

Grade: 5

Lesson Number: 22

Unit Name: Sikh Personalities

Course: Virṣā

Title: Bābā Buḍḍhā (ਬਾਬਾ ਬੁੱਢਾ)

Standards

Standard 7: The Gurū-Prophet Period: Nānaks I-V

- Students describe the history and times of the Gurūs until the death of Gurū Arjan, including famous Sikh personages.
 - *Students learn the major events and importance of creating institutions by the groundwork laid by the first five Sikh Gurūs. In addition to the Gurūs, students will be introduced to famous Sikh personages such as Bhāī Gurdās, Bhāī Mardānā, Mātā Khīvī, the Bhaṭṭs, Bhāī Buḍḍhā, and others). Activities should include lessons related to the Gurūs, for example Gurū Aṅgad’s establishment of wrestling Akhāṛās.*

Objectives

1. Children learn about the achievements of Bābā Buḍḍhā.

Prerequisites

- Lessons on Gurū Nānak to Gurū Arjan (lesson number 16-20) and Bhāī Gurdās (lesson number 21).

Materials

- Copies of the attached article
- Dry/Erase board
- Markers
- Article: http://www.singhsabha.com/budha_ji.htm

Advanced Preparation

- Teacher should be familiar with life of Bābā Buḍḍhā.

Engagement (10-15 minutes)

- Review with children the life of Bhāī Gurdās.
- Let children do the talking and give you specific examples to show that the.

Exploration (35 minutes)

- Tell children that you want to discuss another one of Gurū Nānak’s Sikh who lived through the Gurūship of the first six Gurūs. Ask children if they know who you are talking about
- Hopefully they will know that it is Bābā Buḍḍhā.
- Discuss with them the attached article, highlighting the following:
 - Bābā Buḍḍhā met Gurū Nānak at a very young age and because of his insights and wisdom at such a young age Gurū Sahib named him ‘Buḍḍhā’.

- He became a devoted Sikh of the Gurū and lived his life in humility through sevā and simran.
- He was asked by Gurū Nānak to be in charge of the gurgaddī ceremony of Gurū Aṅgad and that tradition followed until Gurū Hargobind.
- He became an example for other Sikhs around him by participating in different aspects of Sikh life- he participated in the digging of the well at Goindvāl with Gurū Amardās Sāhib and construction of Harmandir Sahib with Gurū Rāmdās and Gurū Arjan.
- He was Gurū Hargobind Sāhib's instructor and was given the honor to be the very first granthī of the Ādi Granth.

Explanation/Extension (5-10 minutes)

- Ask children to think about Bābā Buḍḍhā's life and write a story for children in Kindergarten and Grade 1 highlighting his life as a Sikh.

Evaluation (On-going)

- Read children's story for the Kindergartners and 1st graders and see if they were able to cover all pieces of his life

Teacher Resources

The First Reader of the Word – Babā Buḍḍhā

The tradition of reciting and singing the revelations of the Gurūs in congregations began during the time of the first *Nānak*. Gurū Arjan, the fifth *Nānak*, canonized the revelations in order to provide the congregations with authentic material from which they would take inspiration and continue the recitation and singing. In 1604 CE upon the completion of the compilation of the *Ādi Gurū Granth*, Gurū Arjan chose a Sikh to carry the Holy Volume for the first *prakāsh* ceremony in the *Harimandir Sāhib* and preside as its first *Granthī* (reader and custodian). Who, other than Babā Buḍḍhā, the epitome of Sikh discipleship, could have been worthy of such an honor?



Babā Buḍḍhā (1506-1631 C.E.) was a contemporary of the first six Gurūs; his Gurū-inspired character of humility and grace and his passion for service and welfare of the community shine like a beacon across centuries. Gurū Nānak named him Buḍḍhā at the age of twelve seeing in him an insight as deep as ancient wisdom. Thus began a relationship of disciple and Master that lasted for approximately 100 years.

In the words of Prof. Puran Singh:

“...No heroic woman ever loved man more passionately than Bābā Buḍḍhā jī loved Gurū Nanak.... the finding of a treasure by a poor man might give him a foretaste of paradise; the poet may feel inspired for a rare moment at the sight of the beautiful universe, but nothing comes near the grandeur of the sublime passion of Bhai Buddha who lives like a whole universe in himself... Bhai Buddha is burning like a lamp at the altar of Gurū Nanak. Silent burning is the only artistic expression of such an infinite kind of disciple-personality – such was the reaction of Bhai Buddha towards Gurū Nanak.”

Babā Buḍḍhā presided over the *gurgadī* (coronation) ceremony of five Gurūs. When certain detractors of the Sikh community forced Gurū Amardās into a temporary exile in Goindvāl, it was Babā Buḍḍhā’s courage that deterred them and allowed for the safe return of the Gurū.

Not only was he foremost among Sikhs in his understanding of and devotion to *bāṇī* but he was a master *par excellence* in the arts of horsemanship and *shastar vidyā* in which he trained the young Gurū Hargobind.

Such was the respect and blessings showered on Babā Buḍḍhā by the Sikh community and the Sikh Gurūs themselves that at his passing, Gurū Hargobind himself carried the bier and lit the funeral pyre. Bhāī Gurdās participated in the reading of the *Ādi Gurū Granth* and conducted the final *ardās*.

Babā Buḍḍhā was the first *Granthī* in time and remains the standard to which all *Granthīs* still aspire.

The First Reader of the Word – Babā Buḍḍhā

The tradition of reciting and singing the revelations of the Gurūs in congregations began during the time of the first *Nānak*. Gurū Arjan, the fifth *Nānak*, canonized the revelations in order to provide the congregations with authentic material from which they would take inspiration and continue the recitation and singing. In 1604 CE upon the completion of the compilation of the *Ādi Gurū Granth*, Gurū Arjan chose a Sikh to carry the Holy Volume for the first *prakāsh* ceremony in the *Harimandir Sāhib* and preside as its first *Granthī* (reader and custodian). Who, other than Babā Buḍḍhā, the epitome of Sikh discipleship, could have been worthy of such an honor?



Babā Buḍḍhā (1506-1631 C.E.) was a contemporary of the first six Gurūs; his Gurū-inspired character of humility and grace and his passion for service and welfare of the community shine like a beacon across centuries. Gurū Nānak named him Buḍḍhā at the age of twelve seeing in him an insight as deep as ancient wisdom. Thus began a relationship of disciple and Master that lasted for approximately 100 years.

In the words of Prof. Puran Singh:

“...No heroic woman ever loved man more passionately than Bābā Buḍḍhā jī loved Gurū Nanak.... the finding of a treasure by a poor man might give him a foretaste of paradise; the poet may feel inspired for a rare moment at the sight of the beautiful universe, but nothing comes near the grandeur of the sublime passion of Bhai Buddha who lives like a whole universe in himself... Bhai Buddha is burning like a lamp at

the altar of Gurū Nanak. Silent burning is the only artistic expression of such an infinite kind of disciple-personality – such was the reaction of Bhai Buddha towards Gurū Nanak.”

Babā Buḍḍhā presided over the *gurgadī* (coronation) ceremony of five Gurūs. When certain detractors of the Sikh community forced Gurū Amardās into a temporary exile in Goindvāl, it was Babā Buḍḍhā’s courage that deterred them and allowed for the safe return of the Gurū. Not only was he foremost among Sikhs in his understanding of and devotion to *bāṇī* but he

was a master *par excellence* in the arts of horsemanship and *shastar vidyā* in which he trained the young Gurū Hargobind.

Such was the respect and blessings showered on Babā Buḍḍhā by the Sikh community and the Sikh Gurūs themselves that at his passing, Gurū Hargobind himself carried the bier and lit the funeral pyre. Bhāī Gurdās participated in the reading of the *Ādi Gurū Granth* and conducted the final *ardās*.

Babā Buḍḍhā was the first *Granthī* in time and remains the standard to which all *Granthīs* still aspire.