



Volume 42 Issue : 1

ISSN : 0970-7689

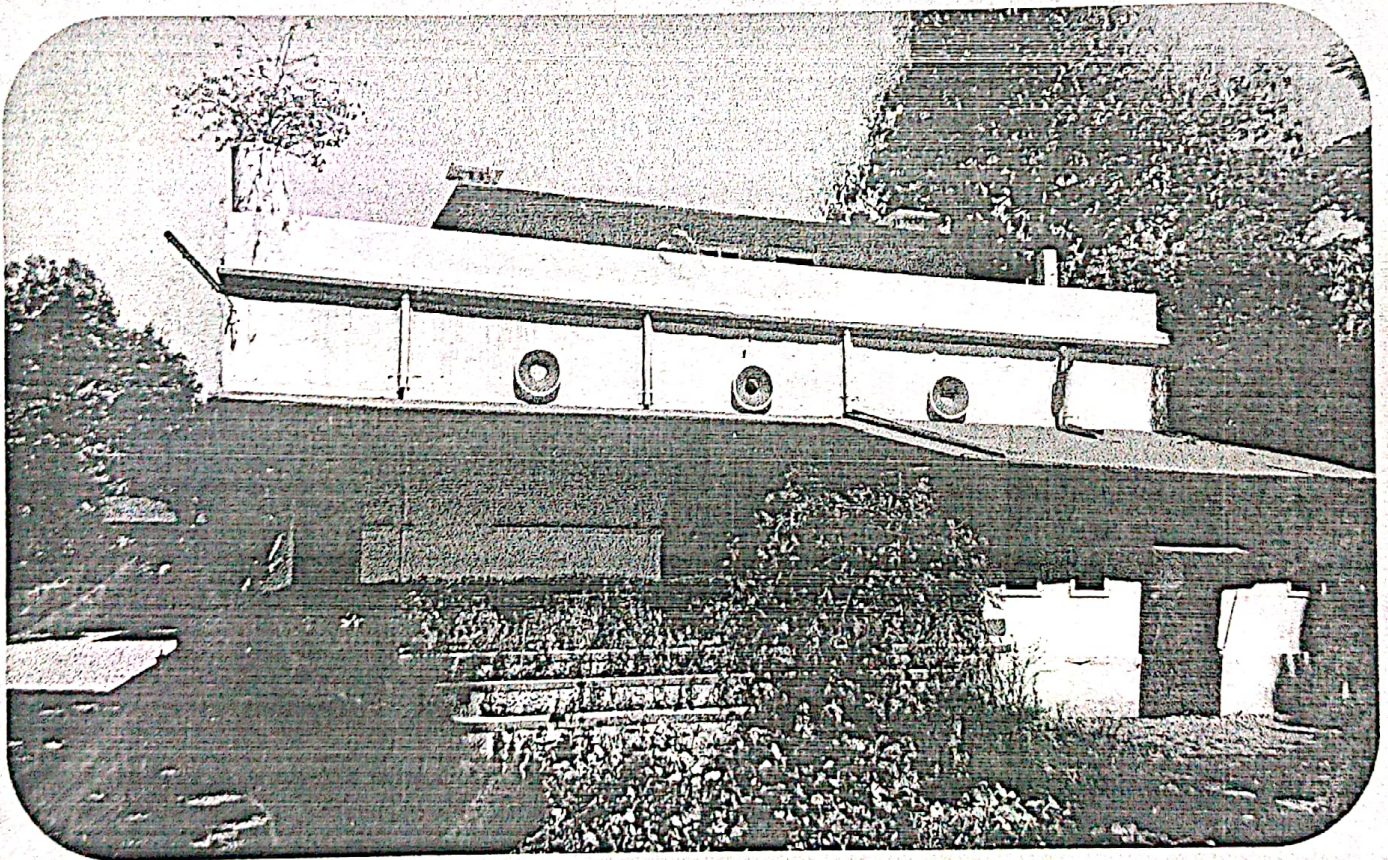
April 2020

PANCHBATI SANDESH

Interdisciplinary Research Journal

A BIENNIAL PUBLICATION

ਸਾਜਨ ਦੇਸਿ ਵਿਦੇਸੀਅਤੇ ਸਾਨੇਹੜੇ ਦੇਦੀ ॥



Special Issue
Guru Teg Bahadur

Dr. Balbir Singh Sahitya Kendra, Dehradun

PUNJABI UNIVERSITY, PATIALA (INDIA)

(Established under Punjab Act No. 35 of 1961)

Philosophical Analysis of Guru Tegh Bahadur's Bani

*Mrs. Anu Kandhari**

*HOD, Philosophy, Hindu College, Amritsar.

Guru Tegh Bahadur was the fifth and the youngest son of Guru Hargobind¹. He was born in the month of April which is now called '*Guru ke mahal*' and it is situated in Amritsar. He spent first few years of childhood mainly at Amritsar and also visited other places like Taran Taran, Khadur Sahib, Goindwal etc. with his parents for short intervals. During this period, he got his spiritual and religious education from learned scholars like Baba Buddha, Bhai Gurdas and Bhai Bidhi Chand. He was married to Mata Gujri, the daughter of Shri Lal Chand and used to think about the miserable conditions of downtrodden people and would continuously remain absorbed in God and His Name. The bani of Guru Tegh Bahadur consists of 59 *shabads* in fifteen *ragas* and 57 *slokas*. All of his *shabads* are interspersed in the Guru Granth Sahib on the basis of Ragas and his *salokas* are put together at the end of the scripture after *Salok Varan Te Vadhik*. The 59 *shabads* have been written in 15 *ragas*; 12 in *Raga Sorath*; 9 in *Raga Gaurhi*; 5 in *Raga Basant*; 4 each in *Ragas Dhansari, Sarang* and *jajawanti*; 3 each in *ragas Devagandhari, Jaitsari, Tilang, Bilawal* and *Maru* and 1 each in *Ragas Asa, Bihargra* and *Todi*.² The central theme of *bani* of Guru Tegh Bahadur is the affirmation of Reality, the ultimate ground of all that exists and the main quest is liberation. Loving devotion is set forth as the truest virtue- the fundamental disposition for one *mukti* and it can be attained by immersing oneself in *naam* i.e. by the constant remembrance of the Divine Name. Temporality is an essential trait of human existence and one can go beyond this contingent state, can transcend the worldly life---the sphere of temporality, the finite world of becoming -by concentrating on God's name.