



Dr. A. Kumar

Sant Sipahi – Guru Gobind Singh Ji

It should not be considered an exaggeration if I write here that throughout the annals of human history, there was no other human being who could be of more inspiring personality than Guru Gobind Singh. At its climax the tenth Nanak infused the spirit of both the saintlihood and the undauntedness in the minds and hearts of his followers to fight oppression in order to restore justice, Dharma and to uplift the down-trodden people in this world. It is said that after the martyrdom of Guru Tegh Bahadur, Guru Gobind Singh declared that he would create such a Panth which would not be cowed down by tyrant rulers but would rather fight the oppressor in every walk of life to restore justice, equality and peace for mankind. He further resolved that he would feel worthy to be called Gobind Singh only when any single member of his Khalsa Panth would successfully challenge the army of one hundred and twenty-five thousand opponents in the field. This point was rightfully proven at Chamkaur Sahib when Sahibzada Ajit Singh Guru's 18 years old eldest son challenged the mighty Mughal forces.



Guru Gobind Singh ji said in his Vachitra Natak, “I establish thee as my son, that you spread My Path. Go and instruct men in Righteousness and the Moral Law, and make people desist from evil.”

“I stood up, with joined palms, and bowing my head to Lord God, I said: Thy Path I shall spread only if Thou be at my back.”

“For this was I born into the world, I utter only how and what God uttered to me, for I am the enemy of no one. He who calls me God will surely burn in the fire of hell. For I am only the servant of God: doubt not the veracity of this statement. I am but the slave of the Supreme Being come to witness His Play. I tell the world only what my God said to me, for I will not be silenced through fear of the mere mortals. I utter as is the Instruction of my God, for I consider no one greater than Him. I am pleased not with any religious garb, so I shall sow the seeds of the Unaccountable One. Nay, I worship not stones, nor am I attracted by denominational coats. I utter only the name of the Infinite and so attain unto the Supreme Being. I wear not matted hair, nor ear-rings, nor have regard for any such ritual, and do only what God bids me do. I repeat only the Name of One God who fulfills us, at all places. No, I utter not another's name, nor establish another God. I dwell upon the Name of the Infinite One and so realise the essence of the Supreme Light. I give thought to none else, nor utter another's name. O God, with Thy one Name I am imbued. I have no other pride. Yea, I utter only Thy Name and eradicate my endless sins”

Guru Gobind Singh was no ordinary mortal. The signs were there right from his birth. In 1666, on the Guru's birth, a pious Muslim fakir, Sayyad Bhikhan Shah, declared: "God has sent a new light on this earth". On the Baisakhi day in 1699, Guru Gobind Singh created the Khalsa, which means 'the pure', seeking a new order based on the ideal of sacrifice for the cause of 'dharma' and the rejection of slavery. The Khalsa were ordained to believe in one God, shun rituals and superstitions, inculcate respect for women, and consider everyone equal. According to Inder Raj Ahluwalia, "these tenets are of crucial importance even today. Equality for all citizens is one of India's primary social objectives. And respect for women is something most of us badly need to cultivate and practise, in a society that has seen women burnt for the sake of material benefits. The Guru's teachings, therefore, are of special significance in today's world."

The five symbols associated with the faith have a deep relevance. Like ancient sages or Kshatriyas (warriors), the Khalsa grew their hair as a pledge of dedication. While this injunction - not to cut hair - was to give them an identity, the other symbols had deeper meaning. A steel bracelet to denote the universality of God, a comb to keep the hair clean as cleanliness is next to Godliness, underwear to denote chastity and a steel dagger for self-defence. Administering amrit or nectar to his five disciples and to himself, the Guru had declared: "The Khalsa shall not only be warlike but shall also sweeten the lives of those he is chosen to serve". Calling the Khalsa the 'pure' and his very own, he formalised entity to the concept of the 'warrior saint'. However, Guru Gobind Singh advocated the use of force only if it were absolutely essential and that too, for a good cause.

Guru Gobind Singh's message was that physical prowess was as sacred as spiritual sensitivity and both had a significant role in our lives. He asked his followers to revere their weapons, and excel in horse-riding, marksmanship, and swordsmanship. They were to serve the poor without distinction of caste, creed, or colour. Service to humanity was the key. Guru Gobind Singh had ordained that Deg, the community kitchen, would be as important as Teg, the sword.

But perhaps our Great Guru's greatest message was that one should ignore cosmetic images and look at each and every person as a human being. Each being deserved to be treated well and with kindness. Each had a right to lead a peaceful and dignified existence. Considering his achievements and impact on society, it is hard to imagine that Guru Gobind Singh lived for barely 40-odd years. He served the Sikh community but was also a saviour of other communities. His quest for dharma was ceaseless. His new order's mission was to 'do right'.

Sri Guru Gobind Singh's messages and path towards Dharma is a symbol of unity among human race. It is a centre of Universal brotherhood. It began from Anandpur Sahib. Atmosphere of this place became clean with hymn recitation and divine music, unity of meditation and power prevailed and literature and weapon became the side of a single coin and all the directions got together at this very centre. Saint-soldier of Anandpur selected five ordinary beings from different castes and religions and made them extraordinary and the symbol of unity; Dayaram, Dharamchand, Mohkamchand, Himmatrai and Sahib Chand and gave them the name of Panj Pyaras" or the beloved five and baptized them with Amrit (sweetened water, stirred with a khanda), and took Amrit from them. Thus the symbol of unity, A democracy in true sense was established, "Hau Khalse Ka Khalsa Mero Ot Pot Sagar Bundero".

"The Khalsa is my own form; I manifest myself through the Khalsa. So long as Khalsa remains distinct; I bestow all glory on them." These are words of our great Guru Gobind Singh Ji.

(Reference: Inder Raj Ahluwalia, All about Sikhs dot com, SGPC Library)

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