

ਗੁਰਦੇ ਗੁਰੂ ਦਰੀਆਉ ਵਿਚਿ ਮੀਨੁ ਕੁਲੀਨੁ ਹੇਤੁ ਨਿਰਥਾਣੀ ॥
ਦਰਸਨੁ ਦੇਖਿ ਪੁਤੰਗੁ ਜਿਉ ਜੇਤੀ ਆਦਰ ਜੇਤ ਸੁਆਣੀ ॥

SHAHEDI

SRI GURU
ARJAN DEV JI

JETH SUDI 4, 1663 (Bikarmi)
(1606 CE)

SRI GURU GRANTH SAHIB JI ACADEMY

SRI GURU GRANTH SAHIB
JI ACADEMY
Centre of
DIVINE
knowledge



ਗੁਰ ਕਰਨੀ ਕੀਰਤ ਅਧਿਕ, ਬਰਨੀ ਮੂਲ ਨ ਜਾਹਿ।

The Guru's deeds are greatly praiseworthy, the greatness of His deeds cannot be written nor be spoken

ਧੰਨ ਗੁਰੂ ਅਰਜਨ ਹਰੀ, ਵਸੋ ਰਿਦੈ ਮਮ ਚਾਹਿ॥੫੬॥

Great is Guru Arjan Dev Ji, please always bless me with Your presence within my heart

ਜਨਮ ਮਰਨ ਤੇ ਰਹਿਤ ਗੁਰ, ਦੁਖ ਸੁਖ ਤੇ ਆਤੀਤ।

The Guru is beyond birth and death and far from the sense of worldly joy and pain

ਸਦਾ ਏਕ ਰਸੁ ਖੇਡ ਬਿਨ, ਬਿਆਪਕ ਅਦੈ ਨੀਤ ॥੫੭॥

He remains in a consistent state and imbued in the entire creation as He is the form of Almighty Himself.

(Gurmukh Perakash - Sant Gyani Gurbachan Singh Ji Bhindrawale)



SRI GURU ARJAN DEV JI - FAMILY

| | |
|----------------------|---|
| Father | Guru Ram Das Ji |
| Mother | Mata Bhani Ji |
| Paternal Grandfather | Baba Hardas Ji |
| Paternal Grandmother | Mata Dya Kaur Ji (also known as Mata Khem Kaur Ji) |
| Maternal Grandfather | Guru Amar Das Ji |
| Maternal grandmother | Mata Ramo Ji |
| Great Grandfather | Baba Thakur Das |
| Father-in-law | Baba Krishan Chand Ji |
| Mother-in-law | Mata Dhanveti Ji |
| Lineage | Sodhi of Khatri caste |



SRI GURU ARJAN DEV JI - DATES



| | |
|----------------|--|
| Date of Birth | Tuesday, Vaisakh Vedi 7, 1620 (B) – 14 th April 1563 A.D |
| Place of Birth | Goindwal Sahib |
| Wedding | 22 nd Harh 1646 Bikermi (5 th July 1589 A.D.) at Mao Sahib, Filaur |
| Mehal (Wife) | Mata Gangga Ji Jothi Jot : 4 th Magar, 1678 (September 1621 A.D.) at Baba Bekala. Mata Ji's body was consigned to water in River Beas just like Guru Arjan Dev Ji |
| Children | Guru Hargobind Sahib Ji (1596 A.D.) |
| Guruship | 18 th September 1581 A.D. at Amritsar Sahib (3 days before Guru Ram Das Ji' s Jothi Joth) Bhadron Sudhi 2, 1638 (Bikermi) |

SRI GURU ARJAN DEV JI - FACTS



| | |
|--|--|
| Age at Guruship | 18 Years 7 months 4 days |
| Total Age | 42 Years 1 Month 27 Days |
| Age At Gur Gadhi | 24 years 9 months 2 days |
| Regimes | Jahanghir |
| First Installation of Aad Granth (Sri Guru Granth Sahib Ji) | Bhadron Sudhi 1, 1661 Bikrami (17 th September 1604 A.D.) |
| First Granthi | Baba Buddha Ji |
| Contribution in Gurbani | 2218 compositions in 30 different Ragas |
| Jothi-jot Day | Jeth Sudhi 4, 1663 (B) (25 th May 1606) in the morning |
| Jothi Jot Place | Gurdwara Dera Sahib, Lahore |

REASON FOR THE ARREST OF SRI GURU ARJAN DEV JI

1. **Aad Granth (Sri Guru Granth Sahib) Compilation:** A true reflection of ONENESS of Almighty within the entire creation. This reality was perceived as a challenge by Mughal and Brahmins who were preaching faith driven by their ignorance, greed and ego.
2. **Guru Nanak's influence** was spreading like a fire amongst the Mughals and Hindus across the globe. Many renounce scholars and religious leader were fascinated by Guru Arjan Dev Ji's teachings.
3. **Jahangir's** biased thoughts as recorded in his autobiography, the 'Tuzak-e-jahangiri'.
4. **Prithi Chand**, Guru Arjan Dev Ji's elder brother were against Him in order to secure the Guruship as the eldest son of Guru Ram Das Ji. He and many others played an important role in fabricating baseless allegation against Guru Ji and misguiding Jahangir. Prithi Chand's followers are called 'Mina'.
5. **Governor Chandu** became hostile of Guru Arjun Dev as Guru Ji rejected his proposal of marriage, for his daughter. Sikh Sangat at that time pleaded to Guru Arjun Dev ji to not accept this proposal as he claimed his daughter as a brick of a tower and house of Guru Nanak as a pit'.
6. **A threat** to Mughal Empire as they were using religious sentiments to suppress the people in order to rule them in their benefit. The rebellious son of Jahangir, Khusro was instrumented to against Guruji.

THE 5 SIKHS – ACCOMPANIED GURU JI TO LAHORE

ਐਸੇ ਕਹਿ ਗੁਰ ਜੀ ਕੀਨ ਪਿਆਨਾ। ਸਾਥ ਸਿਖ ਲੈ ਪਾਂਚ ਸੁਜਾਨਾ।
ਤਿਨ ਕੇ ਨਾਮ ਸੁਨਹੁ ਮਨ ਲਾਈ। ਬਿਧੀਆ ਜੇਠਾ ਪੈੜਾ ਭਾਈ ॥੨੧੪॥
ਲੰਗਾਹ ਪਿਰਾਣਾ ਪਾਂਚਉ ਭਏ। ਗੁਰੁ ਅਰਜਨ ਸੰਗ ਅਪਨੇ ਲਏ।
ਸੁਧਾ ਸਰੋਵਰ ਮਜਨ ਕੀਨਉ। ਪੁਨ ਦਰਬਾਰ ਦਰਸ ਕਰ ਲੀਨਉ ॥੨੧੫॥

1. Bhai Bidhi Chand Ji
2. Bhai Jetha Ji
3. Bhai Jhanj Ji (Langha Ji)
4. Bhai Pirana Ji.
5. Bhai Pera Ji.



LEAVING AMRITSAR

ਚੌਪਈ।

ਪੁਰ ਬਾਹਰ ਜਬਹੀ ਗੁਰ ਗਏ। ਰਾਮਦਾਸ ਪੁਰੇ ਕਉ ਬੰਦਨ ਕਏ।

ਗੁਰਦਾਸ ਬੁਡੇ ਕਉ ਕਹਾ ਸੁਨਾਈ। ਹਰਿ ਗੋਬਿੰਦ ਕੇ ਪਾਸ ਰਹਾਈ ॥੨੧੭॥

ਹਰਿ ਗੋਬਿੰਦ ਕਉ ਬਚਨ ਬਖਾਨੇ। ਬੁਢਾ ਗੁਰ ਨਾਨਕ ਸਮ ਜਾਨੇ।

ਹਰਿ ਗੋਬਿੰਦ ਗੁਰ ਬਚਨ ਸੁਨੈ ਕੇ॥ ਪਰੇ ਚਰਨ ਤਿੰਹ ਗਦਿ ਗਦਿ ਹੈ ਕੇ ॥੨੧੮॥

Guru Arjan Dev Ji bowed towards Ramdaspur (The Amritsar City) at it's boundary in reverence. Guru Ji said to Bhai Gurdas Ji and Baba Budha Ji to stay with Guru Hargobind Sahib Ji.

Guru Ji then looked at Guru Hargobind Ji and said, 'Recognize Baba Buddha Ji as equal to Guru Nanak.' Guru Hargobind Sahib Ji bowed and hold tight Guru Arjan Dev Ji's feet.



GURU JI IN JAHANGIR'S COURT — JAHANGIR'S QUESTION

“There is a conflict among the Hindus and the Muslims regarding which is the better religion. It is also said that in the afterlife, there is a heaven and hell. Who goes to heaven and who goes to hell?

What are the criterions used to decide where a person eventually goes. Who is correct amongst them?

I have doubts in my mind regarding all these issues. You are a great saint. Perhaps you could help me to clear my doubts and tell me which is the right way to attain salvation.”



GURU JI IN JAHANGIR'S COURT – GURU JI'S ANSWER



Almighty is the creator of the whole universe and there is only one Almighty. When people start believing that there are two or more Almighties then the quarrels start as to whose Almighty is more powerful and better. Although there is only one Almighty, He has many names. Some people address Him as 'Ram' while others call Him 'Allah' some people go to holy places to bathe and remove their sins and others go for pilgrimage to Mecca. Some perform devotional service and prayers while others bow their head respectfully. Some read the Vedas and some read the Quran or other holy books. Some wear blue religious outfits while others wear white garments. Some call themselves Muslims and others call themselves Hindus. All of them, irrespective of their religion express the desire to go to heaven but who eventually reaches there? Only those who live by the will of Almighty have understood the way to Almighty.

Oh emperor, have the firm belief that there is only one Almighty. The word 'Ram' or 'Rahim' refers to the same power. When faced with difficulties in life, accept it as the will of Almighty. Do not blame others for your misfortune. Remain happy no matter what your life conditions are. Meditate on Almighty's name releases one from the worldly bondage.

A saint always speak few words but if a person listens carefully and follows the advice given he will be able to attach his mind to Almighty and achieve enlightenment.”

GURU JI IN JAHANGIR'S COURT — THE PROCEEDINGS



1. Khusro's Hospitality – Guru Ji said everyone is allowed in Guru Nanak's Durbar and free kitchen (Langgar)
2. Equality - Ask who is better Hindu or Muslim, Guru Ji answered 'Koi Bole Ram Ram Koi Khudai'
3. Aad Granth – Commanded Guru Ji to include the verses of Jahangir's choice as Gurbani in Aad Granth. Guru Ji refused as Gurbani is Almighty's very own composition
4. Summon – Guru Nanak's house to accept guilt by paying a fine of Rs200,000.00. Guru Ji rejected as the house of Guru Nanak is NOT guilty
5. Faith - to embrace the official faith professed by Moghuls. Guru protested strongly as faith is assigned by Almighty Himself.

GURU JI IN JAHANGIR'S COURT — THE VERDICT

The Verdict:

1. Guru Arjan to be executed in a manner that not a single drop of blood flows from the body nor touches the earth surface.
2. To confiscate all the belongings to the house of Guru Nanak.
3. To arrest Guru Arjan Dev Ji's family and relatives.

The Ruling;

1. To put a stop to all other religious preaching
2. To force conversions onto all to embrace the royal faith (Islam).
3. To instil fear in all in order to gain their concurrence in all their proceedings for stronger governance.
4. To limit the freedom of speech and practice.

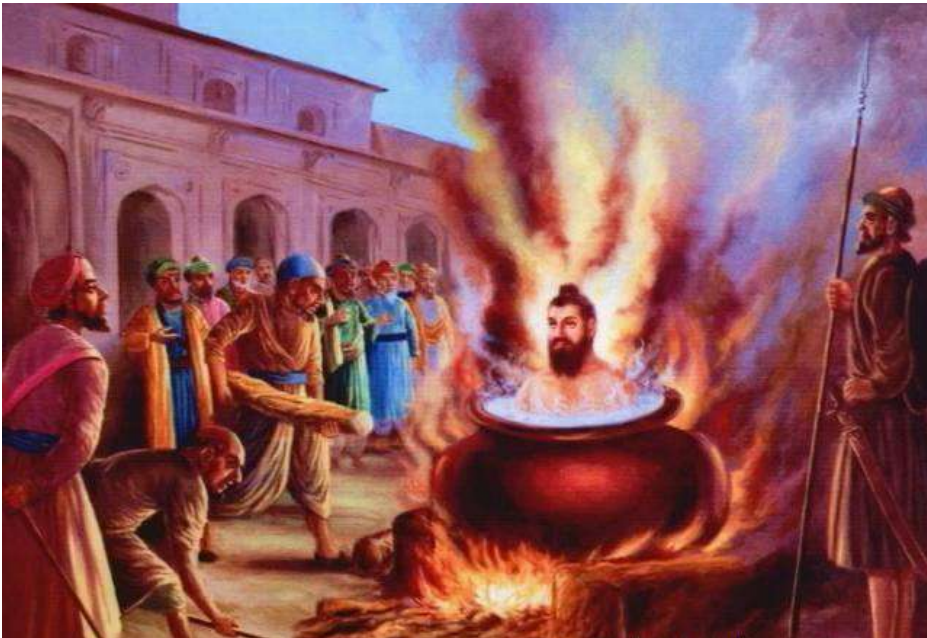


IMPRISONMENT ARRIVING IN CHANDU HOUSE : 21ST MAY 1605

- Chandu imprisoned Guru Ji in a dark cell located in basement of his palace.
- He isolated Guru Ji and instructed that NO food, water and sleep to be given to Guru Ji.
- The accompanying 5 Sikhs were locked in separate cells.
- He forced Guru Ji to accept Jahangir's conditions and his own daughter for Guru Hargobind Sahib.



DAY 2 – JETH SUDHI 1, 1663 (B) (22ND MAY 1605)



ਬਡੀ ਦੇਗ ਜਲ ਤਪਤ ਕਰਾਏ। ਪਾਛੇ ਇਹ ਬਿਧ ਬੈਨ ਸੁਨਾਏ ॥੩੦੩॥
ਸਗਾਈ ਮਮ ਪੁੜੀ ਕੀ ਲੀਜੈ। ਨਹੀ ਤਉ ਇਸ ਮਹਿ ਬੈਠਨਿ ਕੀਜੈ।

- Chandu forced Guru Ji to accept his conditions
- Upon refusal, he made Guru Ji to sit in a large copper cauldron. He had his men fill the vessel with water and ordered a fire to be lit underneath it. The water began to get hot and after some time, the water began to boil.

ਰਹੇ ਮੌਨ ਗੁਰ ਜਲਹਿ ਬੈਠਾਏ। ਸੀਤਲ ਗੰਗਾ ਸਮ ਸੋ ਪਾਏ ॥੩੦੪॥

- Guru's body was scalded, but it failed to interrupt His meditation as He was sitting calmly and quietly. There was no expression of pain, nor did He uttered a single word or even sigh.

ਦੋਹਰਾ। ਦੇਗ ਮਾਹਿ ਬੈਠੇ ਪ੍ਰਭੂ ਤਰੇ ਸੁ ਅਗਨ ਜਰਾਇ।

ਆਠ ਪਹਿਰ ਐਸੇ ਕੀਓ ਜਲ ਨ ਤਾਪਨ ਪਾਇ ॥੩੦੪॥

- Even after **24 hours in boiling water** (Ref: **Gurbilas Patsahi 6**), Guru Ji did not express any anger against those who were torturing him. He sat as though He was sitting on His throne. The boiling water made the Guru's flesh soft and his body blistered for the length of the torture.
- Bhai Pirana couldn't tolerate but Guru Ji instructed him endure his power & strength.
- Guru Ji was then lifted from the cauldron.

DAY 3 – JETH SUDHI 2, 1663 (B) (23RD MAY 1605)



- The next day, Chandu came to persuade Guru Ji but Guru Ji did not respond.
ਬਾਰੂ ਅਧਿਕ ਤਪਤ ਕਰਵਾਈ। ਸ੍ਰੀ ਗੁਰ ਤਿੰਹ ਪਰ ਦੀਏ ਬਠਾਈ।
ਉਪਰ ਤਪਤ ਰੇਤ ਸਿਰ ਡਾਰੇ। ਸ੍ਰੀ ਗੁਰ ਮੋਨ ਨ ਬਚਨ ਉਚਾਰੇ
॥੩੦੭॥

- Observing bristles on Guru Ji's body, Chandu then ordered his man to burn sand under immense fire to inflict greater pain .
- Guru Ji was then asked to sit on the burned hot sand while the remaining burning hot sand was poured over His body for 24 hours.
- Guru Ji was made to sit on hot sand in the hottest season of the year.

ਦੋਹਰਾ। ਬਾਰੂ ਸੀਤਲ ਹੈ ਹੈ ਗੁਰ ਤਨ ਜਬੈ ਲਗਾਇ।
ਆਠ ਪਹਿਰ ਐਸੇ ਕੀਓ ਪਾਪੀ ਜਤਨ ਬਨਾਇ ॥੩੦੮॥

- Guru Ji remained calm as though cold sand is being poured. This continued for another **24 hours**.

SIKH'S LOVE FOR GURU

ਚੌਪਈ। ਦੁਤੀਅ ਦਿਵਸ ਪਾਪੀ ਯਾਹਿ ਕੀਓ। ਪਾਂਚੋ ਸਿਖ ਨੇੜੀ ਦ੍ਰਿਸਟੀਓ।
ਚਾਹੇ ਧਰਤੀ ਉਲਟੀ ਕਰਹਿ। ਗੁਰੁ ਕੀ ਆਗਯਾ ਨਹਿ ਯੋ ਡਰਹਿ ॥੩੦੬॥

Bhai Pirana could not tolerate watching Guru Arjan Dev Ji being tortured and cried out, “Dear Guru Ji, we cannot see you being tortured. We are willing to sacrifice our lives to save you.”

Guru Ji said to him, “You can only do if I give you the permission to do so. The whole drama is happening according to my plan. You just sit and observe the events as they unfold.”

Guru Ji himself is the creator of the fourteen worlds, so how can the fire cause any harm to him, his silence irritated Chandu further and he ordered the guards to pour the hot sand on his head, saying, “He is very quiet and that means that he is not feeling the heat. Even under this conditions, he is still not accepting my daughter’s hand.”



GORAKH NATH



Gorak Nath the leader of Sidha who met Guru Nanak Dev Ji on Sumer and he also met all the successor Gurus, decided to go and see for himself what actually was happening in Chandu's house. He came along with all the 84 Sidhs to Chandu's house. He used his spiritual powers to put all the guards to sleep and then went straight inside where Guru Ji was sitting. He paid his respects to Guru Ji and said to him, **"Guru Ji, there is no doubt that you are a great soul and no one can compare with you at this moment on earth. No amount of torture and pain has been able to shake your resolve and you have remained calm and blissful throughout your ordeal. Despite having such great powers you have chosen to bear all pains on your body without protesting in any way. We are amazed at the level of restraint and tolerance you have shown towards this evil man. Your one word can cause destruction of the whole world but you choose to cause no harm to anyone. I understand that, that is your nature. You have no desire to cause pain to anyone even to the person who is hurting you. But, I beg you to please permit me to take action on this sinner. I will destroy him and all his properties. That will be a lesson for anyone in the future who dares to torture a holy men. If no action is taken against him, his arrogance will increase and he will not hesitate to commit similar acts against men of Almighty in the future.**

Guru Ji said to Gorak Nath, **"Tell the holy men in the region that they need not fear because nothing will happen to them. The events that are unfolding now are the will of Almighty. Let it happen without anyone's interference. That is my desire."**

Gorak Nath understood Guru Ji's message and he respected his decision. He decided to follow it. Before he left the place he said loudly, **"Salutations to the Guru, Salutations to the Guru."**

PIR MIA MIR

Mian Mir, a muslim saint who was the religious advisor to the Mughal King Jahangir came and bowed respectfully before Guru Ji and said, “Why are you allowing this evil man (Chandu) to inflict such great pain on your body? Please give me permission and I will kill him in an instant.”

Guru Ji answered respectfully,

“Please consider everything that is happening in this world as false. The only reality is the ‘Atma’ in everyone. Focus only on the Atma of everyone and treat them as one. Everyone is playing their own role in this world. My time has come. My end was meant to be in this way. I would really appreciate if you can refrain from interfering in this play. Please go back and allow the play to go on.”

Mian Mir agreed to Guru Ji’s request and left the place saying, “Guru Ji you are great.”



DAY 4 — JETH SUDHI 3, 1663 (B) (24TH MAY 1605)



- Chandu tried to threaten Guru Ji again to accept his conditions but Guru Ji remained silent
- An iron plate was heated by burning fire woods beneath and Guru Ji was asked to sit on it.
- Guru Ji walked slowly and sat on the hot plate.
- Then, scalding hot sand was poured over his body.
- It went on continuously for 3 hours
- Guru Ji, did not even move a limb of His body as he remained in the posture while blessing all around Him. His radiance was calming the burning hearts with the fire of ego.

YASA ACT



Bhai Vir Singh writes in his 'Sri Ast Guru Chamatkar' that Jahangir was against Guru Ji's increasing popularity and he was looking forward for a reason to capture and torture Guru Ji to his death. It is believed that when a great soul's blood falls onto the earth, it will produce even more such souls.

Therefore, Yasa Act was enforced to suppress the expansion of faith and believes. Yasa originated from Mughal's language, which means to kill in a manner that not even a single drop of blood, comes out from the body and the right to confiscate the wealth of the convicted.

CHANDU'S DAUGHTER-IN-LAW



Chandu's daughter-in-law belonged to a Sikh family, she used to come to visit Sri Guru Arjan Dev Ji in mid night (after bribing the guards) to offer food and water everyday as Guru Ji's imprisonment was in the basement. She used to cry and beg for forgiveness. Guru Ji acknowledged her helplessness and her love for the house of Guru Nanak, however He refused to accept the offered food and console her that it's the Will of Almighty.

She thought to herself, "My life is like a curse because I have to stay in the house where my beloved Guru is being tortured by my own father-in-law. He has been denied food and water for the last few days. I cannot bear to see him being tortured here."

On the last night before Guru Arjan Dev Ji's merger into His formless form, she came and cried for forgiveness. Guru Ji answered her, "O my daughter, you don't deserve to be in this family. I am going to abandon my physical form tomorrow and if you are ready, you can come with me."

Upon listening to Guru Ji she was relieved. She died a natural death soon after Sri Guru Arjan Dev Ji took a deep breath into the River Ravi, the next day morning.

DAY 5 — JETH SUDHI 4, 1663 (B) (25TH MAY 1605)



ਗੋਕਾ ਚਰਮ ਉਤਾਰ ਕੈ ਯਾਕੋ ਤਨ ਦਿਹੁ ਛਾਇ।

ਤਬ ਸਗਾਈ ਮਾਨ ਹੈ ਧਰਮ ਹੇਤ ਡਰਪਾਇ॥੩੧੩॥

Chandu's next intended plan was to suffocate Guru Ji in a sewn fresh cowhide if Guru Ji still refuses to accept his conditions.

ਸ੍ਰੀ ਗੁਰ ਕਹਿ ਇਸਨਾਨ ਹਮ ਕਯੇ। ਪਾਂਚ ਸਿਖ ਹਮਰੋ ਸੰਗ ਦਯੇ।

ਚੰਦੂ ਸੁਨ ਮੁਖ ਮਹਿ ਸੁਖ ਪਾਯੋ। ਬੋਲੇ ਅਬ ਬਚ ਮੋਰ ਮਨਾਯੋ॥੩੧੪॥

Instead Guru Ji asked for a bath in Ravi River. Chandu revelled at the thought that the Guru's body, full of blisters, would undergo greater pain when dipped in cold water and so he permitted him to bathe in the river. Chandu assigned 10 soldier to go along.

ਦੋਹਰਾ। ਕਛੁ ਮਾਨੁਖ ਅਪਨੇ ਦੀਏ ਗੁਰ ਕੇ ਸੰਗ ਸੁਧਾਰ।

ਪਾਂਚ ਸਿਖਨ ਕਉ ਸੰਗ ਲੈ ਸਤਿਗੁਰ ਚਲੇ ਮੁਰਾਰ॥੩੧੬॥

5 Sikh came along, Bhai Pirana Ji supported Guru Ji in walking as His feet were full of blisters.

SERMONS



Guru Ji walked along slowly until he reached the Ravi River. He cleaned his hands and face with the cool river water.

He also drank some water.

Bhai Lenggah then cleaned Guru Ji's feet after Guru Ji took his bath. The five Sikhs also took their bath and then joined Guru Ji to do the path.

ਦੋਹਰਾ। ਜਪੁਜੀ ਪੜ ਸੁਖਮਨੀ ਪੜ ਪੁਨ ਵਡਹਸੰਹਿ ਵਾਰ।

ਮਾਰੂ ਡਖਣੇ ਵਾਰ ਪੜ ਸ੍ਰੀ ਮੁਖ ਬਚਨ ਉਚਾਰ।੩੧੯॥

Sri Guru Arjan Dev Ji then sat down and recited Sri Jap Ji Sahib, Sri Sukhmani Sahib, Vadhans Di Vaar and Maru Dekhne aloud.

After completing the path he spoke to the Sikhs,

“Now I have desire to go merge into my formless form. When I am gone, please go and meet Sri Hargobind Ji and console him. Tell him not to mourn my departure. Instead tell him to sing the praises of Almighty and help others to remove their sorrows. Tell him to acquire skills needed in warfare and also train an army to protect his lights and those of others too.”

PREPARATION



While explaining the reality, Guru Ji mentioned His departure from this world. He said to the Sikhs,

ਚੌਪਾਈ। ਸੁਨਹੁ ਸਿਖ ਤੁਮ ਮੇਰੇ ਪ੍ਰਾਨਾ। ਸਤਿ ਬਚਨ ਇਹੁ ਹਮਰੋ ਜਾਨਾ।

ਹਮ ਅਬ ਜੋਤੀ ਜੋਤਿ ਸਮਾਵਹਿ। ਪਾਛੇ ਕਰੋ ਤੁਮਹਿ ਬਤਾਵਹਿ॥੩੨੦॥

ਹਮਰੀ ਦੇਹ ਨ ਦਾਹ ਕਰਾਵਉਂ। ਜਪੁਜੀ ਪੜਤ ਨਦੀ ਮਹਿੰ ਜਾਵਉਂ।

ਜਪੁਜੀ ਭੋਗ ਜਹਾ ਪਾਵਉਂ। ਤਬੈ ਦੇਹ ਪਰਵਾਹ ਕਰਵਾਉਂ॥੩੨੧॥

“When I have left my body, please don’t cremate it. Just place my body in the flow of Ravi River after completing Sri Jap Ji Sahib with my head facing the north and my feet towards the south.”

As Guru Ji spoke, Ragi Babak came with a Rebab. He recognized Guru Ji and bowed in reverence to him. Guru Ji told Babak to sing Kirtan of Shabad from Maru Raag.

ਮਾਰੂ ਸਬਦ ਪੜੋ ਮਨ ਲਾਏ। ਜੇਠੇ ਤੇ ਕਛੁ ਦਰਬ ਦਿਵਾਏ।

He sat down near Guru Ji and started singing hymns very melodiously. Upon completion of the Shabad, Guru Ji told Bhai Jetha Ji to give some cash to Babak.

Saints were gathering as they realized that soon Guru Ji would be leaving the earth. Amongst the saints who had gathered was also Gorak Nath with all his followers. Many souls from the invisible world also gathered to witness the event.

JOTI JYOT



ਪੁਨ ਇਸਨਾਨ ਗੁਰੂ ਜੀ ਕੀਨਾ। ਜਪੁਜੀ ਬਹੁਰ ਪੜਾ ਰਸ ਲੀਨਾ॥੩੨੪॥
ਦੋਹਰਾ। ਗੁਰ ਅਰਜਨ ਜਪੁਜੀ ਪੜਾ ਪਾਇ ਭੋਗ ਤਿੰਹ ਵਾਰ।
ਚਾਰਉ ਗੁਰੁ ਆਵਤਿ ਭਏ ਕੀਨੋ ਇਹੁ ਉਚਾਰ॥੩੨੫॥

Guru Ji then when down to Ravi River and took a bath. Thereafter Guru Ji comes to the shore and recites Sri Jap Ji Sahib three times. Upon completion, Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Das Ji, & Guru Ram Das Ji came to invite Guru Ji to merge with His formless form.

Everyone sang the praises of Guru Ji and gave salutations to him saying that at that moment of time he was the highest spiritual being on earth. Despite having such great powers he chose to do nothing to save himself from the pain and torture. He was free of any desires and his capacity to bear the unbearable was admirable.

Guru Ji laid on the floor and then covered his body with a blanket.

Guru Ji left his body by merging into His formless form and the whole sky became red. People were amazed at this happening.

WAHEGURU SAROOP

ਪੁਨ ਬਸਤ੍ਰ ਓਡ ਸੁੰਦਰ ਤਨ ਲਿਆ ॥ ਪਰਮ ਧਾਮ ਕੋ ਪਿਆਨਾ ਕੀਆ ॥
ਜਿਉ ਗੰਗਾ ਸਾਗਰ ਮਿਲ ਜਾਇ ॥ ਜਿਉ ਰਵਿ ਪ੍ਰਕਾਸ ਰਵਿ ਮਾਹਿ ਸਮਾਹਿ ॥੩੯॥

ਨਿਬਾਨ ਸਰੂਪ ਸਤਿਗੁਰ ਜੀ ਧਰਾ ॥ ਸਗਲ ਦੇਵ ਪਰ ਜੈ ਜੈ ਕਰਾ ॥

ਸਕਲ ਸਹਰ ਭਯਾ ਹਾਹਾਕਾਰ ॥ ਚੰਦੂ ਦੁਸਟ ਕਰੈ ਧਧਕਾਰ ॥੪੦॥

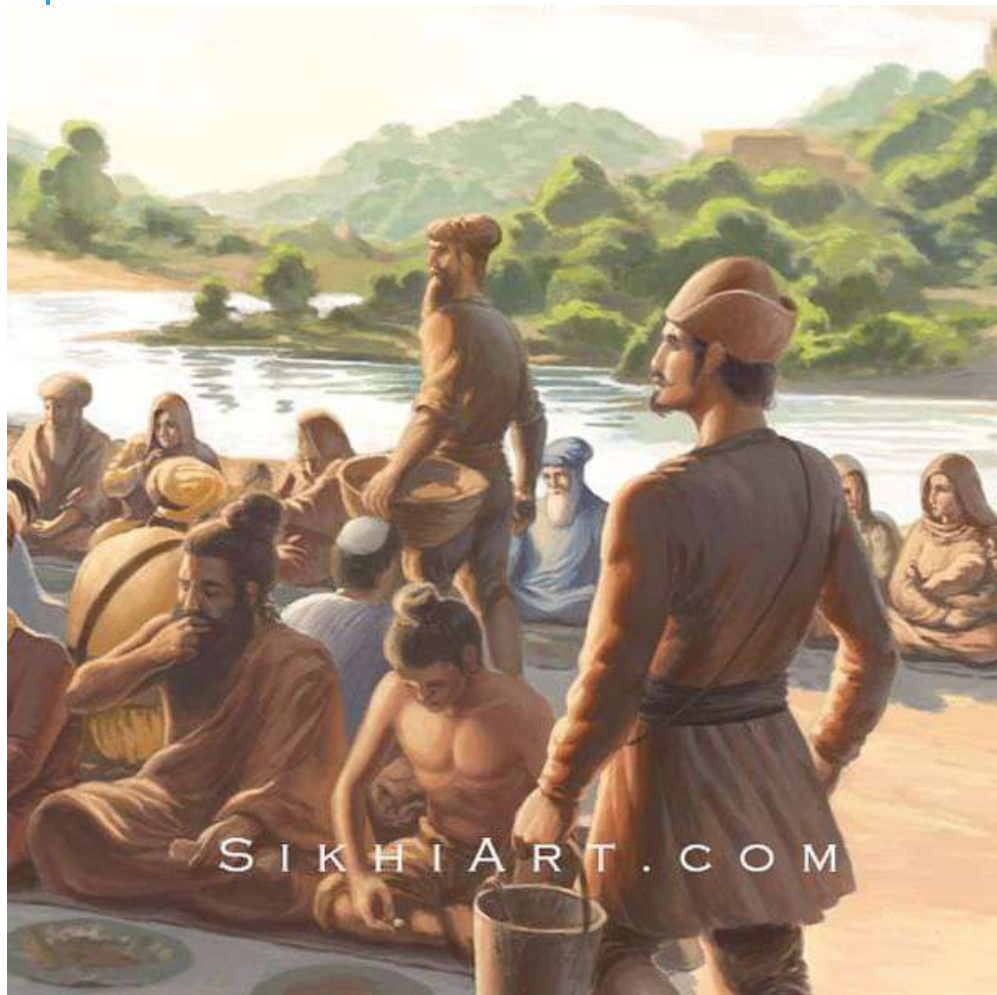
(ਮਿਹਮਾ ਪ੍ਰਕਾਸ)

Sri Guru Arjan Dev Ji then covered His beautiful body with a cloth. He soon departed to merge into His formless form. Just like River Gangga merges into ocean and the rays of sun merges into the sun. Guru Arjan Dev Ji's body is the form of liberation and beyond all pains. The deities of the heavens declared aloud in salutation to the great Guru. Here in Lahore, sadness arouse and Chandu was cursed by all for his

wickedness. (Mahima Perakash)



THE LAST GLIMPSE



As the news spread, many more people came. The Sikhs were visibly upset on seeing Guru Ji's body for the last time. Many of them cried openly. Later, the Sikhs came together to prepare for Guru Ji's final journey. They gave generously to buy beautiful silk clothes, blankets and shawls to be used for Guru Ji. They considered themselves lucky to be of service to the Guru.

Their hearts were filled with sorrows as they placed the shawls and blankets over Guru Ji. Garlands of lovely fragrant flowers were put all around Guru Ji. Incense was burnt and beautiful scents sprayed around there. The whole atmosphere was filled with fragrance.

The Sikhs stood around Guru Ji with folded hands and hearts filled with love. They stood silently for a while. Then a lot of money was thrown over Guru Ji by some of them. The poor people who had come there quickly picked up the money for their needs.

LAST RITES - DERA SAHIB



Then they sat down and did Jap Ji Sahib followed by Simran. When the prayer were completed, a few Sikhs carried Guru Ji's body. Among them were **Bhai Bidhi Chand, Bhai Lenggah and Bhai Pirana**. They headed towards the north of the river. The river currents were very strong. They entered the water and slowly lowered the body to touch the surface of the water. At that time, the water deity came out of the water and carried Guru Ji's body in his arms. He did his veneration and then placed Guru Ji's body on the water. The body merged with the water and became one with it. He was not seen in the physical form after that.

The Sikhs came out of the river. Thousands of people who had followed the body watched the ceremony from the banks of the river. Later, all of them went to the Dharamsala to mourn their loss. One of the Sikhs did Kirtan. They sat in the Dharamsala the whole day. No one had the mood to do anything else. They had lost their appetite. No one ate anything. They were like the people who had lost their emperor. They felt very low and dejected and had no motivation at all to perform their normal duties.

This place is now known as Gurdwara Dera Sahib in Lahore

AMRITSAR

The five Sikh who accompanied Guru Arjan Dev Ji to Lahore, decided to go back to Amritsar to inform people about Guru Ji's sudden departure from this world. As they walked towards Amritsar, they felt like dejected soldiers going home after losing a battle.

They had no idea how to break the news to Mata Gangga Ji and Sri Guru Hargobind Sahib Ji. They were afraid that she would not be able to bear the pain of separation from Guru Ji.

Upon arrival, Bhai Biddhi Chand managed to calm himself down and narrate all the incidence that took place in Lahore.

Later, Sri Guru Hargobind Sahib Ji arrested Chandu and punished him for his sins.





Bhai Gurdas Ji's Response to The News

Bhai Gurdas Ji receives the news of Sri Guru Arjan Dev Ji's martyrdom and how Guru Ji did not utter even a single word against the tyrants and merged into the formless on the banks of River Ravi. Bhai Ji composes the following Pauri:



ਰਹਿਦੇ ਗੁਰੁ ਦਰੀਆਉ ਵਿਚਿ ਮੀਨ ਕੁਲੀਨ ਹੇਤੁ ਨਿਰਬਾਣੀ ॥

(Just like Guru Arjan Dev Ji has merged into the River Ravi physically but even before), Guru Ji always remained imbued in the sea of love for Sri Guru Ram Das Ji like how a fish has affection for the sea and remains calm in it.

ਦਰਸਨੁ ਦੇਖਿ ਪਤੰਗ ਜਿਉ ਜੋਤੀ ਅੰਦਰਿ ਜੋਤਿ ਸਮਾਣੀ ॥

Sri Guru Arjan Dev Ji has merged into the formless like how a moth willingly goes into the flame (meaning Guru Ji has left His physical body on his own wish).

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਮਿਰਗ ਜਿਉ ਸੁਖ ਸੰਪਟ ਵਿਚਿ ਰੈਣਿ ਵਿਹਾਣੀ ॥

The concentration of Sri Guru Arjan Dev Ji towards Gurbani was such as that he sacrificed Himself for it just like how a deer is attracted to the deer calling sounds (Kandehera) even if it means death but the sound must be heard. (Similarly, Guru Ji was boiled, poured hot sand and made to sit on a burning hot plate but Guru Ji remained imbued in the concentration and love of Gurbani)

ਗੁਰੁ ਉਪਦੇਸੁ ਨ ਵਿਸਰੈ ਬਾਬੀਹੇ ਜਿਉ ਆਖ ਵਖਾਣੀ ॥

Sri Guru Arjan Dev Ji never forsake the message of Guru and kept reciting Gurbani even during the tortures just as how a rain-bird (Babiha) continuously sings 'prio-prio'.

ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਪਿਰਮ ਰਸੁ ਸਹਜ ਸਮਾਧਿ ਸਾਧ ਸੰਗਿ ਜਾਣੀ ॥

Sri Guru Arjan Dev Ji has demonstrated this state of love to the Gurmukhs and remained in the concentration to join Sat Sangat.

ਗੁਰ ਅਰਜਨ ਵਿਟਹੁ ਕੁਰਬਾਣੀ ॥੨੩॥

Bhai Gurdas Ji says that I sacrifice myself onto Sri Guru Arjan Dev Ji whose sacrifice is the epitome of martyrdom.

THE OBVIOUS ALMIGHTY — DHAN SRI GURU ARJAN DEV JI



ਪੂਰਨ ਜੋਤਿ ਅਖੰਡ ਮੈ, ਘਟ ਘਟ ਰਹੇ ਬਿਆਪ।

Sri Guru Arjan Dev Ji is the life form which permeates undisturbed within the entire creation and He is the heartbeat of all

ਪ੍ਰਤੱਖ ਅਕਾਲ ਅਪਾਰ ਗੁਰ, ਅਨਭਵ ਆਪੇ ਆਪ॥੫੮॥

Sri Guru Arjan Dev Ji is the obvious and beyond-boundary form of Almighty and the realisation of self.

(Gurmukh Perakash - Sant Gyani Gurbachan Singh Ji Bhindrawale)