

Grade: 5

Lesson Number: 10

Unit Name: Gurū Nānak's Travel

Course: Virṣā

Title: Gurū Nānak - III

Standards

Standard 3: The Life of Gurū Nānak

- Students describe the narrative of Gurū Nānak's history, its importance, while emphasizing the Sikh society at Kartārpur as the Gurū envisioned and lived.
 - *Students should geographically trace the udāsīs of Gurū Nānak and their importance, while understanding the basis for his teachings and the example of his life as major teachings for the Sikhs. Emphasis can be placed on the various Janam Sākhīs and events from the Sākhīs. Students will illustrate features of society at Kartārpur.*

Objectives

1. Students learn of the development of Gurū Nānak's First Udasī.

Prerequisites

- Previous completion of first two lessons on Gurū Nānak's travel. This is the third lesson in a series of lessons on Gurū Nānak.

Materials

- Map of Gurū Nānak's travels
- Gurū Nānak and His Teachings by Prof. Sāhib Singh translated by Dalip Singh

Advanced Preparation

- Teacher should read Maps of Gurū Nānak's Travels, and Chapter Three of Gurū Nānak and His Teachings.

Engagement (15-20 minutes)

- Do a brief review of first two lessons. Talk about his work at Sultānpur and about him going out on a mission and his lifestyle as a whole.
- Then talk little bit about his family. Where his wife and children were and his parents were.
- Then have a discussion on, "What was the plan of Gurū Nānak now?" Let children use their background to give you responses. Ask them reasons for their thoughts. Ask them if they want to challenge each other's ideas. Try to play devil's advocate for some points and see if they stick strong to their points.
- If they don't bring it up, try to give a few hints and then move into discussion of Gurū Nānak's first travel starting in 1508.
- There is a lot of information below for 35-40 minutes. Focus on only few of the sākhīs.
 - The three suggested sākhīs are 1) The Sākhī of Gurū Nānak with Bhāi Lālo and Mālik Bhāgo; 2) The Sākhī of Gurū Nānak with the yogīs and 3) Discussion

around ārtī. If you feel that the children are familiar with the sākhīs then you can give them more detail.

Exploration (35 minutes)

(1508-1515)

- Begin by telling children that during the time of Gurū Nānak the three types of place of worship were Hindu sacred places, monasteries of Yogis and Islamic sacred places.
- The wearing of saffron clothes and his companionship of Bhāī Mardānā.
- His arrival in Lahore and the journey there and the continuation of his regular routine of doing kīrtan.
- Gurū Nānak's arrival in Lahaur.
- Discuss briefly that Gurū Nānak had become well renowned both in Talwandī and Sultanpur.
- Discussion on offering food to the ancestors (ਸ਼ਰਾਧ / shradh) - ask children what this was about and highlight that the Gurū reminded Dunī Cand that it was more important to serve the parents when they were alive rather than try to get food to the dead through the Brahmins or ascetics.
- Gurū Nānak in Sayedpur (Eminabād) –His stay with Lālo and interaction with Malik Bhāgo and his message of hard and honest work.
- His move from Sayedpur to Hardvār- discuss the sākhī of the shadow of Bhāī Mardānā falling on the Sādhū's cooking square and Gurū Nānak highlighting that everyone had the divine in him/her. The other Sākhī you should highlight is that of Gurū Nānak using logic to help people understand that throwing of water will not reach the deceased by their mistaken beliefs. Also highlight Gurū Nānak's use of Kīrtan for spiritual food and to help individuals with problems.
- Highlight the remembrance and love of Vāhgurū as opposed to the sacrifice of person to an inanimate object (ਚੰਡੀ / caṇḍī) as in the Gorakhmātā (ਗੋਰਖਮਤਾ) area. Further discuss and emphasize Gurū's importance of love for the creator as opposed to worship of stones, images and plants as was done at divālī for tulsī (ਤੁਲਸੀ), rām (ਰਾਮ) and lakhshmī (ਲਕਸ਼ਮੀ).
- Highlight discussion with the yogīs and Gurū Nānak that, "it was not proper way to live a life of a stoic unconcerned with the people as man was a gregarious being and was dependent on society for his progress in every way." (Prof Sāhib Singh, p 57)
- Discuss briefly his discussion with Yogis who wanted to test him for his knowledge of yogic systems and their disappointment when the Gurū was able to express himself fully.
- Highlight the importance of holy bathing (pilgrimages) NOT being essential in the remembrance of Vāhgurū and in being in the presence of holy association (saṅgat). Also people should word toward building honest character, avoid jealousy.
- Discuss the ideology of Kabīr and Gurū Nānak being the same and that Kabīr being a Hindu spoke up against Brahminical superstitions of a particular geographical or climatic area being more or less holier than the other. Point out that because of the Gurū and Kabīr's similar thought, Gurū Sāhib incorporated Kabīr's writings in his book of hymns and further Kabīr's writing being present in the Gurū Granth Sāhib. The same should be done for Sant Ravidās and mention to should be made of Swāmī

Rāmānand. All three of them have writing that was included in the Gurū Granth Sāhib. Both Rāmānand and Pīpā have a stanza incorporated in the Gurū Granth Sāhib.

- Assām and then Baṅgāl– “Gurū Nānak as usual during his travels gave the message of divine love, compassion, service of the fellow beings by singing the divine songs. He raised a powerful voice against the worship of mythical gods and goddesses and making of sacrificial offerings to them.” (Prof. Sāhib Singh, p 77)
- Discuss the sākhī of Jagannāthpurī (ਜਗੰਨਾਥਪੁਰੀ) and ārtī (ਆਰਤੀ) – the invitation of the priests and Gurū Nānak’s explaining to them that the whole world was engaged in ‘ārtī’ of Vāhgurū. Highlight the Sabad here and give the attached copy to the children so that they can work towards understanding it.
- Then show his movement to Ceylon in a boat-his interaction with Shiv Nabh.
- Highlight total distance and his return to Sultānpur (ਸੁਲਤਾਨਪੁਰ).

Explanation/Extension (5-10 minutes)

- The above points should be elaborated through teacher’s own reading. Ask children if they understand how things are going, and have them begin to think about writing a report on Gurū Nānak’s Udasīs’s that highlight his teaching.

Evaluation (On-going)

- Children should continue reading Maps of Gurū Nānak’s Travels.

Teacher Resources

Sabad on ārti

ੴ ਸਤਿ ਗੁਰਪ੍ਰਸਾਦਿ ॥

One Universal Integrative Force. The Truth. Attained by the Grace of the Guru.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਆਰਤੀ

In the measure of Dhanāsārī by the First Nānak

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥

ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥੧॥

The sky is the platter, the moon and sun are lamps, and the stars are the pearls. Sandalwood fills the air, the wind is the fan, and the entire Creation is the flower.

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

What a beautiful worship-offering?! The entire world is in your worship. The unstruck sound of sabad continues to resonate.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥ ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ
ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

You have thousands of eyes, and yet You have no eyes. You have thousands of forms, and yet You do not have even one. You have thousands of Lotus Feet, and yet You do not have even one foot. You have no nose, but you have thousands of noses. This Play of Yours entrances me. ||2||

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

Amongst all is the Light-You are that Light. By this Illumination, that Light is radiant within all. The Gurū's teachings give way to Light. That which pleases the One is the lamp-lit worship.

ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ ॥੪॥

My mind is enticed by the honey-sweetness of the Divine. Day and night, I thirst for them. Bestow the Water of Your Compassion upon Nānak, the thirsty song-bird, so that he may come to dwell in Your Name.

- Gurū Granth Sāhib, p.13

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