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GURU HAR KRISHAN SAHIB (1656 – 1664)

(Guru) Har krishan (Sahib) was born on Sawan Vadi 10, (8 Sawan), Bikrami Samvat 1713, (Wednesday, 23 July 1656) at Kiratpur Sahib. He was the second son of Seventh Nanak Guru Har Rai Sahib and Mata Krishan Kaur Ji (Sulakhni Ji). Ram Rai Ji, the elder brother of (Guru) Harkrishan Sahib was excommunicated and disinherited due to his anti-Guru-Ghar activities and (Guru) Harkrishan Sahib at the age of about five years, was declared as Eighth Nanak Guru by his father Guru Har Rai Sahib before his death in 1661.

This act inflamed Ram Rai Ji with jealousy and he complained to the then Mugal Emperor Aurangzeb at Delhi against his father's decision. The Emperor replied in favour issuing orders through Raja Jai Singh (Devotee of Guru Sahib) to the young Guru Sahib to appear before him. Raja Jai Singh sent his emissary to Kiratpur Sahib to bring the Guru Sahib to Delhi. At first the Guru Har Krishan Sahib was not willing to travel to Delhi, after repeated requests of his followers and Raja Jai Singh, Guru Sahib agreed to the trip.

Guru Har Rai Sahib passed away on 20 October 1661. Guru Har Krishan Sahib consoled the disciples. He asked them not to give way to despair but abide by the Will of the Almighty. All should sing God's praises and not weep or lament. As days went by, the disciples began pouring in from far and near. They were delighted to have a sight of the Guru Sahib. He sat on the throne, a small figure, young in years, but mature in wisdom.

Says Bhai Santokh Singh, "The early morning sun looks small in size, but its light is everywhere. So was Guru Har Krishan Sahib's fame, without limit." Those who came to see Guru Sahib were instructed in true knowledge. They had their heart's desires fulfilled and their sins erased. The Sikhs recognized Guru Sahib as the picture of Guru Nanak Sahib. They saw on Guru Har Krishan Sahib's handsome face the same light as must have been on Guru Nanak Sahib's.

Guru Har Krishan Sahib had a rare ability in explaining passages from the Holy Granth. Guru Sahib delighted the hearts of his disciples by his commentaries, reminded them to cherish the One God alone, and asked them to discard passions and learn the virtues of patience, charity and love. Thus Guru Har Krishan Sahib carried on the teaching of the Gurus and preserved intact the legacy he had inherited from them.

The Baisakhi day (March 29) of 1662 brought to Kiratpur vast numbers of followers. The festival lasted three days. The sangats were looked after by the Guru Sahib's grandmother, Mata Bassi Ji, and Mother, Mata Sulakkhni Ji. In the sangat of Sialkot district was Pair Mall of Pasrur, along with his family. His son, Khem Karan, was a promising youth. Mata Bassi Ji betrothed her

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granddaughter, Bibi Rup Kaur, to him. Nuptials were held on December 3, 1662. According to the Guru kian Sakhian, the presents offered by Mata Bassi Ji included a pothi of stories from Guru Har Rai Sahib's mouth and a dagger belonging to Guru Hargobind Sahib.

Guru Sahib To Delhi

Guru Sahib and Mughal interference

Mugal Emperor Aurangzeb was not pleased to hear about the growing fame of Guru Har Krishan Sahib. He sent for him to Delhi as he had sent for his father, Seventh Nanak Guru Har Rai Sahib. Guru Har Rai Sahib had not gone himself, but had sent his elder son, Ram Rai Ji, to the Emperor' s court. Now when a servant of Raja Jai Singh of Amber arrived with the Emperor' s message, Guru Har Krishan Sahib took counsel with his leading Sikhs. They said to him with clasped hands, "We are thy servants, Lord. With thy knowledge of all the three worlds, thou knowest best." Guru Har Krishan Sahib called the messenger and told him that he would accompany him to Delhi. Guru Har Krishan Sahib traveled through Ropar, Banur and Ambala. Along the way, he instructed the disciples who came to call on him.

Mute Recites Salokes

When Guru Sahib was near Panjokhara (Ambala, now in Haryana), a Sikh spoke with humility, "Sangats are coming from Peshawar, Kabul and Kashmir. Stay here a day so that they may have the chance of seeing you, Master." The Guru Sahib agreed. In that village lived a pandit, Lal Chand by name, who was proud of his caste as well as of his learning. He came to see the Guru Sahib and spoke with derision: "It is said that you sit on the gaddi of Guru Nanak. But what do you know of the old religious books'?" Chhajju Ram, the illiterate, dark-skinned village water-carrier, happened to pass by at that moment. Guru Har Krishan Sahib asked Dargah Mall to call him.

As Chhajju Ram came, the Guru Sahib enquired if he would explain to the pandit the gist of the Bhagavad gita. The illiterate villager astonished everyone by his cogent commentary on the sacred book. Lal Chand's pride was overcome. Humbly he fell at the Guru Sahib's feet. Both he and Chhajju Ram became the Guru Sahib's disciples and traveled with him up to Kurukshetra. The former entered the fold of the Khalsa in Guru Gobind Singh Sahib's time, and took the name of Lal Singh. Lal Singh met with a hero's death fighting in the battle of Chamkaur on December 7, 1705. Gurdwara Bangla Sahib at Delhi, where Guru Har Krishan Sahib Stayed, got constructed by Sardar Baghel Singh Ji.

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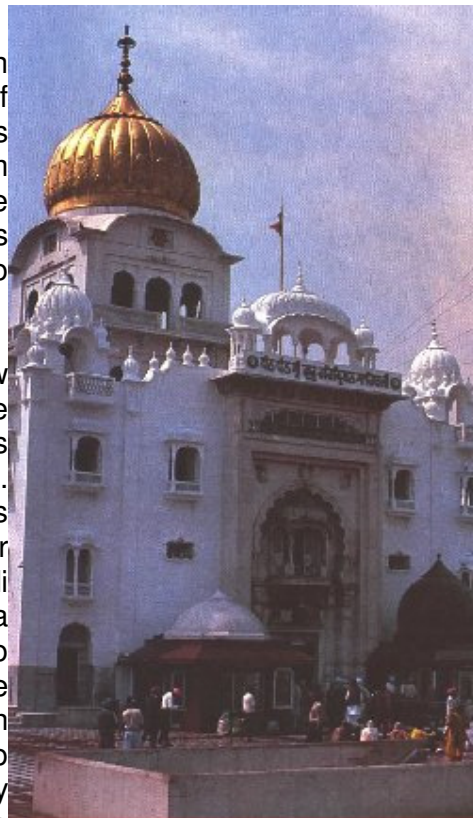
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Guru Sahib in Delhi

When Guru Sahib reached Delhi, he was greeted with great fervor and full honors by Raja Jai Singh (Devotee of Guru Sahib) and the Sikhs of Delhi. Guru Sahib was lodged in the palace of Raja Jai Singh. The people from all walks of life flocked the palace to have a glimpse (Darshan) of Guru Har Krishan Sahib. Some chronicles mention that prince Muzzam (Son of Aurangzeb) also paid a visit.

Raja Jai Singh's Palace (bungalow) in Delhi which is now the site of Gurdwara Bangla Sahib was a spacious one "designed to suit all the seasons of the year." The Sikhs of Delhi started coming in groups to see the Guru Sahib. They came chanting the holy songs and brought offerings with them. According to the Guru kian Sakhian, Guru Har Krishan Sahib visited the Emperor's court on [Chet Sudi Naumi](#), 1721 Bk/March 25, 1664. As says the Mahima Prakash, the Emperor had planned a trial. He had two large trays laid out for the Guru Sahib. One of these displayed ornaments, clothes and toys. The other had in it a holy man's cloak and cowl. Both were presented to Guru Har Krishan Sahib. Guru Sahib rejected the tray containing ornaments and clothes, and accepted the one

containing the cloak. The Emperor was convinced of his holiness. He thought he would invite him again and see him perform a miracle. Guru Har Krishan Sahib guessed what the emperor had in his mind and told himself that he would not see his face again. He believed that no one should attempt a mirage and try to disturb the law of God. Guru Har Krishan Sahib knew how his father had punished Ram Rai Ji, his elder brother, for showing feats in Aurangzeb's court.



Guru Ji and Rani

In order to test the Guru Sahib's intelligence, of which everyone spoke very highly, The Rani of Raja Jai Singh had devised her own test. she asked her husband, Jai Singh, to bring the Guru Sahib to the ladies' dwelling-house. The Guru Sahib accepted the invitation. At the entrance to the inner apartments of the palace, Guru Sahib was received by the Raja's servants with due honour. As he stepped inside, the ladies, in their costly jewels and clothes, bowed in reverencers, Guru Sahib walked past them acknowledging their greetings and came near one dressed modestly in a maid's coarse homespun, Guru Sahib stopped and said, You are the Rani. Why should you have dressed yourself in a maid's suit?" The Rani bent her head in homage. Within a short span of time Guru Harkrishan Sahib through his fraternization with the common masses gained more and more adherents in the capital. There are also many different stories we find in some other Sikh accounts relating to Guru Sahib's mental ability.

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Guru Sahib and Small Pox

At the time, a severe epidemic of cholera and smallpox broke out in Delhi. The young Guru Sahib began to attend the sufferers irrespective of cast and creed. Particularly, the local Muslim population was much impressed with the purely humanitarian deeds of the Guru Sahib and nicknamed him Bala Pir (child prophet). Even Mugal Emperor Aurangzeb did not try to disturb Guru Har Krishan Sahib sensing the tone of the situation but on the other hand never dismissed the claim of Ram Rai also.

While serving the suffering people from the epidemic day and night, Guru Sahib himself was seized with high fever. The severe attack of smallpox confined him to bed for several days. Suddenly one day Guru Har Krishan Sahib was taken ill with a fever. The fever turned out to be the beginning of an attack of smallpox. The Guru Sahib's tender body was ravaged by the disease. The Guru Sahib's mother, Mata Sulakkhani Ji, became very sad. she said, "Son, you occupy the gaddi of Guru Nanak Sahib. You are the dispeller of the world's sorrows and sufferings . Your very sight removes the ailments of others . Why do you lie sick now?" Guru Har Krishan Sahib replied, "He who has taken this mortal frame must go through sickness and disease. Both happiness and suffering are part of life. What is ordained must happen. This is what Guru Nanak Sahib taught. Whatever He(Waheguru) does is His order. One must walk in the light of His command."

Guru Har Krishan Sahib had himself taken out of Raja Jai Singh's house to a camp put up on the bank of the Jamuna. The Sikhs wondered why the Guru Sahib suffered thus. why this darkness surrounding the sun itself? They were in despair and wondered who would take the gaddi after him. Guru Har Krishan Sahib, as says the Sri Gur Pratap Suraj Granth, instructed them in this manner: "Gurgaddi, Guru Nanak Sahib's throne, is eternal. It is everlasting and will command increasing honour. The Granth Sahib is the Lord of all. He who wants to see me, let him with faith and love see the Granth Sahib. So will he shed all his sins. He who would wish to speak with the Guru, let him read the Granth with devotion. He who practises its teachings will obtain all the four padarathas, or cherished objects of human life. He who has faith gains all. He who is without faith acquires but little. None in this world liveth forever. The body is mortal. In the Granth abides the Guru' s spirit. Daily bow your head to it. So will you conquer your passions and attain liberation."

Tears filled the Sikhs' eyes as they listened to what sounded like the last words of the Guru Sahib. Then mother Sulakkhani Ji came forward. With tears in her eyes, she spoke, "How shall I live without thee, son? I was blessed when I came into this family married to the late Guru Sahib. I was blessed when you were born. Now I am cast into a bottomless ocean of sorrow. Who would be my rescuer? How does a fish live separated from water?" "The body is perishable,"

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said Guru Har Krishan Sahib. "As you learn to have faith in God's Will, you will attain to realms sorrowless. Eternal peace will be yours."

Baba Bakala

When Guru Sahib's condition became serious, he called his mother and Sikhs and told them that his end was drawing near. When asked to name his successor, Guru Sahib merely exclaimed 'Baba Bakala'. These words were only meant for the future (Guru) [Teg Bahadur Sahib](#), who was residing at village Bakala near river Beas in Punjab province.

In the last moment Guru Harkrishan Sahib wished that nobody should mourn him after his death and instructed to sing the hymns of Gurbani. Thus the 'Bala Pir' passed away on Chet Sudi 14, (3rd Vaisakh), Bikrami Samvat 1721, ([Saturday, 16 April 1664](#)) slowly reciting the word "Waheguru" till the end. Tenth Nanak, Guru Gobind Singh Sahib paying tribute to Guru Har Krishan Sahib stated in "Var Sri Bhagoti Ji Ki"... "Let us think of the holy Har Krishan, Whose sight dispels all sorrows..."

According to the Guru kian Sakhian, Mata Bassi, the grandmother, asked Gurdas, of the family of Bhai Bahilo, to start a reading of the Holy Granth in his memory. Dargah Mall and Munshi Kalyan Das were sent to Punjab with the mournful news. They first went to Kiratpur to inform Guru Har Krishan Sahib's sister, Bibi Rup Kaur Ji. The next day, they set out for Bakala to inform Guru Tegh Bahadar Sahib. While in Delhi, (Guru) Tegh Bahadar Sahib had met Guru Har Krishan Sahib and now he received the news of his passing away. Guru Tegh Bahadar Sahib consoled the Sikhs and taught them to abide by God's Will. Diwan Dargah Mall and Munshi Kalyan Das stayed at Bakala for three days before returning to Delhi . According to an entry in the Bhatt Vahi Talauda Parganah Jind, the ashes were taken from Delhi to Kiratpur where they were mixed with the waters of the Sutlej. The original entry translated as

"Sangat, son of Binna Uppal, of Amb Mari, parganah Miyen ka Maur, Nanu Ram, son of Bagha, alico-printer, of Mohalla Dilwali, Delhi, Jaggu, son of Padma, of Duburji, parganah Sodhara, and Dariya, son of Mula, of Alipur Shamali, parganah Multan, carried the ashes of Guru Har Krishan Sahib from Delhi and arrived at Kiratpur, parganah Kahlur, on the 11th of the dark half of the month of Bhadon of 1721 Bk/ Saturday, 16 April 1664. The ashes were immersed in the River Sutlej. Karah-prasad was distributed."

Guru Har Krishan Sahib - Details

Janam : Wednesday, 23 July 1656 Guruship : Sunday, 20 October 1661

Jyoti Jyot : Saturday, 16 April 1664

Parents : Guru Har Rai Sahib & Mata Krishen Kaur (Mata Sulakhani) Ji

Brother/Sisters : Brother - Baba Ram Rai Ji , Sister – Bibi Rup Kaur Ji.

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