

## 7.10 Teacher Key for Basant 3, Asa 3, Adi Granth (Guru Granth Sahib) (Source 4)

### *Basant 3, Asa 3, Adi Granth*

Basant 3, Asa 3, Adi Granth is a passage from the Guru Granth Sahib (the Sikh scripture) in which Guru Nanak expressed his beliefs about how to gain salvation. In sections I – III of this activity, you will learn or review some general vocabulary used in the passage as well as learn or review some vocabulary and references specific to other religions you have studied. In section IV, you will examine the passage in full and reflect on Guru Nanak’s message about salvation.

**I. Understanding General Vocabulary.** Use a dictionary or your prior knowledge, or consult your peers to fill out the following chart with (1) the meaning of each word and (2) at least one memory cue to reinforce your understanding of each word. (A memory cue could include an illustration, a synonym and antonym, or an example of the word in a context-rich sentence.)

Word	Meaning	Memory Cue
<i>auspicious</i>	lucky; bringing success	Synonym: promising Antonym: ominous
<i>prescribed</i>	outlined or dictated (by someone else)	“My physical therapist prescribed a specific routine of exercises.”
<i>meditation</i>	deep contemplation, often spiritual	
<i>abode</i>	a place of residence	
<i>futile</i>	incapable of producing desired results	Synonym: useless Antonym: effective

**II. Understanding Religious Vocabulary.** Use your prior knowledge, notes from prior units, internet research, or discussions with peers to help you explain each of the terms below and their connection to various religious traditions.

Word	Meaning / Connection to Religious Tradition
<i>eighteen Puranas</i>	traditional stories in Hinduism
<i>four Vedas</i>	the earliest Hindu religious texts
<i>caste</i>	traditional social division within Hindu society; comes with its own privileges and limitations
<i>qazi</i>	a Muslim judge who knows Shari'a law
<i>mullah</i>	a Muslim educated in religious law and theology
<i>sheik</i>	an Arabic title for a tribal ruler or member of a royal family; often the leader of a Muslim religious community
<i>yogi</i>	a person who meditates and practices yoga (which is often associated with Hinduism and Buddhism)
<i>jangam</i>	wandering religious monk of the Hindu Shaiva order

**III. Understanding Other References to Religious Traditions.** Use your prior knowledge, notes from prior units, internet research, or discussions with peers to help you identify which religion(s) these lines from the passage refer to. (The word *ochre* means yellowish orange.)

Lines from the Passage	Connection to Religious Tradition
<i>“one may bathe on auspicious days”</i>	Priests tell Hindus bathe in a sacred rivers on certain days for good luck.
<i>“one may [ . . . ] give to each according to the rules prescribed for each caste”</i>	Hindus of higher castes give to those of lower castes.
<i>“one may [ . . . ] fast and observe regulations day and night”</i>	Practices of both Islam and Hinduism.
<i>“one may be [ . . . ] wearing ochre robes”</i>	Could refer to Buddhist monks or nuns or Hindu religious leaders.

**I. Examining the Full Passage.** Now read the full text below and answer the questions that follow. (The *abode of Yam* is a reference to hell, because Yama was the god of the dead in Hindu stories.)

Passage:

*One may have a hand-written copy of the eighteen Puranas and be able to recite the four Vedas by heart, one may bathe on auspicious days, give to each according to the rules prescribed for each caste, fast and observe regulations day and night; one may be a qazi, a mullah, or a sheikh, a yogi, a jangam, or one wearing ochre robes . . .*

*. . . but without the understanding (which comes from meditation upon the Name) all are bound and driven off (to the abode of Yam). . . .*

*Caste and status are futile, for the One watches over all.*

Questions:

1. In the first paragraph of the passage, which religions are primarily being referenced with the traditions listed?

The passage most frequently refers to traditions of Hinduism and Islam.

2. Across religions, what type of individual is being described in the first paragraph?

The passage describes practices, roles, and dress often associated with the elite of these religions, including people with more education and/or higher status.

3. What does Guru Nanak suggest is more important for salvation?

Guru Nanak suggests that people don't need to worry about caste or status or rules but need only to gain a good understanding of God through the simple practice of meditation.

4. To whom do you think these ideas would have appealed?

This message that salvation could be available to anyone willing to understand God would have appealed to those who felt marginalized (or without full access to) Indian society because of lack of status, money, education, etc., or because of political divisions.