

Grade: 6

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 9

Unit Name: Ten Nānaks (ਨਾਨਕ)

Title: Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ)

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 Ghanaīā (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 the life of Gurū Harikrishan Sāhib.

Prerequisites

- Previous lessons on all the *Gurūs*.

Materials

- Reading

Advanced Preparation

- The teacher should be familiar with the life of Gurū Harikrishan Sāhib.

Engagement (10-15 minutes)

- Begin the class with a review of the class on Gurū Harirāi Sāhib (ਗੁਰੂ ਹਰਿਰਾਇ ਸਾਹਿਬ).
- Ask students to share some ideas about being Eco-Friendly.
- Have students highlight that Rām Rāi (ਰਾਮ ਰਾਇ) was excommunicated and Gurū Harikrishan Sāhib, a child of little over five-years-old was given *gurgaddī* (ਗੁਰਗੱਦੀ). Specify for students that *gurgaddī* was not hereditary, but merit-based.
- Rām Rāi needless to say was not happy with the decision.
- In his instructions to Gurū Harikrishan Sāhib, Gurū Harirāi Sāhib asked him not to meet with Aurangzeb.

Exploration (20-25 minutes)

- Now stop the discussion and ask children if they know what happened next?
- Some of the students will know the story of Gurū Harikrishan Sāhib. Let them tell the class about the life of Gurū Harikrishan Sāhib.
- At the end of the lesson, give the attached write out to the students so that they can read information on *Gurū Sāhib's* life, but during your class turn your attention to the work

that Gurū Harikrishan Sāhib conducted as the *Gurū* i.e. in helping patients of cholera and small pox.

Explanation/Extension (15-20 minutes)

- Ask students if they have done any volunteer work. Let them share their experiences.
- Also bring up the question to those who may not have done any particular volunteer work asking them what might be stopping them from doing so.
- There may be any number of reasons, one of which may include not knowing where to start.
- Take a piece of chart paper and identify, with help from your students, causes which they may want to help out. In keeping with the lesson, you may want to focus on medical and disease-related volunteer opportunities.
- Once you have identified some area ask students to research at home to see how they can help in these areas. They may be able to find something locally or find information online about work being done in different areas in the world.
- Create a space in the classroom where students can come post their findings.

Evaluation (On-going)

- For homework have children complete the reading and in the next class pay special attention to discussion from students during the review session.

Teacher Resources

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.

Thousands of people of Dillī came to have *darshan* (ਦਰਸ਼ਨ) (holy sight) of the *Gurū*. The sick were healed and those in distress were comforted at the very sight of the holy Master.

The Emperor sent presents at the arrival of the *Gurū* and expressed a wish to see him but the invitation was refused.

On the instruction of Emperor Aurangzeb, Rājā Jai Singh agreed to test the *Gurū* whether he possessed any superhuman power. His head queen dressed like a maid servant and sat among other maid servants and queens. The *Gurū* was requested to identify the head queen (Rāṇī - ਰਾਣੀ) which he immediately did. Upon this Rājā Jai Singh and his queens acknowledged the *Gurū's* spiritual power.

Cholera and small-pox were raging fiercely in Dillī at that time. The *Gurū* went through the city, healing the sick and providing them with hope and inspiration. Food, medicine and clothes were distributed among the poor and the sick.

Shortly after the above incident, the *Gurū* was seized with high fever which was followed by small-pox. His mother sat by him and pleaded, “My son, why are you intent on your death? You have only lately been seated on the *Gurū's* throne, you are still a child, and it is too soon for you to depart.” The *Gurū* replied, “Be not anxious. My safety is in Divine Will. Almighty is the reaper of the crop; it is within Divine pleasure, and sometimes Almighty reaps it while it is still green, half-green and sometimes when it is ripe. The Creator will do what is best.”

The *Gurū* was ill for several days. He knew his end had arrived and said, “Bābā Bakālē (ਬਾਬਾ ਬਕਾਲੇ),” which meant that his successor would be found at village of Bakālā (ਬਕਾਲਾ). He then breathed his last on 30 March, 1664. His body was cremated on the bank of river Jamuna where now stands the Gurduārā Bālā Sāhib (ਗੁਰਦੁਆਰਾ ਬਾਲਾ ਸਾਹਿਬ).

Adapted from <http://www.allaboutsikhs.com/gurus/guruHarikrishan.htm>

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Reading

Vār (ਵਾਰ)

The word *Vār* comes from Sanskrit (संस्कृत), in which, it is referred to as *Vāri* (ਵਾਰੀ), the brave and *Vairī* (ਵੈਰੀ), the enemy, or in other words, one side striking and the other defending. In the Pañjābī (ਪੰਜਾਬੀ) language, the word *Vār* has several different meanings such as: to strike, to attack, war, to surround in a war situation, to stop, to defend, to sacrifice, repetition, to close a door, days of the week, to praise, etc. *Vār* is a well-known form of Pañjābī poetry as well. Due to its popularity with the common folk and its authenticity, Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) along with other *Gurūs* utilized it as a medium to convey their message. Even though this poetic form is included in, and identified with folk songs, it still stands out independently and maintains its own importance. Bards (ਵਾਦੀ) usually performed these *Vārs*. The typical theme in these *Vārs* was of battles and dynastic feuds, of issues of honor fought at the point of the sword and of romantic love.

The *Gurūs* employed this particular form, as opposed to *Kisse* (ਕਿੱਸੇ) or *Jaṅgnāme* (ਜੰਗਨਾਮੇ). In a typical *Kissā*, the theme is of man against society and if man doesn't get what he wants, namely his beloved, then he rejects all of society. In a *Jaṅgnāmā*, there is a description and details of a battle, one side either wins or loses and that's the end of it. In a *Vār*, however, the battle between the opposing forces is endless. Even after one side has conquered the other, the fight still continues. The theme in the *Vārs* of the *Gurūs* is to take the worldly, social perspectives and utilize them in a manner that they can be used to understand the nature of spiritual experience. In this manner, through spiritual experience, the battle with the worldly attachment, *Māiā* (ਮਾਇਆ) and the five *vikārs* (ਵਿਕਾਰ) (*kām* - ਕਾਮ, *krodh* - ਕ੍ਰੋਧ, *lobh* - ਲੋਭ, *moh* - ਮੋਹ and *ahankār* - ਅਹੰਕਾਰ) ensues. The *Vār* describes the internal conflict and confrontation among the attributes of a *Gurmukh* (ਗੁਰਮੁਖ) and a *Manmukh* (ਮਨਮੁਖ) and through this insight of the spiritual doctrine, guidance is given to the individual. Typically, *Vārs* are composed in the form of *paūrīs* (ਪਉੜੀ). Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) during the compilation of the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) added *saloks* (ਸਲੋਕ) of the first four *Gurūs* to the *paūrīs* of the *Vārs* (those not composed by him) and later it is said Gurū Harigobind Sāhib added a regional tune to each *Vār*.

Adapted from <http://www.sikh-heritage.co.uk/arts/musicPunjab/Music%20of%20Punjab.htm>

Dhādhī (ਢਾਢੀ)

Another distinct group, which emerged in the age of the *Gurūs*, was the *Dhādhīs* (named for the small drum, *Dhāḍ* - ਢਡ, which accompanied their songs). Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) fostered these singers. While *Marāsīs* (ਮਰਾਸੀ), also singers, were Muslims, *Dhādhīs* were not confined to a particular religious affiliation. *Sūfī* (ਸੂਫੀ) *Dhādhīs* sang in praise of a Divine Beloved while Sikh *Dhādhīs* specialized in martial ballads called *Vārs*. The *Sūfī* *Dhādhīs* usually performed at the *Mazārs* of saints and at *Melās* (ਮੇਲਾ) and festivals while the Sikh *Dhādhīs* sang mainly at the *Gurduārās* (ਗੁਰਦੁਆਰਾ). In modern Pañjāb (ਪੰਜਾਬ), both *Sūfī* and Sikh *Dhādhīs* are still very much part of the musical scene.

The *Dhādhīs* are an integral part of Gurmat Saṅgīt (ਗੁਰਮਤ ਸੰਗੀਤ). Gurū Nānak Sāhib himself used to call himself a *Dhādhī* of Vāhigurū (ਵਾਹਿਗੁਰੂ).

At the command of Gurū Harigobind Sāhib, the *Ḍhāḍhīs* refined their repertoire. Their songs came to deal exclusively with tales of heroism and valor and they accompanied the armies of the *Gurū* and sang to hearten the men and women. Two *Ḍhāḍhīs* of that age are still remembered by name: they were Bhāi Nāthā (ਭਾਈ ਨਥਾ) and Bhāi Abdullah (ਭਾਈ ਅਬਦੁੱਲਾਹ). The latter was a gifted poet and sang his own compositions in the *Gurū's* court. These inspiring songs have come down through the ages. However, it must be noted that the singing of *Vārs* (as these heroic ballads are called) has changed over the centuries. The *Ḍhāḍhīs* once sang only verses from the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ); the contemporary *Ḍhāḍhīs* repertoire has broadened to include many kisse and romances.

Some literary forms that are in Gurū Granth Sahib are: Ghoṛīā (ਘੋੜੀਆ), Chant (ਛੰਤ), Vār Sat (ਵਾਰ ਸਤ), Thitī (ਥਿਤੀ), Rutī (ਰੁਤੀ), Bārah Māhā (ਬਾਰਹ ਮਾਹਾ), Karhale (ਕਰਹਲੇ), Vaṇjārā (ਵਣਜਾਰਾ), Birhārē (ਬਿਰਹੜੇ), Alāhaṇīā (ਅਲਾਹਣੀਆ), Añjulī (ਅੰਜੁਲੀ), Sad (ਸਦ), Pahare (ਪਹਰੇ), Din-Raiṇī (ਦਿਨ ਰੈਣਿ), Vār (ਵਾਰ) and Sohilā (ਸੋਹਿਲਾ).

Adapted from: Sikh Research Institute's Poetic Forms Paper



Sikh *Ḍhāḍī jathā* performing inside a *Gurudwārā*



Des Rāj Lakhane (ਦੇਸ ਰਾਜ ਲਖਨੇ) - *Sūfī Ḍhāḍhīs*