

Grade: 6

Course: Virsa (ਵਿਰਸਾ)

Lesson Number: 1 - 2

Title: Ten Nānaks (ਨਾਨਕ)

Standards

Standard 1: The Gurū-Prophet (ਗੁਰੂ) Period: Nānaks V-X

- Students learn the history and times of the *Gurūs* from Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) until Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), including famous Sikh (ਸਿੱਖ) personages.
 - Students learn the major events and importance of the lives of the last five *Gurūs*. In addition to the *Gurūs*, students will be introduced to famous Sikh personages such as Bhāi Nand Lāl (ਭਾਈ ਨੰਦ ਲਾਲ), Bhāi Ghanaī (ਭਾਈ ਘਨਈਆ), Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ), and others. Activities should include lessons related to the *Gurūs* (e.g. Gurū Harikrishan Sāhib's - ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ work in helping the poor and the sick). Besides focusing on the narratives of the *Gurūs*, their viewpoints on social issues and ethical living should be emphasized as well.

Objectives

1. Students review Nānak I-V, highlighting that while their forms were different their methodologies/ techniques were the same.

Prerequisites

- Students should be familiar with Gurūs from Gurū Nānak Sāhib to Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ), as highlighted in the Sojhī (ਸੋਝੀ) Grade 5 Virsa curriculum.

Materials

- 10 Sheets chart paper
- Markers
- Readings

Advanced Preparation

- Teacher should be familiar with the life of Gurūs from Gurū Nānak Sāhib to Gurū Arjan Sāhib. It is highly recommended that the teacher be familiar with the Sojhī Grade 5 Virsa curriculum.
- This is a two-day lesson, so don't feel like you have to rush through the first day
- For Day 2: Have 5 chart papers with names of Gurū Nānak Sāhib to Gurū Arjan Sāhib on each chart paper ready.

Engagement (15-20 minutes): Day 1

- Welcome your students to the first day of your class.
- Let them know of any rules that you want them to be particularly aware of (refer to Parbandh - ਪਰਬੰਧ folder for rules).
- Share with children what plans you have for the semester. Do not give specifics, but an overview.
- Remember to make students comfortable by having them come up with some learning goals and classroom rules for themselves too. Come down to their comfort level so that you can

develop a rapport. Ask them how they can make the Khālsā (ਖਾਲਸਾ) school journey with you more interesting and enjoyable.

- Then tell them that to begin on new knowledge, you need to know if they are comfortable with material that they have learnt in Grade 5 about Gurū Nānak Sāhib to Gurū Arjan Sāhib.
- Go to Exploration: Day 1 to move on.

Engagement (5-10 minutes): Day 2

- Have the chart papers up in the room.
- As students come in, have them sit in the groups in which they originally discussed a particular *Gurū*.
- Give them their original chart paper which they worked on.
- Go to Day 2 under exploration.

Exploration (25-30 minutes): Day 1

- Break the students into 5 groups.
- Assign each group one *Gurū*;
 - Give them chart paper and markers; Ask students to write down everything that they know about that *Gurū*.
- Students should focus on life and achievements.
- The teacher should walk around the room and help where necessary, reminding students of significant events and addressing major misconceptions they may have about a *Gurū*.
- Now ask groups to exchange their chart papers with another group. No group should have the same chart paper that they were originally working on.
- Have each group read through the points that the first group wrote about the particular *Gurū* and add any other information that they think is missing.
- Also have the group write notes on anything that they think is not correct or they might think is questionable.
- Cross reference the list in the teacher resource and make sure all charts cover the points.

Exploration (30-35 min): Day 2

- Have each group pick 3-5 things from the list they made and present to the class. Though this may feel redundant, it is important that it is done verbally. This will help everyone in the class refresh their memories and will put the rest of the lessons into perspective.

Explanation/Extension (5-10 minutes): Day 1

- Ask children to think about the 2 *Gurūs* that they either wrote about or looked over
- For homework ask them to make a list of things that were similar, that they would consider being part of the same thought, regarding each *Gurū*.

Explanation/Extension (5-10 minutes): Day 2

- Ask students to start a journal in which they write their thoughts about the first five *Gurūs* and have them continue to write their thoughts throughout the semester as you cover newer lessons on the other *Gurūs*.

Evaluation (On-going)

- You will have to pay special attention to use of the basic understanding from these first two classes to see if students can make connections to information during other classes.

Teacher Resources

Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ)

- Rejection of Janeu (ਜਨੇਊ)
- Bābar's Tyranny
- Travels on foot
- Mardānā (ਮਰਦਾਨਾ) as travel partner
- Kartārpur- Laṅgar (ਕਰਤਾਰਪੁਰ - ਲੰਗਰ)

Gurū Aṅgad Sāhib (ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ)

- Wrestling Akhārās (ਅਖਾੜਾ)
- Obedience and Sevā (ਸੇਵਾ)
- Formalizing of Laṅgar (ਲੰਗਰ)
- Formalized Gurmukhī (ਗੁਰਮੁਖੀ) and held school

Gurū Amardās Sāhib (ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ)

- *Mañjīs* (ਮੰਜੀ) system (3 of 22 were led by women)
- Spoke up against Satī (ਸਤੀ)
- Bāṇī (ਬਾਣੀ) regarding Satī

Gurū Rāmdās Sāhib (ਗੁਰੂ ਰਾਮਦਾਸ ਸਾਹਿਬ)

- Construction of Rāmdāspur (ਰਾਮਦਾਸਪੁਰ)
- Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ)
- Contributor of Lāvāṁ (ਲਾਵਾਂ)

Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ)

- Compilation of Ādī Granth (ਆਦਿ ਗ੍ਰੰਥ)
- Shahīdī (ਸ਼ਹੀਦੀ) of Gurū Arjan Sāhib

Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ)

- Rejection of Janeu (ਜਨੇਊ)
- Bābar's Tyranny
- Travels on foot
- Mardānā (ਮਰਦਾਨਾ) as travel partner
- Kartārpur- Laṅgar (ਕਰਤਾਰਪੁਰ - ਲੰਗਰ)

Gurū Aṅgad Sāhib (ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ)

- Wrestling Akhārās (ਅਖਾੜਾ)
- Obedience and Sevā (ਸੇਵਾ)
- Formalizing of Laṅgar (ਲੰਗਰ)
- Formalized Gurmukhī (ਗੁਰਮੁਖੀ) and held school

Gurū Amardās Sāhib (ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ)

- *Mañjīs* (ਮੰਜੀ) system (3 of 22 were led by women)
- Spoke up against Satī (ਸਤੀ)
- Bāṇī (ਬਾਣੀ) regarding Satī

Gurū Rāmdās Sāhib (ਗੁਰੂ ਰਾਮਦਾਸ ਸਾਹਿਬ)

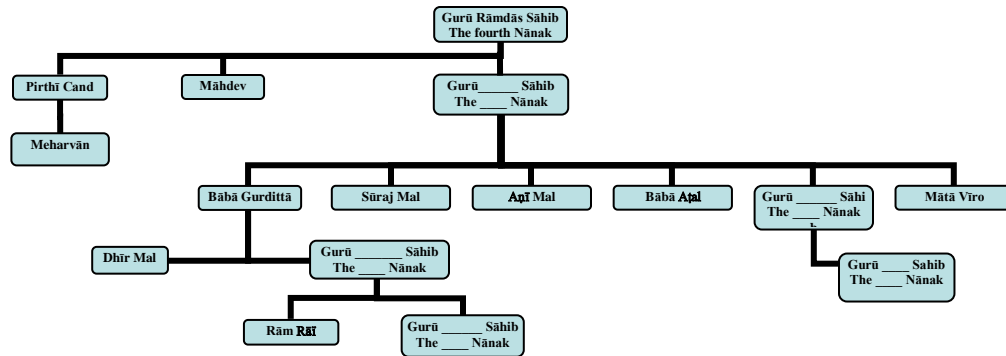
- Construction of Rāmdāspur (ਰਾਮਦਾਸਪੁਰ)
- Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ)
- Contributor of Lāvāṁ (ਲਾਵਾਂ)

Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ)

- Compilation of Ādī Granth (ਆਦਿ ਗ੍ਰੰਥ)
- Shahīdī (ਸ਼ਹੀਦੀ) of Gurū Arjan Sāhib

Student Activity

- Please fill in the blanks with the names of the six Nānaks (ਨਾਨਕ), along with their number of succession to Gurū Nānak Sāhib's (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) Pontific Throne, *Gurgaddī* (ਗੁਰਗੱਦੀ).
- Mark with an asterisk (*) which personalities were antagonists or detractors of the Sikh Panth (ਸਿੱਖ ਪੰਥ) during that time.



Reading 1

Immediately after the news of Gurū Arjan Sāhib's (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) martyrdom, Bābā Buḍā jī (ਬਾਬਾ ਬੁਡਾ ਜੀ), who had the rare privilege of anointing the first five successors of Gurū Nānak Sāhib, anointed the eleven-year-old Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) on June 1, 1606. Previously, whenever a *Gurū* was enthroned in a formal ceremony, both a rosary and a sword were presented. The sword was the sword of spirituality. The sword itself stands for the Truth. In accordance with the departing wishes of Gurū Arjan Sāhib, Gurū Harigobind Sāhib was presented with two swords, one representing temporal dominion (Mīrī - ਮੀਰੀ) and the other representing spiritual dominion (Pīrī - ਪੀਰੀ). One sword indicated the sovereignty of the unseen world; the other indicated the sovereignty of the seen world – the temporal sovereignty. This important ceremony was performed on a mound in front of Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ), where Akāl Takhat (ਅਕਾਲ ਤਖਤ) was later built (The Darbār Sāhib – ਦਰਬਾਰ ਸਾਹਿਬ, is used to denote the entire complex, which includes Harimandar Sāhib, Akāl Takhat and other *Gurduārās* - ਗੁਰਦੁਆਰਾ, in the enclosure surrounding the *Sarovar* - ਸਰੋਵਰ, the special pool of water that is remembered in the Sikh (ਸਿੱਖ) prayer, the *Ardās* - ਅਰਦਾਸ.). Sikhī was to lay equal emphasis on development of physical and spiritual abilities. Gurū Arjan Sāhib, who knew that a spontaneous response was needed to counter the threat that was posed by the Mughal tyranny, ordained that these changes be made. Gurū Arjan Sāhib nominated Gurū Harigobind Sāhib his successor and, according to the *Srī Gur Pratāp Sūraj Granth* (ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ) (<http://www.ik13.com/sri%20gur%20partap%20suraj%20garanth.html>), sent him instruction “to ascend the throne fully armed, and have armed men, as many as you can, to accompany you.”

Initially, Gurū Harigobind Sāhib had to build up his strength. To ease tensions with the Mughals, he moved to the thickly forested and ill-connected Mālṡā (ਮਾਲਵਾ) tract of Pañjāb (ਪੰਜਾਬ), to a place called Ḍarolī (ਡਰੋਲੀ). The young *Gurū* undertook further martial exercises and gained perfection in the use of various arms and went on game-shooting trips in the dense forest. He undertook extensive preaching tours in the adjoining areas. He also sent a circular letter to the *Masands* (ਮਸੰਦ) (nominated

administrators organized in the Mañjī – ਮੰਜੀ system created by Gurū Amardas Sāhib – ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ) and asked his Sikhs to bring arms and horses as part of their offerings to the *Gurū*.

Gurū Harigobind Sāhib combined a soldierly demeanor with a compassionate disposition and carried out his spiritual office in keeping with the custom of his predecessors. “He,” says the Mahimā Prakāsh (ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼), “arose three hours before daybreak and sat in seclusion, to concentrate on the Divine. Then he dressed himself and joined the presence of the Holy Granth and began to recite it silently. None entered to interrupt him. None could fathom the depth of his spiritual absorption.”

Reports about the splendid style of Gurū Harigobind Sāhib led Emperor Jahāngīr (ਜਹਾਂਗੀਰ) to pass orders for his detention in the Gavāliar (ਗਵਾਲਿਅਰ) fort. According to the Dabistān-e-Mazāhib (ਦਬਿਸਤਾਨ-ਏ-ਮਜ਼ਾਹਿਬ), the charge leveled against him was that he had not paid the fine imposed on his father. How long he remained in the Fort cannot be stated with certainty. From forty days to twelve years, several different periods of time are mentioned. It seems that Gurū Harigobind Sāhib remained in the Fort for a few months during 1617-19 whereafter he was required to stay in the royal camp under surveillance for some time. During his detention in Gavāliar, Sikhs made trips to the city in batches to see him and, when disallowed to enter the Fort, offered obeisance from outside its walls and returned. As time came for Gurū Harigobind Sāhib to be released from the Fort, he came out on the condition that all other detainees were freed too. He led 52 prisoners out of the Fort. Bandī Chor (ਬੰਦੀ ਛੋੜ) (Emancipator) is the title by which he is remembered to this day. When at last Gurū Harigobind Sāhib reached Ammrtsar (ਅੰਮ੍ਰਿਤਸਰ), Sikhs illuminated the town. The anniversary of the event is still celebrated at Harimandar Sāhib, with lights and fireworks.

After a year and a half in Darolī, *Gurū Sāhib* returned to Ammrtsar to lay the foundation of the Akāl Takhat in front of Harimandar Sāhib. It represented the sovereignty bestowed upon the Sikhs by the Almighty Vāhigurū (ਵਾਹਗੁਰੂ). Sikhs no longer went to the Mughal court for justice. Gurū Harigobind Sāhib took interest in secular affairs and provided the people with justice at the Sikh Supreme Court, the Akāl Takhat. The Gurū, to infuse martial spirit in his Sikhs, would watch wrestling bouts and military feats, including sword-fights at the Akāl Takhat. He invented Dhadh (ਢਢ), an instrument suitable for singing of ballads. *Dhādhīs* (ਢਾਢੀ) sang ballads of heroism. He ordained that when he was in Harimandar, he was a saint, and while at Akāl Takhat, he was a King.

Keeping in mind the new requirements of militia, the *Gurū* laid the foundations of a fort named Lohgar (ਲੋਹਗੜ) in 1609 to shelter soldiers and horses. Later, he constructed a wall around the city of Ammrtsar. New recruits and money came in abundance. The *Gurū* maintained a personal entourage of bodyguards. The militia was properly organized into a command structure. He and his disciples went on shooting games in nearby forest, and otherwise made their presence felt.

Reading 2

All the Sikh Gurūs were practical leaders as well as self-realized saints. It was never inconsistent in their religious ideals to teach service of humankind through active participation in social affairs, high thinking, noble living and divine realization. When Gurū Nānak Sāhib did not have an army to retaliate against the tyranny of Bābar, he used his words to reprimand tyrants like Bābar. As another example of political activism, it is said that Gurū Arjan Sāhib led an active protest against a capitalization tax levied against the Khatrīs (ਖਤ੍ਰੀ) of Ammrtsar.

It was becoming readily apparent that the ruling class was wary of the Sikhs political aspirations and the high-caste religious leaders were jealous of the spiritual gains that the Sikh Nation was making.