

**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.

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