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GURU GOBIND SINGH JI



AT NANDED.

By : Balwant Singh Bandi B. A.

WITH FOLDED HANDS

I admit my incompetency as a writer since it is not an easy task to write on such a unique personality like Guru Gobind Singh Jee. He combined the holiness of great Rishis and Munis with the responsibilities of a soldier. He made a remarkable blending of Bhakti and Shakti in Khalsa, a saint soldier, who would unsheath the sword as a religious & legitimate right for the just and righteous cause. This Tract was a long felt need for the respected pilgrims of Shri Hazoor Sahib since there was hardly any guide book in English to help them. I am highly indebted to Sant Baba Harnam Singh jee of Langar Sahib, Nanded, whose ever inspiring guidance has enabled me to write this tract

Dt 4-8-1977

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GURU GOBIND SINGH JEE

GURU GOBIND SINGH was born in the early hours of a cold winter morning to revered Mata Gujari Jee wife of Shri Guru Teg Bahadur, the ninth guru, on 26th December 1666, at Patna City (Bihar) where a splendid Gurdwara stands in his pious memory. The child showed divine light from his very birth. In his infancy he was far above other boys of his age in every sphere of life. He immensely loved weapons, swords, spears and arrows right from his childhood and developed self reliance, courage and fearlessness very rapidly. He was seven years old when he was brought to Anandpur Sahib, the city founded by his father after purchasing the land from Raja of Bilaspur. When he was only nine he displayed a remarkable courage, fearlessness and greatness. Fully realising the grave consequences for himself and his sikhs, he gave his immediate consent to his father, the ninth Guru, to face inevitable execution, at Delhi, at the hands of intolerant Mughal Emperor Aurangzeb for the righteous cause of helpless Kashmiri Hindus who had been put to forcible conversion by Aurangzeb. Guru Gobind Singh as narrated by himself came to this world of ours 'to uphold Dharma and to destroy the evil doers root and branch.'

This was the time when mighty emperor Aurangzeb,

at the zenith of his power, was very keen to make Islam as sole religion of his vast empire of India. To achieve his nefarious ends he did not hesitate to use the sword. Thousands of temples were destroyed and converted into mosques and lacs of innocent Hindus were forcibly made to accept Islam. Hindus at that time were utterly ununited and caste-ridden and had lost all their moral and physical courage.

At such a critical time, when Aurangzeb, blinded with the mania of spreading Islam had resorted to forcible conversion of Hindus, Guru Gobind Singh, just a boy of nine, appeared at the scene and fearlessly came to the rescue of poor Hindus. He adopted all peaceful means to pacify the mania of intolerant Aurangzeb and even prepared his father to sacrifice his precious life for the restoration of religious and social freedom in the country. But such a great sacrifice did not bring any positive results or any feeling of remorse in the stony heart of mughal ruler Aurangzeb.

Such miserable conditions of his countrymen put a deep impression on the mind of young Guru and made him pondered deeply over the difficult situation through which the country was passing. Purposely he went to Nahan, a hilly State, on the invitation of its ruler, for some years. There he founded a city with big fort on the bank of Yamuna river and named it Paonta Sahib. And sitting here on the bank of calmly flowing Yamuna river he contemplated plans for liberation of the country from the tyranny of mughal rulers. After long and deep meditation, Guru Gobind Singh concluded to raise an army of saint soldiers

in order to put an effective military resistance, He started to prepare his Sikhs mentally as well as physically fit, simultaneously. To meet the exigencies of the time, he made it obligatory for all his followers to exercise their muscles in riding, hunting, sword playing and archery daily after the mental exercise of the souls by attending morning and evening prayers. He employed a large number of poets to produce VEER-RAS literature and also himself composed his Bane (Sacred verses) to bring the mental and spiritual revolution in his followers. This is considered his special contributions to the country, because prior to him none of the spiritual leaders or reformers had even thought of taking to arms, the path of Hinsa, in the Indian Philosophy. Guru Gobind Singh still went further when he declared it a legitimate and religious right of his sikhs to unsheath the sword when all other peaceful means to achieve the justice, had failed. He was prophet of love and peace but had taken to sword as a last resort. He fought not against any person, Hindu or Muslim, but against the evil-doers, tyrants and oppressors. He was no enemy of Islam. In his eyes Hindus and Muslims were equal and brethren being the sons of one Almighty father. Hindus and Muslims were all made of the same stuff of five elements with same eyes and ears. They also made the same prayers before the same God though with different names spoken in their own different languages. He told his Sikhs that God and Allah, Puran and Quran and Puja and Nimaz were one and the same. And we see hundreds of noble muslims had joined him in his liberation wars. A number of times, his muslim devotees stood by him in most crucial hours. His whole life is a saga of great fights

against heavy odds, religious intolerance, fanaticism and oppressions. He was born to fight Dharamyudh with angelic warlike qualities and spirits to uphold the truth, to emancipate the saintly souls and destroy all evil doers, His whole life from cradle to grave, is dedicated to this noble cause and he sacrificed all what he had, his father, his mother, his four sons and all other near relations for it. And still he bore no grudge or evil will against any one. He was seen always cheerful in the time of his untold sufferings and sacrificing all what he had for his countrymen.

Being peace lover, Guru Gobind Singh avoided clashes and bloodshed. Once he even preferred to leave Anandpur and went to Paonta Sahib to avoid any unnecessary clash with neighbouring hilly chiefs. But when the war was thrust upon him in 1686 by all the hilly chiefs who jointly attacked him at Paonta, he accepted the challenge and defeated them miserably in the battlefield at Bhangani (Paonta). This was his first battle. Soon after Guru returned to his estate of Anandpur. Though victorious he again tried to reconcile with hilly chiefs and to annex them on his side against their common foe, the intolerant & fanatic Aurangzeb. And in his efforts he did succeed to some extent, as a result the hilly Rajas did not paid their annual tributes to mughal emperor for some years. When they heard the marching of Mughal forces to their capitals they approached Gurujee for his noble advice. Guru advised them to resist and stand united for this right cause and promised them all kinds of help needed. Guru

also made a deep touching appeal to them when he said, 'We the owners of the soil are being denied of all our social and political rights by a handful invaders who have resorted to forcible conversion in our own motherland and all this is going on before our own eyes. He also made them realised their moral duties to their motherland in this context. Raja Bhim Chand thus encouraged, made a joint venture and all hilly chiefs jointly faced the royal forces in the battlefield of Nadaun. Guru himself had reached there in the field and defeated the mughal forces. But soon after the victory the hilly chiefs lost their nerves and within a couple of days, when Guru was still on his way back to Anandpur, he heard with dismay heart that Bhim Chand had agreed to pay the tribute and recognise mughal suzerainty. On reaching Anandpur, Guru Jee severed all connections with the hilly chiefs,

In 1695, the hilly chiefs and mughal forces jointly attacked at Anandpur but were defeated at the place of Guler in the battle known as Hussaini War. The mughal forces provoked the muslim subjects in the name of Islam and this battle was fought in defence of their religion. But were defeated. Now taking advantage of the defeat of mughal forces in Hussaini war the hilly chiefs again stopped paying their annual tributes. Aurangzeb, who seemed much annoyed over the defeat of his forces, took a serious view of the situation and deputed his eldest son Prince Muazzim (later known as Bahadurshah) to suppress the revolt. Prince Muazzim alongwith General Mirza Beg and a big army at his

command marched towards the mountains. The hilly Rajas did not put any resistance and willingly paid the arrears. Prince also proved wise enough to settle the Anandpur affairs very calmly and without any bloodshed through one devotee sikh, Bhai Nand Lal, who had the privilege of being his tutor first and later his Personal Secretary in the early age of the Prince.

Guru Gobind Singh, being a marvellous creative genius, devised a novel method for the accomplishment of his mission. In 1699, on the day of Baisakhi, a mammoth gathering of Sangat was organised at Anandpur for which the invitations were sent well in time. After the Kirtan prayer in the morning, Guru himself stood up at his platform with naked Sword shining in his hand and called upon his sikhs for a person who would be prepared to sacrifice himself. The whole congregation was stunned to hear this strange demand from the Gurujee and a dead silence prevailed. Gurujee now repeated his demand in a more determined tone. At this Shri Daya Ram a Khatri from Lahore stood up silently from his seat and with folded hands offered himself for sacrifice before Gurujee. Guru took him by the arms and led him in the nearby tent fixed for the purpose. There was heard a sound of sword doing its work and hot red blood flowed out of the tent. In the meantime Gurujee again came out of the tent with blood smeared sword in his hand and repeated his demand for one more head. This created a panic in the gathering (sangat) and timid hearted men began to slip away. This time, one Dharam Chand, a Jat from Delhi, came

forward and offered himself. Gurujee led him also in the same tent and with the same result. The game of sacrifice was not yet over and Gurujee demanded one more head. Now Shri Mohkam Chand, a Calico Printer of Dwarka, courageously came forward for the sacrifice. In this way, by the test of sacrifice, Gurujee selected two more sikhs, first Shri Himat Rai a Shudra Kahar of Jagan Nath Puri and the second Shri Sahib Chand, a Brahmin of Bidar (Karnatka). Only a few sikhs, who had unflinching faith, were seen present in the Diwan. All present were waiting anxiously for the reasons and results of the great episode. Then all of a sudden, they witnessed a miracle when Guru alongwith all the five thus chosen sikhs, alive and clad in saffron robes with gracious divine bliss on their happy and smiling faces, emerged from the tent. There were great rejoicings. The gathering immediately went in mammoth. Guru then prepared Amrit (Nectar) by stirring sugared water poured in a steel vessel, with double edged sword in his hand and with reciting of five Banees (sacred verses) over it. All the five were thus baptised and named Khalsa with appellation of Singh (Lion), by Guru himself. They were entitled as "Panj Pyare", the five beloveds of Khalsa. Then Guru spoke at length about his mission and creation of Khalsa who was given a distinctive shape by wearing five essential symbols called five K's i.e. 1. Kesh (uncu hair) 2. Kangha (comb) 3, Kachha (pair of shorts) 4. Kada (steel barcelet) & 5. Kirpan (sword) for ever. They were rejoined to have firm faith in oneness of Almighty God and worship Him by abandoning all the superstitions,

dogmas and castes. Thus Khalsa was made to help the oppressed and poors as declared by the master.

Thousands of sikhs took Amrit on this historic day of Baisakhi and thus Khalsa (Saint soldiers) came into beings. Khalsa was pledged to uphold truth and sacrifice all for the religious & political freedom. The five beloveds thus came from ditferent corners of the country and belonged to various castes but the baptism of the double edged sword demolished all the old rigid caste barriers. Guru was so much pleased with his new creation i.e. Khalsa, that he himself bowed in reverence before five beloveds and begged from them to baptise him in the same manner. The five beloveds now assumed the charge of Guruship and baptised him and named him Gobind Singh instead of Gobind Rai, his first name. This was certainly a revolutionary step towards the democracy in the political and religious domain at the time when Hero worship was the highest order of the day. As Guru told, Khalsa was not created for carving any empire but to uplift the helpless and oppressed mankind. In the ranks of Khalsa all were equal, lowest with the highest, even Guru with the sikhs. They lived together, dined together and worshipped together one Almighty also. Gurujee infused his very spirit of self confidence, self reliance and self sacrifice in his Khalsa and under his stimulated leadership the barbers, sweepers, water and waste carriers and the worst trodden people of the society, whose generations had lived like grovelling slaves & had never touched the sword in their lives, were turned into fearless warriors of the day. Khalsa was enjoined to lead a family life and

not that of monks and sanyasis. Women were definitely given their due honour and were baptised in the same manner with the appellation of Kaur (Kanwar), the heir apparent, with their names.

After the creation of Khalsa, Guru Gobind Singh invited Brahmans, the so called upper class and hill chiefs also to take Amrit and join Khalsa. Guru offered them the command of the newly created Khalsa also, but they refused reluctantly under the ego of high class. They were not willing to abandon their upper castes and accept the new order. Guru gave them fair trial but in vain. They did not like the way of Amrit in which four castes were mixed with each other and were made to dine together in the common kitchen (Guru Ka Langer) and rather considered it a challenge to their religion and very existence. The talks of equality and fraternity going on in Guru's camp made them frightened and they reacted inimically towards these developments. They demanded some special treatment for themselves of being upper class and of high caste which was denied. Guru Gobind Singh, a true saviour and a friend of the helpless and pious, did not reconcile with them on their very idea that knowledge was the monopoly of the upper class. He, instead, advocated with them to provide this very facility to all human beings alike. When brahmans refused to impart the knowledge of Sanskrit to his sikhs of being from lower castes, Guru sent his sikhs to Varanasi, in the disguise of upper class, for the purpose. The Brahman class, who had vehemently opposed Guruji for his demolishing the old caste system, did not feel it to be worth to sit with the lower class and settle the things

on humanitarian grounds. The hilly chiefs, who were undermining the morale and faith of their subjects for their own ends were being used as Pawns by Aurangzeb in his game of political and religious domains. The increasing popularity and influence of newly created Khalsa which gave a new hope, a new direction and a new destiny to the people thus created fears and suspicions in their minds. Thus getting enraged, hilly chiefs attacked Anandpur Sahib many times but everytime they had to eat a humble pie since Khalsa, though small in number, was always more than a match for their opponents.

In 1700, just after the creation of Khalsa, the jealous hilly chiefs attacked Anandpur again but were defeated miserably. Seeing no other alternative they approached Aurangzeb and appealed him to save their religion which had been threatened by the guru, by abolishing old caste system and idol worship among his followers.

Aurangzeb, who had received the news of the creation of Khalsa, was fully alive to the situation. He at once, issued orders to his viceroys at Sirhind and Lahore to march towards Anandpur and capture Guru dead or alive, immediately. In 1701, the mughal forces and hilly chiefs jointly attacked Anandpur and besieged all the forts occupied by the Guru. This continued upto December, 1704. Khalsa, though numerically very small, fought valiantly and inflicted heavy losses on the enemies and arrested their advances successfully during all this long time. The whole area was blocked by the countless enemies and supplies to Guruji's camp were totally stopped.

But Khalsa did not yield and maintained the high spirits in such crucial hours. Now the enemy, seeing no early chance of their apparent victory, made a cunning effort and a peace treaty was offered to Gurujee by pledging solemn oaths on Quran and Cow. This made Guruji and sikhs agree to vacate the fort for the time being and settle somewhere else. The enemy also solemnly promised not to disturb or put them to any harm in that event and would help them coming back to Anandpur after some time. Guru Gobind Singh, though much against his wishes, vacated the fort under pressure from Khalsa forces in the face of solemn treaty offered by the enemy. He had hardly reached the nearby Sirsa stream when the rear guard of Khalsa forces was treacherously attacked by the enemies. There took a fierce battle in the darkness of that cold night on the bank of Sirsa which was also in spite. Guru, alongwith his two sons and a band of Khalsa, headed towards Rupar and from there they reached Chamkaur Sahib and took shelter in a Katcha (Mud) Haveli. His old mother and his two minor sons of six and eight years escaped to one direction while his wives along with some devotee sikhs to another side and reached Delhi.

The Mughal forces, in pursuit, reached Chamkaur and besieged the Haveli. The enemy, countless in number, tried its best to force open the doors and capture Guru, but in vain. All the day Guru himself had been shooting the arrows from balcony on the top of the Haveli and with forty half starved sikhs at his command, he successfully arrested the advance of the enemies throughout the

day. The Khalsa went out of Haveli in small batches of five, in turn, and fell martyrs. Seeing the result, which could be nothing but death, Guru sent his two sons in the battlefield, one after the other, in this unprecedented battle and watched with immense delight and interest the superior skill and bravery of his sons fighting with countless forces. And when they met heroic death, his (Guru's) face became jubilant and he thanked Almighty with complete satisfaction. Then Guru prepared himself to go in the battlefield with full determination of getting victory or death after deputing one Bhai Sangat Singh, in his place, at Balcony. This dismayed the Khalsa, all the more. Now, five Khalsa out of eight Khalsa still alive in the Haveli, immediately met in a meeting and passed a Gurmata (resolution) resolving the best course for Guru to leave the Haveli at once, and save his precious life, in the best interest of the nation. Guru, though much against his wishes, had to honour and obey the said Gurmata of Guru Panth and made his way through the forces at midnight alongwith three sikhs. This historical Gurmata of Punj Pyares' whom Guru had himself accepted in words and spirits, gave the world and especially the sikhs, the essence of the democracy. Upto early morning Guru had hardly reached a nearby Machhiwara village when he found forces in his search. Guru with the help of his two muslim devotees namely Nabi Khan and Ghani Khan of Machhiwara and in the guise of a Sufi Saint (Uch-Da-Peer) seated in a grand plainque, escaped the forces and went to Malwa region of the Punjab. Hardly few days had passed when the enemy, in pursuit, attacked him near Khidrana Dhab (Muktsar). In a fierce battle which was

fought in the Jungle, Gurujee, with the handful of his sikhs, again defeated the enemy which sought relief in fight. This was his last battle. In memory of the sikhs who laid their lives here, Gurujee named the place Muktsar (immortal tank) where a grand Gurdwara and a holy tank is built.

Guru Gobind Singhjee fought some sixteen battles in his short span of 42 years of life. It is quite significant to note that he fought all the battles successfully, all in his self defence without any imperial ambitions and had not annexed even an inch of enemy's territories to his estate of Anandpur.

Gurujee went to Dina Kangar village in Malwa. From here he sent his historic letter Zafarnama (apostle of Victory) to emperor Aurangzeb, who was at Aurangabad, through Bhai Daya Singh and Bhai Dharam Singhji. The historic letter contained an open challenge to mughal rulers, a revolt for democratic rights, and a religious duty to fight against injustice. The letter also bore him sincere advice to honour his Anandpur treaty made on his solemn oaths on Quran at Anandpur. He did not hesitate to expose his hypocritical contention of being a holy man of God. Gurujee further reminded him alarmingly about the venegances of God which were certain to fall on him very soon. Gurujee's great sacrifice even touched the stony heart of the emperor and he immediately issued his orders (Firmans) to his viceroys at Sirhind and Lahore to conciliate with Gurujee and also to make necessary arrangements for his meeting with him on state expenses. It was

the spirit of the Zafarnama that led the Khalsa to Victories after such a long struggle with such mighty and fanatic rulers.

In the early March of 1706, Guru Gobind Singhjee reached at Damdama Sahib (Dist: Bhatinda) and stayed there for about ten months. He reorganised Khalsa and baptised more than one lac of new Khalsa here. He dictated to Bhai Mani Singh, the entire Adi Granth from his memory to rewrite the same since no volume was available at that time, It was here when Gurujee received the royal messengers who conveyed Aurangzeb's last wishes for a personal meeting with him.

Guru Gobind Singhjee, who bore no evil will against anyone, unrevengfully accepted the royal invitation for peaceful settlement. He set out on his long journey to Aurangabad with a large number of Khalsa in the beginning of 1707. He travelled through Rajasthan with his own ways though State had made all necessary arrangements for the journey. He had hardly reached Bhagaur village in Rajasthan when he received the death news of Aurangzeb. He then marched towards Delhi, where he received a solemn request for help from Prince Muazzim, the eldest son of Aurangzeb. Seeing justifications in his rightful claim to the throne, Gurujee conceded his request though stringed with certain conditions. An advance party under the command of Bhai Daya Singh met the Prince at Agra and moved alongwith his forces towards Dholpur to oppose Azamshah, the rival claimant for the throne. Prince Muazzim came victorious in this battle

fought at Jaju, and ascended to the throne under the title of Bahadarshah. He was very much obliged to the Guru for lending him timely help in his just cause. In its recognition, Bahadarshah gave a very honourable reception to Gurujee at the royal courts of Agra in the shape of costly presents alongwith Khillat and jewelled scarf where he was allowed to go fully armed in emperor's presence. For quite some weeks Gurujee stayed at Agra where emperor paid occasionally visits at Guru's camp. But every time he expressed his regrets for not attending to Guru's affairs promptly, due to his awefully occupation with state problems. In the meantime he received the news of revolt in Deccan by his younger brother Kambaksh. In November 1707, he set out to Deccan through Rajasthan, to suppress the revolt and made Gurujee agree to accompany him. In this long journey Gurujee remained near the royal camp but sometimes he left the camp and spent his time in his own way preaching his mission to the mankind. In September 1708, the royal camp halted at Nanded and Gurujee encamped on the bank of Godawari river in a very attractive surroundings. Here Gurujee decided to stay while royal forces, as scheduled, marched towards Hyderabad. It was here when Gurujee met Saint Bairagi (Banda Bahadur) who became his staunch follower and was baptised to Khaisa fold. On one evening when Gurujee had retired to his personal apartment, two Pathan brothers, Gul Khan and Attaulla Khan treacherously attacked him with dagger and before they could give the second blow, they were beheaded at the spot by Gurujee. These Pathans, as believed, were engaged and sent by Wazir Khan, the Viceroy of Sirhind. The emperor who had not

gone too far, was informed about the mishappenings. He sent his royal surgeons who dressed the wounds which apparently healed up very soon. Khalsa thanked Almighty and made prayers and rejoicings

Not many days had passed when Gurujee declared that his end was quite near. Seeing, his master was leaving shortly, Khalsa was extremely depressed. Before departure Guru ended the line of Guruship. He transferred Guruship to Adi Granth, the holy Volume of the sikhs. He then enjoined upon the Khalsa to work under the guidance of Guru Granth Sahib. He proclaimed that Khalsa was created with the wishes of Almighty and will remain under His direct protection. Where-ever five Khalsa who abided by Guru's teaching met like Chamkaur Sahib and took any decision or Gurmata that would be Guru's decision as taken by himself in person and should be binding for all to be obeyed willingly. He then bowed in reverence before Guru Granth Sahib with humble offerings of five Paisa and a coconut, a token of offering Guruship. On 18th october - 1708, at midnight, Guru Gobind Singh immersed into eternal light at the age of only 42 at Nanded City (Maharashtra) The following Gurudwaras, associated with his pious memories, are built on the sites sanctified by his sacred visits where thousands sikhs pay their sincere homages every year.

1. Gurudwara Sachkhand Sahib

This holy shrine being the last abode of Guru Gobind Singh is considered the most respected place by all the sikhs. As named by Master himself it is known as Takhat

Shri Hazoor Abchal Nagar Sahib and holds the highest position among all the five Takhats (Sikh seats of religious authority) of Khalsa. It is the exact place where Guru Gobind Singh Jee immersed into Eternal light after transferring Guru-ship to Guru Granth Sahib. In his last address here to the Khalsa, Guru Jee emphasized on the importance of Guru Granth Sahib and Guru Panth and enjoined upon the Khalsa to act in a more democratic way. This being the most reverence place of Khalsa, every sikh is obliged to have visited this holy shrine, at least once in his life time. The building was built by Maharaja Ranjit Singh in the year 1839. The Gurdwara is well managed by abled and experienced members of Gurdware Sachkhand Board. The Sewadars are always present; round the clock and every little care is taken to provide all facilities to the pilgrims.

2. Gurdwara Langer Sahib : As is evident from its very name, the Langar (Free Kitchan) of Khalsa forces was prepared at this place during the stay of Guru Jee over here. The Khalsa dined Langar at this place both the times, morning & evening. Guru-Ka-Langar being an important institution of Khalsa, has its special significants and it is taken as Must in every Gurdwara as ordered by the Tenth Master. The institution of Langar, was started by Guru Nanak Dev Jee to abolish the corruption of rigid casteism and Varna-ashrams. But it was put on permanent footing by Guru Amar Dass Jee, the third Guru of the Sikhs who made it obligatory for all, who came to seek his blessings, to take meals in the common Kitchen first.

Even emperor Akbar had to dine first when he came for Darshan of the third Guru at Govindwal Sahib. All were used to make sit in one common dining Hall on mats and take the meals, irrespective of any castes and creed or rank or position in ones social life. In his last address, Guru Gobind Singh emphasized the importance of Langar and enjoined upon the Khalsa to continue it especially on this holy shrine, at all costs. At this, Bhai Santokh Singh, the first priest appointed at this holy shrine by Master himself with his folded hands, sought from Guru Jee, some clarifications for the time to come as to how to run the Langar & for its finances etc, when no Khalsa was living in this corner of the country. Guru assured him not to mind any thing like this and to do his duty. Making some prophecies Guru Jee told him that there would be no dearth of the Khalsa in this corner of Country and if the need be, he would also send some one saint especially to keep the Langer continue on permanent footings.

With the passage of the time, the institution of Langar was somewhat neglected by the then management and the Sikhs began to prefer the other works like construction of buildings and Bungas. Guru Ka Langar was restarted at this holy place by Sant Baba Nidhan Singh in the year 1912, under the holy enjoinder of Guru Gobind Singhji. Before coming to this place, Sant Baba Jee had served for long twelve years, completely absorbed in deep meditation day and night, in Gurdwara Sachkhand Sahib when he was blessed with His Eternal light. The pious simple life full of Sewa and Simran of Baba Jee was itself an inspiring force to the Sikhs. Baba Jee resigned

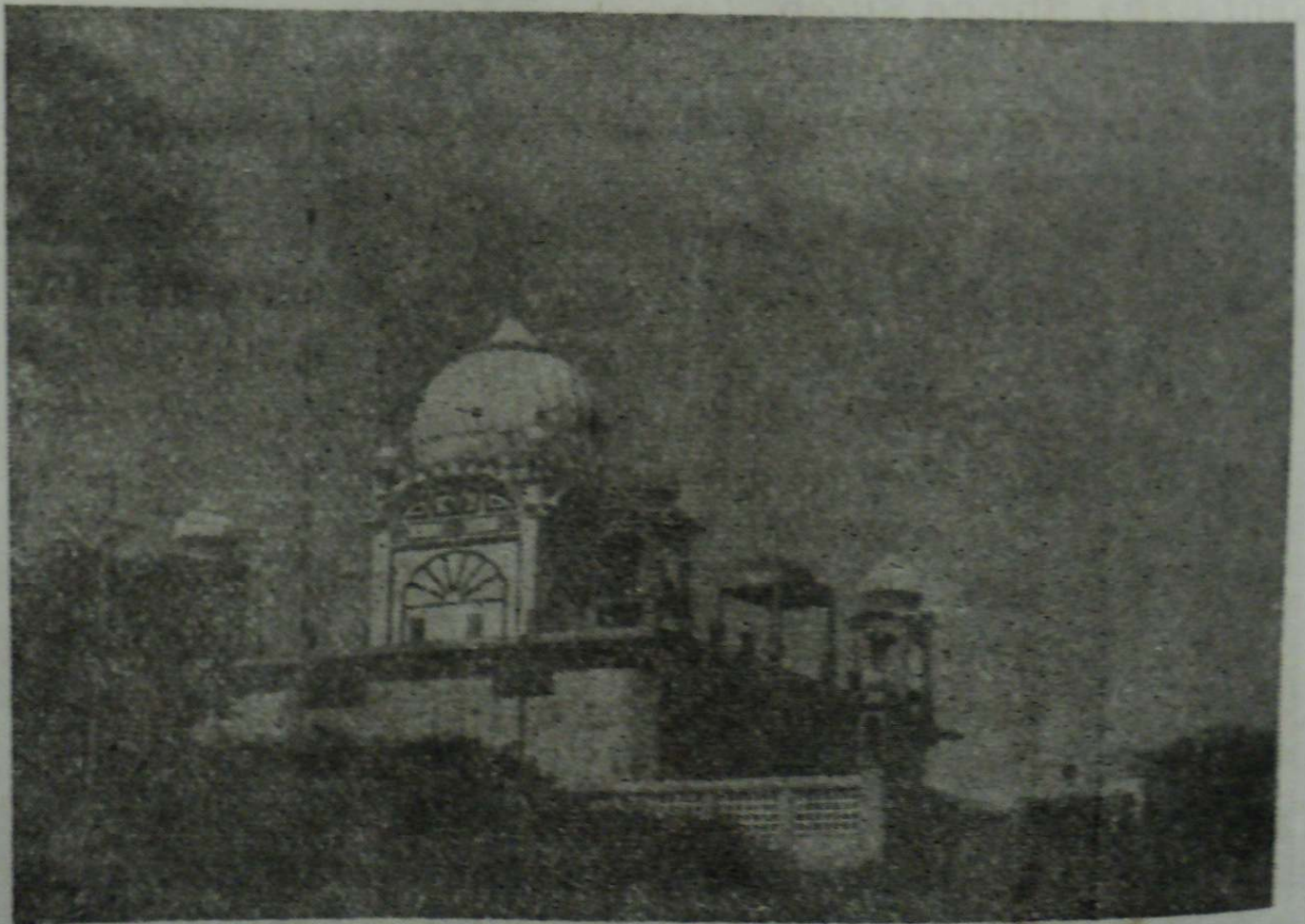
from his worldly life on 4th August, 1947 and we see that Gurd Ka Langar was running in its splended manners since then under the charge of his appointed disciple Sant Baba Harnam Singh Jee whose pious life graced with Sewa and Simran was also a light house for the nation. The new building of Gurdwara is under construction and there is a lrange number of rooms built for pilgrims. Here priority of Sewa goes to Langar which is available 24 hours, da y and night, rouud the clock, without any discri-minations. Hot tea is also served in the Langer both times in the morning and evening and one feels quite af home while reaching here after covering such a long journey. The Gurdwara is well managed under the auspicious supervision of Sant Baba Atma Singh Jee Moree and Sant Baba Shisha Singh Jee.

3. Gurdwara Nagina Ghat : The



holy place reminds us of one devotee Wanjara Sikh who had offered a precious stone (Nagina) to Guruji, in the Diwan, at this place. The Gurdwara is situated in a very attractive surroundings at the bank of Godawari river and hardly at a distance of 100 yds. from Gurdwara Langar Sahib. The new building was built by late S. Gulab Sidgh Sethi of Delhi. The adjoining Ghat (Nagina Ghat) on the bank of Godawari was built by Sant Babe Nidhan Singh of Langar Sahib in 1946.

4. Gurdwara Banda Ghat : Situated on the bank of Godawari river, it is the most historic place where Guruji met one Bairagi Lachhman Dass, a



saint of miracles, widely known in this region. On one morning Guru Jee alongwith Khalsa reached the Ashram

and went straight to the personal bed of Bairagi and sat on it. As a practice, Bairagi used to make sit all his guests on this personal bed first with great respect and then got the bed turned turtle alongwith occupant through some invisible souls at his command and thus made the show of his miraculous powers. Bairagi, in an anger, tried all his apiritual powers on Gurujee but in vain. This was the first time in his life when he was an utter failure in his mission. He then gracefully accepted his defeat and became his sincere follower. This pleased Gurujee very much who invited Bairagi through Amrit Pahul to the Khalsa fold and named him Baba Gurbakhsh Singh Banda. Soon after, Guruji sent him to Punjab as a Jathedar (Commandar) of Khalsa, with 25 sikhs at his Command in the beginning, to punish all the guilty persons who had transgressed against Gurujee and his followers after betraying their solemn oaths at Anandpur. Banda was specially instructed to teach a lesson to the cruel Nawab Wazir Khan of Sirhind who had bricked alive Gurujee's two minor sons. This was done against the wishes of Bahadur Shah who was at Hyderabad at that time, since he had failed to fulfil his agreement made with Gurujee at Agra, so far. Baba Banda Singh accomplished this tremendous task in a very short time with the full support of Khalsa living in Punjab who flocked around Banda Bahadur as desired in the Hukamnama to the Khalsa, by the master. The grand city of Sirhind with its Nawab was razed to ground and all the evil doers were punished severely. The shrine itself is situated in a very attractive surroundings. A befitting building of Gurdwara in memory of this Great General of Khalsa forces is under

construction.

5. Gurdwara Maltekri Sahib :

The Shrine is situated in a lonely place about 5 k.m. east of Nanded City and connected with metallic road. Guruji occasionally visited this place during his stay at Nanded. It is believed that unaccounted treasures of Almighty are

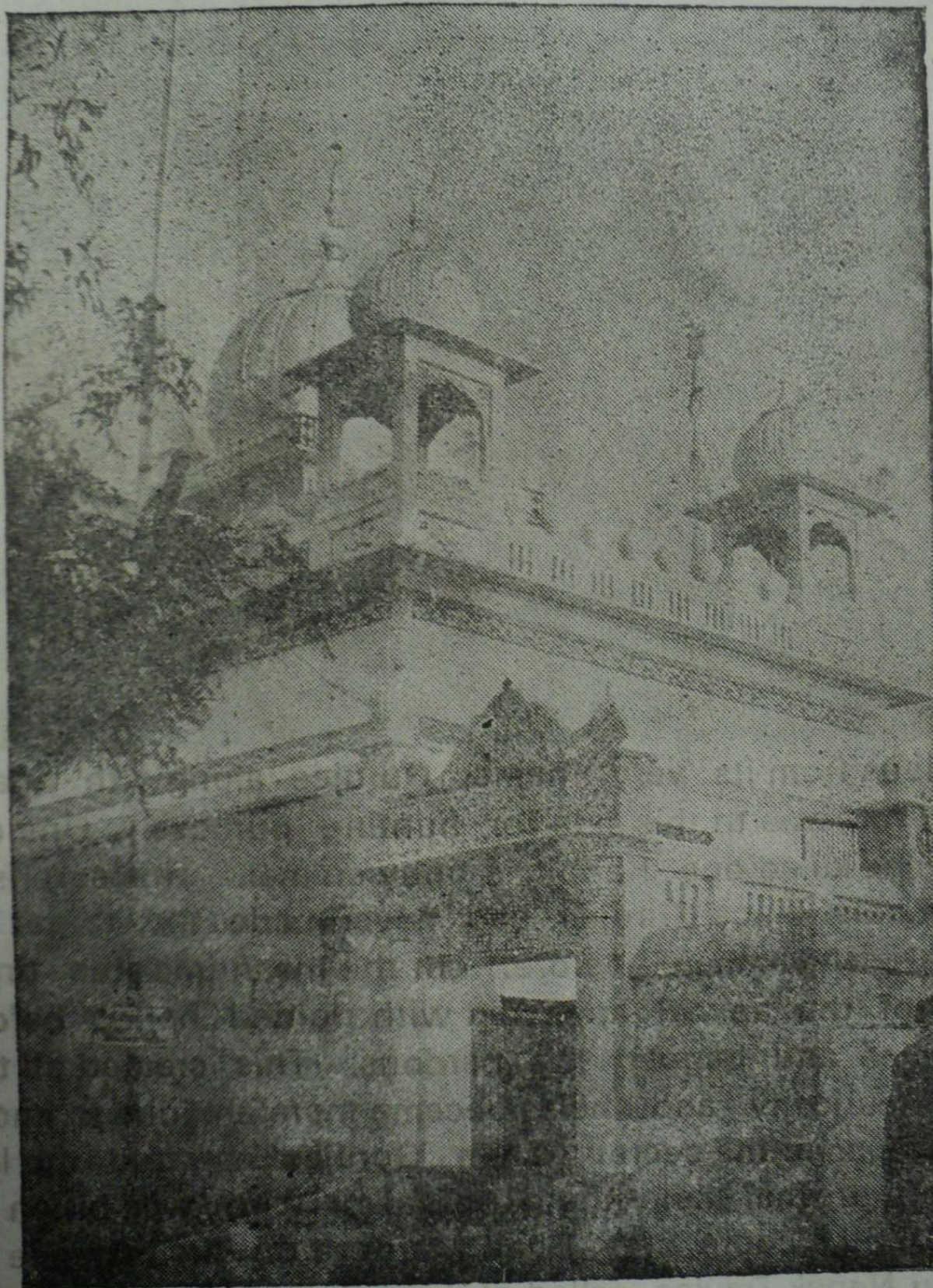


lying buried at this place and will be made to use by the master at the initiation of billions of Khalsa (96 crores) at the needy time to come. Gurdwara has a small but clean attractive building with sincere and devoted Sewadars.

6. Gurdwara Sangat Sahib :

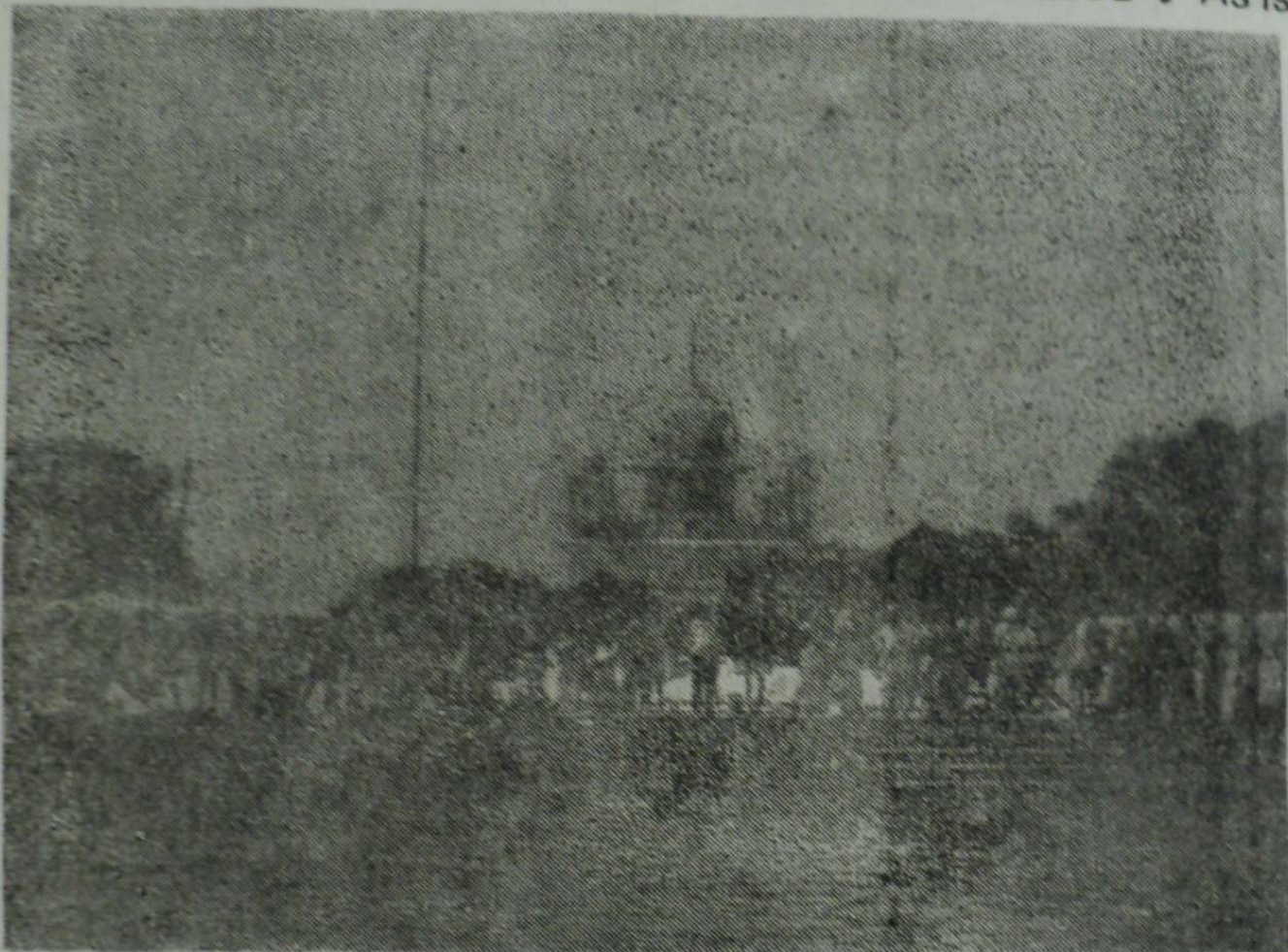
Situated on the bank of Godavari river in the east corner of this old populous city of Nanded, reminds us the times

when Guruji distributed the salaries to the forces without any counting. Money was brought from Gurdwara Maltekri, in secret by two beloveds of Khalsa under instructions of the master. The Gurdwara has a new building



recently completed by Sant Karsewa Wale.

7. Gurdwara Shikar Ghat : As is



obvious from its very name, Gurujee alongwith Khalsa used to come to this side for hunting purpose. One day Gurujee killed one Rabbit, a tinny animal. This surprised the Khalsa since Gurujee had never made the target of such a small animal before. In the meantime the tinny soul of the animal appeared with folded hands before Gurujee and begged His pardons. This created all the more curiosity and Khalsa became more anxious to know what was in the secret. Then Gurujee narrated the life sketch of Bhai Mula Khatri of Sialkot who was bitten to death by a cobra when Bhai Mardana on the instance of Guru Nanak Devjee, called at his house. His wife made

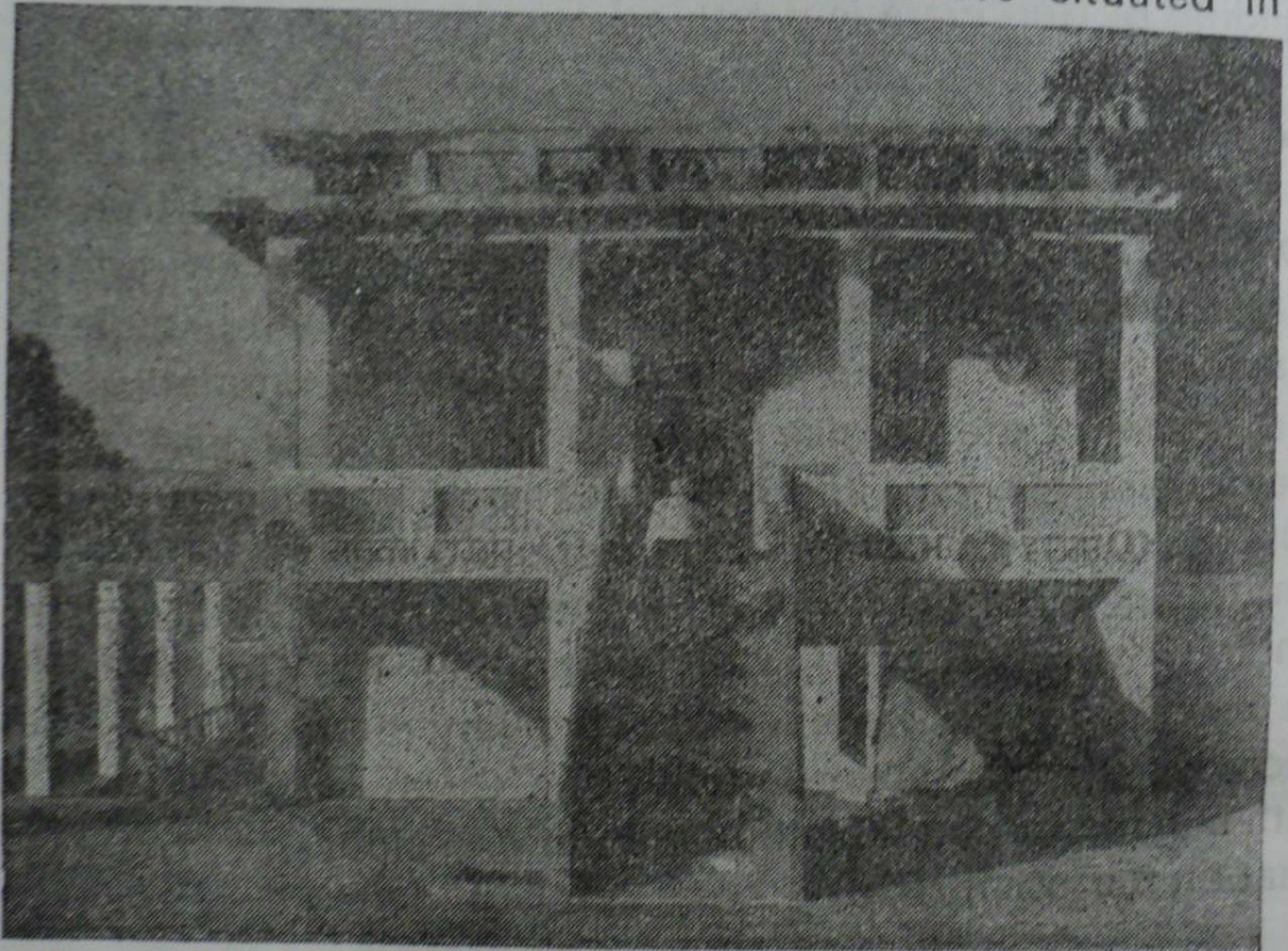
him hide in a dark hut lest he was again taken along by Guru Nanak Dev Jee. Guru Jee then blessed the tinny soul of Mula Khatri with great affection and made him rest in eternal peace. The newly constructed spacious building of Gurdwara is worth seeing.

8. Gurdwara Mata Sahib : This is in the sacred memory of Mata Sahib Kaur, wife of Guru Gobind Singh Jee situated in a very lonely, calm and attractive place on the bank of Godawari which is quite near to Hira Ghat where Guru Jee stayed for sometime. The mother of the Khalsa used to remain absorbed in deep meditation day and night, at this holy place. When Guru announced that his end was quite near, she was sent to Delhi alongwith some devotee sikhs like Bhai Mani Singh, where she spent her remaining life. The Gurdwara on the bank of Godawari and having very pleasant surroundings, is under construction. The Gurdwara is linked with metallic roads with Hira Ghat on one side and Shikar Ghat on the other side.

9. Gurdwara Hira Ghat : Situated on the Bank of Godawari river it gives a very charming outlook. Emperor Bahadarshah alongwith his courtiers came here to beg his leave from Guru Jee for his onward journey to Hyderabad. At this place, he presented a precious Diamond, to Guru Jee who (Guruji) threw it in the river saying, it is included in Guru Nanak's immortal treasures. On seeing this Bahadarshah went in great dismay but soon after he felt happy in the will of the master. Guru told him that all this was done to

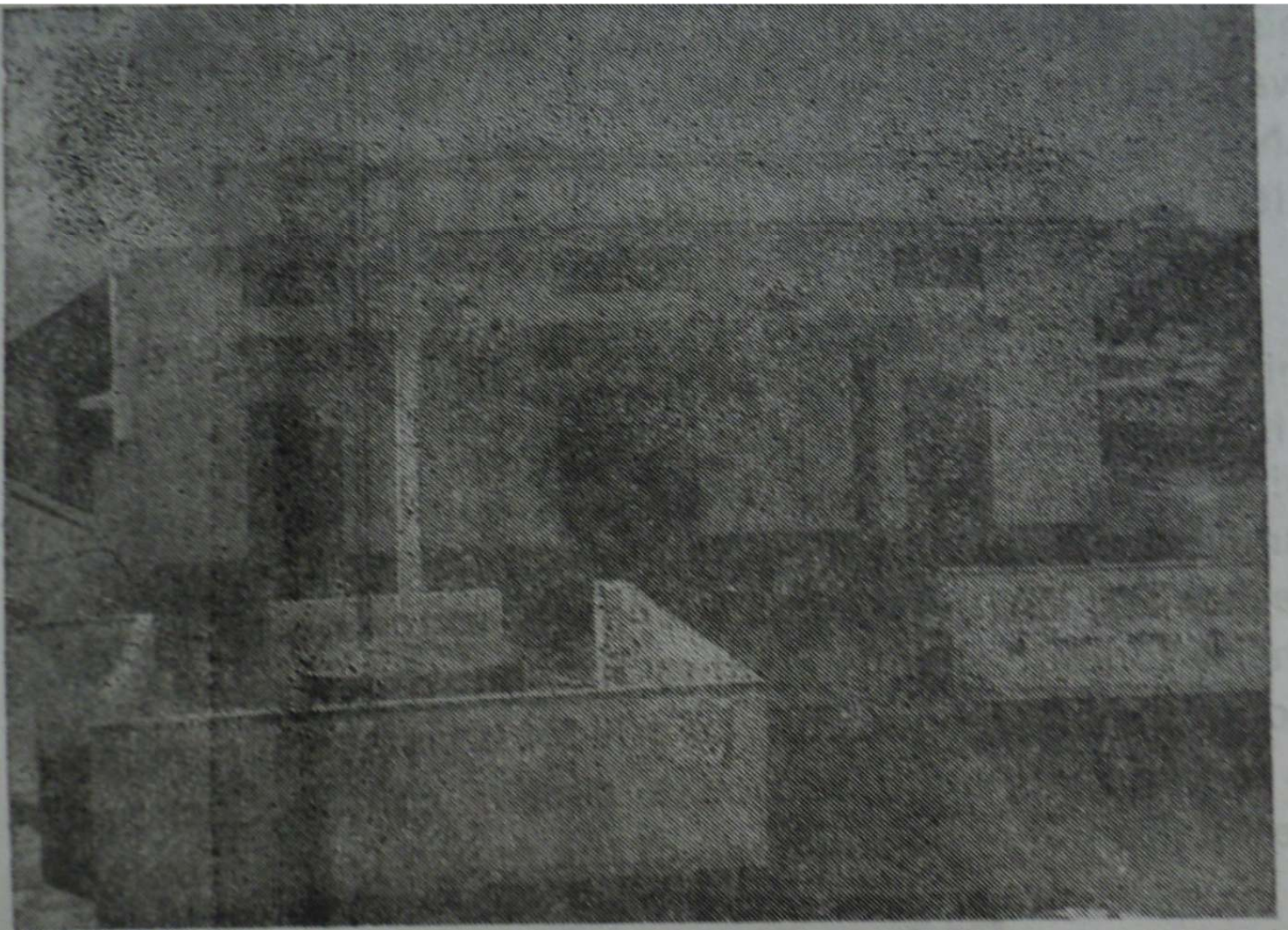
remove his personal attachment with the stone after having donated it.

10. Gurdwara Nanak Sar and Nanak Puri : Both Gurdwaras are situated in



village Nanakpuri. The Gurdwara has a holy pacca tank where pilgrims from far and near, come to have a holy dip. Guru Nanak stayed here during his second Udasi and preached Nam Simran and the whole village became Sikhs. The buildings of both the Gurdwaras are under construction.

11. Gurdwara Rattan Garh : The Gurdwara is named after an Udasi Saint Rattan Dass who had lived here for years in meditations. Just after immersing into eternal light, Guru Gobind Singh, blessed the



saint with his holy Darshan and told him to go to Nanded (Sachkhand Sahib) and stop the Khalsa from mourning after him as Guru was immortal. At this Khalsa started Kirtan and accepted the will of the Master. The Gurdwara is situated in very lonely place surrounded with mountains with very charming outlook.

Guru Gobind Singh Jee was really a great Philosopher, a great seer, a unique poet, an unquestioned patriot, a great scholar and a great saint soldier with splendid personality. He was the pioneer architect of developing a casteless society of brave Khalsa who emphasized the importance of liberty, equality and universal brotherhood. The Punjab which once was considered as door-mat at the gate of India, he made her the strong sword arm of

the country. Had he not appeared on the scene, the history of India would have been written in a different way and the chanting of Vedas and Mantras and worshipping of Gods & Goddesses would have been stopped altogether by the fanatic rulers.

He did a miracle in uplifting the society from the mire of social, religious and political slavery. He created Khalsa from a common man. Khalsa is made the soldier wing of Hindu brethren. There was a time when Hindu families made one of their family members, Khalsa with Keshas and Amrit and thus strengthened the Khalsa ranks. Khalsa fought valiantly against the unjust mughals and rooted them. The present and critical time ahead reminds us to forge our unity and make similar contributions to the Khalsa in the best interest of the nation & the country.

May Akal-Purakh shower his choicest blessings on all of us and we may live in peace with unshakable faith in his mission, i.e.

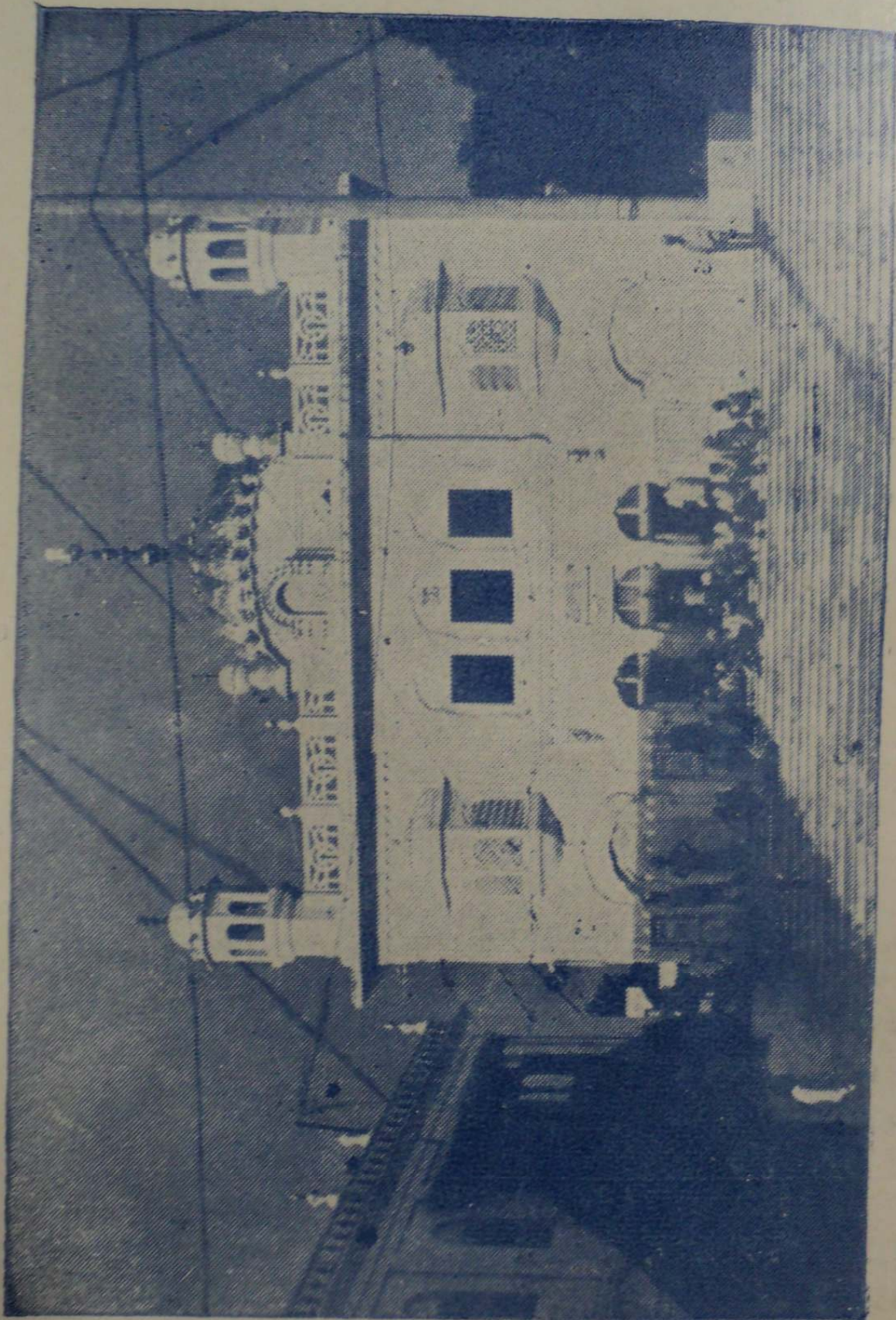
“Fatherhood of God and brotherhood of Mankind.”

(ਏਕੁ ਪਿਤਾ ਏਕਸੁ ਕੇ ਹਮ ਬਾਰਿਕ)





GURDWARA LANGAR SAHIB NANDED



Takhat Sachkhand Sri Hazur Sahib, Nanded.