

THE SIKH GURUS



Guru Nanak Dev Ji- 1st Guru



Guru Nanak Dev Ji was born into the turbulence of the middle ages at Talwandi today called Nankana Sahib, now in Pakistan. Bhai Gurdas Ji an eminent Sikh poet and historian write:

*'The rulers had become ruthless,
Carrying butchers knives under their sleeve for slaying the poor..
The light of the moon, the Divine Truth too had disappeared,
The darkness of the moon-less night had engulfed the world,
Such was the time when Guru Nanak was born'*

The climate was one of political strife, religious fanaticism and bigotry. The social structure of society itself had become corrupt. There are numerous incidents, in Guru Ji's young life which show he was a divinely enlightened soul, but it was in 1497 when Guru Ji received his Divine Call. He was bathing in the river Vayen nadi when he disappeared under water and failed to resurface. Local people became concerned when they noticed his clothes on the river bank, but he was nowhere to be seen. Most assumed that he had drowned. Bebe Nanaki the sister of Guru Nanak Dev Ji refused to believe the worst; she had recognised Guru Ji's divinity. On the third day Guru Nanak Dev Ji was seen walking from the river at the same point he had disappeared. When he spoke he explained that he had received a call from God, and he would travel to spread the message that had been given to him. During his communion with God, it is said in the Janam sakhis, that Guru Nanak Dev Ji was initiated with Amrit from the hands of God. Through Guru Ji's teachings he brought hope and **optimism** to a world which was rapidly decaying morally and spiritually. Guru Ji emphasised the following tenets:

- Monotheism: Belief and worship of the One True God, Guru Ji gave us the Mool Mantra, which contains the fundamental essence and philosophy of Sikh teachings. It is found at the beginning of the Sikh Scriptures Guru Granth Sahib Ji which was originally compiled by Guru Arjan Dev Ji. The message of the Mool Mantra is a universal one not confined to Sikhs alone. The opening phrase dispels the Hindu belief that there are many Gods. The Mool Mantra also challenges the Muslim notion of a favoured nation, for if God has no enemies he cannot hate anyone:

*There is but One God, Truth is His Name,
He is the Creator, without fear or enmity,
He is immortal and beyond births and deaths,
Self-enlightened and realised by the kindness of the True Guru,
True before time began, true during the four ages,
He is true now and will forever be true.*

- Rejection of ritualistic and superstitious practices: Guru Ji preached against the hollowness of conventional beliefs and mechanical rites (rituals) and urged a personal and living faith. At Hardwar he threw water to his fields, which were several hundred miles away, to explain that in the same way the water could not reach his fields, the water the Brahmins were throwing to their ancestors in heaven, millions of miles away would not reach them.
- That the whole creation (world, universe etc.) functions under God's direct command.
- The importance of guidance of a True Teacher, who would escort human beings towards the path of God. (Guru Nanak Dev Ji received direct guidance and initiation from God).

Salvation the true purpose of this human life can be obtained by the practice of

(a) **Nam Japna:** One should meditate on God with true love and devotion: The Guru's word gives right direction and guidance to the mind the originator of good and bad actions which is often dominated by selfishness and evil.

(B) **Kirit Karni:** Guru Ji preached that we should work hard and earn a truthful living. Guru thought that people were meant to live together in the world and that religious people were not to hide from the world on monasteries, jungles to pray or to beg for alms. The purpose was for goodness not to leave society but to contribute to its development.

(c) **Wand Chhakna:** For the benefit of the whole human society share with others by giving freely your time, money and labour. This is exemplified in Gurdwaras by langar (free kitchen). The concept of langar is for people to share the food together and dispel societal inequalities. Today Wand Chhakna extends to include running free community hospitals, day centres, community and supplementary schools and many other types of voluntary service.

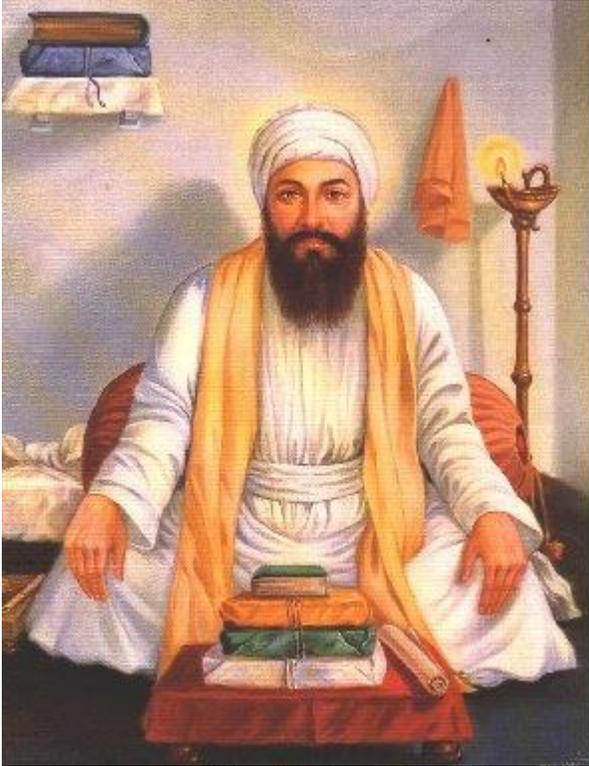
It is difficult to summarise Guru Ji's contribution to the world, but during his time he was a champion of freedom and equality. He raised the profile of women in society and said:

'Why condemn her, who gives birth to Kings and Saints?'

He opposed child marriage, female infanticide and widow burning. As a world teacher and peace maker, he reconciled many warring groups and hostility between different religious groups. He was fair to everyone and rejected the claim of his son to hereditary Guruship. Only the most deserving person who proved by worth in test would earn the Gurgaddi (Guruship).

Guru Ji realised the Divine presence in all people and so valued every human being and practised universal brotherhood, he regarded all Humankind as one family and as such all forms of discrimination were taboo.

Guru Angad Dev Ji- 2nd Guru Ji



He was known as Bhai Lehna, (Lehna in Punjabi means “the dues to be collected”) before he took his place on Guru Nanak Dev Ji’s throne as Guru Angad Dev Ji.

He was a man of simple beliefs and religious temperament. He was the leader of a group of followers of the Goddess Durga. Every year Lehna led the devotees on a pilgrimage up the hills to worship Durga. On one pilgrimage, during the early morning he heard a hymn being sung, he was struck by its melody and message. On enquiry he learnt that the hymn was composed by Guru Nanak Dev Ji.

He left his pilgrimage to meet Guru Nanak Dev Ji. At the very first meeting he fell under the spell of Guru Nanak Dev Ji’s words and abandoned the worship of Durga. His companions and the Durga worshippers called him a traitor and went on their way.

Bhai Lehna learnt the Sikh way of life, he memorised Guru Nanak Dev Ji’s words and took part in Kirtan, and he served the sadh-sangat (holy congregation) with great humility and sincerity. During the day he worked on Guru Nanak Dev Ji’s farm and in the evening served langar in the free-kitchen.

There are many stories of Bhai Lehna’s humility, on one occasion, a family came to Guru Nanak Dev to request the wall of the house had fallen down and if some Sikhs could help build a new one. Guru Nanak Dev Ji asked his sons Sri Chand and Lakhmi Das to help, however they made excuses, since it was dark and raining could it not be left until the morning. Meanwhile Bhai Lehna was

already outside re-building the wall. Guru Ji inspected the wall and had it re-built because it was not correct, Bhai Lehna rebuilt the wall 22 times, before Guru Ji had approved it, not once did he complain but with deep humility followed his Guru’s instructions.

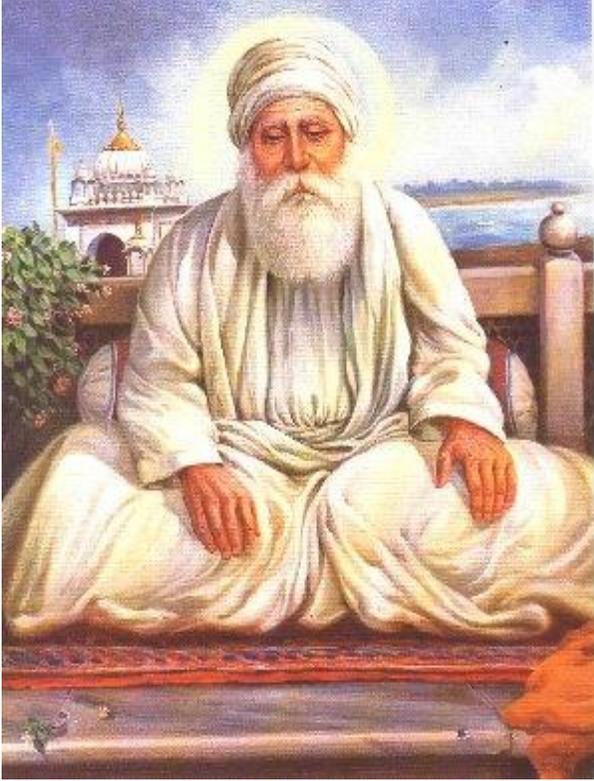
Bhai Lehna loved Guru Nanak so much , he became like Guru Nanak Dev Ji, that’s why Guru Nanak Dev Ji made Bhai Lehna the next Guru and called him Angad (limb from my limb)- you are a part of me, in preference to his own son Sri Chand : showing that nothing in Sikhi is a birth right or inherited. Sri Chand set up his separate sect of Udasis (renunciants).

Guru Angad Dev Ji was Guru for 13 years, he moved to Khadur and continued the mission of Guru Nanak Dev Ji.

- Guru Angad Dev Ji opened more centres and organised a regular system of collecting offerings to meet the increased expenses of Langar as the number of Sikhs increased.
- Guru Ji also collected the hymns of Guru Nanak Dev Ji which had no particular script, Guru Ji used Guru Nanak Dev Ji’s hymns to create a new script called Gurmukhi (from the mouth of the Guru) the written form of the Panjabi language. This was a far-reaching step, it gave the Sikhs a written language distinct from the written language of the Hindus and Muslims (who used Sanskrit and Arabic). Guru Ji thus fostered a sense of the Sikhs being a separate people.
- Guru Ji was also very keen on physical fitness, he ordered his followers, to take part in sports and community games after the morning prayers. Every community had a wrestling arena.

Guru Angad Dev Ji was a great man who further consolidated the work of Guru Nanak Dev Ji and is known as the Great Educator of Panjab.

Guru Amardas Ji- 3rd Guru Ji



Bhai Amardas Ji was a spiritual genius at the same time of Guru Angad Dev Ji. In his twenties he became interested in Hinduism and became a great pilgrim. Every year for the next forty years he went to the sacred river Ganges, walking bare-foot singing divine hymns.

Once on his return from a pilgrimage, a Hindu Sadhu (Saint) refused to eat the food served by Bhai Amardas Ji “as he had no Guru”. Bhai Amardas Ji was deeply affected by this and began his intense search for the Satguru (True Guru).

One morning, early at dawn he heard Bibi Amro, Satguru Angad Dev Ji’s daughter, singing Jap Ji Sahib, while churning butter in a clay pot. He felt a solace in the angelic voice, that he’d never felt before and asked ‘whose song is it?’, Bibi Amro Ji replied it is the Jap Ji Sahib of Guru Nanak Dev Ji, she then took Bhai Amardas Ji to meet Guru Angad Dev Ji.

Bhai Amardas Ji (at the age of 62) at last found his true Guru and experienced great spiritual bliss (Anand). So deep and intense was his passion that he would find pleasure in doing every type of seva for his Master for 13 years, early in the morning in pitch darkness he would fetch a pitcher of fresh river water for Guru Angad Dev Ji’s bath, he would wash Guru Ji’s clothes and serve Guru Sahib Ji langar.

Bhai Amardas Ji extinguished his own ego so thoroughly that he was considered mad. Even Guru Angad Dev Ji, though sweet to everyone else was not so gentle with Bhai Amardas Ji, nevertheless Bhai Amardas Ji showed no

annoyance at the treatment he received. Eventually Bhai Amardas Ji was crowned the Third Guru.

Throughout his time Guru Amardas Ji placed emphasis on seva of all humankind (true seva involved serving God and humankind without expectation of any reward), which enables man to realise the universal brotherhood. During a meeting with Emperor Akbar he persuaded Akbar not to collect land tax in Lahore due to hardships caused by the current drought.

Guru Amardas Ji was a great social reformer;

- Guru Sahib Ji organised his followers into 22 Manjis (Parishes) and further strengthened the Sikh religion as a distinct way of life.
- He Fought against the caste system, by institutionalising langar (free kitchen) as part of all Sikh Gurdwaras, people sat in rows to take simple food without any distinction of caste or creed, emphasising equality, tolerance and humility. Even Emperor Akbar was made to have the same langar as everybody else before he could meet Guru Ji.
- He raised the profile of women, by fighting against the practice of sati (widow burning) and allowed widows to remarry and he also prohibited the wearing of a veil by Sikh women and fought against female infanticide.

Guru Ji was also a great poet and composed 874 hymns in 17 raags, Anand Sahib the Song of True Bliss is one of his popular compositions, it spells out the strategy for achieving bliss; first of all, negativity and egoism has to be subdued, the hurdles of falsehood, ritual, hypocrisy and greed have to be conquered. On the positive side Guru Ji advocated sincere and selfless service of fellow-beings.

Guru Ramdas Ji- 4th Guru Ji



Known as Bhai Jetha (before he became Guru Ramdas Ji), he was only 7 years old when both his parents died. He was taken in by his grandmother and wasn't lucky enough to go to school and worked hard selling Indian sweets. Fortunately Guru Amardas Ji adopted Bhai Jetha, who learnt Gurmukhi and would do seva for Guru Ji and the Sadh-Sangat (holy congregation) in the early morning and then work in langar for the rest of the day.

He actively helped Guru Amardas Ji in his works including the founding of the city of Goindwal and the construction of the deep well (Baoli Sahib) as a welfare project. Guru Amardas Ji was impressed by Bhai Jetha's devotion and service that he had his daughter Bibi Bhani married to Bhai Jetha Ji.

Guru Amardas decided to set up a new township to serve as a centre for the Sikhs, the deputised Bhai Jetha Ji who selected a large piece of land which he purchased. His first task was the provision of a water supply, so Bhai Jetha Ji planned and constructed a huge tank; this was the beginning of a town called Ramdaspur later to be known as Amritsar. At this time Guru Amardas Ji was getting old and decided to test his two sons in laws (Bhai Jetha and Bhai Rama) whom he thought suitable for succession. Guru Amardas Ji requested both to build a platform from which he would address the Sadh-Sangat. Both Bhai Rama and Bhai Jetha built the platforms but Guru Ji rejected both as unsuitable. Bhai Rama Ji and Bhai Jetha Ji rebuilt the platforms a second and third time but with the same results. Guru Ji continued rejecting the platforms until Bhai Rama Ji refused to build anymore.

Bhai Jetha built and rebuilt the platform 7 times and each time falling at Guru Amardas Ji's feet asking for forgiveness and pleading ignorance of Guru Ji's exact requirement. Guru Amardas Ji hugged Bhai Jetha and said "The Light of Guru Nanak Dev Ji is in you", Bhai Jetha was then renamed Guru Ramdas Ji (God's Servant) and became the fourth Guru King.

Guru Ramdas Ji emphasised seva and charity. He himself was an orphan, he therefore understood what it is like to be poor and needy. His life is a beacon to the Sikhs that anyone of them can gain spiritual stature by discipline and selfless service.

In keeping with the policy of Guru Amardas Ji, Guru Ramdas Ji continued organising the Sikhs into a self-conscious coherent community outside Hinduism by initiating a number of social reforms.

- Like his predecessors Guru Ji forbade practise of sati and purdah (veiling).
- Guru Ji composed the Lavan (Wedding Song) and initiated a new type of simple and dignified marriage known as Anand Karaj (Ceremony of Bliss). Along with other hymns for birth and death, Guru Ji further established the Sikh religion as a distinct way of life.
- Guru Ji emphasised Nam Yoga (repetition and meditation on God) and Sahaj Yoga (path of ease i.e. natural, i.e. that through family life with devotion) salvation could be achieved.
- He also gave a definition of a Sikh:

*He who calls himself a Sikh of the True Guru,
Shall rise early in the morning and meditate on the Name of God,
Shall take a bath to cleanse the mind of evil in the Nectar pool of God's Name,
Shall labour during the day, Shall hear the words of the Guru and respect the Name of God,
For then will his sins be forgiven and his sorrow and suffering cease,
With the advance of the day he shall sing the hymns of the Guru and keep God in his mind in all that he does,
He who remembers the Name of God with every breath and with every morsel that he eats,
He is the True Sikh, him the Guru loves,
He to whom the Lord is Gracious, listens to the teachings of the Guru and becomes his disciple.*

Guru Arjan Dev Ji- 5th Guru Ji



Guru Arjan dev Ji was the youngest of the 3 sons of Guru Ramdas Ji (Prithi Chand and Maha Dev were the other two). We have already seen how Guru Amardas Ji had to wait over 60 years before he found the True Guru (Guru Angad Dev Ji), but Guru Arjan Dev Ji was blessed from the start, Guru Ramdas Ji was his father and Guru Amardas Ji his grandfather.

Guru Ji made several important contributions to the proliferation of Sikhi;

- During his childhood, he helped his father with the excavation of the Amrit-Sarovar (Pool of nectar) at Ramdaspur. He also began construction of a central temple Sri Harimandar Sahib Ji (known as the Golden Temple), he persuaded Sikhs to set up their businesses in this new town which came to be called Amritsar. He also founded several other towns at Tarn Taran. Guru Ji established a leprosarium to heal helpless victims. Guru Ji also undertook missionary tours to set-up new congregations and thus consolidated Sikhs even further.

Guru Ji's other contributions can be remembered by the words Gurbani and Kurbani;

- Gurbani is the word of God; Guru Ji incorporated the hymns of the preceding Gurus and a few eminent Saints and Sufis (from Hindu and Islamic faiths) into the Sikh Scriptures: Adi Granth Sahib Ji (known today as Guru Granth Sahib Ji). The hymns are organised into musical measures using Raags. The Sikhs revere Guru Granth Sahib Ji because it contains the revelation of the Gurus and their teachings; it gives complete spiritual guidance and divine wisdom. Guru Arjan Dev Ji himself had so much respect, that he gave his own resting place to Adi Granth Sahib Ji and himself slept on the floor.

This was a prophecy earlier predicted; when Guru Arjan Dev Ji was a baby, he crawled to his grandfather and touched the food, instead of telling him off, Guru Amardas Ji blessed him with "Dotha Bani da Botha" meaning my grandson (Dotha) will be the ship (Botha) that carries God's word (Bani). Guru Arjan Dev Ji has written nearly half the hymns in Guru Granth Sahib Ji and emphasizes Nam-simran (remembrance of God) throughout his hymns and a yearning to meet God.

- Kurbani means sacrifice; Guru Ji had already sacrificed his all to service of the Sikh people and enjoyed good relations with the Emperor Akbar. However on Akbar's death his son Jahangir who was a fundamentalist and a fanatic Muslim, that desired to suppress Sikhi which was growing strongly. Jahangir expressed his hostility to Guru Arjan Dev Ji in his autobiography, he wrote:

'For a long time, it had been in my mind to put a stop to this vain affair (Sikh faith) and to bring him (Guru Arjan Dev Ji) into the fold of Islam.'

Jahangir found an excuse when people alleged that the Sikh Scriptures Adi Granth Sahib Ji contained words derogatory to Islam, already prejudiced Jahangir called for no proof and imposed a 200 000 rupees fine. Guru Ji refused to pay an unjust fine. Jahangir had also heard incorrectly of Guru Ji blessing Jahangir's rebel son Prince Khusro, and again with out asking for evidence he writes in his autobiography that Guru Arjan Dev Ji should be captured and his property confiscated and Guru Ji should be put to death by torture.

Guru Arjan Dev Ji was taken to Lahore where he was tortured by pouring burning sand and boiling water over his body while sitting on a hot iron plate. Guru Ji's body partly blistered and partly burnt was thrown into the river Ravi, in this way Guru Ji sacrificed his life to uphold the Sovereignty of the Sikh Scriptures and to resist injustice. For this reason Guru Ji is also known as the King of Martyrs.



Guru Hargobind Ji- 6th Guru

Mata Ganga Ji asked her husband Guru Arjan Dev Ji for the gift of a son, for he granted the wishes of so many Sikhs he would surely answer her's as well. Guru Arjan told Mata Ganga Ji to go and seek Baba Budha Ji's blessing. Mata Ganga Ji had her helpers prepare delicious foods and took a procession on chariot to see Baba Budha. When Mata Ji asked for Baba Ji's blessing, Baba Ji replied that he was a grass cutter and didn't have such ability. Mata Ji left disappointed. Guru Arjan Dev Ji explained that if she wanted a blessing she should have gone alone on foot and herself cooked simple food. She did this the next day and Baba Ji took hold of an onion and said ;

"Your son will be the Master of Masters, he will be the King of his people and he will break the rule of the Moguls as I break this onion under my fist."

At the age of 11 he was nominated by Guru Arjan Dev Ji as the next Guru, he sent a message to his son ;

"Let him sit fully armed on the throne and maintain an army to the best of his ability"

The first phase of Guru Hargobind Ji's life was devoted to building the morale of the Sikh community, Guru Ji's mission was to make the Sikh community self-reliant and brave for the critical times ahead. In addition to participation in congregational prayer and acceptance of God's will, Guru Ji also emphasised proficiency in martial arts. Guru Ji wore the two swords Miri and Piri representing Secular Sovereignty and Spiritual Authority and maintained a fully trained army. The court musicians sang heroic poems called Vars (Dhaddi) to inspire Sikhs to emulate the heroic deeds of well known warriors. Wrestling matches, target practice and swordsmanship became very popular.

Sikh character was being moulded for self-defence and armed opposition to injustice and aggression. Guru Hargobind Ji also had the Sri Akaal Takht (Throne of the Timeless Lord) built, opposite Sri Harimandir Sahib Ji, which again represented the Temporal Sovereignty of the Sikhs, matters of war and peace and other problems facing the Sikh community were resolved here.

Guru Ji was imprisoned at Gwalior fort along with 52 other Hindu Princes and Rajas. Jahangir (muslim emperor) later realised his mistake and ordered Guru Ji to be set free, however Guru Ji only accepted release on condition the other Rajas and Princes be set free. This was agreed and 52 Princes and Rajas holding onto a special robe came out of prison, this is why Guru Ji is called "Bandi Chhor" (Liberator of the bounded). And at the time of Divali it is not the festival of lights that Sikhs, we celebrate release of Guru Hargobind Ji and his welcome back to Amritsar which is called Bandi Chhor Day celebrations.

The second period of Guru Hargobind Ji's life was marked with defensive wars against the Moghul rulers. Jahangir died in 1627 and his successor Shah Jahan was hostile to the Sikhs. He sent a force of 7000 troops under Mukhlis Khan to teach the Sikhs a lesson. Amritsar was plundered but when the Moghul commander was killed the Moghul forces retreated, this was the battle of Amritsar (1628). Guru Ji also fought battles at Kartarpur in which the Moghul commanders Painde Khan and Kale Khan were both killed.

During the later period (1635-1644) which were more peaceful times, Guru Ji devoted himself to missionary work. Guru Ji had 5 sons and chose Har Rai his grandson from Baba Gurditta (who died in 1638) as the next Guru.

Guru Har Rai Ji- 7th Guru



Guru Har Rai Ji was 14 years old when he became the seventh body to contain the divine light of Guru Nanak Dev Ji. Like his grandfather Guru Hargobind Ji, Guru Ji maintained an army of 2200 soldiers, however Shah Jahan the Moghul Emperor had realised that destroying the Sikhs was no easy task after having lost 4 battles against Guru Hargobind Ji.

Guru Ji was a great humanitarian and during his time established a free hospital at Kiratpur, where he kept popular and rare plants for use in herbal medicines. Once Dara Sikoh, the son of Emperor Shah Jahan, fell seriously ill, Guru Har Rai Ji was requested for some rare medicines which cured the Emperor's son. Also at this time there had been a drought in Panjab for 3 years, there was a great food and water shortage. The famine stricken people flocked to Guru Ji's Kitchen, the free langar saved many needy and weak people during this hardship.

Shah Jehan's son Aurangzeb was a vicious man, and realised his father would never crown him as the next Emperor, so he waged war against his brothers and imprisoned his father in a small dark room. After the death of Shah Jahan (1657), Dara Sikoh requested Guru Har Rai Ji for help in the war of succession, however Guru Ji didn't want to take sides, Aurangzeb won and was unhappy at the growth and popularity of the Sikhs and summoned Guru Har Rai Ji on trumped up charges of aiding his

brother Dara, and also to answer charges of derogatory remarks in the Sikh Scriptures against Islam. Guru Ji deputised his son Ram Rai to Delhi to sort out the matter.

Ram Rai however changed Guru Nanak Dev Ji's hymn to please Aurangzeb and also put on a display of miracles and occult powers to prove his spiritual worth. Guru Har Rai Ji on learning of this disowned his son and said:

“The Guruship is like tiger's milk, which can only be contained in a golden cup, Only he who is ready to devote his life to it is worthy of it.”

Guru Har Rai Ji therefore nominated his younger son Guru Har Krishan Ji as the next Guru.

Guru Ji in his sermons always stressed; Self-discipline and restraint, he stated;

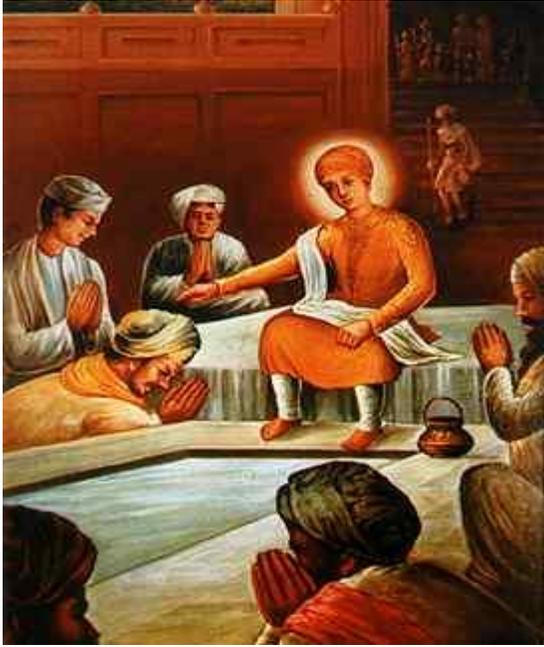
“You can repair or rebuild a temple or a mosque but not a broken heart.”

“Flowers are broken with one hand and given as a gesture in the other hand, but they still perfume both hands. The Axe cuts sandal wood, but the sandal wood still perfumes the axe. In this way no matter what bad is done to the Sikh, the Sikh should remain of a good character”.

Guru Ji preferred peace and quiet and enjoyed the company of his Sikhs. On one day Guru Ji was full of love and sat all night in one position, Guru Ji missed the evening sadh-sangat and the Sikhs asked him why he had sat as though his feet had chains on them. Guru Ji replied;

“O Sikhs , Bhai Gonda Ji of Kabul (hundreds of miles away) was meditating on Waheguru Ji and in his samadhi (trance) he fell at my feet and clasped on to them like a child. So how could the Guru rise until the disciple rose out of his trance of love? I pine for my disciples more than they pine for me. I am pulled by the strings of love”.

Guru Har Krishan Ji- 8th Guru



Guru Har Krishan Ji was known as the child Guru since he became the 8th Guru King at the age of 5. This was unacceptable to a lot of people, who questioned Guru Ji's suitability as leader of the Sikh nation. However an incident of a proud Brahmin at Panjokhora put Guru Ji's critics at ease. The Hindu priest was very proud of his education, he knew a lot about the Hindu religious scriptures called the Gita, and he requested that;

*“My Lord Krishan uttered the words of the Holy Gita.
You too have Krishan in your name, if you can explain the meanings to me,
I will become your devoted Sikh.”*

Guru Ji realised that it would take something special to destroy the Brahmin's ego and stated any passer-by could answer his queries. The clever Brahmin chose a deaf and dumb mute who he thought had no chance; however Guru Har Krishan Ji blessed the deaf mute who bowed before Guru Ji and began to recite interpretations of the Gita. Guru Ji stated :

*“The eyes of understanding are very good, but the cataract of pride so blinds them,
That they cannot see God's path.”*

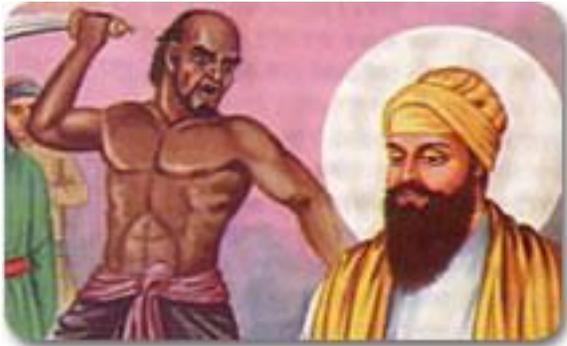
The Brahmin realised, that although young in age the Guru had divine wisdom, he apologised to Guru Ji and fell at his feet asking to accept him as a disciple.

Guru Ji's elder brother Ram Rai complained to Emperor Aurangzeb about his brother's succession and requested that he intervene. Aurangzeb realised that the Guru would not visit him in person and requested Raja Jai Singh to plead Guru Ji to visit the Sikhs of Delhi. Guru Har Krishan Ji agreed but made it clear he would not visit Aurangzeb, thus he stayed at one of the bungalows (bangla) of Raja Jai Singh as a royal guest. Guru Ji's divine presence turned the mere bungalow into a place of worship, there is a beautiful Gurdwara there to commemorate Guru Ji's stay in Delhi called Gurdwara Bangla Sahib.

In 1664 Delhi was ravaged by a smallpox epidemic, Guru Har Krishan Ji dipped his toe into the water at Bangla Sahib and blessed the water which was used to treat the sick people. He served the sick with food and medicine. The Sikhs collected corpses from different parts of the city and disposed of them with dignity. Guru Ji himself fell sick with smallpox, he consoled his mother by saying Guru Nanak Dev Ji taught “What Waheguru does is best”.

During Guru Ji's short reign, Guru Ji inculcated the spirit of help and assistance in his followers and declared that the followers of Guru Nanak Dev Ji must always be ready to help others irrespective of the recipient's colour, caste, creed and religion. Guru Ji proved through his missionary work that spiritual attainment and divine wisdom does not depend on age and that it was a gift from God that could be bestowed on anyone.

Guru Tegh Bahadur Ji- 9th Guru



Guru Ji whose original name was Tyal Mal (Master of Detachment) spent his childhood at Amritsar. In his early years he learnt Gurmukhi, Hindi, Sanskrit and Indian religious philosophy from Bhai Gurdas Ji, and archery and horsemanship from Baba Budha Ji while his father Guru Hargobind Ji, Master of Miri and Piri taught him swordsmanship. At the age of 13, as a brave young warrior he fought alongside his father in the Battle of Kartarpur. When the victorious Sikhs returned home they praised their latest hero and Tyal Mal Ji was renamed Tegh Bahadur Ji (True Master of the Sword). He was married to Mata Gujri Ji at Kartarpur in 1632. When his father nominated his grandson Har Rai Ji as his successor in 1644, Tegh Bahadur Ji moved with his wife to the village of Bakala.

For the next 20 years the Master of Detachment spent most of his time in an underground room absorbed in meditation. Guru Ji also went on missionary tours in Uttar Pradesh, Bihar and Bengal. Before Guru Har Krishan Ji passed to God's court, he indicated that his successor would be found in Bakala. When the Sikhs arrived in the village they found 22 false Gurus claiming to be Baba Bakala. A wealthy Sikh called Makhan Shah came to Bakala. He bowed to each Guru and gave 2 gold pieces; each Guru was pleased and blessed him. But Makhan Shah was unhappy, and then he learnt of a holy man meditating in an underground room. Again Makhan Shah bowed and placed 2 gold pieces. Guru Tegh Bahadur Ji said: "Why have you broken your promise?, when you prayed to God to save you and your ship from the terrible storm you promised 500 gold pieces to the Guru". Makhan Shah was overjoyed; he gave the rest of the gold as promised and ran to the roof shouting "The True Guru has been found, O Sikhs come seek his blessing". The false Gurus all ran away.

After a short time oppression and intolerance reared its ugly head. The Moghal Emperor Aurangzeb ordered Hindu temples to be destroyed and that idol worship was to be stopped. He had a temple converted into a Mosque and slaughtered a cow inside it. He also had Hindus sacked from their government jobs and employed Muslims instead. Aurangzeb also ordered Gurdwaras to be destroyed and expelled many missionaries from the main cities. Despite some resistance after many years of persecution people were being forced to take up Islam.

Aurangzeb being clever decided if he could convert the leaders of the Hindu religion then millions of followers would also convert. He started persecuting and harassing the Hindu Pandits of Kashmir. The Pandits overcome by panic came in a delegation to Anandpur Sahib and requested Guru Tegh Bahadur Ji's help. At this time Guru Ji's 9 year old son Gobind Rai Ji told his father that "Who would be better than you to defend the poor Brahmins". Guru Tegh Bahadur Ji decided to stand up for the right of freedom of worship and told the delegation he was ready to sacrifice his life to protect the Hindus from mass conversion.

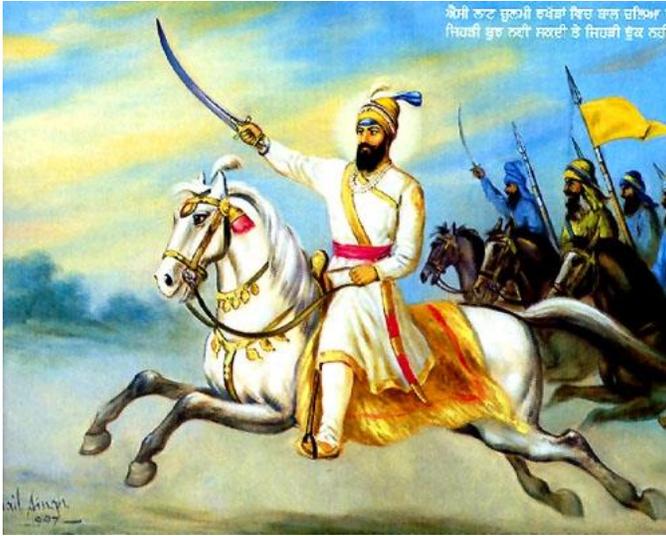
Guru Ji nominated Gobind Rai as his successor and left for Delhi with 3 other Sikhs, Bhai Sati Das Ji, Bhai Mati Das Ji and Bhai Dayal Das Ji. Along the way all were arrested and taken to Delhi where all accepted death by torture rather than give up their ideals and convert to Islam. Guru Ji was beheaded on 11 November 1675, Bhai Jetha took Guru Ji's head to Anandpur Sahib where it was cremated and Bhai Lakhi Shah carried Guru Ji's body to his house, which he then set on fire to cremate Guru Ji's body.

Guru Tegh Bahadur Ji had a versatile personality, a warrior, family man with social commitment and a preacher of great understanding and vision. His martyrdom broke the myth of Aurangzeb's religiosity.

The achievements of Guru Tegh Bahadur are remarkable;

- During the last period in Guru Ji's life, Guru Ji founded a new town called Anandpur Sahib (City of Bliss) and went on missionary tours to UP and Bengal. Guru Ji also initiated welfare projects all over northern Panjab.
- Guru Ji symbolised the triumph of good over evil, Guru Ji's martyrdom unique in the history of humankind, inspired many Sikhs to lay down their lives for noble causes and moral values.
- Guru Ji was also a versatile poet and embodied a message of freedom, courage and compassion; "Fear not and frighten not".

Guru Gobind Singh Ji- 10th Guru



Guru Gobind Singh Ji was born with a holy mission of which he tells us in his autobiography “Bachitar Natak” (Wonderous Drama). In it Guru Ji tells us how and for what purpose he was sent into this world by God. He states that before he came into this world, as a bodiless spirit he was engaged in meditation in the seven peaked Hemkunt Mountain. Having merged with God and having become one with The Unmanifest and The Infinite, God commanded him:

“I have cherished thee as My Son, and created thee to extend My Religion. Go and spread my religion there, and restrain the world from senseless acts. I stood up, folded my hands, bowed my head and replied, ‘Thy religion will prevail in the entire world, when it has Thy support’.” Dasam Granth

Guru Ji describes the purpose of his coming to this world and why he emerged from the Supreme Reality in human form to carry out his Creator’s command:

“For this purpose was I born, let all virtuous people understand. I was born to advance righteousness, to emancipate the good, And to uproot the evil-doers.” Dasam Granth

During his childhood Guru Ji received tutoring in various languages and training in martial arts. In 1675 Guru Tegh Bahadur Ji was martyred to uphold the freedom of the Kashmiri Pandits to practice their faith, even though Guru Ji rejected Hindu beliefs. Gobind Rai at the age of 9 years was instated as the tenth Guru. Guru Ji began to build on the principles of self defence and armed opposition to injustice already laid down by his grandfather Guru Hargobind Ji, and began organising mock battles for training his followers in strategy of war. His devoted Sikhs bought horses and weapons and many other precious gifts.

The neighbouring hill rajas became jealous of Guru Ji’s growing power and popularity and challenged Guru Ji to battle. Pir Buddu Shah came with 700 followers to Guru Ji’s aid in the Battle of Bhangani (1688) which resulted in victory for the Sikhs. Guru Ji was conscious of his mission and decided to find ‘committed followers’ who would stand by him no matter what. Thus in 1699 at Anandpur Sahib, Guru Ji carried out God’s command to create the “Order of the Khalsa”. Five devoted Sikhs offered total loyalty including readiness to die for Guru Ji, they were initiated by a new ceremony “Amrit of the double edged sword” (the Nectar of Immortality) or “Khand-di-Pahul”. Guru Ji then asked the beloved five to initiate him by giving him Amrit, Guru Ji had thus become Guru and disciple. The new Khalsa Panth were to adopt the 5 Ks, Kesh - uncut hair, Kanga - comb, Kirpan - sword, Kachera - shorts and Kara - iron bracelet, also they were prohibited from cutting their hair, committing adultery, eating meat and using intoxicants. Guru Ji proclaimed:

“Whosoever will become my Sikh will not present themselves before me without long hair and weapons.” Guru Gobind Singh Ji

Thousands more followed in the foot steps of the “Five Beloved Ones” and drank the Nectar of Immortality. The prejudices of caste, gender, colour or social status were destroyed as anyone worthy and willing to follow the Code of the Khalsa was initiated, thus the Fatherhood of God and brotherhood of all humanity was not only preached but also put into practice:

*“Maanas Ki Jaat Sabhai Ekai Pahchaanbo”
Recognise the whole of humankind as one race. Dasam Granth*

Guru Ji launched the Khalsa onto a spiritual crusade to fight voluntarily against all types of tyranny and injustice. In this way the last phase of Guru Ji’s life was spent in defensive wars against the hill chiefs and the Mogul forces. For the well being of the whole humanity Guru Ji sacrificed his four sons, his mother and many brave Sikhs. His two younger sons (Sahibzada Zorawar Singh Ji (7) and Sahibzada Fateh Singh Ji (5) were bricked alive at Sirhind, as a result of not bowing down and accepting Islam, Guru Ji’s elder sons Sahibzada Ajit Singh Ji (17) and Sahibzada Jujhar Singh Ji (15) fell fighting a battle at Chamkaur. To the martyrdom of his sons Guru Ji responded:

“So what if I have lost four sons, many more in their thousands live.”- Guru Ji is talking about the Sikhs.

Having accomplished the Mission from God, Guru Ji left his mortal frame in 1708. Before he entered God’s court, Guru Ji proclaimed Sri Guru Granth Sahib Ji (Shabad Guru), the written teachings of the Gurus as the everlasting Guru of the Sikhs. Guru Ji was a great scholar and wrote in Panjabi, Sanskrit, Braj Bhasa and Persian. Guru Ji’s poetry was compiled into the Dasam Granth by Bhai Mani Singh Ji which consists of 17,155 verses. These are divided into devotional compositions (Jap Sahib, Akal Ustat, Benti Chaupai) and heroic compositions (Bachitar Natak, Chandi-di var, Zafarnama).

*“O Lord, of Thee this boon I ask,
That I never shun a righteous deed.
Let me be fearless when I go into battle,
Give me faith that victory will be mine.
Let one directive guide my mind,
That I may ever sing Thy praise,
And when comes the time to end my life,
I should die heroically fighting on the Battle field.” Dasam Granth*

[The True Guru of the SIKHZ!](#)

The Light of Guru Nanak Dev Ji was passed on to Guru Angad Dev Ji; like a candle which lights another candle. This happened until the everlasting Guru; Sri Guru Granth Sahib Ji.

In 1708 AD at Sri Hazoor Sahib, Nanded with 5 Singhs in the Hazoori (Presence) of Sri Guru Granth Sahib Jee, Sri Guru Gobind Singh Jee uttered the following in front of all those present as a command:



"With the blessing of God the Khalsa Panth was created, all Sikhs have a commandment to believe in Sri Guru Granth Sahib Jee, which is the living embodiment of the 10 Guru's. If you desire to meet God Worship the Shabad (Verses) of Sri Guru Granth Sahib Jee."

The names of the 5 Singh's were:

- 1) Baba Gurbaksh Singh Jee, who was martyred fighting against Ahmed Shah Abdali's forces, his place of martyrdom was behind Sri Akhal Takhat Sahib.
- 2) Baba Deep Singh Jee Shaheed
- 3) Pyare Bhai Dharam Singh Jee
- 4) Bhai Santokh Singh Jee (Sevadar Sri Hazoor Sahib)
- 5) Bhai Heer Singh Jee (author of Guru Jee's daily diary)



This is what happened there is not no arguing this, other fakesters just chat waffle because they want the Gurship.

"As the Lord's word comes to me, Lalo, so I deliver it." (Ang 722, SGGSJ)

"The Divine Word is the Guru, and my mind in reflective meditation, the disciple" (Ang 943, SGGSJ).

"The profound and unfathomable 'Shabad' is his Guru and spiritual guide. Without the 'Shabad' the world is gone mad." (Ang 635, SGGSJ)

'Baani', the Word of God, is the Guru, the Guru is Baani, in 'Baani' is Amrit, the nectar of life." (Ang 982, SGGSJ)

I myself know not what to say; all I speak is what the Lord commands. (Ang 763, SGGSJ)

"The Divine Scripture (Sri Guru Granth Sahib Ji) is the meeting place where one can meet the Transcendent Lord God." (Ang 1226, SGGSJ)