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ਸੰਪਾਦਕੀ

ਸਾ ਧਰਤੀ ਭਈ ਹਰਿਆਵਲੀ ਜਿਥੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਬੈਠਾ ਆਇ ॥

ਸਾ ਜੰਤ ਭਏ ਹਰਿਆਵਲੇ ਜਿਨੀ ਮੇਰਾ ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਜਾਇ ॥

ਸੰਨ 2020 ਸ਼ਤਾਬਦੀਆਂ ਦਾ ਵਰ੍ਹਾ ਰਿਹਾ। ਭਾਵੇਂ ਸਮੁੱਚਾ ਵਿਸ਼ਵ ਇਸ ਸਮੇਂ ਕਰੋਨਾ ਵਰਗੀ ਮਹਾਂਮਾਰੀ ਦਾ ਸਾਹਮਣਾ ਕਰ ਰਿਹਾ ਹੈ ਪਰ ਗੁਰੂ ਬਖਸ਼ਿਸ਼ ਸਦਕਾ ਇਸ ਕਾਲ ਦੌਰਾਨ ਵੀ ਗੁਰੂ ਸਾਹਿਬ ਦੁਆਰਾ ਵਰੋਸਾਈਆਂ ਪੰਥਕ ਸੰਸਥਾਵਾਂ ਮਨੁੱਖਤਾ ਦੀ ਸੇਵਾ ਵਿੱਚ ਹਾਜ਼ਰ ਹੋਈਆਂ ਹਨ ਅਤੇ ਦੇਸ਼ਾਂ-ਵਿਦੇਸ਼ਾਂ ਵਿੱਚ ਸਿੱਖ ਪੰਥ ਦੀ ਸ਼ਾਨ ਉੱਚੀ ਹੋਈ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਕੇਸਰੀ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਨੂੰ ਵਿਦੇਸ਼ਾਂ ਦੀ ਧਰਤੀ 'ਤੇ ਝੁਲਾਇਆ ਗਿਆ ਹੈ। ਇਸ ਸਮੇਂ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਜੀ, ਭਗਤ ਨਾਮਦੇਵ ਜੀ, ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ ਜੀ ਅਤੇ ਸਿੱਖ ਪੰਥ ਦੀ ਸਿਰਮੋਰ ਸੰਸਥਾ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਨਾਲ ਸੰਬੰਧਿਤ ਸ਼ਤਾਬਦੀਆਂ ਪੂਰੇ ਵਿਸ਼ਵ ਦੀ ਸੰਗਤਾਂ ਦੁਆਰਾ ਜਿਥੇ ਪਰੰਪਰਾਗਤ ਰੂਪ ਵਿੱਚ ਮਨਾਈਆਂ ਗਈਆਂ ਉਥੇ ਮੌਜੂਦਾ ਸੰਕਟ ਕਰਕੇ ਆਨ-ਲਾਇਨ ਰੂਪ ਵਿੱਚ ਵੈਬੀਨਾਰਾਂ, ਕਾਨਫਰੰਸਾਂ ਅਤੇ ਵਿਸ਼ੇਸ਼ ਲੈਕਚਰਾਂ ਦੇ ਰੂਪ ਵਿੱਚ ਵੀ ਮਨਾਈਆਂ ਜਾ ਰਹੀਆਂ ਹਨ।

ਇਸੇ ਤਹਿਤ ਗੁਰੂ ਨਾਨਕ ਫ਼ਾਉਂਡੇਸ਼ਨ, ਨਵੀਂ ਦਿੱਲੀ ਵੱਲੋਂ ਅਤੇ ਇਸ ਵੱਲੋਂ ਸੰਚਾਲਿਤ ਕਾਲਜ ਅਤੇ ਸਕੂਲਾਂ ਵਿੱਚ ਵੀ ਇਹਨਾਂ ਸ਼ਤਾਬਦੀਆਂ ਨੂੰ ਮਨਾਉਂਦਿਆਂ ਗੁਰਮਤਿ ਸਮਾਗਮ, ਸੈਮੀਨਾਰ, ਵਰਕਸ਼ਾਪ, ਵਿਸ਼ੇਸ਼ ਲੈਕਚਰ ਅਤੇ ਵੈਬੀਨਾਰ ਕੀਤੇ ਗਏ। ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ 550 ਸਾਲਾ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਨੂੰ ਸਮਰਪਿਤ 6 ਕਿਤਾਬਾਂ ਪ੍ਰਕਾਸ਼ਿਤ ਕਰਕੇ ਸੰਗਤ ਅਰਪਣ ਕੀਤੀਆਂ ਗਈਆਂ ਹਨ, ਜਿਹਨਾਂ ਵਿੱਚ ਵਿਸ਼ਵ ਦੇ ਲਗਭਗ 26 ਪ੍ਰਬੁੱਧ ਵਿਦਵਾਨਾਂ ਨੇ ਆਪਣਾ ਯੋਗਦਾਨ ਪਾਇਆ ਹੈ। ਜਰਨਲ ਦੇ ਇਸ ਹਥਲੇ ਅੰਕ ਤੋਂ ਪਹਿਲਾਂ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਜਨਮ ਸ਼ਤਾਬਦੀ ਨੂੰ ਸਮਰਪਿਤ 4 ਅੰਕ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋ ਚੁੱਕੇ ਹਨ। ਇਸੇ ਲੜੀ ਵਿੱਚ ਹਥਲਾ ਅੰਕ ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ 400 ਸਾਲਾ ਜਨਮ ਸ਼ਤਾਬਦੀ ਨੂੰ ਸਮਰਪਿਤ ਹੈ। ਇਸ ਅੰਕ ਵਿੱਚ ਪੰਜਾਬ ਅਤੇ ਸੱਤ-ਸਮੁੰਦਰੋਂ ਪਾਰ ਵਸਦੇ ਪ੍ਰਬੁੱਧ ਵਿਦਵਾਨਾਂ ਨੇ ਆਪਣਾ ਯੋਗਦਾਨ ਪਾਇਆ ਹੈ, ਅਸੀਂ ਉਹਨਾਂ ਦੇ ਤਹਿ ਦਿਲੋਂ ਧੰਨਵਾਦੀ ਹਾਂ। ਸਵਰਗਵਾਸੀ ਸਰਦਾਰ ਕਪੂਰ ਸਿੰਘ (ਆਈ. ਸੀ. ਐੱਸ), 'ਪ੍ਰੋਫੈਸਰ ਆਫ ਸਿਖਇਜਮ' ਦਾ ਪਹਿਲਾਂ ਪ੍ਰਕਾਸ਼ਿਤ ਖੋਜ ਪੱਤਰ ਦੁਬਾਰਾ ਇਸ ਅੰਕ ਵਿੱਚ ਛਾਪਣ ਦੀ ਖੁਸ਼ੀ ਲੈ ਰਹੇ ਹਾਂ।

ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੇ ਜੀਵਨ, ਦਰਸ਼ਨ ਅਤੇ ਸਿੱਖਿਆਵਾਂ 'ਤੇ ਪ੍ਰਕਾਸ਼ਿਤ ਇਹ ਵਿਸ਼ੇਸ਼ ਅੰਕ ਸਾਨੂੰ ਉਹਨਾਂ ਦੁਆਰਾ ਦਰਸਾਏ ਨਿਰਭਓ ਤੇ ਨਿਰਵੈਰ ਜੀਵਨ ਅਤੇ ਗੁਰਮਤਿ ਦੇ ਵਿਸਮਾਦੀ ਤਿਆਗ ਤੇ ਵੈਰਾਗ ਦੇ ਮਾਰਗ ਨੂੰ ਦ੍ਰਿੜ੍ਹ ਕਰਵਾਉਂਦਾ ਹੈ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਨੇ ਮਨੁੱਖਤਾ ਦੀ ਭਲਾਈ ਅਤੇ ਉਧਾਰ ਸਦਕਾ ਦੂਰ-ਦੂਰ ਦੀਆਂ ਥਾਵਾਂ 'ਤੇ ਪ੍ਰਚਾਰਕ

ਯਾਤਰਾਵਾਂ ਕੀਤੀਆਂ। ਸੰਕਟ ਅਤੇ ਕੁਦਰਤੀ ਆਫ਼ਤਾਂ ਦੇ ਸਮੇਂ ਖੂਹ ਅਤੇ ਬਾਉਲੀਆਂ ਲਗਵਾਈਆਂ, ਕਾਲ ਦੇ ਸਮਿਆਂ ਵਿੱਚ ਗਰੀਬਾਂ ਅਤੇ ਲੋੜਵੰਦਾਂ ਲਈ ਲੰਗਰ ਲਗਵਾਏ। ਸਮਾਜਿਕ ਅਤੇ ਰਾਜਨੀਤਕ ਮਾਹੌਲ ਨੂੰ ਸੁਖਾਵਾਂ ਰੱਖਣ ਲਈ ਰਾਜੇ-ਮਹਾਰਾਜਿਆਂ ਦੀ ਆਪਸੀ ਸੰਧੀ ਵੀ ਕਰਵਾਈ। ਆਪਸੀ ਮਿਲਵਰਤਨ ਅਤੇ ਧਾਰਮਿਕ ਸਹਿਹੋਂਦ ਦੀ ਰੱਖਿਆ ਲਈ ਆਪਣੀ ਲਾਸਾਨੀ ਸ਼ਹਾਦਤ ਦਿੱਤੀ, ਜਿਸਦੀ ਮਿਸਾਲ ਪੂਰੀ ਦੁਨੀਆਂ ਵਿੱਚ ਭਾਲਿਆਂ ਨਹੀਂ ਲੱਭਦੀ। ਗੁਰੂ ਸਹਿਬ ਦੁਆਰਾ 15 ਰਾਗਾਂ ਵਿੱਚ ਉਚਾਰਨ 59 ਸਬਦ ਅਤੇ 57 ਸਲੋਕ ਸਾਡੀ ਰਹਿੰਦੀ ਦੁਨੀਆਂ ਤੱਕ ਰਹਿਨੁਮਾਈ ਕਰਦੇ ਰਹਿਣਗੇ। ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਜੀਵਨ ਅਤੇ ਸਿੱਖਿਆਵਾਂ ਸਾਡੇ ਲਈ ਚਾਨਣ ਮੁਨਾਰਾ ਹਨ, ਜਿਸਦੀ ਬਰਕਤ ਸਦਕਾ ਸਾਡੇ ਅੰਦਰ ਸੱਚ ਅਤੇ ਨਿਆਂ ਵਰਗੇ ਦੈਵੀ ਗੁਣ ਪ੍ਰਗਟ ਹੋਏ ਹਨ। ਇਹਨਾਂ ਦੈਵੀ ਗੁਣ ਨੇ ਸਾਡੇ ਅੰਦਰ ਨਾ ਡਰਨ ਅਤੇ ਨਾ ਕਿਸੇ ਨੂੰ ਡਰਾਨ ਦੀ ਜ਼ਰੂਰਤ ਪੈਦਾ ਕੀਤੀ ਹੈ। ਇਹ ਪੂਰੇ ਪੰਜਾਬ ਅਤੇ ਸਿੱਖ ਕੌਮ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਗੁੜ੍ਹਤੀ ਹੈ, ਕਿ ਖਾਲਸਾ ਨਾਇਨਸਾਫ਼ੀ ਅਤੇ ਧੱਕੇ ਦੇ ਖਿਲਾਫ਼ ਉੱਠ ਖਲੋਦਾ ਹੈ ਅਤੇ ਜਾਬਰ ਸਰਕਾਰ ਦੀ ਈਨ ਨਹੀਂ ਮੰਨਦਾ ਅਤੇ ਗੁਰੂ ਦੇ ਕੇਸਰੀ ਨਿਸ਼ਾਨ ਦੀ ਛਾਂ ਵਿੱਚ ਜੁੜ ਜਾਂਦਾ ਹੈ।

ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਜਨਮ ਸ਼ਤਾਬਦੀ ਨੂੰ ਸਮਰਪਿਤ ਇਹ ਵਿਸ਼ੇਸ਼ ਅੰਕ ਸੰਗਤ ਦੀ ਝੋਲੀ ਵਿੱਚ ਅਰਪਣ ਕਰਨ ਦੀ ਖੁਸ਼ੀ ਲੈ ਰਹੇ ਹਾਂ। ਆਸ ਹੈ ਇਹ ਅੰਕ ਵਿਦਿਆਰਥੀਆਂ, ਵਿਦਵਾਨਾਂ ਖੋਜਾਰਥੀਆਂ ਲਈ ਲਾਹੇਵੰਦਾ ਹੋਵੇਗਾ। ਇਸ ਖੋਜ ਜਰਨਲ ਨੂੰ ਹੋਰ ਬੇਹਤਰ ਅਤੇ ਅਮੀਰ ਕਰਨ ਲਈ ਸਾਨੂੰ ਸੰਗਤ ਦੀਆਂ ਰਾਵਾਂ ਅਤੇ ਸੁਝਾਵਾਂ ਦੀ ਹਮੇਸ਼ਾਂ ਹੀ ਉਡੀਕ ਰਹੇਗੀ।

ਪ੍ਰਤਾਪ ਸਿੰਘ

ਸੰਪਾਦਕ

ਸਟੱਡੀਜ਼ ਇਨ ਸਿੱਖਿਏਜ਼ਮ ਐਂਡ ਕੰਮਪੈਰਿਟਿਵ ਰਿਲਿਜਨ

WHO KILLED GURU TEGH BAHADUR?

**Sirdar Kapur Singh, ICS*

Guru Gobind Singh Ji himself, about whose altogether reliable testimony and credibility, no reasonable doubts can be raised, tells us in *Bachitranaatak* (1686), that his father,

"Broke the pitcher of his mortal
frame on the head of the Delhi emperor,"

1. In the Sikh contemporary records of the highest credibility and in the consistent Sikh tradition and chronicles, as well as in the Sikh group-memory, Aurangzeb is shown as having personally ordered the public execution of Guru Tegh Bahadur Ji at Delhi on the 11th November, 1675. The execution was ordered by the emperor after a number of interviews with the Guru in which the fundamental principles of the Mughal state-policy came under discussion, as to (a) whether the ultimate Truth could be encased in verbal formulae; (b) whether the creed-formula of Islam did so encase it justifying its claim to being the final and exclusive deposit of Truth, (c) whether this claim could be and should be imposed through terror and temptations, ash-shar's tahtussaif, and (d) whether a totalitarian, altogether dissent-free society was divinely pre-ordained as the Will of God. To all these profound and rootal questions the reply of the Guru is recorded as having been in the negative and consequently, Aurangzeb clinched the issue by formally inviting the Guru to embrace Islam. This the Guru declined, thus attracting the penalty of death according to the basic state-law of Islam: *amaa al-qatl wa amaa al -Islaam*.
 2. These historically momentous occurrences, demonstrably of the greatest possible significance and relevance to human situation -more so today than ever before -took place when Guru Gobind Singh Ji, the son of the martyr-Guru, Guru Tegh Bahadur Ji, was nine years of age and throughout these occurrences, the Guru's House was in constant and uninterrupted touch, through carefully arranged intelligence and communications, with Guru Tegh Bahadur Ji and what passed on at Delhi.
-

3. All this is described and consistently recorded in detail in the Sikh chronicles, as it is embedded in the Sikh group memory.
4. Guru Gobind Singh Ji himself, about whose altogether reliable testimony and credibility, no reasonable doubts can be raised, tells us in *Bachitranaatak* (1686), that his father,

*"Broke the pitcher of his mortal
frame on the head of the Delhi emperor,"*

- not "on the head" of the Mughal State or that of the ruling race, the 'Turks', but 'on the head of Aurangzeb himself. Those who are conversant with Hindi- Punjabi idiom, well understand that, Guru Gobind Singh's expression: *theekar phor dilis sir*, clearly implies that it was Aurangzeb who personally, not through an order issued through official channels from a distant place, had Guru Tegh Bahadur Ji executed at Delhi where he was present then, on the 11th November, 1675. Guru Gobind Singh Ji further records that the immediate cause of his father's martyrdom arose out of Guru Tegh Bahadur Ji having directly and personally espoused and taken up the cause of Hindu religion, then placed under gradual interdiction by Aurangzeb and that the confrontation between the Guru and the emperor did not involve a direct Sikh cause: *tilak janjoo raahkaa prabh taakaa*. We are further told in the *Bachitranaatak* that the legal issue of Islamic jurisprudence was clinched against the Guru when he flatly declined to display a miracle such as would support his implied claim to independent prophet hood, on the ground that miracle-working was undignified for a man of religion: *naatak chatak karat kukaajaa, prabh logan kau aavat laajaa*. Bhai Santokh Singh, Mahaakavi, in his *Guruprataapsooryodey* (1846) clearly tells us that, *adham naurange kaaran keenaa*, "it was the unspeakably evil Aurangzeb who had Guru Tegh Bahadur Ji executed."
5. During the last few decades, however, a new discipline called, 'historical research' has swept over India, giving its contemporary historians access to sources of information hitherto not available, such as many-sided manuscript-material, techniques of interdisciplinary comparative studies such as archaeology, inscriptional matter, numismatic evidence and C-14 tests. This has vastly extended the frontiers of and illuminated historical knowledge, cleared it of its obscurantist cobwebs, and has furnished scholars

with techniques and insights of interpretational methods that were not generally available earlier and that enables them to conduct historical studies more objectively and scientifically.

6. But, as is not uncommon, new techniques and new tools bring in new pitfalls, those of inadequacy of full understanding of their true significance and scope, and prejudices and biases born of erroneous assumptions, and last but not the least, lopsided partisanship resulting from absence of totality of vision. The recent restructuring of Sikh history, in particular, has suffered most grievously in recent times, at the hands of non-Sikh and Sikh historians both. Sir Jadu Nath Sarkar, for instance, forgetting altogether that the true source-material of Sikh history lies deposited in Sikh writings, sacred and secular, preserved in the Gurmukhi script and north-Indian vernaculars, of both of which he was blissfully ignorant, as he was innocent of any comprehension of the basic rule of interpretation that the only valid interpretation is the auto-interpretation to which hetero-interpretation is no more than impudence, has gone on a spree in his writings on Aurangzeb by speaking of the Sikh prophets and personalities, as if they are criminal probationers before Sarkar, the warden-magistrate.

He speaks of the 'corruption of the original, Sikh doctrine' and 'degradation' of its spirituality by Guru Hargobind Sahib Ji and Guru Gobind Singh Ji in particular, and severely reprimands them for hiring services of professional Pathan mercenaries for body-guard platoon as specifically asked by his father Guru Arjan Dev Ji and Guru Gobind Singh Ji, in everything he did, including the inauguration of the Khalsa, sworn by Guru Nanak Ji. Sir Jadu Nath Sarkar should have realized that the ten Sikh Gurus, one after the other, were to be deemed as more reliable authorities on what the true implications of the original spiritual teachings of Guru Nanak Ji are and if they resorted to political activities and took cognizance of the power-game around them it must have been because such were the true teaching of Guru Nanak Ji, and that to judge Sikhism and its historical evaluation by standards of vague Jain and Hindu teachings and prejudices about ahimsa and the Hindu imperative of utter separation of this world from the next, is just hetero-interpretation, like a gold-smith trying to test the excellence of a rose-flower by rubbing it against his touch-stone.

Nor, did Sarkar in his self-assurance, pause to take due note of the fact that in 17th and 18th century India, professional mercenary soldiers were and integral part of the political activity and participation in the power-game, there being no moral or spiritual issues involved. Accepted as a trend-setter in relation to Sikh history, Sarkar has given rise and lent respectability to certain extremely stupid guide-lines for his contemporary historiographers that have played havoc not only in the recently reconstructed Sikh history but have thrown the Sikh writers and teachers of History altogether off their balance.

7. These 'guidelines', accepted as axiomatic, have just to be stated precisely to show their extremely pernicious character and their impermissibility in objectives and scientific histography. Some of these 'guidelines' or more correctly, gross prejudices, are these: (a) Almost exclusively, the reliable material about Sikh history is to be found in the contemporary Persian records. (b) Sikh records in Gurmukhi script and Sikh recital memory, consistent and continuous, are irrelevant and supplemental material. (c) Sikh prophets, the Gurus, are to be estimated just as ordinary citizens of the Mughal Empire whose words and deeds are to be tested and evaluated on the scale of contemporary official values and judgements. (d) Sikhism is not an autonomous prophetic world-religion, distinguishable from the Hindu religious tradition and, therefore, it is legitimate to judge and evaluate it under Hindu category and norms of judgement and thus to condemn and approve of it, finally and conclusively. (e) The writings of 17th and early 18th century European adventures are to be taken as most reliable and conclusive even when they are demonstrably self-stultifying.
8. It is, in this, grotesque frame-work that the new Sikh history is being written by many of the non-Sikh and Sikh historiographers as a result of which the entire foundation-work of Sikhism and the Sikh history is being eroded into, and unless this trend is checked it cannot but have disastrous consequences for Sikhism and the Sikhs.
9. It is Sarkar who is more than anybody else singly, responsible for boosting up Persian records of Muslim historiographers, as the unerring sources of the historical fact. Sarkar's prejudice in this respect almost parallels the claim made about the Mahabharata, that, 'what is there in the world, it is

here in this book also, and if it is not here, it is not there too', yadihaasti tadanyatra yannehaasti na tatkvachit.

10. Aurangzeb and Guru Tegh Bahadur Sahib Ji are inextricably bound up together in history. There are three or four major Persian records relating to this period. Aurangzeb ascended the Mughal throne in August, 1658 and died in 1707. After a rule of ten years, he felt that he had completely mastered his dominions as the undisputed ruler of the country and he left justified in pursuing an all-out policy of converting India into an orthodox sunni Muslim state and to "bring the lives of people into closer accords with the teachings of Islam" (Edwards and Garret, Mughal Rule in India, Delhi, 1956, p.114). In the same year he forbade writing of all history, so that, in the darkness of this total news-blackout, he could systematically and ruthlessly root out Hinduism and the Hindu way of life as well as other forms of dissidence, such as Sikhism and non-sunni Islam. In 1669 he ordered demolition of all places of worship of non-muslims and closure of their teaching seminaries. In 1675 he had Guru Tegh Bahadur Sahib Ji, who had formally assumed the responsibilities of protecting Hinduism, publicly executed at Delhi. In 1679 he reimposed the oppressive jehieh on non-Muslims, with the result, as Manucci tells us (Storia da Magor, II, p.234), that "many Hindus who were unable to pay turned Mohammandans to obtain relief from the insults of the collectors." In 1704 he ordered killing or capture of Guru Gobind Singh Ji and destruction and Diaspora of the Khalsa. In 1707 he died, leaving behind, not a monolithic, dissent-free sunni India, but a Mughal empire, shaken in its very roots, a fissirostral Government and a resurgent Maratha Hinduism as well as the Khalsa, "a deadly coiled snake in the striking posture," pecheedeh maar, as Guru Gobind Singh Ji referred to it in his Zafarnaameh.
 11. Of this pregnantly black period of Indian history, the first contemporary Persian record that we have is that of Mirza Mohd Kazim, the official history-writer of Aurangzeb, who recorded events of the first ten years of his reign. It makes no mention, whatsoever, of the public execution of the world-famous sufi saint, Sarmad, whom Aurangzeb got murdered during the first year of his reign, for possessing and expressing religious views contrary to those of the fanatical Aurangzeb. Then, when Aurangzeb totally
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banned all history writing, some one secretly prepared the folios, called *Muntakhabul-lubaab* under the pseudonym, Khaafee Khan, which covers the period almost up to the demise of Aurangzeb and in this voluminous record also there is neither any mention of Sarmad's execution nor of the martyrdom of Guru Tegh Bahadur Ji, although Khaafee Khan thought it important enough to record that, during those days, some cattle-grazing boys, while playing at the game of King and Subjects, actually strangulated a playmate to death.

After the passing away of Aurangzeb, during the reign of Shah Alam I (1710), one Must'id Khan, in his *Ma'aasari-Aslam-geeree* recorded the history of 40 years of Aurangzeb's reign from 1669 to 1707 and in this document also, there is no mention of Guru Tegh Bahadur Ji's martyrdom or of Sarmad's execution. One, Munshi Ghulam Hussain Khan, wrote his *Siyar-ul-Mutakhireen* in which he recorded a general history of India of 1702-1786, describing the reigns of the last seven emperors of India and an account of the progress of the English in Bengal. We do not know who this Ghulam Hussain was, when he actually wrote his book, vaguely believed to have been written round about 1785, though there is no chronological support available to this guess. However, any original or otherwise authentic manuscript of this book is not there and it is not known under what circumstances he wrote it; the only certain thing about it being that it was first published in 1833. This Persian record makes a mention of the martyrdom of Guru Tegh Bahadur Ji, but not much reliability can be placed on the author's statements as they are demonstrably sketchy, grounded in bazaar stories current long after the events. About Guru Tegh Bahadur Ji he tells us that, (1) the Guru was ordered to be arrested by Aurangzeb from Hasanabadal Camp on receiving news-reports that the Guru was highly regarded by the public and attracted large number of people wherever he went, that (2) in fact, all the men in the entourage of the Guru, from time to time, were godly, peace-loving people, unarmed and with no hostile intentions towards the state, that (3) the Governor of Lahore arrested the Guru as ordered by the emperor and that (4) the Guru was executed (at Lahore) with his body cut into four pieces and each piece hung at the four gates of the walls (of Lahore), opening towards the

four cardinal directions.

12. It is obvious that the writer of these cock and bull stories cannot be regarded as a reliable source of information about the martyrdom of Guru Tegh Bahadur Ji and also of many other events that he has presumed to record as history. But since he, presumably, wrote under the suggestion or orders of some British adventurer in India of those days, in the last decades of the 18th century, his book was translated into English by a British by a British subaltern, one, Raymond and published in three volumes in 1789, and a part of it was translated by another subaltern, John Briggs, published in London, in 1832.
 13. The second of these two gentlemen, Lieutenant John Briggs, for reasons best known to him, said in his "translation" that Munshi Gulam Hussain Khan has recorded that Guru Tegh Bahadur Ji was a robber chief who subsisted on "repine and plunder," "forsaking all means of honest livelihood" and for this offence he was executed under warrant from the Emperor. How this Briggs came to write his own fabrications, as translation from *Siyar-ul-Mutakhireen*, through malice, inanity or inebriation, most probably all three combined, for, malice towards the still free Sikhs in India was universal emotion in the minds of the British soldiery and inanity and inebriation was their national trait in India, is not clear but the fact remains that ever since, this account of the martyr-Guru has been accepted as authoritative and historically established by our modern historians, both Indians and non-Indians. Such are the high standards of 'scientific objectivity' that inspire our research scholars of History, particularly, in our Sikh Universities.
 14. Sir Jadu Nath Sarkar's chronology is obviously based upon and derived from the Hijra dates given in the afore-mentioned Persian documents.
 15. The Hijra era is a religious chronology, commencing from the flight of Mohammad from Mecca to Medina (15th July, A.D.622) and the following day, Friday, 16th July is equivalent to the 1st day of Moharram, A.H.I. The year is a lunar one of 354 days and its primary functional use was and is determination and celebration of Muslim religious duties, commencement of the fasting month, its termination and celebration of Id, etc. but in Islamic societies, including India, the era has been used for secular purposes also,
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in spite of complications arising out of its initial day always travelling backwards through the Julian calendar of 365 days, thus making a complete circuit in 34 years. The reckonings derived from it have apparent initial points in A.D. 591, 593, and 600 though their real origin was in the 14th, 16th and 17th centuries. Emperor Akbar succeeded to the throne in February, A.D. 1556 in Hijra year 963 which ran from 16th November 1555 to 3rd November 1556. In order to minimize, if not to obviate altogether, the confusion implicit in a lunar year for purposes of revenue administration which cannot but be based on a solar year to ensure that the crop maturations and revenue-collection occur during the same period in a given year, Akbar replaced Hijra by the Shamsee San, the solar year. This secular reform did away with a great deal of chronological confusion and multiplicity then prevalent in various parts of India in obvious attempts to coordinate somehow, the true secular year, the solar year, with the Muslim religious lunar year and era of the Hijra. This Shamasee san introduced by Akbar was intended to replace the Faslee san of upper India, the Vilaayatee san of Orissa, the Bengali san and the Maharashtra Arabee san. The initial days of all these sans or eras differed from place to place into which jungle of dates, Akbar tried to introduce some kind of rational order, though this chronological jungle was, by no means, altogether cleared off. The magnitude and the complexity of the problem can best be appreciated by going through the details of the stupendous efforts that have, from the end of the 18th century to the beginning of the 20th century, been made by eminent Calendarists and Chronologists, beginning with the *Kaala Sankaalita* (1825) of Warren, *Useful Tables* (1834-1856) of Prinsep, *Chronology* (1866) of Cawasjee Patel and *Book of Indian Eras* (1883) of Cunningham, culminating in *Indian Calender* (1898) of Dikshit and *Epigraphia Indica* (1894) of Jacobi.

16. Aurangzeb, quite early in his career, as the emperor, abruptly stopped rationalization of the secular chronological confusion of India by re-introducing Hijra era and lunar chronology into all official levels of Indian administration with the result that, for more than half a century, the Mughal official records are vitiated chronology, requiring expert know-how to make the dates given in our Persian records, understandable to us. It is to be

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- noted that Aurangzeb, in this, had no other motive but that of religious fanaticism to change the entire face of India into a Muslim state and a sunni Muslim society.
17. Sir Jadunath Sarkar has rendered a yeoman's service to the students of Indian history of this period by working out its Hijra lunar dates into the Julian solar calendar, plausibly, but not always faultlessly.
 18. There are inherent pitfalls which even Sarkar has not been able to escape.
 19. Firstly, as we will show presently, the dates given in our Persian records by no means tally with each other, always, and thus we are obliged to search for an outside point of reference. Secondly, the fact cannot be overlooked that Khaafee Khan and Must'id Khan wrote under obvious and great disadvantages, the one, under Aurangzeb's 'Emergency Ordinances', so to speak, forbidding all recording of contemporary events, a total ban on historiography, and two, the utter non-availability of official records to those who, under difficult circumstances, wrote out their histories.
 20. The dates of Hijra, on which Sarkar had to work, are themselves impregnated with an element of uncertainty and also falsity such as every true Muslim would approve and accept as just and proper. For instance, if Aurangzeb so wished, in demonstrable interest of Islamic hegemony in India, that in the closing months of the year A.D.1675, all records prepared or maintained by Muslims, must show that Aurangzeb was not in Delhi, then such, indeed, would be the case, though it would merely be a political truth and not a historical truth.
 21. This is the true explanation of variances between the Sikh chronological records which consistently show Aurangzeb's presence in Delhi in November, 1675 and the other dates given by Khaafee Khan and Musti'd Khan, of certain other events, for, they would have us believe that, no such thing as martyrdom of Guru Tegh Bahadur Ji at all took place in Delhi. These other dates refer to events of Aurangzeb's march to Hasan Abdal, his return to Delhi and his crushing of the Satnaamee insurgence.
 22. These are the only dates available to Sarkar from which he has extracted and derived his own dates of the Julian calendar, according to which latter, it is asserted that Aurangzeb returned from Husan Abdal to Delhi on 27th March, 1676. The firm date given in the Sikh contemporary records and
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unbroken tradition affirming that on maghur sudi panchamee, Vikram Era, 1732, Aurangzeb was present in Delhi when Guru Tegh Bahadur Ji was executed, was neither available to Sarkar, nor, if it were so available, he would have taken serious notice of it, in view of his poor opinion of the epiphany and history of Sikhism.

23. Khafi Khan gives two different dates of the Satnami rebellion with a difference of two years, one from the other. At one place he mentions 1082 Hijra (II.p.252) and at another place he mentions 1084 Hijra (II,p.249). Sarkar has accepted 1084 Hijra as the correct date of the Satnaamee rebellion, for reasons not explained satisfactorily, though, obviously, he must have relied upon some outside test-measure to reject the earlier and to accept the later date. If the earlier date is accepted as true, the entire edifice of the supposed assertion about Aurangzeb's absence from Delhi in November, 1675 crumbles. Must'id Khan gives the date of Satnaamee rebellion as 1082 Hijra, which is the year early 1673, as calculated by Sarkar (III, 338) but a Portuguese contemporary authority, Ormez tells us that, Aurangzeb marched against Satnaamee, "as near as we can combine in April, 1674" (Fragments, 51). Ormez's dates agree, more nearly with Khaafee Khan than with Must'id Khan, and if this chronology is to be preferred, then Aurangzeb's presence in Delhi at the end of 1675 becomes more than plausible. Dr. Fryer, another Portugese, in a letter written between September 1674 and January, 1675, tells us that, "even at this instant, he (Aurangzeb) is on a project to bring them all over to his faith and has already begun by too severe taxes, very severe ones, especially on the Brahmins, making them pay a gold-rupee per head and the inferior tribes proportionately". (A New Account of East India and Persia, I, p.275). But Manucci, an equally respectable contemporary authority, assures us that "In 1679 he (Aurangzeb) reimposed jезieh in order to spread Islam and put down infidelity" (Storia, II, p.239). A difference of full four years in chronology is there. With regard to another most prominent event of Aurangzeb's reign as recorded by two well educated foreign contemporary observers about the date of the return of Aurangzeb from Hasan Abdal to Delhi, there is similar uncertainty. Khaafee Khan at one place (II, 241) says that it was during the 19th regnal year

- while at another place (II, p.246) he says it was the 16th regnal year, a difference of about three years. Must'id Khan puts this date as 22nd. Muharram, 1087 (p. 154), that would be early AD 1676. According to Ma'aasari-Aalamgeeree of Must'id Khan jeziah was imposed in the 23rd regnal year (p.174) which would be 1090 Hijra or A.D.1680 while Elliot and Dawson (VII, p. 294) give this fateful date as 1088 Hijra, two years earlier than this and Khaafee Khan's date; and Manucci gives this date as A.D. 1679, "after the death of Raja Jaswant Singh", as he puts it.
24. Now, these are the dates and such is the chronology from which Sarkar has extracted his dating frame-work, depending on which later, our new research scholars, seek to falsify and profane the entire infrastructure of Sikh doctrine and foundations of Sikh history.
25. In opposition to this confusion of narrative and welter of historical dating, stands the firm date, clear, consistent and unassailable, that of Maghar sudee panchamee of the Vikram samvat 1732, when Guru Tegh Bahadur Ji was put to death at Delhi at which metropolis Aurganzeb was then present, earlier returned from his Hasan Abdal expedition, in or about March, 1675. This date is recorded by Sikh contemporaries, on the blank sheets of the Sikh scriptures, preserved and present in various parts of India to this day, frequently bearing approval-signatures of Guru Gobind Singh Ji, testifying: sambat 1732 Guru Tegh Bahadur Ji samaane vich dilli manghar sudee 5 veervaar pehar din chadeh sri satguru kartaapurkh nirankaar.
26. Latest and weighty historical judgement is now available that supports the version enshrined in the Sikh chronicles. Encyclopaedia of Islam (New Edition) published in Leiden and London (1958) after careful investigation concludes, under, Aurangzeb:
- "The Pathans rose in revolt, the Yusufzais in 1707/1667 and the Afridis in 1083/1672, but though he (Aurangzeb) stationed himself at Hasanabdal (Rawalpindi District), the efforts of the imperial officers were strongly unavailing and peace could not be restored till 1085/1675" (p.769)
27. From times immemorial, the campaigning season in India is, October to February every year and, thus, it is obvious that by the end of March, 1675, Aurangzeb returned to Delhi, well in time, to order and see the execution of Guru Tegh Bahadur Ji.
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28. A word before we conclude, about the Mughal Persian records which so fascinate and impress our teachers and research scholars of history, in particular, 'the History of the Sikhs written by the Sikhs' these days. Modern man's passion for history is not very old and it is a mistake to regard it as the natural behaviour of every civilized man. This interest manifests itself in two distinct ways that are inter-related. (1) A passion for historiography, the desire for an evermore complete and more exact knowledge of the past of humanity; (2) the tendency to define man, as, above all, a historical being, conditioned and in the end, created, by History. What is called, 'historicism', *Historismus* *Storicismo*, as well as Marxism and certain Existential schools-these are the philosophies which, in one sense or other, ascribe fundamental importance to History and the 'historic moment'. This passion for history is a fairly recent passion; it dates from the time of Herodotus, the Graeco-Latin man knew and cultivated the writing of history, but this was not what has come to be known as 'history', since the 19th century -to know and describe as accurately as possible, all that has come to pass in the course of time. Herodotus, like Livy, like Orosius and even historians of the Renaissance wrote history in order to preserve examples and models and pass them on for our imitation. But for the last one hundred years or so the history has no longer been the source of exemplary models; it has become a scientific passion for exhaustive knowledge for all the adventures of mankind. This is an interest we find in no other past era. Practically all the non-European cultures are without historic consciousness and even if they have a traditional historiography, as in China or in Islamic culture, its function is always to provide models, not to describe and preserve the truth and nothing but the truth. Indian Muslim chronicles, such as *Muntakhab-ul-lubab*, *Ma'aasari-Aalamgeeree*, *Siyar-ul-Mutakhireen*, in fact, all the Muslim documents of traditional historiography from Ibn-Khaldun to Haarissee of 'Ibrat-nameh, are to be appreciated in this background.

Their writings are not objective attempts at gathering and grasping, as far as possible, the whole panorama of the past, in all its panoply, but conscious and motivated endeavours to portray Muslim society, as ordained by Allah and revealed in the Koran. The concern to pejorate all

that is alien or hostile to this final end, establishment and preservation of a dissent-free Muslim society, and to exalt all that is helpful and conducive to it, is implicitly owned up by all these chroniclers, without scruples, without hesitation and with a sense of exultation consequent upon a meritorious deed, well done. Khaafee Khan's detailed description of the accidental strangulation of a grazier-boy during the course of a children's play is intended to project the image and function of the King in Islamic society. Guru Tegh Bahadur Ji was deemed as inimical and hostile to this exclusively valid and ideal society and he was, therefore, ignored in their narratives as an irritating irrelevancy. If it was deemed as in the interests of this ideal society to create chronological confusion on the point of the presence of the emperor at Delhi at the time of the Guru's execution, all Muslim records would unhesitatingly oblige, without an exception. Sikh history, therefore, cannot be properly reconstructed by voluntarily falling into the net of these excellent Muslim chronicles of Persian records, "He who controls the past controls the future", says George Orwell. If the Sikh teachers and writers of Sikh history have any concern for the future of their own people, let them not be privy to permit those against whom the Sikhs had to wage a bitter and prolonged struggle for sheer survival, to be the controllers of the Sikhs' past and future.



UNDERSTANDING THE SACRIFICE OF GURU TEGH BAHADAR JI

*Dr. Kehar Singh**

Guru Tegh Bahadar Sahib (1621-1675) the ninth in succession to the spiritual tradition initiated by Guru Nanak Dev ji is best known as the upholder of religious freedom. He made an unparalleled sacrifice for the cause of religious practices of the Hindu's which were under great stress. The import of the sacrifice is better appraised when we keep in mind that this was for practices declared redundant for the Sikh's . The sacrifice was not the result of a moral impulse or a mere heroic feat . Nor was it due to psychic bravado or a feeling of helplessness. It was , to my mind , a spontaneous response of a great soul to the painful submissions of the Kashmiri Pandits. To this day a section of their successors express gratitude to the great Guru by organising functions to commemorate this epochal event or thanksgiving marches to Anandpur Sahib. My understanding of the event is based on the unambiguous statement of the tenth Guru and the study of the sacred verses of Guru Tegh Bahadar Sahib in Sri Guru Granth Sahib . The description that the Guru provided a protective cover to Hind is partially true and limited. Because limiting it to a local problem robs it of its universal significance and seminal value. The Guru reaffirms the ideal life of a Jeevan Mukta and all inclusive approach to the existential problems and the way these need to be addressed. The Guru made supreme sacrifice to uphold the lofty ideals of human brotherhood and dignified social existence for all as envisioned by Guru Nanak Dev ji.

Sikh view of religious life is to remain active in all the affairs of collective social existence. Asceticism and indifference to the worldly problems amounts to reneging from the path shown by the Gurus . It must be stated, however, that human agency here is not conceived only in secular terms. Spiritually awakened beings are mandated to be torch bearers . The actions of such beings embody the wisdom of the cosmos and show the right course of action in concrete

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situations. As a general principle the Gurus want us to stand by the meek and the exploited- the subaltern. Every human being is a co-sharer in the divine consciousness and as such worthy of equal treatment. Efforts in the creation of such a socio-political set up where dignified and comfortable life for all is vouchsafed is part of religious endeavour. The Gurus profound statement that this world play is being directed by the Almighty himself does not absolve human beings of their responsibility. It being made amply clear that the role we play has consequences. There are all sorts of roles being played by us but only truthful role is conducive of creating a mental soil suitable for the germination of the seed of spirituality. All our self centered calculations devoid of the guidelines given us by the Gurus may give us worldly richness's but leaving a deep void within . The best way is to walk the path shown by the Gurus. And the best way to find out the path is to keep in mind the observations , teachings, comments and the actions of the Gurus as available in Sri Guru Granth Sahib. An effort in this direction follows.

There are certain verses in Sri Guru Granth Sahib of the Bhagats of the Sant tradition in reference to the then oppressive regime. Bhagats- Namdev and Kabir, had to go through trying times and face mental and physical torture at the hands of the Muslim rulers of their times. Important for us is to see their response and behaviour in such difficult moments. Bhagat Namdev was asked to bring to life a dead cow to prove his sainthood failing which he would be beheaded (Sri Guru Granth Sahib 1166). After all his appeals and arguments to educate the sultan failed he did perform the miracle of bringing the dead cow to life and teach the ruler to be true and just. Similarly Bhagat Kabir emerges unscathed when thrown tied in chains in the flooded Ganges and then before an elephant to be trampled upon and hit. The elephant instead of hitting him on the goading of it's trainer salutes him by raising its trunk as a mark of respect to the man of God (Sri Guru Granth Sahib 870, 1162). That the true saints have miraculous powers is accepted in religious literature but Sikh doctrine problematises their demonstration. Miracles do happen in the lives of spiritually evolved persons spontaneously but their conscious use as means to surmount temporal problems does not lead to public awakening or an organised social response to such issues. As an illustration we can refer to the problem of religious discrimination and taxation of the Hindu places of worship and

pilgrimage during the times of Guru Amar Das . The Guru visits these places of pilgrimage along with a large following without paying any taxes. The tax collectors had to shut their shop for the day because no pilgrim was willing to pay the tax(Sri Guru Granth Sahib 1117). This act of defiance is indicative of the Guru's approach to the existential problems and action plan to solve them . This was to uphold the insights of Guru Nanak Dev ji delineated in the context of Babar's invasion of Hindustan. The Guru tells us that magic and talismans were of no avail. And that the solution to the problem lied in fore thought and awaking the oppressed populace out of deep slumber of ignorance and indifference. He also underlined the central role of enlightened leadership. Guru Arjan Dev ji in his Baani alludes to the hostile attitude of the local faujdaar and his intent to harm the Guru. The Guru was advised by his well wishers to conciliate with the angry official. But in the Guru's estimation the situation did not warrant such a course because at the root of this hostility were the machinations of his inimical brother. The real issue at stake was succession to guruship which was non negotiable. The Guru had assured his followers that the forces of evil will not succeed in their designs hence the things were left to the will of the almighty. The evil minded faujdaar met with a fatal accident while leading a campaign against the Guru. The incident reaffirms the belief that God protects his Bhagats as well as the Guru's message not to compromise on matters of principle . The way the fifth Guru faced the tortures and death on the orders of Jahangir with equanimity without invoking supernatural powers is a testimony to his commitment to the above said ideal. Submission to God 's will without remonstrations has been emphasised time and again in Guru Arjan Dev ji's Baani (Sri Guru Granth Sahib 714, 825, 978, 1138).

As stated in the beginning of this essay the sacrifice of the ninth Guru has much wider significance even though it's immediate purpose was to stand by the oppressed. This act of the Guru sprang from a deeper realisation of oneness of God and essential spirituality of mankind. Every human being is an embodiment of the divine spark in a unique way. Viewed thus every one's personality is inviolable and every person is entitled to seek fulfillment without any hindrance. This view provides a firm ground for the advocacy and positive efforts for securing certain freedoms for all the human beings. Without ensuring the necessary statutory rights the statements about these remain vacuous. This fact

has come to be recognised universally and has found expression in the Universal Declaration of Human Rights in December 1948. The preamble to the constitution of India is based on the premise that dignity of a citizen is better protected in a political arrangement marked by justice, liberty, equality and freedom. Article 12 to 35 contained in part III of the constitution provide various clauses concerning these rights. It is generally believed that the concept and popular movements for human rights originated in the Western world. The social contractalists based these rights on the freedom and equality of all the human beings in the state of nature which preceded the constitution of political set up in a society. The most celebrated of these political theorists is John Locke (1632-1704). The French Revolution (1789-1799) was inspired by the ideals of liberty, equality, and fraternity. The Americans also professed their faith in these rights and incorporated these in the constitution by way of first ten amendments in 1791. The point is that the issue of human rights first came to the centre of political discourse in late eighteenth century through Rousseau (1762) even though Locke had earlier (1689) given the concept of natural rights. The revulsion against the decadent church also lent great justification and strength to the secularists who were championing the new ideas. In the then western world there was large scale public awakening for change and an enlightened leadership in command which facilitated the path for new regimes. Renaissance, reformation, and industrial revolution had created a fertile ground for progressive Ideas in the region. Whereas the situation in medieval India during the period of the Gurus was quite different at the popular level. Here the priestly class and the intelligentsia in general was either in collusion with the rulers or indifferent to the exploitation and oppression of the common people who felt despondent and helpless. The Gurus offered a ray of hope and a positive course of action for personal and social liberation. Their approach was matter of fact and setting example of the righteous behaviour by their own conduct. This was for bringing about psychic, cultural and social transformation as a necessary condition for a dignified life for all. Viewed in this context the sacrifice (1675) of the ninth Guru was nothing short of a watershed event.

Marx in his 11th thesis on Feuerbach (1845) had said that "philosophers have only interpreted the world. The point, however is to change it". He had a great legacy of philosophical thinking about social dynamics. As stated earlier

there was also a widespread sentiment for change among the people in general. At the times of Guru Tegh Bahadar ji, the socio-political conditions in India were quite different. The Guru realised that the sacrifice of a great soul was needed to challenge the perpetrators of injustice and shake the suffering people out deep slumber. The outcome was as expected. The Guru could have overawed the oppressors by his spiritual powers. But in the words of Guru Gobind Singh ji he consciously chose to keep his resolve and stand by the oppressed. Legitimacy and spiritual justification for this course was provided by Guru Nanak Dev ji himself who had recommended to stand by the lowliest of the low. Living up to this lofty ideal required a strong mental resolve and an attitude of non attachment to the worldly possessions. These traits come out clearly from the life and Baani of Guru Tegh Bahadar ji. For example, he never staked his claim to guruship, like some of his cousins when first his nephew and then his grand nephew were nominated as Gurus. Even when nominated as Guru later he never competed with the other claimants. Unlike the other claimants he very well knew that the seat of Guru Nanak Sahib was a matter of great trust and not an opportunity for enjoying power and pelf. The dominant mood informing his Baani (59 sabads and 57 Sloaks) is that of detachment towards worldly possessions and positions. This attitude was the result of a deeper understanding of the illusory nature of youthfulness, richness's and social prestige which keep men intoxicated and rob them of their humanity. The Guru was emphasising that our real

Strength lied in fearlessness of the worldly powers and firm faith in the justice of God. The directions of the Guru to his Sikhs was 'neither fear nor frighten ' and to empower themselves to face all sorts of challenges. This was a necessary condition to being alive to the need of dignified and just social life and readiness to act for upholding these. The Guru's sacrifice in 1675 for human equality, freedom of faith and belief and dignified life was much before the forceful campaigning for human rights in other parts of the world.



ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਦਾ ਦਾਰਸ਼ਨਕ ਪੱਖ

**ਡਾ. ਜਗਬੀਰ ਸਿੰਘ*

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਪਾਵਨ ਬੀੜ ਵਿੱਚ ਸ਼ਾਮਲ, ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ, ਸਮੁੱਚੀ ਗੁਰਬਾਣੀ ਵਾਂਗ ਮੱਧਕਾਲੀ ਭਾਰਤ ਦੀ ਮੁੱਲਵਾਨ ਸਾਹਿੱਤਕ ਅਤੇ ਸਭਿਆਚਾਰਕ ਟੈਕਸਟ ਹੈ। ਭਾਵੇਂ ਮੂਲ ਰੂਪ ਵਿੱਚ ਇਹ ਬਾਣੀ ਦਾਰਸ਼ਨਿਕ ਚਿੰਤਨ ਅਤੇ ਧਾਰਮਿਕ ਚੇਤਨਾ ਨਾਲ ਸੰਬੰਧਿਤ ਹੈ ਪਰ ਇਸ ਦੀ ਰਚਨਾ-ਵਿਧੀ ਦਰਸ਼ਨ-ਸ਼ਾਸਤਰ ਜਾਂ ਧਰਮ-ਸ਼ਾਸਤਰ ਦਾ ਨਹੀਂ ਸਗੋਂ ਕਾਵਿਕਤਾ ਦਾ ਪ੍ਰਮਾਣ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਸ਼ਾਸਤਰ ਦੀ ਰਚਨਾ ਆਮ ਤੌਰ ਤੇ ਅਮੂਰਤ ਸੰਕਲਪਾਂ ਦੇ ਮਾਧਿਅਮ ਰਾਹੀਂ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਅਤੇ ਇਸ ਵਿੱਚ ਤਾਰਕਿਕ ਪ੍ਰਬੰਧ ਉਸਾਰਿਆ ਜਾਂਦਾ ਹੈ। ਪਰ ਸ਼ਾਇਰੀ ਦੇ ਰੂਪ ਵਿੱਚ ਰਚੀ ਗਈ ਇਹ ਬਾਣੀ ਕਾਵਿਕ ਪ੍ਰਗਟਾਵੇ ਦੀਆਂ ਰੀਤਾਂ ਅਤੇ ਜੁਗਤਾਂ ਦਾ ਇਸਤੇਮਾਲ ਕਰਦੀ ਹੈ। ਇਸ ਦਾ ਸਿਰਜਿਤ ਸੰਸਾਰ ਕਾਵਿਕ ਵਿਵੇਕ ਦਾ ਪ੍ਰਮਾਣ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਇਹ ਬਾਣੀ ਰਾਗਬੱਧ ਹੋਣ ਕਾਰਣ ਭਾਰਤ ਦੀ ਕਲਾਸੀਕਲ ਸੰਗੀਤ-ਪਰੰਪਰਾ ਨਾਲ ਵੀ ਜੁੜੀ ਹੋਈ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਸ਼ਾਇਰੀ ਅਤੇ ਸੰਗੀਤ, ਇਸ ਬਾਣੀ ਦੀਆਂ ਪ੍ਰਮੁੱਖ ਸੰਚਾਰ-ਜੁਗਤਾਂ ਮੰਨੀਆਂ ਜਾ ਸਕਦੀਆਂ ਹਨ। ਹਥਲੇ ਪਰਚੇ ਵਿੱਚ ਸਾਡਾ ਸਰੋਕਾਰ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਦੀ ਬਾਣੀ ਦੇ ਦਾਰਸ਼ਨਿਕ ਪੱਖ ਨਾਲ ਹੈ।

ਮੁੱਢਲੀ ਗੱਲ ਇਹ ਹੈ ਕਿ ਇਹ ਬਾਣੀ ਮੱਧਕਾਲ ਦੀ ਪ੍ਰਧਾਨ ਚੇਤਨਾ-ਵਿਧੀ ਦੀ ਉਪਜ ਹੈ ਅਤੇ ਇਸ ਵਿੱਚ ਜੀਵਨ, ਜਗਤ ਅਤੇ ਮਨੁੱਖੀ ਹੋਂਦ ਦੀ ਵਿਆਖਿਆ ਬ੍ਰਹਮ ਦੇ ਨੁਕਤੇ ਤੋਂ ਕੀਤੀ ਗਈ ਹੈ। ਦੂਸਰੇ ਸ਼ਬਦਾਂ ਵਿੱਚ ਇਹ ਬਾਣੀ ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਯਥਾਰਥ ਨੂੰ ਪਰਮ ਸੱਚ ਜਾਂ ਪਰਮਾਰਥ ਦੇ ਨੁਕਤੇ ਤੋਂ ਪਰਿਭਾਸ਼ਤ ਕਰਦੀ ਹੈ। ਇਹੀ ਇਸ ਬਾਣੀ ਦੀ ਦਾਰਸ਼ਨਿਕਤਾ ਦਾ ਮੂਲ ਆਧਾਰ ਹੈ।

ਗਿਆਨ-ਵਿਗਿਆਨ ਦੇ ਅਜੋਕੇ ਦੌਰ ਵਿੱਚ ਜਦੋਂ ਅਸੀਂ ਆਪਣੇ ਵਿਰਸੇ ਦੀ ਇਸ ਮਹੱਤਵਯੋਗ ਟੈਕਸਟ ਨੂੰ ਵਾਚਦੇ ਹਾਂ ਤਾਂ ਇਸ ਦੀ ਚੇਤਨਾ-ਵਿਧੀ ਅਤੇ ਵਿਸ਼ਵ-ਦ੍ਰਿਸ਼ਟੀ ਸਾਨੂੰ ਪੁਨਰ-ਵਿੱਚਾਰ ਦਾ ਸੱਦਾ ਦਿੰਦੀ ਹੈ। ਇਹ ਕੋਈ ਅਲੋਕਾਰੀ ਗੱਲ ਨਹੀਂ। ਹਰ ਪੀੜ੍ਹੀ ਆਪਣੇ ਪਿਤਾ-ਪੁਰਖੀ ਵਿਰਸੇ ਦੇ ਪ੍ਰਵਚਨਾਂ ਤੋਂ ਲਾਹਾ ਲੈਣ ਲਈ ਉਨ੍ਹਾਂ ਨੂੰ ਆਪਣੇ ਸਮਕਾਲੀ ਸਰੋਕਾਰਾਂ ਦੀ ਰੋਸ਼ਨੀ ਵਿੱਚ ਹੀ ਵਾਚਣ ਅਤੇ ਵਿਚਾਰਨ ਦਾ ਉਪਰਾਲਾ ਕਰਦੀ ਹੈ। ਅਧਿਐਨ ਦੇ ਨੁਕਤੇ ਤੋਂ ਵਿਰਸੇ ਦੇ ਪ੍ਰਵਚਨਾਂ ਦਾ ਪਾਠ ਇਕ ਤਰ੍ਹਾਂ ਨਾਲ ਪੁਨਰ-ਪਾਠ ਹੁੰਦਾ ਹੈ। ਅਸਲ ਵਿੱਚ ਅਤੀਤਕਾਲੀ ਵਿਰਸੇ ਨੂੰ ਵਰਤਮਾਨ ਦੀਆਂ ਵੰਗਾਰਾਂ ਦੇ ਰੂਬਰੂ ਹੋ ਕੇ ਹੀ ਉਸ ਦਾ ਯੋਗ ਮੁੱਲ ਪਾਇਆ ਜਾ ਸਕਦਾ ਹੈ।

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਸ਼ਾਮਲ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਦਾ ਸੰਕਲਨ 15 ਰਾਗਾਂ ਵਿੱਚ ਹੋਇਆ ਹੈ। ਇਹ ਰਾਗ ਹਨ - ਗਉੜੀ, ਆਸਾ, ਦੇਵਗੰਧਾਰੀ, ਬਿਹਾਗੜਾ, ਸੋਰਠਿ, ਧਨਾਸਰੀ, ਜੈਤਸਰੀ, ਟੋਡੀ, ਤਿਲੰਗ, ਬਿਲਾਵਲ, ਰਾਮਕਲੀ, ਮਾਰੂ, ਬਸੰਤ, ਸਾਰੰਗ ਅਤੇ ਜੈਜਾਵੰਤੀ। ਇਨ੍ਹਾਂ ਰਾਗਾਂ ਵਿੱਚ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੇ 59 ਪਦੇ (ਜਾਂ ਸ਼ਬਦ) ਸ਼ਾਮਲ ਹਨ।

* ਸੇਵਾ ਮੁਕਤ ਪ੍ਰੋਫੈਸਰ, ਪੰਜਾਬੀ ਵਿਭਾਗ, ਦਿੱਲੀ ਯੂਨੀਵਰਸਿਟੀ, ਦਿੱਲੀ.

ਪਦਿਆਂ ਤੋਂ ਇਲਾਵਾ ਉਨ੍ਹਾਂ ਦੇ ਰਚੇ ਹੋਏ 57 ਸਲੋਕ ਵੀ ਹਨ ਜੋ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਅੰਤਲੇ ਭਾਗ ਵਿੱਚ ਦਰਜ ਹਨ। ਪਦੇ ਅਤੇ ਸਲੋਕ ਪ੍ਰਾਚੀਨ ਅਤੇ ਮੱਧਕਾਲੀ ਕਾਵਿ-ਰੂਪ ਹਨ ਜੋ ਅਧਿਆਤਮਕ ਅਨੁਭਵ ਅਤੇ ਚਿੰਤਨ ਦਾ ਮਾਧਿਅਮ ਹਨ।

ਜਦੋਂ ਅਸੀਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਨੂੰ ਸਮੁੱਚੇ ਪ੍ਰਵਚਨ ਦੇ ਰੂਪ ਵਿੱਚ ਵਾਚਦੇ ਹਾਂ ਤਾਂ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਇਸ ਦੀ ਵੈਰਾਗਮਈ ਸੁਰ ਸਾਡਾ ਧਿਆਨ ਆਕਰਸ਼ਿਤ ਕਰਦੀ ਹੈ। ਮਿਸਾਲ ਵਜੋਂ ਕੁਝ ਪੰਗਤੀਆਂ ਪੇਸ਼ ਹਨ :

- ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ
- ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ¹

ਇਥੇ ਵੈਰਾਗ ਦੀ ਭਾਵਨਾ ਸੰਸਾਰ ਤੋਂ ਭਾਂਜ ਦਾ ਮਾਰਗ ਅਖਤਿਆਰ ਕਰਨ ਵਾਲੀ ਬਿਰਤੀ ਨਹੀਂ ਸਗੋਂ ਮਨੁੱਖੀ ਹੋਂਦ ਦੀ ਸਰਬ-ਉੱਚ ਪ੍ਰਾਪਤੀ ਦੀ ਸੂਚਕ ਹੈ। ਮਾਥੈ ਭਾਗ ਅਰਥਾਤ ਭਾਗਾਂ ਨਾਲ ਮਿਲਣ ਵਾਲੀ ਇਹ ਪ੍ਰਾਪਤੀ ਸੰਸਾਰ ਦੀ ਸੰਸਾਰਕਤਾ ਤੋਂ ਮੁਕਤ ਹੋ ਕੇ ਵਿਚਰਨ ਦੀ ਸਥਿਤੀ ਹੈ, ਜਿਸ ਨੂੰ ਗੁਰੂ-ਕਵੀ ਨੇ ਮੋਖ, ਮੁਕਤ, ਅਤੇ ਨਿਰਵਾਣ ਦੇ ਸੰਕਲਪਾਂ ਰਾਹੀਂ ਪਰਿਭਾਸ਼ਤ ਕੀਤਾ ਹੈ। ਮਨੁੱਖ ਕੀ ਹੈ ? ਬ੍ਰਹਮ ਕੀ ਹੈ ? ਜਗਤ ਕੀ ਹੈ ? ਮਨੁੱਖ ਬੰਧਨ ਵਿੱਚ ਕਿਉਂ ਅਤੇ ਕਿਵੇਂ ਪੈਂਦਾ ਹੈ ? ਬੰਧਨ ਤੋਂ ਮੁਕਤੀ ਕਿਵੇਂ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ ? ਭਾਰਤੀ ਅਧਿਆਤਮ-ਚਿੰਤਨ ਦੇ ਇਨ੍ਹਾਂ ਮੁੱਢਲੇ ਪ੍ਰਸ਼ਨਾਂ ਨੂੰ ਲੈ ਕੇ ਗੁਰੂ-ਕਵੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਦੇ ਪ੍ਰਵਚਨ-ਸੰਸਾਰ ਦੀ ਉਸਾਰੀ ਕੀਤੀ ਹੈ। ਮਹੱਤਵਪੂਰਣ ਗੱਲ ਇਹ ਹੈ ਕਿ ਇਹ ਬਾਣੀ ਅਦਵੈਤ ਵੇਦਾਂਤ ਦੀ ਦਾਰਸ਼ਨਿਕ ਪਰੰਪਰਾ ਦੀ ਸੰਕਲਪੀ ਸ਼ਬਦਾਵਲੀ ਦੀ ਵਰਤੋਂ ਕਰਦੀ ਹੋਈ ਵੀ ਇਨ੍ਹਾਂ ਦਾ ਦੁਹਰਾਉ ਨਹੀਂ ਕਰਦੀ ਸਗੋਂ ਇਨ੍ਹਾਂ ਨਾਲ ਸਿਰਜਨਾਤਮਕ ਸੰਵਾਦ ਰਚਾਉਂਦੀ ਹੈ ਅਤੇ ਆਪਣੇ ਵਿਲੱਖਣ ਸੰਦੇਸ਼ ਦਾ ਸੰਚਾਰ ਕਰਦੀ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਦੇ ਪ੍ਰਵਚਨ ਰਾਹੀਂ ਸੰਚਾਰਿਤ ਹੋਣ ਵਾਲਾ ਇਹ ਸੰਦੇਸ਼ ਆਪਣੇ ਵੇਲੇ ਦੇ ਇਤਿਹਾਸਕ ਯਥਾਰਥ ਨੂੰ ਸੰਬੋਧਿਤ ਹੁੰਦਾ ਹੈ ਅਤੇ ਅਰਥ-ਸਾਰਥਕਤਾ ਦਾ ਨਵਾਂ ਸੰਗਠਨ ਉਸਾਰਦਾ ਹੈ।

ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਵਿੱਚ ਪਰਮ ਸੱਚ ਦਾ ਲਖਾਇਕ ਕੇਂਦਰੀ ਚਿਹਨ ਬ੍ਰਹਮ ਹੈ ਜਿਸ ਨੂੰ ਰਾਮ, ਹਰੀ, ਹਰਿ, ਗੋਬਿੰਦ, ਨਾਰਾਇਣ, ਮੁਰਾਰਿ, ਗੁਸਾਈਂ, ਨਿਰੰਜਨ ਆਦਿ ਨਾਮਾਂ ਨਾਲ ਸੰਬੋਧਿਤ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਹ ਨਿਰਗੁਣ ਨਿਰਾਕਾਰ ਬ੍ਰਹਮ ਸ੍ਰਿਸ਼ਟੀ ਦਾ ਕਰਤਾ, ਧਰਤਾ, ਹਰਤ ਅਤੇ ਅੰਤਰਯਾਮੀ ਹੈ। ਇਹ ਪਰਮ-ਪਰਾਤਪਰ ਹਸਤੀ ਵੀ ਹੈ ਅਤੇ ਸਰਬ-ਵਿਆਪਕ ਹੋਂਦ ਵੀ। ਮਿਸਾਲ ਵਜੋਂ ਕੁਝ ਪੰਗਤੀਆਂ ਪੇਸ਼ ਹਨ :

- ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ
ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ ਅਚਰਜੁ ਲਖਿਓ ਨ ਜਾਈ
ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ
ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ
ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ
ਜਨ ਨਾਨਕ ਜਗੁ ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ ਰਾਮ ਸਰਨਾਈ²
- ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ

ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ
 ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ ਜਿਹ ਸਭ ਜਗੁ ਭਰਮਾਇਓ
 ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ ਲਾਇਓ ³
 - ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ
 ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥
 ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ
 ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ
 ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ
 ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ⁴

ਗੁਰੂ-ਕਵੀ ਨੇ ਇਸ ਬ੍ਰਹਮ ਨੂੰ ਮਨੁਖੀ ਹੋਂਦ ਦਾ ਅਧਾਰ ਵੀ ਮੰਨਿਆਂ ਹੈ ਅਤੇ ਉਸ ਦੀ ਸਰਬ-ਉੱਚ ਪ੍ਰਾਪਤੀ ਦਾ ਸੋਮਾ ਵੀ :

ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ
 ਮਾਇਆ ਮੋਹ ਮਹਾ ਸੰਕਟ ਬਨ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਵੈ
 ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਪ੍ਰਭੁ ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਲਾਵੈ
 ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ ⁵

ਇਉਂ 'ਨਿਰਗੁਣ ਨਿਰਾਕਾਰ ਬ੍ਰਹਮ', 'ਨਾਸ਼ਮਾਨ ਸੰਸਾਰ', 'ਮਾਇਆਵੀ ਸੰਸਾਰ ਵਿੱਚ ਬੰਧਨ-ਗ੍ਰਸਤ ਪ੍ਰਾਣੀ' ਅਤੇ 'ਪ੍ਰੇਮ-ਭਗਤੀ ਰਾਹੀਂ ਮੁਕਤੀ ਨੂੰ ਲੋਚਦਾ ਜੀਵ' ਅਜਿਹੇ ਸੰਕਲਪ ਹਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਗੁਰੂ-ਕਵੀ ਨੇ ਭਾਰਤ ਦੀ ਪੂਰਬ-ਪ੍ਰਚੱਲਤ ਅਧਿਆਤਮ-ਪਰੰਪਰਾ ਵਿੱਚੋਂ ਗ੍ਰਹਿਣ ਕੀਤਾ ਹੈ ਅਤੇ ਆਪਣੇ ਪ੍ਰਵਚਨ-ਸੰਸਾਰ ਵਿੱਚ ਪਰਾਭੌਤਿਕ ਕੋਡ ਵਜੋਂ ਵਰਤਿਆ ਹੈ। ਮਸਲਾ ਇਹ ਹੈ ਕਿ ਇਸ ਪਰਾਭੌਤਿਕਤਾ ਦੇ ਕੋਡ ਨੂੰ ਪਰਮਾਰਥ ਦੇ ਸੰਦਰਭ ਨਾਲੋਂ ਤੋੜ ਕੇ ਯਥਾਰਥ ਨਾਲ ਕਿਵੇਂ ਸੰਬੰਧਿਤ ਕੀਤਾ ਜਾਵੇ। ਇਸ ਮੰਤਵ ਦੀ ਪੂਰਤੀ ਲਈ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਦੇ ਵਿਚਾਰਧਾਰਾਈ ਪਰਿਪੇਖ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਨਾ ਪਵੇਗਾ। ਸਮੂਹ ਪ੍ਰਵਚਨਾਂ ਵਾਂਗ ਇਸ ਬਾਣੀ ਦਾ ਪ੍ਰਵਚਨ ਵੀ ਵਿਚਾਰਧਾਰਾਈ ਸਿਰਜਣਾ ਹੈ ਜੋ ਅੰਤਿਮ ਅਰਥਾਂ ਵਿੱਚ ਇਤਿਹਾਸਕ ਯਥਾਰਥ ਨੂੰ ਵਿਚਾਰਾਂ ਅਤੇ ਵਿਸ਼ਵਾਸਾਂ ਦੇ ਰੂਪ ਵਿੱਚ ਮੂਰਤੀਮਾਨ ਕਰਨ ਦੇ ਸਿੱਟੇ ਵਜੋਂ ਸਾਮ੍ਹਣੇ ਆਉਂਦਾ ਹੈ। ਵਿਚਾਰਧਾਰਾ ਅਰਥਾਂ, ਮੁੱਲਾਂ, ਕਦਰਾਂ-ਕੀਮਤਾਂ, ਵਿਚਾਰਾਂ ਅਤੇ ਵਿਸ਼ਵਾਸਾਂ ਦਾ ਅਜਿਹਾ ਸੰਗਠਨ ਹੁੰਦਾ ਹੈ ਜੋ ਮਨੁੱਖ ਨੂੰ ਆਪਣੇ ਵੇਲੇ ਦੇ ਸਾਮਾਜਿਕ ਅਤੇ ਸਭਿਆਚਾਰਕ ਯਥਾਰਥ ਨਾਲ ਨਜਿਠਣ ਵਾਲੀ ਜੀਵਨ-ਵਿਧੀ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਦੇਖਣਾ ਇਹ ਹੈ ਕਿ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਦਾ ਪ੍ਰਵਚਨ ਆਪਣੇ ਵਿਚਾਰਧਾਰਾਈ ਸੰਗਠਨ ਰਾਹੀਂ ਜਿਸ ਆਦਰਸ਼ ਮਨੁੱਖ ਦੀ ਸਿਰਜਣਾ ਕਰਨ ਵਲ ਰੁਚਿਤ ਹੈ, ਉਹ ਆਪਣੇ ਵੇਲੇ ਦੀਆਂ ਇਤਿਹਾਸਕ ਵੰਗਾਰਾਂ ਦਾ ਕਿਸ ਕਿਸਮ ਦਾ ਪ੍ਰਤਿਉੱਤਰ ਪੇਸ਼ ਕਰਦਾ ਹੈ।

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਕਾਲੀਨ ਭਾਰਤ ਵਿੱਚ ਮੁਗਲ-ਸਾਮੰਤਵਾਦ ਜਿੱਥੇ ਆਪਣੀ ਸ਼ੋਸ਼ਣਕਾਰੀ ਅਰਥ-ਵਿਵਸਥਾ ਰਾਹੀਂ ਮਿਹਨਤਕਸ਼ ਵਰਗਾਂ ਦੀ ਲੁੱਟ-ਖਸੁੱਟ ਕਰਨ ਵਾਲਾ ਅਤਿਆਚਾਰੀ ਤੰਤਰ ਉਸਾਰਦਾ ਹੈ ਓਥੇ ਇਹ ਆਪਣੀ ਧਾਰਮਿਕ ਕੱਟੜਤਾ ਅਤੇ ਅਸਹਿਨਸ਼ੀਲਤਾ ਦੀ ਨੀਤੀ ਰਾਹੀਂ ਗ਼ੈਰ-ਮੁਸਲਿਮ ਪਰਜਾ ਉੱਪਰ ਤਸੱਦਦ ਕਰਨ ਵਲ ਵੀ ਰੁਚਿਤ ਹੁੰਦਾ ਹੈ। ਇਹੀ ਕਾਰਨ ਹੈ ਕਿ ਸੰਤਾਂ, ਭਗਤਾਂ ਅਤੇ ਗੁਰੂ-ਵਿਅਕਤੀਆਂ ਦਾ ਕ੍ਰਾਂਤੀਕਾਰੀ ਪ੍ਰਵਚਨ

ਮੁਗਲ-ਸਾਮੰਤਵਾਦ ਦੇ ਮਾਨਵ-ਦੋਖੀ ਤੰਤਰ ਨਾਲ ਟਕਰਾ ਜਾਂਦਾ ਹੈ। ਗੁਰੂ-ਘਰ ਨਾਲ ਇਸ ਟਕਰਾਉ ਦੀ ਸ਼ੁਰੂਆਤ ਗੁਰੂ, ਅਰਜਨ ਦੇਵ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਨਾਲ ਹੋ ਚੁੱਕੀ ਸੀ ਜਿਸ ਦੇ ਸਿੱਟੇ ਵਜੋਂ ਸਿਖ-ਪੰਥ ਵਿੱਚ ਰੂਪਾਂਤਰਣ ਦੀ ਪ੍ਰਕਿਰਿਆ ਆਰੰਭ ਹੋ ਚੁੱਕੀ ਸੀ। ਅਸਲ ਵਿੱਚ ਅਤਿਆਚਾਰ, ਅਨਿਆਂ, ਅਤੇ ਤਸੱਦਦ ਨਾਲ ਟਕਰਾਉਣ ਦਾ ਆਗਾਜ਼ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਵਿਚਾਰਧਾਰਾ ਦੇ ਧਰਾਤਲ ਉੱਤੇ ਹੀ ਹੁੰਦਾ ਹੈ।

ਦਹਿਸ਼ਤ ਅਤੇ ਦਮਨ ਦਾ ਸ਼ਿਕਾਰ ਹੋਈ ਪੀੜਤ ਮਾਨਵਤਾ ਦਾ ਬੰਬ ਇਸ ਪ੍ਰਵਚਨ ਵਿੱਚ ਵਕਤਾ ਅਤੇ ਸਰੋਤਾ ਨਾਲ ਸੰਬੰਧਿਤ ਹੈ। ਮਿਸਾਲ ਵਜੋਂ:

- ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੁ ਨ ਹੋਤ ਉਪਾਇ
ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜ ਜਿਉ ਹੋਹੁ ਸਹਾਇ
- ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ
ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ⁶

ਇਨ੍ਹਾਂ ਪੰਗਤੀਆਂ ਵਿੱਚ ਬੰਧਨ ਦਾ ਚਿਹਨ ਪਰਾਭੌਤਿਕਤਾ ਨਾਲੋਂ ਵਧੇਰੇ ਯਥਾਰਥ-ਬੋਧ ਨਾਲ ਸੰਬੰਧਿਤ ਜਾਪਦਾ ਹੈ। ਇਹ ਅਤਿਆਚਾਰੀ ਹਕੂਮਤ ਦੀ ਗੁਲਾਮੀ ਵਿੱਚ ਜਕੜੇ ਹੋਏ ਵਿਅਕੀਆ ਅਤੇ ਵਰਗਾਂ ਦੀ ਸਥਿਤੀ ਦਾ ਪ੍ਰਤੀਕ ਹੋ ਨਿਬੜਦਾ ਹੈ। ਬੰਧਨ ਦੀ ਇਹ ਚੇਤਨਾ ਜਿੱਥੇ ਉਦਾਸੀਨਤਾ ਅਤੇ ਉਪਰਾਮਤਾ ਪੈਦਾ ਕਰਦੀ ਹੈ ਉਥੇ ਇਹ ਇਸ ਅਵਸਥਾ ਦੇ ਖ਼ਿਲਾਫ਼ ਜੂਝਣ ਵਾਲੀ ਮਾਨਸਿਕਤਾ ਦਾ ਨਿਰਮਾਣ ਵੀ ਕਰਦੀ ਹੈ। ਇਸ ਮੰਤਵ ਲਈ ਗੁਰੂ-ਕਵੀ ਨੇ ਭਾਰਤੀ ਲੋਕ-ਮਨ ਵਿੱਚ ਵਸੀ ਹੋਈ ਅਵਤਾਰ ਦੀ ਮਿੱਥ ਨੂੰ ਸਿਮਰਿਆ ਹੈ ਅਤੇ ਉਸ ਨੂੰ ਅਰਥ-ਸੰਚਾਰ ਦਾ ਸ਼ਕਤੀਸ਼ਾਲੀ ਮਾਧਿਅਮ ਬਣਾਇਆ ਹੈ। ਇਹ ਬੰਧਨ-ਗ੍ਰਸਤ ਮਾਨਵਤਾ ਦੇ ਰਾਜਨੀਤਕ ਅਵਚੇਤਨ ਨੂੰ ਜਗਾਉਣ ਦੀ ਚੇਸ਼ਟਾ ਮੰਨੀ ਜਾ ਸਕਦੀ ਹੈ। ਇਸ ਬਾਣੀ ਦੇ ਪ੍ਰਵਚਨ ਨੂੰ ਜੇ ਉਪਰੋਕਤ ਸੰਦਰਭ ਵਿੱਚ ਰੱਖ ਕੇ ਵਾਚਿਆ ਜਾਵੇ ਤਾਂ ਇਸ ਵਿਚਲੀ ਵੈਰਾਗ-ਭਾਵਨਾ ਨਵੀਨ ਅਰਥ ਗ੍ਰਹਿਣ ਕਰ ਜਾਂਦੀ ਹੈ। ਪੀੜਤ ਲੋਕਾਈ ਦਾ ਦੁੱਖ ਹਰਨ ਅਤੇ ਅਤਿਆਚਾਰੀ ਹਾਕਮ ਦਾ ਵਿਨਾਸ਼ ਕਰਨ ਵਾਲਾ ਦੈਵੀ ਚਿਹਨ ਇਥੇ ਇਸੇ ਹੀ ਸਥਿਤੀ ਦਾ ਬੋਧਕ ਹੈ। ਇਹ ਛਿਣ-ਭੰਗਰ ਵਿੱਚ ਰਾਉ ਨੂੰ ਰੰਕ ਬਣਾ ਸਕਦਾ ਹੈ ਅਤੇ ਰੰਕ ਨੂੰ ਰਾਉ :

ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ
ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ
ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ
ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ ਕੋ ਬਿਵਹਾਰੇ
ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ
ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ
ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ ਜਿਹ ਸਭ ਜਗੁ ਭਰਮਾਇਓ
ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ ਲਾਇਓ⁷

ਇਹ ਬੰਧਨ-ਗ੍ਰਸਤ ਪੀੜਤ ਲੋਕਾਈ ਦੇ ਮਨੋਬਲ ਨੂੰ ਉਸਾਰਨ ਦਾ ਹੀ ਉਪਰਾਲਾ ਮੰਨਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਦੁੱਖ, ਸੰਤਾਪ ਅਤੇ ਭੈ ਤੋਂ ਮੁਕਤ ਕਰਨ ਵਾਲੀ ਚੇਤਨਾ ਅਤੇ ਭਾਵਨਾ ਜਗਾ ਕੇ ਇਹ ਬਾਣੀ ਆਪਣੇ ਵੇਲੇ ਦੇ ਪੀੜਤ ਮਨੁੱਖ ਨੂੰ ਰੂਹਾਨੀ ਮੁਕਤੀ ਦੇ ਹਵਾਲੇ ਨਾਲ ਰਾਜਨੀਤਕ

ਮੁਕਤੀ ਬਾਰੇ ਜਾਗ੍ਰਿਤ ਹੋਣ ਲਈ ਵੀ ਪ੍ਰੇਰਦੀ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਬਾਣੀ ਵਿੱਚ ਮੁਕਤੀ ਦਾ ਸੰਕਲਪ ਦੁੱਖ-ਸੁੱਖ, ਹਰਖ-ਸੋਗ, ਉਸਤਤਿ-ਨਿੰਦਿਆ ਅਤੇ ਆਸਾ-ਮਨਸਾ ਤੋਂ ਨਿਰਲੇਪ ਹੋ ਕੇ ਜਿਉਣ ਨਾਲ ਸੰਬੰਧਿਤ ਕੀਤਾ ਗਿਆ ਹੈ :

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ
 ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ
 ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ
 ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ
 ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ
 ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ
 ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ⁸

ਇਹ ਬਾਣੀ ਇਕ ਅਜਿਹੇ ਮਾਨਵ ਦੀ ਸਿਰਜਣਾ ਕਰਨਾ ਲੋਚਦੀ ਹੈ ਜੋ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਆਪਣੇ ਅੰਦਰਲੇ ਸ਼ਕਤੀ-ਸਰੋਤਾਂ ਨੂੰ ਖਿੰਡਰਾਉ ਤੋਂ ਬਚਾਉਣ ਵਲ ਰੁਚਿਤ ਹੁੰਦਾ ਹੈ। ਆਪਣੇ-ਆਪ ਨੂੰ ਇਕਸੁਰ ਅਤੇ ਇਕਾਗਰ ਕਰਨ ਵਾਲੀ ਇਹ ਰੂਹਾਨੀ ਸ਼ਕਤੀ ਦਹਿਸ਼ਤ ਅਤੇ ਦਮਨ ਦਾ ਢੁਕਵਾਂ ਪ੍ਰਤਿ-ਉੱਤਰ ਪੇਸ਼ ਕਰ ਸਕਦੀ ਹੈ। ਇਹ ਨਿਰਭਉ-ਨਿਰਵੈਰ ਦੇ ਦੈਵੀ ਮਾਡਲ ਦੀ ਹੀ ਪ੍ਰੇਰਨਾ ਹੈ ਕਿ ਗੁਰੂ-ਕਵੀ ਆਪਣੇ ਪ੍ਰਵਚਨ ਦੇ ਸਰੋਤੇ ਨੂੰ ਭੈ-ਮੁਕਤ ਹੋ ਕੇ ਜਿਉਣ ਦਾ ਆਦਰਸ਼ ਪ੍ਰਦਾਨ ਕਰਦੇ ਹਨ। ਇਸ ਕਥਨ ਦੀ ਪ੍ਰੋੜਤਾ ਵਜੋਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਦੀਆਂ ਨਿਮਨ-ਅੰਕਿਤ ਪੰਗਤੀਆਂ ਪੇਸ਼ ਹਨ :

- ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ
 ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ⁹
- ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਹਰਿ ਅਨਾਥ ਕੇ ਨਾਥ
 ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ ਸਦਾ ਬਸਤੁ ਤੁਮ ਸਾਥਿ
- ਤਨੁ ਧਨੁ ਜਿਹ ਤੋ ਕਉ ਦੀਓ ਤਾਂ ਸਿਉ ਨੇਹੁ ਨ ਕੀਨ
 ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਅਥ ਕਿਉ ਡੋਲਤ ਦੀਨ¹⁰

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਦਾ ਪ੍ਰਵਚਨ ਪਰਾਭੋਤਿਕਤਾ ਦੇ ਕੋਡ ਰਾਹੀਂ ਇਕ ਅਜਿਹਾ ਵਿਚਾਰਧਾਰਾਈ ਉਸਾਰ ਉਸਾਰਦਾ ਹੈ ਜੋ ਆਪਣੇ ਵੇਲੇ ਦੇ ਦਮਨਕਾਰੀ ਤੰਤਰ ਦੀ ਦਹਿਸ਼ਤ (ਭੈ) ਤੋਂ ਮੁਕਤ ਹੋ ਕੇ ਅਤਿਆਚਾਰ ਅਤੇ ਅਨਿਆਂ ਦੇ ਖ਼ਿਲਾਫ਼ ਜੂਝਣ ਵਾਲੀ ਮਤਨਸਿਕਤਾ ਦਾ ਨਿਰਮਾਣ ਕਰਦਾ ਹੈ। ਇਹ ਵਿਚਾਰਧਾਰਾ ਤੱਤਕਾਲੀਨ ਇਤਿਹਾਸਕ ਯਥਾਰਥ ਦੀਆਂ ਵੰਗਾਰਾਂ ਦਾ ਪ੍ਰਤਿ-ਉੱਤਰ ਪੇਸ਼ ਕਰਦੀ ਹੈ ਜੋ ਮੁਗਲ-ਸਾਮੰਤਵਾਦ ਹੱਥੋਂ ਪੀੜਿਤ ਲੋਕਾਈ ਲਈ ਮੁਕਤੀ ਦਾ ਸੰਦੇਸ਼ ਸੰਚਾਰਿਤ ਕਰਦੀ ਹੈ।

ਅੰਤ ਵਿੱਚ ਅਸੀਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਨਾਲ ਸੰਬੰਧਿਤ ਇਕ ਹੋਰ ਮਹੱਤਵਪੂਰਣ ਪ੍ਰਸ਼ਨ ਨੂੰ ਵਿਚਾਰ ਸਕਦੇ ਹਾਂ। ਪ੍ਰਸ਼ਨ ਇਹ ਹੈ ਕਿ ਮੱਧਕਾਲ ਵਿੱਚ ਸਿਰਜੀ ਗਈ ਇਸ ਬਾਣੀ ਦੀ ਆਧੁਨਿਕ ਕਾਲ ਵਿੱਚ ਕੀ ਸਾਰਥਕਤਾ ਤੇ ਪ੍ਰਾਸੰਗਿਕਤਾ ਹੈ? ਵਿਕਸਿਤ ਸਰਮਾਇਦਾਰੀ ਅਰਥ-ਵਿਵਸਥਾ ਅਤੇ ਵਿਸ਼ਵੀਕਰਣ ਦੇ ਅਜੋਕੇ ਦੌਰ ਵਿੱਚ ਚਿੰਤਨ ਅਤੇ ਚੇਤਨਾ ਦਾ ਮਾਹੌਲ ਹੀ

ਤਬਦੀਲ ਨਹੀਂ ਹੋਇਆ ਸਗੋਂ ਮਨੁੱਖ ਦੇ ਅਨੁਭਵ ਅਤੇ ਬੋਧ ਵਿੱਚ ਵੀ ਮੌਲਿਕ ਪਰਿਵਰਤਨ ਵਾਪਰ ਰਿਹਾ ਹੈ। ਆਧੁਨਿਕ ਮਨੁੱਖ ਦੇ ਦਿਨੋਂ-ਦਿਨ ਜਟਿਲ ਹੁੰਦੇ ਜਾ ਰਹੇ ਜੀਵਨ-ਢੰਗ ਨੇ ਉਸ ਦੀ ਹਸਤੀ ਅਤੇ ਹੋਂਦ ਨੂੰ ਸੰਕਟ-ਗ੍ਰਸਤ ਕਰ ਦਿੱਤਾ ਹੈ। ਮਸ਼ੀਨੀਕਰਣ ਦੇ ਇਸ ਮਾਹੌਲ ਵਿੱਚ ਪੈਸਾ-ਕੀਮਤਾਂ ਦੀ ਪ੍ਰਧਾਨਤਾ ਨੇ ਉਸ ਵਿੱਚ ਅਜੀਬ ਕਿਸਮ ਦੀ ਬੇਗਾਨਗੀ ਦੀ ਭਾਵਨਾ ਭਰ ਦਿੱਤੀ ਹੈ ਅਤੇ ਉਹ ਆਪਣੀ ਮੂਲ ਮਾਨਵਤਾ ਤੋਂ ਵੀ ਵਿਜੋਗਿਆ ਹੋਇਆ ਅਨੁਭਵ ਕਰਦਾ ਹੈ। ਅਜਿਹੀ ਸਥਿਤੀ ਵਿੱਚ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਦਾ ਮਹੱਤਵ ਹੋਰ ਵੀ ਵਧੇਰੇ ਉਜਾਗਰ ਹੁੰਦਾ ਹੈ। ਇਸ ਦਾ ਪ੍ਰਵਚਨ ਮਨੁੱਖ ਨੂੰ ਆਪੇ ਅਤੇ ਬ੍ਰਹਿਮੰਡ ਨਾਲ ਇਕਸੁਰ ਹੋ ਕੇ ਜਿਉਣ ਦੀ ਜਾਚ ਸਿਖਾਉਂਦਾ ਹੈ ਅਤੇ ਹੋਂਦ-ਮੁਖੀ ਸੰਕਟ ਵਿੱਚ ਉੱਭਰਨ ਦਾ ਰਾਹ ਦਰਸਾਉਂਦਾ ਹੈ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਦੇ ਇਸ ਪੱਖ ਨੂੰ ਉਜਾਗਰ ਕਰਨ ਲਈ ਇਸ ਦੇ ਪਾਠ ਅਤੇ ਪ੍ਰਵਚਨ ਨੂੰ ਨਵੇਂ ਸੰਦਰਭਾਂ ਵਿੱਚ ਰੱਖ ਕੇ ਵਾਚਣ ਦੀ ਜ਼ਰੂਰਤ ਹੈ।

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਵਿੱਚ ਮਨੁੱਖ ਦੀ ਜਿਸ ਬੰਧਨ-ਗ੍ਰਸਤ ਅਵਸਥਾ ਦਾ ਬਿੰਬ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ ਉਹ ਮੂਲ ਰੂਪ ਵਿੱਚ ਅਸੰਜਮ ਅਤੇ ਅਸਹਿਜ ਦੀ ਸਥਿਤੀ ਦਾ ਲਖਾਇਕ ਹੈ। ਇਹ ਮਨੁੱਖੀ ਵਿਹਾਰ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕਰਨ ਵਾਲਾ ਉਹ ਪ੍ਰਵਿਰਤੀਮੂਲਕ () ਜੀਵਨ-ਢੰਗ ਹੈ ਜੋ ਉਸਨੂੰ ਕਾਮਨਾ ਦੀ ਭਟਕਣ ਦੇ ਰਾਹ ਤੋਰ ਦਿੰਦਾ ਹੈ। ਗੁਰੂ-ਕਵੀ ਦੀਆਂ ਇਹ ਪੰਗਤੀਆਂ ਇਸੇ ਕਿਸਮ ਦੀ ਜੀਵਨ-ਵਿਧੀ ਦੇ ਨਕਾਰਤਮਕ ਪੱਖ ਨੂੰ ਮੂਰਤੀਮਾਨ ਕਰਦੀਆਂ ਹਨ :

- ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ
ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ
ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ
ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ
ਪੂਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ
ਮਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੂਠੋ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ ¹¹
- ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ
ਲੋਭਿ ਗ੍ਰਸਿਓ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥
ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ
ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ
ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ
ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ ¹²

ਇਸ ਬਾਣੀ ਦੇ ਪ੍ਰਵਚਨ-ਸੰਸਾਰ ਵਿੱਚ ਵਰਤੇ ਗਏ ਚਿਹਨ - ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਮੋਹ, ਅਹੰਕਾਰ, ਤ੍ਰਿਸਨਾ, ਮਮਤਾ ਆਦਿ ਭਾਰਤੀ ਅਧਿਆਤਮ-ਪਰੰਪਰਾ ਦੇ ਧਰਮ-ਸ਼ਾਸਤਰੀ ਸੰਕਲਪ ਹਨ। ਇਨ੍ਹਾਂ ਦੀ ਨਿਸ਼ਾਨਦੇਹੀ ਵਰਤਮਾਨ ਪ੍ਰਸੰਗ ਵਿੱਚ ਮਨੁੱਖ ਦੀ ਜੀਵਾਤਮਕ ਪ੍ਰਕਿਰਤੀ ਦੇ ਰੂਪ ਵਿੱਚ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਇਨ੍ਹਾਂ ਮੂਲ ਪ੍ਰਵਿਰਤੀਆਂ ਦੀ ਮਸ਼ੀਨੀ ਜਕੜ ਵਿੱਚ ਫਸਿਆ ਹੋਇਆ ਮਨੁੱਖ ਗੁਲਾਮੀ ਜਾਂ ਬੰਧਨ ਦਾ ਜੀਵਨ ਹੀ ਜਿਉਂਦਾ ਹੈ ਜਦੋਂ ਕਿ ਮਨੁੱਖ ਹੋਣ ਦਾ ਵਾਸਤਵਿਕ ਗੌਰਵ ਆਪਣੇ ਅੰਦਰ ਦੀਆਂ ਇਨ੍ਹਾਂ ਮੂਲ ਪ੍ਰਵਿਰਤੀਆਂ ਨੂੰ ਸਿਧਾਉਣ ਵਿੱਚ ਹੀ ਉਜਾਗਰ ਹੁੰਦਾ ਹੈ। ਇਉਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਮਨੁੱਖ ਨੂੰ ਸੰਜਮਸ਼ੀਲ ਵਿਹਾਰ ਧਾਰਨ ਦਾ ਸੰਦੇਸ਼ ਦਿੰਦੀ ਹੈ।

ਅਜੋਕੀ ਸ਼ਬਦਾਵਲੀ ਵਿੱਚ ਇਹ ਨਿਰੰਕੁਸ਼ ਕਾਮਨਾ ਉੱਤੇ ਸੰਜਮ ਲਾ ਕੇ ਉਸਨੂੰ ਸਮਾਜ-ਸਾਪੇਖ ਵਿਹਾਰ ਵਿੱਚ ਰੂਪਾਂਤਰਿਤ ਕਰਨ ਦਾ ਉਪਰਾਲਾ ਮੰਨਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਇਉਂ ਇਸ ਬਾਣੀ ਦਾ ਪ੍ਰਵਚਨ ਸਾਨੂੰ ਅਜੋਕੇ ਸੰਦਰਭ ਵਿੱਚ ਅਤਿਅੰਤ ਸਾਰਥਕ ਅਤੇ ਪ੍ਰਾਸੰਗਿਕ ਅੰਤਰ-ਦ੍ਰਿਸ਼ਟੀ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਇਹ ਮਨੁੱਖ ਨੂੰ ਆਪਣੀ ਹੋਂਦ ਦੇ ਅੰਤਿਮ ਸੱਚ ਨੂੰ ਦ੍ਰਿਸ਼ਟੀਗੋਚਰ ਅਤੇ ਵਿਨਾਸ਼ਸ਼ੀਲ ਸੰਸਾਰ ਦੀ ਛਿਣ-ਭੰਗਰੀ ਹੋਂਦ ਦੇ ਅਨੁਰੂਪ ਆਪਣੀ ਜੀਵਨ-ਵਿਧੀ ਨੂੰ ਪਰਿਭਾਸ਼ਤ ਕਰਨ ਦਾ ਸੱਦਾ ਦਿੰਦਾ ਹੈ। ਇਸ ਬਾਣੀ ਵਿਚਲਾ ਮੁਕਤੀ-ਬੋਧ (ਨਿਰਵਾਣ-ਚੇਤਨਾ) ਆਪੇ ਦੀ ਬ੍ਰਹਿਮੰਡ ਨਾਲ ਇਕਸੁਰਤਾ ਵਲ ਸੰਕੇਤ ਕਰਦਾ ਹੈ। ਇਹ ਮਨੁੱਖੀ ਸ਼ਖ਼ਸੀਅਤ ਦੇ ਨਵ-ਨਿਰਮਾਨ ਦੀ ਸੰਭਾਵਨਾ ਜਗਾਉਂਦਾ ਹੈ।

ਸਮੁੱਚੇ ਤੌਰ 'ਤੇ ਆਖਿਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਬਾਣੀ ਦਾ ਪਾਠ ਤੇ ਪ੍ਰਵਚਨ ਮਨੁੱਖ ਨੂੰ ਆਪਣੇ ਵੇਲੇ ਦੀਆਂ ਇਤਿਹਾਸਕ ਵੰਗਾਰਾਂ ਨਾਲ ਨਜਿੱਠਣ ਵਾਲਾ ਵਿਚਾਰਧਾਰਾਈ ਆਧਾਰ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਇਹ ਦਹਿਸ਼ਤ, ਦਮਨ ਅਤੇ ਤਸ਼ੱਦਦ ਦੇ ਖ਼ਿਲਾਫ਼ ਜੂਝਣ ਵਾਲੀ ਮਾਨਸਿਕਤਾ ਤਿਆਰ ਕਰਦਾ ਹੈ। ਇਸ ਮੰਤਵ ਦੀ ਪੂਰਤੀ ਲਈ ਇਹ ਬਾਣੀ ਜਿਸ ਕਿਸਮ ਦੇ ਮਾਨਵ ਦੀ ਸਿਰਜਣਾ ਕਰਨਾ ਲੋਚਦੀ ਹੈ ਉਹ ਮੱਧਕਾਲ ਵਿੱਚ ਹੀ ਨਹੀਂ ਸਗੋਂ ਆਧੁਨਿਕ ਕਾਲ ਵਿੱਚ ਵੀ ਸਾਰਥਕ ਤੇ ਪ੍ਰਾਸੰਗਿਕ ਹੈ। ਮਨੁੱਖ ਨੂੰ ਗੁਲਾਮ ਬਣਾਉਣ ਵਾਲੇ ਹਰ ਅੰਤਰਿਕ ਜਾਂ ਬਾਹਰੀ ਤੰਤਰ ਦਾ ਵਿਰੋਧ ਕਰਨ ਵਾਲੀ ਇਹ ਬਾਣੀ ਨਿਰਭਉ ਤੇ ਨਿਰਵੈਰ ਹੋ ਕੇ ਜਿਉਣ ਵਾਲੀ ਇਕਸੁਰ ਤੇ ਇਕਾਗਰ ਸ਼ਖ਼ਸੀਅਤ ਦਾ ਆਦਰਸ਼ ਪ੍ਰਸਤੁਤ ਕਰਦੀ ਹੈ। ਦੂਸਰੇ ਸ਼ਬਦਾਂ ਵਿੱਚ ਇਹ ਮਨੁੱਖ ਨੂੰ ਹੋਂਦ ਦੇ ਜੀਵਾਤਮਕ ਪਾਸਾਰ ਵਿੱਚੋਂ ਕੱਢ ਕੇ ਅਰਥਾਂ ਦੇ ਮਾਨਵੀ ਧਰਾਤਲ ਉੱਤੇ ਲਿਆ ਖਲ੍ਹਾਰਦੀ ਹੈ। ਵਰਤਮਾਨ ਵਿੱਚ ਇਸ ਬਾਣੀ ਦਾ ਪੁਨਰ-ਪਾਠ ਅਤੇ ਇਸ ਦੀ ਪੁਨਰ-ਵਿਆਖਿਆ ਇਸੇ ਹੀ ਸੰਦਰਭ ਵਿੱਚ ਕਰਨੀ ਉਚਿਤ ਹੈ।

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GURU TEGH BAHADUR'S BANI- CONCEPTUAL ANALYSIS

**Dr. Gurnam Kaur*

Introduction:- In India philosophy and religion have been interrelated very deeply with each other; rather we can say that there did not exist any philosophy independent of religion. The only school of philosophy which existed independent of religion was *Charvaka or Lokayata* whose literature is not much available any more. It is told that all the literature belonging to this school was destroyed by the orthodox religious leaders. It was the only Indian philosophical school of materialism. We can see that in India philosophy and spiritualism or religion are deeply woven together; whether they are six systems or *shastras* of Vedic Philosophy which are considered theistic (*astak*) because they believe in the authority of the Vedas or the philosophical schools of Buddhism and Jainism which are considered atheistic or non-theistic (*nastak*), not because of non-believing in God but because they do not believe in the ultimate authority of the Vedas. Actually, the origin of Charvakya School of Philosophy, Buddhism and Jainism are considered as a reaction against the Vedic orthodoxy, as a scholar has also remarked that, "The teachings of *Vedic* seers and the *Upanishads* were condensed into *sutras*. Coldly logical and highly devotional systems of thought were promulgated. The *Carvakas*, the *Buddhists* and the *Jainas* appeared initially as a sort of reaction."¹

Sikhism is also a non-Vedic religion which does not believe in the ultimate authority of the Vedas, Vedas are not the ultimate truth for Sikhism. Sikhism believes that God is the ultimate Truth, the ultimate and the only Reality; ੴ is the symbol of that ultimate Truth or Reality. Not only it rejects the ultimate authority of the Vedas but also, in a way it is a revolutionary philosophy founded by Guru Nanak Dev ji, the first Guru of Sikhism, against the established traditional systems of stratification based on caste or class, status and power

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which had the religious sanction also and became the means of exploitation of the common human being or the basic rights of the common people; it may be by the state, the ruling authorities, the society, the stronger section of the society or even the religious establishment. Sikhism believes in the wellbeing of all, is concerned with the liberty of all human beings here and hereafter. It has its own scripture in the form of Sri Guru Granth Sahib, which contains the *Baani* of the six Gurus, the first five Gurus and the ninth Guru, along with the compositions of the Vaishnav Bhagats and Sufi Saints which carry the similar ideology as that of the Gurus. Most of these Saints and Bhagats belong to the bhagati movement which took place earlier to the Guru period. About the changing attitude of this earlier period, late Dr. Avtar Singh, a pioneer Sikh scholar on Sikh ethics and philosophy, has opined, "It appears to be characterized by the loss of hope in the serviceability and efficacy of the older tradition to solace and guide the men who were almost conditioned to the earlier views to the extent of being a reflex response mechanism to the nearly over bearing barren ritualism. However, one can hear, a faint, but an unmistakable trumpet, announcing a new and more humanistic awakening, sponsored by all men in their togetherness."²² In this way, the *Baani* of Sri Guru Granth Sahib is the primary source of Sikh philosophy. Guru Tegh Bahadur is the ninth Nanak *joti* in succession to Guru Nanak ji's spiritual heritage and his compositions are also included in Sri Guru Granth Sahib along with the first five Gurus. Sikhism appears very late on Indian scene as it was founded by Guru Nanak Dev ji in fifteenth century only. Though it is very young in the history of the world religions but it is considered among the five main religions of the world.

Before coming to the conceptual analysis of Guru Tegh Bahadur ji's *Baani* we would like to have a very brief introduction of the particular domains of philosophy and religion. The main issues or subjects with which the religion deals are: the nature of Reality, the nature of human being and the relation of human being to this Reality and how to reach this Reality. The first two subjects, the nature of Reality and the nature of human being are mainly the subject matter of philosophy. But the third one, the relation of human being with the Reality and how to reach this Reality comes mainly under the domain of religion and it is the third subject which brings the first two also in the domain of religion. In this way philosophy and religion both have common issues to deal with. Sirdar

Kapur Singh, late Sikh scholar remarked that “As long as religion merely defines the nature of Reality and seeks to lay down the true values of human activity, it is no more than philosophy and ethics, but, when, it seeks and promises to help human soul to take the truths to heart and to put them into action within the object of resolving the problems of suffering, which is inherent in the innermost core of man, the self-consciousness, then it becomes religion proper.”³ Religion is the response of the whole person, not merely of his or her rational faculties to what he or she finds of ultimate value in life. It is an acceptance and commitment to whatever the person takes to be of ultimate value in existence. As expressed by Sirdar Kapur Singh that “it seeks and promises to help the human soul to take the truths to heart and to put them into action within the object of resolving the problems of suffering, which is inherent in the innermost core of man, the self-consciousness” from this point of view, we will try to view and analyze some of the concepts available in the *Baani* of Guru Tegh Bahadur ji.

Before going into the analysis of the concepts found in the compositions of Guru Tegh Bahadur Sahib, let us have a brief look into the life of this form of Nanak Joti. In the house of the sixth Guru Hargobind and mother Nanaki, the boy Tyag Mal was born on 18 April, 1621 C.E at Amritsar where he spent his early life getting education in Gurmukhi, Sanskrit and the other prevalent languages at that time. He was kept under the supervision of great personalities like Bhai Gurdas and Baba Buddha ji to get learning in religious philosophy and archery, horsemanship etc. and the father Guru Hargobind trained the young boy himself in swordsmanship. It is evident that he was being fully trained in both the aspects of *bhagati* and *shakti* or *miri* and *piri* in Sikhism under the guidance of Guru Hargobind Sahib. During the rule of Mughal emperor Shah Jahan Guru Hargobind had to fight many battles with the Mughals. In the battle of Kartar Pur when Tyag Mal was just thirteen years old, with the permission of his father Guru he participated in the battle. It was here in this battle of Kartar Pur that he showed his expertise of swordsmanship at such a young age that after the victory, it became the reason to change his name from Tyag Mal to Tegh Bahadur. He was married to Gujri ji (Mata Gujri) in 1632 C.E. After the battle of Kartar Pur when Guru Hargobind decided to move to Kirat Pur, the newly established town; Tegh Bahadur (Guru) was ordered by Guru Hargobind

to stay at Bakala along with his mother Mata Nanaki ji and wife Gujri ji. In a way it might be a preparation for the times to come which Sikhism was going to face. Only Guru knows his ways. Guru Hargobind before his departure to the heavenly abode at Kirat Pur bestowed Guruship on his grandson Har Rai, son of Baba Gurdita ji in 1644 C.E. The seventh Guru Har Rai guided the Sikhs till 1661 and then before leaving this world he bestowed Guruship on his younger son Har Krishan who was very young in age. Guru Har Krishan Sahib remained on the spiritual throne till 1664. Guru Sahib was at Delhi when epidemic of cholera and smallpox spread in Delhi. Guru Har Krishan ji while serving the sick people caught infection and realizing the seriousness of the situation announced that "Baba Bakale" indicating that the successor of Guru is to be found at Bakala. Guru Tegh Bahadur Sahib was bestowed with Guruship by Guru Har Krishan who in worldly relationship was grandson of Guru Tegh Bahadur. That is why the town of Bakala is known as Baba Bakala. Guru Tegh Bahadur ji moved to Kirat Pur and then established the new town Chak Nanaki in the name of his mother near Kirat Pur which became the birth place of Khalsa and got the name Sri Anand Pur Sahib.

Sri Guru Tegh Bahadur ji, after being the next Guru on the spiritual throne of Guru Nanak Sahib, to preach the message of Sikhism travelled far and wide in many regions of Punjab and also many parts of India like UP, Bihar, Bengal and as far as Assam. During his visit to Bengal and Assam he asked his wife Gujri ji and mother Nanaki ji to stay at Patna in Bihar where the son Gobind Rai ji (Guru Gobind Singh) was born on January 5, 1666 C.E. Guru Tegh Bahadur Sahib asked his family to move to Chak Nanaki in Punjab and Mata Gujri along with Mata Nanaki and young Gobind Rai reached Chak Nanaki in 1672. At Anand Pur Kashmiri Pandits under the leadership of Pandit Kirpa Ram reached the Guru and requested him to help them as they were being forced under the orders of emperor Aurangzeb to adopt Islam or be ready for death. The Guru left for Delhi to make Aurangzeb realize that it was the right of every human being to worship one's own religion. Guru Tegh Bahadur ji, along with his Sikhs Bhai Dyala, Bhai Mati Das, Bhai Sati Das and others was martyred in Chandni Chaunk, Delhi and before leaving he bestowed Guruship on Gobind Rai when he was just nine years of age. Guru Tegh Bahadur ji and Guru Gobind Singh ji fought for justice to all, human rights and dignity, against the contemporary

rulers to carry on the mission started by Guru Nanak Dev ji. The Gurus showed to the world that every human being, who may belong to any religion, culture, faith or area has the right to practice his or her own faith and worship as he or she may wish; it is his or her basic, fundamental right and preached the human equality, dignity and justice for all.

The *Baani* of Guru Tegh Bahadur composed in different musical measures, though not very large in scale but is very deep and meaningful directly touching the heart. As mentioned above the basic concepts which we are going to analyze will be the nature of the Reality, the relation of human being with the Reality, the liberation or *jivan mukt* means how to reach the Reality, the nature of the world and the relation of the world with the Reality etc.

The concept of Reality:- The philosophy founded by the Guru Nanak Dev ji was carried further by the successor Guru Sahib because according to Sikhism the same divine light permeated all the Gurus and the praxis was also the same. We find the support of this theory in the *Baani* of Sri Guru Granth Sahib itself.⁴ What is the concept of ultimate Reality in Sikhism has been told by Guru Nanak Dev ji in the very beginning of Sri Guru Granth Sahib as “the One Universal Supreme Being, the Real, the Spirit, the Creator, Without any internal antagonisms, the Harmonious, Immanent Reality, the Timeless, Un-incarnated means does not come into birth and death, Self-existent, Realized by the grace of the Guru. It is further told that the Real One was in the beginning, the Real One was before the beginning of the ages, the Real One is through all the ages. The Real One shall ever be.⁵

Guru Tegh Bahadur has elaborated all these qualities or characteristics of the Reality as described in the beginning of Sri Guru Granth Sahib, while describing the way to reach and realize the Reality, the nature of the human being and the nature of the world etc. which is the creation or manifestation of the Reality and opining on this the Guru has addressed the Reality in many ways. While opening on God as Creator, His qualities of immanence and transcendence, Guru Tegh Bahadur ji says that it is very difficult to know the ways of God or the Ultimate Reality and to achieve the realization of God. He is wondrous and His ways are also wonderful. He being the Creator has created this world in many wonderful ways and forms. In one instant He makes a pauper as a king and a king into a pauper; the empties are filled in an instant and

filled are emptied. He Himself has created and spread this *maya* in the world, Himself is beholding it. He has created the universe in various forms of different hues and resides in the whole creation yet, He is the One and only non-dual, indivisible and is also apart, above and transcendent from His creation. He who has created the delusion of *maya*, is Himself beyond count and limit, Inaccessible, Immaculate. No one has the knowledge of His ways, how and why of His doings are unknowledgeable.⁶ According to the Guru, while looking at the creation of the Creator the human being should realize and remember the oneness in the diversity of His creation. The Reality which is termed *karta purakh* by the Gurus, is transcendent and immanent in His creation at the same time because He Himself is the source of this creation, He has created the whole expanse from Himself and He resides in the creation, is immanent in His creation. According to Guru Tegh Bahadur He resides within the human being as the image in the mirror.⁷ He is Benevolent, Compassionate, Gracious and bestows His compassion and grace on all His devotees. To be devoted to the Creator means, according to the Guru, to acquire all these qualities of benevolence, compassion, and grace in oneself and this is the way of God. The very first question placed by Guru Nanak in Japuji, at the beginning of Sri Guru Granth Sahib is, "Then how to be Truthful?"⁸ Truth is one of the qualities of God and the ideal placed before the human being is to be truthful, to be like Him. According to Guru Nanak the personality of the human being is shaped after the Lord he or she worships.⁹ Joy, suffering, avarice, attachment and egoism are characteristics of the human beings and God is above all these human characteristics and limitations. Guru Tegh Bahadur ji opines that the person who is untouched by joy and suffering, avarice, attachment and egoism is truly the image of God.¹⁰ He further says that the person who is engaged to the loving devotion of God day and night know such a person as the image of God. According to the Guru there is no difference between God and His devotees.¹¹ Guru Tegh Bahadur Sahib very strongly recommends that the person alone is emancipated who has contemplated God, there is no difference between such a person and God, know it to be true.¹² God is the Protector, the Liberator of all, annuls all suffering, sins and fear. He is the fulfiller of all desires.¹³ As He is the Creator of this world and also being immanent in His creation is very closely related to His creation; while discussing about the world and the human being

we will further explore about the Reality.

The World:- As told in the basic tenet, in the beginning of Sri Guru Granth Sahib, the One and only Reality which is expressed as ੴ is also the Creator of this universe, the nature or the universe is the manifest form of the Reality. To affix '1' (one) before ੴ means He is the One and Real, the Existent, the undivided and non-dual. There is no other real but at the same time He is the cause and source of this whole expanse and has created this universe from Himself and this expanse being the manifestation of the Reality is also true. The reason being that logically if the cause is true, the effect must also be true. There is no contradiction inherent in the theory as explained by Guru Nanak in '*var asa ki*' that this world is created by the True One as the residing place of the True One and the True One is residing in it. It is true because it is very much there, it exists but this existence is not permanent. Logically whatever is created has a life span and it has to go. The universe or the world being created by the Creator is not permanent because whatever is created is perishable; it is not self-existent. Every creation of any kind is destined to destruction, has its limited time of survival. Guru Tegh Bahadur Shih ji carries this theory of creation of the world and explains the nature of this world very extensively. Let us have a brief look into the *Baani* how the great Guru makes it understandable.

Guru Tegh Bahadur to make it understand that the world is created by the Creator Himself has termed this world as the wonderous play of God in which every day someone is taking birth and at the same time some another one is dying or going away from this world. This world is transient because nothing stays permanently in this world. But the tragic part of human nature is that human beings always live in this illusion that the life is permanent, they are going to stay in it for ever and keeping this illusion in mind they stick to the things over here which are also not permanent. To explain the impermanence of this world and life on it, Guru Tegh Bahadur Sahib has used similes, as having a dream while sleeping at night (ਸੁਪਨਾ ਰੈਨਾਈ), shadow of a cloud (ਬਾਦਰ ਕੀ ਛਾਈ), mirage (ਮਿਰਗ ਤ੍ਰਿਸਨਾ), wall of sand (ਬਾਰੂ ਭੀਤ), and bubble of water (ਜਲ ਤੇ ਬੁਦਬੁਦਾ) etc. We know from daily life that these things like dream, cloud's shadow, mirage, wall of sand and bubble are very short living. Guru Tegh Bahadur has used all these similes to show that in the similar manner, the world created by the Creator and life on it is also transitory in nature, not permanent,

only the Creator is ever existent. Guru says that it is strange that every day amidst the universal play of death, the human being is watching the people dying and going away from this world but still he or she considers himself or herself staying permanently in the world. The human being gripped by the evil propensities like lust, wrath, attachment etc. has forgotten the Creator God. This world is just like a dream which the person experiences while sleeping at night. In the dream one experiences as if the things are happening in reality. But when the sleep is broken and the person wakes up from the sleep what was being experienced in the dream is no more there, all is gone. All that which is visible is mortal, is perishable as passing shadow of the cloud. As the shadow of a cloud vanishes in a moment, similarly this world should be taken as insubstantial. Human being attached to the love of the family, friends, property etc. is bounded to this world and being engrossed in the love of the world forgets the Creator, the Name Divine. But the world is as false as a mirage in the desert. The human being rushes to grasp it but it vanishes in a moment.¹⁴ It is further told by the Guru that the creation or life in this world is just like a bubble of water. As we also know that a bubble of water vanishes before your eyes in an instant when you are watching it. Guru says that as the bubble of water is ever forming and bursting similarly, indeed is the creation in the world which is ever coming and going.¹⁵

Guru Tegh Bahadur makes it very clear that as the creation is not permanent, so are the relations of this world which have a very transitory duration. That is why the worldly relations are also considered false. All these social and worldly relations, attached to which the human being works so hard for his or her whole life, while caring for these relations forgets the Name of the Creator, do not stay for long. These relations, whether it is wife, friends, or any other relation are false because they are attached to their own comforts and pleasures. Actually, they are selfish and seek their own good. This is the strange way of the world that these relations show their attachment and cry when one dies but it is all because of their own interests.¹⁶ The transitory nature of this world is further compared to the wall of sand which does not stay even for a moment. The human being eagerly longing builds a wall of sand but he or she can not reside in it because it crumbles as soon as he or she builds it. Similarly, the pleasures of this world in which the human being is so engrossed crumbles in

a moment.¹⁷ The worldly relations do not accompany the person in the hour of need or hard times or suffering. The wife, the friends, the progeny and all relations cling to the wealth of the person and in penury all forsake him or her.¹⁸

Human Being and The Purpose of Human Life:- The human being is the part of this whole creation and the only one among the whole creation which has the rational faculties. As told by Guru Amar Das ji “My body! God placed His light in you so you did arrive in this world.”¹⁹ God being the source of the whole origin it is the purpose of human life to realize the source of his or her origin, to realize the Light residing in the self. As opined by Guru Amar Das ji, “My self! you are the image of Divine Light, realize thy own origin.”²⁰ According to Guru Nanak Dev ji, as told in *Japuji*, God has created this world as *dharamsal*, means the place where righteousness is to be practiced. Guru has told that God created day, night, seasons, occasions, air, water, fire and neither regions and amidst all these He installed the earth as a place for righteous actions.²¹ It is on the actions done on this world that all creatures are judged in the court of the Creator. The goal of human life is to realize the Light residing in the self through righteous actions and merge in the Light, the source of origin of the whole creation, the Creator. Guru Nanak Dev ji says, “His light is in all creation and all creation is shine by His effulgence. By the teachings of the Guru this Light is manifest.”²² According to the Gurus the human birth is the rare opportunity provided By God because it is the human being who has the rational faculties and can make choice in the right and wrong actions, who can distinguish between what should be done and what should not or what is good and what is bad. Guru Arjan Dev ji makes us conscious about the importance of the human birth, as it is the gift granted by God.

Guru Tegh Bahadur very clearly asserts that the purpose of human being’s taking birth on this world is to realize the essence of his/her origin, to recognize the divine source of one’s being, to realize the self and to unite the self with God who is the source of all origin or creation. But, according to Guru Tegh Bahadur, this path of realization is very difficult also; as termed by the Guru a difficult play (ਕਠਿਨ ਖੇਲ). It is difficult play because there are so many obstacles on the way of self-realization which makes the journey very hard on this path. In the *Baani* of Sri Guru Granth Sahib it is pointed out that there are human instincts like lust, wrath, greed, attachment, pride (*kaam, krodh, lobh, moh, haumai*), these are

considered the evil propensities which entangle the human mind and do not allow the seeker to walk smoothly on the path of realization of the self. Guru Tegh Bahadur ji points out towards the same kind of situation and he says that the instincts like egoism, lust, anger, wrath, attachment, greed and bad company etc. are there to distract the mind and do not allow the person to walk smoothly on the path of the realization of the essence of the self. To tread on the path smoothly one has to eradicate these obstacles from the mind. The mind which is free from these obstacles can only be capable of the realization. Along with the eradications of these vices one should meditate on the Name Divine. While meditating on the Name Divine one should adopt an indifferent attitude towards pleasure and pain or suffering, worldly honor and neglect, joy and sorrow, praise and calumny etc. The Guru brings this point to mind that one should rise above all these feelings and should not allow oneself to be carried away by these feelings, should remain calm and balanced in all situations. This is the stage of sublime and transcendence which is very difficult to achieve and it is possible only under the guidance of the Guru. The Ninth Guru further advises that this birth to the human has been granted by the Almighty to sing the praise of the Creator and to dwell on His virtues in oneself so that one can seek the grace of the Almighty, because without His grace the realization of the self is not possible. Then, why to waste this rare opportunity which has been achieved by good luck.²³ Here, we can say that transcendence is another quality or characteristic of the Creator and the seeker of union with the Creator has to adopt this quality of transcendence and live a detached life while doing one's duties on this world.

The way of God is to love Him and the Guru has inspired the human being to love the Almighty whole heartedly, to attach oneself fully to God. Then, how to love Him or what is the way of Love? The answer is to hear the virtues of God by the ears and then to sing these virtues with the tongue, to chant His glory, attend the company of the God-oriented persons, meditate on the Name of God. In this way all the evil propensities would be washed away from the mind and it will become pure of all vices. One should always remember that terrible death is prowling around with wide open mouth and one day it must clutch at you. So, one should not waste one's time and devote oneself to God because the life is slipping by.²⁴ Again, the Guru reminds human being to be conscious of the slipping by of human life every day and says that the love of

human being towards God should be as the love of a fish with water. We know that the fish cannot survive if it is taken out of water, water is the life of a fish. In the same way the human being should realize that the love of God is his/her life, without which he/she cannot live. Before the death overcomes one should devote oneself to the love of God.²⁵

The Concept of Mind and Liberation: -The mind or human mind has been given an important place in Sikhism, especially in the compositions of Guru Tegh Bahadur ji it occupies an important place. The reason being that it is the human mind which takes the person on this or that path. According to Guru Tegh Bahadur ji it is the nature of human mind that it is never in a stable situation; most of the time it is restless and it becomes hard to grasp it as always immersed in the desires it is unfixed. Always insurmountable wrath abides in it which, being an irresistible force snatches the enlightenment, which is termed as jewels of the mind. Guru Tegh Bahadur Sahib has further termed mind as forgetful because it goes astray and never listen even to the scriptures, the knowledge which can induce it to the way of God. Because of this forgetfulness the human birth which is hard to attain is wasted away. The human being gets attached to *maya* which is the source of all human suffering and is disinclined to the love of God who is immanent in His creation everywhere and is ever within one's side. The mind is termed as mad also as ever engrossed in avarice it becomes worthless and forgets that the end of life is very near.²⁶ It is further opined by the Guru that the mind is so self-willed that it does not listen to good counsel or advice and is not restrained from evil thinking. It deceives the world by fraud and serve its own interests. The Guru has compared the condition of mind with dog's tail which always remains crooked.²⁷ The only way to control mind, to put it on the right track is to control the evil propensities which distract the mind and meditate on the Name Divine in the holy congregation.

The Guru says as the Reality or God is immanent in His creation and resides within every human being so, there is no need to go to the forests or wild places to search for Him and to do any hard Yoga exercises to control the mind. He should be searched within. Fear of death is the most dreaded thing in human life and to achieve liberation the fear of death must be removed from the mind. To the question put by Guru Tegh Bahadur ji himself that what is the Name Divine and how to achieve the devotion to God and remove the fear of death,

Guru answers that the Name of God which is the ocean of grace may only bring the liberation. No other act of piety is equal to that.²⁸ God resides within the human being as fragrance in the rose, reflection in the mirror. Realize the self and without realization impurity of illusion is not removed. The real yogic praxis is to eradicate the ego, avarice, attachment etc. from the mind. A true yogi does not bother about the praise or flattery; gold and iron are equal to a true yogi, joy and sorrow are alike and he has made his mind poise and restrained.²⁹

The concept of liberation propounded in Sikhism is that of *jiwan mukat* which can be achieved while living in this world. Guru Tegh Bahadur ji has termed the status of liberation while living in the world as *mukat*, *jiwan mukat*, or *nirbhai pad*. Guru says that the only way to achieve this status is to meditate on the Name Divine as discussed above, that to realize one's self one has to meditate on God's Name. The liberated person or the *jiwan mukat* is one who is not touched by joy and suffering, avarice, attachment and egoism. The person is not touched by the praise or dispraise and to him/her gold and iron are alike, joy and sorrow are as the same, for whom foe and friend are alike. The truly liberated person is one who does not strike fear in others and do not stand in the fear of anyone and such a person is in the image of God. The *jiwan mukat* or the truly liberated person is the one who has realized the self and helps others on the path of realization, on the path of liberation. Sometimes people may confuse the concept of *vairag* propounded by Guru Tegh Bahadur with the traditional concept of renunciation as given in Hinduism or other Indian religious traditions. This is not correct as we can see that it is not renunciation, it is the status of transcendence in which the person is not carried away by the emotions and evil propensities, the person is not entangled by the worldly attractions while doing his/her duties in the world; fulfills his/her social responsibilities and feels concerned for the whole human race. It was this transcendence with concerns for the whole humanity that Guru Tegh Bahadur Sahib ji chose to be martyred himself for the religion which was not practiced by him, the religion of others, to defend the basic right of freedom to practice one's own faith.

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RELEVANCE OF GURU TEGH BAHADUR JI FOR TODAY'S INDIAN PLURAL SOCIETY

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The paper is devoted to the great figure of Sikh religion Guru Tegh Bahadur ji and his relevance for today's Indian plural society. The historical authenticity of all the incidents has been accepted as the Sikh tradition accepts them. The today's Indian society in many ways not different from the society which was in the period of the Guru.

The Sikh faith contributed immensely to shape Indian plural society. Etymologically, Sikh means a person who seeks God consciousness from any source of faith, tradition or Godly person without any kind of discrimination. He is at the core of heart a true seeker of the truth. The Sikh identity also reflects the pluralistic nature of Indian culture. Similarly, its historical evolution as a distinct faith, tradition and Panth is also based on pluralistic stratification of various sects and segments of society in a single Panth. This tradition begins with the hymns of Baba Nanak ji and completed with the sword of Guru Gobind Singh ji who initiated armed struggle in defense of the pluralism.

Sikh Panth is a community of the people who inspired by the teachings of Guru Nanak Dev ji. In this Panth men and women were treated equally. *Langar* institution also helped to reform cast and class discrimination. Guru Nanak Dev ji established among the followers the values of *nam japna* or remembering God in one's actions, *kirt karni*, or earning through honest and creative work, and *wand chhakna*- or sharing earnings with others which were resulting in unity and equality among them. On similar pattern other Gurus in succession also contributed to unity and integration of the community. Guru Angad Dev ji promoted new script known as Gurmukhi and the Panth was rejuvenated with another uniting force of new language popularized as Punjabi. The whole region of Punjab felt a sense of unity with it. Guru Angad Dev ji also inspired the

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followers for health and physical fitness which laid a foundation to the next Guru, Guru Hargobind Sahib ji to evolve the contingent of able fighters among the followers in the later period within a short span of time.

Guru Amardas ji- the third Guru took further steps to strengthen the new born community in new social strata. He instructed the followers to give equal rights to women. He also fought against the caste structures. He expressed a special hymn known as Anand which was customize to sing in various ceremonies of the community. It is the hymn which inspired the followers to recognize your creator in this life. It is also said in tradition that the most celebrated festival of Punjab Vaisakhi was institutionalized as an important festival by Guru Amardas ji.

The fourth Guru, Guru Ramdas ji had developed an ethical code of conduct for the followers. He was a very visionary person. He composed profound hymns known as *Iaavan* to spiritualize marriage ceremony. Now Sikh marriage is known as *Aanand Karaj*. By crystallizing marriage ceremony Guru created trust and harmony among married couples and make them two bodies and one soul. This was another step forward in making the distinct identity of the community.

Guru Arjan Dev ji the fifth Guru composed a number of hymns and compiled all Banies and hymns collected till now into the form of a scripture of the new religious community. It was popularized as the Adi Granth. Guru Arjan Dev Ji composed Sukhmani Sahib- a popular spiritual composition. The followers of the Guru recite it for happiness and prosperity. Guru Arjan Dev ji felt the need of a Main central worship place to the community. Therefore he constructed the Harmandar Sahib and established the city of Amritsar as the center of the growing community. These kinds of innovative steps crystallized and stratified the new and dynamic community which became conscious of their unique identity and political importance. By the continuous efforts of the Gurus they flourished in Punjab and other parts of India. But up to that time feudal governments of the region might have been sensed the potential threat for their domination from this growing reformed spirited following of the Gurus. Therefore, due to certain other immediate reasons, they came into action. It is a historical fact that in the concerning period the might of sword was an only decisive factor to gain power. That seems the obvious reason, when Jahangir

was crowned as the Mughal emperor of India he took serious notice of the activities of Guru Arjan Dev ji and came into the action against him. The Guru was arrested on various charges and finally executed. It was a serious jolt to the growing community which changed the fate of the community for ever. The next successor of Guru Nanak *Gaddi* Guru Hargobind Sahib ji starts thinking about the measure of self defense and protection of the followers. He came into open defiance of the state and took the charge of Guruship with two swords. He introduced a new doctrine of marshallity with sainthood known as *Sant Sipahi*. The imaginary fear of the Mughal government now became a reality. Moreover, as a next step, the Guru built a new institution known as the *Akal Takht* and infused in the followers a zeal and fresh confidence that you could challenge the might of the Mughals dynasty and stand up against government persecution. Therefore, as a result armed struggle took place on different occasions between the followers of the Guru and state army in the reign of Jahangir and Sahajahan. Guru Har Gobind Sahib ji also strengthening the new growing community.

When Guru Har Gobind Sahib ji left Amritsar to kiratpur the opponents of his guruship came forward to fill the gap. They were Guru Arjan Dev ji's rebel brother, Prithi Chand and his successors who also known as the *Minas*. They took charge of Sri Harmandar Sahib which remained under him and his sons control for a long time. Prithi Chand and his descendants were close to the Mughal rulers. Therefore, the government also got chance to intervened in the matter of emerging Panth. These claimants of guruship add up the new mythology in the teachings of Guru Nanak Dev ji and interpreted them in their own ways.

At this juncture, Guru Har Gobind Sahib ji commissioned his youngest son Tegh Bahadur to Bakala, a town situated in between the present day cities of Amritsar and Jalandhar to diffuse the wrong propagation of the *Minas*. He could wholeheartedly rely on Tegh Bahadur's abilities that had already proved him on some other occasions also. That was the reason that Guru Har Gobind changed his name from Tyag Mal to Tegh Bahadur means the brave one who fought fearlessly against the enemies. He did the task very efficiently. He took a keen interest in the follower's religious activities and provided them able guidance. Later on, he made Bakala his permanent abode. After Guru Har Gobind Sahib ji, he worked very enthusiastically with next guru, Guru Har Rai ji.

He worked closely with him and would often come to visit him in Kiratpur. He was deeply rooted in the tradition of Gurus. He spent his childhood in the company of Baba Buddha and Bhai Gurdas who taught him the arts of archery, horse riding and other values of marshality. In their company, he learnt well Gurbani and traditional wisdom of the Gurus. There are many stories about Guru Tegh Bahadur ji's devotion in the history of Sikh tradition. It is also said about him that he prepared copies of Guru Granth Sahib and distributed among followers and sent to various centers of Guru's followers.

Guru Tegh Bahadur ji devoted his whole life to preach and promote Guru Nanak Dev ji's messages in far and wide before becoming Guru and after. When *Masands* means preachers of far eastern regions of India reached in Kiratpur in near about 1656 they requested to Guru Har Rai to visit their respective regions at this moment coincidentally Tegh Bahadur ji also reached Kiratpur to meet Guru Har Rai ji. As the Guru was preoccupied in local affairs at Kiratpur he deputed Tegh Bahadur ji to travel to the Far East regions of India on his behalf. Immediately after Guru's order Tegh Bahadur ji left Kiratpur and traveled as far as Bihar, Bengal and Assam and spent almost 8 years in the region to preach *Gurbani* and organize followers. In this period Mughal princes fought for power and India came under civil war pains. In this struggle for crown of India Aurangzeb came victorious and won the throne after killing all claimants to the Mughal Empire and imprisoned his father. He declared himself as the Mughal emperor and established his capital in Delhi. Aurangzeb being an orthodox king adopted the exclusive policy based on *Sharia* laws which were not updated as per the suitability of contemporary situations and the demand of Indian plural society. He was unable to use common sense as was used by illiterate Emperor Akaber due to fanatic mind set fashioned in orthodox schooling. Therefore, his attitude was harsh to the followers of the Gurus and other none Muslims. None Muslims were persecuted due to imposition of *Jazia* and certain bans on their religious activities. What were the factual situations at that time it is a matter of research of the contemporary history but in Sikh tradition it is generally accepted that Aurangzeb ordered a complete ban on the construction of new temples and he further imposed a ban on the repairs of old temples as well. His main purpose was to create in India cultural and social uniformity which was in complete contrast and opposite of pluralistic cultural

traits of Indian people. It is generally said that Aurangzeb wants to convert India as *Dar-ul-Islam* means the place of Islam though it is entirely against the spirit of Islam itself. Islam means peace and surrender to the Creator. It revealed as a message of the Creator to the humanity through many prophets from the very beginning up to prophet Muhammad(s) who is considered the last and finale. It is repeatedly reminded to Prophet Muhammad(s) in the Quran that Islam could not be imposed on any one by force or lure. He created people independently to think over the worldly phenomena and recognize their Creator. Every person here in this world is going through the test of the Creator (Quran, 109:6; 10:99; 2:256).

If one studies the Sikh tradition in Islamic context it remains from the very beginning in close relation with Islam and Muslims. However, unfortunately somehow it had developed severe differences with the contemporary Government of Mughal dynasty after the rule of Emperor Akbar. Of course, they were also Muslims but the rulers' primary purpose was ruling as per their own designs. In this regard it seems a misconception among the people that the contemporary Muslims, being Muslims, were in tune with the government and were supportive to each and every policy of the government. A large number of Indian Muslims were against their rule. Moreover, to consider the government as a Muslim Government which was guided by Islam is also erroneous. It was purely a feudal and dynastic government established by their own might of military power. The history shows that Islam was disassociated from the governing place after the death of fourth Caliph H. Ali(R) in 661 A.D.

However, it was known as Muslim caliphate but in real sense it was transformed in the dynastic rule and lost Islamic spirit of governance. Moreover, the change of governance set the process of feudalization of Islam itself. From that point of time Muslim Society in general was ruled by autocratic rulers of various dynasties in various geographical areas of the world. First it was known as caliphate of various dynasties. Later on, it divided into different sultanates and kingdoms. One may be surprised to know that the whole concerning period of Muslim rule after 661 A.D. was not considered by any Muslim historian and any sect of Muslim society in general as Islamic rule but the imperialism of feudalists of various dynasties though they were by faith Muslims. The history also witnessed that there were various movements which emerge among

Muslims against these autocratic rulers to revive the lost spirit of Islamic governance of equality and liberty as practised by Prophet Muhammed(s) and four pious caliphs. In the context of governance and Islamic spirit, the same thing had happened time and again on the Indian soil also. The movement or religious faith which was initiated by Baba Nanak may be correlated with them in Muslim context as Muslims largely considered Baba Nanak one among of their *Peers*. Therefore, when Guru Gobind Singh announced as mentioned in his writings known as 'Bachitar Natak' '*hum eh kaaj jagat mo aye...*'¹ that means I have a mission to bring back the justice in society. In the same anthology he mentions that he is inspired by the divine force to be righteous one when he states that '*Mein hon param purakh ko dasa*'. The Muslim Society, particularly of Punjab expresses to it an accepting nod as they sense it as the answer of their inner voice to go back to the Islamic way of governance of equality and liberty. The Muslim Society in general never looks towards the movement of gurus on communal and religious grounds. More than that, they follow gurus and supported Guru Gobind Singh whenever and wherever they found a chance. As a matter of fact, he was also representing Punjab and peasantry resentments against the rulers. Nevertheless, Guru Gobind Singh himself has a non-sectarian approach as he said '*Hindu Turak kou Rafzi Imam Saafi Manas ki jaat sabhe aike Pehchanbo*'² which means that mankind is a single family and we ought to take care of each other as the member of a family.

The study of Sikhism reveals that the whole Sikh tradition and history as such from the very beginning had an amicable approach towards the Muslim Society and its heritage. In this context the few generally discussed examples of the tradition seem appropriate to be mentioned here. Right from the very beginning the tradition mentioned that Guru Nanak was first identified out of his family as a Godly person by the king Bular known as Rai Bular Bhatti. He was a Muslim ruler of the region presently known as Nankana Sahib in Pakistan.³ That is the region in which Baba Nanak born and brought up. In the later period, Baba Nanak in his travels known as 'Udasis' took Mardana Rabbabi a Muslim musician as his companion who spent at least fifty four years of his life in the company of Baba Nanak.

If Aurangzeb had been taken into account all mentioned similarities and

traditional correlation between Islam and Sikhism. He might not have thought about the conversion of Guru Tegh Bahadur ji to Islam. Guru Arjan Dev ji had entered hymns of Baba Farid and other Muslim Sufis in Sri Guru Granth Sahib. These hymns reflect basic moral teachings of the Quran then where is the question to convert them into Islam. They already had given sincere honour to Islam. It is a matter of surprise that what type of Islam Aurangzeb himself followed. It seems that it was his own political agenda for which he wanted the submission and surrender of people. His Islam is similar with today's Hinduism known as Hindutwa which barked upon violence where as Hinduism promotes non-violence. The grief of gurus may be understood by what the Indian Muslims facing today. In this period the troubles of the followers of gurus further aggravated due to internal turmoil after the demise of Guru Har Rai ji on 6th October 1661. He appointed his 5 year old son, Har Krishan as the eighth Sikh Guru. It is said that he was also summoned by Aurangzeb to Delhi. He reached Delhi but somehow managed not to meet with emperor. Simultaneously, in March 1664, an epidemic of small pox broke out in Delhi. At this moment Guru Har Krishan and his devoted followers stepped forward to help the needy and provide care for the suffering population. They provided enough food and medicines for ailing population because of their practice of *Daswand* or contribution of one tenth of income to charity and *langar* or community kitchen. But unfortunately, while taking care of the smallpox patients, Guru Har Krishan sahib himself was infected and died on March 30, 1664. Before passing away he appointed Tegh Bahadur as the ninth Sikh Guru who was popular as Baba Bakala. However, uncertainty remained about the identity of the new Guru. That's why some imposters took the opportunity to declare themselves as the Guru or as Baba Bakala. But the uncertainty was cleared by Makhan Shah Lubana, a prominent Sikh merchant from Gujarat after few months.

When Guru Tegh Bahadur ji anointed as 9th Guru he did extensive tours of Punjab, and reached Amritsar to build confidence among the followers. In this period of time Harmandar Sahib was under the control of the *Minas* in the leadership of Harji, the grandson of Prithi Chand. They did not allow new Guru to enter the Harmandar sahib. Guru Tegh Bahadur ji did not force them and continue his tour through the Majha and Malwa regions of Punjab and halt for

some time in Kiratpur. Later on he settled down in the Makhowaal region of Punjab. The place was renamed as *Chak Nanaki* after his mother. In due course of time, the beautiful town of present day Anandpur grew up in its surrounding. In this period the Guru also visited Bihar, Bangal and Aasam. During this journey his only son Gobind Rai was born in Patna. He said to the followers in reaction of state policy that living a truly spiritual life meant that one should neither oppress nor allow to be oppressed. He was well versed in hymns of earlier Gurus and he himself composed about 116 hymns that were added to the Adi Granth by Guru Gobind Singh ji. He had wonderful understanding of music and his composed hymns not less than 15 Ragas. He also introduced a new rag- the Raga *JaiJaiwanti*. Though Guru Tegh Bahadur ji was busy in peaceful activities but he sensed that local administration trying to trap him up taking the benefit of aggressive policies. Therefore, He himself proceeded towards Delhi in hope to meet with Aurangzeb and resolve the crisis. But situation happened otherwise. He was arrested on the way and hanged at the place where now Gurudwara Shish Ganj situated in Delhi. His sacrifice left the unforgettable mark for ever on the fabric of Indian plural society which always reminds the Indians that the soul of Indian society is plural. It must be protected by Indians even by sacrificing their own soul for it. When soul of Indian plurality killed by any kind of exclusivistic tendency of administrative power the India would lose her Indianness and it might be scattered in many parts. It is often happened in past but lesson yet to be learnt. Therefore, at this point of time when we are celebrating the 400th birth anniversary of Guru Tegh Bahadur the relevance of his sacrifice to our contemporary society and Indian polity must be understood. Indians should not allow the powers to prevail which seem similar to the theological designs of the medieval period orthodox Mogul emperor.

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TEACHINGS OF SRI GURU TEGH BAHADUR JI: A PERSPECTIVE

**Dr. D. P. Singh*

Guru Tegh Bahadur ji fell as a martyr to the freedom of consciousness and belief, under orders of Aurangzeb, a ruler, who with his puritanical views had an attitude of narrow exclusiveness in the matters of religion. Sikhism, of which Guru Tegh Bahadur ji was the Ninth Apostle, has all through upheld the spiritual approach in matters of faith, and its message has been free from the rancor of any kind against any set of beliefs. The great sacrifice made by Guru Tegh Bahadur ji to vindicate the right of the people to profess and practice the faith, meant, in fact, the assertion of the principle of justice for which the ruling Mughal rulers of the day had very scant regard. For this reason, the life, career, and teachings of Guru Tegh Bahadur Sahib are of immense significance even in contemporary times, when the forces of hate, fanaticism, and tyranny are still very dominant and assertive.

Guru Tegh Bahadur ji was a multifaceted genius. He was not only a martyr and a prophet but was also a great poet. In addition to his 57 Salokas, 59 of his other compositions (Sabads), written in 15 *Raagas* (measures) are included in Sri Guru Granth Sahib. His hymns deal with the pathos of the human predicament. Though he articulates on the unreality of human passions and possessions, yet his hymns have been a source of spiritual succor and solace to millions of people in their hours of personal grief and affliction. He brightens our awareness of the ephemerality of the material phenomena, however instead of creating a sense of despair and depression, elevates the human mind and imbues it with the hope which permeates the cosmos. He fortifies our faith in human nature and makes it possible for us to rise above the irritants of the immediate problems of existence and keep our attention focussed on the everlasting and eternal.

Guru Tegh Bahadur Sahib inherited his vision or worldview from his

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predecessor Gurus. He stood for the same system of moral, social, and spiritual values as had been emphasized by the previous Gurus. Still, his compositions, as enshrined in Sri Guru Granth Sahib, have an identity of their own for how certain elements in Sikh philosophy are emphasized and brought into focus. As a whole, his hymns present a central, unifying theme: a coherent and dynamic vision of humans, their predicament as a part of nature, the way out of this predicament, and the resultant awareness of the unique spiritual nature that is within them. In this way, the Guru helps humans to redefine their relationship with the world and to make them grow spiritually. As a result of it, humans will be able to project their minds beyond the limited zone of self-will to let it partake of Truth and abide by the Will of God. Guru Tegh Bahadur ji's Hymns seeks to redeem life from meaninglessness and fear, to enlarge and enliven humans' consciousness, and to open their inward eye to the glory of all-redeeming, ever-existent truth. Herein, a few of his ideas, on the various aspects of life, are being reported.

God - The Absolute Truth

In the vision of Guru Tegh Bahadur ji, the central issue is the distinction between absolute truth and relative truth. Absolute truth is the only reality, the only lasting, permanent and eternal existence, which gives substance to everything else. It is the God Almighty, Creator of the universe, Omnipresent, Omniscient and Omnipotent, Most High and Most Gracious. Guru Tegh Bahadur ji articulates:

ਜਨ ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੂਰਨ ਏਕ ਪੁਰਖ ਭਗਵਾਨੋ ॥

Devotee Nanak says: the One Primal Being, God, is permeating everywhere. (Sri Guru Granth Sahib, 1186)

ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰ ਨਾਹਿਨ ਕੋਇ

God is the giver of all peace and comfort.

There is no other at all. (Sri Guru Granth Sahib, 1426)

Creation - The Relative Truth

All things in the universe are God's creation and last for a short period. They are like a dream, a wall of sand, or a shadow of a cloud. In contrast with the truth of God's eternity, the universe is false, precisely because it is not everlasting. Guru Tegh Bahadur ji enunciates:

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ

ਇਨ ਮੈ ਕਛੁ ਸਾਚੋ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥

*One must understand that this world is like a dream or a show.
Nanak says, except God, none of this is eternal.*

(Sri Guru Granth Sahib, 1426)

The whole life of a person has an air of unreality about it. The wealth one accumulates, the buildings one constructs, one's whole complex of social relations- such as wife, children, parents, relatives, friends, acquaintances, professional colleagues, etc., are all of the ephemeral characters. And one who is engrossed in them is engaged in the pursuit of unreality. He asserts:

ਦਾਰਾ ਮੀਤ ਪੂਤ ਰਥ ਸੰਪਤਿ ਧਨ ਪੂਰਨ ਸਭ ਮਹੀ

ਅਵਰ ਸਗਲ ਸਿਥਿਆ ਏ ਜਾਨਉ ਭਜਨੁ ਰਾਮੁ ਕੋ ਸਹੀ

Wife, friends, children, carriages, property, total wealth, the entire world - know that all of these things are illusory (unreal). The Lord's meditation alone is eternal (real).

(Sri Guru Granth Sahib, 631)

But it was not his thinking that because these things are not everlasting, they have no value at all. He has stressed again and again that while chasing them, their real character should never be lost sight of. They are not bad in themselves but become bad only when a person gets so inextricably entangled in them that he forgets all about the absolute truth and begins to think of these very things as the final goal. By this process of thinking, he repeatedly reminded us of the all-important distinction between ephemeral (the relative truth) and everlasting (the Absolute Truth).

Creation and Its Primal cause

Humans have been staring up into space for thousands of generations, to have a rational and coherent description for the creation and evolution of the universe. Guru Tegh Bahadur offers an elegant explanation of the origin and creation of the universe. His views strongly align with the worldview of his predecessor Gurus. He articulates:

ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ

Holy Ones! God has fashioned the creation.

(Sri Guru Granth Sahib, 219)

Guru Tegh Bahadur ji proclaims that the Creator is the primal cause for the existence of the creation. It has both the *sargun* (manifested) and *nirgun*

(unmanifested) forms. The multiplicity of species, colors, and other phenomena is its manifested form.

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ
ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ

He spreads out the expanse of his creation (Maya) and beholds it. He assumes so many forms, colors and plays so many games, and yet remains detached from it all. (Sri Guru Granth Sahib, 537)

Describing the continuous process of production and destruction in the creation, Guru Tegh Bahadur proclaims:

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ
ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ

As the bubbles in the water well up and disappear again, so is the universe created; says Nanak, listen, O my friend!

(Sri Guru Granth Sahib, 1427)

Guru Tegh Bahadur ji asserts that it happens under the natural laws (divine will) set by the Creator:

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਹਰਿ ਭਾਵੈ ਸੋ ਹੋਇ ॥

Says Nanak, listen, mind: whatever pleases God comes to pass.

(Sri Guru Granth Sahib, 1428)

The ultimate fate of the creation is a mind-bogglingly thing to think about. So what's the outcome for it all? Guru Tegh Bahadur Sahib dares to predict the end of the creation. He enunciates that in the furthest reaches of time, it will be the end not only of life but everything that's ever existed. No more matter, no more light, no more particles, no more nothing. It's a distressing reality to fathom, but it's one we need to reckon. Talking about the end of creation, Guru Tegh Bahadur ji articulates:

ਜੋ ਉਪਜੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ ॥

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

(Sri Guru Granth Sahib, 1231)

Human Body

Sikh worldview reports that a human being consists of a body, mind, and soul. Humans and the universe are similar to each other, having common

essence and cosmic unity. A profound relation lies between the two. As the universe is made up of the five classical elements (air, water, fire, soil, and space), so is the human body. Human is like a microcosm to the macrocosm universe. After a human's life span is over, his/her body merges back into the constituting elements of the universe. Guru Tegh Bahadur ji expresses such a view in his hymns as:

ਪਾਂਚ ਤਤ ਕੋ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨਏ
ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ ਤਾਹਿ ਮੈ ਮਾਨੁ ॥

O, Wise One! Know it well that your body is a build-up of the five elements. Nanak says: It is a fact that you shall merge again into the same, from whom you had originated.

(Sri Guru Granth Sahib, 1427)

According to Guru Tegh Bahadur Sahib, the human body is impermanent (false) because it is perishable, subject to decay, sickness, and death. He articulates:

ਅਸਥਿਰੁ ਜੋ ਮਾਨਿਓ ਦੇਹ ਸੋ ਤਉ ਤੇਰਉ ਹੋਇ ਹੈ ਖੇਹ ॥

You believed that this body was permanent, but it shall turn to dust.

(Sri Guru Granth Sahib, 1353)

ਬਿਨਸਤ ਨਹ ਲਗੈ ਬਾਰ ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ ॥

Your body is like a hail-stone; it melts away in no time at all.

(Sri Guru Granth Sahib, 1352)

In Sikhism, from a spiritual perspective, anything which is perishable and changeable is a projection of Nature and illusory. Whoever craves for impermanent things is bound to suffer from the duality of attraction and aversion. Like all other objects, the human body is also a formation or appearance. Hence, it is not the real Self. So are the mind, the senses, and all other parts and aspects of the human body. They constitute the physical self. Identifying with the body and accepting it as the real self is a delusion caused by the impurities of the mind. According to Guru Tegh Bahadur ji, accepting one's mind and body as real is responsible for bondage and rebirth. He cautions us that indulgence in worldly attachments takes us away from our real Self (the divine essence within us):

ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈਏ
ਝੁਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈਏ

Having been in the grip of sexual desire, anger, and emotional attachment, mortal beings have forgotten God, the Immortal Being. The body is temporary, but they believe it to be eternal; it is like a dream in the night. (Sri Guru Granth Sahib, 219)

Guru Tegh Bahadur ji asserts that one should look beyond the human body to experience oneness with the real Self, or the divine essence (God), which is hidden in all. Thereby, in his hymns, he urges that one must cultivate detachment towards one's body and become established in God, which is real, eternal, and indestructible:

ਸਾਧੋ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥

ਯਾ ਭੀਤਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੋ ਤਾਹਿ ਪਛਾਨੋ ॥

O Wise Ones! know that this body is false. Recognize that the Lord God, who dwells within it, is real, alone.

(Sri Guru Granth Sahib, 1186)

Purpose of Life

We all need a goal to move forward in life. It is as vital as our need to breathe air to survive. Humans are engaged in an eternal quest to know the “purpose of life” that brings it absolute and everlasting happiness. Happiness is a state of mind. It is difficult to equate the happiness of one person with another. But it is one thing that everybody strives for. Many of us think that the purpose of life is to accumulate wealth because money can fetch us everything including happiness. Wealth is an important determinant of people's satisfaction with their lives, but it is far less crucial than most people think. Happiness depends on many other factors more than it depends on wealth. Some people opine that the purpose is to live an intelligent life. Many scientists think that the main motive of life is evolution. Others believe that to live a happy life, a combination of wealth, happiness, intelligent life, and evolution, in some proportion, is the purpose of life.

But Guru Tegh Bahadur ji emphasizes that we should have a sound knowledge of life, and this knowledge should enable us to lead an authentic life on this planet. “Know Thyself” and never forget your innate divinity are encouraged in his hymns. He proclaims:

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥

Devotee Nanak says: Without knowing oneself, the delusion

(ignorance) is not removed. (Sri Guru Granth Sahib, 684)

Guru ji proclaims that though the human body is the false (illusory), yet it can also be a source of true liberation (Mukti). A person, who keeps his body and mind under control, and engages in desire less actions (in a detached manner) becomes liberated from the bondage of birth and death. By detaching oneself from the self-gratification, by controlling one's mind, by becoming wary of the play of the passions, by continuously fixing one's mind on the real Self (the divine essence or God), and by performing the daily duties with a sense of detachment, one can achieve true liberation and eternal peace. Thereby he encourages us to try for attaining liberation from the cycle of birth and death. He articulates:

ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੁ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ ॥

You shall not obtain this human body again; make the effort - try to achieve liberation! (Sri Guru Granth Sahib, 220)

To achieve liberation, Guru Tegh Bahadur urges us to seek the sanctuary of God:

ਕਲ ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੁ ਯਹ ਭੇਦੁ ਬਤਾਵੈ ॥

In this Age, liberation comes from the love of God (Naam). The Guru has revealed this secret. (Sri Guru Granth Sahib, 831)

The Guru proclaims that to live an authentic life one must imbibe love of God in one's life.:

ਸੁਫਲੁ ਜਨਮੁ ਨਾਨਕ ਤਬ ਹੁਆ ਜਉ ਪ੍ਰਭ ਜਸ ਮਹਿ ਪਾਗਿਓ ॥

Nanak says: A life becomes fruitful, only when it is imbued with the love of God (leading a virtuous life).

(Sri Guru Granth Sahib, 1008)

Human Mind and its Fickleness

The human mind is the most amazing, powerful, and complex creation of Nature. It gives us the ability to discern things, know ourselves, and the world in which we live. It intelligently acts and reacts to the problems and threats in our environment. It helps us to adapt to our environment or change it to ensure our survival and wellbeing. With our minds, we can fathom the mysteries of the world and the universe and make informed decisions.

The human mind is so powerful that it can force a person to do anything varying from best of best to worst of worst. Although the human mind is the

highest expression of Nature in the mortal world, yet it is inherently restless. This nature of mind is the source of all misery one faces in one's life. Many factors contribute to the mind's instability. The restless nature of mind and its cause has been pointed out by Guru Tegh Bahadur Sahib in his compositions as:

ਸਾਧੋ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥

ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਥਿਰੁ ਨ ਰਹਾਈ ॥

O, Wise Ones! This mind cannot be restrained. Fickle desires dwell with it, and so it cannot remain steady.

(Sri Guru Granth Sahib, 219)

Gurbani defines fickleness of mind as, “continuously running after fleeting things, entangled in a dream (illusion, ignorance or absence of Self-knowledge), craftiness, under the sway of the evil passions and which remains unsatisfied, and begs for more.” Guru Tegh Bahadur ji points out this fact in his hymns as:

ਸ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੂਠੋ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ ॥

Like the deer's delusion (mirage), this world is unreal(false), and yet, beholding it, one's mind chase after it.

(Sri Guru Granth Sahib, 219)

This fickleness of mind not only pushes away success in our day-to-day life but also is the biggest hindrance on the path of spiritual attainment. Until the causes of restlessness of the mind, are not removed, one does not experience peace. Spiritual success is the eradication of the fickleness of the mind. It comes with an honest, regular, and consistent focus in a specific direction. It is not only about intention, but like a river to reach up to the ocean, every drop has to flow in a specific direction. Through the self-effort of concentration and meditation, we draw the grace for the mind to be changed and transformed. Guru Tegh Bahadur ji urges us to focus on the love of God, to tame the fickle mind:

ਮਨ ਰੇ ਸਾਚਾ ਗਹੋ ਬਿਚਾਰਾ ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੋ ਸਗਰੋ ਇਹੁ ਸੰਸਾਰਾ ॥

O, Mind! Embrace true contemplation. Without the Lord's Name, know that this whole world is false.

(Sri Guru Granth Sahib, 703)

In his hymns, Guru Teg Bahadur ji enunciates that the human mind is based on two factors. One factor is the evolutionary past of our species. This past is dominated by five inborn urges of lust, anger, avarice, attachment, and narcissism.

The second factor is the realization in a man of his finite existence and his aspiration to transcend his finitude by relating himself to the transcendent God. Only too often, the urges to God-realization lies submerged in mind, and we live an ego-centered life. The ego-centered life is built on a false view of a world, called 'Maya' (illusion). Transitory things allures man towards falsehood (*Maya*). It deprives him of that potentiality of mind, which enables man to rise to the vision of God, the Eternal Truth. Thus contemplation on God (imbibing love of God in one's life) helps restrain the mind and attain everlasting peace. He proclaims:

ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥

ਮਨੁ ਮੇਰੇ ਧਾਵਨ ਤੇ ਛੁਟਿਓ ਕਰਿ ਬੈਠੋ ਬਿਸਰਾਮੁ ॥

O mother, I have gathered the wealth of the Lord's Name, My mind has stopped its wanderings, and now, it has come to rest.

(Sri Guru Granth Sahib, 1186)

Role of Guru

Guru is a Sanskrit term for a "teacher, guide, expert, or master" of specific knowledge or field. In pan-Indian traditions, the Guru is more than a teacher. In Sanskrit, Guru means the one who dispels the darkness (of ignorance) and takes towards the light (of knowledge). Traditionally, he/she is a reverential figure to the student, serving as a "counselor, who helps mold values, shares experiential as well as literal knowledge." He/She is an exemplar in life, an inspirational source, who helps in the spiritual evolution of a student". A Guru is also one's spiritual guide, who helps one to discover the same potentialities that the Guru has already realized. Guru Tegh Bahadur Sahib emphasizes the importance of Guru in one's life as:

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ ॥

ਭਗਤਿ ਬਿਨਾ ਸਹਸਾ ਨਹ ਚੁਕੈ ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੈ ॥

Without imbuing the love of God in one's life, one experiences only disquietude. Without devotional worship (living a virtuous life), duality is not dispelled; the Guru reveals this secret.

(Sri Guru Granth Sahib, 830)

ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ

Outside and inside, know that there is only One Lord; the Guru imparts this wisdom.

(Sri Guru Granth Sahib, 684)

Role of Sadh Sangat

Sadh Sangat means the company of disciplined spiritual people. Sadh comes from Sadhu, a person who does Sadhana. Sâdhanâ means “methodical discipline to attain desired knowledge or goal.” Sadhana is, also, done for attaining detachment from worldly things, which can be a goal of a Sadhu. Sangat means a group of people gathered together for a purpose. The best translation of Sadh Sangat is “the company of people who do Sadhana” or “the company of the holy.” When people who do Sadhana come together, the group aura is quite strong, and this stimulates the meditative energy of all and produces an uplifting and inspiring atmosphere. Coming together in community to do Sadhana, kirtan, and meditation enhances the effects of all, for all. The Sadh Sangat is not exclusive. It includes any person who comes gracefully and sincerely to meditate and relate to his or her higher consciousness in the protection of the holy company. The Sadh Sangat is *Sachkhand* itself, the Realm of Truth, the highest Reality. Guru Tegh Bahadur Sahib urges us to join the company of the holy to enhance our contemplation on God, as such a practice, help in dispelling evil-mindedness:

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥
ਸ੍ਰਵਨ ਗੋਬਿੰਦ ਗੁਨ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ ॥
ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥

O mind! Love the Lord. Listen to the glorious praises of the Lord and sing His eulogies. Join the company of the holy, and meditate on the Lord; In doing so, even a sinner can become a saint.

(Sri Guru Granth Sahib, 631)

The Guru proclaims that the company of the holy persons, help in dispelling evil-mindedness:

ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ ॥
ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾ ਮਨਿ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥

Whenever one comes to the sanctuary of the Holy Saints, one's all evil-mindedness is dispelled. Nanak says then on remembering the God, the noose of death gets snapped.

(Sri Guru Granth Sahib, 633)

Social Ethics

The ideology of Guru Tegh Bahadur ji, like his predecessor Gurus, was based on a recognized sense of social commitment. Spiritual development founded on renunciation of worldly life, and disownment of social responsibility was considered of little merit, and a life lived away from society was not commended. Living amid society, and facing all its challenges bravely, was a hallmark of this mode of thinking of Guru Tegh Bahadur ji. He proclaims:

ਕਾਰੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥ ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥
Why do you go looking for Him (God) in the forest? Although He is unattached, He dwells everywhere. He is always with you as your companion. (Sri Guru Granth Sahib, 684)

The Guru emphasized that the basis of all social life must be *Dharma* (morality). Whatever activities one may indulge in, the governing principle of one's conduct should always be the moral values based on truthfulness:

ਸਾਚੀ ਰਹਤ ਸਾਚਾ ਮਨਿ ਸੋਈ ॥
Through truthful living, the True Lord comes to dwell in one's mind. (Sri Guru Granth Sahib, 831)

In his hymns, Guru Tegh Bahadur ji emphasized self-discipline and self-reflection. The mind, if not mastered, is drawn towards five vices: lust, anger, greed, attachment, and ego. As a person is enslaved by these passions more and more, he/she gets removed away, more and more, from the inner divine consciousness. This gross worldly state of an individual is the condition of spiritual sterility. The Guru enunciated that an individual's troubles are due to his/her mental pride and ego-intoxicated moods. The company of the holy (saints) is a practical tool for cleansing the mind of the vices. So, he rightly exhorts:

ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ
 ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ
O Wise ones! Forsake the pride of your mind. Persistently avoid vices such as lust, anger, and the company of evil people. (Sri Guru Granth Sahib, 219)

The Guru insists on the transformation of consciousness. Man must demolish the barriers of the self-centered ego that separates him from God. For him, to turn toward God is not an external act of ritualistic demonstrations, but a

psychological act of inwardness, of imbibing the virtues of humility and inner purification. He asserts:

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ
ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ

Going on pilgrimages to sacred shrines, observing ritualistic fasts, and making donations to charities, but taking pride (ego) in one's mind, Nanak says: one's such actions are useless, like the elephant, who takes a bath and then rolls in the dust.

(Sri Guru Granth Sahib, 1428)

ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹ ਮਨੁਆ ਬਸਿ ਜਾ ਕੋ ॥
ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥

Bathing at sacred shrines of pilgrimage, and adhering to fasts, but having no control over one's mind, the fact is such a religion is of no use to the person. (Sri Guru Granth Sahib, 831)

Truth is the quintessence of the Guru's teachings. In so far as our worship, he said, is rendered in the light of this truth, it is meaningful. Otherwise, mere ritualistic exercises and sectarian pilgrimages are exercises in self-deception. The way of truth alone will lead to a life of fullness, love, sympathy, service, humility, and honesty. In the sunshine of this truth, and with the cultivation of the spiritual root, all other essences of humanitarian potential unfold as naturally as buds on a tree. The man endowed with this vision does not turn away from this world as in a "vale of soul-making". He truly transcends the barriers of caste, color, creed, and attendant feelings of hatred and aversion. The upholder of truth would rather lay down his head than compromise with unrighteousness. Thereby, he warns us against wasting our lives in worldly passions:

ਸਾਚ ਛਾਡਿ ਕੈ ਝੂਠਹ ਲਾਗਿਓ ਜਨਮੁ ਅਕਾਰਥੁ ਖੋਇਓ ॥

By abandoning Truth, and clinging to falsehood; one's life is uselessly wasted away. (Sri Guru Granth Sahib, 633)

Recognizing the power of human will, the Guru proclaims that it is within an individual's ability to control his/her lower passions and to establish contact with God:

ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ ਨਹ ਜਾ ਕੈ ਕੰਚਨ ਲੋਹ ਸਮਾਨੋ
ਰਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੋ

One who does not slander or praise others, who looks upon gold and iron alike, who is free from pleasure and pain - he alone is called a true Yogi. (Sri Guru Granth Sahib, 685)

The Guru is, of course, critical of the person who revels in ignorance and overlooks the spiritual will in him. He asserts that one need not run to the forest for spiritual enlightenment. By righteous living and having faith in and devotion to God, one can achieve it, even while living a householder's life:

ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥

The Immaculate Lord is within your heart, and yet you search for Him in the wilderness. (Sri Guru Granth Sahib, 632)

Impermanence

Change is a fact of life. Moments come and go. Days pass by, turning into weeks, then months, then years. We and our lives are continuously changing. Nothing is permanent. This fact we have to accept and work with, says Guru Tegh Bahadur ji. To feel the pain of impermanence and loss can be a profoundly beautiful reminder of what it means to exist. Impermanence is the cornerstone of Guru Tegh Bahadur Sahib's teachings. He proclaims: "all that exists is impermanent; nothing lasts."

ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੋ ਨਾਨਕ ਬਿਰੁ ਨਹੀ ਕੋਇ ॥

Nanak says: This is the way of the world that nothing is permanent. (Sri Guru Granth Sahib, 1429)

Therefore nothing can be grasped or held onto in this world. When we don't fully appreciate this simple but profound truth, we suffer, as did the Sikhs who descended into misery and despair at the Guru Tegh Bahadur ji's passing. When we understand the ephemerality of life and the world, we have real peace and understanding, as did the disciples who remained fully mindful and calm. According to Guru Tegh Bahadur ji, impermanence is the number one inescapable fact of life. Attachment to possession and achievement invariably leads to disappointment and disillusionment because everything is impermanent. He asserts:

ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ ॥

Whatever is visible, all shall pass away, like the shadow of a cloud.

(Sri Guru Granth Sahib, 219)

But Guru Tegh Bahadur ji says it is possible to find ease and grace in the world of change. It is possible to restrain the mind and achieve liberation within the impermanent world. One means of reducing clinging to worldly things/passions is to see the transient nature of what we cling to. This insight can show us the futility of trying to find lasting happiness in what is impermanent. It can also encourage us to examine thoroughly why do we cling. Impermanence is not only to be overcome and conquered. It is also to be lived and appreciated. Though impermanence is making suffering a built-in factor of human life, yet permanence is like the petal emerging from the sepal of a flower of impermanence. It makes happiness possible. Impermanence is an ongoing process of living and dying in time. Permanence is salvation, bliss, cessation of attachment. Guru Tegh Bahadur ji emphasizes the eternal nature of God and urges us to imbibe His love-in our lives to transcend impermanence:

ਨਾਨਕ ਬਿਰੁ ਹਰਿ ਭਗਤਿ ਹੈ ਤਿਹ ਰਾਖੈ ਮਨ ਮਾਹਿ ॥

Nanak says: only devotional worship of God is permanent; enshrine this in your mind. (Sri Guru Granth Sahib, 1429)

Freedom through *Bairaag* (non-attachment)

The root of happiness is non-attachment (*Bairaag*). *Bairaag* is not a fleeting impulse that can make a person run away from objects of enjoyment, but the non-attachment of an aesthete, enabling him/her to enjoy without being bound to the object. However, the person does not crave for enjoyment. The feeling is not just one of dissatisfaction with worldly pleasures. It is positively of the nature of pangs of separation (*birha*) from the Beloved. So intensely is the Beloved missed, and so profoundly is the union with Him desired that the whole being resounds with His Naam (Love of God). Yet, this love is as dispassionate as it is intense.

Gurbani proclaims that one's happiness is not dependent upon one's possessions or how one's family and friends are doing. It comes from one's connection to God. That is where the practice of *Bairaag* leads to. When one releases attachment to things outside, one stops looking for pleasure externally and turn inward, the only place where lasting happiness resides. Non-attachment doesn't mean you stop caring or stop working to do the things that matter. It is simply about seeing the impermanence of the physical world. It is about enjoying what life has to offer without becoming identified with it or attached to it.

The concept of *Bairaag* is ably delineated in the hymns of Guru Tegh Bahadur ji. He advises us on the meaning to live and give freely with no attachment to the result. This teaching is a reminder that whether a situation goes one's way or turns one's life upside down, one's ship (of life) is steadied by the connection to one's higher self. That will allow the person to continue moving forward along his/her path without becoming stuck on something positive or negative that comes his/her way. He proclaims:

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥

One who has forsaken all sin and corruption, and has adopted an attitude of non-attachment, Nanak says: Listen, O Mind! that person is blessed. (Sri Guru Granth Sahib, 1427)

A person doesn't need to renounce all his/her possessions to practice *bairaag*. He/She can simply recognize that all material things are impermanent. Guru Tegh Bahadur ji proclaims that a person, whose understanding is unattached everywhere, who has subdued himself and from whom desire has fled, he/she through the renunciation of attachment, has attained the supreme state:

ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ॥

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥

One who renounces Maya (possessiveness), and is unattached from everything, Nanak says; Listen, O, Mind! God abides in his heart. (Sri Guru Granth Sahib, 1427)

If the *bairaag* is born of an awakening intuition and a direct knowledge of the essence of self and every object, then, in the person arises a complete and automatic indifference to the worldly phenomena. This indifference is neither born of disgust nor satiety but is of a preoccupation with something exceptional and all-pervading. It claims all his attention. Such a spiritually awakened man, is in a state of universal acceptance, seeing all things as alike and equally good. He is full of unqualified bliss. Guru Tegh Bahadur ji articulates that such a person achieves salvation and is capable of helping others to attain such a state:

ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ॥

ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ ਲੇਤ ਉਧਾਰ ॥

That mortal who renounces possessiveness, greed, emotional attachment, and egotism - Nanak says: he is saved, and he saves many others as well. (Sri Guru Granth Sahib, 1427)

Also, *Bairraag* is a key to attain a state of fearlessness, for which Guru Tegh Bahadur himself is an outstanding example.

Fearlessness

With deep insight, one realizes that the things one fears most are predominant completely out of one's control. Fear of the future, fear of the past, fear of not being loved, fear of pain, fear of sorrow, fear of the outcome, etc. It all leads to the basic fear of death, which is our survival instinct and which is at the core of everything we do. A beautiful poem, written by Rabindra Nath Tagore inspires the quality of a peaceful warrior. He wrote; "Let me not pray to be sheltered from dangers but to be fearless in facing them. Let me not beg for the stilling of my pain, but for my heart to conquer it." In reality, fearlessness coexists with the practice of non-attachment (*bairraag*). The idea of non-attachment was emphasized by Sikh Gurus in their hymns over and over again. Guru Tegh Bahadur Sahib, in his hymns, articulates such a view as:

ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥

ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾਕੈ ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥

ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ ਗਿਆਨੀ ॥

They, to whom heaven and hell, ambrosial nectar and poison, gold and copper, are all alike. So are the praise and slander, greed, and attachment, all the same to them. They are not bound by pleasure and pain. Know that they are truly wise.

(Sri Guru Granth Sahib, 220)

Though it appears impossible to practice non-attachment in this age, where attachment seems so steeped in human beings. This idea of practicing letting go is possible if one allows oneself to find a moment of clarity in which he/she asks himself/herself, that what would I do if I wasn't afraid, or hurt or needing something else.....? **What would I do if my slate was clean?** Most likely one would allow one's true nature to shine and one would most likely be not willing to harm oneself or others. Chances are that the person would act out of love and courage steeped in full potential. Guru Tegh Bahadur ji proclaims this state as:

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥

ਕਰੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥

One who does not frighten anyone, and who is not afraid of

anyone else -says Nanak, listen, O Mind! call him spiritually wise. (Sri Guru Granth Sahib, 1427)

So how do one practice fearlessness? By pausing and allowing oneself to see the situation as is in all its entirety. Which takes moral courage, especially when one faces things one wishes not to see. Once you look at them with detachment, they become much smaller and less scary and simply whatever they are and nothing more. Then asking oneself what would one do if one weren't afraid? Space emerges, a space for breath, for clarity and the one'll know how to proceed or even more one won't stand in one's way, but one'll allow oneself to come to play. Guru Tegh Bahadur ji, who has willingly sacrificed his life, against unusual odds, for a greater good, is an exemplar for such a state of fearlessness. He attained this state of fearlessness, through his non-attachment to worldly things and passions and also with his moral strength obtained by his dedication to the Eternal Truth (God). He articulates:

ਗੁਰੂ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੇ ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ ॥

Nanak says: by meditating on the Lord (God), you shall obtain the state of fearlessness. (Sri Guru Granth Sahib, 726)

Love/Worship of God

True to his exalted vision, Guru Tegh Bahadur ji dedicated his life to the high ideals he had set before himself. He led a householder's life and didn't shy away from his personal and social responsibilities. But he always avoided getting bogged into any entanglements and devoted most of his time to spiritual advancement, as from his childhood, he was known to be fond of solitude. Thereby, he implores us all to practice the love of God in our lives and to worship Him. The Guru articulates:

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥

Nanak says: sing the Glorious Praises of the Lord and give up all other entanglements. (Sri Guru Granth Sahib, 1429)

Sikhs worship God, the Creator, being the epitome of virtues. By contemplation of God, one willfully tries to imbibe similar virtues in oneself. In Sikhism, each moment is considered holy and living an act of devotion. Sikhs are expected to remain God-conscious at all times. Their prayers exhort the need for self-exploration, self-knowledge and self-realization, and the running of their daily lives following the Guru's teachings (Gurmat). Guru Tegh Bahadur

ji proclaims this fact in his hymns as:

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥
 ਮਾਇਆ ਕੋ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੂ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥
 ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੈ ਸਭ ਸਾਜੁ ਹੈ ॥

Meditate on the Lord; meditate on the Lord. This alone shall be of use to you. Abandon your association with Maya, take shelter in the Sanctuary of God. Remember that the pleasures of the world are false; this whole show is just an illusion.

(Sri Guru Granth Sahib, 1352)

Praise and worship is a crucial part of our walk with God. Worship is the act of expressing reverence and adoration towards God. True worship comes from the heart, and it is authentic. It's commanded by God and is followed by blessings. When we choose to worship in faith, God sets in motion things only seen in the spiritual realm. What goes on in the spiritual realm will eventually show up for our eyes to see in the worldly domain. When we take our focus off of ourselves, off of the circumstances around us, and place it on God's Worship, our worry would be replaced with trust and acceptance. Thus, we become beneficiaries of worship, but it should not be our primary motive. Our motivation to worship should be more than that. True worship is never self-serving or self-centered. Guru Tegh Bahadur ji encourages us to follow the path of love of God, to lead an authentic life:

ਰਾਮ ਨਾਮੁ ਉਰ ਮੈ ਗਹਿਓ ਜਾ ਕੈ ਸਮ ਨਹੀ ਕੋਇ ॥
 ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ ਦਰਸੁ ਤੁਹਾਰੋ ਹੋਇ ॥

Enshrine the Love of God (Naam) in your heart. There is nothing as good as is it. Meditating on God, one's troubles go away; and the person receives the blessed vision of God.

(Sri Guru Granth Sahib, 1429)

Salvation through Spiritual Enlightenment

Guru Tegh Bahadur ji regarded the attainment of Nirban Pad (also called Amar Pad, Achal Pad, and Mukat Pad) as the highest goal of one's life. By it, he meant a blissful state where joy and sorrow, pleasure and pain, praise and condemnation, respect and contempt do not affect. It is a state of perfect emancipation from the bonds of life. He pointed out that the best way to achieve the goal was to lead a life of full dedication (*Bhagti*) to the Supreme Reality. It

may be possible only through the cultivation of an attitude of complete detachment from the various allurements of life, which impede all progress on the path to spiritual advancement. But in doing this, individuals are well-advised not to develop any unhealthy prejudice against family and social life, which is a cardinal doctrine of Sikhism. He articulates:

ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥
ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥
ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ ਗਿਆਨੀ ॥
ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਪ੍ਰਾਨੀ ॥

They, to whom heaven and hell, ambrosial nectar and poison, gold and copper, are all alike. So are the praise and slander, greed, and attachment, all the same to them. They are not bound by pleasure and pain. Know that they are truly wise. O Nanak, recognize those mortal beings as liberated, who live this way of life.
(Sri Guru Granth Sahib, 220)

ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥

A person who lays aside both pride and attachment and sings the Glorious Praises of Lord (God). Nanak Says: That person is said to be 'jivan mukta' (liberated while still alive).

(Sri Guru Granth Sahib, 831)

Guru Tegh Bahadur ji enunciates that such a person attains God-like status.

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੁਰਤਿ ਭਗਵਾਨੁ ॥

One who is not touched by pleasure or pain, greed, emotional attachment, and egotistical pride, Nanak says: Listen, O mind! such a person is the very image of God.

(Sri Guru Granth Sahib, 1427)

Emancipated person

The dispassionate love (*bairaag*) culminates into a state of perfect harmony - a complete, conscious, and spontaneous union with God. This state is called *Sahaja* (state of equipoise), *amarapad* (state of immortality), *nirvanapad* (desire less state), *nirbhaipad* (a state without fear), *Mukti* (state of liberation). One who has attained it has been variously called *Gurmukh*

(guru-oriented person), *Brahma Jnani* (a knower of Brahma), or simply *jnani*, *Jeevan Mukta* (liberated during life) or simply *Mukta*. Guru Tegh Bahadur Sahib in his compositions has, time and again alluded to the various characteristics of such an emancipated person. He articulates:

ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ ਦਿਨੁ ਭਜੈ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ ॥

ਹਰਿ ਜਨ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥

That mortal who meditates on the Lord (God) night and day, know him to be the embodiment of the Lord. There is no difference between the Lord and the humble servant of the Lord; Nanak says know that this is true.

(Sri Guru Granth Sahib, 1426)

A seeker of spiritual enlightenment, with his/her devotion to God, becomes an ideal image of God and eventually attains salvation:

ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੋ ਸੋ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ ॥

ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥

That person, who meditates on the Lord in his heart, is liberated, know it well. There is no difference between that person and the Lord: Nanak says: accept it as the truth.

(Sri Guru Granth Sahib, 1428)

Thus, according to the Guru, spiritual enlightenment is achievable. Humans must make the best of their lives to achieve it. The state of spiritual enlightenment releases the resources of inwardness, fearlessness, and courage to face the troubles and turmoil of life. It even provides the resoluteness to sacrifice one's life for the well-being of others. It is gloriously exemplified in the life of the Guru himself.

Conclusion

Guru Tegh bahadur Sahib's life and works have a shining message for us. In times of deep distress and acute difficulties, we should not run away from the situation but must face it with full moral and social responsibility. Self-transcendence is not merely reaching out to the divine within, but it is also reaching out to the other human beings through selfless service and sacrifice. A person's aim is not only a personal liberation but to help others to attain liberation. One must shoulder one's social duties with full responsibility for the good of all and must act in complete accord with the divine will. The Guru's life history teaches us that we should not look vainly for miraculous interventions in

life but should build inner strength to accept all adversities cheerfully.

Real progress demands a commitment to honest living, a life of self-discipline, and the development of our essential human nature, which is divine. To reach the divine is to reach the pinnacle of human evolution, and liberation from fear. Guru ji asserts that human life is precious as it affords opportunities for self-refinement and spiritual enlightenment. Guru Tegh Bahadur Sahib emphasizes that for an individual as well as for social uplift, the creative role of the divine in man must actively be brought into operation. That is the only panacea to purify the spheres of private, family, social, and political relationships.

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TRAVELS OF GURU TEGH BAHADUR

**Dr. Harpreet Kaur*

Guru Tegh Bahadur Sahib, Ninth Guru of the Sikhs spend the early life, from 1656-64 in spiritual preparations and also, prepared the community to be a formidable force against atrocious rule by equipping with arms, ammunitions and power. The Guru remained focused on purging people from superstitions, fanaticism, parochialism and other evils rampant in the Indian society during those times. His martyrdom is exemplary for he laid his life for the sake of preserving diversities in the society. He travelled widely to create a bond of togetherness amongst the populace especially the suffering lot who were infused with new vigour and spiritual freedom. He journeyed across the villages of Malwa Region situated in western and central India and also, reached as far as Bangladesh.

A striking feature of these travels was that the Guru identified himself with the common men and mingled with them solving their economic plight. The woes present in the daily lives of the masses like, lack of drinking water, scarcity of food etc. was solved by the Guru during his tours. The Guru got wells dug for them, Persian wheels were consecrated for irrigation on barren lands and trees were planted.

Guru Tegh Bahadur made Anandpur Sahib his seat of pontificate. The spread of the spiritual empire of the Sikhs was throughout the country and Guru Tegh Bahadur Sahib's journey was a progression of spreading the tenets preached by Guru Nanak Dev ji. However, none of the Gurus after that had travelled so far. Guru Tegh Bahadur ji decided to take stock of the Sikh organization of *masands* that were established to bring cohesion in the community but by then had divulged into a disintegrating system. He also established new places of worship and revitalized old Gurdwaras established by earlier Guru Sahibs with an aim to have a renewed activity amongst the Sikhs.

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Caravan of Guru Tegh Bahadur

Guru Tegh Bahadur Sahib embarked on a long tour that was instrumental in challenging the orthodox rule of the Mughals and enthused the Hindus with a new confidence. Guru Mahal of Tegh Bahadur, Holy Mother and his devout Sikhs including Bhai Mati Das, Bhai Sati Das, Bhai Dayal Das, Bhai Jetha, Bhai Sangita etc. accompanied Guru Tegh Bahadur ji on this tour. Diwan Bhai Mati Das charted a blueprint of the royal caravan that would visit the pilgrimage places. Only ten Sikh representatives were left behind at Anandpur Sahib. Bhai Sati Das served as a scribe and interpreter who would translate and explain the meanings of the hymns and sermons to the devotees who were not conversant with Punjabi language. Bhai Sati Das also performed the task of sending and receiving communications with Anandpur Sahib. The chief camp organizer and treasurer of this moving caravan was Kirpal Chand. In August 1665, after Guru Tegh Bahadur ji left Anandpur Sahib, they first camped at the city of Saifabad founded by Nawab Saifuddin. The passage of this entourage moved to the following places and reached Dhaka before returning back to Anandpur Sahib.

- 1) ***Kurukshetra***- Enroute Kurukshetra Guru Tegh Bahadur visited many Gurdwaras built by the Sikh Sangat to reminisce the visits of Guru Nanak Dev ji, Guru Amar Das ji, Guru Hargobind Sahib and Guru Har Rai ji. Guru Tegh Bahadur ji's visit to Kurukshetra coincided with the crucial time of the solar eclipse. Here, the Guru Sahib stayed at Gurdwaras to commemorate the visit of three Sikh Gurus, Guru Nanak Dev ji, Guru Amar Das ji, Guru Hargobind Sahib.
- 2) ***Delhi***- The entourage/encampment proceeded to Delhi met the local devotees.
- 3) ***Mathura***- Gurdwara in the memory of Guru Tegh Bahadur ji are situated in this religious place. *Gurdwara Sri Gau Ghat Sahib Mathura* on the riverbank is said to be the place where Guru Tegh Bahadur ji had his morning bath. The Ninth Guru enroute Agra, alternate capital of the Mughal Emperors, stayed here for three days and proceeded to Vrindavan.
- 4) ***Agra***- At Agra, Guru Tegh Bahadur stayed at the place where Guru Nanak had visited and a Gurdwara had been built to mark the visit.
- 5) ***Allahabad (Paryag)***- Allahabad has the sacred confluence or *Triveni* of

three holy rivers, The Ganges, The Jamuna and the legendary Saraswati that had gone underground, was visited by the Guru ji.

- 6) **Mirzapur-** Next, the Guru Sahib's convoy also visited a small Gurdwara that marked Guru Nanak Dev ji's visit at this place.
- 7) **Benaras-** In Guru Tegh Bahadur ji's fortnight stay at Benaras not only, the devotees thronged to pay obeisance but also, learned *Pandits* were benefitted by discourse with the Guru. The Guru explained that religion and philosophy should be combined while faith, an essential component of religion should be kept separate. A devotee of the Guru desired to bathe in the holy Ganges that was little further from his dwelling. With the blessings of the Guru Sahib, sparkling water of the Ganges emerged out of a small pit near his house imparting the message that a place where *Name* of God is pronounced becomes holy.
- 8) **Sasaram-** The Guru and followers stayed here for a short while in the house of a devotee named as Phagu who had built a majestic mansion with a huge portico. He wished that the entrance of his mansion should enable Guru Tegh Bahadur ji to enter majestically while sitting on his horse. The best room of his house was adorned with a comfortable couch for the Guru. He would lock the room and clean the couch and perfume it regularly all by himself. Even while the Guru was in Punjab, Phagu had a firm belief that he would be blessed by the sanctified feet of the Guru one day.
- 9) **Bodh Gaya-** At Bodh Gaya where he stayed for a fortnight, the Holy Tree under which Mahatma Buddha had attained *Nirvana* or Enlightenment was visited by Guru Sahib. McAuliffe writes, "There was some affinity between the spirit of the Buddha and that of Guru Tegh Bahadur. They were not what people call born prophets. They became Gods among men by their strenuous spiritual effort. They were both born in similar atmosphere, both brooded on the suffering of humanity and both of them spread the gospel of Truth by travelling far and wide. Both taught the people of India the unity of humanity, compassion and charity". Here the Guru Sahib explained that ceremonies like *Shraddhas* are based on superstition and ignorance. Guru Nanak dev ji had pronounced *Aarti* in similar situation and Guru Tegh Bahadur recited the same hymn to dispel their doubts.
Lord's Name in my lamp and suffering the oil I put therein,

The more I burn my lamp; my suffering is gone.
For nothing there is more than His Love. Rag Asa
 Guru Tegh Bahadur recited a hymn that was composed by him:
 Contemplate day and night on thy Lord, O Man,
 Every moment, life is passing away like water from a broken pitcher.
 O, thou ignorant, unwise man, why thou not singest the praises of God?
 Attached to the false things thou not thought of death.
 No harm hath yet been done if thou ever now sing God's praises.
Sayeth Nanak, by contemplating Him thou shalt attain fearlessness".
Rag Tilang

10) Patna- In May 1666 A.D., the Guru ji's cavalcade reached Patna, a centre of erudition that was home for many learned men who sought spiritual guidance during Guru Ji's stay for four months. A devotee requested the Guru Sahib and said, "We are starving without proper spiritual guidance" and sought solace from him. They implored, "Only you, O Master, sitting on the throne of Guru Nanak can bless us and give us solace. Our hearts are restless. Give us peace". To this submission, the Guru Sahib replied that Sangat can provide them true guidance. A devotee of the Guru ji namely, Jaitha Mal lived here. An epitome of humility and service, he would serve all coming to his house and when Guru Sahib visited him, he showered benediction upon him for his *sewa*.

Guru Tegh Bahadur ji stayed at a magnificent building where *Hari Mandir* is at present. The family of the Guru Sahib stayed here and the Guru ji continued his journey to Bengal and Kamrup. "Meanwhile, Bhai Bulaki Das from Dacca and Raja Ram Rai from Kamrup had come personally to escort the Guru to Bengal and Assam. They brought a large number of gifts and made excellent arrangements for Guru ji's journey" (*Johar, Surinder Singh, 1975*). From Patna, Raja Ram Rai of Kamrup accompanied the Guru to Dacca. Gyani Gyan Singh in *Tawarikh Guru Khalsa* calls Raja Ram Rai as Raja Deo. "He also states that Raja Ram Deo's grandmother met Guru Nanak dev ji when he visited Kamrup" (*Singh, Gyani Gyan, Tawarikh Guru Khalsa*). The Guru left from Patna in August 1666.

11) Monghyr- The Guru then, proceeded to a prosperous town named as

Monghyr (Calicut, now Kolkata) that was the first destination enroute Dacca in October 1666. Here many followers listened to the daily sermons of the Guru. Guru Tegh Bahadur ji pronounced many *Sabad* here. From here, the Guru ji sent letters to Sangat of Patna and Banaras. Guru Tegh Bahadur ji assigned Bhai Dayal Das (who was fondly addressed by Guru ji as *Bhaiji*) for co-ordination of the Masands especially in the East. In this the Guru addressed Sangat from Patna and Bhai Dayal Das, "The wishes of the disciples and the whole of the Sangat shall be fulfilled by the Guru. We have camped at Monghyr. It is time now for the Sangat to serve. *Bhaiji*, bring all the *Masands* working under you and also, the Sangat to Monghyr for *darshan* (personal blessings of the Guru) whoever comes shall abide in prosperity. It is opportunity to serve the cause of Sikhism. Whatever, Bhai Dayal Das says should be accepted by the Sangat as Command of the Guru. The Guru will fulfill the desires of such disciples. There is one more thing, respected brother. We are thinking of acquiring some tents for own for our *dera* (convoy) from Shahzadpur. I leave it to you. You can send any order to the Sangat and make them comply with your commands. Please send forty Bihari turbans; also send twenty turbans worth forty rupees. The Sangat shall flourish in prosperity" (*Singh, Trilochan, 1965*). "From Monghyr, Guru Tegh Bahadur passing through Bhagalpur, Colgong, Sahibganj and Kantnagar reached Raj Mahal" (*Johar, Surinder Singh, 1975*). It was from Raj Mahal, the Guru reached his destination to Dacca in October A.D. 1666" (*Johar, Surinder Singh, 1975*). As Mata Gujri ji was expecting a child, she stayed in Patna and Mata Paidi assumed the supervision of safe stay.

- 12) **Dacca (Dhaka)**- Guru Nanak Dev ji had visited Dacca during his *Udasis* while on his way to Jagannath Puri and when Guru Tegh Bahadur ji reached Dacca, he was welcomed. The noble ruler, Shaista Khan treated Hindus and Muslims alike. Pritam Singh Gill writes, "Bengal was at that time ruled by Shaista Khan, a very noble man. He developed very good relations with the Guru. Here the Guru received the good news of the birth of Gobind Rai at Patna". The Sangat belonging to different religions, castes and areas came to pay obeisance to the successor of Guru Nanak Dev ji and the lucid delivery and religious fervour of the Guru motivated them. In one of

the gatherings, Guru Tegh Bahadur ji pronounced, “The path to salvation lay within. It is the mind that errs. It follows the materialistic path, which is transitory. One should not ignore his real self, which is the only reality inside everything, which is within and without and is ever present. It is only by becoming detached from the ways and objects of the world and the desire to acquire makes one greedy and selfish. Only by renouncing the desire, which is at the root of all evils, one can attain tranquility of mind and then it dwells forever in the Lord. Such a person is indeed, the emancipated one. Although the Lord is omnipresent, one is often blinded by the glamour and glitter of the worldly attractions like, wealth, wine and women. Then he ignores the Lord and runs after the pursuits of pleasure and other objects of the earth. This is the beginning and an end in itself. Therefore, attachment to these ever-changing and perishable things brings personal misery and grief”.

Guru Tegh Bahadur ji composed a hymn addressing Bhai Bulaki’s pious mother and his staunch follower.

“O Mother, let someone instructs this erring mind.

Inspite of learning the Vedas, Puranas and treading on the path of the holy men, The mind does not devote itself to the singing of the virtues of the Lord even for moment.

It is difficult to obtain a human body; and having obtained it one passes away his life invain.

Attachment to the Maya, worldly objects, is indeed fruitless yet one remains attached to the same.

One does not love the Lord who is within and without and everywhere, omnipresent.

Sayeth Nanak, consider him to be emancipated whose mind ever dwells in the Lord”. Rag Gauri

A wealthy person approached the Guru who remained apprehensive and thought that the calamities and unforeseen adversity might fall upon him bringing him misfortune. He implored the Guru to bless him so that his wealth always stays with him. Guru Tegh Bahadur ji explained that one should not be slave of worldly things and comforts for these are reason of anxiety and one’s mind should be fixed on God. The perishability of material

things was clear and he promised to lead a simple life and serve the needy. At this moment, Guru Tegh Bahadur ji composed a hymn:

“Without God, thou can't have any helper,

Father, Mother, Son or Wife whom do they belong to really,

As no one is for anybody.

All the wealth, lands and property, which thou deemst thine own,

Nothing shall go with thee, when thou leavest this body, why hast not increased thy love for Him who is compassionate to afflicts and who is the Destroyer of all misery.

Sayeth Nanak, the whole is unreal like a dream in the night”.

Rag Sarang Guru Tegh Bahadur Sahib received the news of birth of His son, Gobind Rai born on 26 December 1666 through a special messenger. There were Kirtan recitals and food, clothes and other goods were distributed to the poor. Guru Tegh Bahadur ji sent a letter addressed to Bhai Dayal Das and the Patna Sangat. Trilochan Singh in his book, *Guru Tegh Bahadur: Prophet and Martyr* writes about the response of Guru Ji in these words, “My blessings on the Sangat of Patna and all the Sangat who contemplate the Divine Name, *Vah-Guru*’. God will fulfill their desires. The Sangat of Patna has spent money to celebrate the birth of Gobind Das. All the offerings made on the occasion shall be accepted and shall receive divine favour in the *Dargah* (Heavenly Court) of God. A rupee (silver coin) shall be accepted in His presence as a *Mohar* (gold coin). All other services rendered on the occasion shall be accepted and blessed by God. He who renders service to Gobind Das in future shall be blessed and shall receive the favour of God. Every one of you will flourish in prosperity and receive the bounties of God. I am sending a robe of honour to you, respected Brother (Dayal Das). Patna is the home of the Guru. May the Sangat of Patna live in prosperity”.

After this good news, they went in deep interior areas of Bengal to meet devotees who had established worship centres. “Guru Tegh Bahadur was in Monghyr when the news reached him. He continued his journey to Dhaka, visiting on the way Bhagalpur, Sahibganj, Raj Mahal, Malda and Pabna. With Dhaka as the centre, the Guru made trips to places such as Chittagong, Comilla, Sondip Island and Sylhet” (*Singh, Harbans, Vol. IV, 1998*).

G.B. Singh in Dacca Review writes, “There flourished quite a network of prosperous Sikh Sangats and monasteries all over. From Rajmahal in the West to Sylhet in the East and from Dhubri in the North to Banshhali and Fatehkachehri in the South, there was hardly a place of importance, during the days of the Mughal Viceroyalty where some Sikh Temple did not exist or some Sikh ascetic had not established himself and gathered a number of followers round him. The movement had spread even to some islands like Sondip, as early as Shah Jahan’s time. These Sangats were not only places of worship, but as usual served the useful purpose of wayside inns where food and shelter were given free to the poor and indigent weary wayfarers”. When all preparations to leave Dacca were made, *Masand Bulaki Das* informed the masses that gathered to take Guru’s benediction. The Guru instructed them that the Sangat should try to retain Dacca as the ‘*Centre of His creed*’ and build *Dharamshal* in the name of Guru Nanak Dev ji. However, mother of Bulaki Das requested the Guru to stay for some more time but Guru Ji explained that he has to proceed to other places. Then she asked a painter to make a painting to Guru Tegh Bahadur. She “sent for a painter and had a picture of Guru drawn. She hung it over the couch on which he had sat. Thus, she was able to behold the Guru whenever her secular avocations admitted” (*McAuliffe, M. A., The Sikh Religion, Vol. IV*). Before the Guru left for further journey, another letter was addressed to the Sangat at Patna wherein he asserted that Patna Sangat should take the Name of *Vah-Guru* and all their wishes would be fulfilled. The Guru also acknowledged that their service to Gobind Das and to him would be accepted in the portals of God and the Sangat would always live in prosperity. Trilochan Singh writes, “If Bhai Raja has sent the tents from the other side (some city of Patna), then please send them. Our requirements are as follows: one special tent (*suhela*), three awning (*qanata*), one *peshkhanna* (duplicate tent) and one kitchen tent, a five-yard *ravti*. Send some enclosure tents and the awnings necessary for that also. All these things may be sent with Bhai Mulla Mehra. The Guru will bless the Sangat. Patna is the Home of the Guru”. “From Dacca, Guru Sahib proceeded towards Jatia Hills and Sylhet where he established a preaching Centre for Sikh Sangat and reached Chittagong via Agartala” (<https://www.sikhiwiki.org/index.php/>)

Journey_of_Guru_Tegh_Bahadur). Guru Sahib returned back to Dacca in 1688.

- 13) **Sylhet-** Then Guru Tegh Bahadur proceeded to Sylhet reaching there within a couple of days. In 1507-08, Guru Nanak Dev ji had visited Sylhet established on the right banks of River Surma and the Sikh Sangat was residing there since then. “A Sikh Sangat was established and a *Dharmshala* was constructed here to commemorate the holy visit” (*Singh, Harbans, 1998*). Guru Tegh Bahadur ji also visited the place while he was touring the Far East in 1656-64 and also, in 1665-70. Pritam Singh Gill writes, “From Decca, the Guru moved towards Sylhet; the journey to the place was very hazardous; it required special camp equipage and preparations”. The Guru’s disciple called Raja Ram Rai who was the Ruler of one of the three parts of Sylhet, i.e., Gaur, Laur and Jaintia made arrangements of the journey. Guru Tegh Bahadur ji spent the rainy season of 1667 A.D. there for moving during the heavy downpour in this area was cumbersome. The Sufis and other people of the area became his followers.
- 14) **Chittagong and Sondip-** Guru Nanak Dev ji visited Chittagong on his way to Calcutta. Pritam Singh Gill mentions, “The Guru reached Chittagong by the end of 1667 A.D. Here he established a large religious centre of his faith and also, visited Sondip Island. Then he came to Decca”. The next destination in Bengal was Sondip where he reached through the places called Shaistaganj, Agartala and Chittagong. Nearly towards the last months of the year 1667, the Guru stayed at Chittagong. The Guru’s entourage then visited many places in Assam and revisited Dacca in the early 1668 A.D. The Sangat of Dacca was in low spirits due to atrocities of the Mughal Rule. The Guru raised the morale of the people by asking them to repeating True Name and ‘neither to fear anybody nor frighten any one’.
- 15) **Mughal Campaign against Assam-** Guwahati that was under the Mughal Rule was taken over the Assamese in December 1667 A.D. Aurangzeb was worried when he received this news. Meanwhile, Raja Ram Singh, Mughal General of Amber, Rajputana was deputed by Aurangzeb on 6 January 1668 to conquer the Ahoms in Assam who had attacked and captured Guwahati. Raja Ram Singh was deputed to crush rebellion by Ahom King, Chakradhwaj Singh who was Hindu and had displaced rule

of the Mughals. The Raja left for Dacca in January 1668 A.D. Raja Ram Singh's mother urged him to seek the blessings of the Guru in his venture. The local Governor, Shaista Khan welcomed and explained the intricacies of the hilly terrain, traversing which was very difficult and warned him to be cautious especially of the Assamese witchcraft. "The Raja and the Guru left Dacca and reached Assam in February 1669 A.D." Chakradhwaj Singh was unnerved to see large army proceeding towards them but designed to display witchcraft to scare the impending army. A washerwoman was the leader of witchcraft.

Raja Ram Singh sought the refuge under Guru Tegh Bahadur ji's canopy. The Raja informed that his queen had told him that her family was Guru Nanak Dev ji's followers. She was conversant with the anecdotes of the Gurus. Guru Tegh Bahadur ji blessed him and advocated that True Name would be his saviour in all his deeds. "God's Name, as Guru Arjun Dev ji hath said, is medicine for all diseases. Guru Nanak Dev ji will assist thee and thou shalt conquer Kamrup (*McAuliffe, The Sikh Religion, 1909*). Guru Tegh Bahadur ji for reviving religious movement in the far-flung areas and building Gurdwaras at Dhubri and Kamakhya, the places visited by Guru Nanak Dev ji; decided to accompany Raja which boosted the morale of Raja and troops. There was an underlying understanding that the Guru's convoy would not participate in war or take any side.

In Assam, the entourage spanned River Brahmaputra to reach Dhubri, the place blessed by holy feet of Guru Nanak Dev ji during his Udasis in the Eastern India. In middle of December month of 1668 A.D., Guru Tegh Bahadur ji along with Raja Ram Singh left for Assam from Dacca reaching Dhubri to bring peace between Raja Ram Singh and the Ahom King. Guru Nanak Sahib had visited this place almost one and half century earlier and foiled the black magic of Queen Nur Shah by rendering of Sabad Kirtan. In this very land of magic, Guru Tegh Bahadur ji was under deep meditation camping at Dhubri near the bank of the Brahmaputra River in Assam that was in-between both the armies. The group of magic women under a Washerwoman showed magic tricks setting the entire camp on fire. But the Guru was unaffected and remained absorbed in deep meditation. She hurled a 26 feet long stone at the Guru but the stone struck near the Guru's

seating place and the half of the stone went into the ground and half of it was out of the ground, which is there till date. Trilochan Singh mentions, “The leader magic woman, with the help of her associates, is said to have raised fire and storm to frighten the enemies, and then hurled a 26 feet long stone at the tent of Guru Tegh Bahadur like a missile”.

The Guru was unshaken and with poise, he aimed an arrow at her, ending sorcery of the magic woman. Guru Tegh Bahadur ji had just aimed one arrow towards her and she lost all powers and fell on the feet of the Guru asking for forgiveness. She approached the Guru requesting to create peace between the contending armies. The Guru sermonized her to take the Name of God. Then Guru Tegh Bahadur ji advised the warring parties, the Imperial Army and the Assamese Army to settle their discord through conciliation that was readily agreed by both the parties. A peace settlement was charted out but hostilities restarted in April 1669 A.D. Guru Tegh Bahadur ji came back from his tour of Cooch-Bihar. The Guru sent for the King of Kamrup to come and negotiate for terms of a peace settlement. McAuliffe describes, “The Guru driving a dagger into the earth then addressed both the King and Raja Ram Singh: Let all the land on this side of the dagger belong to the Emperor and all on the other side to the King of Kamrup and let both the monarchs forget their enmity”. Thus, the Guru demarcated the boundaries outlining the territories between the two parties.

“Satguru created peace in both the parties. Raja Ram Singh, in the memory of this victory and in the name of Guru Tegh Bahadur Sahib build a tall mound near the river. Assamese King, Sungh Dev requested the Guru to come to his place. The King and the Queen fondly gave a grand welcome to the Guru. The queen made supplication to the Guru, ‘Guru Ji! Bless me with a child’. I don’t desire anything else. Guru Ji said, ‘Daughter! You will give birth to a very lucky child’. After saying the impression of seal was put on the right hand and was put on her head. It was professed that your son’s head will have the impression of this seal and you must name him, Rattan Rai. After taking leave from the King and Queen, Guru Ji went to the camp of Raja Ram Singh. One day Guru Ji told Raja Ji that he would return after some time, we must leave now. Guru Ji took leave and came back to *Madar Desh*” (*Padam, Prof. Pyara Singh and Singh, Giani*

Garja, 1986). Thus, the Guru preached to the King of Kamrup to become ardent followers of the True Name and not to believe in magic and witchcraft. The Ahom King requested the Guru to visit his land especially the Kamakhya shrine and also make some memorial to mark his visit there. In Assam, the entourage spanned River Brahmaputra to reach Dhubri, the place blessed by the holy feet of Guru Nanak Dev ji during his *Udasis*. At the capital of Kamrup i.e., Dhubri, the Guru located the place where Guru Nanak Sahib had visited and he wished to create a mound there in His memory that could be seen from far-off places. Raja Ram Singh's army did this onerous task that was completed within few hours. A memorial to mark this is at this place till date. Although *Janamsakhis* mention about Guru Nanak Dev ji's visit to Kamrup (Assam) but there was no historical shrine dedicated to the visit. The magic stone hurled at the Guru by the tantric women partially embedded in the ground in Kamakhya, Assam and the Mound of Peace at Dhubri, Assam are testimony to the visit of the Guru and Gurdwara Sri Damdama Sahib has been built here. The Mughals and the Assamese jointly built the Mound of Peace to commemorate the truce created by the Guru between them.

“The homeward journey began late in 1669, the longest halt being at Patna where Guru Tegh Bahadur rejoined his family and saw for the very first time his son, Gobind Das (*Singh, Harbans, Vol. IV, 1998*). From here, the Guru proceeded to Delhi and reached there on 20 June 1670. Some Sikhs of the Guru stayed behind at Dhubri and Chaotala where Guru Ji had spread message of love and brotherhood and their descendants are still residents of this place. The priests from *Udasi* sect looked after the upkeep of Gurdwara sahib that was destroyed in an earthquake around 1896–97. In 1901, Bhai Ram Singh rebuilt a small room. The Mughal emperors had granted a *farman* to the Mahants to take the possession of the shrine. A little later in 1902–03, Mahant Jai Singh proceeded to Punjab to collect donations for the shrine but as he died on the way, the *farman* went missing. There are two Gurdwaras at this place. One is Gurdwara Thara Sahib or Damdama Sahib build on the top of the mound that is a small octagonal hut with a sloping roof build in 1966 and Gurdwara Sri Guru Tegh Bahadur Sahib is square shaped having wooden walls and a sloping roof.

16) **Orissa-** The Guru desired to leave Assam for Patna in January-February, 1670 A.D. In the month of May, 1670 A.D., Guru Tegh Bahadur ji and his Sikhs reached Dacca where the Sangat was waiting and he stayed here only for a couple of days. The Sangat was not prepared for his departure and requested Him to stay there. But the Guru explained that the conditions of Punjab needed his attention. The Guru left Dacca via Calcutta ‘crossing Cuttock and Bahmni, Baitarni, Karamnama Rivers’ and Guru Ji stayed at place named as Choti Sangat and proceeded to Jagannath Puri, the place where Guru Nanak Dev ji had rendered *Aarti* and stayed for a fortnight. Next, the Guru halted at Midnapore and then arrived at Patna where the union of father and son, Gobind took place. Guru Tegh Bahadur ji thanked the Sangat of Patna for taking care of his family.

From here again the Guru and his convoy returned to Dacca and then moved to where Guru Nanak Dev ji had pronounced *Aarti*. Here Guru Tegh Bahadur ji received the news of terror unleashed by Aurangzeb due to which He had to forgo plan to go other parts of the country. The Guru went back to Patna and leaving behind the family there, Guru Ji proceeded to Punjab with an advance party. The Chief of the Hill State, Raja Ram who was an ardent follower of the Guru made arrangements for the young Gobind Rai and followed the Guru after a gap of three days. The route taken by him was shorter and so, he reached well in advance than the Guru. Guru Tegh Bahadur ji reached back Delhi on 20 June 1670. Here in Delhi, Guru Sahib built a *dharamsal* of Bhai Kalyana and a large Sangat sought the blessings. Rani Pushpa Devi, mother of Raja Ram Singh and her daughter-in-law also sought the blessings. Finally, in February 1671, the Guru reached Anandpur where a warm welcome was accorded.

Conclusion

Guru Tegh Bahadur’s visits till the Far East reorganized the community living in far-flung areas. The shrines that had been built in the memory of visit of Guru Nanak Dev ji were renovated and the Sikh religion spread further. The Hindus who could not gather strength to rise against the tyrannical rule of the Mughals were reinvigorated. Guru Tegh Bahadur, *Hind de Chaddar* stood for the rights of the Kashmiri Pandits and laid his own life for ameliorating their plight. Gokul Chand Narang says, “In his

death, Guru Tegh Bahadur surpassed any thing that he had done in his life. He is known throughout upper India, was highly revered by Rajput Princes and was actually worshipped by the peasantry of the Punjab.... His execution was universally regarded by the Hindus as a sacrifice for the faith. The whole of Punjab began to burn with indignation and revenge". This gave rise to a subaltern movement led by Guru Gobind Singh to preserve the diversities of the land that altered the landscape of the Hindustan. It can be proudly stated that the Sikh Gurus enthused the masses to stand up for their rights and reiterated it with their martyrdom that is unparalleled in history of the world.

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THE MAKING OF A MARTYR: GURU TEGH BAHADUR AND HIS TIMES

Tilak Janju Rakha Prabh Takka, Keno Bado Kalu Main Saka

**Sr. Rupinder Singh Brar*

I. The Pupil of Baba Buddha and Bhai Gurdas

Guru Tegh Bahadur was preaching in faraway Assam when he received a short disquieting message from the Sangat of Burya, a small town near Sirhind, in Punjab. Some fanatic Muslims had taken it upon themselves to destroy a Sikh house of worship and erect a Mosque instead. They appointed a local dervish name Sayyed Muzaffar as its caretaker. The act so enraged the Sikhs living in the area that they not only destroyed the illegal Mosque but also killed the dervish in the ensuing violence (S. S. Gandhi, 2007, p. 637; J. Sarkar, 1928, p. 313). The matter reached the emperor of Hindustan and fearing harsh retribution the Sangat reached out to their Guru.

Guru Tegh Bahadur heard the message calmly but understood the gravity of the situation. At the root of the seemingly insignificant local dispute lay a country wide imperial *farman* (order) issued on April the 9th, 1669 issued by emperor Aurangzeb Alamgir which informed all the provincial governors that Hindu temples and other non-Muslim houses of worship were to be destroyed and only Mosques could be built in their place.¹ It was an unprecedented order that threatened the very basis of the communal harmony that the various Pirs, Sufis and the Sikh Gurus had created over the years. Fortunately, the order had been ignored at most places until then but now things seemed to be getting out of hand.

Many people were convinced that such policies were driven by Aurangzeb's puritanical zeal to create Daar ul Islam—an Islamic society but there was others who were not so sure. Among them was Guru Tegh Bahadur ji's friend and benefactor, Kunwar Ram Singh Kachwaha, the Rajput prince of Amber. Like his father and forefathers before him, Ram Singh was an imperial Mansabdar and a close Mughal ally. He was present at the imperial court in Agra on May the 12th,

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1666 (J. Sarkar, 1920, p. 157) when a certain unpleasant incident took place from which point onwards one could see in hindsight, began the slow but progressive hardening of royal attitude towards his Hindu subjects.

On that day, Ram Singh's father Raja Jai Singh brought with him to the court the Maratha chief Shivaji to meet with the emperor. Shivaji was known to be a fierce warrior who had fought the Mughals to a standstill. It was only after Jai Singh took command of the Mughal armies in the Deccan and forced him out of his mountain hideouts that Shivaji decided to negotiate. Jai Singh treated him with respect and prevailed upon him to make peace with the Mughals. He even offered to intercede on his behalf. The proud Maratha was reluctant at first but left with little choice eventually agreed to meet the emperor. The meeting was a disaster (J. Sarkar, 1920). Firstly, the free-spirited warrior felt stifled by the formal court etiquette. Secondly, he felt humiliated at having to stand quietly in the back among minor officials to wait his turn. He decided enough was enough and ignoring protocol began to complain loudly. Ram Singh tried to calm him down but Shivaji was inconsolable. "I am the chief of the Marathas and will not be treated thusly, he loudly wailed. "Even if you cut off my head, I will not stay here a moment longer (J. Sarkar, 'Shivaji and His Times', 1920)."

Having thus created a scene, he angrily stomped out of the court. Offended at such insolence, the emperor had him placed under guard and put Ram Singh in charge of his captivity. Unfortunately for the prince, Shivaji easily escaped from his custody and was soon backing in the Deccan, now a national hero where he resumed his rebellion with renewed vigor. The entire incident left Aurangzeb humiliated and bitter. He also felt politically outsmarted. A suspicious man anyway he decided to lay the entire blame on the father and son duo, Jai Singh and Ram Singh. Overlooking his own mishandling of the situation he convinced himself that the two had perhaps deliberately let Shivaji escape because they were all fellow Hindus (J. Sarkar, 1920).

Following the episode Aurangzeb never completely trusted the Hindus again. Within months his attitude towards the Rajputs too changed as he gradually began to seek favor with the orthodox Sunni elements instead. Ram Singh's rank was reduced, and he was sent away to fight on the Eastern frontier as a punishment. Meanwhile, the imperial policies became decidedly anti Hindu. The Muslim orthodoxy were delighted further when Aurangzeb fell under the

influence of Sheikh Masum, the grandson of the ultra-conservative Naqshabandi scholar Sheikh Ahmed of Sirhind.²

Soon thereafter, the emperor banned the celebration of Navroj, the Shia New Year festival and the popular Hindu festival of Holi (J. Sarkar, 1920, p 82; M. Athar Ali, *The Mughal Nobility Under Aurangzeb*, pp. 98-99). Next, maybe because it was reported that Shivaji had travelled incognito disguised as a Hindu pilgrim, the emperor vented his ire upon the respected Hindu centers of pilgrimage (Truschke, 2017, p 45). In October of 1666 he issued a royal order to destroy the intricate marble railing around the landmark Hindu temple of Keshwa in Mathura that had been designed and paid for by his liberal brother Dara Shikoh.³ The following year he destroyed another famous Hindu temple, that of Kalkaji near Delhi.⁴

The worst was yet to come. In 1667 Aurangzeb invited five hundred Muslim religious scholars to write Fatwa e Alamgiri, a legal code based on Islamic Sharia that was to become the law of the land. It would be a first time in history that a non-Muslim majority country would be governed by Islamic Sharia (Truschke, 2017, p 45). In 1669 came the infamous order to destroy the Hindu temples and build Mosques instead (J. Sarkar, 1920, p 392). The order was not only immoral it was also colossal political blunder. From the days of Akbar the Great, internal stability of the Mughal empire had rested upon the twin pillars of religious tolerance socially and a Mughal Rajput alliance politically. Now Aurangzeb was messing with both and playing with fire.

Within months of the temple desecration at Mathura, Jats of that area rebelled and kicked out the local Mughal faujdar (J. Sarkar, 1920, p 294). When a large Mughal force was sent to capture them, they united under a charismatic Zamindar named Gocula and destroyed that force too. Though eventually Gocula and his supporters were captured and executed, the uprising encouraged others to follow suit. At other times the Muslim fanatics themselves began the trouble as they did in Punjab. It seemed the entire burden of holding together the communal consensus now fell upon the shoulders of one unassuming, mild mannered man—poet, philosopher, scholar and the ninth inheritor of Nanak—Guru Tegh Bahadur ji (G Singh, *Journal of Indian History* 56(2), Sep. 1982, p 23-29).

He had never actively sought that role. As a child he had been tutored by

two community icons, Baba Buddha ji and Bhai Gurdas ji (S. S. Gandhi, 2007, p 617). Between them the two men had lived through the entire Guru period from Guru Nanak Dev ji onwards and embodied the Nanakian values of self-sacrifice, courage, patience, and high mindedness. Under their influence, the young Tyag Mal, as he was then known, grew up to be a quiet and introspective youth, almost too much so, perhaps which is why his father passed him over and picked his brother's son as the seventh Guru instead (S. S. Gandhi, 2007, p 620). While other relatives protested, Guru Tegh Bahadur ji gladly accepted the verdict and went away from Kiratpur, to spend his days meditating in the relative obscurity of Bakala. However, the seventh and the eighth Gurus tragically died in quick succession leaving behind a vacuum and a shaken community, Tegh Bahadur ji, now a mature scholar and a seasoned man, came out of seclusion just as easily and without much fanfare assumed his anointed calling as the ninth Guru. His new role would require him to demonstrate all the patience, discipline, and resoluteness he had learnt from his two tutors and he would not disappoint.

In one of his first acts as a Guru he travelled to Ramdasapur to pray at the Harmandir built by his grandfather but found the doors of the shrine shut in his face by a rival pretender (K Singh, 1999, p 71). Undaunted, he sat on the doorsteps to say his prayers and then left without a fuss. When the supporters of another rival, Dhirmal shot and wounded him in the shoulder, the Guru refused to retaliate. When his own supporters ransacked Dhirmal's dera and brought to him the original copy of the Adi Granth that Dhirmal had taken away without permission from his grandfather's house at Kiratpur, the Guru had the Adi Granth restored back to Dhirmal. Let his wayward nephew keep the original copy—the Sacred Word was universal anyway.

Forgiving and non-confrontational he maybe but the new Guru was no pushover—something people close to him discovered around the Diwali of 1665 when he was preaching to mixed caste audiences at the village of Dhamtan near Jind. His sermons offended the upper castes of the area who threatened him with grave consequences, but the Guru ignored them. He was reported to the emperor at Agra as a troublemaker and a threat to social order (S. S. Gandhi, 2007, p 630). Aurangzeb promptly had him arrested and brought before him. The Guru still refused to back down, but neither would he acknowledge any wrongdoing. He was almost executed on the spot but for the

timely intervention by prince Ram Singh Kachwaha, who happened to be in the imperial attendance, and impressed by the Guru's fearlessness, became an instant devotee. Ram Singh interceded with the emperor and begged for a reprieve (S. S. Gandhi, 2007, 'Ram Singh reprieve for Guru Tegh Bahadur'). The emperor reluctantly released the Guru into the custody of the Rajput prince, but the image of a stubborn 'troublemaker' would settle firmly in his mind.

Prince Ram Singh was headed for the eastern frontier as the commander of an imperial army and at his insistence Guru Tegh Bahadur ji decided to join him. It was familiar territory for him anyway for no other Guru with the exception of Guru Nanak Sahib had travelled so extensively in Hindustan as he. Even before his investiture Guru Tegh Bahadur ji had been up and down the Gangetic valley several times and knew the land and its people very well. He decided to use the opportunity to renew his links once again. Over the next four years he travelled through Agra and Awadh, Bihar and Bengal, to reach the far province of Assam (S. S. Gandhi, 2007, 'Gurus Travels to Assam'). He preached to throngs of admirers along the way and wherever he went, he taught the Nanakian values of spiritual strength and personal humility, of introspection and meditation.

Now four years later, tensions were rising across the land and had reached Punjab. He quickly made up his mind; he was needed there and decided to head back. Within days the Guru household was on the road. His wife, Mata Gujri and his young son, Gobind Rai went separately in the care of a small group of retainers while the Guru himself took a slightly different route. (S. S. Gandhi, 2007, 'Guru Family Travels Back')

Over the next few months he travelled once again through familiar towns and cities, Sasaram and Bodh Gaya, Benares/Kashi and Mathura and once again people flocked to see him and to hear him speak, to touch his feet and feed him and his companions. It was like the old times and yet the Guru could see firsthand, the violence that was being done to his people and his land. In Kashi he passed by the fresh heap of ruins that was once the ancient Vishwanath temple, its graceful pillars barely visible under a newly built Muslim shrine, the Gyanvapi mosque (Truschke, 2017, p 86) erected in its place on the imperial orders—a grotesque testament to the humiliation of one faith and the perversion of another.

Further west stood another new mosque in Mathura dominating the very place where the much revered Keshava Dev temple once was. It seemed not

only Hinduism but even the gentle Islam, of Sheikh Farid and Mian Mir was under assault for here it was told that to humiliate the Hindus further, the sacred idols from the temple had been carried away to Agra and buried beneath the steps of another mosque so that the feet of the Muslim faithful may walk over them every day (S. M. Khan, 1947, 'The Idols of Keshawa Temple').

The Guru and his party threaded their way slowly through the Indo-Gangetic heartland and reached Delhi by late June. By then the hot summer sun was upon them and they took a few weeks break from the journey there. The capital was rife with rumors and people as anxious as elsewhere. The Guru listened to one and all as he continued to propagate his message of kindness and compassion. Several holy men came to see him and pay respect. Among them were a group of men who arrived from the nearby town of Narnaul. They introduced themselves as Satnamis, a sect made up of low caste Hindus whose beliefs were very similar to the Nanakpanthis. Guru Tegh Bahadur ji received them warmly and blessed them. (S. M. Khan, 1947, 'Guru Tegh Bahadur and Satnamis'). Never threaten anyone nor be afraid of anyone or anything, he told their leader. Soon thereafter, he left for Punjab. The Satnamis too headed back to Narnaul. Aurangzeb Alamgir was in Delhi at the time but took no notice of the meeting. Apparently, he had much more important things on his mind.

II. A Beleaguered Badshah

Even as Guru Tegh Bahadur was passing through, a sense of siege was settling in the capital. Dissent and rebellion seemed to be everywhere. From the Subah of Kandahar came reports of a Pashtun uprising under a Yusufzai leader named Bhaku who drove out the Mughal officials (J. Sarkar, Vol-III, 1928, 'Pashtun rebellion of Baku'). The emperor ordered fresh forces rushed from Lahore and Kabul. After some intense fighting the rebels were crushed but pockets of resistance remained. Then worse news came from the South. For a while, the spies had warned that the Marathas were restive once again. In February of 1670 they began a fresh offensive. In a night raid a handful of daring Marathas scaled the steep walls of Singhagad fort and massacred its surprised Mughal garrison (J. Sarkar, 1920, p 188). The fall of Singhagad was a singular disaster for it was a strategic outpost in the heart of enemy territory and its fall left Shivaji unchecked. Soon he began his punishing raids into Mughal territories including an audacious one on the rich port of Surat. The demoralized Mughals

could only look helplessly on (J. Sarkar, 1920, 'Sack of Surat').

Stung by such reverses, Aurangzeb was forced to pour men and material into the troubled provinces. New Mansabdars were appointed and new estates created and distributed among them. Such measures began to put an additional strain on the already seething heartlands. Now, fresh trouble began to brew, this time barely fifty Kos from the capital, at a place called Narnaul where a new egalitarian movement had taken hold some decades ago among the lower caste Hindus. Exactly when and how that movement originated is disputed by historians but what are not disputed are its remarkable roots in the Nanakian philosophy (I. Habib, 2002, 'Satnamis of Narnaul').

Even the name of the community—Satnami—came from Guru Nanak Dev ji's name for the Divine in his creedal statement, the Mool Mantar. Like the Sikh Panth in Punjab the Satnamis eschewed caste, class or gender differences and believed in a formless God, Sat Naam that manifested itself in the form of the Shabad. They rejected empty rituals and asceticism, believed in hard work and simple living as householders. Like the Sikhs, they called their community—the Panth. Their commune was made up almost entirely of the low caste Chamars and like the early Sikh community at Kartarpur, men and women worked together all day and read their sacred *Pothis* in the evening.⁵

Over time Satnami community began to insist on being treated at par with the upper caste Hindus, an assertiveness that was reinforced by their recent meeting with the Sikh Guru. Unfortunately, such assertiveness was considered an affront to the centuries old caste system and Mughal absolutism therefore a clash soon became inevitable. Trouble started in 1672 over a very ordinary event. A Mughal trooper finding a Satnami peasant too insolent for his liking split his head with a blow from a stick. It was nothing unusual, such things happened all the time. Unfortunately, that day it turned out poorly for the trooper for in no time dozens of peasants surrounded him and almost beat him to death. Such audacity from low caste peasants was unheard of and could not go unpunished. The local *shiqqdâr* (petty revenue collector) sent a contingent of troops to drag the miscreants to justice. The Satnamis however had anticipated such a move and were ready.

Aware that the flower of the Mughal army was far away in the Deccan they not only drove the troops away,⁶ but went on the offensive and after overrunning the neighboring town of Bairat marched on to Shahjahanabad (Delhi) itself (J. Sarkar,

1928, 'Satnami March on Delhi'). It was an audacious move. Believing that the Mughals were on the run, other peasants and artisans flocked to the Satnami cause and their ranks swelled into thousands. Too late, the Mughals realized that they had a full-fledged rebellion on their hands and the lightly defended city went into panic. People buried their valuables and the price of food grain shot up. Sensing the imperial weakness, even upper caste Rajputs and Muslim Zamindars around Delhi refused to pay revenue. Rumors flew. It was said that the Satnamis were backed by magic spells and were immune to Mughal arrows or bullets.

The dread reached such a level that emperor Aurangzeb himself had to step in. He announced that he would counter Satnami magic by inscribing the holy Koranic verses on green banners in his own hand that would dispel all evil spells. The banners were held high by foot soldiers and an army was hastily put together (J. Sarkar, 1928, 'Aurangzeb counters Satnami magic'). Artillery pieces were stripped off from the city walls and desperately pressed into service. Ten thousand imperial troops were somehow gathered under a seasoned commander. The two sides clashed a few miles from the capital on Friday, the 15th of March 1672. Outgunned and outclassed, the Satnamis were wiped out but not before winning a grudging admiration of their adversaries.⁷

As the news of this unusual uprising spread, rebels elsewhere took heart. From the Subah of Kabul came fresh news that the Pashtuns were on warpath once again, this time fueled by the fiery rhetoric of a warrior poet named Khushal Khan Khattak. Encouraged by Khattak the Afridi Pashtuns massacred a force of forty thousand men and the provincial governor, Muhammed Amin Khan barely escaped with his life.⁸ The alarmed emperor decided to take the field himself. In early 1674 he moved to a desolate military outpost of Hasan Abdal located on the North West frontier. By using a combination of deceit, coercion, subterfuge, and bribery, he somehow pacified the Afghan tribesmen but his absence from the capital took a toll elsewhere.

Far away in the Deccan Shivaji decided to take advantage of the imperial distractions to take on the emperor on equal terms. He announced the establishment of a new Hindu empire in the Deccan with himself crowned as its independent ruler.⁹ The coronation was a grand affair that cleverly appealed to the Hindu sentiments by harking back to the pre-Islamic culture and extinct Hindu empires (J. W. Iain, 2003). The entire proceedings were carried out in

Sanskrit and fifty thousand Brahmins were invited from all over Hindustan to preside over the ceremony. They were led by the venerable Gaga Bhatta of Benares, who declared Shivaji's bloodline the most noble in the land, surpassing even the Sisodhiyas of Mewar. Lavish gifts were showered over the Brahmins and elaborate feasts were provided to them and their families for four long months. On June the 6th, 1674 Shivaji woke up early after days of fasting and prayers for purification and mounted the auspicious throne of a Hindu *Sawrajaya* (J. Sarkar, 1920, pp. 238-259). The waters from all the sacred rivers of Hindustan, Indus, Ganga, Yamuna, Narbada, Tapti, Godavari, Krishna and Cauveri were poured over his head by his eight chosen ministers, his *Ashtpardhan*. Shivaji was given a new title—*Kshatriya Kulavantas Chhtrapati Raje Shivaji*, and a new Hindu golden age—the '*Shiv Rajyabhisheka Shaka*,' was officially declared as literally tons of gold, silver and precious metals were distributed among the guests and the Hindu temples all over the land (J. W. Iain, 2003; J. Sarkar, 1920).

The symbolism of this grand spectacle was not lost on anyone, least of all on the shrewd emperor. Until that point, all the noble Hindu ruling houses were Rajputs from Rajputana and all of them had accepted Mughal suzerainty, Mughal service. Now by declaring himself as a blue-blooded Rajput and an independent Hindu ruler at that, Shivaji had staked a claim to the leadership of the entire Hindu population of the land. Moreover, by resurrecting the ancient Hindu imperial traditions he artfully bypassed the Mughal emperor's authority to confer kingship. Instead, he claimed legitimacy from the Hindu Shastras as the inheritor of India's ancient empires. It was high propaganda but a political masterstroke that challenged the very hegemony of the Mughal rule in Hindustan. To add insult to injury, Shivaji who was now nearly bankrupt thanks to his elaborate ceremonies, sent his generals to once again raid and plunder deep into the Mughal territories to pay for the extravaganza.

The emperor was left seething but there was little he could do immediately about it. Around the same time, he received another intelligence report from the nearby Subahs of Lahore that caught his attention. Spies reported that the Sikh Guru was moving around in the countryside of Malwa and Doaba in Punjab with thousands of soldiers and horsemen in tow. That 'whosoever was refractory towards the officials took refuge with him.' The report warned the

emperor that if no notice was taken immediately an insurrection was likely that would be extremely difficult to deal with (later).”¹⁰

Aurangzeb was a suspicious individual anyway and surrounded as he was by insurgents and threatened by a new Hindu political revival in the land, he had every reason to assume the worst. The Satnami uprising was still fresh in his mind, and neither had he forgotten the support, limited though it was, that Guru Har Rai had extended to his brother and rival Dara Shikoh in 1658. Now with a new rival rising in the Deccan he could not risk another infidel uprising in Punjab. Thus, assuming the worst and sure that he was acting in the best interest of the empire, Aurangzeb Alamgir sent a secret message to the Subedar of Lahore. Guru Tegh Bahadur ji was to be arrested immediately and executed lest he became a bigger threat to the empire (Siyar-ul-Mutakhirin).

III. The Protector of Hindustan

Guru Tegh Bahadur ji had arrived in Punjab just in time for the festive season around the Dussehra of 1670. He caught up with his family at Lakhnaur near Ambala from where they all proceeded to Anandpur, then known as Chakk Nanaki. By 1672 however he was back again touring the areas of south east Punjab known as Malwa and Bangar (S. S. Gandhi, 2007, ‘Guru Tegh Bahadur Tours in Bangar’). He met as many people as he could and listened to their concerns. The entire region was in an appalling state. Mismanagement and poor governance had driven the peasantry to the edge and many of them were in a sullen and rebellious mood.

Besides the obvious social and inter faith tensions generated by the imperial orders, another big problem haunting the peasantry was economic exploitation. Because the near constant imperial wars needed men and resources a huge burden fell upon the peasantry. Large Jagirs or estates were squeezed as smaller ones were carved out of them to pay for the expanding list of Mansabdars who lived off these estates. The matters were made worse by constantly rotating the Mansabdars among the estates. Sometimes a single estate changed hand more than once in a single year and the peasants were forced to pay the taxes twice.¹¹ Because most able bodied men were drawn away to serve in the Mughal armies, lawless elements could not be checked. Unfortunately, the imperial officers blamed the local peasantry for any crimes committed in their areas and punished their leaders.

Such pressures created a dangerous situation especially since the entire

countryside in the 17th century was one large armed camp in which peasants everywhere carried arms (D. Kolff, 1990, pp. 3-16). Many villages had fortified compounds and when the peasants were in a bad mood even a simple act of tax collection by the authorities had to be backed by force (D. Kolff, 1990, p. 6). Just like the Jats in Mathura and the Satnamis of Narnaul, the peasants in Punjab had grown bold and were but one incident away from rebellion. Banditry was endemic ((D. Kolff, 1990). In such trying times, it was the Guru who tried to calm tempers. In Assam, he had mediated a peace between the warring Ahoms and the Mughal forces led by Ram Singh (S. Dulai, 1993, pp. 297-307). Now back in Punjab, he did the same, acting both as their spiritual guide as well as their conscience keeper. Meditation and introspection alone, he preached, was the way to survive in the Kaliyug, he wrote:

Jagat bhikhari phiraa hai,

sabh ko daata Ram;

(Sri Guru Granth Sahib, 1426)

The world is full of beggars, and yet there is only one true Giver.

At another place he said, ‘One who is neither given to anger nor despair, but considers both friends and foes alike, know that person as truly liberated. One who is untouched by neither pride nor greed, know only such a person an image of the Divine (Sri Guru Granth Sahib, 633).

Unfortunately, the Guru’s job was a difficult one. As the pressure on the land revenue continued unabated, the destitute peasants often abandoned their lands and turned to the only institution available to them for aid—the house of Guru Nanak. Yet because the abandonment of the land was technically considered illegal, the Mughals looked upon many such followers of the Guru as criminals. The Guru however felt duty bound to help one and all, regardless of caste or class, region, or religion. He went about providing for the needy, digging wells and ponds in parched lands, providing cattle where there was need and feeding those who had to be fed (S. S. Gandhi, 2007, p 639). While social and political tensions rose and fell, the Guru preached nothing but patience, compassion and humility. However, it was these large crowds of disenchanting peasantry following the Guru that probably frightened the Mughal spies who dutifully reported their fears to the emperor with tragic consequences. It was a false alarm.

The Guru had no political ambitions. His strength was chiefly spiritual, his

weapons were his conscience and his goals were Dharmic—wellbeing of all. There was never any thought of a rebellion in the Guru's mind. It was not his style.

The key to living within the Hukam the Guru famously preached was to never fear anyone nor to threaten anyone (S. Dulai, 1993). Even as he watched the likeminded Satnamis rebel in Narnaul next door, he never encouraged anyone to take up arms.

According to oral Sikh tradition, in 1675 a group of Kashmiri pandits despondent over forced conversions in their area approached the Guru to mediate with the emperor on their behalf.¹² It was not an unusual request; the Sikh Gurus had mediated on the behalf of the people before from time to time. For example, in 1598 Guru Arjan had met with Emperor Akbar on the behalf of the peasantry suffering from drought and had their taxes remitted.¹³ Having seen the pain and suffering in the land, Guru Tegh Bahadur Sahib probably meant to meet with the emperor anyway to appeal to his conscience and stop the brutalizing of his people.

Not wanting to wait any longer, he set out on July the 10th, 1675, on a peaceful mission to the capital accompanied by three close followers—the brothers Bhai Mati Das and Sati Das, and Bhai Dayala (S. S. Gandhi, 2007, p 661). The party had only gone a short distance when they were stopped by Mirza Nur Mohammed Khan near Ropar on July the 12th. Acting upon the royal instructions, the official arrested the Guru and his companions and sent them to the lockup in Sirhind (S. S. Gandhi, 2007, 'Guru Tegh Bahadur in Sirhind jail').

Days turned to weeks and weeks to months, but the Guru remained in prison without any clear reason. Finally, it became obvious that he was unlikely to make it out of the prison alive. Guru Tegh Bahadur ji accepted his fate calmly and took solace in two of his favorite activities—meditation and poetry. His writings reflected the urgency of the moment, yet he would not let the community despair. "Strength departs, fetters remain; all remedies are gone. You alone (God) remain a hope, as once you helped a trapped elephant," He wrote. But then he followed it by:

*"Strength is restored, all fetters break, in your (God's) hands
lie all remedies."* (Sri Guru Granth Sahib, 1429)

Four months later, the Guru was transported to Shahjahanabad (Delhi) under imperial orders. Reportedly attempts were made to get the Guru to confess and accept Islam, the usual option offered to the political prisoners, but the Guru rejected such pressures even as his companions were tortured to

death in front of his eyes. Loyal followers in the capital were able to maintain some communication with the Guru but to them too he advised only patience and submission to Divine will. Some of his most beautiful and poignant verses were composed during those final difficult months. The world was false, he observed, its petty attractions an entanglement, yet the only unchanging reality was the impermanence of life (S. Dulai, 1993).

*Chinta tan ki kijiye ja anhani hoye,
ehu maraag sansaar ko Nanak Thir nahin koye”*
(Sri Guru Granth Sahib, 1429)

*Fear only that which is unexpected, not the (changing) ways
of the world—nothing stays forever.*

His words were read, repeated, and shared by anguished followers hoping for a miracle. Later generations would come to believe that the Guru perhaps used supernatural powers to leave the royal prison at will to visit the faithful yet the Guru himself eschewed all such talk when he lived. According to one account, when asked to perform a miracle, he agreed to do so but only on the day of his execution. He said he would tie a talisman around his neck that would allow him to defy death.¹⁴

On November the 24th, 1675 he was brought out of prison at Chandni Chowk for the last time and seated under a large banyan tree. In front of a large crowd of spectators and wailing followers, the executioner's sword performed its ghastly deed and the piece of paper tied around the Guru's neck was opened and read aloud. 'I gave my head but not my creed,' it simply said.

Guru Hargobind had named his youngest son, Tyag Mal (hero of sacrifice) when he was born and renamed him Tegh Bahadur (mighty hero) on account of his courage. The son did not disappoint. He lived and died an embodiment of both his names—a fearless hero while he lived and a sacrificing one until the very end. Baba Buddha and Bhai Gurdas would have been proud.

His body was ordered to be quartered and exposed to public view but according to oral accounts a fierce dust storm arose momentarily blinding all those present. In the ensuing confusion courageous followers, Bhai Jaita snatched the severed head and transported it to Anandpur where it was consecrated to the flames by his nine-year-old son and successor. Another follower, Lakhi Shah Banjara snatched the body of the Guru and hiding it in his wagon full of limestone

took it home and cremated it by setting his house on fire.¹⁵

Such heroism revived the spirit of the small Sikh community that became even more emboldened. A Mughal historian was to record that when the emperor returned to his capital ‘Sikh miscreants’ threw two bricks at him. One of these struck his movable throne (S. S. Gandhi, 1928, p 313).’

As the news of the martyrdom spread, the Sikh Guru and his principles became an object of admiration and pride throughout the land. In faraway Deccan lived Samarth Guru Ramdas, the spiritual mentor to Shivaji. He recorded in his diary a chance encounter he once had with Guru Hargobind. In an answer to the question as to why the Guru dressed like a prince and carried twin swords, he was told the swords were to protect the weak.

Batan faquiri Zahir Amiri

Externally I look like a prince, but internally I am a hermit, the Guru had replied.¹⁶

“I liked his reply very much,” wrote Samarth Ramdas, admiringly of the Guru in his diary. Now his son had died a martyr for a similar cause and earned the admiration of millions. Guru Tegh Bahadur ji was promptly given a new title by the people living in the Gangetic valley, *Hind-di-Chaddar*—the protector of Hindustan. In Punjab, his contemporary Bulleh Shah labeled him a Ghazi—martyr to the cause. Yet it was his son, Guru Gobind Singh who said it the best:

*To protect their right to wear tilaks and sacred threads,
did he—in the dark age—perform the supreme sacrifice.
To help the saintly he went to extremes.
His head he gave, yet uttered no sigh.
For the sake of Dharma, he did this deed,
His head he gave, yet not his creed.
None could match such a deed.’¹⁷*

Epilogue

On September 25th, 1857, a British officer named William Hodson led a contingent of Sikh troops to arrest the last Mughal Emperor and his three fugitive sons. Soon thereafter he shot the three princes in cold blood and ordered the soldiers to transport their bodies to the city *kotwali* and lay them at the same spot where Guru Tegh Bahadur Sahib had been executed 182 years earlier (Llewellyn-Jones, 2007, p 159). Ironically, in this way, another murderous

imperial rationalized his own crimes by evoking the memory of a saintly man whose only fault had been to try to be the conscience keeper of his troubled land.

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References and Notes:

1. “The Lord Cherisher of the Faith learnt that in the provinces of Thatta, Multan and especial at Benaras, the Brahmin misbelievers used to teach their false books in their established schools, and their admirers and students, both Hindu and Muslim, used to come from great distances to these misguided men in order to acquire their vile learning. His Majesty, eager to establish Islam, issued orders to the governors of all the provinces to demolish the schools and Temples of the infidels, and, with the utmost urgency, put down the teaching and the public practice of the religion of these unbelievers.” (Maasir-i-‘Alamgiri, p. 81, Tr. J.N. Sarkar)
While none have disputed the document itself, it has been labeled an exaggeration without evidence by some, including Truschke. The document is quoted extensively in regards to the temple destruction, including by JN Sarkar and SS Gandhi (S. S. Gandhi, 2007, p. 636)
2. Aurangzeb’s connection to the Naqshabandi order is cherished in the Naqshabandi chronicles. The official history records the visit of the emperor to the residence of the Shaykh in 1669, sometimes at night Said Mustad Khan, Masir-i-Alamgir, trans. By J. Sarkar (Calcutta 1947) pp 49-53 (Khan, 1947)
3. For the stone railing built by Dara Shikoh at Mathura see Sarkar, Vol. III, 1928, p. 267.
4. For discussion on temple destruction under Aurangzeb see Audrey Truschke who takes a sympathetic view of the emperor yet does not deny the various temples destroyed and mosques built upon their sites (Truschke, 2017, pp. 84-88). Also see Sarkar pp 280-285.
5. The scripture of the Satnami sect was the Pothi—Gyan Bani Sadh Satnami, is preserved in text both Devnagri and Arabic characters in an MS in the

- Library of the Royal Asiatic Society, London (No. Hind. 1) (I. Habib, 2002, p. 244 (n)) Satnami meetings were held at every full moon, “when men and women collect at an early hour, all bringing food as they are able to. The day is spent in miscellaneous conversation or in the discussion of matters of common interest. In the evening, they eat and drink together, and the night is passed in the recitations of the stanzas attributed to Birbhan or his preceptor, and the poems of Dadu, Nanak and Kabir.”
6. Satnami rebellion (J. Sarkar, Vol. III, 1928; A. Singh, 1988, p. 330) This kind of independence did not go unnoticed for long. An upper caste Hindu official Ishwardas, employed at the royal court described them foul, dirty people Who neither recognized caste nor differentiate between Muslims and Hindus. Perhaps to win sympathy from Muslim rulers he accused them of eating pig meat and doing ‘other disgusting things.’ Another contemporary writer, Abul Fazl Ma‘mûrî wrote that “if anyone should want to impose tyranny and oppression upon them, in a display of courage and authority, they will not tolerate it; and most of them bear arms and weapons.” Îsardâs the Hindu apologist for the Mughals accused the rebels of destroying tombs and mosques. What was striking thought was that the rebels did not plunder and leave, they occupied the town, pacified its citizens and set up administrative machinery in the district. Officers were appointed and new tax rules were announced. The Begumpura of Ravidas was established by his followers at Narnaul.
 7. Wrote the court observer accompanying the troops, Saqi Musta‘idd: Saqi Mustaid Khan, 116. (J. Sarkar, Vol. III, 1928)
 8. “The enemy seemed keen on recreating scenes from the great war of Mahabharata.” Wrote another: “This huge horde of mischief-makers of the region of Mewât all of a sudden sprang up from the earth like moths and fell down from the sky like locusts.” These wicked people, he went on, “considered themselves immortal and believed that if one of them was slain, seventy others would spring up in his place.” (A. Singh, 1988, p 115)
 9. Mohammed Amin Khan paid a ransom to get his family back. (J. Sarkar, Vol. III, 1928, p 230)
 10. “With the passage of time, thousands of soldiers and horsemen used to be with him and camels and goods of all kinds remained at his disposal.
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Furthermore, those who were refractory towards the amirs, the zamindars, the ijaraddars, the diwans and the officials in general used to take refuge with Guru Tegh Bahadur. Regardless of the numbers present with the Guru, they were all fed by him. Pain inevitably follows comfort. Some degraded persons reported to Emperor Alamgir that Guru Tegh Bahadur was staying in the country (Doab) of Malwa (in Punjab) with thousands of soldiers and horsemen, whosoever was refractory towards the officials took refuge with him. They warned the Emperor that if no notice of the Guru was taken it would be an incitement to insurrection; and that if he was allowed to continue his activities for a long time, it would be extremely difficult to deal with him (later).”Sohan Lal Suri Umdat Ut Tawarikh quoted by Satish Chandra (Chandra, 2002)

11. For Exploitation of the peasantry see Habib (I. Habib, *The Agrarian Causes of the Fall of the Mughal Empire*, 2014)
12. The matter of Kashmiri pandits is based mainly on oral Sikh traditions and primary documents from the time do not exist. The story is partially corroborated by Guru Gobind Singh in the Bachittar Natak passage that refers to the martyrdom of his father for the cause of maintaining ‘Tilak and Janju’ (among the Hindus). However, no contradictory documents exist either therefore this account is accepted by most historians.
13. Guru Arjan mediation with Akbar 1598 is Quoted by Pashaura Singh from the Akbarnama Vol. III, p 746 edited by Agha Ahmed Ali and Abdur Rahim. (P. Singh, 2005)
14. Story of Guru Teg Bahadur and the metaphoric miracle again comes from traditional oral sources but accepted by many historians (K. Singh, 1999, p 74)
15. The site of the cremation of the Guru’s body is marked by the Gurudwara Rakabganj close to the Indian Parliament House. (K. Singh, 1999, pp. 74-75)
16. The story of Guru Hargobind’s meeting with Samarth Guru Ramdas comes from both the Punjabi sources, (Punjab Sakhian) as well as from Marathi ones (Ram Das Swami’s Bhakhar by Hanumant Swami 1793) (S. S. Gandhi, 2007, p. 549)
17. Tilak Janju Rakha Prabh Takka. Many English translations exist, including by Khushwant Singh. The translation above is by the author (K. Singh, 1999, pp. 74-75)

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਬਾਣੀ ਵਿੱਚ ਮਨ ਦੀ ਪੇਸ਼ਕਾਰੀ

* ਡਾ. ਅਮਰਦੀਪ ਕੌਰ

** ਸ਼ਰਨਜੀਤ ਕੌਰ

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਬਾਣੀ ਦੇ ਅਧਿਐਨ ਤੋਂ ਪਤਾ ਚੱਲਦਾ ਹੈ ਕਿ ਉਹਨਾਂ ਦੇ ਵਿਚਾਰ, ਜੀਵਨ ਅਮਲ ਤੇ ਅਨੁਭਵ ਦਾ ਕੇਂਦਰੀ ਬਿੰਦੂ ਵੈਰਾਗ ਹੈ। ਵੈਰਾਗ ਦਾ ਸਿੱਧਾ ਸੰਬੰਧ ਮਨੁੱਖੀ ਮਨ ਨਾਲ ਹੁੰਦਾ ਹੈ। ਉਹਨਾਂ ਦੀ ਬਾਣੀ ਵਿੱਚ ਮਾਨਵੀ ਜੀਵਨ ਵਿਚ ਮਾਇਆ ਦੇ ਬਿੰਬ ਨੂੰ ਤੋੜ ਕੇ ਪ੍ਰਭੂ ਪ੍ਰਮਾਤਮਾ ਵੱਲ ਮਨ ਲਗਾਉਣ ਦਾ ਵਰਣਨ ਵਾਰ-ਵਾਰ ਮਿਲਦਾ ਹੈ। ਰੂਹਾਨੀ ਮੰਡਲ ਦੇ ਪਰਵਾਜ਼ ਲਈ ਗੁਰੂ ਜੀ ਨੇ ਮਨ ਦੀ ਮਹਿਮਾ ਨੂੰ ਉਜਾਗਰ ਕੀਤਾ ਹੈ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਆਪਣੀ ਅੰਮ੍ਰਿਤ ਰੂਪੀ ਬਾਣੀ ਵਿਚ ਕਠਿਨ ਘਾਟੀਆਂ ਨੂੰ ਸਰ ਕਰਦਿਆਂ ਮਨ ਦੇ ਵਸੀਕਰਨ ਦੇ ਮਹੱਤਵ ਨੂੰ ਉਜਾਗਰ ਕਰਦੇ ਹਨ। ਉਹ ਵਾਰ-ਵਾਰ ਅਧਿਆਤਮਕ ਮੰਡਲ ਨੂੰ ਭਟਕਾਉਣ ਵਾਲੀਆਂ ਸ਼ਕਤੀਆਂ ਦਾ ਖੰਡਨ ਕਰਦੇ ਹੋਏ ਮਨ ਦੀ ਮਹਿਮਾ ਨੂੰ ਉਜਾਗਰ ਕਰਦੇ ਹਨ।

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਬਾਣੀ ਮਨੁੱਖ ਲਈ ਅਜਿਹੀ ਮਿਹਰ ਦਾਤ ਹੈ ਜਿਸਦਾ ਸਿਮਰਨ ਕਰਕੇ ਮਨੁੱਖ ਮਨ ਨੂੰ ਕਾਬੂ ਕਰਨ ਦੀ ਸ਼ਕਤੀ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦਾ ਹੈ। ਸਭ ਤੋਂ ਪਹਿਲਾ ਅਸੀਂ ਜਦੋਂ ਮਨ ਦੀ ਗੱਲ ਕਰਦੇ ਹਾਂ ਤਾਂ ਸਾਡੇ ਮਨ ਵਿਚ ਪਹਿਲਾ ਸਵਾਲ ਇਹੀ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਮਨ ਕੀ ਹੈ? ਇਸਦੀ ਠੋਸ ਪਰਿਭਾਸ਼ਾ ਵਾਸਤਵਿਕ ਵਿਗਿਆਨ ਦੇ ਖੇਤਰ ਵਿਚ ਪ੍ਰਾਪਤ ਨਹੀਂ ਹੋ ਸਕੀ ਪ੍ਰੰਤੂ ਵੱਖ-ਵੱਖ ਵਿਦਵਾਨਾਂ ਨੇ ਮਨ ਨੂੰ ਪਰਿਭਾਸ਼ਤ ਕਰਨ ਦੇ ਯਤਨ ਜਰੂਰ ਕੀਤੇ ਹਨ। ਚਿੰਤਕ ਮਨ ਦੇ ਸਰੂਪ ਨੂੰ ਉਘਾੜ ਨਹੀਂ ਸਕੇ ਕਿਉਂਕਿ ਅਸੀਂ ਮਨ ਨੂੰ ਸ਼ਾਬਦਿਕ ਰੂਪ ਵਿਚ ਨਹੀਂ ਬਲਕਿ ਸੰਕਲਪ ਦੇ ਰੂਪ ਵਿਚ ਵਧੇਰੇ ਚੰਗੀ ਤਰ੍ਹਾਂ ਸਮਝ ਸਕਦੇ ਹਾਂ। ਦਾਰਸ਼ਨਿਕ ਅਤੇ ਅਧਿਆਤਮਕ ਖੇਤਰ ਵਿਚ ਮਨ ਦੇ ਰਹੱਸਵਾਦੀ ਫੁਰਨੇ ਨੂੰ ਬਾਘੂਬੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਡਾ. ਜਸਵੰਤ ਸਿੰਘ ਨੇਕੀ ਜੀ ਮਨ ਦੇ ਸਰੂਪ ਨੂੰ ਚਿਤਰਦਿਆਂ ਲਿਖਦੇ ਹਨ "ਉਸਦੇ ਅੰਦਰ ਕਈ ਐਸੀਆਂ ਗੁਪਤ ਮਾਨਸਿਕ ਸ਼ਕਤੀਆਂ ਵੀ ਮੌਜੂਦ ਹੁੰਦੀਆਂ ਹਨ, ਜਿੰਨ੍ਹਾਂ ਦੀਆਂ ਅਪ੍ਰਗਟ ਸੀਮਾਵਾਂ ਦੀ ਕੋਈ ਕੂਤ ਨਹੀਂ ਪਾ ਸਕਦਾ, ਅਨੇਕਾਂ ਗੁਰੂਆਂ, ਸੰਤਾਂ, ਮਹਾਤਮਾਵਾਂ, ਸਾਧੂਆਂ, ਫਕੀਰਾਂ ਦੀਆਂ ਪ੍ਰਾਪਤੀਆਂ ਇਸ ਸਭ ਦੀਆਂ ਗਵਾਹ ਹਨ।"¹

ਮਨ ਸਰੀਰ ਤੇ ਆਤਮਾ ਵਿਚਕਾਰ ਬਹੁਤ ਹੀ ਗਹਿਰਾ ਰਿਸ਼ਤਾ ਕਾਇਮ ਕਰਨ ਵਿਚ ਵਿਸ਼ੇਸ਼ ਭੂਮਿਕਾ ਅਦਾ ਕਰਦਾ ਹੈ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਜਿਹੜਾ ਮਨੁੱਖ ਮਨ ਦੇ ਮਾਣ ਹੰਕਾਰ ਨੂੰ ਛੱਡ ਕੇ ਦੋਨੋਂ ਅਵਸਥਾ ਭਾਵ ਸੁਖ-ਦੁਖ ਵਿਚ ਮਨ ਨੂੰ ਕਾਬੂ ਕਰ ਲੈਂਦਾ ਹੈ ਉਹ ਮਨੁੱਖ ਹੀ ਅਸਲੀ ਆਨੰਦ ਦਾ ਅਨੁਭਵ ਕਰ ਸਕਦਾ ਹੈ:

ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥

* ਸਹਾਇਕ ਪ੍ਰੋਫੈਸਰ, ਮੇਹਰਚੰਦ ਮਹਾਜਨ, ਡੀ. ਏ. ਵੀ. ਕਾਲਜ ਫਾਰ ਵੁਮੈਨ, ਚੰਡੀਗੜ੍ਹ.

** ਖੋਜਾਰਥੀ, ਪੰਜਾਬੀ ਵਿਭਾਗ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਰਲਡ ਯੂਨੀਵਰਸਿਟੀ, ਫਤਿਹਗੜ੍ਹ ਸਾਹਿਬ.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ ॥
 ਸੁਖ ਦੁਖ ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥
 ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥²

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਰਾਗ ਗਾਉੜੀ ਵਿਚ ਮਨ ਦੀ ਸਮਰੱਥਾ ਦਾ ਚਿਤਰਨ ਕਰਦੇ ਹੋਏ ਦੱਸਦੇ ਹਨ ਕਿ ਜਿਹੜਾ ਮਨੁੱਖ ਮਨ ਦੇ ਅਮੋੜ ਵਹਿਣ ਨੂੰ ਕਾਬੂ ਕਰਨ ਦੀ ਜੁਗਤ ਸਿੱਖ ਲੈਂਦਾ ਹੈ ਉਸ ਮਨੁੱਖ ਨੂੰ ਅਸਲੀ ਆਨੰਦ ਦੀ ਪ੍ਰਾਪਤੀ ਹੁੰਦੀ ਹੈ ਪਰ ਮਨਮੁਖ ਆਪਣੇ-ਆਪ ਨੂੰ ਮਾਇਆ ਵਿਚ ਗਲਤਾਨ ਕਰ ਲੈਂਦਾ ਹੈ। ਉਹ ਪ੍ਰਭੂ ਪ੍ਰਾਪਤੀ ਦੇ ਅਸਲੀ ਆਨੰਦ ਨੂੰ ਪ੍ਰਾਪਤ ਨਹੀਂ ਕਰ ਸਕਦਾ ਹੈ। ਗੁਰੂ ਜੀ ਫੁਰਮਾਉਂਦੇ ਹਨ:

ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥
 ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥³

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਸੰਪੂਰਨ ਬਾਣੀ ਮਨੁੱਖ ਦੀ ਚੇਤਨਾ ਨੂੰ ਜਾਗਰੂਕ ਕਰਕੇ ਮਨ ਦੀ ਅਸਲੀਅਤ ਦਾ ਬੋਧ ਕਰਾਉਣ 'ਤੇ ਕੇਂਦਰਿਤ ਹੈ। ਸਰੀਰਕ ਅਵਸਥਾ ਵਿੱਚ ਜੀਵਨ ਦੀ ਸਫਲਤਾ ਉਦੋਂ ਹੀ ਸੰਭਵ ਹੈ ਜਦੋਂ ਮਨ ਵਿਚ ਭਗਤੀ ਦੀ ਜੋਤ ਪ੍ਰਜਵੱਲਿਤ ਹੋਵੇ ਨਹੀਂ ਤਾਂ ਜਮਾ ਦਾ ਡਰ ਪ੍ਰਾਣੀ ਦੀ ਅੰਤਰ-ਆਤਮਾ ਵਿੱਚ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ। ਗੁਰੂ ਜੀ ਦੇ ਦੁਆਰਾ ਦੁਸ਼ਟ ਕਰਮਾਂ ਦੇ ਫਲ ਦਾ ਵਰਣਨ ਕਰਨ ਦਾ ਮਤਲਬ ਵਿਅਕਤੀ ਨੂੰ ਭੈਭੀਤ ਕਰਨਾ ਨਹੀਂ ਬਲਕਿ ਮਨੁੱਖ ਨੂੰ ਜੀਵਨ ਦੀ ਅਸਲੀਅਤ ਤੋਂ ਜਾਣੂੰ ਕਰਵਾਉਣਾ ਹੈ ਕਿ ਜੀਵ ਕਿਸੇ ਵੀ ਔਖੀ ਘੜੀ ਵਿੱਚ ਸਥਿਤੀ ਦਾ ਮੁਕਾਬਲਾ ਕਰਨ ਦੇ ਸਮਰੱਥ ਹੋ ਸਕੇ। ਵਿਭਿੰਨ ਕਥਨਾਂ ਵਿੱਚ ਜੀਵ ਨੂੰ ਜੀਵਨ ਦੀ ਅਸਲੀਅਤ ਤੋਂ ਜਾਣੂੰ ਕਰਾ ਕੇ, ਉਸਦੇ ਸਰੋਕਾਰਾਂ ਨੂੰ ਸੁਨਿਸ਼ਚਿਤ ਕੀਤਾ ਹੈ। ਜਿਵੇਂ:

ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ ਨਾ ਲੋਕ ਹਸਨ ਕੀ ॥
 ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ ॥⁴

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੱਸਦੇ ਹਨ ਕਿ ਮਨ ਨੂੰ ਕਾਬੂ ਕਰਨਾ ਬਹੁਤ ਔਖਾ ਹੈ। ਮਨ ਵਾਰ-ਵਾਰ ਮਾਇਆ ਜਾਲ ਵਿਚ ਫਸ ਕੇ ਭਟਕ ਜਾਂਦਾ ਹੈ:

ਕੋਊ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥
 ਬੇਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ ਕਰਿ ਨਿਖਮ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥
 ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥⁵

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਸੰਪੂਰਨ ਵਿਅਕਤੀਤਵ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਪਹਿਲਾਂ ਇਹੀ ਅਹਿਸਾਸ ਕਰਵਾਇਆ ਹੈ ਕਿ ਅਹੰਕਾਰ ਅਤੇ ਹਉਮੈ ਦਾ ਤਿਆਗ ਕਰੋ, ਫਿਰ ਉਸ ਪ੍ਰਮਾਤਮਾ ਵੱਲ ਜਾਉ। ਪ੍ਰਮਾਤਮਾ ਅੰਤਰਜਾਮੀ ਅਤੇ ਸਰਬ-ਵਿਆਪਕ ਹੈ, ਪ੍ਰੰਤੂ ਅਗਿਆਨੀ ਮਨੁੱਖ ਬਾਹਰੋਂ ਖੋਜਦੇ ਹਨ। ਇਸ ਪੱਖ ਨੂੰ ਗੁਰੂ ਜੀ ਦੀ ਬਾਣੀ ਪ੍ਰਗਟ ਕਰਦੀ ਹੈ ਕਿ ਪ੍ਰਮਾਤਮਾ ਦਾ ਨਿਵਾਸ ਵਣ ਜਾਂ ਜੰਗਲਾਂ ਵਿਚ ਨਹੀਂ ਬਲਕਿ ਮਨੁੱਖ ਦੇ ਅੰਤਰ ਮਨ ਵਿੱਚ ਹੈ। ਗੁਰੂ ਜੀ ਨੇ ਪ੍ਰਾਣੀ ਦਾ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਅਟੁੱਟ ਰਿਸ਼ਤਾ ਇਸ ਕਦਰ ਪੇਸ਼ ਕੀਤਾ ਹੈ ਜਿਸ ਤਰ੍ਹਾਂ ਪ੍ਰਾਣੀ ਦਾ ਸ਼ੀਸ਼ੇ ਵਿਚ ਅਕਸ਼ ਅਤੇ ਫੁੱਲ ਵਿਚ ਸੁਗੰਧ ਰੂਪਮਾਨ ਹੁੰਦੀ ਹੈ ਜਿਵੇਂ:

ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥
 ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥

ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥

ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥

ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨ ਬਤਾਈ ॥⁶

ਮਨੁੱਖੀ ਮਨ ਅੰਧਕਾਰ ਜਾਂ ਅਗਿਆਨ ਦੇ ਕਾਰਨ ਆਪਣੇ ਸਰੀਰਕ ਵਿਕਾਰਾਂ ਵਿਚ ਗ੍ਰਸਤ ਹੋ ਕੇ ਕੁਕਰਮ ਕਰਦਾ ਹੈ। ਗੁਰੂ ਜੀ ਮਨੁੱਖ ਨੂੰ ਮਨ ਦੀ ਭਟਕਣਾ ਤੋਂ ਬਚਾਉਣ ਲਈ ਸਤੁ ਸੰਜਮ ਵਾਲੀ ਕਾਰ ਕਮਾਉਣ ਦੀ ਸਿੱਖਿਆ ਦਿੰਦੇ ਹਨ। ਰਾਗ ਆਸਾ ਵਿਚ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਮਨੁੱਖੀ ਮਨ ਦੀ ਹਾਲਤ ਨੂੰ ਇਸ ਤਰਾਂ ਬਿਆਨ ਕਰਦੇ ਹਨ:

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ ॥

ਲੋਭਿ ਗੁਸਿਓ ਦਸਹੁ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥

ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥

ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ ॥⁷

ਮਨੁੱਖੀ ਮਨ ਜੋਤਿ ਸਰੂਪ ਹੈ। ਇਹੀ ਇਸਦਾ ਮੂਲ ਧੁਰਾ ਹੈ। ਰਹੱਸ ਦੀ ਅਨੁਭੂਤੀ ਲਈ ਮਨ ਨੂੰ ਨਾਮ ਦੀ ਕਠਿਨ ਤਪੱਸਿਆ ਦੁਆਰਾ ਸਾਧਣਾ ਪੈਂਦਾ ਹੈ। ਫਿਰ ਇਸਨੂੰ ਸਹਿਜੇ ਹੀ ਟਿਕਾਉ ਮਿਲ ਜਾਂਦਾ ਹੈ। ਇਹ ਇੱਕ ਬਹੁਤ ਹੀ ਕਰੜੀ ਘਾਲਣਾ ਹੈ। ਸੰਸਾਰਕ ਖਿੰਡਾਓ ਵਿਚ ਮਨ ਬਹੁਤ ਜਲਦੀ ਮਚਲ ਜਾਂਦਾ ਹੈ। ਮਨਮੁੱਖ ਹਮੇਸ਼ਾਂ ਹੀ ਰਸਾਂ-ਕਸਾਂ ਵਿਚ ਗ੍ਰਸਤ ਰਹਿੰਦਾ ਹੈ। ਦੂਜੇ ਪਾਸੇ ਗੁਰੂ ਭਗਤੀ ਵਿਚ ਰੁੱਝਿਆ ਹੋਇਆ ਮਨ ਅੱਠੇ ਪਹਿਰ ਨਾਮ ਰੂਪੀ ਕਿਰਤ ਕਰਦਾ ਹੈ। ਨਾਮ ਸਿਮਰਨ ਦੀ ਮਿਹਰ ਦੁਆਰਾ ਮਨ ਨੂੰ ਕਾਬੂ ਕਰਨ ਦੀ ਜੁਗਤ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਲੱਗ ਜਾਂਦਾ ਹੈ। ਹਉਮੈ ਮਨ ਨੂੰ ਟਿਕਣ ਹੀ ਨਹੀਂ ਦਿੰਦੀ ਪਰ ਪ੍ਰਭੂ ਪ੍ਰਾਪਤੀ ਲਈ ਮਨ ਦੀ ਸਹਿਜ ਅਵਸਥਾ ਸਭ ਤੋਂ ਵੱਡੀ ਲੋੜ ਹੈ। ਸਹਿਜ ਵਿਚ ਪਿਆਰ, ਪਿਆਰ ਵਿਚ ਵੈਰਾਗ ਉਪਜਦਾ ਹੈ। ਵੈਰਾਗ ਹੀ ਮਨੁੱਖੀ ਮਨ ਵਿਚ ਰਾਗ ਉਪਜਾਉਂਦਾ ਹੈ। ਅਨਹਦ ਨਾਦ ਦੇ ਰਹੱਸ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਮਨੁੱਖੀ ਮਨ ਵਿੱਚ ਟਿਕਾਓ ਹੋਣਾ ਸਭ ਤੋਂ ਵੱਡੀ ਲੋੜ ਹੈ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੱਸਦੇ ਹਨ ਕਿ ਫਿਰ ਮਨੁੱਖੀ ਮਨ ਭੋਗਾਂ ਦੀ ਕਿਰਤ ਨਹੀਂ ਕਮਾਉਂਦਾ ਜਦੋਂ ਅਸਲ ਸੱਚ ਦਾ ਗਿਆਨ ਹੁੰਦਾ ਹੈ:

ਮਨ ਬਚ ਕ੍ਰਮ ਹਰਿ ਗੁਨ ਨਹੀ ਗਾਏ ਯਹ ਜੀਅ ਸੋਚ ਧਰਉ ॥

ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਉਪਜਿਓ ਪਸੁ ਜਿਉ ਉਦਰੁ ਭਰਉ ॥⁸

ਗੁਰੂ ਜੀ ਬੜੇ ਹੀ ਸੋਹਣੇ ਸ਼ਬਦਾਂ ਵਿਚ ਮਨੁੱਖੀ ਮਨ ਦੀ ਦੁਵਿਧਾ ਭਰੀ ਸਥਿਤੀ ਦਾ ਚਿਤਰਣ ਰੂਪਮਾਨ ਕਰਕੇ ਮਨੁੱਖ ਨੂੰ ਪ੍ਰਭੂ ਪਿਤਾ ਪ੍ਰਮਾਤਮਾ ਦਾ ਸਿਮਰਨ ਕਰਨ ਦੀ ਜਾਂਚ ਦੱਸਦੇ ਹਨ। ਮੋਹ ਮਾਇਆ ਅੰਧ ਹੈ ਮਾਇਆ ਵਿਚ ਗਲਤਾਨ ਮਨੁੱਖ ਜੂਨਾਂ ਵਿਚ ਭਟਕਦਾ ਰਹਿੰਦਾ ਹੈ। ਦੂਜੇ ਪਾਸੇ ਗੁਰਮੁਖ ਮਨੁੱਖ ਅੰਤਰ ਮਨ ਨਾਲ ਧਿਆਨ ਧਰ ਕੇ ਉਸ ਜੋਤ ਸਰੂਪ ਪ੍ਰਮਾਤਮਾ ਦੀ ਪਛਾਣ ਕਰ ਲੈਂਦਾ ਹੈ। ਗੁਰੂ ਜੀ ਆਪਣੀ ਬਾਣੀ ਰਾਹੀਂ ਮਨਮੁੱਖ ਨੂੰ ਸਹੀ ਸੇਧ ਦਿੰਦੇ ਹੋਏ ਗੁਰੂ ਸ਼ਰਨ ਵਿਚ ਆ ਕੇ ਅੰਮ੍ਰਿਤ ਰੂਪੀ ਬਾਣੀ ਦਾ ਸਹਾਰਾ ਲੈਣ ਦੀ ਤਾਕੀਦ ਕਰਦੇ ਹਨ। ਗੁਰੂ ਜੀ ਮਨਮੁੱਖ ਦੇ ਮਨ ਦਾ ਚਿਤਰਣ ਇੰਝ ਕਰਦੇ ਹਨ:

ਯਹ ਮਨੁ ਨੈਕ ਨ ਕਰਿਓ ਕਰੈ ॥

ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥

ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੈ ॥⁹

ਮਨ ਦਾ ਵਸੀਕਰਨ ਕਰਨਾ, ਗੁਰੂ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਮੂਲ ਧੁਰਾ ਹੈ। ਇਹ ਦੇਹਧਾਰੀ ਸਰੀਰ ਤੇ ਮਾਇਆਧਾਰੀ ਜਗਤ ਬਿਨਸਣਹਾਰ ਹੈ। ਇਸ ਲਈ ਸੰਸਾਰਕ ਮਾਇਆ ਵਿਚ ਮਨ ਨਹੀਂ ਰਿਝਾਉਣਾ ਚਾਹੀਦਾ। ਬਾਣੀ ਦੇ ਅਭਿਆਸ ਨਾਲ ਮਨ ਨੂੰ ਇੱਕ ਚਿੱਤ ਆਨੰਦ ਦੀ ਅਵਸਥਾ ਤਕ ਲਜਾਇਆ ਜਾ ਸਕਦਾ ਹੈ। ਇਸ ਲਈ ਜੰਗਲਾਂ ਵਿਚ ਭਟਕਣ ਦੀ ਲੋੜ ਨਹੀਂ ਸਗੋਂ ਹਿਰਦੇ ਵਿਚੋਂ ਪ੍ਰਭੂ ਪ੍ਰਾਪਤੀ ਸੰਭਵ ਹੈ:

ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥

ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ ॥

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਕ੍ਰਮ ਕੀ ਕਾਈ ॥¹⁰

ਕੋਈ ਵੀ ਜਪ, ਤਪ, ਸੰਜਮ ਮਨ ਨੂੰ ਸਥਿਰ ਕਰਨ ਤੋਂ ਬਿਨਾਂ ਸੰਭਵ ਨਹੀਂ ਹੈ। ਸਭ ਤੋਂ ਪਹਿਲਾ ਸਿਮਰਨ ਦੇ ਅਭਿਆਸ ਦੁਆਰਾ ਮਨ ਨੂੰ ਕਾਬੂ ਵਿਚ ਕੀਤਾ ਜਾਵੇ। ਗੁਰਬਾਣੀ ਅੰਮ੍ਰਿਤ ਹੈ ਉਹ ਮਨ ਨੂੰ ਧਰਵਾਸ ਦੇਣ ਵਾਲੀ ਸੰਜੀਵਨੀ ਬੂਟੀ ਹੈ ਜਿਹੜੀ ਮਨੁੱਖੀ ਮਨ ਨੂੰ ਆਤਮਕ ਰਸ ਪ੍ਰਦਾਨ ਕਰਦੀ ਹੋਈ ਮਨ ਦੀ ਤ੍ਰਿਸ਼ਨਾ ਅਤੇ ਭਟਕਣ ਨੂੰ ਖਤਮ ਕਰਕੇ ਸੱਚ ਦਾ ਪ੍ਰਕਾਸ਼ ਮਨੁੱਖੀ ਮਨ ਵਿਚ ਕਰਦੀ ਹੈ। ਸਿਮਰਨ ਵਿਚ ਲੱਗੇ ਹੋਏ ਮਨ ਦੀ ਮੈਲ ਲੱਥ ਜਾਂਦੀ ਹੈ ਪਰ ਸੰਸਾਰਕ ਪਦਾਰਥਾਂ ਵਿਚ ਰੁਝਿਆ ਮਨ ਭਰਮ ਵਿਚ ਰਹਿੰਦਾ ਹੈ ਤੇ ਅਸਥਾਈ ਚੀਜ਼ਾਂ ਦੀ ਪ੍ਰਾਪਤੀ ਨੂੰ ਨਿਸ਼ਾਨਾ ਬਣਾਈ ਰੱਖਦਾ ਹੈ। ਜਿਸ ਕਾਰਨ ਉਹ ਹਉਮੈ ਵਿਚ ਗ੍ਰਸਤ ਹੋ ਕੇ ਭਰਮ ਵਿਚ ਰਹਿੰਦਾ ਹੈ। ਹਉਮੈ ਕਦੇ ਮਰਦੀ ਨਹੀਂ ਘੁੱਪ ਹਨੇਰੇ ਵਿਚ ਡੁੱਬੇ ਮਨ ਵਿਚ ਕਦੇ ਸੱਚ ਦਾ ਪ੍ਰਕਾਸ਼ ਨਹੀਂ ਹੁੰਦਾ। ਗੁਰੂ ਜੀ ਵਾਰ-ਵਾਰ ਅਜਿਹੇ ਮਨੁੱਖ ਨੂੰ ਚਿਤਾਵਨੀ ਦਿੰਦੇ ਹਨ ਕਿ ਪ੍ਰਭੂ ਭਗਤੀ ਕਰਨ ਲਈ ਮਨ ਨੂੰ ਮਾਇਆ ਤੋਂ ਹਟਾ ਕੇ ਸਿਮਰਨ ਵੱਲ ਲਗਾ :

ਮਗਨ ਰਹਿਓ ਮਾਇਆ ਮੈ ਨਿਸ ਦਿਨਿ ਛੁਟੀ ਨ ਮਨ ਕੀ ਕਾਈ ॥

ਕਹਿ ਨਾਨਕ ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ ਬਿਨੁ ਹਰਿ ਕੀ ਸਰਨਾਈ ॥¹¹

ਗੁਰੂ ਜੀ ਮਾਇਆ ਵਿਚ ਉਲਝੇ ਹੋਏ ਮਨ ਨੂੰ ਇਕਾਗਰ ਕਰਨ ਦਾ ਸਭ ਤੋਂ ਵਧੀਆ ਤਰੀਕੇ ਦੱਸਦੇ ਹਨ ਕਿ ਹੇ ਬੰਦੇ! ਤੂੰ ਪ੍ਰਭੂ ਦਾ ਸਿਮਰਨ ਕਰ ਮਨ ਸ਼ਾਂਤ ਤੇ ਇਕਾਗਰ ਹੋਵੇਗਾ ਮਨ ਦੀ ਸਾਰੀ ਭਟਕਣਾ ਖਤਮ ਹੋ ਜਾਵੇਗੀ:

ਸਾਧੋ ਕਉਨ ਜੁਗਤਿ ਅਬ ਕੀਜੈ ॥

ਜਾ ਤੇ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੈ ਰਾਮ ਭਗਤਿ ਮਨੁ ਭੀਜੈ ॥

ਮਨੁ ਮਾਇਆ ਮਹਿ ਉਰਝਿ ਰਹਿਓ ਹੈ ਬੂਝੈ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥¹²

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੱਸਦੇ ਹਨ ਕਿ ਸ਼ਬਦ ਦੀ ਸੱਚੀ ਕਿਰਤ ਕਰਨ ਵਾਲੇ ਮਨੁੱਖ ਦਾ ਕਲਿਆਣ ਹੁੰਦਾ ਹੈ। ਪੰਜਾਂ ਵਿਕਾਰਾਂ ਤੋਂ ਮੁਕਤੀ ਸਿਮਰਨ ਦੇ ਅਭਿਆਸ ਵਿਚ ਲੱਗੇ ਮਨ ਦੁਆਰਾ ਹੀ ਸੰਭਵ ਹੈ:

ਮਾਨਸ ਜਨਮੁ ਦੀਓ ਜਿਹ ਠਾਕੁਰਿ ਸੋ ਤੈ ਕਿਉ ਬਿਸਾਰਿਓ ॥

ਮੁਕਤੁ ਹੋਤ ਨਰ ਜਾ ਕੈ ਸਿਮਰੈ ਨਿਖਮ ਨ ਤਾ ਕਉ ਗਾਇਓ ॥

ਮਾਇਆ ਕੋ ਮਦੁ ਕਹਾ ਕਹਤੁ ਹੈ ਸੰਗਿ ਨ ਕਾਹੁ ਜਾਈ ॥

ਨਾਨਕੁ ਕਹਤੁ ਚੇਤਿ ਚਿੰਤਾਮਨਿ ਹੋਇ ਹੈ ਅੰਤਿ ਸਹਾਈ ॥¹³

ਮਨੁੱਖ ਦੇ ਜੀਵਨ ਦਾ ਪਹਿਲਾ ਹਿੱਸਾ ਭਾਵ ਬਚਪਨ ਹੱਸਦਿਆਂ ਖੇਡਦਿਆਂ ਬੀਤ ਜਾਂਦਾ ਹੈ।

ਮਨੁੱਖ ਦੇ ਜੀਵਨ ਦੀ ਸ਼ੁਰੂਆਤ ਜੁਆਨੀ ਤੋਂ ਹੁੰਦੀ ਹੈ ਜਦੋਂ ਸਰੀਰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਨਾਲ ਤੰਦਰੁਸਤ ਤੇ ਉਰਜਾਮਈ ਹੁੰਦਾ ਹੈ। ਇਸ ਵੇਲੇ ਹੀ ਮਨ ਜਿਆਦਾ ਸੰਸਾਰਕ ਲੋਭਾਂ ਵੱਲ ਖਿੱਚਿਆ ਜਾਂਦਾ ਹੈ:

ਮਨੁ ਮਾਇਆ ਮੈ ਫਧਿ ਰਹਿਓ ਬਿਸਰਿਓ ਗੋਬਿੰਦ ਨਾਮੁ ॥

ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੀਵਨ ਕਉਨੇ ਕਾਮ ॥⁴

ਮਨੁੱਖੀ ਮਨ ਬੜੀ ਵਚਿੱਤਰ ਚੀਜ਼ ਹੈ ਹਰ ਸਮੇਂ ਲੋਭਾਂ ਵਿਚ ਗ੍ਰਸਿਆ ਰਹਿੰਦਾ ਹੈ। ਪੱਛਮ ਦੇ ਚਿੰਤਕ ਵੀ ਇਸ ਗੱਲ ਨੂੰ ਮੰਨਦੇ ਹਨ ਕਿ ਮਨ ਵਿਚ ਵਾਸ਼ਨਾ ਹੈ। ਮਨ ਵਿਚ ਆਹੰਕਾਰ ਹੈ, ਮਨ ਵਿਚ ਲੋਭ ਹੈ। ਇਹ ਗੱਲਾਂ ਕੁਝ ਹੱਦ ਤੱਕ ਸਹੀ ਵੀ ਜਾਪਦੀਆਂ ਹਨ ਪ੍ਰੰਤੂ ਜਿਵੇਂ-ਜਿਵੇਂ ਗੁਰਬਾਣੀ ਦੇ ਅਭਿਆਸ ਦੁਆਰਾ ਮਨ ਨੂੰ ਸਾਫ਼ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਮਨ ਪਵਿੱਤਰ ਹੁੰਦਾ ਜਾਂਦਾ ਹੈ। ਗੁਰਬਾਣੀ ਵਿਚ ਇਸਦਾ ਵਰਣਨ ਇੰਝ ਮਿਲਦਾ ਹੈ:

ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥

ਮਨੁ ਮੇਰੇ ਧਾਵਨ ਤੇ ਛੁਟਿਓ ਕਰਿ ਬੈਠੋ ਬਿਸਰਾਮੁ ॥

ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਗੀ ਉਪਜਿਓ ਨਿਰਮਲ ਗਿਆਨੁ ॥⁵

'ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਆਪਣਾ ਮੁਲ ਪਛਾਣੁ' ਨਾਮ ਦੇ ਅਭਿਆਸ ਦੁਆਰਾ ਮਨ ਨੂੰ ਸ਼ੁੱਧ ਤੇ ਪਵਿੱਤਰ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। ਮਨ ਦੀ ਖੋਜ ਜਿੰਨੀ ਗਹਿਰੀ ਹੁੰਦੀ ਹੈ। ਮਨੁੱਖੀ ਮਨ ਵਿਚ ਇਕਾਗਰਤਾ ਆਉਣ ਲਗਦੀ ਹੈ। ਦੂਜੇ ਪਾਸੇ ਮਨੁੱਖੀ ਮਨ ਦਾ ਬੁਨਿਆਦੀ ਰੋਗ ਹਉਮੈ ਅਤੇ ਅਹੰਕਾਰ ਹੈ। ਗੁਰੂ ਜੀ ਦੱਸਦੇ ਹਨ ਕਿ ਹਉਮੈ ਤੇ ਹੰਕਾਰ ਨੂੰ ਮਿਟਾਉਣ ਵਾਲੀ ਇਕੋ-ਇਕੋ ਐਸ਼ਧੀ ਨਾਮ ਸਿਮਰਨ ਹੈ:

ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥

ਜਨਮ ਜਨਮ ਕਾ ਸੰਸਾ ਚੂਕਾ ਰਤਨੁ ਨਾਮੁ ਜਬ ਪਾਇਆ ॥

ਤ੍ਰਿਸਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ ਤੇ ਨਿਜ ਸੁਖ ਮਾਹਿ ਸਮਾਇਆ ॥⁶

ਸਤਿਗੁਰ ਦੀ ਸ਼ਰਨ ਪੈਣ ਨਾਲ ਹੀ ਸੱਚ ਨੂੰ ਮਨ ਵਿਚ ਵਸਾਉਣ ਦੀ ਸ਼ਕਤੀ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ। ਪ੍ਰਭੂ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਮਨ ਵਿਚ ਵਸਾਉਣ ਨਾਲ ਹਰ ਤਰ੍ਹਾਂ ਦੇ ਬੰਧਨਾਂ ਤੋਂ ਛੁਟਕਾਰਾ ਮਿਲਦਾ ਜਾਂਦਾ ਹੈ। ਅਰਥਾਤ ਸੱਚੇ ਮਨ ਨਾਲ ਕੀਤੀ ਪ੍ਰਮਾਤਮਾ ਦੀ ਭਗਤੀ ਕਦੇ ਵੀ ਵਿਅਰਥ ਨਹੀਂ ਜਾਂਦੀ ਸਗੋਂ ਇਕਾਗਰਤਾ, ਧੀਰਜ ਤੇ ਧਰਵਾਸ ਬਖਸ਼ਦੀ ਹੈ। ਪ੍ਰਮਾਤਮਾ ਸਰਬ ਕਲਾ ਸਮਰੱਥ ਹੈ। ਉਹ ਆਪੇ ਦੀ ਪਛਾਣ ਕਰਵਾਉਂਦਾ ਹੈ ਅਤੇ ਮਨ ਦੀ ਸ਼ਕਤੀ ਬਲਵਾਨ ਹੁੰਦੀ ਹੈ। ਬਾਣੀ ਮਨ ਨੂੰ ਇਕਾਗਰਤਾ ਪ੍ਰਦਾਨ ਕਰਦੀ ਹੈ। ਸ਼ਕਾਵਾਂ ਦੀ ਨਵਿਰਤੀ ਕਰਦੀ ਹੋਈ ਦੁਵਿਧਾ ਦਾ ਵਿਨਾਸ਼ ਕਰਦੀ ਹੈ ਅਤੇ ਮਨ ਵਿਚ ਟਿਕਾਉ ਆਉਂਦਾ ਹੈ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਆਪਣੀ ਬਾਣੀ ਵਿਚ ਨਾਮ ਸਿਮਰਨ ਤੇ ਇਕਾਗਰਤਾ ਦਾ ਸੰਬੰਧ ਇੰਝ ਪੇਸ਼ ਕਰਦੇ ਹਨ:

ਸੁਆਮੀ ਕੋ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ ਸੁਆਨ ਤਜਤ ਨਹੀ ਨਿਤ ॥

ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਉ ਇਕ ਮਨਿ ਹੁਇ ਇਕਿ ਚਿਤਿ ॥¹⁷

ਪ੍ਰੋ. ਰਾਮ ਸਿੰਘ ਲਿਖਦੇ ਹਨ ਕਿ ਮਨ ਨੂੰ ਇਕਾਗਰ ਕਰਨ ਲਈ ਜੋ ਤਰੀਕੇ ਹੁਣ ਤੱਕ ਅਜਮਾਏ ਜਾ ਚੁੱਕੇ ਹਨ ਉਹਨਾਂ ਵਿੱਚੋਂ ਸਭ ਤੋਂ ਸਫਲ ਤਰੀਕਾ ਨਾਮ ਜਪਣ ਦਾ ਹੈ।¹⁸ ਇਕਾਗਰ ਬਿਰਤੀ ਮਨ ਵਿਚ ਸਤੁ-ਸੰਤੋਖ ਵਰਗੇ ਨੈਤਿਕ ਗੁਣਾਂ ਦਾ ਸੰਚਾਰ ਕਰਦੀ ਹੈ। ਗੁਰਬਾਣੀ ਮਨੁੱਖੀ ਮਨ ਨੂੰ ਬੇਮੁਹਾਰ ਹੋਣ ਤੋਂ ਰੋਕਦੀ ਹੈ। ਮਨ ਦੀ ਇਕਾਗਰਤਾ ਨਾਮ ਜਪਣ ਦੀ ਵਿਧੀ ਵੀ ਹੈ ਤੇ

ਇਸੇ ਵਿਧੀ ਵਿਚ ਹੀ ਫਲ ਨਿਹਿਤ ਹੈ। ਪ੍ਰਭੂ ਭਗਤੀ ਲਈ ਮਨ ਨੂੰ ਹੋਰ ਝੰਮੇਲਿਆਂ ਵਿਚੋਂ ਕੱਢ ਕੇ ਪ੍ਰਭੂ ਵੱਲ ਜੋੜਨਾ ਪੈਂਦਾ ਹੈ। ਜਦੋਂ ਇਹ ਅਭਿਆਸ ਪੱਕ ਜਾਂਦਾ ਹੈ ਤਾਂ ਚਿੱਤ ਦੀਆਂ ਬਿਰਤੀਆਂ ਆਪਣੇ-ਆਪ ਹੀ ਪ੍ਰਮਾਤਮਾ ਵੱਲ ਲਗਣ ਲੱਗ ਜਾਂਦੀਆਂ ਹਨ। ਇਸ ਲਈ ਗੁਰੂ ਜੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਮਨੁੱਖ ਨੂੰ ਸੰਸਾਰਕ ਝੰਮੇਲੇ ਛੱਡ ਕੇ ਪ੍ਰਮਾਤਮਾ ਵੱਲ ਮਨ ਲਗਾਉਣ ਦਾ ਯਤਨ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ:

ਮਿਥਿਆ ਤਨੁ ਸਾਚੋ ਕਰਿ ਮਾਨਿਓ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥

ਜਨ ਨਾਨਕ ਸੋਊ ਜਨੁ ਮੁਕਤਾ ਰਾਮ ਭਜਨ ਚਿਤੁ ਲਾਵੈ ॥¹⁹

ਗੁਰਬਾਣੀ ਵਿਚ ਭਗਤੀ ਨੂੰ ਸਤੁ ਮਾਰਗ ਉਤੇ ਚੱਲਣ ਦਾ ਮਾਧਿਅਮ ਮੰਨਿਆ ਗਿਆ ਹੈ, ਉਥੇ ਮਾਨਵੀ ਜੀਵਨ ਦੀ ਸਾਰਥਿਕਤਾ ਨੂੰ ਵੀ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ। ਜਿਹੜਾ ਸਾਧਕ ਆਪਣੇ ਅਹੰਕਾਰ ਨੂੰ ਛੱਡ ਕੇ ਸ਼ਰਧਾ ਨਾਲ ਅੱਗੇ ਵੱਧਦਾ ਹੈ ਉਸਦਾ ਮਨ ਚਟਾਨ ਵਾਂਗ ਬਲਵਾਨ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸ ਮਾਰਗ ਉਤੇ ਚੱਲਣ ਵਾਲੇ ਰਾਹਗੀਰ ਇਕ ਵਾਰ ਆਪਣੇ ਮਨ ਨੂੰ ਪਕੇਰਾ ਕਰ ਲੈਣ ਫਿਰ ਸੀਸ ਭੇਂਟ ਕਰਨ ਤੋਂ ਵੀ ਸੰਕੋਚ ਨਹੀਂ ਕਰਦੇ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਇਸਦੀ ਸਭ ਤੋਂ ਵੱਡੀ ਮਿਸਾਲ ਹਨ ਜਿੰਨ੍ਹਾਂ ਨੇ ਹਿੰਦੂ ਧਰਮ ਦੀ ਰੱਖਿਆ ਲਈ ਸੀਸ ਨਿਛਾਵਰ ਕੀਤਾ। ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਵਿੱਚ ਦੱਸਿਆ ਹੈ ਕਿ ਮਨੁੱਖੀ ਜੀਵਨ ਇਕ ਮਾਤਰ ਸਾਧਨ ਸਿਮਰਨ ਹੈ ਜਿਸ ਦੇ ਦੁਆਰਾ ਮਨ ਨੂੰ ਪਕੇਰਾ ਕਰਕੇ ਪ੍ਰਭੂ ਪ੍ਰਾਪਤੀ ਦਾ ਲਕਸ਼ ਪ੍ਰਾਪਤ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ:

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥²⁰

ਪ੍ਰਭੂ ਭਗਤੀ ਦੇ ਮਾਰਗ ਵਿੱਚ ਆਉਣ ਵਾਲੀ ਪ੍ਰਮੁੱਖ ਰੁਕਾਵਟ ਅਹੰਕਾਰ ਹੈ। ਜੇਕਰ ਅਰਾਧਨਾ ਅਤੇ ਵਿਸ਼ਵਾਸ ਦੇ ਰਸਤੇ ਉੱਤੇ ਕਿਸੇ ਸਾਧਕ ਦਾ ਮਨ ਪੱਕਾ ਹੈ ਤਾਂ ਉਸ ਨੂੰ ਕਿਸੇ ਪਖੰਡ ਦੀ ਲੋੜ ਨਹੀਂ। ਗੁਰੂ ਜੀ ਦੱਸਦੇ ਹਨ ਕਿ ਪ੍ਰਭੂ ਪ੍ਰਾਪਤੀ ਲਈ ਕਿਸੇ ਪਖੰਡ ਜਾਂ ਭੇਖ ਧਾਰਣ ਦੀ ਲੋੜ ਨਹੀਂ ਹੁੰਦੀ ਸਗੋਂ ਨਿਰਸੁਆਰਥ ਹੋ ਕਿ ਪ੍ਰਭੂ ਭਗਤੀ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ। ਗੁਰੂ ਜੀ ਨੇ ਸੰਸਾਰਕ ਪਦਾਰਥਾਂ ਦੇ ਤਿਆਗ ਨੂੰ ਤਰਜੀਹ ਦਿੰਦਿਆਂ ਮਨੁੱਖ ਨੂੰ ਲੋਕ ਕਲਿਆਣ ਦੀ ਭਾਵਨਾਂ ਤੋਂ ਜਾਣੂੰ ਕਰਾਇਆ ਹੈ। ਗੁਰੂ ਜੀ ਨੇ ਮਨੁੱਖ ਨੂੰ ਹਉਮੈ ਤੇ ਹੰਕਾਰ ਦਾ ਤਿਆਗ ਕਰਨ ਦਾ ਸੁਨੇਹਾ ਦਿੱਤਾ ਹੈ। ਜਦੋਂ ਮਨੁੱਖ ਹਉਮੈ ਤੇ ਅਹੰਕਾਰ ਦਾ ਤਿਆਗ ਕਰਕੇ ਨਿਸ਼ਕਾਮ ਦਿਲ ਨਾਲ ਸਿਮਰਨ ਕਰਦਾ ਹੈ ਤਾਂ ਜਾ ਕੇ ਪ੍ਰਾਣੀ ਦਾ ਪ੍ਰਭੂ ਨਾਲ ਅਟੁੱਟ ਰਿਸ਼ਤਾ ਜੁੜਦਾ ਹੈ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦਾ ਕਥਨ ਹੈ:

- *ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥²¹*

- *ਤਜਿ ਅਭਿਮਾਨ ਮੋਹ ਮਾਇਆ ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ ॥²²*

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੱਸਦੇ ਹਨ ਕਿ ਜਦੋਂ ਤੱਕ ਮਨੁੱਖ ਬਾਹਰੀ ਅਡੰਬਰਾਂ ਦਾ ਤਿਆਗ ਕਰਕੇ ਸਰਬਕਾਲਿਕ, ਸਰਬ-ਸਮਰੱਥ ਪ੍ਰਮਾਤਮਾ ਦੀ ਸ਼ਰਨ ਵਿੱਚ ਨਹੀਂ ਆ ਜਾਂਦਾ ਉਦੋਂ ਤੱਕ ਪਰਮ ਆਨੰਦ ਦੀ ਪ੍ਰਾਪਤੀ ਸੰਭਵ ਨਹੀਂ ਹੋ ਸਕਦੀ। ਇਸ ਕਰਕੇ ਗੁਰੂ ਜੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਮਨੁੱਖ ਨੂੰ ਤੀਰਥ, ਵਰਤ ਨੇਮ ਅਤੇ ਵਿਅਰਥ ਪਖੰਡਾਂ ਤੋਂ ਬਚਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਹ ਸਭ ਵਿਆਰਥ ਦੇ ਕਾਰਜ ਹਨ:

ਤਿਹ ਨਰ ਜਨਮੁ ਅਕਾਰਥੁ ਖੋਇਆ ਯਹ ਰਾਖਹੁ ਮਨ ਮਾਹੀ ॥

ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹ ਮਨੁਆ ਬਸਿ ਜਾ ਕੋ ॥

ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥
 ਜੈਸੇ ਪਾਹਨੁ ਜਲ ਮਹਿ ਰਾਖਿਓ ਭੇਦੈ ਨਾਹਿ ਤਿਹ ਪਾਨੀ ॥
 ਤੈਸੇ ਹੀ ਤੁਮ ਤਾਹਿ ਪਛਾਨਹੁ ਭਗਤਿ ਹੀਨ ਜੋ ਪ੍ਰਾਨੀ ॥
 ਕਲ ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੁ ਯਹ ਭੇਦੁ ਬਤਾਵੈ ॥
 ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਗੁਰੁਆ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥²³

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਬਾਣੀ ਇਹ ਸਪੱਸ਼ਟ ਜਾਹਿਰ ਕਰਦੀ ਹੈ ਕਿ ਮਨੁੱਖ ਬਾਹਰੀ ਅਡੰਬਰਾਂ ਦੇ ਮੋਹ ਤਿਆਗ ਕੇ ਉਸ ਸਰਬਕਾਲਿਕ ਅਤੇ ਅਪਾਰ ਪ੍ਰਮਾਤਮਾ ਦੀ ਸ਼ਰਨ ਵਿਚ ਆ ਕੇ ਉਸਦਾ ਗੁਣਗਾਨ ਕਰਕੇ ਪਰਮ ਆਨੰਦ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦਾ ਹੈ ਅਤੇ ਸਮਾਜ ਨੂੰ ਨਵੀਂ ਦਿਸ਼ਾ ਪ੍ਰਦਾਨ ਕਰ ਸਕਦਾ ਹੈ। ਮਾਨਵ ਧਰਮ ਦਾ ਅਸੂਲ ਵੀ ਇਹੀ ਹੈ ਕਿ ਉਹ ਵਹਿਮ-ਭਰਮ ਵਿਚ ਨਾ ਪਵੇ ਅਤੇ ਨਾ ਹੀ ਕਿਸੇ ਨੂੰ ਪੈਣ ਦੇਵੇ ਸਗੋਂ ਅਸਲੀਅਤ ਦਾ ਬੋਧ ਕਰਵਾਏ:

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥
 ਨਾਨਕ ਨਿਹਫਲੁ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥²⁴

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਵਿਚ ਸੱਚ ਦੇ ਪ੍ਰਤੀ ਇਕ ਹੋਰ ਤਰਕ ਦਿੱਤਾ ਹੈ ਕਿ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਵਣ-ਜੰਗਲਾਂ ਵਿਚ ਖੋਜਣ ਦੀ ਬਜਾਏ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚੋਂ ਪਾਉਣ ਅਰਥਾਤ ਉਸਦੀ ਸਰਬਵਿਆਪਕਤਾ ਤੋਂ ਜਾਣੂੰ ਕਰਾਇਆ ਹੈ। ਗੁਰੂ ਜੀ ਦੀ ਸੰਪੂਰਨ ਬਾਣੀ ਵਿੱਚ ਮਾਨਵੀ ਮਨ ਦੀ ਉੱਨਤੀ ਨੂੰ ਅੰਕਿਤ ਕੀਤਾ ਗਿਆ ਹੈ। ਗੁਰੂ ਜੀ ਨੇ ਸਮਾਜਿਕ ਬੰਧਨਾਂ ਤੋਂ ਮੁਕਤੀ ਪਾ ਕੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਦਵਾਰ ਤੱਕ ਪਹੁੰਚਣ ਦਾ ਸੁਨੇਹਾ ਦਿੱਤਾ ਹੈ, ਜਿਵੇਂ:

- ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥
 ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ ਮਨਾ ਭਉ ਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ ॥
 - ਸੁਖ ਦੁਖ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨ ॥
 ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨ ॥²⁵

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ, (ਸਲੋਕ-੧੨) ਅਤੇ ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਜਾਨਾ (ਸੋਰਠ ਮਹਲਾ ੯) ਆਦਿ ਵਚਨ ਕਹਿ ਕੇ ਅਜਿਹੇ ਸਤੋ ਗੁਣਾਂ ਦਾ ਰੁਪਾਂਕਨ ਮਨੋਵਿਗਿਆਨਕ ਢੰਗ ਨਾਲ ਕਰਦੇ ਹਨ ਕਿ ਮਨ ਉਸ ਪ੍ਰਮਾਤਮਾ ਦੀ ਮਹਿਮਾ ਦਾ ਗੁਣ-ਗਾਣ ਕਰਨ ਵੱਲ ਪ੍ਰੇਰਿਤ ਹੋ ਸਕੇ। ਸਹਿਜ-ਸੁਭਾਵਿਕ ਜੀਵ ਉਸ ਕਰਤਾ ਪੁਰਖ ਦੇ ਪ੍ਰਤੀ ਅਕਰਸ਼ਿਤ ਹੋਣ ਲਗਦਾ ਹੈ। ਇਹੀ ਆਤਮਾ ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਦਾ ਸੰਬੰਧ ਅਰਥਾਤ ਜੀਵ ਅਤੇ ਜੀਵ ਆਤਮਾ ਦੀ ਗਹਿਨਤਾ ਹੈ।

ਇਸ ਕਲਯੁਗ ਵਿੱਚ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਪ੍ਰਭੂ ਪ੍ਰਾਪਤੀ ਲਈ ਪੂਜਾ, ਵਰਤ, ਤੀਰਥ ਯਾਤਰਾ, ਪਾਖੰਡ ਦੀ ਬਜਾਏ ਮਨੁੱਖ ਲਈ ਨਾਮ ਸਾਧਨਾ ਕਰਨ ਦੀ ਵਿਧੀ ਨੂੰ ਸਭ ਤੋਂ ਉੱਤਮ ਮੰਨਿਆ ਹੈ। ਗੁਰੂ ਜੀ ਦੀ ਆਪਣੀ ਬਾਣੀ ਵਿੱਚ ਮਨੁੱਖ ਨੂੰ ਸਤੁ ਮਾਰਗ ਉੱਤੇ ਚੱਲਣ ਦਾ ਸੰਕੇਤ ਦਿੱਤਾ ਹੈ। ਉੱਥੇ ਮਾਨਵ ਜੀਵਨ ਦੀ ਸਾਰਥਕਤਾ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਸੱਚੇ ਮਨ ਨਾਲ ਪ੍ਰਭੂ ਦਾ ਜਾਪ ਕਰਨ ਨਾਲ ਹੀ ਭਵ-ਸਾਗਰ ਤੋਂ ਪਾਰ ਲੰਘਿਆ ਜਾ ਸਕਦਾ ਹੈ :

ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹ ਮਨੁਆ ਬਸਿ ਜਾ ਕੋ ॥
 ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥²⁶

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਜਿਥੇ ਮੋਹ ਸੰਬੰਧਾਂ ਨੂੰ ਉਜਾਗਰ ਕੀਤਾ ਹੈ ਉਥੇ ਇਸਦੀ ਛਿਣ-ਭੰਗਰਤਾ ਦਾ ਉਲੇਖ ਕਰਕੇ ਮਨ ਨੂੰ ਪ੍ਰਭੂ ਦੇ ਸਿਮਰਨ ਵੱਲ ਲਗਾਉਣ ਜੀਵਨ ਦਾ ਅਸਲ ਮਨੋਰਥ ਦੱਸਿਆ ਹੈ। ਮੋਹ ਦੇ ਸੰਬੰਧ ਅਸਥਾਈ ਹਨ। ਸੱਚੇ ਮਨ ਨਾਲ ਕੀਤੀ ਅਰਾਧਨਾ ਅਤੇ ਭਗਤੀ ਹੀ ਹਮੇਸ਼ਾਂ ਲਈ ਸਾਥ ਹਨ ਅਤੇ ਸਾਰੇ ਦੁਖਾ ਦਾ ਹੱਲ ਹਨ:

ਰਾਮ ਨਾਮੁ ਉਰ ਮੈ ਗਹਿਓ ਜਾ ਕੈ ਸਮ ਨਹੀ ਕੋਇ ॥

ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ ਦਰਸੁ ਤੁਹਾਰੋ ਹੋਇ ॥੯੭

ਗੁਰੂ ਜੀ ਦੀ ਸਮੁੱਚੀ ਬਾਣੀ ਗੌਰ ਨਾਲ ਵਾਚਣ ਤੋਂ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਸਿਮਰਨ ਮਾਇਆ, ਵਿਕਾਰ, ਭਰਮ, ਕਾਮ ਆਦਿ ਦੇ ਬੰਧਨਾਂ ਤੋਂ ਮੁਕਤ ਹੋਣ ਦਾ ਬ੍ਰਹਮ ਅਸਤਰ ਹੈ। ਗੁਰੂ ਜੀ ਆਪਣੀ ਬਾਣੀ ਵਿੱਚ ਮਨੁੱਖ ਨੂੰ ਵਾਰ-ਵਾਰ ਇਹ ਅਹਿਸਾਸ ਕਰਵਾਉਂਦੇ ਹਨ ਕਿ ਇਹ ਦਿੱਸਦਾ ਸੰਸਾਰ ਨਾਸ਼ਮਾਨ ਤੇ ਅਸਥਾਈ ਹੈ ਇਸ ਲਈ ਸਮਾਂ ਰਹਿੰਦੇ ਹੀ ਪ੍ਰਭੂ ਮਿਲਾਪ ਲਈ ਯਤਨ ਕਰਨੇ ਚਾਹੀਦੇ ਹਨ। ਪ੍ਰਮਾਤਮਾ ਅਪਰੰਮਪਾਰ ਹੈ। ਮਨੁੱਖੀ ਮਨ ਦੀ ਭਟਕਣਾਂ ਕੇਵਲ ਤੇ ਕੇਵਲ ਪ੍ਰਮਾਤਮਾ ਹੀ ਸ਼ਾਂਤ ਕਰ ਸਕਦਾ ਹੈ। ਸੋ ਗੁਰੂ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਸਾਰੰਸ਼ ਇਹੀ ਹੈ ਕਿ ਨਾਮ ਅਨਮੋਲ ਦਾਤ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਮਨ ਰੂਪੀ ਘੋੜੇ ਨੂੰ ਕਾਬੂ ਵਿਚ ਰੱਖਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਤਨ ਦੀ ਮੁਕਤੀ ਮਨ ਦੀ ਸਹੀ ਦਿਸ਼ਾ ਨਾਲ ਹੀ ਸੰਭਵ ਹੈ ਭਾਵ ਮਨ ਨੂੰ ਕਾਬੂ ਕਰਕੇ ਸਰਵ ਸ਼ਕਤੀਮਾਨ ਪ੍ਰਮਾਤਮਾ ਦੀ ਪ੍ਰਾਪਤੀ ਸੰਭਵ ਹੈ। ਪ੍ਰਮਾਤਮਾ ਹੀ ਸਰਬ ਦੁਖਾਂ ਦਾ ਵਿਨਾਸ਼ਕ ਹੈ। ਇਸ ਲਈ ਗੁਰੂ ਜੀ ਫੁਰਮਾਉਂਦੇ ਹਨ ਕਿ ਮੋਹ-ਮਾਇਆ ਦਾ ਤਿਆਗ ਕਰਕੇ ਬਾਣੀ ਦਾ ਜਾਪ ਕਰੋ। ਸ਼ਬਦ ਰੂਪੀ ਬਾਣੀ ਚੰਚਲ ਮਨ ਨੂੰ ਸਥਿਰਤਾ ਪ੍ਰਦਾਨ ਕਰਦੀ ਹੋਈ ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ ਤੇ ਮੋਹ ਨਾਸ ਕਰਦੀ ਹੈ। ਸਬਦ ਰਾਹੀ ਸਾਨੂੰ ਵਿਵੇਕ ਬੁੱਧ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਸਿਮਰਨ ਨੂੰ ਹਉਮੈ ਦਾ ਵਿਨਾਸ਼ਕ ਤੇ ਮਨ ਨੂੰ ਸੀਤਲ ਕਰਨ ਵਾਲਾ ਦੱਸਿਆ ਹੈ। ਪ੍ਰਭੂ ਪ੍ਰਮਾਤਮਾ ਇੱਕ ਵਿਆਪਕ ਸ਼ਕਤੀ ਹੈ ਜਿਹੜੀ ਘਟਿ-ਘਟਿ ਵਿਚ ਬਿਰਾਜਮਾਨ ਹੈ। ਇਹੀ ਸ਼ਕਤੀ ਅੰਤਹਕਰਣ ਦੀ ਮੈਲ ਨੂੰ ਸਾਫ਼ ਕਰਕੇ ਮਨ ਨੂੰ ਸ਼ੁੱਧੀ ਬਖਸ਼ਦੀ ਹੈ। ਸੱਚੇ ਮਨ ਨਾਲ ਕੀਤੀ ਭਗਤੀ ਦੁਆਰਾ ਮਨ ਵਿਚੋਂ ਦੁਵਿਧਾ ਦਾ ਨਾਸ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਕਾਗਰਤਾ ਮਨ ਵਿਚ ਗਿਆਨ ਦਾ ਪ੍ਰਕਾਸ਼ ਕਰਦੀ ਹੋਈ ਮਨੁੱਖੀ ਰੂਹ ਨੂੰ ਨੂਰੋ-ਨੂਰ ਕਰਦੀ ਹੈ ਇਹੀ ਜੀਵਨ ਦਾ ਅਸਲੀ ਮਨੋਰਥ ਹੈ।

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GURU TEGH BAHADUR DEV JI: AN APOSTLE OF HUMAN RIGHTS AND SUPREME SACRIFICE

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Abstract

Guru Tegh Bahadur Ji was a living prophet, a poet, a martyr, a philosopher and the greatest humanitarian was the torchbearer of human rights. The history reveals that he was the first martyr for human rights who made supreme sacrifice by laying down his life and achieved martyrdom for protecting the rights of followers who professed different religions. He was rightly called 'Hind Di Chadar' (savior of Hindus and their faith). He reacted morally to the persecution policy of Aurangzeb. He brought his spiritual ideals to counter the brutal force, and his life thus became a great flame of sacrifice. He was indeed a glorious martyr and a true saint. In the contemporary times, the countries are clamoring for protection of the human rights of its people, these rights were formulated by Sikh Gurus five centuries back. The protection of human rights was not only preached but also practiced by them. If we are able to enjoy freedom today, it is because of the supreme sacrifice of martyrs like Guru Arjan Dev, Guru Tegh Bahadur and Banda Singh Bahadur.

Keywords:

Guru Tegh Bahadur, Human Rights, Sacrifice, Martyrdom, Aurangzeb, saviour.

Guru Tegh Bahadur Ji, the ninth Sikh guru was the one of the greatest humanitarians and saviour of human rights. He is actually the connecting link between Guru Nanak Dev Ji and Guru Gobind Singh Ji thereby playing a pivotal role in preserving the Sikh values and basic human rights of the masses. All the Sikh gurus were the epitome of morality, righteous conduct and virtues. They had set an example of living a life full of values and righteousness. Without these virtues and conduct, there can be no divine worship. The Gurus not only guided their followers by their words but also practiced them in their life. They preached and practiced the ideals which they imparted to their followers.

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Guru Nanak Dev initiated advocacy of protection of human rights which included right to work, right to fulfill one's needs, freedom of assembly, freedom of speech, rights of women, and rights of family, equality and justice to all. Guru Tegh Bahadur carried forward the teachings and legacy of first guru, Guru Nanak Dev Ji and the subsequent gurus. The spiritual teachings of Guru Tegh Bahadur Dev Ji expounded on various themes such as human attachments, life, selfless service, nature of God, service, death, dignity and sorrow.

Guru Tegh Bahadur Ji was youngest son of Guru Hargobind Sahib and was father of Guru Gobind Singh. He was born at Amritsar in 1621 and his term as Guru came quite late (1664 to 1675). One hundred and sixteen of his hymns are included in Guru Granth Sahib. His real name was Tyag Mal but he was given the name Tegh Bahadur (Mighty of the Sword) by Guru Hargobind Sahib ji after he had explicitly depicted his bravery in battle against the Mughals. He was taught about both Miri and Piri. He was trained in archery and was also taught in Vedas, Upanishads and Puranas.

Guru Tegh Bahadur was truly the first martyr who sacrificed his own life and achieved martyrdom for protecting the rights of followers who professed different religions. He was rightly called 'Hind Di Chadar' (saviour of Hindus and their faith). United Nations Universal Declaration of Human Rights (1948) proclaims human rights to all the citizens. It guarantees every one right to freedom of thought, conscience and religion. Guru Sahib had practiced this ideology many centuries before this declaration came into force. He lived in that era where there was no tolerance for other religion and persecution was common all over the world. Aurangzeb closed down Hindu schools, imposed heavy taxes and forbade the Hindus from celebrating their festivals.

Guru Sahib sacrificed his own life for upholding the principle of freedom of conscience. None other than them could have done this supreme sacrifice. He himself went from Anandpur sahib to Chandni Chowk for protecting and respecting the identity of others. It is a supreme act of self- giving and sacrifice. Implicit in his act was boundless sympathy for the oppressed and protecting the rights of people. One thing to be noted is that Guruji himself never wore 'janeau' or 'tilak' but still protected the rights of Hindus. It involves the larger issues of human rights and freedom of conscience.

He actually gave the underlying principles for democracy. Democracy is the voice of today. In those days, Guru Sahib urged people not to bear injustice

and he himself set an example by undergoing supreme sacrifice without subjugating himself to the Mughal rule. The French philosopher Voltaire expressed his views on democracy and said the following quotes while explaining the true meaning of democracy "I disapprove of what you say, but I will defend to the death your right to say it". Guru ji had already demonstrates this three centuries back in this in the true meaning.

Guru Tegh Bahadur ji taught the people to be tolerant towards other religions, belief, faith, conviction and religious practices. He stood for the right to social and religious freedom of all. His own martyrdom inculcated in people the spirit of tolerance for other religions.

Martyrdom of Guru Tegh Bahadur ji

Guru Tegh Bahadur ji undertook the supreme sacrifice for the protection of the most fundamental of human rights - the right of a person to freely practice his or her religion without interference or hindrance. This type of incident has never been recorded in history. The Kashmiri Pandits who were being threatened to conversion to Islam approached Guru Sahib. Although, he was never in favour of Hindu ideals and their practises. However, he still decided to protect Kashmiri Pandits as the right to freely profess their religion was considered to be more significant than their own personal beliefs. For the first time, the issue of human rights was addressed. Guru Tegh Bahadur ji proclaimed that we should never fear and be free to express dissent.

Aurangzeb was a brutal and barbaric Mughal tyrant who ruled for 49 years and was contemporary of Guru Tegh Bahadur ji. After capturing the throne, he had killed his three brothers and imprisoned his father. He tried to impose jaziya on Hindus and demolished many Hindu temples and constructed mosques there. He forcefully tried to convert Hindus to Muslims. His main aim was to wipe out Hindus and Sikh religion from the motherland.

The Kashmiri Pandits were the Hindus who were known for their erudition and education. In 1675, Pandit Kripa Ram headed the delegation of Kashmiri Pandits and met Guru ji at Anandpur Sahib. They told that Aurangzeb had given the ultimatum to them that either they convert themselves to Islam or face death. Guru Sahib told the Pandits to inform Aurangzeb that if he converts Guru Tegh Bahadur to Islam, they all will convert to Islam. Guru Sahib was called to Delhi. He along with his disciples came to Delhi and were asked to convert to Islam or face death. Guru Ji was also asked to perform a miracle. Guru Tegh Bahadur ji

was clear that he would neither convert to Islam nor perform a miracle. He was ready to sacrifice his life but decided not to succumb to the demand of Aurangzeb. Guru Sahib and his companions were tortured. Guru Tegh Bahadur ji was chained and imprisoned in a cage and was tortured in the cruelest and the most inhuman ways for five long days. In order to torture him further into submission, one of his distinguished devotees (Bhai Mati Das) was sawn alive, another (Bhai Dyal Das) was boiled in the cauldron and the third (Bhai Sati Das) was roasted alive before the Guru Sahib. Guru Taegh Bahadur ji himself was beheaded under imperial warrant in broad daylight, in the middle of a public square the most prominent public place in India, called Chandni Chowk. The sacrifice roused the Hindus from their passive silence and gave them the fortitude to understand the power that comes from self-respect and sacrifice. Guru Tegh Bahadur ji thus earned the affectionate title of "Hind-di-Chadar" or the Shield of India.

Thus, it was the historic act where the Guru Sahib sacrificed his life for protecting the people of all religions. He unflinchingly gave his head and refused to bow down to the pressure of fanatic Mughal emperor also ensured that the common people of dharma would not have to give in to the Mughal tyrant's zealous project of proselytization.

J.S Grewal also explained that the sacrifice of Guru Tegh Bahadur ji is highly significant as he sacrificed his life and raised his life in those times when Mughal rule was at its zenith. He revived the central unity of Sikh values. He paved the way for Khalsa and gave noble kind of unity among Sikhs. He urged people to listen to their conscience and raise voice against injustice. Guru Tegh Bahadur ji was truly the penultimate guru and spiritual guide of the people who was not only approached by the sikh people but by the people of all religions for counsel and help. The sacrifice of Guru Sahib was significant as it truly signaled the end of the callous and mighty rule of the Mughals. He sacrificed his mortal being for defending and protecting its people from the barbaric and heinous ruler.

He also undertook several travels in different parts of the country to spread the Sikh values and ideology. He travelled from Banaras to Kashmir spreading the Sikh ideology and thereby uniting people. Guru Tegh Bahadur Ji travelled far and wide, spreading the message of Guru Nanak Dev Ji and dispelled superstitions and ritualistic behaviour. He was a blend of a prophet and a martyr. His poetic verses and hymn conveyed the understanding of the veracity of a disciplined spiritual order, philosophical acumen and divine enlightenment.

Guru ji travelled to various places by giving solace to victims of brutalities of Mughal rulers. He was saviour of poor and helpless masses of the country. The people of most those days were not only afflicted with tyranny of Mughal rule but were also living in abject poverty. The guru used the money he had brought from Assam to help the people to improve their lives. He got many wells dug so that people could get water both for drinking and for their fields and he got some tanks built so that rain water could be collected and stored. He brought cows and buffaloes and gave them to the poor. He also had many kinds of trees planted so that the whole area could become rich and green (Dhillon, 2010).

Guru Tegh Bahadur Ji was a believer in harmony and peaceful co-existence. He played a pivotal role in making people negotiation between Raja Ram Singh and Raja Chankardbawaj. He thus pacified the situations and averted war. He was full of virtues of mercy and forbearance. The nephew of guru ji, Dhirmal, attacked his house and looted it, still guru ji did not lose their calm and rather rebuked his disciple, Makhan Shah for retaliating his nephew and forgave his nephew.

The world in today's time is rife with conflicts. People are divided on the bases of caste, creed, color and sex. There is upsurge of communal conflicts and sectarian conflicts; the values of modern man are at the lowest ebb. The plight of women, poor, old aged and farmers are pitiable. They are crying for getting their basic human rights. The world has become so self-centric that the people are not concerned about the rights of others. We should not forget the supreme sacrifices of our Gurus who rendered selfless service and supreme sacrifice so that we all could live safely. We would not have enjoyed the freedom if the Gurus had not raised their voice against the injustice. We all should imbibe those values and respect the rights of others. Religious intolerance is a global problem. No religion is good or bad, everybody is free to profess their religion in their own way. If we are able to breathe the air of freedom today, it is because of the sacrifices of martyrs like Guru Arjun Dev Ji, Guru Tegh Bahadur Ji and Baba Banda Singh Bahadur.

The need of the hour is to rise above such petty conflicts and render selfless service to all. The true service of God is to love humanity and to protect the interest of one and all. The interest of the weaker section and of needy should be given utmost care. The history reveals that many have sacrificed their lives for their personal reasons, however none other than Sikh guru have ever sacrificed not for their own people who practice Sikhism but instead sacrificed for protecting the rights of the non-Sikhs, the peace-loving people from

Kashmir. Guru Tegh Bahadur ji inculcated the spirit of determination and courage to fight against extremism, cruelty and suppression rather than giving into external pressures and compulsions. He also redeemed the people caught in cobwebs of self-imposed dilemmas and predicaments.

The Guru Tegh Bahadur ji's life has a shining message for us. To serve others at the risk of our lives is a great moral and spiritual act, for true morality and spiritual act are not divorced from one another. Self-transcendence, for the guru is not merely reaching into the chamber of Divine within, but is also reaching out to other human beings through selfless service and sacrifice. Man's aim is not to liberate him but to liberate others, to work, to act in complete accord with the cosmic order, not for one's personal ends. We should care not only for our own private good but for the good of our fellow beings. The life history of guru further teaches us that we should not look vainly for miraculous interventions in life but should build inner strength cheerfully. (B.S Gupta, 1978).

Prejudices and hatred is existing and is prevalent in today's time also as they were in the seventeen century; only the garbs have changed. Our ills are due to the fact that modern life is full of lust and there is cult of greed which has made life of modern man divorced from the moral and spiritual life. Material standards are not a yardstick for creative thinking. We should look more deeply into the meaning of existence and move towards its higher purposes. The greatness of Guru Tegh Bahadur Sahib shines forth from the holiness to the will to sacrifice.

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BOOK REVIEW

It has been many years since I had first met Dr. Dalvir Singh Pannu during a trip to California. During our first conversation, I found that my new acquaintance was fired up and ready to serve his faith as well as his community. He was proud of his family's affiliation with Guru Nanak Dev ji, and was inspired to research and disseminate his Sikh Heritage. Little did I know that he would go on to take time off from his professional practice to undertake the incredible process of writing this book.

He did more than just write a book. He also personally took field trips to the region to research the data, survey the geography, and listen to the story's first hand. And he did an exceptional job. The author told me that he wanted to do much more than passively observe - he wanted to talk with the local people, listen to the streets, bricks, buildings, and their ruins; as well as speak with the neighbors who had personally experienced the presence and the gossip of Sikh historical places. He also searched old literature, historical records, and recorded observations.

In painstaking research that took Dr. Pannu, and often his family, more than a decade, truly going deep into the Sikh scriptures, researching into Sikh history, and reviewing compilations of Sikh legends and hagiographic literature. He methodically constructed everything that went into his book.

Dr. Pannu touched the earth on which Guru Nanak Dev ji in his 10 lives walked, talked, and lived to touch

Book :

The Sikh Heritage:
Beyond Borders

Author :

Doctor Dalvir Singh
Pannu, San Jose,
California, USA.

Published by :

Pannu Dental
Group, 2019
www.thesikhheritage.com

Printed by :

Copy well, Canada.
Hard Bound Edition,
Pages 416
Price : \$95

Reviewed by :

Bhai Harbans Lal,
Ph.D.; D.Litt. The
University of North
Texas.

Purchase book here :

www.thesikhheritage.com

peoples' hearts. It is there that the Nanak Panth evolved and established. There, the author explored the bricks and mortars, the mud, and the labor that went into preserving the biography of Guru Nanak dev ji and his successors.

Dr. Pannu's pursuit resulted in a veritable encyclopaedia of Sikh shrines and places lost to the community. The Sikh nation left this irreplaceable heritage beyond the Radcliff border in Pakistan after the bloodstained separation of India and Punjab in 1947.

The author begins by reminding the reader of the pain and sacrifice that innocent people of all faiths and communities suffered as a result of the 1947 Partition of the Indian subcontinent. He quoted historians and politicians to describe the extent of this unparalleled dread suffered by the Punjabi population of Sikhs, Hindus, and Muslims all alike.

The Sikh sufferings were unique as their major population was born, lived, and flourished in the areas given to what would result in the formation of the Islamic Republic of Pakistan. The Sikhs would become a meniscus and vulnerable minority overnight.

Dr. Pannu starts Chapter One appropriately by relating that Nanakana Sahib means the sacred birthplace of Guru Nanak Dev ji, and that its implied meaning is as the birthplace of Sikhism.

Guru Nanak was the founder of a new thought, a new community originally known as Nanak Panthis. His followers, Nanak Panthis, flocked to him everywhere he visited. That led to the formation of a community of Sikhs, that originated from Sindhu (Hindu) civilization east of the Sindh River Valley, and a community of Mureeds that originated from Turki (Turkish) civilization, West of the Sindh River Valley. These civilizations are referenced in the Sikh scriptures as below:

The Guru Granth described them through the verse as:

ਹਿੰਦੂ ਤੁਰਕ ਦੋਊ ਸਮਝਾਵਉ ॥ (Sri Guru Granth Sahib, 479)

Guru's teachings attracted people of both, Sindhu civilization (later known as Hindus) and Turkish civilization (Turks, Abrahamic religions).

Subsequently, the Sikh historian Bhai Santokh Singh described the congregation of Guru Nanak in Kartarpur confirmed as:

*ਹਿੰਦੂ ਤੁਰਕ ਅਦਕ ਚਲ ਆਵਹਿ ॥ ਸ੍ਰੀ ਨਾਨਕ ਕੇ ਚਰਨ ਮਨਾਵਹਿ ॥
ਏਕ ਮੁਰੀਦ, ਸਿੱਖ ਇਕ, ਹੋਵਹਿ ॥ ਦਰਸਨ ਪਰਸਨ ਕਲਮਲ ਖੋਵਹਿ ॥*

Hindus (Sindhu civilization) and Turks (Abrahamic religions), both, were flocking to the feet (teachings) of Sri Guru Nanak. The formers became Guru's shishya (pupil) or Sikhs, and the others became Guru's Mureeds, ones who seek.

Then, rightfully, the book under review is dedicated to the 550th Birth Anniversary of Guru Nanak Dev ji. And Guru Nanak's legacy is remembered in the book's Dedication sections as:

*ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੁੰਧੁ ਜਗਿ ਚਾਨਣੁ ਹੋਆ ।
ਜਿਉ ਕਰਿ ਸੂਰਜ ਨਿਕਲਿਆ ਤਾਰੇ ਛਪਿ ਅੰਧੇਰੁ ਪਲੋਆ ।*

With the emergence of the true Guru, Guru Nanak Dev ji, the mist (of ignorance) cleared and the light (truthfulness) spread all around.

The author acknowledged that he had to gather knowledge from sources other than Sikh literature about Nanak-Panthis and their religion, as well as Hindu religion and Islamic beliefs.

In the book, Dr. Pannu acknowledged over 150 authors, scholars, and historians from many religions for their input and critiques. Among them are included Sikh scholars ranging from Bhai Santokh Singh of yesterday to Bhai Vir Singh of today.

The resulting exhaustive work includes a comparative analysis of the Janamsakhis associated with Guru Nanak Dev ji with similar sakhis (tales) from other faiths. Examples are Kaaba shifting its place, cobra spreading hood to shade, and prodigy pupil revealing the mystical significance of the alphabet to the school teacher (pages 24, 38, 42).

The evolution of Gurmukhi script from the times of Guru Nanak Dev ji to Guru Arjun Dev ji is explained in the chapter Gurdwara Patti Sahib (page 40).

Pre-partition revenue records have been included to help explain land disputes during the Gurdwara reform movement. For example, the author details in the chapter on Gurdwara Kiara Sahib, "Mahant Fauja Singh was in-charge of Gurdwara Kiara Sahib during the Gurdwara Reform Movement and his partners in landholding were Ujjagar Singh and Mahanrani Inder Kaur. The Gurdwara property included 15 murabba (1 muraba equals 25 acres) of land in the Village of Darria. After losing their case at the High Court, the Mahant and his partners were evicted from the property on June 17, 1936." (page 46).

The author with his pioneering research of new pieces of evidence,

backed by more than 750 endnotes citations has respectfully contradicted the findings of many prominent historians in a few cases. In other cases, he confirmed many reports by many authors.

For example, some of the stories that have been challenged in the book include Karam Singh's investigation of Bala Janamsakhi (page 61), Khushwant Singh's claims about Guru Arjun Dev ji's martyrdom, Kapoor Singh's viewpoint about Mujjaddid Ahmed Sirhindi (page 239), Kavi Santokh Singh's narrative about Sri Guru Teg Bahadur ji's visit to Golden Temple Amritsar (page 181), and Syed Muhammad Latif's assertion that Bhai Bidhi stole the "Emperor's horses (page 277).

For understanding the circumstances leading to the martyrdom of Guru Arjun Dev ji, the reader can find new evidence from Bhai Banno Prakash, Dhakhirat al-Khawanin, and a contemporary Dutch chronicle of Mughal India (page 230). In the chapter Gurdwara Dehra Sahib, the striking similarity of the "wah-dat al-wujud" doctrine by Iban Arbi with Sikh philosophy has been explained. In the same chapter we find out that after the martyrdom of Guru Arjan Dev ji, there was a gap of more than a century until Chandu's name first appeared in written history; in the antki sakhi of Parchian Sewadas.

The Sikh Misls' timely help to the subjugated Hindu community at large during the mid-eighteenth century has been poetically quoted from the accounts of Sri Guru Panth Prakash. The author says that "from there on, after ousting the Afghans in Sialkot, the Khalsa was on a winning spree, which eventually led to the establishment of Sikh rule throughout the region of Punjab". (page 90-91)

Many topics in this book call for a need for mutual academic research between Pakistani and Indian historians. Some examples are Muhammadipur (where Meharban Janamsakhi was written), Baoli Guru Amar Das ji (where the third Guru articulated the hymn *lwhOr shru AqimRq sru isPqI dw Gru*] (The city of Lahore is a pool of ambrosial nectar), the shrine of Mai Rajjo and Mai Dharmo, the village Hehar of Pirthi Chand, Chubacha Ram Rai, Sain Mian Mir Mausoleum, Wazir Khan mosque and shrine of Hazrat Abdul Qadir Gilani Sani.

A special focus has been added to establish the historical significance of sites where the rare handwritten manuscripts of Sikhs' sacred scripture Sri Guru Granth Sahib were kept in pre-partition times. They include villages of Sharenke (pp. 176), and Jambar kalan (pp. 142).

Through many research examples included in the book, the readers of *The Illustrated History of the Sikh Shrines in Pakistan* and *Guru Nanak Dev ji's* biography contained in the book will get a good taste of the way history is made and recorded.

In a beautifully designed Table of Contents, the book is shown to be based on the narration of 84 historical monuments or places in 6 districts of Pakistan, namely, Nankana Sahib, Sheikhpura, Sialkot, Lahore, Kasur, and Narowal. The maximum number of Gurdwaras (42) are listed under the Lahore district which has 84 historical places including gurdwaras.

In an astonishing discovery, this book marks the site, Gurdwara Shahid Ganj, where Bhai Taru Singh was scalped (pp. 306) a separate shrine, from the location of Gurdwara Shahid Asthan Bhai Taru Singh in Hanuman Koocha. There the severely wounded Sikh martyr took his last breath (pp. 316).

The book also reveals the mixture of different expressions of various faiths of the Indian sub-continent on Sikh architecture.

For example, A Ganesh Chakar inlay of black color on the wall of Gurdwara Sahib Daftuh (pp. 165) has been noticed by the vigilant explorer while compiling this book. The structure of a shrine in District Kasur appears to be a Hindu temple at first glance, but the photo of the Gurmukhi inscription, as provided in the book, reads, "Gurdwara Bawa Ram Thaman. The Singhs of village Daftuh got this door frame installed." The Jhingar Shah Suthra Samadh showcases the Upanishad Shlok in Sanskrit and a composition of Guru Nanak in Devnagari written next to each other (pp. 347).

In another chapter discussing village Manak, the tedious legal struggle among Udasi Maha Mandal and Shiromani Gurdwara Parbandhak Committee (SGPC) is explained. The legal documents of the British Raj period provided in the book demonstrate the depth of research that the author went into while producing his work.

The court case at Manak revolved around the point that no Sikh guru visited this site, making the shrine a point of contention between Udasis and SGPC. The author also humbly clarifies the mistakes made by many previous works that had mistakenly associated this Gurdwara with Guru Nanak Dev ji. Using the appropriate choice of words, the author concluded the current dilapidated condition of this shrine as follows: "It may also be pertinent to

mention that while the gurdwara lies abandoned since 1947, neither the Udasis' nor the SGPC staff have expressed an interest in the shrine anymore".

In many instances, the book provides the same version of multiple sources so that readers can make their own analytical judgment. For example, the account of Gurpartap Suraj Parkash Granth (Raas 11-21,22) is pitted against Bhatt Vahi Multani Sindhi about the visit of Guru Teg Bahadur to Harmandar Sahib, Amritsar in 1664.

Pothi Sachkand (Meharban Janamsakhi) providing a different account of Guru Nanak's birthplace as "Chahalan Wale" than other prominent janamsakhis accounts of the birthplace as "Talwandi" is yet another example of analyzing contradictory statements side by side throughout the book (pp. 188).

Through the chapter regarding Buddhu Da Awa, the author portrays the Sikh tradition in which Buddhu was cursed by a Sikh of Guru Arjan, causing his bricks from his kiln to remain unbaked. However, according to a contrary legend added in the same chapter, Buddhu Shah was in fact cursed by Abdul Haq, a follower of Sain Mian Mir (pp. 223).

Illustrating the rescue site of horses by Bhai Bidhi Chand, the author presents the contrasting versions of Dabistan-I Mazahib and the Sikhs' traditions (pp. 277).

The Persian records of Khulasat-ut-Tawarikh and Muntakhab al-Lubab were also pitted against the Guru Ki Saakhian about the apparent meeting of Dara Shikoh with Guru Har Rai (pp.296).

The accounts of Udasi writers provide varying versions of Sikh traditions, which have been described in detail in the chapters of Gurdwara Sacha Sauda and Gurdwara Tahli Sahib (pp. 76, 208-211).

The book under review records an overabundance of Gurmukhi inscriptions inside the Sikh monuments left in Pakistan. They have been translated into English by the author for convenience. Emphasis has also been placed on buildings with rich frescoes and artwork, that would preserve them in print as many of them are on the verge of crumbling.

Despite the general notion of Sikhs to be valiant warriors, not much has been said about their wits and intellectual capabilities. The author, on the other hand, was able to capture this aspect of the Sikh community when he described the demands the Sikh community put forward before Zakaria Khan. He was

advised that his sufferings may be alleviated if his scalp is struck with Bhai Taru Singh's shoes. (pp. 316).

Taking readers back and forth between ancient and modern history, the same chapter covers the ancient accounts of Prachin Panth Prakash as well as modern details of Shudhi reconversions performed by Giani Dit Singh and Dr. Jai Singh at this gurdwara during the Singh Sabha Movement (pp. 316-317).

A multitude of community's attempts to associate various well-renowned people with their own clans is seen by the claim of Bhai Mani Singh to Panwar Multani, Kamboj, Kahna Kachha, and Dulat (pp. 318). Gurdwara Bana Jamai Singh Ji Kahna has a strong connection with the Kuka movement.

The book includes many interesting facts supported by literature citations. How the shrine of Amritsar was under mortgage with Sahib Rai Naushehria, when Jassa Singh Ahluwalia secured it by paying back the stipulated sum (pp. 343). The author provides the name of Gurdwara Patshahi III Tergay as Jhaari Sahib, yet another fact mentioned for the first time in post-1947 literature. Additionally, in the chapter are included Gurdwara Mal Ji Sahib Kanganpur and Gurudwara Manji Sahib Manak Deke.

The author's hard work and extensive research are demonstrated through his comparative analysis of Puratan Janamsakhi, Sri Guru Tirath Sangreh, Gurdham Sangreh, and Gurshabad Ratanakar Mahankosh.

The author has continuously connected the dots of history's timeline through the chapters built upon one geographical location per chapter. For instance, in Gurdwara Patshahi VI and Patshahi VII Ghalotian Khurd, the author puts together the narratives about Sri Guru Har Rai, Bagh Mal (father of Veer Haqiqat Rai), Dr. Diwan Singh Kalepani, and Bhai Dyal Singh, the poet who wrote famous Fateh Namah (pp. 108-111).

The author selected for inclusion the places that had a distinctive story to tell. However, the author admitted right in his Preface that he covered for his venture the number of sites that far exceeded those that could be accommodated in a single volume. The additional data still on his digital storage may well be published in the foreseeable future pending the interest and input generated by the esteemed readers of this first volume.

I am sure that it will happen, and we look forward to further publication from Dr. Pannu. The book ends with an extensive list of Abbreviations and

citations to make it easier to find whatever one is looking for.

The book that emerged from Dr. Pannu's work is a rich panorama of images and sites, historical facts, and references interspersed by scriptural quotes and historiographic legends. The quality of the photos and the text are of high and professional excellence. The book even provides the longitude and latitude of important sites at the beginning of each chapter, so that the reader may virtually visit the locations through Google Maps at the same time that one is reading the book.

The book is highly recommended for academicians and researchers interested in the Sikh history of Pakistan. It may also find an interesting place for reading to the family, Sikh youth, and some three hundred million admirers of Guru Nanak's teachings spread everywhere in today's world. The readers of *The illustrated History of the Sikh Shrines in Pakistan and Guru Nanak's biography* contained in the book will get a good taste of the way history is made and recorded.

BOOK REVIEW

I was fascinated to read this book online published by the Sikh Missionary Society of UK. The inner cover page declares unequivocally the theme of the book: *“The account which follows is that of Guru Tegh Bahadur, Nanak IX. His martyrdom was a momentous and unique event. Never in the annals of human history had the leader of one religion given his life for the religious freedom of others”*.

The message of General Secretary of Missionary Society, Teja Singh Mangat, reveals that there is a sister volume of this book *“Defender of Religious Freedom: Guru Tegh Bahadur”* meant for students. He goes on to elaborate the purpose of this book: “Earlier publications have been influenced either by Brahmanical thought or are biased against Guru Ji’s life mission and the noble cause which he pursued to the end. At least one text book published by the National Council of Educational Research and Training (NCERT) of India relies on highly biased and even hostile non-Sikh evidence like the Mughal reports and Persian sources”.

In the Introduction to this volume, the author reveals the purpose of writing this book: “The main reason for this publication is that earlier publications about the life and martyrdom of Guru Tegh Bahadur either do scant justice to the Guru’s active life or have been written more like fiction in the traditional *saakhi* (story-telling) style. One example is an otherwise informative biography of *Guru Tegh Bahadur* by Dr Trilochan Singh which is written more like a historical novel”.

Book Title:

Guru Tegh Bahadur
(1621-1675) :
The True Story

Author:

Gurmukh Singh
OBE, UK

Publisher:

Sikh Missionary
Society, UK

Pages : xi +85

Donation: 1.5 Pound

Reviewer:

Hardev Singh Virk,
Mohali, India

The book opens with a Chart of Sikh Gurus' succession followed by a Synopsis of the book, as in a Ph.D. thesis, and historical background of the Sikh movement. The book has been divided into four Sections: Life before Guruship; Guruship; Martyrdom; and After Martyrdom. The author has avoided superfluous details and summed up the whole thesis in just 56 pages of text. He has tried to remove the cobwebs created by other authors by his research oriented approach of sifting the facts from fiction.

Guru Tegh Bahadur was trained as a warrior by his father and he participated in most of the battles fought by Guru Hargobind. The author sums up his mission and life in Baba Bakala as follows: "*Tegh Bahadur was now remote from the main seat of Sikhism, yet he carried with him the ambience in which he had grown. He was the example of virtues the Gurus had taught. He had humility and compassion and a firmness of mind. He lived a strict and holy life and spent most his time in meditation. Yet he was no recluse. He attended to family responsibilities. He went out riding and followed the chase. In the Sikh faith the temporal and the spiritual were not disjointed. This was amply attested in Guru Tegh Bahadur's life.*"

Tegh Bahadur was deputed by Guru Har Rai to preach Sikhi of Guru Nanak in remote areas: "Early in 1656, when Tegh Bahadur was visiting Kiratpur, he had a discourse with Guru Har Rai during which the Guru delegated the responsibility for the propagation of Sikhi in Malwa, Haryana and north-eastern parts of the Indian subcontinent to Tegh Bahadur". The author relies on the evidence of *Bhatt Vahis* to construct his thesis on the life of Guru Tegh Bahadur and his mission. Finally, the mantle of Guruship falls on the shoulders of Guru Tegh Bahadur ji after the demise of Guru Harkishan Sahib in Delhi.

Part II on Guruship starts with a sub-heading "Confusion about Guruship". The author has tried his level best to bring out the truth of Guru Harkishan's prediction, '*Baba Bakale*'. It is well known that this declaration, without naming the claimant of Gurgaddi, caused a lot of confusion and uncertainty among the Sikh Sangat about the ninth Guru. When Makhan Shah Lubana reached Baba Bakala to offer his *bheta* (offerings) to the Ninth Guru, he was confronted with 22 claimants, including Dhir Mall who had a large following in the area due to his lineage and proximity to the Guru family. His *masand* Shihan fired at the Guru on the bidding of Dhir Mall. Author has

highlighted the role of Makhan Shah Lubana in this whole episode, who stayed for six months in the company of the Guru.

After Sri Guru Nanak Dev ji, it was Guru Tegh Bahadur ji who undertook extensive preaching tours of India. Along with his prominent Sikhs, Guru Ji covered Majha, Doaba and Malwa regions of Punjab and some areas of present day Haryana, known as *Bangar*. He undertook a long tour of North-Eastern India (1665-70) and preached Sikhism in far-flung areas of present day Bangla Desh and Assam state. The author has given the details of Guru Ji's house arrest in Delhi and the role of Raja Ram Singh to set him at liberty for his preaching tours. Another well wisher, Nawab Saif Khan of Saifabad (present day Bahadurgarh, near Patiala), was instrumental in getting the orders of house arrest rescinded by the emperor Aurangzeb.

The account of Guru Tegh Bahadur ji's family in Patna and their journey to Punjab is vividly described by the author in this section: "*Meanwhile, the family group which had started from Patna sometime after the Guru left, reached Lakhnaur by 13 September, 1670, after stops at Ayudhia, Lakhnow, Nanakmata, Hardwar, Pehova (in Haryana) and Kurukshetra. From Delhi, the Guru and his Sikhs reached Lakhnaur after stopping at Rohtak, Kurukshetra, Pehova and other Sikh centres. Saif Khan accompanied the Guru to ensure his safety*".

Part III covers the Martyrdom of Guru. The author sums up the mission of Emperor Aurungzeb as follows: "*Aurungzeb's brutality and fanaticism had no bounds and increased as he faced more revolts in the country. In desperation, he looked for the ultimate solution in an extreme form of Islam. His tormented soul sought refuge in religious fervour and in a vision of one-religion Islamic state. He especially targeted the Kashmiri Brahmins for conversion to Islam with the willing support of Iftikhar Khan, his bigoted governor of Kashmir from 1671 to 1675. The logic was to convert the upper class Brahmins who were at the apex of the Hindu caste system, so that others would follow*".

A delegation of Kashmiri Pundits led by Kirpa Ram Datt reached Sri Anandpur Sahib and pleaded with Guru Tegh Bahadur ji to save them from the extreme cruelty of Aurangzeb to convert them to Islam. *It was for the first time in the history of religions that the Guru was going to fight a battle on*

behalf of those of a belief system which he himself did not subscribe to, a belief system the basics of which Guru Nanak had rejected. The Guru was persuaded by his young son Gobind Das to confront Aurungzeb for the religious freedom of Hindus.

Guru Tegh Bahadur Sahib was arrested, on orders of Aurungzeb, at village Mallikpur Rangran on 12 July 1675 with his three companions, Dewan Mati Das, Sati Das and Dyal Das. They were persuaded to convert to Islam during their four month imprisonment at Sirhind. When they refused to accept this proposal, they were taken to Delhi in iron cages and produced before Aurungzeb who failed to persuade the Guru to convert to Islam. According to *Guru Kian Sakhian*, three choices were put to the Guru by the Emperor through the Royal Qazi. “*These choices were: 1. Perform a miracle to show his divinity, 2. Accept Islam, and 3. Be prepared to die. Unhesitatingly, the Guru replied that if those were the only choices before him, then he willingly accepted the third choice*”.-

Guru ji’s companions were tortured and killed before his eyes. Guru Tegh Bahadur ji was martyred on 11 November, 1675. He was beheaded in full public view in Chandni Chowk Kotwali. According to the author, “*The impact of this unique martyrdom was profound. It changed the course of the history of the Indian sub-continent, while it became the most prominent landmark in the landscape of martyrdoms for human rights and just causes in human history*”.

Part IV “After Martyrdom” is devoted to the events that happened after the martyrdom of the Guru ji in Delhi. Since this execution was publicised in North India, as a consequence, many devotees of Guru Nanak Dev ji and followers of other faiths reached Delhi: “There was much at stake for the Brahmins of India. The event attracted a large audience. People would have travelled long distances to be at Delhi on that day. The great disturbance which followed has been compared to a sudden dark storm of suffocating dust (*jhakhar*)”.

The daring Sikhs of Delhi had planned beforehand to secure the body and severed head of the Guru. The head was taken to Kiratpur by Bhai Jaita where it was received by young Guru Gobind Rai and his family. The body was lifted by Bhai Lakhi Shah Vanjara and his sons along with other Sikhs to be cremated secretly at Raisina village on 12 November 1675. The site where Guru Ji’s body was cremated

stands today Gurdwara Rakab Ganj, near Parliament house. Guru Tegh Bahadur ji's sis (head) was cremated at Anandpur Sahib on 17 November, 1675.

The author has summed up the teachings of Guru Tegh Bahadur as follows: *“We need to understand the Guru's contribution to Sikh thought in the context of the same consistent Message of One Nanak Jote in all Guru-persons. They had already established the institutions which served the spiritual and organisational needs of the community. These educational institutions of sangat- pangat (congregation and community kitchen called langar) were not exclusive to the Sikhs but inclusive for all who sat at the same level without any form of distinction. They taught the egalitarian values of non-discrimination, community service, sharing and participation as preconditions for human salvation”*.

There is an annexure of 13 pages added at the end of this book which illustrates the social activism of the author. He has challenged the inclusion of a passage from Medieval India in the history book for class XI approved by the National Council for Educational Research and Training (NCERT) of India. The concluding paragraph from his Affidavit for consideration by the Honourable High Court of India reads as follows: *“I am aggrieved by this offending passage from Medieval India. This passage belittles the great sacrifices of the Sikh Gurus and other Sikh martyrs; sacrifices, which turned the tide of Indian history and set India on the road to freedom. It is calculated to do maximum damage to Sikh history and heritage; it strikes at the root of Sikh faith; it is calculated to affect the psyche of the young reader in a way which can only be deleterious for the Sikhs. I am of the firm opinion that it offends the Sikh community world-wide”*.

The salient features of this book are its precision, logical interpretation of resources available and research done by the author to bring out the truth. The story of Guru Tegh Bahadur ji reads like a novel as the author has presented the facts in a fascinating style. My only suggestion is for better proof reading of the book to avoid minor mistakes. It will be most appropriate to bring out this volume in an enlarged edition of this book, including the Bani of Guru Tegh Bahadur Sahib in Sri Guru Granth Sahib, during 400th birth anniversary celebrations in 2021.

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