahib's Mata). In other words, Baba Urthmal Ji was Guru Arjan Dev Ji's mama's son.

Baba Urthmal Ji did namaskaar in Guru Sahib Ji's charan (feet) but Guru Sahib lifted them up and gave them a tight hug and asked them to sit beside Them. Baba Urthmal asked Guru Sahib "why have you come to Lahore all of a sudden?" and Guru Ji informed Baba Ji of all that had happened.

"The time has come for me to leave this sareer. I could have left my sareer in Amritsar but things have happened in such a way that now this sareer needs to be broken over the heads of these sinners. The paap (sins) of these dushts (sinners) are out of control and my shaheedi will mean that they are brought to justice. Very soon after I am gone my son will wear two kirpana (swords) and take forward the concept of Miri (temporal) and Piri (spirituality) and will make it impossible for these dushts to live."

Baba Urthmal wanted to know how this situation had come about and so Guru Sahib explained how Chandu had slandered the House of Nanak meaning They could not accept his marriage proposal culminating in Chandu deviously persuading Jahangeer to levy a fine and summon Them to Lahore.

"With the sacrifice of my sareer, my Sikhs will learn all about shashter vidiya - they will learn the art of warfare."

If Guru Sahib had wanted they could have changed Chandu's intelligence but they wanted Sikhi to take this turn and so things needed to take shape exactly as they were about to.

Baba Urthmal Ji begged Guru Sahib, "the sangat cannot live without You. I cannot want to live without You. Please let me go in Your place. Give me permission and I will leave my sareer wherever You say!"

But Guru Ji explained: "This is my duty and I must go. In 5 days I will leave this body and in 40 days you will leave yours, so we will be reunited very soon."

No particular reason was given in the katha as to why Guru Ji called Their cousin to Lahore before giving shaheedi, however there must have been so much pyaar (love) between them that Maharaj wanted to meet and hug them once before leaving this world... and all this, despite the fact that they would meet again in parlok (world hereafter) in 40 days time!

As news spread, lots of sangat started to arrive at Bhai Sudhu Ji's house for Guru Sahib's darshan. Bhai Sudhu Ji became very bairagi (filled with sadness) when they heard Maharaj were going to be leaving Their sareer in just a few days but Maharaj told him to keep this information to himself and not tell the rest of the sangata.

Meanwhile Chandu was desperate for Guru Sahib to be brought into Jahangeer's court as soon as possible and so he began to fill Jahangeer's ears... "Did you know Arjan has arrived

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

in Lahore? But instead of presenting himself in front of yourself he is out and about and people are bowing to him!.”

Jahangeer soon did exactly what Chandu had hoped for and sent one of his men, Wazir Khan, with a message for Guru Sahib.

Wazir Khan had a lot of respect for Guru Ji. Some time before he had suffered from a serious illness and it was by listening to Sukhmani Sahib over and over that he had been cured.

Wazir did a benti (polite plea) to Maharaj, "sache paatshah jio (Oh True Master), please bless us with Your darshan in Jahangeer's palace" and so later that day Guru Sahib and Their 5 Gursikhs left the house of Bhai Sudhu Ji and made Their way to the court of Emperor Jahangeer.

The people of Lahore lined the streets as Guru Sahib travelled in a paalki sahib (carriage). The people of Lahore had a lot of respect for Maharaj as at one time Lahore had been in the grip of a plague that killed many people but Maharaj had set up numerous langars (food stalls) in both Lahore and Panjab for the poor people and so they were very well known and people worshipped Guru Sahib for Their compassionate nature.

All could be heard saying Dhan Guru Arjan Dev Sahib Ji as Their palki went by.

In the meantime, Wazir Khan let Jahangeer know that Guru sahib were on route and he also prepared a high place for Guru Sahib to be seated in. Chandu was obviously pained to see how much respect Guru Ji were receiving as this was not how he wanted things to be.

Maharaj arrived in court, during discourse Jahangeer asked Guru Sahib: "I would like you to tell me, who is bigger and better, is it the Hindus or the Muslims?" Maharaj however explained to Jahangeer that only the name of Vaheguru is great; whoever attaches himself to that name - be he a Hindu, Muslim or indeed anyone - they alone will be the highest of all!"

Dhan Guru Arjan Dev Sahib Ji  
Dhan Guru Dhan Guru Piarre

\*\*Find out in the next part what happened on the first night in Chandu's haveli (house).



**\*\*Dhan Guru Arjan Dev Sahib Ji's Shaheedi Saka - PART 5\*\***

SUMMARY SO FAR: Maharaj arrived in Lahore with Their 5 Sikhs and blessed Bhai Sudhu Ji with Their darshan and seva. Guru Sahib also spent time with Their mama ji's son, Baba Urthmal Ji, before leaving for Jahangeer's court. In court a discourse took place between Jahangeer and Dhan Guru Arjan Dev Sahib Ji in which Guru Sahib explained to Jahangeer that he alone is big who attaches himself to God's name.

-----

As it was getting late, Chandu convinced Jahangeer to allow him to take Maharaj to his house by saying he would take care of things from here. "I will collect the fine and forward it on to you. I would also like to take this opportunity to make the Guru accept my daughter's hand in marriage for Their son. Jahangeer agreed to this and left for Delhi.

Dhan Guru Arjan Dev Sahib Ji spent this night in Chandu's house which was split into two sections - family quarters and a prison and torture chamber. It's no surprise where Chandu took Guru Sahib. The 5 accompanying Sikhs were tied up in the front veranda whilst Guru Sahib were taken to a small room a little distance from the Sikhs. Chandu instructed his soldiers "stand close to the Guru with your spears. Do not allow Him to sleep and do not give Him any food or water... Keep the doors to this haveli (house) closed so the Sikhs of Lahore are not alerted to His presence in my house." Chandu himself went to sleep in the family quarters next door thinking a night of torture would scare Guru Ji into accepting the marriage proposal.

413 years ago, to the day, this is what Dhan Guru Arjan Dev Sahib Ji endured. Whilst we were tucked up safely in our beds, Maharaj and His Sikhs were unable to rest for even a second.

In the morning, Chandu arrived in anger and sat in front of Guru Ji.

"Now, listen to me carefully. You must remember that I am very powerful and can do anything I like! You have refused my daughter's rishta... Do you know who I am?? How many times did I ask you to accept the marriage proposal? Twice I have sent my men to you, do you know how much worry this has caused me?!

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Chandu continued..."Nevermind accepting the rishta, in Your audience, I hear I was called a dog! But even now, despite all of this," said Chandu "everything can be put right if You accept my daughters rishta. I will let You go."

Dhan Guru Arjan Dev Ji Maharaj spoke without fear, "Since when have you been sitting with the hope of giving your daughter to our house? Your family are very respected like a chaubara (the highest room within a house). We are a family from the foundation/gutter in comparison. Are these not your words? A person of a low status should marry someone with a similarly low status and those of high status should seek someone like themselves. I am not able to change this decision, the wishes of the sangat cannot be ignored."

Chandu turned red with rage. He instructed the soldiers that no water or food should be given to Guru Sahib. "Make him pay 100,000 rupees for every drop of water and every second of sleep!"

Guru Sahib Ji replied, "do not worry Chandu, I have no intention of eating any food from your house. From today I will not sleep, nor will I eat or drink anything. I will sit in this one location, and you are free to do whatever you want."

Chandu stormed out of the haveli and Maharaj sat in meditation for all of today and all night too.

Let us spend today remembering Guru Ji, remembering how They sat in a small room, in the boiling month of June without any food or water and separated from Their Sikhs but Their mind always in chardi kala (high spirits).

Dhan Guru Arjan Dev Sahib Ji  
Dhan Guru Dhan Guru Piarre

\*\*Find out in part 6 what happens when the Sikhs cannot bare the torture being inflicted upon their Guru.\*\*



**\*\*Dhan Guru Arjan Dev Sahib Ji's Shaheedi Saka - PART 6\*\***

SUMMARY SO FAR: Chandu (court governor at the time) wishes to take revenge on Guru Arjan Dev Ji for refusing his daughter's marriage to Their son, Guru Hargobind Sahib Ji. Guru Sahib and 5 of his Sikhs are held in a torture chamber at Chandu's house and have been starved of sleep, food and water for 2 days now.

-----

Chandu returned the following intent on weakening Guru Ji's resolve as if Guru Ji was just an average man who could be broken.

On this day, Chandu again tried to convince Guru Ji to accept his daughter's rishta. "I haven't been able to sleep in peace for such a long time now. You have ruined my family's reputation. My daughter is sat at home and no one is willing to give her a rishta as she has been tainted with Your rejection." But Guru Ji did not even honour Chandu with a response. They are Nirbau (without fear) and Nirvair (without enemy). Everything They wanted to say on this matter had already been said.

Chandu enraged further, demanded a big cauldron and had it filled with water. "I will make you burn!" he said to Guru Ji, "just like you have made me burn with shame."

The water was heated and a lid was placed on top to make it boil faster. Maharaj were then ordered to remove Their chola and to sit in the cauldron.

It is hard to even stand near such a cauldron and even more so in the burning month of June. It must have been smoking from all sides with boiling hot steam rising into the air. First Maharaj would have stepped onto the brick and then when they placed Their charan into the water we cannot even imagine what that must have been like... But Maharaj sat themselves down in the boiling water in a chaunkra (seated position) and focused Their attention on Vaheguru.

That Satguru (True Guru), who walked on a silk and flower laden pathway; That Satguru who had a Chaur Sahib and a Chandoa Sahib (Canopy) over Their head... that Satguru was now sat in boiling hot water.



## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Bhai Prana Ji at once stood up and ran over to his Guru. "Maharaj why have You got into the Cauldron?" He wanted to remove Guru Ji immediately but the soldiers surrounded Bhai Prana Ji and beat him back with sticks.

Bhai Prana Ji asked Guru Sahib for permission to show his powers. "Guru Sahib, please bless me, I will take Delhi in one hand (where Jahangeer is based) and Lahore in the other (where Chandu lives) and like a person claps, I will smash these 2 places against one another. It will take but a second. Why do You endure such pain? Even if You don't want to speak, just give me a signal and it will be done!"

Guru Arjan Dev Sahib Ji with great dheeraj (patience and endurance) reminded Bhai Prana Ji. "Could I not do all these things you have said? Bhai Prana Ji, your duty is to sit and watch everything but you must not interfere." Other than this short conversation with Bhai Prana Ji, only one thing could be heard coming from the cauldron:

Tera Keeya meeta laagai  
Your actions Oh Lord, seem so sweet to me.

But the sight was unbearable for the Sikhs and they sat with their heads down unable to watch. It was ironic that Guru Arjan Dev Ji were totally calm whilst sat in the boiling pot of water but Chandu was burning up as his plan was having no effect at all on Guru Sahib.

Maharaj sat in the cauldron of boiling water for 3 pehars (9 hours). Just think, the skin on our hands goes wrinkly even if we have them soaked in cold water for a short amount of time. It is not even possible to share what Maharaj's body must have been like after 9 hours in boiling water.

That day, Chandu's daughter-in-law (a daughter of a Sikh, Har Das of Gwalior) found out what her father-in-law was up to in the adjoining building. When she heard of the torture Maharaj was enduring her heart felt like it had been pierced with a sharp knife. Her parents worshipped Guru Arjan Dev Ji Maharaj and she had received darshan of Guru Sahib when she was younger. She couldn't help thinking that she must have done a huge sin in her past life to have been married into such an evil household. Once all the family were asleep, she sneaked out to have darshan of Guru Sahib. She took some sweet water and food from the house to feed her Satguru along with jewellery which she knew would be needed to bribe the soldiers to allow her in.

It was on this night 413 years ago that she snuck out of the family quarters to see Guru Ji. Seeing Their entire body covered in blisters she broke down and cried. "Maharaj, it was my great fortune that I was the daughter of a Sikh but it is my bad destiny that I am now the daughter-in-law of Chandu paapi!" "Please bless me, please have mercy on me and make my relationship with this evil household come to an end. I am your servant," she pleaded with Guru Ji, "Please bless me with Your compassion and mercy."

In this dimly lit room, Maharaj congratulated the daughter of Har Das for keeping faith in the Guru and Sikhi and told her that her seva was parvaan (accepted) but Maharaj refused to eat or drink anything from the house of Chandu. Dhan are Guru Arjan Dev Sahib Ji who heard the pleas of Chandu's daughter-in-law and saved her just like Guru Hargobind Sahib Ji would go on to save Mata Kaula Ji from her abusive father. "You are not the daughter of a Sikh, you are my daughter now and if you wish for your salvation then in 2 days when I leave this body I will take you with me."

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Maharaj explained that after His departure, Chandu's family would be uprooted by the Sikhs and they would receive a lot of pain for their actions; and this is exactly what happened. After Guru Ji's shaheedi, Chandu's wife ended up becoming a beggar on the streets and his son went on to die in battle - killed by Guru Hargobind Sahib Ji Themselves. However, Dhan are Guru Sahib who protected Their sevak.

Apne Sevak kee Aape Raakhai  
He Himself preserves His servants

Maharaj told Chandu's daughter-in-law to keep this conversation to herself and in this way, the 4th night in Lahore and the 3rd Night in Chandu's house also passed.

Let us spend today remembering Guru Sahib and Their sehan shakti (power of fortitude). May They bless us with an iota of Their patience and endurance.

Dhan Guru Arjan Dev Sahib Ji

\*\*Find out in the next part what new plan Chandu conjures up in his bid to break Guru Ji's resolve.



**\*\*Dhan Guru Arjan Dev Sahib Ji's Shaheedi Saka - PART 7\*\***

SUMMARY SO FAR: Chandu (court governor at the time) wishes to take revenge on Guru Arjan Dev Ji for refusing his daughter's marriage proposal and orders Guru Sahib to sit in a cauldron of boiling water. Guru Sahib sits in the cauldron for 9 hours, but in truth, They are immersed in the praise of Vaheguru, whereas it is Chandu who is burning with rage at seeing Guru Ji's resolve. Chandu's daughter-in-law, a devotee of the Guru, hears about the torture and secretly goes to see Guru Sahib. Granting her wish to remove her ties with Chandu, Guru Sahib promises to take her with Them when the time comes for Them to leave Their physical body.

-----

If only Chandu had known that he couldn't hurt Guru Ji - for this was the house of Guru Nanak Dev Ji - even those who recite Guru Ji's name, cannot be harmed!

Japiyo jin arjan dev guru fir sankat jorj garab na aaiyo  
Whoever meditates on Guru Arjun Dev, shall not have to pass through the painful womb of reincarnation ever again

Today, Chandu conjured up a new plan. "I will have sand heated up and poured over Their blistered body and when this hot sand touches Their blisters, then surely I will be able to break Guru Ji's resolve."

When Chandu approached the torture chamber he was enraged at the mere sight of Guru Ji's 5 Sikhs and shouted at Bhai Prana: "What is it you were saying yesterday? Were you trying to scare me? Do you want to kill me?" He ordered his soldiers to torture the Sikhs of the Guru thus the soldiers started to beat the Sikhs with sticks.

When Chandu reached Guru Sahib he asked the same old questions over and over which Guru Ji refused to answer. In anger Chandu shouted, "Don't speak then! I will do with You as I please. But know this, I will do even worse with Your son!!"

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Chandu ordered his soldiers to bring tonnes of sand and have it heated. A particular muslim man who worked on the bhatee (kiln) was called to carry out this task but he recognised Guru Ji as the one who had fed langar to the people of Lahore and saved their lives when the plague had hit the city. He refused to contribute to the torture, however Chandu threatened to have him and all his family killed if he didn't comply. With a heavy heart the man was forced to carry out Chandu's order.

Once the sand was hot, Chandu asked for the lid to be removed so that sand could be extracted. Kavi Santokh Singh Ji writes, "he was not lifting a lid from the container but he was lifting the lid off of hell - such will be the pain that Chandu will suffer forever and ever."

The muslim man, reluctantly poured the hot sand over Guru Ji's sees (head). From within, with each pour of sand, he repeatedly did Ardaas (prayers) for forgiveness.

It is worth noting that paintings usually depict the sand pourer as an evil mughal but when we look at our history we realise this was not actually the case.

Yesterday, Maharaj Ji's chola (robe) had been removed and in just Their kashera and small dastaar (turban) They sat in a cauldron of boiling water. On this day, Guru Ji's dastaar was also removed so that the hot sand could be poured over Their sees.

Maharaj sat in smaadhi (meditative state) for 6 hours whilst hot sand was poured over Their sees and their blistered body.

Seeing this Bhai Langha Ji and Bhai Paerta Ji stood up. They knew the instructions they had been given but couldn't help themselves. They ran over to Guru Ji and put their hands forward to try and prevent the sand from falling on Guru Ji's sees and pleaded, "please, don't commit these sins. Put it on us if you must but not our Guru." But again they were beaten back by Chandu's soldiers.

That night, after Chandu had gone back to his living quarters, it is said that numerous gupt rooha (hidden/invisible souls) come in front of Guru Arjan Dev Ji Maharaj. Various Devtai (demi-gods), 84 Sidhs along with their leader, Gorak Naath, all came to Maharaj and begged for permission to take action. Even Sai Mian Mir came in gupt saroop and on seeing the inhumane torture that had been carried out on Guru Sahib, he fell to the floor in front of Maharaj crying in bairaag (great sadness) and begged for permission to smash Lahore and Delhi to pieces.

They all wanted Guru Ji to give them the permission to destroy Delhi and Lahore so that these evil deeds could be brought to an end but Guru Ji refused saying, "what is the fault of all the innocent people that will die? We must allow things to continue in the will of God and no one must interfere." One poet writes:

Sun keha satgur meea. Shodoor preeti chaam se  
Listen, said Satguru, Oh Meea. Let go of your attachment to my body

kiya hooa tun tup riha. mun shannt hai hari naam se  
What does it matter if my body is burning, my heart is at peace through the name of the Lord

Let us spend today remembering Guru Ji. Remembering how they sat for 6 hours having hot sand poured over Their blistered body, yet did not waver in Their conviction to accept the sweet will of Vaheguru.

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Dhan Guru Arjan Dev Sahib Ji  
Dhan Guru, Dhan Guru Piarre

\*\*Find out tomorrow how Chandu continues the torture and shows how his evilness has no bounds.



**\*\*Dhan Guru Arjan Dev Sahib Ji's Shaheedi Saka - PART 8\*\***

SUMMARY SO FAR: Guru Sahib and 5 of His Sikhs are held in a torture chamber at Chandu's house and have been starved of sleep, food and water for 5 days. Guru Sahib has been forced to sit in a cauldron full of boiling water and have had hot sand poured on Their body. Yet, Their resolve in God's will cannot be shaken.

-----

Guru Ji and the Sikhs have had nothing to eat or drink for days. In fact, their last meal was at the house of Bhai Sudhu Ji on the day they arrived in Lahore. Sand is now stuck to the blisters that covered Maharaj's body.

Chandu feels that all his actions are futile. "The Guru is not afraid at all! Everything I am doing is wasted. They have not even uttered a single word from Their mouth. Hunger and thirst haven't done the trick, boiling water hasn't worked, neither has hot sand..." On this day, 413 years ago Chandu devised his next plan...

"Just say once that you accept the rishta."  
But Guru Ji did not answer.

Chandu ordered his men to bring a big tava (a hot metal sheet traditionally used to cook chapattis on).

Even if we just think of the tava that we make parshada on, we would never be able to place even our hand on it. When cooking, we carefully place the parshada on the tava and carefully take it off because if even one finger touches the tava, - even for only a millisecond, - it causes pain that can last for hours. But on this very day Guru Ji sat in chaunkra (sitting with folded legs) on a burning hot tava for hours on end. Kavi Santokh Singh Ji writes that the tava was heated using over 1 tonne of wood and that the tava was so hot it had turned red and smoke was coming out from all sides that filled the air. When it was burning hot, Chandu ordered for Guru Arjan Dev Ji to be brought out and sat on the hot plate.

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Guru Ji's 5 Sikhs were unable to bear this sight. Today, Bhai Bidhi Chand Ji who had stayed quiet up until now spoke up and pleaded with Maharaj: "Please, bless me, allow me to sit in your place". But straight away Maharaj reminded Bhai Bidhi Chand about the promise to keep patient.

It is very hard to hear this katha. How much pain must the 5 Sikhs have felt having to watch this scene. Some will do shanka (create doubt) and say how is it possible to survive 9 hours in boiling water, 6 hours of burning hot sand and now 3 hours on the hot plate?

Giani Sher Singh from Ambala shared a story about an elderly Singh who was born into a Hindu family but later became a Sikh. His name was Indermohan Singh. One day a Christian priest said to Indermohan Singh: "You are very poor. Why don't you become a Christian preacher and we will give you 50,000rps and a car? What is it that is so special about Sikhi?"

Indermohan Singh who was a great scholar responded: "With the first nail, Jesus said: 'Oh Lord, I am your son look what is happening to me, where are you? Why have you forsaken me?'" This line from the Bible makes two things very clear. Firstly, that Jesus could not see Vaheguru in all places. If he could see Him he would not have said these words 'where are you'. Also, he almost accuses Vaheguru by saying 'look what is happening to me'. "Dear priest listen to the saakhi of Guru Arjan Dev Sahib Ji" said Indermohan Singh. "They remained seated on a hot plate for 3 hours but not once did they ask why is this happening."

Instead Guru Sahib said...

Olahno mai kahoo na deeo  
I don't blame anyone else

Mun meeth tuharo keeo  
Whatever You do is sweet to my mind

Guru Ji stayed in Gods will and said: "Tera Keeya Meeta laagai" (Your actions are so sweet)

Maharaj's sareer (body) already had blisters all over and sand was stuck to the blisters. Guru Sahib's face was covered in the dark smoke that had been flying around for 4 days and on this day 413 years ago Guru Sahib's body was burned on the hot tava. It would be fair to say that by day 4, more than half of Guru Ji's sanskaar (cremation) had been done whilst They were still alive.

However, Maharaj sat completely still, absorbed in the Lords Name. And to think we cannot sit in Darbar on soft carpet for more than a few minutes without fidgeting and looking around!

After 3 hours Maharaj were removed from the tava and Chandu was at his wit's end. He had no idea what else he could do to break Guru Ji. Nothing was having an effect and he realised he was losing the battle.

Guru Ji was obviously such a huge entity but even those who read Their Bani receive amazing shakti (power) too.

It is said that Baba Jowala Ji (Harkovaal wale) used to read a lot of Bani. One time during the days of Guru Arjan Dev Sahib Ji's shaheedi they were in the langar hall and they had a veechar (a thought in their mind) - what must it have been like for Maharaj to go through all these tortures? All of a sudden, in that area where the parshade were being made, Baba Ji

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

picked up a piece of burning coal and placed it on their leg but carried on reading Gurbani.

When the Sikhs around them saw what was happening they came running over and used something to move the piece of coal off Baba Ji's leg ... but Baba Ji had felt nothing. They asked Baba Ji what happened and Baba Ji responded that a Sikh should never do shanka (doubt) on Guru Ji's shaheedi.

Similarly, Baba Gurbachan Singh Ji's jatha used to go far and wide to do katha. One time they went to Orissa and there a man by the name of Gurmukh Singh took Amrit and started to stay with Baba Ji at Mehta. One day, Baba Gurbachan Singh were very happy and they asked each of the Singhs what they would like. When it was Bhai Gurmukh Singh's turn he said to Baba Ji, when you leave this world please take me with you! When Baba Gurbachan Singh

Ji's sankaar (cremation bed) was being prepared and the pyre was lit, Gurmukh Singh prepared himself. He bathed, wore new clothes, did Japji Sahib, and even read his own Sohila Sahib. Then he calmly walked straight into the funeral pyre entering from the end where Baba Gurbachan Singh Ji's feet were. In front of thousands, Gurmukh Singhs sanskaar took place while he was alive. There were no screams... He can actually be seen sitting in chaunkra. <see image below>

Dhan Guru Arjan Dev Sahib Ji are the highest of the high! But even people who repeat Guru Ji's name or read Gurbani are able to reach amazing avasthas (spiritual levels).

Chandu knew nothing of Guru Ji's avastha and wondered what he could do next. Never before had he needed to use such severe torture on anyone.

That night, Chandu returned to his living quarters and again during this night Maharaj was absorbed in the name of Vaheguru. Guru Sahib didn't need to do bandgi (worship) but They were teaching us a valuable lesson –that no matter what our situation, good or bad, never let go of Vaheguru. Despite everything They had been through, Guru Sahib recited Bani out loud so that even the 5 Sikhs could hear them.

We only have to get the common cold and use it as the perfect excuse to cut down our nitnem but Dhan are Sri Guru Arjan Dev Sahib Ji.

Let us spend today remembering Guru Ji. Remembering how They sat for 3 hours on a burning hot tavi, yet did not waver in Their devotion to Gurbani.

Dhan Guru Arjan Dev Sahib Ji  
Dhan Guru Dhan Guru Piare



## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ



### **\*\*Dhan Guru Arjan Dev Sahib Ji's Shaheedi Saka - PART 9\*\***

SUMMARY SO FAR: Guru Sahib and 5 of Their Sikhs have been held at the prison quarters of Chandu's house, starved of sleep food and water for 5 days. Guru Sahib have been subjected to unimaginable torture by being made to sit in a cauldron full of boiling water, then having hot sand poured on Their body and then made to sit on a hot iron plate. Throughout, Guru Sahib have remained at peace and continuously praised the will of God.

No one can say that Chandu made Guru Ji Shaheed as Maharaj left Their body of Their own accord.

Why sit Maharaj in a boiling cauldron? Because hunger and thirst did not affect them. Why pour hot sand over them? Because the boiling water could not affect them. Why sit Them on the hot tavee (iron plate)? Because the hot sand could not affect them!

On the 5th day, Maharaj finally spoke to Chandu: "I would like to have ishnaan (bathe) in the Ravi river and my 5 Sikhs need to go with me".

Chandu thought for a moment and then agreed. The water of the Ravi is very cold and when the cold water touches Maharaj's blisters and wounds it will cause Them great pain and so for this reason he agreed to let Maharaj have ishnaan.

Chandu gave strict instructions to the soldiers to keep a close eye on the group and to not let anyone speak to them. 10 soldiers surrounded Guru Sahib and the 5 Sikhs and Maharaj walked in the middle. Historians agree that it was just before noon that Maharaj set off towards the river Ravi.

By now, Guru Sahib's face had become almost unrecognisable. We can only imagine the state of Their body and sees (head) which had hot sand poured over it for 6 hours continuously and endured many other pains. With Guru Ji's kirpa we are blessed with beautiful homes and beautiful clothes yet on this day when Dhan Guru Arjan Dev Sahib Ji left their sareer they did not even have a chola on their body. Wearing only a small white dastar on Their head, a kashera (long undershorts) and with a white sheet wrapped around them to cover the wounds, Maharaj made Their way to the river. Due to the physical torture inflicted on Guru Sahib, Bhai Bidhi Chand and Bhai Paerta ji had to assist Maharaj who put Their blessed hands on the

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

shoulders of the Gursikhs. However despite the extent of the physical torture, Guru Sahib's mind and soul remained untouched and they were still in chardikala (high spirits).

Maharaj was escorted through a small entrance on the side of the haveli (Chandu's house) out towards the river, rather than going out through the main entrance. Regardless, people were everywhere, and quickly noticed the group and so began looking and wondering who was in the middle in such a bad state. Despite Maharaj's face being covered with blisters, people began to realise that the person in the middle was in fact Guru Sahib. Many broke down in tears and began to follow the group. Slowly, more and more sangat joined to walk behind Maharaj and word quickly spread of what was happening.

When Maharaj reached the Ravi the Sikhs helped Guru Ji to do ishnaan. Maharaj did many choolai (rinsing out Their mouth). This is the first time water would have gone into Their mouth since They had langar at the house of Bhai Sudhu Ji so many days ago. Bhai Langaha Ji took water in his hands and carefully washed Guru Ji's charan (feet). The Sikhs cleaned Maharaj's body the best they could gently dusting off the sand with a dry cloth.

Maharaj then said to his Sikhs, "you also wash your hands, feet and faces." Once everyone had cleansed Dhan Guru Arjan Dev Sahib Ji sat down and recited Japji Sahib. Despite being more than half cremated whilst alive, Guru Sahib still went on to do Japji Sahib Themselves. May Maharaj give us even an iota of such devotion that we have the ability to keep and practice our faith too regardless of the situation we may find ourselves in.

We struggle to read Bani when we are fit and well but here Maharaj teaches us that no matter what happens in our lives we must never let go of Gurbani.

On completion Guru Ji requested the 5 Sikhs to also recite Japji Sahib.

Upon bhog, everyone bowed their heads and did namaskaar (bowed down) with love. By now, Bhai Baavuk Ji, a rababi (keertani) Sikh, had also arrived and Maharaj asked them to play Raag Maru on the rabab (string instrument). As Bhai Baavuk Ji started to play Raag Maru, Maharaj Themselves did Keertan of the Shabad that appears on Ang 1000 of Sri Guru Granth Sahib Ji Maharaj:

Sevak kee ortak nibhee preet  
The love which the Lord's servant feels for the Lord lasts forever.

Jeevat sahib sevio aapna chalte raakhio cheet  
In my life, I served my Lord and Master, and as I depart, I keep Him enshrined in my consciousness.

Despite being one with Vaheguru Maharaj refer to Themselves as the sevak (servant) such is Their nimarta.

Guru Sahib often used to do Keertan in Darbar Sahib and today was Their final Keertan haazri (performing Keertan in the presence of sangat) in this physical form. Whilst doing Keertan, Maharaj slowly lay on the ground and covered Themselves with the white chadur (cotton sheet). The Sikhs and Sangat were in a state of bairaag (immense sadness) as Maharaj of Their own accord left Their body to go to Sachkhand (merge back into the light of Vaheguru).

Devi Devtai (demi-gods and goddesses) came to escort Maharaj Ji's sooksham sareer (soul) and placed flowers on Maharaj Ji's body. They were doing Jai Jai Kaar (celebrations and

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

congratulations) as Maharaj's soul travelled to Sachkhand where They received a huge welcome.

Jotee jot ralee sanpooran theeaa raam  
One's light blends with the Light, and one becomes totally perfect.

Meanwhile, Chandu had been waiting for Guru Sahib to return and eventually, fed up of waiting, went to see what was happening at the river. As he got close he noticed Maharaj lying down with Their body covered by a white sheet. He assumed Maharaj was asleep, as he had not let Guru Ji sleep for 5 days and 5 nights. Chandu shouted in anger, "Get up! Why are you sleeping?!"

Bhai Bidhi Chand arose and replied in bir ras (warrior spirit), "Up until now Maharaj told us not to say a word but now They have gone, I can tell you that you are a great paapi (sinner) and you will pay a heavy price. You can try as hard as you like, but you will not escape!"

This conversation was just taking place when someone whispered into Chandu's ear that he should quickly return home where many people had also gathered. At the same time that Maharaj left Their body, Chandu's daughter-in-law also fell to the ground. She had asked Guru Sahib to break her ties with her in-law family when she found out what Chandu had been doing, and so as promised, Guru Sahib took her with Them when They left for Sachkhand. Her desire had been fulfilled. How fortunate was she, that she was able to take this final journey with Dhan Guru Arjan Dev Sahib Ji!

Chandu and the rest of his family were shocked at how she could die all of a sudden especially when she wasn't even ill, and they could not comprehend or understand what had just happened.

Throughout Lahore people began to hear about what had occurred. Sangat quickly ran towards the river to try to do darshan (obtain vision) of Guru Sahib one final time. Many people bought gifts for Maharaj's body such as flowers and sehrai (wreaths). The sangata wanted to know how Maharaj left Their body and Bhai Bidhi Chand told the Sangat what the paapi (sinner) Chandu had done to Guru Ji. He also explained a hukam (order) that was given to them by Maharaj, that Their body be placed into the Ravi river rather than be cremated.

It is said that Maharaja Ranjit Singh always used to have ishnaan in the Ravi river on his way to Lahore and he would say, "today, my body has touched that of Guru Arjan Dev Ji Maharaj," such was his love and faith.

The sangat sat by Maharaj's body at the edge of the river and continued with Vaheguru Jaap. Chaur Sahib was done over Guru Sahib's body by Bhai Prana Ji. Some were doing keertan, some were reading Japji Sahib and some were attempting to control their bairaag by taking deep breaths. The sangat brought dushalai (beautifully embroidered cloths) and one loving Sikh even brought a cholla for Maharaj. Very slowly and carefully ishnaan of Maharaj's body was done. The 5 Sikhs who travelled with Maharaj retied Guru Sahib's dastaar and dressed Them in the new cholla. Many dushalai were placed on Guru Ji.

The water was flowing very fast and many Sikhs were worried that the fast water may hurt Maharaj's body, such was their sharda faith and devotion. One poet captures this moment and writes;

Ravi dea paania tu tokhra na maar ve  
Oh water of the Ravi, do not flow too fast

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

mahee de sareer ute shaalai beshmaar ve  
my beloved's body is completely covered in blisters

The 5 Sikhs that accompanied Guru Sahib to Lahore, Bhai Bidhi Chand Ji, Bhai Langaha ji, Bhai Prana ji, Bhai Paerta ji and Bhai Jeta Ji, placed Maharaj onto a beautifully decorated beban (wooden construction used for carrying the deceased) and lifted Maharaj onto their shoulders and entered the river. They didn't want to let go of Maharaj and release Them into the river but with tears rolling down their faces and obeying Guru Ji's hukam, they slowly moved out to one side.

At first, everyone could see Guru Ji's sareer (body) but then all of a sudden it disappeared and Guru Ji and the river became one. No-one could see Maharaj anymore.

The Sangat were doing a lot of Bairaag and slowly they began to head back to Lahore and sat in the Dharamsala where Guru Ramdas Ji had come into this world. Bhai Jeta Ji asked the rababi Sikh, Bhai Baavuk Ji, to do keertan.

Now the attention of the 5 Sikhs moved to getting back to Amritsar and they were worried about how they were going to go back and face everyone without Their beloved Guru. They returned to Amritsar hiding their faces in their hands not wanting to share what they had witnessed in Lahore.

Let us spend today remembering Dhan Guru Arjan Dev Sahib Ji - remembering Their devotion and love for Gurbani, Their acceptance of Vaheguru's Hukam (will) in the face of adversity, Their love for all of humanity and Their supreme sacrifice - which has inspired all the great souls of the past and will continue to inspire the lives of all forevermore.

Dhan Guru Hargobind Sahib Ji went on to give bachan, whoever visits Guru Arjan Dev Sahib Ji's shaheedi asthaan on their shaheedi day with love in their heart will receive all their shub kaamnavaa (hearts desires). Let us take our surtee (focus) to Dera Sahib in Lahore and remember Guru Ji today and indeed everyday with pyaar (love) and faith and They will always look out for us as Their children.

Dhan Guru Arjan Dev Sahib Ji  
Dhan Guru Dhan Guru Piarre

\*\*In the next and final part we will summarise what becomes of Chandu.\*\*

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ



### **\*\*Dhan Guru Arjan Dev Sahib Ji's Shaheedi Saka - PART 10\*\***

Quite some time after Guru Arjan Dev Sahib Ji's shaheedi (martyrdom), when Guru Hargobind Sahib Ji were older and had mobilised a Sikh army as per instructions of Their father, They went to Lahore along with 500 armed Gursikhs.

Guru Sahib initially rested in a part of Lahore called Mujanga where they stayed for one night and many sangata (congregation) arrived to receive Their darshan (be in Their presence).

Wazir Khan came to meet Guru Sahib here and with him brought many gifts. "Guru Ji, the emperor Jahangeer has sent me to make sure Your every need is met and I am at Your service". Jahangeer was no true friend of the Guru's house but he wanted to maintain his own safety and also thought this was a good way to keep an eye on what Guru Ji were up to.

At Mujanga, Guru Sahib asked Their Sikhs to prepare a very large quantity of degh (blessed food made from flour, butter, sugar and water) and proclaimed, "today we are going to do darshan of Guru Ji's asthaans (blessed historical places)".

This particular parsang (chapter) within Gurpartap Suraj Granth provides us with good lessons on how Sikhs should receive darshan of our pavittar asthaans and indeed with which bhaavnava (mind-set and emotions) we should set off from our homes to receive darshan of, whether it be these historical asthaans or even when we go to a Gurdwara Sahib to receive darshan of Dhan Sri Guru Granth Sahib Ji Maharaj.

Guru Ji departed from Mujanga and entered Lahore on foot with Their 500 strong army and numerous sangata joined Them on route.

With Their heart filled with love, Guru Ji first went to Chuna Munde, the asthaan (blessed place) where Their grandfather, Dhan Guru Ramdas Ji, came into this world. Receiving darshan of this location Guru Ji did namaskaar (bowed down).

Many will say our head should bow to no one other than Guru Granth Sahib Ji Maharaj but when it comes to our Guru Sahibs pavittar asthaans:

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

**\*\*Jithai Jai Bahai mera satguru so thaan suhava raam raje\*\***  
Wherever my True Guru goes and sits, that place is beautiful, O Lord King.

**\*\*gursikhi so thaan bhaalia lai dhoor much lava\*\***  
The Guru's Sikhs seek out that place; they take the dust and apply it to their faces.

The ground on which our Guru Sahibs have placed Their charan (feet) is poojan yorg (worthy of worship) and we should bow our sees (head) in those places with great sharda (devotion and faith).

With much love and bhavna (faith) Guru Hargobind Sahib Ji did namaskaar at that asthaan where Dhan Guru Ramdas Ji came into this world. They did ardaas (prayer and supplication) Themselves and then gave out degg to all present.

Guru Sahib sat here with sharda (faith) for some time before moving on to that location where Guru Ramdas Ji Maharaj had a dharamsala (place of worship) made and did namaskaar here too considering Their destiny to be great to have been able to receive the darshan of Their Guru's asthaans.

Guru Ramdas Ji had built a bauli (well with steps leading down to the water level) in Lahore too and Guru Sahib not only went to visit that bauli but also had ishnaan themselves and instructed all Their Sikhs to have ishnaan (bathe) at this bauli too, again distributing degg to all present.

Guru Sahib then commented to Bhai Jeta Ji that They had received great anand (bliss) from visiting these asthaans and considered Themselves to be very fortunate. Filled with love and bairaag (feeling of longing to be in the presence of Guru Ji) They asked Bhai Jeta Ji, I would like you to now show me that place where my father left this world.

Bhai Jeta Ji and Bhai Langaha Ji did not want to walk in front of Their Guru but upon Guru Ji's hukam (command) these two Gursikhs led Guru Sahib, 500 armed warrior Sikhs and numerous sangata to that location where Guru Arjan Dev Ji had covered Their sareer with a white chadur (sheet) and left this world.

As they travelled towards the banks of the river Ravi they told Guru Ji of the journey they took from Chandu's house (which was still standing) to the river and explained how Guru Sahib had to be supported on this part of Their journey. As they approached the river Ravi, Bhai Jeta Ji and Bhai Langaha Ji showed Guru Hargobind Sahib Ji the spot where Guru Arjan Dev Ji Maharaj had recited Japji Sahib, sang Keertan and then laid down before leaving this world.

The Sikhs told Guru Hargobind Sahib Ji and the sangata of the instructions given to them by Dhan Guru Arjan Dev Sahib Ji to place Their sareer (body) into the Ravi rather than cremating it. They also shared Guru Ji's bachans (spoken words) that anyone who wanted to receive Their darshan should do darshan of the Ravi river. Guru Ji had said, "the uttar (north) side will be my sees (head) and dakhana (south) side will be my charan".

Hearing this Guru Hargobind Sahib Ji, filled with love and bairaag, had ishnaan (bathed) in the River.

Today, Gurdwara Dera Sahib now stands at that place where Guru Sahib left Their sareer and asked the rababi (Keertani) Sikhs to perform Keertan.

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Guru Sahib also went on to pay homage to the places where Guru Arjan Dev Ji were placed in the cauldron of boiling water, where sand was placed on Their sees and where They sat on a hot plate. Guru Sahib requested flowers to be brought to Them and whilst doing namaskaar They placed flowers at all of these locations.

Guru Sahib called Bhai Langaha Ji to Them, 'with your eyes you have seen my father boil in the cauldron, you watched hot sand being poured over Them and also saw Them seated on the hot iron plate. With your eyes you watched Them recite Japji and leave this world. I'd like you to stay at this location now and do seva (selfless service) of this asthaan until your last breath. You are a very beloved Sikh of my father and I would like you to keep that respect you have in your heart for Guru Ji and with that same respect look after this asthaan. Always keep a jot (candle lamp) alight here to remember the sacrifice of my father.'

Guru Sahib then gave many blessings saying that anyone who comes to this location on Guru Arjan Dev Ji's shaheedi divas (day) and does ardaas (suplications) in Their charan, 'sab kaamna puriya horngeeya' (all Their wishes will be fulfilled) by Dhan Guru Arjan Dev Sahib Ji! Through doing darshan with piara (love), sins already committed will be wiped away and Guru Sahib will Themselves protect that individual from committing any more sins in the future!

Guru Hargobind Sahib Ji went on to say that in the future a beloved Sikh of the Guru will come and make this asthaan beautiful; referring to the seva that was later taken on by Shere Panjab, Maharaja Ranit Singh Ji.

Even though today it is hard for Sikhs to visit this location as it now falls in Pakistan we should go there in our surat (through our focus) and do ardaas in Guru Ji's charan to receive Their blessings.

Bhai Langaha, with great happiness, accepted the seva of Dhan Guru Arjan Dev Sahib Ji's asthaan and for the rest of their life they stayed here and took responsibility for all sevas including cleaning, sangat seva and lighting of the jot (candle). Upon their passing Bhai Langaha Ji's soul merged with that of their beloved Guru. Today in Lahore there is no sign of Chandu's house but hundreds of sangata still visit the asthaan of Guru Arjan Dev Sahib Ji's shaheedi, Dera Sahib.

So what became of Chandu?

In the following days, Jahangeer handed Chandu over to Guru Sahib.

Chandu had once said to Guru Arjan Dev Ji that he would that he would hound him. Guru Sahib at that time had responded, "Well Chandu if you are going to behave like a dog then remember that a dog dies a nasty death!"

It was time now for those words to come true.

Guru Hargobind Sahib Ji had a chain tied around Chandu's neck and a ring put through his nose. Wherever Guru Ji set up base, Chandu would be tied up right outside amongst the sangats shoes. Upon Baba Bhudda Ji's bachan, Chandu was tied up amongst Guru Ji's horses and animals.

Bhai Bidhi Chand Ji said to Satguru Jee, "Chandu walked the streets of Lahore with such arrogance and ego. I would love to walk him around the streets of Lahore like one walks a

## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

dog!" Maharaj said to Bhai Bidhi Chand Ji, "as you wish but you should not beat him, let the sangata seek their justice."

The Guru's Sikhs made Chandu walk the streets of Lahore on all fours just like a dog and despite Guru Ji's bachan the 5 Sikhs who had escorted Guru Arjan Dev Sahib Ji to Lahore could not help themselves and would often beat Chandu with their shoes hitting him on his head when Maharaj was not looking! The 5 Gursikhs, at the time of Guru Arjan Dev Ji's shaheedi, had to stay peaceful as that was Guru Ji's order but now they had the opportunity to make Chandu regret his actions. Chandu was dragged through the alleys of Lahore and an open invitation was sent to everyone to come and hit him on his head with their shoes. It is said that Chandu's hair fell out with the beatings and his head went all soft on top. Flies were attracted to his head, such was his state.

The Sikhs took Chandu to the bhatee (kiln) that was owned by the muslim man who had been forced to pour hot sand onto Guru Ji's head and body. "Here, take your revenge on Chandu and hit him on the head with your shoe." But the man replied "No, I have another way I would like to settle this score. I told him I did not want to put the hot sand on Guru Ji but he forced me to do it. Oh Chandu, do you recognise this karsha (pouring utensil)? It is the very karsha you made me pour the sand over Guru Ji with." He then took hot sand from his bhatee and poured this onto Chandu's head! When Chandu screamed in pain the man said, "Oh sinful man, you have had only 1 karsha full of sand on your head and you are screaming yet you made me do this for hours on end to Guru Arjan Dev Sahib Jee and They did not make one sound!" Recalling the torture that Guru Ji had to endure and in a moment of pure rage, he turned the pouring utensil around and pierced the sharp handle into Chandu's body.

Guru Hargobind Sahib Ji gave instructions to leave Chandu's dead body in Lahore's main junction. It lay there for 3 hours with flies all over it; no one went near the body. In the end, Chandu's body was thrown in the same pile that dead dogs were thrown into and thus Guru Arjan Dev Sahib Ji's bachans came true.

Even today, Chandu is surely walking on this earth somewhere in the form of a dog and everytime that dog dies it is surely a painful death. Today many also walk on this earth who do beadbi (disrespect) of Dhan Sri Guru Granth Sahib Ji Maharaj and they will no doubt suffer the same fate as Chandu.

\*\*\*\*\*

Let us spend these days remembering Dhan Guru Arjan Dev Ji and everything They have done for us.

Guru Ji's shaheedi brought a big change in this kaum (sikh people) and birth was given to the principles of miri and piri; warrior and saint!

Maharaj didn't give Their shaheedi because They refused a rishta. Maharaj could have changed the circumstances anytime They desired, however, They wanted to show the importance and power in the acceptance of God's will and the way in which we should accept that will, They wanted to show the supremacy of the sangat, They wanted to lay the foundations for the warrior spirit that would remain with Sikh's forevermore, and in doing so They became Shaheeda de Sirtaj (Master of Martyrs). Guru Arjan Dev Ji are our kaum's very first Shaheed. Their shaheedi was to make us who we are today; to make us saint soldiers.



## ਧਨ ਧਨ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਾਹਾਰਾਜ

Nowadays many of us remember Guru Ji's shaheedi by establishing shabeels (distribution of cold drinks) during the hot month of June. This is a seva that is not found in any other faith. During the days when Guru Sahib went without food or water for days on end, Their Sikhs now distribute cold drinks to ensure no one is thirsty during this time. Although this is a great way to commemorate our history we must ensure Guru Sahib's shaheedi isn't limited just to shabeels and each and every one of us needs to take responsibility for passing on our beautiful history to our children.

Dhan Guru Amar Das Ji say:

\*Babaania khaania put sput karain\*

By sharing saakhia (stories) of our ancestors our children will become good children

Dhan Guru Arjan Dev Sahib Ji  
Dhan Guru Hargobind Sahib Ji  
Dhan Guru, Dhan Guru Piarre

**Bhula dee maafi bakshash karnee ji. Apologies for the numerous mistakes we may have made whilst writing up this katha.**

Vaheguru Ji Ka Khalsa  
Vaheguru Ji Ki Fateh

If you wish to listen to the entire katha as done by Bhai Vishal Singh Ji, here is a link to part 1 (of 12): <https://www.youtube.com/watch?v=k5jGZeaFVC8&t=1s>