

Grade: 5

Lesson Number: 13

Unit Name Gurū Nānak's travels

Course: Virṣā

Title: Gurū Nānak - VI

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.*

Objectives

1. Children explore “Bābar bāṇī” by Gurū Nānak.
2. Children discuss Gurū Nānak's being at Saidpur during Bābar's attack.

Prerequisites

- Teacher should be familiar with sabads below.
- This lesson should follow Language Arts- Lesson 11, in which children have successfully completed understanding of sabads.

Materials

- Copies of the attached two Sabads
- Dry/Erase board
- Markers

Advanced Preparation

- Work with language arts teacher to better understand attached Sabads.

Engagement (15-20 minutes)

- Review Gurū Nānak's tours up to this point, focusing on his teaching of love for the one creator.
- Also discuss ways in which he imparted his teachings- i.e. not through lectures, but through discussions, through example.
- Discuss his revolutionary thought process. Let children come up with their thoughts and ideas and understanding and verbalize them. Let them challenge each other. Help them along in this process.
- Write student's thoughts, reflections, and ideas on the board.

Exploration (35 minutes)

- From Hassan Badal Gurū Nānak and Bhāi Mardānā headed towards Saidpur (now called Eminabad).

- That is where they had the incident with Bhāī Lālo and Malik Bhāgo-ask children if they remember this and have them share the Sākhī.
- They stopped again at many towns and villages on their way there.
- Upon their arrival they again stayed with Bhāī Lālo.
- Shabad I below was recited when they were in Saidpur.
 - Together as the class you want to discuss this shabad before you go further- Sabad is on Page 722 of the Gurū Granth Sāhib
 - The Language Arts- Lesson 11 should cover this shabad word for word a class prior to this lesson.
- Your role is to discuss it the context of what Gurū Nānak is saying here—use Prof Sāhib Singh's darpan (www.gurugranthdarpan.com) to translate the shabad for yourself.
 - Is he using this sabad as a warning for Lālo and Saidpur as to what is to come?
 - If he knows what is to come ahead, why isn't he doing anything about it or is he doing something about it?
 - What is he trying to show when he talks about high class Hindu women and low class Hindu women who are going to be affected in the same way
- Then continue on and tell children of Bābar's invasion and infact the happening of all the things that were said in the sabad.
- Gurū Sāhib was also arrested along with Bhāī Mardānā and tell them stories of that.
- Now discuss the Sabad II. Again children would have gone through translation of this in their Language arts class.
 - Discuss with children, what they think this sabad expresses. What is Gurū Nānak trying to explain in it? What does it say about him? What does he focus on in the Rahao that brings out philosophy?
 - It will be important for you to be careful in which direction the discussion goes. The focus should be on Gurū Nānak as a revolutionary, daring to be different from the mainstream, daring to speak up against tyrannical rule and for the down trodden.

Explanation/Extension (5-10 minutes)

- Ask children to do a written report on Gurū Nānak's Udāsīs. Tell them that this will be a first step towards developing a presentation on Gurū Nānak for the end of the year. Let them know that more lessons will be covered on Gurū Nānak as a revolutionary and the other Gurus too.
- In their written report they should be able to cover Gurū Nānak's Udāsīs and highlight his principles and his main thought process as discussed in other classes and in this class. Since it may be difficult for them to cover all of the travels, they can choose to focus on one, but they should make sure they discuss all principles that came up in the classes- love for one creator, sevā, saṅgat and standing up against injustice.

Evaluation (On-going)

- For homework ask children to do research on Gurū Nānak's society of Kartārpur to discuss in the next class.

Teacher Resources

Sabad I- Page 722 in the Gurū Granth Sāhib

ਤਿਲੰਗ ਮਹਲਾ ੫

Tilang, by the First Nānak

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

As the word of the Compassionate comes to me, so do I express it, O Lālo

ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੋ ॥

Bringing the marriage party of sin, Bābar has invaded from Kābul, demanding our land as his wedding gift, O Lālo.

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੋ ॥

Modesty and righteousness both have vanished and falsehood struts around like a ruler, O Lālo.

ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੋ ॥

The Kāzīs and the Brahmins have lost their roles, and Satan now conducts the marriage rites, O Lālo

ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ ਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੋ ॥

The Muslim women read the Korān, and in their misery, they call upon God, O Lālo.

ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿਦਵਾਣੀਆ ਏਹਿ ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ ਲਾਲੋ ॥

The Hindu women of high status and lowly status are put into the same category, O Lālo.

ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੁੰਗੂ ਪਾਇ ਵੇ ਲਾਲੋ ॥ ੧ ॥

The wedding songs of murder are sung, O Nānak, and blood is sprinkled instead of the traditional saffron, O Lālo. || 1 ||

ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸ ਪੁਰੀ ਵਿਚਿ ਆਖੁ ਮਸੋਲਾ ॥

Nānak sings the Glorious Praises of the Master in the city of corpses, and voices this account.

ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ ਇਕੋਲਾ ॥

The One who created and attached the mortals to pleasures, sits alone, and watches this.

ਸਚਾ ਸੋ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆਉ ਕਰੇਗੁ ਮਸੋਲਾ ॥

The Master is True and True is the Justice. Commands are issued according to judgement.

ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ ਹਿੰਦੁਸਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ ॥

The body-fabric will be torn apart into shreds, and then India will remember these words.

ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੋਲਾ ॥

Coming in seventy-eight (1521 CE), they will depart in ninety-seven (1540 CE), and then another disciple of man will rise up.

ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ ॥ ੨ ॥ ੩ ॥ ੫ ॥

Nānak speaks the Word of Truth; he proclaims the Truth at this, the right time. ॥ 2 ॥ 3 ॥ 5 ॥

Note: *Gurū Sāhib goes on to describe the horrific acts of violence perpetrated by Bābar's army, the pitiable state of the citizens in Saidpur. He comments also that such acts are committed because of the attachment to materialism, and that, this army will come in and leave [he specifically mentions the dates of their arrival ('88) (1521 AD) and departure ('97) (1540)] but others will come also and these kinds of acts of merciless violence will be perpetrated again and again by and against individuals stuck in their own ego and deception."*

Gurū Sāhib is said to have been so flabbergasted at the passivity of the citizens that he fell down in anguish. But as history tells us, he did as much as was possible to do in the circumstances. He rebuked the “masters of the herd” the Lodhī Pathān’s of Delhi for not putting up a stiff fight for India and allowing the foreigners to take over. He complained about the helplessness of his countrymen and realized that **moral degradation** was at the root of the problem. It was not an easy task to get rid of the problem. It was only after approximately 200 years when he (in his 10th form as Gurū Gobind Singh) had a nation of developed saint soldiers behind him that the Sikhs were empowered with the sense of sacrifice, struggle and protest.

Even then (the 1700’s) there was wholesale massacre of Sikhs. But they did not sit by and watch. In a certain campaign led by Lakhpat Rāī with the armies of Ahmed Shah Durrani, on June 1, 1746, 7000 Sikhs were killed in a stiff battle, and 3000 were taken prisoner and then beheaded. (source: short history of the Sikhs by Teja Singh and Ganda Singh) This is termed the *First Holocaust* of Sikh History. The *Second Holocaust* took place during the year 1762. In this case after immense loss in battle, women and children were also massacred. The numbers are estimated by historians to be in the range of 10 to 20,000. Then in our midst is the horrific saga of 1984.

Back to the original saga of Saidpur when Gurū Nānak witness the wholesale slaughter of its citizens. He also recited this sabad:

Sabad II- p 360 in Gurū Granth Sāhib

ਆਸਾ ਮਹਲਾ ੧ ॥

Written to the measure of Āsā by the first Nānak

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥

Through the city of Khurāsān, the Divine exposed India to the terrorism of Bābar.

ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

The Creator is not the culprit of this atrocity; it was Death in a Mughal guise that made war.

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥੧॥

Did You not feel pain in such slaughter?!

ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ ॥ ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

Creator you belong to all! If a powerhouse beats another powerhouse, it's no matter for anger.

ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥ ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥

But if a ravenous lion fell upon a herd of cows, then the master of the herd should show his manliness. This priceless country has been laid waste and defiled by dogs, and no one pays any attention to the dead. You Yourself unite, and You Yourself separate; I gaze upon Your Glorious Greatness. || 2 ||.

ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥ ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥

ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

One may give himself a great name, and revel in the pleasures of the mind, but in the Eyes of the Master, he is just a worm, for all the corn that he eats. Only one who surrenders to the ego while still alive obtains the blessings through Remembrance. || 3 || 5 || 39 ||

Sabad I- Page 722 in the Gurū Granth Sāhib

ਤਿਲੰਗ ਮਹਲਾ ੫

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ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

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Bringing the marriage party of sin, Bābar has invaded from Kābul, demanding our land as his wedding gift, O Lālo.

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The Muslim women read the Korān, and in their misery, they call upon God, O Lālo.

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ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ ॥

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ਆਸਾ ਮਹਲਾ ੧ ॥

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ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥

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ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥ ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥

But if a ravenous lion fell upon a herd of cows, then the master of the herd should show his manliness. This priceless country has been laid waste and defiled by dogs, and no one pays any attention to the dead. You Yourself unite, and You Yourself separate; I gaze upon Your Glorious Greatness. || 2 ||.

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ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

One may give himself a great name, and revel in the pleasures of the mind, but in the Eyes of the Master, he is just a worm, for all the corn that he eats. Only one who surrenders to the ego while still alive obtains the blessings through Remembrance. || 3 || 5 || 39 ||