

Sri Guru Tegh Bahadur Sahib Ji

Virtues and Values



**Commemorating the 400th Birth Anniversary
of Sri Guru Tegh Bahadur Sahib Ji**

Dr. Jaswinder Singh

ਅਜਹੂ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ॥

Ajhu kachh bigrio nahi jo parabh gun gavai.

**Even now, no harm has been done,
if you will only sing God's Praises.**

Mehla 9, SGGS Ang 726

For free distribution only

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Commemorating the 400th Birth anniversary of Guru Tegh Bahadur Sahib Ji

Dr. Jaswinder Singh

**Sikh Centre
Central Sikh Gurdwara Board
Singapore**

Foreword

**Waheguru ji ka Khalsa,
Waheguru ji ki Fateh**

The Central Sikh Gurdwara Board (CSGB) wishes the Sangat Happy 400th Prakash Gurburab of Guru Tegh Bahadur Ji.

With Waheguru's blessings, the Board is pleased to commission this brief publication entitled "Sri Guru Tegh Bahadur Ji – Virtues and Values" to commemorate this Gurburab.

It is intended to be a useful guide to Guru Ji's inspirational life, his universal teachings and messages of hope and strength. CSGB hopes this publication helps develop an appreciation of Guru Tegh Bahadur Ji's contributions and consequently strengthen the '*Chardi Kala*' spirit in the Sikhs of Singapore.

The Board would also like to thank Bhainji Hardip Kaur Gill, the chairperson of Sikh Centre for overseeing the development of this publication, Sardar Jagjit Singh Sandhu, official in charge of Sikhi Parchar Academy, for putting the publication together and Dr. Jaswinder Singh, Sikhi Lecturer at Sikh Centre, for writing this publication. The Board would also like to thank members of the Sangat and Council who helped in vetting the contents.

We will also like to apologise for any errors or shortcomings in this modest effort.

**Waheguru Ji ka Khalsa,
Waheguru ji ki Fateh**

Central Sikh Gurdwara Board
Singapore
20 April 2021

Preface

Much water has flowed down the Sutlej since Guru Tegh Bahadur founded a new Sikh centre along its bank at Makhawal. It stands a testimony to the fact that the tradition of martyrdom in the cause of righteousness is part and parcel of the Sikh way of life. The Ninth Master, born on 1 April 1621 and brought up in the socio-cultural and spiritual environment of Amritsar, had witnessed the significant developments that took place in the history of the Sikh Panth. He had first-hand experience of how his father, Guru Hargobind Ji had navigated through the difficult times when the Mughal emperors of the day were bent upon thwarting the spread of Sikhism. Guru Tegh Bahadur had ascended the spiritual seat in March 1664 when to lead the Sikhs was a challenge and an uphill task. History is a witness to the fact that Guru Tegh Bahadur rose to the occasion and successfully carried on Guru Nanak's mission. His sacred hymns, which are preserved for posterity in the Sikh scripture, are for us to enjoy the status of a living legacy that urges human beings to understand the ultimate aim of human life. Besides, the hymns ask us to be free and fearless to liberate ourselves from slavery at the social, psychological and spiritual levels. When these hymns are recited in a lyrical voice, they instantly touch a divine chord in the hearts and souls of devotees. Consequently, the whole environment is transformed into a 'wholly other' experience which cannot be

explained but may be realized. To uplift the 'Sick Soul' into a 'Healthy Soul' Guru Tegh Bahadur had urged the Sikhs to be morally sound and spiritually enlightened. It was the only way to overcome anxiety, fear and other challenges in the given circumstances. He emphasised "Be very clear in your mind and soul that the enlightened person is one who does not fear anyone nor frightens anyone." Very truly, it may be taken as the watchword by the world community in the current crisis.

Besides establishing the new Sikh centre of Makhowal, which later flourished into Anandpur Sahib, the birthplace of Khalsa, Guru Tegh Bahadur struck the roots of Sikhism deep into the soil of Malwa and Bangar regions of Punjab. After Guru Nanak, he was the most vastly travelled Sikh Guru, who took the Sikh religion to the far-flung area of north-eastern India. He laboriously established the network of Sikh Sangat in that part of India, which stood in good stead to support Guru Gobind Singh Ji in his struggle against the unjust and oppressive Mughal rulers. When the Mughal emperor had imposed a ban on the preaching of non-Muslim religions and persecuted the other races, Guru Tegh Bahadur, fearlessly, stood for freedom of conscience. People responded to him enthusiastically and followed him in considerable numbers. In the history of medieval India, we do not find any other religious person who stood for freedom of worship against the diktats of Aurangzeb. He took up the cause of persecuted Kashmiri Brahmins, which turned out to be the immediate cause of his martyrdom in

November 1675. His martyrdom at the altar of Dharma is unparalleled in the history of humanity. He was indeed the 'Guru of Faith' who had taken the whole of humanity under his protective umbrella.

The Quad Birth Centenary of Guru Tegh Bahadur Ji is being celebrated with religious zeal and enthusiasm worldwide. On this occasion, this brief write-up highlighting the teachings of Guru Sahib is a welcome attempt, which deserves appreciation. I congratulate its author, Dr. Jaswinder Singh and the management committee of the Sikh Centre, Central Sikh Gurdwara Board, Singapore, for its publication and join the Sangat in paying tribute to the Ninth Patshah. Let us stand up in solidarity in the cause of the oppressed and destitute and celebrate 2021, the year of Human Rights worldwide.

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(Former Founder Director)

Centre on Sri Guru Granth Sahib

Guru Nanak Dev University,

Amritsar

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I would also like to thank the authors of various books on Guru Tegh Bahadur Ji, from which I obtained a lot of information about Guru Ji's life and ethics. I am also thankful to Hetal Nagpal, Apinder Singh and Rajinder Singh for their assistance.

I am very thankful to Prof. Balwant Singh Dhillon for his valuable suggestions and encouragement for the realisation of this book.

Finally, my gratitude goes to Waheguru Ji for giving me the patience, strength and guidance to complete this project.

Dr. Jaswinder Singh

Sikhi Lecturer

Sikh Centre, Singapore

20 April 2021

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Family and Contributions Of Sri Guru Tegh Bahadur Sahib Ji

| | |
|---------------------------------------|--|
| Name of Parents | : Sri Guru Hargobind Sahib Ji and Mata Nanaki Ji |
| Birth Place | : Sri Amritsar Sahib, Punjab, India |
| Date of Birth | : 1 st April 1621 |
| Names of Brothers & Sister | : Baba Gurdita Ji, Baba Suraj Mal Ji, Baba Ani Rai Ji, Baba Atal Rai Ji and Bibi Viro Ji |
| Name of Spouse | : Mata Gujri Ji |
| Name of Child | : Guru Gobind Singh Ji |
| Establishment of new town | : Sri Anandpur Sahib, Punjab, India |
| Joti Jot day | : 11-11-1675 - Chandni Chowk, Delhi, India |

Bani of Guru Tegh Bahadur Sahib Ji's in Sri Guru Granth Sahib

| Sr. | Name of Raag | Shabad | Ang (Page) No. |
|-----|---------------------------------|------------|----------------|
| 1 | Raag Gauree | 9 | 219-220 |
| 2 | Raag Asa | 1 | 411-411 |
| 3 | Raag Devgandhari | 3 | 536-536 |
| 4 | Raag Bihagara | 1 | 537-537 |
| 5 | Raag Sorath | 12 | 631-634 |
| 6 | Raag Dhanasari | 4 | 684-685 |
| 7 | Raag Jaitsari | 3 | 702-703 |
| 8 | Raag Todi | 1 | 718-718 |
| 9 | Raag Tilang | 3 | 726-727 |
| 10 | Raag Bilaval | 3 | 830-831 |
| 11 | Raag Ramkali | 3 | 901-902 |
| 12 | Raag Maru | 3 | 1008-1008 |
| 13 | Raag Basant | 5 | 1186-1187 |
| 14 | Raag Sarang | 4 | 1231-1232 |
| 15 | Raag Jaijaiwanti | 4 | 1352-1353 |
| | Salok Mehla 9 | 57 | 1426-1429 |
| | Total Shabads and Saloks | 116 | |

Chapter 1

Guru Tegh Bahadur Ji: Virtues and Values

The Sikh faith was founded by Guru Nanak Dev Ji. His mission was carried on by his nine successors. All the Sikh Gurus preached the same message and shared the same vision. Finally, the tenth Guru, Gobind Singh Ji passed the spiritual authority to the sacred scripture of the Sikhs, the Sri Guru Granth Sahib Ji. This humble effort is an attempt to reflect on Guru Tegh Bahadur Ji's brief life and teachings. His teachings are based on his compositions that are called Gurbani in the Sikh faith.

The tenth master, Guru Gobind Singh Ji included the Bani or sacred verses of Guru Tegh Bahadur Ji in the Sri Guru Granth Sahib.

The Bani consists of 116 Shabads or hymns and salokas. Certain scholars have designated the Bani of Guru Tegh Bahadur as Bairag-centric. In Guru Tegh Bahadur Ji's Bani, Bairag is the highest value and attitude of a spiritually enlightened human being. It relates to the true nature of life's realities and death, where a balance between the spiritual and secular concerns is never lost. One who leads a balanced life has a strong feeling of love and devotion towards Waheguru, humanity, and society. Gurbani says that world unity is essential to keep society connected. Notwithstanding where human beings are living

in the world they should enjoy their life. In this way, human beings establish world unity. In the Bani of Guru Tegh Bahadur Sahib Ji we find many values that make human life good. We shall share these values with you.

- **Influence of Baba Buddha Ji**

Guru Tegh Bahadur was greatly influenced by the life and services of Baba Buddha Ji. Baba Buddha Ji received his early education from Guru Nanak Sahib Ji. Baba Buddha Ji emphasised the importance of Seva, i.e., selfless service. Guru Tegh Bahadur Sahib Ji practised the value of Seva and propagated it among the masses while meditating at Baba Bakala.



Gurdwara Baba Bakala Sahib

- **Kindness**

Guru Tegh Bahadur was a very patient and merciful person by nature. He could not bear to see the pain and sorrow of anyone. Once there was a poor person who needed help. When Guru Tegh Bahadur Ji learned about his plight, he brought food and clothing for him.

This teaches us that kindness is a significant value in human nature. Only when we have compassion and empathy in us, will we feel the pain of others.

ਭਏ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੰਤ ਜਨ ਤਬ ਇਹ ਬਾਤ ਬਤਾਈ ॥
ਸਰਬ ਧਰਮ ਮਾਨੇ ਤਿਹ ਕੀਏ ਜਿਹ ਪ੍ਰਭ ਕੀਰਤਿ ਗਾਈ ॥

When the saints became kind and compassionate, they told me this. Understand, that whoever sings the kirtan of Waheguru's praises, has performed all religious practices.

Mehla 9, SGGS Ang 902

- **Householder**

Guru Ji was married and lived a householder's life. He was the proud father of Gobind Rai, who took a keen interest in his upbringing while he was on his preaching tours. Guru Ji has taught us to lead a spiritual life while remaining a family man. He preached that one can realise Waheguru even by living as a family man in society. There is no need to leave one's home to find Waheguru.

- **Bravery**

The Ninth Guru was called Tyag Mall at birth. When he was thirteen years old, he went with his father to Kartarpur to fight against the Mughals. He demonstrated bravery and military prowess in the battle. Consequently, Guru Hargobind Sahib Ji was so impressed by his fighting skills that he bestowed upon his son the title of 'Tegh Bahadur', which means 'Brave Swordsman'. Tyag Mall was henceforth known as Tegh Bahadur. This battle reinforced the principles of mental and physical strength in human beings. We must face every challenge with restraint and bravery. Guru Ji tells us that man should always fight against oppression instead of succumbing to it. We should obey Waheguru's will when we are faced with difficulties in our lives.



- **Faith in Almighty**

Makhan Shah was a dedicated Sikh who earned his living by trading. He travelled to distant lands to do business. Once his ship was caught in a storm. Fearing that the ship would sink, he prayed for the safety of his men and goods. Waheguru accepted his prayers, and the ship docked safely. It was a lesson for him that Waheguru responds to sincere supplication. We should pray to Waheguru in difficult as well as in good times. Waheguru is the ultimate saviour of his devotees.

ਹਰਿ ਜੁ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥

O dear Lord, please, save my honour!

Mehla 9 , SGGGS Ang 703



• Resolving Internal Conflicts

It was through meditation that Guru Tegh Bahadur attained spirituality which led him to the Guruship of the Sikh Panth. He had control over lust, anger, greed, attachment and ego. When he ascended the seat of Guruship, some dissidents within the Panth contested his succession. Ram Rai¹ and Dhir Mall², who were the chief claimants for Guruship, had emerged on the scene. Despite the provocation and hostile attitude of both the dissidents, Guru Tegh Bahadur displayed remarkable self-confidence and patience. He ultimately succeeded in winning over the support and confidence of the Sikh Sangat. Another value he displayed in this crisis was that one should remain steadfast. One should always be true to one's religion.



¹ Baba Ram Rai was the eldest son of the seventh Guru, Guru Har Rai Ji.

² Dhir Mall was the elder son of Baba Gurditta Ji and a grandson of Guru Hargobind Sahib Ji .

- **Living in Love and Humility**

After assuming Guruship in 1664, Guru Tegh Bahadur founded a new town, Chakk Nanaki on 19 June 1665. This town was formerly known as Makhoval. It is now known as Anandpur Sahib. The Guru had a vision of the role of this town in the future development of Sikhism. It would develop into a 'City of Bliss' in the near future. Its inhabitants would uphold the values of humility, equality, brotherhood and righteousness. Thus, Guru ji taught us the importance of values like mutual love, harmony and peaceful co-existence.



Gurdwara Takht Sri Keshgarh Sahib, Sri Anandpur Sahib

• Guru Ji's Travels

Guru Tegh Bahadur travelled extensively in North-eastern India, especially to Bihar, Bengal and Assam. He was instrumental in establishing a solid network of Sikh Sangat at Agra, Allahabad, Benares, Patna, Dhaka, Bengal and Assam. He taught people to live with dignity in a congregational manner. He emphasised the right way to earn a livelihood and asked the people to participate in community affairs. He taught them to live honourably and fearlessly.

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੇ ਜੇ ਪ੍ਰਾਨੀ ॥

*O Nanak, recognise those mortal beings as liberated,
who live this way of life. Mehla 9 , SGGS Ang 220*



• Leadership

Guru Tegh Bahadur's life displayed many leadership qualities. His family travelled with him on his preaching journeys. This shows he was caring and responsible towards his family. Guru Ji took care of his child, Gobind Rai when he was on his journeys. He remained in touch with the Sikh sangat through his letters and emissaries. He rushed back to Punjab on learning that religious persecution had created havoc there. He displayed statesmanship by forging a friendship treaty between two kings³. Guru Ji also passed the values of leadership and responsibility to his followers.



³ Guru Tegh Bahadur visited Assam in 1670. There was a conflict between Raja Shankar and Raja Ram Singh of Assam. Guru Ji accompanied Raja Ram Singh to solve their differences. The Guru told the two kings that all disputes could be resolved through mutual consultation and peaceful dialogue. On hearing this, the two kings embraced the Guru and thanked him for the deed. As a result, peace was established between the two kings, and with this Guru Ji said that hatred breaks out but love creates communal harmony.

• Defending Religious Freedom

When Aurangzeb forced the Brahmins of Kashmir to embrace Islam, they went to Guru Tegh Bahadur to ask him to protect their religion. Guru Tegh Bahadur Ji told a pandit to tell Aurangzeb that they would accept conversion only if Guru Ji accepted it. Guru Tegh Bahadur Ji stood for the freedom of worship so that everyone could be allowed to practise his/her religion without any restriction.

We learn from Guru Ji's Bani that we should always lend a helping hand to those in need. Indeed, living for others is the core principle of the teachings of Guru Tegh Bahadur.

ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ ਬੰਧਾਇਆ ॥

In the end, nothing shall go along with you; you have entrapped yourself in vain. Mehla 9, SGGS Ang 632



- **Sacrificed Himself**

We are told that on hearing the plight of Pandit Kirpa Ram and other Kashmiri Brahmins, Guru Tegh Bahadur Ji gave his consent to take up their case with Aurangzeb for the protection of their religion. He was accompanied by three Sikhs: Bhai Mati Das, Bhai Sati Das and Bhai Dayala. These three Sikhs attained martyrdom before the eyes of Guru Ji. Instead of bowing to oppression, Guru Ji courted martyrdom at Chandni Chowk in Delhi, where Gurdwara Sis Ganj Sahib is located today.



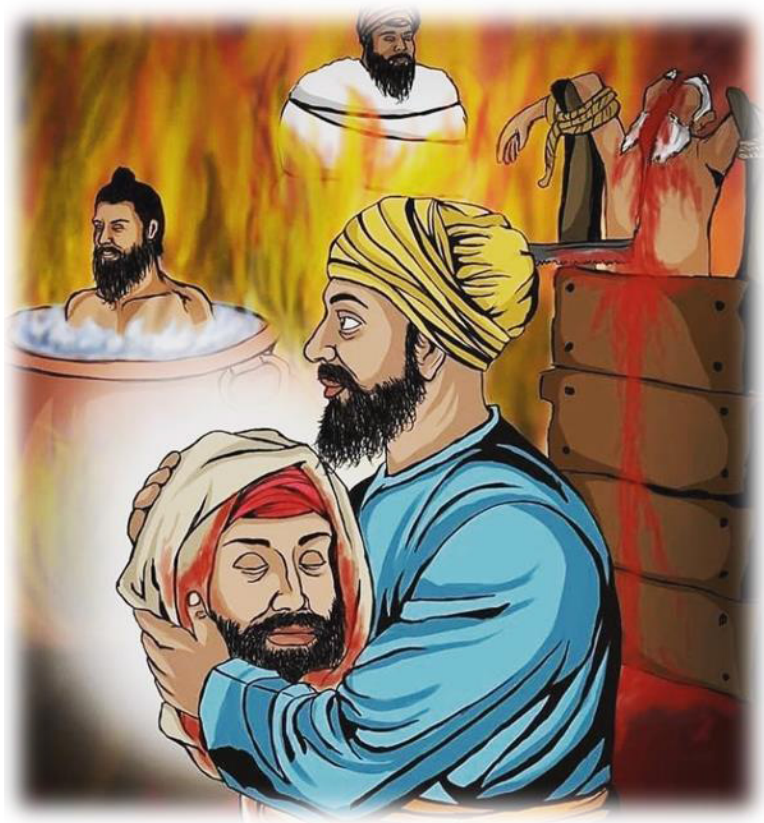
Gurudwara Sis Ganj Sahib, Delhi

• Sacrifice By Guru's Sikhs

Way to Waheguru-realisation requires complete surrender to the will of Waheguru as shown by Bhai Mati Das ji, Bhai Sati Das ji and Bhai Dayala ji. They sacrificed themselves while upholding values of love and sacrifice. When Guru's love and wisdom become a part of us, there is no fear of death.

ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੇ ਤ੍ਰਾਸੁ ਹਰੈ ॥

To attain devotional worship of the Lord, and eradicate the fear of death. Mehla 9, SGGS Ang 632



Bhai Jaita Ji respectfully and bravely carried the Guru's head to Anandpur Sahib. He risked his life and faced many obstacles to reach Anandpur. On reaching Anandpur he handed over the head of Guru Tegh Bahadur to Guru Gobind Singh Ji. Appreciating his bravery, Guru Gobind Singh gave him the title of 'Rangh Reta Guru Ka Beta', which means 'Son of the Guru'.



We should be brave and not fearful during challenging times. We should always lead inspirational lives. We are truly successful only when we have complete faith in the Guru.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨੁ ॥

Says Nanak, without meditating on the Lord, everything is useless; you must appreciate this. Mehla 9, SGGS Ang 1428



Bhai Lakhi Shah fearlessly carried Guru Ji's body from under the Mughal soldiers' eyes and brought it to his house. He cremated the Guru's body without fear in his home, where Gurdwara Rakab Ganj is located today.

Those who read and follow the Guru's Bani are not intimidated by anyone. They live in awe of Waheguru and do not fear anyone.

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥

One who does not frighten anyone, and one who is not afraid of anyone else. Mehla 9, SGGS Ang 1427



Gurdwara Rakab Ganj Sahib, Delhi

Chapter 2

Perspectives of Guru Tegh Bahadur's Bani

In the first chapter we learned the values from Guru Tegh Bahadur's life. In this chapter, Guru Tegh Bahadur Sahib Ji explains how we can attain a fuller life. The values given by Guru Tegh Bahadur Ji in his Bani are:-



• Depend on Waheguru

Guru Sahib opens our eyes to the reality of life and what our motivations are. For example, Guru Ji explains in his Bani that human beings wish to be surrounded by successful people and avoid failures. Guru Ji advises that we should trust the Waheguru for all our needs.

ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥

In good times, there are many companions around, but in bad times, there is no one at all. Says Nanak meditate on the Lord; He will be your only help and support in the end.

Mehla 9, SGGS Ang 1428



• Human Relationships

All relationships among human beings are temporary. Guru Tegh Bahadur Ji teaches us that the support of a human being is only for a short time, but the help of Waheguru remains with us forever.

ਦਾਰਾ ਮੀਤ ਪੁਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਰੇ ॥
ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਰੇ ॥

Therefore, Waheguru is always with us.

Wives, friends, children, and relatives - all are attached to wealth. When they see a poor man, they all forsake his company and run away. Mehla 9, SGGGS Ang 633



- **Avoid Wrong Deeds**

Guru Ji teaches us that we must think positively. He reminds us that we should be aware of bad deeds and avoid doing them. Human beings should not commit injustice, cruelty and hate others.

ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥

You people are unconscious; you should be afraid of sin.

Mehla 9, SGGS Ang 220



• Human Objective

The Guru instructs us to control vices and adopt virtues. Those who live virtuous lives are respected by everyone. Thus they can achieve their life goals.

ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੇ ਹੋਰਿ ਪਤਿਤ ਪੁਨੀਤ ॥

Join the Saadh Sangat, the company of the Holy, and meditate in remembrance on the Lord; even a sinner like yourself will become pure. Mehla 9, SGGS Ang 631



• Forgiveness

Guru Ji explains that Waheguru is our friend as well as our protector. Waheguru always forgives us if we change ourselves to adopt the correct path. Although we may make mistakes in our lives, Waheguru always forgives us.

We should also forgive others because that is what Guru Ji teaches us.

ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੇ ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ ਸਭ ਹਰੁ ਰੇ ॥

*Pure and sublime is the name of the Lord in the world.
Remembering it in meditation, sins shall be washed away.
Mehla 9, SGGGS Ang 220*



• Good Deeds

Guru ji says the purpose of human life is to do good deeds. Only through good deeds can we get closer to Waheguru. When human beings fail to do good deeds, they will fail to achieve the purpose of life.



ਜਨਮੁ ਪਾਇ ਕਛੁ ਭਲੇ ਨ ਕੀਨੇ ਤਾ ਤੇ ਅਧਿਕ ਡਰਉ ॥
ਮਨ ਬਚ ਕ੍ਰਮ ਹਰਿ ਗੁਨ ਨਹੀ ਰਾਏ ਯਹ ਜੀਅ ਸੋਚ ਧਰਉ ॥

Obtaining this human life, I have done no good deeds; this makes me very afraid! In thought, word and deed, I have not sung the Lord's praises; this thought worries my mind.

Mehla 9, SGGS Ang 685



• Charity

Human beings are dependent on one another. All needs of the community are met with the help of one another. When one helps others, it generates a feeling of satisfaction. Guru Tegh Bahadur Ji teaches us that our actions become harmful when we offer help with a selfish motive. Charity and ego do not go together. Instead, one needs to be humble while doing charity.

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥

ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥

Those who make pilgrimages to sacred shrines, observe ritualistic fasts and make donations to charity while still having pride in their minds – O Nanak, their actions are useless, like the elephant, who takes a bath, and then rolls in the dust. Mehla 9, SGGGS Ang 1428



• Self-discipline

When we are self-disciplined, our conduct will be virtuous. Guru Ji advises us to be in the company of good human beings. This will free us from evil desires as well as help us to inculcate self-discipline.

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥

One who has forsaken all sins and corruption, who wears the robes of neutral detachment. says Nanak, listen, mind: good destiny is written on his forehead.

Mehla 9, SGGS Ang 1427



• Stability in Life

Everyone experiences ups and downs in their lives. Guru Ji instructs us to maintain inner stability at all times. One has to remain stable in all changing circumstances.

Guru Tegh Bahadur Ji teaches us that sorrow and joy are part of life and they should be accepted willingly.

ਸੁਖੁ ਦੁਖੁ ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥

*One who knows that pain and pleasure are both the same,
and honour and dishonour as well.*

Mehla 9, SGGS Ang 219



• Accepting One's Shortcomings

It is essential to admit one's shortcomings and mistakes in life. If we don't accept our mistakes, we are usually unhappy. One who acknowledges one's mistakes will be happy.

Guru Tegh Bahadur Ji reminds us that we are human beings and consequently we make mistakes. To lead a life of a Gurmukh one has to accept one's shortcomings.

ਜਨ ਨਾਨਕ ਮੈ ਨਾਹਿ ਕੋਊ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ ॥

O servant Nanak, I have no virtues at all; keep me in Your sanctuary, Lord. Mehla 9, SGGS Ang 632



Chapter 3

Dialogue with Self

In this chapter we will try to understand where Waheguru lives. How can He be found? What is the purpose of our life?



• Purpose of Human Life

Adopting the moral values of Gurbani and merging with Waheguru is the goal of human life. It is crucial to understand Gurbani and act upon it while embracing it in our day-to-day life. Guru Tegh Bahadur Ji stresses that human life is the most precious, so we should not ignore it. When values from Gurbani become a part of our life, then life becomes meaningful.

ਸਾਧੇ ਰੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ ॥

ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ ॥

Holy Sadhus: sing the glorious praises of the Lord of the universe. You have obtained the priceless jewel of this human life; why are you uselessly wasting it?

Mehla 9, SGGGS Ang 219



- **Where is Waheguru?**

Man is always looking for something he has lost. He does not realise where Waheguru is. He travels to the forests and mountains in search of Waheguru. However, with Guru Ji's guidance we can realise that Waheguru is everywhere.

ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੇਹੀ ਸੰਗਿ ਸਮਾਈ ॥

Why do you go looking for Him in the forest? Although he is unattached, he dwells everywhere. He is always with you as your companion. Mehla 9, SGGS Ang



• Realising Waheguru

God is within us and everywhere. Waheguru is not visible, but we can realise Him, just like the fragrance of the flowers and butter in the milk. So, by following Guru Ji's teachings, we can realise Waheguru.



ਪੁਰਖ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥
ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥

Like the fragrance which remains in the flower, and like the reflection in the mirror, the Lord dwells deep within; search for Him within your own heart, O siblings of destiny.

Mehla 9, SGGS Ang 684



- **Pilgrimage**

Guru Tegh Bahadur Ji reminds us that knowing our inner-self is more important than going on a pilgrimage. Gurbani says pilgrimage to a shrine is futile. Adopting the Guru's Shabad in life is the real pilgrimage.

ਕਹਾ ਭਇਓ ਤੀਰਥ ਬ੍ਰਤ ਕੀਏ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ ॥

Of what use are sacred shrines of pilgrimage, if one does not enter the Sanctuary of the Lord? Mehla 9, SGGS Ang 83



• Enlightened Person

Guru Tegh Bahadur Ji explains that human beings need to remain happy even when they are suffering. A truly enlightened person has the capacity and mindset to transcend the bondage of sorrows and sufferings. Therefore, only this type of person may be called a Giani.

ਦੁਖ ਸੁਖ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ ਗਿਆਨੀ ॥

They who are not bound by pleasure and pain know that they are truly wise. Mehla 9, SGGS Ang 220

“

Wisdom is not a product of
schooling but of the lifelong
attempt to acquire it.

—
ALBERT EINSTEIN

• The Human Mind

The human mind is like a bird which travels from place to place. It is a challenge to control one's mind.

Gurbani reminds us to control our mind. Therefore, we should follow Guru's teachings.

ਸਾਧੇ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥

ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਥਿਰੁ ਨ ਰਹਾਈ ॥

Holy Sadhus: this mind cannot be restrained. Fickle desires dwell within it, and so it cannot remain steady.

Mehla 9, SGGGS Ang 219



Chapter 4

Guide to Happy Life

In this chapter we will share Guru Tegh Bahadur Ji's Bani on how to live a happy life.

- **Happiness**

Happiness can be attained by living in Waheguru's will. By imbibing the attributes of Waheguru, one will achieve happiness.

The Guru tells us that we are not here forever, but Waheguru is permanent. All of us should happily enjoy every moment of our lives.

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥

Says Nanak, that man is happy, who sings the glorious praises of the Lord's Name. Mehla 9, SGGGS Ang 220



• Key to Success

Self-confidence leads to success. Guru Ji advises us to acquire knowledge and stick to its application. Knowledge and its application are the key to success. Good behaviour, punctuality and hard work lead to success.

We should always be optimistic. Guru Tegh Bahadur Ji tells us that trust in Waheguru brings success.

ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ ਪੁਰਨ ਹੋਵਹਿ ਕਾਮ ॥

Says Nanak, meditate in remembrance on Him, and all your works will be successful. Mehla 9, SGGS Ang 1428



- **Good Company**

Guru Ji advises us to be in the company of good and enlightened persons (Gurmukhs). He urges us to abide by the teachings enshrined in the Shabad.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ ॥

Sexual desire, anger and the company of evil people-run away from them, day and night. Mehla 9, SGGS Ang 219



• Opportunity

Waheguru Ji always gives us a chance to change our lives. However, it is up to us to manage this. We have the opportunity to meet Waheguru by practising His virtues at any time.

It is never too late to recite and meditate upon the name of Waheguru by reflecting and practising His virtues. Let us make the best use of the time that has been given to us.

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥

Says Nanak, this is the opportunity to meet the Lord; why don't you remember Him in meditation?

Mehla 9, SGGGS Ang 631



- **No Need to Worry**

Everything in the world is perishable and fragile. Death is a reality and it is an unavoidable event. It is a common phenomenon that happens every day. So, there is no point in worrying about it.

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੇ ਅਨਹੋਨੀ ਹੋਇ ॥
ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੇ ਨਾਨਕ ਥਿਰੁ ਨਹੀ ਕੋਇ ॥

People become anxious, when something unexpected happens. This is the way of the world, O Nanak; nothing is stable or permanent. Mehla 9, SGGS Ang 1429



Chapter 5

Sikhi: A Spiritual Way of Life

There are many excuses for not remembering Waheguru in our life: I do not have time; I am very old; etc. Guru Tegh Bahadur Ji encourages us to remember Waheguru at every moment in our life, even when we are at work. He reminds us to do our work honestly while remembering Him.

Guru Tegh Bahadur Ji tells us that by reciting Waheguru's name we can elevate our spiritual state.

ਕਲ ਮੈ ਏਕੁ ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥

In this Dark Age , the Name of the One Lord is the treasure of mercy; reciting it, one obtains salvation.

Mehla 9, SGGS Ang 632



Chapter 6

Key Message

Be optimistic. Sorrows and joys are parts of our life. We should respect religious freedom. We should live by remembering Waheguru always. It is never too late to practise Guru Ji's teachings.

ਅਜਹੁ ਸਮਝਿ ਕਛੁ ਬਿਗਾਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ ॥

Understand this today - it is not yet too late! Remember and recite the Name of the Lord. Mehla 9, SGGS Ang 633



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Glossary

| | |
|--------------------------|---|
| Dharma | Righteousness; moral law |
| Gurdwara | Literally it means: Door of the Guru, a building that houses the sacred Sikh scriptures; a Sikh Temple |
| Guru Granth Sahib | Adi Granth, the sacred scripture of the Sikhs upon which Guruship was conferred by Guru Gobind Singh Ji |
| Panth | A spiritual path or way |
| Sangat | A gathering, assembly, congregation |
| Shabads | Hymns, divine words of the Guru received from God; refer to words of the sacred scripture appearing in the Adi Granth |
| Waheguru | God, Almighty |



About the Author

Dr. Jaswinder Singh has been contributing to Sikh studies and Sikhi teaching since 2010. He has done his doctorate in religious studies at Guru Nanak Dev University, Amritsar, Punjab. He served as an assistant professor at

Guru Angad Dev College, Khadoor Sahib, Punjab before joining the Central Sikh Gurdwara Board, Singapore. Currently he is imparting Sikh studies not only to the Singapore Sikh Sangat but globally too through online classes. He has published various articles and research papers on Sikh studies and Sikh personalities. His three books on Gyani Partap Singh, Concepts of Guru Nanak Bani and Bhai Kahan Singh Nabha are highly appreciated by the community. This publication on Guru Tegh Bahadur Ji's virtues and values is a noble initiative to enable us to connect with Gurbani. I commend Dr. Jaswinder Singh for promoting Sikhi with commitment and dedication among the Sangat.

Hardip Kaur Gill

Chairperson, Sikh Centre
Central Sikh Gurdwara Board
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Guru Tegh Bahadur Ji's Message to Humanity

Respect all Religions

ਸਰਬ ਧਰਮ ਮਾਨੋ ਤਿਹ ਕੀਏ ਜਿਹ ਪ੍ਰਭ ਕੀਰਤਿ ਗਾਈ॥

Sarab Dharam maano tih keeay jih parabh keerat gaaee.
Understand, that whoever sings the Praises of God, has
performed all religious Practises.

Mehla 9, SGGS Ang 902

