

**Grade: 6**

**Course: Virsa (ਵਿਰਸਾ)**

**Lesson Number: 1 - 2**

**Title: Ten Nānaks (ਨਾਨਕ)**

### **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 review Nānak I-V, highlighting that while their forms were different their methodologies/ techniques were the same.

### **Prerequisites**

- Students should be familiar with Gurūs from Gurū Nānak Sāhib to Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ), as highlighted in the Sojhī (ਸੋਝੀ) Grade 5 Virsa curriculum.

### **Materials**

- 10 Sheets chart paper
- Markers
- Readings

### **Advanced Preparation**

- Teacher should be familiar with the life of Gurūs from Gurū Nānak Sāhib to Gurū Arjan Sāhib. It is highly recommended that the teacher be familiar with the Sojhī Grade 5 Virsa curriculum.
- This is a two-day lesson, so don't feel like you have to rush through the first day
- For Day 2: Have 5 chart papers with names of Gurū Nānak Sāhib to Gurū Arjan Sāhib on each chart paper ready.

### **Engagement (15-20 minutes): Day 1**

- Welcome your students to the first day of your class.
- Let them know of any rules that you want them to be particularly aware of (refer to Parbandh - ਪਰਬੰਧ folder for rules).
- Share with children what plans you have for the semester. Do not give specifics, but an overview.
- Remember to make students comfortable by having them come up with some learning goals and classroom rules for themselves too. Come down to their comfort level so that you can

develop a rapport. Ask them how they can make the Khālsā (ਖਾਲਸਾ) school journey with you more interesting and enjoyable.

- Then tell them that to begin on new knowledge, you need to know if they are comfortable with material that they have learnt in Grade 5 about Gurū Nānak Sāhib to Gurū Arjan Sāhib.
- Go to Exploration: Day 1 to move on.

### **Engagement (5-10 minutes): Day 2**

- Have the chart papers up in the room.
- As students come in, have them sit in the groups in which they originally discussed a particular *Gurū*.
- Give them their original chart paper which they worked on.
- Go to Day 2 under exploration.

### **Exploration (25-30 minutes): Day 1**

- Break the students into 5 groups.
- Assign each group one *Gurū*;
  - Give them chart paper and markers; Ask students to write down everything that they know about that *Gurū*.
- Students should focus on life and achievements.
- The teacher should walk around the room and help where necessary, reminding students of significant events and addressing major misconceptions they may have about a *Gurū*.
- Now ask groups to exchange their chart papers with another group. No group should have the same chart paper that they were originally working on.
- Have each group read through the points that the first group wrote about the particular *Gurū* and add any other information that they think is missing.
- Also have the group write notes on anything that they think is not correct or they might think is questionable.
- Cross reference the list in the teacher resource and make sure all charts cover the points.

### **Exploration (30-35 min): Day 2**

- Have each group pick 3-5 things from the list they made and present to the class. Though this may feel redundant, it is important that it is done verbally. This will help everyone in the class refresh their memories and will put the rest of the lessons into perspective.

### **Explanation/Extension (5-10 minutes): Day 1**

- Ask children to think about the 2 *Gurūs* that they either wrote about or looked over
- For homework ask them to make a list of things that were similar, that they would consider being part of the same thought, regarding each *Gurū*.

### **Explanation/Extension (5-10 minutes): Day 2**

- Ask students to start a journal in which they write their thoughts about the first five *Gurūs* and have them continue to write their thoughts throughout the semester as you cover newer lessons on the other *Gurūs*.

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

- You will have to pay special attention to use of the basic understanding from these first two classes to see if students can make connections to information during other classes.

## **Teacher Resources**

### **Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ)**

- Rejection of Janeu (ਜਨੇਊ)
- Bābar's Tyranny
- Travels on foot
- Mardānā (ਮਰਦਾਨਾ) as travel partner
- Kartārpur- Laṅgar (ਕਰਤਾਰਪੁਰ - ਲੰਗਰ)

### **Gurū Aṅgad Sāhib (ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ)**

- Wrestling Akhārās (ਅਖਾੜਾ)
- Obedience and Sevā (ਸੇਵਾ)
- Formalizing of Laṅgar (ਲੰਗਰ)
- Formalized Gurmukhī (ਗੁਰਮੁਖੀ) and held school

### **Gurū Amardās Sāhib (ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ)**

- *Mañjīs* (ਮੰਜੀ) system (3 of 22 were led by women)
- Spoke up against Satī (ਸਤੀ)
- Bāṇī (ਬਾਣੀ) regarding Satī

### **Gurū Rāmdās Sāhib (ਗੁਰੂ ਰਾਮਦਾਸ ਸਾਹਿਬ)**

- Construction of Rāmdāspur (ਰਾਮਦਾਸਪੁਰ)
- Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ)
- Contributor of Lāvāṁ (ਲਾਵਾਂ)

### **Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ)**

- Compilation of Ādī Granth (ਆਦਿ ਗ੍ਰੰਥ)
- Shahīdī (ਸ਼ਹੀਦੀ) of Gurū Arjan Sāhib

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 3**

**Unit Name: Ten Nānaks (ਨਾਨਕ)**

**Title: Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) 1**

### **Standards**

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

- Students learn the history and times of the *Gurūs* from Gurū Harigobind Sāhib 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 Harigobind Sāhib.

### **Prerequisites**

- Clear understanding of the lives of Gurūs from Gurū Nānak Sāhib to Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ).

### **Materials**

- Paper and Pencil
- Attached Reading
- Family Tree Print-outs for each student (attached)

### **Advanced Preparation**

- Teacher should be familiar with the life of Gurū Harigobind Sāhib.

### **Engagement (15-20 minutes)**

- Greet student, settle them down and take 5 minutes to discuss the word “justice.”
- Write the word on the board or say it out loud when you have everyone’s attention. Then ask students to share out loud what they think of when they hear the word “justice.”
- Teacher should keep track of what students say, and if needed can jot down notes for themselves.
- Do not spend too much time on this, just enough for students to share their thoughts around the word.
- Now pass out the family tree (attached in Teacher Resources).
- Ask students to complete it. Give them about 10 minutes at the most.
- Go over the family tree and tell the students that for the next several weeks you will be learning about the lives of Gurū Harigobind Sāhib to Gurū Gobind Singh Sāhib.

**Exploration (35 minutes)**

- Begin by either reading or telling the students about Reading 1 (attached). Make sure the following points are covered:
  - The anointment of Gurū Harigobind Sāhib and emphasis on donning of two swords.
  - Discuss Miri-Piri (ਮੀਰੀ-ਪੀਰੀ).
  - Gurū Harigobind Sāhib's physical strengthening and asking his Sikhs for arms and horses as offerings.
  - Discuss the foundation of the Akāl Takht (ਅਕਾਲ ਤਖਤ) and its need and importance.
  - Discuss the importance of justice.
  - Briefly bring up the Dhaḍh (ਢਢ), but note that there will be another lesson plan on this, so depending on the amount of discussion going on, you can choose to skip it entirely until later.
- After you are done with reading Section 1, ask students the following two questions:
  - Gurū Harigobind Sāhib was preparing the Sikhs with martial training, a kind of preparation for war. Why do you think he was doing this? Who, or what, was *Gurū Sāhib's* fight against?
  - Did Gurū Arjan Sāhib, who prepared Gurū Harigobind Sāhib to become a martial leader of the Sikhs, deviate from the doctrines that were laid out by Gurū Nānak Sāhib?
- The discussion to both answers should revolve around the fact that there was no deviation from Gurū Nānak Sāhib's doctrines. There should be discussion around fight against oppression. The teacher should use Reading 2 as a guide and also hand it out to the students.

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

- Pass out Reading 2 so that students can read through it and discuss it in detail.
- Ask the following question.
  - If Ammritsar (ਅੰਮ੍ਰਿਤਸਰ) had become the center of the Sikh Nation, how and where were major decisions of the Panth (ਪੰਥ) made at this time?
- Have students write down the answer on a sheet of paper. Write their name on the paper and have them pass it in to you. Teacher should read all responses before the next class.
- Tell students that you will discuss Gurū Harigobind Sāhib's life further in the next class and you want them to think about the above question before the next class meeting.
- Tell them that you will give them an opportunity to add to their answers at the beginning of the next class.

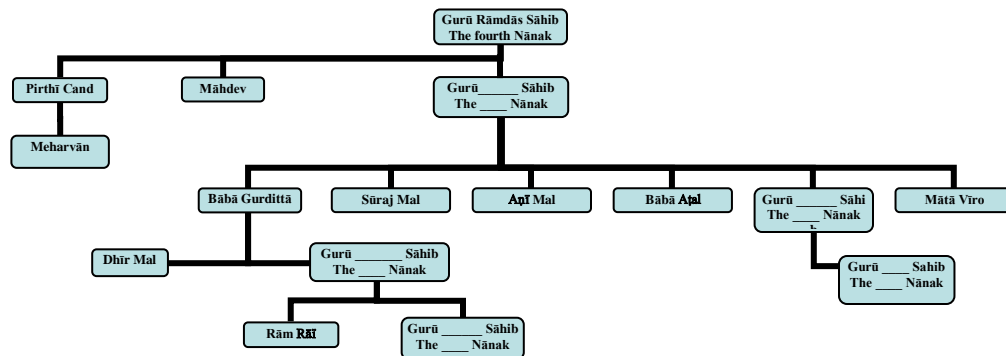
**Evaluation (On-going)**

- Evaluation will be on-going to see if students grasp ideas being discussed.

## Teacher Resources

## Student Activity

- Please fill in the blanks with the names of the six Nānaks (ਨਾਨਕ), along with their number of succession to Gurū Nānak Sāhib's (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) Pontific Throne, *Gurgaddī* (ਗੁਰਗੱਦੀ).
- Mark with an asterisk (\*) which personalities were antagonists or detractors of the Sikh Panth (ਸਿਖ ਪੰਥ) during that time.



## Reading 1

Immediately after the news of Gurū Arjan Sāhib's (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) martyrdom, Bābā Buḍā jī (ਬਾਬਾ ਬੁਡਾ ਜੀ), who had the rare privilege of anointing the first five successors of Gurū Nānak Sāhib, anointed the eleven-year-old Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) on June 1, 1606. Previously, whenever a *Gurū* was enthroned in a formal ceremony, both a rosary and a sword were presented. The sword was the sword of spirituality. The sword itself stands for the Truth. In accordance with the departing wishes of Gurū Arjan Sāhib, Gurū Harigobind Sāhib was presented with two swords, one representing temporal dominion (Mīrī - ਮੀਰੀ) and the other representing spiritual dominion (Pīrī - ਪੀਰੀ). One sword indicated the sovereignty of the unseen world; the other indicated the sovereignty of the seen world – the temporal sovereignty. This important ceremony was performed on a mound in front of Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ), where Akāl Takhat (ਅਕਾਲ ਤਖਤ) was later built (The Darbār Sāhib – ਦਰਬਾਰ ਸਾਹਿਬ, is used to denote the entire complex, which includes Harimandar Sāhib, Akāl Takhat and other *Gurduārās* - ਗੁਰਦੁਆਰਾ, in the enclosure surrounding the *Sarovar* - ਸਰੋਵਰ, the special pool of water that is remembered in the Sikh (ਸਿਖ) prayer, the *Ardās* - ਅਰਦਾਸ.). Sikhī was to lay equal emphasis on development of physical and spiritual abilities. Gurū Arjan Sāhib, who knew that a spontaneous response was needed to counter the threat that was posed by the Mughal tyranny, ordained that these changes be made. Gurū Arjan Sāhib nominated Gurū Harigobind Sāhib his successor and, according to the *Srī Gur Pratāp Sūraj Granth* (ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ) (<http://www.ik13.com/sri%20gur%20partap%20suraj%20garanth.html>), sent him instruction “to ascend the throne fully armed, and have armed men, as many as you can, to accompany you.”

Initially, Gurū Harigobind Sāhib had to build up his strength. To ease tensions with the Mughals, he moved to the thickly forested and ill-connected Mālṡā (मालवा) tract of Pañjāb (ਪੰਜਾਬ), to a place called Ḍarolī (ਡਰੋਲੀ). The young *Gurū* undertook further martial exercises and gained perfection in the use of various arms and went on game-shooting trips in the dense forest. He undertook extensive

preaching tours in the adjoining areas. He also sent a circular letter to the *Masands* (ਮਸੰਦ) (nominated administrators organized in the Mañjī – ਮੰਜੀ system created by Gurū Amardas Sāhib – ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ) and asked his Sikhs to bring arms and horses as part of their offerings to the *Gurū*.

Gurū Harigobind Sāhib combined a soldierly demeanor with a compassionate disposition and carried out his spiritual office in keeping with the custom of his predecessors. “He,” says the Mahimā Prakāśh (ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼), “arose three hours before daybreak and sat in seclusion, to concentrate on the Divine. Then he dressed himself and joined the presence of the Holy Granth and began to recite it silently. None entered to interrupt him. None could fathom the depth of his spiritual absorption.”

Reports about the splendid style of Gurū Harigobind Sāhib led Emperor Jahāngīr (ਜਹਾਂਗੀਰ) to pass orders for his detention in the Gavāliar (ਗਵਾਲਿਅਰ) fort. According to the Dabistān-e-Mazāhib (ਦਬਿਸਤਾਨ-ਏ-ਮਜ਼ਾਹਿਬ), the charge leveled against him was that he had not paid the fine imposed on his father. How long he remained in the Fort cannot be stated with certainty. From forty days to twelve years, several different periods of time are mentioned. It seems that Gurū Harigobind Sāhib remained in the Fort for a few months during 1617-19 whereafter he was required to stay in the royal camp under surveillance for some time. During his detention in Gavāliar, Sikhs made trips to the city in batches to see him and, when disallowed to enter the Fort, offered obeisance from outside its walls and returned. As time came for Gurū Harigobind Sāhib to be released from the Fort, he came out on the condition that all other detainees were freed too. He led 52 prisoners out of the Fort. Bandī Chor (ਬੰਦੀ ਛੋੜ) (Emancipator) is the title by which he is remembered to this day. When at last Gurū Harigobind Sāhib reached Ammritsar (ਅੰਮ੍ਰਿਤਸਰ), Sikhs illuminated the town. The anniversary of the event is still celebrated at Harimandar Sāhib, with lights and fireworks.

After a year and a half in Darolī, *Gurū Sāhib* returned to Ammritsar to lay the foundation of the Akāl Takhat in front of Harimandar Sāhib. It represented the sovereignty bestowed upon the Sikhs by the Almighty Vāhigurū (ਵਾਹਗੁਰੂ). Sikhs no longer went to the Mughal court for justice. Gurū Harigobind Sāhib took interest in secular affairs and provided the people with justice at the Sikh Supreme Court, the Akāl Takhat. The Gurū, to infuse martial spirit in his Sikhs, would watch wrestling bouts and military feats, including sword-fights at the Akāl Takhat. He invented Dhaḍh (ਢਢ), an instrument suitable for singing of ballads. *Dhāḍhīs* (ਢਾਢੀ) sang ballads of heroism. He ordained that when he was in Harimandar, he was a saint, and while at Akāl Takhat, he was a King.

Keeping in mind the new requirements of militia, the *Gurū* laid the foundations of a fort named Lohgar (ਲੋਹਗੜ) in 1609 to shelter soldiers and horses. Later, he constructed a wall around the city of Ammritsar. New recruits and money came in abundance. The *Gurū* maintained a personal entourage of bodyguards. The militia was properly organized into a command structure. He and his disciples went on shooting games in nearby forest, and otherwise made their presence felt.

## Reading 2

All the Sikh Gurūs were practical leaders as well as self-realized saints. It was never inconsistent in their religious ideals to teach service of humankind through active participation in social affairs, high thinking, noble living and divine realization. When Gurū Nānak Sāhib did not have an army to retaliate against the tyranny of Bābar, he used his words to reprimand tyrants like Bābar. As another example of political activism, it is said that Gurū Arjan Sāhib led an active protest against a capitalization tax levied against the Khatrīs (ਖਤ੍ਰੀ) of Ammritsar.

It was becoming readily apparent that the ruling class was wary of the Sikhs political aspirations and the high-caste religious leaders were jealous of the spiritual gains that the Sikh Nation was making. Both these groups would stop at nothing to deter the Sikh Revolution, so it was time to tread the path of self defense and active opposition to oppression. Members of Gurū Harigobind Sāhib's army, which consisted of non-Sikhs as well, understood that their fight was against oppression and not against any specific religious group or sect or even against the ruler for that matter. Although at the Akal Takht the Sikhs would deal with their secular affairs, Gurū Harigobind Sāhib continued to give sermons and lead his Sikhs in prayer in the Harimandar Sāhib. Even after being incarcerated in Gavāliar for a few years, he continued, with full vigor, his activities of military preparation and spiritual training of his Sikhs.

Emperor Jahāṅgīr from now on continued to be conciliatory and, according to Sikh tradition, he delivered Gurū Harigobind Sāhib to Candū Shāh (ਚੰਦੂ ਸ਼ਾਹ), who took part of the responsibility for the execution of Gurū Arjan Sāhib. Candū Shāh met with a violent end at the hands of the Sikhs. On his lands, made over to himself, Gurū Harigobind Sāhib founded a new town which came to be known as Harigobindpur (ਹਰਿਗੋਬਿੰਦਪੁਰ). As the work commenced, Bhagvān Dās (ਭਗਵਾਨ ਦਾਸ), a local landlord, objected and attacked the Sikhs with a party of his men. Bhagvān Dās was killed in the skirmish. His son, Ratan Cand (ਰਤਨ ਚੰਦ), and Candū Shāh's son, Karam Cand (ਕਰਮ ਚੰਦ), sought help from the Mughal *Faujdār* (ਫੌਜਦਾਰ) of Jalandhar (ਜਲੰਧਰ) who sent a body of troops against Gurū Harigobind Sāhib. They were repulsed in the battle that ensued. Both these actions were fought in the vicinity of Ruhelā (ਰੁਹੇਲਾ). At Harigobindpur, the *Gurū* built, along with the Dharamsālā (ਧਰਮਸਾਲਾ), a mosque for the Muslims.

Unfortunately, due to the schemes of certain enemies of the Panth (the Mīṇāms - ਮੀਣਾਂ), Gurū Harigobind Sāhib had to leave Ammritsar and settle at the foot of the Shivālik (ਸ਼ਿਵਾਲਿਕ) hills. The Harimandar Sāhib and Akal Takhat were in the hands of non-Sikhs for over a period of 60 years.

*Adapted from Youth workshop on Gurū Harigobind Sāhib by the Sikh Network.*



**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 4**

**Unit Name: Ten Nānaks (ਨਾਨਕ)**

**Title: Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) 2**

### Standards

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

- Students learn the history and times of the *Gurūs* from Gurū Harigobind Sāhib 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 Bhāī Nand Lāl (ਭਾਈ ਨੰਦ ਲਾਲ), Bhāī 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 Harigobind Sāhib.

### Prerequisites

- Clear understanding of lives of Gurūs from Gurū Nānak Sāhib to Gurū Arjun Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ).

### Materials

- Paper and Pencil
- Attached Readings
- Family Tree Print-outs for each student

### Advanced Preparation

- The teacher should be familiar with the life of Gurū Harigobind Sāhib.
- The teacher should have read all the responses from the questions in Lesson 3: Gurū Harigobind Sāhib 1.

### Engagement (10-15 minutes)

- Return answers from the Gurū Harigobind Sāhib 1 class and ask children to add anything they need to in order to respond to the question.
  - If Ammritsar (ਅੰਮ੍ਰਿਤਸਰ) had become the center of the Sikh Nation, how and where were major decisions of the Panth (ਪੰਥ) made now?
- Discuss the question as a class and arrive at the conclusion given below
  - Because the central authority of the Panth lay in the hands of the *Gurū*, the decisions continued to be made by the *Gurū* wherever he went. It is also obvious that the local congregations in Ammritsar and other places awaited *Hukams* (ਹੁਕਮ) from the *Gurū* directly and obeyed these commandments without question. It is interesting to note that the *Gurū* did not wage a war of any sort to try and get back control of Ammritsar....he was preparing an army for himself, wasn't he? Why didn't he just attack and take back

that territory? Could he not have won against the minas if he could have beaten the Imperial Mughal army?

- This shows that the mission of the *Gurū* was not of a physical realm or aggressive in nature, it was a moral fight against injustice and tyranny.
- Review the last class if needed.

### **Exploration (35 minutes)**

- Now continue on towards the next reading highlighting the following:
  - The Double Sovereignty principle
  - Briefs on Nānaks VII – X
- End the discussion by explaining to the class that the next several classes will focus on the other *Gurūs* and you will want students to pay special attention to the antagonists within the lives of each of the *Gurūs*. Based on that you also want them to start thinking of the question in the Explanation/Extension section.

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

- Who are the antagonists that present themselves to the *Khālsā* (ਖਾਲਸਾ) today? Have we continued to develop to overcome obstacles that threaten our devotion and faith?
- Students should begin thinking of the question above as at the end of learning about the lives of the *Gurūs* they will be asked to discuss it.
- At the end of the class pass the “extra reading” for students to read at home.

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

- Evaluation will be on-going to see if students grasp ideas being discussed. Teacher can gauge this through asking informal question about the information.

## Teacher Resources

### **Double Sovereignty**

Doctrine of Double Sovereignty: With the two swords of Mīrī (ਮੀਰੀ) and Pīrī (ਪੀਰੀ), this peculiar Sikh (ਸਿੱਖ) doctrine took birth, the essence of which is that a person of religion must always owe his or her primary allegiance to Truth and morality. And, that he or she must never submit to the exclusive claim of the secular state to govern bodies and minds of people. A Sikh must always pay allegiance to the laws that are just and moral. Any law created by a secular state that is unjust is to be rejected, regardless of the consequences. In order to achieve this, the Gurū (ਗੁਰੂ) has bestowed sovereignty upon his Sikhs. The whole of subsequent Sikh history must be seen as an unfolding of this Sikh attitude.

George Forester in his book, *A Journey from Bengal to England, London, 1798*, writes: “From the observation that I have made of the Sikhs, they appear to be a haughty and high-spirited people. Once I traveled in the company of a Sikh Horseman for some days, and though I made several tenders to my acquaintance, he treated them all with great reserve... His answer, when I asked him very respectfully, in whose service he was retained, seemed strikingly characteristic of what I conceive to the disposition of the Sikh Nation. He said in a tone of voice and with a countenance which glowed with and was keenly animated by the Spirit of liberty and independence, that he disclaimed an earthly master, and that he was a servant of only the Gurū on High.”

When during a conference in Ludhiānā (ਲੁਧਿਆਣਾ), asked by British Charge-de-affairs, Capt. John Murray, from where did Sikhs derive this claim on earthly sovereignty, for legal sanction they had none? Bhāī Ratan Singh Bhaṅgū (ਭਾਈ ਰਤਨ ਸਿੰਘ ਭੰਗੂ), as articulated in Srī Gur Panth Prakāsh (ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼), was quick to give him a reply:

ਧੁਰ ਦਰਗਾਹੋਂ ਹਮ ਲਈ ਪਾਤਸ਼ਾਹੀ ਸ੍ਰੀ ਸਤਗੁਰ ਕੇ ਮੁਖ ਤੇ ਪਾਹੀ।  
ਸਿੰਘ ਹੋਏ ਰਖੇ ਕਿਮ ਕਾਨ, ਐਰੇ ਗੈਰੇ ਕਾ ਸੰਗਹਿ ਫੁਰਮਾਨ।

“The Sikhs’ right to earthly sovereignty is based on the Will of Vāhigurū (ਵਾਹਿਗੁਰੂ) as authenticated by the Gurū (ਗੁਰੂ), and therefore, all inferior sanctions are unnecessary.”

In the early 16<sup>th</sup> century, Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) expressly described the importance of Saṅgat (ਸੰਗਤ), the company of those upon similar paths, to the Sikhs. A half a century later, the *Mañjī* (ਮੰਜੀ) system was established by Gurū Amardās Sāhib (ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ). This system seemed to formalize a growing strength in the Sikhs as a people. The accomplishments of committed and forthright Sikhs were also recognized by Gurū Harigobind Sāhib. He entrusted four head preachers, dhuāns, to propagate and inspire Sikhs in North and Central India. Gurū Harirāi Sāhib (ਗੁਰੂ ਹਰਿਰਾਇ ਸਾਹਿਬ), Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ), and Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) fortified the dhuāns by commissioning bounties. In 1699, Gurū Gobind Singh Sāhib entrusted the Khālsā (ਖਾਲਸਾ) with the Pañj Piāre (ਪੰਜ ਪਿਆਰੇ), five beloved ones. The administration of Amrit (ਅੰਮ੍ਰਿਤ) to Gurū Gobind Singh Sāhib from the Pañj Piāre marked an institutional development in the role of the Panth (ਪੰਥ) that began with Gurū Nānak Sāhib. These transitions occurred over a period of 200 hundreds years and were essential, not only for the development but for the survival of Sikhs and Sikhī (ਸਿੱਖੀ).

When the Gurūs appeared in the ten forms of Nānak, antagonists presented themselves before each Gurū in many attempts to corrupt and dissolve the core of Sikhī. Today, the Khālsā stands as the embodiment of the *Gurūs* but has grown in number and geographic location.

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 5**

**Unit Name: The Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ)**

**Title: The Gurū Granth Sāhib 1**

### **Standards**

#### **Standard 3: Sikh (ਸਿਖ) Scripture: The Gurū Granth Sāhib**

- Students identify the organizational structure of the Gurū Granth Sāhib, including the names of the major non-Gurū contributors.
  - Students will be able to identify the history and compositions of the non-Gurū contributors, but maintain the distinguishing factor between a *bhagat* (ਭਗਤ) and a *Gurū*.

### **Objectives**

1. Students identify the organizational structure of the Gurū Granth Sāhib and develop a game for younger students.
2. Students will be able to identify the history and compositions of the non-Gurū contributors, with a focus on distinguishing factors between a *bhagat* and a *Gurū*.

### **Prerequisites**

- Students will have some familiarity of the organizational structure of the Gurū Granth Sāhib.

### **Materials**

- Different sizes of cardboard so that children can make game boards, game cards and more
- Thin point markers
- Thick point markers
- Colored construction paper
- Tape/Glue
- Scissors
- String and items as requested by children
- Handout on Gurū Granth Sāhib (for each student)
- Access to computer and printer if possible

### **Advanced Preparation**

- The teacher should be familiar with the compilation of Gurū Granth Sāhib (attached).
- This is a two or three day lesson that involves other topics specific to Gurū Granth Sāhib.
- The teacher should read all lessons pertaining to this topic.
- Student groups will create games based on the resources provided to them. If the teacher is not familiar with card games and board games, it is recommended that some initial research is done on the internet. Asking children about board games they are familiar with is also a good activity.

### **Engagement (5-10 minutes)**

- Have students settle in and do a quick review of your previous class.
- Ask students if they have ever created a board game or a card game.
- Let them share their experiences with any games that they may have made on their own or at school.

- If no student has experience in making a game, then have them discuss board games or card games that they have played. Bring up:
  - Things that made the game interesting
  - Interactive game vs. educational
  - Active vs. Passive play
  - What materials are used, etc.

### **Exploration (40-45 minutes)**

- Explain to students that you assume that they are familiar with the compilation of the Gurū Granth Sāhib. They may know facts such as:
  - How many pages are in the Gurū Granth Sāhib?
  - How many *Gurūs*' Bāṇī (ਬਾਣੀ) is in the Gurū Granth Sāhib?
  - How many rāgs there are?
  - How many non-Gurūs (*bhagats* or bards) have Bāṇī in the Gurū Granth Sāhib?
  - And more.....
- Tell them that you will separate them into groups of four and you want them to come up with a learning game about the Gurū Granth Sāhib.
- They can choose how to create this game. You will provide them with material that you think may be useful, but if there is special material that they want they can either get it themselves or ask you for it and you can try to find it for them. Tell them that they may have to make do with what is available.
- They may choose to make a board game, a card game, a game similar to jeopardy, trivia, etc.
- The focus of the game should be on learning facts about the Gurū Granth Sāhib.
- Secondly, following the game, the teacher's focus should be on identifying history and contributions of Bāṇī of *bhagats*, minstrels and bards.
- A follow-up lesson will be conducted on *bhagats*, minstrel and bards.
- Depending on the number of students in your classroom, split up into groups of 3 or 4.
- Ask children to come up with the following for the game:
  - Name of the game
  - Number of players in the game
  - Plan of the game
    - The game plan would include questions that need to be asked, how to play, and how to create the game, materials to be used, etc.
- Tell children that the games will be evaluated on the following criteria:
  - All the material covered in the attached resource (each child should receive this)
  - Creativity of the game
  - Effort put into creating and planning the game by the group.
  - Effective team work
- The entire class will decide on which game is the most effective in terms of learning and creativity combined.
- Give students the attached resource and have them begin brainstorming for their games.
- If you have a small class you can do a brainstorming session on information regarding Gurū Granth Sāhib.
- By the end of the class students should have a tentative plan for creating their games
- If groups are ready with their plans, and they have been approved by you, they can begin creating their game.
- The teacher should walk around and pay special attention to see if accurate information is being used.

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

- As part of the preparation for the next class, assign each student a reading on one of the *bhagats*. While resources are available in the teacher section it is advisable that the teacher make copies on background of the *bhagats* at <http://www.allaboutsikhs.com/Sikh-History/Bhagat-Sahiban.html> or use the book, *Bhagat Saints of Gurū Granth Sāhib* by Shamsheer Singh Purī (ਸ਼ਮਸ਼ੇਰ ਸਿੰਘ ਪੁਰੀ) (detailed information in Teacher Resource section). *The Encyclopedia of Sikhism* is also a good source to use.
- Tell students that they will need to present information on the assigned *bhagats* in the next class.
- There is very little information on some of the *bhagats*. When assigning readings make sure students are getting a similar amount of reading for homework, so that no one student is overburdened compared to others.

**Evaluation (On-going)**

- Pay special attention to everyone as they are planning and creating their games.
- Use the criteria given within the lesson plan to see how the students are managing with their games.
- Check for accuracy of information.

### **Teacher Resources**

- [http://www.gurbanifiles.org/bani\\_by\\_author/index.htm](http://www.gurbanifiles.org/bani_by_author/index.htm)
- Purī, Shamsheer Singh. *Bhagat-Saints of Gurū Granth Sāhib*; Nation Book Shop and Academy of Sikh Studies Inc.; ISBN-81-7116-239-8; 1999
- Singh, Harbans. *Encyclopedia of Sikhism*
- Kohli, Surinder Singh. *A Critical Study of the Adi Granth*. New Delhi: Punjab Writers' Cooperative Industrial Society, 1961.

### **Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ)**

- Compiled by Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) in 1604 CE
- Contributors
  - *Gurūs* (ਗੁਰੂ)
    1. Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ)
    2. Gurū Aṅgad Sāhib (ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ)
    3. Gurū Amardās Sāhib (ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ)
    4. Gurū Rāmdās Sāhib (ਗੁਰੂ ਰਾਮਦਾਸ ਸਾਹਿਬ)
    5. Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ)
    6. Gurū Tegh Bahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ)
  - *Bhagats* (ਭਗਤ)
    1. Bhagat Jaidev (ਭਗਤ ਜੈਦੇਵ) (b. 1170 A.D.)
    2. Sekh Pharīd (ਸੇਖ ਫਰੀਦ) (1173-1266 A.D.)
    3. Bhagat Trilochan (ਭਗਤ ਤ੍ਰਿਲੋਚਨ) (b. 1267 A.D.)
    4. Bhagat Nāmdev (ਭਗਤ ਨਾਮਦੇਵ) (b. 1270 A.D.)
    5. Bhagat Sadhnā (ਭਗਤ ਸਧਨਾ) (b. 13<sup>th</sup> Century A.D.)
    6. Bhagat Rāmānand (ਭਗਤ ਰਾਮਾਨੰਦ) (b. 1359 A.D.)
    7. Bhagat Kabīr (ਭਗਤ ਕਬੀਰ) (1398-1494 A.D.)
    8. Bhagat Dhannā (ਭਗਤ ਧੰਨਾ) (b. 1415 A.D.)
    9. Bhagat Pīpā (ਭਗਤ ਪੀਪਾ) (b. 1425 A.D.)
    10. Bhagat Saiṇ (ਭਗਤ ਸੈਣ) (b. 15<sup>th</sup> Century A.D.)
    11. Bhagat Ravidās (ਭਗਤ ਰਵਿਦਾਸ) (b. 15<sup>th</sup> Century A.D.)
    12. Bhagat Bhīkhaṇ (ਭਗਤ ਭੀਖਣ) (d. 1574 A.D.)
    13. Bhagat Sūrdās (ਭਗਤ ਸੂਰਦਾਸ) (b. 1529 A.D.)
    14. Bhagat Beṇī (ਭਗਤ ਬੇਣੀ) (?)
    15. Bhagat Parmānand (ਭਗਤ ਪਰਮਾਨੰਦ) (?)
  - Minstrels and Bards
    - Bābā Sundar (ਬਾਬਾ ਸੁੰਦਰ) (1560-1603 A.D.)
    - Satā and Balvaṇḍ (ਸਤੈ ਬਲਵੰਡ)
    - The Bhaṭṣ (ਭਟ) (court poets): at least 10
- Total numbers of hymns: 5867
- Total numbers of pages: 1430
- Total numbers of Ragas: 31

Gurū Granth Sāhib is the only scripture that includes a wide variety of saints, sages and bards, including Hindū *bhagats*, Muslim saints, and other devotees, all of which correspond with the same



message as the *Gurūs* and praise Vāhigurū (ਵਾਹਿਗੁਰੂ). This affirms that the message is a universal one of all religions and a divine experience for all. All of these contributors bow down to the power of the ‘*Message*’. We must remember that the *Gurū* was inclusive of all the stratas of the caste system from the high to the low to the untouchable, during a time when the caste system was the way of life and demoralized people. **Why do you think Gurū Arjan Sāhib included other religion’s bāṇī? What significance is it to include different classes of the caste system?**

Language changes with time and is a creation of a society. Pañjābī (ਪੰਜਾਬੀ) spoken today is very different from our *Gurū Sāhib*’s time. Gurbāṇī (ਗੁਰਬਾਣੀ) uses several different Indic languages and therefore may seem complex in grammar. The language of Gurbāṇī is the language of the saints developed between the 12<sup>th</sup> and the 17<sup>th</sup> century and is based on the local dialects. Many words used in Gurbāṇī are not used today and in some cases their meanings may have changed. The *Gurū Granth Sāhib* is comprised of eight different, spoken languages. This clearly shows us that the *Gurūs* were highly educated and well-versed in poetry of all these languages.

### Arrangement

*Gurū Arjan Sāhib* arranged the compositions in a very systematic arrangement. The 1430 pages are divided into 33 sections:

- Pre-rāg (ਰਾਗ): Nitnem at the time (Jap - ਜਪੁ, Rahrāsi - ਰਹਰਾਸਿ, Sohilā - ਸੋਹਿਲਾ)
- Rāg: 31 *rāgs*
- Post-rāg: Assorted verses, i.e. *saloks* (ਸਲੋਕ), *savayes* (ਸਵਯੇ) of *Gurūs* and bards

Each *sabad* is preceded by a number (*Mahalā* - ਮਹਲਾ), indicating the name of the contributor. The *Gurūs* are respectively in order from the first to the ninth.

Under each *rāg* the hymns are further arranged in the following order;

- Caupadā (ਚਉਪਦਾ) (hymns of 4 verses)
- Asṭpadī (ਅਸਟਪਦੀ) (hymns of eight verses)
- Chant (ਛੰਤ) (hymns of 6 lines)
- Short bāṇīs
- Vārs (ਵਾਰ) (consisting *paūrī* - ਪਉੜੀ, with any or no *salok*)
- Hymns of *bhagats* in the same order of *rāgs*

Note the hymns may be further classified according to the musical *ghar* in which each are to be sung. It can be summed up as the Gurbāṇī being arranged, first according to the *rāg*; second, according to the meter of the *sabad*; third, to the contributor; and, fourth, by the *ghar* (ਘਰ).

### Message of Gurū Granth Sāhib in brief:

- Description of Vāhigurū—One Universal Creator
- Very introspective
- Guide to a spiritual and meaningful living
- Way to become a *Gurmukh* (ਗੁਰਮੁਖ) (Gurū-oriented individual)
- Spiritual knowledge, guides the path of life
- Vāhigurū’s attributes and praise
- Path of Love is key to Vāhigurū—realization and living in bliss
- How to Identify the human soul with Vāhigurū and the obstacles that stand in the way, along with how to overcome these obstacles
- Eternal message
- Truthful living/no conduct higher than truth itself

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 6-7**

**Unit Name: The Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ)**

**Title: The Gurū Granth Sāhib 2-3**

### **Standards**

#### **Standard 3: Sikh (ਸਿੱਖ) Scripture: The Gurū Granth Sāhib**

- Students identify the organizational structure of the Gurū Granth Sāhib, including the names of the major non-Gurū (ਗੁਰੂ) contributors.
  - Students will be able to identify the history and compositions of the non-Gurū contributors, but maintain the distinguishing factor between a *bhagat* (ਭਗਤ) and a *Gurū*.

### **Objectives**

1. Students identify the organizational structure of the Gurū Granth Sāhib and continue to develop the Gurū Granth Sāhib game.
2. Students will be able to identify the history and compositions of the non-Gurū contributors with a focus on distinguishing factor between a *bhagat* and a Gurū through self-study and a class discussion.

### **Prerequisites**

- Lesson Gurū Granth Sāhib 1.
- Students will have some familiarity of the organizational structure of the Gurū Granth Sāhib.

### **Materials**

- Different sizes of cardboard so that children can make game boards, game cards and more
- Thin point markers
- Thick point markers
- Colored construction paper
- Tape/Glue
- Scissors
- String and items as requested by children
- Handout on Gurū Granth Sāhib (for each student)
- Access to computer and printer if possible

### **Advanced Preparation**

- The teacher should be familiar with the compilation of Gurū Granth Sāhib (attached in lesson 1).
- This is the second part of a lesson that involves other topics specific to Gurū Granth Sāhib.
- The teacher should read all lessons pertaining to this topic.
- Students were assigned readings in Lesson 1. The teacher should be familiar with all readings so that he/she can facilitate discussion. Students are being treated as the experts on their topics, but teachers need to do the same readings as the students, so that they can help clarify any misconceptions.
- Teacher Resources are available in Lesson 5.

### **Engagement (5-10 minutes)**

- Have students settle in and do a quick review of your previous class.

- Ask students how their planning of the game is coming along and if they were able to come up with more ideas.
- Tell them that once their games are completed, they will be able to test and play their games with other students in the school, so they should keep that in mind while developing it.
- The process that is involved in preparing something for another group is important. The teacher should impress clarity of directions, fair game rules, and the ability to explain about their game as important aspects of this process.

### **Exploration (40-45 minutes)**

- To begin, have students present their readings on the *bhagats* from their assignments to the rest of the class.
- Have children take 2-3 minutes to point out important information.
- All students should take notes as the presentations are going on. It is recommended that teachers write the names of each *bhagats* being spoken about on the board. Spellings of the names in Gurmukhī and Roman alphabets are provided in the write up on Gurū Granth Sāhib from previous class.
- After all the students are done, have a discussion around the appreciation of new information gained regarding *bhagats*.
- Ask students questions such as:
  - Did you know about the *bhagats* before these readings?
  - How does the new knowledge help you better understand the Gurū Granth Sāhib?
  - Why do you think Gurū Arjan Sāhib chose to include the *bhagats* bāṇīs?
  - What does the back ground on the *bhagats* tell you about Sikh principles?
  - How would you include this information in your game?
- The focus of the discussion should be on the importance of the message being the same in the Gurū Granth Sāhib regardless of who wrote it.
- If you have time after learning about the *bhagats* have students work on their games.
- The focus of the game should be on learning facts about the Gurū Granth Sāhib.
- The entire class will decide on which game is most effective in terms of learning and creativity combined, based on the criteria from Class 1.
- Use one day to test the game on other students in the school. The teacher should work with other teachers to coordinate time slots that can be used for grades to work together.

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

- Have students write their thoughts on the discussion that you had as a class around the *bhagats*.
- Explain to the students that besides the *bhagats*, bāṇīs from three Sikhs were also included in the Gurū Granth Sāhib.

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

- Pay special attention to everyone as they are planning and creating their games.
- Carefully monitor student presentations about *bhagats*. The focus should be on life and type of writings.

**Grade: 6**

**Course: Virsa (ਵਿਰਸਾ)**

**Lesson Number: 8**

**Unit Name: Ten Nānaks (ਨਾਨਕ)**

**Title: Gurū Harirāi Sāhib (ਗੁਰੂ ਹਰਿਰਾਇ 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 until Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), including famous Sikh (ਸਿੱਖ) personages.
  - Students learn the major events and the 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 Harirāi Sāhib.

### **Prerequisites**

- Clear understanding of lives of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) to Gurū Harigobind Sāhib.
- Completion of Lessons 1-4.

### **Materials**

- Readings

### **Advanced Preparation**

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

### **Engagement (15-20 minutes)**

- Begin class with a brief review of the last class.
- Then begin by asking students the following:
  - What would you as a Sikh do if you were told that another Sikh had changed Gurbānī (ਗੁਰਬਾਣੀ) so that it would please the local authorities?
- Let students discuss what they would do in such a situation making sure that they are able to discuss why they would make their choice.
- Then tell them that Gurū Harirāi Sāhib was faced with this situation and begin talking about his life.

### **Exploration (35 minutes)**

- Use the attached reading and make sure the following points are covered:
  - *Gurū Sāhib's* compassion and love for animals and plants
  - Help of Dārā Shikoh (ਦਾਰਾ ਸ਼ਿਕੋਹ) with the herbal medicine
  - Changing of Gurbānī by Rām Rāi and the response to this by *Gurū Sāhib*

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

- Now discuss further with students what they think about Rām Rāi's ex-communication. What did *Gurū Sāhib*'s action mean for the panth at the time?
- Bring it back to the engagement discussion and ask children if they have changed their thoughts depending on what they learnt.
- Continue a separate discussion emphasizing *Gurū Sāhib*'s love for Nature. Ask them to consider if we as Sikhs live an ecologically friendly lifestyle.
- For homework have them make a list of things that they can do to become more eco-friendly.
- In another class, students can pick one or two things from a "to do" list, as a class, to become more eco-friendly.
- Hand-out copies of the reading to students.
- Have students write their thoughts on Gurū Harirāi in their journals.

**Evaluation (On-going)**

- The teacher should use review, as well as connections that students may make to new content, as a gauge for understanding their progress.

## Teacher Resources

### **Gurū Harirāi Sāhib (ਗੁਰੂ ਹਰਿਰਾਇ ਸਾਹਿਬ) (1630-1661)**

Gurū Harirāi Sāhib was the grandson of Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ). He was born at Kīratpur (ਕੀਰਤਪੁਰ). Gentle and kind hearted, he opened a hospital where medicines and treatment were given free. He spread the message of the previous *Gurūs* (ਗੁਰੂ) and is particularly known for his love towards animals. He made special hospitals for them and also made a zoo for all species of animals and birds and gave them his utmost love. He propagated the use of herbal medicine as well.

One day as a child, while passing through a garden, his loose flowing robe (*Colā* – ਚੋਲਾ) damaged some flowers and scattered their petals on the ground. This sight affected his tender heart and brought tears in his eyes. Upon seeing this, his grandfather told him that it was not only important to be empathetic but to also do something about it. After that he always walked with his *Colā* tucked up, and resolved never to harm anything. When he grew up, he carried the same spirit with him. He used Bābā Phārīd's (ਬਾਬਾ ਫਰੀਦ) quotation frequently: “All human hearts are jewels; to distress them is not at all good; if you desire the Beloved, distress no one's heart.”

Gurū Harirāi Sāhib was most generous. His food was very simple. Whatever valuable offerings were made to him, he used to spend on his guests. On the advice of his grandfather, Gurū Harigobind Sāhib, he kept twenty-two hundred mounted soldiers. In the afternoon he used to go to the chase. The *Gurū* freed some of the animals he obtained from the chase, and protected others in a zoological garden, which he had made for the recreation of his Saṅgat (ਸੰਗਤ). In the evening the *Gurū* used to hold his *divān* (ਦੀਵਾਨ), listen to hymns sung by his choir, and then give divine instructions.

When Mughal emperor Shāh Jahān's (ਸ਼ਾਹ ਜਹਾਂ) eldest son Dārā Shikoh (ਦਾਰਾ ਸ਼ਿਕੋਹ) was seriously ill, Gurū Harirāi Sāhib sent herbal medicine which cured him. Thus, relations with the Mughals remained on a good footing for a short time. Shāh Jahān kept his eldest son Dārā Shikoh near him. He made his second son, the governor of Baṅgāl (ਬੰਗਾਲ). The third son, Aurāṅzeb was appointed governor of Dakhan (ਦਖਨ) and Murād Bakhsh (ਮੁਰਾਦ ਬਖਸ਼) received the province of Gujrāt (ਗੁਜਰਾਤ). However, their ambition was not satisfied and each one of them eagerly sought to become emperor. To this end they combined wealth and armies in their respective regions. When Shāh Jahān became ill and showed no signs of recovery, a war of succession broke out. Dārā Shikoh dispatched Rājā Jai Singh (ਰਾਜਾ ਜੈ ਸਿੰਘ) against Shujah Mohammad and sent Rājā Jasant Singh (ਰਾਜਾ ਜਸਵੰਤ ਸਿੰਘ) of Jodhpur (ਜੋਧਪੁਰ) to Dakhan. Jai Singh defeated Shujah Mohammad, but the combined armies of Aurāṅzeb and Murād forced Jasant Singh to retreat. Upon this Aurāṅzeb prepared to retaliate and tried to seize the reigns of empire.

Aurāṅzeb imprisoned his father in Āgrā (ਆਗਰਾ) and his soldiers, as well as those of his youngest brother Murād's, forced Dārā Shikoh to flee towards Pañjāb (ਪੰਜਾਬ). Gurū Harirāi Sāhib was visiting Goindvāl (ਗੋਇੰਦਵਾਲ) where he met Dārā Shikoh, who had come to receive his blessings. Dārā Shikoh remembered that the *Gurū Sāhib* had been responsible for saving his life when he was sick. Dārā Shikoh was both an intellectual and liberally tolerant towards other religions. He was a great admirer of the Muslim Sufi Saint Mīrān Mīr (ਮੀਰਾਂ ਮੀਰ) who in turn was a great admirer of the *Gurūs*. Gurū Harirāi Sāhib granted Dārā Shikoh an audience and received him with due courtesy.

After some time Dārā Shikoh was eventually captured by the forces of Aurāṅzeb. Aurāṅzeb had Dārā Shikoh executed, killed his own youngest brother Murād, and appointed himself as the emperor.

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 perai paī kuṁiār. gharī bhāṁḍe iṭā kīā jaldī kare pukār.

jali jali rovai bapuri jhari jhari pavahi angīār. 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.

**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>

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 10**

**Unit Name: Ḍhāḍhī Vār (ਢਾਢੀ ਵਾਰ)**

**Title: Ḍhāḍhī Vār Form**

### Standards

#### **Standard 5: The Ḍhāḍhī Vār Form**

- Students can sing, translate, and recite a few songs sung in Ḍhāḍhī Vār form.
  - Students learn audio recognition of Ḍhāḍhī Vār form, in addition to its history and details. The students will learn the history, purpose, importance, and even current role as a form of passing historic tradition.

### Objectives

1. Students are exposed to the Ḍhāḍhī Vār form and have the opportunity, to listen and translate a Vār with the help of the teacher.
2. Students will create a Vār-type poem using the life of one of the Gurūs that they learned about as part of the ten Nānak (ਨਾਨਕ) unit.

### Prerequisites

- Understanding of spoken and written Pañjābī (ਪੰਜਾਬੀ).

### Materials

- Tape/CD player or computer with speakers
- Print-outs of Vār
- Readings

### Advanced Preparation

- The teacher should choose a Vār from the resource attached.
- The teacher should familiarize him/ herself with the Vār that they want the students to listen to and also on information about Ḍhāḍhī Vār.
- The teacher should have these Vār's printed out and ready for distribution.
- The teacher should have pictures of instruments printed, preferably in color.
- The teacher should read the second lesson in this unit.

### Engagement (15-20 minutes)

- If possible, begin your class with a Ḍhāḍhī jathā (ਜਥਾ) singing a Ḍhāḍhī Vār. If you are not able to invite a jathā pick a good piece that you can play for your students. Some examples are given in the Teacher Resources.
- It is recommended that you pick a Vār that you feel your students will be able to relate to. One way to gauge this is to pay special attention to class discussions and pick a Vār based on that.
- After they are done listening to the audio or to the jathā ask the students if they know what they just heard. Try to get them to say a Ḍhāḍhī Vār.
- Once it is established that it is a Ḍhāḍhī Vār you can begin discussion.

### Exploration (35 minutes)

- Explain to students what a Vār is (reading attached).

- Following that, give them some history on *Dhāḍhīs*. Include Gurū Harigobind Sāhib's (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) role in the development of *Dhāḍhī* and use of the *Saraṅgī* (ਸਾਰੰਗੀ).
- Now hand out the *Vār* that you heard and go over it together as a class. Have students take turns reading it.
- If you cannot find a copy of the *Vār* that you just heard, use a *Vār* from the book in the teacher resource.
- After reading it, ask students to give you a general idea of what they understood.
- Help them along and provide a synopsis of what the *Vār* is expressing before you move on.

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

- Ask children to take the *Vār* home and work on a translation of the *Vār* to be discussed as the whole group in the next class on *Dhāḍhī Vār*.
- To help them with a translation the teacher should either go over words that he/she think may be difficult or should provide students with a table of difficult words with a translation.
- Also tell them that as they are going through the Ten Nānaks unit they should be paying special attention as they will choose to write a *Vār* style poem on the life of one of the *Gurū Sāhib*.

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

- Collect the finished translation in the next class and look for accuracy and understanding.

## Teacher Resources

### 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 (ਢਾਢੀ) 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 *ahamkār* - 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, *Dhād* - 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 *Dhādhīs* 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 *Dhādhīs* of that age are still remembered by name: they were Bhāī Nāthā (ਭਾਈ ਨਾਥਾ) and Bhāī 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 *Dhādhīs* once sang only verses from the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ); the contemporary *Dhādhīs* 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 (ਬਿਰਹਰੇ), 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 *Dhādhī jathā* performing inside a *Gurduārā*



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





Courtesy: <http://www.aimrec.com/images/instruments-sarangi.jpg>

#### **Books**

- Dhāḍhī Giānī Daiā Singh ‘Dilbar,’ Vārām te Prasaṅg (Bhāg Dūjā), Ḍā. Catar Singh Jīvan Singh, Ammritsar, 2006.

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 11**

**Unit Name: Ten Nānaks (ਨਾਨਕ)**

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

### 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 Teghbahādar Sāhib.

### Prerequisites

- Previous lessons on all the *Gurūs*.

### Materials

- Readings

### Advanced Preparation

- The teacher should be familiar with the life of Gurū Teghbahādar Sāhib.
- The 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 (20-25 minutes)

- Begin class with a review of the class on Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ).
- Ask students to share ideas they may have on deadly diseases that they may be interested in doing volunteer work about.
  - Create an area in the classroom where students can add information for study regarding these diseases along with eco-friendly possibilities that can be worked on as a class.
  - Let this area be an area where students feel that they are the main contributors.
  - The teacher should occasionally check this area to add to it and to acknowledge students' contributions.
- Now ask students if they are familiar with areas in their country or in the world where there are human rights violations?
- Let students share some of their knowledge with the class about these.
- If students have insufficient knowledge regarding this then use examples from the Amnesty International website.

- After discussing the violations ask students to write down the answer to the following question in one paragraph (3-7 sentences):
  - What responsibilities do we as Sikhs have, if any, to combat these violations, and why?
- Give students several minutes to write down their answer and have students write their names on their sheets and put them away for now.

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

- Now ask students if they know who the ninth Nānak was?
- They should be familiar with Gurū Teghbahādar Sāhib
- Ask them if they know:
  - Whose son he was?
  - Whose brother he was?
  - What was his wife's name?
  - What was his mother's name?, etc.
- If they are not familiar with these, give them the information or tell them that they can read about this later on.
- Continue on and explain to them how *Gurū Sāhib* was discovered by Makkhan Shāh (ਮੱਖਨ ਸ਼ਾਹ), explaining the pretenses of others who were saying they were the *Gurū*.
- Highlight for students information from the attached reading regarding the travels of Gurū Teghbahādar Sāhib.
- Have children connect them 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
- Stop the explanation about the *Gurū* right before Aurangzeb's campaign of religious persecution.

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

- Now hand out the first part of the write up on Gurū Teghbahādar Sāhib and have students read through it silently, highlighting any information that they find interesting or new to them.
- If they have time, have them write their thoughts, reactions, interest and inspirations about Gurū Teghbahādar Sāhib in their journals. You can also have students discuss it verbally, time permitting.
- If they are not able to finish their thoughts in their journals they should complete it at home and bring it to you in the next class. They may also choose to draw an inspirational scene.

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

- Evaluation will be on-going based on discussion that students have in class and based on journal entries.

## Teacher Resources

### **Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ)**

Bābā Bakāle (ਬਾਬਾ ਬਕਾਲੇ), was the only clue given by Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ) for his successor. As this word reached the village Bakālā, twenty-two individuals including Dhīr Mal (ਧੀਰ ਮਲ), the grandson of Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ), set up shop and claimed themselves as the ninth *Gurū* (ਗੁਰੂ). The Sikhs were in great confusion as they could not know who the real *Gurū* was.

Makkhan Shāh (ਮਕੱਨ ਸ਼ਾਹ) of Jhelam (ਝੇਲਮ) district was a trade merchant. When his vessel full of merchandise was sinking, he had invoked Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) and vowed to offer five hundred gold coins if the vessel reached the shore. Makkhan Shāh came to the village of Bakālā to pay his offering to the *Gurū*. He was surprised to find that twenty-two Soḍhīs (ਸੋਢੀ) had installed themselves as *Gurūs*. In that state of confusion and uncertainty, he resolved to try the pretenders. He thought to put two coins before each impostor and the real *Gurū* being the searcher of hearts, would ask for the balance of his promised offering. He visited all the impostors and made each of them offering of two gold coins, but none of them asked for the balance.

He then inquired if there was any one else in Bakālā. Someone informed him about Gurū Teghbahādar Sāhib. Makkhan Shāh went and as usual made his offering of two gold coins. Upon this Gurū Teghbahādar Sāhib asked where the balance of five hundred gold coins, he had promised when the ship was sinking, were? Makkhan Shāh was delighted and prostrated himself before the *Gurū*. He then went to the roof of the house and screamed, “*Gurū Ladho! Gurū Ladho!*” (ਗੁਰੂ ਲਾਧੋ, ਗੁਰੂ ਲਾਧੋ). I have found the *Gurū*! I have found the *Gurū*!

Gurū Teghbahādar Sāhib was the fifth and the youngest son of Gurū Harigobind Sāhib and was born on first of April, 1621 to Mātā Nānakī (ਮਾਤਾ ਨਾਨਕੀ) at Ammritsar (ਅੰਮ੍ਰਿਤਸਰ), Gurū ke Mahal (ਗੁਰੂ ਕੇ ਮਹਲ). He was married to Mātā Gujārī (ਮਾਤਾ ਗੁਜਰੀ), daughter of Lāl Cand (ਲਾਲ ਚੰਦ) of Kartārpur (ਕਰਤਾਰਪੁਰ) in Jalandhar (ਜਲੰਧਰ) district. After Gurū Harigobind Sāhib left, he, with his mother Mātā Nānakī and his wife, went to live in Bakālā.

Makkhan Shāh’s discovery of the genuine *Gurū* put an end to the pretensions of the false *Gurūs*. Dhīr Mal could not reconcile with the situation and was determined to snatch the Gurūship by force. One day he communicated his feelings to his *masand* (ਮਸੰਦ), Shīhām (ਸੀਹਾਂ) who promised to put an end to his enemy (*Gurū*). Accordingly the *masand*, along with a score of people, set forth to kill the *Gurū*. He fired and the bullet struck *Gurū Sāhib*’s shoulder without causing serious injury. The *Gurū*, however, remained calm and full of composure. The other men plundered the property of the *Gurū* and went away.

When Makkhan Shāh heard of this incident, he proceeded with a body of Sikhs (ਸਿਖ) to Dhīr Mal’s residence. In fear for his life, Dhīr Mal closed his doors, but they burst them open and seized him and his accomplices, tied his *masand*’s hands behind his back, and brought them before the *Gurū*. They brought back all the property of the *Gurū* and in addition also took Dhīr Mal’s property. They also brought back the original copy of the Ādi Granth (ਆਦਿ ਗ੍ਰੰਥ) which was in the possession of Dhīr Mal and placed it before *Gurū Sāhib*. The *masand* Shīhām fell at the feet of the *Gurū* and asked for forgiveness for his misdeeds. The *Gurū* pardoned the *masand* and ordered Makkhan Shāh to return all the property of Dhīr Mal including the Ādi Granth. He explained to Makkhan Shāh and his other

Sikhs that Gurū Nānak Sāhib gave them the wealth of Nām (ਨਾਮ) which was sufficient for all their wants.

When Gurū Harigobind Sāhib shifted his headquarters to Kīratpur (ਕੀਰਤਪੁਰ), most of his disciples had also moved to that place with him and the Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ) at Ammritsar fell ultimately into the hands of the impostors like Harjī Mīṇā (ਹਰਜੀ ਮੀਣਾ). In November 1664, Gurū Tegḥbahādar Sāhib went to Ammritsar. He took *isnān* (ਇਸਨਾਨ) in the *sarovar* (ਸਰੋਵਰ), but the *pujārīs* (ਪੁਜਾਰੀ) closed the doors of the Harimandar Sāhib to him. He saluted it and remarked that it was they who were rotten within, who through greed of offerings, had entered the temple. When the news spread, the people of Ammritsar went in a body and poured their souls at his feet. The women of the city took the lead and went to *Gurū Sāhib* singing all the way to the village Vallā (ਵੱਲਾ) where he stayed in the humble abode of a devout disciple Mātā Hariām (ਮਾਤਾ ਹਰਿਆਂ). The Master blessed the women of Ammritsar and Ammritsar itself. On seeing their devotion he blessed them with these words, “Vāhigurū’s (ਵਾਹਿਗੁਰੂ) love and devotion shall ever abide among you.”

Leaving Ammritsar the *Gurū* passed through the Mājhā (ਮਾਝਾ) and Mālvā (ਮਾਲਵਾ) regions before reaching Kīratpur sometimes in May, 1665. He attended the last rites of Rājā Dīp Singh (ਰਾਜਾ ਦੀਪ ਸਿੰਘ) of Bilāspur (ਬਿਲਾਸਪੁਰ) and expressed his desire to build a new settlement near Kīratpur. He also showed his inclination to buy suitable land for that purpose. On learning this, the Rājā (ਰਾਣੀ) of Bilāspur offered to donate the site of Makkhovāl (ਮੱਖੋਵਾਲ). The offer was accepted, but was duly purchased and the foundation stone of the new settlement, Cak Nānakī (ਚਕ ਨਾਨਕੀ) was laid in June, 1665, after the revered name of *Gurū Sāhib*’s mother. In the course of time, a beautiful town called Anandpur (ਅਨੰਦਪੁਰ) grew up around it.

After founding the new settlement, the *Gurū* did not stay there long. However, he entrusted the construction work to his trustworthy followers. It is said that the *Gurū* undertook his tours of the east in response to the invitation of his Sikhs from that area—Bhāi Bulakkī Dās (ਭਾਈ ਬੁਲੱਕੀ ਦਾਸ) and Bhāi Hulās Cand (ਹੁਲਾਸ ਚੰਦ) from Dhākā (ਢਾਕਾ), and Bhāi Darbārā (ਦਰਬਾਰਾ) and Bhāi Cain Sukh (ਚੈਨ ਸੁਖ) from Paṭnā (ਪਟਨਾ). These Sikhs had met the *Gurū* at Kīratpur and asked him to visit their land in the east with his family. The *Gurū* left Anandpur in August, 1665.

After leaving Anandpur he passed through Ghanaulī (ਘਨੌਲੀ), Ropar (ਰੋਪੜ), Ḍaḍḍumājṛā (ਡੱਡੂਮਾਜਰਾ) and Luṅg (ਲੁੰਗ) village and then reached Paṭiālā (ਪਟਿਆਲਾ) state. Here, the people of a certain area complained to him that they did not have drinking water nearby and for that purpose they had to travel a long distance. There was a well nearby, but its water was brackish and unwholesome. The *Gurū* told them to remember Vāhigurū with a true and genuine heart, then draw water, and they would find it pure and sweet. From that day the well yielded sweet water and is known as *Gurū*’s well.

He then proceeded to other areas, where he gave religious instructions wherever he stopped and instructed the people not to worship idols and tombs, but worship only the formless Vāhigurū. He passed through several villages where a great concourse of people awaited him and to whom he spoke of truth. He then went to Sābo kī Talvaṇḍī (ਸਾਬੋ ਕੀ ਤਲਵੰਡੀ), now known as Damdamā (ਦਮਦਮਾ) and then traveled further where he continued to share the message of truth and love.

### ***Gurū at Kurukshetra (ਕੁਰੁਕਸ਼ੇਤ੍ਰ)***

The Gurū reached Kurukshetra on the occasion of solar eclipse. He was received with great honor and distinction by all the holy men present there. During his stay he preached about truth. From there he went to Bānī Badarpur (ਬਾਨੀ ਬਦਰਪੁਰ) where he contributed money for the excavation of a well.

He proceeded to Mathurā (ਮਥੁਰਾ) and then Āgrā (ਆਗਰਾ). Moving through Itāwā (ਇਟਾਵਾ) he reached Kānpur (ਕਾਨਪੁਰ) and then Prayāg (ਪ੍ਰਯਾਗ) (today's Alāhābād - ਅਲਾਹਾਬਾਦ). He stayed about six months at Prayāg and proceeded to Mirzāpur (ਮਿਰਜਾਪੁਰ). From here he reached Banāras (ਬਨਾਰਸ) and stayed in Resham Katrā (ਰੇਸ਼ਮ ਕਤਰਾ). All these places have a *Gurduārā* to mark the memory of the Gurū's visit.

He arrived at the village where lived a very devout disciple called Cācā Phaggū (ਚਾਚਾ ਫੱਗੂ) who had built a mansion and within it placed a superb couch for the Gurū. Every morning he used to perfume it and then would close the doors declaring that he would not live in it until the Gurū had come, entered and hallowed it with his footsteps. Cācā Phaggū's desire was fulfilled and he had the happiness to entertain the Gurū in that mansion. Then the Gurū proceeded to Gayā (ਗਯਾ) where the Brahmans met him in a body and explained the virtues of pilgrimage of Gayā. They said if barley rolls were offered to Brāhmans at Gayā for the souls of ancestors, they would go to heaven even if they were already in hell. So they pressed the Gurū to give money to perform such a ceremony for him. He refused to accept their argument rather exhorted them to remember Vāhigurū and instructed them on divine knowledge and wisdom.

The Gurū then reached Paṭnā (ਪਟਨਾ) and encamped at first in a garden outside the city. That place is called Gurū kā Bāg (ਗੁਰੂ ਕਾ ਬਾਗ). Bhāī Jethā (ਭਾਈ ਜੇਠਾ) a devout disciple, took the Gurū to his residence. Gurū Sāhib gave religious instructions to the people. One day he told his mother, Mātā Nānakī that many Sikhs were waiting for him in a distant land, so he must go to them. He wanted the family to remain at Panṭā.

Gurū Teghbahādar Sāhib brought about peace between Rājā Shankar Dhvaj (ਰਾਜਾ ਸ਼ੰਕਰ ਧ੍ਵਜ) of Āsām (ਆਸਾਮ) and Rājā Rām Siṅgh. As a result the fighting forces of both Rājās erected a monument of peace with their weapons lying down, thereby vindicating the Gurū's exhortation that hatred divides and love unites; and all disputes can be settled through mutual discussions and peaceful negotiations.

**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).

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 13**

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

**Title: Birth and Early Childhood in Paṭṇā (ਪਟਨਾ)**

### 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, 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 learn about the major events in Gurū Gobind Singh Sāhib's early life.
2. In particular, students will focus on his encounters with Bhīkhaṇ Shāh (ਭੀਖਣ ਸ਼ਾਹ), Paṇḍit Shivdat (ਪੰਡਿਤ ਸ਼ਿਵਦੱਤ) and Rājā Fatah Cand Mainī (ਰਾਜਾ ਫਤਹ ਚੰਦ ਮੈਣੀ).

### 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 section)
- Chalkboard or Whiteboard and writing materials

### 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.
- Most students will already be familiar with Gurū Gobind Singh Sāhib. In order to assess what students already know, ask the class a couple of background questions:
  - What year was Gurū Gobind Singh Sāhib born?
  - Who was his father? His mother?
  - Where was he born?
  - What was he named at birth?

### Exploration (35 minutes)

- Read the story of Gurū Gobind Singh Sāhib and Bhīkhaṇ Shāh to the students (included in Teacher Resources) and ask questions, or gear the discussion so that it focuses on the

following points:

- Emphasize the fact that Bhīkhaṇ Shāh, despite being a Muslim *fakīr* (ਫਕੀਰ) was able to discern the Divine Light in Gurū Gobind Singh Sāhib.
- Point out the significance of Gurū Gobind Singh Sāhib touching both the vessel containing water and the vessel containing milk. This action of the Child *Gurū* demonstrates his impartiality from the very beginning of his life. Even as a child, the *Gurū* demonstrated that he strongly believed in the principle of humanity:
  - Mānas kī jāṭ sabhai ekai pahicānbō (ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ ॥)
- Emphasize the fact that the *Khālsā* (ਖਾਲਸਾ), as inaugurated by Gurū Gobind Singh Sāhib, does not favor either Hinduism or Islām, and is a distinct religion which seeks *sarbat dā bhalā* (ਸਰਬਤ ਦਾ ਭਲਾ) or the welfare of all.
- Go over Gurū Gobind Singh Sāhib's early life at Paṭnā (ਪਟਨਾ) and mention that he charmed many devotees including Paṇḍit Shivdat and Rājā Fatah Cand Maiṇī (included in Teacher Resources).
- Briefly go over the stories of the devotees and emphasize the point that Gurū Gobind Singh Sāhib showed himself to his disciples exactly in the form that they imagined him in (i.e., Rājā Fatih Cand Maiṇī and his wife imagined him as a son so Gurū Gobind Singh Sāhib addressed his wife as “mother”).
- At this point, the teacher can turn to the students and ask them how they imagine Vahigurū (ਵਾਹਿਗੁਰੂ) (in the form of a friend? parent? brother? sister? etc.).
- Also ask students what these stories indicate about Gurū Gobind Singh Sāhib's later life. What kind of predictions about his later years can students make based on these stories?

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

- Ask students to close their eyes and imagine what it might have been like to live in Paṭnā during this time. Use the article entitled “Gurū Gobind Singh Sāhib's Childhood Games” in order to give students an indication of the atmosphere of the city while *Gurū Sāhib* was living there. Use the following excerpts to describe the city:
  - During his stay at Paṭnā, the city was changed. Paṭnā itself was reborn; it never was to be the old city again. Its air was intoxicated with the presence of so lovable a being. Its streets echoed with the chatter and laughter of Gobind Rāi (Gurū Gobind Singh Sāhib).
  - Every day he made some new love-conquests. With an army of over a hundred boys at his heels, he would march through the city like a victorious general parading his troops in a vanquished city. Sometimes, he and his companions would jump into the Gaṅgā (ਗੰਗਾ) and begin splashing water over the devotees engaged in concentration before their idols. As they ran off to avoid getting wet, he would laugh at their lack of persistence and tenacity.
- For their homework assignment, get students to imagine that they are one of the childhood companions of Gurū Gobind Singh Sāhib at Paṭnā. Get them to write a journal entry of a typical day with Gurū Gobind Singh Sāhib. They should think of the following questions while they write:
  - What would Gurū Gobind Singh Sāhib look like? (Clothes, physical features, etc.)
  - How might he address his companions? Others?
  - How might Gurū Gobind Singh Sāhib react to someone who yelled at him for being naughty?
  - How might he react to someone who wanted to be his friend and addressed him lovingly?
  - What kinds of games would you play together? What other activities might you do?
- You can hand out the childhood games write-up to them if they want to refer to it.

- Get students to hand in their journals by the next class.

**Evaluation (On-going)**

- Students should have a good understanding of Gurū Gobind Singh Sāhib's early life and his character. This understanding will be demonstrated in class discussions and their journal entries.

### **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>

### **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 Maiṇī (ਰਾਜਾ ਫਤਹ ਚੰਦ ਮੈਣੀ)**

Rājā Fatah Cand Maiṇī 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) and maternal uncle, Kirpāl Cand (ਕਿਰਪਾਲ ਚੰਦ). He loved to play martial games, organize boat races, and arrange mock fights. Imitation bows and arrows served as toys for him.

An anecdote is told of his early days, which shows his fearlessness even at that age. One day, the Chief Officer of Paṭnā was passing by the place where Gobind Rāi was playing with his mates. The attendants called upon the boys to salute the *Navāb* (ਨਵਾਬ). The Gobind Rāi told his comrades not to Salām (ਸਲਾਮ) but to make faces at the officer. They did so and ran away, much to the embarrassment of the *Navāb* and his attendants.

Gobind Rāi was an extraordinary child who came to be the darling of many; both young and old, rich and poor, learned and simple, Hindūs and Muslims. There was some magnetic force in this charming child, some indescribable emanations darted forth from his mysterious personality, which bewitched all those who beheld him.

Every day he made some new love-conquests. With an army of over a hundred boys at his heels, he would march through the city like a victorious general parading his troops. Sometimes, he and his companions would jump into the Gaṅgā (ਗੰਗਾ) and begin splashing water over the devotees engaged in concentration before their idols.

During his stay at Paṭnā, the city was changed. Paṭnā itself was reborn; it never was to be the old city again. Its air was intoxicated with the presence of so lovable a being. Its streets echoed with the prattle and mirth of Gobind Rāi.

*Adapted from Life of Gurū Gobind Singh.*

**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 (ਅਲਿਮ 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.



**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 15**

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

**Title: Bhāi Nand Lāl (ਭਾਈ ਨੰਦ ਲਾਲ)**

### **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 will learn about Bhāi Nand Lāl.

### **Prerequisites**

- Unit on Gurū Gobind Singh Sāhib.

### **Materials**

- Reading on Bhāi Nand Lāl
- Board or chart paper and writing materials

### **Advanced Preparation**

- The teacher should be familiar with the life of Bhāi Nand Lāl.

### **Engagement (15-20 minutes)**

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Briefly recap the life of Gurū Gobind Singh Sāhib.
- Ask them to remember when they discussed what it was like to know *Gurū Sāhib* as a child. Let them share what they remember from that class.
- Now ask them what it would be like to be with *Gurū Sāhib* as an adult.
- Let them share their thoughts and feel free to write them on the board or chart paper.
- Your main goal here is to just get some thinking going.
- Once you are done introduce students to Bhāi Nand Lāl.

### **Exploration (35 minutes)**

- Hand out the attached reading and let students read it silently.
- Ask them to take notes or highlight information that they find interesting or important.

- If students are having a hard time reading Gurmukhī (ਗੁਰਮੁਖੀ) you can choose to read it out for the entire class.
- Once they are done, give them some writing paper.
- Ask them to imagine that they dream of Bhāi Nand Lāl.
  - What might he look like?
  - What he is wearing?
  - What is he doing?
  - How might they greet him?
- Then have them write-up an imaginary conversation with him. What is it that they would want to know from him? While they can be as creative as they want, encourage them to write as if they were interviewing him. Ask them to develop questions based on their reading and on what more they want to know from him after reading about him.

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

- Have students write a poem that reflects what Vāhigurū means to them.

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

- There is no particular evaluation for this class, but see what peaks students' interest while reading and writing their imaginary piece.

## **Teacher Resource**

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

Bhāi Nand Lāl ‘Goyā’ (1633-1713), a great scholar of Fārsī (ਫ਼ਾਰਸੀ), was one of the fifty-two poets of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). He was born in Ghaznī (ਗਜ਼ਨੀ) 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 (ਸਿੱਖ) 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 (ਵਾਸਿਫ਼ 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 (ਤੌਸੀਫ਼-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.

**Gaṇj-nāmā (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.

**Rahit-nāmā (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 *Tankhāhī*. 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. Alexandar 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 among the masters who could put in verse what he felt deep within, and like the entirety of his self laid at the sacred feet of the great *Gurū*, the Beloved. And no doubt, those who surrender the self, master the world." The common theme in his verses is presented in the poem mentioned below:

ਬ-ਦਿਹ ਸਾਕੀ ਮਰਾ ਯਕ ਜਾਮਿ ਜਾਂ, ਰੰਗੀਨੀਏ ਦਿਲ-ਹਾ ।  
 ਬ-ਚਸਮਿ ਪਾਕ ਬੀਂ, ਆਸਾਂ ਕੁਨਮ ਈ ਜੁਮਲਾ ਮੁਸਕਿਲ ਹਾ ।  
 ਮਰਾ ਦਰ ਮੰਜ਼ਲਿ ਜਾਨਾ ਹਮਾ ਐਸੋ ਹਮਾ ਸ਼ਾਦੀ ।  
 ਜਰਸ ਬੇਹੂਦਾ ਮੇ-ਨਾਲਦ ਕੁਜਾ ਬੰਦੇਮ ਮਹਮਿਲ-ਹਾ ।  
 ਖੁਦਾ ਹਾਜ਼ਰ ਬਵਦ ਦਾਇਮ, ਬਬੀਂ ਦੀਦਾਰਿ ਪਾਕਸ਼ ਰਾ ।  
 ਨ ਗਿਰਦਾਬੇ ਦਰੋ ਹਾਇਲ, ਨ ਦਰਯਾਓ, ਨ ਸਾਹਿਲ-ਹਾ ।  
 ਚਿਰਾ ਬੇਹੂਦਾ ਮੇ ਗਰਦੀ, ਬ-ਸਹਰਾਓ ਬ-ਦਸਤ, ਐ ਦਿਲ ।  
 ਚੰ ਆਂ ਸੁਲਤਾਨਿ ਖੂਬਾਂ, ਕਰਦਹ ਅੰਦਰ ਦੀਦਹ ਮੰਜ਼ਲ-ਹਾ ।  
 ਚੂੰ ਗੈਰ ਅਜ਼ ਜ਼ਾਤਿ ਪਾਕਸ਼ ਨੇਸਤ, ਦਰ ਹਰ ਜਾ ਕਿ: ਮੇ ਬੀਨਮ ।  
 ਬਗੋ 'ਗੋਇਆ' ਕੁਜਾ ਬਿਗੁਜ਼ਾਰਮ, ਈਂ ਦਨੀਆਓ ਐਹਲਿਲ-ਹਾ ।

[GIVE ME MY BELOVED, the Cup of life in which I may color my heart and my eyes become clear for solving the riddle of riddles. On my way to the beloved every footstep jingles with happiness, the bells calling for the night's halt have no meaning, nor the temptation of the Resting-place. God is present. Look! Here is Holy Light! Neither the whirlpool bars the lover's way nor the torrent, nor the shore. Why, O heart, are you vainly wandering round the desert and the wood, the queen of beauty resides in your own eyes. Wherever I look, I find nothing else but Holy Presence. Then, O Goya, where can I go, if I leave the world and its trappings?]

Bhāi Nand Lāl Goyā's close relationship and love for Gurū Gobind Singh Sāhib is very explicit in his work. Harindar Singh Mahibūb has called him Darvesh Vyākhyākār (ਦਰਵੇਸ਼ ਵਯਾਖਯਾਕਾਰ). Below is an example from Jot Bikās (Fārsī) translated into Pañjābī by Dr. Gaṇḍā Singh:

ਚਰਾਗਿ ਸ਼ਬਿਸਤਾਨੀ ਮਜਦੋ ਬਹਾ ਬਹਾਰਿ ਗੁਲਿਸਤਾਨਿ ਇੱਜੋ ਅਲਾ ।੧੧੬।  
 ਨਗੀਂ ਖਾਤਮਿ ਸਿਫਤੋ ਅਦਲ ਰਾ ਸਮਰਿ ਸ਼ਜਰਾਇ ਰਹਿਮਤੋ ਫਜ਼ਲ ਰਾ ।੧੧੭।  
 ਗਹੁਰਿ ਮਾਅਦਨਿ ਫਜ਼ਲੋ ਅਕਰਾਮ ਰਾ ਜ਼ਿਆ ਬਖ਼ਸ਼ਿ ਇਸ਼ਾਨੋ ਇਨਆਮ ਰਾ ।੧੧੮।  
 ਤਰਾਵਤ ਰਯਾਹੀਨਿ ਤੋਹੀਦ ਰਾ ਨਜ਼ਾਰਤ ਬੁਸਾਤੀਨਿ ਤਜਰੀਦ ਰਾ ।੧੧੯।  
 ਬ-ਰਗਮ ਅੰਦਰੁੰ ਨੱਚਾਇ ਸ਼ੇਰਿ ਦਮਾਂ ਬ-ਬਜ਼ਮ ਅੰਦਰੁੰ ਅਬਰਿ ਗਹੁਰ ਫਿਸ਼ਾਂ ।੧੨੦।  
 ਬ-ਮੈਦਾਨਿ ਜੰਗ ਆਵਰੀ ਸ਼ਹਿਸਵਾਰ ਬ-ਜੋਲਾਨਿ ਖਸਮ ਅਫਗਨੀ ਨਾਮਦਾਰ ।੧੨੧।  
 ਬ ਬਹਿਰਿ ਤਹਾਰਬ ਦਮਿਦਾ ਨਿਹੰਗ ਦਿਲਿ ਖਸਮ ਦੋਜਾਂ ਬ ਤੀਰੋ ਖਦੰਗ ।੧੨੨।

ਉਹ ਵਡੇਰੀ ਅਤੇ ਕੀਮਤੀ ਸੰਜੋਗੀ ਰਾਤ ਦਾ ਚਮਕਦਾ ਦੀਵਾ ਹੈ, ਉਹ ਉਚਿਆਈ ਉੱਤੇ ਮਾਨ ਆਬਰੂ ਦੇ ਬਾਗ ਦੀ ਬਹਾਰ ਹੈ। ਉਹ ਇਨਸਾਫ਼ ਅਤੇ ਨਿਆਇ ਦੀ ਅੰਗੂਠੀ ਦਾ ਨਗੀਨਾ ਹੈ, ਉਹ ਰਹਿਮਤ ਅਤੇ ਫ਼ਜ਼ਲ ਦੇ ਬਿਰਛ ਦਾ ਫਲ ਹੈ। ਉਹ ਕਰਮ ਅਤੇ ਬਖ਼ਸ਼ਿਸ਼ ਦੀ ਖਾਣ ਦਾ ਮੋਤੀ ਹੈ, ਉਹ ਨਿਆਮਤਾਂ ਅਤੇ ਅਹਿਸਾਨਾਂ ਨੂੰ ਬਖ਼ਸ਼ਣ ਵਾਲੀ ਰੋਸ਼ਨੀ ਹੈ। ਉਹ ਇਕ-ਰੱਬ ਦੀਆਂ ਵੇਲਾਂ ਦੀ ਤਰਾਵਤ ਹੈ, ਉਹ ਇਕ ਓਅੰਕਾਰ ਦੇ ਬਾਗਾਂ ਦੀ ਸੁਗੰਧੀ ਹੈ। ਜੰਗ ਦੇ ਮੈਦਾਨ ਵਿਚ ਉਹ ਚੰਘਾੜਦਾ ਹੋਇਆ ਬਬਰ ਸ਼ੇਰ ਹੈ, ਮਹਿਫ਼ਲ ਵਿਚ ਉਹ ਮੋਤੀ ਵਰਸਾਉਣ ਵਾਲਾ ਬੱਦਲ ਹੈ। ਜੰਗਾਂ ਜੁੱਧਾਂ ਦੇ ਮੈਦਾਨ ਵਿਚ ਉਹ ਸ਼ਾਹਸਵਾਰ ਹੈ, ਉਹ ਸ਼ਤਰੂਆਂ ਨੂੰ ਡੇਗਣ ਵਾਲੀ ਦੌੜ ਲਈ ਪ੍ਰਸਿੱਧ ਹੈ। ਆਹ ਜੰਗਾਂ ਦੇ ਸਮੁੰਦਰ ਦਾ ਫੁੰਕਾਰਦਾ ਹੋਇਆ ਮਗਰਮੱਛ ਹੈ, ਉਹ ਆਪਣੇ ਤੀਰਾਂ ਤੁਫੰਗਾਂ ਨਾਲ ਦੁਸ਼ਮਨ ਦੇ ਦਿਲ ਨੂੰ ਪਰੇ ਦੇਣ ਵਾਲਾ ਹੈ।

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 16**

**Unit Name: Vaisākhī (ਵੈਸਾਖੀ) of 1699**

**Title: The Vaisākhī of 1699**

### **Standards**

#### **Standard 2: Vaisākhī of 1699**

- Students understand the narrative of Vaisākhī of 1699, emphasizing the Khaṇḍe-kī-Pāhul (ਖੰਡੇ ਕੀ ਪਾਹੁਲ), and why it is important for Sikhs (ਸਿਖ).
  - Students should geographically trace the regions from which the original Pañj Piāre (ਪੰਜ ਪਿਆਰੇ) came to Anandpur Sāhib. Emphasis should be placed on the need for taking Amrit (ਅੰਮ੍ਰਿਤ), its description in the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ), the Khālsā (ਖਾਲਸਾ) anthem and its relation, as well as the duties and purpose as to the creation of the Khālsā.

### **Objectives**

1. Students will review what they already know about the Vaisākhī (ਵੈਸਾਖੀ) of 1699.
2. Students will review what they know about the Pañj Piāre (ਪੰਜ ਪਿਆਰੇ) and trace their background.
3. Students will learn the significance of the five *Kakārs* (ਕਕਾਰ).
4. Students will discuss why Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) decided to create the Khālsā.

### **Prerequisites**

- Students should have a preliminary understanding of Vaisākhī.

### **Materials**

- Various books on Gurū Gobind Singh Sāhib and Vaisākhī (bibliographic information included in Teacher Resources)
- Board or chart paper and writing materials
- Large pieces of blank paper and markers

### **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.
- Ask students what they know about the Vaisākhī of 1699. Let them narrate the story of the inauguration of the Khālsā (a short version is included in Teacher Resources) and correct where necessary.
- Emphasize the fact that the first five Sikhs, who offered themselves to the *Gurū* and became the Pañj Piāre, came from very different regions in India.
- Hand out a photocopied map of South-Asia to each student (an example is located in Teacher Resources). Write the name of each Pañj Piāre and the region they came from on the board (see Teacher Resources for information).

- Get each student to circle the region that each *Piārā* came from and emphasize the fact that these Sikhs came from very different parts of South-Asia and belonged to different castes, but all five felt love and devotion for the *Gurū* and were thus accepted into the *Khālsā* fold.
- Go over the meaning of each *Piārā*'s name and emphasize that symbolically these five names also represent the essential qualities of *Khālsā*: [*Dayā* (ਦਯਾ) = compassion; *Dharam* (ਧਰਮ) = righteousness, rule of justice; *Himmat* (ਹਿੱਮਤ) = bravery, courage; *Mohkam* (ਮੋਹਕਮ) = discipline; *Sāhib* (ਸਾਹਿਬ) = sovereignty, leadership].

### **Exploration (35 minutes)**

- Explain that the *Khālsā* Panth (ਪੰਥ) is like a nation. It has its own flag, its own anthem, and its own system of governance (through the institution of the *Gurū Khālsā* Panth – ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ).
- Emphasize the fact that *Gurū Sāhib* gave the *Khālsā* a unique identity by blessing its members with five articles of faith. Ask students to name them [*kes* (ਕੇਸ), *kañghā* (ਕੰਘਾ), *kārā* (ਕੜਾ), *kirpān* (ਕਿਰਪਾਨ), *kachahirā* (ਕਛਹਿਰਾ)].
- Ask students to find a partner in the class. Give each pair a large piece of blank paper as well as the article entitled, *The Five Kakārs* (ਕਕਾਰ).
- Get each pair to divide the page into five sections. (They can either draw boxes or circles.) Each section will contain information on one *kakār*. Students will be required to draw a picture of the *kakār* and explain its significance in about two sentences by putting the information in the article **into their own words**. This will demonstrate student understanding of the importance of the five *kakārs*.
- Once students have completed the activity, take up the importance of each *kakār* in a large class discussion. This will also give students the opportunity to ask any questions they may have about the *kakārs* and their significance in Sikh life.

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

- Explain to students that *Gurū Gobind Singh* introduced the *Khālsā* with the following goals in mind for his Sikhs:
  1. Becoming one with *Vāhigurū* (ਵਾਹਿਗੁਰੂ).
  2. Achieving global fraternity or siblinghood.
  3. Conducting politics ethically (through the *Gurū Khālsā* Panth).
  4. Organization of an Order or institution (the *Khālsā*) of which anyone can become a member.
  5. Regenerating humanity and reviving the downtrodden human spirit.
- Get them to write the above goals into their notebooks. Ask students: How does the initiation of the *Khālsā* fulfill all of these goals?

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

- Students should know the main details of what happened on the *Vaisākhī* of 1699. They should be able to identify the importance and significance of the five *kakārs* as well as the *Pañj Piāre*. They should also be able to discuss why *Gurū Gobind Singh* created the *Khālsā*, as well as the role and responsibility of one who has been initiated into this Order.

### **Teacher Resources**

- Macauliffe, Max Arthur. *Gurū Gobind Singh: Life and Achievements Vol 1*. Dillī: National Book Shop, 1999.
- Singh, Kapur. *Pārāsharaprashna: The Baisakhi of Gurū Gobind Singh*. Amritsar: Gurū Nānak Dev University, 2001.
- <http://www.allaboutsikhs.com/sikh-Gurūs/Gurū-gobind-singh-ji.html>
- <http://www.sikh-history.com/sikhhist/Gurūs/nanak10.html>
- <http://www.thesikhencyclopedia.com/biographical/gobind-singh-Gurū.html>

### **Foundation of the Khālṣā (ਖਾਲਸਾ), 29 March, 1699**

At the behest of the *Gurū* (ਗੁਰੂ), the congregation sauntered down the hill on the Vaisākhī (ਵੈਸਾਖੀ) of 1699 and gathered on the hill of Anandpur (ਅਨੰਦਪੁਰ), now the site of Gurduārā Kesgarh (ਗੁਰਦੁਆਰਾ ਕੇਸਗੜ੍ਹ). The *Gurū* remained busy in meditation and contemplation. He told the congregation that he was going to create a new brave and bold community that would liberate the humanity from oppression and tyranny.

He entered a specially constructed canopy where a huge congregation was seated. Behind the canopy, there was a small tent which was closed on all sides and could only be entered from the canopy.

The *Gurū* then drew out his sword and asked, “Is there anyone here who would lay down his life for *dharam* (ਧਰਮ)?” At this, the whole assembly was terror-stricken but the *Gurū* went on repeating his demand. At the third call, Dayā Rām (ਦਯਾ ਰਾਮ), a Khatrī (ਖਤਰੀ) of village Dalla (ਦੱਲਾ) in District Lāhaur (ਲਾਹੌਰ), rose and offered himself. The *Gurū* took him into an adjoining enclosure; soon after, the *Gurū* came out with the blood-dripping sword in hand and flourished it before the multitude, again asking, “Is there any other Sikh (ਸਿਖ) here who will offer himself for the cause of righteousness or *dharam*?” At this call, Dharam Dās (ਧਰਮ ਦਾਸ), a farmer from Hastināpur (ਹਸਤਿਨਾਪੁਰ) came forward and was taken into the enclosure. *Gurū Sāhib* again came out with a blood-stained sword and made his previous demand. Three other men stood up, one after the other, and offered themselves for sacrifice. They were Mohkam Cand (ਮੋਹਕਮ ਚੰਦ), Himmat Cand (ਹਿੱਮਤ ਚੰਦ), and Sāhib Cand (ਸਾਹਿਬ ਚੰਦ).

After the last Sikh had offered himself, the *Gurū* dressed the five men in handsome clothes and brought them into the assembly. The Pañj Piāre (ਪੰਜ ਪਿਆਰੇ) and their backgrounds are as follows:

1. Dayā Singh (ਦਯਾ ਸਿੰਘ): a Khatrī of village Dallā (ਦੱਲਾ) in Lāhaur
2. Dharam Singh (ਧਰਮ ਸਿੰਘ): a farmer of the village Hastināpur
3. Himmat Singh (ਹਿੱਮਤ ਸਿੰਘ): a water carrier in Jagannāth (ਜਗੰਨਾਥ), Oṛīssā (ਓੜੀਸਾ)
4. Mohkam Singh (ਮੋਹਕਮ ਸਿੰਘ): the son of a washerman in Dvārka (ਦਵਾਰਕਾ), Gujrāt (ਗੁਜਰਾਤ)
5. Sāhib Singh (ਸਾਹਿਬ ਸਿੰਘ): a barber in Bidar (ਬਿਦਰ), Karnāṭak (ਕਰਨਾਟਕ)

The five Sikhs were then administered the initiation of the Double Edged Sword or Khaṇḍe Bāṭe dī Pāhul (ਖੰਡੇ ਬਾਟੇ ਦੀ ਪਾਹੁਲ) which was prepared while reciting Gurbānī (ਗੁਰਬਾਣੀ). The initiated Sikhs were knighted Singhs, the Pañj Piāre, the Five Beloved Ones; they were the first members of the Khālṣā, into which the *Gurū* himself humbly asked to be admitted.



From then on, *Gurū Sāhib* asked his Sikhs to wear long, uncut hair, refrain from using intoxicants such as tobacco and wear the five *Kakārs* (ਕਕਾਰ) [Kes (ਕੇਸ), Kaṅghā (ਕੰਘਾ), Kaṛā (ਕੜਾ), Kirpān (ਕਿਰਪਾਨ), Kachahirā (ਕਛਹਿਰਾ)]. This was the beginning of the *Khālsā* Panth (ਖ਼ਾਲਸਾ ਪੰਥ): a new way of life and a distinct community.

The form of initiation introduced by Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) effected a thorough-going, miraculous change in the mind, heart, and spirit of the Sikhs. Let us explore the need, significance, and effects of this new form of initiation.

The form of the initiation ceremony introduced by Gurū Gobind Singh Sāhib admirably suited the need of the hour and the fulfillment of the ideals he had in view. Through the inauguration, the *Gurū* poured his life and spirit into the Sikhs and invested them with spiritual and temporal power. The whole tone of the character of Sikhs underwent a tremendous, marvelous change. Men and women, sweepers, barbers, water-carriers, washer-folk, and confectioners, who had never even thought about touching a sword or wielding a gun, and had lived as groveling slaves of the so-called higher castes, were changed into great warriors, ready to rush into the jaws of death at the bidding of their *Gurū*. Under *Gurū Sāhib*'s leadership, they became leaders of armies and capable of fighting against great odds.

*Gurū Sāhib* declared that any five Sikhs who observed *Rahit* (ਰਹਿਤ) and lived the life of a true Sikh, in the presence of Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) would be able to initiate others. No particular class or set of people would have the monopoly in such a vital matter. In this way, *Gurū Sāhib* founded a high type of democracy where all would be equal in all respects and in all aspects of life.

The psychological effect of the new manner of naming the Sikhs is also significant. A person belonging to any caste took Amrit (ਅੰਮ੍ਰਿਤ) and became a Singh (ਸਿੰਘ) or a Kaur (ਕੌਰ). They shook off all fear and cowardice and became brave and fearless.

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

### **The Five Kakārs - Sikh Articles of Faith**

**Note:** Though the notes below are explanations, all explanations are incomplete. There is no analytical or utilitarian explanation that does justice. A Sikh accepts the 5 Ks as “gifts” from the *Gurū* for having a personal relationship with him. Even those who haven't given the public commitment through Amrit, accept these as ideals that all Sikhs aspire to. The reading below is adapted from an explanation from two books.

In order to give the Sikhs distinct form and appearance, Gurū Gobind Singh Sāhib prescribed a special uniform for them. He made it incumbent upon them all to wear five *kakārs*: Kes (ਕੇਸ), Kaṅghā (ਕੰਘਾ), Kaṛā (ਕੜਾ), Kirpan (ਕਿਰਪਾਨ), Kachahirā (ਕਛਹਿਰਾ).

The five articles of faith commonly known as the 5 Ks among the Sikhs are worn by all initiated Sikhs today:

- Kes (ਕੇਸ) (hair) is a reminder to be saintly. Amrit requires keeping the hair as an article of faith of the *Khālsā*.
- Kaṅghā (ਕੰਘਾ) (comb) is a reminder to be hygienic or clean.

- Kaṛā (ਕੜਾ) (bangle) is a reminder to exercise restraint and keep from doing bad deeds. It reminds a Sikh of his/her promise to Vāhigurū (ਵਾਹਿਗੁਰੂ) and that he/she should not perform any act that is not good in its intent.
- Kirpān (ਕਿਰਪਾਨ) (sword) is the reminder to exercise courage and self defense. It upholds dignity, self reliance, the capacity and readiness to defend the weak and the oppressed. It is a constant reminder to a Sikh to defend the truth and uphold Sikh values.
- Kachahirā (ਕਛਹਿਰਾ) (underwear) has the moral significance of reminding a Sikh of the need to exercise self-restraint over passions and desires. It also demands ever-readiness to fight for justice.

Thus, Gurū Gobind Singh Sāhib gave his Khālsā gifts which would always remind them of their duties in this world, as well as their goal of achieving harmony with the Supreme Being.

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

### Pañj Piāre

#### **Bhāi Dayā Singh (1661 - 1708 A.D.)**

Bhāi Dayā Singh was one of the Pañj Piāre. He was born Dayā Rām (ਦਯਾ ਰਾਮ) to Bhāi Suddhā (ਭਾਈ ਸੁੱਧਾ) and Māi Diālī (ਮਾਈ ਦਿਆਲੀ). Bhāi Suddhā was a dedicated Sikh who had visited Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ) in Anandpur (ਅਨੰਦਪੁਰ) on a few occasions. In 1677, Bhāi Suddhā's family decided to stay in Anandpur. In Anandpur, Bhāi Dayā Singh learned Pañjābī (ਪੰਜਾਬੀ), Fārsī, Gurbānī (ਗੁਰਬਾਣੀ) and the use of weapons.

During the Vaisākhī (ਵੈਸਾਖੀ) of 1699, it was Bhāi Dayā Singh that first answered the *Gurū's* call and offered his head. He was followed by the other four Piāre (ਪਿਆਰੇ). These five were the first to be admitted to the fold of the Khālsā and they in turn baptized Gobind Rāi and made him Gurū Gobind Singh. Dayā Rām became Dayā Singh. These five beloved became the *Gurū's* close confidants and constant attendants.

Bhāi Dayā Singh took part in the battles of Anandpur, and was with Gurū Gobind Singh Sāhib as he left Chamkaur (ਚਮਕੌਰ) in December 1705. The *Gurū* sent him as his representative to deliver the famous Zafarnāmāh (ਜ਼ਫਰਨਾਮਾਹ), The Letter of Victory, to Aurānzeb (ਔਰੰਗਜ਼ੇਬ).

Bhāi Dayā Singh remained in attendance of the *Gurū* and was with him at Nander (ਨੰਦੇੜ) on 7 October 1708. He died at Nander soon after.

The names of the Pañj Piāre all have a special significance. Bhāi Dayā Singh stands for compassion, Bhāi Dharam Singh (ਭਾਈ ਧਰਮ ਸਿੰਘ) signifies the rule of justice, Bhāi Himmat Singh (ਭਾਈ ਹਿੱਮਤ ਸਿੰਘ), symbolize courage, Bhāi Mohkam Singh (ਭਾਈ ਮੋਹਕਮ ਸਿੰਘ) refers to discipline, and Bhāi Sāhib Singh (ਭਾਈ ਸਾਹਿਬ ਸਿੰਘ) symbolizes leadership/sovereignty.

#### **Bhāi Dharam Singh**

Bhāi Dharam Singh (ਭਾਈ ਧਰਮ ਸਿੰਘ) was one of the Pañj Piāre (ਪੰਜ ਪਿਆਰੇ). He was born around 1666 in the village of Hastināpur. His parents were Bhāi Sant Rām (ਭਾਈ ਸੰਤ ਰਾਮ) and Māi Sābho (ਮਾਈ ਸਾਭੋ). He was born Dharam Dās but later became Dharam Singh after he answered the *Gurū's* call and offered his head. Bhāi Dharam Singh had been in the company of a Sikh who introduced him to the

teachings of the *Gurūs*. At the age of 30, he left his home to learn more. He was directed to Anandpur in 1698 and a few months later the magnificent Vaisākhī celebration was to take place. On this extraordinary day, the *Gurū* asked for five heads to be offered and while others in the crowd doubted the *Gurū*, Bhāi Dharam Singh along with four others responded to that call without a second thought. These five came to be known as the Pañj Piāre. Dharam Dās came to be known as Bhāi Dharam Singh.

Bhāi Dharam Singh took part in the battles of Anandpur. He was also with the *Gurū* when he left Camkaur (ਚਮਕੌਰ). He had accompanied Bhāi Dayā Singh down south to deliver the Zafarnāmāh (ਜ਼ਫਰਨਾਮਾਹ). In 1708, Bhāi Dharam Singh accompanied the *Gurū* to Nander (ਨੰਦੇੜ) where he was with him during his last days.

### **Bhāi Himmat Singh**

Bhāi Himmat Singh was one of the Pañj Piāre. He was born in 1661 in Jagannāth (ਜਗੰਨਾਥ). He was a water supplier. At the age of 27, he went to Anandpur Sāhib (ਅਨੰਦਪੁਰ ਸਾਹਿਬ) and dedicated his life to the service of the *Gurū*. On Vaisākhī day of 1699, as the *Gurū* asked for five Sikhs, Bhāi Himmat answered the call and offered his head to the *Gurū*. He, along with four other Sikhs received Ammrīt and was renamed Bhāi Himmat Singh. Bhāi Himmat Singh was a brave warrior who took part in battles in Anandpur against Mughal forces. He attained martyrdom fighting in the battle of Camkaur (ਚਮਕੌਰ) on 7 December 1705.

### **Bhāi Mohkam Singh**

Bhāi Mohkam Singh was born Mohkam Cand in 1666 in Gujrāt (ਗੁਜਰਾਤ). He was born in the home of Tīrath Cand (ਤੀਰਥ ਚੰਦ) who was a cloth painter. He came to Anandpur in 1685. He stayed there and learned the art of handling the sword. He became a part of the Sikh forces and helped fight against Mughal forces. He decided to dedicate his life to the *Gurū* – he showed his commitment by answering the *Gurū*'s call on Vaisākhī (ਵੈਸਾਖੀ) of 1699. *Gurū* Gobind Singh Sāhib had asked for five Sikhs who would give their lives to the *Gurū*. Bhāi Mohkam Singh stood up and offered his head. After this sacred ceremony, Mohkam Cand became Bhāi Mohkam Singh. Like Bhāi Himmat Singh (ਭਾਈ ਹਿੰਮਤ ਸਿੰਘ), Bhāi Mohkam Singh also died in the battle of Camkaur (ਚਮਕੌਰ) on 7 December 1705.

### **Bhāi Sāhib Singh**

Bhāi Sāhib Singh was also one of the Pañj Piāre. He was a barber by caste, in Bidar (ਬਿਦਰ), Karnāṭak. During the 16<sup>th</sup> century, *Gurū* Nānak Sāhib had visited Bidar, and a Sikh center had been established there and Bhāi Sāhib Singh would attend the Sikh center and do *sevā* (ਸੇਵਾ) there. In 1699, *Gurū* Gobind Singh Sāhib invited all Sikhs to come to Anandpur. Bhāi Sāhib Singh didn't need to think twice before he prepared to go to Anandpur. Once he arrived there, he decided that he would not go back to Bidar.

While he was in Anandpur, he learned the art of Gatkā (ਗਤਕਾ) and sword-fighting. He won a name for himself as a wonderful marksman when he shot a chief in one of the battles that took place in Anandpur. Sāhib Cand was one of the five fortunate Sikhs that answered the *Gurū*'s call during Vaisākhī 1699. The *Gurū* called these five Sikhs his Pañj Piāre. Sāhib Cand became Bhāi Sāhib Singh after he took part in the special Ammrīt ceremony. Bhāi Sāhib Singh attained martyrdom in the battle of Camkaur (ਚਮਕੌਰ) on 7 December 1705.

*For more information see: Harbans Singh, The Encyclopedia of Sikhism*



**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 17**

**Unit Name: Vaisākhī (ਵੈਸਾਖੀ) of 1699**

**Title: Ammrit (ਅੰਮ੍ਰਿਤ) in Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) and Khālsā (ਖਾਲਸਾ) Anthem**

### Standards

#### **Standard 2: Vaisākhī of 1699**

- Students understand the narrative of Vaisākhī of 1699, emphasizing the Khaṇḍe-dī-Pāhul (ਖੰਡੇ ਦੀ ਪਾਹੁਲ), and why it is important for Sikhs (ਸਿਖ).
  - Students should geographically trace the regions from which the original Pañj Piāre (ਪੰਜ ਪਿਆਰੇ) came to Anandpur Sāhib (ਅਨੰਦਪੁਰ ਸਾਹਿਬ). Emphasis should be placed on the need for taking Ammrit, its description in the Gurū Granth Sāhib, the Sikh Khālsā anthem and its relation, as well as the duties and purpose as to the creation of the Khālsā.

### Objectives

1. Students will discuss some *sabads* (ਸਬਦ) from Gurū Granth Sāhib in order to understand the spiritual significance of Ammrit in the Sikh tradition since the time of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ).
2. The class will recite and discuss the meanings of the Khālsā anthem.

### Prerequisites

- Students should have a preliminary understanding of Vaisākhī and the ceremony of Ammrit as discussed in the last lesson.

### Materials

- Various books on Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) (bibliographic information included in Teacher Resources)
- Board or chart paper and writing materials
- Copies of *sabads* included in Teacher Resources

### 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.
- Briefly recap what the students have learned about the Vaisākhī of 1699 and the administration of Ammrit.
- Remind students that one of the chief reasons that Gurū Gobind Singh Sāhib created the Khālsā and the khaṇḍe bāṭe dī pāhul (ਖੰਡੇ ਬਾਟੇ ਦੀ ਪਾਹੁਲ) was to allow his Sikhs to develop a discipline to obtain harmony with Vāhigurū, the Supreme Being, while participating in civic life.
- Ammrit literally means “immortal.” The understanding of Ammrit (as a medium or symbol of spiritual harmony with Divine) had been around even before the time of Gurū Gobind Singh Sāhib and Gurū Granth Sāhib provides evidence for this.

- Ask students to think of any *sabad* or *bāṇī* that they know. How many references to Ammrit can they think of? Have students write down these references in their notebooks; they will come back to them later. Get one or two students to volunteer examples of lines or *tuks* (ਤੁਕ) from Gurbāṇī (ਗੁਰਬਾਣੀ) that make reference to Ammrit. These *tuks* can even be from nitnem (ਨਿਤਨੇਮ) (Japu jī Sāhib – ਜਪੁ ਜੀ ਸਾਹਿਬ, Anandu Sāhib – ਅਨੰਦੁ ਸਾਹਿਬ, Rahrāsi Sāhib – ਰਹਰਾਸਿ ਸਾਹਿਬ, etc.)
- How is Ammrit described or imagined in the *bāṇī* that they already know? What does Ammrit symbolize? (In Gurbāṇī, Ammrit most often represents Vāhigurū or harmony with Vāhigurū, spiritual bliss, immortality, etc.) Get students to volunteer answers and write them on the board. It's okay if students do not have answers for these questions. Let them know that they will know the answers by the end of the class.

### Exploration (35 minutes)

- Hand out the thirteenth *paūrī* (ਪਉੜੀ) of Anand Sāhib as well as the *salok* (ਸਲੋਕ) by the Second *Gurū* (included in Teacher Resources).
- First, go over the meaning of each line of the thirteenth *paūrī* of Anand Sāhib.
- Once this has been completed, ask students to take a minute and think about the main message of the *paūrī*. What does it communicate about Ammrit?
- Ask some students to volunteer their answers. The main message of this *sabad* is that Ammrit can only be obtained by the grace of the *Gurū*. In this *sabad*, Ammrit is imagined as harmony with Vāhigurū (second line of the *sabad*). The *sabad* further explains the effects of Ammrit: greed, avarice and egotism are dispelled and the *Gurū* seems sweet.
- Explain to students that the Ammrit ceremony is a physical manifestation of the concept of Ammrit (as outlined in this *sabad*). The Pañj Piāre (ਪੰਜ ਪਿਆਰੇ) and *Gurū Granth Sāhib* embody the spirit and the body of the *Gurū* during the Ammrit ceremony. The ceremony itself is a physical expression of the spiritual transformation that a devotee undergoes through the grace of the True *Gurū*. This spiritual transformation occurs when the Sikh accepts the divine significance of the Ammrit ceremony within his/her heart. Only then can a person be considered a true member of the *Khālsā*.
- Ask students: what are the signs of a *Khālsā*? Remind students that *Gurū Gobind Singh Sāhib* tells us the signs of the *Khālsā* in the *Khālsā Anthem*.
- Hand out a copy of the *Khālsā Anthem* and, in groups of two or more, come up with the theme of the *sabad*.
- When discussing the main theme of the *Khālsā Anthem* in a large class discussion, be sure to emphasize that complete and utter faith and love in the One Vāhigurū (ਵਾਹਿਗੁਰੂ) distinguishes a truly pure *Khālsā* from all other people.

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

- Get students to go back to the *tuks* from *bāṇī* that they thought of at the beginning of the class. Get them to think again about what Ammrit means in the context of the *tuk*. Has their understanding of what Ammrit means in Gurbāṇī changed and how? Ask students to discuss in a large class discussion.
- Distribute the *Salok* by the Second *Gurū* without the meanings (included in Teacher Resources).
- Get students to think about the meanings of the *sabad* and write their understanding of each line in the space provided. The teacher should walk around the classroom at this stage and give some clues to students who are having difficulty, without giving the whole meaning

away. Another way that this activity can be supported is by giving students Pañjābī-English (ਪੰਜਾਬੀ) dictionaries but remind them that some words and their meanings may have changed over the years so the dictionaries should be used with caution.

- Using the internet site [www.gurugranthdarpan.com](http://www.gurugranthdarpan.com), get students to check the meanings of the *sabad* and write down the correct meanings on the same piece of paper. If there is no internet connection in the classroom, get students to complete the activity at home.  
*Note: this site only has meanings in Pañjābī so the teacher or a parent may need to assist the student.*

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

- Students should understand how Amrit is illustrated in Gurū Granth Sāhib and be able to apply this understanding to the *sabads* that they read. Students should also have a good understanding of what *Khālsā* means, as related in the *sabad* by Gurū Gobind Singh Sāhib. This understanding will be demonstrated by the students' completion of the assignment given during the Explanation/Extension of the lesson.

### Teacher Resources

- Agnīhotrī, Harbans Lāl & Cand. *Gurū Gobind Singh: His Life and Bāṇī*. Hisar: Gopāl Prakāshan, 1996.
- 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.
- Singh, Kapūr. *Pārāsharaprashna: The Baisākhī of Gurū Gobind Singh*. Amritsar: Gurū Nānak Dev University, 2001.
- <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>

### ਅਨੰਦੁ ਸਾਹਿਬ (ਪਉੜੀ ੧੩)

#### 13<sup>th</sup> Paūrī from Anandu Sāhib.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ ॥

ਜੀਅ ਜੰਤੁ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ ॥

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ਸਤਿਗੁਰੂ ਭਲਾ ਭਾਇਆ ॥

ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੇ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥

suri nar muni jan ammrITU khojde su ammrITU gur te pāiā.

pāiā ammrITU guri kripā kīnī sacā manī vasāiā.

jīa jant sabhi tudhu upāe iki vekhi parsanī āiā.

labu lobhu ahamkār cūkā satigurū bhalā bhāiā.

kahai nānak jis no āpi tuṭhā tini ammrITU gur te pāiā.

*The powerful beings, sages and humans all search for the AmmrIT (spiritual bliss); this AmmrIT is obtained only from the Gurū.*

*Only that person obtains AmmrIT, upon whom Gurū showers his blessings; that person enshrines Vāhigurū within the mind.*

*All living beings and creatures were created by You; (through Your Grace) many come to see you and feel you.*

*Their greed, covetousness and egotism are dispelled, and the True Gurū seems sweet to them.*

*Says Nānak, those with whom Vāhigurū is pleased, obtain the AmmrIT of spiritual bliss, through the Gurū.*

**ਪਦਅਰਥ:** ਸੁਰਿ - ਦੇਵਤੇ। ਮੁਨਿ ਜਨ - ਮੁਨੀ ਲੋਕ, ਰਿਸ਼ੀ। ਅੰਮ੍ਰਿਤੁ - ਆਤਮਕ ਆਨੰਦ ਦੇਣ ਵਾਲਾ ਨਾਮ-ਜਲ। ਗੁਰਿ - ਗੁਰੂ ਨੇ। ਮਨਿ - ਮਨ ਵਿਚ। ਸਭਿ - ਸਾਰੇ। ਇਕਿ - ਕਈ ਜੀਵ। ਵੇਖਿ - (ਗੁਰੂ ਨੂੰ) ਵੇਖ ਕੇ। ਪਰਸਣਿ - (ਗੁਰੂ ਦੇ ਚਰਨ) ਪਰਸਣ ਲਈ। ਭਲਾ ਭਾਇਆ - ਮਿੱਠਾ ਲੱਗਦਾ ਹੈ, ਪਿਆਰਾ ਲੱਗਦਾ ਹੈ। ਤੇ - ਤੋਂ।

**ਅਰਥ:** (ਆਤਮਕ ਆਨੰਦ ਇਕ ਐਸਾ) ਅੰਮ੍ਰਿਤ (ਹੈ ਜਿਸ) ਨੂੰ ਦੇਵਤੇ ਮਨੁੱਖ ਮੁਨੀ ਲੋਕ ਲੱਭਦੇ ਫਿਰਦੇ ਹਨ, (ਪਰ) ਇਹ ਅੰਮ੍ਰਿਤ ਗੁਰੂ ਤੋਂ ਹੀ ਮਿਲਦਾ ਹੈ। ਜਿਸ ਮਨੁੱਖ ਉੱਤੇ ਗੁਰੂ ਨੇ ਮੇਹਰ ਕੀਤੀ ਉਸ ਨੇ (ਇਹ) ਅੰਮ੍ਰਿਤ ਪ੍ਰਾਪਤ ਕਰ ਲਿਆ (ਕਿਉਂਕਿ) ਉਸ ਨੇ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਪ੍ਰਭੂ ਆਪਣੇ ਮਨ ਵਿਚ ਟਿਕਾ ਲਿਆ।

ਹੇ ਪ੍ਰਭੂ! ਸਾਰੇ ਜੀਅ ਜੰਤੁ ਤੂੰ ਹੀ ਪੈਦਾ ਕੀਤੇ ਹਨ (ਤੂੰ ਹੀ ਇਹਨਾਂ ਨੂੰ ਪ੍ਰੇਰਦਾ ਹੈਂ, ਤੇਰੀ ਪ੍ਰੇਰਨਾ ਨਾਲ ਹੀ) ਕਈ ਜੀਵ (ਗੁਰੂ ਦਾ) ਦੀਦਾਰ ਕਰ ਕੇ (ਉਸ ਦੇ) ਚਰਨ ਛੁਹਣ ਆਉਂਦੇ ਹਨ, ਸਤਿਗੁਰੂ ਉਹਨਾਂ ਨੂੰ ਪਿਆਰਾ ਲੱਗਦਾ ਹੈ (ਸਤਿਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਉਹਨਾਂ ਦਾ) ਲੱਭ ਲੋਭ ਤੇ ਅਹੰਕਾਰ ਦੂਰ ਹੋ ਜਾਂਦਾ ਹੈ।

ਨਾਨਕ ਆਖਦਾ ਹੈ, ਪ੍ਰਭੂ ਜਿਸ ਮਨੁੱਖ ਉੱਤੇ ਪ੍ਰਸੰਨ ਹੁੰਦਾ ਹੈ, ਉਸ ਮਨੁੱਖ ਨੇ (ਆਤਮਕ ਆਨੰਦ-ਰੂਪ) ਅੰਮ੍ਰਿਤ ਗੁਰੂ ਤੋਂ ਪ੍ਰਾਪਤ ਕਰ ਲਿਆ ਹੈ।



### The Khālsā Anthem

ਜਾਗਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਤੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥

ਤੀਰਥ ਦਾਨ ਦਯਾ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥

jāgat jotī japai nis bāsūr ek binā man naik na ānai.

pūran prem pratīti sajai brat gor maṭhī maṭ bhūl na mānai.

tīrath dān dayā tap sañjam ek binā nahi ek pachānai.

pūran jot jagai ghaṭ mai tab khālas tāhi nakhālas jānai.

*That person who focuses on the Divine Light day and night and never puts even a little bit of faith in anyone else except the One Vāhigurū.*

*That person who has complete faith and love and even by forgetfulness, does not put any faith in fasting, worship of dead people, tombs of the dead people, and places of so-called saints.*

*That person who does not pay attention to holy pilgrimage centers, charity, acts of pity, difficult meditation poses, and restraint if all of these are done without remembering Vāhigurū, the One.*

*And That Person in whose heart the light of the Perfect One shines, that one is to be recognized as a pure member of the Khālsā.*

*Gurū Gobind Singh, 33 Savaye*

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਜਿਨ ਵਡਿਆਈ ਤੇਰੇ ਨਾਮ ਕੀ ਤੇ ਰਤੇ ਮਨ ਮਾਹਿ ॥

ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ ਨਾਹਿ ॥

ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਮਨੈ ਮਾਹਿ ਪਾਈਐ ਗੁਰ ਪਰਸਾਦਿ ॥

ਤਿਨ੍ਹੀ ਪੀਤਾ ਰੰਗ ਸਿਉ ਜਿਨ੍ਹ ਕਉ ਲਿਖਿਆ ਆਦਿ ॥

salok mahalā 2.

jīn vaḍiāi tere nām kī te rate man māhi.

nānak ammrītu eku hai dūjā ammrītu nāhi.

nānak ammrītu manai māhi pāi ai gur parasādi.

tiṇī pīṭā raṅg sio jīn kau likhiā ādi.

*Salok, Second Embodiment.*

*Those who are fortunate enough to sing praises of Your Name are imbued with Your color.*

*O Nānak, for them only God's name is Ammrī; they do not think of anything else as Ammrī.*

*O Nānak, this Ammrī is in everyone's mind, but is only obtained by Gurū's Grace.*

*They alone drink it in with love, who have such pre-ordained destiny.*

**ਪਦ ਅਰਥ:** ਤੇ - (ਬਹੁ-ਵਚਨ) ਉਹ ਮਨੁੱਖ। ਰਤੇ - ਰੱਤੇ, ਰੰਗੇ ਹੋਏ। ਅੰਮ੍ਰਿਤੁ - ਅਮਰ ਕਰਨ ਵਾਲਾ ਜਲ, ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲਾ ਨਾਮ-ਜਲ। ਗੁਰ ਪਰਸਾਦਿ - ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ। ਰੰਗ ਸਿਉ - ਮੌਜ ਨਾਲ, ਸੁਆਦ ਨਾਲ। ਆਦਿ - ਮੁੱਢ ਤੋਂ, ਧੁਰ ਤੋਂ।

**ਅਰਥ:** (ਹੇ ਪ੍ਰਭੂ!) ਜਿਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਨੂੰ ਤੇਰੇ ਨਾਮ ਦੀ ਸੋਭਾ (ਕਰਨ ਦੀ ਸੁਭਾਗਤਾ) ਮਿਲੀ ਹੈ ਉਹ ਮਨੁੱਖ ਆਪਣੇ ਮਨ ਵਿਚ (ਤੇਰੇ ਨਾਮ ਦੇ ਰੰਗ ਨਾਲ) ਰੰਗੇ ਰਹਿੰਦੇ ਹਨ। ਹੇ ਨਾਨਕ! (ਉਹਨਾਂ ਲਈ) ਇਕ ਨਾਮ ਹੀ ਅੰਮ੍ਰਿਤੁ ਹੈ ਹੋਰ ਕਿਸੇ ਚੀਜ਼ ਨੂੰ ਉਹ ਅੰਮ੍ਰਿਤੁ ਨਹੀਂ ਮੰਨਦੇ। ਹੇ ਨਾਨਕ! (ਇਹ ਨਾਮ) ਅੰਮ੍ਰਿਤੁ (ਹਰੇਕ ਮਨੁੱਖ ਦੇ) ਮਨ ਵਿਚ ਹੀ ਹੈ, ਪਰ ਮਿਲਦਾ ਹੈ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ; ਜਿਨ੍ਹਾਂ ਦੇ ਭਾਗਾਂ ਵਿਚ ਧੁਰੋਂ ਲਿਖਿਆ ਹੋਇਆ ਹੈ; ਉਹਨਾਂ ਨੇ ਹੀ ਸੁਆਦ ਨਾਲ ਪੀਤਾ ਹੈ।

Translations adapted from: Srī Gurū Granth Darpan (Bhāi Sāhib Singh Tīkākār)

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਜਿਨ ਵਡਿਆਈ ਤੇਰੇ ਨਾਮ ਕੀ ਤੇ ਰਤੇ ਮਨ ਮਾਹਿ ॥

salok mahalā 2.

jīn vaḍiāi tere nām kī te rate man māhi.

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ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ ਨਾਹਿ ॥  
 aānak ammrit ek hai dūjā ammrit nāhi.

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ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਮਨੈ ਮਾਹਿ ਪਾਈਐ ਗੁਰ ਪਰਸਾਦਿ ॥  
 nānak ammrit manai māhi pāīai gur parasād.

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ਤਿਨੀ ਪੀਤਾ ਰੰਗ ਸਿਉ ਜਿਨ੍ ਕਉ ਲਿਖਿਆ ਆਦਿ ॥  
 tinī pītā raṅg sio jin kau likhiā ādi.

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**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 18**

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

**Title: Gurū Gobind Singh Sāhib and the period Post-Vaisākhī of 1699**

### **Standards**

**Standard 1: The Gurū-Prophet (ਗੁਰੂ) Period: Nānaks (ਨਾਨਕ) 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 (ਸਿਖ) 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 Ghanaā (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 learn about the major events and battles that took place after the inauguration of the Khālsā.
2. The lesson will end with the siege of Anandpur (ਅਨੰਦਪੁਰ) and the Battle of Camkaur (ਚਮਕੌਰ).

### **Prerequisites**

- Students should be familiar with the early life of Gurū Gobind Singh Sāhib.
- The teacher should be familiar with the life of Gurū Gobind Singh Sāhib.

### **Materials**

- Various books on Gurū Gobind Singh Sāhib (bibliographic information included in Teacher Resources)
- Board or chart paper and writing materials
- Construction/colored paper and markers

### **Advanced Preparation**

- The teacher should go over the various websites and books included in Teacher Resources.
- On the chalkboard, the teacher should draw a timeline from 1700 to 1704 and label the dates of the battles mentioned in Teacher Resources. This can also be done on a wall with construction paper.

### **Engagement (15-20 minutes)**

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Review the tensions between the Hill Chiefs and *Gurū Sāhib*. This can be done by asking class questions such as the following:
  - Who was Rājā Bhīm Cand (ਰਾਜਾ ਭੀਮ ਚੰਦ)?
  - Why was he jealous of *Gurū Sāhib*?

- Were there any altercations between Bhīm Cand and *Gurū Sāhib* before the Vaisākhī (ਵੈਸਾਖੀ) of 1699?
- Explain to students that after the Vaisākhī of 1699, the Hill Chiefs again became concerned about the influence of the *Gurū*. From 1700 onward, *Gurū Sāhib* was constantly on guard against the attacks of the Hill Chiefs and the Mughal Emperor. Let students know that in today's class, they will be studying the battles and sieges that *Gurū Sāhib* was engaged in from 1700 to 1704.

### **Exploration (35 minutes)**

- Divide students into seven groups and assign each group one battle. Give each group some construction/colored paper and markers as well as the article on the battle that they will be studying (in Teacher Resources). Ask each group to make short notes on:
  1. Who began the battle and why?
  2. Where did the battle take place?
  3. When did the battle take place?
  4. Which armies were involved in the battle?
  5. Who are the important generals, soldiers mentioned in the article?
  6. Any important combat/matches that took place within the battle itself.
  7. One lesson that can be learned from the battle.
- Once the students have completed these notes, get them to post their construction papers on the relevant points of the timeline posted on the chalkboard/wall.
- Get the groups of students to share the lessons that they learned from the battles that *Gurū Sāhib* fought.
- Throughout the lesson, the teacher should emphasize the fact that *Gurū Sāhib* did not hold any enmity against a particular person, caste, religion, group or race. He was simply battling tyranny, oppression and injustice. Give examples from the battles to support your point.
- The following are some lessons that can be learned from each of the battles that *Gurū Sāhib* fought:
  - The First Battle of Anandpur: *Gurū Sāhib's* encounter with Paimde Khān (ਪੈਂਦੇ ਖਾਨ) shows that he only fought in self-defense. He never struck the first blow and did not terrorize anybody by being the aggressor.
  - The Second Battle of Anandpur: With the blessing of *Gurū Sāhib*, great odds can be overcome and the smallest person can stand up against the greatest obstacles (ex. Bacittar Singh - ਬਚਿੱਤਰ ਸਿੰਘ).
  - The Battle of Nirmoh (ਨਿਰਮੋਹ): With the blessing of *Gurū Sāhib*, the few can fight bravely and overcome an army of many. This battle also shows that treachery and deceit only takes a person so far and is ultimately of no avail against truth and righteousness.
  - The Third and Fourth Battle of Anandpur: *Gurū Sāhib* has no enmity with anyone, even in battle. He had love for everyone and people like Sayad Beg (ਸਯਦ ਬੇਗ) and Sayad Khān (ਸਯਦ ਖਾਨ), who were able to see this love amidst their combat with the *Gurū*, gave up their weapons and knelt before him in admiration and awe. The acceptance of devotees like Sayad Beg and Sayad Khān also shows that *Gurū Sāhib* did not discriminate against people from different religions or races. Though he fought against the Mughal army, his battle was against the oppressive rulers, not their religion (Islām).
  - The Siege of Anandpur: This battle teaches us that true loyalty is remaining by the side of your *Gurū* even when the situation appears hopeless. The Sikhs who stayed with *Gurū Sāhib* during the siege of Anandpur were true Sikhs because they refused to part with their *Gurū*. That is the type of love and faith that we should have in our *Gurū* (currently

Gurū Granth Sāhib and Gurū Khālsā Panth – ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ).

- The Battle of Camkaur: With *Gurū Sāhib*'s blessing, a single Sikh can fight against thousands and can overcome huge obstacles. This battle also shows us that true strength lies in truthful and ethical conduct, not in lies and treachery (ex. Even though the Mughal army swore false oaths and deceived the *Gurū*, they were unable to overcome the strength and power of the ethical Sikhs).

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

- Ask students to imagine that they were present at the siege of Anandpur and rations were running low. Some Sikhs are threatening to abandon *Gurū Sāhib*. What would you do? Write a letter to a family member or friend from Anandpur explaining the situation and your decision.
- If there is time, get students to read out their letters at the end of the class or at the beginning of the next class. The letters should be collected for evaluation of student understanding.

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

- Students should know the details of the battles that *Gurū Sāhib* was engaged in after 1699. They should also be able to identify the lessons learned in each battle.
- Namely, they should understand that *Gurū Sāhib*'s battles were an attempt to oppose injustice and tyranny; they were not the result of enmity against a person, race or religion.
- This understanding will be demonstrated in the class activity as well as in the student letters.

### **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*. Ludhiāṇā: 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>

### **The Battles of the Post- Vaisākhī of 1699**

After the Vaisākhī (ਵੈਸਾਖੀ) of 1699, the *Gurū's* Saṅgat (ਸੰਗਤ) grew exponentially. Anandpur (ਅਨੰਦਪੁਰ) began to team with Sikhs (ਸਿਖ) who wanted to receive khaṇḍe-kī-pāhul (ਖੰਡੇ ਕੀ ਪਾਹੁਲ). The daily gathering grew in number and their presence struck new fears in the minds of the Hill Chiefs.

Rājā Bhīm Cand (ਰਾਜਾ ਭੀਮ ਚੰਦ) saw the glory of the Anandpur Saṅgat as a threat to the territorial integrity of his state even though the *Gurū* entertained no such thoughts. The *Gurū* did not want war, but he was always ready to defend himself and others from tyrannical rulers. One day, when *Gurū Sāhib* was hunting with his Sikhs, a couple of Hill Chiefs and their men attacked his hunting party, hoping for an easy victory. They felt certain that they would either kill or capture the *Gurū* but they miscalculated. Neither the suddenness of the attack, nor the overwhelming number of the enemies perturbed the Sikhs. Every one of them fought with extreme courage. The *Gurū's* gold-tipped arrows never missed their mark and pierced through many soldiers. One of the chiefs was killed and the right arm of the other was torn off.

### **The First Battle of Anandpur**

This single defeat further aroused the fears of the Hill Chiefs and they assembled in one place to make plans for concentrated action. They even sought the help of the Governor of Sarhind (ਸਰਹਿੰਦ), Vazīr Khān (ਵਜ਼ੀਰ ਖਾਨ), who lost no time in getting the Emperor's sanction for launching an army of ten thousand, led by Dīn Beg (ਦੀਨ ਬੇਗ) and Paimde Khān (ਪੈਂਦੇ ਖਾਨ). The allied armies of the Hill Chiefs took positions around Anandpur and tried to seal all entrances and exits. Sāhibzādā Ajīt Singh (ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ) led a powerful offensive against the enemy forces; he was only fourteen at the time. The fierce engagement continued for days on end. During the battle, Paimde Khān advanced and challenged the *Gurū* to single combat and asked the *Gurū* to strike the first blow.

The *Gurū* refused to play the role of an aggressor and stated that he had vowed never to strike except in self-defense. Upon this Paimde Khān discharged an arrow which whizzed past *Gurū Sāhib's* ear. He unleashed another arrow which also missed the mark. The whole of Paimde Khān's body, except his ears, was encased in armor. *Gurū Sāhib* then discharged an arrow at his ear with such an unerring aim that Paimde Khān fell off his horse and never rose again. Dīn Beg was also wounded and he beat a retreat but was pursued by the Sikhs as far as Ropar (ਰੋਪੜ). This battle was fought in 1700.

### **The Second Battle of Anandpur**

*Gurū Sāhib* continued to increase his army and to collect weapons and ammunition. He kept himself in readiness for war for he knew that the Hill Chiefs would not let him rest. In November of 1700, a letter was sent to the *Gurū* asking him to either pay rent on the land he occupied or vacate it. If he agreed to do neither, he should get ready for war. The *Gurū* replied that the land had been bought by his father and so no rent was due and if the Rājās (ਰਾਜਾ) were determined to go to war, he was ready for them once again.

The Hill chiefs decided to attack the *Gurū* with their combined forces and to invite the assistance of a large number of Raṅgarṣ (ਰੰਗੜ) and Gujjars (ਗੁੱਜਰ), who had a long-standing enmity with the *Gurū*. On hearing the news of the approaching war, Sikhs from the Mājāhā (ਮਾਝਾ) and Mālvā (ਮਾਲਵਾ) areas flocked to Anandpur with arms and horses. The Mājāhā Sikhs, under Dayā Singh (ਦਯਾ ਸਿੰਘ), Ālim Singh (ਆਲਿਮ ਸਿੰਘ) and Ude Singh (ਉਦੇ ਸਿੰਘ) got ready to direct their attack against the hill armies.

As the invaders approached the city, Sāhibzādā Ajīt Singh, with four thousand Sikhs, fell on the Gujjars and Raṅgarṣ, who were advancing in great force. Their ranks were soon broken and they could not stand their ground any longer. The outnumbered Sikhs fought valiantly and managed to keep the enemy forces at bay. The Hill Chiefs were now convinced that they could not defeat the *Khālāsā* in the field so they decided to set up a blockade. For over two months, they barricaded the city but with no success. At last, an intoxicated elephant, with his body covered with steel and with a spear projecting from his forehead was directed against the gate of the fort. He was followed by the Hill Chiefs and their armies who were all confident that they would occupy the *Gurū's* fort before nightfall. The *Gurū* blessed his Sikh, Bacittar Singh (ਬਚਿੱਤਰ ਸਿੰਘ), and commanded him to combat the elephant. Bacittar Singh, though small in stature, took a lance to meet the furious animal. He raised his lance and drove it through the elephant's head armor. Upon the impact of the lance, the animal turned around on the hill soldiers, and killed several of them.

The fighting continued for a few more days but both armies were deadlocked. The Hill Chiefs sought to work out an agreement with *Gurū Sāhib* in order to save face. They promised to remain on peaceful terms with the *Gurū* if he would only leave Anandpur temporarily. After being pressed by his Sikhs, *Gurū Sāhib* agreed to the suggestion and shifted to Nirmoh (ਨਿਰਮੋਹ), a village situated near Kīratpur (ਕੀਰਤਪੁਰ). The Hill Chiefs ignored all their promises and attacked the Sikhs from behind but the Sikhs fought bravely and resisted the attack with such energy that the forces of the Hill Chiefs had to retreat.

### **The Battle of Nirmoh**

Despite being frustrated in their plans by *Gurū Sāhib's* forces, the Hill Chiefs would not leave the Sikhs alone. They again applied to Vazīr Khān (ਵਜ਼ੀਰ ਖਾਨ), the Governor of Sarhind (ਸਰਹਿੰਦ) for assistance against the *Gurū*. In September and October 1701, the Governor mobilized his troops and marched on to Anandpur (ਅਨੰਦਪੁਰ). The Hill Chiefs were too impatient to wait for him and attacked the *Gurū*, who had stationed his troops a few miles from the city. On the arrival of the imperial army, the *Gurū* found himself surrounded by the enemies. His Sikhs, however, fought with their usual vigor and astounded the enemy with their persistence and determination. The enemy forces fell rapidly and lost all hope of victory. The Rājā of Basolī (ਬਸੋਲੀ) offered to take the *Gurū* to his own capital if Vazīr Khān undertook not to attack him from behind. Vazīr Khān agreed to this arrangement as a convenient manner of escape from the embarrassing position.

After a short stay at Basolī and then Bhabaur (ਭਬੌਰ), the *Gurū* returned to Anandpur. Nobody offered him any resistance upon his return and peace again returned to the city for a short time.

### **The Third Battle at Anandpur**

At one point in the year 1703, there were only 800 Sikhs in the *Gurū's* army at Anandpur. Rājā Ajmer Cand (ਰਾਜਾ ਅਜਮੇਰ ਚੰਦ) summoned his allies, the Rājās of Handūr (ਹੰਦੂਰ), Cambā (ਚੰਬਾ) and Fatahpur (ਫਤਹਪੁਰ) with the object of chastising the *Gurū*. They all decided to attack the *Gurū's* forces at Anandpur immediately. In the previous battles of Anandpur, the Sikhs had mostly remained behind the battlements, but this time, they met the enemy in the open field outside Anandpur. The Sikhs

fought with their usual courage and determination. The hill chiefs were unsuccessful in their attack and retired from the battle in despair.

Owing to the repeated pleas of the hill chiefs, the Emperor sent a large army under the command of General Sayad Beg (ਸਯਦ ਬੇਗ) and Ālif Khān (ਆਲਿਫ਼ ਖਾਨ) to subdue the *Gurū*.

One of the generals, Sayad Beg was a mild admirer of *Gurū* Gobind Singh Sāhib but he had been hired by the Emperor to lead the force against the *Gurū*. Sayad Beg, along with the General Ālif Khān, marched on the *Gurū*'s forces near Camkaur (ਚਮਕੌਰ). The battle was long and severe. Sayad Beg fought against the *Gurū*'s forces for a time, but all the while he was really just taking in the vision of the *Gurū* and his bravely fighting Sikhs. After a time, he laid down his arms and watched the fight in mute admiration, and then knelt before the *Gurū* and offered to sacrifice his body and soul for his service.

Meanwhile, Ālif Khān had been wounded and the desertion of Sayad Beg took away what little courage he had left. So he ordered a retreat and was hotly pursued by the Sikhs.

#### **The Fourth Battle at Anandpur**

After seeing the inability of the Hill Chiefs in getting rid of the *Gurū*, the Emperor Aurangzeb (ਔਰੰਗਜ਼ੇਬ) decided to take the matter into his own hands. He commanded Sayad Khān (ਸਯਦ ਖਾਨ), another General, to march at the head of a large imperial army to conquer and capture the *Gurū*. He was joined by the Hill Chiefs with their armies, and with this huge force at his back, he marched in the hope of a sure, complete, and speedy victory.

The *Gurū* had only 500 regular soldiers to oppose this mighty host since it was March of 1704 which is crop-cutting season. Despite these odds, however, the Sikhs fought more valiantly and with greater skill and endurance. Sayad Khān marveled at their heroism and wondered where their strength and power came from. His wonder was greater still when he saw Maimūn Khān (ਮੈਮੂਨ ਖਾਨ), Sayad Beg and other Muslims fighting side by side with the *Gurū*.

Sayad Khān was the brother of Pīr Buddhū Shāh (ਪੀਰ ਬੁੱਧੂ ਸ਼ਾਹ), who had spoken very highly of the *Gurū*. He had heard about *Gurū Sāhib*'s incredible strength and lofty principles but had been a little skeptical. He wondered why the *Gurū*, who was reputed to be a perfect saint, should engage in killing his fellow men. *Gurū Sāhib* knew what was passing in General Sayad Khān's mind, so he smiled and came forward to challenge him. Sayad Khān aimed a shot at *Gurū Sāhib* but missed. He had never missed before. There was a tremor in his heart. He advanced and, at the *Gurū*'s invitation, took aim for the second time, yet missed again. As *Gurū Sāhib* advanced further, Sayad Khān raised his gun to take aim but could not pull the trigger. He sat transfixed on his horse as the *Gurū* said, "Come, Sayad Khān! Fire your gun. I am so near!" Sayad Khān fell to his knees at the *Gurū*'s feet and begged him for forgiveness. *Gurū Sāhib*'s charming manner and appearance had melted the heart of the General who had come to capture him.

After Sayad Khān's defection, Ramzān Khān (ਰਮਜ਼ਾਨ ਖਾਨ) took command and fought with great energy against the Sikhs. The *Gurū* shot an arrow which killed Ramzān Khan's horse. The Sikhs rallied and presented a bold front to the enemy, but being too few in number, were overpowered by the opposing force. When the *Gurū* saw that there was no chance of retrieving his position, he decided to evacuate Anandpur (ਅਨੰਦਪੁਰ). The Imperial army plundered the city and proceeded back to Sarhind. When the imperial army was resting at night, the Sikhs made a sudden attack, which created great confusion in the enemy camp. Those who turned to oppose the Sikhs were killed and only those



who fled escaped the vengeance of the *Gurū*'s pursuing army. The Sikhs also deprived them of all the loot they had captured at Anandpur. After this, the *Gurū* returned and took possession of the city.

### The Siege of Anandpur

Formulating a new strategy, the allies reappeared again and laid siege to Anandpur. All entrances and exits were plugged. The Sikhs faced shortage of provisions and water. Grains could not be procured and the Sikhs detained in the beleaguered fort found it difficult to live on scanty rations; many grew desperate to leave Anandpur. A number of Sikhs wrote a *bedāvā* (ਬੇਦਾਵਾ) or disclaimer and severed their connections with the *Gurū* so that they would be able to go back to their homes. Pressure continued to be built on the *Gurū* to leave Anandpur. *Gurū Sāhib* was not inclined to abandon Anandpur but he was encouraged by his Sikhs to leave the fort. The party set out from the fort during the stormy night of 20 December 1704. The Mughals promised *Gurū Sāhib* that if he left Anandpur, he would not be followed or harassed. But just like before, they went back on their oaths and solemn assurances and started after the *Gurū*.

After going to Kīratpur (ਕੀਰਤਪੁਰ) and Nirmohgar (ਨਿਰਮੋਹਗੜ), the *Gurū* proceeded towards Ropar where the party reached the banks of the Sarsā (ਸਰਸਾ). On account of the rain, the stream was flooded and almost impossible to cross. The party was just contemplating how this stream could be crossed when the enemy forces came up from behind. Severe fighting ensued and many Sikhs were killed. Sāhibzādā Ajīt Singh (ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ), with a number of Sikhs, stoutly arrested the progress of the Imperial forces while the rest began to wade through the Sarsā. Sāhibzādā Ajīt Singh held off the enemy for as long as he could and then joined the *Gurū* on the other side of the Sarsā.

In this confusion, the *Gurū*'s mother and his two younger sons were separated from the rest of the party. The *Gurū*, along with the surviving Sikhs, proceeded towards Ropar. Mātā Sundrī (ਮਾਤਾ ਸੁੰਦਰੀ) and Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ) stayed at the house of a trusted Sikh at Ropar and then moved on to Dillī (ਦਿੱਲੀ). Meanwhile, *Gurū Sāhib* moved from Ropar to Camkaur (ਚਮਕੌਰ). At that time, he had with him his two elder sons, Sāhibzādā Ajīt Singh and Sāhibzādā Jujhār Singh (ਸਾਹਿਬਜ਼ਾਦਾ ਜੁਝਾਰ ਸਿੰਘ) and forty Sikhs, including his Pañj Piāre (ਪੰਜ ਪਿਆਰੇ).

### The Battle of Camkaur

After the *Gurū* crossed the Sarsā on December 21<sup>st</sup> 1704, someone brought him the news that a few miles off in front lay a large Imperial army which was coming to help the allied forces against him. On 22 December 1704, *Gurū Sāhib* decided to devise his defense at the *haveli* (ਹਵੇਲੀ), a mud structure, or gaṛī (ਗੜੀ) of Camkaur (ਚਮਕੌਰ). He posted eight of his soldiers to guard each wall of the fortress, two at the gate, and two to keep watch and go around giving directions. He himself, with two more Sikhs and two sons held the top storey. Ammunition was distributed and all were ready to defend the place with their lives.

At nightfall, the Imperial armies came up and surrounded the village. Early the next day, a section advanced in order to storm and capture the fortress. They felt certain that the *Gurū* would be killed or captured within a few hours. The advancing army was greeted with a volley of arrows and skirmishes. Though few, the Sikhs were inspired by love and faith in their *Gurū*; they went in batches to attain martyrdom. Both of the elder Sāhibzādās gave up their lives fighting fiercely in this battle. The *Gurū* himself joined the battle and rained showers of arrows. The remaining five Sikhs, Dayā Singh (ਦਯਾ ਸਿੰਘ), Dharam Singh (ਧਰਮ ਸਿੰਘ), Mān Singh (ਮਾਨ ਸਿੰਘ), Saṅgat Singh (ਸੰਗਤ ਸਿੰਘ), Sant Singh (ਸੰਤ ਸਿੰਘ), passed a *gurmatā* (ਗੁਰਮਤਾ) and asked the *Gurū* to leave the fort in the interests of the *Khālāsā*

Panth (ਖਾਲਸਾ ਪੰਥ). The *Gurū* bowed before the dictate of the Pañj Piāre, offered his Kalgī (ਕਲਗੀ) to Sant Singh who resembled the *Gurū* in appearance and escaped unhurt, much to the annoyance and discomfiture of the Mughals who were hoping to capture *Gurū Sāhib* dead or alive. Dayā Singh, Dharam Singh and Mān Singh were also ordered to leave the fort while Sant Singh and Saṅgat Singh remained in the gaṛī to breathe their last as martyrs.

After leaving Camkaur, *Gurū Sāhib* spent the night in the ferocious jungle of Māchīvāṛā (ਮਾਛੀਵਾੜਾ) where he was reunited with Dayā Singh, Dharam Singh and Mān Singh, who had been separated from him in the escape from Camkaur. From Māchīvāṛā, *Gurū Sāhib* journeyed to Kaṭpurā (ਜਟਪੁਰਾ) where he learned of his mother's fate and the brutal martyrdom of his younger sons who had been bricked alive by the Governor of Sarhind (ਸਰਹਿੰਦ). At this point, *Gurū Sāhib* had sacrificed his entire family (his father, mother and four sons) for the sake of the *Khālsā* Panth, yet he felt no regrets and blamed no one. He only thanked Vāhigurū (ਵਾਹਿਗੁਰੂ) for giving him the opportunity to serve humanity. Despite all the hardships and struggles that *Gurū Sāhib* had to overcome, he remained in high spirits.

*Adapted from: [http: Macauliffe, Max Arthur. Gurū Gobind Singh: Life and Achievements Vol 1](http://Macauliffe, Max Arthur. Gurū Gobind Singh: Life and Achievements Vol 1) and [www.allaboutsikhs.com/sikh-gurus/guru-gobind-singh-ji-6.html](http://www.allaboutsikhs.com/sikh-gurus/guru-gobind-singh-ji-6.html)*

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 19**

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

**Title: The Battle of Mukatsar (ਮੁਕਤਸਰ) and the Final Years at Damdamā (ਦਮਦਮਾ)**

### Standards

**Standard 1: The Gurū-Prophet (ਗੁਰੂ) Period: Nānaks (ਨਾਨਕ) 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 will learn about the battle of Mukatsar.
2. The lesson will end with an overview of *Gurū Sāhib's* final years at Damdamā in Nander (ਨੰਦੇੜ).

### Prerequisites

- Students should be familiar with the early life of Gurū Gobind Singh Sāhib.

### Materials

- Various books on Gurū Gobind Singh Sāhib (bibliographic information included in Teacher Resources)
- Board or chart paper and writing materials

### 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.
- Briefly recap the Siege of Anandpur (ਅਨੰਦਪੁਰ) and the Battle of Camkaur (ਚਮਕੌਰ).
- Remind students of the forty Sikhs who had deserted *Gurū Sāhib* at Anandpur.
- At this point, the teacher can ask students to read the letters they wrote about the conditions of Anandpur during the siege.
- Generate a discussion around the concept of loyalty and faithfulness towards the *Gurū*. The following are some leading questions that can be used to segue into the topic:
  - What is loyalty? For instance, what does it mean to be loyal to a friend?
  - What are our responsibilities as a friend? (Get students to give examples such as standing up for someone if they are being bullied, etc.)

- What does loyalty to the *Gurū* mean?
- What obligations/responsibilities does being the *Gurū*'s Sikh place on us?
- The discussion is meant to get students to think about loyalty and faithfulness as a quality that is important in all kinds of relationships, particularly in the relationship between a Sikh and *Gurū*.

### **Exploration (35 minutes)**

- Get students to read the excerpt of the Battle of Khidrāṇā (ਖਿਦਰਾਣਾ) as partners.
- As the same partners ask students to think about what Māi Bhāgo (ਮਾਈ ਭਾਗੋ) might have said to the Sikhs of Mājhā (ਮਾਝਾ) that made them come back to *Gurū Sāhib*.
- Get students to write a speech, as partners, from Māi Bhāgo, addressing the deserters.
- Get students to incorporate the idea of loyalty and maintaining faith with the *Gurū*.
- Ask students to share their speeches with the rest of the class.
- Go over *Gurū Sāhib*'s final days at Nander.
- Ask students to divide up a page in their notebooks into four sections. Have them label each section as follows: statesman/administrator, soldier, saint, social reformer.
- Using everything that they have learned so far about Gurū Gobind Singh Sāhib and his achievements, get students to fill in each section with examples from Gurū Gobind Singh Sāhib's life which illustrate each of these qualities.

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

- Discuss Gurū Gobind Singh Sāhib's achievements in a larger class discussion. Focus on what aspects students take inspiration from.
- Highlight the fact that *Gurū Sāhib* had many talents and qualities and he adapted his role to what the situation required of him at the time.
- He was a soldier in battle, a poet and saint in peace, a statesman and administrator when the times called on him to create a unique nation, and a social reformer who challenged oppression and inspired the downtrodden to fight valiantly against injustice.

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

- Students should know the main details of the Battle of Mukatsar as well as the major achievements of Gurū Gobind Singh Sāhib's life. The students' speeches and the class discussion will demonstrate this understanding.

### **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>

### **The Battle of Khidrānā (ਖਿਦਰਾਣਾ)**

After leaving Jaṭpurā (ਜਟਪੁਰਾ), *Gurū Sāhib* traveled through Dīnā (ਦੀਨਾ) where he is reported to have written the Zafarnāmāh (ਜ਼ਫਰਨਾਮਾਹ) or the Epistle (letter) of Victory to the Emperor Aurangzeb (ਔਰੰਗਜ਼ੇਬ). From Dīnā, the *Gurū* moved into a forest area extending from the bank of the river Satluj (ਸਤਲੁਜ), near Firozpur (ਫਿਰੋਜ਼ਪੁਰ), to the waters of Baṭhiṇḍā (ਬਠਿੰਡਾ). Moving from Kāmgar (ਕਾਂਗੜਾ), Dhālīvāl (ਧਾਲੀਵਾਲ), Bhagṭā (ਭਗਤਾ) and other villages, *Gurū Sāhib* reached Koṭ Kapūrā (ਕੋਟ ਕਪੂਰਾ). Here, *Gurū Sāhib* learned that the forces of Vazīr Khān (ਵਜ਼ੀਰ ਖਾਨ) were near at hand and could pounce on the *Gurū* at any moment.

*Gurū Sāhib* selected the pond at Khidrānā (ਖਿਦਰਾਣਾ) known as Khidrāṇe dī Dhāb (ਖਿਦਰਾਣੇ ਦੀ ਢਾਬ), across the Lakkhī (ਲੱਖੀ) Jungle on the borders of a sandy desert as the field of action. The pond of water, the only source of water for miles, had gone dry. Here, *Gurū Sāhib* was joined by the forty Sikhs (ਸਿਖ) of Mājḥā (ਮਾਝਾ) who had deserted the *Gurū* at Anandpur (ਅਨੰਦਪੁਰ). The Forty Liberated Ones, or Calī Mukte (ਚਾਲੀ ਮੁਕਤੇ), were led by a young woman in military attire named Māi Bhāgo (ਮਾਈ ਭਾਗੋ), who had persuaded the Sikhs of Mājḥā to come and seek pardon from the *Gurū* for their desertion. They arrived at the site of battle before *Gurū Sāhib*'s army. Māi Bhāgo and her husband, Bhāi Mahā Singh (ਮਹਾ ਸਿੰਘ), proposed to engage the Mughal forces at the dry pool of Khidrānā so that they would bear the brunt of the Mughal army's onslaught. Big white sheets of khaddar were spread on the shrubs so that the enemy might think that the Sikhs were encamping there in great numbers. The next morning (8 May 1705), the combined forces of *Gurū Gobind Singh Sāhib* engaged the Mughal troops in fierce fighting. *Gurū Sāhib* himself watched the action from a sand-hill and shot arrows at the advancing troops of the army and later entered the battlefield himself to assist his armies. The forty Sikhs from Mājḥā all went down fighting but in the end, the vagaries of weather, the non-availability of water and the vehement resistance put up by the Sikhs compelled the Mughal army to retreat after heavy losses.

After the battle, *Gurū Sāhib* went about the field and personally showered blessings on the warriors who had laid down their lives in the battle. He came upon Māi Bhāgo, the only Sikh to survive from those who came from Mājḥā. The *Gurū* was moved by their sacrifice and devotion. Mahā Singh lay heavily wounded nearby and was very close to death. As a last request, the warrior entreated *Gurū Sāhib* to tear up the disclaimer or *bedāvā* (ਬੇਦਾਵਾ) he had written to the *Gurū* at Anandpur. *Gurū Sāhib*, who had always carried the document on his person, tore the *bedāvā* into pieces and blessed all the forty Sikhs. Mahā Singh breathed his last in peace in the arms of his *Gurū*. The pond of Khidrānā came to be known as Mukatsar, the Tank of Salvation.

*Adapted from: Life of Gurū Gobind Singh*

### At Damdamā (ਦਮਦਮਾ)

Gurū Gobind Singh Sāhib stayed back at Khidrānā until October 1705. Then, he went all over the Mālṡā (ਮਾਲਵਾ) region and finally reached Talvaṇḍī Sābo (ਤਲਵੰਦੀ ਸਾਬੋ) which is now known as Damdamā or “resting place.” Dallā (ਦੱਲਾ), an old devotee, is said to have persuaded *Gurū Sāhib* to stay in the area surrounded by an impenetrable forest, where even a ferocious army was likely to perish for lack of water. Here, the *Gurū* spent his time in peace, tending to the spiritual and martial needs of his Sikhs who came to him in large numbers.

Damdamā became a place for the Sikhs to come visit, and a stay under the patronage of the *Gurū* at Damadamā, began to be considered a very high privilege. Here, *Gurū Sāhib* revived his literary pursuits and encouraged the study of Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) and dictated a new copy of the Gurū Granth Sāhib, the calligraphy of which was rendered by Bhāī Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ).

During his stay in Nander, *Gurū Sāhib* also met Bandā Singh Bahādur, then known as Mādhō Dās (ਮਾਧੋ ਦਾਸ), a *bairāgī sadhū* (ਬੈਰਾਗੀ ਸਾਧੂ).

*Adapted from: Gurū Gobind Singh: His Life and Bāṇī*

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 20**

**Unit Name: *Dhāḍhī Vār* (ਢਾਢੀ ਵਾਰ)**

**Title: The *Dhāḍhī Vār* Form 2**

### Standards

#### **Standard 5: The *Dhāḍhī Vār* Form**

- Students can sing, translate, and recite a few songs sung in *Dhāḍhī Vār* form.
  - Students learn audio recognition of *Dhāḍhī Vār* form, in addition to its history and details. The students will learn the history, purpose, importance, and even current role as a form of passing historic tradition.

### Objectives

1. Students are exposed to the *Dhāḍhī Vār* form and have the opportunity, to listen and translate a *Vār* with the help of the teacher.
2. Students create a *Vār* style poem using the life of one of the *Gurū's* (ਗੁਰੂ) that they learn about as part of the ten Nānak (ਨਾਨਕ) unit.

### Prerequisites

- Understanding of spoken and written Pañjābī (ਪੰਜਾਬੀ).
- Previous lesson on *Dhāḍhī Vār*, Lesson Number: 10.

### Materials

- Tape/CD player or Computer
- Print-outs of *Vār*
- Readings

### Advanced Preparation

- The teacher should familiarize him/herself with the *Vār* that she wants the students to listen to, and also on information about *Dhāḍhī Vār* from Lesson Number: 10.
- The teacher should have pictures of instruments printed, preferably in color.

### Engagement (10-15 minutes)

- Read through or play the *Vār* from Day 1's class again.
- Now ask students to take out the translated version that they were to work on.
- Give them a few minutes to add to their translations based on hearing the *Vār* again.
- Go over each word and then summarize each sentence as a group. Students, rather than the teacher, should be encouraged to come up with the meaning, though the teacher must correct where there are inaccuracies.
- Move on once you feel comfortable that all students have understood the *Vār*.

### Exploration (30-35minutes)

- Now pair-up the students and have them write their own version of a poem that can potentially be sung in *Dhāḍhī* style.
- Ask them to organize their piece in the following way:
  - Pick a topic that they both agree on, it can either be from something that they have already discussed in class or another Sikhī (ਸਿਖੀ) related topic that they may want to work

on based on what they have learnt in their unit on the ten Nānaks (such as loyalty, justice).

- Identify what aspect of the historical event they would want to highlight.
- Have them begin writing. If they do not finish by the end of class, they may work together to finish it before the next class.

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

- Have students share any thoughts that they may have as they are writing their poems.
- Have them finish their poems for homework and hand them in for their next class.

**Evaluation**

- Collect the finished version of the poem and check for historical accuracy and creativity.



**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 21**

**Unit Name: Comparative Politics**

**Title: Introduction to the Sikh (ਸਿੱਖ) Decision-Making Process**

### **Standards**

#### **Standard 7: Comparative Politics**

- Students can compare and contrast the differences between Sikh decision-making and Sikh conflict-resolution processes with those in the Western system of governance.
  - Students identify the key functions in the Sikh processes and are able to compare and contrast with what they learn in school. Mock debates and forums should be used as activities to teach the students.

### **Objectives**

1. Students will learn about the Sikh decision-making process and the Sikh conflict-resolution processes.
2. In particular, students will learn about the institution of the Sarbat Khālsā (ਸਰਬਤ ਖਾਲਸਾ) and the method of passing a *Gurmatā* (ਗੁਰਮਤਾ).

### **Prerequisites**

- Students do not need to have any prior knowledge about the topic.

### **Materials**

- Board or chart paper and writing materials
- Photocopies of a handout on the Sarbat Khālsā and *Gurmatā*
- Photocopies of the Group Decision-Making Activity

### **Advanced Preparation**

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

### **Engagement (10-15 minutes)**

- Greet students and give them a couple of minutes to settle down.
- Explain to students that even though Sikhs do not have a country of their own, the corporate body of the Sikh Panth (ਪੰਥ) does make decisions for the collective Sikhs.
- Explain that just as other nations have their own system of government and decision-making, the Sikh community also has its own decision-making process.

### **Exploration (35-40 minutes)**

- Distribute the handout explaining the institutions of the Sarbat Khālsā and *Gurmatā*.
- Read the section on Sarbat Khālsā and *Gurmatā* out loud to the class and explain any terms or concepts that they have difficulty in understanding.
  - One concept that should be clarified and emphasized is the idea that the *Gurū* is embodied in the corporate body of the Sarbat Khālsā in the presence of the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ). The teacher should clarify this idea by reminding students that when Gurū Gobind Singh Sāhib created the Khālsā, he bowed down before the body of Sikhs (at that time, the Pañj Piāre - ਪੰਜ ਪਿਆਰੇ) in the presence of Gurū Granth Sāhib and

asked them for Ammrit (ਅੰਮ੍ਰਿਤ).

- Another point that should be emphasized is the fact that, in the Sikh Panth, major decisions are supposed to be made with the consent of the entire community. All members of the community must agree to a unanimous agreement in order for a decision to be made. The decision thus made, can not be overturned by any one person, committee or organization.
- In order to illustrate this concept of unanimous decision-making, ask students to complete the following activity:
  - Ask students to imagine that they are stranded on a tropical island that has only some resources for food and water but nothing else. On a piece of paper, get them to write down two things that they would take with them in order to help them survive.
  - Once everyone has written down two items, get all students to get into groups of five, and get each group to decide on the two most important things that the group would take with them, using everyone's suggestions.
  - Give the class about ten to fifteen minutes to arrive at a decision. The group's decision has to be unanimous. Allow enough time for a discussion surrounding this after the activity.
  - After 15 minutes you must decide if more time is needed or if the class can come together for discussion. If you want to extend the activity, you may let the students keep debating the finish this lesson the next class period.

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

- Once students have completed the decision-making activity above, get them to answer the reflection questions included in Teacher Resources. If the students have not finished the questions by the end of the class, ask students to complete the responses at home.
- Get students to share their decision and their answers to the reflection questions in a large class discussion.
- Let them share the difficulties and eases in doing this. Let them discuss what they did to arrive at a unanimous decision.
- Reiterate the difficulty, as well as the importance of reaching a unanimous decision. It requires a great deal of perseverance and compromise and, though it takes a great deal of time and effort, the benefits of such a decision are also immense. Reaching a unanimous decision precludes the chance of anyone saying later that they didn't agree with it.

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

- Students should be evaluated on their understanding of the difficulty of arriving at a unanimous decision. This understanding will be demonstrated in their responses to the reflection questions.

### **Teacher Resources**

- Singh, Bhagat. *Institution of Gurmatā*. 31 December 2006.  
<http://www.sikh-history.com/sikhhist/institutes/gurmatta.html>
- Method of Adopting a Gurmatā. The Panthic Weekly. 26 January 2007, *Khālsā Press*.  
<http://www.panthic.org/news/132/ARTICLE/2270/2006-02-26.html>
- The Sikh Rahit Maryādā (Code of Conduct), All About Sikhs. 26 January 2007, Gateway to Sikhism. [http://www.allaboutsikhs.com/rehat/index\\_01.htm](http://www.allaboutsikhs.com/rehat/index_01.htm)

### **Sarbat *Khālsā* – ਸਰਬਤ ਖਾਲਸਾ**

Sarbat *Khālsā* can be defined as the corporate body of Sikhs (ਸਿਖ); it is the “integrated conscience” of the entire Sikh people imbued with the spirit of the Divine. While the ten *Gurūs* were alive, their personality was the ultimate binding factor for Sikh congregations. As the Sikh faith spread, the binding force of these Saṅgats (ਸੰਗਤ) became the *Gurū*’s word (ਗੁਰਬਾਣੀ - Gurbāṇī) as the *Gurū* and the Word became inseparable. The spirit of the *Gurū* was believed to mystically reside within the congregation of Sikhs. This assumption of high authority eventually culminated into the collective whole - the *Panth*. Thus, the Sarbat *Khālsā*, as the *Gurū* Panth (ਗੁਰੂ ਪੰਥ), along with the *Gurū* Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ), is held to be the true and eternal spiritual successor in the line of personal *Gurūs* ending with *Gurū* Gobind Singh Sāhib. As an institution, the Sarbat *Khālsā* is the highest organ of the *Khālsā* Commonwealth representing its “integrated will,” which no Sikh – member or leader – can defy. The Sarbat *Khālsā*, meeting in the presence of the *Gurū* Granth Sāhib, is the supreme sovereign body with deliberative and executive powers that is duly authorized to direct the affairs of the community.

### ***Gurmatā* (ਗੁਰਮਤਾ)**

A *Gurmatā* is a decree (declaration) of the *Gurū*, (a duly passed resolution that has received sanction of the *Gurū*). Therefore, it is a formal resolution. Currently, the Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ) states that a *Gurmatā* can be passed on the following issues: “fundamental principles of Sikh religion and for their upholding, such as the questions affecting the maintenance of the status of the *Gurūs* or the *Gurū* Granth Sāhib or the inviolability of *Gurū* Granth Sāhib, Amrit (ਅੰਮ੍ਰਿਤ), Sikh discipline and way of life, the identity and structural framework of the *Panth*.” The Sikh Rahit Maryādā further states “A *Gurmatā* can be adopted only by a select primary Panthic group or a representative gathering of the *Panth*.”

### **Activity: Making a Unanimous Decision**

Imagine that you are stranded on a tropical island which has some resources for food and water but no other facilities. What two things would you take with you in order to survive and why?

Get into groups of five and, based on the lists of all students, decide on the two most important things that you would take with you if you were stranded on a tropical island. The group’s decision has to be unanimous!

### **Reflection Questions**

Answer the following questions in complete sentences:

1. a) Did your group reach a unanimous decision?  
b) What strategy/strategies did your group use to come to this decision?
2. a) What were some difficulties that the group encountered when reaching a decision?  
b) How did you overcome these difficulties?

3. How did you feel during the decision-making process? (Were you listened to by other group members? Did you feel comfortable voicing your opinion? etc.)
4. Keep in mind that you only had five members in your group.
  - a) Would such an activity work in a larger group such as a Sarbat Khālsā?
  - b) What are some challenges that might have to be overcome in such a situation?

*Adapted from: Sarbat Khalsa Workshop, Sikh Research Institute, 2007*

**Grade: 6**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 22**

**Unit Name: Comparative Politics**

**Title: Comparing Sikh (ਸਿੱਖ) Decision Making to Other Systems**

### **Standards**

#### **Standard 7: Comparative Politics**

- Students can compare and contrast the differences between Sikh decision-making and Sikh conflict-resolution processes with those in the Western system of governance.
  - Students identify the key functions in the Sikh processes and are able to compare and contrast with what they learn in school. Mock debates and forums should be used as activities to teach the students.

### **Objectives**

1. Students will participate in a group activity that gets students to make a decision about an issue in different ways.
2. Students will learn the difference between the Sikh decision making method and other popular forms of decision-making processes such as majoritarianism.

### **Prerequisites**

- Students should have knowledge of the information on Sarbat Khālsā (ਸਰਬਤ ਖਾਲਸਾ) and Gurmata (ਗੁਰਮਤ) covered in the previous lesson.

### **Materials**

- Board or chart paper and writing materials

### **Advanced Preparation**

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

### **Engagement (10-15 minutes)**

- Greet students and give them a couple of minutes to settle down.
- Explain to students that they will be participating in an activity that shows the difference between the Sikh decision-making process and other forms of decision-making.
- Divide the class into three groups and ask each group to elect a leader.
- Once they have chosen a leader, the leader should assign one representative to quickly take notes on how they reached a decision to choose a leader.
- Now distribute photocopies of the group activity.
- Explain that each group will come up with a solution to the same problem. The teacher may want to select a problem that is relevant to the students and their community or they can choose from one of the following topics:
  - Your group is responsible for organizing a Play Day for the school/class. What kinds of activities and games will the students get to play?
  - Or, decide on a class mascot that will represent your classroom.

### **Exploration (35 minutes)**

- Each group will make a decision about the issue in a different way:
  - One group will have an absolutist leader, which means that the group leader will make

- the final decision, even if it is unpopular with the rest of the group members.
- The second group will have a leader who will ask their group to vote on the final decision and the majority will win.
- The third group leader will ask all group members about their opinion on the issue and act as a mediator between opposing viewpoints. At the end of the group meeting, the group will come to a unanimous decision on the issue.
- The teacher should go around to each group and tell them which type of group they are in.
- Give the class about twenty minutes to make a decision. While the groups are engaged in discussion, the teacher should walk around to all the groups and make sure that they reach the decision in the manner assigned.
- Once all groups have had a chance to ask another group their question ask all students to individually reflect on the process. Ask each student to answer the following questions and hand in their responses:
  - Did your group reach a decision?
  - Was everyone happy with the decision?
  - What were the benefits of being in your group?
  - What were the drawbacks of being in your group?

#### **Explanation/Extension (10-15 minutes)**

- Use this time to highlight how the institution of the Sarbat Khālsā and the Sikh decision-making process differs from other forms of decision-making.
- Ask each group to explain how they reached a decision, in a large class discussion. Get them to discuss any difficulties and problems that they had while doing so.
- Once all groups have responded, explain that the first group's decision-making process is based on an authoritarian style of decision-making, in which one person has the most power. The second group's decision-making process is based on the model of majority rule, which is how most democracies in today's society function. The third group is based on the ideals of the Sarbat Khālsā, in which all members have the opportunity to voice their opinions and come to a unanimous agreement.
- Explain that because the Sikh decision-making process is based on consensus-building, it allows all members of the Sikh Panth (ਪੰਥ) to voice their opinions and come to an agreement on major issues. This means that, unlike the other two groups, everyone is satisfied with this decision because they arrived at it together through negotiation and compromise.
- In the first group, the only persons who are completely satisfied are the group leader or those who agree with the leader, and in the second group, only the people who were part of the majority will be completely happy with the decision.
- It is also very important for the teacher to emphasize that in making the decision as a Sarbat Khālsā it is imperative that Sikh thought and ideals are kept in mind.

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

- Students should understand the difference between the Sikh decision-making process and other popular forms of decision-making.

**Teacher Resources**

- Singh, Bhagat. *Institution of Gurmatā*. 31 December 2006.  
<http://www.sikh-history.com/sikhhist/institutes/gurmatta.html>
- Method of Adopting a Gurmatā. The Panthic Weekly. 26 January 2007, Khālsā Press.  
<http://www.panthic.org/news/132/ARTICLE/2270/2006-02-26.html>
- The Sikh Rahit Maryādā (Code of Conduct). All About Sikhs. 26 January 2007, Gateway to Sikhism. [http://www.allaboutsikhs.com/rehat/index\\_01.htm](http://www.allaboutsikhs.com/rehat/index_01.htm)

**Course: Bolī and Virṣā****Unit: Celebration Ideas for Grades 6-8****Lesson Number: Optional (1-4 days)****Gurū Nānak Sāhib's Prakāsh Pūrab****Grade 6**

- During class time, get students to write personal letters to Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) thanking him for his teachings, etc. Students can express their admiration, their understanding of Gurū Nānak Sāhib's teachings and their gratitude for Gurū Nānak Sāhib's service to humanity. Invite parents and community members to the school and get students to share these letters with their parents and peers in an assembly.

**Grade 7**

- Get students to come up with a creative way of teaching younger students (Kindergarten to Grade 2) about Gurū Nānak Sāhib and his life. They can choose a couple of stories about Gurū Nānak Sāhib and teach the younger children (some ideas include performing a play, putting together a picture book, developing a puppet show etc.). Students must plan content, develop a plan, provide information to parents of younger children, and implement their plan. This will help them with their coordination and leadership skills.

**Grade 8**

- Have students develop a workshop for parents on the message of Gurū Nānak Sāhib. Have them begin with their understanding of what they learned from the Singh Sabhā Movement in reasserting the values of the Gurūs. Students should take into consideration rituals that have crept into Sikhī presently and in their workshop highlight those as well as provide recommendations for change based on Gurū Nānak Sāhib's message.

**Bandī Choṛ Divas****Grade 6**

- Students can make a Bandī Choṛ (ਬੰਦੀ ਛੋੜ) memorial album in which they can record stories, lectures, poetry and kīrtan (ਕੀਰਤਨ). All students will need is a recording device. Get students to design an album/CD cover and a flyer announcing its release. Students can market their CD to their school community or local neighborhood/gurduārā.

**Grade 7**

- Get students to put together a film of Bandī Choṛ greetings. They can go around the school and video-tape school administrators, other students, teachers, etc. explaining what Bandī Choṛ means to them and how they celebrate the special day. The video can be played at an assembly, or students can go from class to class showing their project to the rest of the school.

**Grade 8**

- Introduce students to various organizations that promote justice and protection of human rights such as Amnesty International, Association in Defence of the Wrongfully Convicted, or Ensaaf. Get students to research some of the projects that these organizations are engaged in, and get them to come up with a fundraising event that will raise money for these organizations. Get students to write a letter to the organization telling them about Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ), his role in freeing the prisoners of Gavāliar



(ਗਵਾਲੀਅਰ) and his commitment to justice. The letter should ask the organization what their primary needs are. Based on the response to the letter from the organization, students should strategize on how to work together to fulfill the most important of these needs.

## **Holā Mahallā**

### **Grade 6**

- One of the traditional ways of celebrating Holā Mahalā (ਹੋਲਾ ਮਹਲਾ) is by reciting poetry and ḍhaḍhī vārām (ਢਾਢੀ ਵਾਰਾਂ). In both their Bolī and Virṣā curriculum students are exposed to ḍhaḍhī vārām and other poetry. Get students to put together a “darbār” (ਦਰਬਾਰ) in which they recite poetry that they wrote for the occasion, or in their classes. This poetry can be in English or in Pañjābī. Teachers can invite parents and other members of the community to come and listen to their readings.

### **Grade 7**

- Holā Mahalā is a time when Sikhs practice their martial arts skills. In order to get students to appreciate the excitement and physical activity that this celebration represents, get students to organize a Play Day for the entire school. Get students to organize competitive games and activities that all students will be able to participate in. If possible, include some sports that are normally performed during Holā Mahalā, such as archery, wrestling, gatkā, etc. Students should develop a plan and identify the kind of resources as to what they will need, and provide that plan to the school administrators. They should be ready to defend why they need certain resources.

### **Grade 8**

- Organization of laṅgar (ਲੰਗਰ) is an important part of Holā Mahalā festivities and of Sikhī in general too. Get students to organize a Laṅgar Day for the community. It can be the school community, the local neighborhood or other schools/community centers (brainstorm with your students about the ideal location for the laṅgar; it should be in an area where they will be able to get the most exposure to people of other communities, specifically those who need it). They should participate in planning the menu, in preparation of the laṅgar, making signboards announcing free laṅgar in celebration of Holā Mahalā, encouraging people of all communities to partake the food in paṅgat (ਪੰਗਤ), and in serving the food. Get students to write a paragraph about the celebration, which they can distribute to people who come to the Laṅgar Day. Identify student speakers who would explain the importance of Holā Mahalā and laṅgar to groups of visitors. This event can also be organized as an open house.

## **Sikh Women’s Day**

### **Grade 6**

- Have students create a tribute to Sikh women. They can do this through developing an interview questionnaire in which they focus on the inspiration that Sikh women have got from being Sikh. Once each student has interviewed 2-3 Sikh women, have them work in groups of 4-6 to develop a play that highlights this inspiration. These plays can be conducted for the rest of the school students or for the school community at large.

### **Grade 7**

- International Women’s Day began more than 30 years ago to celebrate the progress made in advancing women’s rights and to assess the challenges that remain. Have students conduct some research on a women’s shelter in your community, and as a class spend some time with

these women to tell them inspiring stories about Sikh women. If you feel that your students are mature enough, allow them to hear the challenges that these women have faced.

**Grade 8**

- Have students conduct “an education on women health issues” day for the school community at large. They can get information online and should consider trying to get someone to talk to the saṅgat about the various issues. The day should also include presentations by students on inspirational Sikh women.
- Another option is to get students to look at various Sikh organizations and individuals who have made a significant impact in the local community for the work they have done in empowering women. Have students showcase these organizations and encourage the community to get involved with these.

## Introduction to Sikh (ਸਿੱਖ) Celebrations

Every community observes certain holidays and participates in different celebrations. Usually these holidays are a time of celebration, remembrance and reflections on the perseverance of a certain community. The South Asian community has several holidays that are shared by different communities, yet each community has its own reason for a particular holiday or celebration. As educators it is important to be familiar with the different celebrations, so that we can help students share their selves with each other to build unity in diversity. It is, therefore, even more important to be aware of celebrations that happen to coincide around the same time as the majority community's celebration and to be clear in the distinction of purpose. The Sikh community, for example, celebrates Divālī (ਦਿਵਾਲੀ), often known as Bandī Choṛ (ਬੰਦੀ ਛੋੜ), for very different reasons than the Hindū (ਹਿੰਦੂ) community. Below, we provide a list of a few Sikh celebrations that often go unnoticed, or if celebrated are often celebrated without understanding the special motivation and message behind it.

### Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ)

Gurū Nānak Sāhib<sup>1</sup> was the founder of the Sikh religion – Sikhī<sup>2</sup> (ਸਿੱਖੀ). Born in 1469 in the Western Pañjāb (ਪੰਜਾਬ) village of Talvaṇḍī (ਤਲਵੰਡੀ) to a simple Hindū family, his father Mahtā Kalyāṇ Dās (ਮਹਤਾ ਕਲਿਆਣ ਦਾਸ) was an accountant with the local Muslim authorities. From an early age Gurū Nānak Sāhib made friends with both Hindū and Muslim children and was very inquisitive about the meaning of life. At the age of six he went to the village school to learn languages, literature, and science.

Gurū Nānak Sāhib was married, at the age of 16, to Sulakhaṇī (ਸੁਲਖਣੀ), daughter of a pious merchant. Gurū Nānak Sāhib loved his wife and they had two sons Sṛī Cand (ਸ੍ਰੀ ਚੰਦ) in 1494, and Lakhmī Cand (ਲਖਮੀ ਚੰਦ) 3 years later. He then took up a job as an accountant in charge of the stores of the Muslim governor.

The next stage of his life began in 1499 with extensive travels to spread the message of One Universal Integrative Force. Accompanied by his Muslim *rabāb* (ਰਬਾਬ) player Mardānā (ਮਰਦਾਨਾ), Gurū Nānak Sāhib undertook long journeys to convey his message to the people in the form of musical renditions. With a mix of intellect and candid humor, he was able to effectively get the message across to people to concentrate and contemplate on the Divine Force that brought all together.

Gurū Nānak Sāhib returned home 12 years after his first long journey. He then set out on a second journey, traveling as far south as Sri Lanka. Upon his return north, he founded a settlement known as Kartārpur (ਕਰਤਾਰਪੁਰ) on the western banks of the Rāvī (ਰਾਵੀ) river. On his 3<sup>rd</sup> great journey Gurū Nānak Sāhib traveled as far north as Tibet, and on his fourth journey in life Gurū Nānak Sāhib, dressed in the blue garb of a Muslim pilgrim, traveled to the west and visited Mekkā (ਮੱਕਾ), Madīnā (ਮਦੀਨਾ) and Baghdād (ਬਾਗਦਾਦ).

While returning home from his journey he stopped at Saidpur (ਸੈਦਪੁਰ) in western Pañjāb. This was during the invasion of the first Mughal Emperor Bābar (ਬਾਬਰ). Gurū Nānak, Mardānā and many other men and women were taken prisoner by the Mughals. While in jail Gurū Nānak sang a divine hymn about the senseless slaughter of the innocent by the Mughal invaders. Gurū Nānak Sāhib was not afraid to use the divine hymns as his communication tool to speak up against unjust torture and killings. Upon hearing these, the jailer reported it to Bābar who, realizing that Gurū Nānak was a

great religious figure who spoke the truth, asked the Gurū's forgiveness and set him free, offering him a pouch of hashish. Gurū Nānak refused saying that he was already intoxicated with Divine Love. After having spent a lifetime of traveling abroad and setting up congregations, Gurū Nānak Sāhib returned home to Pañjāb. He settled down at Kartārpur with his wife and sons. He believed in a casteless society without any distinctions based on birth-right, religion, or sex. He institutionalized the common kitchen called Laṅgar (ਲੰਗਰ) in Sikhī. Here, all sit together and share a common meal whether they are kings or beggars.

In 1532, Gurū Nānak Sāhib was approached by a follower by the name of Lahiṇā (ਲਹਿਣਾ). He was a great devotee of the Hindū goddess Durgā (ਦੁਰਗਾ). Once Lahiṇā met Gurū Nānak Sāhib and listened to the divine word, he understood Gurū Sāhib's message. He left his previous beliefs and became an ardent disciple of the Gurū. Lahiṇā's devotion to Gurū Nānak was absolute and over time he became Gurū Nānak Sāhib's most devoted disciple. Gurū Sāhib then blessed Lahiṇā with a new name, Aṅgad (ਅੰਗਦ) (a part of me) and anointed him as his successor. When Gurū Nānak Sāhib gathered his followers together for prayers, he invited Aṅgad to occupy the seat of the Gurū. Thus Gurū Aṅgad Sāhib was ordained as the successor to Gurū Nānak Sāhib. On 22 September 1539 Gurū Nānak passed away.

After Gurū Aṅgad Sāhib, the merit based Gurūship continued to be passed on to eight others until, after the tenth master Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), the eternal Gurūship was passed on to the Gurū Granth Sāhib (Sikh scriptural canon) and the responsibility for interpretation of it to the Gurū Khālsā Panth (collective community of all initiated Sikhs). Though the ten Gurūs were ten different individuals, their message and methodology were the same—to connect and be in harmony with the Divine. Each Gurū played a great role in shaping Sikhī into what it is.

Thus, having spread the words of revolution throughout his lifetime, Gurū Nānak Sāhib successfully challenged and questioned the existing religious tenets and laid the foundations of Sikhī. Once the foundation was laid, the succeeding Gurūs continued to guide the people of South-Asia to realize their purpose in life as sovereign individuals.

Sikhs celebrate the message of Gurū Nānak Sāhib daily, but there are many organized celebrations around the time of his birthday. Adults and children alike congregate at the *Gurduārā* (ਗੁਰਦੁਆਰਾ) (Sikh place of worship and learning) to participate in the singing of divine hymns, listen to stories of Gurū Nānak Sāhib's life and to remind each other of Gurū Nānak Sāhib's message of harmony with the Truth. Communities also participate in helping the needy by providing meals, money and more importantly by being with the needy to fulfill Gurū Nānak Sāhib's message of equality.

### Vaisākhī (ਵੈਸਾਖੀ)

More than three hundred years ago, on the Vaisākhī<sup>3</sup> Day in 1699, Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), the tenth Gurū of the Sikhs established the Khālsā (ਖਾਲਸਾ) Order of the Sikhs, by initiating his Sikhs through an Amrit (ਅੰਮ੍ਰਿਤ) ceremony and then becoming initiated himself too. This event holds paramount significance in the history of the community. Sikhs derive their formal, consolidated identity from this day, including their distinctive physical appearance and the names Singh (ਸਿੰਘ) and Kaur (ਕੌਰ). Thus, Vaisākhī has a special spirit of unity, identity and commitment for the Sikhs.

On Vaisākhī day of 1699, Gurū Gobind Singh Sāhib asked all his Sikhs to get together in Anandpur (ਅਨੰਦਪੁਰ). It was common practice for the Sikhs to come together twice a year during Vaisākhī and

Divālī (ਦਿਵਾਲੀ) as they coincided with harvest times. When everyone got together at Anandpur Sāhib, Gurū Sāhib came in front of the congregation and asked for someone to give their head to him. At first people were confused, but then a brave man got up and offered his head. Gurū Sāhib came back with a sword with blood on it. He then asked for another head, and in the same way he asked for five heads. He brought back all five dressed in dastārs and other articles of faith that have since become an inseparable part of the Sikh identity. He called the five Sikhs the Pañj Piāre (ਪੰਜ ਪਿਆਰੇ)—the beloved five. The Gurū initiated the Pañj Piāre with Ammrit (ambrosial nectar), which he made by mixing water and patāse (sugar like candy) while reciting divine hymns. He then asked them to initiate him into the Khālsā by giving him Ammrit in turn.

The five articles of faith, commonly known as the 5 Ks among the Sikhs are worn by all initiated Sikhs today.

#### Sikh Articles of Faith<sup>4</sup>

- **Kes** (ਕੇਸ - hair) is a reminder to be saintly. Ammrit requires keeping the hair as an article of faith of the Khālsā.
- **Kaṅghā** (ਕੰਘਾ - comb) is a reminder to be hygienic or clean.
- **Karā** (ਕੜਾ - bangle) is a reminder to exercise restraint and refrain from doing bad deeds. It reminds a Sikh of his/ her promise to Vāhigurū (ਵਾਹਿਗੁਰੂ) and that he/ she should not perform any act that is not good in its intent.
- **Kachahirā** (ਕਛਹਿਰਾ - underwear) has the moral significance of reminding a Sikh of the need to exercise self-restraint over passions and desires. It also demands ever-readiness to fight for justice.
- **Kirpān** (ਕਿਰਪਾਨ - sword) is the reminder to exercise courage and self-defense. It upholds dignity, self-reliance, and the capacity and readiness to defend the weak and the oppressed. It is a constant reminder to a Sikh to defend the truth and uphold Sikh values.

Vaisākhī is celebrated on 14 April every year. Today, Sikhs all over the world celebrate by organizing religious services, including the full reading of the Sikh scriptural canon, the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ), prayers, singing of hymns and community service. Culturally, there are activities like martial arts exhibitions, parades, sports festivals, and song and dance. Families come together during this important festive occasion and some even exchange gifts.

#### **Bandī Chor Divas (ਬੰਦੀ ਛੋੜ ਦਿਵਸ)** (commonly known as Divālī)

Divālī is an Indo-Aryan festival of lights, celebrated by many South-Asian communities. The Sikhs celebrate Bandī Chor Divas (Emancipation Day) on the same day. There have been two significant events in Sikh history that are remembered on or around Divālī. Both these events are directly related to an individual's resolve to stand up for the rights and freedom of others, thus it is called Bandī Chor Divas (Emancipation Day).

#### *Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) – The Grand Emancipator*

Bandī Chor is a very special time for the Sikhs because we celebrate the return of Gurū Harigobind Sāhib from his unjust imprisonment in Gavāliar (ਗਵਾਲਿਅਰ) fort by Mughal Emperor Jahāmgīr (ਜਹਾਂਗੀਰ). During his detention, the Gurū's well-wishers such as Bhāi Jethā (ਭਾਈ ਜੇਠਾ), and the Muslim mystic Hazrat Mīrām Mīr (ਹਜ਼ਰਤ ਮੀਰਾਂ ਮੀਰ) rallied for Gurū Harigobind Sāhib to be released. Although Emperor Jahāmgīr granted his freedom, Gurū Harigobind Sāhib refused to leave the prison because 52 other rulers were also being held captive unfairly. In protest, the Gurū insisted on remaining there

for as long as the other prisoners were held there. At this, the emperor conceded that however many prisoners could hold onto Gurū Harigobind's *Colā* (ਚੋਲਾ - Robe) at the emancipation would also be released. So a special *Colā* was stitched by the Gurū's well-wishers; it had 52 strips attached to it, to be held by each prisoner.

To celebrate Gurū Harigobind Sāhib's return, lamps were lit in Ammritsar (ਅੰਮ੍ਰਿਤਸਰ). Gurū Sāhib and this event have come to be known as Bandī Chor, which loosely translates as 'the release of the imprisoned' or 'the grand emancipator.' Since then this occasion is celebrated and commemorated.

Bandī Chor Divas is a time of celebration for Sikhs because Gurū Sāhib sacrificed and rejected personal freedom in order to defend the innocent and the exploited. Around this time we also think of the martyrdom of Bhāi Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ) who raised his voice against unjust treatment of Sikhs.

### *Bhāi Manī Singh*

Bhāi<sup>5</sup> Manī Singh was a contemporary of the tenth Gurū of the Sikhs, Gurū Gobind Singh Sāhib. Their lifelong friendship began when they were children. Bhāi Manī Singh remained loyal and devoted to the Gurū his entire life. He also had the great privilege of spending some time with the Gurū at Damdamā (ਦਮਦਮਾ) where he hand-scribed a copy of the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) (the Sikh Scriptural Canon) while the Gurū dictated the *Bāṇī* (ਬਾਣੀ). After Gurū Sāhib passed away, Bhāi Manī Singh was appointed *Granthī* (ਗ੍ਰੰਥੀ), custodian of Darbār Sāhib (ਦਰਬਾਰ ਸਾਹਿਬ). He was well respected and admired by all.

For a number of years, Sikhs used to come together twice a year during Vaisākhī and Divālī. They chose these two holidays because they coincided with harvest times. This time allowed them to relax, celebrate a good harvest, but more importantly meet as a community and discuss important issues they were facing. During this time, the Mughal rulers (Muslim heads and Hindu administrators) had given orders to massacre the Sikhs. They made an extra effort to make sure that Sikhs could not congregate in large numbers. Due to this reason the Divālī festival had not been held in Ammritsar for some time. In 1738, Bhāi Manī Singh decided to ask for permission from the governor of Lāhaur (ਲਾਹੌਰ) to hold the festival. The permission was granted on the condition that Bhāi Manī Singh would pay the government Rs. 5,000 after the festival. Bhāi Manī Singh had believed that he would be able to pay this amount from the offerings made by the Sikhs. He sent out invitations to Sikhs all over Pañjāb. Everyone was excited to attend the festival—many Sikhs began to leave for the journey to Ammritsar shortly after they learned about the Divālī festival.

However, Bhāi Manī Singh had not known of the governor's true intentions earlier. The governor claimed that he was sending a force of some officers to keep order during the festival but Bhāi Manī Singh knew that something did not appear right. The large force sent by the governor was under the command of Divān Lakhpat Rāi (ਦਿਵਾਨ ਲਖਪਤ ਰਾਇ) who hated the Sikhs and was their sworn enemy. The force wasn't sent to keep order, but to keep the Sikhs away from Ammritsar. Lakhpat Rāi and the governor were afraid of allowing too many Sikhs to congregate. They had decided to have the force march into the city on the day of the festival so that the Sikhs would become afraid and leave on their own. Bhāi Manī Singh destroyed their plan by sending out another letter telling Sikhs not to come to Ammritsar.

Since no festival was held, Bhāi Manī Singh refused to make the payment. This was also a declaration of sovereignty. The governor had Bhāi Manī Singh arrested for failing to make the payment. He was taken as prisoner, to Lāhaur, in chains. There, he was brutally tortured. He was given the opportunity

to save himself by converting to Islam. Bhāi Manī Singh remained calm and refused to convert. Orders were issued that his body should be cut to pieces, limb by limb. As the executioner was about to begin, Bhāi Sāhib sat serenely. His focus was on Vāhigurū (ਵਾਹਿਗੁਰੂ). Bhāi Manī Singh attained martyrdom about one month after the day on which the Divālī festival was to have been held in 1738. Bhāi Manī Singh reflected the teaching of the Gurū's in his life. His martyrdom signifies the importance of the right to assemble freely. Sikhs remember the great leadership and sacrifice of Bhāi Manī Singh during this time.

As children become more aware of this important celebration, they have started to create and exchange greeting cards for this celebration, in turn, educating their family and friends about the significance of these important days.

### **Holā Mahallā (ਹੋਲਾ ਮਹੱਲਾ)**

Holā Mahallā is an annual festival that is held in the month of March. This celebration was started by Gurū Gobind Singh Sāhib in 1701. It was a day where Sikhs practiced their military exercises through mock battles. The battles were followed by music and poetry competitions. This tradition has continued even today. These days many *Nihāng*<sup>6</sup> (ਨਿਹੰਗ) Singhs continue to carry on the tradition of celebrating Holā Mahallā in the traditional way that Gurū Gobind Singh Sāhib used to. They display their skills with arms through the means of mock battles. *Nihāngs* are also proficient at horseback riding. Not only can they ride bare-back, but they can also stand on two horses as the horses are going at lightening speeds.

Holā Mahallā attracts thousands of people from all over the world each year. Sikhs from near by villages come to Anandpur Sāhib to help with the *sevā* (ਸੇਵਾ) (selfless service of making food, cleaning the facilities, washing dishes and taking care of visitors).

This amazing occasion has become a three day event where different activities take place each day. There is a separate day to watch the astounding skills of the *Nihāngs*. Then there is a day that is focused on the *Darbār* (ਦਰਬਾਰ) (the Gurū's court) where different *Rāgīs* (ਰਾਗੀ) (devotional singers) come to perform Kīrtan (ਕੀਰਤਨ) (singing of Sikh hymns) along with religious and political speeches.

These three days are filled with excitement, devotion and food. Locals and non-locals look forward to this event each year because it reminds them of the skills that our Gurūs passed on. It is wonderful to be able to see some Sikhs continuing to carry on the tradition of our Gurūs. In the western world this special festival is slowly becoming more and more popular. Some *Gurduārās* are celebrating it by having *Gatkā* (ਗਤਕਾ) (Sikh martial art) demonstrations, having folk singers share history through songs, and Sikh Olympics for the children.

### **Reference:**

1. Sāhib, literally master, is used as a reverential suffix to exhibit the sovereign nature alongside the name of a Gurū (Sikh prophet or divine teacher).
2. Sikhī is commonly mislabeled Sikhism. The '-ism' often connotes different theologies within a larger doctrine. Sikhī does not fit under this as it does not have a set of different theologies or doctrines.
3. Vaisākhī is the beginning of the year in the traditional calendars of South-Asia (India, Pakistan, Bangladesh, Nepal, Sri Lanka, Burma and Bhutan). This is not the case for Sikhs. For Sikhs according to Nānakshāhī calendar, Vaisākhī is on the 14<sup>th</sup> of April, but it is not the beginning of the New Year, Cet-March 14<sup>th</sup> is.
4. Though these are explanations, all explanations are incomplete. There is no analytical or

utilitarian explanation that does justice. A Sikh accepts the 5 Ks as “gifts” from the Gurū. Even those who haven’t given the public commitment through Amrit, accept these as ideals that all Sikhs aspire to.

5. Bhāī, literally meaning brother, is a term often used as a form of respect or endearment.
6. Historically, *Nihāṅgs* have exhibited unparalleled commitment towards safeguarding the Sikh sovereignty, especially in confronting the imperial forces.