

**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 Bhāi Gurdas ([www.sikh-history.com/sikhhist/Gurū s/gurdas.html](http://www.sikh-history.com/sikhhist/Gurū_s/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

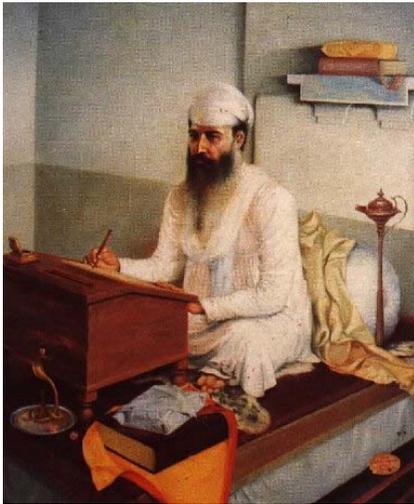
Singh Sahib Prof. About Compilation of Sri Gurū Granth Sahib. Amritsar: Kulwant Singh Suri, Lok Sahit Parkashan, 1996.

### Websites

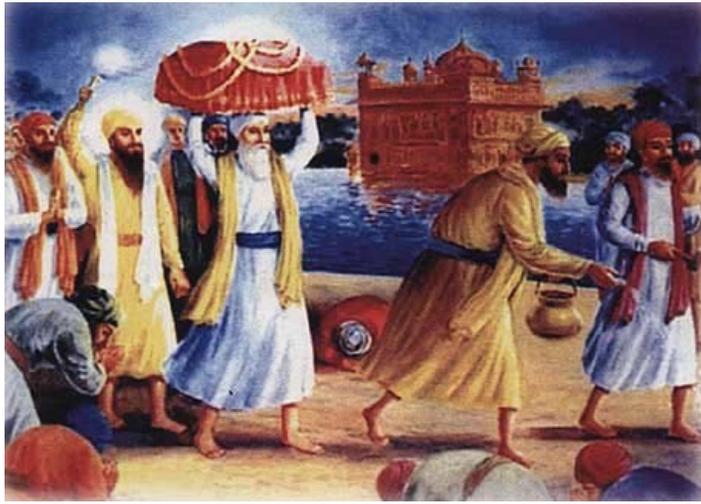
[http://www.sikh-history.com/sikhhist/events/adi\\_granth.html](http://www.sikh-history.com/sikhhist/events/adi_granth.html)

[http://www.sikh-heritage.co.uk/Scriptures/Gurū %20Granth/Gurū %20Granth.htm](http://www.sikh-heritage.co.uk/Scriptures/Gurū%20Granth/Gurū%20Granth.htm)

### Bhāi Gurdās



### Bābā Buḍḍhā



Photos courtesy of: [www.sikh-history.com](http://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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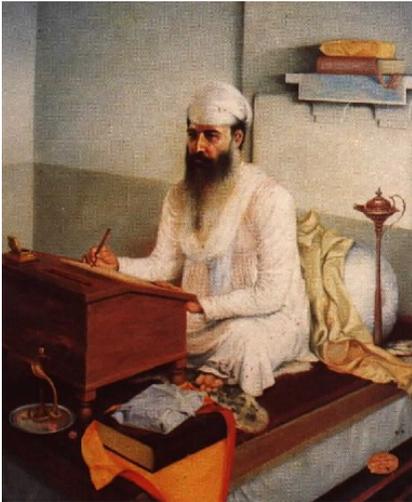
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[http://www.sikh-heritage.co.uk/Scriptures/Gurū %20Granth/Gurū %20Granth.htm](http://www.sikh-heritage.co.uk/Scriptures/Gurū%20Granth/Gurū%20Granth.htm)

### Bhāi Gurdās



### Bābā Buddhā



Photos courtesy of: [www.sikh-history.com](http://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 s 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