



<p>What this unit contains</p>	<p>In this unit pupils find out about the Gurdwara and the role it plays in Sikh communities. Pupils develop their understanding of how religious beliefs are expressed in practice through studying the features of the Gurdwara and the activities, including worship, that take place inside it. Pupils re-visit key beliefs in Sikhism. Using a variety of written and visual sources they learn about and understand some ways in which Sikh belief informs Sikh practice today. The unit offers opportunities for pupils to examine and reflect on issues of faith. Pupils encounter Sikh teachings and develop their understanding of Sikh sacred texts.</p>		
<p>Where the unit fits and how it builds upon previous learning</p>	<p>This unit builds on work in the previous 5 units and enables pupils to appreciate how modern Sikhs interpret religious teachings when approaching dilemmas today and also how they put their beliefs into practice in the modern world.</p>		
<p>Extension activities and further thinking</p>	<ul style="list-style-type: none"> ➤ Photograph, or collect from the internet, images of a range of different Sikh places of worship and show how these have common features. ➤ Develop understanding of the nature of God in Sikhism through a study of hymns, writing and other devotional material from the Guru Granth Sahib, e.g. think about the traditional proofs for the existence of God and relate them to a Sikh perspective. ➤ Explore moral issues raised in Sikhism in greater depth, e.g. How does Sikhism promote the equality of women and men? Does society discriminate against Sikhs? ➤ Undertake a research project based on the life of a particular Sikh community or one of its individual members. ➤ Investigate the local Sikh community and how beliefs are put into practice by its members. 		
<p>Vocabulary</p> <p>Gurdwara prayer hall Guru Granth Sahib Waheguru Canopy Kirpan</p>	<p>coin box raggees Langar Mool mantar Seva Kacchera</p>	<p>Khalsa Aid Khanda Khalsa karah parshad Kangha Kara Kesh,</p>	<p>SMSC/Citizenship</p> <ul style="list-style-type: none"> ➤ Community responsibilities in and outside the faith community. ➤ World community of a faith. ➤ Equality. ➤ Applying religious teachings to life dilemmas



Unit 5 Sessions 1& 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know and understand Guru Nanak's teaching about where God may be found; ➤ know and understand the significance of the particular features of the Gurdwara; ➤ know accurate vocabulary relating to parts of a Gurdwara and identify their significance; ➤ know the behaviour expected from people in a Gurdwara; ➤ understand how the Gurdwara as the Guru's door, is seen by Sikhs as a place which leads people towards truth or enlightenment. 	<p>√</p> <p>√</p> <p>√</p>		<p><i>For these first 2 sessions pupils will need access to the internet.</i></p> <p>Recall what pupils already know about Guru Nanak as a wandering teacher. Read the story of his visit to Arabia and discuss the need for places of worship, given the commonly held belief that God is everywhere. Read Guru Nanak's teaching about God.</p> <p>The extended task that follows is an assessment task. It will take the remainder of session 1, all of session 2 and the homework attached to this first session. It should be given in at the end of session 2 so that it can be marked before session 3.</p> <p>Task: Pupils should research significant features of a Gurdwara using a range of resources including pictures and diagrams of Gurdwaras across the world, information packs or indicated website pages. Local Gurdwaras may be contacted for information. Research should include essential features: prayer hall, langar, library, Guru Granth Sahib and where this may be found during daytime and at night, entrance hall, shoe storage, flag, coin box, canopy, musical instruments, pictures, use of the building and the significance of the Mool Mantar.</p> <p>Pupils will need to collate and use the information to produce a plan for a new Gurdwara, with labels and explanations for the design of each significant feature. They should also explain how the name Gurdwara symbolises how the place of worship leads people to truth & enlightenment.</p> <p>Homework Continue and complete individual Gurdwara design.</p>	<p>Resources Story of Guru Nanak's visit to Arabia. Guru Nanak's teaching about God. Information about Gurdwaras, http://www.sikhs.org/gurdwara.htm http://www.sikhs.org/hgurd.html http://www.geocities.com/gurdwaraworld/gurd1.html http://www.sikh.net/Gurdwara/ http://www.sikh-history.co.uk/homepage.htm http://allaboutsikhs.com/manukh/114.htm http://members.tripod.com/sikhunity/mm.html http://www.sgsss.org/</p>



SIKHISM Part 3

Unit 6: Sikh Worship & Practice

Unit 6 Session 3

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ consider how the Gurdwara as the Guru's door, is seen by Sikhs as a place which leads people towards truth or enlightenment; ➤ understand that worship in Sikhism consists of a number of different actions / experiences; ➤ know and understand the significance of karah parshad. 	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p>	<p>Feed back from the design task and share outcomes. Ensure that pupils are all clear about what should be essential features of their Gurdwaras and affirm new and imaginative designs. Discuss pupils' experiences of being inside a special, holy place, in order to understand why Sikhs would expect particular behaviour in a Gurdwara. Make a class list what behaviour would be expected.</p> <p>Return to previous discussions about the particular need for places of worship and consider why, in Sikhism, the Gurdwara is seen as 'the Guru's door'. What might that signify? Does it matter if it isn't that for you? Record personal responses to this question (10 minutes).</p> <p>Recall from research what takes place in the Gurdwara, both socially and devotionally.</p> <p>Watch a video of Sikh worship and identify key constituent parts; relate these to key Sikh beliefs. Note how there are a variety of forms that Sikh worship takes. In particular discuss the way Sikhs give money/ donations at the beginning of worship and share karah parshad at the end. Also note the respect shown to the Guru Granth Sahib.</p> <p>Discuss any parallel, if any, pupils can think of in other communities with which they are familiar. Consider specifically the treatment of the Guru Granth Sahib and how it relates to its status. Record individual viewpoints.</p> <p>Homework - Either</p> <ul style="list-style-type: none"> ▪ describe the nature of Sikh devotional music; or ▪ explain some of the symbolism and theology associated with karah parshad. 	<p>Resources</p> <p>Video of Sikh Worship. LgFL & Espresso 'Faiths' online or on CD Rom – Sikhism Worship 1 & 2</p>



Unit 6 Session 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know and understand what Sikhs mean by the term 'God' or 'Waheguru'; ➤ know how Sikhism is distinct from Hinduism. 	<p>√</p> <p>√</p> <p>√</p> <p>√</p>		<p>Look again at the Mool Mantar and ask pupils to make a list of the concepts contained in it about God, e.g. creator, eternal reality and immanent.</p> <p>Having checked the lists, go on to look at each concept in more detail. Divide the class into groups and give each group a concept to discuss and explain. As the groups report back, display the most important points from their research.</p> <p>Give groups of pupils quotations from Sikhs and Sikh websites to read and the Mool Mantar. Ask pupils to write a small summary explaining one of the main concepts that Sikhs believe about God, backing up each paragraph with a quotation.</p> <p>Discuss group responses and agree / interpret. As a class consider how Sikh concepts of God differ from Hindu concepts, noting that Guru Nanak was brought up as a Hindu.</p> <p>Homework - Either Compare your understanding of how Sikhs understand God with that of how you perceive God to be understood in one other religion.</p>	<p>Resources The Mool Mantar</p> <p>Websites, e.g. : http://atschool.eduweb.co.uk/carolrb/sikhism/beliefs.html http://www.bbc.co.uk/religion/religions/sikhism/beliefs/index.shtml http://www.slamnet.org.uk/re/sikhism.htm http://www.sikhiwiki.org/index.php?title=Sikh_Beliefs</p>



Unit 6 Session 5

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> ➤ understand that Sikhs apply their beliefs and the teachings of the Guru Granth Sahib to issues in the present; ➤ understand ways in which Sikhs seek to serve God in their lives; ➤ know how Sikhs apply their beliefs to organ donation. 	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p>	<p>With the class recall what is already known about Sikh beliefs about <i>sewa</i> – service to the community and to God. List ways in which this happens in the Gurdwara. How else might this happen in everyday life? (e.g. thoughtful acts for neighbours, charitable works etc.)</p> <p>Explain that the last 2 lessons of the unit will explore how this is put into practice today.</p> <p>Make a class list of what is already known about Sikh beliefs about life and death. How do you think Sikh beliefs would influence their views on organ donation? Suggest views and reasons.</p> <p>Hand out the quotations about organ donation and read around the class. How do these illuminate how the teachings of the Guru Granth Sahib have been interpreted for modern life?</p> <p>Homework: Either:</p> <ul style="list-style-type: none"> ◆ explain how your beliefs influence your views on organ donation; or ◆ using the information sheet on Sikh views on abortion, explain how these demonstrate Sikh beliefs about God, life and death. 	<p>Resources</p> <p>Quotations about Sikh beliefs about organ donation. Sikh views on abortion</p>



Unit 6 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know how for Sikhs charitable work is a means to put their faith into action; ➤ know how charity towards others outside Sikhism was exemplified through the story of Bhai Ghanaya; ➤ know about the work of Khalsa Aid, a modern Sikh charitable trust based in London. 	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p>	<p>Introduce the story of Guru Gobind Singh and Bhai Ghanaya and read around the class. How was the water-carrier putting Sikh beliefs about sewa and equality into action?</p> <p>As a class investigate the work of the Sikh Charity, Khalsa Aid.</p> <p>Either through web-based materials or by watching the Belief File programme, find out about the work of this Sikh Charity and relate to Sikh beliefs about equality and service for others.</p> <p>Plenary Discuss why pupils think it is important for Sikhs to serve God. What ultimate beliefs about life and death does this reveal?</p> <p>What have you found interesting about the way in which Sikhs live their lives?</p> <p>Homework Explain the Sikh concept of sewa and assess the view that the practice of sewa is the most important aspect of Sikh life.</p>	<p>Resources Story of Bhai Ghanaya Video: Belief File –Sikhism programme 1 (BBC)</p> <p>http://www.khalsaaid.org/</p> <p>http://www.experiencecorps.co.uk/xq/ASP/id_Content.804/id_Page_Parent.52/gx/article.htm</p> <p>http://www.afghanhindu.info/khalsaaid.htm</p> <p><i>Khalsa Aid is a British Sikh relief organisation working in a number of areas where there have been natural disasters. They can be contacted at Khalsa Aid, PO Box 1545, Slough, Berkshire. A similar organisation is Nishkam Sewak Jatha , Soho Road Gurdwara, SohoRoad, Birmingham, which will provide materials and support to schools. Contact Mohinder Singh.</i></p>



Unit 6 Session 1

Guru Nanak visits Arabia

During the time of his life when he was devoted to teaching, Guru Nanak set out with his companion, Mardana, to visit Makkah in Arabia, the most holy city of Islam. There a remarkable incident occurred.

There is a very important Mosque in Makkah that surrounds the Ka'aba, the place that Muslims believe was built by Prophet Ibrahim (pbuh) for the worship of Allah as the first mosque. Guru Nanak and Mardana were very tired after long travels so they went to the mosque and lay down to rest. While he slept, Guru Nanak's feet pointed towards the Ka'aba.

Rukan-ud-din, an important man in the mosque, saw this, and was very angry at what he considered an insult to Allah.

He shouted: "Infidel! Don't you know this is the house of Allah? Why are you lying with your feet towards the Ka'aba? How dare you dishonour Allah's house by turning your feet towards Him?" He also kicked Nanak.

Guru Nanak woke up. He said, "O sir, I'm sorry I didn't know it. I was tired so I just lay down and fell asleep. Could you turn my legs to the side in which there is no God?"

Rukan-ud-din took hold of Nanak's feet angrily and moved them towards the opposite direction. The Ka'aba also began to move. Then he gave another pull but to his great surprise, he saw the Ka'aba again towards the Guru's feet. He realised that the person to whom he was so insolent was no ordinary man and apologised for his rude behaviour.

Guru Nanak said, "Rukan-ud-din, God does not live in one place. He lives everywhere." Saying this, Guru Nanak and Mardana started singing hymns. A crowd of people gathered around them. They called Guru Nanak, 'Baba Nanak'. 'Baba' means an old and wise man.



Unit 6 Sessions 1 & 2

The Mool Mantar in Gurmurkhi script & translated – (i)





Unit 6 Sessions 1 & 2

The Mool Mantar in Gurmurkhi script & translated – (ii)

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IK ONKAAR

There is only One God

ਸਤਿ ਨਾਮੁ

SAT NAAM

Truth is His Name

ਕਰਤਾ ਪੁਰਖੁ

KARTA PURKH

He is the Creator

ਨਿਰਭਉ

NIRBHAU

He is without fear

ਨਿਰਵੈਰੁ

NIRVAIR

He is without hate

ਅਕਾਲ ਮੂਰਤਿ

AKAAL MOORAT

He is timeless and without form

ਅਜੂਨੀ ਸੈਭੰ

AJOONI SABHANG

*He is beyond birth and death,
The enlightened one*

ਗੁਰ ਪ੍ਰਸਾਦਿ

GUR PARSAAD

*He can be known
by The Guru's Grace*

Mool Mantar — a basic prayer, composed by Guru Nanak is the key prayer of Sikhs which also sums up the basic concepts of The Sikh Religion.



Unit 6 Session 4

Sandeep Singh Brar - Philosophy and Beliefs

- *“There is only One God. He is the same God for all people of all religions.*
- *The soul goes through cycles of births and deaths before it reaches the human form. The goal of our life is to lead an exemplary existence so that one may merge with God. Sikhs should remember God at all times and practice living a virtuous and truthful life while maintaining a balance between their spiritual obligations and temporal obligations.*
- *The true path to achieving salvation and merging with God does not require renunciation of the world or celibacy, but living the life of a householder, earning a honest living and avoiding worldly temptations and sins.*
- *Sikhism condemns blind rituals such as fasting, visiting places of pilgrimage, superstitions, worship of the dead, idol worship etc.*
- *Sikhism preaches that people of different races, religions, or sex are all equal in the eyes of God. It teaches the full equality of men and women. Women can participate in any religious function or perform any Sikh ceremony or lead the congregation in prayer”.*



Unit 6 Session 4

Sikh Beliefs

from : <http://selectsmart.com/RELIGION/Si.html>

- God Almighty is impersonal, formless ultimate reality and He is the Creator, personal saviour, inner teacher, omniscient, omnipotent - incorporeal.
- Incarnations: God reveals and manifests Himself through all in the universe, but no finite form can be worshipped as God, who is infinite. God chose to embody Divine Light in the Guru Nanak and in 9 Gurus successively and finally to the scriptures themselves, but none are to be worshipped as God(s).
- Origin of the universe/life: God existed in deep meditation of the void for countless ages until deciding to create the universe and life. Only God knows how and when the universe and life and the first karma were created.
- After death: One's soul is continually reborn until liberated by the Grace of God, at which time the soul merges with God (Guru).
- Why evil? No original sin, no Satan. We are currently in the age of sin when evil is likely to flourish. Humans are inherently prone to succumb to temptations. God created all, and gave people free will. Evil is permitted as a test of the character of humanity and the faithfulness of evil's victims. Godless evildoers are to be avoided.
- Salvation: Salvation is enlightenment, granted by God's grace only, resulting in liberation from cycles of rebirth and the soul's merger with God (the Supreme Soul or Guru) after death. Frequent prayer, meditation, and song in praise of God, adult baptism into the Khalsa brotherhood, good works (alms and free food kitchen), morality, and obeying God's laws (divine words conveyed through 10 human Gurus) demonstrate devotion and purify the soul of impurities accumulated over many prior lifetimes and of human vices: lust, anger, greed, attachment and pride (or ego).
- Undeserved suffering: Rebirth occurs, but one is not destined to suffer under the law of karma. Suffering is not inflicted directly by God, but is permitted by God as a test of courage and faith. Suffering is appreciated for the good that it often brings out in humanity, e.g. compassion. The faithful are most vulnerable to suffering at the hand of evildoers who challenge their faith. Suffering is seen as the remedy and pleasure the disease.
- Contemporary Issues: Abortion is a sin. Gender equality is a stated position and is emphasized in practice. Remarriage of widows is permitted.



Unit 6 Session 4

Sikh Beliefs from the BBC Website

Sikhs and God

Sikhs believe that there is only one God.

- God created the universe, and the universe depends on God's will for its continued existence
- God has always existed and always will exist
- God needs nothing else in order to continue to exist
- God has no shape
- God has no gender
- God has never taken and will never take human form on earth.
- The essence of God is truth.
- God is without hatred or fear.

God reaches out to humanity through the word, which is conveyed by the Gurus, or teachers, and which is laid down in the form of shabads, or hymns, which form the backbone of Sikh worship.



Unit 6 Session 5

Sikhism and organ donation

The Sikh philosophy and teachings place great emphasis on the importance of giving and putting others before oneself.

*"Where self exists, there is no God
Where God exists, there is no self."*

Guru Granth Sahib

The Sikh faith stresses the importance of performing noble deeds. There are many examples of selfless giving and sacrifice in Sikh teachings by the ten Gurus and other Sikhs. Sikhs believe life after death is a continuous cycle of rebirth but the physical body is not needed in this cycle - a person's soul is their real essence.

"The dead sustain their bond with the living through virtuous deeds."

Guru Granth Sahib

"The true servants of God are those who serve Him through helping others."

Guru Granth Sahib

'The Sikh religion teaches that life continues after death in the soul, and not the physical body. The last act of giving and helping others through organ donation is both consistent with and in the spirit of Sikh teachings.'

Dr Indarjit Singh OBE, Director of the Network of Sikh Organisations UK

"In my family we all carry donor cards and would encourage all Sikhs to do so"

Dr Indarjit Singh OBE, Director of the Network of Sikh Organisations UK



Unit 6 Session 5

What is the Sikh attitude to mercy-killing?

Today there is a lot of pressure on politicians to legalize mercy-killing. In some countries, mercy killing patients suffering from incurable diseases or terminal illness has been regulated by law. It is left either to the discretion of the physician or the patient. A society named "EXIT" exists in Great Britain, which supports the right of the individual to die with dignity and its literature even contains some instructions for those who desire a painless suicide. The tendency towards the death-wish is fostered by present-day tensions and the conflicts of our competitive society. Mental illness is on the increase, and some people, in a fit of depression, may welcome death as a relief from the torture of living.

What is the Sikh view on this important subject of Euthanasia or mercy-killing? Is it right to end a life on account of the pain and agony faced by the patient? Is the doctor under a duty to end life, when a terminally ill patient asks for relief in death?

The Gurus regarded suffering as a result of man's Karma. Man must have the moral courage to bear his suffering without lament. He should pray for the grace of God to enable him to put up with pain in a spirit of resignation and surrender. There is no place for mercy-killing in Sikhism.

The Gurus tackled the problem of sickness and suffering by providing medical relief and alleviation of pain. Guru Arjan built a leprosarium at Tarn-Taran. Guru Har Rai established a hospital at Kiratpur. It is reported that he supplied a rare herb to emperor Jehangir for the serious illness of his son. Suffering prompts man to turn his thoughts to God; "Suffering is a medicine; happiness is a disease."

The Gurus rejected suicide, as an interference in God's plan. Many Sikhs faced torture and ultimate death at the hands of oppressive rulers and fanatic leaders, although they could have found relief through suicide. Sikhs believe that birth and death are by God's will and under His command, and it is no business of man to oppose the Divine Will.



Unit 6 Session 6

Bhai Ganahya: Living Sikh Spirit of Service

Bhai Ganahya came to Anandpur Sahib at the time of Guru Tegh Bahadur and later served Guru Gobind Singh, the tenth Guru. Serving was his passion; he was a healer, and always carried with him medicines needed for emergencies.

Guru Gobind Singh deputed Ganahya to take care of the injured in the ongoing war. Ganahya carried a leather bag full of water on his shoulder and after giving water to injured warriors, he would bandage their wounds.

One day, some Sikhs complained to Guru Gobind Singh that Bhai Ganahya was giving water to an injured Muslim warrior and serving the enemy. The Guru called Bhai Ganahya to his presence and asked, was this story true?

With lowered eyes, Bhai Ganahya admitted with a nod, without saying a word. The Guru asked again, “Why have you behaved like this?”

In a humble tone, Bhai Ganahya answered, “I did what I learned from you.” The Guru asked him to explain and his water carrier said that he had been asked to serve the injured and this he did, because *sewa* is serving the needy without prejudice.

The Guru smiled, but because Bhai Ganahya had not raised his eyes, he missed the Guru’s warm expression.

An injured Sikh questioned him, “Why didn’t you distinguish between friend and enemy?” Bhai Ganahya lifted his eyes and observed in a polite, yet firm tone, “I see the spirit of the Guru in all. How can I overlook it?” All present were waiting for the Guru’s response. Guru Gobind Singh smiled and said that he approved of the actions of Bhai Ganahya which were those of a true Sikh.

This all happened at Anandpur Sahib (in Punjab in Northern India) at the dawn of the 18th century, before the founding of the Red Cross. Bhai Ganahya became a role model for *sewa* (selfless service) in the Sikh spirit.