

The Ninth Nanak

Guru Teg Bahadar Ji

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1. Birth and Early Life

1621 AD: (Guru) Teg Bahadar Ji was born on April 1, 1621⁽¹⁾ in the city of Amritsar in a house known as Guru-ke-Mahal. He had four 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 the youngest son of the Sixth Nanak (Guru Hargobind Sahib Ji) and Mata Nanki Ji. His childhood name was Tyag Mal⁽²⁾. The Sikhs began to call him Teg Bahadar after the battle of Kartarpur against Painda Khan, in which he proved to be a great swordsman.

Teg Bahadar had regular schooling from the age of six. He also learned classical, vocal and instrumental music. Bhai Gurdas ji taught him the religious philosophy of the Sikh religion. He received training in archery and horsemanship from Bhai Buddha ji. His father, Guru Hargobind Ji, taught him warfare and swordsmanship. He developed an extraordinary spiritual nature in due course of time.

1630 AD (age 9): Teg Bahadar Ji spent the first nine years of his childhood with his father and the rest of the family at Amritsar. In 1630, he accompanied the Sixth Nanak (his father - Guru Hargobind ji) to Kartarpur. Since childhood, he had a fearless attitude and was nimble in action. Despite this he was saintly and humble towards all.

1632 AD (age 11): On September 14, Teg Bahadar Ji was married to (Mata) Gujri Ji. His father-in-law was Sri Lal Chand of Kartarpur. Gujri ji was also a religious lady. She was well disciplined and modest in temperament. Her father was a noble and rich man.

(1) - Some authors state his date of birth as October 18, 1621.

(2) - Some authors suggest his name since birth was Teg Bahadar.

2. First Battle

1634 AD (*age 13*): On April 15, 1634 Mughal forces attacked Guru-ka-Chak (now Amritsar). Teg Bahadar Ji, Bhai Bidhi Chand and other generals bravely fought the Mughals. Teg Bahadar ji showed extraordinary skills in the battle. Everyone who witnessed the battle was all praise for Teg Bahadar ji's martial skills. Some writers erroneously wrote that due to extraordinary swordsmanship his name was changed from Tyag Mal to Teg Bahadar. This view is not correct. One and a half months before Teg Bahadar ji's birth, the Sixth Nanak had defeated Mughal forces. Sikhs were universally known for their extraordinary swordsmanship.

The death of two leading and respected Sikhs, Bhai Buddha Ji and Bhai Gurdas Ji was a great loss to the Sikhs. Both had been strong protectors of Sikhism for many years. For Teg Bahadar ji, they had been mentors as well as living examples of the Sikh way of life. He revered them as much as he revered Guru Hargobind ji (his father).

3. Stay at Kiratpur

1635-1644 (*age 13-23*): The Sixth Nanak moved to Kiratpur from Amritsar with his whole family. Teg Bahadar ji also moved there with them. He spent most of the time during this period at Kiratpur. He used to serve the Sangat and sometimes performed the *Shabad Katha* (explanation and discussion). He spent a part of this time at Bakala where his in-laws were living at the time.

1638 (*age 17*): The Sixth Nanak's oldest son Bhai Gurditta passed away. Guru ji planned to groom Baba Gurditta ji's eldest son - Har Rai - to be the Seventh Nanak.

1644 (*age 23*): On March 3, 1644 the Sixth Nanak left for his heavenly abode. He passed on the responsibility of Guruship to Har Rai ji (son of Baba Gurditta ji).

4. Stay at Bakala

1644-1656 (*age 23-35*): Soon after the Sixth Nanak's passing away (*joti jot samaey*), Mata Nanaki Ji, mother of Teg Bahadar Ji took him and his wife (Mata Gujri) to her parental village (Baba) Bakala a town on the banks of the river Beas. Some people say that Bhai Mehra, who was a devout Sikh of Sri Guru Hargobind Sahib Ji, got a house constructed for Teg Bahadar Ji where he lived there as a normal person. Sikhs from neighboring areas used to visit Teg Bahadar ji who held congregations to explain the *Baani* and history of Gurus's lives. He would also visit Goindwal, Guru-ka-Chak (Amritsar), Kartarpur and Kiratpur from time to time.

It is a total misbelief (as some historians have written) that Teg Bahadar ji got a 'solitary cell' constructed in his house where he often used to meditate on God in seclusion. The Hindu tradition of solitary meditation for 'self-purification' goes against the Sikh philosophy. Guru Nanak's spiritual teachings were that after attaining the divine light, one has to lift others from darkness to liberate the world. In Japji Sahib, Guru Nanak Sahib Ji says: "There can be no love of God without active service."

Teg Bahadar Ji undertook long missionary tours for this purpose. He spent a large amount of time in selfless service to others, with a moral and spiritual courage to abide by the Will of God. When the Sixth Nanak conferred the responsibility of Guruship on Har Rai Ji, Teg Bahadar Ji was the first to bow to Guru Har Rai Ji. He never contested the decision of the Guru (his father).

5. First Missionary Tour of Eastern India

1656-1666 (*age 35-45*): The Seventh Nanak was based at Kiratpur, and devoted himself to spreading Sikhi. Teg Bahadar ji preached Sikhi in areas adjoining Bakala. During 1656 Teg Bahadar ji paid a visit to the Seventh Nanak at Kiratpur. At the very same time, Sikhs from Agra, Allahabad, Patna, Assam, and Dhaka happened to visit the Seventh Nanak. These Sikhs requested the Seventh Nanak to pay a visit to their areas to bless the people. Guru ji (the Seventh Nanak) explained that a large number of Sikhs keep visiting Kiratpur continually, he would prefer to stay there to receive them. He requested his uncle - Teg Bahadar ji - to visit Eastern India to help Sikhs in those regions. Acceding to Guru's wishes on June 6, 1656 Teg Bahadar ji set out on his tour of the East. He was accompanied by his family and some prominent Sikhs.

1657 (*age 36*): On March 29th, Teg Bahadar ji reached Hardwar. On the way he stopped at many places. He stayed in Hardwar 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 neighboring areas. 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.

1661 (*age 40*): On October 6, 1661, the Seventh Nanak passed away (*joti jot samaey*). He passed on the responsibility of Guruship to his younger son- Har Krishan ji. At that time the Eighth Nanak was nearly 5 years and 3 months old. The Seventh Nanak's older son was Baba Ram Rai ji.

1664 (*age 43*): The Eighth Nanak was struck with smallpox on March 24th in Delhi as this epidemic had spread in the city. Guru ji's fever worsened day by

day. Finally, on March 30, 1664, the Eighth Nanak passed away (*jyoti jot samaey*) at the age of 7 years and 8 ½ months. Guru ji was very weak due to high fever and was probably drowsy, so he could only say that Guruship should be passed on to 'Baba in Bakala'. The word 'Baba' is generally used for grandfather in Punjabi language. Teg Bahadar ji was the Eighth Nanak's grandfather and living in Bakala at the time. The Eight Nanak's message was that Teg Bahadar ji should be acknowledged by the Sikhs as the Ninth Nanak.

6. Announcement of True Guru

22 Claimants to Guruship: The word about Guru being in Bakala spread amongst the Sikhs. Since the Eighth Nanak had not directly spoken the name of the next Guru, this prompted many dubious claimants to Guruship. Many people were looking to take advantage of the word 'Baba'. A total of 22 men from the Sodhi family came to Bakala and established camps to deceive the innocent followers. Each proclaimed himself as the next Guru. Dhir Mal was the most prominent among them. He was the elder brother of Guru Har Rai Ji, and he possessed the first copy of (Guru) Granth Sahib prepared by the Fifth Nanak. People were misled, deceived, and greatly puzzled by all this.

Guru Ladho Re ('Found' the Guru): By this time, Sikhs had started to come to Guru ji from far off places, at least once a year to offer *Dasvandh*⁽³⁾ (ten percent of their income). One such devout Sikh was Makhan Shah Lubana, a resident of Jehlum (a city in Punjab). He was a successful trader. He came to Bakala to pay his respect and give *Dasvand* (in his case 500 gold coins) to Guru ji. When he reached Bakala, he was shocked to see 22 imposters and self-proclaimed gurus. He wanted to offer 500 gold coins to the real Guru. After a few days of confusion, he came up with an idea to locate the rightful Guru.

He visited all of the 22 claimants to Guruship and placed two gold coins in front of each. As none of them even mentioned the 500 gold coins that he had brought, he realized they were fake. Upon making enquiries he learned there was one more person named Teg Bahadar, who was known to be saintly and meditating at the time. Without wasting any more time, Makhan Shah rushed to meet him and found him immersed in the evening prayer. He bowed and placed two gold coins in front of him. Teg Bahadar Ji blessed him and asked about the rest of the 500 gold coins he had brought with him.

Makhan Shah's heart filled with joy to hear these words. He ran out and climbed up to the roof yelling, "*Guru Ladho Re, Guru Ladho Re*" (I have found the Guru, I have found the Guru). On hearing this, Sikhs abandoned the imposters and bestowed their respect to Teg Bahadar ji as the true Guru.

In August 1664, the Sikh sangat, led by Diwan Durga Mal, arrived in Bakala and anointed Teg Bahadar Ji as the ninth Guru of the Sikhs. .

Consistent with the practice of the Seventh Nanak (his father-Guru Hargobind ji), Guru Teg Bahadar Ji surrounded himself with armed bodyguards and other marks of royalty. Yet, he lived a simple life.

(3) - The practice of *Daswand* was introduced by the Fifth Nanak to raise funds for the construction of the city of Amritsar and gurdwara Harmandar Sahib.

7. Message of Forgiveness

1664 AD (*age 43*): Makhan Shah's announcement of the 'True' Guru terrified the imposters. Their game was up; most left Bakala and went to their homes. However, Dhir Mal stayed back in Bakala. He continued to be jealous and was looking for ways to harm Guru Ji. He bribed a masand named Sheehan to shoot and kill Guru Sahib. Guru Ji escaped the attack. Sheehan and his men ransacked Guru Ji's house and escaped with the Guru's property and along with Dhir Mal left for Kartarpur. Guru Ji remained calm, and showed no anger towards them.

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 the Guru Ji, including the Granth Sahib. However, Guru Ji instructed Makhan Shah to return everything to Dhir Mal including the Granth Sahib. Guru Ji also forgave the man who had shot him. Sikhs felt that Granth Sahib was not Dhir Mal's personal property and belonged to Guru Ji and Sikhs.

Sikhs were angry with Dhir Mal and his co-conspirators. Guru Ji advised his Sikhs to never let anger enter their hearts. 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. He further advised Sikhs to be kind, merciful and calm whenever possible. He taught that forgiveness is a great virtue. Neither should they miss an opportunity to forgive nor think of revenge.

Guru Ji continued to live in peace. After some time he left Bakala for Kiratpur, accompanied by his family and Sikhs.

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 reached gurdwara Harmandar Sahib in Amritsar. By this time Makhan Shah was still with Guru ji.

The Sixth Nanak had left gurdwara Harmandar Sahib premises in 1630 leaving the responsibility of managing and conducting Satsang in Harmandar Sahib to local Sikhs. The Sixth Nanak was never to return to Harmandar Sahib. The Seventh Nanak visited Harmandar Sahib only for six months in 1664. The Ninth Nanak had reached there in early 1665. Sikh priests had been managing the place for over three decades. A masand (priest) named Har Ji had most of the authority and was in-charge. The priests were using the income from the offerings of Sikhs for their personal use. They were scared that if the Ninth Nanak decided to stay in the Harmandar Sahib premises, it would impact their source of income. Upon Har ji's instructions, the doors of gurdwara Harmandar Sahib were locked and they all went home. Guru Ji was not allowed to enter the main precinct of the gurdwara premises.

Guru ji waited for a long time but the gurdwara doors continued to be kept locked by the priests. Eventually, Guru ji left without getting a chance to even enter the gurdwara compound. The platform where Guru ji waited for the door to be opened is presently known as "Thara Sahib". It is near Akal Takhat towards the hill, at a distance of nearly 100 yards.

Makhan Shah stayed back along with his friends and kept waiting for priests to reopen the doors so that he could present his offerings. When the priests learned of this, the priests returned and reopened the doors. Makhan Shah did make some offering. However, he commented to the priests that they

were not true sewadars of gurdwara Harmandar Sahib and they suffered from jealousy and greed.

9. Establishment of Anandpur Sahib

1665 AD (*age 44*): Guru Ji set out on an extensive tour of Punjab, travelling through the districts of Malwa, Majha and Bangar. He passed through Taran Taran, Khadur and Goindwal. All of these towns were in some form connected with previous Gurus. Guru Ji temporarily stayed in Lakhi jungle, a desolate and sandy tract. Presently, Faridkot and Bhatinda comprise those areas. The Baisakhi of 1665 was celebrated in Sabo-ki-Talwandi, presently known as Damdama Sahib. Due paucity of rain, the arid land had made life difficult for the people. To help, Guru Ji decided to act and himself picked up a shovel. Villagers followed in suit and also started digging seeing his example. It took them ten days to dig a tank to hold enough water for the entire village. On the eleventh day, it rained. The tank got filled with water. It was named Gurusar. This journey also took Guru Ji to Dhamdha in Jind. He fell in love with the surroundings and the devotion of people. Guru Ji instructed villagers to build a *dharamshala* to serve the people and returned to Kiratpur.

Makhan Shah had stayed with him up till this time. As he asked for permission to leave for Bakala, Guru Ji blessed him and instructed him to remember God all the time. Makhan Shah bowed and left.

On the 13th of May 1665, Guru Ji went to Bilaspur, further in the hills. The dowager Queen Champa of Bilaspur offered Guru Ji a piece of land in her state as a gift. However, Guru Ji refused the offer and insisted on buying it for 500 rupees (Indian money). On June 19, 1665 Guru Ji began construction of a town. 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 called Chakk Nanaki after Guru Ji's mother. Later, the city was renamed Anandpur - the City of Bliss. Later, in 1699 the creation of Khalsa by Guru Gobind Singh took place here.

10. Birth of Gobind Rai

1666 AD (age 45): 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 only a month. People in large numbers came every day to listen to the preaching of Guru Ji. He soon learned that Aurangzeb was coercing Guru's *masands* to collect Sikh offerings for personal gain, and also had driven out prominent Sikhs from their homes. Guru Ji decided to go back to Anandpur Sahib.

Guru Ji left Mata Nanaki Ji and Mata Gujari Ji in the care of Bhai Jaita (a *halwai*) and his brother-in-law, Kirpal Chand. Mata Gujari Ji was expecting a baby. On this journey, Guru Ji passed through Monghyr, Bari, Dacca and Assam. While in Monghyr he learned of the birth of his son Gobind Rai who was born on 22nd December 1666 at Patna. Gobind Rai later became the Tenth Nanak (Guru Gobind Singh Ji). The entire Sikh *sangat* came for a glimpse of the newborn.

The Ninth Nanak continued his journey towards Anandpur. As he traveled he continued to bless countless people. He advised them to be vigilant and not to live in fear of anyone. They should rather give up their lives but not their faith. He mediated a long outstanding dispute between Raja Ram Singh and the Ahom tribes. All the tribesmen became Guru Ji's followers. From Assam, Guru Ji returned to Anandpur Sahib.

1672 AD (age 51): Guru Ji went back to Patna and saw his son Gobind Rai for the first time. He stayed there for a short while and returned to Anandpur Sahib. While leaving, he instructed the family to return to Punjab. The young

Gobind Rai received education, learned several languages and warfare techniques at Anandpur Sahib.

11. Right to Freedom of Worship

1675 AD (*age 54*): The Mughal Emperor Akbar had respect for all religions and believed in peaceful coexistence. However, Aurangzeb was quite the opposite. Aurangzeb first commanded in the state of Orissa, all temples built in the previous 10 years be demolished. No old temple would be allowed to be repaired. Further in 1669, Aurangzeb ordered all old Hindu temples be demolished. Thus ancient Hindu temples in Mathura, Ayudhya, and Benaras were destroyed and some were converted into mosques. Zajiya (a religious tax) was imposed upon Hindus. Hindu government employees were replaced with Muslims. Forceful mass conversion was the policy of the emperor Aurangzeb as he wanted India to become an Islamic State (Dar-ul-Islam). As an encouragement, those who converted into Islam were rewarded monetarily .

It was common knowledge that well educated and respected Hindu priests lived in Kashmir. Aurangzeb conceived if he could convert Kashmiri Brahmins to Islam, it would be easier to convert millions of Hindus. He ordered the governor of Kashmir - Sher Afgan Khan - to make Kashmir a Muslim province. Khan told Hindus to choose between Islam and death. Those refusing to accept Islam were publicly beheaded.

People were well aware that Guru Nanak Dev ji and subsequent Nanaks had always tried to uplift the poor and weak to live with self-respect. They were also 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 (Miri & Piri) and his instructions to bear arms for self protection.

On May 25, 1675, 16 Kashmiri pandits (Hindu Brahmins) came to Anandpur Sahib to seek protection and guidance from the Ninth Nanak. Their delegation was headed by Pandit Kirpa Ram Dutt. They had approached senior Hindu-Rajput officials in Aurangzeb's administration for help. It which had been of no use. At their request Guru ji decided to resist forceful conversion of Hindus by sacrificing his own life. This step would be "righteous" and for "Right to Freedom of Religion". Though the Ninth Nanak's son - Gobind Rai was only nine years old, he supported his father's decision. As suggested by Guru ji, Kashmiri pandits informed Aurangzeb that if he could convert Guru ji to Islam, they too would accept Islam.

Upon receiving the Kashmiri Pandits' message regarding the Ninth Nanak, Aurangzeb ordered Guru Teg Bahadar ji (the Ninth Nanak) be arrested and all efforts be made to convert him to Islam. Guru ji decided that before he offered himself to Aurangzeb to be martyred, on his way to Delhi, he would preach and encourage people to be bold and not be scared of death. All Sikh Gurus had preached never to fear anyone and not be afraid of death.

12. Gobind Rai as the Tenth Nanak

1675 AD (*age 54*): Guru Teg Bahadar ji invited leading Sikhs to Anandpur Sahib and informed them of his conversation with Kashmiri pandits. He explained that he would be leaving for Delhi and expected to be martyred by Aurangzeb. He also announced that he was going to pass on the responsibility of Guruship to his son - Gobind Rai.

On July 8th, 1675, Guru Ji assembled the *sangat*. He performed the Ardaas and transferred the responsibility of Guruship to Gobind Rai. Thus, Gobind Rai became the tenth Nanak.

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

13. Martyrdom of the Ninth Nanak

1675 AD (age 54): As the Ninth Nanak left Anandpur Sahib, he prayed to *Akal Purakh* (eternal God) and took leave of his family and his devoted Sikhs. Guru Ji visited Kartarpur, Faizabad, Samana, Kaithal, Lakhan Majra and Rohtak on the way and finally reached Agra. People in these places saw Guru ji for the last time. His message was, "*Bhae Kahu ko det neh, neh bhae manat aan,*" (Impose No Fear, Have No Fear,). He gave them courage to face atrocities of Aurangzeb and his cohorts but not give up their faith.

As soon as Aurangzeb learned of the Kashmiri pandits' condition regarding conversion to Islam, he ordered Guru ji's immediate arrest. On July 11, 1675 Guru ji and his three companions were taken into arrest in Bassi Pathana. All efforts were made to convince Guru ji to accept Islam⁽⁴⁾. When all efforts failed, on November 3, 1675, Guru ji and his companions were brought to Delhi. Guru ji was given three choices:

1. *Convert to Islam*
2. *Show some miracle*
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 was an act of defiance of God's Will ,and
3. To live or to die was in the hands of God. He was not afraid to die.

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

(4) - in July 1675, Shivaji's son - Sambhaji also got arrested by Aurangzeb. After a few days of captivity, he converted into Islam. Aurangzeb rewarded him with Rs 6,000 and a flag. In February 1676, Shivaji's son-in-law converted into Islam and changed his name to Mohammad Kuli Khan.

the presence of Guru ji. Further, Bhai Sati Das was wrapped in cotton and burned to death. However these brutal actions could not scare Guru ji to change his mind and save himself. Guru ji stayed calm, yet firm. He was led to an open place called Chandni Chowk in Delhi. The same day in the evening, Guru ji was publicly beheaded. The executioner was Jalaluddin from Samana.

A day before Guru ji's execution, a public announcement was made so everyone could come and witness this ghastly event. In the history of mankind, there have been sacrifices to protect one's own religion but this was the first time someone had offered his life not for one's own religion but to ensure the right to freedom of religion to 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 eye. At this spot in Delhi now stands a Gurdwara called Sis Ganj Sahib. This Gurdwara was built by Sardar Baghel Singh (a Sikh chieftain) in the year 1790.

Witnessing this cowardly and sinful act by the Mughal rulers of sacrificing a pious soul led to unrest and chaos amongst the public. The ensuing confusion provided an opportunity to Bhai Jaita. He promptly collected Guru ji's head, wrapped it in his blanket and rushed towards Anandpur Sahib. On November 16, 1675, he reached the Tenth Nanak at Anandpur Sahib and placed Guru ji's head before him. Guru ji embraced Bhai Jaita and bestowed the title of "*Rangretta, Guru ka beta.*" The Ninth Guru's head was cremated with full honor and ceremonies at Anandpur Sahib. 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 day of Guru ji's martyrdom in Delhi, a contractor named Lakhi Shah (father-in-law of Bhai Mani Singh), passed by the location of the Guru's beheading with his 600-700 bullock-carts loaded with lime and clay. Time of the day was nearing dusk. 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 body on a cart and rushed to his village (Rakab Ganj). He placed the body in his hut and set his entire hut on fire to cremate the body. Gurdwara Rakab Ganj now stands at this spot. It was also built by Sardar Baghel Singh in 1790.

Guru Teg Bahadur Ji sacrificed his life for the cause of 'Right to Freedom of Worship' for everyone, truth and the betterment of humanity. His martyrdom inspired all others to be willing to lay down their lives for moral values and noble causes.

14. Highlights of the Ninth Nanak's Life

{1621 - 1675}

Born on:	April 1, 1621
Born at:	'Guru ke mahal', Amritsar
Parents:	Father -- Guru Hargobind Ji Mother -- Mata Nanaki Ji
Wife:	Mata Gujri Ji
Children:	Gobind Rai (later Guru Gobind Singh Ji)
Brothers:	<ul style="list-style-type: none">● Baba Gurditta Ji● Baba Suraj Mal Ji● Baba Ani Rai Ji● Baba Atal Rai Ji
Sister:	Bibi Veero Ji
<i>Gurgaddi:</i>	August, 1664
<i>Joti Jot:</i>	November 11, 1675, Delhi

<i>Baani:</i>	Guru Teg Bahadar ii contributed many hymns to the Guru Granth Sahib including many <i>Shaloka</i> or couplets. His works include 116 <i>shabads</i> in 15 ragas, apart from 57 <i>shalokas</i> . All the <i>Baani</i> of the Ninth Nanak were included in Guru Granth Sahib by Guru Gobind Singh Ji.
Contributions	<ul style="list-style-type: none"> ■ Built the city Chakk Nanaki that his son would enlarge and rename Anandpur Sahib ● Travelled extensively throughout India to preach Sikhi and uplift the masses. ● Sacrificed his own life to ensure everyone’s right to freedom of religion. ● Taught liberation from attachment, fear and dependence. Strength should be gained through truth, worship, sacrifice and knowledge.

15. Significant World Events

around the period of The Ninth Nanak are as follows:

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	Great Plague in London kills 75,000.
1667	Milton's <i>Paradise Lost</i> , widely considered the greatest epic poem in English.
1682	Pennsylvania founded by William Penn.

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