

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 4

Unit Name: The Tradition of Martyrdom

Title: Women of the Early 18th Century

Standards

Standard 1: The Tradition of Martyrdom

- Students describe the history and times of the great Sikh (ਸਿਖ) martyrs of the 18th century.
 - Students learn the importance of, and lessons learned from the two 18th Century holocausts (Ghalūghārā - ਘਲੂਘਾਰਾ). In addition, students will be introduced to a host of other martyrs, including Hakīkat Rāi (ਹਕੀਕਤ ਰਾਇ), Botā Singh (ਬੋਤਾ ਸਿੰਘ), Garjā Singh (ਗਰਜਾ ਸਿੰਘ), Bhāi Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ), and the Khālsā (ਖਾਲਸਾ) Women, amongst others. Emphasis should be placed on the specific importance of their contribution.

Objectives

1. In this lesson, students will be introduced to the important Sikh women of the early 18th century who struggled to maintain the Cahṛdī Kalā of the Panth (ਪੰਥ ਦੀ ਚੜ੍ਹਦੀ ਕਲਾ).
2. Students will understand the important political and military contributions of Mātā Sundar Kaur (ਮਾਤਾ ਸੁੰਦਰ ਕੌਰ) {lovingly known as Mātā Sundarī}, Bībī Anūp Kaur (ਬੀਬੀ ਅਨੂਪ ਕੌਰ), Mātā Bhāg Kaur (ਮਾਤਾ ਭਾਗ ਕੌਰ), Bībī Dīp Kaur (ਬੀਬੀ ਦੀਪ ਕੌਰ), and the women in Mīr Mannū's (ਮੀਰ ਮੰਨੂ) jail.

Prerequisites

- Students should have some knowledge about Mātā Sundar Kaur and Mātā Bhāg Kaur.

Materials

- The book entitled “Ithāsik Sikh Nārīām” (ਇਤਹਾਸਿਕ ਸਿਖ ਨਾਰੀਆਂ) (see Teacher Resources for bibliographic information)
- Blackboard or chart paper, and writing material

Advanced Preparation

- The teacher should gain knowledge about the women mentioned above from the resources included.
- These resources offer some general information regarding the women to be studied in this lesson but, in order to get an in-depth understanding of the lives and contributions of the women mentioned above, the teacher is encouraged to read the second section entitled “Vishesh Bīr Nārīām te Rāṇīām” (ਵਿਸ਼ੇਸ਼ ਬੀਰ ਨਾਰੀਆਂ ਤੇ ਰਾਣੀਆਂ) the text “Ithāsik Sikh Nārīām” (ਇਤਹਾਸਿਕ ਸਿਖ ਨਾਰੀਆਂ) by Dr. Giānī Bhajan Singh (ਗਿਆਨੀ ਭਜਨ ਸਿੰਘ) and Giānī Prītam Kaur (ਗਿਆਨੀ ਪ੍ਰੀਤਮ ਕੌਰ).

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Write down the words “Ideal Sikh Woman” on the board.
- Ask students to close their eyes and imagine the ideal Sikh woman.
 - What does she look like?

- What is she wearing?
- Where is she?
- What is she doing?
- What are her interests?
- What are things that she's involved in?
- What is her manner of walking, standing or sitting?
- Ask students to come up with an image of a Sikh woman in their minds, in a couple of minutes.
- Now ask students to describe what they imagined.
- Write down their replies on the board or chart paper in short note form.

Exploration (35 minutes)

- Get students to split up into groups of at least 5 people. These groups will be the “home groups” for this assignment.
- Assign each student a number between one and five.
- Students with the same number will form “expert groups” in which they will learn about one of the four women or the women in Mīr Mannū's jail (some information about these women is included in the Teacher Resources but teachers are encouraged to do their own research and provide further resources for students if possible).
- Get students to split up into their expert groups and study the literature on Mātā Sundar Kaur, Bībī Anūp Kaur, Mātā Bhāg Kaur, Bībī Dīp Kaur and the women in Mīr Mannū's jail.
- Make sure each group answers the following questions in their research:
 - Who is the Sikh woman you are studying?
 - What significant contribution did she make to the Sikh Panth (ਪੰਥ)?
 - Why do we need to remember her as an important Sikh historical figure?
 - What values and ideals did she live her life by and what values does she inspire in us today?
- When the expert groups have done their research and answered the questions above, they should reassemble in their home groups and share their knowledge.

Explanation/ Extension (5-10 minutes)

- Redirect the students' attention to the answers that students gave at the beginning of the class.
- Ask them if they would like to change or add anything, and make the necessary changes to the notes on the board.
- As the students contribute their replies, the teacher should ask the students:
 - What, about the women that you studied today, inspired you or made you think about Sikh women in a new or interesting way? (Ask students to provide specific examples such as Anūp Kaur's bravery and commitment to participate in the saint-soldier lifestyle sets an example of women asserting equal rights; by displaying behavior and values traditionally associated with men, such as courage and strength in battle, she demonstrates that women have been allowed to participate in Sikh society in a number of non-traditional ways.)

Evaluation (On-going)

- Students write a paragraph on the contributions of Sikh women using the notes on the board.
- They should be answering the question:
 - What are the qualities of a Sikh woman? Are they different from the qualities of a Sikh man?

Teacher Resources

- Historical Sikh Events: Great Holocaust (Vaḍā Ghalūghārā), All about Sikhs, February 11th, 2007. <http://www.allaboutsikhs.com/Sikh-History/Historical-Sikh-Events-The-Great-Holocaust-Wadda-Ghalug.html>
- Historical Sikh Events: Lesser Holocaust (Choṭā Ghalūghārā), All about Sikhs, February 11th, 2007. <http://www.allaboutsikhs.com/Sikh-History/Historical-Sikh-Events-Lesser-Holocaust.html>
- Khālsā Women, All About Sikhs, February 11th, 2007. <http://www.allaboutsikhs.com/Sikh-History/Khalsa-Women.html>
- Mātā Sundarī Jī, All About Sikhs, February 11th, 2007. <http://www.allaboutsikhs.com/sikh-history/mata-sundari-ji.html>
- Māi Bhāgo, All About Sikhs, February 11th, 2007. <http://www.allaboutsikhs.com/Sikh-History/Mai-Bhago.html>
- Dr. Singh, Bhajan & Kaur, Prītam. Bhāg Dūjā: Vishesh Bīr Nārīām te Rāṇīām, Ithāsik Sikh Nārīām. Dillī: National Book Shop, 2003. (p 177-219)

Mātā Sundarī (ਮਾਤਾ ਸੁੰਦਰੀ)

Mātā Sundarī was the wife of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) (1666-1708). She was the daughter of Bhāi Rām Saran (ਭਾਈ ਰਾਮ ਸਰਨ), a Kumārav Khatri (ਕੁਮਾਰਵ ਖਤਰੀ) of Bijvārā (ਬਿਜਵਾਰਾ), in present-day Hoshiārpur (ਹੋਸ਼ਿਆਰਪੁਰ) district of the Pañjāb (ਪੰਜਾਬ). She was married to Gurū Gobind Singh Sāhib at Anandpur Sāhib (ਅਨੰਦਪੁਰ ਸਾਹਿਬ) on 4 April 1684. On 26 January 1687, at Paurṁṭā (ਪਉਂਟਾ), she gave birth to Sāhibzādā Ajīt Singh (ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ), the eldest son of Gurū Gobind Singh Sāhib.

Following the evacuation of Anandpur Sāhib on the night of 6 December 1705, Mātā Sundarī, along with Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ), was escorted by Bhāi Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ) to Dillī (ਦਿੱਲੀ). She rejoined Gurū Gobind Singh Sāhib in 1706 at Talvaṇḍī Sābo (ਤਲਵੰਡੀ ਸਾਬੋ), where she heard the news of the martyrdom of the four Sāhibzādās and also of the demise of her aged mother-in-law, Mātā Gujārī (ਮਾਤਾ ਗੁਜਰੀ). She went back to stay at Dillī while Gurū Gobind Singh Sāhib left Talvaṇḍī Sābo for the South.

After the passing away of Gurū Gobind Singh Sāhib at Nander (ਨੰਦੇੜ) in October 1708, the Sikhs (ਸਿਖ) looked up to her for guidance. She appointed Bhāi Manī Singh to manage the sacred shrines at Ammrītsar (ਅੰਮ੍ਰਿਤਸਰ) and also commissioned him to collect the writings of Gurū Gobind Singh Sāhib. Mātā Sundarī died in 1747 in Dillī. A memorial in her honor stands in the compound of Gurduārā Bālā Sāhib (ਗੁਰਦੁਆਰਾ ਬਾਲਾ ਸਾਹਿਬ), New Dillī.

Adapted from: <http://www.allaboutsikhs.com/sikh-history/mata-sundari-ji.html>

Māi Bhāgo (ਮਾਈ ਭਾਗੋ) – Bhāg Kaur (ਭਾਗ ਕੌਰ)

Māi Bhāgo was a descendant of Pherū Shāh (ਫੇਰੂ ਸ਼ਾਹ), the younger brother of Bhāi Lauṁgā (ਲੌਂਗਾ) who converted to Sikhī (ਸਿਖੀ) during the life of Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ). Born in her ancestral village of Jhabbal (ਝੱਬਲ) in present-day Ammrītsar district of the Pañjāb, she was married to Nidhān Singh of Paṭṭī (ਪੱਟੀ). Overall, she was a staunch Sikh by birth and upbringing.

Her story begins in a moment where Mughals and hill-chiefs had surrounded Anandpur Sāhib and

were demanding it be evacuated. The Mughals promised that anyone who renounced their allegiance as Sikhs of Gurū Gobind Singh Sāhib would be left untouched. A group of 40 Sikhs, led by Mahārī Singh (ਮਹਾਰੀ ਸਿੰਘ), decided to take that route and told Gurū Gobind Singh Sāhib that they no longer belonged to him.



Gurū Gobind Singh Sāhib accepted their decision and asked them to record this renunciation in a document. After the forty Sikhs signed this document, they left Gurū Gobind Singh Sāhib and returned to their homes. Upon their return, Māī Bhāgo learned of their abandonment of Gurū Gobind Singh Sāhib and was distressed to hear that some of the Sikhs of her neighborhood had deserted their Gurū. So Māī Bhāgo took action and began an inspirational movement. She rallied the deserters of the Gurū, and together, they traveled to reunite with their leader.



Meanwhile, Gurū Gobind Singh Sāhib evacuated the fort of Anandpur Sāhib, and his children were lost in the confusion. The two youngest sons, Bābā Jorāvar Singh (ਜੋਰਾਵਰ ਸਿੰਘ) and Bābā Phatah Singh (ਫਤਹ ਸਿੰਘ), went along with their grandmother (mother of Gurū Gobind Singh Sāhib). Meanwhile, the elder two Bābā Ajīt Singh (ਅਜੀਤ ਸਿੰਘ) and Bābā Jujhār Singh (ਜੁਝਾਰ ਸਿੰਘ) were with their father. At the battle of Camkaur (ਚਮਕੌਰ), the Gurū's elder sons attained martyrdom, and the Gurū accompanied by five Sikhs, was evacuated from there. While traveling in the Mālṡā (ਮਾਲਵਾ) region he was hotly pursued by Mughal forces of Aurāṅzeb (ਔਰੰਗਜ਼ੇਬ).

Traveling day and night in the Jungles of Mālṡā region, imperial Mughal forces were in constant

pursuit of the Gurū. Gurū Gobind Singh Sāhib reached the village of Khidrāṇā (ਖਿਦਰਾਣਾ) when Māi Bhāgo and the men she was leading, known as Cālī Mukte (ਚਾਲੀ ਮੁਕਤੇ), stopped near the pool of Khidrāṇā where an imperial army, in pursuit of Gurū Gobind Singh Sāhib, was about to overtake him. They challenged the pursuing host and fought. Now this battleground is known as Muktsar (ਮੁਕਤਸਰ) Sāhib.

Her hut in Jinvārā (ਜਿਨਵਾਰਾ) has now been converted into Gurduārā Tap Asthān (ਗੁਰਦੁਆਰਾ ਤਪ ਅਸਥਾਨ) Māi Bhāgo. A hall within the compound of Takht Hazūr Sāhib (ਤਖਤ ਹਜ਼ੂਰ ਸਾਹਿਬ) at Nander is devoted to her, and Hazūr Sāhib marking the site of her residence is known as Buṅgā (ਬੁੰਗਾ) Māi Bhāgo.

Images courtesy: www.sikh-history.com

Khālsā (ਖਾਲਸਾ) Women

Introduction

Without any doubt, Sikh women have played an equal part in the struggle to keep alive the Khālsā ideals and beliefs. Sikh women worked as a silent majority in the background and sometimes, as in the case of Māi Bhāgo (ਮਾਈ ਭਾਗੋ), exceeded the Khālsā men in warfare. But one of the most important duties of the Khālsā women was to raise the Khālsā children who kept the community alive. In Pañjābī (ਪੰਜਾਬੀ) society, children often hear stories from their grandmother, mother, aunts, etc. This builds their character. The Choṭe Sāhibzāde (ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ), (the younger sons of Gurū Gobind Singh Sāhib) were raised on the stories of sacrifices of their great grandfather Gurū Arjan Sāhib, and their grandfather Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ) by their grandmother, Mātā Gujārī jī (mother of Gurū Gobind Singh Sāhib). Consequently, when their turn came, they happily sacrificed their lives, even though they were only seven and nine years old. This alone was the most amazing, glorious and defining moment of the future of Sikhs. Seven and Nine year olds were following the will of Vāhigurū as taught by Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ). After this incident, Sikh women, men, and children put their whole effort to save their ideals and beliefs.

Mīr Mannū's (ਮੀਰ ਮੱਨੂ) Atrocities and the Bravery of the Sikh Women

In 1748 A.D. Mughals appointed Mīr Mannū (ਮੀਰ ਮੱਨੂ) as Governor or *Subedār* (ਸੁਬੇਦਾਰ) of Lāhaur (ਲਾਹੌਰ) and also as *Navāb* (ਨਵਾਬ) of Multān (ਮੁਲਤਾਨ). Mīr Mannū, in order to pacify Hindus, appointed a Khatrī (ਖਤ੍ਰੀ) Hindu of Lāhaur, named Kaurā Mal (ਕੌਰਾ ਮਲ), as his *Dīvān* (ਦੀਵਾਨ) (minister). Mīr Mannū started deploying his terror tactics. First of all, he ordered an army of more than 30,000 Mughals at Lāhaur to finish off the Sikhs. The Mughal Army swept the countryside and killed any Sikh they found. Thousands of women, men and children were arrested and brought to Lāhaur. At that time, the Sikh population was so small that it affected their numbers. Then, he ordered that all Sikh women in jails be provided with a specially made grinding instrument, named *Cakī* (ਚਕੀ), to grind 1¼ maṇ (ਸਵਾ ਮਣ) of flour. Sikh women would happily sing the *Sabads* of Gurū Nānak Sāhib and grind flour the whole day, but they did not accept conversion to Islām as the condition for their freedom. When he saw that hard labour did not deter Sikh women from their faith, Mīr Mannū ordered that all Sikh infants, who were with their mothers in the jail, be killed right away; only those who accepted Islām as their new religion were to be spared. About three hundred infant Sikhs were killed by Mughals at this time, and their dead bodies were given back to their mothers, yet not even a single Sikh mother embraced Islām. The atrocities, committed on the Sikh women by the Mughal government, were so great that in 1750, Chief of Buḍā Dal (ਬੁਡਾ ਦਲ), Kapūr Singh (ਕਪੂਰ ਸਿੰਘ) and his 500 or so men attacked Lāhaur in disguise of Sūfī (ਸੂਫੀ) Saints to kill Mīr Mannū, who, however, escaped. In 1753, Mīr Mannū died a very horrible death after suffering in bed for a whole month. At

the same time, Kapūr Singh attacked Lāhaur again, and this time was able to free all the prisoners at these jails. The sacrifice of these Khālsā women was so great that it has become a part of the daily Ardās of the Sikhs: jinām Singhṇīām ne savā savā maṇ de pīsaṇ pīse, bacciām de ṭoṭe ṭoṭe karā ke galām vic pavāe, par Dharam nā hāriā (ਜਿਨਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਸਵਾ ਸਵਾ ਮਣ ਦੇ ਪੀਸਣ ਪੀਸੇ, ਬੱਚਿਆਂ ਦੇ ਟੋਟੇ ਟੋਟੇ ਕਰਾ ਕੇ ਗਲਾਂ ਵਿਚ ਪਵਾਏ, ਪਰ ਧਰਮ ਨਾ ਹਾਰਿਆ)

Excerpts from: The Encyclopedia of Sikhism by Harbans Singh.

Note: Teachers should place the brutality of Mīr Mannū's in the context of the 18th century Ghalūghārās. For more information on these events, the teacher is encouraged to look at the websites noted above.

Bībī Anūp Kaur (ਅਨੂਪ ਕੌਰ)

Family background

Anūp Kaur was born to Nihāl Singh (ਨਿਹਾਲ ਸਿੰਘ), who belonged to a family that lived in a village near Anandpur Sāhib, in the Mālvā belt. The family joined the Sikh faith during the time of Gurū Harigobind Sāhib and settled in Anandpur Sāhib during the time of Gurū Tegh̄bahādar Sāhib. The family also took Amrit (ਅੰਮ੍ਰਿਤ) in 1699 from the original Pañj Piāre (ਪੰਜ ਪਿਆਰੇ).

Anūp Kaur's family wanted her to be a traditional woman who concentrated upon the management of the household and children, but Anūp Kaur was more attracted by the Saint-Soldier lifestyle. Instead of wearing the traditional *Salvār Kāmīz* (ਸਲਵਾਰ ਕਮੀਜ਼) worn by women, she wore the long *Kurṭā-Pajāmī* (ਕੁੜਤਾ ਪਜਾਮੀ) generally worn by men at the time.

She helped out in the Langar (ਲੰਗਰ) and participated in the small battles fought at Anandpur Sāhib. Her parents wanted her to get married but she wanted to remain in the service of Gurū Sāhib instead of taking on her own household responsibilities.

While Gurū Sāhib was engaged in battle at Anandpur Sāhib, Anūp Kaur led the women in distributing rations to the Sikh army and, when Gurū Sāhib left Anandpur Sāhib, she accompanied his family. At Sarsā (ਸਰਸਾ), she was separated from her companions but when she found out that Gurū Sāhib was in Camkaur (ਚਮਕੌਰ), she began to make her way towards the fort and was joined by a few other Sikhs. This company came into conflict with a section of Navāb Sher Muhammad (ਨਵਾਬ ਸ਼ੇਰ ਮੁਹੰਮਦ) Malerkoṭlā's (ਮਲੇਰਕੋਟਲਾ) army. Most of the Sikhs were martyred in this conflict and the injured Anūp Kaur was kidnapped by the Navāb. The Navāb attempted to seduce Anūp Kaur and make her his wife, but she took a dagger and stabbed herself in the chest before she could be violated.

We know of Anūp Kaur and her bravery because when she passed away, the Navāb had her body buried according to Muslim customs. When Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ) came to Malerkoṭlā, he had her body dug up and cremated according to Sikh customs and his actions were recorded in Sikh history. If it were not for Bandā Singh Bahādar, we may never have know of Anūp Kaur.

Bībī Dīp Kaur (ਬੀਬੀ ਦੀਪ ਕੌਰ)

Bībī Dīp Kaur was born in a village near Kartārpur (ਕਰਤਾਰਪੁਰ) called Diālpur (ਦਿਆਲਪੁਰ). Her father's name was Shāmū Shāh (ਸ਼ਾਮੂ ਸ਼ਾਹ) and her mother's name was Rukmanī (ਰੁਕਮਨੀ). In 1704, her parents settled her marriage to a young man named Karmā (ਕਰਮਾ), the son of Lābh Cand (ਲਾਭ ਚੰਦ) from Kartārpur.

When news of Gurū Sāhib's departure from Anandpur Sāhib reached Lābh Cand's family, Karmā was sent to find out the word of the Gurū's family. When he reached Sābo kī Talvaṇḍī (ਸਾਬੋ ਕੀ ਤਲਵੰਡੀ) and saw the vigour and energy of Gurū Gobind Singh Sāhib despite losing his mother, Karmā was inspired to take Ammrit (ਅੰਮ੍ਰਿਤ) and became Karam Singh (ਕਰਮ ਸਿੰਘ).

Dīp Kaur's family wanted to break off her engagement with Karam Singh after he became Ammritdhārī, but Dīp Kaur insisted that she would not marry anyone else. On her way back from a trip to Kartārpur with her friend, Dīp Kaur was kidnapped by a Paṭhān (ਪਠਾਨ), but a company of Singh's helped her escape and return to her village, Diālpur. Her family were so impressed by the bravery of the Singh's that they changed their mind about her engagement to Karam Singh and allowed her to marry him.

Karam Singh went on to become the *Jathedār* (ਜਥੇਦਾਰ) of the Doābā Sikh Lahir (ਦੁਆਬਾ ਸਿਖ ਲਹਿਰ) and his house became a meeting place for Sikhs who were served Laṅgar and accommodated by Dīp Kaur. In her marital family, Dīp Kaur began to reform attitudes toward women. She thought that women could not only contribute to society by performing household chores, they could also do many of the things that men could do, and so she began to work towards greater freedom for women.

Dīp Kaur began to venture out of the inner house or *andarī havelī* (ਅੰਦਰਲੀ ਹਵੇਲੀ) and into the outer house or *bāharī havelī* (ਬਾਹਰਲੀ ਹਵੇਲੀ) with the permission of her husband and his family. She would consult with other Sikh *Jathās* (ਜਥਾ) and help her husband with his administrative duties. She felt that women should be allowed to fight in battle just as men did, so she developed a *Jathā* of women in Kartārpur and taught them Shastar Vidiā (ਸ਼ਸਤਰ ਵਿਦਿਆ) so that they could help defend their village and help the men in times of need. Women, who had never thought of fighting, began to pick up sticks, spears and swords and learned to use them with skill. At first, this movement was looked down upon by the older generation, but Dīp Kaur won acceptance and even praise through her patient and humble perseverance.

Under the persecution of the Mughal government in the early 1700s, Karam Singh and his family were instrumental in terms of combating the Mughal army and providing relief for injured and displaced Sikh men and women. Dīp Kaur went to Anandpur Sāhib and began to help the Sikh families driven from their homes by the Mughal government. She stayed here for about four or five years and looked after the injured and displaced Sikhs who had come to seek refuge.

Dīp Kaur's husband died defending Ammritsar (ਅੰਮ੍ਰਿਤਸਰ) from an attack by the Mughals, but instead of mourning his death, she celebrated his martyrdom and was proud of him for defending his faith. She raised her son, Phatah Singh (ਫਤਹ ਸਿੰਘ) to follow the Saint-Soldier lifestyle that both his parents lived by, so that he could take on the responsibilities of leading the *Jathā* at Kartārpur. She spent her final days in Kartārpur.

Adapted from: Singh, Harbans, The Encyclopedia of Sikhism and <http://www.allaboutsikhs.com/Sikh-History/Khalsa-Women.html>

ਅਰਦਾਸ

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ॥

ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਸਹਾਇ॥ ਵਾਰ ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦॥

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ। ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ। ਅਰਜਨ ਹਰਿਗੋਬਿੰਦ ਨੇ ਸਿਮਰੈ ਸ੍ਰੀ ਹਰਿਰਾਇ। ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੈ ਸਭਿ ਦੁਖਿ ਜਾਇ। ਤੇਗਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ। ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ। ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ। ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਥਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲੀ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ, ਜਪੀਆਂ, ਤਪੀਆਂ, ਜਿਨਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿਠ ਕੀਤਾ ਤਿਨਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਜਿਨਾਂ ਪੁਰਾਤਨ ਤੇ ਵਰਤਮਾਨ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੀਆਂ ਤੇ ਚੜੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀ ਹਾਰਿਆ, ਸਿਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਪੰਜਾਂ ਤਖ਼ਤਾਂ, ਸਰਬਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਪ੍ਰਿਥਮੇ ਸਰਬਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬਤ ਖਾਲਸਾ ਜੀ ਕੋ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ ਆਵੇ, ਚਿਤ ਆਵਨ ਕਾ ਸਦਕਾ, ਸਰਬ ਸੁਖ ਹੋਵੇ। ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫਤਿਹ, ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਸਿਖਾਂ ਨੂੰ ਸਿਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਂਕੀਆਂ ਝੰਡੇ, ਬੁੰਗੇ ਜੁਗੋ ਜੁਗ ਅਟਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਸਿਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ, ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ!

ਹੇ ਅਕਾਲ ਪੁਰਖ ਆਪਣੇ ਪੰਥ ਦੇ ਸਦਾ ਸਹਾਈ ਦਾਤਾਰ ਜੀਓ। ਉਹ ਗੁਰਦੁਆਰਿਆਂ ਗੁਰਧਾਮਾਂ ਦੇ ਜਿਨਾਂ ਨੂੰ ਪੰਥ ਤੋਂ ਵਿਛੋੜਿਆ ਗਿਆ ਹੈ, ਖੁਲੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ ਖਾਲਸਾ ਜੀ ਨੂੰ ਬਖਸ਼ੋ।

ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸਚੇ ਮਾਤਾ-ਪਿਤਾ ਵਾਹਿਗੁਰੂ, ਆਪ ਦੇ ਹਜ਼ੂਰ...^੧ ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ।

ਅਖਰੁ ਵਾਧਾ ਘਾਟਾ ਭੁਲ ਚੁਕ ਮਾਫ ਕਰਨੀ। ਸਰਬਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ। ਜੋ ਅੜੇ ਸੋ ਝੜੇ, ਕਲਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਵਰਤੇ।

ਸੋਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿਤ ਆਵੇ। ਨਾਨਕੁ ਨਾਮ ਚੜਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ।

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ।

੧. ਇਥੇ ਉਸ ਬਾਣੀ ਦਾ ਨਾਮ ਲਵੋ, ਜੋ ਪੜੀ ਹੈ, ਜਾਂ ਜਿਸ ਕਾਰਜ ਲਈ ਇਕਤਰਤਾ ਜਾਂ ਸੰਗਤ ਜੁੜੀ ਹੋਵੇ, ਉਸ ਦਾ ਜ਼ਿਕਰ ਯੋਗ ਸ਼ਬਦਾਂ ਵਿਚ ਕਰੋ।

Mātā Sundarī (ਮਾਤਾ ਸੁੰਦਰੀ)

Mātā Sundarī was the wife of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) (1666-1708). She was the daughter of Bhāi Rām Saran (ਭਾਈ ਰਾਮ ਸਰਨ), a Kumārav Khatri (ਕੁਮਾਰਵ ਖਤਰੀ) of Bijvārā (ਬਿਜਵਾਰਾ), in present-day Hoshiārpur (ਹੋਸ਼ਿਆਰਪੁਰ) district of the Pañjāb (ਪੰਜਾਬ). She was married to Gurū Gobind Singh Sāhib at Anandpur Sāhib (ਅਨੰਦਪੁਰ ਸਾਹਿਬ) on 4 April 1684. On 26 January 1687, at Paumtā (ਪਉਂਟਾ), she gave birth to Sāhibzādā Ajit Singh (ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ), the eldest son of Gurū Gobind Singh Sāhib.

Following the evacuation of Anandpur Sāhib on the night of 6 December 1705, Mātā Sundarī, along with Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ), was escorted by Bhāi Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ) to Dillī (ਦਿੱਲੀ). She rejoined Gurū Gobind Singh Sāhib in 1706 at Talvaṇḍī Sābo (ਤਲਵੰਡੀ ਸਾਬੋ), where she heard the news of the martyrdom of the four Sāhibzādās and also of the demise of her aged mother-in-law, Mātā Gujri (ਮਾਤਾ ਗੁਜਰੀ). She went back to stay at Dillī while Gurū Gobind Singh Sāhib left Talvaṇḍī Sābo for the South.

After the passing away of Gurū Gobind Singh Sāhib at Nander (ਨੰਦੇੜ) in October 1708, the Sikhs (ਸਿੱਖ) looked up to her for guidance. She appointed Bhāi Manī Singh to manage the sacred shrines at Amritsar (ਅੰਮ੍ਰਿਤਸਰ) and also commissioned him to collect the writings of Gurū Gobind Singh Sāhib. Mātā Sundarī died in 1747 in Dillī. A memorial in her honor stands in the compound of Gurduārā Bālā Sāhib (ਗੁਰਦੁਆਰਾ ਬਾਲਾ ਸਾਹਿਬ), New Dillī.

Adapted from: <http://www.allaboutsikhs.com/sikh-history/mata-sundari-ji.html>

Māi Bhāgo (ਮਾਈ ਭਾਗੋ) – Bhāg Kaur (ਭਾਗ ਕੌਰ)

Māi Bhāgo was a descendant of Pherū Shāh (ਫੇਰੂ ਸ਼ਾਹ), the younger brother of Bhāi Laingā (ਲੌਂਗਾ) who converted to Sikhī (ਸਿੱਖੀ) during the life of Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ). Born in her ancestral village of Jhabbal (ਝੱਬਲ) in present-day Amritsar district of the Pañjāb, she was married to Nidhān Singh of Patṭī (ਪੱਟੀ). Overall, she was a staunch Sikh by birth and upbringing.

Her story begins in a moment where Mughals and hill-chiefs had surrounded Anandpur Sāhib and were demanding it be evacuated. The Mughals promised that anyone who renounced their allegiance as Sikhs of Gurū Gobind Singh Sāhib would be left untouched. A group of 40 Sikhs, led by Mahān Singh (ਮਹਾਂ ਸਿੰਘ), decided to take that route and told Gurū Gobind Singh Sāhib that they no longer belonged to him.



Gurū Gobind Singh Sāhib accepted their decision and asked them to record this renunciation in a document. After the forty Sikhs signed this document, they left Gurū Gobind Singh Sāhib and returned to their homes. Upon their return, Māi Bhāgo learned of their abandonment of Gurū Gobind Singh Sāhib and was distressed to hear that some of the Sikhs of her neighborhood had deserted their Gurū. So Māi Bhāgo took action and began an inspirational movement. She rallied the deserters of the Gurū, and together, they traveled to reunite with their leader.



Meanwhile, Gurū Gobind Singh Sāhib evacuated the fort of Anandpur Sāhib, and his children were lost in the confusion. The two youngest sons, Bābā Jorāvar Singh (ਜੋਰਾਵਰ ਸਿੰਘ) and Bābā Phatah Singh (ਫਤਹ ਸਿੰਘ), went along with their grandmother (mother of Gurū Gobind Singh Sāhib). Meanwhile, the elder two Bābā Ajit Singh (ਅਜੀਤ ਸਿੰਘ) and Bābā Jujhār Singh (ਜੁਝਾਰ ਸਿੰਘ) were with their father. At the battle of Camkaur (ਚਮਕੌਰ), the Gurū's elder sons attained martyrdom, and the Gurū accompanied by five Sikhs, was evacuated from there. While traveling in the Mālṡā (ਮਾਲਵਾ) region he was hotly pursued by Mughal forces of Aurangzeb (ਔਰੰਗਜ਼ੇਬ).

Traveling day and night in the Jungles of Mālṡā region, imperial Mughal forces were in constant pursuit of the Gurū. Gurū Gobind Singh Sāhib reached the village of Khidrāṇā (ਖਿਦਰਾਣਾ) when Māi Bhāgo and the men she was leading, known as Cālī Mukte (ਚਾਲੀ ਮੁਕਤੇ), stopped near the pool of Khidrāṇā where an imperial army, in pursuit of Gurū Gobind Singh Sāhib, was about to overtake him. They challenged the pursuing host and fought. Now this battleground is known as Muktsar (ਮੁਕਤਸਰ) Sāhib.

Her hut in Jinvārā (ਜਿਨਵਾਰਾ) has now been converted into Gurduārā Tap Asthān (ਗੁਰਦੁਆਰਾ ਤਪ ਅਸਥਾਨ) Māi Bhāgo. A hall within the compound of Takht Hazūr Sāhib (ਤਖਤ ਹਜ਼ੂਰ ਸਾਹਿਬ) at Nander is devoted to her, and Hazūr Sāhib marking the site of her residence is known as Buṅgā (ਬੁੰਗਾ) Māi Bhāgo.

Images courtesy: www.sikh-history.com

Khālsā (ਖਾਲਸਾ) Women

Introduction

Without any doubt, Sikh women have played an equal part in the struggle to keep alive the Khālsā ideals and beliefs. Sikh women worked as a silent majority in the background and sometimes, as in the case of Māi Bhāgo (ਮਾਈ ਭਾਗੋ), exceeded the Khālsā men in warfare. But one of the most important duties of the Khālsā women was to raise the Khālsā children who kept the community alive. In Pañjābī (ਪੰਜਾਬੀ) society, children often hear stories from their grandmother, mother, aunts, etc. This builds their character. The Choṭe Sāhibzāde (ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ), (the younger sons of Gurū Gobind Singh Sāhib) were raised on the stories of sacrifices of their great grandfather Gurū Arjan Sāhib, and their grandfather Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ) by their grandmother, Mātā Gujri jī (mother of Gurū Gobind Singh Sāhib). Consequently, when their turn came, they happily sacrificed their lives, even though they were only seven and nine years old. This alone was the most amazing, glorious and defining moment of the future of Sikhs. Seven and Nine year olds were following the will of Vāhigurū as taught by Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ). After this incident, Sikh women, men, and children put their whole effort to save their ideals and beliefs.

Mīr Mannū's (ਮੀਰ ਮੱਨੂ) Atrocities and the Bravery of the Sikh Women

In 1748 A.D. Mughals appointed Mīr Mannū (ਮੀਰ ਮੱਨੂ) as Governor or *Subedār* (ਸੁਬੇਦਾਰ) of Lāhaur (ਲਾਹੌਰ) and also as *Navāb* (ਨਵਾਬ) of Multān (ਮੁਲਤਾਨ). Mīr Mannū, in order to pacify Hindus, appointed a Khatri (ਖਤ੍ਰੀ) Hindu of Lāhaur, named Kaurā Mal (ਕੌਰਾ ਮਲ), as his *Dīvān* (ਦੀਵਾਨ) (minister). Mīr Mannū started deploying his terror tactics. First of all, he ordered an army of more than 30,000 Mughals at Lāhaur to finish off the Sikhs. The Mughal Army swept the countryside and killed any Sikh they found. Thousands of women, men and children were arrested and brought to Lāhaur. At that time, the Sikh population was so small that it affected their numbers. Then, he ordered that all Sikh women in jails be provided with a specially made grinding instrument, named *Cakī* (ਚਕੀ), to grind 1¼ maṇ (ਸਵਾ ਮਣ) of flour. Sikh women would happily sing the *Sabads* of Gurū Nānak Sāhib and grind flour the whole day, but they did not accept conversion to Islām as the condition for their freedom. When he saw that hard labour did not deter Sikh women from their faith, Mīr Mannū ordered that all Sikh infants, who were with their mothers in the jail, be killed right away; only those who accepted Islām as their new religion were to be spared. About three hundred infant Sikhs were killed by Mughals at this time, and their dead bodies were given back to their mothers, yet not even a single Sikh mother embraced Islām. The atrocities, committed on the Sikh women by the Mughal government, were so great that in 1750, Chief of Buḍā Dal (ਬੁਡਾ ਦਲ), Kapūr Singh (ਕਪੂਰ ਸਿੰਘ) and his 500 or so men attacked Lāhaur in disguise of Sūfī (ਸੂਫੀ) Saints to kill Mīr Mannū, who, however, escaped. In 1753, Mīr Mannū died a very horrible death after suffering in bed for a whole month. At the same time, Kapūr Singh attacked Lāhaur again, and this time was able to free all the prisoners at these jails. The sacrifice of these Khālsā women was so great that it has become a part of the daily Ardās of the Sikhs: jinām Singhṇīām ne savā savā maṇ de pīsaṇ pīse, bacciām de ṭoṭe ṭoṭe karā ke galām vic pavāe, par Dharam nā hāriā (ਜਿਨਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਸਵਾ ਸਵਾ ਮਣ ਦੇ ਪੀਸਣ ਪੀਸੇ, ਬੱਚਿਆਂ ਦੇ ਟੋਟੇ ਟੋਟੇ ਕਰਾ ਕੇ ਗਲਾਂ ਵਿਚ ਪਵਾਏ, ਪਰ ਧਰਮ ਨਾ ਹਾਰਿਆ)

Excerpts from: The Encyclopedia of Sikhism by Harbans Singh.

Note: Teachers should place the brutality of Mīr Mannū's in the context of the 18th century Ghalūghārās. For more information on these events, the teacher is encouraged to look at the websites noted above.

Bībī Anūp Kaur (ਅਨੂਪ ਕੌਰ)

Family background

Anūp Kaur was born to Nihāl Singh (ਨਿਹਾਲ ਸਿੰਘ), who belonged to a family that lived in a village near Anandpur Sāhib, in the Mālvā belt. The family joined the Sikh faith during the time of Gurū Harigobind Sāhib and settled in Anandpur Sāhib during the time of Gurū Tegh Bahādar Sāhib. The family also took Amrit (ਅੰਮ੍ਰਿਤ) in 1699 from the original Pañj Piāre (ਪੰਜ ਪਿਆਰੇ).

Anūp Kaur's family wanted her to be a traditional woman who concentrated upon the management of the household and children, but Anūp Kaur was more attracted by the Saint-Soldier lifestyle. Instead of wearing the traditional *Salvār Kāmīz* (ਸਲਵਾਰ ਕਮੀਜ਼) worn by women, she wore the long *Kurtā-Pajāmī* (ਕੁਤਤਾ ਪਜਾਮੀ) generally worn by men at the time.

She helped out in the Laṅgar (ਲੰਗਰ) and participated in the small battles fought at Anandpur Sāhib. Her parents wanted her to get married but she wanted to remain in the service of Gurū Sāhib instead of taking on her own household responsibilities.

While Gurū Sāhib was engaged in battle at Anandpur Sāhib, Anūp Kaur led the women in distributing rations to the Sikh army and, when Gurū Sāhib left Anandpur Sāhib, she accompanied his family. At Sarsā (ਸਰਸਾ), she was separated from her companions but when she found out that Gurū Sāhib was in Camkaur (ਚਮਕੌਰ), she began to make her way towards the fort and was joined by a few other Sikhs. This company came into conflict with a section of Navāb Sher Muhammad (ਨਵਾਬ ਸ਼ੇਰ ਮੁਹੰਮਦ) Malerkoṭlā's (ਮਲੇਰਕੋਟਲਾ) army. Most of the Sikhs were martyred in this conflict and the injured Anūp Kaur was kidnapped by the Navāb. The Navāb attempted to seduce Anūp Kaur and make her his wife, but she took a dagger and stabbed herself in the chest before she could be violated.

We know of Anūp Kaur and her bravery because when she passed away, the Navāb had her body buried according to Muslim customs. When Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ) came to Malerkoṭlā, he had her body dug up and cremated according to Sikh customs and his actions were recorded in Sikh history. If it were not for Bandā Singh Bahādar, we may never have know of Anūp Kaur.

Bībī Dīp Kaur (ਬੀਬੀ ਦੀਪ ਕੌਰ)

Bībī Dīp Kaur was born in a village near Kartārpur (ਕਰਤਾਰਪੁਰ) called Diālpur (ਦਿਆਲਪੁਰ). Her father's name was Shāmū Shāh (ਸ਼ਾਮੂ ਸ਼ਾਹ) and her mother's name was Rukmanī (ਰੁਕਮਨੀ). In 1704, her parents settled her marriage to a young man named Karmā (ਕਰਮਾ), the son of Lābh Cand (ਲਾਭ ਚੰਦ) from Kartārpur.

When news of Gurū Sāhib's departure from Anandpur Sāhib reached Lābh Cand's family, Karmā was sent to find out the word of the Gurū's family. When he reached Sābo kī Talvaṇḍī (ਸਾਬੋ ਕੀ ਤਲਵੰਡੀ) and saw the vigour and energy of Gurū Gobind Singh Sāhib despite losing his mother, Karmā