

Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ)

- Rejection of Janeu (ਜਨੇਊ)
- Bābar's Tyranny
- Travels on foot
- Mardānā (ਮਰਦਾਨਾ) as travel partner
- Kartārpur- Laṅgar (ਕਰਤਾਰਪੁਰ - ਲੰਗਰ)

Gurū Aṅgad Sāhib (ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ)

- Wrestling Akhārās (ਅਖਾੜਾ)
- Obedience and Sevā (ਸੇਵਾ)
- Formalizing of Laṅgar (ਲੰਗਰ)
- Formalized Gurmukhī (ਗੁਰਮੁਖੀ) and held school

Gurū Amardās Sāhib (ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ)

- *Mañjīs* (ਮੰਜੀ) system (3 of 22 were led by women)
- Spoke up against Satī (ਸਤੀ)
- Bāṇī (ਬਾਣੀ) regarding Satī

Gurū Rāmdās Sāhib (ਗੁਰੂ ਰਾਮਦਾਸ ਸਾਹਿਬ)

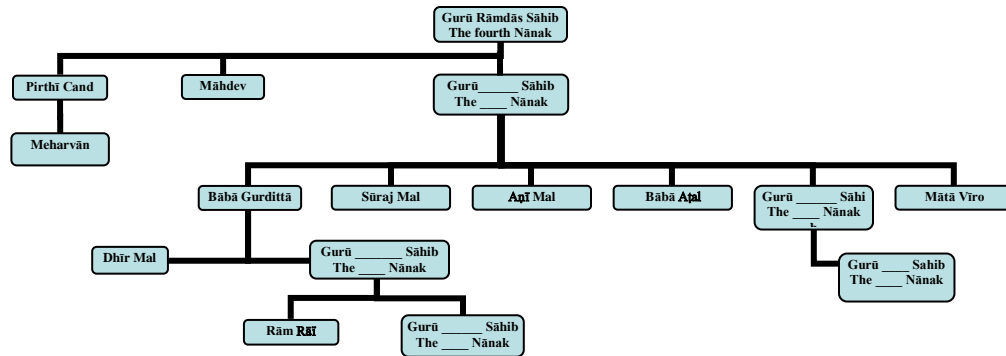
- Construction of Rāmdāspur (ਰਾਮਦਾਸਪੁਰ)
- Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ)
- Contributor of Lāvāṁ (ਲਾਵਾਂ)

Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ)

- Compilation of Ādī Granth (ਆਦਿ ਗ੍ਰੰਥ)
- Shahīdī (ਸ਼ਹੀਦੀ) of Gurū Arjan Sāhib

Student Activity

- Please fill in the blanks with the names of the six Nānaks (ਨਾਨਕ), along with their number of succession to Gurū Nānak Sāhib's (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) Pontific Throne, *Gurgaddī* (ਗੁਰਗੱਦੀ).
- Mark with an asterisk (*) which personalities were antagonists or detractors of the Sikh Panth (ਸਿੱਖ ਪੰਥ) during that time.



Reading 1

Immediately after the news of Gurū Arjan Sāhib's (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) martyrdom, Bābā Buḍā jī (ਬਾਬਾ ਬੁਡਾ ਜੀ), who had the rare privilege of anointing the first five successors of Gurū Nānak Sāhib, anointed the eleven-year-old Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) on June 1, 1606. Previously, whenever a *Gurū* was enthroned in a formal ceremony, both a rosary and a sword were presented. The sword was the sword of spirituality. The sword itself stands for the Truth. In accordance with the departing wishes of Gurū Arjan Sāhib, Gurū Harigobind Sāhib was presented with two swords, one representing temporal dominion (Mīrī - ਮੀਰੀ) and the other representing spiritual dominion (Pīrī - ਪੀਰੀ). One sword indicated the sovereignty of the unseen world; the other indicated the sovereignty of the seen world – the temporal sovereignty. This important ceremony was performed on a mound in front of Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ), where Akāl Takhat (ਅਕਾਲ ਤਖਤ) was later built (The Darbār Sāhib – ਦਰਬਾਰ ਸਾਹਿਬ, is used to denote the entire complex, which includes Harimandar Sāhib, Akāl Takhat and other *Gurduārās* - ਗੁਰਦੁਆਰਾ, in the enclosure surrounding the *Sarovar* - ਸਰੋਵਰ, the special pool of water that is remembered in the Sikh (ਸਿੱਖ) prayer, the *Ardās* - ਅਰਦਾਸ.). Sikhī was to lay equal emphasis on development of physical and spiritual abilities. Gurū Arjan Sāhib, who knew that a spontaneous response was needed to counter the threat that was posed by the Mughal tyranny, ordained that these changes be made. Gurū Arjan Sāhib nominated Gurū Harigobind Sāhib his successor and, according to the *Srī Gur Pratāp Sūraj Granth* (ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ) (<http://www.ik13.com/sri%20gur%20partap%20suraj%20garanth.html>), sent him instruction “to ascend the throne fully armed, and have armed men, as many as you can, to accompany you.”

Initially, Gurū Harigobind Sāhib had to build up his strength. To ease tensions with the Mughals, he moved to the thickly forested and ill-connected Mālvā (ਮਾਲਵਾ) tract of Pañjāb (ਪੰਜਾਬ), to a place called Ḍarolī (ਡਰੋਲੀ). The young *Gurū* undertook further martial exercises and gained perfection in the use of various arms and went on game-shooting trips in the dense forest. He undertook extensive preaching tours in the adjoining areas. He also sent a circular letter to the *Masands* (ਮਸੰਦ) (nominated

administrators organized in the Mañjī – ਮੰਜੀ system created by Gurū Amardas Sāhib – ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ) and asked his Sikhs to bring arms and horses as part of their offerings to the *Gurū*.

Gurū Harigobind Sāhib combined a soldierly demeanor with a compassionate disposition and carried out his spiritual office in keeping with the custom of his predecessors. “He,” says the Mahimā Prakāsh (ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼), “arose three hours before daybreak and sat in seclusion, to concentrate on the Divine. Then he dressed himself and joined the presence of the Holy Granth and began to recite it silently. None entered to interrupt him. None could fathom the depth of his spiritual absorption.”

Reports about the splendid style of Gurū Harigobind Sāhib led Emperor Jahāngīr (ਜਹਾਂਗੀਰ) to pass orders for his detention in the Gavāliar (ਗਵਾਲਿਅਰ) fort. According to the Dabistān-e-Mazāhib (ਦਬਿਸਤਾਨ-ਏ-ਮਜ਼ਾਹਿਬ), the charge leveled against him was that he had not paid the fine imposed on his father. How long he remained in the Fort cannot be stated with certainty. From forty days to twelve years, several different periods of time are mentioned. It seems that Gurū Harigobind Sāhib remained in the Fort for a few months during 1617-19 whereafter he was required to stay in the royal camp under surveillance for some time. During his detention in Gavāliar, Sikhs made trips to the city in batches to see him and, when disallowed to enter the Fort, offered obeisance from outside its walls and returned. As time came for Gurū Harigobind Sāhib to be released from the Fort, he came out on the condition that all other detainees were freed too. He led 52 prisoners out of the Fort. Bandī Chor (ਬੰਦੀ ਛੋੜ) (Emancipator) is the title by which he is remembered to this day. When at last Gurū Harigobind Sāhib reached Ammrtsar (ਅੰਮ੍ਰਿਤਸਰ), Sikhs illuminated the town. The anniversary of the event is still celebrated at Harimandar Sāhib, with lights and fireworks.

After a year and a half in Darolī, *Gurū Sāhib* returned to Ammrtsar to lay the foundation of the Akāl Takhat in front of Harimandar Sāhib. It represented the sovereignty bestowed upon the Sikhs by the Almighty Vāhigurū (ਵਾਹਗੁਰੂ). Sikhs no longer went to the Mughal court for justice. Gurū Harigobind Sāhib took interest in secular affairs and provided the people with justice at the Sikh Supreme Court, the Akāl Takhat. The Gurū, to infuse martial spirit in his Sikhs, would watch wrestling bouts and military feats, including sword-fights at the Akāl Takhat. He invented Dhadh (ਢਢ), an instrument suitable for singing of ballads. *Dhādhīs* (ਢਾਢੀ) sang ballads of heroism. He ordained that when he was in Harimandar, he was a saint, and while at Akāl Takhat, he was a King.

Keeping in mind the new requirements of militia, the *Gurū* laid the foundations of a fort named Lohgar (ਲੋਹਗੜ) in 1609 to shelter soldiers and horses. Later, he constructed a wall around the city of Ammrtsar. New recruits and money came in abundance. The *Gurū* maintained a personal entourage of bodyguards. The militia was properly organized into a command structure. He and his disciples went on shooting games in nearby forest, and otherwise made their presence felt.

Reading 2

All the Sikh Gurūs were practical leaders as well as self-realized saints. It was never inconsistent in their religious ideals to teach service of humankind through active participation in social affairs, high thinking, noble living and divine realization. When Gurū Nānak Sāhib did not have an army to retaliate against the tyranny of Bābar, he used his words to reprimand tyrants like Bābar. As another example of political activism, it is said that Gurū Arjan Sāhib led an active protest against a capitalization tax levied against the Khatrīs (ਖਤ੍ਰੀ) of Ammrtsar.

It was becoming readily apparent that the ruling class was wary of the Sikhs political aspirations and the high-caste religious leaders were jealous of the spiritual gains that the Sikh Nation was making.