

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 12**

**Unit Name: Ten Nānaks (ਨਾਨਕ)**

**Title: Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ) II**

### Standards

#### **Standard 1: The Gurū-Prophet (ਗੁਰੂ) Period: Nānaks V-X**

- Students learn the history and times of the *Gurūs* from Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) until Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), including famous Sikh (ਸਿੱਖ) personages.
  - Students learn the major events and importance of the lives of the last five *Gurūs*. In addition to the *Gurūs*, students will be introduced to famous Sikh personages such as Bhāi Nand Lāl (ਭਾਈ ਨੰਦ ਲਾਲ), Bhāi Ghanaī (ਭਾਈ ਘਨਈਆ), Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ), and others. Activities should include lessons related to the *Gurūs* (e.g. Gurū Harikrishan Sāhib's - ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ- work in helping the poor and the sick). Besides focusing on the narratives of the *Gurūs*, their viewpoints on social issues and ethical living should be emphasized as well.

### Objectives

1. Students learn about of Gurū Teghbahādar Sāhib's Shahīdī (ਸ਼ਹੀਦੀ).

### Prerequisites

- Previous lessons on all the *Gurūs*, especially lesson Gurū Teghbahādar Sāhib I.

### Materials

- Print-out of reading
- Highlighter markers

### Advanced Preparation

- The teacher should be familiar with the life of Gurū Teghbahādar Sāhib.
- Before students arrive have the following written on the board: ਸਿਰ ਜਾਏ ਤਾਂ ਜਾਏ ਮੇਰਾ ਸਿਖੀ ਸਿਧਕ ਨਾ ਜਾਏ; *Ṣir jāe tām jāe merā sikhī sidhak nā jāe*.
- Teacher should have some examples of human rights violations that are going on in the world (use [www.amnesty.org](http://www.amnesty.org) as a reference).

### Engagement (15-20 minutes)

- As students enter the class, have all of them repeat: ਸਿਰ ਜਾਏ ਤਾਂ ਜਾਏ ਮੇਰਾ ਸਿਖੀ ਸਿਦਕ ਨਾ ਜਾਏ; *Ṣir jāe tām jāe merā sikhī sidak nā jāe*. You can choose to sing it or just slowly and calmly repeat it.
- Once everyone has arrived and you have spent about 2-3 minutes as an entire group repeating the phrase, stop and let there be silence for a few minutes.
- Then ask the students: "What were we saying? And what does it mean?"
- Go over the literal meaning and focus on the word *Sidak*.
- Spend about 10 minutes discussing some examples of what one can do in their life to show that they have a certain belief/perseverance/faith.

- Let students share their thoughts. Ask them to think beyond what is just common.

### **Exploration (20-25 minutes)**

- Now draw their attention to Gurū Teghbahādar Sāhib's life which they have learned about in the previous class.
- Let them do the sharing rather than you recapping information for them.
- Have children connect to the travels of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ). Highlighting that the message was the same:
  - To remember Vāhigurū (ਵਾਹਿਗੁਰੂ)
  - Not to worship idols and tombs
- Then move on to the write-up in the teacher resource.
- Pass the readings out to the students and let them read it silently.
- Ask them to use a highlighter marker and take notes as needed.
- Once students are done, have them write their thoughts in the journal.
- Ask them to focus on the information they just read and reflect on what it means, what was *Gurū Sāhib's* intent by sacrificing his life.

### **Explanation/Extension (5-10 minutes)**

- Together as a group, discuss the write-up focusing on *Gurū Sāhib's* sacrifice, not for a particular religion only, but for the individual's right to practice a religion or no religion, as one chooses.
- Have students choose one of the five *Gurūs* they have learnt about and have them write a 3-page paper on their life and what inspiration the student drew from learning about their life.

### **Evaluation (On-going)**

- Evaluation will be on-going based on discussion that students have in class.
- You will also be able to gauge their understanding based on information that they have written.

## Teacher Resources

### **Gurū Teghbahādar Sāhib's Shahīdī (ਸ਼ਹੀਦੀ) (Reading 2)**

#### **Auraṅzeb's (ਔਰੰਗਜ਼ੇਬ) campaign of religious persecution**

As Auraṅzeb ascended the throne of South Asia by imprisoning his father and murdering his brothers, he decided to enlist the sympathies of the fanatical section of his co-religionists. His idea was to exterminate the idolatrous Hindūs and to convert the whole of South Asia to Islām. In order to achieve this objective he employed four fundamental means to deal with them. First he made peaceful overtures; secondly, he offered money; thirdly, he threatened punishment; and lastly, he tried to cause dissention among them. When all these measures failed, he resorted to forcible conversion. Orders were issued to the governors of all the provinces that they should destroy the schools and temples of the infidels (Kāfir - ਕਾਫ਼ਿਰ) and thereby put an end to educational activities as well as the practices of the religion of the Kāfirs (non-Muslims or non-believers). Many temples at Mathurā (ਮਥੁਰਾ) and Banāras (ਬਨਾਰਸ) were destroyed. Even a Sikh *Gurduārā* in Buriā (ਬੁਰਿਆ) in Khizrābād Pargnā (ਖਿਜਰਾਬਾਦ ਪਰਗਨਾ) of Sarhind (ਸਰਹਿੰਦ) had been demolished and a mosque was built on the site. Such incidents had become common occurrences. In order to force conversion to Islām, all possible means were adopted. In the field of taxation, the policy of discrimination was launched with great vigor. Pilgrimage taxes were levied. Five percent custom duty was levied on Hindūs while Muslims were charged only half of that.

The forced conversion zeal of the officials, with their campaign of religious persecution and their conversion at the point of the sword, had sent a wave of terror throughout the country. Sher Afgān Khān (ਸ਼ੇਰ ਅਫਗਾਨ ਖਾਨ), the Emperor's viceroy in Kashmīr (ਕਸ਼ਮੀਰ), set about converting the Kashmīrī (ਕਸ਼ਮੀਰੀ) Hindūs by force and massacred those who refused to embrace Islām. Even Muslims, who in any way assisted the Hindūs, were mercilessly put to death. In extreme agony of too much slaughter, the Brāhman priests of Kashmīr prayed to their gods.

A delegation of 500 Kashmīrī Brāhmans led by Paṇḍit Kirpā Rām (ਪੰਡਿਤ ਕਿਰਪਾ ਰਾਮ) met Gurū Teghbahādar Sāhib at Anandpur Sāhib. Paṇḍit Kirpā Rām told tales of the torture initiated by the orders of Auraṅzeb (r. 1658-1707 AD) for converting them to Islām. *Gurū Sāhib* was deliberating on the issue when the child Gobind Rāi (ਗੋਬਿੰਦ ਰਾਇ) happened to be there and asked as to what was the matter. *Gurū Sāhib* told him that the sacrifice of a Great Soul was called for. "Who else besides you can serve this cause?" was the child Gobind Rāi's spontaneous reaction. The *Gurū* replied, "This requires sacrifice, sacrifice of a holy and supreme soul." His son responded, "O dear father, who is more holy than you in this age? Go and offer yourself and save these people and their religion." On hearing this, the *Gurū* asked the Kashmīrī Brāhmans to go to the Emperor and make the following representation to him, "Gurū Teghbahādar, the ninth Sikh *Gurū* is now seated on the throne of the great Gurū Nānak, who is the protector of faith and religion. First make him a Muslim and then all the people, including ourselves, will of our own accord adopt the faith of Islām."

The Paṇḍits obeyed the *Gurū* and conveyed the proposal to the Emperor. On hearing this proposal, the Emperor was very pleased because he thought that it was much easier to convert one person than the whole lot. He retorted, "If the *Gurū* does not become Muslim, he will then at least show us a miracle." He was hopeful that once the *Gurū* was converted, there would be a large succession of Hindū and Sikh converts. The Emperor, therefore, sent his emissary to the *Gurū* to invite him to Dillī (ਦਿੱਲੀ). The *Gurū* received the Emperor's message and wrote in reply that he would come to Dillī after the rainy season.

The *Gurū* took leave of his family and his devoted Sikhs and began his journey to Dillī sometimes in June-July. From Anandpur (ਅਨੰਦਪੁਰ) he passed through Kīratpur (ਕੀਰਤਪੁਰ), Ropar (ਰੋਪੜ) and various villages before reaching Saifābād (ਸੈਫਾਬਾਦ) in Paṭiālā (ਪਟਿਆਲਾ) State to see his Muslim friend Saif-ul-dīn (ਸ਼ੇਫ-ਉਲ-ਦੀਨ). He stayed for sometime with him. Saif-ul-dīn became his disciple. He went to Samāṇā (ਸਮਾਣਾ) where he met another disciple called Muhammad Bakhsh (ਮੁਹੰਮਦ ਬਖਸ਼). The *Gurū* continued his journey through Kaithal (ਕੈਥਲ), Lakhan Mājra (ਲਖਨ ਮਾਜਰਾ), Rohtak and other places, conferring temporal and spiritual favors on his disciples, and finally he reached Āgrā (ਆਗਰਾ) where he encamped in a garden outside the city.

After the rainy season, the Emperor again sent his messenger to hasten the *Gurū's* presence at Dillī. When the messengers were unable to find the *Gurū*, they reported that he had fled. Orders were issued all over the empire to find and arrest him. There are different views about the place of *Gurū's* arrest. There were three Sikhs, Bhāi Matī Dās (ਭਾਈ ਮਤੀ ਦਾਸ), Bhāi Dayālā (ਭਾਈ ਦਯਾਲਾ) and Bhāi Satī Dās (ਭਾਈ ਸਤੀ ਦਾਸ) with the *Gurū* who were arrested with him and were brought to Dillī.

The Emperor explained that God appeared to him in a vision and told him to convert the whole world to Islām. Those who were to embrace Islām would be rewarded with wealth, appointments, land revenue grants and lands. The Emperor tried to lure them saying, "In this way you will have many disciples, and you will become a great priest of Islām. Therefore accept my religion – Islām, and you will receive from me whatever your heart desire." The *Gurū* refused.

Upon this it was ordered that the *Gurū* be imprisoned with sufficient guards around him. Again he was sent for and told that if he embraced Islām, every service would be performed for him, otherwise he would be severely tortured. He replied that he would never embrace Islām and so, remained in Dillī jail for eight days. He was given three choices: firstly to embrace Islām; secondly to perform a miracle; and thirdly to prepare himself to court death. The *Gurū* responded that to show a miracle was against the Will of Vāhigurū (ਵਾਹਿਗੁਰੂ) and thus he would not consent to the Emperor's proposals and the Emperor might act as he pleased. He was then put to extreme tortures.

It is said that there was conversation between *Gurū Sāhib* and his disciple Bhāi Matī Dās. He told him that *Gurū Nānak Sāhib* (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) had blessed Emperor Bābar (ਬਾਬਰ) with the continuation of his empire for a long time. Since the Mughal Emperors started committing great atrocities, their line would be exterminated if he (*Gurū*) laid down his life. In consequence of this conversation which was overheard by a priest, Bhāi Matī Dās was bound between two pillars and his body was sawn asunder. When the executioners put the saw on his head, he began to recite Japu jī (ਜਪੁ ਜੀ). This was a wonder of *Gurū's* grace. Bhāi Dayālā was boiled to death in a cauldron of hot water. The third companion Bhāi Satī Dās was roasted alive with cotton wrapped round his body. The authorities thought that these tortures of his Sikhs might shake the *Gurū*. However, nothing could and nothing can shake the Divine Light (the *Gurū*).

The final message was given to the *Gurū*, "You are to accept the religion of Islām or show a miracle. If you work a miracle, you may remain a *Gurū*. If you accept Islām, then you will be advanced to an exalted position. If you fail to accept these offers, you shall be put to death. This is the final decision." The *Gurū* emphasized, I will never abandon my faith. "The threat of death possesses no terrors for me. For death I am prepared and I cheerfully accept it."

Hearing this reply it was ordered that the *Gurū* be executed. Sayad Adam Shāh (ਸਯਦ ਅਦਮ ਸ਼ਾਹ) accompanied by courtiers and Muslim priests came with a warrant for his execution. Many people turned out to witness the execution. He was then taken out of his cage and allowed to perform his ablutions. He sat under the banyan-tree where he recited Japu jī. The executioner, Jalālūdīn (ਜਲਾਲੂਦੀਨ) of Samānā (some say it was Adam Shāh) took his sword and in a split of second, severed *Gurū Sāhib*'s head from the body. This happened on the afternoon of Thursday, the fifth day of the light half of the month of Maghar (ਮਘਰ) in Sammat (ਸੱਮਤ) 1732 (November 11, 1675) at Cāmdanī Cauk (ਚਾਂਦਨੀ ਚੌਕ), Dillī, where now stands Gurduārā Sīs Gañj (ਸੀਸ ਗੰਜ) in his memory. This *Gurduārā* was constructed by Sardār Baghel Singh (ਸਰਦਾਰ ਬਘੇਲ ਸਿੰਘ) in 1790.

History has recorded that a furious storm raged immediately after this brutal deed which filled everyone's eyes with dust. Bhāī Jaitā (ਭਾਈ ਜੈਤਾ) dashed out of the crowd and instantaneously took away the head of the *Gurū* to Anandpur. He reached Kīratpur on 15 November, 1675. From there the *Gurū*'s head was taken to Anandpur with full honor and on 16 November, 1675, it was cremated with full ceremonies. There is a *Gurduārā* called Sīs Gañj at Anandpur where the hallowed head of the *Gurū* was cremated. The Tenth *Gurū* received Bhāī Jaitā, embraced him and said, Raṅgreṭā Gurū kī beṭā (Raṅgreṭā is the son of the *Gurū*, Raṅgreṭā was Bhāī Jaitā caste). Bhāī Jaitā told the young *Gurū* and his family how Gurū Teghbahādar Sāhib had sent for his son to be bowed to. Thus, Gobind Rāī, became the successor, infused with the Divine Light.

Lakkhī Shāh Lubāṇā/Vañjārā (ਲੱਖੀ ਸ਼ਾਹ ਲੁਬਾਣਾ/ਵਣਜਾਰਾ), was a famous contractor in Dillī and was also a follower of the *Gurū*. He emptied his carts, laden with lime, near the Red Fort, taking advantage of the darkness and the carelessness of the Mughal sentries, and with the help of his sons, whisked away the body of the *Gurū*, in one of their carts. Apprehensive of the government reprisal, Lakhī Shāh and his sons then built up a pyre inside their own house and set fire to it. When the body was duly reduced to ashes, they cried out that their house had caught fire and called upon their neighbors to assist them in extinguishing it. Next day they collected the *Gurū*'s remains and buried them in a copper vessel in the earth under his funeral pyre. On this spot there stands a *Gurduārā*, Rakāb Gañj (ਰਕਾਬ ਗੰਜ).

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### **Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) and Bhīkhaṇ Shāh (ਭੀਖਣ ਸ਼ਾਹ)**

At the time of Gobind Rāi's birth, there lived in the village Thaskā (ਥਸਕਾ), a Sayad (ਸਯਦ) called Bhīkhaṇ Shāh (ਭੀਖਣ ਸ਼ਾਹ). On the young Gurū's birthday, Bhīkhaṇ Shāh looked and bowed towards the east. His disciples asked him why he bowed, contrary to all Islāmic custom, in the direction to which only Hindūs turned in their morning worship of the Sun. Bhīkhaṇ Shah replied, "In the city of Paṭnā (ਪਟਨਾ), Allah's Light has appeared in human form. He will destroy the wicked people, fight against evil and irreligion, and make *Dharam* (ਧਰਮ), or righteousness, flourish in the land. I have bowed to the manifestation of Allah in human form. I am going to that city in order to get a sight of him and be blessed."

He vowed that he would go to meet the new-born king, and would not eat until he had seen him. He went by Dillī (ਦਿੱਲੀ) and arrived in Paṭnā, suffering from hunger and fatigue. He sat down near the Gurū's house, but apart from the crowd who had come to offer their congratulations. When the crowd had dispersed, Kirpāl Cand (ਕਿਰਪਾਲ ਚੰਦ), the child's uncle, went to Bhīkhaṇ Shah, and asked him why he had come. Bhīkhaṇ Shah told him the nature of his vow, and asked to see the newborn child, as he had come hundreds of miles to see the child.

When the child *Gurū* was brought out, the visitors felt blessed and presented their offerings. The Sayad too presented his, and bowed at the young spiritual prince's feet. He placed before him two earthen vessels covered with muslin, one containing milk and the other water. The child playfully touched both vessels. Upon this, the fakīr took them up, and prepared to leave amid the thanks of the Sikhs for having been the means of giving them a sight of their future *Gurū*. They asked Bhīkhaṇ Shāh what he meant by the two vessels. He said that the vessel with the milk represented the Hindu religion while the vessel with the water represented the Muslim religion. Since the *Gurū* touched both vessels, it meant that he would be impartial towards both religions and help all people. Saying this, the Sayad departed.

*Adapted from Gurū Gobind Singh: Life and Achievements of Gurū Gobind Singh*

### **Gurū Gobind Singh Sāhib and Paṇḍit Shivdat (ਪੰਡਿਤ ਸ਼ਿਵਦਤ)**

Paṇḍit Shivdat had been a worshipper of idols and gods for a long time. He had grown old in the practice of concentration and renunciation. People regarded him with deep respect, because he was known to be holy and devout. They believed him to have acquired that stage where God is beheld face to face, but he had been feeling a void in his heart all along. As his faculties strengthened and he gained clarity from his devout practices, he perceived that something was missing in the objects that he had worshipped so far. He felt uneasy, but he knew not how to fill the void.

Early one morning, as he sat in a secluded, beautiful spot on the banks of the Gaṅgā (ਗੰਗਾ), with his eyes closed and his heart and mind soaring aloft in search of God, Gurū Gobind Singh Sāhib (at the time Gobind Rāi) walked up to him silently from behind. He stood near him, bent slightly forward, and, putting his little mouth near the devotee's ear, said softly and sweetly, *Paṇḍit Jī, Bo!* (ਪੰਡਿਤ ਜੀ, ਬੋ!)

The Paṇḍit had, in his meditations, felt himself very near to his goal. He had thought that the Lord was coming to him to dwell in his heart forever. He had felt the Supreme Being approaching. Now, he thought that he heard his beloved speaking in his ear. He opened his eyes, turned his face, and beheld a miracle. After seeing Gurū Gobind Singh Sāhib's charming face, Paṇḍit Shivdat forgot about the

idols and gods he had prayed to, for he saw in Gurū Gobind Singh Sāhib, the manifestation of the one and only Vāhigurū (ਵਾਹਿਗੁਰੂ). The bright, round eyes quivering with childlike mirth, appeared to the Paṇḍit as two orbs shedding a light which illuminated his heart.

The Paṇḍit was liberated. He had found the beloved in the child. Therefore, he called him *Bālā Prītam* (ਬਾਲਾ ਪ੍ਰੀਤਮ) or Child-Beloved. His meditations were now full of serene joy.

*Adapted from Life of Gurū Gobind Singh*

### **Gurū Gobind Singh Sāhib and Rājā Fatah Cand Mainī (ਰਾਜਾ ਫਤਹ ਚੰਦ ਮੈਣੀ)**

Rājā Fatah Cand Mainī and his wife became admirers of Gobind Rāi in an interesting way. The pair had no child. They were always restless, not only because they lacked an heir, but also because they had been taught to believe that only a dutiful son could help the deceased parents across a particular region of the other world. They approached Paṇḍit Shivdat (ਪੰਡਿਤ ਸ਼ਿਵਦਤ), who had been won over by the Gobind Rāi's love. One day Shivdat was sitting on his usual seat by the Gaṅgā. The couple approached Shivdat and told him of the thoughts that allowed them neither rest nor joy. They begged him to intercede on their behalf and get them the boon of a son. Shivdat gave them the joyful tidings that the Great Bestower of Gifts was himself in the world, in that very city, in human form. He directed them to go home, open the doors of their love-filled hearts, and invite the beloved into their spirits. He assured them that he would come not by search, but by true yearning of the heart. They did as he explained. They would daily bathe and dress themselves in neat attire; they washed their hearts and minds clean of all earthly desires and thoughts, except the one which they had no power or mind to abandon, and waited for the Gobind Rāi to come and bless them.

Days passed, yet no sign of him appeared. They did not lose heart. Thinking that he delayed his appearance because their yearning for him had an earthly touch, an element of selfish desire, they bade good-bye to even the one wish of their innermost hearts; they stopped wishing for a son and simply began to thirst for the sight of the *Gurū*. One day, they were sitting with their eyes turned inwards and their hearts expanding wider and wider in order to engulf and include him within their enclosure. Suddenly, two little arms were flung around the queen's neck, which now clasped in a tight embrace of love, and a sweet, charming voice spoke into her ear, "Mother, I have come."

The king and queen had wanted a son, and so the child Gobind Rāi gave himself up to them as a child.

*Adapted from Life of Gurū Gobind Singh*

### **Gurū Gobind Singh Sāhib's Childhood Games (ਚੋਜ - coj)**

The first five years of the *Gurū*'s life were spent at Paṭnā, which was then the capital of Baṅgāl (ਬੰਗਾਲ). The little pranks and games he played all gave a foretaste of the life he was to follow. He would divide his friends into two groups and engage them in contests of skill, power and patience. All of the children recognized him as their leader, and obeyed him as implicitly as his *Khālsā* (ਖਾਲਸਾ) did afterwards.

Nurtured on the traditions of Sikh history culminating in the sacrifices made by Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) and Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ), Gobind Rāi grew into a fearless and noble child under the loving care and guidance of mother Gujri (ਗੁਜਰੀ), grandmother Nānkī (ਨਾਨਕੀ)