

**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 Mājāhā (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 Kāṁgar (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).

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