

Hearing this reply it was ordered that the *Gurū* be executed. Sayad Adam Shāh (ਸਯਦ ਅਦਮ ਸ਼ਾਹ) accompanied by courtiers and Muslim priests came with a warrant for his execution. Many people turned out to witness the execution. He was then taken out of his cage and allowed to perform his ablutions. He sat under the banyan-tree where he recited Japu jī. The executioner, Jalālūdīn (ਜਲਾਲੂਦੀਨ) of Samānā (some say it was Adam Shāh) took his sword and in a split of second, severed *Gurū Sāhib*'s head from the body. This happened on the afternoon of Thursday, the fifth day of the light half of the month of Maghar (ਮਘਰ) in Sammat (ਸੰਮਤ) 1732 (November 11, 1675) at Cāmdanī Cauk (ਚਾਂਦਨੀ ਚੌਕ), Dillī, where now stands Gurduārā Sīs Gañj (ਸੀਸ ਗੰਜ) in his memory. This *Gurduārā* was constructed by Sardār Baghel Singh (ਸਰਦਾਰ ਬਘੇਲ ਸਿੰਘ) in 1790.

History has recorded that a furious storm raged immediately after this brutal deed which filled everyone's eyes with dust. Bhāī Jaitā (ਭਾਈ ਜੈਤਾ) dashed out of the crowd and instantaneously took away the head of the *Gurū* to Anandpur. He reached Kīratpur on 15 November, 1675. From there the *Gurū*'s head was taken to Anandpur with full honor and on 16 November, 1675, it was cremated with full ceremonies. There is a *Gurduārā* called Sīs Gañj at Anandpur where the hallowed head of the *Gurū* was cremated. The Tenth *Gurū* received Bhāī Jaitā, embraced him and said, Raṅgreṭā Gurū kā beṭā (Raṅgreṭā is the son of the *Gurū*, Raṅgreṭā was Bhāī Jaitā caste). Bhāī Jaitā told the young *Gurū* and his family how Gurū Teghbahādar Sāhib had sent for his son to be bowed to. Thus, Gobind Rāī, became the successor, infused with the Divine Light.

Lakkhī Shāh Lubāṇā/Vaṇjārā (ਲੱਖੀ ਸ਼ਾਹ ਲੁਬਾਣਾ/ਵਣਜਾਰਾ), was a famous contractor in Dillī and was also a follower of the *Gurū*. He emptied his carts, laden with lime, near the Red Fort, taking advantage of the darkness and the carelessness of the Mughal sentries, and with the help of his sons, whisked away the body of the *Gurū*, in one of their carts. Apprehensive of the government reprisal, Lakhī Shāh and his sons then built up a pyre inside their own house and set fire to it. When the body was duly reduced to ashes, they cried out that their house had caught fire and called upon their neighbors to assist them in extinguishing it. Next day they collected the *Gurū*'s remains and buried them in a copper vessel in the earth under his funeral pyre. On this spot there stands a *Gurduārā*, Rakāb Gañj (ਰਕਾਬ ਗੰਜ).

### **Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) and Bhīkhaṇ Shāh (ਭੀਖਣ ਸ਼ਾਹ)**

At the time of Gobind Rāi's birth, there lived in the village Thaskā (ਥਸਕਾ), a Sayad (ਸਯਦ) called Bhīkhaṇ Shāh (ਭੀਖਣ ਸ਼ਾਹ). On the young Gurū's birthday, Bhīkhaṇ Shāh looked and bowed towards the east. His disciples asked him why he bowed, contrary to all Islāmic custom, in the direction to which only Hindūs turned in their morning worship of the Sun. Bhīkhaṇ Shah replied, "In the city of Paṭnā (ਪਟਨਾ), Allah's Light has appeared in human form. He will destroy the wicked people, fight against evil and irreligion, and make *Dharam* (ਧਰਮ), or righteousness, flourish in the land. I have bowed to the manifestation of Allah in human form. I am going to that city in order to get a sight of him and be blessed."

He vowed that he would go to meet the new-born king, and would not eat until he had seen him. He went by Dillī (ਦਿੱਲੀ) and arrived in Paṭnā, suffering from hunger and fatigue. He sat down near the Gurū's house, but apart from the crowd who had come to offer their congratulations. When the crowd had dispersed, Kirpāl Cand (ਕਿਰਪਾਲ ਚੰਦ), the child's uncle, went to Bhīkhaṇ Shah, and asked him why he had come. Bhīkhaṇ Shah told him the nature of his vow, and asked to see the newborn child, as he had come hundreds of miles to see the child.

When the child *Gurū* was brought out, the visitors felt blessed and presented their offerings. The Sayad too presented his, and bowed at the young spiritual prince's feet. He placed before him two earthen vessels covered with muslin, one containing milk and the other water. The child playfully touched both vessels. Upon this, the fakīr took them up, and prepared to leave amid the thanks of the Sikhs for having been the means of giving them a sight of their future *Gurū*. They asked Bhīkhaṇ Shāh what he meant by the two vessels. He said that the vessel with the milk represented the Hindu religion while the vessel with the water represented the Muslim religion. Since the *Gurū* touched both vessels, it meant that he would be impartial towards both religions and help all people. Saying this, the Sayad departed.

*Adapted from Gurū Gobind Singh: Life and Achievements of Gurū Gobind Singh*

### **Gurū Gobind Singh Sāhib and Paṇḍit Shivdat (ਪੰਡਿਤ ਸ਼ਿਵਦਤ)**

Paṇḍit Shivdat had been a worshipper of idols and gods for a long time. He had grown old in the practice of concentration and renunciation. People regarded him with deep respect, because he was known to be holy and devout. They believed him to have acquired that stage where God is beheld face to face, but he had been feeling a void in his heart all along. As his faculties strengthened and he gained clarity from his devout practices, he perceived that something was missing in the objects that he had worshipped so far. He felt uneasy, but he knew not how to fill the void.

Early one morning, as he sat in a secluded, beautiful spot on the banks of the Gaṅgā (ਗੰਗਾ), with his eyes closed and his heart and mind soaring aloft in search of God, Gurū Gobind Singh Sāhib (at the time Gobind Rāi) walked up to him silently from behind. He stood near him, bent slightly forward, and, putting his little mouth near the devotee's ear, said softly and sweetly, *Paṇḍit Jī, Bo!* (ਪੰਡਿਤ ਜੀ, ਬੋ!)

The Paṇḍit had, in his meditations, felt himself very near to his goal. He had thought that the Lord was coming to him to dwell in his heart forever. He had felt the Supreme Being approaching. Now, he thought that he heard his beloved speaking in his ear. He opened his eyes, turned his face, and beheld a miracle. After seeing Gurū Gobind Singh Sāhib's charming face, Paṇḍit Shivdat forgot about the

idols and gods he had prayed to, for he saw in Gurū Gobind Singh Sāhib, the manifestation of the one and only Vāhigurū (ਵਾਹਿਗੁਰੂ). The bright, round eyes quivering with childlike mirth, appeared to the Paṇḍit as two orbs shedding a light which illuminated his heart.

The Paṇḍit was liberated. He had found the beloved in the child. Therefore, he called him *Bālā Prītam* (ਬਾਲਾ ਪ੍ਰੀਤਮ) or Child-Beloved. His meditations were now full of serene joy.

*Adapted from Life of Gurū Gobind Singh*

### **Gurū Gobind Singh Sāhib and Rājā Fatah Cand Mainī (ਰਾਜਾ ਫਤਹ ਚੰਦ ਮੈਣੀ)**

Rājā Fatah Cand Mainī and his wife became admirers of Gobind Rāi in an interesting way. The pair had no child. They were always restless, not only because they lacked an heir, but also because they had been taught to believe that only a dutiful son could help the deceased parents across a particular region of the other world. They approached Paṇḍit Shivdat (ਪੰਡਿਤ ਸ਼ਿਵਦਤ), who had been won over by the Gobind Rāi's love. One day Shivdat was sitting on his usual seat by the Gaṅgā. The couple approached Shivdat and told him of the thoughts that allowed them neither rest nor joy. They begged him to intercede on their behalf and get them the boon of a son. Shivdat gave them the joyful tidings that the Great Bestower of Gifts was himself in the world, in that very city, in human form. He directed them to go home, open the doors of their love-filled hearts, and invite the beloved into their spirits. He assured them that he would come not by search, but by true yearning of the heart. They did as he explained. They would daily bathe and dress themselves in neat attire; they washed their hearts and minds clean of all earthly desires and thoughts, except the one which they had no power or mind to abandon, and waited for the Gobind Rāi to come and bless them.

Days passed, yet no sign of him appeared. They did not lose heart. Thinking that he delayed his appearance because their yearning for him had an earthly touch, an element of selfish desire, they bade good-bye to even the one wish of their innermost hearts; they stopped wishing for a son and simply began to thirst for the sight of the *Gurū*. One day, they were sitting with their eyes turned inwards and their hearts expanding wider and wider in order to engulf and include him within their enclosure. Suddenly, two little arms were flung around the queen's neck, which now clasped in a tight embrace of love, and a sweet, charming voice spoke into her ear, "Mother, I have come."

The king and queen had wanted a son, and so the child Gobind Rāi gave himself up to them as a child.

*Adapted from Life of Gurū Gobind Singh*

### **Gurū Gobind Singh Sāhib's Childhood Games (ਚੋਜ - coj)**

The first five years of the *Gurū*'s life were spent at Paṭnā, which was then the capital of Baṅgāl (ਬੰਗਾਲ). The little pranks and games he played all gave a foretaste of the life he was to follow. He would divide his friends into two groups and engage them in contests of skill, power and patience. All of the children recognized him as their leader, and obeyed him as implicitly as his *Khālsā* (ਖਾਲਸਾ) did afterwards.

Nurtured on the traditions of Sikh history culminating in the sacrifices made by Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) and Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ), Gobind Rāi grew into a fearless and noble child under the loving care and guidance of mother Gujārī (ਗੁਜਰੀ), grandmother Nānkī (ਨਾਨਕੀ)