

Grade: 6

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 11

Unit Name: Ten Nānaks (ਨਾਨਕ)

Title: Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ) I

Standards

Standard 1: The Gurū-Prophet (ਗੁਰੂ) Period: Nānaks V-X

- Students learn the history and times of the *Gurūs* from Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) until Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), including famous Sikh (ਸਿੱਖ) personages.
 - Students learn the major events and importance of the lives of the last five *Gurūs*. In addition to the *Gurūs*, students will be introduced to famous Sikh personages such as Bhāi Nand Lāl (ਭਾਈ ਨੰਦ ਲਾਲ), Bhāi Ghanaīā (ਭਾਈ ਘਨਈਆ), Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ), and others. Activities should include lessons related to the *Gurūs* (e.g. Gurū Harikrishan Sāhib's - ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ - work in helping the poor and the sick). Besides focusing on the narratives of the *Gurūs*, their viewpoints on social issues and ethical living should be emphasized as well.

Objectives

1. Students learn about the life of Gurū Teghbahādar Sāhib.

Prerequisites

- Previous lessons on all the *Gurūs*.

Materials

- Readings

Advanced Preparation

- The teacher should be familiar with the life of Gurū Teghbahādar Sāhib.
- The teacher should have some examples of human rights violations that are going on in the world (use www.amnesty.org as a reference).

Engagement (20-25 minutes)

- Begin class with a review of the class on Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ).
- Ask students to share ideas they may have on deadly diseases that they may be interested in doing volunteer work about.
 - Create an area in the classroom where students can add information for study regarding these diseases along with eco-friendly possibilities that can be worked on as a class.
 - Let this area be an area where students feel that they are the main contributors.
 - The teacher should occasionally check this area to add to it and to acknowledge students' contributions.
- Now ask students if they are familiar with areas in their country or in the world where there are human rights violations?
- Let students share some of their knowledge with the class about these.
- If students have insufficient knowledge regarding this then use examples from the Amnesty International website.

- After discussing the violations ask students to write down the answer to the following question in one paragraph (3-7 sentences):
 - What responsibilities do we as Sikhs have, if any, to combat these violations, and why?
- Give students several minutes to write down their answer and have students write their names on their sheets and put them away for now.

Exploration (20-25 minutes)

- Now ask students if they know who the ninth Nānak was?
- They should be familiar with Gurū Teghbahādar Sāhib
- Ask them if they know:
 - Whose son he was?
 - Whose brother he was?
 - What was his wife's name?
 - What was his mother's name?, etc.
- If they are not familiar with these, give them the information or tell them that they can read about this later on.
- Continue on and explain to them how *Gurū Sāhib* was discovered by Makkhan Shāh (ਮੱਖਨ ਸ਼ਾਹ), explaining the pretenses of others who were saying they were the *Gurū*.
- Highlight for students information from the attached reading regarding the travels of Gurū Teghbahādar Sāhib.
- Have children connect them to the travels of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ). Highlighting that the message was the same:
 - To remember Vāhigurū (ਵਾਹਿਗੁਰੂ)
 - Not to worship idols and tombs
- Stop the explanation about the *Gurū* right before Aurangzeb's campaign of religious persecution.

Explanation/Extension (5-10 minutes)

- Now hand out the first part of the write up on Gurū Teghbahādar Sāhib and have students read through it silently, highlighting any information that they find interesting or new to them.
- If they have time, have them write their thoughts, reactions, interest and inspirations about Gurū Teghbahādar Sāhib in their journals. You can also have students discuss it verbally, time permitting.
- If they are not able to finish their thoughts in their journals they should complete it at home and bring it to you in the next class. They may also choose to draw an inspirational scene.

Evaluation (On-going)

- Evaluation will be on-going based on discussion that students have in class and based on journal entries.

Teacher Resources

Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ)

Bābā Bakāle (ਬਾਬਾ ਬਕਾਲੇ), was the only clue given by Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ) for his successor. As this word reached the village Bakālā, twenty-two individuals including Dhīr Mal (ਧੀਰ ਮਲ), the grandson of Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ), set up shop and claimed themselves as the ninth *Gurū* (ਗੁਰੂ). The Sikhs were in great confusion as they could not know who the real *Gurū* was.

Makkhan Shāh (ਮਕੱਨ ਸ਼ਾਹ) of Jhelam (ਝੇਲਮ) district was a trade merchant. When his vessel full of merchandise was sinking, he had invoked Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) and vowed to offer five hundred gold coins if the vessel reached the shore. Makkhan Shāh came to the village of Bakālā to pay his offering to the *Gurū*. He was surprised to find that twenty-two Soḍhīs (ਸੋਢੀ) had installed themselves as *Gurūs*. In that state of confusion and uncertainty, he resolved to try the pretenders. He thought to put two coins before each impostor and the real *Gurū* being the searcher of hearts, would ask for the balance of his promised offering. He visited all the impostors and made each of them offering of two gold coins, but none of them asked for the balance.

He then inquired if there was any one else in Bakālā. Someone informed him about Gurū Teghbahādar Sāhib. Makkhan Shāh went and as usual made his offering of two gold coins. Upon this Gurū Teghbahādar Sāhib asked where the balance of five hundred gold coins, he had promised when the ship was sinking, were? Makkhan Shāh was delighted and prostrated himself before the *Gurū*. He then went to the roof of the house and screamed, “*Gurū Ladho! Gurū Ladho!*” (ਗੁਰੂ ਲਾਧੋ, ਗੁਰੂ ਲਾਧੋ). I have found the *Gurū*! I have found the *Gurū*!

Gurū Teghbahādar Sāhib was the fifth and the youngest son of Gurū Harigobind Sāhib and was born on first of April, 1621 to Mātā Nānakī (ਮਾਤਾ ਨਾਨਕੀ) at Ammritsar (ਅੰਮ੍ਰਿਤਸਰ), Gurū ke Mahal (ਗੁਰੂ ਕੇ ਮਹਲ). He was married to Mātā Gujri (ਮਾਤਾ ਗੁਜਰੀ), daughter of Lāl Cand (ਲਾਲ ਚੰਦ) of Kartārpur (ਕਰਤਾਰਪੁਰ) in Jalandhar (ਜਲੰਧਰ) district. After Gurū Harigobind Sāhib left, he, with his mother Mātā Nānakī and his wife, went to live in Bakālā.

Makkhan Shāh’s discovery of the genuine *Gurū* put an end to the pretensions of the false *Gurūs*. Dhīr Mal could not reconcile with the situation and was determined to snatch the Gurūship by force. One day he communicated his feelings to his *masand* (ਮਸੰਦ), Shīhām (ਸੀਹਾਂ) who promised to put an end to his enemy (*Gurū*). Accordingly the *masand*, along with a score of people, set forth to kill the *Gurū*. He fired and the bullet struck *Gurū Sāhib*’s shoulder without causing serious injury. The *Gurū*, however, remained calm and full of composure. The other men plundered the property of the *Gurū* and went away.

When Makkhan Shāh heard of this incident, he proceeded with a body of Sikhs (ਸਿਖ) to Dhīr Mal’s residence. In fear for his life, Dhīr Mal closed his doors, but they burst them open and seized him and his accomplices, tied his *masand*’s hands behind his back, and brought them before the *Gurū*. They brought back all the property of the *Gurū* and in addition also took Dhīr Mal’s property. They also brought back the original copy of the Ādi Granth (ਆਦਿ ਗ੍ਰੰਥ) which was in the possession of Dhīr Mal and placed it before *Gurū Sāhib*. The *masand* Shīhām fell at the feet of the *Gurū* and asked for forgiveness for his misdeeds. The *Gurū* pardoned the *masand* and ordered Makkhan Shāh to return all the property of Dhīr Mal including the Ādi Granth. He explained to Makkhan Shāh and his other

Sikhs that Gurū Nānak Sāhib gave them the wealth of Nām (ਨਾਮ) which was sufficient for all their wants.

When Gurū Harigobind Sāhib shifted his headquarters to Kīratpur (ਕੀਰਤਪੁਰ), most of his disciples had also moved to that place with him and the Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ) at Ammritsar fell ultimately into the hands of the impostors like Harjī Mīṇā (ਹਰਜੀ ਮੀਣਾ). In November 1664, Gurū Teghbahādar Sāhib went to Ammritsar. He took *isnān* (ਇਸਨਾਨ) in the *sarovar* (ਸਰੋਵਰ), but the *pujārīs* (ਪੁਜਾਰੀ) closed the doors of the Harimandar Sāhib to him. He saluted it and remarked that it was they who were rotten within, who through greed of offerings, had entered the temple. When the news spread, the people of Ammritsar went in a body and poured their souls at his feet. The women of the city took the lead and went to *Gurū Sāhib* singing all the way to the village Vallā (ਵੱਲਾ) where he stayed in the humble abode of a devout disciple Mātā Hariām (ਮਾਤਾ ਹਰਿਆਂ). The Master blessed the women of Ammritsar and Ammritsar itself. On seeing their devotion he blessed them with these words, “Vāhigurū’s (ਵਾਹਿਗੁਰੂ) love and devotion shall ever abide among you.”

Leaving Ammritsar the *Gurū* passed through the Mājhā (ਮਾਝਾ) and Mālvā (ਮਾਲਵਾ) regions before reaching Kīratpur sometimes in May, 1665. He attended the last rites of Rājā Dīp Singh (ਰਾਜਾ ਦੀਪ ਸਿੰਘ) of Bilāspur (ਬਿਲਾਸਪੁਰ) and expressed his desire to build a new settlement near Kīratpur. He also showed his inclination to buy suitable land for that purpose. On learning this, the Rājā (ਰਾਣੀ) of Bilāspur offered to donate the site of Makkhovāl (ਮੱਖੋਵਾਲ). The offer was accepted, but was duly purchased and the foundation stone of the new settlement, Cak Nānakī (ਚਕ ਨਾਨਕੀ) was laid in June, 1665, after the revered name of *Gurū Sāhib*’s mother. In the course of time, a beautiful town called Anandpur (ਅਨੰਦਪੁਰ) grew up around it.

After founding the new settlement, the *Gurū* did not stay there long. However, he entrusted the construction work to his trustworthy followers. It is said that the *Gurū* undertook his tours of the east in response to the invitation of his Sikhs from that area—Bhāi Bulakkī Dās (ਭਾਈ ਬੁਲੱਕੀ ਦਾਸ) and Bhāi Hulās Cand (ਹੁਲਾਸ ਚੰਦ) from Dhākā (ਢਾਕਾ), and Bhāi Darbārā (ਦਰਬਾਰਾ) and Bhāi Cain Sukh (ਚੈਨ ਸੁਖ) from Paṭnā (ਪਟਨਾ). These Sikhs had met the *Gurū* at Kīratpur and asked him to visit their land in the east with his family. The *Gurū* left Anandpur in August, 1665.

After leaving Anandpur he passed through Ghanaulī (ਘਨੌਲੀ), Ropar (ਰੋਪੜ), Ḍaḍḍumājṛā (ਡੱਡੂਮਾਜਰਾ) and Luṅg (ਲੁੰਗ) village and then reached Paṭiālā (ਪਟਿਆਲਾ) state. Here, the people of a certain area complained to him that they did not have drinking water nearby and for that purpose they had to travel a long distance. There was a well nearby, but its water was brackish and unwholesome. The *Gurū* told them to remember Vāhigurū with a true and genuine heart, then draw water, and they would find it pure and sweet. From that day the well yielded sweet water and is known as *Gurū*’s well.

He then proceeded to other areas, where he gave religious instructions wherever he stopped and instructed the people not to worship idols and tombs, but worship only the formless Vāhigurū. He passed through several villages where a great concourse of people awaited him and to whom he spoke of truth. He then went to Sābo kī Talvaṇḍī (ਸਾਬੋ ਕੀ ਤਲਵੰਡੀ), now known as Damdamā (ਦਮਦਮਾ) and then traveled further where he continued to share the message of truth and love.

Gurū at Kurukshetra (ਕੁਰੁਕਸ਼ੇਤ੍ਰ)

The Gurū reached Kurukshetra on the occasion of solar eclipse. He was received with great honor and distinction by all the holy men present there. During his stay he preached about truth. From there he went to Bānī Badarpur (ਬਾਨੀ ਬਦਰਪੁਰ) where he contributed money for the excavation of a well.

He proceeded to Mathurā (ਮਥੁਰਾ) and then Āgrā (ਆਗਰਾ). Moving through Itāwā (ਇਟਾਵਾ) he reached Kānpur (ਕਾਨਪੁਰ) and then Prayāg (ਪ੍ਰਯਾਗ) (today's Alāhābād - ਅਲਾਹਾਬਾਦ). He stayed about six months at Prayāg and proceeded to Mirzāpur (ਮਿਰਜਾਪੁਰ). From here he reached Banāras (ਬਨਾਰਸ) and stayed in Resham Katrā (ਰੇਸ਼ਮ ਕਤਰਾ). All these places have a *Gurduārā* to mark the memory of the Gurū's visit.

He arrived at the village where lived a very devout disciple called Cācā Phaggū (ਚਾਚਾ ਫੱਗੂ) who had built a mansion and within it placed a superb couch for the Gurū. Every morning he used to perfume it and then would close the doors declaring that he would not live in it until the Gurū had come, entered and hallowed it with his footsteps. Cācā Phaggū's desire was fulfilled and he had the happiness to entertain the Gurū in that mansion. Then the Gurū proceeded to Gayā (ਗਯਾ) where the Brahmans met him in a body and explained the virtues of pilgrimage of Gayā. They said if barley rolls were offered to Brāhmans at Gayā for the souls of ancestors, they would go to heaven even if they were already in hell. So they pressed the Gurū to give money to perform such a ceremony for him. He refused to accept their argument rather exhorted them to remember Vāhigurū and instructed them on divine knowledge and wisdom.

The Gurū then reached Paṭnā (ਪਟਨਾ) and encamped at first in a garden outside the city. That place is called Gurū kā Bāg (ਗੁਰੂ ਕਾ ਬਾਗ). Bhāī Jethā (ਭਾਈ ਜੇਠਾ) a devout disciple, took the Gurū to his residence. Gurū Sāhib gave religious instructions to the people. One day he told his mother, Mātā Nānakī that many Sikhs were waiting for him in a distant land, so he must go to them. He wanted the family to remain at Panṭā.

Gurū Teghbahādar Sāhib brought about peace between Rājā Shankar Dhvaj (ਰਾਜਾ ਸ਼ੰਕਰ ਧ੍ਵਜ) of Āsām (ਆਸਾਮ) and Rājā Rām Siṅgh. As a result the fighting forces of both Rājās erected a monument of peace with their weapons lying down, thereby vindicating the Gurū's exhortation that hatred divides and love unites; and all disputes can be settled through mutual discussions and peaceful negotiations.

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Gurū Teghbahādar Sāhib's Shahīdī (ਸ਼ਹੀਦੀ) (Reading 2)

Auraṅzeb's (ਔਰੰਗਜ਼ੇਬ) campaign of religious persecution

As Auraṅzeb ascended the throne of South Asia by imprisoning his father and murdering his brothers, he decided to enlist the sympathies of the fanatical section of his co-religionists. His idea was to exterminate the idolatrous Hindūs and to convert the whole of South Asia to Islām. In order to achieve this objective he employed four fundamental means to deal with them. First he made peaceful overtures; secondly, he offered money; thirdly, he threatened punishment; and lastly, he tried to cause dissention among them. When all these measures failed, he resorted to forcible conversion. Orders were issued to the governors of all the provinces that they should destroy the schools and temples of the infidels (Kāfir - ਕਾਫ਼ਿਰ) and thereby put an end to educational activities as well as the practices of the religion of the Kāfirs (non-Muslims or non-believers). Many temples at Mathurā (ਮਥੁਰਾ) and Banāras (ਬਨਾਰਸ) were destroyed. Even a Sikh *Gurduārā* in Buriā (ਬੁਰਿਆ) in Khizrābād Pargnā (ਖਿਜ਼ਰਾਬਾਦ ਪਰਗਨਾ) of Sarhind (ਸਰਹਿੰਦ) had been demolished and a mosque was built on the site. Such incidents had become common occurrences. In order to force conversion to Islām, all possible means were adopted. In the field of taxation, the policy of discrimination was launched with great vigor. Pilgrimage taxes were levied. Five percent custom duty was levied on Hindūs while Muslims were charged only half of that.

The forced conversion zeal of the officials, with their campaign of religious persecution and their conversion at the point of the sword, had sent a wave of terror throughout the country. Sher Afgān Khān (ਸ਼ੇਰ ਅਫਗਾਨ ਖਾਨ), the Emperor's viceroy in Kashmīr (ਕਸ਼ਮੀਰ), set about converting the Kashmīrī (ਕਸ਼ਮੀਰੀ) Hindūs by force and massacred those who refused to embrace Islām. Even Muslims, who in any way assisted the Hindūs, were mercilessly put to death. In extreme agony of too much slaughter, the Brāhman priests of Kashmīr prayed to their gods.

A delegation of 500 Kashmīrī Brāhmans led by Paṇḍit Kirpā Rām (ਪੰਡਿਤ ਕਿਰਪਾ ਰਾਮ) met Gurū Teghbahādar Sāhib at Anandpur Sāhib. Paṇḍit Kirpā Rām told tales of the torture initiated by the orders of Auraṅzeb (r. 1658-1707 AD) for converting them to Islām. *Gurū Sāhib* was deliberating on the issue when the child Gobind Rāi (ਗੋਬਿੰਦ ਰਾਇ) happened to be there and asked as to what was the matter. *Gurū Sāhib* told him that the sacrifice of a Great Soul was called for. "Who else besides you can serve this cause?" was the child Gobind Rāi's spontaneous reaction. The *Gurū* replied, "This requires sacrifice, sacrifice of a holy and supreme soul." His son responded, "O dear father, who is more holy than you in this age? Go and offer yourself and save these people and their religion." On hearing this, the *Gurū* asked the Kashmīrī Brāhmans to go to the Emperor and make the following representation to him, "Gurū Teghbahādar, the ninth Sikh *Gurū* is now seated on the throne of the great Gurū Nānak, who is the protector of faith and religion. First make him a Muslim and then all the people, including ourselves, will of our own accord adopt the faith of Islām."

The Paṇḍits obeyed the *Gurū* and conveyed the proposal to the Emperor. On hearing this proposal, the Emperor was very pleased because he thought that it was much easier to convert one person than the whole lot. He retorted, "If the *Gurū* does not become Muslim, he will then at least show us a miracle." He was hopeful that once the *Gurū* was converted, there would be a large succession of Hindū and Sikh converts. The Emperor, therefore, sent his emissary to the *Gurū* to invite him to Dillī (ਦਿੱਲੀ). The *Gurū* received the Emperor's message and wrote in reply that he would come to Dillī after the rainy season.

The *Gurū* took leave of his family and his devoted Sikhs and began his journey to Dillī sometimes in June-July. From Anandpur (ਅਨੰਦਪੁਰ) he passed through Kīratpur (ਕੀਰਤਪੁਰ), Ropar (ਰੋਪੜ) and various villages before reaching Saifābād (ਸੈਫਾਬਾਦ) in Paṭiālā (ਪਟਿਆਲਾ) State to see his Muslim friend Saif-ul-dīn (ਸ਼ੇਫ-ਉਲ-ਦੀਨ). He stayed for sometime with him. Saif-ul-dīn became his disciple. He went to Samāṇā (ਸਮਾਣਾ) where he met another disciple called Muhammad Bakhsh (ਮੁਹੰਮਦ ਬਖਸ਼). The *Gurū* continued his journey through Kaithal (ਕੈਥਲ), Lakhan Mājra (ਲਖਨ ਮਾਜਰਾ), Rohtak and other places, conferring temporal and spiritual favors on his disciples, and finally he reached Āgrā (ਆਗਰਾ) where he encamped in a garden outside the city.

After the rainy season, the Emperor again sent his messenger to hasten the *Gurū's* presence at Dillī. When the messengers were unable to find the *Gurū*, they reported that he had fled. Orders were issued all over the empire to find and arrest him. There are different views about the place of *Gurū's* arrest. There were three Sikhs, Bhāi Matī Dās (ਭਾਈ ਮਤੀ ਦਾਸ), Bhāi Dayālā (ਭਾਈ ਦਯਾਲਾ) and Bhāi Satī Dās (ਭਾਈ ਸਤੀ ਦਾਸ) with the *Gurū* who were arrested with him and were brought to Dillī.

The Emperor explained that God appeared to him in a vision and told him to convert the whole world to Islām. Those who were to embrace Islām would be rewarded with wealth, appointments, land revenue grants and lands. The Emperor tried to lure them saying, "In this way you will have many disciples, and you will become a great priest of Islām. Therefore accept my religion – Islām, and you will receive from me whatever your heart desire." The *Gurū* refused.

Upon this it was ordered that the *Gurū* be imprisoned with sufficient guards around him. Again he was sent for and told that if he embraced Islām, every service would be performed for him, otherwise he would be severely tortured. He replied that he would never embrace Islām and so, remained in Dillī jail for eight days. He was given three choices: firstly to embrace Islām; secondly to perform a miracle; and thirdly to prepare himself to court death. The *Gurū* responded that to show a miracle was against the Will of Vāhigurū (ਵਾਹਿਗੁਰੂ) and thus he would not consent to the Emperor's proposals and the Emperor might act as he pleased. He was then put to extreme tortures.

It is said that there was conversation between *Gurū Sāhib* and his disciple Bhāi Matī Dās. He told him that *Gurū Nānak Sāhib* (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) had blessed Emperor Bābar (ਬਾਬਰ) with the continuation of his empire for a long time. Since the Mughal Emperors started committing great atrocities, their line would be exterminated if he (*Gurū*) laid down his life. In consequence of this conversation which was overheard by a priest, Bhāi Matī Dās was bound between two pillars and his body was sawn asunder. When the executioners put the saw on his head, he began to recite Japu jī (ਜਪੁ ਜੀ). This was a wonder of *Gurū's* grace. Bhāi Dayālā was boiled to death in a cauldron of hot water. The third companion Bhāi Satī Dās was roasted alive with cotton wrapped round his body. The authorities thought that these tortures of his Sikhs might shake the *Gurū*. However, nothing could and nothing can shake the Divine Light (the *Gurū*).

The final message was given to the *Gurū*, "You are to accept the religion of Islām or show a miracle. If you work a miracle, you may remain a *Gurū*. If you accept Islām, then you will be advanced to an exalted position. If you fail to accept these offers, you shall be put to death. This is the final decision." The *Gurū* emphasized, I will never abandon my faith. "The threat of death possesses no terrors for me. For death I am prepared and I cheerfully accept it."