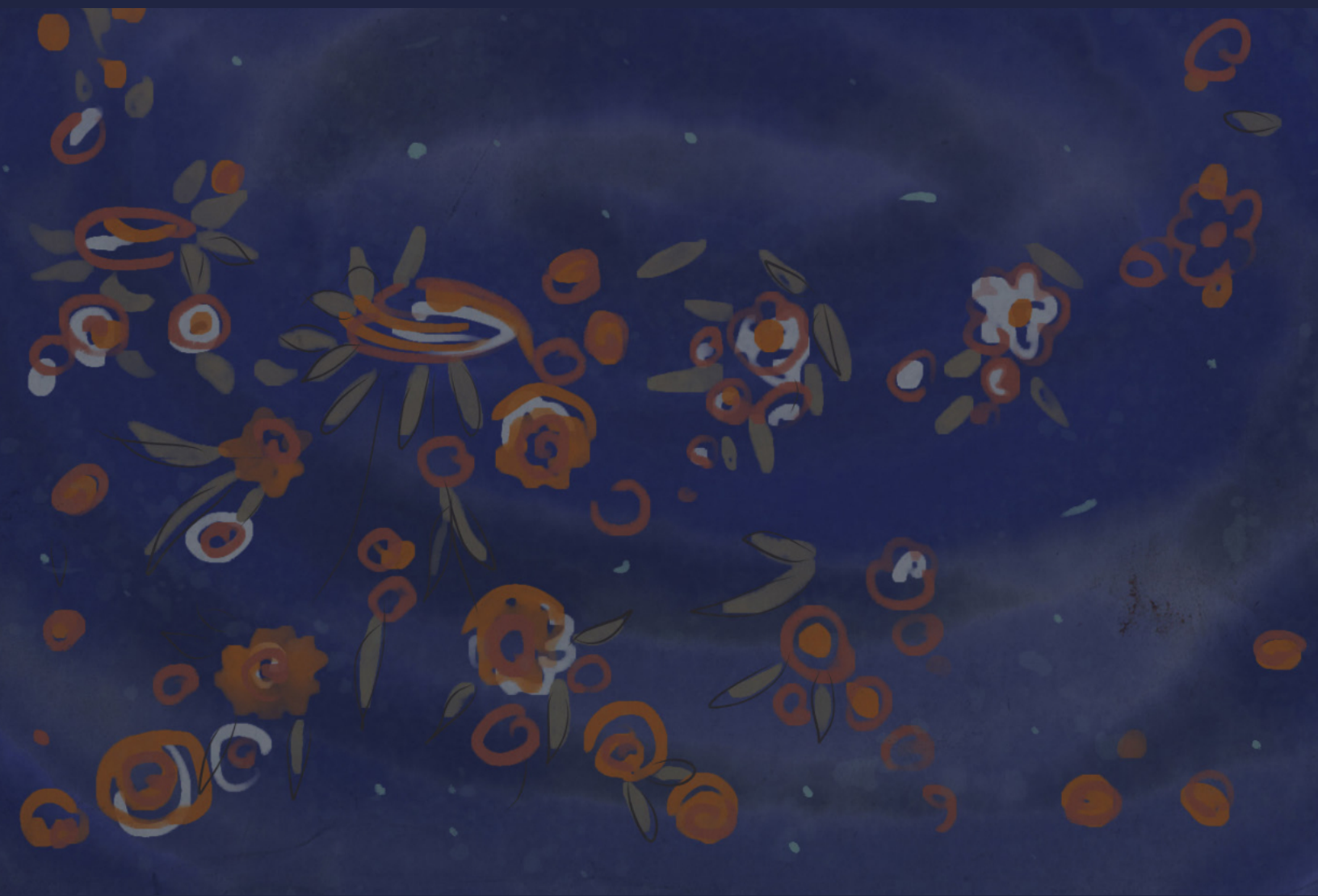


Getting to Know Series

Sohila

Gurmat Education Resource

Elementary & Middle School



SIKH
Research Institute

sojhi

Gurmat & Panjabi
Education Resource



Sikh Research Institute

Sikh Research Institute (SikhRI) is a global non-profit organization based in North America. The mission of SikhRI is to provide educational resources to Sikhs to lead a Guru-inspired life. SikhRI exists to spread the fragrance of Sikhi through Gurbani-based education to anyone willing to learn.

SikhRI inspires individuals to connect with their roots and organizations to think critically based on Guru Granth Sahib's paradigm of *IkOankar*, 1Force. SikhRI is an oasis for development and dialogue based on excellence, integrity, and service to realize human potential.

SikhRI actively works towards promoting global harmony by building stronger relationships among the Sikh and non-Sikh communities. Our primary activities include facilitating group training, providing curriculum materials, creating global awareness of Sikhi, and delivering strategic solutions to the global Sikh community's key challenges. SikhRI also produces a diverse range of immersive programs, webinars, podcasts, workshops, online courses, and lectures covering topics as broad as spirituality, history, culture, politics, language, community, family, and self-development. Its flagship program *Sidak* is a 2-week immersive leadership development course for college students and young professionals.

SikhRI publishes textbooks, lesson plans, bilingual children's books, translations, and anthologies. SikhRI also lends its expertise in the fields of art and literature. In 2016, SikhRI curated the *Emperor-Prophet: Guru Gobind Singh Sahib* exhibition for the Government of Bihar in partnership with the Panjab Digital Library. In 2019, SikhRI was the sole content

curator for *IN5 EXPERIUM - The Golden Temple*, an audio-visual exhibition launched in Toronto, Canada, in partnership with PDA Trade Fairs Pvt Ltd. In 2020, SikhRI curated the *Guru Nanak Sahib: 1-Ness to 1-Identity* exhibition for the National Museum in New Delhi, India.

SikhRI's *Sojhi* program develops a K-12 curriculum, resources, and products to help young people build connections and derive Sikhi insights. Sojhi curriculum and education resources are designed with relevant course material, appropriate learning activities improving Sikh education's effectiveness.

SikhRI's *The Guru Granth Sahib Project* is to connect contemporary English and Panjabi audiences with Sabad-Wisdom. SikhRI's international team of specialists and subject matter experts research each word of the Guru Granth Sahib: etymology, grammar, meaning, and provides a literal translation, an interpretive transcreation, and commentary in contemporary English and Panjabi while incorporating the musical, poetical, and historical dimensions.

SikhRI is supported and made possible by hundreds of volunteers and educators who devote their time and energy to SikhRI's Sikh awareness and education mission, ensuring that workshops and events run smoothly and that mentorship programs are sustainable. Deeply grateful to its donors, SikhRI values their contributions, which allows serving the global community through developing new educational resources, facilitating presentations, and creating enriching reading materials for anyone seeking Sikh knowledge.

Letter

Vahiguru ji ka Khalsa, Vahiguru ji ki Fatih!

Welcome to SikhRI's Gurmat Education Resource *Getting To Know Sohila!*

This education resource will introduce students to the Sohila *Bani* (composition). We have paired lesson units and short informational videos on the Sohila Bani.

There are six lesson units in this resource. Units can be used individually or in combination with others. Each unit begins with an opening discussion, followed by instructions on understanding each *Sabad* (Infinite-Wisdom) of the Bani. These units allow students to work independently or in group settings. Students are encouraged to create interactive notebooks and write reflections on each *Sabad*.

In an era where diversity must be acknowledged and appreciated, SikhRI has integrated inclusive learning tools for the instructional purposes of Sohila Bani so that all students can engage at their own pace and through their own learning styles.

For teachers, parents, or facilitators, a "Learning Check" is included to ensure that students have understood the *Sabad* with the integration of active learning techniques. These lesson units are perfect for home, Gurmat and Panjabi schools, and Sikh camps.

This resource links to [*The Guru Granth Sahib Project's*](#) Sohila Bani.

This education resource is graciously sponsored by a grant from the estate of Sardar Nirwair Singh (Saskatoon, Canada).

With love and appreciation,

Your team at SikhRI

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Notes for Instructors

A good teacher tries to connect with their students through deep learning techniques and inclusive teaching practices. By recognizing the multiple means of expression, the effective teacher tries to tailor their lessons and engagements in a wide variety of ways to encourage student participation and interaction. A good teacher is also intuitive, and a certain degree of teaching requires the educator to sense the mood of the environment and navigate with wit and grace.

Inclusive Learning Reminders

Remember, as an instructor, recognize that there are multiple means of expression and engagement. Some students relate to a certain topic better than others. If a student is expressing difficulty or lacks confidence in voicing their ideas, try to engage them alternatively. For example, if the exercise asks for a reflection and if the students cannot write or respond in this way, ask them if they would be comfortable expressing their thoughts through another medium. This ensures the student can stay engaged in the course and learn in a way that will stick with them.

Lesson Delivery

The height of learning occurs when a student can analyze, evaluate and create new ways of approaching the knowledge they have just learned. To make sure this happens for our students, we must:

- make the learning outcomes clear
- gauge the prior knowledge concerning the subject
- identify and deal with any misconceptions around the topic

Active Learning Techniques

Spatial representations to help further student's cognitive processes:

Concept Maps: A concept map is a visual tool used to show the relationship between concepts. Typically, an instructor provides students with a list of terms or concepts. Students generate a concept map by arranging the terms on paper, drawing directional arrows between related concepts, and writing a phrase over each arrow to describe the relationship. These are great for the opening discussions.

Graphic Organizers: To organize information and make comparisons easier to notice and draw out for students.

Communication and Engagement

Debates/Discussions: This helps the student learn from a place of deep understanding. When we have conversations with one another, we are given the opportunity to make our thoughts coherent and communicate our ideas with others and vice versa to create stimulating learning.

Games: Have students create tricks/tips and games to remember definitions and their significance.

Peer Instruction: Assign a few students each week to take over one part of the lesson or lead the activity; let them know in advance, and they will feel empowered for the next class where they get to instruct their fellow students.

Introduction to Sohila

Unit Name: The Five Sabads
(45 minutes - 1 hour)

General Materials

- Lesson Plans
 - ◊ Each lesson plan walks you through what you can do with your child or students.
- Lesson Videos
 - ◊ Each video introduces you to the lesson, clarifies some of the principles within the lesson, and focuses on a few vocabulary words that you can use in your interactive notebook.
- Interactive Notebook Sheet Template
 - ◊ Children can use this sheet to understand the vocabulary for each Sabad (Infinite-Wisdom) and include it in their interactive notebooks.

Objectives

Children will learn about the Sohila *Bani* (composition), its literal meaning, and its place in the practice of Sikhi. Through interactive information-sharing, students are invited to share their own experiences with Sohila and cultivate a richer understanding of *Gurbani* (Infinite Wisdom in the Guru Granth Sahib).

Opening Discussion

Guiding Question/Prompt:

Ask the children if they have ever heard about "Sohila"?

It might be that they may respond and say, "Kirtan Sohila." If they do, you can tell them that yes, many people call it that, but the name of the Bani is **Sohila** - ਸੋਹਿਲਾ. Let them know that it is on page 12 of the Guru Granth Sahib ji.

Now ask them what they know about the Sohila Bani.

Possible answers from students:

- We sing it when the Guru Granth Sahib is ceremonially closed at the end of every day. This ceremony has come to be known as *sukhasan* (posture of ease).
- We sing it before we go to bed.
- We don't know.

Instruction

Now tell them, *Today we're going to be learning about the Sohila Bani. What do you all think the word means?*

Explain to them that some different writers have explained it as:

- Song of bliss
- Bride's marriage song
- Song of happiness
- Praise
- [*Song of praise - Encyclopedia of Sikhism*](#)

Continue to discuss what PRAISE means:

- Conduct a short activity
 - ◊ In class - as a whole group, have one student face the class in front of the board and write what the students say to these questions: "What are some words of praise you've heard in everyday life? What are some words of praise you have for another person in your life? What are some words of praise you would use for another person?"
 - ◊ Once you have done this as a whole group, have students write a paragraph of praise on the person sitting next to them.
 - ◊ At home - choose one family member and write a paragraph of praise for them. Have a short discussion and use examples of what praise is.

Learning Inclusions:

Praise: What is Praise? It is a verb you can use to express approval or admiration of something or someone. For example, she praised her mom for her ability to be kind to her even when her mother was visibly upset with her. Now, think about the kind of language you would use to describe someone in your family positively. Go into detail and reflect on instances where you have experienced praise directed towards yourself or have praised others. Now, with this in mind, how can we praise *IkOankar*, the Creator?

Think about *langar* (nourishment for sustenance) *seva* (service). Praising *IkOankar's* creation is in doing selfless service to others, and in the case of *langar*, we are taught to feed and serve anyone and everyone regardless of caste, color, or creed. This is a way we can come to appreciate *IkOankar* and the beauty of Oneness in a world all too divided. The Creator has created simple systems of giving so that we can learn to enrich and nourish ourselves. This is worthy of the highest praise.

Another way we can think about praise is to go out into nature one day. Ask the students to visit a local park during a busy time and try to witness. Witness in this case means to absorb everything around you. What do you notice? Diversity of people, a cold breeze, children playing perhaps? Praise of IkOankar is to appreciate the complex ways in which the world comes together. The tallness of trees, the vibrant blue skies, the soft grass are components in nature that invoke the vastness of the Creator, all highlighting the variations that surround us. Nature serves as a reminder that IkOankar is infinite and worthy of appreciation in our daily lives.

- ◊ After their activity, let them share some of the keywords that have come up. Write them on the board, on a flip chart, or type them in a chat format if you are doing this class virtually.
- ◊ Ask students to identify what they notice about the list of keywords they generated. "What do you notice about the list of words we've generated? What do they have in common?"
- ◊ Then point out the keywords that describe virtues and characteristics. The idea will be that the keywords will bring out the virtues/characteristics of the person they describe.

Learning Inclusions:

There needs to be a moment where we talk about what virtues and characteristics are. This is, so the students understand and have an idea to emulate in their own understanding as they go through the activity. Use an example from Sikh history to expand on this. Talk about figures in Sikhi that had strong characteristics and desirable qualities.

Bring it back to the Sohila Bani being a "Song of Praise." In this case, praise is of IkOankar; qualities are of IkOankar.

Explain to them that the Bani consists of 5 Sabads; 3 are by Guru Nanak Sahib; 1 by Guru Ramdas Sahib, and 1 by Guru Arjan Sahib.

Briefly go over the themes of the 5 Sabads:

<i>Sabad</i>	<i>Guru ji</i>	<i>Theme</i>	<i>What I learned</i>

Independent Work

Before the next class, ask the children to read the first Sabad and bring a notebook, scissors, glue, and pencil.

Learning Check

Parents and teachers can check for understanding from this lesson by asking questions from the instruction section. Children should be able to explain what praise is and that Sohila means praise. They should be able to articulate that the Sohila Bani is the praise of IkOankar. Prompting questions: "What did you learn?" "What is the main idea of the Sohila Bani?" "How do you feel after learning about the meaning of Sohila?"

Remember:

Is the student able to memorize the significance of this Sabad?

Analyze:

Is the student able to compare and contrast with other Sabads in the Sohila Bani?

Understand:

Can the student summarize or explain what's happening in the Sabad?

Evaluate:

What are the main takeaways from this part of the Sohila Bani?

Apply:

Was the student able to use a diagram or a chart to locate the Sabad's significance further?

Create:

How does one understand or interpret this Sabad in the context of our day-to-day lives?

Commentary on Sabad

We have included commentary to the Sabad for the instructors to review at their own discretion. It is highly recommended that instructors take the time to read and integrate the commentary into the lesson plan for a fuller and richer understanding of Sohila. If it is the heart of Guru's wisdom that we are trying to communicate with our students, then we must provide an interpretive framework to them as well. This is so that they can develop a relationship with the Gurbani and recognize the depths of Sikhi for themselves.

1. ਮੈਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧ – *Here Guru Sahib speaks of singing the praises of the fearless IkOankar. Theme: Fearless*

The first stanza of Sohila, of the Song of Joy, is one of happiness, praise, and excitement, set in a marriage context. It is written in Rag Gauri Dipki – a unique musical mode of nuptial bliss.

It is that song of joy that Guru Nanak Sahib devotes to. It is that song of joy that the Guru is willing to do anything and everything for because it brings eternal joy, happiness, and comfort. Guru Nanak Sahib says, in that school of thought, in that home-heart, in that body where there is the praise of the One, let us sing the Song of Joy and remember the Creator, IkOankar (One Universal Integrative Force, 1Force). This is singing that happens both externally and internally. It is happening in physical spaces, in the physical company of truth-oriented ones, and it is happening in the hearts of those who are reflecting and singing of IkOankar's glory.

Singing is not a thing we can think through and then do – it is a spontaneous burst, something we feel the urge to do on an emotional level. It is rooted in feeling and not in thinking. We may sing after we have thought about many things, maybe after we have prepared in some way, but the urge to sing, the impetus that drives one to a song, is deeply emotional. It pours out of us.

In this case, the wedding to the Fearless is one that requires preparation, and the singing is of the song of the Fearless. This is not customary or ritualistic singing

that we do with no deep reflection. We must prepare. Reflections on the One are constant and happening every day. Preparations for union with the One are happening every day. In a way, Guru Nanak Sahib is asking whether we have reflected – whether we have prepared – whether we have found what does that thing for us.

2. ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥ – *Here Guru Sahib speaks of how despite different philosophies and teachings, there is a singularity of the IkOankar. Theme: Oneness*

Many interpretations of Sohila see it only as a reference to a union that happens in death. In other Indic and Abrahamic cosmologies, the union is only possible upon death. But this union in the Sikh context is possible in life, too. In fact, we are urged to prepare and experience union while we are still alive. This marriage, this union with the One, is what leads us to sing. The joy of that preparation and the anticipation of that union causes people to gather around us, encourage us, sing with us, and prepare to see us off by pouring the oil. In South Asia, oil is generally poured at the door when the bride is brought home to the in-law's house. This oil symbolizes Identification with IkOankar (Nam). If we do not have the oil of Identification with IkOankar to light our inner lamps, we do not have the right oil. What are we pouring within? What are we asking people to pour for us on the day we go to meet our Sovereign?

3. ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥ – *Here Guru Sahib speaks about the world and how it is the ultimate praise of the IkOankar. Theme: Unity of creation and Creator goodness in and of the world.*

The year and time of this moment of the pouring of oil and the union are set. Guru Nanak Sahib uses the symbolism of the wedding day, that set moment of union. People come and encourage the ones who will be married, celebrate them and their union, and bless them on their day. Here, the bride, the seeker, asks their friends to come and ignite the love of the One within to encourage union. The seeker asks their friends to encourage them to experience union while they are living, not when they physically depart the earthly realm.

4. ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥ – *Here Guru Ramdas Sahib speaks about what helps overcome suffering. Theme: Overcoming challenges*

The wedding or union and death are synonymous, but not in the way we might think, given the common religious conceptions of union being possible only upon death. Most of us do not know how to marry death, not while we are living, because we fear death the most. But if we have married death in our lifetimes, we will begin to sing the song of the Fearless. We are being encouraged to marry death while we are alive.

5. ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥ – *Here Guru Arjan Sahib speaks about how human life can become fruitful when IkOankar comes to dwell in the heart. Guru Sahib also urges us to prepare ourselves to understand the Guru's wisdom. Theme: Making life fruitful*

The last lines tell us that invitations for weddings are going to every house – death is happening every day. Guru Nanak Sahib says if we are reminded every day of this eventuality, if we remember the One who calls us to union, we will act differently. We know these things to be true, but we see them as distant realities. Why do we not spend our time remembering the Caller? Why do we not marry death while we are alive?

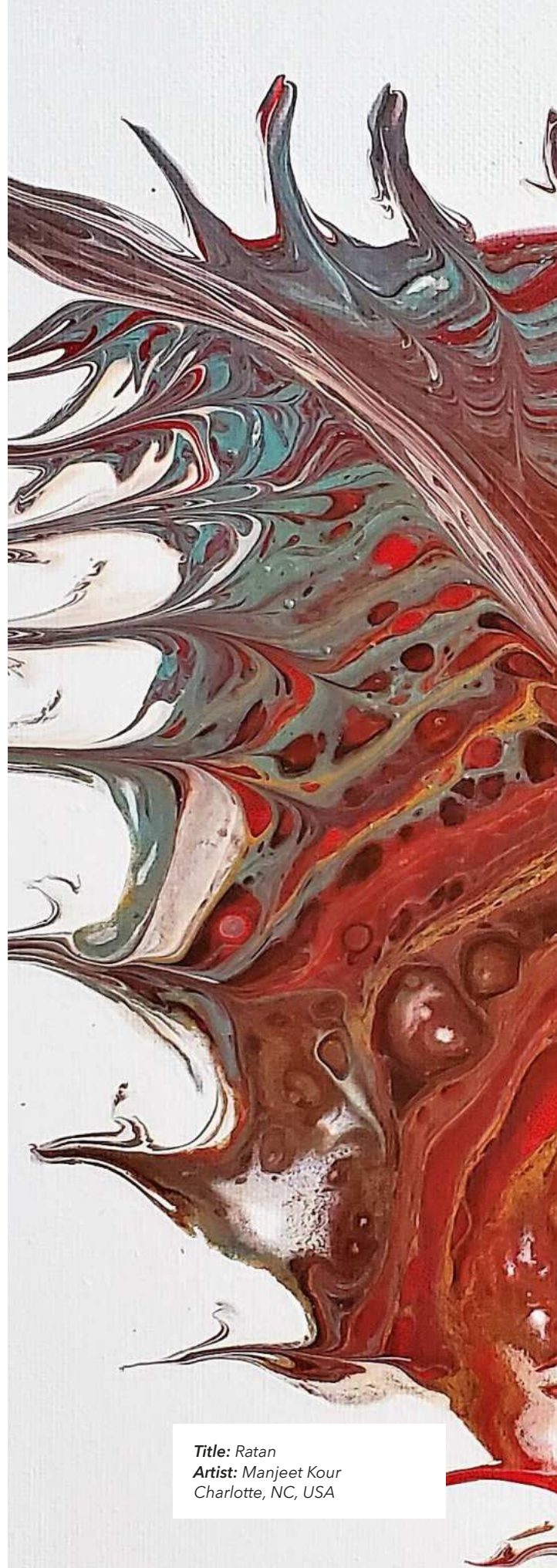
Resources

Teachers/Facilitators should read and familiarize themselves with [*Introduction to Sohila*](#) at [*The Guru Granth Sahib Project*](#). This resource will help better facilitate the discussions during the classes.

Video



[Watch Video](#)



Title: Ratan
Artist: Manjeet Kour
Charlotte, NC, USA

Lesson 1:

Rag Gauri Dipki,

Mahala I

Unit Name: Praise of IkOankar (45 minutes - 1 hour)

General Materials

- Lesson Plans
 - ◊ Each lesson plan walks you through what you can do with your child or students.
- Lesson Videos
 - ◊ Each video introduces you to the lesson, clarifies some of the principles within the lesson, and focuses on a few vocabulary words that you can use in your interactive notebook.
- Interactive Notebook Sheet Template
 - ◊ Children can use this sheet to understand the vocabulary for each Sabad and include it in their interactive notebooks.

Objectives

Children will talk about Sohile, learn how the Sohila *Sabad* (Infinite-Wisdom) and Sohile are related, and develop an interactive vocabulary notebook. The activities in this lesson are designed to connect students with Gurmukhi and English to develop more comfort around the vocabulary.

Opening Discussion

Guiding Question/Prompt:

*Have you ever been to a wedding?
Talk to someone beside you or tell another person what you experienced.*

Let students/children share the different things they remember. Ask them if they remember any songs, especially if they were from the bride's side? If any of them remember, do ask them what the songs were about. Most of them will probably not know.

Explain to them that before the bride's wedding, the songs sung at night/evening by the bride's female friends and relatives are called "Sohile" (Sohile - plural, Sohila - singular).

Typically, these songs reflect two sets of emotions: the bride's separation from the family, friends, and relatives and vice versa. The second emotion reflects the blessings and prayers given to the bride - that the bride may be happy with her husband.

Learning Inclusions:

This would be a brilliant opportunity to reflect on the norms of Sikh wedding celebrations, get into the details of the ceremonies and why they are significant for the Sohila *Bani* (composition). It could serve as context and a refresher and get the students excited because they can call on their memories and relate from the outset.

In *Gurbani* (Infinite Wisdom in the Guru Granth Sahib), the Guru has used existing traditions or traditional poetic styles and applied them to understand human relationships with *IkOankar*, the Creator.

In the first Sabad of the Sohila Bani, the song that is sung is that of the human-bride getting ready to leave for her ultimate wedding (death or union with the Divine). Explain to the students' tradition used to be that when the daughter got married, her family members and friends would often get together and sing songs about her going to her husband's house. Similarly, in this first Sabad of Sohila Bani, Guru Sahib tells us to sing the joyful praises of IkOankar.

Utilizing a whiteboard or drawing on a screen would help the students visualize the idea of separation and union. Perhaps stick figures signifying the human bride, then symbolic figures for the "husband's" house, and so on. It would make it more interactive and engaging, and some students are visual learners. Especially for challenging concepts like this, we see this visual component helpful so the students can understand the idea of union.

Most likely, this will be difficult for children to understand. Some of the things you can say are:

- Just like one fixes/confirms a wedding date, the date when each one of us will leave this earth is also fixed. But we as humans do not know it. So in this Sabad, the Guru helps us prepare for the unknown continually and reminds us to constantly sing the praises of the fearless IkOankar and be in the company of those who sing those praises.
- Further, explain that knowing that you are taken care of by IkOankar every day and every time will help you find a sense of calm.

Instructions

Read the Sabad together and go through words (in Gurmukhi and English) that children would like to add to their interactive notebooks. Please keep the children's ages in mind when explaining the Sabad.

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ ॥
ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੇ ॥੧॥

The house in which joyful song of the Creator uttered and contemplation of the Creator is performed.

In that house, sing the joyful song, and remember the Creator. 1.

Explain to them that the first stanza in the Sohila Bani is happiness, praise, and excitement, set in a marriage context. It is that song of joy that Guru Sahib devotes to. It is that song of joy that the Guru is willing to do anything and everything for because it brings eternal joy, happiness, and comfort. Guru Sahib says, in that school of thought, in that home-heart, in that body where there is praise of the One, let us sing the Song of Joy and remember IkOankar.

Learning Inclusions:

Creating a chart on the screen or whiteboard dedicated to each stanza would be helpful here. The students will see how each stanza differs slightly but is similar in terms of the cohesive message being expressed through the Sohila Bani. They can work on filling out this chart as they go along through the course.

<i>Compare and Contrast</i>		

Interactive Notebook

Children will make an interactive notebook, which will be a vocabulary development notebook. They will use their interactive vocabulary notebook for all lessons and add to each Sabad of the Sohila Bani.

An interactive vocabulary notebook teaches students to take information from the facilitator and merge it with their own thinking. Interactive notebooks differ from traditional note-taking. Instead of copying notes from a book or the board, they help students stop and interact with the new information and receive feedback from the teacher and classmates.

Using the attached sheet, ask students to create their interactive notebooks and write the words and their definitions and thoughts on the Sabad. Example: *Today, we're going to be starting an interactive notebook that you'll be using throughout the session today and the rest of the sessions as well. The reason we're using an interactive notebook is because_____. The way you use it is_____. Right now, please create this table in your notebook. (pause). Then,_____...*

Create a list of words from the Sabad. Include English words that children might not know and go over their meanings to understand better the line We have started the list for you. Together you can go through the Sabad provided below and highlight words that the children may not know. If the children are a little older, they can choose to go through the Sabad themselves and pick out the words they want to include in the interactive notebook.

<i>Gurbani Word</i>	<i>English Word</i>	<i>Gurbani Word</i>	<i>English Word</i>
ਘਰਿ	house		
ਕੀਰਤਿ	praise		
ਕਰਤੇ	Creator		

Independent Work

Complete the interactive notebook entry for this Sabad and write a 3-5 sentence reflection on this Sabad. Some questions to prompt your thinking:

- What examples can you think of where you feel the Creator's love and protection?
- What strategies do you have to stay calm? Are there words that help you get through tough times?

Learning Inclusions:

Depending on the age group, it would be helpful to discuss examples of this in the instructor's own life so the students can learn how to answer this question. Demonstrating is always beneficial, and so we would encourage the instructor to brainstorm personal examples for the questions being asked BEFORE the lesson. It humanizes the learning material and connects the students back to their own subjective experiences.

Learning Check

Parents and teachers can check if the children understand the Sabad by reviewing children's interactive notebooks or laptops. See if the theme of the Sabad appears in their reflection writing.

Remember:

Is the student able to memorize the significance of this Sabad?

Understand:

Can the student summarize or explain what's happening in the Sabad?

Apply:

Was the student able to use a diagram or a chart to locate the Sabad's significance further?

Analyze:

Is the student able to compare and contrast with other Sabads in the Sohila Bani?

Evaluate:

What are the main takeaways from this part of the Sohila Bani?

Create:

How does one understand or interpret this Sabad in the context of our day-to-day lives?

Commentary on Sabad

We have included commentary to the Sabad for the instructors to review at their own discretion. It is highly recommended that instructors take the time to read and integrate the commentary into the lesson plan for a fuller and richer understanding of Sohila. If it is the heart of Guru's wisdom that we are trying to communicate with our students, then we must provide an interpretive framework to them as well. This is so that they can develop a relationship with Gurbani and recognize the depths of Sikhi for themselves.

ਸੋਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Rag Gauri Dipki, First Embodiment; Sohila.

1 creative and all-pervasive Supreme Being; through the grace of the true Guru.

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥

ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

*You sing the joyful song of my Fearless Creator.
I devote to the joyful song through which
eternal happiness is attained. 1. Pause.*

The first stanza of Sohila, of the Song of Joy, is one of happiness, praise, and excitement, set in a marriage context. It is written in Rag Gauri Dipki – a unique musical mode of nuptial bliss.

It is that song of joy that Guru Nanak devotes to. It is that song of joy that the Guru is willing to do anything and everything for because it brings with it eternal joy and happiness and comfort. Guru Nanak says, in that school of thought, in that home-heart, in that body where there is praise of the One, let us sing the Song of Joy and remember the Creator, IkOankar (One Universal Integrative Force, 1Force). This is singing that happens both externally and internally. It is happening in physical spaces, in the physical company of truth-oriented ones, and it is happening in the hearts of those who are reflecting and singing of IkOankar's glory.

Singing is not a thing we can think through and then do – it is a spontaneous burst, something we feel the urge to do on an emotional level. It is rooted in feeling and not in thinking. We may sing after we have thought about many things, maybe after we have prepared in some way, but the urge to sing, the impetus that drives one to a song, is deeply emotional. It pours out of us.

In this case, the wedding to the Fearless is one that requires preparation, and the singing is of the song of the Fearless. This is not customary or ritualistic singing that we do with no deep reflection. We must prepare. Reflections on the One are constant and happening every day. Preparations for union with the One are happening every day. In a way, Guru Nanak is asking whether we have reflected – whether we have prepared – whether we have found what does that thing for us.

ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥

Every day, the beings are taken care of by the Creator; that Giver will take care of you too.

By you, even the value of the Giver's gift cannot be estimated; what estimation of that Giver can be made? 2.

In this stanza, Guru Sahib asks, if we cannot value the Giver's gifts, how can we fully value the Giver? There is an infiniteness in the Creator; there is an infiniteness to the gifts of the Creator. There is an infiniteness to the ways in which the Giver takes care of all of us.

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥

Every beings' year and the auspicious moment of the wedding (going to the in-law's house) is written; everyone, having gathered, pours the oil of auspiciousness on me.

O friends! Give blessings, by which union with the Master may happen. 3.

In this stanza, the year and time of this moment of the pouring of oil (oil symbolizes Nam) and the union are set. Guru Sahib uses the symbolism of the wedding day, which sets the moment of union. People come and encourage the one who will be married, celebrate them and their union, and bless them on their day. Here, the

bride, the seeker, asks their friends to come and ignite the love of IkOankar within to encourage union.

Many interpretations of Sohila see it only as a reference to a union that happens in death. In other Indic and Abrahamic cosmologies, the union is only possible upon death. But this union in the Sikh context is possible in life, too. In fact, we are urged to prepare and experience union while we are still alive. This marriage, this union with the One, is what leads us to sing. It is the joy of that preparation and the anticipation of that union that causes people to gather around us, encourage us, sing with us, prepare to see us off by pouring the oil. In South Asia, oil is generally poured at the door when the bride is brought home to the in-law's house. This oil symbolizes Identification with IkOankar (Nam). If we do not have the oil of Identification with IkOankar to light our inner lamps, we do not have the right oil. What are we pouring within? What are we asking people to pour for us on the day we go to meet our Sovereign?

The year and time of this moment of the pouring of oil and the union are set. Guru Nanak uses the symbolism of the wedding day, that set moment of union. People come and encourage the one who will be married, celebrate them and their union, and bless them on their day. Here, the bride, the seeker, asks their friends to come and ignite the love of the One within, to encourage union. The seeker asks their friends to encourage them to experience union while they are living, not when they physically depart the earthly realm.

ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ॥

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥

In each and every home, this wedding invitation alone is arriving; every day, invitations are being delivered.

Nanak (signature): If we remember the Caller, then those days of union surely come. 4.1.



Title: The Bride
Artist: Tarveen Kaur Nagpal
 Vienna, VA, USA

In the last stanza, Guru Sahib tells us that invitations for weddings (death) are going to every house every day. We are reminded every day of this eventuality; if we remember IkOankar, who calls us to union, we will act differently.

The wedding or union and death are synonymous, but not in the way we might think, given the common religious conceptions of union being possible only upon death. Most of us do not know how to marry death, not while we are living, because we fear death the most. But if we have married death in our lifetimes, we will begin to sing the song of the Fearless. We are being encouraged to marry death while we are alive.

The last lines tell us that invitations for weddings are going to every house – death is happening every day. Guru Nanak says if we are reminded every day of this eventuality, if we remember the One who calls us to union, we will act differently. We know these things to be true, but we see them as distant realities. Why do we not spend our time remembering the Caller? Why do we not marry death while we are alive?

Resources

Teachers/Facilitators should read and familiarize themselves with [*this Sabad*](#) at [*The Guru Granth Sahib Project*](#). This resource will help better facilitate the discussions during the classes.

Video



[Watch Video](#)

Interactive Notebook Sheet Template

<i>Word:</i>	<i>Parts of speech:</i>	<i>Significance:</i>
<i>Definition:</i>		
<i>Sentence:</i>		
<i>Symbol / Picture / Icon:</i>		

Lesson 2:

Rag Asa, Mahala I

Unit Name: Oneness (45 minutes - 1 hour)

General Materials

- Lesson Plans
 - ◊ Each lesson plan walks you through what you can do with your child or students.
- Lesson Videos
 - ◊ Each video introduces you to the lesson, clarifies some of the principles within the lesson, and focuses on a few vocabulary words that you can use in your interactive notebook.
- Interactive Notebook Sheet Template
 - ◊ Children can use this sheet to understand the vocabulary for each Sabad and include it in their interactive notebooks.

Objectives

Children will learn that the origin of all is *IkOankar*, the Creator, and how this can translate into a system of understanding others in our daily lives. This lesson will expand on the ways students can think about sameness and difference in the context of today's society.

Opening Discussion

Guiding Question/Prompt:

*Does everyone in the world think the same way?
Do they behave the same way?
In what ways do you and your friends think and behave the same?
In what ways are you different?*

Use their answers to facilitate discussion as the students share. Together as a group, we will learn about the second *Sabad* (Infinite-Wisdom) of the Sohila *Bani* (composition). In this *Sabad*, Guru Sahib tells us that even though there may be many schools of thought, it all stems from the One Creator.

Learning Inclusions:

It would help to frame this lesson with the context of difference and sameness. So how do people differ? What can IkOankar teach us about sameness? How can we reconcile differences under this banner? Use graphic organizers like Venn Diagrams so that you can brainstorm for these overarching questions and then integrate the guiding prompts listed below. Look into some riddles that talk about things being both the same and unique at the same time; it would be a fun and interactive moment. Or students could create some!

Example: What is the same but also different?

Answer: Humans!

Instructions

Read the *Sabad* together and go through words (in Gurmukhi and English) that children would like to add to their interactive notebooks.

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥

Six are the houses; six are the gurus, and six are the teachings¹.

The greatest Guru is only one, though the forms are many. 1.

Explain to them that in the first stanza, Guru Sahib establishes a context with the first line, stating that there are six schools of thought in Indic philosophy, six founders, and six teachings. Still, at the end of the day, the real Guru, the real Wisdom, is only One, with multiple forms. The real thought is only One.

Learning Inclusions:

Draw 6 houses on the screen, label them if you know the different schools of thought, and then have an overarching “house” encompassing these schools. It adds a visual element to the idea of Oneness but also helps attest to the complexity here.

¹ Sankhya: Enumeration, reckoning, relating to numbers. Yoga: joining. Mimamsa: Inquiry. Nyaya and Vaisheshika are viewed as a complementary pair - with Nyaya emphasizing logic and Vaisheshika analyzing the nature of the world. Nyaya (system, rule; logic, analysis) focuses on the existence of an external world. It holds that human suffering results from mistakes/defects produced by activity under wrong knowledge. Liberation is gained through right knowledge. The number of means of knowledge under it are four: perception, inference, comparison and word (testimony, may be vedic or by trustworthy authority). Vaisheshika (naturalism or atomism) believes that all objects in the physical universe are reducible to atoms, and one's experiences are derived from the interplay of substances. And liberation is attained through understanding the nature of existence. It accepted only two reliable means to knowledge: perception and inference.

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥੧॥ ਰਹਾਉ ॥

O respected one! In which house praise of the Creator is sung, keep that house in remembrance, the gift of praising will be bestowed onto you. 1. Pause.

In the second stanza, which is the central theme of the Sabad, Guru Sahib is talking directly to us, O wise one! In the home where the Creator is being glorified – in that body, in that heart, in that school of thought, remember that home. This is a very loving way of addressing us, acknowledging that we all can adopt wise behaviors because the Wisdom is always there.

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥

From blinks of eyes, from seconds, from minutes, from quarters of day and night, from dates, from days became a month.

Sun is one; seasons are many.

Nanak (signature): Likewise, the Creator's forms are many. 2.2.

In the third stanza, Guru Sahib takes the imagery of time -- seconds, minutes, hours, days, weeks, and months, and reminds us that the origin of all this is the sun. The sun is one, but the seasons are many. The sun is constant as the seasons change. This sun is equated with the Origin. In the same way, the origin of the different forms of life is The Creator.

Learning Inclusions:

Before diving in, draw or show pictures of seasons. The sun can also be here as the driving force.

Independent Work

For homework, ask children to learn more about the sun and its origin of time. Also, have them continue to work in their interactive notebook and pick vocabulary that they will concentrate on from the second Sabad of the Sohila Bani. As a reflection, have them write three to five sentences on their understanding of the Sabad. Have they ever thought of time and its relation to the sun?

Learning Inclusions:

This might be a tricky question depending on the age group. Our suggestion is to think about Origin as a beginning. You can demonstrate whether time moves linearly (on the board) or if it's scattered (mix up the days of the week). The point is to stimulate them into their reflection so that they go home thinking about time from a place of depth. How do they connect to time? What do they use in their daily lives to measure time (besides a clock)?

Create a list of words from the Sabad. We have started the list for you. Together, you can go through the Sabad below and highlight words that the children may not be familiar with. If the children are a little older, they can choose to go through the Sabad themselves and pick out the words they want to include in the interactive notebook.

<i>Gurbani Word</i>	<i>English Word</i>	<i>Gurbani Word</i>	<i>English Word</i>
ਛਿਅ	six		
ਉਪਦੇਸ਼	teachings		
ਅਨੇਕ	numerous		

Learning Check

Review children's work in their notebooks and see if they could grasp the theme for this Sabad. Check their understanding of vocabulary and reflections in their notebooks or laptops. They should tell you that while people have different teachings, the source of everything is IkOankar.

Learning Inclusions:

Learning Checks need to be interactive and meaningful, so this is the most important part of the lesson. End with another conversation about IkOankar, and how the students anticipate opportunities to connect to Oneness in their daily lives. This can also be a moment to contextualize by raising a few examples from contemporary issues of race, gender, and other classifications that intend to create and maintain difference. Why is the framework of IkOankar so important for thinking through categories and hierarchies? How do you envision relying on this Sikh principle when navigating issues that stem from divisions which may seem irreconcilable? In what ways does IkOankar teach us about inclusion? Think about the six schools of thought as they relate to difference and how Guru Sahib tells us through the Sabad that we must rely on the One amidst the diversity.

This inclusion relies on contemporary examples that will help learners contextualize IkOankar and understand its relevance to our relations to others.

Remember:

Is the student able to memorize the significance of this Sabad?

Analyze:

Is the student able to compare and contrast with other Sabads in the Sohila Bani?

Understand:

Can the student summarize or explain what's happening in the Sabad?

Evaluate:

What are the main takeaways from this part of the Sohila Bani?

Apply:

Was the student able to use a diagram or a chart to locate the Sabad's significance further?

Create:

How does one understand or interpret this Sabad in the context of our day-to-day lives?

Commentary on Sabad

We have included commentary to the Sabad for the instructors to review at their own discretion. It is highly recommended that instructors take the time to read and integrate the commentary into the lesson plan for a fuller and richer understanding of Sohila. If it is the heart of Guru's wisdom that we are trying to communicate with our students, then it is imperative that we provide an interpretive framework to them as well. This is so that they can develop a relationship with Gurbani (Infinite Wisdom in the Guru Granth Sahib) and recognize the depths of Sikhi for themselves.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥
Rag Asa, First Embodiment.

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥

Six are the houses; six are the gurus, and six are the teachings.²

The greatest Guru is only one, though the forms are many. 1.

Guru Nanak addresses us, saying, O wise one! In the home where the Creator is being glorified – in that body, in that heart, in that school of thought, remember that home. This is a very loving way of addressing us, acknowledging that we all have the potential to adopt wise behaviors because the Wisdom is always there. In the first stanza, Guru Nanak referred to pouring the oil as a form of encouragement for the bride on the wedding day. The use of this address serves as a kind of lyrical and symbolic oil-pouring, a form of encouragement by the Guru for all of us in our journeys.

²Sankhya: Enumeration, reckoning, relating to numbers. Yoga: joining. Mimamsa: Inquiry. Nyaya and Vaisheshika are viewed as a complementary pair - with Nyaya emphasizing logic and Vaisheshika analyzing the nature of the world. Nyaya (system, rule; logic, analysis) focuses on the existence of an external world. It holds that human suffering results from mistakes/defects produced by activity under wrong knowledge. Liberation is gained through right knowledge. The number of means of knowledge under it are four: perception, inference, comparison and word (testimony, may be vedic or by trustworthy authority). Vaishehika (naturalism or atomism) believes that all objects in the physical universe are reducible to atoms, and one's experiences are derived from the interplay of substances. And liberation is attained through understanding the nature of existence. It accepted only two reliable means to knowledge: perception and inference.

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥੧॥ ਰਹਾਉ ॥

O respected one! In which house praise of the Creator is sung, keep that house in remembrance, the gift of praising will be bestowed onto you. 1. Pause.

The second stanza is written in Rag Asa, the musical mode of hope. This stanza is about expectation. Guru Nanak establishes a context with the first line, stating that there are six schools of thought in Indic philosophy, six founders, and six teachings, but at the end of the day, the real Guru, the real Wisdom, is only One, with multiple forms. The real thought is only One.

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥

From blinks of eyes, from seconds, from minutes, from quarters of day and night, from dates, from days became a month.

Sun is one; seasons are many.

Nanak (signature): Likewise, the Creator's forms are many. 2.2.

The Guru says that we must reflect on which of the infinite ways of being and infinite schools of thought speaks to us. Which of them glorifies the One in the ways that we connect with? That glorification of the One is how we become great. Guru Nanak says that we must figure out how our greatness will come out. It will come out when we connect with the one who shows us the praise or glory of the One. And even when we find what does that for us, we must also realize that the origin of all these different ways of being is the One.

Guru Nanak further illustrates this by saying that all the units of time, from a moment to a year, all the blinks of eyes, seconds, minutes, quarters of a day, make up a month. The sun is one, but the seasons are many. The sun is constant as the seasons change. This sun is equated with the Origin. For us, Guru Nanak is the sun. For Guru Nanak, Guru is *IkOankar* (One Universal Integrative Force, 1Force). Guru Nanak urges us to reflect on what it is that matters. Truly, all that matters is praise. Praise is Identification with *IkOankar*. It is the remembrance of *IkOankar*. It is what helps us understand *IkOankar* emotionally and experientially, not just intellectually. It is an understanding that every other thought and the manifestation of thought has one Origin.

There is an urging for us, the wise ones, to appreciate the many forms and figure out which is for us. We can look at different archetypes and systems and schools and mystics, and those are all helpful, but have we done our own evaluations to make sense of what works for us? For many people, the open-endedness of these questions can be scary. We like to be told what to do, what to believe, how to behave. But the idea that there are infinite ways of doing all of these things rooted in the same Origin is hard to internalize, especially when the schools' Guru Nanak is referencing are starkly different and disagree on many things. It is not that these schools of thought are all the same; in fact, there are stark differences in how they perceive the world and what they believe our purpose is. And though we like to condemn, judge, and separate, Guru Nanak repeats that the Origin of these schools is One. We must figure out which works for us as individuals. We can become great by choosing a path that helps us invoke the glory of the One, the praise of the One. Even within schools of thought, we can adopt various behaviors that help us discover, remember, and identify with the One. Even after choosing our paths, we must ask ourselves, are we building ourselves or building the path? Are we praising ourselves or praising the One?

Resources

Teachers/Facilitators should read and familiarize themselves with [*the Sabad 2 of Sohila Bani*](#) at [*The Guru Granth Sahib Project*](#). This resource will help better facilitate the discussions during the classes.

Video



[Watch Video](#)

Title: IkOankar
Artist: Inni Kaur
Fairfield, Connecticut, USA

Lesson 3:

Rag Dhanasari,

Mahala I

Unit Name: Unity of creation and Creator
(45 minutes - 1 hour)

General Materials

- Lesson Plans
 - ◊ Each lesson plan walks you through what you can do with your child or students.
- Lesson Videos
 - ◊ Each video introduces you to the lesson, clarifies some of the principles within the lesson, and focuses on a few vocabulary words that you can use in your interactive notebook.
- Interactive Notebook Sheet Template
 - ◊ Children can use this sheet to understand the vocabulary for each Sabad and include it in their interactive notebooks.

Objectives

Children will learn what *Arti* (prayer) means from the Guru's perspective. This lesson will highlight metaphors in *Gurbani* (Infinite Wisdom in the Guru Granth Sahib) and help students think through the importance of symbolic relationships.

Opening Discussion

Guiding Question/Prompt:

*Ask children if they know what Arti is in the Hindu faith?
How do they understand Arti?*

If anyone does know, let them share what they know about it. If they don't, then explain the following.

In the Hindu faith, to do an *Arti*, a plate is prepared with the following things: a lighted lamp, pearls, flowers, and incense to make it look pretty. Then family members take turns rotating the plate in a circular motion in front of their deities statue.

Feel free to show them pictures or a short video if they have never seen an *Arti* being performed.

Instructions

Ask the children if they have heard about the *Sabad* (Infinite-Wisdom) "*Arti*." They may have heard it at their home or the *Gurduara* (Sikh place of learning), or maybe in the evenings after *Rahiras*. They have had two lessons on the *Sohila Bani* already; they may be familiar with it.

Feel free to play a [recording](#) for them to listen to it.

Give them the Sabad and have them choose words and write them in their interactive notebook. Then, they can use the interactive notebook sheets or create their own formats.

In the discussion, focus on where Guru Nanak Sahib uttered this Sabad. Explain to them that Guru Sahib uttered it after being asked by a Pandit why he didn't participate in their Arti. Guru Sahib used the sky as a platter for the decorated plate and let every individual see that the sun and the moon are like the lamps, and the stars represent the pearls. Guru Sahib's focus was to bring everyone to recognize the vastness of *IkOankar*, the Creator. When we understand IkOankar's vastness, we reject all modes of rituals, and we revere through service. Love and longing create space for Grace, and Guru's teaching can help us realize this. Have students create a visual image with paper/colors of the above to show the vastness Guru Sahib was referring to.

Learning Inclusions:

The sheer brilliance of the Arti is the way it is described metaphorically. So it would be a fantastic opportunity to create visual images here and allow the children to get creative! Instructors may also consider explaining what a metaphor is and how it is commonly used in the Sikh faith; this would further enrich the learning moment for students since metaphors are an important literary device used in Gurbani.

You can choose to share SikhRI's audio recording on "[*Remembering Vahiguru's Beautiful Creation*](#)", which relays the *sakhi* (witnessed-narratives) of Guru Sahib at Jagannath Puri.

Independent Work

Ask the children to complete their vocabulary sheets for this Sabad. Ask them to recite the Sohila Bani outdoors one evening and picture what Guru Nanak Sahib showed us as an additional assignment. Depending on their age, you can also ask them to write about the vastness that Guru Sahib describes after they have recited the Sohila Bani outdoors.

Learning Inclusions:

Adding sensory questions and details into their description would help them better understand the vastness Guru Sahib is talking about. *What did you feel during the moments you were doing the Sohila Bani? What were you seeing (no matter if your eyes were open or closed)? Stars are like pearls - did you sense this while saying the Sohila Bani, or were you having trouble connecting with the metaphor?*

Create a list of words from the Sabad. We have started the list for you. Together you can go through the Sabad provided below and highlight words that the children may not know. If the children are a little older, they can choose to go through the Sabad themselves and pick out the words they want to include in the interactive notebook.

<i>Gurbani Word</i>	<i>English Word</i>	<i>Gurbani Word</i>	<i>English Word</i>
ਗਗਨ	sky		
ਥਾਲੁ	salver/plattar		
ਰਵਿ	sun		

Learning Check

After allowing children to spend time reciting the Sohila Bani under the stars, ask them to narrate the Jagannath Puri sakhi and explain why Guru Sahib uttered the Arti.

Remember:

Is the student able to memorize the significance of this Sabad?

Understand:

Can the student summarize or explain what's happening in the Sabad?

Apply:

Was the student able to use a diagram or a chart to locate the Sabad's significance further?

Evaluate:

What are the main takeaways from this part of the Sohila Bani?

Analyse:

Is the student able to compare and contrast with other Sabads?

Create:

How does one understand or interpret this Sabad in the context of our day-to-day lives?

Commentary on Sabad

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Rag Dhanasari, First Embodiment.

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

ਧੂਪੁ ਮਲਆਨਲੇ ਪਵਣੁ ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥੧॥

Sky is like the salver, sun and moon are like the lamps; constellations of stars are like the pearls.

Fire of the sandalwoods of Malaya mountain is like the incense as if the wind is fanning fly-whisk; as if entire vegetation is offering flowers to the Embodiment of Light. 1.

In this Arti of the cosmos, the sky becomes the salver, the moon and sun become the lamps, and the stars become the shining pearls. The fragrance of sandalwood from the Malaya mountains becomes the incense, and the wind the fanning fly-whisk. Everything in nature, all of the things around us, are continually performing this Arti all on their own, offering flowers to IkOankar (One Universal Integrative Force, 1Force), referred to by Guru Nanak Sahib here as the Fear-Eliminator. In this Arti, the unstruck sound echoes and resonates like a clarinet.

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

*O Liberator from birth and death IkOankar!
What an amazing Arti is happening; in Your
Arti the unstruck sound¹ is resounding like a
kettledrum. 1. rahāu - Pause.*

Guru Nanak Sahib is asking, How do I do Your Arti, Fear-Eliminator? How do I take part in this Arti of the cosmos? In this Arti, there is so much music being played. Unlike the music that is being constructed in performances and concerts for people in power, this music plays on its own. This music is unstruck, not produced to perform, but that does not mean one cannot hear it. This is the music we can listen to after we quieten the noise all around us and listen closely to the sounds being played in nature all on their own.

¹ Music of the spiritual sphere, which plays without being struck. This is not to be heard by ears. It can be experienced only through spiritual equipoise, a musical manifestation of spiritual bliss. -Shabdarth Sri Guru Granth Sahib Ji, volume three, Shiromani Gurdwara Parbandhak Committee, 1997, page 767.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੇਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੇਹੀ ॥
 ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ
 ਮੇਹੀ ॥੨॥

*O IkOankar! Yours are thousands of eyes, yet
 You have no distinct eyes. Yours are thousands of
 forms, yet You have no distinct form.
 Yours are thousands of unsullied feet, yet You
 have no distinct feet. You are without a nose, yet
 You have thousands of noses. I am captivated by
 such wonders of Yours. 2.*

Guru Nanak Sahib sets this stanza in the context of a common practice known to South Asians due to popular culture and tradition – the “physical” ritual performance of the Arti. In Hindu practice, Arti involves worshipping an idol, deity, or revered personality by rotating lamps in a circular motion. These lamps are lit and rotated four times up and down in a circular motion in front of the feet, twice in front of the navel, once in front of the face, and seven times in front of the whole body. Guru Nanak Sahib takes this element of the dominant practice and expands it by juxtaposing the physical Arti with nature’s Arti, shifting the practice from its individualistic context, and expanding it into the Arti of the cosmos, to include everything and everyone.

Guru Nanak Sahib then moves from discussing the things present before us, the things we can see and hear and feel with our senses and asks if we can perceive things with those same senses that are not visible. Again, there is an expansion of shared understandings, this time of the dichotomy between a conception of a Divine that is Nirgun (transcendent) versus a Divine that is Sargun (immanent). Guru Nanak Sahib plays with these dichotomies by addressing the Fear-Eliminator and saying, You have thousands of eyes, yet You have none. You have thousands

of forms, yet You have none. You have thousands of feet, yet You have none. You have thousands of noses, yet You have none. The senses again come into play here, but this expansion addresses the larger religious world that either believes the Divine has forms and features and tangible physical existences or that the Divine has none of these things and cannot be embodied. This dissolving of the line between immanence and transcendence is an important acknowledgment of this Fear-Eliminator's play and a challenging idea of a faraway and inaccessible Divine. We can get to IkOankar through the senses – it is not that the senses can perceive everything or the whole picture, but they can perceive some of it. The perception of this play can captivate us and bring us closer to the One for whom the cosmos continuously performs Arti.

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

ਤਿਸ ਦੇ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

Whose Light is in all, That-IkOankar is the Embodiment of Light.

By the radiance of That-IkOankar, there is light in all.

Through the Guru's teaching, this light becomes evident.

Whatever is pleasing to That-IkOankar, that alone happens; that alone is the Arti of IkOankar. 3.

Guru Nanak Sahib then speaks about the Light. All of the grandness of the cosmos and the use of these senses to tune into the Arti that is happening all around us is a testament that everyone has this Light within them. Guru Nanak Sahib reveals, That One whose Light is in all is the Embodiment of Light. It is by the radiance of *IkOankar* that there is Light in all. Sometimes, we may not see it. This is where we struggle. This is where both the religious and non-religious world struggles – there is so much othering. We may not see that this Light is in everything because it is hidden. But the way it becomes evident, the way we bear witness to it, is when the Wisdom enters our lives. When the Wisdom brings out recognition of Light everywhere, that is when we can take part in the Arti of the cosmos.

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੇ ਅਨਦਿਨੁ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥
 ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥
*O Hari! My mind is tempted to taste the nectar of
 Your lotus-feet. Every day, I have a thirst for it.
 Bestow the grace of water on Nanak, the pied
 cuckoo, by virtue of which I may always have a
 dwelling in Your Nam. 4.1.7.9.*

The senses, when we use them to Identify with *IkOankar*, entice our intellect and charm our minds. Once we are charmed, we are filled with love and a continuous longing to Identify with the Beloved, *IkOankar*. Guru Nanak Sahib refers to himself here as a pied cuckoo, a bird with a lot of patience, waiting for its thirst to be quenched. This pied cuckoo refers to the lover who loves with patience, and it is when we become loving like the pied cuckoo, we can identify with *IkOankar* and taste the nectar of Grace. This comes after we witness the Light, and we embody love. This is when we feel the grace.

Even outside of the South Asian context, one could say that humans perform their own sorts of 'artis' in different ways. We do this through politician or celebrity 'worship.' We do this by participating in things that maintain systems and power structures and hierarchies rather than attempting to challenge those things with a radical sense of equity and equality. These things are rooted in a kind of individualism that further separates people from one another, puts distance between creation and Creator, and does not honor IkOankar. Then, the 'root-oriented' don't just preach oneness where all beings share attributes of the One; the radical Wisdom then allows us to practice 1Ness, where all beings are the attributes of the One.

The lover-being emerges when individualism is transcended, fear is eliminated, the Light is seen, patience is practiced, and grace is felt! That is when the Fear-Eliminator is seen as the 1-Light!

Resources

Teachers/Facilitators should read and familiarize themselves with [*the Arti Sabad*](#) at [*The Guru Granth Sahib Project*](#). This resource will help you better facilitate the discussions during the classes.

Video

[*Watch Video*](#)

Title: Cosmic Arti
Artist: Kiran Kaur Ahluwalia
Washington, D.C., USA



Lesson 4:

Rag Gauri Purbi,

Mahala IV

Unit Name: Overcoming Challenges
(45 minutes - 1 hour)

General Materials

- Lesson Plans
 - ◊ Each lesson plan walks you through what you can do with your child or students.
- Lesson Videos
 - ◊ Each video introduces you to the lesson, clarifies some of the principles within the lesson, and focuses on a few vocabulary words that you can use in your interactive notebook.
- Interactive Notebook Sheet Template
 - ◊ Children can use this sheet to understand the vocabulary for each Sabad and include it in their interactive notebooks.

Objectives

Children will learn that humility helps in recognizing, experiencing, and connecting with *IkOankar*, the Creator. The lesson will elaborate on how we can connect to ourselves in a deep and meaningful way to live Guru-inspired lives.

Opening Discussion

Guiding Question/Prompt:

Ask the children if they have ever felt anger and greed.

Let them share situations where they have handled this and how they reacted. Ask if any of them had overcome their anger or greed and how they did it. Write down their sharing on a large piece of paper or have them write or draw it.

Learning Inclusions:

It would be fun and interactive for students to create impromptu skits demonstrating scenarios where they felt strong emotions. It will help stimulate them and cultivate curiosity for the rest of the lesson from the outset.

Instructions

Read the *Sabad* (Infinite-Wisdom) together. Ask the children to identify the words that they would like to put in their interactive notebooks. They can choose to use the notebook sheet or create their own design. Here are some examples that they can include in their notebooks.

Looking at the first 2 lines of the Sabad discuss the following:

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ॥

This town was overfilled with anger and lust; on having met Sage-Satiguru, I have broken them into pieces.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥

According to the inscribed writs from the Origin, Guru has been met; in the mind, a joyful state of Hari's¹ connection has been created.¹

Depending on the age, you can explain **ਕਾਮਿ** as sexual desire/lust or as extreme wants- wanting something very badly. Based on the dictionary definition, teachers and facilitators should note that lust can be a powerful feeling of wanting something. Explain to children that they can lust for someone else's things, and Guru Sahib explains that our village (body) is full of this want. Guru Sahib also tells us how to break this feeling into pieces (see below).

Then take the word **ਨਗਰੁ** and explain that often in *Gurbani* (Infinite Wisdom in the Guru Granth Sahib), the body is seen as a village or home - a place where you are cared for.

Explain to students that often **ਸਾਧੂ** implies a holy saint, but in *Gurbani*, it mainly refers to ultimately the Guru. Sadhu is often perceived as a 'holy looking/acting person,' but Guru Sahib doesn't focus on those who look or act holy, but instead on those in tune with IkOankar. Guru Sahib explains that when we meet those kinds of individuals, then our lust and anger becomes **ਖੰਡਲ ਖੰਡਾ ਹੇ**. Continue and explain that **ਖੰਡਲ ਖੰਡਾ ਹੇ** is used for breaking into pieces.

Put together; Guru Sahib tells us that meeting the Guru, lust and anger shatters into pieces. But, it cannot overpower us. An additional activity here may be for children/students to show their understanding in the form of a play or drawing.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥

According to the inscribed writs from the Origin, Guru has been met; in the mind, a joyful state of Hari's connection has been created.¹

¹ Literally, the Remover of suffering; it is a synonym used for the Divine (*IkOankar*) in Guru Granth Sahib. The meaning of such terms (often adjectives) sometimes extends into a phrase. This creates issues in translation as a phrase does not fit in a running sentence without disturbing its flow. Additionally, retaining the usage of these terms invokes the freshness of the text and its meaning by placing it in its original cultural context and era. Therefore, the terms like Hari, Prabhu, Ram, Gobind, etc., are used as such in the literal translation. This also avoids fixation to the term 'God' or 'Lord' and celebrates the diversity of personal experience of the Divine (*IkOankar*) by the contributors.

Further, moving on to the following line, you can help children understand that when we use the phrase **ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ** it often implies past or predestined or something pre-written.

Your actions allow you to meet and recognize the Guru because you are graced by IkOankar, and you are filled with the Guru's love.

In the Rahau-Pause line, Guru Sahib is giving us an example of humility by coming in front of the Guru with folded hand (**ਅੰਜੁਲੀ**) as a way to make a request and give ones whole self up (**ਡੰਡਉਤ**) as a way to let go of one's ego - ones self-thoughts or faithless thoughts (**ਸਾਕਤ**). The self-focused thoughts of ours don't know the flavor of IkOankar. We tend not to believe or have faith, and thus we have a thorn (**ਕੰਡਾ**) of ego. This thorn keeps pinching (**ਚੁਭੈ**) us more and more until we run out of time. The ones who can remove this thorn through humility and service and become absorbed in IkOankar's qualities overcome and crush (**ਖੰਡਾ**) the fear of birth and death. Those are the ones who have connected with IkOankar and become honorable throughout the realms of the world (**ਬ੍ਰਹਮੰਡਾ**).

In the last stanza, Guru Sahib, in humility is calling himself (**ਗਰੀਬ ਮਸਕੀਨ**) and asks to be taken care of by the Greatest of the Great- IkOankar (**ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ**). Having done this and through the support and refuge (**ਅਧਾਰੁ ਟੇਕ**) of Nam- the qualities of IkOankar and remembrance of IkOankar, one is in comfort.

Independent Work

Ask children to complete their interactive notebook sheets for this Sabad. Also, ask them what kind of things they can do to help bring their anger or extreme desire/greed in control. Finally, ask them to write a reflection of a time where they could control their anger.

Create a list of words from the Sabad. We have started the list for you. Together you can go through the Sabad provided below and highlight words that the children may not know. If the children are a little older, they can choose to go through the Sabad themselves and pick out the words they want to include in the interactive notebook.

<i>Gurbani Word</i>	<i>English Word</i>	<i>Gurbani Word</i>	<i>English Word</i>
ਕਾਮਿ	lust		
ਕਰੋਧਿ	anger		
ਨਗਰੁ	town		

Learning Check

Children should be able to share that anger and lust can come in control if we take on qualities that are IkOankar-like.

Remember:

Is the student able to memorize the significance of this Sabad?

Analyze:

Is the student able to compare and contrast with other Sabads in the Sohila Bani?

Understand:

Can the student summarize or explain what's happening in the Sabad?

Evaluate:

What are the main takeaways from this part of the Sohila Bani?

Apply:

Was the student able to use a diagram or a chart to locate the Sabad's significance further?

Create:

How does one understand or interpret this Sabad in the context of our day-to-day lives?

Commentary on Sabad

We have included commentary to the Sabad for the instructors to review at their own discretion. It is highly recommended that instructors take the time to read and integrate the commentary into the lesson plan for a fuller and richer understanding of the Sohila Bani. If it is the heart of Guru's wisdom that we are trying to communicate with our students, then we must provide an interpretive framework to them as well. This is so that they can develop a relationship with the Gurbani and recognize the depths of Sikhi for themselves.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Rag Gauri Purbi, Fourth Embodiment.

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ॥

*This town was overfilled with anger and lust;
on having met Sage-Guru, I have broken them
into pieces.*

Guru Ramdas Sahib, the fourth Nanak, focuses in the fourth stanza on the question of what the greatest virtue is. In most schools of thought, the greatest virtue is tied to a ritual. Guru Ramdas Sahib plays with that idea and the dichotomy between virtue and sin. So what really is the greatest virtue? The Guru says that the greatest virtue is to do *anjuli* of a sadhu. Anjuli is a particular way to give respect, folding the hands, or when bathing in a holy body of water, scooping water from in front of you and taking it slowly to your head. This is considered a gesture of utmost respect in the South Asian tradition. The Guru says if you want to make that gesture, do it to the Sadhu, the one who knows the sadhana (spiritual discipline). Show utmost respect to the person who has figured out their path within a particular discipline.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥

According to the inscribed writs from the Origin, Guru has been met; in the mind, a joyful state of Hari's connection has been created. 1.

Who is a Sadhu? The common understanding of a Sadhu is rooted very deeply in the outward appearance of one having a sage or saint look. In Hindu epics, the Sadhu destroys people and curses them. These are not the Sadhus Guru Ramdas Sahib is referring to. The Sadhu that the Guru is referring to is the one who practices a particular form of spiritual discipline. There is no definition of which discipline that is (remember, earlier stanzas emphasized that every discipline has the same Origin). Guru Ramdas Sahib is simply saying that the one who has figured out what works for them, who has picked a path and a discipline and committed to it, that is the Sadhu we ought to be giving respect to. That Sadhu exudes goodness. That Sadhu leads a life that is goal-oriented and spirituality-oriented. That Sadhu is kind and honorable. That Sadhu might look like a mendicant or a sage, as we might expect them to, or they might not. In a larger sense, this is about the goodness which is demonstrable and exhibited by an individual, not their outer appearance. This is the individual to whom we ought to submit to with those gestures of respect mentioned at the beginning of the stanza.

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

Fold your hands before the Sadhu-Guru; it is a great virtuous-deed.

Do prostration; it is a great virtuous-deed. 1.

Pause.

Many social norms and positional relationships demand those universal gestures of respect: the in-laws demand it, parents demand it, and elders demand it. Culture obligates us to respect people simply because of positional relationships and not because of behaviors. The Sadhu that Guru Ramdas Sahib tells us to seek out never demands this gesture. We show respect to the Sadhu because we want to. We make the gesture of anjuli to this Sadhu. We also do the gesture of dandaut, prostrating in front of them, sometimes laying the entire body down in front of them, and touching our foreheads to the ground in submission. This need not be a literal physical gesture. Guru Ramdas Sahib simply uses these gestures to emphasize that the Sadhu deserves the highest possible respect and submission, where we are willing to give anything to them. If we have figured out a person who exudes this goodness to respect and submit to, we will be able to experience the Vastness within us through that gesture of love. That Sadhu will show us the Wisdom and show us how to take our tiny city of a body and rise above the vices of lust and anger within. That Sadhu will help us chisel them down bit by bit, habitually, so that we can manage them so that they do not swallow us up. This is why the Sadhu is great. We discover this Sadhu through the Writ of *IkOankar* (One Universal Integrative Force, 1Force). According to Guru Ramdas Sahib, this Sadhu is the Wisdom (Guru), who encompasses all the elements of what the Sadhu is and all the elements of a saint. It is the Wisdom that helps us break our doubts within the body, bit by bit. The Wisdom helps us establish a loving connection with *IkOankar*, the 1-Light, a beautification that is constantly happening. The Sadhu is the Guru, the Wisdom!

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥

The worshippers of Shakti have not known the taste of Hari's essence; within them, there is a thorn-like ego.

ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥

As they walk, this thorn pierces them, they suffer pain, and they endure the Jamkal in the form of a stick on their head. 2.

Guru Ramdas Sahib contrasts the Sadhu with the sakats, those who worship power and the temporary material world. The ones who worship power are broken from connection with *IkOankar*. They do not know how to taste the essence of the 1-Light. Within them is the thorn of ego, and with each thing they do, those thorns stab them again and again. They are constantly pierced. They are constantly in pain.

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥

The servants of Hari are absorbed in Hari's Nam; their suffering of birth and death of the world-ocean is eradicated.

ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥

They have found the indestructible Being, the Supreme Being; so they receive much honor in different parts of the cosmos and universe. 3.

So we have a choice – will we follow the Sadhu or the sakats? If we follow the Sadhu and bring Identification (Nam) within, the fear of birth and death comes out of us. That fear is the same fear that the sakats hold onto so stubbornly. They are afraid they will lose their power, and so they cannot rid themselves of fear. Because those who follow the Sadhu have discovered the imperishable and supreme One, the only One recognized in all the different parts of the cosmos and the universe, those followers of that Sadhu do not fear anything.

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ॥

We poor and humble, are Yours, O Prabhu!² O Greatest of great Hari! Protect us! Protect us!

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥

For servant Nanak, Your Nam alone is the support and refuge; through Hari's Nam alone, may there be comfort. 4.4.

Guru Ramdas Sahib addresses the One in the collective first-person, calling himself one without wealth, a foreigner, a powerless one. We are nothing, but we are the One's. The One is the greatest and is the only One who can protect us. All we can do is make Identification with *IkOankar* our support and refuge. This is what brings us comfort.

² Literally, the Master; it is a synonym used in Guru Granth Sahib for the Divine (*IkOankar*). The meaning of such terms (often adjectives) sometimes extends into a phrase. This creates issues in translation as a phrase does not fit in a sentence without disturbing its flow. Additionally, retaining the usage of these terms invokes the freshness of the text and its meaning by placing it in its original cultural context and era. Therefore, the terms like Hari, Prabhu, Ram, Gobind, Allah, Khuda, Rab, etc., are used as such in the literal translation. This also avoids fixation to the term 'God' or 'Lord' and celebrates the diversity of personal experience of the Divine (*IkOankar*) by the contributors.

Resources

Teachers/Facilitators should read and familiarize themselves with [*Sabad 4 of the Sohila Bani*](#) at [*The Guru Granth Sahib Project*](#). This resource will help better facilitate the discussions during the classes.

Video



[Watch Video](#)

Title: Tree of Life
Artist: Inni Kaur
Fairfield, Connecticut, USA

Lesson 5: Rag Gauri Purbi, Mahala V

*Unit Name: Making Life Fruitful
(45 minutes - 1 hour)*

General Materials

- Lesson Plans
 - ◊ Each lesson plan walks you through what you can do with your child or students.
- Lesson Videos
 - ◊ Each video introduces you to the lesson, clarifies some of the principles within the lesson, and focuses on a few vocabulary words that you can use in your interactive notebook.
- Interactive Notebook Sheet Template
 - ◊ Children can use this sheet to understand the vocabulary for each Sabad and include it in their interactive notebooks.

Objectives

Children will learn that one must put effort into it and prepare to achieve something. The lesson will expand on how *Seva* (service) is actualized in our daily lives.

Opening Discussion

Guiding Question/Prompt:

Ask children what they would like to be when they grow up.

Then ask them what they need to do to become that. They might say things like they have to study, they have to learn about that specialty area, or they need to do many things. Depending on the age of the students, you can have them come up with concrete short-term goals to achieve their long-term goals. The graphic organizer here could be:

<i>What do you want to be when you grow up?</i>	<i>What actions or things do you need to do to be that?</i>	<i>Write two goals (short or long term) that will help you be that?</i>

Instructions

After the discussion, read the *Sabad* (Infinite-Wisdom) together. Then explain to the children that for anything that we do, we need to prepare ourselves.

Begin by explaining that in this last Sabad of the Sohila Bani, Guru Sahib reminds us that this is the time to be in service (ਟਹਲ) of the Guru. Guru Sahib explains that we will gain profit here and that profit (ਲਾਹਾ) which is comfort itself will help us in our journey ahead. This comfort is because we have taken on the qualities that develop comfort within us. Every day our time is decreasing. Take the time to set your affairs (ਕਾਜ) in order, and this can be done by meeting, observing, and taking on the qualities of Guru because, without this, we may not know how to put our affairs (pains, hardships, etc.) in order. Being able to recognize IkOankar, the Creator, will, in turn, help us be happy and feel good. Our hearts will become the place of abundance (like a beautiful home) with a sense of comfort and ease shining bright with IkOankar's light. This we must remember will happen if we are awakened (ਜਗਾਇ) through Guru's grace. Once we recognize this, there is no significance of the cycle of birth or death. Guru Sahib ends with a request to the inner-knower (ਅੰਤਰਜਾਮੀ) Vahiguru to fulfill the mind's longing (ਸਰਧਾ) for humility by becoming the dust (ਧੂਰੇ) of those who have connected with IkOankar. This is the kind of sangat or saintly beings (ਸੰਤਨ) we want to be a part of.

Learning Inclusions:

This is a fun moment we can use to create a short story. The instructor can go to the local *gurdwara* (Sikh place of learning), a soup kitchen, a shelter, etc., and take pictures of one person (keep the person consistent) doing seva. The photos could be a quick slideshow that plays in the background as the instructor discusses this Sabad with the class. This can also be reconfigured to be a student assignment.

You can also ask the students what it means to prepare. As a student, how do we prepare for class? As a Sikh, how is the Sabad telling us to prepare for Divine Union? Can we create manageable steps to prepare daily? What are those steps?

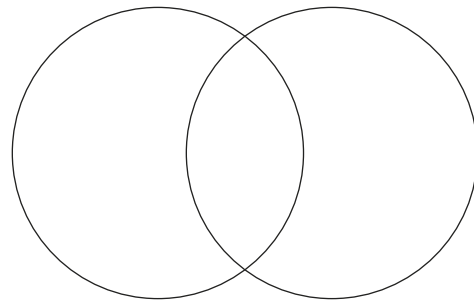
Further, in a discussion format, ask children what effort is needed to find the kind of *sangat* (congregation, friends, companions) we genuinely want. Try to pair children with a partner (adult or another child) and let them brainstorm ways to interact with

like-minded people. Have them come up with things they can do with their friends to help benefit others around them. Maybe they can come up with a list of acts of kindness they can do for a week or month. They can plant a garden together. They can learn or study a particular Bani together. This is awesome!

Independent Work

Ask children to continue working with their interactive notebooks and incorporate any words from this Sabad that they want to.

Ask them to review all 5 Sabads in the Sohila Bani and reflect on similarities and differences that they find in them. Perhaps a Venn Diagram--differences on the outside circles and similarities in the center.



Create a list of words from the Sabad. We have started the list for you. Together you can go through the Sabad provided below and highlight words that the children may not know. If the children are a little older, they can choose to go through the Sabad themselves and pick out the words they want to include in the interactive notebook.

<i>Gurbani Word</i>	<i>English Word</i>	<i>Gurbani Word</i>	<i>English Word</i>
ਬੇਨਤੀ	request		
ਟਹਲ	service		
ਲਾਹਾ	profit		

Learning Check

As part of this lesson, children should be able to explain that we prepare ourselves for a life of comfort through service and being graced and interacting with like-minded people to participate in service. As an extension, they can join in learning about [seva here](#).

Learning Inclusions:

Have the students pull on their own subjective experiences by writing a list of ways they can do seva and get involved with their community. In doing this brainstorming activity, students will learn how they can beautify their life through community work. It makes the lesson more relatable, and they will leave having a fuller understanding of selfless service if they know the concrete ways they have the opportunity to do so in their daily lives.

Remember:

Is the student able to memorize the significance of this Sabad?

Analyze:

Is the student able to compare and contrast with other Sabads in the Sohila Bani?

Understand:

Can the student summarize or explain what's happening in the Sabad?

Evaluate:

What are the main takeaways from this part of the Sohila Bani?

Apply:

Was the student able to use a diagram or a chart to locate the Sabad's significance further?

Create:

How does one understand or interpret this Sabad in the context of our day-to-day lives?

Commentary on Sabad

We have included commentary to the Sabad for the instructors to review at their own discretion. It is highly recommended that instructors take the time to read and integrate the commentary into the lesson plan for a fuller and richer understanding of the Sohila Bani. If it is the heart of Guru's wisdom that we are trying to communicate with our students, then we must provide an interpretive framework to them as well. This is so that they can develop a relationship with the Gurbani (Infinite Wisdom in the Guru Granth Sahib) and recognize the depths of Sikhi for themselves.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

Rag Gauri Purbi, Fifth Embodiment.

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ ॥

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥

I make a request, O my friend, listen! This is the time of service to the Saint-Guru.

Here, you depart, having earned the profit of Hari-Nam, so that the dwelling ahead is comfortable.1.

Guru Arjan Sahib, the fifth Nanak, urges us to use our time wisely. With each day and each night, our lifespans are diminishing. We are losing time. Guru Arjan Sahib says if you know that, my mind, meet the Wisdom (Guru) so that you can resolve your affairs and beautify your life.

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥

ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

Lifespan is diminishing day and night.

O mind! Having met the Guru, do resolve your affairs.1.Pause.

It is important to remember that this composition is often sung at funerals. Still, the understanding we are being guided towards is that death is not the only opportunity for union. We ought to prepare now. We ought to experience union while we are alive. This composition is about wedding, the Fearless and confronting death while we are living.

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥

ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੨॥

This world is ever-changing; it puts one in illusion; only a Brahm-gyani has swum across it.

To whom, having awakened, Hari causes to drink this essence of Nam, that one alone has understood the story of that Indescribable Hari.2.

Guru Arjan Sahib is urging us to ask ourselves if it is clear to our own minds that we want to experience that marriage with the Fearless in life. If our minds are clear on wanting that marriage, the mind will then make that request. The mind cannot make that request if it is not ready for this union; if the union is not our only need. Until the union is a thing that the mind needs, any request will purely be ceremonial. When this becomes a priority, the way we ask changes.

ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥
ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥

For what you have come into this world, trade-in that alone; the dwelling of Hari-Nam in the mind can happen only through the Guru.

Having met the Guru, you will find Hari's mansion in own home-heart with comfort and ease; visit (to this world) will not happen again.3.

This world is full of vices. To rise above this, we need the one who understands how to connect with IkOankar (One Universal Integrative Force, 1Force) to help us awaken us to the flavor of life, to help us experience unnarratable narrative. The wisdom-oriented is the one who can help us, who is enjoying the flavor, who has realized the story of the 1-Light. The one who has all of these things is the Wisdom. Guru Arjan Sahib says this is the time to serve the Wisdom. This is the moment. This is the life in which to serve. Whatever we do now, the profit from that will carry us through to the next world as well. If we awaken and drink the essence of Identification (Nam), if we understand the narrative of the Indescribable 1-Light, if, through the Wisdom, we trade in the things that will help us resolve our affairs and connect with the 1-Light, then we will not visit this world again.

Guru Arjan Sahib is urging us to ask our minds what is good for us. We all have our unique affairs to resolve in this lifetime. We all know that with each day and night, that lifespan diminishes. What is good for us? We must resolve our affairs. We know what those affairs are. We know about the illnesses of our lives, the lessons of our lives, the work of our lives. But maybe we do not know how to resolve them. We must find the one who can help us alleviate our pains. If we find the one who can help us get that done beautifully and successfully, if we get the story right this time around, it will make the time we have left and the time ahead of us happy. This is how the mind will feel good. This is how the home in our hearts becomes a mansion. This is how within that mansion, we have a sense of comfort and a sense of

intuitive ease of connection with the 1-Light. It is within that mansion that the seeker and the One, the being, and the Being exist together. This is how the cycle of birth and death becomes irrelevant.

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥

ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਰੈ ਮੇ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੪॥੫॥

O inner-knower, creative and pervasive Being!

Fulfill the yearning of my mind.

Servant Nanak seeks this happiness alone, make me the dust of saintly beings.4.5.

Guru Arjan Sahib ends by addressing the Inner-Knower, asking for the fulfillment of the mind's yearning. The Guru asks the One to make him the dust of the saintly beings, the ones who have understood this unnarratable narrative and connected with the One in their own hearts. This is the company we ought to seek – that of the truth-exemplars, who have made their small homes into big homes, who dwell in the inner-mansion in comfort and ease. May we learn from them.

Resources

Teachers/Facilitators should read and familiarize themselves with [*Sabad 5 of the Sohila Bani*](#) at [*The Guru Granth Sahib Project*](#). This resource will help them better facilitate the discussions during the classes.

Video



[Watch Video](#)

“Getting to Know Sohila” Team:

Amanda Heck
Anupreet Kaur Bal
Inni Kaur
Jasmine Kaur
Jaswant Kaur
Kiranjot Kaur
Manveer Singh
Rancy Singh
Satprit Kaur
Sean J. Holden
Surender Pal Singh
Vitor Leao

Title: Samund
Artist: Manjeet Kour
Charlotte, NC, USA

Online Courses



Anandu Sahib

Anand Sahib course is based on the first five *pauris* (stanzas) and the fortieth *pauri* of the *Bani* (composition) of Anand Sahib. The course will help students learn about the third Nanak, Guru Amardas Sahib.

Each unit allows students to acquire essential lessons.

The course is designed for students aged seven years and above.

[Free Download](#)



Barah Maha

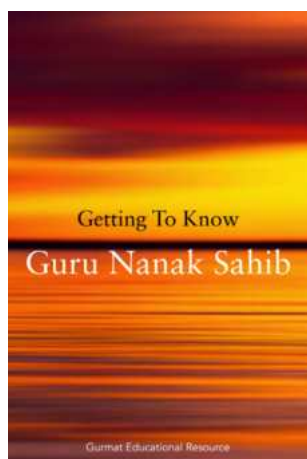
Barah Maha course is based on the *Bani* (composition) of Barah Maha revealed by Guru Nanak Sahib and Guru Arjan Sahib. The course allows students to connect with *Gurbani* (Infinite Wisdom in the Guru Granth Sahib) through Barah Maha.

Each unit has easy objectives, followed by an activity to help trigger a thought, feeling, and reflection.

The course is designed for students aged eleven and above.

[Free Download](#)

Education Resources



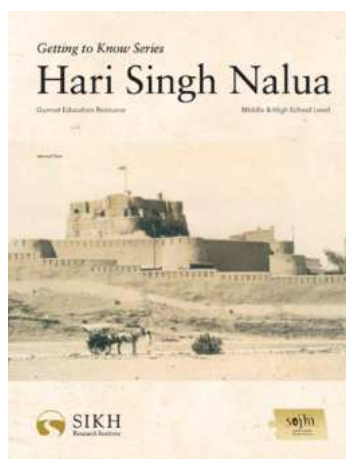
Getting to Know Guru Nanak Sahib

Getting To Know Guru Nanak Sahib, E-book introduces young learners to Guru Nanak Sahib and helps them develop a fundamental knowledge base through *Sakhis* (witnessed-narratives) and other activities.

The lesson plans provide questions to open up a dialog with the students, and the exercises give them an opportunity for self-exploration and self-reflection.

This resource is designed for students between the ages of four and ten.

[Free Download](#)



Getting to Know Hari Singh Nalua

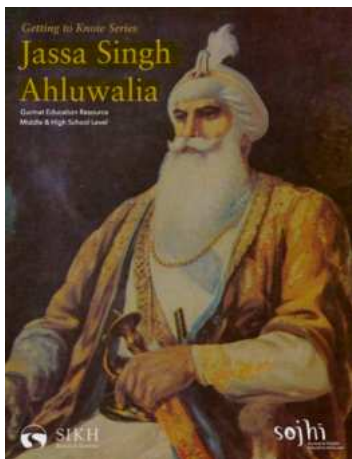
Getting To Know Hari Singh Nalua, E-book invites young learners to immerse themselves in the history of Hari Singh Nalua when he was a child and onwards to his encounters when he joined Maharaja Ranjit Singh's court.

The E-book artfully surveys his military ventures as a general through glimpses into his significant battles and the war strategies during his time in the Sikh Kingdom.

This resource is designed for middle and high-school students.

[Free Download](#)

Education Resources

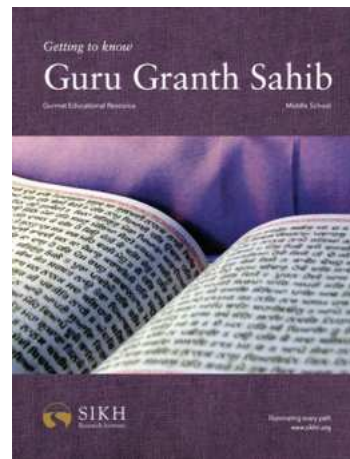


Getting to Know Jassa Singh Ahluwalia

Jassa Singh Ahluwalia (1718-1783) was one of the most outstanding leaders Sikhs have had. As a leader, he prepared the Sikh community to take control of its own destiny in the most troubled times and write a chapter on its own in the annals of history.

Explore the life and lessons of Jassa Singh Ahluwalia and his legacy through our downloadable education resource and our originally produced podcast and video series 'Sikh History.'

[*Free Download*](#)



Guru Granth Sahib Summer Curriculum

The summer curriculum is dedicated to learning the history and profound wisdom of Guru Granth Sahib.

Each lesson plan has been thoughtfully constructed to encourage, engage, strengthen future generations' curious minds, and provide a greater understanding of the Guru Granth Sahib.

The curriculum is designed for students between the ages of seven and fifteen.

[*Free Download*](#)

Education Resources



Seva

The education resource explores the concept of Seva (service) in light of Gurbani-Wisdom, Tavarikh-History, and Rahit-Lifestyle.

Each lesson plan is designed for 1-5 days of learning and will produce an impact that lasts a lifetime. This unit is designed for students between the ages of five and ten.

[Free Download](#)



Sojhi: Grade K - 2 Curriculum

For Kindergarten to Grade 2 – this curriculum is developed and reviewed extensively by educators, child development specialists, and experts and scholars in the subject matter covered by the curriculum and it is widely used in Gurmat and Panjabi schools across North America, parts of Europe and Asia.

[Free Download](#)

Education Resources



Sojhi: Grade 3 - 5 Curriculum

For Grade 3 to Grade 5 – this curriculum is developed and reviewed extensively by educators, child development specialists, and experts and scholars in the subject matter covered by the curriculum and it is widely used in Gurmat and Panjabi schools across North America, parts of Europe and Asia.

[Free Download](#)

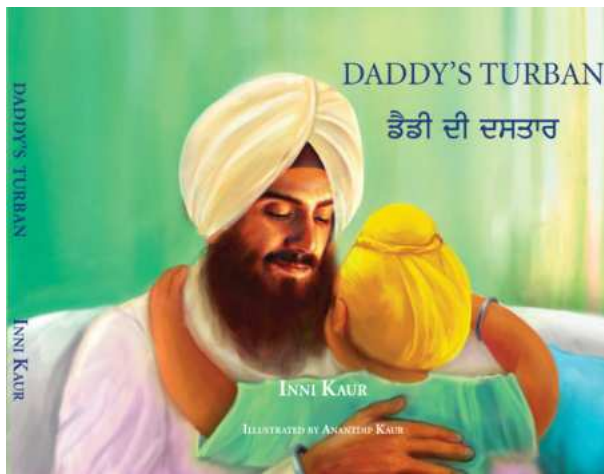


Sojhi: Grade 6 - 8 Curriculum

For Grade 6 to Grade 8 – this curriculum is developed and reviewed extensively by educators, child development specialists, and experts and scholars in the subject matter covered by the curriculum and it is widely used in Gurmat and Panjabi schools across North America, parts of Europe and Asia.

[Free Download](#)

Children's Books



Daddy's Turban

This bilingual book takes us into the world of a little Sikh boy, Tegh, who is fascinated with the way his father wears his turban. Tegh wants to grow up quickly, while his father cherishes the innocence of his son.

This is also a story of Sikh culture and a celebration of one of its most revered ceremonies – Dastar Bandi. Educators will also find the book helpful in their teaching, as it contains a special multicultural essay which explains the significance behind the wearing of a turban.

[Shop Online](#)



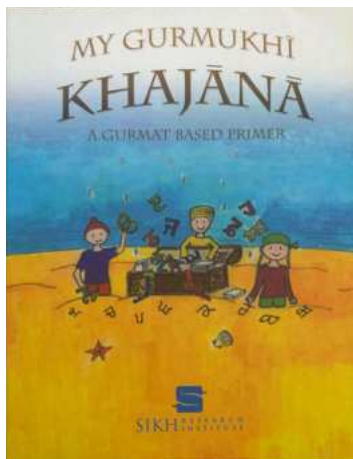
Thank You, Vahiguru

Told through the eyes of a mother, this simple bilingual story lays out all the good things about being an older sibling, and reminds new siblings that they are just as special as ever.

The readers are also introduced to the Sikh naming ceremony. The comforting words and warm illustrations, will give the reader a glimpse into Sikh family life and culture.

[Shop Online](#)

Children's Books



My Gurmukhi Khajana

A Gurmat-Based Primer: On each page of this primer there are three words for every Gurmukhi alphabet complete with child-friendly illustrations.

Vibrant illustrations bring to life words from Guru Granth Sahib, Bhai Gurdas Ji, and Guru Gobind Singh Sahib's Zafarnamah and Jap Sahib. This kaida makes a perfect gift that can be given to children on any occasion.

[Shop Online](#)

Sojhi: A Kid's Cast



Episode 1: When Guru Nanak was Little

When and where was Guru Nanak Sahib born? Who were Guru ji's parents? Who was Guru ji's sister? Where did Guru ji go to school?

Listen and discover the answer to all these questions.

[Listen Online](#)



Episode 2: The Lesson in Equality

When Guru Nanak Sahib was eleven years old, Pandit Hardyal, the family priest, told his parents, Pita Kalu ji and Mata Tripta ji, that now was his time for the "janeu" ceremony.

Follow along to find out what happened at the "janeu" ceremony.

[Listen Online](#)

Sojhi: A Kid's Cast



Episode 3: Lasting Friendships

Guru Nanak Sahib left Talwandi to live with his sister, Bebe Nanaki, and her husband, Jairam Das, in Sultanpur. The Governor of Sultanpur hired Guru ji to manage the storehouse. After a few years, Guru ji invited his best friend, Bhai Mardana, to live with him.

Listen and find out what happens when the two friends begin living together.

[Listen Online](#)



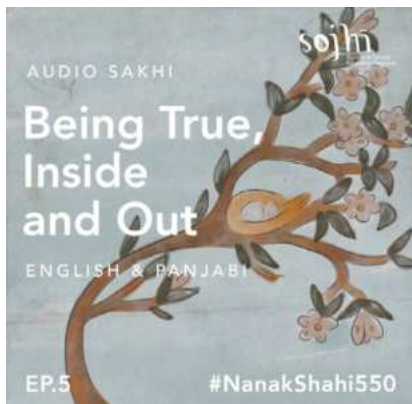
Episode 4: Importance of Honest Living

Malik Bhago was a wealthy and powerful man who held a yearly feast for the gods and goddesses seeking their blessings. He invited Guru Nanak Sahib to his feast.

Listen and discover what Guru ji did and how Malik Bhago changed.

[Listen Online](#)

Sojhi: A Kid's Cast



Episode 5: Being True, Inside and Out

Sajjan ran an inn in Tulamba for travelers to stay overnight. Guru Nanak Sahib and Bhai Mardana decided to stay at Sajjan's inn. Sajjan was thrilled, mostly because he felt that Guru ji was wealthy. His goal was to rob Guru ji.

Listen to find out what happened next.

[Listen Online](#)



Episode 6: Keeping Our Thoughts Clean

Guru Nanak Sahib and Bhai Mardana visit the town of Hardwar. Guru ji goes into the river Ganges and sees people throwing water towards the sun. Guruji begins throwing water towards his fields in Panjab. The people in the river could not believe what Guru ji was doing.

Listen and find out what Guru ji tells them.

[Listen Online](#)

Sojhi: A Kid's Cast



Episode 7: Remembering Vahiguru's Beautiful Creation

The Mayor of the Puri invited Guru Nanak Sahib and Bhai Mardana to listen to Aarti, a special prayer performed by the priests. Guru ji and Bhai Mardana happily accepted.

Listen to find out what happened at the prayer service.

[Listen Online](#)



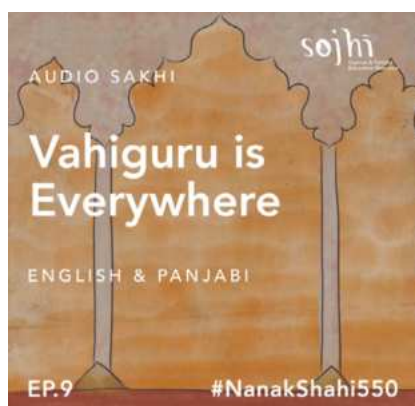
Episode 8: Protecting the Rights of Others

Guru Nanak Sahib, Bhai Mardana, and all the people in town were imprisoned in Saidpur when the Mughal emperor Babar invaded India.

Listen and find out what happened when Babar met Guru ji in prison.

[Listen Online](#)

Sojhi: A Kid's Cast



Episode 9: Vahiguru Is Everywhere

Guru Nanak Sahib and Bhai Mardana arrived at Mecca in Saudi Arabia. The qazi (a Muslim scholar) thought Guru ji was disrespectful because Guru ji's feet pointed towards the Kaa'ba.

Listen and find out what Guru ji said to the qazi.

[Listen Online](#)



Episode 10: Keeping Promises

Bhumi was a rich landlord in Dhaka who served all the holy men who came to town, but he had a secret. When Guru Nanak Sahib and Bhai Mardana visited Dhaka, they were taken to Bhumi's place.

Listen and discover why Guru ji insisted that Bhumi promise four things before staying with him.

[Listen Online](#)

Sojhi: A Kid's Cast



Episode 11: When Guru Nanak Met Guru Angad

Bhai Lehna ji had heard about Guru Nanak Sahib and wanted to meet Guru ji. So, he went to Kartarpur, and the moment he met Guru ji, he knew that he wanted to live with and serve Guru ji.

Listen and find out what Guru ji said to Bhai Lehna ji.

[Listen Online](#)



Episode 12: The Second Nanak

How did Guru Nanak Sahib decide who would be the next Guru?

Listen and discover how Bhai Lehna ji became Guru Angad Sahib.

[Listen Online](#)

Webinars



Babarian Kahanian Divas

This webinar is made just for children! Watch Children's Day, as we welcome various guest presenters to engage with Sabad, sakhi, story-telling, poetry, puzzles, art, and much more.

These various activities will help children learn about Sikhi in new and creative ways, prompting lots of questions and space for self-discovery.

[Watch Online](#)



Who is Sura?

The month of December takes us to the lives of the four Sahibzade, Guru Gobind Singh Sahib and his Gursikhs. We often wonder what gave them such strength to be the 'warriors' they were.

Join us in this webinar as we explore through Bani and History what it means to be a 'warrior' or a 'complete' individual. Lets dive into 2 Sabads that will help us understand this and also give us tools to work towards becoming these individuals and get inspired by Gursikhs who lived their life as such.

[Watch Online](#)

Webinars



Char Sahibzade: Invincible, Warrior, Brave, Victory Confirmation

The dictionary describes the word 'Inspire' as "to influence, move, or guide by divine or supernatural". Guru Sahib tells us in his Bani that if you want to create a prodigy tell your children stories of their ancestors. One such story for our children is the life of the Char Sahibzade!

This webinar looks at the lives of the 4 Sahibzadey and takes a close look at the "code" that they lived by. Some questions that we will answer together are: What were some key values and how do we know?

[Watch Online](#)



Journey With the Gurus — Volume 2

In "Journey with the Gurus" volume 2, the story of "Sajjan Transformed" is a re-telling of the encounter between Sajjan the thug and Guru Nanak Sahib.

The presentation relies on easy to understand "child-friendly" English and a rich contemporary imagery to convey the message of change and service that lies at the heart of this Sakhi.

[Watch Online](#)

Webinars



The Environment: Recognizing Creator in Creation

This webinar is especially for kids on the topic of "Creator in Creation." The engaging and thoughtful session is led by Jasmine Kaur and Harliv Kaur.

[Watch Online](#)

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A photograph of a dirt path winding through a dense forest of tall, thin trees. The path is made of brown earth and is flanked by low-lying green and yellow vegetation. The trees are tall and slender, with green foliage at the top. The lighting is soft, suggesting a forest interior.

Illuminating
every path



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