

Grade: 5

Lesson Number: 17

Unit Name: Gurū Nānak's Thought

Course: Sikh Virsa

Title: Gurū Nānak to Gurū Amardās

Standards

Standard 4: Gurū Nānak's Thought

- Students identify the major worldviews of Gurū Nānak and how they provide solutions to the problems of the world in the 15th century and continue to do so in the present age.
 - *Students will be able to describe Gurū Nānak's views on caste, women, equality, fraternity, wealth, society, warfare, death, justice, hard work, the purpose of life, and the origins of life. The students should be able to do this in a comparative study with that of other religions.*

Objectives

1. Students explore the life of Gurū Amardās and understand that his thought was the same as Gurū Nānak's.

Prerequisites

- Lessons I and II on Gurū Nānak's thought.

Materials

- Dry/Erase Board/Markers
- Articles below

Advanced Preparation

- Make sure you know and understand the life of Gurū Amardās.

Engagement (10-15 minutes)

- Ask children what year Gurū Nānak was born. Then write it on the board.
- Ask children when Gurū Aṅgad was born and ask them the age difference. Write that on the board too.
- Now ask them if they know what the age difference between Gurū Nānak and Gurū Amardās was and Gurū Nānak and Gurū Aṅgad. Do not tell them what year Gurū Amardās was born. Also give them a few minutes to do the calculations and have everyone write it on a piece of paper.
- Then have them share it with you. As you ask children their response, check with other children if they have the same response. If more than a few do, write in on the board. When you get a few answers, next, ask children to tell you what year Gurū Amardās was born. Only write the correct year. Have children recalculate and then circle the age difference.
- He was born in 1479, Gurū Nānak was born in 1469 and Gurū Aṅgad was born in 1504.

Exploration (35-40 minutes)

- Then start exploring with the children the life of Gurū Amardās. As the children are able to bring up important aspects of his life write some of the buzz words and phrases on the board.
- Talk about his meeting with Gurū Aṅgad through a relative and focus on what triggered him wanting to meet Gurū Aṅgad- Gurbāṇī.
- Discuss his seva of Gurū Aṅgad and of the saṅgat, even at such an old age.
- Mention his contribution of bāṇīs: Anand Sāhib, 869 Sabads, Saloks, Chands (ਛੰਦ) in 17 Rāgas.
- Discuss his accomplishments after he became the Gurū.
 - Talk about him institutionalizing laṅgar and thus reinforcing the equality that Gurū Nānak spoke of.
 - The creation of the Maṅjī system as a method to spread the message.
 - Equality given to women- condemned Satī and had women as the head of four of the 22 maṅjīs; also he had sent out 52 women of the 146 missionary to spread the message.

Explanation/Extension (5-10 minutes)

- Have children become able to verbalize the similarities in Gurū Amardās's thought and Gurū Nānak's thought. Have them start thinking of a topic for their Vaisākhī display.
- Give children the attached articles for personal reading.

Evaluation (On-going)

- Understanding can be gauged through their explanations during the Extension section.

Teacher Resources

1. Equality

Gurū's free kitchen (Gurū kā Laṅgar / ਗੁਰੂ ਕਾ ਲੰਗਰ) which was started by Gurū Nānak and developed by Gurū Aṅgad, was further strengthened by Gurū Amardās. It was the injunction of Gurū Amardās that none would have his audience unless he had first eaten from the Laṅgar. The Gurū intended to remove the caste restrictions and prejudices of untouchability. It was, therefore, declared unequivocally that all persons of all castes, high or low, rich or poor, Brāhmans or Sudrās, Hindus or Muslims, must sit in the same line and eat the same food from Gurū's kitchen. When the king of Haripur or even Akbar, the Mughal Emperor of India, came to see the Gurū, they had to sit with common people and dine with them before they could have audience with the Gurū. In this way people were lifted above the hypocrisy of caste system and were able to look at one another as brothers and equals.

2. Abolition of Satī

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. G.B. Scott acclaims the Gurū as the first reformer who condemned the prevailing Hindu practice of Satī. The Gurū lifted the status of women as equal to men. He prohibited the practice of Sati and preached in favor of widow marriage.

3. Spreading Gurū Nānak's Doctrine

Mañjī 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 one in charge of each and every Manji 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 congregation in touch with the Gurū and he was also responsible for the offerings of the Sikhs which they made in token of their reverence to the Gurū

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