

Grade: 2

Lesson Number: 12

Unit Name: Ten Nānaks

Course: Virṣā

Title: Gurū Arjan and Ādi Granth

Standards

Standard 5: Ten Nānaks

- Students identify the 10 Gurūs and two Choṭe Sāhibzāde.
 - *Students will be able to name all 10 Gurūs and two Choṭe Sāhibzāde. They will be able to identify a few key characteristics of each Gurū. The stories about the two Sāhibzāde should introduce concepts from Gurbānī, including pain (dukh), joy (sukh), as well as martyrdom (shahīdī).*

Objectives

1. Children will learn about Gurū Arjan's life, with concentration on compiling the Ādi Granth.

Materials

- Copies of the Gurū Granth Sāhib poem
- Paper
- Pencil
- Have name of the Gurū written in both English and Gurmukhī to put up as a sign

Advanced Preparation

- Teachers should be familiar with life of Gurū Arjan and particularly the history of the compiling of the Granth. (resources attached)
- Be dramatic in the story telling, as it is long and has lots of details.
- Though it is not recommended that pictures of Gurūs be shown, you can show pictures of Bhāī Gurdas ([www.sikh-history.com/sikhhist/Gurū s/gurdas.html](http://www.sikh-history.com/sikhhist/Gurū%20s/gurdas.html)) and Bābā Buḍhā jī.

Engagement (15-20 minutes)

- Divide children into pairs and tell them they are going to do a very important activity today.
- Give one child copy of the Gurū Granth Sāhib poem and tell them that they will be the dictating it to their partner.
- Make sure the child with the poem doesn't let the other child see the poem. They need to dictate it.
- Give them about 10 minutes to dictate and transcribe.
- After they are done ask them how they feel about the exercise trying to develop discussion about the difficulty of the task of dictating and of transcribing.
- The purpose of this exercise is not for children to understand the poem, but rather to go through the process of dictating and transcribing and realizing the difficulty in this.

Exploration (35 minutes)

- Review with children the first four Gurūs and something that they can remember about each Gurū from the previous class.
- Ask children if they know who the fifth Gurū is. Some might be familiar and others may not.
- Then begin talking to children about how Gurū Nānak had written a lot of bāṇī just like he wrote Mūl Mantr and all of Japujī.
- He also collected some important bani from other people who were saints and had the same feeling about Vāhigurū as Gurū Nānak.
- Gurū Nānak passed his bāṇī to Gurū Aṅgad and Gurū Aṅgad to Gurū Amardās and Gurū Amardās to Gurū Rāmdās and Gurū Rāmdās to Gurū Arjan.
- Gurū Arjan then took all the bāṇī and put it into the Ādi Granth.
- Explain to them the Granth is a book that teaches you something.
- Explain to the children that other poets during the time of the Gurūs had started writing poetry and using Nānak's name and saying that it was the Gurū's word/message and because of that there was a lot of confusion going on within the community. There were individuals who were acting as imposters and fighting for Gurūship.
- So Gurū Arjan decided to bring all the bāṇī together and arrange it in a certain way, so that there can be nothing added to it unless the Gurūs chose to.
- He separated all the bāṇī by the rāgs that it was written in (explain briefly to students what a rāg is).
- Then he made sure that it said which Guru Nānak wrote it and he also numbered it in a certain way, so that everything flowed.
- He then dictated it to Bhāī Gurdās. Bhāī Gurdās was a Sikh since the time of Gurū Amardās and was a great scholar and poet and was very close to Gurū Arjan. Gurū Arjan also trusted him.
- It had to be a careful process because they had to make sure that they wrote it exactly the way it was supposed to be written and did not change any of the other Gurūs' bāṇī.
- Have children relate back to their earlier exercise of dictating it and have them realize that was only one poem. Imagine trying to dictate 1430 pages.
- Imagine all the bāṇī Gurū Arjan had to dictate and Bhāī Gurdās had to write.
- Talk about the fact that Guru Arjan probably knew a lot of the bāṇī and that must have helped.
- After they were done they sent it to be bound together. It was called the Granth.
- Tell the children that Granth is a book.
- Continue on to tell them that after the Granth was bound Bābā Buḍhā jī became the first Granthī, the reader of the Granth, and he carried the Granth on his head and took it to Harmandir Sāhib where Gurū Arjan gave it lots of respect because it had the message of the Gurūs.
- Tell children that Bābā Budhā jī was a Sikh from the time of Gurū Nānak and that he was both strong in mind and physique.

- Guru Arjan told the Sikhs that anyone was allowed to read from it. That wasn't a common thing during those times, because in other religions not everyone was allowed to read from their scriptures.

Explanation/Extension (5-10 minutes)

- Ask children what do we have today that has the word Granth in it? Most of the children should be able to say Gurū Granth Sāhib.
- Tell them that Gurū Arjan did a very important thing and put all the bānī together and then Gurū Gobind Singh added some more bānī and made it our Gurū.

Evaluation (On-going)

- Have children tell family members and friends what Gurū Arjan did.

Teacher Resources

Books

Singh Teja and Ganda Singh. A Short History of the Sikhs. Patiala: Punjab University, Patiala, 1994. pp 24-34

Singh, Puran. The Book of The Ten Masters. Amritsar: Singh Bros., August 2002. pp70-82

Singh, Santokh, Dr. The Gurū 's Word & Illustrated Sikh History. Princeton, Ontario: Spiritual Awakening Studies, South Sea International Press Ltd., 2000. pp96-114

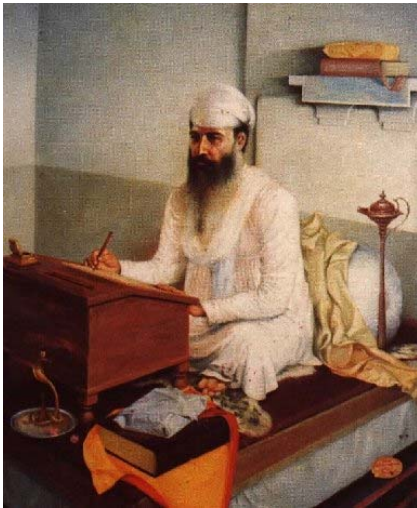
Singh Sahib Prof. About Compilation of Sri Gurū Granth Sahib. Amritsar: Kulwant Singh Suri, Lok Sahit Parkashan, 1996.

Websites

http://www.sikh-history.com/sikhhist/events/adi_granth.html

<http://www.sikh-heritage.co.uk/Scriptures/Gurū %20Granth/Gurū %20Granth.htm>

Bhāi Gurdās



Bābā Buḍḍhā



Photos courtesy of: www.sikh-history.com

My Guru

By Inni Kaur, 2003

How can I describe
The joy I feel
When I go to my Guru
For guidance that I need.

The Hukam of the day
Put's me in such bliss.
I can hardly believe
The Hukam of the day.

Sacred the paper
Sanctified the ink
Magnetic the Word
That draws seekers like me.

I have gone in anger
I have gone in despair
In all my confusion
You've has always been there.

Each Word sacred
Each Word divine
Each Word a balm
That soothes my restless soul.

My Guru
You have given me so much
How can I ever repay
On having received so much.

I stand before You
With one more request
Hold on to me
Never let me go.

I am Yours
You are mine
This bond is sealed
This head is yours.

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Bhāī Gurdās



Bābā Buddhā



Photos courtesy of: www.sikh-history.com

Gurū Granth Sahib

By Jivanjot Kaur

The Book itself is not my king
 Not paper nor ink the thing
 That commands my respect.
 It is not the *palki's* beauty
 Nor even yet a sense of duty
 That causes me to reflect.
 Not colored edges not the binding
 Not the *pulkan* nor the winding cloth
 My bow inspire.

It is the resonate song of praise
 Teaching me the value of my days
 That leads me ever higher
 A velvet romala, gold trimmed replete
 Does not bring me to the Gurū's feet.
 Mere print removes not anger, lust, nor pride,
 But the ESSENCE that is found inside.
 In the end suffices
 To free me of pain and greed
 And relieves me of the need
 To heed attachment devices

It is the meaning of each word
 That my thirsty soul has heard
 (Longing like the chatrik for God's Loves Nectar),
 Where is written in every sector
 The sweet *Shabads* that the Gurū spoke
 To fill the *sangat* with *santokh*

No mere book with pagination

Inspires my soul to contemplation
 Of the bounty of God's gifts,
 Not incense wafting that lifts
 My wayward mind in meditation.

Not a *chaur* waved in an arc
 Has placed upon my soul mark
 Of God's unmerited Grace
 And revealed to me the treasure
 Composed in many a raag and measure
 That makes the worlds wealth commonplace.
 Not the book, but what is contained therein
 Bring me to the Gurū's feet again.
 Before the Gurū Granth Sahib I stand
 With prayerful heart and folded hands.
 To Gurbani- it is my Teacher now
 To the essence of the Ten Masters I bow