

Grade: 6

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 5

Unit Name: The Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ)

Title: The Gurū Granth Sāhib 1

Standards

Standard 3: Sikh (ਸਿਖ) Scripture: The Gurū Granth Sāhib

- Students identify the organizational structure of the Gurū Granth Sāhib, including the names of the major non-Gurū contributors.
 - Students will be able to identify the history and compositions of the non-Gurū contributors, but maintain the distinguishing factor between a *bhagat* (ਭਗਤ) and a *Gurū*.

Objectives

1. Students identify the organizational structure of the Gurū Granth Sāhib and develop a game for younger students.
2. Students will be able to identify the history and compositions of the non-Gurū contributors, with a focus on distinguishing factors between a *bhagat* and a *Gurū*.

Prerequisites

- Students will have some familiarity of the organizational structure of the Gurū Granth Sāhib.

Materials

- Different sizes of cardboard so that children can make game boards, game cards and more
- Thin point markers
- Thick point markers
- Colored construction paper
- Tape/Glue
- Scissors
- String and items as requested by children
- Handout on Gurū Granth Sāhib (for each student)
- Access to computer and printer if possible

Advanced Preparation

- The teacher should be familiar with the compilation of Gurū Granth Sāhib (attached).
- This is a two or three day lesson that involves other topics specific to Gurū Granth Sāhib.
- The teacher should read all lessons pertaining to this topic.
- Student groups will create games based on the resources provided to them. If the teacher is not familiar with card games and board games, it is recommended that some initial research is done on the internet. Asking children about board games they are familiar with is also a good activity.

Engagement (5-10 minutes)

- Have students settle in and do a quick review of your previous class.
- Ask students if they have ever created a board game or a card game.
- Let them share their experiences with any games that they may have made on their own or at school.

- If no student has experience in making a game, then have them discuss board games or card games that they have played. Bring up:
 - Things that made the game interesting
 - Interactive game vs. educational
 - Active vs. Passive play
 - What materials are used, etc.

Exploration (40-45 minutes)

- Explain to students that you assume that they are familiar with the compilation of the Gurū Granth Sāhib. They may know facts such as:
 - How many pages are in the Gurū Granth Sāhib?
 - How many *Gurūs*' Bāṇī (ਬਾਣੀ) is in the Gurū Granth Sāhib?
 - How many rāgs there are?
 - How many non-Gurūs (*bhagats* or bards) have Bāṇī in the Gurū Granth Sāhib?
 - And more.....
- Tell them that you will separate them into groups of four and you want them to come up with a learning game about the Gurū Granth Sāhib.
- They can choose how to create this game. You will provide them with material that you think may be useful, but if there is special material that they want they can either get it themselves or ask you for it and you can try to find it for them. Tell them that they may have to make do with what is available.
- They may choose to make a board game, a card game, a game similar to jeopardy, trivia, etc.
- The focus of the game should be on learning facts about the Gurū Granth Sāhib.
- Secondly, following the game, the teacher's focus should be on identifying history and contributions of Bāṇī of *bhagats*, minstrels and bards.
- A follow-up lesson will be conducted on *bhagats*, minstrel and bards.
- Depending on the number of students in your classroom, split up into groups of 3 or 4.
- Ask children to come up with the following for the game:
 - Name of the game
 - Number of players in the game
 - Plan of the game
 - The game plan would include questions that need to be asked, how to play, and how to create the game, materials to be used, etc.
- Tell children that the games will be evaluated on the following criteria:
 - All the material covered in the attached resource (each child should receive this)
 - Creativity of the game
 - Effort put into creating and planning the game by the group.
 - Effective team work
- The entire class will decide on which game is the most effective in terms of learning and creativity combined.
- Give students the attached resource and have them begin brainstorming for their games.
- If you have a small class you can do a brainstorming session on information regarding Gurū Granth Sāhib.
- By the end of the class students should have a tentative plan for creating their games
- If groups are ready with their plans, and they have been approved by you, they can begin creating their game.
- The teacher should walk around and pay special attention to see if accurate information is being used.

Explanation/Extension (5-10 minutes)

- As part of the preparation for the next class, assign each student a reading on one of the *bhagats*. While resources are available in the teacher section it is advisable that the teacher make copies on background of the *bhagats* at <http://www.allaboutsikhs.com/Sikh-History/Bhagat-Sahiban.html> or use the book, *Bhagat Saints of Gurū Granth Sāhib* by Shamsheer Singh Purī (ਸ਼ਮਸ਼ੇਰ ਸਿੰਘ ਪੁਰੀ) (detailed information in Teacher Resource section). *The Encyclopedia of Sikhism* is also a good source to use.
- Tell students that they will need to present information on the assigned *bhagats* in the next class.
- There is very little information on some of the *bhagats*. When assigning readings make sure students are getting a similar amount of reading for homework, so that no one student is overburdened compared to others.

Evaluation (On-going)

- Pay special attention to everyone as they are planning and creating their games.
- Use the criteria given within the lesson plan to see how the students are managing with their games.
- Check for accuracy of information.

Teacher Resources

- http://www.gurbanifiles.org/bani_by_author/index.htm
- Purī, Shamsheer Singh. *Bhagat-Saints of Gurū Granth Sāhib*; Nation Book Shop and Academy of Sikh Studies Inc.; ISBN-81-7116-239-8; 1999
- Singh, Harbans. *Encyclopedia of Sikhism*
- Kohli, Surinder Singh. *A Critical Study of the Adi Granth*. New Delhi: Punjab Writers' Cooperative Industrial Society, 1961.

Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ)

- Compiled by Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) in 1604 CE
- Contributors
 - *Gurūs* (ਗੁਰੂ)
 1. Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ)
 2. Gurū Aṅgad Sāhib (ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ)
 3. Gurū Amardās Sāhib (ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ)
 4. Gurū Rāmdās Sāhib (ਗੁਰੂ ਰਾਮਦਾਸ ਸਾਹਿਬ)
 5. Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ)
 6. Gurū Tegh Bahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ)
 - *Bhagats* (ਭਗਤ)
 1. Bhagat Jaidev (ਭਗਤ ਜੈਦੇਵ) (b. 1170 A.D.)
 2. Sekh Pharīd (ਸੇਖ ਫਰੀਦ) (1173-1266 A.D.)
 3. Bhagat Trilochan (ਭਗਤ ਤ੍ਰਿਲੋਚਨ) (b. 1267 A.D.)
 4. Bhagat Nāmdev (ਭਗਤ ਨਾਮਦੇਵ) (b. 1270 A.D.)
 5. Bhagat Sadhnā (ਭਗਤ ਸਧਨਾ) (b. 13th Century A.D.)
 6. Bhagat Rāmānand (ਭਗਤ ਰਾਮਾਨੰਦ) (b. 1359 A.D.)
 7. Bhagat Kabīr (ਭਗਤ ਕਬੀਰ) (1398-1494 A.D.)
 8. Bhagat Dhannā (ਭਗਤ ਧੰਨਾ) (b. 1415 A.D.)
 9. Bhagat Pīpā (ਭਗਤ ਪੀਪਾ) (b. 1425 A.D.)
 10. Bhagat Saiṇ (ਭਗਤ ਸੈਣ) (b. 15th Century A.D.)
 11. Bhagat Ravidās (ਭਗਤ ਰਵਿਦਾਸ) (b. 15th Century A.D.)
 12. Bhagat Bhīkhaṇ (ਭਗਤ ਭੀਖਣ) (d. 1574 A.D.)
 13. Bhagat Sūrdās (ਭਗਤ ਸੂਰਦਾਸ) (b. 1529 A.D.)
 14. Bhagat Beṇī (ਭਗਤ ਬੇਣੀ) (?)
 15. Bhagat Parmānand (ਭਗਤ ਪਰਮਾਨੰਦ) (?)
 - Minstrels and Bards
 - Bābā Sundar (ਬਾਬਾ ਸੁੰਦਰ) (1560-1603 A.D.)
 - Satā and Balvaṇḍ (ਸਤੈ ਬਲਵੰਡ)
 - The Bhaṭṣ (ਭਟ) (court poets): at least 10
- Total numbers of hymns: 5867
- Total numbers of pages: 1430
- Total numbers of Ragas: 31

Gurū Granth Sāhib is the only scripture that includes a wide variety of saints, sages and bards, including Hindū *bhagats*, Muslim saints, and other devotees, all of which correspond with the same

message as the *Gurūs* and praise Vāhigurū (ਵਾਹਿਗੁਰੂ). This affirms that the message is a universal one of all religions and a divine experience for all. All of these contributors bow down to the power of the ‘*Message*’. We must remember that the *Gurū* was inclusive of all the stratas 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 people. **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 (ਪੰਜਾਬੀ) spoken today is very different from our *Gurū Sāhib*’s time. Gurbāṇī (ਗੁਰਬਾਣੀ) uses several different Indic languages and therefore may seem complex in grammar. The language of Gurbāṇī is the language of the saints developed 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 of eight different, spoken languages. This clearly shows us that the *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. The 1430 pages are divided into 33 sections:

- Pre-rāg (ਰਾਗ): Nitnem at the time (Jap - ਜਪੁ, Rahrāsi - ਰਹਰਾਸਿ, Sohilā - ਸੋਹਿਲਾ)
- Rāg: 31 *rāgs*
- Post-rāg: Assorted verses, i.e. *saloks* (ਸਲੋਕ), *savayes* (ਸਵਯੇ) of *Gurūs* and bards

Each *sabad* is preceded by a number (*Mahalā* - ਮਹਲਾ), indicating the name of the contributor. The *Gurūs* are respectively in order from the first to the ninth.

Under each *rāg* the hymns are further arranged in the following order;

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

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* (ਘਰ).

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* (ਗੁਰਮੁਖ) (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

Language changes with time and is a creation of a society. Pañjābī (ਪੰਜਾਬੀ) spoken today is very different from our *Gurū Sāhib*'s time. Gurbānī (ਗੁਰਬਾਣੀ) uses several different Indic languages and therefore may seem complex in grammar. The language of Gurbānī is the language of the saints developed between the 12th and the 17th century and is based on the local dialects. Many words used in Gurbānī are not used today and in some cases their meanings may have changed. The *Gurū Granth Sāhib* is comprised of eight different, spoken languages. This clearly shows us that the *Gurūs* were highly educated and well-versed in poetry of all these languages.

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Gurū Harirāi Sāhib (ਗੁਰੂ ਹਰਿਰਾਇ ਸਾਹਿਬ) (1630-1661)

Gurū Harirāi Sāhib was the grandson of Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ). He was born at Kīratpur (ਕੀਰਤਪੁਰ). Gentle and kind hearted, he opened a hospital where medicines and treatment were given free. He spread the message of the previous *Gurūs* (ਗੁਰੂ) and is particularly known for his love towards animals. He made special hospitals for them and also made a zoo for all species of animals and birds and gave them his utmost love. He propagated the use of herbal medicine as well.

One day as a child, while passing through a garden, his loose flowing robe (*Colā* – ਚੋਲਾ) damaged some flowers and scattered their petals on the ground. This sight affected his tender heart and brought tears in his eyes. Upon seeing this, his grandfather told him that it was not only important to be empathetic but to also do something about it. After that he always walked with his *Colā* tucked up, and resolved never to harm anything. When he grew up, he carried the same spirit with him. He used Bābā Pharīd's (ਬਾਬਾ ਫਰੀਦ) quotation frequently: “All human hearts are jewels; to distress them is not at all good; if you desire the Beloved, distress no one's heart.”

Gurū Harirāi Sāhib was most generous. His food was very simple. Whatever valuable offerings were made to him, he used to spend on his guests. On the advice of his grandfather, Gurū Harigobind Sāhib, he kept twenty-two hundred mounted soldiers. In the afternoon he used to go to the chase. The *Gurū* freed some of the animals he obtained from the chase, and protected others in a zoological garden, which he had made for the recreation of his Saṅgat (ਸੰਗਤ). In the evening the *Gurū* used to hold his *divān* (ਦੀਵਾਨ), listen to hymns sung by his choir, and then give divine instructions.

When Mughal emperor Shāh Jahān's (ਸ਼ਾਹ ਜਹਾਂ) eldest son Dārā Shikoh (ਦਾਰਾ ਸ਼ਿਕੋਹ) was seriously ill, Gurū Harirāi Sāhib sent herbal medicine which cured him. Thus, relations with the Mughals remained on a good footing for a short time. Shāh Jahān kept his eldest son Dārā Shikoh near him. He made his second son, the governor of Baṅgāl (ਬੰਗਾਲ). The third son, Aurāṅzeb was appointed governor of Dakhan (ਦਖਨ) and Murād Bakhsh (ਮੁਰਾਦ ਬਖਸ਼) received the province of Gujrat (ਗੁਜਰਾਤ). However, their ambition was not satisfied and each one of them eagerly sought to become emperor. To this end they combined wealth and armies in their respective regions. When Shāh Jahān became ill and showed no signs of recovery, a war of succession broke out. Dārā Shikoh dispatched Rājā Jai Singh (ਰਾਜਾ ਜੈ ਸਿੰਘ) against Shujah Mohammad and sent Rājā Jasvant Singh (ਰਾਜਾ ਜਸਵੰਤ ਸਿੰਘ) of Jodhpur (ਜੋਧਪੁਰ) to Dakhan. Jai Singh defeated Shujah Mohammad, but the combined armies of Aurāṅzeb and Murād forced Jasvant Singh to retreat. Upon this Aurāṅzeb prepared to retaliate and tried to seize the reigns of empire.

Aurāṅzeb imprisoned his father in Āgrā (ਅਗਰਾ) and his soldiers, as well as those of his youngest brother Murād's, forced Dārā Shikoh to flee towards Pañjāb (ਪੰਜਾਬ). Gurū Harirāi Sāhib was visiting Goindvāl (ਗੋਇੰਦਵਾਲ) where he met Dārā Shikoh, who had come to receive his blessings. Dārā Shikoh remembered that the *Gurū Sāhib* had been responsible for saving his life when he was sick. Dārā Shikoh was both an intellectual and liberally tolerant towards other religions. He was a great admirer of the Muslim Sufi Saint Mīām Mīr (ਮੀਆਂ ਮੀਰ) who in turn was a great admirer of the *Gurūs*. Gurū Harirāi Sāhib granted Dārā Shikoh an audience and received him with due courtesy.

After some time Dārā Shikoh was eventually captured by the forces of Aurāṅzeb. Aurāṅzeb had Dārā Shikoh executed, killed his own youngest brother Murād, and appointed himself as the emperor.