

Guru Gobind Singh Sahib

Guru Nanak Sahib founded the Sikh religion to teach mankind the proper and dignified way of living. He spread the message of universality of human beings throughout the world and to live according to the system (Hukam) of Akal Purkh which is working in a perfect manner since the creation of this universe. This basic principle of Sikhism is given in the beginning of Guru Granth Sahib: **“ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥ (੧)”**

Various Shabads present in Guru Granth Sahib clarify that Hukam is not just an order but it is related with the functioning of this whole universe. Naam, Hukam and Truth (ਨਾਮੁ, ਹੁਕਮੁ, ਸਚੁ) are inter related and we can understand about them through the Shabad (ਸਬਦੁ) only. Hence, we should study, analyse and practically follow Guru Granth Sahib so that we can understand the Hukam of Akal Purkh.

The purpose of human life was for the first time revealed to the people. Bhai Mardana, a low caste Muslim, accompanied Guru Nanak Sahib during his four missionary tours. **“ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੈ ॥ ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੋਇ ॥ (੪੬੯)”**

Guru Nanak Sahib preached principle of equality among the mankind and taught to lower one's ego so as to lead a happy and contented life. Many high castes Hindus and Muslims joined the army of Guru Gobind Singh Sahib. Bhai Kanihya, a devoted Sikh, would provide drinking water, even to the wounded soldiers of the enemy, in the battlefield of Anandpur Sahib. Guru Gobind Singh Sahib blessed him and advised him to even provide bandages and ointments also along with water. **Truly, Bhai Kanihya laid the foundation of Red Cross more than three hundred years ago, “ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥ (੧੨੯੯)”**

Langar - the free community kitchen is an integral part of Sikh religion. Feeding the needy and poor is fundamental to the Sikh way of life. Langar is served to all, without having distinction between high-low caste and creed or sex. This brings about a feeling of human love, equality and brotherhood. **“ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਬਰੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥ (੧੨੪੫)”**

Guru Gobind Singh, the tenth Guru of Sikhs was born **(5 January 1667 (Gregorian), 22 December 1666 (Juliet), 23 Poh 198 (NanakShahi)** at Patna, Bihar. His mother was Mata Gujar Kaur Ji and father Guru Tegh Bahadar Sahib, the ninth Guru of Sikhs. Pir Bhikan Shah specially came to see the child Gobind Rai along with his devotees after travelling a long distance.

The first five years of his childhood were spent at Patna Sahib. He used to command his companions for the practice of warfare. While playing near Ganga river, he threw his golden bangles one by one in the river and taught the Sikhs to wear strong Kara of iron and not a weak one of gold.

Pandits of Kashmir came to Guru Tegh Bahadar Sahib for help at Anandpur Sahib. Guru Gobind Singh, who was just nine years old, sent his father for sacrifice to Delhi for the sake of mankind and religion. There is not a single example in the whole history of mankind, where a child of just nine years have requested and encouraged his father to sacrifice for the sake of needy.

Guru Gobind Singh Sahib never attacked any one. He only fought in his defence and never occupied any territory. He defeated King Bhim Chand and other Hindhu Kings of Hills. He constructed four forts at Anandpur Sahib. Guru Sahib used to help the needy. He said, **"Who so ever donates to needy persons, his money reaches to the Guru"** (**“ਗਰੀਬ ਕਾ ਮੂੰਹ ਗੁਰੂ ਕੀ ਗੋਲਕ”**).

Guru Gobind Singh Sahib completed the process initiated by Guru Nanak Sahib in the form of Khalsa Panth in 1699. He himself also took Khande Bate Ke Pahul from the five Pyara's and set first example **"Appe Gur Chella"**. There is no other example in any other religion or sect where a Guru has bowed before his followers. In a short span of 45 years of his life, he did great wonders of preparing Sikhs to stand on their feet. In the last period of his life he gave Gurgadhi to Guru Granth Sahib at Nanded. **Now Guru Granth Sahib is the Living Guru of Sikhs forever.**

Sikhs pray for the welfare of humanity and mankind in their daily prayer. The dignity of womanhood and equality of mankind is a salient feature of Sikhism. Sikhism defines secularism as equality, mutual respect, regard, goodwill, morality and equal opportunity for all without any bias. The Guru wanted all to share equally in the bounties of nature.

Let us dedicate ourselves to the golden principles of Sikhism.

“Waheguru Ji Ka Khalsa, Waheguru Ji ke Fateh!”

(Dr. Sarbjit Singh)

Email: sarbjitsingh@yahoo.com

Web: <http://www.geocities.ws/sarbjitsingh/>, <http://www.sikhmarg.com/article-dr-sarbjit.html>