

### Table of Contents – Kindergarten

1. Sikh Pledge of Allegiance (Lessons 1-3)	1
4. Ik Oaṅkāṛ	5
5. Khandā	9
6. Nishān Sāhib Book	13
7. Mūl Mantr	19
8. Gurū Nānak	23
9. Bandī Chor	29
10. Looking at the Past	33
11. Sikh Games	37
12. Gurduārā Etiquette - I	41
13. Gurduārā Etiquette - II	43
14. Gurduārā Etiquette - III	47
15. Choṭe Sāhibzādās	49
16. <u>Khālsā</u> Anthem (Lessons 16-18)	53
19. Cultural Games	57
20. Hawk	61
21. Vaisākhī	67
22. Māī Bhāgo	73
23. Celebration Ideas (Lessons 23-28)	77

**Grade: Kindergarten**

**Lesson Number: 1-3**

**Unit Name: Sikh Pledge**

**Course: Virṣā**

**Title: 'Sikh Pledge of Allegiance (Lessons 1-3)**

### **Standards**

**Standard 7: Becoming citizens of the Khālsā**

- Students learn the melody of the Khālsā Anthem and Sikh Pledge of Allegiance.

### **Objectives**

1. Students will learn to recite the Sikh pledge of allegiance.
2. Students will illustrate the meaning of the Sikh pledge of allegiance.
3. The class will create a class book of the Sikh pledge of allegiance.
4. The students will recite the Sikh pledge of allegiance in front of an audience.

### **Prerequisites**

- None.

### **Materials**

- Sikh pledge of allegiance on chart paper
- Copies of the Sikh pledge of allegiance on 8 ½ x 11 size paper for all students
- Crayons, color pencils, or markers
- Chart paper
- 11 ½ x 17 white construction paper (six sheets for the actual book, but it's best to have extras)
- Plain white paper (enough for the entire class)

### **Advanced Preparation**

- Three days have been devoted for this lesson, so it is up to the teacher to decide how much of the lesson to teach during each session. Here is an example of how to divide up the lesson:

Day 1: Introduce the Sikh pledge of allegiance – discuss key terms with class.

Day 2: Recite Sikh pledge of allegiance and review key terms and discuss how to illustrate these terms. Divide students into groups and begin to create the illustrated book of the Sikh pledge of allegiance.

Day 3: Students continue to work – book should be completed by the end of this session; if possible, students should recite the Sikh pledge of allegiance in front of an audience and share their illustrated book.

- Write the Sikh pledge of allegiance on chart paper for students to read.
- It is best to divide students into four groups and have them work together to create an illustrated book of the Sikh pledge of allegiance.
- Each group will work on one page in the illustrated book.
- In order to manage each group have a volunteer for each group that can guide them.

- The illustrated book that the students are creating is 11 ½ x 17 – it is best to paste the text (the words of the Sikh pledge of allegiance) ahead of time so that the students use the entire page for the illustration.

### **Engagement (50 minutes)**

#### **Day 1:**

- Greet the students and have them get settled.
- Explain to the students that they will be learning the Sikh pledge of allegiance today.
- Remind them what a pledge of allegiance is and what it means. (It means that students are promising to be a good citizen in the Sikh nation and will only do things that are in accordance with the Sikh Code of Conduct or Sikh rules).
- Share the Sikh pledge of allegiance that is written on chart paper.
- Ask students what they understood or if anything sounds familiar.
- As students respond, write their thoughts on chart paper—if a student's thinking is far from the concepts shared in the Sikh pledge of allegiance, then redirect them by helping them understand the concepts more clearly. (Please don't say, "Nq, {qwtg y tqpi !}")
- Allow about three minutes of sharing – then recite the Sikh pledge of allegiance and break it down by explaining key terms like: allegiance (loyalty, faithfulness), Nishān Sāhib, Kaum, One Nation (Sikh Nation), Akāl (Vāhigurū), Prophets Ten (Ten Gurūs), Fidelity (loyalty), Khande dī Pāhul (Ammrit), justice (everyone is treated fairly)
- Recite the Sikh pledge of allegiance – ask students to help you read some of the words.

### **Exploration (50 minutes)**

#### **Day 2:**

- Review the key terms once again – check to see how much the kids remember.
- Discuss how you would illustrate the key terms – ask students to share their thoughts – write down or draw what students suggest.
- Once you have reviewed all the key terms, divide students into four groups:
  - Group 1 will illustrate: I pledge allegiance to the Nishān Sāhib and to the Kaum for which it calls.
  - Group 2 will illustrate: One Nation with faith in the Akāl. Allegiance to the Prophets Ten.
  - Group 3 will illustrate: Loyalty to the Granth-Panth Gurū. Fidelity to the Khālsā through the Khande dī pahul.
  - Group 4 will illustrate: and committed to equality, justice, and freedom for all.
- Make sure that each group has a volunteer who can guide them with their ideas and illustrations.
- Hand each student a piece of paper to start brain-storming their ideas.
- As groups start to have an idea of what they would like to depict for the illustrated book, check their brainstorming to make sure they are on the right track and then hand them their large 11 ½ x 17 paper to draw their ideas. Remind them that they must write above the text.

**Exploration: (30 minutes)****Day 3:**

- Recite the Sikh pledge of allegiance.
- Students continue to work in groups on their page for the illustrated book of the Sikh pledge of allegiance. Remind students that today is the last day to work on the book so they must stay on task.

**Explanation/Extension (20 minutes)**

- 15 minutes before the class is over, collect all group work and have students sit in a semi-circle. Have students recite the Sikh pledge of allegiance (teacher should point to the words and students should follow along).
- Next share the illustrations that students created for the book – once again reading the text that goes with each illustration.
- If possible, it would be great to have the students recite the Sikh pledge of allegiance and share the book with the gurduārā congregation and/or any other audience.

**Evaluation (On-going)**

- Laminate and bind the student illustrated book.
- You may choose to do this presentation at the local gurduārā or a bigger setting if you feel your students are up to it.

**Teachers Resources****Sikh Pledge of Allegiance**

I pledge allegiance to the Nishān Sāhib,  
and to the Kaum – the Sikh Nation –  
for which it stands.

With faith in the Akāl, Vāhigurū beyond Time and Death.

Allegiance to the Ten Gurūs,

And loyalty to the Gurū Granth and Gurū Panth.

Fidelity to the Khālsā through the Khande-dī-pāhul  
and committed to Glory of Vāhigurū and Justice for all.

**Grade: Kindergarten**  
**Lesson Number: 4**  
**Unit Name: Sikh Symbols**  
**Course: Virṣā**  
**Title: 'Ik Oaṅkār**

### **Standards**

#### **Standard 6: Understanding Sikh Symbols**

- Students identify and describe Sikh symbols. (e.g. Nishān Sāhib, Khandā, Ik Oaṅkār, 5 Kakārs, hawk, silver arrow, Gurū Nānak as “founder of the faith,” and the Mūl Mantr)

### **Objectives**

1. Students will be able to identify the Ik Oaṅkār and explain its significance in Sikhī.

### **Prerequisites**

- This lesson plan is a part of a series focusing on Sikh Symbols.

### **Materials**

- Large sheets of paper and marker
- Copies of “My Little Sikhi Book”
- Copies of Ik Oaṅkār on cardstock
- Wax paper
- Crayon (shavings)
- Markers
- Towel
- Iron
- Ironing board
- Flowers, petals, leaves (these can be dried.)
- Hole punch
- Ribbon
- Ziploc bags

### **Advanced Preparation**

- If possible, do this lesson in a place where students will be surrounded by nature.
- Cut out Ik Oaṅkār shape ahead of time. This may be a difficult task for students due to the curves of the shape of the Ik Oaṅkār.
- ~~For~~ If additional help will be necessary.
- It may be safer and easier for you to have crayon shavings done before hand.
  - Crayon shavings are made by shaving a crayon with a pair of scissors or a cheese grater. You should have little curls of crayon.
- Cut out gpqwi j "wax paper for the class – It should be large enough to place the Ik Oaṅkār and be folded over. (e.g. the Ik Oaṅkār should be sandwiched in between wax paper).

**Engagement (20 minutes)**

- On the chart paper write ௐ. (Do not say Ik Oaṅkār).
- Ask students if they can identify this symbol. Write student responses around the ௐ symbol.
- Share the name of the symbol with students. See if students could tell you anything else.
- Ask students if they have ever seen this symbol. If so, where have they seen it?
- Walk outside and find a place to read to students.
- Read the brief explanation of Ik Oaṅkār.
- Discuss Ik Oaṅkār with students. What does it mean?
- Answer any questions students may have.
- Take a short walk and give children Ziploc bags to collect small flowers, leaves and/or flower petals that are already on the ground. *All of these things will be used in the making the Ik Oaṅkār sun catcher.*

**Exploration (30 minutes)**

- Give each student the cut-out of the Ik Oaṅkār.
- Provide students with marker to color their Ik Oaṅkār on both sides.
- Give each student a large piece of wax paper. Ask students to fold the wax paper in half and open it up.
- Next have them put the Ik Oaṅkār in the middle and place the flowers, leaves, flower petal and crayon shaving around the Ik Oaṅkār.
- Once students have finished placing and decorating the Ik Oaṅkār sun catcher, have students raise their hands.
- Teacher should go see their work, take it to the ironing board, place a light towel on it and iron it until the crayon melts and binds the wax paper together.
  - Before ironing, make sure that the Ik Oaṅkār is in the middle.
- Allow Ik Oaṅkār sun-catchers to cool before punching a hole on top and inserting a ribbon.

**Explanation/Extension (10 minutes)**

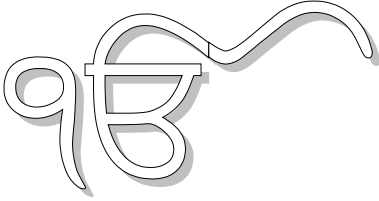
- Allow students to present their Ik Oaṅkār sun catchers to the class.

**Evaluation (On-going)**

- Once students have presented their Ik Oaṅkār sun catchers, have them sit in a circle. On chart paper, write Ik Oaṅkār and allow students to tell you the new information they have learned. (You can also compare this chart to the chart that you completed at the beginning of this lesson, or you can combine them.)

**Teacher Resources****Ik Oaṅkāṛ**

One Universal Integrative Force – There is Only One Vāhigurū (God). The first two words in the Gurū Granth Sāhib & one of the cornerstones of Sikhī. They appear at the beginning of the Mūl Mantr written by Gurū Nānak describing the qualities of Vāhigurū in the Japujī.







**Grade: Kindergarten**  
**Lesson Number: 5**  
**Unit Name: Sikh Symbols**  
**Course: Virṣā**  
**Title: 'Khaṇḍā**

### **Standards**

#### **Standard 6: Understanding Sikh Symbols**

- Students identify and describe Sikh symbols. (e.g. Nishān Sāhib, Khaṇḍā, Ik Oaṅkār, 5 Kakār, hawk, silver arrow, Gurū Nānak as “founder of the faith,” and the Mūl Mantr)

### **Objectives**

1. Students will be able to understand the significance of the Khaṇḍā by understanding the parts of the Khaṇḍā (e.g. two Kirpāns, Cakar and Khaṇḍā) Students will be making a Khaṇḍā mobile.

### **Prerequisites**

- This lesson plan is a part of a series focusing on Sikh Symbols.

### **Materials**

- Pictures of Khaṇḍā
- Explanation of what the Khaṇḍā is and its significance
- Template of the Khaṇḍā.
- Template of the pieces of the Khaṇḍā.
- Multiple colors of cardstock or construction paper
- Hanger
- Single-hole punch
- Colored pencils, markers, glitter or glitter glue
- Scissors
- Pencils
- String or yarn

### **Advanced Preparation**

- Teacher should read the explanation of the significance of the Khaṇḍā and make sure the students understand it in order to answer the questions { qw'y kn'cum
- Create five templates of a Khaṇḍā on cardstock and another five templates of parts of the Khaṇḍā.
- It will also be helpful to have a Khaṇḍā mobile already made.
- Some students may need more help than others. It would be ideal to have the cutouts of the Khaṇḍā already prepared so that students only have to put the mobile together.

### **Engagement (20 minutes)**

- Show students the picture of the Khaṇḍā and ask them if they know what it is.

- Cover up most of the Khandā – so that students can only see one Kirpān ask students if they know what (the Kirpān) it is.
- Reveal the entire Khandā. Once again ask students if they can find another Kirpān.
- Read the explanation about the Khandā.
- As you read the explanation – make sure you point out the different parts of the Khandā.
- After reading the explanation, ask students the following questions:
  - What is this called?
  - Tell me about one part you remember? As students are telling you about each part. label it on the Khandā.
  - What does the Khandā remind you of?

### **Exploration (30 minutes)**

- Tell the students, “Today we will be making a Khandā Mobile.”
- Give each student two pieces of cardstock or construction paper. Have them trace a Khandā using the template on one paper.
- On the other paper, students will trace the template of the parts of the Khandā.
- After tracing, allow students to cut out their shapes and decorate them using crayons, markers and/or glitter.
- Using the hole-punch, make a hole at the top of each cut/out.
- Insert the string through the holes and tie the pieces to the hanger. The actual Khandā should be in the middle and the parts of the Khandā should be tied on either side of the Khandā.
- Help students label their parts of the Khandā.

### **Explanation/Extension (10 minutes)**

- Have students sit in a circle. Ask them what they remember about the Khandā explanation from the beginning of the lesson.
- Students should share the information in Pañjābī.
- Ask students: What do we do for our community? What are some other things that we can do to be involved with the community?
- If students can't think of any ideas – share these to help them think: pick up garbage, recycle, plant flowers and trees, visit elderly in nursing homes, volunteer at a homeless shelter. etc...
- It would be wonderful if the class could begin a project to work with the larger community, or smaller projects could be undertaken at the Gurduārā.  
Uco r rg"Project"kf gcu"lpenmf g: picking up trash around the Gurduārā, serving laṅgar, doing sevā in laṅgar, serving"parshād. etc...

### **Evaluation (On-going)**

- For homework, have students explain the parts of the Khandā to their parents.
- During the following class, see how much they remember about the Khandā.

## **Teacher Resources**

### **Khanḍā Explanation**



This is a Khanḍā (ਖੰਡਾ). The name Khanḍā comes from the middle part of this symbol; it is called a Khanḍā or a double-edged sword. There is a circle around the Khanḍā. That is called a Cakar (ਚਕਰ). The Cakar represents the eternity of Vāhigurū (ਵਾਹਗੁਰੂ). There are two Kirpāns (ਕਿਰਪਾਨ) or swords on each side of this symbol. They are called Mīrī-Pīrī (ਮੀਰੀ-ਪੀਰੀ). These two swords remind us that we have an important job. Our job is to work hard to be close to Vāhigurū by doing pāṭh (ਪਾਠ) and always remembering the Nām (ਨਾਮ). We also have another important job, we have to play a role in our community by helping our community become the best that it can be. When I say community, I'm not just talking about our Sikh community; I think we need to help our world community. If something bad happens in Africa, I should try to help by collecting money – because every penny helps. I should help clean up litter in my own environment. I can help by doing sevā (ਸੇਵਾ) at the Gurduārā (ਗੁਰਦੁਆਰਾ). What can you do? What can we do as a class?

Adapted from: <http://www.sikhs.org>



**Grade: Kindergarten**

**Lesson Number: 6**

**Unit Name: Sikh Symbols**

**Course: Virṣā**

**Title: "Nishān Sāhib Book"**

### **Standards**

#### **Standard 6: Understanding Sikh Symbols**

- Students identify and describe Sikh symbols. (e.g. Nishān Sāhib, Khandā, Ik Oaṅkār, 5 Kakārs, hawk, silver arrow, Gurū Nānak as “founder of the faith,” and the Mūl Mantr)

### **Objectives**

1. Students will be able to understand the significance of the Nishān Sāhib by creating a mini-book.

### **Prerequisites**

- This lesson plan is a part of a series focusing on Sikh Symbols.

### **Materials**

- Access to a Nishān Sāhib or at least a picture of it. An actual one would be ideal for this class. If your class is at a gurduārā, you can walk the children to the Nishān Sāhib
- Explanation of what the Nishān Sāhib is and its significance
- Chart paper/ sentence strips
- Book on Nishān Sāhib (student/made)
- Crayons, color pencils or markers
- Pencils

### **Advanced Preparation**

- Teacher should read the explanation of the significance of the Nishān Sāhib and make sure they understand it in order to answer the questions of the students.
- Make copies of the Nishān Sāhib book.
- It will also be helpful to have a Khandā mobile already made.
- Sometimes it's helpful to have the books put together (e.g. folded and stapled) ahead of time.

### **Engagement (20 minutes)**

- Take the class to the Nishān Sāhib and have them sit around it. Let them have a good look at it.
- Ask students:
  - What is this called?
  - Have you ever seen this anywhere else before? Where?
  - Why do you think we have Nishān Sāhib?
  - Read the explanation or sākhī about the Khandā

- As you read the explanation – make sure you point out the different parts of the Khandā.
- After reading the explanation, Ask students the following questions:
  - What is this called?
  - Tell me about one part you remember?
  - (Point to the Khandā) What is this called?
  - What can you tell me about the Khandā?

### **Exploration (30 minutes)**

- Have students come up with sentences about the Nishān Sāhib. (e.g. “The Nishān Sāhib is shaped like a triangle.”)
- As students are coming up with their sentences, write them on sentence strips.
- Re-read the sentences that students have come up with.
- Hand out the “Nishān Sāhib Book”
- Have students write their name on the front page.
- As a class, read the entire book.
- On the last page, allow students to copy the one or two sentences from the sentences on ṽ g"chart or qp"ṽ g"sentence strips.
- Allow time for students to draw the pictures in their book and reread it with a partner.

### **Explanation/Extension (10 minutes)**

- Allow students to present their books. If possible. try to read the books with students in small groups or preferably individually.

### **Evaluation (On-going)**

- For homework, have students read their Nishān Sāhib book to their parents.
- During the next class, see how much they remember about the Nishān Sāhib.

## Teacher Resources

Note: This is for the teacher.



The Sikh flag is a saffron-colored triangular-shaped cloth, usually reinforced in the middle with Sikh insignia in blue. It is usually mounted on a long steel pole (which is also covered with saffron-colored cloth) headed with a Khandā (ਖੰਡਾ). The Sikh flag is often seen near the entrance of a gurdwārā (ਗੁਰਦੁਆਰਾ), standing firmly on the platform, overlooking the whole building. Sikhs show great respect to their flag as it is, indeed, the symbol of the freedom of the Khālsā (ਖਾਲਸਾ). Nishān Sāhib (ਨਿਸ਼ਾਨ ਸਾਹਿਬ) is a triangular shaped Kesrī (ਕੇਸਰੀ), orange, or blue, colored cloth hoisted on a pole below a steel Khandā. The Nishān Sāhib is hoisted at all gurdwārās as a statement of Sikh presence.

It is said words "Vāhigurū Jī Kī Fatih" (ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤਹ) in Gurmukhī (ਗੁਰਮੁਖੀ) script (Victory of God) wgtg inscribed on the Nishān Sāhib of Gurū Gobind Singh. During Māharājā Ranjīt Singh's times, the words "Akāl Sahāi" (ਅਕਾਲ ਸਹਾਇ) in Gurmukhī were inscribed on the Nishān Sāhib. During the Sikh Misl period, the "Nishān Vāliā Misl" (ਨਿਸ਼ਾਨ ਵਾਲੀਆ ਮਿਸਲ) used to provide Sikhs for carrying the Nishān Sāhib to all the Misls during battles.

Once, a Nishān Sāhib bearer named Bhāi Ālam (ਭਾਈ ਆਲਮ) Singh fell in the hands of Mughal enemy forces during a battle. He was told to let go of the flag or else his hand would be chopped off. Bhāi Ālam Singh replied that if they chopped his hand off, he would keep holding the flag with his feet. Then he was told that his feet would also be cut off. Bhāi Ālam Singh replied that in such eventuality he would hold it with his mouth. He was then asked what he would do if they proceeded to cut off his head. Bhāi Ālam Singh replied with confidence, "The Gurū whose flag I am carrying wll take care of it." This illustrates the esteem in which Sikhs hold their Nishān Sāhib.

Adapted from: <http://allaboutsikhs.com/basics/sikhsymbols02.htm>



	<div data-bbox="889 331 1339 621" style="border: 1px solid black; padding: 10px; text-align: center;"> <u>Nishān Sāhib</u>  <u>Activity Book</u> </div> <div data-bbox="889 714 1339 787" style="border: 1px solid black; padding: 5px;"> Name: _____ </div>
--	--

<div data-bbox="284 1537 812 1633" style="border: 1px solid black; padding: 5px;"> This is a Nishān Sāhib. </div>	<div data-bbox="857 1537 1385 1633" style="border: 1px solid black; padding: 5px;"> It is a symbol of Freedom for the <u>Khālsā</u>. </div>
---	---

The Nishān Sāhib has a Khandā on it.	The Nishān Sāhib is orange.

The Nishān Sāhib is very tall.	



**Grade: Kindergarten**  
**Lesson Number: 7**  
**Unit Name: Sikh Symbols**  
**Course: Virṣā**  
**Title: "Mūl Mantr"**

### **Standards**

#### **Standard 6: Understanding Sikh Symbols**

- Students identify and describe Sikh symbols. (e.g. Nishān Sāhib, Khandā, Ik Oaṅkār, 5 Kakār, hawk, silver arrow, Gurū Nānak as “founder of the faith,” and the Mūl Mantr)

### **Objectives**

1. Students will be able to recite and explain the Mūl Mantr.

### **Prerequisites**

- This lesson plan is a part of a series focusing on Sikh symbols. Students may already know the Mūl Mantr; the purpose of this activity is to provide them with a more concrete understanding of it.

### **Materials**

- The Mūl Mantr written on large chart paper
- Blank sheets of Chart paper or Dry-erase board/ blackboard
- Marker
- Translation of Mūl Mantr on laminated cardstock cut into strips
- Copies of Mūl Mantr along with color-coded translations for the class

### **Advanced Preparation**

- Make two copies of meanings / translations on to cardstock (thick paper) and laminate if possible.
- One of the copies will remain intact while the other needs to be cut up into nine strips. Each strip should have a translation. (e.g. \$There is one god.\$ *would be one strip*)
- Mūl Mantr – it’s helpful if it’s written in both English and Gurmukhī. The translation should be in a different color – A good way to differentiate the meanings between the words is to color code it. (Ik Oaṅkār – the words in both Gurmukhī and English and the translation should all be in the same color; the next line and translations should be in a different color etc...)
- Make copies of the Mūl Mantr and the color-coded translations for the class.

### **Engagement (20 minutes)**

- Have students sit in a semi-circle in front of you.
- On the board or on the chart paper write “Vāhigurū” in the center.
- Ask students what they think about when you say “Vāhigurū.” – There is not one correct answer. Write students’ names next to their responses.
- Reread student responses to them.

**Exploration (30 minutes)**

- If you get very few responses, that's okay, go on to the questions below. Do not tell the students if they are right or wrong. This is a great way to see what they already view as Vāhigurū's attributes:
  - *How many Gods do you think there are?*
  - *What do we call "God?"*
  - *What do you think Vāhigurū is like?*
  - *Where do you think Vāhigurū is?*
  - *Who made this world?*
  - *Do you think Vāhigurū is strong?*
  - *Is there anyone stronger than Vāhigurū?*
  - *What are some things Vāhigurū can do?*
  - *Do you think Vāhigurū loves or hates?*
  - *How do you become friends with people? How do you become friends with Vāhigurū? (Cnswer: by becoming friends with people)*
- After you've gone through these questions, show them the Mūl Mantr – and tj g"translation one line at a time.
- Take your time; spend a significant amount of time on each line.
- Check for understanding. Ask students the same questions as above and see if their answers are the same or different.
- Next, have students help you put the Mūl Mantr in order using the nine strips.
- Finally play a game, where student have to match the Mūl Mantr with the correct translation – see if they can remember any of the meaning0(£ not, they can match the coloru).
- As they find a match, make sure you read both the line from Mūl Mantr along with the translation.

**Explanation/Extension (10 minutes)**

- Once again. read the Mūl Mantr in order along with the translations.
- Hand out the copies of the Mūl Mantr.
- Have students read along with you. If possible, the teacher should read the Mūl Mantr and allow children to read the translation.

**Evaluation (On-going)**

- For homework, have the students read the Mūl Mantr along with the translations to their parents.

## **Teacher Resources**

### **Mūl Mantr Explanation**

ੴ	ik oāṅkār	One Universal Integrative Force	Vāhigurū is One
ਸਤਿ ਨਾਮੁ	sati nāmu	Identified by Truth	Vāhigurū is True
ਕਰਤਾ ਪੁਰਖੁ	kartā purakhu	Pervasive Creator	Vāhigurū Creates
ਨਿਰਭਉ	nirbhaū	Fearless	Vāhigurū is Fearless
ਨਿਰਵੈਰੁ	nirvair	Without Enmity	Vāhigurū has no Hate
ਅਕਾਲ ਮੂਰਤਿ	akāl mūrati	Timeless Being	Vāhigurū is beyond Time
ਅਜੂਨੀ	ajūnī	Unborn	Vāhigurū is Independent
ਸੈਭੰ	saibhaṅ	Self-Illumined	No one teaches Vāhigurū
ਗੁਰ ਪ੍ਰਸਾਦਿ	gur prasādi	Attained by Grace of Gurū	Gurū shows us Vāhigurū



**Grade: Kindergarten**  
**Lesson Number: 8**  
**Unit Name: Sikh Symbols**  
**Course: Virṣā**  
**Title: 'Gurū Nānak**

### **Standards**

#### **Standard 6: Understanding Sikh Symbols**

- Students identify and describe Sikh symbols. (e.g. Nishān Sāhib, Khandā, Ik Oaṅkār, 5 Kakār, hawk, silver arrow, Gurū Nānak as “founder of the faith,” and the Mūl Mantr)

### **Objectives**

- Students will be able to identify Gurū Nānak’s personality traits by listening to the Sacā Saudā Sākhī (ਸਚਾ ਸੌਦਾ ਸਾਖੀ).

### **Prerequisites**

- This lesson plan is a part of a series focusing on Sikh Symbols.

### **Materials**

- Janamsākhī Book Gurū Nānak (Sacā Saudā Sākhī)
- Large sheets of paper and marker
- Copies of “My Little Sikhī Book”
- Pencils and crayons for students

### **Advanced Preparation**

- On the large sheet of paper, create the Character Analysis chart. You may also want to have the “My Little Sikhī Books” already made so the students don’t have to spend too much time on this.

### **Engagement (20 minutes)**

- Read the Sacā Saudā Sākhī.
- Using student responses fill out the Character Analysis chart. While doing this, make sure students understand what characteristics you’re looking for (e.g. caring, giving, helpful.”ge ... )0
- After completing the chart, have a discussion on the Sākhī. You may choose to incorporate the following questions in your discussion.
- Ask students:
  - What are Gurū Nānak’s three principles?
  - Why did his father become angry?
  - Why did Gurū Nānak do what he did?
  - Was it good or bad? Why?
  - Tell me about a time where you gave up something you had for someone else?
  - How did it make you feel?
  - How do you think Gurū Nānak would feel about what you did?



**Exploration (30 minutes)**

- After the engagement, give the following directions BEFORE you hand out the “My Little Sikhī Books.”
- Students need to write their names on the book.
- On the first page, ask them to draw something from the story that they really liked. Please allow students to dictate a one-sentence summary about their picture. As the student dictates their ONE sentence, please write it below the picture. It is recommended that the sentence be transcribed in Pañjābī.

**Explanation/Extension (10 minutes)**

- Allow students to present their drawings.

**Evaluation (On-going)**

- Once students have presented their drawings have them sit in a circle. Begin telling the Sākhī once again and have the students help you with the sequence of events of the Sākhī. For homework, have them retell the Sākhī to their parents and/or siblings.

**Teacher Resources****Character** \_\_\_\_\_

The character's physical appearance

The character's personality traits (and evidence of trait – behavior, words, action, feelings, thoughts)

The character's role in the story

The character's challenge in the story

The character's major accomplishment(s)

<div data-bbox="300 273 747 766"><p>My little Sikhī Book</p><p>By:</p><hr/></div>	
<div data-bbox="678 840 836 976">1</div>	<div data-bbox="1258 840 1412 976">2</div>

<div data-bbox="685 1612 836 1747">3</div>	<div data-bbox="1258 1612 1412 1747">4</div>
--	--

### Sacā Saudā (The Truth Bargain)

Gurū Nānak used to run a shop in his village, Talvandī, now called Nankāna Sāhib. When making purchases for his shop, he often went to a nearby town called Cūhaṛ Khānā (ਚੁਹੜ ਖਾਨਾ). On the way to the town, there was a resting place where holy people who were passing through the city could stay.

Gurū Nānak often visited these religious people to have discussion with them regarding God and Grace. Gurū Nānak often shared his earnings with these holy men and needy people. Whenever he had a chance to be in their company, he exchanged views regarding the purpose of human life.

His father, Kalyāṇ Cand (ਕਲਯਾਣ ਚੰਦ), popularly known as Mahtā Kālū (ਮਹਤਾ ਕਾਲੂ), did not appreciate Gurū Nānak's conduct. Kalyāṇ Cand advised Gurū Nānak not to lavishly give away money, food and other articles. But Gurū Nānak continued helping people including those who would stop at Cūhaṛ Khānā on their pilgrimages.

Finally, the father asked his son to limit his habit of giving charity the people – he wanted Gurū Nānak to save money for future use. But Gurū Nānak explained to his father that sharing money with the needy people is the “Truth Bargain” of life and everyone should adapt it to his ability. It is an essential duty of a human being and the right path for peace and pleasure of the people.

Let us resolve today, being the followers of Gurū Nānak, that we should utilize a part of our earnings for sharing with the people who need our help. This is the true bargain of life. Doing good to the people is the way of a Sikh. Sharing with the needy, makes the day of a Sikh. The true bargain of life is sharing one's earning with the needy and helping in whatever way we can.



**Grade: Kindergarten**  
**Lesson Number: 9**  
**Unit Name: Celebrations**  
**Course: Virṣā**  
**Title: 'Bandī Choṛ**

### **Standards**

#### **Standard 5: Understanding Sikh Celebrations**

- Students identify and describe the events or people celebrated during Sikh holidays and why we celebrate. (e.g. Vaisākhī, Divālī, Holā Mohallā, Parkāsh Utsav Gurū Nānak, Parkāsh Utsav Gurū Gobind Singh, Shahīdī Chote Sāhibzāde, Gurgaddī Gurū Granth Sāhib, Māī Bhāgo and Sikh Bībīām Celebration)

### **Objectives**

1. Students will be able to understand the importance of Bandī Choṛ Divas and why we celebrate this important event. Students will listen to the sākhī and reenact it to understand why Gurū Sāhib made the choice he made.

### **Prerequisites**

- This lesson plan is a part of a series focusing on Sikh celebrations.

### **Materials**

- Explanation of Bandī Choṛ Divas (attached below)
- Visual of Jahāngīr (ਜਹਾਂਗੀਰ)
- A colā
- Color pencils
- Scissors
- Large piece of cloth – that can be cut into 52 strips.
- Pencils
- Chalkboard or chart-paper
- Markers/ chalk
- Sentence strips/ two pieces of poster paper cut horizontally into 8 strips
- **(Felt board and felt is optional.)** Teacher may choose to create a pictorial felt board so that students can get a sense of the story via pictures. This involves cutting out pictorial representations from felt to tell the story.

### **Advanced Preparation**

- Practice telling the sākhī of Bandī Choṛ so that when you are reading it to the students, you can dramatize the parts that need to be dramatic.
- During the sākhī, it's important to emphasize the fact that the Gurū had an opportunity to be free and leave the horrible prison, but he chose not to leave until the other Kings were also released. He did this because the other kings were being oppressed. He was willing to give up his personal freedom for a just cause.
- It is always best to have pictures or objects from the era being discussed.

- It is essential to have a colā because so many of our students may not understand what a colā is.
- Have a large piece of cloth that can be cut into 52 strips. (I would mark it in advance so that when I cut it in front of the students, it will be that much quicker.)
- On the poster paper or sentence strips, write important parts of the sākhī. (e.g. Gurū Hargobind becomes Gurū. He begins to wear two Kirpāns; he starts an army. He is arrested. There are 52 kings in jail with him. Jahāṅgīr lets the Gurū leave. The Gurū refuses to leave without the kings. He is allowed to take anyone who can hang on to his colā. All the kings hold on to the Gurū's colā. When Gurū Sāhib returns to Amritsar – the whole city is lit up with lights.)

### **Engagement (20 minutes)**

- Write “Gurū Hargobind” both in Gurmukhī and English on the board / chart paper.
- Ask student to figure out what is written on the board – if they can't identify the name tell them what it says and see if students have any knowledge about this Gurū.
- If they have information, listen to it and write it down on the board. If they don't have any knowledge of the Gurū start by naming the Gurūs in order.
- Have students help you with the names of the Gurū once again but this time stop when you get to the fifth Gurū. Explain to students how Gurū Arjan attained martyrdom and share with students that he was the father of the next Gurū.
- Ask students if they could remember who the sixth Guru was, if not, say the name slowly, one syllable at a time allowing students to guess the name.
- Then begin telling the sākhī of Gurū Hargobind. Use visuals while sharing the Sākhī to keep students' attention.

### **Exploration (30 minutes)**

- Once you have shared the sākhī, ask comprehension questions to make sure students have understood the sākhī. You can use the following questions or create your own:
  - Who was the main person in this sākhī?
  - What was something that Gurū Hargobind emphasized?
  - Why did he wear two swords (Kirpāns)?
  - Why do you think King Jahāṅgīr arrested Gurū Hargobind?
  - Under what conditions do good guys go to jail?
  - Why did King Jahāṅgīr let Gurū Hargobind leave the prison?
  - Why didn't the Gurū want to leave the prison?
  - How many other kings were in prison with the Gurū?
  - What did the Gurū do to help the other Kings?
  - Why did Gurū Hargobind want to help the others?
  - What happened when Gurū Hargobind got back to Amritsar?
- Explain to them that you wouldn't want to cut up a real colā so instead, you are going to show them how the Gurū helped the other Kings to be free by using a piece of cloth. While you are cutting the strips, have students count in Pañjābī with you. (Count up to 52; if the students can not count that high, have them repeat after you.)
- Show the students the cloth and begin to cut it into strips. Have each child hold on to one strip and walk from one side of the room to the other with the students while

reminding them why Gurū Sāhib chose to help the Kings. Gurū Sāhib tried to help all people not just Sikhs.

- Have students sit on the floor in a circle.
- Have students help you retell the story to make sure they remember the sequence of events from the sākhī.

#### **Explanation/Extension (10 minutes)**

- Next show the students the sentence strips or poster board with the story sequence written on it.
- Hand each student a strip with a part of the story and read to them what their sentence strip says. Have them help you put the story back in order.
- Read each strip and allow students enough time to think about the sequence of events.
- Tape up the sentence strips on the wall/ board and read them in order once you have completed the activity.
- Answer any questions students may have.

#### **Evaluation (On-going)**

- For homework, have students tell the sākhī to their parents/ family members.
- During the following class, see how much they remember this piece of history.



## **Teacher Resources**

### **Bandī Chor Divas (ਬੰਦੀ ਛੋੜ ਦਿਵਸ)**

Sometime between 1617 and 1619, the sixth Gurū; Gurū Hargobind, was imprisoned at Gavāliar (ਗਵਾਲਿਅਰ) Fort by the Mughal Emperor Jahāngīr (ਜਹਾਂਗੀਰ). Jahāngīr had kept him under close surveillance. Many devotees came by to see the Gurū on a daily basis but were turned away each time. This did not stop them from returning the very next day.

However, the Gurū's well-wishers such as Bhāi Jeṭha (ਜੇਠਾ), and the Muslim mystic Hazrat Miām Mir (ਹਜ਼ਰਤ ਮੀਆਂ ਮੀਰ) rallied for Gurū Hargobind to be released. Although Emperor Jahāngīr duly granted such freedom, Gurū Hargobind refused to leave the prison. This is because 52 other rulers were also being held unfairly at Gwalior Fort. In protest, the Gurū insisted on remaining a captive for as long as the other prisoners were held there. At this, the emperor conceded that however many prisoners could hold onto Gurū Hargobind's colā (ਚੋਲਾ / robe) at the emancipation would also be released. So a special colā was stitched, which had 52 strips attached to it, to be held by each prisoner.

To celebrate Gurū Hargobind's freedom, lamps were lit in Amritsar. Gurū Sāhib and this event have come to be known as Bandī Chor, which loosely translates as 'the release of the imprisoned' or 'the grand emancipator' or 'munificent liberator.' When Gurū Hargobind reached Amritsar, his Sikhs had lit lamps to welcome him. Since then this occasion is celebrated and commemorated.

There is not any significant reason for Sikhs to celebrate Divālī as this is not a Sikh holiday. However, Bandī Chor Divas falls on the same day as the Hindu festival of Divālī. This is a time of celebration for us because Gurū Jī sacrificed and rejected personal freedom in order to defend the innocent and the exploited.

**'The brave one fights for the downtrodden' (- Kabīr, Gurū Granth Sāhib)**

**Grade: Kindergarten**

**Lesson Number: 10**

**Course: Virṣā**

**Title: 'Looking at the Past**

### **Standards**

#### **Standard 2: Looking At the Past**

- Students understand that history relates to events, people, and places of other times.
  - *Students understand how people lived in earlier times and how their lives would be different today (Pañjāb Gurū Period versus Pañjāb 50 years ago versus America today). They draw upon a variety of stories, legends, songs, ballads, and games in order to describe the environment, lifestyles beliefs, and struggles of the people.*

### **Objectives**

1. Students will be able to identify the similarities and differences in life in Pañjāb during the Gurū period, 50 years ago and currently.

### **Prerequisites**

- Though there is not a prerequisite for this lesson, the teacher needs to understand that students at this age have a very difficult time understanding concepts of time. Please be patient with students and try to provide as many visuals as possible.

### **Materials**

- Pictures of village life (Carkhā (ਚਰਖਾ), Khūh (ਖੂਹ), farmers working in the fields, etc...)
- Large sheets of paper and marker
- Pictures of modern conveniences – oven, dishwashers, playgrounds, toilets. etc.
- Pencils and crayons for students
- Tell a sakhī of Gurū Nānak’s childhood – where he’s playing with friends and sharing with others, working in the fields etc...
- Box or container
- Tape
- An elder from the community or anyone who can communicate with children about their experiences of growing up in the village. It would be ideal to have someone who is an elder and another person who has recently lived in the village to show the students how village life has changed.

### **Advanced Preparation**

- Find numerous pictures of a village – it would be ideal if pictures of villages 50 years ago were present along with pictures of current village living.
- Find pictures of modern conveniences that we use daily – bathrooms, sinks, faucets, air conditioning, toys, microwaves, ovens, etc...
- Divide a large chart sheet into three sections labeled: “Villages Long Ago,” “Villages Today,” and “U.S. today.” (It would be wonderful if comparisons could be made

between villages during the Gurū-period, 50 years ago and today; however, this is a difficult concept for most students this age to grasp.)

- Find  $uqo\ g'o\ go\ dgtu'qh'vj\ g'eqo\ o\ wpk\{$  who can communicate with children about their experiences of growing up in a village. It would be ideal to have someone who is an elder and another person who has recently lived in the village to show the students how village life has changed. It would be great if this person had pictures of their village long ago and presently.

### **Engagement (20 minutes)**

- Have students sit in a circle. Tell them a sākhī about Gurū Nānak's childhood – emphasizing the simplicity of life back then.
- Discuss how Gurū Nānak worked and played hard.
- After you tell the sākhī, have students think about the following:
  - What type of toys did Gurū Nānak play with as a youngster?
  - What did he do to have fun?
  - Where did Gurū Nānak and his friends play?
  - What type of treats do you think they ate?
  - What kind of homes do you think Gurū Nānak and his friends lived in?
  - How do you think Gurū Nānak's mom cooked? Do you think she used an oven or a microwave?
  - What kinds of foods do you suppose they ate? Do you think they ever ordered pizza?
  - How did they wash their dishes?
  - Do you think the children (boys and girls like yourselves) had to work? If so, what kind of work do you think they had to do?
  - Do you think Gurū Nānak had to work or did he play all day long?

### **Exploration (30 minutes)**

- Share pictures of Pañjābī life with students – show them each picture but don't tell them what it is or what it is used for.
- Allow students to look at each picture and think for a while.
- Place all the pictures in a box or container.
- Next call each student one at a time to the front of the class and give them a picture. Ask them:
  - What do you think this object is?
  - What it is used for?
  - Finally, look at this chart, where do you think this picture belongs? Do you think this object was available in villages during the era of the Gurūs or long ago, or is this an object that people just started using?
  - Please tape the picture of the object under the correct heading or have a student do this for you.
- When all students have had an opportunity and/or all the pictures have been placed on the chart, review all the pictures and purposes of each object.
- Discuss with the students whether or not they think they could survive in a village.

**Explanation/Extension (10 minutes)**

- Have the Community Elder speak to the children about their own village experiences. Ask them to include the vocabulary that the students have learned during this lesson: khūh, caṛkhā etc.
- It would be great if this person could share some pictureu of their village both past and present.
- Allow students to ask questions– remind them to be polite and respectful.

**Evaluation (On-going)**

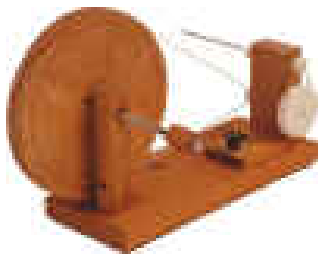
- Ask students to share their new knowledge with their parents. During the following class, ask students questions about this lesson and y g"information shared by the guest speaker. Ask children to note two things in their house that may not have existed a long time ago. Tell them to remember it for the next class.

## **Teacher Resources**

### **Synopsis of Gurū Nānak's Life**

Gurū Nānak was born in the village of Talvandī (ਤਲਵੰਡੀ) in 1469 to Mahtā Kālū (ਮਹਤਾ ਕਾਲੂ) and Mātā Triptā (ਮਾਤਾ ਤ੍ਰਿਪਤਾ). Gurū Nānak was named Nānak after his sister Nānakī. Gurū Nānak was a very gifted and intelligent child. Young Nānak was so smart that all his teachers taught him everything they could possibly pass on and felt there was nothing left to offer him. He loved to play outside with his friends. Whenever the children grew tired from playing, his mother would bring treats for Nānak who graciously shared them with his friends. As Nānak grew older, his father became concerned that Nānak was too idle as his main responsibility was to care for the cattle. He would take them into the meadow each morning and bring them back home in the evenings. At this time Gurū Nānak had started to spend more and more time in the forests enjoying nature and singing the praises of Vāhigurū (ਵਾਹਗੁਰੂ). Gurū Nānak's father, Mahtā Kālū became annoyed and feared that their son would not be successful in life. He thought that perhaps if Gurū Nānak was married he would take life more "seriously." He ended up getting married and still continued to love nature and work towards his life mission which was to spread the word of Vāhigurū. He made four long, incredible journeys all over Asia.

### **Picture examples for activity**



**Grade: Kindergarten**

**Lesson Number: 11**

**Unit Name:**

**Course: Virṣā**

**Title: Sikh Games**

### **Standards**

#### **Standard 5: Important Dates**

- Students identify and describe the events of people celebrated during Sikh holidays and why we celebrate them. (e.g. Vaisākhī, Divālī, Holā Mohallā, Parkāsh Utsav Gurū Nānak, Parkāsh Utsav Gurū Gobind Singh, Shahīdī Choṭe Sāhibzāde, Gurgadī Gurū Granth Sāhib, Māī Bhāgo and Sikh Bībīān Celebration)

### **Objectives**

1. This day is dedicated to Sikh Games (similar to the Olympic Games). Students will be able to take part in games. Many of the games require partners to help with teambuilding. Along with the strengthening our small community, the purpose of this day is to have fun.
2. For more ideas, see Celebrations at the end of Virṣā lessons.

### **Prerequisites**

- None.

### **Materials**

- Queen/ King size bed sheet– to be used for Tug-o-War
- Pencils
- Chalkboard or chart-paper
- Markers/ chalk

### **Advanced Preparation**

- Inform parents at least three to five classes prior to the day of Sikh Games. Send a note explaining the types of games, the date and time and how they can help you.
- Think about what type of activities you would like to have for Sikh games depending on: the amount of space, how much time could be allowed for this event, the number of participants and most importantly: VOLUNTEERS!!!
- An obstacle course could be set up where you have two to four teams and each member of the team has to complete the obstacle course. Whichever team completes the course first wins. In your obstacle course you can choose to have students from each team whirl hula hoops a certain number of times before they run to the next station where they must ride a tricycle between cones and then they run to the next station shoot a basket, next, they grab a balloon at the final station, put it between their legs and run back to their team and pop it before tagging the next player to begin the obstacle course.
- You can have students compete in relay races – another great team-building activity.
- Choose three to five activities for this day. Some possible ideas have been mentioned above and more ideas are listed below for you to choose from.

**Engagement (20 minutes)**

- Have students sit in a group and share with them the purpose of the day.
- Explain to the students that the Gurus had instituted sports (e.g. Gurū Aṅgad used to have wrestling matches, Gurū Hargobind set up Akhārās for Sikhs to practice martial arts etc...) Ask them why they think the Gurū did these things?
  - Explain to them that the Gurūs probably felt that it was important to stay physically fit – Gurū Nānak was able to plow his fields at the age of 70 because he was healthy. He did most of his Udāsīs on foot.
- Explain to the students that some of the games are set up as team activities – discuss what it takes to be a good team and team member. (e.g. 1) cheer each other on, 2) don't get mad if someone doesn't play as well as you do, 3) have fun.)

**Exploration (30 minutes)**

- Explain the first game and allow students to start playing.
- Continue on to the obstacle course. If one of the games involves getting wet– make sure the parents know ahead of time so that they don't get upset on this day.
- Play the game where children get wet first so that they have an opportunity to dry off before the end of the day.

**Explanation/Extension (10 minutes)**

- Remind students that we are all winners and have them give their teammates a pat on the back (lightly). Explain to children that often at school when someone wins or does something great for appreciation we clap. Tell them that is great, but as Sikhs when we want to show our appreciation we call out a Jakārā—Jo Bole So Nihāl, Sati Srī Akāl (ਜਕਾਰਾ – ਜੋ ਬੋਲੇ ਸੋ ਨਿਹਾਲ, ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ).
- If you decided to put together an awards ceremony, now would be the time to do it.
- At the end of the ceremony, call out a Jakārā.

**Evaluation (On-going)**

- Find out whether the parents enjoyed the day– ask them for suggestions and feedback. Also, get feedback from the students. Find out what they liked, didn't like and wouldn't change.

## **Teacher Resources**

### **Bāndar Daur (ਬਾਂਦਰ ਦੌੜ)**

Players: 2-4 teams

Set up teams and play area. The first person on each team is to bend over with feet apart and grab their ankles. On “go,” they are to race down the course and back without letting go of their ankles. Each person on the team repeats the relay. The first team done is the winner.

### **Ping-Pong Relay**

Required: Buckets and ping-pong balls

Players: 2-4 teams

For each team, have one bucket and five ping-pong balls. The object is to have players one at a time, run barefoot down the course to where bucket and five ping-pong balls are on the ground. They are to sit on the ground and using only their feet, pick up the ping-pong balls and put them into the bucket. Once they have all the balls into the bucket, they are to dump them out, run back to the team and have the next person do the same. The first team with everyone completing the task is the winner. You could try water bombs instead of ping-pong balls.

### **Freeze Tag!**

One person is chosen to be “it”, but when they touch someone, that person is “frozen” in place. They cannot move until someone else touches them and unfreezes them. Game continues until all the players are frozen. The last person to “freeze” will be “it.”

### **Watch out for the “Sher”**

1. Choose one of the students to be the Sher.
2. The sher will sit at least 15 feet away from everyone facing the opposite direction.
3. A stuffed animal will be put behind our sher as its baby. The sher has to protect his baby from all the other students.
4. The other students are going to take turns sneaking up behind the sher and try to steal the baby.
5. If the sher hears the students sneaking up it can roar and then turn around. If the sher has caught a player the player takes the sher’s place and the first sher goes back to the other players. If there is no player when the lion roars the sher remains the sher.





**Grade: Kindergarten**

**Lesson Number: 12**

**Unit Name: Gurduārā Etiquette**

**Course: Virṣā**

**Title: 'Gurduārā Etiquette - I**

### **Standards**

#### **Standard 4: Learning Protocol**

- Students understand and identify proper etiquette in the Darbār.
  - *Students will be told explicitly the proper etiquette when entering the gurduārā and what expectations are required of them.*

### **Objectives**

1. Students will learn and model proper etiquette when entering a Darbār and understand expectations of attending a Darbār.

### **Prerequisites**

- This lesson plan is the first of a three/part series focusing on the gurduārā etiquette.

### **Materials**

- Picture of a royal court – outside and inside
- Picture of the Gurū Granth Sāhib
- Chart paper
- Markers
- Plain paper
- Crayon, Color pencils
- Scotch tape

### **Advanced Preparation**

- Teacher may want to read the description of the darbār several times so that they can sound very dramatic on the day of the lesson.

### **Engagement (20 minutes)**

- Ask students to close their eyes and imagine for a few minutes. Read the following to them:
  - *Imagine that you are about to enter a great big room. The doors are very big and heavy. They are closed. There is a long line of people standing on either side of the door waiting for someone. You hear drums and people become excited to see this magnificent person that is about to enter this beautiful room filled with ...*
  - Tell me what you imagined.
  - Who do you think is about to enter the room?
- Close your eyes again, and get ready to imagine the next part with me.
  - *Now the big heavy door slowly opens but no one moves. The sound of the drums is becoming louder and louder. You look at the people standing next to you. They are all standing with their heads bowed down and their hands folded and they are all saying something. It sounds like a chant. You bow your head and fold your*

*hands. Next you feel a group of people pass you and go into the grand room. People are beginning to walk inside and you join the group. As you walk inside, you begin to look around. You have never seen anything so beautiful and there is a nice sweet smell in the air. You have entered the darbār. People are lining up to bow in front of the great Gurū Granth Sāhib.*

- Have students open their eyes and sit quietly for a few moments.

### **Exploration (30 minutes)**

- Have a discussion – You may choose to use the following questions:
  - What did the darbār remind you of?
  - How were the people acting outside the darbār?
  - How were they behaving inside the darbār?
  - Why do you think they were acting the way they were?
  - How do you act in the darbār?
  - Do you behave the way you're supposed to?
- Students will draw a picture from their imagination about their imaginary visit to the darbār they will draw a picture of how people were behaving inside the darbār.

### **Explanation/Extension (10 minutes)**

- Once students have had a chance to draw their picture, ask students to come up with a caption for their picture.
- Teacher should walk around the classroom and help each child write their caption under their picture.
- Allow students an opportunity to share their picture and caption with their classmates.
- Do a quick recap of the entire day. Remind students what they learned.
- Hang pictures on the walls with tape.

### **Evaluation (On-going)**

- During the following class, see what they remember about proper etiquette in the darbār of the Gurū.
- You can begin the next class by looking at the pictures students have created – that's a great way to discuss what students learned the previous week.

**Grade: Kindergarten**

**Lesson Number: 13**

**Unit Name: Gurduārā Etiquette**

**Course: Virṣā**

**Title: "Gurduārā Etiquette - II"**

### **Standards**

#### **Standard 4: Learning Protocol**

- Students understand and identify proper etiquette in the Darbār.
  - *Students will be told explicitly the proper etiquette when entering the gurduārā and what expectations are required of them.*

### **Objectives**

1. Students will learn and model proper etiquette when entering a darbār and understand expectations of attending a darbār.

### **Prerequisites**

- This lesson plan is the second of a three/part series focusing on the gurduārā etiquette.

### **Materials**

- Picture of a royal court – outside and inside
- Picture of the Gurū Granth Sāhib
- Chart paper
- Markers
- Copy of skit ideas (see below)
- 4-6 volunteers

### **Advanced Preparation**

- Teacher may want to recruit the help of volunteers and parents because this lesson involves doing skits and it will be helpful to have four to six individuals to help create and perform these skits.

### **Engagement (20 minutes)**

- Ask students to recall what they learned last week. If they can't remember, have them stand up, ask them to take a look at the picture you taped on the walls of the ~~the~~ "darbār lesson while you slowly count to 20.
- Have them sit down once again and see if they can recall anything.
- Discuss the previous lesson with them. Once again remind them of what they learned.

### **Exploration (30 minutes)**

- On the chart paper make a long vertical line down the center of the page and write "Good" on one side and "Bad" on the other side.
- Explain to students that you and your volunteers will be performing skits. Students need to watch and think about whether the skit is appropriate (good) behavior inside the darbār or inappropriate (bad) behavior.
- Perform skits and have students evaluate appropriateness for darbār.

- Write the name of the skit and whether it was good or bad. Have students take a vote on whether it was good or bad. (e.g. Playing with toys in the darbār – Bad)
- Continue until all skits have been performed.

**Explanation/Extension (10 minutes)**

- Read from the lists of “GOOD” and “BAD.”
- Allow students to perform some of the “GOOD” behaviors in front of their peers.

**Evaluation (On-going)**

- During the following class, see what they remember about proper etiquette in the darbār of the Gurū.
- Remind students that they need to start practicing what they learned immediately.

## **Teacher Resources**

### **To be acted out for explanation**

#### *Improper behavior*

- Running into the darbār (ਦਰਬਾਰ)
- Walking in without covering your head
- Walking in with shoes
- Playing with our friends inside the darbār
- Bringing toys to the darbār
- Talking inside the darbār
- Not taking parshād (ਪਰਸ਼ਾਦ)
- Asking mom to take you to Taco Bell instead of eating laṅgar (ਲੰਗਰ)
- Not wanting to sit down because of the fear of your clothes getting ruined

#### *Proper etiquette*

- Sitting properly
- Listening to Kīrtan (ਕੀਰਤਨ), Kathā (ਕਥਾ), etc.
- Standing quietly and properly in Ardās (ਅਰਦਾਸ)
- Doing Sevā (ਸੇਵਾ) at the Gurduārā (ਗੁਰਦੁਆਰਾ)
- Serving napkins before parshād / collecting napkins after parshād
- Accepting parshād properly



**Grade: Kindergarten**

**Lesson Number: 14**

**Unit Name: Gurduārā Etiquette**

**Course: Virṣā**

**Title: "Gurduārā Etiquette - III**

### **Standards**

#### **Standard 4: Learning Protocol**

- Students understand and identify proper etiquette in the Darbār.
  - *Students will be told explicitly the proper etiquette when entering the gurduārā and what expectations are required of them.*

### **Objectives**

1. Students will learn and model proper etiquette when entering a darbār and understand expectations of attending a darbār. Students will play a trivia game asking questions about appropriate behavior and protocol.

### **Prerequisites**

- This lesson plan is the third of a three/part series focusing on gurduārā etiquette.

### **Materials**

- Picture of a royal court – outside and inside
- Picture of the Gurū Granth Sāhib
- Chart paper
- Markers
- Plain paper
- Crayon, Colorgf pencils
- Scotch tape
- Pack of 50 index cards with trivia questions – these can be from the skit ideas used in ugeqpf "Gurduārā Etiquette lessop.

### **Advanced Preparation**

- Teacher needs to write trivia questions onto index cards.
- You may want to have 1-2 volunteers to help write down student questions on to index cards.

### **Engagement (20 minutes)**

- Ask students to recall what they learned last week. Ask if they can recall what they learned two weeks ago. (Imaginary trip to the gurduārā)
- Ask students how they have implemented what they have learned in the last two weeks.
- Ask students to think of a question or statement that their peers have to answer regarding proper etiquette. Each student needs to think of something to contribute to the trivia game – it's okay for volunteers and teacher to help students with the questioning process. However, students should not hear each other's questions or statements.



**Exploration (30 minutes)**

- Once all students have come up with their questions, have them all stand up. Divide the students into two teams – make sure teams are pretty even as far as skill level.
- Explain to students that we are about to play a trivia game where the teacher will ask them questions and they have to answer. They will all get a chance to answer the trivia question but if they need assistance, their team can help them.
- Give teams points for correct answers. At end of the game congratulate both sides on a job well done.

**Explanation/Extension (10 minutes)**

- Next, give each student two pieces of paper and label each paper: “GOOD” and “BAD.”
- Have them think about one thing that is “GOOD” to do in the darbār and draw it on the paper that says “GOOD.”
- Next, ask them to think about one thing that is “BAD” to do in the darbār and draw it on the paper that says “BAD.”
- Collect student drawings and create a book out them. You can alternate between “GOOD” and “BAD,” or you can put all the “BAD” and then follow it with the “GOOD” examples of proper etiquette. Bind the book and share it with the saṅgat so that they have a chance to see what students are learning.
- If students do not have time to finish this in class allow them to finish it for homework.

**Evaluation (On-going)**

- Attend darbār with students and see what they have learned and implemented.

**Grade: Kindergarten**  
**Lesson Number: 15**  
**Course: Virṣā**  
**Title: 'Choṭe Sāhibzādās**

### **Standards**

#### **Standard 5: Important Dates**

- Students identify and describe the events or people celebrated during Sikh holidays and why we celebrate them. (e.g. Vaisākhī, Divālī, Holā Mohallā, Parkāsh Utsav Gurū Nānak, Parkāsh Utsav Gurū Gobind Singh, Shahīdī Choṭe Sāhibzāde, Gurgadī Gurū Granth Sāhib, Māi Bhāgo and Sikh Bībīām Celebration)

### **Objectives**

1. Students will be able to understand the significance of the role Choṭe Sāhibzāde played in Sikh History by listening to the sākhī.

### **Prerequisites**

- None.

### **Materials**

- Chart paper
- Marker
- Sākhī of Choṭe Sāhibzāde
- Felt – Skin tone colors
- Scraps of cloth – Nothing too fancy or flowery (this is for the outfits of the Sāhibzāde puppets)
- Glitter or Glitter-glue
- Buttons
- Yarn
- Sewing needles
- Glue gun
- Scissors
- Copies of the sākhī

### **Advanced Preparation**

- Teacher should read the sākhī of the Choṭe Sāhibzāde and rephrase it (make it simpler) for their class.
- Create five puppets to show students what the final product should look like. (two of the Sāhibzāde, Mātā Gujārī, Gaṅgū, Aurāṅzeb)
- Some students may need more help than others. – Some teachers prefer to have the puppets already half way done (have the body already cut-out and glued so that the students just have to decorate their puppets.)

**Engagement (20 minutes)**

- Have students sit in a circle and ask them if they know who Gurū Gobind Singh is. Ask them:
  - Who is this person?
  - What do you know about him?
  - Mention to the students about the Choṭe Sāhibzāde. See if they have any information on them. Any relevant information that students share should be written on the chart paper to show them that their ideas have meaning and are important.

**Exploration (30 minutes)**

- Share the sākhī with the students – using a very dramatic voice and show the pictures from the sākhī while reading.
- Discuss the sākhī.
- Next, explain to students that they will be creating puppets of the Choṭe Sāhibzāde so that we can create a play of the sākhī.
- Each student should have a felt body to decorate, glitter, cloth scraps, etc... (make sure Sāhibzāde puppets have dastārs and look appropriate.)
- Some students may need more help than others.
- Once students complete their puppets, have them sit in a circle. Give children enough space because they will have their puppets and are more likely to get into each other's space, which will cause disruption.
- Explain to students that you will be re-reading the sākhī but you need help from the students.
- Before reading the sākhī, see how much students remember on their own.
- Read the sākhī with assistance from students. Allow students to speak for the Choṭe Sāhibzāde using their puppets.

**Explanation/Extension (10 minutes)**

- Ask students the following questions:
  - Why do you think the Choṭe Sāhibzāde were so brave?
  - Do you think if Gurū Gobind Singh had had daughters they would have acted any different?
  - How can we be more like the Choṭe Sāhibzāde?

**Evaluation (On-going)**

- For homework, give students the copy of the sākhī and have them retell the sākhī to their parents.
- During the following class, see how much they remember about this lesson.

## **Teacher Resources**

### **Martyrdom of Chote Sāhibzāde (ਸ਼ਹਾਦਤ ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ)**

Although he was skeptical of the promises of safety made by the Mughal leaders, Gurū Gobind Singh complied with his followers' request to leave the battle at Anandpur Sāhib. As he approached the Sarsā (ਸਰਸਾ) river with his family and disciples during a torrential thunderstorm, the Mughal forces rescinded on their word and attempted a sneak attack. The situation was made even more troublesome by the quickly flooding river.

Only Gurū Gobind Singh, 40 Sikhs, and his elder two sons - Sāhibzādā (ਸਾਹਿਬਜ਼ਾਦਾ) Ajit Singh and Sāhibzādā Jujhār Singh – crossed the river safely. The younger two sons of the Gurū, Sāhibzādā Zorāvar Singh and Sāhibzādā Fatih Singh, accompanied by their grandmother, Mātā Gujrī, were separated during the battle. As they fled the scene, they ran into an old acquaintance named Gaṅgū (ਗੰਗੂ) Brahmin, who had worked in their house for nearly 20 years. Upon his request, the three refugees agreed to go with Gaṅgū to his village and stay at his place for some time.

Gaṅgū was caught up in greed though. He knew he would get a handsome reward if he called the police to arrest Mātā Gujrī, Sāhibzādā Zorāvar Singh, and Sāhibzādā Fatih Singh. Accompanied by the village chief, he went to the police station and informed the station in charge about the presence of Gurū Gobind Singh's mother and his two younger sons in his house and asked for prize money for helping the authorities arrest them.

The traitor Gaṅgū proceeded to take the police to his village and had Mātā Gujrī and her two grandsons arrested and handed over to Navāb Wazīr Khān of Sirhand, the Governor of the district. Navāb Wazīr Khān, who had been unable to capture Gurū Gobind Singh, was happy to capture and incarcerate the family.

The next morning, Mātā Gujrī woke her grandsons up to prepare them for their visit to Wazīr Khān's court. She cautioned them that they would be offered all kinds of riches, toys, foods, and anything that one could ever want, if they renounced their faith and accepted Islam. She shared her expectations that the grandsons would make her, Gurū Gobind Singh, and the Sikh community proud.

As the guards came to deliver the Sāhibzāde to Wazīr Khān's court, the two young ones announced their presence by loudly declaring 'Vāhigurū Jī Kā Khālsā, Vāhigurū Jī Kī Fatih!' (ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ).

Wazīr Khān was offended and demanded that the two children bow before him. The Sāhibzāde refused, stating that a Sikh only bows to the Gurū. This upset Wazīr Khān even more, who then attempted to break the children's spirits by informing them of their father's death and the impending doom of the Sikh nation. The young ones were unaffected however.

One of the Navāb's counsels suggested that youth so strong and brave at such a young age will only become bigger problems as they age. The counsel suggested an immediate execution, but the Navāb decided that a conversion on such high-profile individuals would be a worthwhile feat. So he decided to give it time.

The next day, multiple promises and threats were offered to the Sāhibzāde. They still refused *ੴ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਫਤਿਹ*, which angered the governor. He sent them back to their jail cells again with a similar conclusion: Give it more time.

On the third day, Sāhibzāde again entered by pronouncing 'Vāhigurū Jī Kā Khālsā, Vāhigurū Jī Kī Fatih!' This infuriated the already angered Navāb, so he asked the two boys what they would do if they were released.

The brave young boys replied: "A Sikh's duty is to always fight for freedom against injustice. So we would organize more Sikhs and fight for freedom against any evil rulers. No one could stop us from such a mission."

The governor felt embarrassed and humiliated that he failed in his efforts to convert the two children. An associate of his recognized his frustration and promptly suggested bricking the kids alive before decapitating them. The decision was made.

The two boys were made to stand very close to each other and slowly a wall was built around them, so tight that they could not even move.

The two Sāhibzāde began reciting the Mūl Mantr, a composition that kept them in high spirits. When the wall reached up to their knees, they were asked if they would now convert to Islam. The two boys didn't even pay attention to him.

The bricklayer continued building his wall until it reached the boys' necks. They could barely breathe at this point, but when asked if they would convert, the children declared with their trademark Vāhigurū Jī Kā Khālsā, Vāhigurū Jī Kī Fatih! The executioner responded by cutting off their heads.

Thus the two sons of Gurū Gobind Singh, aged 6 & 8 years respectively, became the youngest Sikh martyrs. Their bravery provided inspiration for all Sikhs. Mātā Gujārī is another example and role model for all Sikhs. She was full of faith and determination and was able to share this with her grandsons.

**Grade: Kindergarten**

**Lesson Number: 16 - 18**

**Unit Name: Becoming Citizens of the Khālsā**

**Course: Virṣā**

**Title: 'Khālsā Anthem (Lessons 16-18)**

### **Standards**

**Standard 7: Becoming citizens of the Khālsā**

- Students learn the melody of the Khālsā Anthem and Sikh Pledge of Allegiance.

### **Objectives**

1. Students will learn to recite the Khālsā Anthem.
2. Students will learn the meaning of the Khālsā Anthem.
3. The class will perform the Khālsā Anthem and share their knowledge with the congregation/audience.
4. The students will recite the Sikh pledge of allegiance in front of an audience.

### **Prerequisites**

- None.

### **Materials**

- Khālsā Anthem on chart paper
- Translation of the Khālsā Anthem for teacher
- Copies of the Khālsā Anthem on 8 ½ x 11 size paper for all students
- Crayons, color pencils, or markers
- Chart paper
- Plain, white paper (enough for the entire class)

### **Advanced Preparation**

- Three days have been devoted for this lesson so it is up to the teacher to decide how much of the lesson to teach each session. Here is an example of how to divide up the lesson:

Day 1: Introduce the Khālsā Anthem – discuss key terms with class.

Day 2: Recite Khālsā Anthem and review key terms and discuss what these terms mean. Discuss the overall meaning of the sabad. Recite the Khālsā Anthem, and allow students some time to illustrate their thoughts about the Khālsā Anthem.

Day 3: Recite the Khālsā Anthem – share students' illustrations with the class, practice reciting the Khālsā Anthem once again before students have a chance to recite it in front of a larger audience/congregation.

- Write the Khālsā Anthem on a large poster-board for student to read.
- The translation has been provided; please make sure you take a look so that the teacher can simplify the meanings of the sabad for the students.

### **Engagement (20 minutes)**

#### **Day 1**

- Greet the students and have them get settled.

- Explain to the students that they will be learning the Khālsā Anthem today.
- Share the Khālsā Anthem that is written on poster board.
- Ask students what they understood or if anything sounded familiar. Ask students if they had ever heard it before.
- Start breaking down the meaning of the sabad for the students. Keep your explanations simple and concrete– students at this age rarely understand abstract concepts.

### **Exploration (30 minutes)**

#### **Day 2:**

- Recite the Khālsā Anthem and review the translations.
- See if students remember some of the concepts that were discussed in the previous session. (Please don't say, "Nq, {qwtg y tqpi !}") If a student isn't clear on a concept help j k "qt"j gt find clarity.
- Recite the Khālsā Anthem.
- Hand out plain white paper and pencils, crayons and or markers and allow students to illustrate what comes to mind when they hear the Khālsā Anthem. While students are drawing remind them of the concepts shared in the sabad.

### **Explanation/Extension (10 minutes)**

#### **Day 3:**

- Have students sit in a semi-circle and recite the Khālsā Anthem – ask students to help you read some of the words.
- Next share the illustrations that students created of the Khālsā Anthem.
- Recite the Khālsā Anthem one final time before you end the class.

### **Evaluation (On-going)**

- Perform the Khālsā Anthem and share translations in front of a larger audience or gurdūārā congregation.
- Have students share translations of the sabad with their family.

## **Teacher Resources**

### **The Khālsā Anthem**

ਜਾਗਤ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥

jāgat jot japai nis bāsur ek binā man naik na ānai.

That person who dwells on the Divine Light day and night, and never puts even a little bit of faith in anyone but the One (Vāhigurū)

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਝੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥

pūran prem pratīṭ sajai brat gor maḥī maṭ bhūl na manai.

That person who has complete faith and love (or one who is the epitome of love) and even by forgetfulness, does not put any faith in fastings, the dead, monuments of the dead, and hermitages,

ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥

tīrath dān daīā tap sañjam ek binā nahi ek pachānai.

That person who considers pilgrimage centers, charity, acts of pity, austerities, and restraint all futile if devoid of recognition of the One,

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥੧॥

pūran jot jagai ghaṭ mai tab khālas tāhi nakhālas janai.

That person, in whom burns the perfect Divine Light; that person alone can be considered the purest of the pure Khālsā.

- *Gurū Gobind Singh, 33 Savaye*



Vocabulary

Gurmukhī	Transcription	Meaning
ਜਾਗਤ	jāgat	awake
ਜੋਤਿ	jot	light
ਜਪੈ	japai	recites
ਨਿਸ	nis	day
ਬਾਸੁਰ	bāsur	night
ਮਨ	man	mind
ਨੈਕ	naik	not a bit
ਆਨੈ	ānai	allows
ਪੂਰਨ	pūran	complete
ਪ੍ਰੇਮ	prem	love
ਪ੍ਰਤੀਤ	pratīt	faith
ਸਜੈ	sajai	absorbed
ਬ੍ਰਤ	brat	fasting
ਗੋਰ	gor	tomb
ਮੜੀ	maṛhī	mausoleum
ਮਟ	maṭ	tomb
ਭੂਲ	bhūl	mistake
ਤੀਰਥ	tīrath	pilgrimage
ਦਾਨ	dān	charity
ਦਇਆ	daīā	compassion
ਤਪ	tap	meditation
ਸੰਜਮ	sañjam	restrain
ਪਛਾਨੈ	pachānai	recognizes
ਘਟ	ghaṭ	heart
ਖਾਲਸ	khālas	pure
ਨਖਾਲਸ	nakhālas	purest of the pure
ਜਾਨੈ	jānai	recognizes

**Grade: Kindergarten**  
**Lesson Number: 19**  
**Course: Virṣā**  
**Title: 'Cultural Games**

### **Standards**

#### **Standard 1: Looking at the Past**

- Students understand that history relates to events, people, and places of other times.
  - *Students understand how people lived in earlier times and how their lives would be different today (Pañjāb Gurū Period versus Pañjāb 50 years ago versus America today). They draw upon a variety of stories, legends, songs, ballads, and games in order to describe the environment, lifestyles, beliefs, and struggles of the people.*

### **Objectives**

1. Students will attempt to understand what life was like for children during the Gurū period and in Pañjāb 50 years ago and presently.
2. Students will learn games commonly played in Pañjāb. They will learn a rhyme in Pañjābī to go along with the game.

### **Prerequisites**

- None.

### **Materials**

- Pictures of current Pañjāb
- Words to the Pañjābī rhymes
- Instructions on how to play
- ~~ਅੱਧ~~ ਚਮੇਲੋਥ – to hide f w t k p i 'ī co g

### **Advanced Preparation**

- It is best to conduct this lesson in an outdoor setting– lawn or a park.

### **Engagement (20 minutes)**

- Tell students that they are going to be taking an imaginary journey back to the time of Gurū Nānak.
- Ask them to imagine what the land looked like back then – have them describe the houses, the roads etc...
- Write down students' thoughts on the chart paper.
- Next tell them to think about Pañjāb about 50 years ago– read them the brief intro.
- They may not be able to do this part. Instead tell them to imagine a village with lots of beautiful rich farmland. It has simple homes. Many homes have farm animals. People walk to the well to get water. People like to meet in the evenings to chat and relax. Kids and mothers sit in the veharā (ਵੇਹੜਾ) and spend the evening enjoying the wonderful breeze. What do you think the kids did while the mothers talked?
- Next, ask students what they think children did for fun back then.

- On chart paper write things that they think children did for fun. For this activity, you might have to remind students that these students did not have access to Zdqzgu or other types of media or video games.
- Remind students that many times, children just had to make up their own games or had to invent toys to play with.
- Ask students what they would do if they could not play with any of their toys.
- After this discussion, tell them about the game they will be playing today.

### **Exploration (30 minutes)**

- Go over the rhyme:  
 koṭlā chapākī jumnerāt āī e.  
 jīharā agge pichhe dekhe, uhadī shāmat āī e.  
 “ਕੋਟਲਾ ਛਪਾਕੀ ਜੁੰਮੇਰਾਤ ਆਈ ਏ ।  
 ਜਿਹੜਾ ਅੱਗੇ ਪਿੱਛੇ ਦੇਖੇ, ਉਹਦੀ ਸ਼ਾਮਤ ਆਈ ਏ।”
- Explain the following rules of the game to students:
  - Children sit in a circle.
  - One child will have the cloth in their hand. This child will walk around the circle as everyone sings the rhyme written above.
  - The child with the cloth drops the cloth behind one of the other players.
  - If it is discovered before the child who had placed it there completes the walk around the circle, the child who discovered the cloth would run after the first player and try to touch him with the cloth until the first player sits in the place vacated by the second player.
- Make sure everyone gets a chance so that you don't have too many sad children.

### **Explanation/Extension (10 minutes)**

- Once the game is completed, sit with the students in the big circle and discuss what they enjoyed about the game. Ask students if they know any other Pañjābī games.

### **Evaluation (On-going)**

- For homework, students should introduce/remind their parents of this game and play it with their family sometime during the week.

## **Teacher Resources**

### **Village Life**



Pañjāb (ਪੰਜਾਬ) means the land of the five rivers. It is an agricultural state; that means that a lot of people make a living through farming.

The villages are usually surrounded by farm land on all sides. Not everyone in the village makes their livelihood through farming. Most villages also have potters, carpenters and tailors.

In each village there is a sarpanc (ਸਰਪੰਚ) who is usually an 'elder statesman' who is respected by the village people. This person is responsible for listening to problems that the village might be having. The sarpanc is like a judge. He listens to both sides and passes judgment.

In the evenings, the villagers used to come out to a central gathering area where they would talk and share news. This does not happen so much now because most people have not only their own radios but TVs as well. The olden days of children playing cards, marbles and 'gullī dandā' (ਗੁੱਲੀ ਡੰਡਾ) have been left behind and have been givep way to i co gu'ing"cricket, football. and TV.

Life in Pañjāb has changed a lot from 50 years ago. Many people still continue to earn a living through farming; however new methods and machinery are used to make everything more efficient. More and more young people have joined the work-force in a number of other fields and are employed in bigger cities. However some parts of village life are still the same – there are still children and adults who enjoy playing traditional games – today we will play a few of these games.

*Images found with: [www.google.com](http://www.google.com)- search: images: "Villages in Pañjāb."*



**Grade: Kindergarten**  
**Lesson Number: 20**  
**Unit Name: Sikh Symbols**  
**Course: Sikh Virṣā**  
**Title: Hawk**

### **Standards**

#### **Standard 6: Understanding Sikh Symbols**

- Students identify and describe Sikh symbols. (e.g. Nishān Sāhib, Khandā, Ik Oaṅkār, 5 Kakārs, hawk, silver arrow, Gurū Nānak as “founder of the faith,” and the Mūl Mantr)

### **Objectives**

1. Students will be able to understand the importance of hawk and silver arrow. The objective of this lesson is to make students realize that our Gurūs made great efforts to create equality throughout the population. They made people understand that one individual wasn’t greater merely because of their social status as it was believed in those days. Students will try to understand the significance of each symbol.

### **Prerequisites**

- This lesson plan is a part of a series focusing on Sikh Symbols.

### **Materials**

- Chart paper/ white board
- Sentence strips
- Crayons, color pencils or markers
- Pencils
- Pictures of hawks
- T-chart of Sikhs and hawks
- Pictures of a hawk
- Picture of a hawk for students to color and cut
- Scissors
- Glue/ tape
- Paper
- Popsicle sticks/ craft sticks
- Poems relating Sikhs & Hawks- Could be in Pañjābī or English

### **Advanced Preparation**

- Prior to this lesson, the students should have a basic understanding of what a symbol is and a few of the important Sikh symbols.

### **Engagement (20 minutes)**

- Have the kids sit in a semi-circle and re-introduce Sikh symbols that have been covered thus far.
- Ask them if they know what a hawk is.

- Explain to them that it is one of our symbols.
- Show students pictures of hawks.
- While showing the pictures of the hawks, share with the students that some Gurus used to have hawks with them.
- Ask students (*Looking at a picture of a hawk*):
  - What do you think about when you see this bird? Is it strong? Is it scary? Is it powerful?
  - Why do you think the Gurū chose hawks?
  - Why do think they chose hawks instead of another animal like a cat or a dog?
  - What do you think the hawk stands for?
  - As you have this discussion, write down student thoughts and ideas on the board because this will show students that their ideas are valued.

### **Exploration (30 minutes)**

- Paste the Hawk & Sikh T-chart to the board or wall.
- Explain to students that the class will be thinking about characteristics of Sikhs and hawks. Ask students to think about, “What can you tell me about Sikhs? What are we like?” If students are unsure, ask them, “Are we strong? Are we brave? Are we fair? Do we try to be helpful to others?” Hopefully students will catch on or else you will have to try to get the characteristics out of the students through questioning.
- Next ask students what they think they know about hawks – if they don’t know anything – share some information about hawks regarding their strength etc...
- Write down some characteristics of a hawk.
- Pass out the coloring picture of the hawk – have student color and cut the picture of the hawk.
- Once students complete the coloring and cutting of the hawk pictures – tell them that you are going to write a name poem for hawks – ask them to think about something that has to do with hawks and begins with: H, A, W, and K. (sample attached below)
- Pass out name poem paper to students and have students write the poem on their paper as the teacher writes on the board or chart paper.
- With glue or tape attach the cut-out of the Hawk to the popsicle stick. On the backside of the hawk, attach the HAWK name poem.
- The name poem can certainly be done using Gurmukhī. Both templates have been attached for your use.

### **Explanation/Extension (10 minutes)**

- As a class recite your poems.

### **Evaluation (On-going)**

- For homework, have students recite their poems for their parents.
- During the next session see what students can recall about hawks and Sikhs.

**Teacher Resources**

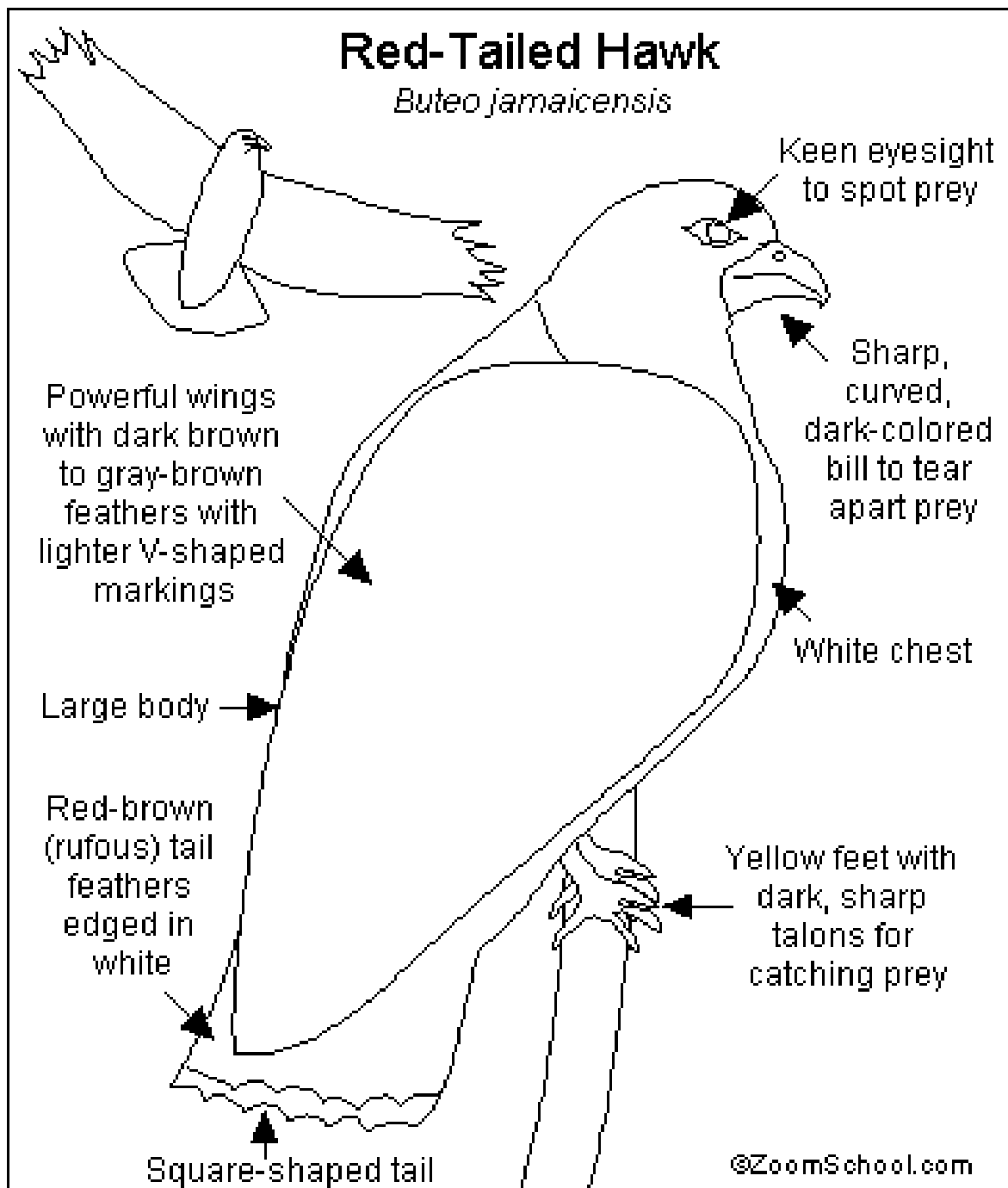


ਬਾਨ

ਸਿੱਖ







HAWK Poem

A Sikh is like a hawk in many ways. I am a Sikh – so I am like a hawk because I am:

H	Honest
A	Athletic
W	Wise
K	Know how to be fair/ Kind
S	Strong

A Sikh is like a hawk in many ways. I am a Sikh – So I am like a ਬਾਜ because I am:

ਬਾ	ਬਾ _____
ਜ	ਜ _____



**Grade: Kindergarten**  
**Lesson Number: 21**  
**Unit Name: Celebrations**  
**Course: Sikh Virṣā**  
**Title: 'Vaisākhī**

### **Standards**

#### **Standard 4: Important Dates**

- Students identify and describe the events of people celebrated during Sikh holidays and why we celebrate them. (e.g. *Vaisākhī, Divālī, Holā Mohallā, Parkāsh Utsav Gurū Nānak, Parkāsh Utsav Gurū Gobind Singh, Shahīdī Choṭe Sāhibzāde, Gurgadī Gurū Granth Sāhib, Māi Bhāgo and Sikh Bībīāṁ Celebration*)

### **Objectives**

1. Students will learn both the religious and cultural significance of Vaisākhī. They will be able to explain the purpose of celebrating this event.

### **Prerequisites**

- None.

### **Materials**

- Picture of the Vaisākhī of 1699
- Pictures of: crops, farmers harvesting crops
- Dry grase doard or ehart paper
- Markers
- Plain paper
- Large copy of Star Graphic Organizer
- Copies for class of “Distinct” poem by Harjit Singh
- Crayon, Color pencils
- Scotch tape

### **Advanced Preparation**

- Teacher will need to copy the star Graphic Organizer onto large chart paper.
- Teacher will need to copy the poem “Distinct” on to a large chart paper.
- On a large sheet of chart paper, teacher will write “A Sikh’s Rules.”

### **Engagement (15 minutes)**

- Write the word ਵੈਸਾਖੀ on the board. Ask students if they know what the word is. See if they can recognize some letters from the word. Help students pronounce the word and have them do a brainstorm with you. Put a circle around the word Vaisākhī and have students think of words that are correlated with Vaisākhī. Allow them to come up with both cultural and religious aspects. (e.g. it’s okay if students say Vaisākhī is about bhangrā performances – in that case, write “bhangrā” and go on to the next student)
- Tell students that you are about to share a very important sākhī with them.

- Next, have students sit down and get ready to listen to the Vaisākhī sakhi.

### **Exploration (30 minutes)**

- Teacher will read the sākhī with lots of expression and will be dramatic.
- Class will discuss the sākhī.
- As a group, class will complete the Star graphic organizer. This will require recalling details – students may need some help but this is a great assessment to see how much students are able to remember. Teacher may want to use the following questions to help complete the graphic organizer:
  - What was this sākhī about? – What happened in the sākhī?
  - Who was an important person in this sākhī?
  - When did this sākhī really happen?
  - Where did this sākhī take place?
  - Why do you think Gurū Gobind Singh chose to have this Amrit ceremony?
- Once the graphic organizer is complete, have students discuss their feelings about the sākhī.
- Next, read the “Distinct” poem on the wall and read it to the students one time. Read it with a beat and a lot of expression.
- Explain the meaning to the students – discuss what the word distinct means.
- Next have the students recite “Distinct” as the teacher reads the rest of the poem.

### **Explanation/Extension (10 minutes)**

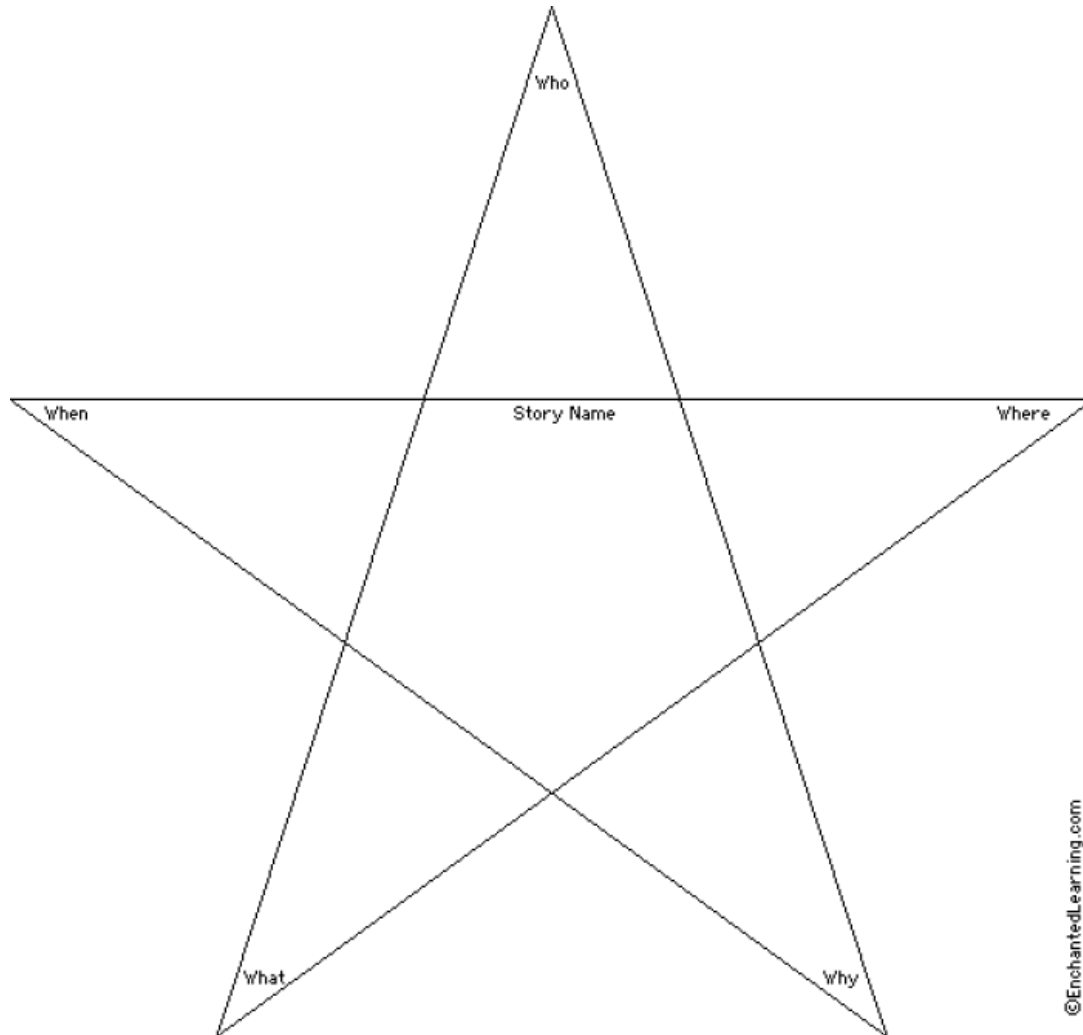
- Discuss with students about the reason rules are necessary – without rules there would be a lot of chaos and disorder.
- Teacher needs to put up the large chart paper that says “A Sikh’s Rules.”
- Next, have students think about the sākhī that they heard earlier also have them think about the “Distinct” poem and come up with rules that a Sikh should follow.
  - Students may need help with this – teacher may have to say: “What do think the Gurū would want us to do?” – Keep it positive by trying to avoid ‘Don’ts.’
- Hand-out copies of the “Distinct” poem and have students read it with their parents at home.

### **Evaluation (On-going)**

- Leave “A Sikh’s Rules” on the wall to refer to them often.
- Make a mental note of discussion of individual performance.
- Assess and document individual students after every class.

## **Teacher Resources**

### **Star Graphic Organizer**



©EnchantedLearning.com

Distinct Poem

*'AS LONG AS THE KHĀLSĀ REMAINS DISTINCT I WILL GIVE THEM ALL OF MY  
BLESSINGS'  
(Gurū Gobind Singh)*

*'THE WAY OF SAINTS IS DISTINCT,  
SHARPER THAN A SWORD,  
FINER THAN A HAIR '  
(Guru Amardās)*

DISTINCT  
in the way we look and dress  
we only have God to impress  
DISTINCT  
in what we eat and drink  
and in what we say and think  
DISTINCT  
in how we look and talk  
and in how strong we walk  
DISTINCT  
with the 5Ks we wear  
and our long uncut hair  
DISTINCT  
in the people we know  
and in the places we go  
DISTINCT  
in each and everyway  
on each and everyday  
DISTINCT  
by using our Sikh name  
'cause we just aint the same  
DISTINCT  
'cause our Guru said  
to be the same  
is the same as DEAD!  
DISTINCT  
'cause we are great  
EXTINCT  
if we integrate!

- Harjit Singh

<http://www.bsingh.dsl.pipex.com/khalsa/poems11.htm>

### Vaisākhī (ਵੈਸਾਖੀ)

At the Vaisākhī (also known as Baisākhī) festival of 1699, at Keshgarh Sāhib (ਕੇਸ਼ਗੜ੍ਹ ਸਾਹਿਬ) near Anandpur (ਅਨੰਦਪੁਰ), Gurū Gobind Singh, the Tenth Gurū of the Sikhs founded the Khālsā. Gurū Gobind Singh, had organized for followers from all over India to meet him in Anandpur.

Gurū Gobind Singh emerged from a tent with a sword, and asked for people to give their lives for their faith. A young Sikh volunteered, followed the Gurū into a tent. Shortly after, the Gurū reappeared alone with his sword covered with blood, and asked for a second volunteer. A second Sikh stepped forward and again the Gurū took him into the tent, and reappeared alone, his sword covered in more blood. This was repeated for a third, fourth and fifth volunteer.

The crowd became very unnerved, as many believed that the Gurū had killed the five Sikhs. He soon came out of the tent again, this time followed by all five Sikhs who were alive and well and dressed in turbans and other symbols that have since become symbols of Sikh identity. He called the five Sikhs the Pañj Piāre (ਪੰਜ ਪਿਆਰੇ) - the beloved five.

Then the Gurū put water in a bowl for sprinkling over the five in a simple initiation ceremony. He said prayers as he stirred the water with a short steel sword; symbolizing the need for strength. The Gurū's wife, Mātā Sundrī (ਮਾਤਾ ਸੁੰਦਰੀ), then came forward and placed some sugar crystals into the holy water or amrit as a reminder that strength must always be balanced by sweetness of temperament. After completing his prayers, the Gurū then sprinkled the amrit over the five.

He declared them to be the first members of a new community of equals, to be called the Khālsā (ਖਾਲਸਾ). These "saint-soldiers" were to dedicate their lives to the service of others and the pursuit of justice for people of all faiths. The Pañj Piāre were asked to wear five distinctive symbols of their new identity, The Five Ks.

In a move to end social divisions the five dropped their surnames - then linked to caste or occupation - and took the common name *Singh* (ਸਿੰਘ). At the same time, the Gurū gave Sikh women the name or title *Kaur* (ਕੌਰ).

The Gurū then knelt before the five and asked them to initiate him. Hence, the Khālsā became a community in which master and disciple were equal.





**Grade: Kindergarten**  
**Lesson Number: 22**  
**Course: Sikh Virṣā**  
**Title: Māi Bhāgo**

### **Standards**

#### **Standard 5: Important Dates**

- Students identify and describe the events people celebrate during Sikh holidays and why we celebrate them. (e.g. *Vaisākhī, Divālī, Holā Mohallā, Parkāsh Utsav Gurū Nānak, Parkāsh Utsav Gurū Gobind Singh, Shahīdī Choṭe Sāhibzāde, Gurgadī Gurū Granth Sāhib, Māi Bhāgo and Sikh Bībīāṁ Celebration.*)

### **Objectives**

- Students will learn the biography of Māi Bhāgo (ਮਾਈ ਭਾਗੋ) and will re-enact it in the form of a play.

### **Prerequisites**

- This lesson plan is a part of a series focusing on the important dates.

### **Materials**

- Chart paper
- Markers
- Pencils
- Picture of Māi Bhāgo / Māi Bhāg Kaur
- Copies of the play
- Costumes (cunnī – ਚੁੰਨੀ – can be used as Mughal dastārs, orange dastārs for the Sikh army, plastic or cardboard swords.
- Backdrop – poster boards, markers or paints, brushes

### **Advanced Preparation**

- This lesson may take more than one class period; it is at the teacher's discretion how much time they would like to spend on this lesson.
- Create a backdrop to show where Māi Bhāg Kaur fought in the battle – this can be done on a large poster board.
- If you could provide costumes or ask parents to help with costumes it will make the play more realistic.
- Have extra volunteers for this class.

### **Engagement (20 minutes)**

- Ask students who the tenth Gurū was? Ask students to share some information that they know about Gurū Gobind Singh. They may need to be reminded that he had four sons and during the later part of his life, Aurangzeb was an emperor with whom the Gurū fought a lot of battles.
- Next, ask students about the Sikhs who fought with Gurū Sāhib.
  - Who do think fought in Gurū Gobind Singh's army?

- What do you think these people looked like?
- Do you think there were any women or girls that fought in Gurū Gobind Singh Jī's army?
- Why do you think they did fight? Why do you think they didn't fight?
- Show picture of Māī Bhāg Kaur. Ask the following questions:
  - Who do you think this person is?
  - What can you tell me about her from looking at the picture?
  - What questions do you have about her?
- Tell the sākhī of Māī Bhāg Kaur. (BE DRAMATIC!)
- Do a quick recap with help from students.
- Ask the following questions to make sure students understood the sākhī:
  - Why did the Sikhs who were with Gurū Gobind Singh want to go home?
  - What did they write on the paper?
  - When they came back to the village, how did everyone react?
  - Why do you think Māī Bhāg Kaur was soooooo mad?
  - What did she do?
  - Why do some of us think women wouldn't fight in the army?
  - Do you think Gurū Gobind Singh would agree?
  - How can we show more respect to our women?
- Tell students that now they would get a chance to reenact that part of history.
- Assign roles, ask volunteers to help set-up backdrops and costumes.

### **Exploration (30 minutes)**

- Rehearse two or three times.
- Do the play with costumes.

### **Explanation/Extension (10 minutes)**

- Put Māī Bhāg Kaur's picture back up and ask students:
  - If you could ask Māī Bhāg Kaur any question, what would you ask her?
- Write down students' questions and answer them.

### **Evaluation (On-going)**

- For homework, have students tell this sākhī to two or three people.

## **Teacher Resources**

### **Great Sikh Women Māi Bhāgo – Bhāg Kaur**

Māi Bhāgo (ਮਾਈ ਭਾਗੋ) was a descendant of Phero Shāh, the younger brother of Bhāi Lauṅgā (ਲੌਂਗਾ) who converted to Sikhī during the life of Gurū Arjan. Born in her ancestral village of Jhabbal in present-day Amritsar district of the Pañjāb, she was married to Nidhān Singh of Paṭṭī (ਪੱਟੀ). Overall, she was a staunch Sikh by birth and upbringing.



Her story begins in a moment where Mughals and hilly chiefs had surrounded Anandpur Sāhib and were demanding it be evacuated. The Mughals promised that anyone who renounced their allegiance as Sikhs of Gurū Gobind Singh would be left untouched. A group of 40 Sikhs, led by Mahārn (ਮਹਾਰਾ) Singh, decided to take that route and told Gurū Gobind Singh that they no longer belonged to him.

Gurū Gobind Singh accepted their decision and asked them to record this renunciation in a document. After the forty Sikhs signed this document, they left Gurū Gobind Singh and returned to their homes. Upon their return, Māi Bhāgo learned of their abandonment of Gurū Gobind Singh and was distressed to hear that some of the Sikhs of her neighborhood had deserted their Gurū. So Māi Bhāgo took action and began an inspirational movement. She rallied the deserters of the Gurū, and together, they traveled to reunite with their leader.

Meanwhile, Gurū Gobind Singh had to evacuate the fort of Anandpur, and his children were lost in the confusion. The two youngest sons, Zorāvar Singh and Fatih Singh, went along with their grandmother (mother of Gurū Gobind Singh). Meanwhile, the elder two Ajīt Singh and Jhujhār Singh were with their father. Then at the battle of Camkaur (ਚਮਕੌਰ) Gurū's elder sons attained martyrdom, and the Gurū was saved by five Sikhs and he evacuated Camkaur. While traveling in the Mālṡā (ਮਾਲਵਾ) region he was hotly pursued by Mughal forces of Aurangzeb (ਔਰੰਗਜ਼ੇਬ).

Traveling day and night in the Jungles of Mālṡā region, imperial Mughal forces were in constant pursuit of the Gurū. Gurū Gobind Singh reached the village of Khidrāṇā (ਖਿਦਰਾਣਾ), when Māi Bhāgo and the men known as Cālī Mukte (ਚਾਲੀ ਮੁਕਤੇ), who she was leading stopped near the pool of Khidrāṇā. An imperial army in pursuit of Gurū Gobind Singh was about to overtake him. They challenged the pursuing host and fought. Now this battleground is known as Muktsar (ਮੁਕਤਸਰ) Sāhib.



Her hut in Jinvārā (ਜਿਨਵਾਰਾ) has now been converted into Gurduārā Tap Asthān Māi Bhāgo. At Nanded, too, a hall within the compound of Takht Sackhand (ਸਚਖੰਡ) is devoted to her, and Srī Hazūr Sāhib marking the site of her residence is known as Buṅgā (ਬੁੰਗਾ) Māi Bhāgo.

*Images courtesy of: [www.sikh-history.com](http://www.sikh-history.com)*

**Unit: Celebration Ideas****Lesson Number: 23 - 28**

These ideas are meant to be used during the following celebration times. It is an understanding that there will be no class on the particular day. Instead, the school will work together towards the celebration. There is usually a flexible open-day of instruction in the curriculum which can be used for preparation for the ideas below if needed. Ideas are broken down into possible tasks per age group. A significant amount of planning will occur outside of the classroom and regular classroom hours. The 4<sup>th</sup> and 5<sup>th</sup> grade will use these celebration ideas to develop leadership skills

***Gurū Nānak Sāhib's Prakāsh Purab: A focus on helping the needy  
(This date changes every year)***

The school will work together to help a local community program, such as a homeless shelter, a hospital, a food bank, etc... On the day of the celebration, a formal trip with the children will be made to where the partnership is being developed.

*4<sup>th</sup> and 5<sup>th</sup> graders:* With the help of their teachers and the school administrators, children in these grades will develop the plan for the celebration. Representatives from these grades will have an opportunity to talk to the organization to assess their needs and will then present their findings to the rest of the group. Students will come up with how they want to go about meeting those needs by involving the rest of the school and the saṅgat.

*3<sup>rd</sup> and 2<sup>nd</sup> graders:* These children will be in charge of marketing. Their most important job will be to make poster/post-cards and specifically to market the project to the saṅgat. Depending on the group of children, they can make printed/paper announcements or make video advertisements with the help of 4<sup>th</sup> and 5<sup>th</sup> graders.

*1<sup>st</sup> graders and Kindergarteners:* These students will do the on-going marketing with the help of the 2<sup>nd</sup> and 3<sup>rd</sup> graders. They can hold posters and encourage members of the community to donate or provide material for the selected organization by reminding them of the project on a regular basis.

***Holā Mahallā (14 March)***

*4<sup>th</sup> and 5<sup>th</sup> Grade:* Students in 4<sup>th</sup> and 5<sup>th</sup> grade help develop and create new games for a Sikh Sports Day. Student committees can be made to lead and encourage younger grade levels to participate in the happenings of Sikh Sports Day. Teachers can help initiate Teacher vs. Students intramurals between Teacher Team and 4<sup>th</sup> and 5<sup>th</sup> Grade student teams. This will be after the 4<sup>th</sup> and 5<sup>th</sup> graders successfully lead and guide the younger grades through the Sikh Sports Day.

*Kindergartners to 3<sup>rd</sup> Graders:* Children in these grades participate in the Sikh Sports Day and write appreciation letters or cards for the 4<sup>th</sup> and 5<sup>th</sup> graders.

### ***Gurgaddī Divas Gurū Granth Sāhib (20 October)***

*4<sup>th</sup> and 5<sup>th</sup> graders:* Students do presentations on how to celebrate a Gurpurab. Teacher should encourage students to develop a plan of action for a new idea that the children come up with and assist them in putting those ideas into a presentation for the saṅgat at large.

*3<sup>rd</sup> and 2<sup>nd</sup> graders:* Students in these grades write about the Guru Granth Sahib and what they have learnt about it. These papers can be shared in the saṅgat or posted for everyone to read while the children stand by their writing to answer questions from the saṅgat.

*1<sup>st</sup> graders and Kindergartners:* Teachers for these students can initiate a video presentation in which they interview the children about the Guru Granth Sahib. A 15-20 minute video can be made and shown to the saṅgat during a divan.

### **Māi Bhāgo/Sikh Women (Sometime in May or June)**

Students develop a local neighborhood outreach day to the larger community to educate members about Sikh women in history. Students can choose to do a play at the local elderly house or read stories on Sikh women at a local hospital or library.

Children in Kindergarten to 3<sup>rd</sup> grade should have been through lessons on Sikh women. They will participate in the neighborhood outreach day through the guidance of the 4<sup>th</sup> and 5<sup>th</sup> graders by participating in skits, speeches, drawings, etc...

*4<sup>th</sup> and 5<sup>th</sup> graders* coordinate these efforts and involve the younger children in their skits or other projects depending on the plans they have made.

### **Vaisākhī (14 April)**

*4<sup>th</sup> and 5<sup>th</sup> graders:* Students interview members who have partaken in the ammrit sancār and write story to display for the saṅgat at large. Teams can be made to work on different aspects of displays for the Celebration of Vaisākhī. One team can tell the story of Vaisākhī 1699. Another team can conduct interviews. Another team can discuss challenges that individuals might face, keeping in mind aspects they have learnt about Pañj Vikārs.

*Kindergarten to Grade 3:* Children in these grades put on a Khālsā Fair, similar to a Science Fair. Individual children or teams can develop innovative projects relating to Sikhī that can be displayed on tables or the walls to be shared with the saṅgat. This project should be similar to science fairs at school and should take on a substantial aspect of parent or community help at large.

Gurpurabs

<b>Gurū Sāhib</b>	<b>Prakāsh</b>		<b>Gurgaddī</b>		<b>Jotī Jot</b>	
Nānak I	*	*	-	-	8 Assū	22 Sep
Nānak II	5 Visākh	18 Apr	4 Assū	18 Sep	3 Visākh	16 Apr
Nānak III	9 Jeṭh	23 May	3 Visākh	16 Apr	2 Assū	16 Sep
Nānak IV	25 Assū	9 Oct	2 Assū	16 Sep	2 Assū	16 Sep
Nānak V	19 Visākh	2 May	2 Assū	16 Sep	2 Hārḥ	16 Jun
Nānak VI	21 Hārḥ	5 Jul	28 Jeṭh	11 Jun	6 Chet	19 Mar
Nānak VII	19 Māgh	31 Jan	29 Phaggaṇ	12/11 Mar	6 Kattak	20 Oct
Nānak VIII	8 Sāvaṇ	23 Jul	6 Kattak	20 Oct	3 Visākh	16 Apr
Nānak IX	5 Visākh	18 Apr	3 Visākh	16 Apr	1 Magghar	24 Nov
Nānak X	23 Poh	5 Jan	11 Magghar	24 Nov	7 Kattak	21 Oct

Other Purabs (2006-07)

<b>Nānakshāhī</b>	<b>Gregorian</b>	<b>Description</b>
1 Cet	14 Mar	Nānakshāhī Sammat - Sikh New Year
2 Cet	15 Mar*	Holā Mohallā – Martial Arts Celebrations
1 Visākh	14 Apr	Vaisākhī – Inauguration of the <u>Khālsā</u> (The Ideal Person)
21 Jeṭh	4 Jun	Ghallughārā – 1984 Holocaust (Attack on Sikh People & Culture)
6 Sāvaṇ	21 Jul	Mīrī-Pīrī – Double-edged Spiritual & Political Sovereignty
17 Bhādom	1 Sep	Prakāsh – Gurū Granth’s Installation (Scriptural canon)
6 Kattak	20 Oct	Granth-Panth – Eternal Gurūship of Wisdom-Nation
7 Kattak	21 Oct*	Bandī Chor – Liberty & Freedom Celebrations
22 Kattak	5 Nov*	Prakāsh – Gurū Nānak’s Birth (Founder Prophet)
27 Magghar	8 Feb	Vaḍḍa Ghallughārā – The Great Holocaust (Half of the Sikh population killed)

\* Traditional celebrations are based on lunar calendar; they change every year.



Sikh Calendar

Month	Begins On	Total Days
Cet / ਚੇਤ	14 March	31
Visākh / ਵਿਸਾਖ	14 April	31
Jeṭh / ਜੇਠ	15 May	31
Hārḥ / ਹਾੜ੍ਹ	15 June	31
Sāvaṇ / ਸਾਵਣ	16 July	31
Bhādom / ਭਾਦੋਂ	16 August	30
Assū / ਅੱਸੂ	15 September	30
Kattak / ਕੱਤਕ	15 October	30
Magghar / ਮੱਘਰ	14 November	30
Poh / ਪੋਹ	14 December	30
Māgh / ਮਾਘ	13 January	30
Phaggaṇ / ਫੱਗਣ	12 February	30 (31 in a leap year)