

Grade: 5

Lesson Number: 19

Unit Name: Gurū Nānak's thought

Course: Virṣā

Title: Gurū Nānak to Gurū Arjan - I

Standards

Standard 4: Gurū Nānak's Thought

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

Objectives

1. Students explore the life of Gurū Arjan focusing on his thought being the same as Gurū Nānak's.

Prerequisites

- Students will have to understand lessons on the life of Gurū Nānak to identify his thought.
- Lessons one through four on Gurū Nānak's Thought and Other Gurūs.

Materials

- Paper/Pencil
- Construction Paper/ Markers
- Dry/Erase Board/ Markers
- Attached article and information on Gurū Arjan and the compilation of Ādi Granth

Advanced Preparation

- Be familiar with information regarding Gurū Arjan's compilation of Ādi Granth.

Engagement (20-25 minutes)

- Make groups of 4-5 students- then separate them into different areas of the classroom.
- Tell them you're going to play a quiz game.
- Give each team a construction paper and markers and give them three minutes to come up with a team name.
- Write the name on the board.
- Tell children each team will get two points for the correct answer.
- Ask the questions below, the team that raises their team name first gets to answer the question first.
 - How many Gurūs have bāṇī written in the Gurū Granth Sāhib?
 - Which Gurūs?
 - What was the Gurū Granth Sāhib called in 1604?

- Where was the first parkāsh of the Ādi Granth done?
- How many pages does the Gurū Granth Sāhib have?
- How many bhagats have bānī in the Gurū Granth Sāhib?
- How many bhaṭṣ (minstrels and bards)?
- Name two bhagats.
- How many different rāgs in the Gurū Granth Sāhib?
- How many different languages are found in the Gurū Granth Sāhib?
- Who was the scribe in 1604?
- Who compiled the Gurū Granth?
- Attached is a document if you need to refer to it for answers and if you would like to add more questions.

Exploration (30-35 minutes)

- Once it is clear to everyone that Gurū Arjan compiled the Ādi Granth and Bhāi Gurdās was the scribe, briefly talk about the importance of why Gurū Arjan compiled the Gurū Granth Sāhib in such a systematic way:
 - To make sure there was no infiltration of bāṇī.
 - Because he knew it was the shabad that was the Gurū.
 - As the bāṇī was passed down bhagats and bards and minstrel's bāṇī was included in the pothīs. If Gurū Arjan did not have the same thought as the Gurū's before him then he would decide not to add them to the Granth. He was reemphasizing equality and remembering and the praising of Vāhgurū.
 - He developed a system in which it was apparent that the rags were important to the shabad in order to create the whole effect.
 - Remind children that with every development of an institution such as laṅgar, Gurduārā, making of cities, compilation of the Ādi Granth it is important to note that the Gurūs were working towards building 'Sovereign Individual' (independent in mind and physicality). It was Gurū Nānak who began this thought process of sovereignty. (Verbally defended against Bābur, established Kartārpur, Udāsīs and challenged yogis, etc...)

Explanation/Extension (5 minutes)

- Have children discuss their thoughts about the importance of making the Gurū Granth Sāhib systematic.
- Give the attached document on 'Gurū Granth Sāhib' to children for further reading.

Evaluation (On-going)

- Discussion during explanation/extension should work as evaluation.

Teacher Resources

Gurū Arjan and the compilation of Ādi Granth

An important step in the separate consolidation of the religion was the compilation of the Ādi Granth as the sole and authentic scripture of the Sikhs. It has a significant feature. Besides the hymns of the five Gurūs, it contains the hymns of Hindu and Muslim saints. The Ādi Granth was formally installed at the Amritsar temple on the annual gathering of the Sikhs. From the very start it was recognized as the Sikh scripture. Emperor Akbar made an offering of 51 gold coins to the Ādi Granth. Its installation at the only Sikh temple constructed then by the Gurū and the appointment of the most venerated Sikh as its Granthī (the one who *knows* the granth) show that it was meant to be the exclusive scripture of the Sikhs and the embodiment of the Gurūs' system and thought. In this way conjectures about links with the other systems or scriptures were set at rest for ever. This is an important step, especially when we find that in Gurū Granth Sāhib no status or sanctity has been given to any gods, goddesses or avatars.

This compilation is a landmark in the history of Sikhī. It is a clear testimony of the fact that the Gurū took this vital step to emphasize that their message and missions were prophetic. This fact comes out in all its glaring singularity when we see that, in the entire religious history of man, no other prophet felt it essential to authenticate his message so as to secure its purity and exclude the possibility of interpolation and misinterpretation. In fact, in most cases the utterances of the prophets were compiled by their devotees long after their ministry. This authentication of the scripture by the Gurū himself once and for all ensured its separate identity and purity. In the case of other prophets, their opponents can say that the prophets themselves never meant to declare any new truths, but their overzealous followers made it into a separate system not intended by the prophets. Nothing of that kind can be asserted about the Gurūs and Gurū Granth Sāhib.

It is something very extraordinary that, in line with Gurū Nānak's hymn that 'with the help of other God-conscious beings he would help every one to be a God-centered person', the Gurū included in the Ādi Granth hymns of Muslim and Hindu saints. It is a singular example of the Gurū's sense of personal anonymity. He truly felt that in accomplishing this task he was working only as an agent of God's mission. We also find that contemporary saints like Mīām Mīr and Pīr Budhū Shāh, irrespective of religion and race, remained closely associated with the mission of the Gurūs.

Gurū Arjan and the compilation of Ādi Granth

An important step in the separate consolidation of the religion was the compilation of the Ādi Granth as the sole and authentic scripture of the Sikhs. It has a significant feature. Besides the hymns of the five Gurūs, it contains the hymns of Hindu and Muslim saints. The Ādi Granth was formally installed at the Amritsar temple on the annual gathering of the Sikhs. From the very start it was recognized as the Sikh scripture. Emperor Akbar made an offering of 51 gold coins to the Ādi Granth. Its installation at the only Sikh temple constructed then by the Gurū and the appointment of the most venerated Sikh as its Granthī (the one who *knows* the granth) show that it was meant to be the exclusive scripture of the Sikhs and the embodiment of the Gurūs' system and thought. In this way conjectures about links with the other systems or scriptures were set at rest for ever. This is an important step, especially when we find that in Gurū Granth Sāhib no status or sanctity has been given to any gods, goddesses or avatars.

This compilation is a landmark in the history of Sikhī. It is a clear testimony of the fact that the Gurū took this vital step to emphasize that their message and missions were prophetic. This fact comes out in all its glaring singularity when we see that, in the entire religious history of man, no other prophet felt it essential to authenticate his message so as to secure its purity and exclude the possibility of interpolation and misinterpretation. In fact, in most cases the utterances of the prophets were compiled by their devotees long after their ministry. This authentication of the scripture by the Gurū himself once and for all ensured its separate identity and purity. In the case of other prophets, their opponents can say that the prophets themselves never meant to declare any new truths, but their overzealous followers made it into a separate system not intended by the prophets. Nothing of that kind can be asserted about the Gurūs and Gurū Granth Sāhib.

It is something very extraordinary that, in line with Gurū Nānak's hymn that 'with the help of other God-conscious beings he would help every one to be a God-centered person', the Gurū included in the Ādi Granth hymns of Muslim and Hindu saints. It is a singular example of the Gurū's sense of personal anonymity. He truly felt that in accomplishing this task he was working only as an agent of God's mission. We also find that contemporary saints like Mīām Mīr and Pīr Budhū Shāh, irrespective of religion and race, remained closely associated with the mission of the Gurūs.