

GURU THEGHI BATHAADUR

RAMBHIR SINGH

GURU TEGH BAHADUR

DIVINE POET, SAVIOUR

&

MARTYR

by

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The Glimpses of the Divine Masters

&

The Sikh Way of Life

Hymns of Guru Tegh Bahadur

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Word of the Guru, there is no other key to the heart of the Guru.

“The Word of the True Guru is the Guru Himself”

“The Word is the Guru and the Guru is the Word,”

“Life giving Elixir pervades through it all.”

Gurbani is deep like an ocean and full of pearls of Divine thought. It is high like the sky and gives wings to catch the “Rainbow”. It is vast like the horizon, it floods the whole Nature with the rapture of its vibrating life and celestial song.

I am indebted to the various authors I have consulted while writing this book. But I owe a deep debt of gratitude to Dr Trilochan Singh, a great scholar of Sikh history, who has produced an excellent voluminous biography after careful research and personally visiting most of those places where the Guru had been. He has thrown light on many obscure points. His book has been of great help to me in compiling this brief sketch.

Ranbir Singh

P R E F A C E

I undertook this ennobling work on the request of Sardar Sant Singh Ji, Hony. Secretary Chief Khalsa Diwan, Amritsar, and the encouragement by Sardar Ranbir Singh Ji whose help has been available all along.

The Gurbani of Guru Tegh Bahadur Sahib is in a simple language easily understandable by those knowing Hindi, Punjabi and allied languages, and acquainted with general terms commonly used in Indian Philosophy and religious dialogues. But it is not easy to find words exactly equivalent to the original in Gurbani, in English—a totally different language with a different philosophical and religious background. One has therefore, to take recourse to some words of nearest approach to the idea in Gurbani.

The verses of Gurbani, when repeated and contemplated with devotion, inspire one to rise to a domain of feelings where the spiritual Light and Life radiated by the words and ideas of Gurbani is infused in the mind of the reader. One hopes that the translation might be able to convey some of these healing and life-giving rays of the Light of Gurbani to the mind of the reader, in search of such a guidance. This effect of Gurbani of imparting Divine Light is also seen in a congregation where the verses are

sung and particularly when they are sung in a measure and Rhythm (Rag. ghar) prescribed for the shabad in Gurbani. The reader of an English translation is deprived of this joy until some one with musical talent composes it in a suitable form.

The more often and more deeply you study a line of Gurbani the more you may feel that a still higher, deeper and vaster significance of the words of Gurbani is dawning upon you. There is, therefore, always a scope for improvement of the translation, and for better suited English words too. I am deeply conscious of my deficiency in rendering the Divine thoughts of Gurbani in English, but I am very grateful to the Satguru for giving me this opportunity to delve in Gurbani and seek His Light.

“Gurbani is the Light in this world,
Which abides in the mind through Grace of Satguru”

(Sri Rag, III Guru Nanak—P 67)

“Know ye Sikhs of the Guru that the Bani of the
True Guru is perfect Truth and Truth for Ever.
The Creator Himself speaks through the words of
the Guru.”

(Gauri var, IV Guru Nanak—P. 308)

Harbhajan Singh DR. F.R.C.S.

GURU TEGH BAHADUR

The Background and the Predecessors of Guru Tegh Bahadur

IN order that the readers may have a clearer vision of the personality of Guru Tegh Bahadur, of the very patient and perfect love in him and of his selfless life of service and sacrifice, it is very essential that they must be acquainted first with his background and the works of his predecessors.

When godliness suffered an eclipse in India, the path of Truth and righteousness was lost. What passed on as religion contained more of husk than kernel. It comprised bathing at places of pilgrimage, worship of idols and stone images of numerous gods and goddesses. The simple truth had been made complicated and adulterated. People had mistaken the shadow for the Reality. The truth had been buried deep under heaps of senseless dogmas, meaningless rites and rituals. Ever so many absurd myths and debasing superstitions had been associated with religion.

There were, here and there some people longing for Life, searching for Light, hungering for Love but without any clear direction.

O where was the Moon of Truth ?
It could be seen nowhere.

II

With such conditions prevailing in India, hordes of tyrannical and fanatic Muslims from across the North Western borders swept upon this country like locusts carrying slaughter, desecration and desolation with them. In the fifteenth century and a couple of centuries before it, these invading armies came one after the other like waves of the sea. They were ruthless beyond description, massacring men without mercy, plundering hearths and homes, lifting away young girls, demolishing temples and converting the Hindus to Islam at the point of the sword.

When the world is in trouble and sorely stricken, then it prays and prays sincerely. The True One listens with attention and by the Grace of His nature grants consolation.

ADVENT OF GURU NANAK (1469 A.D.)

It was then, that the All-Pervading Divine Spirit that lives for ever, unfolded and manifested its attributes in human form. There appeared then the Sun of Truth in our sky.

Guru Nanak came to show us the Way, out of darkness of superstition and formalism. He came to cure the sickness of the soul and to comfort us.

There blossomed that Flower of Humanity which appears rarely once in ages, but when it blooms, it fills the world with the Fragrance of

III

Wisdom and sweetens it with the honeydrops of Love.

پھر اٹھی آخر صدا توحید کی پنجاب سے
ہند کو اک مرد کامل نے جگایا خواب سے
(دآکتو اقبال)

There arose atlast from the land of the Punjab, a voice proclaiming Oneness of God.

A perfect Man awakened the people of India from their deep slumber. (Dr. Iqbal)

Guru Nanak came to awaken in human mind the consciousness of God, and through this awakening and illumination to inspire and lift the erring humanity back to God.

The Guru, in spirit resting in God and His Wisdom, was a perfect channel for the expression of the Divine Will for the understanding of human intellect and through him, God poured forth into the world, Divine Word (Shabad) pregnant with Sweet Love and Light.

Guru Nanak was born Enlightened & Perfect. His mind was illumined by Divine Light from his very birth. He was radiantly innocent, sinless by nature, pure of thought, pure of word and pure of deed. He was in direct and constant communion with the Eternal Reality. He was sent by God as a Saviour of humanity.

IV

Even as a child, Nanak spoke of God, sang of God and of his own longing for Him. At the age of seven, he was sent to school. He learnt the alphabet in no time, as though he had known it already. The teacher was taken aback when Nanak wrote verses in the form of acrostic. The last verse of the acrostic was :—

He who has created the whole cosmos
His Will is evolving it to His purpose.
Nanak the poet sayeth,
He is the cause of all that occurs.

“Teach me”, said he to his teacher, “only the one large Letter of Life. And speak to me of the glory of the Creator and the wonders of His creation.”

Gopal, the village school teacher, was astonished when Nanak told him that all learning is of no avail at the end without the knowledge of God. To cherish love for God is the end of knowledge and to forget Him is to forget the Truth, even though one may carry a cartload of books. The teacher thought that to teach him anything is to show a candle to the sun.

Nanak was a boy of 12. As customary for the Hindus of higher castes, he was to be invested with sacred-thread. But he refused to wear the Thread that differentiated the higher castes from the lower ones and was conceived in the spirit of exclusiveness. To the family priest he said :—

“Out of the cotton of compassion
Spin the thread of temperateness,

Tie knots of chastity,
 Give it twist of truth,
 Put around me such a thread,
 If thou hast it, O Brahman,
 Such a thread once worn will never break
 Nor get soiled, burnt or lost.
 Blessed is the man who weareth such a thread".

Guru Nanak while still a boy would sit silent in solitude. His soaring spirit could not be confined to the closed walls of a house. There in the Nature's wilderness, the Voice of the Eternal Silence roused his meditative soul from ecstasy to ecstasy. In the loneliness of the jungle, his heart could also hear the tragic cry of the souls of the millions, being crushed under their sins. In his "Dhayanam" he saw burning unrest all over. For the miserable and the wretched people of the world, Nanak sobbed in deep anguish and flowed out in compassion. Thus between ecstasy and woe divided, he silently drew his solace from the Divine Spirit within him.

Nanak placed first thing first. He restored the faith of the people and their undivided loyalty to One God who is the source of all creation. And all worship, he said, is due to Him alone. He preached "There is no Hindu, no Musalman" meaning thereby that there was to be no distinction between man and man. Nanak made people realize the unity of the Hindus and the Muslims in the Man Universal. Nanak rose above philosophy and metaphysics, above rites and rituals, above creeds and conventions, above all nation-cults and all race-cults

to a vision of deeds of love. According to him the whole humanity is one family and every man must be honoured not in terms of his birth, or his caste or creed or colour but as a man.

Guru Nanak on Divine Mission

When the divine call came to Nanak, he set out for the regeneration of the mankind. He dedicated his life to the service of the Lord. And Love took him by hand and led him on, from place to place to preach, to teach, to bear witness to the Light Divine.

Guru Nanak, putting on the God-given robe of humility and piety, moved about in the world in the guise of a simple man. The Divine Spirit descending down to earth took up the form of a servant and drew humanity Godward through himself. Thus Guru Nanak, Saviour of humanity, in whose hands God hath given all things, resting in deep humility, considered himself the servant of the Lord and spoke of himself as such. The Guru bore all the hardships of life. He prayed to Heaven through thick and thin and in so doing he fulfilled the perfect Will of God.

Guru Nanak undertook long journeys, mostly on foot, into the trackless land around. He went upto Indo-China in the East, to Tibet in the North, to Ceylon in the South, to Mecca, Baghdad, Bokhara and right upto Caucasus mountains in the West. He came back by way of Iran and Afghanistan. He

travelled throughout the Northern Frontier of India and Kashmir. He travelled more than Marco Polo. He thrilled the earth with his spirit, and wherever he went, he awakened the spiritual consciousness of the "RELIGION OF MAN".

Whosoever came to Guru Nanak was purged of his out-dated views. The mist of ignorance and superstition was dispelled. His genial smile overwhelmed all those who sought him. Wherever he went, he gave Life to those who were longing for it, Light to those who were searching for it and Love to those hungering for it. With the Torch of Truth he enlightened all those who were ready to receive the Divine Light.

Guru Nanak witnessed the horrors of Babar's invasion of India when the invader sacked the town of Saidpur (later on known as Eminabad, now in Pakistan) and subjected it to massacre, loot, arson and rape. So outraged did the Master feel that he shed bitter tears of anguish.

As Guru Nanak records, there lay in the dust, the fairy heads of the damsels and of beautiful women, with their morning toilet still fresh with perfumed wax. He saw the vermillion at the parting of the hair on their heads (the sign of wedded life amongst Hindus) with the feeling of a wounded father.

Alas ! Nanak had no nation at his back at that time. He and his successors were yet to create it. But

still he did not sit down in impotent rage. He set about doing as much as the circumstances could permit. He came forward and he too was made a prisoner like others and taken to the concentration camp. Nanak there heard the cries of pain and anguish from the injured among the people. He asked Mardana, his rebec player, to touch the strings of the rebec; for the song came from Heaven (which is recorded in the Holy Granth). The Music burst forth as the cooling shower to the thirsty people. The miserable crowd heard the celestial hymn and every one forgot his distress.

Babar was overtaken by remorse. A new moral and spiritual consciousness was awakened in him, and he forthwith released all the prisoners.

Guru Nanak preached that every one must work and earn his living by fair and honest means and lovingly share the fruits of his labour with fellow beings, not in charity, but in spontaneous sympathy, as the rose gives away its fragrance without knowing and without being asked for it. The Religion, which Guru Nanak teaches mankind, is a practical way of life. It is not how to escape from the world like a runaway soldier from the battlefield of life, but how to live worthily in it; not how to avoid evil, but how to meet and overcome it and how to live a victorious life.

The Guru proceeded further visiting many villages and towns. Guru Nanak preached that mere belief in myths and miracles or in some such

senseless dogmas and meaningless rites and rituals cannot free man or save him. The religion or Path to Reality, he repeatedly pointed out, does not consist in worshipping stocks and stones, nor in praying to gods and goddesses, nor in deluging the temples with blood of the beasts or sacrificing animals on certain days, but in realizing the Divine Light within one's soul by dedicating oneself to Him.

The Guru declared that salvation cannot be obtained by abandoning home and family or by wandering aimlessly or by torturing the body, or by frequenting holy places or by performing external austerities, or by observing fasts or performing 'Havan' and pouring oblations into sacrificial fires. But it is only by kindling the Fire of Devotion and Love for God in the self itself, by the Guru given Spark of Life, that sense of egoism (khudi) is lost and salvation is obtained.

Verily, a poet has said :—

“Love took up the Harp of Life
And smote on all the chords with might
Smote the chord of Self that trembling
Passed in music, out of sight”.

Guru Nanak spoke the words of eternal truth, which were destined to give peace, freedom, and salvation to all men and to create noble humanity.

Nanak discarded rotten traditions, fought against ignorance and superstition and showed new paths, so, he often came in conflict with orthodox opinion.

The philosophers and priests only interpret and preach. But the Guru planted with his own hands, the seed of spiritual life in the soul of the seeker of Truth and watched it steadily grow into a beautiful flower as the gardner watches the flower plants.

Guru Nanak revolutionised spirituality and religion. He gave us a new ideology with a new life and a new faith. He gave us a new conception of religion. It concerns not only the contemplation of One God for realization of the Divine Spirit within, but it concerns all the various aspects of life; so that not only we can stand erect and united against social and religious disabilities, but also be an instrument in uprooting injustice, political oppression and tyranny whether from within or from without.

This organisation was given a novel direction and form towards creating a compact nationalism. Its face was turned not to the past but to the future.

This was a tremendous task which according to the prevailing circumstances, could not be fully achieved in a life time or two. It was, therefore, that a system of succession of Guru was carried on, till the work of nation building was complete.

Bhai Lehna: There came a seeker of Truth to the city of the Master on horseback. Nanak met him outside the village; perhaps he had purposely gone forward to receive him. Nanak asked him his name. He said his name was Lehna. "Lehna" in Punjabi also means "dues to be collected".

The Guru said, "Welcome Bhai Lehna; You have come at last."

Bhai Lehna got down from the horse and apologised to the Master for not having got down earlier.

Guru Nanak said, "Bhai Lehna, those who come to collect their dues from the debtors, you know, come on horse-back, as is customary. Bhai Lehna was so much fascinated to see Guru Nanak that everything else became insignificant to him beside his love for the Guru. Oblivious of the world, Bhai Lehna lived in the spirit of Nanak. As the bee buzzing round about the flower, Bhai Lehna went around the Master all the time looking at him in wonder and worship.

Now the day came when Nanak was to depart. The disciples and saints assembled. Nanak had chiselled Bhai Lehna into a Divine Statue of Love and when he looked in the mirror of his heart, the Guru saw his transfigured self, and he bowed to him and installed him in his own place and renamed him Guru Angad—The Master's ownself.

"Nanak left the Hindus of the Punjab immensely better than he had found them. Their beliefs had been ennobled, their worship purified, the rigidity of caste broken, their minds emancipated, and they were now more fit to enter on the career of national progress to which Guru Nanak's successors were destined to lead them."

(Sir Dr Gokal Chand Narang)

GURU ANGAD (1539-1552)

GURU Angad was in reality from the self-same Flame, but the Divine Hand had kept him concealed in the garb of Bhai Lehna till Nanak lifted the veil off him and saw his own image in him.

From the nectar-layed glance of Guru Angad, a million eyes drew inspiration. By his blissful smile he destroyed sorrows and sufferings of the people and filled their hearts with felicity and joy.

From Angad, the Master, spontaneously flew “Sparks of Life” and the soul of the people got enlightened from them. From him, the life of the spirit flowed in a thousand shining rivers to the soul of the people. He worked in the unseen.

He introduced ‘Gurmukhi characters, which were the most suitable script for writing Punjabi—the language of the people of the Punjab.

Emperor Humayun, who had succeeded his father Babar, was defeated by Sher Shah Suri.

Dejected and worn out, he came to Guru Angad to seek his blessing for regaining the throne. The Guru was absorbed in simple innocent sport with little children outside the village. He did not notice the arrival of the Emperor, who kept standing nearby. The Emperor had to wait for some time.

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He lost his patience and felt offended. In a fit of anger he put his hand on the hilt of his sword with the intention of striking the Guru with it.

Meanwhile, the Guru looked up, smiled and calmly said, "Brave Humayun! where was your sword when you were facing Sher Shah ? You ought to have used it then rather than striking a faquir with it."

Remorsefully, Humayun bowed and asked for the Guru's forgiveness. The Guru blessed him but said that he would have to spend some years in exile before he could regain his throne.

Guru Angad receives Amar Das

Amar Das was an old man of 70 and had been forty times on pilgrimage to the Ganges. But he always felt some void and emptiness of spirit in him. It seemed to him that he lacked something. But he knew not what.

One early dawn a sweet voice of a young wife in the neighbourhood fell on his ears. She was singing in a melodious tone a hymn of the Guru that thrilled him. The hymn ended thus :—

"The seared and scarred soul, dry and dust becomes whole again, when the Guru is met".

Do they swing back to life ? This joy laden news lead him to Guru Angad; for he felt the need

of the Living-Touch of the Master Spirit. Enraptured by the holy-darshan, he could not bear leaving his presence. So deep and intense was his love for the Master that he would find pleasure in serving him in every way.

The Master having made the dry parched "wood" of him, "green" and fresh again, left the disciple to his ecstasies, to his labour of love, making response to him only in the unseen, as the Master chose to conceal his fine work of art under veil, away from the vulgar gaze.

Fond like a child, Amar Das would remain gazing at the Guru in a trance of wonder, joy and love.

Guru Angad one day took Amar Das into his embrace and said, "My Amar Das, home of the homeless, refuge of the refugees, pride of the humble, my Amar Das bears the burden of the world. My Amar Das is the Master Nanak himself."

GURU AMAR DAS (1552-1574)

GURU Amar Das had made it a rule that all those who come to see him must first partake of the Bread of Grace in his Langar (Guru's free kitchen) where all, rich or poor, Brahmins or Sudras, Hindus or Muslims sit together without distinction.

Even Akbar, the Emperor of India and the Raja of Haripur, when they came to see the Guru,

had to sit in line with common men and eat together.

In this way the people were made to renounce their social and caste prejudices and to look upon one another as brothers.

He deprecated the custom of "purdah" (veil) and forbade "Sati" (immolation of a widow on the funeral pyre of her husband) that was in vogue. He raised the status of women equal to that of men.

For the spread of the Gospel of Guru Nanak, he established 22 manjis (dioceses) covering several parts of India. In the abundance of his generosity, he sent out 146 of his apostles to various parts of the country to spread the fragrance of "Hari Nam." They preached the Gospel through the language of action in one uniform spirit of the Master. Of these 146 persons, 94 were men and 52 women. They were all spirit-born and glowing with 'Nam' in them.

Some scholars from Varanasi came to Guru Amar Das seeking the Spark of Light that illumines the mind. We have on record what they spoke about Guru Amar Das from their personal experience. Thus writes Bhikaji, who was one of them :—

"Invain I wandered about
In search of a true saint.
I met many a recluse,
Many a 'sanyasis' I contacted,
Many hermits and adepts I came across

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And these scholars
Who were outwardly good and sweet.
For full one year in this search I wandered
But no one could give the glow and solace to my mind.
They talked a lot in high sounding words,
But their actions were not good.
Discarding the Name of God,
They indulged in wordly pursuits.
No need to talk of them anymore.
At last God by His Grace,
Brought me in touch with Guru Amardas.
The lotus in me, bloomed and my mind was set at rest.
I shall ever abide,
As be Thy Will, O Guru Amardas" !

Ram Das was a poor orphan boy selling boiled grams. One day the benevolent glance of Guru Amar Das fell upon him. He was chosen as the bridegroom and the Guru gave his daughter in marriage to him.

At the time of the marriage, the bridegroom was asked to choose a gift for himself, as was customary.

“Sir ! give me the gift of Hari Nam, give me the Song of His praise.”

It was then that Ram Das realized his innerself illumined with Nam. Ram Das then came in tune with the Infinite, the very Life and Soul of the universe.

What Nanak saw in Angad, what Angad saw in Amar Das, Amar Das now saw in Ram Das.

Guru Amar Das sent for his family, relatives and disciples and made them all bow to the feet of

Ram Das. He asked his son Mohri how he would look upon Ram Das. "Sire! to me, he is Nanak, Angad and Thyself in One", replied Mohri.

GURU RAM DAS (1574-1581)

GURU Ram Das realising the need of the growing nation, founded a central place for worship where all could meet from time to time, cultivate mutual love and understanding and draw inspiration from the common source.

Guru Ram Das started with excavating a very large tank in the centre of which he proposed to build a temple. Soon the followers of the Guru began to migrate to that place of worship. The place was first known as Ramdaspur, later it acquired the name of Amritsar.

It became customary among the Sikhs to spend as little as possible on themselves and all that was saved was spent for the service of the needy or was sent as a contribution to the free kitchen of the Guru and for national purposes.

Guru Ram Das laid down the daily routine that a Sikh is to follow :—

“He who deems himself a Sikh of the Guru
Should rise at an early hour and meditate on Nam—
All-Pervading Divine Spirit.
He should bathe and make an effort
To cleanse his mind in the inner Tank of Nectar
He should repeat the Name of the Lord
As taught by the Guru.

in the big lake, connected with the shores by a single bridge. Its surrounding water is bordered by a wide path all around. There is no image, no idol, no picture for worship in this Temple. Day and night, people sing in the temple the glories of One God alone (Gurus hymns or other approved hymns), Who is Formless and All-Pervading, Who is the Creator and Sustainer of the universe. No other gods or goddesses are worshipped in this temple.

The Great Sacrifice of The Master

The teachings of the Gurus had, from the beginning, attracted a large number of people, both Hindus and Muslims. The whole population of many villages, with hundreds of Muslims in them, bowed before the Guru and became his disciples.

The remarkable success of Guru Arjan, his ever-growing popularity and influence perturbed Emperor Jahangir. He resolved to put an end to his life and activities. This is what he writes in his memoirs —Tauzik-e-Jahangiri

“In Goindwal, which is on the river Biah (Beas), there was a Hindu named Arjan, in the garments of a sainthood and sanctity, so much so, that he had captured many of the simple-hearted of the Hindus and even of the ignorant and foolish followers of Islam, by his ways and manners, and they had loudly sounded the drum of his holiness. They called him Guru and from all sides stupid people crowded to worship and manifest complete faith in him. For three or four generations (of spiritual successors) they had kept this show on. Many times it occurred to me to put a stop to this vain affair or to bring him into the assembly of the people of Islam.”

A pretext was soon created for hauling up the Guru. Servile informers and some other fanatics cooked up a story which was quite false that the Guru had behaved to Khusrao, his rebellious son, in certain special ways and had offered prayers for his success against the Emperor*.

The Emperor grabbed at this opportunity of giving vent to his pent-up feelings of burning bigotry. He ordered that Guru Arjan should be tortured to death in accordance to the law of Yusa (death by tortures without shedding blood).

Guru Arjan was made to sit on red hot iron and burning sand was poured over his bare body. When Hazrat Mian Mir heard of this tale of sorrow, he rushed to the spot. Tears trickled down the cheeks of the aged saint, when he saw the ghastly scene. He cried like a child and said, "Master ! I cannot bear to see these horrors inflicted on you." But the Master comforted him and asked him to see within.

*Jahangir's son Khusrao, had rebelled against him. He was fleeing towards Lahore and the Emperor was closely pursuing him. On the way he mercilessly massacred all those who were reported to have helped Khusrao in any way. The Emperor's diary shows that on the 16th Zeeubuhaj he was at Sarai Kaziwali. On the 17th he reached Goindwal. He knew that Guru Arjan lived at Goindwal. If the Guru had really helped Khusrao in any way, the Emperor would have dealt with him then and there. Khusrao crossed the river at Goindwal as also Jahangir while pursuing him but Guru Arjan had long before left Goindwal for Amritsar (Then known chak Ram Das)

They were determined to resist and evict evil from the country. Resistance meant sorrow, suffering, hunger and death for themselves and for their children but so great was the love of the people for the Master that they were prepared to endure everything. Those who fight for a noble cause do not enter into calculations.

For centuries, countless Hindu men, women and children had fallen under the Muslim sword, but this had not softened the hard hearts of their oppressors; they had become even more brutal. On the other hand, the barbarous inhumanities committed on the Hindus had totally demoralised them. They had become so impotent and pessimistic that they could not contemplate any kind of resistance. It was for the very first time, now, during the long bondage of the Hindus that resistance began to be organised. The Sikh community at that time was numerically small but spiritually great. It had acquired an intensity of character which steeled it against all tyranny and oppression. Vide :—

“India in the Mohammedan Period”—V.A. Smith (Page 257) “—their fierce fanaticism which regarded the destruction of Non-Muslims as a service eminently pleasing to God, made them absolutely pitiless.”

“After the Tughlaks came the Sayyeds and the Lodis. All of them were fierce bigots. Their reigns too, offer little but scenes of bloodshed, tyranny and treachery”. (Ibid)

“Great jealousy and hatred existed those days between the Hindus and Mohammedans and the whole Non-Muslim population was subject to persecution by the Mohammedan rulers.”

(History of the Punjab by Syyed Mohd Latif, M.A. page 240)

Most people think that Dharma or religion is to live humbly, in poverty and in self-abnegation. A man, who lives a life of suffering, surrender and self-denial is considered a truly religious man.

A faquir of self-denial lives like a down-cast weakling cart-pony; while a spirit-born man, who truly lives a religious life is like a steed with head raised high, living always in exalted spirits.

This negative philosophy of life of self-denial, renunciation and non-violence in all circumstances had demoralised and devitalised the Hindus so much so, that they felt quite helpless and impotent before the might of the despots.

Indian history teaches us one grim lesson that to eschew resistance of evil in all circumstances is not a sensible doctrine. It had destroyed almost root and branch noble faith like Buddhism and plunged this country into centuries of slavery and humiliation at the hands of petty conquerors. Just imagine that Mohd Bakhtyar Khilji when he conquered Bihar, put to sword over fifty thousand Buddhists and Hindus with a band of only 200 cavalry.

Self-denial and self-assertion, both these ways of thoughts are one sided and incomplete. The Sikh way is the one where humility and martial spirit

are both accommodated spontaneously in their inner-self like the two wings of a flying bird.

When the sixth Guru Har Gobind sat on the spiritual throne of Guru Nanak, he said to Bhai Buddha, the silvery haired saint, to bring him a sword to wear. The sword was brought but Bhai Buddha, who had never worn a sword, put it on the wrong side of Har Gobind. The Guru then said, "Bring another one, I will wear two swords". The two swords which the Master wore were the emblems of spiritual and temporal authority—"Piri and Miri"—The combination of 'Bhakti and Shakti'.

The Master ordered all his men to carry swords, to keep horses and to manufacture arms.

Thus bands of warrior-saints came up who would not shun or fear danger but would dedicate their lives to the banishment of tyranny and oppression. Their sword was to strike not in a spirit of anger, hatred or aggression or for self-glorification. They were instead to wield the sword as a shield to defend and protect the weak and oppressed, to uphold truth and righteousness.

Thrice Guru Har Gobind had to lead the Sikhs into the battlefield against the Mughal army and each time the Sikhs came out victorious.

GURU HAR RAI (1644—1661)

THE SIKHS had learnt to fight for justice, but if the struggle were to continue long, there was a danger of their becoming harsh in character. The

sternness of Justice must be tempered with Mercy. Guru Har Rai was the most magnanimous of men, and yet we must not forget that he was a soldier and led a life of rigid discipline. He continued to keep with him 2200 cavaliers in his retinue but the Master's order was that they were not to unsheath their sword and all problems were to be solved by peaceful negotiations.

The quality of mercy is most genuine and highlighted when it is preached and practised by a strong man, who feels his strength and yet suppresses himself and is tender in his dealings.

He laid great stress on meditation of Nam and singing of the hymns of the Guru.

GURU HAR KRISHAN (1661-1664)

HAR KRISHAN was the youngest son of Guru Har Rai. He was a child of only five, but he had the glow of the Divine Light which distinguished all great Masters—the Gurus.

Guru Har Rai bowed down to this child as he would do to Guru Nanak and left the earth.

It may be noted that the conception of the Guruship in Sikhism has a unique character. It is impersonal-personality (Nirgun and Sargun sarup reconciled in one) and they believe that all their Gurus were one and the same in spirit. The Divine Spirit in them was the same, only there was change of the

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body. The Spirit was One indivisible and continuous. The Guru was the Divine Light which glowed in these different human bodies. This would explain how the successive Gurus were regarded as identical.

The very "darshanam" of Guru Har Krishan healed the sick and comforted the miserable.

What intuitive judgement Guru Har Krishan brought to the conduct of the community's affairs is evident from his choice of Baba Tegh Bahadur as his successor whom he was able to mention but allusively from his sick-bed just before his ascension. He ignored several near relations to choose Baba Tegh Bahadur, who, though the least desirous of them all, was the most deserving of the honour. The line of prophetic succession thus comes down to Guru Tegh Bahadur.

The Sikh character and organisation had been nursed by eight successive Masters, each emphasizing a particular lesson in his time and fully exemplified it in his own life.

The Sikhs believe, God had enshrined himself in Guru Nanak's heart. He was born enlightened and perfect. The same Divine Light in full glory illumined the minds of his successors. This transmission from one Guru to the other happened in the same way as one lamp were lit from another.

The Guruship was not bestowed on any one because of his intense devotion and transcendent

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service to the previous Guru, but because they had all come direct from the Heaven on the Divine Mission. They were all from the same Flame, although the Divine Hand had kept some of them concealed for a time in the garb of a Seeker of Truth in order to demonstrate the ideal of love and service that one should cherish for the Divine Master which no one else could demonstrate. All these Gurus were one in spirit and in the mode of their teachings. “Jot”—The Divine Light was the same and “Jugat”—The ways and means of Salvation, they taught were the same. The Master only changed the body.

GURU TEGH BAHADUR

Birth & Childhood

IT was Sunday, the 1st of April 1621. In the early hours of the fragrant dawn, a great soul was born in the House of Guru Har Gobind Sahib. Blessed was the child born in His spirit.

The Guru saw in the child, the brave heroic spirit like that of his father, Shri Guru Arjan Dev. It seemed God sent this child to bear the cross of humanity and as a Saviour. "May the Immortal Lord bestow on thee all divine blessings", said the Guru. He named the child Tegh Bahadur. The aged sage, Bhai Buddha and Bhai Gurdas, who accompanied the Guru then reverently blessed the new born baby. There was rejoicing in the whole town of Amritsar.

A thrill of delight came to anyone who lifted the child. He was a child of smiles, his eyes were wise and emitted spiritual gleam.

When Tegh Bahadur was of 6 years, Guru Har Gobind personally took him to Bhai Buddha, the wisest living sage, and said "O Enlightend one, please accept Tegh Bahadur as your pupil". Tegh Bahadur bowed before the sage, who blessed him and accepted him as his student.

Thereafter one teacher after another took up the education and training of the boy under supervision and direction of Bhai Buddha.

Bhai Buddha gave him his own experience of the spiritual life. From Bhai Gurdas he learnt poetry, philosophy and history and from Bhai Bidhi Chand, the heroism of a warrior, ready to sacrifice life for a righteous cause.

But above all, the inspiring personality of the Guru intensely revealed unto him, the inner Glow of Life.

The fact of Baba Tegh Bahadur sitting for long hours in the 'Dhyanam' of his Beloved, even in his childhood, his poetic tendencies and tenderness of his heart, his sweetness and love for everyone convinced the people that he was a man of destiny.

Tegh Bahadur & his playmates

Baba Tegh Bahadur loved the company of his elder brother, Baba Atal who was 2½ years elder to him. Both played together. Atal was fond of games. He was 9 years of age and was the captain of a team of boys. They played an Indian game known as bat & ball. Their friend Mohan was the captain of another team. One day a match was arranged between both the parties. Mohan's team had the first turn. But as it got dark, late in the evening, Mohan promised that he would come next day and give Atal his turn to play.

But the next day, while all the boys were there on the play ground, Mohan, the captain did not turn up. Atal determined to have his turn, went to Mohan's house along with some other boys. They were surprised to learn that Mohan had died of a snake bite some hours ago. His parents and all others there were bewailing for his death.

Atal went right up to Mohan, held him by his arm and said, "wake up, you Mohan! I will not allow you to escape without paying back my turn in the game". Mohan got up as if nothing had happened to him. It was a pleasant surprise to all the people around. The news spread throughout the town like wild fire.

When Guru Har Gobind came to know of it, he was very much upset and annoyed. How did his son challenge the Will of God?

Finding his father angry with him, Atal prostrated himself before him and humbly begged for his forgiveness.

'My son', said the Guru, "We must abide by the Will of God; by bringing Mohan to life you have challenged the Will of God Almighty and have struck at the root of the fundamental lesson taught by Guru Nanak. Did not my revered father, Guru Arjan Dev, suffer the most inhuman tortures to abide by His Will?"

"Forgive me dear father! I will make amends for it", said Atal.

Atal got up, went home, bowed before his mother, got her blessings and then quietly slipped away. He went near the tank of Kaulsar and sat in meditation. It was soon discovered that Baba Atal had discarded his body and taken Mohan's death on himself.

When Guru Har Gobind came to know of the sacrifice of his son, he was deeply moved. Baba Atal was cremated at the spot and there now stands a nine storey tower to commemorate his spiritual achievement and sacrifice at the tender age of nine.

To Baba Tegh Bahadur the death of his brother was a great shock, as well as an unforgettable lesson that it requires greater moral and spiritual courage to abide by the Will of God than to perform a miracle.

Inspiration from the Glorious Past

Guru Har Gobind with his family paid a visit to Tarn Taran. There Baba Tegh Bahadur listened to the inspiring anecdote of his grand father from some of those who were eye witness and were still living. He also visited the leper asylum started by his grandfather. It was the first time in the history of India that lepers were provided with home, free food, free clothes and medical aid as well as spiritual lessons.

From there they went to Khadur Sahib sacred to the memory of Guru Angad. Then they moved to

Goindwal, their ancestral home. They were given a warm welcome by Baba Sunder, great-grand son of Guru Amar Das. A large number of people from the neighbouring villages flocked to have the holy darshan of the Guru.

Baba Tegh Bahadur and other boys were thrilled to listen to the history and spiritual traditions of their glorious faith. They heard about the life story of Guru Amar Das and about their great-grand father Guru Ram Das from people who had seen and met them. They heard their Word and felt the aroma of their spiritual presence. After some time the family moved back to Amritsar. At Amritsar Baba Tegh Bahadur daily attended the usual morning service at Harmandar and then listened to the illuminating spiritual discourses and inspiring sermons of the Guru.

Departure of Bhai Buddha Ji

Bhai Buddha came to Guru Nanak while still a boy. At his sight he was thrilled. Seeing Guru Nanak, he realized, was like touching the Fire of Heaven and to be kindled with it. The whole life of Bhai Buddha thenceforward was a marvel. He lived wrapped in "Dhyanam" of the Master. His half-closed eyes were shedding joy all round. Bhai Buddha lived wholly immersed in the Divine and continued to see Guru Nanak in the form of five Gurus succeeding him.

Bhai Buddha, who was near death lay waiting for the Master at his village, Ramdas, some 20

miles from Amritsar when Guru Har Gobind hastened to be by his side. Bhai Buddha was beside himself with joy. Baba Tegh Bahadur bowed and touched the feet of the great sage. "Bhai Buddha" said the Guru, "Thou hast seen the last five Gurus and lived with them, and thy realization is great, please give me your wise counsel".

Bhai Buddha replied, "Thou art the Sun and I am only a glow-worm. Thou hast, out of infinite mercy, come to help me to swim across the sea of life. Please touch me, give me the holy touch of your hand and bless me, O Master mine, sustain me and let me pass out of death's door without suffering. Help me, O Lord! O Saviour of the world" !

"Thou hast already entered the Realm of Truth & Beauty, the Realm of Immortals", said the Master, as he placed his hand on the forehead of Bhai Buddha and he passed away.

Baba Tegh Bahadur witnessed with calm detachment and suppressed sorrow, the grand end of his teacher who initiated him into the world of knowledge and wisdom.

Guru Har Gobind was always on the move. He went to various towns and villages on brief missionary tours. Bhai Gurdas had grown very old and with the Guru's permission he retired to Goindwal. One day Guru suddenly expressed his desire to go to Goindwal. He was soon on his horseback and reached Goindwal by the evening. Baba

Sundar, Baba Sawan Mal and others were surprised by this unexpected visit, but they were happy.

Departure of Bhai Gurdas

The Guru had responded to the Dhyanam of Bhai Gurdas who was there and was leaving his body very shortly.

Bhai Gurdas in a reminiscent mood recollected the sweet memories of his beloved uncle, Guru Amar Das, his brother-in-law Guru Ram Das and then the happiest moments of his life playing and studying with Guru Arjan.

Now his last wish was that he may breathe his last at the feet of the Divine Master, Guru Har Gobind and may carry the Light of his love and blessings with him to his eternal home.

He was delighted to see the Guru by his side, and touched his lotus feet.

“Bhai Gurdas”, said the Guru, “Blessed is your coming to this earth, Blessed be the noblest deeds you performed. Blessed be your wisdom and spirituality. Blessed be your writings that will give inspiration and enlightenment for generations to come”.

Thus lived and passed away Bhai Gurdas, whose life and teachings had left a lasting impression on the tender mind of Baba Tegh Bahadur.

Baba Tegh Bahadur was 10 years old at this time. He wondered that the sweet voice of his beloved teacher would be heard no more, and he would be deprived of the personal guidance and experience of the great saint, scholar, poet and philosopher.

Ineffable Bliss of “Nam Dhyanam”

Baba Tegh Bahadur then devoted himself more and more to “Nam Dhyanam” with singleness of mind and heart that removes all sorrow and brings peace and calmness. By “Nam” all illusions of life vanish and one can see, in shade and sunshine, the wonderful beauties of the spirit which are constantly unfolded before the eyes.

The realization of the Divine Spirit within, through Nam Simran and Kirtan of Gurbani, is given the primary importance in the school of Guru Nanak. The love of Nam in the heart cleanses the filth of timidity and cowardice from the deep recesses of man’s mind.

The Great Gurus brought life to religion and after making it alive, created a type of man so peculiarly different from the ‘ancient’ (who contemplated Absolute Brahm but divorced life from religion), a man with a certain charm, a certain bloom, and happiness in him that reflected upon the soul of the common man. This man displayed certain startling qualities and undertook the highest adventures, filled with lofty ideals and exalted spirit.

This living religion is a force that not only ennobles individuals, but binds them together to work for nobility in the world. Its organization is a means of enlarging the possibility, scope and effectiveness of the work.

The ineffable bliss of Guru Nanak waves in the heart of his disciples like a vast ocean. It is ever in motion, yet wholly at rest in itself. The pang of Guru Nanak's love is manifested in the life of the disciples in different ways. It may take the shape of absolute forgiveness of a sinner; for in this acute pang, man is much too sweet for any revenge, which in many forms is known on this earth as justice. Where love reigns and not hatred, the justice in the vision of the disciple is total forgiveness; or the disciple may live quiet and content, as beautiful as the lotus flower, doing without knowing, the greatest service to life that pure beauty alone can render.

The bliss of remembrance of the Lord, may some time move the disciples to stand against tyranny and oppression, whether internal or external, and take the form of total self-sacrifice in peace or in war.

This life of Simran, which Guru Nanak taught blossoms into the universal life of spontaneous cosmic service. The flower that grows on its stem sends its fragrance all around. The disciple immerses himself in the service of the Guru—the Impersonal-Personality. Bhai Kanhaiya said to Guru Gobind Singh (The Tenth Guru), "I see Thee in the wounded! (even

amongst the opposite army). Let me nurse the sick for he that lies there and groans, appears to me so strikingly to have Thy image in him. O Love! Service is my love of Thee. I serve driven by Thee, not of my will but of Thy Will.”

This bliss of the disciple is restless with the human pain and misery, which moved Lord Buddha to compassion.

The religion that the great Gurus taught is thus the art of living a beautiful flower-like life, a life of fullness in all its aspects, a life of Light (Gyan), Love (Prem) and Service (Seva), a life filled with the fire and fervour of God, a life of vigour, vitality and valour in the midst of perils.—(mode of operandi: “Nam” Simran, His constant remembrance in thought, word and deed, and a feeling of living in His presence always).

In short the Guru shows us a way of life for our times—and for all times.

Heroism of Young Teg Bahadur

Guru Har Gobind was now staying at Kartarpur (near Jullundur).

Baba Tegh Bahadur was fond of hunting and he used to accompany his father on many occasions.

One day news was brought in hot haste that the hostile army was coming marching on the Guru and

that the enemy was near at hand and that Painde Khan was leading the Mughal forces. But Guru Har Gobind was never at a loss, never in haste and never afraid of the consequences.

Painde Khan was a forlorn orphan child. He was brought up by Guru Har Gobind, educated and given all the necessary training in the use of all kinds of arms, as was required in those days. In the course of time the Guru's ward became a fine cavalier.

In the first battle, forced upon the Guru by an attack of Shah Jahan's army, a great and gruesome fight took place at Pipli Sahib, three miles from Amritsar. Victory kissed the feet of the Guru. Painde Khan showed great prowess and bravery in the battle. Pleased with this, the Guru bestowed upon him a rich robe and a military charger.

But Painde Khan soon became too proud of himself. His son-in-law misled him and made him to believe, that the three attacks by the Imperial forces, had been repulsed by the Guru because of his valor, but if he goes over to the other side—the Mughal army, he would be amply rewarded, for he will be able to curb the Guru because he knew all the secrets, the strength and strategy of the Guru's army. With these aggressive and treacherous designs he approached the governor of Jullundur and through him the Emperor, Shah Jahan, who was then staying at Lahore, and he succeeded in inciting the Emperor. The Emperor deputed two generals

Kala Khan and Qutab Khan with a command of a large army to assist Painde Khan to capture the Guru alive or to kill him.

News spread fast all over. Guru's Sikhs from all sides rushed to Kartarpur. Guru's Muslim friend and devotee Rai Jodha also immediately came in his support with 2000 Muslim soldiers. Bhai Bidhi Chand, Jati Mal, Lakhu, the Guru's generals took up the command of the Sikh army. Both armies met face to face.

Baba Tegh Bahadur got permission from his father to join the battle.

A fierce battle ensued. The young soldier fought valiantly with zeal of a born warrior entering the battlefield for the first time. Fearlessly he rode into the thick of the battle and worked havoc in the enemy's ranks.

Terrible death and destruction was caused on both sides. Kale Khan and Qutab Khan, both the generals fell down dead and there was a confusion worst confounded among the enemy ranks and most of them began to flee. However, still some of them stood by Painde Khan. Painde Khan kept up their spirit. Guru Har Gobind then appeared before Painde Khan riding on his faithful charger. The ungrateful Painde Khan uttered profane words to the Master. In the words of Mohsan Fani, a Muslim historian of the time, Guru Har Gobind spoke to Painde Khan as a school master would do

to his pupil, "Painde Khan! why use such words when the sword is in thy hand. Brave as you are my boy, come I give thee full leave to strike first. I have no grudge against you. But you are full of wrath. You can wreak your rage by striking the first blow."

The proud and over-confident Pathan was overjoyed on hearing this. With his horse prancing and his head held high, he aimed a heavy sword blow with all his might at the Master. But Har Gobind the great, calm and cool warrior parried off the blow. Painde Khan was allowed to strike again, but to no avail. Har Gobind was sportive with his dear old follower, thereby trying to awaken in him his original sense of fealty. But it only made the ungrateful Painde Khan mad with anger. Infuriated with his double failure, he gave the third blow with all the tact and force he could muster, but again the Guru was able to avoid it. The Master then said to him, "Come, my boy, I will teach you how to strike. Not your way but thus...". So saying the Master gave him such a strong and dextrous blow that Painde Khan fell down from his horse, mortally wounded. From this blow he seems to have regained his old sense of discipleship. And as he lay dying, the Master came down from his horse, and took him in his lap, thereby re-admitting him to grace.

The death of Painde Khan is one of the most pathetic scenes in the life of Guru Har Gobind. As the Master sat shading Painde Khan's face from the

hot sun with his shield, he addressed him lovingly, ‘O Painde Khan, thou art a Muslim, recite thy Kalma, for thou art dying’.

The fully awakened Painde Khan, replied, “O Master! from thy sword has already flowed the Elixir of Immortality into my mouth. Master, thy sword-cut is my Kalma now”.

The battle was won. Imperial army was given a crushing defeat. Although many lives were lost on the Guru’s side also but none of his generals died. Every body admired the heroism of young Tegh Bahadur. Guru Har Gobind was glad that his son was now both a perfect soldier and a saint. His Holy Mother Nanaki was over-joyed when the young warrior was welcomed home all safe and sound. Baba Tegh Bahadur was then 14 years of age.

Some years rolled by. Baba Tegh Bahadur also accompanied his father on some of his missionary tours in the different parts of the country.

Engagement and Marriage

Bhai Lal Chand was a devoted Sikh living at Kartarpur. He was on the look out for a suitable match for his daughter, Gujri. He and his wife saw young Tegh Bahadur. They were much impressed by his prince-like personality. They made the proposal to the Guru. The Holy Mother Nanaki saw the girl. She found her very lovely, charming, and gracefully smiling like a princess. The proposal was accepted and engagement was solemnised.

In due course the marriage was celebrated. Baba Tegh Bahadur was then about 20 years old. Beside all the relatives, sons of Datu and Dasu from Khadur Sahib, Baba Sunder and Parmanand from Goindwal, Bhai Bhana from Ram Das, Rai Jodh, the Muslim Chief of Malwa, and his devout wife, Bhai Rupa and many others participated in the marriage. Rai Jodh and his wife brought princely gifts for the bride and bridegroom.

The bridegroom, dressed in colourful silken dress seated on the horseback with a sword by his side looked like a young knight. His calm eyes reflected his inner poise and serenity. The marriage ceremony was performed by Bhai Bhana. Money, food, clothes were distributed to the poor. There was a great rejoicing throughout the city. Prayers were offered for blessings on the couple.

The bride before leaving her parental home, saw her younger brother Kirpal shedding tears in joy mingled with the painful thought of separation. She kissed and embraced her little brother and deeply moved and sobbing, she said, "Kirpal! as a younger brother, you will go with me. You will remain close to me as long as I live."

At the time of departure of the wedding party, Bhai Lal Chand and his wife, overwhelmed with feelings, approached the Guru and heartily thanked him for the great honour he had done to them in accepting their daughter for his son, and apologized for their shortcomings for not being able to serve him as his great royal status deserved.

Touched by their humility, Guru Har Gobind said, "Brother Lal Chand, you have done more than a royal family could do. A man, who has given his dear daughter, has given his all, what more can one do. Blessed be my daughter-in-law. She will receive our full affection and respect".

The bride and bridegroom were ceremoniously received at home by the Holy Mother Nanaki who was overwhelmed with joy. All the guests and women of the neighbourhood presented to the bride numerous gifts and gave their blessings.

AT KIRATPUR

A Muslim recluse Pir Buddhan Shah lived on a small solitary hillock in the vicinity of which Kiratpur was established later on.

The faquir was leading the life of an ascetic denying himself all the ordinary pleasures of life. He was keeping a few goats and lived on their milk. He was seeking peace of mind by this life of self-denial.

But his mind remained dry, dull and barren all the while. Years rolled by but in spite of the life of strict morality there was no peace of mind.

Somehow, it so happened that he came in contact with Guru Nanak, who was visiting that side. The very sight of the Guru brought some sudden change in him. With one glance of his eyes, Guru Nanak imparted the Spark of Life unto him. Buddhan

Shah felt as if he had risen from the dead and was re-born. Love of God was awakened in his heart.

A thought came to his mind that he had already spent a major portion of his life invain in useless austerties without any love for God. He felt regret for it. There can be no peace of mind without love of God—Without His Nam.

When the Guru was about to depart, he implored him to pay a visit to him sometime again and also requested the Guru to accept a cup of milk from him before going.

The Guru said, “Buddhan Shah! the thread of your life would be unrolled, you will live long in love and in devotion to Him. “I will come again”, said Guru Nanak, “after many years, in my sixth form which will be different but in the same spirit. I shall take milk from you when I shall come next.”

Guru Har Gobind had now moved from Kartarpur to Kiratpur. The first thing Guru Har Gobind did on arrival was to visit Pir Buddhan Shah and ask for the milk from him, which Guru Nanak had promised to take from him. Pir Buddhan Shah recognised Guru Nanak in Har Gobind. The Master drank milk from his hands and blessed him.

A few days after that Pir Buddhan Shah passed away. The Guru was sitting by his side when he breathed his last.

Guru Har Gobind spent the last 10 years of his life at Kiratpur. He devoted most of his time in meditation and organising missionaries for the spread of the Gospel of Guru Nanak. Men of learning and experience of God consciousness were sent to all parts of India.

Guru Har Gobind taught us that we are to meditate upon the One Divine Spirit within us, to love and serve humanity without any prejudice of caste or creed. He also taught us to face and fight tyranny and oppression, social injustice and fanaticism.

Before abandoning his body and setting out for the last journey, Guru Har Gobind installed Har Rai, son of Baba Gurdittaji as the next Guru on the Spiritual Throne of Guru Nanak in the presence of all the disciples and bowed to him. He then asked every one to bow to him in acknowledgment. Baba Tegh Bahadur was the first to do so.

Thus ended the glorious life of the greatest hero and prophet of India on 4th March 1644 A.D.

Baba Tegh Bahadur left Kiratpur after about a month with his mother Nanaki, his wife Gujari and his brother-in-law Kirpal for Bakala, a village in Amritsar District. Baba Tegh Bahadur was now twentythree years of age.

IN SILENT COMMUNION WITH DIVINE SPIRIT WITHIN

BAKALA was a suitable place for the quiet life of meditation that Baba Tegh Bahadur wanted to lead for sometime. Here lived the parents of Holy Mother Nanaki i.e. maternal grand parents of Baba Tegh Bahadur. At Bakala lived also Bhai Mehra, a well-to-do and a devout disciple of Guru Har Gobind. He placed his large newly built house at the disposal of Baba Tegh Bahadur and his family.

One small room in the house was set apart by Tegh Bahadur, where he used to sit for meditation and prayer for most of the time during day and night.

He also attended to other things which he had to do during his stay there; spiritual discourses to special visitors and to other family affairs. Now and then he even went out for hunting. In the forest outside he spent many hours alone with God and His nature. He avoided crowds and publicity. He lived the life of detachment. His main concern was to ever abide in the Vision of the Eternal Reality and to have silent communion with the All-Pervading Divine Spirit within him. He thus sat in meditation for 20 years at Bakala.

Some people are misinformed or in their ignorance, they presume that Tegh Bahadur was doing 'Jap-tap' and practising austerities like an ascetic and practised yoga of the various types.

No, these are all misconceptions and wrong presumptions of those who do not know the funda-

mentals of Sikh thought and way of life. The Guru says:—

To subdue desires through Hatha Yoga weareth off the
body,

Through fasting, austerities & penance, the mind is subdued
not,

Hark, ho, there's nothing that equals the Lord's Name.

(Guru Nanak) : Ram Kali

“Without Love of God, all else is illusion :

Mechanical repetition of the Mantras

Practising austerities and yogic discipline.

Those who practise these, they have been deceived and
misled

The fastings, the religious routines and other rites and
rituals are invain, not a penny worth.”

(V Nanak Rag Todi Page 216)

“In the house of Nanak, the only practice is the meditation
of One God.

No other practice, we do not recognise other ways and
means.”

(V Nanak Rag Todi Page 714)

“To Cherish Truth (God) in the heart is the only sublime
deed

All else is deception and false pretensions

And all other worship is invain”.

(Guru Nanak Rag Prabhati Page 1343)

Baba Tegh Bahadur did not renounce the world
but renounced the worldliness. He lived in the
heart of the city with his family but lived detached.
In the Sikh way of life home ties are never snapped.

Baba Tegh Bahadur kept himself well-informed
about the world outside. Baba Dwarka Das, Bhai
Garhia, Kirpal Chand and others often came to pay
him homage and they also informed him of what

was going on outside. For he was deeply concerned with the fate and freedom of his country.

Baba Tegh Bahadur continued to live in loneliness, amidst the busy surroundings of Bakala, wholly absorbed in the 'Dhyanam' of his Beloved.

Those who occasionally sought him were deeply impressed by the glory and celestial bliss on his face and the dignity of his manners. His eyes were wise but silent in innocence. His inner Light was concealed in his humility. His pensive smile showed the compassion in his heart for those in sorrow and suffering. But all the while he continuously abided in the Realm of Truth and Beauty, unnoticed by common man.

Following the foot-steps of her husband on his spiritual ascent, his consort Gujri rose higher and higher by meditation on Nam and by singing the glories of the great God till she stood fully enlightened.

Holy mother Nanaki silently watched the Life of Love, Light and Peace of her son and daughter-in-law, who loved and served her with exemplary filial piety.

Standing on the Mount of Vision, Baba Tegh Bahadur saw from his retreat his countrymen groaning under oppression and fear and sinking in cowardice and hypocrisy under barbaric and fanatic spirit of the rulers.

GURU BABA DISCOVERED

“BABA BAKALE”—that is, his successor will be found at Bakala village. This was the only clue given by Guru Har Krishen when he passed away.

It was the midnight of 30th March 1664. Guru Tegh Bahadur was sitting at Bakala wholly absorbed in the calm meditation of the Beloved when he was caught in the magic net of God’s own effulgence.

Suddenly a great resplendent Light blazed within Baba Tegh Bahadur. The call came to him to carry the Torch of Light of Guru Nanak to the farthest end of the country and to save Dharma and uphold righteousness in the difficult times that were ahead.

But no sooner it was known that the Guru will be found at Bakala, then Twenty-two imposters set themselves up at Bakala as successors to Guru Harkrishen and each one of them employed a number of agents to do propaganda for them. A large number of Sikhs from all sides came to Bakala to have the holy sight of the Guru. But they were disgusted and perplexed to find so many claimants setting up their tents over there.

But Guru Tegh Bahadur continued to live in the majestic silence of his inner illumination, undisturbed

and unmoved by what was going on outside. He would not compete or challenge the diverse claims of the twentytwo rival pretenders. He had been blessed, but would not reveal himself. Why should a prophet of Truth go to the vanity fair of the preachers of falsehood? Why should the Sun give up its majestic position and go about poking its nose in every house and declaring that it has arisen?

But thanks to the training imparted through eight generations, spirit-born disciples knew well the fragrance of the soul that comes from the true Guru, Bhai Dwarka Das, Bhai Garhia, Bhai Gurditta, Diwan Dargah Mal all came to Bakala and quietly moved on to the house of Baba Tegh Bahadur and bowed reverently to him in humble adoration and acknowledged him as the ninth Guru. They then begged the Guru to give audience to the seekers of Truth outside and prevent any further exploitation by the twentytwo false prophets.

But the Guru's command was not to set up any camp in the vanity fair outside on his behalf and not to announce him to the crowd outside.

Guru Nanak's House has never sought such cheap popularity and does not want to assert its wisdom and light as was being adopted by the claimants outside. Guru Nanak's Eternal Light is the indwelling Divinity, which cannot be acquired the way, it was being sought.

Imposters have in the past tried to pose themselves as gurus and have failed. They will go on trying in the future too and will fail. How long can false gurus pretend to be the bearer of the Light which they do not have? So all the apostles that had gathered around the Guru were silenced.

There arrived at Bakala, Bhai Makhan Shah, a Merchant-Shipper, who through river routes and sea coast carried goods and provisions from one place to the other and had a large trade. Recently a ship carrying his goods was caught up in a storm. His life and goods were in great danger. He prayed to God for safety. By Guru's Grace he landed safely at the nearest port. In token of his thankfulness he pledged to make an offering of Five Hundred Gold Mohars for the Mission of the Guru.

At Delhi, he was distressed to learn that Guru Har Krishan had passed away and the new Guru would be found at Bakala.

When he reached Bakala, he was surprised to find that twentytwo persons were posing as the ninth Guru. He decided to visit all of them by turn and to offer each one of them two gold Mohars. Crowds followed him as he moved from the camp of one guru to the other.

But he did not get satisfaction with the talk and behaviour of any one of them. Moreover none of them could divine that he had vowed the offering of five hundred Mohars. So he felt sad and was

perplexed. He could not conceive of what to do. At night, however, he sat and prayed for long hours for guidance.

Baba Tegh Bahadur had kept aloof for long, in quiet contemplative life; for that reason he did not catch the notice of common man.

Next morning Makhan Shah was standing in a thoughtful mood when an unsophisticated lad passed by him and pointing to a house, he said that a Baba lived there also.

Makhan Shah went to the house and knocked at the door. It opened. He was greeted by the Holy Mother Nanaki. He bowed reverently to her and said that he had come for Babaji's darshan (holy sight). She led him through a large, wide courtyard to the Babaji's room.

As Makhan Shah stepped in, he felt a strange atmosphere of peace. He saw Baba Tegh Bahadur sitting in a joy of supreme enlightenment. Deeply moved, but without saying a word, he placed two gold Mohars before him, and bowed low in humble reverence.

“God bless you, my man, you pledged five hundred Mohars to the Guru's mission. Although the Guru is never in need of anything, but a Sikh is expected to keep his pledge to the Guru”, said the Guru.

Makhan Shah was overjoyed by his discovery of the True Guru. He placed his head at the feet of

the Master and wept like a child. As he touched the Guru's feet a current of Love and Light vibrated through his mind, body and soul.

“Not only five hundred gold Mohars, but all my body, mind and soul are thine, my Lord. Permit me now my most noble Guru to bring you all the gifts I have brought for thee. I will go and bring them just now”. So saying Makhan Shah came out of the room.

Full of emotions and enthusiasm, while going out he rushed towards the stairs and rising on the top of the house he cried loud in ecstasy to the heaven and earth; “Guru Ladhore, Guru Ladhore!” “I have found the True Guru, I have found the True Guru”.

He then ran out and immediately brought five hundred gold Mohars and also a special robe and other gifts he had brought for the Guru and placed them at the feet of the Master.

Prostrating before the Guru he begged for forgiveness for his impertinence for proclaiming his discovery. For he could not resist the temptation.

With tears in his eyes, he appealed to the Guru to give audience and let the people have his holy sight. He further added that the whole sangat (holy congregation) beg of thee to come out and bestow thy Grace and blessings on them.

“Ah ! who can refuse the sangat, I am a servant of the sangat”, said the Guru in utter humility.

There appeared then, the True Guru—The Spiritual Enlightener, the Sun of Reality, the devils of darkness disappeared from there in no time.

GURU TEGH BAHADUR Ninth Nanak (1664-1675)

GURU Tegh Bahadur was so tender hearted that he could not bear the sight of suffering humanity without a deep agitation of spirit. Spontaneous sympathy flowed out of him. A person like him would even be ready to lay down his life to make others happy. His songs are as tears shed over the sorrows of the world in the silence of his heart. Soft as rain clouds, his lyrics awaken the mind from the sleep under the spell of ‘Maya’ and fill the dry hearts of men with honey-drops of love.

Guru Tegh Bahadur’s note is of renunciation, not of the world but of worldliness. His mind is ever awake and is free from the drowsiness that ‘Maya’ or illusion induces in every one.

“To forget the One and to feel enamoured of another is *Maya or illusion,*”

“You shall sleep not, O bride. If you have chosen to wait for your Beloved tonight.

O Man ! Thy supreme vocation is to live in the Beloved.”

Guru Tegh Bahadur finds joy only by abiding in ‘Nam’ (Divine Spirit) and in singing His praises,

and he exhorts every one to live in Him and convert the sorrows of his life into the vision of Heaven—a joy of self- realization.

“O brother, nothing in this world can be thine forever; therefore, think of Him alone, and live aloof from the sorrow of life. Plunge thyself again and again into this thought, and see what little the world contains that can promise aught; the illusion of magic colours, bewitches you again and again without purpose, therefore, turn within and see the Truth within thyself”.

“Forget yourselves, O people but forget not the Beloved. Forget not in your joy of gifts, the great Giver”.

Such is the message of Guru Tegh Bahadur, which sinking deep into the heart reveals the sadness of life and its delicacy. It awakens man from the sleep of Maya”; but full of peace of the Infinite.

Guru Tegh Bahadur Visits Amritsar

Guru Tegh Bahadur left Bakala for Amritsar. Many people from there followed him. The news of his coming visit to Amritsar had spread all around. Men, women and children waited on the high-way for a glimpse and benediction of the Guru.

Guru Tegh Bahadur had deep affection for the simple village folk. Their pure devotion and innocent approach to religion, impressed him very much. He moved freely among the crowds that gathered around him and talked to them. They found solace and peace in his words. People from neighbouring villages also poured into Amritsar in large number.

When Guru Har Gobind, the sixth Guru had shifted his seat from Amritsar to Kiratpur, most of the disciples had also moved to that place. The Temple of Amritsar had gone into the hands of Harji Minas (Grandson of Prithia). They were hostile to the house of the Guru and were preaching against the Sikh tenets. On Guru Tegh Bahadur's arrival, Minas employees and priests shut the doors of the temple against him.

The Guru waited for a few hours, under a tree close to "Akal Takhat"—the main entrance to the temple at that time. The place is now called 'Thara Sahib—sacred platform. Makhan Shah and some other people were annoyed and they wanted to force open the doors and teach a lesson to the imposters unjustly occupying the temple. But the Guru said, "No, we will never use force. Wherever the Light of Guru Nanak shines, that is a sanctified temple of God".

Just then an elderly peasant woman named Hariyan of a nearby village Walla, stepped forward and begged the Guru to spend the night in her humble dwelling. She offered to place all she had at the disposal of the Guru and the Sangat (congregation).

The Guru was delighted with the sincerity of Mata Hariyan's offer. The Guru then turned away from the temple bearing Hari-Mandir in his heart, as a holy vision. The Golden Temple would have gone for ever from Amritsar, but as the news spread, all the people of Amritsar came out to pour their

homage at the Guru's feet. The women of the city took the lead and welcomed the Guru.

All the women of Amritsar followed the Guru and went singing all the way showering flowers of Guru's lyrics upon the Divine Master. The Master blessed the women of Amritsar and blessed Amritsar itself. The Golden Temple was thus saved for this poor earth of ours by Sikh womanhood.

The Guru on Missionary Tour

Guru Tegh Bahadur reached Kiratpur via Rupar. Shortly after his arrival, he founded the city of Anandpur, five miles away from Kiratpur. But he did not stay there long. For he received the call from the East and so he went on an extensive missionary tour to that side.

At various centres in the East, which Guru Amar Das had established, some inspired and trained men had kept the light of faith gleaming, but now it was felt necessary to re-ignite them and illumine them with his presence and re-organize them according to changing needs and time.

During these travels, his mother and his wife also accompanied him. The first camp was pitched in a village a few miles away from Anandpur. The people of this place were in great distress on account of scarcity of water and failure of crops. The Guru provided them money to build a well and he immediately started Guru-ka-Langer (free kitchen)

where people of all castes and creeds, could take their meal till they had re-established themselves. He next camped at Saifabad in a large garden of the Nawab, who was holding a mansab of 5000 rank. The Nawab and his Begum were very happy to learn that a Man of God had encamped in their garden. Both of them came to pay their homage. They were so much impressed by the personality and the glory around the Guru that they entreated him to honour them by staying with them in their mansion rather than in camps in the garden.

Deeply moved by the sincerity and devotion of Saifuddin, the Guru readily agreed. When the Guru mounted his horse, Saifuddin himself held the reins, as a mark of profound respect and reverence. Similar courtesy was shown to Mata Nanaki, and Mata Gujri who were carried in palanquins. As the Guru got down from the horse before entrance, he moved towards a peace-shedding building inside the mansion which attracted his attention. "This is the House of God (Mosque) Guruji, your place is on this side", said Saifuddin. "The House of God is as beautiful and enchanting, as the man of God who built it," remarked the Guru.

Such was the devotion of Saifuddin that Guru Tegh Bahadur stayed with him for about a fortnight. Congregations were held daily both in the morning and evening.

At the time of departure of the Guru, Saifuddin

lovingly presented many gifts to him. Among other things, he also offered a white steed for the Master to ride on his journey.

The Guru next stopped at Kainthal. He camped outside the city. A poor carpenter met him there. He informed the Guru that there was a danger of highway robbers who looted everyone. So he begged the Guru to spend the night within the city. The Guru calmly said that he was not afraid of robbers or dacoits and spent the night outside there. The next day many seekers of Truth came to see the Guru and got inner awakening by his inspiring words. From Kainthal the Guru's Camp moved on to Pehowa, Burna and Karan Kheda and by stages he reached Thanesar (Kurukshetra). The Guru thus went from village to village instructing people. He spoke to the Hindus and the Muslims alike and they listened to him with attention.

It was a day of solar eclipse. Kurukshetra was full of monks, yogies, brahmins, hermits and sadhus of different denominations. They were surprised to see the Guru riding a spirited white horse, wearing a sword and carrying bow and arrow. They wondered that he was married, moved about with his family and disciples. The Hindu conception of a Guru (prophet) had now come down to a man who had renounced the world and who begged for his food.

They all gathered round the Guru like bees around a honeycomb.

In the congregation of the Guru, his musicians sang a hymn of Guru Arjan—Fifth Nanak. Its English version is as under :—

“By reading the holy books, and thinking upon their text,
By controlling breath and cleansing the inner system by
yogic exercises,

One cannot get rid of the five impulses (lust, anger,
greed, attachment and pride)”.
On the other hand one gets self-conceited more and more.

On the other hand one gets self-conceited more and more.

Oh dear, this way God is not met ;

Howsoever, one may perform the conventional religious
practices,

Unless one surrenders to the Lord and prays :

“O God, bless me with discriminating sense”.

By abiding in silence and taking meals on the palms of
hands and not in a plate,

And wandering naked through woods,

And going about bathing at all the pilgrim-places and
sacred rivers,

Yea, even wandering throughout the world

The sense of duality abandons not, but ever gnaws at the
heart.

One may dwell at holy places according to one's cravings

Yea, even if one choose to be sawn alive there,

The mind defiled by sin is cleansed not thus, however one
may try,

One may gift away one's wife laden with gold (as they do
at Kurukshetra

One may give away in charity, horses, elephants, land,
clothes and grain

But one cannot find the Lord's Door that way,

One may do worship and make flower offerings to the gods,

And may prostrate like a log before them,

And perform the six kinds of 'Karmas' as laid down in the Shastras,

But the bondages of egoism loosen not, rather become even more tight

And one attains not God even this wise.

One may practise Yoga, like a 'Sidha',

And may be able to practise all the eighty-four postures :

One may achieve longevity

But shall be born again and again and meet not God.

One may become ruler of land and indulge in regal pleasures

And may swell by ego for commanding men,

One may sleep on a cosy couch perfumed with sandal

But falls into hell at the end.

The highest deed is to Praise the Lord in the company of the Saints

Say O Nanak, he alone attains to it in whose lot it is so ordained

Thy servant, O God, is imbued thus with Thy Love

The Lord has been compassionate to him and destroyed his pain and grief

And his mind is inebriated with Thy Praises".

They further sang a hymn of Guru Amar Das (III Nanak) in Rag Asa. It's English version is as under :—

"Within our "Home" is the "Thing", there is no use searching outside for it. But the Doors within are opened unto us through the Grace of the Guru. O brother, this life of the spirit is the gift of the Divine Master. Man achieves

this illumination through his goodwill and grace. The Treasure of 'Nam' is within us, but it is revealed unto us by the True Guru. He, who is the seeker of the Lord, discriminates and gathers the valuable jewels, When he see-eth the Vision of the Divine within, he findeth the Treasure of Salvation."

Guru Tegh Bahadur then recited his own hymn, the translation of which is as under :—

"Why go to the forest in search of God ?
 He is All-pervading, yet he is ever detached.
 He is the Divine Spirit within everyone.
 Just as fragrance is in flower
 Or image is in mirror,
 So the Light of God is within us
 Seek Him, therefore, within your soul.
 As God is within us, so is He without us.
 This realization comes through the Grace of the Guru
 Unless the man feels the presence of his inner real self.
 The delusion of the mind, cannot be dispelled."

His sermons of illuminating wisdom silenced them and awakened them to the Light of Truth.

Camping after every twelve or fifteen miles Guru Tegh Bahadur reached Delhi where he was received with great enthusiasm by the Sikhs at Delhi. The wives of Raja Ram Singh and Raja Jai Singh also came to pay their homage to the Guru and Mataji. Raja Jai Singh and his son were at Purandar* at this time and Aurangzeb was at Agra.

*On 11th June at 9 O'clock in the morning (1665 A.D.) while Raja Jai Singh was holding his court in his tent at the

From Delhi, the Guru and his entourage moved on to Mathura, Agra, Etawah, Kanpur, Fatehpur and then to Allahabad.

At Allahabad (Pryag) is the confluence of the Ganges, Jumna and a factitious Sarswati, thereby

foot of Purandar, Shivaji came to him and was welcomed. Upto the midnight the two sides higgled for terms of permanent peace. (Sir J.N. Sarkar : Aurangzeb page 211).

Some of our learned historians have mentioned in their books that Guru Tegh Bahadur, as he was passing through Delhi on his missionary tour to the East, the Emperor ordered his arrest and released him only on the entreaty of Raja Ram Singh of Jaipur. This is not correct.

It seems our distinguished historians have erred in basing themselves on "Padshah Buranji", Malcolm and Forester. These records were made after about a century. According to Malcolm and Forester the cause of arrest was the complaint of Ram Rai, which he made due to family jealousy. They had mistaken Guru Tegh Bahadur for Guru Har Krishan and the latter's sojourn at the bungalow of Raja of Jaipur as detention of Guru Tegh Bahadur.

Furthermore both Raja Jai Singh and Ram Singh were not at Delhi when Guru Tegh Bahadur passed by Delhi. From 1664 to 1665 June both of them were fighting in the South. In June 1665 they entered into the treaty of Purandar when Shivaji surrendered. Shivaji was brought to Agra on the 9th May 1666 and was placed under the custody of Raja Ram Singh and from where he escaped on 19th August 1666, when Guru Tegh Bahadur was proceeding to Dacca from Patna.

From 1666 to the end of 1668 Raja Ram Singh remained under house arrest and in disgrace.

Triveni. It has been a renowned place of pilgrimage. Guru Tegh Bahadur preached there the Gospel of Guru Nanak :—

“Small indeed is the merit of making pilgrimages,
 Penances, compassion and alms giving,
 If one hath not been within oneself
 And bathed in ambrosial River within.
 If one hath not felt holy inspiration within.
 If the seed of the ‘Nam’ is not put in the soil of heart
 If love hath not yet sprung

(Guru Nanak Japji)

“Shall we go to bathe at the pilgrim places ?
 No, ‘Nam’ is the only sacred place of pilgrimage
 The Holy of the holies is the contemplation of the Word
 That gives inner Light or spiritual illumination”.

(Guru Nanak, Dhanasri)

The Guru again and again repeated that it is futile to rush to the sacred bathing places for the expiation of sins or for achievement of spiritual progress. His Name is the only effective means of securing abiding bliss and contentment.

From Allahabad, he went to Banaras and ultimately made his sojourn at Patna Sahib. At every place people flocked to him. They heard in the morning Hari Kirtan (hymns sweetly sung in praise of the Lord) and then the Guru gave his sermons, and only the sacred Name of God was expounded. He denounced blind rites and rituals and debasing superstitions associated with religion,

The Guru was going from one place to the other enlightening people, bringing comfort to the sick and hope to the hopeless.

The Guru in his sermons urged the people everywhere to deepen their spiritual life, to keep Lord's Name ever in their mind. He said that nothing can equal it. Loving remembrance of God removes all distress and the vision of the Beloved is obtained.

“God is the Saviour of the sinners, He is the dispeller of fear. He alone is the helper of forlorn.” he said, “Hold this in thy mind, He alone abideth with thee ever and anon.”

“Those who have never sung the praises of the Lord, they have wasted their life in vain.” He said, “O man, dive into the love of God, as fish longs to dive in water”.

“Why O man thou art steeped in vicious ways of life, and dost thou not for a moment awaken and devote thyself to Lord. The purpose of life will be lost to thee otherwise.

“Who frighteneth none, nor himself feareth any, such a man, is to be known as enlightened one” said the Guru.

Not cast down by misery, nor over-elated in joy, unaffected by covetousness, aloof from pride and attachment, is the very image of God,” said the Guru.

The way to this conduct of life is through constant Simran (loving remembrance of God) and

through the grace of the Guru, the Soul of such a man becomes one with Lord.

Sparks of Life emanated from him, as he spoke and those were ignited who had the good fortune.

The Guru so completely identified himself with the sorrows and sufferings of the people that he gave expression to their agony and grief in words of self affliction. The world mind became his mind, the world-soul spoke through his soul. The Master thus made prayers for the humanity in the name of himself in the first person and said, "come ye little children, let us thus pray to the Lord" :-

"Mother O, How shall I know my Lord ?
 My mind is enveloped
 By the darkness of ignorance and undue attachment.
 The whole life I wasted away,
 Deluded by doubt my mind was never in poise,
 I was ever lured by vice,
 And my mind remained defiled by sin.
 I never joined the Society of the holy
 And sang not the praises of the Lord.
 Sayeth Nanak : "O Lord, I am devoid of all merit.
 But bless me Thou with Thy refuge".

The Divine poetry is thus disciple poetry. Words have been put in the mouth of the disciple for prayer and praise.

FROM PATNA TO BANGLA DESH & ASSAM

Towards the end of May 1666 Guru Tegh Bahadur reached Patna. He stayed there till August

of that year. During his stay the whole of the missionary work in this region was re-organised and re-charged. It was also here at Patna that the Guru received the sad news that a treaty of peace had been signed at Purandar in June 1665 A.D. according to which Shivaji had agreed to hand over twentythree of his forts to Aurangzeb and had also pleaded for forgiveness.

Now the Sangat at Monghyr and Dacca were anxiously awaiting the arrival of the Guru there. Bhai Bulaki Das had personally come from Dacca. Elaborate preparations were made for the journey. Now the Guru's family could travel no further. It was decided by the Guru to leave his wife in the care of her brother, Kirpal Chand, and his own mother Mata Nanaki at Patna and he continued his Eastward journey to meet and bless those brave Sikhs, who had been keeping the Torch of Sikh Faith burning in those far flung areas for over a century.

Some of the writers have mentioned that Raja Ram Singh of Amber accompanied Guru Sahib on his journey from Patna to Dacca. This seems to be incorrect.*

*It has been amply clarified by the learned Dr Trilochan Singh from the following historical facts

After the treaty of Purandar when Shivaji pleaded for favour, the Emperor replied to him :—

“Your letter couched in humble strain has been received by us.

(Continued on next page)

Raja Ram Singh was under arrest and in disgrace when the Guru left Patna for Monghyr and Dacca, so how could he accompany Guru Tegh Bahadur.

“It is agreeable to note that you crave for pardon for your conduct and you repent your past deeds. Our reply is that your behaviour has been so base, that it deserves no forgiveness. Nevertheless, at Raja Jai Singh’ intercession, we extend to you a general pardon”.

Most probably at the suggestion of Raja Jai Singh, Aurangzeb wrote another letter in mild tone, “You are at present serving in our Imperial Camp. In recognition of your services, a handsome dress, and a pretty jewelled sword are sent to you herewith. We have a high opinion of you. Therefore, we desire you to come here quickly when we grant you audience”. (Dennis Kincaid—The Great Rebel page 144)

Shivaji reached Agra on 9th May, where the Emperor was holding his court (J. N. Sarkar)

Aurangzeb could not forget that Shivaji was after all a fanatical Hindu. Shivaji was made to stand amongst third rank officials in the splendid assembly in the great Audience Hall. Deeply affronted, pale & sick with shame and fury, he got up unceremonially and fell down in a swoon.

The Emperor asked what the matter was. Raja Ram Singh diplomatically replied. “The tiger is a wild beast of the forest and feels oppressed by the heat in a place like this, and has been taken ill.”

Raja Ram Singh was ordered to lodge him in the Jaipur House and be responsible for his custody.

On August 19, 1666 Shivaji escaped. People were delighted to learn this. The Emperor suspected that Shivaji had fled with the connivance of Ram Singh. The Rajput prince was punished, first by being forbidden for his entry in the court, and then being deprived of his rank and pay. He had earned the displeasure of the Emperor.

STARTING FROM PATNA

GURU Tegh Bahadur next encamped at Monghyr, a flourishing town on the bank of the Ganges. From here he wrote letters to his apostles and Sangats of various places. People came from far and near for Guru's darshan (holy sight). Guru stayed here for about a month. It is recorded that a large number of people here became his disciples and began to say "Waheguru. Waheguru"—initiated in Nam.

Guru next went to Bhagalpur, Colgone, Sahibganj. A number of villages in this area still owe allegiance to Sikhism. At Raj Mahal, the Guru stopped for three days. At Malda many Muslim pirs and fakirs gathered around the Guru and discussed many religious problem. They were greatly impressed by his magnetic personality.

Passing through Godagari, Gopalpur, Pabna he reached Dacca in October 1666.

The fame of his godliness, glory and magnificence had outrun him and had spread all over the surroundings. People were anxious to get a glimpse of him.

At Dacca Guru Tegh Bahadur was given a royal reception. A very large number of people,

Rajas, ministers and army generals under the viceroy of Dacca, one and all came to pay homage to the Guru. The Dacca 'Sangat' had built a house specially for the stay of the Guru which is still known as Guru Sangat and is situated in Sangat Tola lane. The Mohalla is called Sangat Tola.

Daily congregations were held and sermons were delivered. The number of those who received the light of the Guru's faith and became his ordained disciples also swelled. Shaista Khan, the viceroy, and his nobles also became his admirers.

A large number of visitors were daily seen coming and going gleaming with joy. Seeing the Guru was like touching the Rainbow of the sky. At his sight people were thrilled. Their joy knew no bounds. Who can tell what happened to those who received the spark of Spiritual Life from the Divine Master? History records the dead facts of the objective world. Who can depict the life of the Spirit, the inner awakening and bliss?

Happy tidings came from Patna, that on December 22nd, 1666 A.D. (Pohsudi 7, 1723 B.S.) a light appeared over there to dispel the darkness of the world. The son of God had come down from Heaven in obedience to the wish of the Almighty Father. On that good day, Guru Gobind Singh was born to Mata Gujri, wife of Guru Tegh Bahadur. Patna was touched with eternal holiness.

Great rejoicing took place at Patna, and,

when the happy news reached Dacca, where Guru Tegh Bahadur then happened to be, the Sangat there celebrated the day by a special programme of kirtan and there were illuminations. The Guru sent his blessings and greetings to Patna.

Invitations were pouring in from many places. It was decided by Guru to first go to Jantia Hills, Sylhet and from there to Chittagong and Sondip Island and then to come back to Dacca. This would take about one year.

Guru Tegh Bahadur wanted to revive the Sangats at various centres established by Guru Nanak and which were reinvigorated by Guru Amar Das. Sylhet was a big Muslim Sufi centre. The sufies of this place were very bigoted. But they were impressed by the mystic light and bliss that radiated from the Guru and they paid their reverence to him.

The Guru stayed here throughout the rainy season and established here Sylhet Sangat. He passed through Shaistaganj and halted for a few days at Agartala, Commilla, Laksanand Dailat ganj and Sitakund and from there he went southward to Chittagong where he stayed till the end of the year 1667 A.D. Here he established a large religious centre of his faith.

The people everywhere enthusiastically responded to his call for spiritual life. With the Torch of Truth, he enlightened all those who were ready to receive the glow of life. This gave them peace of

mind and contentment. The detached minds became fearless.

Guru Tegh Bahadur's purpose was to establish centres of his faith at all important places. He even went to Sondip Island and established a Sangat there.

The Guru stayed for a few weeks at Dohazri. The local Mohammedan Zamindar had an autograph of Guru Tegh Bahadur which they were preserving in the family as a holy relic, records Dr Trilochan Singh.

Passing through Naokhali, Chandpur and Narayan Ganj, Guru Tegh Bahadur came back to Dacca early in year 1668.

Guru Tegh Bahadur had put his heart and soul into the great work of the moral and spiritual regeneration of his country. To Guru Tegh Bahadur nothing was dearer and more important than the awakening of his country to the grim realities of the cloudy future that was in the offing. For this very purpose he had undertaken this long journey to the East.

Aurangzeb received news that Gauhati had been seized by the Raja of Kamrup. He at once resolved to send Raja Ram Singh to recapture it. Ever since the escape of Shivaji, Raja Ram Singh was under house-arrest. Now he thought of him partly because of his being an able general and partly as a revenge for the flight of Shivaji which he believed was done with his connivance. Raja

Ram Singh was ordered to proceed as a commander of the Gauhati expedition, simply in the hope of getting rid of him, knowing what had happened there to Mir Jumla.

The suspicious Emperor also appointed five Muslim officers to accompany Raja Ram Singh to keep a watch on him and report on the activities of the Hindu Raja lest he should collude with the enemy. Raja Ram Singh on his way halted at Patna and went to pay his homage to Mata Gujri and Mata Nanaki. From Bhai Dyal Das, the apostle at Patna, he learnt that Guru Tegh Bahadur was at Dacca and that he was planning to go to Dhubri and Assam to revive the Sikh centres established by Guru Nanak over there. Raja Ram Singh was delighted to hear it and he proceeded to Dacca.

Shaista Khan, the viceroy at Dacca, received the Raja very cordially and offered him all his help and cooperation. He also imparted him the necessary instructions and precautions to be taken and gave him his useful advice.

Raja Ram Singh went to pay his homage to Guru Tegh Bahadur. Shaista Khan accompanied him. He was much impressed by the personality of the Guru and showed great reverence to him.

The Guru, soon started for Dhubri, the religious Sikh Centre established by Guru Nanak. Raja Ram Singh decided to accompany the Guru a little ahead of his army. They reached Dhubri in February 1668.

Guru Tegh Bahadur encamped at Guru Nanak's shrine while Raja Ram Singh camped at Rangmati, at a distance of fifteen miles. Raja Ram Singh had come to re-conquer Gauhati. With reinforcement from Bengāl, his army swelled to 30,000 Infantry, 18,000 Cavalry and 15,000 Archers.

While armies on either side were preparing to fight, Guru Tegh Bahadur advised both sides to settle matter by peaceful negotiation.

So Raja Ram Singh asked the Ahom King of Kamrup to honour the treaty which he had made with Allah Yar Khan and evacuate Gauhati. Thereafter, he would not press any further and will not harm them in any way.

But Ahom King refused to vacate Gauhati. The Guru said, "Raja Ram Singh ! you shall have to drop Gauhati". "Sire ! How can I do that" ? wās the reply.

The guns on both sides began to boom. Soon a breach was made in the camp of the Rajput general. Ram Singh's nephew was killed by an arrow. They cut the water of the Brahmaputra and directed it towards the Mughal army which did them a great harm. Although the Imperial army had triumphantly marched to the borders of Kamrup; yet as the rainy season was drawing nearer, they felt that it would further go in the favour of the enemy. On the other hand, the Assamese were getting un-nerved by the superior strength of the Imperial ārmy. They

had resorted to guerilla warfare. This greatly harassed and annoyed the Mughal forces, but nothing could be achieved that way. The reverses that Ahom King had suffered had toned down their zeal for warfare. The Ahom King now sent an envoy to Guru Tegh Bahadur to negotiate peace on their behalf.

At this opportune time, Raja Ram Singh received a letter from his mother that the Patshah (Emperor) had contrived the death of their son Krishan Singh by forcing him to wrestle with tiger.....and that he should never think that the subjugation of the Eastern Kingdom would add to their merit and prosperity.

This letter from his mother damped the enthusiasms of Raja Ram Singh.

So a negotiated settlement was reached in terms of which Raja Ram Singh no longer pressed the demand for Gauhati.

Guru Tegh Bahadur was asked to mark the new boundry line between the two forces. The Mughals and the Assamese agreed to have co-existence without interfering in each other's territory.

The happy conclusion of the peace was celebrated by paying joint homage to the shrine of Guru Nanak to which the Mound of Peace at Dhubri was erected with red earth brought by the soldiers of both sides on their shields.

The Ahom King invited the Guru to his kingdom.

Recently Dr Trilochan Singh visited that place and discovered an important historical document that was preserved in the Kamakhya temple regarding the visit of Guru Tegh Bahadur over there.

But unfortunately a fire that raged in the temple in the recent years, had destroyed a large portion of it, except a small fragment of it that now remains. Dr Trilochan Singh brought a photostat copy of that.

This document gives clearly the purpose of Guru Tegh Bahadur's visit to Bengal and Assam.

It narrates how people in the distant land of Assam were anxiously awaiting to have a glimpse of the glorious Guru and how he in his benevolence fulfilled their desires.

It describes the Guru as a god in human body but without the slightest attachment. Outwardly he appears to be a king, but inwardly his mind is calm, ever in rest and remains poised. For he is in direct and constant touch with the Supreme Lord. The purity and beauty of his soul which radiates from his face fascinates all those who come to see him.

Guru Tegh Bahadur, it says, crossed rivers, mountains, and travelled into the most difficult

regions and underwent great physical strain, just to meet the humble and patient seekers of truth and to bless them.....”

The happy news, of how Guru Tegh Bahadur had brought about an amicable and peaceful settlement between the Ahom King of Kamrup and Raja Ram Singh, spread as fast as wind, throughout Assam. The people of Assam began to pour in Dhubri in large numbers to have a glimpse of the Holiest of the holies. They came and went back gleaming with joy and with all their desires fulfilled.

Ram Rai, the Raja of Assam also came with his Rani (queen) at Dhubri. They saw the Master. They were wonder struck. They forgot the “self” in the joy of his glory. They were allured, chārmed and fascinated by the beauty that radiated from his pure soul. The Master gently smiled. They were thrilled. A vibration—something loving, sweet, cool and tasteful, as if, passed through their being and mind, and their tongues began to repeat Waheguru, Waheguru—Lord Thou art wonderful.

The Raja bowed down his head at the feet of the Master and humbly requested the Guru to honour him by a visit to his State. The Guru agreed.

In every home, in the chamber of their hearts, the devotees prepared a royal throne for the Master in the hope that the Guru would divine their secret wishes to meet them and bless them.

When the Master met them, they told him all their griefs, sufferings and fears. How patiently he

listened and their drooping souls he cheered. "O Guru ! we pray ever with us stay, make all our moments calm and bright and chase the dark night of sin and suffering away and shed on us thy holy light." The devotees said this everywhere.

The souls that were faint and thirsty, he gave them cool and pleasant shade and Nectar of 'Hari Nam' to drink. And whosoever drank of that never did thirst again. Whenever they had to leave, the silence of that happy meeting, they carried the Image of the Master (in spirit) in their minds.

One day the Guru saw the Raja rather sad and brooding. He had no son and was just thinking if he should also ask for a boon of a son from the Guru.

The Guru said, "Rajaji never mind ! Waheguru will bless you with a son too, cheer up". The Raja was much pleased.

The son born to the Raja was named Ratan Rai. In due course of time Ratan Rai went to Anandpur and presented the white elephant and arms to Guru Gobind Singh, the Tenth Master.

The Guru exhorted his disciples to contemplate on "Ram Nam" (the All-pervading Divine Spirit). This he said is the essence and purpose of religion.

"To cherish Truth (God) in the heart is the only sublime deed. All else is deception and false pretension and all other worship is invain."

Guru Tegh Bahadur and his entourage left Assam early in the year 1670 A.D and reached Dacca in May 1670.

FROM DACCA TO ORISSA AND BACK TO PATNA

AS THE GURU came back from Assam, the people of Dacca gave him royal reception. The Sangat from various places came to Dacca to have the last 'darshan' of the Guru before he went back to the Punjab.

Guru Tegh Bahadur decided first to go to Jagan Nath Puri. Shaista Khan and his ministers and the people of Dacca all came out in large number to bid farewell on his departure.

Encamping at many places by stages, he reached Hooghly. The ruler of Burdwan approached the Guru and invited him for a short stay in his capital. He became a devout disciple of the Guru.

At every place the Guru encamped during his journey, he gave moral and spiritual awakening to the masses and inner enlightenment to those who were ready to receive it.

Guru Tegh Bahadur reached Jagan Nath Puri by the end of 1670 A.D. He set up his camp near the sea-shore where he opened a free kitchen for pilgrims of all faiths and creeds.

The Guru in his profound wisdom, restored the faith of the people and their undivided loyalty to one God alone, who is the Creator, Sustainer of the

entire creation. He is the real Jagan Nath. The religion that the Guru preached was strictly monotheistic.

Continuous Simran (loving remembrance of God), he said, bring spiritual strength, inner harmony and divine-knowledge and the sanctification, which they seek in the holy bath. The mind itself concentrates on the Divine Spirit and the man gets steady vision of life.

“The devotees, who would listen to this advice of the Guru, he said, “would be for ever as full blown blossoms of peace. Their sufferings, sorrows and sins would be destroyed.”

After a stay of about a fortnight at Puri, Guru Tegh Bahadur left for Patna.

Guru Tegh Bahadur received a loving and hearty welcome on arrival at Patna. The Sangat and the people of the city went forward for some distance to receive him, and all along the path, they copiously showered on him flowers of hymns.

The Guru got down from the horse while his little child Gobind came out of the ‘Palki’. He went forward to his father, bowed low and touched his feet in respectful reverence. Guru Tegh Bahadur took him up in his embrace and kissed him.

The Guru was delighted to see his son. The Guru then came forward to meet his mother. His wife Mata Gujri, standing by also bowed to him.

Bhai Dyal Das, the apostle in-charge of the centre, was the first to go forward and touch the

Guru's feet followed by the whole Sangat. The Guru blessed them all.

The Guru had come back to Patna sometime in May 1671 after a long exhaustive missionary tour. He stayed with his family at Patna for a few months when news began to pour in thick and fast of the terror let loose by Aurangzeb in pursuance of his policy of conversion of the Hindus to Islam by force.

Guru Tegh Bahadur, therefore, decided to go to the Punjab as quickly as possible. But he wanted the journey of his child to be as comfortable as could be. So Guruji left Patna with an advance party ten days ahead of the family. He selected places of halts and rest where the local people made suitable preparation to receive them.

Guru Tegh Bahadur and family reached Anandpur by the end of February 1672 A.D.*

Guru Tegh Bahadur knew that Gobind was a gifted child with a destiny. After return from Patna, the Guru arranged for his education and training.

Gobind received practical lessons in manliness with humility, courage with piety, soldiership with

*Most of the writers of the life of Guru Gobind Singh have followed Kavi Santokh Singh, the author of the Suraj Prakash, that Guru Tegh Bahadur sent for his son Gobind from Patna a few years after reaching the Punjab. This seems to be incorrect.

For recently Dr Trilochan Singh has discovered a letter of Guru Tegh Bahadur written from a camp on the way to the Punjab, asking Bhai Dyal Das to bring the family as quickly as possible and join him at the said camp where he was waiting for them.

saintliness, bravery with charity, and in reverence for the life, freedom and faiths of all mankind. He got the best training which a prince-pupil could get.

Guru Tegh Bahadur was quite conscious of the social, moral and spiritual degradation of the people and this moved him deeply. He set out on an extensive missionary tour of Malwa and Bangar Desh during 1672-73. Every place where Guru Tegh Bahadur set his camp and gave his sermon, became holy by his touch and a shrine stands in his memory where people have been going since to pay their homage. There are some 55 such shrines in this area ascribed to Guru Tegh Bahadur.

He taught the masses not to fall in love with this mortal mould of clay, not to put their hearts in worldly joys and pleasure but to be ever ready to render the last account. He laid great stress on devotion to God and constant 'simiran' of Nam. This he said, shall make them fearless and detached from worldliness. All power, all strength and all inspiration should be sought from God. His message and teachings, his songs and sermons awakened the people and prepared them for self-sacrifice for a noble cause.

A VISION OF AURANGZEB'S REGIME

AURANGZEB has crowned himself as Emperor of India. His father, Shahjahan, he has thrown in the prison in Agra Fort. He is holding his Darbar and is sitting on the throne; known as Seat of Shadow of God.

He receives a communication from his father :-

“Only yesterday I was master of 9,00,000 troops, and today I am lying thirsty yearning for a pitcher of water. Praise be to the Hindus—who make offerings of water to their dead fore-fathers, while here a devout Muslim son, refuses water to his living father”.

The severed head of his eldest brother Dara Shikoh, is brought before him for his inspection. The Emperor orders that it should be brought forth with his face well washed. He then recognises it properly and says, “yes, it is his”. In his heart of hearts, he is pleased but sheds a few crocodile tears and rubs his eyes.

Brothers, born of the same parents, who played together, ate together on the same table, now brother murders brother without any qualm. Kingship! thou be thrice cursed that maketh devil of a man.

absorbed Muslim Darvesh. He summons him to his presence and asks him why he differentiates and does not recite full 'kalma' and does not say, "Mohammad is His Prophet"? He replies :

"Mullas say Mohammad rose to the sky,
But I say God came to him—the rest is lie."
Questioned why he goes about naked?

Sarmad replies, "God sent us naked and naked shall we go back to him, even with nudity of soul man shall appear before the Supreme Judge and his deeds good and bad shall be known. His virtues and sins shall be visible."

The Emperor unable to bandy words with the Darvesh, orders that he be executed in front of the steps of the Reyol mosque in full view of the populace of Delhi.

Shortly after his coronation, the Emperor goes to Jama Masjid to pay his grateful thanks to God for his having succeeded in occupying the throne which he usurped by fraud, deceit and cruel means. His one hand, heraises up to God in prayer, while with the other hand, he signs the execution orders of his brothers and their sons and other relatives.

The Emperor, they say, did not miss a single daily prayer (Namaz) and did not leave a single brother of his alive, yet some of the fanatic and misguided historians have written falsehood that he was a pious man in his personal life. Such piety is nothing less than mockery of God and religion.

His Namaz was a cloak for his hypocrisy and not an indication of his personal piety. He had waded through a river of blood to reach the throne. His cruel and homicidal treatment of his father, brothers and their families had earned for him the disapprobation of the saner section of the whole Muslim world. To cover up his sins, the cunning and crafty king exploited religion and devised a policy that would please the Muslim orthodoxy and its fanatic section and win him reprieve for the crimes he had committed to gain the throne.

Spurred in part by the fanatics, and short sighted Mullas, but mainly prompted by his own religious frenzy and wild enthusiasm for Islam, he vowed to carry on a vigorous campaign of persecution of the non-muslims and extermination of idolaters. Aurangzeb cherished the ambition of purging India of infidels and making it a pure land fit for Islam.

Jazia was imposed on the Hindus as a compensation money for their being permitted to breath in the Muslim state. Kharaj or tax for land, humility of dress and behaviour to distinguish the subject race, prohibition to ride or carry arms (except Rajputs), erection of new temples and holding of religious gatherings and exclusion from state service, these were some of those disabilities imposed on the Hindus.

In 1669 he issued a general order (Shahi Farman) to all provincial governors "to destroy with a willing hand the schools and temples of the infidels and put an entire stop to their religious practices and

teachings". Some of the most sacred and important shrines of the Hindus such as the second temple of Somnath, the Vishwanath temple of Banaras and the Keshavrai temple of Mathura were destroyed.

“The reviver of the faith of Prophet, issued orders for the demolition of the temple situated in Mathura, famous as Dehra Kesho Rai. In a short time, by the great exertion of his officers, the destruction of this strong foundation of infidelity was accomplished and on its site a lofty mosque was built at the expenditure of a large sum. This temple of folly was built by that gross idiot, Bir Singh Deo Bundela”

(Maasir-i-Alamgiri Page 60)

“The terror caused by the bigoted policy of Aurangzeb entered in all the sections of Indian life except fanatic Muslims”

(J.N. Sarkar Page 156)

A large section of the lower classes amongst the Hindus needed very little pressure to induce them to embrace the state-religion. Many Hindus who were unable to pay Jazia money turned Mohammadan, to obtain relief from the collectors. The persecution of the Hindus was the momentous feature of Aurangzeb's rule. Such was Aurangzeb's policy of intolerance and religious persecution that thousands of the Hindus were forced to relinquish their faith for fear of oppression. The poorer and lower classes of the Hindus could ill-afford resistance of any kind, however unsullied and strong their faith in their religion might be.

Suggestions came to the Emperor that if he converts the Brahmins first, it would open the way for easy conversion of the rest of the Hindus. The idea caught the imagination of the Emperor. He gave orders that the Brahmins of Kashmir, of Hardwar and Benaras should be speedily converted.

“The Emperor had in those days hundreds of Brahmins in jail in the hope that if they first embraced the religion of the prophet, the rest of the Hindus would readily follow their example.”

(S.M. Latif—History of the Punjab)

Sher Afghan the Subedar of Kashmir had already converted a large number of the people.

In 1671, Iftikar Khan was appointed the Governor of Kashmir. He was a bigoted and a very cruel administrator. He used force to such an extent that it is said that in a very short time he converted more than half of the population of Kashmir. He now addressed the Brahmins and offered them the choice between Islam and death. They prayed for time to consult among themselves and invoke their gods. This was scornfully granted; for the rulers were sure that the stone idols of Brahmins could not respond to prayers. Nor could they offer any help.

PANDITS OF KASHMIR APPROACH GURU TEGH BAHADUR

IN the condition of their helplessness, the leaders of the Brahmins held a number of secret meetings to find a solution. The allotted time was about to expire. They were verily between the devil and the deep sea and in their perplexity they cried and groaned.

“Some pious men among the Pandits in Kashmir then met and decided to go to Amarnath cave and invoke the mercy of Shiva for deliverance from the tyrannies of the bigot. At the Amarnath cave, it is said, one of the Pandits had a vision that they should approach Guru Tegh Bahadur for protection of the Hindu Dharma. He spoke to his companions about this revelation. About 500 pundits proceeded to Anandpur where Guru Tegh Bahadur was residing.”

(P. N. Kaul Bamazai, A History of the Kashmir Page 544)

The Brahmins of all the major centres selected Kirpa Ram as their leader. He was a Saraswati Brahmin from Mattan, 40 miles from Sri Nagar, and was head of the Sanskrit Institution in Kashmir.

Pandit Kirpa Ram came at the head of the deputation representing Brahmins of all schools and waited upon Guru Tegh Bahadur at Anandpur.

Kirpa Ram narrated the horrowing tales of torture, woe and sufferings of the Hindus in general and Brahmins in particular. Their shrines, he said, had been desecrated, their holy books had been burnt, their homes looted and they were offered the only choice between Islam and death.

Shedding tears of blood and with his throat choked, Kirpa Ram said, "All our physical and spiritual strength has failed, we are in fetters and utterly helpless, Lord. We have now come to you, Saviour, protect us, protect our Dharma. Save our sacred thread, our tilk (frontal mark), even though you do not believe in them."

"Protect us in our utter misery, just as Lord Krishna saved the honour of Draupti. Save us from the sword of the tyrant. O helper of the helpless, the refuge of the refugees, for protection of thy mercy, we come. Save the honour of our faith in whatever way, you deem fit".

This plunged Guru Tegh Bahadur in deep thought. Just at this moment, the child Gobind, who was playing outside with his companions came in. He lovingly approached his father, but seeing him in an unusually grave mood, he said, "Father ! What makes you so sad and serious today"? The Guru replied, "The sufferings and lamentations of these people, they are in a very helpless condition; their rulers have become wolves and there is no end to their misery and shame. Dharma is at stake".

"But what is the remedy father", asked the child.

“This requires sacrifice—the sacrifice of the purest and the holiest person, but the question is where to find such a person”. Gobind, still a child of nine years, listened and said, though impulsively, at once; “Father, who can be holier than you and who more pure? You are the holiest of the holies.”

The Guru was quiet for a moment and then he said to the Pandits who had sought succour, that they should convey to the Governor and through him to the Emperor Aurangzeb that the ruler should stop individual persecution, but if he could convert Tegh Bahadur to Islam, they would follow suit, but if he fails to convert him, then further proselytising must be stopped.

“The man of God must sacrifice himself for the people, the son of God must be bleb to pour life into the dead bones of the fallen people—such is the ancient mystic law of spiritual life.” (*Prof: Puran Singh*)

Pandit Kirpa Ram and his associates, who according to Kashmir historian were 500 in number were extremely delighted.

“As the Emperor was staying for a few days at Lahore on his way back to Delhi from Hasan Abdal, therefore, the Pandits of Kashmir instead of going back to Srinagar, submitted their petition at Lahore through Zalim Khan, the Governor.

“The Emperor was highly gratified to read it and called the Qazis and Maulvis in a durbar and

joyfully announced the contents of the petition to them. Of course they all received the tidings with acclamation.*

He told the Pundits that he cheerfully accepted the condition laid down. He sent them back to Kashmir, making a suitable arrangement for their return journey. He wrote to Iftikhar Khan, Governor of Kashmir, to desist from forcible proselytising; for he said, he was now satisfied that no more force was needed for attaining the object in view."

(P. N. Kaul Bamzai : A History of Kashmir P 555

*Some writers have been confused and misled by the wrong dates mentioned by the author of "Massir-i-Alamgiri", of the Emperor going to Hasan Abdal to suppress the Afghan rebellion, and of his coming back from there.

J.N. Sarkar, who edited "Massir-i-Alamgiri" has pointed out that the first ten years of the document were based on official record, of Aurangzeb reign (which must had been written in favour of the Emperor and according to his liking) but after that no historian was permitted to record any history or dates of the various events.

After Aurangzeb's death, Saqi Mushtaq Khan, the author of "Massir-i-Alamgiri", picked up some stray events and some stories from here and there and pinned them in some chronological order. He wilfully did not mention such big events as martyrdom of Guru Tegh Bahadur and of Sarmad. Maulana Azad, in his life of Sarmad, calls "Maasir-i-Alamgiri" a wilful dishonest and one sided record.

J.N. Sarkar himself says that there are many errors of dates and he pointed out that the dates, of death of Mirza Raja Jai

(Continued on page 66)

Singh and Shivaji were wrong. J.N. Sarkar had access to Rajput and Maharatta records but he had did not approach for the Sikh records, perhaps he was unaware of them.

S.M. Latif, in his history of Lahore criticises the dates of "Maasir-i-Alamgiri" on basis of some other historical records. The date of Emperor's visit to Lahore on way to Hasan Abdal and back, he found the dates given by Maasir-i-Alamgiri as wrong.

Elphinstone and other historian also consider most of his dates as wrong. Some of the events and their dates were recorded by him after some 45 years of their occurrence. So his dates are not reliable and are often wrong.

Recently a perverse writer published an outrageous and offensive article about the Guru. Later on while he withdrew his article and appologised, yet still he willfully persisted on the wrong dates mentioned by "Massri-i-Alamgiri" of the Emperor going to Hassan Abdal and of his coming back from there.

"Siyur-ul-Mutakharin of Ghulam Hussain on which this writer based himself was written after about hundred years of Aurangzeb's death, and during the British occupation of Bengal. It is a nasty, abnoxious and most unreliable document in persian by a hostile and bigoted Muslim writer with bad motive. William Irving calls him a dishonest and a partial writer. It is not fit to be called a historical document.

Under the guise of freedom of research work, one should not slur and malign godly personalities. Every freedom has some responsibility and must have some respect for truth.

The modern atheists of the Punjab, who call themselves as "progressive writers", moving in the darkness of their spirit, back up such perverse writers. In their ignorance, self-delusion and self conceit these reactionaries know not whither they are going.

GURU SUMMONED TO DELHI

THE emissaries of Aurangzeb came to Anandpur to summon the Master to Delhi, but he did not go with them. He promised to follow.

The Master then took leave of his beloved son, his wife, his mother and his disciples and this time his journey was to a destination whence he would not return to them in that familiar physical form. The city of Anandpur was by this time all put in order. There was the Master's botanical garden, a never-failing fountain, the academy of disciples, the Temple of His praise, where gathered his disciples, from far and near with that joyous hilarity of soul, which was found nowhere else but at his feet. Gobind was to be the Tenth Master as was universally known.

This time, it was not the disciple Gobind that had to part from the Master, as it was in the case of the disciples Lehna, Amar Das and Ram Das; but it was the Master that was to go from his disciple. This disciple, Gobind already initiated by the Master into the perfection of Guru Nanak's Dhayanam, had to remain at Anandpur and the Master had to tear himself away from the Beloved. He took his own time and his own road to Delhi; it lay through flower-offerings of his disciples.

The Guru on his way to Delhi saw among his other disciples, Nawab Saifuddin, Mohd Bakhsh of Samana and an old lady of Mai Than at Agra. She was about 90 years old and had prepared a shirt from her own handspun cotton. It was her earnest wish to have a glimpse of the Guru before she breathed her last and to make him an offering of the shirt she had made.

The Emperor got impatient of delay. He issued warrant of arrest. For he thought, it might be that the Brahmins have tried to be-fool him. The officer sent to Anandpur learnt that the Guru had already left for Delhi.

Moving out of Agra, Guru Tegh Bahadur camped in a garden on the outskirts of the city and announced his presence there in a novel way through a shepherded boy grazing his goats and sheep nearby. When people learnt that the Guru had delivered himself to the police, they flocked to Kotwali for his darshan. The Mughal Officer who took the Guru and his companions to Delhi had been extremely courteous.

The Emperor Aurangzeb sat in the Public Audience Hall in the Red Fort at Delhi when the presence of Guru Tegh Bahadur was announced. The Emperor, at the first sight of the Guru, was overwhelmed with his personality. There was a spiritual charm around him, which made the Emperor exclaim : "Ya Allah ! what a glory on his face ! oh, if he were a Musalman". Then with a

question from the Emperor a dialogue ensued between the Guru and the Emperor which is not available now but it is believed that it was to the following effect :

The Emperor addressing Guru Tegh Bahadur said, "I know you believe in One God alone and do not worship other gods & goddesses. I know you do not believe in idolatory, I know the Sikhs do not follow the Hindu priests, Brahmins, then why do you espouse their cause ? Why are you defending their faith?"

The Guru replied :—

"No doubt, we believe in the glorification of One God alone, who is the Creator and the Sustainer of the whole universe and who is without fear, without enmity, without hate and we do not believe in idolatory. We do not believe in Brahmanism and their rites and rituals. But could I bear to see such bloodshed, such cruelty and oppression and such inhuman treatment of any section of humanity ? When anyone tries to torment, agonise, strangle, destroy and physically annihilate any section of the people, in the name of narrow totalitarian creed or religion, then I must take recourse to the spirit of self-sacrifice in protecting and defending the fundamental rights of freedom of worship and freedom of conscience.

The woeful tales of oppression narrated by Brahmins have profoundly pained my heart. Their sorrows and sufferings have become my personal

sorrow and suffering. Their grief and agony have weighed heavily on my mind”.

The Emperor then pointed out to the Guru his plan of turning India, the land of heretics into a land of faithfuls, Dar-al-Islam. He sought the Guru's cooperation and active support in this. He offered Guru Tegh Bahadur and his disciples, the highest positions in the realm and all sorts of material rewards for their acceptance of Islam. If he accepted Islam, then the Brahmains of all centres would, according to the signed pledge, automatically accept Islam.

The Guru pointed out to the Emperor, that it was unwise and utterly futile to attempt to reduce by force and coercion to a common denomination the divine multiplicity of existence or to divide humanity arbitrarily into heretics and believers.

Any creed, ideology or religion accepted out of fear or greed may be a convenient way of acquiring wealth, but it can never be the source of moral or spiritual inspiration.

Any religion imposed through force and coercion, threat or material reward would not in the long run bear any fruits and will do you no good.

The Guru then explained to the Emperor that many evils are born of egoism. The most dangerous, because most insidious, is the religious pride, by which man often does evil when even inspired by motives which he considers high and unselfish. Most

heinous crimes are being committed in the name of religion; but the pity of it is that the man does not know that he is doing so. The sin that men are doing in the name of religion are such that even the greatest sins blush before them, then hopes are entertained of winning paradise and Divine Grace by such brutal and cruel deeds. It is a mockery of God and religion.

Religion, enjoins upon us to keep the mirror of our mind clean, neat and pure; so that the divine light is reflected in it. Sin blackens our conscience”, continued the Guru.

“The mind becomes pure by constantly abiding in God, in love of Him and by service of the humanity. The service of the humanity is the service of God. For God’s creation is an expression of Himself. Religion is not mere belief in certain dogmas, or mechanical routine of rites and rituals, but it is the life of love and service. He who loveth not, knoweth not God. For God is Love. If any man really abides in God, then goodness and love spontaneously flow out of him. This is the sign of a man really devoted to God. If a man, instead of being merciful and kind is tyrant and cruel and is devoid of love, he is not a Musalman. The prophet would denounce him.”

“These earthly powers and empires are transient, will pass away in no time and leave only sorrow and remorse at the end. Vast kingdoms of the kings and

dictators had not helped them in the stark loneliness before the ultimate Great Judge.”

Every torment that man inflicts, every sin he commits, every wrong he does, he carries the consequence with him. Virtue and Vice are not mere terms to talk, whatever one does one carries along a record on the tablet of one's mind. As a man sows, so shall he reap. This is the Law Divine”, said the Guru.

“God some times gives long rope to the man and the man goes on committing sin after sin, unmindful of the consequences. God's mill may be slow, but it does grind and grinds very finely.

The account of every man's actions, good or bad is brought home to him in the court of the Supreme Judge. There is no escape. The sinners bewail and cry and in great agony they gasp like a fish when hooked and pulled out of water. But nothing avails then. They are then led to the hell. The man, so long as he lives in this world, does not realize what punishment awaits him. The blind mind ! wastes his life away.”

This is how the Guru admonished the Emperor in a number of religious discussions that he had with the Guru.

So long as the Emperor remained with the Guru engaged in religious discussions with him, he was greatly impressed with his personality and his thoughts.

“The Guru” he thought, “must have some deep mystic achievement as I can see the same reflected on his face”. He would then become calm and quiet. But when, he moved away from the Guru, his mind would get clouded with doubts, suspicions and disbelief. “The Guru is not a Musalman, how could he have any spiritual enlightenment”? His mind wavered between such conflicting thoughts.

But ultimately his mind swung back to the same whirlpool of thought that the Guru if he were a divine must show a miracle or else he must accept Islam.

At last Guru Tegh Bahadur fervently appealed to the Emperor to give up his policy of repression and forced conversion and to earn the love and admiration of the people. The king, he said, should be a guardian and protector of the people.

But all this had no effect on Aurangzeb. His conscience was well-nigh dead by his committing sin after sin.

After these meetings the Emperor’s attitude had become very stiff.

“The Emperor had many religious disputations with Tegh Bahadur and asked him to show miracles if he was a true Guru or to embrace Islam”-

(Syed Mohd Latif : History of the Punjab)

He then ordered that Guru Tegh Bahadur must accept Islam or show a miracle. If he did not do either of the two within three days, first his disciples

were to be put to death by torture, and then Guru Tegh Bahadur was to be beheaded as a punishment for espousing the cause of heretics.

But there was to be no miracle to order. Guru Tegh Bahadur refused to display any spiritual powers to save his life. It is disgraceful for men of God to make a show of occult and supernatural powers.

“The Guru being unable to satisfy his Majesty one way or the other, was by the King’s order thrown into prison and on his persistently refusing to become a convert was subjected to bodily torture”.

(Syyed Mohd Latif, History of the Punjab)

THE MARTYRDOM

THE GURU was confined in an iron cage in Kotwali in which he could not stand or lie down and was put to other severe tortures. But the Guru kept all the time his mind in an abiding repose in the love and Will of God. He remained as calm as he was at Anandpur amongst his kith and kin, and maintained his peace of mind. What was torture, wrath of a king or death to one, who sat in the loving embrace of his Beloved Lord.

When they found the Guru unmoved and indifferent to all they could do to him, they, then in order to strike terror in him, directed their attention to one of his disciples Bhai Mati Das (of Bhalla Karyala of District Jhelum, now in Pakistan). They offered him the choice between Islam, with all the benefits and pleasure it would fetch, or a horrible death by being sawn alive like a log of wood.

Bhai Mati Das said that he had all the benefits and pleasures of life and knew their taste. But he never had the occasion to have the taste of the saw which they mentioned.

“Please give me a taste of it”, said Mati Das, “When I shall make my choice”?

Bhai Mati Das was bound between two timber blocks and they put the saw on his head and moved it to and fro when his blood began to flow. Mati Dass rubbed the blood on his hands, fore-arms and face.

“O What do you do? Tell us now if you accept Islam or the saw”.

“I am going to say my ‘Namaz of love’ and I am doing ablutions!” Yes, I have rubbed blood on my face too; so that it may remain looking bright, an indication of my inner high spirits. Now I have made my choice and have relished the saw in His Will. You may please carry on with it”, said Bhai Mati Das.

“Come yee, O sisters !
 Let us go to see the Lover of the Lord,”
 Playing the game of love in red robes.
 “He is being sawn alive, yet he makes merry-
 making jokes,”
 And is not the least afraid of death” !

“If thou art fond of playing the game of Love.
 Then enter upon my path with Thy head on thy palm,
 Yea, once thou settest thy foot on this way
 Then hesitate not to lay down thy head.”

“He is no lover who deals with Him in calculating
 manner
 He who makes business of his love,
 O vain is his love,
 For he knows not that :
 Comes it, late or comes it fast,
 It is but death that comes atlast”.

(Guru Nanak Shlokas)
 Page 1412

Guru Tegh Bahadur was made to sit at Kotwali to watch the execution of his disciples, in the hope

that their sufferings might impel him to change his mind.

They then asked Bhai Mati Das what was his last wish? He said, "Please turn my face towards the Guru, who is sitting yonder at Kotwali".

Bhai Mati Dass was held bound, just at the spot where stands today the fountain in Chandni Chowk (opposite Kotwali). He was then sawn asunder in twain. People wept and shrieked as they watched this horrible execution.*

"God's hero is he, who fighteth for the oppressed
And though cut into bits, he abandoneth not the fight".

(Kabir)

They then asked Bhai Dyal Das why was he losing his valuable life for nothing. They asked him to consider the gain he could get by accepting Islam. They promised him a high office in the Imperial service and a great fortune that would be bestowed upon him which would henceforth enable him to lead a very comfortable life. Otherwise, they told him, he would meet an awful end and a horrible death. They persuaded him and advised him not to be foolish and stubborn.

*In Bhat Vahi Multani Sindhi is recorded his father's name and that of his grand father and great grand father, caste etc. It is written that he was put to death with Guru Tegh Bahadur by the order of the King on Maghar Sudhi Panchmi Sambat 1732 Delhi, Chadni Chowk.

But Bhai Dyal Das told them that he was firm in his resolve and nothing could deter him.

No one, however obstinate one could be, could have the forbearance to withstand such cruel and horrible tortures. It was the Divine Spirit within them that had given them the fortitude to endure all these extreme tortures and cruelties. By their death they had to bear witness to the truth and principle for which they stood. Such was the Divine Will, they realized within them.

Bhai Dyal Das' hands and feet were firmly tied together and he was thrown in a big boiling cauldron and was boiled like rice or potato, before the eyes of the Guru.

Glory ! Glory to these martyrs who voluntarily came up and laid their lives for the cause of justice and Dharma and to up-hold the dignity of man and to vindicate the freedom of worship and freedom of conscience and to protest against conversion by force and oppression.

Next day, Guru Tegh Bahadur, a little before his execution, took his bath at the well quite close to the Kotwali which still exists on the side entrance of the Sis Ganj Gurdwara. He then recited his prayers.

After that he came to the place of his execution under the banyan tree. Qazi Abdul Wahhab Borah read the "Fatwa". The executioner Jalaludin of Samana stood there with a drawn sword and as he waved it in the air, the Guru smiled gently. People

began to cry and weep loudly at the very thought of the approaching tragedy. Guru Tegh Bahadur raised his hand to bless all and to console them.

Within a few minutes, on receiving the order from his chief, Jalaludin cut off the Guru's head with one stroke. The executioner was astonished at the composure with which he met his deadly sword. He was beheaded in Chandni Chowk in the afternoon of November 11, 1675. On the spot stands today Gurdwara Sis Ganj. People burst into loud shrieks and heart lamentations, such cries in agony, Alas, Alas ! were never heard before.

Were you there, when they martyred our Lord ?

O were you there ?

Were you there when they martyred our Lord ?

Oh ! sometime my heart begins to tremble on the thought

Were you there when they martyred our Lord ?

As water gets blended with water

Thus the Light of the Guru got blended with the Light Divine

On the occurrence of this horrible catastrophe a great dust storm swept across Delhi that day, the sky became blood red. Under the cover of this storm, a daring Sikh, Bhai Jaita, picked up the head of the Master and hurried away with it to Anandpur. The Guru's son Gobind, upon seeing this, was touched by the extreme devotion of Bhai Jaita, a Sikh from the so-called low caste. Gobind flung

his arms around his neck and blessed him and his tribe. He cremated the head there with due honour and devotion. Bhai Udha, another disciple, passionately appealed and moved Bhai Lakhi, to lift up the body of the Guru. Bhai Lakhi after unloading lime from his carts at the Red Fort moved his convoy towards Chandni Chowk. He quietly lifted the body while the storm was still blowing and hastily drove his carts on towards his house at Rakab Ganj, and immediately cremated the body by setting fire to his house and all his belongings, to give an impression that the fire was accidental. On this spot stands today Gurudwara Rakab Ganj.

When the convoy was gone, and the storm subsided, the body was not there, and the Guru's head was also missing. Was it a miracle? Everyone thought so. Even the suspicious and superstitious Aurangzeb thought so or else how could these disappear while strong guard was put on these. Was this the miracle Guru Tegh Bahadur had shown?

The power-blind ruler failed to realize that it was itself a great miracle of them to spurn the offer made to them of all the riches, worldly pleasures and comforts on their accepting Islam, notwithstanding in the alternate they were to undergo painful tortures extremely cruel and horrible death. It was the Divine Spirit in them that made them endure such atrocities to defend Dharma and to stand witness to truth and righteousness.

Thus did Guru Gobind Singh write about it :—
 Guru Tegh Bahadur was the protector of
 the tilak (frontal mark) and jenu (the sacred
 thread) of the Hindus.

He performed a unique act in the age of Kal:
 He made the supreme sacrifice for the sake of
 the men of other faith.

He gave his head without a groan;

He did this deed to defend Dharma

He gave up his head but not his resolve

Casting off his bodily vesture on the head of
 Suzerain of Delhi

He departed to the Realm of God.

None who came into the world performed such
 glorious deeds as he.

Tegh Bahadur is gone!

This world cried, "Alas, Alas !

The Heaven rings with, hallelujahs !

Jai jai Victory to Dharma,

Welcoming his return Home !

The angels sing: "The Victor comes home !

The Victor comes Home" !

IMPACT OF GURU TEGH BAHADUR'S MARTYRDOM

THE Emperor felt defeated and disgraced. His prestige received a severe jolt. For he failed in his purpose and could not achieve his aim. His expectations remained unfulfilled. He had thought that it would not be difficult for him to convert Guru Tegh Bahadur by force or otherwise and with one conversion of him the whole community of Brahmans of Kashmir and elsewhere would accept Islam, as they had pledged. This great catastrophe had also a reaction on the mind of Aurangzeb. He was sunk in sorrow and dismay and his proselytising zeal considerably cooled down, and further oppression in Kashmir remained subsided.

With what courage and bravery Bhai Jaita picked up the Master's head and hurried with it to Anandpur! How Bhai Lakhi defied the Imperial guard and dared to lift the mutilated body of the Guru at the risk of his life and burnt his house with all his belongings to cremate it. All this courage and fearlessness was generated in them by this unique and unparalleled martyrdom in the annals of mankind.

The Hindus in general and Brahmans in particular realised how Guru Tegh Bahadur had graciously offered to fight for their cause and to defend their faith. How heroically he laid down his life and did

not budge an inch from Truth! How he stood firm and fearless. And how he sacrificed his life for their sake. This gave them also courage to some extent and elated their spirit.

Khwaja Abdulla, the Daroga of the Kotwali resigned his post soon after the Gnr's martyrdom and went to Guru Gobind at Anandpur. He spent the rest of his life in meditation over there.

Pandit Kirpa Ram Saraswati and some of his associate Pandits of Kashmir realized, that the Guru is the "Avtar of this Yug" (born saviour for this age). He is God Man whose light of knowledge transcends all light and who by his touch and grace can turn man into angels like Bhai Mati Das and Dayal Das.

So they resorted to Anandpur. Pandit Kirpa Ram, in due course, took Amrit of Guru Gobind Singh. He was renamed Kirpa Singh. He was one of those brave Sikhs who were martyred at Chamkaur along with the two elder sons of Guru Gobind Singh.

The martyrdom of Guru Tegh Bahadur set the fire ablaze in the whole of the Punjab and elsewhere. Anandpur, the city of the Master, became a place of pilgrimage. Tens of thousands flocked over there. Gobind was then barely in his 10th year. It was a tragedy too deep for words. Yet he displayed matchless fortitude and calmness and immediately took the situation in his hands.

To defend the sacred cause and purpose of God on earth, now fell upon the shoulders of Gobind, the Tenth Master. They found in him, Guru Nanak, at the climax of his spiritual glory. He scattered Light and joy in abundance in dispensation of the Divine Grace.

Around the Master, assembled poets, painters, soldiers and scholars and he encouraged the development of art, education and physical training. Anandpur became a centre of the life of the people, spiritual, moral, intellectual and physical.

Surging crowds of people, their hearts filled with courage, love, and song thronged to have a glimpse of Guru Gobind from many distant lands, as if a million bees were hovering around his rose-scented black tresses, intoxicated with his love and each swarm was more glorious than the other. Like the circling radiance of a halo light, he was wrapped in layers of luminous glory.

Sikhs from all over India, Dacca, Bihar, Allahabad also from Kabul, Qandhar, Ghazni, Balakh and Bukhara flocked to him. They brought several priceless gifts and love offerings of rugs, carpets, shawls and other valuables, when they came to pay homage to the new Master. But the most magnificent and valuable of these presents was a "Shamiana" or a Royal canopy". It is said its splendour surpassed that of the Emperor's canopy.

Rattan Rai, the young Raja of Assam with Raj Mata came to pay his homage to the Guru and pre-

sented him a white elephant with many horses and steeds and other precious and novel gifts.

The Guru's followers were told to bring offerings of weapons and horses. An endless stream of pilgrims never let the supplies fall short of daily increasing requirements. The people zealously got training in the use of arms. A war drum was equipped known as Ranjit Nagara or the Drum of Victory.

There was now remoulding of the Spirit of the nation that Guru Nanak had created. There was a new determination and a new purpose and a new ideal was set before the people. There was a new consciousness in birth. Guru Gobind Singh taught his men to lead a life of fearlessness, self respect and devotion. They should not nurse their own souls in loneliness, instead, they should be mainly heroes. Their holiness should appear in the abundance of their love for God, in the utter selflessness of their life and in their firm devotion to the cause of righteousness.

Cunningham writes : "Guru Gobind Singh roused the dormant energies of a vanquished people and filled them with a lofty although fitful longing for social freedom and national ascendancy, the proper adjuncts of that purity of worship which had been preached by Nanak."

He told his men that it was wrong to submit to oppression and tyranny and that it was right "to

lift the sword to fight the tyrant, but provided all other means had been exhausted.”

At times, it might be possible to reform the evil doer by opposing untruth and injustice by love and non-violence. The silent resistance and suffering for a righteous cause might enable the evil doer to see the truth and he may be reformed. But no amount of non-violence can succeed against a tyrant, who is hardened and steeped in criminal oppressive ways and pays no heed to the basic values of moral and civilised conduct. Who had ever succeeded with humility and non-violence with a wolf or a mad dog? Human brutes are more difficult to deal with than a pack of wolves or hounds.

The Guru told his followers that the evil is to be resisted and uprooted, but the sword is never to be struck in hatred or in anger or in a spirit of revenge. The weak are to be defended against injustice, oppression and tyranny but without entertaining any malice. Sword is never to be used for material gains at the cost of sufferings of others. They were taught that it is to be used for freedom of conscience, freedom of worship and for protection of the oppressed ones. All the battles that the Guru was obliged to fight were in self-defence. Never did he use his sword for aggression, or for personal gains or for any revenge.

In due course Guru Gobind Singh administered “Amrit” to his followers. The Amrit of the Tenth Master, completely transmuted and transformed the

man irrespective of caste, creed or religion. After taking Amrit, the Khalsa resembles no parent type of his own. Just as lime, betelnut, catechu and betel-leaf, which are the ingredients of 'Pan'-betel-leaf, they turn into one and same red-blood colour when well chewed, similarly in the Khalsa there is the blending of the whole spiritual character of man of the past, present and future, as if it were a new creation, a universal man of God, belonging to no one class, caste, colour or creed. Khalsa is the Super-Man saturated with the glories and powers of the Infinite, yet exuberating sweetness, innocence, and brotherliness. He strikes no fear in others, nor does he fear any.

At the time of administering Amrit the Guru imparted the Spark of Life to the recipients and created "Khalsa". The ideal Person or a perfect man.

The Khalsa had sprung from the spirit of the Great Guru Gobind Singh, as Minerva from the head of Jupiter, fully awakened to a new and inspired life, blending the undaunted courage of the soldier with the enthusiasm of an enlightened devotee. Khalsa is a Saint-soldier. The Khalsa of Guru Gobind Singh is a sage in regal splendour.

Thus writes Swami Vivekananda: "Guru Gobind Singh by a flash of his sword filled the dying soul of India with the life giving Light of Truth and lo ! It shone in all its glory again in the life of the new born Khalsa ! The Light of Reality had kindled

the Spark of Life again in the dying soul of the nation”.

Sir Dr. Gokal Chand Narang writes :-

“The creation of Khalsa is the culmination of Guru Nanak’s genius. The harvest which ripened in the time of Guru Gobind Singh was sown by Guru Nanak and watered by his successors. The sword which carved the Khalsa’s way to glory was, undoubtedly forged by Gobind, but the steel had been provided by Nanak”.

Thus writes Sri Aurobindo Ghosh in his book :
Foundation of Indian Culture :

“The Mahratta revival inspired by Ramda’s conception of the Maharashtra Dharma and cast into shape by Shivaji in spite of the genius of the Peshwas could only establish a military and political confederacy. Their endeavour to found a nation could not succeed because it was inspired by a religious patriotism that failed to enlarge itself beyond its own limit and awaken to the ideal of a united India.

“The Sikh-Khalsa on the other hand was an astonishingly original and novel creation and its face was turned not to the past but to the future.

A very striking instance of democratic institution towards making a compact nationalism was the

founding of the Sikh Religion, its long lines of Gurus and the novel direction and form given to it by Guru Gobind Singh”.

“Awakening his countrymen to a new and noble life, and rousing their latent energies to a sense of common duty, he blended the undaunted courage of the soldier with the enthusiasm of the devotee, and inspired the peaceful ploughmen with ideas of military glory... In him were united the qualities of a religious leader and a warrior. He was a law-giver in the pulpit, a champion in the field, a king on his masnand, a faquir in the society of the Khalsa”.

(Syed Mohammad Latif : History of the Punjab)

The Khalsa Brotherhood inaugurated by Guru Gobind Singh is the brotherhood of Knights of Honour who live the inward and outward life of NAM Simran. This was a kind of chivalry unlike anything that had appeared in Europe or in Rajasthan. The Sikh became a knight who had no personal motive, no passion of worldly love to inspire him in the performance of his duty. The sight of wronged innocence or oppressed weakness was sufficient to move him to action. The inspired personality of this brotherhood is love-strung, song-strung, gentle and fearless, seeking no reward for incessant self-sacrifice in the name of the Master. Brothers, dying like moths round the lamp, living-like heroes, elevated above the sad sordid facts of life, caring for the welfare of the whole universe and

desiring nothing in return, except that they may be blessed by His love.

“He who keeps the Light of the Divine Life,
 The Torch of Truth.
 Burning for all the twenty-four hours
 In the Shrine of his heart,
 He alone is to be deemed
 As the pure Khalsa”.

So defined the Master. If the Lamp of Simran burns out, if the Torch of Truth is extinguished, the Sikh would spiritually die. His name would be struck off the rolls, but he can be re-admitted and rekindled through the Guru's Grace. Those of us, who have not yet realized NAM (All Pervading Divine Spirit that sustains the whole Universe) are those still on the waiting list.

Lord, I am but a begger waiting at Thy Door of
 Mercy.
 Pray, pour out of Thy Flask, a drop of Thy
 Ruby Wine of Love,
 Master, let me have a taste of it,
 That I may be so inebriated with it,
 As to ever remain in ecstasy, bloom and bliss.
 Pray, pour out of Thy Flask, a drop of Thy
 Ruby Wine of Love,

THE HYMNS OF
GURU TEGH BAHADUR

Part I

Rendered into English by Dr Harbhajan Singh

F. R. C. S

*There is but One God, Realised Through
the grace of True Guru*

Rag Gauri

IX Nanak (Guru Teg Bahadur)

I

(sādho man ka mān tyāgo)

Renounce ye, O saints, vanity of the mind;
Keep away all the time from lust, anger and the
company of bad persons. (1-pause)

One who deems pain and pleasure, honour and
dishonour alike,

And remains unaffected by joy and sorrow,
That man has realised the Reality in this world;
Such a person has no concern for praise or slan-
der but seeks only union with God;

Sayeth Nanak, it is a very difficult game,
Only very few, devoted to the Guru, learn to
play it successfully.

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II

(sādho rāchanā rām banāi)

O Saints God has created such a play of
universe, that

One passes away and yet another thinks as if
he is to remain here for ever.

This wonder is not comprehensible. (1-pause)

In the clutches of lust, anger and worldly attachments

Man has forgotten the existence of God and this mortal body he has taken as a lasting one, as in a night's dream.

Whatever is visible must passaway like the shadow of a cloud.

Nanak has realised that this world is a myth (Transitory)

And has, therefore, taken shelter in God.

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III

(prānī kau har jas man nahī āwa)

Man's mind does not feel interested in the praise of God,

All the time day and night he is engrossed in 'Maya' (worldly things), how shall he then sing the praises of God? (1-pause)

He has bound himself to his children, friends, wealth and other worldly affairs.

This world is illusory and man, like a thirsty deer who sees water shining on dry sands, runs after it (1)

The Lord, who is the Giver of all things and also of salvation, the fool forgets Him.

Sayeth Nanak, there may be one in millions who is blessed with meditation and realization of God.

p 219

IV

(sādho eh man gahio na jāī)

O Saints, this mind cannot be brought under control;

The ever increasing greed resides in it and so it cannot remain stable. (1-Pause)

Within the heart is uncontrolled anger on account of which all sense of proper understanding has been lost;

It has robbed all of the jewel of Wisdom and there are no means to cope with it (1)

The yogies have failed in all their efforts, (to bring the mind under control)

and so have people of other attainments too,

Sayeth Nanak, when God showers His Grace, then all means become available and success is attained. P-219

V

(sādho gobind ke gun gāwau)

O Saints, sing praises of God;

The priceless human life that you have obtained, why waste it in vain ? (1-pause)

Take refuge in God who is the purifier of sinners and is the friend of the helpless.

Why do you forget Him (God) who came to the rescue of the legendary elephant when he remembered Him ?

Forsake pride and attachment to the world and then engage yourself in heart-felt meditation of God.

Sayeth Nanak, this is the way to salvation which you shall attain by becoming a true devotee of the Guru.

(by keeping your face (mind) turned always towards the Guru). P-219

VI

(Kōū māī bhoolio man samjhāvai)

O mother, let some one instruct the erring mind!
Hearing the Vedas, the Puranas and the Saint's way of the life, it does not sing

God's praises even for a moment. (1-Pause)

Having obtained the rare opportunity of human life man wasteth it in vain.

And though attachment to mammon is but a jungle of great suffering

Yet he develops a great longing for it.

He feels no love for the Lord God

Who is ever with him, within and without.

Sayeth Nanak, consider that man as emancipated in whose heart abideth God. P-220

VII

(sādho rām saran bisrāmā)

Saints, refuge in God is the only way for stability of the mind.

The great advantage of reading the Vedas & Puranas should be that the man should remember God's Name. (1-pause)

One who is unaffected by greed and worldly attachments and is not a slave of passions, And whom joy and sorrow disturb not, he is verily the image of God.

To whom Heaven or Hell, Nectar or poison, gold or copper are alike, and for whom praise or slander are the same and who is likewise quite unconcerned about any kind of greed or attachment,

And who is not bound by pain or pleasure;

Such a person you should consider as an enlightened one;

Sayeth Nanak, take him as a liberated one, who leads such a life. P-220

VIII

(man re kahā bhayo tai baurā)

O mind, why have you become so stupid ?

You don't realise that your life decreases day and night

And you are losing your worth through greed, (1-pause)

The body and your beautiful house-wife which you are considering as your own,

None of these is really yours when you think deep about it.

You have lost the jewel of your life,
 You have not realised the way to God!
 Not even for a moment did you get absorbed in
 the Lotus Feet of God,
 And so your life has all gone in vain.
 Sayeth Nanak, only that man is happy who sings
 the praises of God.
 The whole of the rest of the world is engrossed
 in mammon
 And does not achieve the state of fearlessness.

P-220

IX

(nar achet pap te dar re)

O man, be careful of even unconscious sin.
 Seek refuge in Him who is the destroyer of all
 fear and is merciful to the humble and helples.
 (1-pause)
 He whose praises Vedas and Puranas are singing,
 Let His Name always reside in your heart.
 In this world, God's Name is the only purifying
 factor.
 Remove all your sins by constantly remem-
 bering His Name.
 You are not going to get the human body again
 and again.
 Do some thing now for your salvation;
 Sayeth Nanak, sing the praises of God, the
 embodiment of Grace, and thus cross the ocean
 of the world—the ocean of fear.

p-220

*There is but one God, realised through the Grace
of the True Guru*

IX Nanak (Guru Teg Bahadur)

Rāg Asa

I

(birthā kahau kaun sio man kī)

Whom shall I tell the state of my mind.

Seized by greed it runs in all directions in the
hope of getting more and more of wealth.

(1-pause)

Thus hankering after comforts, it undergoes
much suffering having to serve so many persons.
It begs from door to door like a dog and never
thinks of meditation of God (who is the giver of
all comforts).

Man, is thus wasting his human life, and is not
even ashamed of people laughing at him.

Sayeth Nanak, why don't you sing the praises of
God which shall remove all your evil tendencies.

P 411

*There is but one God, realised through the Grace
of the True Guru*

Rag Dev Gandhri

I

(Yeh man naik na kahio karai)

This mind does not at all do as advised;

I have tried much to give it the proper training
but it does not leave its bad habits. (1-Pause)

It has lost its proper sense under the intoxication of 'maya' (Mammon) and does not recite the praise of God.

It fills its belly by deceiving the world through various dubious means.

It does not become straight, as the tail of a dog never straightens itself; and it does not lend its ears to good advice.

Sayeth Nanak, meditate on God's Name always and thus shall your task (purpose of life) be fulfilled. P-536

II

(sabh kichh jīwat ko biwhār)

All things and relations are only for one's life time,

Mother, father, brothers, sons and relatives and the house-wife. (1-pause)

They call the body a 'prait' (ghost) when life departs from it (when breathing stops).

Nobody keeps it in the house even for quarter of an hour and they push it out of the house as soon as possible.

This world is like the vision of a thirsty deer (who sees water shining on dry land and runs after it, but finds none).

You will understand it thus when you think deep about it.

Sayeth Nanak—remember God always, by which means salvation is obtained. P-536

III

(Jagat mai jhūthi dekhī preet)

In this world love has been observed to be a false one (of a superficial kind),

Everyone is after his own interest—be it wife or friend (1-Pause)

They all say ‘mine’, ‘mine’, with their minds bound with their own interests and it is strange that no one keeps company when the end comes.

The stupid mind does not realise this even now inspite of being given good advice so often.

Nanak sayeth, man shall cross the ocean of fear if he sings the praises of God. P-536

Rag Behāgra

(har ki gat naih koū jānai)

No one can gauge the work of God,

Several very wise persons, yogis, jatis and tapis (those who practice various yogas, restraints and austerities for self control) have tried their best in vain. (1-Pause)

In an instant he makes a pauper a king and turns a king into a pauper; and fills the empty ones and empties the filled ones—such is His working.

He has created the ‘Maya’ (illusion) Himself Himself is the observer.

He takes on several forms of several hues and yet remains aloof from all.

Countless, boundless, unknowable, without a trace of 'maya' is He who has created this illusion of the world.

Sayeth Nanak—O man! ignore all the illusion and attach your mind to His feet (take refuge in Him and keep your heart turned towards Him always). P-537

Rāg Sorath

I

(re man Rām sio kar preet)

O mind ! love God with all your heart.

Hear with your ears the praise of God and sing His songs with your tongue. (1-Pause)

Have the company of saints, remember God, and thus the sinful become pure,

Death is hanging around like a carnivore with its mouth wide open and it shall seize you today or tomorrow (any of these days).

Understand this firmly O friend.

Sayeth Nanak utilise this opportunity of human life, which is fast running out, for meditation on God. P-631

II

(man ki man hī mahi rahī)

The aspirations of the mind remained in the mind unfulfilled.

Meditation on God was not practised nor were the seats of worship served, and death came and seized life. (1 Pause)

Wife, friends, sons, chariots (big cars) luxuries and wealth and all else (worldly things) are like a myth; only meditation on God is real and lasting.

Eons have passed wandering in transmigration and now you have got the human body.

Sayeth Nanak—this is thy opportunity to meet God. Why do you not live in His remembrance now? (which is the way to meet Him).

P-631

III

(man re kaun kumat tai leenī)

O man, what evil thinking hast thou adopted?

You are indulging in the pleasure of other's women and speaking ill of others and you are not doing meditation of God ! (1 Pause)

You have not learnt the way to salvation and are all the time running after amassing wealth.

Nothing keeps company at the end; you have bound yourself to the world in vain.

You did not practice remembrance of God, nor did you serve any saints and you have not obtained any enlightenment.

God dwells right in your heart, and you are seeking him in forlorn places (jungles).

You have lost many a life wandering in illusion and have not obtained the wisdom for stability (the real wisdom).

Nanak tells you the real thing is to meditate on God, having obtained the human body. P-632

IV

(man re prab kī saran bichāro)

O mind; think of the refuge of God;

By Whose remembrance a sinner like a prostitute was liberated, let His praise abide in your heart.
(1 Pause)

By Whose remembrance 'Dhru' obtained a lasting existence, and achieved a state of fearlessness; such a Master who removes all suffering, why have you forgotten Him?

As soon as the legendary elephant sought refuge in Him—the all merciful—he was at once relieved of his suffering freed from the clutches of the octopus.

How can I fully praise the greatness of Nam (Name of God)? Just by uttering 'Ram'—the Name of God—all his bonds were broken.

By His Name, Ajāmal—the sinner known all over the world—was liberated in an instant.

Saith Nanak, remember Him—who can fulfil all desires and you shall also cross the ocean (of the world). P-632

V

(*prānī kaun upāo karai*)

What means should a man adopt to obtain constant remembrance of God and get rid of the fear of Yama (death)? (1 Pause)

What deeds and duties should he perform and what kind of education and training should he undergo?

What is the enlightening Name by remembrance of which one can cross the ocean of fear (the ocean of the world)?

In this age of Kalyug (the dark age) there is only the Name of the One God—the ocean of mercy—by practising the remembrance of which a man can get salvation.

There is none other deed or discipline (ritual etc) equal to this, thus say the Vedas.

The One who is always altogether free from all pain or pleasure and who is called the Master, the Lord of the Universe, and remains always detached from it,

He dwells within you, all the time, like the reflection in a mirror, Saith Nanak. P-632

VI

(*māi mai keh Bidh laknau gusāi*)

Mother how shall I have the realisation of God?

My mind is involved in intense attachment to the world (worldly things), in the darkness of ignorance. (1 Pause)

All my life I have wasted in hankering after illusions
and never got the wisdom of stability.

Night and day I have been under the influence of
bodily passions and I have not been able to get
rid of my lower instincts.

I never entered into the company of saints, nor sang
ever the praise of God.

Saith Nanak, give me Thy refuge O Lord—I possess
no good qualities. P-632

VII

(māi man mero bas nāhi)

O mother, the mind is not under my control.

Night and day it is running after its passions, how
shall I stop it? (1-Pause)

Hearing discourses of vedas and Purānas, it does
not take them to heart even for a minute.

It is after other's wealth and women and thus is
wasting its life in vain.

In the intoxication of mammon it has become a
fool and never sees any wisdom.

It has not realised the presence of God in the heart,

As soon as I sought and obtained the refuge of a
real saint, all my wrong sense was gone.

Then I meditated with devotion on God—the fulfiller
of all desires and the noose of the Yama was cut.

VIII

(re nar ih sāchī jā dhār)

O man, be convinced of this truth that the whole world is like a dream, which can pass away in no time. (1 Pause)

The comforts and pleasures of worldly things (mammon) are like a wall of sand which though made with much labour and care does not last for four days (over a few days).

Why O fool are you entangled in these?

Nothing has been lost yet, if you come to a proper understanding

even now, and involve yourself in the meditation of God.

Saith Nanak, the saints' own way of life, I have proclaimed loudly to you.

P-633

IX

(eh jag mīt na dekheo koi)

In this world, one has seen no friend,

The whole world is after its own good and no one keeps company in times of trouble. (1 Pause)

Wife, friends, sons and relatives are all looking towards the money of a person;

As soon as they see a person devoid of money they all run away shunning his company.

How shall I explain to this stupid mind that it has attached itself to them (worldly things and worldly friends) and has forgotten the praise of God who is the destroyer of all fear and helper of the helpless.

Like the tail of a dog it has not become straight, in spite of all my efforts.

Saith Nanak, I am meditating on Thy Name O Lord and pray for Thy Grace!

P-633

X

(man re gahio na gur updeṣh)

O mind of man thou hast not grasped the teachings of the Guru,

What use if you have clean-shaved yourself and put on ochre-coloured robes? (1 Pause)

You have left the path of truth, and attached yourself to false things, and thus wasted your life.

Through fraudulent means you have filled your belly, and slept like an animal.

You have not realised the value of meditation of God, and have sold yourself to mammon.

The stupid one is entangled in sins and has altogether forgotten the jewel of God's Name.

He has not remembered God, and remained unconscious about Him, and thus his life has passed without any use.

Nanak prayeth grant Thy forgiving Grace O, Lord, a man is always erring. P 633

XI

(*jo nar dukh mai dukh nahī mānai*)

A man who is not perturbed by troubles or adversity
and is not in love with comfort or prosperity and
knows no fear, and deems gold as dust;

(1 Pause)

He who does not slander or flatter and has no
greed nor pride nor attachment (to the world);
And is uneffected by pleasure or sorrow, respect or
disrespect;

Who relinquishes all worldly hopes and ambitions
and asks nothing from the world;

who is not touched by lust or anger;

In the heart of such a one dwells the Lord.

A man on whom Guru showers His blissful grace
realises the way to such a life.

He becomes absorbed in God as water mingles with
water. P-633

XII

(*preetam jān lehu man māhi*)

Do realise in your mind, dear friend, that the world
is engrossed in its own good, and no one thinks
of the other. (1 Pause)

In times of adversity many will come and sit with
you and surround you all the time,

In times of adversity all leave your company and no
one comes near you.

The wife of the house, who is very much loved, and
is a constant companion,

Runs away, when the soul leaves the body, saying
it is dead, it is a ghost.

This is the way of the world to which you are
attached so much.

No one helps but God, when the end comes, Saith
Nanak. P-634

RAG DHANĀSRI

I

(kāhe re ban khojan jāi)

Why do you go searching in the Forests?

All pervading, yet always detached from all,

God dwells with you. (1 Pause)

As the fragrance dwells in a flower, and an image
dwells in a mirror,

God dwells within you in the same manner.

Search for Him in your heart, O brother.

The Guru enlightens you to realise that the same
One (God) pervades within you and without.

Sayeth Nanak, without realisation of the soul-real
self, the dirt of doubt is not removed,

P-684

II

(sādho eh jag bharam bhulānā)

Saints; This world is lost in illusion,

It has forgotten the remembrance of God's Nāme
and sold itself to mammon. (1 Pause)

It is wholly engaged in the affairs of (the family),
 father, mother, brothers (sisters), sons (children),
 and wife.

Day and night intoxicated with the thoughts of
 wealth, youth and prominence; it has lost the
 right sense,

It has not attached its mind to God—who is always
 the friend of the helpless and destroyer of all
 fear,

Saith Nanak, there may be some one in tens of
 millions who has the realisation of God by
 becoming a true devotee of the Guru.

P-684

III

(teh jogī kau jugat na jāno)

Do not consider him a proper yogi in whose mind
 you discern greed, attachment to money and
 worldly things. (1 Pause)

He is a proper Yogi who does not slander or flatter
 others, and for whom gold is the same as iron,
 and who remains aloof from pleasure or sorrow.

The mind runs in all the ten directions, but a person
 in whose case it has become stable,

Saith Nanak, consider him as a liberated soul—one
 who has attained salvation,

P-685

IV

(ab mai kaun upao karu)

What measures shall I adopt so that my mind is liberated from all doubt and I can get across this ocean of fear? (1 Pause)

I am very much frightened that I have not done any good things in my life.

I am deeply conscious that I have not sung the praises of God by thought, word and deed.

My mind has not responded to the teachings of the Guru and has not acquired any spiritual knowledge. I have just been filling my belly like an animal.

Saith Nanak, look to thine own unbounded-infinite-mercy, my Master, only then shall I a great sinner be saved.

P-685

RĀG JAITSARI

I

(bhuleo man māyā urjhāeo)

The mind with its wrong attitudes has completely involved itself in worldly matters and material wealth (mammon).

Whatever it has done under the impulse of greed, by the same it has bound itself. (1 Pause)

It has forgotten the praise of God by its indulgence in passions of the body, without a proper understanding.

It has not realised the presence of God, its Master,
abiding with him always and has gone out
seeking Him in the Forest.

God, the jewel, dwells in the heart and it has not
obtained this realisation.

Saith Nanak, the human life has been wasted in
vain without meditation of God. P-702

II

(har jū rākh leh pat merī)

Save me, my Lord, I have sought shelter in Thy
infinite mercy, as the fear of Yama has filled my
heart. (1 Pause)

I am a vile sinner, stupid and very greedy and I am
now weary of sin.

The fear of death is haunting me, and this anxiety
has burnt my body.

In my efforts for salvation I have been running in
all the ten directions.

God dwells in my heart, but I have not been able
to feel His presence.

I have no good deeds or qualities to my credit and
I have not practised any utterance with counting
of beads, nor practised any austerities.

What deeds shall I do now?

As a last resort having given up all else, I have
taken refuge in Thee, my Lord!

Grant me the boon of fearlessness (through Thy
mercy). P-703

Father, mother, sons (children) and relatives, to
whom you are so much attached,

Shall consign the body to the flames, when the soul
leaves it.

Please do understand that the relations and things
of the world are of use and needed only during
one's life time.

Sayeth Nanak, sing the praises of the Lord; the
sojourn in the world is all like a dream. p. 726

III

Har jas re manā gāi lai

Sing the praises of God, O mind; this is what abides
with you,

The opportunity is fast passing away; listen and do
as I have spoken to you. I pause

Wealth, chariots, (big cars,) luxuries, material com-
forts and pleasures, and power to lord over all,
with which you are so much in love,

Shall all become alien when the noose of death is
fastened round your neck

With full consciousness, you have spoiled your
opportunity, O stupid man !

You did not recoil from sin, nor have you forsaken
your vanity,

Listen to the teaching of the Guru, O brother !

Nanak tells you with all force (with full conviction)
to grasp firmly the refuge of Thy Master (God)

THERE IS BUT ONE GOD

Known through the Grace of True Guru

**Slokas - (couplets) of IX Nanak
(Guru Tegh Bahadur)**

1. He has wasted his life in vain, who has never sung the praises of God.
Sayeth Nanak, o mind live in his constant remembrance as fish lives in water.
2. Why are you indulging in sensual pleasures and vice and do not withdraw from them even for a moment ?
Sayeth Nanak, meditate on God, o mind, so that you may not be caught in the noose of Yama.
3. The youth has been wasted and old age has overtaken the body.
Sayeth Nanak, meditate on God, o mind, the life is fast running out.
4. You have become old and yet you do not realise that your end is near.
Sayeth Nanak, o stupid man, why don't you meditate on God even now ?
5. Wealth, wife and all other worldly possessions which you are hugging as your own.

None of these shall accompany you (after death).

Sayeth Nanak, know this as a fact.

6. He is the Redeemer of the fallen ones, and dispeller of all fear. He is the succour of the forlorn.

Sayeth Nanak, know this that he abides with you always.

7. Thou hast not loved Him, who gave thee thy body and wealth,

Sayeth Nanak, O stupid man,

Why does thou feel frustrated now, being helpless ?

8. He who has given you your body, wealth, a good house and other material comforts,

Sayeth Nanak, listen o mind, why don't you keep Him always in your remembrance.

9. The bestower of all comforts is God, there is none else.

Sayeth Nanak, listen o mind, you will be happy and attain salvation only in His remembrance.

10. Remember Him o friend, whose remembrance gives salvation.

Sayeth Nanak; listen o mind, life is getting shorter all the time.

11. The body is made from five elementary constituents, know this O ye wise men,

and It shall be absorbed in the same from which it has been built.

12. God dwells in every heart, thus have the saints proclaimed.
Sayeth Nanak, meditate on Him and cross the ocean of fear.
13. One who is not touched by pleasure or pain, nor by greed, worldly attachment or pride,
Sayeth Nanak, listen o mind, such a one is the image of God.
14. One who is indifferent to praise or slander and considers gold and iron the same,
Sayeth Nanak, listen o mind, know him as a liberated one.
15. One who is not perturbed by joy or sorrow and considers foe and friend alike.
Sayeth Nanak, listen o mind, take such a man as a liberated one.
16. One who frightens none and fears no one,
Sayeth Nanak, listen o mind, call such a one as an enlightened man.
17. The man who has forsaken all vices of sensual pleasures and has adopted an attitude of detachment,
Sayeth Nanak, listen o mind, he is a blessed one.

18. One who has freed himself from the grip of 'Maya' (Mammon) and is detached from all its entanglements,
Sayeth Nanak, listen o mind, God dwells in his heart !
19. The man who has given up his ego, having realized God as the all-Doer,
Sayeth Nanak, o mind, take it as truth that that man has attained salvation.
20. The destroyer of all fear and of all evil intentions, in this dark age (of Kal-yug) is only the Name of God.
Sayeth Nanak, one who meditates on Him day and night has his tasks and the purpose of life fulfilled.
21. Utter with your tongue the praises of God, and listen with your ears the Name of God.
Sayeth Nanak, listen o mind, thus you shall not go to the domain of Yama.
22. A person who has given up ego centricity, greed and the feeling of attachment to the world and vanity,
Sayeth Nanak, he shall himself cross the ocean of this world and take others across.
23. As we see things in a dream, take this world as such,
Sayeth Nanak, nothing is real (stable) here, except God.

24. Day and night man is hankering after worldly things (mammon).
 Sāyeth Nanak, there may be one in tens of millions in whose mind dwells God (who is in constant remembrance of God).
25. As a bubble rises from water and disappears in it again, universe has been created in a similar manner,
 Sayeth Nanak, listen ye o my friend.
26. Man doesn't think of anything else (but 'maya'-worldly things), being blinded by the intoxication of 'Maya' (mammon).
 Sayeth Nanak, without meditation of God, he is caught in the noose of 'Yama'.
27. If you want constant happiness, take refuge in God.
 Sayeth Nanak, listen o mind, the human body is very precious and very hardly obtained.
28. The stupid and ignorant people run after 'Maya' (wordly things), all the time;
 Sayeth Nanak, without meditation of God, life passes away uselessly.
29. One who remembers God day and night, consider him as the image of God;
 Sayeth Nanak, there is no difference between God and Man of God, take it as truth.
30. The mind is entangled in 'Maya' and has thereby forgotten the Name of God;

Sayeth Nanak, without remembrance of His Name, what is the use of human life.

31. Man does not think of God being blinded by the intoxication of 'Maya'.

Sayeth Nanak, without meditation of God he is caught in the noose of 'Yamas'

32. Lots of people will gather round you in prosperity, but in adversity no one will keep company with you.

Sayeth Nanak, meditate on God, o mind, Who helps in the end.

33. Man has been wandering through life after life but the fear of Yama has not left him.

Sayeth Nanak, meditate on God, o mind, and thou shalt obtain the fearless abode.

34. I have been trying hard in various ways but pride has not left the mind.

Sayeth Nanak, O merciful Lord, help and save those entangled in evil thoughts.

35. There are three stages of life, childhood, youth and then old age.

Sayeth Nanak, do realise that without remembrance of God all these go waste.

36. What should have been done was not done, being overcome by greed;

Sayeth Nanak, the time has passed away, why cry now, o blind one ?

37. The mind is absorbed in Maya (worldly affairs) so much so that it does not get out of it,
Sayeth Nanak, as a painting does not leave its back-ground.
38. The man wished something else but what happened was quite different;
Sayeth Nanak, he was thinking of cheating others but the noose was put round his own neck.
39. Many efforts were made for comforts and pleasures of life and nothing at all was done for any trouble or sorrow;
Sayeth Nanak, only that happens which is ordained by God.
40. The whole world is going abegging and God is the sole giver to all.
Sayeth Nanak, O mind, remember Him and all thy wishes shall be fulfilled.
41. Why are you indulging in false pride ?
Know that this world is like a dream and nothing in it really belong to you, Sayeth Nanak.
42. Thou art proud of thy body which can die in an instant o friend; he who has been saying the praises of the Lord has conquered the world, Sayeth Nanak.

43. The person in whose heart there is remembrance of God, consider him as liberated one.
There is no difference between him and God, take this as truth, Sayeth Nanak.
44. A person in whose mind there is not the remembrance and devotion of God,
Sayeth Nanak, consider his body like that of a dog or a swine.
45. As a dog never leaves the house of his master, Sayeth Nanak, meditate on God in a similar manner, with oneness of mind and heart.
46. After doing pilgrimage, fasting or charity, one who fills his mind with pride,
Sayeth Nanak, these acts of his are all fruitless like the bath of an elephant.
47. The head trembles, the gait is staggering, the eyes are sightless,
Sayeth Nanak, even then he has not tasted the Elixir of God's Name.
48. I have seen carefully that in this world, no one befriends any one else;
Sayeth Nanak, the remembrance of God with devotion (ardent love) abides with you always, keep it firmly in your mind.
49. The whole world is transitory, understand this my friend.

Sayeth Nanak, it does not last like a wall of sand.

50. Ram passed away and so did Ravan, who had a large family;
Sayeth Nanak, nothing lasts here: like a dream is this world.
51. One may worry if something happens which has never happened before;
Sayeth Nanak, nothing is lasting in this world.
52. Whoever is born shall die today or tomorrow or day after;
Sayeth Nanak, sing praises of God, leave alone all other entanglements.

DOHRA - (COUPLETS)

53. One is in bonds and the strength has gone and there are no means for relief.
Sayeth Nanak, God is the only refuge, pray to Him for help, as he helped the legendary elephant.
54. Strength comes, bonds are no more and all means are available.
Nanak Sayeth, everything is in your Hand,
You are all the Help, O Lord !
55. All companions and friends have forsaken the man and none stood by at the end.
Sayeth Nanak, in the midst of such a calamity, there is one refuge of God alone.

56. Nam (the Word of God), Saint, Guru and God are ever lasting,
Sayeth Nanak, in this world some rare one meditates on the Guru's Word! (with ever-increasing devotion)
57. The Name of God firmly grasp in your heart,
equal to which there is nothing else'
And remembrance of which removes all sufferings, troubles and obstacles
And enables you to have the glorious vision of God, the Lord !

Hail Guru Nanak !

THE HYMNS
OF
GURU TEGH BAHADUR

Part II

(Translated by Prof : Parman Singh, M.A.)

One God. By the grace of the Divine Enlightener,

Rag Bilawal

Nanak IX (Guru Tegh Bahadur.)

Bual couplets.

Understand,, my soul, that God's Name is the
dispeller of sorrow.

Ajamal (a robber) and Ganka (a pros) achieved
salvation by uttering the Name.

1 Pause

The legendary elephant was rescued from danger
the moment he remembered God's Name.

Listening to the teachings of Narada, young
Dhruva devoted himself to meditation.

The world wonders at the stability, immortality
and fearlessness attained by him (Dhruva).

Nanak says; have faith that God the Protector
of devotees, is close to you. 2—1

Rag Bilawal*Nanak IX (Guru Tegh Bahadur.)*

The Guru has revealed the secret that sufferings
 come in the wake of forgetting God's Name and
 that without devotion doubt is not dispelled.

(1 Pause)

What is the good of pilgrimages and fasts if a
 person does not come to God's refuge? Yoga and
 sacrifices are of no avail if a person foregets the
 praises of God. (1)

Nanak says, the person who, abandoning both
 pride and attachment, sings the praises of God is
 considered truly emancipated in life. 2—2

831

Bilawal*Nanak IX (Guru Tegh Bahadur.)*

Bear in mind that the person devoid of devotion to
 God spends his life in vain. 1. Pause

Verily I tell you that fruitless are the pious deeds
 of the person who performs pilgrimages and observes
 fasts but has failed to control his mind. 1

A person without devotion is similar to the
 stone of which the interior remains dry even when
 it is immersed in water.

The Guru has revealed the secret that God's Name is the only means of achieving emancipation in the world.

Nanak says exalted is the man who sings the praises of God. 2—3

One God. By the grace of Divine Enlightener.

Rag Ramkali

Nanak IX (Guru Tegh Bahadur.)

O my Soul, take refuge in God's Name.

By meditating on it, you will get rid of evil inclinations and you will achieve sublime peace.
(1 Pause)

Know that man to be really fortunate who sings God's praises.

He is washed of the sins of numerous births and then enters the Kingdom of God.

Ajamal (a robber) who became conscious of God on his death-bed attained to the sublime state coveted by leading Yogies. 2.

The legendary Elephant had neither any merit, nor learning.

What religious deeds had he performed? Nanak says; mark the innate Grace of God

who emancipated him from fear. 3—1 902

Ramkali*Nanak IX (Guru Tegh Bahadur)*

O Saints, what measure should be adopted; so that all evil tendencies are dispelled, and the mind be steeped in devotion to God? (1 Pause)

The mind being entangled in illusion is devoid of Wisdom. Which name should the world meditate on; so that it attains to the state of Supreme Peace? (1)

Out of compassion and Grace, the saints imparted the Wisdom that the person who sings the praises of God is blessed as if he had performed all prescribed religious deeds. (2)

The man who treasures God's Name in his heart for a moment in a day and a night is rid of the fear of death and his life is sublimated. 3—2 902

Ramkali*Nanak IX (Guru Tegh Bahadur.)*

O Man, turn your mind to God. Life is diminishing moment by moment, day and night and the body is perishing in vain. Childhood was lost in ignorance and youth in sensual pleasures. You have not acquired Wisdom even in old age. What evil tendencies are you entangled in? (1)

Why have you ignored the Lord who bestowed a human birth on you? Not even for a moment

have you sung the praises of the Lord who can
emancipate you.

Why are you proud of the illusory wealth which
ultimately deserts everybody? Nanak says: Meditate
on God Almighty. He protects at the time of
death. 3—3 902

Maru

Nanak IX (Guru Tegh Bahadur.)

One God. By the Grace of the Divine Enlightener.

God's Name is a perennial source of solace.

Ajamal, (a robber) and even Ganka (a harlot)
achieved salvation by meditating on the Name.

(1 Pause)

Draupadi, the Panchala Princess, remembered
God's Name in the royal court (of Duryodhana.)

The compassionate Lord manifested His glory by
relieving her of suffering. (1)

Whoever sang the praises of the Merciful Lord
received protection.

Sayeth Nanak, with such faith I have sought the
Lord's refuge. 2—1 1008

Maru

Nanak IX (Guru Tegh Bahadur)

I am at my wits end as to what to do, O Mother.

I have wasted the entire life in sensualities and
have not remembered the Lord. (1 Pause)

The noose of death falling round my neck has
bewildered me.

Except the Lord's Name who can come to rescue in
this crisis?

The wealth which I considered my personal pro-
perty passed into other hands in a moment.

Sayeth Nanak, Remorse struck my mind as I had
never sung the praises of the Lord". 2—2. 1008

Maru

Nanak IX (Guru Tegh Bahadur)

O Mother, I have not purged my mind of pride.

I have not attended to the Lord, but intoxicated
with the wine of transitory wealth, I have come to
the end of of my life. (1)

The staff of death falling on my head has awake-
ned me from slumber, but remorse is of no avail
now as I cannot run away from the disaster.

When such a worry assailed my mind, I conceiv-
ed the love of Guru's feet,

My life, Nanak, became fruitful when I engaged
myself in God's praises. 2—3. 1908

One God By the Grace of the Divine Enlightener.

Rag Basant Hindol

Nanak IX (Guru Tegh Bahadur).

O Saints, believe this body to be transitory.

God who dwells in it should be considered
Eternal. (1 Pause)

This world is like dreamland wealth.

Why are you vain of it? Nothing will go with
you. Why do you cling to it? (1)

Abandon both back-biting and flattering and
cherish the praises of God in your heart.

Nanak, God, the Perfect Being, dwells in all.

2—1 (1186)

Basant

Nanak IX (Guru Tegh Bahadur)

The vicious mind is full of lust, Consequently it
remains restless and uncontrollable. (1 Pause)

Yogies, jangams and sanyasis, all are held in
that bondage. (1 Pause)

Whoever meditated on God's Name crossed the
ocean of material existence. (2)

Nanak has sought refuge of God Almighty.

Grant me. O Lord, Thy Name; so that I may
ever sing Thy Praises. 3—2 1186

Basant*Nanak IX (Guru Tegh Bahadur)*

O Mother, I have obtained the wealth of God's
Name.

My mind, therefore, has ceased from wanderings
and is at peace. (1 Pause)

Love of material possessions has fled from my
body as pure wisdom has welled up.

Greed and attachment cannot touch me as I have
acquired devotion to God. (1)

When I obtained the jewel of God's Name, the
Doubt that persisted in various births was dispelled.

The thirst for material goods having been extin-
guished, my mind is established in spiritual Bliss.
(2)

He who is favoured by the Compassionate Lord,
sings of the divine qualities.

Sayeth Nanak, "This kind of wealth is bestowed
upon a rare person who devotes himself to the Guru
(the Divine Enlightener). 3—3 1186

Basant*Nanak IX (Guru Tegh Bahadur)*

O my soul, why have you ignored God's Name.

The body perishes and a confrontation with Yama
follows. (1 Pause)

This world is a mountain of smoke. What made
you think it to be everlasting? (1)

Rest assured that none of the riches, wife, wealth
and house will go with you. (2)

Only devotion to the Lord will abide by you.

Say, Nanak, "Meditate on Him with a single-
minded devotion". 3—4 1187

Basant

Nanak IX (Guru Tegh Bahadur)

Why have you strayed from the right path through
attachment to transitory things?

It is not too late to retrieve yourself even now.
(1 Pause)

Rest assured this world is like a dreamland which
is shattered in a moment. (1)

God dwells with you. Meditate on Him day and
night, friend. (2)

Sayeth Nanak, "Sing of His attributes.

He will Protect you to the end. 3—5 1187

One God. By the Grace of the Divine Enlightener

Rag Sarang

Nanak IX (Guru Tegh Bahadur)

God alone is thy protector.

Mother, father, wife and brother are of no avail.
(1 Pause)

Riches, land and all goods thou believest
thine own.

But none of them will go with thee when thou
forsakest thy body.

Then why dost thou cling to them? (1)

Thou hast not deepened devotion to the Lord
who is ever compassionate to the humble and dis-
peller of sorrow.

Nanak says, "The whole world is transient like a
night's dream." 2—1 1231

Sarang

Nanak IX (Guru Tegh Bahadur)

Why are you wasting your life O man?

You are lost in intoxication of transitory wealth
and sensual enjoyment. You do not surrender
yourself to God. (1 Pause)

Why are you tempted at the sight of the world
which is all transient like a dream?

Whatever is created is subject to decay.

Nobody is everlasting. (1)

You are fettered by the belief that the transient
body is to last for ever.

He alone is emancipated, Nanak, who devotes
himself to God. 2—2 1231

Sarang

Nanak IX (Guru Tegh Bahadur)

I never sang of the Attributes of God from the
core of my heart.

I remained stuck in sensual enjoyment day and
night, I did what pleased me. (1 Pause)

I never lent my ears to the teachings of the Guru
as I hankered after other's wives as all advice fell
flat on me. (1)

How can I describe my actions in which I have
wasted my life.

Say, Nanak, "I am full of demerits.

Protect me Lord, I have sought Thy refuge".

2—3 1231

Sarang

Nanak IX (Guru Tegh Bahadur)

Why do you, O my mind, cling to sensual
pleasures.

None stays in this world for ever. Some persons
come while some others depart. (1 Pause)

The body, riches and property are not inalienable.
Why do you love them?

Whatever is visible shall vanish like the shadow
of a cloud. (1)

Give up pride and take refuge with saints. you
will be emancipated in no time.

Nanak, without devotion to God peace cannot be
had even in a dream. 2—4 1231

*One God. Eternal, the creator, All pervading, fearless,
Uninimical, Immortal, Unincarnated, self-existent. By the Grace
of the Divien Master*

Jaijawanti

Nanak IX (Guru Tegh Bahadur)

Remember God. Remember God. This action
above all will benefit thee.

Abandon attachment to transient wealth; take
refuge with the Almighty, and know worldly pleasure
to be evanescent, as it is all a false show. (1 Pause)

The worldly riches are like a dream. Why are you
proud of them?

Kingdom of the Earth is like a wall of sand. (1)

Nanak says, "The body shall perish.

The previous day elapsed moment by moment.
This day will pass likewise". 2—1 1352

Jaijawanti

Nanak IX (Guru Tegh Bahadur)

Contemplate God. Contemplate God. Thy life
is fleeting. I tell thee repeatedly yet Thou remain-
eth ignorant like a rustic.

Thy body, like a hailstone, shall perish in no
time. (1 Pause)

Give up all doubt and utter God's Name.

This alone will abide by thee till the end. (1)

Turn thy back on sensuality as it is venomous;
enshrine God's praises in thy heart.

Nanak says, emphatically, "The opportunity is
slipping". 2—2 1352

Jaijawanti

Nanak IX (Guru Tegh Bahadur)

What fate shall be-fall thee, my soul?

Thou dost not listen to God's Name in this
world. Having been tempted by sensualities, thou
hast not diverted thy mind. (1 Pause)

Thou hast got human birth, yet thou hast not

contemplated God for a moment, but hast fettered thy feet by enslaving thyself to enjoyment with thy wife. (1)

Nanak says, emphatically, "The whole play of the world is like a dream.

Why hast thou not adored God, to whom mammon is but a hand-maiden?" 2—3 1352

Jaijawanti

Nanak IX (Guru Tegh Bahadur)

The life is passing purposelessly. Having listened to holy books day and night thou hast not grasped the Truth, thou unwise person, thy death is imminent.

Where wilt thou run away? (1 Pause)

The body which thou considerest enduring will be reduced to dust.

Why dost thou not utter God's Name, O shameless fool?

Purge thy mind of ego and enshrine devotion to God in thy heart.

Nanak says, "Spend thy life in this manner". 2—4. 1352