

Fourth Nanak

Guru RAMDAS

October 21, 2025

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

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Preface

Sri Hemkunt Foundation Inc. was established in 1980, over four decades ago in New York, USA. 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 main Foundation-sponsored event is an annual Symposium. 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. The Symposium encourages participants to critically examine various topics and answer a set of questions in specified time from a podium. 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 USA, 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 not appropriate 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 writing 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 6-8-year-old age group. An attempt has been made to present Guru ji's teachings in a logical manner. The book uses simple, easy-to-understand language and avoids references to events and places that would not normally 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 Competition. Detailed information regarding the yearly International Symposium is available at the website www.hemkunt2.org.

Both English and Panjabi 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 required from the Foundation for using the books.

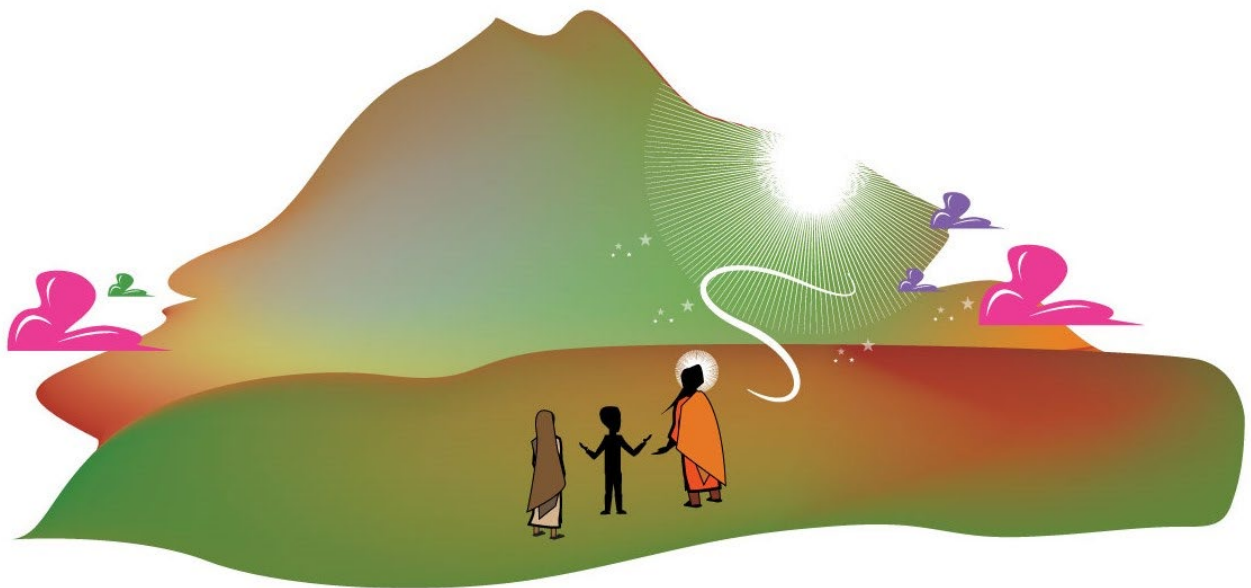
Any suggestions and comments for improving the book are always welcome.

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1. Early Life of the Fourth Nanak

1534 (birth): Ramdas Ji was born at Chuna Mandi, Lahore (now in Pakistan), on September 24, 1534. Because he was the firstborn and the eldest, he became known as Bhai Jetha. His mother's name was Mata Daya Kaur and father's name was Baba Hari Das.

Bhai Jetha's mother passed away when he was very young, and his father died when he was just seven. Upon his father's death, his maternal grandmother took young Bhai Jetha to her home in Basarke. The family was poor. Young Bhai Jetha sold boiled grams to meet his daily needs. He was a handsome and promising child. According to some chronicles, Bhai Amar Das Ji, at age 62 (later Guru), came from Khadur to Basarke to express condolences to the grandmother at the death of her son-in-law. Bhai Amar Das Ji developed keen affection for young Bhai Jetha. Bhai Jetha stayed with his grandmother at Basarke for five years.



1546 (age 12): At the Second Nanak, Guru Angad Ji's instructions, Bhai Amar Das had founded a Sikh center at Goindwal. Bhai Amar Das brought his relatives to the new center. He also brought the grandmother and young Bhai Jetha from Basarke to Goindwal. There, Bhai Jetha resumed selling boiled grams and started attending the religious congregations held by Bhai Amar Das. Bhai Jetha used to accompany Bhai Amar Das from Goindwal to

Khadur to visit the Second Nanak, Guru Angad Ji. It is worth noting that Basarke, Khadur, and Goindwal are not far apart.

1552 (age 18): Bhai Amar Das became the Third Nanak in 1552. One day Mata Mansha Devi suggested that he look for a suitable groom for their daughter Bhani. Bhai Jetha's personality, wisdom, ethical qualities, and love for *Seva* had already impressed the Third Nanak. Guru Ji was convinced that Bhai Jetha was the most suitable groom for his daughter. Bhai Jetha and Bibi Bhani got married in December 1552. They had three sons: Prithi Chand (1558), Mahadev (1560), and Arjan (1563, who later became Guru, the Fifth Nanak). After the marriage, he stayed with his father-in-law and deeply immersed himself in *Gurughar* activities (Sikhi). He commanded the complete confidence of Guru Amar Das Ji. He often accompanied Guru Ji on long missionary tours to different parts of the region.

1558 (age 24): The Third Nanak, Guru Amar Das Ji, returned to Goindwal after preaching Sikhi to the public assembled at various places of Hindu pilgrimage. This preaching included guidance about the Sikh way of life, including taking meals together irrespective of caste, treating persons of different creeds as equals, and sharing common services.

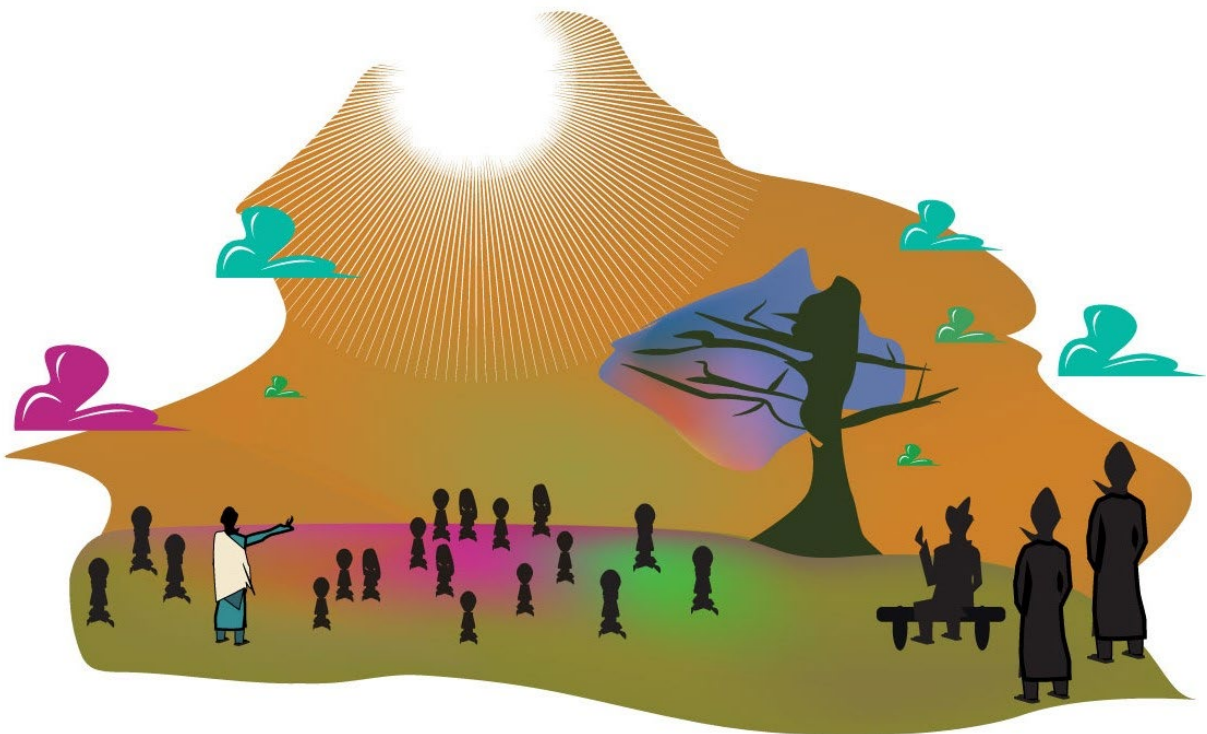
Upon reaching Goindwal, Guru Ji started the construction of a step-well (*baoli*, see Chapter 19). When devotees heard about the structure of the step-well, many started coming to Goindwal to take part in the *seva*. One day some pilgrims from Lahore who were going for a holy dip to Hardwar (a Hindu pilgrimage place) stopped by Goindwal. They were surprised to see Bhai Jetha, the son of a person of the Hindu Khatri caste, carrying a basket full of the dug-up earth on his head and working alongside people of the so-called low caste (Shudra) as an ordinary laborer. They angrily asked Guru Ji why he was making his son-in-law work like a low-caste laborer.

Upon hearing this, Bhai Jetha requested Guru Amar Das Ji to pardon their ignorance. They did not know that for Sikhs, *seva* was highly valued, irrespective of caste, creed, or personal relationships.

2. Explaining Sikh Beliefs

1559 (age 25): With the construction of the *baoli* (step-well), the number of followers of Sikhi coming to Goindwal increased significantly. Guru Amar Das Ji had previously instructed *Pehle Pangat Pache Sangat*. These actions further eliminated discriminatory thoughts in people's minds on account of caste and creed. Whoever saw Sikhs living cordially at Goindwal started similar practices on returning to their villages. People understood the fallacy of caste and realized that caste distinctions were unfair and unjustified. However, some Brahmins and high caste people could not tolerate that so-called low-caste people considered themselves equal to higher caste people.

1566 (age 32): Some Brahmins and high caste people complained to the Mughal Emperor Akbar against the Third Nanak, Guru Amar Das Ji. Akbar summoned Guru Ji to come from Goindwal to Lahore to respond to the alleged complaints. Guru Ji sent Bhai Jetha as his representative to Emperor Akbar to reply to the charges.



Bhai Jetha convincingly explained many aspects of the Sikh religion, started by Guru Nanak Ji and subsequent Gurus. He said that Sikhi practices are distinct from those of the Hindu faith. Bhai Jetha highlighted

differences in such beliefs and practices as reciting *mantars*, worshipping idols, going on pilgrimage to holy places, and believing in and practicing the caste system.

Bhai Jetha also explained that Hindus recite the *Gayatri* mantra three times a day according to the teaching of the *Vedas*, a religious text. *Vedas* prohibit *Shudras* (so-called low caste) from reciting *Gayatri*. In contrast, the teachings of Guru Nanak Ji are the same for all humans, despite the so-called castes. Sikhs remember the Creator and engage in virtuous deeds all the time, and they did not merely say some holy mantra a few times every day.

Bhai Jetha further explained that Hindus believe that visiting holy places for pilgrimage and dipping in the water gets one spiritually clean. As per Sikhi, the mind can only be cleansed of evil thoughts by understanding the Gurus' words of wisdom regarding the Creator's Divine Virtues, and performing virtuous deeds.

In addition, Bhai Jetha highlighted the discriminatory practices based on the caste system. People of so-called high caste oppress those belonging to the so-called low caste. Sikhs do not believe in the caste system, and Sikhs treat everyone as equal, created by one Creator. Also, Bhai Jetha explained that Sikhs do not worship idols made of stones. The Creator of the Sikhs is universal creator, ever alive and is present everywhere all the time.

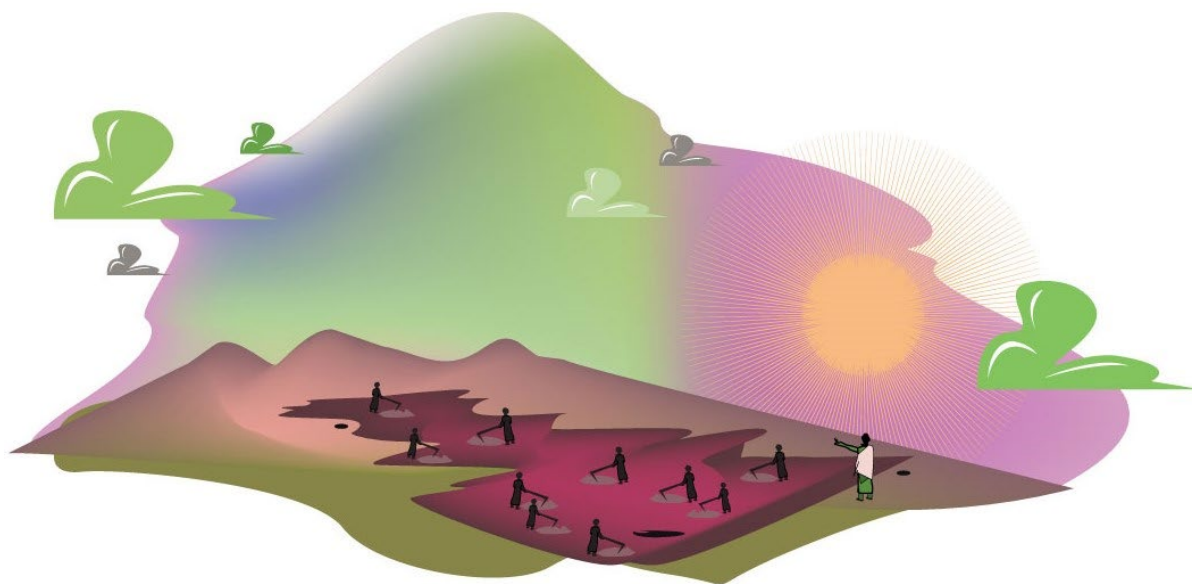
Bhai Jetha had intelligently represented Guru Amar Das Ji and explained the Sikh beliefs and practices. Bhai Jetha satisfied and impressed Emperor Akbar by his answers. Akbar decorated Bhai Jetha with a robe of honor.

Even though Brahmins had lodged a complaint to Emperor Akbar against Guru Amar Das Ji, Guru Ji still had the Hindus' well-being in mind. At Guru Amar Das Ji's direction, Bhai Jetha suggested that Akbar stop the *Jizya* (religious tax imposed on non-Muslims) and the Pilgrimage tax (a tax for visiting Hindu sacred places). Because of his high regard for the Third Nanak's teachings, as explained by Bhai Jetha, Emperor Akbar agreed and eliminated both taxes.

3. Laying the Foundation of Amritsar

1564 (age 30): In 1552-53, the Third Nanak, Guru Amar Das Ji, had involved Bhai Jetha (18-19 years old) in the development of a new Sikh center at Goindwal. As a result, Bhai Jetha had gained considerable experience in the development of a new township.

In 1564, the Third Nanak entrusted Bhai Jetha with the planning and establishing of a new Sikh center, Guru-ka-Chakk (presently, Amritsar). At Guru Amar Das Ji's direction, Bhai Jetha met with prominent people of the affected villages, bought the land for 700 rupees (Akbari currency), and secured the land deed.



The first Sikh center, established by Guru Nanak Ji at Kartarpur, was on a riverbank. The Sikh center established by the Third Nanak, Guru Amar Das Ji, at Goindwal, was also on a riverbank. Hence, at these two Sikh centers, there was plenty of water available for the daily needs of the Sangat. However, the new Sikh center being planned at Amritsar was not near a water source. Guru Amar Das Ji had already gotten a *baoli* constructed at Goindwal (in the year 1559) to meet the needs of water for the Sangat. Bhai Jetha, who was 25 years old at that time, had performed the physical *seva* of digging and carrying the dug-up earth on his head.

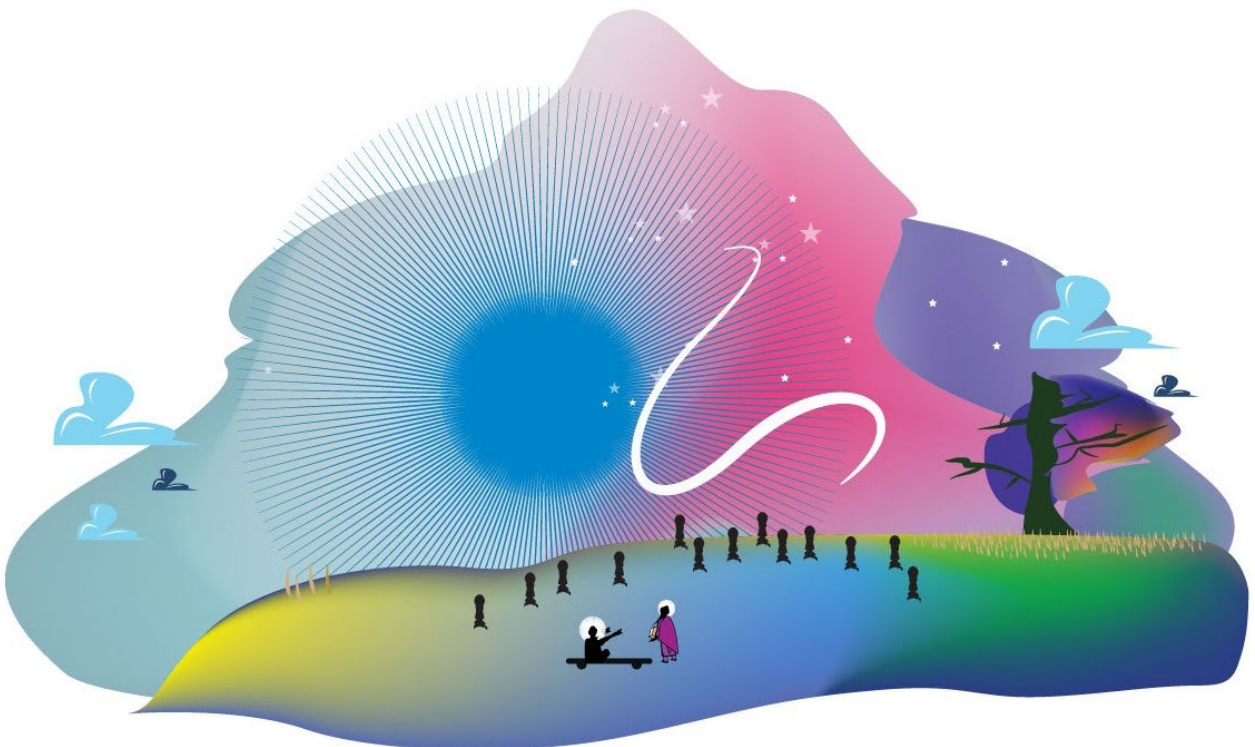
It was natural that Bhai Jetha first planned for a reliable source of water for the new Sikh center. He laid the foundation of the new town by

starting the digging of a *sarovar* (tank) at the site of the present Santokhsar *sarovar*. However, before the digging could be completed, Guru Amar Das Ji (age 85) called him back to Goindwal to help manage the Sikh center there. Bhai Jetha returned to Amritsar after ten years and resumed construction of the tank.

4. Bhai Jetha Selected as the Fourth Nanak

1574 (age 40): Bhai Jetha had become an orphan at the age of seven and had earned his living at a young age by selling boiled grams. However, he was fortunate to spend 28 years of his life (since the age of 12) in the company of Guru Amar Das Ji. Bhai Jetha was also fortunate to have visited the Second Nanak, along with Amar Das Ji. By 1574, it had become clear to everyone, including the Third Nanak, that Bhai Jetha had become proficient in Sikhi principles, was well mannered, of a loving nature, and always keen to serve the Sangat.

Upon realizing that his life was coming to an end and having concluded that Bhai Jetha was the best suited to lead the Sikh community, the Third Nanak, Guru Amar Das Ji (age 95), selected Bhai Jetha as the Fourth Nanak. He made Bhai Jetha sit on a raised platform in the congregation and bowed his head before the Fourth Nanak.



Bhai Jetha's childhood and life before meeting Amar Das Ji had been miserable. However, *Akal Purakh* had bestowed the highest honor on him even though he was born destitute. Guru Ramdas Ji's hymn below)

captures the sentiments of the occasion.

ਜੇ ਹਮਰੀ ਬਿਧਿ ਹੋਤੀ ਮੇਰੇ ਸਤਿਗੁਰਾ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਣਹੁ ਆਪੇ ॥
ਹਮ ਰੁਲਤੇ ਫਿਰਤੇ ਕੋਈ ਬਾਤ ਨ ਪੂਛਤਾ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਕੀਰੇ ਹਮ ਥਾਪੇ ॥
ਧੰਨੁ ਧੰਨੁ ਗੁਰੂ ਨਾਨਕ ਜਨ ਕੇਰਾ ਜਿਤੁ ਮਿਲਿਐ ਚੂਕੇ ਸਭਿ ਸੋਗ ਸੰਤਾਪੇ ॥੪॥੫॥੧੧॥੪੯॥

Transliteration: jo hammered bidh hotee mere satiguraa saa bidh tum har
jaanahu aape || ham rulate firate koiee baat na poochhataa gur satigur sa(n)g
keere ham thaape || dha(n)n dha(n)n guroo naanak jan keraa jit miliaai
chooke sabh sog sa(n)taape ||4||5||11||49|| SGGs, pg. 167

Metaphorical meaning: O my True Guru, before coming to you, I was
worthless. I was overcome by vices, no one cared for me at all. By realizing
the message of the Shabad Guru, my consciousness has been raised, and I
am in an exalted state. I am free of vices.

5. Development of Amritsar

1574 (age 40): Upon appointing Guru Ramdas Ji as the Fourth Nanak, Guru Amar Das Ji suggested that he go with his family to establish the new town. Guru Ramdas Ji, the Fourth Nanak, resumed developing the new Sikh center at Amritsar.

This time, instead of resuming digging of the *santokhsar sarovar*, he commenced digging of a larger Amritsar *sarovar* (pool). Guru Ramdas Ji was extremely busy managing the massive project involving thousands of workers, planning for their food and stay. Guru Ji managed the project in addition to conducting daily spiritual discourses for the *sangat*. Whenever Guru Ji got the opportunity, he would join the workers and carry baskets on his head full of the dug-up earth or lime, used instead of cement in those days.

Eventually, the *santokhsar sarovar* was also completed. Soon, the new city flourished, as it was situated at the center of domestic and international trade routes. It grew into an important center of trade in Punjab, almost as big as Lahore. Guru Ramdas Ji invited many merchants and artisans from different walks of life and trades to come and settle in Amritsar.



Amritsar proved to be a step of far-reaching importance. It provided a commonplace of worship to the Sikhs, and it paved the way for further establishing Sikhi as a distinct religion. Guru Ramdas Ji also introduced the *Masand* system by refining the *Manji* system introduced by the Third Nanak. This step, too, played a significant role in further consolidating the Sikh community.

Sikhs serving at the sites of the two *sarovars* and other daily laborers, perceiving the work to go on for a long time, started constructing houses for themselves. People of all trades started settling at this place. Guru Ramdas Ji served *langar* (free kitchen) for the Sikhs and other workers so that every needy person could have hearty meals.

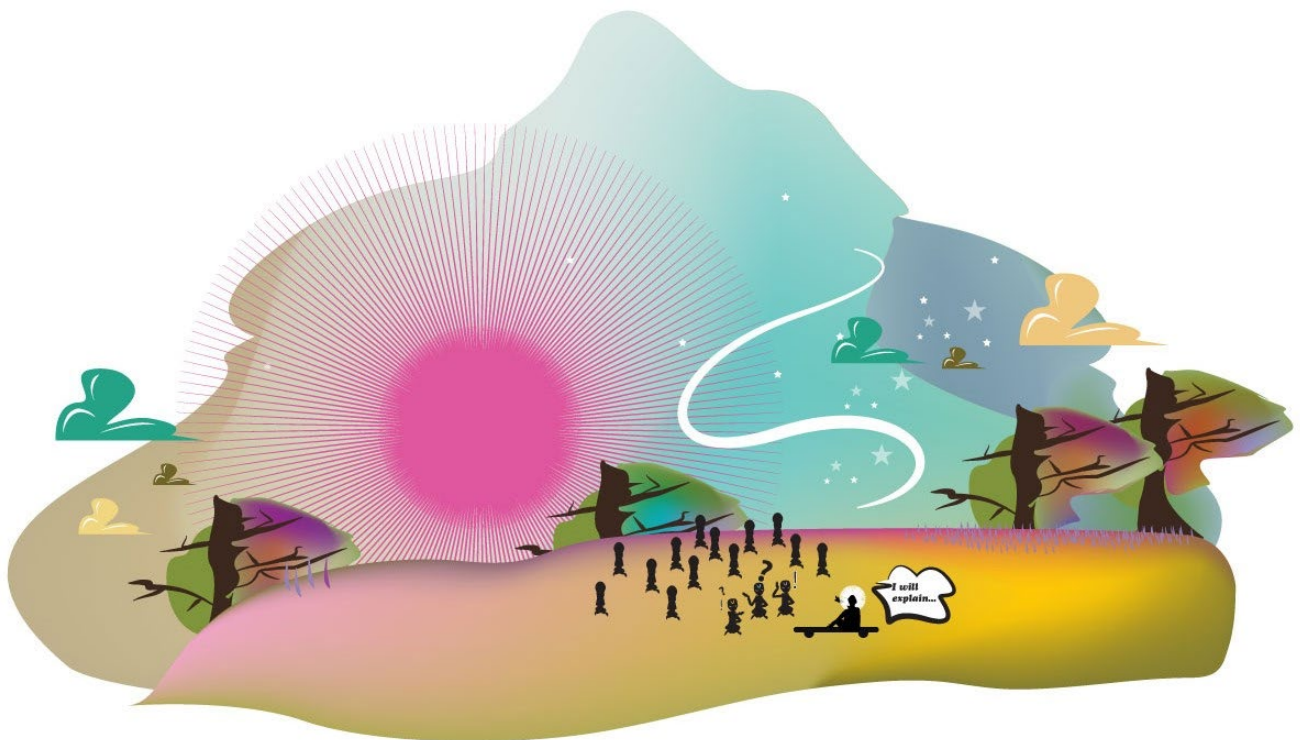
1577 (age 43): The piece of land bought in 1564 appeared to be insufficient to meet the needs of the growing population. Guru Ramdas Ji purchased an additional 300 acres of land from the villagers of Tung for the expansion of the town. After constructing the pool at Amritsar, the town became famous as Amritsar (pool of nectar).

When the town of Amritsar was being established, Guru Ramdas Ji's youngest son Arjan (later Guru Arjan Ji), who was 15 years old at that time, took a keen interest in the project. Arjan actively participated in the construction and even performed the physical labor of carrying baskets full of the dug-up earth. Later, Guru Arjan Ji used this experience and knowledge to establish new towns – like Chheharta, Kartarpur, and Gobindpur (presently known as Hargobindpur) – in other areas in Punjab.

6. Emphasis on Love of God

1577 (age 43): While Guru Ramdas Ji was getting the pool constructed at Amritsar, a group of Hindu ascetics came to see him. Guru Ji welcomed them and inquired about the purpose of the visit. During their conversation, the group leader respectfully asked Guru Ji that since Sikhs did not learn the Vedic *Ashat Yoga*, how could they control the mind? The ascetic said that self-realization could only be attained if the mind was under control. Only upon self-realization, the mind could concentrate on the Creator. Therefore, without the practice of Yoga, Sikhs would not be able to attain salvation.

Guru Ji replied that one needs compassion to realize the Creator and attain salvation from vices while alive. Sikhs learned to love The Creator and realize that the Creator is everywhere in His creation. He said that Sikhs remained immersed in the Creator's love all the time. One gets the wisdom of knowing and practicing Divine qualities by loving Him, the Giver of everything. The desire for worldly things leaves those who love the Creator. So, Sikhs stay detached even while performing their worldly affairs. For achieving salvation while alive, they did not need to perform any kind of Yoga.



Guru Nanak Ji and all subsequent Gurus had taught that there is one omnipresent Creator. One can realize Him by remembering The Creator all

the time and performing virtuous deeds. The Gurus' teachings are evident from the Fourth Nanak's hymn, see below.

ਹਥਿ ਕਰਿ ਤੰਤੁ ਵਜਾਵੈ ਜੋਗੀ ਥੋਥਰ ਵਾਜੈ ਬੇਨ ॥

ਗੁਰਮਤਿ ਹਰਿ ਗੁਣ ਬੋਲਹੁ ਜੋਗੀ ਇਹੁ ਮਨੁਆ ਹਰਿ ਰੰਗਿ ਭੇਨ ॥੧॥

ਜੋਗੀ ਹਰਿ ਦੇਹੁ ਮਤੀ ਉਪਦੇਸੁ ॥

ਜੁਗੁ ਜੁਗੁ ਹਰਿ ਹਰਿ ਏਕੇ ਵਰਤੈ ਤਿਸੁ ਆਗੈ ਹਮ ਆਦੇਸੁ ॥੧॥ ਰਹਾਉ ॥

Transliteration: hath kar ta(n)t vajaavai jogee thothar vaajai ben ||gurmat har
gun bolahu jogee ih manooaa har ra(n)g bhen ||1||jogee har dheh matee
upadhes ||jug jug har har eko varatai tis aagai ham aadhes ||1|| rahaau ||
SGGS, pg. 368

Metaphorical meaning: O Yogi, instead of simply playing string instruments and uttering the Creator's name you should get wisdom from the Guru, educate your mind and remember The Creator all the time. Thus, O Yogi, your mind shall be imbued with the Creator's Love who is Omnipresent. I humbly bow down to Him.

7. Masand System

The Third Nanak, Guru Amar Das Ji, had established 22 *Manjis* (diocese) and 52 *Peehris* (diocese led by women) to manage Sikhs spread over a vast area. The Fourth Nanak, Guru Ramdas Ji, refined the *Manji* system by appointing a permanent representative called *Masand* (literally, one who holds an administrative position) for a specific geographical area. *Masands* were the link between members of the Sangat who lived too far to come often to meet Guru Ji. They were responsible for missionary activities and collecting *dasvandh* (tithing) from the devotees and passing it on to the *golak* (the community treasury) to support community activities. A *Masand* was to pass on the responsibility to the deserving person within the family.



Only those Sikhs that had the spirit of *seva*, were reliable, honest, sincere, and were proficient in Sikh philosophy were selected as Masands. They were not delegated special powers and could not demand respect or status from the Sikhs. With the establishment of the *Masand* institution, Amritsar became a prominent center for gaining spiritual enlightenment from the Gurus' teachings and the headquarters of the Sikh community. The *Masand* system worked well until the Guruship of the Ninth Nanak, Guru Teg Bahadar Ji.

8. Sikh Marriage Ceremony – *Laavan*

The Fourth Nanak composed hymns in a total of 30 Raags, including the 19 Raags in which Guru Nanak Ji had previously composed his hymns. In Raag Soohree, Guru Ramdas Ji wrote four *shabads* (hymns) explaining four stages of one's spiritual marriage with God.

He used these four *Shabads* – which are now used for the Sikh marriage ceremony, called *Laavan* – to metaphorically depict a bride's (or a soul's) journey to meet her beloved husband (God). This metaphor also conveyed that coming close to the Creator is the ultimate goal of human existence. The four *Shabads* of the *Laavan* are on pages 773-774 of Sri Guru Granth Sahib.



The religious ceremony of *Laavan* begins with a person's quest for the Creator-realization, and it concludes with the attainment of this ideal. Guru Ji composed *Laavan* describing the spiritual journey of the human soul. Later, it was used to solemnize the Sikh marriage ceremony in a Gurdwara. During the ceremony, the couple getting married circumambulates the Sri Guru Granth Sahib four times, as the Granthis sing each of the four *shabads* of *Laavan*.

Guru Nanak Ji had already sought to free the public from being exploited during ceremonies related to birth and wearing the *Janeu*

(sacred thread worn only by the so-called higher caste males). The Third Nanak had sought to help free the public from ceremonies relating to death by composing *Sadd* and providing instructions to be followed on this occasion. The Fourth Nanak, Guru Ramdas Ji, introduced a new matrimonial system based upon Sikh teachings and values instead of Hindu's Vedic system. This distinct marriage code for the Sikhs separated and protected them from the orthodox and traditional Hindu, various sects, and other faith systems.

9. Selecting the Next Guru

Guru Nanak Ji, Guru Angad Ji (the Second Nanak), and Guru Amar Das Ji (the Third Nanak) did not select their sons to be the next Guru. The Fourth Nanak, Guru Ramdas Ji, was the first Guru to appoint his son, Arjan, as the next Guru.

Guru Ramdas Ji's three sons had grown up in the environment of Sikhi since birth. During the construction of the new Sikh center at Amritsar, his sons actively supported their father. The eldest, Prithi Chand, grew up to be a skilled manager of the physical construction and administrative aspects of building the new Sikh center and providing services to the Sangat. However, he lacked the spiritual aspects of life. The middle son, Mahadev, had become a recluse ascetic.



Only Guru Ramdas Ji's youngest son, Arjan, had developed excellent spiritual and worldly qualities. He was always in the service of *Sangat*, realized the Creator at all times, recited *baanee*, learned *Raags*, and associated with relatives, including attending marriages and other social events. Overall, he had grown up with a great personality, leadership qualities, and a deep understanding of every aspect of

Sikhi. He had the virtuous qualities and high moral values to lead the Sikh community.

It had become clear to everyone that Arjan Sahib would be the right choice to be the next Guru. Prithi Chand tried his best to get the honor, claiming it as Guru Ji's eldest son. Nevertheless, Guru Ramdas Ji knew very well that his youngest son was the most suitable for this responsibility. He selected Arjan Sahib as the next Guru, the Fifth Nanak. Guru Arjan Ji was 18 years old when he became Guru.

10. *Joti Jot Samana*

1581 (age 47): The Fourth Nanak, Guru Ramdas Ji, served as Guru for only seven years. However, he had dedicated much of his life to serving the *panth* (Sikh community), starting even before becoming Guru. He had dedicated 35 years (since age 12) of his 47 years of life to the service of the Panth.

Guru Ramdas Ji entrusted the responsibility of Guruship to his son Guru Arjan Ji on August 28, 1581. Because Prithi Chand had objected to this and had bitter arguments with his father, Guru Ramdas Ji decided to move, along with most of his family, to Goindwal. His eldest son Prithi Chand stayed behind at Amritsar.

Guru Ramdas Ji, the Fourth Nanak, passed away *joti jot samaey* on September 1, 1581.

11. Highlights of the Fourth Nanak

1534 - 1581

Born on:	September 24, 1534
Born at:	Chuna Mandi, Lahore (now in Pakistan)
Parents:	Father - Baba Hari Das Sodhi Mother - Mata Daya Kaur (Anup Kaur)
Wife:	Bibi Bhani (daughter of Guru Amar Das jiJi)
Children:	Three sons: Prithi Chand, Mahadev, and Arjan (later, Guru Arjan Ji, the Fifth Nanak)
<i>Gurgaddi:</i>	September 1, 1574 (age 40)
<i>Joti Jot:</i>	September 1, 1581 (age 47)
Contributions:	<ul style="list-style-type: none"> ▪ He composed hymns in 30 Raags, including the 19 Raags in which Guru Nanak Dev Ji had composed his hymns (<i>Shabads</i>). ▪ He wrote 638 hymns, these include 246 Padei 138 Saloks, 31 Ashtpadis and 8 Vars (183 <i>Pauris</i>), 28 <i>Chant</i>, and 8 <i>Shabads</i> with specific titles that are a part of the Sri Guru Granth Sahib. ▪ He strengthened Sikhi by composing the four <i>Laavans</i>, institutionalizing the Sikh marriage ceremony. ▪ The fourth Nanak planned and laid the foundation stone of Chak Ramdas or Ramdas Pur. Providing a common place of worship and spiritual rejuvenation for all Sikhs and paved the way and a sacred place for the future guidelines for Sikhism as a world religion. ▪ Guru Ramdas Ji introduced Masand system as an organizational structure of Sikh society, in place of Manji system. ▪ He continued and expanded the tradition of <i>langar</i>. ▪ Guru Ji strongly denounced superstitions, the caste system, and pilgrimages to holy places.

Significant World Events

Around the period of Fourth Nanak

1535	Henry VIII breaks from Catholicism and declares himself head of the Church of England.
1543	Nicolaus Copernicus is dead. He defied Church doctrine with the publication of his work "On The Revolution of Heavenly Bodies," explaining his theory that the earth and other planets revolve around the sun, rather than the sun around the earth.
1543	Michelangelo paints the altar wall of the Sistine Chapel in the Vatican.
1551	In Geneva, Robert Estienne, also known as Robert Stephanus, was the first to print the Bible divided into standard numbered verses.
1558	Queen Mary dies and is succeeded by her half-sister, Elizabeth, the daughter of Henry VIII and his second wife, Anne Boleyn. Elizabeth re-establishes Anglican Protestantism as the state religion of England.
1568	The population of China reaches 60 million, and it is 1.4 billion as of August 2021. Akbar expanded his empire in India. He killed more than 30,000 Hindu peasants following his conquest of Chittor.
1579	The British navigator Sir Francis Drake passes through Maluku and transit in Ternate on his circumnavigation of the world.
1600	Elizabeth I grants a charter to the British East India Company beginning the English advance in Asia.

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