Grade: 6
Course: *Virs* (ਵਿਰਸਾ)
Lesson Number: 13
Unit Name: *Gurū Gobind* **Ǵi0gh** *Sāhib* **(ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ)**
Title: Birth and Early Childhood in ƏaĨnA (ਪਟਨਾ)

Standards
Standard 1: The Gur*ū*-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 Ǵi0gh Sāhib, 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 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 will learn about the major events in Gurū Gobind Ǵi0gh Sāhib's early life.
2. In particular, students will focus on his encounters with ƁhIkhaN Shāh (ਭੀਖਣ ਸ਼ਾਹ), ƏanDit Shivdat (ਪੰਡਿਤ ਸ਼ਿਵਦੱਤ) and Rājā Fatah Cand đ aiNI (ਰਾਜਾ ਫ਼ਤਹ ਚੰਦ ਮੈਣੀ).

Prerequisites
- Students should be somewhat familiar with Gurū Gobind Ǵi0gh Sāhib.

Materials
- Various books on Gurū Gobind Ǵi0gh 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 Ǵi0gh Sāhib. In order to assess what students already know, ask the class a couple of background questions:
    - What year was Gurū Gobind Ǵi0gh 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 Ǵi0gh Sāhib and ƁhIkhaN 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 ƀhIkhaN Shāh, despite being a Muslim *fakīr* (ਫ਼ਕੀਰ) was able to discern the Divine Light in Gurū Gobind Ǵi0gh Sāhib.
- Point out the significance of Gurū Gobind Ǵi0gh 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 jāt sabhai ekai pahicānbō (ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ ॥)
- Emphasize the fact that the Ð AlsA (ਖ਼ਾਲਸਾ), as inaugurated by Gurū Gobind Ǵi0gh 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 Ǵi0gh Sāhib's early life at ƏaṭnA (ਪਟਨਾ) and mention that he charmed many devotees including ƏanDit Shivdat and Rājā Fatah Cand ƌ aiNI (included in Teacher Resources).
- Briefly go over the stories of the devotees and emphasize the point that Gurū Gobind Ǵi0gh Sāhib showed himself to his disciples exactly in the form that they imagined him in (i.e., Rājā Fatih Cand ƌ aiNI and his wife imagined him as a son so Gurū Gobind Ǵi0gh 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 Ǵi0gh Sāhib's later life. What kind of predictions about his later years can students make based on these stories?

<u>Explanation/Extension (5-10 minutes)</u>

- Ask students to close their eyes and imagine what it might have been like to live in ƏaĪnA during this time. Use the article entitled "Gurū Gobind Ǵi0gh 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 ƏaĪnA, the city was changed. ƏaĪnA 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 ƑAi (Gurū Gobind Ǵi0gh 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 Gañgā (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 Ǵi0gh Sāhib at ƏaĪnA. Get them to write a journal entry of a typical day with Gurū Gobind Ǵi0gh Sāhib. They should think of the following questions while they write:
  - What would Gurū Gobind Ǵi0gh Sāhib look like? (Clothes, physical features, etc.)
  - How might he address his companions? Others?
  - How might Gurū Gobind Ǵi0gh 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.

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

Evaluation (On-going)

- Students should have a good understanding of Gurū Gobind Ǵi0gh Sāhib's early life and his character. This understanding will be demonstrated in class discussions and their journal entries.

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Teacher Resources

- Macauliffe, Max Arthur. *Gurū Gobind Siṅgh: Life and Achievements Vol 1*. Dillī: National Book Shop, 1999.
- Siṅgh, Kartār. *Life of Gurū Gobind Siṅgh*. 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

Gur*ū Gobind* **G̊i0***gh Sāhib* **(ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) and ƀhIkhaN** *Shāh* **(ਭੀਖਣ ਸ਼ਾਹ)**

At the time of Gobind ƒAi's birth, there lived in the village Thaskā (ਥਸਕਾ), a Sayad (ਸਯਦ) called ƀhIkhaN Shāh (ਭੀਖਣ ਸ਼ਾਹ). On the young Gurū's birthday, ƀhIkhaN 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. ƀhIkhaN Shah replied, "In the city of ƏaT̄nA (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 ƏaT̄nA, 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 ƀhIkhaN Shah, and asked him why he had come. Bhīkhan 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 ƀhIkhaN 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 Siṅgh: Life and Achievements of Gurū Gobind G̊i0gh

Gurū Gobind **Si gh** *Sāhib and* **ƏaNDit Shivdat (ਪੰਡਿਤ ਸ਼ਿਵਦਤ)**

ƏanDit 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 ƆaƏgA (ਗੰਗਾ), with his eyes closed and his heart and mind soaring aloft in search of God, Gurū Gobind G̊i0gh Sāhib (at the time Gobind ƒAJ) 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, *ƏaNDit Jī, Bo!* (ਪੰਡਿਤ ਜੀ, ਬੋ!)

The ƏaNDit 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 Ǵi0gh Sāhib's charming face, ƏaNDit Shivdat forgot about the idols and gods he had prayed to, for he saw in Gurū Gobind Ǵi0gh Sāhib, the manifestation of the one and only Vāhigurū (ਵਾਹਿਗੁਰੂ). The bright, round eyes quivering with childlike mirth, appeared to the ƏanDit as two orbs shedding a light which illuminated his heart.

The ƏaNDit 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 Ǵi0gh H4o/MCID 5 >>B

of the children recognized him as their leader, and obeyed him as implicitly as his Ð AlsA (ਖ਼ਾਲਸਾ) 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 ƒAi grew into a fearless and noble child under the loving care and guidance of mother Gujrī (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 ƏaTnA was passing by the place where Gobind ƒAi was playing with his mates. The attendants called upon the boys to salute the *Navāb* (ਨਵਾਬ). The Gobind ƒAi 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 ƒAi 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 ƆaOgA (ਗੰਗਾ) and begin splashing water over the devotees engaged in concentration before their idols.

During his stay at ƏaTnA, the city was changed. ƏaTnA 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 ƒAi.

Adapted from Life of Gurū Gobind Siṅgh.

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

Gurū Gobind Ǵi0gh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) left ƏaṭnA (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 ƑAi was warmly received by his father, Gurū Teghbahādar Sāhib and the local Ǵa0gat (ਸੰਗਤ). Under the care of his father, Gobind ƑAi received his formal education. He had already learnt Gurmukhī (ਗੁਰਮੁਖੀ) and could recite many *bANIs* of the *Gurūs* from memory. In addition to a thorough study of Ādi Granth (ਆਦਿ ਗ੍ਰੰਥ), Gobind ƑAi began to learn different languages. He learnt Fārsī (ਫ਼ਾਰਸੀ) from a man named Pīr Muhammad (ਪੀਰ ਮੁਹੱਮਦ) 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 ƑAi took part in mock battles with his friends.

This blissful life at Anandpur was cut short rather abruptly. The Emperor ƀura0gzeb (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). ƀura0gzeb wanted to convert the *ƏaNDits* (ਪੰਡਿਤ) of Kashmīr so that ordinary people would follow these learned members of the Hindū religion and accept Islām. The *ƏaNDits* 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 ƑAJ, 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 ƑAi. "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 Ǵi0gh 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 ƏAuMTA

After the martyrdom of Gurū Teghbahādar Sāhib, Gurū Gobind Ǵi0gh 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 JaNjIt 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 (ਫ਼ਤਹ ਸ਼ਾਹ), the ruler of Gaṛvāl (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 ƏAuMTA (then known as Nāhan - ਨਾਹਨ) from Fatah Shāh's daughter's marriage. The Sikhs fought bravely and reached ƏAuMTA 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 ƏAuMTA 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 ƏAuMTA, a word derived from "the foot of the horse;" it is also known as ƁhaOgANI, after the battle of ƁhaOgANI. ƏAuMTA 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 Tegbhbahādar Sāhib. Among the new additions to the *darbār* was Bhāī Nand LAl "Goyā" (ਭਾਈ ਨੰਦ ਲਾਲ 'ਗੋਯਾ'), an accomplished scholar and poet of Fārsī (ਫ਼ਾਰਸੀ), 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* (ਜ਼ਿੰਦਗੀਨਾਮਾ), the Book of Life.

During his stay at ƏAuMTA, 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 ƏAuMTA. It is here that *Gurū Sāhib* and his Sikhs engaged in the battle of ƁhaOgANI against the Hill Chiefs.

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