

## Chapter 6

# THE PERIOD OF TEN SIKH GURUS

Sikh religion has its unique identity among world religions. Primarily, the ten Sikh Gurus provided direct Divine knowledge and guidance to mankind while living for a period of over two hundred thirty eight years from 1469 to 1708 A.D. Then the Divine spirit of the Sikh Gurus, *Guru Granth Sahib* containing the Divine Hymns of Sikh Gurus (Word of God) besides those of thirty other saints, Bhagats whose spiritual thought was akin to Sikh thought and who belonged to different religious caste and creeds, was ordained to be the eternal Sikh Guru in perpetuity, which is unparalleled in World history.

Guru Nanak Dev, founder of the Sikh religion, is the first Sikh Guru (1469-1539). He nominated Guru Angad Dev to be his successor as second Sikh Guru (1539-1552). The second Sikh Guru nominated Guru Amar Dass to be the third Sikh Guru (1552-1574). He further nominated Guru Ram Dass to be fourth Sikh Guru (1574-1581). He nominated Guru Arjan Dev to be fifth Sikh Guru (1581-1606), who nominated Guru Hargobind to be sixth Guru (1606-1644). Guru Hargobind nominated Guru Har Rai to be the seventh Sikh Guru (1644-1661), who further nominated Guru Har Krishan to be the eighth Sikh Guru (1661-1664). He declared Guru Teg Bahadur to be the Ninth Sikh Guru (1665-1675), who nominated Guru Gobind Singh the Tenth Sikh Guru (1675-1708). Guru Gobind Singh ordained the Sikhs to accept, in perpetuity, *Guru Granth Sahib* as the eternal Guru and seek spiritual guidance from the Word in it.

All the ten Sikh Gurus preached Sikh religion to enlighten mankind with truth, the Name of God and pious deeds. They all practically exhibited the Sikh way of life by truthful living in the way of God, in accordance with their divine teachings to remain in submission to the wish of God, the Almighty imbuing the Name of God in the mind by meditation, with stress on social responsibilities and selfless service to humanity in which the light of the Creator shines.

All the Sikh Gurus had the same divine spirit of Guru Nanak, founder of the Sikh religion, the same divine thought, doctrines and religious practices. The Sikh Gurus whose divine Hymns are contained in *Guru Granth Sahib* used the name of Nanak in their compositions and not their individual or separate names in order to confirm

that they had the same Divine spirit of Guru Nanak. They proffered that Guru Nanak was the prophet, sent by God, the Almighty, with his message of truth, Name of God and pious deeds to enlighten the entire mankind in this present age. Divine guidance to mankind was not only ceremonious by these Sikh Gurus. Some of them voluntarily offered their supreme sacrifices for the sake of freedom of religion and upheld the basic fundamental human rights, while some exhibited their excellent heroism on battlefields according to the need of the times, motivating their followers to follow their higher deals at the cost of their lives for selfless service to humanity.

## Guru Nanak Dev – First Sikh Guru

### Founder of Sikh Religion (1469-1539 AD)

Guru Nanak Dev, founder of the Sikh Religion took birth in 1469 AD at village Talwandi, situated in Punjab, north of India, which is now in Pakistan. His father was Mehta Kalu belonging to the 'Bedi' sub caste of Kshatriyas, while his mother was Mata Tripta. His father was village accountant. The prophetic traits of Guru Nanak were visible from his very childhood which have been recorded in the pages of History.

The village astrologer came the next day after the birth of Guru Nanak to record his horoscope, which was the custom of those days. On seeing the child, he immediately announced that he would be a prophet who would enlighten mankind. He was deputed by God for this purpose to be a divine teacher of humanity.

At the age of six years, the young Nanak was sent to the village school by his father. He confronted his teacher with divine knowledge that God created the entire universe and He is the Lord of all. Those who worship him are wise and fortunate. About writing, he elaborated thus :

"The real writing is of the name of God with the faith, filling it with ink made from ash by burning the worldly attachments, on the clean paper of heart."

(SGGS, p. 16)

The school teacher was astonished and told Mehta Kalu that his son was a prophetic personality. To the Persian teacher, the strange pupil educated him in Persian :

"Always remember God from the heart and imbue name of God in the mind as accursed is the life of those who forget to utter God's precious Name."

The Persian teacher also told Mehta Kalu that his son had got the prophetic traits.

At the age of eleven, the family priest, Hardial, came for the sacred thread ceremony which was customary in Hindu families for the future welfare and happiness. Guru Nanak outrightly refused to wear the sacred thread in spite of the insistence of his parents and the priest. He advised to the priest :

"Make mercy thy cotton, contentment thy thread, continence its knot, Truth its twist; that would

make a sacred thread for the soul. If you have it, O, priest then put it on me; it will not break, or become soiled or be burned or lost. Blessed is the man, O Nanak, who gets such a thread on his neck."

(SGGS, p. 471)

The priest went away bowing his head to remark that Nanak was prophetic personality and would preach his own Divine thought, while discarding the old rituals and rites. Guru Nanak remained mostly engaged with the divine thought of the Creator and His creation without paying any attention to worldly pursuits. His parents thought that he might be suffering from some illness. The village vaid Hari Dass, a practicing physician, was called to diagnose and prescribe some medicine. As the vaid examined the pulse of Guru Nanak to diagnose the disease, Guru Nanak uttered the Divine Hymn :

"You, the physician have been called to diagnose and prescribe the medicine, seizing my arm to feel the pulse; little did the simpleton physician know that the pain was in the mind and heart."

(SGGS, p. 1279)

The physician could not understand the meaning behind it and asked Guru Nanak about his illness. He replied :

"I feel the pain of separation from God, then hunger for contemplating on Him O, ignorant physician, you can give no medicine for it. This pain shall be dispelled by the true name of God."

The *vaid* bowed to Nanak and told his parents that their son was a great prophet come to redeem the humanity.

Mehta Kalu wanted to get his son engaged in mercantile life. He gave him some money to bring the merchandise from Chuharkana shopping centre, a few miles away from their village. On the way, young Nanak met some Sadhus and faqirs who roamed about in the villages with their religious robes. They were hungry. So he bought the food for them and spent the entire money given by his father. He came back and told his father that he had spent the money given to him for the best merchandise to feed the hungry sadhus, the religious persons. Nanak was not interested in entering any worldly business or materialistic entanglements as Name of God was his only engagement.

Guru Nanak was married and had two sons. He was very much attached to his sister Nanaki. She was married at Sultanpur Lodhi and her husband was in the service of the Governor of that place, who was Muslim. She got Guru Nanak appointed through her husband as store keeper of the Governor of Sultanpur Lodhi. He worked there for some time and resided there with his family. But his frame of mind was such as not to be engaged in worldly pursuits. Name of God and its preaching to humanity was his mission. After fulfilling his simple needs and those of his family he would share the remaining with the needy. So attached was he to God, considering himself to be His servant, that once when he was weighing the grain in the store to give to

the customers, the number thirteen came, meaning *Tera*. He got absorbed in repeating *tera, tera* (yours, yours O, God) for several hours. So many customers got a lot of grains in that period, but to the surprise of all no deficiency was found in the store.

At last the time came, when Guru Nanak remained in continuous meditation in the forests on the bank of the river, where he used to go daily for a bath. His relatives were all worried because one day he did not return to the house after the bath. Rumour spread that perhaps he had drowned in the river. But he came back after three days of his continuous meditation. His first utterance was, "there is no Hindu, there is no Musalman." Guru Nanak declared and disclosed his audience with God:

"The Almighty God summoned me to his true court and clothed me with the robes of his honour and eulogy. By singing the Hymns of God, I spread Lord's glory by praising the True Name, I have obtained from the perfect Lord."

(SGGS, p. 148)

Guru Nanak then declared his mission, that he has been commanded by God to spread his message of Truth and Name of God to the entire humanity and to dispel the darkness which was prevailing all around by enlightening mankind with the Divine Thought. He requested his parents and parents of his wife and his sister Nanki and her husband Jai Ram to look after the accomplishment of his mission as entrusted to him. He blessed them all with the Name of God. He took along with him Mardana, his childhood friend, a Muslim, who had with him the musical instrument Rabab to sing the Divine hymns in praise of God.

## Missionary travels

Guru Nanak saw in his divine vision the entire world burning with worldly desires and darkness everywhere. The rulers acted like ferocious tigers and their officials roamed about like mad dogs harrassing the innocent masses. Qazis, the Muslim preachers being corrupt. Brahmins, the Hindu priests, sucked the blood of the helpless. Yogis knew not the path of God. They were all misguiding the masses responsible for the miseries of the public at large. Greed, sin, falsehood and lust had domination in the social set up while virtues had no place.

Guru Nanak decided to start his missionary travels to go to each religious centre of every religion or faith to enlighten their preachers and the masses with his revelatory divine thought of name of God, Truth and pious deeds. He remained on his missionary tours for over twenty years and visited all the well known centres of Hinduism, Budhism, Jainism and Islam besides the Sidhyogis who considered themselves to be learned ones. They all submitted themselves before his divine thought. He travelled far and wide over 20,000 miles.

## Visits to Centres of Hinduism.

Guru Nanak visited all the important centres of Hinduism. The preachers of

Hinduism and the masses were confronted with their useless rites, rituals and customary practices. They were neither preaching nor reciting the Name of God. Guru Nanak enlightened them with Name of God, the spirit of Truth and the essence of pious deeds. He emphasized upon meditation of the Name of God – one and only one, formless, unborn and self-illuminated to make the human mind as His abode of God and thereby burning the ego by eliminating the vices and thus inculcating virtues to lead a truthful life, to recognize the human race as one brotherhood of mankind without any discrimination on class, caste or creed as everyone is the creation of the same Creator, and not to indulge in idolatry of any other god and goddess or any incarnation of God, as God is one and only one. The manner of the criticism of the practices of other religions was so thought-provoking and simple that no one doubted or took it ill. Pundits, the Hindu preachers were impressed to agree with Guru Nanak and preach to the people to practice the Name of God.

## Hardwar

Guru Nanak visited the well-known place for pilgrimage of Hindus at Hardwar, situated on the bank of River Ganges which is considered to be holy river for ritual baths on special occasions as *Kumbh*. They believed in splashing of the water towards sun as if it reached their ancestors. People offered delicious feast to the Brahmins as if these reached ancestors. They undertook the ritual baths to wipe off their sins. Guru Nanak splashed the water of that river in the direction of his village instead of towards the sun. All the Hindu preachers confronted him for that wrong doing. He asked them that if the splashing of water towards his fields at a distance of about two hundred miles could not reach there, then how could their splashing reach the sun at a distance of hundreds of thousands of miles? To which they had no reply. As to the feasting of Brahmins with delicious meals that how it could reach the ancestors, the Brahmins could also give no satisfactory explanation. Guru Nanak proclaimed :

"The meals of ill-gotten money can never reach the ancestors who were dead long ago. God will inflict the severe punishment to Brahmins by shorning of their hands for such deception."

(SGGS, p. 472)

Guru Nanak exposed the Pandas and the Brahmins that they knew not the ways of God :

"You read books, perform your twilight devotions, augur worship stones and sit like cranes;  
 You utter falsehoods as excellent jewels;  
 You meditate on the Gayatri three times a day;  
 You wear necklaces, put the sacrificial marks on your forehead carry two Dhotis and put towels on your heads;  
 If you knew God's designs, you would know that yours is verily a vain religion;  
 Saith Nanak verily reflect that without the true Guru you would not find the way."

(Asa Di Var, Slok XIV)

Guru Nanak gave them the divine guidance to meditate on God's name :

"Let aside hypocrisy, repeat God's Name and thou shalt be saved."

And

"The mouth which ever praises him is fortunate and is beautiful. That face shall be bright in the court of the True one."

(Slok XVI and XIX)

As to the wiping away of the sins by ritual river baths, Guru Nanak enlightened them that sins flourish in the mind and are to be wiped out of the mind by meditation in the Name of God and by making the mind the abode of God. The baths are only concerned with cleansing of the outer skin of the body and not the inner mind. Guru Nanak's message of Name of God, Truth and pious deeds was explained to all the hundreds of thousands of pilgrims present there. They all submitted to the divine thought of Guru Nanak.

## Benaras

Guru Nanak then went to Benaras, a very famous centre of Hinduism. He confronted the Hindu preachers, the thousands of pilgrims present there as to the falsity of worshiping of stones and wearing rosary of Tulsi as being useless. Only the Name of God, Truth and pious deeds can help mankind in the present age to face the burning desire of materialism and falsehood, and other rites and rituals being of no avail;

"Worshipping of stones and wearing of Rosary of Tulsi is altogether useless and it can lead the man nowhere. They should build the boat of meditation in the name of God, pray for the mercy of the Lord, the Almighty" – proclaimed Guru Nanak.

(SGGS, p. 1171)

The Hindu preachers and Pandits were given the divine guidance :

"Hear, O Pandit, why are you writing the worldly puzzles ? By God's grace you should write only the word of God the cherisher of the world."

(SGGS, p. 930)

The Pundits were given the Divine knowledge :

"Then alone, the Pandit is said to be educated, if he with calm disposition reflects on the Name of God and knowledge; he should deliberate over the Name of God and Lord's essence and find its quintessence."

Pandit Chaturdass, who was leader of Pandits at Benaras, and in company with all other pundits had detailed discussion with Guru Nanak to understand the reality of Creator and His creation. They all submitted themselves before his divine thought.

The Brahmins sought the Guru's guidance that :

- I. As to how can lust and wrath be overcome ?
- II. How can one who is ill, destined due to his past karma, change the events of his life?
- III. How can knowledge come without learning?
- IV. How can God be realized?
- V. What is the hope for man's redemption ?

These were the relevant questions for getting the divine enlightenment. Guru Nanak gave replies to remove their doubts and dualities.

- I. "Lust and wrath too can be beaten into a plough share with meditation in God's name; instead of their riding the man, man should ride them;"
- ii. "If God's grace upon one's past is totally obliterated; And grace pours to all who seek it with humility through self surrender and with obedience to the will of God."
- iii. "Knowing is not understanding. Intelligence does not always lead to wisdom for the body is too weak and the heart too young to resist evil. That is as one acquires two mothers (hope and desire), two fathers (attachment and envy)."
- iv. "God can be realized through love. For he who loves God knows not another, he looks upon all alike; has compassion for all life and illusion lures him not and he is content to be himself. There is nothing that did not come from God. Why therefore get involved with the other; one must always reflect upon God's name."
- v. "Know you not that while the vegetation is in bloom, it yet has fire within it. The earth is bounded by the sea and yet is not washed away. The sun and the moon reside in the same sky but, the one does not imbibe the characteristics of the other."

The Pandits then enquired that "what were the qualities of the God awakened being." The Guru replied, "He who knows God to be all pervasive and eats up the illusion that surrounds is all. And the hallmark of such a one is that he always has compassion in his heart. (*Rag Ram Kali*) Referred to in *History of Sikh People* Dr. Gopal Singh p 82-83). All of them submitted themselves humbly to the great Guru.

The Brahmins were also given Divine guidance :

"He alone is a Brahmin who keeps the Transcendent Lord, constantly in mind and acquires the knowledge about Him;

Who performs the deeds of devotion, austerity and self-restrain;

Who observes the faith of humility and contentment and breaking his worldly attachment and bounds is emancipated;

Such a Brahmin alone is worthy of being worshipped."

(SGGS, p. 1411)

"You Brahmins read about strifes, do the ceremonial deeds and daily routine and make others perform rituals; but without knowing the Lord, you egocentrics understand not the reality and remain separated from God and suffer pain;

They alone who are blessed with the Guru's word are immaculate and are approved in the True Court of the Almighty."

(SGGS, p. 1332)

## Guru Nanak Enlightened Bhagats

At Benaras, there was a centre of Bhagats the seekers of Truth, headed by Bhagat Rama Nand. It was free from the caste and creed barrier of Hindus. The Bhagats who used to assemble and confer there were Bhagat Kabir, Ravidass, Nam Dev, Jai Dev and others. In that centre previously Krishna Bhagti was prevalent but later on in the period of Rama Nand, it was shifted to Ram Bhagti. Guru Nanak Dev held elaborate discussions with those Bhagats and provided them the Divine guidance to meditate on the Name of God directly and not through any incarnation of God as God had no incarnation; being one and only one – formless, unborn and self illuminated. His light shines in everyone. Whose ego is burnt, vices are eliminated and virtues are inculcated to lead a truthful life. These Bhagats had their doubts and duality of mind. Divine counselling of the Guru advised them to meditate on the Name of God directly in order to achieve the aim of their life. The divine verses of those Bhagats have been given due place in *Guru Granth Sahib* as these are akin to Sikh thought.

## Gaya

Guru Nanak visited 'Gaya' also, a well-known centre of Hinduism, where the last rites of the dead and earthen lamps for peace of the soul of the dead were performed by the Pundits. He denounced this rite as being misconceived. He proclaimed :

"Only God should be their lamp while the sufferings to be the oil in it. The lamps will spread light and free them from god of death."

The Pandits and the pilgrims were enlightened by the Guru that peace of the soul is to be provided by God, the Almighty, taking into consideration the deeds done by the soul. Only meditation in the Name of God and pious deeds done in life provide peace to the soul. It is in the hands of each individual to be near to or farther from God by his good and bad deeds which are in the notice of God. Doing good deeds with truthful living ensure peace of mind and soul.

## Jagan Nath Puri

Guru Nanak visited Jagan Nath Puri, centre of the Vaishnavi cult of Hinduism. A very famous temple is there in which the idol of Vishnu is worshipped. The ceremony of *ARTI* is performed there daily after sunset before the deity with earthen lamps, flowers, incense etc. Guru Nanak did not take part in the Arti. Pandits took a serious notice of it and took it as an insult to God. The Guru told the Pandits and other devotees present there, that it was a fictitious ceremony. There is only one God and the worship

of the idol of Vishnu is itself a misconception and the *Arti* is most undesirable. He proclaimed :

"The *Arti* of God, the Almighty is being done continuously by the Sun and the Moon as lamps in the sky. Stars with their orbs are the studded pearls; the fragrance of sandalwood is as incense; while wind as fan and all the vegetation, the flowers of the luminous Lord. What a beautiful worship with his own lamps and flowers, wind and incense is being permanently performed. This is thine present adoration, O, the destroyer of the dead; the celestial strain is the sound of the temple drums."

(SGGS, p. 663)

Guru Nanak made the Pundits and other pilgrims understand the wonders of the Creator and His creation. He can never be confined to buildings of temples and neither worshipped with the deities, idols, flowers and lamps. He is present everywhere and the entire atmosphere sun, moon, stars etc. exhibits His light. He is present in bodies, minds and souls of you all. His light will shine in you with His Name and we must remain imbued with His Name. Everything is within and above nothing outside. First realize your ownself and then only He would be comprehended. Nothing is above the Name of God. Guru Nanak proclaimed :

"Hindus have forgotten the God and are going the wrong way; As Narad instructed so they worship idols. The stones when they themselves sink how shall they free thee across."

"God has no form, no colour and no features. Through the True Name He becomes manifest."

(SGGS, p. 697)

All the Pandits and devotees submitted to the Divine Guru.

## Allahabad

Guru Nanak visited Allahabad where Rivers Ganga and Jamuna merge and is a famous centre of Hinduism. It was the occasion of *Kumbh* festival when hundreds of thousands of pilgrims collected there and took the ritual baths to wash off their sins. He confronted the Pundits, the Hindu priests and visitors, that it was a useless ceremony. The sins and impurities of mind can never be wiped out with such baths in rivers as it can only clean the exterior part of the body. Guru Nanak proclaimed :

"If hands, feet and body are covered with dust, their dust is washed with water. If clothes are soiled with urine, that is washed with soaps; if mind becomes polluted with sins, it is washed with Name of God."

(SGGS, p. 4)

And

"Those persons who wash off their bodies by taking baths cannot be said to be pure, Pure are they in whose mind God, the Almighty, abides."

(SGGS, p. 472)

Pandits and all others submitted to the divine teachings of Guru Nanak that he is a prophet sent by God.

Guru Nanak thus visited all the important centres of Hindu religion besides thousands of villages and towns to convey his message to all people living there. He preached them to follow truth, meditate on the Name of God and do pious deeds. He confronted the Pandits and Brahmans – so called religious leaders of Hinduism – to their hypocrisy, dualism, and exploitation of the innocent masses by making them indulge in useless rites and rituals for their monetary gains and notions of false superiority. He denounced them in public for submitting to the customs and rituals of the Muslim invaders and in concealment, followed Hindu rituals, instead of challenging them with courage and conviction.

"You Hindu leaders wear a dhoti and a frontal mark, and carry a rosary yet you eat the bread of these Muslim invaders. You perform the Hindu worship at home but read the Quran in public and associate with these Mohammdans. You should give up such hypocrisy and repeat God's Name and then shall be saved."

And

"They who have sacred threads on their necks, recite Muslim prayers. The Brahmins sound shells in their houses and they enjoy their viands in their houses; false is their capital and false their dealings. By uttering falsehood, they maintain themselves. They are far away from honesty. Falsehood prevails every where. On their foreheads are sacrificial marks and on their waists reddish dhotis while knives in their hands and they are the world's butchers. Putting on blue clothes they become acceptable to the Muslim court, while taking bread from the *malechhas*, they worship the Puranas. They eat goats killed in the Islamic way but allow no one to enter their cooking squares. They draw lines around it and sit within it. False that they are saying 'touch not, touch not' as our food shall be defiled. In fact their bodies are defiled, what they do is defiled. Their hearts are false while they perform ablutions after their meals. Saith Nanak, meditate on the true one; if you are really pure, you shall obtain Him."

(*Asa Di Var*, Slok XVI)

Similarly Guru Nanak struck a strong note of warning to the Brahmins, who were working as commission agents, for sending food to the ancestors of those who gave it to them, known as Sharadh ceremony :

"O Brahmins, if a robber breaks a house and sacrifice the fruits for that robbery to his ancestors, the sacrifice shall be known in the next world and make out the ancestors to be thieves. Then the hands of the Brahmin shall be cut off and thus will God do His justice; Nanak, it is only the fruit of what man giveth from his earnings and toil to the needy that shall be obtained in the next world."

(*Asa Di Var*, Salok XVII)

Guru Nanak, in his divine teachings, taught the way of Truth to these persons :

"No doubt there is dearth of truth and falsehood prevails and this dark age has made the men demons but those who have sown the seed of the name of God depart with honour. Half seed cannot germinate. If the seed be whole, it must germinate in the proper season. Nanak, unbleached cloth

cannot be dyed without a base. If the body be put into the vat of fear of God, modesty be made its base, and it be dyed with devotion, there will not be a trace of falsehood in it."

(Asa Di Var, Slok XI)

Divine knowledge restrains mind

"Water remains if confined in a vessel, otherwise it cannot be contained without vessel. Similarly mind is restrained if controlled by Divine Knowledge. But there can be no Divine Knowledge without Guru."

(Asa Di Var, Salok XII)

And

Human light blends with supreme light :

"When human light blends with supreme light and the union of wisdom is effected with universal wisdom, the man's killing instinct and egoism depart and suscepticism and sorrow effect him not."

(SGGS, p. 22)

## Sufi Faqir Sheikh Farid Sani Enlightened

In Multan, at Pak Pattan, the shrine of Sufi Faqir of great fame, Sheikh Farid is situated. Sheikh Brahim called Sheikh Farid Sani, was the successor of the Sufi Faqir in those days. Guru Nanak visited him and held discussions on spiritual aspects with him to remove his doubts and dualities. The Sheikh was enlightened and submitted to the Divine knowledge imparted by the Guru. The first query of the Sheikh was "either one may covet the world or God, and by placing one's foot on both, one may be drowned." The great Guru told him, "if a man constructs the boat of meditation and self discipline, he will cross easily. The bounties are in the hands of God—the sole giver. Some are passed over even while awake, while to some he awakes and blesses. Grace of God is the real deciding factor."

To get the grace of God, "one has to burn his ego and obey the will of God, while meditating in God's Name to imbue the Name in his mind and to always feel the presence of God, (one and only one, formless, unborn, self-illuminated) and lead a truthful living by eliminating the vices and inculcating the virtues in way of God."

As to the resorting to fasts which Sheikh used to do for spiritual uplift, the Guru discarded it :

"It is rather a sin to deny oneself the necessities of life and the God given food to maintain the human body and without a well nurtured body. God cannot be meditated upon and realized. The fasting or self denial can never be helpful for spiritual ascent but it can only be the self surrender contentment, compassion and humility."

The Shiekh then enquired that though 'God is one' but two ways are professed (Islam and Hinduism) and that which one should and follow and which one should reject. The Guru explained to him :

"If there is one God then there is only one way to attain Him, not another. One must follow that way of God. Worship not him who is born only to die, but Him who is eternal and contained in whole universe."

## Yogis Enlightened

At Gorakh Matta centre of Yogi cult, Guru Nanak held discussion with them and enlightened them thus :

"The yog is not in their bowls, sticks or ashes on body, ear rings or any other bodily shape. In the secluded places closing eyes of exhibiting meditation or by roaming about out of their homes; not taking baths in rivers. The real yog can be attained at one's home as well by remaining detached from the worldly attachments."

(SGGS, p. 730)

### Virtues Instead of Symbols

The Yogis were impressed by Guru Nanak to inculcate the virtues instead of their Symbols :

"Make contentment thy earrings; modesty thy begging bowl and wallet. The God's meditation thy ashes; thought of death thy patched coat; chastity like that of virgin's body, thy life's apartment, faith in God thy staff. Make thy brotherhood with all the highest sects of the yogic order and deem the conquering of self, the conquest of the world."

(SGGS, p. 6)

The Yogis had no answer to this Divine Thought of Guru Nanak and visualized his prophetic personality to enlighten them and submitted to him.

These days, instead of Gorkhmatta, that place is called Nanak Matta after the name of great Guru. Guru Nanak emphasized upon the yogic cults at Ajmer to remain imbued with God's Name without any useless rites, rituals and symbolism.

### Name of God–True Yoga

"O Yogis, listen carefully about the essence of the divine world. You cannot practise the true Yoga without Lord's name. Those who remain day and night absorbed in the Name of God, obtain the true bliss. The Name of God provides the Divine Knowledge of every type and enlightens the mind. Those who do not dwell upon God's Nam are hypocrites. Though they wear the garb of holy man but the truth is that they are absolutely irreligious and are uprooted by the Lord. When one gets the gift of Name from the true Guru, only then he practises the way of yoga. You should always ponder over the God's Name in your mind as without true Name of God no one gets the emancipation and salvation."

(SGGS, p. 946)

## Sidh Goshat

The main Yogic cult was in the mountains of Sumer Parbat at the height of it. Guru Nanak also reached there and held philosophical discussions with the Yogis. They

were astonished to see him there, as they thought that none other than Yogis can reach such a high altitude of exclusion. Guru Nanak told them that he had reached there by the wish of God. Another centre of yogic cult was at Achal Batala. Guru Nanak also visited that centre and held discussions with them. Divine verses of Guru Nanak as contained in Sidh Goshat in *Guru Granth Sahib* are concerned with the philosophical discussions by him with the yogis. These relate to various aspects. The yogis ultimately submitted to Guru Nanak admitting that he is prophet with real spiritualistic Divine Knowledge. Their main doubt was that how man can live in the world without entanglement in worldly desires. They got it cleared when Guru Nanak enlightened them that :

"As lotus flower remains unaffected in water; as also a duck swims against the stream's current and becomes not wet so with fixed intent on the Guru's word and by uttering the Name the dreaded world ocean is crossed."

(SGGS, p. 938)

#### Dead in life

"If one remains dead in life then understands he everything within his mind, realizes the presence of the Lord who is merciful to all. He alone obtains honour who realizes Him so amongst all the beings."

(SGGS, p. 940)

#### Real Yoga tuned

"Through self conceit the world comes into being. Forgetting the Name it suffers pain and perishes. He who gets tuned to God reflects on the Divine Knowledge through the Name burns his ego, his body and mind remain pure through the pure word of God and remains absorbed in God through the God's Name he remains free from the worldly desire and keeps the true Name enshrined in his mind. Without the God's Name, yoga is never attained. Reflect thou in thy mind see to it."

(SGGS, p. 946)

It was in reply to the question of Yogis that in what way the world comes into being O, Man, by what ills does it persist ?

All the yogic cults submitted to the Divine thought of Guru Nanak realizing that he was a prophet deputed to enlighten mankind.

(SGGS, p. 946)

## Jains Enlightened—Name of God for Moksha-Nirvana

### Jainism Contact Bikaner

Guru Nanak also visited the centre of Jainism, and enlightened the monks that their moral and ethical teachings alone could not lead them to Nirvana or Moksha. He preached them to meditate in the Name of God and follow the way of God and discard their customs and rituals. Guru asked them not to dissociate themselves from

life and the world which was not an illusion or was for suffering only. He castigated the Jain monks who were abstaining from bathing so as to follow the doctrine of 'Ahimsa Paramo Dharma'; nonviolence at all and rather tying a piece of cloth on their mouths so that no small living creature may creep in and also by filtering water with a piece of cloth for that very purpose. Guru Nanak stated his Divine verses to them.

"You are called Jains, who wander in the world, in jungles and mountains without any real aim and are being subjected to annihilation under the Lord's will. You do not believe in the existence of God, the Almighty. Being devoid of Lord's True Name, you will not undertake the bathing at places of pilgrimage. You pray to plucking out the hairs on your heads rather than cutting them with a pair of scissors. You remain dirty day and night. You have no access to the Lord's true word. You are without any caste and are devoid of true honour and respect. You do not have any good deeds to your credit and are squandering away your precious lives for nothing. Your minds are full of falsehood being absolutely ignorant about the truth. You are impure and without any true honour. You feed on impure food being left over by others. Without Lord Almighty's True word, no one has been able to live a virtuous and truthful life. Those who have unflinching faith in God, Almighty, being the blessed ones, through God's True name, ultimately obtain union with the True lord."

(SGGS, p. 1285)

## Jain Monks Submitted

Guru Nanak enjoined upon these roaming monks to return to their own families and lead the normal life of a house holder, meditating upon the Name of God and fulfilling their social responsibilities. The monks submitted to the Divine thought of Guru Nanak having been convinced as to his prophetic and Divine personality to have guided them in the right direction by coming to their centre, which earlier no one had done as only a messenger of Truth to mankind would take up such an arduous task.

## Buddhists Enlightened : Name of God – Must

Entire creation created by God

Guru Nanak visited the primary centre of Buddhism in Ceylone as the Buddhists had fled out of India to the mountains after the violent attacks upon them by fundamentalist and invasions of the Muslim invaders, instead of facing them, having believed in the doctrine of unconditional non violence. At the time of the discussion between Guru Nanak and Buddhist monks, they argued that world comes into existence with the combination of elements and is destroyed when those elements are separated. It was their scientific approach. Guru Nanak confronted them as to where from the elements come and who combines and separates the elements, for which they had no answer. Guru Nanak enlightened them that the elements were the creation of God, the Almighty, who is the Creator of the entire creation, which is functioning

under His command. It is the fear and wish of God under which entire universe is functioning in a very meticulous and super systematical manner.

Fear of God functions universe :

"In the Lord's fear; wind and breeze ever blow, lacs of rivers flow, fire works, earth is trampled under burden, clouds move head long, Dharma Raj stands at his door; Sun and moon are restrained and travel crores of miles without end; sky is stretched. Nanak, the true formless Lord alone is fearless."

(SGGS, p. 464)

## Morals And ethics not sufficient alone

Guru Nanak enlightened the Buddhist monks that their moral and ethical principles as contained in eight fold paths were not sufficient to get Moksha or Nirvana and enlightenment without meditation in the Name of God and abiding God in one's mind which eradicates ego and other vices and cultivates virtues to lead a truthful life. The moral and ethical values can be achieved only by following this process, which ultimately unites the soul with the Creator. It can be attained by leading a normal house holder's life with responsibility towards society and service of mankind. There is no need to roam about in mountains and forests. Everything is within and nothing is outside. Realization of one's own self with the conquest of one's mind is to be done and their God to be comprehended. The mind would become resistant to the worldly attachments and desires. The monks submitted to the Divine thought of Guru Nanak visualizing his Divine personality to have come to their centre at such a far off place to enlighten them with the message of Truth and Name of God.

## Muslims Enlightened – God is Everywhere

Guru Nanak visited MECCA in Arabia, the Muslim religious centre, where Muslims go for HAJ in the robes of the Hajis to pay their homage to the founder of Islam, Hazrat Mohammed. No body could lie down with his legs towards Kaaba which was considered to be a great disrespect and insult to that place of God. However Guru Nanak, at night laid down with his legs towards Kaaba. It came to the notice of the Muslim religious leaders of that shrine. Jiwana Haji and others were infuriated when they witnessed such a grave disrespect to God in their own mosque. They confronted Guru Nanak of daring to insult and disrespect God. Guru Nanak told them that he had come from India and did not know such a custom or procedure for lying down and in what direction in that shrine and that if his lying down in that position is offensive and disrespecting to God, then they may drag his feet towards the place where they find absence of God. Those Muslim leaders tried to drag his body to the other side but Kaaba also turned to that side. They could not find any side without the presence of God. They visualised that the visitor was not an ordinary person but some Divine personality to have come there to enlighten them. They submitted to Guru

Nanak and held detailed discussion with him on religious matters. Guru Nanak enlightened them.

## God's Light in Everyone

That God is omnipresent and there is no place without his existence. His light is in all, which brightens all.

## Muslim and Hindus Without Good deeds

Guru Nanak explained his Divine thought to them that God abides in all the human beings but the false wall of ego had separated in from the God. With meditation in the Name of God, that wall falls and the light of God shines in the body by eradicating, the vices and by inculcating the virtues to lead a truthful life and then the soul unites with the Creator. When enquired about his religion, the Guru did not surprise them that he was neither Hindu nor Mussalman and he was the servant of God, the Almighty to always submit to His wish to follow His ways. The Qazis there asked Guru Nanak that out of Hindus and Muslims who were the best? Guru Nanak told them that without good deeds both were miserable and only on the basis of their religions, they could not be acceptable to God. In the words of Bhai Gurdas, the eminent Scholar of Sikhism of those days :

"Both Hindus and Muslims dispute and quarrel unnecessarily over the discussion of their religious leaders, Ram Chandra and Hazrat Mohammed and their teachings. In fact the world is suffering from miseries by following the devil's path instead of the religious way."

"All the Hajis, Qazis and Muslims of Mecca showered honour and praise on Guru Nanak. There is no place without Name of Guru Nanak in world."

(Bhai Gurdas, 1-33)

## Prayers for Virtues

Guru Nanak described the five prayers of Muslims that these should inculcate virtues in them as :

"The first truthfulness; second honest earning; third Charity in God's Name; fourth, pure intent and mind; the fifth, Lord's admiration and praise."

(SGGS, p. 141)

## Virtues that Muslims should possess

Guru Nanak narrated the qualities of a Muslim :

"It is difficult to become a Muslim. If one be really so, then first, he ought to deem sweet the religion of the Lord's devotees and has his pride effaced as raspied with Scrapper; becoming the true disciple of the faith of prophet; let him, put aside the illusion of death and life; he should heartily submit to the Lord's will; worship the Creator and efface his self conceit. Therefore if he is merciful to

all the sentiment beings, O, Nanak, then alone he shall be called a Muslim."  
(SGGS, p. 141)

## Virtues in terms of symbols of Muslims

Guru Nanak described the virtues in terms of symbolism of Muslims which should be acquired by Muslims :

"Make mercy thy mosque; Faith thy proper mat; what is just and lawful, thy Quran; modesty thy circumcision and civility thy fast; so shall thou be a Muslim. Make right conduct, thy temple of Mecca; Truth, thy spiritual guide and pious deeds thy creed and prayer."

(SGGS, p. 140)

All the religious Muslim leaders submitted to the Divine thought of Guru Nanak, whom they recognised to be a prophet, spreading the divine message of Truth and Name of God.

## Muslim Faqir Behlol of Baghdad becomes Disciple of Guru Nanak

Guru Nanak visited Baghdad, Capital of Iraq wherein Muslims were the populace. He enlightened them of his divine thought. The Islamic religious teachers held discussion with him and got spiritual satisfaction as to the real path of Truth. A famous Muslim faqir, Behlol was so impressed that he stayed for about 60 years. The remaining period of his life at that very place where he held the divine discussions with Guru Nanak proclaimed himself to be the disciple of Guru Nanak. Once Shah of Persia came to him and touched his feet and observed that if the disciple of Guru Nanak is such a divine personality then it is difficult to imagine how great his teacher would be. A shrine was constructed in the memory of Guru Nanak at Baghdad which is still in existence and highly honoured in the Islamic country, projecting the divine personality of Guru Nanak of no comparison in the religious sphere.

## Islamic Countries

Guru Nanak also visited the other adjoining countries—Egypt, Turkey, Iran, Afghanistan etc. – the Islamic countries and spread his Divine message of Truth and Name of God. All these long journeys to all these countries at far off places from his place of residence in Punjab were conducted by him on foot with his Rabab companion Mardana, a Muslim who would play on the Rabab when Guru Nanak would sing the melodious praises and greatness of God, the Almighty as contained in *Guru Granth Sahib* in his divine verses, the word of God to enlighten the mankind.

## Wali Kandhari Muslim Faqir Enlightened

### Panja Sahib

Guru Nanak visited Hasan Abdal where at the top of the hill, a Muslim Faqir Wali

Kandhari was residing and boasted of his spiritual strength. Mardana went there to fetch water while Guru Nanak sat below the hill. The Muslim faqir got enraged that Guru Nanak himself had not come to request him to get water and scolded Mardana for being in the company of a Hindu saint, being Muslim himself and serving him and rather acknowledging him to be his Guru. Mardana came back to his divine master and told him about the boastful attitude of the Muslim Faqir. Mardana was astonished when, water gushed out as a fountain, just near the place where he was sitting. The water of the tank of the Muslim Faqir dried up. Wali Kandhari got enraged could not control his wrath, feeling it to be a personal insult. He pushed down a huge piece of rock to show his miraculous power, but that rock stopped its descent, when Guru Nanak stopped it with his hand. That rock still stands there with the hand impression of Guru Nanak and the fountain is still gushing the water since then. Wali Kandhari visualized. Guru Nanak to be a man of God, who had made him powerless of all the spiritual power, of which he was boastful. Wali Kandhari came down and touched the feet of Guru Nanak, bowed to him and begged pardon. Guru Nanak enlightened him with his divine knowledge and to be always humble. That place is now named as Panja Sahib with a magnificent Gurdwara in memory of Guru Nanak and is now in Pakistan near its Capital Islamabad.

### Millionaires and Criminals Enlightened and Reformed

Not only minds of religious tendency submitted to Guru Nanak and his divine thought but numerous other persons, proud of their amassed wealth, higher castes and habitual criminal as well were awakened and reformed by the divine touch of Guru Nanak and his divine teachings irrespective of the religions to which they belonged. It was to such an extent that millionaires distributed their entire wealth to have-nots and criminals abandoned their criminal activities and adopted the path of truthful and peaceful living.

### Duni Chand of Lahore

To cite a few instances, only DUNI CHAND, a millionaire of Lahore, known for his wealth and riches surrendered all his wealth to be distributed to the needy after he came in contact with Guru Nanak. The understanding that wealth is of no use and cannot accompany at the time of death, was provided to him by Guru Nanak through a practical example. When Duni Chand invited Guru Nanak to his house, the Guru handed over a needle to Duni Chand, with the instruction that he should keep it with him safely and give it back to the Guru when they would meet in the next world. Duni Chand and his wife both enquired from the Guru that how can it be possible as at the time of death his body would be cremated and burnt and the needle would go with the dead person. Guru Nanak confronted them that if the small needle can not go with him after death, then how he could take along with him the huge amassed

wealth and what was the benefit of amassing wealth, which not be amassed without doing sins and which could not accompany at the time of death and death may come at any time. It is only the Name of God; service of humanity and good pious deeds that can accompany the human soul when it departs from the human body to its Creator God, the Almighty. Duni Chand and his wife were awakened and bowed their heads at the feet of the Guru to have enlightened them from false worldly conceptions and promised to distribute their wealth to the needy, which they actually did.

### Malik Bhago

The other well known instance is that of Malik Bhago of Amenabad, a very rich dignitary boastful of his higher caste and wealth. Guru Nanak on his missionary visit to Amenabad stayed with a poor, honest carpenter Bhai Lalo, rejecting the invitation of Malik Bhago. On the repeated requests of Malik Bhago to attend the customary feast of delicious dishes for the holy saintly persons, Guru went to his place. Malik Bhago asked the Guru, his reason for discarding him and preferring a poor carpenter over him. The Guru exhibited to Malik Bhago that coarse bread of honest earning of Bhai Lalo contained milk, while the delicious one of Malik Bhago contained blood, as prepared from the amassed wealth by sucking the blood of the poor masses. Malik Bhago was awakened. He was lightened by the Guru that amassing of wealth by unfair means is dangerous and such amassed wealth should be distributed to the needy to have the blessings of God, the Almighty. Malik Bhago touched the feet of Guru and was enlightened by him. He distributed his amassed wealth to the needy.

### Kauda Rakash – Enlightened

The well known instance of the reformation of hardened criminals by Guru Nanak is that of Kauda Rakash, who became a most peace loving person on abandoning the criminal psyche by the touch of Guru Nanak. He was operating in Assam area and was notorious for eating human flesh after frying it in a huge oil pan. He trapped Mardana for this purpose and took him to his sinful place. However, he could not burn the fire to boil the oil, in spite of his best efforts. He enquired Mardana about his whereabouts and accompanied him to Guru Nanak who was sitting under a tree. Kauda Rakash, the worst kind of criminal against human life, was so impressed by the divine personality of Guru Nanak after just having a glance of the great Guru and visualized him to be a great prophet having come to enlighten him by getting rid of his criminal past and grave sins. He fell down on the feet of the Guru, crying for mercy, repenting his past unforgivable sins and promising that he would lead a peaceful and deceit free honest life in future. Guru Nanak blessed him and said that God is all merciful and forgives those who from their heart realize their past wrongs and take the vow to do all the good pious deeds during the rest of their life. The heinous criminal was enlightened. He adopted the path of truth and pious deeds during the rest of his

life under the blessings of the great Guru.

## Sajjan Thug Enlightened

Another instance is of the well known criminal Sajjan thug, who was a dangerous cheat and habitual murderer and used to take the precious human lives for the purpose of robbing valueables. He used to wear white robes, to give the impression of being a religious person to serving humanity and he had constructed a temple and a mosque as well in his mansion and provided it the boarding and lodging to every visitor of any religion. His modus operandi was to rob his guests of all their valuables, while sleeping at night and destroy their bodies. Guru Nanak and Mardana went to that place to stay for one night when they were in that area. Sajjan, thought of committing the same crime with them. He waited but they did not sleep. He made the request to them to sleep and be at ease, as they might be already tired. Guru Nanak told him that the time for their sleep has yet not come as they sleep and awake according to the wish of God, the Almighty. Guru Nanak then sang his Divine verse while Mardana played the music from Rabab :

"Bronze is bright and shining but by rubbing its blackness comes out. By washing, its impurity removes not even though it be washed a hundred times.

They alone are the friends who travel with me as I go along and are seen standing there where the account is called for.

Houses and mansions are painted on all sides while from within they are hollow and like the crumbled useless ruins;

The herons arrayed in white feathers abide a place of pilgrimage;

Tearing rending they eat the living beings, so they cannot be called white.

(SGGS, p. 929)

### Only God's Name emancipates

"Without the Name of God, of what avail are other services, virtues, clevernesses;

O, Nanak contemplate through the Lord's name wherewith thou shall be released from the shackles"

(SGGS, p. 929)

Sajjan calmly and attentively heard the singing of this Divine Verse and started trembling as he realized his own picture, thinking that it relates to his acts of crime, his white robes, his mansions which he poses to be a place of pilgrimage and his committing murders and robberies. He was left in no doubt that his guest was not an ordinary person whom he can rob, rather he knew all about him and it was signal to him in that regard. He also thought that the divine personality had come to give him the last warning perhaps to help him to get rid of his sinful life. He came to Guru Nanak crying for mercy and placed his head on his feet for the pardon of his treacherous criminal acts of the worst type assuring that for the rest of his life he would meditate in the Name of God and lead an honest life. Guru Nanak blessed him and

told him that "God, the Almighty is supreme and can grant mercy if from within one's heart one realises his past wrongs, repents and determines to lead the rest of his life in the ways of God." Sajjan became a devotee of Guru Nanak, spent his entire life in following his Divine teachings. He distributed the entire ill-gotten wealth to the needy and did pious deeds for the rest of his life.

Guru Nanak was thus such a prophetic divine personality that even the wealthy millionaires distributed their entire amassed wealth to the have nots and the hardened criminals gave up their criminal psyches and adopted the path of truth by his touch and Divine teachings.

### At Kartarpur

Having completed his missionary travels for about twenty four years, enlightening the mankind with the message of Truth and Name of God from 1497 to 1521 AD, Guru Nanak stayed with his family at his farm at Kartarpur for the rest of his life from 1521-1539 AD. During this period he exhibited the practical living in accordance with his divine message to humanity.

### Kartarpur became Sikh centre

Guru Nanak Dev blessed with Name of God, thousands and thousands of his followers who came to Kartarpur to pay obeisance to him. He set up co-operative farming, holy congregation and community Kitchen (*Langar*). All the persons residing at Kartarpur or the visitors would get up early in morning hours, take bath in River Ravi, meditate on the Name of God, attend the holy congregation where Japji Sahib was recited and divine Hymns of *Asa di Var* were sung in musical tunes followed by the community meals (*Langar*) for everyone sitting in the same row without any distinction. Then to work hard in the fields throughout the day with minds remaining occupied in the Name of God. The same holy congregation gathered in the evening with recitation of Rehras, the Guru's divine hymns followed by the community kitchen and recitation of Kirtan Sohla before going to sleep so that in the mind, nothing but Name of God remained during the night as well. The daily routine in this regard with humility and service of humanity became part of Sikh conduct.

The people who used to flee away from a normal house holder's life to isolated places in forests or mountains to meditate in the Name of God, who suffered from self tortures to realize the truth, or who indulged in pilgrimages to take the ritual baths at places termed to be holy and heard the Brahmanical mantras never to understand their meaning and who did other useless rites and rituals of traditional customs but never got peace of mind and divine knowledge, felt closer to their Creator after having attended the new divine way of life by submitting to the will of God. Truth and pious deeds burnt their narrow egoistic tendencies under the blessings of the new prophet of this present age. Thirty million searchers of Truth became the

followers of the divine knowledge (Sikhs) revealed by Guru Nanak.

### Name of God, Truth and Pious Deeds.

Guru Nanak practically exhibited to mankind the value of hard labour by himself working in the fields to earn by honest means and then to share it with the needy proclaiming that if one is dependent on the earnings of others, then he eats poison which cuts down all the worship of God, done by him. All the Sikhs did earn with honest labour and after fulfilling their simple needs shared the rest with the needy. At Kartarpur, their labour was of co-operative system, their meals were from the community kitchen, their meditation was congregational and their selfless service was for others. How fortunate were they who under the blessings of Guru Nanak lived in the true Sikh way of life !

Guru Nanak at Kartarpur penned the Divine Hymns, and now contained in *Guru Granth Sahib* as revealed by God, the Almighty, the word of God. He completed his Godly mission to convert the self-centered egoistic mind to Godly tuned of higher consciousness to be activated in all the socio-political activities. He exhibited practically the house holder's life by living normally in his family. The religion founded by him is today commended by all the eminent scholars of the world to be a religion for the present age.

Proclaimed Guru Nanak :

"Chastity, Truth and Self control are enshrined by Name of god and then man goes to the fourth stage of communion with God."

(SGGS, p. 686)

"By practicing stubborn, self torture, the body wears off through fasting and penance, the soul is softened not. Nothing else equals the Name of God."

(SGGS, p. 905)

"They in whose mind is the name of formless God, possess all the virtues and meditate on True Lord; he who does the deeds in God's will is absorbed in the trust of the true."

(SGGS, p. 905)

"Some make their habitation in mountains while some in forests for getting the Name of God. Their wisdom or concentration without Name of God is of no avail."

(SGGS, p. 905)

"Sons, without the Lord's name, what other deed can we do ?"

(SGGS, p. 905)

"Practising pious deeds, the man obtains True peace but bereft of Name of God, he can never be emancipated."

(SGGS, p. 931)

"Without True Guru and so long as one reflects not on Name of God, he cannot inculcate virtues."

(SGGS, p. 936)

"He alone is learned and the wise scholar who wears the necklace of Name of God."

(SGGS, p. 938)

"It is only through the support of Name of God the human mercurial mind sits in its true home and enshrines love for the true Lord."

(SGGS, p. 938)

## Guru Nanak Universal Prophet

Guru Nanak visited all the important religious centres in adjoining countries besides travelling throughout India from one corner to the other and blessed all the preachers of those religions and the general masses with his divine thought to which they all submitted. He convinced them of the uselessness of the rites and rituals of the previous systems which did not preach or reach the reality of God. His divine teachings and their manner of conveying to the general public and the religious leaders of the other faiths was so intelligent that no one felt offended with him for denouncing their ideologies and religious practices to which they themselves consented. His divine revelations are so truthful that there was no difficulty in accepting them by anyone belonging to any other faith or system. The previous religions had preached to inculcate the virtues and drive out the vices. In all the religious faiths there is no much dispute over the definition of the vices and virtues but the true methodology to acquire virtues and eliminate vices was rarely provided. Rather the innocent masses were exploited by the preachers of the religions with their self made procedures for their monetary gains. The baths at the rivers were propagated to wipe out the sins, listing the holy places for this purpose and giving the alms to Brahmins there. The feasts to Brahmins with the monetary alms were held to reach the ancestors. The recitation of the mantras in Sanskrit language, never to be understood by common people and were to be recited by Brahmins only for monetary gains rather than avoiding the calamities.

Guru Nanak Dev confronted the Brahmins and others who exploited the masses that their methods were irreligious and they had to submit. He taught the divine knowledge and the methodology to wipe out the sins to eliminate the vices and to acquire the virtues in a very logical way to achieve the aims. Meditation on the Name of God is so simple, easy and sure way to achieve these aims. No exploitation by anybody rather it was made clear in the very beginning that it was in the hands of everyone to imbue one's mind with Name of God to feel always the presence of God whose light shines in every one; that ego can be burnt; vices can be eliminated and virtues can be inculcated to lead a truthful life and then to unite with the creator God-formless, unborn and self-illuminated. No incarnation of God, no other gods or goddesses are to be worshipped. Naturally, with the permanent feeling of presence of God in the mind, no filth or impurity can come into it. Everyone would appear

to be the creation of the same Creator. Brotherhood of humanity without any discrimination would naturally be the outcome to serve the humanity. The divine message of Guru Nanak thus is the sure guarantee to wipe out evils and inculcate virtues to transfer the control of egoistic tendencies in the mind to God tuned higher consciousness, to have the higher moral and ethical values to be activated in all the socio political activities throughout one's span of life.

Such a way of life, to be under the submission of the will of God is the way of God. No disputes of religions and no factionalism; rather love between man and man is the natural outcome. That is why the Hindus considered Guru Nanak to be their Guru while Muslim considered him to be their Pir, though both the religions were in total confrontation with each other. Guru Nanak belonged to none of them as he had in the very beginning proclaimed that "there is no Hindu, there is no Musalman." He founded a totally universal religion for the entire humanity to unite mankind, unifying all the religions existing with direct contact with the Creator through meditation in his name alone which is the cure for all the ills and is the source of good conduct in all respects.

It is unparalleled in the world history that at the time of his going to his heavenly abode, Hindus claimed Guru Nanak to be their Guru and so to be cremated, while the Muslims claimed him to be their Pir to be buried in the grave. History records that Guru Nanak himself was requested that he should decide. He told them that Hindus should place flowers on his right, while the Muslims on his left. They, whose flowers remain fresh in the morning may dispose the body in their tradition. Guru Nanak drew a sheet over himself, made obeisance to God, the Almighty. When the sheet was removed on the next morning there was nothing beneath it and the flowers of both the sides were in bloom. The Hindus constructed a shrine and the Muslims a tomb at that place of the bed of the River Ravi near Kartarpur. There is a magnificent Gurdawara now stands constructed in his memory, which is now in Pakistan.

Guru Nanak had himself nominated Guru Angad Dev as his successor and installed him as the second Sikh Guru on September 17, 1539 and handed over his divine hymns to him. He considered him suitable for leading the Sikhs and to preach Sikh religion with the directions that he should shift to Khadur Sahib which he complied with. The same divine spirit of the great Guru was infused in him. Guru Nanak had two sons aspiring for succession to him but he found Guru Angad Dev to be more meritorious for the purpose for leading the Sikh religion, setting the example for selecting the successors by the Gurus purely on merit, which was followed by the next Sikh Gurus and all their successors had the same Divine spirit.

## Guru Nanak's Divine Message was Universal

Guru Nanak Dev, enlightened the entire mankind for rising above the religious limits of Hinduism, Buddhism, Jainism, Yogism, Islam and other faiths and systems with his divine message of the Name of God, truth and pious deeds enabling them

to worship one and only one god (formless, unborn and self-illuminated) and for living a truthful life treating the entire humanity as equal and of one race as the same being the Creator of the entire creation. Social responsibility to the society on the basic doctrine of brotherhood of mankind and selfless service to the humanity was given great significance as in the Indian traditional system. This was most lacking as aspiration for individualistic salvation—Moksha and Nirvana was dominant apart from the withdrawal from the world which was considered to be a hindrance to spiritual advancement. Meditation in the Name of one God, earning by hard labour with honest means and sharing the surplus with the needy after meeting one's simple needs were the Divine teachings to one and all following whatsoever religion.

Mankind was given the divine thought about unity of God and unity of man; clarifying that the one and only one God was true in the beginning was true when the ages commenced, and is true in the present and is to be true in the future, being transcendent, omnipresent and same is the God for every human beings despite their following different religions of Hinduism, Islam and other faiths. The realization of God and uniting with Him is the destination of all the religions despite professing different paths. Then why to dispute or quarrel for reaching the same destination. The clear cut and straight path was taught to the entire humanity discarding all the man-made rites and rituals and religious practices to be useless, and rather misleading man from the real methodology to attain the aim.

### Divine Compositions of Guru Nanak are Divine source of Sikh Religion

Guru Nanak had made it clear, through his divine teachings, to the Hindus regarding the futility of their religious practices :

"Through burnt offerings and recitation of religious books (Hom Jag) God is known not. True one is realized through divine hymns of *Gurbani*. Without Name of God one obtains not refuge at the Lord's court. The false one's continue coming and going."

(SGGS, p. 992)

"By practising stubborn self-torture, the body wears off through fasting and penance, the soul is softened not. Nothing else equals the Name of God."

(SGGS, p. 905)

"Calculating and counting the astrologer draws out a horoscope. He peruses and reads it out to others but realizes not the reality. Deem the *Gurbani*, over and above all, utter not any other discourse, as all else is but as lies."

(SGGS, p. 904)

"Hindus study the eight and ten Purans, compiled and composed by scholars and reflect upon Vedas. But without Name of God, there can be no emancipation."

(SGGS, p. 662)

### Worships of One God only

"Perform his service, by meditating on Name of God as without the Name, there is no worship."  
(SGGS, p. 474)

"He who practises truth, contentment and love, obtains the viaticum of God's Name."  
(SGGS, p. 422)

### God's will and God's Name

Guru Nanak Dev in the very beginning proclaimed in his divine hymns that :

"Man cannot comprehend God by pondering over Him for lacs of times, man can not silence his mind to realize God if he remains silent continuously indefinitely;  
Man can not satisfy his hunger and thirst even by collecting all the world's riches;  
The clever thoughts and wisdoms alone can never comprehend God;  
Then how can man become true in God's count breaking the barriers of falsehood ?  
This can only be done by obeying the preordained will of God; recorded in the very beginning;"  
(SGGS, p. 1)

This is the very first *shabad* of Guru Nanak recorded in *Japji Sahib*, which finds place in the very beginning of *Guru Granth Sahib*. Such is the high importance of obeying the will of God that breaks all the false barriers between man and God and makes man true. It has been proclaimed in the very next *Shabad* by Guru Nanak that :

"Every body and everything is under the will of God and His commandments which none can escape;  
O Nanak if the man ever realizes the will of God and His commands everywhere, then egoism can never remain and is burnt."  
(SGGS, p. 1)

Guru Nanak further proclaimed in the next *shabad* on this very divine aspect :

"God, the Almighty has set up each and every system of the world under his command and Divine will;  
O Nanak, God stays on his care face lilies. (as the whole world is functioning in the system set up by him alone)  
(SGGS, p. 1)

Thus according to the divine teachings of Guru Nanak, the will of God and His commands are the basic and primary divine theme to be understood and imbued in the mind of every human being with which the entire world is functioning and to which everyone has to submit. This belief obviously burns egoism and obliges everyone not to ever enter into any duality as there is no one else than the one God. The theory of god and goddesses and incarnations of God of some systems like Hinduism is automatically negotiated that man would never be exploited in the name of religion under any rites and rituals. Man's mind would not be agitated over any worldly griefs

and sorrows or overwhelmed by any acts of worlds' happiness. Everything is done under the will of God. The next question which naturally arises in such a situation is how to be nearer to God which is replied by Guru Nanak in the next *shabad* by proclaiming :

"True is the lord, true His name, true His justice, and true love to the entire mankind He is the giver and satisfies their desires, as one begged from Him;

What should the man offer Him, to have a glimpse over His court?

What should the man speak on hearing of which He may love him ? (for this Purpose) the man should rise early in the morning, meditate in His name to ponder over His greatness.

By pious deeds, the human body is obtained but the door of salvation can be attained by God's grace only.

In this way, the man realizes that God is Himself everywhere in everything."

(SGGS, p. 2)

In the next stanza Guru Nanak proclaimed that :

"Guru (God) has made me understand one thing; that there is only one giver of the entire humanity the Almighty God and I should never forget His name."

(SGGS, p. 2)

The methodology of Sikhism has been given in these divine hymns : coming nearer to God and to unite with him by meditation on God's Name; to ponder over His greatness cautiously and never to forgetting His name even for a moment.

The acceptance of the divine will of God and His commands without the least doubt and the meditation in the Name of God and to ponder over His greatness continually so as to imbibe the Name of God in one's mind is the very effective, simple and straight path to unite with God in accordance with the divine teachings of Guru Nanak. It is for the whole mankind as His divine message is universal and for this present age, condemning all the dualities and the useless rites and rituals. Guru Nanak gave this lesson to the people of all religions by himself visiting them and the centres of the religions and everyone submitted to him.

Guru Nanak, unlike some prophets of some other religions, never gave any assurance to anyone that he would be helping his followers by recommending to God their place in heaven. He rather proclaimed that it was by their own deeds that they could come nearer to God or go farther away from Him :

"Man's virtues and vices are noticed by God himself. It would be due to their own deeds that they would come nearer to him or go farther from him."

(SGGS, p. 8)

Guru Nanak made it clear in his divine proclamations that "One is in hell if forgets God and in heaven if remembers God and continually meditates in God's name," thus discarding the heaven hell concept of other religions which they claimed to be obtained after death. He also discarded the concept of other religions as to salvation after death

as in accordance with his divine thought man must get salvation/liberation from temporary materialistic entanglements during their life time to unite with God by imbuing name of God in their mind with the continuous remembrance of God's name. He is then to attempt to liberate others in this process. One's own liberation is not the end of the matter. Guru Nanak stressed upon the so called religious leaders of Hinduism, Jainism, Buddhism, Islam and of other faiths, to first themselves meditate in the Name of God and get the divine knowledge by imbibing God's name in their minds and then to give this divine teachings to others, as otherwise all the teachings of Pandits, Yogis and Mullahs are of no relevance; their rites and rituals without God's name being useless.

### God's Name

Guru Nanak blamed all the religious leaders of the three religions: Islam, Hinduism and Yogism – the religious faiths prevalent at that time.

"The Qazi tells lies and eats filth, the Brahmin makes line and then take the bath;  
The ignorant Yogi knows not the way of union with God;  
These all three have ruined the world as they preach and act, detrimental to the mankind.  
He is jogi who knows the way to God; and who by Guru's grace only recognizes the one;  
He is a Qazi who turns away from the world; While alive is dead; He is a Brahmin who reflects upon God'  
He shall be saved himself and shall save all his relations;  
Wise is he who cleans his heart;  
A Musalman man is he who cleans his Impurity;  
He who reads and acts on what he reads is acceptable. He shall bear on his forehead the stamp of God's court"

*(Rag Dhanasri)*

Similarly, when Muslim religious leaders at Mecca on his visit to that place, enquired from Guru Nanak as to who out of Muslims and Hindus were better. Then the great Guru replied that both Hindus and Muslims lack virtuous deeds and they could not aspire to go to the God's court on the basis of their deeds. Guru Nanak in his divine hymns proclaimed:

"God shows favour unto him whose mind is contented with truthfulness."

*(SGGS, p. 19)*

"By erasing self conceit man attains peace and like water merging with water blends with the True Lord."

*(SGGS, p. 22)*

"When God's meditation arduous service and control of evil passions become guides then does the heart lotus bloom and no way trickles."

*(SGGS, p. 23)*

"Where the deeds are virtuous, there is the perfect understanding."  
(SGGS, p. 25)

"When the mind is impure, then the body is impure and impure becomes the tongue."  
(SGGS, p. 55)

"Subject to the natural law, the man comes subject to natural law he departs. From mind's desire he is absorbed and from mind's desire he is sprung. The Guru ward is emancipated falls not into the entanglements. He ponders over the divine word and is delivered through Name of God."  
(SGGS, p. 152)

"He who comprehends his ownself comes to know of the reality."  
(SGGS, p. 224)

"He who remains dead in life is saved and saves others."  
(SGGS, p. 413)

"As long as there is life and breath, meditate on God's name."  
(SGGS, p. 422)

"Pure are they in whose minds God abides."  
(SGGS, p. 472)

Guru Nanak blessed all belonging to different religions and faiths with his divine message :

"The God tuned person obtains the Name of God and good conduct."  
(SGGS, p. 941)

"Submitting to God's will one is blessed with all the virtues and the divine knowledge. He obtains honour in God's court."  
(SGGS, p. 943)

"The evil intellect is destroyed by reflecting upon Name of God. Meeting with the true Guru, one obtains understanding and attains the door of salvation."  
(SGGS, p. 943)

"He alone is house holder who checks his passions and begs for meditation in name of God, hard toil and self restraint. He, who with his body gives in charity and alms alones all he can that house holder is pure. He should utter that God is the embodiment of Truth and there is no sign or form of the supreme reality. Nanak, the whole world is in distress. He who believes in the Name of God becomes victorious. No other deed is of any account."  
(SGGS, p. 952)

"By heartily repeating the Name of God, Man's mind receives the treasure of real divine knowledge and Supreme Bliss."  
(SGGS, p. 505)

If one remembers God's name, his mind wavers not and he stops and restrains the mind's wanderings  
(SGGS, p. 634)

"They in whose mind is one formless God, possess all the virtues and meditate in true one."  
(SGGS, p. 905)

"God is our infinite and primal Lord. Treasuring God's name in mind, one swims across."  
(SGGS, p. 906)

"Without true Guru so long as one reflects not on Name of God, the virtues cannot be obtained."  
(SGGS, p. 936)"

"The evil intellect is destroyed by reflecting on God's name and *Gurbani*."  
(SGGS, p. 943)

"Submitting to God's will one is blessed with all virtues and derives knowledge and obtains honour in God's court."  
(SGGS, p. 943)

"If one meditates in name of God, he shall have good conduct and self discipline."  
(SGGS, p. 1113)

"Name of God and nothing else is the cure of all the ills."  
(SGGS, p. 1291)

## Individual Soul to merge in Super Soul

Dhanasari, Chhand, First Mehl :

Your Husband Lord is with you, O deluded soul-bride, but what you do are not aware of Him. Your destiny is written on your forehead, according to your past actions. This inscription of past deeds cannot be erased; what do I know about what will happen? You have not adopted a virtuous lifestyle, and you are not attuned to the Lord's Love; you sit there, crying over your past misdeeds. Wealth and youth are like the shade of the bitter swallow-wort plant; you are growing old, and your days are coming to their end. O Nanak, without the Nam, the name of the Lord, you shall end up as a discarded, divorced bride; your own falsehood shall separate you from the Lord.[1]

You have drowned, and your house is ruined; walk in the way of the Guru's will. Meditate on the True Name, and you shall find peace in the Mansion of the Lord's Presence. Meditate on the Lord's Name, and you shall find peace; your stay in this world shall last only four days. Sit in the home of your own being, and you shall find Truth; night and day, be with your Beloved. Without loving devotion, you cannot dwell in your own home – listen, everyone ! O Nanak, she is happy, and she obtains her Husband Lord, if she is attuned to the True Name.[2]

If the soul-bride is pleasing to her Husband, then the Husband Lord will love His bride. Imbued with the love of her Beloved, she contemplates the Word of the Guru's *Shabad*. She contemplates the Guru's *Shabads*, and her Husband Lord loves her; in deep humility, she worships him in loving devotion. She burns away her emotional attachment to *Maya*, and in love, she loves her Beloved. She is imbued and drenched with the love of the True Lord; she has become beautiful, by conquering her mind. O Nanak, the happy soul - bride abides in Truth; she loves to love her Husband Lord.[3]

The soul – bride looks so beautiful in the home of her Husband Lord, if she is pleasing to Him. It is of no use at all to speak false words. If she speaks false, it is of no use to her, and she does

not see her Husband Lord with her eyes. Worthless, forgotten and abandoned by her Husband Lord, she passes her life-night without her Lord and Master. Such a wife does not believe in the word of the Guru's *Shabad*; she is caught in the net of the world, and does not obtain the Mansion of the Lord's presence. O Nanak if she understands her own self, then, as *Gurmukh*, she merges in celestial peace.[4]

Blessed is that soul-bride, who knows her Husband Lord. Without the Nam, she is false, and her actions are false as well. Devotional worship of the Lord is beautiful; the True Lord loves it. So immerse yourself in loving devotional worship of God. My Husband Lord is playful and innocent; imbued with His love, I enjoy Him. She blossoms forth through the word of the Guru's *Shabad*; she ravishes her Husband Lord, and obtains the noblest reward. O Nanak, in Truth, she obtains glory; in her Husband's home, the soul-bride looks beautiful.[5][3]

(SGGS, p. 689)

Guru Nanak's main emphasis is on the Name of God, without the useless rites and rituals. His is the universal Divine guidance for the entire mankind :

"If one remembers God's name, his mind wavers not and he stops and restrains the mind's wavering."

(SGGS, p. 634)

"Without True Guru, Name is not obtained and without Name of God doubts depart not."

(SGGS, p. 635)

"Meditation in the Name of God is the essence of all the worships and penances."

(SGGS, p. 661)

"Nanak seeks the greatness of God's Name, for no other religious deed is superior to it."

(SGGS, p. 903)

"Practising pious deeds, the man obtains True peace. Bereft of God's Name, how can man be emancipated."

(SGGS, p. 931)

And

"The Guru's ward obtains the Name of God and good conduct."

(SGGS, p. 941)

And

"O, my mind, singing God's Name and praises, you shall merge in Him."

(SGGS, p. 1113)

It is stated that thirty million people got awakened to become Sikhs of Guru Nanak, so impressive are his Divine teachings.

## Pious Virtuous Deeds – A Must

Guru Nanak in his Divine proclamations laid great stress on the doing of pious and virtuous deeds :

"Vanish evils from the mind God, the true one shall grant truth."

(SGGS, p. 422)

"Those who practise Truth, contentment and love obtain the viaticum of God's Name."

(SGGS, p. 422)

"Impute no blame to anyone. The fault is of thy own deeds. Whatever one did for that he suffered. Blame no one else."

(SGGS, p. 433)

"Renounce lust, wrath, deceit and moral sins; clasp the True name of God in the heart; when the currents of ego, avarice and greed die away, the man unites with God, the Almighty who is merciful to the weak."

(SGGS, p. 436)

"One knows not the worth of virtuous deeds and piety. How can he obtain Divine understanding and salvation."

(SGGS, p. 436)

"Truth is the medicine for all. It removes and washes away the sins."

(SGGS, p. 468)

"Sweetness and humility is the essence of merits and virtues."

(SGGS, p. 470)

"If one is pure, then alone he can obtain the True one."

(SGGS, p. 470)

"If instead of washing the Stone God, one washes his mind, his filth shall be removed; his soul shall be cleansed and he will get deliverance salvation."

(SGGS, p. 474)

"The God tuned pious persons are imbued with Name of God and through the Name they obtain salvation honour."

(SGGS, p. 503)

"Chastity, Truth and self control are enshrined in one's mind who is to go to the fourth stage of communion with God."

(SGGS, p. 686)

"They in whose mind is one formless God, possesses all the virtues and meditate on true one; He who does deeds in God's will is observed in the truest of the true."

(SGGS, p. 905)

"The Guru's ward considers weal and woe as the same and remains detached from joy and sorrow; Stilling his self conceit, the pious person obtains God and God merges him in Him self."

(SGGS, p. 907)

"When man is rid of ego and pride then his soul is bedewed with God's love; Practicing falsehood and hypocrisy God is obtained not."

(SGGS, p. 906)

"He who overcomes worldly attachment and effaces his ego, sees light of God pervading in three worlds; He overwhelms his desire, enshrines the lord within his mind and reflects on the True Gurus word (*Gurbani*) within him spontaneously rings the lute of divine knowledge and he sees the light amongst all the hearts."

(SGGS, p. 907)

"Practising the pious and virtuous deeds, the man obtains True peace; Bereft of lord's name how can man be emancipated."

(SGGS, p. 931)

"By Guru's grace, the mortal understands his own self and remains dead in life."

(SGGS, p. 935)

"Man amasses gold and silvers but this poisonous wealth is like ashes."

(SGGS, p. 937)

"Submitting to God's will one is blessed with all virtues and Divine knowledge and he obtains honour in God's court."

(SGGS, p. 943)

"Without True Guru and so long as one reflects not on God's name, the virtues cannot be obtained."

(SGGS, p. 936)

Guru Nanak laid a great emphasis on truthful living :

"Truth is above everything but higher still is truthful living."

Meditation in the Name of God and performance of pious deeds inculcating virtues and eliminating vices are the essentialities of truthful living.

The people who considered themselves to be very learned, put direct question to Guru Nanak, as what was his Divine mission, at the time of their discussion. The great Guru told them that his Divine mission was to convert the *Manmukhs* (self centered egoistic) to God tuned (with higher consciousness to live under the will of God and name of God) without their selfish egoistic tendencies and to put it to practice their higher Godly consciousness in all the socio political activities throughout the span of their lives. Guru Nanak succeeded in his Divine mission for which he had been sent as a prophet under the commands of God, the Almighty, to convert the self-centered minds to God tuned with the Divine revelations of the Divine hymns, word of God. His teachings went deep into the minds of whosoever came into his contact, converting such self centered ones to God tuned of the higher consciousness; even the hard criminals were reformed and the wealthy ones distributed their wealth to the needy, thereby adopting the Sikh way of life.

## Equality of Humanity

Guru Nanak was the only prophet in India who raised an effective voice against the inequality of humanity on whatsoever ground it might be. Discarding the caste creed systems, discriminations of gender and high and low categories and proclaiming the brotherhood of mankind as being the creation of one and only one Creator, and the human race to be one, he advocated selfless service to humanity. He made the Divine declarations :

"I myself am the companion of the lowest of the low and would like their company and not that of the so called high classes. Where the poor and the so called low castes people are looked after, there is the grace of God."

(SGGS, p. 15)

And regarding women,

"Why to lower the status of women and denigrate them when there can be no life without them. Everyone is born from the womb of woman, including the kings, and emperors. Only God, the Almighty is self created."

(Asa di Var)

False is the caste system

"There is the same inner conscious amongst all the human beings; without inner conscience, God has created none."

(SGGS, p. 24)

And

"Selfless service of humanity earns the grace of God."

(SGGS, p. 26)

And

"False is the caste and false is the renown. God alone gives shade to all the beings."

(SGGS, p. 76)

And

"What is in the power of caste Righteousness is to be assayed. High caste pride is like a poison; By holding its hand and eating which, the man dies."

(SGGS, p. 142)

"Amongst all, there is light; that light is of the same one God. By His light the light shines in all the souls."

(SGGS, p. 685)

"He who overcomes worldly attachment and effaces his ego sees that light of God."

(SGGS, p. 907)

## Perfect Guru to liberate Mankind

The Sikh Gurus who had the same Divine spirit of Guru Nanak, the founder of Sikh religion, proclaimed :

"Greatest of all, is the True Guru Nanak, who has been my savior in the dark age."  
(SGGS, p. 750)

"Nanak is my Guru. He is the perfect Guru meeting whom I contemplate Name of God."  
(SGGS, p. 882)

"Whosoever has come to know of the Divine teachings of Guru Nanak, needs no other divine sermons."  
(Guru Angad Dev)

Bhai Gurdas, the first Sikh scholar of eminence, who scribed *Guru Granth Sahib*, under the direction and supervision of Guru Arjan Dev and whose writings are considered the key to understand Sikhism, remarked :

"In the kal age, Guru Nanak has liberated mankind. He has imparted the True Name to his disciples. Guru Nanak had come to the world to liberate mankind."  
(Var 1, pauri 23)

And

"Guru Nanak is the world teacher and the perfect image of God, visible to the naked eye of the adept."  
(Var 24, pauri, 3)

And

"Guru is the True Guru and Guru of all the Gurus."  
(Var 3, pauri, 12)

Rightly remarked the eminent British scholar J.D. Cunningham, author of *The History of the Sikhs* :

"Guru Nanak saved the Sikhs from these blunders in which Indian society had been indulging and he instructed the Sikhs for the remembrance of God and truthful character and in this manner he founded the religion simple, clear cut, independent and condemned the false rituals and rites. It was on these basic principles that Guru Gobind Singh formed a nation, which elevated everyone politically and religiously after doing away with class system."

The eminent scholar C.H. Payne, authored *A Short History of the Sikhs*

"Guru Nanak had brought a practical religion. Guru Nanak had understood the basic knowledge which had not been understood by other reformers."

The eminent scholar Mirza Ghulam Ahmed says :

"Guru Nanak was at a higher place than the other prophets of the world."

And

H.L. Bradshah, the eminent scholar of world Religions and a Christian priest :

"The Sikh faith is the universal religion of the present space age. The Sikh religion is truly the answer to the problems of the modern age. The older religions were good in their day but that day is now past and are living in the dispensation of Guru Nanak."

(Sikhism *Sikh Review*, Calcutta)

And

The American Nobel Prize winner, Pearl S. Buck :

"I have studied the scriptures of other great religions but I do not find elsewhere the same power of appeal to the heart and mind as I find in *Guru Granth Sahib*."

(Vol 1- page XIV of Gobind Singh's translation of *Guru Granth Sahib* in English)

These high tributes establish the greatness of the Sikh Scripture and Sikh Religion founded by Guru Nanak for the present age.

## Guru Angad Dev – Second Sikh Guru (1539-1552)

Guru Nanak Dev installed Guru Angad Dev as the Second Sikh Guru on September 17, 1539. Lehna was the original name of Guru Angad Dev. He was born on March 31, 1504 at village "Matta Di Sarai" in Mukatsar Tehsil of Ferozpur Distt, Punjab. His family shifted to Khadur Sahib village in Amritsar Distt., when that village was sacked by Mughals. He was a rich businessman of his village but his mind was religious and was a seeker of Truth from the very childhood. He used to visit Jawalamukhi for pilgrimage to the Hindu goddess with other devotees of the area as their leader but he never got peace of mind.

Divine hymns of Guru Nanak being sung by Bhai Jodh, a follower of the Guru, to which his inner consciousness was attracted. He then went to Kartarpur to meet Guru Nanak in the hope that he might get peace of mind and Truth from the Divine Master. He was so much impressed by the prophetic personality of Guru Nanak and his divine thought that he stayed there permanently. He realized the truth for which he had been seeking throughout his earlier life but of no avail.

Lehna, as he was then called, left all the materialistic pursuits of his life. He became a staunch disciple of Guru Nanak and his permanent attendant. He himself regularly meditated in the Name of Good so as to have the continuous feeling of presence of God in his mind. He was engaged in the services of his Divine teacher which had become his mission of life. Guru Nanak was so much impressed by his devotion, sacrifice, faith and confidence that he once blessed him to be just a part of his own body – Angad. Since then Lehna was called Angad. Guru Nanak found him the most suitable to succeed him to lead the Sikhs, even more meritorious than his two sons and installed him as the second Sikh Guru.

Guru Angad Dev was handed over the Divine Hymns of Guru Nanak by the great Guru and blessed with the Divine spirit to preach Sikh religion. After the coronation as second Sikh guru, he shifted to his village Khadur Sahib under the directions of Guru Nanak. He remained there throughout his life spreading the Divine mission of Guru Nanak to humanity, leading his life in the way of God as taught in Sikh religion. He continued the basic tenets of 'Sangat and Pangat' originated by Guru Nanak. The religious congregations to spread the Name of God to mankind with the discourses of Divine hymns of Guru Nanak and the common Kitchen without any inequality or discrimination were the strict daily routine as taught by Guru Nanak.

Guru Angad Dev gave special attention to the health of Sikhs. He started centres for sports of Sikh youth, wrestling centres for adults and the routine physical exercises. A Gurdwara named as 'Mal Akhara'—wrestling centre—stands erected there in memorium. Guru Angad Dev, started the study centre for the teachings of youngsters with special attention to the Punjabi language in which Sikh scriptures are written. Gurmukhi script was developed in Punjabi language for easy understanding of *Gurbani*. He himself imparted the knowledge to the students including the teachings of Sikh religion and to act upon those Divine teachings in their life spans.

A sect of Yogis came to have discussion with Guru Angad Dev, to ensure if the successor of Guru Nanak had got the same Divine spirit which his master had exhibited to them. Though they had submitted to the divine thought of Guru Nanak but their ego to consider themselves learned had not totally vanished. They asserted that Yoga is the best way to unite with God. Guru enlightened them :

"You are playing the false drama only. If an actor in drama plays the part of a king, he does not become a real king. Guru Nanak had exhibited that how to abide pure amid impurity to find God while living a normal house holder's life with truthful living in humility. While you disassociate from God given life and know nothing about God, who is in every mind and heart. Your symbolism is altogether useless. You should abide God in your mind who would shine in your body luring the egoism, eradicating the vices, and inculcating the virtue and detaching the worldly allurements and entanglements, enabling you to live in the world, while remaining above it."

The Yogis submitted to the Guru as he had the same spirit and divine light of Guru Nanak. The Guru also enlightened them as to the Name of God, the message of Sikhism that it is the cure for all the ills and one whose guide is Guru Nanak, needs no other Divine teachings as his Divine Hymns are the words of God revealed to him humanity by the Creator Himself to uplift and protect the entire mankind in this present age.

Guru Angad Dev, practically lived the life in accordance with the Divine thought of Guru Nanak. He earned his livelihood by honest means, by twisting the *moonj* for his family expenses, and never used, for personal use, the considerable offerings which were spent on the preaching of Sikh religion and for the community kitchen to feed the visitors. His wife always did service in the kitchen to prepare the meals. When

a Sikh named Manu told the Guru that he would do every kind of service for him but not for others, the Guru reprimanded him that service to the Sikhs needed preference than service to the Guru. The Guru's teachings were, "there are only two things which subserve man in the end, one the constant remembrance of God, the Almighty, and the other selfless service to the humanity. If a man thinks not of others, but only of himself, his devotion and customary penances and charities also are of no avail, for they are not dedicated to God but to, one's own salvation or pampering of one's own ego."

Once Humayun son of Babar, the Mughal emperor, after his defeat from Sher Shah Suri, came to Guru Angad with offerings to get his blessings. The Guru paid no attention to him as Divine Hymns were being sung in the congregation. He remained standing with his companions for sometime and then got enraged feeling a sense of insult. He tried to take out his sword from the sheath but it did not come out. The Guru snubbed him as where was his sword when Sher Shah Suri attacked him and now he was trying to aim the sword towards a spiritual congregation, wherein everyone is equal, regardless of whether he is a King or a Pauper. Hamayun realized his folly and begged pardon and blessings of the Guru.

Sixty six Divine Hymns of Guru Angad Dev as composed by him are in *Guru Granth Sahib* to provide the Divine knowledge to the humanity. He emphasised the great significance of the Guru :

"If there are hundreds of moons and thousands of suns, even then it would still be darkness without Guru."

## Divine Compositions

### Dead while alive

"To see without eyes, to hear without ears, to walk without foot, to work without hands, to speak without tongue; that is to be the dead while alive,  
Nanak he who accepts the will of God, shall be united with Him."

(Majh ki Var)

### Wealth goes not along

"Why do those who know they must depart make the display; they think not of their future and departure but continue to arrange their worldly affairs'; man assesses the wealth for a night, in the morning he has to deposit. Nanak, wealth shall not go with him and then will he regret."

(Sorath Ki Var)

### Who is blind?

"Why call him blind, who is blind by the will of God? Nanak, it is he who will not understand Gods' will, who shall be called blind, devotion, penance and everything is obtained by obeying God and all other occupations are in vain.

Nanak, obey him, who has himself obeyed God. He is known by the favour of the Guru."

(Ramkali ki Var)

### Vedas define sins and virtues only

"The readers of the Veda have brought tales and legends of the gods and define the sins and virtues. For, what men give, they receive and for what they receive, they give and they are accordingly born again either in hell or heaven;

The world wonders in doubt as to what are high and low castes and species.

But the ambrosial word of the Guru, speaks of the real thing and brings the divine knowledge and meditation;

The pious utter it, the pious know it and they who possess Divine knowledge, meditate on it and act according to it;

God created the world by his fiat and restrains it thereby and He beholds every thing subject to it;

Nanak, if man's pride depart, die he shall be deemed of account."

*(Sarang Ki Var)*

### Ways of black age

"The beggar is styled a King, the block head a pandit, the blind a cannoissuer, that is how people speak;

The wicked man is styled Chaudhri and the liar is deemed a perfect.

Nanak, that is the way of this iron age.

How to distinguish man is known under Guru's instructions."

*(Malar Ki Var)*

### Praise the Creator

"Why praise the creation ? Rather praise the Creator;

Nanak, there is no bestower, but one God;

Praise the Creator, who made the world;

Praise that bestower, who supports everyone;

Nanak, God, whose storehouses are full, is alone ever lasting;

Magnify and praise the Lord, who has no end or limits."

*(Sarang Ki Var)*

### And

"They to whom the praises of God have been vouchsafed are the real treasures; they to whom the key is given obtain the treasure;

The treasures from whom good acts proceed, are acceptable;

God looks with favour Nanak on those, who bear the standard of His Name."

*(Sarang Ki Var)*

### Meditate on the Creator

"Until man knows God, his human birth is unprofitable;

A few pass over the world's ocean by Guru's favour. God is the cause of causes omnipotent, Saith Nanak meditate upon Him; The creation is in the power of the Creator, who holds the contrivance by which it is sustained."

*(Majh ki Var)*

Self realization was emphasised :

"Real realization is the realization of one's own self just as the successful doctor is he who diagnoses the illness first and then gives the correct prescription."

No arrogance in prayer to God :

"The prayer to God can never be made with arrogance, for which earnestness is needed."  
(*Asa di Var*)

No selfish motive in love of God :

"One should love one and only one God without any selfish motivation what is that love if the lover also loves someone else. The lover has to remain constantly absorbed in love to only one and to submit to the pleasant and unpleasantness alike without going into any accounts."  
(*Asa Ki Var*)

Self effacement essential :

"Servant of God can never please Him unless he shuns his ego. The honour in God's court can be obtained only if one effaces his own self and does selfless service to humanity and inculcates earnestness and inner desire for it and become acceptable to Him."

Absorption in God :

"What is that service in which fear of the master can not be shunned. The servant of God is to be continually absorbed in Him absolutely."  
(*Asa di Var*)

Only God in the giver:

"What is that substance if one can get himself. Only invaluable and miraculous is that which is obtained under the wish of God as He is the only giver and sustainer of the entire universe. Total submission to God is a must."  
(*Asa di Var*)

Guru Angad Dev had proclaimed that he obtained the perfect understanding from God, the Almighty :

"I, the minstrel of God, abide in His court. By singing the praises of the True Master my heart, the lotus has bloomed. I obtain perfect understanding from the lord, the Almighty, who abides in my mind."

The Divine Hymns of Guru Angad Dev are the source of Divine knowledge. Guru Angad Dev gave direct guidance to Sikhs, spread the teachings of Sikh religion for about 13 years. Guru Amar Dass had come to him at an old age after having heard the divine hymns of Guru Nanak which gave him peace of mind. So impressed was he from Guru Angad Dev that he lived permanently in his service at Khadur Sahib, leaving his worldly pursuits, to live the Sikh way of life. He got direct guidance from

the Guru to the doctrines and ideology of Sikhism at the old age. Guru Angad Dev found Guru Amar Dass to be the suitable person to succeed him, even more meritorious than his sons. Guru Angad Dev himself installed Guru Amar Dass as his successor to be the third Sikh Guru on March 29, 1552. He had ignored his sons, finding them to be of lesser merit.

## Guru Amar Dass—Third Sikh Guru (1552-1574)

Guru Amar Dass was installed as third Sikh Guru on March 29, 1552 by Guru Angad Dev, second Sikh Guru. He was aged seventy three years at that time. He came to Khadur Sahib at the age of Sixty one years and thereafter permanently stayed with Guru Angad Dev, following the Sikh way of life strictly learning the Divine knowledge and teachings of Sikh religion. He was considered the most suitable person to lead and preach Sikh religion.

Guru Amar Dass was born at village Basarke, situated in District of Amritsar, on May 15, 1479. His father was Tej Bhan of Bhalla caste and his mother was Bakht Kaur. Their vocation was Trade and Agriculture. Guru Amar Dass was married to Mansa Devi at the age of Twenty three years. He had two sons, Mohri and Mohan, while two daughters Dani and Bhani. He was the follower of Vaishno cult and used to visit Hindu pilgrimage centres and particularly to take ritual baths in Ganges river. He was a seeker of Truth from the childhood but could get no Divine knowledge and peace of mind in the rites and rituals of Hinduism for over Sixty years of his life.

Bibi Amro, daughter of Guru Angad Dev, was married to the son of Guru Amar Dass's brother. She used to recite *Japji Sahib* of Guru Nanak's Divine Hymns, early in the morning. One day Guru Amar Dass heard those Hymns being recited by her. He was so attracted to those Divine Hymns with which he felt peace of his mind that he requested Bibi Amro to take him to her father, who had become the successor of Guru Nanak. Bibi accompanied him to Khadur Sahib. On meeting Guru Angad Dev, who naturally got up to embrace him, being the brother of the father-in-law of his daughter, he fell at the Guru's feet to pay homage to him. So impressed was he by the Guru and Divine knowledge of Sikhism that he permanently stayed there in the service of the Guru to lead the Sikh way of life totally abandoning his previous Vaishnav faith and pilgrimages to Hindu holy places. So devoted and respectful was he to the Guru, that once his arm went forward in advance to the Guru while they were walking then he uttered, that 'his arm which has caused disrespect to the Guru, should be cut off. The Guru replied, "It is of no consequence, rather saving senses should be controlled. Move your feet and hands in the service of saints and your devotion shall be profitable. He who performs such service shall be happy. Let men renounce pride and fear and love God, accept His will and obey His commandments. These are the marks of a True Sikh."

A devotee of Guru Angad Dev, named Gobind, expressed his desire to set up a

town in honour of the Guru on the bank of river Beas, a few miles away from Khadur Sahib. The Guru deputed the future Guru, Amar Dass to get the town constructed under his supervision. The town was constructed and named Goindwal. The Guru directed Guru Amar Dass to reside at Goindwal while he would continue his residence at Khadur Sahib Guru. Amar Dass constructed a well at Goindwal known as *Bauli Sahib* which had eighty four steps down to enable everyone without any distinction or discrimination of caste and creed to take water from there, while reciting the Divine Hymns in that process.

### *Sangat and Pangat*

Guru Amar Dass, to effectively curb the caste and creed distinctions, gave practical stress on the institution of *sangat* and *pangat* to treat every one equally without any discrimination whatsoever on any ground. Everyone was equal in the holy congregation (*sangat* and the community meals—*pangat*) to ensure the equality of mankind and the human race to be one. Everyone was to take meals sitting in the same row on an equal level without any inequality. Kings and beggars were to sit in the same row. The so-called Brahmins of self wrong notions of superiority and the Sudras of untouchability were to sit in the same row without any distinction. To give practical abandonment to class, creed and caste systems, the Guru issued the instruction that whosoever wants to meet him must first take meals sitting in the same row to exhibit the sense of equality. So strictly were these instructions that forced the Mughal emperor Akbar, who came to meet the Guru, had to comply with it. Akbar was of a religious liberal mind and so was impressed enough to comply with these instructions to enforce equality to all the human beings. He offered the grant of several villages for the running of the langar but the Guru politely refused it telling him that the langar is to be run with the voluntary contribution of the honest earnings of the Sikhs and not with the grants of Mughal rulers.

Guru Amar Dass denounced the caste and creed system vehemently. He was of Bhalla sub-caste. Once Talsa and Pirthi Mal of Bhalla sub caste came to him and boasted of belonging to Bhalla sub-caste. The Guru castigated them :

"No one can be proud of his caste. Only fools do it. Such a pride creates so many evils."

Guru Amar Dass brought social reforms in the anti-social system then prevailing. He discarded the custom of *pardah* to cover the woman's face that it infringes on their equality.

He directed that all the women should attend the Sikh holy congregations and take meals sitting in the row, without covering their faces, alongwith men as they have got the same equal status. It eliminated the discrimination to which women had been subjected to in both the Hindu and Muslim society.

Guru Amar Dass raised a strong voice against the 'Sati' custom wherein the Hindu

widows used to burn themselves with their dead husbands at the time of their cremations. He proclaimed :

"Those are not satias, who burn their bodies with their deceased husbands; rather satias are those who tolerate such a separation and remain cool and contented and pray to the Lord, the Almighty."

Guru Amar Dass laid stress in his Divine teachings to do good even to bad persons without any revengeful spirit and to inculcate the virtues while eliminate the vices by meditation in God's name.

The leaders of the Yogic cult led by Kinguri Nath visited Guru Amar Dass as they all still had not curbed their egos and submitted although the main heads of yogis had submitted to the thought of Guru Nanak after having long discussions of Divinity with him. They professed their yogic way to be more holy exhibiting the symbolism of yogic cult to be more saintly than the other worldly people. The Guru explained that their way is hollow, never leading to emancipation, and advised them :

"Put the rings of modesty in your ears and make the compassion of four patched coat. Apply the transmigration to your body as ashes to conquer the three worlds have the abiding love of God. Make patience your wallet, truth your platter and put name of God as your food. Make meditation your staff while remembrance of God, your horn which you blow. Fix the mind on God instead of sitting in a posture. Beg in the mind, the Name of God, make the fear and love of God, two gaurds of your Kingri. Only if you get rid of Avarice, understand the God's order and fix your heart and mind on one and only one God, then you can call yourself yogi and further, union with God, is never attained in leaving one's family and wandering abroad. God's Name can be obtained only in mind and body itself and nothing is outside. The body is an earthen pot, while in it is the chronic disease of the craving for mammon. The disease can never be cured by any other effort or wearing the pictorial dresses and symbolism. Only the name of God in whatever heart, He planteth it, is the medicine. A holy man obtains the divine knowledge and finds the way of union with Him. The path of union with God is difficult but he on whom God showers the grace, obtains it. Only God removes the doubts from one's mind. So, you Yogis should play that Kinguri which played without being sung. In this way more would obtain deliverance and be absorbed in the True one, the Creator of the creation."

(Ramkali Ashtpadi)

The Yogis submitted to the Guru and his Divine teachings, realizing their temporary exercises to be futile and their symbolism useless.

Guru Amar Dass is stated to have galloped his horse past a wall, which was on the verge of falling. Sikhs asked him why he had galloped past the collapsing wall as he had been instructing them to fear not death, for it comes to all ! The reply of the Guru is very meaningful. Our body is the embodiment of God's light. It is through the human body that one can explore one's limitless spiritual possibilities. Even the gods (as referred to in Hinduism) envy the human frame. One should not therefore, play with it recklessly. One must submit to the will of God, when one's time is over but not crave death nor invite it, without a sufficient or noble cause. It is to die while alive; that is self surrender for the good of mankind that one should seek not physical

annihilation."

As to the Hindu beliefs for the auspicious time for the different occasions, the Guru discarded much astrological measures and taught the Sikhs. Even time and place is sanctioned by God for man for prayer. Only he is affected by good and bad omens who cherishes not God. To consult the movements of the stars or future reading is a pastime of the ignorant or the charlatans. That what is in the lap of God must remain a mystery and no one can escape the result of his deeds (*karma*) except through prayer and self surrender. Life must be far more miserable if we knew what was to happen to us on the morrow or even the next moment. It is therefore best that we leave to our God what must remain a mystery for us human beings. For a while our best calculations can fail not so the mercy and compassion of God.

Guru Amar Dass was very simple in his living. He used to have only one set of clothes for himself and ate the coarse bread. His kitchen served the needy and visitors day and night with rich meals. He told the Sikhs who were worried over his over simplicity. "The Guru's kitchen is for the poor, needy and visitors run with the offerings of the Sikhs, I cannot appropriate to myself the custodian, anything more than what might keep me barely alive. So should the leaders of faith. They should eat but sparingly and devote themselves ever to the disinterested service of the others and make not their good acts known merely to earn the people's applause. They should abandon avarice, lust, pride and wrath and maintain their mental equipoise so that they participate in the joys and sorrows of others at all times and as for themselves submit ever to the will of God. This is how they could instruct others also in the same way." These divine guidelines are to be followed by the leaders of the faith, for whom these are meant and by all the Sikhs in general.

So attractive was the personality of the Guru and his divine teachings that a Muslim of Delhi named Ala yar, who was a trader in horses came to see the Guru. He abandoned the rich trade to his son and stayed at Goindwal as a devout follower of the Guru. He was appointed the Masand for the Sikh diocese of Delhi by the Guru.

Once some Sikhs enquired Guru Amar Dass that previously they used to go to Brahmin astrologers for consultations but in Sikhism that has been discarded; now whom should they consult? The Guru told them that the most precious time is to pray to God and meditate in His Name. There can be no need for such useless consultations. Name of God is so powerful that one can himself visualize everything, if he abides it in his mind permanently. Divine knowledge is obtained by Name of God for a Sikh. Thus there can be no need to go to astrologers who have no real knowledge of anything. Sikhs should therefore themselves follow the teachings of Sikhism and with the spiritual strength of the Name of God. They would acquire the knowledge of the entire universe and be united with the Creator.

Guru Amar Dass proclaimed that the congregations of Sikhs would be regularly held at Goindwal on the days of Baisakhi, Maghi and Diwali. Sikhs would come from far off places in large numbers and get their doubts cleared and learn teachings of Sikhism.

Brahmins who had not reconciled with the Hindus becoming Sikhs, abandoning the worships of Hindu gods and other rites and rituals of Hinduism, made a complaint to emperor Akbar against Guru Amar Dass that he had encroached upon their religion making such allegations. Akbar sent a special messenger to the Guru with the request to grant him a sight of his in a very courteous manner, as he had already once visited the Guru at Goindwal and was very impressed by him. The Guru himself did not go but sent Bhai Jetha who later became the Guru's successor with a few other Sikhs. The Emperor held the hearing in the presence of Brahmins. The complainants and the representative of the Guru Bhai Jetha explained the teachings of Sikhs that it denounces the Hindu rites and rituals to be useless. The baths at the holy rivers can only cleanse the body, the mind is purified only with name of God; worship of idols is misleading. God's light shines in everyone. To renounce hypocrisy and repeat Name of God is the main element of Sikhism. Doubts and superstitions are rejected in Sikhism which has its own ideology, doctrines and religious practices. Brahmins had nothing to controvert. Akbar dismissed their complaint and directed to seek forgiveness from the Guru.

Guru Amar Dass was the main architect of the plan to establish and develop the city of Amritsar. He had deputed the fourth Sikh Guru, to construct the nectar of pool in the vast area 'sarovar' at that place which was accordingly completed. Later on at Amritsar, Harimandar Sahib was constructed in the midst of the sarovar by the fifth Guru, Guru Arjan, and *Guru Granth Sahib* compiled by him was installed therein. The Sixth Guru constructed Akal Takhat in front of Harimandar Sahib. Amritsar became the centre of Sikhism. The practice of taking meals at the Langar sitting in the same row is still strictly enforced without any distinction between man and man and with a sense of in-equality of mankind, a practical step to abolish the division in mankind which had been created in Hinduism, and that practice is prevalent these days in all the Sikh Gurdwaras. Guru Amar Dass preached Sikhism in a systematic organizational system, spreading it throughout the country.

Guru Amar Dass, organized the Sikh movement in a systematic manner by dividing the country in twenty two Sikh centres called *Manjis* and appointing their Chief organizers to preach Sikh religion throughout India.

Guru Amar Dass deputed Guru Ram Dass to develop the city of Amritsar and to construct a spacious water tank, Sarovar, wherein Darbar Sahib, the Golden Temple was later on constructed by Guru Arjan Dev, the fifth Sikh Guru and *Guru Granth Sahib*. containing the Divine hymns of Sikh Gurus and even of the Bhagats, Saints of other religions akin to Sikh thought, was installed by him. Amritsar became the centre of Sikhism.

Guru Amar Dass himself composed 869 divine hymns in 17 Ragas as contained in *Guru Granth Sahib* which are in simple Punjabi language, easy to understand including the 'Anand Sahib' in Ramkali Rag, which is a part of daily Sikh Prayers.

## Divine Compositions

869 Divine composition of Guru Amar Dass are contained in *Guru Granth Sahib* which are in simple Punjabi and easy to understand. Guru Amar Dass professed that:

"Attaching of the mind with God is essential as no one has obtained the True one through cleverness. True Divine knowledge without which doubts and superstitions vanish not, can never be achieved through useless caremonies. It is the only Divine knowledge which dispels doubts. The True knowledge is obtained through the grace of the Guru and then the doubts are dispelled. God infused light in the body and then humans appear in the world. The divine knowledge, as to the tenth invisible door has to be obtained. God put the soul into the cave (inner depth) of the body and blew air (breath) in it like a musical instrument. He created nine visible doors, while the tenth door was kept concealed. God shows the tenth gate (door) to some."

(Anand Sahib)

Anand Sahib, Divine composition of Guru Amar Dass is part of daily prayer and is related at the close of all Sikh ceremonial functions.

## Devotion to the Guru (*Gurbani*)

The philosophical inner sight has been exhibited by Guru Amar Dass in the symbolism of the prime organs of the human body that Name of God is the super function of the body and mind as a matter of habit, making the mind the abode of God with the devotion to the Guru (*Gurbani*). The eyes are meant to always see the God :

"O, my eyes, God put forth into you, the light. So do not see anyone else except God."

The ears have been reminded to only hear the Name of God :

"O, my ears, you were created only to hear the Truth. So hear the True hymns of Sikh Gurus (*Gurbani*), word of God as contained in *Guru Granth Sahib*."

The tongue has been reminded always to taste God's Nectar.

"O, my tongue, you love other tastes yet your thirst is not quenched by any method, until you get God's nectar, when you will get and drink God's nectar the thirst will never again trouble You. This God's nectar is obtained by one, who due to his pious deeds meets the True Guru. When God comes to reside in the heart, all other tastes are forgotten."

(Anand Sahib)

## About Purity

"Those who meditate in the Name of God become Pure. Those who meditate on God as faithful devotees under the instruction of the True Guru become pure; they become pure along with parents and family members and their companions; they who repeat God's name, who hear God's name, who have enshrined God's name in their hearts become pure; they who remember continually God's Name under the instructions of True Guru become pure."

(Anand Sahib)

### Divine Knowledge

"The Divine knowledge without which doubts and superstitions will not vanish cannot be obtained through useless ceremonies and rituals. The doubts and superstitions will not vanish by useless ceremonies and rituals. The mind becomes impure through doubts; then by what process is it to be cleansed. Wash the mind by continuous meditation on Name of God. The Divine knowledge is obtained through the grace of the True Guru and then the doubts are dispelled."

(Anand Sahib)

### Virtuous acts

"Those who are pure from within, as well as from outside, perform virtuous deeds. The very name of falsehood does not go near them as the object of their desire is Truth. Those whose hearts are pure constantly remain united and attached with the True Guru."

(Anand Sahib)

### Reality of God

"The Samirtis and Shastras (Scripture of Hinduism) define good and evil but know nothing of reality of God. They know nothing of reality and without the True Guru they can know nothing of the reality. The world lies asleep under the influence of mammon and superstition and it passes its time in sleep. Those who wake up, keep God with in their hearts by the grace of the True Guru and utter nectar words. They who meditate upon God, day and night shall obtain Reality of God."

(Anand Sahib)

### As to Brahmin's hypocracies

"The Brahmin when reading shouteth aloud through love of mammon;  
The foolish and ignorant man recognizeth not God, who is within him; He preacheth to the World through Worldly love but he understands not Divine knowledge.  
He spends his life in vain and dies and is born again and again  
He who serveth True Guru obtains the Name, knows and reflects upon this;  
His clamour and complaints shall come to an end, and peace and happiness ever abide in his heart.  
By reflecting on the Guru's instructions man effaces himself and his mind becomes pure.  
Nanak they who are imbued with the word and bear love and affection to God shall obtain deliverance."

(Sri Rag Ki Var)

### As to Pandit's hypocrisies

"The Pandits induced by worldly gain read and read and recite the Vedas. The fool who is in his love with mammon forgets God's Name shall be punished therefor.  
He never thinks of Him who gave him life and body and supplies him with his daily bread; the noose of death shall not be cut from his neck. He shall come and go again and again.  
The perverse man is blind and sees nothing and he acts as was predestined for him.  
The True Guru is found by good fortune and the Name of the giver of happiness shall then abide in the disciple's heart."

Nanak, they who forget not the name by which honour is obtained at the gate of the True one; shall enjoy happiness, array themselves in happiness and pass their lives in happiness."

(Sri Rag ki Var)

"Though man may have practised devotion, penance and self restraint, yet without Name of God in his heart accursed is his life; the Name is obtained by Guru's instruction and the perverse perish through worldly love. Preserve me, O God, according to your will, Nanak is your slave."

(Sri Rag ki Var)

#### As to the perverse

"They who worship not on the True Guru or ponder on his words, never obtain Divine Knowledge in their hearts and are dead in the world. They wander in the eighty four lakhs of existence and are ruined by transmigration. He whom God causeth to perform the True Guru's service shall perform. In the True Guru is the treasure of the name which is obtained by good acts.

They who are imbued with the word of the true Guru, ever truly love God;

Nanak he whom God blendeth with Himself shall never be separated from Him and he shall naturally be absorbed in Him."

(Sri Rag ki Var)

#### And

"Though the perverse perform religious ceremonies, they obtain not Name of God and without it, they lose their human lives the essence of the word is to act honestly. Through the perfect Guru, the gate of deliverance is obtained. Night and day the Guru reciteth God's praises and word. Himself dyed with the truth, and he dyeth others therewith."

(Magh Ashatpadi)

#### Rituals Useless

"Those who read the Vedas and argue and debate without the True lord, lose their honour, True is the true Guru and True is the word of his *Bani* in the Gurus' sanctuary one's Saved. Without serving the True Guru, one cannot escape reincarnation even by performing numerous rituals."

(SGGS, p. 637)

"Only Guru's Teachings are valuable. Deep within the self is the light of God. It radiates throughout the expanse of His Creation, Through Guru's teachings the darkness of spiritual ignorance is dispelled; The heart lotus flower blossoms forth and eternal peace is obtained as one light merges, with the supreme light."

(SGGS, p. 126)

#### Merger in Supreme Light

"Amongst all is the light of one Lord by serving the True Guru it becomes manifest.

In all the non apparent and apparent places He is diffused.

In the supreme light, the man's light ultimately merges.

In the fire of desire, avarice, arrogance and egotism, the man is burning. He repeatedly goes, comes and loses his honour. His life he wastes away in vain.

Rare is the person who understand *Gurbani*, word of God.  
 When man effaces his self conceit then does he come to possess the knowledge of the three worlds.  
 Then he remains dead in life and dies not again. He rather easily blends with the True lord.  
 He fixes not his mind then in worldly valuables.  
 The Guru's Hymns he ever remains absorbed.  
 He eulogises the True Lord, who is contained in all the hearts and in all Truth he looks beautiful.  
 True one is to be praised who is ever present and who is fully filling.

### The Guru's Hymns

Through the Guru's Grace, the True Master is beheld and from the true being one gathers solace.  
 The True Lord remains permeated in the mind.  
 The True one is ever permanent. He comes and goes not; the man who gets attached with the true master is pure by the Guru's gospel; he blends with the True one.  
 The True one is to be praised and none else. By serving whom eternal peace is obtained.  
 Who are imbued with God's name are the deep deliberates, they practice nothing but truth.  
 Pure is the *Gurbani* and pure is the Guru's utterance.  
 Immaculate is the Lord's light which is contained amongst all consecrated is the Guru's Bani wherein is contained God's praise, By mediating on the blotless Lord, one washes off his filth.  
 (SGGS, p. 120-121)

### How to find God

"Just as there is fire in the womb, so there is fire of mammon outside in the world. The fire of mammon and that of the womb are similar. The Creator has played the drama when it pleases to God a child is born and then the family loves him.  
 Afterwards, the love for God is departed and Maya controls him. Maya is that influence by which God is forgotten, worldly love is born and the mortal gets attached to the secular things and pleasures. They who love God with the grace of the Guru will find him, even in the midst of Maya.  
 (Anand Sahib)

### Guru realised God

"I have realised God, the Supreme being and all my griefs have vanished my sorrows, pains and sufferings have left me on hearing the True word."  
 (Anand Sahib)

### Guru messenger of God.

Guru Amar Dass disclosed that he utters the Divine knowledge under the commandments of God. God is Supreme and sole Name is His equal. I speak as and when God makes me to speak. My utterance is directed by Him."

Guru Amar Dass was thus the messenger of God and His divine hymns, the word of God. He had the same Divine light as of Guru Nanak.

Guru Amar Dass nominated Guru Ram Dass, his son-in-law, to succeed him to further preach Sikh religion and to provide direct divine guidance to Sikhs. He

departed from the world for his heavenly abode on September 6, 1574 at the age of 95 years. The Guru had ignored the claims of his sons to succeed him as Guru Amar Dass was more meritorious and suitable to lead the Sikh movement.

## Guru Ram Dass – Fourth<sup>TH</sup> Sikh Guru (1574-1581 AD)

Guru Ram Dass was installed as the fourth Sikh Guru on August 30, 1574 by Guru Amar Dass. Guru Ram Dass who was nicknamed as Jetha was born in Chunna Mandi Lahore in a family of Sodhi caste. Hari Dass was father while Daya Kaur was his mother. Both of his parents were religious minded Sikhs. He himself was also of a religion trend from childhood. In his youth he went to Goindwal in the company of some people of Lahore. He was very impressed by the Godly personality of Guru Amar Dass and told him that he had abandoned his worldly desire for spiritual advancement. The Guru appreciated him and told him to follow strictly the Sikh way of life. He permanently stayed at Goindwal, performed the Guru's Service with devotion and became his confidant. Guru Amar Dass married his daughter Bibi Bhani to him. He came back after a few days of the marriage from Lahore to Goindwal with his wife to permanently reside there and serve the Guru. When Akbar, the Mughal emperor requested Guru Amar Dass to meet him in connection with the complaint filed by Hindu fundamentalists against him, the Guru deputed Guru Ram Dass to represent him. Such was the confidence of the Guru in him as to his sincerity and capability. The emperor received him with great reverence and heard the complaint of the Brahmins of how the Sikh Guru had insulted their religion and diverted the people from their old faith leading to political disturbance. He explained the ideology of Sikh Religion of Truth, Name of God and pious deeds for the redemption of mankind and the falsity of useless rites and rituals and discrimination and division of mankind of Hindu system. There was no hostility of Sikhism against Hinduism and other religions but by putting forth the Sikh thought as the Divine revelation to enlighten the entire humanity which could have no rebuttal from the other side. Akbar immediately rejected the accusations of the Brahmins to be without any basis and to be utterly false, and ordered them to seek forgiveness from the Guru.

Guru Amar Dass deputed Guru Ram Dass to develop the city of Amritsar and dig the Sarovar – a spacious pool of water to be called *Amrit* Sarovar to be made a central Sikh place. Vast tracts of land of several villages was purchased there and the foundation of the city and the sarovar was laid down. Guru Ram Dass mostly stayed at Amritsar to execute the plan. A spacious sarovar was constructed and the city called Ram Dass Pura initially but later on Amritsar was set up. Later on Guru Angad Dev, the fifth Sikh Guru constructed Harimandar Sahib in the midst of the sarovar, now called Golden Temple as it was plated with gold and *Guru Granth Sahib* was installed in it after its compilation. Amritsar is now the central Sikh place with the most impressive Golden Temple Complex. Sixth Guru had constructed Akal Takhat in that Complex.

Guru Ram Dass converted his ancestral house at Lahore into Gurdwara and built a well near it for the devotional ablutions of his followers. It became a Sikh preaching centre at Lahore. Guru Ram Dass effectively preached Sikh religion. So impressive was his Godly personality that whosoever came into his contact became his devoted follower. He impressed upon his followers and whosoever came for his Divine guidance as well to speak the truth and that there was nothing more meritorious than it as God is truth and he who speaketh Truth shall be absorbed in Him.

His general instructions to Sikhs were to read the Guru's Hymns with attention as to their meaning and not to allow their minds to wander. To withdraw the minds from evil and to reflect upon the sayings of the Gurus to abandon mental pride and adopt humility. To always remember the Name and serve the holy and the charitable cause, the holy word to be preached and sung.

Guru Ram Dass provided Divine guidance for the daily routine to Sikhs :

"Let him, who calleth himself a Sikh of the True Guru, rise early and meditate on God;  
Let him exert himself in the early morning bathe in the tank of nectar;  
Repeat God's name under Guru's instructions and all his sins and transgressions shall be erased.  
Let him at sunrise, sing the Guru's hymns and whether sitting or standing meditate in God's name  
The disciple who at every breath meditateth on God, will please the Guru's heart;  
The Guru communicateth the instruction to that disciple of his to whom my Lord is merciful.  
The slave Nanak prayeth for the dust of the feet of that Guru's disciple who himself repeateth God's name and causeth the others to do so.

(Gauri Ki Var I)

### Yogis enlightened

A sect of yogis came to the Guru for Divine discussions, as they were still feeling perturbed since their leaders had submitted to Guru Nanak's divine thoughts after elaborate discussions with him, as they considered their sect to be more learned and having supernatural powers and to assess that whether the Guru had the same Divine spirit as of Guru Nanak. They asserted that :

"The mind is never at peace without yoga until mind is at peace, God is not obtained until God is obtained. Salvation is impossible until salvation is obtained; the soul shall wander through eighty four lacks of existences."

The Guru confronted them that :

"They know nothing about Yoga to meet God, the Almighty, their mind is wandering in every direction. They are suffering from egoism and supernatural powers, violating the will of God; they wear useless garb and symbols without devotion and love of God. They hate others, the creation of the same God and feel no social responsibility. They do not earn their livelihood and rather go to the house holders for alms while abdicating that God has given them the lifestyle and that it is only through God and abiding by the Name of God in one's mind, burning the egoism and thereby eradicating the vices and cultivating the virtues and living a truthful life with responsibility to the society that one can meet the God, the Creator of the entire universe."

The Yogis submitted to the Guru having been convinced that the same divine spirit of Guru Nanak, founder of Sikhism, is in him and that it is through the Sikh way of life which is in fact the way of God that real salvation can be attained. Some of the Yogis again visited the Guru to ascertain whether the spread of his fame had increased his pride but they found that the Guru had the same humility without an iota of egoism. They then bowed to him that he had the same Divine spirit of Guru Nanak and never thought to confront him again. The Guru blessed them with his Divine hymns to ever repeat God's Name :

"The Pandits read the Shastras and the Simirtis;  
 The Yogis cry 'Gorakh'. But I, who am ignorant, repeat God's name;  
 I know not, O Lord, what my condition shall be;  
 Worship God, O my soul, so shalt thou sail over the terrible ocean.  
 The Sanyasis apply ashes to decorate their bodies; the Brahamcharis altogether avoid women;  
 But my hopes, O God ignorant though I am, are in thee.  
 The Khatri performs deeds and obtaineth the rank of a hero.  
 The Sudras and the Vaisya work for others;  
 God's name hath saved me who am ignorant;  
 The whole creation is thine and thou pervadest every place.  
 Nanak, God giveth greatness to the holy; I being blind have set up God as my prop.  
 (Rag Gauri)

The Guru completed his instruction to the Yogis who considered them to be the seekers of truth in their logical way and symbolism :

"O Yogi, when thou touches the strings only with thy hands thy lute is played in vain.  
 Under the Guru's instructions, utter God's praises, O yogi and dye thy soul with God's love.  
 O Yogi teach thine intellect Divine instruction;  
 The one God existeth in every age. I bow before him.  
 Thou suggest in many measures and I request in many ways but thy heart is playing a game;  
 Thou desirest to work thy well and water the ground after the oxen had gone to pasture to perform the duty of sowing God's Name in the soil of thy body;  
 God will then germinate and there shall be a verdant field;  
 Yoke a constant mind for a bullock and by means of it, irrigate the love of God with Guru's instruction.  
 Yogis, Jangams are all creation of God, they O Lord are thine, they walk by the wisdom thou givest;  
 O Lord of slave Nanak, searcher of hearts, turn my soul unto thee."  
 (Rag Asa)

## Tapa Enlightened

Tapa, a Hindu saint having a great following, was enraged at the Guru when his followers started becoming followers of the Guru as Sikhs by disowning him. He

went to the Guru and boasted :

"I am a great spiritual saint with full knowledge of Vedas and Shastras of Hinduism. The Sikhs are rejecting these religious Scriptures; neither they go to pilgrims, holy places to take ritual baths and neither they follow and perform the usual rites and rituals of Hinduism and so they are losing the advantage of their human birth. How can they go to heaven and merge with god ?"

The Guru clarified to him :

"All these things are of no avail in Sikhism to unite with God as these are useless religious practices which are rather misleading and in fact irreligious. Sikhs never aim at heaven which is a false allurements. Their minds are absorbed in love of God and pious deeds and Truth which eradicate the ego and other vices and cultivate the virtues enabling them to live a Truthful life with selfless service to humanity and which unites with God. Everything is inside the mind and body and not even one outside. They are enlightened from inside and are themselves pure and holy places."

Guru Ram Dass proclaimed :

"There are five evils of lust, greed, wrath, attachment and pride which are creating the problems of all kinds. It is due to the kindness of the True Lord that one is attracted to the company of holy persons. His attachment is only to one God, the Almighty by which his all these evils have been eradicated"

Guru Ram Dass's 679 Divine Hymns are contained in *Guru Granth Sahib*. These are in simple Panjabi and easy to understand and go deep into the mind and soul and human heart.

## Divine Compositions

The Divine composition of Guru Ram Dass *So Purakh* in simple Panjabi is recited daily in Sikh prayers '*Rehras*' which goes deep into the mind :

"There is only one God to be obtained by grace of the Guru. God is beyond approach and understanding and limit and immune from the *maya* materialism. All meditate on the True Lord, the Creator. God is the giver to all the living beings. He is contained in all hearts and every thing. Those who meditate in Name of God, remember him; are served in this black age; get liberation and emancipation; are all devoted to Him. Many and many worship God. Countless saints praise Him in countless ways. Those saints who are praying to God are sublime. God is one and the same since ages. He never changes and is ever stable whatever God wants and does, gets accomplished. God Himself created the universe and having done so will Himself destroy all of it, whenever it pleases to Him. Only he upon whom God showers His grace, obtains the jewel of Name of God. The true devotees obtain the Name and faithless apostates lose it. God Himself separates and unites. There is no one else. All living beings are playthings of the Lord. The union of separated ones is the result of good fortune. There is no parallel of God. Those who worship Him alone, obtain peace and are united in the Name easily. God beholds and understands His creation; is revealed to His devotees through the Guru."

(Rehras)

## Society of Holy Persons

Blessed is the True society of holy congregation and saints from where the God's nectar is obtained. By meeting the true devotees of God, His name becomes manifest. The true devotees on whose forehead such pre-ordained destiny is written, get the society of the True Guru. They become satiated by obtaining the Name of God and their virtues shine by their joining the company of holy persons, saints and holy congregations. Accursed is the life of those as well the hopes of their living, who have not sought the protection and society of the True Guru and holy congregation wherein Name of God is of prime importance. Those who have not tested the nectar of Name of God are unfortunate and will be taken away by God of death. (*Rehras*)

Guru Ram Dass's Divine composition of *Lawan* is recited on the solemn occasion to perform the marriage of Sikhs :

### I.

"God by the first round hath ordained secular life accept the word instead of Brahma religion instead of Veds;

And God will free you from your sins. Hold fast to religion, meditate on God's name and let it be fixed in your memory; worship the True Guru? The perfect Guru and all your sins shall depart; very fortunate is man when God is near to his heart, then he feeleth composure, and happiness; the slave Nanak hath given out the first round and made a beginning of the marriage.

### II.

In the second round God hath caused me to meet the True Guru;

The fear in my mind hath departed and the filth of my mind has been washed away;

I have obtained a pure state by singing God's praises and beholding Him before me;

The Lord God, the soul of the world is everywhere diffused and filleth every place;

Within and without us is the one God;

On meeting the saints, hymns of rejoining are sung;

The slave Nanak hath finished the second round and heard the strain of ecstasy.

### III.

God hath appointed the third round and pleasure and contempt of the world are produced in the mind;

The saints have caused me to meet God and I have found Him by singing His praises and uttering His hymns;

I have, by great good fortune, found the company of the saints wherein tales of the ineffable are told;

The absorbing thought of God hath arisen in my heart, and I have repeated His name by the destiny recorded on my forehead;

The slave Nanak hath given out the third round and God's love hath been produced in his heart.

#### IV.

At the fourth round, Divine knowledge is produced in the heart and I have obtained God;  
Under the Guru's instructions I have obtained good disposition and God is dear to my soul and  
body;

God is dear and pleasing to me and I meditate on Him day and night;

By singing the praises of God's Name, I have obtained the fruit of my heart desired;

God hath finished the work and women's heart delighteth in His Name;

The slave Nanak had given out the fourth round and obtained God, the imperishable."

(Suhī Chhant)

#### Musical measures not essential

"It is good and the best of all musical measures by which God abideth in the heart; musical measures  
to which the word is sung are all True. Their worth cannot be described. But God is independent  
of the musical measures and airs. His order cannot be understood merely by them; Nanak he who  
understandeth God's order becometh True and free from desires and obtaineth understanding from  
the True Guru; everything cometh from Him according to His will."

(Supplementary Sloks)

#### Presence of God in every heart

"As the light of the sun's rays is diffused. So is God, the warf and woof contained in every heart."

(Basant Rag)

#### Hypocritics

"Thou smearest thy body with other but in thy heart is ignorance, then hast a patched coat, a wallet  
and many sectorial garbs but thou art evil-minded and proud, thou hast never uttered the word  
of God. Thy heart is filled with the love of fleeting things; in thy heart are avarice and superstition  
and thou wanderest a Pagan; Sayeth Nanak who hast not remembered the Name, hast lost thy game.

(Sarang Ki Var)

"He to whom falsehood and avarice attach, shall again enter the world. Nanak what man soweth  
he eateth. He obtained what the Creator destined for him.

(Sarang ki Var)

#### Guru, The redeemer

"O man act according to the instructions of the Guru;

As the iron good subnet the furious elephant, so let the Guru's instruction restrain thy heart,

The wandering mind wandereth in every direction;

If the Guru restrain it, it will fix its attention on God;

If the True Guru put the word into the mind, the nectar of the Name shall trickle into the mouth.

Man is filled with poison of the deadly sins, and the Guru's instruction is the joy which swalloweth  
them. The mammon serpent will not then approach such a person and he will reject the poison  
and fix his attention on God.

The dog covetousness is very powerful in the citadel of the body but the Guru will, in a moment, expel it;

He will plant Truth patience and faith instead; then shall man sing God's praises.

Mortal would sink into the mire of worldly love, did the Guru not save him from sinking."

(Kanrha Ashtpadi)

### *Bani* is Guru

"*Bani* (The Divine hymns of Sikh Gurus as contained in *Guru Granth Sahib*) is the Guru and Guru is the *Bani* (Word of God) which is full of Nectar. If the devotee obeys what *Bani* teaches and acts upon it, the Guru confers his grace on him and he gets united with the true Lord."

(SGGS, p. 982)

### Abide by his will

"The real service of the True Guru is to abide by his will to obey his command."

(SGGS, p. 1246)

"The Nam, the divine power and light is also *Gurbani*. *Gurbani* imbues the Name of God in the mind and heart of those who recite it."

(SGGS, p. 1239)

### Who is True Guru

"He is called the True Guru whose presence makes the heart happy. Then mental doubt vanishes and the Supreme being is obtained. God showered the grace on me to meet the True Guru; the desires are fulfilled on meeting the True Guru; such a true Guru implants God's service in the heart. There shall never be any deficiency. God's profit shall ever be obtained. He in whose heart there is divine pleasure and no love for mammon, if such a Guru is found man shall be saved, singing God's praises."

(Rag Gauri)

### How the soul to meet God

"The refractory soul can meet God if it meditates upon the True name of God. Then He will release it. Once being pure, the filth of pride attached to it will vanish. It should search for God within and fix attention on Him day and night, abandon hypocrisy and greed and superstition under the company of holy souls of saints; make obeisance before the True Guru who will blend with God. Perverse are caught in the net while pious are delivered by remembering Name of God. Fortunate are those on whom God looks with favour, for being in His search in the company of saints and holy congregation and worshipping his name. The refractory soul has to think of the light within the body and lay aside the perverse cleverness. Treasure the gem of divine knowledge of the True Guru without wandering about in doubt searching for it. To find the True Lord, who is without the soul have to ever remember. The love of God is to be and imbued with it by serving the True Guru and remembering his instructions. The dye of God shall never fade. The mortals are birds and God is immortal like a tree. Fortunate are those who remembering the Name of God find the tree."

(Gauri Kanrhe)

### Controlling the Mind

"The mind dwells in the body. It never rests even for a moment. Every one makes efforts to restrain it but it wanders and wanders. Only God's remembrance and imbuing in the mind can restrain it. By repeating God's name, he is manifested by meeting the True, the perfect one is obtained. All man's bodies in which God's name dwell not, are earth in graves. All the apostates were dying of abroad while I under the Guru's instructions found God at home. I have thoroughly examined and searched my body. The holy men had shown the sight."

(Basant Ashtpadi)

Guru Ram Dass proclaimed his appreciation of humility to Sikhs that :

"He seekest the dust under the feet of such a Sikh who himself meditates on the Name of God and inspires others to do the same."

Guru Ram Dass composed 679 divine hymns as contained in *Guru Granth Sahib* disclosing the reality of the Creator and His creation, Name of God and the Truth.

Guru Ram Dass proclaimed that :

"God, the Almighty makes him to utter His commandments and the Sikhs should understand the Divine hymns of Sikh Gurus as Truth and nothing but Truth."

(SGGS, p. 308)

"The Lord has deputed me, the unsophisticated, to His task. It establishes that he was the messenger of God, the Almighty, to reveal word of God with the same Divine spirit of Guru Nanak."

Guru Ram Dass nominated Guru Arjan Dev, his son, as his successor as fifth Sikh Guru.

### Guru Arjan Dev : fifth Sikh Guru (1581-1606)

Guru Arjan Dev was installed as his successor by his father Guru Ram Dass on 1-9-1581, as fifth Guru of Sikhs. He was born on 15-4-1563. He had the religious instinct from childhood. He was raised under the direct holy guidance of his father and also that of his maternal grand father Guru Amar Dass. He was thus perfect as to his Divine knowledge and organizational capacity for the fast developing religion of Guru Nanak and he did achieve many a success to spread the Sikh religion, to enlighten mankind for which the entire mankind owes him a gratitude.

His first unique achievement was to complete the Sarovar construction at Amritsar, started by his father, and then to construct in it the Golden Temple as is now called Harimandar Sahib, which has become the centre of Sikhism. The foundation stone of Harimandar Sahib was laid by an eminent Muslim Sufi Faqir 'MIANMIR' exhibiting the height of secularism, religious tolerance, and respect for the holy persons irrespective of the faith they professed. Four doors on four sides of this central Gurdwara of Sikh religion exhibit that it is open to all and everyone without any distinction or discrimination on the basis of religion, caste or creed, and thus

practically discarding the practices of Hinduism and Islamic religious places, wherein the entrance was restricted to some chosen castes, in Hindu temples to the men only; and that God cannot be confined to any one direction whose existence is everywhere and is for everyone. Thus the teachings of Sikhism in this respect were brought in to actual practices.

## *Guru Granth Sahib*

The other achievement of great significance which goes to Guru Arjan is the compiling of *Guru Granth Sahib*, that is to be the eternal Guru of Sikhs for all the times to come and some of divine knowledge and spiritual guidance for the entire mankind. The divine verses of all the Sikh Gurus and his own as well were provided safe protection as all such verses, *Gurbani*, the word of God were compiled and contained in *Guru Granth Sahib* so as to leave no scope for their being tampered with by mischievous adverse elements, for whom, in their exploitation of innocent masses in political, religious and social spheres, these had provided the great hindrance and had awakened mankind to reject those hypocrites. The secularism and honour to man of God was exhibited to such an extent, unparalleled in world history, by including the Divine verses of 31 Bhagats and Saints of different religions and sects, having spiritual affinity with divine thought of Sikhism and Sikhs Gurus. Then Sheikh Farid, Bhagat Kabir and Bhikan held Islamic faith, Rama Nand, a Vaishnav Brahmin and Ravi Dass and Sadhna belonged to the then Shudra class. Nam Dev was a calico printer of Maharashtra and Dhanna was a Jat, Nam Dev was a Brahmin etc. They were all treated at par of equal status; and their verses were honoured without any consideration to their religions caste and creed as they had been inspired with the Divine knowledge and meditation in the name of one God, having made their minds the abode of God and were living and preaching the ways of God. *Guru Granth Sahib* was installed in Harimandar sahib after its completion in 1604 wherein the singing of the divine verses as contained in *Guru Granth Sahib* and the Name of God is done daily from the early morning to late at night undisturbed, and thus providing Divine peace of mind to everyone who goes there to pay homage without any distinction of religion, caste or creed and giving equal status to all in every respect. Common kitchen functions throughout the day to take meals by sitting in the same row without any distinction what so ever. The practice gives treatment of equality to every visitor. It is now the centre of Sikhism.

C H Payne, a renowned scholar, stated about *Guru Granth Sahib* that :

"In the doctrines of Nanak, morality holds a higher place than in those of any other Hindu reformers. Few even of the world's greatest philosophers have laid down a more exalted moral code than is found in the pages of *Granth Sahib*, the Sikh sacred scripture. Purity of life is set forth as the highest object of human endeavour. Chastity, honesty, justice, mercy and temperance are the main virtues on which vital stress is laid."

Ultimately *Guru Granth Sahib*, compiled by Guru Arjan Dev and installed in Harimandar Sahib Amritsar, became the perpetual Guru of Sikhs, when Guru Gobind Singh, by adding the Divine verses of Guru Teg Bahadur, ninth Guru of Sikhs in it, ordained the Sikhs to accept *Guru Granth Sahib* as their eternal Guru, vesting the Spiritual Authority in *Guru Granth Sahib*, being the living Divine Spirit of Sikh Gurus, and the temporal authority in Sikh Panth. Guru Arjan Dev himself codified on the last but one page of *Guru Granth Sahib* that it contains the Truth, Contentment, Divine wisdom, Nectar-Amrit, Name of God whosoever understands and acts upon the Divine knowledge as contained therein, gets salvation."

Guru Arjan Dev had himself composed 2216 Divine verses, out of 5894, as contained in *Guru Granth Sahib. Sukhmani Sahib*, a composition of Guru Arjan Dev is acclaimed universally to be the fountain of peace of mind. The psychiatrists have claimed that it cures mental ailments caused by worldly tension. Some scholars of other religions have even advised to include it in the religious and moral studies in educational institutions to inculcate the moral values and the religious instinct as to the spiritualistic sphere in the minds of the younger generation to give it the right direction.

### Tarn Taran and Kartarpur Developed

Guru Arjan Dev constructed a Gurdwara and a big Sarovar at Tarn Taran and developed that city as another centre of Sikhism. He developed Kartarpur also in this respect. He contributed a lot for the preaching of Sikhism and setting it on solid organizational pattern. Big holy congregations used to be held attended by both Hindus and Muslims who became his followers in large numbers. Complaints were made against him to Mughal emperor Akbar by both Hindu and Muslim leaders exploiting his elder brother Prithia as well. Akbar turned down these complaints as being false. He also himself visited Harimandar Sahib but noted nothing objectionable. Akbar was liberal person as to religious affairs and did not impose any restrictions on the Freedom of Religions.

Akbar sought the way of acceptance to God from Guru Arjan who blessed him that it was through service and love to God, the Almighty. Akbar was impressed about the Divine personality of the Guru as to Harimandar Sahib as well. He offered huge contribution for the maintenance of Harimandar Sahib but the Guru politely declined it, telling him that such a religious place could not be maintained with the grants of rulers, as it required the contribution of general public out of their honest hard earned money and their dedicated service.

### Tribute to Guru Arjan Dev

Guru Arjan Dev had an attractive divine personality. Bhai Gurdas, a co-compiler of *Guru Granth Sahib* under his supervision paid tributes to him that :

"He is imbued with the love of God and in him burns the undying flame of the Eternal. Everyone acknowledges the spiritual greatness of Guru Arjan and the wise and enlightened, sing songs about his virtues and spiritual grandeur."

Kalya Sahar, a Scholar of Benaras, praised Guru Arjan that :

"Guru Arjan is an embodiment of patience, tolerance and calm endurance. By his very touch all ego departs. He is the perennial fountain of charity. The greatest gift which he freely gives to others is the Divine wisdom. He preaches Truth and stands by truth."

Another scholar Mathura of that time wrote about Guru Arjan's personality thus :

"Pure is the life of Guru Arjan and pure are his principles. Whosoever treads his path becomes pure like him. On the earth, in sky, in worlds the light of Guru pervades. That resplendent light of God can be seen in Guru Arjan. Blessed am I to see the light of the perfect Guru shining in Arjan Dev with my own eyes. This light radiates from his personality and spreads in all realms."

## Conspiracy

Though unbelievable it appears to be, but it is the most unfortunate historical fact that conspiracy was hatched by Muslim clergy and the emperor Jahangir with the help of Chandu Lal, a Hindu Dewan of Jahangir, the Governor of Lahore to torture to death this Godly exponent of peace, the world's great master for the freedom of religion, the basic human right, on the trumped charges that he had given blessings and financial help to Jahangir's rebel son, Khusro. The reason was that both Hindus and Muslims in large numbers were coming under the fold of Sikhism. The Sikh movement was sought to be crushed as it was a great danger to the tyrant Muslim rule and a great blockade to the forcible conversion of Hindus to Islam, which had been provided the effective organizational set up by Guru Arjan Dev. Jahangir himself recorded in his autography that :

"Either this Divine Guru be converted to Islam or get away with because besides the Hindus, Muslims were also going to his fold."

## Muslim Clergy Active

The Muslim clergy remained helpless in the regime of Akbar in achieving this goal as he was liberal and did not come in their grip. The group of Muslim clergy headed by Sheikh Ahmed Sirhindi who called himself Saif Mujadic, the protector of Islam, had already challenged the liberal policies of Akbar. Sheikh Farid Bukhari was his other companion in this campaign who was awarded the highly esteemed Award of 'Murtaja Khan' by Jahangir just after having become Emperor. These Muslim religious leaders helped Jahangir against the revolt of his son Khusro and influenced him a lot in defending the law of Mohammed. They had taken the promise and assurance from Jahangir to curb the Sikh movement and forcibly convert the Hindus

to Islam, for their support to bring him on the Mughal throne.

Sayeth Dr. Jarric, father Pierre, in his book, *Akbar and the Jesuits*, London 1676, Page 204 :

"The leading noble (Sheikh Farid) having been sent by others as their representative, came to the prince (Salim) Jahangir and promised in their names to place the kingdom in his hands provided that he would swear to defend the law of Mohammed."

Dr. Mohammad Yasin in his book *A Social history of India*; Lucknow; 1958 page 171 stated :

"Occasional outburst of bigotry on the part of Jahangir and his anti Hindu sentiments may ultimately be traced to the influence of Mujahid, on the fickle minded Emperor."

It was under the conspiracies of these Islamic leaders who wanted to convert the entire Hindustan to Islam that Jahangir at the very outset of taking over the Mughal empire, after the death of his father Akbar, declared the policy statement, that Guru Arjan Dev either be converted to Islam or get rid of as without this these Muslim leaders had thought it to be impossible to achieve their aim.

## Jahangir Summons the Guru

Jahangir summoned Guru Arjan Dev to Lahore to fulfil the promise given to Mujahid. The Guru went along with five devoted Sikhs.

Those five Sikhs were Bhai Bidhi Chand, Bhai Jetha, Bhai Langah, Bhai Pirana and Bhai Pairha. Jahangir, the Mughal emperor though had already decided under the advice of the Muslim clergy to martyr the Guru in order to crush the Sikh movement but formally confronted him for assisting and blessing his rebel son Khusro and also to add the praises of Hazrat Mohammed in *Guru Granth Sahib*, the Divine like scripture having been recently compiled by him knowing it well that the great Divine Guru would never oblige him. The Guru rebuked the Emperor for such a false allegation and unacceptable demand. That the Divine Godly persons never assist or bless the rebels or enemies of others and neither expel such persons from their holy congregations if they come to attend with devotion and as such the allegation in regard to his son Khusro, was altogether false. As to the demand of the Emperor to add the praises of the Prophet of Islam in Granth Sahib, the Guru totally rejected it clarifying that whatever God, the Almighty, revealed to the Sikh Gurus right from Guru Nanak, the founder of Sikh faith, finds place in it being the word of God for the entire humanity as such not a single word could be added to it, what to say of the praises of the prophet of Islam. The divine hymns as contained therein are neither in praise nor disrespectful to anyone but in praises of God who is the Creator of the entire creation, its sustainer, destroyer, and for the meditation of His name only to enable the individual soul to unite with the super soul."

The Guru was ordered to be tortured and martyred. As it had been pre-planned

and he also knew it, he had come prepared to submit to the will of God in that respect. Burning sand was poured on his body, he was seated in red hot cauldrons and made to sit in the boiling water. The Guru tolerated all such tortures with equanimity and uttered no sigh or groan. The great Guru rather snubbed them for such tortures that he fears not their tortuous treatment, which is all according to the God's will and it affords him the pleasure to submit to the Divine will as the saints of God are always without any fear; he being their companion.

History records that the Muslim Sufi Faqir Mianmir visited the Guru and sought his permission to destroy the culprits with his spiritual power for such a cruel treatment to him. But the Guru told him that "it was the great pleasure to obey the will of God. I always pray for the invaluable Name of God." So the Sufi Faqir returned with tears in his eyes after having the Divine guidance from the Guru that the body is perishable while the soul alone is imperishable. To set aside the law of nature with the exercise of supernatural power, which applies to all things perishable and thereby to engender pride would not be a wisdom. The will of God must be obeyed.

The Guru's body was thrown into the River Ravi, it submerged in the river water, leaving behind the unique example, unparalleled in the world history. His Divine soul merged with the Creator of the creation on 4th day of *Jeth 1663 Sambat* (June 1606 AD). It was the first martyrdom and supreme sacrifice for the sake of religion in Sikhism and for upholding the basic human right of freedom of religion which was followed by some other Sikh Gurus and thousands of their followers in the times to come. The martyrdom of the great Guru faced in the most peaceful manner in obedience of the will of God as treated by him created more strength in the determination of his successor and the Sikhs to now face the force of Mughal tyrant rule with force for the sake of their religion. It infused in them the spirit for freedom and sovereignty and to wipe out the tyrant and to secure justice for all the victims of injustice to which they ultimately succeeded.

## Misleading Interpretations

Pirithia was the elder brother of Guru Arjan Dev and as such considered himself to be the claimant to succeed his father Guru Ram Dass as fifth Sikh Guru. But Guru Ram Dass did not find him suitable for it, as merit and suitability in nominating the successor had always been the consideration of the predecessors. All the previous Sikh Gurus had rejected the claims of their sons to nominate their successors. However, Prithia did not reconcile and put forth his claim to become the fifth Sikh Guru after the heavenly abode of his father, though he was rejected outrightly by the Sikhs. Still he tried to get the support of Mughal regime and some Brahmanical elements inimical to Sikhism, though of no consequence. But he did attempt in conspiracy with his supporters to create confusions and controversies with imaginary fabrications as to some historical aspects relating to Guru Arjan Dev and his son Guru Hargobind who became the sixth Sikh Guru. Some writers had gone to the extent of giving misleading

interpretations to some divine hymns of the fifth Guru with which even some of the Sikh writers were misled believing the concocted stories. For instance, the divine hymns of Guru Arjan Dev as contained at page 248 of *Guru Granth Sahib* in praise of God, the Almighty, referring Him as 'Mohan', the Divine beloved or sweet heart, was misrepresented by some writers to be in praise of 'Mohan' son of Guru Amar Dass to please him as Guru Arjan Dev wanted to get the *pothis* from him containing the Divine hymns of the previous Sikh Gurus. It is on the face of it misconceived as every Guru used to hand over the Divine hymns written by him by his predecessors to the successors nominated by him, which was their Divine spirit. There are several other Divine hymns of Guru Arjan Dev in which God has been addressed as Mohan contained in *Guru Granth Sahib* just as on pages 703, 1138, 1209, 1225 of *Guru Granth Sahib*. These divine hymns on the face of it show that these contain praises of God only. In the divine hymns of all the Sikh Gurus as contained in *Guru Granth Sahib*, there is no praise of any one but one and only one God, Creator of the entire creation—its sustainer, destroyer—and meditation in the God's name alone.

Similarly some writers have given misleading interpretation of the Divine hymns of Guru Arjan Dev as contained in *Magh Mahala fifth chaupade Ghar one* in *Shabad Hazaare* that there are the letters written by Guru Arjan Dev to his father Guru Ram Dass when he was away from Goindwal and the first three letters, the Divine hymns were not brought to his notice by Pirthi Chand. It is also misconception on the face of it. Guru Arjan Dev could never use the Name Nanak in these Divine hymns before becoming the fifth Sikh Guru as it denotes the divine spirit which was infused in the Guru only then and not earlier. These divine hymns are in praise of God, the Almighty, and the anxiety of the Guru to be with Him. The same type of wording is in several other Divine hymns contained in *Guru Granth Sahib*.

Some spurious books were also written to misrepresent the historical facts of those days concerning the fifth and sixth Guru just as *Gur Bilas Patshahi 6* written in 18th century without the identity of the writer and misusing the name of Bhai Mani Singh, the well-known Sikh martyr and his imaginary dialogue with some Bhagat Singh, as if the writer was present all through. Therefore, caution is needed to sift out such misleading writings. In several concocted stories in these writings, attempts have been made to bring into Sikh Religion the same Hindu myths, superstitious gods and incarnations which were outrightly rejected by Sikh Gurus. The Brahmanical brain was behind it that felt offended the most by the direct approach to meditate in the Name of God—formless, unborn and self-illuminated in Sikh Religion endangering the self imposed superiority of this Hindu priestly class about which they had a fear psychosis. Some Sikh scholars actually were caught in that net to refer to those imaginary stories with more emphasis that their Gurus were equated to God and some Hindu devtas came to worship them, such a great honour to their Gurus, just as Sixth Guru. They lost sight of the motivation behind it and did no research as to the authenticity of such writings. The Sikhs of those days could not be deceived as they rejected the rivals

of Sikhs Gurus as mean and fraudulent.

Max Arthur Macauliffe, author of *The Sikh Religion*, published by the Oxford University, London had acknowledged the misrepresentations of such glaring type against Guru Arjan and his family members :

"The authors of the *Gurbilas*, the *Suraj Parkash*, the *Guru Samhita* and other works, without paying due regard to the Gurus Hymns falsely, included according to their own Hindu proclivities, that Guru's wife went to worship in the temple of Durga, performed the Hindu ceremony of 'Hom' and adored virgins, all for her son's recovery. There is no indication of this superstitious worship in Guru's Hymns. On the contrary, it is only the 'Anand' of Guru Amar Dass and other hymns quoted herein which were repeated or sung on the occasion."

(*The Sikh Religion*, Macauliffe, p. 45, Vol-III)

The Brahmanical cult agents thus failed who joined to create such like totally false misunderstandings though falsehood cannot blur the Truth.

Some of the Muslim writers like Ghulam Hussain did not lag behind in giving inaccurate and made up stories on some points in his book *Dabistan-i-Mazahib* to undermine the martyrdom of Guru Arjan Dev for the sake of freedom of religion and to uphold the basic fundamental human rights and to defend the undependable tyranny and the crushing of human rights and values by their co-religionists, the Mughal tyrants. Guru Arjan Dev had been fined to help the rebellious son of Jahangir and in default of payment of fine he was executed. It stands totally contributed by the writings of emperor Jahangir himself made in his *Tuzak-e-Jahangiri* that "besides large number of Hindus, the Muslims were also adopting Sikhism, believing and having faith in the Guru and so he decided that either the Guru should be converted to Islam or done away with." The two forceful Maulanas had also conspired with Jahangir to martyr the Guru to crush Sikh movement which they had been considering dangerous against Islam. Scholars of Sikhism did expose and falsified such false propaganda.

## Divine Compositions

In *Guru Granth Sahib*, 2216 divine hymns are of Guru Arjan, which go deep in the mind and soul. The Guru proclaimed :

"I have gone through all the Shastras and Samirtis of Hinduism but none of them reaches or preaches the invaluable Name of God."

(Sukhmani Sahib)

Nothing equals contemplation of God's Name :

"All repetitions of holy texts, penances, religious discussions and meditations; the expositions of six systems of philosophy and the Samiritis of Hinduism; the practice of yogic exercises and various religious formalities; the abandonment of Home and everything and the wanderings in forests are all sorts of efforts made to secure merit.

The giving of Alms and Charity and burning costly things at sacrificial fire, even the mutilating

of the body and making minced pieces, a burnt offering, starving oneself with vows of different kinds, all these have nothing equal to the contemplation of the Name of God; not even a single act of contemplation through the Guru's word."

(Sukhmani Sahib)

### Neither Hindu Nor Muslim

"I am neither Hindu nor musalman; my body and soul belongs to God, the Almighty, who is the God of both Hindus and Muslims. I perform no Hindu worship nor I offer the Hindu Prayer. I serve one and only one God, no other."

(SGGS, p 1139)

### Divine knowledge under Gurus Instructions

"It is not adopting various religious garbs or by knowledge or meditation or by abstinacy that God is obtained by anyone, Says Nanak, he to whom God is merciful is a saint and possessor of Divine knowledge. Divine knowledge consists not in words uttered by the mouth nor is extracting different species of arguments from the Shastras. He possesses the divine knowledge in whose heart God is firmly fixed. It is not by discussion he can become capable. He who is strict in his obedience to God order possesses the Divine knowledge. Heat and cold are all the same to him. The possessor of Divine knowledge to whom God extends his mercy meditates on God, O Nanak, under the Guru's instructions."

(Bavan Akhri, Salok and Pauri V)

### God's Name to dwell in heart

"Even though man be versed in the six shastras system and perform the exercises of Purak, Kumbhak and Rechak; even though he practise divine knowledge, meditation, pilgrimages and ablutions, only eat food cooked by himself, live apart from human contact and dwell in the forest; yet if he feels no love for God's name in his heart; every act of His shall only be temporary. Superior to him deem them the Pariah O Nanak, in whose heart God dwells."

### And

"Though one be very beautiful, of high birth, wise and divine in words and is wealthy; yet shall he be deemed as dead, O Nanak, if he has no love for God."

(Pauri and Salok XVI. Bawan Akhri)

### Guru's Word and guidance enlightens

"As a pillar supporteth a house, so the word of the Guru supporteth man's heart;  
As a stone floateth when put in to a boat, so are mortals saved by clinging to the Guru's instructions;  
As a lamp gives light in the darkness, so man shineth on beholding the Guru.

As a man finds his way in a great wilderness if he has a guide, so light shall shine for him when he gains the congregation of the Saints.

I desire the dust of such saints' feet, O God, fulfil Nanak's desire."

(Sukhmani Sahib, Ashtpadi XV 3,)

"The True Guru cherisheth his disciple, the true Guru is ever compassionate to his disciple, the True

Guru removes the filth of his disciples' wickedness; the True Guru will cut the fetters of disciple if the disciple recoils from evil deeds; The disciple to whom the True Guru giveth the wealth of Name of God; The True Guru adjusts this world and the next for his disciple. Nanak, the True Guru, loveth his disciple as his life."

(Sukhmani Sahib, Ashtpadi XVIII, 1)

God is all pervading

Guru Arjan Dev proclaimed :

"In the beginning, He was pervading, In the middle He is pervading, In the end He will be pervading; He is the transcendent Lord, The saints remember the all pervading Lord God, O, Nanak, he is the destroyer of sins the Lord of Universe. See, hear, speak, the True Lord, within your mind.

He is all pervading, permeating every where;

O Nanak, be absorbed in Lord's love. (pauri) Sing the praises of the one; the immaculate Lord;

He is contained within all, the cause of the causes, the Almighty Lord God;

Whatever He wills, comes to pass;

In an instant He establishes and disestablishes;

Without Him there is no other; He pervades the continents, solar systems, nether worlds, islands and all worlds;

He alone understands, whom the Lord Himself instructs. He alone is a pure and unstained being."

(SGGS, p. 705)

God saves the mankind

"Stealing the property of others, acting in greed, lying and slandering;

In these ways, man passes his life, he places his hopes in false mirages, believing them to be sweet;

This is the support man installs in his mind;

The faithless cynic passes his life uselessly;

He is like the mouse gnawing away at the pile of paper making it useless to the poor wretch; (Rahao)

Have mercy on the men drenched in materialistic entanglements, O, Supreme Lord and release him from these bounds. The blind are sinking, O Nanak, God saves them, uniting them with the company of the holy congregations and the saints."

(SGGS, p 681)

God Protects His Devotees

"God, the Almighty never lets his devotees to face the difficult time. This is His innate nature.

Giving his hand He protects his devotees with each and every breath. He cherishes them.

My consciences remains attached to God; in the beginning and in the end. God is always my helper and companion, and blessed is my friend, my mind is delighted, gazing upon the marvellous glorious greatness of the Lord; the Master;

O Nanak, by remembering and repeating God's Name in meditation, obtain the inner bliss.

God in His perfection has protected and preserved the honour of His devotees, who abide His Name in their minds."

(SGGS, p. 682)

By acting upon these Divine teachings meant for the entire humanity one can fulfil the aim of his human life to achieve liberation and salvation.

#### Human body to unite with God

"O man, you have obtained the human body with fortunes. This is your time to unite with God, the creator. All other works are of no avail to you. Make the company with saints, the holy persons and holy congregations. Make preparations to swim the dreadful world ocean. It is the waste of the human life to entangle in the attractions of materialism. If you practised not meditation in Name of God, self control and truthfulness; served not the holy people to follow them; recognized not God, the Almighty; then your deeds are mean. Pray to the True Lord to preserve your honour and seek His shelter. (Rehras)

#### God's praises in this dark age

"God exists where there is no one else. He gives protection to His creation even amidst the fire of womb. On hearing His name messengers of death run away. One can cross the terrible world ocean with the help of Guru's words (*Gurbani* - divine hymns of Sikh Gurus). Those who feel thirsty drink the divine nectar. In this age of Black age-kalyug, singing of the God's praises is the act of highest virtue. God is kind to all, takes care of everyone, every moment."

#### Best is God's name

"Of all devotion, the best devotion is to utter the name of God and do the pious deeds.  
Of all rites, the best rite is to remove the filth of evil inclinations by association with saints.  
Of all efforts the best effort is ever heartily to repeat God's name.  
Of all speech the Divine speeches, To utter with the tongue God's praises heard from the Guru;  
Of all places, the best place is Nanak, where God's Name dwelleth in the heart."

(Sukhmani Sahib Ashtpadi III, 8)

#### And

"Vain is the life of the infidel. How can man be pure without truth. Vain are the spiritually blind without God's name;  
Foul breath issueth from their mouths, without remembering the Name, their days and nights pass away in vain;  
As the crops perisheth without rain, as the money of the miser is worthless, so everything is vain without repeating God's name.  
They are to be highly congratulated in whose hearts, Name of God abideth. Nanak is a sacrifice to them.

(Ashtpadi V, 6 Sukhmani Sahib)

#### Faith essential

No one goes empty handed from God's door, if comes to Him with faith."

(Rehras)

#### God's Gift

"One must remember the Guru within and utter Guru's word with the tongue, see the True Guru with eyes and hear the Guru's word with ears, one imbued with the true Guru, gets a place in the God's Home. He to whom God gives this gift obtains the Divine grace though such ones are rare they emerge as most pious."

(Rehras)

#### Follow Guru's instructions

"One should not follow the misleading wisdom of one's mind but should discard all doubts and act according to the instruction of the Satguru. By following this, he will be able to have the light of God and will not face any trouble."

(SGGS, p. 763)

#### And

"The true service of the Satguru means to obey his teachings and directions. This is the real truth and conclusion."

(SGGS, p. 25)

"Go on repeating and the remembering of teachings of Satguru. This is the real charm and magic. This is the essence of meditation and devotion."

(SGGS, p. 895)

#### Contentment

"Without contentment, there can be no satisfaction."

(Sukhmani Sahib)

#### Stable mind by *Gurbani*

"As a pillar supports the roof of a house so does *Gurbani* (Divine Hymns of Sikh Gurus) makes one's mind stable."

(*Sukhmani Sahib*)

#### Name of God Real wealth

"Our soul carries away nothing with it except devotion of God;  
The joys of the body are burnt as ashes..  
We should therefore earn the Name of God which is the real wealth."

(*Sukhmani Sahib*)

#### Wealth accompanies not

"Why to amass wealth when it can not accompany. You cannot take your wealth with you. Silly man, why you are entangled so much in it."

(*Sukhmani Sahib*)

#### Best Religion

"That Religion is the best religion which teaches meditation in Name of God and doing pious deeds."

(*Sukhmani Sahib*)

### Sikhs neither Hindus nor Musalmans

"I practice not fasting nor observe the month of Ramzan. I serve Him alone, who will save me in the end. The one Lord of the world is my God, He ministers justice to both the Hindus and Muslims. I go not on pilgrimage to Mecca nor worships at the holies. I serve only the one Lord and not any other. I perform not Hindu worships nor I offer Hindu prayer. Taking the one formless Lord in my mind I make obeisance unto Him. I am neither a Hindu nor a Muslim. My body and soul belong to Him who is called God of Muslims and Lord of Hindus. Sayeth I to Kabir. This way I utter the truth that meeting with the Guru the prophet, I have realised my lord."

(SGGS, p. 1139)

### Guru meets God

"The Almighty God called me in His Mansion, wherein I consumed nectar, my God is above all."

(SGGS, p. 562)

### Messenger of God

"This servant of the Lord, while conveying the Divine word, speaks as the God directs him."

(SGGS, p. 629)

### And

"By myself I do not know what to say. I have stated by His command."

(SGGS, p. 763)

## Remembrance of God

Remembrance of God provides :

"True happiness and effaces troubles and afflictions of mind and body, lest owe mental peace; ends the cycle of birth and death; retreats the instincts of the five evils; removes all the obstacles; eliminates the sorrows and pains; provides the spiritual and supernatural powers, quenches the thirst and yearnings for mammon, gives the understanding of good and evil, vanishes the fear of death; fulfills all the desires; washes the filth and sins of the mind; seeks philanthropists for doing good to others; enables to conquer one's mind; vanishes all the griefs; enables one to absorb in God and unite with the Creator."

(Ashatpadi I, Sukhmani Sahib)

Guru Arjan Dev blessed mankind with Name of God, the prime aspect of Sikh religion as put forth by the founder of Sikh religion, Guru Nanak.

Guru Arjan Dev nominated his son Guru Har Gobind to succeed him as sixth Sikh Guru and advised him to create his armed forces to face the challenge of Mughal rule for the freedom and sovereignty of Sikh Religion and Sikhs.

## Guru Har Gobind : Sixth Sikh Guru (1606-1644)

Guru Har Gobind was nominated as his successor by his father, Guru Arjan Dev,

as the sixth Sikh Guru before going to Lahore in May 1606 for his martyrdom to protect and safeguard the basic human right of freedom of Religion. At that time Guru Har Gobind was aged about eleven years. The great responsibility to lead the Sikh religion fell upon him at that tender age but he discharged it with courage and success as he had been given training by his father in all the spheres (religious and temporal). After the martyrdom of his father he was installed as the sixth Sikh Guru. At that very time he had predicted his determination to uphold the freedom of religion by meeting the tyrant Mughal force with force as Mughals were determined to convert everyone to Islam by force.

He wore two swords of Bhakti and Shakti, (Spiritual and Temporal) at the installation ceremony conducted by Baba Budha who had performed such installations of the previous four Sikh Gurus. Soon thereafter, the Guru got constructed Akal Takhat in the premises of Harimandar Sahib to create the Sikh army as a symbol of Sikh sovereignty and to give message to the Mughal rulers that they would never submit to their tyrant and brutal rule. The unjust torturous martyrdom of the fifth Guru to curb the Sikh movement and to create demoralisation in his followers, rather brought determination among Sikhs to meet the Mughal force with force instead of demoralisation. Now there remained no other alternative for the Sikhs than to use the sword as all the peaceful means had failed. Guru Har Gobind had to unsheath the sword of Guru Nanak after the acceptance of martyrdom in the most peaceful manner by Guru Arjan Dev, in obedience to the will of God. Though dealing with the most unethical and brutal Mughal force, still the sixth Guru prescribed moral ethics for the Sikhs :

"Let no one kill a fleeing soldier nor the one who has surrendered. And no woman's honour should be molested in reprisals on booty. We are fighting for a religious cause, our right to live with honour and in peace and not for the sake of self glory or rule over others."

*(Guru Gobind Singh a biographical study, p. 226 by JS Grewal and SS Bal )*

Mughals had no understanding of the Divine and truthful spirit behind the Sikh movement against the tyranny and injustice. They had dug their own grave by injuring the sentiments of Sikhs by martyring their divine Guru with inhuman tortures who was an exponent of peace, religious tolerance, love for the Lord and service for mankind. Instead of being terrorised and curbing their revolutionary tendencies against injustice and brutalities, this blunder of the Mughal rulers made the Sikhs more bold and courageous for adopting the path of heroism and to meet and repeal the Mughal armies in the battlefield to crush their cruel rule. It was actually done in so short a time that the Mughal armies were defeated at the battlefield by Sikhs and the Mughals could not fulfil their nonsensical dream to curb the Sikh movement. Mughals had never imagined even such a forceful armed resistance as upto now the Hindu society had not raised any protest against their brutalities, when by show of force they had massacred millions of Hindus and destroyed thousands of their temples.

The effect of the organized armed resistance of Sikhs was so terrifying for the Mughals that Jahangir yielded and made efforts to reconcile and make friendship with Guru Har Gobind, apologising for the martyrdom of his father that he had been misled by his Hindu dewan Chandu. So much so that Jahangir invited Guru Har Gobind to Delhi and honoured him as the great Divine leader of spirituality.

### Chandu handed over to Sikhs

Jahangir arrested Chandu, got him paraded in the streets of Lahore and handed him over to the Guru for punishment. Bhai Bidhi Chand and Bhai Jetha tied his hands behind his back and gave shoe beatings to him. He was paraded through the city and the public pelted him with stones, mud and filth and spat on his face. Jahangir also got arrested Chandu's wife and son and handed them over to Guru for punishment but they were released by the Guru as the fault was of Chandu only. Chandu was given the punishment which he deserved. He became blind and was now a skeleton as he used to be given the shoe beatings and thrown dust on his head and spitting when daily paraded in the streets of Lahore. A person became so enraged after having seen him that he struck him on his head with an iron ladle, full of burning sand. His skull was fractured and so came his end. Jahangir reacted that he richly deserved it.

### Jahangir accepted the Guru Divine leader

Jahangir had shown great reverence for the Guru and did not interfere in any of his activities to preach the Sikh religion. He regarded the Guru as spiritual and Divine authority. Once Jahangir and the Guru had their camps at Agra. A person came to the camp of Jahangir and asked for Divine light. Jahangir referred him to the Guru that only he could provide such spiritual light and guidance as he could provide only the worldly riches.

### Ram Dass Enlightened

At Srinagar, Mahatma Samrath Ram Dass of Maharashtra, the religious guide of Shiva Ji Mahratta, met Guru Har Gobind and enquired from the Guru that he was wearing kirpan, keeping the horses and armed guards and getting called himself 'Sacha Patshah', how could he be the successor of Guru Nanak, the Faqir? The Guru explained him that "Guru Nanak had not renounced the world but only the worldly materialistic entanglements and that he was internally a saint, though extremely looking like a prince. The weapons are for the protection of the poor and weak and for the destruction of the cruel and wicked tyrants."

The mahatma bowed before the Guru. He gave armed training to Shiva ji but he acknowledged about Sikhs, after reaching Maharashtra, that they were supreme. At Gujrat, Faqir Shah Daula met the Guru and told him that only Muslim could be

a Faqir; a spiritual leader should remain unmarried; a Bairagi could not be who has got children and a tyagi cannot be who has wealth."

The Guru explained to the Faqir that :

"Wife is a helper for a man to maintain his high character, son is to keep alive the name of man, wealth is to maintain the man physically. Faqir can be of any religion; neither he is required to be a Muslim nor Hindu."

The Faqir bowed before the Guru that his illusion has been cleared.

## Akal Takhat

Guru Har Gobind's great practical achievement for the preaching of Sikhism and giving it a central (political and social) forum for organisation; establishing a separate sovereign status of Sikhs not yielding to the Mughal empire or any other power and living a life of self respect with heroism is the construction of Akal Takhat at Amritsar, in front of Harimandar Sahib, where only the praises of the Lord are sung—altogether a religious act. The political discussion and decisions, the strategies of the battlefield, other social and economic problems were to take place at this newly formed forum. The Guru directed his Sikhs to bring weapons, horses and other armed requirements at Akal Takhat. The dimensions of Akal Takhat were more than those of the Mughal Darbar at Delhi to exhibit that Sikhs never submitted to the Mughal rule and they considered them to be higher than those rulers and sovereign as well. It was certainly helpful to make Sikhism a distinct political force. It is now the supreme centre of Sikhism as to all their affairs.

## Flag and Nagara

The convention of Flag hoisting and beating of the Nagaras was also started by Guru Har Gobind, being the symbols of freedom and Sovereignty. Akal Takhat was also such a symbol for the political power of Sikhs. There were the clear cut message to the Mughal empire of the non submission of Sikhs to them and of Sikh sovereignty.

A fort was also got constructed at Amritsar, and named Lohgarh, which was the need for the Sikh armed forces. A large number of armed Sikh warriors were set up and maintained by the Guru with arms and ammunition who were to act in defence only of Sikhs and Sikh religion in case of any Mughal aggression. It had the desired effect. It was one of reasons for Jahangir, the Mughal emperor, to compromise with the Guru instead of the aggressions upon Sikhs. Thus originated, from the Guru, the armed defence, of the freedom of religion which emanated in the emergence of Khalsa by Guru Gobind Singh to get Sikh sovereignty to wipe out the tyrant Mughal invaders.

## Bandi Chhor

Guru Har Gobind had been detained in the Gwalior fort by the emperor Jahangir for a short period in the very beginning, where fifty two other Indian Princes had been

confined. The emperor released him realizing the blunder of detaining the holy Divine personality. He got all other princes released with him. He was thus called *Bandi Chhor*—a releaser or redeemer.

### Jahangir's Offer of Grant Refused

During the period of Jahangir, the relation between him and the Guru by and large, remained peaceful without any armed conflict, though the Guru had maintained a huge army. Jahangir visited Harimandar Sahib and offered to defray all the expenses of the completion of Harimandar Sahib complex. The Guru politely refused it that such a religious place cannot be run with the donations of the Mughal rulers; rather it is the honest earned amount, spared by Sikhs which could maintain such Divine places, and their service as well. The place where the money of one person is spent becomes that person's property. Jahangir held Mian Mir, a Sufi Faqir, to be very respectful to the Guru. He enquired the reasons for it. Mian Mir replied thus :

"The Guru is a sincere believer in God. His heart is pure and his words leave an impression on the mind. From those who hear him all doubts depart. On this account, I have received him and thought him worthy of respect, reverence."

Jahangir in his autobiography has paid very high tributes to Mian Mir, that :

"Truly he is the beloved of God. In sanctity and purity of soul, he hath no equal in this age. This humble servant used to go to the Darwesh, who explained to him many minute points of theology."

### Shah Jahan—Armed Conflict—Dispute over Hawk

After the death of Jahangir, his son Shah Jahan succeeded him. A dispute arose between him and the Guru over the white hawk of the Mughal emperor which came into the hands of the Sikhs at the time of hunting and they refused to hand it over to the Mughal huntsmen that they had the right of hunting just like the Mughals and as they had seized it while it was flying, the Mughals had no right to it. The emperor was enraged to hear it from his huntsmen. He directed his General of Army, Mukhlis Khan, for an army attack on Sikhs to punish them.

### Sikhs First Battle

Mukhlis Khan came to Amritsar with the army to attack Sikhs at the outskirts of Amritsar. A fierce battle took place. Mukhlis Khan lost his life in the battle which was won by the Sikhs. Thus began the direct armed conflict between the mughals and Sikhs. After this first, the second battle was fought at Shri Hargobindpur, third at Guru Sar Mehraj and fourth, at Kartarpur between Mughals and Sikhs. Sikhs defeated the Mughals in all these four battles. They became the force to be reckoned with. Muslims like Painsde Khan were also in Sikh army.

All these four battles had been thrust upon the sixth Guru by the Mughals. Sikhs had only defended themselves and remained victorious in all the battles as their cause was noble, just and to protect their dignity and self respect without any aggressive attitude. In the first battle of Amritsar in 1628, Sikhs had only demonstrated their right to religious freedom and their sense of sovereignty. But the Mughals thought of curbing their human right of equality by the force of the sword to which Sikhs could never reconcile. The second battle was due to the conspiracies of Rattan Chand son of Gherar whose father had been killed in a dispute between his group and the Sikhs, and another of Karam Chand son of Chandu, who had been punished by the Sikhs for his hand in the martyrdom of Guru Arjan Dev. He had instigated Mughal Subedar of Jalandhar to attack the Sikhs as they thought that most of the Sikh warriors had been killed in the battle of Amritsar. It was totally unprovoked fight against Sikhs which took place at Sri Hargobind Pur. All these instigators of the battle were killed and Sikhs became victorious. The Guru, after winning the battle addressed to his warriors, "his evil fate urged Abdulla Khan, so that without cause and provocation, he marched against us with ten thousand men. Beside his two sons, he lost his state, authority, prosperity and became himself the prey of death."

The third battle of the Mughals with Sikhs took place in 1631 at Nathana-Gurusar. The Mughals were to blame for this battle also. The Sikhs of Kabul had brought two horses of excellent breed for their Guru which were snatched from them by the Mughal army at Lahore that such horses must be in the Mughal stable for the Mughal emperor. They told about this Mughal high handedness to Sikhs after reaching the sixth guru's camp. Bidhi Chand, a Sikh, after hearing of this aggression, planned to undo the wrong done against Sikhs by the Mughals to bring back their horses. He went to Lahore and acted as a grass cutter for the horses and succeeded in bringing back one horse to the Sikhs from the Mughal emperor's stable. He again went to Lahore disguised himself as an astrologer and brought the second horse to Sikhs from the Mughal stable. The Mughal army tracked the camp of Sikhs where the horses had been taken and attacked the Sikhs with a huge Mughal army. It was defeated with thousand of casualties.

The fourth battle between the Mughals and Sikhs took place at Kartarpur in 1634 without any provocation from Sikhs. Painde Khan was the warrior in Sikh army. He defected the Sikh army with his son-in-law and approached the Mughal emperor, Shah Jahan at Lahore that he was in the know of all the secrets of Sikh army and could smash the Sikhs if aided by the Mughal army. Several Mughal Generals supported him saying that the previous three defeats must be avenged. So the huge contingents of Mughal Army attacked the Sikhs along with Painde Khan and his men at Kartarpur. A fierce battle took place between Sikhs and Mughals, but in this battle Mughals were defeated. All the Mughal Generals with Painde Khan were killed in this battle alongwith very huge Mughal casualties. Several hundred Sikh warriors were also killed in this battle. It was the last battle between Mughals and Sikhs. The Mughal

emperor, mainly on the advice of his confidant minister, Wazir Khan, decided not to be in any conflict with Sikhs in future. In this last battle, Baba Gurditta and Teg Bahadur sons of sixth Guru took part and fought valiently. Guru Har Gobind, himself took part in the battle and killed Painde Khan for his ingratitude and a few other Generals of Mughal Army. These four battles took place in a short span between 1628–1634. The Sikhs were defensive in all these battles as the Mughal Armed forces had attacked upon them. The Guru had to resist these armed attacks for the sake of self respect, dignity and non-submission to Mughals to exhibit their sense of justice, freedom and sovereignty. Mughal emperor Shah Jahan came to know of the determination of the Sikhs to fight for righteousness and not for aggressions and so there was no further armed conflict with Sikhs by the Mughals.

Guru Har Gobind shifted to Kiratpur, a sub mountainous area of Shivalik hills which became the main centre of Sikhism from 1635 onwards. He preached Sikh religion effectively till his end in 1644, infusing in the Sikhs the Spirit of Heroism, maintaining the large Sikh army to be used in case of any aggression on Sikhs, their self respect and their religion. He had trained his grandson, Har Rai, to lead the Sikh religion and installed him his successor as seventh Sikh Guru. He had instructed him to maintain the army of 2200 Sikhs though occasion for him may not arise to enter into any battle against Mughals.

## Misrepresentations

Dhir Mal, elder brother of Guru Har Rai did not reconcile to his having been nominated and installed as seventh Sikh Guru as he was aspirant to it just like Pirthi Chand, elder brother of Guru Arjan Dev, who was aspirant to become fifth Sikh Guru. He did not shift to Kiratpur along with Guru Har Gobind and stayed back at Kartarpur. The original manuscript of *Adi Granth*, remained with him which is known as *Kartarpur Bir*. Pirthias and Dhirmalias played in the hands of Sikh adversaries having been rejected by the Sikhs. Misrepresentations were made against Guru Har Gobind by the Sikh inimical elements. Bhai Gurdas, the first scholar of eminence of Sikh religion, who scribed *Guru Granth Sahib* under the directions of Guru Arjan Dev referred to such false assertions as fabrications. He stated that rumours were spread against the sixth Guru that he roamed from place to place and Sikh forts were attacked by kings. "The Guru is not terrified by any body; he keeps hunting dogs and loves the chase; he instructs not in Divine Hymns; he accompanies wretched enemies and clarified that in fact one cannot hide the truth (of his being) and the Sikhs like the bumblebee crave his lotus feet and he suffers the insufferable and asserts not his self."

(Var 26, Pauri 24, Vars, Bhai Gurdas)

It goes to the credit of Guru Har Gobind that he infused the spirit of Heroism in Sikhs and made them determined and capable to live with self respect and dignity ensuring the freedom of their religion and sovereignty for Sikhs by meeting the force

of tyrant Mughals with force. He organized the Sikh army with arms and ammunition to face the challenge of Mughal rulers. He made it very clear while taking arms that their fight was for religious cause to live in peace with honour and not for the sake of self glory or rule over others. So the Sikhs remained victorious in all the battles observing the higher moral ethical values. Even the Muslim writer Muhsin Fani, who exhibited a soft corner for the Mughals, had to admit that :

"The Guru believes in one God. His followers put not their faith in idol worship. They never pray or practice austerities like Hindus They believe not in their incarnations or places of Pilgrimage nor the Sanskrit language of gods. They believe that all the Gurus are the same as Nanak."

(*History of Sikh People*, Dr. Gopal Singh, p. 233)

Fani, in his book *Dabistan* had given wrong facts as to the imprisonment of the Guru in the Gwalior fort, its duration and causes. The contacts of the Guru with the Mughal emperors and some other important matters have been belied by some eminent Sikh scholars for his soft corner for the Mughals as to those matters. Some false assertions or glaring misrepresentations have been made against the Guru, in *Gur Bilas Patshahi Chhevin* written by some poet exhibiting his Hindu proclivities and without giving his whereabouts publicly. The Name of Bhai Mani Singh, an eminent Sikh scholar and Martyr has been misused that he had dialogue with one Bhagat Singh, during the period of the sixth Guru, as if the writer was present throughout. It is belied from this very fact that Bhai Mani Singh had never written about these events, who otherwise had written a book himself about Sikh religion. The reading of this book gives the impression that it was the mischievous design to introduce the Brahmanical superstitions and myths in Sikhism which have been outrightly rejected in Sikh religion. For instance; Sikhism totally rejects the human birth due to holy blessings, which are common in Hinduism; it rejects the theory of incarnations of God which is advocated in Hinduism; it rejects the existence of gods and goddesses and devtas of Hinduism. It rejects the cause of the birth of a human being to destroy the devils, which Hinduism connects to Ram Chandra and Sri Krishna. Some others of its incarnation of God to have come for this purpose; it totally rejects the worship of any god or goddesses in Hindu temples, as the concept of God in Sikhism is of one and only one God. (Unborn, Formless, Self-illuminated) All such basics of Sikhism had been totally floated treacherously on altogether concocted imaginary stories.

The Birth of Guru Har Gobind has been shown to be due to the blessings of Baba Budha, a devout devotee of Sikh Gurus. The Guru has been shown to be incarnation of God, (*Chaturbuj*) and rather declared by him as such at the time of the very birth. All the Hindu gods, goddesses and Devtas have been shown to come to pay their obeisance to the Guru at the time of birth. It has been put in the mouth of the Guru to profess at the time of birth to have come to destroy the devils. Mother of the Guru has been shown to have gone to the Hindu temple of Durga for worship and perform *Hom* and adore virgins for her son's recovery, which was rejected outrightly even by the British scholar, M.A. Macauliffe in his book *The Sikh religion* these being totally

against Sikhs dictums thereby criticizing the other writers also to rely upon it as falsely asserting in accordance with their Hindu proclivities and without paying due regard to Sikh Gurus' Hymns. Some writers, who had no deep study of Sikh religion in their writings made references to such anti Sikh material but the eminent Scholars of Sikh religion have belied such false assertions.

In this very book nonsensical stories have been concocted on some other events, like the instigation of the Guru to his devout devotee Bidhi Chand to commit the theft of two best horses of the Mughal ruler from Lahore, and of the wife of the Guru to steal precious clothes and ornaments of the Mughal empress or to instigate the abduction of a daughter of a Muslim Qazi of Lahore who had some money dispute, to defame the great Guru, to whose divine personality both Hindus and Muslims, were attracted. Max Arthur Macauliffe in *The Sikh Religion* has stated that Mughals had snatched two horses from the Sikhs of Kabul being the best quality that these should be used by the Mughal emperor, and when Bidhi Chand came to know of it from those Sikhs, decided to get the injustice undone. He then brought those two horses from the emperor's stable at Lahore under his own planning. As to the other insinuation, Macauliffe had stated that the Qazi had decided to murder his daughter who was not a conservative Muslim and was the follower of Sufi Faqir Mian Mir and he sent her to Amritsar to save her life.

(*The Sikh Religion*, Macauliffe, Vol. 44, p. 157)

Such glaring false assertions, concocted stories and misrepresentations against the Guru were made by anti Sikh elements, as he had laid the foundation of the Saint Soldiers to uphold the freedom of religion, to restore the basic human fundamental rights, and to establish their sovereignty, who were later taken up in the order of Khalsa by Guru Gobind Singh infusing the spirit through *Amrit* of the double-edged sword, enabling them to wipe out the tyrant Mughal rule and Afghan invaders to establish their sovereign state. The Brahmanical cult had the fear psychosis about losing their superiority by the Sikh dictum of equality of mankind in every respect and to become devoid of the religious leadership of innocent masses by exploiting them in the name of Hindu religion and its superstitions and myths which had been exposed in Sikhism. The only way left was to introduce such irreligious material in Sikh religions with the deception that perhaps Sikhs may come in such a net, that the greatness of their Guru is shown to equate him with God itself as incarnation of God. But truth can never be blurred by falsehood. The Divine thought of Sikhism of Truth, Name of God and pious deeds can never be interpolated with superstitions and myths of Hinduism. Another attempt was made by the Brahmanical agents to interpolate the divine Hymns of Guru Gobind Singh with Hindu legends and myths, but it also proved to be a futile exercise. The contradiction in these two beliefs are such that it is impossible to reconcile.

Such misrepresentations and made up false stories did initially mislead not only

the non Sikh scholars but also the eminent Sikh scholars like Bhai Santokh Singh and Giani Gian Singh and others who without any research and deep consideration of the far reaching consequences made references to them. But the later scholars of Sikhism like Max Arthur Macauliffe rejected these misrepresentation in the very 19th and early 20th century to be anti Sikh ideology followed by most of the other scholars.

Macauliffe had outrightly rejected the assertion of Muhsin Fani in *Dabistan-i-Mazahib* as well as to the detention of Guru Har Gobind for several years by Jahangir in lieu of the payment of fine said to be imposed on Guru Arjan Dev, stating in clear terms that Jahangir had sent the sixth Guru in Gwalior fort for forty days only to pray for the avoidance of calamity over him in accordance with the advice of the Astrologer, that was manipulated by Chandu, fearing the consequences of the good relations between the Divine Guru and the emperor Jahangir. Chandu had approached the Governor of the fort to poison the Guru who brought it to the notice of the Guru and ultimately it came to the notice of Jahangir which prompted him to hand over Chandu to the Guru to inflict punishment and to remark, when he was killed, that he deserved it. It is on record that Mian Mir, for whom Jahangir had the highest respect, had talked to Jahangir as to the Godly personality of the Guru, worth of respect and reverence. Jahangir had apologised to the Guru for the torturous treatment of his father by shifting the responsibility on Chandu. So no question of imprisonment of the Guru by Jahangir could arise. It is also on record that Jahangir at Agra referred the Guru as 'patsha'- the True Divine King. However, the misrepresentations against the Guru had no effect on Sikhs who accepted him as their True Divine Guru.

## Guru Har Rai – seventh Sikh Guru

Guru Har Rai was installed as his successor by Guru Har Gobind, as seventh Sikh Guru on 3.3.1644. He was born on 16.1.1630. Baba Gurditta, eldest son of Guru Har Gobind was his father. He had saintly trend of mind from childhood and was very tender hearted as well. He preached and exhibited throughout his life that human hearts are like valuable jewels and it is wicked to distress them, and whoever desired to meet the Lord Almighty should never distress other hearts.

## Free Hospitals

Guru Har Rai was particular about the langar, that meals should be served to the visitors throughout the day and that service of mankind has got a great significance in Sikhism. He started free hospital with precious medicines which became very popular as a service to mankind, as anyone without any distinction could get medical treatment on equal status. Even Shah Jahan, the Mughal emperor, sent a messenger with apology for confrontation with the Sikhs earlier, to get medicine for his son Dara Shikoh as his attending physicians had advised him that his son could only be cured with the precious medicine from the Guru. The Guru did give the medicine as desired

and Dara Shikoh became hale and hearty.

## No conflict with Mughals

The Mughal emperor did not come into conflict with the Guru throughout his life. The Guru had maintained the Army of 2200 armed persons as Guru Har Gobind had instructed him, not to disband the army which should be used only in defence, whenever needed but no occasion came for any armed conflict.

## Ram Rai to Delhi

Aurangzeb became the Mughal emperor. He invited the Guru to have his glimpse for some dissension, but the Guru declined the request that he had taken the vow not to meet any Mughal ruler. However on the advice of the Sikhs, he sent his son Ram Rai to Delhi to have a meeting with the Mughal emperor. Aurangzeb held discussions with him on spiritual aspects. A reference came to a Divine verse of Guru Nanak concerning Muslims :

"The clay of Muslims grave falls into the potters clod;  
From it vessels are fashioned and bricks made. It cries out as it burns;  
The poor clay burns and burns, weeps and the fiery coal continually fall from it. Nanak, God, the Creator who created the work alone knows whether it is better to burn or bury."

(Asa Di Var)

## 'Be-Iman' Instead 'Muslim'; Ram Rai Misquotes

### Guru Never met Ram Rai for His Misquoting of *Gurbani*

Aurangzeb asked if it was not an insult to Islam. Ram Rai replied that the word *musalman* has been wrongly told to him and that in fact, it is 'Be-Iman'—the distrustful. The emperor got the satisfaction that then it did not relate to Muslims. Aurangzeb gave the area of Dehra Dun as *jagir* to Ram Rai. When this thing came to the notice of Guru Har Rai that his son had tried to please the Mughal emperor by inserting a wrong word in the divine verse of Guru Nanak – 'Be-Iman' instead of 'Musalman'—and had got the *jagir* of Dehra Dun from the Mughal emperor, then he issued the instructions that his son Ram Rai should not come back to him as he did not want to see his face throughout his life. He actually did not allow his son to meet him throughout his life and excommunicated him from Sikhism. Ram Rai remained at Dehra Dun in seclusion to undergo such a punishment. It exhibits the highest commitment of the Guru to his religion and to the Divine verses of Sikh Gurus.

## Kiratpur

Guru Har Rai stayed mostly at Kiratpur just below the Shivalik hills and preached

Sikhism effectively, exhibiting his own practical Truthful living in the way of God, the Almighty; the Sikh way of life, and ensuring such a living for all of his followers.

## Hill Rajas

Under the pretence of paying the Guru a complimentary visit, two hill Rajas once visited the Guru at Kiratpur to obtain tribute from him and then to remove him from their state. He told them their inner motive that the Faqirs do not pay tribute and they can get the Divine instructions, which are of much more value than the worldly materialism; "Go and rule with humility, oppress not your subjects as the subjects are the roots and the Rajas are branches of the tree; do everything for the welfare of the public and have your simple honest living, considering to be the servants of God, the Almighty and through Him of His Creator. The Rajas submitted to the Guru and came enlightened. The Guru enlightened the rich and the poor alike, without any distinction, with the message of Truth, Name of God and truthful living.

## Respect for *Gurbani*

Guru Har Rai had so much devotion and inner respect for *Gurbani* that on one occasion when he was lying on his couch, some Sikhs singing the Hymns of *Guru Granth Sahib* visited him. On hearing the hymns he immediately got up. When asked the reason, he told them, in the words of Macauliffe, in *The Sikh Religion* :

"Hear my beloved Sikhs, the Guru is embodied in compositions, whose sanctity is immeasurable and unrivalled. The Guru's instruction is raft to cross over the fiery ocean of the world. It conferreth happiness on the True Guru's Sikhs and removeth sin from the hearts of the readers. It may be called a lion to frighten the deer of avarice, or an elephant to break down the great tree of sorrow. It produceth Divine knowledge and dispelleth ignorance. He who payeth respect to the Guru's Hymns shall without further effort cross over the terrible ocean of the world, for great is their efficacy. Were I not to show reverence for the Guru's Hymns, my Sikhs would not do so, and without such reverence, bliss could not be obtained. That is why I arose from my couch. The Sikh who acteth according to the Gurus instructions shall obtain the supreme dignity. It is only he who hath no devotion or faith, who revereth not the Guru's words. Without reverence, devotion is not obtained, and without devotion there is no holiness; without holiness how can there be deliverance? And without deliverance the soul shall be subject to further transmigration and shall not be absorbed in God. It is incumbent on the Sikhs to obtain happiness, by pondering on the Guru's words. Pilgrimage, fasting, sacrifice, and painful austerities are of no avail. The Gurus' saint is my Sikh and delighteth in the Guru's Hymns. Be assured that he who doth not, is no Sikh of mine. The Guru's example to rise when the sacred volume is read is still observed by his followers.

(*The Sikh Religion*, Vol. IV, p. 313)

## Guru Har Rai–Aurangzeb–Correspondence

The correspondence between Guru Har Rai and Emperor Aurangzeb is quoted in the words of Macauliffe :

Mughal emperor's letter :

"Guru Nanak's house was the house of holy men. He treated friend and foe in the same way, but thou hast supported Dara Shikoh in his effort to obtain sovereignty. I have captured and put him to death, so he hath in no way benefitted by thine assistance. But let bygones be bygones, and let us now be friends. Come to me. I am now enthroned as emperor. I have a great desire to behold thee. Wherefore thou shouldst come to me without delay."

The Guru replied :

"I have no business with thee, that thou shouldst have summoned me. I am not a King who payeth thee tribute, nor do I desire to receive anything from thee, nor do we stand in the relation of priest and disciple to each other, so wherefore hast thou summoned me ? So far from my having conferred empire on Dara Shikoh, it was the eternal throne and umbrella of the religion I conferred on him. He had no wish for terrestrial empire. The empire he hath obtained is imperishable."

(Macauliffe, *The Sikh religion*, p. 305)

Ram Rai Pardoned Not

Ram Rai made serious efforts through his relatives for pardon from his father, but he refused. He told his relation when they impressed upon him not to disinherit his son from Guruship, that "He is not at all fit to succeed me who had committed the greatest sin on earth to alter a word in the Devine Hymn of Guru Nanak to please the Mughal Emperor. Guru Nanak had ignored his sons to succeed him, Guru Angad Dev and Guru Amardass had also bypassed their sons after having made trials being not fit to become their successions. So ignoring and rejecting my son is nothing unusual. The merit and spiritual advancement is the main consideration for such a high responsibility to enlighten mankind and not the relationship!

Guru Harkrishan Succeeds

Guru Har Rai nominated his younger son HarKrishan to succeed him and enjoined upon all the Sikhs to consider him as his image and to put faith in him. Though he was of tender age, he installed him as eighth Sikh guru.

**Guru Harkrishan – Eighth Sikh Guru (1661-1664)**

Guru Har Krishan was installed by Guru Har Rai, his father, as eighth Guru of Sikhs on 6.10.1661. He was born on 7.7.1656 and as such was only about 5 years of age at that time. He remained as Guru for a small span of about 2½ years as he departed from the world on 30.3.1664 due to small pox, when he was at Delhi.

Gita From an Illiterate

A brahmin, a scholar of Hinduism came to the Guru and asked him to translate Gita, as he calls himself greater than Krishan, the incarnation of God, as Harkrishan.

The Guru told him to bring some illiterate person. He brought Chhaju, a water carrier. The Guru asked the Brahmin to discuss the Gita with him. The water carrier held such a learned discussion with the Brahmin that he was astonished. The Brahmin bowed before the Guru that Chhaju had done so under blessings of the Guru.

### Guru refuses to meet Aurangzeb

Aurangzeb, at the request of Ram Rai, summoned the Guru to Delhi through Raja Jai Singh of Ajmer. Guru stayed at his house at Delhi, where now a magnificent Gurdwara Bangla Sahib stands; erected in memory of the Guru. However, the Guru refused to meet the emperor as his father had instructed him not to meet the Mughal emperor Aurangzeb, as his elder brother Ram Rai would transact political affairs with the emperor and that he should keep his mission only to preach the True name of God. Aurangzeb sent his son to meet the Guru at the house of Raja Jai Singh and requested him to meet his father who desired to see him. The Guru told him that he could not meet the emperor. If the emperor desired any religious instructions, he would dictate him and if the emperor would understand and act, then he would be enlightened by the teachings of Guru Nanak and he shall be happy. The prince asked the Guru to dictate to him his instructions for the emperor. The Guru dictated him the Hymn of Guru Nanak.

### Divine verse dictated to Aurangzeb's son

"If the True God dwells not in the heart, what is the purpose of eating or clothing;  
What fruit, what clarified butter, and sweet molasses, what fine flour and what meal is of any use?  
What clothes, what a pleasant couch for billing and cooing;  
What an army, what mace bearers and servants and what palaces to dwell in?  
Nanak, except the true name, all things are perishable."

The prince took this Hymn to his father and Aurangzeb was impressed with it.

### Small Pox

The Guru got ill with small pox, which became the cause of his departure from this world.

### Next Guru - Baba Bakala

At the last moment, when Sikhs asked him as who would be their Guru now, the Guru uttered the words, 'BABA BAKALE'; he meant it to Guru Teg Bahadur who was the brother of his grand father and was residing at village Bakala.

Guru's mother, who sat by his side lamented that what she alone would do in the world now. The last words of her son to console her were that she would spend her time in the meditation of God's name. Thus came the end of this teenager Guru as wished by God, the Almighty.

## Guru Teg Bahadur – Ninth Sikh Guru

Installed Guru at Baba Bakala; 1664-1675 A.D.

Guru Teg Bahadur was the younger son of Guru Har Gobind, the sixth Sikh Guru. He was born at Amritsar on 1.4.1621; and was installed as ninth guru of Sikhs on 11.8.1664. The installation of this Guru was in unusual manner than that of the other Gurus, who had been precisely nominated by their previous Gurus. Guru Har Krishan though had given the indication about Guru Teg Bahadur to be the next Sikh guru, but he had not named him and only stated that his successor is at 'Baba Bakala', meaning thereby that he was his forefather in relation and was living at Bakala village, as Guru Teg Bahadur was residing with his family at Bakala. Guru Teg Bahadur remained in deep meditation in the Name of God. It took a few months to discover Guru Teg Bahadur at Bakala for his installation as the ninth Guru. In fact twenty two other imposters posed themselves to be the Guru at Bakala, after hearing Baba Bakala the words of the eighth Guru to become the next Sikh Guru and started taking the offerings from the Sikhs, who would visit that place.

### True Guru found

This mystery was solved and Guru Teg Bahadur was discovered by a businessman Makhan Shah Lobana, who had invoked Guru Nanak for protection when his vessel full of merchandise was sinking. He had vowed to offer five hundred gold mohars at his Darbar. Makhan Shah offered two gold mohars each to every pretendor, who accepted it. He came to know of Guru Teg Bahadur, to be residing in a house and always meditating the Name of God in seclusion. He went to him and offered two gold mohars. The Guru asked him why he was not coming up to his vow of offering five hundred gold mohars as he had vowed when his vessel was sinking and it was saved. Then there was no doubt left to have discovered the real Guru. Makhan Shah bowed before the Guru, offered 500 gold mohars and sought his blessings. He went to the roof of the house and loudly proclaimed, waving a flag that "I have found the Guru, I have found the Guru". '*Guru Ladho Re, Guru Ladho Re*'. On hearing this, the puzzled Sikhs rushed to that house and requested Guru Teg Bahadur to lead them. Though the Guru was initially reluctant to take over this Divine responsibility being totally engaged in meditation in the Name of God, but he could not ignore the inner urge of the Sikhs. Thus became Guru Teg Bahadur the ninth Guru of Sikhs.

### Missionary Travels

Guru Teg Bahadur migrated to Kiratpur with his family and developed Anandpur Sahib, from where 'Khalsa' was to be created by the tenth Master. He had been a very good warrior when he was in the company of his father, but he had not entered into armed conflict with anyone in his lifetime. The Guru preached Sikhism, to spread the

message of Truth and Name of God to mankind by taking up extensive missionary tours to each and every corner of India, Bengal, Assam, Bihar and other far off places from Punjab, his state. So dedicated was he to the preaching of Sikhism that he did not come back to his family for about four years though his only son Guru Gobind Singh had taken birth at Patna, when he had left behind his family with some devoted Sikhs before going to all the distant places to preach his religion. The Guru came back to Anandpur Sahib after several years of preaching Sikhism throughout India. He was such a calm, peaceful and meticulous divine personality that the Muslim orthodox Mughal Emperor Aurangzeb did not come into conflict with him though he had spread his message of Truth and Name of God of his separate religion than Islam throughout India, though the intolerant Aurangzeb was desirous of converting India into an Islamic state and had started forcible conversion of Hindus to Islam under the threat of sword.

Aurangzeb had issued strict instructions to his Mughal Governors of the states to destroy the Hindu temples and erect mosques in place thereof. Important central temples of Hinduism – Vishwanath of Varanasi, Keshav Rai of Mathura and others had been burnt to ashes, but Hindus put up no resistance.

## Kashmiri Pandits approach the Guru

Sher Afghan Khan, Governor of Kashmir, massacred thousands of Hindus to implement the policy and orders of Aurangzeb, piling up their sacred threads *Janeus* of the weight of one maund and a quarter. The Kashmiri Brahmins, having felt the Hindus to be helpless and visualizing the extinction or conversion of the entire Hindu population, thought of approaching Guru Teg Bahadur, the ninth successor of Guru Nanak for protection. A deputation of five hundred Kashmiri Pandits came to Anandpur Sahib, bowed before the Guru and apprised him of their pitiable condition and prayed before him to protect them and their religion as they had been left with no other source to help them. The Guru became very serious and thoughtful after hearing their tale of woes. Guru Gobind Singh, his son, aged about nine years only, came to the Guru and noticed his seriousness tinged with sadness, which he had never seen earlier and enquired about its cause. The Guru briefly told him the sad plight of Hindus and their religion and that for its redress the supreme sacrifice of a great holy personality was needed as the Hindus had been left with no power of resistance. They were suffering from the worst type of demoralisation to save their own religion. The young son said to his father as who else could be such a great holy, bold and courageous personality than himself to safeguard the basic human rights of freedom of religion. Guru Teg Bahadur felt proud of his son and his ability to succeed him. The Guru lost no time to take the decision that he must give his supreme sacrifice for this sacred cause.

He told the Pandits that though he was against their customary rituals and rites and other religious thoughts, and practices which had been discarded by Guru Nanak

himself, but he would stand for the basic human right of freedom of religion and the protector of their faith and against the forced conversion from one religion to the other, which is enshrined in the basic features of Sikh religion of which he was the head. Guru Tegh Bahadur asked them to go to the emperor Aurangzeb and tell him that if he would convert the ninth Guru of Sikhs to Islam, all the Hindus would follow him for conversion to Islam! The Pandits bowed before the Guru and came to Delhi and apprised about it to the emperor.

### Aurangzeb Summons the Guru

The emperor became very happy that now his dream to convert all the Hindus to Islam would be fulfilled as it cannot be that difficult to deal with one person, by allurements or threats whatever needed. He sent message to the Guru to come to Delhi and meet him at his convenience but not without much delay. The messengers were cautioned to show full respect and regards to the Guru. The special messengers came to Anandpur Sahib and gave the message of the emperor to the Guru to find sometime to meet the emperor Aurangzeb as he was desirous of having some important discussion with the Guru. The Guru told them that he would visit Delhi in a few months to meet the emperor. This message was given to the emperor by the special messenger. The emperor anxiously waited for the Guru as he thought the achievement of his goal nearer, never doubting, that the Guru would not yield.

Guru Teg Bahadur knew that he would give his supreme sacrifice for the sacred cause of the freedom of religion. He nominated his son, Gobind Singh, to be his successor as tenth Sikh Guru and gave all the instructions to him, who was named Gobind Rai at that time. Guru Teg Bahadur, alongwith his five trusted Sikhs, Mati Dass, Sati Dass, Dayala, Uda and Gurditta left Anandpur Sahib determined to give his voluntary martyrdom against the forced conversion of religion and uphold the basic human right of freedom of religion. He visited important places on the way to preach the divine thought of Sikh religion for several months and reached Delhi.

The meeting between the great Guru and the Mughal ruler Aurangzeb took place at Delhi for which the emperor was waiting anxiously. Aurangzeb tried to convince the guru as to the justification of the forced conversion of Hindus to Islam as "they were not believers of one and only one God and rather worshipped numerous gods, goddesses and incarnations of God in idolatry to which the religion of the Guru was also in contradiction and rather in Sikhism all the caste and creed systems of Hinduism and the rites and rituals have been discarded." He also allured the Guru that "he would be holding the highest position in Islam and would be acknowledged a great priest of Islam and shall receive from him whatever he desired." The Guru explained to the emperor that though he and his religious belief in the unity of God and brotherhood of mankind and equality of humanity outrightly denounced and rejected the beliefs of Hinduism and its rites and rituals, its scriptures and fabric of caste and creeds but the question involved was, the forced conversion to a religion and the basic human

right of freedom to religion. No one has got any right to thrust the superiority of its religion and the forced conversion from one religion to the other is absolutely irreligious. All religions can peacefully preach their divine thought but no one can enforce one religion upon another religion at the point of the sword. It is the will of God which prevailed everywhere.

Aurangzeb, taking this hint, told the Guru that it was the vision of God to him to convert the whole world to Islam and so it would be to the submission to His Will to convert all the Hindus to Islam. The Guru explained to the Emperor that if it were the will of God, then the existence of only one religion could take place in a minute as it happens in a moment what God wills. There are different religions in the world and these could never be without God's will. Your religion Islam prefers to the submission to God's will. Now why to violate it on your own flimsy imagination. Be just, compassionate and righteous with all human beings by allowing whatsoever religion. Meditate on the Name of God and be kind and merciful to everyone. Get rid of your ego and the notion of superiority of your religion and of the forcible conversion to Islam from their religions."

As to the request of the emperor to the Guru to convert to Islam, the guru made it clear to the emperor that :

"The godly persons are never affected by allurements and threat of tortures and deaths. I will never embrace Islam. My religion is far superior to it. I will never abandon my faith and even no Sikh will do so. The Sikh religion is dearer to me than my life and I can never renounce it."

It is stated in history that the emperor Aurangzeb then asked the Guru to perform a miracle, to which the Guru replied, that "A miracle was the work of God and to undo what God has done which the godly persons never do. They cheerfully accept the will of God, which is preordained. Infact, no one is beyond the will of God and his divine commandments. The miracles are only the hypocritic notion, devoid of any religious fervour which Sikh religion rejects outrightly."

The messengers of the emperor cautioned the Guru as to the tortures and death thereby in case of the final refusal to convert to Islam. The Guru exhibited his determination that the threats of death and tortures can have no terror for him, as one day he has to leave his perishable body which he now cheerfully accepts for this noble cause to protect the freedom of religion and rather he had come to give his supreme sacrifice voluntarily for this cause of the entire humanity."

The emperor Aurangzeb ultimately gave the orders to martyr the Guru for which the Guru himself had come determined. Bhai Mati Dass and Bhai Sati Dass and Bhai Dayala were tortured to death first. Then came the turn of the Guru for his voluntary supreme sacrifice. Adam Shah who had been picked for this job came to the Guru for this purpose. Guru told him that, "he should strike his neck after he had recited *Jap Ji Sahib*—the divine composition of Guru Nanak." He struck the neck of the Guru when he bowed to God at the completion of his Divine recitation.

Guru's head flew off into the lap of a faithful Sikh. A great storm arose immediately which filled everyone's eyes with dust. The brave Sikh, Bhai Jaita, unobserved rushed to Anandpur Sahib with the Guru's head and handed it over to his son, Guru Gobind Rai. It was cremated there with all the honours, where a magnificent Gurdawara now stands erected in his memory.

Lakhi Shah Lobana, a devout Sikh, brought a cart in the guise of loaded cotton, with his companions and took away the dead body of the Guru unobserved through the crowd and took it to his house. The pyre was lighted with full honours reducing the house to ashes. They shouted that their house had caught fire to escape the detention. The Mughal rulers could not locate the head and the body of the great Guru and the guards were punished. The next day the Sikhs of the Guru collected his remains and buried them in a copper vessel under the earth at the same place.

Over the remains of the Guru, a magnificent Gurdwara 'Rakab Ganj' stands erected just on the other side of the building of parliament house of India. At the place of the martyrdom of the great Guru, a magnificent Gurdwara "Sis Ganj" stands erected on the other side of Red Fort, which was once, the palace of Mughal rulers.

These historical Sikh Gurdwaras would always remind the people of India that it was due to the voluntary martyrdom of the great Guru that 'Red Fort' became a monument of India, instead of the Mughal rulers palace, while Parliament House became the symbol of India sovereignty instead of the Mughal rule in India, as otherwise the Mughal rule would have extended for centuries and the Hindus would have been converted to Islam. The map of India would have been quite different. That is why Guru Teg Bahadur was titled as 'Hind di Chadar'—the protector of India and of Hindus and of Hinduism by laying down his life voluntarily for the sake of the religion of which he was not even follower and rather had denounced its ideology, its religious practices and its rites and rituals. Such a supreme sacrifice to safeguard another religion for the protection of basic human right of freedom of religion is unparalleled in history.

A marvelous Gurdwara "Sis Ganj" stands erected at the place where the Guru was martyred just in front of the Red Fort, the office and residence of the Mughal emperors from where Aurangzeb issued the orders of the execution of the great Guru thus digging his own grave and that of the entire Mughal empire. It would always remind the world that this self chosen supreme sacrifice of the Divine Sikh Guru for the sake of the fundamental human right of freedom of religion effectively enforced this human right five centuries ago which is now enacted in all the constitutions of the civilized world of the present day of democratic regions. The entire credit to stop the enforced conversion of Hindus to Islam goes to the great Guru as the Hindus had submitted themselves to the tyrant Mughal rule. The Sikhs wiped out the Mughals by their supreme sacrifices and excellent heroism on battlefields whatever was the need of the day, and established the Sikh Rule.

Guru Gobind Singh paid the highest tribute on the voluntary supreme sacrifice

of his father for the sake of freedom of religion—the basic human fundamental right :

"Guru Teg Bahadur protected the frontal marks and sacrificial threads of the Hindus;  
 He displayed great bravery in this Kal age;  
 He gave his head but uttered not a groan;  
 He suffered martyrdom for the sake of religion.  
 He gave his head but swerved not from his determination;  
 God's people feel ashamed to perform the tricks of mountebanks and cheats;  
 Having broken his head on the threshold of the king of Delhi, he departed to paradise;  
 No one else coming into the world acted like Teg Bahadur;  
 The world was in mourning for the demise of Teg Bahadur;  
 There was weeping for him in the whole world, but rejoicing in Paradise."

## Misrepresentations

Some Muslim writers have given altogether false and concocted versions to undermine the voluntary martyrdom of Guru Teg Bahadur for the sake of freedom of religion, unparalleled in the world history which was described as such, by his son, Guru Gobind Singh, tenth Sikh Guru that the great Guru had given his supreme sacrifice for the freedom of religion to protest against the forcible conversion of Hindus to Islam, which had never been so done earlier in the world history. It is very strange that these writers dared to indulge in such falsehood in the presence of the Divine hymns of the tenth Guru which could be nothing but nonsensical on their part. They were outrightly rejected by all the scholars of Sikhism besides the Sikhs and Sikh scholars, as they had brought bad name to their profession of scholars and historians in the zeal to defend their coreligionist Mughal tyrants for their indefensible tyranny of brutalities and the worst crimes against humanity.

Ghulam Hussain in his book *Siyar-ul-Mutaakherin* had surpassed all the limits of falsehood that Guru Teg Bahadur took money from Hindus, while Hafiz Ahmed from Musalmans. Both of these took to the practice of levying forcible executions and moved about in the land of Punjab and "he was declared offender, arrested and sentenced to death at Gwalior." Though the great Guru is admitted by everyone to be a Psalm of peace and great Divine personality who gave his voluntary supreme sacrifice to protect the forcible conversion of Hindus to Islam, whom a deputation of five hundred Pandits of Kashmir had come and sought their protection.

According to *Ibaratnama* of Ala-ud-din the emperor Aurangzeb called Guru Teg Bahadur to Delhi on a complaint lodged by Ram Rai and asked the Guru to show a miracle. On his refusal to do so, he was beheaded. What a ridiculous and nonsense version on the face of it. It falsifies that of Ghulam Hussain also.

In *Twarikh-e-Punjab*, Buta Shah states, the Guru was called to Delhi by Aurangzeb on a representation of some Amirs as well as Ram Rai. But who were those Amirs and what was their cause of action – nothing is explained. What a ridiculous made up story of falsity.

Max Arhtur Macauliffe, the eminent British scholar who authored the authentic book *The Religion of Sikhs*, Vol. IV, page 392, remarked :

"The Mohammadan Author of *Siyar-ul-Mutaakherin* (Ghulam Hussain) gave utterly incompatible version with the whole tenor of Guru Teg Bahadur's, life and writings, and cannot be accepted as even an approach to history. The *Siyar-ul-Mutaakherin* contains many obvious misstatements regarding the other Gurus also."

Remarked the eminent Scholar Khushwant Singh, author of *A History of Sikhs*, Vol. 1, p 73 :

"Ghulam Hussain is also wrong about the place of execution. Teg Bahadur was executed in Delhi and not in Gwalior as stated in *Siyar-ul-Mutaakherin*, this Muslim chronicler's scanty reference to Sikhs is full of inaccuracies and biased to the extent of being abusive."

"Cunningham and Trumpp have based their versions on *Siyar-ul-Mutaakherin* written by Ghulam Hussain over one hundred years after the events (being inaccurate and biased against Sikhs). Even Malcolm in his book, *Sketch of Sikhs*, has relied upon such false stories. Several other European writers have also been misled by these writings who had no time to study other books of Sikh scholars or do any research on these obvious falsities."

Malcolm admitted in *Sketch of Sikhs*, 1812, p. 54 :

"The historical events of Sikhs and their Gurus are related by the Mohammadan authors who detract from all the pretensions of this enemy of their faith and name."

Malcolm having realized that the historical facts as to a religion recorded by violent enemies and begotted persecutors misrepresent their characters and detract from all their merits and pretensions concluded at page 5 :

"In every research into the general history of mankind it is of the most essential importance to hear what a nation has to say of itself and the knowledge obtained from such sources has a value independent of its historical utility."

It is certainly the right approach particularly in view of the falsifications noted above of the violent enemies and bigotted persecutors, the accounts of the Sikh historical events should be accepted and what they say of themselves and of which they have the best knowledge. Several Sikh adversaries took undue advantage of the Sikhs having been involved in their struggle for freedom and sovereignty to have not devoted much time to the recording of their history, though known to them accurately.

## Divine Compositions

The one Divine Hymn of Guru Teg Bahadur is sufficient to exhibit the ideal man to be produced by Sikh religion to be blended with God, the Creator :

"He who in adversity heedeth it not; Who in prosperity feeleth neither affliction nor fear, and who deemeth gold as dross;  
 Who uttereth neither praise nor blame and who suffereth not from avarice, worldly love or pride;  
 Who is unaffected by joy or sorrow, by honour or dishonour;  
 Who hath renounced all hopes and desires, and expecteth nothing from the world; Whom lust and wrath touch not; In such a person's heart God dwelleth; He to whom the Guru hath shown favour knoweth the way to this;  
 And shall be blended with God, O Nanak, as water with water."

### Man's Troubles

"To whom shall describe man's Troubles;  
 The prey of avarice he hasteth in every direction in the hope of wealth;  
 For the sake of pleasure he undergoeth much suffering and is the slave of every individual;  
 Like a dog he wandereth from door to door and heedeth not God's worship;  
 He looseth his human life in vain, and is not ashamed of men's laughter;  
 Nanak why dost thou not sing God's praises as that thine evil inclinations may depart."  
 (Rag Asa)

### Way of Salvation

"O, good people, Sing God's praises; You have obtained priceless human life, why waste it in vain;  
 Enter into the sanctuary of God who is the purifier of sinners and friend of the poor;  
 Why forget Him by remembering whom elephant's fear departed;  
 Lay aside pride worldly love and self, and then apply your mind to God's worship;  
 Nanak sayeth this is the way of Salvation; become a follower of the Guru and you shall attain it."  
 (Rag Gauri)

### God's ways

"No body knoweth God's ways; Jogis, jats, penitents and several wise men have grown weary thinking of Him;  
 He can in a moment make a beggar a king or a king a beggar;  
 What is empty He filleth and what is full he emptieth; this is a practice of God;  
 He has spread His own illusion and He Himself beholdth it;  
 He assumeth many shapes and playeth many sports, yet is distinct from everything;  
 Incomputable, illimitable, unseen and spotless is He who hath unsettled all men's minds;  
 Saith Nanak, O mortal, lay aside all doubts, and think upon God's feet."

### What efforts to make

"What efforts shall a mortal make;  
 By which he may obtain God's service and dispell the fear of death;  
 Say what science shall he study and then what acts and religious ceremonies shall he perform;  
 What is that Name, by remembering which man may cross the dreaded ocean;  
 In the Kal age there is one Name, that of the ocean of mercy by repeating which man may obtain the deliverance;

There is no other religious ceremony equal to that, as shown by sacred writings;  
He who is called the Lord of earth remaineth ever free from joy and sorrow uncontaminated by  
the world;

And uneffected by it, O Nanak like a mirror He dwelleth within thee."  
(Rag Sorath)

#### Salvation in life.

"Without God's Name thou shall suffer; without piety doubts are not at an end;  
The Guru gave me this secret;  
If thou enter not God's Asylum,  
What shall pilgrimage and fasting avail thee;  
Be assured, that the practice of Yog and sacrificial feasts are fruitless if man forgets the praises  
of God;  
Such man as layeth aside both pride and worldly love and singeth God's praises;  
Saith Nanak, shall he said to have obtained salvation in life."

(Rag Bilawal)

#### God dwells in man

"God is the savior of sinners, the dispeller of fear, the Lord of the helpless;  
Saith Nanak, know Him, He dwelleth within thee."

(Slok VI)

#### And

"The saints proclaim that God dwelleth in every heart;  
Saith Nanak, Adore Him, O man, and thou shalt' cross over the terrible ocean."

(Slok XII)

#### Life useless without Name of God

"A man who does not sing the praises of God and ponders not over His greatness makes his life  
useless.

The mind should always line in the name of God as the fish lives in water."

(Slok I)

#### Image of God

"When pleasure, pain, tortuousness, attachment and pride affect not, then one is the image of God."

(Slok 13)

#### Liberated Soul

"Who is unaffected by praise or blame or honour or ignomity, whom gold and iron are alike, he  
is the liberated soul."

(Slok 14)

#### And

"He who is not moved by joy or sorrow and to whom friend and foe are like, see him to be liberated."  
(Slok 15)

Fear not, frighten not

"He who frightens not and fears not is possessed of Divine knowledge."  
(Slok 16)

World like a dream

"The world is like a dream or a vision. There is nothing real in it."  
(Slok 23)

World like bubble of water

"As bubbles are constantly formed on the surface of water and disappear automatically, such is the process of world formation."  
(Slok 25)

World like sandwall

"Know my friend, the creation of the world is an illusion. It is like a wall, built on sand, which cannot be permanent."  
(Salok 49)

One has to leave the World

"Be worried only regarding what is not expected. It is the way of the world that nothing is permanent. One has to leave this world at one time or the other."  
(Slok 51)

Born to die

"That which is born shall be destroyed today, tomorrow or the day after; so sing the praises of the Lord and give up all entanglements and attachments of the world."  
(Salok 52)

Nothing equals God's name

"I have taken to my heart the Name of God, to which nothing equals. Remembering which all distress is removed and thy vision is obtained."  
(Slok 57)

Seek God in thy heart

"Why do you go to the forest in search of God. He lives in all and is yet is never distinct; As the fragrance dwells in the flower, or the reflection in a mirror; So does God dwell inside every thing; So seek Him, in thy heart."  
(SGGS, p. 384)

Guru Teg Bahadur proclaimed :

"Whatever, God, the Almighty commands me to say the sermon, Hear it O, my brother."  
(SGGS, p. 727)

115 divine hymns, in 15 ragas, of Guru Teg Bahadur are contained in *Guru Granth Sahib*. These go deep into the heart depicting the realities of the creator and His creation, with emphasis on God's Name and pious deeds for salvation.

## Guru Gobind Singh Tenth Sikh Guru (1675-1708)

Guru Gobind Singh was installed as tenth Sikh Guru as nominated by his father Guru Teg Bahadur on November 11, 1675, after his martyrdom. He was born on December 22, 1666 at Patna, when his father along with his family had gone for missionary tours to that side. The Ninth Guru had left his family at Patna as he had proceeded further to preach Sikhism. He came back to Patna after four years and till then Guru Gobind Singh remained there with his mother and other members of the family and Sikh attendants. Thus the first four years of his childhood were spent at Patna, where a magnificent Gurdwara, with the status of a Takhat now stands erected in his memory. The Guru was having the Prophetic personality from the date of his birth itself which have been noticed by the famous Godly persons. He was brought to Anandpur Sahib at the age of four, when his father returned.

Guru Gobind Singh was raised with full attention to education, sports, warriorship training and divine Sikh way of life. At the age of 9 years only he gave the proof of his ability to lead Sikh Religion, when the delegation of Kashmiri pundits had visited Anandpur Sahib to seek their protection by his father from the onslaught on Hindus by Mughal rulers from conversion to Islam by force. The ninth Sikh Guru was in a very serious mood and upon the query of his son, told him that some Godly person has to give his supreme sacrifice. The young Gobind Rai, as he was then named, told his father that who else could be such a Godly personality than him for 'Protecting the freedom of Religion.' Guru Teg Bahadur then gave his supreme sacrifice voluntarily at Delhi. Upon knowing it Guru Gobind Singh paid the tributes that his father suffered his martyrdom for the sake of religion and no one else had ever acted like him in the world. It did not demoralise the great Guru; rather he became determined to uproot the tyrant Mughal rule to secure the basic human fundamental rights.

Guru Gobind Singh raised his army of devoted Sikh warriors and got prepared a big drum, called Ranjit Nagara, (victorious on the battlefield). The drummer used to beat the drum when the warriors of the Guru would march. The Guru's enlisting of the army of Sikhs and the beat of the drum filled the hill chiefs with apprehension that perhaps they may be the targets, though altogether misplaced. Guru's army was only for their defence against the tyrant Mughals to meet force with force and not for aggressions to which Sikhism does not approve. Raja Bhim Chand of Kohlur, the adjoining state, was becoming nervous not due to the fears from Sikhs alone but more due to jealousy. The Guru shifted to Paunta Sahib and constructed a small fort there.

The warriors used to be given the training of warfare during the day while all joined the holy congregation in the mornings and evenings wherein the Guru would impart the divine knowledge and teachings of Sikh religion to them. Community kitchen had been set up to serve meals to one and all without any distinction whatever.

The Guru felt delighted wearing uniform and practicing the arms and make all others to practice archery and musket shooting. Martial exercises became the daily routine, besides racing horses and shooting, trainings and huntings. The masands, who were not conducting them honestly, either in preaching of Sikhism or in financial matters, were discarded by the Guru and they dared to criticize the thought of warfare. Sikhs were directed to be in contact with their Guru directly and not through Masands who had to be dealt with harshly. Not only the Sikhs, but the devout Muslims also who did not approve of the tyranny of Mughals became the followers of the Guru. Budhu Shah of Sadhaura joined the Sikh army with five hundred Pathan warriors and took part in the battles on the side of Sikhs against the Mughals and hill chiefs. Two of his sons were even killed in one of such battles. The policy of hill chiefs remained vacillating. Some times they would see the protection of the Guru for good relations with Sikhs, but sometimes indulged in armed conflict, even jointly with Mughals.

Guru Gobind Singh as tenth Sikh Guru became the successor of his father at an early age of ten years. The first four years of his childhood were spent at Patna in Bihar district and he came to Anandpur Sahib with his father, when he returned from his missionary travels of south of India. He learnt the prevalent languages, got the formal education of a high standard which is exhibited from his divine compositions in these languages. The numerous poets and scholars were a part of his Darbar to attend to their scholarly aptitudes under his Divine guidance in Punjabi, Hindi, Sanskrit and Persian languages. He used all these languages in his Divine verses depicting his mastery over these language. His feats in horse riding, hunting and battlefield training are exhibited in the heroic excellence not of his alone, but of all his Sikh warriors who remained always victorious though acting in defence only and not the aggressions and that too under the high moral and ethical values. The Guru had shifted to Paunta Sahib in the mountainous area for some time, where Sikh armed forces were trained. Five hundred Muslim Pathans were a part of his army as they knew that he was to uproot only the wicked and to protect the peaceful weak and innocent from the tyrant aggressor.

The Hindu chiefs of the hills of that area, instead of helping him in the fight against Mughal tyrants who were bent upon converting Hindus to Islam by force, attacked him. The battle of Bhangani' took place between the hill chiefs and the Sikhs in 1686, in which the hill chiefs' combined forces were defeated by Sikhs. But soon after, the hill chiefs felt the threat from Mughal forces. Bhim Chand, chief of Bilaspur state apologized to the Guru and requested him to lead the hill forces against Mughals. The confrontation with Mughal forces and Sikhs followed by hill states forces took place at Nadaun in 1687. The Mughals were defeated. But later on, hill chiefs secretly made a settlement with Mughals.

Guru Gobind Singh, visualizing the confrontation with Mughals in the near future, constructed the forts—Anand Garh, Kesgarh, Lohgarh and Fetehtarh – in and around Anandpur Sahib. There was, however, no such armed conflict for over a decade, in which period the Sikh armed warriors got organized. The Guru engaged himself in effective preaching of Sikh religion. The daily holy congregation was the routine along with the Divine teachings by the Guru. Thousands of Sikhs would visit Anandpur Sahib for the direct blessings of their Divine master. Scholarly activity also became the routine. Fifty two poets and scholars considered themselves to be fortunate to regularly attend the intellectual meetings in the Darbar of the Guru to get his blessings. Everyday the heroic deeds of the excellent warriors who challenged the tyrants courageously were narrated through ballads to create a heroic spirit in the Sikhs. The Masands were misconducting them to make their posts hereditary and misappropriate the collections made by Sikhs for their own personal use, forgetting totally the missionary spirit to preach Sikhism. The Guru excommunicated most of them. The time had now come to give the final shape to the Khalsa by providing them a separate Sikh identity for which the Sikhs became known, the world over.

## Creation of Khalsa : Baisakhi 1699

Guru Gobind Singh brought about the completion phase of Sikhism by introducing the initiation ceremony for becoming a Sikh with the imparting of *Amrit* of the double-edged sword, in order of Khalsa to be visible even to a blurred eye, who would lead a practical spiritualistic and truthful life with self respect and dignity without fear as sovereigns, most peacefully but to resort to sword if all the peaceful means failed to safeguard the basic human fundamental rights of the entire humanity remaining within the parameters of Divine Thought of Guru Nanak and other Sikh Gurus while strictly adhering to the dictums, form and emblems prescribed by him.

Guru Gobind Singh called a huge congregation of Sikhs at Anandpur Sahib on Baisakhi of 1699. He appeared on a raised platform with a naked sword in his hand and asked if there was anyone ready to lay down his life at his command. Daya Ram Khatri of Lahore stood saying, "O True Guru, my head is at thy service." The Guru took him to the adjoining enclosure and came back with the same demand. Dharma Dass, Jat of Haryana offered himself. In this very manner, Mohkam Chand of Dawarka, Himmat Chand of Jagan Nath Puri and Sahib Chand of Bidar offered themselves for their Supreme sacrifices. The Guru took them all to the adjoining enclosure. He clad them in the new attractive dress of Khalsa and told them that they were his five beloved ones (*panj payaras*). The Guru then brought them back to the congregation hall from the enclosure and told the congregation that they were his five beloved ones (*panj payaras*) and that they were totally devoted to the Guru and the Sikhs and would spread the message of Truth, Name of God and sacrifice their lives for the freedom of religion.

Guru Gobind Singh then prepared the *Amrit* of double-edged sword (*Khanda*) by stirring pure water with crystal sugar in it, in a vessel of steel while reciting the Divine verses of *Jap Ji Sahib* of Guru Nanak and *Anand Sahib* of Guru Amar Dass. There is recitation of *Jap Sahib*, *Sawayas* and *Chaupai* of Guru Gobind Singh at the Amrit preparation. He then gave them each of the five a palmful of the *Amrit* to drink, while they were kept standing in a row repeating *Waheguru, Waheguru*. The Guru then sprinkled it five times each on their hairs and then eyes as well. All of them were then made to drink it from the same vessel jointly. They were given the last name of Singh (lion). The Guru explained to them the do's and don'ts and that they must wear and possess the 5 k's—*Kesh* (long hair), *Kangha* (a comb), *Kirpan* (a sword), *Kachha* (short drawers up to knee) and *Kara* (a steel bracelet). They were not to commit the four violations (*kuraihats*); ?

1. Not to cut hair on any part of the body.
2. Not to consume tobacco.
3. Not to eat Kuththa (Halal) meat.
4. Not to commit adultery.

In case of any of these violations, the defaulter was to become an apostate (*patit*) and to be automatically excommunicated from Sikh Panth till rebaptised with *Amrit* in the same manner, after getting his apology accepted from the Sikhs and the traditional punishment, if so awarded, for committing violation. They were to be loyal to Sikh Panth and ready for the supreme sacrifice for its sake, if need be, besides the selfless service to the humanity rising above the distinction between man and man as any whatsoever believing in the equality of mankind. They were to recite *Gurbani* daily as a routine and meditate on the Name of God, thus leading a truthful Sikh way of life. They were to earn their livelihood by hard labour with honest means and share the earnings with the needy.

Guru Gobind Singh asked the five beloved ones (*panj payaras*) to prepare *Amrit* in the manner he had done it. He then himself got the *Amrit* from them in the same manner as he imparted it to them. He changed his own name to Gobind Singh. It is unparalleled in world history that a Guru became a disciple. In this manner the Guru authorised the *panj payaras* to impart *Amrit* of double-edged sword to other Sikhs. In future, any five baptized Sikhs with *Amrit* of the double-edged sword were given the authority to baptise other Sikhs in the manner prescribed. The initiation of *Amrit* of double-edged sword was made mandatory to become a Sikh and all the five emblems (5 k's) became obligatory for a Sikh as a part of the Sikh code of conduct and the last name to be 'Singh' for men and 'Kaur' for women.

Guru Gobind Singh addressed the congregation estimated to be in tens of thousands :

"I wish you all to embrace one creed and follow one path, rising above all the differences of religions now practised. Let the four Hindu castes who have different rules laid down for them in the Shastras abandon them altogether and adopting the way of mutual help and co-operation mix freely with

one another. Let no one deem himself superior to another. Don't follow the old scripture. Let none pay visit to the Ganges and other places of pilgrimage which are considered to be holy in Hindu religion or worship the Hindu deities such as Ram Chandra, Sri Krishna, Brahma and Durga etc. but all should cherish faith in the teachings of Guru Nanak and other Sikh Gurus. Let men of the four castes receive my baptism of the double-edged sword, eat from the same vessel and feel no aloofness from or contempt of one another."

(*Twarikh-e-Punjab*, 1848, pp. 405-06)

The writer of this book Ghulam Muhai-ul-din alias Bute Shah has certified that a news writer of the court of Emperor Aurangzeb, was present in the congregation and he had sent the report to the Emperor, containing this address. The reporter in his report had further pointed out that about twenty thousands of Sikhs stood up and promised to the Guru to obey his orders as they had full faith in his divine mission and accepted the religion of Guru Nanak and other Sikh Gurus and took *Amrit* of the double-edged sword, while eighty thousand Sikhs received the Armit of double-edged sword in a few days. The report is dated first Baisakh, 1756; AD 1699)

Guru Gobind Singh at the time of administration of *Amrit* granted five freedoms from the old existing bondage :

1. Dharam Nash. (Freedom from Varan Ashram Dharma)
2. Karam Nash (Freedom from Karam Kand)
3. Bharam Nash (freedom from superstition)
4. Kal Nash (freedom from lineage barriers)
5. Krit Nash (freedom from occupational restrictions)

The Sikhs were now not to follow any Varanashramdharma, Karam Kand superstitious lineage barriers and occupational restrictions. They were to be equal in status without any distinctions of caste, creed, social and economic considerations. The basic principle of brotherhood of mankind was effectively brought into practice, besides that of fatherhood of God. The five beloved (*panj payaras*) belonged to different caste and creeds as prevelant in those days, though rejected in Sikhism. Daya Ram was a Khatri from Lahore, Dharam Dass a jat from Rohtak; Mohkam Chand a washerman of Dawarka; Hukam Chand a water carrier from Jagan Nath Puri and Sahib Chand a barber from Bidar. They were considered to be of low castes in Hindusm, as Brahmins had the wrong notion of their superiority over others. They became the first five Sikh leaders under the blessings of Guru Gobind Singh. They represented the five parts of India, exhibiting that Sikhism had spread throughout India. The Sikh initiation, thus totally eliminated the caste and creed system of Hindusm. Had it been adopted by all the Indians, this irrelegious system would have totally been eclipsed giving place to one society equal in all respects. All Indians would have the spirit of heroism been up graded themselves from demoralisation. It was due to the high spirits infused by *Amrit* of double-edged sword that Sikhs wiped out the Mughal tyrants and Afghan invaders and established their sovereign Sikh empire.

Guru Gobind Singh cautioned the Sikhs :

"As long as you preserve your tiger's exterior, your enemies shall fear you, and you shall be victorious, but if you part with it, and return to caste observances, you shall revert to your asinine condition and become subject to strangers. Moreover, I have made you really tigers and not merely given you their garb. It is for you not to resume your caste habiliments. As I have raised you from lowly to a lofty position by imparting to you spiritual knowledge; so if you revert to evil ways of Hindu superstitions from which I have delivered you, your last condition shall be worse than your first, for there will be no hope for your amendment."

(M.A. Macauliffe, *The Sikh Religion*, Vol. V, p. 101)

Guru Gobind Singh issued an ordinance to Sikhs :

"Sikhs should come to me, wearing long hair. Once a man becomes a Sikh, he should receive the baptism of the sword."

(Teja Singh and Ganda Singh, *A Short History of Sikhs*, p. 69)

## Hukamnama of Guru Gobind Singh (Jeth 26, 1756; June 1699)

"He alone is my Sikh who lives in Sikh code of Conduct"

'God is one. He is realized by the kindness of True Guru'

'Guru would bless and provide the strength to all Sikhs, who is pleased over them. All the Sikhs must take *Amrit* of double-edged sword from panj payaras; keep intact the *Kesh*, hair of the body which are my stamp; keep the *kachha*, *Kirpan* always; keep the steel bracelet on the wrist. Keep the *kangha* to clean the hair twice. Sikhs should not eat the meat prepared in the Islamic way. Sikhs should not consume Tobacco. Sikhs should have no contacts with those who kill their daughters, nor with Meenas, Masands and Ram Rayas. Sikhs must recite *Gurbani*, meditate *Waheguru Waheguru* and follow *Gurmat*. I am pleased with all the Sikhs. Sarbat Sangat.

(Patshahi 10, Jeth 26, samat 1756)

Sikhs are bound to follow these dictums of the tenth Guru. Prof. Satbir Singh, an eminent Sikh Scholar has given the views of some scholars of Sikh religion as to the Sikh initiation; Sikh code of conduct and order of Khalsa to be of one brotherhood and unity of Sikhs to create one nation.

Lepel Griffin :

Guru Gobind Singh created Khalsa from his own body and spirit just like Jupitor. The creation of Khalsa is the example in itself.

Guardan :

Guru Gobind Singh gave one dress, one name, one slogan to the Panth.

Gokal Chand Narang :

Guru Gobind Singh dismantled the caste and creed system, gave to the Sikhs the same equal rights one place of worship, one pilgrimage, one *Amrit* from the same vessel, one code of conduct, one

flag, One leader, one mission and one united brotherhood.

(*Sikh History*, p. 398, Vol. 1)

And Satbir Singh :

The code of conduct for Sikhs was prescribed by the Guru to make them a united brotherhood and to set up one organization (panth) under one discipline to attain the mission as declared by Guru Nanak so that Sikhs should remain sovereign in religion and politics.

Ibston :

In the Indian history, for the first time a religion became a political force, with the creation of a nation of its own type, which India had never seen earlier. The so called sudras, who were being called untouchables, had not even touched a weapon, became not only brave and courageous but ready to sacrifice themselves for the aggrieved under the guidance of the Guru.

Cunningham:

The tenth Sikh Guru made the dispirited dead souls to be in high spirits to gain social and political freedom in accordance with pious mission of Guru Nanak.

### Armed conflicts with hilly chiefs and mughals (1699 - 1704)

Hindu Hill chiefs got perturbed with the creation of the Khalsa by Guru Gobind Singh and felt insecure about their regimes. Sometimes they entered into battles with the Sikhs and sometimes they joined the Mughals but all the times they faced defeats. The Guru was getting ready to confront the Mughals who had been converting the Hindus by force to Islam, to secure the freedom of religion—the basic fundamental human right—for which the ninth Sikh Guru had given his voluntary supreme sacrifice. But the Hindu Hill chiefs, instead of joining the forces of Sikhs, came in conflict with them and got the help of the Mughals. First of all, the hilly chiefs visited Anandpur Sahib, met Guru Gobind Singh who had invited them to embrace Sikh religion. He initiated them with *Amrit* of the double-edged sword, shunning the caste and creed system of Hinduism, their useless rites and rituals and to believe in the only one God to meditate in His name and become capable of wiping out the tyrant Mughals. But they were not ready to give up their traditional systems and faiths.

The Hindu Hill chiefs decided to jointly face the Guru whose strength was increasing as a dedicated armed Sikh force had been organized, though it was not being done to confront them. Once when the Guru was on a hunting expedition, two hill chiefs picked up a fight with Sikhs, but they were defeated causing casualties to the troops. After this defeat, the hill chiefs contacted the Mughal rulers soliciting their help and telling them that the Guru was creating a huge army to confront the Mughals. They agreed to send the Mughal Army but the hill chiefs would have to pay expenses, who readily agreed. A battle took place between the Sikhs and the combined forces of Hill chiefs and Mughals, in which Sikhs remained victorious. The Mughal

General Painde Khan was killed in that battle besides the other commander Din Beg was seriously injured. Sikhs chased the retreating Mughal army up to Rupar.

The hill chiefs of Jammu, Nurpur, Mandi, Kulu, Chamba etc. again held meeting for a new plan against Sikhs. They decided to confront the Sikhs with the combined forces of all the Hill chiefs. To make a ground for it, they sent a letter to the Guru that he should pay rent of the land in Anandpur Sahib; if not acceptable, then to vacate it or be ready to face the consequences. The Guru refused to do it alleging that his father had purchased it and if hostilities have to be shown with Sikhs, then they would pay back in the same coin. The Hill chiefs attacked Anandpur Sahib but were defeated by Sikhs and they retreated after suffering heavy casualties. The elephant of hill chiefs having been intoxicated to attack the Sikhs with the strong spear projected from his head was attacked by Bachitter Singh on his head with his lance and it turned towards the troops of hill chiefs, causing them enormous damage. The hill chiefs ran away with their armies.

The Hill chiefs headed by Ajmer Chand met the Mughal rulers for help that the Sikhs were becoming formidable power against the Mughal rule also. Guru Gobind Singh went to Nirmoh, near Kiratpur. The Hill chiefs attacked the Sikhs without any reason. Army of Wazir Khan, Governor of Sirhind, also reached there. A fierce battle took place in which Sikhs were victorious.

The Hill chiefs led by Ajmer Chand now approached the Guru for peace and reconciliation and sent the customary presents for that purpose. Guru accepted the goodwill friendly relations on the condition of no treachery in future.

The hill chiefs again contacted the Mughal Generals Saiyad Beg and Alif Khan who were on their way from Lahore to Delhi being in command of five thousand troop each. They came to their help on the condition of payment of one thousand rupees daily. Saiyad Beg was so impressed by the Godly personality of Guru Gobind Singh that he bowed to the Guru and refused to fight against the Sikhs. He rather joined the side of Sikhs to fight against Mughals. Alif Khan ran away with his forces.

Hill chiefs again met and entered the battlefield against Sikhs, but they were defeated and they retreated after suffering casualties. The Mughal army came to the help of hill chiefs under the command of Saiyad Khan. Maimun Khan had attached himself with the Guru and he entered the battle on the side of Sikhs. The commandor Saiyad Khan was also impressed by the personality of Guru Gobind Singh that he refused to fight against the Guru and said that he was servant of the great Guru. Saiyad Beg, the previous Mughal commander, fought on the side of Sikhs in this battle. Ramzan Khan who took over the command of Mughal forces was killed on the spot. The Sikhs were victorious this time also.

The Sikhs from Malwa and Majha joined the Sikh army in great numbers. The Hill chiefs were now much more nervous and again approached the Mughal rulers, who decided to send a huge Mughal army to confront the Sikhs. Now the Governors of Sirhind and Lahore were directed to join the imperial army with their armies. The

armies of hill chiefs also joined them. For several days, the battle was fought by them with Sikhs at Anandpur Sahib with huge casualties but such a huge army of all these combined forces could not enter any fort. Then they decided to cut off all external supplies and seized the entire area of Anandpur Sahib. Sikhs had been causing numerous casualties with abrupt night attacks of the enemy. Ultimately the supply of water was also cut from outside but Sikhs never thought of surrender. At last offers were made to the Guru to leave Anandpur Sahib for sometime and the hostile armies would be withdrawn without any harm to Sikhs accompanied by the letter of Mughal emperor in the name of Quran and of the hill chiefs in the name of God their Idols of Hindu gods. Though the Guru was hesitant to believe them, but the collective view of Sikhs present there was to leave Anandpur Sahib and to rely upon them. So it was decided accordingly as Sikhs desired.

## Guru Gobind Singh leaves Anandpur Sahib (October, 1704)

Guru Gobind Singh was assured with the oath in the name of Quran, on behalf of Aurangzeb, that if he vacated the fort of Anandpur Sahib, then there would be no confrontation. So on October 26, 1704 Guru Gobind Singh, under the advice of his main followers, decided to leave Anandpur Sahib, leaving behind Bhai Gurbax Singh to take care of the religious institutions. However, just after the caravan of the Sikhs came out of the fort, the entire army of Mughals and hill chiefs numbering in lacs attacked them at the Sirsa rivulet. There was a great loss of men and material.

## Two Younger Sons Bricked alive

Two younger sons of Guru Gobind Singh and their grandmother were taken by their cook Gangu to his nearby village Kheri, who later on betrayed them and got them arrested by police of Nawab of Sirhind. They were bricked alive at Sirhind when they outrightly refused to convert their religion to Islam and their grand mother expired just after hearing this sad cruel incident.

## Battle of Chamkaur Sahib

The two elder sons of Guru Gobind Singh were with him along with about forty Sikhs when the armed forces of Mughal were chasing them. They reached Chamkaur Sahib, where a fierce battle took place between them. Both of his sons were killed, whom the Guru himself had sent to the battlefield with other Sikhs as well, though after killing the hundreds of the army men of Mughals. The three *panj payaras*—Bhai Mohkam Singh, Bhai Himmat Singh, Bhai Sahib Singh also gave their lives in that fierce battle.

The Guru on the orders of the *panj payaras* left Chamkaur Sahib at night with Bhai Daya Singh, Bhai Dharam Singh the other two beloved ones.

## Guru at Machhiwara

Guru Gobind Singh reached Machhiwara forest, where two pathan brothers—Gani Khan and Nabi Khan, who remained employed in Guru's army, took him in the guise of their 'Uch Da Pir' to Ludhiana district as the army of Mughals was spread all over to apprehend the Guru.

## Guru at Alamgir

A Muslim chief of Jatpura in Ludhiana District., a devotee of the Guru, Rai Kalha took him to his house. He sent his servant Nura to enquire about the two younger sons and mother of the Guru to Sirhind who brought the news of the two sons having been bricked alive and of the expiry of his mother, as they had refused to accept conversion of their religion. The Guru calmly prophesied that now the Mughal rule has been uprooted and the Khalsa would get the victory.

## Guru at Dina

The Guru then proceeded further to DINA village and stayed with Chaudhri Shamir, a Muslim chief of that area and mobilized some armed forces there. It was from this place that the Guru received message from Aurangzeb and sent him a letter in reply titled as *Zafarnama* (the letter of victory) which showed high spirits of the Guru inspite of such agonies. The words 'demoralisation' and 'depression' were never in his dictionary.

## Letter of victory to Aurangzeb

In this letter of victory written in Persian, Guru Gobind Singh admonished Aurangzeb in harsh words "that he had violated the oath taken in the name of Quran and had no right to be called a Muslim. He never knew that Aurangzeb was such a cheat and hollow in his own religion and he would never rely upon him even if he took hundreds of oaths in the name of Quran. It was a slur on him to pose as a religious person and a ruler, so what if he had martyred his sons alive. It was not a sign of manhood to murder innocent Sikhs and its burning fire would cause more havoc in the court of God, the Almighty. Aurangzeb would be damned and punished and the great Guru would be a witness against him. He could bring no damage to the divine Guru when the Almighty is there to protect them. God is merciful and kind only to those who have regard for truth and fair play. Aurangzeb also has to face death one day and death never spared anyone. So why commit cruelties on the poor masses under false ego and non sensical notions as no enemy can cause any danger to any person who is under the protection and kindness of the Almighty. In this letter it is also written that the Guru would never come to meet him as desired by him; rather he (Aurangzeb) could come to the Guru if he wanted to talk to him and his safety

would be ensured. It obviously showed that Aurangzeb had invited the Guru for talks and the Guru had sent this letter in reply to him.

### Aurangzeb Repents

*Zafarnama*—'the letter of victory' was delivered to Aurangzeb by Bhai Daya Singh personally. Aurangzeb wanted to meet the Guru to personally beg pardon from him for the excesses and aggressiveness of his Mughal officers and the Army, but this desire could not be fulfilled as he remained confined to bed and died in a short period.

Aurangzeb, had dictated a letter to his son before his death that he had come alone, but was going with the load of evil doings. He had committed enormous sins and so could visualize the hard punishment in store for him.

This abrupt realization came to him mainly from the letter of Guru Gobind Singh. After reading the letter, Aurangzeb had ordered that there should be no confrontation with Guru Gobind Singh and he should be given full honour and respect. This letter depicts the Divine strength, truthfulness, fearlessness, determination and high spirits of Guru Gobind Singh to fight for justice, despite of the odds and agonies he had to go through which can be only in a Divine prophet.

### Battle at Mukatsar

From Dina, Guru Gobind Singh went to Khidrana Dhab with his armed forces and the last battle between his forces and the Mughal forces was fought, which was won by his forces defeating the Mughal army.

### Torn *Bedawa*—the disclaimer

At that place now called Mukatsar, there is a magnificent historical Gurdwara in his memory. Forty Sikhs including one Mahan Singh had left him at Anandpur Sahib after giving him disclaimer document (*Bedawa*) and went to their homes in Majha area but their wives and family members cursed them that they should go back to the army of the Guru and fight the battle against Mughal Army as it would be an honour for them and their family members if they died while fighting for the cause of the Guru, who was sacrificing his all for mankind. They all took part in the last battle and died while fighting. Mahan Singh was still alive when he made a request to the Guru that their broken ties be tied again, which was their last wish, and they be forgiven for the disclaimer. The Guru tore off the disclaimer document which was still with him, telling Mahan Singh that he and his companions were having the same love and affection from his side. Then Mahan Singh breathed his last considering him and his companions to be lucky. Such was the high devotion of the Sikhs for their Guru and the Guru's compassion for his Sikhs.

## Bhai Ghanaya

There is another touching incident of that place. It was complained to the Guru by some of his Sikhs that Bhai Ghanaya who was serving water to the wounded Sikhs, was serving water to the wounded Mughals also. The Guru enquired about it from him, Bhai Ghanaya replied that being the follower of the great divine Guru he saw no difference between man and man; to him all appeared equal as every wounded required water and other help without any discrimination. He had learnt all that from the Guru's teachings. The Guru was very pleased over it and gave an ointment to Bhai Ghanaya that he should apply that also to all the wounded, whether they belong to the Sikh Army or the Mughal Army, which Bhai Ghanaya did. This is the height of humanitarian approach.

## Guru Reaches Talwandi

Guru Gobind Singh went to Talwandi Sabo in Bhatinda District and stayed there for over two years in a peaceful atmosphere, as the Mughal Army stopped chasing him under instruction of Aurangzeb, the Mughal emperor, that the Guru was a Divine master and there was to be no more conflict with him. The preachings of Sikh religion were undertaken effectively by the Guru and his army was also reorganised at Talwandi, now called Dam Dama Sahib, where there is a magnificent Gurdwara in his memory and is one of the Five Takhts of Sikhism—the central place of Sikh religion. Mata Sundri Ji, wife of the Guru also joined him there, who was residing at Delhi. According to historians, there was a gathering of 1,25,000 persons on that occasion at Dam Dama Sahib. She enquired from the Guru about her sons. Guru Sahib told her that all the Sikhs were her sons and she should be glad that all her four sons had made supreme sacrifices for the cause of Panth.

## Compilation of *Guru Granth Sahib*

Guru Gobind Singh sent for the copy of *Guru Granth Sahib* from Kartarpur, but the message was refused. Then the Guru dictated whole of the Granth Sahib to Bhai Mani Singh, adding in it the divine verses of Guru Teg Bahadur to complete the scripture comprising 1430 pages. It is in accordance with the original, compiled by Guru Arjan Dev and is the current version having been given the status of Guru—living spirit of the Sikh Gurus. Dam Dama Sahib became the literary centre of Sikhism as several poets and scholars who were in the Darbar of the Guru at Anandpur Sahib joined him there. The Guru baptized the Sikhs with *Amrit* of double-edged sword and preached Sikhism effectively as peace had again prevailed after the period of turbulence and armed conflicts.

The heroic route of Guru Gobind Singh from Anandpur Sahib to Dam Dama Sahib covering over 300 miles stands connected with the road called 'Guru Gobind Singh Marg' in his memory. Magnificent Gurdwaras stand erected on all the historical places

where the Guru stayed and came into armed conflicts with the Mughal Army and remained always victorious. Starting from Anandpur Sahib comes Gurdwara Parivar Vichhora about 10 miles distance at the bank of Sirsa rivulet, where the family separated due to the heavy armed attack of Mughal Army. These may be listed as follows :

1. Gurdwara Anandpur Sahib (Takhat Keshgarh Sahib) — Where the great Guru created Khalsa and resided mostly.
2. Gurdwara Parivar Vichhora Sahib — From where the family separated at rivulet Sirsa.
3. Gurdwara Bhatta Sahib — It is near Ropar, where the Guru stayed for the night.
4. Gurdwara Chamkaur Sahib — Where forty Sikhs killed hundreds of Mughals and the two elder sons of the Guru were martyred.
5. Gurdwara Alamgir Sahib — Where Guru stayed for several days and reinforced his army.
6. Gurdwara Dina Sahib — From where the Guru sent *Zafarnama* to Aurangzeb.
7. Gurdwara Mukatsar Sahib — Where the last battle between Mughal Army and the Guru took place and the 40 Sikh warriors who had left the Guru at Anandpur Sahib re-joined him, begged pardon and were martyred.
8. Gurdwara Dam Dama Sahib (Takhat Talwandi Sabo) — Where Guru stayed for about two years, reinforced his army and preached Sikhism, besides scribing the *Guru Granth Sahib*. Infact, Gurdwaras stand erected at every place blessed by the Guru in his memory.

## Death of Aurangzeb

The *Zafarnama*—letter of victory—sent to Aurangzeb in response to his invitation to the Guru to have a meeting with him, was delivered to the Emperor by Bhai Daya Singh personally at Ahmad Nagar. The Emperor requested Bhai Daya Singh to bring the Guru to him as he wanted to have his glimpse and to seek pardon for the criminal excesses against the Guru and Sikhs, as he visualized the severe punishment from God, the Almighty. Bhai Daya Singh came to the Guru and told about it but the Emperor met his death on February 20, 1707 and his wish could not be fulfilled. So scared was Aurangzeb that he sent a letter to his sons stating that :

"I know who I am, where I shall go and what will happen to this sinner full of sins. My years have gone profitless. God has been in my heart but my darkened eyes recognized not His light. There is no hope for me in the future. When I have lost hope in myself, how can I hope in others ? I have greatly sinned and know not what torment awaits me in the hereafter."

(Vincent Smith, *History of India*, Oxford 1920, p. 448)

This realization came to Aurangzeb from the letter of Guru Gobind Singh,

(*Zafarnama*) wherein he admitted his excesses and the sins.

## Bahadur Shah becomes Mughal Emperor

After the death of Aurangzeb, the war of succession between his sons started. Bahadur Shah, the eldest son of Aurangzeb, sought the support of Guru Gobind Singh through Bhai Nand Lal. Guru was satisfied as to the justification of the right of Bahadur Shah. He sent his armed forces under the command of Bhai Dharam Singh for his help. On 8.6.1707, Bahadur Shah became the emperor of Delhi defeating the other claimants.

## Guru at Coronation

Bahadur Shah specially invited Guru Gobind Singh at Agra at his coronation ceremony in July 1707 showing very high regards for the Guru by providing him special seat at a raised platform and presenting a special robe of honour and jeweled scarf to the Guru. The emperor apologized for the aggressive and oppressor attitude and the atrocities committed on the Sikhs by his father and assured that action would be taken against the culprits, particularly Subedar of Sirhind, Wazir Khan, who had buried alive two younger sons of the Guru and Sucha Nand, the instigator. Bahadur Shah had to go to South where revolt had come up against him. He requested the Guru to accompany him and made him agree to that request. The camp of the Guru, however, used to be at a distance from that of Bahadur Shah.

## Guru Reaches Nanded

In September, 1708 Guru Gobind Singh reached Nanded in Maharashtra state on the bank of river Godawari and did not proceed further with Bahadur Shah. The Guru stayed there with all of his followers who were accompanying him.

## Banda Bahadur

Madho Dass Bairagi, a monk, who was very proud of his occult powers had also had his hut at the bank of that river in that very area. Guru Gobind Singh met him and he was so much impressed by the divine personality of the Guru that he bowed to the Guru and said that he was his 'Banda'—his disciple—and henceforth surrendered his heart and soul to the Guru. He came to the camp of the Guru and took *Amrit* of the double-edged sword from the Guru and became member of the Khalsa Panth. His name was changed to Gurbaksh Singh from Madho Dass. The monk-turned Singh learnt of the cruelties being committed on Sikhs by the Mughals in Punjab, and that all the four sons of the Guru had been martyred; two of them bricked alive at Sirhind. With blessings of the Guru, the Banda became very anxious to take revenge and teach a lesson to the culprits to stop the brutalities of the Mughals.

## Banda Bahadur to Punjab

At last the time came when the Guru gave him permission in that regard. The Guru gave Banda Singh Bahadur his own bow and quiver containing five arrows besides the flag of Saffron colour and the battle drum. Five Sikhs were deputed by the Guru to accompany him. Banda Singh was advised by the Guru, not to harbour egoism; not to disobey those five Sikhs and rather abide by their advice. Thus the Bairagi monk, the nonviolent believer, became the General of the Sikhs under blessings of the Guru to mobilise army and to fight with the Mughal Army to punish the culprits of heinous crimes.

## Sirhind Captured

He became successful in the mission by, first of all, capturing Sirhind, defeating the mighty Mughal Army and arresting Wazir Khan, the Governor of Sirhind. Sucha Nand, the instigator, who had openly supported Wazir Khan that the sons of cobra should not be spared, and alongwith other culprits, they were mercilessly beaten, dragged in the streets of Sirhind, and murdered. Sirhind the most prominent province of the Mughal empire came under the Sikh rule.

## Guru Stabbed

Guru Gobind Singh stayed at Nanded till his last. The atmosphere here was just like that of Anandpur Sahib with holy congregations, morning and evening, religious Darbars and warriorship training etc. Wazir Khan, feeling danger to himself because of the close contacts between the Guru and the emperor, sent two Pathan brothers to assassinate the Guru. They started attending the congregations. One evening they went to the tent of the Guru when he was alone, and one of them gave a dagger blow to the side of the Guru, wounding him seriously. Before he could strike another blow, the Guru gave him kirpan blow and he died on the spot. The other tried to run away but he was stabbed to death by one Sikh who came running there. The wound of the Guru was stitched and healed. Bahadur Shah emperor, coming to know of it, immediately deputed his European surgeon for the treatment and he himself had been visiting the Guru to enquire about the recovery.

## Wound Bursted

The wound had not yet cured fully, when the Guru, while stretching an arrow from the bow, brought for him by one of his devotees, got the wound bursted open with profuse bleeding, and it was not then cured. The Guru got the Divine message for his departure from this mortal world.

## Guru ordained Sikhs to accept *Guru Granth Sahib* as Guru

As before his departure, the Guru called the congregation of Sikhs and ordained that henceforth *Guru Granth Sahib* would be the eternal Guru of the Sikhs, being the living spirit of the Sikh Gurus and that the Sikhs would get the divine guidance from *Guru Granth Sahib* as they used to get from their physically living Gurus'. Thus *Guru Granth Sahib* became the intimate spiritual authority of the Sikhs, while the temporal authority was to vest in the Sikh Panth (Sikh Commonwealth).

## Last Glimpse of the Guru

After this ceremony Guru Gobind Singh retired for the night. He again called his Singhs after one and half hour and greeted them : Waheguru Ji Ka Khalsa, Waheguru Ji ki Fateh." The Guru told his Sikhs that that was his last glimpse for them. Thus came the end of the period of the ten living Sikh Gurus on that day, the 7th of October, 1708, as the Gurus had personally guided Sikh religion for about 238 years. Their spirit and divine thought, now *Guru Granth Sahib*, was to guide the Sikhs perpetually. Sikhs own a great gratitude to Guru Gobind Singh in this regard who had eliminated all the chances of any rivalry and strife to claim their religious leadership, as such a strife puts a religions and the nation to unexpected problems. The Divine knowledge is contained in *Guru Granth Sahib*, and every Sikh can attain this Divine Knowledge by reading and understanding it with purity of heart and mind and by reciting name of God for the protection of all.

## Guru Gobind Singh : Diverse Divine Personality

So great was the divine personality of Guru Gobind Singh that it is unparalleled in world history in all spheres—spiritual, statesmanship, scholarship, warriorship and as a poet and prophet. Such were the sacrifices to his credit without any comparison in world history that his father, great Grand father and all the four sons, got martyrdom by their supreme sacrifices to uphold the doctrines of Sikhism and to safeguard the basic human rights of Freedom of Religion and equality of mankind. Such was his own life span full of successful achievements and, besides the hard odds and agonies, the supreme achievement of the creation of Khalsa Panth by creating Saint Soldiers, and having given crushing defeats to the Mughals on battlefields. Such was the raising of the high morale of the totally demoralised society that the sparrows were made to hunt the hawks. It is all without any comparison in the world history. Such was the letter of victory written to the emperor Aurangzeb considered to be a very hard, determined and merciless ruler— that he made efforts to have the glimpse of the Guru and wanted to personally beg pardon from him for the excesses and atrocities committed by him and his regime on him, his Sikhs and members of his family. Such was the devotion of his followers towards him that they offered their heads to him without enquiring even the reasons for the supreme sacrifices, and the disclaimers

again came themselves to the last battlefield to give their lives to disprove the disclaim and prove their loyalty to the Guru. All these are without any instance in world history. Such a spirit of heroism with the *Amrit* of double-edged sword and the five emblems was created in the Khalsa that the Sikhs uprooted the Mughals, defeated their mighty armies in battle, terrorised and halted the invaders like Ahmad Shah Abdali, and established their own rule in their homeland – a sovereign Sikh state in so short a time. It is all without any other example in world history. There was thus uniqueness in every aspect of the life of Guru Gobind Singh. If he had not been on the scene, the map of India would have been a different one.

Daulat Ram Arya, a Hindu Scholar, in 1901, had very rightly remarked in his book on Guru Gobind Singh that, "Hindu society was on the death bed without any chances of revival and it were the Sikh Gurus and Guru Gobind Singh who awakened it and raised its morale as otherwise the whole of India would have been converted to Islam."

The eminent historian Dr. Gokal Chand Narang, author of *A History of the Sikhs*, Sayeth :

"Under the influence and guidance of Guru Gobind Singh, those persons also became brave warriors who had not even touched the sword earlier and not even had placed any gun on their shoulders. Washermen, barbars and Mehras, had become the Generals, before whom Kings and Nawabs were afraid of to come."

The eminent British Historian, J.D. Cunningham, had written in his book *History of the Sikhs* that :

"To study the life of Guru Gobind Singh, one has to be very fast, just like a running horse as he had done such great deeds and achievements in short span of life for the understanding of which a sharp intellect is needed. The other prophets and religious leaders got the Divine knowledge at the age on which Guru Gobind Singh had created the new nation with new vigour, and departed from this world."

Another British Scholar, McGregor, has stated that :

"Undoubtedly Guru Gobind Singh has to be placed at the top of all other religious leaders after having gone through his great achievements, reformation in religious sphere, personal bravery, determination for the just cause, the risk of personal inconvenience and distress and to challenge boldly the enemies and successfully defeating them."

Dr. Indu Bhushan Banerjee regarding code of conduct provided to Sikhs by Guru Gobind Singh states :

"In order that the influences started by Guru Nanak might continue to work, it was essential that those influences should be perpetual and paradoxical as it may seem, new forms were forged in order that the spirit might not disappear."

## Divine Proclamations of Guru Gobind Singh

### Separate Identity 5K's Rehat—Essentials of great Importance and Significance

Code of conduct (*Rehat*) (of having always five emblems) are valuable to me, than the Sikh.

"A Sikh who strictly lives in accordance with the *Rehat* – code of conduct, (keeping always five emblems)—is so respectable to me, that I would consider myself his disciple."

"I would bless and provide strength to the Sikhs till they maintain their separate distinctive identity, but when they indulge in Brahmanical rites and rituals, I will have no confidence in them."

"The Sikh Panth—Khalsa, is my own self and form, and I would always abide in them."

#### Sikhs Appreciated

"It is due to the faith and kindness of my Sikhs toward me, that I have been successful in my mission, otherwise millions of poor persons like me could not achieve anything."

What a height of humility in the Guru !

Guru Gobind Singh was so regardful and attached to his Sikhs that he issued repeated cautions to them to strictly adhere to the way of life taught by him from which not a single Sikh dissuaded him during his life.

### Sikh Emblems Mandatory

An eminent British scholar, Miss Jeans Cullar has emphasized the importance of the five symbols provided to Sikhs by Guru Gobind Singh that :

"Eliminate your symbols, my Sikhs are beings and watch the Khalsa crumble. Take off the turban, shave the beard, cut the hair or throw aside the *Kara*, I can tell you truthfully the result would be embarrassing as well as disastrous. These five symbols had held the Sikhs in united brotherhood. They serve to make a Sikh and act as a sikh, they endow him with a courage to accomplish feats, which otherwise would be impossible for an average man. To make a long story short, the five symbols have a psychological bearing on the man who wears them. They are manifestation of the Guru, the eternal."

### No exemption to 5k's

Guru Gobind Singh was very particular about the five emblems and code of conduct laid down by him for the Sikhs. He ordained :

"Know these five k's to be the emblems of Sikhism. Under no condition one can be exempted from them. Sword, Bracelet, Drawer, Comb, these four without uncut hairs, the fifth, all the other emblems are meaningless."

## Khalsa Defined

Guru Gobind Singh clearly laid down the way of life to be adopted and acted upon by the Sikhs :

"He who constantly keeps his mind intent upon Ever Awake Light of Consciousness;  
And never swerves from the thought of one God;  
And who is adorned with full faith in Him;  
And is wholly steeped in the love of the lord;  
And even by mistake never puts his faith in fasting or in the worship of tombs, sepulchre or crematoriums or in anything else but devotion to one God;  
Caring not for pilgrimages, Alms giving penances or austerities;  
And in whose heart and soul the Divine light shines forth as the full moon;  
Such a one is worthy to be deemed a pure Khalsa."

## Without Name of God–Religion Useless

Guru Gobind Singh further clarified that :

"All the religious ceremonies are false. All the religions are hollow and illusions without the protection and reliance on the name of God, the Almighty; all the religious practices and the religions are useless thoughts."

## Hinduism – Islam Illusion

Guru Gobind Singh explained that :

"Recitations of Quran, (the religious book of Islam) and of Puran (the religious scriptures of Hinduism) are of no avail and it cannot save the man from the circle of births and deaths as these religions are all illusion."

## Conquest of Mind

Guru Gobind Singh laid the stress on the conquest of one's own mind:

"None can go to heaven by merely moving one's hands, who has not been able to conquer his own mind."

## Thoughts and Prophets of Hinduism and Islam not acceptable

Guru Gobind Singh asserted in his Divine verses :

"Ram (Avtar of Hinduism) Rahim (Prophet of Islam) Puranas, (the religious books of Hinduism) Quran (the religious book of Islam) have put forward several thoughts, but I accept none;  
Samirties, Shastras, Veds (religious scriptures of Hindu religion) describe several secrets but I recognize none of them."

*(Swayyas)*

## Love God alone

Guru Gobind Singh emphasized in his Divine verses that those who love God realize him and all the other false ceremonies are in vain :

"What is the use of one's sitting with eyes closed, feigning to meditate, like a crane. They who take baths in seven seas even at all the pilgrimage places considered holy in Hinduism, lose this world as well as the next one, (without God's worship in one's mind) they who spend their lives in doing evil deeds, waste their lives in vain, And Truly I speak, and all should listen that they who love God alone, will realize Him."

*(Swayyas)*

### Hinduism and Islam False Ceremonies Know not God's Secrets

"Some worship stones or put them on their heads and some suspend lingams (small stone) idols from their necks;

Some claim to see the God in the South and some bow their heads towards the west;

Some fools worship idols, while some proceed to worship the dead;

The whole world, being in the grip of false ceremonies has not known God's secrets."

*(Swayyas)*

### And No religion worships God

"I have seen many abodes, where groups of Sarawags, Sudhs (sects of jainism) Sidhs, yogis (who claim occult powers) and Jains reside;

I have also seen various groups of the brave men and Demons, Gods who drink nectar, and other saints belonging to various sects; I have noticed all the religions but none seems to be, the religion to worship the Creator, (by which the soul becomes His slave);

All these are worthless as we do not earn the kind grace and love of God and faith in Him by these systems.

*(Swayyas)*

### Meditation in the name of God is above everything :

"God causes the destruction of all and creates all;

God removes ills, griefs and sins (of all) whosoever remembers and meditates upon God sincerely, even for a moment, will be freed from the terror of the noose of death."

God is the creator of the entire creation and absorbs in Himself, when desired :

## God Creator and Absorber

"God has created million of Indras and Vamans; God creates and destroys millions of Brahmas and Shivas;

God has created the drama of the fourteen worlds;

God absorbs His creation with in Himself, when He so desires."

## Humanity one race

Guru Gobind Singh in his Divine verses has asserted the equality of mankind as the same is the Creator :

"Some are sadhus, some Sanyasis, some Yogis, some Brahamcharis, some Jatis;  
Some are Hindus, some Turks, priests, and Mullas;  
Consider human race as one;  
He is the Creator, He is the Provider and Merciful;  
There is no other Secret, do not be misled by illusions;  
One God is everyone's only one image, one light.

*(Akal Ustat)*

And

Creator is one God

"The Temples and the Mosques are the Same; the Hindu worships and the Muslim prayers are same.  
All men are the same; It is only through error that we see them different;  
All men are endowed with the same eyes, the same ears, the same body and are compound of the same elements, earth, sky, fire, air and water;  
The Abhekh of Hindus and Allah of Muslims mean the same Supreme One. The Puranas (religious books of Hinduism), the Quran (the religious book of Islam) sing of the same Lord;  
All are of one form, the one Lord is the creator of all of them."

*(Akal Ustat)*

## Soul Merges wherefrom Emerged

Guru Gobind Singh has given the concept of the soul merging from and then merging in God, the Creator of all the souls :

"The way one spark lights many fires; individual flames leap up separately, then sink back into the original fire;  
The way one particle of dust raises a dust storm then different particles settle and merge in the one basic dust;  
The way numerous waves arise from a river and then merge in it, will be called the same water only;  
The same way from the universal Creator, all objects are born, emerge from Him and are engulfed by Him."

*(Akal Ustat)*

## Some Divine light in all Sikh Gurus

Guru Gobind Singh in his Divine verses made it clear that all the Sikh Gurus had the same divine light and spirit of Guru Nanak and preached the same thought :

"All the Sikh Gurus possessed the same Divine light and spirit and they appear different to fools only. Only they who consider them all to contain the same divine spirit and light can get the perfection and without this understanding no person can become perfect and attain salvation."

### 'As to God's description'

Guru Gobind Singh proclaimed :

"God has no quait, mark, colour, caste or lineage; none can describe His form, complexion, outline and costume;

He is perpetual, self illuminated and measureless in power;

God is the king of kings and God of millions of Indras;

God is the emperor of three worlds, demi gods, men and demons and the woods and dales proclaim Him as indescribable; no one can tell all the Names of God, who is called by special name by the wise, according to his excellences and doings."

*(Jap Sahib)*

And

"Limitless God existed prior to the creation. His origin is untraceable, He does not take birth and is present everywhere. He is boundless;

All living things bow before God, who is the Supreme light, worshipped in the three worlds;

Whose secrets are unknown, who is the origin of all and is large hearted;

God nurses all, creates all and causes death to all, the Supreme Renouncer and the foundation of all tastes and pleasures is present every where;

God is not called by any particular name. He does not exist at any particular place and he has got no caste, no outlines or mark.

God, the primal creator is present in all, possesses large heart, is ever born and exists from the beginning and is complete in all respects;

God has no particular country or dress, no mark, no outlines, no love for any particular thing, God is present at every place, on every side and in every corner and His universal love exists every where; God has no particular name, no desires or visible place."

*(Jap Sahib, pp. 79 and 80)*

And

"God is True, eternal, true to His promise, bounty, mercy, self-control, austerities, daily ceremonies, continence, fasting, clemency, religious observances are all contained in His Name. He is pure without bearing enmity and fear, and is compassionate, merciful to the poor."

*(Thirty Three Swayas)*

Guru Gobind Singh declared that 'Nothing Superior to God's Name'

"Men may study the Vedas, the Puranas, the holy Quran and other books of religions of all times, and countries and places;

Men may take baths at places of pilgrimage, exercise acts of mercy control their passions, perform acts of charity practise continence and perform many more special rituals;

Men may live only on air and practise continence and thousands of many other rituals and ceremonies;

Even then all these methods are worthless or of no account without meditation upon and love of God."

(Sawayas 4)

"Men who own powerful elephants, become emperors, and rule over all the worlds;

Men who perform countless ablutions and give in charity elephant and other animals and wed brides at marriage functions called sawayambers, not to say of all such persons even Brahma, Shiva and Vishnu and Indra (the so called Hindu gods) have to hang by the noose of death;

But only those who fall at the feet of God and worship him, will not pass through the cycle of deaths and births."

(Sawayas 8)

And

"God causes destruction of all and creates all;

God removes ills, griefs and sins of all;

Whoever remembers and meditates upon God sincerely even for a moment, will be free from the terror of the noose of death."

(Tvai parsad, Chaupai, 10)

Guru Gobind Singh proclaimed that God has no incarnation :

"Ye say that God is unconceived and unborn. How could he have been from the womb of Kausalya (Ram Chandra);

If he, whom we call Krishna were God, why was he subject to death;

Why should God whom ye describe as holy and without enmity have driven Arjan's Chariot?

Worthy as God, Him whose secrets none hath known or shall know.'

(Thirty three Swayas, XIII)

And

"Why call Shiv God, and why speak Brahma as God?

God is not Ram Chander or Krishna or Vishnu whom ye suppose to be the Lords of the world.

Sukdev; Purasar and Vyas erred in abandoning the one God and worshipping many gods;

All have set up false religions; I in every way believe that there is but one God."

(Thirty Three Sawayas, XV)

And

"Some worship Brahma as God, others point to Shiva as God; Some say that Vishnu is the Lord of the world and that by worshipping him, all sins are erased;

Think on this a thousand times, O fool; at the last hour, all the gods will forsake thee;

Meditate on Him in thy heart who was, is and ever shall be."  
(Thirty three Sawayas, XVI)

Guru Gobind Singh preached to, 'worship not stones'.

"Why worship a stone. God is not a stone;  
Worship Him as God, by the worship of whom all thy sins shall be erased;  
And by uttering whose Name, thou shall be freed from all thy mental and bodily entanglements;  
Make the meditation of God ever thy rule of action. No advantage can be obtained by the practice of false religion."

(Thirty Three Sawayas, XX)

And

"Thou hast for long read the Vedas and the books of the Mussalmans but not found a secret in them; Thou hast wandered in various places to worship but the one God thou hast not seated in thy heart;

Thou hast bowed thy head to stones and cemeteries but obtained naught;  
O, foolish man forsaking the manifest God why art thou entangled in thy obstinacy."

(Thirty Three Sawayas XXVI)

'Guru Gobind Singh explained,

'The way to unite with God'

"O man, practise asceticism in this way:-

Consider thy house altogether as forest and remain an anchorite at heart;

Make continence thy matted hair, union with God thine ablutions, the daily religious duties, the growth of thy nails;

Divine knowledge thy spiritual guide, admonish thy heart and apply God's name as ashes to thy body; Eat little, sleep little, love mercy, and forbearance;

Ever practise mildness and patience and thou shall be freed from the three qualities.

Attach not to thy heart lust, wrath, covetousness, obstinacy and worldly love; thus shalt thou behold the real soul of the world and obtain the supreme being."

(Shabad Hazare)

## Messenger of God

Guru Gobind Singh proclaimed that he was conveying the message of truth as revealed to him by God, the Almighty to mankind :

"I do not say anything by myself, whatever God, the Almighty sayeth me with grace, I say to the world."

(Sawayas, Guru Gobind Singh)

And

"What ever the God, Almighty tells me, so do I tell the mankind."

(Guru Gobind Singh)

Guru Gobind Singh proclaimed that all the Sikh Gurus had the same divine light of Guru Nanak Dev, founder of Sikh religion. Such are the divine thoughts and great achievement of Guru Gobind Singh in preaching Divine thought of Sikhism of Name of God, Truth, pious deeds peace, besides the excellent heroism and resorting to sword when all the peaceful means failed, maintaining the high moral and ethical standards, making the Sikhs as saint soldiers and enabling them to wipe out the Mughals and Afghan invaders to establish their Sikh empire, unparalleled in world history.

### Dasam Granth Compositions

In Dasam Granth, admittedly the Divine compositions *Jap Sahib*, *Akal Ustat*, (excepting one chapter relating to praises of Durga) Thirty Three Sawayas, Shabad Hazare, Khalsa Mehma and Zafarnama are of Guru Gobind Singh. These preach the meditation of one and only one God, unborn, formless, self-illuminated and denounce the gods, goddesses and incarnations of Hinduism and its myths and superstitions. These reflect the divine thought of Sikh Religion as contained in *Guru Granth Sahib*.

However some other disputed compositions have been included in Dasam Granth along with the real Divine compositions of the tenth Guru which are the translations of the Hindu legends from Markandey Puran as to the praise of Durga, Hindu goddess Chandi chapter I and II and Chandi Di Var and as to the praises and adorations of the Hindu incarnation. Chaubis Avtar, from Bhagwat Puran and epics of Hinduism, which can never be of the tenth Guru. These are in total contradiction to the Divine teachings of the tenth Guru and that of other Sikh Gurus. The motivation of the false attribution of these Hindu legends and translation of Hindu scriptures, to the tenth Guru, is to introduce in the Sikh religion the same superstitions, myths, gods and incarnation of Hinduism, which had been openly damned and rejected in Sikh religion. These compositions have been written by the Hindu poets Syam and Ramand who have repeatedly claimed these compositions. They were in the list of the poets of the Darbar of Guru Gobind Singh at serials 13 to 40 respectively. Guru Gobind Singh had the highest divine status for revealing the word of God to humanity as declared by him as the tenth Guru of Sikh Religion, which is a revelatory religion. No translation of the composition of others can be attributed to him. He denounced and rejected the Hindu gods and incarnations. He declared :

"Why call Shiva God and why speak Brahma as God; God is not Ram Chandra or Krishna or Vishnu whom ye suppose to be the Lords of the world; Sukdev, Purana, Vyas erred in abandoning the one God and worshipping many gods, all have set up false religions. I, in every way, believe that there is but one God."

(*Thirty three Sawayas, XV Sawaya*)

To impute to this great divine Sikh Guru, the translations of the praises of Hindu incarnations and goddess Durga and the compositions of such as the *viles of women* who have been given the greatest respect in Sikhism and other anti Sikh compositions

is a matter of greatest disrespect to him, beside defaming him. The correct analysis of the composition is not a difficult task, as these are in contradiction to the dictums, contained in *Guru Granth Sahib* to the Divine Thought of the tenth Guru, can never be his compositions. The Sikhs should unitedly declare it.

The other compositions of the hundred *Tales of Viles of women, Hakayats* are the stories written by some other writers, having nothing to do with religion and divinity. Most of these stories of the *tales of viles of women* are known to everyone, like Heer Ranjha, Sassi Punnu, Sohni Mahiwal, the folk stories that contain scenes of obscenity, most objectionable sexual behaviour and promote intoxicants, totally forbidden in Sikhism. Some poets named 'Ram' has repeatedly mentioned his name as the writer of these stories. Its attribution to the great Guru is false, blasphemous and is to undermine his highest divine status. Sikhs, their representatives as Sikh panth throughout the world should take collective decision to be binding upon all the Sikhs to reject these disputed compositions not to be of the tenth Guru and not to be included in Dasam Granth while to accept as *Gurbani* the real divine compositions of the great Guru to be the only part of Dasam Granth.

Some of the fundamentalist Hindus and their organizations use the placing and recitation of *Dasam Granth* in two Sikh Takhts—Hazoor Sahib and Patna Sahib to prove the Sikh Religion to be a part of Hinduism and the Sikhs to be a sect of Hindus. It obviously establishes the brain behind the false attribution of these compositions to the tenth Guru, of these fundamentalists, the Brahmanical thought to their motivation in this regard. Sikh religion had offended this Hindu priestly class the most challenging their exploitation of the innocent masses and denouncing and rejecting the Hindu myths, superstitions, gods and incarnations. They were thus motivated to bring into Sikh religion, these very rejected themes. Sikhs must have a clear understanding in this regard and save themselves alongwith their religion, and the revered Sikh Gurus from the grave misrepresentation.

A false propaganda has been made that the tenth Guru translated these Hindu compositions under ulterior motivations. American Scholar of world Religions, Edward Geoffrey Parrinder, who authored the book *World Religions* could find no difficulty to conclude at page 259 :

"The Dasam Granth is eighteenth century collection of the miscellaneous works, attributed to Guru Gobind Singh. The attribution appears to be correct in the case of a few compositions but the bulk of the collection, consisting of Hindu legends and *tales of the viles of women*, can not possibly have been his work."

British scholar M A Macauliffe has come to this very conclusion :

"What is called the Granth of the tenth Guru is only partially his composition. The greater portion of it was written by bards in his employ."

And

"The translator's object however, is not stated. Whether he imbibed some of the principles of Sikhism or not from the Guru cannot be ascertained, but it is clear that he was largely tinctured with Hinduism."

(*The Sikh Religion*, p. 80 Vol 5)

## *Guru Granth Sahib*—Perpetual Guru of Sikhs

*Guru Granth Sahib* was installed as the perpetual Guru of Sikhs, for all the times to come, by Guru Gobind Singh, the tenth Sikh Guru on 4.10.1708. Recitation of the ordained hymns has become a concluding part of the *Ardas*—Sikh prayer—performed at closing or opening of every religious function in the name of Guru Gobind Singh :

"I set up the Panth when the Almighty permitted me to do so;  
All the Sikhs are commanded to accept *Guru Granth Sahib* as their Guru; *Guru Granth Sahib* is to be accepted as the living Spirit of all the Sikh Gurus, the embodiment of the Divine word;  
With purity of heart and mind the Divine knowledge should be obtained from the minute understanding of the divine verses as contained in *Guru Granth Sahib*, the word of God;  
Khalsa will rule and no one will defy the Khalsa. After getting humiliations and agonies everyone will join the Khalsa panth. Only those would be saved who would come to the fold of Khalsa. The guidance of *Guru Granth Sahib* is obviously the guidance of the Sikh Gurus whose divine thought is contained therein.

## Divine verses of 31 Bhagats included in *Guru Granth Sahib*

*Guru Granth Sahib* was compiled by Guru Arjan Dev, the fifth Sikh Guru, and was installed in Harimandar Sahib, Amritsar, in 1604 AD. Guru Gobind Singh added the divine verses of Guru Teg Bahadur, the ninth Sikh Guru in it and recompiled it at Dam Dama Sahib, exactly in accordance with the original, dictating it to Bhai Mani Singh, and that is the current version containing 1430 pages, having been made the perpetual Guru of Sikhs as commanded by Guru Gobind Singh. *Guru Granth Sahib* contains the divine verses of all the first five Gurus and of the ninth Guru Teg Bahadur, besides the verses of 31 other Bhagats, saints which are akin to the thought of Sikhism as to the fatherhood of God and the meditation in His name only (condemning the existence of any other gods and goddesses), and emphasizing upon doing pious deeds, discarding worldly allurements, desires and attachments. Infact most of these Bhagats who were previously worshipping Hindu incarnations to seek the Truth, got inspiration from Guru Nanak and his divine thought that the worship of one and only one God, by meditating in His name alone could unite them with the Creator. The worship of incarnations of God or other self made gods and goddesses was of no avail. Those Bhagats whose divine verses were given the place in *Guru Granth Sahib* belonged to different religions, faiths, and castes prevalent at that time. Bhagat Kabir was a Muslim weaver; Sheikh Farid; a Muslim Faqir; Ravidass, a so called Sudra-chamar; Nam Dev, a Calico Printer of Maharashtra; Dhanna, a jat; Rama Nand, a Vaishnav; so forth and so on.

## Exceptional Universal

It is the height of universality, secularism and honour of the Godly personalities found no where in world history, enhancing the esteem of *Guru Granth Sahib*. In no other religious scripture of any other religion in the world, any divine verse of anyone else is contained, what to say of the so many divinely souls belonging to so many different religions and castes. It makes *Guru Granth Sahib* as the universal Divine guide for the entire mankind.

## 31 Ragas

*Guru Granth Sahib* contains 5867 divine verses in 31 Ragas, the musical rhythms; 947 divine verses are of Guru Nanak in 19 Ragas, 63 of Guru Angad Dev, 869 of Guru Amar Dass in 17 Ragas; 638 of Guru Ram Dass, and 2312 of Guru Arjan Dev in 30 Ragas; 116 of Guru Teg Bahadur in 31 Ragas. The rest are of the Bhagats, Saints. None of Guru Gobind Singh's verse is contained in *Guru Granth Sahib*.

## Context of *Guru Granth Sahib*

Guru Arjan Dev who compiled the *Guru Granth Sahib* had himself written on its last but one page his divine verse describing the contents of the Granth, that :

"*Guru Granth Sahib* contains the Truth, Contentment and divine knowledge;

The name of God, the nectar in this world which provides protection to the entire mankind is in abundance in it;

Whosoever understands and acts upon the Divine knowledge and abide the name of God in his mind, would get Salvation. No one can afford to ignore it, as it provides daily Divine support and production. The entire mankind would get salvation from the Divine knowledge and name of God, as contained therein, when attached with it."

## *Guru Granth Sahib* teaches the mankind

### Teachings of *Guru Granth Sahib*

I. To worship only and only one God, the Almighty, Creator of the entire creation discarding the worship of the self made numerous gods and goddesses and renouncing the hollow customary rites and rituals and religious practice. Castes and creeds which misguide and mislead the mankind and rather take far away from their Creator instead of uniting with it;

II. To meditate in the name of God, pondering over his greatness and praises continually so as to abide His name in one's mind thereby burning the ego, eradicating the vices and cultivating the virtues to lead a truthful life submitting to His will and the ways of God and ultimately to unite with the Creator.

III. To live in the world in a normal way as house holder, realizing one's own self with responsibility to society and service of mankind, but still rise above it by

curbing the desires, attachments and allurements of the world, as the lotus flower remains with roots in water but blooming above it, and as the duck in the water but swimming above it and not drowning in the water by the conquest of one's mind, which is rather the conquest of the world.

IV. To convert the self-centered mind (*Manmukh*) to the God tuned one (*Gurmukh*) so as to act in accordance with the divine thought of Sikh Gurus, the word of God, instead of his stray and unstable mind and always remain in the wish of the God. The way of life may become the way of God to earn the grace of the Lord to unite with him, while laughing, playing and leading a spiritual truthful life, always doing the pious deeds instead of disassociation and renunciation of the positive role of life to seek the individualistic Nirvan, Moksha, enlightenment and salvation, though getting nothing without the name of God, submission to the will of God, and the way of God.

Such are the truths, realities, disclosures and divine doctrines in *Guru Granth Sahib* that the highly reputed western scholars of the world religions have placed it at the top of the religious scriptures of the world religions, to enlighten the mankind of the modern age.

Sayeth Pearl S. Buck American scholar and the Nobel Prize winner that :

(In Translation of *Guru Granth Sahib* by Gopal Singh, Delhi, 1960, p. XIV)

"Sri *Guru Granth Sahib* is a source book, an expression of man's loneliness, his aspiration, his longings, his cry to God, and his hunger for communication with that Being. I have studied the scriptures of other great religions, but I do not find elsewhere, the same power of appeal to the heart and mind as I find here in these volumes. They are compact inspite of their length and are a revelation of the vast reach of the human heart varying from the most noble concept of God to the recognition and indeed the insistence upon the practical needs of the human body. There is something strangely modern about these scriptures. They speak for the human heart and the searching mind – a universal revelation. It speaks to mankind of life and death, of time and eternity; of the temporal human body and its needs; of the mystic human soul and its longing to be fulfilled; of God the indissoluble bond between them."

Sayeth, H.L. Bradshaw, a renowned American Scholar of the study of world Religions :

"*Guru Granth Sahib*, of all the world religious scriptures, alone states that there are innumerable worlds and universes, other than our own. The Sikh religion is truly an answer to the problems of modern man. Sikhism contains the fullness of truth, though all religions contain Truth. It is a universal world faith with its message for entire mankind, being the religion of the new age."

(Sikhism, *Sikh Review*, Calcutta)

Sayeth Arnold Toynbee, an American Scholar of world history and religions :

"In the coming debate of religions, the Sikh religion and its scripture *Adi Granth*, will have something of special value to say to the rest of the world."

(UNESCO's *Selections from Sacred Writings of Sikhs*; Foreword, p. 10-11)

Sayeth C.H. Payne a renowned scholar :

"Few, even of the worlds greatest philosophers have laid down a more exalted moral code than is found in the pages of *Guru Granth Sahib*, the Sikh sacred scripture. Purity of life is set forth as the highest object of human endeavour; chastity, honesty, justice, mercy and temperance are among the virtues on which vital stress is laid."

Sayeth Max Arthur Macauliffe in *The Sikh Religion*, Published by Oxford University London in 1909 :

"The Sikh Scriptures, contain sublime truth, the study of which cannot but elevate the reader spiritually, morally and socially. There is not the tinge of sectarian in them. They teach the highest and purest principles that serve to bind the man to man and inspire the believer with an ambition to serve his fellowman, to sacrifice all and to die for their sake. The compositions of the Sikh Gurus are preserved (in *Guru Granth Sahib*) we know at first hand. What they taught regarding other religions, we have only second hand information."

All the verses contained in *Guru Granth Sahib*, as to the Divine thought, Truth, Name of God and all other divine knowledge of every aspect have been musical which further provide soothing effect on the mind of the listner as music once admitted to the soul becomes a sort of spirit that never dies. It delights the senses, recreates the mind and fills the heart with pure divine thought and music of Truth flows clearest in the mind. *Guru Granth Sahib* is certainly a boon for the entire mankind to have understanding of the Truthful divine knowledge. It brings salvation when honest and pious deeds follow the name of God abiding in one's mind. Divine precise thoughts are contained in *Guru Granth Sahib* that emphasize the practical and honest way of Truthful living as well as setting aside all the confusions and dualities which creep into the religious domain. Denouncing the hollow and useless rituals, rites and religious practices and unbelievable legends, brings the Sikh religion amongst the five foremost religions of the world within a short span of its life. It has got the potentiality to come at the top as prophesied by some renowned scholars of religions, to be the religion of the modern age, satisfying the scientific and juristic mind of today.

## To Conclude

Sikh Religion was founded by Guru Nanak Dev in the 15th century. Nine successors succeeded him one after the other having been appointed by the previous Gurus. Thus Sikh Gurus directly guided the Sikhs and preached Sikh religion for about 239 years from 1469-1708. Guru Gobind Singh, the tenth Sikh Guru ordained the Sikhs to accept *Guru Granth Sahib* as their eternal Guru in perpetuity as Divine spirit of all the Sikh Gurus containing their Divine Hymns, the Divine revelations as the word of God. The Khalsa Panth was to be the commonwealth of Sikhs. Guru Gobind Singh gave final touch to the Sikh religion for its completeness, prescribing the initiation procedure to enter the Sikh religion with *Amrit* of double-edged sword and keeping

the five Sikh emblems to be mandatory. *Kesh* (uncut hair), *Kangha*, *Kara*, *Kachha* and *Kirpan*. It prohibits the four violations—Not to cut hairs; not to consume tobacco, not to eat Kuththa meat and not to commit adultery. It was to be the Sikh code of conduct to which no Sikh could be exempted. The daily recitation of *Gurbani* as prescribed in the morning, evening and at night was obligatory. The meditation in name of God and to imbue God in one's mind as to the feeling of presence of God continually was necessary. It would burn the ego, eliminate the vices and inculcate the virtues to enable one to lead a Truthful life, while conducting the affairs of normal house-holders life proclaimed by the Sikh Gurus.

Guru Nanak Dev spread the Divine message of Truth, Name of God, pious deeds by visiting all the important places of the previous faiths and systems denouncing the superstitions, myths and imaginary stories of the previous faiths, and discarding the useless rites and rituals, prevalent religious practices, criticising the gods, goddesses and incarnations of God of Hinduism and Hindu religious scriptures Vedas and Purans, Shastras etc. These neither preached nor reached the reality of God. Conception of one and only one God-formless, unborn and self-illuminated was provided by Guru Nanak. Meditation on the Name of God was to be the cure of all the ills of humanity. Hindus and Muslims were guided that God is the same for all, who is Creator, Sustainer and Destroyer of the entire universe and everyone is to unite with Him ultimately. Everyone is the Creation of the same creator with same soul, with same matter, with same frame of the body. Then why to discriminate between man and man, instead of the equality and same dignity? Love between man and God, love between man and man was advocated instead of entire strifes and hatred.

Sikh Gurus laid a great stress on acquiring virtues to lead a virtuous life to selfless service of humanity and to social responsibility. To seek justice not for one's own self but for all the other victims of injustice and to ensure the basic human fundamental rights for not one's own self but for everyone, was the dictum of Sikh Gurus. It was not just a preaching, but some Sikh Gurus gave their supreme sacrifices in peaceful ways, while some exhibited their excellent heroism in the battle fields, whatever was the need of the time to achieve these aims. It is unparalleled in world history that Guru Teg Bahadur, the ninth Sikh Guru, gave his martyrdom voluntarily to uphold the human right of freedom of religion, when Hindus sought his protection against the tyrant Mughal rule of Aurangzeb who forced them to convert to Islam at the point of the sword. Though the Guru was personally against the fundamentals of Hinduism and that Guru Arjan Dev gave his martyrdom against the violation of human right of freedom of religion by the Mughals. There were thousands of their followers who showed heroism in the battle fields to safeguard these basic human values. Such a spirit was infused by the Sikh Gurus in Sikhs that they ousted the mighty Mughal empire and invaders from their homeland, Punjab, and established their own sovereign Sikh empire in entire North India, though they had to continue the struggle for a century, and more than two hundred thousands of Sikhs had to give their supreme

sacrifices. So mighty was the Sikh empire in so vast an area, as to adjoin Afghanistan on one side and China in the other, that even the Britishers had to enter into agreement with them to not to interfere in the territories of each other though they had occupied rest of India.

Sikh religion founded by Guru Nanak was preached and was spread by all the other nine Sikh Gurus, exhibiting the implementation of the doctrines and ideology of Sikhism in their practical living. It was brought to completion by Guru Gobind Singh. It is now considered by all the eminent scholars of World Religion and History to be a religion for the present age, capable of solving the problems of the modern man. It is now in the list of the first five main religions of the world. The Sikhs are considered to be a separate nation. The message of love and peace of Sikh Gurus is considered to be conveyed to the entire world. In the words of the British eminent scholar, J.D. Cunningham:

"At the end of two centuries, the Sikh faith had become established as a prevailing sentiment and guiding principle to work its way in the world. Guru Nanak disengaged his little society of worshippers from Hindu idolatry and Mohammadan superstition, and placed them free on a broad basis of religious and moral purity. Guru Gobind Singh bestowed upon them distinct political existence and inspired them with the desire of being socially free and nationally independent. No further legislation was required. Sikhism arose, where fallen and corrupt Brahmanical doctrines were strongly acted on by the vital and spreading Mohammadan belief."

(*History of the Sikhs*, 1849, p. 80)

Starting from being the mere followers of Sikh religion founded by Guru Nanak, the Sikhs became a nation by the completion phase given to it by Guru Gobind Singh and under his injunctions. They had remained under the direct guidance of the divine Sikh Gurus for about 239 years, who by their own bringing into practice the dictums of Sikh Religion preached by them, inculcated such a spirit in Sikhs. By their supreme sacrifices in the most peaceful manner and by their excellent heroism as needed at the time, made the Sikhs follow in the footsteps established by the Gurus, to ensure the basic human rights of freedom of religion and to live with human dignity and to safeguard justice for all and not for themselves alone.

Sikhs were now to take decision on the secular affairs in the post Guru period as their divine Gurus used to take in their times. The concept of Guru Granth and Guru Panth in that regard was set up by the tenth Guru to take decisions unanimously by the Sikh commonwealth, the Sarbat Khalsa, as known in the Sikh history under the Divine guidance of *Guru Granth Sahib*, which was declared to be henceforth the eternal Sikh Guru in perpetuity by him. There could be no problem in this regard, as selfless service to the Sikh Panth rather to the entire humanity without any selfish and vested interest was to be the guide. Sikhs were also to be aware of the supreme sacrifices of the Sikh Gurus and their followers for them and mankind as a whole. They had been trained for a long period.

The Divine guidance of *Guru Granth Sahib* was the sure guarantee to their future.

Even the western scholars of religions and history acknowledge "to contain the sublime Truths, the study of which cannot but elevate the reader spiritually, morally and socially which teaches the highest and purest principles that serve to bind the man to man and inspire the believer with an ambition to serve his fellowmen, to sacrifice all and to die for the sake." As remarked by the British scholar M.A. Macauliffe :

"The Sikh religion to be the universal religion for the present age and to be the answer to the problems of the modern age, containing the fullness of Truth."

As remarked by H.L. Bradshaw:

"As to the socio-political aspect, Sikh movement has been honoured, to be the forerunner of Lenin's socialism by about two hundred years, on ethical grounds."

The eminent historian and scholar Arnold Toynbee of USA :

"The Sikh Khalsa has been praised to be an astonishingly original and novel creation, a democratic institution."

The eminent scholar Aurbindo Ghosh:

"The message of peace and love of Sikhism to be the need for the world today."

Likewise, has been expressed by the eminent British Scholar, John Clark Archer:

Sikhs, were now to act on their own after the departure of the tenth Guru, but they had the excellent Divine guidance of the *Guru Granth Sahib* to keep them on the right Path. They could emerge with selfless leadership. The spirit of bravery and high spirits had been enhanced in them by the *Amrit* or *Khande the Pahul* and Divine knowledge, imparted to them by the tenth Guru, which had been already infused in them by other Sikh Gurus. Sikhs did come up to the expectations, indeed.