

Gurmat Crash Course Dus Guru Sahibaan Part-2

STUDY GUIDE



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ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਟੱਡੀ ਸਰਕਲ
Guru Gobind Singh Study Circle



ABOUT Guru Gobind Singh Study Circle (GGSSC)

INTRODUCTION

Guru Gobind Singh Study Circle (GGSSC) Canada was founded in May 2001 with classes and a weekly kirtan program in basements across Toronto. Today, GGSSC Canada is a National Organization with over four active locations and more than 1000 members. GGSSC Canada has touched the lives of several youth through their innovative Gurmat Crash Courses that are delivered in multimedia format in English across key cities.

ROOTS

Since 1972, Guru Gobind Singh Study Circle has been putting in its humble efforts as a non-political, academic, cultural and socio-religious organization for the inculcation of moral and ethical values amongst the youth. With its headquarters at Ludhiana, Punjab, India, Guru Gobind Singh Study Circle has emerged as an organization fully committed to the cause of future generations for bringing moral awakening as enshrined in Sri Guru Granth Sahib Ji among the youth irrespective of their caste, religion and nationality. The Organization has already been recognized by the D.P.I. (Schools) and D.P.I. (Colleges) Punjab, to establish the Units of Guru Gobind Singh Study Circle in all the schools and colleges of Punjab. GGSSC is recognized as "Messenger of Peace" by UNESCO, and this organization has also received certification of ISO 9001:2000 from UKAS.

AIMS AND OBJECTIVES

- To create awareness about our rich and glorious heritage.
- To remove social and other evils from society.
- To launch a movement in the fields of Literature, Culture, Social Service, Education, and other aspects, as per the universal approach of Gurbani.
- To educate people about the ill designs of unholy and untruthful individuals, create respect, dedication & faith in Sri Guru Granth Sahib Ji.
- To restructure and transform society into a casteless social system.
- To encourage non-professional recitation of Gurbani and Kirtan.

WORKING PROCEDURE

Education is the basic modus operandi & natural working of Guru Gobind Singh Study Circle. It is on high priority of Guru Gobind Singh Study Circle to acquire and adopt the hi-tech techniques for knowledge of Gurmat. Every volunteer shares the knowledge with others for one's spiritual and moral progress according to Gurmat approach and Endeavour's to contribute effectively for the development of a novel society. There are various methods to establish relationship of message such as Seminars, Conferences, Panel Discussions, Contests, Personality Development Camps, Audio-Video method, Group Discussions, and personal contacts etc.

The workers of Guru Gobind Singh Study Circle have created a distinctive history for voluntary services during 45 years of its establishment. The works of approximately 55 projects/wing/organization are running with great enthusiasm under the administrative control of its HQ at Ludhiana, Punjab.

The activities of Guru Gobind Singh Study Circle are divided into 8 directorates and 54 zones. This organization is working in 17 States & 12 Countries. For more information visit www.ggssc.ca

COME LEND US YOUR HAND IN GURMAT PARCHAAR.

Guru Hargobind Sahib Ji (1595-1644, Guruship 1606-1644)

Birth:	June 19, 1595; Monday; at Guru ki Wadali in Dist. Amritsar	
Parentage:	Father:	Guru Arjan Dev Ji
	Mother:	Mata Ganga Ji
Spouse:	Mata Nanaki Ji, Mata Mahadevi Ji, Mata Damodari Ji	
Offspring:	Baba Gurditta Ji, Baba Suraj Mal Ji, Baba Ani Rai Ji, Baba Atal Rai Ji, Guru Tegh Bahadur Ji, Bibi Biro	
Jyoti Jyot Samaye:	March 19, 1644, Tuesday	



Guru Hargobind Sahib Ji was born at village Guru Ki Wadali (district Amritsar) on Harh Vadi 7th (21 Harh), Samvat 1652 (19th June 1595). He was extremely handsome and the only son of Guru Arjan Sahib Ji and Mata Ganga Ji. He had one daughter Bibi Viro Ji and five sons: Baba Gurditta Ji, Suraj Mal Ji, Ani Rai Ji, Atal Rai Ji and (Guru) Tegh Bahadur Ji. Out of these, four sons passed away during the life of Guru Sahib Ji and the fifth one, Guru Tegh Bahadur Ji become the Ninth Nanak in 1664. Guru Hargobind Sahib Ji succeeded Guru Arjan Sahib Ji in 1606, at the age of eleven years. After the martyrdom of Guru Arjan Sahib Ji, the moment was crucial for the Sikhs. Now for the first time, the Sikhs began to think seriously to counter the high-handedness of the mighty and theist Muslim Empire. Now a change had taken place in the character of the Sikh Nation on the force of circumstances. Dialectically speaking, it was the need of the hour. Now the Sikh nation adopts both spiritual and political ways simultaneously. This policy suited well to all the social and economic segments of the Sikhs.

Guru Hargobind Sahib Ji wore two swords, one of Spiritual Power - Piri and the other of Military Power - Miri. Now the Sikh became "Saint-Soldier." Guru Sahib Ji issued various letters advising the Sikhs to take part in the military training and martial arts. A Chronicler states that Guru Sahib Ji kept seven hundred Cavaliers and sixty artillerymen. There was a band of Pathan mercenaries and Painsa Khan Pathan was made its chief. Riding, hunting, wrestling and many others martial sports were introduced. And on the other hand, the martial songs like 'Vars' were daily sung by the Dhadd-players in the court of Guru Sahib Ji to inspire the Sikhs of heroic deeds. Abdul and Natha Mal were given the task in this respect. The Guru Sahib himself was healthy and strong in body and mind. He himself learnt the use of different weapons, besides riding, wrestling and hunting.

In due course of action, Guru Sahib Ji erected a wall around Amritsar city and constructed a small fort named 'Lohgarh' on the outskirts of the city. Guru Sahib Ji revealed Sri Akal Takht Sahib also known as Akal Bunga (Tuineless Throned), just in front of Sri Harmandir Sahib (Golden Temple) in 1609. This place became the seat of preaching and praying in due course of time. At this place, Guru Sahib Ji used to give sermons to the Sikhs and discussions were held on the problems faced by the Sikh nation. In this way the Sikhs were encouraged to settle their own disputes themselves, some martial sports were

also performed in the open courtyard before the Akal Takht. This development further consolidated the Sikh nation. The Sikhs call Guru Sahib Ji 'Sachcha Patshah' (True Emperor), and the Sikh Nation followed the judgments or decisions taken on Sri Akal Takht Sahib enthusiastically.

Emperor Jahangir did not tolerate this new policy of Guru Sahib Ji and subsequently ordered him to imprison him in the Gwalior Fort. Though the various reasons are also ascribed for the detention of Guru Sahib Ji but the most suitable one seems to be that the Emperor Jahangir was falsely alarmed (about the military preparations by the Guru Sahib Ji and Sikhs) by the same elements; enemies of the Sikh Nation, who were earlier responsible for the execution of Guru Arjan Sahib Ji. After receiving summons from Emperor Jahangir, Guru Sahib Ji proceeded towards Delhi before making serious consultations about rest, with all the leading Sikh personalities including Mata Ganga Ji, Baba Budha Ji, Bhai Gurdas Ji, Bhai Jetha Ji and Bhai Sahlo Ji. Guru Sahib Ji appeared before the Emperor Jahangir and was received by the latter with due respect. A debate on Sikh religion and Sikh doctrines held between Guru Sahib Ji and Jahangir (having pre-tempered mind against Guru Sahib Ji) but the emperor remained unimpressed and ordered for the imprisonment of Guru Sahib Ji at Gwalior Fort. Guru Sahib Ji was detained in the fort up to three years i.e. from 1609 to 1612. (There are divergent views regarding the detention period of Guru Sahib Ji in the Gwalior Fort prison, but the most acceptable one is three years from 1609 to 1612.)

Sain Mian Mir and Wazir Khan (Governor of Lahore) approached Emperor Jahangir on behalf of Guru Sahib Ji and secured the releasing orders. When Guru Sahib Ji met Jahangir immediately after his release, he insisted upon Jahangir for the release of other fifty-two Hindu Princes on his personal surety (These Princes were said to be the rebellious ones). The request was obliged, and all the prisoners were released in 1612. Then the title of "Bandi Chhor Baba" was given to Guru Sahib Ji and is still remembered by this name. Guru Sahib Ji reached Amritsar on the occasion of Diwali. This was a big occasion for the Sikhs. It is said that Baba Budha Ji littered the earthen lamps throughout the Amritsar city. The Sikhs celebrated this occasion enthusiastically. From this day the Sikh Nation began to celebrate Diwali festival as " Bandi Chhor Diwas " also.



Now the attitude of Jahangir and his empire towards Guru Sahib Ji changed considerably and remained favorable and friendly till the death of Jahangir. It was the outcome of the noble interceding by the religious, secular and political personalities like Sain Mian Mir Ji, Nizam-ud-Din and the Governor of Lahore, Wazir Khan. Shortly after the release of Guru Sahib Ji, the angry Sikhs overtook Chandu Shah (the main brain behind the execution of Guru Arjan Sahib Ji). They preceded

him through the streets of Lahore. Chandu, like a mad dog, was pelted with stones, filth, and abuses thus put to death. A chronicle further states that "Death came to him as a relief and his body was thrown into the river Ravi."

Shortly after the release from the Gwalior Fort and having cordial relations with the state, Guru Sahib Ji started to re-consolidate the Sikh Nation. He modified the concept of Charanamrit, (system of initiating people into the fold of Sikhism, which was being exploited by the selfish and corrupt Masands according to their own interests, when Guru Sahib Ji was in Gwalior prison). He tried his best to dissuade Meharban (son of Pirthi Chand) from harboring hostile designs against Sikhs and Sikhism.

Guru Sahib Ji undertook Dharam Parchar tours to spread Sikhism. He started from Amritsar and covered thousand miles in India. In Punjab he visited Kartarpur and made it as headquarter of Sikh Nation in Doaba. He also visited several adjoining villages like Bara Pir, Mukerian and laid the foundation stone of Sri Hagobindpur town (the original name of this town was Gobindpura) near the river Beas in 1621. Guru Sahib Ji also covered the 'Malwa' region of Punjab where the cult of Hindu Goddess and "Sakhi Sarwar" was fascination the lowly and downtrodden simple living people. Guru Sahib Ji admitted the people of the villages: Darauli, Mehraj, Damru, Dabwali, Sidhwan, Sidhar, Lopo, Zeera, Katra and Gillan in the Sikhism. In other words, the entire Malwa region embraced Sikhism and went a long way in integrating the Sikh Nation. This was a major achievement by Guru Hargobind Sahib Ji.

Guru Hargobind Sahib Ji visited an old Sikh religious parching center Nanakmata (Gorakhmata) in the present Pili Bhit district of U.P. Guru Nanak Sahib Ji established it. It is said that some Hindu Yogis ousted Almast Ji, (a pious Sikh preacher, deputed by Guru Hargobind Sahib Ji to spread Sikhism) from the gurdwara and desecrated the place by cutting the holy and historical Peepal tree, under which earlier Guru Nanak Sahib Ji held discussions with the different sects of Jogis.

Guru Sahib Ji reached Nanakmata along with some saint-soldiers. Seeing Guru Sahib Ji on the scene, the Yogis fled away and never came back or interfered in the religious affairs of Almast Ji. Guru Sahib Ji returned to Amritsar via Darauli. Guru Sahib Ji also held a detailed discussion on the spiritual and relies with a marathe Saint Ram Das Samrath, on spiritual and religious issues in a very cordial atmosphere at Srinagar (Garhwal). Guru Sahib Ji visited Kashmir in 1620. Some chronicles state that Guru Sahib Ji went there at the invitation of emperor Jahangir, because his personal physician's advice for a natural climate and atmospheric change. It is also stated that Jahangir and his party paid a visit to Goindwal Sahib and reached Amritsar via Taran Taran. The emperor offered financial assistance for the construction of Sri Akal Takht Sahib, but Guru Sahib Ji declined the offer politely.

On the other hand, some Sikh source term the visit to Kashmir as a part of Guru Sahib Ji's preaching campaign. Guru Hargobind Sahib Ji patronized one Sewa Das for preaching Sikhism. He and his mother Bhag Bhari served Guru Sahib Ji with

much zeal and devotion. Guru Sahib Ji held a short meeting with his many devoted Sikhs and a preacher Kattu Shah (a converted Mohammedan). Guru Sahib Ji visited Sialkot, Wazirabad, Mirpur, Bhimbar Rehran, Baramula, Uri and Muzafraabad. He appointed Bhai Garhia Ji to preach the Sikh religion. The large number of Kashmiris, both Hindus and Muslims embraced Sikhism due to the devoted and committed preaching by Guru Sahib Ji. He married Bibi Marwahi Ji (Mata Mahadevi Ji), the daughter of a devoted Sikh couple Daya Ram Ji and Bhagan Ji at village Mandiali.

Guru Sahib Ji returned home via Baramula and proceeded further to Gujrat where he met Saint Shah Daulla who appreciated Guru Sahib Ji spiritual status and mode of living with splendor. Guru Sahib Ji also visited Rai Bho-di-Talwandi (the birthplace of Guru Nanak Sahib Ji), Mange and Madai in Lahore district. He also visited Kurukshetra and established there a Sikh preaching center (Now in Haryana State).

Guru Sahib Ji spent the last decade of his life (from 1635 to 1644) at Kiratpur Sahib, which is situated in the hill state of Hadur (Nalagarh), founded by Baba Gurditta Ji (Guru's son). It is said that Raja Tara Chand donated land for this purpose. Guru Sahib Ji devoted his much time in reorganizing the Sikh Nation and updating the preaching centres by establishing a new system called Dhunas. Baba Gurditta Ji was made the incharge of religious affairs and he further appointed four head preachers' area vice: Almast Ji, Phaul Ji, Gonda Ji and Baba Hansa Ji. Guru Sahib Ji made reconciliation with Udasi sect headed by Baba Sri Chand Ji. Guru Sahib Ji's religious tours and preaching made the Sikhism more popular in different parts of India.

On the other hand, Guru Sahib Ji did not abandon the mission of militarizing the Sikhs. Now for the first time in the Indian history since the invasion of Muslims, the Sikh Nation, under the supreme command of Guru Hargobind Sahib Ji, prepared for the armed resistance. The tyranny and injustice of the Muslim theocratic state was opposed. This was only an imperative measure of defense. Guru Sahib Ji converted the peaceful sect into a warlike community, ready to defend their interests with the swords and it was the need of the hour.

After the death of Emperor Jahangir, the policy matter of the new young emperor Shah Jahan changed considerably. The emperor took the notice of new converts to Sikhism from the Muslims. He ordered to destroy all the temples and Gurdwaras, which were under construction. The sacred Baoli of Guru Arjan Sahib Ji in Dabbi Babar, Lahore (now in Pakistan) was desecrated and converted into a mosque. (Later Maharaja RanJit Singh re-excavated and re-established this Baoli. Again, it was destroyed in 1947, by the unruly and fanatic Muslims mob). On the other hand, the influence of Naqashbandis (a radical and fundamentalist order of the Muslim's clergy).

In 1629 Mukhlis Khan was made the Governor of Lahore. He and Qazi Rustam Khan were best friends. According to some historical accounts Kaulan(Mata), a Hindu lady, as it is also signified to by the name Kaulan, was forcibly abducted by the Qazi Rustam Khan in her childhood and was made a maid servant. She was treated like a slave At the young age; she came

under the influence of the teachings of Sain Mian Mir Ji. She also began to take part in the religious sittings of Guru Sahib Ji and became an ardent and pious follower of Guru Sahib Ji.

On noticing this attitude of Kaulan Ji, Qazi became harsher towards her. How a Qazi, an extreme fanatic personality; tolerate her deep and devotional interest in Sikh religion? Because of Qazi's harsh treatment she sought the help of Mian Mir Ji, who deputed his disciple Abdullah (Abdul Yar Khan) to escort Kaulan Ji safely to Amritsar, Where she was treated kindly by Guru Sahib Ji and provided her a safe and separate lodging near a pond, (later it was converted into a tank by Guru Sahib Ji and named it Kaulsar, after the name of Kaulan Ji). She was a pious disciple of Guru Sahib Ji and an ardent follower of Sikhism. She began to arrange religious congregations on Sikhism and Gurbani, at her residence. Within a short span of time, she became much popular among the Sikh masses. Thus, she won the sympathy of the Sikhs who began to address her as Mata Kaulan Ji. She breathed her last on 4th July 1629 at Kartarpur (Jalandhar) while serving for the Sikh Nation.

When Shah Jahan succeeded the throne after the death of his father Jahangir; Qazi Rustam Khan lodged a complaint with the new emperor, who was incensed earlier by the fanatic Muslims and Hindus against the Sikh Nation and Guru Sahib Ji. He obliged the complaint and revised his policy matter; earlier adopted by his father Jahangir towards Guru Sahib Ji. The possible conflict out of charge circumstances was inevitable. Guru Sahib Ji fought five battles during the regime of emperor Shah Jahan, and all were won. A small conflict of Rohilla near Sri Hargobindpur was fought in 1621. It was the first armed clash between the Faujdar of Jalandhar and Hargobind Sahib Ji.

Near the site of new town Hargobindpur, Bhagwan Das, a Khatri 'Kirar' contemplated his right of ownership on the land and with the help of some hired ruffians forcibly tried to dislodge the Sikhs, who were engaged in developing the new township. In the ensuing small clash Bhagwan Das and his most hired ruffians were killed. After this incident, Rattan Chand (son of Bhagwan Das) and Karam Chand (son of Chandu Mal) incensed the Faujdar of Jalandhar against Guru Sahib Ji. Abdulla Khan the Faujdar of Jalandhar dispatched ten thousand soldiers. They were intercepted by the mighty and devoted Sikh Saint-Soldiers at Rohilla Ghat on the bank of the river Beas. The Mughal army met a crushing defeat by the hands of, but there was an immense loss of lives and material on both sides. Besides Rattan Chand and Karam Chand, the Faujdar of Jalandhar, Abdullah Khan his two sons and five commanders were killed. Guru Sahib Ji sacrificed Saint Soldiers like Mathura Bhat Ji (son of Baba Bhikha Ji), Bhai Nanu Ji, Bhai Saktu Ji, Bhai Jattu Ji, Bhai Pirana Ji, Bhai Paras Ram Ji, Bhai Jagannath Ji and Bhai Kalyana Ji.

The second and the most serious conflict between Guru Sahib Ji and the Mughal forces were fought in April 1634. It started with the lifting of a royal hawk of the imperial army of Shah Jahan by the Sikhs, who incidentally were also hunting in the same territory around Gumtala Village near Amritsar. This led to a small violent conflict between the two parties. Guru Hargobind Sahib Ji was not directly involved in his clash.

This incident enraged the emperor, Shah Jahan. He deputed Mukhlis Khan with 7,000 soldiers "to teach the lesson" to Guru Hargobind Sahib Ji. The mini fortress of Lohgarh was attacked. The Sikhs though small in number, gave a stiff resistance. Guru Sahib Ji and the whole family had to hurriedly move to Chabal, to solemnize the marriage of Bibi Veero Ji (the daughter of Guru Hargobind Sahib Ji). The attackers had an upper hand over the Sikhs on the first day of the battle. They looted and plundered all the property and holy residence of Guru Sahib Ji. On the next morning the Sikhs, after consolidating their position, retaliated and made a vigorous attack on the sleeping Mughal forces. Mukhlis Khan, the commander and most of his leading lieutenants were killed. Guru Sahib Ji also suffered a heavy loss of life and property. This was the first armed clash between the Mughals and the Sikhs.

After this battle, Guru Hargobind Sahib Ji retired to the semi desert wastelands of Bhatinda. (While leaving Amritsar for the Malwa region, Guru Sahib Ji took Guru Granth Sahib Ji with him but after meeting a halt for sometimes at Daroli he sent Guru Granth Sahib Ji to Kartarpur along with the family). Soon after this, a tussle between Guru Sahib Ji and Subedar of Lahore began over the two horses, which were forcibly snatched and taken into custody by the Mughal officials from the two devotees of Guru Sahib Ji, at Lahore. This incident was informed to Guru Sahib Ji. Bhai Bidhi Chand, a daring disciple, recovered the horses one by one from the royal stable. This dare devil act was considered an open threat to the authority of the Mughal Empire. The imperial forces (22000 troops) were dispatched towards the Lakhi Jungle under the command of Qammar Beg and Lalla Beg. Guru Hargobind Sahib Ji had only three to four thousand warriors. The Sikh forces under the command of Rai Jodh and Kirt Bhatt camped near a water reservoir. The interception took place near Mehraj and Lahira villages. According to some chronicle (on 16th December 1634) the Sikhs waged a guerilla attack on Mughal forces at night, which resulted heavy casualties in the Mughal camp. The Sikhs routed and defeated the enemy. Guru Sahib Ji lost 1200 Saint Soldiers including Kirt Bhatt Ji and Bhai Jetha Ji. On the other side Sameer Beg, and his two sons Shams Beg and Qasim Beg were also killed. The Mughal forces fled to Lahore leaving behind the dead and wounded. The Sikhs did not intercept the fleeing enemy. Guru Sahib Ji built a tank called Gurusar commemorating the victory. Near a village Nathane Guru Sahib Ji faced another encounter with the Mughal forces but remained victorious.

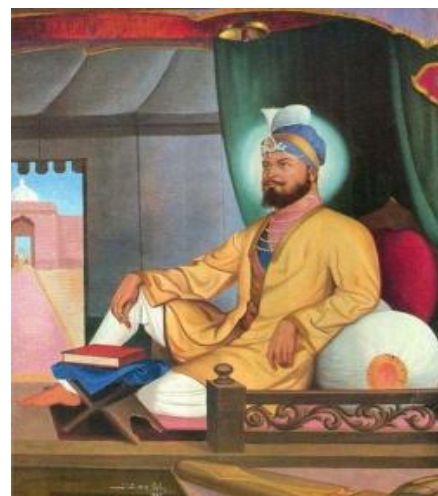
After these successful encounters Guru Sahib Ji retired at Kartarpur (Jalandhar) along with his warriors. Painsa Khan Pathan a commander in Guru's army and childhood friend, deserted him later and joined the Mughal camp after some altercation with the Sikhs and Guru Sahib Ji on some petty issues. He and Kala Khan (brother of slain Mukhlis Khan), along with imperial army made an attack on Guru Sahib Ji at Kartarpur on 26th April 1635. The Sikhs having a nominal strength of 5000, fought with rare courage and valour. Teg Bahadar Ji (Guru), Baba Gurditta Ji and Bhai Bidhi Chand Ji showed great feats of bravery. Painsa Khan and Kala Khan were killed. Several Sikh Saint Soldiers were also martyred.

After the battle of Kartarpur, Guru Sahib Ji moved onwards Kiratpur Sahib, which was under the rule of Raja Tara Chand (a hill state chief). Again, Guru Sahib Ji's entourage was suddenly ambushed by a contingent of royal forces under the command of Ahmed Khan in the village Palahi near Phagwara town on 29th April 1635. It caused considerable loss on the

Guru's soldiers. Bhai Dasa Ji and Bhai Sohela Ji (sons of Ballu Bhat, and grandsons of Mula Bhat) sacrificed their lives. Guru Sahib Ji crossed the Sutlej River and reached Kiratpur Sahib where he established another spiritual and preaching center of the Sikh Nation. Here, Guru Sahib Ji spent ten years of his life and breathed his last on Chet Sudhi 5th (6th Chet Samvat 1701) 28th February 1644 (some chronicles record the date as 3rd March 1644). It is said that when Guru's body was placed on fire, and as the flames rose high, a large number of Sikhs tried to burn themselves on the funeral pier. Har Rai Sahib Ji (Guru) dissuaded them, but earlier two had jumped into the pier and were consumed by the fire. Before his death Guru Sahib Ji nominated his grandson Har Rai Sahib Ji (The second son of Baba Gurditta Ji) as his successor (Seventh Nanak).

Guru Har Rai Sahib Ji (1630 to 1661, Guruship 1644-1661)

Birth:	January 31, 1630, Sunday	
Parentage:	Father:	Baba Gurditta Ji
	Mother:	Mata Nihal Ji
Spouse:	Mata Krishen Ji	
Offspring:	Baba Ram Rai Ji and Guru Har Krishan Ji	
Jyoti Jyot Samaye:	October 20, 1661, Sunday	



Guru Hargobind Sahib Ji, before his departure for the heavenly abode, nominated his grandson, Har Rai Ji at the tender age of 14, as his successor (Seventh Nanak), on 3rd March 1644. Guru Har Rai Sahib Ji was the son of Baba Gurdita Ji and Mata Nihal Kaur Ji (also known as Mata Ananti Ji). Guru Har Rai Sahib Ji married Mata Kishan Kaur Ji (Sulakhni Ji) daughter of Sri Daya Ram Ji of Anoopshahr (Bulandshahr) in Utter Pradesh on Har Sudi 3, Samvat 1697. Guru Har Rai Sahib Ji had two sons: Sri Ram Rai Ji and Sri Har Krishan Sahib Ji (Guru).

Guru Har Rai Sahib Ji was a man of peace, but he never disbanded or discharged the armed Sikh Warriors (Saint Soldiers), who earlier were maintained by his grandfather (Guru Hargobind Sahib Ji). He otherwise further boosted the military spirit of the Sikhs. But he never himself indulged in any direct political and armed controversy with the contemporary Mughal Empire. Once on the request of Dara Shikoh (the eldest son of emperor Shahjahan). Guru Sahib Ji helped him to escape safely from the bloody hands of Aurangzebs armed forces during the war of succession.

Once Guru Sahib Ji was coming back from the tour of Malwa and Doaba regions, Mohamad Yarbeg Khan, (son of Mukhlis Khan, who was killed by Guru Hargobind Sahib Ji in a battle) attacked the kafla of Guru Sahib Ji with the force of one thousand armed men. The unwarranted attack was repulsed by a few hundred Saint Soldiers of Guru Sahib Ji with great

courage and bravery. The enemy suffered a heavy loss of life and fled the scene. This self-defense measure, (a befitting reply to the unwarranted armed attack of the privileged Muslims), was an example for those who professed the theory of so-called non-violence or "Ahimsa Parmo Dharma". Guru Sahib Ji often awarded various Sikh warriors with gallantry awards.

Guru Sahib Ji also established an Aurvedic herbal medicine hospital and a research center at Kiratpur Sahib. There, he maintained a zoo also. Once Dara Shikoh, the eldest son of Shah Jahan, fell seriously ill by some unknown disease. The best physicians available in the country and abroad were consulted, but there was no improvement. At last, the emperor made a humble request to Guru Sahib Ji for the treatment of his son. Guru Sahib Ji accepted the request to hand over some rare and suitable medicines to the messenger of the emperor. The life of Dara Shikoh was saved from the cruel jaws of death. The emperor, whole heartily thanked and wanted to grant some "Jagir", but Guru Sahib Ji never accepted.

Guru Har Rai Sahib Ji also visited Lahore, Sialkot, Pathankot, Samba, Ramgarh and many places of Jammu and Kashmir region. He established 360 Sikh missionary seats (ManJis). He also tried to improve the old corrupt Masand system and appointed pious and committed personalities like Suthre Shah, Sahiba, Sangtia, Mian Sahib Ji, Bhagat Bhagwan, Bahagat Mal and Jeet Mal Bhagat (also known as Bairagi), as the heads of ManJis.

Guru Har Rai Sahib Ji faced some serious difficulties during the period of his guruship. The corrupt massands, Dhir Mals and Minas always tried to preclude the advancement of Sikh religion. After the death of Shah Jahan, the attitude of the state headed by Aurangzeb towards the non-muslims, turned hostile.

The emperor Aurangzeb made an excuse for the help rendered to Prince Dara Shakoh by Guru Sahib Ji during the war of succession and framed false charges against Guru Sahib Ji and was summoned to Delhi. Ram Rai Ji appeared on behalf of Guru Sahib Ji in the court. He tried to clarify some misunderstandings regarding Guru Ghar and Sikh faith, created by Dhirmals and Minas. Yet another trap, which he could not escape, was to clarify the meaning of the verse "The Ashes of the Mohammadan fall into the potter's clot, It is molded into pots and bricks, and they cry out as they burn ".

Ram Rai, to please the emperor and gain more sympathy replied that the text had been needlessly corrupted by some ignorant person and inserted the word Musleman instead of word Beiman (dishonest). (The actual meaning of the verse is that the human soul is not bound to the physical structure or the body of a person. The physical material of the bodies of both Hindus and Muselmans face the same fate, and it is a universal truth. The soul leaves the body immediately after the death and it does not remain in the grave waiting for doom's day. And the earth consumes the body-material in due course of time) It is a rational and scientific view of Sikhism.

When Guru Har Rai Sahib Ji was informed about this incident, he immediately excommunicated Ram Rai Ji from the Sikh Panth and never met him, through the later pleaded repeatedly for forgiveness. Thus, Guru Sahib Ji established a strict

property for the Sikhs against any alteration of original verse in Guru Granth Sahib Ji and the basic conventions set up by Guru Nanak Sahib Ji.

Knowing that the end was near, Guru Har Rai Sahib Ji gave Gurgadhi to his younger son, Har Krishan Ji, as the Eighth Nanak, and passed away on Kartik Vadi 9 (5 Kartik), Bikrami Samvat 1718 (October 6, 1661), at Kiratpur Sahib Ji.

Guru Har Krishan Sahib Ji (1656 to 1664, Guruship 1661-1664)

Birth:	July 23, 1656, Wednesday	
Parentage:	Father:	Guru Har Rai Ji Ji
	Mother:	Mata Krishen Ji
Spouse:	N A	
Brother/Sister	Baba Ram Rai Ji	
Offspring:	N A	
Jyoti Jyot Samaye:	April 16, 1664, Saturday	



Guru Har Krishan Sahib Ji (Wednesday, 23 July 1656 – Saturday, 16 April 1664) is the eighth of the tenth Sikh Gurus. He became Guru Ji on 7th October 1661, succeeding his Father, Guru Har Rai. After his death from smallpox, His Granduncle, Guru Tegh Bahadur, became the next Guru Ji of the Sikhs.

Guru Har Krishan Sahib Ji was born in Kiratpur Sahib Ji, Rupnagar, Punjab, India to Guru Har Rai and Mata Krishan Ji (Mata Sulakhni Ji). Before his death in October 1661, Guru Har Rai designated his younger son Har Krishan as the next Guru. Guru Har Rai chose *Har Krishan*, rather than his elder son *Ram Rai*, because *Ram Rai* was in collusion with the Mughal Empire. Har Krishan was only five years old when he succeeded his father as Guru.

Attainment of Guruship

When Guru Har Rai was asked who among his two sons *Ram Rai* and *Har Krishan* would be the next guru. Guru Ji asked the person to go with a needle and insert the needle in the leg of the bed where these two sat and recited baani. The person

did the same and he was surprised to see that the needle went inside the bed when Guru Har Krishan Sahib Ji was doing meditation but not when Raam Rai was doing it. The person obviously perplexed went to Guru Har Rai to ask the meaning. Guru explained that although both were reciting the same baani, needle going inside the bed was symbolic of softness in the heart of *Har Krishan* and *Ram Rai* was rough in the heart. Since the child guru was to take up so many diseases on his own self, softness was of prime importance. Thus, next Guru came to be *Guru Har Krishan* at the age of 5 years. It's the first time in history that the light of the Guru has entered a small child.

As the Guru

Ram Rai complained to the Mughal emperor Aurangzeb in Delhi that he had been passed over because of his loyalty to the emperor. He also claimed that he had not received his due share of his father's property. *Ram Rai* knew that before his death, Guru Har Rai had publicly instructed *Guru Har Krishan* never to meet Aurengzeb. *Ram Rai* hoped if *Guru Har Krishan* met the emperor, it would be against his father's wishes, and the Sikhs would be displeased with their Guru. On the other hand, if Aurangzeb summoned Guru Har Krishan to Delhi, and he refused to go, then Aurangzeb would send troops to compel him. Aurangzeb favored Ram Rai, and summoned Guru Har Krishan to Delhi. The Sikhs were very apprehensive about young Guru Har Krishan travelling to Delhi and appearing at court. To calm these worries, Aurangzeb sent Mirza Raja Jai Singh I to escort the Guru to Delhi. Mirza Raja Jai Singh I was a high court official, and a Rajput ruler known for his devotion to the Sikh Gurus.

Raja Jai Singh assured Guru Har Krishan that he would not have to meet the emperor personally while in Delhi. He also said there were many devout Sikhs in Delhi who were anxious to see and hear their Guru. Guru Har Krishan convinced the Sikhs at Kiratpur Sahib that he should go to Delhi. Guru Har Krishan, his mother, and a group of devotees set out for the long journey to Delhi. On the journey, Guru Har Krishan was met by large crowds of devotees.

As the legend goes, at Panjokhara Sahib a jealous Brahmin taunted the Guru, mangling his name, which was close to that of the Hindu god Krishna. The Brahmin said "Your Guru is called Har Krishan, a mere child of eight years! Krishna, the incarnation of Vishnu, uttered the Gita, which is the repository of all the eternal truths. If your Guru also calls himself Krishna, let him expound the truths of Gita to us." Hearing this, a poor watercarrier named Chhajju stood up and proclaimed that anyone could expound on the Gita if he were so blessed by the Guru. Guru Har Krishan touched Chhajju with his walking stick, and Chhajju immediately began to expound the philosophy of the Gita. The Brahmin was so humbled by the spectacle that he fell to Guru Har Krishan's feet and asked forgiveness for his arrogance.



Gurudwara Bangla Sahib, Where the Guru lived his last breath.

When they reached Delhi, Guru Har Krishan and his party were the guests of Raja Jai Singh. Every day, large numbers of Sikh devotees flocked to see the Guru. A smallpox epidemic was then raging in Delhi. Guru Har Krishan helped to heal many sick people. Meeting so many people every day, he too was infected and taken seriously ill. On March 30, 1664, Guru Har Krishan decided to name his successor. He called for five coins and a coconut. He took them, and being too weak to move, waved his hand three times in the air, and said "Baba Bakala", meaning

his successor was to be found in Bakala. Guru Har Krishan then died of smallpox at the age of seven.

One of the historic gurdwaras in India, the Bangla Sahib in Delhi was built on the site where Guru Har Krishan helped the sick, and he also died himself of smallpox at Gurudwara Bala Sahib.

Guru Tegh Bahadur Sahib Ji (1621 to 1675, Guruship 1664-1675)

Birth:	April 18, 1621, Wednesday	
Parentage:	Father:	Guru Har Gobind Ji
	Mother:	Mata Nanaki Ji
Spouse:	Mata Gujri Ji	
Offspring:	Guru Gobind Singh Ji	
Jyoti Jyot Samaye:	November 24, 1675, Wednesday at Chandani Chowk New Delhi	



Early life

Guru Tegh Bahadur Sahib Ji was the youngest of the five sons of Guru Hargobind Sahib Ji, the sixth Sikh Guru, and his wife Nanaki. He was as Tyaga Mal born in Amritsar in the early hours of 1 April 1621. The name Tegh Bahadur (Mighty of The Sword), was given to him by Hargobind after he had shown his valor in a battle against the Mughals.

Amritsar at that time was the center of Sikh faith. Under Hargobind, it had become even more renowned. By virtue of being the seat of the Guru, and with its connection to Sikhs in far flung areas of the country through the chains of Masands or missionaries, it had developed the characteristics of a state capital.

Tegh Bahadur was brought up steeped in Sikh culture. He was trained in the martial arts of archery and horsemanship and was also taught the old classics. Prolonged spells of seclusion and contemplation are said to have given him a deep mystical temperament. Tegh Bahadur was married on 3 February 1631, to Gujri

Stay at Bakala

In the 1640s, nearing his end, Hargobind asked his wife Nanaki, to move to his ancestral village of Bakala, together with Tegh Bahadur and Gujri.

Bakala, as described in Gurbilas Dasvin Patishahi, was then a prosperous town with many beautiful pools, wells and baolis. Tegh Bahadur meditated at Bakala for about twenty years (1644-1664) and lived there with his wife and mother. He lived a strict and holy life and spent most of his time in meditation. Yet, he was not a recluse and attended to family responsibilities. He went out riding and he followed the chase. He made visits outside Bakala and visited the eighth Sikh guru Guru Har Krishan, when the latter was in Delhi.

During his stay in Delhi, Har Krishan was seized with smallpox. When asked by his followers as to who would lead them after him, he replied to Baba Bakale, meaning his successor was to be found in Bakala.

Some pretenders took advantage of the ambiguity in the words of the dying Guru and installed themselves as the Guru of Sikhs. There were about 22 pretenders who called themselves as the ninth Sikh guru. The most influential of them was the nephew of Tegh Bahadur, Dhir Mall. The Sikhs were puzzled to see so many claimants and could not make out who the real Guru was.

A wealthy trader Baba Makhan Shah Labana arrived in search of the Guru. He went from one claimant to the next making his obeisance and offering two gold coins to each Guru, while before he had promised to offer 500 coins for his safety in a storm. Then he discovered that Tegh Bahadur, who made no claims about himself, also lived at Bakala.

Makhan Shah Labana went straight to the house of Tegh Bahadur. There, he made the usual offering of two gold coins. Tegh Bahadur gave him his blessings and remarked that his offering was short of the promised five hundred. Makhan Shah forthwith made good the difference and ran upstairs. He began shouting from the rooftop:

Guru Ladho re, Guru Ladho re (I have found the Guru, I have found the Guru)

The responsibility of instructing and guiding the Sikh community was now of Tegh Bahadur. He was the focal point of veneration of the Sikhs. They came singly and into batches to seek spiritual solace and inspiration. And by his teachings and practice, he molded their religious and social conscience.

As had been the custom since Guru Har Gobind, Tegh Bahadur kept a splendid lifestyle. He had his armed attendance and other marks of royalty. But he himself lived austerely. Sikh or other documents make no mention of any clash with the ruling power having occurred during his time.

Tegh Bahadur travelled in different parts of the country, including Dhaka and Assam, to preach the teachings of Guru Nanak, the first Sikh guru. His son Guru Gobind Singh, who would be the tenth Sikh guru, was born in Patna, while he was away in Dhubri, Assam, where stands the Gurdwara Sri Guru Tegh Bahadur Sahib Ji.

The Guru made three successive visits to Kiratpur. On 21 August 1664, Tegh Bahadur went there to console with Bibi Rup Kaur upon the death of her father, Guru Har Rai, the seventh Sikh guru, and of her brother, Har Krishan. The second visit was on 15 October 1664, at the death on 29 September 1664, of Bassi, the mother of Har Rai. A third visit concluded an extensive journey through Majha, Malwa and Bangar districts of the Punjab. Crossing the Beas and Sutlej rivers, Tegh Bahadur arrived in the Malwa. He visited Zira and Moga and reached Darauli. He then sojourned in the Lakhi Jungle, a desolate and sandy tract comprising present-day districts of Bhatinda and Faridkot. According to the Guru kian Sakhian, Baisakhi of 1665 was celebrated at Sabo-ki Talwandi, now known as Damdama Sahib. This journey took Tegh Bahadur up to Dhamdhan, near Jind, from where he returned to Kiratpur. The Dowager Rani Champa of Bilaspur offered to give the Guru a piece of land in her state. The Guru bought the site on payment of Rs 500. The land consisted of the villages of Lodhipur, Mianpur and Sahota. Here on the mound of Makhawal, Tegh Bahadur raised a new city.

ਤਿਲਕ ਜੰਢੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ ॥ ਕੀਨੇ ਬਡੇ ਕਲੂ ਮਹਿ ਸਾਕਾ ॥

ਸਾਧਨ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥ ਸੀਸ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ ॥੧੩॥

He protected the janeu and tilak of the Hindus, It was a great event in the modern ages. For the sake of humankind, he sacrificed himself. He laid down his head but not his creed.

Bachittar Natak

The Mughal Emperor, Aurangzeb cherished the ambition of converting India into an Islamic country. This philosophy was also pleaded by Shaikh Ahmad Sirhindi (1569–1624), leader of the Naqashbandi School of thought, to counter the liberal policies of Akbar's reign.

Although most of the conversions in Kashmir happened peacefully. Yet, the Emperor's experiment was carried out in Kashmir. The viceroy of Kashmir, Iftikhar Khan (1671–1675) carried out the policy vigorously and set about converting non-Muslims by force.

A group of Kashmiri Pandits (Kashmiri Hindu Brahmins), approached Tegh Bahadur for help. They, on the advice of the Guru, told the Mughal authorities that they would willingly embrace Islam if Tegh Bahadur did the same.

Orders of the arrest of the Guru were issued by Aurangzeb, who was in the present-day Khyber Pakhtunkhwa of Pakistan subduing Pushtun rebellion. The Guru was arrested at a place called Malikhpur near Anandpur after he had departed from Anandpur for Delhi. Before departing he nominated his son, Gobind Rai (Guru Gobind Singh) as the next Sikh Guru.

He was arrested, along with some of his followers, Bhai Dayala, Bhai Mati Das and Bhai Sati Das by Nur Muhammad Khan of the Rupnagar police post at the village Malikhpur Rangharan, in Ghanaula Parganah, and sent to Sirhind the following day. The Faujdar (Governor) of Sirhind, Dilawar Khan, ordered him to be detained in Bassi Pathana and reported the news to Delhi. His arrest was made in July 1675, and he was kept in custody for over three months. He was then kept in an iron cage and taken to Delhi in November 1675.

The Guru was put in chains and ordered to be tortured until he would accept Islam. When he could not be persuaded to abandon his faith to save himself from persecution, he was asked to perform some miracles to prove his divinity. Refusing to do so, Tegh Bahadur was beheaded in public at Chandni Chowk on 24 November 1675. The Guru is also known as "Hind Di Chadar", i.e. "The Shield of India", suggesting that he gave up his life to protect Hinduism.

Gurdwara Rakab Ganj Sahib, Delhi



Guru Har Gobind Ji was Guru Tegh Bahadur's father. He was originally named Tyag Mal but was later renamed Tegh Bahadur after his gallant displays of sword fighting in the wars against the Mughal forces. He built the city of Anandpur Sahib, and was responsible for saving the Kashmiri Pandits, who were being persecuted by the Mughals. Guru Tegh Bahadur toured various parts of India and was requested by Gobind Sahai to construct several domes in Mahali. He contributed many hymns to the Guru Granth Sahib Ji including the Saloks, or couplets near

the end of the Guru Granth Sahib Ji, which are extremely popular.

Guru Tegh Bahadur was martyred in Delhi by Mughal Emperor Aurangzeb. The Gurdwara Sis Ganj Sahib in Chandni Chowk, Delhi, was built over where the Guru was beheaded, and Gurdwara Rakab Ganj Sahib, also in Delhi, is built on the site of the residence of Lakhi Shah Vanjara, a disciple of the Guru, who burnt his house in order to cremate the Guru's body. Another gurudwara by the same name, Gurudwara Sisganj Sahib at Anandpur Sahib in Punjab, marks the site where in

November 1675, the head of the martyred Guru Teg Bahadur which was brought by Bhai Jaita (Rechristened Bhai Jivan Singh according to Sikh rites) in defiance of the Mughal authorities was cremated here.

Guru Gobind Singh Ji (1667 to 1708, Guruship 1675-1708)

Birth:	January 5, 1667, in Patna Sahib, Bihar, India	
Parentage:	Father:	Guru Tegh Bahadur Ji
	Mother:	Mata Gujri Ji
Spouse:	Mata Jeeto Ji, Mata Sundri Ji, and Mata Sahib Kaur Ji	
Offspring:	Baba Zorawar Singh Ji, Baba Ajit Singh Ji, Baba Jujhar Singh Ji, and Baba Fateh Singh Ji	
Jyoti Jyot Samaye:	October 21, 1708, Thursday at Nanded	



Guru Gobind Singh ji (January 5, 1666, in Patna, Bihar, India was born "Gobind Rai" and was the tenth and last of the ten human form Gurus of Sikhism. He became Guru on November 24, 1675, at the age of nine, following in the footsteps of his father Guru Teg Bahadur ji.

Before Guru Ji left his mortal body for his heavenly abode, he nominated Sri Guru Granth Sahib Ji (SGGS) as the next perpetual Guru of the Sikhs. Guru Gobind Singh molded the Sikh religion into its present shape, with the formation of the Khalsa fraternity and completion of the Guru Granth Sahib Ji as we find it today.

History of Guru Gobind Singh Ji from childhood



It is said that Pir Bhikan Shah approached the child and offered two bowls of milk and water, signifying both the great religions of Hinduism and Islam. The child smiled and placed his hands on both bowls. The Pir bowed in utter humility and reverence to the new Prophet of all humanity.

Gobind Rai's father, Guru Tegh Bahadur, the Ninth Guru, was then travelling across Bengal and Assam. Returning to Patna in 1670, he directed his family to return to the Punjab. On the site of the house at Patna in which Gobind Rai was born and where he spent his early childhood now stands a sacred shrine, Sri Patna Sahib Gurdwara, Bihar.

Gobind Rai was escorted to Anandpur (then known as Chakk Nanaki) on the foothills of the Sivaliks where he reached in March 1672 and where his early education included reading and writing of Punjabi, Braj, Sanskrit and Persian. He was barely nine years of age when a sudden turn came into his life as well as in the life of the community he was destined to lead.

Kashmiri Brahmins come to Anandpur.

Early in 1675, a group of Kashmiri brahmins under the leadership of Pandit Kirpa Ram, mad in desperation by the religious fanaticism of the Mughals General, Iftikar Khan, (he had threatened them with forced conversion to Islam) visited Anandpur to seek Guru Tegh Bahadur's advice. Aurangzeb had ordered the forced conversion of all Hindus and thought that if the respected Kashmiri brahmans accepted Islam, others in the country would be easily converted. They had been given six months to decide or suffer the consequences. Time was running out!

As the Guru sat reflecting on what to do, young Gobind Rai, arriving there in company with his playmates, asked why he looked so preoccupied. The father, as records Kuir Singh in his Gurbilas Patshahi 10, replied, "Grave are the burdens the earth bears. She will be redeemed only if a truly worthy person comes forward to lay down his head. Distress will then be expunged and happiness ushered in."

"None could be worthier than you to make such a sacrifice," remarked Gobind Rai in his innocent manner.

Guru Tegh Bahadur advised the brahmins to return to their village and tell the authorities that they would accept Islam if Guru Tegh Bahadur could first be persuaded to do so.

Father Guru's martyrdom

Soon afterwards the Guru with a few followers proceeded to the imperial capital, Delhi. After watching the tortured deaths of three of his followers he, as well, refused to convert and was beheaded on November 11, 1675. The 13-year-old Gobind Rai, ordained as the next Guru before his father departed Anandpur, was formally installed as Guru Gobind Singh on the Baisakhi day of March 1676. During his engagement with the concerns of the community, he gave attention to the mastery of physical skills and literary accomplishment. He had grown into a comely youth spare, lithe of limb and energetic.

He had a natural genius for poetic composition, and his early years were assiduously given to this pursuit. The Var Sri Bhagauti Ji Ki, popularly called Chandi di Var. written in 1684, was his first composition and his only major work in the Punjabi language. The poem depicted the legendary contest between the gods and the demons as described in the Markandeya Purana. The choice of a warlike theme for this and a number of his later compositions such as the two Chandi Charitras, mostly in Braj, was made to infuse martial spirit among his followers to prepare them to stand up against injustice and tyranny.

For the first 20 years or so of his life, Guru Gobind Singh lived peacefully at Anandpur practicing arms and exercises to complete his training as a soldier. He also studied Persian and Sanskrit and engaged 52 poets to translate the Hindu epics. Stories of ancient heroes were translated into Punjabi to create the martial spirit among the Sikhs. The Guru also wrote

several compositions including Jaap Sahib, Akal Ustat and Sawayas during this period. He also established a Gurdwara at Paonta Sahib on the banks of the river Jamna.

Stay at Paonta Sahib

Much of Guru Gobind Singh's creative literary work was done at Paonta he had found on the banks of the River Yamuna and to which site he had temporarily shifted in April 1685. Poetry as such was, however, not his aim. For him it was a means of revealing the divine principle and concretizing a personal vision of the Supreme Being that had been vouchsafed to him. His Jap Sahib, Swayas and the composition known as Akal Ustat are in this tenor.

Through his poetry he preached love and equality and a strictly ethical and moral code of conduct. He preached the worship of the One Supreme Being, deprecating idolatry and superstitious beliefs and observances. The glorification of the sword itself which he eulogized as Bhagauti was to secure fulfillment of God's justice. The sword was never meant as a symbol of aggression, and it was never to be used for self-aggrandizement. It was the emblem of manliness and self-respect and was to be used only in self-defense, as a last resort. For Guru Gobind Singh said in a Persian couplet in his Zafarnamah.

Martial Training

During his stay at Paonta, Guru Gobind Singh availed himself of his spare time to practice different forms of manly exercises, such as riding, swimming and archery. His increasing influence among the people and the martial exercises of his men excited the jealousy of the neighboring Rajput hill rulers who led by Raja Fateh Chand of Garhwal collected a host to attack him.

But they were worsted in an action at Bhangam, about 10 km north-east of Paonta, in September 1688. Soon thereafter Guru Gobind Singh left Paonta Sahib and returned to Anandpur. The Guru and his Sikhs were involved in a battle with a Mughal commander, Alif Khan, at Nadaur on the left bank of the Beas, about 30 km south-east of Kangra, in March 1691.

Describing the battle in stirring verse in Bachitra Natak, he said that Alif Khan fled in utter disarray "without being able to give any attention to his camp." Among several other battles that occurred was the Husain battle (20 February 1696) fought against Husain Khan, an imperial general, which resulted in a decisive victory for the Sikhs.

Following the appointment in 1694 of the liberal Prince Muazzam (later Emperor Bahadur Shah) as viceroy of north-western region including Punjab, there was however a brief respite from pressure from the ruling authority. In Sambat 1756 (1699 A.D), Guru Gobind Singh issued directions to Sikh sangats or communities in different parts not to acknowledge masands, the local ministers, against whom he had heard complaints. He asked the Sikhs to send their offerings directly to Anandpur.

Battle of Bhangani

Battle of Bhangani at the age of twenty Guru Gobind Singh Ji fought his first battle. The battle of Bhangani took place in October 1686 six miles north of the town Poanta, This was the culmination of the jealousies of the hill chieftains led by Raja Bhim Chand and the perceived threat of the Guru. Raja Bhim Chand Kaluria was becoming inimical towards Guru Ji, he wanted him to live in his territory as his subject and pay tribute to him, he could not tolerate his growing popularity and strength.

Raja Bhim Chand had his eye on a beautiful 'Kabli' canopy that had been presented to the Guru by a devotee as well as a 'Parsadi' elephant and a huge war drum named Ranjit Nagara in the possession of the Guru. As he was to wed his son to the daughter of Raja Fateh Shah, Bhim Chand took this opportunity to ask him to borrow these for the wedding. Guru Ji knowing the Rajas intentions said that since these were offerings by his devotees, he was unable to hand them over to the Raja. This annoyed Raja even more. On the other hand, Raja Fateh Shah had become a devotee of Guru Gobind Singh Ji, and he desired that Guru Ji accompany him to the wedding celebrations. Guru Ji sent his representatives Bhai Nanad Chand and Bhai Daya Ram instead. They were accompanied by 500 horsemen to guard the one and quarter lakh rupees sent for the bride on behalf of the Guru.

Bhim Chand could not tolerate the friendship of Fateh Shah and Guru Ji and threatened to break off the marriage unless he sent back the presents and stopped his friendship with Guru Ji. Fateh Shah, fearing for his daughter did as he was told and agreed to wage war against Guru Gobind Singh Ji. The Gurus representatives were sent home. On the way back they were joined by a horse trader who had valuable horses for the Guru. This was also an eyesore for Bhim Chand. The hill rajas conspired together to attack Guru Ji's returning party with the intention of looting and killing them. Guru Ji's horsemen were attacked, and they defended themselves bravely. Upon reaching Paonta Sahib Bhai Nand Chand told Guru Ji what had happened. Guru Ji knew that the combined forces of the hill rajas would soon attack him, and he told his Sikhs to prepare for war.

In October 1686 the hill chieftains collected a force of 30,000 men and under the leadership of Raja Bhim Chand and Fateh Shah they rode towards Paonta Sahib. Guru Gobind Singh Ji's army consisted of around 4,000 Sikhs only besides a number of Udasis and Pathans. Except for Mahant Kirpa Das and a few others most of the Udasis deserted the Guru. The Pathans who had taken up employment under Guru Ji on the recommendation of Pir Buddhu Shah were all bought over by Bhim Chand. They were promised free share of the loot at Paonta Sahib. Guru Ji informed Pir Buddhu Shah about the unfaithful behavior of the Pathans and he himself led his Sikhs to a place six miles outside Paonta Sahib, called Bhangani.

Battle of Nadaun (Hussaini Yudh) The Masands

The Guru received various complaints against the priests, masands who robbed the poor Sikhs and misappropriated the collections. Guru Sahib abolished this order and severely punished the miscreants. Hereafter, the faithful were to bring their offerings directly to the Guru at the time of the annual Vaisakhi fair.

The Guru wanted to create a strong self-respecting community. He inspired the Sikhs with courage and heroism and a life of simplicity and hard work. He started an arms factory at Anandpur to manufacture swords and lances needed for his soldiers. Once when the Brahmins insisted that he should offer worship to goddess Durga to seal victory, he agreed and kept up the farce till nothing came out of it. At the crucial moment, the Guru unsheathed his sword exclaiming, "The sword is the Durga which will give us victory over our enemies."

Sikhs, he instructed, should come to Anandpur straight without any intermediaries. The Guru thus established direct relationship with his Sikhs. The institution of the Khalsa was given concrete form on 30 March 1699 when Sikhs had gathered at Anandpur in large numbers for the annual festival of Baisakhi.

Guru Gadhi To Guru Granth Sahib Ji (Our Present Guru) Before leaving us, at the hands of an assailant in 1708, the Guru Ji added the writings of Guru Tegh Bahadur Sahib Ji to the Sikh scriptures. He added Bani of Guru Tegh Bahadur Sahib Ji into Adi Granth Ji thereby giving a final revision to its form at Damdama Sahib Ji. The Guru Ji declared the lineage of living Gurus finished and requested his followers to seek spiritual guidance from the Guru Granth Sahib Ji. The light of Guru Nanak Dev Ji, the first Guru, was to be forever enshrined within the pages of the Guru Granth Sahib Ji.

Guru Ji conferred Guruship upon Guru Granth Sahib Ji in 1708 at Nanded before he demised. The Guru Granth Sahib Ji is the final Guru of the Sikhs. He then opened the Granth Sahib Ji, placed five paise and solemnly bowed to it as his successor, GURU GRANTH SAHIB JI. Saying 'Waheguru ji ka Khalsa, Waheguru ji ki Fateh', he walked around the Guru Granth Sahib Ji and proclaimed, "O beloved Khalsa, let him who desires to behold me, behold the Guru Granth. Obey the Granth Sahib Ji. It is the visible body of the Gurus. And let him who desires to meet me, search me in the hymns."

He then sang his self-composed hymn: "Agya bhai Akal ki tabhi chalayo Panth Sabh Sikhan ko hukam hai Guru manyo Granth Guru Granth Ji manyo pargat Guran ki deh Jo Prabhu ko milbo chahe khoj shabad mein le Raj karega Khalsa aqi rahei na koe Khwar hoe sabh milange bache sharan jo hoe."

Translation of the above:" Under orders of the Immortal Being, the Panth was created. All the Sikhs are enjoined to accept the Granth as their Guru. Consider the Guru Granth as embodiment of the Gurus. Those who want to meet God, can find Him in its hymns. The Khalsa shall rule, and its opponents will be no more, those separated will unite and all the devotees shall be saved."

Jyoti Jot and Succession: Wazir Khan, an official of Sirhind who had ordered the death of Guru Gobind Singh's youngest two sons, later sent assassins to kill the guru. They found the guru in Nanded and attacked him after his evening prayer, stabbing him beneath his heart. Guru Gobind Singh fought and killed his assailant. Sikhs rushed to his aid and killed the second man.

The wound began to heal after but reopened several days later when the guru attempted to use his bow. Realizing his end had come; Guru Gobind Singh assembled his Sikhs and instructed them that the scripture of the Granth should forever be their irreplaceable guru and guide.

The Ten Guru's				
#	Name	Born	Period of Guruship	Years of Guruship
1	Guru Nanak Dev Ji	1469	1469 to 1539	70
2	Guru Angad Dev Ji	1504	1539 to 1552	13
3	Guru Amar Das Ji	1479	1552 to 1574	22
4	Guru Ram Das Ji	1534	1574 to 1581	7
5	Guru Arjan Dev Ji	1563	1581 to 1606	25
6	Guru Hargobind Ji	1595	1606 to 1644	38
7	Guru Har Rai Ji	1630	1644 - 1661	17
8	Guru Har Krishan Ji	1656	1661 to 1664	3
9	Guru Tegh Bahadur Ji	1621	1664 to 1675	10
10	Guru Gobind Singh Ji	1666	1675 to 1708	33
	Sri Guru Granth Sahib Ji	1604	1708 - Forever	Eternity
Sikhism was established by ten Guru's, teaching over the period from 1469 to 1708. Guru Nanak Dev Ji was the first Guru and Guru Gobind Singh the final Guru in Human form. When Guru Gobind Singh left the world, he made the Sri Guru Granth Sahib Ji the ultimate and final Sikh Guru.				

**Jis tarah ik Drakhat nu Paani naal Khaad di Lorr Hundi Hai,
Sikhi de boote nu wi Khaad di Lorr hai-
Aayo Mil ke Sikh Itihaas Di Khaad Paaieye**



A panthic service message from Guru Gobind Singh Study Circle

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