



ਗੁਰੂ ਗੋਬਿੰਦ ਸਮ ਭਵਤਾਰ ਨ੍ਰਿਹ
ਚਹੁੰ ਸੁਗਨ ਮਹਿ ਹਰਿ ਤ੍ਰੁ ਪ੍ਰਗਟਾਈ)

GURGADHI

SRI GURU GOBIND SINGH JI

Maghar Sudi 3 1732 Bikarmi
(1675CE)



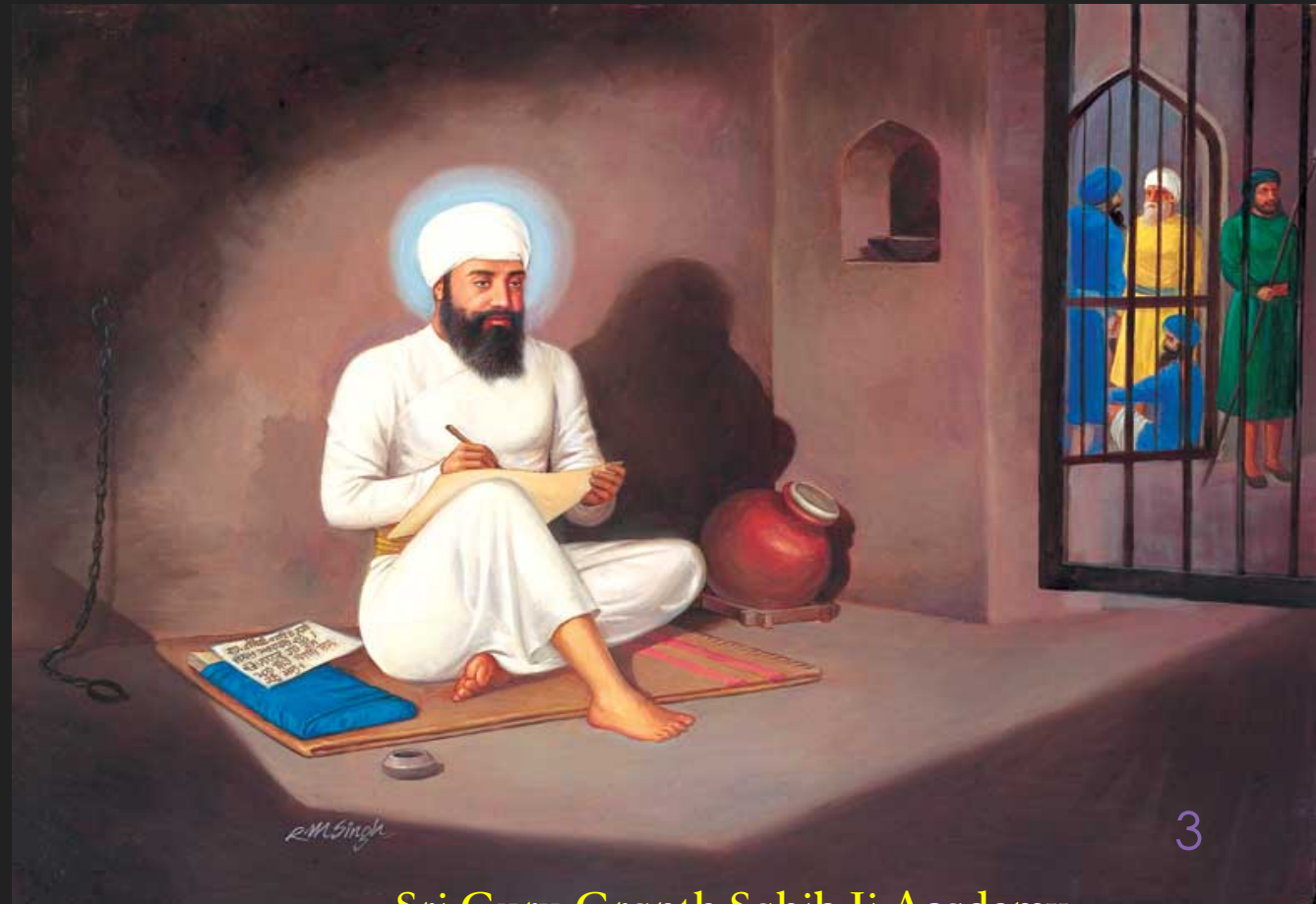
ਕੀਥਤੁ

ਤੁਹੀ ਗੁਰੂ ਨਾਨਕ ਹੈ ਤੁਹੀ ਗੁਰੂ ਅੰਗਦ ਹੈ
ਤੁਹੀ ਗੁਰੂ ਅਮਰਦਾਸ ਰਾਮਦਾਸ ਤੁਹੀ ਹੈ।
ਤੁਹੀ ਗੁਰੂ ਅਰਜਨ ਹੈ ਤੁਹੀ ਗੁਰੂ ਹਰਗੋਬਿੰਦ
ਤੁਹੀ ਗੁਰੂ ਹਰਰਾਇ ਹਰ ਕ੍ਰਿਸਨ ਤੁਹੀ ਹੈ।
ਨਾਈ ਪਾਤਸਾਹੀ ਤੈ ਕਲਿ ਹੀ ਮੈ ਕਲਾ ਰਾਖੀ
ਤੇਗ ਬਹਾਦਰ ਜਗ ਚਾਦਰ ਸੁਭ ਤੁਹੀ ਹੈ।
ਦਸਵਾਂ ਪਾਤਸਾਹਿ ਤੁਹੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਜਗਤ ਕੇ ਉਪਾਰਥੇ ਕੇ ਆਯੋ ਪ੍ਰਭ ਤੁਹੀ ਹੈ।



Guru Tegh Bahadur Ji in Delhi

- Guru Tegh Bahadur Sahib Ji was imprisoned by Aurangzeb in Delhi to force upon Him to convert as the Pandits representing the Hindu faith told Aurangzeb that the entire nation will convert if only Guru Tegh Bahadur ji embraces Islam.
- Gobind Rai Ji ask Baba Gurditta Ji (decendant of Baba Budha Ji) and another Sikh (Bhai Jaita Ji) came from Punjab to visit Guru Ji.
- When they saw Guru Ji in an iron cage and their eyes were filled with tears. They were saddened to see Guru treated in such a cruel way.
- Guru Tegh Bahadur Sahib ji composed Salok Mahalla 9 (representing His command and instruction) and was hand delivered to His family in Anandpur Sahib.



Selok Mahala 9 – Dohra



Guru Ji then wrote a **Dohra** praising Almighty's grace in lifting us from the sufferings of this world and our incapability to release ourselves by addressing Himself as the first person in conclusion of His letter. Through the same Dohra Guru Ji had also put forward an assessment to His son Gobind Rai in order for the sanggat to understand the His selection and to demonstrate the greatness of the next Guru.

It goes as follows:

ਬਲੁ ਫੁਟਕਿਓ , ਬੰਧਨ ਪਰੇ ; ਕਛੁ ਨ ਹੋਤ ਉਪਾਇ ॥

My strength is exhausted, and I am in bondage; I cannot do anything at all to release myself.

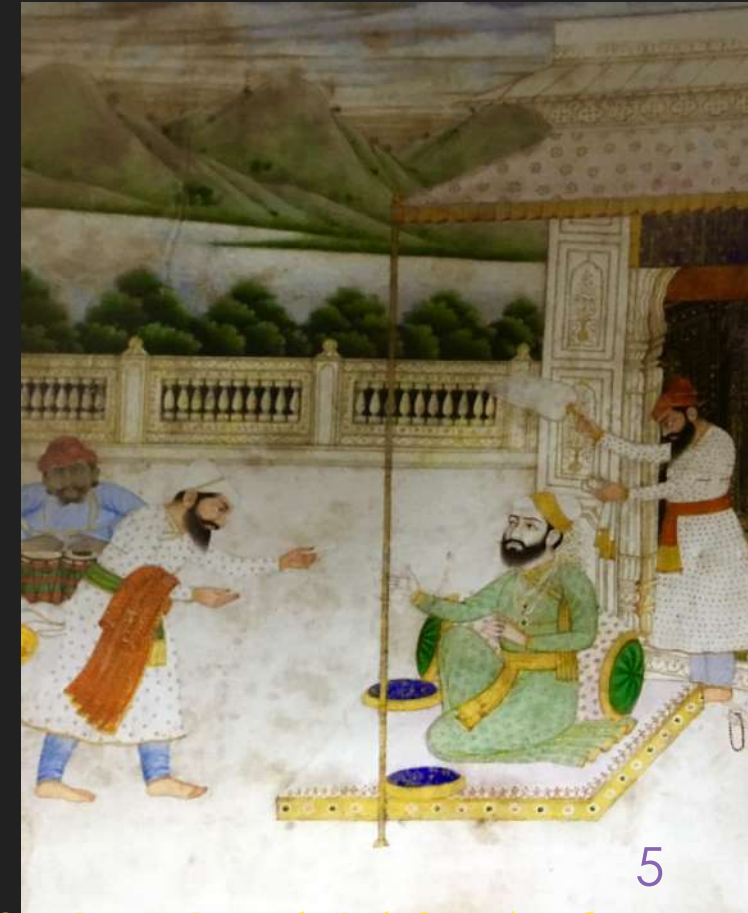
ਕਹੁ ਨਾਨਕ , ਅਬ ਓਟ ਹਰਿ ; ਗਜ ਜਿਉ ਹੋਹੁ ਸਹਾਇ ॥੫੩॥

Says Guru Nanak, now, Almighty is my only Support; He will help me, as He did for the elephant. || 53 || (1429-6, ਸਲੋਕ, ਮਃ 9)



Passing the Letters

- Guru Ji gathered everything that He had written, gave it to the Sikh and said, **“Please go as fast as possible and deliver this letter to my son. Ask him to send a reply to me immediately. I have only a few days left before merging into my formless form. Do not stop anywhere and don’t tell anyone anything on the way. You will not feel tired so please travel during the day and also at night. You will not face any difficulties on the way. Please do console the Sangat on my behalf. Tell them to stop grieving and continue meditating on Waheguru’s name.”**
- Guru Ji’s face was radiant and He was smiling while instructing the Sikh. The Sikh noticed this and fell on Guru Ji’s feet and said, “Guru Ji you are truly great. You are so calm and stable even under such challenging times. Your mind is focused and immersed as One in Almighty. Although the Gurbani hymns that you have written sounds very sad and soulful, but in actual fact you are in great spirits and not at all affected by the events happening around you.”



Receiving the Letters



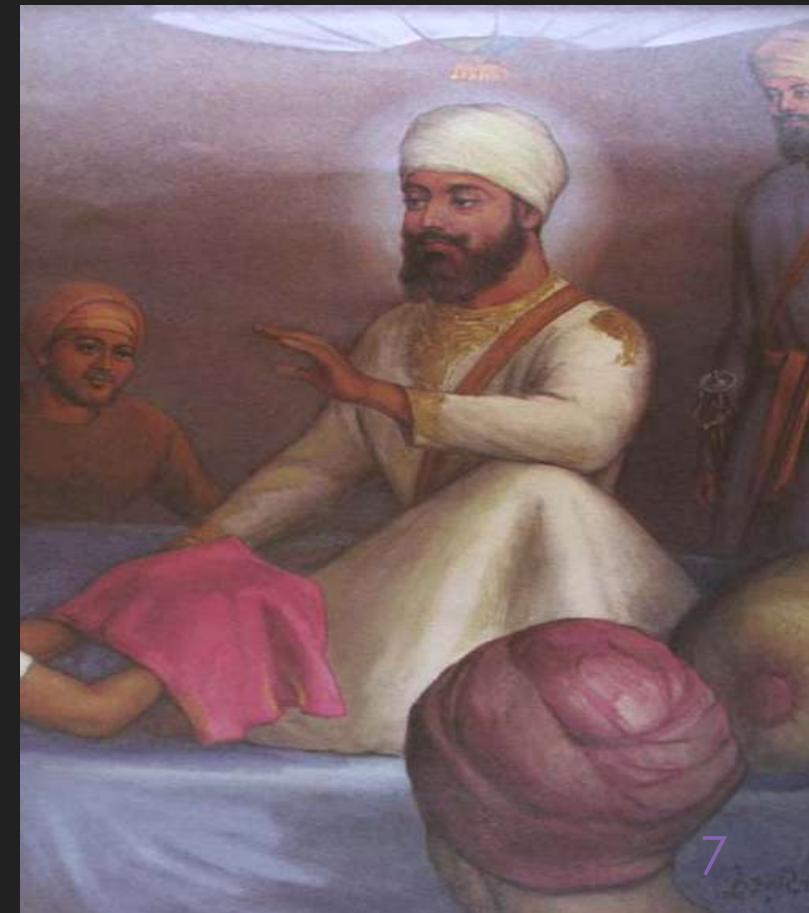
- The Sikh went to see Sri Gobind Rai Ji the next morning and gave him the letter. Sri Gobind Rai Ji was in the royal court at that time. He bowed at His feet and said, “Your father has sent this letter for you.” Guru Ji opened the letter and read it instantly before informing His mother, Mata Gujri Ji.
- When everyone were present at the Darbar, Gobind Rai Ji instructed one of the Sikh to read aloud the letter from the beginning to the end. The first part of the letter explained the reality of this world which is subjected to everyone equally. It also emphasises on renunciation of worldly pursuits.



The Moments



- Everyone were soaked in tear upon listening to the Salok Mahala 9 (to be pronounced as 'Nava'). Guru Ji's message touched their hearts. There was a pin drop silence for some time. No one was able to say anything.
- The Sikh finally broke the silence and addressed Sri Gobind Rai, "Guru Ji has asked for a reply to the letter immediately. Please do not delay in composing the reply."
- The young Guru understood why His father had asked for a reply from Him. He knew that His father no other than Almighty Himself and He wishes to manifest him (Gobind Rai). He knew that Guru Nanak will manifest in its tenth form to liberate the world before assuming the eternal form.



Hind Dhi Chaddar – Sri Guru Tegh Bahadur



“Even the sun and moon are under Guru Tegh Bahadur Ji’s control. His powers are recognized even in all the worlds. All deities stands in obedience with folded hands waiting for His orders. The powers of the entire universe executes as ordered by Guru Ji immediately. These Mughuls and their mighty emperor are nothing before Him. He is able to destroy all of them with His one word. Even His servants possess the power to destroy them. Guru Ji is complete and perfect in all aspects. His virtues are unlimited. He fulfils the inner desires of His servants wherever they may be, on earth, in the sea or in the sky. They only need to raise a thought and He reaches there to help them. His order are being executed all over the universe. Sri Guru Nanak Dev Ji’s light is complete illuminating within Him. It is improper for us to even to think that He needs our help.”

Composing the first Shabad



After reading aloud the above Saloks and Dohra, Sri Gobind Rai Ji then bowed in reverence to His Father and wrote the following Dohra (54) as a reply to the Dohra (53) by his father Guru Tegh Bahadur Sahib Ji. This Dohra marks the one and only composition of Guru Gobind Singh Ji in Sri Guru Granth Sahib Ji

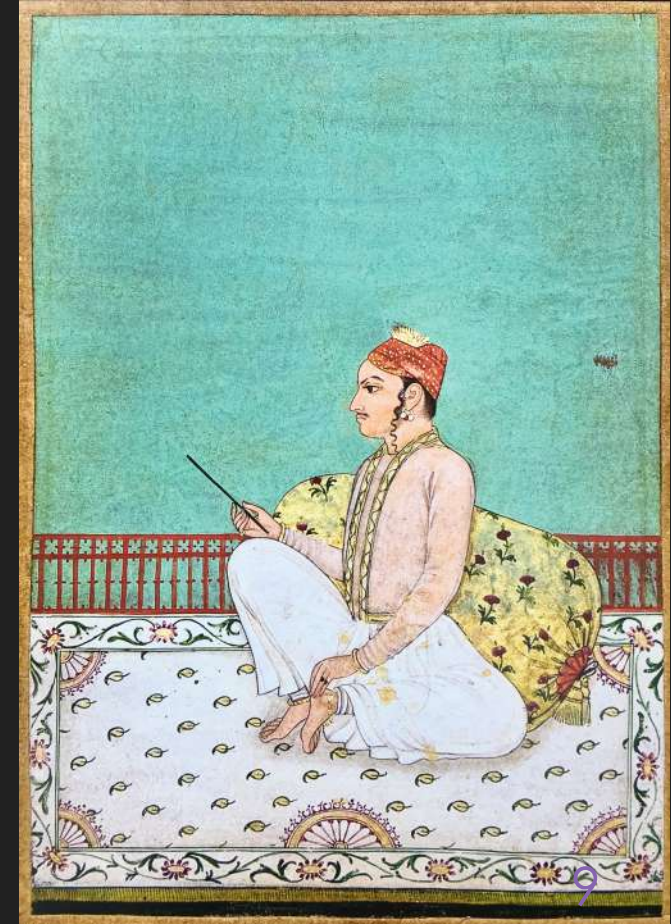
ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ; ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ ॥

The strength has been restored, and all bonds have been broken; now, I am now capable of doing everything through all possibilities.

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ; ਤੁਮਰੀ , ਹੋਤ ਸਹਾਇ ॥੫੪॥

Guru Nanak says, everything is in Your hands, Almighty; You are the only one who is able to protect me. ||54|| (Ang 1429-7)

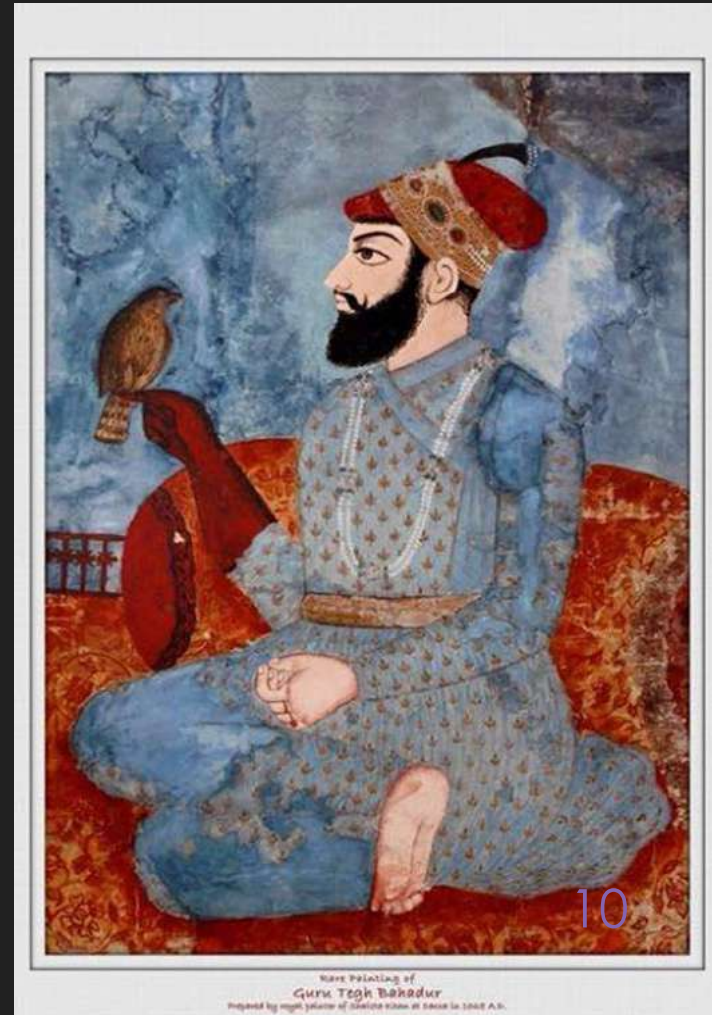
Sri Gobind Rai concluded with a few more lines to his father saying, "You are the master of the three worlds. You are capable of doing anything that You desire. You can create and destroy anything as it pleases You."



Delivering – Dohra in reply

Gobind Rai Ji knew that His father will soon merge into His formless form. He selected Bhai Jetta as he was the fastest traveller to deliver the letter as well as brave enough to bring Guru Ji's Sis (head) back to Anandpur.

Sri Gobind Rai Ji then called Bhai Jetta and told him, "I would like you to go and deliver this letter to my father as soon as possible. Dispel all fear from your heart. When you reach Delhi please give our humble regards to Guru Ji."



Guru Ji's Blessing



- Bhai Jetta bid farewell and left immediately for Delhi. He travelled day and night and within a short period of time he had reached his destination. Without any fear he went straight into the prison and met Guru Ji there.
- He bowed down and paid his respects to Guru Ji. When he looked up he saw Guru Ji's radiant face. He gave the letter and told Guru Ji about the family back home.
- Guru Ji took the letter and read it very quickly. He was very pleased with the reply given by His son.



The Greatest - Sri Guru Gobind Singh



Guru Tegh Bahadur Ji pondered to Himself,

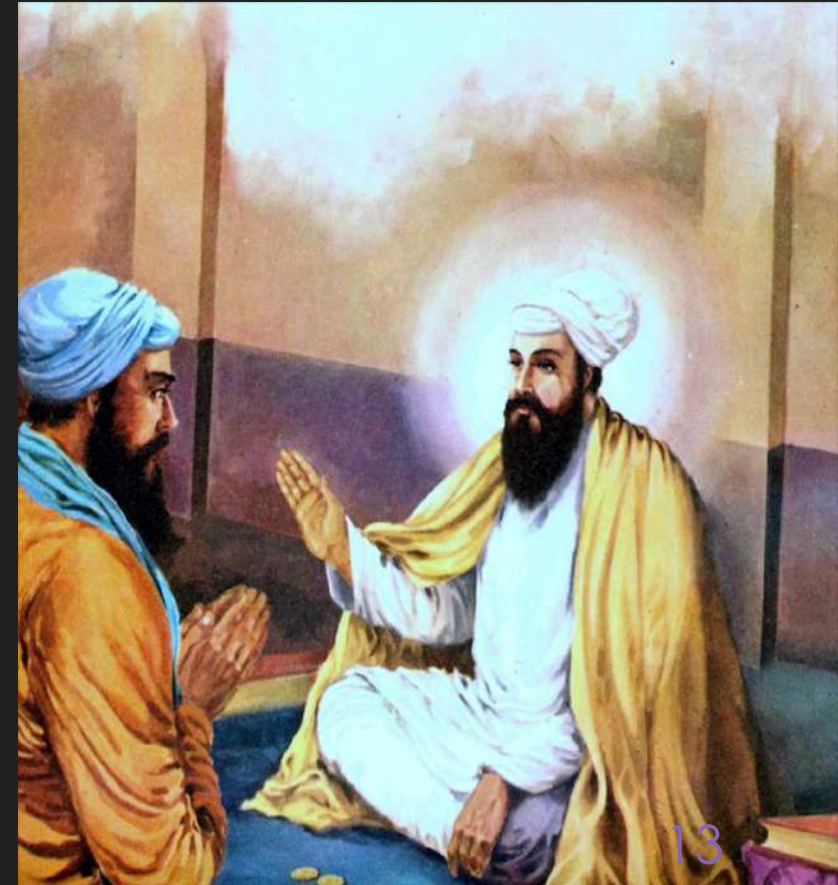
“My son has meditated on Waheguru for thousands of years in His previous life. He is the manifestation of Almighty himself. If the earth is likened to a lake then He is like a swan on the lake. In His previous life He has defeated many undefeatable demons. During Satyug, human beings meditated over long periods of time and obtained great powers. Seeing human beings meditating like that even the deities became worried that they may acquire more powers than them. God has blessed me with a son who is very high spiritually as a reward for my meditation. He will sit on Guru Nanak’s throne and liberate millions of human beings. Although He has great powers He did not reveal it at all in the letter. I have learnt how to bear the unbearable but my son has even higher capacity than me in toleration. He is qualified in all ways to sit on Guru Nanak Dev Ji’s throne”.



Passing on the Gurgadhi

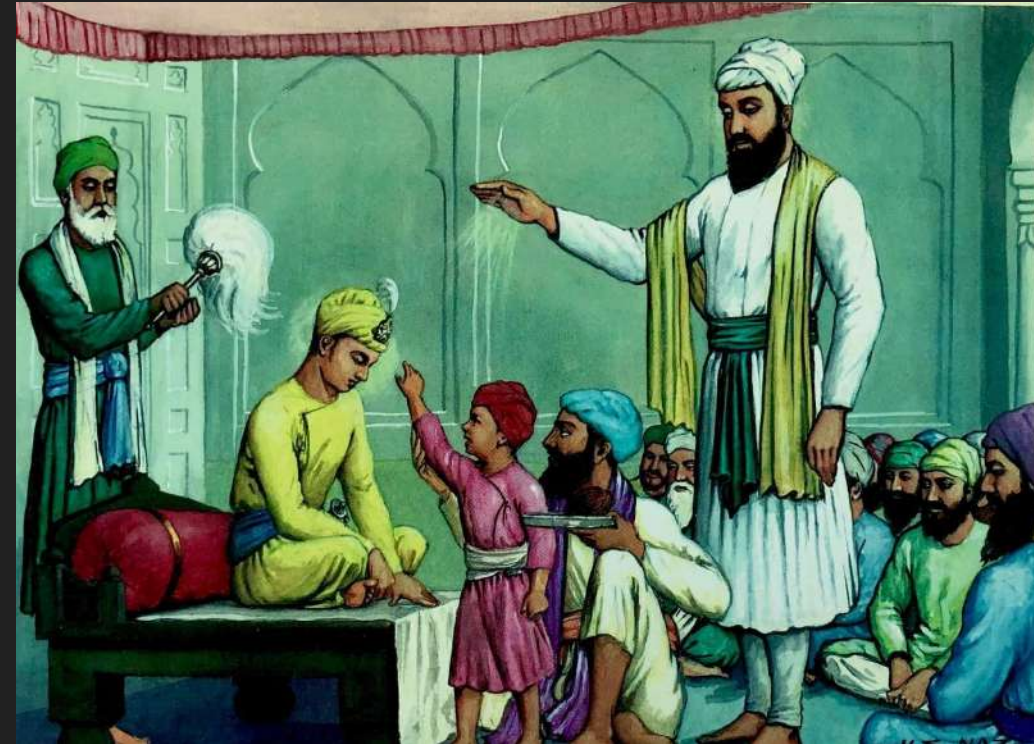


- Guru Ji was very happy after reading the letter. He said to the Sikh, “Please go and get a coconut and a five cents coin and bring it here without any delay. Make sure the coconut looks nice.”
- The Sikh left the prison and went to get what Guru Ji had ordered. He managed to get a very nice coconut and he gave it to Guru Ji with a five cents coin.
- Sri Guru Tegh Bahadur Ji held the two items in his hand and thinking of His son in His heart He offered it to Him together with the powerful throne of Sri Guru Nanak Dev Ji. The light that was in the nine Gurus was placed in the tenth Guru, Sri Guru Gobind Rai Ji.



Guruship of Sri Gobind Rai Ji

- Guru Ji bestowed the Guruship upon Sri Guru Gobind Singh Ji on the 17th December 1675 and sent the Guruship insignia together with the following three Dohras (55, 56, 57) through Bhai Jetta to Sri Anandpur Sahib and announced that from today onwards, Guru Gobind Singh Ji will be the tenth Guru of the Sikhs. Guru Ji then said, "Take this and give to Sri Gobind Rai Ji. He is now the Guru. Do not delay travel day and night with great speed and meet Him."
- The ceremony of installing was solemnized by Baba Buddha Ji's great great grandson Bhai Gurditta Ji's son Baba Ram Koer Ji (later known as Bhai Gurbaksh Singh Ji) who was only 3 years old.

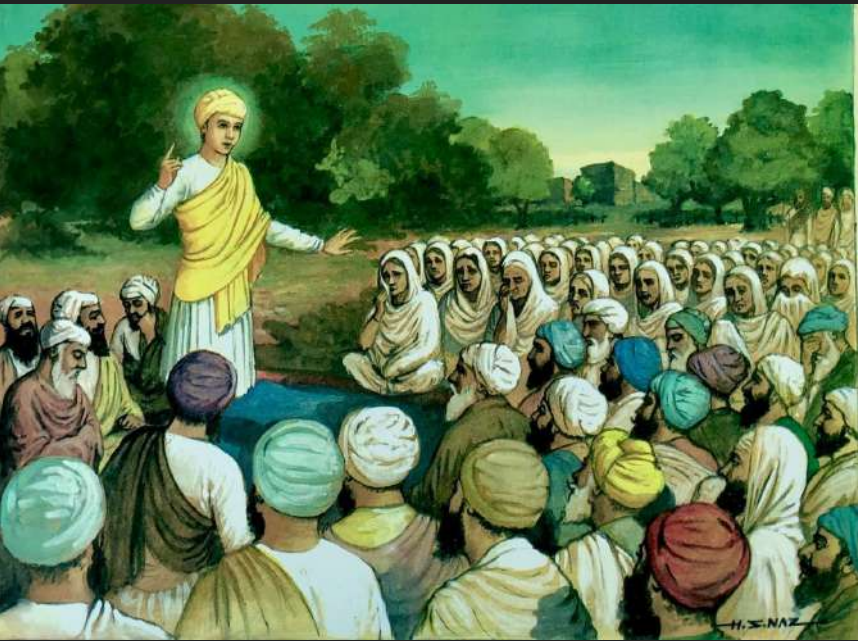


Bhai Jaita Ji

- Upon the Shaheedi of Sri Guru Tegh Bahadur Sahib, Bhai Jaita Ji of Rangretta Clan brought Guru Ji's Sis (head) to Anandpur Sahib.
- Large processions accompanied Guru Ji's Sis with Sangat singing the praises of Guru Ji from Kiratpur Sahib.
- Once in Anandpur Sahib, Sri Guru Gobind Singh Ji hugged Bhai Jaita (for his bravery of bringing Guru Ji's head amidst all odds) and uttered, 'Rangetta Guru Ka Beta' (The Rangretta is the son of the Guru).
- Guru Ji then ask why the Sikhs of Delhi did not protest against the tyranny of Aurangzed against Sri Guru Tegh Bahadur Ji. Bhai Jetha Ji said "None of the Delhi Sikhs came forward in the fear of Auranzeb.'
- Sri Guru Gobind Singh said;



Sri Guru Gobind Singh Ji on Sikhs



**ਕਬਿਤ । ਕਾਹੇ ਦਿਲਵਾਲੀ ਸਿਖ ਗੁਰੂ ਤੇ ਬੇਮੁਖ ਹੋਇ ;
ਕਾਹੇ ਨਰੁ ਨਾਰਿ ਨਹਿੰ ਗੁਰੂ ਪ੍ਰਮਾਨਯੋਂ॥**

Why did the Sikhs of Delhi turn their backs towards their Guru? Why of men and women, didn't you recognize Him?

**ਕਾਹੇ ਗੁਰ ਸਿਖਨ ਕੈ ਮਨ ਲਜਿਆਏ ਨਾਹੀਂ ;
ਕਾਹੇ ਨਾਹੀ ਤੁਰਕੁ ਭੀ ਸਿਖ ਪਹਿਚਾਨਯੋਂ॥**

Why didn't the minds of Sikhs spill with shame? How come the Turks failed to recognize these Sikhs?

**ਕਾਹੇ ਨਵ ਸ੍ਰੋਣਤ ਅਭਾਖ ਰਹਿਓ ਸੰਗ ਸਮ;ਕਾਹੇ
ਨਾਹੀ ਹਿੰਦ ਸੁ ਖੁਨਸ ਮਨਹਿੰ ਆਨਯੋਂ ॥**

How can the blood of those present Sikhs still be in silence? Why didn't the minds of the people of Hindustan become disgusted with this?

**ਕਾਹੇ ਭੁਜ ਦੰਡ ਭੀ ਆਸਕਤਿ ਭਏ ਤ੍ਰਿਲ ਸਮ;
ਕਾਹੇ ਬਡ ਬੋਧ ਕਰਤਵਯ ਨਹੀ ਜਾਨਯੋਂ॥1॥**

How did the strength of your muscular arms become limp? Why did they lose their wisdom and did not attain martyrdom? (Ref: Sri Gur Katha- Bhai Jaita)

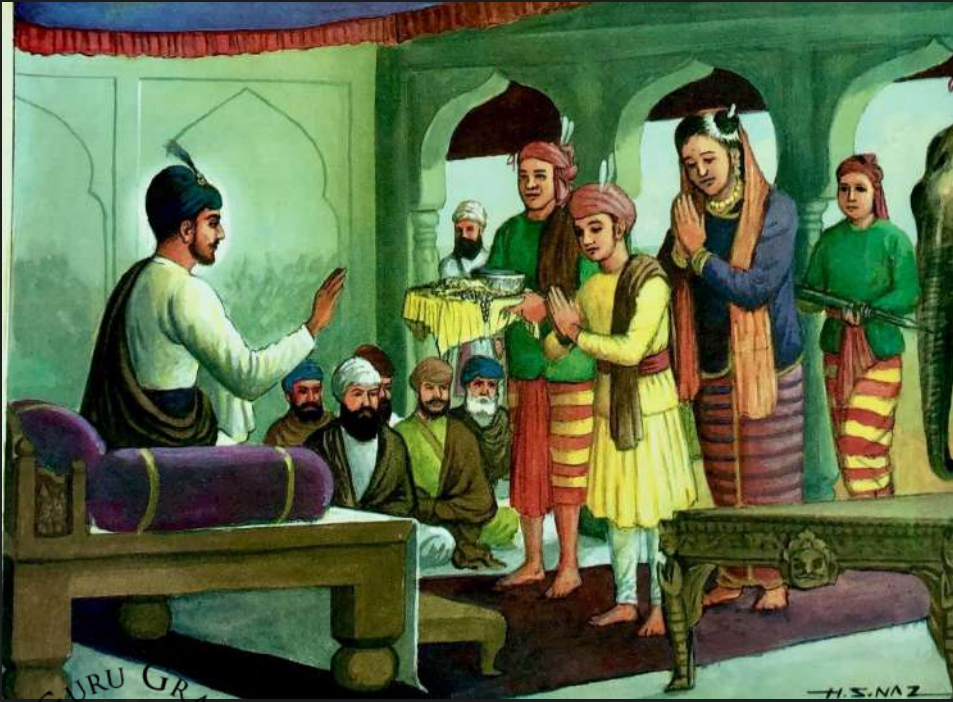


Ranjit Nagara



- Sri Guru Gobind Singh Ji commanded for the making of Ranjit Nagara (drum of victory used in battlefield), to proclaim the victory of the House of Guru Nanak installed at Anandpur Sahib in 1684.
- Nagara, Punjabi for the Persian naqqarah meaning a kettledrum, was a symbol of royalty. As well as fulfilling his spiritual office, Guru Gobind Singh Ji had, like his grandfather, Guru Hargobind Sahib Ji, adopted the emblems of worldly dignity. He wore an aigrette and arms, sat under canopy and went out riding in state. 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 Ji 'Ranjit Nagara'. According to Kuer Singh, Gurbilas Patshahi 10, the masands became afraid lest the beating of the drum should arouse the envy of the local chieftain, and begged the Guru's mother, Mata Gujari Ji, to plead with him not to offend the raja. Guru Gobind Singh Ji, as says Bhai Santokh Singh, Sri Gur Pratap Suraj Granth, spoke to his mother, "Why should anyone resort to antagonism? I am not going to seize anyone's territory."
- Ranjit Nagara was usually beaten when Guru Gobind Singh Ji went out for the chase. The thunderous roll of Ranjit Nagara made Raja Bhim Chand, Raja of Kahlur, who was already jealous of the growing influence of Guru Gobind Singh Ji, panicky.

Raja Rattan Rai's Visit



- Sri Guru Tegh Bahadur ji established two villages during His visit to Assam, the first one was where the tree of a witch fell (Dhubri) and the second one was where Guru Ji made the border town of Khanjar. Sri Guru Tegh Bahadur Sahib did conciliation between Raja Bishan Singh and Raja Supangmung (also known as Chakradhwaj Singha) in Khanjar. Thus, avoiding a bloody battle
- At this place Sri Guru Tegh Bahadur Sahib gave a boon to Raja Ram Rai of Tripura while saying "My beloved Sikh, a religious soul with great fortune will come into your house in a couple of months from now."
- While saying this Guru Tegh Bahadur Sahib Ji was holding a Stamp bearing his insignia in his hands. Guru Ji stamped on King Ram's thigh and said, "Your son will have this same stamp emblem on his forehead." The King and his Queen both became Guru Ji's Sikhs after drinking Charnamrit (nectar obtain after washing Guru Ji's feet).
- The child was named Rattan Rai and one day while his mother was combing his hair, the child Rattan inquired about the mark on his head and he learnt about Guru Ji. He travelled upcountry with his mother and came to Anandpur to make obeisance to the Guru, bringing with him as presents a young and PARSADI HATTI (trained elephant), CHANDAN CHOKI (A stool made of sandalwood), five horses of rare breed and a PANJ KELA SHASTER (five-in-one weapon).

Guru Gobind Singh Ji's Kavi Darbar



- Sri Gobind Rai Ji started to listen and contemplate on the works of the poets as early as 1671 CE.
- Upon the Guruship in 1675 CE, Guru Gobind Singh Ji just within 3 years, wrote Hukamnamas (edicts) to Sikhs summoning the writers to be present before him.
- According to Saroop Singh Kaushish, Guru Ji wrote edicts in 1680 CE that whoever who brings a good book, healthy horse, and armaments shall receive His happiness. From the above two (2) early sources, one thing becomes clear that Guru Ji had started to make Anandpur Sahib the hub of knowledge. Even earlier was His own literary work which started in 1675 CE with a Shabad within Salok Mahalla 9 and in 1677 CE Jaap Sahib and Akaal Ustat.
- The beginning of the influx of poets, scholars and writers into Anandpur Sahib begun as early as 1678 CE. In 1680 CE Kavi Lakhan and in 1684 CE Kavi Tansukh had translated the Hitopadesha into Bhakha. In 1683 CE Kavi Jagannath had written, 'Moh Mard Rajey Di Katha'. The abovementioned dated manuscripts were studied by Prof. Piara Singh Padam.
- Rehitnama Bhai Chaupa Singh: “ਸੰਮਤ ੧੭੨੮... ਜੋ ਹੁਣ ਦੇ ਕਵੀਸਰਾਂ ਦੀ ਬਾਣੀ ਸੁਣੀਐ ਅਰੁ ਵਿਚਾਰੀਐ ।”

Sri Guru Gobind Singh Ji's Poets



- Guru Gobind Singh Ji besides being an accomplished poet Himself was also a connoisseur of literary works. Guru Ji had with Him a large number of professional poets and scholars each a specialist in his field. The services that were rendered from the poets were to translate various ancient texts into the Bhakha (common language) so that the general public especially the Sikhs may benefit. Guru Gobind Singh Ji wanted to create a self sufficient Khalsa that had the global knowledge available to them without the need to seek from the outside.
- Not only the Sanskrit texts but even the Arabic, Persian, Pali, etc. was translated. Subjects covering governance (Panchtantra, Gulistan), socio-politic (Chanakya, Athshastra), history (Mahabharat, Ramayan), dictionaries (Amar Kosh), poetry, romance (Kok Shastra), spirituality (Masnavi, Upnishads), devotion (Sur Sagar, Geet Govind) and stories (Katha Sarit Sagar) were done at Anandpur Sahib. The magnum opus covered the knowledge of the entire world under the tutelage of the master, Sri Guru Gobind Singh Ji. Previously, even Dara Shikoh embarked on translating ancient Indian texts into Farsi but it holds no comparison to the magnitude in which Sri Guru Gobind Singh executed it.
- The most prominent amongst them was Bhai Nand Lal Ji (Anand Singh) who hailed from the town of Ghazni, Afghanistan and had worked with the Mughal royals. Upon partaking Amrit in 1699 CE, Nand Lal was renamed as Anand Singh. Ref: Sri Gurmukh Perakash by Sant Giani Gurbachan Singh Ji Khalsa Bhindranwale: Chapter 10 Canto 79
- there were at least fifty-two (52) poets at any one point of time in the Anandpur Darbar of Guru Gobind Singh Ji

Sri Guru Gobind Singh Ji's Scholars

Since the times of Sri Guru Nanak Dev Ji, there were scholars present with the Gurus who performed expositions of Gurbani and other spiritual texts for the Sangat. The Gurus have always placed importance in the gaining of knowledge that even gardeners of Sri Guru Gobind Singh Ji like Bhai Dhanna Singh were full-fledged scholars



- 1) **Bhai Mani Singh Ji Shaheed**- The foremost amongst the scholars was Shaheed Bhai Mani Singh Ji who had dictated a number of books during his stay there at Anandpur Sahib and later.
- 2) **Pyare Bhai Dya Singh Ji** - Bhai Dya Singh Ji has the honour of being the 1st Pyare. Such was the grace of Guru Gobind Singh Ji onto Bhai Dya Singh that He transformed him into a formidable scholar and a par-excellence warrior.
- 3) **Baba Gurbaksh Singh Ji (Baba Ram Koeir Ji)** -Baba Gurbaksh Singh Ji was from the illustrious lineage of Baba Buddha Sahib.
- 4) **Bhai Bhakt Mal Ji** - Bhai Bhakat Mal Ji, was a Masand assigned for Kabul and a faithful Sikh of Sri Guru Hargobind Sahib Ji.

Sri Guru Gobind Singh Ji's Writers



- Besides having a galaxy of poets and scholars, Guru Ji also had writers that were divided into two (2) different batches. The first were the ones who worked on copying the works of the poets and the other were given a special duty of recording down Guru Ji's script or words (Gurbani).
- Amongst the thirty-six (36), four (4) were his personal writers that recorded down Guru Ji's uttered Gurbani. Baba Sumer Singh writes within his Gurpadh Prem Perakash:

ਸਤਿਗੁਰ ਕੇ ਸਮੀਪ ਗੁਨਵਾਨ । ਅਨਗਨ ਰਹਿਤ ਛਤੀਸ ਪ੍ਰਧਾਨ ।
ਚਾਰ ਲਿਖਾਰੀ ਤਿਨ ਮਹਿ ਨੀਕੇ । ਰਹਤ ਹਜ਼ੂਰ ਸੁ ਅਨ ਮਤਿ ਹੀ ਕੇ ।
ਸਵਾ ਪਹਰ ਲਗ ਦਿਨ ਜਬ ਆਵੈ । ਬਾਨੀ ਬਨਹਿ ਤਿਹ ਲਿਖਹਿ ਜੁ ਭਾਵੈ । ੨ ।

- The talented ones always remained close to Guru Gobind Singh Ji. Their numbers are difficult to measure but thirty-six (36) were significant. From them, four (4) writers were superior who stayed with Guru Ji at all times. Three hours forty-five minutes after sunrise, Guru Ji used to utter His Bani at his ease, which was written down by the writers. (Ref: Gurpadh Prem Perakash- Page 290)
- Amongst the writers who wrote Guru Ji's compositions were, Bhai Nihala Bhai Bala, Bhai Hardas Ji, and Bhai Darbari Singh Chhota. Besides the above four (4), there was also Bhai Roshan Singh



The Mission of Guru Gobind Singh Ji

ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ ॥
ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ ॥

For this very purpose I have taken birth. O Saints, this much you should understand well.

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਥਾਰਨ ॥
ਦੁਸਟ ਸਭਨ ਕੇ ਮੂਲ ਉਪਾਰਿਨ ॥੪੩॥

I am born to spread religion, emancipate the saints and to wipe out the whole lot of wicked ones

(Sri Dasam Granth Sahib Ji Ang 138)

The Initiation of Sikhs to Khalsa

**ਕਬਿਤ । ਯਾਹੀ ਸੁ ਬਿਚਾਰ ਗੁਰ ਮਨ ਲੀਨਾ ਧਾਰ ਅਬ ;
ਸਿਖ ਕਉ ਆਯੁਧ ਸਬ ਹਾਥ ਪਕੜਾਉਂਗੇ ॥**

Sri Guru Gobind Singh Ji made a resolution that He shall furnish every Sikh with weapons.

**ਸਾਬਤ ਸਰੂਪ ਸਿਖ ਜਤੀ ਸਤੀ ਹੋਇਗੇ ਐਂ ;
ਗਿਆਨੀ ਧਿਆਨੀ ਯੋਧਾ ਗੁਰ ਸਿਖ ਕੇ ਬਨਾਉਂਗੇ ॥**

Sikhs shall have unshorn hair throughout their bodies alongside that they will have control over their senses (Jati) and truthful (Sati). These Gursikhs shall also be scholars (Giani), spiritual poise (Dhiani) and warriors.

**ਕੋਟਨ ਮਹਿ ਸੋਭਾ ਅਰ ਦਿਖ ਪ੍ਰਮਾਨ ਪਾਵੈ ;
ਐਸੌ ਹੀ ਅਨੂਪ ਰੂਪ ਸਿਖ ਕੇ ਸਜਾਉਂਗੇ ॥**

Their splendor shall shine amongst millions of others. This is the form that I will give my Sikh.

**ਦੀਨਨ ਕਾ ਸਖਾ ਬਡ ਸਿਖ ਮੇਰੇ ਹੋਇਗੇ ਐਂ ;
ਦੰਡ ਨੀਤ ਬਿਦਿਆ ਕੇ ਬੋਧ ਕਰਵਾਉਂਗੇ ॥**

Such a form I shall ascribe to my Sikh, that they will be friends of the meek, astute statesman, adept in the art of governance and the experts of knowledge.

(Ref: Sri Gur Katha- Bhai Jaita)



ਰਾਜ ਸਾਜ ਹਮ ਪਰ ਜਬ ਆਯੋ ॥
ਜਬਾ ਸਕਤਿ ਤਬ ਧਰਮੁ ਚਲਾਯੋ ॥

When I obtained the responsibility of the throne of Guruship, I performed righteous acts to the best of my ability.

(Sri Dasam Granth Sahib Ji- Bachitar
Natak- Sri Guru Gobind Singh Ji)

