

**“ CONCEPTION OF ‘DHARAMYUDH’ IN THE PHILOSOPHY OF  
GURU GOBIND SINGH. ”**

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*It is certified that the contents of this thesis entitled "Conception of Dharam yudh in the Philosophy of Guru Gobind Singh" is my original work. It is further certified that such thesis has not been submitted to any University in India or abroad by any scholar earlier.*

*Hem Raj Sharma*  
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## Chapter 1

### INTRODUCTION

At first man wondered and pondered on different powerful elements of nature and animals. Slowly and gradually he developed agriculture and made some animals as his pets, which brought a great change in his life. With the agriculture he developed handicrafts in his cottage and began to exchange things for things. Thus, trade began which developed communication. Mutual transaction needed some rules of behaviour and thus began the principles of truth, honesty, non-stealing, non-violence and so on. Thus, in this way began the moral code of conduct. But, in this process some members of society failed to observe these principles and they needed punishment. This gave rise to some authority to punish and to maintain order. Thus, the government and the state originated which gave laws to the people of land, the violation of which was punishable with coercive force.

Such mutual transaction and development of some laws gave man the language by which he could communicate his ideas to others. First, he expressed in signs, then in words and then in sentences. Later he told the same by making marks, lines and pictures which later became the letters. Thus, writing was developed. With the development of the language such laws became more effective. All scriptures say that *dharma* brought the state and state brought order. Order further improved the economic life of man and he improved from handicrafts to machine, industries and from small scale to large scale industries and the production increased in surplus. Man of one land took his surplus products of those lands and thus trade between different lands began, which gave birth to the code of conduct between different people, races, nations and countries to develop international relations and laws to solve problems of peace and war.

With the passage of time some nations started fighting for supremacy over each other, for both personal glory and economic benefit, the powerful kings marched to far off lands and established their authority there. Some kings of North India marched towards the South and those of the South sometimes towards North. Then they tried to expand beyond India and their wealth, in turn, invited the foreigners to invade India. To India came the Aryans, the Sakas, the Yuchis, the Huns, the Afghans, the Mughals and the Europeans. Thus, big empires were established throughout the world with one nation over the others for some time and vice versa. Introduced by these military expeditions, economic interest through trade and commerce brought these nations further close and they began to learn each other's arts and sciences and exchanged many things concerned to life.

Here we see, so far as history of India is concerned some foreign rulers especially the Mughals had tried to rule India on the basis of *religion*. Especially Babur and Aurangzeb had tried their best to transform the whole Indian society into *Islamic* one. Before discussing the action taken by the Mughal rulers in this regard and reaction of Indian society against Mughal's tyranny, let me discuss how the idea of moral values developed in the mind of man which became *religion* later on. What is the main aim of *religion*? And how some of the cruel rulers misguide the innocent common masses and prepares them to fight on the basis of *religion* for their personal well-being and worldly pleasure.

As human society has been divided into different classes, castes, races, nations which witnessed a huge mass of people suffering under the yoke of the few and there was no other to give them *justice*. Nevertheless, this made man to think against such an obligation. Class contradictions gave birth to violence, inequality, greed, falsehood and their allied vices in man, which was unbearable for him as he grew civilized. Then with the passage of time some new ideas developed with the changing times. While he thought, so out of pain he desired and imagined of an ideal society, a utopia, in which

man lived without violence, inequality, greed and falsehood, and such utopias grew with the imagination and aspiration of man.

But man did not satisfy himself by imagining and preaching the ideas only. He took practical steps to establish his utopias in his world. He organized the people's opinion by preaching and raised human movement to change the existing shape of things and these movements became religious. Every *religion*, invariably, was a revolt against the existing uneven and discriminating conditions and a struggle to establish a new order on the ruins of the old one. No *religion* of mark we find without struggle and suffering of his leaders. *Religion* appeared in the name of *God* and also without that name. The idea of god played an important role in the development of human society, both as progressive and as a reactionary one. Almost all the primitive laws of human conduct were established in the name of *God* and continued with the help of theology. Thus the name of *God*, and more than that, theology were the powerful instruments in the hands of the priests to maintain their power as a ruling class in partnership with the kings. So, it is true that the name of *God* was used to maintain status-quo and oppose any change. But, it is equally true that when things became unbearable the same name of *God* was used by the revolting elements for a change in the existing uneven order supported by the theology. Thus, almost all the leaders of of new *religion* rose against the existing theology and social order in the name of *God* and theology as inseparable and they went on without the name of *God* and concentrated on the change or a better human society.

Thus, every *religion* with *God* or Without *God*, had its own philosophy that was the product of its times, and an utopia, an ideal human society in contrast with the existing one, to establish, which on the earth was its aim. *Religion* played this historical role and helped man to cross one system of society to the other with better conditions of life. They lived as long as they pushed man towards front and faded away after they ceased to play that role to be their remains in the shape of theology and traditions or as the record of history. It is true that almost all good things came to man through

*religion.*

But, slowly and gradually when the true leaders (*saints, seers*) disappear from the scene; then some cruel rulers who show themselves as true followers of a particular *religion* try to rule according to that *religion*. In fact, such rulers know nothing about the essence of that particular religion to which they belong. Theoretically such rulers may have some sort of knowledge about their faith but practically they behave opposite to their *religion*. The same is the case with Babur a Mughal ruler in India who was the contemporary of Guru Nanak Dev; and Aurangzeb who was the contemporary of Guru Gobind Singh and was considered as most cruel Moghul ruler in India.

The *Sikh religion* is essentially the *religion* of the people, high and low and believes that all are born equal and hence, recognized no distinctions of caste, creed, colour or country. The *Sikh* Gurus possessed infinite knowledge, supremacy, power strength, might and vigour. They were devoid of any personal interest in the activities they were engaged. Their only motive was the welfare of the world as a whole. They loved everyone and built a nation of self-respecting and self-sacrificing people, devoted to the worship of *God* and to the service of humanity. Guru Arjan Dev the fifth master and the Guru Tegh Bahadur the ninth Guru have shown the practical examples of self-sacrifice; their such sacrifice may be considered as epitome of *Ahimsa*. The *Sikh* Gurus laid special emphasis on virtues, selfless action and good deeds. Let me quote a line from *Sri Guru Granth Sahib* which clearly shows the teachings of Gurus in this regard:

*“True is the Glory, and he whose heart  
is awakened to it sings ever Thy Prase.”-----1*

It is undoubtable fact that the *religion* preached and practised by the *Sikh* Gurus is not a matter of dogma, or mere theology, but, a way of life, a stage of realization, an intimate experience. In *Sikhism* ‘*bhakti*’ is understood as way of life. It is selfless service and sacrifice in the cause of *truth*. Guru

Nanak Dev the founder of *Sikhism*, himself traveled far and wide to show to the world this distinct way of life, to convey his message of love and hope to the ailing humanity, and also to infuse in the down-trodden the spirit of confidence and self-reliance. Guru Har Gobind, the sixth Guru, had to take up even arms to protect the oppressed, and his son Guru Tegh Bahadur the ninth master, sacrificed his life to defend human rights and liberties, and to save *Hinduism* from extermination at the hands of Aurangzeb. Guru Gobind Singh, the tenth Guru was forced to wage a ceaseless war and to sacrifice his all, including his four sons.

Guru Gobind Singh composed the story of *Chandi* three times, twice in *Braj Bhasha* and once in *Panjabi*. This story of *Chandi* is based on the *Markandeya*

*Puran* originally in *Sanskrit*. In these compositions he rendered, in different ways, the wars the *Goddess* had with nine *demons* – Madhu, Kaitabh, Mahishasur, Dhumra Lochan, Chand, Mund, Rakta Beej, Nisumbh and Sumbh. At the end of the *Chandi Charitra* (Ukktivilas) he says: “I have narrated the *Chandi Charitra* in verse. It is imbued with *Raudra Ras* (the martial spirit). In order to infuse people with martial spirit, the Guru asked them to have full confidence in the *Supreme Lord*. He always invoked the blessings of the Almighty in the form of *Shakti* manifested in his *sword* and said:

*“Give me this power O Almighty, From righteous  
deeds may I never refrain. Fearlessly may I fight  
all the battles of life, Full confidence may I always  
have in asserting my victory. May my supreme  
ambition and learning be, to sing of Thy glory.  
When this mortal life comes to a close, May I die  
with the joy and courage of a martyr”*.-----2

According to *Sikhism* the ultimate source of all that is in us is God alone, and without Him, there is no strength in us. A *Sikh* who follows the Guru’s teachings becomes a great power in himself and sometimes

becomes a superman through his dynamic personality, as the Guru sanctifies his character. This *religion* is practical rather than mere mystic and is to be lived according to a certain pattern. It has no belief in the devils, angels or other heavenly spirits. It enjoins upon the *Sikhs* the practice of Nam (service of *God*) and *sewa* (service of humanity) not only in solitude but also in public. The main aim of *Sikh religion* is to serve mankind through good deeds and to step towards the realization of *God*. It is a *religion* of humanity and does not believe in rituals or formalities. It also advocates nonetheism, equality of man and woman and submission to *God's* Will. All people are equal in the sight of *God*. This principle is the inevitable outcome of the basic belief in all pervading and indwelling nature of the *Creator*. The *Sikh religion* does not believe in renunciation. It is a faith of discipleship and a *Sikh* must practise *Godliness* in everylife, should serve his family and community. A *Sikh* must lead a pure life, as *Sikhism* holds that the *moral law* is embedded in the heart of man. It enjoins upon its followers honest and productive work as a necessary discipline for a proper religious life. A *Sikh* should share the fruit of his labour with others.

Spake Guru Nanak:

*“Serve people of this world, Thou you will get  
a place in the House of the Lord.” -----3*

*Sikh religion* is not a matter of dogma, or mere theology but a way of life, a state of self-realisation, a intimate experience. A *God* conscious person is ever in a state of submissive prayer, conscious of his limitations, and conscious of the undefinable and unutterable vastness and grandeur of *God*. A true *Sikh*, therefore, is a proper component of an ideal society and is ethically and spiritually great. *Sikhism* prohibits idolatry, hypocrisy, the concremation of widows, the use of wine and other intoxicants, infanticides, slander, pilgrimage to rivers and tanks of the *Hindus* and *darghas* of the *Muslims*. It inculcates gratitude, loyalty, truth, honesty, moral and domestic virtues.



Guru Gobind Singh has defined the true and pure *Sikh*, viz the *Khalsa* in following ways:

*“Inspired by devotion, and awake to His light.  
Singing perpetually, the Name of the Lord.  
Absorbed in His splendour, Absorbed in his love.  
Even in error, never believing in fasts and tombs,  
Temples and idols, or anything, but devotion to One (God),  
caring not even for compassion or charity, If God's thought be not in thee,  
Caring not for penances, Not for bathing at the holy places, Such a paragon,  
Such a complete man, Fully enlightened, In heart and soul, To be the pure, the  
Khalsa is worthily deemed.”-----4*

*According to him a true Khalsa is always remain ready to sacrifice his life for noble cause. Let me quote a short introduction of ten living Gurus of Sikh faith: Different saints have come to this world at different ages for maintaining peace and harmony and upliftment of down-trodden in general, and spiritual development of the masses in particular. The same is the case with Sikh religion also. There have been ten living Gurus in Sikh philosophy.*

Guru Nanak, the founder of the Sikh religion, was born in 1469 A.D. He came to this world, in the fifteenth century, when India was passing through a dark period and when its religious horizons were dim. On receiving a divine message, he decided to spread it throughout the world. He traveled all through India, from Kashmir in the North to Ceylon in the South. He visited Afghanistan, Burma, Siam, Turkey, Russia, Arabia and Mecca as well to spread the message of Oneness of God and brotherhood of mankind. He also visited Hasanabdal near Rawalpindi. During his travels, he kindled the receptive hearts with the torch of the Truth, irrespective of caste, creed, sex and religion.

Later on, one of his disciples Bhai Lehna, a Khatri of the Trehen sub-caste, carried out his mission. He gave him the new name of Angad the very part and parcel of himself. Shortly after the appointment of Guru Angad, Guru Nanak departed from this life at Kartarpur. So Nanak in a sense, actually

incarnated in the body of Guru Angad, Guru Angad cultivated humility and unflinching faith in the existence of God. He was an ideal disciple, who with the help of Almighty God rose higher and higher and reached at highest spiritual position. He confirmed and organized the system of *langar*, the common 'community kitchen' which became the basis for teaching the lesson equality of mankind.

Guru Angad appointed Guru Amar Dass his successor on the throne of Guru Nanak. Guru Amar Dass was a great social reformer as well. He permitted women to attend congregations side by side with men. He considered *pardah* as an evil in society. He also forbade the practice of *sati* among his followers. He preached that one's body to be preserved as one's sacred duty. According to him if the mind is not clean all else is unclean, and ceremonial washings can not wash the dirt of the mind. The souls that are enlightened are not subject to decay as they are embellished in the glory of God and they see the one everywhere. There are 907 verses which have been incorporated in *Adi Granth* which he wrote between the age of 75 to 95.

Guru Ram Dass next successor of Guru Amar Dass contributed 679 hymns to *Adi Granth*. His writings reveal great sincerity of emotion, superb beauty of rhythm. He said in the *Var Gauri*, "Those to whom *God* gives greatness, receive homage from all people." He laid great stress on the benefits which one could derive from spiritual training by following the path of a perfect Guru (spiritual teacher). He said that even when one goes on *Pilgrimage*, only *God's Name* ought to be praised. Without real enlightenment and discrimination, man goes astray and *Pilgrimages* without them are of no avail.

Guru Arjan Dev assumed Guruship at the age of 18 after Guru Ram Dass. He was an organizer, a poet, a preacher, a builder, a great seer and a martyr. Whereas the work of the first four Gurus was preparatory to a big goal, Guru Arjan gave *Sikhism* its scriptures and a central home – *Amritsar*. In 1589 A.D. he completed the building of the temple (*Harmander*) at Amritsar, the foundation stone of which was laid down by the fourth Guru. He laid down that everyman must work and also emphasized that the renunciation



from the world was against the teachings of Guru Nanak. He laid great stress on service of mankind and love for others, and on self-sacrifice. He has compiled '*Adi Granth*' the sacred book of the *Sikhs*. He himself contributed 2,218 *hymns* to *Adi Granth*.

Next successor of Guru Arjan was Guru Har Gobind. He was only eleven years old when was inducted to office as the sixth pontiff of the Sikhs. From his very childhood he showed military signs of competence with arrows and bullets. He wanted his followers to be warlike instead of being mere pacifists that they were earlier. In order to give practical shape to his ideal, he himself wore two *swords* as emblems of *Spiritual* and *temporal* authority '*piri*' and '*miri*.' He felt the necessity of a strong *Sikh* movement, so that the followers be able to resist the tyranny of the rulers. He was, therefore, very fond of arms. It has to be admitted that all the fightings in which he was compelled to engage himself during his life were only in self-defence. He completed the *Akal Takhat* which stands near the *Golden Temple*. During his period, the *Sikhs* gained much popularity for their courage and undertook the task of liberating the masses from tyranny and oppression to which they were subjugated by the Mughals. He was a versatile leader, a warrior and a saint. He won all the three battles which were thrust on him by the Mughals and did not acquire even an inch of territory. He was a great saint and took great pains to preach his faith which was started by Guru Nanak.

Guru Har Gobind gave his *gaddi* to Guru Har Rai before he left for heaven. The seventh master had no liking for war, although the military spirit of the Sikhs continued to flourish in his time also. He continued to maintain an army of 2,000 men as a precautionary measure. He has not written any hymns of his own but he was very fond quoting *hymns* of first five Gurus in a very proper and interesting manner. He was always very kind to his followers and believe in peaceful living.

Guru Har Rai gave Guruship to his younger son Har Krishan, who was only five years old at the time of his accession to the *gadhi*. He could

not do so much for the upliftment of common masses and spiritual progress of the *Sikhs* as he died at the age of 8 years.

Guru Tegh Bahadur ascended to the gurugaddi after Guru Har Rai at a very critical juncture when Aurangzeb, the new Emperor, started pursuing vigorously the policy of religious persecution and forced conversion of the non-Muslims. Guru Tegh Bahadur undertook extensive tours to impart the gospel of righteousness, forbearance and sacrifice to the people reeling under the tyranny of fanaticism and intolerance. It was the hour of relentless challenge and grave threat to the *Sikh* movement that had weathered the storm in the martyrdom of Guru Arjan Dev and the arm resistance put up by Guru Har Gobind. The task of Guru Tegh Bahadur became all the more significant, though arduous, when the disgruntled claimants to the Guruship cultivated the patronage of the Emperor and sought to weaken the solidarity of the *Sikh* brotherhood. Ram Rai the elder brother of Guru Har Rai, Dhirmal and host of other *Sikhs* Sodhi's by sub-caste were creating confusion in the minds of the innocent followers of the Guru. The Ninth Guru knew his commitment to the cause and interacted with the *Sikh sangat* urging them to face life heroically and fearlessly. It was in response to the request of the *Sikh sangat* of Dacca and Assam that Guru Tegh Bahadur left Anandpur Sahib in 1665 A.D. on the missionary tour of the Eastern states and covered Allahabad, Varanasi and other places of pilgrimage before moving into Assam, Dacca and other far off places. Bibi Nanki, Mata Gujri and her brother Kirpal Chand accompanied the Guru in his earlier phase of tour. Since it was not convenient for the expectant Mata Gujri to cope with the difficulties arising out of the travels, Guru Tegh Bahadur left her to the tender care of Bibi Nanki, Kirpal Chand and some other devoted *Sikhs* of Patna, and himself resumed his preaching mission to the places which had earlier been sanctified by the First master Guru Nanak's visit.

When Guru Gobind Singh ascended Guru Gaddi after his father, there was much confusion and chaos in Indian society. At that time Aurangzeb, a cruel Mughal ruler, was pursuing vigorously the policy of religious persecution and forced conversion of the non-Muslims. The tenth master Guru Gobind Singh appeared on the scene and he himself explained his mission and the objectives that he sought to achieve. This aim is similar to the one that was explained by the founder of Sikhism Guru Nanak Dev with the slogan "Na Koi Hindu Na Musalman" (There is no Hindu, no Muslim) and started to preach the name of Lord. He being the tenth master of Guru Nanak's spiritual, galaxy reached its climax and full flowering in personality as a warrior-saint and shed distinctive lustre which added positive vitality to the freedom of the human spirit and to the stature of morality. Although circumstances pressed upon him most alarmingly but he faced the challenge with patience, compassion, resolution, fearlessness, self-abrogation, a self-sacrificing attitude for the protection of suffering humanity and to fulfill the vital need of liberating the horror-struck society.

Guru Gobind Singh decided to evolve a new action for the people. He decided to encourage the people to fight against the tyranny of the rulers of that time. It was necessary for the fulfillment of his temporal work. He conceived the idea of forming the six into a religious and military commonwealth properly known as (saint-soldier), and executed his design with the systematic spirit of a Grecian law giver. That is why his fight with the tyrant rulers of that time is known as "*Dhram Yudh*". To increase the number of his society, he abolished all distinctions of the caste among its members and the new society viz. "*Khalsa*" was created.

In the words of Guru Gobind Singh,

*"The Khalsa society is my Embodiment and alterego."---5*

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**Chapter 2**

**HISTORICAL BACKGROUND OF GURU  
GOBIND SINGH AND HIS  
CONTRIBUTIONS TO THE SOCIETY**

Guru Gobind Singh's contribution during his life time has printed a new foot step on the canvas of Indian history and world civilization. He is the pride of the nation. During his tough fight with the Mughal tyrant and his struggle for the fulfillment of his noble mission, the tenth Guru not only preserved India's glorious heritage but also not deviated from the principles of life such as equality, liberty, fraternity etc., even at the cost of supreme sacrifice made by his family.

Now the question arises what were the ideals and teachings of Guru Gobind Singh? What are the ideals and virtues which he has inculcated in ordinary men and transformed them to warriors? How he synthesized the two types of potentialities – temporal and spiritual together by way of which he made his followers 'Saint' and 'soldier'? And how he made practical use of these ideals for making positive social change in the rigidity of the caste-based hierarchical structure of Indian society?

Before writing something about life and teachings of Guru Gobind Singh I want to clear one thing that the Ten Masters of Sikhism should be recognized as being one in spirit, and they are often known as the 'First, Second, Third, Fourth Nanak upto the Tenth.' In his autobiographical poem 'Bachitter Natak', Guru Gobind Singh describes the origins of his predecessors, and the concept of oneness of spirit of all the Gurus. It is clear from his writings that there is only one Word, one Guru and one interpretation. The Light was the same, only the body changed. He writes:

*“The holy Nanak was revered as Angad, Angad was recognized as Amar Dass; And Amar Dass became Ram Dass. The pious saw this, but not the fools who thought them all distinct; But some race persons recognized that they are all one. They who understood this obtained perfection. Without understanding, perfection can not be obtained. When Ram Dass was blended with God, He gave the Guruship to Arjan. When Arjan was going to God's city, He Appointed Har Gobind in his place. When Har Gobind was going to God's city, He seated Har Rai in his place. Har Krishan, his son afterwards became the Guru. After him came Tegh Bahadur, who protected the frontal marks and sacrificial threads of the Hindus”.-----1*

From the above-mentioned stanzas of piece of poetry of Guru Gobind Singh we can deduce that he describes the one identity of the succession of Gurus, and thereby also implies his own spiritual identity with Guru Nanak.

However it is clear that he does not mean literal reincarnation of the person of each flame of Guruship, so that the light remains the same while vehicle of light is different. Actually, at the time of appointing his next hierarch, Guru transmits his spiritual powers to that particular person to whom he is going to bestow Guruship. Consequently, we have in the Sikh Gurus ten distinct personalities, each having his own particular characteristic qualities yet all working towards the same end, with the same purpose and same goal in mind and teaching the same means towards that ends. Like the first five Gurus and the ninth Guru, Guru Gobind Singh was a great poet; like Guru Arjan Dev, he had a deeply mystic nature. Like Guru Har Gobind, the tenth Guru was a man of action, a warrior and a prince, and yet he often displayed the humility of Guru Amar Dass. Like Guru Nanak, he was also a conscious actor in the Divine drama of life, and he consciously strove throughout his life, to develop to the full, all these admirable qualities, which inevitable made him the complete, ideal and spiritual man. Hence, Guru Gobind Singh should be seen in this context.

In his autobiographical composition the ‘Bachitra Natak’ Guru Gobind Singh refers to the travels of his parents and his own arrival in the

womb of his mother, and the acts of pity and charity done by the Guru Tegh Bahadur at Trivani, the confluence of the three rivers namely Ganga, Yamuna and Saraswati prior to his birth at Patna. He writes:

*“Mur pit purab keeyas payana; Bhaant bhaant ke teerath nahana.*

*Jab hi jaat tribeni bhaiye; Puhn daan din karat bitaiye.*

*Tahi parkash hamara bhayo; Patna shahar bikhey bhav layo.”-----2*

The verse '*Tahi parkash hamara bhavo*' is interpreted by the Sikh scholars as suggesting that Guru Gobind Singh's divine soul entered in womb of his mother at Allahbad. There persists difference of opinion about the date and year of the Guru Gobind Singh's birth. Kesar Singh Chhabber and W. Irvine in 'Later Mughals-1' suggested 1660 A.D. as the year of Guru Gobind-birth while Bhai Randhir Singh holds 10<sup>th</sup> December, 1669 A.D. as the date of the Guru's birth, Ganda Singh in 'Makhiz-e-Twarikh-eSikhism-1' records Dec.29, 1666 A.D. as Guru Gobind Singh's birth. 22<sup>nd</sup> of December, 1666 A.D. is however accepted by majority of the scholars as the correct date of birth of the Guru. M. A. Macauliffe in his book 'Sikh Religion', J.D.Cunningham-'Short History Of The Sikhism', Dharam Paul Ashta-'The Poetry Of Dasam Granth', Kartar Singh – 'Life Of Guru Gobind Singh', Khuswant Singh-'History Of Sikhs', Indu Bhushan Banerjee-'Evolution Of The Khalsa', Trilochan Singh-'Guru Gobind Singh' are the authors who accepted 22<sup>nd</sup> of December 1666 A.D. as the date of birth of Guru Gobind Singh's birth. Falling in the line with the majority opinion, we may accept that Guru Gobind Singh was born on 22<sup>nd</sup> of Dec.1666 A. D., corresponding to Poh 7, Samvat 1723. He was given this name because his father Guru Tegh Bahadur, before proceeding to Kamrup, had given instructions to his family members to name the new born baby as Gobind.



In Bachittar Natak Guru Gobind Singh says about his birth as follows:

*“I shall now relate my own story, How God sent me into the world.  
When I was performing penance, on the hills of Hem Kund, where  
seven peaks are prominent. The place is called Sapt Shring where  
king Pandu performed Yog. There I practiced austerity, And wor-  
shipped the God of death, I performed such penance, That I got  
blended with God. My father and mother had also worshiped the  
Invisible One. And tried in many ways to merged with Almighty. The  
Almighty was pleased with their devotion to Him. When God gave  
Me the order I was send to this dark age, To which I had no wish to  
come, As I was meditating deeply at Lord’s feet He cast on me His  
Light Benign, And sent me into this world; I stood up, folded my  
hands, bowed my head and said: Thy religion shall prevail in the  
world, In this way God sent me, Then I was born and came into the  
world. As He spoke to me, So I speak unto men. I bear no enmity  
to anyone”.*-----3

Jatinder Singh writes that the earliest evidence that Guru Gobind Singh was sent to this world by Almighty God for maintaining peace and harmony, and to teach the lesson of equality of mankind to the common masses had been confirmed the test carried out by Sayyad Bhikahan Shah, when the infant Gobind was only a few days old. The Sayyad saw a strange light in the heavens on the night of Guru Gobind’s birth in far-off Ghuram and bowed to it saying: *“God hath sent a new light on this earth”*. And he followed the direction of that light on this earth to see the face of the holy one. In order to put the young prince to test, he took two jars, one full of milk and the other full of water. Covering both, he placed them before the new born child, saying to himself:

*“If he touches the milk pot, I would consider him a partisan of Muslims,  
And ‘if he touches the other one; he would favour the Hindus’. But the child  
laid his hands on both.”*-----4



*“Blessed, blessed art Thou, O Master of both”. Exclaimed the Sayyed,  
“This country needed Thee now more than any one else”.-----5*

Guru Gobind Singh occupies a very high place in the history of mankind on account of his versatility. He was a rare combination of multiple qualities and his activities were also varied. The Guru was a saint, soldier and man of letters confined into one.

It is undoubted truth that behind every specific idea and institution there is a man, behind every man there is age, and behind every age there is a past. The man preached his ideas through his personal example and qualities of the great order. Guru Gobind Singh had a manifold personality, both idealistic and practical. Even in the grim days of fighting, his face did not show any sign of sorrow and distress. He had a body full of vigour and strength. His courage had no parallel.

#### **Guru Gobind Singh: A great humanist:**

Guru Gobind Singh loved Humanity. His love embraced one and all without any discrimination. He received with open arms whosoever came to him. Even his enemies were welcomed and honoured in his darbar. He did not bear illwill against any body and always kept in view, his father’s dictum, ‘fear no one and strike fear in no one.’ It is well known fact that when Raja Fateh Shah of Srinagar (Utter Pradesh), Who had a long standing enmity with Raja Medni Prakash of Nahan expressed his desire to remain on good terms with the Guru who had come quite near to his territory and was now strong enough, the Guru not only showed his willingness to meet him but also received him with full honours at Paonta Sahib. The Guru made magnificent arrangements for the reception of the Raja. A huge Pandal was constructed to receive him. Precious carpets were spread on the ground and special ministerials were engaged for the sake of entertainment of the Raja. On his visit the Guru expressed the desire to come to an amicable settlement with the Raja of Nahan, who showed a gesture of goodwill. The Guru was pleased and appreciated the attitude of the Raja and calling Raja Medni Prakash in the open darbar, asked him to embrace Raja Fateh Shah and forget their old

enmity. It was a unique scene two enemies has became fast friends, by goodwill inspired by the Guru Gobind Singh.”-----6

In the words of Prof. Bhagat Singh, Guru Gobind Singh was a great humanist and as such his recourse to sharp was with a view to helping humanity against oppression. Fighting was not of the Guru's choice, much less of his liking, his arms were not meant for destruction or committing crime but means of self defense and protection of the needy. He never opted for a battle but it was thrust on him and in pure self-preservation he rode into the battle-field with a sword by his side, a gold tipped arrow in his hand; an ointment for the wounded in pocket, for he did not shoot for the fun of it or in a spirit of vendetta but to fulfill and unhappy worldly obligation. His each arrow had a tola of gold at its tip so that the wounded victim could purchase treatment with that gold and in the case of his death, the expenses of the obsequies could be adequately met.”-----7

Guru Gobind Singh was human in his approach to men and matters, he could even forgive those committing the worst offence. Whenever any of his erring followers apologized and promised good behaviour in the future, the Guru gladly pardoned him. His heart melted at the very sight of the sufferer.

He could even pardon his enemies and persons who had betrayed him earlier. It is well known fact that at Anandpur, some of his Sikhs deserted him for fear of death. But, when the battle of Muketsar (the last battle fought by the Guru) was over he went to look after those who had been slain or wounded in the battle. The Guru felt that all those who had died were his sons. They were all his Beloved Ones who were fighting with him shoulder to shoulder against tyranny and aggression. The Guru moved about lifting the heads of the dead and putting them into his lap, wiped their faces with a piece of cloth, one by one. When the Guru reached near the body of Bhai Mahan

Singh, one of his sons, he (Mahan Singh) nodded meekly. The Guru told him that he was dying as a martyr and could ask for whatever he desired. Mahan Singh was delighted and opened his eyes, wet with tears. Mumbling in a choked voice he said to the Guru that he was a sinner and had no right to be made immortal. He had deserted the Guru when he needed him. The doors of heaven were closed for him. He requested the Guru to forgive him. That was the only prayer he had to make. He requested that the document of denunciation, '*Bedava*' should be destroyed and he be pardoned along with other deserters, and accepted back into the Khalsa fold. The Guru smiled and took out the document, which he carried with him all the time. It was like an ulcer in his body. The Guru tore it off and forgave all the deserters and blessed them. Mahan Singh heaved a sign of relief and breathed his last peacefully— nay he was immortalized. Who else could be large-hearted than the Guru. He forgave them with an open mind, the people who had been instrumental in compelling him to leave Anandpur.

In another occasion, when the Guru was on his way to Anandpur from Patna, he went for game shooting. He was then camping at Lakhnaur in Ambala District. Suddenly he met one man, Ghogha by name who was afraid of the Guru and tried to hide himself, as he had earlier committed the crime of abducting the maid servant of Guru Teg Bahadur. The Guru did not possess any revengeful spirit and pardoned, Ghogha, when he asked for it. Such stories could be multiplied manifold.

### Equality Of Mankind:

Guru Gobind Singh believe in the equality of mankind. According to him all men are equal irrespective of their caste, community, race, country and religion. His was the mighty task to infuse a new life into the timid lifeless mass of humanity and to transform the harmless and innocent worshippers into a community of self respecting citizens. He had the capacity to transmute a humble commonplace man into a hero. He brought about a radical change in the religious structure of his followers. He emphasized the regulation of

private conduct of the Sikhs as a whole for the service of mankind and stressed the need for unity and tolerance. He also urged the people to build up a secular state, on a sound bases in India. Women were emancipated and untouchable were enfranchised.

Munshi Sujan Rai, a contemporary of Guru Gobind Singh writes in 1667 A.D. that “most of them (Sikhs) have cleaned their hearts of the pollution that arises from the worldly connections and they have torn as under the screen of worldly strife and wrangle from their bosoms. Relatives and strangers, friends and foes are all one to them. They treat all alike. With their friends they live harmoniously and with their foes they live in peace”.-----8

Guru Gobind Singh’s motto was “Know all mankind as of one caste.” He was a great benefactor of the Hindu culture and preached the equality of all men. He was not against the Muslim or Islam but against the tyranny and aggression. He denounced all caste distinctions, and rejected the concept of caste-system (i.e., different codes of conduct for different castes). He advocated the uniformity of code for the high and the low alike. He preached national solidarity. He knit together all the castes into one brotherhood. The low and the high, the rich and the poor, were combined to form one fraternity. The weak and the down trodden were always loved by him. In order to give the practical shape to his this noble ideal, the institution of Sangat (congregation) and Pangat (dining together) were introduced. He made no distinctions between the people of one caste and the other caste. He insisted on perfect qualities of true man-hood, and condemned the Hindu caste-system which divided the society into different sections. He abolished all social distinctions.

He exalts in the souls of a whole people love of comrade and human fellowship (stretching its arms all round the globe, full of power and helpful living, and radiating soul- consciousness in every home, in little acts of kindness to each other, to all living-beings animals and birds as well as

essences of all divinities). Freedom of the human mind and soul is the Guru's passion. He says:

*“Such kahun, Sun leo sabhe, Jin prem kio,  
Tin hi Prabh payo.”-----9*

I say verily, Unto you all, He who loves, Alone finds the Lord.

One of Guru Gobind Singh's famous hymns reads:

*“Grant unto me this boon, O Lord, that I may never be deterred from doing good deeds. I should have no fear of the enemy when I go to battle, and turn victory certainly to my side, In my mind there is but one desire that I may ever be singing Thy praises. And, when the time comes, I should die fighting in the field of action.”-----10*

Know, the people are of God, Hurt not the people, If the people are hurt, O Nand Lal, It provoke'th the Lord into anger.

Guru reflected deeply on the preceding and contemporary social values and structures and articulated his own social thought. Although his primary interest was in the spiritual perfection and ultimate union of Jiva Atma with real one (Ultimate Reality), Yet he felt the necessity of establishing a social order wherein the spiritual values held dear by him could survive and thrive. That is why he tried his best to make his spiritual teachings the vis-a-tego of the ideal social order of his vision. All his life and the life of previous Nine Guru's from (Guru Nanak to Guru Tegh Bahadur) is a long saga of struggle for realization of that vision.

Guru Gobind Singh visualized and worked for a social set up wherein all are equal, with no prejudices or preference; where faith binds mankind together instead of dividing them, into warring factions; where people sweat to earn their livelihood through truthful means and philanthropic intent; where feeling of love and compassion for mankind in general are held high; and

where woman is not looked down upon as an object of carnal desire but is respected as mother, sister, daughter. The Guru was very aware of the fact that the vision of such a society can not be achieved through a miracle or with the help of Alladin's lamp but he provided us with the required values and virtues to base this structure upon and with the requisite will to strive for its realization.

### UNITY IN DIVERSITY

The doctrine of unity of reality is central to Sikh metaphysical thought. In fact, the entire gamut of Sikh philosophy is derived from this doctrine which also happens to be the bases of the idea of spiritual unity and ethnic equality of mankind. This later doctrine is the central point in the social philosophy of the Sikhs. This idea serves as the fount of all social values that help to construct an ideal social structure which is an open and inclusive society and not a closed and exclusive society.

The Sikh scripture begins with the *Mool Mantra* which is believed to be the essence of the entire scriptural hymns and the first letter of which is '*Ikoankar*'. *Oan* or *Om* is the name used for God in the Sikh canon as in the ancient Indian religious literature as well. However, Guru Nanak who composed the *Mool Mantra* prefixed '*Ik*' to it. '*Ik*' is in fact a numeral and not a word; it represents one. In other words we may say it denotes oneness of God. The suffix '*Kar*' signifies the creative nature of the God.-----11

Guru Gobind Singh in '*Akal Ustat*' Says: The epithets, Creator and Beneficent for God, signify the same thing and so are the Provider and the Merciful. Let no one, even by mistake, suppose there is difference. Worship one God who is the one Divine Guru for all; Know that His form is one, and that He is the one Light diffused in all. The temple and the mosque are the same; the Hindu worship and the Musalman prayers are the same. All men are the same; it is through error that they appear different.-----12



As from one fire millions of sparks arise, though rising separately, they unite again in the fire. As from one heap of dust several particles of dust fill the air, and after filling it, again return to that heap of dust. As in one stream millions of waves being made of water –So from God's form non-sentient and sentient things are manifested and springing from Him shall all be united again in Him.

Narain Singh writes, Guru Gobind Singh saw the one in all classes, races, sects, countries and religion. Once a Kalal (wine distiller) came to him for his darshan but conscious that he was considered by others as of low caste, he stood at a distance lest his approach should defile or be taken as a sacrilege. The Guru was deeply touched. He cheered him up by telling him that he was the jewel of the Guru (Guru ka lal) and should consider himself as such. It was his dream, then, to build a new race of humanity, nourished by love, in which all castes would merge into one brotherhood and become a mighty union of love, service and sacrifice.-----13

#### **Guru Gobind Singh as Saint - Soldier:**

Guru Gobind Singh was a true saint and soldier as well. He possesses both the qualities of saintliness and soldiership. Prof. Bhagat Singh writes, Guru Gobind Singh was a matchless archer, a fine shot, an expert swordsman and an embodiment of physical powers. A saint-soldier as he was he remained unperturbed and dauntless even in the midst of raining death. He wanted martial spirit to be instilled in his followers and thus it was enjoined upon them to keep arms specially sword on their person as an inseparable instrument of destruction of evil. Guru Gobind Singh made his Sikhs to believe that sword is the Arm of God with which He destroys the evil and the wicked and told them to adore arms.-----14

He further writes that the Guru had taken a decision to convert the Sikhs into a arm brotherhood of saints. The former method of initiation known

as *caranpahal* was changed into *amrit* ceremony. *Amrit* is being prepared with a double-edged sword. In the face of the cruel and bigoted attitude of the Mughal, the old ideas of humility and surrender were changed into one of self-assertion and self-reliance. The Sikhs could undergo this change successfully only if trained in the use of arms and inspired with an unbounded love and difference for them. The creation of the Khalsa was aimed at the realization of the great objective.-----15

In the words of Cunningham, Guru effectually roused the dormant energies of a vanquished people and filled them with a lofty although fitful longing for social adjusts of that purity of worship which had been preached by Guru Nanak.-----15

Guru Gobind Singh has been described by Bhai Nand Lal a poet and the devout of the Guru in these memorable words:

*“The victor and the vanquished Guru Gobind Singh; Beloved of the Almighty Guru Gobind Singh; King and Saint Guru Gobind Singh; Inspirer of action Guru Gobind Singh; Friend of the oppressed Guru Gobind Singh.”-----16*

This is the most befitting tribute paid to the Guru who sacrificed his every thing to free India from the stranglehold of centuries old slavery and to restore human dignity to those who had lost all moral and ethical values associated with free people. He was the heroic champion of the oppressed and downtrodden and the valiant defender of the rights and dignity of man.

The Guru was not only a spiritual luminary but also a great leader of men. A doughty warrior, he wielded the pen with equal case as the sword. He combined in his person daring qualities and rare administrative ability. Being



a great organizer, he brought new awakening to a society demoralized and crushed under a tyrannic rule.

He infused a new life, a new vigour, a new energy, a new zeal, a new resolve into the hearts of the people who had been humiliated and degraded and had lost all hope of freeing themselves from the perpetual slavery . The Mughal rulers had not only crushed them physically but had also suppressed their souls. The country was in a state of deep frustration and the people saw no ray of hope. Guru Gobind Singh provided them with the silver lining and opened a new era in the annals of Indian history. He created a new nation and a new order. A warrior class was created in order that the people may be able to stand up and fight vigorously the oppressiveness of the then rulers of the country.

Prior to Guru Gobind Singh, the saints and the other religious leaders had not come into conflict with the authorities. Only Guru Har Gobind the sixth Guru had made use of physical force against the cruel Mughal rulers of that time. But after that no other Guru or religious person had made use of military force against the rulers. Actually after assassination of Guru Arjan Dev (Fifth Guru), the Sixth Guru had made an experiment either the common masses of that time are prepared for fighting tyranny or not . All other Sikh Gurus simply operated on the social and religious plane. Actually they know that mentally people are not prepared yet to fight with mighty and cruel rulers of that time. Guru Gobind Singh realized that without resort to sword at that critical juncture in the history of India, the country could not be saved utter humiliation. He took to sword out of sheer necessity at a time when all other means had failed for saving the honour of the nation.

It will not be for us to forget that, whatever else he might have been, Guru Gobind Singh was first and for most a great religious leader. None but a person of saintly disposition, highly spiritual and with complete resignation to the will of God.

S.R. Bakshi writes, Guru Gobind Singh's whole life and work are one marathon denial of the promise that ill will always follows all conflicts. For in his killings, there was never an element of malevolence. To him, war was a surgical operation to rid humanity of cancerous growths in its body politic. Only destiny had cast on him the mantle of a fighter. He had to kill his enemies without wanting to kill them. Even on the battle-field he was never the aggressor. It was only after he was attacked that he defended himself and ultimately silenced the enemy every time. ----17

From his very childhood, Guru Gobind Singh started procuring all sorts of arms and weapons and practiced their use. He exhorted his followers also to perfect themselves in the use of arms. The news of Guru's liking for the arms spread like wild fire to even far off places and people with martial leanings and whose forefathers had fought in the army of Guru Hargobind, flocked around him. Guru's Darvar at Anandpur looked like a war camp. People in beautiful uniforms chaired the Guru on their shoulders. The Guru issued orders to his people to present him with arms and ammunition. He was delighted whenever someone presented him with a special type of a gun or a sword. His army gradually grew in size and strength and in course of time it became a fully trained and well equipped force, ready to fight aggression from whatever quarters it came and to face any eventuality. A new spirit was infused in the hearts of the people to fight for truth and justice. Guru's orders were fully obeyed and the people who were in possession of good type of arms presented them to the Guru willingly. However, from the course of events that followed, it was proved that these were preparations to attack anybody or to snatch away any one's rights but for defence and protection of the honour of the oppressed people who had suffered a great humiliation in the execution of Guru Teg Bahadur. People with patriotic farvour and earnest zeal flocked around him and were ready to sacrifice their all at the call of their master.

### **Guru Gobind Singh as Saint –Poet:**

Guru Gobind Singh was a great poet of his time. His poetry is without parallel in its linguistic felicity and his bold experiments and practical experience. The sublimity of the style is reflected in imaginative fusion of eloquent expressions drawn from Arabic, Braj, Persian, Panjabi and Sanskrit. It is a kind of cultural synthesis that fosters the spirit of tolerance and understanding and inculcates the feelings of fraternity. His message percolates to the grass roots through an unconventional use of diction in native current forms, employed metaphorically to express spiritual experience.

All the writings of Guru Gobind Singh are preserved in the 'Dasam Granth' which was compiled by a contemporary scholar Bhai Mani Singh. His writings can be classified as under:

1. Jap Sahib -----199 verses
2. Ustat -----271.5 verses
3. Bachitter Natak -----271 verses
4. Chandi Chritter:
  - (a) First version-----233 verses
  - (b) Second version-----262 verses
5. Avtars Of Vishnu-----4370 verses
6. Mir Mehdi -----10 verses
7. Up Avtar -----1201 verses
8. Shabadas -----9verses
- 9.Sawayyas -----32 verses
10. Shaster Nam Mala-----1318 verses
- 11.War Shri Bhagwati ji Ki-----55 verses
12. Gain Parbodh -----336 verses
13. Zafarnama -----111 verses
14. Hakayats -----756 verses

15. Charit Pakhian -----	7569 verses
16. Miscellaneous -----	59 verses
Total-----	17062.5 verses

Guru Gobind Singh's writings are inspired utterances charged with virility, heroism and chivalry. In a new idiom and metaphor of the sword, the guru invokes the might of the Eternal Being through the symbols of Shakti and weapons of War, an amalgam of spiritual idealism and asceticism. The sword marks the victory of the righteous people in heroic action. As such, the sword in Guru Gobind Singh's poetry never figures as an instrument of aggression and self – aggrandizement.

Little description of compositions of Guru Gobind Singh as incorporated in 'Dasam Granth' is as under:

#### **The Jaap Sahib:**

Jaap Sahib comprising about two hundred stanzas is included in the Bani chanted as a part of initiation ceremony of Amrit pan, the Sikh mode of baptism enjoined by Guru Gobind Singh. It is recited as morning prayer along with 'Japji' and 'Asa Di Var' of Guru Nanak Dev ji, Sukhmani of Guru Arjan Dev ji and the 'Anand' of Guru Amar Dass ji. Each stanza of Jaap has its independent identity and meaning but the poem as a whole forms a coherent unit of inter-related ideas.

Highlighting the qualities manifestations of the Formless God, The Ultimate reality, the Guru poet hails the Lord who extends His grace and benevolence to all.

Guru Gobind Singh pointedly emphasizes that God destroys the evil and demolishes the marks of tyranny. He protects the meek, the virtuous and the righteous but would not spare the vain and the wicked. Patterned on the Vishnu Sahasr Nama that sings the glory of Vishnu in thousand names, the Jaap recounts numerous attributes and epithets of the Creator. The tenth master dwells upon the characteristics of the Unattributed Being (Nirgun

Sarupa) who is not bound by the distinguishing marks of colour, caste, lineage, form complexion, outline or costume. He writes:

*“Chakr Chehan ar burn jat ar pat nahin jeh;  
Roop rung ar rekh bhekh koyu kah na sakt keh.”-----19*

The Supreme Being is unchangeable and eternal (Achal Murat), He is bright and luminous (Amitoj) but His glowing grace is realized through experience only (anubhav prakash). God is reckoned as the commanding Lord of the countless Indras and the king of kings (Sahu Sahan). He is the Supreme Master (Tribhavan-Maheep)- heaven, earth and under world.

God is eternal, merciful, formless and unique (Akaley, Kirpaley, Arropey, Anoopey). He is not arisen out of five elements (Abhutey), the unattributed God is devoid of confines (a jupey), shape (alokey) and grief or sorrow (a sokey).

Guru poet says, God is treasure of Merit (Nidhan), that defines all measurements (Amann) various manifestations proclaim His state but He remains unique and singular. He writes:

*“Ajit hain, Abhit hain, Abah hain, Agah hain;  
Aman hain, Nidhan hain, Anek hain, Phir eik hain.”-----20*

The poet hails God as the brightest sun (Bhan bhaney), all veneration (manmaney) and as the most enchanting moon (chander chandrey). His spirit permeates poetry (geet geetey), music (tantaney) dance (narit naritey) and the sound of words (nad nadey) All objects are His expressions (samisti sarupey) . He is perfect Ascetic (param sidh), the Supreme Yogi (jigishwar) and the mighty Emperor (rajeswar). All knowledge is vested in Him (param gyata) who extends motherly care (lok mata) to all creations and abides every where (samastual niwasi). In short He bestows eternal peace and delight to the human soul (sachdanand).

**Akal Ustat:**

Akal Ustat is another composition of Guru Gobind Singh which consists of 271 stanzas. It sings praises of Supreme Being, the Formless and All pervasive Reality. Guru poet introduces a new thrust of strength into the traditional attributes of the creator. God destroys the wicked and the tyrant. The image of Lord is not confined to the spiritual perspective alone. The Guru sought to infuse a new spirit of valor in his followers. The Sikhs were inspired to cultivate strength needed to defend righteousness. They came forward to offer resistance to tyranny, violence and oppression and seek the death of warriors on the battle-field.

In it the Supreme Reality (God) is mentioned as All Steel (Sarbh Loh), Great Steel (Mahan Loh), all death (Sarbh Kal) and Great Death (Mahhha Kal). Akal Purakh is presented as one carrying Sword in hand (Asipani) and also displaying the Sword on His banner (Asidhuj, Asiketuh and Kheragketuh). The Guru Poet, thus, presents God as the symbol of physical strength, dauntlessness and valor.

Making an opening reference to the shelter of the sword "Sri Bhagauti (Sword ji sahaye), the composition entitled "Sri Akal ji ki Ustat" begins with a quatrain in which the poet solicits the protection of the Immortal Being, represented as All- Steel and All- Death:

*"Akal Purkh ki rachyahum nai; Sarbh Loh ki rachyahum nai.*

*Sarbh kal ji rachhya hum nai; Sarbh Loh ji di sada rachhya hun hai". -----21*

Enduring and steadfast is the form of the Supreme Lord; eternal is His voice. Bhawani , Parvati or Durga , the consort of Shiva , lives in the shelter of His feet.

*“Charan sharan jeh bast Bhawani”-----22*

The immensity of God has not been scanned even by Brahma and Vishnu. The three-faced Brahma has repeatedly remarked that, God is beyond comprehension and description. He creates countless Indras and the dwarf manifestations of Vishnu (Bawan Avtaras). The all embracing authority of the Lord is evident from the phenomenon that He alone creates and destroys God like beings like Brahma and Shiva.

*“Brahma Bisan unt nahi payeo; Net net mukhchar batayeo.  
Kot Indra up Indar Banaye; Brahm rudar upaye khapaye”-----23*

Though God is identity remains unexplained, His universal attributes are obvious and beyond any doubt. He is eternal, beneficent, bestower and Lord of all.

*“Karta karam kadir kirpal, Adwai abhoot unbai dayal ,  
Data durat dukh dokh rahat, Jeh net net sabh bed kahat”-----24*

In the tenth couplet of Akal Ustat Guru writes:

*“He maketh all of us and destroys,  
Pain, sorrow, sin----all these He wipes away”-----25*

*“Who remembers Him withheart and soul,  
A movement ev'n , is freed from karma's bond”-----26*

In another couplets from 51 to 55 Guru writes:

*“On mounts and in the grottos and the caves ,  
on earth and in the sky alone is He”-----27*



*“In this world and the next, both here and there,  
on lands below and heaven above is He”.-----28*

*“No form He has nor is His uniform,  
out of our sight He is all hatred free”.-----29*

*“ For Him no death, He needs no sustenance ,  
He can not be solit, His myst 'y none can prove”.-----30*

In above-mentioned piece of poetry we see how beautifully and comprehensively Guru defines the attributes of Supreme Being.

#### **Chandi Charitra:**

Guru Gobind Singh panegyricized the metaphor of valor and the *sword* in defence of righteousness. His poetic composition offer stirring narrations of how *Durga*, the destroyer of demons like Chand and Chamund and hence called '*Chandi*'; put to sword rakshasas like Mehakhasur and his million in fierce battles waged between the demons and the demigods. Addressed by various attributive names of Bhawani the *Eternal Power*, Mahakali, the *Deathless*; *Maha Maya*, the consort of *Lord Shiva*, the Goddess come to be known as '*Durga*' after She killed demon Durg. The outlines of the adventures of the indomitable power in suppressing tyrants and demons, taken from legends recounted in the *Puranas*, have been invested with a new thrust and orientation. Based on *Markanday Purana* , the story of *Mata Durga* blood curdling battles with bold demon-warriors like Mehkhasur, Lochan, Sumbh, Nisumbh, Sonut Bind, etc., is woven into the texture of these poems of epical grandeur and expressions . The power vested in deities like *Lord Shiva* and *Lord Vishnu* emanate from Her.

Guru writes:

*“Joti jagmagai jagat mai, Chand, Chamund parchand; Bhuj dandan,  
dandani asur, Mandan bhuye nav khan. Taran Lok udharan Bhumah,*



*Daint sangharan chandi, Karan Ees kala kamla Hari,  
Adarsuta jah dekho uhi lai".-----31*

The Guru poet hails the Goddess as *Pari, Padmani* and *Parbati*. She removes all imperfections (*Marjini*). She is *Kalka*, speaking incoherently under intoxication;" *Namo Hingulan Pingulan Totlayang'*.-----32

*She is vested with tempered and spiritual knowledge  
("Namo gyan bigyan ki gyan gyata")-----33*

The *Sri Bhawani* burns out sins and dispels sufferings (*"Dokhdahi, dukh hanta"*). She rides the lion (*Sing bani*) and finishes evil beings (*Nit narayani dusat khapi*).

She is *Maha Maya* who pricks the pride of demons and smashes their weapons (*Nomo anjani ganjani disat gasba*). And revels in the use of weapons (*Nomo harkhani barkhani sastra dhara*).----34

She is *Durga* and *Chandi*. She is at home in both the scriptures and the use of weapons (*Sastar beda, Saster gain*). She tortures the foes (*Ripantapni*). She is the shelter of the whole world (*Namo pokhani sarb alam panaha*) and possesses four/ eight arms (*Chatur bahi, Ast bahi*). She is universal mother (*Loka Mata*) who is the saviour of the saints and bestows all blessings (*sabhai sant ubasi brung byud data, Namo tarni karni Lok Mata*).

Bhai Randhir Singh in his book '*Shabadarth Dasam Granth*' Vol. 1 refers to a composition bearing the title "*Chhand Chhakka Sri Bhagavti Ji Ki*", also called '*Ugardanli*'. The following lines are recited at the completion of text:

*"Dukh rog so, bhai mitey kalesa, Bahu such upjai anand parvesa.  
Is bidhi durgey kirpadhari, The apan das kan leeyo ubasi".-----35*

Beginning with a prayer to the *Lord* manifested in the *sword* (*Sri Bhaganti ji sahaye*), the poet Guru undertakes the *Var Durga*, a stirring narrative of the exploits of battles, purporting to describe the valor *Maha Shakti*, the slayer of the *demon* Durg. The poem opens with reverential homage to *Almighty God* and nine Gurus from Guru Nanak to Guru Teg Bahadur. These lines form the first part of the prayer faithfully offered by the Sikhs. Then follows a worship of the scimitar, the *Lord*, who has created the world, including the deities like *Brahma*, *Vishnu*, *Mahesh* and *Maha Maya*. The fourteen worlds (*Chander Lokas*), the seas, the mountains, the earth, the sky spread overhead without supporting pillars, the demons and the demigods are His creations. The same power created *Durga* to slay the demons. He gave strength to *Sri Rama* and *Lord Krishana* to destroy *Ravana* and *Kansa*.

The Guru poet writes:

“*Khanda prathmey manayakai Jin sabh sansar upeya*”  
 “*Tain hi Durga sajkai, dhaintan da nas kriya, Taithon hi bal Ram lai,*  
*nal banna Ravana ghaya, Taithon hi bal Krishana lai,*  
*Kans Kesi pakarh garaya*”.----36

#### Chaubis Avatar:

Guru Gobind Singh in his introductory observations preceding the poetic rendering of the emergence of the twenty four incarnations of *Lord Vishnu* as recorded in *Puranas*, he inlightens his readers that the *Supreme Being* dispels wickedness and promotes piety and religion in the world. Whenever morality and righteousness are thrown to winds, Incarnations appear on the earth to eliminate evil and re-establish goodness. A couplet from *Dasam Granth* reads:

*“Jab jab hoat arist apara, Tab tab deh dharat Avtara,  
Kal sabhen ko pekh tamasa, Untahkal karat hai masa”*.-----37

According to Guru Gobind Singh all these incarnations arise out of the *Divine Power* and are ultimately merged in that source. He writes:

*“Aapan roop anatan dhar hi,  
Aapah madh leen puney kar hi”*.-----38

He further writes, all actions issue forth from God, although human agencies appear to done them. He is the *Creator* and the *Destroyer* but evil committed in the world is ascribed to the doer. As he writes:

*“Kal aapno naam chhapayee,  
Awaren ke sir dai buryayee”*.----39

The *Lord* is unknown, endless, un-approachable. He is the friend of the *saintly* beings and the suffering humanity, the ocean of compassion, the dispeller of sorrow, the indescribable, the unborn, the creator, the bestower, the invisible and the incomparable.

*“Roop anoop saroop apara,  
Bhekh abhekh sabhen te nyara.  
Dayak sabho ajachi sabh te  
Jan layo ‘Karta’hun tab te”*.---40

God is the *Primal Power (Bhawani, Aadi Shakti)* the *Primal Being (Prathem Kal)*, the *Oankar*, the *Akal Purkh* and *Prakirti*. He is the *Primal light* that runs through all creatures.

*“Ek joat sabh hi mah jano”*-----41

The whole world is His manifestation. The strong and the weak, the high and the low, are all expressions of His immensity. All creatures are answerable to Him.

*“Eikah aap sabham mo biapa,  
Sabh koyee bhin bhin kar thapa.  
Sabh hi mah rum rahyo alekha,  
Mangat bhin bhin te lekha”*.-----42

Supreme Lord , in brief , is the Creator and Destroyer but the blame of destruction goes not to God but to the evil forces.

*“Aap kiso ko dos na leena,  
Auran sir buhayayee deena”*.-----43

### **Zafarnama:**

The *Zafarnama* letter of the Guru consists of 111 couplets in *Persian verse* and is one of the most forceful epistles ever written in the language. Guru begins it with an invocation to *Supreme Lord*. Thereafter the whole letter reads like a rebuke from a superior to one in an inferior position.

The Guru in this letter tells the Emperor that he had proved to be liar. He knows no religion and was utterly blind to truth. He feared neither *God* nor followed the Prophet's way. Not only he but also his ministers of church and state told lies again and again. The Hill Rajputs who worshipped the *idols* had also thrown to winds their swearing by the *cow*. After getting vacated the fortress of Anandpur on false representations and oaths the imperial troops and Hill Rajputs attacked him near the Sirsa stream which was most mean on their part.

In verses 21 to 23 of the *Zafarnama* letter the Guru expresses feeling of regret for his having been compelled to take the *arms* and to be a party to *bloodshed*.

“ *With much reluctance I did yield  
For battle to step into the field,  
And weapons like a bow and arrow  
In the bloody struggle to wield*”.-----44

“*When all efforts to restore peace  
prove useless and no words avail,  
lawful is the flash of steel than  
And right it is the sword to hail*”.-----45

“*Thou thyself say of what avail  
Were all this bloodshed unto me,  
An outcome of all pledges false,  
An the Holy Qoran sworn by thee*”.----- 46

Describing the battle of Chamkore the Guru says that his forty famished comrades fought with undaunted courage against the Emperor's men who fell upon them like a locust swarm raising bitter shots and cries. There was tremendous loss of life and the battle field turned red with the blood of wounded and slain. Many Afghans with a boastful tongue took out their heels from the scene of that grim stir. At last, the *sun* went down and the *moon* the queen of night went up the sky in full glory. The Guru then came out of the redoubt, killed two enemy watchmen with his gold-tipped arrows and made good his escape through the blood thirsty enemy forces shouting, “*Here goes Pir-a- Hind*”.

In verse 44 of *Zafernama* Guru writes:

*“Lord God the chastiser of proud arms  
Rescued me safe from the cunning foes  
No harm was done, not a hair was hurt,  
For grace Divine full security bestows”*.-----47

Recalling the martyrdom of his four sons the Guru tells the Emperor that even this was of no avail to him because the *Khalsa* spirit was *immortal* and the sacrifice of the innocent princes had drawn thousands more under his banner to destroy root and branch the tyrant’s rule. It was no use putting out a few flames while a blazing fire was still raging to reduce to ashes the Imperial edifice built with cunning and cruelty.

In verse 78 he writes:

*“Thou, the voice of my beloved sons  
Thou, hast O king for ever stilled,  
Of what avail is this hateful deed,  
When I breathe alive fury filled”*.-----48

It was high time that the Emperor (Aurangzeb) should relinquish his savage regime the cup of his life being full to the brim with the sins he had done.

Verse 77 reads as:

*“Do thou honour, O Mughal king,  
The purpose right and wisdom true,  
And to cruel deal with fellow men,  
Must, O Mughal Lord, now bid adieu”*.---49

If the Emperor was anxious to see him and bring the long-drawn agony to an end he (Aurangzeb) should come forth with a clean heart and issue a *royal Firman* ceasing all hostilities against the *Sikhs* and then alone a meeting could be arranged. The veil of ignorance will then be rent as under and truth will clear to all. The Emperor should no longer torture fellow beings nor be misled by false reports and should also know for certain that his misdeeds would not go unpunished.

Verse 69 reads as under:

*“Soil not your hands with others blood  
Being forgetful of the wrath Divine,  
For soon or late thy blood be shed  
By unfailing sword of Heaven benign”*.-----50

In verses 82 and 83 the Guru advised the Emperor that if he (Aurangzeb) does not care for his (Guru's) message then the *Lord Supreme (God)* will forget him (Mughal Emperor). And if he follow the path as shown by the Guru then his such act would be counted good in *Lord's* eyes.

*“If thou still darest shun by words  
And carest not for my message true,  
Then know it for certain , O Alamgir,  
That Lord Supreme shall forget you”*.-----51

*“If thou hail the advice I here give  
And follow the path as shown by me,  
In Lord ( God's) eyes shalt thou rise  
And thy work recompensed shall be”*.-----52

### **Sawaiyyas:**

Sawaiyyas is another spiritual poetry of Prophet–Poet Guru Gobind



Singh. Through this poetry he teaches his followers and other readers the attributes of the *Supreme Lord* who is the *Creator* of this universe. He (*God*) is the *Creator* of *Trideva* (*Brahma, Vishnu, Mehesh*) and *Maha Maya* as well. Guru poet also narrated qualities of a true *Khalsa*. A *Khalsa* puts his faith only in one *God* and repeats night and day the name of the apostle of *Enlightenment* and *Light* (*Jagat Joat*). He reposes loving confidence in *Akal purkh* (*Puran prem parteet sajai*) and would not put any faith even by mistake in observing fasts, worshiping graves, crimation grounds or places of sepulture. He knows only and only one *God* (*Ek bina nah ek pachhanai*) and does not practise pilgrimages, alms giving, non-violence penances or austerities (*reerath, daan, daya, tap, sanjan*). A true *Khalsa* is one who enshrines in his heart the light of the *Perfect Being*. Guru writes:

*“Puran joat jagai ghat mai  
tab khalis tahe nakhalis janai”.—53*

The *Primal Being* is a manifestation of the *Ultimate Reality*, *Enlightenment* and *Divine Glory* (*Maha Prabh sat saroop su joat parkasi*). He fulfils all the longings of the human heart. By meditating on Him, we restrain human feelings. The *All Pervasive Lord* resides in every heart. *God* is unborn, invisible and indestructible (*ajone, ajai, abinasi*).

No scriptures (*veid kateben*) have succeeded in unrevealing the secrets of *God*, the *Primal*, *Formless*, and *Eternal Power*. As an embodiment of compassion and benevolence. He abides in every soul. *Sheshnag, Inder, Ganesh, and Mahesh (Shiva)* have proved the *Vedas* but the immensity of the *Eternal* and the *Imperishable Lord* has eluded them. *God* is manifested in his creations but the ignored man fails to comprehend the reality:

*“Aade abhekh ached sada Prabh beid  
Kateban bhed na payo;*

*Deen dyal kirpal Kirpanidh sut sadaiv  
 Sabhai ghat chhayoShesh (Suresh/ indira)  
 Ganesh, Mahesh gahe phiral suriti than na aryo;  
 Rey munn murh agurh eso Prabh tai kah kaj kaho bisrayo”-----54*

God whose secret, unknown to the *Sidhs*, remains undisclosed in all religious books; saved *Dhru, Prahlad and Ajamal*. The courtesan was redeemed by repeating *God's Name*. That very *Naam*, the Guru explains, is his shelter and support. All his thoughts are concentrated on that name:

*“Beid Kateb na bhed lahyo tehe sidh samadhi sabbhai kar harey;  
 Simrat, shaster beid sabhi bauha bhaant Puran bichan bicharey  
 Aade anade agadhe Katha Dhrua se Prahled Ajamal tarey;  
 Nam uchar tari ganeka soyee nam adhar beeshar hamarey”-----55*

#### **Shabad Hazare:**

‘*Shabad Harzare*’ is another most important poetic composition of Guru Gobind Singh. Through it Guru explains for the guidance of his *Khalsa* that true worship or aserticism lies in spirit, not in the observation of ritualistic ceremonies. The hymn suggests that ideal asceticism can be attained even at home where man cultivate the spirit of detachment. He need not go to the forest for this purpose:

*“Rey munn also kar sanyasa;  
 Ben seg sadan sabhi kar samjhuh  
 Munn hi mahe udsa”-----56*

In another hymn Guru-poet teaches, to a true *Sanyasi*, man has to cultivate continence to serve as his matted hair (*jut ki jata*) and perform ablutions in terms of union with *God (jog ko mujjan)*. Growing nails of daily religious duties (*nem ke nakhun*), he should make enlightenment as his spiritual guide and besmear his body with the ashes called *naam (Gyan – guru atam*

*updeshauh naam bibhoot lagan*). To be a real *ascetic*, one has to eat little, have a brief sleep and practise charity, compassion and forbearance:

“*Alap ahur sulap si nindra daya chhima tun preet*”.-----57

While narrating *Supreme Lord's* attributes Guru further says that He alone vindicates the honour of the seekers (*Prabh jis tohah laj hamari*). The *Primal Being (Param Purkh)*, *Supreme Lord (Parmehwar Soami)* is known by several names.

He is the blue throated mention (*neel kanth nar har narayan*), the *Lord of Lakshmi (Madhev)*, *Great Light (Maha joati)*, the *Destroyer of Madhes (Madhu maadem)*, *Bestower of Salvation (Mann mukend)*, *No Change (Nirbikar)* nor *Decay (Nirur)* and *Avoids Sleep (Nin-ambin)*. Himself devoid of evil passions (*Nirbikh*), the *Lord* preserves devotees from hell (*Narak Niwari*). He can survey past, present and future (*Kal Trai Darsi*) and dispel wickedness (*Kukrit Parnesen Kari*)-----58

In another hymns Guru Poet while addressing that *Almighty Supreme Lord* as his beloved friend says that the covering of the body with quilt is like living with shakes and the water –pot is not less painful than stakes and cup pierces me like a dagger. When the *Lord* turned His back upon me and the experience is as painful as the torture inflicted on the animals by the butchers. *Oh dear Friend (God)* I prefer to live with you even in want but I would not entertain the idea of living in luxury without You (*God*).

“*Mittar piarey noo haal mureeden da kaihna;*

*Tudh bin rog rajayian da dadan nag niwasan de raihna;*

*Sool surahi khanjar payala bing kasayian da saihna;*

*Yarrhey da samu sathar changa bhatth kenhyan da raihna*”.--59

**Chaupai Sahib:**

Chaupai Sahib is a *prayer* written by Guru Gobind Singh which is sing in the praise of *Supreme Lord*. *O, Lord*, extend your protective *arms* to save me, grant me the fulfillment of my desires. I pray that my mind may remain ever attached to your feet. Accept me, *O God*, as your own and cherish me.

*“Hamri karo haath dai rachha,  
Puran hoye chit ke ichha.  
Tar charnan munn rahey hamara,  
Aapna jan kar paritpara”*.-----60

Let all of my enemies be eliminated by Your kind grace. Protect me with your hands. I pray to *Creator* that my family and all my attendants and *Sikhs* may dwell in comforts and peace.

*“Hamrey dushat sabhey tum ghawoh,  
Aap haath dai mohey bachawoh.  
Sukhi basai mero pariwara,  
Sewak Sikh sabhai Kartara”*.-----61

Protect me, *O Lord*, the *Saviour*. You are the *Cherisher* and beloved *Lord* of the saints. Friend of the dispossessed and *Destroyer* of the wicked, You are the *Supreme Master* of the *fourteen worlds*:

*“Raakh leho mohey rakhan harey;  
Sahib sant sahaye prarey.  
Deen bandhu dustan ke hanta;  
Tum be puri chatur das kanta.”*-----62

Guru poet further writes, be sure that He (*God*) is my Guru who made the entire universe and created *devas*, *demons* and *yaksas*. He is the only *Divine* incarnation from beginning to eternity:

*“Javan kal sabh jagat banayo;*

*Dev dait jachhan upjayo,  
And unt eikai avatara;  
Soyee Guru sambhyoh hamara.”-----63*

I make my obeisance to the Divine being who loves all creatures. He alone bestows divine attributes and comforts on his devotees. He destroys enemies without any loss of time:

*“Namaskar tishi ko hamari;  
Sakal parja jin aap sawari;  
Siwaran ko sargun sukh diyo;  
Satran ko pal mai budh kiyo.”-----64*

*Supreme Lord* is formless, changeless and independent. He is the primal being and self existent without any blemish and beginning. Only the ignorant boastfully assert that they know his mystery which is not revealed fully even in the *Vedas*:

*Nirankar nirbikar nirlambh;  
Aad danil aanado asambh,  
Ta ka murh ucharat bheda;  
Jo ko bhev na pawat Beda.-----65*

I seek your protection, *O Lord*, the wielder of the sword. Extend your patronage and protect me. Come to my rescue, *O Lord*, in all situations and guard me, against the machinations of my adversaries, the evil people:

*“Kharhag ketu mai saran tihari;  
Aap haath dai bho ubari.  
Sarv tthaur mo hoyo sahayee;  
Dusat daukh te leho bachayee.-----66-*

**Bachitara Natak:**

*Bachitara Natak* is another unique poetry written by Guru Gobind Singh. Through it he tried to enumerate the attributes of *Supreme Power*. He (*God*) is the eternal and ultimate reality that remains unbound by the cycle of birth and death (*Nirankar, Nityang, Nirupang* and *Nirbaneng*).

He hails the mighty *God* of *gods* and the *King* of *kings* who holds the *swords* in his hand (*Mahandev, Devang, Mahan bhup bhupang namo garhg panang*).-----67

The power of *God* is known to Him alone. How can a son tell his father's birth and other details? His greatness becomes Him: "*Tumari prabha tumai bunnaayee; auran te nahi jaat batayee*".-----68

Human intellect gets lost in trying to comprehend the mysteries of *God*. It is love and service that enables the poet (Guru Gobind Singh) to describe *God*: "*Tumari prem bhakti jab gaheho; chhor katha sabh hi tab kah ho.*"-----69

Relating his own history called the *Bachitara Natak* to the readers, Guru Gobind Singh explains how the *sodhi* dynasty originated. Tracing the emergence of the *sodhi* clan to the descendants of *Lav* and *Kush*, the two warrior-sons of *Lord Rama* who was the most celebrated hero of the *Raghuvansha* clan of *suryavanshis*, the Tenth Guru treats the establishment of the *sodhi padshahis* (beginning with Guru Ram Dass, the fourth Nanak) in the context of the eternal cosmic order moulded in the hoary past.

King *Rama* ruled as a benevolent and just king for a considerably long period. He was succeeded by his brave sons, *Lav* and *Kush*. They extended their empires to vast areas of land called the "*Madar Desa*", the large tract of rich and fertile land falling between the rivers of *Jhelam* and *Beas*. They built two cities *Kasur* and *Lahore*. The splendid building of Lanka (*Ceylon*) and *Amravati*, the city of India, placed into insignificance before the stateliness and grandeur of the two

cities:

*“Sita-sut bahu doye raja,  
Rajpaat unhi kou chhaja.  
Tahi tiney bandhey doye purwa,  
Ek Kasur, dutye Lahurwa.  
Adhak poori te doyu birajee,  
Nirkhe lank Amravati laji.”-----70*

*Lav* and *Kush* enjoyed a long span of royal glory. Their descendants wielded the scepters of authority for long. They lived in perfect harmony as the survivors of their *divine* ancestor *Rama*. The peace of the two ruling houses was disturbed when *Kalket* (*Descended* from *Kush*) and *Kal Raj* (*Descended* from *Lav*) occupied their respective seats of authority. Both the Kings were blessed with a large number of sons and grandsons to carry their lives further.

There arose points of dispute between the two ruling houses. Armed conflicts followed. *Kalket* happened to possess peerless strength and he was the perfect master of the art of fighting a battle. He encountered little difficulty in pushing *Kal Raj* out of the city. Finding himself utterly weak and hence unequal to the adversary, *Kal Raj* thought it discreet to escape for his life. *Kal Raj* reached the *Sanaudh* country where he married a King's daughter.

*“Kal Ketu bali apara,  
Kal Rai jinn agar nikara,  
Bhaaj Sanaudh des te gaya,  
Tahi bhupja biahak bhaya”-----71*

The exact location of the *Sanaudh* country has not been mentioned, though it is said to have situated near *Banasas*. The area around *Mathura* has also been referred to as the *sanaudh* country but it is all based on presumption, “Instead of



staying on in Panjab and leading a life of bondage, the *Kal Rai* of Lahore (the defeated King) decided to migrate with his family and followers and settled in an area around *Mathura* in Utter Pradesh and *Bharatpur* in Rajasthan up to and around *Amarkot*. At that time, this area was commonly known as *Sanaudh Desh*".-----72

A son born out of the wedlock of the *Kal Rai* to the local Princess was named *Sodhi Rai*. This was the beginning of the '*Sodhi*' dynasty. According to Macaulille "the inhabitants of the *Sanaudh* country, originally called *Sodhis*".-----73

*"The te puttar bhayo jo dhama,  
Sodhi Rai dhra the nama.  
Bans Sanaudh tadin te theea,  
Param pavitar purkh joo keena.  
Taan te putter putre hoye aaye,  
The Sodhi sabh jagat kahaye".-----74*

The descendants of *Sodhi Rai*, called the *Sodhis*, acquired power and influence in the course of time. They amassed wealth and established their supremacy over different areas and ran their administration efficiently and enforced *religion* everywhere.

They performed sacrifices at royal coronations and held a number of *yajnas* to proclaim their status of '*Maharaja Adhiraj*'. The *Rojsu yajna*, performed by them, marked their victory over other kings. It was preceded by *Ashavanedha yajna* to wash off their evils and sins. Such a *yajna* was solemnized with the sacrifice of a horse. Generally speaking, a decorated horse was let loose. When it came back from different countries, unchallenged and unclaimed, it was offered as a sacrifice.

*"Rajsua bahu baran keeye,  
Jeet jeeta dedesware leeye.*

*Bajmedh bahu beran krey,  
Sakul Kalukh nij kul ke Harney".-----75*

Guru Gobind Singh points out that the new power of the *Sodhis* encountered dissensions and disputes engineered mainly by the greed of wealth and land. It is natural and general fact that most of disputes are arise out of *Jar* (wealth), *Jameen* (earth), and *Joru* (woman). The Guru poet observed that time can not be computed when enmity, dissension and pride added to greed dominate human actions.

*"Kal na koyu karn sumara,  
Bair baad ahankar pasara.  
Lobh mooh eh jug ko huya,  
Ja so shahat sabbhai ko muya".-----76*

The *Sodhis* came back to Panjab and waged war with their cousins, the descendants of *Kush* who could not hold out and were defeated. It was in a way, a re-writing of the previous history. Yielding Panjab to their *Sodhis* cousins, the descendants of *Kush* fled to *Banaras* for shelter. They attained proficiency in the recitation of the *Vedas* and came to be known as *Bedis* in the Panjabi language.

*"Lavi sarb jeetai, kuri serb harey;  
Bachey je bali, pran lai ke sidharey.  
Chatur Bed patthyung, keeyo kassi basung;  
Ghaney burkh keenly, tahan hi niwashung".-----77*

The wheel of time turned full circle when nature brought a positive turn to the fortune of the *Vedis*. The *Sodhi* King of Panjab offered a hand of friendship and sent a letter of conciliation to the *Vedis* residing in *Banaras*. Responding warmly to the kind offer of the *Sodis*, the *Vedi* chief and his followers returned to Panjab.

The Sodhi King welcome the *Vedis* with warm reception and requested them to recite the *Vedas* they had mastered while at *Banaras*. They rendered soulful recitation of the *Sam Ved*, the *Yajur Ved*, the *Rig Ved* and finally the *Atharva Ved*. The *Sodhi* King was deeply touched by the recitation of the *hymns* that he handed over their royal power and crown to the *Vedi (Bedi)* chief, despite protestations to the contrary by his people and quietly made for the forest in the spirit of renunciation where he would seek the bliss of meditation as a liberated soul.

Overwhelmed by the spiritualistic urge of his cousin, the *Vedi (Bedi)* chief blessed the *Sodhi* King with prophetic utterances that when he assumed the name of '*Nanak*' in *Kaliyug*, a high honour and status would be bestowed on the *Sodhis*.

*“Bedi bhayo parsun raj kah paekai,  
Det bhayo bardan neesai hulsaekai,  
Jab Nanak Kal mai hun aann kahaye hai,  
Jo Jagat pooj tohe param pad pae hai.”-----78*

The *Sodhi* King was overwhelmed with a spirit of renunciation after hearing the recitation of the three *Vedas* and abdicated his throne in favour of *Vedi (Bedi) Amrit Raj*, the chief reciter, after the recitation of the *Fourth Veda*. The *Vedi (Bedi)* chief announced that the *Sodhis* would become the Guru in the fourth incarnation.

*“Titya Ved sunab tum keea,  
Chatur Ved sun bhu ko deea.  
Teen janam hamhoon jab dhari hai,  
Chauthey janam 'Guru' tohe karehai.”-----79*

The words uttered by *Vedi* chief became prophetic with the birth of Guru Nanak Dev in a *Bedi* family of the Panjab. He showed the path of *Godliness* to the human beings lost in mad pursuits. The great

Guru rekindled the torch of *religion* and blessed his followers.

*“Tin Bedian Ke kul bikhey pargatey Nanak Rai,  
Sab Sikhen ko such daye jutr tah bhaye saheye.”-----80*

Guru Nanak nominated Guru Angad Dev as his successor to keep aloft the spirit of *religion* and *virtue*. He was followed by Guru Amar Dass Who illuminated the soul of Guru Ram Dass and redeemed the word made to *Jagat Rai Sodhi* by *Amrit Rai Bedi* in his previous birth at ‘*Triyata yug*’.

*“Jab bardann samui who aawa,  
Ram Dass tab Guru Kahawa,  
The bardann puritan deeya.”-----81*

All the succeeding Gurus were mainly the manifestations of the *Divine Light* radiated in the person of Guru Nanak Dev. After Guru Ram Dass, the Guruship passed through the Guru Arjan Dev, Guru Hargobind, Guru Har Rai, Guru Har Krishan and Guru Tegh Bahadur, the defender of ‘*Tilak-Janjhu*’ (*Hinduism*) and religious freedom.

Then the same *Divine Light* transmitted to Guru Gobind Singh by Guru Tegh Bahadur which made him a ‘*Great-Warrior*’(soldier), and a ‘*Prophet-poet*’(saint) who spread the light of *religion* among the mortals on the earth, and virtuous people by way of which he wean away the misguided humanity from the snares of meaningless rituals and practices.

*“Top sadat Hari mohe buleyo,  
Ini kahke ehtok patthayo.  
Mae apna sut tohe niwaja,  
Panth parchar karbey keh saja.  
Jahe tahan tai dharma chaleye,  
Kabudh karan te lok hataye.”-----82*

No doubt, as written by Guru Gobind Singh the forefathers of *Sikh* Guru's especially of Guru Nanak and Guru Ram Dass, had their origin from Love and Kush, sons of Shri Rama. And on the basis of this some people consider that *Sikh* faith is not a separate ideology but is a part of *Hindu religion*. But, I am not familiar with this; actually *Sikh* ideology as preached by the *Sikh* Gurus is a new faith based on old *Hindu religion (sanatan)*. *Sikh* Gurus accepted the existence of *Hindu* gods such as *Lord Shiva, Lord Brahma, Lord Vishnu, King of the Devtas, Indra* etc.; but, they do not consider them as *Supreme*. According to them there is only one *Supreme Lord* who created this universe and He alone is the *Creator* of all other gods including *Brahma, Vishnu and Mahesha*. Some of the verses from *Guru Granth Sahib* read as follows:

*“He the Lord Created the air and Established the earth,  
and put water and fire together (in the body). If He, as  
Rama, cut off the head of the blind, ten-headed Ravana,  
it would not make Him any the greater for that.”-----83*

*“How can I describe Thy Wonder, O Lord,  
For, Thou Pervadest all, with a single Mind.  
He who Created life and is the Master of its way,  
O, how can He be any the bigger for overpowering  
the Serpent (as Krishna did)”---84*

*“Of whose husband is He? And which, indeed, is His wife,  
When He Pervades all, through and through?  
Brahma, born of Lotus, whose companion is the Vishnu,  
left on a search of the world's end,  
But he found it not. If He, as Krishna, chopped off*

*Kansa's head how does it make Him any the greator for that?"----85*

*"When the Ocean was churned (by the angels and demons)  
and the (fourteen) jewels came into their hands,  
They fell out as to who did it all? (for they recognized  
not the wonders of God).  
O Nanak, how could that Lord be considered,  
who apportions to each his lot as He Wills."-----86*

Another basic principle which seprate *Sikh* faith from that of *Hindu religion* is the adaptation of discipleship. Before the introduction of Guru Gobind Singh's *amrit* ceremony, the *Sikhs* used to be formally initiated into the *Sikh* faith through a ceremonial process, called *pahul*. Water poured on the cleaned toe of the Guru was sipped by prospective entrants into the Sikh fold. This ceremony was replaced by the new *amrit* ceremony, devised by the tenth Guru. It was more elaborate, more impressive and, therefore, had a longer lasting psychological impact.

In order to visualize the ceremony, as it is conducted today, one has to imagine an inclosure in which the sacred book of the Sikhs, the Guru Granth Sahib, rests under a beautifully decorated covering. A Sikh is seated cross-legged, waving a white flywhisk over the covered book, ready to uncover it in order to intonate the sedred text at the right moment. A team of five *Amritdhari* Sikhs, wearing similar uniforms, sitting in the *birasand* posture, sit around an iron bowl full of sweetened water, their hands clasping the bowl and stirring the contents, by turns, with a double-edged sword, chanting prescribed sacred verses, again by turns, but fixing their gaze unitedly on the water in the bowl.

By the time the chanting and the the stirring is over, the asperents also sitting in the *birasana* posture, are totally awed by the mystique inherent in the whole activity and are ready to subject their wills to the combined will of the five masters, who control operation inside the enclosure. Handfuls of the mystically-charged *amrit* are splashed gently, five times into the eyes of the

aspirants and same number of times on their hair-knots. One of the 'Beloveds' asks each aspirant to sip the remaining *amrit* in the bowl by turns. (After Guru Gobind Singh had administered *amrit* to the five 'Beloved Ones', he did something which is unique in the annals of religious history. He requested his five *Amritdhari* 'Beloved Ones' to also admit him into the *Order* of the *Khalsa* by administering *amrit* to him. This they did. This explains why he is remembered as "the Guru, who was also a disciple.")

After administering the *amrit*, one of the nominated five Beloved Ones explains the full significance of the ceremony to the aspirant in such words:

*"You have been enrolled as members of the Exalted Order of the Khalsa, according to whose rules of conduct, immediately after enrolment, Guru Gobind Singh becomes your father and his wife, Sahib Kaur, your mother. Further, all of you will assume Anandpur to be your birthplace. Also, with effect from the date of ceremony you will be considered to have severed all connections with your previous faiths, beliefs, rites, customs, castes and birth-based, profession-based or family-based statuses. Sri Guru Granth Sahib will form your only spiritual guide. Now you have all become equal members of the Khalsa Brotherhood."-----87*



*Battles of Guru Gobind Singh*

*Pre –Khalsa Battles of Guru Gobind Singh*

Guru Gobind Singh, the saint –soldier, was not a warrior by profession .He had to fight much against his wishes as the exigency of the time so demanded . Albeit, when he was forced to fight, he fought whole-heartedly. The following *swaiyya* of Guru Gobind Singh help us to understand his concept of *dharmyudh* :

*Deh siva bar mohe ehai, shubh karman te kabhun na tarun  
Na darun ar so jab jae larun, nishche kar apni jeet karun  
Aru Sikh hou apne hi man kou, eh lalach hau gun tau uchrun  
Jab aav ki audh nidan bane , at hi ran mai tab jujh marun ...88*

Guru Gobind Singh had to fight a number of battles against the hill chief and the Mughal forces but his conflict with the Mughal was more serious. Historians and writers do not agree on the number of battles fought by Guru Gobind Singh. They also give different years of these battles . For the sake of convenience and to comprehend the aforesaid problem and its solution it is the fitness of things to divide these battles into two categories, namely: the pre-Khalsa and the post-Khalsa battles. The general agreement among the secondary writers on the point that the Khalsa was instituted by the Guru in A.D.1699 will prove helpful to us in doing so. Senapat ,who is considered as one of the Darbar poets of Guru Gobind singh, some before rendering the account of the creation of Khalsa and the others after giving the account of the creation of the Khalsa . The later historian have mostly followed this chronology used by Senapat in his writing which is also corroborated by the

course of events of the life of Guru Gobind Singh as they took place. Hence, it is quite safe to place these battles in accordance with the chronology given in the account of Senapet.

### ***Battle of Bhangani***

The battle of Bhangani was fought between Guru Gobind Singh and the hill chiefs on October 3, 1688.

Before discussing the battles in historical perspective, we may have a look at the background of the whole situation. After the execution of Guru Tegh Bahadur in 1675, Emperor Aurangzeb could fondly hope that there would be no trouble from that quarter. Koer Singh writes that the emperor must have cautioned the hill chiefs to keep a close watch on the activities of Guru Gobind Singh –the successor of Guru Tegh Bahadur. It is said that Dhirmalias and Ramrais were reporting to the emperor regarding the Guru's path was beset with difficulties of unprecedented nature. His task was at once onerous and arduous. The edge of the Mughal repression was getting sharper and sharper every day. But the Guru was not dismayed with the magnitude of the problem. He began to mature his plan in the quite seclusion of mountains and beyond the ken of the Mughals. He captured the emotions of the people who flocked to him and infused life in their dead veins and instilled them with will to dare and stand to die. Guru Gobind Singh made it widely known through his hukamnamas that he will be pleased if besides monetary offerings, his followers brought to him presents in the shape of armaments, horses and other items of war. The Guru worshipped arms and who presented him weapons could win in his favour more easily than one who simply offered money. The response was encouraging. Raja Rattan Rai of Assam brought a panchkala- a combination of five arms .viz. a lance, a rifle, a club, a dagger and pistol; five horses with golden trappings ; a throne from which, by pressing a spring puppets emerged and played chauper and a water vessel of great value several costly and beautiful jewels and raiment, besides a beautiful caprisoned elements, commonly known a Parsadi hathi. Tradition holds that the young had

been trained to perform various acts of service and devotion. He held a jug of water, washed the Guru's feet and then dried them with a towel. He wiped the Guru's shoes and arranged them properly for him to put on. He fetched arrows discharged by the Guru. At the night he held lantern and showed the way to the Guru. Duni chand, a devotee from Kabul, presented a woolen tent on which were embroidered in gold and silver, numerous objects and scenes of beauty and splendour.

The fame of the element spread far and wide and many people came to see him. Sikh tradition states that Bhim chand asked for Parsadi elements and the tent which were presented by the Raja of Assam and Duni chand of Kabul; he wanted these items of loan from the Guru for the amusement of his guests and for the occasion of the betrothal ceremony of his son, Ajmer Chand. The Guru refused to part with these, as he doubted Bhim Chand's intentions. The refusal caused bitterness in the mind of Kehlor chief who took a vow to take revenge on the Guru. Although the Guru had left Makhwal and settled at Paonta, Bhim Chand did not forget the humiliation suffered by him.

It is said that in 1685 Guru Gobind Singh received an invitation from Raja Medni Parkash of Sirmour to stay with him for sometime. Most of the Guru's followers, who were opposed to war, succeeded in convincing the Guru's mother and grandmother of the inexpediency of an immediate war with Bhim Chand. They persuaded the Guru to accept the invitation and leave the place for some time. The Guru accepted the invitation probably because the chief in whose territory he resided might create difficulties. The Guru's staying on at the Mokhwal might involve him in trouble with the Mughal Government. Therefore, the Guru thought it better to leave the place. This decision of the Guru was a proof of his farsightedness. The question arises why Medni Parkash invited the Guru? There had been an enmity between the Sirmour ruler and the ruler of Garhwal for about four generations. Fateh Shah of Garhwal wanted to get back all the disputed territories under Medni Parkash by force. Medni Parkash was convinced that the Guru and his armed followers would prove beneficial for the state, in case of the forthcoming danger. According to the

Sikh tradition, once when Medni Parkash went with the Guru on an hunting excursion; he told the Guru that Raja Fateh Shah of Garhwal had often demanded the place where they stood and requested the Guru to build there a fort for the protection of the state.. The Guru accepted the proposal. The foundation of the fort was laid down in August 1685. In due course of time the fort was erected. The Guru shifted to the new abode, which came to be known as Paonta.

Men and material poured into Paonta from all sides as Khishwaqat Rai writes “the people did begin to gather around the Guru exceedingly large numbers. He called himself a king and received royal honour from his followers. Rajas of Kehlur and Hindur began to fear that if he was allowed to continue in that way, he might become too powerful for them. For this reason they sometimes obstructed the people carrying offerings such as horses, elephants and money to the Guru. This was what provided the hill chiefs with a cause of hostility with the Guru. The Guru also ordered a big drum to be prepared which he named as Ranjit Nagara. It was a sort of war drum, which the Guru caused to be beaten when he went on hunting. “Such drums were generally carried with the armies in those days and such practices.” According to M’Gregor, “were followed by only Rajas and it looked as if the Guru had founded a separate state of his own.” .....89

Another cause of the bitterness between the Guru and the hill chiefs was that the former’s army included the Pathans, the deserters from the Mughal army. Some of them were suspected to be responsible for the outrages on the subjects of the hill chiefs, in the form of taking supplies forcibly from the villagers, providing to a large extent, irritation to the hill chiefs and their subjects. This reflected adversely on the relations of the Guru and the hill chiefs.

Guru Gobind Singh received the invitation on the marriage of the daughter of Fateh Shah of Garhwal with the son of Bhim Chand of Kehlur. The Guru sent his representatives to attend the marriage. He sent a tombol

(presents) through his cousin Dewan Nand Chand and Daya Ram with five hundred swars to Srinagar ( Garhwal).

Bhim Chand started with the marriage party from Kehlur. He had to pass through Paonta on his way to Srinagar. Since he had brought troops with him, the Guru permitted only the bridegroom along with a small number of his men to cross the ferry near Paonta. The rest had to reach Srinagar by circuitous path. Fateh Shah who had cordial relations with the Guru felt sore when he came to know about it. Secondly, Bhim Chand was also enraged at the behaviour of the Guru. He threatened to return without marrying his son if Fateh Shah accepted the Guru's presents. It is obvious that Fateh Shah's assistance was sought under the threat of breaking the matrimonial alliance. Ultimately Bhim Chand exasperated and retaliated by coercing Fateh Shah to reject the tambol. Nand Chand came to know about the conspiracy of the hill chiefs. He took away the tambol from the khat (dowry) and rushed back to Paonta to let the Guru know the development at Srinagar. He also apprised the Guru that there was a danger of attack on them. The social obligations compelled Fateh Shah to cast all other considerations to the winds and he offered to join Bhim Chand to fight against the Guru. But Fateh Shah was reluctant and constrained to lead the allied forces. The Guru himself described several actions in which he was engaged. The personal bravery and military skill displayed by the Guru, as is evident from his own account in the Bachittar Natak, depict that the Guru combined in him the qualities of religious teacher and a military commander. This statement is also corroborated by the later writers. A graphic description of the battle has been given by the Guru himself in his Bachitter Natak. The remarks of the Guru that 'Fateh Shahs raged and fought with me without any cause', is not of much help of us to understand the cause of the battle. At any rate, the evidence of the Bachittar Natak, which is practically the only reliable authority on the subject do leave us guessing the causes of the battle. It is significant that the Guru nowhere mentions Bhim chand, Raja of Kehlur, in connection with the battle. If the name of Bhim chand does not figure in the description of the Guru it could never mean to conclude that Bhim Chand was the basic or, in fact, the only potential reason that seem to have brought the Guru into collusion with Fateh Shah and this inference is implied in

account of Senapat. In the absence of the name of Bhim Chand in the account of the Guru, we may not presume that he did not participate in the battle. The Sikh records clearly refer to Bhim Chand's participation in it.

From the Guru's descriptions of the battle it appears that some the hill chiefs had made an alliance against him. So the 'basic and immediate' cause lay in the politics of the hill states. 'Fear and hope' seem to be the basis of plan of the hill chiefs to tackle the situation which arose due to the presence of Guru Gobind Singh at Paonta. Fear that the Guru may not establish independent principality, and hope, that all the hill chiefs if united would certainly stand better against the Guru gripped the hill chiefs. The hill chiefs formed a united front against Guru Gobind Singh. Senapat observed that Fateh Shah overestimated his army and his brave generals, who had conquered many a battles and believed that they would defeat the Guru in a few hours. It appears that Raja Medni Parkash of Sirmaur was neither invited by Fateh Shah nor by Bhim chand to fight against the Guru. Guru Govind Singh chose to check the enemy on the bank of river Giri at Bhangani. Having anticipated correctly the route that the Garhwal troops would follow, the Guru informed Budhu Shah of Sadhaura and Medni Parkash accordingly and marched with his men to the proposed battlefield and occupied a hillock. Choosing his own ground for the battle, the Guru had won half the battle before it actually began.

In the chapter VIII of the Bachittar Natak, Guru GoBind Singh gives in 38 stanzas a graphic account of the battle, in style, which is at once inimitable and unmatched and extracts from which even today arouse the dormant energies of the Indians against the enemies of their country.

The Guru narrates to us that he was absorbed in peaceful occupation amidst the scenic fascinations of Paonta when he and his men were provoked into fighting his stalwart cousins, Jit Mal, Gopal chand, Ganga Ram, Mehri chand, all sons of Bibi Veerro, led by their eldest brother Sango Shah, had to take the field against this unwarranted and wanton attack upon on their camp.



But the Guru's presence of mind combined with oldness led him to take a calculated risk at the very outset of the battle. He ordered the major section of his forces to concentrate its attack on the Pathans. The units commanded by Kirpal, Dayal Ram, Sahib Chand and Dewan Chand dashed to the battlefield with their crude arms. Sango Shah also led his forces on the right bank of rivulet Kalindri. Pandit Daya Ram and Mahant Kirpal Chand –the peace-loving devotees –too, with clubs and lathis or whatever they could lay hand upon, jumped into the fray. Guru Gobind Singh gives a very captivating description of fighting when he states, "Kirpal Chand give such a hard blow to Hayat Khan on the head, that his brain issued forth bubbling as butter flowed from the gopies, pitcher which Lord Krishna broke. Dewan Nand Chand, armed himself with spear and sword showed feats of bravery. Kirpal Chand, the maternal uncle of the Guru, lagged behind none, and faced gallantly the frontal attacks of the enemy. Sahibchand Khatri, strove in the battle fury and slew bloodthirsty heroes and created havoc in the enemy's ranks. The Pathans being demoralised fled from the battlefield.

The hill troops of Gopal (Raj Singh Guleria) and Hari Chand now took the lead. Guru Gobind Singh sent Jit Mal forward. He, or one of his men, succeed in hitting Hari Chand unconscious. In the confusion that followed, Kesari Shah Jaswalia and Mudhukar Shah Dhadwalia, two of the prominent chiefs of Fateh Shah's side, escaped being killed only because the Guru's desisted from hitting the fleeing enemy. After this Gopal and Raja Hari Chand became prominent in he attack and for sometime Guru's prospects looked very dim. Now the command was given to Sango Shah, Who fought hard and led his men bravely. He killed Najabat Khan but he himself fell fighting. On seeing the death of Sango Shah, Guru, who had, as yet, taken no active part in the fray now personally undertook to direct operation, without caring the risk involved. The Guru struck Bhikhan Khan in his face and the latter fled precipitately leaving the horse behind, which was immediately killed. Now began the dual between the Guru and Hari Chand. In utter desperation, Hari Chand discharged sharp arrows, which pierced his adversaries. It was a dreadful sight. Death stalked all



around. Heads rolled on the ground and blood flowed in streams. There was a hell of noise in the battlefield. Shreiks went to the sky. But this harrowing the spectacle did not discourage the young Guru anyway. He was himself in the thick of the battle, riddling his enemies with his forceful shots. Hari Chand, in his rage, drew forth his arrows. The Guru explains this in Bachittar Natak: "He struck my steed with one and then discharged another at me, but God preserved me and it only grazed my ear in its flight. His third arrow penetrated the buckle of my waist belt and reached my body, but did not wound me. When I felt the touch of the arrow, my anger was kindled. I took my bow and discharged arrows. Upon this, my adversaries began to flee. I took aim at the young chief, Hari Chand who was killed. The hill men fled in consternation. The victory was mine, through the favour of Akal ( god). The battle of Bhangani took a heavy toll on both sides. It was fought for about nine hours. By nightfall the enemy's troops were nowhere to be seen. The Guru's Sikhs had done a good job. They had displayed great skill in Sebring, slashing, slaughtering and shooting. The dead bodies on both sides were disposed off with honour. The wounded were properly tended. With the beat of drum the victorious Guru returned to Paonta. He bestowed robes of honour and other gives upon the valiant soldiers and generals. Pir Budhu Shah was granted a robe of honour including fallen hair of the Guru, a turban, a comb, a dagger and a certificate of appreciation. The following factors contributed to the victory of the Guru.

Firstly, the battle was conducted under Guru's personal supervisi0sn. Secondly, as against the calculations of the enemy, the Guru fought an offensive battle rather than defence one. Thirdly, the Paonta fort was placed under Ram Koer, Mehri and Kale Khan, able commanders for safeguarding the rear. Similarly rest of his army was divided into three groups under Kirpal Chand Sangro Shah and Budhu Shah with adequate reserves. The reserves were suitably positioned. Fourthly Sango Shah was appointed as commander in charge of operation under the overall command of Guru Gobind Singh, who made the best tactical use of the ground, stationed his troops on the right bank of a ravine, which served as a rampart and he met

the ground of his own choice. Fifthly, before positioning his men as the tradition holds, the then blowing wind and its direction was put to his advantage by the Guru which accelerated speed of their arrows which killed hundreds of the enemy, practically rolling down a steep hill. Sixthly, the enemy on the other side had overestimated their power and under estimated that of the Guru. But when they came to grips with the Guru, they found themselves in precarious position, which resulted in panic and stampede in their ranks. Seventhly, the proper position of the Guru's soldiers worked havoc amongst the enemy. After this victory Guru Gobind Singh was in a stronger position. The moral of the Sikhs was so strengthened, as pointed out by Sukha Singh that his Sikhs made wild plan of attacking Srinagar and Delhi. He further writes that the Sikhs carried out several raids in the territory of Bhim Chand but he dared not come out openly to be an event which set the ball rolling towards a major clash between the Guru and the Mughals. As the plan of the Mughals had utterly failed to defeat the Guru by encouraging the hill chiefs, they were convinced that the Guru was becoming too formidable a power. They lost their confidence in the hill rajas as a weapons against the Guru and it was doubtful if these chiefs would now occupy the same privileged position in the Mughal estimation as before. The politics, which ensued as a result of this battle was, therefore confused. And the hill rajas proved themselves to be utterly immature politicians buffeted about like pebbles on the seashore sometimes aligning themselves with this power and sometimes with that. The Guru had won a victory yet he did not acquire an inch of land or subdue a state exterminate its authorities and establish a political power. The Guru's fames spread far and wide and people flocked around him in even greater numbers. The arms supply also increased. The battle also gives the Guru an opportunity of understands the real character of these followers. He himself writes those who had kept themselves away from the battle I drove out of the place and I patronized those who had distinguished themselves there. Many days passed in this way and I fostered the faithful and rooted out all wicked. This was the first victory of Guru

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Gobind Singh against the hill chiefs and this added confidence to the Sikhs.  
 .... 90

### **Battle of Naduan**

As a matter of fact after the battle of Bhagwani of Guru Gobind Singh was back at Anandpur. There were rejoicings on his safe return. According to Archer, "Anandpur was an uncentral and distant place but it was founded to meet the needs of time as the coming events justified the selection of the place." The Guru began his organizational work with regard to military preparations there for the ensuing encounters against the enemy. In addition to preparing his people for the coming encounter with the organized might of the enemy and acquiring military stores and equipment, he commenced erecting strong forts at Anandpur. Bhim chand chief in Bilaspur in whose territory Anandpur lay was aware of the activities of Guru. Rather he paid a few visits to the Guru during this period. Koer Singh writes that Bhim Chand was very much impressed by the Guru's organised work. The religious philosophy that was being preached at Anandpur gradually yielded strong influence on people. They flocked to the Guru in the larger numbers. Moreover, encouraging by he Guru's presence among them and taking the advantage of Aurangzeb's continued in Golconda in the south for many years for some of the hill chiefs had not been paying their yearly tribute to the imperial exchequer at Delhi and were raising their heads against the central authorities. This was not for the first time that the hill chiefs refused to play but prior to this a number of times as and when they found the center's position weak they declined to make the payment. It had become aparent that the once mighty empire of the Mughals was in the process of decay. Nevertheless, the success of Guru Gobind Singh in the battle of Bhangani impressed the hill chiefs about the strength of the Guru's arms who after winning over him for their own cause fought the battle of Nadaun taking him as their ally against the Mughals.

In the 1660 orders were issued from the Mughal Darbar to Mian Khan imperial commander of the Mughal army to realize the areas from the defaulting hill chiefs. Mian Khan according to the instructions of Muhammad Azim the governor of the Punjab, himself stayed back on the left bank of river Ravi. He dispatched his nephew military commander, Alif Khan, the grandson of Saidula Khan, Wazir of Shahjahan, with a strong contingent to bring to book the recalcitrant chiefs namely Kirpal Chand of Kangra, Dayal of Bijarwal, Kesari Chand of Jaswal, Prithvi Chand of Dhadhwal, Sukhdev of Jasrota and others. The chiefs of Kangra Bijarwal, Mandi and Kotkhai submitted without resistance. Kirpal Chand and Dayal told Alif Khan that if he could subdue the chief of Bilaspur he would obtain the surrender of all the hill chiefs. They also submitted that they themselves would join hands with Alif Khan against Bhim Chand of Bilaspur. Acting on the suggestion, Alif Khan sent an envoy to Bhim Chand asking him to submit but the latter not only refused but also kept himself ready to fight. According to Giani Gain Singh, the Mughal force demanded the arrears in a single installment which was not within the means of the hill chiefs and, therefore, they cast in their lot with Bhim Chand who had already refused to pay. Not only this, Bhim Chand immediately formed a coalition with Gopal of Guler, Kesari Chand of Jaswal, Ram Singh of Jaswal, Prithvi Chand of Dadhwal and Sukhdev Raj of Jasrota against Alif Khan and his hill allies namely Kirpal Chand of Kangra, Dayal of Bijarwal and their associates. However, it is to say that the Guru considered it proper to give military assistance to the oppressed people even if they were his enemies. He probably believing it as a '*dharmyudh*' marched personally at the head of contingent armed with bows and arrows and a few muskets.

Alif Khan had made Nadaun, his base. He hurriedly raised there a wooden fortress on an elevated ground. On the other hand, Bhim Chand immediately advanced to give battle to the enemy. Alif Khan was forstalled by Bhim Chand at Nadaun. No doubt, Bhim Chand was a strong hill chief, but to fight with the Mughal forces, was by no means an easy task for him. He along with his allies took an offensive step. His side led the first assault.

Little wonders that his men retired to the base instead of giving a fight. This was due to fact the position of the enemy being better from strategic point of view, the arrows and shots struck only the wooden rafters below. Kirpal and Dayal repulsed the attack. Bhim Chand organised another offensive attack on a larger scale. Similarly, Kirpal and Dayal came out of the fortress and a furious battle raged inflicting heavy losses on both the sides. Kirpal Chand killed many brave men of Bhim chand. Kirpal fought with great determination and bravely and exhibited the true virtue of a Rajput. The loss of men and material disheartened Bhim Chand and he was expecting defeat, as his two attempts had proved unsuccessful. But, at this critical juncture Guru Gobind Singh, with armed contingent, reached the battlefield. The Guru's arrival created panic in the frontal ranks of the Mughals. The move of Mughal troops enraged Bhim Chand who, invoking the name of Hanuman, exhorted all his associates to climb up the hill together. The move, finally, succeeded. They breached the fortress and forced the enemy's army to come out in the open and engaged in a pitched battle. Kirpal Chand and his followers were circled by Nanglu(Kehlurias), Panglu (Hindurias), Chendela Rajputs—Jaswalias and Gulerias, who were advancing in order and pressed hard from all sides. Guru Gobind Singh himself writes about his personal combat with Dayal of Bijarwal during the course of battle. He states: "The insignificant creature (himself) took of his gun and aimed at one of the rajas. The raja (Dayal of Bijarwal) reeled and fell upon the ground, so unerringly was the shot directed. But even then the army chief thundered. Then I threw up gun and took up arrows in hand. Then the Almighty hastened the end of the fight and the enemy was driven out in the river. It is said, at the nightfall, the fighting contingents returned to their respective quarters. But in the mid- night Alif Khan along with his men fled from the battlefield. The battle was fought on 22 chet, 1747 corresponding to march 20, 1690.

After the victory, some of the allied chiefs of Bhim Chand rushed to their respective places fearing the forthcoming Mughal attack. Bhim Chand and Guru Gobind Singh remained there. During his eight days, on the right

bank of the river, the Guru visited palaces of the various hill chiefs before he took leave of them. Sukha Singh writes that Bhim Chand, who was still at Nadaun, was contacted by Kirpal, who acted as intermediary between Bhim Chand and Alif Khan. He brought about an understanding between the two. Guru Gobind Singh has also referred to the agreement that two parties came to terms and, therefore, the story ends. But we do not have any reference, which let us know why, or under what circumstances they concluded the agreement. It seems that Bhim Chand, after the victory, realised that the enmity with the Mughals, at any rate, would not prove beneficial for him, as his resources were very poor. Secondly, some of the hill chiefs were already in the Mughal camp and some other also, after the battle, patched up their differences with the governor of Kangra. Thirdly, to avoid future destruction of the state at the hands of Mughals, Bhim Chand thought it proper to negotiate. Perhaps, he was not very much sure about the Guru's help in future due to the ideological difference between them. But one thing is evident from the activities of Bhim Chand that he must have submitted to the Mughal due to their dominating position. Consequent upon Bhim Chand's role in the battle of Naduan Guru Gobind Singh severed his relations with him. ..91

#### **Khazada's Expedition:**

After the battle of Naduan Guru Gobind Singh spend some years in peace at Anandpur. To give his Sikhs a strong social base, the Guru not only invited his followers, but also urged them to make Anandpura as their home. The Sikhs become more confident of themselves because of their earlier successes at Bhagwani and Naduan. Consequently, his call evolved a great response and his establishment grew rapidly.

On the other hand Emperor Aurangzeb received the news of the failure of the expedition of Alif Khan and the activities of Guru Gobind Singh at Anandpur in particular, which ruffled the Emperor much. The Guru's congregation and rapidly increasing military strength seemed to have



unnerved the Kangra foudar and the other hill chiefs. The Emperor immediately ordered his officer in Punjab in 1693 to restrain the Guru from holding the assemblies of the Sikhs and indulging in martial activities. Even this order could not deter the Guru and the Sikhs to celebrate the Baisakhi of March 29, 1694, in which the Sikhs from various parts of the country participated. Then the Mughal authorities thought it prudent to curb the Guru's rising power at the earliest. Macauliffe writes that one Dilawar Khan, a Mughal commander, who had attained the power in the Punjab during the insurrections, which arose while Emperor Aurangzeb was employed in Deccan, became jealous of the Guru's fame and success and sent his own son Rustam Khan, popularly known as Khanzada with a force of one thousand men to exact tribute from the hill chiefs. He marching with alacrity, reached near Anandpur. He wanted to take the Guru by surprise. The enemy's troops crossed the river a little before midnight and just at this time the Guru's scout ran to inform him of the fact. The Guru himself writes that 'as the enemy crossed the river, his servant Alam, a deodidar, awoke him. Immediately alarm of nagara was sounded. The Sikhs with unparalleled swiftness and promptitude took up their armour and with the zeal of crusader rushed out to meet the invader. The quick formation of the Sikhs, the zestful and stentorian war cries, beat of drums, roars and echoes of the guns tore the stillness of the dark wintry night. All this gave an exaggerated impression of their number, which bewildered the enemy. The muskets of the Sikhs, which began to discharge volleys of shots and murderous fire, altogether terrified the Mughal forces. They were completely unprepared for all this and were constrained to reel back without giving battle. The Khan fled shamelessly without using his weapons. The mighty heroes ran deserting the battlefield. Thus, the Guru came out victorious without a fight as he writes, "through God's favour the wretched fools could not even touch me, and fled." It is said that even the climate seemed to side with the Sikhs. The rain fell in torrents and the water of the hill stream swept many of the enemy's soldiers and compelled the rest to flee for their lives. The Guru himself writes that many of the invaders lost their lives in the cold water of the nallah or rivulet. Since then the Sikhs began to call this river as himayato nallah – a helping rivulet.



As regards the year of commencement and end of the battle, contemporary and near contemporary writers do not give any comments; secondary historians, however, give different years of the battle although without authenticating the reasons of their accepting the year of the battle... 92

### **Hussain Khan's Expedition or the battle of Guler**

Dilawar Khan was very much disappointed on Rustam Khan's unsuccessful expedition against Guru Gobind Singh. Hussain Khan was then chosen by Dilawar Khan who was perhaps the ablest commander with the Knagra fujdar to lead the expedition against the Guru. According to the Guru Gobind Singh himself, Hussain Khan assured Dilawar Khan of teaching a lesson to the Guru and started for Anandpur at the head of two thousand soldiers. Thus the object of this expedition was to extract tribute and subjugate the Guru to the Mughal rule. On the way Hussain Khan plundered Amarkot and subdued Raja Madhukar Shah of Dhadwal and took his sons prisoners. He also ravaged Dun. He put to sword many other hill chiefs of note and devastated their territories. The Guru whole-heartedly condemned Hussain Khan for plundering the poor populations of the hill chiefs. In order to secure the help of the some of hill chiefs against the Sikhs, Hussain Khan committed atrocities on them. Bhim Chand of Bilaspur and his ally Kirpal Chand of Kangra found suitable time to cast their lot with Hussain Khan, most probably with a view of achieving double purpose, winning the favour of the Mughals and annihilating the Guru and the movement he was piloting. Even they offered their services for the subjugation designs of the Mughals and the hill chiefs resulted in his making preparations to foil their plans. Raj Singh, Raja of Guler and Ram Singh of Jaswan also proceeded to negotiate with Hussain Khan. They offered money they brought with them but the amount fell short of the expectations. He not only rejected the offer but also threatened them with dire consequences if they did not pay rupees ten thousand due from them as revenge. They pleaded their inability to pay and went back; they shut themselves in the fort of Guler. Thereupon Hussain

Khan laid siege of the fort. The siege lasted for fifteen pahars (six hours) and the food supply to the inmates was also stopped. However, once again Gopal sued for peace but Hussain Khan turned down his appeal on the ground that he would accept nothing less than ten thousand rupees. According to Santokh Singh, Gopal of Guler sought Guru Gobind Singh's help. The Guru sent a contingent of 300 horsemen to help Gopal under the command of Lal Chand, Ganga Ram, Kirpal Ram, Agri Singh Brar and Bhai Snagatia. The Guru also sent followers named Sangatia and seven other Sikhs to reopen the negotiations on behalf of Gopal. Thus, Sangatia, who was sent on good will mission under the changed circumstances, had to fight on the side of Raja of Guler. Sangatia, on his own security, brought Gopal in Hussain's camp to negotiate but the two parties could not reach an amicable settlement. Kirpal Chand and Bhim Chand, being the enemies of Gopal suggested Hussain Khan to capture or assassinate Gopal. The latter came to know their sinister move and managed to escape. Kirpal lost temper and attacked Gopal and thus the battle began. According to Bachitter Natak, Kirpal of Kangra, Bhim Chand of Kehlur, Kimmat, Himmat and other chiefs fought on the side of Hussain Khan. On the other side, Gopal of Guler, Raja Chander of Chandella and the Sikhs under the command of Sangatia fought against the invaders. In the fierce action that ensued both Hussain Khan and Raja Kirpal of Kangra were slain. No doubt, Hussain's bravery won lot of applause. Himmat and Kimmat also fell fighting. On the side of Gopal, Sangatia and his seven associates were also killed. Gopal got the complete victory despite heavy odds. Guru Gobind Singh wrote in Bachitter Natak: "Gopal was victorious and the battle came to an end. Everybody, then, went home and the rain of bullets which was originally intended for me was showered by the Almighty elsewhere." As regards the year of the battle, contemporary writers do not give any comment. However Sewa Singh in his Sháhíd Bilas, gives a specific date, i.e. 20 March 1696. Thus the expeditions of Hussain which began prosperously ended in complete disaster. He did not move tactically in the battle. He insulted the two chiefs when they tried to negotiate with him. He committed atrocities on the people of the hill areas, which resulted in the loss of sympathy of the hill people as well as the chiefs. Hussain Khan had to pay

a very high price for his life. Secondly, the Mughal's administration in the hill area fell in disarray. Thirdly, the Sikhs also irked under the authority of the Mughals and the hill chiefs. This was seen in the next expedition sent by the Mughal authorities against the Guru under the command of the Rajput Commanders namely Jujhar Singh and Chandan Rai. Before the expedition reached Anandpur, it was challenged by Gaj Singh of Jaswal at Bhallan, 14 kilometers away from Anandpur. Its leader, Jujhar Singh, was killed in the contest which sealed the fate of the adventurer and his followers.

### **Shazada Muazzam's Expedition**

The news of the repeated failure of the Mughal against the Guru Gobind Singh particularly at Anandpur reached Aurangzeb in the Deccan. This news annoyed the Emperor who send one of his sons, Prince Muazzam afterwards known as Emperor Bahadur Shah to manage the affairs of the Punjab which were in disorder. The Prince stationed himself at Lahore and sent Mirza Beg, one of his Generals, with a force to chastise the Guru, his followers and the hill chiefs. On his arrival, most of the people including the hill chiefs were frightened. Many deserted the Guru and sought shelter in the hills. The Guru writes, " They did not understand the ways of the Almighty. They did not know where their safety lay." At this Aurangzeb's son was inwardly agitated. He sent his commanders in this direction. He demolished the habitation of the disloyal person who had left me. The hill chiefs were severely punished but the Guru was left alone. The reason was the intercession of Bhai Nand Lal a devoted Sikh of the Guru who was then a secretary to the Prince. Teja Singh and Ganda Singh believed that there was a secret alliance between the Guru and the Prince. That is why the deserters of the Guru's house were punished. Kapur Singh did not agree with Teja Singh and Ganda Singh put forth the following arguments in support of his contention:

There was no agreement between the Guru and the Prince; the Guru not any time accept the Mughal sovereignty; there is nothing regarding the agreement in any of the Guru's writings above all if there would have been any agreement then the preparation on the part of the Guru does not seem to

be proper. It means that the Guru had some doubt about the Prince for which he was preparing himself against the Mughal's authority.

On the above grounds, Kapur Singh says that the agreement was a myth and not a historical fact. But we do not accept the unhistorical statement of Kapur Singh that there could be no alliance between the Guru and the Prince. Later on in 1707, we notice that both had concluded the agreement though under the changed circumstances and their relations remained cordial. In the words of Gokul Chand Narang, "The Guru thus escaped without any harm but the rajas were taught a severe lesson by Mirza Beg. The Prince inflicted upon them defeat after defeat, gave up their country to plunder, set fire to villages, took hundreds of prisoners and in order to teach a lesson to them shaved clean, and their faces blackened, seated them on donkeys and made an exhibition of them throughout the disturbed area. Commenting on this Indubusan Banerjee writes, "we however, find it difficult to accept the minute details put forth Gokul Chand Narang though there cannot be possibly be any doubt as the Guru himself referred that the rajas were taught a severe lesson on this occasion. ....93

Prince Mauzzam who had been deputed by the Emperor Auranzeb to initiate action against the Guru did not carry out the instructions of the Emperor either out of records for the Guru or with a view to improving the relation with him and changing his stance against the non-Muslims. Mauzzam had faith in saints whether Hindus or Muslims and did not like to offend them. On the contrary, he believed in their blessings. The Prince considered the Guru as *darvesh*. The Prince was certainly for the reconciliation with the Guru. Thus, through the intervention of Prince, peace came to the northern Punjab. The Guru began to devote whole of his time to spiritual secular affairs. On the Guru's part, he could not have trust on the hill chiefs who were apprehensive on his rising power. They could join hands any time to fight against the Guru to weaken his power. So, the Guru was always on his guards against any future designs of the hill chiefs and the Mughal with whom his conflict was more serious due to the fanatic nature of the monarchy. Therefore, he visualized the creation of the Khalsa, primarily

keeping before him the defensive requirements of the community. Of course, knowing full well his limitations, the Guru could not plan aggressive decisions against the Mughals or the others. The pre-Khalsa battles give a clear idea to the Guru as to what was in store for his and how he would face and meet his future.

Commonly accepted year of the expedition of Shahzada Muazzam is 1696 after which the major activity of Guru Gobind Singh from our point of view pertains to the year 1699 when he instituted the Khalsa.

### **Post Khalsa battles of Guru Gobind Singh**

Historians and writers differ in regard to the years of the battles of Guru Gobind Singh fought against the Mughals and the hill chiefs. Contemporary sources like Bachitter Natak and Sri Guru Sobha do not contain any reference to the dates or years of the battles. However the Senapat's account is helpful to us in fixing up the chronology of these battles in a typical manner, distinguishing the account of the pre Khalsa and post Khalsa battles with that of the creation of the Khalsa. Later historians have accepted the order of the battles given by Senapat. As the sequence of the account of the battles given by Senapat tallies with the commonly accepted series of events taking place in the life of the Guru Gobind Singh, we can safely accept the arrangement provided by Senapat.

### **First battle of Anandpur – August-September 1700 AD**

After the creation of the Khalsa in 1699, the Mughals and the hill chiefs waged a number of battles against the Guru Gobind Singh at Anandpur. The growing military strength of the Guru and increasing number of his followers unnerved the hill chiefs. The Guru, as a matter of fact, wanted peace for the Khalsa in order to grow and organize itself but the hill chiefs found in Guru's mission and reforms something fundamentally paradoxical of what they held. Sohan Lal Suri is right when he states that the neighbouring hill chiefs particularly Ajmer Chand, the chief of Bilaspur, looked upon the activities of Guru Gobind Singh as dangerously political. To

them, the Guru appeared to be full of ambition for the conquest of dominion mulkgiri wa jahandari. The hill chiefs had already an armed clash with the Guru. With the creation of the Khalsa, they thought that their religion was in jeopardy. Consequently, Ajmer Chand wanted to restrict the activities of the Guru. Thus he wrote to the Guru that either he should pay money for the land he occupied or quit it. Senapat writes:

*Bhej dio likh ke oeh ne ab*

*Chhado GuruJi Bhum hamari*

*Keh kachhu dam diya kar*

*Keh judh karo baat bichari*

... 94

But the Guru refused to pay the money.

There is a strong tradition that the Guru's stand at this juncture was that his father Guru Teg Bahadur had himself purchased the land and the question of leaving the place did not arise. The subsequent events also depict that the Guru throughout his struggle with the Mughals justified his claim over Anandpur.

Koer Singh states that the land attached to Anandpur did not yield sufficient produce forever-growing number of Sikhs there. The Sikhs were subsequently compelled to go to the forests and the adjoining villages to produce fuel, grains and provisions. The people of the villages generally gave trouble to the Sikhs on these occasions. The Sikhs were, therefore, infrequently, compelled to employ force resulting in constant conflict with the hill men. The hill potentates took sides with their clansmen and instead of exercising their influence in favour of peace and facilitating the purchases of supplies, they invariably resorted to menacing and threatening postures, which made matters still worse. Thus, Ajmer Chand was left with the alternative of making good his claim at the point of spear. He sought the help of the chief of Handoor against the Guru. ... 95



Ajmer Chand of Kehlur, Bir Singh of Jaswal and Madan Pal of Sirmaur met in conference and sent an envoy to the Mughal Government at Delhi soliciting help against the Guru. The request was forwarded to the Emperor in the Deccan where he was busy in fighting against his enemies. Emperor Aurengzeb replied that the imperial army could be deputed to their help if they were prepared to meet their expenses. The hill chiefs willingly agreed to do so and the two imperial panj hajaris, Painsa Khan and Dina Beg were dispatched with their troops to join the three hill chiefs to march on Anandpur.. A contemporary Persian chronicler, Mohammad Qasim Lahori writes that Aurangzeb had already sent instructions to the faujdar of Sirhind to be watchful of the activities of Guru Gobind Singh. In the later chronicles, only a general statement is made that the faujdar of Sirhind was directed to deal with Guru Gobind Singh firmly. What is emphasized in the statement is that the Guru was to be deprived of his hearth and home if he did not desist from military activities.

The two opposing armies met at Anandpur. Painsa Khan declared a crusade or jihad against the Sikhs and asked his men to sacrifice their lives for the holy cause of fighting against the non-believers. The Guru had only seven thousand men whereas the army of the allies was above twenty thousand. According to Macauliffe, the Guru addressing his Sikhs said, "If you die fighting, you shall enjoy all the happiness reserved for martyrs." Thus, encouraged by the Guru's words, Sahibzada Ajit Singh, Jassa Singh, Alam Singh and Ude Singh fell upon the advancing parties of the hill chiefs. Many Rajputs and Ranghars were put to sword by Ajit Singh, thus acquitting himself with exceptional credit. It is said that the attack of the Sikhs was so severe that the enemies had to trace their footsteps back by the evening despite their number being large. Hence the Guru got success on the very first day. Next day the combined forces of the allies besieged Anandpur. But they could not harm the Sikhs. The Sikhs, on the other hand made a severe attack. The invaders were loosing fast before the onslaughts of the Sikhs. Painsa Khan died fighting against the Guru's men. Dina Beg, who fought for some time, fled from the battlefield. The Sikhs followed the fleeing Mughal army but the Guru



ordered his men not to pursue them. Raja Ghamand Chand of Kangra suffered injury in the course of fighting. A large quantity of arms and ammunition fell into the hands of the Sikhs. Thus, the first battle of Anandpur had been won.

*Second battle of Anandpur-October 1700*

After the first battle of Anandpur, some of the hill chiefs gathered together to discuss the further perspective of battle with Guru Gobind Singh. They ultimately resolved to forge a joint front against the Guru. Thus the hill chiefs of Jammu, Nurpur, Mandi, Kulu, Dadhwal, Srinagar(Garhwal), Guler, Chamba etc., assembled to plan a vigorous action against the Guru. Some of the local people were also persuaded to join them. The Guru's eldest son, Ajit Singh, commanded the Sikhs for the first time. Sher Singh, Nahar Singh, Alam Singh, Udey Singh and Daya Singh were the other important leaders. Five hundred armed Sikhs who had come from Majha were being commanded by Duni Chand. Surging forward, the hill chieftains sharpened the attacks. Ajit Singh rushed forward with his men towards the enemy and caused a dent in their forces. The hill chiefs lost their men in great numbers and by the evening they had to retreat and the first day was definitely of the Guru. The next day's fighting also yielded the same result.

On the following day the combined forces of the allies besieged Anandpur. According to the enemies plan, Kaseri Chand, Maternal Uncle of Akmer Chand, was sent to break the gates of Anandgarh fort with the help of an intoxicated elephant. The animal's body was covered with steel and a spear was projecting from his fore head. Ultimately the elephant was severely wounded on the forehead by Bachitter Singh. The wounded elephant then shot back into the Rajput ranks and trampled many of them under his feet. Kesri Chand pranced his feet restlessly, right and left, when Udey Singh, son of Bhai Mani Singh fell upon him and throwing him off his horse cut off his head and lifting it on his spear brought it triumphantly to his camp.

Finding their position very weak, the hill chiefs decided to employ a little craft by asking the Guru to evacuate Anandpur. The Guru refused. He resisted the onslaughts of the invaders. To save their position, the hill chiefs proposed to the Guru, on oath, that they would be friends with him in future, only if he left Anandpur, may be temporarily. The Guru was fully aware of the false oaths of the hill chiefs yet he agreed to their proposal under the pressure of some of his Sikhs. He shifted to the village of Nirmoh, situated at a distance of about four kilometers from Kiratpur. The hill chiefs immediately looted the forts of Lohgarh and Keshgarh and the adjoining villages of Anandpur.

#### **Battle of Nirmoh-1700A.D.**

The contemporary sources are silent as usual about the date and year of the battle. But there is unanimity among the later writers who on the basis of contemporary events hold that the battle was fought in 1700.

Not unexpectedly the Guru was attacked by the hill chiefs on one side and the Mughals forces under Wazir Khan pressed hard from the other side. As the Guru followed the defensive strategy, the enemy's main object was obviously to weaken the defence. The local Gujjars also joined hands with the enemy against the Guru. Thus their number was much larger than that of the Sikhs. In Senapat's simile "the enemy surrounded Nirmoh as the stars surrounded the moon." The Sikhs faced the enemies valiantly. Macauliffe observed that 'Wazir Khan bit his thumb, and said he had never before witnessed such desperate fighting.' The enemies were repulsed who once again made a vigorous attack. Ultimately, Guru Gobind Singh was constrained to evacuate Nirmoh probably because of the use of cannon by the Mughal faujdar. He led his men across the river Satluj into a friendly territory along with Sahibzada Ajit Singh, Mokham Singh and Udey Singh. But in the battle, one of the five beloveds, Bhai Ssahib Singh, is stated to have been killed. But before most of them could cross the river, they were overtaken by the allies who were naturally keen to obstruct their passage. The Sikhs fought desperately for about

four hours and eventually succeeded in crossing the river into the territory of chief of Jaswan, who was an old ally of the Guru.

#### **Battle of Basoli-1700A.D.**

Senapat has not given the date and year of the battle of Basoli. However he regards the arrangement of the year of the battle he has described it after the battle of Nirmoh fought in 1700. The sequence of the events, as they took place, also turns in favour of the year 1700.

After pausing for some time after the battle of Nirmoh, the hill chiefs made an appeal to Wazir Khan, the governor of Sirhind, for help. After hearing the defeat of the imperial army in the first battle of Anandpur, Aurangzeb is said to have sent an order to Wazir Khan to proceed against the Guru. The Mughals under the command of Wazir Khan and in collaboration of the hill chiefs marched against Guru Gobind Singh. The Mughals made an initial attack upon the Guru's men from one side and the hill chiefs from another at Anandpur. Their strategy proved a success. After initial fighting, the Guru finding himself largely outnumbered, decided to retire to Basoli as he had already received an invitation from Dharam Pal, the chief of the place.

The army of the Mughals and the hill chiefs pursued the Guru who faced a pitched battle in which they were completely rolled back. The Guru along with Sahibzada Ajit Singh, Mokham Singh, Alam Singh and Daya Singh stayed at Basoli for some time.

On his way back to Anandpur, the Guru stayed for some time at Bhambore, whose chief had a great respect for him. At this time the Gujjers and the Rangars of the village Kalmot attacked a party of the Sikhs who had gone on a hunting expedition. The Sikhs defended themselves strongly with the result that a very sanguinary contest ensued. But the villagers were no match for the Sikhs and they were soon compelled to submit. The fort at Kalmot was conquered by the Guru. According to Senapat, sometime later the Kalmotians

returned under the cover of darkness to make another attack but as the day dawned, they were again unable to withstand a sortie by the Sikhs and withdrew from the battlefield. The hill chiefs particularly the chief of Kehlur got unnerved by their defeats. The chief of Jaswan along with some other chiefs preferred for an open alliance with the Guru. They approached the Guru for peace. The Guru welcomed the offer of peace and returned to Anandpur. He built a new fortress at Anadgarh knowing full well the moral character of the hill chiefs who were on the look out of an opportunity to attack him.

#### **First battle of Chamkour-1702 A.D.**

Naturally, the peace between the Guru Gobind Singh and the hill chiefs could not continue for a long. The Guru visited Kurukshetra on the occasion of Solar eclipse to preach against the false rituals among the masses there. Some of the hill chiefs planned to attack the Guru on his way to Anandpur with the help of Mughal commanders, Sayyid Beig and Alif Khan who were going from Lahore to Delhi. They had a contingent of about ten thousand men under them. Ajmer Chand of Bilaspur persuaded the commanders to help him in expelling the Guru from his territory on the payment of two thousand rupees a day. Alif Khan had a grievance against the Guru as he had already suffered at his hands in the battle of Nadaun. He agreed to join the hill chiefs in the battle against the Guru. The Guru was encamping near Chamkour when he was suddenly attacked by the Mughal commanders. Although small in numbers, the Sikhs gave a resolute fight to the imperial army. On hearing this four hundred Sikhs arrived from Anandpur at once to assist the Guru. The in-expected reinforcement made the hearts of the enemy sink. When the fight was at its thickest, an amazing thing occurred. Sayyid Beg who had already heard much about the Guru, was very much impressed by seeing him in the battlefield. He threw his arms and kissed the rakab of the Guru's horse. As such Sayyid Beig parted company with Alif Khan. Some of the Muslim soldiers also joined the Guru. This disheartened Alif Khan who left the battle field and beat a hasty retreat. He was hotly pursued by the Sikhs. This was a great victory of the

Guru. The Guru returned to Anandpur. The diplomacy of the hill chiefs yielded to the solid strength of the Sikhs.

#### **The battle of Anandpur – 1704-1705 A.D.**

Contemporary sources are silent about the year of this battle. Senapat has given an account of this battle under the head “Battle of Anandgarh”, after the account of the battles of Basoli and Kalmot. Most of the later historians are unanimous in placing this battle in the year 1704-05.

On hearing Guru Gobind Singh’s return to Anandpur, the Sikhs started visiting him in large numbers and more frequently before. Their concourse created the problem of supplies. Their need combined with their new temper resulted to conflict with neighbouring villages. To all the appearances, the Guru and his followers were becoming more formidable than ever before. Ajmer Chand and Kehlur were very much perturbed. Notwithstanding the disastrous defeats, the hill chiefs were determined to allow no respite to the Guru. They sent envoys to the viceroy of Delhi to explain that the Guru would not spare his Majesty’s loyal and unoffending subjects to abide in peace. They prayed for really effective help from Emperor. The appeal was forwarded to the emperor in Deccan. The emperor ordered a strong army to be sent against the Guru under Sayyied Khan. As usual, the hill chiefs joined him with their armies. When the allied armies attacked Anandpur, there were only five hundred Sikhs with the Guru. Most of the Sikhs were away to their homes as it was the harvesting season. Sayyid Khan, the Mughal General, who was the brother-in-law of Pir Budhu Shah of Sadhaur, was amazed to find many Muslims like Maimun Khan, Sayyid Beig in the Guru’s army. After Sayyid Khan who died fighting in the battle, the command of the Imperial army was taken up by Ramzan Khan who led the charge with renewed vigour and fury. Under him, the imperial army fought with determination. Ramzan Khan was

struck down by an arrow discharged by the Guru. The enemies were filled with fury. In spite of the gallant fight put up by the Sikhs, they could not hold their own against the heavy odds of the invaders. The Guru had to evacuate Anandpur.

The continuous repulses at the hands of the Guru, disheartened the authorities of Delhi, Sirhind, Lahore and Jammu as well as the hill chiefs. Ajmer Chand of Kehlur sent an appeal to Emperor Aurangzeb to take command against the Guru personally and destroy his power root and branch.

Consequently Aurangzeb sent express orders to Wazir Khan of Sirhind and Zabardast Khan of Lahore to proceed with a large army against the Guru. Macauliffe writes that Emperor also dispatched a personal letter to the Guru holding out a mild threat. He wrote, "There is only one Emperor. The religion and the mine are the same. Come to see me by all means, otherwise I shall be angry... If thou come, thou shalt be treated as holy men or treated by monarchs." The letter was brought by a Qazi to whom the Guru according to Macauliffe handed over the reply, "My brother! The sovereign who hath made thee Emperor hath sent me into the world to do justice but thou hast forgotten his mandate." . . . . . 96

The Mughal forces from two different directions of Lahore and Srihind met at Ropar. Ajmer Chand of Bilaspur Ghamand Chand of Kangra, Vir Singh Jaspalia, Rajas of Kulu, Mandi, Guler, Chamba, Srinagar ( Garhwal), Dadhwal, Bijarwal, etc also joined their forces with those of Mughals. This formidable army marched against the Guru to have another trial of strength with him. On the other hand, the Guru also prepared for the expected attack. The Sikhs army had been divided into distinct command. Sahibjada Ajit Singh was made in charge of the Army units guarding the fort at Keshgarh. Sher Singh and Nahar Singh with five hundred soldiers were defending Lohgarh another contingent of the same size under the command of Alam Singh and Uday Singh was to look after Agampura and the parts of the city while Mohkam Singh, one of the



five beloveds, was incharge of the fort of Lohgarh. The Guru who himself was at the head of the contingent, positioned himself in Anandgarh.

The Town of Anandpur was surrounded from all the sides by the forces of allies. On the first day, Wazir Khan lost nine hundred men and similar numbers of hill soldiers were killed. For two days, severe fighting was going on and the enemy's attempt to capture the fort was totally foiled. Finally, they decided to besiege the fort. The siege was organized in such a perfect manner that all the ingress and egress for both goods and persons was completely stopped. As the provisions were running short, the price of eatables, particularly flour, rose very high. Even at high price it was not available. There was the scarcity of the water too. The small parties of the Sikhs were going out to fetch water and found hard to fight their way out. Similarly when the food position became extremely serious, the Sikhs were driven to some dangerous expedients in order to relieve it. At dead of night bands of the Sikhs began to fall on the places where the allies had kept their stores. The enemies tightened their hold so much that the life inside the fort became utterly difficult. In this way, siege continued for many months but the besiegers' forces could not enter the town. How long under such an odd situation one could resist. Thus some of the Sikhs began to feel desperate. In this exigency, the Guru invited help from his Sikhs. He issued several letters of which one A.D. 1704 (BK1761) is quoted below. The letter was addressed to Bhai Mukhya and Bhai Parsa:

May the Guru show his grace on all his disciples. Respect the Guru, repeat his name, you will have best in life. The entire sangat is my Khalsa. Come with cavaliers, footman, gunners and daring youth. Every Sikh young man coming to pay respect would be blessed with prosperity. He would flourish fully. The Guru would fulfill all their desires. Come for Darshan. . . . . 97

Ajmer Chand got divided the course of small hilly channel taken off from Charanganga, which supplied water to Anandpur, and thus stopped the water supply to the inmates of the fort. Wazir Khan formed a plan with the allies to capture the Guru alive and send him to Aurangzeb to win his pleasure



and good will. He opened negotiation with the Guru promising safe evacuation. The Mughal officers tried to convince the Guru on the oath of Quran that in case of evacuation of Anandpur, the Guru would not be harmed in any way. In fact, the Guru had no faith on their promises. Being under great pressure from the inmates, he decided to leave Anandpur but not before he tested the enemy's assurances. It is said that the Guru sent for a number of bullock carts and pack mules. These were immediately supplied. The Guru filled sacks with rotten material such a worn shoes, dirty clothes and broken earthen vessels. All the ruffraff was wrapped in velvet pieces and loaded on mules and oxen to make a show that the Sikhs were retiring with their luggage. As soon as the Mughal army saw the cavalcade, they fell upon them and started looting.

The allies, however, ultimately regretted and appealed to the Guru once again to evacuate Anandpur. The Sikhs also made humble request to the Guru to avail the opportunity provided by the enemy and to evacuate Anandpur.

In this desperate state of affairs, the Guru agreed to evacuate Anandpur. It is said that before his departure from the city, the big gun of the fort was thrown into the nearby Satluj River, the tents and other such materials were burnt and a lot of valuables were buried in the bed of the river. The evacuation began at dead of night intervening December 20-21, 1705. It was raining and swift cold wind was blowing. The entire camp was divided into two parts. The Guru's mother, wives, two younger sons – Zorawar Singh and Fateh Singh and other women of the household together with the manuscripts prepared by the Guru and his scholars left in the first batch. Udey Singh, the bravest commander of the Guru was put incharge of this batch at the head of two hundred horsemen. The Guru and his people reached the flooded Sirsa and had to face the enemy which account forms the subject matter of the proceeding pages.

**Battle at Parivar Bachhors Sahib on the Bank of river Sirsa – 1705 A.D.**

The first batch, which left Anandpur, had to wait on the right bank of the river Sirsa as it was in flood due to heavy rain. Hardly the Guru's party reached the bank of Sirsa when it was attacked by the enemy forces. There was severe fighting despite darkness and rain. When the Guru was heavily engaged, another detachment of the Mughals advanced and made an assault on the first batch. In the fighting Udey Singh and most of his men lost their lives. The place of the battle is enshrined by the Gurudwara Parivar Bachhora.

Some daring Sikhs pushed their horses into the swollen water and carried Guru's family across the river. But in this attempt, precious articles were lost in the turbulent waves. Some of the Sikhs also drowned while attempting to cross the river Sirsa.

The members of the Guru's family were divided into two groups. Mata Sundri and Mata Sahib Kour accompanied by Mani Singh hurriedly went towards Ambala and thence to Delhi where they found shelter with a disciple named Jawahir Singh. The Guru's mother and his two younger sons Zorawar Singh and Fateh Singh were taken by Gangu, an old domestic servant of the family, to his native village Saheri, on the Ropar-Morinda road. A small Gurudwara is erected at Saheri in the memory of the sons of the Guru Gobind Singh. According to Rattan Singh Bhangu and Giani Gian Singh two brothers Jani Khan and Mani Khan, the local Ranghars of the town Morinda, about 20 kms to the north-west of Sirhind, had been responsible for the capture and ultimately murder of the younger sons of Guru Govind in December 1705. Sukha Singh writes that Gangu inform the Muqadam, who sent force to capture the children and handed them over to Wazir Khan; they were bricked alive and beheaded despite the advice of Nawab of Malerkotla to the contrary. The Guru's mother Mata Gujri died of grief caused by the sad demise of her grandsons.

The Guru also suffered equally. Having put up a tough fight he also threw his horse into the swollen current. When the Guru reached the other bank of the river, he was left with his remaining two sons, the five beloved ones and thirty five others Sikh, 43 souls in all, out of about 400. At Ropar news was

brought to him that about a thousand Mughal troops were advancing against him from Sirsa. There from, the Guru marched towards Chamkaur passing through Kotla, Batha Sahib and Burmajra.

#### **The Battle of chamkaur –1705.**

Senapat is silent about the year of the battle. Some of the later writers hold that it was fought in 1704, whereas some others put it in 1705 without referring to the source of evidence. The sequence of the historical events already referred leads us to accept the evidence Guru Kian Sakhian according to which the battle was fought in 1705.

As referred to Guru Gobind Singh, after the conflict at Sirsa with the allied forces, planned to move towards Chamkour, the Malwa territory, south of the Satluj.

The question arises as to why chamkaur was chosen by the as his next place of shelter. Perhaps there were two reasons. Firstly, the Guru was having very cordial relation with the Chaudhari of that place. Secondly, he was fully aware of the geographical situation of the area as he had already stayed there for some time on his return journey from Kurukshetra.

Guru Gobind Singh came to a garden situated in the southern side of the town of Chamkour. According to Senapat, a jat Choudhari named Garibu, the owner of the garhi invited the Guru and handed over the garhi to him. Malcolm writes that the “Raja of Chamkaur received the Guru in a kind and friendly manner” and not only handed over the fortress but also assisted him in the combat that followed. But according to Koer Singh, Sukha Singh, Bhai Santokh Singh, Rattan Singh Bhangu and Macauliffe, the possession of the garhi was taken forcibly by the Guru and its owner was made captive. But this does not seem to be true.

Under the circumstances Chamkaur was the only the nearest place of protection available to the Guru as the Mughal forces reinforced with the fresh contingent from Delhi were hotly pursuing him. The Mughal army commanded by Khawajah Muhammad and Nahar Khan encompassed Chamkaur on all the sides. The Guru fully aware of his limitations decided to face the challenge boldly as there was no other alternative. The Guru was having only a small band of forty faithful Sikhs.

Guru Gobind Singh placed his men on strategic positions and himself along with his two sons and some Sikhs took positions in the top storey of the garhi, for giving a cover to the arrow shots. He sent his doughty men in small batches of five each to contend with the army outside and meet death. This was done to create the impression that the garrison was not so thin as the Mughals thought. By this technique he was able to keep the enemy at bay for the whole span of one day and one night. None of them turned his back upon the enemy. These courageous men suffering from hunger, fatigue and disaster kept the enemy repulsed and fought with unswerving prowess in their self-defence. Commenting on the tactics of the Guru, Indubhusan writes:

The defence that he extemporized at Chamkaour, where, as tradition affirms, the Guru with only forty chosen companions kept at bay for several hours a whole host of the opposing troops had hardly a parallel.

It was indeed a very unequal combat between a handful of Guru's men and a large number of the enemy. Writing probably about the battle subsequently in his letter in Persian addressed to Emperor Aurangzeb, Guru Gobind Singh said, "What could forty famished men do when such a large number fell on them abruptly."

The Guru put to death with arrows a number of persons who tried to get into the garhi. Nahar Khan, an officer of the imperial army and great warrior also attempted to scale the wall of the garhi, but was shot dead by the Guru's arrow. Khawaja Mardud, another proud Mughal officer, who earlier pledged to

capture the Guru alive and present him before the Emperor, was wounded. The Guru writes that the despicable Khawaja Mardud had not the courage to leave the shelter of the wall and come into the open. Alas! Had I seen his face I would have unhesitatingly bestowed an arrow on him. Macauliffe writes, "Zabardast Khan, the Lahore viceroy, was greatly distressed on seeing many of his men slain, and called on his army at once to destroy the handful of Sikhs who were causing such havoc in the imperial ranks. When the swords of the Sikhs were broken and their arrows spent, they spitted the army with their spears." . . . . . 98

Tradition holds that two elder sons of the Guru Ajit Singh and Jujhar Singh begged their father one after the other, to be allowed to court death in the only befitting manner open to the Guru's Sikhs. The Guru permitted them cheerfully to go and fight against the heavy odds of the enemy. They displayed marvelous courage and made battle with veteran's determination and skill. They cause much destruction in the ranks of the enemy before they were overcome. They died as heroes before the eyes of their father, delighting his heart with the noblest and daring of the deeds recorded in the history. The Sikhs kept the enemy at bay till sunset at the place where at present a huge building of Gurudwara Katalgarh enshrines in their immortal memory. According to the local tradition, Bibi Sharan Kour of the village Raipur situated about 2 miles from Chamkaur was very much perturbed on hearing the death of the two sons of the Guru in the battle field. Fully sure of locating their dead bodies, she made up her mind to accomplish the last rites of both. She, with a lamp in her hand reached the battlefield and with great difficulty she recognized the bodies from their plumes. In the process of performing the last rites of the Sahibzadas she was caught and slain by the Mughal soldiers.

In a few hours battle on a single day, two sons of the Guru, three of the five beloved one and thirty two other followers laid down their lives at the altar of faith and freedom. Thus by nightfall, the Guru was left with only five Sikhs to defend the place. They also persuaded the Guru to leave the place in the night in the hope that if the Guru could manage to escape the holocaust, he

could organize the Khalsa again to fight the Mughals in future. If he stayed on in the garhi for the night, he was to meet his end next day.

At the dead of night, the Guru along with his three companions. Bhai Daya Singh, Bhai Dharam Singh and Bhai Man Singh escaped eluding the vigilance of the guards. Only two Sikhs – Sant Singh and Sangat Singh- offered to remain in the garhi. The Guru put the kalghi on the forehead of Bhai Sant Singh who had a close resemblance with the Guru. He also put on the similar dress and sat in the place of the Guru.

In the morning, the battle was resumed and the two Sikhs-Sangat Singh and Sant Singh- holding the garhi raised arrows on the enemy's army, which encircled them. The Sikhs fought courageously, with unflinching tenacity and heroism. But the building was soon scaled. Both the Sikhs were killed and the Mughals rejoiced the capture of the garhi. But very soon they were sorely disappointed to discover that neither of the Sikhs was Guru Gobind Singh.

For sheer valour and endurance, the battle of Chamkour that ensued has scarcely and parallel. After the battle the Guru passing through various places enroute reached Dina from where he ultimately reached Khidrana( Muktsar). A battle was fought at that place against the Mughals, the critical appraisal of which is delineated here.

#### **Battle of Khidrana(Muktsar) – May 1706**

Contemporary sources as usual are silent about the year of the battle of Muktsar. However the arrangement of the battle as given by Senapat in Sri Guru Sobha and the stay of the Guru at Dina after visiting different places on his way from Chamkaur to Muktsar, probably has made the secondary writers to place the battle in May 1706. In the absence of contemporary evidence, the course of events as they took place also help us in placing this battle in May 1706.



After the battle of Chamkaur, the Guru visiting different places reached Dina and stayed there for some time. The Sikhs began to flock there with the result that he had a large number of followers under his command. Wazir Khan, the Governor of Sirhind, was perturbed to hear of the fresh accretions to the Guru's standard. He planned to capture the Guru and sent a large army against him. The Guru did not approve Dina as a place fit to be used as a battlefield and left it in search of a strategic place. From Dina the Guru reached Bhagta. He was given warm welcome there. Then the Guru reached Kotkapura. Here is a local tradition that local chieftain of the place Kapura by name was requested that the Sikhs should be allowed to use the fortress which might protect them in case of the attack by the Mughals. Kapura refused to oblige the Guru. His companions went back to the fortress and closed its doors upon them.

Leaving Kotkapura, the Guru reached Dhilwan from where he moved on to Jaito. Information was brought to him there that Wazir Khan was coming with over five thousand soldiers. From Jaito, the Guru moved towards Khidrana. Santokh Singh writes that Kapura, who has begged pardon of the Guru for his lapse of not accommodating him in his fortress suggested the Guru that Khidrana was the safest place for imminent clash with the Mughals. The Sikhs wished to occupy Khidrana tank, which was the holy reservoir of water in the vast desert before the Mughal forces could hold it. Suraj Parkash bears testimony that a number of Sikhs started from Majha under the leadership of Bhai Bhago of Jhabal and Mahan Singh of Rataul along with the forty Sikhs, who has deserted the Guru during his siege of Anandpur. Some of the influential men from Lahore were also with them. Many more Sikhs joined the party on the way and, by the time it met the Guru in the neighbourhood of Khidrana, it has swelled into a fairly large number.

But Senapat writes that the Sikhs from all directions assembled under the command of the Guru. The Guru along with the advance party was leading, posted himself on a sand hillock, about a mile away. The Sikhs following him encamped in a forest in the neighbourhood of a tank. In order to confuse the



enemy, some of the Sikhs camouflaged the bushes in the area with their clothes. This turned the space into forest of tents. This was done to create the impression that the Sikhs army was living in the tents.

The huge body of troops raised by Wazir Khan attacked the Sikhs at Khidrana. Bute Shah states that the Mughal forces under Wazir Khan inflicted the worst atrocities on the Sikhs.

There is a strong tradition that Mai Bhago, a great woman of Jhabal and devotee of the Guru, dressed as warrior, encouraged the Sikhs under her command to display their valour. She fought bravely in the foremost rank, killing several of the hostile soldiers with a spear. She was wounded in the battlefield but lived to serve the Guru and the Sikhs for many years to come. The forty Sikhs of Majha who had deserted the guru in the battle of Anandpur also fought very bravely. They showed their mettle as the toughest fighters and laid down their lives for the cause of the Guru at Muktsar. However, the Khalsa caused a great loss to the enemy.

Burning and scorching heat, which was throttling and suffocating the enemy added fuel to fire. Consequently, the army of the Mughals retired after suffering defeat.

The battle of Muktsar delineated above was the last battle fought between the Guru Gobind Singh and the Mughals. During the interregnum between the battles of Chamkaur and Muktsar, the Guru during his stay at Dina wrote a historic letter to Emperor Aurangzeb.

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## Chapter 3

## DHARAMYUDH AND SAINT- SOLDIER

In the process of development of human civilization we sometimes see there is decline of '*dharma*' (righteousness). Some power greedy peoples try to amass wealth and rule through unfair means, which sows the seeds of '*adharma*'. But, it is also a fact that good and evil always co-exist in the universe. For most of the time, between good and evil, there is balance, a harmony as it were, due to the influence of sages and wise teachers. But, there are moments in the world history, in the different epoche or yugas, when this balancing process is disturbed. There is concentration of evil in a person or group of persons. The common masses, the sages and great teachers, are slighted, persecuted and rendered powerless to do good. All other means of restoring the balance and harmony of the universe fails when there is decline of *dharma* in a particular society or in the world as a whole and there is confusion and chaos everywhere, then someone with the grace of *Almighty God* stood up with a *sword* to save '*dharma*' is known as "*Dharmyudh*".

According to Indian tradition, four are the purusharthas i.e. the goal or ideals of human life which are- *Dharma* (righteousness), *Artha* (wealth, material prosperity), *Kama* (joy of love), and *Moksha* (final bestitude in perfect freedom from bonds of misery). *Moksha* (salvation) is called '*Parama Purusartha*', the highest ideal of humanity. *Dharma* is the fundamental means to attend the other three goals. Hence, it is accepted by the wise as the first and foremost of all the purusarthas. It is the path of righteous conduct that leads man to worldly prosperity (eartha and kama) as well as *Moksha* (final bestitude).---1. But, majority of men in their ignorance, forget the first and the last, and run after worldly pleasure, resorting to unrighteous means. As a result they suffer all through life. Misery is the inevitable result of *adharma*. No doubt the common masses sometimes do unrighteous acts but when the rulers themselves for the

fulfillment of other two virtues (*eartha* and *kama*) try to achieve them by way of unrighteous means, they are called '*adharmies* or *tyrants*.' Those who fought for *dharma* (righteousness) are called *saint-soldiers*. As Lord Krishna says to Arjuna:

*"Lucky are soldiers who fought in such a war,  
for them it is an easy entry into heaven".-----2*

*"But if you persist in ignoring dharma,  
your dignity and sva-dharma are lost,  
and you expose yourself to shame".-----3*

*"Your shame will never end.  
Shame is worse than death to a man of honour."-----4*

Quran and Hadith both have also attached great importance to *jihad*. What is *jihad*? *Jihad* means struggle, to struggle one's utmost. It must be appreciated at the outset that this word is used for non-violent struggle as opposed to violent struggle. One clear proof of this is the verse of the Quran (25: 52) which says: Perform *jihad* with this (i.e. the words of the Quran) most strenuously. In the light of this verse of the Quran, *jihad* in actual fact is another name for peaceful activism or non-violent activism. Where *qital* is violent activism, *jihad* is non-violent activism.-----5

Guru Nanak Dev says:

*"He who dedicates himself to the service  
of others in the world, he gets a seat of  
honour in the Lord's court."-----6*

*"They who remembered not 'Rama', in their time,  
are now accepted not even if they shout 'Allah'.*

*Some warriors return to their homes and from them others ask about the welfare of their kins (on the battle-field). Yea, in the lot of some it is so writ, that (with the spouses gone) they will wail in anguish their whole lives. Sayeth Nanak, "that what the Lord willeth hath come to pass, else what could the man do of himself."-----7*

In the same manner Guru Gobind Singh in the second part of *Gyan Probodh Granth*, in an answer to *Jivatmas* explains that "the practical philosophy of the world is four-fold, namely *raj-dharma*, *dan-dharma*, *bhog-dharma* and *moksha-dharma*."---8 *Raj dharma* means a ruler should rule in a just and honest manner. In the same manner all the subjects (citizens) should also perform their duty honestly whichever is assigned to them. The *bhog dharma* implies the pursuit of wealth, artha, earthly love and kama. *Dan dharma* means to help others. *Moksha dharma* means one should attain *moksha* (mukti).

Sikh teaching is that the four *dharmas* should be followed simultaneously, are the same for every one, ruler and the subjects, women and men. Essence of Sikh teachings on the matter is that all human beings should decide their life to the one *God* and the service of their fellow human beings, regardless of caste, status, creed, class or sex.

Guru Nanak Dev commended "*Nam, Dan, Isnan*"- meditation (Nam-simran), alms giving and cleanliness (probably both physical and moral), as the way of life for the Sikh. Today these are expressed as '*Nam japna, kirit karma, vand chakna*'----9. Meditation, work and alms giving, but the emphasis upon a properly balanced life remains unchanged.

In this world when downfall in religion sets in, when vis-à-vis human values, aggression, force, bigotry, political injustice, social hatred, pride and

madness amidst abundance of money enter society on the political atmosphere, then the rulers became cruel, butcher; nothing worth the name of religion and moral values remain in their rule. In other words we may say that when *dharma* is in decline, then someone with the grace of *Almighty God* comes to this world to save *dharma* (righteousness).

As in Bhagvat Gita Lord Krishna says:

*“Yada yada hi dharma-sya glanir bhavati bharata;  
Abhyu-ttha-nam adharmasya tada ’tmanam  
srijamy-aham paritra–naya sadhu-nam vina-saya  
ca dus-krtam dharma sams thapana-rthaya  
sam-bhavami yuge yuge.”-----10*

Whenever there is decline of righteousness (*dharma*) and unrighteousness (*adharmas*) is in the ascendant, O Arjuna, then I appear (or manifest *Myself*). I appear from time to time for protecting the good, for transforming the wicked, and for establishing *Dharma*, the world order.

As oppression increases, tyrant rise their heads, the pitch darkness of ignorance obscures everything, most of the peoples descends to the level of beasts; due to ignorance man’s intellect to know truth from falsehood, righteousness from unrighteousness, justice from injustice gets lost; there is confusion and chaos everywhere; then spiritual persons, prophets, great holy men, under the inspiration of *Supreme Lord*, in complete obedience to His will, adopt a number of methods to guide society and the powers that be. At some place such holy persons brought social, political and religious change through using mental powers. But, at other places the lives of tyrants (*adharmies*) enveloped in the incurable darkness have to be finished by the use of arms. Such a war, which is fought to save *dharma*, is known as ‘*Dharmyudh*’.

War in the defence of righteousness is regarded as proper by the Sikhs. The tenth Guru (Guru Gobind Singh) actually said, I have no other ambition than to wage a war of righteousness (*Dharmyudh*). In this Sikhs assert that Guru Gobind Singh was only persuing Guru Nanak Dev, who spoke out against tyranny by other means. The interpretation of these words is that it was only such a struggle that could be justified, not one undertaken for self-aggrandizement.

Guru Gobind Singh laid down five conditions of such a war. Such conditions are:

1. It should be as a last resort; when all other means have failed it is permissible to draw the sword.
2. War should be waged without enmity or desire for revenge.
3. Territory should not be annexed, and property captured in the course of the war should be restored. Looting or the takings of booty are strongly forbidden.
4. The army must be made up of soldiers committed to the just cause. Mercenaries should not be employed and conditions must match the righteousness of the war. Sikhs are called to be '*Saint- Soldiers*.' Rahit-Namas command them 'not to drink or smoke', not to molest the women folk of your adversaries.'
5. These conditions being met war might be engaged in with the minimum of force but regardless of the odds and outcomes.----11

Certain verses in Quran also convey the command to do battle (jihad). Following are the some of the circumstances which may justify such a battle:

1. The first point to be noted is that aggression or the launching of an offensive by the believers is not totally forbidden. It is permissible, but with certain provisos. We are clearly commanded in the Quron: Fight for the sake of God those that fight against you, but do not be aggressive.
2. Only defensive war is permitted in Islam. Such a war is one in which aggression is committed by some other party so that the believers have

to fight in self-defence. Initiating hostility is not permitted for Muslims. The Quran says: "They were the first to attack you." Furthermore, even in the case of the offensive being launched by an opposing group, the believers are not supposed to retaliate immediately. Rather in the beginning all efforts are to be made to avert war, and only when avoidance has become impossible is battle to be resorted to inevitably in defence.

3. According to Quran there was one form of war which was time-bound strictly in relation to its purpose. This was to put an end to fitna. "Fight against them until fitna is no more." Fitna signifies that coercive system which had reached the extremes of religious persecution. In ancient times this coercive political system prevailed all over the world. This absolutism had closed all the doors of progress, both spiritual and material. At that time God commanded the believers to break this coercive system in order to usher in freedom, so that all doors of spiritual and material progress might be opened to man.-----12

It is due to above mentioned principles of *Holi-War (Dharmyudh)* that Guru Gobind Singh should not be compared with any of the army generals of the world as this comparison is not correct. The Guru never wanted wars, but these were thrust upon him every time. He fought battles but did not occupy an inch of anybody's territory. After the battles he forgave people and behaved as if nothing had happened. Kings and generals of the world fought to enlarge their territories, collect booty and to plunder other's property. Attacks were made on the weaker nations simply to grab wealth and annex their territories. People were killed on the battle fields like ants and yet their hearts did not move. They bothered very little for the suffering humanity. Before their very eyes, women in thousands were widowed; property worth lacks was burnt, innocent children were orphaned. But, on the other hand, Guru Gobind Singh was a warrior with a difference. He fought battles in a different way. After the battle of Muktsar, he went straight into the battle-field and moved about lifting the heads of the dead and putting them into his lap, wiping their faces with a piece of cloth, one by one. It was



heart-rending sight. The guru's Sikh Bhai Kanahiya, served water to the wounded Hindus and Muslims in the battle of Anandpur. He did not observe any distinction between a friend and a foe.-----13

S.R. Bakshi writes Guru Gobind Singh was not a political aspirant but toiled throughout only for uplifting the down trodden. No comparison can be made between him and Napoleon or Charles-12 of Sweden. They plundered the world at a large but the Guru saved humanity from being looted. Napoleon plundered wealth and crushed under his feet several peace loving nations of Europe. He played with the peace of the world. He became a dreadful that people called Napoleon '*The Great Unloved*'. He had all the humanity and mercy in him.-----14

Guru Gobind Singh appeared on the scene and he himself explained his mission and the objective that he sought to achieve. This aim is similar to the one that was explained by the founder of Sikhism Guru Nanak Dev with the slogan '*Na koi Hindu na musalman*' (there is no Hindu, no Muslim) and started to preach the name of *Lord*. The tenth Guru openly confirmed the same objective for which the *Almighty God* has arranged this mission in universal order to reform the society of self-respecting people. The tenth Guru merely claims that he is chosen instrument of that *Almighty God* for the redemption of the world.

In *Bachitara Natak* he writes the *Lord* sent me for the sake of religion. On His account I have come into the world to extent the faith everywhere, seize and destroy the evil and the sinful. As history shows during the time of Guru Gobind Singh the forces of tyranny, injustice, oppression and discrimination became so highly aggressive that it was considered essential to wreck them and protect the oppressed from further onslaughts. To the people, Guru pointed out their weaknesses, and exhorted them to awake and arise. Similarly, frank and out-spoken were his feelings about the rulers of that time. In

order to accomplish that noble objective and also to consummate, thereby, the mission ordained and

the task assigned to him by *God* Himself Guru writes as under:

*“I have come into this world for this avowed purpose,  
The Supreme Lord has sent me here to uphold dharma,  
He has appointed me to establish the order of the Khalsa  
and spread true religion. I have taken birth----to exalt the  
virtuous and uproot evil doers”.*-----15

Some couplets from *Asa M. 1 Ashtapadis* as uttered by Guru Nanak Dev reads as follows:

*“Now the soldiers have been told to dishonour them and  
carry them off. Yea, if the Lord Willeth, He Blesseth with  
Glory, if He Willeth, he Punisheth. If one foresee-eth  
and fore-thinketh, why should he be punished thus? The  
kings had lost their heads and reveled in revelries. But  
now that the writ of Babar prevails, not even the princes  
get bread to eat. The Muslims have lost their prayer-  
time and the Hindu of worship, yea. And how can the  
Hindu women without a bath and plastering their  
kitchen-square, anoint their forehead with the saffron-  
mark?-----16*

In Bhagvat Gita we see, Sri Krishana prepares Arjuna to fight a holy war (*Dharamyudh*) against the wicked and violent to save *dharma*:

Lord Krishana says:

*Savadharmam apic “ Aveksya na  
Vikampittum arhasi,*

*Dharmyad dhi yuddhav chreyonyat”*

*Ksatriyasya na vidyat”-----17*

Likewise consider your own duty, then too you have no cause to quail for better than a fight prescribed by law is nothing for a man of the princely class.

*“Yadrcchaya C’ opapannam svargadvaram apavrtam sukcinah*

*Ksatriyah, parth, labhante yuddham idrsam”-----18*

Happy the warriors, who become involved in such a war as this presented by pure chance and opening the doors of paradise.

*“Atha cet tvam imam dharmyam*

*samgramam na karisyasi tatah*

*svadharmam kirtim ca hitva papam avapsyasi”-----19*

But if you will not wage this war prescribed by your duty, then, by casting off both duty and honour, you will bring evil on yourself.

Here, we see unless and until man makes conscious effort to be in tune with law of laws i.e., *Dharma*, all lead him nowhere. *Dharma* alone can resort to him the peace and bliss which he seeks. All talk of world peace is meaningless until man learns to find peace within himself. With unrest within, unrest without should not surprise us. This is the sorry plight of man in the present century. What is necessary, therefore, is the proper understanding of the *dharma* in the three-fold aspects. Everyman ought to be conscious of his duties towards his fellow beings, towards his nation or country and towards human kind in general. Secondly, there should be positive aspiration to lead an ethical life, cultivating more and more virtues, and discarding with an effort of will and practice, the vices and evils that have some how become associated with us.

Finally, a correct understanding of religion free from all narrow, bigoted and fanatical ideas should be developed and a cosmic outlook should be cultivated. Henceforth, one should save *dharma*.

As Manu proclaims:

*“Dharma eva hato hanti,  
dharmo raksati raksitah, tasmad  
dharmo na hantavyah”-----20*

*Dharma*, being destroyed, destroys everything; and being preserved, preserves everything. Therefore, *dharma* should not be destroyed. Indian methodology as also the religious literature elsewhere is replete with stories which drives home this truth. The history of civilization also testifies to it.

The aim of Sikh philosophy like Bhagvat Gita is twofold. It has a spiritual as well as a social message. The social is complementary to the spiritual. One is not divorced from the other. There is no dichotomy between the two; rather, they go hand in hand with one another. The former fulfils itself in the latter.

Harbans Singh writes Guru Gobind Singh left no one in doubt. Writing a finis to *Krishnavtar*, he said:

*“I have cast into the popular tongue the story of Bhagwat.  
This I have done with no other purpose, Lord, except to glory  
the holy war.-----21*

In the light of the Guru Gobind Singh's teachings, not only all the activities of men and women have a spiritual goal, but the spiritual attitude and the *Divine* vision permeate all actions in their day-to-day life. With sincere devotion to *God*, man must in this world in a spirit of detachment, fortified with

the power of discrimination and dedicate the fruit of all his work at the feet of *God* and in the service of humanity. In this way, man develops the capacity to move both Godward and manward.

The Sikh teachings are universal in character. They are not exclusive in any manner or sense. They are applicable to any clime or time. They can be practised by anyone in any situation. Earnestness is the only criterion that is demanded of the aspirant.

Guru Gobind Singh possessed infinite knowledge, supremacy, power, strength, might and vigour. He was devoid of any personal interest in the activities he was engaged in. His only motive was the welfare of the society as a whole. He was a child when his father, Guru Tegh Bahadur, was martyred by the Mughals in 1675, in order to protect man's right to freedom of worship. The execution of Guru Tegh Bahadur made a great impact on young Gobind. He realized that the adversary meant to destroy the very essence of secularism and the universal doctrines of the Sikh faith. It was now his duty to resist the enemy with all the means at his disposal, for not only was it a battle of survival but also to uphold human ideals and to save Dharma. The Guru's mission in life became clear to him. He began to prepare himself to undertake the future responsibility of the Sikh Panth, to take the cause of the oppressed against the tyranny of an autocratic state. In his autobiography which forms part of the *Bachitra Natak*, incorporated in the *Dasam Granth* these thoughts are clearly evident in his compositions.

The most important and significant task that Guru Gobind Singh had to accomplish was to instill the spirit of fearlessness, valour and sacrifice into the minds of the people, along with a firm faith in the Supreme Lord and the Truth, so that the common masses may be strong enough to fight against the persecution and tyranny of the Mughal rulers and defend their honour, self-respect, dignity and freedom. The first nine Gurus had tried to combat the situation mainly by building up the moral fibre of the people through moral and spiritual teachings, though at one stage, when forces of evil and unrighteousness became ruthless,

resulting in the martyrdom of Guru Arjun Dev, the fifth Gurul, the sixth master Guru Har Gobind adored the sword signifying that spiritual elevation and physical strength both might be necessary to resist oppression. Later on, the manner in which Guru Tegh Bahadur was beheaded at Chandni Chowk, Delhi, under the order of Aurangzeb, strengthened this belief and Guru Gobind Singh took up the concept in a big and systematic way.

Guru Gobind Singh might not have felt so bitter at the martyrdom of his father, Guru Tegh Bahadur, for he had himself exhorted him to make the sacrifice but he must have certainly felt concerned for two reasons firstly, at the cowardice shown by the majority of his followers who were so afraid of Aurangzeb's wrath that they did not have the courage to pick up the Guru's body; and secondly, such a supreme sacrifice by the ninth Guru could not move the tyrant mind of Aurangzeb. Such a calamity was bound to give an edge to Guru Gobind Singh's determination to wage a war against the high-handedness and persecution of the rulers and to transform his followers into a community of fearless and dauntless solideirs; for he was convinced that mere passive resistance would not do. He, therefore, decided to create a strong and organized force of Saint-Soldiers as a challenge to the cruel rulers of time. In *Bachitara Natak* Guru Gobind Singh himself writes these words:

*"I came into the world charged with the duty  
to uphold the right in every place, to destroy,  
Sin and evil. O you holy men, Know it well in your hearts  
That the only reason I took Birth was to see that righteous-  
ness May flourish, that the good may Live and tyrants be torn  
out by Their very roots."-----22*

Such a stupendous task called for the spiritual, social and emotional uplift of the people; so it had to be tackled on different planes. Guru Gobind Singh showed marvelous understanding of the situation and organized things accordingly. As regards the spiritual uplift, he exhorted people to continue to

derived inspiration and strength from *Akal Purkh* (Supreme Lord), and commended Kirtan, satsang, simran and the recitation of Gurbani as had been enjoined by the previous Gurus. But at the same time he also gave a different and new concept of *God* and depicted 'Him' as a *Sword, Soldier and Warrior* too. This was obviously done due to two reasons firstly, to inspire Sikhs to be brave soldiers so that they might be able to fight falsehood and tyranny and uphold the cause of truth and justice, secondly, to be a saint to save *dharma*; it becomes foremost duty of a saint to save himself so that the *dharma* (rightousness) may sustain. In *Bachitara Natak* Guru Gobind Singh further writes to elaborate *Chandi charitra*:

*At first, I bow to thee, O sword. Nanak adoreth thee;  
 Angat, Amar, Ram Dass, thou Blesseth all the thee;  
 Arjan, Har Gobind Guru And even Har Rai;  
 Hari Krishan whose holy sight; All the grief destroys;  
 Then, thou, blesseth Tegh Bahadur; With the treasures nine;  
 And bliss, now, servant thine. The Lord created first, the sword,  
 which begot universe; Natures's Pangeant, Holly thee,  
 Brahma, Vishnu, Mahesh. Heaven handing sans support,  
 hills, oceans, earth. And made all gods devils grim,  
 set as rivals fierce; And then, O sword, thou Durga made.  
 The devils pride to pierce.-----23*

In other couplets of *Bachitara Natak* Guru writes:

*"Sword, that smiteth in a flash that scatters the  
 armies of the wicked in the great battle-field;  
 O thou symbol of the brave. Thine arm is irresistible,  
 thy brightness shineth fourth, The blaze of the splendor  
 dazzling like the sun. Sword, thou art the protector  
 of saints".-----24*



“*Thou art the scourge of the wicked;  
Scattered of sinners I take refuge in thee.  
Hail to the Creator, Saviour and Sustainer,  
Hail to thee; Sword Supreme.*”-----25

Here, we see, Guru Gobind Singh symbolized *sword* with that of *Supreme Lord* and made use of it to save *dharma*. That is why such a war of Guru with Mughal ruler Aurangzab is known as ‘*Dharmyudh*’ like battles of *Mahabharata* and Shri Rama’s battle with Ravana as envisaged in Hindu Epics.

Thus, we can say attainment of spiritual integration pre-supposes social integration according to the Sikh philosophy. And the social response of the person is to be maintained with a greater understanding, affection and sense of mutual relationship, even after the spiritual integration. Because, according to Sikhism service to mankind leads service to *God*. Thus, service to Guru said to yield spiritual realization.

To strengthen people emotionally and mentally, Guru Gobind Singh gathered a large number of poets and intellectuals to bring out such literature as might inspire confidence, self-respect, manliness and heroism in the people and rouse them intellectually and emotionally to resist oppression so that they might revolt against the evil forces and fight for truth, freedom and justice. His court was adorned by 52 poets and scholars of repute. With their co-operation he used to hold big poetic symposia where people listened to the inspiring poems of select poets of the time. Pandits famous for their learnings were employed to translate important *Sanskrit* works into *Hindi* and also teach that language to the Sikhs. When some scholars under the leadership of Pandit Raghunath refused to impart instructions to the Sikhs as there were men of low caste among them and at that time it was believed that according to the shastras the teaching of *Sanskrit* to the shudras was forbidden. The Guru dismissed this group forthwith and sent his five disciples Bhai Karam Singh, Bhai Vir Singh, Bhai Ganda Singh, Bhai Saina Singh and Bhai Ram

Singh to Benaras for the purpose. The Sikh scholars then translated into *Hindi* the *Mahabhart*, *Ramayana*, *Upnishidas* etc. In his 42 years of turbulent life spent mostly in fighting, the Guru found time enough to study *Sanskrit*, *Hindi*, *Persian* and *Punjabi*. He was a gifted scholar, poet, saint and soldier. His personal contribution in creating this type of literature is most remarkable.

*Bachitra Natak* and *Chandi-di-var* are his most significant and valuable literary works which set the people afire to meet the challenge of their time. He proved to be a versatile genius, a first saint poet who diagnosed the disease and prescribed the remedy which was to rehabilitate man's rightful place, prestige and dignity. The Guru felt that the age of *truth*, *righteous*, *satyug* had passed away and in the age of *Kalyug* the evil forces had become dominant.

To estore equilibrium between *dharma* and *adharm*, right and wrong, good and evil, just and unjust, lawful and unlawful, Guru Gobind Singh wanted men to take up the *sword*, because mere passive resentment or non-violence could no longer succeed against the mighty and vicious forces of evil. As the fifth Guru Arjan Dev and ninth Guru Tegh Bahadur had already tested the path of non-violence for the purpose.

#### **Saint-Soldier:**

The traditional system of values in India demands only one of the three virtues viz., *Saintliness*, *Soldierliness* and *Generosity*. It envisages each of these virtues in different persons. A saint is not supposed to think of or do anything worldly, much less be a soldier. In fact, there is a complete separation between the spiritual and the temporal.

But the Sikh Gurus however preached a whole life religion for the full and balanced development of an individual as well as for society. Sikh teachings are meant for harmonious development of an individual. It was not enough to be

merely a saint, unconcerned with the rest of the world, or to be soldier without spiritual concerns. It was necessary to be both saint and soldier with a generous and charitable disposition. Prof. Bhagat Singh writes, Guru Gobind Singh was primarily a man of religion and a man of *God* with *Divine* origin as he himself writes in Bachitra Natak:

*“God send me, then I took birth and come into  
the world. As he spoke to me so I speak unto men,  
I bear no enmity to anyone”*.-----26

Guru Gobind Singh's *divine* mission and *godly* personality had endeared him not only to his Sikhs who were always ready to lay down their lives for him but to a large number of Muslims also, that included Nawab Rahim Khan and Karim Khan of Patna, Sayyid Bhikhan Shah, Pir Araf Din and Pir Buddhu Shah. Mughal Generals like Mainmum Khan and Sayyid Beg who came to fight against him (Guru Gobind Singh) realized the justice involved in their attacks and knowing about the divinity of the Guru, bowed before him and came over to his side. Prince Bahadur Shah who had come to take action against the Guru befriends him and sends suitable presents on knowing his mission. Nihang Khan of Kotla, Rohela Pathan, Nabbi Khan and Ghani Khan, Qazi Pir Mohammad and Qazi of Bahlopur and Rai Kahla, the Choudhary of Jagranon and many others helped the Guru at very critical movements of his life. They have risked their own lives for the Guru because they had realized that his cause was just and his fight was not for power nor directed against any community but in pursuance of a divinely mission to which he was wedded from the very beginning of life.-----27

As one couplet from Guru Granth Sahib reads:

*“He, who loses his self, attains all he yearns for;  
And through the Guru's words, enters into the  
true communion with the Lord. He gathers Truth  
and deals nothing but Truth.  
Sacrifice, O sacrifice am I to the Lord, where*

*Prases, night and day, I sing. Thou art mine,  
O Master, and I Thine through thy word is my  
Glory, Blessed, Blessed is the time, when I  
Come to love the truth one; And by serving the  
(Lords) Truth attain True Glory” -----28*

*(The Assembly of the Saints) is a Garden, in which are  
the shady Trees of immense girth, and they yield the fruit  
of the Lord's Nector- Name. O Wise one, contemplate  
this wise, That you mount to the State of Nirvan.-----29*

In the fellowship of the Holy, the foes become friends. In the fellowship of the Holy, one is free from evil. In the fellowship of Holy, one bears malice towards none. In the fellowship of the Holy, there is no flatering from the path. . In the fellowship of the Holy, no one remains no good. In the fellowship of the Holy, one meets the Lord God.

It has sometimes been asserted that Guru Nanak was a pessimist. There is no evidence to support this view. He stated the principle that oppression should be resisted by asking the Emperor Babur to release the prisoners he had taken in capturing Saidpur and reminding him of duty to rule with justice.

Actually, Guru Gobind Singh's use of military force was simply change of method, not of principle. This is clearly visible in the similarity of the philosophy of life and the ideology preached by Guru Gobind Singh and the earlier Gurus starting with the founder of Sikhism Guru Nanak Dev.

It is very much clear from the writings of Guru Gobind Singh that he did not propagate any new philosophy or worldview. He was in fact, only elaborating, in the context of somewhat different socio-political situation, what Guru Nanak stood for in his own time and space. To be able to achieve the interaction of the temporal and the spiritual was Guru

Nanak's most significant contribution to the totality of the Indian way of life.

A couplet from Guru Granth Sahib reads:

*"He the Lord, is on all the earth and upon the waters;  
and that alone happens what He Wills. He alone brings  
sustenance to all, for there is not another without Him."-----30*

According to Guru Nanak there is only one *Supreme God* (Ek Oungkar), ever existent, who created the universe. There is one Father and we all are His children. This implies the equality of all human beings and discard the caste system or discrimination based on birth.

Guru Gobind Singh also emphasized the same concept and enjoined on the *Khalsa* not to believe in any other deity as the creator. He wrote in the *Akal Ustat*:

*"God is the One, so first of all Him I salute.  
He made earth, heaven and Netherlands.  
He is the root of all created things."-----31*

Here are the some of quotations from Kabir which have become proverbs in Punjabi language through *Adi Granth*:

*I am the Kotwal.*

*I respect the saints and punish the evil doers.---- Ram Kali*

Kabir

*Listen and talk to saints, whenever they meet you*

*Keep silent, whenever you come across an infidel.---Gaund*

Kabir

*All are intoxicated, none is awake*

*The thieves have broken open the house.-----Basant Kabir ----32*

Guru Gobind Singh, too, expressed the same spirit. He writes in *Bachitara Natak*:

*“Those who call me God,  
shall fall into the depths of hell;  
Greet me as God’s Humble servant only;  
Do not have any doubts, as this is true.”-----33*

In the views of Guru Nanak *God* created the universe out of love. He (*God*) is the creator, sustainer and destroyer of this universe. There are number of references in Guru Nanak’s compositions which pertain to the creative activity of *God*. For countless acons there was undivided darkness. There was neither earth nor heavens but only the infinite order of *God* that was responsible for the creation of the universe. Guru Nanank uttered:

*“Thou art the creator of all creation,  
who is , will be, and will go not ever,  
who created the universe of various  
species, colours and kinds;  
And who watches all what He creates  
And as and what suits His Glory and  
Pleasure”.-----34*

*“God not only creates world but also loves it  
and in doing so sustains it.  
He who created the world watches over it  
Appointing all to their various tasks”.-----35*

*God, the one is creator and sustainer  
And so too He is Destroyer.*

*apart from Him there is no other.  
Having destroyed, He builds and  
Having built He destroys. Having  
filled the sea He causes it to dry up and  
then fills it again for He, the one beyond  
care and anxiety has the power to do it".-----36*

Guru Gobind Singh's views about creation of this universe are not different from that of other Sikh Gurus. He says:

*"Oceans and mountains and hills of Golden hue,  
Fishes and turtles, serpents like seshnags-  
All these in countless number, He has made.  
Likewise the female deities and Krishanas  
And Brahma's sons, incarnate Vishnus too  
The Lord God made, defiant of all lists."-----37*

He further says:

*"The animals that walk on land, all are made by the  
Lord and shall by way of death in Him be absorbed.  
Just as a potent light sinks into dark or dark is set  
to flight by the flash of light, same way from Him all  
creatures have sprung up. And ultimately in Him are  
dissolved."-----38*

Above mentioned sayings of both the Gurus, Guru Nanak and Guru Gobind Singh clearly reflect their saintly personality. Only a saintly person can talk about such holy things. Sikh Gurus not only talked about spiritual things but taught spirituality throughout their whole life to all persons irrespective of caste, colour, sex, creed, religion and country.



It may be asserted that the Sikh religion as advocated by Guru Nanak and all other Sikh Gurus stand for peace, without advocating pacifism as a cult or creed, The Sikh tradition dating from the fifteenth century has been characterized, on the one hand, by the spiritual pursuit tempered with ethical conduct of a puritan nature, and by intermittent struggle to maintain the ideantity of the community, on the other.

K. S. Duggal writes, to strive for peace inwardly and to fight for maintenance of social identity against political odds, has been the lot of the Sikhs ever since the time of Guru Nanak (1469-1539). His nine succesors, until the departure of the tenth Guru from the scene (1708 A.D.) nurtured the community on the spiritual cum social path indicated by Guru Nanak. During the testing time, the eighteenth century to be precise, the community bereft of the guidance and leadership of the Guru in person, faced grim struggles, constant battles and persecution, with rare fortitude born of the inspiration provided by the Guru's teachings.-----39

When Babur invaded India, on seeing his inhuman, cruial, anti-social and irreligious acts Guru Nanak remarked:

*"Hearing of the invasion of Babur millions of Muslims divines prayed for his halt, but he burnt all the age-old temples and the resting places, and the princes, cut into pieces, were thrown to the winds. Yea, not a Mughal was blinded (by God) no miracle, no charm, saved the man from disaster, the Mughals and the Pathans grappled with each other and the swords clanged on the battles field. And while the Mughals fired their guns, the others put their elephants forth, But they whose fortunes were the losers at the Lord's Court, death forsure was in their lot. The Hindu and Muslim and Rajput women had some their veils torn off, while others were licked by the flames."-----40*

In the views of Guru Nanak, life is the most precious gift of *God* given to man and meant to be lived with honour and dignity. He says:

*“The kings had lost their heads and revelled revelries.  
But now that the writ of Babur prevails, not even the  
Princes get their bread to eat”.-----41*

Guru Nanak confronted Babur and condemned his attack and the atrocities committed by his troops on innocent victims, in his famous composition *Babarvani*. At the same time he castigated the Lodhi rulers for not being adequately prepared to meet the aggression. He held them responsible for the failure to protect their subjects. He did not advocate *ahimsa* in the face of such naked aggression. Drawing on his own philosophy of love, he said:

*“God has protected Khurasan; and brought terror to  
Hindustan. But our creator-Lord takes not the blame upon  
Himself and so has made the Mughal the Angel of Death”.-----42*

Guru Nanak had no armies. But, his message was clear. He was preparing the masses for armed resistance to on slaught and freeing them from unscrupulous elements. It took almost a century for society to grasp this message and building upon the efforts of the earlier Gurus.

Guru Har Gobind, the sixth Guru, raised an army that challenged then mighty Mughal Empire in three successful battles. Actually the martyrdom of the fifth Guru (Guru Arjan Dev), gave the alarm to Guru Har Gobind that there are sterner days ahead. He felt the need of warrior class too. Hence, he tried to transform the peaceful saintly Sikh society to warrior community as well in order to bring to a logical end, the teachings of the founder of Sikhism (Guru Nanak Dev).

Prior to Guru Gobind Singh, the sixth Guru, Guru Har Gobind had started a new tradition of *Miri-Piri* (though in essence, it had taken its birth during the period of Guru Nanak and was followed by the subsequent Gurus)

when he wore two swords at the time of his accession, one to depict his spiritual power (called *piri*) and the other to represent his temporal power (called *miri*).

Dr. Gurdev Singh Hansaraw writes, “the idea of *Miri* was not designed to serve any selfish motives or for any political ends”. In fact, it was entirely meant to give a new shape to religion, which should suit the changed circumstances and also to spread and defend righteousness in a fearless and dauntless manner. Sikhism has always favoured and upheld the freedom of different faiths. Force is never to be allowed to serve to any narrow religious purpose.”-----43

Guru Gobind Singh writes in ‘*Bachitra Nanak*’:

*“Babe ke Babar ko dou, aap kare Parmesar sou. Din sahi in ko pa hidno. Duni sahi un ko anumano. Jo babe ke dam na de hai, Tin ke grith Babarke le hai. De je tin ko baddi sa jai. Punni lehai grith lut banai.”-----44*

It means, those of Baba (Guru Nanak) and those of Babur, God himself makes them both. Know the former thus: as the king of religion. Guess the latter thus: as worldly king. They who fail to render that what is due to the (House of) Baba. The minious of Babur seize them, and inflict severe punishments upon such deflectors. In addition, their worldly goods and property are looted and taken away.

In the praise of *The Sword*, Guru Gobind Singh writes:

*“Thou art the subduer of countries,  
the destroyer of the armies of the wicked,  
In the battle-field Thou adorn the brave  
Thou bestow happiness on the good,  
Thou terrify the evil, Thou scatter sinners.  
I seek Thy protection. Hail to Thee, O’ Sword.”-----45*

The Guru again says in *Bachitara Natak*:

*“I bow to the Holder of the mace,  
I bow to the Arrow and the Musket.  
I bow to the Sword, spotless, fearless and  
unbreakable, I bow to the Sword and the Rapier  
Which destroys the evil.”-----46*

Guru Gobind Singh's concept of *Saint-Soldier* correlates the values of the 'Church' and those of the 'State' (as was prevalent in Europe) where the function of the Church is to impart moral direction to the State in order to facilitate the function of the later for ensuring equality, justice, welfare etc. to mankind in every possible way. In Sikhism, the ideology of *Miri-Piri* has not been restricted to a particular person of a particular class just in the case of *Pope* in Europe, the *Khalifa* in Arab countries and the *Brahmin* class as in olden days in India; rather it is required to strictly follow the moral codes of religion while living his daily temporal life. In other words, the foremost duty of Sikh is to protect righteousness (*dharma*) with the right use of his martial capacity. This mode of life is often termed as '*Sant-Sepoy*' (*Saint-Soldier*) in Sikhism. Since the ancient days of Hinduism there two types of persons viz. *Saint* (Yogi) and *Soldier* (Sepoy) have been held in high esteem. But, Guru Gobind Singh has inculcated both the qualities i.e. *spiritual* (Yogic) and *temporal* (physical) in all his Sikhs.

With a view immortalizing the new spirit, Guru Gobind Singh initiated the order of '*Khalsa*' on Baisakhi day, March 30, 1669. On this day large number of Sikhs gathered at Anandpur from all parts of India. The Guru rose early, as usual and sat in meditation. He then donned his uniform and arms, and appeared before the assemblage. While addressing himself to his Sikhs, he (Guru) drew his sword and said, "I want today a head let anyone of my true Sikhs come forward. Is not there a Sikh of mine who would sacrifice his life for *dharma* and for the Guru?" When Guru reiterated his demand for

the third time, the five Sikhs namely Daya Ram from Lahore, Dharam Dass from Delhi, Muhkem Chand from Dwarka, Himmat from Jagannath and Sahib Chand from Bidar stood up one by one and offered their heads to their true Guru. Three of these five were shudras by caste and among two others one belong to keshatrya and another one was jat by caste. All of them formed nucleus of the new self-abnegating, martial and casteless fellowship of the Khalsa. These devoted spirits, popularly known as '*Pench-Piyaras*' (the beloved five), were blessed by the Guru. They were enjoined to help the poor and fight the oppressor, to have faith in one God and to consider all human beings equal, irrespective of caste, colour, creed, race, religion and sex. A brave death in battle-field for a righteous cause was set out as a noble and worthy end.

Guru Gobind Singh writes:

*"Grant unto me this boon, O Lord, that I may never be deterred from doing good deeds, I should have no fear of the enemy when I go to battle, and turned victory certainly to my side. In my mind there is but one desire that I may ever be singing Thy praises. And when the time comes, I should die fighting in the field of action."* *"( Deh siva bar mohe ehai; shubh karman to kabhun na tarun. Na darun ar so jab jae larun, nishche kar apni jeet karun. Aru Sikh hou apne hi man kau, eh lalach hau gun tau uchrun. Jab aav ki audh nidan bane, at hi ran mai tab jujh marun)"*-----47

Guru Gobind Singh in *Chaubis Avtar* writes:

*"Jab jab hoat arist apara; Tab tab deh dharat avtara.  
Kal sabhan ko pekh tamasa; Untahkal Karat hai masa."*-----48

Whenever, morality, ethics, righteousness are thrown to winds, Incarnations appear on the earth to eliminate evil and dispel wickedness and to re-establish goodness.

Ardaman Singh Bhayee writes Guru Ramdass Samarth, the Maratha Saint, met the sixth Nanak, Guru Har Gobind Singh at Srinagar in 1634, the Satguru impart to him the teaching that the essence of Sikhism is to be an ascetic within and a prince without. Arms mean protection to the weak and the poor, and destruction to the tyrant. Guru Nanak's teachings was to transcend the little ego but not to renounce the world-----49

Some couplets from *Guru Granth Sahib* read :-

*“He who conquers, himself, wins the battle (of life).  
Glorious is he, who fights his ego and his sense of  
otherness. He who vanquishes his self and so dies  
in life through the perfect Guru's Word. And conquers  
his mind, receives the Lord and is decked with robes  
of a warrior.”-----50*

*“One can win the battle in God's Eyes, If one dwells on the Lord's name,  
through the Guru's grace. Then by practising good in life, One sheds all one's  
sins, And dwells on the Perfect Guru's Infinite Word. They, who are imbued  
with the Lord's name, with love in their heart; Them, Nanak, The Guru-God  
blesses with His Grace.-----51*

After baptizing *Panj-Pyaras*, Guru Gobind Singh himself was baptized by them, thereby emphasizing the essential equality of all Sikhs. The five were accorded the temporal authority of the Guru so that they became the basis for the democratic method of administration, and even today, any five true and worthy *amritdhari* Sikhs can represent the Guru's authority in the *Khalsa Panth*. The Guru also felt himself in the relationship of a father to his Sikhs, and the ceremony of *Amrit Parchar* brings his followers, into the vast family fold of his sons and daughters. He had a deep and abiding love for this family, and a touching humanity and gratitude towards them for all they had done to support his fight for justice. This attitude is clearly related in a verse from *Shabd Hazare*:



*All the battles I won against tyranny I fought with the devoted backing of these people; Through them only have I been able to bestow gifts. Through their help I have escaped from harm; The love and generosity of these Sikhs Have enriched my heart and home. Through their grace I have attained all learning; through their help in battle, I have slain all my enemies. I was born to serve them, Through them I reached eminence What would I have been without their kind and ready help? There are millions of insignificant people like me. True service is the service of these people; I am not inclined to serve others of higher castes; Charity will bear fruit in this world and the next. If given to such worthy people as these. All other sacrifices and charities are profitless. From top to toe, whatever I call my own, All I possess or carry, I dedicate to these people.”-----52*

Prof. Bhagat Singh writes;

Guru Gobind Singh was first and foremost a saint and a Guru. None, but a true saint with a complete resignation to the will of *Lord*, could have behaved as he did during the whole of his life and especially at the times of the gravest crisis of his most eventful life when the Guru got some respite from the Mughal attacks, His wife Mata Sundri and Sahib Kour remitted with him at Damdama, Mata Sundri looked around and enquired, where are our four sons, my most beloved Master? Hundred of people that had assembled there were submerged in deep grief on hearing of this enquiry but the Guru replied with perfect equanimity and in sweet words that, “All his four sons have gone into the lap of ‘Akāl Purkh’. They are not dead, they have attained an eternal life. They belonged to Him and they have gone back to their real Father (*God*). They were a trust with us. Thank *God* they have been gracefully returned to Him. All these hundred and thousands of Sikhs are Thy sons.”---53 This type of attitude towards life, family and dear ones is not that of a worldly person but that of a great saint.



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## Chapter 4

**JUSTIFICATION OF VIOLENCE  
CONCEPT OF SELF- SACRIFICE AND  
AHIMSA**

Violence is natural in course of '*Dharmyudh*,' but it can be justified in various ways. As we read in Ramayana (Hindu Epic), while Sri *Rama* leading the life of a hermit in the forests, *Sita* (His spouse) asks him a very pertinent question with all respects, "*Lord* you are extremely devoted to *Truth* and righteousness. Here you are leading a life of a Muni. Is it proper on your part to carry weapons in your hands? Sri *Rama* replies, "I have given my word to the *Rishis* that I will protect their sacrifices killing all *Rakshasas*. So, now I have to fulfill my words. On that score I am carrying weapons- *Satya* and *Dharma* must go hand in hand."-----1. At that time *Sita* says:

*"Rama who is obeying his father's words is fully  
righteous and truthful. Not only, that, Satya and  
Dharma are established in Rama."-----2*

This assessment by *Sita* can be seen justified in every thought, word and deed of *Rama*. It is on the same grounds that *Rama* justifies the killings of *Vali*, the King of Vanaras *Ravana* the King of Lanka.

There is a striking resemblance between Sri *Rama's* and Guru Gobind Singh's mission. Guru Gobind Singh, a Saint-Soldier, was not a warrior by profession. He had to fight much against his wishes as the exigency of the time so demanded. Albeit, when he was forced to fight, he fought whole heartedly. He himself writes about his purpose of life in *Bachitara Natak*:

*“Ham eh kaj jagat maon aaye Dharam het Gurdev  
Pathaye Dharam chalavan Sant ubaran.”----3*

For this purpose I came into this world. *God* sent me for the sake of *dharma*, to elevate and strengthen the *Saints*, and to subdue their enemies, i.e. evil, wicked and tyrant forces.

In order to seek *Divine* approval of his mission, the Guru entered into a blissful communication with *Supreme Lord*. Guru conveyed his feelings thus:

*“Main apna sut tohe nivaja Panth parchar  
karbe keh saja Jahe tahan tai Dharam chalaye  
Kahhud karan te lok Hataye.”-----4*

*God* assigned him a special mission and ordered him to create a society based on the religion whose path is pure through and through, whose path is untouched by superstition and a path which is free from hatred, heart burning, enmity, hostility, lust, anger attachment, ego, ill-will and calumny. Guru enlightening us, says that in accordance with the will of the *Almighty Lord*, it was proclaimed that; I (*God*), giving you the status of my son, sent you for the fulfillment of a special mission. I am sending you in the world so that you may start the path of *Truth* and remove the blind thinking mixed up with righteousness. Oppression has even ended the power to know what is wisdom and what is unwisdom. Adopting unwisdom man is suffering.

Actually, at the time of Guru Gobind Singh, the Mughal Emperor Aurangzeb was a cruel, unjust and tyrant ruler. His cruelties on his subjects especially on the non-believers of Islam had crossed all limits. The execution of Guru Tegh Bahadur the Ninth Master was the result of Mughal ruler Aurangzeb's fanatic campaign against the non-believers of Islam in his dominion. The Guru was executed by the orders of the Emperor on November 11, 1675, when he refused to accept Islam. Guru Gobind Singh's

reaction is expressed in his own words: *“Thhikar phor ditis Sir Prabhpur kiya payan Tegh Bahadur si kiriya Kkari na kinhu aan.”*-----5

After the Martyrdom of Guru Tegh Bahadur Guru Gobind Singh felt need to transform the Sikhs from a pacifist and peace-loving creed to combative militancy as it was the need of the day. The sikh became a single blend and assumed an identity of being a “Saint-Soldier”. He charged them with vibrance and a radiant flame in a dramatic manner administering to them the ‘Elixir’ prepared by him by reciting scriptures and invoking the Almighty with components that symbolized strength, modesty, dependability and above all purity. The new *Khalsa* Panth came to be the ‘Warriors of the Lord’ and was embodiment of piety, compassion, chivalry, spirit of sacrifice, social justice, enterprise and adventure. The *Khalsa* was to be an order that should liberate the mind of the community from complexes and evil practices. The sacred name of God, reflecting through the Granth Sahib the holy scriptures- was metamorphosed into a living Guru.-----6

Guru writes in Krishan Avatar:

When the earth was engulfed in evil, the Supreme Being listened to her entreaties and sent Lord Vishnu in the incarnation of Krishan to relieve the noble souls: *“Brahm Kahyo Brahma Koub jahu, avatar lai mai jar daintan mari.”*-----7

*“Kal Purakh ke bachan te, santan het sahaye;*

*Mathura mandal ke bikhai, janam dharo Hari Rai.”*-----8

Guru Gobind Singh wants to go down in life fighting as a warrior. He seeks the death of a soldier fighting on the battle-field for the just and righteous cause. He writes in ‘*Chandi Charitra*’:-

*“Deh Siva bur mohe ehai, Subh karman te kabhun na taron. Na daro ur se jab jaya laro, niscnai kar apuni jeet karon. Aru Sikh hon apney hi munn ko,*

*eh laluch hau gunn tau uchron. Jab aav ki auhh nidan banai, ut hi runn main tab jujh maron".-----9*

As we see same message has been incorporated in *Bhagvad Gita*:

*Acts of sacrifice, gift and austere living are not to be relinquished but should be performed. For sacrifices, gift and austerity are purifiers of the wise. But even these actions should be performed giving up attachment and desire for fruit".-----10*

Dr. Karam Singh Raju writes, Guru Gobind Singh was 'Apostle of peace' and come to convey the message of love for bringing man nearer to man. Wars were compulsion on him which he fought. He drew sword when all possible means of love had been exhausted.---11 In this regard he bravely wrote to Aurangzeb in *Zafarnama* (Epistle of Victory) "*Choon kar az hama hilte dar guzast halal ast burdam ba shamsir das*"---12 (When all avenues have been explored, all means tried, it is rightfull to draw sword out of the scabbard and wield it with your hand).

Guru Gobind Singh defines the type of faith that his *Khalsa* (*Purified ones*) were to have:

1. He who keeps alight the unquenchable torch of truth and never swerves from the thought of one *God*.

2. He who has full love and confidence in *God*, and does not put his faith even by mistake in fasting or in the graves of *Muslim Saints*, *Hindu crematoriums* or yogic places of sepulchre.

3 He who only recognizes the one *God* and no pilgrimages, non-destruction of life, penances or austerities.

4 And in whose heart the light of the *Perfect One (God)* shines- he is to be recognized as a pure member of the *Khalsa*.---13



Dr. Karam Singh Raju writes, Guru Gobind Singh condemned sins having been committed in the name of religion. Guru writes in '*Akal Ustat*', "There is no sin worse than the one committed in the name of religion." Guru proclaimed that he was sent by *God* for a specific mission for the inspiration of virtue and curbing of vice; and uniting the alienated man with Him."-----14

Guru Gobind Singh justified the use of force in his most heroic verse composition, '*Chandi-Di-Var*' by narrating the old and commonly accepted puranic story of conflict between good and evil i.e. the fight between '*Devtas* and '*Daintas*'. According to the narration the '*Chandi-Di-Var*', which is derived from *Hindu* mythology, mighty *Daintas* like *Mahkhasur*, *Sum* and *Nasum* were created to humble the pride of *Devtas*. They defeated *Dev Raj* (*Raja Inder*) and conquered '*Teen Lokas*'. Frightened by these mighty and furious *Daintas*, *Inder Deva* sought shelter and protection of the *Goddess Durga* who with the help of the power of *Bhagvati* (*Sword*) slayed the *Daintas* and restored the *Kingdom* to the *Devtas*.---15

However, while advocating resort to the *sword*, the Guru made it clear that it is from "*Akalpurkh*" (*Almighty God*), the imperishable *God*, that the brave warriors derive strength and courage to wield the sword in order to slay the tyrants and to subdue the evil forces. To strengthen this belief, Guru Gobind Singh gave new connotation to the concept of *God*. He regards *Bhagaoti* (*Shakti*) as the incarnation of *God*, the creator of the world.

According to Guru Gobind Singh whenever ethics, morality and righteousness are thrown to winds; and some tyrant rulers with the help of some selfish religious leaders try to justify their communal riots by giving new name of crusades and zehadies etc. to those people who fight from their side, then incarnations appear on the earth to eliminate evils and re-establish goodness. He writes:

*“Jab jab hoat arist apara, Tab tab deh dharat avtara.*

*Kal sabhan ko pekh tamasa, Untahkal karat hai masa.”-----16*

All these incarnations arise out of the ‘*Divine Power*’ and ultimately merged in in their source:

*“Aapan roop anantan Kar hi,*

*Aapan madh leen puney Kar hi.”-----17*

All actions issue forth from God, although human agencies appear to have done them. He is the Creator and the Destroyer but the evil committed in the world is ascribed to the doer:

*“Kal aapno naam chhapayee,*

*Awaran Ke sir dai buryayee.”-----18*

Ardaman Singh Bhayee writes, the *Sikh sword* is not meant to be brandished right and left, to strike where it can and at him whosoever comes in the way. It is symbol of his *dharma* to resist aggression, tyranny and injustice. It is a symbol of self-reliance, self-confidence, self-help and self-protection. It is meant to sweep aside obstacles that obstruct the performance of his *dharma*, or duty and to uphold what is good and punish him who is bad and a ban to human society. It is meant to destroy evil and evil-doers and extirpate tyrants and blood-suckers, root and branch.-----19

Guru Gobind Singh invokes the sword thus:

*“Thou bestowest happiness on the good,*

*Thou terrifiest the evil-doers and scatterest*

*sinner, I seek Thy protection, O’ Sword.” -----20*

The Sikh Sword, therefore, is not meant to be a mere show-piece. It has got to be wielded and effectively used when needed. The tenth guru has

very clearly and definitely laid down:

*“When all other remedies have failed,  
It is justified to have recourse to the sword.”---21*

So, it has got to be very judiciously used, and only when all other means of argument, persuasion, diplomacy and reasoning, etc. have failed. For a *Sikh*, the legitimate use of force in defence of human values is not only right but becomes imperative, when an occasion arises, because he refuses to submit to brute force.

In the views of Dr.Ganda Singh for both Guru Nanak and Guru Gobind Singh, *God* is the *Cherisher* of the right and *Destroyer* of of evil. This evil stems from the ego and self delusion. Whereas good is the outcome of that spiritual and moral awakening which, corresponds to a systematic merging into the *Super-Ego*. Taking the cue from Guru Nanak, Guru Gobind Singh develop and owe inspiring image of *God*, referring to Him as the ‘*Wielder of the Sword*’; The ‘*Secred Sword*’, The ‘*Holder of the Bow*’, The ‘*Holder of the Sword banner*’, The ‘*All Steel*’, The ever *Victorious*’, The ‘hero of *Heroes*’. It is the heroic manifestation of the *sword arm* of the *Divine* that even charms Guru Gobind Singh and inspires his mighteous crusade against the forces of darkness. This *sword arm* has always been a challenge to the saviours, the martyrs of history to end the sway of evil, which eternally wants to annihilate the spirit of idealism in man. This crusade of righteousness against evil necessitates a protracted and vigorous struggle and entails suffering and even self sacrifice on the part of the crusader. Guru Gobind Singh regarded himself as the manifest agency of this *sword arm*. He says, “I came to the work at the Master’s call, He (*God*) sent me for the righteous cause.”-----22

Dr.Ganda Singh further writes that Guru Gobind Singh waged a life long crusade against bigotry, tyranny, persecution and intolerance. These diabolical forces were represented in the Hindu hill Rajas and Mughal

chieftains of the day, and even Aurangzeb. But the Guru hated the evil and not the evil-doers. His letter to Aurangzeb, '*The Epistle of Victory*' amply bears out the fact that the Master had no ill-will and rancour against the King. Indeed, the Guru praises the King where praise is due. The guru's followers always rose above the narrow domestic walls of bigotry and intolerance. The Guru's camp consisted of *Hindus* and *Muslims*, low and high.-----23

In the opinion of Dr. Ganda Singh, the Guru's crusade was inspired by the *Divine* will. His mission was to uphold holy men and uproot the wicked. So he came down like a *Divine* hurricane, upon the mighty citadels of corruption and evil. He waged righteous warfare, which was quite different from a craze for bloodshed for personal, narrow motives. He wanted to bring down the arrogant from their pedestals of power.-----24

Dr. Gopal Chand Narang has rightly remarked that during the time of Guru Gobind Singh, *Hindus* were too mild by nature, too contented in their desire, too modest in their aspirations, too averse to physical exertion and terror-stricken and demoralized even though strongly attached to their religion. They had religion, but no national feeling. So Guru Gobind Singh sought to make nationalism their religion.-----25

Guru Gobind Singh himself writes while narrating his story of birth:

*"To make the weak sparrow pounce upon the hawk, to make the jackal hunt the jungle's lord, have I come and when I have performed the task, thou call me Gobind Singh."*-----26

It is obvious from the above mentioned statement of Guru Gobind Singh that his main purpose or motto was to prepare such a brave race to fight for the righteousness or for just cause.

This purpose was again and again demonstrated and explained in Guru Gobind Singh's life and writings. The relevance of his mythological stories in his writings especially in the writings of '*Chowiece Avtaras*' their universal appeal, was clearly understood by his followers. They could easily, recognize a *Makhasor*, a *Saranvantbij*, a *Lochandhum*, *Chand* and *Mund* in the garb of contemporary Mughal war lords. Guru Gobind Singh considered himself as the agent of *Almighty God* and was very much sure of his ultimate victory. Guru Gobind Singh said to his followers during last days of his life, "Those who died fighting for the sake of the high principles and preservation of the *Khalsa* (a pure one) would be dear to him (Guru). They would see *God* and would be freed from the pain of repeated births and deaths. He himself was returning to the place where there was no sin, sorrow, jealousy of friction. No body should make any temple in his honour, and if anybody did so, his progeny would perish."----27

In his autobiographical *Bachitara Natak*, Guru Gobind Singh says that, as the result of the devotions practiced in an earlier life in the snow-washed solitude of the seven peaked mountain of *Hem-Kund*, he was able to end duality and attained identity with the *Absolute* dispensing with the necessity of again appearing on earth. When the *Lord*, in His will, commissioned him to come into the world, he was unwilling to depart the *Divine* presence. He (Guru) himself writes:

*"Then my wish was not at all to come away,  
For my mind was fastened on the feet of the Almighty;  
But He (God) made known to me His desire."-----28*

*"Thou spoke the Almighty, I bless thee as My son,  
And appoint thee to extend religion. Go and spread  
my religion, And restrain the world from wayward ways."—29*

This kind of direct and personal attestation of, prophethood is unique in the history of religion. Not only this, but work and achievements of

Guru Gobind Singh in very short span of life i.e. only 42 years is also very unique in the history of human civilization. Equally significant is it as a testament of thestical values. That *God* is a *Reality* is clearly witnessed. It is further testified that those who love find Him. *Lord* is attainable self-surrender to His will and through His grace is complete absorption with the *Reality*. Also authenticated in the *Bachitira Natak* is the *Divine* descent.

It is clear from the writings of Guru Gobind Singh that he (Guru) the son of *God* came into the world in fulfillment of ordained purpose to affirm faith and turn the world from error. In spite of this propinquity to the *Eternal Spirit* and his most high and exalted commission, Guru Gobind Singh never claimed divinity for himself. Much too great for this, was his humility, and his veneration for the Great Master. To quote again from the *Bachitra Nanak*:

*"All those who call me the Lord shall fall into hell's pit;  
Call me the servant of God Have no doubt whatever about this.  
I am the slave of Lord"-----30*

Bhagat Kabir says, in Rag Ramkali:

*"I accept only the saints and punish the evil-doers,  
Yea, this is how I discharge the duties of the Keeper  
of God's peace."-----31*

Ardaman Singh Bhayee writes:

Guru Gobind Singh's concept of violence i.e. use of sword is like a surgeon's lancet meant to remove rotten parts and amputate gangrened organs. It is a symbol of will and power and determination of a Sikh to lead a Sikh-life which is to be effective, purposeful and active. Good actions and values are of two kinds, one that is active and the other, passive. One can be said to be positive, the other negative. It is easy not to tell a lie, not to molest a woman,

not to kill an innocent person, etc. Though as values, these are all right, yet it requires great courage, skill, and even will and readiness to sacrifice and suffer for another, and to get up and challenge the aggressor who is molesting a woman or who, like Abdali, carrying away girls to be sold off as slaves, when you get hold of a person picking another's pocket, or when you volunteer to depose a truth in a court in favour of a person you know to be innocent, or when you go to help and rescue a person being beaten or mercilessly killed by a highwayman and so on. In *Sikhism* much higher place is given to the values and good acts that are active and positive.-----32

*“There can be no worship  
without doing good deeds.”-----33*

As Guru Nanak says:

*“If one loses honour in life,  
Impure is all that one eats”-----34*

*“What is worship without honour, self-control  
without truth and secret thread without continence.”-----35*

### **Concept of Self- Sacrifice and Ahimsa**

So far as self-sacrifice is concerned it can be viewed in two contexts in the philosophy of Guru Gobind Singh. On the one hand self-sacrifice means to sacrifice one's life for the welfare of others, and to sacrifice one-self i.e. to kill one's ego to attain ultimate goal of life i.e. to merge with *Almighty God*, on the other.

It is undoubtable fact that our soul (inner-self) is very much attached to our body. And due to our attachment to our body our *ego* develops.



And it is due to our *ego* we have been attached to worldly affairs. With the result almost all of us seems to say that this is my house, this is my state, this is my country, this is my religion etc. etc. It is due to our *ego* all sorts of fights, qurrels etc. originates; as we observe that mostly fights are on the basis of property, land, religious faith, and one's desire to have supremacy on others. But, it is very much true that Guru Gobind Singh's fights with Mughal rulers and Hill Rajas were not on the basis of any of reasons mentioned above. He fought against the tyrant, cruel and unjust rule. His main purpose of fight with the Aurangzeb and Hill Rajas was to maintain peace and order in the country and to get rid the general masses from the tyrant rulers of the time.

In order to fight with the tyrants Guru created *Khalsa*. *Khalsa* was not a new term for Guru. The term *Khalsa* connotes piety. It has been used in the Adi Granth in this context. For instance the celebrated saint Kabir writes:

*"Kaho Kabir jan bhaye Khalsa Perm bhagat jeh jani.-----36*

Senapat, a contemporary of Guru Gobind Singh writes;

*"Guru Gobind Singh Gur karanhar kartar Jagat udaran aayo sab sansar Asur singharbe ko dorjan ke marbe ko Sankat nivarbe ko Khalsa banayo hai."----37*

Guru writes:

*"Blest is his life in this world who repeateth God's name and keepeth himself in readiness for war. The body is fleeting and shall not abide forever... Make this body a house of resignation; Light thine understanding as a lamp; Take the broom of divine knowledge into thy hand, and sweep away the filth of timidity."-----38*

Behind the philosophy of sacrifice of Guru Gobind Singh, there is vision of *Moral Law*, the law of action. In the opinion of Guru,

*God* is always kind, merciful and forgiving. A beloved friend of His should also acquire all those qualities of the nature of God and should save the whole world from darkness by becoming a light-house. It does not become us to use force. But when all courses of action are finished, then it is not a sin but a human right to end that brute with *arms* after challenging him, because one who takes away the lives of others is a barbarian (malecha) and one who gives life is a Khalsa (a pure one), an angel. In Chandi Charitra Guru writes:

*“Bless me, O Lord, I should never deviate from the good deeds. In fight I should never falter, And make sure that I must succeed. I should try and believe this in mind, That I subscribe only to your creed. And when the hour of tryst with destiny arrives, I should die fighting in the battle-field.”-----39*

Guru further writes in *Zafernama* (The Epistle of Victory):

*“None but His Will Divine may bestow on mortal world peace and paradise, earthly wealth, realm, power & pomp avail not, in them no pleasure lies.”- 40*

*“His holy shadow spreads over the world, Everywhere does shine His light Divine. He showers His blessings on everyone, The all seeing, Omni-present, Lord begins.”-----41*

*“He alone the whole universe supports, Showers of His mercy everywhere fall, His favours bless each and every soul, And He alone the Saviour true of all.”--  
-----42*

*“God alone the Master of every sphere, The loftiest Lord here, above, below, the quint essence of all excellence, And merciful friend of high and low.”----43*

*“He alone a master of counsels wise, who stands by the indigent and low, Lends a helping hand to the helpless, And crusheth to death the cursed foe.”-44*

Guru Gobind Singh says, I have come to make the men of this world, angels. I will go after handing over this work to my tested *Khalsa*. My *Khalsa* will be the contemplated of the world and it will be the leader. With his blessed words, with his actions, with his thinking, with his spiritual power, always longing for the good of the world, it would really say from the depths of its heart.-----45. Says Nanak with the *Name of God The Chardi kala* (elevation of spirits) *comes O God, Let by Your Will good be done to all.*-----46

As Guru Arjan Dev writes:

*“The human body is worthless,  
That does not do good to others.”*-----47

Harbans Singh Shan writes, Guru Nanak was followed by nine spiritual preceptors, called Gurus, in whose “Changing bodies the same light and spirit permeated.” They projected “the same praxis and disseminated his message of universal love, peace, harmony, morality and self-sacrifice.”-----48

Guru Nanak Dev ji says:

*“Let universal brotherhood be the  
highest aspiration of your religious order.”*-----49

*“Sweetness and humanity are the essence  
of all virtues and good qualities.”*-----50

Let me quote here, the example of Guru Tegh Bahadur regarding his supreme sacrifice. When a deligation of Kashmiri Pandits approached him for help and narrated their tale of woe. The Guru felt great compassion towards them. But how could the determined and dreadful hand of religious fanaticism be checked? The Guru plunged into a deep thoughtful mood. In the meanwhile his young son Gobind Rai appeared on the scene. He asked his father why he

was in a pensive mood. The Guru replied, Son! You do not know that the country is oppressed by the *Mughal Emperor*. *Hindu Dharma* is in peril. The situation is eased only if a holy or a noble soul offers himself at the altar of '*Dharma*'. At this young Gobind Rai remarked, Dear father, who is holier and richer in nobility than you? On hearing these words from the lips of his young son, Guru Tegh Bahadur was delighted to see his detached and daring spirit.--51

As Lord Krishna says:

*"As long as one has a body, one can not renounce action altogether. True renunciation is giving up all desires for personal reward."-----52*

B.S.Gupta writes the Guru then made a momentous decision of great historical significance. The saint who had earlier saved the ship of Makhan Shah on the stormy waters, now decided to offer his life in order to stem the cruel imperial tide which threatened to engulf *Hinduism*. It was only through such a sacrifice that the moral law could be set in motion and wrong undone.-----53. He further remarked that there is a strong sense of the moral dimension of freedom in the Guru Tegh Bahadur's decision to help the Brahmins out of their impasse. It adds a unique richness and depth to his creative personality. His sublime awareness of his own freedom and moral responsibility combined with a spontaneous readiness to suffer and to sacrifice his life for removing other's sufferings is an unprecedented act in the history of humanity. The Guru's selfless, God-centred personality fully peeped out of his grand free choice. It marked a contrast with Aurangzeb's approach. While the despotic rule of Aurangzeb affirmed the rule of prejudice and passion, the rule of a master over slaves, the Guru asserted the rule of the soul over the body, the rule of the mind and reason over the human passion and extended the principle of compassion to his afflicted countrymen. On one side was the political power, the instrument of exploitation and high handedness, on the

other was the strength of high mindedness of *Dharma* (righteousness) to liberate *Hinduism* from the increasing suffocation of religious intolerance.---54

In the opinion of B.S.Gupta the Guru's encounter with Aurangzeb is of great cultural significance. To the bigoted Emperor who believed that the *Islam* was the only true religion on the earth and who wished that all non-muslims should be converted to *Islam*, the Guru gave the message of catholicity and tolerance. He told him that there is more than one road leading to the place of *God*, the *True King*. The Guru was offered the exalted priesthood of Islam in the event of his becoming, a *Musalman*. The Guru spurned the offer and pointed out that conversion by force is wrong because religion is the matter of heart. Aurangzeb threatened the Guru, that he would be tortured mercilessly if he did not embrace *Islam*. The Guru emphatically told the emperor that he could not impose one religion on the world. The Guru, thus, took a strong moral stand and championed the human rights in those barbaric times.-----55

The Guru stood against the evil of persecuting people on account of their religion, the worst evil in history which has taken the toll of millions of lives. He became the prop of the powerless pundits. He knew the consequence of such a stand. He was oppressed and afflicted but he did not accept conversion. He did not demand a personal relief from suffering. He suffered heroically but such was his extraordinary self-poise that he uttered not a groan.

No doubt, Guru Tegh Bahadur was publically beheaded near *Chandni Chowk* in Delhi. But the moral victory was of the Guru who had willingly suffered the fatal severance of the head from the body for the sake of righteousness and for the stricken *Hindu* humanity. Guru Gobind Singh has very beautifully discarded the unprecedented martyrdom of Guru Tegh Bahadur in the following words:

*“He protected the frontal mark and sacrificial threads of the Hindus. And displayed great bravery in this Kalage. When he put an end to his life for the sake of holy men, he gave his head, but not uttered groan. He suffered martyrdom for the sake of religion, he gave his head but swerved not from his determination.”-----56*

The Guru's martyrdom was the fulfillment of the purpose of his life. He offered the highest sacrifice to shake the thorne of injustice, to protect the oppressed millions. It was his love of the suffering humanity to the point of self-effacement.

Sacrifice, in fact, was the need of the hour to kindle a sense of living courage, to re-vitalize the faith, to rejuvenate the spirit of chivalry and to re-organise the scattered energies of the people. Supreme sacrifice by Guru Tegh Bahadur had great impact on further course of action taken by Guru Gobind Singh to rid the people from the tyrant Mughal rulers of that time. It awakened Guru Gobind Singh to the grim reality of the Mughal domination and gave him a new historic mission to meet the challenge of the Mughal oppression. He created the heroic order of the *Khalsa* and breathed life into the dead masses of India.

Guru Gobind Singh took the *sword* in defence of '*dharma*', as it was the last resort, left now to fight with the unjust, cruel and tyrant Mughal rulers. He generated a new spirit of *idealism* and *heroism* in history of mankind. He invoked *God* as *Murari* (Destroyer of the demon Mura), as *Sarb-Loh* (The All Steel), as *Kharg-Ketu* (Holder of the Sword-Flag). While addressing '*Almighty God*' Guru Gobind Singh writes:

*“Sometimes, You are a Warrior wearing arms, Sometimes, a pundit studying literature, Sometimes a Deaty of learning, Durga or Bhawani, Parbati, the Spouse of Shiva, Sometimes, as a soldier You learn the use of arms, or as a warrior seek to kill the foes. Sometimes, as hero brave You kill the foes, That havoc work upon mankind, Sometimes, You are the God of gods of temper sweet.”-----57*

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## Chapter 5

## DHARMA AND MUKTI

*Dharma* is the highest metaphysical truth (satyam). Indian commentators have explained it as denoting an act which produces the quality of the soul called *apurva*, the cause of heavenly bliss and of final liberation. In ordinary usage, however, it has a far wider meaning than this, may denote established practice or custom of any caste or community.

One of the six systems of Indian philosophy, the *purvemimansa*, expressly professes to teach *dharma*. The special manuals of the sacred law, of which the code of Manu is the most familiar example are called '*Lawbooks*' or *Smṛti*, records of tradition. When looked at from conceptual standpoint, the prerequisite for *dharma* simply refers to the law or '*Rta*' and is therefore, the forerunner of the concept of *dharma*.

Etymologically, the word '*Dharma*' has been derived from the Sanskrit word '*Dhir*' which means to maintain, support or sustain when taken as bestitude it means a way of life from the high standard of character and conduct which one may have reached previously. One must consolidate one's mental, moral and ethical gains. Thus *dharma* is duty to oneself. Though taken by great thinkers to be an inward and spiritual law of duty, it is also taken by many to mean the upholding of outside social rules, such as the system of caste, which is now rapidly fading away in India.

"*Dharma* is also taken as law or rule in connection with the numerous ceremonies in orthodox *Hindu* life. There are detailed directions regarding how to pray, to perform *puja* (devotional submission) and *yajnas* (sacrificial ceremonies) to obtain specific results. These are held to constitute a whole science for dealing with the unseen world (*adrishṭa*) and unpredictable fate. The *yogi* however generally renounces these and proceeds to the full use of his own

powers of mind, through concentration, meditation and contemplation. The Vedantic yogi goes to the limit in this respect; renouncing all material and egoic goals, he seeks only Brahman and turns his back even on heaven.”----1

“In Buddhism *dharma* appears as ‘*Dhamma*’-the law or way of life prescribed by Buddha as leading to *nirvana*. ”--2

The concept of ‘*dharma*’ is fundamental to *Hinduism* especially to *Sikhism*, as it is believed that it is only through the pursuit of *dharma* that there is social harmony and peace in the world. The pursuit of *Adharma* (path that repects righteousness) leads to conflicts, discord and imbalance.----3

The saying ‘*Dharant Dharmah*’ means *dharma* sustains the world and it is that which holds the world together. It is duty performed with righteousness, with discipline, moral and spiritual excellence. *Varnasharma dharma* is fundamental to *Hindu* belief and includes the duties of the various occupations, orders and classes (*varna*) and the duties on the four stages (*ashramas*) of one’s life. It enjoins that each person’s *dharma* or duty depends on his occupation, position, moral and spiritual development, age and marital status.-----4

Unless and until man makes conscious effort to be in tune with law of laws i.e. *dharma*, all his glories and achievements will lead him nowhere. *Dharma* alone can restore to him the peace and bless which he seeks. All talks of world peace are meaningless until man learns to find peace within himself. With unrest within, unrest without should not surprise us. This is the sorry plight of man in the present century. What is necessary, therefore, is the proper understanding of *dharma* in the three-fold aspects; duty, virtue and religion. Everyman ought to be conscious of his duties towards his fellow beings, towards his country and towards humankind in general. Secondly there should be positive aspiration to lead an ethical life, cultivating more and more virtues; and discarding, with an effort of will and practice, the vices and evil that have somehow become associated with us. Finally, a correct understanding of *religion* –

free from all narrow, bigoted and fanatical ideas should be developed, and a cosmic outlook should be cultivated. Manu proclaims, "*Dharma eva hato hanti, dharmo raksati raksitah, tasmad dharmo na hantavyah,*"-----5. *Dharma*, being destroyed, destroys everything; and being preserved, preserves everything. Therefore, *dharma* should not be destroyed. Indian mythology-as also the religious literature elsewhere is replete with stories which drive home this truth.

The goal of human endeavour is to gain a state where we can accept pleasure or pain with calm and composure. *Dharma*, or righteousness, is the stable condition which gives man perfect satisfaction. It helps him to gain salvation as well as peace and happiness on earth. Though *dharma* leads to *moksa*, the two are distinguished as the means and the end. In the enumeration of the four ends of man (purusarthas) *dharma*, *artha* (wealth), *kama* (desire), and *moksa* (salvation), the two are distinguished. The rules for gaining *salvation* constitute the *moksha dharma*. In the narrower sense, *dharma* means the ethical code as distinct from the religions, though it has also the freedom of the soul in view.

Apart from certain general principles, like compassion, honesty, non-violence etc. *Dharma* is relative and dependent on the conditions of society. It has always a social implication. It is the bond which keeps society together. If we do not preserve *dharma*, there would be social anarchy, and wealth and art will not flourish. *Dharma* develops the solidarity of society. It aims at the welfare of all creation. Whatever is not conducive to social welfare, or what you are likely to be ashamed of doing, never do. According to the *Mahabharata*, the sum total of duties is contained in the maxim, "*Thou shall not do to others what is disagreeable to thyself.*"-----6. The caste duties are ordained on account of their instrumental value. "To support the state by force and not shaving one's head is the duty of *Kastriya*. Of course, the really moral virtues are regarded as superior to the caste functions. Truth, self-control, asceticism, generosity, non-violence, constancy in virtue-these are the means of success, not caste nor family. "Virtue

is better than immortality and life. Kingdom, sons, glory, wealth, -all this does not equal one-sixteenth part of the value of truth."-----7

*Dharma* is not conceived in any hedonistic spirit. It is not the mere satisfaction of desires. Accumulation of pleasures cannot give us true happiness. The desire of happiness does not cease by the mere enjoyment of pleasures. Whatever we get, we try to get beyond. The silkworm dies of its wealth. Nothing finite can satisfy the hunger for the infinite. It may be necessary for us to suffer for the sake of *dharma*. True joy entails suffering. Discontent is the spur of progress. We should control our minds and tame our passions. When we become purified in heart and possessed of truth we are not likely to go wrong for fear of offending men or avoiding pain. The development of this attitude requires discipline of mind and will. In some places extreme asceticism is advocated. Since pleasure and pain are interdependent, the only way of freeing ourselves from them is by the destruction of *trishna*, or thirst.

*Dharma* according to *Sikhism* is way of life. As Guru Gobind Singh in the second part of *Gain Probodh Granth*, in an answer to *jivatma* explains that the practical philosophy of the world is four fold, namely *Raj dharma*, *Bhog dharma*, *Dan dharma* and *Moksha dharma*.—7 *Raj dharma* means a ruler should rule in a just and honest manner. As Guru Nanak Dev once said to Emperor Babur to release the prisoners he had taken in capturing Saidpur and reminding him of duty to rule with justice. In the same manner all the subjects (citizens) should also perform their duty honestly whichever is assigned to them. The *bhog dharma* implies the pursuit of wealth, artha, earthly love and kama. *Dan dharma* means to help the poor or others. *Moksha dharma* means one should attain *moksha* (mukti / salvation). *Sikh* teaching is that the four *dharmas* should be followed simultaneously, are the same for everyone, and apply to women as well as men. The essence of Sikh teachings on the matter is that all human beings should decide their lives to the one God and the service of their fellow human beings regardless of creed, class, country, religion or sex.



Guru Nanak Dev in *Dhanasari-M.1* writes:

The *Khatri*s have forgotten their *dharma* and have taken to the foreign tongue (accepting the foreign tongue against their own mother tongue is a clear sign of slavish mentality and of political subjugation). Their distinctiveness as people is gone through accepting the ways of the foreign rulers. No one regard for one's *dharma*. Here Guru Nanak Dev is talking about *svadharma*. As in *Bhagvat Gita* Lord Krishna says:

*“Svadharmā apī, avakṣya na vikampittum arhasi  
dharmyad dhi yuddhac chreyonyat Kastriyasya na vidyat.”-----8*

Likewise consider your own duty, then too you have no cause to quail for better than a fight prescribed by law is nothing for a man of the princely class.

Actually during the period of Guru Nanak to Guru Gobind Singh most of the rulers especially Mughal ruler Babur and Aurangzeb were cruel, unjust, oppressive, tyrant and unlawful. As Guru Nanak says in *Aasa Mahalla-1*:

*“God has protected Khurasan; and brought terror to Hindustan. But, our creator Lord takes not the blame upon Himself, and so has made the Mughal the Angel of Death. Such intence is our suffering, O Lord, and thou feelest no pain? O' Creator, Thou belongest to all. If the powerful duel with the powerful, I grive not; But, if a ravenous lion falls upon a flock of sheep, then the Master must answer.”-----9*

Guru Gobind Singh also writes in *Zafarnama*:

*“When the lion brave and bold  
Doth shelter one from the nasty foe,  
The timid goat, buffalo, dapple deer,  
can never his sojourn dare go.”-----10*



*“What more forty famished men can do  
in a bloody combat of hellish hue,  
When a million armed foes pounce  
unawares upon them in moments few.”-----11*

Here in this verse Guru Gobind Singh describes the fury of the battle of *Chamkore*. Ordinary forty men are no match for such a well armed army of numerous religious zealots. But under the guidance of the master they wrought wonders in the battle-field of *Chamkore*. The defence of the path of Termopale by a small band of Spartans is not more proudly and gratefully remembered than the gallantry which these forty famished comrades of the Guru showed in fighting against heavy odds and helping him to escape unhurt.

Guru Nanak Dev says:

*“Oh my Lord, what evil times have come,  
Men have faces like dogs that eat carron.”-----12-*

*“Kings are tigers and their officials are dogs.”-----13*

In Varmagh Guru Nanak says:

*“The Kal-age is a drawn sword. Kings are  
butchers and justice hath fled. In this dark  
night of utter falsehood, the moon of truth is  
never seen to rise. I am bewildered and in this  
darkness no not the way.”-----14*

One must live a good life in this world, and work for his subsistence. He should not become a burden on society by renunciation and thus poison the very springs of thought and activity. Guru Nanak, after his world tour (*Udasis*) settled down at Kartarpur and worked on land upto the end of his life.

Sapake Guru Nanak:

*If one singeth the Lord's praise bereft of wisdom; Or converteth his homestead into a mosque to satisfy his hunger, Or being workless, getteth his ears torn to pass for a Yogi, Or becometh a medicant and loseth caste with the world, And though proclaimed as a Guru, beggeth from door to door, Never, O men, should one fall at the feet of such a one. He alone, O Nanak, knoweth the way, Who earneth with the sweat of his brow and then shareth it with others."-----15*

About asceticism, sayeth Guru Nanak:

*"The more one writes and reads the more is one burnt, The more pilgrim stations one visits, the more one prates. The more one takes to garbs, the more his body suffers thou life, for these were, thy own deeds, And as one starves, one loses taste of the tongue, thy actions the seeds; It is watered by the Name of God in whose hands is the whole earth."-----16*

*"Let all men ponder over it, Ethical conduct is the only true foundation of human life on earth."-----17*

*"By good actions do we find in ourselves the love of God."-----18*

Sikhism does not regard the world as an illusion. The world is real although the whole of *truth* about it can not be understood. The *Super-Nature* (*Almighty God*) is beyond the comprehension of common man but this does not mean that the *Nature* is not – existent. Life in this world is very real and it requires a moral code for good individual and social life.

Sayeth Guru Nanak:

*“True are Thy worlds, True Thy Universe,  
True Thy Lokas, True the forms Thou createst”-----19*

A Sikh does not run away from the life of struggle. He never follows the policy of escapism. He tries to live a good life, simultaneously with the efforts to achieve emancipation.

Guru Arjan Dev ji says:

*“Meeting with the True Guru one knoweth the  
right way to deliverance, And one gets emancipated  
enjoying the manifold joys of the world.”-----20*

In the views of Pritam Singh Gill, the outlook of *Sikhism* is characterized by joy and cheer and healthy mindedness. In *Sikhism* God's name itself is a joy because it does not require any ascetic discipline. *Nam-Simran Marag* is a way for a common man living a common family life.”---21

If we see the pages of Indian History we will find that whereas Aurangzeb claimed to be the direct descendent of Babur, the first *Mughal Emperor*, Guru Gobind Singh was the direct spiritual descendent of Guru Nanak Dev, who happened to be the contemporary of Babur. It would thus be seen that the birth of *Sikhism*, more or less, synchronized with the birth of the *Mughal Empire* and it crystallized into a new religion. When the latter was at its peak of power and it is at that stage that Guru Gobind Singh gave it the kick which led to its downfall and final extermination.

All the research work done by the ten Gurus in a long period of 239 years, and the message that they had to convey, has been written down in an authenticated volume (*Guru Granth Sahib*); research work and life experiences made by the tenth Guru has been inscribed in the '*Dasam Granth*', whereas a human being may change, strike fear, offer a reward or be difficult of access, a written thought is unchangeable, everlasting, universal and unconcerned about physical or social barriers and it can be read, heard, analysed, grasped, accepted or rejected by both the rich and the poor, the high and the low-born, without any restrictions or worldly lures or fear. By passing on the Guruship to *Guru Granth Sahib*, Guru Gobind Singh established the superemacy of *Shabad* (the *Word*) over all the mortals and thus declared *Sikhism* to be the religion of humanity and not of a particular class, race or country, as all men are born equal and they are free to imbibe the thought embodied in the *Gurbani*, if they so desire.

The writings of Guru Gobind Singh amply bear out his firm belief in the equality of mankind. For example, in *Akal Ustat*, he writes:

*"Some one is seen as a bairagi and some one as a saniyasi and someone as a yogi or one with continance. Some one is Hindu, some one Mussalman, Again some one is sunni or shiya; All sorts of men are in their birth alike, The Lord of mercies hath all humans made, He feedeth them as well, as giver of food In kindness; none else excepting Him Performs this task therefore distinctions all Between a man and man are totally false, Being productions of delusion deep. Hence serve the Lord alone Who is the One, The Greatest One, the God of all of us. Creation's forms diverse are His own forms, Since His own light divine pervadeth all."-----22*

*"That one God is the temple and the mosque, And also is the Puja and Nawaz, And all the humans are one and the same, Though by a strong delusion overwhelmed. Demons and gods and all celestial folk, Hindus and Turks, all races of mankind, That different seem are just the product of distinct geographical environment, Causing diversity in mode of dress. All men have eyes and ears of the same farm; the structure of physique is just the same, Moulded*

*alike out of the five elements. The Lord God whom we can understand, Is hailed without a uniform in writs such as Puranas, the same is mentioned in the Quran, All sorts of creatures are the shapes, And structures of the One from whom we are.”-----23*

According to Guru Gobind Singh, almost all creatures living and non-living in this world develop out of the *Lord* and finally merged in that *Lord*. In *Akal Ustat* he further writes:

*“Just as the sparks in number pass all count Rise from the fire and keeping for a time Apart from one another merge again Into the self same fire, or as the dust In particles is split and then unites, Or as in the sea the waves in millions rise, But then they are the part and parcel of The water of the deep and water called, Sameway the whole creation animate Also inanimate both have come out Of God – out of His form immeasurably vast And ultimately merge into the same.”----24*

*“Turtles and fishes whom no one can count Are there and similarly are the birds. Like ‘anal’ that keeps on wings all the time. Again, quite numberless are creatures such As feed upon the fowls and fishes of The sea and also there are more and more Who east away the eaters and this chain Of eat and eaters goes on endlessly. For instance, take the case of my eyes have seen: One day as I did walk a river bank I noticed that a stag came leaping there And plunged his mouth into the flow for drink. Just then a fish out of the water heaved And in the drinker’s horns was caught, A kite swooped down upon the fish from air And also was entangled in the horns Of that deer, presently there came with gun in hand a huntsman who fired at the stag. The victim fell, then all the three, the fish, the kite and deer, the hunter did possess. This incident illustrates that birds And fishes and the animals that walk On land, all are made by the Lord and shall by way of death into Him be absorbed. Just as a potent light sinks into dark, Or dark is set to flight by the flash of light. Same way from Him all creatures have sprung up and ultimately in Him are dissolved.”-----25*

All the Sikh Gurus, including the founder of *Sikhism* Guru Nanak Dev, greatly emphasize the futility of escape from life. In fact, they exhorted their followers to “Live pure amidst the impurities of the world.”(*Anjan Mahe Niranjan Rahiye*)--26 It is said that When Guru Nanak went to the Himalayas, he saw the yogis, engaged in various disciplines, trying to seek salvation in retirement. Through an interesting and instructive dialogue which is in *Adi Granth*, he tried to impress on them that they should see God in man, leave the solitude of the hills and go and live among the people and share their pain and sufferings. Through that alone, they would find salvation.-----27

Guru Gobind Singh, also laid emphasis on this practical aspect of religion. He brought home to his men that they should be ‘manly’ sort of heroes, fully immersed in the affairs of the world. Their holiness should appear in the abundance of their love for *God*, in the utter selflessness of their life and in their firm devotion to the cause of righteousness. *Religion*, to him, was the noblest life lived among one’s fellow beings.

Kirpal Singh Narang writes, when Guru Gobind Singh assumed charge of the spiritual leadership of the *Sikhs* at the age of nine, he pondered deep over the then – existing situation. He came to the conclusion that the *Hindu* religion, as it then was, could not meet the great challenges of the time. People were so much overawed by the tyranny of the ruling class and so much bemused that they had lost faith in themselves. The priestly class and religious guides to whom they could look up for help were completely demoralized. There was none who could inspire self-reliance and faith in their inner strength. So the Guru found that although the learned *Brahmans* and other religious heads knew everything about religion, their *mantras* and *edicts* were simply a string of empty incantations and shibboleths. Despite the fact that the *Fearless Lord* was with them, none had the courage to stand up for *Truth* and *Justice*. They had been, in fact, reduced to a herd of weaklings and cowards, submitting to all types of tyranny including that of the aliens. Guru Gobind Singh’s heart-blend when he saw that even the high priests of religion were behaving timidly and supinely.



Timidity and belief in *God* he held were irreconcilable- a negation of an alive religion. Guru Gobind Singh could not remain passive under the circumstances. He told his men that it was irreligious to submit to oppression and tyranny and that it was religious “to lift the sword to fight the tyrant provided all the means had been exhausted.” Cowardice and helplessness, according to him, were the worst types of sins, and ran counter to all religious belief.”----28

Guru Gobind Singh advocated that man should have faith in him-self and faith in the Lord. In fact they go together. A couplet, which is in *Adi Granth* reads as follows:

*“When strength is there, chains are loosened and  
every remedy and expedient comes handy.”-----29*

For an enlightened and self-respecting man, Guru held it was essential that he has faith in the *Lord*. And faith which does not bring strength and courage, and is not tuned to the service of humanity is no faith at all. The ultimate goal of true faith was the complete sacrifice of one’s self for the greatest good.”----30

In *Bachitara Natak* he writes:

*“This victory I win, hath come to me  
through Thy Grace O Lord.”-----31*

Dr.H.L. Agnihotri rightly remarked that the *Sikh* movement assumed the shape of the people’s movement. It aroused among the followers, drawn from the rank and file, an awakening of the corporate social life. With its zealous emphasis laid on the ideal of non-attachment in the spiritual sense, primarily, the units of family, clan, tribe or the nation were never ignored nor renounced as illusions (*maya*). The *Sikh* world-view conditioned social values and relations. It was a dynamic vision that rejected the traditional sanctity of the priestly class and their exclusive prerogatives. The evils of caste-system and untouchability were



discarded. The toiling masses of peasants, artisans and down-trodden sections got identity and status in the *Sikh* brotherhood. Guru Gobind Singh moulded these peoples into heroes and crusaders.-----32

Narain Singh writes Guru Gobind Singh collected people round him because he was himself the embodiment of the highest virtues – virtues of truth, love and selflessness – and was ever prepared to make any sacrifice for a righteous cause. He knew quite well that no people could be saved from total – annihilation if they had lost their soul, their character. So the first necessary thing to be done was to give them back their soul. Though he was called upon to work in the field of active resistance, his own instincts were those of a devotee, a bhagat. He loved solitude and meditations to achieve and maintain spiritual power. He was a poet certainly but his poetic perceptions also were of a *Divine* kind. He was in reality, a great mystic and loved a quiet communion with the *Creator*. In fact, it was this communion that had produced the call and strengthened him to pursue the life of action. The providence had destined that the poet, the mystic, the philosopher, the sage and the seer should be a practical man, the destroyer of the evil. Yet in this role too, his eyes remained filled with love and emitted the *Light of God*. Verily, Guru Nanak had come again, though in a different role as demanded by the circumstances of the time. He should never be considered a mere fighter yoked to the service of his country. Intrinsicly he had in him the vision of a seer. The urge to serve had flowed out of his *bhakti* and love of *God*.-----33

Guru Gobind Singh grew up into a man of spiritual magnetism, into an electrifying personality. The call had pointed to him the way to attain communion with God through the service of common man, though the down-trodden and the lost. That is the background of so much emphasis in his *Bani* on the value of service (*Seva*). Religion (*Dharma*) had become to him the living experience of *God* through the service of *His* humanity (mankind). His *God* was to be found in the cottages of the weak and the helpless. That is how he lived so beautiful a life, the one in which the essence of religion was truly interpreted. Left to himself, he ever longed the life of the spirit, a life of holiness, a life of

union, with *God*. But, he had no choice. He was charged with a mission and so his life had to change its course to dedicate itself to that mission.

Guru Gobind Singh himself writes in *Bachitra Natak*:

*"I come to the world charged with the duty to uphold the right in every place, to destroy sin and evil, O you holy men, know it well in your hearts that the only reason I took birth was to see that righteousness may flourish, that the good may live and tyrants be torn out by their very roots."-----34*

For Guru the *spirit* was the *essence* of the *Supreme Reality*. It was same one life principle that pulsed every being and therefore he believed that service of all should become life's passion. This made him a man of cosmic consciousness.

In *Akal Ustat* Guru writes:

*"Let all human beings understand, that they belong to one and the same caste. I recognize none but the One God, There is no duality. Except in the protection of the One Sole God, no where is salvation."-----35*

Therefore, when the Guru opted for a life of service or of action he acted spiritually and in harmony with *Divine Will*. If he went to the field of battle, it was with *God* in his mouth. Not only this, he consider himself only the servant of *Almighty God*.

In *Bachitara Natak* he writes:

*"Whoever says I am the God, shall fall into the pit of hell. Recognise me as God's servant only, Have no doubt whatever about this. I am the servant of Supreme Lord, a beholder of the wonder of His creation."-----36*

Guru believed that *Almighty God* bestows security to His men (*saint-soldiers*) in the battle-field. He writes in *Zafarnama*:

*“Lord God the Chastiser of proud arms  
Rescued me safe from the fanatic foes,  
No harm was done, not a hair was hurt,  
For grace Divine full security bestows.”-----37*

Guru Gobind Singh was a practical mystic whose religion was reflected in his daily life, whatever the capacity in which he worked. He says in the epilogue to *Krishana Avtar*:

*“Blessed in this world is he who hath God on his lips even when he meditateth struggle (against evil) in his mind. As he knoweth that flesh is mortal and lasteth not long, he embarketh in the ship of true glorification and crosseth the ocean of life. His body is the abode of patience and resignation and he lightenth his mind with the lamp of Divine knowledge. Taking the broom of Divine Wisdom in his hands he sweepeth away the filth of falsehood and cowardice.”----38*

It is due to this outlook that even in highly critical conditions, the daily congregations worship were never allowed to be sacrificed. After Anandpur was vacated and the Guru was marching with his men to save life, the ambrossial hours of the morning reminded the fleeing army of the time of prayer. They were ordered to stop to meet in a congregation for offering their prayers. The spiritual needs of the soul could not be sacrificed whatever the circumstances of life; for it was always the spiritual food that sustained, especially in hard times.

As Guru's life was dedicated to *God*, he was detached completely from desire and from the tiny *ego* or the lower self. This made him humble to the extreme. How frequently he employed the words worm, slave, and servant to speak of himself.

In *Krishan Avtar* in praise of *Almighty God* Guru Gobind Singh writes:

*“He Prabu, Tum ho sab Rajan ke Raja, Aape Aap Grevnavaza. Das jan ker kripa karhu Muhi. Har Pra Mein Aath Dwar Tuhi. Apna jan karo Pratipala. Tum sahib Mein kinger Thara. Das jan ke Hath Ubaro. Hamre sub Bariyan Sandare.”*---39

Oh *God* you are the King of all Kings and are kind to the poor. Kindly consider me as your das (servant) and be kind to me because I have come to you for rescue I have left all hope. I am your servant and you are my Master, Kindly noursh me. Kindly consider me as as your servant and kill all my enemies.

In *Akal Ustat*, Guru writes:

*“What availeth it to sit closing both eyes and meditating like a crane? This world is lost, and the next also for those who go about bathing in seven seas. They pass their lives in vain, dwelling in the midst of sin. I speak verily; Hear me all ye people- they who love God have obtained Him.”*-----40

According to Guru Ram Dass:

*“A Sikh is who always contemplates on God.”*-----41

Guru Nanak says:

*“Search for Truth is Sikhism.”*-----42

The word ‘*sikh*’ does not mean mere a ‘*shishya*’ (as used in Sanskrit) the pupil, the taught, disciple or a follower. In *Sikhism*, a *Sikh* is one who is dedicated to *Truth*; he who travels towards *Truth* that the Guru has built. A *Sikh* is, therefore, one who values *Truth* above all other things of the world. Those who follow the teachings of *Sikh* Gurus can be called *Sikhs*. But, if one simply says that Guru Nanak is his Guru he does not become a *Sikh*. A *Sikh* is one in whose character there is regeneration; he is advancing towards the *Truth* under the guidance of his Guru. He is learning and is following the path of spiritual

perfection; he has not realized *Perfect Truth* as yet; he is on the way.

Guru Nanak writes;

*“Truth is higher than everything else.*

*But higher by far is the living Truth.”-----43*

Guru Gobind Singh finds little merit in remaining lost in contemplation with matted hair and overgrown nails of hands or smearing the face and body with ashes. The *Yogis* wander from house to house as they are driven by greed. This is all deception. In *Sawaiyyas* Guru writes:

*“Dhyan lagaye tthagyo sabh logan sees jatta nakh hath badhaye; Laye bibhoot phiryo mukh oopar dev adev sabhai dahkaye. Lobh ke lagai phiryo ghar hi ghar jog ke nyas sabhai bisrye; Laj gayee kachhu kar saryo nah prem bino Prabh pan na aaye.---44*

According to Guru Gobind Singh, the devotee should not resort to hypocrisy which robs him of honour. He should not cheat people as both the worlds are lost to the cheat: *“Kahe kau log tthagey tthag loga log gaya parlog gwai hai”*.--45 He is denied access to the *Compassionate* and the *Unseen*. It is useless to worship idols as God is not found in stone. We should worship God who redeems us of our sins and provides relief in distress. The *Khalsa* is expected to offer meditation to the *Supreme Lord*.

The practice of false religion yields no fruit. Perfection is not attained by worshipping stones. It undermines strength, denudes prosperity and denies the nine treasures: *“Sidh kaha silke parsey bal bridh ghati nawanidh na payee.”*---46 Time is, thus, wasted away. Life is rendered vain without His worship: *“Sri Bhagwant bhjyo na arey jarh aisey hi ais su bais gawayee.”*--47 Stones never raise arms to bless us. They do not come to our rescue in our misfortune. We should discard all this as false and superstitious.

Guru Gobind Singh writes, death casts its net for all but no

*Ram and Rasul could release themselves from its meshes:” Jaal badhey sabh hi miru ke koya Ram Rasul na bachan paye.”---48 All incarnations met their end. Brahma and Shiva were also claimed by Death. The Guru worships God, the Merciful. The foolish man has spent his life in mundane activities and has never spared a thought for God. Ignoring the real purpose, he has wasted his time in idle pursuits. It was like preferring donkeys to horses and elephants: “Sri Bhagwant bhajyo na arey jarh laj hi laj su kaj bigaryo.” -----49*

The recitation of *hymns* and the numbering of prayers, alms and even charities, the giving up of any food and going naked do not help to solve the basic problems. No amount of hard thinking, no possession of worldly goods, no science and technology, or any system of hallow philosophies or metaphysics, no enunciation of political ideologies, or institutionalised religion, no regimented society, no attempts at mental discipline or esoteric introversion, no planning or compulsion, no social or moral laws, or any kind of imposition, can quench the basic human hunger i. e. *mukti*. All these things only fan and inflate the ego and do not show the right path.

Guru Gobind Singh in *Bachitara Natak* writes:

*“Thinking avails not, howsoever hard one may think, Nor silence avails, howsoever one may shrink into oneself, Nor hunger is appeased with the treasure loads of the worlds. Of a myriad forms of cleverness, not one works.*

*Reflecting on the Guru’s word, I have been rid of the sense of any colour, caste and tribe. Neither Vedas, nor Shastras, nor Smritis, nor semitic texts lead to one’s emancipation. Within one’s mind is wrath and an immense sense of ego. And yet one worshipping God elaborately with all the rituals, one can; And inteth on the body chakras after a bath, but remaineth unclean from within. One’s ears are torn and one beggeth for crumbs, and asketh for alms from door to door and is satisfied not. No, no one attaineth God by donning a mendicant’s garb, and one is only tortured by pain. One speaketh not under a vow of silence, But within one resides the burning desire, and so one is ever taking birth and dying again*



*attaineth the sublime state.* "-----50

*Some verses from Guru Granth Sahib read as follows:*

*"When God so Wills, one meets with the True Guru, and One is awakened to (the God's) Truth. And, by the Guru's Grace, the Lord Abides in one's Mind, And one knows the Essence of the Lord. My Beneficent Spouse is the One alone; nay, there is not another for me. And when, by the Guru's Grace, He is Enshrined in our Mind, we gather Gladness. In this (kali) Age, the Lord's Name, (makes us) fear-free. And the Name we gather by contemplating the Guru's Word. For, without the Name, all are under the sway of the Yama; Yea, the self-willed one's are Blind and Wild. He who, surrendering to the God's Will, Serves the Lord, And Knows he the Truth, Submitting to His Will he Praises the Lord, And, he treasures Peace. By the Lord's Will, one attains to the life's (True) objective. And Awakened is one's intellect. Nanak: Prase thou then the Lord's Name, For, turning God-wards, thou art Emancipated.*-----51

The tenth Guru advises man to worship *God* alone and not his representatives. In *Shabad Hazare* he writes:

*"Bin Kartar na kirtam mano;  
Aade, ajone, ajai, abinashi teh Parmeshar jano."*----52

Incarnations like *Vishnu* did kill *demons* but they were overpowered by *Death*. It is only sanctuary of God where one escapes from *Death's* noose: *"Chhutyo kal phas te tab hi gaho sharan jagatagar."*-----53

The *Lord* knows what passes in the inner recesses of the heart and also the anguish of the noble and the ignoble. In *Chaupai Sahib* Guru writes:

*"Ghat ghat ke untar ki janat;  
Bhaley burey ki pir pachhanat."*----54



God feels grieved at the agony of the virtuous people (*santan*) but rejoices when the saint feel happy. The *Supreme Being* knows the sufferings of every individual and is aware of the secrets of their hearts:

*“Santan dukh paye te dukhi; Sukh paye sadhan ke sukhi.  
Eik eik ki pir pachhaney; Ghat ghat ke pat pat ki janai.”-----55*

According to Guru Gobind Singh there is only one *God*; Who is the *Eternal Creator* and *Destroyer*, arranges the affairs of the world. The worships of stones yield no spiritual power. The offerings – rice, incense, lamps- made to them bestow no merit or blessings. *God* alone ensures salvation of the soul. Guru writes in *Shabad Hazare*:

*“Kewal ek sharan suami bin yau nahe katah udhar.”-----56*

*God's* name saves all. No one knows His *Essence* or the form and colour of *His Being*. All His incarnations are subject to *Death*. Guru writes:

*“Ram Rahim ubar na sakai hai jakar nam ratai hai;  
Brahma, Bishan, Rudar, Suraj, Sasi te basikal  
sabh hai.”-----57*

*Mukti* in Sikhism means to love *God* with such intensity as to be one with Him. Love of *God* helps an individual in getting rid of craving, and be free from them. According to Sikhism, *salvation* comes through Grace and Benediction and not through Karma alone. Sikhism is not a mere philosophy speculating about the nature of reality and man's relation with it. It seeks to lay down the true values of human activity. Sikhism is essentially a religion of the way. Intellectual comprehension of the *Reality* alone is not enough. *True*, the practice needs a doctrine and Sikhism has that too, but the primary stress is on the practice and discipline i. e. *Kirit karma, Nam japna* and *Vand Chakna*.

*Mukti or Moksha* is to be realized in life time alone. The person realizing this liberation is called '*Jiwan Mukta*'. Guru Arjan Dev writes:

*“He who loveth from his soul the Lord’s Will,  
Attaineth deliverance while yet alive,  
He who looketh alike on pleasure and pain,  
Is ever in Bliss and is never in woe.”-----58*

According to Pritam Singh Gill, Sikh Marg for achieving Mukti or Emanipation, is four fold:

1. Love of *God (Nam)* and fellow men;
2. *Parampad* or *Turya Avasta* (Fourth State of mind);
3. Life of *Equipoise (Sahaj)* and
4. Grace of *God*. -----59

According to Sikhism a man’s life should be attuned to God. Man should always be God conscious. He should rid himself of ego, and his five enemies which are: lust, anger, greed, attachment and pride. Mukti can be attained through the Grace of God.

As we see in Bhagvad Gita Lord Krishna says:

“The man devoted to his own duties gets salvation. Listen how the man devoted to duty gets salvation. The man gets salvation by worshiping God by doing his own duty. He who has surrendered himself to me in spite of his doing all his worldly duties, obtains the everlasting and eternal place through my grace.”-----60

The most beneficial advice given by Lord Krishna to Arjuna is:

“Be God-minded. Be God-devoted. Be sacrificer for God and salute in humility to God. I assure you as you are dear to me, that you will truly reach me i. e. be one with me, the eternal spirit, which was at that time manifest in Bhagawan Sri Krishna.” -----61

Some verses from Sri Guru Granth Sahib read as follows:

*“If the Soul of man Merges in the Over-Soul, and the mind is Attuned to the Higher Mind of the Guru, Then the desire for violence, ego the wander-lust of his mind depart; so do our Doubts and Woes. The God-man in whose mind Abides the Lord, the Guru Unites him with the Supreme. If we surrender our body like a woman (to our Master) He enjoys it. Love not then that which but a passing show. But, by the Grace of Guru, Enjoy like a married ones the Bed of the Spouse. Quench thy Four Fires with the God’s cool Water. In thyself, the Lotus (of Wisdom) flower, and the (Lords) Nectar will fill thee whole. Nanak: if one makes friends with the Lord’s Truth in the Lord’s Court.”-----62*

Guru Gobind Singh in Hazara Sabad writes:

*“True service is the service of the people,  
I am not inclined towards others who are  
Of higher castes. Charity will bear fruit in  
This and the next world, if given to such  
Worthy people as these. All other sacrifices  
And charities are profitless. From top to toe,  
Whatever I call my own, all I possess or carry,  
I dedicate to these people.”-----63*

Writing on Jog he writes:

*“Make truth thy horn, sincerity thy necklace and  
apply meditation as the ashes thy body;  
Make restraint of thy heart thy lyre, and the  
Support of the ‘Name’ thine alms;  
Play the primal essence as thy strings, and  
Thou shalt hear God’s sweet song;  
By the practice of the songs of divine Knowledge  
Waves of melody and exquisite pleasure shall be produced;*

*The demons and the demigods in their celestial  
Chariots will be astonished and the munies intoxicated with  
Delight; Admonish thy heart, don the garb of self-restraint,  
And utter God's name inaudibly.  
So shall thy body ever remain like gold,  
And death never apprehend thee. '-----64*

The word Moksa or Mukti, means freedom or liberation.

The word is an antithesis of bondage. The desire for freedom rises because of the presence of bondage in the life of man.

What is bondage? The bondage lies in limitations that a man has got in his life. Man finds that all is not well with his life. He cannot fulfill all his physical desires; he cannot go on adding to his happiness by earning more and more of wealth and fulfilling his desires. His senses ultimately stop giving him pleasure; he eventually finds sorrow and suffering in his life. He wants freedom these limitations.

He goes out of himself and searches here and there trying to achieve security against sorrow and suffering. At the end of all these rounds he finds it far from fulfillment. Ultimately Knowledge dawns on him that he has been searching for something, which has been all the time nearest to him, and within him, his own Infinite Self. He becomes aware of the Real Self in him, which is free. The not-self can become free by becoming one with the Real Self. This self is a part of the Supreme Spirit that pervades in all the human beings so one can be free by becoming one with God. Man is in bondage physically and psychologically. He has freedom in his spiritual nature, which is Immortal, and divine and that he must try to realize it in his life. Man is a slave of his senses

and passions and he can win freedom with the help of intellect and the Real Self, the other two constituents of man, besides the sense

Another bondage is that of birth and rebirth. This is connected with Doctrine of Karma. One reaps the fruit of karmas of one lifespan in the next; the present state is the result of the past. While atoning the karmas of last life, an individual does new deeds for which he has to go into another life. Thus the watch of karma winds up again and it perpetuates the cycle of birth and death. Moksa lies in winning freedom from this cycle of birth death. This is achieved by merging of the self in god

There are three different ways (marags ) of achieving moksa;

- (i) Way of knowledge (jnana yoga). It includes ascetics;
- (ii) Way of action (karma yoga); and
- (iii) Way of love and devotio (bhakti yoga )

### 1.Upnishadic conception of Mukti;

The Upnishadas discovered that an ever pure , ever perfect and ever illumined spirit (atma) is the tru nature of man. This implies that the highest spiritual freedom is not dependent on going to higher and higher spheres outside of oneself, nor on the death of the physical body. It can be here and now, far I is man's true nature. The kingdom of heaven is with I man. Perfection is to be had in this very life through the achievement of the fullness of spiritual awareness

### 2.Vedantic conception of moksa (jnana marag)

The ultimate aim of life is to become what we are. The self is to b realized and this can be attained by knowing it. The error committed by individuals is identification of the self with its adjuncts, the not –self i.e., the physical body. The change is to be effected not in the world of being but in the world of thought . You are not required to do any thing and

become any thing but you are simple to have the knowledge of the distinction between the self and the not- self . Ignorance (avidya) has to be displaced by knowledge (videya). This is the stage of enlightenment. After getting this freedom , some souls claim their individualities. The maintenance of individuality is not inconsistent with the state of mind.

## 1. Katha Upnishada

For this enlightenment sanyas and asceticism are essential. By hard practice those persons, carrying on asceticism, succeed in making the distinction between the self and the not self. The self is identified with Brahma; thou art that (tat twam asi). This way of getting moksa is called gyan marag (jnana marag):

(i) On attainment of knowledge liberation is achieved because the cause of pain is simply the error of false knowledge and with deliverance from error comes liberation from pain . moksa is disappearance of the false knowledge.

(ii) At night a rope is mistaken for a snake and dream is taken to be real. As the misconception of the snake disappears and as the dream creation vanishes on awakening so does sansar (phenomenal world ) exit on attaining mukti. The form in which the world appears to our limited insight changes on the realization of the soul with Brahma.

(iii) The nature of moksa is a state of oneness with Brahma. Since knowledge in

this world deals with distinction of space and time ,cause and effect , persons and

things , and acting and suffering , none of these distinctions applies to the state of freedom. So the state of mukti cannot be described in terms of our knowledge .it cannot be said that the liberated persons live in a certain area which may be called a 'swarag' (paradise) or 'Braham lok'; nor can we say that

the liberated persons live for endless time ; the state of mukti cannot be regarded as one of continuous activity. Mukti is the highest type of experience where mukta transcends all intellectual activity and self –consciousness is liberated . The soul is lifted above the wheel of the world, (samsar chaker), having circles of birth and rebirth growth and decay.

(iv)Negatively speaking, in this state of liberation there is neither day nor night, the stream of time stops and the sun and stars are swept away from the sky. The feed soul does not see others but sees himself in all.

(v)In Moksa , the death occurs of adjunct, the not-self and not that of Atma .

(vi)The liberated soul can to the earth for the good of world for a visit and habitation .

### **Limitation of Jnana Yoga**

- (i) The Jnana Yoga does not culminate in the experience of the highest bliss. The knowledge of a royal palace does not win the favour of the king, nor does a knowledge of a banquet satisfy one's hunger .So jnanaYoga is futile. The theoretical knowledge of Vedanta cannot be on par with Bhakti .
- (ii) Vedantic practice of giving up worldly relationships and activities and in their place taking to life devoted exclusively to, meditation on Atma, is a life unsuitable for , majority of men ,. Many not be able to study Upnishadas , reason about its conclusions and then take to intense meditation. So this way, though excellent, is not in the reach of all.

### **3. Buddha's conception of Moksa**



Buddha gives the state of Mukti , the name of 'Nirvan'. He hesitated in giving a very clear picture of the state of Nirvan. Two points in his Philosophy proved a stumbling block for the multitudes theory of causality and the nature of Nirvan. If Mukti were synonymous with extinction, then the mainspring of moral endeavour gets broken . if it were identical with eternal persistence as an individual, it breeds selfishness. Buddha never committed himself to any definite view. He said that ' Nirvan' connoted neither existence nor non- existence; it was indescribable in language. So he taught in negative terms. Nirvan was putting an end to the ills of life and it was equivalent to escape from a world enveloped in the flame of desire; it was extinction of all desires – of attachment in the flame of desire; it was extinction of all desires – of attachment , aversion and delusion ; it was complete removal of all passions and all impediments to true Knowledge .

Positively speaking it is attainment of immortality and bliss ; it is supposed to correspond to absolute cessation of consciousness and has nothing to do with pleasures of heaven .

#### **4 Karma Yoga**

KaRma Yoga is the practice of selfless work or duty for the sake of duty irrespective of the consequences. Life of inaction is considered to be a psychological impossibility . Wordly activity is the man's field for Karma Yoga. It is quite natural to man ; he cannot exist without it . But it may make a man slave to the senses and attachment to the world . Spirituality points out that this slavery is the root of all worldly actions but it prescribes away out of it . Natural worldly activity is called ' Pravritti' Karma which led to bondage. This can be transformed into 'Nivritti' Karma by Karma Yoga and this ' Navritti' Karma led to liberation.

Karma Yoga consists in control of mind. Man should carry out his social responsibilities . Ethics cannot be practiced in a vacuum but only in the worldly relations with others. It consists in various charitable activities like feeding the poor and the hungry, nursing the sick or giving aid to education. This kind of activity finds its expression most among the Christian people. . All the acts are rewarded by God. Until good and bad results of Karmas are exhausted by enjoyment or suffering one has to be born again and again to exhaust them. These good and bad effects react on our mind . These impressions are called ‘ Sanskar’. These ‘ Sanskars’ Constitute the character of one’s mind at the time of birth . This accounts for many kinds of differences among men even at birth.

Karma Yoga, or selfless action is a stepping stone to self- realization gained by Jnana Yoga . When the moral man seeks to know himself as different from the not – self, he ascends from morality to spirituality. There is a transition from ‘ what a man ought to do’, to ‘ what a man ought to be’.

#### **5 Bhakti Yoga:**

Bhakti Yoga is devotion to God . People adore God and pay their homage to the Great Creator. It is the expression of gratefulness to the Almighty for his great beauty. This fine emotion of love is made lasting and enduring in Bhakti Yoga. Human emotion need not necessarily be always towards God. Man, in this world, is deeply moved by human suffering and he helps them in their suffering by sympathy and material help. Bhakti Yoga marks the consummation of spiritual and moral endeavour as attained in Jnana Yoga and Karma Yoga.

Bhakti is not found in vedic literature. The Upnishadas are concerned more with the investigation of the distinction between the self and not – self in man and they do not have any relation with an extraneous Transcendental God . So in the Upnishadas there is no mention of Bhakti nor is there any mention of Karma Yoga. Bhakti cult indistinctly a later development .

At the advent of Puranas there was a shift in the objects in the object of Bhakti . They turned to worship of Vishnu, shiva, Shakti and other deities. So there is bifurcation in Bhakti cult Some worsip God, the unmanifest and Nirguna Brahma and others worship the deities.

Bhakti Yoga is a complete self-surrender to God or gods. It is the easiest and most natural means to librating. It can be adopted by all irrespective of their birth and station in life and economic condition.

The state attained by Jnana Yoga may lapse into the defects are over come by Bhakti Yoga. Bhakti is reaching ut towards a fuller knowledge of God quietly and meditatively. Preparation for it includes discrimination of food, continuous thinking of God,(or gods) doing good to others, wishing well to all, truthfulness, integrity, compassion ahimsa, charity, cheerfulness and hope. It is not mere emotionalism but it includes training o the will as well as intellect. It is knowledge of God as well as obedience to His will. Bhakti loves God with all out mind and heart. It finds its culmination in intuitive realization of God.

#### **6 Path Of Love (Nam Simran Marag)**

Guru Nanak lays stress on the ‘path of love’(Prem Marag); One can easily adopt this path, While doing all his worldly duties; he need not renounce this world. Love of God is the real Bhakti; it helps an individual to get rid of the physical cravings and make him God- conscious.

Spake Guru Nanak

*“As the bride loveth her spouse, so should the seeker cherish the Guru’s Word; And then he is red of the thirst of craving and abideth he in the peace of Poise.” ‘ They who love workshipthe lord and thrist for his True Love; They cry out in prayer to him and, for their love, or at peace in mind. ; “O my mind, love the lord, as the fish loveth the water, the more the water the more she revels and her body and mind are at peace. Without the water she liventh not for a moment;*

*her pangs of separation are known only to the Lord. "*

### **7. Parampad or Turya State:-**

About the Turya Avastha, Says Third Nanak "living within the three modes, there is no Equipoise they make one wander in doubt What shall we read, dwell upon, utter, when one is led astray by God ?

*Yea, enter thou the Fourth state of Bliss, and like the*

*God- wards gather it in thy skirt. "*<sup>1</sup>

Sayeth Fifth Nanak :-

*He on whom is Thy Grace is dedicated to Thy Name .*

*And Sayeth Nanak : " He getteth Bliss in the Fourth State of mind. "*<sup>2</sup>

This state of mind also refers to the one that is above the three qualities : Rajas, Tamas and Sattva .

Sayeth Third Nanak :-

*The three qualities are all Maya and attachment , a man with Godward attitude realizes the fourth state of mind".*<sup>3</sup>

### **3. Life of Equipoise ( Sahaj) :-**

It consists in following a normal life . A sikh has to control his mind , and his passions, while doing his daily business . The only thing to be done is to turn the self – ward mind towards God and remain conscious of Him in all his worldly dealings. When that happens one enters the realm of Bliss, and there is no need of any kind of asceticism. Such a life is called the life of Equipoise; it leads to Mukti .

Spake Guru Nanak:-

*" The Lord's sevant is he , who dieth in his self, while yet alive,*

*And whose bonds are snapped and who is emancipated and he putteth out the fire of craving in him."*

Through the Guru's word one mergeth in Equipoise, one attaineth the essence of the Absolute." <sup>2</sup>

Sayeth Third Nanak:-

*"Through Equipoise is the strayer united with the Lord :*

*Through the word comes the union."*

Sayeth Fifth Nanak :-

*"In all humility I surrendered myself to Him and*

*He met me all – too – spontaneously ."*<sup>3</sup>

#### **4 . Grace and Actions :-**

Sayeth Guru Nanak :-

*" For though a better frame of life is attained by good actions, Salvation comes through Grace , Benediction ."* <sup>4</sup>

Sayeth Third Nanak :-

*"If the Lord is in Mercy , we merge in the Truth."* <sup>5</sup>

*" God by His Grace, bestows the nector of Name, Himself."*<sup>1</sup>

Sayeth Third Nanak :-

*" And through the Lord's Grace, one enjoyeth the Bliss of Equipoise, Yea, they who are imbued with the Name always love the Truth."*<sup>2</sup>

Spake Guru Nanak :-

*" That Nanak attains to thee, the life of all life ,*

*Through Equipoise , and , by Thy Grace, he is Emancipated ."*<sup>3</sup>

According to S. Kapur Singh , the end of life in Sikhism is :-

*" By far the most startling postulate of Sikhism is that the true end of man is not such a vision of God which culminates in re-absorption of the individual into the Absolute Reality , but the emergence of a race of God – conscious men , who remain earth aware and thus*

*operate in the mundane world of the phenomena, with the object of transforming and spiritualizing it into a higher and more abundant plane of existence”.*

Sikhism accepted some postulates of Hinduism but with changed meaning and emphasis and the Doctrine of Moksa was one of them. The end of life remained a release from the bondage of ‘coming and going’, but the meaning of it, was transformed. The emphasis was shifted from release from life to the limitations of life in his world.

### **(I) Attunement with God**

According to Vedantic Conception Moksa means realization of the self by the merger of the not – self in it. It is achieved through the knowledge of the distinction between self and the not – self. The methods adopted are sanyas and asceticism, which amount to extinction of personality. Sikhism is not in favour of this animation. By merging Sikhism means living in tune with infinite or becoming God conscious. Vedanta never made any mention of God. It laid emphasis only on the immanent nature of God and not on the transcendental aspect. Sikhism believes in both the aspects.

#### **(ii) Life of Equipoise**

Sikhism believes in Transmigration of soul and Moksa means freedom from the limitation of the not – self –excesses of senses, and ego; it means the life of equipoise or equilibrium and not destruction of personality. Life is not possible without senses, passions and ego; these are essential to a certain level for the functioning of the human body. The only thing required here is a proper control over them. The personality cannot be developed without them.

**(iii) Prampad or Turya State (Fourth State of mind):-**

Mukti in Sikhism, means '*Parampad*' or '*Turya Avastha*'. There are four states of consciousness: the waking state, the dream state, the dreamless sleeping state and '*Turya*' state. In the waking condition the whole perceptual mechanism is operative and we apprehend objects by means of mind and senses. In dream state, the senses are at rest and only the mind is active through the impressions left on the senses by the waking condition. The dream state is not that in which ultimate spirit reigns but the state limited by the adjuncts. In this state of dreamless deep sleep, the senses and mind are at rest, the soul regains its true nature and it is united with God but the union is becoming God-conscious, by transcending the not-self with one's own efforts. These efforts include the remembrance of God and love with Him and His creatures. Such a union is permanent and is realized in this life.

**(iv) Love of God (Nam):-**

Mukti means to love God with such intensity as to be one with him. Love of God helps an individual in getting rid of cravings and be free from them.

**(v) Karma And Grace :-**

According to Sikhism, Salvation comes through Grace and Benediction and not through Karma alone.

S.Kapur Singh has rightly pointed out :-

*" In Hinduism and Buddhism Mukti is just another name for the destruction of the personality. In the whole of Hindu thought and attitude, the individuality and personality has no value intrinsically: it has secondary significance only. The stress in Sikhism is shifted. The individual is not an*



*evil mirage to be destroyed and disregarded which is the very foundation on which the whole of the religious activity is to be built . Mukti is liberation from its limitations and sickness and it is not its dissipation and destruction” .....65*

Sikhism is not a mere Philosophy speculating about the nature of reality and man's relation with it . It seeks to lay down the true values of human activity . Sikhism is essentially a religion of the way . Intellectual comprehension of the Reality alone if not enough True, the practice needs a doctrine and Sikhism has that too, but primary stress is on the practice and disciplines that are explained in the *Nam Simram Marag*.

**(vi) Moksa in this life :-**

The Emancipation or Mukti is to be realized in this life . The person realizing this liberation is called ‘ *Jiwan Mukta* ’.

**Sayeth Guru Arjun Dev:-**

*“ He who loveth from his soul the Lord's will,  
Attaineth deliverance while yet alive ,  
He who looketh alike on pleasure and pain,  
Is ever in Bliss and is never in woe. ” ... ..66*

**Speak Guru Nanak :-**

*“ He alone is emancipated in life who is rid of his ego. ” ... ..67*

On this principal the Sikhism differs from the old Indian tradition. It is a revolutionary idea, which was needed for health development of Indian Society. Man must remain God – conscious as well as earth aware. Neither attitude is to be sacrificed for the sake of the other.

A Sikh is required to be ascetic within and secular without . A notion of non – entities, always looking to the other world, is not the ideal of a Sikh ; this world is as important as the other Mukti can be realized here and Moksa attained here automatically ensures Mukti in the next world .

A man's life must be attuned to God. Man should always be God – conscious. He Should rid himself of ego, and his five enemies: lust, anger gred attachment, an pride .Mukti Can be attained through th Grace of God . This form pronged path is given in th following Shabda:-

**Spake Guru Nnak:-**

*“ One loadeth the Boat of life with sin and launcheth it upon the sea of Existence,*

*And lo, one seeth not the yonder shore no the part of sail, Dreadful is the sea, but there is no Boatman , nor the Rows to row the Boat across .*

*O. Friend the whole world is treacherously ensnared by vice ;*

*It is only though the Guru's grace that one I emancipated,*

*Cherishingthe Lord's True Name*

*The true Guru is the Boat man as the word (the Rows) the ferry one to the yonder shore .,*

*Where there is neither wind , nor fire , nor water, nor form,*

*And where abideth our True lord, dispensing the True Name which taketh us across They who were led by the Guru, reached the yonder shore attuned to the True one .*

*And they overcame their coming and goings' their soul merged in the Supreme Soul .*

*Yea, through the Guru's wisdom Poise Welleth up in one , and mergeth in Truth .*

*If one locketh the mind's snake in the basket , its poison goeth not*

*But one receiveth only what is in the Writ of one's past , and can blame no one for this nay none .*

*Yea, if by the Guru's Grace , one hears the Guru's Mantram the mind's  
snake is rid of its poison and believing I the Name , one is Comforted .*

*The crocodile is caught with the line and rod ,*

*As is the man of vicious thoughts , and then one incessantly grieves*

*And one Knowth not the purpose of life and death , for one cannot erase the  
Write of Past deeds .*

*The Lord created the world and also infected it with the malady of ego; and  
one's mind is purged only if one enshrines the word in the mind .*

*And then age devoureth not, for , one is attuned to the True one .*

*Yea, he alone is emancipated in life who is rid of his ego.*

*The world is involved in strife and hath lost its thinking powers,*

*And one forgetteth the purpose of birth and death,*

*for unwise and stark ignorant is one when led by ego,*

*yea, whom the Guru saveth is saved , dwelling on the words of love*

*And it pecketh at Truth and Sucketh Nectar ; and when it flieth out , it  
cometh not back again,*

*And by the Guru's Grace , God is revealed unto it , and the*

*Door of emancipation is opened into it ... .. 68*

Guru Gobind Singh in *SWAIYAS* writes :

*Master ! Thou existest for ever and art the Kindler of light .*

*Thou art immanent in every form,*

*Absorbed in the contemplation of the*

*Reality, O Destroyer of Births !*

*In the beginning , before the eons began,*

*(nay even ) before the creation , Thou*

*wast present every where, Oall – pervading Lord !*

*Thou art merciful to the humble, abode  
Of Kindness, all – compassion. Thou art from the beginning .  
Unbegotten, unconquerable and indestructible .*

*He is primeval, indivisible, perfect and  
Eternal master . His mysteries the  
Vedas and the Books have not been  
Able to reveal.*

*He is kind to the humble, benevolent, a  
Treasure of mercy, and everlasting. He Pervades every form .  
His depths, Shesha, Indra, Ganesha, Shiva  
And Brahma have been unable to  
Fathom even after constant sounding .*

*O Foolish mind ! Why hast thou for –  
gotten the manifest master.*

*He is immovable, from the beginning of  
No colour, everlasting. His existence  
Has been said to be eternal*

*He is primeval, cometh not into the womb  
And was not born. He is devoid of old  
Age, holiest of holies and hath been  
Believed in from eternity*

*His miracles , begotten of himself , are  
known to the whole world . He is one  
but dwellth in many places .*

*Oh! Poor mind ! why dost thou not Know  
The Lord, who is free from all defects*

*Thou art imperishable. Thou are primeval  
Thou art without colour. Thou Knowest  
No death. Thou existest for ever. O Almighty*

*Thou givest food to all living beings in the  
water or on the land*

*The Holy books of the Hindus and the  
Mohammedans both ponder over. Thee  
In various ways*

*Nothing else lasts in this world. O ! Holy  
One ! Greaest of all !*

*Thou hast been recognized as primeval unfathomable  
Perfect, undivided, indescribable, unconquaerable and undying .*

*Thou wast in the past, thou art in the  
Present and thou shall be in the future  
All call thee omnipresent.*

*The gods and the demons, Vishnu, Narad  
And Saraswati all name thee eternal .  
The Puraas and the Quoran are unale  
To unravel any secret of the All – merciful.  
Who is an ocean of Kindness and who is  
Compassionate to the lowly .*

*Thou ! O Eternal Being ! O Master of*

*Everlasting laws ! Thiu hast Caused the  
Vedas and the Books to grow.*

*He Himself sustained in the past and sustains  
In the present the gods , the demons and the  
spirits of the mountains .*

*Thou art from the beginning , wast before  
The eons commenced . Thou art colour  
Less and undying . Thy light is seen , O  
Invisible one !*

*O ignorant mind ! the master is no manifest .  
Who hath told thee of any other ?*

*The Gods , the demons of the mountains .  
The inhabitants of the nether world and  
The most renowned Sidhs all undergo  
Various penances ( to attain to Him )  
The Vedas , the Puranas and the Quoran  
Are tired of singing His Attributes .  
He Cannot be comprehended .  
He Knows the hearts of the inhabitants  
Of this world , of the heavens , of the nether regions , of the four quarters  
And of the four corners .  
His glory is enveloping to whole earth  
Why , mind ! dost thou tell me of any other ?*

*The Vedas and the Books are unable to  
Explain His secrets . The Sidhs are tired of their meditations .  
The Sm rities , the Shastras , the Vedas and the*

*Puranas treat of Him in various  
Ways , but the Story of the Primeval  
Being , Who is without beginning , cannot  
Be fully Known . He saved Dhru Ajamal and Prahlad .  
His Name – The Name which saved the  
Prostitute – is the basis of all my  
Deliberations .*

*All have admitted Him as existing from  
The beginning , but Himself without a  
Beginning , unfathomable , the eternal  
Master and of immortal beauty  
Of whom the Ghandharvas , the inhabitants  
Of the nether world , of the earth  
Of the skies and of four quarters  
Have Knowledge .*

*Whom , this world and the others the  
Four quarters and the four corners , the  
Gods and the demons recognize as their  
Master  
O ignorant mind ! under whose influence  
Hast thou forgotten the All – wise and  
The self – begotten*

*Some firmly believes in the images of  
Vishnu , others call Shiva their lord .  
Some consider His abode to be a temple  
Others fix His residence in a mosque*

*Some Call him Rama , some Krishna ,*



*Other identity him in their minds with  
Other incarnations.*

*Abandoning all these barren ways , I  
Believe the Creator only to be the  
author of all beings*

*if you say that Rama is unborn and in –  
vincible , why was he born of  
Kaushalia 'a womb then ?*

*Why was he, whom you call dark – coloured  
Krishna , defeated by Kal – yaman .  
You call Him all – goodness and without  
Enmity why did then Krishna drive the  
Chariot of Arjuna ?*

*Recognise Him only as your Master ,  
Whose mysteries none has been able to  
Unravel or will be able to expound ... .. 69*

Sikhism is Guru Nanak's way of life . He guided us to live this life successfully and in tune with the will of the Almighty Lord so that we may earn His pleasure and blessing. It was this way of life (Marg, Panth ) Which was owned and finally brought to perfection by the Tenth Nanak Guru Gobind Singh, about he himself says in Bachittar Natak:

*“ He established religion in the Kal age ,  
And showed the way unto all holy men  
Those who follow his path –*

*Sin never troubleth them  
 From those who embrace his religion .  
 God removeth all suffering and sin  
 Pain and hunger never annoy them  
 And they never fall into Death's noose " ..... 70*

Here the words " Take" and " Tavan KE" are significant .. They mean clearly and definitely " His" , that is , Guru Nanak' s Marg- Panth .

This way of life, i.e Sikhism, not based on any set of mantras, rituals, formalism, or talismans vagic postures, fasts, or penances, signs or symbols, ablutions or trances , there is no place in Sikhism to any karma kind , pilgrimages , austerities , the giving up of family life or there enunciation of world etc. the reading of scriptures , or the mechanical reflection of prayers , attainment of supernatural power (ridhis and sidhis ), or physical exercise , and the show of prayers and the show of miracles , or magic ,have no place in Sikhism Sikhism is not based on dogmas or asset of commandments . Principles of varanashrama , incarnation and idol ---worship are repudiated in Sikhism;

*" Burnt be that tongue which sayeth ' god is cast into the womb '--71*

The recitation of hymns and the numbering of prayers, alms and even charities, the giving up of any food and going naked do not help to solve the basic problems.

No amount of hard thinking , no possession of worldly goods , no science or technology , or any system of hollow philosophies or metaphysics , no enunciation of any political ideologies , or institutionalized religion ,no planning or compulsion , no social or moral law , or any kind of imposition , can quench the basic or moral laws , or any kind of imposition ,

can quench the basic human hunger . All these things only fan and inflate the ego and do not show the right path .

Guru Gobind Singh in Bachitra Natak writes :

*Thinking avails not , howsoever hard one may think  
 Nor Silence avails , howsoever one may shrink into oneself  
 Nor hunger is appeased with the treasure loads of the worlds .  
 Of a myriad forms of cleverness , not one works .  
 Reflecting on the Guru 's word , I have been rid of the sense of  
 Any colour , caste , and tribe .  
 Neither Vedas , nor Shastras , nor . Smritis , nor the semitic  
 Texts lead to one 's  
 Emancipation .  
 Within one 's mind is wrath and an immense sense of ego .  
 And yet one worshipped God elaborately with all the rituals ,  
 One can ;  
 And painteth on the body charkas after a bath ,  
 But remaineth unclean from within  
 One donneth ochre robes , and warmeth oneself by the  
 Side of the  
 Smouldering fire  
 And stung by worries , one abandoneth the household.  
 One 's ears are torn and one beggeth for crumbs.  
 And asketh for alms form door to door and is satisfied not  
 No, no one attaineth God by donning a mendicant 's garb,  
 And one  
 Is only tortured by pain  
 One speaketh not under a vow of Silence,  
 But within one resides the burning desire, and so ne is  
 Ever  
 Taking birth and dying again and again.*

*One eatet not thus giveth pain one 's dody,  
For, one realiseth not the Lord's will, afflicted by one 's ego.  
Without the true Guru none attaineth the Sublime state.*

*I read the holy texts and meditated on the Vedas  
And controlled my dreath and cleansed my inner system .  
But abandoned not the Society led me to reside at Holy places.  
Yea, I chose to be saw alive,*

*But the mind's scum was cleansed not thus ,howsoever  
tried much.  
I offered alms, land ciothes and grains,  
But arrived not at the l Lord's door.*

*I performed worship , and made flower—offerings:  
Yea, I prostrated, like a log and performed the six kinds  
Of works ;But , was tied to my self and attained ot my  
God this wise too.*

*I practiced yoga , like a Sidha,with all the eighty—four  
Postures;  
I lived to a very long age but met not my Lord and was  
east into the womb over and over again -----72.*

When Ramdas Samah, the Maratha saint ;met the Sixth Nanak ,Guru Hargobind Sahib, at Srinager in 1634; the Satguru imparted To him the teaching that the essence of Sikhism is to be an ascetic within and a prince without . Arms mean protection to the weak and the poor , and destruction to the tyrant . Guru Nanak's teaching was to transcended the little ego but not to renounce the world. It would be noted that later on, Ramdas become the Spiritual guide of the great Shiva ji.

**Guru writes in Akal Ustat....**

*Some worship stones and put them on their heads ;  
 Some suspend Lingams form their necks.  
 Some see god in the south some bow their to the west.  
 Some fools worship idols , other busy them selves wit  
 Worshipping the dead.  
 The whole world entangled in false ceremonies hath not found God's secret.*

*Again*

*I speak verily ;hear me all ye people ,  
 Only they who love God of life .-----73*

Sikhism, the Sat guru's way ; is based purely on rational understanding, intellectual argument, realization of the truth, and enlightenment through Knowledge (Guan), and interpretation of the word in actual life . Deeds , an not the creed , are essential for this way of life .

**Meditate on the Lord's name and do what is holy .**

This includes every thing worth while in Sikhism. To explain his teaching the Sat guru did not create any my theology and did not take cover behind any miracles or show of Supernatural power. Repudiating mythology and symbols of mythology (as also symbolic ritualism ), the Guru presented the 'Word' (Shabbat)as of Knowledge and information . words are symbols of their meaningfulness. Thus the words become the paramount carriers of Knowledge (Shabd and Gyan). Realizatioin comesthrough the knowledge of the shabd. Thus the shabd is the Guru. It is, therefore, the purest of symbols. It cannot be bogged down by mundance association and misinterpret able mythological symbolism. The shabad, therefore, becomes the purest vehicles of man's noblest experiences. To put it in modern terminology, the Gurus used the' myth of the language' which is the most potent and effective form of communication.

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Guru Gobind Singh's achievements were too many in various fields. We may talk about him as an unsurpassing general and a dauntless military organiser, who arrayed and united the common-folk under such a discipline that they could withstand the powerful armies of a famous Mughal Emperor; we may talk of him as a powerful religious leader, whose spiritual stature made him the centre of devotion for the people of various faiths, living at far-off places, visited by Guru Nanak, the first Sikh Guru. We may also wonder at his excellent literary contributions, both in quantity and quality; we may think of his towering personality, which instilled the spirit of heroism and patriotism in everyone, who came into contact with him. We may visualize in him a seer of yore, who could see the past and future with clarity and who was so powerful as to turn the course of events. We may see in him the qualities of a great administrator and a fearless revolutionary. In him we find a rare synthesis of a saint, soldier and scholar.

The compositions of Guru Gobind Singh are contained in 'Dasam Granth'. In the views of Suraj Bhan, "writings of Tenth Guru echo the voice of Guru Granth Sahib in a new style".-----3. There are hundreds of inspiring stories from the life of the Guru, which present to us his message 'in action'. His word and deed both, though of the past, guide and inspire us today to the lofty ideals which he had in view for the humanity. The chaotic conditions of his times exist even today throughout the world, and whatever the great Guru preached through his word and deed holds good even today for the humanity. In order to bring about the fall of demons, the unjust and cruel forces, the spirit of the goddess Chandi is to be awakened in the world. Actually Chandi is the symbol of virtue and the demons are the symbol of vice. The battle of virtue and vice has been forcefully depicted by the Guru in his writings.

The Guru was against all barriers of caste, colour and religion. The following verses from his writings (Akal Ustat) clearly shows that he speak for the whole humanity:

## Chanter 6

## CONCLUSION

Guru Govind Singh was not an idealist but was a true realist. He was immensely practical in every action of his life. Though he was a spiritual guide and showed the path of peace and salvation to the humanity. He always insisted on his followers to examine the old principle on the anvil of time and need and then, after necessary modification, should follow them. Shamsaddin writes, Guru Gobind Singh did not bind his disciples to the orthodox inactive practices of religion; but showed them the new ways and the practical outlook of spiritualism. Regarding monk life Guru said, "Detachment is not necessary for a Sikh, also attachment is not necessary too; but working on the practical theory is always essential".---1 This Guru showed by his own life when some times he led a life of a monk, sometimes a life of a house holder while at other times a life of a warrior on the battlefield. We can say that Guru Gobind Singh boldly changed the old theories and responded to the need of the time and situation.

Guru Gobind Singh was a great saint soldier. He did not fight any battle to gain territory or to amass wealth. He fought against tyranny, oppression and injustice and not for name and fame. D. K. Verma rightly remarks that the Guru always kept very high traditions of fighting warfare before him from which he or his followers never deviated. The *dharamyudh* of Guru Gobind Singh must not be understood to have meant a war of aggression against any religion or against the followers of any religion as such. It is only meant Yudh or war for the sake of dharma or for the protection of religion and be fought for the moral principle.----2 He possessed infinite knowledge, supremacy, power, strength, might and vigour. He was devoid of any personal interest in the activities he was engaged. His only motive was the welfare of the society or world as a whole.

*“One man by shaving his head is accepted as a Sanyasi, another as a Jogi or a Brahmachari, a third as a Jati. Some men are Hindu and others are Musalmans, Imams and Shafias; know that all men are of the same caste. Karta (the Creator) and Karim (the Beneficent) are the same, Razak (the Provider) and Rahim (the merciful) are the same; let no man ever by mistake suppose there is a difference. Worship only God who is the one Divine Guru for all; know that His form is one, and that He is the one light diffused in all.”-----4*

*“The temple and the mosque are the same; the Hindu worship and the Musalman prayer are the same; all men are the same; it is through error they appear different. Deities, Demons, Yakshas, Musalmans and Hindus adopt the customary dress of their different countries. All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire and water. Allah and Abhekh are the same; the Purans and Quran are the same; they are all alike; it is God who created all.”-----5*

In Akal Ustat, verse 12 Guru Gobind Singh writes:

*“Somewhere, you are a Yaksh, somewhere, Gandharv, somewhere, a Sidh or Vidhiyadhar, somewhere, a Kinnar or a Goblin or Ghost. Somewhere, as Hindu you recite in heart Gayatri and somewhere, make a loud call as Muslims do to summon folks to prayer. Somewhere, by passion whelmed you read the lore of sexual type, somewhere, in poetic mood on poesy dwell and somewhere, pundit like the teachings of Puranas you expound. Or read Quran to understand Islam, somewhere, you take the line that Vedas prescribe, somewhere, against their teachings take your course. Somewhere, you are above raj, tam and sat, somewhere, by gunas three you are occupied.”-----6*

Throughout his brief life (of 42 years) Guru Gobind Singh displayed a spirit of sacrifice which remains unparalleled in the annals of the world. At the age of nine, he lost his father, Guru Teg Bahadur, who had proceeded to meet Aurangzeb and to face certain death at the suggestion of his own son, Gobind,

when the Hindus of Kashmir sought the help of the Guru. Later, at Chamkaur, Guru Gobind Singh sent his two sons, Ajit Singh and Jujhar Singh, to the front to fight the Mogul army where both were killed at the very teen age of 17 and 14 years. His two younger sons were executed at their refusal to abandon their faith. What mortal could possibly have stood his ground after such profound personal tragedies.

The personal example of the indomitable courage and boldness set by Guru Gobind Singh would ever remain a source of inspiration to his fellow countrymen in their hours of distress and difficulty. He set up his abode within an easy marching distance from the imperial headquarters at Delhi as it were, threw the gauntlet at that fountainhead of bigotry and tyranny. As C Cunningham put it “ In the heart of a powerful empire he set himself to the task of subverting it.”----7.

To tackle a powerful, cruel and despotic ruler Aurangzeb, Guru Gobind Singh with his divine perception singled out the evils which effected the Indian Society, His attack on the caste- system was the most effective that we have known so far in our history. He forged a spirited and disciplined brotherhood of men from among the low and the high- castes and proved that given proper leadership and ideals even the lowliest of men could rise to great heights of achievement. From the dramatic manner of the founding of *Khalsa*, it is fair to conclude that Guru Gobind Singh wanted to rekindle a spirit of self-sacrifice and induce a sense of discipline among the people. In this respect, he is unique among the long line of illustrious thinkers and sages of this region. Sh. J. S. Gupta has rightly remarked that though, many before Guru Gobind Singh had assailed the inequities of the caste-system, yet he was the first to tackle the problem of this evil in the society. Creation of the casteless and classless *Khalsa* filled a void in the Indian polity.-----8

D. K. Verma writes, Guru Gobind Singh was a great saint, an astute organizer, an intrepid general, a great strategist and a gifted poet. He may



particularly be credited for attaining unique success in his fight against tyranny and for the cause of his fight against tyranny and for the cause of righteousness. With the strength of his valiant and devoted followers, he was able to resist the mighty Mughals and left behind legends of extraordinary courage, bravery and sacrifice.---9

He maintained a perfect poise of mind even in the face of the supreme sacrifice of almost the whole family- his father, mother, four sons and devoted followers- for freedom of conscience and for the cause of righteousness. He led a pure life, with stern devotion to duty and invincible spirit. He taught his men to lead a life of fearlessness, self respect and high moral values.

In the opinion of S. R. Bakshi Guru Gobind Singh was send by the *Lord* to to defend *dharma*, spread righteousness and destroy evil and sin. His mission was to root out the wicked and to creat *saint-soldier* who could fight evil.-----10

The Guru has given in *Bachitara Natak* description of some of the battles he had fought. Everywhere he attributes his success to *God* and says that he and his disciples were under the protection of the *Lord*:

*"Sword, that smiteth in a flash, That scatters the armies of the wicked in the great battle-field; O thou symbol of the brave. Thine arm is irresistible; thy brightness shineth forth, the blaze of the splendour dazzling like the sun. Sword, thou art the protection of the saints, Thou art the scourge of the wicked; Scatterer of the sinners I take refuse in Thee. Hail to the Creator, Saviour and Sustainer, Hail to Thee; Sword Supreme."-----11*

S. R Bakshi writes, Guru Gobind Singh got designed a new war drum called Ranjit Nagara. It was a kind of great drum usally carried by the soldiers while attacking the enemy. It surprised many peoples especially rulers of that time. The Guru felt that no war equipment could be complete without the big

drum. It was the time when only Kings and Rajas had the right to have the big drum rolled in their territories. It was the sign of independence and sovereignty and amounted to a challenge or revolt. Although it was apprehended that the beating of the drum would be objected to by the Hill Rajas, the Guru did not care it all.-----12

Thus visualizing the entire situation, he effectively aroused the dormant energies of a vanquished people and inspired them with lofty ideals for social freedom and national ascendancy. He created free atmosphere at Anandpur and exhorted his followers to lead an independent life in a peaceful atmosphere. His people did not recognize the authority of the Mughal rulers. Authority of the cruel Mughal rulers was openly flouted.

Guru Gobind Singh pronounced this political theory by creating military might and using armed force against the prevailing tyranny. Bravery, heroism and valour of Guru was unparalleled in the history of world. He had given practical proof what he preached. He writes:

*“Only then I will call myself Guru Gobind Singh, only if I can make the meek sparrows pounce upon the hawks and tear them; only if one compeer (soldier) of my force equals a lakh and a quarter of the enemy.”-----13*

He writes in swaiyya:

*“ Deh Siva bar mohe ehai, Shubh karman te kabhun na tarun. Na darun ar so jab jae larun, nishche kar apni jeet karun. Aru sikh hou apne hi man kau, eh lalach hau gun tau uchrun. Jab cav ki audh nadan bane, at hi ran mai tab jujh marun.”-14*

It is very much clear in the letter written by Guru Gobind Singh to Emperor Aurangzeb which is popularly known as Zafarnama that the Aurangzeb was a cruel and unjust king. As D. K. Verma writes: the contents of the

Zafernama show that the bigoted Emperor was a biased, cunning and hypocrite. The Guru described Aurangzeb as 'oath-breaker' and a deceitful man whose oaths on the Quran were fraudulent and meaningless. He (Guru) very boldly informs him, "Even if you swear a hundred times on the Quran, I would not trust you for a single movement."----15

In the bachitara natak, Guru refers to the ennobling heritage bequeathed by Guru Nanak and the illustrious holders of the Sikh apostolate in contrast to the counter-wave of self-aggrandizement released by Babur and his successors of the Mughal dynasty. The two streams of religion imperial power ran parallel and impinged upon each other. It was, in a way, the expression of the Divine Will that gets the Evil eliminated by the Good after struggle and suffering. Guru writes:

*"Babey ke,' 'Babur ke' doyu; Aap karey Parmesar soyu Deenshah in ko pahchano; Dunipat un ko anumano. Jo Babey ke daam na dai hai; Tin te gah Babar ke lai hai: Dai dai tin ko baddi sazaye: Punn lai hai grah loot banaye."---*  
--16

It is true no movement can success without courage, sacrifice and dynamism. There are the minimum qualities necessary in all walks of life since progress on all fronts is bound to be held up without them. But unless courage and sacrifice are born out of inner spiritual strength they can not produce that result which is originally planned and aimed at. Shivajee the Guru Gobind Singh's contemporary, was a brave man. He too, had dispelled fear from people's mind and had made them brave, but he was unable to kindle the burning love for a spiritual life. Here is the Guru's concept of brave man to whom he named 'Saint-Soldier':

*"Many brave warriors have conquered countries and have gone about beating drums of victory. They possessed many sturdy elephants to trumpet aloud their victories and had also thousands of horses of royal breed that neighed for them*

*(to signify their glorious achievements). There have been all ages warrior Kings of heroic stature and, so numerous, that they cannot be even counted. Yet, without eshrining the Name of God in their hearts they departed to their final Home (i.e., without achieving the thing that really mattered). ”-----17*

Guru Gobind's 'saint-soldier' is a brave, martial and godly person. In Akal Ustat Guru writes:

*“O let there be a mighty military force of which each soldier be expert in war, And panoplied may crush the foeman's ranks, And filled with pride such warriors may display the marshal skill at sight of which the hills. With wonder Thrilled may shake and fly in space, To me this would not cause surprise, even from the battle-field may not budge an inch; Most sure they may succeed in tearing off the opponents and decimating all. Their garrisons and stretching on the ground the tuskers proud made mad by liquor strong, But then without the favour of the Lord, The God of Nature, even such stalwards bold shall have to leave the world, undone at last.”--18*

Guru says, my *Khalsa* shall always defend the poor and *Deg* (the community kitchen) will be as much essential part of *Khalsa* order as *Teg* (the sword). And each one will greet other with *Waheguru Ji Ka Khalsa, Waheguru Ji Ke Fateh* (The *Khalsa* belongs to God. O, Victory be to God.-----19

The sakti cult means much more than praise for the idea represented by the mother Goddess; it has an abstruse philosophy and it prescribes elaborate rituals. Guru Gobind Singh did not subscribe to that philosophy, nor did he accept those rituals as necessary measures of spiritual discipline. A religious teacher who prescribes non – recognition of ‘pilgrimages, alms, the non –destruction of life, Hindu penance, austerities’ can by no stretch of imagination be described as a ‘protagonist’ or ‘prophet’ of the sakti cult.

He did not teach 'a new way of obtaining salvation through war'. For him war not an end in itself, it was a duty in certain circumstances. He says in Zafarnama 'when all possible remedies fail it is lawful to resort to the sword'. Elsewhere he says: 'whoever he desired to abide in the khalsa should not fear the clash of arms, be full conformity with old Sikh tradition. Guru Nanak says: 'He who is imbued with the fear of lord becomes like the one severed' Guru Nanak says: 'Take the broom of divine Knowledge into thy hand, and sweep away the fifth of timidity' Timidity was a bar to spiritual advancement as also to the proper performance of temporal duties

In Guru Gobind Singh's concept of the ideal Sikh Society these two aspects of man's life was closely linked. He prays to 'All - steel' 'May both my Kitchen and my sword prevail in the world'

The significance of this prayer is thus explained: The Guru's primary concern was thus with his Kitchen and his sword, the one - the emblem of service to assist the weak, the helpless and the oppressed, and the other - the emblem of power to extirpate the tyrants, and the Khalsa was the instrument that he created to achieve this two - fold purpose

Guru Gobind Singh's invocation to the Supreme Being as 'All - steel' is to be explained in the context of his mission as he understood it, it has no connection with the Sakti cult. He assumed birth, he says, for the purpose of spreading the faith, saving saints, and extirpating all tyrants' He was God's chosen instrument - his 'servant' and 'slave' - sent to this world for the accomplishment of this purpose. To 'complete this work' he bowed with love and devotion to the Holy Sword' Thou art the Subduer of Countries, the Destroyer of the armies of the wicked Not only the Sword but also other weapons of war are symbolically deified: they represented God's power which protected the; Saints' and 'extirpated all tyrants'.

Some portions of the Dasam Granth , such as Chandi Charitra and Sastranama – mala , would be open to misinterpretation unless Guru Gobind Singh's total outlook on religious and temporal duties is clearly grasped . Rose says : 'Surrounded during his childhood by Hindu influences , Gobind Rai Succeeded to his office under every temptation to remain within the pale of orthodox Hinduism . '22 The Known facts do not warrant this assumption . In his early years Gobind was under the influence of his father , mother grandmother and uncle ( Kirpal ) . At patna there were influential Muslim friends of the family , such as Nawab Rahim Bakhsh and Nawab Karim Bakhsh . 23 Guru Tegh Bahadur's intimate relations with his son are indicated by the role which the boy played in removing his anxieties . about response to the Kashmiri pandits' appeal as also by the interchange of compositions between them which took place on the eve of the martyrdom if Gobind was well – versed in the Puranas , as the Dasam Granth shows , he was highly proficient in Persian too, and clear indications of this are available in the Zafarnama .

Narang says :

*'He seems to have been deeply impressed by the idea which runs through the Puranic literature , viz . the idea of the saviour appearing from time to time to uphold righteousness and destroy unrighteousness, to uproot evil and establish good, to destroy the oppressor and rescue the weak and the innocent . ' The saviour , according to Hindu tradition , was always an incarnation of God. But Guru Gobind Singh never recognized the Hindu view of incarnation , nor did he think of himself except as a ' servant ' or ' slave ' of God . He explicitly warned his followers' .....*20

*' All who call me the Supreme Being  
Shall fall into the pit of hell ' .....*21

*'The divine Guru' sent him to the world ' for religion ' s sake . This is what had happened ( according to Sikh tradition ) in the case of Guru Nanak as well . According t the Puratan Janamsakhi , he disappeared while bathing in the river*

*nea Sultsanpur ; he was then taken to Dargah Parmeshwar ' Ki ( the Presence of the Lord ) , and the Lord charged him with the mission of preaching the glory of His name . This tradition was quite well Known in Guru Gobind Singh 's time .....22 .*

Bhai Nand Lal Goya , who occupied a leading place in his literary circle , wrote :

*'Thus spoke God unto Guru Nanak :*

*Thou , My Son , art the true Guru ( Enlightener )*

*Go , reveal My Light to the world' .....23*

It was not necessary for Guru Gobind Singh to fall back upon ' Puranic literature' to formulate the idea of a mission entrusted to him by 'the Divine Guru' .



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