



Sri Guru Hargobind Sahib Gurmat Vidhyala

Term 1 – Half Term Notes

Sri Guru Amar Das Jee

Topic 1 : We all need a Guru?

Sri Guru Amar Das Sahib Jee was born into a middle-class Hindu family. At the age of 50 years, he began a yearly pilgrimage to the River Ganges (Ganga) in order to develop spiritually (as was the common belief then). He did this 19 times but he felt something was still missing in his spiritual journey.

What was missing?

One time, Pandit Durga who was also on the pilgrimage to Ganga saw a lotus mark on Guru Jee's right foot. There is a belief that the markings on our hands, feet and head are indicators of our future. The lotus mark means that either Guru Jee will be a powerful king or a great spiritual teacher. Pandit Durga Jee said to Baba Amar Das Jee that now that I have seen this marking, I want you to promise that when you become a king or a Guru you will me grant me one wish. Baba Amar Das Jee smiled and nodded.

What do the lines/markings mean? What truth is there in horoscopes etc?

On his twentieth pilgrimage Guru Jee made a *brahmchari* Sadhu friend.

The friend was really impressed with Baba Amar Das Jee's knowledge and aura. Baba Amar Das Jee brought him home and offered him food in the evening. When he was about to eat, the Sadhu asked who Baba Jee's Guru was. Baba Jee said they didn't have a Guru and they were still searching. The Sadhu was outraged – he left immediately saying he had lost years of his bhagti and kamai by doing *sangat* of a Nigura (someone without a Guru).

Teaching: *This is a divine law: "Even the name (let alone the presence, company etc) of the Nigura is bad" (SRI GURU GRANTH SAHIB JEE)*

Everyone needs a Guru – Sri Guru Nanak Dev Jee took Vaheguru as their Guru in River Bein.

Jesus took John the Baptist, Krishna and Rama had Guru's – Muhammed had Angel Gabriel

Guru means the one that leads us from darkness to light.

Gu = Darkness

Ru = Light

How do you adopt a Guru? Who is our Guru? Are we born with a Guru



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Baba Amar Das Jee was really upset. One day he heard his brother's daughter-in-law read a shabad at Amritvela:

ਭਇਆ ਮਨੁਰੁ ਕੰਚਨੁ ਫਿਰਿ ਹੋਵੈ ਜੇ ਗੁਰੁ ਮਿਲੈ ਤਿਨੇਹਾ ॥

The (soul) which has become layered with impurities (like gold ore) is once again transformed into pure gold, if one meets with the Guru.

ਏਕੁ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਓਹੁ ਦੇਵੈ ਤਉ ਨਾਨਕ ਤ੍ਰਿਸਟਸਿ ਦੇਹਾ ॥੪॥੩॥

He blesses the mortal with the Ambrosial Name of the One Lord, and then, O Nanak, the body is held steady. ||4||3||

Previous

Baba Amar Das Jee waited for daylight as it was inappropriate to speak to his daughter-in-law in the dark.

Sub-Sakhi

Guru Nanak Dev Jee and the Age of Kalyug

Sri Guru Nanak Dev Jee was walking with Bhai Mardana Jee and Bhai Bala Jee. Suddenly, a huge demon appeared that had a tongue in one hand and male genitalia in the other. This demon personified *kalyug* – the age of darkness. When Bhai Mardana Jee asked the demon what this meant, kalyug explained that he will control the entire world through lust and gluttony.

Teaching: Sharam and Dharam – What is Sharam and Dharam? How do we incorporate it into our own life?

Guru Jee asked who had wrote the Shabad. Bibi Amro Jee explained that it was Bani of Sri Guru Nanak Dev Jee and that her father Sri Guru Angad Dev Jee was the next Guru. Guru Jee asked Bibi Amro Jee if she could take him to see Guru Jee?

Bibi Amro said she would but she was fearful because Sri Guru Angad Dev Jee had told her to not return home unless he invited her. Anyhow, they both went to Khadoor Sahib. Guru Angad Dev Jee, seeing Baba Amar Das to be an elderly man (70) and to be his *kurham* stood up and tried to embrace them.

However, Baba Amar Das Jee fell in his feet – “I have come to be your Sikh and accept you as my Guru, not to be your relative Guru Jee”.

Topic 2:

- 12 Years of Seva



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For the next 12 years, Shri Amar Das Jee was committed to the *seva* of Sri Guru Angad Dev Jee. His main task was collecting water in a large pitcher for the *ishnaan (bath)* of the Guru. He would walk backwards from Khadoor Sahib, take a break at Damdama Sahib (around 5.6km) collect water from the river Beas at Goindwal Sahib (8.2km) and then return to Guru Jee. During this he would complete 84 Jap Jee Sahib Paath. At the end of each year he was just given a small cloth (*siropa*) as a reward.

On the 12th year, Shri Amar Das jee was now 84 years of age. He tripped on a peg known as a *khadi* whilst he was going past a house belonging to a *julaha* (weaver) family. Guru Jee fell quite badly however, he managed to save the *gagar* (pitcher) by placing it on the floor. This made a loud noise.

The Julaha asked his wife what the loud noise was and she replied it was ‘nithaava Amru’ = homeless Amar Das...walking aimlessly. Shri Amar Das Jee said this and loudly said, ‘silly lady, I am not homeless – I have a Guru and he is my home’. The next morning the Julaha and Julahee (his wife) came to Sri Guru Angad Dev Jee as the wife had become crazy.

Unknowingly, Shri Amar Das Jee’s words had become true – this power is known as Sidhi. Sikhs are told to avoid the use of Ridhi/Sidhis. Guru Amar Das Jee was made the third Guru.

How and why did Guru Jee gain Ridhi/Sidhis. Why are Sikhs told to avoid these?

- Disease

Sri Guru Amar Das Jee heard a woman crying at Amrit Vela. Bhai Ballu told Guru Jee that it was a lady whose son had died. Guru Jee brought the son back to life and banned death out of Goindwal for 22 years.

Guru Jee then captured the disease (*taiya taap*) and turned it into a child and had it locked in a cage with iron chains. When *Sangat* would come the child would cry out and people would feel sorry for him. However, no one dared to question Guru Jee’s actions.

One day, Bhai Laalo of the village Dalla felt sorry for the child and took it home. They walked many miles, and then the boy folded its hands and spoke to Bhai Lalo, “I am very weak and tired and unable to go any further. I am very hungry as I have not eaten for a long time. Give me permission to have a meal. Then when I am satisfied, I shall continue the journey with you”.

Bhai Lalo who was very caring said, “we will be reaching a village very soon, there we will buy flour and lentils, to cook a meal for all of us. You too will be able to eat as much as you like. It’s not very far. There are other varieties of food that you can choose from. After the meal we can all walk slowly again. This way you will not be tired”.



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The boy (the disease) gave a quick reply, “My food is right here. I seek your permission to eat. If you do not grant me permission, then I shall not eat”. Bhai Lalo, without any hesitation replied, “Okay, go ahead and eat what you want, while we wait for you. We shall continue with our journey when you return”.

Not far from their path, a dhobi was washing clothes, and hanging the laundry to dry. The boy (disease) ran towards the dhobi and sprang on him like a hungry beast. The dhobi, collapsed with fright and extreme pain. The boy (disease) stuck its sharp fang like teeth into the dhobis artery and sucked the helpless dhobis blood, rendering him dry and dehydrated. It then broke a clay pot, picked up a broken piece in the shape of a dish and filled it with blood. It carried it in its hands and brought it along to show Bhai Lalo saying, “Look at this, this is my kind of food! I had been hungry for a long time but you have mercifully saved me from starvation and prosecution”. Bhai Lalo and the other Sikhs who had witnessed the savage attack on the dhobi were utterly shocked and afraid of its incredible and savage characteristics.

They felt ashamed and regretted going against Guru Ji’s wishes. Bhai Lalo thought, “It was securely chained and caged by Guru Ji, why did I let it out? It is a vicious devil! By a twist of bad fate it is free now”. Bhai Lalo then commanded the boy (disease) to return.

The boy answered, “I will live within your command and do as I am told. In future whoever hears or tells the story of our encounter and praises the name of the Great Guru Amar Das Ji, will release my hold on the affected patient and go away. Pardon me now and leave me here. Do not undo the good deed you have earned by compelling me to return to Goindwal”.

Bhai Lalo and the others then decided to leave the figure of typhoid fever behind, while they continued their journey to the village of Dalla. This is how the dreaded disease, feigning innocence, escaped from the cage of Guru Ji.

How does this change our understanding of disease? What is the moral?

Topic 3:

Baba Buddha Sahib



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Meeting Guru Nanak Dev Ji



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- Ketak Vedi 4, 1575 was the life transformation day for Bhai Burra Ji, He was 11 year 11 months 24 Days old
- He was grazing cattle outside the village when Guru Nanak Sahib stopped to rest while walking through his village.
- Bhai Burra ji, went up to Guru Nanak Dev Ji and, making obeisance with a bowl of milk as his offering, their dialogue follows;
 - Burra Ji : O Sustainer of the poor! I am fortunate to have had a sight of you today. Absolve me now from the cycle of birth and death.
 - Guru Ji : You are only a child yet. But you talk so wisely.
 - Burra Ji : Some soldiers set up camp by our village and they mowed down all our crops - ripe as well as unripe. Then it occurred to me that, when no one could check these indiscriminating soldiers, who would restrain Death from laying his hand upon us, young or old.
 - Guru Ji : You are not a child; you possess the wisdom of an old man.
- From that day, Bura, came to be known as Bhai Buddha, buddha in Punjabi meaning an old man, and later, as Baba Buddha.

Reference : Sikh Di Bhagar Mala by Shaheed Bhai Mani Singh Ji

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How does trauma impact us? Can it lead us or turn us away from God Naam Daan Ishnaan

Baba Budha Sahib served 6 Gurus and lived to the ripe age of 125. When he was 100+ he missed Amritvela Ishnaan one morning. Guru Jee went to visit him personally and told him to have ishnaan. He asked, Guru Jee now that I have got to the aim of Sikhi (enlightenment/Brahmgyaan) why do I need to still follow all these rules?

Guru Jee: What led you to becoming enlightened?

Baba Budha Jee: Sikhi – The rules/principles of Sikhi.

Guru Jee: What are the main rules/principles?

Baba Budha Jee: Naam (repeating God's names), Daan (charity/giving), Ishnaan (bathing)

Guru Jee: You should always respect the path that brought you to the destination. If you forsake Naam, Daan and Ishnaan then many other seekers will forsake it too.

Why was this? How important are rules? What are the practical rules of Sikhi?

Baba Budha Sahib Blesses Mata Ganga

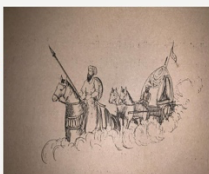
Mata Ganga, the wife of Guru Arjan Dev Jee wanted a child. Guru Jee told her to visit an enlightened saint, Baba Budha Jee.

Why was this? Could Guru Jee not of blessed her himself

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MATA GANGGA JI'S FIRST VISIT TO BABA BUDHA JI

- ◆ Mata ji rode on a Chariot with a group of maids and brought variety of food.
- ◆ Baba Budha Ji said **"Guru Kiya Nu Ki Bhajran Pe Giyan"** (What has caused the rush for the Guru's house)
- ◆ Mata Ji made the request through a servant but Baba Ji said **"I don't have a child, I am just a gardener of Guru's house. I don't have the ability to bless someone with a child. Guru Ji is all capable."**



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MATA GANGGA JI & GURU ARJAN DEV JI

- ◆ In the evening Mata Ji told Guru Ji the whole narrative to which Guru Ji inquired, "How many people did you bring with you? Where did you keep the offerings?"
- ◆ Mata Ji replied, "I brought many people with me. We travelled there by chariots. I brought many types of food and asked a servant to narrate the whole story to Baba Ji"
- ◆ Then Guru Ji told Mata Ji, "Whenever you are going to a saint, you must be humble and tell your own problem in your own words and don't ask someone to do so." Hearing Guru Ji's advice, Mata Ji regretted and agreed to abide by those procedures.



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SERVING A SAINT

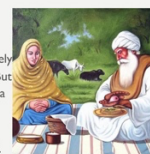


- ◆ Guru Arjan Ji told Mata Gangga Ji to prepare fresh food all by herself early in the morning. Guru Ji instructed her as follows:
 - ◆ Firstly, have shower and then prepare food yourself.
 - ◆ Use half chickpeas and half wheat, then grind them and make them into chapatis. Put a lot of ghee on the chapatis.
 - ◆ Then prepare Lassi by using yogurt and the lassi should be a bit sour.
 - ◆ Lastly, to bring along 2-3 big onions.
 - ◆ After preparing the food, carry it on your head and walk barefooted.

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MATA GANGGA JI'S 2ND VISIT TO BABA BUDHA JI

- ◆ The next day, Mata Gangga Ji prepared the food.
- ◆ Mata Ji walked 17km barefooted to Baba Buddha Ji at Jhupal. Although she became extremely tired and Her head started aching but that did not stop her from proceeding.
- ◆ Baba Buddha Ji on the other hand, did not have his dinner the night before and was tremendously hungry. Baba Ji was extremely delighted to see Mata Ji and said, "Dear Mata Ji, You are great! But why did you come barefooted? You should have come by using a chariot. Furthermore, You came with such a modest way."
- ◆ Then Baba Buddha Ji assisted Mata Ji to bring the food below from her head and Mata Ji folded her hands and saluted Baba Ji. Baba Ji ate the chapatis and onions with much enthusiasm. Then while eating, Baba Ji said, "You have just fed me just as how a mother feeds her child. You have quenched my thirst and hunger."



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THE PLEAD

Hearing this, Mata Ji said, "Give me the heir to the Guru's throne. I am now in your refuge. You have seen Guru Nanak Dev Ji and served the earlier Gurus. There is no one who can solve my problem besides you. I have done a mistake at first, please forgive me."

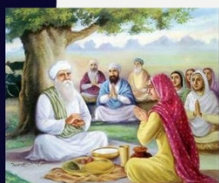
NATURE SPEAKS

Baba Ji finished his food and was washing his hands when fast wind blew and lightening was seen with a loud thunderclap of thunder was heard. It was as if the nature is telling Baba Buddha Ji to give the boon to Mata Ji. Seeing this, Baba Ji said,



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THE BOON



"A strong and brave son will be born in your house. Dear Mata Ji, You are very lucky. Your son will be strong and will carry sharp sword that will kill the enemies. He will change the saintly throne of Gurus into a sovereign throne. He will love battlefields and will create havoc in the field. Just as how I have crushed the onions, he will crush enemies' heads in the same way. Just like you have quenched my thirst and hunger, in the similar manner your thirst for a son will be quenched immediately. He will wear two swords, Miri and Piri. His name will be Hargobind. A warrior will be born in your house."

It was the 21st day of the month Asu in the year 1594 when Baba Buddha Ji gave the boon to Mata Gangga Ji.



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Sri Guru Nanak Dev Jee was born into a Hindu Khatri Bedi Family. However, from a young age he rejected many aspects of the Hindu religion – for example wearing a *janeu*, ancestor-worship etc.

Sri Guru Gobind Singh Jee was born into the Sodhi Family – he was a direct descendant of Sri Guru Raam Daas Jee. He narrates a story in his bani known as *Bachithar Natak* in Sri Dasam Granth Sahib:

1. He talks of the incarnation, Sri Raam of Treta-Yuga (we are currently in Kalyug)
2. Raam had two sons Luv and Kush – they inherited their fathers kingdom and their descendants eventually moved up north where they found two towns Luvpur (Lahore) and Kasur.
3. Eventually there was conflict between the two families. The descendants of Kush pushed out the descendants of Luv into a region known as *Sanaudh*. The heir to Luv's family married a princess and they named their child *Sodhi Rai*.
4. Sodhi Rai took revenge from Kush's family and kicked them out
5. Kush's family turned to religion and joined a Sanskriti University in Benaras, learnt to read the Vedas and became excellent Vedas Paatis (Scholars). They then became known as the Vedis
6. Eventually the Sodhi's decided to invite their cousins – the Vedi's for a paat (recitation) of the 4 Vedhs.
7. When the Vedit's read the paat according to all their maryada (customs), hand gestures (Mudharas) – the Sodhi's were very impressed.
8. When they finished the 3rd Vedh, the Sodhi's felt so detached from the world that they decided to give their Kingdom to the Vedit's.
9. The Vedit's had read about the future from a text called Bhavikhat Puran which told them the incarnation of God Sri Guru Nanak Dev Jee will be born in their family in Kaljug
10. They blessed the Sodhi's that when the prophecy is fulfilled, they will ask Vaheguru to bless Guru Nanak's throne upon the Sodhi's when it is time for the 4th Guru to take on Guru Nanak's role.

Bibi Bhani

During the time of the third Guru, Guru Raam das is born. He is very poor and sells boiled chickpeas for a living. One day the sangat comes and he gives them all of his chickpeas. He is now scared of going home so he joins the Sangat who are travelling to Goindwal Sahib.

Guru Raam Das jee did intense seva and eventually Guru Amardas Jee had their daughter married to Guru Raamdas Jee.

One day the third Guru was sat on a stool called a chaunki. One of the legs of the stool was about to break and Bibi Bhani jee saw and put her arm there. Her arm bled but she didn't give up her seva.



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Why was this?

Guru Amardas Jee said to her that she could ask for one wish. She asked that could her family be blessed with the Guruship. Guru Amardas Jee then gave her a frightening vision, in which she saw all the sacrifices and hardships until the 4 sahibzade. Guru Jee asked her are you ready for this sacrifice and she agreed.

Can you name the descendants of Bibi Bhani Jee and Guru Raamdas Jee? List some of the Sacrifices

Guru Amardas Jee tested his son in law by making them construct stools for him to sit on. Every night Guru Amardas Jee would come and reject all the stools made. Instead they would instruct them to rebuild the stools. On night 3 Bhai Rama Jee, the elder son-in-law, said 'I have made this perfectly, you can't see in your old age'. At that point Guru Amardas jee asked Guru Raam Das Jee who simply folded his hands and waited for Guru Jee's instruction. Guru Jee made Guru Raam Das Jee the next Guru.

If this was all pre-ordained, then what was the need for Bibi Bhani Jee to have the vision and for Guru Raam Das to go through the tests?