

## GURU TEGH BAHADAR SIMHARIYE, GHAR NAU NIDH AAVE DHAAYE

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### ABSTRACT

*Sri Guru Tegh Bahadar also known as Hind di Chadar, is the Ninth Guru Nanak of Sikh religion. He was the true saint soldier and the great idol of supreme sacrifice for the Hindus so that people could live and practice their faith free from fear. He sacrificed his life for the sake of religion. He provided protection to the Hindu Brahmins against the law made by the emperor Aurangzeb that forced them to convert to Islam. As Guruji's main preaching was neither to create fear nor to get feared "Bhaykahukodetnaye, nahinbhaymaanataan". He is remembered as a great poet, thinker, warrior and protector of poor. His works included as 116 shabads and 15 ragas of vairagyabaani in Sri Adi Granth. He was the son of the sixth Sikh Guru Meeri Peeri ke Maalik Sri Guru Hargobind Saheb Ji and Mata Nankiji. He preached the teachings of Guru Nanak Dev Ji. Guru Tegh Bahadarji embodied the essence of total sacrifice and service for the good of others. The love and reverence for him is stated as 'Guru Tegh Bahadar Simhariye, Ghar Nau Nidh Aave Dhaaye' means if you meditate in the name of Guru Tegh Bahadar nine worldly and spiritual treasures shall coming running to you.*

**Keywords:** *Guru Tegh Bahadar, Hind di Chadar, Vairaagyabaani, Sri Adi Granth, Nau Nidh*

Guru Tegh Bahadar, the ninth Sikh Guru, was born at Amritsar in 1621 in the month of April. He was the one of the five sons of the sixth Guru Sri Guru Hargobind Singh ji and Mata Nankiji His siblings were Baba Gurditta, Suraj Mal, Ani Rai, Atal Rai and Tyaga Mal. As per the great Sikh tradition of Sant-Sipahi (saint-soldier), he was given the training of archery and horsemanship by Bhai Buddha and Bhai Gurdas guided him in the religious knowledge. His basic nature since childhood was of sacrifice for poor and needy. During his elder brother's marriage he was dressed with beautiful richest clothes which he gave to the needy boy and showed his love towards the poor. He was also taught the old classics such as the Vedas, the Upanishads, and the Puranas. He preferred prolonged spells of seclusion and contemplation. He came to be known by the name *Tegh Bahadar* (Mighty of the Sword), given to him by Guru Hargobind after he had shown his valour in a battle against the Mughals. Guru Tegh Bahadar was a person of soft, contemplative and

compassionate nature who regarded "forgiveness" as a way of liberation and the greatest pilgrimage. The Guru proclaims, "Forgiveness is the austerity most meritorious; forgiveness is the best of charities. Forgiveness is equivalent to all the pilgrimages and ablutions. In forgiveness lies liberation. Forgiveness you must learn". Guru Tegh Bahadar was married on 3 February 1633 to Mata Gujri.

One day he requested his father that he is now no more interested in battles rather he wants to meditate the '*naamsimran*'. He along with his wife and mother shifted to Bakala. A village in Punjab and lived a very simple life and wrote vairagbaani. All his baani is included as 116 shabads and 15 ragas of vairagbaani in Sri Adi Granth Saheb. While at Bakala, Guru Tegh Bahadar meditated at the place for about 26 years 9 months 13 days. He spent most of his time meditating.

The untimely death of Guru Harkrishan left the Sikhs in a dilemma as to who'd be the next guru of the Sikh religion. There's a legend regarding

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how the 9th Guru, Guru Tegh Bahadar, was found. The legend says that Baba Makhn Shah Labana, a wealthy trader, had prayed for his life and had promised to gift 500 gold coins to the next guru if he survives. He went around meeting gurus and gifting them 2 gold coins and expecting that the real guru would already have heard his silent promise. Each of them accepted his 2 coins and bid him farewell. It was Guru Tegh Bahadar who reminded him of his promise when he gave him just 2 coins. He was so delighted that he ran upstairs and shouted from the roof, “Guru ladho re, guru ladho re” (I have found the guru, I have found the guru). This is how the 9th Guru, Guru Tegh Bahadar, was found.

Then Guru Tegh Bahadar travelled extensively to preach the teachings of Guru Nanak Dev Ji. He went to south of India to awake people about the truth of One Lord and how to realize the true path. Guru Tegh Bahadar believed Naam-simran is the only remedy. “Mother, I have obtained the wealth of the God’s Name. My mind is rid of running hither and thither. It has found its rest. Illusion and desire of possession have departed from my body — the pure knowledge of God has dawned. Greed and delusion do not touch me now... I have obtained the jewel of the Name”. His bani urge the human beings to discover the true meaning of life, that is, attainment of union with the Supreme Being. “Wake up, O mind, wake up! Why do you sleep negligently? The body that was born with you will not accompany you when you shall depart. At the time of death the whole thing will pass off like a dream, so sing the praises of Him.

*“The Name remained, the Saints remained, and God remained.*

*Sayeth Nanak, in this world some rare one recited the mantra of the Guru.”*

He preached that one who is not perturbed by misfortune, which is beyond comfort, attachment and fear, who considers gold as dust. He neither speaks ill of others nor feels elated by praise and shuns greed, attachments and arrogance. He is indifferent to ecstasy and tragedy, is not affected by honors or humiliations. He renounces expectations, greed. He is neither attached to the worldliness, nor lets senses and anger affect him in such a person resides God.

*“Rama passed away. Ravan also passed away with his large family”*

Sayeth Nanak, nothing is permanent, the world is like a dream means that which is born shall be destroyed today, tomorrow or the day after; Nanak sing the Lord’s praises, and give up all entanglement.

### **HIND DI CHADAR: SEES DIYA PAR SIR NADIYA**

During the rule of Mughals when the Hindus were forced to convert to Islam and there was no one who could object to it. It was *Guru Teg Bahadar* who came forward and objected to his injustice and asked Aurangzeb to stop this and when Guruji was given three options either to accept Islam or show miracle or accept death Guru Ji accepted death and offered his head saying, “If you convert me, all the Hindus will become Muslims if you can’t, stop your high headedness.” This was a straight challenge from Guru Tegh Bahadar to Aurangzeb. So to force Guru Tegh Bahadar to convert to Islam he tortured him by taking lives of his disciples brutally but failed and in frustration ordered to behead him at Chandni Chowk Delhi, where now in his memory there stands a *Gurudwara Sis Ganj Sahib*. The tyrant Emperor then issued his final orders that Sri Guru Tegh Bahadar Sahib should be beheaded in Chandni Chowk which was the central market place of Delhi, then as it is now. The Guru finished the recitation of “Japji Sahib” (Sikh Morning Prayer) and when he bowed in reverence at the end Aurangzeb’s order struck the blow. The holy head flew into the lap of Bhai Jaita, who was standing nearby. He moved away swiftly towards Anandpur Sahib. The Guru performed this “supremely heroic act to uphold righteousness. The Guru had shown us that to defend one’s principles one must be ready to give up one’s life. This has ever since been the fundamental principle of Sikhism. “To accept death first, and to give up the false hope of life.” It looked as though even the nature had gone into mourning. Lakhi Shah was an intimate devotee of Guru Tegh Bahadar Ji. He at once lifted the holy body dashed towards his residence at Rakab Ganj. A whole locality of “Vanjarahs” lived and set fire to the whole village. On the other hand, the holy head of the Guru was

carried to Gobind Rai where the funeral of his head was done and it was proved that “*Sees Diya Par Sirr Na Diya*” Because he sacrificed his life for protecting the Hindus from his tyranny, that’s why he is known as “*Hind di Chaadar*”.

A great warrior, a great poet, a prophet, Guru Tegh Bahadar was an unusual martyr who had sacrificed his life to defend the tilak and janaeu of the Kashmiri Pandits. Through his martyrdom he asserted the right of choice of religious symbols and beliefs. His act was a mark of protest against the fundamental forces bent upon creating a uniform faith. His martyrdom was to secure individual freedom. No wonder, Guru Tegh Bahadar is known as “*Hind di Chadar*”.

*Jo nar dukh mein dukh nahin manney,  
Sukh saneh aru bhaya nahi jaake, kanchan maati  
janney.  
Nahi ninda nahin astuti jaake, lobh-moh  
abhimana,  
Harash shok tey rahey niaro, naahi maan-  
apmana.  
Aasa mansa sakal tyagi ke, jag tey rahey nirasa,  
Kaam, krodh jehi parse naahin, tehi ghatt brahma  
niwasa.  
Guru kirpa jehi nar pe kinhi, tinhi yeh juguti  
pichhani,  
Nanak leen bhayo Gobind so, jyo pani so pani.*

The translation goes like

*One who is not perturbed by misfortune,  
which is beyond comfort, attachment and fear, who  
considers gold as dust. He neither speaks ill of  
others nor feels elated by praise and shuns greed,  
attachments and arrogance. He is indifferent to  
ecstasy and tragedy, is not affected by honors or  
humiliations. He renounces expectations, greed. He  
is neither attached to the worldliness, nor lets senses  
and anger affect him. In such a person resides GOD.*

***Guru Tegh Bahadar Simhariye, Ghar Nau Nidh  
Aave Dhaaye***

Guru Tegh Bahadar Ji embodied the essence of total sacrifice and service for the good of others. He gave his head so that others could practice their faith and be true to themselves. Guru Gobind Singh’s love and reverence for his father can be found in Chandi

Di Var which is also the first part of the Ardas, Guru Gobind Singh says, “*Teg Bahadar Simhareiye Ghar Nao Nidh Aavai Dhaee ~ Meditate on Guru Teg Bahadar and the Nine Treasures shall come running to you*”.

Guru Gobind Singh tells us that just by remembering Guru Tegh Bahadar Ji and his selfless deeds and example, all of the aspects of wealth, prosperity and ecstasy will come directly into our lives. This promise of prosperity includes both the Nine Spiritual Treasures and the Nine Worldly Treasures (Nao Nidh), defined below.

### **NINE SPIRITUAL TREASURES**

1. Bharosa – Faith. A deep faith in God and Dependence of god. The firm faith in Waheguru is the first and foremost experience of a practitioner of naam.
2. Leenta – An absolute Attachment to god.
3. Santokh – Contentment.
4. Bairaag – Detachment – From worldly possessions.
5. Hukam – Acceptance of and Total Surrender to the will of God.
6. Sahaj – Equilibrium and Equipoise of the mind.
7. Anand – Perpetual delight and Permanant joy.
8. Vismaad – Ecstasy. Joy and wonderment.
9. Nadar – An awakened soul considers god as the prime reason of his attainments and that his own efforts means nothing. The attitude keeps ego far away from the person.

### **NINE WORLDLY TREASURES**

1. ‘Padam Nidhi’ – Attainment of children, grand children, precious metals, gold, silver
2. ‘Mahaan Padam’ – One gets, Diamond, Rubies and other precious stones, gems, jewels
3. ‘Sankh’ – Delicious things to eat.
4. ‘Makar’ – Training in the use of arms for victory over enemies and protection of all.
5. ‘Kachhap’ – Clothes, food grains, corn and the like.

6. 'Kund' – Dealings in gold.
7. 'Neel' – Trading in precious stones, gems and jewels.
8. 'Mukand' – Mastery of the fine arts, music & poetry.
9. 'Kharab' or 'Warch' – riches of all kinds.

This blessing of the Nine Treasures brings worldly riches and prosperity as well as the balance of faith, detachment, contentment, joy and complete devotion and connection to God.

*“Tegh Bahadar ke chalat, bhayo jagat ko sok,  
Hai hai hai sabh jag bhayo, jai jai jai surlok.”*

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

On his departure, there was dismay in the world.

This world cried, “Alas, Alas”. The Heavens rang with greetings of victory.

The life of Sri Guru Tegh Bahadar Ji gave a lesson of fearless being, belief in one God and meditation of his name and we will receive all the blessings whatever we require whether earthly or spiritually.

*Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh*

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