

# **HISTORICAL AND RELIGIOUS IMPORTANCE OF ANANDPUR SAHIB**

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# CHAPTER - I

## ANANDPUR SAHIB - A CONCEPTUAL STUDY

The pious city of Anandpur has encompassed in itself the history of Sikh literature and legends. Anandpur is one of the few cities which were founded by Gurus themselves. These cities represent the Sikh culture. Guru Nanak Dev Ji created a new philosophy, a new culture, and a new society. This required the creation from place of scratch which could have all these elements to it. To develop independent Sikh thought it was necessary to have a state that allowed complete freedom of Sikh thought which in turn made it possible in non-Sikh States.<sup>1</sup>

Anandpur is such a city whose name sends shivers in a Sikh's body.<sup>2</sup> Anandpur is made up of two words. Anand signifies a state of soul which has peace, stability, satiated, contentedness, and is grounded. 'Pur' means a city, or town. Hence Anandpur means a city which is always accepting, calming and blissful, where there is no sorrow, pain, or grief.<sup>3</sup> Guru Teg Bahadur Ji named the city, Chakk-Nanaki, but Guru Gobind Singh Ji changed its name to Anandpur.<sup>4</sup>

If Anandpur were to be called 'Begumpura' he realized it would not be exaggeration- Guru Sahib spread Anand and ended 'dukh andoh'. He instilled the state of '*Khauf na Knata na taras jawal*<sup>5</sup>', and made his Sikhs brave and fearless so they never bow before tyranny. Guru Ji made Anandpur 'Begumpura' by '*ab mohe khoob vatan gah payi*<sup>6</sup>'. Due to these metaphysical characteristics which personify Sikh philosophy and Khalsa, the Sangat made it the temporal abode of Khalsa. Anandpur shall always embody Khalsa with its high ideals.<sup>7</sup>

These is a great story about how the Anand Sahib by Guru Dass Ji, came to be written. It is said that, during Guru Amar Dass Ji's time, there was a very old yogi who had spent years and years in isolation and deep meditation. But as the yogi was

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<sup>1</sup> Sukhdyal Singh, *Shri Anandpur di sthapna ate Isda Itihastik Vikas* (ed.), Diljeet Singh Bedi, *Shri Anandpur Shri Anandpur Sahib: Bahupakhi Darshan*, Amritsar, 2015, p.72.

<sup>2</sup> Dr. Malkinder Kaur, *Shri Anandpur Sahib de qile: Adyaatmak Parsang* (ed.), Diljeet Singh, *Shri Anandpur Sahib: Bahupakhi Darshan*, p. 181.

<sup>3</sup> *Ibid.*, 181.

<sup>4</sup> Satbir Singh, *Khalse ke vasi*, Jalandhar, 1994, p.156.

<sup>5</sup> Guru Granth Sahib, *Raag Gaurhi, Bhagat Ravidas*, p.345. (ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥).

<sup>6</sup> Guru Granth Sahib, *Raag Gaurhi, Bhagat Ravidas*, p.345. (ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥).

<sup>7</sup> Dr. Malkinder Kaur, pp. 181-182.

coming to the end of his life, he realized that he was missing something. That he still hadn't 'got it'.

The old yogi had heard of a very wise old man, who was deeply respected and honored. This wise man was Guru Amar Dass Ji, the third Guru of the Sikhs. The Yogi decided to visit Guru Amar Dass Ji to see if there the Guru could solve his dilemma.

In audience with Guru Amar Dass Ji, and after paying the proper respects, the Yogi described his frustration with his practice and then asked very simply, "O Kind and wise Guru, will you teach me how to just live life?"

Guru Amar Dass nodded. "Leave this body." he told the yogi. "And be reborn in my family. Then come to me and I will teach you how to live."

The Yogi took his leave of the Guru. Soon after, in obedience to the Guru's command, the yogi sat in meditation and left his body. In due time, the wife of Guru Amar Dass Ji's son of Mohri gave birth to a grandson. When Guru Amar Dass Ji heard of the birth of child, he knew that the yogi's soul had been reborn. Immediately he called the child to be brought to him even though the traditional time of sequestering the infant with the mother had not passed. As soon as his grandson was in his presence, Guru Amar Dass Ji sang the Anand Sahib- the song of Bliss. When he was singing, the Guru named the child 'Anand'.<sup>8</sup>

Generally, Anand (bliss) means perfect joy, enjoyment of divine power or heavenly joy, but its meaning is different in Sikhism. It means spiritual happiness. Other terms employed to explain this spiritual status are—*Param pad*, *Nirvan*, *Maha Ras*, *Sahj pad* and *Vismad* etc. In the Anand Bani itself 'sohila' and 'mangal' words are used to connote the meaning of 'Anand'. It is a spiritual state of the soul where all kind of needs and requirements are fulfilled.<sup>9</sup>

The name Anandpur- Haven of Bliss, was perhaps inspired by his father's serenity under the most trying circumstances. But actually Anand is a supreme spiritual condition where there is no sorrow, no pain, no hunger; a permanent divine ecstasy enjoyed by a saintly person. In Vedic tradition Supreme Being is defined as *Sat*, *Chit*, *Anand*, called as Sachidanand. These are the basic qualities of God, prevailing in the creation. Guru Gobind Singh many times used this term in his verses

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<sup>8</sup> Sroop Dass Bhalla, *Mehma Parkash Granth, Bhasha Vibag (Punjab)*, 1971, p. 226.

<sup>9</sup> Dasham Granth, Ang 3, 10.



as — ਸਦਾ ਸਚਿਦਾਨੰਦ ਸਰਬੰ ਪ੍ਰਣਾਸੀ । ...ਸਦਾ ਸਚਿਦਾਨੰਦ ਸਤ੍ਰੰ ਪ੍ਰਣਾਸੀ ।<sup>10</sup> etc. Sikh philosophy doesn't believe in heaven and hell. It never believed in Hindu Mukti (salvation), because it depicts this world as wonderful and beautiful, where happiness is spread all over, where Hindu philosophy's world is bondage of sorrows and pain. Where like Semetic tradition, most of the religions considered that man is thrown on this painful earth by God, contrary to this Sikh philosophy elaborates that God created every luxury on this earth for his loving sons and daughters. Akal Purukh sent his children (*jivas*) for enjoying every comfort and every moment in this world. This enjoying of charming nature is absolutely contrary to the Mukti, which portrays world as house of woes and sufferings. Nirvana of Buddhism suggests to diminish all leanings of this world, because for Buddhism world is only ocean of pains and sorrows, whereas for Guru this world is only divine ecstasy (ਵਿਸਮਾਦ). For Sidh Yogis ultimate spiritual goal for a seeker is to attain Sahaj. Sahaj means residing in natural means. Sometimes Yogis, especially Shakat Yogis, define this naturalism; to live like other animals, without cloths and eat, drink everything without any discrimination. Although Gurbani described Sahaj in its own way and placed this spiritual condition on high pedestal of spiritual advancement, but placed Anand above all supreme mystical experiences. For this reason Guru Amar Das named his most popular Bani as Anand. So in Sikh theology Anand is above than Mukti, Nirvana, Sahaj, Kaivalya or achieving any heaven.

Literally the word Anand has two connotations: spiritual and mundane. In the former, it stands for 'beatific delight' or 'divine ecstasy'. In the latter, it stands for wedding. The Guru seems to be knitting both these meaning together in this composition, because, thematically, it appears to be a sort of beatific Epithalamion. The very first stanza sets this tenor by employing the metaphor of marriage scene from amidst which the bride seem to exclaim, 'o mother mine, beatific delight have I attained for my true master have I found, yea, him have I attained wish tranquil mind, my heart is filled with felicity'.

(Anand Bha-i-aa meri maye Satguru Mai Paa-i-aa. Satgur ta Paa-i-aa, Sahjsetee man vajeean-Vadhaa-ee-aan).<sup>11</sup>

<sup>10</sup> Shri Dasam Granth, *Jaap Sahib*, 15/58, 2/198.

<sup>11</sup> Shri Guru Granth Sahib, *Raag Ramkali, Guru Amar Das, Pauri 1*, p. 917. (ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੁ ਮੈ ਪਾਇਆ ॥ ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਰਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥).

The concept of 'Anand' as explained in the composition does not give the impression of a static mystic who was nothing to do with the society and the world. But on the other hand, it is the state of mind of the householder who performs his duties keeping his state of perpetual bliss or 'Anand'. Shri Guru Amar Dass Ji explains the concept of 'Anand' that a person who is internally detached from the physical world and still continues to discharge all his responsibilities towards his family and other human beings attains a state of bliss. He lives in the world, conducts all the social activities and serves his fellow beings to the best of his capacity. He enjoys the comforts, but does not get lost in the pleasures just as the lotus blooms in the water but its petals do not get wet or the duck which floats carefree on the water yet its feathers remain dry.

This is the attitude of detachment of a person who lives in the world like common people, but still remains cut off from the evil effects of the worldly attractions of Maya.

Another important point in the 'Anand Bani' is that without the Guru's grace, it is not possible to attain the spiritual state of 'Anand' while living in the world. The ideal man of Gurmat controls all his sense organs with the guidance of the Guru. Guru plays a vital role for the realization of 'Anand'. He bestows his grace on the devotee and initiates him towards self-realization. All kinds of grief, pains and worldly sufferings vanish by hearing the word of the Guru.<sup>12</sup>

In the beginning of this composition Shri Guru Amar Das Ji explains that attainment of the true Guru (Satguru) is the attainment of Anand. All talk of 'Anand' but from the Guru's teachings alone is its essence realized. Therefore, a Sikh is advised to recite the true Bani (Sachi Bani) of Satguru, which is helpful in elevations human consciousness.

Guru Amar Dass Ji must wonderfully experienced enjoyment, and finding and meeting the Holy true Guru. In the hour of supreme Bliss, all celestial musicians, nymphs and fairies have rushed forth in joining and singing the Glory of the land and Satguru. All celestial singers and raagis have joined in the symphony of ecstasy and captured this continuous rapture.

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<sup>12</sup> Shri Guru Granth Sahib, *Pauri 3-40*, p. 922.

Human body is a fortress with the treasure of Anand.<sup>13</sup> God is the source of Anand, '*Sadaanandanandi sahib*' and is in itself as '*Kaayia Kot garhai mahi raja*'.<sup>14</sup>

Conquering this fortress gives eternal victory. *Das Kamir chadiyo garh upar raaj liyo abinashi*.<sup>15</sup> Fort (Qila) is also called Garh, a castle (a castle with moat to be specific), a place very hard to penetrate. Highest castle is that of Anand. *Vin Kaayia ji hor the dhan khaojde se mud betale*.<sup>16</sup> Similarly the ideal of Sikh is also high. By walking on the path of '*Etu raah pati pavdiyan chadiye hoye ikkis*'<sup>17</sup> one can reach Anandgarh. No matter how strong an enemy may be, a Sikh can never be harmed.

According to Osho, In the East we have always defined the ultimate truth as SAT-CHIT-ANAND. SAT means truth, CHIT means consciousness, Anand means bliss. They are all three faces of the same reality. This is the true trinity- not God the father and the son, Jesus Christ and the Holy Ghost, that is not true trinity. The true trinity is truth, consciousness, bliss, and they are not separate phenomena, but one energy expressing in three ways, one energy having three faces.

Hence in the East we say God is Trimurti- God has three faces. There are the real faces, not Brahma, Vishnu, Mahesh. Those are for the children spiritually, metaphysically, for the immature. Brahma, Vishnu, Mahesh: these names are for the beginners.

Truth, consciousness, bliss- These are the ultimate truths. First comes truth; as you enter in, you become aware of your eternal reality: Sat, the truth. As you go deeper into your reality, into your SAT, into your truth, you become aware of consciousness, a tremendous consciousness. All is light, nothing is dark. All is awareness. You are just a flame of consciousness, not even a shadow of unconsciousness anywhere. And when you enter still deeper, then the ultimate core is bliss-The Anand.

Anandpur, the divine city established by Guru Teg Bahadur, came to be known as the motherland of Khalsa during the time of Guru Gobind Singh Ji; the valour and glory of Khalsa reached its pinnacle. It became the center of physical,

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<sup>13</sup> Shri Guru Granth Sahib, p.1162.

<sup>14</sup> Guru Granth Sahib, *Guru Nanak Dev, Raag Maru*, p.1038 (ਕਾਇਆ ਕੋਟੁ ਗੜੈ ਮਹਿ ਰਾਜਾ ॥).

<sup>15</sup> Guru Granth Sahib, *Bhagat Kabir, Raag Bhairao*, p. 1162 (ਦਾਸੁ ਕਮੀਰੁ ਚੜ੍ਹਿਓ ਗੜੁ ਊਪਰਿ ਰਾਜੁ ਲੀਓ ਅਬਿਨਾਸੀ ॥).

<sup>16</sup> Guru Granth Sahib, *Guru Ramdas, Gaorhi Vaar*, p. 309. (ਵਿਣੁ ਕਾਇਆ ਜਿ ਹੋਰ ਥੈ ਧਨੁ ਖੋਜਦੇ ਸੇ ਮੁੜ ਬੋਤਾਲੇ ॥).

<sup>17</sup> Guru Granth Sahib, p. 7.

mental and spiritual life. Guruji showed what kind of philanthropy is born out of the highest spirituality. Guru gave the erudite the nectar of spirituality and the mighty one divine light. Bhai Nand Lal and Bhai Bachittar Singh are known to be two such examples, Bhai Nand Lal was a learned scholar but sans spirituality. He was captivated by Guru's *sangat*(union) as such that he never left Guru Ji, after having bowed at his feet. Guru Ji loved him and called him Nand Lal (lord of joy) lovingly.<sup>18</sup> Bachittar Singh was a warrior, who when asked by the Guru, in a supreme spiritual ecstasy, picked a spear and pierced in to the head of a giant elephant. Both performed different tasks, but were enjoying same ultimate depth of spiritual ecstasy, the Anand, blessed by Guru Gobind Singh. Guru Gobind Singh blessed every particle of Chakk-Nanaki and that every particle transformed to Anandpur. Anandpur, where Anand poured from heaven and resides in earth, air, water, all men, all animals, all plants, all birds and moreover all hearts and minds.

Anandpur is blessed with heavenly happiness because man, who was wandering in the world from thousands of years to attain its completion, was completed here, when on Baisakhi 1699 Guru cut of his incomplete head five times, and poured Amrit for five times, to resurge from incomplete body. First time the completed man realized that he is the son of Akal Purukh and Akal Purukh seen first time that was his son bowing on his feet, leaving all middle man forever. First time Guru Gobind Singh freed the humans from religious slavery of priests or deities. Now Khalsa was directly attached to Akal Purukh, the father of all. Creation of Khalsa was not for Sikh Panth only, but for service of all humanity. On this achievement everyone on the earth enjoyed happiness, which was spread from Anandpur. Thus this city is source of spiritual pleasure for all world. Talking about the tragic killing of Guru Teg Bahadur, his son Guru Gobind Singh described in Bachitar Natak, that all saints and heavenly people felt joy at the victory of religion flourished in Anandpur.

Shri Anandpur Sahib's establishment was a milestone in itself in the grand plan of Sikhi. Every class and trade of people populated the city, built their homes, markets, streets and other religious places. Guru Ji and his family served the Sangat. Guru Ji's voyages for Sikhi are all the illuminated aspects of Anandpur Sahib.<sup>19</sup>

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<sup>18</sup> Giani Gian Singh, *Twarikh Gur Khalsa*, Bhag I, p.902.

<sup>19</sup> Dr. Harsimran Singh, *Guru sahibaan da Shri Anandpur Sahib nal samband*, Amritsar, p.187.

Bhai Santokh Singh writes that after the city was established all the different kinds of artisans and scholars were invited to live there. A *dharamshala* (free accommodation for visitors) with four doors, opened for all, was built for the peoples visit to Anandpur. These doors were constructed as such that during summers these had a cool breezier. Each house had several doors-

ਸੁਨਿ ਕਾਰੀਗਰ ਲਗੇ ਉਸਾਰਨਿ ।

On the order of Guru workmen started construction.

ਸੁੰਦਰ ਘਰ ਸਮੇਤ ਬਿਸਤਾਰਨਿ ।

A beautiful house, with needed expansion, was under construction.

ਇਕ ਧਰਮਸ਼ਾਲਾ ਬਡੀ ਬਨਾਈ ।

A big Dharamshala (free accommodation) was constructed.

ਜਿਸ ਮਹਿ ਸੰਗਤਿ ਉਤਰਹਿ ਆਈ । ।

Visitors, on holy tour, come here for stay.

ਰਖੇ ਦਰ ਅਨੇਕ ਚਹੁੰ ਉਰ ।

Doors were constructed in four directions of this building

ਵਰੀਖਮ ਮਹਿ ਸਮੀਰ ਕੀ ਲੋਰ ।

So that visitors can enjoy cool and open natural air in summer.

ਇਕ ਦਰ ਕੇ ਕੇਤਕਿ ਬਨਵਾਏ ।

There were many parts of a door, for more open space.

ਇਸ ਖਰਕਾਰ ਪੁਰਿ ਗੁਰੂ ਬਸਾਏ । ।

In this way Guru developed this town.<sup>20</sup>

To paint its walls skilled artists were hired who did it with all their heart. This made its outer appearance very attractive.

ਮੰਦਰਿ ਸੁੰਦਰ ਹੇਤ ਕਰਾਵਨਿ ।

To beatify this house from all aspects.

ਸ੍ਰੀ ਗੁਰੂ ਸ਼ਿਲਪੀ ਕਰੇ ਅਵਾਹਨਿ ।

Guru had called expert workmen.<sup>21</sup>

So this way the beautiful city was made. Shops were opened to meet the requirements. Hundreds of people came here to see Guru Ji. In the Darbar the sea of people was always there.

<sup>20</sup> Bhai Santokh Singh, *Shri Gur Partap Suraj Granth* (ed.), *Bhai Veer Singh, copy 10<sup>th</sup>*, Bhasha Vibag, Punjab, 2011, p. 4081.

<sup>21</sup> Bhai Santokh Singh, *Shri Gur Partap Suraj Granth*, p. 4081.

ਸੁੰਦਰ ਸਦਨ ਸੁਧਾਰਿ ਕਰਿ ਬਸੈ ਗੁਰੂ ਮਹਾਰਾਜ।

Then Guru rehabilitate keeping in mind. Every section of society.

ਪਰਜਾ ਬਸਾਵਸਿ ਪੁਨ ਕਰੀ ਦੇ ਸਭਿ ਬਿਧਿਨਿ ਸਮਾਜ

Guru Ji built a very beautiful house for himself and resides here with family.

ਨਿਤ ਪ੍ਰੀ ਸੰਗਤਿ ਆਦਿ ਨਵੀਨ। ਡਰਾ ਪਰਹਿ ਬਨਜ ਹੁਇ ਪੀਨ।

Daily newcomers entered in this township. They settled there and every trade was started

ਬੈਸਨ ਆਦਿ ਦੁਕਾਨ ਬਨਾਈ। ਗਨੀ ਗਰੀਬ ਬਸੈ ਸਮੁਦਾਈ।<sup>22</sup>

The Vaishav's started their shops and rich and poor sections are settled in Chakk-Nanaki

Even though the main motive of Anandpur Sahib was fulfilling the populace's needs, still its historical and spiritual importance cannot be underestimated. This fertile and green land had been touched by the feet of two gurus and five Sikh females belonging to Guru's family Sikh i.e. Mata Nanaki Ji, Mata Gujri Ji, Mata Jeeto Ji, Mata Sundri Ji and Mata Sahib Kaur.

This is not it, whereas this pious land blooms odors of life; it also engrosses the legends of valorous warriors martyred in the spirit of 'Dharam Yudh Ke chai' and every devoted Sikh naturally bows before this holy land and imbibes the history and sense of Sikhism in the consciousness.<sup>23</sup> This history includes ninth Guru's departure to Delhi for '*Dharam het Saka*' (sacrifice for religious freedom) and tenth Guru's war under the slogan of '*Dharam Chalavan Sant ubaran dushat Sabn Ko mool uparan*' (I came in the world- for establishment of Dharma, for upliftment of saintly persons, and to crush all cruel people), *Ape gur chela* while Khalsa Sirjan, battle training of Singhs by four Sahibzadas, Bhai Khanniya's *manas ki jaat sab ek pehchanaio*.<sup>24</sup> (always trust that all humans belong to the same race).

While stepping on the land of Anandpur one is reminded of incident of Sikh history, all of which are goose bump inducing. They pose a question about Sikh's journey through the oppressive periods and its existence today. Today Sikhi and ' Kesari mission is worldwide and going strong.<sup>25</sup>

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<sup>22</sup> *Ibid.*, p. 4090.

<sup>23</sup> Dr. Jasvir Singh Sabar, *Shri Anandpur Sahib di itihastik tey darmik mahatta*, p.81.

<sup>24</sup> Dasam Granth, *Buchittar Natak*, Chand 43.

<sup>25</sup> Dr. Jasvir Singh Sabar, p.82.

However, Guru Teg Bahadur Ji didn't get much time to stay here. Sangat didn't get to see (Darshan) the Guru for a long time. Guru Ji left Chakk-Nanaki in November 1665 CE and returned on 29 March 1672. Guru Ji remained out of the city for 6-7 years. It is natural that the city's construction stopped there itself as major Singhs were with Guru Ji.<sup>26</sup>

Guru Gobind Singh spent the years from 1675 to 1684-85 in Chakk-Nanaki and then shifted to Paonta for some years. These 9-10 years are described in 'Bachittar Natak'. Guru ji made a drum, Ranjit Nagara, which was beaten in the morning as well as in the evening. Thus, Anandpur's environment became livelier. In 1688 after Guru Ji won the battle of Bhagani he returned to the Chakk-Nanaki from Paonta and named this town 'Anandpur Sahib'-

ਕਹਿਲੂਰ ਮੇ ਬਾਂਧਿਯੋ ਆਨ ਅਨੰਦਪੁਰ ਗਾਂਵ । ।

When Guru returned to Kehloor, He established new township of Anandpur

ਜੀਤ ਕੇ ਖੇਤ ਪ੍ਰਭ ਆਨ ਕੇ ਪਾਂਵਟੇ ।

After returning from Paonta winning the war.

ਕੂਚ ਕੇ ਸਾਜ ਮੰਗਾਇ ਲੀਨੋ ।

He collected all the goods needed for journey to Kehloor.

Bhar bahadur tyaar kino sabe.

ਭਾਰ ਬਹਾਦਰ ਤਯਾਰ ਕੀਨੋ ਸਬੇ ।

He asked his warriors to be ready for journey.

ਆਨ ਕਹਿਲੂਰ ਮੈਂ ਆਪ ਤਾਹੀ ਸਮੈਂ ।

At that time Guru Himself (with Sikhs and family) reached Kehloor.

ਅਨੰਦਪੁਰ ਬਾਂਧਿ ਬਿਸਰਾਮ ਕੀਨੋ । ।

Established Anandpur and rested with peace.<sup>27</sup>

Shri Anandpur Sahib is prime among the historical places of Sikhs and is known as the birthplace of Khalsa worldwide. These historical places of Anandpur are the models of 'Bhagti and Shakti' (devotion and power).

Not only Anandpur has contained in itself a grand history, but also the seeds of revolution to realize and achieve the goal enshrined in Sikh philosophy and creation of Khalsa Panth. This Holy land having Guru's spiritual, social, familiar and

<sup>26</sup> Tirlochan Singh, *Guru Teg Bahadur: Prophet and Martyr*, Delhi, 1969, p. 178.

<sup>27</sup> Senapati, Shri Guru Sobha (ed.), *Ganda Singh*, Punjabi University, Patiala.

emotional reaction, and to achieve the ideals the philosophy of '*dust sabhan ko moolu paran*' (to eradicate all evils of tyrants) has become an inseparable part of such a place is and indeed the author of human race and its ancestry.<sup>28</sup>

Anandpur Sahib itself has an important place in the motives and struggles of the Sikhs under the Guruship tradition. Anandpur Sahib's historical importance and its grand contribution are always on the mind and consciousness of a Sikh. Making Sri Anandpur Sahib the center of Sikh intellect, learning and intellectuals and developing it as a 'model state city', strategic defence, construction of five forts and making it the powerful heartland of political, economical and cultural activities were the result of foresight possessed by Guru Ji.

Starting the tradition of Hola-Mohalla, readying the Sikh concise for proselytism, making Anandpur City of Joy (Anand) and making the revolution of Khalsa are the actions which are forever in the mind of Khalsa.

Until 1920 CE Shri Anandpur Sahib's pilgrimages were under the Sodhi priests. After the formation of Shiromani Gurudwara Prabandhak Committee (SGPC) these controls went to it. Committee made Jathedar Partap Singh in-charge of Takhat Shri Keshgarh Sahib making it second only to Akal Takhat. Consecutively many *Jathedars* have served here since then.<sup>29</sup>

Shri Anandpur Sahib has contributed a large part in the spread of Gurmat Sangeet (traditional Sikh music) The fortunate city of Sri Anandpur Sahib where 'Shahe Shahin shah' Guru Gobind Singh spent major time of his rendezvousing life, initiated Khalsa Panth and was influential in the creation of literature by erudite scholars, translating scriptures, religious masses, as well as for martial training, when commoners were armed, with weapons entered battle with the Jaikara of 'Sat Sri Akal' the mountains of Bai Dhar (22 rows of mountains) shivered, even the thrones of Delhi and Lahore felt it.<sup>30</sup>

The military power changed the attitude of Punjabis. They gained dignity, self-respect and developed a sense of rebellion against oppression. This rebellion of masses only can create a joyful, happy human society and Anandpur is dedicated to this cause.

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<sup>28</sup> Dr. Daljit Singh, Anandgarh da Sanklap (ed.), *Daljeet Singh Bedi, Shri Anandpur Sahib: Bahupakhi Durshan*, p. 118.

<sup>29</sup> Dr. Guljar Singh Kang, *Shri Anandpur Sahib da itihastik Pichhokd ate Bavikh*, pp. 356-57.

<sup>30</sup> Sh. Nirver Singh Aarshi, *Shri Anandpur Sahib de raagi, thadi* (ਢਾਡੀ, Kavi tey sahitkar (ed.), Daljeet Singh Bedi, p. 270.



The divine message of Anandpur Sahib made Punjabis a world renewed force to be reckoned. Guru Gobind Singh Ji was the person to free Hindustanis and their mind from slavery of mind and soul forced by foreigners. Within one year of his demise, Banda Singh Bahadur won over Sirhind and established Khalsa Raj. It was tremendous victory of newly formed Sikh force against the established Mughal Empire.<sup>31</sup>

Shri Anandpur Sahib (31,13,N-76,32E) is situated near the Shivalik mountain. In modern era it comes under the Ropar district of Punjab state and is connected with railway and highways. It is the only city that is famous due to being a Sikh takhat.<sup>32</sup>

While choosing this place Guruji not only considered the political, but also the geographical conditions during this period the river Charan Ganga use to flow in south-west direction and gorge all rain in the east -north direction, which at that time were not seasonal rivers but water continued to flow in them throughout the year because the trees were not cut from the Shivalik mountains. Apart from this Shivalik range itself came into existence from the sandy part of Tethays sea. While it rains, these sandstones absorb water and appear as if a piece of glass has been placed on the mountain. From these arid mountain lagoons, plateaus and cliffs were formed.<sup>33</sup>

Shivalik was the last Himalayan Mountain to be formed. Himalayas is the tallest. Secondly the main Himalayas which starts from Afghanistan and end in Burma. Thirdly the lesser Himalayas and fourthly there is Shivalik. It is notable that once Thatsea existed where these ranges exist.<sup>34</sup>

The area of Chakk-Nanaki was a peaceful zone. Besides, it was fertile land which could easily yield two crops annually, hence the new city was capable of becoming a self-sufficient city-state. Guru Ji's selection of the land was highly appreciated by Rani Champa and the Sikhs. The Bilaspur elite were exceptionally happy, because the presence of a Sikh city state on the border of Bilaspur state and the Mughal territory meant safety for Bilaspur.<sup>35</sup>

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<sup>31</sup> Prof. Sukhdev Singh, *Sikh Sainik Sakti de ubhar vich Anandpur Sahib Da Yogdan*, p. 232.

<sup>32</sup> Dr. Harjinder Singh Dilgeer, *Anandpur Sahib*, 2008, Belgium, p.19.

<sup>33</sup> <http://www.discoverikhism.com/sikh-gurudawaras/takhatShri-KeshgarhSahib.html> dated 6 September 2020, Time 10.43 am.

<sup>34</sup> *Ibid.*

<sup>35</sup> *Ibid.*

Four rivers poured in from the eastern side. As the mountains formed, the four rivers cutting the mountains formed their way to eastern gulf. These four rivers are Sindh, Satluj, Kosi, Brahmaputra. Later these rivers gave their distinct culture.<sup>36</sup>

It is also to be noted that by the Guru's touch the river Satluj has produced martyrs more than anywhere else. It is an example in itself. It stabilized the geographical situation. Guru Ji decreed five forts to be formed, namely Anandgarh, Lohgarh, Holgarh, Fatehgarh and Taragarh. All were at the high mountains, so long distance monitoring could be done. The strategic location was impactful in the battles. In one battle the enemy's army drowned in the Charan Ganga and faced defeat without any fight.<sup>37</sup>

Historical importance has its own place however the location, condition and geography play an important role in forming history. In the battle of Bhagani, instead of Paonta Sahib, Guru choose the battlefield where eastern armies had to face Yamuna, and southern ones had to face River Giri. In many instances the enemy armies failed to reach the fields thus losing in the battle.

At the feet of Shivalik mountains the tourists are captivated by its scenery. The sensitive travelers are captivated by the beauty and wish to visit again and again.<sup>38</sup> Each time they feel a unique natural and spiritual experience. Anandpur Sahib's ever changing scenes and visuals give joy to the viewer's soul.<sup>39</sup>

The arrangement of Gurudham, forts, *langar hall* (free community kitchen) gathering hall and dorms harmonizes with the environment. The cleanliness and greenery is contrasting to modern polluted city environment. Even though new buildings, roads, halls have been constructed in the contemporary era, it maintains its pure and clean appearance and provides mental peace.<sup>40</sup>

The Open environment of this grand city has been maintained since its foundation. It is unlike the crowded, congested, and polluted mega cities. Being spared from the various kind of pollutants and having lush greenery is an added attraction.

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<sup>36</sup> Dr. Gurbachan Singh Bachan, *Shri Anandpur Sahib: Bhogolik Paripekh*, p. 97.

<sup>37</sup> *Ibid.*, p. 98.

<sup>38</sup> *Ibid.*, p. 98.

<sup>39</sup> S. Surinder Singh Nimana, *Shri Anandpur Sahib di Parkirti Nuhaar* (Ed.), *Diljeet Singh Bedi, Shri Anandpur Sahib' Bahupakhi Darshan*, Amritsar, 2015, p. 91.

<sup>40</sup> *Ibid.*, p. 92.

The people living in Guru's guidance love the environment as well, all the rivers here are pure and clean which go on to provide coolness and nourishment to other states as well. All the other religions and their holy places are venerable. Their followers, too are respectable still Anandpur maintains a unique importance among all. It is a special place on Earth.<sup>41</sup>

Most cultures, including Indians have always discriminated with woman. They were insulted as meek-minded, a divine mistake, and "*Dhol ganwar shudar pashu Nari, Pancho tadan ke adhikari*" (drum, foolish, low-caste, animals and woman these five deserves punishment). Mannu who codified Hindu laws told that a woman could never be owner of any property or inherit any. Guru Nanak Dev Ji gave equal rights to woman. Following vision of Guru Nanak Dev, Guru Teg Bahadur Ji named the place Chakk-Nanki after his mother's name.<sup>42</sup>

Most of the world's religions worship the places where their founders, prophets were either born or left the world. Anandpur however is the birthplace of an entire race. The privilege is only availed to Khalsa as Guru Ji has decreed-

ਖਾਲਸਾ ਕਾਲ ਪੁਰੁਖ ਕੀ ਫੌਜ ।।

Khalsa is a soldier of the God's army.

ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੌਜ ।।

Khalsa has taken birth from God's will.

This is the pious land where untouchability, caste distinction, were eliminated. It ended oppressions and the oppressors themselves. It was the foundation of a republic. It inspires lay men to be fit and healthy. This city is also memorable and unique for humanity because actually the spirit of Red Cross had taken birth here.

In 1702 on the battlefield of Anandpur Sahib, where he had won 16 battles, eliminated the distinction of foe and friend by giving Bhai Kanahiya, serving water to all without discrimination. Thus a Red cross was also founded in the land of Anandpur.<sup>43</sup>

Shri Anandpur is not just a city but a source of inspiration, power, and order to all Sikhs. It inspires Sikhs to protect the Garh of Anand from the attacks of invaders and attachments.

It is duty of each Sikh to obey and accept the decree of Guru Gobind Singh at the time of creation of Khalsa and become a model citizen of this place.<sup>44</sup>

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<sup>41</sup> Sh. Surinder Singh Nimana, pp. 94-95.

<sup>42</sup> P. Surinder Singh, pp. 245-246.

<sup>43</sup> S. Surinder Singh Nimana, p. 249.

<sup>44</sup> Satbir Singh, *Khalsa da vaasi*, Jalandhar, 1994, p.161.

## CHAPTER - II

# REHABILITATION OF ANANDPUR BY GURU TEG BAHADUR

Anandpur Sahib is not just a city, rather this is a symbol of supreme spirituality which this place received from the blessings of Ninth Sikh Guru, Teg Bahadur Ji. Guru Teg Bahadur, besides being the Ninth Sikh Guru, is a representative and symbol of defence of human rights and religious faith. It was his martyrdom and sacrifice against the religious persecution of the Hindus and the Indians by the bigoted Muslim emperor Aurangzeb, whose intolerance and fanaticism sowed the seeds of downfall of the mighty Mughal Empire in India.

Accompanied by his mother Mata Nanaki and wife Gujri, Guru Teg Bahadur arrived at the village Bakala in early 1644, soon after the demise of his father, Guru Hargobind on 3 March, 1644 at Kiratpur.<sup>1</sup>

"Teg Bahadur was far away from the main seat of Sikhism, yet he carried with him the religious ambience in which he had grown. His life was an example of virtues, that were taught by previous Sikh Gurus. He had utmost humility and compassion and a firmness of mind. He lived a strict and holy life and spent most his time in meditation. Yet he was not a recluse like Indian Sanyasis and Jogis. He always attended his family responsibilities. Often he went out riding on his horse and followed the chase. From the first Guru, in the Sikh faith the temporal and the spiritual were not disjointed. This was amply attested in Guru Teg Bahadur's life."<sup>2</sup>

Guru Teg Bahadur made Bakala his base for the next 20 years. He also spent many years on long preaching tours, especially from 1656, as requested by Nanak VII, Guru Har Rai, who was his nephew by relationship.

After staying for some time at Bakala, Guru Teg Bahadur went to visit the places associated with the lives of the previous Gurus. He visited Goindwal, Khadur and Tarn Taran.<sup>3</sup> Then, after assuming Guruship, he went to Amritsar. When with his father Guru Hargobind, he left Amritsar and family shifted to Kiratpur, this was his

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<sup>1</sup> Gurbachan Singh Talib, *Guru Teg Bahadur: Background and the supreme sacrifice*, Punjabi University Patiala, 1999, p. 62.

<sup>2</sup> Harbans Singh, *The Heritage of the Sikhs*, New Delhi, 2nd Edition, 1994, p. 64.

<sup>3</sup> Giani Gyan Singh, *Twarikh Gur Khalsa*, p. 316.

first visit to the holy city. Amritsar was his birthplace and it had been the most important center of Sikhism during the time of his father and grandfather Guru Arjan Dev. On arriving there he took a dip in sacred pool and then wished to go inside the Temple; Darbar Sahib. The corrupt and greedy priests of Hari Mandir, who were agents of Guru's opponents, like Dhirmal, became apprehensive that they be ousted by the Guru and deprived of their income. They therefore shut the door against him and did not allow him to enter the Shri Haimandir Ji. Instead of protesting against this behavior, the Guru forgave the priests and did not tried to forcibly enter inside the temple. He, however, remarked that those who were gotten within and affected by greed had entered the Temple for the lure of offerings. Then the Guru visited the village Valla on his way to Bakala. Since the Guru did not want to confront Dhirmal and his companions, and want to live peacefully, he left Bakala for good and went to Kiratpur, the town founded by his father on the bank of river Sultej.<sup>4</sup>

At the time of founding Anandpur city near Kiratpur, Dr Gurbachan Singh writes, North West India had three power centers namely Delhi Durbar, Sirhind and Lahore Darbar. It was Guru Teg Bahadur's foresight that Anandpur was out of bounds for these governments, because it was situated in boundary of Hindu Rajput Kingdom of Kehloor. According to historical records the main reason for the establishment of Chakk Nanaki was the death of Raja Deep Chand in 1665 AD. At that time Guru Teg Bahadur was in Kiratpur located on the border of Kehloor. Nanak Chand, brother of Deep Chand was appointed as a Vazir (Prime minister) of the kingdom and he proved tyrannical and imprisoned all the old officers of the State. This made Rani Champa Devi worried. She sent an invitation to Guru Teg Bahadur for spiritual guidance.<sup>5</sup> Guru Teg Bahadur Sahib went to Bilaspur to join the last rites of the departed Raja Deep Chand. Guru's mother Mata Nanaki, wife Mata Gujri and several prominent Sikhs accompanied Guru Sahib. Guru Sahib stayed at Bilaspur up to May 13, 1665. Rani Champa wanted Guru Sahib to spend some more days at Bilaspur, but Guru Ji told her that he had to go to Dhamtan, a village in Haryana at present. Rani Champa had already known that Guru Sahib was going to establish his headquarters at Dhamtan. Rani Chmapa approached Mata Nanaki to ask him not to go far away from

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<sup>4</sup> Gurbachan Singh Talib, *Shri Anandpur Sahib; Bhogolik Paripekha* (ed.), Diljeet Singh Bedi, *Shri Anandpur Sahib: Bahupukhi darshan*, Amritsar, 2015 p. 65.

<sup>5</sup> *Ibid.*, p. 93.

Bilaspur State. The Rani promised to donate land for establishment of a new Sikh center in her state at the site of Guru's choice. Guru Sahib told the Rani that he would institute his center in her state subject to the condition that she should accept the price of the land, as he won't like to establish a Sikh city on a donated land. The Rani agreed to accept the price of the land.<sup>6</sup>

Guru Sahib took a tour of the area around Kiratpur Sahib. He selected an area on the bank of Satluj river. He carved out the new town from the territory of the villages of Sahota, Mianpur and Lodhipur. According to 'Sri Gur Partap Suraj Granth'-

Jar Kharid Ke Patta likhaye"

(ਜਰ ਖਰੀਦ ਕੇ ਪਟਾ ਲਿਖਾਏ।।

Ley Satgur Nij Nikat Rakhaya"<sup>7</sup>

(ਲੇ ਸਤਿਗੁਰੁ ਨਿਜ ਨਿਕਟ ਰਖਾਏ।।)

According to Bhatt Vahi the Guru was granted three villages in Kehloor State for founding a new town. The names of these three villages are described as Lodhipur, Mianpur and Sahota. According to some Sikh historical sources, two villages were purchased by the Guru. The names of these villages were Makhawal and Mathaur. These two muslim villages were founded by two brothers- Makhe Khan and Mate khan.<sup>8</sup> In the District Gazetteer of Hoshiarpur it had been stated that Guru Teg Bahadur "Purchased land from the Raja of Bilaspur who then held taluka Jandbari." The legendary account of the place as gives in the Gazetteer is as Follows: "On the site of Anandpur there lived a cruel demon called Makho who had occupied the place for 700 years before Guru Teg Bahadur came. Guru Teg Bahadur determined to expel the demon, but the latter promised to depart of his own accord only asking a favour that his name might be associated with the name of place, where he had lived so long. The Guru replied that the Sodhis (and Sikhs) would call the place Anandpur, but the Hill men and others would call it Makhawal".<sup>9</sup>

Soon, a new township came into existence in the Shivalik foothills. In the beginning its new name was Chakk Nanaki. Guru Teg Bahadur named it after his

<sup>6</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, Belgium, 2003, p.13.

<sup>7</sup> Kavi Santokh Singh, *Sri Guru Patap Suraj Granth* (ed.), Bhai Vir Singh, 10th Copy, Bhasha Vibhag Punjab, 2011, p. 4079.

<sup>8</sup> Bhat Vahi Purbi Dakhani, *quoted in Guru Teg Bahadur: Martyr and teacher*, Fauja Singh and Gurbachan Singh Talib, p.39.

<sup>9</sup> Hoshiarpur District Gazetteer, 1904, p. 213.

mother Nanaki.<sup>10</sup> The ceremony was performed by Bhai Gurditta (great-grandson of Baba Buddha) when Guru laid the foundation stone of new town on June 19, 1665 at the present site of Guru ke Mahal. This humble beginning of Guru ke Mahal served as the nucleus and important center of Anandpur, which subsequently expanded around it.<sup>11</sup> Diwan Dargah Mal (religious minister of Guru Sahib) did the first prayer. The Guru's house was known as Guru ke Mahal. It was the first building. Later, it came to be known as Anandpur- the abode of bliss. When the work of building the township started, first of all the construction of three building, the Guru's residence, place for worship and a rest house was taken in hand. It was necessary that the missionary work should continue unhampered. Already many people had come from all parts of the country and had to be provided with suitable accommodation for their stay. Free land was provided to them. Peasants were asked to till the barren land so that the local requirements of food grains and vegetables were met. They were asked to give a portion of their produce for Guru Ka Langar that is, the free Kitchen.<sup>12</sup>

The town of Chakk Nanaki was the main base of the activities of Guru Teg Bahadur during the last decade of his life. It was here that the *Masands* from various regions visited the Guru, brought for him tithes and rare articles for his use. Many Sikhs offered the Guru copies of Japji, Sukhmani and other Sikh scriptures. It was from here that Guru undertook his eastern travels in 1665 AD after leaving some trusted Sikhs to supervise the construction works here.<sup>13</sup>

After starting this journey during the mid of the September Guru Ji could not visit Chakk Nanaki for six years. At last Guru Teg Bahadur returned to Chakk Nanaki in 1672. As the news of Guru's arrival spread around, people flocked in large numbers to have a glimpse of his personality and to seek his blessings. In 1673, the Guru again decided to go on a tour of Malwa (present districts of Ludhiana, Ferozepur, Bathinda, Patiala and Sangrur) and the Bangar areas (present Harayana). This time the Guru was accompanied by Mata Gujri and Guru Gobind Singh, then a child. The Guru returned from this tour in 1675 A.D. Author of 'Guru ki Sakhiyan' writes, "Sahibzada Govind Rai asked, Amma ji what is the name of your Village and when will you show us

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<sup>10</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p. 29.

<sup>11</sup> *The Punjab Past and Present*, Punjabi University Patiala, 1975, p. 167.

<sup>12</sup> Surinder Singh Johar, *Birth of Khalsa*, Delhi, 2001, p. 27.

<sup>13</sup> Dr. Tarlochan Singh, *Guru Teg Bahadur-Prophet and Martyr*, Delhi, pp.77-78.

(your village)” The mother replied, " From Bilaspur Rani Champa's advisor had come. We shall go this year during the month of Chet.”<sup>14</sup>

When Guru Gobind Singh came to Anandpur. Here he received his early education. Tutors were appointed to teach him Sanskrit and Persian. According to Khazan Singh, the Ninth Guru appointed competent persons to teach him the military art. Guru Gobind Singh as a child proved that his disposition was that of a brave hero. Soon the Sikhs began to present him toy arms.<sup>15</sup>

Guru Teg Bahadur spent a few months at Chakk Nanaki when in 25 May 1675 a sixteen member delegation of frightened from rulers persecution, Kashmiri Pandits (Brahmins) under the leadership of Kirpa Ram came to Guru.<sup>16</sup> These Kashmiri Pandits apprised Guru Teg Bahadur of their miserable plight and unabated persecution by Mughal Government. They were confident that only ninth Sikh Guru is capable to help them and were convinced that the generous Guru will definitely help them to tide over the crises which had been created by the new ordinance of Aurangzeb. Aurangzeb had reversed the policy of Akbar and had ordered large-scale conversions and destructions of Hindu temples.<sup>17</sup> What happened after listening to the woeful tale of the Brahmins of Kashmir has been stated by Macauliffe, "The Guru sat silent and for sometimes pondered at their request. His darling boy Gobind Rai was then playing in the hall and on seeing his father sad and thoughtful went to him. His father spoke not, but tenderly embraced him. The boy said, Father Dear, why sittest thou silent today? Why not regard me with the usual look of affection? What offence have I committed that thou will not look cheerfully on me? The Guru taking compassion on his dear child seated him near and said, 'My son, now knows nothing yet. Thou art still a child. This matter on which Kashmiris have come is of vital importance. The world is grieved by the oppression of Turks. No brave man is now to be found who is willing to sacrifice his life. The child replied; for this purpose who is more worthy than thou who art at once generous and brave."<sup>18</sup>

Guru Teg Bahadur appreciated the bold and courageous reply of his son and forthwith decided to offer himself for the gallant deed. The Brahmins were then

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<sup>14</sup> Sarup Singh Kaushik, *Guru Ki Sakhiya* (ed.), Pyara Singh Padam, Amritsar, 2003, p. 77.

<sup>15</sup> Khazan Singh, *History of and Philosophy of Sikhs*, Part-I, p. 163.

<sup>16</sup> Dalbir Singh Dillon, *Sikhism; origin and Development*, p. 140.

<sup>17</sup> Hari Ram Gupta, *History of Sikhs*, New Delhi, 1973, pp. 139-140.

<sup>18</sup> M.A. Macauliffe, *Sikh Religion, Vol. IV*, New Delhi, 1963, pp. 371-72



instructed to go away and tell the authorities that they would have no objection to changing their creed provided the Sikh Guru, Guru Teg Bahadur, was first prevailed upon to embrace Islam. For the next two months Guru Teg Bahadur was busy finalizing his programme. Before he voluntarily left Chakk Nanaki on his great mission, he was careful to nominate his son, Gobind, as his successor and even performed the installation ceremony by offering him the usual marks of (Guruship); a Tilak on the forehead, 5 paisa and one coconut. This speaks amply for his resolute determination, or the high character of his mission. No doubt was left in the mind of anyone present that it was going to be a do or die mission.<sup>19</sup>

On July 8, 1675, Guru Teg Bahadur held his court, in the presence of prominent Sikhs, who were very close to Guru Ji, namely Bhai Mati Das, Bhai Sati Das and Bhai Dayal Das and elaborated his planning of his march towards Delhi to meet the emperor Aurangzeb. These Sikhs were also ready to accompany him in this journey and were ready to sacrifice their lives. The direction of the journey was towards Delhi. It is all but precisely known why the Guru started in this direction, what programme he had in view, whom he wanted to meet and for what purpose. Apparently, he hoped to meet the Emperor at Delhi, to plead the cause of the non-Muslim subjects with him, and in the event of the Emperor's unfavorable reaction suffer the consequences.<sup>20</sup>

On July 10, 1675, (10/11 sawan, 1732 B.K) Guru Sahib left Chakk Nanaki for Delhi. He proceeded towards Delhi on foot. He decided that on this way he would visit a large number of villages and towns and awaken the public. He spent the first night at Kiratpur Sahib. He addressed a big gathering of the people of Kiratpur Sahib. People from Kiratpur, Kalyanpur, Jiowal, Bhagwal, Chanauli and several other villages attended this gathering. Guru Sahib left Kiratpur Sahib. Before beginning his journey Guru Sahib told the Sikhs that this was his last meeting with them, because most probably he will not come from Delhi. Guru Sahib's next stop was at village Malikpur (at that time known as Milakpur Rangharan), about six kms before Ropar.

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<sup>19</sup> Fauja Singh, Gurbachan Singh Talib, *Guru Teg Bahadur; Martyr and Teacher*, Publication Bureau, Punjabi University, Patiala, 1975, pp.74-75.

<sup>20</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p.16.

At Malikpur, Guru Sahib stayed at the residence of Bhai Nigahia, a Sikh belonging to devoted Saini family.<sup>21</sup>

The Pandits went back and told the governor who conveyed it to Aurangzeb at Hasan Abdal, situated close to the borders of Kashmir. The emperor's mind was already prejudiced against Guru Teg Bahadur. He hated the world Saccha Patshah used by the Sikhs for the Guru. It implied that the Guru was a true king and the emperor was a false king. He also detested the word Bahadur in the Guru's name as this term was reserved for nobility of the Mughal court only. The report about Guru's activities in the cis-satluj had exasperated him. Aurangzeb, however, was most deeply offended by the Guru's support of Kashmiri Pandits. The only punishment for such people was conversion or death. He knew no other course. He issued a *far man* to the Governor of Lahore to arrest the Guru and keep him in prison until he was called at Delhi.<sup>22</sup>

The Governor of Lahore passed on a copy of the imperial *far man* to Abdul Aziz Dilawar Khan, *faujdar* of Sirhind, with instructions to execute the orders in such a way as not to arouse any serious alarm in the region, and to treat it as most confidential. The *faujdar* instructed Nur Muhamand Khan Mirza, Kotwal of Ropar, in whose jurisdiction Anandpur was situated, to arrest the Guru quietly and immediately send him to Sirhind.

The Kotwal was waiting for a suitable opportunity. He did not like to carry out the orders at Anandpur, where a large number of Sikhs were always present. But he had employed scouts to inform him of the Guru's daily activities and programme. It was reported to him that the Guru had decided to go on a tour about the middle of July, 1675. The Kotwal made preparations to do his job. A posse of police had been called from Sirhind to Ropar. A number of Ranghars from neighborhood were kept ready for an emergency. The Guru accompanied by three devoted Sikhs, Mati Das, Sati Das, and Dyal Das left Anandpur on 12 sawan 1732 Bikrami (11 July 1675). After covering about 40 kms, the Guru halted for the night at Muslim village, Malikpur Rangharan Nagahia. At about 3 o'clock next morning on 12 July, the Guru

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<sup>21</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p. 17.

<sup>22</sup> Fauja Singh, Gurbachan Singh Talib, *Guru Teg Bahadur: Martyr and Teacher*, pp. 92-100.

and his three companions were taken prisoners, and were hurriedly whisked away to Sirhind.<sup>23</sup>

The Guru and his party reached Sirhind about 40 kilometers distant under a strong guard. They were kept in prison at Bassi Pathana, and were treated as criminals. They remained there for a little less than four months. The Guru's companions included Mati Das, a Mohyal Brahmin of Karijala Village in Jehlam District, 10 kms from chakwal on the road leading to Katas Raj, his brother Sati Das and Dyal Das, eldest brother of Bhai Mani Singh.<sup>24</sup> The chief of Sirhind visited Guru Sahib at Bassi Pathana fort and tried to impress upon Guru Sahib. Guru Sahib had a lengthy discussion with him and convinced him that forcible conversion to Islam was against the teaching of Mohammed. But, as the chief of Sirhind was a fanatic person, he refused to accept logic. He insisted that all the non-muslims were *kaafirs* (non-believers). Guru Sahib rejected his statement with quotations from Quran. This angered the chief of Sirhind and he reported to Aurangzeb no one could convince Guru Teg Bahadur Sahib. He suggested that he should be forcibly converted and for this purpose he may be tortured.

Report of the chief of Sirhind mission angered Aurangzeb. He, however, tried to make another attempt. He offered Guru Sahib to choose between the Governorship of Lahore and the status of Khalifa if he embraced Islam. When Guru Sahib received this offer, he smiled and rejected it. When Aurangzeb was told about Guru Sahib's reply to the offer, he became angry and ordered the torture of Guru Sahib. For the next several weeks, they tortured Guru Sahib and his companions. When torture, terror or threat of death could not deter Guru Sahib the Governor of Sirhind decided to send Guru Sahib to Delhi.<sup>25</sup> The *faujdar* put the Guru in an iron cage and fastened it on the back of an elephant. His companions were fettered and handcuffed and were carried in a bullock cart to Delhi.

They were strongly guarded under the personal supervision of the *faujdar* of Sirhind. They reached Delhi on 5 November 1675. They were kept in the kotwali jail. Jadunath Sarkar agrees that the situation on the frontier had eased to enable the Emperor to return to Delhi in the beginning of winter of 1675. He writes: "By the end

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<sup>23</sup> Hari Ram Gupta, *History of the Sikhs*, pp.210-11.

<sup>24</sup> *Ibid*, p.212.

<sup>25</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p.18.

of the year 1675 the situation had sufficiently improved to enable the Emperor to leave Hasan Abdal, and return to Delhi."<sup>26</sup>

Syed Muhammad Latif writes: "The Emperor had many religious disputations with Teg Bahadur, and asked him to show miracles, if he was a true Guru, or to embrace Islamism." The Guru replied that showing a miracle was to interfere in the work of God which was wholly improper. As for embracing Islam he considered his own religion as good as Islam, and therefore the change of religion was not necessary.<sup>27</sup>

The Emperor ordered that the Guru be put to the severest tortures. After five day's persecution on 10 Nov., the most heinous and most horrible scene was enacted before the very eyes of the Guru who was kept in the iron cage. Aurangzeb thought that the sight of such ghastly deeds might force the Guru to change his mind for embracing Islam. The prolonged ordeal through which the Guru and his noted Sikhs were passing, at last came to an end with their executions on Maghar Sudi 5, 1732 B.K.<sup>28</sup> (Nov. 11, 1675) at a place where now stands Gurudwara Sis Ganj (Chandni Chowk, Delhi). To frighten the Guru, Bhai Mati Das was sawn alive. Bhai Dayal was boiled to death and Bhai Sati Das was burnt to death, wrapped all over with cotton. The manner of their execution was in keeping with the manner they were subjected to tortures as prisoners.

The Guru's turn was the last. The brutal tragedies had been enacted in his sight. But nothing, not even the barbaric execution of his dearest ones, could unnerve him, or shake his resolve. He offered himself to the executioner's sword in a spirit of complete resignation to the will of God. In a split second the whole drama was over. The holy head was severed from the body and lay on the ground soaked in a pool of blood. All atrocities of the King were failed to create any fear of cruel death in Guru's mind. Guru Gobind Singh himself written in his popular writing Bachittar Natak-

ਧਰਮ ਹੇਤੁ ਸਾਕਾ ਜਿਨਿ ਕੀਆ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸਿਰਰੁ ਨਾ ਦੀਆ॥<sup>29</sup>

Guru Teg Bahadur, who sacrificed his life for protection of the religion, never abandoned his determination, although his head was severed {by the tyrant ruler of Delhi}

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<sup>26</sup> J.N. Sarkar, *A short History of Anandpur*, p.137.

<sup>27</sup> Syad Mohammad Latif, *History of Punjab*, Calcutta 1891, p.137.

<sup>28</sup> *Bhat Vahi Talauda and Bhat Vahi Multani Sindhi*, Punjabi University, Patiala.

<sup>29</sup> Shri Dasam Granth, *Bachittar Natak*, 5/14.

After the execution, the head as well as the body of Guru Teg Bahadur were deliberately left lying on the road perhaps with the object, of imparting a stern warning to all such people who dared to go against the wishes and orders of the Emperor.<sup>30</sup> But unfearful of the cruel Emperor Bhai Jaita (Jiwan Singh), Bhai Nanu Ram Diwali, Bhai Udai Rathore carried Guru Sahib's severed head away from the sight in a daring and tactful action. They travelled on foot to Chakk Nanaki and presented the head to Guru Gobind Singh. On the other hand, in a chaotic situation created by the strong dust storm, Bhai Lakhi Rai (Yadav) Wanjara and his sons carried the headless body of Guru Sahib to their house using their goods carts. For camouflaging the cremation from the government officials they set ablaze their house to cremate the body of Guru Sahib with respect; (Gurdwara Rakab Ganj has been built at site where Guru Sahib's body was cremated). Guru Sahib's head was cremated outside the village of Chakk Nanaki on Nov. 17, 1675 by Guru Gobind Singh. (Gurudwara Sis Ganj has been built at that site.)<sup>31</sup>

It was here at Anandpur, that Guru Gobind Singh created the Khalsa. He decided to evolve a new order with sole object of making the people realize the necessity of sacrificing their lives for the sake of Dharma. The people should fight against the tyranny of the rulers and refuse to live like slaves. At Anandpur Sahib, the Guru fulfilled his mission. He made it his headquarters and fought many battles for eradicating the misrule of Aurangzeb. Guru Gobind Singh fought two major battles at Chamkaur Sahib and Muktsar Sahib to save the Khalsa from annihilation. "Though he did not live to see his aims accomplished, Guru Gobind Singh's labours were not lost. Though he did not actually break the shackles that bound his nation, but he had set their souls free, and filled their hearts with a lofty longing for freedom and ascendancy. He had broken the belief of sanctity attached to the Lord of Delhi and destroyed the awe and terror inspired by the Muslim tyranny. Gobind (Singh) had seen what was yet vital in the Hindu race and he relumed it with promethean fire."<sup>32</sup>

So Anandpur, was the place where a new order of saint-soldiers was created by Guru Gobind Singh. The important shrines built at Anandpur Sahib are described as under. On the way back from Patna Guru Gobind Singh reached Lakhnaur, from

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<sup>30</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p.18.

<sup>31</sup> *Ibid*, p.19.

<sup>32</sup> G.C. Narang, *Transformation of Sikhism*. New Delhi, 1992, p. 88.

there Guru Gobind Singh and party reached Kiratpur. Here the child Guru paid his respects at the shrines of Baba Gurditta, Guru Hargobind and Guru Hari Rai. Then he reached Anandpur Sahib where people thronged on both sides of the road and house tops to have the privilege of Gobind's darshan. At the occasion Guru Teg Bahadur distributed food among the poor and the needy.

The news of Gobind's arrival reached the people and disciples started coming from all parts of the country. They brought valuable offerings which included horses of good breed, bows and arrows and other weapons. The child Guru was delighted to receive such presents even at that tender age. He organised armies of irregulars among his playmates and felt pleasure and joy in shooting. Most of the time he remained outside his house.<sup>33</sup>

On the other hand Chakk Nanaki had become a political and military capital of the Sikh nation, and it also became a great center for the promotion of arts and literature. A large number of artists, bards, musicians, poets, scholars and other elite personalities began to live at Chakk Nanaki. After the battle of Bhagani, Guru Gobind came to Chakk Nanaki and on March 29, 1689, he laid the foundation of the new town of Anandpur Sahib. Its present name Anandpur is mentioned in Shri Dasam Granth. In Bachittar Natak Guru Ji wrote-

ਜੁਧ ਜੀਤ ਆਏ ਜਬੈ ਟਿਕੈ ਨ ਤਿਨ ਪੁਰ ਪਾਵ।।  
ਕਾਹਲੂਰ ਮੈ ਬਾਧਿਯੋ ਆਨਿ ਅਨੰਦ ਪੁਰ ਗਾਵ।<sup>34</sup>

In his another composition Charitaropakhyan Guru Gobind Singh mention Anandpur name in Charitra 21. In the beginning of this Charitra he had written-

ਤੀਰ ਸਤੁਦਵ ਕੇ ਹੁਤੋ ਪੁਰ ਅਨੰਦ ਇਕ ਗਾਉ।  
ਨੇੜੁ ਤੁੰਗ ਕੇ ਢਿਗ ਬਸਤ ਕਹਲੂਰ ਕੇ ਠਾਉ।<sup>35</sup>

As Guru Gobind Singh himself described that on the bank of river Satluj Anandpur was founded by him after arrival from Paonta, then there is no scope for any doubt, that he founded Anandpur fort and it was surrounded by a new township. Whole settlement was called Anandpur and Guru Ji specified in above mentioned quotes that Anandpur was a village in Kehloor state. Bhai Chaupat Rai (Bhai Chaupa Singh after initiation) recited five stanzas of Anand Sahib (a hymn composed by Guru

<sup>33</sup> Surinder Singh Johar, *Birth of the Khalsa*, pp.33-34.

<sup>34</sup> Shri Dasam Granth, *Bachittar Natak* 8/36.

<sup>35</sup> Shri Dasam Granth, *Charitaropakhyan*, *Charitra* 21.

Amar Dass Sahib) and made a prayer as a part of the ceremony of laying down the foundation stone of the Sikh capital. The foundation stone of the fort of Anandgarh was laid down. The next day construction of four more forts (Taragarh, Lohgarh, Holgarh/ Agamgarh and Fatehgarh) was initiated which were to be built after some time.

When Guru Gobind Singh decided to vacate Anandpur along with his family and Sikhs, they left the town during the night of 5-6 December, 1705. After exodus of the Sikhs from Anandpur Sahib, the hill army ransacked the town. They demolished the forts. So instead of living there, they demolished most of the buildings of Anandpur Sahib. Between December 1705 and October 1707, Anandpur Sahib and Kiratpur Sahib remained fully deserted. Guru Sahib breathed his last 7, 1708. Ajmer Chand became fearless as the hopes of the Sikhs returning to Anandpur Sahib were no more there. After a couple of years, the Sodhi Family of Kiratpur Sahib (Gulab Singh and Sham Singh) approached Ajmer Chand and sought his permission to live at Kiratpur Sahib and Anandpur Sahib. Ajmer Chand agreed to sell an acre of land at the market price. Although Guru Sahib had already paid the price for the whole of Kiratpur Sahib and the whole of the greater Anandpur Sahib and these village belonged to the Sikhs.<sup>36</sup>

Sodhi Gulab Singh began to live at Anandpur Sahib. He even declared himself as a Sikh Guru and began collecting offerings from the Sikhs. Bhai Gurbaksh Das, a devout Sikh wanted to stop him from these blasphemous acts. After the death of Gulab Singh his brother Sham Singh continued receiving gifts from the Sikhs, but he didn't present himself as a Guru. Later Ajmer Chand distributed the rest of the land of Anandpur to Behrok Rajput Families of the nearby villages.

During the rule of the Misals, a few families moved to Kiratpur Sahib and Anandpur Sahib. When Mughal began perpetrating atrocities on the Sikhs and chased them even to this zone, they moved towards Nahan and Mandi States. But the Sikhs still continued visiting Anandpur Sahib to celebrate Hola Mohalla. Adina Beg, the chief of Jalandhar area, attacked them on March 5, 1753. As the families had been accompanying them, several of the Sikhs were killed.<sup>37</sup>

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<sup>36</sup> Gurmukh Singh, *Historical Sikh Shrines*, Amritsar, 1995, p.149.

<sup>37</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p.67.

During the second half of eighteenth century the Sikhs had been playing hide and seek with the Mughal rulers, so it was not possible for the Sikhs to live at Anandpur Sahib. After Baba Sher Singh and Baba Jalmas Singh, Baba Gurbaksh Dass moved to Anandpur Sahib. After Gurbaksh Dass martyrdom, Bhai Sukha Singh became the caretaker of the shrines of Anandpur Sahib. Meanwhile many shrines had been established around the Anandpur Sahib by Sodhi Landlords, until demand for communal ownership of all historical Gurdwaras was raised during the Gurdwara Reform Movement of early 1920's.<sup>38</sup>

After continued struggle the shrines at Anandpur were occupied by the Akalis on 12 January 1923. They were formally handed over to Shiromani Gurudwara Parbhandhak Committee by the local Sodhis on 15 March, 1923. Gurudwara Parbhandhak Committee, Amritsar, made arrangements for managing all the historic Gurdwaras through a manager appointed by it. At present Gurdwaras were being managed by manager, but supreme religious head a Anandpur is Jathedar Shri Keshgarh Sahib. The Jathedar of Takhat Shri Keshgarh Sahib is an ex-officio member of the Shirmani Gurudwara Parbhandhak Committee.<sup>39</sup>

The Greater Anandpur Sahib is a holy city of the Sikhs. Two Guru Sahibs (Guru Teg Bahadur Sahib and Guru Gobind Singh) and their families, the families of Guru Hargobind Sahib and Guru Har Rai Sahib and hundreds of Sikh martyrs spent about eight decades (1626 to 1705) in this zone. Several Sikh embraced martyrdom in this city. Hence, the whole of the town is a spiritual memorial of Guru Sahib and the martyrs. For a dedicated Sikh visitor, who move on the land of this city is a sacred zone. There are several historical Gurdwaras in the city that have been built at the sites where some important events took place. There were many important Sikh forts here including Anandgarh, Taragarh, Holgarh, Lohgarh etc. These forts were built by Guru Gobind Singh during the period 1689 to 1700.<sup>40</sup> Here we describe some important Sikh places situated in Anandpur Sahib.

**Takhat Shri Keshgarh Sahib:** Gurdwaras Shri Keshgarh Sahib is situated in the central place of Anandpur Sahib city. It is known as one of the five Takhats or highest seats of the religious authority. After the establishment of Anandpur Sahib, Shri Guru

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<sup>38</sup> Gurmukh Singh, *Historical Sikh Shrines*, p.149.

<sup>39</sup> Harbans Singh, *Encyclopedia of Sikhism*, Vol. I, p.130.

<sup>40</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p.84.



Gobind Singh Ji used to hold congregations on this hill. Creation of Khalsa and first Sikh initiation ceremony (Khande Di Pahul) of these days took place here. At that time the hill of Keshgarh Sahib was at least 10-15 feet higher than its present height. By the side of the hill there stood another hill. It was known as "Tambu (tent) wali Pahari" because a special tent was setup here on the day of creation of Khalsa. But this historic hill does not exist any more in these days. Similarly, there was a long range of small hills extending from Keshgarh Sahib to Anandpur fort, which diminishes with the time.

Keshgarh Sahib fort was built in 1699. The hill armies attacked Anandpur Sahib several times between 1700 and 1705 but never could the invading armies reach Keshgarh Sahib, because it was a very strong fort and before reaching the gates of this fort these armies had to face resistance of Sikhs from Taragarh, Agamgarh, Fategarh and Anadgarh. This could not happen even once in the history of Anandpur Sahib. After leaving this place by Guru Gobind Singh the Sikhs could not enter Anandpur Sahib till Baba Banda Singh subjugated the ruler of Bilaspur.

Takhat Shri Keshgarh Sahib is the main Shrine at Anandpur Sahib. In these days at Anandpur Sahib many historical relics (Pictures in Photo Gallery) which belong to Shri Guru Gobind Singh Ji are preserved. Khanda (Double Edged Sword) of Guru Ji used to prepare Amrit at the time of creation of Khalsa is also preserved.<sup>41</sup>

***Gurdwara Qila Anandgarh Sahib:-*** This was the first fort constructed in Anandpur Sahib by Guru Gobind Singh. The foundation of this fort was laid by Guru Sahib on March 31, 1689. Guru Sahib spent about 16 years in this fort with their armed Sikhs. Though the family of Guru Sahib continued living at Guru ke Mahal (village Chakk Nanaki), Guru Sahib, himself used to spend most of his time in this fort. Actually after its establishment Anandgarh was the headquarters of Guru Gobind Singh and the Sikh army. Most of arms-ammunition and food stock of the Sikhs were preserved here. A big Baoli for water necessity was also constructed in this fort, as Guru Ji envisage that during armed clashes joint army of enemies will seize the fort and unavailability of water for inmates will dampen their struggle. Some historian says that this Baoli was constructed by Sirdar Jass Singh Ahluwalia when he occupied this fort. When in difficult situation Guru Sahib left Anandpur Sahib he began his final

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<sup>41</sup> *Ibid*, p.88.

journey from this point. After the departure of Guru Gobind Singh and his Sikhs, the hill army occupied it on December 6-7, 1705. The hill army did not stay here but they looted and demolished most of the fort. It remained deserted for several decades. It was only at the time of Jathedar Jassa Singh Ahluwalia that Sikhs stayed here for some time. This too was not a very safe place for the Sikhs in those days so he left the fort but appointed some of his soldiers to take care of this fort.<sup>42</sup>

When Baba Baghel Singh visited Anandpur Sahib he spent a lot of money for the building of gurudwaras at Anandpur Sahib. Later in 1970's Baba Sewa Singh started Kaar Sewa at Anangarh and he built most of the present structure of the Gurudwaras. His head-quarter was situated in Anandgarh. After his death Baba Labh Singh continued different construction works at Anandpur and its surrounding area. But this is sad that due to ignorance about precious heritage the Gurudwaras management and renovation groups demolished all the signs of the old fort and its walls, which were still present at some places, even after a period of about 300 years.<sup>43</sup>

***Gurudwara Qila Fategarh Sahib:-*** This fort had been built in the territory of village Sahota in order to defend the town of Chakk Nanaki. It is on the northern outskirts of the town. At present there is no trace of the Fategarh fort. When this fort was being built, Sahibzada Fateh Singh was born, hence this fort was named as Qila Fategarh Sahib on 30<sup>th</sup> August 1700 A.D. When Ajmer Chand's army attacked this fort one gate of this fort was still incomplete. Its present building constructed during the 1980's is double storey domed structure on a raised plinth. Gurudwara Qila Fategarh Sahib Anandpur has been built at the site of Qila Fategarh Sahib to preserve the memory of the Guru's visit to this fort.<sup>44</sup>

***Gurudwara Qila Lohgarh Sahib:-*** Lohgarh literally means abode made of steel and has been generally used as a popular name for a fortress. Actually first Lohgarh fort was erected by Guru Hargobind Ji at Amritsar and when Baba Banda Singh made Mukhlisgarh as his head-quarter he also renamed it as Lohgarh. Perhaps in naming a fort as Lohgarh was a tribute to sixth Guru. Gurudwaras Qila Lohgarh Sahib, one and a half kilometre south west of Takhat Shri Keshgarh Sahib. Present Gurudwara marks

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<sup>42</sup> *Ibid*, p.94.

<sup>43</sup> Abnashi Singh and Gurvinder Singh Ahuja, *Historical Sikh Gurudwaras*, Amritsar, 2004, p.101.

<sup>44</sup> *Ibid*, p.103.

the site of the fort where it was constructed by Guru Gobind Singh to protect the riverside flank. The hill army attacked Taragarh, Holgarh and Fatehgarh forts on three consecutive days and suffered heavy loses. Finally on the fourth day on September 1, 1700 A.D. the hill armies attacked Lohgarh fort. To break open the gate they brought a drunk elephant. Bhai Bachittar Singh attacked this elephant with Nagni shaped spear. The wounded elephant retreated killing and wounding several soldiers of the hill army. It was here on the same day that Bhai Udhay Singh chopped of the head of Raja Kesari Chand. The present building, octagonal in shape and three storeyed high with a dome on top, was constructed during the late 1980's.<sup>45</sup>

***Gurdwara Qila Holgarh Sahib:-*** Gurdwara Qila Holgarh Sahib is one and half kms. north west of the town on the site of the Holgarh fort. It is across the Charan Ganga, a seasonal tributary of the Satluj. It was the third strongest fort built by Shri Guru Gobind Singh. Guru Sahib used to organize here the Hola-Mohalla on the plain ground near this fort constructed in 1701 A.D. In order to keep Sikhs away from the holi's hooligan celebrations by Hindus in which they used to pour colour and water, Guru Sahib used to organize competition of wrestling, sword wielding, arrow-shooting, *gatka* etc. Even now the finale of Hola Mohalla, the biggest annual festival of Anandpur Sahib, is staged here. The Hola Mohalla or the march, on this occasion starting from the Takhat Keshgarh on the concluding day by the weeklong festival, ends at Holgarh. The present three storey octagonal domed building of this Gurdwara was also constructed by Sant Sewa Singh during the 1970's.<sup>46</sup>

***Gurdwara Qila Taragarh Sahib:-*** Gurdwara Qila Taragarh Sahib in the village of Taragarh about 5 kilometers away from Anandpur Sahib. This fort also had been built in order to stop the advances of the hill armies. This strategic fort was stood on the top of a hill from where one could watch the activities of the Kehlur fort. In the August of 1700 A.D. Ajmer Chand's army made its first attack on this fort. Like other forts in Ananapur Qila Taragarh was also constructed by Guru Gobind Singh. He also dug a Baoli by side of a nearby brook to ensure water supply for the garrison. The fort Taragarh is no longer there, but the Baoli is still in use. Gurdwara Sahib has been built at this site to preserve the memory of historic fort.<sup>47</sup>

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<sup>45</sup> Harbans Singh, *Encyclopedia of Sikhism*, Vol. I, p. 131.

<sup>46</sup> Gurmukh Singh, *Historical Sikh Shrines*, pp.151.

<sup>47</sup> Abnashi Singh and Gurvinder Singh Ahuja, *Historical Sikh Gurudwaras*, p.103.

***Gurudwara Guru Ke Mahal:-*** As we had already mentioned that Gurudwara Guru Ke Mahal, Chakk Nanaki had been founded by Guru Teg Bahadur, when earlier he used to live at Bakala (now known as Baba Bakala). This was the first building of Chakk Nanaki. He had spent some time at Talwandi Sabo. In the middle of 1665 A.D., he made a visit to Kiratpur Sahib. When he was still at Kiratpur Sahib, on 27 April 1665 A.D. Raja Deep Chand the ruler of Bilaspur died. Guru Teg Bahadur went to Bilaspur on May 10, 1665 A.D. Rani Champa approached Mata Nanaki Ji and begged her to ask Guru Ji not to move away from Bilaspur. Rani Champa accepted the price of land chosen for establishment of Chakk Nanaki. At the present site of Guru ke Mahal, it was the first building of Chakk Nanaki, Anandpur Sahib where Sahibzada Jujhar Singh, Zoravar Singh and Fateh Singh were born.<sup>48</sup>

***Gurudwara Damdama Sahib:-*** This is the place where on July 8, 1675 Guru Teg Bahadur formally declare his Son Gobind Rai as next Guru after him, as he decided to sacrifice his life at Delhi for protection of religious freedom. The ceremony of bestowing Guruship was performed by Bhai Ram, the youngest son of Baba Buddha. Guru Gobind Singh was proclaimed as the tenth Guru at site where Gurdwara Damdama Sahib at Anandpur Sahib. It is also known as Gurdwara Thara Sahib as well, because there was a platform where Guru sits to meet Sikh Sangats. This is also believed that Guru Teg Bahadur Sahib used to perform the function of Akal Takhat Sahib from this place. It was Diwane-i-Khas, which was also the court of Guru Sahib. Here, Guru Sahib used to receive representative of different states as well as important guests. In March 1698, when Guru Gobind Singh summoned all the Masands at Anandpur Sahib and they were tried here. The Masands who had been found guilty were punished here. This shrine is a part of the Guru Ke Mahal complex. By side of this building, an old well, from the time of Guru Sahib, still exists. Some Sikh historian believes that Thara Sahib was the location where Guru Ji met Pandit Kirpa Ram with a 500 Kashmiri Pandits delegation. This delegation apprised Guru Ji of the Mughal Rulers atrocities inflicted upon Hindus, especially Brahmins of Kashmir.

Gurdwara Damdama Sahib stands, along with Thara Sahib and Bhora Sahib in the same compound, close to Sis Ganj formerly called Guru Ke Mahal. The present

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<sup>48</sup> *Ibid*, p.97.

domed Octagonal building was constructed during the early decades of the 20<sup>th</sup> century.<sup>49</sup>

**Gurudwara Sri Sis Ganj Sahib:-** Guru Teg Bahadur embraced martyrdom in Delhi on Nov. 11, 1675. His head was brought to Chakk Nanaki by a devout Sikh, Jaita and his other associates. The cremation of head of Guru Sahib was held here on Nov. 17, 1675. When Guru Gobind Singh left Anandpur Sahib, on the night of December 5 and 6, 1705, he visited this place and appointed Bhai Gurbaksh Dass Udasi as caretaker of this Shrine and began his final journey. It is believed that the central pedestal of their shrine is the oldest structure of Chakk Nanaki Anandpur Sahib. Gurudwara Sisganj Sahib with in the town is sacred due to Guru Teg Bahadur whose head was cremated here in November 1675. A memorial shrine in the form of a platform with in a small room was got constructed over the ashes by Guru Gobind Singh himself. As earlier described that at the time of the evacuation of Anandpur in December 1705, Guru Gobind Singh especially entrusted this place to the care of Gurbaksh Udasi. The renovation and enlargement of the monument were carried out under the supervision of Baba Sewa Singh of Anandgarh during the early 1970's.<sup>50</sup> The two storey building with a pinnacled provides a 4.5 metres wide covered circumambulatory passage supported on acquisitively designed marble columns around the inner sanctum where the Guru Granth Sahib is seated.

**Gurudwara Manji Sahib or Shri Dumalgarh Sahib:-** Gurudwara Manji Sahib is situated in the city of Anandpur Sahib in Ropar Distt. This Gurudwara Sahib is on the northern side of Gurudwara Shri Keshgarh Sahib. Here, Shri Guru Gobind Singh Ji used to train his son and also used as a playing ground. Wrestling matches and other competitions were also held here. Gurudwara Manji Sahib was part of Gurudwara Guru Ke Mahal. It was the Diwan-I-Aam. Here it is said the prominent *pandits* of Kashmir led by Kirpa Ram, came to Anandpur Sahib on May 25<sup>th</sup> 1675 A.D. and complained to Guru Teg Bahadur about the anti-Hindu decisions of Aurangzeb, who started from Kashmir to bring India under only Islam. Aurungzeb ordered the governor of Kashmir Sher Khan to convert the leader of the Hindus to Islam. On his order hundreds of Brahmins were arrested and tortured by Sher Khan. Guru Teg Bahadur listened to their complaint. Heknew that weak and frightened people cannot become brave

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<sup>49</sup> Surinder Singh Johar, *Holy Sikh Shrines*, p.41.

<sup>50</sup> Abnashi Singh and Gurvinder Singh Ahuja, *Historical Sikh Gurudwaras*, p.99.

without the sacrifice of a great and fearless leader. To dispel the Hindu's fear, to make them brave and fearless, great leadership is required. Guru Teg Bahadur presented himself for this leadership requirement. At that historical place Gurdwara Manji Sahib was established later on.<sup>51</sup> On the other hand there is another story related to this place. Guru Gobind Singh was sitting here under a tree when Ajmer Chand, the ruler of Bilaspur attacked Anandpur Sahib. In the battle field, the Sikhs under the command of Bhai Maan Singh Nishanchi, gave a befitting fight to the hill army. During the battle Bhai Maan Singh was wounded and the Khalsa Flag was broken. A Sikh soldier reported the incident to Guru Sahib. At this Guru Sahib tore his *farra* (small piece of cloth) from his Keski (under turban) and set it in his turban in the form of a hanging flag. Guru Sahib declared that in future Khalsa flag shall never fall or get lowered. It will be a part of the turban of every Sikh leader. Sahibzada Fateh Singh Ji, who was just five years old at the time, also hung a *farra* in his turban. Since the incident the tradition of *farra* became a part of turban of every Sikh leaders. Now, this tradition is no more in practice except with the Nihangs who observe it with religious feruour. So, this Gurdwara Sahib is also known as Dumalgarh as it owes it name to Dumala (Farra) incident.<sup>52</sup>

***Gurudwara Akal Bunga Sahib:-*** After Shri Guru Teg Badadur Ji was martyred in Delhi (1675 AD), his head was brought back and cremated at the site of Gurdwara Sis Ganj Sahib at Anandpur. Directly across from Gurdwara Sri Sisi Ganj Sahib Anandpur, where Gurdwara Akal Bunga Sahib is now, Sri Guru Gobind Singh Ji addressed the Sikhs after the cremation. Guru Gobind Singh Ji, only a young boy at that time, asked them to be prepare to fight for freedom of faith and to wage war against tyranny and injustice of cruel Mughal rulers. There is an old building, said to have been built, by a Pujari (caretaker) Maan Singh in 1889 A.D. It comprises of a pentagonal room on either side of a masonry pedestal on which the Guru Granth Sahib is seated behind glass panels. The pedestal marks the spot where during the funeral of his father, Guru Gobind Singh Ji delivered the speech to his Sikhs.<sup>53</sup>

***Gurdwara Mata Jito Ji:-*** Gurdwara Mata Jito (Jit Kaur), first wife of Shri Guru Gobind Singh, is situated outside the Agamgarh village. It is about two kilometres

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<sup>51</sup> *Ibid*, p.98.

<sup>52</sup> Mohinder Singh, *Anandpur; The city of Bliss*, New Delhi, 2002, p.81.

<sup>53</sup> Harbans Singh, *Encyclopedia of Sikhism*, Vol. I, p.132.

north west of Anandpur Sahib. Mata Jito Ji died at Anandpur Sahib on 5<sup>th</sup> December 1700 A.D. Gurdwara Mata Jit Kaur marks that place where she was cremated in the outskirts of Chakk Nanaki, Anandpur Sahib in the boundary of the village Agamgarh. Someone constructed a platform at the site where the body of Mata Jito Ji was cremated. Later three storey domed building constructed by the Sikh community and was completed in 1972 A.D. Four metre square sentum marked off by four pillars in the middle of the square hall on the ground. The building has a gold plated pinnacle and gilded Khanda as final.<sup>54</sup>

**Gurdwara Bhora Sahib:-** Here Guru Teg Bahadur used to sit for meditation and for composing hymns. Residence of Shri Guru Teg Bahadur inherited by Shri Guru Gobind Singh Ji and three Sahibzadas (holy sons of the tenth Guru) were born here. There is an underground room cut off from the din of life which the ninth Guru used for solace meditation.

Gurdwara Bhora Sahib, a three-storyed dome building close to Damdama Sahib, was a part of Guru Ke Mahal. A 1.5 metre square and half a metre high platform in the middle of present basement marks the site of the original bhora. The Holy book is now seated on a platform on the ground floor. Extension of this residential accommodation is in progress.<sup>55</sup>

**Gurdwara Triveni Sahib:-** Gurdwara Shri Triveni Sahib is situated in village Basantpur of Bilaspur. It's situated on the border of Himachal Pardesh only 12kms from Shri Anandpur Sahib. When Guru Gobind Singh came to this place the people of this area requested that they were facing difficulties because due to scarcity of water. Guru Jithree time hit the hard rock with his Barcha (spear) and three springs of sweet water came in to existence.<sup>56</sup> Guru Ji named this place as Triveni, after the Sangam of Ganga, Yamuna and mythical Saraswati rivers at Prayag.

**Gurdwara Shri Sohela Ghora:-** This Gurdwara is situated near the Anandpur Sahib city in Ropar Distt. Karori Mal, a Sikh from Kabul, was a disciple of Shri Guru Hargobind Singh Ji. He gifted two horses to Guru Sahib, Dilbag and Gulbag. Guru Sahib named them Jaan Bhai and Suhela. When Guru Sahib blessed Mata Sulakhani Ji with son, he was sitting on this Suhela. Guru Sahib Fought battle against Mughals

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<sup>54</sup> *Ibid*, p.98.

<sup>55</sup> Abhashi Singh and Gurvinder Singh Ahuja, *Historical Sikh Gurdwaras of Punjab*, p.99.

<sup>56</sup> *Ibid*, p.104.

in Kartarpur Sahib on this Suhela Ghora. Suhela was wounded in the battle. Sixth Guru stayed at Nawashahar for at least one month as Suhela Ghora was undergoing treatment. Later Guru Sahib started from Nawashahar to Kiratpur Sahib and when they reached this place Suhela Ghora left for his heavenly abode. At the time of battle Suhela Ghora was hit with 600 bullets, and when it was cremated nearly 125kg of cast metal was found in the body. Shri Guru Hargobind Sahib Ji himself performed ardas and cremated Suhela Ghora here.<sup>57</sup>

***Gurdwara Paur Sahib:-*** This Gurdwara Situated in village Basantpur. It is situated on the border of Himachal Pardesh only 12kms from Shri Anandpur Sahib. A spring of salted water came when Shri Guru Gobind Singh Ji horse touched a stone with his foot (paur).<sup>58</sup>

***Guru Ka Lahore:-*** One day, Guru Gobind Singh was holding his *darbar* (congregation). A person, Bhikhia by name, came to have a glimpse of the Guru. He was deeply impressed by his personality and physical beauty and thought he would be the most suitable match for his daughter Jito. When the proposal was made to the Guru, he did not pay any head to it. But his mother was pleased at the proposal and asked her brother Kirpal Chand to persuade the Guru to accept the proposal. The Guru finally agreed and there was great rejoicing on the occasion of his betrothal at Anandpur. After some time, the Guru was invited to Lahore for celebration of his marriage. But, contrary to custom, the Guru said that he would make his own Lahore near Anandpur for marriage purpose. Guru himself named this place as Guru Ka Lahore and marriage customs were performed here. Many Sikhs from all parts of the land assisted the Guru in the construction of the new town. A number of merchants and shopkeepers opened shops and remained there till the marriage was solemnized.

Guru Ka Lahore is situated in a fascinating valley. The Gurudwara here is much revered place.<sup>59</sup>

***Gurdwara Sehra Sahib:-*** One Kilometer south of Guru Ka Lahore in Bilaspur (Himachal) is located at the spot where Guru Gobind Singh halted for a short time on this way to his marriage at Guru Ka Lahore. According to Sikh traditions the Guru donned his Sehra (bridegroom's headband) here. The Gurudwara a squarer domed

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<sup>57</sup> *Ibid*, p.105.

<sup>58</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p.97.

<sup>59</sup> Surinder Singh Johar, *Holy Sikh Shrines*, New Delhi, 1998, p.42.



room with a circumambulatory varandah, was constructed by Sant Sewa Singh of Anandpur Sahib in 1962.

**Gurdwara Shaheedi Bagh:-** This Gurdwara on the road between Anandgarh and Takhat Keshgarh Sahib is associated with the memory of the martyrs of the battles of Anandpur Sahib. At this site several Sikhs embraced martyrdom. During the time of Guru Sahib, there was a garden where two battles were fought between the Sikhs and the hill armies. This Gurdwara is under the management of a Nihang organisation and it is not a part of the S.G.P.C. administration. The management has, however, preserved the original colour of the Khalsa Flag. They believe that at the time of Guru Sahib, the Khalsa flag was of the blue colour. But historical evidences show that Guru Ji wore blue dress to camouflage his identity when Sikhs escaped from Machhiwara and when he tore blue dress at Dhilvan village near Kotkapura some Nihangs picked pieces of Guru Ji dress and wore around their turban. Some people consider that it was only during the time of Ranjit Singh and the Mahants that the colour of the Sikh flag got changed from the blue to white, then saffron and even yellow.<sup>60</sup>

**Gurdwara Anand Karaj:-** This Gurdwara has been built at the site where marriage rites (Anand Karaj) of Guru Sahib were actually performed. Because the marriage is called Anand Karaj in Sikh Panth, hence the name of Gurdwara was attributed to Anand Karaj. The present building was built in 1960.<sup>61</sup>

**Gurdwara Patalpuri:-** This Gurdwara is situated on the banks of the river Satluj, near Kiratpur. Last rites of Guru Hargobind and Guru Har Rai were performed here. The mortal remains of Guru Har Krishan were also brought from Delhi and immersed here. Most of the Sikhs carry the mortal remains of their relatives for immersion at Patalpuri.<sup>62</sup>

**Gurdwara Charan Kanwal:-** This Gurdwara was built in the memory of Guru Nanak Dev. During his Udasis, Guru Nanak halted here along with Bhai Mardana. As soon as a local Muslim Saint, Budhan Shah, came to know about the arrival of the Guru, he went to offer milk to him. The Takia of Budhan Shah is built on a hilltop not far away from the Gurdwara.<sup>63</sup>

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<sup>60</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p.87.

<sup>61</sup> *Ibid*, p.98.

<sup>62</sup> Mohinder Singh, *Anandpur: The city of Bliss*, p.90

<sup>63</sup> *Ibid*, p.90.

***Gurdwara Harimander Sahib:-*** It is place where Guru Hargobind had grown orchards and herbal plants. It was from his *shafakhana* here that Guru Har Rai sent the traditional medicines for Prince Dara Shikoh which cured his ailment. Later the prince came to thank the Guru and stayed at this place.<sup>64</sup>

***Baoli of Bhai Kanahiya:-*** The historic *baoli* form where Bhai Kanahiya used to carry water for serving the wounded soldiers in the Guru's camp as well as the enemy forces is located at the outskirts of the town. The old *baoli* with stone linings is still intact. The Government of Punjab has declared this *baoli* along with the adjoining village Mohival as the Heritage village.<sup>65</sup>

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<sup>64</sup> Vijay N.Shankar and Harminder Kaur, *Heaven of Bliss : Anandpur Sahib*, New Delhi, 2010.

<sup>65</sup> *Ibid*, p.90.

# CHAPTER-III

## CREATION OF KHALSA AND BATTLES OF ANANDPUR SAHIB

Guru Gobind Singh, tenth Guru of the Sikhs, was just nine years old when his father Guru Teg Bahadur was martyred in Delhi. No doubt the martyrdom of Guru Teg Bahadur had a profound effect on Guru Gobind Singh, but at the same time such fearful behaviour of the people present at the place of Guru Teg Bahadur's martyrdom in Delhi that none of them came forward to take the body of Guru Teg Bahadur for cremation also forced Guru Sahib to think on the lines of creation of an identity to the Sikhs, and from there arose a thought of creation of Khalsa in his mind.<sup>1</sup> The other reason of Khalsa creation was that the Sikh Panth grown in the lives of ten living Gurus and in evolution of the Panth (community) every Guru added more and more features. Some were modified by the predecessors. It is believed that till Guru Angad Dev non-vegetarian food was not forbidden in the Langar, but at the time of Guru Amardas this was prohibited in the Langar. Guru Hargobind wore two swords of *miri* and *piri*, but Guru Gobind Singh ordered Khalsa Sikhs to always keep single sword (Kirpan) on his body. If Guru Ramdas introduced Masand system, tenth Guru stopped this system due to its irrelevance in changed atmosphere. In these circumstances, where ten religious Heads formed a community, this was necessary to compile the final uniform behaviour of the community. Till Guru Gobind Singh the community was led directly by the Gurus, but tenth Guru planned to abolish personal Guruship after him, so it was necessary to create a new environment, where Khalsa have to manage all Panth's affairs itself.

The creation of the Khalsa was culmination of the process started by Guru Nanak. The harvest which ripened in the time of Guru Gobind Singh had been sown by Guru Nanak and watered by his successors. The sword which carved the Khalsa's way to glory was undoubtedly forged by Guru Gobind Singh, but the steel was provided by (Guru) Nanak. The teachings of Guru Nanak contain the traits of the Khalsa. He vehemently condemned the caste prejudices, the practice of idol worship, empty ritual practices and emphasized unity of Godhead. He established the

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<sup>1</sup> Gurmukh Singh, *Bhai Jaita Ji: Jivan te Rachna*, Literature House Amritsar, 2003, p. 62.

institutions of the '*Sangat* and '*Pangat*' which were the essential characteristics of the Khalsa. Guru Nanak lamented the atrocities of the tyrant rulers of his time in his verses. He himself seen plunders of Babaur's army in Sayyadpur (Aminabad) and declared in public that Babur is *Jabar* (ruthless). He called upon the people to fight against injustice and for freedom from the tyrants. After Guru Nanak, the second, third and the fourth Gurus consolidated the work begun by the first Guru. Guru Arjan had made the Sikhs a theocratic community by giving it a code, a holy book and a treasury.<sup>2</sup> There are different views about the meaning of Khalsa.

Next, Guru Hargobind adopted a new policy which transformed the Sikhs into saint-soldiers. No doubt, the seventh, eighth and ninth Gurus were peace loving, they did not make any changes in the basic policies of their predecessors. Guru Teg Bahadur preached his followers to shun fear, but not frighten others. He enjoined upon his followers to be courageous, brave and fearless. As we already mentioned that by creating the Khalsa, Guru Gobind Singh, in fact, completed the process begun by his predecessors. The Sikh Gurus had thus gradually and consciously paved the way for the establishment of the Khalsa.<sup>3</sup>

In general, people consider that word Khalsa (The Pure) refers to both a special group of initiated Sikh warriors, as well as a community that considers Sikhism compiled by Guru Gobind Singh as its only faith. Khalsa which means 'Pure' was the name given by Guru Gobind Singh to all Sikhs, who have been baptized or intitated by taking Amrit in ceremony called '*Amit Sanchar*' (baptism of Sikhs). The word 'Khalsa' also appears in the Guru Granth Sahib. It is mentioned in the Bani of Bhagat Kabir-

“ਕਰੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥<sup>4</sup>

(Kabir says that those persons, who understand the way of worship as love to God and all creation, becomes Khalsas).

Above mentioned meanings of Khalsa are general considerations of common Sikhs, but not a technical definition. We are familiar with the use of the term Khalsa for the land not assigned to Subedars, Jagirders, or grantees of the Mughal Empire.

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<sup>2</sup> Madanjit Kaur (Prof.), *Guru Gobind Singh and Creation of Khalsa*, Guru Nanak Dev University, Amritsar, 2000, pp.16-18.

<sup>3</sup> *Ibid.*, pp. 16-17.

<sup>4</sup> *Shri Guru Granth Sahib*, p. 655.

Revenue from Khalisa was collected by officials directly for the imperial treasury.<sup>5</sup> In a Sikh work, *Sri Guru Sobha*, composed in 1711 A.D. there is historical reference to the Khalsa. In the capital City of Delhi, the non-Khalsa Sikhs sought official intervention in their dispute with the Khalsa. The local officials wanted to know the significance of the Khalsa, because they had heard only of the imperial Khalsa. They were told that just as the Mughal emperor had his agents for the collection of revenue from the Khalsa land, the Guru used to have his agents, called masands to collect various kind of offerings from the Sikhs. The Guru removed these masands and the Sikhs became his Khalsa. Now the Khalsa is directly associated with Guru like imperial land belong to King, because Guru removed the middle man called Masand. There is no suggestion here that the term Khalsa came directly from Mughal Khalsa.

Above mentioned meanings are also testified by the fact that previous to creation of Khalsa Guru Hargobind, Guru Teg Bahadur and Guru Gobind Singh used Khalsa term for specific *Sangats* in their letters to Sikhs. Guru Hargobind called *Purab (east) ki Sangatas* Khalsa in the *Hukamnama* written to Bhai Japu, Bhai Gurdas, Bhai Murari, Bhai Jaati, Bhai Dayala etc. In the *hukamnamas* of Guru Teg Bahadur the term Khalsa is used for the Sikhs of 'Pattan of Farid (Pakpattan). The *Hukamnamas* suggests that the term Khalsa was used for all those Sikhs who were initiated into the faith by the Gurus.<sup>6</sup> In other words, Khalsa was a Sikh directly linked with the Guru without the mediation of a *Masand*. The removal of the *masands* was meant to link all the Sikhs directly with the Guru. For this reason, the followers of other claimants to Guruship were also formally derecognized. They were not to be treated as Sikhs. In other words, the Khalsa was sought to be made synonymous with the Sikh directly associated with only Guru. A later Sikh writer praises Guru Gobind Singh for transforming the (Sikh) *Sangat* into the Khalsa.<sup>7</sup>

Guru Gobind Singh too, used this word in his previous *Hukamnamas* in the same sense. He used this word in a *Hukamnama* written to *Sangat* of Machhiana in *Kartik month of Sammvat 1750 (1693 AD)*, then in *Hukamnama* of 14<sup>th</sup> Chet *Sammvat 1755 (1698 AD)* written to *Sangat* of Machhiwara. He also mentioned Khalsa word in some other *Hukamnamas* to the *Sangat* just before the historic Baisakhi of 1699,

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<sup>5</sup> Senapati, *Sri Gur Sobha* (ed.), Ganda Singh, Publication Bureau, Punjabi University Patiala, 1967, p.19.

<sup>6</sup> Ganda Singh, *Hukamnama* (Punjabi) Punjabi University Patiala, 1993, p. 62.

<sup>7</sup> J.S. Grewal, *Institution of the Khalsa* (ed.), Himadri Benerjee, New Delhi, 2002, p. 11.

when Khalsa was formally declared. In this Hukamnama he specially instructed the *Sangat* not to accept supremacy of *Masands* (representatives of the Guru) or their commands. On the historic Baisakhi of 1699 A.D., he used the word Khalsa for baptised Sangat. In almost all his later *hukamnamas*, the Guru used the word Khalsa to connote as Guru's own, the lord's own.<sup>8</sup>

The Khalsa was inspired by a sense of divine mission, and no fear of an earthly power was to defect them their duty. A tremendous change was thus brought about in the character of the people. The lowest of the low in the society including the sweepers, the barbers and the confectioners were transformed, as if by miracle, into doughty warriors who, along with the baptised Jats and Khattris, fought under the Guru's command as many as fourteen battles, in twelve of which they were distinctly successful against the imperialist forces.<sup>9</sup>

Guru's faith in Khalsa was total thereafter. A day before he left for heavenly abode, the Guru passed on the Guruship to Shri Guru Granth Sahib and Khalsa together.<sup>10</sup> Poet Sainapat mentioned in Shri Guru Sobha, 'one day after the incidence (of stabbing of Shri Guru Gobind Singh by two Pathans at Nanded), the Singhs gathered and enquired, "In what form will you be hereafter?" The Guru replied that Khalsa will be his form. My every work will be completed by the Khalsa. I have passed on my form on to the Khalsa.'<sup>11</sup>

Creation of the Khalsa in 1699 was culmination of the divine programme commenced by Guru Nanak at the behest of Akal Purukh. The Primal Lord had ordained Nanak to commence not only a new revealed religion, but also to create a new nation. The new nation had taken shape by a planned programme followed by Guru Nanak and his nine successor Gurus, carrying the divine light given to Guru Nanak by the Primal Lord. Guru Gobind Singh Ji proclaimed in a uique way that the Khalsa of the wonderful lord had finally emerged lord of the world.<sup>12</sup>

Guru Gobind Singh came into this world with a specific mission. He was sent by the lord to perform certain duties. It is believed that the Guru completed his famous classic Bachitter Natak, before the creation of Khalsa, when he had returned from Paonta to Anandpur. His divine mission has been explained in it by the Guru

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<sup>8</sup> Ganda Singh, *Hukamnama* (Punjabi) Punjabi University, Patiala, 1993, p. 67.

<sup>9</sup> Dr. Sukhbir Singh Kapoor, *The Creation of the Khalsa: The Saint Soldier*, New Delhi, 1999, p. 62.

<sup>10</sup> *Ibid*, p.62.

<sup>11</sup> Senapati Shri Gur Sobha (ed.), Shamsheer Singh Ashok, Amritsar, 1967, p. 128.

<sup>12</sup> *Ibid*, p. 128.

with much clarity. He also explained his object and also the means to achieve it. The Guru categorically said that he was born to spread the true religion and to uproot the tyrants. He doesn't abrogate to himself the role of the lord, and contrary to most other religious leaders, who have been described by their followers as incarnations of God.<sup>13</sup>

Before creation of Khalsa, it is important to know Guru Gobind Singh and his purpose of coming to this perishable world. He himself had described his purpose of life in beautiful words-

ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੇ ਆਏ।

I have come to this world to accomplish this task (of re-establishment of religion).

ਧਰਮ ਹੇਤ ਗੁਰਦੇਵਿ ਪਠਾਏ।

God Guru sent me on the earth for true religion only.

ਜਹਾ ਤਹਾ ਤੁਮ ਧਰਮ ਬਿਥਾਰੋ।

He ordained that I should spread the religion to everywhere.

ਧੁਸਟ ਦੇਖਯਨਿ ਪਕਰਿ ਪਛਾਰੋ।<sup>42</sup>

He told me that I should spot and destroy the sinful enemies of the humanity.

ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ।

For this reason I born to this world.

ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ।

All saintly persons should understand my mission in their mind (that I have not come here to preach sectarian principles).

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ।

I am here to speed up religion and upliftment of saints.

ਧੁਸਟ ਸਭਨ ਕੇ ਮੂਲ ਉਪਾਰਿਨ।<sup>43</sup><sup>14</sup>

but to destroy the roots of all demons.

Guru Hargobind was the first Guru to have resorted to arms in order to address the grievances of the community and general masses. The constitutional agitation was meaningless. He made it clear to everybody that fighting against the wrongs was not against the spirit of any religion, but it was an essential ingredient of a practical religion and that hunting and sport weren't opposed to religious piety. The Guru had

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<sup>13</sup> Gokul Chand Narang, *Transformation of Sikhism*, New Delhi, 1960, p.17.

<sup>14</sup> Shri Dasam Granth, *Bschittar Natak* 6/42-43.

fully justified his wearing to two swords, representing *Miri* and *Piri*. He combined in himself the spiritual and military leadership. The political aspect of it was out as the time was not opportune. Guru Hargobind had clear conception that his limited military power had little chances of success against the unlimited resources of the Mughal Empire. Yet he considered it below his dignity to adopt a submissive role, which was nothing short of degrading.<sup>15</sup>

Guru Gobind Singh decided to create national awakening in Punjab as it had been done in Maharashtra by Shivaji. The time chosen was opportune. Aurangzeb was involved in life and death struggle in the Deccan with the Marathas. Punjab was in charge of Prince Muazzam who stayed in Kabul. The Governors of Lahore, Jammu and Sirhind had failed to crush Guru and his warriors. The Government at Delhi was in a state of disorganization. The hill Rajas were in revolt against the Mughals.<sup>16</sup> A better time from prevailing period could not be expected to fulfill his life's mission, and the Guru was not the man to miss it. He had first tried to plant his ideas in the mind of the warrior class of Rajput of the Shivalik hills. He soon discovered that the caste-ridden and class dominated feudal lords would not respond to his appeals and they would not fit in his ideology of human equality. They had grown flabby possibly because of comforts enjoyed by them. He therefore turned his attention to the down-trodden masses. He believed that he would be able to achieve his objective by stirring the latent facilities of the human will, which possessed by elasticity of rising to the tallest heights as well as of sinking to the lowest depths.<sup>17</sup>

The Guru made full use of the strong sentiment which had been expressing itself in the Sikh community in the form of sincere devotion and loving obedience for the person of the Guru. In order to seek divine approval of his mission, he entered in to a blissful communion with almighty and received the following reply-

ਮੈਂ ਅਪਨਾ ਸੁਤ ਤੋਹਿ ਨਿਵਾਜਾ ।

(Akal Purukh said) You are my son empowered to exterminate evil forces.

ਪੰਥ ਪ੍ਰਚਾਰ ਕਰਬੇ ਕਹ ਸਾਜਾ ।

I created you for preaching the Godly *Panth* (community).

ਝਾਹਿ ਤਹਾ ਤੈ ਧਰਮੁ ਚਲਾਇ ।

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<sup>15</sup> Hari Ram Gupta, *History of Sikh Gurus*, Vol. I, New Delhi, 1973, p. 266.

<sup>16</sup> *Ibid.*, p. 177.

<sup>17</sup> *Ibid.*, p. 177.



(HE directed) Go to the world (from heaven) and re-establish the *Dharma* (which is seeming feeble against evil forces).

ਕਬੁਧਿ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ। 29।<sup>18</sup>

(You should) forbid all people from following the path of ignorance).

In November 1675, Guru Teg Bahadur was called upon to embrace Islam and on his refusal he was beheaded. His companions were most cruelly murdered. According to Cunningham and Jadunath Sarkar the Guru was resolved to avenge wrongs done to his family.<sup>19</sup> G. C. Narang also endorsed the view of Cunningham and concludes that the Guru's purpose was to revenge his father's death and strike a blow at the powers of Aurangzeb.<sup>20</sup>

It is ironical that neither J. N. Sarkar nor G.C. Narang made independent inquiry. They blindly followed Cunningham and took it for granted, that it was but natural that the Guru should seek to revenge his father's cruel assassination and to punish the ruler who was responsible for it. These scholars attributed ordinary human motives to the Guru neglecting absolutely the sublimity of his mission and his personality.<sup>21</sup>

To fulfill his mission the Guru decided to create the Khalsa. The Guru sent letters to his Sikhs throughout the country to come to Anandpur for the festival of Baisakhi. It was a historic occasion. The Sikhs were exhorted to come in large numbers. It was *hukamnamas* for them from their God like Guru. The Sikhs started coming like swarms of locusts. A day before first Baisakhi a huge numbers of men, women and children collected at Anandpur.<sup>22</sup> A vast *Shamiana* (tent) was pitched and decorated with buntings. Hymns from sacred Granth Sahib were recited in the morning and a fully surcharged divine atmosphere was created. The crowd was estimated to be about eight thousand people. The Guru was, present in the Pandal and listened attentively to chanting of 'Aasa ki Var' (a daily prayer of all Gurdwaras). He sat motionless for some time and then stood up before the people. His eyes were red and shinning like sun emitted rays of daring brilliance.<sup>23</sup> Guru Nanak says in his Bani-

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<sup>18</sup> Sri Dasam Granth, *Bachittar Natak*, 6/29.

<sup>19</sup> Surjit Singh Gandhi, *Historians Approach to Guru Gobind Singh*, p. 189.

<sup>20</sup> G.C. Narang, *Transformation of Sikhism*, p. 88.

<sup>21</sup> Surjit Singh Gandhi, *Historians Approach to Guru Gobind Singh*, p. 189.

<sup>22</sup> Surinder Singh Johar, *Birth of the Khalsa*, p. 67.

<sup>23</sup> *Ibid*, p. 67.

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥

(God says- Hey ! my seeker) If you want to love me and human beings.

ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

Hold your chopped head with your hand and then come to my street.

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥

If you really want to follow this path.

ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥ 20 ॥

You should be determined to sacrifice your head , but never return your steps back from martyrdom.<sup>24</sup>

Guru Gobind Singh took out his sword from the scabbard. Flashing the naked sword in his hand, he thundered like a lion, "My devoted Sikhs, this goddess of power clamors for the head of a brave Sikh. Is there anyone among this huge gathering ready to sacrifice his dear life at this call?"<sup>25</sup>

Complete silence prevailed for some time. The people were befuddled. They thought that was something wrong with the Guru. The Guru once again roared, but again there was no reply. The whole assembly was thrown into consternation. The Guru repeated his call the third time.<sup>26</sup> There was complete silence. What did the Guru want, nobody knew. No Guru before him had ever demanded the heads of Sikhs without any shy or reason? The Sikhs were surprised over the act of the Guru, who had all along been bestowing great affection on them. It was an amazing call. "Is there not among the thousands who has faith in me" were the last words uttered by Guru, flashing his eyes. The people trembled. Now Bhai Daya Ram, a Khatri of Lahore, stood up with folded hands before the Guru to the astonishment of the whole gathering. It was a unique scene when the Sikh offering his head to his Guru. The Guru took him inside a tent, specially pitched for the purpose.<sup>27</sup> He came out with his sword, dripping with blood. Blood flowed from tent, too.

He asked for another man, there was complete silence. Again at the Guru's call, Bhai Dharam Das, a Jat of Delhi, offered his head. The same story was repeated. The horror-stricken people were fully convinced that the second Sikh had also been

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<sup>24</sup> *Guru Granth Sahib*, Guru Nanak Dev, p. 1127.

<sup>25</sup> Prof. Dharam Singh, *Badshah Darvesh Guru Gobind Singh: Bahumukhi Adhyan* (ed.), Dr. Bharatbir Kaur Sandhu, Amritsar, 2018, p. 75.

<sup>26</sup> Satish K. Kapoor, *The Khalsa: Substratum, Substance and Significance*, Jalandhar, 2001, pp. 41-42.

<sup>27</sup> Surinder Singh Johar, *Birth of Khalsa*, p. 67.

killed. Most of people left for the sake of their lives.<sup>28</sup> Some went to Guru's mother and requested her to check the Guru for his insane act of killing his devoted Sikhs for nothing. The call of the Guru continued. The panicky people sat with lowered heads. Bhai Mohkam Chand, a washerman of Dwaarka, was the third to offer his head. He too, was taken inside the tent and the whisper went round that he too had met the same fate. This led to more terror, more panic and more leaving.<sup>29</sup>

The sword was gleamed again and Guru said, Is there any other Sikh who will offer me his head? Sahib Chand of village Nagal Shahidan 5 km from Hoshiarpur (mostly accepted that he was from Bidar-Karnatak), on the Garshankar road, a barbar, stood up. The Guru acted similarly. Call for a fourth Sikh the audience was horrified. Himmat Chand Kahar or water-carries by caste of Sanjatpura in district Patiala offered himself for the sacrifice.<sup>30</sup>

After this, Guru Sahib addressed the congregation: I needed Panj Marjiwras; who will be ready to sacrifice their lives for the nation. So these five have passed the test to sacrifice and loyalty for the nation. Whenever the Sikhs prepare Karah Parshad (blessed pudding) the Panj Pyare shall be served first. The Sikhs shall be always remember them in their national prayers.<sup>31</sup>

Then the Guru went again inside the tent. He brought out the five Sikhs whom he had taken earlier into the tent, dressed in new clothes, with blue turbans on their heads and in loose long yellow shirts, with waist-bands, wearing underwear's (*kachhehra*) of a particular style and with swords hanging by their sides. They looked handsome, attractive, and like soldiers of valour. They looked dedicated. The audience was awe-struck. They named Panj Piaras the five Beloved Sikhs. All the five men were robed in similar new dresses and garlanded and then brought into the assembly. The whole congregation shouted loudly with one voice-Sat Shri Akal (Victory of God).<sup>32</sup>

After the address, the five beloved ones stood in a line. The Guru put some pure water in an iron-pan and stirred it with a double edged sword. Mata Jito did not like that five Sikhs who had offered their heads to the Guru should be given plain water. She immediately brought a plate full of sugar cakes (*Patashas*), and with the

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<sup>28</sup> *Ibid*, p. 68.

<sup>29</sup> Surinder Singh Johar, *Guru Gobind Singh*, pp. 65-66.

<sup>30</sup> Hari Singh Gupta, *History of the Sikhs*, Vol. I, p. 270.

<sup>31</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, Belgium, 2003, p. 40.

<sup>32</sup> Surinder Singh Johar, *Birth of The Khalsa*, p. 68.

approval of the Guru put them into water. The Guru observed: "We filled the Panth with heroism (Bir Ras), you have mixed with it love sweetness (*prem and mithas*). While stirring water the Guru recited the sacred hymns of holy Granth that is Japji, Anand, and his compositions the Jaap, the Swayas and Chaupayi.<sup>33</sup> These five *banis* (devotional songs) were recited by Guru while preparing the Amrit or Nector. Amrit means to be free from the fear of death and with it comes the mercy of lord. In Gurbani, the name of God is called Amrit, whosoever tune him/herself becomes immortal. ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ।<sup>34</sup> (if your inner-soul is baptised with God's name, you can live for ever, memorising God gives boundless spiritual joy). The five Sikhs were asked to knee down on their left knees and look into the eyes of the Guru. In this way the Guru's soul power penetrated into their souls. The Guru then gave every one of them five palmfuls of sweet water called Amrit or Nector to drink and five times was the holy waters sprinkled over their heads and faces and asked them to say loudly-

Waheguru Ji Ka Khalsa

(Khalsa is created by wonderful God Guru)

Waheguru Ji Ki Fateh.

(Only God is victorious in the universe)

Then Guru designated all five Panj Payare or five beloved.<sup>35</sup> Who loved Guru, to whom Guru loved like his soul, who loved all creation of God and to whom every person loves.

After administering baptism, the Guru stood before these five beloved ones and requested them to baptise him in the same manner. They pleaded their unfitness for such a performance. The Guru replied that from today Guru is not superior to his devoted disciples. The Guru said, "The Khalsa is the Guru and the Guru is the Khalsa. There is no difference between you and me."<sup>36</sup>

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<sup>33</sup> Hari Ram Gupta, *History of Sikh Gurus*, New Delhi, 1973, p. 184.

<sup>34</sup> Guru Granth Sahib, p. 406.

<sup>35</sup> Hari Ram Gupta, *History of Sikh Gurus*, p. 184.

<sup>36</sup> *Ibid*, 169.



In giving the Panj Payares a distinctive identity, the Guru infused into them a spirit of freedom; a sense of purposeful existence; and a dignity that they had never experienced before. However, He made it clear, that-

ਰਹਿਣੀ ਰਹੈ ਸੋਈ ਸਿਖ ਮੇਰਾ ॥

Only that person is my Sikh who bears a good character.

ਓਹ ਸਾਹਿਬ ਮੈ ਉਸ ਕਾ ਚੇਰਾ ॥

From today, He is my Lord and I am his follower.<sup>37</sup>

Guru gave them all the appellation of Singh's or Lion. He then explained to them what they might and what they might not do.<sup>38</sup> This is called *Rahini* in Sikh terminology.

The Sikh community is a nation that believes in *Chardi Kala* (progressive attitude) and sought the welfare of all. These chosen Sikhs belongs to the *true patshah* and were *akal purakh's* servant only. Only subordinate to God, not to any Royalty or kingship. Khalsa belongs to God and all victories are dedicated to his name. In other

<sup>37</sup> Sarab Loh Granth, p. 267.

<sup>38</sup> M.A. Macauliffe, *The Sikh religion*, New Delhi, 1963, Vol. V, p. 95.

words no one can conquer the Khalsa. On this occasion Guru Gobind Singh formally handed over the leadership of the Sikh Panth to the Khasla. Guru given new terminology which become part of the Khalsa dialect, Singh, Kaur, Waheguru Ji Ka Khasla, Bole So Nihal, Sat Shri Akal, Khalsa, Sarbatt Khalsa, or the Khalsa Panth. Guru infused a new spirit in the Sikhs. Guru created a healthy new mind of humans. Now onward Sikhs called small goods as sufficient for their need. Never complained if any scarcity. Every single Sikh felt that he can even face Swa Lakh (125000) enemies. Now they declared themselves as Guru dian Ladliyan Faujan (lovely sepyo sons of Great Guru). These were brand new words in the Punjabi dictionary. These words were symbolic of war spirit and exaltation.<sup>39</sup>

The Guru ordered that all those who were Sikhs should be baptised. They were told to lead a clean, pure and simple life, avoid strong drinks and should never use tobacco. They were to wear the five K'snamely Kesh (Long natural hair on whole body), Kangha (comb), Kacchha (specially designed underwear fit for a soldier), Karha (Iron Bracelet) and Kirpan (Sword),<sup>40</sup>

**Kesh:-** 'Kesh' which means hair is one of the five Kakars of the Khalsa brotherhood. Various reasons and symbolism have been put forward for the Sikh practice of keeping hair uncut. One's hair is part of God's creation, which man should not alter. Keeping hair uncut indicates that one is willing to accept God's gift as God intended it. Nature shaped human body with perfection and hair are not unwanted, but an essential part of body. This is another thing that we don't know its absolute need for body. Uncut hair symbolizes adoption of a simple life and denial of pride in one's appearance. Not cutting one's hair is a symbol of one's wish to move beyond concerns of body and attain spiritual maturity. It is highly visible symbol of membership of the group. It follows the appearance of Guru Gobind Singh, founder of the Khalsa.<sup>41</sup> According to Adi Granth, the cosmic man and God Himself has "beautiful nose and long uncut hair".

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<sup>39</sup> Dr.Jaswinder Singh, ਖਾਲਸਾ ਪੰਥ ਦੀ ਸਾਜਨਾ : ਸਰੂਪ ਅਤੇ ਪ੍ਰਕਿਰਿਆ (ed.), ਡਾ.ਭਰਤਬੀਰ ਕੌਰ ਸੰਧੂ, ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ: ਬ੍ਰਹਮਖੀ ਅਧਿਅਨ, ਅਮ੍ਰਿਤਸਰ, 2018, p. 271.

<sup>40</sup> Surinder Singh Johar, *Birth of the Khalsa*, p. 67.

<sup>41</sup> Harbans Singh, *Encyclopaedia of Sikhism*, New Delhi, 1978, p. 123.

ਤੇਰੇ ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥

(O my Lord ! Thy have beautiful eyes and delightful teeth.

ਮੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ ॥<sup>42</sup>

Thy nose is graceful and you have long (uncut) hair.

Sikh aesthetics even disapprove the dyeing of hair, which makes a person look different from what he or she is in reality. Although long uncut hair was essential for Sikhs from first Guru Nanak Dev, but Guru Gobind Singh abolished leniency about unshorn hair and declared Keshas first requirement to join the Khalsa Panth.

**Kangha (Special type of comb):-** According to the Sikh religious conduct Kangha is invariably associated with unshorn *keshas*. Kangha is small comb that Sikhs use twice a day for combing hair. It is supposed to be worn only in the hair and at all times. Combs help to clean and remove tangles from the hair, and is a symbol of cleanliness. Combing their hair reminds Sikhs that lives should be tidy and organized. The comb keep the hair tidy, a symbol of not just accepting what God has gives, but also an injunction to maintain it with Grace.<sup>43</sup>

**Kirpan (Sword):-** A Kirpan is a mandatory Sikh article of faith. There is a general conception that word Kirpan comes from two Punjabi words; ‘kirpa means an act of kindness, a favour, and ‘Aan, means honour and self-respect. But in reality Kirpan is a word of Sanskrit language and original word is Kirpani, means sword. A small Kirpan, which a Sikh should always keep with his body resembles a knife, or dagger. Nihang Sikhs always keep sword of traditional size. There is no prescribed length or sharpness for a Kirpan in Sikhism, they are determined by the individual religious convictions of the wearer. Kirpans are typically sheathed and worn with a Gatra (a strap) underneath.

The Kirpan also plays an important role in Sikh practices. Kirpans are used prominently in ceremonies marking major life events, including religious initiation (Amrit Sanchar), marriage (Anand Karaj), and death (Antim Sanskar) an congregational setting, a Kirpan is touched to Parshad (blessed sweet pudding) to indicate the grace of the Guru and then distributed for consumption.<sup>44</sup>

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<sup>42</sup> Adi Granth, p. 567.

<sup>43</sup> Surinder Singh Johar, *Guru Gobind Singh*, p. 68.

<sup>44</sup> A.C. Benerjee, *Guru Nanak to Guru Gobind Singh*, New Delhi, 1978, p. 132. Kapur Singh, *Baisakhi of Guru Gobind Singh*, Jullundhur, 1960, pp. 141-142.

**Karha:-** Karha the fourth ‘K’ of the Sikhs, is a simple steel bracelet, but it is forced to play some commanding roles by our male exegetes. Buddhist and Hindu Symbolism is codified in the karha; “The iron bangle on the right wrist, is the Dhammachakra (Dharmacakra) of Buddhist symbolism and the Wheel (chakra) the Hindu symbol of the Universal Monarch (Chakravartin Raja).<sup>45</sup> Though Kapur Singh tries to give it a cosmic significance, the Karha is normally interpreted as some form of weapon of control and self-defense.<sup>46</sup> Prof. Sahib Singh, another eminent commentator of Sikhism, defines Karha as a specific marker of Sikh identity that sets the wearer apart from Hindu Society. He defines the Karha as Guru Gobind Singh’s warning to his Sikhs against the “Brahmanic trap” of superstitious beliefs. In the Karha he hears the Guru proclaim “that every Sikh should wear an iron bangle as reminiscent of their victory over the superstitions. Over all he sees the Karha an invitation to masculine qualities: “The iron Bangle inspires us of sternness and constraint.”<sup>47</sup>

The bracelet (Kangan) is a symbol of dynamic action, and the word ‘action’ (kar) recurs constantly in this line; her bracelet is made (Kari) by the creator (Karta) and worn around her hand (Kar). It is artistically set in the midst of her many spiritual adornments. Guru Nanak’s entire passage vividly illustrates the highest cultivation of the self through the female mode of dressing up. Sound and sense together describe her activities as she opens up the divine for us all. All of the female articles and movements are imbued with the sacred, and the morality is gained by attending to the physical self.<sup>48</sup>

**Kachhehra (Nicker):-** is meant for alertness as well as for continence and saintliness. Originally the Kaccha (Kachera) was made part of the five ‘K’s as a symbol of a Sikh soldiers willingness to be ready at a moment’s notice for battle or for defence. The confirmed Sikh (one who has taken the Amrit) wears a Kachhehra every day. The Kachhehra symbolises self- respect and always reminds the wearer of mental control over lust, one of the five evils in Sikh philosophy. Further, this garment allows the Sikh soldiers to operate in combat freely and without any hindrance or restrictions.

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<sup>45</sup> Kapur Singh, *Baisakhi of Guru Gobind Singh*, Jullundhur, 1960, pp. 141-142.

<sup>46</sup> *Ibid*, p. 142.

<sup>47</sup> Sahib Singh, *Guru Gobind Singh*, Jullundhur, 1967, p. 64.

<sup>48</sup> Nekki- Gurinder Kaur Singh, *The Birth of the Khalsa*, New York, 2005, pp. 121-122.



The five 'K's had finally arrived and Sikhs were soon convinced that those five items had indeed been included in Guru Gobind Singh's announcement of the Rahit<sup>49</sup> from the late nineteenth century the five 'K's were definitely a part of the Rahit indeed they formed its most important part.

The number five has great significance in the Sikh tradition: five realms of spiritual development (Khand) defined in Japu written by first Guru, five vices (Kam, Karodh, Lobh, Moh and Ahankar), five thags (power, wealth, high caste, youth and beauty), five kinds of spiritual works, five washing (to clean two hands, two feet and face with water), five cherished ones (Panj Payare), five weapons, five liberated one, five reprobate groups (Panj Mel) and five Takhats.<sup>50</sup>

The concept of the Five 'K's evolved out the original command to wear five weapons. These five gradually fell into disuse, leaving only the Kirpan and the kara. The Guru had already made three items obligatory (the Kesh, Kangha, and Kacha), and joined to these the Kirpan and Kara formed the five 'k's.<sup>51</sup>

A draught of Amrit completely transmuted the disciples, whether drawn from the 'nigh' or the low castes. They lost the old distinctions based on caste and become a nation of brothers, with Guru Gobind Singh as their father. Guru Nanak's mission was fulfilled. The duty charged with which Guru Gobind Singh had been sent into the world had been successfully discharged. The Divine orders had been fully carried out. This was the master's great miracle of Creation –'His Khalsa which he brought out ready made from his brain as Jupiter had brought out Minerva. It was the master's type of the future universal man of God, brave and fearless as a lion, sweet and loving like a female, holy and pious as a saint, brother of all, striking fear in none, and himself afraid of none.<sup>52</sup>

The creation of the Khalsa by Guru Gobind Singh had a great impact on the Indian society. He propagated the ideals set by the successive Gurus, particularly in the field of quality and brotherhood which cut at the root of caste. The Sikhs as a whole acquired strength and energy. This in turn, development a sense of solidarity and oneness among the people. The society which would otherwise strife and

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<sup>49</sup> W.H. McLeod, *Sikhs of the Khalsa, A History of the Khalsa Rahit*, New Delhi, 2003, p. 208.

<sup>50</sup> *Ibid*, p. 208.

<sup>51</sup> W.H. McLeod, *Sikhs of the Khalsa, A History of the Khalsa Rahit*, p. 209.

<sup>52</sup> Prof. Kartar Singh, *Life of Guru Gobind Singh*, Ludhiana, 1968, p. 131.

bickering, caste quarrels and exploitation of the so-called low caste by the high castes, emerged as a monolithic unit bound firmly by the fibre of equality and brotherhood.<sup>53</sup>

Guru Gobind Singh was convinced that justice could be attained by the use of force only as the last resort. He felt that the people, because of their apathy, were being subjected to rootless tyranny and oppression. Their persecution was the order of the day. Evil had to be resisted by taking up arms when other means had failed. But the Guru Never believed in fanaticism. The sword was taken as an emblem of power and self-respect. When Guru Gobind Singh said that the Guru was the Khalsa and Khalsa was the Guru, he was merely adding one more equation to the several the Guruship had already administered though he change was no doubt revolutionary in some of its consequences, no revolutionary effort was required to achieve it.<sup>54</sup>

Guru Gobind Singh transformed Sikhism into democratic religion. He decided to evolve a new order with the sole objective of making the people realise the necessity of sacrificing their lives to protect Dharma. That the people should fight against the tyranny of the rulers and should refuse to be slaves was his message. Guru Gobind Singh gave added brilliance to Sikhism. But instead of handing it over to an individual Guru, this time, he made it over to the entire Guru of the Khalsa.<sup>55</sup>

Guru Gobind Singh was a staunch nationalist, today, those who talk of nationalism should learn a lesson from the teachings of the Sikh Gurus. Nationalistic spirit imbued with human empathy was the chief contribution of Guru Gobind Singh. And his poetry, this line of thought could be witnessed throughout. His aim was to arouse nationalist feeling and human dignity in the masses of India.<sup>56</sup>

Guru Gobind Singh had a deep look at the past events and religious conditions prevailing in the country and come to the conclusion that a revolution seemed to be the only solution. To him armed revolution seemed to be sword obligatory and started army training camps to train the timid people to use the arms in case of any eventuality. He not only himself composed heroic poetry, but directed his court poets to do the same. These poetic compositions inspired the poor and the down-trodden and they turned into national force which dealt a severe blow to be Mughal

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<sup>53</sup> Surinder Singh Johar, *The Birth of the Khalsa*, p. 101.

<sup>54</sup> Surinder Singh, *Birth of the Khalsa*, pp. 102-103.

<sup>55</sup> *Ibid*, p. 103.

<sup>56</sup> *Ibid*, p. 106.

imperialism and created a history of sorts by weakening the Mughal empire .The Guru elicited their cooperation and enable the sparrows fight the hawks.<sup>57</sup>

The Guru's writings in the Dasam Granth stirred the readers feeling against the aggression. By founding the Khalsa he created a force for the defence of the country and protection of the weak and down-trodden. He preached the concept of all steel. With the creation of Khalsa, the long spell of ruthless persecution and inhuman treatment came to an end. The people became undaunted and cared for the dignity of the man and national honor of the country.<sup>58</sup>

The Guru had realized that the Hindus as a race were too mild by nature, too contented in their desires, too modest in their aspirations, too averse to physical extortion and hopelessly scrupulous in not giving pain to others, even to their enemies. He also realized that they were a religious people, and terror stricken and demoralized as they had become. They were still strongly attached to religion and had shown great readiness to suffer for their faith. There could be only one way of moving such a race. They had religion but no national feeling. The only way to make a nation out of them was to make nationalism a religion and Guru Gobind Singh did make nationalism their religion with them and all that was calculated a foster a national sentiment was incorporated as articles of faith in his new creed.<sup>59</sup>

A new awareness of social egalitarianism had a miraculous effect on the people. A tremendous change was effected in the whole tone and tenure of nation's character. Even those people who had been considered as dregs of humanity were changed, as if by magic, into something rich and strong. The sweepers, barbers and confectioners who had never touched the sword and whose whole generation had lived as groveling slaves of the so-called higher castes, became under the stimulating leadership of Guru Gobind Singh, doughty warriors who never shrank from fear and who were ready to rush into the jaws death at the bidding of their Guru.<sup>60</sup>

The creation of the Khalsa was an epoch-making event in the religious and political history of the country. It marked the beginning of the rise of a new people, destined to play the role of a hero against all oppression and tyranny. The creation of the Khalsa by Guru Gobind Singh left a deep legacy which may be made significance

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<sup>57</sup> Surinder Singh Johar, *Birth of the Khalsa*, p. 107.

<sup>58</sup> Harbans Singh, *Guru Gobind Singh*, New Delhi, 1966, p. 51.

<sup>59</sup> G.C. Narang, *Transformation of Sikhism*, pp. 79-80.

<sup>60</sup> Surinder Singh Johar, *Guru Gobind Singh*, p. 109.

effect of the creation of Khalsa lies in the fact that a great number of people took the baptism of sword and become every ready to do and die at the alter of the faith. It was however to encourage the philosophy of Deg and Teg.<sup>61</sup>

Guru Gobind Singh had to fight eleven battles after the creation of Khalsa. Of these six took place at Anandpur, and other five at Nirmohgarh, Bharsali, Saras, Chamkaur and Khidrana or Muktsar. The Khalsa took readily to the sword straight from the plough and sickle and fought with the trained and professional soldiers as bravely as they had battled with all the potent forces of nature. We find these people loyal to their leader, faithful to their word, fond of the country, fond of their wives and children, looking upon treason and impurity as the greatest of crimes. These men were rough, strong and un-cultivated, and offered a fierce and protracted resistance under the inspiration of Guru Gobind Singh. Their work was not war for its own sake, but to slay the dragon, the devouring enemy of their faith.<sup>62</sup>

### **First Battle of Anandpur Sahib (1700 AD)**

The hill *Rajas* were very much perturbed at the growing power of the Guru. The Khalsa, a nation in arms, created by the Guru had given them a fright. They were of the view that in course of time the Khalsa would eliminate them. They were also pressed from Delhi to get the Guru evacuated from their territory. Emperor Aurangzeb also had issued orders to his Governors in Panjab to crush the power of the Guru.<sup>63</sup> Macauliffe says that the Viceroy of Delhi dispatched a force often thousand men under his two generals Painda Khan and Din Beg. The hill chiefs joined them at Rupar. The Guru met the enemy near Anandpur. In a severe scuffle Painda Khan was killed. Din Beg and the hill *Rajas* fled away. They were pursued by the Khalsa for some distance. A large booty in the form of horse, arms and baggage fell into the hands of Sikhs."<sup>64</sup>

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<sup>61</sup> Shiv Kumar Gupta (ed.) *Creation of Khalsa: Fulfillment of Guru Nanak's Mission*, Patiala, 1999, p. 71.

<sup>62</sup> Hari Ram Gupta, *History of Sikh Gurus*, New Delhi, 1973, p.283.

<sup>63</sup> Senapati, Sri Gur Sobha (ed.), Shamsheer Singh Ashok, Amritsar, 1967, p.57.

<sup>64</sup> M.A. Maculiffe, *The Sikh Religion*, Vol. V, Amritsar, 1963, pp.124-26.

## Second Battle of Anandpur Sahib (1701 AD)

After defeat, the hill *Rajas* (chiefs) formed a coalition and decided to act in concert with one another independently of the Mughals. Bhim Chand of Bilaspur became their leader. He sent a message to the Guru to vacate Anandpur as it lay in his territory and settle somewhere else or face the hill chief's army.

Sainapati Says-

Bhej diyo likh kai ohne, Ab chharo Guru ji bhum hamari,

Kai kachhu dam daya kar dev, kai yudh karo.<sup>65</sup>

(He send a message in writing. Guru Ji vacate our land, or pay money or fight).

The Guru insisted that the land was bought by his father, and is therefore, his own property. A large number of Ranghars and Gujjars, under the command of Jagatullah, joined the hill *Rajas*. Duni Chand led five hundred men from Majha region to assist the Guru. Reinforcements from other places were also arrived to help the Guru.

Lohgarh and Fatehgarh were the two main forts under Guru Gobind Singh's control. Sher Singh and Nahar Singh were asked to guard Lohgarh and Udey Singh was appointed as chief to guard Fatehgarh. The hill chief attacked Guru's forces, but had to retreat. They held a brief council and decided to launch a three sided attack. Raja Kesari Chand of Jaswal launched an attack from the right flank, Jagatullah attacked from left flank and Ajmer Chand led his troops to make front attack on Anandpur.<sup>66</sup>

In the ensuing battle, Jagatullah was killed by Bhai Sahib Singh. Raja Ghumand Chand of Kangra rallied his troops, but failed to defeat the Guru's determined forces. The *Rajas* again held a council, in which Ajmer Chand proposed reconciliation with the Guru. Many hill *Rajas* agreed, but Raja Kesri Chand of Jaswal opposed the proposal, and suggested a more determined fight next day, to oust the Guru from Anandpur.<sup>67</sup>

Next day the *Rajas* force launched another attack and besieged the city. The Guru's men defended themselves successfully four weeks. Raja Kesri Chand then

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<sup>65</sup> Senapati, Sri Gur Sobha (ed.), Ganda Singh, Punjabi University, Patiala, 1967, p.49.

<sup>66</sup> Surinder Singh Johar, *Holy Sikh Shrines*, New Delhi, 1998, p.253.

<sup>67</sup> Dr. Sukhdyal Singh, *Guru Gobind Singh: Jivan, Yudhatte Yatravaan*, Samana, 2008, pp. 80-88.

decided to send an intoxicated elephant to the gate of Lohgarh fort. The body of elephant was encased in steel, and a spear was protected from its forehead to break the gate. Guru's dedicated disciple, Bachittar Singh successfully chased away the elephant with Nagani Barchha (spear).<sup>68</sup> Bhai Mohkam Singh cut its trunk with his sword. The wounded elephant went back in the Raja's Camp, trampling several men under its feet.<sup>69</sup> Meanwhile, Kesri Chand was killed by Udey Singh and the Raja of Handur was severely wounded in a conflict with Bhai Sahib Singh. The hill chief's army had to retreat.

On the following day, the troops of Ghumand Chand of Kangra attacked Anandpur. The battle lasted till evening, and resulted in death of Ghumand Chand at the hands of Bhai Himmat Singh. This way ended the second battle of Anandpur.

Sometime after the battle, the hill *Rajas* negotiated a peace agreement with Guru Gobind Singh, asking him to leave Anandpur temporarily. Accordingly, the Guru left for Nirmohgarh. There, he was attacked by *Rajas* army, leading to the Battle of Nirmohgarh.<sup>70</sup>

### **Third Battle of Anandpur (1702 AD)**

Two Mughal commanders, Sayyid Beg and Alif Khan, were going from Lahore to Delhi. They had a force of about five thousand men. Bhim Chand of Bilaspur who had reconciled himself to the Guru, persuaded the generals to help him in expelling Gobind Singh from his territory on a payment of one thousand rupees a day. Alif Khan had already fought in the Kangra hills, and had a grievance against the Guru. Differences arose between the commanders. After a couple of skirmishes Sayyid Beg parted company with Alif Khan and joined Guru Gobind Singh. This disheartened Alif Khan who retired.<sup>71</sup>

### **Fourth Battle of Anandpur (1704 AD)**

The Hill *Rajas* again held a council and decided to send an envoy to Aurangzeb with presents to seek his support for subduing the Sikh Guru. Aurangzeb who was in the Deccan at the time sent a large force under the command of Saida

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<sup>68</sup> Surinder Singh Johar, *Holy Sikh Shrines*, p.46.

<sup>69</sup> Bhagat Lakshman Singh, *Short Sketch of the life and work of Guru Gobind Singh: The Tenth and last Guru*, 1995, p.96.

<sup>70</sup> D.K. Verma, *Life of Sri Guru Gobind Singh*, Amritsar, 2002, p.189.

<sup>71</sup> M.A. Macauliffe, *The Sikh Religion*, Vol. V, pp.153-54.

Khan. Mughal forces under the Command of Saida Khan met Pir Budhu Shah at Sadhaura, who had fought on the Guru's side in the battle of Bhangani. Saida Khan heard a lot of from Pir Budhu Shah about the Guru. However, he decided to eliminate the power of the Guru. On the arrival of the Imperial army at Thanesar, a Sikh hurried to Anandpur and informed the Guru of the arrival of the enemy.<sup>72</sup>

At this critical time, help came from unexpected quarters. Maimu Khan, a Mohammedan, who was a follower of the Guru and had lived for sometime at Anandpur, offered to check the enemy on Guru's behalf. Not only this another Mohammedan General, Saiyad Begh had deserted the Imperial army in the first battle of Chamkaur, too came forward to fight on the Guru's side. This pleased the Guru immensely.<sup>73</sup>

It is said that the Imperial forces once crushed the army of the Guru. This time the imperial forces were led by Ramzan Khan. In the battle field, Ramzan Khan was shot at by the arrow of the Guru and was wounded.<sup>74</sup> Even 500 Sikhs were insufficient of ace the Imperial army as well as the hill forces. The Sikhs then had to leave Anandpur. The Guru got the women folk and children escorted by the armed Sikhs and got them evacuated to a safer place. The Mughals occupied Anandpur and after plundering the town made their way towards Sirhind.<sup>75</sup>

The Mughal soldiers had been intoxicated with their success and the war booty they gained. It was at that night time. They were carefree and were taking rest. They had not dreamt that the few defeated Sikhs had enough courage to take them unaware. The Sikhs under the cover of darkness made a furious surprise attack on the invaders. Complete confusion prevailed in the ranks of the Mughal army and in this turmoil the Sikhs recovered from them the articles looted by them and restoration of the town to Anandpur as the free city. This news was communicated to Emperor Aurangzed in Southern India in a very much exaggerated form and full of lies against the Guru.<sup>76</sup> Some Sikhs in the Guru's army were restless at the outcome. They sought Guru's

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<sup>72</sup> Dalbir Singh Dhillon and Shangara Singh Bhullar, *Battles of Guru Gobind Singh*, New Delhi, 1990, pp.70-71.

<sup>73</sup> Harbans Singh Viridi, *Battles on a Blue Steed*, Chandigarh, 1999, pp.82-83.

<sup>74</sup> Dalbir Singh Dhillon and Shangana Singh Bhullar, *Battles of Guru Gobind Singh*, p.71.

<sup>75</sup> Dalip Singh, *Life of Sri Guru Gobind Singh*, Amritsar, 1992, p.192.

<sup>76</sup> Harbans Singh Viridi, *Battles on a Blue Steed*, pp.83-84.

permission to attack the returning Mughal army to which the Guru consented. The Sikhs raided the rear of the enemy.<sup>77</sup>

### **Fifth Battle of Anandpur (1704 AD)**

When hearing the news of his army's defeat Aurangzed felt much annoyed and he expressed his determination to finish the Guru and his Sikhs. The emperor was also informed by the *Raja* of Kehlur about the rising power of the Guru. Therefore, the Emperor immediately ordered a large force under Wazir Khan of Sirhid and Zabardast Khan of Lahore to proceed against the Guru. Wazir Khan, the experienced but officious Faujadar of Sirhind, readily mobilized his troops, even the Mughal contingents from Lahore and other places also joined. The Hill Chiefs mustered their troops and incited the Gujjars and Ranghars to action. Thus, a formidable combination was formed against Guru Gobind Singh.<sup>78</sup>

The Sikhs from various parts of the country, notably the Central Punjab, came to visit in large number. They brought offerings of horses or arms as was the Guru's bidding. They learnt the lesson of war at Anandpur. The Guru, however, felt that even though calm prevailed around him, but he must not be caught unprepared if the challenge came from any source, at anytime.<sup>79</sup>

The Royal army under Wazir Khan and Zabardast Khan along with the army of Hill Chiefs put up a impressive front for the Guru who had to take on a dangerous enemy with enormous resources at its command. He continued his war preparations. The Hill Chiefs who were to oppose the Guru in this campaign with *Rajas* of Kangra, Kulu, Nalagarh, Mandi, Jammu, Nurpur, Srinagar, etc. The armies of Wazir Khan and Zabardast Khan met near Ropar. Soon the armies of Hill Chiefs also joined them and this massive force marched towards Anandpur.<sup>80</sup>

On the other hand, troops of Sikhs were split into five divisions by Guru Gobind Singh. One group of five hundred Sikhs was placed under the command of Ajit Singh, and stationed in the fort of Keshgarh. Another group of the same strength, under Sher Singh and Nahar Singh, was charged with the defense of Lohgarh. The third division, under Alam Singh and Udey Singh, was to look after Agampura.

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<sup>77</sup> Dalip Singh, *Life of Sri Guru Gobind Singh*, p.192.

<sup>78</sup> Dalbir Singh Dhillon and Shangana Singh Bhullar, *Battles of Guru Gobind Singh*, p.72.

<sup>79</sup> O.P. Ralhan, *Guru Teg Bahadur and Guru Gobind Singh*, p.166.

<sup>80</sup> Harbans Singh Viridi, *Battles on a Blue Steed*, p.87.



Mohkam Singh, one of five beloved, took charge of Holgarh, while Guru Gobind Singh with the rest of the Sikhs, positioned himself in Anandgarh.<sup>81</sup>

The town of Anandpur was surrounded from all sides by forces of the allies. On the first day Wazir Khan lost nine hundred men and similar numbers of hill soldiers were killed. For two days fighting was going on and the enemy's attempt to capture the fort was totally failed. Finally, they decided to besiege the fort.<sup>82</sup> The failed force had now completely, sieged Anandpur and Guru's supplies were cut off. Indu Bushan Banerjee writes, "The siege was organized in such a perfect manner that all ingress and egress for both goods and persons were completely stopped and after a few days the Sikhs began to feel the desperatedness of their position. The price of food grains rose to one rupee per seer and at this price also grains were not always available.

Soon, therefore, the effect of siege began to be felt in side the fort. Due to the shortage of provisions the position of the Sikhs inside the fort became extremely serious. Even the Sikhs were starving to death.<sup>83</sup>

Therefore, some of Sikhs approached Guru Gobind Singh and suggested evacuation, which the Guru rejected out rightly. The Guru told them that they could go, if they were prepared to disown him. Some of them preferred to move out of fort. The document written by those Sikhs for disowning the Guru is known as Bedawa in Sikh History.<sup>84</sup> Some Sikhs agreed to affix their signatures, of course, in utter desperation, but some others remained steadfast to the end.<sup>85</sup>

The Imperial forces and their allies sent the feelers to Guru that if Sikhs vacate Anandgarh, they would be given safe passage and would not be attacked. Guru warned the Khalsa of dangers in believing the enemy. However, through the intervention of his mother, the Sikhs persuaded the Guru and he agreed to test enemy's good faith.<sup>86</sup> Being under great pressure from the imamates finally he decided to leave Anandpur. The Guru agreed to evacuate Anandpur. It was raining and swift cold wind was blowing. The entire camp was divided into two parts.<sup>87</sup> Guru

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<sup>81</sup> Harbans Singh, *Guru Gobind Singh*, New Delhi, 1966, p.67.

<sup>82</sup> D.K. Verma, *Guru Gobind Singh on the Canvas of History*, New Delhi, 1995, p.101.

<sup>83</sup> Dalbir Singh Dhillon and Shangana Singh Bhullar, *Battles of Guru Gobind Singh*, p.73.

<sup>84</sup> *Ibid*, p.74.

<sup>85</sup> Narain Singh, *Guru Gobind Singh: Re-told*, Amritsar, 2003, p.304.

<sup>86</sup> Harbans Singh Viridi, *Battles on a Blue Steed*, pp. 91-92.

<sup>87</sup> D.K. Verma, *Guru Gobind Singh on the Canvas of History*, pp.102-103.

succeeded in crossing the Sirsa river with two eldest sons and forty other Sikhs. The Guru's mother escaped with the two youngest princes and found shelter in a cave accompanied by an attendant. After crossing a jungle she met an old Brahmin, Ganga Ram. The Brahmin had been in her service and belonged to Kheri village. He assured her, he would surely find a safe place for them to stay as long as they desired. The two wives of Guru Gobind Singh, Mata Sundri and Mata Sahib Kaur, reached Delhi after many hardships and stayed there with Jawahr Singh, a devoted Sikh. The Guru and his party proceeded towards Ropar via Nirmoh.<sup>88</sup>

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<sup>88</sup> Narain Singh, *Guru Gobind Singh: Re-told*, pp. 304-305.

## CHAPTER - IV

# ACTIVITIES AT ANANDPUR DURING TIME OF GURU GOBIND SINGH

Guru Gobind Singh, the last Sikh prophet, was among the most dynamic figures of Indian, nay world history. He was one of the greatest charismatic personalities of all times. He throughout his life, fought for human values and freedom and stood for secularism and democratic principles, pleading for man's inalienable rights. Many "historians agree in eulogizing the great merits of Guru Gobind Singh. In him were united the qualities of a religious leader and a warrior. He was a law giver in the pulpit, a champion in the field, a king on his *Masands* and a *Faqir* in the society of the Khalsa. He was right man for the needs of the time."<sup>1</sup>

Guru Gobind Singh throughout his life worked for the upliftment of the downtrodden of the entire humanity, irrespective of their caste, religion, race or sect. He stood for secularism and never performed a single act which was parochial in Character. He stood for national unity and emotional integration of the Indian people. The democratic institutions created by him about three centuries ago are the shining lighthouse, showing new path to the man having faith transferring sovereignty to the poor and downtrodden of this country, so that they might remember in the days to come that there was in history too, a Guru by the mane of Gobind Singh.<sup>2</sup>

Gobind Rai was escorted to Anandpur (then known as Chakk Nanaki) in the foot hills of Shivalik mountains from his birth place Patna (Bihar) and he reached Anandpur in March 1672. His early education included reading and writing of Punjabi, Braj, Sanskrit and Persian. At Anandpur, he started studying Punjabi under Sahib Chand and Persian under Pir Mohammad. Special and suitable arrangements were made for training him in horsemanship and the use of arms; as the Guru knew that in the times to come there would be need of persons who could have swords in their hands, the God's name of their lips, and love in their heart. The time which Shri

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<sup>1</sup> Mohd. Latif, *History of Punjab*, Calcutta, 1891, p.270.

<sup>2</sup> Surinder Singh Johar, *Birth of the Khalsa*, Delhi, 2001, p.14.

Gobind Singh could snatch from these more serious occupations, he devoted to game and recreation.<sup>3</sup>

Having received training in the use of sword and spear, bow and arrow, musket and matchlock, the child Guru hunted in the jungles around Anandpur. A small force of Sikhs recruited by his uncle Kirpal Chand took charge of the protection of young Guru. In childhood, Guru Ji was a very bold and courageous boy and had all the qualities of a great man and a natural leader. He was very fond of playing the soldier and was often the leader of his playmates. He used to divide his friends into two groups and acted out actual war scenes to give his friends lessons in archery and sabre rattling. During his early years, he gave clear signs of the sort of life, which he was to lead later. He was active and full of mirth. He was bold and fearless.<sup>4</sup>

Guru Gobind's life was a true miracle. In the brief span of 42 years he packed work which could have taken to accomplish. He found the people around him like 'Doves' and made them by his preaching into 'Hawks', owing to the picturesque language attributed to him. The story of the transformation of the Indian people which he brought about is one of the most thrilling chapters in the history of mankind.

Guru Gobind Singh faced the trials of a terrible period in Indian History. Aurangzeb, ruling over the greatest empire which no one in India till then had held, had unleashed a reign of bigotry and terror against non-Muslims. There was complete denial of the liberty of conscience. This state of affairs could not last long, and was destined to culminate in a sanguinary struggle, initiated by the Guru. He roused the dormant energies of the people, and filled their hearts with patriotic arduous and the passion of martyrdom. The common folk-peasants and workers, who the aristocratic grandees of the Mughal rulers had kept under abject terror, brought down their naughty masters, and put an end to one of the worst eras of tyranny. He followed the path of his father Guru Teg Bahadur who gave the slogan: 'fear not, nor keep anyone under your terror.'<sup>5</sup>

Guru Gobind Singh was born at Patna on the seventh day of the later half of Poh 1723 BK, corresponding to December 22, 1666 A.D. His father Guru Teg Bahadur had gone thither in the course of an extensive religious tour. Leaving his

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<sup>3</sup> Prof. Kartar Singh, *life of Guru Gobind Singh*, Ludhiana, 1968, p.26.

<sup>4</sup> Amrit Sharma, *Guru Gobind Singh: His life and teachings*, Amritsar, 2006, p.11.

<sup>5</sup> Prof. Satbir Singh, *Guru Gobind Singh-Life and message*, Takhat Hari Mandir Ji, Patna Sahib, Delhi, 1967, p.4.

family at Patna, he had gone further to eastern provinces towards Assam and Dacca. It was during his absence in these parts that his only son was born at Patna in Bihar. Though he came into the world that day, the story of his birth began much earlier.<sup>6</sup> The tenth guru spent his first five years in Patna itself and had his basic schooling there. Along with the religious scriptures, he also studied the Bihari languages (Bhojpuri, Maithili etc.) at Patna. His uncle, Bhai Kirpal, trained him in archery and swordsmanship and soon he became a great marksman. When Guru Teg Bahadur returned from Dacca to Patna, he saw his five years old child for the first time, and kissed and embraced his divine boy. The Guru blossomed under the spiritual guidance of his father, but it was short-lived since Guru Teg Bahadur had to leave Patna for Anandpur. When he was only six years old he had learnt Hindi, Marathi, Sanskrit, Gurmukhi and Persian.<sup>7</sup>

***Guru's marriage with (Mata) Jitoji:-*** there are different views regarding his marital life. Some historians believe that he had one wife, Mata Jito who later changed her name to Mata Sundari, but most historians considered Jito different from Sundari.

According to Sikh writings Jito was daughter of Harijas Subhikhi, a Khatri of Lahore. In those days early marriage was the norm. At the time of marriage Jito was seven and Guru Gobind Singh was eleven. As going to Lahore two years after Guru Teg Bahadur's execution by Mughal rulers at Delhi, implied imprisonment or death for Guru, he founded a village called Guru Ka Lahore 12 kms to north-west of Anandpur for bride's marriage procession, where marriage was performed in 1677. This village still exists under the same name. The custom of *Muklawā* was performed at the close of 1688, when she had reached the age of puberty on Guru's return from Paonta to Anandpur. She sweetened the water of Pahul at the time when Guru Gobind Singh created the Khalsa. She was the first Khalsa woman.<sup>8</sup> Some historians believe that Ajit Singh, Jujhar Singh, Fateh Singh and Zorawar Singh all four Sahibzadas of Guru Gobind Singh were born to Jito Ji, but some people say that Sahibzada Ajit Singh was the son of Sundari Ji. When in 1700 A.D. Mata Jito died their sons were cared for by their grandmother Mata Gujriand Sundari Ji until their martyrdom.

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<sup>6</sup> Amrit Sharma, *The life and teaching of Guru Gobind Singh*, p. 3.

<sup>7</sup> *Ibid.*, p. 9.

<sup>8</sup> *Ibid.*, p. 226

***Final Compilation of Guru Granth Sahib:-*** Some Sikh writers believe that in 1678, Guru Gobind Singh Sahib asked Bhai Mani Ram (Mani Singh after initiation) to prepare a volume of Adi Granth (given the status of Guru Granth Sahib on October 6, 1708). Other writers accept that the task was performed by Harijas and a Bir attributed to his name was available till sometime back. But according to authentic Sikh traditions final volume of Guru Granth was accomplished at Sabo ki Talwandi in 1706 with the help of Bhai Mani Singh. The original first volume of Guru Granth Sahib was compiled in 1604, was at that time, in the possession of the son of Dhir Mal (Dhir Mal was the son of Baba Gurdita and grandson of Guru Hargobind Sahib). He was elder brother of Guru Har Rai Sahib. This family possessed the original volume of the Granth, but they did not form a part of the Sikh commonwealth and had their own family Guruship, which was never accepted by the general Sikh masses. A few copies of the original volume of the Adi Granth had already been prepared and were in the possession of different persons at different places, some of these volumes contained few unauthentic verses. Guru Gobind Singh Sahib wanted to prepare the final version by adding the hymns of Guru Teg Bahadur Sahib to it,<sup>9</sup> but he did not include his own writings (hymns), instead, he placed them in a separate religious book, the Dasam Granth. The Dasam Granth is secondary to Guru Granth as this is not revered as living Guru by the Sikhs.

When at Sabo ki Talwandi final version of Guru Granth Sahib was prepared, Guru Sahib decided to compare all previous Banis with the original volume. Before the task accomplished at Sabo ki Talwandi it seems Guru Ji taken this task in hands at Anandpur Sahib. As the first version was in the possession of the successors of Dhir Mal, Guru Sahib asked Bhai Mani Singh to borrow it from them for a few days. DhirMal's family was passing through a difficult period in those days. Dhir Mal himself had died in Aurangzeb's prison at Ranthambhor fort on November 16, 1677 and his elder son Ram Chand had been killed under the orders of Aurangzeb, on July 24, 1678. Now only Dhir Mal's youngest son Bhar Mal was alive. The final prayers for Ram Chand were being held on August. 9, 1678 at Bakala (Baba Bakala after 1664). Guru Gobind Singh asked Bhai Mani Singh to go to Bakala and represent him (Guru Sahib) at the ceremony of final prayer for Ram Chand and also borrow the

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<sup>9</sup> Dr. Harjinder Singh Dilgeer, *Anandpur Sahib*, p. 20.

original volume of (Guru) Granth Sahib from Bhar Mal, for a few days. After the ceremony was over, Bhai Mani Ram gave Guru Sahib's message to Bhar Mal. Bhar Mal refused to hand over the volume to Bhai Mani Singh on the pretext that his family was moving to Kartarpur (Jalandhar) to avoid further actions by the Mughal authorities. He told Bhai Mani Singh that he would not have any objection if someone could visit Kartarpur and compare the new volume with the original volume. Bhai Mani Singh returned to Anandpur Sahib and reported the matter to Guru Sahib. Later, Guru Sahib sent Bhai Mani Singh to Kartarpur to compare the final version with the original volume.<sup>10</sup>

Guru Gobind Singh installed this expanded version of the Guru Granth Sahib as Guru on October 20, 1708. This day is celebrated today as Gurugadi Divas (Enthronement day). At the time of his death, he declared that the word of God embodied in Shri Guru Granth Sahib was to be Guru for all time.

The Guru Granth Sahib provides guidance and advice to the whole of the human race about how to live a life of peace, tranquility and spiritual enlightenment. In February 1680, Guru Sahib got a "Ranjit Nagara" (drum) mounted, On March 15, 1680, the Sikhs began beating this Ranjit Nagara every day after the evening prayers. Later, it was beaten twice a day after each prayer. Nagara, in those days, was a symbol of national sovereignty.<sup>11</sup>

Ranjit Nagara, lit the drum of victory in battlefield, was the name given. The kettledrum installed by Guru Gobind Singh Ji at Anandpur Sahib in 1684. Nagara, Punjabi for the Persian "Naqqara" meaning a Kettledrum was a symbol of royalty. Along with fulfilling his spiritual office, Guru Gobind Singh had, like his grandfather, Guru Hargobind Ji, adopted the emblems of worldly dignity. He wore an aigrette and arms, sat under canopy like a King and went out riding in state, which was never tolerated by Aurangzeb. Adding another sign of authority, in 1684, his Diwan Nand Chand, had a Kettledrum installed at his bidding.

The massive drum with a metallic hemispheric body was called by Guru Gobind Singh 'Ranjit Nagara'. The *masands* became afraid lest the beating of drum should arouse the envy of the local chieftain, and begged the Guru's mother, Mata Gujri Ji, to plead with him not to offend the Raja of Kehloor. Guru Gobind Singh Ji,

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<sup>10</sup> Dr. Harjinder Singh Dilgeer, *Anandpur Sahib*, p. 21.

<sup>11</sup> *Ibid.*, p. 21.

as says Bhai Santokh Singh in *Shri Gur Partap Suraj Granth*, spoke to his mother, "Why should anyone resort to antagonism? I am not going to seize anyone's territory?"<sup>12</sup>

Ranjit Nagara was usually beaten when Guru Gobind Singh went out for the chouse or at mealtime in the langar. The object in the latter case was to make it known that anyone hearing the drum was welcome to join and partake of the meal. This is still the custom in all Gurudwaras.<sup>13</sup>

Now, Guru Sahib sent Hukamnamas to all the Sikhs informing them about his decision to form an army. When Sikhs received these letters, hundreds of Sikhs flocked to Chakk Nanaki to join the army of Guru Sahib. Guru Sahib bought good weapons and horses and distributed them to the new soldiers. After this Guru Ji sent another Hukamnama to the Sikhs asking them to bring good horses, weapon and books as presents to him. Within a couple of years, the city state of Chakk Nanaki had a very large number of horses and weapons as well as books.<sup>14</sup>

News of the development at Anandpur kept pouring into the ears of Raja Bhim Chand Bilaspur. The deep and thunderous roll of the Ranjit Nagara made him curious and panicky. He called his minister and asked him to find out what the object of the Guru and his Sikhs was in thus disturbing the peace of his state. The minister was a God-fearing and wise man and told the Raja that the Guru meant no harm to him or his state. He had only come shooting accompanied with the drum, he had lately constructed. The minister advised his master to be on good terms with Guru Gobind Singh and take, as soon as possible, an opportunity to visit him.

This appeal to Raja Bhim Chand and he sent his minister to Anandpur to arrange for the meeting. The Raja's emissary was received by the Guru with courtesy. He was told that his master would be welcome to the Guru's house which was open to all.<sup>15</sup>

Raja Bhim Chand was given an honorable welcome at Anandpur. Guru Gobind Singh engaged him in a long conversation. The second interview took place the following morning in an elegant and costly tent (canopy) which had been presented to Guru by Duni Chand, a Sikh from Kabul. Raja Bhim Chand was greatly

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<sup>12</sup> Bhai Santokh Singh, *Shri Gur Partap Suraj Granth*, 1933, p. 110.

<sup>13</sup> Harbans Singh, *Guru Gobind Singh*, New Delhi, 1966, p. 21.

<sup>14</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p. 21.

<sup>15</sup> Harbans Singh, *Guru Gobind Singh*, New Delhi, 1966, p. 21.



impressed by the richly embroidered canopy. The sight of a small, but well trained elephant, called Parsadi, which was a gift to the Guru from Raja Rattan of Assam, evoked an equally strong admiration in the heart of the visitor. He however, could not control his jealousy and returned home contemplating on how to dispossess the Guru of those precious belongings.<sup>16</sup>

The wedding of his son, Ajmer Chand, to the daughter of Fateh Shah, Raja of Garhwal, provided Raja Bhim Chand with an excuse and he sent a request to the Guru for lending him the elephant and other weapons of display for the occasion. Guru Ji knowing the Raja's intentions said that since these were offerings by his devotees, he was unable to hand them over to the Raja. This annoyed the Raja a lot. On the other hand, Raja Fateh Shah had become a devotee of Guru Gobind Singh and he desired that Guru Ji would accompany him to the wedding celebrations. Guru Ji in his wisdom sent his representatives, Bhai Nand Chand and Bhai Daya Ram instead. They were accompanied by 500 horsemen to guard by one and quarter lakh rupees sent for the bride on behalf of the Guru.<sup>17</sup>

Bhim Chand could not tolerate the friendship of Fateh Shah and Guru Ji and threatened to break off the marriage unless he sent back the presents and stopped his friendship with Guru Ji. Fateh Shah fearing for his daughter, did as he was told and agreed to wage war against Guru Gobind Singh. The Guru's representatives were sent home. On the way back they were joined by a horse trader who had valuable horses for Guru. This was also an eyesore for Bhim Chand. The hill rajas conspired together to attack Guru Ji's returning party with the intention of looting and killing them. Guruji's men were attacked and they defended themselves bravely. Upon reaching Paonta Sahib Bhai Nand Chand told Guru Ji what had happened. Guru Ji knew that the combined forces of the hill Rajas would soon attack him and he told his Sikhs to prepare for war.<sup>18</sup>

In the year 1686, the hill Rajas with a strong force of 30,000 men marched towards Paonta Sahib under the leadership of Raja Bhim Chand. On the other side, there were only 4000 Sikhs to face the huge army. Some of the Pathans who took

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<sup>16</sup> Harbans Singh, *Guru Gobind Singh*, p. 22.

<sup>17</sup> Jagjit Singh, *Guru Gobind Singh; A Study*, Bombay, 1967, p.45.

<sup>18</sup> Dalip Singh, *Guru Gobind Singh and Khalsa Disciple*, pp. 146-53.

employment under Guru Ji were bought by Bhim Chand. Knowing the unfaithful behavior of Pathans, Guru Ji himself lead the warriors to a place called 'Bhagani'.<sup>19</sup>

Upon hearing about the acts of Pathans, Pir Budhu Shah of Sadhaura was deeply hurt and called his sons along with another 600-700 followers to be with Guru Ji's side. All the sons of Pir Budhu Shah fought with great valour as did he himself. A large number of warriors died in bloody battle with two sons of Pir Budhu Shah. The battle went on for twelve days and was finally won by Guru Gobind Singh. Battle of Bhagani was the first battle fought by Guru Gobind Singh with hill Rajas. Guru Gobind was only twenty years old when he fought this battle.<sup>20</sup>

The victory in the battle of Bhagani was of far reaching importance. It uplifted the spirit and strengthened the moral of the Sikhs. Since the Guru did not acquire even an inch of the territory or gain any material advantage, the cause he upheld, received added strength. His fame spread far and wide with the result that the supply of arms and horses to the Guru increased abundantly and hundreds and hundreds of persons offered themselves to be enlisted in his army. The Guru's victory also did not go without causing concern to the Mughal rule at Delhi. The Hilly Rajas and Guru were poles apart in ideology, yet the Raja's were goaded by their self-interest of thwarting the Mughals over lordship and thus to be relieved of the burdens of payment of annual tributes to the Mughal emperor, wanted cordial relations with the Guru. Therefore, their leader Raja Bhim Chand entered into agreement with him.<sup>21</sup>

It was then that the place Bhagani Sahib was highly regarded and recognized. There is a beautiful Gurdwara built at this place, about one km from Gurdwara Tir Garh Sahib. This place holds a lot of scenic beauty, with river Yamuna adorning it from one side and mountains on the other side.

During the month of Phagun of Bikrami calendar (February-March), every year, the Hindus used to celebrate their Holi festival. During the celebration of this festival, the Hindus used to sprinkle dye on their friends and relatives. Some Sikh friends of these Hindus too joined them. During the Hindu Holi festival of 1683, some Sikhs visited Chakk Nanaki. On their way they had joined Hindu friends in sprinkling colors on each other and had spoiled their clothes. When Guru Sahib saw them, he

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<sup>19</sup> *Ibid.*, pp. 146-53.

<sup>20</sup> Indu Bhusan Banerjee, *Evolution of the Khalsa: The Reformation*, Calcutta, 1962, Vol. I, p.75.

<sup>21</sup> Dalbir Singh Dhillon and Shangara Singh Bhuller, *Battles of Guru Gobind Singh, New Delhi*, 1990, p. 38.

told them to stop observing such a silly custom, as that was nothing but nonsense to spoil the clothes of each other.<sup>22</sup>

Then, to devoid the Sikhs from Holi hooligans, the first Hola-Mohalla at Anandpur Sahib was held by Guru Gobind Singh in 1701 (just two years after the inception of the Khalsa). Hukamanmas (or edicts) were issued to the Guru's followers not to bring sweets or other gifts to celebrate the festival of Holi which was the practice then. The Guru and Sikhs were to celebrate Hola for which people were encouraged to bring weapons, shields, articles needed in war as gifts for the Guru. The more well to do were asked to bring horses for these were direly needed for his fighting armies.

The entire concept and spirit of the Hola Mohalla, starting as a take-off from the already popular Holi festival and then given a martial direction is once again an example of the practical sagacity of Guru Gobind Singh who used creative and totally new ideas to guide his flock. Often there was an element of Psychology in guiding his Sikhs and he succeeded in giving a martial dimension to the Sikh people at his land of actions, Anandpur. Guru Ji gave the Sikhs message of Gurbani that the real Holi celebration is that all saintly persons should dye themselves to spiritual colours in place of worldly hues.<sup>23</sup> Gurbani told us-

Aaj Hamere Bane Faag.  
Prabh Sangi Mil Khelan Laag.  
Holi keeni Sant Sev.  
Rang Laga Aati Lal Dev.<sup>24</sup>  
(ਆਜੁ ਹਮਾਰੈ ਬਨੇ ਫਾਗ ॥  
ਮਿਲਿ ਖੇਲਨ ਪ੍ਰਭ ਸੰਗੀ ਲਾਗ ॥  
ਹੋਲੀ ਕੀਨੀ ਸੰਤ ਸੇਵ ॥  
ਰੰਗੁ ਲਾਗਾ ਅਤਿ ਲਾਲ ਦੇਵ ॥)

The Hola Festival is a distinct identity of Sikhs and the spirit of the ascending art. Holi is not the alternative of Hola Mohalla, but a new coined word with new meanings of living a saint-soldier life. It shows the transformation of thinking, and

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<sup>22</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p. 24.

<sup>23</sup> Vijay N Shankar and Harminder Kaur, *Haven of Bliss Anandpur Sahib: A miracle of The Human spirit*, New Delhi, 2010, p.109.

<sup>24</sup> *Shri Guru Granth Sahib*, p. 1180.

behavior from the sale mentality. Together the words ‘Hola-Mohalla’ stand for ‘mock fight’. During this festival, processions are organized in the form of army type columns accompanied by war-drums and standard bearers and proceeding to a given spot or moving in state from one Gurdwara to another.<sup>25</sup>

In the present time Hola Mohalla is the identity of Anandpur, as Fatehgarh is symbol of supreme sacrifice for the religion by teenager Guru sons. On this three days grand festival, mock battles, exhibition, display of weapons etc. are held followed by Kirtan, music and poetry competitions. The participants perform daring feats, such as Gatka (mock encounters with real weapons), tent pegging, bareback horse-riding, standing erect on two speeding horses and various other feats of bravery and unmatching Sikh mortality.

There are also a number of *darbars* where Shri Guru Granth Sahib is present and Kirtan and religious lectures take place. On the last day a long procession, led by *Panj Piaras (five beloved Sikhs of Guru Gobind Singh)*, starts from Takhat Keshgarh Sahib one of the five Sikh religious seats, and passes through various important Gurdwaras created in memory of the various historical events that happened on this holy land of Anandpur Sahib.<sup>26</sup>

A veritable river of people floods every year this small town of Anandpur for the Hola Mohalla festival in March. The town of barely 15,000 residents plays host to over a million visitors for the three days festival. The streets are choked with parked buses and trailer-tractors, the fields around the town are filled with the tents of the Nihang Singh Jathas (groups) and street side shops and entertainment comes up in every corner of the holy place of Shri Keshgarh.

After the third day of the Hola Mohalla, the people start going back, the Shamianas (tent) and loudspeakers come down. Most people live those days in their tractor-trailers or tents mounted on trailers, they eat from the massive Guru-Ka-Langar, in fact langars are set-up all across the town in every available space to feed the teeming millions who descend on the city during Hola celebrations. They buy weapons as well as things of daily use at the mela-shops set up for the Hola. There is happiness that they were here at the Guru’s own festival, and there is sadness that it is

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<sup>25</sup> Vijay N. Shankar and Harminder Kaur, *Haven of bliss Anandpur Sahib: A miracle of the human spirit*, p.108.

<sup>26</sup> *Ibid.*, p. 107.

over. But those who celebrated Hola Mohalla in Anandpur will come back next year and for all the years of their lives and their children will come after them. The Sikhs will never forget.<sup>27</sup> This Hola Mohalla is a miracle of Guru Gobind Singh occurred at this spiritual martial land.

***Marriage of Guru Gobind Singh with Sundari Ji:-*** Historical sources tell us that Guru Gobind Singh's wife Jeeto Ji (Ajeet Kaur after initiation) had remained confined to bed for the past few years. She asked Guru Sahib to have another wife, hence the second marriage of Guru Sahib was performed with Mata Sundari, daughter of Bhai Ram Sharan Kumarav a resident of village Bijwara, district Hoshiarpur on April 4, 1984, at Anandpur Sahib. Mata Sundari gave birth to Sahibzada Ajit Singh, on January 26, 1687, at Paonta Sahib. But as many Sikh scholars consider Sahibzada Ajit Singh elder son of Guru Gobind Singh and all other three sons of Jeeto Ji, this version is confusing. But this is undebatable that Jeeto and Sundari were different, because Jeeto Ji was cremated at Agampura (Anandpur), where Sundari Ji was died in Delhi and cremated in the compound of Gurdwara Bala Sahib.

Mata Sundari Ji was held in high esteem and after Guru Gobind Singh every Sikh followed her instructions. Mata Sundari Ji appointed Bhai Mani Singh Ji, *Sarbrah* (chief manager) of Shri Darbar Sahib, Amritsar. She died in Delhi in 1747. and above mentioned her cremation was done at Gurudwara Shri Bala Sahib alongside, Mata Sahib Kaur Ji (a woman devotee of Guru Ji which discarded all worldly wishes and passed his whole life in the service of Guru Gobind Singh, she was declared mother of every Khalsa by Guru himself).<sup>28</sup> When Mata Sahib Kaur was leaving Nanded to come back in Delhi Guru Ji gave five of his weapons to her, who at the time of her demise, passed them on to Mata Sundari. Three of the weapons have since been lost and the remaining two are preserved in the basement of the shrine.<sup>29</sup>

***Abolishing the MasandSystem:-*** Masand System or Masands were, in early Sikhism, local community leaders who looked after their diocese and linked them to their spiritual mentor, the Guru. They led the Sikhs, preached the Sikh tenents, deliver Guru's message to the area's Sikhs and transmitted to Guru their offerings, escorting occasionally batches of them to his presence. Although this institution was founded

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<sup>27</sup> Vijay N. Shankar and Harminder Kaur, *Heaven of bliss Anandpur Sahib; A miracle of the human spirit*, p.108.

<sup>28</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p. 25.

<sup>29</sup> Harbans Singh, *Encyclopedia of Sikhism*, Punjabi University, Patiala, p. 142.

by third Guru, but Guru Arjan Dev consolidated this system. The word Masand is from Persian Masnad, meaning a throne or a cushion to recline. Actually in the absence of Guru, Masand was a chairperson of the congregations. As appropriated into the Sikh tradition, it further advanced the concept of Manji (cot) on which the preachers sat, reclining against a cushion, as they expounded to the people Guru Nanak's gospel.<sup>30</sup>

The Manji system had been introduced by the third Guru, Guru Amar Das (1479-1579). The new nomenclature arose from the Sikh custom of designating the Guru as *Sacha Patshah*, the True king, as opposed to the temporal king. The functionaries, who acted on behalf of the Guru in spreading the Sikh teaching aided also in collecting, on his behalf, tithes and offerings from followers, came to be known as masands in imitation of masandi, all imperial title for ranked nobles. Guru Ram Das introduced the institution of Masand (representatives of the Guru at various places) and regularised the collection system. Gur Arjan Dev added to it the principle of a tenth of an individual's income payable for the Guru's Langar (common kitchen) and for other acts of benevolence on behalf of the poor.<sup>31</sup>

The fifth Guru, Guru Arjan Dev, in order to meet increasing costs of the Langar, and the hospice-providing free accommodation to the visitors and also the heavy cost of construction of the Amrit Sarovar (pool of nectar) and Harimandir Sahib (the divine temple) in Amritsar, introduced *dasvandh* (a semi-mandatory requirement) for all Sikhs to contribute voluntarily, ten percent of their income for the charitable causes. Occupants of *manjis* were then appointed at places far and near.

The masand system helped in the expansion of the Sikh faith and in knitting together centres established in far off places. The beginning of such centers went back to the time of Guru Nanak, who had travelled extensively preaching his message. His disciples setting up *dharamsalas* (congregation places) in different areas in which they would meet together in Sangat or holy fellowship. Guru Amar Das had established twenty two (19 men and 3 women) *manjis* with several local groups affiliated to each.<sup>32</sup>

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<sup>30</sup> Bhai Khahan Singh, Nabha, *Gurshabad Ratnakar Mahan Kosh*, Vasha Vibag, Patiala, p. 84.

<sup>31</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p. 36.

<sup>32</sup> *Ibid.*, p.36.

Guru Arjan Dev further consolidated the system by appointing masands who were invested with greater authority and with more varied religious and social functions. Masands were chosen for their piety and devotion. Besides preaching the Sikh tenets in their areas, they visited the Guru at least once every year. They were accompanied on such occasions by groups of Sikhs, from amongst those under their guidance. They carried with them offerings from the disciples for the langar, or community kitchen, the digging of tanks and for other philanthropic works. To help them with their preaching work, *masands* had their deputies.<sup>33</sup>

But with the passage of time these masands became corrupt and egoistic. These started abusing the collections for their lustful life and on many occasions even defied the Guru. Many complaints from devotees were reaching the Guru. Guru Gobind Singh made a thorough probe of *Masands* character and after affirming all the prevailing circumstances he charged some of them like Cheto *Masand* with corruption and oppression. Those found guilty were harshly punished by the Guru. Guru Gobind Singh abolished the institution of *masands*. The corruption of the *masands* figures prominently in Guru Gobind Singh's own compositions. They were at first chosen for their piety, honesty and organizational abilities. These qualities became irrelevant when the office became hereditary, and the unworthy incumbents became 'greedy and unscrupulous'. The dispute about the succession to Guruship weakened control over the *masands*, and as supporters of rival claimants they found ready excuses to misappropriate the offerings collected by them from the faithful. As Guru Gobind Singh says, they asked the 'Sikhs to make a present to us of whatever property is in thy house'. They welcomed those who were wealthy and if they saw any one without wealth. They will not even show their faces.<sup>34</sup>

In the Hukamnamas of 1698, Guru Gobind Singh advised the Sikhs not to recognize or befriend the *masands*, and their deputies. Whatever offering they wanted to make, they could either send through *hundis* (bankers drafts of that times) or hold and bring those along, at the time of Baisakhi, the harvesting festival, in the following year in 1699. Sikhs were joyful, at the good riddance of the *masands*. Now they could visit the Guru, without escort of the detested *masands*.

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<sup>33</sup> J.S. Grewal and S.S. Bal, *Guru Gobind Singh, Chandigarh*, 1967, p. 317.

<sup>34</sup> *Ibid.*, p. 318.

Guru Gobind Singh rightly expected a larger gathering at the Baisakhi of 1699. He needed larger funds for the occasion. He sent a hukamnamah to the Sikh soldiers serving in the army of prince Azim-Ud-Din, Governor of Bengal, asking for a contribution of a hundred *tolas* of gold (about 1,200 grams) of the value of about 2000 silver rupees. That was far in excess of his usual suggestions to *sangats* for contributions of one or two *tolas* of gold.<sup>35</sup>

In 1699, Guru Sahib sent special Hukamanamas (invitations and dictations) to all Sikhs to visit Anandpur Sahib on March 29, 1699 in a huge number. Thousands of Sikhs responded to Guru's call and in a big number thronged Anandpur. While addressing the main congregation of Baisakhi, Guru Sahib announced that no Sikh should ever cut his/her hair in future. Though majority of them already used to keep unshorn hair, but with his new commandment, cutting of hair from any part of one's body was forbidden by Guru Gobind Singh Ji. Guru Ji also ordered that every Sikh should in future wear a steel Kara (bracelet) in his right hand.<sup>36</sup> The creation of Khalsa initiated a remarkable transformation of Sikh society. The Guru's teaching had the magical effect of changing a pariah or outcaste through an interminable line of heredity into a brave and staunch soldier, as the history of the Sikh Mazabi regiment conclusively proves.<sup>37</sup>

**Missionary Activities of Guru Gobind Singh:-** Notwithstanding his pre-occupations, the Guru Ji addressed himself to the task of spreading his mission. He got a Gurdwara built on the bank of the Jamuna in November, 1685. The Shrine was named 'Paonta Sahib' meaning a foot-stool to stay. Religious gatherings used to be held as usual both in the morning and evening where in divine music and religious discourse were held. In this way, the Guru Ji tried to convey his message to the local populace. Apart from this, the Guru Ji visited Kapal Mochan, Kalsia, Slana and Thanesar. He visited village Lahar. All these places have gurdwaras commemorating Guru Sahib's visit and his impact on them. Many persons personally visited Paonta to listen to the Guru Ji. A renowned Muslim Saint, namely Budhu Shah came to Paonta and after long conversation with him came round to the Guru Sahib's view. Budhu Shah remained for sometimes with the Guru Ji who entertained great affection for him. After some

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<sup>35</sup> Max Arthur Macauliffe, *The Sikh Religion*, Oxford, 1909, pp.322-23

<sup>36</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p.33.

<sup>37</sup> A.C. Banerjee, *Guru Nanak to Guru Gobind Singh*, New Delhi, 1978, p. 238.



time, the Guru Ji at the recommendation of this *faqir* recruited 500 Pathans, discharged from the Mughal army for a petty offence and by doing so, showed to the world that the Guru Ji was not Anti-Islam. He was the protagonist of progressive forces leading the process of regeneration.<sup>38</sup>

The Guru Ji, in order to give Sikh orientation to the Indian faiths, thought it prudent to create a separate class of persons possessed of a fairly wide knowledge of Sanskrit and devoted to the Guru Sahib's Gospel. To achieve his object, the Guru Ji sent five chosen Sikhs to Pandit Raju Nath for learning Sanskrit, but that monster of orthodoxy refused, because none of the students was Brahmin. At this Guru Ji sent those very Sikhs to Benares but this time dressed in saffron-coloured Sadhu apparel. A Gurdwara named 'Chetan Mata Guru ki Sangat' has been built at that place. Those five Sikhs Ram Singh, Sobha Singh, Karam Singh, Ganda Singh, and Vir Singh - were initiated into the order of the Khalsa through the baptism of the sword. They founded an organization, known as Nirmala which in course of time, rendered meritorious services, to the cause of learning and scholastic pursuits among the Sikhs.<sup>39</sup>

Guru Gobind Singh had a facile pen and was the master of the art of writing. He even invented metal nib for his *kalam* (pen), before the fountain pen was devised by a Frenchman M. Bion in 1702 A.D. Due to his writings in metal nib, some Sikhs say that he used his arrow, but actually this was a metal nib. His prolific writings are well known. He was a poet par excellence, who even knows all Indian Pauranic literature and Vedic-A vedic philosophy. His darbar at Anandpur and Paonta became a literary centre and he invited great scholars of that time from all the country. According to author of Shri Gurpartap Suraj Granth, he had fifty two poets who composed religious verses and also translated Sanskrit Granths in to the language of common people for making people aware of the Indian religious and courageous legacies. Scholars admitted that in his court the different scholars of Sanskrit translated every popular Granth including Mahabharata, Ramayana, Niti Shatak, Upanishads, Bhagwad Gita, Sinhas an Batisi etc. He depicted the stories of Indian heroes and gallantry from various Puranas, the Ramayana and the Mahabharata epics

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<sup>38</sup> S. Surjit Singh Gandhi, *Shri Guru Gobind Singh* (1666-1708), Gurudwara Gazetteer, 2017, p. 168.

<sup>39</sup> Surjit Singh Gandhi, *Shri Guru Gobind Singh* (1666-1708), p. 169.

in his own style to suit his times.<sup>40</sup> The purpose of these writings seems to be to infuse a new spirit among his followers and to make them bold enough to face all injustice and tyranny. Macauliffe writes that Guru Gobind Singh wanted to dispel cowardice and incite boldness in his followers with heroic poetry.<sup>41</sup> He had written Krishnavtar, Ramavtar, Chandi Charitars, Chaubis Avtar and Upavtar, Bachitar Natak, Charitaropakhyan, Akal Ustati, Jaap Sahib, Shastarnammala and many other inscriptions. His main focus was to ignite the woman power, which was compressed by the male society for many thousand years. The size of his Granth matches the size of Guru Granth.

Tradition holds that while crossing the flooded river Sirsa in 1705 most of the writings of Guru Gobind Singh as well as those of his 'court poets' were lost in water, but luckily the devoted Sikhs like Haridas, Darbari, Darbari Singh Chhota, Nihala, Bala and many others simultaneously made copies of his writings, which were preserved by the followers with religious devotion. According to Kesar Singh Chibbar, later, on the initiative of Mata Sundarithe scattered literary compositions were collected by Bhai Mani Singh, a devoted disciple of the Guru, and those appeared under the title of 'Dasam Patshahi Granth' popularly known as Dasam Granth. It has 17377 verses.<sup>42</sup>

Some scholars hold that all the works included in the Dasam Granth have not been composed by Guru Gobind Singh himself but some of these have been written by poets at his darbar at Anandpur.<sup>43</sup>

In 1896, a committee of the Sikh scholars was formed by the Singh Sabha to investigate the genuine writing of the Guru in the Dasam Granth. Their findings were based upon thirty two old and new volumes of the Dasam Granth. According to their investigation the following works were included in the writing of the Guru-

Jaap Sahib, Akal Ustati, Bachittar Nanak (autobiography), Chandi Charitra (2) & Vaar Durga Ki, Gian Parbodh, Chaubis Avtar, Upavtar, Miscellaneous Swaiyyas & Shabad Hazare, Shastar Nammala, and Zafarnama, Hikaytan etc. All these writings

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<sup>40</sup> Bhai Santokh Singh, *Sri Gurpartap Suraj Granth* (ed.), Bhai Vir Singh, Amritsar, 1926, 37, p. 3.5.

<sup>41</sup> M.A .Macauliffe, *The Sikh Religion: Its Guru's sacred writings and Authors*, Vol. V, Oxford, 1909, pp. 83-84.

<sup>42</sup> Kesar Singh Chibbar, *Bansavalinama Dasam Patshaihan Ka* (ed.), Rattan Singh Jaggi, Chandigarh, 1972, p. 135.

<sup>43</sup> Cunningham, *A history of Sikhs*, Delhi, 1966, p. 71.

were completed at Paonta and Anandpur areas except Persian Zafarnama (a letter written to Aurangzeb) and Hikayatan.

Although, some scholars does not consider the above decision of Sodhak committee, but in recent years scholars like Dr. Harbhajan Singh, Prof. Jodh Singh and Dr. Harpal Singh, who are well-versed in Dasam Granth, silenced the opponents with their unrefutable logics. Fact remains that the compositions of Dasam Granth written by Guru Gobind Singh or his poets, all matter was written under his direct initiative and supervision. And his compiled work in the form of Dasam Granth are the specimen of meticulous literary work and bear the stamp of his versatile genius.

Apart from his letters written to the Sangats, known as Hukamanamas, the whole of Guru Gobind Singh's writings are in verse and mostly in Braj, Punjabi and Sanskrit. His writings are almost without parallel in Hindi literature. Some of the poets enjoying his patronage hailed from the Braj region. They brought with them the gift of charming Barji verse of their day.<sup>44</sup> The excellence as well as peculiarities, manners as well as mannerism, imagery, diction as well as meter of Guru's works have no parallel. In his treatment of different themes, the Guru's personality lends his personal touch to conventional themes. The unity of style in most of the works is an internal evidence of the integrity of the works. A peculiar feature of his style is his 'Sirkhandi Chhand', which is his own invention in Punjabi literature.<sup>45</sup> The poetry of Dasam Granth is a brilliant, though apparently an isolated phenomenon in the literary history of the Punjabi Language.

Some popular compositions of Guru Gobind Singh have been discussed briefly as under-

***Jaap Sahib:***

The Jaap Sahib was composed to supply the Sikhs with a number of epithets of the creator. "There are", writes C.H. Leohlin, "actually about 950 Names in the Jaap". A scrutiny of the names of God would lead us to conclude that God is everything to the Guru. God is formless as well as a positive force. Every activity is His activity and everything in this world is his own projection. He has no form or feature, no caste or image, beyond description, incomprehensible, having no sign,

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<sup>44</sup> *Ibid.*, p. 261.

<sup>45</sup> Prof. Madanjit Kaur, *Guru Gobind Singh and Creation of Khalsa*, Amritsar, 2000, p. 128.

mark or garb. God of Guru Gobind Singh is no particular entity giving rise to social particularism. He is all in all and for all.<sup>46</sup>

The work also throws light on the point that Guru was against the priestly calls which were solely responsible for the abuse of religion in India. When Pandit Kesho Dutt asked him why he was deliberately giving all charity, honour and power to the low caste people, Guru Gobind Singh replied-

For them was I born, through them have I attained glory and greatness. Without them and without their loving support what am I? There are millions of creatures like me on earth.<sup>47</sup>

The Guru commences the Jaap Sahib with an invocation to God of war. He ends with an attitude of tolerance with the pictures of Hindu and Muslims, and even people widely scattered in different parts of the world seeking the same God and being blessed by him.

The Jaap Sahib comprises the noblest hymns composed by Guru Gobind Singh in praise of God. It had stanzas in 10 different Chhands. According to Leohlin the work was completed in or about 1699 A.D., for daily recitation as a supplement or complement of the Japji of Guru Nanak Dev. It is in couplet form. From the point of view of the subject matter, it is a unique composition.<sup>48</sup>

The Jaap Sahib is written in Brajbhasha, a variety of medieval Hindi with mixture of Sanskrit, Persian and Arabic words.

**Akal Ustat:-** Dasam Granth is mainly a praise of God, in Kaal form. Kaal means God in Sarguna, prevailing in his creation or Parkirti. Bounded by time creation is a materialistic form of Timeless God. When he is beyond history, he is Akal/Timeless. But who lived in Maya/ Parkirti/ material. Who prevails in history. No doubt the same Akal Purukh, but in a Kaal form. Where Guru Granth contains praise of Akal or Timeless, but Dasam Granth is a mainly praise of Kaal, who is in time or Himself time. For this reasons most compositions of Dasam Granth have relation with Pauranic Avtar as or historical personalities, who lived in this world like other humans. But Granth begins with admiration of Akal Purukh, because his ultimate

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<sup>46</sup> C.H. Leohlin, *The Grantha of Guru Gobind Singh and the Khalsa Brotherhood Lucknow*, 1971, pp. 20-21.

<sup>47</sup> *Bachittar Natak*, VI, pp. 42-43.

<sup>48</sup> C.H. Leohlin, *op.cit*, p. 20.

form is Akal. The Akal Ustat is a composition of hymns written by Guru in the praise of Timeless, the Akal.<sup>49</sup> In it, God has been addressed as Sarabloh-All Steel, sarabkal-all death, Mahaloh Great steel, Kharagketu- having sword on the banner. Edmund Candler writes that when Guru Gobind Singh inaugurated the sacrament of steel he proved himself wise and far-sighted leader. For all material things which genius has inspired with spiritual significance, steel is the truest and uncompromising. Let humanitarianism prevail as they will. There never has been a race having not been purged and refined by it. In some, it is the only combator of grossness and the monster of self. To the Khalsa, it gave a cause and welded them into the nation in the dark days of Muhammadan rule in the eighteenth century.<sup>50</sup>

In Akal Ustat, the Guru makes it clear that Akal Purakh is the only God. It is a reality that the Guru by seeking the protection of Sarbloh sought his Khalsa to be strong characters like that of steel. Sarabloh is the symbol of the Shakti, spread in all universes. Therefore, Guru Gobind Singh writes-

ਅਕਾਲ ਪੁਰਖ ਕੀ ਰਛਾ ਹਮਨੈ।

I am protected by Akal Purukh.

ਸ਼ਰਬ ਲੋਹ ਕੀ ਰਛਿਆ ਹਮਨੈ।

I am protected by God who is all Steel.

ਸ਼ਰਬ ਕਾਲ ਜੀ ਦੀ ਰਛਿਆ ਹਮਨੈ।

I am protected by God who governs all times

ਸ਼ਰਬ ਲੋਹ ਜੀ ਦੀ ਸਦਾ ਰਛਿਆ ਹਮਨੈ।

In all times I am protected by God who is all Steel.<sup>51</sup>

It comprises of 271<sup>1/2</sup> stanzas. This composition, as it appears from its themes, was composed not at one time, its different parts were rather composed at different times and were later on compiled together. The main themes of this long devotional poem are God, religion, rituals, religious tolerance, brotherhood of mankind, non-duality, the world and *Chandi* (Devi). In the long composition, ecclesiastical satires are found interspersed here and there and some of them are the gems of pure poetry.

<sup>49</sup> Macauliffe, *op.cit*, Vol. V, p. 261.

<sup>50</sup> Edmund Candler, *The Mantle of the East, Landan*, 1910, pp. 146-147.

<sup>51</sup> Dasam Granth, *Akal Ustat*, 1/1.

There are beautiful pieces imbued with Shant Rasa. The Guru loses himself in the most elevated state of realization feeling the entire universe losing its separate entity and meeting the supreme being, he is addressing.<sup>52</sup>

Dharampal Ashta writes that from a literary and philosophical point of view, the Akal Ustat appear to be one of the best works of Guru Gobind Singh. It shows the Guru's mastery over language and style and his deep vision in the eternal glory and self completeness of God. This composition is sure to have a prominent place in *sant* literature.<sup>53</sup>

The work also reveals the author's intimate knowledge of the people like the Gorkhas, the Tibetan, the Chinese, the Manchurians, the English, the Georgians, the Romanians, the Kandhari, the Qureshi, the Dravidians, the Telangi, the Marhattas, the Bengali, the Dehlavi etc. This shows Guru Gobind Singh's vast vision to be viewed with tolerance and human sympathy. It was introducing a new strain into the strife-torn India of those times to have pleaded for tolerance towards all humanity with its infinite variety of forms, tongues, manners and beliefs. This spirit has come down to the Sikhs, and distinguishes them in the sorry world of people who have grown up with less tolerant doctrine.<sup>54</sup>

### ***Bachittar Natak (first part):***

Bachittar Natak is a major part of Shri Dasam Granth. For this reasons Granth itself was called Bachittar Natak. It contains autobiography of Guru Gobind Singh, all three Chandi Charitar, Chaubis (24) Avtar and Up-Avtar. But its first part which is discussed here is autobiography of Guru. This is, perhaps, the first Indian autobiography. It portrays natural as well as supernatural events pertaining to human beings, gods, goddesses and of other mythological heroes. Bachittar Natak is undoubtedly, an important and indispensable source revealing the personality of the Guru.<sup>55</sup>

It starts with a praise of the Akal Purukh. It then gives a genealogy starting from King Surya, King Raghu, King Aja, King Dasrath to Lord Rama and his son Love and Kush. It gives the authors own biography and includes the battle of Nadaun,

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<sup>52</sup> Prof. Mandanjit Kaur, *op.cit.*, p. 131.

<sup>53</sup> D.P. Astita, *op.cit.*, p. 41.

<sup>54</sup> Prof. Madanjit Kaur, *op.cit.*, p. 132.

<sup>55</sup> *Ibid.*, p. 132.

Husaini battle and arrival of prince Muazzam in the Punjab. It continues up to 1696 A.D. However, certain significant events, the creation of the Khalsa, the post Khalsa battles don't form the part of the Bachittar Natak. Thus, it is an enchanting life story told in confident, serene and charming manner,<sup>56</sup> by the sweep of his epic imagination. The Guru brings even the pre-historic past of Punjab dynasties, who ruled major part of Punjab and due to internal enmity of Raghu Kul weakened the future of Lav and Kush (sons of Ram Chandra) successors. Guru also associated Sodhi and Bedivanshs to Lav and Kush. In chapter 5 of this composition he had defined Sikh Gurus from Guru Nanak Dev to Guru Teg Bahadur in short. He had also explained the reasons, greatness and impact of Guru Teg Bahadur's unique martyrdom-

ਤਿਲਕ ਜੰਵੁ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ।

Guru Teg Bahadur Said-God himself is protector of Hindu's Tilak and Yagyopaveet (Janeu).

ਕੀਨੋ ਬਡੋ ਕਲੁ ਮਹਿ ਸਾਕਾ।

(For religious freedom of everyone) Guru Teg Bahadur's highest martyrdom created history for whole Kaliyug.

ਸਾਧਨ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ।

This unparalleled sacrifice was given for the protection of saintly persons.

ਸੀਸੁ ਦੀਯਾ ਪਰੁ ਸੀ ਨ ਉਚਰੀ। 13।

He had give up his head, but never felt any pain (in serving humanity).

ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨਿ ਕੀਆ।

For freedom of everyone's religious beliefs he had created an example of sacrifice in the History.

ਸੀਸੁ ਦੀਆ ਪਰੁ ਸਿਰਰੁ ਨ ਦੀਆ।

He had sacrificed his head, but never succumbed to the injustice of tyrant ruler.

ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ।

False saints indulge in lowly miracles to save their life.

ਪ੍ਰਭ ਲੋਗਨ ਕਹ ਆਵਤ ਲਾਜਾ। 14।

But Guru Teg Bahadur termed this action as shameful and cowardice.

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<sup>56</sup> *Bachittar Natak*, p. VII.

ਦੋਹਰਾ । ।

ਠੀਕਰ ਫੋਰਿ ਦਿਲੀਸ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰਿ ਕੀਯਾ ਪਯਾਨ ।

He willingly surrendered his body before Delhi's ruler and gone to his heavenly  
abode.

ਤੇਗ ਬਹਾਦੁਰ ਸੀ ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨਿ । 15 ।

No one had ever created such an example of martyrdom.

ਤੇਗ ਬਹਾਦੁਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੇ ਸੋਕ ।

Guru Teg Bahadur's martyrdom had created a wave of grief in the whole world.

ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕਿ । 16 ।

When all people cried in sorrow, saintly people felt that this was a victory against  
religious bigotry of rulers.<sup>57</sup>

In this great writing Guru has drawn his encyclopedic knowledge of the past as well as the present to enrich his arguments. The work depicts battle scenes as well. In fact, Bachittar Natak is a model of the art of self-portrayal.<sup>58</sup> It is written in early Braj Bhasha with some Apabhramsha influence. Several translations in Punjabi, Hindi and English exists of this composition.

There are some controversies regarding the authorship, but all this doubts related to ignorance of the concerned persons. This is very much difficult to understand Shri Dasam Granth, because it contains essence of Indian religious traditions and theology. The scholars who are not well versed in Indian theology are unable to understand these mystical compositions of Guru Gobind Singh.

**Chandi Charitars and Chandi Di Vaar:-** After (autobiography), Bachittar Natak continues and it expands in three compositions regarding one Pauranic story. These compositions are — Chandi Charitar (Ukati Bilas-233 stanzas, Chandi Charitar 2- 262 stanzas and VaarDurga Ki/ Chandi Di Vaar- 55 stanzas. Where first two descriptions are written in Sanskrit mixed Braji, Chandi di Vaar is in pure Punjabi. Perhaps this is the only poetic creation of Guru Gobind Singh in such a pure Punjabi. Due to this reason this is very popular especially in Nihang *jathas*. It is based on an episode from the Sanskrit work Markandeya Purana and describes the conflict between the Goddess Durga and the Demons, like Mahishasur. In the ballad, the supreme Goddess is

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<sup>57</sup> Dasam Granth, *Bachittar Natak*, 5/13-16.

<sup>58</sup> *Ibid*, p. IX.



transformed into a liberating divine power in the form of sword that crushes perpetrators of falsehood.<sup>59</sup>

The first part of the text, Chandi Charitra Ukti Bilas, states it is retelling the Markandeya Purana story, where Durga fights a shape shifting buffalo demon Mahishasura and slays the evil demon and his companions. The second part repeats the same story. While part three of the text is a retelling of the Durga Saptashati. The composition has been a significant part of Sikh culture.<sup>60</sup>

Through this writing, the Guru raised the innate heroism of his followers by the presentation of symbolic Chandi fighting with the forces of evil; perhaps the Sikhs were called upon to fight against tyranny and evil rampant in the days of Aurangzeb. Emphasis is laid here on the material exploits of ancient warriors with all the realism, thrill and excitement of soul stirring composition.<sup>61</sup>

**Gayan Parbodh:-** After Vaar Durga Ki, we find a Bani of 336 stanzas named GayanParbodh. In this literary work Guru Ji solved many superb spiritual questions regarding soul, theology and religious beliefs. Most of the part is related to the praise of God. Some stories from Mahabharat also included.<sup>62</sup>

**Chaubis Avtar:-** This is also a largest part of Bachittar Natak, which describes 24 Avtars of Vishnu. It contains Pauranic stories regarding *Matsya, Kachhu, Nar-Narayan, Varah, Narsingh, Vaman, Parshuram, Brahma, Rudra, Jalandhar, Vishnu, Sheshsae, Arihant, Dev, Manu Raja, Dhanwantar Vaid, Suraj, Chandra, Ram, Krishan, Nar, Budha and kalki Avtaras*. Krishnavtar is a longest Avtar Katha. After this important Avtaris Ramavtar.<sup>63</sup>

**Up-Avtar:-** This composition refers some other secondary Avtars of Hindu mythology. This composition is divided in to two parts- Brahmavtar and Rudravtar. Brahm avtar related to *Valmiki, Kashyap, Shukra, Brahaspati, Vayas, Shastrodharak, Kalidas* etc. There are only two Avtars of Rudra- *Dattatreya* and *Parasnath*. Although Rudra in Rig Veda is a Vedic Devta, but when Shiva was considered a Vedic deity, in

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<sup>59</sup> Gurbachan Singh Talib, *The Impact of Guru Gobind Singh on Indian Society*, p.59.

<sup>60</sup> Loechlin, C.H., *op.cit*, p.22.

<sup>61</sup> Prof. Madanjit Kaur, p. 134.

<sup>62</sup> Dr. Sukhbir Singh Kapoor, *Dasam Granth: An Introductory Study*, New Delhi, 2003, p. 15.

<sup>63</sup> *Ibid.*, p. 16.

Indian tradition he is called as Rudra-Shiv. But in Dasam Granth Rudra was included in its true Vedic form and he was told as Avtar of Vishnu.<sup>64</sup>

**Miscellaneous Poetry:-KhalsaMahima:-** Praise of Khalsa, which comes later in the Dasam Granth, is a favourite hymn among Sikhs. Its 4 stanzas celebrate the democratic Khalsa Community created by Guru Gobind Singh, 'the Khalsa is my special form.... the Khalsa is my body and breath'. Following the principle of the earlier Gurus, he too appropriates love as the highest form of action. Without love, religious practices are ineffective. Guru Gobind Singh's devotional compositions reiterate Sikh ideals and ethics.

In Dasam Granth, the composition is present at end of the 33 swaiyyas. Guru Gobind Singh explains the role of the saint-soldiers to the Hindu Brahmins.<sup>65</sup>

**Swaiyyas:-** These are thirty three compositions of four lines each. The theme of the Swaiyyas is divinity, the meditation in the name of God, satire on ascetic practice and superstitions, true divinity and the false divinity, rapport between the Khalsa and the Guru. The Guru believed in the worship of one God who is omnipresent and omnipotent. In the first Swaiyya he defines a 'Pure Khalsa'. In the next 10 Swaiyyas he describes the attributes of the Godhead, whom his Sikhs ought to worship. In swaiyya 18<sup>th</sup> and 19<sup>th</sup> he enjoins sincerity and in the next swaiyya discards idol worship and goes on explaining that the Gods, whose images men worship were themselves subject to death.

Then he subjects to scathing criticism formal and ceremonial worship and exposes the tactics of sectarian leaders, who care more for self aggrandizement than spreading true religious spirit.<sup>66</sup>

In the end he reminds man that he is morally responsible for his deeds and will have to bear their consequences himself alone. He says that friends and near relations for whose sake he commits inequities will not accompany him when the soul departs from the body.

**Shabad Hazara:-** There are ten Shabads in thirty eight couplets. In these composition of Guru Gobind Singh. These Shabads exhort men to worship only one God and not the manifestations of his creation. There is a satire on ascetics. The true ascetic is to

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<sup>64</sup> *Ibid.*, p. 17.

<sup>65</sup> Niki, Gurinder, Kaur Singh, *An introduction; Sikhism*, New York, 2011, p.47.

<sup>66</sup> Swaiyyas, 10, 18,19

be an 'Sanyasi' at heart. Instead of the ashes to be applied on the body, a true Udasi should lay stress on the Name of God and other religious duties. He should not go for matted hair and uncut finger nails. Taking bath at the holy places, exercising mercy, controlling passions, performing acts of charity, practicing austerity are of no account, being without an iota of the grace of the Lord.<sup>67</sup>

***Shastar Nam-Mala:-*** Shastar Nam-Mala is a versified and splendid composition included in the Dasam Granth, an awesome work by Guru Gobind Singh. In Shastar Nama Mala, Guru Gobind Singh praised God and His will power in form of weapons. The Bani also showed the way to form words. In Guru Granth Sahib, weapons are used to explain Gurmat like Gyan Kharhag, Gyan Gola, Tarkash, Teer Kaman, Tegband, all are qualities of God and Gurmat.

There are two kind of weapons, Miri (outer) and Piri (Inner). When sword acts as wisdom and kills all the darkness of inner soul it's called Gyan Khadag and is part of Piri and when word of iron is used to kill evil people, to finish evilness from the world it is *Khadag*. Difference is sword of wisdom and sword of Iron. A Gurmukh will interpret this bani, taking internal meanings and external too.<sup>68</sup>

The Shaster Nam Mala, was completed in 1687, thus making it one of the Guru's earlier compositions, possibly a prelude to the clash of arms that took place at Bhagani the following year. The opening section of 27 verses is an invocation to Shri Bhagauti Ji for assistance. Here the sword (Bhagauti), is personified as God. God subdues enemies, so does the sword, therefore the sword is God, and God is the sword. In the list that follows, the weapons of the day are presented under fanciful names, such as 'Bow Roarer, Skin Piercer or Deer Slayer' for the arrow skulls mashes, for the mace, combat lasso for death noose, the gun is the enemy of the army, the tiger for, the enemy of treachery. Many of the weapons are listed in the form of riddles so dear to the Punjabi heart.<sup>69</sup>

***Charitaropakhyan:-*** A long composition of Guru Gobind Singh Ji, which is divided in 404 stories. Among 402 most stories related to illicit sexual relations and crimes, which these impious relations generate. First story describes the divine and brave form of woman and the last story tells that without participation of woman, male

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<sup>67</sup> Prof. Madanjit Kaur, *op.cit.*, p. 135.

<sup>68</sup> *Ibid.*, p. 135.

<sup>69</sup> Lochlin C.H., *op.cit.*, p. 24.

alone can not eradicate social evils. Major theme of this writing is that male society compels woman to illicit sex and suppress her potential. Sex forcing tool is man, but he disguise his sins with defaming woman. Woman is absolutely pious, a deity like Durga, powerful like a gun, fierceful like a sword. She is able to destroy enemies of goodness, but man uses his physical supremacy to crush his good ambitions. He had always tried to use woman as a commodity. Its last prayer is famous Kabiyo-Vaach-Chaupae, which is daily recitation of the all Sikhs, who follow traditions.<sup>70</sup>

**Zafarnama:-** The Zafarnama (literally means an epistle of victory) written by Guru Gobind Singh to emperor Aurangzeb when he was in the Deccan and is considered as the most innovative treatise on the high standard of warfare and the morality of the state crafts. The Zafarnama tells us in so many words that Guru Gobind Singh had taken to the sword as the last resort and that he was willing to enter into peace negotiations with the emperor, if he chose the path of religious tolerance. The Zafarnama reflects the Guru's spirit of courage and high morale. It fearlessly condemns what was unjust, cruel and inhuman in political dealings of the Mughal state. It exhorts what was true and morally righteous. The Zafarnama is the primary evidence on the Guru's attitude towards emperor Aurangzeb and his state machinery. In candid and unambiguous terms the Guru castigated the immoral policy of the emperor and his autocratic government. The Guru holds Aurangzeb responsible for the evil done.<sup>71</sup> The Zafarnama depicts clearly a charter of demands for liberty of conscience and of the right to get rid of religious and political bigotry and oppression. In Zafarnama Guru Gobind Singh unambiguously condemned the emperor for his treachery, breach of faith and immoral dealing. The Guru exposed the tyrannies and sins of Aurangzeb and warned him of Divine Judgement.

For Spilling the blood of innocents, Ply not yourblade; Thinks of sword Divine, and then be afraid (of the lord's Justice)<sup>72</sup>

Guru Gobind Singh played a significant part in the destiny of the country. He was able to provide to his followers a distinct identity and a strong sense of unity. He invoked in his people a new vision and a new hope, ethos of embedding resolution to stand firm and make sacrifices in all privation and adversaries. In this context, It is

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<sup>70</sup> Dr. Sukhbir Singh Kapoor, *Dasam Granth: An Introductory Study*, p. 19.

<sup>71</sup> Surjit Singh Gandhi, *Historians of Approach to Guru Gobind Singh*, pp. 405-406.

<sup>72</sup> Dasam Granth Vol. II, pp.1389-1427.

necessary to mention a few words about the literary contributions of Guru Gobind Singh. The Guru was poet par-excellence. He was master of languages (Braj, Punjabi, Persian and Arabic). He had attained excellence in the art of poetics and prose.<sup>73</sup> The Guru has composed a considerably large body of literature. Most of his writings are in verse except his letters called Hukamnamas (epistles addressed to different Sikh Sangats scattered all over the country.) His poetry is considered unparalleled in Hindi literature. His literary works bear the stamp of his versatile genius and enduring relevance of his philosophy of life. The Guru lent his personal touch to the conventional themes from the puranic lore to serve his mission. The Guru's poetic achievement lay not in the depth of themes but also in the discovery of new condescended. Rhythm is the martial tone and its onomatopoeia effect is the thrill which transports the compositions of the Guru.<sup>74</sup>

This was the summary of his major activities in Anandpur. At that time Guru was the center of all activities in Anandpur. Guru not only founded a new city, but also established a fearless society which could challenge the oppression of Mughals.

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<sup>73</sup> Mandanjit Singh, *Guru Gobind Singh, Historical and Ideological Perspective*, Chandigarh, 2007, pp.170.

<sup>74</sup> *Ibid*, p.170.

## CHAPTER - V

### EMERGENCE OF ANANDPUR SAHIB AS TAKHAT IN PRESENT STATUS

Institutions are a very important part of any religion and they are also a historical publication of the basic tenants of religion. The individual plays a key role in bringing religious doctrines of fruition, but the role of religious institutions is also the most important tool for the individual to bring the doctrines of religion into practice. Therefore, it is accepted that institutions are also the basis for theoretical supremacy. Individuals also behave through institutions. But only a person or individual who considers all the institutions in accordance with the principles can be entitled to the love and respect of the Sangat (Congregation). From the Sikh point of view, religious institutions can be started from the basic Sangat. They were later renamed the Gurdwara. Gurdwaras are the centres, where the Guru Granth Sahib is seated and the seekers satisfy their spiritual hunger. This incident started from 1604 A.D, when Sri Guru Granth Sahib was seated in the Harminder Sahib by the fifth Sikh Patshah, although formal Guruship of Guru Granth Sahib was declared by Guru Gobind Singh in 1708 at Nanded. Sikh shrines are associated with the ten Gurus and the Sikh martyrs where the banner of human love, communion, dignity, freedom and self-respect was raised were given the name of Gurdwara.<sup>1</sup>

After Harimandir Ji Amritsar, the second most important place in Sikhism is held by the Takhat institutions. Takhat institutions can be said to be the ever — Vigilant centers of Sikhism, where *Miri* was made integral part of Harimandir's sole *Piri* of Harimandir. There are the five special thrones associated with Sikh through, where the Khalsa Panth can take decisions of any kind. This incident of thrones was alluded to by Guru Gobind Singh ji while staying at Damdama Sahib<sup>2</sup>, while actual founder *Miri* and *Piri* was Guru Hargobind, the sixth Sikh Guru.

According to Guru Granth Sahib, a king should have five virtues- truth, contentment, compassion, religious mindedness and patience.

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<sup>1</sup> Dr. Sarbjinder Singh (Ed.), *Dr. Bharatbir Kaur Sandhu, Takhat Sri Keshgarh Sahib*, 2018, Amritsar, p. 108. ਸਥਾਪਨਾ ਤੇ ਪ੍ਰਕਾਸ਼ਨ, ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ, ਬਹੁਪੱਖੀ ਅਧਿਐਨ, 2018, ਅੰਮ੍ਰਿਤਸਰ, ਪੰਨਾ 108.1

<sup>2</sup> ਰਤਨ ਸਿੰਘ ਭੰਗੂ, *ਪ੍ਰਾਚੀਨ ਪੰਥ ਪ੍ਰਕਾਸ਼, ਸਿਖ, ਇਤਿਹਾਸ ਰਿਸਰਚ ਬੋਰਡ*, ਅੰਮ੍ਰਿਤਸਰ, 204, ਪੰਨਾ 75.

ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਲਾਇਕ ॥ ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ ॥<sup>3</sup>

(Only the capable and deserving king (servant) gets the chance to sit and stay on the throne, who has controlled the five evils and adorned five virtues).

The five evils are lust, wrath, greed, illusion, and pride. A king should control these evils and must be truthful and should have realized the divine truth.

ਤਖਤਿ ਰਾਜਾ ਸੋ ਬਹੈ ਜਿ ਤਖਤਿ ਲਾਇਕ ਹੋਈ ॥

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚੁ ਰਾਜੇ ਸੇਈ ॥<sup>4</sup>

The doctrine of Miri-Piri is inherent in the teachings and scriptures of Guru Nanak, the founder of Sikhism. However, it was Guru Hargobind who applied this doctrine and gave it a practical shape during his Guruship. After execution of Guru Arjun Dev, he built a throne- named Akal Takhat (Godly throne of *Dharma* and justice)- just in front of Harimandir Ji by Baba Budha and Bhai Gurdas and occupied kingship of religion and politics symbolizing by wearing two swords. The Guru sat on this throne (Akal Takhat), listened to the complaints of the people, administered justice and delivered Sermons. According to Bhai Gurdas-

ਦਲ ਭੰਜਨ ਗੁਰ ਸੂਰਮਾ ਬਢ ਜੋਧਾ ਬਹੁ ਪਰਉਪਕਾਰੀ ।<sup>5</sup>

(The Guru, he vanquisher of armies, is very brave and benevolent).

*Miri* is a Persian word signifying the imperial throne — a concept of total and all pervasive which focuses on worldly power such as was supposed to be inherent in the emperor. *Piri* is a spiritual authority of Guru. *Miri* and *Piri* are those authorities by which the Guru acquires both the spiritual and the temporal authority. Guru Hargobind constructed the Akal Takhat as a complement to the Golden temple, which became the highest seat of temporal authority.

Besides the Akal Takhat, there are four other Gurudwaras which are designated as Takhts by Sikh Panth. They are Keshgarh Sahib (Anandpur), Takht Sachkhand Shri Hazoor Sahib (Nanded, Maharashtra), Takhat Shri Harimandir Ji (Patna Sahib Bihar), Takhat Damdama Sahib (Talwandi Sabo).<sup>6</sup> When we go back to some period there four Sikh Takhts and Takht Damdama Sahib was added in recent past by Sikh Panth.

<sup>3</sup> Guru Amar Dass, *Shri Guru Granth Sahib*, p. 1088.

<sup>4</sup> Guru Nanak Dev, *Shri Guru Granth Sahib*, p. 1039.

<sup>5</sup> Bhai Gurdas (Ed.), *Bhai Vir Singh, Varan Bhai Gurdas Steek, Var I*, Stanza 48, New Delhi, 1992, p. 39.

<sup>6</sup> Harbans Singh, *Encyclopedia of Sikhism*, New Delhi, 2000, p. 193.

Takhts were established to fulfill an important objective. Actually these are five commands to unite Sikhs and preach Sikh tenants in specified areas. Takht Sri Keshgarh (Anandpur Sahib) is very important seat and historical place of the Sikh community. The theme of installation of Anandpur Sahib was started by Guru Teg Bahadur Ji. This theme is inscribed as follows in Bhatt Vahi-

"Guru Teg Bahadur ji Mahal Nama Vasi Kiratpur Pargana Kehlur Bilaspur aaye, Rani Champa ke bulave te Raja Deep Chand beta Raja Tara Chand ki Sataravite Tasrese Bayse Jeth Parvisuve Mangalvar Ke dihu Gell Mata Nanaki ji aaye Mata Guru Teg Bahadur ji. Mata Har Rai aayeistri Guru Suraj Mal ji ki Mata Sulakhni ji aayeistree Guru Har Rai ji ki Sri Deep Chand, Nand Chand aaye bête (Guru) Suraj Mal ji ke Diwan Durga Mal aaya, beta Dwarka Dass Chibbar ka Jetha Dyal. Dassaate bête Mayi Dass Jalhane ka hor dikh fakir aaye Rani Champa ne Guru ji ka badaaaya bhagat kiya Nama Gram bsankeliye Lodhipur. Miyapur, Sahote Gram Sri Bhuai di, Tin dihu Guru ji Champa kegreh mein kehke vapis Kiratpura ayegaye".<sup>7</sup>

Takhat Sri Keshgarh Sahib; like other historical forts is also a fort. It is the main point of Sri Anandpur Sahib.<sup>8</sup> This place is mainly used for religious purposes and to fight enemy strikes were also carried out when needed during the battle, but were rarely used in this battle.<sup>9</sup>

The poet, Koer Singh mentions that cannons were fired from here during a siege of Anandpur Sahib-

ਸਬ ਕਰਤ ਹਲਾ ਕੋਟ ਪੈ ਤਬ ਗੁਰੂ ਬਲਾਵਤ ਤੋਪ ਕੇ।

When all enemies attacked the fort, then Guru called his artillery.

ਕੇਸ ਗੜ ਤੇ ਛੁਟਤ ਇਮ ਜਿਮ ਕਰਤ ਬਿਜਲੀ ਉਪ ਕੇ।

When His artillery fired, it was like lightening from sky.

ਤਥਾ- ਤਖ਼ਤ ਸ਼੍ਰੀ ਕੇਸਗੜ ਸਾਹਿਬ ਅਧਿਕ ਸੁਹਾਵਣ।

Takhat Sri Keshgarhis very beautiful.

ਅਬ ਲੋ ਜਹਿ ਸਿਖ ਮਾਥ ਝੁਕਾਵਣ।

Where, today, every Sikh bow his head.

<sup>7</sup> Bhatt Vahi Purabi Dakhni, Khata Jalnaha ka.

<sup>8</sup> Gyani Mal Singh, *Khalse di Sajna Bhoomi: Sri Anandpur Sahib*, 2015, p. 189.

<sup>9</sup> *Ibid.*, p. 189.



ਅਥਵਾ- ਹਰਿ ਸਚੇ ਤਖਤ ਰਚਾਇਆ ਸਤਿ ਸੰਗਤ ਮੇਲਾ।<sup>10</sup>

God like true Guru created the Takhat where Sikhs gathered for divine congregation.

Guru Gobind Singh ji created Takhat Sri Keshgarh Sahib in 1699 AD, Vikrami Samvat 1756. Takht is a Persian word which means a royal seat. In March 1699 Sri Guru Gobind Ji had released Hukamnamas (commandment) to the Sikh Sangats to gather at Sri Anandpur Sahib on the day of Baisakhi.<sup>11</sup> It is described in history as:-

ਚਹੋਂ ਦਿਸਣ ਤੇ ਗੁਰੂ ਹਕਾਰੇ ॥ ਪਠੇ ਹੁਕਮਨਾਮੇ ਲਿਖ ਸਾਰੇ ॥

Guru sent his special messengers in all directions with his hand written orders.

ਚੇਤ ਮਾਸ ਮਹਿ ਮੋਹਿ ਢਿਗ ਆਵਹਿ। ਵਿਸੋਹਿ ਕੋ ਮੇਲਾ ਵਡਲਾਵਹਿ ॥<sup>12</sup>

We are organising a great festival of Vaisakhi, so reach me all in month Chet.

At this festival day Guru created the Khalsa at the place of Keshgarh. He raised the Khalsa from Brahm Gianis, whose lives were transformed to absolute spirituality by the previous Sikh Gurus. Gurbani described the life of a pious Sikh in Sukhmani as given below-

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ॥

Brahm Gayani is always pious.

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ ॥

He is aloof from lusts, as Lotus is above lake water.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਦੋਖ ॥

Brahm Gayani is without all evils.

ਜੈਸੇ ਸੂਰੁ ਸਰਬ ਕਉ ਸੋਖ ॥

As Sunlight burns all, Gayan burns all evils.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ ॥

Brahm Gayani see equality in all humans.

ਜੈਸੇ ਰਾਜ ਰੰਕ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ ॥

As air equally touches king and poor.<sup>13</sup>

<sup>10</sup> Koer Singh, Gurbilas Patshashi 10 (ed.), *Shamsher Singh Ashok*, Punjabi University, Patiala, 1968, p. 148.

<sup>11</sup> Gyani Mal Singh, *Khalse di Sajana Bhoomi: Sri Anandpur Sahib*, p. 189.

<sup>12</sup> Rattan Singh Bangu, Sri Gur Panth Parkash (Ed.), *Dr. Jeet Singh Shital, Amritsar Sahib*, 1984, p. 82.

<sup>13</sup> Sri Guru Granth Sahib, p. 272.

Keshgarh Anandpur Sahib is an imperial Takhat and historical place of Sikhs. On this place, by giving birth to Khalsa, Guru Gobind Singh had given new face and shape to common man. He had given Khalsa the guidance and ideology to fight for right, fight against atrocities, to raise voice of marginalized, to be free from fear and stand against injustice. Guru Gobind Singh had taught Khalsa to work for all not for itself. Guru himself became true Khalsa and demonstrated the living of a true Khalsa. Every person adopting the principles of saint-soldier enshrined by Guru Gobind Singh is a Khalsa in real sense. The Khalsa can even laid down his life infighting injustice and brutalities. In true spirit Khalsa do not die even after death, but he becomes the residuals of Anandpuri, in fact.<sup>14</sup>

Takhat Shri Keshgarh Sahib marks the place where Guru Gobind Singh created the order of the Khalsa on Baisakhi day of 1699 A.D. It is one of the five *takhats* which is a seat of temporal authority of the Sikh Panth. The Takhat is situated on a small mountain in the east of the town. After the departure of the Guru from Anandpur Sahib in A.D. 1705, the takhat, along with other Gurudwaras, remained neglected. It was during 1936-44 that it gained importance as the place where the Khalsa was created. The 16meter square hall with balcony in front contains the sanctum sanctorum in which weapons and other relics of Guru Gobind Singh are preserved and are displayed every evening. On the top storey is the place where *Amrit* is administered to the devotees. Recently the Takhat and other adjoining Gurudwaras were given a new look. While doing the renovations of this building, the old historic doors of the upper storey have been preserved intact. The following important relics popularly associated with Guru Gobind Singh, Bhai Bachitar Singh and Hazrat Ali, son-in-law of Prophet Mohammed, are preserved in Takhat Shri Keshgarh Sahib.<sup>15</sup>

In the main hall of Takhat Keshgarh Sahib *Parkash* (installation) of Shri Guru Granth Sahib has been done. In the same hall, under a tent, head of Panj Piaras were obliterated during creation of Khalsa in 1699 A.D. In a different enclosure of Takhat Sahib the weapons of Guru Gobind Singh Ji and some other prominent Singhs are adorned. Among these weapons, some were brought back by Bhai Gurbakhsh Singh Ji (Bhai Ram Kunvar descendent from the family of Baba Buddha Ji) from Nanded,

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<sup>14</sup> Dr. Sarbjinder Singh, *Badshah Darvesh Guru Gobind Singh: Bahupakhi Adyhan* (ed.), Bharatvir Kaur Sandhu, Amritsar, 2018, p. 110.

<sup>15</sup> Dr. Mohinder Singh, *Anandpur: The City of Bliss*, New Delhi, 2002, p. 74.

while other 6 brought from London in 1966.<sup>16</sup> Some valuable weapons preserved here are-

**Khanda:-** According to popular accounts, it is the same historic Khanda with which the tenth Guru prepared Khande ki Pahul and administered to the historical Panj Piaras. This Khanda was once taken to the Akal Takhat in 1982 and Amrit was prepared with it and administered to the Sangat. Keeping in mind the historic value of the Khanda, it was not allowed to be taken out of Keshgarh Sahib thereafter.<sup>17</sup>

**Katar (Dagger):-** The second one is a Katar, or a short sword. Guru Gobind Singh wore this weapon on his person and used it on many occasions for fighting hand to hand with enemies in battle or in sport to kill tigers and leopards.<sup>18</sup>

**Nagini Barchha:-** Nagini Barchha is one type of spear. Its blade is cast in the form of a snake. In the battle of Anandpur Sahib it was used by Bhai Bachittar Singh, a reputed Sikh warrior and a younger brother of Bhai Uday Singh. To break open the gates of the Guru's fort, the enemy brought a mighty drunken elephant. Seven plates of steel, one upon the other, covered the forehead of the animal, which was followed by a large number of soldiers.<sup>19</sup> Bhai Bachittar Singh was commissioned by the Guru to fight that dreaded elephant. The great warrior went forth armed with this Nagini Barchha and a sharp steel sword. Riding his horse and standing in the stirrups, he pierced with the spear the seven steel plates and wounded the elephant in the forehead. With lightning alacrity he attacked again and cut the elephant's trunk with a blow of his sword. The wounded beast ran back in fury trampling under foot those who were following it. The Nagini Barchha keeps fresh the memory of this brave deed of Bhai Bachittar Singh.<sup>20</sup>

**Karpa Barchha:-** It is in the shape of a hand, therefore it is called Karpa Barchha. It was only used during historical moments. In the year of 1673 when the Guru was engaged to Mata Jito Ji, the Guru's father-in-law wanted the marriage party to reach Lahore for solemnize the marriage at Bride's house, as per tradition continued till date in Punjab. But it was a physical risk for Guru and his companions, because Mughal empire considered him the enemy of state. Sensing critical situation, instead of going

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<sup>16</sup> Singh Sahib Giani Mal Singh, *Khalse Di Sajna Bhoomi: Shri Anandpur Sahib*, Amritsar, 2015, p. 260.

<sup>17</sup> Dr. Mohinder Singh, *Anandpur: The City of Bliss*, p. 74.

<sup>18</sup> Narotam, Tara Singh, *Sri Guru Tirath Sangrah*, Kankhal, 1975, p. 157.

<sup>19</sup> Surinder Singh Johar, *The Sikh Gurus and their Shrines*, New Delhi, 1976, p. 255.

<sup>20</sup> Diljeet Singh Bedi, *Shri Anandpur Sahib: Bahupakhi Darshan*, SGPC, Amritsar, 2015, p. 78.

to Lahore, the Guru established a new township near Anandpur Sahib and named it Guru Ka Lahore. When people of this area complained of water scarcity, the Guru struck the hard rock with this very *Barchha* three times and water came gushing out from three streams. Gurudwara Triveni Sahib is present today at this spot.<sup>21</sup> This spear was used again during the famous siege of Anandpur Sahib. The siege lasted for a long time and there were no signs of Sikhs surrendering. Kesri Chand, one of the Chiefs', besieging the town proudly said that he would bring Guru Gobind Singh dead or alive by the next sunset or not show his face to his soldiers again. This was communicated to the Guru, who asked his Chief of the army, Bhai Uday Singh, to try his strength with the Mughal General.<sup>22</sup> Bhai Uday Singh, armed with weapons of offence and defence, including this spear, went out of the way and challenged Raja Keshri Chand to fight a duel with him. The challenge was accepted and, in the fight that followed, pierced with his spear was brought to the Guru's camp where it was laid to rest with honour.

**Musket:-** Guru Gobind's musket is another precious relic preserved at Anandpur Sahib. After the battle of Muktsar, the Guru reached Sabo-Ki-Talwandi, now Damdama Sahib, where Chaudhary Dalla, a local chief had sent him word, his (Chaudhary's) brave followers would have fought on his side and changed the course of events. One day a Sikh craftsman from Lahore brought as an offering a musket he had made. The Guru, who always prized the gift of a weapon, asked Dalla to bring a couple of his followers to become targets for him to judge the range of his new musket.<sup>23</sup> The Chaudhry went to his camp, but failed to persuade anyone of his followers to come forward to comply with Guru's wish. At last Dulla reported to the Guru that his men were willing to die for him in battle, but not as targets in front of his musket. The Guru then sent word to his own camp. Two Sikhs, Bir Singh and Randhir Singh, father and son, came running to offer themselves as targets for the Guru's musket. The Guru asked them to stand one behind the other and aimed the musket at them. Each of them stood on his toe to be higher than the other to be the first one to receive the bullet. The Guru fired above their heads and afterwards embraced and blessed his devoted Sikhs. The idea was to prove to Dalla, who had

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<sup>21</sup> Singh Sahib Giani Mal Singh, *Khalse di Sajani Bhoomi: Shri Anandpur Sahib*, p. 261.

<sup>22</sup> Diljeet Singh Bedi, *Sri Anandpur Sahib: Bahupakhi Darshan*, p. 178.

<sup>23</sup> *Ibid.*, p. 177.

talked proudly of his soldiers, that the Guru Sikhs were not inferior to anyone in courage.<sup>24</sup>

**Saif:-** According to popular accounts, Mughal emperor Bahadur Shah presented this Saif (double-edged-sword), to Guru Gobind Singh. It is believed that this sword belonged to prophet Muhammed's son-in-law and cousin, Hazrat Ali.<sup>25</sup> The prophet's grandsons, Hasan and Hussain, also used this weapon. Thereafter, this sword remained with the Islamic Khalifas who gifted it to Emperor Aurangzeb. From Aurangzeb, this sword came to his son Bahadur Shah who presented it to Guru Gobind Singh, because of Guru's help in the war of succession.<sup>26</sup>

**Weapons from England:-** These six weapons used by the holy hands of Guru Gobind Singh Ji were in the ownership of Maharaja Ranjit Singh. After the end of Sikh Empire Lord Dalhousie took these to England which were later retrieved from his great granddaughter in 1966.<sup>27</sup>



**Weapons of Guru Gobind Singh Ji (Takht Sri Keshgarh Sahib)**

<sup>24</sup> Surinder Singh Johar, *The Sikh Guru and their Shrines*, pp. 255-256.

<sup>25</sup> Mohinder Singh, *Anandpur: The City of Bliss*, New Delhi, 2002, p. 74.

<sup>26</sup> Diljeet Singh Bedi, *Anandpur Sahib: Bahupakhi Darshan*, p. 178.

<sup>27</sup> Singh Sahib Giani Mall Singh, *Khalse di Sajana Bhommi: Shri Anandpur Sahib*, p. 263.

1. **Shamsheer-E-Tegha:** Shamsheer-E-Tegha, scimitar of Guru Gobind Singh ji.
2. **Dah-E-Ahini:** Dah-E-ahini of Guru Gobind Singh ji.
3. **Dhal (Shield):** Dhal made of hippopotamus skin used by Guru Gobind Singh. After the martyrdom of Guru Teg Bahadur, Guru Gobind Singh issued a hukamnama (written order) to his Sikhs that whenever they visited Anandpur Sahib. They should bring horses and weapons as offerings.<sup>28</sup>
4. **Golden Chakhar:** The weapon presented to Guru by Sikh devotee, and on this weapon 22 pauris of Jap Sahib were engraved on it. Guru Ji always adorned it on his head.<sup>29</sup>
5. **Big Barchha:** Guru ji always hunted wild animals like tiger, lion etc. with it and was also used on the battle ground.
6. **Small Barchha:** This weapon was also used by Guru Gobind Singh.<sup>30</sup>

**The Present Buildings:** The present complex has two levels protected by retaining walls on the sides. The lower level side is approached by a flight of steps leading to the imposing two-storeyed gateway, offices, and a 30 meter square courtyard is next to it.

The level on which the main building stands is 2.5 meters higher than the courtyard. The 16 meter square hall with a balcony in front contains within the sanctum, a 5.5 meter square room in which some old weapons are preserved as sacred relics from the time of Guru Gobind Singh are displayed on a lower platform.

The Guru Granth Sahib is seated under a canopy outside the sanctum, above which rises a fluted lotus dome topped by a tall ornamental pinnacle of gilded metal, and a gilded Khanda. On the roof, corners of the hall and the balcony are adorned with domed Kiosks.<sup>31</sup>

**New Langer Hall was Completed in 2011:** The original Guru Ka Langar was on the lower level behind the central building. However, a new multi-level building was built adjacent on the main Gurudwaras and in the space next to Sri Guru Teg Bahadur Niwas.

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<sup>28</sup> *Ibid.*, p. 263

<sup>29</sup> Diljeet Singh 'Bedi', *Sri Anandpur Sahib: Bahupakhi Darshan*, p. 179.

<sup>30</sup> *Ibid.*, p. 179.

<sup>31</sup> [http://www.discoversikhism.com/Sikh\\_gurudwaras/takht\\_Shri\\_Keshgarh\\_Sahib.html](http://www.discoversikhism.com/Sikh_gurudwaras/takht_Shri_Keshgarh_Sahib.html).

The lower slopes of the Keshgarh hill are covered with rows of residential rooms for staff and pilgrims. This complex is collectively known as Dashmesh Niwas. A 55 meter square Diwan (congregation) Hall, about 150 meters east of the central building, was added during the 1980's to cater for large congregations on festival occasions.<sup>32</sup>

A Sarovar (bathing pool), 80 square meter in a walled compound is situated at ground level to the west of the Takht Sahib and close to the Ropar canal road. The relics placed in the inner sanctum of Takhat Sri Keshgarh Sahib include a Khanda, a Katar (Daggar), a saif (double-edged straight tapering sword) a Karpa Barchha, a Nagini (a kind of spear with a twisted and pointed blade).<sup>33</sup>

**Environmental Change:** The Anandpur zone has undergone several major changes in the past (i.e. from 1665), the river Sutlej which used to flow near Anandgarh fort has changed its course and now it flows about 7 km away (near Kiratpur Sahib).

'Himaiti' stream that used to protect Anandpur Sahib from Mughal invasions has sapped. A bridge has been built on Charan Ganga rivulet. The hill on which tent was put up (Tambuwal Pahari) on the day of revelation of Khalsa does not exist any more. Even the hill on which Keshgarh Sahib shrines has been built is now, at least ten feet (more than three meters) lesser in height than it was in 1698.<sup>34</sup>

A long range of small hills which extended from Keshgarh Sahib to Anandpur fort no longer exists, because in the name of progress, in 1973, a road was constructed to link Keshgarh Sahib and Anandpur Sahib fort that necessitated levelling the hill tops.<sup>35</sup>

A very large number of new buildings have been constructed in and around Anandpur Sahib. Today's Anandpur is a lot different from Anandpur Sahib of the eighteenth century. However, almost all of the Gurudwaras have been built at the actual historic sites.<sup>36</sup>

Today Anandpur Sahib is a tehsil. Its 240 villages include Chakk-Nanki, Agampura, Sahota, Lodipur, Mianpur, Mataur (Anandpur Sahib Zone), Kiratpur Sahib, Jauwal, Kalyanpur, Bhaguwal (Kiratpur Zone), Jindbari, Khera-Kalmot,

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<sup>32</sup> Ibid.

<sup>33</sup> [http://www.discoversikhism.com/Sikh\\_gurudwaras\\_takht\\_Shri\\_Keshgarh\\_Sahib\\_html](http://www.discoversikhism.com/Sikh_gurudwaras_takht_Shri_Keshgarh_Sahib_html).

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> [http://www.discoversikhism.com/Sikh\\_gurudwaras/takht\\_Sri\\_Keshgarh\\_Sahib\\_html](http://www.discoversikhism.com/Sikh_gurudwaras/takht_Sri_Keshgarh_Sahib_html)

Nangal (Nangal zone), Kahanpur Khuhi, Nurpur Bedi (Nurpur Bedi Zone), Bajrur, Basali, Chaauli (Takhatgarh Zone) etc. "Guru Ka Lahore" and Gurdwara Taragarh are a part of Bilaspur district of Himachal Pradesh.<sup>37</sup>

Most of the places associated with the history of Anandpur Sahib are in the territories of Anandpur Sahib and Kiratpur Sahib zone but Kalmot, Basali, Bajrur, Bibhaur, Bassi Kalan, Bhattha Sahib, Chamkaur Sahib, Machhiwara (as well as Machhiwara to Talwandi Sabo) are situated in other zones.

Similarly, Gurudwaras at Gurpalah, Bilaspur, Nahan, Paonta Sahib, Bhangani, Nadaun, Rivalsar etc. are in Himachal Pradesh.<sup>38</sup>

**Population Growth:** Anandpur Sahib had a population of a few hundred people at the time of Guru Gobind Singh, but thousands of Sikhs used to visit Anandpur Sahib to pay obeisance to Guru Sahib. In the month of March more than twenty thousand Sikhs used to attend the annual Sikh gathering at Anandpur Sahib. The estimated congregation on special Baisakhi festival of 1699, when Khalsa was created by Guru, was eighty thousand approximately.

On the night of 5<sup>th</sup> and 6<sup>th</sup> December 1705 when Guru Gobind Singh Sahib finally left Anandpur Sahib, only one person, Bhai Gurbakhsh Das, was left in the town. After a few years the families of Gulab Singh and Sham Singh (great grandsons of Guru Hargobind Sahib) moved to Anandpur and began living here.

With the passage of time Anandpur Sahib again became a prominent Sikh center. At the time of Akali Phula Singh, in the first decade of the nineteenth century, the family of Bhai Surjan Singh Sodhi (a descendant of Guru Hargobind) used to live there. At that time the population of Anandpur Sahib was less than three thousand.<sup>39</sup>

In 1868, when the first regular Census was held by British Government, the population of Anandpur Sahib was 6869. In the first half of the twentieth century its population remained less than seven thousand. During this period an epidemic spread through the town and the adjoining villages, resulting into exodus of most of the population.

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<sup>37</sup> *Ibid.*

<sup>38</sup> *Ibid.*

<sup>39</sup> [http://www.discoverikhism.com/Sikh\\_gurudwaras/takht\\_shri\\_Keshgarh\\_Sahib\\_html](http://www.discoverikhism.com/Sikh_gurudwaras/takht_shri_Keshgarh_Sahib_html)



After 1947, a few Sikh families, which had been uprooted from the West Punjab (Pakistan) moved to Anandpur Sahib. After a couple of years, the Bhakhra Nangal Ganguwal project added population of several hundred persons to the town.<sup>40</sup>

**Jathedar of Takhat Keshgarh Sahib:** Jatha means an organized group of Sikhs, and its leader is called as Jathedar. Actually Jathedar was the need of struggle period, when different groups were created for different tasks. When the Sikhs were fighting with rulers for their existence, firstly they divided their total force in to two groups called Budha Dal and Taruna Dal and later on to give more strength to their fight 12 groups were formed, called Misls. These Misls were led by Misaldars or Jathedars. With the passage of time word is being used for a devoted Sikh, who is determined to make every sacrifice for the Sikh Panth. In the the context of Sikh Takhats, a Jathedar is the office-in-charge and takes care of one of five Takhats or holy seats of *miri and piri* power in Sikhism. He is also called a 'Singh Sahib' or 'Bhai Sahib'. An another term 'Sarabrah' was also common, before Shiromani Gurdwara Parbandhak Committee was formed, but this was for the Chief Manager of all Darbar Sahib complex, and Bhai Mani Singh was first Sarbrah of Darbar Sahib. The British also used term 'General Jathedar' for an undisputed Sikh leader whom the entire Panth followed. As above mentioned, in general terms, Jathedar is the title given to a Sikh for undertaking a leadership role in a religious, religious-political, or military campaign of significant importance.<sup>41</sup>

Many jathedar have played a key role in strengthening the Sikh nation and the institution of 5 Takhats. They have guided the Khalsa Panth under the most difficult circumstances. They had the ability to convene a Sarbat Khalsa attended by the representatives of the Sikhs from many parts of the country. A Gurmatta (Consensus of participants on certain issues) was often passed after due deliberations. Such decisions were always absolutely correct and represented the collective resolve and will of the entire Khalsa Panth.<sup>42</sup>

Many of the Jathedars actually fought on the forefront in the battlefield and

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<sup>40</sup> *Ibid.*

<sup>41</sup> [https://www.academia.edu/7139737/selectionofjathedar\\_ShriAkaliTakhatSahibandtheRoleofSikhDiaspora](https://www.academia.edu/7139737/selectionofjathedar_ShriAkaliTakhatSahibandtheRoleofSikhDiaspora) Dated 6.12.2020, Time 7:20 p.m.

<sup>42</sup> Iqbal Singh Dhillon, *Akal Takhat: Sanklap ate Vyavastha*, Chandigarh, 2012, p. 103.

often received multiple wounds. Sardar Jassa Singh Ramgarhia, Sardar Jassa Singh Ahluwalia, Nawab Kapoor Singh, Akali Phula Singh and Jathedars of various other *mils* (organised struggling groups) fought in the thick of the battle. The Jathedars in the 18<sup>th</sup> and 19<sup>th</sup> century were usually selected by the Sikh representatives in an open and true Sikh democratic tradition, after setting aside any personal differences. Since they were not appointed by a 'King' or a "Chief Minister", and there was no SGPC, their selection carried significant weight and they worked with greater freedom.<sup>43</sup> But the posts of Takhat Jathedars had come in to existence after emergence of SGPC. Previous to SGPC they were called as Pujari or Granthi.

**Jathedar and Sikh Diaspora:** SGPC was formed more than 100 years ago to wrest the control of historical Gurudwaras from the hands of corrupt and amoral 'Mahants' (caretakers of religious shrines). It runs not only Shri Akal Takhat Sahib, but also the Golden Temple, two other Takhats in Punjab (Takhat Kesgarh Sahib, Anandpur Sahib and Takhat Shri Damdama Sahib, Talwandi Sabo) and dozens of historical Sikh shrines.<sup>44</sup>

After 1820 regular Granthis began serving at Keshgarh Sahib. Historical sources mention the names of Bhai Sukha Singh, Bhai Karam Singh, Bhai Karam Singh, Bhai Kharak Singh, Bhai Budh Singh, Bhai Puran Singh, Bhai Amar Singh etc. as the Granthis of Keshgarh Sahib.

For about a century (1820 to 1925) Keshgarh Sahib had only one Granthi, but after Gurudwara reform movement (1920-25) a 'Jathedar' was appointed here too and this designation was given to Giani Resham Singh.<sup>45</sup>

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<sup>43</sup> *Ibid.*, pp. 103-105.

<sup>44</sup> *Ibid.*, p. 109.

<sup>45</sup> [www.discoverikhism.com.takhat\\_ShriKeshgarhSahib](http://www.discoverikhism.com.takhat_ShriKeshgarhSahib), Dated 16.06.2019, Time 11.40 A.M.



**List of Jathedars at Anandpur Sahib**

| ਨੰ. | ਨਾਮ                                      | ਸਾਲ                          |
|-----|--|------------------------------|
| 1.  | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਬੀਰ ਸਿੰਘ ਜੀ             | 1942 ਤੋਂ 31-3-1944 ਤੱਕ       |
| 2.  | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਵਰਿਆਮ ਸਿੰਘ ਜੀ           | 1-4-44 ਤੋਂ 31-1-1945 ਤੱਕ     |
| 3.  | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਬੀਰ ਸਿੰਘ ਜੀ             | 1-2-45 ਤੋਂ 31-3-1945 ਤੱਕ     |
| 4.  | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਕਰਤਾਰ ਸਿੰਘ ਜੀ           | 1-4-1945 ਤੋਂ 24-6-1945 ਤੱਕ   |
| 5.  | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਅਜੀਤ ਸਿੰਘ ਜੀ            | 24-6-1945 ਤੋਂ 27-9-53 ਤੱਕ    |
| 6.  | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਫੌਜਾ ਸਿੰਘ ਜੀ            | 14-7-1953 ਤੋਂ 7-2-1954 ਤੱਕ   |
| 7.  | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਅਜੀਤ ਸਿੰਘ ਜੀ            | 9-2-1954 ਤੋਂ 9-2-1955 ਤੱਕ    |
| 8.  | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਫੌਜਾ ਸਿੰਘ ਜੀ            | 9-2-1955 ਤੋਂ 14-5-1955 ਤੱਕ   |
| 9.  | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਖੜਕ ਸਿੰਘ ਜੀ             | 26-5-1955 ਤੋਂ 26-6-1955 ਤੱਕ  |
| 10. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਫੌਜਾ ਸਿੰਘ ਜੀ            | 27-6-1955 ਤੋਂ 30-4-1957 ਤੱਕ  |
| 11. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਬਚਿਤਰ ਸਿੰਘ ਜੀ           | 1-5-1957 ਤੋਂ 1961 ਤੱਕ        |
| 12. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਸਰਮ ਸਿੰਘ ਜੀ             | 1961 ਤੋਂ 31-1-1971 ਤੱਕ       |
| 13. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਬਲਬੀਰ ਸਿੰਘ ਜੀ           | 4-1-1971 ਤੋਂ 13-10-1971 ਤੱਕ  |
| 14. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਗੁਰਦਿਆਲ ਸਿੰਘ ਜੀ         | 14-10-1971 ਤੋਂ 12-3-1980 ਤੱਕ |
| 15. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਹਰਿਚਰਨ ਸਿੰਘ ਜੀ ਮੋਹਾਲੋ   | 13-3-1980 ਤੋਂ 23-1-1987 ਤੱਕ  |
| 16. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਸਵਿੰਦਰ ਸਿੰਘ ਜੀ          | 23-1-1987 ਤੋਂ 30-5-1988 ਤੱਕ  |
| 17. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਬਲਬੀਰ ਸਿੰਘ ਜੀ           | 30-5-1988 ਤੋਂ 21-9-1989 ਤੱਕ  |
| 18. | ਸਿੰਘ ਸਾਹਿਬ ਯੁੱਃ ਮਨਜੀਤ ਸਿੰਘ ਜੀ            | 22-9-1989 ਤੋਂ 26-5-1991 ਤੱਕ  |
| 19. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਦਲਜੀਤ ਸਿੰਘ ਜੀ           | 27-5-1991 ਤੋਂ 1-1-1992 ਤੱਕ   |
| 20. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਯੁੱਃ ਮਨਜੀਤ ਸਿੰਘ ਜੀ      | 24-1-1992 ਤੋਂ 23-2-2003 ਤੱਕ  |
| 21. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਤਰਲੋਚਨ ਸਿੰਘ ਜੀ          | 23-2-2003 ਤੋਂ 30-7-2013 ਤੱਕ  |
| 22. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਸੁਖਵਿੰਦਰ ਸਿੰਘ ਜੀ ਖੁਜਾਲਾ | 31-7-2013 ਤੋਂ 21-8-2013 ਤੱਕ  |
| 23. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਮੱਲ ਸਿੰਘ ਜੀ             | 22-8-2013 ਤੋਂ 15-8-2017 ਤੱਕ  |
| 24. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਫੂਲਾ ਸਿੰਘ ਜੀ            | 16-8-2017 ਤੋਂ 23-8-2017 ਤੱਕ  |
| 25. | ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਰਘਬੀਰ ਸਿੰਘ ਜੀ           | 24-8-2017 ਤੋਂ                |

**Name of Jathedars (mentions)**

1. Singh Sahib Giani Bir Singh ji (1942 to 31-03-1944).
2. Singh Sahib Giani Variaam Singh Ji (01-04-1944 to 31-01-1945).
3. Singh Sahib Giani Bir Singh Ji (01-02-1945 to 31-03-1945).
4. Singh Sahib Giani Kartar Singh Ji (01-04-1945 to 24-06-1945).
5. Singh Sahib Giani Ajit Singh Ji (24-06-1945 to 02-07-1953).
6. Singh Sahib Giani Fauja Singh Ji (14-07-1953 to 07-02-1954).
7. Singh Sahib Giani Ajit Singh Ji (09-02-1954 to 14-05-1955).
8. Singh Sahib Giani Fauja Singh Ji (09-02-1955 to 14-05-1955).
9. Singh Sahib Giani Partap Singh Ji (26-05-1955 to 26-06-1955).
10. Singh Sahib Giani Fauja Singh Ji (27-06-1955 to 30-04-1957).
11. Singh Sahib Giani Bachittar Singh Ji (01-05-1957 to 1961).
12. Singh Sahib Giani Sharm Singh Ji (1961 to 31-01-1971).
13. Singh Sahib Giani Balvir Singh Ji (04-01-1971 to 13-10-1971).
14. Singh Sahib Giani Gurdyal Singh Ji (14-10-1971 to 12-01-1980).
15. Singh Sahib Giani Haricharan Singh Ji Mohallon (13-03-1980 to 23-01-1987).
16. Singh Sahib Giani Savinder Singh Ji (23-01-1987 to 30-05-1988).
17. Singh Sahib Giani Balvir Singh Ji (30-05-1988 to 21-09-1989).
18. Singh Sahib Prof. Manjit Singh Ji (22-09-1989 to 26-05-1991).
19. Singh Sahib Giani Daljeet Singh Ji (27-05-1991 to 01-01-1992).
20. Singh Sahib Prof. Manjeet Singh Ji (02-01-1992 to 23-02-2003).
21. Singh Sahib Giani Tarlochan Singh Ji (23-02-2003 to 30-07-2013).
22. Singh Sahib Giani Sukhwinder Singh Ji Khujala (31-01-2013 to 21-08-2013).
23. Singh Sahib Giani Mall Singh Ji (22-08-2013 to 15-08-2017).
24. Singh Sahib Giani Phulla Singh Ji (16-08-2017 to 23-08-2017).
25. Singh Sahib Giani Raghbir Singh Ji (24-08-2017 to till now).



**Ex-Jathedar Singh Sahib Late Giani Mall Singh Ji**

**Interview of Ex-Jathedar Singh Sahib Late Giani Mall Singh ji of Takhat Keshgarh Sahib:**

Their responsibilities and powers regarding the position of Jathedar Sahib.

- He is responsible for maintaining Gurmat Maryada at Takhat and associated Gurdwaras.
- He resolves conflict of different Sikh groups of his region.
- He takes the decision how to honour a dignitary, when he visits Takhat Keshgarh Sahib.
- Concerning the position of a Jathedar Sahib, now which is called 'Singh Sahib' is to solve national problems or religious issues if any due to 'Gurmat Principles'.

- Apart from this, Singh Sahib is also responsible for resolving the issue of Gurdwara Sahib regarding Anandpur Sahib. These solutions must be in accordance with the rules of SGPC, Sikh principles and Sikh Rehat Maryada duly accepted by Akal Takhat.
- He is also responsible for Sikh preaching in his area and to organize the Sikh Panth under the umbrella of Akal Takhat commands.
- Sometimes the problems are solved personally, but if there are national or other important problems concerning Sikh Panth, then Panj Singh Sahib sit at the Akal Takhat and thoroughly discuss all angles of concerning matter. Those problems are solved according to Gurmat principles by consensus (Gurmata).
- Apart from this, it is the responsibility of the Jathedar to resolve the issue of Maryada whenever any confusion occurs. Jathedar give a satisfactory answers to all queries of Sikh masses.
- In addition to this many times to tell the history of Anandpur Sahib, co-ordinating the Darshan and information of weapons of Guru Gobind Singh Ji (Shastras) on important *Paravhe* especially look after these activities.

**(Date: 26 April 2019, Time 3.00 pm)**

**Qualifications of Jathedar Sahib and Process of Appointment:** Jathedar is appointed by executive of SGPC. Although, in principles he is above any supervisory committee and appointing authority, but in practice he has to worker under SGPC. This is sad that SGPC has not formulated any set rules regarding his appointment, experience and qualifications. Neither this post is advertised nor is any appointing panel of experts being formed for proper selection. SGPC executive only keep in mind of his suitability to it, till they have to apply their mind to his good character, Gursikh living, good looking and efficiency in illustrating Gurbani and Sikh history. Such a Jathedar is given the right to unofficially issue Hukamnama's regarding the norms of life of the Sikh community. In addition, the Jathedar Sahib should have a theoretical and historical knowledge of Sikh literature.

**Q: Calling and Retirement of Jathedar's Service.**

**Ans:** There is no fixed term of office for the Jathedar, because it is not considered an regular employment. As long as they remain physically fit or in good books of SGPC, they can perform their services.



**Q: Any Additional perks?**

**Ans:** They have good transportation service and good accommodation.

**Q: Pay Scale?**

**Ans:** They have no fixed pay scale. It is called 'Honorarium'.



**Present Jathedar Singh Sahib Giani Raghbir Singh**

**Important Festivals of Takhat Keshgarh Sahib-Vaisakhi:**

Vaisakhi also pronounced as Baisakhi is a historical and religious festival in Sikhism. It is usually celebrated on 13 or 14 April every year and celebrates as well as the start of the month of Vaisakh of Vikrami Samvat. For Sikhs, the day commemorates the formation of Khalsa Panth of warriors under Guru Gobind Singh in 1699.<sup>46</sup> For many Hindus, the holiday is known as Vaisakh Sanskranti and celebrates the solar New Year, based on the Hindu Vikram Samvat Calender. It is

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<sup>46</sup> Principle Satbir Singh, *Shri Anandpur Sahib tey Vaisakhi*, New Delhi, 1983, p. 15.

additionally a spring harvest festival for Punjabis.<sup>47</sup> Guru Gobind Singh founded the Khalsa in front of thousands at Anandpur Sahib.

In 1699, during the Vaisakhi festival, Guru Gobind Singh came out of tent holding sheath less sword in his hand. He challenged that this sword is thirsty of human blood, any Sikh who was prepared to give his life come into the tent. He demanded the head of five Sikhs. Five Sikhs one after one dedicated themselves to supreme sacrifice. Guru taken all to the next tent and panicky crowd understood that all five were killed by the Guru. But the crowd was astonished to saw five men return wearing turbans and particular dress with the Guru Ji. These five men became known as the Panj Payare or the five beloved ones (of Guru).<sup>48</sup>

Vaisakhi is celebrated in much the same way as other Gurpurabs all over the world, where Sikh community is settled. Gurudwaras are decorated and visited by all male and female Sikhs of every age. Prayers, Kirtan, special parades, dancing and singing happen throughout the day. Many Sikhs choose to be baptized into the Khalsa brotherhood on this day.

The festival is marked with Nagar Kirtan (recitation of holy Gurbani in main parts of the city and towns) processions. Processions through the streets are an important part of Sikh culture and religious celebrations.<sup>49</sup>



**Hola Mohalla**

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<sup>47</sup> <http://www.bbc.co.uk/religion/sikhism/Vaisakhi.shtml>. Dated 06.11.2020, Time 12.50 pm.

<sup>48</sup> *Ibid.*

<sup>49</sup> *Ibid.*



**Hola Mohalla:** Hola Mohalla was instituted by tenth Guru, Guru Gobind Singh, in 1702 A.D. It was started to revive the spirit of Holi and weave its essence into a festival created in the Khalsa traditions. It began as a gathering of Sikhs for military exercise and mock battles on the next day of Holi. The festival reminds the people of valour and defence preparedness.<sup>50</sup> Recently, the Indian Government accorded the Hola Mohala festival as 'National Festival'. The three days festival usually hosts mock battles, poetry recitation and music competitions.

The Nihang Singhs will carry the martial tradition with mock battles and displays of swordsmanship and horse riding. They also perform feats such as tent pegging, Gatka (mock encounters), bareback horse riding, and standing erect on two speeding horses.

The festival ends with a long procession that starts from Takhat Keshgarh Sahib and passes through various important Gurdwaras like Qila Anandgarh Sahib, Lohgarh Sahib, Mata Jitoji, Qila Holgarh Sahib and terminates at the Takhat. It is always led by Panj Piyare or Five beloved.<sup>51</sup>

For people visiting Anandpur Sahib, langars (free community kitchen) are organized by the local people as a part of *sewa* (service). Raw materials like wheat flour, rice vegetables, milk and sugar are provided by the villagers living nearby. Women volunteer to cook and others take part in cleaning the utensils. Traditional cuisine is served to the pilgrims who eat while sitting in rows on the ground.<sup>52</sup>

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<sup>50</sup> [https://www.fresherlive.com/currentaffairs/articles/Hola\\_Mohalla\\_Festival\\_wascelebratedatAnandpurSahib\\_Punjab](https://www.fresherlive.com/currentaffairs/articles/Hola_Mohalla_Festival_wascelebratedatAnandpurSahib_Punjab). Dated 28.04.2020, Time 11.56 a.m.

<sup>51</sup> *Ibid.*, p. 82.

<sup>52</sup> [www.holifestival.org.hola\\_Mohalla.html](http://www.holifestival.org.hola_Mohalla.html). Dated 28.04.2020, Time 12.10 p.m.



### **Guru Ka Lahore**

**Guru Ka Lahore Festival:** Thousands of devotees paid obeisance at the Guru Ka Lahore Gurudwara, situated on the Punjab-Himachal Pradesh border in Bilaspur district of Himachal Pradesh to commemorate the wedding anniversary of the tenth Guru Gobind Singh and Mata Jito ji.<sup>53</sup>

The wedding anniversary of the Guru is celebrated every year on Basant Panchami and a fair is organized at Guru Ka Lahore, as Guru Gobind Singh's marriage was solemnized here. The celebrations began with 'Barat' which went to Guru Ka Lahore from Gurudwara Bhora Sahib Anandpur Sahib in the form of a Nagar Kirtan.

The next day, Bhog of Shri Akhand Path and religious diwans were held at the Gurudwara. It was a festive atmosphere at Guru Ka Lahore as devotees arrived from Punjab and Himachal Pradesh. The devotees also visited Gurudwara Triveni Sahib, Gurudwara Paur Sahib and Gurudwara Sehra Sahib. A number of them take a dip in the holy Sarovar.<sup>54</sup>

The langar organized from Anandgarh fort was a huge hit and had nine types of sweets including delicious *ladoos*, *barfi*, *pinnis* and *perhe*.

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<sup>53</sup> Bahadurjeet Singh, *Hindustan Times*, Anandpur Sahib, updated on January 25, 2015, Time: 12.04 a.m.

<sup>54</sup> *Ibid.*

This cluster was formed to create an identically looking ‘Lahore’ as it was not politically advisable to go to Lahore for Guru's wedding , So the marriage of Sri Guru Gobind Singh with Ajit Kaur (Ajit Kaur) took place in 1734 Vikrami Samvat at this place.<sup>55</sup>

It must also be mentioned that keeping in view the demand of devotees, the Himachal Pradesh government had exempted the vehicles from Punjab visited Guru Ka Lahore from the toll charged at the Punjab-Himachal Pradesh border.<sup>56</sup>



**Virasat-E-Khalsa at Anandpur Sahib**

**Virasat-E-Khalsa:** Virasat-E-Khalsa is a museum of Sikhism, located in the holy town, Anandpur Sahib, near Chandigarh, the capital of Punjab, India. The museum celebrates 500 years of the Sikh history and the 300<sup>th</sup> anniversary of the birth of Khalsa, based on the scriptures written by the tenth Guru, Guru Gobind Singh Ji. It serves to attract tourists and pilgrims. This results in a confluence of religion and emerging trends which results in building a good environment. On one hand, it promotes handcrafts to handcrafts of local son the other it nurtures a sense of heritage.<sup>57</sup>

There are two complexes at each side of a ravine, connected by a ceremonial bridge. The eastern complex contains a round memorial building as well as extensive,

<sup>55</sup> Prof. Kartar Singh, M.A., *Sikh Itihaas*, Part I, SGPC, Shri Amritsar, 2002, p. 393.

<sup>56</sup> Bahadurjeet Singh, *Hindustan Times*, Anandpur Sahib.

<sup>57</sup> <https://rupnagar.nic.in/virasat-E-Khalsa>. Dated 20.03.2018, Time 10.55 am.

permanent exhibition space, consisting of two clusters of galleries that try to evoke the fortress architecture of the region (most evident in a nearby Gurudwara) and form a dramatic silhouette against the surrounding cliff terrain. The gathering of the galleries in group of five reflects the five virtues, a central tenant of Sikhism.<sup>58</sup>

The buildings are constructed of poured-in-place concrete; some beams and columns remain exposed, though a great deal of the structures will be clad in a local honey-coloured stone. The rooftops are stainless steel clad and exhibit a double curvature, they gather and reflect the sky while a series of dams in the ravine create pools that reflect the entire complex at night.<sup>59</sup>

The western complex houses an auditorium with a seating capacity of 400. It has a huge exhibition gallery and a library (including a library of music) housing all journals, magazines, books and periodicals on Sikhism.<sup>60</sup>

The a wein spring experience begins at Panj Pani; the Boat building which houses the largest hand-painted mural in the world, created by none other than the amazing Orijit Sen. It is a 360 degree mural depicting the past and present of Punjab, as seen in its villages and towns and cities. When you enter this gallery, it is pitch dark, chirping and a blue tint of light. The feeling and the scenic view is hard to put in words and is best experienced. You realize that the room is like a beautiful journey, taking you through numerous love stories, Punjabi festivals, rituals, occupational works, the Golden temple of historic times, and ending with the setting of the sun while visitors ascend the height on a central circular walkway. The visual experience is coupled with Punjabi songs and expectedly.<sup>61</sup>

**Naina Devi:** The temple of Shri Naina Devi ji is situated on a hill top, base of which also has samadhi of Bhagat Jatt Jeona Morh, in the Bilaspur district, Himachal Pradesh, India. The temple is connected with National Highway No. 21. The temple at the top of the hill can be reached via road and then by concrete steps (that finally reach the top). There is also a cable car facility that transports pilgrims from the base of the hill all the way to the top.<sup>62</sup>

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<sup>58</sup> *Ibid.*

<sup>59</sup> *Ibid.*

<sup>60</sup> <https://www.theheritagelab.in/virasat-e-khalsa> Dated 20.03.2018, Time: 12.35 p.m.

<sup>61</sup> *Ibid.*

<sup>62</sup> Harjinder Singh Dilgeer, *Anandpur Sahib*, p. 74.

Naina Devi is a place near 9 km from Anandpur Sahib and is the seat of Hindu goddess Durga. At the time of setting up of the Khalsa, Guru Gobind Singh wished to have the common people on his side in his mission by stimulating them in the name of Durga.<sup>63</sup> The learned *Pandits* in the service of the Guru had advised him to perform the grand ceremony of Havan here, because Brahmins told people that only Goddess Durga can destroy tyrant Mughals. To expose the Brahmins' lies, Guru invited Pandit Kesho Das from Varanasi to conduct the ceremony on the hill of Naina Devi. When no Goddess appeared after long Havans, Brahmin pujaris fled and Guru told the Sikhs that the only protector is sword. This is the real Durga, which will save Dharma. Havan ceremony began on the Durga Ashtami Day in March 1689 A.D. and lasted for one full year. It ended just before the Baisakhi day of 1699 A.D. when the Guru founded the Khalsa brotherhood at Anandpur Sahib. The entire audience at Naina Devi had converged on Anandpur Sahib.<sup>64</sup>

A fair is held at Naina Devi temple even now. A Sikh is forbidden from attending such a fair. Even most of the Hindus do not attend this fair for any religious reason. They simply enjoy the fun of going in crowds for their personal reasons.<sup>65</sup> Some Sikhs go to Naina Devi village for the purpose of hiking and trekking or for tourism only but none of them goes inside the temple. A Sikh worships only the Almighty and pays obeisance before Guru Granth Sahib only.<sup>66</sup>

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<sup>63</sup> Narotam, Tara Singh, *Sri Guru Tirath Sangrahi*, Kankhal, 1975.

<sup>64</sup> Harbans Singh, *Encyclopedia of Sikhism*, p. 150.

<sup>65</sup> Harjinder Singh, Dilgeer, *Anandpur Sahib*, p. 74.

<sup>66</sup> *Ibid.*, p. 75.

## CONCLUSION

Anandpur Sahib is one of the most important religious cities of the Sikhs, second only to Amritsar. Anandpur name suggests this is the Puri (city) of Anand (Bliss). The very mention of Anandpur Sahib creates a thrill in the veins of a genuine Sikh. It is associated with the lives of two Gurus- Guru Teg Bahadur and Guru Gobind Singh. Many Sikh shrines that its landscape near living testimony to the fact that this land was once walked by the Sikh Gurus and was witness to many momentous events related to development of Sikh Panth.

The city of Anandpur Sahib was founded by the ninth Guru, Shri Teg Bahadur on June 19, 1665. The Guru was a man of retiring habits and had lived in village Bakala, the parental village of his mother, since the death of his father, Guru Hargobind in 1644 AD. After his succession he had faced his envious cousins and nephews in Bakala, especially Dhirmal who was a contender to the spiritual seat. The Sikh masses stood Guru Teg Bahadur. To avoid any unpleasantness he moved to Amritsar, but the Masands and supporters of Dhir Mall not allowed him to enter Harimander Sahib even its doors were closed and the Guru paid his reverence from outside of the sancta sanctorum. According to Sikh historical sources Guru who had come to pay obeisance at Harmandir Sahib stayed at nearby village Walla and he was greeted with utmost fervor by some pious ladies of this area and Guru bestowed his divine blessings upon all women of this area. After visiting various places adjoining to Amritsar,<sup>1</sup>the Guru moved on Kiratpur Sahib town set-up by his father, Guru Hargobind Ji, but here too his contentious relatives did not let him live in peace.

While the Guru was still at Kiratpur Sahib, about 10 kms south of the present town of Anandpur Sahib, Raja Deep Chand, the ruler of Kahlur (now called Bilaspur) died. This Raja was a devout follower of Guru and therefore, the Guru visited Kahlur to condole his death and to attend his last rites. His widow, Rani Champa, learned that the Guru was proposing to move to Dhamtan, a large village in Jind district of Haryana. She approached the Guru's mother, Mata Nanaki, and beseeched her to prevail upon him not to move away from Kahlur state. The Rani offered land to the Guru to enable him for setting up a new town in the region. Guru Teg Bahadur agreed, but declined to accept free land from Rani Champa. He bought the land for

five hundred rupees to set-up a new town and develop it into a spiritual center of Sikhism and a pleasant abode for his family.

The site for the new town was chosen around the ruins of an old village of Makhawal. It was a peaceful area lying on one of the lower spurs of the Shivalik range and surrounded by picturesque natural scenery. It had river Sutlej on one side, stream Charan Ganga on two sides and hills and dense forests all around it. Its sylvan beauty suited the temperament of the Guru who wanted to live in peace and develop a new spiritual center for his peace-loving followers.

The foundation stone of the new town was laid by Bhai Gurditta, great grandson of Baba Budha on June 19, 1665 at the present site of Guru Ka Mahal, Guru Teg Bahadur named it Chakk Nanaki after his mother, Mata Nanaki. Only a few houses had been built around Chakk Nanaki at that time to house visitors. Its development was interrupted for a while as the Guru stayed here for only three months and then started his missionary journey eastwards to Bihar, Bengal and Assam. He returned to Chakk Nanaki in 1672 and established it as his spiritual headquarters and adobe. His only son Gobind Rai, who was born in Patna on December 22, 1666, was then a child of six years. The Guru lived a life of spiritual contentment with his family and large number of his followers started visiting the new town which slowly developed into a flourishing place. Guru Ke Mahal complex developed to have an basement called Bhora Sahib, where the Guru meditated. Thara Sahib, also known as Manji Sahib, which was like Diwan-I-Aam where the Sikhs and visitors congregates in Guru's presence. Another important place is Damdama Sahib, which was developed as Diwan-I--Khas where the Guru also received representatives of different states and another prominent figures.

History took a turn in 1675 when on May 25 that year a delegation of 16 leading Kashmiri Pandits visited Chakk Nanaki and narrated to Guru Teg Bahadur their distressing plight that Aurangzeb was determined to convert all Kashmiris, especially Brahmins, into Islam as he wanted that Kashmir should be a Muslim land. They begged him to show them a way out, because there is no other person in India of his stature. The Guru listened them patiently and all were plunged in deep thought. In that sorrowful atmosphere there was an absolute silence when Guru's nine year old son entered there. Gobind Rai saw his father sat in eerie silence. Gloom had descended over his darbar. Guru and other people present there were in deep

contemplation, worried and concerned. Gobind Rai had never seen his father in such agonizing sorrow. He asked him: "What weighs so heavily on your compassionate soul that your eyes exude such deep sadness." The Guru replied: "A Grave burden of sins and rulers atrocities is prevailing on the earth, which now unable to bear all this. She will be redeemed only if a truly worthy person comes forward to sacrifice his life. Only then distress will be expunged and happiness will be ushered in".

Gobind Rai told his father, "Who is more worthy and great than you for protecting freedom of religion and oppressed people." The Guru treasured the reply from his son and was confident that after him Gobind Rai will continue struggle against tyrant rulers. He told the Kashmiri Brahmins to return home and tell the Emperor that if he succeeded in converting their Guru in to Islam, then they would all embrace Islam. The Pandits accordingly sent a petition through the Governor of Lahore, Zalim Khan, that Guru Teg Bahadur was willing to come and meet the King to discuss his religious policy. That if he succeeded in converting the Guru they would all embrace Islam or else he should put an end to his policy of forcible conversion and allow freedom of worship. The Guru's message was meant to make a statement on freedom to choose one's religious faith fearlessly. This was a humble way of challenging the mighty tyrant who smothered the rights of others. It wasn't a passive submission, but a will to confront religious intolerance of Aurangzeb.

He even declared that he himself will proceed to Delhi for making supreme sacrifice. After his declaration of supporting persecuted people of India Guru Teg Bahadur set out on his journey after nominating his young son as his successor. All along the route he preached Gurbani and asked his followers to become fearless and boldly fight against oppression of Aurangzeb and his administrators. According to Sikh traditions, at Agra Guru himself volunteered his was arrest, but some historians says that he was captured by sepoys even in the beginning of his journey and taken into custody. He was tortured and publicly executed under the orders of Emperor Aurangzeb in Chandni Chowk, Delhi. The Guru was thus martyred on November 11, 1675. His son, Gobind Rai was only a child of nine years then, but was capable of taking up the responsibilities of faith the nine Guru had nurtured. He says in Bachitra Natak-



When I began to perform the acts of Dharma (Righteousness). My father departed for his heavenly abode (ਜਬ ਹਮ ਧਰਮ ਕਰਮ ਮੋਆਇ। ਦੇਵ ਲੋਕਿ ਤਬ ਖਿਤਾ ਸਿਧਾਏ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ ਅਧਿਆਇ 7, ਪਦ 3}.

He called his father's martyrdom and his own mission as one for the sake of Dharma. He thus wrote in Bachitra Natak-I have been sent into this world by the preceptor-Lord to propagate Dharma (righteousness) (ਜਾਹਿ ਤਹਾ ਥੇ ਧਰਮੁ ਚਲਾਇ। ਕਬ ਧਿਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ, ਅਧਿਆਇ 6, ਪਦ 29}.

The Lord asked me to spread Dharma and vanquish the tyrants and evil minded persons (ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੋ ਆਏ। ਧਰਮ ਹੇਤ ਗੁਰ ਦੇਵਿ ਪਠਾਏ। ਜਹਾ ਤਹਾ ਤੁਮ ਧਰਮ ਬਿਥਾਰੋ। ਦੁਸਟ ਦੋਖਯਨਿ ਪਕਰਿ ਪਛਾਰੋ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ, ਅਧਿਆਇ 6, ਪਦ 42}.

I have taken birth for this purpose, the saints should comprehend this in their minds (ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ। ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ, ਅਧਿਆਇ 6, ਪਦ 43}.

I (have been born) to spread Dharma, and protect Saints and root out tyrants and evil-minded persons (ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ। ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਿਨ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ, ਅਧਿਆਇ 6, ਪਦ 43}.

All the earlier incarnations caused only their names to be remembered (ਜੇਜੇ ਭਏ ਪਹਿਲ ਅਵਤਾਰਾ। ਆਪੁ ਆਪੁ ਤਿਨ ਜਾਪੁ ਉਚਾਰਾ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ, ਅਧਿਆਇ 6, ਪਦ 44}.

They did not strike the tyrants and did not make them follow the path of Dharma. (ਪ੍ਰਭ ਦੋਖੀ ਕੋਈ ਨ ਬਿਦਾਰਾ। ਧਰਮ ਕਰ ਨ ਕੋਰਾ ਹੁਨਡਾਰਾ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ, ਅਧਿਆਇ 6, ਪਦ 44}.

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This chapter opens up with the definition of Takhat and their origins. Historical importance of that Takhat Keshgarh Sahib is presented, beginning from its historical origins to its present situation. Daily activities of Keshgarh Sahib and complete details about the working of the institution like number of Raagis are detailed in this chapter. To receive this information we tried to get in touch with the Jathedar and the manager. The names of all the Jathedars so far appointed by Shiromani Committee are enumerated. The details of various festivals celebrated here, arrangements for the state of pilgrims and other relevant information are included.

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# **HISTORICAL AND RELIGIOUS IMPORTANCE OF ANANDPUR SAHIB**

**A  
THESIS**

**Presented to the Faculty of Social Sciences of the  
Punjabi University, Patiala  
in Fulfillment of the Requirements  
for the Degree of**

**DOCTOR OF PHILOSOPHY  
IN  
RELIGIOUS STUDIES**

**by**

**KIRAN**



(Established Under Punjab Act No. 35 of 1961)

**GURU GOBIND SINGH DEPARTMENT OF RELIGIOUS STUDIES  
PUNJABI UNIVERSITY, PATIALA**

**2022**

## CONCLUSION

Anandpur Sahib is one of the most important religious cities of the Sikhs, second only to Amritsar. Anandpur name suggests this is the Puri (city) of Anand (Bliss). The very mention of Anandpur Sahib creates a thrill in the veins of a genuine Sikh. It is associated with the lives of two Gurus- Guru Teg Bahadur and Guru Gobind Singh. Many Sikh shrines that its landscape near living testimony to the fact that this land was once walked by the Sikh Gurus and was witness to many momentous events related to development of Sikh Panth.

The city of Anandpur Sahib was founded by the ninth Guru, Shri Teg Bahadur on June 19, 1665. The Guru was a man of retiring habits and had lived in village Bakala, the parental village of his mother, since the death of his father, Guru Hargobind in 1644 AD. After his succession he had faced his envious cousins and nephews in Bakala, especially Dhirmal who was a contender to the spiritual seat. The Sikh masses stood Guru Teg Bahadur. To avoid any unpleasantness he moved to Amritsar, but the Masands and supporters of Dhir Mall not allowed him to enter Harimander Sahib even its doors were closed and the Guru paid his reverence from outside of the sancta sanctorum. According to Sikh historical sources Guru who had come to pay obeisance at Harmandir Sahib stayed at nearby village Walla and he was greeted with utmost fervor by some pious ladies of this area and Guru bestowed his divine blessings upon all women of this area. After visiting various places adjoining to Amritsar,<sup>1</sup>the Guru moved on Kiratpur Sahib town set-up by his father, Guru Hargobind Ji, but here too his contentious relatives did not let him live in peace.

While the Guru was still at Kiratpur Sahib, about 10 kms south of the present town of Anandpur Sahib, Raja Deep Chand, the ruler of Kahlur (now called Bilaspur) died. This Raja was a devout follower of Guru and therefore, the Guru visited Kahlur to condole his death and to attend his last rites. His widow, Rani Champa, learned that the Guru was proposing to move to Dhamtan, a large village in Jind district of Haryana. She approached the Guru's mother, Mata Nanaki, and beseeched her to prevail upon him not to move away from Kahlur state. The Rani offered land to the Guru to enable him for setting up a new town in the region. Guru Teg Bahadur agreed, but declined to accept free land from Rani Champa. He bought the land for

five hundred rupees to set-up a new town and develop it into a spiritual center of Sikhism and a pleasant abode for his family.

The site for the new town was chosen around the ruins of an old village of Makhawal. It was a peaceful area lying on one of the lower spurs of the Shivalik range and surrounded by picturesque natural scenery. It had river Sutlej on one side, stream Charan Ganga on two sides and hills and dense forests all around it. Its sylvan beauty suited the temperament of the Guru who wanted to live in peace and develop a new spiritual center for his peace-loving followers.

The foundation stone of the new town was laid by Bhai Gurditta, great grandson of Baba Budha on June 19, 1665 at the present site of Guru Ka Mahal, Guru Teg Bahadur named it Chakk Nanaki after his mother, Mata Nanaki. Only a few houses had been built around Chakk Nanaki at that time to house visitors. Its development was interrupted for a while as the Guru stayed here for only three months and then started his missionary journey eastwards to Bihar, Bengal and Assam. He returned to Chakk Nanaki in 1672 and established it as his spiritual headquarters and adobe. His only son Gobind Rai, who was born in Patna on December 22, 1666, was then a child of six years. The Guru lived a life of spiritual contentment with his family and large number of his followers started visiting the new town which slowly developed into a flourishing place. Guru Ke Mahal complex developed to have an basement called Bhora Sahib, where the Guru meditated. Thara Sahib, also known as Manji Sahib, which was like Diwan-I-Aam where the Sikhs and visitors congregates in Guru's presence. Another important place is Damdama Sahib, which was developed as Diwan-I--Khas where the Guru also received representatives of different states and another prominent figures.

History took a turn in 1675 when on May 25 that year a delegation of 16 leading Kashmiri Pandits visited Chakk Nanaki and narrated to Guru Teg Bahadur their distressing plight that Aurangzeb was determined to convert all Kashmiris, especially Brahmins, into Islam as he wanted that Kashmir should be a Muslim land. They begged him to show them a way out, because there is no other person in India of his stature. The Guru listened them patiently and all were plunged in deep thought. In that sorrowful atmosphere there was an absolute silence when Guru's nine year old son entered there. Gobind Rai saw his father sat in eerie silence. Gloom had descended over his darbar. Guru and other people present there were in deep



contemplation, worried and concerned. Gobind Rai had never seen his father in such agonizing sorrow. He asked him: "What weighs so heavily on your compassionate soul that your eyes exude such deep sadness." The Guru replied: "A Grave burden of sins and rulers atrocities is prevailing on the earth, which now unable to bear all this. She will be redeemed only if a truly worthy person comes forward to sacrifice his life. Only then distress will be expunged and happiness will be ushered in".

Gobind Rai told his father, "Who is more worthy and great than you for protecting freedom of religion and oppressed people." The Guru treasured the reply from his son and was confident that after him Gobind Rai will continue struggle against tyrant rulers. He told the Kashmiri Brahmins to return home and tell the Emperor that if he succeeded in converting their Guru in to Islam, then they would all embrace Islam. The Pandits accordingly sent a petition through the Governor of Lahore, Zalim Khan, that Guru Teg Bahadur was willing to come and meet the King to discuss his religious policy. That if he succeeded in converting the Guru they would all embrace Islam or else he should put an end to his policy of forcible conversion and allow freedom of worship. The Guru's message was meant to make a statement on freedom to choose one's religious faith fearlessly. This was a humble way of challenging the mighty tyrant who smothered the rights of others. It wasn't a passive submission, but a will to confront religious intolerance of Aurangzeb.

He even declared that he himself will proceed to Delhi for making supreme sacrifice. After his declaration of supporting persecuted people of India Guru Teg Bahadur set out on his journey after nominating his young son as his successor. All along the route he preached Gurbani and asked his followers to become fearless and boldly fight against oppression of Aurangzeb and his administrators. According to Sikh traditions, at Agra Guru himself volunteered his was arrest, but some historians says that he was captured by sepoys even in the beginning of his journey and taken into custody. He was tortured and publicly executed under the orders of Emperor Aurangzeb in Chandni Chowk, Delhi. The Guru was thus martyred on November 11, 1675. His son, Gobind Rai was only a child of nine years then, but was capable of taking up the responsibilities of faith the nine Guru had nurtured. He says in Bachitra Natak-

When I began to perform the acts of Dharma (Righteousness). My father departed for his heavenly abode (ਜਬ ਹਮ ਧਰਮ ਕਰਮ ਮੋਆਇ। ਦੇਵ ਲੋਕਿ ਤਬ ਖਿਤਾ ਸਿਧਾਏ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ ਅਧਿਆਇ 7, ਪਦ 3}.

He called his father's martyrdom and his own mission as one for the sake of Dharma. He thus wrote in Bachitra Natak-I have been sent into this world by the preceptor-Lord to propagate Dharma (righteousness) (ਜਾਹਿ ਤਹਾ ਥੇ ਧਰਮੁ ਚਲਾਇ। ਕਬ ਧਿਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ, ਅਧਿਆਇ 6, ਪਦ 29}.

The Lord asked me to spread Dharma and vanquish the tyrants and evil minded persons (ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੋ ਆਏ। ਧਰਮ ਹੇਤ ਗੁਰ ਦੇਵਿ ਪਠਾਏ। ਜਹਾ ਤਹਾ ਤੁਮ ਧਰਮ ਬਿਥਾਰੋ। ਦੁਸਟ ਦੋਖਯਨਿ ਪਕਰਿ ਪਛਾਰੋ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ, ਅਧਿਆਇ 6, ਪਦ 42}.

I have taken birth for this purpose, the saints should comprehend this in their minds (ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ। ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ।) {ਬਿਚਿਤ੍ਰ ਨਾਟਕ, ਅਧਿਆਇ 6, ਪਦ 43}.

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### **Chapter - IV: Activities at Anandpur during Time of Guru Gobind Singh**

This chapter mainly deals with the life of Gobind Singh Ji and his deeds. It begins with his early life including his education, his teachers, religious education, combats skills and linguistic knowledge. His marriage is also mentioned. It also explores in detail about the conceptions of Guru Granth Sahib. Masand system started during Guru Amar Dass Ji's time which had become very corrupt was finally terminated by Guru Ji his military and vendors also with his writings are comprehensively explored.

### **Chapter - V: Emergence of Anandpur Sahib as Takhat in Present Status**

This chapter opens up with the definition of Takhat and their origins. Historical importance of that Takhat Keshgarh Sahib is presented, beginning from its historical origins to its present situation. Daily activities of Keshgarh Sahib and complete details about the working of the institution like number of Raagis are detailed in this chapter. To receive this information we tried to get in touch with the Jathedar and the manager. The names of all the Jathedars so far appointed by Shiromani Committee are enumerated. The details of various festivals celebrated here, arrangements for the state of pilgrims and other relevant information are included.

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# HISTORICAL AND RELIGIOUS IMPORTANCE OF ANANDPUR SAHIB

## **Abstract**

The history of Anandpur for over three centuries was broadly linked with the course of Sikh history founded by Guru Teg Bahadur as Chakk-Nanaki and extended by Guru Gobind Singh as Anandpur. It became a flourishing town due to Guru Gobind Singh's religious, political and literary activity. Guru Gobind Singh was a leader, warrior, poet and philosopher. When his father, Guru Teg Bahadur was beheaded for refusing to convert to Islam, Guru Gobind Singh was formally installed as the leader of the Sikhs at age nine, becoming the tenth Sikh Guru. His four sons died during his life time in Mughal-Sikh wars — two in battle, two executed by the Mughal army. Among his notable contributions to Sikhism are founding the Sikh warrior community called Khalsa in 1699 and introducing the five 'K's, the five articles of faith that Khalsa Sikhs were at all time. The most important of the complex of shrines at Sri Anandpur Sahib is Gurudwara Keshgarh Sahib, which stand on the place where the 'Khalsa' was born. It is regarded as one of five sacred 'Takhats' or seat of Sikh religion.

**Keywords:** Guru Gobind Singh Ji, Sri Anandpur Sahib, Khalsa, Mughal Army, Keshgarh Sahib.

## ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਦੀ ਇਤਿਹਾਸਕ ਅਤੇ ਧਾਰਮਿਕਮਹੱਤਤਾ

### ਸਾਰ

ਅਨੰਦਪੁਰ ਦਾ ਤਿੰਨ ਸਦੀਆਂ ਤੋਂ ਵੱਧ ਦਾ ਇਤਿਹਾਸ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਦੁਆਰਾ ਚੱਕ-ਨਾਨਕੀ ਦੇ ਰੂਪ ਵਿੱਚ ਸਥਾਪਿਤ ਅਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੁਆਰਾ ਅਨੰਦਪੁਰ ਦੇ ਰੂਪ ਵਿੱਚ ਫੈਲਾਇਆ ਗਿਆ, ਸਿੱਖ ਇਤਿਹਾਸ ਦੇ ਮੋਟੇ ਤੌਰ 'ਤੇ ਜੁੜਿਆ ਹੋਇਆ ਹੈ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀਆਂ ਧਾਰਮਿਕ, ਰਾਜਨੀਤਿਕ ਅਤੇ ਸਾਹਿਤਕ ਸਰਗਰਮੀਆਂ ਕਾਰਨ ਇਹ ਇੱਕ ਵਧਿਆ-ਫੁੱਲਦਾ ਨਗਰ ਬਣ ਗਿਆ। ਗੋਬਿੰਦ ਸਿੰਘ ਇੱਕ ਨੇਤਾ, ਯੋਧਾ, ਕਵੀ ਅਤੇ ਦਾਰਸ਼ਿਕ ਸਨ। ਜਦੋਂ ਉਹਨਾਂ ਦੇ ਪਿਤਾ, ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਦਾ ਇਸਲਾਮ ਕਬੂਲ ਕਰਨ ਤੋਂ ਇਨਕਾਰ ਕਰਨ ਲਈ ਸਿਰ ਕਲਮ ਕਰ ਦਿੱਤਾ ਗਿਆ ਸੀ, ਤਾਂ ਗੋਬਿੰਦ ਸਿੰਘ ਨੂੰ ਰਸਮੀ ਤੌਰ 'ਤੇ ਨੌ ਸਾਲ ਦੀ ਉਮਰ ਵਿੱਚ ਸਿੱਖਾਂ ਦੇ ਆਗੂ ਵਜੋਂ ਸਥਾਪਿਤ ਕੀਤਾ ਗਿਆ ਸੀ, ਦਸਵੇਂ ਸਿੱਖ ਗੁਰੂ ਬਣ ਗਏ ਸਨ। ਉਸਦੇ ਚਾਰ ਪੁੱਤਰ ਮੁਗਲ-ਸਿੱਖ ਯੁੱਧਾਂ ਵਿੱਚ ਉਸਦੇ ਜੀਵਨ ਕਾਲ ਦੌਰਾਨ ਮਰ ਗਏ- ਦੋ ਲੜਾਈ ਵਿੱਚ, ਦੋ ਮੁਗਲ ਫੌਜ ਦੁਆਰਾ ਮਾਰੇ ਗਏ। ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਉਸਦੇ ਮਹੱਤਵਪੂਰਨ ਯੋਗਦਾਨਾਂ ਵਿੱਚ 1699 ਈ ਵਿੱਚ ਖਾਲਸਾ ਸਥਾਪਨਾ ਕਰਨਾ ਅਤੇ ਪੰਜ 'ਕੇ', ਵਿਸ਼ਵਾਸ ਦੇ ਪੰਜ ਧਾਰਾਵਾਂ ਦੀ ਸ਼ੁਰੂਆਤ ਕਰਨਾ ਹੈ ਜੋ ਖਾਲਸਾ ਸਿੱਖ ਹਰ ਸਮੇਂ ਸਨ। ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਵਿਖੇ ਗੁਰਦੁਆਰਿਆਂ ਦੇ ਕੰਪਲੈਕਸਾਂ ਵਿੱਚੋਂ ਸਭ ਤੋਂ ਮਹੱਤਵਪੂਰਨ ਗੁਰਦੁਆਰਾ ਕੇਸ਼ਗੜ੍ਹ ਸਾਹਿਬ ਹੈ, ਜੋ ਉਸ ਥਾਂ 'ਤੇ ਖੜ੍ਹਾ ਹੈ ਜਿੱਥੇ 'ਖਾਲਸੇ' ਦਾ ਜਨਮ ਹੋਇਆ ਸੀ। ਇਸ ਨੂੰ ਸਿੱਖ ਧਰਮ ਦੇ ਪੰਜ ਪਵਿੱਤਰ 'ਤਖ਼ਤਾਂ' ਵਿੱਚੋਂ ਇੱਕ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ।

**ਕੁੰਜੀ ਸ਼ਬਦ:** ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ, ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ, ਖਾਲਸਾ, ਮੁਗਲ ਫੌਜ, ਕੇਸ਼ਗੜ੍ਹ ਸਾਹਿਬ।



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## **EMERGENCE OF ANADPUR SAHIB AND ITS SURROUNDINGS**

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Anandpur Sahib is the Puri (city) of Anand (Bliss). The very mention of Anandpur Sahib creates a thrill in the veins of a genuine Sikh. The zone, which is now known as Anandpur, includes the village of Chakk-Nanki, Anandpur Sahib, Mianpur and Thabbar.<sup>1</sup>

After staying for some time at Bakala the Guru Teg Bahadur went to Amritsar. He was not allowed to enter Harimander, even its door were closed and the Guru paid his reverence from outside of the sacred from a nearby village Walla, who went to Amritsar for paying reverence in Harimander, took the Guru along with them. The Guru, after visiting various places adjoining to Amritsar,<sup>2</sup> decided to return to Bakala but he was not allowed to live in peace there also. The old jealousy and enmity of Dhirmal revived.













The Guru decided to leave the place. He first went to Kartarpur, from there he proceeded to Kiratpur, the seat founded by Guru Hargobind. There too, he was plagued by the jealousy of the Sodhis, finding the atmosphere to be not congenial for the spiritual activities, he decided to change the seat.<sup>3</sup> Then the day comes when Guru Teg Bahadur thought of building a new township for his residence as well as the centre for preaching the name of God. More place were required for lodging the people coming from a distance, a big hall for religious congregation, and a beautiful place new Kiratpur in the foothills with excellent surroundings. The Guru purchased a piece of land in a village Makhawal, about six kilometres from Kiratpur, from the Raja of Kahloor.<sup>4</sup>

Soon, a new township came into existence; it was named Chakk-Nanki. When Guru Gobind Singh came from Patna, the town was further extended.<sup>5</sup> After the battle of Bhangani, (1688) Guru Gobind returned to Chakk-Nanki, which he now changed Anandpur

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## CANDIDATE'S DECLARATION

I, Kiran certify that the work embodied in this Ph.D. thesis is my own bonafide work carried out by me under the supervision of Dr. Harbhajan Singh from May 10, 2016 to December 30, 2022 at Guru Gobind Singh Department of Religious Studies, Punjabi University, Patiala. The matter embodied in this Ph.D. thesis has not been submitted for the award of any degree / diploma.

I declare that I have faithfully acknowledged, given credit to and referred to the research workers wherever their works have been cited in the text and the body of the thesis. I further certify that I have not willfully lifted up some other's work, para, text, data, results, etc. reported in the journals, books, magazines, reports, dissertations, thesis, etc., or available at web-sites and included them in this Ph.D. thesis and cited as my own work. I also declare that I have adhered to all principles of academic honesty and integrity and have not misrepresented or fabricated or falsified any idea / data / fact / source in my submission. I understand that any violation of the above will be cause for disciplinary action by the University.

Date: 31-12-22

Place: Patiala

  
(Kiran)

### Certificate from the Supervisor

This is to certify that the above statement made by the candidate is correct to the best of my knowledge.



(Dr. Harbhajan Singh)  
Director (Retd.)

Punjabi University Dr. Balbir Singh Sahitya Kendra,  
Dehradun

## SUPERVISOR'S CERTIFICATE

This is to certify that this thesis entitled "Historical and Religious Importance of Anandpur Sahib" embodied the work carried out by Ms. Kiran herself under my supervision and that is worthy of consideration for the award of the Ph.D. degree.

Date: 31/12/22



(Dr. Harbhajan Singh)  
Director (Retd.)

Punjabi University Dr. Balbir Singh Sahitya Kendra,  
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# PREFACE

Anandpur Sahib is the city of bliss. Anandpur Sahib was founded in 1689 on the ruins of the village of Makhawal paying obeisance at Keshgarh Sahib immediately reminds of the creation of Khalsa, the Punj Piaray (five beloved) and Khande Da Pahul. Thara Sahib seems to be receiving Bhai Kirpa Ram and 16 Brahmins from Kashmir. There are many holy Gurudwaras at Anandpur Sahib, these Gurudwara are Guru De Mahal, Gurudwara Bhora Sahib, Gurudwara Mata Jito Ji, Gurudwara Sis Ganj and Gurudwara Manji Sahib. Gurudwara Guru De Mahal reminds of Mata Nanaki, Mata Gujri and Mata Jit Kaur. Takht Sri Keshgarh Sahib is one of the takhts or highest seats of the religious authority.

The famous Ranjit Nagara fills a Sikh with great enthusiasm. But Guru Gobind Singh, Mata Gujri, four Sahibzadas, forty liberated ones and about five hundred Sikhs leaving Anandpur Sahib, on the night of December 5, 1705. Anandpur Sahib has become a major centre. From cantonment, business and political than Bilaspur and all the others capitals of the Hill States. From arts and education point of view too Anandpur Sahib is supreme.

# INTRODUCTION

Situated near Kiratpur, a town which was established by Guru Hargobind Ji, Anandpur Sahib (city of bliss) is one of the most important sacred places of the Sikhs and is closely linked with their religious traditions and history. Although its original name, given by Guru Gobind Singh, is only Anandpur, but dedicated Sikhs, due to their heartiest devotion for Guru, attached word Sahib with Anandpur. Sahib is Persian word which means master, lord, Sir, chief, ruler, leader etc. They always treated their ten Gurus as *Sacha Patshah* (the True King of the world). So Sikhs always attach Sahib word not only with the name of their Gurus, but also this word with the important cities, which have special association with the life of Sikh Gurus. For example Amritsar Sahib, Nankana Sahib, Paonta Sahib etc. Anandpur Sahib is located on the lower spurs of the Himalaya surrounded by picturesque natural scenery, with the river *Satluj* forming a shimmering and shiny blue border on the south west barely four miles away. So far as the historical significance of Anandpur Sahib is concerned, it is second only to Amritsar, city of Golden Temple.

Although Guru Teg Bahadur here founded a new township in year 1665 AD, but by expanding this township and constructing forts in and around the existing town Guru Gobind Singh renamed it as Anandpur, which slowly with the passage of time replaced Chakk-Nanaki with Anandpur. Gurudwara Guru ka Mahal was built by Guru Tegh Bahadur for his residence and it was here that sons of Guru Gobind Singh were born. Gurudwara Sis Ganj Sahib commemorates the spot where the head of Guru Teg Bahadur was cremated, when it was brought to Anandpur Sahib, after Guru Sahib's martyrdom at Chandni Chowk Delhi in 1675.

Besides other Gurudwaras, Anandgerh Sahib, Fatehgarh Sahib, Holgarh Sahib, Lohgarh Sahib and Taragarh Sahib mark the spots where fortresses were built by Guru Gobind Singh once stood, where many pitched battles against Mughals and Rajput rulers of mountain area were fought by the Sikhs. Taragarh is located just outside Anandpur Sahib, 5kms from Anandpur Sahib.

Anandpur is that city from where Guru Teg Bahadur declared his full support for the rescue of Hindu religion from intolerant Auragzeb. He started his religious freedom march from this city and his son Guru Gobind Singh waged a long struggle



against Mughals from this city. In reality Anandpur was the capital of Sikh's *Kalgianwala Sacha Patshah*.

Due to its importance in Punjab history it was continuously developed as a major religious place by the successive Punjab Governments. After its overall development its pilgrimage increased manifold. For pilgrims and tourists, a visit to Sri Guru Teg Bahadur museum is a must. It was set up in the memory of Guru Teg Bahadur who made the supreme sacrifice for sake of liberation of the oppressed and for the freedom of conscience and belief.

If we talk about historical and religious importance of Anandpur Sahib, This is not it, whereas this pious land blooms odors of life; it also engrosses the legends of valorous warriors martyred in the spirit of 'Dharam Yudh Ke chai' and every devoted Sikh naturally bows before this holy land and imbibes the history and sense of Sikhism in the consciousness. While stepping on the land of Anandpur one is reminded of incident of Sikh history, all of which are goose bump inducing. They pose a question about Sikh's journey through the oppressive periods and its existence today. Today Sikhi and Kesari mission is worldwide and going strong. This history includes ninth Guru's departure to Delhi for '*Dharam het Saka*' (sacrifice for religious freedom).

Shri Anandpur Sahib prominently associated with Sikh religion. It is also religious city which is known worldwide as the birth place of Khalsa is known. It can be said the religious and importance of Shri Anandpur Sahib, Guru Sahib (Guru Teg Bahadur Sahib and Guru Gobind Singh ji), four Guru Mahils, four Sahibzadas, being blessed with the touch of the feet five love ones, as well as the religious war of thousands of Sikhs.

The great saga of Sikh history of this period is full of struggle and sacrifices which are depicted here through the medium of painting prepared by eminent artists. These paintings are primarily in realistic style covering the most turbulent significant and epoch-making period of the Sikh history.

Anandpur Sahib is one of the five most important religious places of he Sikhs. Although Sikh Panth was came in to existence when Guru Nanak Dev enshrined a new and distinct religious living, but the final shape of his Panth and pure spiritual form of the man of was vision had taken place here. His Gurmukh Sikh was transformed to a

Khalsa by his ninth predecessor Guru Gobind Singh and after this unique transformation this was declared the birth place of Khalsa by Guru Himself. Guru Gobind Singh founded the Khalsa Panth here on Baisakhi day of 1699 A.D. The Takhat Keshgarh Sahib stands at the place, where the tenth Guru Gobind Singh baptized the 'Panj Piaras' (the five beloved Sikhs of Guru) who dedicated their head to Guru for the sake of individual freedom of all humans. Guru administered Amrit to those dedicated, who whole heartedly discarded all physical lusts.

Every year on the day following Holi, Holla-Mohalla festival is celebrated at Anandpur Sahib. On this day Anandpur Sahib relives the martial splendor of the Khalsa under their great Guru. About two lakh pilgrims from all over India and abroad participate in the festival with abundance cheers. For visitors, accommodation is no problem at Anandpur Sahib. Anandpur Sahib has a number of historical Gurudwaras. The town gained further importance with construction of Nangal and Bhakar project nearby, 20 kms to the north. These projects have brought Anandpur Sahib on the rail and road map of India. It is located at a distance of 80 kms from Chandigarh.

This small town of Punjab has one of the highest concentrations of Gurudwaras in the state. Gurudwaras tend to have that effect on people. Immaculately clean, we feel that they should be the norm for how all places, quiet and solitude. Usually manned and run by volunteers of all ages, these spaces disseminate against no one, a true embodiment of the social service that the first Guru espoused. Any Gurudwara that offers *langar* (free community kitchen), and most of them do so for at their religious leaning, gender or age. Here there are no boundaries. Everyone is equal with the same plate and utensils, eating the same simple vegetarian food, sitting side by side. Regardless of faith or to a Gurudwara is a must, if nothing else to reinforce your faith in humanity. Because place do exist where there are no division, though they are few and far between.

Anandpur Sahib is also home to one of the largest encampments of the Nihangs, the Sikh warriors, selfless and fearless Khalsa army created by the Guru. Dressed distinctively in electric blue (a nod to shiva) and sporting tall and elaborately adorned turbans, the Nihangs were known for their ferociousness in battle, earning them the moniker of 'Sava Lakh' or that each was as good 1.25 lakh of the enemy.

The Nihangs, whose role as protectors of the faith has now lost much of its relevance, continue to follow their traditional way of life, living as bachelors around Gurudwaras and other encampments in Punjab. Even today if we travel to the sight of hundreds of Nihangs who descend on the town for the Holla Mohalla, where they show off their horse riding and skills with weapons with great dexterity and deftness. Thousands of devotees also through Anandpur Sahib to celebrate Holla Mohalla, trans forming the town into one large colorful celebration, bringing together joy and spirituality, so reminiscent of the Punjabi people and their way of life.

Not far from Keshgarh Sahib is the Virasat-E-Khalsa, the fantastic museum dedicated to the poignant history of Sikhism and Punjab. The five hundred year old history of the religion and the land, so intricately intertwined with each other, is displayed in an engaging manner through paintings, videos, life size cutouts, murals and multimedia displays, including music and folk song. The museum is large and detailed and takes a couple of hours to go through. The museum provides an inspiring journey and fascinating insight into the history and culture of the religion and people, from the beginning of the faith till present day. The building itself, surrounded by small ponds and water bodies is beautiful with gardens all around and small spaces to sit and reflect. The vision for the project was commemorated in April 1999, the tercentenary years of the birth of the Khalsa, a group of soldiers formally instituted by the tenth Guru to maintain peace and justice. While the museum is rather exhausting by the end and can be an overload of information place to visit to learn about major events that have shaped our country from a different perspective. The museum is free to all visitors and is open all days of week, except Monday.

The world's tallest Khanda is installed at Sri Anandpur Sahib at Punj Piara Park with an estimated height of 70 feet.

### **AIMS AND OBJECTIVES**

- To emphasize the importance of Anandpur Sahib city.
- To know why Anandpur Sahib city was included in the five Tights.
- To know why Guru Gobind Singh chose Anandpur Sahib specifically for the Creation of Khalsa.
- To understand the emergence and development of Anandpur city.

## **CHAPTERIZATION**

In this proposed research work there are five chapters including introduction chapters mentioned below:

### **Chapter - 1: Anandpur Sahib - A Conceptual Study**

In this chapter we get to know about the origin of Anandpur Sahib. How it came into being in its present status. Its historical social and religious aspects are also detailed in this chapter lately the geographical reliefs and its exact location is explored along with the Gurudwara blast by Guru Gobind Singh.

### **Chapter - II: Rehabilitation of Anandpur by Guru Teg Bahadur**

This chapter outlines the situation situations which made it necessary for Guru Teg Bahadur to plan the city of Anandpur Sahib after ascending to Gurgaddi in Baba Bakala. It states who Rani Champa a persuaded to establish the city of Anandpur Sahib. The incidence of Kashmiri Pandits coming to Guruji for the safeguard of Hinduism and it's and his oblation after being included by Guru Gobind Singh is also narrated in detail. Other than that it goes in detail about how Anandpur Sahib go to enshrined as a holy place by Sikhs. The monuments of the city and their present form are also discussed .The photo included in this chapter along with their historical importance.

### **Chapter - III: Creation of the Khalsa and Battles of Anandpur Sahib**

This chapter traces the creation of Khalsa it bakes it begins with the meaning of Khalsa and then moves on to its functions and the reason behind the creation of Khalsa in a descriptive and factual manners after that its influence on the society is studied the post Khalsa battles are viewed through the historical and analytical lens to enumerated the reason leading to these battles. The battles of Anandpur sahib deals with Sikh struggle and Hill chiefs.

### **Chapter - IV: Activities at Anandpur during Time of Guru Gobind Singh**

This chapter mainly deals with the life of Gobind Singh Ji and his deeds. it begins with his early life including his education, his teachers, religious education combats skills and linguistic knowledge. His marriage is also mentioned. It also explores in detail about the conceptions of Guru Granth Sahib. Masand system started during Guru Amar Dass ji's time which had become very corrupt was finally

terminated by Guru ji his military and vendors also with his writing are comprehensively explored.

### **Chapter - V: Emergence of Anandpur Sahib as Takhat in Present Status**

This chapter opens up with the definition of Takhat and their origins. Historical importance of that Takhat Keshgarh sahib is presented, beginning from its historical origins to its present situation. Daily activities of Keshgarh Sahib and complete details about the working of the institution like number of raagis are detailed in this chapter. To receive this information we tried to get in touch with the Jathedar and the manager. The names of all the Jathedar so far appointed by Shiromani Committee are enumerated. The detail of various festivals celebrated here, arrangements for the state of pilgrims and other relevant information are included.