

PHILOSOPHY IN NUMBER 5, 9 AND 10
- ITS CONSISTENCY WITH MARTYRDOM / SACRIFICES IN
SIKHISM -

INDERJIT SINGH*

j auqau pñ K] x kñ cñau] isruDir qI I gI I myI Añau]
iequimñrig pñuDrIjY] isru djYkñix n kljY]

- Sri Guru Granth Sahib, p. 1412

If thou yearnest to play the game of love, step on to my path, with thy head placed on the palm of thy hand and, once thou settest the feet on this path, then lay down thy head and mind not public opinion.

It certainly is easy to write about something you are familiar with. But to write about something that one is not familiar with, it is important for the writer to thoroughly research the subject and get every nuance right to reach its subtlety. Some time small, seemingly insignificant details of meaning can add to the imagery and give the character an authenticity.

We humans, like all other forms of life on earth are the result of long time evolution. We should be so utterly grateful to God for the way our hands are designed, with five fingers fold well within our palm to make fist when needed. With our hands we can hold many things like pen, sword, instrument and lift weight. Also we can play on musical instrument with the help of our fingers which produce soulful music and give a stringing divine sound of music, a vibration in orchestral trill (Jhankaar) like touching of many strings.

My chosen three number 5, 9 and 10 are neither numerology myth nor new coinage but have powerful symbolic expression and meaning and significance of martyrdom of fifth Guru, Sri Guru Arjan Dev, ninth Guru Sri Guru Tegh Bahadur and unparalleled sacrifices made by the Tenth Guru, Sri Guru Gobind Singh, which played

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significant role and incomparable place in Sikh history.

Sikhs have unique culture and religion. The teaching of Guru Nanak, the founder of Sikhism is not only for the Sikhs but for the entire mankind. Guru Nanak's message of tolerance, love and truth is of universal nature.

At that time (like today) the rulers were corrupt and cruel. The life of common people was miserable and pathetic. Survival was awful. *bwbw dKl iDAwnu Dir j l ql siB ipQvl idis Awel]* (Bhai Gurdas, Vaar 1: 24/5) (*Baba (Guru Nanak) when looked at the world intently, entire world was aflame and symbolically consumed by greed and oppression.*)

The aim of Guru Nanak and his successors was to uplift the dependent and defend, if need be, confront against injustice and eliminate the oppression for the cause of justice.

BYkwhUkaidq nih nih BYmwnq Awl]

He who fears no one, nor strikes fear in anyone.

– Sri Guru Granth Sahib, p. 1427

j gquj l pdw rik l YAwpxl ikrpw Dwir]

ij qudiAwYabrYiqql l huabwir]

O' Lord, the world is on fire, however

Showering Thy benediction, save it thou.

– Sri Guru Granth Sahib, p. 853

cu kwr Az hmh hll qy dr gZSq]

hl w Asq brdn b SmSlr dsq]

When all modes of redressing wrong having failed, Raising of sword is pious and just.

– Guru Gobind Singh

The hymns attributed to Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Das Ji, Guru Ram. Guru Arjan Dev Ji, and Guru Tegh Bahadur Ji, enshrined in Sri Guru Granth Sahib prove the in-depth meaning of verse (s) in true spirit of *Miri Piri* system.

hauwnu Arpl sBuqnu Arpl Arpl siB djsw]

hauisru Arpl iqsu mlq ipAwryj o pB dje sdjsw]

I surrender my soul, I surrender my entire body and surrender I my all the lands.

I offer my head to that dear friend, who gives me the message of my Lord.

– Sri Guru Granth Sahib, p. 247

qnu mnu kwit kwit sBu Arpl ivic Agnl Apouj l wel]
I cut and tear my body and soul and dedicate them all to Thee, O my lord. For Thee I burn my self in fire.

– Sri Guru Granth Sahib, p. 757)

PHILOSOPHY IN NUMBER

SANCTITY AND PURITY OF 5

plt prvix plt prDnu] pltypivih drgih mnu]
 pltysnih dir nij nu] pltw kw grueku iDAwu] p
*The five elect are acceptable and five elect supreme
 The five saints obtain honour in the Lord's court.
 They five appear grand at His Court.*

The five chosen concentrate their mind on the Guru alone.

– Sri Guru Granth Sahib, p. 3

plt j nu imil mly ugwieAw hir nuwk Bclun Biel]

– Guru Granth Sahib, p. 205

*Meeting together, the elect five pious persons sing joyous songs.
 Be between them and God, Nanak there is no difference, O brother.*

plj invij w vKq plj plj y nwa]

– Sri Guru Granth Sahib, p. 141

There are five prayers, five times for prayers and the five have names.

1. Nama-e-Fzr, 2 Namaz-e-Zuhr, 3 Namaz-e-Asr, Namaz-e-Maghr,
 5. Namaz-e-Esha,

Avil isPiq dj l swbl l] qlj Yhl ml caQY Krl]

plj vl plj yiekqu mkiml ejh plj vKq qry Aprprw]

– Sri Guru Granth Sahib, p. 1084

The first prayer is the Lord's praise, second

Contentment, third humility and fourth alms-giving.

The fifth prayer is the restraint of the five desires at one place.

These are thy exceedingly sublime five times of prayer.

sD kYslg Awvih bis pltw]

In the society of saints the five animies are restrained

– Sri Guru Granth Sahib, p. 271

gr prsdl iprm kswel] iml agl dieAwl plt sbd vj wel]

*By the Guru's grace, I am attracted by the love of my spouse,
 Hymning the five melodies, I shall meet with my Merciful Masters.*

– Sri Guru Granth Sahib, p. 1128

mn mih j iq j iq mih mnAw plt iml ygr Biel]

In the mind is the Divine Light and within the Divine Light is the

mind, and the five sensory organs are attuned together like the fellow disciple.

– Sri Guru Granth Sahib, p. 879

ੴ ਭਕੁੰਰ ਮਨ ਮਿਹ ਬਸ੍ਰਿਯੰਮੀਐਅੰ ਸਿੰਗ]

The mortal is engrossed in worldly valuables and the five evil passions abide in his mind.

– Sri Guru Granth Sahib, p. 297

ੴ ਭੁਆੰਮੁ ਹਿਰ ਨੰਮ ਰਿਸ ਪਕ੍ਰਿ]

The soul, subtle essence of the five elements, is cherished with God's Name Nector.

– Sri Guru Granth Sahib, p. 299

ੴ ਿੰਗ ਸਿੰਬ ਹਸ੍ਰ ਿੰਗ੍ਰਪੁੰ ਿੰਬ ਿੰ ਹਿਰ ਹ੍ਰਿੰਗਿੰ ਆ]

The village elders all began to laugh, saying, that the wave of avarice has destroyed the penitent.

– Sri Guru Granth Sahib, p. 315

ਿੰਸੁਦ੍ਰਿ ਆੰਰਿ ੴ ਚਰ ਵਸਿਹ ਕੰਮੁ ਕੰਠੁ ਿੰ ਭੁੰਮੁ ਆੰਕੁੰਰੁ]

ਆੰਮੁਕੁ ਿੰ ਿੰਹਿ ਮਨੁਕ ਨਹਿ ਭੁੰਹਿ ਕੇ ਨ ਸੁਖੁ ਪੁਕੁੰਰੁ]

Within this body dwell the five thieves lust, wrath, avarice, attachment and pride.

They plunder Nector the apostate knows it not and none hear this complaint.

– Sri Guru Granth Sahib, p. 600

ੴ ਢੁੰਸ ਚਿੰਨ ਢਕੁ ਿੰ ਚਕੁ ਮਨੁ ਆੰਠੁ ਨੁੰਠੁ] ਚੁੰਕੁ ਹੋ ਿੰਕੁੰਰੁ]

The five demons and three inimical dispositions, torture my soul, O kind Lord, the patron of the patronless, save Thee me from them.

– Sri Guru Granth Sahib, p. 1119

ਆੰਪੁ ਮਹੁੰ ਿੰ ਨੁ ਆੰਪੁ ੴ ਆੰਪੁ ਸ੍ਰਿਕੁ ਕ੍ਰਿ ਕੁੰਮ]

The Lord Himself is the Great Being, Himself the Leader and Himself accomplish the task of His servant.

– Sri Guru Granth Sahib, p. 1216

OTHER IMPORTANT EVENTS OF 5

There are five major religions in the world namely: Hinduism, Islam, Christianity, Judaism and Sikhism.

Between the two main religions of Hinduism and Islam, there are 5 very basic similar tenets. For instance:

1. The special significance of the Muslim for Namaz versus Hindu Puja at dawn and dusk.
2. The rationale behind Muslim fasting in a particular month of the

year versus Hindu fasting in a particular days of each month.

3. Muslim Zikar and Hindu Meditation.
4. The Muslim Haj and Hindu Pilgrimage.
5. Muslim Zakat and Hindu alms and charities. Further Muslims grant special significance of Friday (5th week day) prayer - (Gajinder Singh, *Descent of Grace*. Introduction, p.xiii.)

In an amazing call, on the first day of vaisakh 1756 Bikrami (March 29, 1699 C.E) Guru Gobind Singh choose five beloved (Panj Piare), Daya Ram (Bhai Daya Singh) of Lahore, Dharma Das (Bhai Dharam Singh) from Delhi, Mohkam Chand (Bhai Mohkam Singh) from Dwarka, Himmat (Bhai Himmat Singh) from Jagarnath, Sahib Chand (Bhai Sahib Singh) from Bidar, of different castes and from different places.

On the day of creation of Khalsa, Guru Gobind Singh, especially prescribed code for Khalsa to always wear these five Ks' Kesh - unshorn hair, Kangha - a comb, in the hair knot, Kara - an iron bangle on the right wrist, Kirpan - a sword on his person (Sword in belt) and Kachha - a pair of short breeches. Five members of Guru Gobind Singh's family sacrificed their lives:

1. Sahibzada Ajit Singh and Sahibzada Jujhar Singh - In the battle field at Chamkaur Sahib on 8 Poh, 1762 Bikrami.
2. Sahibzada Zorawar Singh, Sahibzada Fateh Singh and Mata Gujri - At Sinhind on 13 Poh 1762 Bikrami (12-12-1705 C.E)

Guru Arjan Dev Ji decided to compile the hymns of first, second, third, fourth Guru as well composed by himself in one volume at the site of a small pool, later on to be known as Ramsar at some distance from Darbar Sahib (Golden Temple) in Amritsar with Bhai Gurdas as amanuensis. The hymns of renowned saints of the like-minded of other folds of Muslims and untouchable class and others of Hindus were also included. The Adi Granth was formally installed in Darbar Sahib on August 16, 1604 C.E. now falling on 1st September of the year.

From the sacred volume pothi Sahib/ Adi Granth, first hymn (*Vak*)
 ਸੁਖਿ ਕ੍ਰਿਯੰਤਿ ਆਪਿ ਕੀ ਏਕੈ ਹਿਰ ਕੰਠੁ ਕ੍ਰਿਯੰਤਿ ਆਇਕੈ ਰੰਮ]

- Sri Guru Granth Sahib, p. 783

was recited by Baba Budha Ji, the first granthi appointed by Guru Ji. The hymns of ninth Guru Tegh Bahadur Ji were incorporated by Guru Gobind Singh Ji at Damdama Sahib (Talwandi Saboo) later on and Guru ship was declared to Sri Guru Granth Sahib (Damdami Sahib Wali Bir) on Katak 6, 1765 Bikrami (6-10-1708 C.E) a day before

immersing himself in the Supreme Light on Katak 7,1765 Birmami (7-10-1708 C.E)

Veneration that Sikhs were displaying towards Adi Granth in daily congregations to listen and recite hymns had great effect on the minds of many Hindus and Muslims as well and congregation began increasing day by day. Obviously with the spread of the Sikh faith, the fanatic Hindus and Muslims were highly perturbed to see some Hindus and Muslims participating in daily congregations of the new faith. The Muslims who thought that it was their prerogative to convert others to Islam, were shocked and complained to Mughal Emperor Jehangir who was already prejudiced against the Sikh faith. It is evident in his Tuzuk (dairy) that he wanted to put an end to this shop of falsehood (*dukan-i-batil*). He availed of this opportunity that Guru Arjan should be forced to adopt Islam or be done to death with tortures in accordance with the Yasa code. Guru was taken to Lahore and handed over to Chandu Shah after trial. Guru was made to sit hours together on hot iron plate in the summer month of May, hot sand was poured on his naked body. Guru bore all this with great courage, abiding in God's Will 'Tera Bhana Mittha Lagge' and consequently embraced unique Martyrdom on May30, 1606 C.E. This also stands testimony, *Tan(u) Man(u) Kat(i) Kat(i) Sabh(u) Arpi vich(i) Agni Aap(u) Jalai*.

It is the established truth that the first martyrdom embraced by fifth Guru Arjun Dev Ji is of great significance in Sikh History which played big role towards freedom, encouraging Sikhs and none other to fight against oppressiveness.

OF 9 - Guru Nanak had taken clear and firm steps to lay the foundations of the Mir-Piri structure. For, so far as the ideology was concerned, it had been laid down in Guru Nanak's hymns in the Guru Granth completely, very succinctly and emphatically. (*Sikhism*, A Miri-Piri System, Kharak Singh, p.5-6)

Guru Arjun's martyrdom strengthened the ideology of Miri-Piri. Sixth Guru Hargobind on the very first day of his Guru-ship wore two swords as symbol of *Miri-Piri* aspects of the Sikh society, became visible and tangibly clear. Guru Hargobind laid the foundation of Sri Akal Takht (Supreme Temporal Authority) with an additional flag on the premises of Darbar Sahib which played a big role as a symbol of state within state symbolizing sovereignty and fought four victorious battles.

In the battle of Kartarpur Guru's fifth and youngest son Tyag Mal

fought valiantly and fearlessly into the thick of battles. The Guru was pleased with his heroic deed and addressed him Tegh Bahadur (Warrior of sword). Henceforth Tyag Mal becomes Tegh Bahadur- Fifth son of Hargobind later on the Ninth Guru.

siqgr imil Alal tl Bel nv iniD KricauKwau]

On meeting the True Guru, I am altogether altered and I have obtained the nine treasures to spend and eat.

– Sri Guru Granth Sahib, p. 91

iniD isiD iriD hir hir hir myrY]..

My God, the Lord Master, is nine treasures, eighteen miracles and all the riches.

– Sri Guru Granth Sahib, p. 101

naudr TikyDwvqurhwey] dsvlinj Gir vrisi pwey]

He who closes his wandering mind, obtains an abode in the Lord's own tenth home.

– Sri Guru Granth Sahib, p. 124

hir stn kir nmonmo] nauiniD pivih Aql usko]

Make obeisance, obeisance, unto God's Saints. Thus shalt thou receive nine treasures and infinite peace.

– Sri Guru Granth Sahib, p. 241

nauiniD qrysgl indwn] iecw ptkurKlindwn]..

Thou hast nine valuable riches and miracle, and all the treasures. God, the Fulfiller of desires, saves the mortal in the end.

– Sri Guru Granth Sahib, p. 376

Akw jgl nauiniD pivY] ql kw bhmuI yggin crivY]

Such a yogi obtains the nine treasures. He lifts his soul from below to heaven pause.

– Sri Guru Granth Sahib, p. 477

haumigauqWdieAwl kir dwsu gol Aw]

nauiniD pweI rjij vj lv bil Aw]

My Merciful Master I beg of Thee to make me a slave of Thine attendants.

By uttering Thy Name I sustain life, obtain nine treasures and sovereignty.

– Sri Guru Granth Sahib, p. 518

Atpir nv iniD nnu hYmyrI ij bhvleygru siqgruAl KuI Kwey rwm]

Within, are the Names nine treasures, O my soul, and the great True Guru shows the unperceivable Lord.

– Sri Guru Granth Sahib, p. 539

nauiniD pweI vjI vDweI vjy Anhd qhry]

I have obtained the nine treasures and congratulations resound and unstruck trumpet ring(with me)

– Sri Guru Granth Sahib, p. 577

naunwiek kl Bgiq pCinY] sobwj wrI hm gur minry]

He who embrace the devotional services of the Lord of nine continents, that buffoon I accept as my Guru

– Sri Guru Granth Sahib, p. 873

OTHER CITATIONS

- i) नौ क्खि *Nou(n) Khand* – There are nine regions of earth in Hindu mythology.
- ii) नौ निधि *Nou(n) Nidha(n)* – There are nine treasures of Kuber, the mythical God of riches; all the riches.
- iii) In the court of Akbar the great, there were nine prominent courtiers.
- iv) In the Indian astrology, nine planets -Mercury, Venus, Earth, Mars, Rluto, Jupitar, Saturn, Uranus and Naptune.

First five are small and other four are major planets which are vastly large and mostly gaseous. All revolve around the sun, each in ellipse path.

Figure - 9 is having a mathematical significance with relation to it's explanation. By multiplying with any figure(s) its consequence would remain 9 (nine) by summing or the sum would be completely divisible by 9 without any remainder as:

$$i) 9 \times 1 = 9, 9 \times 2 = 18 = 1 + 8 = 9, 9 \times 3 = 27 = 2 + 7 = 9, \dots 9 \times 9 = 81 = 8 + 1 = 9$$

$9 \times 35 = 315 = 3 + 1 + 5 = 9$, or by any figure(s) say $9 \times 86 = 774 = 7 + 7 + 4 = 18$ which is completely divisible by 9.

- ii) If we sum up some figure(s) its consequence would have same remainder as that of the summed figures either way may be diagonally, horizontally vertically on by pick and choose as:

Cover all figures

$$35032 + 00011 + 00842 + 52786 + 69000 + 01920 = 159591$$

$(1 + 5 + 9 + 5 + 9 + 1 = 30$ dividing by 9 remainder=3)

$$3 + 5 + 0 + 3 + 2 + 0 + 0 + 0 + 1 + 1 + 0 + 0 + 8 + 4 + 2 + 5 + 2 + 7 + 8 + 6 + 6 + 9 + 0 + 0 + 0 + 0 + 1 + 9 + 2 + 0 = 84$$

(Dividing 84 by 9 remainder=3)

- iii) Similarly it is a 360 degree of this item code as $36 \times 10 = 360 = 3 + 6 + 0 = 9$

$$\text{Or } 4 \times 90 = 360 = 3 + 6 + 0 = 9$$

The first phase of Guru Tegh Bahadur's life begins with his birth at Amritsar on April 1, 1621, and ends with passing away of his warrior father, Guru Hargobind through Nirvana Samadhi for five days and 5

nights after which he discarded his body on March 4, 1644 AD. This period includes his education, spiritual discipline, marriage, victorious battles of his father against the mighty Mughal armies his participation in the last battle of Kartarpur at the age of 14. He was 23 at the end of this eventful period. The last instruction of his father was to stay at Bakala, his maternal home till he received the 'call' for a great divine mission.

DR. TRILOCHAN SINGH, HYMNS OF GURU TEGH BAHADUR

The fourth phase of Guru Tegh Bahadur life began in 1669 with Aurangzeb's order to all his governors to destroy the Brahmins, their centre of learning, their temples which historian Saqi Mustad Khan quotes in his *Maasir-i-Alamgiri* as follows..... His Majesty, eager to establish Islam, issued orders to governors of all the provinces to demolish the schools and temples of infidels and with the urgency put down the teaching and the public practice of the religion... This phase of persecution and terror ended with the martyrdom of Guru Tegh Bahadur. (Extract Ibid, p. 13-14)

On May 25, 1675, C.E. on hearing the heart-rending plaint of the Kashmiri Pandits, Guru Tegh Bahadur was pondering deeply over these aspects of the matter when Gobind Rai (Guru Gobind Singh) at the age of 9 appeared in Guru's darbar. Finding his father pensive when silence prevailing, he quietly enquired the reason of silence. The Guru explained the plight and remarked that the only way to save them was the supreme sacrifice of some pious soul. Guru Gobind Singh spontaneously replied that there was none more pious than you (Guru Tegh Bahadur). The Guru appreciated the courageous reply of his son and forthwith decided to offer himself for sacrifice to defend the rights of the Brahmins, the custodians of Hindu religion. The Guru conferred guru ship on his son and left for Delhi. He was accompanied by his three disciples Bhai Mati Das, Bhai Sati Das and Bhai Dyal Das. On his way, he was arrested and sent to Delhi where they accepted physical sufferings instead of embracing Islam and finally embraced martyrdom on November, 11, 1675 C.E now falling on November 24.

OF 10 - Guru Tegh Bahadur's martyrdom worked as a miracle, strengthened the resistance against Aurangzeb's policy and Guru Gobind Singh created the Khalsa '*Akal Purak Ki Fauz*' to fearlessly face formidable enemies to end tyranny of any kind by just means.

Digit 1 and 0, a ten fold 'one Jot of Guru Nanak in ten Gurus' and

combination of 1 and 0 (10) increases its power ten times from one to ten and by adding one more zero it raises the power further ten times (from 10 to 100) and so on. Hence, has a amazing power and has been expressively enshrined in Guru Granth Sahib.

j y j g c w r y A w r j w h r d s t k l h i e]
n v w K l f w i v i c j w x l A y n w i l c l y s B u k i e]

Though a man's age be equal to four Yugas and grows even ten times more.

And he be known in the nine continents and all were to walk with him or (fallow in his train).

– Sri Guru Granth Sahib, p. 2

n a u d r v w j y d s v l m k q w A n h d s b d u v j w i x A w]

He who soars above the nine gates, hears the playing of celestial strain of the tenth one and is emancipated.

– Sri Guru Granth Sahib, p. 110

n a u d r T w k y D i v q u r h w e y] d s v l i n j G i r v w s w p w e y]

He, who closes his nine doors and restrains his wandering mind, obtains and abode in the Lord's own tenth home.

– Sri Guru Granth Sahib, p. 124

d s i d s K j q m l i P i r E j q d K a u q q s i e]

I have wandered searching ten directions, wherever I see, I find that Lord there.

– Sri Guru Granth Sahib, p. 298

d s v l d i A w i r k t i j b d l j y] q a u d i e A w k o d r s n u k l j y]

When the key of Divine Knowledge is applied to the tenth gate, then is the sight of the Merciful Master behold.

– Sri Guru Granth Sahib, p. 341

c k t l m n u d h i d i s k a u D i v q A c l j w i h T h r w n o]

k h u n n k i e h i b i d k o j o n r u m k i q q w i h q m m u r o]

The restless mind wonders in ten directions, it needs to be pacified and stabilized, who so ever knows this art deem him thou to be emancipated, says Nanak.

– Sri Guru Granth Sahib, p. 685

d h i d s r i v r i h A w j s u q m w r w A k t r j w m l s d w h j t r]

In ten directions, thy praise is permeating, O thou Inner-Knower and Ever present,

– Sri Guru Granth Sahib, p. 716

d h i d s p l r r i h A w j s u s A w m l k l m i q k h x u n j w e l]

k h u n n k s i q g r b i l h w r l i j i n A i b c l n l v r k w e l]

The Lord's glory is pervading in ten directions and His worth I

can utter not

Says Nanak, I am a sacrifice unto the True Guru, who has laid the eternal foundation.

– Sri Guru Granth Sahib, p. 783

[ਕੀਐਅੰ ਗੁਰੂ ਮਹਿ ਮਹਿ ਪ੍ਰਬੁ ਸਿਠਿ ਸਿਠਿ ਕ੍ਰਿ ਕ੍ਰਿ ਰਚੀਐਅੰ]

In the body fortress is a palace, wherein abides the Lord of palace, the True Master.

The True one has established his True Throne in the Tenth gate.

– Sri Guru Granth Sahib, p. 1039

[ਦਸਵੰ ਪ੍ਰਕ੍ਰਿ ਅਲ੍ਹਿ ਇਨ੍ਰੰ ਅੰ ਪ੍ਰਿ ਅੰ ਕ੍ਰਿ ਕ੍ਰਿ ਕੀਐਅੰ]

Within the Tenth Gate abides the Detached and Unequaled Lord. The Inscrutable Lord Himself makes one realize him.

– Sri Guru Granth Sahib, p. 1039

The Guru with his very small army comprising forty Sikhs and his two sons was surrounded in the so-called garhi, a mud fortress by a huge army of Wazir Khan and hill Chiefs. In the battle of Chamkaur Sahib, Guru's sahibzadas Ajit Singh and Jujhar Singh sacrificed their lives, vigorously fighting the enemy.

By night fall, thirty five out of forty also sacrificed their lives. Bhai Sant Singh and Sangat Singh remained in the garhi to continue fight and received martyrdom by fighting with enemy while Guru with three namely, Bhai Daya Singh, Bhai Dharam Singh and Bhai Man Singh escaped and reached Dina. Guru's younger sons Sahibzadas Zorawar Singh and Fateh Singh and his aged mother Mata Gujri embraced martyrdom at Sirhind.

All these events and sacrifices of Sikhs reached to Aurangzeb and his dreams of establishing Daru-al-Islam (Islamic State) in the land of Daru-al-Harb (Land of the infidels) lay shattered to pieces. As a result Aurangzeb requested the Guru for a compromise in reply to Guru's Zafarnama criticizing Aurangzeb for unethical conduct and his defiling religion oaths on Quran as well the brief account of battles fought by the Guru and the unique sacrifices of Guru's family and the Sikhs. The remorse of Aurangzeb, a few days before his death, stirred him and at last moved his conscience when he wrote "My years have gone by profitless. God had been in my heart, yet my darkened eyes have not recognized His Light."

It is noteworthy that Guru Gobind Singh created Khalsa against heavy odds and ultimately brought down the mighty Mughal Empire.

ਪ੍ਰਿ, ਪ੍ਰਿ, ਪ੍ਰਿ, ਨਾ ਨਿਮਿ, ਦਸ, ਦਸਵੰ ਧ, ਚਿਦਿਸਿ ਹਨ ਅਨੇਕਾਂ

been expressed in bani.

PHILOSOPHY

"It was owing to wonder", said the Greek Philosopher Aristotle (384-322-B.C.) "that men first began to philosophise - wondering at first about the problems that close at hand and then little by little advancing to the greater perplexities." In this sense we are all occasionally philosophers. We philosophise when we reflect critically upon what we are actually doing in the world, the meaning of life, right and wrong or how there came to be a world at all. - The Book of knowledge. Editor STOWELL (Vol.6), p.181

My philosophy is of words and figures-*Lafazon Ki Adaygi and Hindson Ki Adaygi*: Style of expressing words and style of expressing figures.

Deh(i) Shiva Var Moh(i) Ehai, Subh Kanman te Kabhu(n) Nataru(n)

O God, grant me this boon
 Never may I turn away from noble deed,
 Nor when fighting adversary, may I be afraid
 But with a firm resolve, should achieve victory,
 Over my heart should have complete control;
 O God that is what I crave in Thy name;
 When finally time comes for me to rest,
 Let me die in the thick of the battle.

- Guru Gobind Singh

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### REFERENCES

All the translation of the hymns of Gurbant had been taken form Dr. Manmohan Singh's translation published by the SGPC.