

ਤੁਮ ਰਾਜਾ ਰਾਜਨ ਕੇ ਈਸਾ

ਤੁਰਕਾਰਨ ਤਰੁ ਜਰ ਨਰਕਾਰਨ ਕੇ ਆਵਤਾਰ ਉਦਾਰ ਲਯੋ ਜਗ ਮਾਂਹੁ

PERKASH DIHARRA

SRI GURU GOBIND SINGH JI

ਜਾਂ ਫਿਰੋਜੇ ਵਹਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘੁ) ਫੈਜੇ ਹਕ ਰਾ ਬਹਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘੁ)

GURU GOBIND SINGH JI

IS THE SOURCE OF LIFE IN THIS WORLD; HE

IS AN OCEAN OF WAHEGURU'S BLESSINGS

Ganjnama, Bhai Nand Lal Ji

SRI GURU GRANTH SAHIB JI ACADEMY



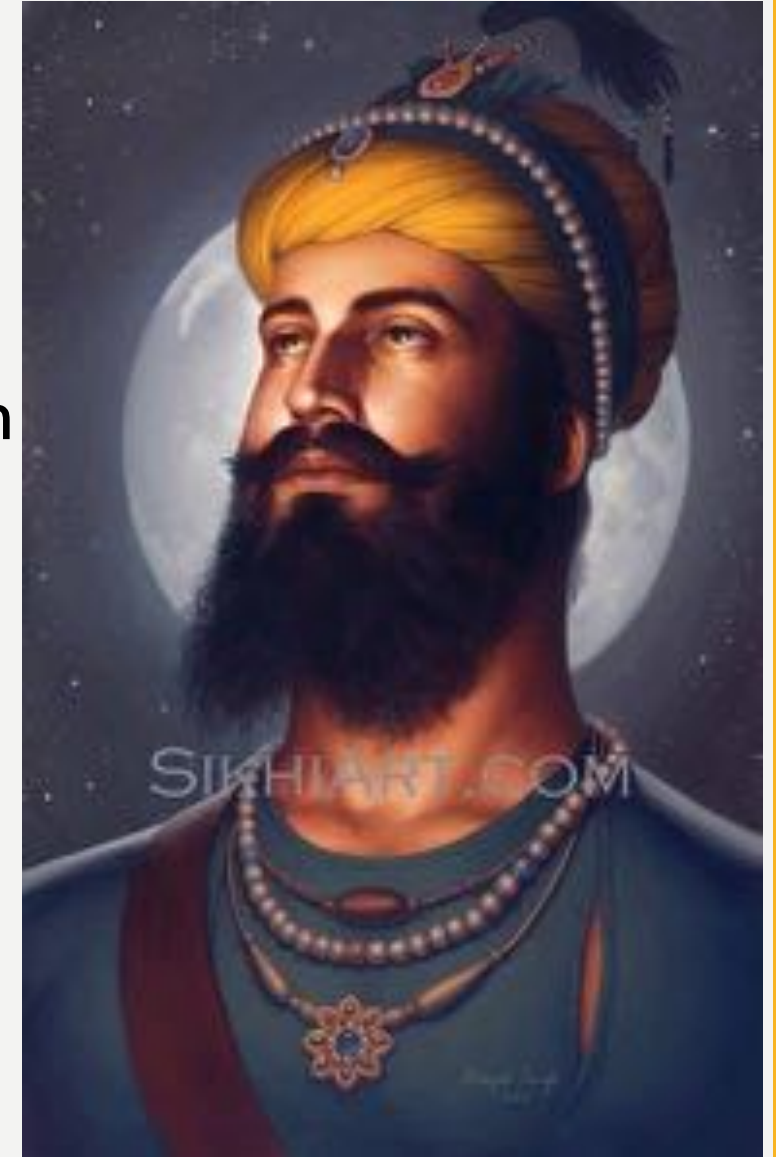
PROPHECY OF GURU HARGOBIND SAHIB JI



- Mata Nanaki, the wife of Guru Hargobind Ji, and the mother of Sri Guru Tegh Bahadur Ji recalled her husband, Sri Guru Hargobind Sahib Ji's words to her, "The light of the clan will arrive in your house. The child will spread and illuminate the name of Guru Nanak." Guru Hargobind Sahib Ji was extremely pleased when He uttered those words. Mata Nanaki had full faith in the words of her husband.
- In such bliss, Mata Nanaki Ji then asked for a letter to be written to inform Guru Tegh Bahadur Sahib Ji on the arrival (birth) of his son. She then narrated, "In your house, an enlightened soul has taken birth as your son. At the time of his arrival, there were countless auspicious signs honouring the arrival of your son. Guru Nanak Dev Ji has blessed us immensely and our wishes have been fulfilled. Our house is now illuminated with joy and I wish for your return." She then asked for the letter to be delivered to Sri Guru Tegh Bahadur Ji immediately.
- Guru Ji's servant then delivered the letter to Guru Tegh Bahadur Ji, who was with Raja Bishan Singh. On receipt of the news, there was celebration at the palace of King Bishan Singh. Guru Ji blessed the servant with salvation on bringing the news on the arrival of His son.

GURU GOBIND SINGH JI

- The 10th Guru
- A perfect leader
- A Great Poet – 52 Scholar in His Darbar
- Created a perfect union of Creator and Creation
- Manifested Khalsa in 1699 AD
- Victorious in all wars defending Truth
- Initiated Right to Human in War
- Declared all Human Race as ONE
- Sacrificed all he had including His Family
- War strategist
- Preached All Human as One and Equal





SUMMARY

SRI GURU GOBIND SINGH JI

PERKASH



FATHER	Guru Tegh Bahadur Sahib Ji
MOTHER	Mata Gujri Ji
GRANDPARENTS	Guru Hargobind Sahib Ji & Mata Nanaki Ji
FATHER-IN-LAW	Baba Harjas Rai Ji (Father of Mata Ajit Kaur Ji) Baba Anant Ram Ji (Father of Mata Sundar Kaur Ji) Baba Harbhagvan Ji (Father of Mata Sahib Kaur Ji)
MOTHER-IN-LAW	Mata Bishan Devi Ji (Mother of Mata Ajit Kaur Ji) Mata Shiv Devi Ji (Mother of Mata Sundar Kaur Ji) Mata Jas Devi Ji (Mother of Mata Sahib Kaur Ji)
LINEAGE	Sodhi of Khatri caste
DATE OF BIRTH	Sunday, Poh Sudhi 7, 1723(B) – 1 st January 1665 A.D
PLACE OF BIRTH	Patna Sahib, Bihar

FAMILY



WEDDING

Tuesday, Asu 14, 1735 (Bikermi) – 29th September 1678 A.D. at Guru Ka Lahore
 Sunday, Vaisakh 16, 1743 (Bikermi) – 28th April 1686 at Anand Garh, Anandpur Sahib
 Sunday, Phagun 11, 1755 (Bikermi) – 23rd February 1698 at Anandpur Sahib

MAHAL (WIFE)

1. Mata Ajit Kaur Ji

Born : Monday, Katak 12, 1725 (27th October 1668 A.D.) at Lahore
 Jothi Joth : Chet, 1757 (March 1700 A.D.)
 Total Age : 31 years 4 months

2. Mata Sundar Kaur Ji

Born : Wednesday, Poh 9, 1725 (23rd December 1668 A.D.) at Bhujware, Hoshiarpur
 Jothi Joth : Friday, Chet 4, 1795 (17th April 1738 A.D.) in Delhi
 Total Age : 69 years 3 months 25 days

3. Mata Sahib Kaur Ji

Born : Wednesday, Katak 18, 1738 (2nd November 1681 A.D.) in Rohtas, Jhelum, Pakistan
 Jothi Joth : Monday, Asu 27, 1804 (12th October 1747 A.D.) in Delhi
 Total Age : 65 years 11 months 10 days

CHILDREN

Baba Ajit Singh Ji (1686; Mother: Mata Sundar Kaur Ji),
 Baba Jujhar Singh Ji (1690; Mother: Mata Ajit Kaur Ji),
 Baba Jorawar Singh Ji (1696; Mother: Mata Ajit Kaur Ji),
 Baba Fateh Singh Ji (1698; Mother: Mata Ajit Kaur Ji),
 Khalsa Panth (1699; Mother: Mata Sahib Kaur Ji)

GURU



GURUSHIP	17 th December 1675 A.D. sent from Delhi, Inauguration at Anandpur Sahib Magar Sudhi 3 1732 (Bikermi)
AGE AT GURUSHIP	10 Years, 11 months & 16 days
TOTAL AGE,	41 years, 9 months & 28 days
TIME AT GUR GADHI	32 years, 11 months & 2 days
REGIMES	<ul style="list-style-type: none">• Emperor Aurangzeb (1658-1707 A.D.)• Emperor Azam Shah (1707 A.D.)• Emperor Bahadur Shah (1707-1712 A.D.)
CONTRIBUTION IN GURBANI	One Dohra in Selok Mahalla 9 in Ang 1429 of SGGGSJ, Sri Dasam Granth Sahib, Sri Sarbloh Granth Sahib, Vidhia Sagar & many more
JOTHI-JOT DAY	Ketak Sudhi 5, 1765 (Bikermi) , 19 th November 1708 A.D
JOTHI JOT PLACE	Takht Sri Hazoor Sahib, Nanded, Maharashtra



AUTOBIOGRAPHY

Sri Guru Gobind Singh Ji writes in
Bachittar Natak

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BACHITAR NATAK – AN INTRO



- The literal meaning of Bachitar Natak is Resplendent Drama and it is the autobiography of Sri Guru Gobind Singh's life.
- This Bani is an autobiographical narrated by the tenth Sikh Guru, Guru Gobind Singh for the early part of his life.
- The Guru has outlined the circumstance and history of the time and how great courage and strength was required to overcome the many hurdles that were upon the community.
- It starts with a praise of Akal Purakh (God). It then gives a genealogy of Bedis and Sodhis starting from Lord Rama and his two sons Lav and Kush. It gives the author's own biography and includes the battle of Bhangani, Nadaun, Husaini and the arrival of prince Muazzam in the Punjab.

BACHITAR NATAK- CONTENT



- Chapter 1: Eulogy of Akal Purukh, the ultimate being.
- Chapter 2: My Story - Opening statements and mention of Lava and Kush, the two sons of Rama.
- Chapter 3: Descendants of Lava and Kush and emergence of the Bedi and Sodhi clans (in which 8 of the 10 Sikh Gurus were born).
- Chapter 4: The Recitation of the Vedas and the Offering of Kingdom. The interaction of the two clans.
- Chapter 5: Description of the Spiritual Rulers, i.e. of the nine Sikh Gurus preceding Guru Gobind Singh himself, from Guru Nanak Dev Ji to Guru Tegh Bahadur (father of Guru Gobind Singh).
- **Chapter 6: The command of Supreme Lord to Me to be born into the World. Includes an account of Guru Gobind Singh performing meditation at Hemkunt nestled in the Himalayan mountains.**
- **Chapter 7: Description of the Poet. Starts with his birth in Patna, and arrival in the Madra desh (the middle country i.e. Punjab region).**



dsjrwqjot'is



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Bachittar Natak Chapter 6

**The command of Supreme
Lord to Me to be born into the
World. Includes an account of
Guru Gobind Singh performing
meditation at
Hemkunt nestled in the
Himalayan mountains.**

APNI KATHA – MY DISCOURSE

ਚੌਪਈ ॥

Chaupai

ਅਬ ਮੈ ਅਪਨੀ ਕਥਾ ਬਖਾਨੋ ॥

ਤਪ ਸਾਧਤ ਜਹ ਬਿਧਿ ਮੁਹਿ ਆਨੋ ॥

Now I shall narrate discourse of my own account as to how I was assigned to this world in the midst of intense meditation.



HEMKUNT SAHIB

ਹੇਮ ਕੁੰਟ ਪਰਬਤ ਹੈ ਜਗਾਂ ॥ ਸਪਤਸਿੰਗ ਸੋਭਿਤ ਹੈ ਤਗਾਂ ॥੧॥

Hemkunt is a mountain where the seven summits adorn the landscape



ਸਪਤਸਿੰਗ ਤਿਹ ਨਾਮੁ ਕਹਾਵਾ ॥ ਪੰਡਰਾਜ ਜਹ ਜੋਗੁ ਕਮਾਵਾ ॥



The place has come to be known as Sepat (7)-Sring (peaks) as it is surrounded by seven peaks. This the place where the Pandav kings (Yudhishtira, Bhima, Arjuna, Nakula and Sahadeva) underwent penances.



ਤਹੁ ਹਮ ਅਧਿਕ ਤਪੱਸਿਆ ਸਾਧੀ ॥ ਮਹਾਂਕਾਲ ਕਾਲ ਕਾ ਅਰਾਧੀ ॥੨॥

There I spent a long time in an intense meditation consistently in the remembrance of Almighty who is the death of death means He is beyond death. He is the only One who remains to vanish death at the end of life. The proceedings of nature is measured through time and life by breath, Almighty is beyond both.

Shabad	Meaning
ਮਹਾਂਕਾਲ	The ONE supreme power who kills death meaning He who liberates
ਕਾਲ ਕਾ	The power by which Almighty vanishes His creation as He is beyond the creation and His existence is not determined by time, place and element.



ਇਹ ਬਿਧਿ ਕਰਤ ਤਪੱਸਿਆ ਭਯੋ ॥

ਦੈ ਤੇ ਏਕ ਰੂਪ ਹੈ ਗਯੋ ॥

In this manner I was totally engrossed in meditation that my self-existence disappeared in totality and I merged into the supreme as One form. The self dissolved into its origin, in this manner the meditation made the two of us into ONE.



ONENESS

ਕਬੀਰ , ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ; ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

Bhagat Kabir Ji says that by I have become one with Almighty by saying 'you', 'you' hence by feeling your existence in all that I learn through my sensors, mind, memory and intellect, therefore my ego has been vanished completely.

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ; ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥੨੦੪॥

Once the ego is vanished and Almighty's existence becomes obvious then the difference between oneself and others disappears which then Almighty is seen everywhere and nothing else.

(Sri Guru Granth Sahib Ji Ang 1375)

Sri Guru Granth Sahib Ji Academy



ਤਾਤ ਮਾਤ ਮੁਰ ਅਲਖ ਅਰਾਧਾ ॥
ਬਹੁ ਬਿਧਿ ਜੋਗ ਸਾਧਨਾ ਸਾਧਾ ॥੩॥

My father, Sri Guru Tegh Bahadur Sahib Ji and my mother, Mata Gujri Ji (Mata Gujar Kaur Ji) meditated on the invincible Almighty. They served in various manner selflessly in oneness with Almighty

Guru Tegh Bahadur Sahib Ji Himself is the physical form of Almighty so was all the eight earlier Gurus. Guru Gobind Singh Ji confirms the fact in the above shabad. 'Taat' (Father) and 'Maat' (Mother) directs us to the creation of the physical world, 'Mur' relates to existence, this means the word, 'Alakh' which stands for beyond comprehension and 'Aradha = Ar + Aada = and the One existed before creation' clearly means the emergence of creator and creation. Therefore, Guru Ji says that my parents were no different then the Almighty Himself in a human form.

The second line reaffirms the above fact by including the physical creation within the formless creator by illustrating its variety and ways by which the creation merges with the creator.

THE COMMANDMENT

ਤਿਨ ਜੋ ਕਰੀ ਅਲਖ ਕੀ ਸੇਵਾ ॥

ਤਾਤੇ ਭਏ ਪ੍ਰਸੰਨਿ ਗੁਰਦੇਵਾ ॥

Since they have strived to liberate the world by propagating the imperceptible creator amongst the creation, my worship-worthy Almighty was impressed.

ਤਿਨ ਪ੍ਰਭ ਜਬ ਆਇਸੁ ਮੁਹਿ ਦੀਯਾ ॥

ਤਬ ਹਮ ਜਨਮ ਕਲੂ ਮਹਿ ਲੀਆ ॥੪॥

When, Almighty commanded; I took birth in this dark age (Kaliyuga). Guru Ji explains that the creation is under the sole command of One Creator as the creator is One for the entire diversified creation



THE EXPRESSION



ਚਿਤ ਨ ਭਯੋ ਹਮਰੋ ਆਵਨ ਕਹ ॥
ਚੁਭੀ ਰਹੀ ਸ੍ਰੁਤ ਪ੍ਰਭੁ ਚਰਨਨ ਮਹਿ ॥

I had absolutely no interest in coming into this world as my concentration was totally engrossed in Almighty's feet. Guru Ji illustrated the state of Oneness where the creation is meaningless without the creator. Although, Guru Gobind Singh Ji is the Almighty Himself but He is coming into the human form to liberate the world. The human form is the most supreme form amongst other creations. (Note: The world is a state of self-existent influence by Maya which creates desires. These desire becomes an entity by itself as the creator do exist within its creation during lifetime. Lifetime is a continued process from previous attachments).

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥ ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥

Other forms (mammal, reptiles, amphibians, birds, fish, spirits, demons, etc.) may be your helpers (Panihari=water-carriers); in this world, you are the ruler.

Sri Guru Granth Sahib Ji Ang 374-5, Aasa M:5)

ਜਿਉ ਤਿਉ ਪ੍ਰਭ ਹਮ ਕੋ ਸਮਝਾਯੋ ॥
ਇਮ ਕਹਿ ਕੈ ਇਹ ਲੋਕ ਪਠਾਯੋ ॥

As the reality of this creation were made understandable to me regarding the world and I was then told the following before departing to this world.

The word 'Jio' means the life form within the creation which is no other than Almighty Himself in formless form and 'Tio' means the creation which is expended version of Almighty in a physical form. Physical form comes along with its needs, therefore Maya is then created to facilitate. The physical becomes more appealing as a need attracts its direct source so Almighty becomes invisible.

THE MESSAGE





ਅਕਾਲ ਪੁਰਖ ਬਾਚ ਇਸ ਕੀਟ ਪ੍ਰਤਿ ॥

The Almighty God said to this small insect. :-

Sri Guru Gobind Singh ji's expresses His utmost humbleness by referring Himself as an insect in the title where He is about to compose the words uttered by Almighty. Humbleness is an act which demonstrates an hierarchy of levels which is required to achieve the heights of spiritual state as one climbs stairs.

Sri Guru Nanak Dev Ji uttered the most significant Gurbani, Sri Jap Ji Sahib in 38 Pauris concluded by Guru Angad Dev Ji's Salok. Pauri in simple spoken Punjabi language means steps. Sri Jap Ji Sahib is not merely a composition, it is a composition in which Guru Nanak Dev Ji holds the hand of its reader and uplifts the consciousness to enable one to comprehend the wide horizons of spiritual world and merging all into Oneness.

Sri Guru Gobind Singh is the most remarkable writer that the world will ever get to see. He has created the widest and the strongest bridge between creation and creator. Through His Gurbani, He is able to manifest the creator within the creation beyond the limits of time, material and space. Moreover, He is able to provide a direct connection equally for all which is the birth right of each one no matter the wisdom, experience and desire that one may have.

Although, Sri Guru Gobind Singh Ji is the supreme power Himself but He has brought Himself lower to the human level in order to liberate and provide us all the necessary guidance, knowledge and inspiration.

THE ULTIMATE MISSION

ਚੌਪਈ ॥

ਮੈ ਅਪਨਾ ਸੁਤ ਤੋਹਿ ਨਿਵਾਜਾ ॥

ਪੰਥ ਪ੍ਰਚੁਰ ਕਰਬੇ ਕਹੁ ਸਾਜਾ ॥

I have adopted you as my son and has created you for the propagation of the path (Panth).

ਜਾਹਿ ਤਹਾਂ ਤੈ ਧਰਮੁ ਚਲਾਇ ॥

ਕਬੁਧਿ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ ॥

“You go therefore for the spread of Faith (righteousness) and make people to retrace their steps from evil actions”.



THE PLEAD

ਕਬਿਬਾਚ ॥ ਦੋਹਰਾ॥

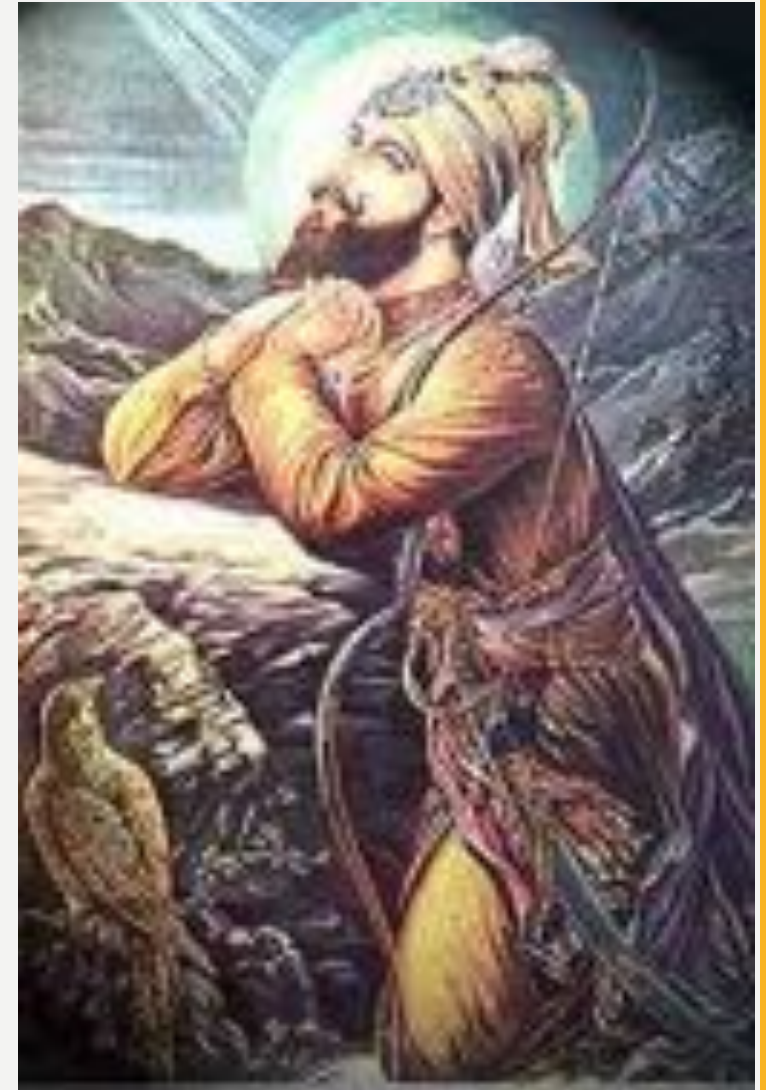
Words of the poet . Dohara

ਠਾਢ ਭਯੋ ਮੈ ਜੋਰਿ ਕਰਿ
ਬਚਨ ਕਹਾ ਸਿਰ ਨਜਾਇ ॥

I stood before Almighty with my hands folded
and while bowing my head I prayed;

ਪੰਥ ਚਲੈ ਤਬ ਜਗਤ ਮੈ
ਜਬ ਤੁਮ ਕਰਹੁ ਸਹਾਇ ॥੩੦॥

The Panth (Sikh faith) will only pave its path in
the world if You stand along to support



THE REASON



ਚੌਪਈ ॥

Chaupai

ਇਹ ਕਾਰਨ ਪ੍ਰਭ ਮੋਹਿ ਪਠਾਯੋ ॥
ਤਬ ਮੈ ਜਗਤ ਜਨਮੁ ਧਰਿ ਆਯੋ ॥

This is the reason for Almighty to assign me to this world; only then I took birth in this world.

ਜਿਮ ਤਿਨ ਕਹੀ ਇਨੈ ਤਿਮ ਕਹਿਓ ॥
ਅਉਰ ਕਿਸੁ ਤੇ ਬੈਰ ਨ ਗਹਿਓ ॥੩੧॥

I shall preach exactly the same as been told and I shall not hold any enmity towards anyone in this world.

HUMBLENESS

ਜੇ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿਹੈ ॥
ਤੇ ਸਭ ਨਰਕਿ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈ ॥

Those who claims themselves as God, they will
fall in the deep pit of hell.

ਮੌਕੋ ਦਾਸ ਤਵਨ ਕਾ ਜਾਨੋ ॥
ਯਾ ਮੈ ਭੇਦੁ ਨ ਰੰਚ ਪਛਾਨੋ ॥੩੨॥

Know me as His servant, although there is no
difference between the creator and His
creation.

Note: Sri Guru Gobind Singh Ji says that one
should never proclaim to be the creator as it
takes an entity to proclaim. One who merges
into the supreme form finds no other.



I AM HERE TO SERVE



ਮੈਂ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ ॥
ਦੇਖਨਿ ਆਯੋ ਜਗਤ ਤਮਾਸਾ ॥

I am the humble servant of the Supreme Being and have come to see the acrobatic display of this world.

ਜੋ ਪ੍ਰਭ ਜਗਤਿ ਕਹਾ ਸੋ ਕਹਿਓ ॥
ਮ੍ਰਿਤ ਲੋਗ ਤੇ ਮੋਨਿ ਨ ਰਹਿਓ ॥੩੩॥

What the Almighty has asked me to say to the world, I would definitely say and I would not sit as a silent spectator (of the ritualism, hypocrisy, exploitation and tyranny)

ਕਹਿਯੋ ਪ੍ਰਭੂ ਸੁ ਭਾਖਿਹੋ ॥
ਕਿਸੁ ਨ ਕਾਨ ਰਾਖਿਹੋ ॥

What the Almighty has said I will say that and will not be lenient to anybody.

ਕਿਸੁ ਨ ਭੇਖ ਭੀਜਹੋ ॥
ਅਲੇਖ ਬੀਜ ਬੀਜਹੋ ॥੩੪॥

I will not recognize any special garb and will sow on earth the seed of the name of the imperceptible Almighty

DECLARATION



ਪਖਾਣ ਪੂਜਿਹੋ ਨਹੀ ॥	I shall not worship stones
ਨ ਭੇਖ ਭੀਜਹੋ ਕਹੀ ॥	I shall not be impressed for any specific guise
ਅਨੰਤ ਨਾਮੁ ਗਾਇਹੋ ॥	I will sing the infinite names of Almighty
ਪਰੱਮ ਪੁਰਖ ਪਾਇਹੋ ॥੩੫॥	I will attain Supreme Being
ਜਟਾ ਨ ਸੀਸ ਧਾਰਿਹੋ ॥	I will not keep matted hair
ਨ ਮੁੰਦ੍ਰਕਾ ਸੁ ਧਾਰਿਹੋ ॥	I will nor wear rings through my ears
ਨ ਕਾਨ ਕਾਹੂੰ ਕੀ ਧਰੋ ॥	I will not bother for anything else
ਕਹਿਯੋ ਪ੍ਰਭੂ ਸੁ ਮੈ ਕਰੋ ॥੩੬॥	I will do exactly what Almighty told me to do
ਭਜੋ ਸੁ ਏਕੁ ਨਾਮਯੰ ॥	I will repeat and ponder upon on One Almighty 's Name
ਜੁ ਕਾਮ ਸਰਬ ਠਾਮਯੰ ॥	Almighty will make all task possible
ਨ ਜਾਪ ਆਨ ਕੋ ਜਪੋ ॥	I will not chant any other mantra
ਨ ਅਉਰ ਥਾਪਨਾ ਥਪੋ ॥੩੭॥	I will not establish anything else except the will of the Almighty



ਬਿਅੰਤਿ ਨਾਮੁ ਧਿਆਇਹੋ ॥	I will keep concentration focused on Almighty's Name
ਪਰਮ ਜੋਤਿ ਪਾਇਹੋ ॥	I will attain the Supreme Light
ਨਾ ਧਿਆਨ ; ਆਨ ਕੋ ਧਰੋ ॥	I will never indulgent concentrate upon any other
ਨ ਨਾਮ ਆਨ ਉਚਰੋ ॥੩੮॥	I will never recite any others name
ਤਵੱਕ ਨਾਮ ਰੱਤਿਯੰ ॥	I will be immersed in your Name
ਨ ਆਨ ਮਾਨ ਮੱਤਿਯੰ ॥	I will not get intoxicated by any other pride
ਪਰੱਮ ਧਿਆਨ ਧਾਰੀਯੰ ॥	I will embrace the supreme meditation
ਅਨੰਤ ਪਾਪ ਟਾਰੀਯੰ ॥੩੯॥	Infinite sins will be decimated
ਤੁਮੇਵ ਰੂਪ ਰਾਚਿਯੰ ॥	I will merge in your grandeur
ਨ ਆਨ ਦਾਨ ਮਾਚਿਯੰ ॥	I will not expect any other charity
ਤਵੱਕ ਨਾਮੁ ਉਚਾਰੀਯੰ ॥	I will utter Your Name
ਅਨੰਤ ਦੂਖ ਟਾਰੀਯੰ ॥੪੦॥	Infinite maladies will be pushed away.



THE PRAISE OF ALMIGHTY'S NAME

ਚੌਪਈ ॥

Chaupai

ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਤਿਹਾਰੋ ਧਿਆਇਆ ॥
ਦੂਖ ਪਾਪ ਤਿਨ ਨਿਕਟਿ ਨ ਆਇਆ ॥

Whosoever meditated upon your Name, the sin and sufferings thereof have not come to him.

ਜੇ ਜੇ ਅਉਰ ਧਿਆਨ ਕੋ ਧਰਹੀ ॥
ਬਹਿਸਿ ਬਹਿਸਿ ਬਾਦਨ ਤੇ ਮਰਹੀ ॥੪੧॥

Those who concentrate upon other than on Almighty, they all perish in debates



THE PURPOSE



ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੋ ਆਏ ॥
ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ ॥

The objective of my coming to this world is dharma and the Guru (Almighty) has sent me for this purpose.

ਜਗਾਂ ਤਗਾਂ ਤੁਮ ਧਰਮ ਬਿਥਾਰੋ ॥
ਦੁਸਟ ਦੋਖੀਅਨਿ ਪਕਰਿ ਪਛਾਰੋ ॥੪੨॥

Almighty asked me to spread Dharma, and vanquish the tyrants and evil-minded persons.

42.



THE MISSION



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 ਉਬਾਰਨ ॥

ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਿਨ ॥੪੩॥

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

ਦਸਮ ਗਰੰਥ ਸਾਹਿਬ :੧੩੮

THE PATH OF FAITH

ਜੇ ਜੇ ਭਏ ਪਹਿਲ ਅਵਤਾਰਾ ॥
ਆਪੁ ਆਪੁ ਤਿਨ ਜਾਪੁ ਉਚਾਰਾ ॥

Whosoever incarnations have already come to pass, they all caused people to recite their names.

ਪ੍ਰਭ ਦੋਖੀ ਕੋਈ ਨਾ ਬਿਦਾਰਾ ॥
ਧਰਮ ਕਰਨ ਕੋ ਰਾਹੁ ਨ ਡਾਰਾ ॥੪੪॥

None exterminated persons inimical to the Almighty nor they created any tradition of true religion and the truthful actions



THE EGO

**ਜੇ ਜੇ ਗਉਸ ਅੰਬੀਆ ਭਏ ॥
 ਮੈ ਮੈ ਕਰਤ ਜਗਤ ਤੇ ਗਏ ॥**

Whoever messengers of God or Muslim spiritualist came they all went from this world repeating their 'I and myness' i.e. They all were controlled by their ego.

**ਮਹਾ ਪੁਰਖ ਕਾਹੂੰ ਨ ਪਛਾਨਾ ॥
 ਕਰਮ ਧਰਮ ਕੋ ਕਛੂ ਨ ਜਾਨਾ ॥੪੫॥**

None identified that great Almighty and none showed any interest in the religious activities



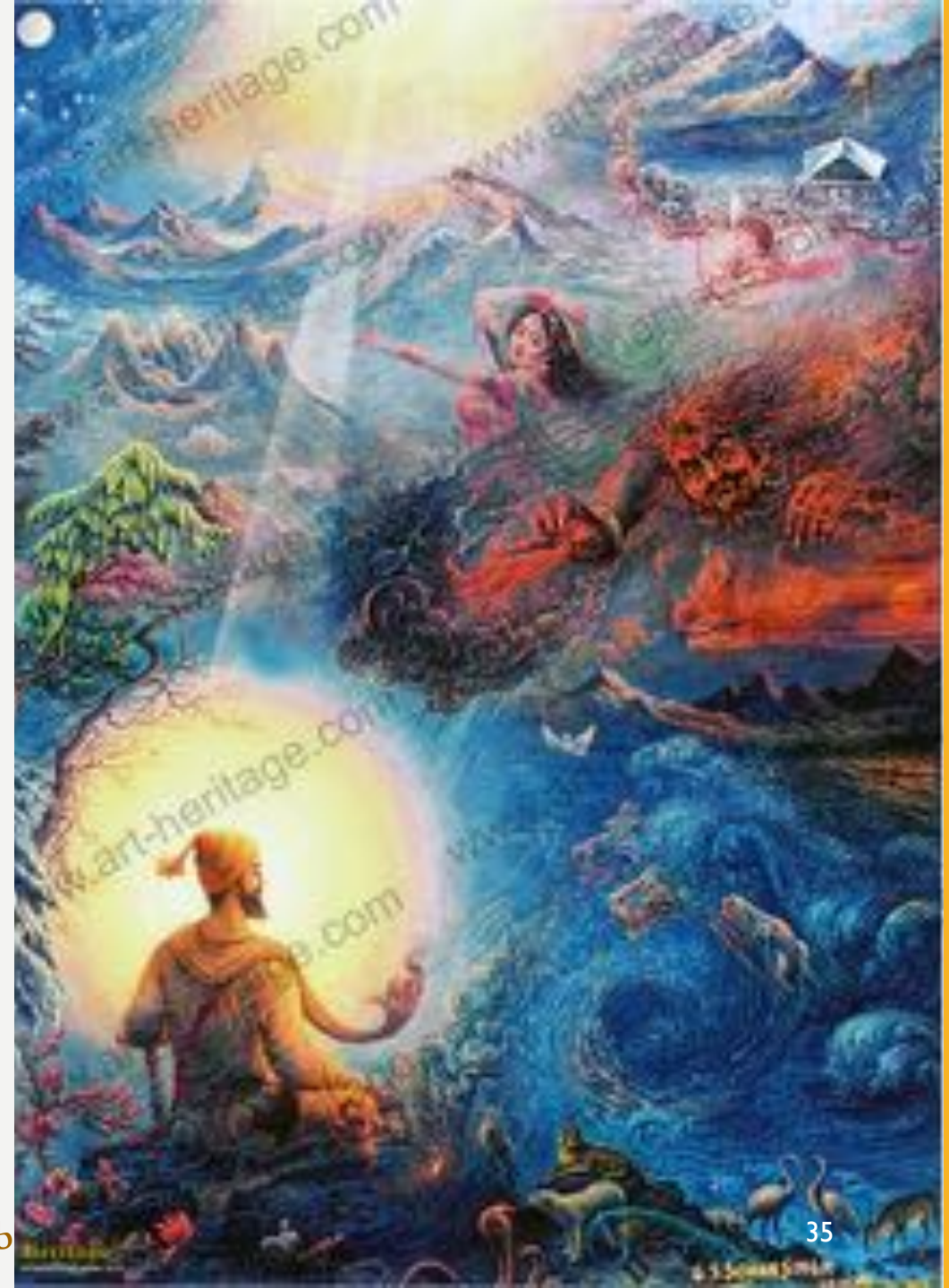
THE ONLY ONE HOPE

ਅਵਰਨ ਕੀ ਆਸਾ ਕਿਛੁ ਨਾਹੀ ॥
ਏਕੈ ਆਸ ਧਰੋ ਮਨ ਮਾਹੀਂ ॥

Repudiating all other hopes have the
desire of only one Almighty.

ਆਨ ਆਸ ਉਪਜਤ ਕਿਛੁ ਨਾਹੀ ॥
ਵਾਕੀ ਆਸ ਧਰੋ ਮਨ ਮਾਹੀ ॥੪੬॥

Have His desire in your mind,
desiring whom all other desires cease
to exist



ALMIGHTY – THE SOLE TRUTH



ਸੁਆਂਗਨ ਮੈ ਪਰਮੇਸੁਰ ਨਾਹੀ ॥
ਖੋਜਿ ਫਿਰੈ ਸਭ ਹੀ ਕੋ ਕਾਹੀ ॥

By assuming various guises the Almighty God cannot be realized because through such efforts many have already searched him.

ਅਪਨੋ ਮਨੁ ਕਰੁ ਮੋ ਜਿਹ ਆਨਾ ॥
ਪਾਰਬ੍ਰਹਮ ਕੋ ਤਿਨੀ ਪਛਾਨਾ ॥੫੫॥

Who meditated upon Him in his own mind, in fact has identified the transcendental Almighty

THUS, SHALL ONLY UTTER.....

ਦੋਹਰਾ ॥

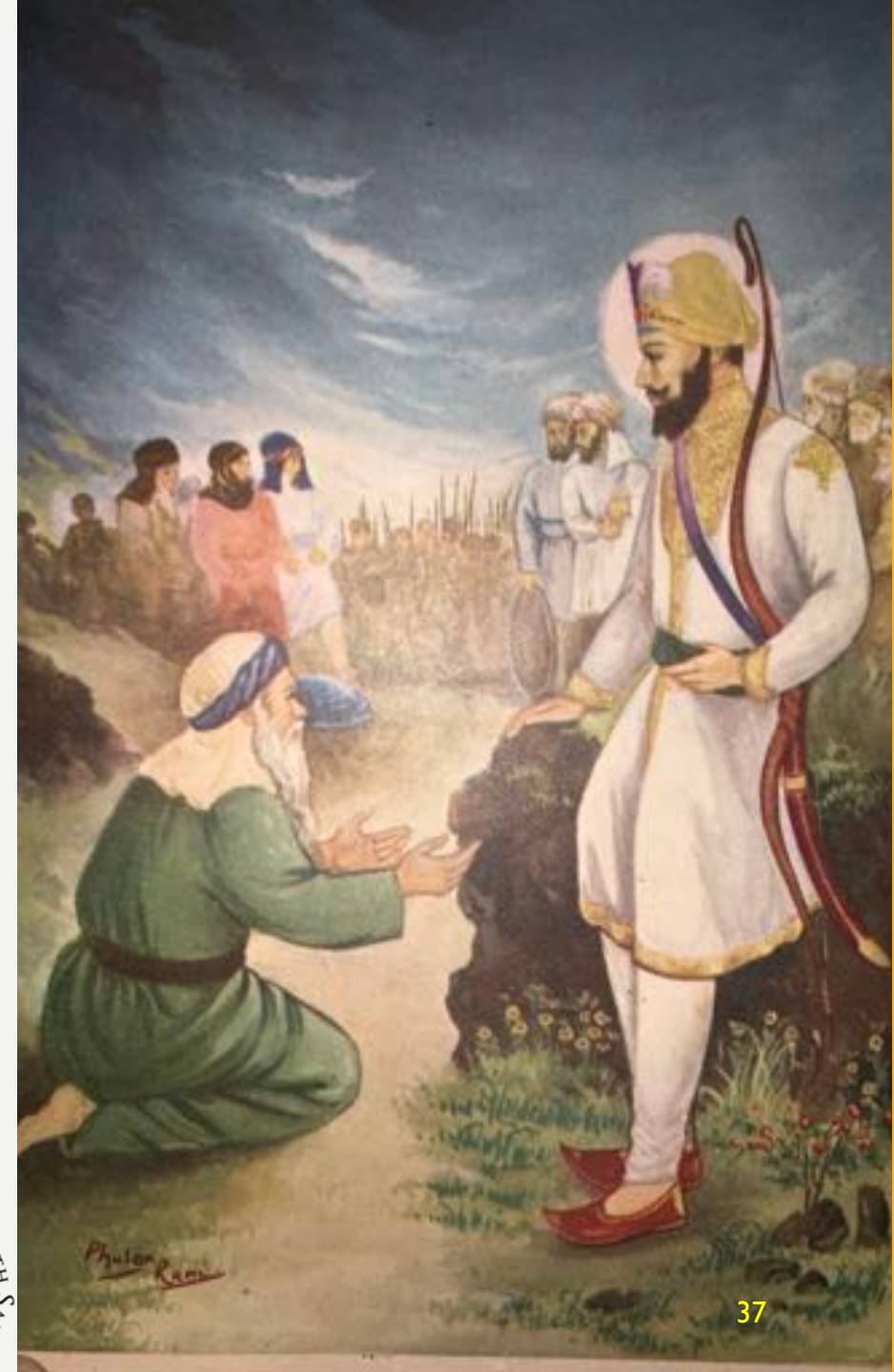
Dohara

**ਜੋ ਨਿਜ ਪ੍ਰਭ ਮੋ ਸੋ ਕਹਾ
ਸੋ ਕਹਿਹੋ ਜਗ ਮਾਹਿ ॥**

What the Almighty has said to me, I will
say to the world.

**ਜੋ ਤਿਹ ਪ੍ਰਭ ਕੋ ਧਿਆਇ ਹੈ
ਅੰਤ ਸੁਰਗ ਕੋ ਜਾਹਿ ॥੫੯॥**

Whoever will meditate upon the
Almighty will ultimately reach heaven



CREATOR IS THE CREATION

ਦੋਹਰਾ ॥

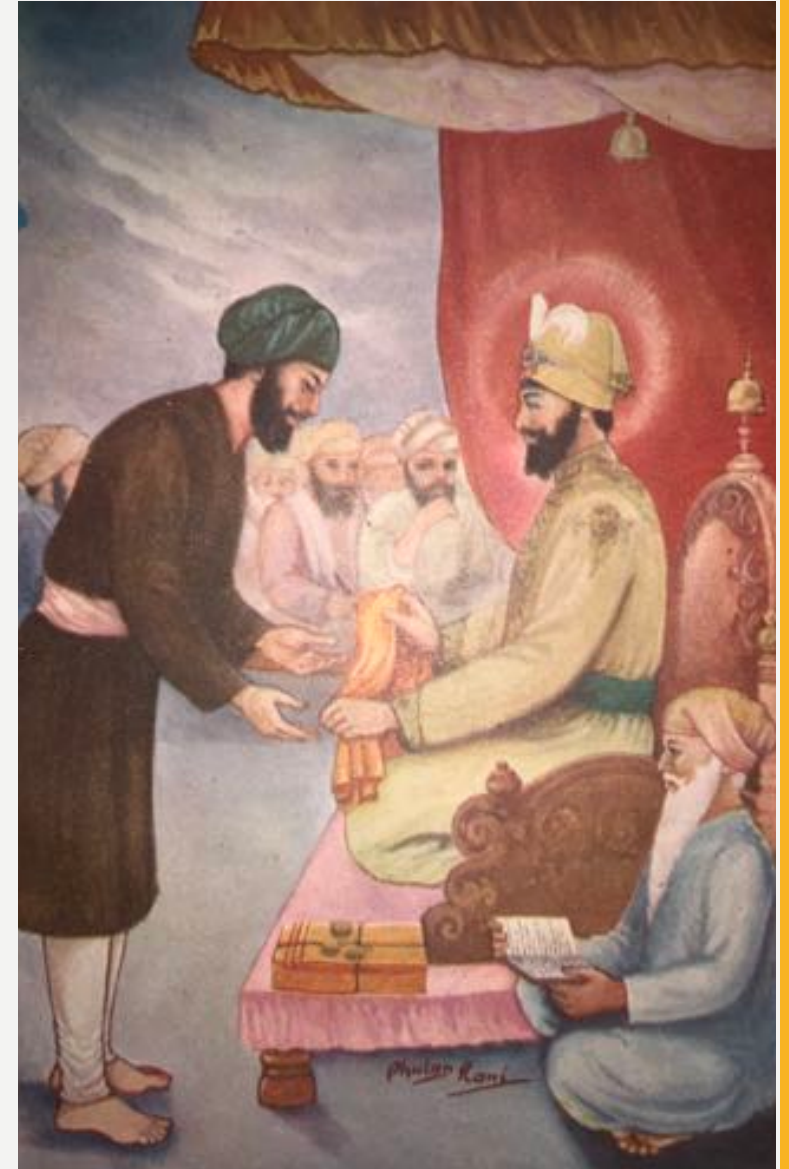
Dohara

ਹਰਿ ਹਰਿ ਜਨ ਦੁਈ ਏਕ ਹੈ
ਬਿਬ ਬਿਚਾਰ ਕਛੁ ਨਾਹਿ ॥

The Almighty and His (true) servant are identical;
they have no separate entity.

ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉਂ
ਜਲ ਹੀ ਬਿਖੈ ਸਮਾਹਿ ॥੬੦॥

This is similar to the wave of the water which rises
from it and merges again in the same water





ਜਬ ਆਇਸੁ ਪ੍ਰਭ ਕੋ ਭਯੋ
ਜਨਮੁ ਧਰਾ ਜਗ ਆਇ ॥
ਅਬ ਮੈ ਕਥਾ ਸੰਛੇਪਤੇ
ਸਭਹੂੰ ਕਹਤ ਸੁਨਾਇ ॥੬੪॥

When the Almighty
commanded, I took birth in
this world and now I relate the
tale in a nutshell.



BACHITTAR NATAK CHAPTER 7

**Description of the Poet (Sri Guru Gobind Singh Ji).
Starts with his birth in Patna, and arrival in the
Madradesh (the middle country i.e. Punjab region).**





THE EAST TOUR

ਅਥ ਕਬਿ ਜਨਮ ਕਥਨੰ ॥

Now starts the birth description of the poet

ਚੌਪਈ ॥

Chaupai

ਮੁਰ ਪਿਤ ਪੁਰਬ ਕੀਯਸਿ ਪਯਾਨਾ ॥

ਭਾਂਤਿ ਭਾਂਤਿ ਕੇ ਤੀਰਥਿ ਨਾਨਾ ॥

My father (Sri Guru Tegh Bahadur Ji) moved towards East and there he took bath on various pilgrimage centres.

ਜਬ ਹੀ ਜਾਤ ਤ੍ਰਿਬੇਣੀ ਭਏ ॥

ਪੁੰਨ ਦਾਨ ਦਿਨ ਕਰਤ ਬਿਤਏ ॥੧॥

Having reached Treveni (Prayag) he while offering charities, spent few days there

PERKASH AT PATNA



ਤਹੀ ਪ੍ਰਕਾਸ ਹਮਾਰਾ ਭਯੋ ॥
ਪਟਨਾ ਸਹਰ ਬਿਖੈ ਭਵ ਲਯੋ ॥

There I manifest myself as light (and my mother conceived me). I took birth in this world at the city of Patna.

ਮਦ੍ਰ ਦੇਸ ਹਮ ਕੋ ਲੇ ਆਏ ॥
ਭਾਂਤਿ ਭਾਂਤਿ ਦਾਈਅਨ ਦੁਲਰਾਏ ॥੨॥

Thereafter I was brought to Madra country (Punjab) where various kinds of maids and nurses very affectionately brought me up

Guru Gobind Singh Ji took His Perakash (birth) on Sunday, 1st January 1666 (Poh Sudhi 7, 1723BK) at around 2-3am. The fortunate Mata Gujri, has been blessed with the Greatest of all children, who has come to this world to shine and provide light to all.

All the Sikhs were congratulating Mata Nanaki Ji (grandmother) & Mata Gujri Ji (mother) for the birth of her son. All are overly joyed and feeling blessed and are praising Guru Ji's house. Mata Nanaki Ji is very happy to see the face of her grandson, which was alike looking at a blossomed lotus flower and aura on his face was like sunrays.

PERKASH



An astrologer who came and observed the auspicious moments of Sri Gobind Rai Ji's Perakash said,

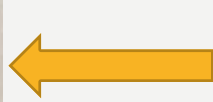
“He will be very powerful and with instructions from Almighty, He will destroy and kill all great enemies. He is a great benevolent, He will be a master in art of war. The greatest poet the world will ever see, He will be a brave wise man with a heart of gold. He will shine like a moon in the whole Sodhi clan.”



ਨੋਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਵਲੋਂ ਸੰਗਤਿ ਪਟਣੇ ਕੀ ਜੋਗੁ
 "ਸੰਗਤਿ ਸੇਵਾ ਕੋਖਿੰਦ ਦਾਸ ਕੀ ਕਰਤੀ ਹੈ ਵੁਮਾਰੀ ਸੇਵਾ ਸੰਗਤਿ ਕੀ
 ਗੁਰੂ ਦੀ ਦਰਗਹ ਥਾਇ ਪੜੇਗੀ..."

LETTER FROM GURU TEGH BAHADUR SAHIB JI

- Guru Ji then responded to Mata Ji's letter, by narrating to the servant to write a letter, "I am now at Kamroop. I will be back once I have helped settled the King's task. Take good care of my son and pamper him with utmost love."
- Guru Ji letter reached Patna Sahib where there were already ongoing celebrations.



This Hukamnama to the Sangat of Patna directs Sikhs to continue serving (Guru) Gobind Das

SRI GOBIND RAI

Guru Tegh Bahadur Ji had named his son even before he left Patna Sahib.

“Gobind Rai,

‘Go’ means earth,

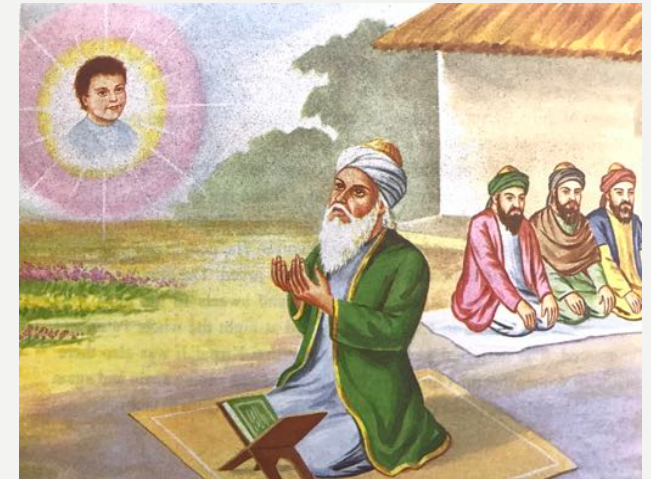
‘Bind’ means sustainer,

which meant, the sustainer of the earth had himself come to earth. His influence shall be over the entire world.”



BHIKHAN SHAH PROSTRATES

- In Ghuram, there lived a Saint by the name of Bhikhan Shah. He was living with his followers in village Deskey. The day Sri Gobind Rai Ji was born, Bhikhan Shah knew in his heart that Almighty himself had come to earth, to help and guide the human race, to punish the Mughals who were committing sins and doing bad deeds.
- At that point, Bhikhan Shah immediately went away from his followers and having so much of love in his heart, he faced towards east, closed his eyes, having a deep thought in his mind, with folded hands, he sat down. Being overwhelmed, he placed his head on the floor and bowed three times. His actions were as though a poor person has found wealth.
- Looking at his actions, his followers were surprised, “What is he doing, who is he bowing to with his back towards the east? And why is he suddenly so emotional?” With folded hands they asked Bhikhan Shah “Before this, we have never seen you behaving like this, it is the Hindus, who wake up in the morning and face east with folded hands. We instead bow our head towards west. Why are you doing this?”



Bhikhan Shah answered,

“I have seen the master of the universe, he has taken birth in the form of a human. He will destroy the egoistic people and kill those who are not in discipline. His power will flourish in the three worlds, he will destroy the Mughals, remove the fear in Sikhs and he will make them utter Almighty’s name. He will establish a new religion. Aurangzeb is trying to maintain only one religion but he will declare three religions and destroy all enemies. That is why, I have bowed to him. He has taken birth in Patna Sahib, now I will go and get his glimpse”



BHIKHAN SHAH'S PERSUASION

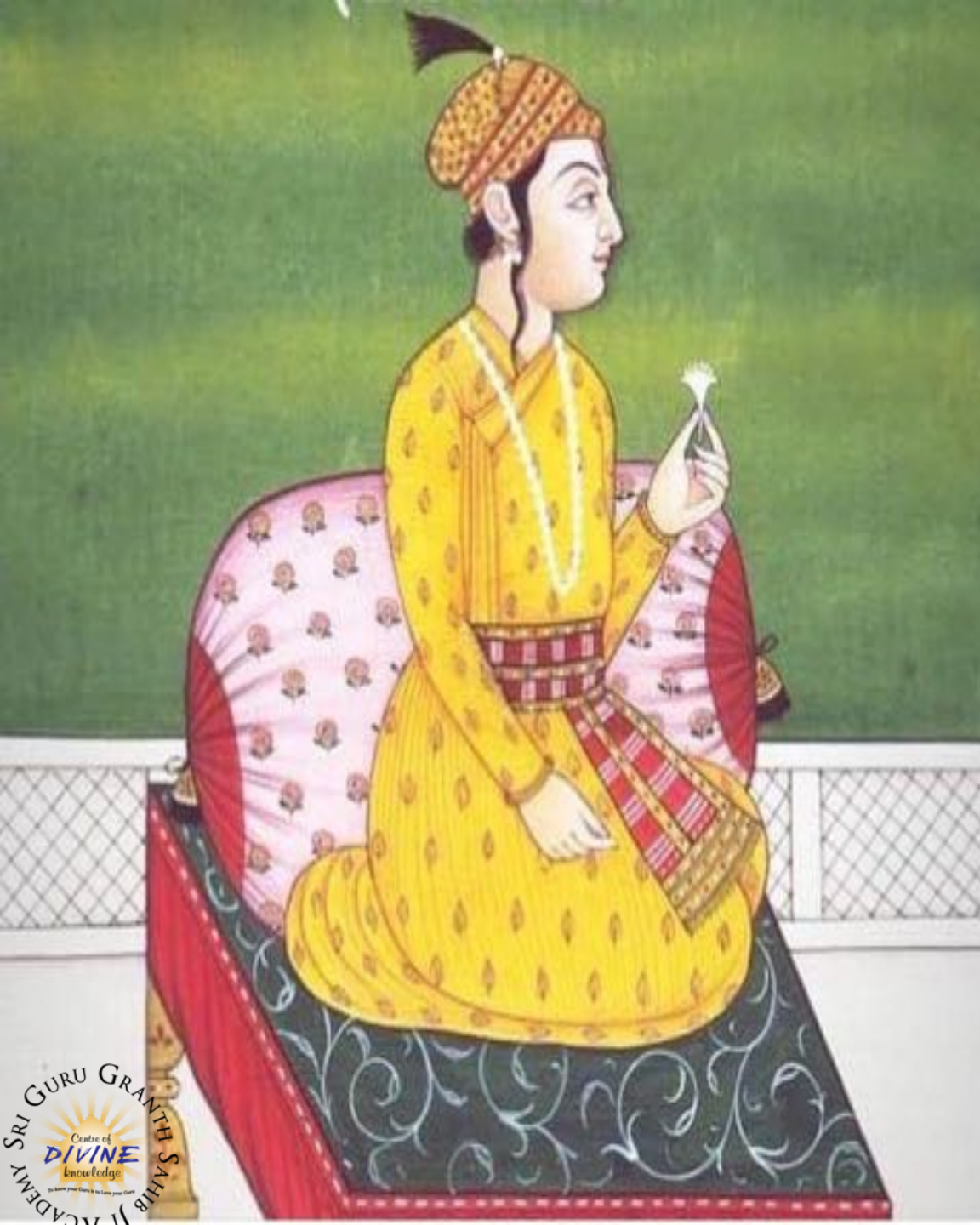


- The next morning, Bhikhan Shah along with his 2 followers started their journey eastwards to Patna Sahib. After few days, they arrived at the blessed house where Gobind Rai Ji has taken His manifestation.
- Shah Ji requested Mama Kirpal Chand to allow him to see Gobind Rai. Mama Kirpal Chand told Shah to wait outside so that he may fulfill his wish but upon listening to the request, Mata Gujri Ji declined as Gobind Rai was too young for cold temperatures outside.
- Bhikhan Shah again requested Kirpal Chand Ji to allow them to see Gobind Rai and nothing will ever happen to Him as he is the form of Almighty but even this request was declined. So, Bhikhan Shah started to perform Ardas whilst seating outside for the whole night without food and drink
- The next day, Sikhs and Mama Ji requested Mata Nanaki and Mata Gujri Ji to allow Bhikhan Shah to have his glimpse but it was again declined. Sikhs went to Bhikhan Shah and requested him to come later and as of now, he will be served with utmost respect but Bhikhan Shah was adamant that he would only leave upon the glimpse of Gobind Rai.
- After the request again from the Sangat, Mata Ji agreed.

BHIKHAN SHAH'S REQUEST

- A warm wool carpet was laid on the floor. A beautiful bedsheet and pillows were placed on the golden cot. Kirpal Ji carried Sri Gobind Rai Ji from Mata Gujri Ji. With lots of respect, he slowly carried and placed Sri Gobind Rai Ji in the golden cot. He made someone fan and kept him away from the sun. While doing chaur (whisk) on Sri Gobind Rai Ji, Mama Kirpal Ji started singing Gurbani.
- Bhikhan Shah was called to get Sri Gobind Rai Ji's glimpse. The moment he saw Gobind Rai Ji, he was impressed and He bowed down.
- Then Bhikhan Shah made a request, “Mughals are going to be destroyed but if you wish, you can save me. Please do not take me as part of the Mughals, tell me now and kindly understand what my heart desires.”





While holding a rosary, Bhikhan Shah prayed before Sri Gobind Rai,

“You have come to the world without any deeds (Karam). You are merciful, great and supreme. Please forgive my sins, Sri Guru Nanak Dev Ji the son of Kalu Ji, from the clan of Bedi. You deserve to be bowed upon. Your praises are very supreme. You are the giver of salvation. You enlighten us just like moon in dark skies. You gave salvation to Rai Bullar and vanished pain of Daulat Khan. In Multan, you helped the holy men to destroy their pains. You fulfilled the desires of all Hindus and Muslims alike.”

EQUALITY



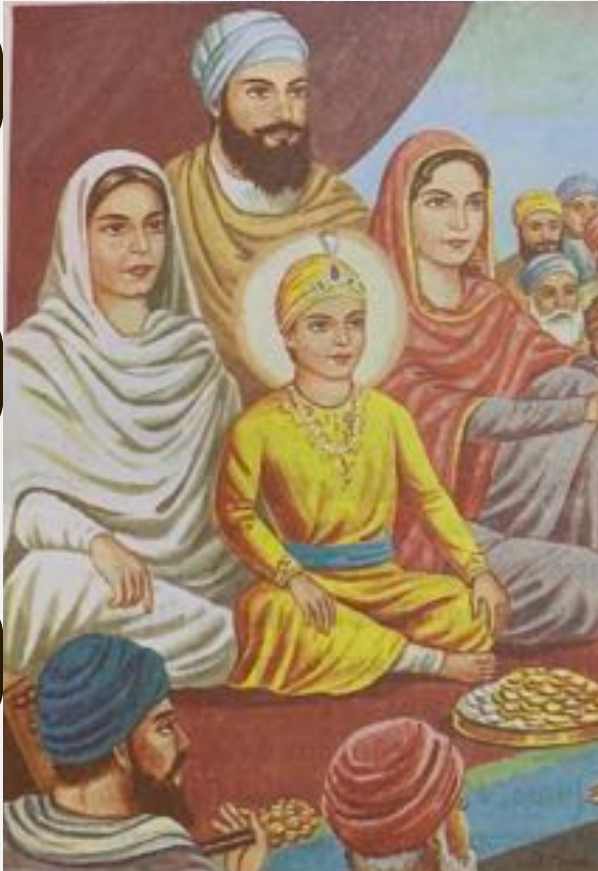
- Shah presented the two clay pots to Gobind Rai Ji. Gobind Rai Ji stretched his hands to touch the pots but was not able to reach. Knowing Bhikan Shah's desires, Gobind Rai Ji stretched his hands further and placed his palms on the pots. The Sangat was curious, however only Bhikhan Shah understood. When Gobind Rai Ji placed his palms on the pots, the hands became heavy with the weight of thousands of kilos.
- Bhikhan Shah used his magical powers to hold the pots however Gobind Rai Ji added heavier weight onto the pots till Bhikhan Shah gave up. Bhikhan Shah looked at Gobind Rai Ji's feet and said, "I am the servant of these feet!" Gobind Rai Ji immediately removed his hands from the pots.
- Bhikhan Shah's followers inquired, "The two clay pots that you presented to Gobind Rai Ji were not accepted by him. Why did you bring these pots to Gobind Rai Ji?" Hearing this, Bhikhan Shah replied, "He is the greatest soul and is here to destroy the tyrant rulers and to establish his Faith. I had the thought that if he places his hands on both the pots, then the Hindus and the Muslims shall remain forever in the world with the new faith that he will build shall rule the world. If he would have placed his hand on only one pot, then the Muslims would have been destroyed. That's the reason I came here to test, and I have cleared the doubt in my mind."

GARDENING



- Once, Gobind Rai Ji expressed his desire to visit an orchard with his friends for the evening. Mata Ji was reluctant but agreed when Mama Kirpal Chand and some Sikhs decided to accompany Gobind Rai Ji.
- Gobind Rai Ji played the whole evening in the orchard ate fruits and Mama Ji bought a flower garland for his nephew as he was playing.
- He also planted trees with his friends.
- Once it was dark, Mama Ji got Gobind Rai Ji and his friends out of the orchard and returned home.

BOAT SAILING



- One day, after getting permission from Mata Ji, Gobind Rai along with his friends accompanied by Mama Ji went on a boat ride on river Gangga.
- Gobind Rai sat on the row boat with Mama Kirpal Ji and started looking around.
- Upon returning home, Gobind Rai Ji excitedly told Mata Gujri Ji, “We sat in the row boat and the sailor sailed the rowboat fast using his wooden paddle and took us deep into the river. We went very far into the river and thereafter he took a big wooden paddle and brought us back. While sailing, we could see temple at the shore, tall tree and many people walking around.”

THROWING BANGLES INTO GANGA RIVER



- Once a Sikh came with two (2) precious pure gold bangles studded with diamonds for Sri Gobind Rai ji.
- Mata Gujri Ji wore both the bangles on Sri Gobind Rai's arms.
- One day, Mata Gujri Ji observed one of the bangle missing, Mata asked Sri Gobind Rai on the whereabouts of the precious bangle. Sri Gobind Rai held Mata Ji's hand to the bank of Ganga river and threw the other one into the flowing Ganga and said it there where this bangle has landed.
- Today Gurdwara Kanggan Ghat in Patna reminds us all of this incident

IRRITATING AN OLD LADY

- An old lady's house was located near to Guru Ji's house. Guru Ji would go into her house and annoy her. He used to take the threads, etc, out from the basket and leave the basket empty.
- This made the old single lady very angry and she used to chase Gobind Rai Ji with a stick. As the old lady got closer to Gobind Rai Ji, he would run away faster but will still remain close around her to irritate her even longer. He used to keep running around her house while the old lady tries to catch him.
- The old lady will then take all her destroyed goods and show it to Mata Ji and say, "See your son's actions, he has created havoc in my house. He doesn't allow me to sit nor rest. He carries the basket, throws and scatters everything and runs away. I can't catch him, I am very exhausted and that's why I have come to you."
- Mata Gujri Ji heard her son's complains. Upon asking, Gobind Rai Ji told Mata Ji that only when he messes her threads she is rewarded generously and He desires to lift her financial difficulties.



GRANTING A CHILD'S BOON



One very rich man's wife brought her daughter in law, daughter, relatives and friends. They have come with a desire to have a grandson.

They brought their daughter in law in front of Gobind Rai Ji and said, "Please bless her with a handsome and good son." Gobind Rai Ji replied "How would I know if she would get a son or not. Everyone is going through their own Karmas." Gobind Rai Ji went silent after saying this.

The rich man's wives kept requesting. They folded their hands, went to Mata Ji and said, "Please talk to Gobind Rai Ji and tell him to bless us, please get your son to fulfil our desires and wishes. He understands and knows his followers love towards him." The ladies kept requesting Mata Ji to speak to Gobind Rai Ji. Hearing the ladies again, Gobind Rai Ji then said, " Since you all have the desire in your heart, listen, your husband has a beautiful boat, please give that boat to us, I shall fulfil your wish then." The lady agreed and decided to hand the boat over to Gobind Rai Ji.

Gobind Rai Ji held a thin stick and started counting and hitting the lady softly on the head. He hit her softly 5 times and said, "One, Two, Three, Four, you will get five sons."

THE NAWAB



There was an egoistic ruler staying in Patna town. As he was riding on his elephant, he passed through the alleys where the Nawab's men made everyone stop from their work so that he could pass without hindrance.

Gobind Rai Ji at that time was playing with the children and the Nawab's men directed everyone present to bow before the Nawab and move behind.

Listening to this, Gobind Rai Ji said, "Go in front of the Nawab and irritate him." Hearing Gobind Rai Ji, all the children started annoying the Nawab by making faces. They were running all-around and annoying him. The Nawab became angry and said, "These children are behaving like monkeys."

Hearing the words from the arrogant Nawab, Gobind Rai Ji's Bir Ras arose and said to the Nawab, "They are all beautiful human beings. Those whom you called monkeys will rule the country. You are an untruthful ruler. Your powers will disappear, no one will protect you, and the time will come when everything will change."

Hearing the words from Gobind Rai Ji, the Nawab was very amazed and said, "This small kid is talking like some learned or saint. He has cursed us in anger."

The elephant guider man went close to the Nawab and said, "Kids are innocent, they don't think and says whatever comes out from their mouth. They cannot differentiate between an older or young person. They have no worries and the only task they do is eating and playing. You are a very powerful person. Lets just move ahead"

SLINGSHOT



One day a kid brought a slingshot. Gobind Rai Ji took the sling shot and started aiming and firing. Gobind Rai Ji became very happy and kept the slingshot with him. He started practicing and was very happy with it. He made many pellets out of sand and water. Once they were dry, he will use them. He aimed and fired. He even taught His other friends on how to use the slingshot.

There was a well in the Guru's house many ladies use to come to fetch water in earthen pitchers. Gobind Rai Ji made the pitchers his aim and Mata Ji compensate the ladies for their resulting damage. One day the while attempting to aim at the water pitcher the lady moved unexpectedly and the stone hit the ladies forehead and she started to bleed.

Mata ji was very angry and Guru Ji locked himself in a room soon after Gobind Rai came out with a smile and Mata Ji immediately hugged him.

THE 1ST KIRPAN, BOW & ARROW



- In Patna lived a Sikh by the name of Jagta Seth who served Sri Guru Tegh Bahadur ji with great devotion. One day Guru Tegh Bahadur Ji called him and said 'Jagta! Guru Nanak's house is pleased with your devotion and you shall be blessed with three sons.'
- Some time later, he was blessed with 3 children. He continued to serve Mata Nanaki ji & Mata Gujri Ji during their stay in Patna.
- One day he brought a lots of toys for Sri Gobind Rai and Sri Gobind Rai ji told him that we would love to have a beautiful Kirpan, bow and arrows. To which, Jagta immediately got some made and present to Gobind Rai
- He was then blessed by Sri Gobind Rai Ji.

RAJA FATEH CHAND



There lived a wealthy landlord by the name of Raja Fateh Chand Maini. He had everything except for a child. He and his wife once went over to their priest, Pandit Shiv Dutt and requested for the boon of a child but he instructed them to ask it from Gobind Rai Ji as he too worshiped him. The next day both the husband and wife prepared various sorts of food in the morning and awaited for Gobind Rai Ji to come over. They had developed extreme faith and love that while playing with His friends, Gobind Rai Ji entered their house and from the back covered the eyes of the wife. She went into spiritual ecstasy and Gobind Rai Ji whispered into her ears, ‘Mata Ji’ (mother). Hearing this, she went into joy and her state of excitement was beyond description. Gobind Rai Ji came forward and then said, “Mata Ji, I am hungry.” This was the exact thing she had imagined and it came true. She replied in a loving tone, “My beloved is hungry. My son is hungry. I am blessed! Let me immediately bring over sweetmeats and Puris (deep friend bread).” Gobind Rai Ji replied, “I don’t wish to eat sweets. I want to have boiled whole grain (Ghungnia) and Puri. I only want this and nothing more than this. I love these two.” Upon feeding Gobind Rai and his friends, the wife hugged Gobind Rai tightly and as she hugged, her wish for a child vanished and her spiritual level increased. Gobind Rai Ji till his stay in Patna used to visit their house everyday and Raja Fateh Chand and his wife attained Brahmgian.

PANDIT SHIV DUTT

Gobind Rai Ji along with his friends used to make two parties of soldiers and had mock battles with each other. He would give training of bow and arrow to a group of children.

Gobind Rai Ji used to carry a bow and arrows with him just like Ram Chandra. Pandit Shiv Dutt was an old worshipper of Ram and he believed that Gobind Rai Ji was an incarnation of Lord Ram. Out of his this certainty, he desired to see Gobind Rai Ji in form of Lord Ram.

One day as per his usual practice, Pandit Shiv took bath in river Ganga and then sat on the bank for meditation. On the other hand, Gobind Rai Ji reached there with other children and appeared before Pandit Shiv Dutt as Lord Ram Chandra.

Gobind Rai Ji wore yellow clothes and a bow on his shoulder. He was moving his hand on an arrow. The Pandit came forward and touched the feet of the Guru. He became Guru's true servant from heart.



RETURN TO PUNJAB

- Gobind Rai Ji had the urge to return back to Punjab but Mata Nanaki Ji and Mata Gujri Ji insisted that they stay in Patna as it is more peaceful here than in Punjab.
- Everyday since the departure of Guru Tegh Bahadur Sahib Ji to Punjab, Gobind Rai Ji's urge to return to Punjab increased day-by-day. Gobind Rai Ji used to pack his belongings from Punjab everyday for his departure as he waited the command from his father.
- After some time, a messenger arrived with a letter from Guru Tegh Bahadur Sahib Ji instructing His family to come back to Anandpur Sahib, Punjab and to visit the towns on the way and bless the local Sangat with glimpse (darshan). Sri Gobind Rai Ji stopped at Lucknow to meet Pir Bhikhen Shah.



THE BRINGING UP



ਕੀਨੀ ਅਨਿਕ ਭਾਂਤਿ ਤਨ ਰੱਛਾ ॥
ਦੀਨੀ ਭਾਂਤਿ ਭਾਂਤਿ ਕੀ ਸਿੱਛਾ ॥

Protecting my body in different ways, it was made strong and healthy and I was well educated in various arts.

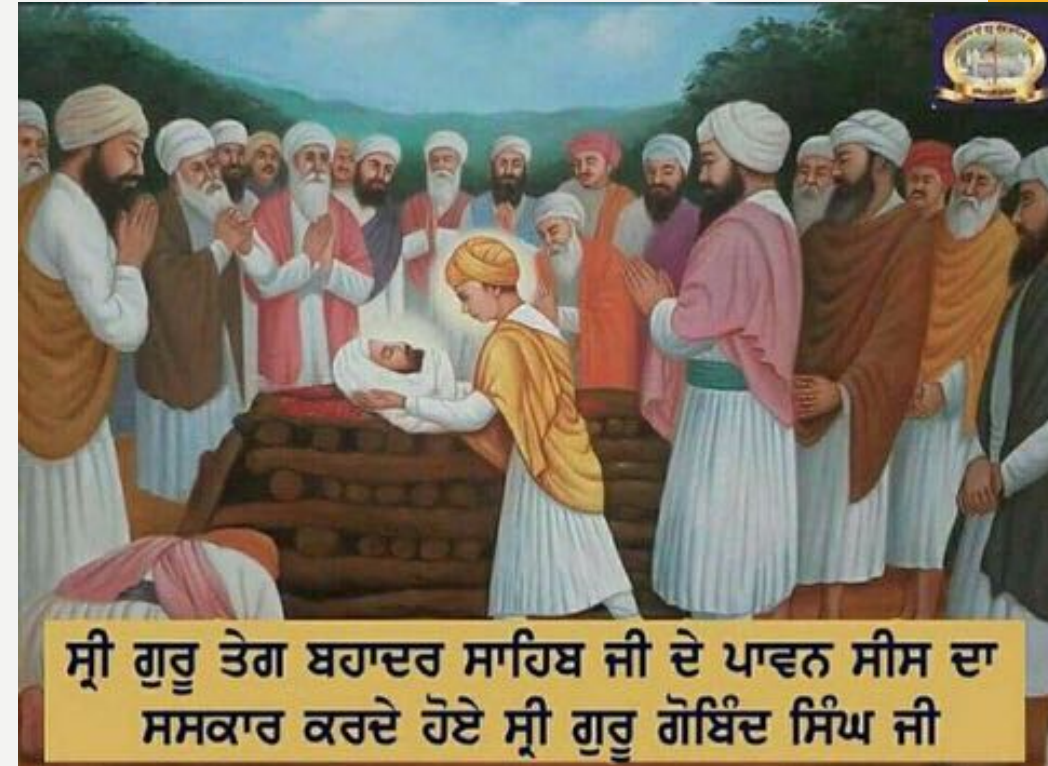
ਜਬ ਹਮ ਧਰਮ ਕਰਮ ਮੋ ਆਇ ॥
ਦੇਵਲੋਕ ਤਬ ਪਿਤਾ ਸਿਧਾਏ ॥੩॥

*When I came up of the age of
understanding of my duties, my father
left for his heavenly abode*

At the young age of 9 years old, Sri Guru Gobind Singh Ji was inaugurated as the 10th Guru soon after His Father, Sri Guru Tegh Bahadur Ji sacrificed Himself to protect the freedom of faith.

His capability to lead and manage socio-politico-economical affairs of Sikh diaspora during the most challenging times under the Mughal rule is regarded as most exceptional.

THE GREATEST SACRIFICE





Dhan Sri Guru Gobind Singh Ji



Sri Guru Granth Sahib Ji Academy