

Grade: 3

Lesson Number: 7

Course: Virṣā

Title: Gurū Granth Sāhib

Standards

Standard 7: Celebration of Gurū Granth Sāhib

- Students will learn about the compilation of the Gurū Granth Sāhib and its significance to the Sikh community.

Objectives

1. Students will identify and learn the important role of the Gurū Granth Sāhib.
2. Students will learn about the contributors.
3. The class will learn about the unique format the bāṇī is written in.
4. The students will create a presentation about their learning of the Gurū Granth Sāhib.
 - The purpose of these presentations is two-fold:
 - We want our students to feel comfortable presenting in front of audiences.
 - We want our children to be ambassadors of the Sikh faith and spread the message with confidence.

Prerequisites

- None.

Materials

- Information on the Gurū Granth Sāhib (resources attached)
- Blank paper
- Crayons, Color Pencils or Markers
- Pencil
- Chart paper
- Lined notebook paper

Advanced Preparation

- On a large chart paper, write K, W, L (as shown below).
- The information about the Gurū Granth Sāhib has been provided, please make sure that you familiarize yourself with it, so that you can conduct the discussion and answer any questions that the students might have.
- It is important to highlight the fact that though many of the contributors of the Gurū Granth Sāhib came from very different walks of lives they were revered and respected because of their connection with Vāhigurū.

Engagement (20 minutes)

- Greet the students and have them get settled.
- On the board or chart paper, write “Gurū Granth Sāhib” – Give students five minutes to write everything they know about the Gurū Granth Sāhib.
- Next ask students to write questions they have about the Gurū Granth Sāhib– allow another five minutes for this portion.

- Put up two pieces of chart paper on the wall. Label one paper, “Things I already know” and the other paper, “Things I’m not sure about.”
- Starting from one end of the room, ask students to write something on each paper– if students’ questions or thoughts are being duplicated ask them to put a star next to the statement or question that another student has written – this way their thinking is still being acknowledged while using time efficiently.
- Read the statements and discuss them– if an incorrect statement is written on the chart paper – discuss it and eliminate it from the list– we don’t want students to walk away with incorrect information.

Exploration (30 minutes)

- Next, explain to students that they will be working on a major project. (It is best to have students work in pairs or a small group– however this is only possible if students can meet outside of class and/or extra sessions could be devoted to this lesson.)
- Each team will receive the information on Gurū Granth Sāhib.
- They will read the entire information as a team. The teams are responsible for creating a presentation about the information they have just read. Their presentation can be a poster, a brochure, a power-point, a trivia game or something that the student comes up with – however, this must be approved by the teacher.
- Before students begin brainstorming on their project – read the, “Things I’m not sure about.” Each group needs to choose two to three questions to answer in their presentation.
- It is recommended that groups choose different questions.
- Allow students time to complete the reading and decide on which type of presentation they would like to do.

Explanation/Extension (10 minutes)

- Have students sit in a circle with their partner(s) and ask students what type of presentation they will be doing and which questions they will be answering.

Evaluation (On-going)

- Once students complete their presentations, have them present in class and some presentations should be made in front of a larger audience of either parents and/or Saṅgat.

Teacher Resources

K, W, L Chart

What I Know

What I Learned

What I Want to Know

Gurū Granth Sāhib

- **Compiled by** Gurū Arjan Sāhib in 1604 CE
- **Contributors**
 - **Gurūs**
 1. Gurū Nānak Sāhib
 2. Gurū Aṅgad Sāhib
 3. Gurū Amardās Sāhib
 4. Gurū Rāmdās Sāhib
 5. Gurū Arjan Sāhib
 6. Gurū Teghbahādur Sāhib
 - **Bhagats**
 1. Jai Dev (b. 1170 A.D.) 1
 2. Shekh Pharīd (1173-1266 A.D.)
 3. Trilocan (b. 1267 A.D.)
 4. Nāmdev (b. 1270 A.D.)
 5. Sadhanā (b. 13th Century A.D.)
 6. Rāmānand (b. 1359 A.D.)
 7. Kabīr (1398-1494 A.D.)
 8. Dhannā (b. 1415 A.D.)
 9. Pīpā (b.1425 A.D.).
 10. Sain (b.15th Century A.D.).
 11. Ravidās (b.15th Century A.D.)
 12. Bhīkhaṇ (d. 1574 A.D.).
 13. Sūrdās (b. 1529 A.D.)
 14. Beṇī (?)
 15. Parmānand (?)
 - **Minstrels and Bards:**
 - Bābā Sundar (1560-1603 A.D.)
 - Satā and Balvanḍ
 - The Bhaṭṣ (court poets): Kal, Kalsahār, Tal, Jālap, Jal, Kīrat, Sal, Bhalah, Nalah, Bhikkh, Jalan, Dās, Gyand, Sevak, Mathurā, Bal, Haribans, Satā and Balvanḍ
- **Total numbers of hymns: 5867**
- **Total numbers of pages: 1430**
- **Total numbers of Ragas: 31**

Then we will be getting more involved with the contents of Gurū Sāhib:

Gurū Granth Sāhib is the only scripture that includes a wide variety of saints, sages and bards, including Hindu bhaktas, Muslim saints and Sufī poets, and other devotees. All of which correspond with the same message as the Gurū and praise of Vāhigurū. This affirms that the message is a universal and of all religions as well as the mystic experience. All of these authors bow down to the power of the Word. Remember the Gurū was inclusive of all the stratus of the caste system from the high to the low to the untouchable, during a time when the caste system was the way of life and demoralized man. **Why do you think Gurū**

Arjan Sāhib included other religion's bāṇī? What significance is it to include different classes of the caste system?

Language changes with time and is a creation of a society. Pañjābī spoken today is very different from our Gurū's time. Gurbāṇī uses several different Indic languages and therefore may seem complex in grammar. The language of Gurbāṇī is the language of the saints evolved during between the 12th and the 17th century and is based on the local dialects. Many words used in Gurbāṇī are not used today and in some cases their meanings may have changed. The Gurū Granth Sāhib is comprised in 8 different languages. **What does this tell you?** (Answer: Gurūs were highly educated and well versed in poetry of all these languages).

Arrangement

Gurū Arjan Sāhib arranged the compositions in a very systematic arrangement. In the 1430 pages, it is divided into 33 sections:

- Pre-rāg: Nitnem at the time (Jap, Rahirās, Sohilā)
- Rāg: 31 Rāgs
- Post-Rāg: Assorted verses, i.e. saloks, savayes of Gurūs and bards

Each psalm is preceded by a number (mahalā) indicating the name of the contributor. The Gurūs are respectively in order from the 1st to the 9th.

Under each Rāg the hymns are further arranged in the following order;

- Caūpadā (ਚਉਪਦਾ / hymns of 4 verses)
- Astpadī (hymns of eight verses)
- Chant (ਛੰਤ / hymns of 6 lines)
- Short bāṇīs
- Vārs (ਵਾਰ / consisting paūrī - ਪਉੜੀ - with any or no salok - ਸਲੋਕ)
- Hymns of bhagats in the same order

Note the hymns may be further classified according to the musical ghar in which each are to be sung. It can be summed up as the Gurbāṇī being arranged first according to the Rāg, second, according to the meter of the sabad, third, to the contributor, and fourth, by the ghar.

Message of Gurū Granth Sāhib in brief:

- Description of Vāhigurū – One Universal Creator
- Very introspective
- Guide to a spiritual and meaningful living
- Way to become a Gurmukh (Gurū-oriented individual)
- Spiritual knowledge, guides the path of life
- Vāhigurū's attributes and praise
- Path of Love is key to Vāhigurū -realization and living in bliss
- How to Identify the human soul with Vāhigurū and the obstacles that stand in the way along with how to overcome these obstacles
- Eternal message
- Truthful living/ no conduct higher than truth itself

K, W, L Chart

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