

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.

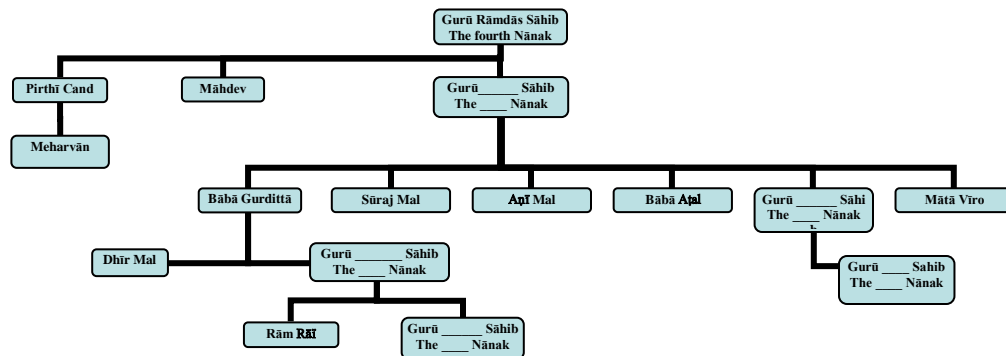
Evaluation (On-going)

- 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 (ਮਾਲਵਾ) 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 Jahāngīr 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.

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