

Table of Contents – Grade 2

1. About My Family - I	1
2. About My Family - II	5
3. About My Family - III	7
4. Districts of Pañjāb	9
5. Geographical Knowledge: Regions & Rivers	13
6. Cities	17
7. Gurū Nānak & Bhāī Lālo	21
8. Gurū Aṅgad & Obedience	25
9. Gurū Aṅgad as Gurū	29
10. Gurū Amardās and the Mañjī System	33
11. Gurū Rāmdās	37
12. Gurū Arjan and Ādi Granth	43
13. Gurū Arjan's Martydom	49
14. Sikh Musicology	55
15. Gurū Hargobind	65
16. Gurū Harirāi	71
17. Gurū Harikrishan	75
18. Gurū Teghbahādur	79
19. Gurū Gobind Singh	81
20. Vaḍḍe Sāhibzāde	85
21. Celebration Ideas (Lessons 21-26)	91

Grade: 2

Lesson Number: 1

Unit Name: Self-Identity

Course: Virṣā

Title: 'About My Family - I

Standards

Standard 4: Establishing a Self-Identity

- Students will trace a history of their family and construct a family tree. Students are urged to tie into Sikh history, asking about 20th century events and their family's relationship to them. (e.g. Akālī Movement, Pañjābī Subā, Ghallūghārā 1984, etc...)

Objectives

1. Children participate in a research project in which they explore their family history and tie it in with Sikh history.

Prerequisites

- None.

Materials

- Chalk board/dry-erase board
- Chalk/markers
- Sheet of questions
- Parent letters (example attached)

Advanced Preparation

- Prepare a family history paragraph for yourself.
- If you have a computer and a printer in your classroom, print out the questionnaires to hand out to the children before the end of the class.
- Look at the resources on oral history below and come up with your own questionnaire using some of those questions.

Engagement (15-20 minutes)

- Tell children that they are going to begin a research project about their family.
- The main point of this research is to develop a timeline and to create a paragraph about their family and to see how they can tie in Sikh history. It is important for children to make connections to Sikh history, so that children understand their connection to the larger Sikh family and understand that it is important to realize what has happened over time to bring them to this understanding.
- To begin, tell students you will be develop questions for the project together.
- Start by asking them what kind of questions they think need to be asked and who they will ask them to.
- The idea should be that children should be able to come up with the questions that you have on the list below.

Exploration (35 minutes)

- After the children develop the list, have them start answering some of the questions they already know the answers to.
- You can have them pair up and practice interviewing each other, so they will be comfortable when they go interview their family member for the project.
- As children are practicing, help them clarify their questions.

List of questions

- Who was the first person who went abroad from your family?
- Where did they come to?
- What form of transportation did they come on?
- What place did they come to in this country first?
- Why did they come?
- Did they like it or dislike it when they first came?
- Was your mom or dad born in this country?
- Were you born here?
- When were you born?
- Were your siblings born here?
- When were they born?
- Did your family face any problems when they came to America?
- What was happening with the Sikh community when they first came? (Even though this is a question that they ask their family, you may have to do some research for them if their family is not aware of it).

Explanation/Extension (5-10 minutes)

- Prepare children to get their questionnaires filled out and ready to discuss for their next class.

Evaluation (On-going)

- You will begin seeing some children participate more than others.
- Make a note of these observations in a 'child portfolio' soon after each class.

Teacher Resources

Family Project Info

Every family has an oral tradition that includes adventures, stories about places lived, and interesting family members. Children, as natural storytellers, listen carefully to these tales passed on from generation to generation. By interviewing family members about their lives they learn a set of skills, including creating a list of questions, planning a project and transcribing what has been said. This can be done with members of their own families or residents of an elderly apartment house through an intergenerational program. Younger students will be incredulous to learn that the modern conveniences they take for granted didn't exist during the childhoods of the people they are interviewing.

Home Sources

Photographs, documents and artifacts often provide clues to family history. Ask students to research the history of one or two significant items in their homes or that are owned by relatives that have a prominent place in their genealogy. It could be their grandfather's passport, a wedding photograph, or even a piece of furniture. The oral traditions surrounding artifacts can add data to a family history. Let the students research how and when particular articles were used to give them a sense of their family's place in social history.

Calendars and Timelines

Have students create an individual timeline adding historical context to their lives by finding national and local events that occurred at key points in their lives. They can document the points on the timeline by using materials created in their lifetimes. Timelines can lead to a discussion of calendar changes (Gregorian to Julian/Nānakshāhī) and the different types of devices used to keep track of time around the world. They can use the timelines to write a personal memoir recounting the important points in their lives or focus on a family member and write a biographical account of their life. If a personal timeline is uncomfortable, timelines for relatives, famous persons or buildings or places are alternative projects.

http://www.youthsource.ab.ca/teacher_resources/oral_overview.html

http://www.bostonfamilyhistory.com/time_things.html Oral History

Parent Letter

Date _____

Dear Parents

Vāhigurū Jī Kā Khālsā, Vāhigurū Jī Kī Fatih!
(ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ!)

In the next three classes, children in our second grade Virṣā class will be taking part in a unit called “All About my Family”. This unit will help children explore their family migration process and will help us together think of how this may tie into Sikh history. It is important for children to realize that one way of understanding more about their larger Sikh family is through understanding the history.

In order to make this process easier for them, we are helping children understand the circumstances of your migration and how it may have been during the time of some Sikh historical events. Please sit down with your child and let them interview you with the set of questions that are provided. In the classroom over the next three weeks, we will help them relate information to Sikh events.

We appreciate your help with this project.

Caṛdī Kalā!
(ਚੜ੍ਹਦੀ ਕਲਾ!)

Grade: 2

Lesson Number: 2

Unit Name: Self-Identity

Course: Virṣā

Title: "About My Family - II

Standards

Standard 4: Establishing a Self-Identity

- Students will trace a history of their family and construct a family tree. Students are urged to tie into Sikh history, asking about 20th century events and their family's relationship to them. (e.g. Akālī Movement, Pañjābī Subā, Ghallūghārā 1984, etc...)

Objectives

1. Students will build a family history timeline based on their collected data.

Prerequisites

- Previous completion of the first lesson on 'About My Family.'

Materials

- Chalk board/dry-erase board
- Chalk/markers
- Sheet of questions
- Poster board for each child
- Lots of fine-tip markers to fill in information
- Examples of timelines:
<http://www.socialstudiesforkids.com/articles/howtomakeatimeline1.htm>
<http://www.geomatters.com/articles/details.asp?ID=10>
http://www.bostonfamilyhistory.com/time_things.html

Advanced Preparation

- Teacher should be familiar with events of:
 - The British Era (1850-1925): http://www.panthkhalsa.org/raj/raj_be.php
 - Akālī Movement: <http://allaboutsikhs.com/events/akali.htm>
 - Pañjābī Subā and Ghallūghārā 1984:
<http://www.sikhnet.com/s/SikhJustice>
<http://allaboutsikhs.com/bluestar/ob08.htm>
http://www.panthkhalsa.org/raj/raj_june84.php

Engagement (20-25 minutes)

- Begin class by asking how everyone's research went.
- Let children express their excitement or lack thereof and make it comfortable for them.
- If no one says that they had a hard time, then ask specifically. Children are bound to have had difficulty in collecting their data.
- ~~At~~ Explain to the children that they are going to develop a timeline based on their information. The timeline will begin when their family first went abroad

and will go up to the present year. If you feel that there is too much of a time gap between first migration and present time, then start from the birth of the eldest sibling in the family.

- First have them look at all their answers, and on a piece of paper, have them write all the dates in chronological order.
- Have them also write a word or two next to the dates to signify what is important. You will have to help them because there may be some children unable to put dates in chronological order or come up with a short word or phrase for description.
- It is okay if children choose to have more than one or two descriptions.
- Once you have had a chance to look at all of the children's work then you can begin developing the timeline. If putting everything in chronological order takes a while then that is okay, take your time, because this will be the most difficult thing.

Exploration (20-25 minutes)

- It would be best to make a timeline going from top to bottom, but use the resources above to see which one you prefer. Encourage children to make their timeline creative by adding drawings if they choose.

Explanation/Extension (10-15 minutes)

- Have children share their timelines in the whole group, pointing out similarities and differences as they hear about each timeline. Make sure to pinpoint and tie in any Sikhī-related events, but if you cannot, tell them that you will research and tell them about it in next class.

Evaluation (On-going)

- Collect the timelines. Evaluate them, and see how children were able to develop them.
- Observe if any of the children could connect it to the Sikh events based on their interviews.
- You also want to look at the timelines to see how you can relate them to Sikh events. This will form the basis of what you will discuss in the next class.

Grade: 2

Lesson Number: 3

Unit Name: Self-Identity

Course: Virṣā

Title: "About My Family - III"

Standards

Standard 4: Establishing a Self-Identity

- Students will trace a history of their family and construct a family tree. Students are urged to tie into Sikh history, asking about 20th century events and their family's relationship to them. (e.g. Akālī Movement, Pañjābī Subā, Ghallūghārā 1984, etc...)

Objectives

1. Students will develop a family history paragraph based on their collected data and timeline. Students will also discuss Sikh history events that will fit into their timelines.

Prerequisites

- Previous completion of Lessons Part I and II in the series on 'About My Family.'

Materials

- Lots of paper and pencils

Advanced Preparation

- From everyone's timeline, build one class-wide timeline, highlighting Sikh historical facts that fit into the timeline.
- Give brief descriptions of each event. You want to just give the main idea of the situation rather than going into details of each event. (attached in Teacher Resources section of Lesson II)
- Teacher should be familiar with events of Akālī Movement, Pañjābī Subā and Ghallūghārā 1984
<http://allaboutsikhs.com/events/akali.htm>
<http://allaboutsikhs.com/bluestar/ob08.htm>
http://www.panthkhalsa.org/raj/raj_be.php
<http://www.sikh-history.com/sikhhist/events/attack841.html>
<http://www.sikhnet.com/s/SikhJustice>
http://www.panthkhalsa.org/raj/raj_june84.php

Engagement (15-20 minutes)

- If you were not able to finish going over every child's timeline, begin your class by doing so. Then share the class-wide timeline that you built and highlight Sikh events that you included.

Exploration (35 minutes)

- Have children begin writing their family history paragraph.

- The paragraphs do not have to be detailed, but should cover the answers that the children got from their interviews and should combine the Sikh events that you were able to show them through your class-wide timeline.
- If children are not able to finish their histories before the end of the class, have them bring their finished project to the next class to hand in.

Explanation/Extension (5-10 minutes)

- Ask children if they felt like they learned anything new from this three-class-process about Sikh events and if they would like to learn more things based on this or about particular events.
- Discuss with children that, while we each have our biological families, as Sikhs we need to also be aware of our larger family.

Evaluation (On-going)

- Gauge children's interest in the entire project and their grasp of the material by collecting their timelines and their paragraphs.

Grade: 2

Lesson Number: 4

Unit Name: Pañjāb Maps

Course: Virṣā

Title: Districts of Pañjāb

Standards

Standard 2: Geographical Knowledge: Districts

- Students locate all districts of East Pañjāb. (today's Indian side)
 - *Students will label and identify the 17 districts of Pañjāb through the provision of a blank map and using cardinal directions.*

Objectives

1. Students will learn all 17 districts of East Pañjāb through a map puzzle.

Prerequisites

- This is the first lesson in a two-part series on districts.

Materials

- Two copies of a blank map of Pañjāb for each student
- Two big copies of map on poster board
- One big copy of blank map
- Globe or world map
- Corkboard and pushpins to pin up each district
- Pictures of scenes from the districts

Advanced Preparation

- Two copies of the big maps (11 x 17 or bigger) should be cut up so that they can be put together as a puzzle.

Engagement (10-15 minutes)

- Start out with a globe or the world map and ask children if they know where Pañjāb is. The majority of the children should know this. If they don't know where it is then at the very least they should have heard of it, especially with all their classes on family history.
- Explain to students that together they will get to look at each district of Pañjāb and learn all the districts.
- Give each child a blank copy of a map. Ask children if they can tell you some districts of Pañjāb. A few children may be familiar with cities, but not districts and may not realize that every district is actually named after a city. The most common city or district that children will know is Amritsar. If they know Amritsar, have them mark it on their map and emphasize that it is an important historical place for the Sikhs. Let them tell you that Harmandir Sāhib is there.

Exploration (35 minutes)

- Begin by posting the big blank map. Start with Amritsar and pin your map of Amritsar onto the blank map. As you continue on tell children the relationship that the districts have to Sikhī. You do not need to be detailed about it, but children will find these tidbits interesting.
- Continue on:
 - to Gurdāspur (Gurū Nānak settled here as a farmer after his return from his travels) up top to the north.
 - ~~At~~ to the east to Hoshiārpur (during the time of Gurū Hargobind Sāhib it also became the center of religious and military training).
 - ~~At~~ to the west to Jalandar (this is where Gurū Arjan Sāhib founded Kartārpur- different from Kartārpur that Gurū Nānak had started).
 - ~~At~~ up north and partially to the east to Kapurthala (Gurū Nānak spent 14 years working as storekeeper here before you went out on his Udāsīs).
- Tell children as you are moving around the map, which cardinal directions you are navigating with.
- After you do the first five districts, stop and review them with the children. If you have pictures of any of these districts, show them to the children.
- Then have the children fill in the above five districts on their own blank maps.
- Now proceed to pin more districts as before. We suggest the following districts:
 - Firozpur – ਫਿਰੋਜ਼ਪੁਰ (Gurū Aṅgad Sāhib was born in Harike in this district)
 - Mogā – ਮੋਗਾ (Gurū Tegh Bahādar visited through here)
 - Farīdkoṭ – ਫਰੀਦਕੋਟ (Gurū Gobind Singh fought his last battle here in Muktsar)
 - Mukhtsar – ਮੁਕਤਸਰ (there are many Gurduārās in this district where Gurū Gobind Singh visited)
 - Baṭhinda – ਬਠਿੰਡਾ (Gurū Hargobind Sāhib fought Mughal troops here in 1634)
 - Mānsā – ਮਾਨਸਾ (a town here was founded by Bhāī Gurdās; Gurū Tegh Bahādar visited here)
- After this, review all 11 of the districts and have children add the six new districts so your map and theirs both show a total of 11 districts.
- Show children pictures if you have any.
- Finally do the next six districts:
 - Ludhiāṇā – ਲੁਧਿਆਣਾ (Gurū Tegh Bahādar Sāhib visited Ludiānā on his missionary travels)
 - Navāmshahir – ਨਵਾਂਸ਼ਹਿਰ (Gurū Harirāi rested here in Hakīmpur on his way to Kīratpur)
 - Rūpnagar – ਰੂਪਨਗਰ (Anandpur Sāhib is here)
 - Fatihgarh Sāhib – ਫਤਿਹਗੜ੍ਹ ਸਾਹਿਬ
 - Paṭiālā – ਪਟਿਆਲਾ
 - Saṅgrūr – ਸੰਗਰੂਰ
- Review the new districts and have students catch their maps up to yours.

Explanation/Extension (5-10 minutes)

- Review all districts with children. Make two groups and have them put the map puzzles together to review.

Evaluation (On-going)

- For homework have children remember all the districts.
- Have children ask their family members if they are from any of the districts and one thing that they would like to share with the class about that district. If their families are not from Pañjāb, tell them that they can talk to someone who is from Pañjāb or knows about Pañjāb.
- In the next class have them fill in a blank map.

Teacher Resources**Pañjāb**

Grade: 2

Lesson Number: 5

Unit Name: Pañjāb Maps

Course: Virṣā

Title: "Geographical Knowledge: Regions and Rivers

Standards

Standard 3: Geographical Knowledge: Regions & Rivers

- Students locate and name the rivers and regions of Pañjāb.
 - *Students will label and identify the five rivers and regions of historic Pañjāb.*

Objectives

1. Children are introduced to regions of West Pañjāb (today's Pākistānī side) and to the rivers of historic Pañjāb.

Prerequisites

- This is the second lesson in a series on geographical knowledge of East and West Pañjāb.
- This lesson will follow the lesson on Districts of Pañjāb in Indiā.

Materials

- Attached maps
- Big blank map of Pañjāb with district borders
- Small blank map for each child
- Pictures of regions in Pākistān
- Pictures of the river
- Dry-erase board/markers
- Colored Pencils

Advanced Preparation

- Have pictures ready for children to show them as you go through the regions and the rivers.
- Have maps on the wall.
- Create your own word-scramble for regions and rivers.

Engagement (15-20 minutes)

- As a quick review, have children give you the name of the 17 districts as you write them on the board.
- Give each child a blank map with district borders and give children 5-10 minutes to fill it out. Have them write their name on it and collect in at the end.
- Have them share with you things they remember about the districts pertaining to Sikh history.
- Then, together as a group, review the districts by writing them on the big blank map.
- Ask children to use a different colored pencil to make corrections on their individual maps.

- After you are done with the districts ask children to remind you where more of Pañjāb is. Hopefully they will be able to remember and say, “Pākistān.”

Exploration (35 minutes)

- Tell children that today they will learn about the regions in Pañjāb of Pākistān. First remind them that Pākistān is broken down into provinces and then the provinces are broken down into regions.
- West Pañjāb has eight regions.
- Say the name of one region at a time: Bahāvalpur, Faisalābād, Ḍerā Ghāzī Khān, Gujrāmvalā, Lahaur, Multān, Rāvalpindī, Sargodhā (ਬਹਾਵਲਪੁਰ, ਫੈਸਲਾਬਾਦ, ਡੇਰਾ ਗ਼ਾਜ਼ੀ ਖ਼ਾਂ, ਗੁਜਰਾਂਵਾਲਾ, ਲਾਹੌਰ, ਮੁਲਤਾਨ, ਰਾਵਲਪਿੰਡੀ, ਸਰਗੋਧਾ)
 - Have children repeat after you.
 - Write the name on the board.
 - Point the city out on the map.
 - Have children label it on a blank map.
 - Show pictures if you have any available. (depending on time, show them later)
- Once you and the children have the eight regions labeled, move to the rivers.
- Go over what ‘Pañj-āb’ means. Try to let the children tell you, but if they can not, just tell them – do not spend too much time on it.
- Write the name of the five rivers on the board: Jhelam, Jhanām/Cināb, Rāvī, Satluj, Biās (ਝੇਲਮ, ਝਨਾਂ/ਚਿਨਾਬ, ਰਾਵੀ, ਸਤਲੁਜ, ਬਿਆਸ)
- Have children repeat them after you.
- Show them where they run to and from. (if you want you can give them each a copy of the map so its easier for them to see the rivers)

Explanation/Extension (5-10 minutes)

“

- With the children go over the eight regions and the rivers again.
- Discuss with children the importance of understanding Pañjāb and the area around it. Tap into lessons on family history focusing further on the importance of Sikh history, telling children that in other grades they will learn more about Pañjāb through the lives of the Gurūs.

”

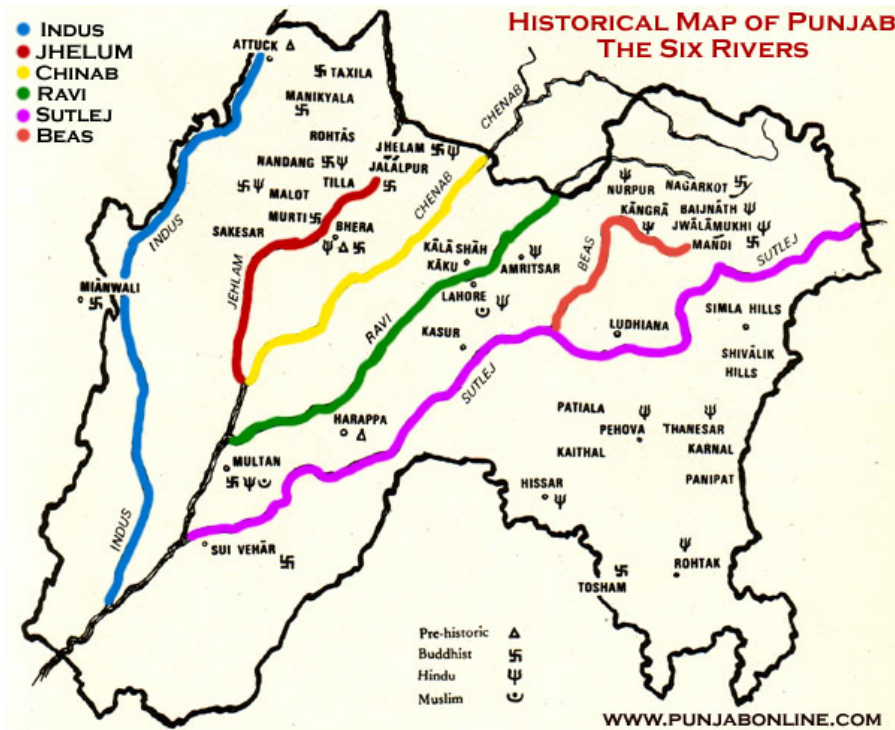
Evaluation (On-going) ”

”

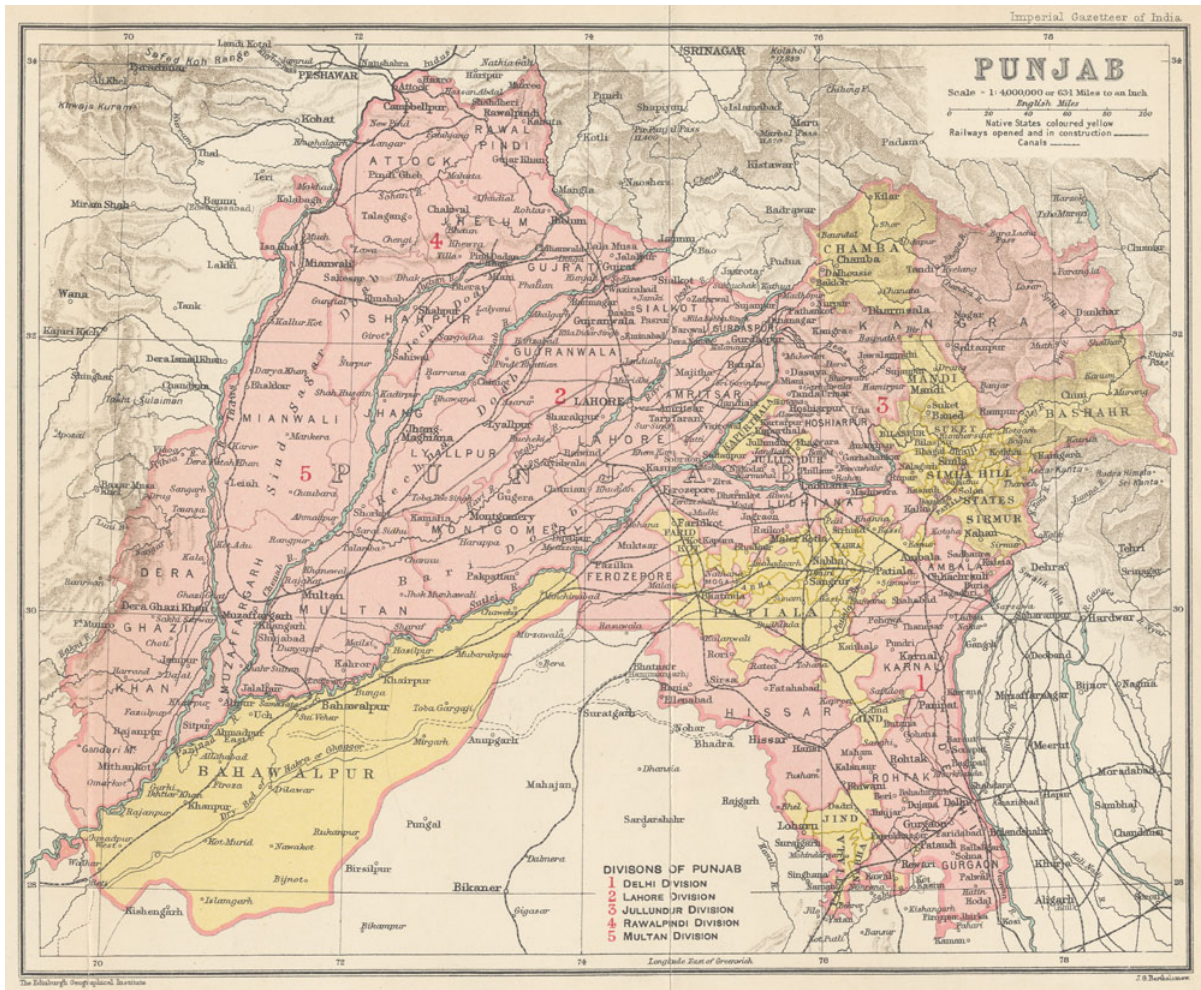
- Check to see if children can remember the rivers and the regions in the next class.

Teacher Resources

Current East & West Pañjāb



The Pañjāb



Grade: 2

Lesson Number: 6

Unit Name: Pañjāb Maps

Course: Virṣā

Title: Cities

Standards

Standard 2: Geographical Knowledge: Districts

- Students locate all districts of East Pañjāb.
 - *Students will label and identify the 17 districts of Pañjāb through the provision of a blank map and using cardinal directions.*

Standard 2: Geographical Knowledge: Cities

- Students locate major and historical cities of Pañjāb.
 - *Students will label and identify the locations of major cities in each district along with historically important cities, including Anandpur Sāhib and others.*

Objectives

1. Children review districts and review some major/historical cities of historical Pañjāb.

Prerequisites

- Lessons I and II on geographical knowledge.
- This is a lesson in a series of lessons focused on developing geographical knowledge of Pañjāb.

Materials

- Attached maps
- Pictures of cities below
- Dry-erase board
- Markers

Advanced Preparation

- Familiarity with cities; web sources:
 - http://www.sikh-history.co.uk/anandpur_sahib.htm
 - http://allaboutsikhs.com/gurudwaras/gurud_44.htm
- Have pictures relating to the following areas:
 - Amritsar (ਅਮ੍ਰਿਤਸਰ), Anandpur Sāhib (ਅਨੰਦਪੁਰ ਸਾਹਿਬ), Gurdāspur (ਗੁਰਦਾਸਪੁਰ), Jalandhar (ਜਲੰਧਰ), Kapurthala (ਕਪੂਰਥਲਾ), Muktsar/Khidrāne dī ḏhāb (ਮੁਕਤਸਰ/ਖਿਦਰਾਣੇ ਦੀ ਢਾਬ), Rūpnagar (ਰੂਪਨਗਰ), Sarhind (ਸਰਹਿੰਦ), Fatihgarh Sāhib (ਫਤਿਹਗੜ੍ਹ ਸਾਹਿਬ), Sultānpur Lodhī (ਸੁਲਤਾਨਪੁਰ ਲੋਧੀ), Damdamā Sāhib/Sābo kī Talvaṇḍī (ਦਮਦਮਾ ਸਾਹਿਬ/ਸਾਬੋ ਕੀ ਤਲਵੰਡੀ), Goīndvāl (ਗੋਇੰਦਵਾਲ), Khaḏūr (ਖਡੂਰ), Kartārpur (ਕਰਤਾਰਪੁਰ), Taran Tāran (ਤਰਨ ਤਾਰਨ), Nankāṇā Sāhib (ਨਨਕਾਣਾ ਸਾਹਿਬ), Pañjā Sāhib/Hasan Abdāl (ਪੰਜਾ ਸਾਹਿਬ/ਹਸਨ ਅਬਦਾਲ), Peshāvar (ਪੇਸ਼ਾਵਰ), Lahaur (ਲਾਹੌਰ), Aṭak (ਅਟਕ).

Engagement (15-20 minutes)

- Review with children the districts of East Pañjāb. You can play games with them. Ask them to give you a district that begins with a particular letter or tell them to tell you two districts that border each other, etc...

Exploration (35 minutes)

- Show them a map of South Asia, asking them where Pañjāb is. Hopefully they will point to both East and West Pañjāb. If not, make sure you bring them to that.
- Now ask them if they can name some cities in Pañjāb.
- Go over the cities that you prepared. Show them where these cities are and discuss the significance.

Explanation/Extension (5-10 minutes)

- Go over the cities again, this time calling children up to point it out on the map for the rest of the class and the children telling the rest of the class the significance.

Evaluation (On-going)

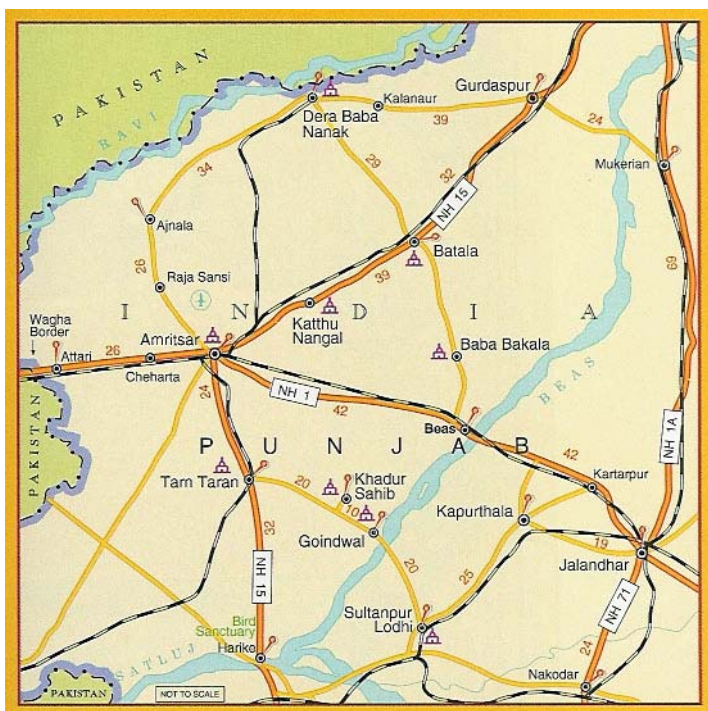
- If you feel that it is necessary, you can conduct an entire class on review of geographical knowledge for evaluation purposes.

Teacher Resources

Cities of West Pañjāb



Cities of East Pañjāb



Grade: 2

Lesson Number: 7

Unit Name: Ten Nānaks

Course: Virṣā

Title: Gurū Nānak and Bhāī Lālo

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbāṇī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Students will review the sākhī of Gurū Nānak and Bhāī Lālo.
2. Students will successfully discuss reasons for Gurū Nānak's actions in the sākhī.

Prerequisites

- Students should know names of Ten Nānaks.

Materials

- Two Roṭīs
- Sākhī of Gurū Nānak and Bhāī Lālo

Advanced Preparation

- Teacher should be familiar with all aspect of Gurū Nānak and Bhāī Lālo's sākhī.
- This lesson plan is part of a unit on the Ten Nānaks.

Engagement (15-20 minutes)

- Ask students, "Who is Gurū Nānak?"
- "What were his three principles?"
- Then begin by telling them that Gurū Nānak traveled to a lot of places to spread his message. Alongside with him was his companion, Bhāī Mardānā.
- Then stop the discussion and tell them you are going to do a little exercise. Call two to three students up to the front where all of the other kids can see them.
- Give them a roṭī each.
- Ask them to squeeze the roṭī as hard as they can.
- Ask the students observing to see if anything happens. The likelihood is that nothing will happen, but it will be interesting for students to go through the process.
- After you are done, ask students if they have any idea as to why you did this exercise or if it reminds them of something about Gurū Nānak.
- At least a few students will know the sākhī of Gurū Nānak and Bhāī Lālo.

Exploration (35 minutes)

- Have students start telling the story and add or take away where needed.
- Ask questions like:
 - “Why were people, especially Mālīk Bhāgo, angry at Gurū Nānak for being with Bhāī Lālo?”
 - “Why did Gurū Nānak choose to be with Bhāī Lālo?”
 - “Do you think Gurū Nānak made the right choice?” (Let students have a discussion on this even though we know that he was right. Let them come up with the understanding that Gurū Nānak chose to be with the honest.)
 - “Why was Mālīk Bhāgo ashamed?” (Lead them to the understanding that it is important to understand what Gurū Nānak is teaching.)
 - “Did he realize his mistake,” etc...?
- Ask such questions and then let students ask any other questions that they may have.

Explanation/Extension (5-10 minutes)

- Ask students if they can think of ways in which something like this might relate to today.
 - “Do they choose to go to a friend’s house that has many more toys than another classmate?”
 - “Do they know of people who go and help the homeless rather than go and meet and visit people who are rich?”
 - End with the question, “Are we doing what Gurū Nānak was doing to be a good human being?”

Evaluation (On-going)

- Pay special attention to children’s understanding and progression of discussions.

Teacher Resources

Bhāi Lālo

After teaching people in Lāhaur (ਲਾਹੌਰ) to live honestly, the first Gurū returned to Talvaṇḍī (ਤਲਵੰਡੀ) to see his parents. Then after a short stay, he proceeded to go with Mardānā (ਮਰਦਾਨਾ), his companion, on a long journey to visit the sacred places of pilgrimage of the Hindus. On the way they reached Bhāi Lālo's (ਭਾਈ ਲਾਲੋ) workshop at Saidpur (ਸੈਦਪੁਰ) presently known as Aimanābād (ਐਮਨਾਬਾਦ) in Pākistān (ਪਾਕਿਸਤਾਨ). Bhāi Lālo was a carpenter and earned his living by honest work. When Lālo saw two holy men coming towards him, he put aside his work and spread a bed for them and went to get some lunch for them.

As the kitchen was supposed to be the most pure and clean place in a house, Bhāi Lālo asked Gurū Nānak to come there and have his meal. Gurū Nānak replied that since every place is clean and pure, the meal could be brought to him. Bhāi Lālo complied and delivered the meal, which Bhāi Mardānā then divided into three parts. Upon tasting the meal, Gurū Nānak remarked on how tasty it was. "This taste is above the taste of worldly delicacies. I can taste your honest hard labor in every bite."

Another day, Malik Bhāgo (ਮਲਿਕ ਭਾਗੋ), a high government official of the city, gave a general feast. He invited Gurū Nānak too. The Gurū declined the invitation saying, "We are saints, not business men, what have we to do with your feast?" On being asked a second time, Gurū Nānak took Bhāi Lālo with him and went to Malik Bhāgo's house. With great anger Malik Bhāgo told Gurū Nānak that he was being dishonorable by accepting food from a low caste carpenter and not a government official.

Gurū Nānak took Bhāi Lālo's dry roḥī (ਰੋਟੀ) in his right hand, and Malik Bhāgo's fried sweet pancake in his left hand. When he squeezed the right hand the people present there saw drops of milk dripping from it. And when he pressed the left hand with the fried pancakes, everyone saw blood trickling from it. "Look Malik Bhāgo! The wealth you have gathered through your cruelty towards the poor is a blood-sucking act. You had invited me to partake of blood, leaving food pure as milk. How could I accept it?" asked the Gurū. Malik Bhāgo was silent then. Bhāi Lālo on the other hand was the symbol of honesty and hardwork. So according to Gurū Nānak it's better to earn little money with honesty than to amass wealth by devious and crooked means.

For more information visit:

http://www.ikonkar.com/sikhism/Sakis/bhai_Lalo.htm

http://www.ikonkar.com/sikhism/Sakis/malik_bhago.htm

<http://www.sikhsangat.com/index.php?showtopic=13521>

<http://www.info-sikh.com/SchPage4.html>

<http://www.sikh-heritage.co.uk/personalities/bhai%20Lalo/Bhai%20Lalo.html>

Grade: 2

Lesson Number: 8

Unit Name: Ten Nānaks

Course: Virṣā

Title: Gurū Aṅgad & Obedience

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbāṇī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Students will learn about aspects of Bhāī Lahiṇā's (ਭਾਈ ਲਹਿਣਾ) life as Gurū Nānak's Sikh. They will focus on obedience, humility, service, and surrender.

Prerequisites

- Previous completion of Lesson one in the Ten Nānaks series.
- This lesson plan is the first in a two session series about Gurū Aṅgad (ਗੁਰੂ ਅੰਗਦ).

Materials

- Life story books about Gurū Aṅgad Sāhib (*sākhis* of Gurū Nānak asking Bhāī Lahiṇā to do things he was not used to doing; (ie: working in the fields, story of rebuilding a building [wall] over and over again, having to retrieve the bowl from the dirty well, washing of clothes, etc...)
- Legos (enough for all children to build a decent sized structure with)
- Paper/pencil
- Have name of the Gurū written in both English and Gurmukhī to put up as a sign

Advanced Preparation

- Teacher should be familiar with all details of Bhāī Lahiṇā's life until his transformation to Gurū Aṅgad.

Engagement (15-20 minutes)

- Begin class by telling children that you want them to do a special project with Legos.
- Give them instructions to make a building that stands about three inches tall, has stairs in it, and has a color pattern to it. Instructions can be made simpler if need be, depending on number of children.
- Give children three to five minutes to build the structure. Go around and tell children that they did not follow the instructions correctly and that they must repeat the step.
- Have children repeat creating the structure three times, and each time say that either they followed instructions incorrectly or that you do not like their structure.

- After the activity have children take three-five minutes and write what they felt about the exercise. Tell them that you would like them to be honest when they write about their activity.
- Have them put their writings away.

Exploration (35 minutes)

- Tell children that there was a specific reason for why you had them do the activity and that before the end of the class, everyone will realize why.
- Begin telling Bhāī Lahiṇā's sākhi highlighting that he was born into a family that worshipped Durgā (ਦੁਰਗਾ), followed by his having to take over his father's responsibility of taking worshippers to Vaishnū Devī (ਵੈਸ਼ਨੂ ਦੇਵੀ) and then his encounter of listening to Bhāī Jodh singing Āsā Kī Vār (ਆਸਾ ਕੀ ਵਾਰ) and his meeting with Gurū Nānak.
- Explain to children the connection that Bhāī Lahiṇā made with Gurbānī was based on his understanding of what it meant, and also what his mind desired at the time.
- Continue by telling Bhāī Lahiṇā's story focusing on Bhāī Lahiṇā's reaction and obedience after the meeting of Gurū Nānak. Touch on stories such as that of working in the field and having to carry a dirty load on his new clothes, having to go and pick the bowl from the dirty well, being asked to go wash Gurū Nānak's clothes at a very late hour of the night, and being asked to eat a dead body.
- Ask children what all the above stories show of Bhāī Lahiṇā. Try to have children come up with words such as: obedience (duty, following directions), humility (not pride), love, respect.
- Now ask children to take out their writings from the Lego exercise. Have a few children read their responses. Most children would say that they were frustrated with the activity or didn't know why they were doing the activity. If children don't make comments about how they felt about the teacher at the time the activity was being repeated, make sure you ask them direct questions as to how they felt about the teacher.
- Finally tell them the story of Gurū Nānak asking Bhāī Lahiṇā to construct a wall in the rain and how every time it was built, Gurū Nānak would tell Bhāī Lahiṇā that he was not satisfied with it. Bhāī Lahiṇā always continued to do what he was told.

Explanation/Extension (5-10 minutes)

- Explain that Gurū Nānak was using these tasks as a way of testing Bhāī Lahiṇā.
- Explain to children that Bhāī Lahiṇā became Gurū Aṅgad because of his commitment to, love towards, and obedience of Gurū Nānak.
- Tell them that even in his bānī, he talks about service in a very special way which makes us think how we should serve.
- Read and explain the attached stanza to the children.
- For the literal meaning go to: www.gurugranthdarpan.com

Sabad by Gurū Aṅgad in Rāg Āsā on Page 474

ਸਲੋਕੁ ਮਹਲਾ ੨

saloku mahalā 2.॥

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥

cākaru lagai cākarī nāle gārabu vādu.

A servant seeks to serve, but remains arrogant and argumentative.

ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥

gala kare ghaṇērīā khasam na pāe sādu.

This servant talks a lot, but the master is not pleased.

ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥

āpu gavāi sevā kare tā kichu pāe mānu.

Surrender yourself in service, and then find some honor.

ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ ॥੧॥

nānak jis no lagā tisu milai lagā so parvenu. 1.

Nānak, meet whom you seek, the seeker is accepted.

If a servant performs services to his Master but boasts about it, and also makes fun of it, then those services do not please the Master. The services which are done with self sacrifice, they are honored and welcomed by the master. Those servants who serve their Master with heart and humanity they get the audience of VaahGurū and are acceptable to him.

Evaluation (On-going)

- Students will be asked to explain the importance of the above salok in relation to Bhāi Lahīṇā's life by being able to bring out the importance of obedience, humility, service, surrender and love.

Teacher Resources

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp. 16-18

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002. pp. 48-57

Bains, Raghubir Singh and Roop singh. The Life Story of Gurū Angad Dev Ji (An Illustrated Spiritual Journey). Amritsar: Baba Sewa Singh Ji Kar Sewa Wale. Distribution by Singh Bros., 2004

Grade: 2

Lesson Number: 9

Unit Name: Ten Nānaks

Course: Virṣā

Title: 'Gurū Aṅgad as Gurū

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbānī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Students will learn that Gurū Aṅgad formalized Gurmukhī, and the institution of laṅgar.

Prerequisites

- Class one on Bhāī Lahiṇā.
- Teacher should be familiar with Gurū Aṅgad's life during his Gurūship. (resources attached)

Materials

- Life story books about Gurū Aṅgad
- Have name of the Gurū written in both English and Gurmukhī to put up as a sign

Advanced Preparation

- 'Gurū Aṅgad' written in English and Gurmukhī.

Engagement (15-20 minutes)

- Review with children how Bhāī Lahiṇā became Gurū Aṅgad. Let children tell the story.
- Then begin telling them about Gurū Aṅgad's Gurūship.
- Tell children about Gurū Aṅgad formalizing the concept of laṅgar, and how Gurū Aṅgad held school and formalized Gurmukhī.
- Also, tell them about wrestling matches that he used to hold to encourage both mental and physical strength.

Exploration (35 minutes)

- Instead of a wrestling match, have children pair up and arm wrestle or engage in thumb wars with each other.
- Have children do that for about 10-15 minutes, then have a discussion on how that felt. Was it difficult? Did they have to really pay attention? Talk about the concentration they had to put into it and also about their strength.

- Also give the children a Gurmukhī Alphabet Practice sheet to test how much they remember from first grade.

Explanation/Extension (5-10 minutes)

- Explain to children that what Gurū Nanāk had started, Gurū Aṅgad had formalized.
- As a result the Sikhs became stronger individuals in their thinking and aware of their health.
- Have children think of their daily routine. Ask them to develop a daily schedule for themselves and think of whether they are working towards being both mentally and physically strong.

Evaluation (On-going)

- For homework have children make a story/picture book about Gurū Aṅgad's life and see if they are able to have accurate information.

Teacher Resources

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp. 16-18

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002. pp. 48-57

Bains, Raghubir Singh and Roop singh. The Life Story of Gurū Angad Dev Ji (An Illustrated Spiritual Journey). Amritsar: Baba Sewa Singh Ji Kar Sewa Wale. Distribution by Singh Bros., 2004

Grade: 2

Lesson Number: 10

Unit Name: Ten Nānaks

Course: Virṣā

Title: Gurū Amardās and the Mañjī System

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and 2 Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the 2 Sāhibzāde should introduce concepts from Gurbāṇī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children will learn about Gurū Amardās's (ਗੁਰੂ ਅਮਰਦਾਸ) life, with concentration on equality for women's rights.

Prerequisites

- Previous completion of Lessons I, II and III on Ten Nānaks.

Materials

- Three to five clipboards
- Pencil
- Paper
- Have name of the Gurū written in both English and Gurmukhī (ਗੁਰਮੁਖੀ) to put up as a sign

Advanced Preparation

- Have your students get into groups of three-five students. (depending on number of students in class)
- Have students in mind who you feel would be confident leading the group in a review of Gurū Nānak and Gurū Aṅgad. Make sure you have almost an equal number of boys and girls as leaders.

Engagement (15-20 minutes)

- Begin class by telling children that they are going to do a review about Gurū Nānak and Gurū Aṅgad.
- You will break them into groups and say that you have assigned a special instructor to lead the group.
- Hand over a clipboard, paper, and pencil to the instructor if they need to jot down any details about what people remembered or didn't remember. This instructor will help the group review information.
- Tell the leaders that they can choose to review with their group anything that they think is necessary to go over from the last several classes on the Gurūs.

- Try to create an atmosphere where all groups are sitting in a similar section, whether on the floor or on chairs, and try to have the instructor sit on a special chair if possible.
- Walk around to each group as they are reviewing material.
- After children spend 10-15 minutes have them recollect as a group and briefly ask them if the review was helpful and ask the leaders if there were things that they needed to remind other children about.

Exploration (35 minutes)

- After children are done, tell them that now you will talk about Gurū Amardās, the third Nānak.
- Begin by telling them that Gurū Amardās was born when Gurū Nānak was 10 years old. Gurū Aṅgad was not even born then.
- Tell them that Gurū Aṅgad's daughter Bībī Amro (ਬੀਬੀ ਅਮਰੋ) was married to Gurū Amardās's nephew and she would wake up every morning and do Japujī and sing other sabads of Gurū Nānak.
- Bābā Amrū (Gurū Amardās was not Gurū at the time) heard her singing a shabad and he asked her whose shabad it was. She told him that it was Gurū Nānak's and that she learnt it from her father who was Gurū Aṅgad.
- Bābā Amrū said that he wanted to go meet him and she took him to Gurū Aṅgad and when Bābā Amrū met him, he fell in love (clarify for them what fell in love means) with him and wanted to stay with him.
- So as a result Bābā Amrū (ਬਾਬਾ ਅਮਰੂ) served Gurū Aṅgad for about 12 years. Tell them that Gurū Amardās was 62-63 years old when he first met Gurū Aṅgad. Stop here, retrace the story a little bit and ask children what was similar about Gurū Aṅgad when he was Bhāī Lahinā, and Bābā Amrū.
- Children should bring up the idea of hearing a shabad as the trigger, and wanting to stay with the Gurū, and service.
- Then tell them with all his service to Gurū Aṅgad, Bābā Amrū became Gurū Amardās.
- During Gurū Amardās's Gurūship, he continued what Gurū Nānak and Gurū Aṅgad had done and he also clarified some more things for the people.
- One of the things was that he showed that men and women were equal. Explain to the children that there used to be a thing that when a woman's husband died, it was expected that when they were burning the body of the husband (cremating it) that the widow should also jump into the fire or others would throw her into the fire. They would call this satī.
- Gurū Amardās and his followers didn't believe in this so they made sure that they should educate others about this. Because satī meant truth, Gurū Amardās wrote a sabad to educate everyone which said: ਸਲੋਕੁ ਮਃ ੩ ॥ ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੋ ਮਤਿਆ ਲਗਿ ਜਲੰਨਿ ॥ ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨਿ ॥੧॥
- ਮਃ ੩ ॥ ਭੀ ਸੋ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ ਸੰਤੋਖਿ ਰਹੰਨਿ ॥ ਸੇਵਨਿ ਸਾਈ ਆਪਣਾ ਨਿਤ ਉਠਿ ਸੰਮੁਲੰਨਿ ॥੨॥
"Satīs are not those who are burnt with husbands, O Nānak, true Satīs are whom pangs of separation can finish. Those are considered Satīs who live contented,

embellish themselves with good conduct; and forever cherish and call on the Divine" (Vār Suhī kī- Salok Mahalā 3, p. 787) (Clarify the meaning of this for the children).

- Explain to children that Gurū Amardās was talking most importantly that a person would be truthful if her actions were truthful and if the love of a couple was so strong it was not lessened by death.
- Further explain to children how Gurū Amardās set up Mañjīs and Pīrīs to spread the message of Gurū Nānak and Gurū Aṅgad.
- ~~Ask~~ Explain that hee felt confident having individuals who he felt understood the message well to go out and share it with others.
- An important way that he made sure that women had the same equality as men was he had Pīrīs (special groups) set up for women to help share the message to other women.
- Ask children if they found the exercise that they did in the beginning of the class to be similar to what Gurū Amardās did.
- The important thing to remember is that he thought it was important to educate others through the help of his saṅgat and also that both men and women could be the educators.

Explanation/Extension (5-10 minutes)

- Ask children to keep in mind in that, during anything that they do in their lives, there needs to be equality between men and women.

Evaluation (On-going)

- Pay special attention to review session and children's understanding during discussions in the Explanation section.

Teacher Resources

Books

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp. 18-23

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002. pp. 57-65

Establishment of Mañjī (ਮੰਜੀ) and Pīṛī (ਪੀੜੀ) System

The Gurū's following increased considerably. Steps were taken to organize the scattered congregation into a unified whole which was called Mañjī system. His whole spiritual domain took the shape of 22 Mañjīs (dioceses). The leader of each and every Mañjī was a devoted Sikh who was blessed by the Gurū before he was appointed to that position. His function was to preach the mission of the Gurū, to keep the Saṅgat (congregation) in touch with the Gurū and to properly care for the donations of the Sikhs which they made in token of their reverence to the Gurū.

Gurū Amardās established another organization called Pīṛī system. The leaders of the Pīṛīs were ladies whose objective was to light the flame of Gurū's word and spread the fragrance of the message among women. Bībī Bānī, Bībī Danī and Bībī Pal were some of the most revered incharges of the different Pīṛīs. Gurū Amardās gave authority and power to 146 of his apostles to go to various parts of the country and unfold the glory of the Divine. Out of these 146 persons, 94 were men and 52 were women. They were all glowing and filled with Divine Spirit.

Abolition of Satī (ਸਤੀ)

The status of women in Hindu society at that time was very low. When the husband died, the wife either voluntarily burnt herself on the pyre of her husband or was thrown into the fire without her consent. In popular term the woman who did perform this act was called Satī (truthful). Gurū Amardās carried out a vigorous campaign against the practice of Satī. He gave special attention to the improvement of the status of women and thus prohibited this practice. The Gurū was the first to condemn the prevailing Hindu practice of Satī.

The Gurū advocated the following: "Satīs are not those who are burnt with husbands, O Nānak, true Satīs are whom pangs of separation can finish. Those are considered Satīs who live contented, embellish themselves with good conduct; and forever cherish and call on the Divine" (Vār Suhī kī- Salok Mahalā 3, p-787). The Gurū lifted the status of women as equal to men. He prohibited the practice of Satī and preached in favor of widow marriage.

Grade: 2

Lesson Number: 11

Unit Name: Ten Nānaks

Course: Virṣā

Title: Gurū Rāmdās

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Chote Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and 2 Chote Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbāṇī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children will learn about Gurū Rāmdās (ਗੁਰੂ ਰਾਮਦਾਸ) with concentration on the starting of Rāmdāspur/Amritsar.

Prerequisites

- Previous completion of Lessons I, II, III and IV on Ten Nānaks.

Materials

- Heavy cardboard – one square/student (8 x 11 or bigger)
- Clay/play dough (enough for each child to build city on cardboard)
- Have name of the Gurū written in both English and Gurmukhī to put up as a sign

Advanced Preparation

- Teacher should be familiar with the life story of Gurū Rāmdās. (resources attached)

Engagement (15-20 minutes)

- As children come in give them a piece of cardboard and some playdough.
- Tell them to make a city with the play dough on their cardboard piece.
- The only instruction that you need to give is to say that they should build a city that will be useful to everyone who will come and live in the city.

Exploration (35 minutes)

- Tell children how every Gurū since Gurū Nānak asked their successors to go live in another city so that they can spread the message.
- Gurū Rāmdās was the son-in-law of Gurū Amardās. Gurū Amardās too, asked Rāmdās to go to another place and search for another residence of the Sikhs.
- Gurū Rāmdās found a place not too far from Goīndvāl where Gurū Amardās lived.
- He planned and created the town of Rāmdāspur and began digging out an area to make a tank. Later on, that town/city was called Amritsar.
- Tell students what Amritsar/Rāmdāspur provided for the Sikhs. (A great deal of opportunity for trades, a place for saṅgat to get together, etc...)

- Ask children if they found it interesting to build their pretend city and have them share what they built in their city with the class.
- Ask them to specify for you what things they thought about while building their city in regards to how it would be useful to everyone.

Explanation/Extension (5-10 minutes)

- Ask children if they have ever been to a Sikh wedding. Briefly ask them what happens at the actual ceremony. If no one is able to tell you what happens, go over the events and explain to children that Gurū Rāmdās wrote the lāvāṁ. Also discuss with them briefly the following sabad, telling them that this is what Gurū Sāhib asked or reminded his Sikhs to do and to make it their routine.

ਮਃ ੪ ॥

The Fourth Nānak

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and remember Vāhigurū.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥

Upon arising early in the morning, Sikh is to bathe and to drown in remembrance of the Immortal.

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪੁ ਦੋਖੁ ਲਹਿ ਜਾਵੈ ॥

Following the Instructions of the Gurū, a Sikh is to remember the All-Pervading Vāhigurū. Doing so, all sins, misdeeds, and negativity will be erased.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Then, at the rising of the sun, Sikh is to sing Gurbāṇī; whether sitting down or standing up, keep Vāhigurū in mind.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

One who remembers my All-Pervading Vāhigurū with every breath and every morsel of food - that Sikh of the Gurū is pleasing to the Gurū's Mind.

ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

That person who feels the kindness and compassion of my Master, the Sikh of the Gurū follows the Teachings of the Gurū.

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹੁ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

Servant Nanak begs for the dust of the feet of that Sikh of the Gurū, who himself remembers Vāhigurū and inspires others to do so. ||2||

Evaluation (On-going)

- Tell children to ask their family members and friends if they know who wrote the lāvāṁ.

Teacher Resources

Books

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp. 23-24

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002. pp. 66-69

Singh, Santokh, Dr. The Gurū's Word & Illustrated Sikh History. Princeton, Ontario: Spiritual Awakening Studies, South Sea International Press Ltd., 2000. pp. 90-94

Gurū Rāmdās

Gurū Nānak appointed his successor at Kartārpur but asked him to go and live at Khaḍūr. Gurū Aṅgad asked his successor, Gurū Amardās to live in Goindvāl. Gurū Amardās asked Jeṭhā to search for a place other than Goindvāl as a residence for the Sikhs. Jeṭhā found an open land about 25 miles from Goindvāl, and he established himself there. He built a house for himself and got a tank excavated which was called Santokhsar. It is also believed that the Gurū asked Jeṭhā (ਜੇਠਾ) to excavate another tank towards the east which would be called Amritsar – the Pool of Immortality.

Originally, during 1574, the site of the temple was surrounded by a small lake, in a thin forest. The lake was enlarged and a small township was established during the leadership of the fourth Sikh Gurū (Gurū Rāmdās, 1574-1581). It was during the leadership of the fifth Gurū (Gurū Arjan, 1581-1606), that full fledged Temple was built.

The fourth Sikh Gurū contributed the following:

- Contributor of Lavāṁ (ਲਾਵਾਂ), the hymns of the Marriage Rites.
- Designed the Golden Temple.
- Planned and created the township of Rāmdāspur (later, Amritsar).
- Organization structure of Sikh Society.

Pictures of Harimandar Sāhib

[http://www.sikhnet.com/sikhnet/Register.nsf/Files/Gt-engraved/\\$file/gt-engraved.jpg](http://www.sikhnet.com/sikhnet/Register.nsf/Files/Gt-engraved/$file/gt-engraved.jpg)



<http://www.eng.buffalo.edu/~gsingh/GoldenTemple.jpg>

Grade: 2

Lesson Number: 12

Unit Name: Ten Nānaks

Course: Virṣā

Title: Gurū Arjan and Ādi Granth

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbānī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children will learn about Gurū Arjan's life, with concentration on compiling the Ādi Granth.

Materials

- Copies of the Gurū Granth Sāhib poem
- Paper
- Pencil
- Have name of the Gurū written in both English and Gurmukhī to put up as a sign

Advanced Preparation

- Teachers should be familiar with life of Gurū Arjan and particularly the history of the compiling of the Granth. (resources attached)
- Be dramatic in the story telling, as it is long and has lots of details.
- Though it is not recommended that pictures of Gurūs be shown, you can show pictures of Bhāī Gurdas ([www.sikh-history.com/sikhhist/Gurū s/gurdas.html](http://www.sikh-history.com/sikhhist/Gurū%20s/gurdas.html)) and Bābā Buḍhā jī.

Engagement (15-20 minutes)

- Divide children into pairs and tell them they are going to do a very important activity today.
- Give one child copy of the Gurū Granth Sāhib poem and tell them that they will be the dictating it to their partner.
- Make sure the child with the poem doesn't let the other child see the poem. They need to dictate it.
- Give them about 10 minutes to dictate and transcribe.
- After they are done ask them how they feel about the exercise trying to develop discussion about the difficulty of the task of dictating and of transcribing.
- The purpose of this exercise is not for children to understand the poem, but rather to go through the process of dictating and transcribing and realizing the difficulty in this.

Exploration (35 minutes)

- Review with children the first four Gurūs and something that they can remember about each Gurū from the previous class.
- Ask children if they know who the fifth Gurū is. Some might be familiar and others may not.
- Then begin talking to children about how Gurū Nānak had written a lot of bāṇī just like he wrote Mūl Mantr and all of Japujī.
- He also collected some important bani from other people who were saints and had the same feeling about Vāhigurū as Gurū Nānak.
- Gurū Nānak passed his bāṇī to Gurū Aṅgad and Gurū Aṅgad to Gurū Amardās and Gurū Amardās to Gurū Rāmdās and Gurū Rāmdās to Gurū Arjan.
- Gurū Arjan then took all the bāṇī and put it into the Ādi Granth.
- Explain to them the Granth is a book that teaches you something.
- Explain to the children that other poets during the time of the Gurūs had started writing poetry and using Nānak's name and saying that it was the Gurū's word/message and because of that there was a lot of confusion going on within the community. There were individuals who were acting as imposters and fighting for Gurūship.
- So Gurū Arjan decided to bring all the bāṇī together and arrange it in a certain way, so that there can be nothing added to it unless the Gurūs chose to.
- He separated all the bāṇī by the rāgs that it was written in (explain briefly to students what a rāg is).
- Then he made sure that it said which Guru Nānak wrote it and he also numbered it in a certain way, so that everything flowed.
- He then dictated it to Bhāī Gurdās. Bhāī Gurdās was a Sikh since the time of Gurū Amardās and was a great scholar and poet and was very close to Gurū Arjan. Gurū Arjan also trusted him.
- It had to be a careful process because they had to make sure that they wrote it exactly the way it was supposed to be written and did not change any of the other Gurūs' bāṇī.
- Have children relate back to their earlier exercise of dictating it and have them realize that was only one poem. Imagine trying to dictate 1430 pages.
- Imagine all the bāṇī Gurū Arjan had to dictate and Bhāī Gurdās had to write.
- Talk about the fact that Guru Arjan probably knew a lot of the bāṇī and that must have helped.
- After they were done they sent it to be bound together. It was called the Granth.
- Tell the children that Granth is a book.
- Continue on to tell them that after the Granth was bound Bābā Buḍhā jī became the first Granthī, the reader of the Granth, and he carried the Granth on his head and took it to Harmandir Sāhib where Gurū Arjan gave it lots of respect because it had the message of the Gurūs.
- Tell children that Bābā Budhā jī was a Sikh from the time of Gurū Nānak and that he was both strong in mind and physique.

- Guru Arjan told the Sikhs that anyone was allowed to read from it. That wasn't a common thing during those times, because in other religions not everyone was allowed to read from their scriptures.

Explanation/Extension (5-10 minutes)

- Ask children what do we have today that has the word Granth in it? Most of the children should be able to say Gurū Granth Sāhib.
- Tell them that Gurū Arjan did a very important thing and put all the bānī together and then Gurū Gobind Singh added some more bānī and made it our Gurū.

Evaluation (On-going)

- Have children tell family members and friends what Gurū Arjan did.

Teacher Resources

Books

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp 24-34

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002. pp70-82

Singh, Santokh, Dr. The Gurū 's Word & Illustrated Sikh History. Princeton, Ontario: Spiritual Awakening Studies, South Sea International Press Ltd., 2000. pp96-114

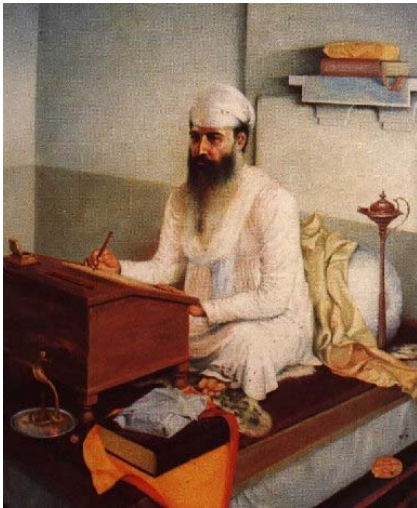
Singh Sahib Prof. About Compilation of Sri Gurū Granth Sahib. Amritsar: Kulwant Singh Suri, Lok Sahit Parkashan, 1996.

Websites

http://www.sikh-history.com/sikhhist/events/adi_granth.html

<http://www.sikh-heritage.co.uk/Scriptures/Gurū %20Granth/Gurū %20Granth.htm>

Bhāi Gurdās



Bābā Buḍḍhā



Photos courtesy of: www.sikh-history.com

My Guru

By Inni Kaur, 2003

How can I describe
The joy I feel
When I go to my Guru
For guidance that I need.

The Hukam of the day
Put's me in such bliss.
I can hardly believe
The Hukam of the day.

Sacred the paper
Sanctified the ink
Magnetic the Word
That draws seekers like me.

I have gone in anger
I have gone in despair
In all my confusion
You've has always been there.

Each Word sacred
Each Word divine
Each Word a balm
That soothes my restless soul.

My Guru
You have given me so much
How can I ever repay
On having received so much.

I stand before You
With one more request
Hold on to me
Never let me go.

I am Yours
You are mine
This bond is sealed
This head is yours.

Grade: 2

Lesson Number: 13

Unit Name: Ten Nānaks

Course: Virṣā

Title: Gurū Arjan's Martyrdom

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbānī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children will learn about Gurū Arjan's life, with concentration on his martyrdom.

Prerequisites

- Previous completion of Lesson I on Gurū Arjan.

Materials

- Paper and Pencils

Advanced Preparation

- Teacher should be familiar with the life story of Gurū Arjan, especially events leading up to his martyrdom. (resources attached)

Engagement (10-15 minutes)

- Review with children Gurū Arjan's compiling of the Ādi Granth as covered in the previous class (Lesson 12). Let them do most of the talking.
- You should ask them question that will lead to the answers about:
 - What was important about compiling it?
 - How did he go about compiling it?

Exploration (35-40 minutes)

- Begin explaining to children that Gurū Rāmdās chose Gurū Arjan for Gurūship because he saw him fit as the individual who could pass on the message of Gurū Nānak.
- When he made him Gurū, Prithī Cand (ਪ੍ਰਿਥੀ ਚੰਦ), Gurū Rāmdās' eldest son and Gurū Arjan's brother, was very angry because he wanted to become the next Gurū.
- Prithī Cand went and complained to Emperor Jahāṅgīr (ਜਹਾਂਗੀਰ). Jahāṅgīr was Emperor Akbar's son and Emperor Akbar (ਅਕਬਰ) was friendly with Gurū Arjan.
- Emperor Jahāṅgīr was becoming afraid that Sikhī was becoming distinct because by now Harimandar Sāhib was made and Gurū Arjan had the Ādi Granth installed.

- He was afraid that everyone would start following Gurū Arjan's religion and no one would follow Islām.
- He was also angry because Gurū Arjan had given some money to Khusro, Jahāṅgīr's half brother, who wanted to fight against Emperor Jahangīr for his throne.
- Khusro (ਖੁਸਰੋ) had escaped after being captured by Jahāṅgīr's army. When he escaped he went to Gurū Arjan and that's when he got the money.
- Then Jahāṅgīr called upon Gurū Arjan to come to Lahore and locked him up in the Lahore Fort.
- Gurū Arjan was chained to a post in an open place exposed to the sun from morning to evening in the very hot months of May through June.
- Below his feet a heap of sand was put which burnt like a furnace.
- Boiling water was poured on his naked body at intervals.
- His body was covered with blisters all over, but the Gurū would still utter this sabad, which is on Page 394 in the Gurū Granth Sāhib:
 ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥
 terā kīā mīṭhā lāgai. hari nāmu padārathu nānaku māṅgai.
 'Whatever you ordain appears sweet. I just ask for the gift of Name'
- The Gurū was ordered to be killed.

Explanation/Extension (5-10 minutes)

- Ask for reaction from the children on what they have just learned and have them write their thoughts immediately. Collect their thoughts before the end of the class.

Evaluation (On-going)

- Teacher should use the Engagement section to see if children can successfully review Gurū Arjan's compilation of the Ādi Granth. Check students' progress in their written pieces for critical thinking.

Teacher Resources

Books

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp 24-34

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002. pp70-82

Singh, Santokh, Dr. The Gurū's Word & Illustrated Sikh History. Princeton, Ontario: Spiritual Awakening Studies, South Sea International Press Ltd., 2000. pp96-114

Singh Sahib Prof. About Compilation of Sri Gurū Granth Sahib. Amritsar: Kulwant Singh Suri, Lok Sahit Parkashan, 1996.

Gurū Arjan's Martydom

Note to teacher: This is for teacher reference and not to be read to the children directly.

As was to be expected, the natural loss of Gurūship also came as a great shock to the over-ambitious Prithī Cand (ਪ੍ਰਿਥੀ ਚੰਦ). He now began to make all sorts of machinations to see Gurū Arjan ousted. Gurū Arjan did his best to placate him and assigned him to all the income that was to accrue from property. For the maintenance of the community-kitchen and other institutions of the Sikh Nation, he depended on voluntary offering of the Sikhs. Prithī's machinations and his exploiting of some segments of the Sikh community led to trying times for Gurū Arjan and his Nation. The flow of income into the Sikh Nation dwindled and Sikh institutions, including the laṅgar (ਲੰਗਰ), suffered. Even musicians of the Gurū, such as Sattā and Balvand (ਸਤਾ-ਬਲਵੰਡ), parted company with Gurū Arjan. Gurū Arjan, however, remained detached and imperturbable in his omniscient harmony with the Divine will. Bhāi Gurdās (ਭਾਈ ਗੁਰਦਾਸ), a maternal uncle of Gurū Arjan and an ardent Sikh preacher on assignment at Agra, came to know of the state of affairs at Cak Rāmdās (ਚਕ ਰਾਮਦਾਸ). He came back and, with the help of devoted Bābā Budhā (ਬਾਬਾ ਬੁਢਾ), showed Prithī Cand his proper place and checked the pilferage of the much-needed revenue for construction works that were going on at that time. The Gurū asked the Sikhs to contribute one-tenth of their income to the Gurū's exchequer.

After initial animosity and acts of meanest treachery for which Prithī Cand, the elder brother of Gurū Arjan, earned the sobriquet Mīṇā (ਮੀਣਾ / the detestable) from Bhāi Gurdās, he had reconciled a bit with his lot in the hope that after Gurū Arjan's dying issueless, the Gurūship would automatically pass on to his son, Meharbān (ਮੇਹਰਬਾਨ). But this was not to be. The birth of a child to Gurū Arjan upset his plan. He again became at loggerheads with the Gurū. Many a hymn left by Gurū Arjan and recorded in the Gurū Granth Sāhib, reveal attempts made by him on the life of the little child and his providential escape every time. Prithī Cand, in collusion with Akbar's (ਅਕਬਰ) Hindu courtier Bīrbal (ਬੀਰਬਲ), imposed a visitor's

tax on the residents of Amritsar. On Gurū's advice, these lower-caste individuals refused to pay the tax, upon which Bīrbal – a representative of Brahminism – was furious. He decided to raze Amritsar to ground, but before he could proceed towards Amritsar, he got an order from Jahāṅgīr (ਜਹਾਂਗੀਰ) to fight the Yusafāzīs (ਯੂਸਫਾਜੀ) . Bīrbal was killed in the battle.

Prithī Cand then instigated the Muslim Governor of Jalandhar, Sulhī Khān (ਸੁਲਹੀ ਖਾਂ), and incited him to attack and harass the Gurū, but Sulhī Khān met an ignominious death by a fall in a live kiln on his way to Cak Rāmdās (ਚਕ ਰਾਮਦਾਸ) or Rāmdāspur. Prithī Cand felt very discomfited and was always in search of fresh excuses to vilify and harm Gurū Arjan. Gurū Arjan thanked the Divine.

Gurū Arjan invited martyrdom because his sovereign ways threatened the religious, political and social establishment of the time. The key players representing the establishment included the arrogant Brahminical order represented by Candū Shāh (ਚੰਦੂ ਸ਼ਾਹ), an intolerant Sufī (ਸੂਫੀ) sect represented by Shekh Ahmad Sarhindī (ਸ਼ੇਖ ਅਹਮਦ ਸਰਹਿੰਦੀ) and an illegitimate government represented by Jahāṅgīr, who had usurped the throne.

There is a strong attempt to deprecate Sikh memory, and this article presents not just an overview of the martyrdom of Gurū Arjan, but also an exercise to understand how Sikh history is being distorted.

Sikh historical accounts put the blame of Gurū Arjan's martyrdom largely on Candū Shāh, who was one of Jahāṅgīr's finance officials. The reasons for Candū's stand against the Sikh Gurū were two:

- Gurū Arjan refused to marry his son, Hargobind, to Candū's daughter upon the counsel of the saṅgat (ਸੰਗਤ) of Delhi. Candū interpreted this refusal as deliberate humiliation and stirred feelings of animosity within Candū. Such virulent reactions to perceived wounded pride prevail in Pañjāb even today.
- As an upper-caste Hindu and as a representative of Brahminism, Candū took exception to Gurū Arjan's growing influence that sought to create an egalitarian society at the expense of the stratified caste-structure that gave special status to men like Candū. He allied with Gurū Arjan's brother, Prithī Cand – another detractor of the Sikh movement – to orchestrate the martyrdom of Gurū Arjan by filing a formal complaint in the Mughal court.

Mohsin Fānī (ਮੋਹਸਿਨ ਫਾਨੀ), the author of *Dabistā-e-Mazhaib* (ਦਬਿਸਤਾਨ-ਏ-ਮਜ਼ਹਬ), a contemporary account in Persian, says that a heavy fine of Rupees 100,000 was imposed against the Gurū who refused to pay it. The Sikh oral history is unambiguous about Candū's role in carrying out tortures against Gurū Arjan after convincing Jāhāṅgīr. The Gurū was made to sit on a hot iron plate, hot sand was thrown over his body and he was boiled in a cauldron. He was, therefore, deprived of food and water and put into hot blazing sand and stoned, which caused blood to ooze out of his head. He was tortured for three to five days. The Gurū remained in blissful state, accepting this as Vāhigurū "sweet Will." With wounds

blistering on his body, on 30 May 1606, tied hand and feet, he was thrown into river Rāvī (ਰਾਵੀ).

Jahāṅgīr alone should not be held responsible for the Gurū's martyrdom. He did play some role. Candū and other elements hostile to the Panth, however, instigated him to his decision. The fact remains that Sikhī was a threat to both, the practitioners of Brahminism – an ideology the Sikh Gurūs condemned, and to the Mughal state that was increasingly becoming intolerant of non-Semitic faiths. It may be stated that Jahāṅgīr was not religious and had even considered converting to Christianity at one time, so the threat came from others instigating him. Later, under the influence of Hazrat Miām Mīr (ਹਜ਼ਰਤ ਮੀਆਂ ਮੀਰ), J āhāṅgīr even tried to correct his mistaken ways. Eventually, he became friends with Gurū Hargobind, the Sixth Nānak.

Candū's role in Gurū Arjan's martyrdom is a certainty when one looks at his own execution at the hands of the Sikhs after Jahāṅgīr handed him over to Gurū Hargobind. "According to the Sikh traditional accounts, Candū was handed over to the Gurū [Hargobind] for torturing Gurū Arjan and met a sad end at the hands of Sikh *sangat*." Gurū Hargobind would have never allowed this to happen if Candū were not responsible.

Grade: 2

Lesson Number: 14

Course: Virṣā

Title: Sikh Musicology

Standards

Standard 6: Sikh Musicology: Instruments

- Students identify the classical instruments of Gurmat Saṅgīt.
 - *Students learn to recognize the different classical instruments used for Kīrtan. These should include the Rabāb, Sirandā, Isrāj, Taus, Saraṅgī, Ḍhad, Mirdaṅg, Tānpurā, Dilruba, Tablā, and Vājā.*

Objectives

1. Children will be introduced to different classical instruments of Gurmat Saṅgīt and be able to identify whether it is a string or percussion instrument.

Prerequisites

- None.

Materials

- Instruments, if possible (if no actual instruments are available, print the attached poster of pictures of instruments)
- Audio tapes or CDs/ or Video/DVD recordings of instruments being played
- Practice worksheet of matching tables with names of instruments on one side and picture of instruments on the other in scattered order so that children can match name of instrument with picture of instrument (resources attached)
- Worksheet with names of instruments scrambled (eg: rāisj = isrāj) (resources attached)
- Poster sheet/blackboard
- Someone who can do kīrtan live on one of the instruments

Advanced Preparation

- Instrument pictures.
- Copies of word scramble and matching worksheet.

Engagement/Exploration (30-35 minutes)

- Begin conversation by discussing what goes on in a divān. Children will most likely be able to express all aspects of it.
- When children make reference to kīrtan, discuss it further by questioning them what is used during kīrtan? Who does it? What does it sound like, etc...
- Tell children though the tablā and vājā (वाजा) are the most commonly used instruments today, during the time of the Gurūs different kinds of instruments were used.
- Gurū Nānak Sāhib had a companion with him whose name was Mardānā. Mardānā played the rabāb.

- Show children picture of or the **rabāb** (ਰਬਾਬ) and tell them that Mardānā would play the rabāb to build the mood as people gathered and settled. Gurū Nānak Sāhib would tell him which note to play and then the mood was created and he would sing the Sabad.
- Ask children if anyone has ever seen someone play the rabāb?
- It was also traditional that in kīrtan they also used the Mirdaṅg. These days you will notice that they use the Joṛī (or Tablā), both used to build rhythm.
- Show children a picture or the actual **Mridaṅg and Tablā** (ਮ੍ਰਿਦੰਗ / ਤਬਲਾ).
- So ever since Gurū Nānak Sāhib there was a strong tradition of kirtan and it continued with the other Gurūs too.
- Gurū Arjan Sāhib too was a great musician and it is said that he introduced/designed the Sirandā.
- Show children the **Sirandā** (ਸਿਰੰਦਾ) and tell them about it.
- Gurū Hargobind Sāhib incorporated the **Sāraṅgī** (ਸਾਰੰਗੀ). One of the reasons why string instruments were so important was that they worked well with an individual's voice. Gurū Hargobind Sāhib included the Sāraṅgī specifically because it worked well to sing heroic ballads. (Vārs)
- Show children the Sāraṅgī.
- During the time of Gurū Gobind Singh many beautiful instruments were used. One of them was a **Tāūs** (ਤਾਉਸ). This too was a stringed instrument and was shaped as a peacock. A smaller version of the Tāūs is the **Dilrubā** (ਦਿਲਰੁਬਾ). The Dilrubā was used in the battlefield on horseback as the Sant-Sipāhīs continued to sing the praises of Vāhigurū.
- Show children the Tāūs and the Dilrubā.
- The **Isrāj** (ਇਸਰਾਜ) looks, sounds and plays the same as the Dilrubā too.
- Now much later on, during the time that the British had occupied India, there were kīrtanīs who were called 'ḍhāḍhīs' (ਢਾਢੀ). They used a version of the Sāraṅgī, but the bow for the string had little bells on them. Along with the Sāraṅgī they used a very small hand drum called a ḍhāḍh. The ḍhāḍhīs would sing a story of heroism. These days they often take an historical episode and tell us about that. Ask children in they have seen a ḍhāḍhī jathā at their Gurduārā.
- Show children the “ḍhāḍh” (ਢਾਢ).
- There is one more instrument which is called the Tānpurā (ਤਾਨਪੁਰਾ). This is a drone instrument (makes a humming sound) which is used to keep the basic notes flowing in the background so that the Kīrtanī (ਕੀਰਤਨੀ) can remain and sing in Sur (ਸੁਰ).
- Show children the **Tānpurā**.

Exploration (15-20 minutes)

- Now have the children listen to the live kīrtan (ਕੀਰਤਨ). If no one is available to play on, plan to get a recording from www.gurmatsangeet.com
- Then ask them how they felt listening to the kīrtan.

Explanation/Extension (5-10 minutes)

- Have children try to complete their word scramble and matching worksheet.

Evaluation (On-going)

- Have children redo the word scramble and matching worksheet at the beginning of next class.

Teacher Resources**Instrument Names Word Scramble****Rbāba****Irdanās****Rsjaī****Sāūṭ****Rīgasāñ****Aḍhḍ****Drdñaig****Prāntāu****Bārulid****Blaāt****Āāvj**

Match Instruments with Names



sāraṅgī



dilrubā



vājā



mirdaṅg



tānpurā



ḍhaḍ



tāūs



rabāb



tablā



isrāj

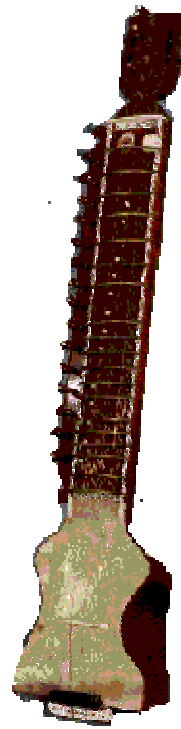


sirandā

Instruments



RABĀB



THE DILRUBĀ



TANJOR TĀNPURĀ



ISRĀJ:
www.buckinghammusic.com/israj/israj.html



TĀŪS

<http://www.indianmusicalinstruments.com/strings2.htm>



MIRDAṄG



SIRANDĀ



ḌHAD



SARAṄGĪ: www.buckinghammusic.com/sarangi/sarangi.html

Grade: 2

Lesson Number: 15

Unit Name: Ten Nānaks

Course: Virṣā

Title: "Gurū Hargobind

Standards

Standard 5: Ten Nanaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbaṇī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children will learn about Gurū Hargobind's life, with a concentration on the spiritual and temporal life.

Prerequisites

- None.

Materials

- Two kirpāns
- Some pictures of fighting scenes
- Pictures of Akāl Takht (It is best to avoid showing pictures of Gurūs)
- Construction paper
- Oil pastels

Advanced Preparation

- Teacher should be familiar with the life of Gurū Hargobind. (resources attached)

Engagement (15-20 minutes)

- Review in detail the martyrdom of Gurū Arjan from last class, letting children do most of the talking.
- Then tell children that while Gurū Arjan was in jail, he sent the message saying that Gurū Hargobind will be the next Gurū.
- Discuss how Gurū Hargobind was brought up, with both spiritual education as well as education of the mind and the art of swordsmanship.
- Tell children that at the time of his ascension to the throne, Gurū Hargobind asked for two swords representing spiritual leadership and political leadership.

Exploration (35 minutes)

- Begin telling the story of Gurū Hargobind.
- Focus on his building the Akāl Takht, explaining that it was a worldly presence for the Sikhs.
- Also, his fighting the Mughal armies to protect the downtrodden.

- ~~Ask~~ Tell how Sikhs and others came to join his army.
- ~~Ask~~ Also his arrest and being taken to Gwalior fort and his release ending in Bandī Chor.
- Ask children to talk about what they know about Bandī Chor and end the discussion with the fact that Gurū Hargobind believed in fighting against the oppression of others.

Explanation/Extension (5-10 minutes)

- Have children make pictures of the Akāl Takht along with coining a phrase that expresses Gurū Hargobind.

Evaluation (On-going)

- As children are making the pictures, check to see if children understood the life story of Gurū Hargobind.

Teacher Resources

Books

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp. 34-44

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002. pp. 83-94

Websites

<http://www.sikh-history.com/sikhhist/Gurūs/index.html>

<http://www.sgpc.net/Gurūs/Gurūhargobind.asp>

Gurū Hargobind (1595-1644)

Gurū Hargobind was sixth in the spiritual descent from Gurū Nānak. He was born the only son of Gurū Arjan and Mātā Gaṅgā (ਮਾਤਾ ਗੰਗਾ) on 19 June 1595 at Vaḍālī (ਵਡਾਲੀ), now called Vadālī Gurū, a village near Amritsar. As a child, he escaped being poisoned by a jealous uncle and being bitten by a cobra thrown in his way. He also survived a virulent attack of smallpox and grew to be a tall and handsome youth. His contribution to the Sikh faith can be summed up in one phrase, i.e., making them Saints-Soldiers.

He received his early education and training at the hands of two revered Sikhs of that time Bhāī Gurdās and Bābā Buḍhā. The former taught him the religious texts and the latter the arts of swordsmanship and archery. He was barely 11 years of age when his father, Gurū Arjan, was martyred in Lahaur (ਲਾਹੌਰ). Gurū Arjan nominated him his successor and, according to the Srī Gur Pratāp Sūraj Granth (ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ), sent him instruction "to ascend the throne fully armed, and have armed men, as many as you can, to accompany you." For the ceremonies of succession Gurū Hargobind chose himself a warrior's equipment. He sat on a seat he had erected in front of the Harimandar, with two swords on his person, declaring one to be the symbol of the spiritual and the other that of his temporal investiture. Hukamnāmās were issued to the Sikhs to come with offerings of arms and horses. Gurū Hargobind maintained a retinue of 52 armed Sikhs. Many more came to offer him their services, and several of them were provided with horses and weapons. Sports became popular and bards were engaged to recite heroic poetry.

Gurū Hargobind combined a soldierly demeanour with a compassionate disposition and carried out his spiritual office in keeping with the custom of his predecessors. "He," as says the Mahimā Prakāsh, "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 Hargobind led Emperor Jahāṅgīr (ਜਹਾਂਗੀਰ) to pass orders for his detention in the Fort of Gwalior. According to the Dabistān-e-Mazāhib (ਦਬਿਸਤਾਨ-ਏ-ਮਜ਼ਹਿਬ), the charge levelled against him was that he had not paid the fine imposed on his father. For how long he remained in the Fort cannot be stated with certainty. From forty days to twelve years, in Dabistān-e-Mazāhib, several different periods of time are mentioned. It seems that Gurū Hargobind 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 Gvāliar (ਗਵਾਲਿਅਰ), Sikhs made trips to the city in batches to see him and, when barred from entering the Fort, they proffered obeisance from outside its walls and returned. As time came for Gurū Hargobind 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 / Liberator Benign) is the title by which he is remembered to this day. When at last Gurū Hargobind reached Amritsar, Sikhs illuminated the town. The anniversary of the event is still celebrated at Harimandar Sahib with Lights and fireworks.

Emperor Jahāṅgīr from now on continued to be conciliatory and, according to Sikh tradition, he delivered Gurū Hargobind to Candū Shāh (ਚੰਦੂ ਸ਼ਾਹ), who took part of the responsibility for the execution of Gurū Arjan and for his own incarceration. Candū Shāh met with a violent end at the hands of the Sikhs. On his lands, also made over to him, Gurū Hargobind founded a new town which came to be known as Srī Hargobindpur. 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 Hargobind. They were repulsed in the battle that ensued. Both these actions were fought in the vicinity of Ruhelā (ਰੁਹੇਲਾ). At Srī Hargobindpur, the Gurū built along with the dharamsalā (ਧਰਮਸਾਲਾ) a mosque for the Muslims.

In 1628 the city of Amritsar witnessed the first onslaught by the Mughals. Shāh Jāhām (ਸ਼ਾਹ ਜਹਾਂ), who succeeded his father in 1627, knew that the Sikh tradition had undergone a metamorphosis under Gurū Hargobind, the only son of the martyred fifth Gurū. He had donned two swords of Mīrī (ਮੀਰੀ / temporal) and Pīrī (ਪੀਰੀ / spiritual), had raised an Akāl Takht (1609), built Lohgarh (ਲੋਹਗੜ੍ਹ / fortress), collected arms, recruited three Paṭhān (ਪਠਾਨ) mercenaries under Paimde Khān (ਪੈਂਦੇ ਖਾਨ) and was giving military training to his followers. On pretext of getting a royal hawk released from the Gurū, an expedition of 7,000 strong under Ghulām Rasūl Khān Pañj Hazārī (ਗੁਲਾਮ ਰਸੂਲ ਖਾਨ ਪੰਜ ਹਜ਼ਾਰੀ) and Mukhlis Khān (ਮੁਖਲਿਸ ਖਾਨ), Deputy Nazīm (ਨਜ਼ੀਮ), was sent.

The combat with royal forces took place at Gumtālā (ਗੁਮਤਾਲਾ), then a suburb of Amritsar. The feats of valor displayed by Bidhīā (ਬਿਧੀਆ), Jethā (ਜੇਠਾ), and Pirāgā (ਪਿਰਾਗਾ) each at the head of 100 villagers from Kambovāl (ਕੰਬੋਵਾਲ), who at the moment had arrived to pay homage to the Sixth Gurū. The royal troops suffered heavy casualties, including those of Mukhlis Khān

the commander of the Mughal army, Maulā Bakhsh (ਮੌਲਾ ਬਖਸ਼), son of Qutab-ud-Dīn (ਕੁਤਬ-ਉਦ-ਦੀਨ), a Qāzī (ਕਾਜ਼ੀ) of Lahaur and Zaffar Beg, a commander. Ghulām Rasūl Khān fled. Thirteen Sikhs were killed on the Gurū's side. They died in the defence of the city, the temple and the Gurū.

Soon afterwards Gurū Hargobind left Amritsar, this time taking with him the holy Granth Sāhib seated in the Harimandar. The first long halt was at Darauh (ਦਰੌਹ), near Mogā, in present-day Fāridkot district. From there Gurū Hargobind sent the Gurū Granth Sahib with the family to Kārtārpur. He himself sojourned in the Mālvā, visiting his Sikhs and confronting, on 16 December 1634, the Mughal troops in yet another battle, this time at Lahirā, near Mahrāj, now in Baṭhindā district. Another armed clash took place at Kārtārpur, when Gurū Hargobind's own erstwhile Paṭhān follower, Paimde Khān, led out a Mughal force against him. According to Tejā Singh and Gaṇḍā Singh Gurū Hargobind had won four battles, but his purpose had always been only defensive.

Gurū Hargobind finally retired to Kīrātpur where he spent the remaining nine years of his life in peace. Kīrātpur now became the centre of the Sikh faith. Sikhs came here from all parts to see the Gurū. Gurū Hargobind gave most of his time to religious devotions. Contact was maintained with saṅgats in farflung places, and old warriors like Bidhī Cand were sent out as preachers. For Sikhs the roles of saint and soldier had become mutually complementary. About the Gurū himself, Bhāī Gurdās wrote: "The great hero is Gurū Hargobind. He is the vanquisher of armies, but his heart is full of love and charity." This synthesis of the heroic and the spiritual was Gurū Hargobind's distinctive contribution to the evolution of Sikh society.

Gurū Hargobind had travelled extensively in the Pañjāb spreading the word of Gurū Nanak. He had also visited places such as Nānakmatā and Srīnagar in Gaṛhvāl in the east and Kashmīr in the north. The journey to Kashmīr was made in 1620 in the company of Emperor Jahāngīr, and Srīnagar, Bārāmūlā, Uṛī and Pūmch (ਪੂੰਛ) were among the places visited. Gurduārās in these and in many places in the Pañjāb and outside honour the memory of Gurū Hargobind.

Gurū Hargobind, like all of his predecessors, lived a married life. He had six children — five sons and a daughter. Gurdittā (ਗੁਰਦਿੱਤਾ), Anat Rāī (ਅਨਤ ਰਾਇ), Vīro (ਵੀਰੋ), Sūraj Mal (ਸੂਰਜ ਮਲ), Aṭal Rāī (ਅਟਲ ਰਾਇ) and Teghbahādur (ਤੇਗਬਹਾਦੁਰ). Two of his sons, Bābā Gurdittā and Aṭal Rāī, died in his lifetime. Gurū Hargobind passed away on 3 March 1644 at Kīratpur.

Grade: 2

Lesson Number: 16

Unit Name: Ten Nānaks

Course: Virṣā

Title: "Gurū Harirāi"

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbani, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children will learn about Gurū Harirāi with concentration on his love for animals and maintenance of Sikh Armies.

Prerequisites

- None.

Materials

- Animal books and videos
- Books on saving the rainforest (The Great Kapok Tree)
- Warrior Saints
- Sign saying: Gurū Harirāi / ਗੁਰੂ ਹਰਿਰਾਇ

Advanced Preparation

- Teacher should be familiar with the life story of Gurū Harirāi. (resources below)
- Have name of the Gurū written in both English and Gurmukhī to put up as a sign.

Engagement (15-20 minutes)

- Do a quick review of all the Gurūs you have covered thus far.
- After discussing Gurū Hargobind, ask if anyone knows who the seventh Gurū was. If they know it, well and good. If they do not, then give them the information.
- Tell children that Gurū Harirāi was the grandson of Gurū Hargobind.
- Gurū Hargobind had advised Gurū Harirāi to keep an army, so he had 2200 soldiers.
- Gurū Harirāi was also known to be a very gentle person and loved nature just like Gurū Nānak. You can tell them the story of his robe rubbing against the flower and he being filled with sorrow to have hurt a flower.
- Continue by telling the children that Gurū Harirāi also was very fond of animals. He made special hospitals for animals.
- He also made a zoo with all species of animals and birds and gave them his utmost love. He wanted people to visit the zoo and care for the animals.

Exploration (35 minutes)

- Tell children that animals live all over the world and they each have a particular habitat (a place that is suitable for their living and their needs).
- Tell them that because humans want certain things from those areas, they end up destroying the habitats for the animals.
- Read them the book The Great Kapok Tree by Lynne Cherry. (quick summary: Man comes to the rainforest to cut down trees. As he takes a nap, animals whisper in his ear the importance of the Kapok tree to them and to the rainforest.)
- Ask children different things that they would do to help save habitats for animals.
- Have them then think about the importance of a routine of a soldier. What does he need to do to keep his body strong for battle? Then ask them what they might do to keep their body strong.

Explanation/Extension (5-10 minutes)

- Have children spend the rest of the time looking at the different books. Walk through the room to have conversations with them.

Evaluation (On-going)

- During the review pay special attention to children who are able to verbalize the story about each Gurū and make sure that there are enough children who are speaking.
- If only a few kids are speaking, you will have to call on the quieter ones to gauge their understanding and learning.

Teacher Resources

Books

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp 44-47

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002. pp 95-96

Cherry, Lynee. The Great Kapok Tree. Harcourt Brace Co.

Gurū Harirai (1630-1661)

Gurū Harirai was the grandson of Gurū Hargobind . He was born at Kīratpur (ਕੀਰਤਪੁਰ). He was very gentle and kind-hearted and opened a hospital where medicines and treatment was given free. He spread the message of the previous Gurūs. He is particularly known for love towards animals. He made special hospitals for animals and also made a zoo of all species of animals and birds and gave them his utmost love. He propagated the use of herbal medicine as well.

One day, as a child, while passing through a garden, his loose flowing robes damaged some flowers and scattered their petals on the ground. This sight affected his tender heart and brought tears to his eyes. After that, he always walked with his robes tucked up, and resolved never to harm anything in the world. When he grew up, he carried the same spirit with him. He used Bābā Farīd's (ਬਾਬਾ ਫਰੀਦ) quotation frequently:

"All men's hearts are jewels; to distress them is not at all good;
If thou desire the Beloved, distress no one's heart."

Gurū Harirai was most magnanimous. His food was very simple, he did not desire dainty dishes. Whatever valuable offerings were made to him, he used to spend on his guests. On the advice of his grandfather, Gurū Hargobind, he kept twenty-two hundred mounted soldiers. In the afternoon he used to go hunting. The Gurū took some of the animals he had obtained from the chase, freed them and protected them in a zoological garden, which he had made for the recreation of his followers. In the evening the Gurū used to hold his court, listen to hymns sung by his choir, and then give divine instructions.

Grade: 2

Lesson Number: 17

Unit Name: Ten Nānaks

Course: Virṣā

Title: "Gurū Harikrishan"

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs Gurū and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbaṇī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children will learn about Gurū Harikrishan, with concentration on his life with the saṅgat in Delhi.

Prerequisites

- None.

Materials

- Blackboard/chart paper
- Chalk/marker

Advanced Preparation

- Teacher should be familiar with the life of Gurū Harikrishan. (resources attached)

Engagement (15-20 minutes)

- Review Gurū Arjan, Gurū Harigobind and Gurū Hariraī with children helping children verbalize more than you.
- Then ask children if they know who the next Gurū was.
- If they know it well and good, if not give them hints that the Gurū was a very young child. If he went to school today he would only be in Kindergarten.
- If they figure it out, well and good. If they do not, tell them.

Exploration (35 minutes)

- Ask children what they think Gurū Harikrishan's life was like.
- What did he like to do? What kind of toys did he play with?
- What was his favorite pastime?
- As children give you answers write them on the chart paper or board.
- Then tell them the story of his life.
- Cover aspects of him having a strong understanding of Bāṇī; his reminder to cherish Vāhigurū and being able to pass on the same message as the other Nānaks.
- ~~Rec~~ recount his move to Delhi and the challenge of Paṇḍit Lāl.

- ~~Ask~~ Tell of his interaction with the emperor and the empress and chicken pox, and him not being fearful of death—ask children if they can think of a word in Gurbānī that means without fear.
- If they can't come up with Nirbhaū remind them.

Explanation/Extension (5-10 minutes)

- ~~Ask~~ Ask the children what Gurū Harikrishan's life was like as a child Gurū.
- They should be able to bring up words such as fearless, courageous, strong, and even human.
- In the end if you want to review Mūl Mantr, recite it together as a group, letting one or two children lead the group.

Evaluation (On-going)

- Gauge students' response during Explanation/ Extension section.

Teacher Resources

Books

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp. 47-48

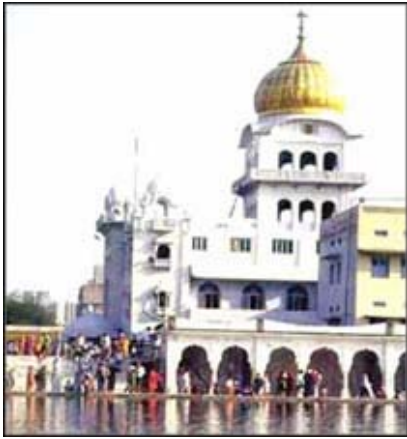
Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002.p97-98

Websites

<http://www.sikh-history.com/sikhhist/Gurūs/index.html>

<http://www.searchsikhism.com/nanak8.html>

Pictures



<http://www.touristplacesinindia.com/golden-temple/images/bangla-sahib.jpg>



<http://golden-triangle.tajmahalindia.net/images/bangla-sahib-delhi.jpg>

Grade: 2

Lesson Number: 18

Unit Name: Ten Nānaks

Course: Virṣā

Title: "Gurū Teghbahādur

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbāṇī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children will learn about Gurū Teghbahādur, with concentration on his sacrifice for freedom of religion.

Prerequisites

- None.

Materials

- Pictures of gurduārās Sīs Ganj and Rakāb Ganj in Delhi

Advanced Preparation

- Teacher should be familiar with the life story of Gurū Teghbahādur. (resources attached)

Engagement/ Exploration (35-40 minutes)

- Tell children the story of Gurū Teghbahādur and after completion, ask them what they think Gurū Teghbahādur died for. The story should include his life and mention should be made of his bānī in the Gurū Granth Sāhib, his missionary tours and then lead into his shahīdī. (resources attached for information on his life)
- Of course, you must make sure that they realize that he did not die for the Hindu faith, he died protecting the human right of anyone to practice their faith.

”

Explanation/Extension (5-10 minutes)

- ##### • Show children pictures of gurduārās Sīs Ganj and Rakāb Ganj and ask them if they have been there.

”

Assessment (On-going)

- ##### • Teacher should check understanding through discussions.

Teacher Resources

Books

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp48-56

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002. pp 99-103

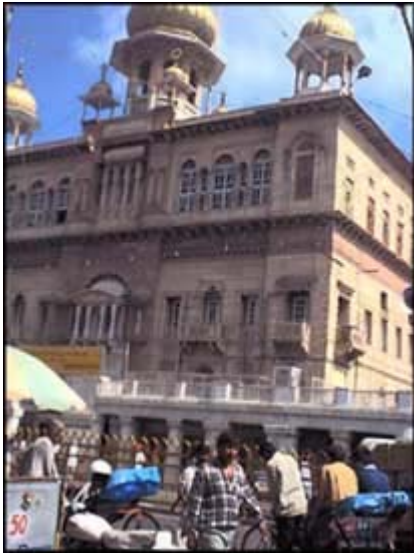
Website and Sakhi Version

<http://www.sikhs.org/Gurū9.htm>

<http://www.sriGurūgranthṣahib.org/Gurū-teg-bahādur/martyrdom.htm>

<http://members.dancris.com/~sikh/chap11.html>

Sīs Ganj



Rakab Ganj



Grade: 2

Lesson Number: 19

Unit Name: Ten Nānaks

Course: Virṣā

Title: "Gurū Gobind Singh

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbaṇī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children will learn about Gurū Gobind Singh and Vaisākhī of 1699.

Prerequisites

- None.

Materials

- Khaṇḍā
- Bāṭā
- Patāse

Advanced Preparation

- Teacher should be familiar with the story of Gurū Gobind Singh's life. (resources below)

Engagement (15-20 minutes)

- Begin with a short review of Gurū Teghbahādur with children. Then ask them if anyone knows the name of his son. Hopefully they do.
- Then show them the bāṭā – ask them if they know what it is, then move on to the Khaṇḍā and then to the patāse. Hopefully children will know what all of it is. If not tell them what it is and that they are used to prepare amrit.
- Tell them who began Khaṇḍe kī Pahul.
- Give them a couple of patāse to eat.

Exploration (35 minutes)

BE DRAMATIC WHILE TELLING THE STORY BELOW

- Begin telling children the story of Gobind Rāī as a child (only 9 years old) being the one to have encouraged his father Gurū Teghbahādur to give up his life for people's right to practice their faith.
- He then became Gurū Gobind Rāī. As a child, he concentrated on increasing his physical strength and also developing his poetry skills.

- Tell children that he was a great poet. Through his poetry he preached love and equality and a strict ethical and moral code of conduct. He preached the worship of the One Supreme Being, and of getting rid of idol worship and superstitious beliefs and observances.
- He not only concentrated on making himself physically strong, but his Sikhs too.
- He created the Khālsā in 1699. (This has been discussed before during the Engagement part of the plan.) He took amrit himself from the Pañj Piāre and became Gurū Gobind Singh.
- He worked with all to develop the idea of Sant-Sipāhī. Then as a result, he made a well-trained army.
- The strengthening of the Sikhs through the army was a scare for the hill rajas, so they convinced the Mughals that before the Sikhs became too strong, they should take care of them.
- So, the Gurū and the Sikh Army had many battles, initially with the hill rajas and then with the Mughals in Anandpur, Chamkaur, and Muktsar.
- Ajīt Singh and Jujhār Singh, Gurū Gobind Singh's two older sons died in battle at Chamkaur.
- His younger sons Zorāvar Singh and Fateh Singh were captured and bricked alive in Sarhind. (*Ask children if they know the story of the choṭe sāhibzāde and, if they do, cunthem narrate it*).
- Gurū Gobind Singh sacrificed a great deal and he fought hard for righteousness.
- Someone even said to him, "Gurū Sahib, your four sons have died. What now?"

Explanation/Extension (5-10 minutes)

- Ask children what they think Gurū Sāhib said in response. If someone knows the answer, well and good! If not, before the end of the class, do tell them:
- His response was :
 - "cār mūe to kiā hūā jīvat kaī hazār..." (ਚਾਰ ਮੂਏ ਤੋ ਕਿਆ ਹੁਆ ਜੀਵਤ ਕਈ ਹਜ਼ਾਰ)
 - "So what if four have died, thousands are still alive"

Evaluation (On-going)

- Ask children to write a short poem about Gurū Gobind Singh for the next class. They can choose to write about any aspect of his life. If they want, they can work with their families and make it a family project.

Teacher ResourcesBooks

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994.pp 48-56

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002.pp 109-136

Websites and Sākhī Version

<http://www.sikh-history.com/sikhhist/Gurus/nanak10.html>

<http://allaboutsikhs.com/Gurus/Gurugobind.htm>

Grade: 2

Lesson Number: 20

Unit Name: Ten Nānaks

Course: Virṣā

Title: "Vaḍḍe Sāhibzāde

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbāṇī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children learn about the two older Sāhibzāde, Ajīt Singh and Jujhār Singh.

Prerequisites

- This lesson should follow the lesson on Gurū Gobind Singh.

Materials

- Pictures of Battle of Camkaur (ਚਮਕੌਰ)
- Story
- Sabad from Choṭe Sāhibzāde

Advanced Preparation

- Be prepared in knowing the events.

Engagement (15-20 minutes)

- Review with children about the life of Gurū Gobind Singh and the Choṭe Sāhibzāde. Students learnt about the Choṭe Sahibzade in their Bolī class.
- Make sure children do most of the telling of the stories, but help them along.

Exploration (35 minutes)

- Ask children if they remember how many sons Gurū Gobind Singh had.
- Tell them that today you are going to talk about the older two.
- Ask children if they know the names of the older Sāhibzāde.
- Write the names on the board.
- Ask children if they know and can tell you the story about the older Sāhibzāde. If you think that you get a good start from someone, the likelihood is that they already know about them, so just help them along in telling the rest of the children.
- At the end you will have to recap the whole story for them.
- If there is no child who knows the story, tell them the story and then have them recap it at the end.

Explanation/Extension (5-10 minutes)

- After that, discuss with children the fearlessness of the Sāhibzāde and discuss that discipline and faith and trust is what helped them come to the point of fearlessness.

Evaluation (On-going)

- The recap of the story from the children should help you identify if they have understood the lesson.

Teacher Resources

Sāhibzādē Ajīt & Jujhār Singh (ਸਾਹਿਬਜ਼ਾਦੇ ਅਜੀਤ ਤੇ ਜੁਝਾਰ ਸਿੰਘ)

The eldest of Gurū Gobind Singh's four sons of, Sāhibzādā Ajīt Singh was born at Paurīṭā Sāhib (ਪਉਂਟਾ ਸਾਹਿਬ) on 7 January 1687. Sāhibzādā Jujhār Singh, the second son of the tenth Gurū, was born in March 1689 at Anandpur. The two were aged 18 years old and 16 years old respectively when they achieved martyrdom at Camkaur Sāhib. Because of their heroic deeds at such a young age, Sikhs lovingly call them 'Bābā,' (ਬਾਬਾ) expressive of their highest regard and respect for these brave sons of the Gurū. They underwent training in physical fitness, riding, and use of weapons apart from getting formal and religious (ਗੁਰਮਤ / Gurmat) education from competent Sikhs and their father right from their childhood.

Sāhibzādā Ajīt Singh performed deeds of great courage during various battles that took place around Anandpur Sāhib between the forces of Hindu kings and Muslim rulers on one side and the Gurū's forces on the other side. Under the ablest guidance and leadership of Gurū Gobind Singh, the Sikhs started hunting tigers and other wild animals in the jungles around Anandpur Sāhib by learning the use of all sorts of weapons including the latest weapons. Casteless society, i.e., Sikhī (ਸਿਖੀ) raised hopes of equality for all and the freedom from the tyrant rulers of the time. Increasing numbers of Hindus and even Muslims embracing the Sikh faith alarming both Hindu kings of Hill States adjoining Anandpur Sāhib and the Muslim rulers who thought that if Sikhī was allowed to grow at this rate they would not be able to control the oppressed for very long. The Hindu Hill State Kings, through persistent complaints, alarmed Emperor Aurangzeb about the growing strength and influence of Gurū Gobind Singh which they warned could one day endanger the rulers of both Hindu and Muslim communities.

Thus the Muslims rulers in Delhi, Pañjāb and Jammū and Kashmīr joined hands with the Hindu rulers of Hill States around Anandpur Sāhib, to destroy the growing influence of Gurū Gobind Singh. Their combined fighting forces marched towards Anandpur Sāhib and encircled it completely. They cut off supplies to the besieged Sikh community in the Anandpur Sāhib Fort.

The Sikhs besieged in Anandpur Fort had to undergo extreme hardship due to a lack of rations, water and medicines. On the other hand, seven months of unsuccessful military venture had also demoralized the leaders and the soldiers of the tyrant rulers. As a result they started to find a face-saving device to please Emperor Aurangzeb. They swore on Gītā and Koran assuring Gurū Gobind Singh that if he vacated Anandpur Fort along with his Sikhs, they would not attack him and his soldiers. After this evacuation, they said they would go away and be in a position to show their faces to the Emperor Aurangzeb. Gurū Gobind Singh decided to evacuate Anandpur Sahib on the advice of Sikhs, although he had no confidence in the promises made by the adversaries and told them about his views.

The Gurū, accompanied by Sikhs and his family members evacuated Anandpur Sāhib in December 1704. They had hardly reached the bank of rivulet Sarsā (ਸਰਸਾ), when the enemy

forces attacked them from behind without caring a bit about the promises made by them earlier in the name of their Holy Books. Sāhibzādā Ajīt Singh and the Sikh forces kept the attacking enemy at bay by engaging them in a fierce battle till Gurū Gobind Singh accompanied by others crossed the rivulet, which was in spate due to heavy rains upstream. Later Sāhibzādā Ajīt Singh and the remaining Sikhs too crossed the river and joined Gurū Gobind Singh. The enemy forces were deeply impressed by the fighting & leadership qualities shown by the eldest son of Gurū Gobind Singh. The flooded rivulet took a heavy toll of Sikh lives.

By evening of the following day, Gurū Gobind Singh accompanied by his only two elder sons and forty surviving Sikhs arrived at village Camkaur, thoroughly exhausted. They quickly got themselves settled in fortress-like house of Caudhrī Bidhī Cand (ਚੌਧਰੀ ਬਿਧੀ ਚੰਦ) and decided to face the approaching enemy forces there.

During the night, enemy forces encircled this fortress in large numbers. Their numbers swelled to lakhs by day break. When the enemy attacked the fortress in the morning, Gurū Gobind Singh, and his disciples kept the enemy at bay with the help of deadly arrows inflicting heavy casualties. When the stock of arrows started dwindling and the enemy forces starting coming close to the fortress, it was decided by Gurū Gobind Singh to send Sikhs outside the fortress in batches of five to engage the enemy soldiers in hand to hand fight. Imagine five Sikhs, daring to take on lakhs of enemy soldiers! This amply proved to the world how fearless the Sikhs of the Gurū were and had a strong love not for their lives, but the orders of their Master.

Sāhibzādā Ajīt Singh's Martyrdom

When groups of Sikhs started going out of Garhī (ਗੜ੍ਹੀ / fortress) and fought bravely in afflicting heavy casualties before laying down their precious lives, Sāhibzādā Ajīt Singh sought permission of his father to also allow him to go out to fight side by side the brave Sikhs.

Gurū Gobind Singh was immensely pleased at this and embraced his son. He himself armed his son and sent him out with the next group of five Sikhs whom he considered no less dear than his own sons. To prove Gurū's saying that he would be worthy of being Gobind Singh when he would make a Sikh so brave and fearless that he would fight with one lakh and quarter enemies alone.

Coming out of the fortress, Sāhibzādā Ajīt, the brave son of the Tenth Master, attacked the enemy soldiers like a lion leaping on a flock of sheep. Many enemy soldiers were both astonished and terrified on seeing the fighting caliber and methods of attack of this young boy. The accompanying Sikhs prevented enemy soldiers from other sides from encircling the brave Sāhibzādā Ajīt Singh. After the brave son of the Master exhausted his arrows, he attacked the enemy with his spear. However, the blade of spear which had penetrated the chest of one of the adversaries piercing his steel dress broke inside the body of the enemy soldier, when Sāhibzādā Ajīt Singh pulled his spear back. Taking advantage of this delay,

the enemy soldiers were successful in killing his horse. Sāhibzādā Ajīt swiftly dismounted the horse and, pulling out his sword from its sheath, engaged the enemy soldiers. While he was cutting the adversaries by lightening attacks with his sword, an enemy soldier successfully attacked the brave son of Gurū Gobind Singh with a sharp spear. This spear pierced deeply into the body of Sāhibzādā Ajīt Singh. The brave son of Gurū Gobind Singh was fatally injured and his youthful body fell on ground. He attained martyrdom under the watchful and appreciative eyes of his great father. Scores of enemy soldiers' bodies were lying in heaps around the fallen body of brave Sāhibzādā Ajīt Singh.

Gurū Gobind Singh was watching the brave acts of his son in the battle field from the fortress. He had been keeping the enemy at bay by his arrows thus providing his son a chance for prolonged fight with the enemy soldiers.

The Gurū was immensely pleased at the courage shown by his son and the tactics employed by him for inflicting heavy casualties on the adversaries. Gurū Gobind Singh thanked Vāhgurū for helping Sāhibzādā Ajīt Singh to live up to his father's expectations. The Gurū thus proved that for the cause he was fighting, he would not hesitate to offer his own sons for sacrifice, while demanding supreme sacrifice from his Sikhs. The Sikhs were as dear to him as his own sons.

Thus fell the brave son of the Great Gurū providing inspiration to the Sikhs for generations to come. The Sikh community will keep remembering this young martyr son of the Tenth Master for all times to come.

Sāhibzādā Jujhār Singh's Martyrdom

Sāhibzādā Jujhār Singh, the second son of Gurū Gobind Singh had been keenly observing from the fortress Camkaur the heroic fight put up by his elder brother, Sāhibzādā Ajīt Singh against overwhelming number and better equipped enemy soldiers. The brave fight put up by his elder brother filled Sāhibzādā Jujhār Singh with happiness and courage.

As Sāhibzādā Ajīt Singh fell martyr, Sāhibzādā Jujhār Singh requested his dear father Gurū Gobind Singh to grant him permission to accompany the next batch of Sikhs to repeat the heroic acts of his elder brother. He assured his father that he will not let him down and that he would attack the enemy soldiers and drive them away as a shepherd drives his flock of sheep.

The Gurū-Father was filled with immense pleasure at the determination of his 16 year old second son. He armed his son with weapons and allowed him to go out with next batch of five Sikhs. Once outside the fortress, the young Sāhibzādā Jujhār Singh fearlessly attacked the enemy soldiers like a lion, while accompanying Sikhs formed a protective ring around him. Gurū Gobind Singh was watching his brave son's deeds of valor and appreciated his courage and swordsmanship from top of the fortress. Even the enemy soldiers could not help appreciating the ferocity and smartness of the young boy. They had never seen such bravery performed by anyone at such a young age against mighty enemy forces.

Sāhibzādā Jujhār Singh, using arrows spear and finally his sword felled numerous enemy soldiers. Bodies of enemy soldiers were piling up around him. The accompanying Sikhs were likewise putting to death many more enemy soldiers while keeping a protective ring around Sāhibzādā Jujhār Singh.

After a longdrawn battle, the enemy soldiers attacked the young Sāhibzādā Jujhār Singh from all sides in large numbers, breaking the protective ring around him. Under the appreciative gaze of his father and the accompanying Sikhs, Sāhibzādā Jujhār Singh put up a brave fight but was ultimately fatally injured and fell martyr on the ground encircled by heaps of dead bodies of the enemy forces.

Because both the elder sons of Gurū Gobind Singh achieved martyrdom upholding the principles for which their father had been actively mobilizing his disciples, the Gurū was able to show to all the Sikhs and enemy that he did not value his own sons more than his Sikhs and that he would not hesitate even to sacrifice his own sons for the Sikh cause.

On seeing his second son falling martyr like his first son, Gurū thanked God for enabling his sons to live up to his expectations. There is no parallel in the world when a father had thanked Vāhgurū, instead of weeping, on the death of his sons in front of his eyes. The heroic deeds of these two elder sons of Gurū Gobind Singh will keep inspiring the young Sikh generations to rise to the occasion when ever called upon to fight for justice and rights against injustice and cruelty for all times to come.

Thus, Gurū Gobind Singh sacrificed his dear and brave sons, only to prove that when it comes to making sacrifices for Sikh cause, he would not hesitate to offer his own sons to show the world that the Sikh ideals were most dear to him.

Unit: Celebration Ideas
Lesson Number: 21-26

These ideas are meant to be used during the following celebration times. It is an understanding that there will be no class on the particular day. Instead, the school will work together towards the celebration. There is usually a flexible open-day of instruction in the curriculum which can be used for preparation for the ideas below if needed. Ideas are broken down into possible tasks per age group. A significant amount of planning will occur outside of the classroom and regular classroom hours. The 4th and 5th grade will use these celebration ideas to develop leadership skills

Gurū Nānak Sāhib's Prakāsh Purab: A focus on helping the needy (this date changes every year)

The school will work together to help a local community program, such as a homeless shelter, a hospital, a food bank, etc... On the day of the celebration, a formal trip with the children will be made to where the partnership is being developed.

4th and 5th graders: With the help of their teachers and the school administrators, children in these grades will develop the plan for the celebration. Representatives from these grades will have an opportunity to talk to the organization to assess their needs and will then present their findings to the rest of the group. Students will come up with how they want to go about meeting those needs by involving the rest of the school and the saṅgat.

3rd and 2nd graders: These children will be in charge of marketing. Their most important job will be to make poster/post-cards and specifically to market the project to the saṅgat. Depending on the group of children, they can make printed/paper announcements or make video advertisements with the help of 4th and 5th graders.

1st graders and Kindergartners: These students will do the on-going marketing with the help of the 2nd and 3rd graders. They can hold posters and encourage members of the community to donate or provide material for the selected organization by reminding them of the project on a regular basis.

Holā Mahallā (14 March 2007)

4th and 5th Grade: Students in 4th and 5th grade help develop and create new games for a Sikh Sports Day. Student committees can be made to lead and encourage younger grade levels to participate in the happenings of Sikh Sports Day. Teachers can help initiate Teacher vs. Students intramurals between Teacher Team and 4th and 5th Grade student teams. This will be after the 4th and 5th graders successfully lead and guide the younger grades through the Sikh Sports Day.

Kindergartners to 3rd Graders: Children in these grades participate in the Sikh Sports Day and write appreciation letters or cards for the 4th and 5th graders.

Gurgaddī Divas Gurū Granth Sāhib (20 October)

4th and 5th graders: Students do presentations on how to celebrate a Gurgurab. Teacher should encourage students to develop a plan of action for a new idea that the children come up with and assist them in putting those ideas into a presentation for the saṅgat at large.

3rd and 2nd graders: Students in these grades write about the Gurū Granth Sāhib and what they have learnt about it. These papers can be shared in the saṅgat or posted for everyone to read while the children stand by their writing to answer questions from the saṅgat.

1st graders and Kindergartners: Teachers for these students can initiate a video presentation in which they interview the children about the Gurū Granth Sāhib. A 15-20 minute video can be made and shown to the saṅgat during a divan.

Māi Bhāgo/Sikh Women (Sometime in May or June)

Students develop a local neighborhood outreach day to the larger community to educate members about Sikh women in history. Students can choose to do a play at the local elderly house or read stories on Sikh women at a local hospital or library. Children in Kindergarten to 3rd grade should have been through lessons on Sikh women.

They will participate in the neighborhood outreach day through the guidance of the 4th and 5th graders by participating in skits, speeches, drawings, etc...

4th and 5th graders coordinate these efforts and involve the younger children in their skits or other projects depending on the plans they have made.

Vaisākhī (14 April)

4th and 5th graders: Students interview members who have partaken in the ammrit sancār and write story to display for the saṅgat at large. Teams can be made to work on different aspects of displays for the Celebration of Vaisākhī. One team can tell the story of Vaisākhī 1699. Another team can conduct interviews. Another team can discuss challenges that individuals might face, keeping in mind aspects they have learnt about Pañj Vikārs.

Kindergarten to Grade 3: Children in these grades put on a Khālsā Fair, similar to a Science Fair. Individual children or teams can develop innovative projects relating to Sikhī that can be displayed on tables or the walls to be shared with the saṅgat. This project should be similar to science fairs at school and should take on a substantial aspect of parent or community help at large.

Gurpurabs

Gurū Sāhib	Prakāsh		Gurgaddī		Jotī Jot	
Nānak I	*	*	-	-	8 Assū	22 Sep
Nānak II	5 Visākh	18 Apr	4 Assū	18 Sep	3 Visākh	16 Apr
Nānak III	9 Jeṭh	23 May	3 Visākh	16 Apr	2 Assū	16 Sep
Nānak IV	25 Assū	9 Oct	2 Assū	16 Sep	2 Assū	16 Sep
Nānak V	19 Visākh	2 May	2 Assū	16 Sep	2 Hārḥ	16 Jun
Nānak VI	21 Hārḥ	5 Jul	28 Jeṭh	11 Jun	6 Chet	19 Mar
Nānak VII	19 Māgh	31 Jan	29 Phaggaṇ	12/11 Mar	6 Kattak	20 Oct
Nānak VIII	8 Sāvāṇ	23 Jul	6 Kattak	20 Oct	3 Visākh	16 Apr
Nānak IX	5 Visākh	18 Apr	3 Visākh	16 Apr	1 Magghar	24 Nov
Nānak X	23 Poh	5 Jan	11 Magghar	24 Nov	7 Kattak	21 Oct

Other Purabs (2006-07)

Nānakshāhī	Gregorian	Description
1 Cet	14 Mar	Nānakshāhī Sammat - Sikh New Year
2 Cet	15 Mar*	Holā Mohallā – Martial Arts Celebrations
1 Visākh	14 Apr	Vaisākhī – Inauguration of the <u>Khālsā</u> (The Ideal Person)
21 Jeṭh	4 Jun	Ghallughārā – 1984 Holocaust (Attack on Sikh People & Culture)
6 Sāvāṇ	21 Jul	Mīrī-Pīrī – Double-edged Spiritual & Political Sovereignty
17 Bhādom	1 Sep	Prakāsh – Gurū Granth's Installation (Scriptural canon)
6 Kattak	20 Oct	Granth-Panth – Eternal Gurūship of Wisdom-Nation
7 Kattak	21 Oct*	Bandī Chor – Liberty & Freedom Celebrations
22 Kattak	5 Nov*	Prakāsh – Gurū Nānak's Birth (Founder Prophet)
27 Magghar	8 Feb	Vaḍḍā Ghallughārā – The Great Holocaust (Half of the Sikh population killed)

* Traditional celebrations are based on lunar calendar; they change every year.

Sikh Calendar

Month	Begins On	Total Days
Cet / ਚੇਤ	14 March	31
Visākh / ਵਿਸਾਖ	14 April	31
Jeth / ਜੇਠ	15 May	31
Hārḥ / ਹਾੜ੍ਹ	15 June	31
Sāvaṇ / ਸਾਵਣ	16 July	31
Bhādom / ਭਾਦੋਂ	16 August	30
Assū / ਅੱਸੂ	15 September	30
Kattak / ਕੱਤਕ	15 October	30
Magghar / ਮੱਘਰ	14 November	30
Poh / ਪੋਹ	14 December	30
Māgh / ਮਾਘ	13 January	30
Phaggaṇ / ਫੱਗਣ	12 February	30 (31 in a leap year)