

Grade: 6

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 14

Unit Name: Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ)

Title: Gurū Gobind Singh Sāhib's activities in Anandpur (ਅਨੰਦਪੁਰ) and Pāumṭā Sāhib (ਪਾਉਂਟਾ ਸਾਹਿਬ)

Standards

Standard 1: The Gurū-Prophet 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, 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 will focus on *Gurū Sāhib's* early education at Anandpur and the martyrdom of Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ).
2. Students will also learn about Gurū Gobind Singh Sāhib's court at Pāumṭā.
3. The lesson will end with a study of *Gurū Sāhib's* early battles at Anandpur (particularly the Battle of Bhaṅgāṇī (ਭੰਗਾਣੀ)).

Prerequisites

- Students should be somewhat familiar with Gurū Gobind Singh Sāhib.

Materials

- Various books on Gurū Gobind Singh Sāhib (bibliographic information included in Teacher Resources)
- Chalkboard and writing materials or overhead projector

Advanced Preparation

- The teacher should go over the various websites and books included in Teacher Resources.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Remind students of what they learned about Gurū Gobind Singh Sāhib and his childhood in their last lesson. Let them recap and help where needed.
- Remind students that his childhood games and pranks foreshadowed the events of his later life. The mock battles and armies that he created as a child were an indication of what his life would be like when he grew up and his understanding of what may be needed.
- Ask volunteers to share what they wrote about in their homework.

- Let students know that Gurū Gobind Singh Sāhib left Paṭnā at about the age of five and once he reached Anandpur, his formal education began.
- Ask students: what kinds of things do you think *Gurū Sāhib* learned at Anandpur? Use what you already know about *Gurū Sāhib* to make an educated guess if you don't know for sure.
- Write their suggestions on the board.
- Move on to the write-up provided.
- Let students know the type of education he received.
- Emphasize the fact that *Gurū Sāhib* not only learned weaponry, horsemanship and military tactics, he also learned many different types of languages, poetry, history and mythology. In addition to being a fierce soldier, he was also an accomplished scholar who cultivated his spirit as well as his body. He continued the tradition of maintaining balance between the saint-soldier lifestyle.

Exploration (35 minutes)

- Briefly describe the conditions that demanded the martyrdom of Gurū Teghbahādar Sāhib. Remind students that it was Gurū Gobind Singh Sāhib who encouraged his father to sacrifice his life for the helpless. Students should be familiar with this from their classes on Gurū Teghbahādar Sāhib.
- Ask students:
 - Would you be able to sacrifice a family member for the sake of humanity?
 - What can we learn from Gurū Gobind Singh Sāhib's actions?
 - How can we apply this lesson to our daily lives? (Sacrifice, helping the helpless, etc.)
- Explain to students that after Gurū Teghbahādar Sāhib, Gurū Gobind Singh Sāhib became *Gurū* and began to lead the Panth (ਪੰਥ).
- He held court like a king and began to have the Rañjīt Nagārā (ਰਣਜੀਤ ਨਗਰ) beaten every day. *Gurū Sāhib* was also given precious gifts by other kings including an expensive canopy and an accomplished baby elephant. This really annoyed the neighboring Hill Chiefs who felt that only royal families should have the privileges and gifts that the *Gurū* was receiving.
- Some of *Gurū Sāhib's* Sikhs, upon an invitation from the ruler of Siramūr (ਸਿਰਮੂਰ), encouraged the *Gurū* to leave Anandpur for a while and settle in Nāhan (ਨਾਹਨ). *Gurū Sāhib* agreed and shifted headquarters to this area, now known as Pāumṭā.
- Describe *Gurū Sāhib's* court at Pāumṭā. Emphasize the point that this sojourn in Nāhan was a time of regeneration and cultivation of the spirit of the Panth. Here, *Gurū Sāhib* continued to train his Sikhs in military tactics and weaponry and also held poetry contests between famous poets who would uplift the spirit of the Sikhs.
- The Battle of Bhaṅgāṇī (ਭੰਗਾਣੀ) was the first opportunity for the Sikhs to test their military training on the battlefield.
- At this point, have students read the article: "Battles of the Pre-Khālsā (ਖਾਲਸਾ) Period."
- Once students have read the article on their own, have students complete the chart of who was on which side in the beginning and then at the end of the Battle of Bhaṅgāṇī. (Students should understand that the Udāsīs (ਉਦਾਸੀ) and the Paṭhāns (ਪਠਾਨ), as well as a number of Sikhs were on Gurū Gobind Singh Sāhib's army at the beginning of the battle and deserted his army before the battle began. The Paṭhāns even joined the Hill Chiefs because they were bought out by them. By the end of the battle, Pīr Buddhū Shāh (ਪੀਰ ਬੁੱਧੂ ਸ਼ਾਹ), his sons and about 500 followers had joined *Gurū Sāhib's* army.)
- Ask students: what do you think the *Gurū Sāhib's* Sikhs learned from these first couple of

battles? Get them to jot down the lessons in their notebooks and then share them with the class.

Explanation/Extension (5-10 minutes)

- Though Gurū Gobind Singh Sāhib fought against the Hill Chiefs in the Battle of Bhaṅgāṇī, he also fought with them in the Battle of Nadaun (ਨਦੌਨ).
- Ask students:
 - Why do you think *Gurū Sāhib* decided to join the Hill Chiefs in this battle? What does this tell us about *Gurū Sāhib* and his attitude toward war?
 - Was he fighting against a particular person?
 - What was he really opposing? How do we know?

Evaluation (On-going)

- Students should be familiar with the type of education that Gurū Gobind Singh Sāhib received and should be able to recall the early tensions between *Gurū Sāhib* and the Hill Chiefs.

Teacher Resources

- Macauliffe, Max Arthur. *Gurū Gobind Singh: Life and Achievements Vol 1*. Dillī: National Book Shop, 1999.
- Singh, Kartār. *Life of Gurū Gobind Singh*. Ludhiānā: Lāhaur Book Shop, 1998.
- <http://www.allaboutsikhs.com/sikh-gurus/guru-gobind-singh-ji.html>
- <http://www.sikh-history.com/sikhhist/Gurus/nanak10.html>
- <http://www.thesikhencyclopedia.com/biographical/gobind-singh-guru.html>
- <http://www.info-sikh.com/PageG3.html>

The Battle of Bhaṅgānī (ਭੰਗਾਣੀ)

| Beginning of the Battle | Gurū Gobind Singh Sāhib's Army | The Hill Chiefs' Army |
|-------------------------|--------------------------------|-----------------------|
| | | |
| End of the Battle | Gurū Gobind Singh Sāhib's Army | The Hill Chiefs' Army |
| | | |

Early Education at Anandpur (ਅਨੰਦਪੁਰ) and Gurū Teghbahādar Sāhib's (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ) Martyrdom

Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) left Paṭnā (ਪਟਨਾ) for Anandpur (ਅਨੰਦਪੁਰ), then known as Makkhovāl (ਮੱਖੋਵਾਲ), in February 1672. It took about a year to reach Anandpur and the *Gurū* made several stops on the way. Most notably, he stayed in Lakhnaur (ਲਖਨੌਰ) for five or six months where he won the hearts of many.

Upon his arrival at Anandpur, Gobind Rāi was warmly received by his father, Gurū Teghbahādar Sāhib and the local Saṅgat (ਸੰਗਤ). Under the care of his father, Gobind Rāi received his formal education. He had already learnt Gurmukhī (ਗੁਰਮੁਖੀ) and could recite many *bāṇīs* of the *Gurūs* from memory. In addition to a thorough study of Ādi Granth (ਆਦਿ ਗ੍ਰੰਥ), Gobind Rāi began to learn different languages. He learnt Fārsī (ਫਾਰਸੀ) from a man named Pīr Muhammad (ਪੀਰ ਮੁਹੰਮਦ) of Saloh (ਸਲੋਹ). Learned teachers and poets were hired to teach him languages, literature, history, mythology, and scriptures. The future *Gurū* also learnt horsemanship and the use of weapons. When he could snatch some free time from these serious occupations, Gobind Rāi took part in mock battles with his friends.

This blissful life at Anandpur was cut short rather abruptly. The Emperor Aurangzeb (ਔਰੰਗਜ਼ੇਬ) had been engaged in a conversion campaign in which he ordered his deputies to convert the non-Muslim subjects of his empire over to Islām. This conversion campaign was especially severe and unrelenting in the region of Kashmīr (ਕਸ਼ਮੀਰ). Aurangzeb wanted to convert the *Paṇḍits* (ਪੰਡਿਤ) of Kashmīr so that ordinary people would follow these learned members of the Hindū religion and accept Islām. The *Paṇḍits* were extremely distraught and decided to ask the ninth Nānak, Gurū Teghbahādar Sāhib for help. They put their case before the *Gurū* and asked for guidance. Their tale of suffering and woe plunged the *Gurū* in to deep thought. *Gurū Sāhib* was deep in meditation when his son, Gobind Rāi, returning from his sports and games, sat in his father's lap and inquired why he was so deep in thought.

Gurū Sāhib replied, “The Muslim rulers have begun a ruthless campaign of tyranny in order to convert all. In their attempts to convert others, these rulers have become totally brutal and their hearts have turned to stone. The Hindūs are completely demoralized; they are suffering all this tyranny and humiliation with meek submission. The Mughals have to be reminded of human values like sympathy and compassion, and the spiritually broken Hindūs have to be re-inspired with life and courage. This difficult task can only be accomplished by a Great Soul but I do not know where to find such a one.”

“That is easy, father,” replied young Gobind Rāi. “Who could be holier than you, and who more pure?”

On hearing this, Gurū Teghbahādar Sāhib resolved to go to Dillī (ਦਿੱਲੀ) and do what he could towards reforming the hard-hearted rulers. Urging his father to give up his life in order to help the helpless was Gurū Gobind Singh Sāhib's first sacrifice for righteousness. Even at such a young age, he never shirked his responsibility and duty towards humanity.

Tensions between the *Gurū* and the Hill Chiefs and the *Gurū*'s Sojourn in Pāumtā

After the martyrdom of Gurū Teghbahādar Sāhib, Gurū Gobind Singh Sāhib assumed responsibilities. Though only nine years old, the *Gurū* rose to the occasion and consoled the grief-stricken Sikhs, exhorting them to accept the occurrence with a spirit of acceptance to Vāhigurū's (ਵਾਹਿਗੁਰੂ) Will. The

Gurū saw to it that fear and demoralization did not creep into the psyche of the Sikhs. The Panth (ਪੰਥ) grew strong and integrated under the new dispensation. Anandpur (ਅਨੰਦਪੁਰ) vibrated with a new spirit and confidence.

However, the frequent huge gatherings at Anandpur, the war-like activities, military preparations, and the beating of the Raṅjīt Nagārā (ਰਣਜੀਤ ਨਗਾਰਾ) or the Drum of Victory, caused tensions between the *Gurū* and the Hill Chiefs, particularly Rājā Bhīm Cand (ਰਾਜਾ ਭੀਮ ਚੰਦ). Bhīm Cand's objection to the regular beating of the drum, an emblem of sovereignty, was brushed aside. Bhīm Cand was especially annoyed because the beating of such a drum was believed to be the privilege of a royal family and it often meant the declaration of a war. He became even more jealous of the *Gurū* when devotees from the ruling house of Āsām (ਆਸਾਮ) brought him precious offerings. Among these offerings, were a costly embroidered canopy and an accomplished baby elephant, Prasādī (ਪ੍ਰਸਾਦੀ). The elephant lovingly washed *Gurū's* feet and fetched arrows discharged by the *Gurū*. Bhīm Cand anxiously waited for a chance to snatch these gifts from the *Gurū*.

The occasion was provided by the wedding ceremony of Bhīm Cand's son, Ajmer Cand (ਅਜਮੇਰ ਚੰਦ), to the daughter of Fatah Shāh (ਫਤਹ ਸ਼ਾਹ), the ruler of Garvāl (ਗੜਵਾਲ). Bhīm Cand asked the *Gurū* to loan him the costly canopy and the baby elephant for the occasion. This was only a pretext employed by the Rājā to assert his authority and to take the articles and keep them for good. The *Gurū* saw through the evil intention of Bhīm Cand and declined to loan him the gifts. The *Gurū* stated that the gifts belonged to the Sikh Panth (ਸਿਖ ਪੰਥ) and not him alone. Bhīm Cand became very angry and sent his forces to attack some of the Sikhs who were traveling to Pāumṭā (then known as Nāhan - ਨਾਹਨ) from Fatah Shāh's daughter's marriage. The Sikhs fought bravely and reached Pāumṭā safely. The relations between the *Gurū* and Bhīm Cand remained strained and it became obvious that the Hill Chiefs would attack again. Therefore, the *Gurū* made preparations for the coming encounters with the crafty hill-men.

Gurū Sāhib was in Pāumṭā because he had been invited to shift his headquarters to Nāhan by the ruler of Siramūr (ਸਿਰਮੂਰ). In this idyllic setting, *Gurū Sāhib* cultivated the spirit of the Panth. *Gurū Sāhib* was captivated by the wondrous beauty and romance of the place which he selected for his camp. The place might have come to be called Pāumṭā, a word derived from "the foot of the horse;" it is also known as Bhaṅgāṇī, after the battle of Bhaṅgāṇī. Pāumṭā provided ample scope and opportunity for contemplation and creativity. The *Gurū's darbār* (ਦਰਬਾਰ) was the nucleus of literary figures who created literature for the heroic struggle to be waged for the sake of Dharam (ਧਰਮ) or righteousness. This tradition, which associates fifty-two poets with the literary darbār, was inherited by the Tenth *Gurū* from *Gurū Teghbahādar Sāhib*. Among the new additions to the *darbār* was Bhāi Nand Lāl "Goyā" (ਭਾਈ ਨੰਦ ਲਾਲ 'ਗੋਯਾ'), an accomplished scholar and poet of Fārsī (ਫਾਰਸੀ), who reached the *Gurū* at the Vaisākhī (ਵੈਸਾਖੀ) held in 1682 A.D. His ancestors were ministers at the court of Ghaznī (ਗਜ਼ਨੀ). The talented poet presented to the *Gurū* an anthology of his poetry entitled *Bandgīnāmā* (ਬੰਦਗੀਨਾਮਾ), a volume of devotional poetry. The book was highly commended by *Gurū Sāhib* who gave the work a new title *Zindagīnāmā* (ਜਿੰਦਗੀਨਾਮਾ), the Book of Life.

During his stay at Pāumṭā, the *Gurū* also sent five Sikhs to Banāras (ਬਨਾਰਸ) to gain proficiency in Sanskrit and ancient literature. The *Gurū* gave due attention to the training of the Sikhs. Hunting and chase formed a part of the *Gurū's* routine at Pāumṭā. It is here that *Gurū Sāhib* and his Sikhs engaged in the battle of Bhaṅgāṇī against the Hill Chiefs.

The Battles of the Pre-Khālsā (ਖਾਲਸਾ) Period

In October 1686, the Hill Chieftains collected a force of 30,000 men, and under the leadership of Rājā Bhīm Cand (ਰਾਜਾ ਭੀਮ ਚੰਦ) and Fatah Shāh (ਫਤਹ ਸ਼ਾਹ), they rode towards Pāumṭā (ਪਾਉਂਟਾ). Gurū Gobind Singh Sāhib's army consisted of around 4,000 Sikhs as well as a number of *Udāsīs* (ਉਦਾਸੀ) and *Paṭhāns* (ਪਠਾਨ). Except for Mahant Kirpāl Dās (ਮਹੰਤ ਕਿਰਪਾਲ ਦਾਸ) and a few others, most of the *Udāsīs* had deserted the *Gurū*. The *Paṭhāns* who had taken up employment under *Gurū Sāhib* on the recommendation of Pīr Buddhū Shāh (ਪੀਰ ਬੁੱਧੂ ਸ਼ਾਹ) were all bought over by Bhīm Cand. They were promised a free share of the loot at Pāumṭā. The *Gurū* informed Pīr Buddhū Shāh about the unfaithful behavior of the *Paṭhāns* and he himself led his Sikhs to a place six miles outside Pāumṭā, also called Bhaṅgāṇī (ਭੰਗਾਣੀ).

On hearing about the unreliable *Paṭhāns*, Pīr Buddhū Shāh was greatly disturbed. Immediately, he called his sons and he rushed to *Gurū Sāhib*'s side with 500 to 700 of his followers. Pīr Buddhū Shāh and his sons fought bravely in this bloody battle as did his followers. Besides several hundred Sikhs, two of Pīr Buddhū Shāh's sons and a large number of his followers died in the fighting. The treacherous *Paṭhāns* were astounded to see confectioners and cattle-grazers, who had never handled swords or shields, fighting like trained soldiers and killing many a haughty *Paṭhān* and hill-men.

Rājā Harī Cand (ਰਾਜਾ ਹਰੀ ਚੰਦ), one of the hill chieftains, shot a volley of arrows at Gurū Gobind Singh Sāhib; one hit the horse and one hit his waistband. It was then *Gurū Sāhib*'s turn and his arrows wreaked havoc in all directions, killing numerous opponent soldiers, including Rājā Harī Cand. With his fall, the rivals lost courage and before darkness fell, they fled from the battle field.

The victory of the *Gurū* silenced the adversaries who had thought of the *Gurū*'s army as a miscellaneous rabble of unskilled householders. Their prestige rose and their morale strengthened. After the battle of Bhaṅgāṇī, the *Gurū* returned to Makkhovāl (ਮੱਖੋਵਾਲ) where he strengthened the city of Anandpur (ਅਨੰਦਪੁਰ) by building forts all around it.

Taking advantage of Aurangzeb's (ਔਰੰਗਜ਼ੇਬ) protracted absence from Dillī (ਦਿੱਲੀ) and the consequent lax administration in the Pañjāb (ਪੰਜਾਬ), the Hill Chiefs withheld the payment of tribute to the Emperor. The *sūbedār* (ਸੂਬੇਦਾਰ) of Lāhaur (ਲਾਹੌਰ) sent Ālim Khān (ਆਲਿਮ ਖਾਨ) to subdue the *rājās* with military force. The Hill Chiefs sought help from Gurū Gobind Singh who joined the forces of defense against the Mughal forces. Ālim Khān encamped on an elevated ground under the cover of an improvised wooden fortress near Nadaun (ਨਦੌਨ), a small place situated on the bank of the Biās (ਬਿਆਸ), about 20 miles east of Kāngrā (ਕਾਂਗੜਾ). They commanded specific advantage from that position. Bhīm Cand impetuously advanced to give battle to Ālim Khān. The Muslim General and his supporters fought vehemently but the determined might of the allies pushed them back. The unerring arrows discharged by the *Gurū* terrified the Mughal army. Rājā Bhīm Cand abandoned his attitude of defiance towards the *Gurū* and the next few years at Anandpur passed in peace.

The Battles of the Pre-Khālsā (ਖਾਲਸਾ) Period

In October 1686, the Hill Chieftains collected a force of 30,000 men, and under the leadership of Rājā Bhīm Cand (ਰਾਜਾ ਭੀਮ ਚੰਦ) and Fatah Shāh (ਫਤਹ ਸ਼ਾਹ), they rode towards Pāumṭā (ਪਾਉਂਟਾ). Gurū Gobind Singh Sāhib's army consisted of around 4,000 Sikhs as well as a number of *Udāsīs* (ਉਦਾਸੀ) and *Paṭhāns* (ਪਠਾਨ). Except for Mahant Kirpāl Dās (ਮਹੰਤ ਕਿਰਪਾਲ ਦਾਸ) and a few others, most of the *Udāsīs* had deserted the *Gurū*. The *Paṭhāns* who had taken up employment under *Gurū Sāhib* on the recommendation of Pīr Buddhū Shāh (ਪੀਰ ਬੁੱਧੂ ਸ਼ਾਹ) were all bought over by Bhīm Cand. They were promised a free share of the loot at Pāumṭā. The *Gurū* informed Pīr Buddhū Shāh about the unfaithful behavior of the *Paṭhāns* and he himself led his Sikhs to a place six miles outside Pāumṭā, also called Bhaṅgāṇī (ਭੰਗਾਣੀ).

On hearing about the unreliable *Paṭhāns*, Pīr Buddhū Shāh was greatly disturbed. Immediately, he called his sons and he rushed to *Gurū Sāhib's* side with 500 to 700 of his followers. Pīr Buddhū Shāh and his sons fought bravely in this bloody battle as did his followers. Besides several hundred Sikhs, two of Pīr Buddhū Shāh's sons and a large number of his followers died in the fighting. The treacherous *Paṭhāns* were astounded to see confectioners and cattle-grazers, who had never handled swords or shields, fighting like trained soldiers and killing many a haughty *Paṭhān* and hill-men.

Rājā Harī Cand (ਰਾਜਾ ਹਰੀ ਚੰਦ), one of the hill chieftains, shot a volley of arrows at Gurū Gobind Singh Sāhib; one hit the horse and one hit his waistband. It was then *Gurū Sāhib's* turn and his arrows wreaked havoc in all directions, killing numerous opponent soldiers, including Rājā Harī Cand. With his fall, the rivals lost courage and before darkness fell, they fled from the battle field.

The victory of the *Gurū* silenced the adversaries who had thought of the *Gurū's* army as a miscellaneous rabble of unskilled householders. Their prestige rose and their morale strengthened. After the battle of Bhaṅgāṇī, the *Gurū* returned to Makkhovāl (ਮੱਖੋਵਾਲ) where he strengthened the city of Anandpur (ਅਨੰਦਪੁਰ) by building forts all around it.

Taking advantage of Aurangzeb's (ਔਰੰਗਜ਼ੇਬ) protracted absence from Dillī (ਦਿੱਲੀ) and the consequent lax administration in the Pañjāb (ਪੰਜਾਬ), the Hill Chiefs withheld the payment of tribute to the Emperor. The *sūbedār* (ਸੂਬੇਦਾਰ) of Lāhaur (ਲਾਹੌਰ) sent Ālim Khān (ਆਲਿਮ ਖਾਨ) to subdue the *rājās* with military force. The Hill Chiefs sought help from Gurū Gobind Singh who joined the forces of defense against the Mughal forces. Ālim Khān encamped on an elevated ground under the cover of an improvised wooden fortress near Nadaun (ਨਦੌਨ), a small place situated on the bank of the Biās (ਬਿਆਸ), about 20 miles east of Kāngrā (ਕਾਂਗੜਾ). They commanded specific advantage from that position. Bhīm Cand impetuously advanced to give battle to Ālim Khān. The Muslim General and his supporters fought vehemently but the determined might of the allies pushed them back. The unerring arrows discharged by the *Gurū* terrified the Mughal army. Rājā Bhīm Cand abandoned his attitude of defiance towards the *Gurū* and the next few years at Anandpur passed in peace.

Bhāi Nand Lāl ‘Goyā’ (ਭਾਈ ਨੰਦ ਲਾਲ ‘ਗੋਯਾ’)

Bhāi Nand Lāl ‘Goyā’ (1633-1713), a great scholar of Fārsī (ਫਾਰਸੀ), was one of the fifty-two poets of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). He was born in Ghaznī (ਗਜਨੀ) in Afghānistān in 1633 and was thus 23 years older than *Gurū Sāhib*. His father was Divān Chajjū Rām (ਦਿਵਾਨ ਛੱਜੂ ਰਾਮ), Chief Secretary of the Governor of Ghaznī. He was an intelligent child, and in a short time acquired great efficiency in Fārsī and Arabic languages. He had a natural aptitude for poetry and began composing poetry at the age of 12 under the pen-name Goyā. He lost both his parents by the age of 19. Finding no suitable opening for his talents in Ghaznī, he left for Multān (ਮੁਲਤਾਨ). There he married a girl with a Sikh (ਸਿਖ) background and found work too. Later he was appointed chief secretary under Dārā Shikoh (ਦਾਰਾ ਸ਼ਿਕੋਹ), due to an acquaintance of his father, named Vāsif Khān (ਵਾਸਿਫ ਖਾਨ). His wife being of Sikh background used to recite Gurbānī and knew Gurmukhī as well, and since Bhāi Nand Lāl was also of the spiritual bent, he also began the singing of Gurū’s hymns. In those days Gurū Gobind Singh Sāhib’s name was on everyone’s lips. Bhāi Nand Lāl made up his mind to meet Gurū Gobind Singh Sāhib. Leaving his family behind, he left for Anandpur, not realizing that he would never ever return to Dillī again. According to Gurū kīām Sākhīām (ਗੁਰੂ ਕੀਆਂ ਸਾਖੀਆਂ), Bhāi Nand Lāl arrived in Anandpur (ਅਨੰਦਪੁਰ) on Vaisākhī (ਵੈਸਾਖੀ) day of 1682 and received Gurū Gobind Singh Sāhib’s blessing. He spent his days with *Gurū* in mystical contemplation and composed poetry in which his spiritual experience is the pre-eminent element. He is said to have kept free kitchen (Laṅgar - ਲੰਗਰ) at Anandpur, which was commended by *Gurū* as a model for others to follow.

He is an honored Sikh of Gurū Gobind Singh Sāhib whose name continues to be remembered with affection and esteem. His poetry in Fārsī has formed a place of its own in the Sikh canon and religious tradition. It is held in great reverence just like the compositions of Bhāi Gurdās (ਭਾਈ ਗੁਰਦਾਸ) and can be sung along with the hymns of Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) at Sikh congregations. Bhāi Nand Lāl wrote 10 pieces of work: 7 in Fārsī and 3 in Pañjābī (ਪੰਜਾਬੀ). They consist of:

Zindagīnāmā (ਜ਼ਿੰਦਗੀਨਾਮਾ)

The author called it Bandgīnāmā (Book of Prayer) and composed it in Fārsī. Gurū Gobind Singh Sāhib changed its title to Zindagīnāmā (Book of Life). Its theme is the “love of Vāhigurū (ਵਾਹਿਗੁਰੂ) and devotion to Gurū;” Vāhigurū is described as Creator of Universe and as One who has imparted life to all creatures. It contains 510 verses and is believed to be his first piece of work, which he wrote after he shifted to Anandpur to join the *Gurū*. At places, the verses echo those in the Gurū Granth Sāhib.

Divān-e-Goyā (ਦਿਵਾਨ-ਏ-ਗੋਯਾ)

It is a collection of 63 *gazals* (ਗਜ਼ਲ). This work contains his personal spiritual experience and in many ways explains the spirit of Gurbānī. Some scholars have translated this particular work in Pañjābī.

Tausif-o-Sanā (ਤੌਸੀਫ-ਓ-ਸਨਾ)

It is in prose, but contains a few verses at the end. It is in praise of Gurū Gobind Singh Sāhib. This work is full of Arabic and difficult Fārsī words.

Gaṇjñāmā (ਗੰਜਨਾਮਾ) (Treasure book)

It renders homage to *Gurūs* whom the poet recalls in his deep personal devotion and veneration. It is written both in prose and in poetry. The poet calls Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ), the supreme darvesh (ਦਰਵੇਸ਼) and all his successors being one with him in spirit, embodying the same message. The book concludes with his humble supplication to Gurū Gobind Singh Sāhib that his life may be dedicated to *Gurū* and that he may forever remain attached to his feet.

Jot Bigās (ਜੋਤ ਬਿਗਾਸ) (Pañjābī)

It contains 43 couplets. It is mainly devoted to the explanation of Gurū Arjan Sāhib's (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) Jaitsarī kī Vār (ਜੈਤਸਰੀ ਕੀ ਵਾਰ), with special reference to Ten *Gurūs* being of one spirit, one life. This is often deemed as an exposition of the Fārsī works in Pañjābī but that is not the case, this is an entirely independent piece of work.

Jot Bigās (ਜੋਤ ਬਿਗਾਸ) (Fārsī)

It contains 175 couplets and is a laudation of Ten *Gurūs* and their spirit being one. This composition is in deep reverence of *Gurūs* and depicts how the spirit of Gurū Nānak Sāhib passed on to his successors. He calls Gurū Gobind Singh Sāhib “ਹੱਕ ਹੱਕ ਅੰਦੇਸ਼, ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼”—a complete man.

Rahitnāmā (ਰਹਿਤਨਾਮਾ) (Pañjābī)

It is in the traditional form of poetry where a dialogue between the *Gurū* and the disciple is on. During the dialogue between Bhāi Nand Lāl Goyā and Gurū Gobind Singh Sāhib, the latter expounds the rules of conduct laid down for a Gursikh (ਗੁਰਸਿਖ). This discourse took place at Anandpur on 5 December 1695, i.e., before the creation of the *Khālsā* and is written in Pañjābī.

Tankhāhnāmā (ਤਨਖਾਹਨਾਮਾ) (Pañjābī)

Tankhāh, a Fārsī word, means salary, reward or profit, and *Nāmā*, also Fārsī, denotes an epistle or a code. It was composed in Pañjābī after the creation of *Khālsā*. In Sikh usage, however, *Tankhāh* stands more for a religious penal code. Any Sikh, who received Pāhul (ਪਾਹੁਲ) (nectar of the double-edged sword) for initiation into the fold of the brotherhood of *Khālsā*, if commits a breach of Rahit and is found guilty of Kurahit (ਕੁਰਹਿਤ) (misconduct) is subject to be fined and is called a *Tankhāhīā*. This concept of *Tankhāh* is based on the concept of forgiveness. Once a Sikh admits and seeks forgiveness for his mistake in front of Pañj Piare (ਪੰਜ ਪਿਆਰੇ) (the five beloved ones) he is rewarded with a particular *sevā* (ਸੇਵਾ). After the *sevā*, as decided by Pañj Piare, has been performed, that Sikh is once again considered a member of the *Khālsā*. The last verse of *Tankhāhnāmā*, which the Sikhs usually recite in unison after Ardās (ਅਰਦਾਸ), contains the well-familiar verse, *Rāj karegā Khālsā* (ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ).

Dastūr-ul-Inshā (ਦਸਤੂਰ-ਉਲ-ਇਨਸ਼ਾ) (Fārsī)

It is a collection of letters in Fārsī written to his relatives and friends. These serve as a model for letter writing and contain invaluable historical information regarding the political, social and economic conditions of Gurū Gobind Singh Sāhib's time.

Arz-ul-Alfāz (ਅਰਜ਼-ਉਲ-ਅਲਫਾਜ਼) (Fārsī)

Written in Fārsī, it contains the praise of the Almighty along with *Gurūs*. In this composition Bhāi Nand Lāl also gives his interpretation of Sikh concepts. Alexander Von Humbolt, who has translated some of Bhāi Nand Lāl Goyā's work in “The Pilgrims Way,” has this to say about him: “Goyā was