

Teg Bahadar Simriai

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Motive for Publication

As part of the Guru Gobind Singh Study Circle's publication series, I am pleased to present the book "Tegh Bahadur Simariyay", edited by S. Pritam Singh.

Dedicated to the 350th martyrdom anniversary of Sri Guru Tegh Bahadur Sahib Ji, this book highlights the life of Guru Sahib and the various inspirations drawn from it through varied or diverse themes and perspectives. The Study Circle has always aimed to promote moral values and principles by publishing books that guide and inspire readers.

We are grateful to the respected and learned members of the team, including: S. Baljit Singh (Chairman), S. Gurcharan Singh (Secretary General), Dr. Inderjeet Singh Gogoani, S. Paramjit Singh Suchintan, Dr. Sarbjit Singh Ranuka, S. Gurwinder Singh (Amritsar) and all the members of the Editorial team from Pokhuwal, whose dedicated efforts have made it possible to present this book before you.

Suggestions from readers regarding the book will be considered for inclusion in future editions.

"Welfare of All"

Tejinder Singh Khijrabadi
Managing Director
Sikh Book Trust International

Foreword

The esteemed personality of Sri Guru Tegh Bahadur Sahib Ji has been beautifully described by poet Kavi Sainapati in these words:

ਪ੍ਰਗਟ ਭਏ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ। ਸਗਲ ਸ੍ਰਿਸ਼ਟ ਪੈ ਵਧੀ ਚਾਦਰ।

Guru Gobind Singh Ji expressed the magnificence of the 9th Guru's supreme martyrdom in the following verse:

**ਠੀਕਰਿ ਫੌਰਿ ਦਿਲੀਸ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰਿ ਕੀਆ ਪਯਾਨ॥
ਤੇਗ ਬਹਾਦਰ ਸੀ ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨ॥**

Guru Tegh Bahadur Ji offered his mortal body at the door of the Almighty by confronting the oppressive rule of Aurangzeb at Delhi. The sacrifice he made at Chandni Chowk, Delhi, by giving his head for the protection of faith, was unprecedented and unmatched. The uniqueness of this martyrdom lies in the fact that he sacrificed himself for the rights of those who did not even follow his faith for those who believed in the symbols like the tilak and the janeu, which he himself did not. At that time, the tyrannical regime of Aurangzeb was forcefully converting Hindus to Islam by stripping away their religious identities and traditions.

It is a tradition in the House of the Guru that whoever seeks refuge is embraced and protected:

ਜੋ ਸਰਨਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ ਸੰਦਾ॥ (ਅੰਗ ਪੜਥ)

When Guru Sahib heard the plea of the Kashmiri Pandits that their religion was under threat, and they were being subjected to injustice and religious persecution, he gave them a hope and assurance that their faith would be protected.

What is even more remarkable is that those who were being persecuted were not asked to sacrifice themselves. Instead, Guru

Sahib took along with his beloved disciples Bhai Mati Das Ji, Bhai Sati Das Ji, and Bhai Dayala Ji, who laid down their lives rights in the front of Guru Sahib in defense of righteousness and against injustice.

Guru Tegh Bahadur Ji's proclamation was:

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ॥

This means that one must not intimidate others, nor submit to fear. Every human being must have the freedom to practice their faith as per their beliefs. The ideals of equality, human rights, mutual respect, and resistance to oppression define Guru Sahib's unique martyrdom. The One that finds no parallel in world history.

ਤਿਲਕ ਸੰਤੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ॥ ਕੀਨੋ ਬਡੇ ਕਲੂ ਮਹਿ ਸਾਕਾ॥

This book, dedicated to the 350th martyrdom anniversary of Guru Tegh Bahadur Ji, includes a concise life sketch, details of his martyrdom, the socio-political circumstances of the time, the impact of his sacrifice, and the inspiration drawn from his sacred writings. The objective is to enable the general public especially the youth and students to draw inspiring guidance from his life on values such as universal brotherhood, compassion, human rights, and the purpose of life.

Baljit Singh

Chairman

Guru Gobind Singh Study Circle

Brief Life Sketch

Birth : April 1, 1621 CE (Vaisakh Vadi 5, Samvat 1678)

Place of Birth : Guru Ke Mahal, Guru Bazaar, Sri Amritsar Sahib

Father : Guru Hargobind Sahib Ji

Mother : Mata Nanaki Ji

Spouse : Mata Gujri Ji

Child : Guru Gobind Singh Ji

Period of Guruship : From March 30, 1664 CE to November 11, 1675 CE

Martyrdom : November 11, 1675 CE

Place of Martyrdom : Chandni Chowk, Delhi

Total Earthly Age : 54 years, 7 months, and 10 days

Bani (Sacred Hymns): In Sri Guru Granth Sahib Ji, there are a total of 59 hymns and 57 shabads revealed by Guru Tegh Bahadur Sahib Ji. These 59 hymns were composed in 15 different ragas (musical measures). The 57 shabads are not assigned any specific raga and are recorded from Ang (page) 1426 to 1429 in Sri Guru Granth Sahib Ji. The raga Jajjavanti is uniquely significant as, only Guru Tegh Bahadur Ji's Bani is included in this raga.

Brief Life Biography

Early Life:

Guru Tegh Bahadur Sahib Ji (childhood name: Tyag Mal) was born on April 1, 1621 CE (Vaisakh Vadi 5, Samvat 1678) at Guru Ke Mahal, Guru Bazaar, Sri Amritsar Sahib, to Mata Nanaki Ji and Guru Hargobind Sahib Ji, the sixth Sikh Guru. The place of his birth is now commemorated by the beautiful Gurdwara Guru Ke Mahal.

At the time of his birth, Guru Hargobind Sahib Ji was listening to Asa Di Vaar Kirtan at Sri Harmandir Sahib. Upon receiving the news of the birth, Guru Sahib offered prayers in gratitude to Waheguru. After the kirtan concluded, he returned home and gave blessings to the newborn. Guru Hargobind Sahib Ji had five sons: Baba Gurditta Ji, Baba Suraj Mal Ji, Baba Ani Rai Ji, Baba Atal Rai Ji, and Baba Tyag Mal Ji (Guru Tegh Bahadur Sahib Ji) and one daughter, Bibi Viro Ji. Tyag Mal Ji was the youngest among the children.

Compassionate Nature:

From childhood, Guru Tegh Bahadur Sahib Ji had a calm mind, preferred solitude, and possessed a deeply spiritual temperament. He was always immersed in Naam Simran (meditation) and devotional worship.

At the wedding of his elder brother Baba Gurditta Ji, Guru Tegh Bahadur Ji (about 4 years old) was dressed in new, fine clothes. When the wedding procession was about to leave, he noticed a poor child without clothes. Immediately, he removed his new costly attire and gave that to the child. When Mata Nanaki Ji saw this and asked where the clothes have gone, Guru Ji humbly gestured towards the child and said, "Mother, he needed those more than me."

I'll get now more clothes, but who would have given to him?" From a very young age, Guru Sahib displayed deep compassion and detachment. After the early death of his brother Baba Atal Rai Ji, he became even more spiritually inclined.

Lesson: We should always be ready to help the needy.

Early Education and Training:

Guru Tegh Bahadur Ji received his early education under the guidance of his father Guru Hargobind Sahib Ji. He studied religious texts and philosophy under Bhai Gurdas Ji. Later, Guru Hargobind Sahib Ji sent him to Baba Buddha Ji at village Ramsar to learn the importance of honest work and develop further virtues. Even at a young age, Guru Ji was deeply impressed by Baba Buddha Ji's example of hard work. Once, Guru Tegh Bahadur Ji said, "The greatness of Guru Nanak's house lies in earning by honest labor." Along with spiritual education and Gurbani, he was also trained in archery, swordsmanship, and horse riding.

Guru Hargobind Sahib Ji had a tremendous influence on young Tegh Bahadur. Listening to his father's discourses, his own spiritual interests blossomed. Until 1630 CE, Guru Hargobind Sahib Ji lived in Amritsar, and later moved to Kartarpur (District Jalandhar) with his family. Thus, the first nine years of Guru Tegh Bahadur Ji's life were spent in Amritsar.

Lesson: Parents must contribute significantly to the all-round development of their children.

Youth:

As Guru Tegh Bahadur Ji grew into adulthood, his personality became more radiant. Like his father, he had a tall frame, broad shoulders, and long arms. His face was moonlike in beauty, yet bore a serious expression. He possessed great humility and always helped the sick, distressed, poor, and needy.

Lesson: To build a compassionate society, one must strive

to be a complete human being in all aspects.

Marriage:

Guru Tegh Bahadur Ji was married to Mata Gujri Ji, daughter of Shri Lal Chand Ji and Bibi Bishan Kaur Ji, residents of Kartarpur (District Jalandhar), on 15 Assu, 1632 CE. In 1666 CE, their son Guru Gobind Singh Ji (then Gobind Rai) was born.

Lesson: Guru Tegh Bahadur Ji did not renounce family life; rather, he fulfilled all responsibilities while living a householder's life.

Battle of Kartarpur:

In 1634 CE, during a battle at Kartarpur (District Jalandhar), Guru Tegh Bahadur Ji displayed remarkable bravery with the sword. Seeing his valor, Guru Hargobind Sahib Ji honored him with the title "Tegh Bahadur" (Brave of the Sword), replacing his earlier name Tyag Mal. Since then, he became widely known as (Guru) Tegh Bahadur Sahib Ji.

Lesson: Along with devotion, strength is also necessary. The integration (or balanced combination) of spirituality and sovereignty (Miri-Piri) is key to building an ideal society.



Residence at Bakala

The personal and family life of Guru Tegh Bahadur Ji was very simple, modest, and peaceful. His mind was detached from worldly greed, attachments, conflicts, and pleasures. He remained humble and unshaken in thought, constantly engaged in remembrance of God, and continuously worked on strengthening his own mind and spiritual discipline. Guru Sahib had complete control over his desires, tendencies, and inclinations. When Guru Hargobind Sahib Ji entrusted the responsibility of Guruship to Guru Har Rai Ji, and then Guru Har Rai Ji passed it to Guru Har Krishan Ji, Guru Tegh Bahadur Ji had no feelings of ambition, opposition, anger, or regret. Instead, before merging into the Divine Light and handing over Guruship to Har Rai Ji, Guru Hargobind Sahib Ji had instructed Guru Tegh Bahadur Ji to go and reside at Bakala. On March 3, 1644, after the sixth Guru left this world, Guru Tegh Bahadur Ji settled in Bakala, along with Mata Nanaki Ji and (Mata) Gujri Ji. At that time, Bakala was a prosperous town, known for its ponds, wells, tavern (ਸਰਾਫੀ) and baolis (stepwells).

Guru Tegh Bahadur Ji spent about 20-21 years at the residence of Bhai Mehra Ji in solitude, calmness, and spiritual discipline. He would rise at Amrit Vela, engage in Kirtan, and give company to seekers with discourses on the gurnat way of life. Being the son of a Guru, he did not accept any offerings for himself. If someone did offer something, he would distribute it all to others. He spent most of his time in the basement (Bhora Sahib) engrossed in deep meditation and spiritual practice. Great benevolent missions often demand supreme sacrifices. And such sacrifices are only possible from personalities who are immensely patient, determined, unattached to worldly pleasures, unaffected by disputes or worldly joys and sorrows, and who possess a strong will a true embodiment

of renunciation. Guru Tegh Bahadur Ji was exactly such a prepared soul.

During 1659-60, Guru Har Rai Sahib Ji visited regions like Malwa, Sialkot, and Srinagar for Gurnat preaching. On returning, he visited (Guru) Tegh Bahadur Ji and the holy mothers at Bakala. Shortly thereafter, Guru Tegh Bahadur Ji stayed in isolation for nearly four years. On returning from Allahabad, Guru Tegh Bahadur Ji stayed briefly in Delhi at Bhai Kalyan's Dharamshala, where he met Mirza Raja Jai Singh. Then he visited Rai Singh village now the site of Gurdwara Bangla Sahib, where Guru Har Krishan Sahib Ji had also stayed. On March 21, 1664, he had a vision of Guru Har Krishan Ji and foresaw his merging into the Divine Light.

Soon after, Guru Tegh Bahadur Ji returned back to Bakala.

Guruship (Gurgaddi)

Shortly after (Guru) Tegh Bahadur Ji returned from Delhi, Guru Har Krishan Ji, who was serving the sick and suffering in the streets and alleys of Delhi, himself fell seriously ill due to smallpox. He lost the ability to speak. After five days, when Guru Ji opened his eyes, his grandmother Bassi Ji and the sangat humbly requested him to declare who would assume the responsibility of Guruship. Guru Har Krishan Ji, with great difficulty, uttered the words "Baba Bakaley". This event took place in Delhi on March 30, 1664.

Guru Har Krishan Ji's grandfather's brother (Guru) Tegh Bahadur Ji who had recently returned from Delhi, was residing in Bakala. The formal ceremony of Guruship was entrusted to Diwan Dargah Mal Ji, the son of Diwan Dwarka Das, and Munshi Kalyan Das. It was decided that Diwan Dargah Mal Ji would go to Bakala along with the sangat and, in accordance with Sikh tradition, bestow the Guruship on (Guru) Tegh Bahadur Ji.

However, due to travel time, Dargah Mal Ji took some time to

reach Bakala. Meanwhile, opportunists, conspirators, and imposters began exploiting the confusion. Many tried to mislead the sangat, took wealth and offerings, but failed to provide the spiritual satisfaction that the sangat truly desired. 22 Sodhies claimants to the Guruship even installed themselves on manji (seats of authority). Mata Nanaki Ji asked (Guru) Tegh Bahadur Ji to take responsibility and declare his Guruship, but Guru Ji remained silent. She then wrote to faithful Sikhs like Bhai Dwarka Das and Bhai Gharhiya Ji, urging them to intervene and guide the sangat, as confusion was growing. She explained that Guru Tegh Bahadur Ji did not wish to proclaim himself and advised them to investigate and decide.

Meanwhile, Diwan Dargah Mal Ji and the sangat set out from Delhi to Bakala. Bhai Dwarka Das and Bhai Gharhiya Ji met Mata Nanaki Ji there. A few Sikhs, including Baba Budha Ji's great-grandson Baba Gurditta Ji, gathered at Kiratpur Sahib and proceeded to Bakala.

From Kiratpur, Deep Chand and Nand Chand, the sons of Baba Suraj Mal Ji, also came to join. Baba Gurditta Ji, using the offerings brought by Diwan Dargah Mal Ji, performed the traditional anointment (tilak) and officially passed the Guruship to Guru Tegh Bahadur Ji. The sangat rejoiced, cheered, and shared sweets in celebration.

Even after this, Guru Ji continued to live in divine absorption, often meditating in his underground chamber (bhora). He preferred to avoid public meetings and gatherings as was prevalent among the fake claimants to Guruship. Even in this, Guru Ji's intention was clear to prevent division and harm among the sangat by the opponents. Many of the imposters, including Mina sect leaders and false masands, were plotting against Guru Ji, even planning to physically eliminate him.

But Guru Ji chose not to confront anyone. He did not publicly assert his Guruship, preferring peace and the well-being of the community over bloodshed.

Guru Laadhho Re

(The Guru Has Been Found!)

The glory of Guru Nanak's house lies in its practice of three foundational principles: meditation on Naam (God's name), honest living (kirat karni), and sharing with others (vand chhakna). The Guru is an all-powerful divine force who protects Sikhs both in worldly life and spiritual realms. The True Guru watches over the Sikh at every moment, supporting them in both worlds.

Makhan Shah, a wealthy trader, was deeply devoted to the Guru's path (Code of Conduct) Mariyada. He regularly recited Gurbani and had full faith in the spiritual power of the Guru. As part of his business, he supplied rations and essentials to the Mughal armies. At one time, a ship carrying his goods was caught in a terrible storm near the port of Surat, and all efforts, to save it, failed. Desperate, Makhan Shah began to recite Japji Sahib and prayed to the House of Guru Nanak, begging for help and protection.

His prayer was answered the ship was saved and floated safely out of danger. In gratitude for this divine intervention, and to fulfill his vow of offering one-tenth (daswandh) of his profit to the Guru's house, Makhan Shah set out with his wife and two sons for Bakala, where it was rumored the True Guru resided. However, upon arrival, he saw much confusion 22 claimants had set up platforms/seats (manjis), all pretending to be the Guru. The masands were accepting gifts and donations while deceiving the sangat with grand displays.

Makhan Shah devised a plan: he would visit each claimant and offer two gold coins. The true Guru, he believed, would recognize that he had vowed to offer 500 coins, not just two. He visited all claimants, but none mentioned what about the rest of the money they were satisfied with two coins, confirming to him that they were false. He asked local villagers if there was anyone else who might be the rightful Guru. They told him about a mystic who lived in deep

meditation, detached from worldly affairs, who rarely met anyone Guru Tegh Bahadur Ji. Makhan Shah approached Guru Ji's residence and humbly requested Mata Ji for a darshan (audience). At first, she refused, but seeing his devotion, urge and humility, she finally allowed him to enter the underground meditation chamber (Bhara) to meet Guru Ji.

Makhan Shah entered the chamber and found Guru Ji absorbed in deep meditation. Like he had with the others, he placed two coins before Guru Ji and bowed. But as soon as he raised his head, Guru Ji said: "Why are you hiding the 500 gold coins you promised in your prayer?"

Hearing this, Makhan Shah was overwhelmed with joy. He ran to the rooftop and loudly shouted: "Guru Laadho Re! Guru Laadho Re!" (I have found the Guru!) The sangat gathered at the Guru's court in great excitement.

Arrival in Amritsar

With Guru Tegh Bahadur Ji now widely recognized, people began visiting him daily for Darshan. Congregations gathered, and divine discourses and kirtan were held. In the winter of that same year, Guru Ji decided to visit nearby gurdwaras. On 22 November 1664, Guru Ji traveled from Bakala, henceforth reverently addressed as Baba Bakala, through Sathiala, Raiya, and Kalyan and reached Amritsar.

At the time, the management of Sri Harmandir Sahib was in the hands of Harji, son of Meharban. Fearing that Guru Ji might ask for an account of offerings or reassert authority, Harji closed the doors to Harmandir Sahib through the masands.

Guru Ji and the sangat bathed in the holy sarovar (pool) and sat in front of the Akal Takht on a platform. There, a congregation was held and Guru Ji gave spiritual teachings serman or discourses/ preachings. This place is now known as Thara Sahib. Afterward,

Guru Ji began his return journey to Baba Bakala. On the way, he stopped for rest, at a place where Gurdwara Damdama Sahib, now stands.

That evening, when devotees from the village of Valla heard of the treachery of the masands, they came and apologized. They begged Guru Ji to visit their village, which he did, staying for three days, preaching and connecting the people to Naam and Gurbani. Mai Hariha Ji, a local devotee, served Guru Ji with great devotion. The place where Guru Ji stayed is now Gurdwara Kotha Sahib, and a large annual fair is held there on Maghi Purnima.

Reformation of Masands

The next day, the masands themselves came to Guru Ji's court, presenting false apologies. Guru Ji responded:

"There is no longer anything left of the spirit of masands with you. Your minds have become corrupted by the wealth of rituals, and you are now burning with the fire of jealousy."

After staying for three days, and at the request of the Amritsar Sangat, Guru Ji proceeded toward Guru Ka Bagh (Gukeywali) and then to Tarn Taran Sahib.

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥

ਸਵੈਯਾ

ਦੇਹਿ ਸਿਵਾ ਬਰੁ ਮੋਹਿ ਇਹੈ

ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੈ॥

ਨਾ ਡਰੈ ਅਹਿ ਸੇ ਜਬ ਜਾਇ ਲਰੈ

ਨਿਸਚੈ ਕਰਿ ਆਪਨੀ ਜੀਤ ਕਰੈ॥

ਅਰੁ ਸਿਖ ਹੋ ਆਪਨੇ ਹੀ ਮਨ ਕੋ

ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੈ॥

ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ

ਅਤਿ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੈ॥

ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ

From Tarn Taran Sahib to Anandpur Sahib

From Tarn Taran Sahib, Guru Tegh Bahadur Sahib Ji traveled through Khadoor Sahib, Goindwal Sahib, Khemkaran, Chola Sahib, Sultanpur Lodhi, Kartarpur (Jalandhar), Phillaur, Phagwara, Hakeempur, and Banga, finally reaching the city of Nawanshahr. Guru Sahib stayed there for some time and preached Sikhism in the region. From there, Guru Sahib traveled to Durgapur and then reached Kiratpur Sahib.

Founding of Sri Anandpur Sahib

At Kiratpur Sahib, the supporters of Dhir Mal did not have good behaviour towards Guru Sahib. Additionally, Ram Rai (son of Guru Har Rai Ji) also held hidden resentment towards Guru Sahib. Due to these reasons, Guru Sahib decided to establish a new city and started searching for a suitable location.

At that time, the surrounding area of Kiratpur Sahib was under the rule of Raja Deep Chand of Bilaspur. He was one of the 52 kings whom Guru Hargobind Sahib Ji had freed from Gwalior Fort. After this, Raja Deep Chand and his family became devoted followers of the Guru's house.

When Raja Deep Chand's wife learned that Guru Sahib was looking for a location to establish a new city, she offered a place near the village of Makhawal. Guru Sahib liked this beautiful location, negotiated and bought the land in June 1665 A.D., and laid the foundation of Sri Anandpur Sahib. The city was originally named "Chakk Nanaki," which later became well-known as Sri Anandpur Sahib.

Lessons : Giving priority to spreading the message of Truth and virtuous living, inspite of the worldly challenges, the mission of preaching the gurmata way of life, must continue without pause.

Purpose of the Preaching Tour

Guru Tegh Bahadur Sahib Ji, understanding the circumstances of the time, decided to begin a preaching tour. The main objectives were:

1. To nurture and strengthen the seed of Sikhism sown by Guru Nanak Dev Ji, connect with dispersed congregations and organize them into united groups.
2. To provide support to oppressed and suffering people under Aurangzeb's tyranny and prepare them to stand against injustice.
3. To inspire people towards devotion to the formless Divine, meditation, and righteous living, while rejecting blind rituals and hypocrisy.

Responding to heartfelt requests from Sikh congregations outside Punjab, Guru Sahib began this journey from Sri Anandpur Sahib, accompanied by Mata Nanaki Ji, Mata Gujri Ji, Mama Kripal Chand Ji, some chosen Sikhs (like Bhai Mati Das Ji, Bhai Sati Das Ji, Bhai Dyala Ji, Bhai Jetha Ji, Bhai Uda Ji, Bhai Gurditta Ji, and Bhai Sangtia Ji), and about 300 others. Necessary supplies were loaded onto carts to avoid difficulties during the journey.

Works during the Tour

Guru Sahib performed various acts of service during the preaching mission:

Constructed wells and ponds to resolve water scarcity.

- ◆ Raised awareness in masses against tobacco use and strict warning against its cultivation.
- ◆ Encouraged devotion to God, honest living, and voluntary service.
- ◆ Prepared people to stand fearlessly against oppression.

Start of the Preaching Tour

Guru Sahib traveled from Anandpur Sahib via Kiratpur Sahib, Bharatgarh, Ghanauli, and reached Ropar. From there, he moved through villages and towns of Punjab and Haryana, eventually reaching Delhi. Then he continued through places like Mathura, Agra, Prayagraj (Allahabad), Banaras, and Sasaram (Bihar), finally reaching Patna Sahib.

At Patna Sahib

On arriving in Patna, Guru Sahib organized his missionary work and appointed Bhai Dyala Das Ji to oversee preaching in Bengal, Bihar, Odisha, and Uttar Pradesh. Bhai Dyala Ji worked diligently, served the congregations, and assigned responsibilities at religious centers to devoted Sikhs.

Lesson: To give structure to preaching work, organization is crucial. Devoted Sikhs should be found and given responsibilities at spiritual centers.

Invitation to Assam

While Guru Sahib was still at Patna Sahib, congregations from Dhaka and Kamrup (Assam) arrived, requesting him to visit their regions and bless the people suffering under Aurangzeb's oppression. Seeing their sincerity, Guru Sahib decided to undertake the mission in Bengal, Dhaka, and Assam. He recognized the need to spread hope, courage, and resistance against tyranny by

personally reaching out to remote villages and cities.

Due to Mata Gujri Ji's delicate health, the family was stationed at Patna Sahib while Guru Sahib, with a few chosen Sikhs, began the tour to eastern states.

Lesson: To resist oppression, it is essential to awaken the public's consciousness and eliminate fear of cruels/cruelty.

Preaching in the East

Guru Sahib passed through Nalanda, Munger, Bhagalpur, Kahalgaon, Sahibganj, and Rajmahal, reaching Malda. From there, he continued via Nlati and Murshidabad, eventually reaching Dhaka (present-day capital of Bangladesh). Witnessing the love and devotion of the Sikh congregations there, Guru Sahib declared:

"ਅਮ ਸਿੱਖੀ ਕਾ ਕੋਠਾ ਢਾਕਾ" ["My Sikh center is Dhaka."]

Birth of Gobind Rai

Meanwhile, in the sacred land of Patna Sahib, Gobind Rai (later Guru Gobind Singh Ji) was born. Upon hearing the joyous news, Guru Sahib offered prayers of gratitude to the Almighty and sent a letter of blessings and thanks to the sangat of Patna Sahib.

Mediation Between Kings - Ram Singh and Chakradhwaj

During his year-long stay in Dhaka, Guru Tegh Bahadur Sahib mediated between Raja Ram Singh and Raja Chakradhwaj, advising against envy and rivalry. He promoted peace, explaining that hatred divides while love unites. His message was to resolve disputes through dialogue and not let ego and conflict harm the innocents. This helped to prevent bloodshed of many innocents and brought reconciliation.

Return to Patna Sahib

Guru Sahib spent about two years preaching in Assam and neighboring regions. In 1669 A.D., Aurangzeb issued a cruel order to shut down Hindu schools and temples, ban religious rituals and education. Anyone refusing to convert to Islam faced persecution and heavy taxation (jazia). Learning this, Guru Sahib prepared to return to Patna Sahib.

In 1670 A.D., on the day of Vaisakhi, Guru Tegh Bahadur Sahib reached Calcutta. From there, he traveled to Medinipur and arrived at Jagannath Puri (Odisha), where he stayed at Gangu Math. Then he moved through Bhubaneswar, Cuttack, and other cities, heading toward Patna Sahib.

Reunion of Father and Son

News of Guru Sahib's return to Patna brought immense joy to the congregations. On the appointed day, the family and sangat, with Gobind Rai seated in a palanquin, reached a garden outside the city where Guru Sahib was to arrive. As Guru Tegh Bahadur Sahib dismounted his horse and young Gobind Rai stepped out of the palanquin, he bowed to his father and touched his feet. Guru Sahib embraced him with deep affection and blessed him lovingly. This beautiful moment of father-son reunion is immortalized at "Guru Ka Bagh," where a magnificent gurdwara now stands.

Return to Punjab

After staying briefly at Patna Sahib, Guru Tegh Bahadur Sahib left for Punjab in May 1670 A.D., leaving his family at Patna Sahib. Traveling through Banaras, Jaunpur, Ayodhya, Lucknow, Shahjahanpur, Bareilly, Pilibhit, Moradabad, Haridwar, Jagadhri,

and Ambala, he returned to Sri Anandpur Sahib after about two and a half months.

Arrival at Sri Anandpur Sahib

News of Guru Sahib's return to Sri Anandpur Sahib had already spread. On the day of his arrival, the entire city was brightly lit. Devotees from far and wide came to seek his darshan. Excellent arrangements were made for langar, and people brought offerings according to their capacity.

Daily Congregations

Guru Tegh Bahadur Sahib conducted daily congregations, leading the Sikhs and spiritual seekers, clearing their doubts with divine guidance, and explaining the righteous way of living. Sri Anandpur Sahib became a spiritual hub, illuminated with divine radiance all around.



ਚਿਤ ਚਰਨਕਮਲ ਦਾ ਆਸਰਾ, ਚਿਤ ਚਰਨਕਮਲ ਸੰਗਿ ਜੋੜੀਐ ।
ਮਨ ਲੋਚੈ ਬੁਰਿਆਈਆਂ, ਗੁਰ ਸਬਦੀਂ ਇਹ ਮਨ ਹੋੜੀਐ ।
ਬਾਂਹ ਜਿਨਾਂ ਦੀ ਪਕੜੀਐ, ਸਿਰ ਦੀਜੈ ਬਾਂਹਿ ਨ ਛੋੜੀਐ ।
ਤੇਗ ਬਹਾਦਰ ਬੋਲਿਆ, ਧਰ ਪਈਐ ਧਰਮ ਨਾ ਛੋੜੀਐ ।

Guru Tegh Bahadur Ji and Contemporary Society

Guru Tegh Bahadur (1621-1675) was the ninth Guru of the Sikhs. He was the son of Guru Hargobind Sahib Ji, the grandson of Guru Arjan Dev Ji, the great-grandson of Guru Ram Das Ji, and the father of Guru Gobind Singh Ji. His life was filled with deep spiritual insight and his legacy was immensely rich. His way of life, spiritual writings (Bani), and martyrdom were all unparalleled and unique.

When one reads/ hears about his martyrdom, a question naturally arises why was Guru Ji martyred? Did he revolt against the Mughal empire, or were there other political, social, or religious reasons behind it? To understand this, one must understand the social conditions of his time.

Hinduism, in essence, was not just a religion but a way of life shaped by thousands of years of human civilization. It had three major sects:

1. Shaivism the largest sect, which worshipped Lord Shiva, considered the god of death. Its practitioners included yogis, sannyasis, nagas, and ascetics of the Gorakhpant who practiced Hatha Yoga. Guru Nanak Dev Ji had two major discussions with followers of this sect.
2. Vaishnavism which was based on the concept of avatars. Lord Rama and Lord Krishna were its two main incarnations.
3. Shakti sect which involved worship of power in the form of goddesses like Durga, Vaishno Devi, and Kali. Animal sacrifice was common, and sometimes even human sacrifice was practiced. Worship also included local deities like Sheetla Mata, Bhairon, Gugga Pir, and Sati temples.

There was also the Charvaka school of thought, which did not believe in God and relied solely on logic and rationalism. They believed the material world to be the only real existence.

Within Hindu society, Hindus were mainly engaged in business, agriculture, education, religious duties, military life, or administrative services such as accountants, patwaris (village officials), clerks, physicians, and small shopkeepers.

Muslims entered India in the 8th century. After the invasions of Mahmud of Ghazni and Muhammad Ghori, Muslims started settling in India. By the 13th century, they had completely taken over Delhi. Traders, artisans, soldiers, scholars, Sufi saints, and students came from other Muslim countries and settled in India. Compared to Hinduism, Islam had fewer caste divisions. When poor people were lured with incentives and faced oppression, many converted to Islam. Some were forcibly converted enslaved captives were often forced to accept Islam or face death. Many also converted due to the influence of Sufi saints. Despite all efforts, however, the Muslim population never exceeded 10%.

During the time of the ten Sikh Gurus, seven Mughal emperors ruled. Among them, Akbar, Humayun, and Jahangir were known for being somewhat tolerant and just rulers. Aurangzeb, however, was extremely orthodox and a hardline Sunni ruler. During Guru Tegh Bahadur Sahib Ji's time, Aurangzeb's policies and orders created towering significant unrest in the society.

By the time Guru Tegh Bahadur Sahib Ji returned to Punjab in the late months of 1670, the northern parts of India were in a state of fear. Economic conditions were very poor. Farmers and other castes lacked even basic resources. There were also serious issues with access to clean drinking water. Wherever Guru Ji went, he had wells dug and food arrangements made, and he preached messages to dispel fear, like "Fear not anyone, nor cause fear in others."

On April 8, 1669, there was a solar eclipse. Millions of people

gathered in Banaras, Mathura, and Kuruksheetra to bathe. Aurangzeb issued a royal edict from the Dar-ul-Islam, ordering the destruction of Hindu scriptures, educational institutions, and temples. The Jizya tax was re-imposed on Hindus. All Hindu clerks and writers were removed from service. Musical instruments of poets and musicians were collected and destroyed, and they were expelled from royal courts. Even the position of court poet was abolished.

Raja Raj Singh, a prominent Rajput king being broke as head of kings, wrote to Aurangzeb: "We Rajputs are your loyal subjects, yet millions are being spent to destroy Hindus. Neither Hindus nor Muslims are happy in your rule. Soldiers and traders are discontented." Shivaji also wrote a similar letter.

Aurangzeb made intense efforts to spread Islam in India. He considered India a land of infidels (kafirs). He ordered that no old temples be renovated and no new temples be built. Major temples like Kashi Vishwanath in Banaras, Kesava Dev in Mathura, and the Somnath temple were destroyed. Idols were broken.

Historical records mention that Aurangzeb also issued orders to remove the caretakers of Sikh Dharamsalas and throw them out of cities.

Besides jizya, many other discriminatory taxes were imposed. A 5% tax was levied on transportation of goods, but Muslim traders only paid 2.5%. Even that was eventually removed for Muslims. If a Hindu criminal converted to Islam, he would be acquitted. Prisoners captured in wars were given the option of death or embracing Islam.

ਪ੍ਰਗਟ ਭਏ ਗੁਰ ਤੇਗ ਬਹਾਦਰ। ਸਗਲ ਸ੍ਰਿਸਟਿ ਧੇ ਵਾਪੀ ਚਾਦਰ।

ਕਵੀ ਸੈਨਾਪਤੀ

The Appeal of Kashmiri Pandits and the Response of Guru Tegh Bahadur Ji

The Condition of the Hindu Community

Under the cruel and fanatical rule of Aurangzeb, the Hindu population was suffering terribly. Every possible means of greed, coercion, and brutal violence was used to convert Hindus to Islam. The Hindu community had become extremely demoralized. People had lost the courage, strength, and will to resist. They lived in fear and helplessness. There seemed to be no way out of this darkness and no ray of hope could be seen.

The Reign of Terror on Kashmiri Pandits

Although conversion efforts were underway throughout India, Aurangzeb specifically targeted the Kashmiri Pandits. He believed that these Brahmins were the spiritual leaders of the Hindu society. If these Brahmins could be made to convert either by temptation, persuasion, or force then it would become much easier to convert the rest of the population.

To accomplish this, Aurangzeb appointed a cruel and fanatical official named Iftikhar Khan as the Governor of Kashmir in September 1671 CE. He was also referred to as "Sher Afghan Khan." Immediately upon assuming office, he began a campaign of religious persecution to forcibly convert Hindus to Islam.

The Search for a Savior

Under this reign of terror, the Kashmiri Pandits gathered to discuss what could be done to save their religion and protect their families. They spent days and nights in worry and discussion. Some may have suggested approaching local Hindu kings, but the idea was soon dismissed. These rulers were themselves dependent on the Mughals and were unlikely to stand up for dharma. Only a truly

spiritual soul could help.

Among these Pandits was Pandit Kirpa Ram Ji, a descendant of the learned Pandit Brahm Datt who had once met Guru Nanak Dev Ji. Guru Sahib had advised him to abandon ego and follow the true path to union with God. Pandit Kirpa Ram lived in Mattan, Kashmir, and he had also taught Sanskrit to Gobind Rai (Guru Gobind Singh Ji) in Anandpur Sahib. He understood the values of the Guru's house: justice, self-sacrifice, and the protection of the oppressed.

He knew that Guru Nanak Dev Ji had fearlessly called out the cruelty of Mughal emperor Babar. He remembered how Guru Arjan Dev Ji, the fifth Guru, had calmly endured martyrdom under the orders of Jahangir. Guru Hargobind Sahib Ji, the sixth Guru and son of Guru Arjan Dev Ji, had advocated the principles of Miri and Piri (spiritual and temporal authority) and had fought and won four battles against the tyrannical Mughal rulers. He had also freed 52 Hindu kings from imprisonment in the Gwalior Fort.

Few of them however also expressed doubts that when Guru Nanak himself never wore sacred threads, how now his successors would come forward for protection of the same. However many of them knew that house of Guru was known for holding hand of needy and oppressed fearlessly and nurtured no enmity for anyone. So after careful deliberation, the Pandits came to the decision that only the house of Guru Nanak could protect them. They resolved to travel to Anandpur Sahib and seek the protection of the ninth Guru, Guru Tegh Bahadur Sahib Ji.

Journey to Anandpur Sahib

A large group of Brahmins, led by Pandit Kirpa Ram Ji, set off from Kashmir and reached Anandpur Sahib on May 25, 1675 CE.

At Anandpur Sahib, Guru Tegh Bahadur Ji was giving divine guidance and blessings to the congregation. When he heard of the

arrival of the Brahmins from Kashmir, he instructed the sevadar to bring them into the Darbar (court). Each one bowed before Guru Sahib. The signs of fear and distress were clearly visible on their faces.

Guru Sahib inquired about their well-being and the conditions in Kashmir. With deep emotion, Pandit Kirpa Ram Ji pleaded:

“O savior of the poor and downtrodden, our religion is in grave danger. Our temples are being destroyed, our traditions are being crushed. By force, our sacred thread (janju) and tilak are being removed and we are being made to convert. We have no protector left. We are helpless and desperate. Please hold our hand and protect us. If you do not help us now, no Hindu will survive; all will either be converted or destroyed can be finished.”

As recorded in Gur Bilas (Dasvin Patshahi):

ਬਾਹੁ ਅਸਾਡੀ ਪਕੜੀਐ ਹਰਿ ਗੋਬਿੰਦ ਕੇ ਨੰਦ॥

(ਗੁਰ ਬਿਲਾਸ ਪਾ: ਦੱਸਵੀ ਕੁਇਰ ਸਿੰਘ)

(Hold our hand, O son of Guru Hargobind.)

The Guru's house had always honored the principle of protecting anyone who came seeking refuge. Gurbani says:

ਜੇ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ ਸੰਦਾ ॥ (ਅੰਗ ਪੜੜ)

(Whoever comes to His refuge, He embraces such is the nature of the Lord.)

Guru Tegh Bahadur Ji gave assurance:

“If I have taken your hand, I shall not let go even if I have to lay down my life.”

As written in the Bhai Chaupa Singh Rehatnama:

ਬਾਹੁ ਜਿਨ੍ਹਾਂ ਦੀ ਪਕੜੀਐ ਸਿਰ ਦੀਜੈ ਬਾਹਿ ਨ ਛੋੜੀਐ॥ (ਚਾਂਦ ਭੱਟ)

(If you have held someone's hand in support, give your head but do not abandon them.)

Guru Sahib then stated:

“At this time, the protection of religion requires the sacrifice of a great soul.”

Gobind Rai Ji, who was just nine years old, was sitting among the congregation. All eyes turned to him. He stood and said:

“O father, who could be greater than you to offer this supreme sacrifice?”

Guru Tegh Bahadur Ji was pleased and inspired by these words. He turned to the Pandits and said:

“Go tell Aurangzeb if Guru Tegh Bahadur converts to Islam, we shall all follow. But if he refuses, then you should stop the oppression.”

The Pandits gratefully bowed and left, with their hearts filled with hope. They carried this message back to Aurangzeb.



Martyrdom of Guru Tegh Bahadur Ji

When Aurangzeb came to know that Guru Tegh Bahadur Sahib Ji had told the Kashmiri Pandits that Aurangzeb should send a message that our Guru is Tegh Bahadur Sahib Ji, if he accepts Islam then we will all also accept Islam, then he was very happy. He felt that this task had become very easy. If (Guru) Tegh Bahadur (Sahib) accepts Islam then all the Kashmiri Pandits will also become Muslims. It is much easier to make (Guru) Tegh Bahadur (Sahib) Ji alone accept Islam than to make all the Pandits Muslims.

Hence order was issued that (Guru) Tegh Bahadur (Sahib) Ji should be arrested and brought to Delhi. Here Guru Tegh Bahadur Sahib Ji entrusted the entire responsibility of Sri Anandpur Sahib to Balak Gobind Rai Ji and took some Sikhs with him and left Sri Anandpur Sahib on 11 Har Sammat 1732 (1675 AD).

Martyrdom Journey:

After leaving Sri Anandpur Sahib, Guru Tegh Bahadur Sahib Ji reached Agra after passing through various villages and towns of Punjab and Haryana. According to some historians, Guru Sahib Ji was arrested from Malakpur Ranghara near Ropar.

As per Aurangzeb's orders, the Shahi Qazi of Delhi, Abdul Wahab, put three conditions before Guru Sahib. Accept Islam or show a miracle, otherwise accept death and get ready to give his head. Guru Sahib Ji was also told that wisdom lies in the fact that one can enjoy happiness by adding “yes” to the “yes” of the government of time. Wise people take the side of the governments of time and do not stand against them. You too can enjoy worldly happiness by following the advice of Aurangzeb. Guru Tegh

Bahadur Sahib Ji replied that our religion is dear to us, abandoning religion is a very distant thing, it cannot even be thought of. Worldly happiness is like a dream, it ends in a moment. Then, miracles are the name of wrath. Showing miracles is like denying the will of God and is against the principles of Gurmat. As for accepting death.... we have never been afraid of death till date and will never be afraid. Even if we have to sacrifice ourselves to protect religion and eradicate oppression, we will never back down.

After hearing this from Guru Tegh Bahadur Sahib Ji, the Mughal government ordered the martyrdom of Guru Sahib Ji. Guru Sahib Ji was imprisoned in a cage. The cage was also such that one could neither stand nor lie down in it. Before being martyred, Guru Sahib Ji was given greed, fear and severe torture so that he would change his decision and accept Islam. However, Guru Sahib was adamant and firm on his decision.

Martyrdom of Guru Tegh Bahadur Sahib Ji:

The date of 11 November, 1675 AD, was fixed for the martyrdom of Guru Sahib Ji. It was decided to martyr Guru Tegh Bahadur Sahib Ji at Chandni Chowk, Delhi. The Mughal government made announcements in the entire city to create an atmosphere of fear and awe among the common people so that on that day, as many people as possible would come and see with their own eyes what the fate of those who did not accept Islam would be. How are they tortured to death?

On this day, a huge crowd of onlookers gathered in the Chandni Chowk area of Delhi, in which Hindus, Muslims and Sikhs were present. A plan was made to threaten the Guru with a terrible death and it was decided that the three Sikhs who had been arrested and brought with him should be tortured to death right in front of him publicly.

On 11 November 1675 AD, Guru Tegh Bahadur Sahib Ji was brought out of the Kotwali and made to sit under a tree. Bhai Mati Das Ji was brought in front of him. Bhai Mati Das Ji was bound with handcuffs, shackles and chains. The Qazi told Bhai Mati Das Ji to accept Islam, otherwise his body would be cut open with a saw and martyred. Bhai Mati Das Ji accepted martyrdom instead of apostatizing. When Bhai Mati Das Ji was asked for his last wish, he said that when his body was to cut open, his face should be towards Guru Sahib. Two executioners tied Bhai Mati Das Ji between two thick wooden planks. His face was turned towards Guru Sahib. The executioners placed a saw on Bhai Mati Das Ji's head and started to drive it, and Bhai Sahib began reciting Japji Sahib. Bhai Mati Das Ji's body was being split in to two halves. As soon as he recited the last stanza of japji sahib, "nanak tey mukh ujjailey keti chhutti naal", Bhai Sahib Ji's soul merged with God. But, Guru Sahib remained calm and sat unwavering.

Then it was Bhai Dayala Ji's turn. A pot of water was being boiled for Bhai Dayala Ji on a stove. Bhai Sahib was also told to either accept Islam or be ready to be martyred. Bhai Dayala Ji also accepted martyrdom instead of apostasy. Bhai Sahib Ji was made to sit in a pot of boiling water and was martyred. But, Guru Sahib did not move even a single inch. Bhai Dayala Ji was the elder brother of Bhai Mani Singh Ji.

After Bhai Dayala Ji, Bhai Sati Das Ji's turn came. Bhai Sahib also accepted martyrdom instead of apostasy. The Qazi issued a fatwa that Bhai Sati Das Ji should be wrapped in cotton and burned alive in a fire. Bhai Sati Das Ji was wrapped in cotton and the cotton was set on fire. In a few moments, Bhai Sati Das Ji also attained martyrdom. Bhai Sati Das Ji was the brother of Bhai Mati Das Ji.

Learning: There should be such a love and commitment

towards religion that even death is not a barrier to the path of religion.

While fulfilling their Sikh faith, Guru Sahib's beloved Sikhs were martyred in front of Guru Sahib's eyes. But Guru Sahib remained steadfast. After the martyrdom of these Sikhs, when the Mughal government saw that Guru Sahib was still sitting with a calm mind and steadfastness, once again Qazi Abdul Wahab told Guru Sahib that there is still time, accept Islam or get ready to show miracles, life will be spared. Guru Sahib replied that the Guru whose Sikhs have such love and commitment towards religion that they have accepted martyrdom rather than renounce their religion, are you asking that Guru to renounce religion? Hearing this, Qazi Abdul Wahab ordered the executioner Jalaluddin to separate Guru Sahib's head from his body and martyr him. Thus, on November 11, 1675 AD Guru Tegh Bahadur Sahib Ji was martyred by cutting off his head with a sword at Chandni Chowk, Delhi, in front of a crowd of thousands of people. Gurdwara Sis Ganj Sahib adorns this place. Seeing this rare, marvellous, inimitable and unparalleled martyrdom, there was an outcry in Chandni Chowk, Delhi. Guru Gobind Singh Ji has described this incident in the Bachitra Natak as follows.

Dohra

Thikar phor dillees sir prabh pur kiya payaan

Tegh Bahadar si kiriya karee na kinnhu aan[15]

Tegh Bahadar ke chalet bhayo jagat ko sog

hai hai hai sab jag bhayo jai jai sab sur lok[16]

There was an atmosphere of fear and terror everywhere. The fury was at its peak. The tyrants had inflicted a great deal of cruelty. The tyranny of the oppressors was defeated before the truth of Guru

Sahib Ji. At this time, black and thick clouds had covered the sky, darkness had spread all around. It seemed as if the earth had also trembled and was crying after seeing this extreme tyranny. Silence had spread everywhere. Hindus, Muslims, Sikhs all had tears in their eyes.

Discussion regarding the care of Guru Sahib Ji's head and body:

Bhai Jaita Ji was a resident of Dilwali Gali, Delhi. Bhai Nanu Ji also had a house in Dilwali Gali. Bhai Uda Ji and Bhai Gurditta Ji also came there. Altogether, they discussed that after the martyrdom of Guru Sahib Ji, how should his holy head and body be taken care of?

Bhai Jaita Ji took the responsibility of taking care of Guru Sahib Ji's head. Everyone advised that the service of preserving the body of Guru Sahib Ji should be given to Bhai Lakhi Shah Ji because he is a devotee of Guru Ghar, he is also a very wealthy businessman and he also has a lot of influence in Delhi.

Sish (Head) Marg:

After Guru Sahib Ji's martyrdom, Bhai Jaita Ji prayed at the Guru's feet "O', True Master! Please, seeking your help, I have started the service of preserving your head. Please help me so that I can complete this task without any hindrance." By praying, Bhai Jaita Ji, showing his fearlessness, bravery and taking advantage of the carelessness of the guards and the bad weather, secured the sacred head of Guru Sahib Ji. Bhai Jaita Ji wrapped the holy head of Guru Sahib Ji in several clean clothes so that the blood oozing from the holy head did not appear outside and did not fall on the ground below. He started on his journey to Sri Anandpur.

Bhai Jaita Ji walked from Delhi and reached Kiratpur Sahib en-

route Baghpat, Tarawih, Ambala, Rajpura and Zirakpur.

The news of the arrival of Guru Tegh Bahadur Sahib Ji's head had reached Sri Anandpur Sahib. Guru Gobind Singh Ji, Mata Nanaki Ji, Mata Gujri Ji and the entire family and a large Sikh congregation had already reached Kiratpur Sahib to have darshan of Sri Guru Sahib Ji's head. When Bhai Jaita Ji reached Kiratpur Sahib with the head, everyone had a sense of immense love and tears in their eyes. Guru Gobind Singh Ji went forward and took the head of his martyred father Guru Tegh Bahadur Sahib Ji in his hands (at that time Guru Gobind Singh Ji was just 9 years old). After having glimpses of the head of Guru Sahib Ji, the head was placed on a elevated place with reverence (the beautiful Gurdwara Bibangarh Sahib is located at this place).

Guru Gobind Singh Ji, appreciating Bhai Jaita Ji's courage, strength, bravery, love for the Guru Ghar, devotion and service, blessed him by hugging him and called him "Ranghretta-Guru ka Beta" (this same Bhai Jaita Ji became Bhai Jeevan Singh after receiving the gift of Amrit and was martyred in the battle of Chamkaur Sahib).

Guru Sahib Ji's holy head was decorated with reverence, in a palanquin, and was brought to Sri Anandpur Sahib while reciting Shabad Kirtan. The head was cremated with full honour and (Mariyada) decorum at Sri Anandpur Sahib. After cremating the head of Guru Tegh Bahadur Sahib Ji, Guru Gobind Singh Ji addressed the congregation and said that one has to live in the will of God and accept the will of that Eternal God as His sweet gift/grace. He also asked the congregation to unite and prepare to fight against oppression. Guru Sahib Ji said that now the time has come to fight powerfully to end oppression. Gurdwara Sis Ganj Sahib is located at the place where the holy head of Guru Tegh

Bahadur Ji was cremated at Anandpur.

Cremation of the body:

Here, the service of securing the body of Guru Sahib Ji was done by Bhai Lakhi Shah Ji. On the day Guru Sahib Ji was martyred, Bhai Lakhi Shah Ji had reached Delhi from Narnaul with his carts (which were loaded with lime). He brought his bullock carts, positioned them in Chandni Chowk and finding the opportunity, without caring about the Mughal government, with the help of his son Bhai Nagahia Ji and other Sikhs, placed the body of Guru Sahib Ji on one of his carts and took it to his house. A pyre was prepared inside the house and the holy body of Guru Sahib Ji was placed on the pyre and the house was set on fire so that no one would have any suspicion. The place where the body of Guru Tegh Bahadur Sahib Ji was cremated (i.e. Bhai Lakhi Shah Ji's house) is Gurdwara Rakabganj Sahib, Delhi.

Special: It is worth noting here that Guru Sahib Ji himself did not wear a janjhu (sacred thread). Guru Nanak Dev Sahib Ji also refused to wear a janjhu made of cotton and taught to wear a janjhu made by cotton of kindness, yarn of contentment, knots of spiritual purity and beads of truth. Guru Tegh Bahadur Ji sacrificed himself to uphold religion, religious symbols and religious freedom. This was a great and unparalleled martyrdom for the protection of humanity.

Guru Tegh Bahadur Ji's martyrdom is inimitable, marvellous, unique and unparalleled in the history of the world for two reasons. First, never in the history of the world has anyone made such a great sacrifice to uphold any other religion, religious symbols or religious freedom. Secondly, apart from Guru Tegh Bahadur Sahib Ji, there is no other example in the history of the world where the victim (the

one to be killed) himself went to the killer. That is why Lala Daulat Rai has written, **"It has happened till now that the killer goes to the victim (the one to be killed), it is not that the victim comes to the killer, that is how Guru Tegh Bahadur Ji reversed the flow of the Ganges."**

For these reasons, the martyrdom of Guru Tegh Bahadur Sahib Ji is inimitable, marvellous, unique and unparalleled. It is because of this, exemplary, unseen, inimitable unique and unparalleled martyrdom given for the protection of human rights, religion, religious symbols and religious freedom of others that Guru Tegh Bahadur Sahib Ji is called the "Protecting Shield of Religion".



"This martyrdom cannot be compared to any single event in the world. This is a different, unique and supernatural event in itself." - McCullough

Teg Bahaadhar See Kriaa Karee Na Kinahoon Aan

Martyrdom and spiritual stature of Guru Tegh Bahadur Ji :
Guru Tegh Bahadur Ji : A Beacon of Righteousness and Sacrifice

"Tegh Bahadur was the only one who acted in this way; none other came forward."

The Ninth Guru became the shield of religion, defending the freedom of faith. He protected the sacred tilak and the Janau of the Hindus, and stood firmly against oppression. In this dark age of Kalyug, he set a supreme example of sacrifice. For the sake of virtuous souls and righteousness, he went to the ultimate limits of martyrdom. He gave his head, yet did not utter a word of surrender. He made the ultimate sacrifice for the protection of Dharma offering his life, but never abandoning his promise or his inner resolve.

Another vital aspect of this is how the Ninth Guru lived out the very words he inscribed in his own Bani (sacred hymns). He practiced what he preached. The Guru's command is:

bhaie kahoo ko deit neh neh bhaie maanat aan

kaho nanak sun re manaa Giyani taahе bakhaan (Ang 1427)

Meaning: O mind! Listen he alone is called wise who neither frightens others nor submits to fear himself.

Similarly, Bhai Nand Lal Ji, in his Persian composition Ganjinama, wrote about the glory of the Ninth Guru:

Guru Tegh Bahadar aan sra pa afzaal

zeenat араie mehfil e jaaho jalaal.[99]

According to Dr. Ganda Singh's interpretation, this means: "Sri Guru Tegh Bahadur Sahib is the embodiment of divine glory from head to toe, and he brings illumination and divine grace to the entire spiritual assembly."

Further, in Jot Bikas, Bhai Nand Lal Ji describes the unity of the divine light that passed through all ten Gurus. Speaking of the Ninth Guru, he writes:

“Hamoo astu Tegh Bahadar guru ki Gobind Singh aamad azu nor oo.”

Meaning: He himself is Guru Tegh Bahadar, from whose divine light Guru Gobind Singh emerged.

Now observe the divine play (Leela) of the Almighty: the testimony of Guru Tegh Bahadar Ji's martyrdom is recounted not only at the level of Dharma by the divine light of the Guru (Guru Gobind Singh Ji), but also at the worldly level, by a son giving witness to the martyrdom of his righteous father. The Tenth Guru stands as a witness to the entire series of events Guru Tegh Bahadar Ji's departure from Anandpur Sahib, his martyrdom in Delhi, and later, Bhai Jaita Ji's account of bringing back the sacred head of the Guru. These are no ordinary tales but monumental chapters in our national and spiritual history.

In Bachittar Natak, Guru Gobind Singh Ji describes the martyrdom of his father in these powerful lines:

Dohra

Thikar phor dillees sir prabh pur kiya payaan

Tegh Bahadar si kiriya karee na kinnhu aan[15]

Tegh Bahadar ke chalet bhayo jagat ko sog

hai hai hai sab jag bhayo jai jai sab sur lok[16] (pg no 54)

Meaning: Guru Tegh Bahadar broke the tyrant's pride in Delhi and departed to the abode of God. No one had ever performed such a righteous act. The whole world lamented his departure, while in the heavenly realms, there was a joyous celebration.

In light of this sacred text from the Tenth Guru's own writings,

these accounts stand as authentic records of Guru Tegh Bahadar Ji's historical life. Wherever the spiritually inclined reside, they will always chant praises of the Guru. Truly, Guru Tegh Bahadar Ji is not only the shield of Hinduism but the defender of all Dharma. His life, his teachings, and his Bani define what true religion and righteousness mean. Just like the depths of an ocean cannot be fully measured, the essence of his message can only be experienced through the divine elevation of universal love and true faith.



“Tilak janju rakha Prabh taaka,

keeno bado kaloo mein saaka.

Saadhan het iti jin kari,

seesu diya par si na uchari.”

“Dharm het saaka jin keeya,

seesu diya par sirar na diya.”

“He protected the sacred thread and tilak, performing a great sacrifice in the dark age.

For the sake of the helpless, he gave his head but did not even utter a sigh.”

“He made the supreme sacrifice for righteousness he gave his head, but not his resolve.”

- Bachittar natak

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Impact and Outcomes of the Martyrdom :

A New Spirit among the Masses

The brutal martyrdom of Guru Tegh Bahadur Ji, along with his three devoted Sikhs Bhai Mati Das Ji, Bhai Sati Das Ji, and Bhai Dyal Das Ji through horrific tortures deeply moved the public and ignited strong resentment against the Mughal emperor Aurangzeb. As Guru Gobind Singh Ji rightly proclaimed:

“hai hai hai sab jag bhayo jai jai sur lok.”

("Alas! The whole world was in sorrow, while the celestial realms rejoiced.")

This inhumane act was condemned not only by the Hindu community but also by many wise Muslims. The intensity of public outrage grew so much that, even though Aurangzeb was feared by all, a Sikh in a fit of righteous fury threw bricks at him as he disembarked from his royal boat after offering Friday prayers at Jama Masjid. Though that Sikh was martyred, the act demonstrated the courage sparked by the Guru's sacrifice.

Similarly, in Chandni Chowk, during a royal procession, a Sikh threw a staff at Aurangzeb from afar, and another attacked him with a sword as he rode his horse. Though these attacks didn't harm Aurangzeb physically, they revealed the deep anger and revolutionary spirit awakened by the martyrdom.

Igniting New Life in a Demoralized Community

This martyrdom breathed new life into a weakened and demoralized population. It awakened self-respect and a sense of honour. The Hindu community was especially moved by the fact that Guru Sahib had laid down his life to protect their faith from extinction.

Preparing Saint-Warriors (Sant-Sipahi)

After Guru Arjan Dev Ji's peaceful martyrdom, Guru

Hargobind Sahib had already emphasized the principle of Miri-Piri (temporal and spiritual leadership), formed an army, and achieved victories even against Emperor Jahangir. Now, following Guru Tegh Bahadur Ji's martyrdom, Guru Gobind Singh Ji began preparing Saint-Warriors, blending spirituality (Bhagti) with valor (Shakti).

In Anandpur Sahib, spiritual activities such as Naam-Simran, kirtan, and sermons continued. However, alongside, Guru Ji also began military preparations. He sent hukamnamas (royal edicts) to the Sangat, calling for strong horses, weapons, and brave youth to gather at Anandpur Sahib.

Aurangzeb might have imagined that the execution of Guru Tegh Bahadur Ji and his companions would spread terror among Sikhs and Hindus, discouraging them from following their religion. But instead, it ignited a fire of courage and commitment. Inspired by Guru Ji's command, Sikhs began streaming into Anandpur Sahib, prepared to lay down their lives for righteousness.

Anandpur Sahib became vibrant with life. Congregations were held morning and evening. Kirtan filled the air, war drums beating, and martial training was in full swing. Guru Ji did not promote weapons to intimidate others but to defend the weak and oppose tyranny.

As Guru Tegh Bahadur Ji said:

“bhaie kahoo ko deit neh neh bhaie maanataa” (Ang 1427)

It means-Fear not others, nor cause fear to anyone. Live with dignity and self respect. Guru Sahib's Sikhs, through spiritual practice, were calm and saintly. But when needed, they became warriors who roared like lions on the battlefield, shattering enemy lines. This martyrdom infused a dying nation with new life.

Preparation of Amrit and Creation of the Khalsa

On March 30, 1699 (Vaisakhi), Guru Gobind Singh Ji gathered

a massive congregation at Anandpur Sahib. After Kirtan and discourses, Guru Ji drew his sword and asked for a head. One by one, Daya Ram from Lahore, Dharam Das from Delhi, Himmat Rai from Jagannath Puri, Mohkam Chand from Dwarka, and Sahib Chand from Bidar offered their heads.

Guru Ji prepared Amrit (holy nectar) and baptized them, bestowing upon them the title of the Panj Pyare (Five Beloved Ones) and gave them new names: Bhai Daya Singh, Bhai Dharam Singh, Bhai Himmat Singh, Bhai Mohkam Singh, and Bhai Sahib Singh.

Then Guru Ji himself received Amrit from them and became Gobind Singh from Gobind Rai.

“Wah Wah Gobind Singh, Aapey Guru Chela.”

“Glory to Gobind Singh, he's both Guru and disciple.”

Revolutionary Awakening and Spirit of Resistance

After the martyrdom, Guru Gobind Singh Ji infused the people with such zeal, courage, and determination that those who had lived under slavery for generations and feared even speaking against oppression, now stood tall as warriors.

He transformed slaves into sovereigns, declaring:

“In gareeb sikhān ko main deon pateshaahi,

Jeh yaad rakhein hamari guriaae.”

“To these poor Sikhs, I give kingship if they remain true to my teachings.”

The people had become so devoted to Guru Ji that they were ready to sacrifice everything at his one word.

Battles and Resistance

The increasing power of Guru Sahib alarmed the hill Rajas (Hindu kings), who constantly plotted against him. Guru Sahib fought 14 battles against the Mughals and hill kings and emerged

victorious.

Unlike the Mughals and Rajas who had salaried armies, Guru Ji's forces consisted of devoted Sikhs ready to lay down their lives for him. Despite being outnumbered, their faith in Guru Ji made them fearless and unstoppable.

Even fair-minded Muslims like Pir Buddhu Shah supported Guru Ji, sacrificing his brother, three sons, and a nephew in battle for the Guru.

The Mughal Empire began to weaken. In the Battle of Chamkaur, Guru Ji's elder sons, Ajit Singh and Jujhar Singh, along with forty Sikhs, fought heroically in a small mud fort against a massive Mughal force and attained martyrdom.

Later, his younger sons, Zorawar Singh and Fateh Singh, were bricked alive in Sarhind. Guru Ji's response came in the form of the Zafarnamaa powerful spiritual and political letter that shook Aurangzeb to his core. He admitted his downfall and feared the consequences of his sins.

Baba Banda Singh Bahadur: The Flame Carried Forward

In 1708, Guru Gobind Singh Ji reached Nanded in southern India. There he met Madho das, a recluse known for performing magical feats. However, Madho das failed to influence Guru Ji and, realizing his divine stature, fell at his feet and declared himself his servant (Banda).

With Guru Ji's blessing, Madhoda took Amrit and became Baba Banda Singh Bahadur. Guru Ji sent him to Punjab with five Sikhs to uproot tyranny.

Banda Singh's arrival sparked a revolution. Masses joined him to fight Mughal oppression. In 1710, after victories in places like Samana and Banur, he captured Sarhind and executed the cruel Subahdar Wazir Khan.

Banda Singh established a rule based on justice and equality,

bringing peace to the land.

Philosophy: Sarbat da Bhala (Welfare of All)

Guru Tegh Bahadur Ji's martyrdom was not for any political gain but for the welfare of all humanity. By sacrificing his life for another faith (Hinduism), he upheld the Sikh philosophy of universal brotherhood and interfaith harmony.

Religious Freedom and Human Rights

Under Mughal rule, Hindus were being forcibly converted. Guru Sahib's sacrifice conveyed a timeless message that every individual has the right to practice their faith freely. His martyrdom remains a towering example of defending human rights and religious freedom.

Tolerance and Steadfastness

Guru Ji faced tyranny with patience and unwavering faith. Even when witnessing the horrific martyrdom of his beloved Sikhs Bhai Mati Das Ji, Bhai Sati Das Ji, and Bhai Dyal Das Ji he remained composed and accepted God's will with calm resolve.

As Guru Ji stated:

"Bhai kahoo kau det nahi, nahi bhai manat aan.

Kaho Nanak sun re mana, giani taahi bakhan." (Ang 1427)

Meaning: One who neither fears anyone nor frightens others is truly wise.



Guru Tegh Bahadur Ji's Bani (Sacred Hymns)

Guru Tegh Bahadur Sahib Ji, the ninth Guru of the Sikhs, composed a total of 59 Shabads in 15 different Ragas (musical measures). These hymns are included in the Sri Guru Granth Sahib Ji and represent profound spiritual insight into the nature of human life, detachment, fearlessness, and devotion to God. Below is a summary of the Shabads categorized by Raga:

Raga Number of Shabads

Raga Gauri	9
Raga Asa	1
Raga Devgandhari	3
Raga Bihagara	1
Raga Sorath	12
Raga Dhanasari	4
Raga Jaithsree	3
Raga Todi	1
Raga Tilang	3
Raga Bilaval	3
Raga Ramkali	3
Raga Maru	3
Raga Basant	5
Raga Sarang	4
Raga Jaijaavantee	4
Total	59 Shabads

In addition to these Shabads, Guru Tegh Bahadur Sahib Ji also composed 57 Sloks, which are non-raga verses and are found on pages (Angs) 1426 to 1429 of Sri Guru Granth Sahib Ji.

By these 'Shabads' and 'Slokas' Guru Tegh Bahadur revealed to the whole world the right directions to various aspects and spheres of human life.

Selected Teachings:

From the Bani of Sri Guru Tegh Bahadur Sahib Ji

Let's take valuable teachings from the Bani of the ninth Guru, Sri Guru Tegh Bahadur Sahib Ji, so that we can make our life journey successful and harmonious. The Guru has made us aware, enlightened and blessed us with guidance about every aspect of life.

The Guru's sayings inspire us that devotion to the almighty is the only religious ritual worth doing. Sri Guru Tegh Bahadur Ji repeatedly preaches to sing the praises of 'Hari'. The Guru even says that whoever has sung in praise (keertan) of the Lord is deemed to have performed all religious rituals. ("sarb dharam maano teh keeye jih prabhu keerat gaayee")

It's never too late:

How much grace Sri Guru Tegh Bahadur Sahib Ji is showering on us, how much hope and trust he is giving us. He says that you should now stop dwelling on the past, what has happened is happened, it cannot be fixed but understand this today-it is not yet too late! Chant the Name of the Lord.

"Aje hoo samajh kachh bigariou naahin bhaj lae naam muraar."

(Ang 633)

The Guru assures us that it's not too late yet. Use the remaining breaths in singing the praises of the Lord. What false greed are you engaged in? No harm has yet been done, if you even now sing Lord's praises. Wake up, get up, take care of your farming, your life, take care of your remaining breaths. Why do you wander lost, O man, attached to falsehood and greed. Nothing has been spoiled yet. There is still time to wake up!

Naam Dhan

Gurmukhs have wonderful property, wonderful wealth. They have the wealth of Naam (maayee main dhaan paayio har naam).

With this wealth of Naam, the mind stops wondering here and there and settles in rest. (man mero dhavat te chhuteyo kar baithay bisraam) The attachment to Maya is destroyed (maya mamata tann te bhagee). Great knowledge arises, pure knowledge, knowledge for the welfare of people arises (upjio nirmal gyan). Greed and attachment do not come close, they cannot even touch (Lobh moh eyh pars n saakai) The cynicism, doubts of countless lifetimes have been eradicated (janm janm ka sansa chooka) The mind is rid of all hungers and cravings (trishana sakal binaasi mann te). And one is absorbed in the peace of his own inner being (nij such maahi namaaeiaa).

Thus the one who is blessed by the Lord, sings His virtues. But this wonderful wealth is achieved by a selected few who are gurmukhs. On the other hand, he who is disconnected with Naam is engrossed in various cravings or worldly pleasures.

The pleasure of the tongue - eating sweet, salty, sour.....

The pleasure of the ear - criticizing, gossiping, listening to one's own praise.

The pleasure of the eyes - looking at the appearance of others, enjoying them.

The pleasure of the nose - smelling scents.

The pleasure of the skin - touching, taking in warmth.

The soul is not only entangled in these physical pleasures, but it is also entangled in the pleasures of mother, father, friend, son, and woman (mat pita bhai sut banita ta kai ras lactaana) (Mother, father,

brother, child, wife, o man why are you indulged in these pleasures?).

The pleasure is not only of alcohol, opium, pills, and injections, but also of youth, wealth, and glory. The Guru says "Jobanu Dhanu Prabhta Kai Mad Main Ahinisi Rehai Diwana".

That is, a person wanders around in these dreams day and night. He is very proud of how young, beautiful I am, how much money I have, how much praise I get. People are trapped in this dream. They do not connect their minds with the Lord and keep getting harassed.

Cheating

Sri Guru Tegh Bahadur Ji says that a person accumulates money with a lot of cheating, force, and manipulation and fills his stomach. So consider him sleeping like an animal because an animal also does the same. It remains busy with the pursuit of filling its stomach all day and goes to sleep at night.

kar parpanch udr nij pokhio pasu kl niyaaceen soyeo

If someone leaves something good and runs after something bad, then we say how crazy he is, how foolish he is. It is okay to play with toys in childhood, but if an adult is interested in children's toys, then it is said that he is crazy, he is a fool. Guru Ji also calls that person crazy, he is a fool who is caught in material vices, passions and desires and has forgotten the jewel, Naam.

"urjhi rahiyo bikhian sung baora naam rattan bisrana"

People call me wise, but Guru Ji calls me a fool. I should not become a fool. I should secure the Naam Ratna. I should close my eyes, that is, not see anything bad. I should close my ears, that is, not hear any criticism. I should close my mouth, that is, not speak any falsehood, flattering, slander, or bad words. When I close all these

doors, then the instruments of joy will start ringing.

"moond liye darwazey. Baajealey anhsd vaajey."

But the baseness (unrighteousness) of a person who lives day and night in the poison of Maya (Bikhya) does not end. "**bikhiya nakat rahio nis baasur neh chhooti ADmaayee**"

Our baseness

What is my baseness, what should I say? ("kahau kaha Apni Adhmaayee.")

A person trapped in the desire for a beautiful woman did not glorify the Lord. ("urjhio kanak kamini ke ras neh keerat prabh payee"). He did not sing the praises of the Lord, but he believed the false world to be true and became interested in it.

Whenever difficulties arise in life, lust-anger-greed-love become dominant, we make mistakes, we lose, then let us pray and remember the One who gives victory over vices - this game is difficult. Living a good life is like -

Bikham Sagar - A very difficult ocean to swim

Agan Sagar - An ocean of fire, not water

Bikhmo Bikhamu Akhara - A very very difficult difficult arena

Dutra - An ocean that is difficult to swim

Bhav Sagar - An ocean of fear, fear, fear all the time

When we are aware of something in advance, the damage is reduced. For example, if we are told that there is going to be heavy rain or a storm in that area today, we prepare in advance. If we are told that there are thefts there - we are aware in advance. There is a traffic jam there, we keep a margin of time in advance and leave some time in advance. Similarly, if we know that life is a difficult

game, we will not be troubled or will be less troubled. It is difficult for everyone, so there will be less worry.

Age is not increasing but decreasing

Age is not increasing but decreasing. What a beautiful depiction of Gurbani. Sri Guru Tegh Bahadur Ji says that age is decreasing with each passing moment, like a drop falling from a pot. (chhinu chhinu aoudh bihaat hai phoote ghat jio paani)

Day and night, age is decreasing with each passing moment. ("chhinu chhinu aoudh ghatey nis baasur , birtha jaat hai dehu"). In this way, the world is a dream. ("sm supne Y ke ehu jag jaan"). That is, consider the world as a dream, it will be destroyed in a moment nwnk khq jgq sB imiQAw ijau supnw rYnweI]. Nanak says that the world is all a lie, like the dream at night. Whatever is seen will be destroyed in a moment, like the shadow of a cloud.

Ninth Nanak (Guru Tegh Bahadar) says that this world is all a lie, like a dream of the night. Whatever is seen will be destroyed in a moment, like the shadow of a cloud. Now is and now gone

"jo deesai so sagal binaasai jiau bawdar kI chhayee"

Therefore, it is an inspiration that after seeing this worldly dream, do not be attached to it, whatever is created will get destroyed, nothing will remain.

ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨੇ ਦੇਖਿ ਕਹਾ ਲੋਭਾਵੈ॥

ਜੋ ਉਪਜੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ॥

This world is just a dream; why does seeing this fill you with greed?

Everything that has been created will be destroyed; nothing will remain.

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ॥

ਇਨ ਮੈ ਕਛੁ ਸਾਚੇ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ॥

Like a dream and a show, so is the world you must know.

None of this is true, O Nanak except God.

ਝੁਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਹੈਨਾਈ॥

The body, which like the night dream is unreal, the man deems as real.

We know that we have to die, but at the same time there is also a delusion that now I have a long life, I will not die now. If we understand this and remember that we do not know whether my next breath will come or not, then our life and behavior will change.

Let us remember - the serpent of time (Biyalu) is roaming around (Pario Dolai) with its mouth wide open (Mukh Pasare). Today or tomorrow (Aaju Kali) it has to snatch us (Funi Tohi Gausi Hai). Then the mind's desires remain in the mind unfulfilled (Man Ki Man Hi Mahi Rahi). Let us chant Naam Bhajan from now on without delay because life is getting shorter every day. (Audh Ghatat Hai Neet).

Actions that are driven by greed

Whoever chants Bhajan day and night, acknowledge him as the form of God. There is no difference between God and him. "jo prani nis din bhajai roop Ram teh jaan)

Greed for worldly achievements leads us astray. Sri Guru Tegh Bahadur Ji says that whatever work a person does out of greed, those works trap him in a net, in bondage. (jo karm keeyo lalach laggi teh aap bandhaayo)

Once a beloved one told me that one day, overcome by greed he decided to take a wrong decision. That night, he could not sleep and the same command came to his mind again and again - whatever action you do, if it is out of greed, bind yourself. (jo jo karm kiyo lalach lag teh aap bandhaayo")

Waking up in the morning, he decided that he would not do this action under the influence of greed. After a few days, he truly understood how much trouble God had saved him from. Just one command changed his decision and he was saved from getting trapped in bondage. A person who is obsessed with false greed does not even remember death.

(jhoothey lalach lag kai naahi maran pachhana)



ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਜੇ ਨਰੁ ਦੁਖ ਮੇ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥
 ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਠਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥
 ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥
 ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥
 ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥
 ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥
 ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੀਗਿ ਪਾਨੀ ॥੩॥੧॥

Sorath 9th Guru

That man who in the midst of pain does not feel pain; Who is not affected by pleasure, affection or fear and who looks alike upon gold and dust. Who is not swayed by either slander or praise, nor affected by greed attachment or pride; Who remains unaffected by joy and sorrow, honour and dishonour; Who renounces all hopes and desires and remains desireless in the world; Who is not touched by sexual desire or anger- within his heart God dwells. That man, blessed by the Guru's grace, understands the way. O Nanak, he merges with the Lord of the universe, like water with water.

(SGGS-Ang 633)

Antidote to Suffering

Inspirations from the Bani of Sri Guru Tegh Bahadur Ji

What we like is called happiness, and what we dislike is suffering. In fact, suffering can be defined as "that which doesn't please us." If we start liking everything, then where would suffering exist?

Why Do Humans Suffer?

To understand this, we must first recognize our origin our true self. And to do that, it's necessary to understand and identify our mind.

What is the state of our mind?

Sri Guru Tegh Bahadur Ji provides a profound explanation in Raga Asa:

- The mind is immersed in greed. ("Lobh grasyo")
- It keeps running in all ten directions. ("Dasahu dis dhavat")
- It is stuck in the desire to accumulate wealth. ("Aasa lagyo dhan ki")
- It wants happiness but ends up receiving suffering. ("Sukh kai het bahut dukh paavat")
- It becomes dependent on many. ("Sev karat jan jan ki")
- Like a dog, it goes door to door, wandering. ("Dunware dunwar suaan jiu phirat")
- It forgets to meditate on God. ("Nahi sudh raam bhajan ki")
- Despite repeated advice, it doesn't change its misguided ways. ("Sikh sikhavat rahio apni si durmat te na tarai")
- It is maddened by the intoxication of Maya. ("Mad maya kai bhaeou bawro")
- It doesn't sing the praises of God. ("Har jas nahi uchrai")
- Through deceit and cunning, it cheats the world and fills its own stomach. ("Kar prapanch jagat kau fankai aapno udar bharai")

- Like a dog's tail, it never straightens. ("Suaan pooch jiu hoe na sudho")
 - It doesn't listen to anyone's advice. ("Kahe na kaan dharai")
 - One wonders what wrong intellect it has taken on. ("Man re kaun kumat te leeni")
 - It is lost in the pleasures of slandering and desiring others' women. ("Par daara ninda ras rachio")
 - It hasn't found the path to liberation. ("Mukat panth janio te nahi")
 - It keeps running after wealth. ("Dhan joran kau dhayo")
 - It is entangled in deep attachment and darkness of ignorance. ("Maha moh agiaan timar mo man rahio urjai")
 - It doesn't remain under control. ("Maaee man mero bas nahi")
 - It takes pleasure in others' possessions and relationships. ("Par dhan par daara siu rachio")
- Wanderings and poor decisions of the mind are major causes of suffering.

Yet, we believe that God is the giver of happiness and suffering. Gurbani does not acknowledge any force or devil apart from God:

"Dukh sukh prabh deevanhaar"

God alone is the giver of both pain and pleasure.)

Humans Cause Suffering for Each Other

One often questions Does God even give us as much suffering as humans do to each other?

Sometimes a husband causes pain to his wife or vice versa.

In other instances, a mother-in-law causes pain to her daughter-in-law, and vice versa.

It doesn't stop there people feel great satisfaction in hurting those beneath them socially or economically.

By pushing others down, one feels powerful.

This is also suffering, though part of God's will.

But it's astonishing how **man has made life difficult for fellow humans.**

Self-Inflicted Suffering

It's not just others many times, we give suffering to ourselves.

Through:

- Worry
- Doubt
- Panic
- Fear of "what if this happens?" or "that might go wrong..."

Domestic conflicts turn people into addicts or mentally ill.

God has not given us so much suffering, yet we multiply it ourselves.

Due to ego, one can't even distinguish between right and wrong.

Why burn down your own home?

Why remain in conflict while living under the same roof?

Just say the word, listen, forgive.

Those who never forgive, die silently within.

Don't miss even one chance to forgive.

Climb the stairs of liberation.

False Expectations

Another reason for suffering is that we expect too much from others.

We rely on our siblings, relatives, friendshopping they will help us in tough times.

But Guru Tegh Bahadur Ji clearly says:

"Ko kahu ko naahee bhaav" No relationship is true or lasting.

"At the end, no one came to help me, though I helped everyone."

We often hear people say:

"I helped everyone, but when I needed help, no one was there for me."

And even if that hasn't happened to you yet still, it's a reality.

When death comes, no wealth, contacts, or influence helps.

Guru Ji says:

"Ih bidh ko biuhaar bhaniyo hai, jaa siyo nehu lagaayo"
"Ant baar Nanak bin har jee, kaou kaam na aayo"

This is the truth:

Those we love or depend upon leave after a while.
But if one forms a bond with the Lord, it is eternal, unwavering,
and present at all times.

No True Friend in the World

Once, at Oxford University, one of my professor friends
seemed very sad.

When I asked, he said:

"This world is so selfish. No one truly belongs to you.
Even family isn't yours anymore. Everyone just wants money
and happiness.

If you provide it, they're yours; if not, they turn against you."
I replied:

"Now you've understood. I realized this years ago and without
being this heartbroken!"

Gurbani had already warned me especially the Bani of **Guru
Tegh Bahadur Ji**:

"Jo tan tai apno kar maaniyo, aru sundar grih naari"
(Even the body, wife, and home are not truly yours.)

"Ih jag meet na deekhiye koyi"
(No one is your true friend in this world.)

"Sagal jagat apnai sukh laageo, dukh mein sang na hoi"
(Everyone enjoys their own happiness no one stands with you in

pain.)
"Daarâ meet poot sanbandhi, sagre dhan siu laagê"
(Wife, friends, sons, relatives all are attached only to wealth.)

"Apnê sukh siu hi jag fâdhe"
(Everyone is entangled in their own comforts.)

Guru Ji's Bani inspires us to:

"Recognize the Creator Karta Ram Pachan"

Wah Ji Wah! What a command:

"Karta Ram Pachan" *Realize God as the true doer.*

Sometimes we proudly say, *"I did this, I achieved that..."*

But Guru Ji reminds us:

That's your ego!

In reality, God alone is doing everything.

So recognize this and surrender to Him.

Even if you do good, and still receive suffering-accept it as **His**
gift.

He is building your courage.

Preparing you for the future.

As some say when happiness becomes a disease, **God**
prescribes suffering as medicine:

"Dukh daaru sukh rog bhaiaa"

(Pain is the cure, comfort is the disease.)

I've often shared these thoughts during talks and discussions.

But when I personally experienced pain, the meanings became
clearer.

Suffering became medicine, a healing blessing.

During times of joy, we often forget the Guru's name.

We become absorbed in cars, homes, family, and food.

We forget our real purpose in life:

"Gobind milan ki eh teri bariaa"

'this is your turn to mingle with the almighty'.

Thus, suffering should be seen as a **gift**, not a punishment.

Suffering Is to Be Accepted

For a Gursikh, no pain is a curse or penalty it brings us closer to
the Guru.

It teaches us strength, and facing adversity becomes easier.

Hardships are considered blessings.

In **Raag Sorath**, Guru Tegh Bahadur Ji says:

"Dukh mai dukh na maani-ai"

(Don't even consider pain as pain.)

Let me share an incident from 2015.

While visiting Oxford University, we went to see a Gursikh living in a nearby village.

We had a wonderful time.

In conversation, I learned that many years ago, he had an accident which fractured his spine.

Even now, sitting and walking is difficult for him.

I gently said, "Veer ji, you must be in great pain."

He calmly replied:

"Sardar ji, pain is only what you accept.

The more you accept it, the greater it becomes.

If you accept less, it lessens.

If you don't accept it-then pain doesn't even exist."

These words still echo within me.

That 'Guru's beloved' had reached such a divine state:

"Jo nar dukh mein dukh nahi maane"

(The one who doesn't consider pain as pain.)

Wah Ji Wah! Pain existed, but he didn't suffer.

Such strength!

Truly, Gurbani makes our mind strong enough to see:

"There is no pain it's all pleasure."

(Dukh naahi sabh such hi hai re..)

Even those who read Gurbani are not spared from difficulties, But they don't become sorrowful.

They bear the burden of pain with grace.

They accept suffering as a gift.

A Sikh of the Guru finds peace even in suffering.

He trains his thoughts and self to thrive even in adversity.



Shield of Faith-Sri Guru Tegh Bahadur

Naal jabr de badlan lai Dharam ithe, aisa dhang haasi Alamgir chuniya.

Ik sire ton Musalmaan banauan khaatar, sab ton pehlan si eh Kashmir chuniya.

Amli jama pahinaun lai es taan, is shehar angan Wazir chuniya.

Hindu Dharam de chunne vidvaan Pandit, Kirpa Ram warga Dharmveer chuniya.

Lagge sochan de ghodde duvaun Pandit, kehda inde ton saada chhudvaun ikhda?

Inde zulm de haath nu thalle paa ke, beRaa Dharam da banne lagvaun ikhda?

Jehde putt ne pio nu bakhshia nahin, ohde hathan ton hun saada bachaau ikhda?

Kihda nidaroo mard maidan andar, matha Mughal sarkar naal laaun ikhda?

Dhigde dhindhe hoye maare museebtan de, Anandpur 'ch eh Hindu veer pahunchhe.

Dukhi dilaan di daad faryaad lai ke, ho ke vadde laachaar dilgeer pahunchhe.

Sahmex, firey te vadde bebass hoye, nainan vichro vagaaun de hoye neer pahunchhe.

Guru Nanak de is darbaar andar, novven Paatshah kol anandit pahunchhe.

Kirpa Ram ne gal vich paa palla, hath band ke keeti arzoee daata.

Jhakkar zulm da juleya chumm paasin, thamman vaala nahin disda koi daata.

Sir te tutte pahaar museebtan de, saada naal anthoni hai hoyi daata.

Gale lag ke tilak te janjuan de, zor-o-zor aaj bodhi hai roee daata.

Mast haathi de vaang eh bhootre ne, bana rahe jabri Musalmaan daata.

Jehda nahin Islam kabul karda, kaadh lainde ne usdi jaan daata.

Dar waang ke baithe sab soorme ne, Rajput, Marhatte, Chauhaan daata.

Akhiyan dekh ke aakhiyan meet leian, jaan bujh ke baney anjaan daata.

Thalle paun lai zaalman de zulm toin, zimma aap uthaya si Paatshah ne.

Tilak Janju di rakhi karan nikle, bhaaven janju na paaya si Paatshah ne.

De ke Dilli 'ch aapna sees pawan, vachan nibhaaya si Paatshah ne.

Aukhe samay vich Dharam di Faal ban ke, dubbda Dharam bachaya si Paatshah ne.



Guru Tegh Bahadur Ji

Laal Guru de chonk jiven laal kar gaye, kar sake na maaee da laal koi.
 Jionde jee da swaariyaa gaya koi, ditta deg de vich ubaal koi.
 Guru Tegh de tegh jad waar hoye, tinn lokaan 'ch aaya bhuchhaal koi.
 Jo kujh hoye si Chandni Chonk andar, duniyaan vich naheen mildi misaal koi.
 Mati Das nu dabak si badhe ditta, par us zaraa na chitt phulaaya haasi.
 Cheer den layi aare de naal ehnu, aakhri Qaazi ne fatwa sunaaya haasi.
 Mann ke hukam jallaad ne us thaain, rasse kaas ke patiyaan te peeRya si.
 Aara usde sees te rakh ke te, lakdi vaang vichkaar ton cheeriya si.
 Bhai Dayala Ji nu essey thaana utte, deg ubaldi de vich paaya haasi.
 Jionde jee nu rarihaaya zalmaan ne, thalle agg da bhaanwar machaaya haasi.
 Sati Das jad Dharman ton foliya na, ditte kast fir bnat bana ke te.
 Komal jism te ruen lapet ditti, lokaan saamne ehnu kharra ke te.
 Kar ditti tasaad di hadd unhan, ang-ang utte tel paa ke te.
 Kar ditta si zinda shaheed ehnu, hathan zaalmaan ne laabu laa ke te.
 Bhoosee aaj vi juri hai bahut bhaari, khoon zameen asmaan ton vag riha ey.
 Othay navan daataar nishchint baithe, ithay ho bechain aaj jag riha ey.
 Noor mukhde te thaathaana maarda ey, masti nainan ch unhaan de chhaayi hoi ey.
 Harkh-sog na chehre te nazar aave, birti Naam ch unhaan lagaayi hoi ey.
 Dhur ki Baani ch birti nu jod ke te, bhog Japji Sahib da paa ditta.
 Ithay hath jallaad da uthya ey, uthay Satguru ne muskra ditta.
 Jado sees te dhaal alag hoye, jhuli sangat haneeri toofaan ch chaliya.
 Bhai Jaita uthaa ke sees paavan, rakh ke talhi te apni jaan ch chaliya.
 Deenan dukhiyaan di rakhi layi "zauq", sees apna Satguru vaar ditta.
 Navin jot adutti balidaan de ke, Sikh kaum nu navaan nikhaar ditta.



Multiple Choice Questions Related to Guru Tegh Bahadur Ji

Qn. 1: 1) Where was Guru Tegh Bahadur Ji born?

- a) Sri Amritsar Sahib
- b) Lahore
- c) Sri Anandpur Sahib
- d) Kiratpur Sahib

Answer: a) Sri Amritsar Sahib

Qn. 2: What was the name of Guru Tegh Bahadur Ji's mother?

- a) Mata Sulakhni Ji
- b) Mata Nanaki Ji
- c) Mata Gujri Ji
- d) Mata Kion Kaur Ji

Answer: b) Mata Nanaki Ji

Qn. 3: Where did Makhan Shah Lubana go for presenting the gold coins to Guru Tegh Bahadur Sahib ji?

- a) Sri Amritsar Sahib
- b) Baba Bakala Sahib
- c) Kiratpur Sahib
- d) Sri Anandpur Sahib

Answer: b) Baba Bakala Sahib

Qn. 4: By orders of which Mughal emperor, was Guru Tegh Bahadur Sahib Ji martyred?

- a) Akbar
- b) Jahangir
- c) Aurangzeb
- d) Shah Jahan

Answer: c) Aurangzeb

Qn. 5: At which place Sri Guru Tegh Bahadur Sahib Ji was martyred?

- a) Kiratpur Sahib
- b) Delhi
- c) Anandpur Sahib
- d) Lahore

Answer: b) Delhi

Qn. 6: Which town was established by Guru Tegh Bahadur Sahib?

- a) Sri Amritsar Sahib b) Kiratpur Sahib
c) Sri Anandpur Sahib d) Damdama Sahib

Answer: c) Sri Anandpur Sahib

Qn. 7: Who cremated the body of Sri Guru Tegh Bahadur Ji after his martyrdom?

- a) Guru Gobind Singh Ji b) Bhai Jaita Ji
c) Bhai Lakhi Shah Vanjara Ji d) Kirpal Chand Ji

Answer: c) Bhai Lakhi Shah Vanjara Ji

Qn. 8: How many Sabads and Saloks of Sri Guru Tegh Bahadur Ji are documented in Sri Guru Granth Sahib ji?

- a) 57 Sabad and 59 Sloks b) 59 Sabad and 59 Sloks
c) 57 Sabad and 57 Sloks d) 58 Sabad and 57 Sloks

Answer: d) 58 Sabad and 57 Sloks

Qn. 9: How many Musical Measures are used in the Bani of Sri Guru Tegh Bahadur Ji as documented in Sri Guru Granth Sahib?

- a) 15 b) 17
c) 18 d) 19

Answer: a) 15

Qn. 10: Who took care of the Head of Sri Guru Tegh Bahadur Ji after he was martyred?

- a) Guru Gobind Singh Ji b) Bhai Jaita Ji
c) Bhai Lakhi Shah Vanjara Ji d) Mama Kirpal Chand Ji

Answer: b) Bhai Jaita Ji

These Question-Answers are given as sample for the students. In the examination, questions will be asked from the whole book.