

With such a ruthless person on the throne in Dillī (ਦਿੱਲੀ), relations with the Sikhs would never be the same during Aurangzeb's long reign. Once settled in the throne, Aurangzeb turned his attention to the new faith, Sikhī (ਸਿੱਖੀ). It was reported to the emperor that Gurū Harirāi had blessed Dārā Shikoh and assisted his escape. Aurangzeb ordered the *Gurū* to appear in the royal court of Dillī. Gurū Harirāi did not go himself but instead sent his son Rām Rāi to meet the emperor. Before leaving, Rām Rāi was instructed by his father to not engage in any miracles and to not allow the teaching of the Sikhs to be compromised in any way. When Rām Rāi presented himself before the royal court he was able to impress on Aurangzeb with his intellect and charm that Sikhī did not present any threat to the Mughals. Aurangzeb though took exception to a verse in the Gurū Granth Sāhib:

ਮਃ ੧ ॥ ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਆਰ ॥ ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥
ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥ ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥

miṭī musalmān kī peṛai paī kuṁiār. ghaṛi bhāṁḍe iṭā kīā jaldī kare pukār.

jali jali rovai bapuṛī jhaṛi jhaṛi pavahi aṅgiār. nānak jini kartai kāraṇu kīā so jāṇai kartār.

The clay of Muslim finds its way into the potter's hand. Who fashions vessels and bricks out of it, it cries out of fire; and as it burns, poor thing, it weeps, and sheds tears of cinders. Says Nānak, the Creator alone, who made this circumstance, knows whether cremation is better, or burial.

(Gurū Nānak Sāhib – ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ, Āsā kī Vār – ਆਸਾ ਕੀ ਵਾਰ)

Rām Rāi explained to Aurangzeb that the words of Gurū Nānak had been incorrectly written by the scribe, and that the word was not “Musalmān” but “Beīmān” (ਬੇਈਮਾਨ) (meaning faithless). By intentionally changing the words of Gurū Nānak Sāhib, Rām Rāi was able to gain the emperors friendship. When what his son had done was reported back to Gurū Harirāi Sāhib, he was deeply hurt. The Gurū exclaimed, “Rām Rāi was to be a genuine claimant for my throne. But the Gurūship is like the milk of a tigress which can only be contained in a cup of gold. Now Rām Rāi shall never see my face again.” Rām Rāi never saw his father again but maintained his friendship with Aurangzeb and was awarded property by him.

Since Rām Rāi had proved a disappointment to his father, Gurū Harirāi appointed his younger son Harikrishan (ਹਰਿਕ੍ਰਿਸ਼ਨ) as the next *Gurū* for his virtues, and passed away soon thereafter on October 6, 1661. This of course was not the only reason for Gurūship, as all Gurūs were chosen for their merit.

Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ) (1656-1664)

Gurū Harikrishan Sāhib, the second and the youngest son of Gurū Harirāi Sāhib (ਗੁਰੂ ਹਰਿਰਾਇ ਸਾਹਿਬ) and Mātā Krishan Kaur (ਮਾਤਾ ਕ੍ਰਿਸ਼ਨ ਕੌਰ), was born on 7th of July, 1656 at Kīratpur (ਕੀਰਤਪੁਰ). Gurū Harikrishan Sāhib was appointed *Gurū* when he was five years and three months old.

Rām Rāi (ਰਾਮ ਰਾਇ) was at the Emperor's court in Dillī (ਦਿੱਲੀ) and when the news of Gurū Harikrishan Sāhib's succession to Gurūship reached Rām Rāi, he was inflamed with jealousy. The *Masand* (ਮਸੰਦ) Gurdās (ਗੁਰਦਾਸ) who attended on Rām Rāi comforted him, "There is no need to be sad. You have many disciples in this part of the country. Even the Emperor himself holds you in honor." Rām Rāi was not satisfied, "Don't you know that when the Sikhs of this country learn that the Gurūship has been given to my younger brother, they will turn away from me and go to him." However Rām Rāi acted on Gurdās's suggestion and sent his masands in every direction to proclaim his succession and bring him the offerings of the faithful. His masands went in all directions to announce his succession as *Gurū*, but the Sikhs who knew of Gurū Harikrishan Sāhib's succession, refused to accept Rām Rāi as their *Gurū*. At this Rām Rāi decided to lay his case before the Emperor Aurangzeb (ਔਰੰਗਜ਼ੇਬ). Thus he addressed Aurangzeb, "Sir, my father has appointed my younger brother as successor to him, and now he has taken possession of his throne, his property and offerings. This misfortune has befallen me on account of my obedience to your Majesty. My father was opposed to you on that account, and at his death he ordered my younger brother never to be reconciled to you, and never to look upon your face. Now I pray to you to summon him to Dillī and order him to exhibit miracles as I have done."

This situation provided the Emperor with a good opportunity to realize his own religious mission. Aurangzeb wanted to convert all to Islām but predicted failure in Pañjāb (ਪੰਜਾਬ) because the people greatly revered the *Gurū* there. If the Emperor could get Rām Rāi the Gurūship, through him he would perhaps be able to spread Islām in Pañjāb, or even if he were successful in setting both brothers at variance, they would die by mutual slaughter and his purpose should be served.

Aurangzeb, having contrived this wicked plan, called Rājā Jai Singh (ਰਾਜਾ ਜੈ ਸਿੰਘ) of Amber (ਅੰਬੇਰ) and ordered him to summon Gurū Harikrishan Sāhib and said, "I wish to see him, be careful that he (Gurū) be treated with all respect on his journey." Rām Rāi was delighted to hear the Emperor's decision to summon his brother.

Many writers have shown their disbelief over the fact that Gurū Harikrishan Sāhib, being a child, possessed such high attainments and taught with all confidence those who asked him about truth. Intelligentsia cannot understand the sanctity of Gurūship as they attribute every happening to age, intelligence and experience of a person.

It should be noted here that Gurū Harikrishan Sāhib, because of his divine prerogatives, had the spiritual inspiration at the age of five. His spiritual attainments came with his status of Gurūship.

As has been explained before, in Gurū Granth Sāhib, *Gurū* means Jot or Divine Light that enlightens from darkness, once the Gurūship is installed, a person's age, intelligence or experience has no value. It is the Divine Light that then works in that person. The power of Divine Light is beyond the reach of human intelligence. The intelligentsia cannot perceive or apprehend the power of Divine Light through the medium of their technical knowledge. Our so-called technical knowledge or the intelligence, in reality is "I-am-ness" or the veil of ego. Vāhigurū (ਵਾਹਿਗੁਰੂ) is everywhere and within

us too, but this veil of ego separates us from Vāhigurū and hides the truth from us. It is only the *Gurū's* grace that opens up our inner eyes with which we can perceive the incomprehensible and enter the stage of Eternal Bliss.

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ॥ ਜਿਨਿ ਬੁਝਿਆ ਤਿਸੁ ਆਇਆ ਸ੍ਵਾਦ ॥

bisman bisam bhae bismād. jini būjhiā tisu āiā svād.

Gazing upon the wondrous wonder, I am wonder-struck and amazed!

One who realizes this, comes to realize this state of joy.

To reach that stage, a person must first seek *Gurū's* grace. In order to do that, one must abandon the sense of egoism and the pride of technical knowledge and then submit and surrender unconditionally before the *Gurū* and ask for grace. The answer to the question as to how the *Gurū* at the age of five could possess attainments of such a high magnitude lies not in the reasoning of egoistic mind but in the spiritual vision. The answer to the spiritual power of the young *Gurū* lies in the understanding that the *Gurū*, though human in body, is Divine in Spirit. Egoistic minds of the so called scholars prohibit them from understanding the Divinity of the *Gurū*. As long as the human mind remains under the intoxication of egoism, the cycle of arguments of intelligence will continue and a person can never perceive the power of Divine Light, cannot comprehend Vāhigurū and can have no knowledge of Vāhigurū. The egoistic mind will then continue to wonder how a five year old *Gurū* could perform those supernatural acts.

Rājā Jai Singh had previously heard the *Gurū's* praises and was, therefore, pleased at the prospect of making his acquaintance and of listening to his instruction. He sent his representative to Kīratpur to request the *Gurū* to come to Dillī. The *Gurū* refused the invitation, for he had been forbidden by his father to see the Emperor.

Rājā Jai Singh sent back this communication, “Rājā Jai Singh humbly requests the *Gurū* to come to Dillī so that he and the *Gurū's* Sikhs may meet with him. The *Gurū* may act as he pleases regarding an interview with the Emperor.” It was made clear by the representative of Jai Singh that he (*Gurū*) would not be compelled to go to the Emperor.

Upon consultation with his local Saṅgat (ਸੰਗਤ), the *Gurū* set out from Kīratpur. At Pañjokhrā (ਪੰਜੋਖਰਾ), a village near Ambālā (ਅੰਬਾਲਾ), came a proud learned Brahman who, without even saluting the *Gurū*, sat down in his presence. The pundit asked him to recite *Saloks* (ਸਲੋਕ) from the Gītā (ਗੀਤਾ) since his name was similar to that of the Hindū god Krishn (ਕ੍ਰਿਸ਼ਨ). At that time, there stood nearby a dumb and illiterate man, Chajjū (ਛੱਜੂ), who hailed from the same village as the *Brāhman* (ਬ੍ਰਾਹਮਨ). Chajjū was serving water in the kitchen of the *Gurū* where he had encamped. The *Gurū* asked the *Brāhman* whether he should translate Gītā himself or he have it done by Chajjū.

The *Brāhman* thought, how can Chajjū, who cannot not even talk, translate Gītā? So he replied after a little pause, that Chajjū should do it. The *Gurū* always carried a stick with him. Calling Chajjū, he asked him to answer the *Brāhman's* questions. To the utter amazement of the *Brāhman* and others, Chajjū explained in detail each and every verse that the *Brāhman* asked. Upon this the *Brāhman* fell on the lotus feet of the *Gurū* and apologized for his indiscreet behavior. It was clear that not only could the *Gurū* interpret other faith scriptures, but also teach his Sikhs to do so.

When the *Gurū* reached Dillī, he was received by Rājā Jai Singh. He requested the *Gurū* to stay at his palace. That palace is now known as Gurduārā Baṅglā Sāhib (ਗੁਰਦੁਆਰਾ ਬੰਗਲਾ ਸਾਹਿਬ) in New Dillī.