

THE NINTH NANAK

GURU TEGH BAHADAR JI

**BY DEDICATED SEWADARS OF
SRI HEMKUNT FOUNDATION, INC.**

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PROLOGUE

Sri Hemkunt Foundation Inc. was established four decades ago (in 1980) in New York, USA. The primary objectives of the Foundation are to help children and youth (6-25 years old) growing up in the Western hemisphere to learn Sikhi, develop public speaking skills, and be proud of being a Sikh.

We do this through educational books on the Gurus lives, Sikh history, and Sikh philosophy; and by providing our youth opportunities for demonstrating their knowledge of Sikhi and skillfully communicating this understanding to others.

The main Foundation-sponsored event is an annual Symposium. Participants compete in five age-groups: 6-8 years; 9-11 years; 12-14 years; 15-17 years; and 18-25 years. For each group, an age-appropriate book is prescribed. The Symposium encourages participants to critically examine various topics and answer a set of questions in a specified time from a podium.

Every year, there is a three-tier competition. In the first tier, nearly 2,500 children and youth participate in local competitions in USA, London (U.K.), and Kenya. In the 2nd tier, nearly 400 participants compete. These are the 1st and 2nd position holders in the local competitions. In the 3rd tier, nearly 125 participants compete. These are the 1st position holders of the 2nd tier competition. This is the final & international level.

For many years, the Foundation had used books published in India, U. K., etc. However, almost every year the Foundation received valid criticism from parents, participants, and judges that some of the books used for the competition (Symposium) were not satisfactory. The English vocabulary, sentence structure, and context were not appropriate for the Western

audience. Many of the stories and Sakhis inappropriately highlighted “miraculous” aspects rather than logic and common sense.

To remedy this situation, a few years ago the Foundation decided to venture into writing the books itself, so that suitable books are used for the Symposium and annual competition. Dedicated Sewadars of the Foundation volunteered for this Sewa.

The current book is meant for the 9-11 years age-group. An attempt has been made to present Guru ji’s teachings in a logical manner. The book uses simple, easy-to-understand language, and avoids references to events and places that would not normally be familiar to the intended Western school-going audience. The Foundation uses this book for annual Symposium (Speech Competition). Detailed information regarding annual International Symposium is available at the website www.hemkunt2.org.

Any suggestions and comments for improving the book are always welcome.

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1.

BIRTH AND EARLY LIFE

1621 AD (birth): (Guru) Teg Bahadar ji was born on April 1, 1621(1) in the city of Amritsar in the house known as Guru-ke-Mahal (literally, Palace of the Guru). He had four elder brothers: Baba Gurditta ji, Baba Suraj Mal ji, Baba Ani Rai ji, and Baba Atal Rai ji - and one sister Bibi Veero ji. He was the fifth and youngest son of the Sixth Nanak (Guru Hargobind ji) and Mata Nanaki ji. He was named Teg Bahadar(2) because just 15 days before his birth the Sikhs had shown unique acts of bravery at the battle of Rohilla.

#	Name	Relationship to the Ninth Nanak.
4 th Nanak	Guru Ramdas ji	Great Grandfather
5 th Nanak	Guru Arjan ji	Grandfather
6 th Nanak	Guru Hargobind ji	Father
7 th Nanak	Guru Har Rai ji	Nephew
8 th Nanak	Guru Harkrishan ji	Great Nephew
10 th Nanak	Guru Gobind Singh	Son

When the child Teg Bahadar was 4-1/2 years old, Guru Hargobind ji personally took him to Bhai Buddha ji and requested him to share his own spiritual life experiences with the child. Baba Buddha ji also shared historical anecdotes from previous Gurus' lives with him. Additionally, Teg Bahadar

learned poetry, philosophy and history from Bhai Gurdas ji, horse riding and swordsmanship from Bhai Bidhi Chand, and warfare skills from Jati Mal. But the most important source of inspiration to him was from the life of his own father, Guru Hargobind ji.

Teg Bahadar as a child would spend long hours in deep meditation, and his poetic outpourings offered glimpses of a budding poet. When Teg Bahadar's older brother (by 2-1/2 years), 9 years old Baba Atal passed away at a young age, it made a lasting impression on him regarding the importance of abiding by the Will of God.

1630 AD (age 9): Guru Har Gobind ji and his family visited Tarn Taran, and there Teg Bahadar heard the details of the martyrdom of his grandfather Guru Arjan Dev ji. Next, the family visited Khadur Sahib, sacred to the memory of Guru Angad Dev ji. Again, Teg Bahadar as a child witnessed and absorbed the history there. From there, the family visited Goindwal, their ancestral home. Here, he heard about the life story of Guru Amardas ji and their great-grandfather Guru Ramdas ji. From there, they all returned to Amritsar. Teg Bahadar ji spent the first nine years of his childhood in Amritsar with his father and the rest of the family. In 1630, he accompanied the Sixth Nanak (his father Guru Hargobind ji) to Kartarpur. The tour was highly inspirational as it connected him deeply to the spiritual aspects of the faith. Thus, Teg Bahadar was inspired by the life stories and accomplishments of the previous Gurus. He developed the tenderness of a poet and the resolve and courage of a warrior. Since childhood, he had displayed a fearless attitude and was nimble in action. Despite this, he was saintly and humble towards all.

1632 AD (age 11): Teg Bahadar ji was married to (Mata) Gujri ji. His father-in-law was Sri Lal Chand of Kartarpur. Gujri ji was a pretty, sober, good mannered, and religious girl. She was well disciplined, and modest in temperament. Her father was

a rich and noble man.

1. Some authors incorrectly state his date of birth as October 18, 1621.

(2) Some authors incorrectly say his first name was Tyag Mal. "Tyagi" means one who renounces, a hermit, a recluse. His father was Guru Hargobind ji, who would not have given him a name that was not consistent with Sikh philosophy. He knew that Guru Nanak ji had not considered his son Sri Chand as his suitable successor, partly because he was a recluse.

(3) Reference # 4 on page 9, and # 5 on page 13, state the name of the Ninth Guru as "Teg Bahadar" at birth.



2

FIRST BATTLE

1634 AD (age 13): On 15th April 1634, Mughal forces attacked *Guru-ka-Chak* (now Amritsar). Bhai Bidhi Chand and other Sikh generals bravely fought the Mughals. The thirteen-year-old Teg Bahadar ji, who had by now become a trained soldier, showed extraordinary skills and valor in the battle. Everyone who witnessed the battle was all praise for Teg Bahadar ji's martial skills. Teg Bahadar ji also took part in the battle at Kartarpur (26-28 April 1635) at the age of 14 years.

After the battle, the Sixth Nanak and the Sikh army moved to Kiratpur at the foothills of Shivalik Hills. By this time, Sikhs were well known for their extraordinary swordsmanship and warfare skills. The Sixth Nanak had defeated Mughal forces in several battles. The Sikh community was in high spirits (*chardi kala*). But the death of two leading and respected Sikhs – Baba Buddha ji and Bhai Gurdas ji – was a great loss to the community. Both had been ardent protectors of Sikhi for many years.

For Teg Bahadar ji, they had been mentors as well as living role models of the Sikh way of life. He greatly revered them. Religious instruction from Bhai Gurdas ji and military training from Baba Buddha ji had proved valuable to Teg Bahadar ji. Their guidance had reinforced the philosophical and moral teachings of the previous Gurus recorded in the “*Adi Granth*” (the Sikh scripture) by the Fifth Nanak in 1604.

Teg Bahadar ji was also aware of the selfless martyrdom of Guru Arjan ji, and the battles won by his father, the Sixth Nanak, against Mughal forces. These religious teachings and historical events – all guided by the teachings of Sikhism’s founder Guru Nanak ji – provided a strong foundation for Teg Bahadar ji’s life in the decades that followed.



3

STAY AT KIRATPUR

1635 AD (*age 13*): The Sixth Nanak had moved to Kiratpur from Amritsar with his whole family. Teg Bahadar ji spent the next nine years at Kiratpur. He participated in all the activities of the court of the Guru. He also served the Sangat and performed *Shabad Katha* (explanation and discussion) of Gurbani and Sikh history.

The town of Bakala was the Sixth Nanak's alternate headquarters. Teg Bahadar ji's maternal grandparents lived there. They loved him very much. Teg Bahadar ji used to visit and stay at Bakala for extended periods of time. Since he was well versed in Sikhi, here too he performed Shabad Katha.

1636 (*age 15*): Guru Hargobind Ji visited Goindwal to be with Bhai Gurdas ji whose end was approaching. Teg Bahadar again witnessed the passing away of another great soul whose life and teachings had made a lasting impression on his tender mind. Teg Bahadar would from now onwards miss the personal guidance of a great scholar, poet and philosopher.

1638 (*age 17*): The Sixth Nanak's oldest son Gurditta ji passed away. Guru Hargobind ji started grooming Gurditta ji's eldest son - Har Rai ji – as a future leader of the Sikhs.

1644 (age 23): On March 3, 1644 the Sixth Nanak *joti jot samaey* (breathed his last). He passed on the responsibility of Guruship to his grandson Har Rai ji (son of Gurditta ji).



4

STAY AT BAKALA

1644-1656 (age 23-35): When the Sixth Nanak *joti jot samaey* (breathed his last) at Kiratpur, Teg Bahadar ji, his mother Mata Nanaki ji, and his wife Mata Gujri ji were at Bakala. The whole family rushed to Kiratpur to join in the last rites. The family spent a few days at Kiratpur and then returned to Bakala.

Sikhs from Afghanistan and adjoining areas would often stop over at Bakala to listen to Teg Bahadar ji before proceeding to Kiratpur. Also, Sikhs from neighboring areas would visit Teg Bahadar ji who held regular congregations to explain the *Banee* (compositions in SGGS) and history of the Gurus' lives. He would also visit Goindwal, Guru-ka-Chak (Amritsar), Kartarpur and Kiratpur from time to time.

It is totally incorrect (as some people have mistakenly written) that Teg Bahadar ji got a 'solitary cell' constructed in his house where he would often meditate on God in seclusion. He knew very well that the Hindu tradition of renunciation and solitary meditation for 'self-purification' was against the Sikh philosophy.

Teg Bahadar ji also knew that Guru Nanak ji had taught that one should remain engaged in the world as a householder, seek enlightenment and help to lift others from darkness. In Jap ji Sahib, Guru Nanak ji says that there can be no love of

God without active service. Teg Bahadar ji followed this and other teachings of the Gurus faithfully.

To help spread the message of Sikhi to the general public, Teg Bahadar ji undertook long missionary tours to various parts of northern and eastern India. He spent many years in selfless service to others, helping them develop moral and spiritual courage to abide by the Will of God.



5

FIRST MISSIONARY TOUR

1656-1666 (*age 35-45*): The Seventh Nanak, Guru Har Rai ji, was based at Kiratpur, and devoted himself to spreading Sikhi. Teg Bahadar ji continued preaching Sikhi in areas adjoining Bakala.

In 1656, Teg Bahadar ji paid a visit to the Seventh Nanak at Kiratpur. Around this time, Sikhs from Agra, Allahabad, Patna, Assam, and Dhaka happened to visit the Seventh Nanak. These Sikhs requested Guru ji to pay a visit to their areas to preach Sikhi. Guru ji (the Seventh Nanak) explained that a large number of Sikhs keep visiting Kiratpur continually, so he would prefer to stay there to receive them. He requested his uncle, Teg Bahadar ji, to visit Eastern India to help the Sikhs.

In accordance with Guru Har Rai ji's wishes, on June 6, 1656 Baba Teg Bahadar ji set out on his tour of the East. He helped strengthen the Sikh community by setting up new preaching centers and renewing the old ones. He was accompanied by his family and some prominent Sikhs.

1657 (*age 36*): On March 29th, Teg Bahadar ji reached Haridwar. On the way he stopped at many places. He stayed in Haridwar for one and a half months. He also visited adjoining areas. Then he moved to Agra and stayed there for a few months. He visited several areas around Agra. Mata Gujri ji was also with him.

1661 (age 40): In June, Teg Bahadar ji left for Gaya and Patna. In July, he reached Patna. He spent a few months in Bihar, Bengal, and Assam. While he proceeded to the East, Mata Gujri ji and family stayed at Patna.

On October 6, 1661, Guru Har Rai ji, the Seventh Nanak, *joti jot samaey*. He passed on the responsibility of Guruship, as the Eighth Nanak, to his younger son Har Krishan ji, who was nearly 5 years and 3 months old. The Seventh Nanak's older son, Ram Rai ji, was not considered suitable.

1664 (age 43): Returning from his missionary tour, Teg Bahadar ji reached Agra in March. He reached Delhi on March 21st. He learned that the Eighth Nanak was also in Delhi. They met on March 24th. Teg Bahadar ji proceeded to Bakala, after meeting Guru Har Krishan ji.

Unfortunately, Guru Har Krishan ji, the Eighth Nanak, was struck with smallpox on March 24th in Delhi. This epidemic had spread in the city. Guru ji's fever worsened day by day. He became very weak due to high fever. Realizing that his end may be nearing, he told his followers in Delhi that after him the Guruship should pass on to 'Baba in Bakala'.

In the Punjabi language, the word 'Baba' is generally used for grandfather/granduncle. Teg Bahadar ji was the Eighth Nanak's granduncle and was living in Bakala at the time. The Eighth Nanak's message was clear. He had announced to the Sikhs that his granduncle - Teg Bahadar ji - should be acknowledged by them as the Ninth Nanak. On March 30, 1664, the Eighth Nanak departed from this world (*joti jot samaey*) in Delhi at the tender age of 7 years and 8 ½ months.



6

TEGH BAHADAR AS THE NINTH NANAK

1664 (*age 43*): As mentioned in Chapter 5, before the Eighth Nanak *joti jot samaey*, he appointed his granduncle Teg Bahadar ji as the Ninth Nanak. Teg Bahadar ji was at Bakala at this time. Prominent courtiers of the Eighth Nanak went to Bakala and requested Teg Bahadar ji to formally take charge of the Sikh mission (*Gurgaddi*). Teg Bahadar ji was formally anointed Guru on August 11, 1664 by a delegation of Sikhs led by Mata Sulakhni (wife of Guru Har Rai ji and mother of Guru Har Krishan ji).

The Ninth Guru followed Guru Nanak ji's teaching that a spiritually enlightened person should also help lift others from darkness and liberate the world. After assuming *Gurgaddi*, Guru Teg Bahadar ji's first paid visit was to Kiratpur. It was the headquarters of Sikh *Panth* at that time.

Guru ji had not visited Kiratpur for eight years since 1656, when he had left for his long missionary journey to the East. Throughout eastern India, Guru ji had renewed his connections with local Sikh *sangats* (congregation) through *masands* (caretaker). The Ninth Nanak issued edicts or commandments, called *hukamnamas*, to Sikh sangats all over India. Consistent with the practice of the Sixth Nanak (his father Guru Hargobind ji), Guru Teg Bahadar Ji also maintained an army for defending the Sikh community that he led himself. Yet, he lived a simple life.

Misleading story of “meditation in the basement”: Some writers have incorrectly alleged that Teg Bahadar ji “mediated in a basement” in Bakala for twelve years, from 1644 to 1656. They obviously seem unaware of – or choose to ignore – the available records of Teg Bahadar ji’s missionary activities during this period (see Chapters 4, 5, and 15).

This concocted story of mediation in the basement is not consistent with Sikhi principles. Guru Nanak ji had gone all the way to mountain tops to advise yogis that meditating in isolation, away from society, does not help anyone come closer to God. In his teachings, which provided the very basis of Sikhi, he had advocated a life of a responsible householder. He taught three basic principles – *meditate on God, earn through honest means, and serve the needy*. All succeeding Gurus followed these principles. Teg Bahadar ji followed these Sikhi principles as well.

Misleading story of the visit by Makhan Shah Lubana: Teg Bahadar ji was living at Bakala when the Eighth Nanak *joti jot samaey*. In October 1664, Bhai Makhan Shah Lubana, a resident of Jehlum (a city in Punjab), visited the Ninth Nanak. He is mentioned in history as one of the prominent Sikhs of that time. He belonged to a wealthy trader family. His family used to visit Guru ji (from the time of the Seventh Nanak) at least once a year to offer *Dasvand* (*tithe* - one tenth of annual earnings to support a religious cause) as an offering. The tradition of *Dasvand* was started by the Third Nanak to raise funds for the establishment on a new city, later called Amritsar.

There is a concocted (but popular) story that when Makhan Shah reached Bakala, he first placed five gold coins as obeisance before Dhir Mal, who claimed to be the Guru. (Dhir Mal was the grandson of Guru Hargobind ji, the Sixth Nanak, and the elder brother of Guru Har Rai ji, the Seventh Nanak). Dhir Mal immediately put the gold coins in his pocket. Makhan Shah suspected that Dhir Mal could not be the Guru.

Makhan Shah then placed five gold coins in front of Guru Teg Bahadar ji as obeisance. Guru ji did not appear to be greedy to grab the money. Guru ji offered words of wisdom to Makhan Shah. Makhan Shah was convinced that he had found the true Guru. He loudly proclaimed that he had “found the Guru”. This was of course not true – since by this time the Sikhs were fully aware that Guru Har Krishan ji, the Eighth Nanak, had already clearly announced in Delhi that Teg Bahadar ji would be the Ninth Guru of the Sikhs (see Chapter 5).

Besides the above story, some biased writers have concocted a story of a “miracle”. This story says that when Makhan Shah’s ship was sinking in a sea, he prayed to Guru ji for help and Guru ji personally pushed the ship with his shoulder and miraculously brought it safely ashore. This story is false. Sikhism does not believe in “miraculous” powers. It is a well-known fact that Guru ji (later on) refused to show miraculous powers in Delhi to save his own life – when Aurangzeb gave him a choice of either accepting Islam or showing a “miracle” to save his own life. He chose to be martyred for the right to religious freedom for all (see Chapter 14).



7

MESSAGE OF FORGIVENESS

1634 AD (age 13): On 15th April 1634, Mughal forces attacked *Guru-ka-Chak* (now Amritsar). Bhai Bidhi Chand and other Sikh generals bravely fought the Mughals. The thirteen-year-old Teg Bahadar ji, who had by now become a trained soldier, showed extraordinary skills and valor in the battle. Everyone who witnessed the battle was all praise for Teg Bahadar ji's martial skills. Teg Bahadar ji also took part in the battle at Kartarpur (26-28 April 1635) at the age of 14 years.

Makhan Shah and many Sikhs were still in Bakala. When Makhan Shah learned about the incident, he gathered some Sikhs and chased Dhir Mal. They managed to recover all the belongings of Guru ji. They also brought back the Granth Sahib, which was in Dhir Mal's possession (since he was a direct descendent of Guru Hargobind ji, the Sixth Nanak). Guru ji instructed Makhan Shah to return everything to Dhir Mal, including the Granth Sahib. Guru ji even forgave the man who had shot him.

However, many Sikhs felt that the Granth Sahib *pothi* (book) was not Dhir Mal's personal property. They felt it belonged to Guru ji and Sikhs. They were angry with Dhir Mal and his co-conspirators. Guru ji advised Sikhs to never let anger enter their mind. He said that wrath is the biggest enemy and the deadliest of poisons. An angry person loses the ability to distinguish between right and wrong. In anger, one makes the worst mistakes and life becomes infinitely more unbearable.

Guru ji advised Sikhs to redirect their anger to fight injustices of the world, not to exact revenge. Guru Ji got the *pothi* handed back to Dhir Mal.

Guru Teg Bahadar ji advised Sikhs to be kind, merciful, and calm. He taught that forgiveness is a greatest virtue and the best of charities. They should not think of revenge, nor miss an opportunity to forgive.



8

SELFISH BEHAVIOR OF SIKH PRIESTS

1665 AD (age 44): After a long stay in Bakala, Guru ji visited neighboring areas to spread the message of the Sikh Gurus. He, along with Makhan Shah, reached gurdwara Harmandar Sahib in Amritsar.

Guru Hargobind ji, the Sixth Nanak, had left the gurdwara Harmandar Sahib premises in 1630, leaving the responsibility of managing and conducting *Satsang* (religious congregation) in Harmandar Sahib to local Sikhs. Due to preoccupation with his duties, he did not get an opportunity to return to Harmandar Sahib. The Seventh Nanak had last visited Harmandar Sahib for about six months in 1654. Thus, after a gap of about eleven years, the Ninth Nanak reached there in early 1665.

Sikh priests had been managing Harmandar Sahib for over three decades. A *masand* (caretaker) named Harji was in-charge of managing the place. The caretakers had become corrupt and were using the income from the offerings of Sikhs for their personal use. They did not want the Ninth Nanak to stay at the Harmandar Sahib premises, fearing that it would impair their source of income. The Ninth Nanak stayed near Harmandar Sahib, at a place now known as “*Thara Sahib*” (literally, a raised platform). It is about 100 yards from Akal Takht Sahib.

9

ESTABLISHMENT OF ANANDPUR

1665 AD (age 44): Guru ji went to Bilaspur, further in the Shivalik hills. Queen Champa of Bilaspur requested Mata Nanaki (mother of Guru ji) that Guru ji make a Sikh headquarters in her state. She offered Guru ji a piece of land as a gift. However, Guru ji preferred to build a township on purchased land. He paid Rupees 500 (Indian money) for the land. Gurditta Randhawa, grandson of Bhai Buddha Ji, laid the foundation. As construction progressed, people moved in to live and work there.

The new town was initially named Chakk Nanaki, after Guru ji's mother. Presently there stands Gurdwara *Guru-Ka-Mahal* (residence of the Guru) where the first building was erected. Gradually, more buildings were added. Later, the city was renamed Anandpur – the City of Bliss. In 1699, the creation of the historical creation of Khalsa by Guru Gobind Singh ji took place here. The city is now called Anandpur Sahib. It is a central heritage site for the Sikhs.

10

SECOND MISSIONARY TOUR AND BIRTH OF GOBIND RAI

1665 AD (*age 44*): Guru Teg Bahadar ji had returned to Punjab in 1664. Towards mid-1665, prominent Sikhs from Patna and Dhaka came to see the Guru and invited him to visit the Sikh congregations in those areas again. Such preaching tours revived the links of the regional people with the Guru, and strengthened Sikh organization and networking. The Guru accepted the request of the Sikh delegation from the East, and set out with his family and prominent Sikh preachers in October 1665. Guru ji continued his journey through Gaya in Eastern India and reached Patna. A Sikh offered a house for Guru ji and the family. He stayed there for a few months. People in large numbers came every day to listen to the preaching of Guru ji. Guru Teg Bahadar ji left Mata Nanaki ji, Mata Gujri ji, and his brother-in-law, Kirpal Chand at Patna. Mata Gujari ji was expecting her first baby and was advised to stay back.

1666 AD (*age 45*): While Guru ji was in Dacca, he learned of the birth of his son at Patna on December 22, 1666. The child was named Gobind Rai. Gobind Rai later became the Tenth Nanak (Guru Gobind Singh ji).

1668 AD (*age 47*): Assam's ruler was a fearless and brave warrior. He did not recognize Aurangzeb's authority and did

not pay him any tribute. Aurangzeb sent a big army consisting of Hindu-Rajput soldiers to attack Assam. Assam's ruler, who had great regard for Guru ji, approached him for help and guidance. The head of the Mughal Army was a Hindu-Rajput and was an old disciple of Guru ji. Guru ji mediated a compromise between the two warring forces. This averted a calamity and saved countless lives on both sides. Both sides built a mound called Tegur or Teg Parbat to commemorate the peace treaty.

1670 AD (age 49): Guru ji returned back from Assam and spent some time with his family and newborn son at Patna. Then he went to Delhi. After this, Guru ji and his family spent some time in Bakala, and from there they moved to Anandpur, the newly founded town to stay together.

1672 AD (age 51): Guru Teg Bahadar ji set out for another religious journey towards the Malwa region in Punjab. This area was socially and economically backward and almost neglected. The people were poor but hard working. They did not have basic amenities like fresh drinking water, milk, and even simple food. Guru ji toured the area for about one and half years. He helped villagers in many ways. Guru ji and Sikhs assisted in planting trees on barren land. They advised local people to start dairy farming. They provided cattle free of cost to the poor and landless farmers. To cope with water scarcity, many community wells were dug by performing *kar-sewa* (free service).



11

RIGHT TO FREEDOM OF RELIGION

1673 AD (*age 52*): Guru ji moved from Bakala to Anandpur Sahib. The number of Sikhs visiting Guru ji was increasing day-by-day. There were not enough houses at Bakala to accommodate such a big number of Sangat. The young Gobind Rai had received education and had learned several languages and warfare techniques at Anandpur Sahib.

1675 AD (*age 54*): Aurangzeb had made up his mind to make India an Islamic state. He had introduced many Islamic fundamentalist programs, like religious taxes (Jazia) for non-Muslims. Celebration of Diwali and Holi were forbidden. He was forcefully converting Hindu temples into mosques. On May 25, a group of 16 Kashmiri pandits (Hindu Brahmins), driven to desperation by the bigoted policies of the Muslim Governor of Kashmir, came to Anandpur to seek protection and guidance from the Ninth Nanak. The Governor of Kashmir was forcibly converting Hindus to Islam. The delegation was headed by Pandit Kirpa Ram Dutt. They had approached heads of prominent Hindu temples and Rajput rulers, but had not received any help, as everyone was scared of the Mughal ruler's reprisal. They felt that their last hope was the house of Guru Nanak.

People were well aware that Guru Nanak ji and the subsequent Nanaks had always stood for and helped the poor and weak to live with dignity and self-respect. They were aware of the martyrdom of the Fifth Nanak for not

accepting Islam under pressure. They were also aware of the Sixth Nanak wearing two swords known as *miri & piri* (temporal and spiritual) and his instructions to bear arms for self-protection.

After listening the delegation, Guru ji assured them that no one leaves Guru Nanak's house disappointed. He knew that since the Mughal rulers were fanatic Muslims, they would not listen to any request. The only way to stop them was for someone to sacrifice his life for the "right to freedom of religion". He agreed to help the Hindus. The Brahmins told the Governor that if he could convert Guru Teg Bahadar ji to Islam, Kashmiri Hindus would all become Muslim. The Governor informed Aurangzeb accordingly.



12

GOBIND RAI AS THE TENTH NANAK

1675 AD (age 54): The day after Guru Teg Bahadar ji's conversation with the Hindu Brahmins (May 25, 1675), he invited leading Sikhs to Anandpur. He informed them of his conversation with Kashmiri pandits and his resolve to help them. He explained that he would soon be leaving for Delhi and expected to be martyred by Aurangzeb.

As the Ninth Nanak left Anandpur, he prayed to *Akal Purakh* (eternal God) and took leave of his family and his devoted Sikhs. His message was, "*Bhae kahu ko det neh, neh bhae manat aan,*" (Impose no fear unto others, and have no fear of anyone). He gave them courage to face atrocities of Aurangzeb and his cohorts, but not give up their faith. He also announced that he was going to pass on the responsibility of Guruship to his young son – Gobind Rai.

On July 8th, 1675, Guru ji assembled the Sikh *sangat*. He performed the Ardaas (prayer) and transferred the responsibility of Guruship to Gobind Rai. Thus, Gobind Rai became Guru Gobind Rai, the Tenth Nanak.

On July 11, 1675, the Ninth Nanak left Anandpur for Delhi. Bhai Mati Das, Bhai Sati Das, Bhai Dayal Das and other prominent Sikhs accompanied him.

13

ARREST OF THE NINTH NANAK

July 1675 AD (*age 54*): When Guru ji left Anandpur for Delhi, Aurangzeb was at Hassan Abdal (where Gurdwara Panja Sahib is located). When the Governor of Kashmir informed Aurangzeb of the proposal from the Hindu Brahmins he was happy. He thought he had found an easy way of converting Kashmiri Hindus to Islam. All he had to do was to convert Guru Teg Bahadar ji. He sent instructions to the Governors of Lahore and Sirhind to arrest Guru ji and use all means to convert him to Islam.

Guru ji and his companions were arrested on July 12th near Ropar (a town in Panjab) while he was on his way to Delhi. They were brought to Sirhind and handed over to the Governor. Many intellectuals and experts in Muslim religion tried to convince Guru ji that Islam is a superior religion, and he should embrace it. For over three months he was kept in jail and was given the harshest of punishments.

Guru Teg Bahadar ji did not abandon his religious faith. The Ninth Nanak explained that there is only one God, and everyone should be free to practice the religion of his/her choosing. This angered the Governor. He started threatening Guru ji with death if he did not convert to Islam, all to no avail.

The Governor of Sirhind informed Aurangzeb of the situation. Aurangzeb was furious. He sent instructions to the Governor to put Guru ji in a cage and send him to Delhi. Guru ji was

brought to Delhi on November 5, 1675. Aurangzeb wanted to execute Guru ji in his own presence. But Aurangzeb had to stay back at Hassan Abdal due to some local problems. He sent instructions to the Chief of Delhi to get a *fatwa* (religious order) from the Qazi of Delhi ordering Guru Teg Bahadar ji to embrace Islam or be ready for execution.



14

MARTYRDOM OF THE NINTH NANAK

November 1675 AD (age 54): On November 3rd Guru ji and his companions were brought to Delhi. Guru ji was imprisoned in the *Kotwali* (police station) in Chandni Chowk near Red Fort, Delhi. Presently, at this site is situated the Gurdwara “Sis Ganj Sahib”. This Gurdwara was built by Sardar Baghel Singh, a Sikh chieftain, in the year 1790.

On November 5th, Guru ji was produced before the royal Qazi (Muslim religious Judge). Neither physical chastisement nor any worldly allurements would have any effect on Guru ji. As desired by Aurangzeb, the Qazi issued a *fatwa* giving the following three choices to Guru Teg Bahadar ji:

1. Convert to Islam,
2. Show some miracle to prove the divinity of his mission, or
3. Be prepared to die.

Guru ji replied that:

1. Everyone should be free to practice his/her religion, and no one should be converted by force.
2. Showing miracles is an act of defiance of God’s Will. It is never right for anyone to try to intervene in the Will of God.
3. To live or die is in the hands of God. He was not afraid to die.

It was decided to put some more psychological pressure on Guru ji by executing his associates, rather than execute him

immediately. Similar *fatwas* were issued against Dayal Das, Mati Das, and Sati Das, the three companions of Guru ji.

On November 11, 1675, to scare the Ninth Nanak, first Bhai Dayal Das was boiled alive to death in front of Guru ji. Bhai Mati Das was sawed alive in the presence of Guru ji. Then, Bhai Sati Das was wrapped in cotton and burned to death. Guru Teg Bahadar ji was still firm against accepting conversion or showing any miracle, so he was tortured for three days.

However, these brutal actions could not scare Guru ji to change his mind and save himself. Guru ji stayed calm, yet firm. Finally, the Ninth Nanak was led to an open area in Chandni Chowk, Delhi. That evening, Guru Teg Bahadar ji was publicly beheaded. The executioner was Jalaluddin from Samana. (*see note below*).

A day before Guru Teg Bahadar ji's execution, a public announcement had been made for everyone to come and witness this ghastly event. In the history of mankind, this was the first time that someone had sacrificed his life not for one's own religion but to ensure the right to freedom of religion for people of other faiths.

After his martyrdom, no one was allowed to take Guru ji's head or body for cremation. Guards were posted to keep an open eye for followers of the Guru. But Bhai Jaita, dressed as a scavenger, collected Guru ji's head in a basket. He and his three companions rushed the Ninth Nanak's head to Anandpur. On November 16, 1675, they reached the Tenth Nanak at Anandpur and placed Guru Teg Bahadar ji's head before Guru Gobind ji. Guru ji embraced Bhai Jaita and bestowed the title of "*Rangretta, Guru ka beta*."

On November 17th, the Ninth Nanak's head was cremated with dignity and reverence at Anandpur. There stands a gurdwara, also known as "Sis Ganj Sahib". Later, in 1699, Bhai

Jaita became Jeevan Singh. He achieved martyrdom in the battle of Chamkaur.

On the night of Guru Teg Bahadar ji's execution, a contractor named Lakhi Shah Wanjara (father-in-law of Bhai Mani Singh), passed by the site of Guru ji's beheading. His large fleet of bullock-carts was loaded with lime and clay. The passing of a large number of bullock-carts created a huge cloud of dust. Lakhi Shah seized the opportunity to place Guru ji's headless body on a cart and rushed to his village in Raisina (now Rakab Ganj) near Delhi (now New Delhi). He placed Guru Teg Bahadar ji's body in his hut and set his entire hut on fire to cremate the body. The spot where this cremation took place is now the site of Gurdwara Rakab Ganj. It has become a significant historical marker reminding us of this unique sacrifice for freedom to practice faith. It was also built by Sardar Baghel Singh in 1790.

Guru Teg Bahadar ji had sacrificed his life for the cause of 'Right to Freedom of Worship' for everyone, and for the betterment of humanity. By sacrificing his own life to safeguard the religious rights of others, Guru Teg Bahadar ji had shown by word and deed how to live a life of honor, dignity, courage, and service to humanity, even at great personal cost.

The Ninth Nanak's martyrdom has inspired others to be willing to lay down their lives for high moral values and noble causes. His selfless example of sacrificing his life for others has strengthened the global movement for universal human rights and freedom of conscience.

By his martyrdom, Guru Teg Bahadar ji had declared that any attempt by the State to trample the religious and other human rights of minorities must be resisted. It was a reiteration of the Sikh belief in a liberal and ethical order, and of the Sikh principles of tolerance and acceptance of diversity of belief and practice, as first taught by Guru Nanak ji.

Note: Presence of Jalaluddin's family in Samana later invited the wrath of Sikhs under Baba Banda Bahadar whose forces invaded and destroyed Samana.



16

SIGNIFICANT CONTRIBUTIONS

The Ninth Nanak was a great general, intellectual, preacher, organizer, and poet. His significant contributions can be categorized as follows:

- **Poet:** He composed 59 *padas* and 57 *salokas* in 15 *ragas* (musical measures). His verses are contemplative and mystical in nature. These were included in the final version of Guru Granth Sahib by the Tenth Nanak. They are written with deep spiritual insight and wisdom. The verses talk of love for God, meditation, good deeds, high ethics etc. They are written in simple language and are easy to read. Nowhere does Guru ji applaud the hermitic state. Nor does he belittle human life. On the contrary, he calls it a priceless gift. His compositions call to mankind to transcend the given state and attain higher levels of consciousness.

- **Spreading Sikhi:** Guru Teg Bahadar ji lived for only 54 years yet played a significant role in world history. He was Guru for 11 years only. He spent 20 years on missionary tours to instruct the *sangats* and proclaim far and wide the message of Guru Nanak ji. About 200 gurdwaras have been built in the villages and towns visited by him.

- **Military actions:** He participated in battles to defend the Sikh community, and mediated compromises amongst warring rulers.

- **New Towns, etc.:** He founded several new towns, including Anandpur. He accomplished several projects of social welfare. He got wells dug for drinking water, built tanks/*sarovars*, *baolies*, etc.

- **Unique Martyrdom:** He is unique in the history of the world for sacrificing his life for the “Right to Freedom of Religion” for all.



17

HIGHLIGHTS OF THE NINTH NANAK'S LIFE (1621 – 1675 AD)

Born on:	April 1, 1621
Born at:	Guru ke mahal', Amritsar
Parents:	Father – Guru Hargobind ji (the Sixth Nanak) Mother – Mata Nanaki ji
Wife:	Mata Gujri ji
Children:	Son -- Gobind Rai (later Guru Gobind Singh ji, the Tenth Nanak)
Brothers:	Baba Gurditta Ji Baba Suraj Mal Ji Baba Ani Rai Ji Baba Atal Rai Ji
Sister:	Bibi Veero ji
Gurgaddi:	August 11, 1664, Bakala
Joti Jot:	November 11, 1675, Delhi
Baani:	He contributed 59 padas and 57 saloks in 15 ragas. His compositions were included in Guru Granth Sahib by Guru Gobind Singh ji.
Contributions	He built the city Chakk Nanaki that his son would enlarge and rename Anandpur (now known as Anandpur Sahib). Travelled extensively throughout India for many years, to preach Sikhi and uplift the masses everywhere. Sacrificed his own life to ensure everyone's right to freedom of religion. Taught liberation from attachment, fear, and dependence. He also taught that strength should be gained through truth, worship, sacrifice, and knowledge.

18

SIGNIFICANT WORLD EVENTS

(AROUND THE PERIOD OF THE NINTH NANAK)

1620	Pilgrims, after three-month voyage in <i>Mayflower</i> , land at Plymouth Rock.
1623	New Netherland founded by Dutch West India Company.
1633	The Inquisition forced Galileo (astronomer) to recant his belief in the Copernican theory.
1642	The famous English civil war was fought (up to 1651).
1643	The Taj Mahal was completed in Agra, India.
1654	The first Jewish immigrants arrived in America and settled in New Amsterdam.
1660	English Parliament calls for the restoration of the monarchy; invites Charles II to return from France.
1661	Charles II is crowned King of England. Louis XIV of France begins personal rule as an absolute monarch; starts to build Versailles.
1664	English colonists took control of settlement in New Amsterdam and renamed it New York.
1665	The Great Plague in London kills 75,000.
1667	Milton wrote <i>Paradise Lost</i> , widely considered to be the greatest epic poem in English.
1682	Pennsylvania founded by William Penn.

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