

The Sixth Nanak Seventh Nanak Eighth Nanak

**GURU HARGOBIND JI
GURU HAR RAI JI
GURU HAR KRISHAN JI**

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**By the
Dedicated Sewadars
of
Sri Hemkunt Foundation**

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Preface

Sri Hemkunt Foundation Inc. was established in 1980 in New York, U.S.A., over four decades ago. The Foundation's primary objectives are to help children and youth ages 6-25 years old raised in the Western Hemisphere learn Sikhi, develop public speaking skills, and feel proud of being a Sikh.

We do this through educational books on the Sikh Gurus' lives, Sikh history, and Sikh philosophy; and by providing youth opportunities to demonstrate their knowledge of Sikhi and skillfully communicate their understanding to others. The Sikh faith is virtually unknown in the west. Ideally, any Sikh would be able to share the values and practices of the path effectively should an occasion arise.

The main Foundation-sponsored event is an annual Symposium. The Symposium encourages participants to critically examine assorted topics and answer a set of questions in a specified time from a podium. 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. Participants are graded for content and oratory skills.

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

For many years, the Foundation had used books published in India, the U.K., etc. However, the Foundation received valid criticism from parents, participants, and judges almost every year that some of the books used for the Symposium competition were unsatisfactory. The English vocabulary, sentence structure, and context were inappropriate for the Western participants and audience. Many of the stories and Sakhees inappropriately highlighted miraculous aspects rather than logic and common sense.

To remedy this situation, a few years ago, the Foundation decided to venture into authoring the books itself so that suitable books are used

for the Symposium and annual competition. Dedicated Sewadars of the Foundation volunteered for this Seva.

The current book is meant for the 9–11-year-old age group. An attempt has been made to present Guru Ji's teachings logically. The book uses simple, easy-to-understand language and avoids references to events and places that would not usually be familiar to the intended Western school-age participants. It is crucial to ensure that the students' focus is on key concepts and messages within the book. The teachers and parents are expected to be fully involved in helping students understand the depth of the material, rather than remembering only historical facts. The Foundation aims to use this book for the annual Symposium - Speech Competitions. Detailed information about the yearly International Symposium is available at the website www.hemkunt2.org.

Both English and Punjabi versions of the books have been posted on our website. Sunday Schools run by Gurdwaras are welcome to use these books for free, and no permission is needed from the Foundation for using the books.

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

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The Sixth Nanak

GURU HARGOBIND JI

1. Early Life

1590 (birth): Hargobind Ji (later, Guru) was born at village Guru ki Wadali, Amritsar, on June 19, 1590. Earlier it was believed that Guru Ji was born in the year 1595. The year 1590 is recorded by Keerat Bhatt, whose verses are included in the Sri Guru Granth Sahib in his *Vahi* (scrolls or records).

Hargobind Ji was the only son of Guru Arjan Ji and Mata Ganga Ji. His martial and spiritual training took place under the able supervision of Baba Buddha and Bhai Gurdas. Baba Buddha taught him martial arts. Hargobind Ji became an expert in offensive and defensive weapons, horse riding, swimming, chemistry, astronomy, medicine, agriculture, administration, and other sciences. Bhai Paraga and Bhai Ganga Sehgal taught him the art of warfare. They were great warriors themselves. Later, both joined Guru Ji's army and laid down their lives for the Sikh Panth.

Around that time, the people of Lahore, near Amritsar, were suffering from famine, seasonal flu, and smallpox. The Fifth Nanak had spent five years caring for the poor and sick people of Lahore. When the Fifth Nanak returned to Amritsar, the young Hargobind got infected with the highly contagious smallpox. Some people around Guru Ji suggested that the child be taken to *Sitala Devi's* (Hindu goddess) temple for her blessing so that the young *Sahibzada* (noble son) could recover from the deadly disease. Guru Ji replied that instead of praying to any goddess, one needs medical treatment for the body's ailments. Guru Ji also explained that linking any disease to a god or goddess was a myth. In due course, with proper medical care, the young *Sahibzada* recovered fully.

1604 (age 14): Hargobind Ji was married to Damodari Ji in village Daroli, in the present district of Moga, Punjab.

2. Temporal Leadership

1606 (age 16): Hargobind Ji was installed as the Sixth Nanak on May 25, 1606. The ceremony took place in the *Diwan* (worship hall) inside Harmandar Sahib in the presence of the *Adi Granth*. Earlier Gurus and Bhagats compositions had already been enshrined in the *Adi Granth* by Guru Arjan Ji, the Fifth Nanak. Therefore, there was no need to transfer the *Banees* to the Sixth Nanak at this time, as had been the tradition among previous Nanaks'.

The Fifth Nanak's martyrdom took place in Lahore on May 30, 1606. It was time to add a new dimension to the Sikh mission and purpose. The parting message of his father, Guru Arjan Ji, was to maintain an army to the best of his ability. As instructed by his father, the Sixth Nanak started preparing the Sikhs to face all forms of tyranny and injustice. Guru Ji knew that it was time to bear arms to defend the Sikh mission. He started wearing two swords, one for *Miri* (signifying his temporal authority) and the other for *Piri* (spiritual authority).

Guru Ji wanted to transform the people so that they would neither fear others nor frighten them. The people had to acquire martial spirit to help save humanity from tyranny and oppression. Guru Ji raised an army of Sikhs, a first for the community.

Even as the importance of temporal authority was brought into the community, the imparting grace of *Piri* (spiritual authority) continued to be the priority. Guru Ji served the spiritual needs of the growing Sikh community with great dedication.

The Sixth Nanak instructed Sikhs to bring quality weapons and strong horses as offerings. He also instructed the *Masands* (local leaders trained as missionaries and tithing collectors) to convey this message to Sikhs living in far-off places. Guru Ji intended to raise an army that could stand up to the tyranny of the current rulers. His followers obeyed and brought weapons and horses as offerings. Sikhs came from everywhere to join the Guru's army. Guru Ji also motivated poets to write *Vaars* (ballads). Martial songs were sung daily in heroic *ragas* (rhythmic ancient, powerful north Indian classical form of music based on the season and

the time of day they were to be sung). They were to use the *Dhad and Sarangi* (musical instruments) in the court of the Guru to inspire the Sikhs.

Vaars had also been composed by Guru Nanak and the Third, Fourth, and Fifth Nanaks. These *Vaars* are included in the Siri Guru Granth Sahib. The Fifth Nanak had prescribed the *ragas* for singing these *Vaars*. The *dhadees* (historical singers) sang martial ballads in the same *ragas* to instill a feeling of fearlessness among Sikh warriors.

3. Establishing Akal Takhat

1609 (age 19): For Sikhs, the installation of the *Adi Granth* inside the Harmandar Sahib Gurdwara in Amritsar already signified the supremacy of the *Shabad Guru* (the divine word, sound, or knowledge that transforms) in the *Piri* (spiritual) domain. Concrete steps were now needed to symbolize *Akal Purakh's* (God's) sovereignty in the *Miri* (temporal) domain as well.

For this, Guru Ji requested his Sikhs to construct a raised platform in front of Harmandar Sahib at *Guru-da-Chakk* (later called Amritsar) to symbolize the supremacy of *Akal Purakh* (God, the Divine). Later, this platform was called the *Akal Takhat* (Throne of the Timeless Sovereign God). By bowing their head at Akal Takhat, Sikhs were reminded that they are the subjects of one and only *Akal Purakh* (God) and need not fear anyone or bow their heads to the throne of any mortal being.

For Sikhs, the establishment of *Akal Takhat* and the previous installation of the *Adi Granth* inside the Harmandar Sahib Gurdwara firmly declared *Akal Purakh's* absolute sovereignty in both the temporal and spiritual domains, thus acknowledging God as the only Sovereign Master in every respect.

The Sixth Nanak wore two swords symbolizing *Miri* and *Piri* to clarify the message further. Some chronicles incorrectly mention that the Sixth Nanak, by mistake, wore the first sword on the wrong side, and to correct the error, he then wore the second sword on the other side. As we can see in the first chapter, the Sixth Nanak was well trained at an early age in martial arts, weapons, and horse riding. He was prepared to wear two swords and did so intentionally.

The Sixth Nanak's instruction to all Sikhs to bring strong horses and arms was the first *Hukamnama* (religious decree) issued from the *Akal Takhat*. Guru Ji himself brought horses and weapons and distributed them amongst the soldiers. Soon, Sikh warriors became trained horsemen and skillful in using weapons.



4. Arrest of the Sixth Nanak

1613 (age 23): In 1609, the Sixth Nanak began constructing a fort in Guru-ka-Chakk, which was completed in 1611. The Fort is presently known as Gurdwara Lohgarh. The following year, a defensive wall around the city was also erected.

Murtaza Khan, the Governor of Lahore, learned that Guru Ji had raised an army, collected weapons, trained soldiers, constructed a fort, and walled the city. The Mughal clerics and fanatic Hindus incited the Governor to act against the Sixth Nanak. Governor Murtaza Khan reported Guru Ji's military activities to the Mughal Emperor Jahangir, who immediately summoned Guru Ji to appear in his court in Delhi.

Guru Ji reached Delhi in January 1613 and stayed at a presently located Gurdwara *Majnu da Tilla*. The Emperor demanded that the Sixth Nanak stop all military activities immediately. When Guru Ji refused, he was sentenced to twelve years in the Gwalior Fort Prison. The Emperor used this Fort to detain Rajas (Kings and Princes who had been deprived of their kingdoms) and other prominent people.

While being held captive, Guru Ji began to hold morning and evening congregational services inside the Fort. The *Rajas*, who were already imprisoned in the Fort, and some Fort Officials began to experience spiritual enlightenment. When the Sikhs learned of Guru Ji's imprisonment, they came to Gwalior to visit him. None of the Sikhs were granted permission to pay respects to Guru Ji. Nonetheless, the Sikhs continued to travel to Gwalior. The Sikhs in Amritsar used to traverse more than 450 miles for an audience with the Guru. Unable to see Guru Ji, they would touch the outside walls of the Fort and return to Amritsar. The Emperor learned of the Sikhs' devotional activities.

5. Bandi Chhor Diwas

1619 (age 29): Murtaza Khan, the fanatic Governor of Lahore, died. The new Governor, Wazir Khan, had a favorable view of Guru Ji. (Later on, Wazir Khan became a staunch enemy of Sikhs). Mian Mir, a prominent *Pir* (Mughal saint or holy person) in Lahore, and Wazir Khan requested Mughal Emperor Jahangir to release Guru Ji from prison. Jahangir agreed and issued orders for the release of the Sixth Nanak. Wazir Khan personally delivered the release orders.

The other royal prisoners became sad upon learning that Guru Ji would soon be leaving the Gwalior Fort. They had been attending Guru Ji's daily discourses and were inspired and in high spirits. Guru Ji told Wazir Khan that he would not leave unless all other royal prisoners were released. Wazir Khan informed the Emperor accordingly. The Emperor was impressed that Guru Ji was so concerned about the well-being of others. He, however, ordered that only those who could cling to Guru Ji's clothes would be allowed to leave the prison with him. Jahangir might have thought that only a few Hindu rulers would be able to leave this way. The prison gate was narrow, and no more than 5-6 rulers would be able to hold on to the Guru's clothes.

Guru Ji asked that a special robe with 52 long tassels be made for him. Each imprisoned *Raja* held one tassel and came out of the Fort along with Guru Ji. Due to this act, Guru Ji came to be addressed affectionately as *Bandi Chhor Baba* (liberator of prisoners). He is still remembered by this name. Those who got released included several Kings and Princes from the hill states of Punjab. Guru Ji was released on October 26, 1619. He had spent six years imprisoned inside the Gwalior Fort.

(There are divergent views regarding the detention period of Guru Ji in the Gwalior Fort prison, the most acceptable one seems to be three years from 1609 to 1612.) sgpc.net

Guru Ji reached Amritsar on the day of Diwali, a major Hindu festival. His return from imprisonment in Gwalior was a significant, joyous occasion. It is said that Baba Buddha Ji illuminated the entire city of Amritsar with

lights. The Sikhs celebrated this occasion enthusiastically. Sikhs celebrate this day worldwide as *Bandi Chhor Diwas* (the Day of Liberation).

Note: *Diwali is an ancient Hindu festival. It is also known as the Festival of Lights. According to Hindu mythology, it was first celebrated when Lord Ramchandra of Ayodhya returned from the exile of fourteen years. Ramchandra had defeated the demon king Ravana during the exile. The people of Ayodhya welcomed his arrival with lights and fireworks.*

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6. Establishing Keeratpur

1624 (age 34): Kalyan Chand, the Ruler of Bilaspur, requested Guru Ji to set up his headquarters in the Ruler's state. Kalyan Chand even offered land for this purpose. Guru Ji was already looking for a tract of land to build a strategic fortress. He agreed to set up headquarters, but he did not want free land. Guru Ji insisted on it and finally paid for the land.

Guru Ji asked his eldest son Gurditta to establish a new city. It was founded on May 1, 1624 and was named Keeratpur. Baba Gurditta began living there.

Meanwhile, Guru Ji had continued living at Guru-da-Chakk (now Amritsar). In 1628, Guru Ji constructed a new Sarovar (a water pool, or moat-like tank, built around or close to a Gurdwara). Bibeksar Sarovar was constructed to meet the increased demand of water of the rising population at Guru-da-Chakk.

On January 16, 1630, Guru Ji's second grandson (Baba Gurditta's second child), Har Rai (later, Seventh Guru), was born at Keeratpur.

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7. Five Battles of the Sikhs

The First Battle (the year 1621)

The Fifth Nanak had founded Gobindpur (now Hargobindpur), where previously Ruhilla village had stood on the bank of river Beas. Upon the arrest of the Sixth Nanak, Chandu occupied Gobindpur. Chandu had died in 1620, and his son Karam Chand was then living there. Upon release from Gwalior Fort in 1619, the Sixth Nanak decided to take possession of Gobindpur. Instead of returning the possession to Guru Ji, Karam Chand gathered men and attacked the Sikhs. The Sikhs gave a crushing defeat to Karam Chand and his men.

Karam Chand gave a hefty sum of money to the local Chief of Police and requested help. The Police Chief sent Mughal soldiers to assist Karam Chand. The Mughal soldiers reached Ruhilla and engaged the Sikhs in a fierce battle. Eventually, Karam Chand got killed, as did many of his senior officers and numerous Mughal soldiers. Karam Chand's defeated men and the Mughal soldiers fled the scene.

Fifteen days after that battle, a son was born to the Sixth Nanak. To commemorate the victory of the Sikh warriors, the Guru named his son *Teg Bahadar* (great wielder of the sword).

The Second Battle (April 1634)

By the end of 1633, the Mughal Emperor, Shah Jahan, had imposed taxes on non-Muslims and demolished some of their shrines. He also destroyed a Gurdwara in Lahore and took control of the *baoli* (well). When Guru Ji received the news, he was busy planning the wedding of his daughter Bibi Veero. The wedding was to be held on April 16, 1634.

One day before the wedding, the Mughal army attacked the city. A Mughal army contingent was sent from Lahore to capture *Guru-Ka-Chakk* (Amritsar). One unit of the Sikh army escorted Guru Ji and his family to a nearby village. The rest of the Sikh army took up arms to defend the city. In the fierce battle, some Sikhs were killed. But the

losses of the Mughal military were heavy, and it included its Mughal Chief, Murtaza Khan.

The Third Battle (December 16, 1634)

Guru Ji spent four months (July-October) at Kartarpur, near Jalandhar city. In November, Guru Ji went on a missionary tour of the state of Multan. Several Sikh warriors accompanied him. When the Governor of Multan learned of Guru Ji and his army, he sent a large contingent of soldiers under the command of Lalla Beg and Kamar Beg. A fierce battle was fought. Many soldiers of the invading army were killed, including its Generals. Several Sikhs also lost their lives.

Upon completing the missionary tour of Multan, Guru Ji went back to *Kartarpur* (Jalandhar) with his warriors and held regular congregational services.

The Fourth Battle (April 26, 1635)

A Pathan General, Painsa Khan, had joined Guru Ji's army along with his companions. His son-in-law was also among his companions in the service of Guru Ji. The son-in-law stole some items from Guru Ji. When asked to return the items, he refused. Painsa Khan took his son-in-law's side to defend him instead of admitting guilt and apologizing. Guru Ji dismissed both.

Painsa Khan, his son-in-law, and other companions went to the Mughal commander of Jalandhar and encouraged him to plunder Guru Ji's treasury. The Mughal commander agreed to join Painsa Khan to attack Kartarpur. The joint army of the Pathans and Mughals attacked Kartarpur on April 26, 1635. The battle continued for three days. The Pathan and Mughal forces suffered heavy losses. Painsa Khan, his son-in-law and the Mughal commander, died in the battle. The rest of the invading army fled. Several Sikh soldiers also lost lives.

The Fifth Battle (April 29, 1635)

After the battle of Kartarpur (April 26, 1635), Guru Ji, along with his army, moved onwards to Keeratpur, which he had founded in 1624. On his way to Keeratpur, when they reached the village Palahi, near

Phagwara town, on April 29, 1635, they were suddenly attacked by the local Mughal army. The Sikh soldiers were tired after the battle of Kartarpur, but they bravely defended themselves against the attack by aggressive Mughal forces. The fierce struggle resulted in Mughal forces fleeing the battlefield after suffering heavy casualties. Many soldiers from Guru Ji's army also lost their lives.

8. Keeratpur and *Joti Jot Samana*

1635-1644 (age 45-54): The Sixth Nanak, Guru Hargobind Ji, reached Keeratpur in 1635. Keeratpur became the major center of the Sikhs. Most of the Rulers of the hill states also started visiting Guru Ji. They wanted Guru Ji's Sikh army to defend them if Mughal Rulers attacked them. In addition, Guru Ji undertook missionary tours of Goindwal, Guru-Da-Chakk, and Lahore. During his stay at Keeratpur, Guru Ji learned about and accepted the will of God and the passing of some prominent Sikhs and other local leaders, including the following:

Pir Mian Mir, August 11, 1635

Mian Mir was a famous Muslim Sufi saint who lived in Begampura, Lahore (present-day Pakistan). He was born in 1550. He spent most of his life in and around Lahore. A close respected friend of the Fifth Nanak Guru Arjan Ji, he was invited to lay the foundation stone of the Harmandir Sahib. Mian Mir raised voice to mourn the martyrdom of Guru Arjan Ji. Perhaps his most famous disciple was Dara Shikoh, the eldest son of Mughal Emperor Shah Jahan, who had a grand tomb built over Mian Mir's grave, which is still standing today. To this day, Mian Mir is highly respected by the Sikhs. He was respectful towards all faiths and deeply loved Guru Nanak's followers.

Bhai Gurdas, August 25, 1636

Bhai Gurdas was born at Goindwal, Punjab, in 1551. He was the nephew of the Third Nanak. After being orphaned at 12, he was adopted by Guru Amardas Ji. He learned Sanskrit, Braj Bhasha, Persian, Punjabi, and Hindu scriptures. He was the first cousin of Mata Bhani, the mother of the Fifth Nanak. After the passing of Guru Amardas Ji, his successor Guru Ramdas Ji assigned Bhai Gurdas Ji as a Sikh missionary. Bhai Gurdas was a much-honored Sikh scholar, preacher, and literary master who was also respected for the quality of his Sikh way of life. After Guru Ramdas left the world, Gurdas formed a close relationship with the fifth Guru, Guru Arjan. The Guru respected him

and regarded him as his *mama* (maternal uncle). Under the supervision of the Fifth Nanak, Bhai Gurdas inscribed the original Sikh Scripture, then called the *Adi Granth*. Bhai Gurdas completed the Adi Granth in 1604. It took him nearly 19 years to scribe. He not only wrote the Adi Granth, as dictated by Guru Arjan but also supervised four other scribes in the writing of various Sikh scriptures. His works in Punjabi are collectively called Vaaran Bhai Gurdas. His writings were:

6 Chhands of 8 Verses each in Sanskrit,
672 Kabits and 3 Swayyas in Brij Bhasha, and
40 Vaars containing 912 Pauris in Gurmukhi.

The Fifth Nanak has referred to his Varan as the explanatory *kunjee* (key) to the Sri Guru Granth Sahib.

--- The addition of the Ninth Nanak's Banee was undertaken by Guru Gobind Singh Ji, the Tenth Nanak, in 1678. Before the Tenth Nanak *Joti Jot Samaey* (passing), he bestowed the Guruship to the updated Adi Granth, and it became known as the Sri Guru Granth Sahib. The Sri Guru Granth Sahib is now respected as the eternal Guru of the Sikhs and is central to the Sikh religion. ---

The Sixth Nanak revealed the Akal Takht on June 15, 1606. Guru Hargobind himself laid down the foundation stone of the building of the Akal Takht. The rest of the structure was completed by Baba Buddha and Bhai Gurdas. No mason or any other person was permitted to participate in constructing the structure. Guru Hargobind himself was the custodian of the Takht. On December 31, 1612, when Guru Hargobind Ji was imprisoned at Gwalior Fort, he assigned Baba Buddha to perform the services at Harmandar Sahib and Bhai Gurdas as the first Jathedar of Akal Takht.

Bhai Gurdas's died on August 25, 1636, at Goindwal. Guru Hargobind Ji personally performed the ceremonial service at his funeral.

Kalyan Chand, the Ruler of Bilaspur, February 12, 1637

The Ruler and his wife had profound respect for the house of Nanak. They showed utmost support for the institutions of the Sikhs.

Baba Gurditta, March 15, 1638

Baba Gurditta was the eldest son of the Sixth Nanak and Mata Damodari. He and his wife, Mata Nihal Kaur, were the parents of the Seventh Nanak and Dhir Mall; and the grandparents of the Eighth Nanak. He was an elder brother of the Ninth Nanak. He was born in Firozpur, Punjab.

Bhai Bidhi Chand, August 31, 1638

Bhai Bidhi Chand was a Gursikh warrior and religious preacher at the time of the Sixth Nanak. He was one of the five close Sikhs of the Fifth and the Sixth Nanaks. He was one of the five Sikhs chosen to go with Guru Arjan Ji on his journey to martyrdom at Lahore in 1606. As a young man, Bidhi Chand had fallen in bad company and had taken to banditry. One day a pious Sikh led him into the Fifth Nanak's presence, where he underwent a remarkable transformation. His life of banditry and misdeeds ended, for he then dedicated his life to the service of the Guru. When the Sixth Nanak decided to train and raise an army to resist the dangers that threatened his Sangat of peace-loving Sikhs at every turn, he chose Bidhi Chand as one of the cavalry commanders. He displayed incredible feats of courage in several battles with the Mughal troops.

Six years after his eldest son, Baba Gurditta, had died, Guru Ji appointed his grandson, Har Rai Ji (son of Baba Gurditta), as the Seventh Nanak. This appointment happened on March 3, 1644.

Guru Hargobind Ji breathed his last on March 3, 1644 (some chronicles record the date of February 28, 1644). Guru Ji had lived for about 54 years. Of these, he had led the Sikhs, as the Sixth Nanak, for 38 years.

9. Highlights of Guru Hargobind Ji

1590 – 1644 C.E.

Born on:	June 19, 1590
Born at:	Village Guru Ki Wadali (district Amritsar)
Parents:	Guru Arjan Sahib and Mata Ganga Ji
Children:	Baba Gurditta (son, born 1613) Bibi Viro (daughter, born 1615) Suraj Mal (son, born 1617) Ani Rai (son, born 1618) Atal Rai (son, born 1619) and Tegh Bahadur (son, born 1621) - became Guru in 1664
Gurgaddi:	May 25, 1606, age 16 years.
Joti Jot:	March 3, 1644, age 54 years.
Bani:	None.
Special Contributions	<p>Strengthened the concept and practice of Miri-Piri by raising the first Sikh army.</p> <p>Constructed Akal Takhat in front of the Harmandar Sahib, Amritsar (1609).</p> <p>Motivated poets to write <i>Vaars</i> (ballads) of the martyrs and sing them in heroic ragas using the <i>Dhad</i> and <i>Sarangi</i> (musical instruments).</p> <p>Orchestrated the release of 52 Hindu Rajas from Gwalior Fort (1619). The day of his return to Amritsar, upon release, is now celebrated by Sikhs worldwide as Bandi Chhor Diwas (the day of liberation).</p>

The Seventh Nanak

GURU HAR RAI JI

10. Early Life

1630 (birth): Har Rai Ji (later Guru) was born on January 16, 1630, at Keeratpur. He was the son of Baba Gurditta (son of Guru Hargobind Ji and Mata Kishan Kaur, also known as Mata Ananti).

	Sons	Sons
Guru Hargobind Ji (6 th Nanak)	Baba Gurditta	Baba Dhir Mal (Guru) Har Rai Ji (7 th Nanak)
	Baba Atal Rai	
	Baba Sooraj Mal	
	Baba Ani Rai	
	(Guru) Teg Bahadar Ji (9 th Nanak)	(Guru) Gobind Singh Ji (10 th Nanak)

1635 (age 5): In 1635, Har Rai Ji's grandfather, Guru Hargobind Ji, the Sixth Nanak, moved to Keeratpur. Har Rai Ji spent the next nine years in the company of Guru Ji. The Sixth Nanak greatly influenced his childhood.

During his childhood, Har Rai Ji received training as a soldier. Bhai Bidhi Chand taught him horse-riding, sword-wielding, archery, and other martial arts. By the age of thirteen, he had become well-versed in martial arts. He also had a good command of Gurbani. The Sikhs visiting Keeratpur were impressed by his spiritual dialogues with them.

Har Rai Ji had a sensitive and compassionate nature. Once when Har Rai Ji was walking in the garden, his loose-fitting clothes struck a flower, and some petals fell on the ground. The petals falling disappointed him since the leaves would soon perish. The Sixth Nanak was watching this. Guru Ji went over to him and asked him not to be disappointed and recommended that he accept it as God's command.

Har Rai Ji used to treat plants as if they were living beings. He asserted that one should enjoy the living flower rather than holding a dead flower in hand or the garland or even as an offering for worship.

Shabad Guru is Ever Alive

One of Har Rai Ji's favorite verses from the Sri Guru Granth Sahib is on page 479 of the Sikh scripture. It says:

ਪਾਤੀ ਤੇਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ ॥ ਜਿਸ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੇਰੈ ਸੇ ਪਾਹਨ ਨਿਰਜੀਉ ॥੧॥
ਭੁਲੀ ਮਾਲਨੀ ਹੈ ਏਉ ॥ ਸਤਿਗੁਰ ਜਾਗਤਾ ਹੈ ਦੇਉ ॥੧॥ ਰਹਾਉ ॥

Transliteration: Pātī ṭorai mālini pātī pātī jīo ॥ Jis pāhan kao pātī ṭorai so pāhan nirjīo. |1| Bhūlī mālnī hai eo. Satgur jāgtā hai deo. |1| rahāo ॥੧॥

Metaphoric Message: The garden-maid plucks flowers from the garden to offer petals to the idol. She does not know that there is life in every petal. She does not realize that the stone idol for which she tears off those flowers, that stone idol is lifeless. The garden-maid is mistakenly worshipping the lifeless stone idol. The true Guru is ever alive.

Every Guru had emphasized treating Shabad as Guru and had preached the futility of idol worship (of a lifeless object). As a Muslim, the Mughal Emperor Shah Jahan was against idol worship. He had ordered recently built Hindu temples to be demolished and did not allow older ones to be repaired because they were used for idol worship. He did not issue such orders against Sikh Gurdwaras as no idol was worshiped there.

11. Har Rai Ji's Family and *Gurgaddi*

1640 (age 10): Har Rai Ji was only ten years old when his father, Baba Gurditta (the eldest son of Guru Hargobind Ji, the Sixth Nanak), died. So, Har Rai Ji grew up in the company of his grandfather. On January 14, 1640, Har Rai Ji married Bibi Sulakhani. They had three children, Ram Rai (1646), Roop Kaur (1649), and Har Krishan (1652; later, Guru).

1644 (age 14): The Sixth Nanak, Guru Hargobind Ji *joti jot samaey* on March 3, 1644, after appointing Har Rai Ji as the Seventh Nanak. Har Rai Ji had taken part regularly in all the activities of Guru Ji's *darbar* (court) while he was in the company of the Sixth Nanak.

As a result, the Seventh Nanak had developed an excellent understanding of the functioning of the organizational system of the Sikh Panth. He had also gained a deep knowledge of Sikh philosophy and history from his grandfather, the Sixth Nanak. Guru Ji faced two critical issues. One was the severe infighting between the various contenders to the Mughal throne. The second was an attempt by *Minas* (Prithi Chand's descendants) to divide the Sikhs with numerous focused attempts to dilute the Sikh teachings.

12. Guru Ji's Dispensary (Pharmacy)

As the Seventh Nanak (after 1644), Guru Ji opened a dispensary at Keeratpur, employed skilled physicians, and obtained medicines from all over the country. Needy persons were given free treatment. Guru Ji ordered free clinics to be run in all places of worship alongwith free meals. The dispensary at Keeratpur became famous throughout the country. Guru Ji also set up an Ayurvedic herbal medicine hospital and a research center at Keeratpur.

The Sikh religion respected everyone and promoted service to others irrespective of their religion or caste. It attracted followers from both Hindu and Muslim communities since the time of Guru Nanak Ji. But Emperor Shah Jahan could not tolerate this. He did not want the religion founded by Guru Nanak Ji to continue to flourish.

Emperor Shah Jahan had a great love for his elder son, Dara Shikoh. At one point, Dara Shikoh became extremely sick. Despite the best treatment by the royal physicians, he did not get well. Physicians suggested that the Emperor get medicine from the Sikh dispensary at Keeratpur. As no other medication was effective, Emperor Shah Jahan sought help from Guru Ji in desperation. The Emperor did not want to seek help from Guru Ji as he was trying to suppress the Sikh religion. But he also knew that Guru Ji helped and served everyone without any discrimination. Guru Ji supplied the necessary medicine, which promptly cured Dara Shikoh.

Upon getting well, Dara Shikoh personally came to Keeratpur with valuable gifts to thank Guru Ji. Shah Jahan also whole-heartedly thanked Guru Ji and offered to grant some land to support *langar*. Guru Ji respectfully declined the offer as he wanted the *langar* to be supported by the hard-earned offerings of ordinary people.

13. Dara Shikoh Visits Guru Ji

1658 (age 28): The Mughal Emperor Shah Jahan had four sons. The eldest was Dara Shikoh, and the youngest was Aurangzeb. In 1657, when Shah Jahan fell sick, he appointed Dara Shikoh, his favorite son, as the next Emperor. Aurangzeb conspired with his two other (older) brothers, and together they defeated Dara Shikoh in a battle. Dara Shikoh escaped to Lahore to save his life.

Aurangzeb cunningly tricked the two brothers and got himself installed as the Emperor. When Shah Jahan recovered from his illness, Aurangzeb imprisoned his father and the two brothers who had previously helped him defeat Dara Shikoh, the rightful heir to the Mughal throne.

Aurangzeb then turned his attention towards Dara Shikoh. He wanted to eliminate him before Dara Shikoh could reclaim the throne. When Dara Shikoh escaped from Delhi to Lahore, he passed by Goindwal. The Seventh Nanak was also at Goindwal at that time. He stopped by to pay his respects to Guru Ji. Dara Shikoh had profound respect for the Seventh Nanak. He was also grateful to Guru Ji as medicine from Guru Ji's dispensary had saved his life. He had learned that Aurangzeb was still in Delhi, nearly 300 miles away, and thought there was no reason to panic.

Dara Shikoh had some of the empire's treasury, army, and generals with him while escaping to Lahore. He did not need any material help from Guru Ji. However, he was not a battle-hardened soldier. He feared facing Aurangzeb, a ferocious warrior, in a battle. Dara Shikoh kept moving from place to place to escape Aurangzeb's rage. Eventually, Aurangzeb became convinced that Dara Shikoh was incapable of causing him any harm. He consolidated his rule as the new Mughal Emperor.

14. Ram Rai Disowned

1661 (age 31): Aurangzeb scrutinized everyone who had helped his brother, Dara Shikoh, rebel against him. He killed all those against whom he had even the slightest suspicion. He would kill anyone not fully loyal to him. He pardoned those who promised complete loyalty to him.

Dara Shikoh had not received any material help from the Seventh Nanak when he had met Guru Ji at Goindwal. However, Hindus belonging to the so-called upper caste were disgruntled with Guru Ji's policy of treating everyone as equals. They were also aware that the Mughal rulers had placed restrictions on Hindu temples (because of idol worship) but not on Sikh Gurdwaras. Some Hindu leaders took advantage of the situation and falsely accused Guru Ji of helping Dara Shikoh against Aurangzeb. Aurangzeb was already aware that even the Sixth Nanak had kept a large army. He wanted to check the Sikhs' growing military might. He decided to summon Guru Ji to explain the accusation made by the Hindus that Guru Ji had helped Dara Shikoh in his fight against Aurangzeb.

In March 1661, the Seventh Nanak was at Keeratpur when he received a summons from Aurangzeb to come to his court and explain why he had allegedly helped Dara Shikoh. Guru Ji sent Ram Rai, his eldest son, as his representative to explain to Aurangzeb. Although Ram Rai was eleven at the time, he was well-learned and intelligent. In April 1661, Ram Rai reached Delhi, the capital of the Mughal empire, and he stayed at *Majnu da Tilla*. Aurangzeb tested Ram Rai in many ways, especially on his spiritual knowledge. Ram Rai excelled in every test, and Aurangzeb appreciated his responses. But the *Qazi* (a senior religious leader in Aurangzeb's court) was not thrilled that the Emperor was becoming impressed by a non-Muslim.

The Qazi intended to alienate the Emperor from Guru Ji. One day in the court, the Qazi instigated Aurangzeb to ask Ram Rai to explain a particular verse from the *Adi Granth*. The verse, on page 466 of Siri Guru Granth Sahib, is as follows:

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਰਆਰ ॥
ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥
ਜਲਿ ਜਲਿ ਰੇਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥
ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੇ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨ ॥

Transliteration: miTee **musalamaan** kee peRai piee kumi(h)aar | |ghaR
bhaa(n)dde iTaa keeaa jaladhee kare pukaar | |jal jal rovai bapuRee jhaR jhaR
paveh a(n)giaar | |naanak Jin karatai kaaran keeaa so jaanai karataar | |2 | |

Metaphoric Message: The clay of the Muslim's grave becomes clay for the potter's wheel. Pots and bricks are fashioned from it, and it cries out as it burns. The poor clay burns and weeps as the fiery coals fall upon it. O Nanak, the Creator, designed the creation, and He alone knew the secret.

In accordance with Sikh concepts, once the soul leaves the body, it does not matter whether the body is burned or buried. While one is alive, the status of one's consciousness is determined by one's deeds.

In Islam, burning the dead body is a sin and the worst punishment for Muslims. Such a reference to Sri Guru Granth Sahib could be considered offensive by a Muslim. To please Aurangzeb, Ram Rai replaced *musalmaan* (meaning Muslim) with *beimaan* (meaning dishonest). In accordance with the Sikhi concepts, changing any word of the *Shabad Guru* (God's Word) in *Sri Guru Granth Sahib* is blasphemy.

When the Seventh Nanak learned of the incident, he disapproved of the act of Ram Rai and asked him not to come back and visit the Guru. The Seventh Nanak also instructed Sikhs not to associate with Ram Rai. The Sikh Sangat rejected Ram Rai, as Guru Ji had instructed. Ram Rai turned to Aurangzeb for help. Aurangzeb considered it wise to exploit the growing rift amongst Sikhs. He granted Ram Rai some land where he set up his *Dera* (place to live). This place is presently known as Dehradun. It is 150 miles north of Delhi, in the foothills of the Himalayas.

15. Passed on the Spiritual Light

1661 (age 31): The Seventh Nanak, Guru Har Rai Ji *joti jot samaey* (left his body) on October 6, 1661, at 31 years. He had installed his younger son Har Krishan as the Eighth Nanak just before this. He had told his successor not to compromise any Sikh principle even while dealing with as mighty a person as the Mughal Emperor Aurangzeb.

The Seventh Nanak was cremated on the bank of river Satluj. After that, this location was used by residents of Keeratpur for cremation. In the second half of the twentieth century, the Sikhs built Gurdwara *Patalpuri* at this site and started immersing the ashes of their dead in the river Satluj. However, one should be aware that the practice of immersing the ashes of the dead in the river water at Keeratpur has no special spiritual meaning.

The Seventh Nanak lived for 31 years, during which he served the Sikh Panth in many ways. He served as the Guru for 17 years. He was a saintly man immersed in the scriptures who traveled extensively to spread the word of Nanak and bring people into the Sikh Fold. He sent his emissaries across eastern India to Rajasthan, Kashmir and Kabul, and all corners of Punjab. Even though the Seventh Nanak did not compose any hymns or *banee* (there is none by him in Sri Guru Granth Sahib), he was knowledgeable about Sikh history, philosophy, medicine, diplomacy, weapon-wielding, and horse-riding. He had friendly relations with several Hindu Rulers and Chiefs. Dara Shikoh, the eldest son of Emperor Shah Jahan, was one of his admirers too and had visited him at Keeratpur.

The Seventh Nanak maintained a big army. However, he never deployed it to attack anyone for land or money. His army only sought to defend the Sikh cities and the Panth. The Sixth Nanak also had an army and never used it for aggression or oppression.

The Seventh Nanak spread Sikh teachings throughout Punjab and other parts of the region, including Kashmir, Delhi, Uttar Pradesh, Bihar, Bengal, and Assam. The Sikhs from these areas used to visit Keeratpur regularly to obtain guidance from Guru Ji and learn more about Sikh principles and practices.

16. Highlights of Guru Har Rai Ji

1630 – 1661 C.E.

Born on:	January 16, 1630
Born at:	Keeratpur
Parents:	Baba Gurditta Ji and Mata Nihal Kaur Ji (also known as Mata Ananti)
Children:	Ram Rai (son, born 1647) Roop Kaur (1649) Har Krishan (son, born 1656; later, Guru)
Gurgaddi:	March 3, 1644, age 14 years
Joti Jot:	October 6, 1661, age 31 years
Bani:	None.
Special Contributions	<p>Opened an extensive dispensary in Keeratpur, employed competent physicians, and obtained medicines from all over the country. Every needy person was given free treatment.</p> <p>Established an Ayurvedic herbal medicine hospital and a research center at Keeratpur.</p> <p>He did not pass on Guruship to his older son Ram Rai because Ram Rai had altered one word of Sri Guru Granth Sahib when he responded to Emperor Aurangzeb. Instead, he bestowed Guruship on his younger son – Har Krishan Ji.</p>

The Eighth Nanak

GURU HAR KRISHAN JI

17. Early Life and Guruship

1656 (birth): Har Krishan Ji (later Guru) was born on July 7, 1656, at Keeratpur. He was the younger son of Guru Har Rai Ji and Mata Krishan Kaur (Sulakhani). His elder brother was Ram Rai. Har Krishan Ji was the grandson of Baba Gurditta and great-grandson of Guru Hargobind Ji, the Sixth Nanak.

	Sons	Sons	Sons
Guru Hargobind Ji (6 th Nanak)	Baba Gurditta	Baba Dhir Mal	
		(Guru) Har Rai Ji (7 th Nanak)	Baba Ram Rai (Guru) Har Krishan Ji (8 th Nanak)
	Baba Atal Rai		
	Baba Sooraj Mal		
	Baba Ani Rai		
	(Guru) Teg Bahadar Ji (9 th Nanak)	(Guru) Gobind Singh Ji (10 th Nanak)	

Har Krishan Ji spent all his life (except the last two weeks) at Keeratpur. Besides studying regular academic subjects, he got an excellent education in Gurmat.

1661 (age 5): The Seventh Nanak did not pass on the Guruship to his elder son, Ram Rai, who had altered Guru Nanak Ji's *Banee* to please the Mughal Emperor Aurangzeb (Chapter 14). At the tender age of five years, Guru Har Krishan Ji was declared the Eighth Nanak by his father Guru Har Rai Ji before the latter's *Joti Jot Samaey* (passing) in 1661 (Chapter 15).

18. Story of Chhajju and the Geeta

1664 (age 8): There is a well-known story associated with the life of the Eighth Nanak wherein Guru Ji made a seemingly uneducated Sikh explain a verse from the *Geeta*, a Hindu religious text.

The story goes like this; the Eighth Nanak left Keeratpur for Delhi. On the way, he halted at Panjokhra, near Ambala (now in Haryana). Here, he met Lal Chand, the prominent Brahmin priest of the community. The priest knew that Sikhs had rejected idol-worship and ritualism from the time of Guru Nanak. Many Hindus were hostile to the Sikhs and Sikh Gurus. Brahmin priests' income had dwindled as those who became Sikhs had stopped going to Hindu priests for religious guidance.

The story is that Lal Chand used to boast that he knew all the Hindu religious texts. He intentionally went to see Guru Ji when Guru Ji was holding a congregation. Many people were in attendance. He decided to show everyone that the Sikh Guru, being incredibly young (only eight years old), did not know religious texts, such as the Vedas, Puranas, and Geeta.

Lal Chand quoted a verse from the Geeta and asked Guru Ji to explain it. Guru Ji replied that any Sikh in the audience could explain it. Lal Chand could not believe this. He requested Guru Ji if he could pick any person in attendance, and Guru Ji affirmed it. Lal Chand picked Chhajju Ram, an illiterate-looking person of the so-called low caste. Guru Ji pointed a stick toward Chhajju Ram and asked him to explain the verse to Lal Chand.

Lal Chand's plan to prove to everyone that Guru Ji did not know Hindu religious texts had failed. Lal Chand was amazed to hear Chhajju Ram's convincing explanation of the verse. He immediately apologized to Guru Ji. He pleaded with extreme humility that he had realized Guru Ji's unmatched greatness. He begged mercy and deliverance from this

world ocean. Humbly he fell at the Guru's feet. He became the Guru's disciple and traveled with him up to [Kurukshetra](#). Lal Chand became Lal Singh and was one of the Sikhs who fought with Guru Gobind Singh.

Some Brahminic writers have further twisted the story. They say that Guru Ji touched Chhajju's head with a stick, then he was able to explain the verse. They intend to show that Guru Ji had supernatural powers. However, this cannot be true because the Gurus considered miracles and occult powers fruitless because they lead one away from God.

Guru Nanak's teaching on page 14 of Siri Guru Granth Sahib Ji is: "If I were to become a Siddha, work miracles, summon wealth, and become invisible and visible at will, so that people would hold me in awe - seeing these, I might go astray and forget You God, and Your Name would not enter into my mind." In addition, the Fifth Nanak and the Ninth Nanak preferred to give up their lives than perform miracles.

19. Meeting with Teg Bahadar Ji

1664 (age 8): The Eighth Nanak reached Delhi on March 20, 1664. He stayed at the *bungalow* (residence) of Raja Jai Singh, now Gurdwara Bangla Sahib. He met Teg Bahadar Ji, his grandfather's brother (see Table in Chapter 17), on March 22, 1664.

Teg Bahadar Ji was on his way back from his missionary tours of Bihar, Bengal, and Assam. He had reached Delhi on March 21, 1664 and knew that the Eighth Nanak was also in Delhi. The next day he went to see the Eighth Nanak. They met after eight years.

Teg Bahadar Ji spent two days with the Eighth Nanak in the bungalow of Raja Jai Singh in Delhi. Both discussed various matters concerning the Sikh Panth. They also discussed Aurangzeb's intention of interfering in the affairs of the Sikhs by siding with Ram Rai.

On March 24, 1664, Teg Bahadar Ji left Delhi to go to his home in Bakala, Punjab.

20. Meeting with Aurangzeb

1664 (age 8): On March 24, 1664, the Eighth Nanak received an invitation from Aurangzeb to visit him. On March 25, Guru Ji and his trusted followers visited Emperor Aurangzeb's court in the *Lal Qila* (Red Fort) in Delhi, where Aurangzeb lived.

Aurangzeb asked Guru Ji why his father, the Seventh Nanak, had given him the Guruship instead of his older brother Ram Rai. Guru Ji replied that Guruship is not a hereditary office or property that must be granted to the eldest son in the family. The Seventh Nanak had given Guruship to the person he considered most suitable for the responsibility.

Aurangzeb then told the Eighth Nanak that he must have had some miraculous powers since he was selected to be the Guru. He expressed a desire to see some of Guru Ji's miracles. Guru Ji explained that Sikhs do not believe that humans can perform miracles. He said that every human must obey God's Will instead of trying to manipulate the situation. Every person must meditate on Akal Purakh. Commonly, going against the laws of nature is called a miracle. Aurangzeb had no further questions.

Guru Ji then left the *Lal Qila* and went to the *bungalow* of Raja Jai Singh.

21. Afflicted by Smallpox

1664 (age 8): While the Eighth Nanak was returning from the *Lal Qila*, many people came to pay their respects to him. Currently, Delhi was under the grip of a fast-spreading smallpox epidemic. Many people had caught the contagious disease. Some of the people who met Guru Ji were afflicted by smallpox. Guru Ji was blessing everyone who came to pay their respects. In the process, Guru Ji also got afflicted by smallpox.

When Guru Ji reached the *bungalow*, he had a high fever. Expert physicians were called for his treatment. Despite four days of treatment, the fever did not subside. Guru Ji's condition deteriorated for the worse. He realized that the time had come for him to leave this world. He called the Sikhs around him and told them that the Baba at Bakala would be the next Guru of the Sikhs.

The Eighth Nanak's body was cremated in Delhi at the bank of the river Yamuna. Presently, there is a Gurdwara Bala Sahib in Delhi near this place.

22. Only Gurbani is Amrit

Some Sikhs consider the water from the *Sarovar* (pool) at Gurdwara Bangla Sahib, Delhi, as *Amrit** (nectar) with healing and miraculous powers. There is no such concept in Sikhi. Water, from any source, is not considered sacred. Sikh Gurus have rejected the idea of sacred water. According to the Sri Guru Granth Sahib (page 982), only *Gurbani* is *Amrit*. Living according to Gurbani is drinking Amrit:

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੁ ਨਿਸਤਾਰੇ ॥੫॥

Transliteration: baanee guroo guroo hai baanee vich baanee a(n)mrit saarell gur baanee kahai sevak jan maanai paratakh guroo nisataarell5ll

Metaphoric Message: Guru's *baanee* (wisdom) is the embodiment of Sikh's Guru, and Guru is the *baanee*. Within the Guru's *baanee*, the ambrosial nectar imparts spirituality is contained. Guru recites *baanee*. A Sikh believes and acts according to the Words of the Guru's *baanee*. Spirituality emancipates the Sikh's consciousness.

Despite this, some Sikhs mistakenly believe in the concept of holy water. Dr. Harjinder Singh Dilgeer, the Sikh historian, provides the following explanation in his book *Sikh History – 1* (pgs. 287-288):

About fifty years ago (in the second half of the twentieth century), a story was concocted by the Nirmala priests (Gurdwara priests trained in Vedic texts) that the water of the pool of this Gurdwara has miraculous powers. They also preached that the Eighth Nanak had been serving water to people inflicted with smallpox, and in the process, he got inflicted. It is inconceivable that ordinary sick people or beggars came to this pool, and the Eighth Nanak served them miraculous water. This pool was inside the bungalow of Raja Jai Singh.

(the term Amrit is also used for Khandey di Pahul (More commonly called Amrit ceremony). Still, it is also known as Khande ki Pahul (literally, the ceremony of the double-edged sword). It is used as a mark of respect for the Sikh initiation ceremony, not for the presumed miraculous powers of Amrit.*

23. Highlights of Guru Har Krishan Ji

1656 – 1664 C.E.

Born on:	July 7, 1656
Born at:	Keeratpur
Parents:	Guru Har Rai Ji and Mata Krishan Kaur (Sulakhni Ji)
Brother:	Ram Rai (elder)
Children:	None
Gurgaddi:	1661 (age five years)
Joti Jot:	March 30, 1664 (age eight years)
Bani:	None
Special Contributions	<p>His decision to appoint Teg Bahadar Ji as his successor was far-sighted.</p> <p>Boldly dealt with Aurangzeb, Emperor of the Mughal empire.</p> <p>He dealt calmly with Ram Rai, despite the latter getting aggressive and angry for not getting appointed as the Eighth Nanak.</p> <p>He was full of love for humanity. He did not hesitate to touch smallpox-stricken people Instead of being intimidated of getting the disease.</p>

24. Significant World Events

[Around the period of Guru Hargobind Ji – Guru Har Krishan Ji]

1593	In Italy, Galileo develops the first thermometer.
1600	Queen Elizabeth of England charters the British East India Company to compete with the Dutch, who control the trade with India.
1602	The Dutch government (United Netherlands) granted the Dutch East India Company a monopoly to pursue trade in Asia.
1607	A London company sent three ships and a small group to what is today the state of Virginia, founding a town named Jamestown.
1609	Henry Hudson, employed by the Dutch East India Company, anchors off Manhattan Island and trades with local Native Americans.
1616	William Shakespeare dies.
1621	The Pilgrims in Massachusetts have a meal with the Wampanoag Chief Massasoit and more than ninety of his warriors. This event comes to be celebrated in the United States as Thanksgiving Day.
1629	In the Holy Roman Empire, hundreds are burned as witches.
1632	Galileo publishes his ideas about the universe.
1641	A fort is founded in what today is Montreal.
1642	The Mughal Emperor, Shah Jahan, built the Taj Mahal for one of his wives.
1658	Aurangzeb defeated his brother Dara Shikoh, imprisoned his father and his other brother Murad, and crowned himself.

1665	Extensive use of the microscope had begun. Robert Hooke, an English natural philosopher, discovers in cork and live plants what he calls cells.
1667	It has been two years since the first successful blood transfusion – dogs kept alive by blood transfusion from other dogs.
1670	Puritans set up Charles Town (Charleston) on the Carolina colony's Atlantic coast, named for Charles II.

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