



Courtesy: <http://www.aimrec.com/images/instruments-sarangi.jpg>

Books

- Dhāḍhī Giānī Daiā Singh ‘Dilbar,’ Vārām te Prasaṅg (Bhāg Dūjā), Ḍā. Catar Singh Jīvan Singh, Ammritsar, 2006.

Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ)

Bābā Bakālē (ਬਾਬਾ ਬਕਾਲੇ), was the only clue given by Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ) for his successor. As this word reached the village Bakālā, twenty-two individuals including Dhīr Mal (ਧੀਰ ਮਲ), the grandson of Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ), set up shop and claimed themselves as the ninth *Gurū* (ਗੁਰੂ). The Sikhs were in great confusion as they could not know who the real *Gurū* was.

Makkhan Shāh (ਮਖੌਨ ਸ਼ਾਹ) of Jhelam (ਝੇਲਮ) district was a trade merchant. When his vessel full of merchandise was sinking, he had invoked Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) and vowed to offer five hundred gold coins if the vessel reached the shore. Makkhan Shāh came to the village of Bakālā to pay his offering to the *Gurū*. He was surprised to find that twenty-two Sodhīs (ਸੋਢੀ) had installed themselves as *Gurūs*. In that state of confusion and uncertainty, he resolved to try the pretenders. He thought to put two coins before each impostor and the real *Gurū* being the searcher of hearts, would ask for the balance of his promised offering. He visited all the impostors and made each of them offering of two gold coins, but none of them asked for the balance.

He then inquired if there was any one else in Bakālā. Someone informed him about Gurū Teghbahādar Sāhib. Makkhan Shāh went and as usual made his offering of two gold coins. Upon this Gurū Teghbahādar Sāhib asked where the balance of five hundred gold coins, he had promised when the ship was sinking, were? Makkhan Shāh was delighted and prostrated himself before the *Gurū*. He then went to the roof of the house and screamed, “*Gurū Ladho! Gurū Ladho!*” (ਗੁਰੂ ਲਾਧੋ, ਗੁਰੂ ਲਾਧੋ). I have found the *Gurū*! I have found the *Gurū*!

Gurū Teghbahādar Sāhib was the fifth and the youngest son of Gurū Harigobind Sāhib and was born on first of April, 1621 to Mātā Nānakī (ਮਾਤਾ ਨਾਨਕੀ) at Ammritsar (ਅੰਮ੍ਰਿਤਸਰ), Gurū ke Mahal (ਗੁਰੂ ਕੇ ਮਹਲ). He was married to Mātā Gujri (ਮਾਤਾ ਗੁਜਰੀ), daughter of Lāl Cand (ਲਾਲ ਚੰਦ) of Kartārpur (ਕਰਤਾਰਪੁਰ) in Jalandhar (ਜਲੰਧਰ) district. After Gurū Harigobind Sāhib left, he, with his mother Mātā Nānakī and his wife, went to live in Bakālā.

Makkhan Shāh’s discovery of the genuine *Gurū* put an end to the pretensions of the false *Gurūs*. Dhīr Mal could not reconcile with the situation and was determined to snatch the Gurūship by force. One day he communicated his feelings to his *masand* (ਮਸੰਦ), Shīhām (ਸੀਹਾਂ) who promised to put an end to his enemy (*Gurū*). Accordingly the *masand*, along with a score of people, set forth to kill the *Gurū*. He fired and the bullet struck *Gurū Sāhib*’s shoulder without causing serious injury. The *Gurū*, however, remained calm and full of composure. The other men plundered the property of the *Gurū* and went away.

When Makkhan Shāh heard of this incident, he proceeded with a body of Sikhs (ਸਿਖ) to Dhīr Mal’s residence. In fear for his life, Dhīr Mal closed his doors, but they burst them open and seized him and his accomplices, tied his *masand*’s hands behind his back, and brought them before the *Gurū*. They brought back all the property of the *Gurū* and in addition also took Dhīr Mal’s property. They also brought back the original copy of the Ādi Granth (ਆਦਿ ਗ੍ਰੰਥ) which was in the possession of Dhīr Mal and placed it before *Gurū Sāhib*. The *masand* Shīhām fell at the feet of the *Gurū* and asked for forgiveness for his misdeeds. The *Gurū* pardoned the *masand* and ordered Makkhan Shāh to return all the property of Dhīr Mal including the Ādi Granth. He explained to Makkhan Shāh and his other

Sikhs that Gurū Nānak Sāhib gave them the wealth of Nām (ਨਾਮ) which was sufficient for all their wants.

When Gurū Harigobind Sāhib shifted his headquarters to Kīratpur (ਕੀਰਤਪੁਰ), most of his disciples had also moved to that place with him and the Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ) at Ammritsar fell ultimately into the hands of the impostors like Harjī Mīṇā (ਹਰਜੀ ਮੀਣਾ). In November 1664, Gurū Teghbahādar Sāhib went to Ammritsar. He took *isnān* (ਇਸਨਾਨ) in the *sarovar* (ਸਰੋਵਰ), but the *pujārīs* (ਪੁਜਾਰੀ) closed the doors of the Harimandar Sāhib to him. He saluted it and remarked that it was they who were rotten within, who through greed of offerings, had entered the temple. When the news spread, the people of Ammritsar went in a body and poured their souls at his feet. The women of the city took the lead and went to *Gurū Sāhib* singing all the way to the village Vallā (ਵੱਲਾ) where he stayed in the humble abode of a devout disciple Mātā Hariām (ਮਾਤਾ ਹਰਿਆਂ). The Master blessed the women of Ammritsar and Ammritsar itself. On seeing their devotion he blessed them with these words, “Vāhigurū’s (ਵਾਹਿਗੁਰੂ) love and devotion shall ever abide among you.”

Leaving Ammritsar the *Gurū* passed through the Mājhā (ਮਾਝਾ) and Mālṡā (ਮਾਲਵਾ) regions before reaching Kīratpur sometimes in May, 1665. He attended the last rites of Rājā Dīp Singh (ਰਾਜਾ ਦੀਪ ਸਿੰਘ) of Bilāspur (ਬਿਲਾਸਪੁਰ) and expressed his desire to build a new settlement near Kīratpur. He also showed his inclination to buy suitable land for that purpose. On learning this, the Rājā (ਰਾਣੀ) of Bilāspur offered to donate the site of Makkhovāl (ਮੱਖੋਵਾਲ). The offer was accepted, but was duly purchased and the foundation stone of the new settlement, Cak Nānakī (ਚਕ ਨਾਨਕੀ) was laid in June, 1665, after the revered name of *Gurū Sāhib*’s mother. In the course of time, a beautiful town called Anandpur (ਅਨੰਦਪੁਰ) grew up around it.

After founding the new settlement, the *Gurū* did not stay there long. However, he entrusted the construction work to his trustworthy followers. It is said that the *Gurū* undertook his tours of the east in response to the invitation of his Sikhs from that area—Bhāi Bulakkī Dās (ਭਾਈ ਬੁਲੱਕੀ ਦਾਸ) and Bhāi Hulās Cand (ਹੁਲਾਸ ਚੰਦ) from Dhākā (ਢਾਕਾ), and Bhāi Darbārā (ਦਰਬਾਰਾ) and Bhāi Cain Sukh (ਚੈਨ ਸੁਖ) from Paṭnā (ਪਟਨਾ). These Sikhs had met the *Gurū* at Kīratpur and asked him to visit their land in the east with his family. The *Gurū* left Anandpur in August, 1665.

After leaving Anandpur he passed through Ghanaulī (ਘਨੌਲੀ), Ropar (ਰੋਪੜ), Ḍaḍḍumājṛā (ਡੱਡੂਮਾਜਰਾ) and Luṅg (ਲੁੰਗ) village and then reached Paṭiālā (ਪਟਿਆਲਾ) state. Here, the people of a certain area complained to him that they did not have drinking water nearby and for that purpose they had to travel a long distance. There was a well nearby, but its water was brackish and unwholesome. The *Gurū* told them to remember Vāhigurū with a true and genuine heart, then draw water, and they would find it pure and sweet. From that day the well yielded sweet water and is known as *Gurū*’s well.

He then proceeded to other areas, where he gave religious instructions wherever he stopped and instructed the people not to worship idols and tombs, but worship only the formless Vāhigurū. He passed through several villages where a great concourse of people awaited him and to whom he spoke of truth. He then went to Sābo kī Talvaṇḍī (ਸਾਬੋ ਕੀ ਤਲਵੰਡੀ), now known as Damdamā (ਦਮਦਮਾ) and then traveled further where he continued to share the message of truth and love.