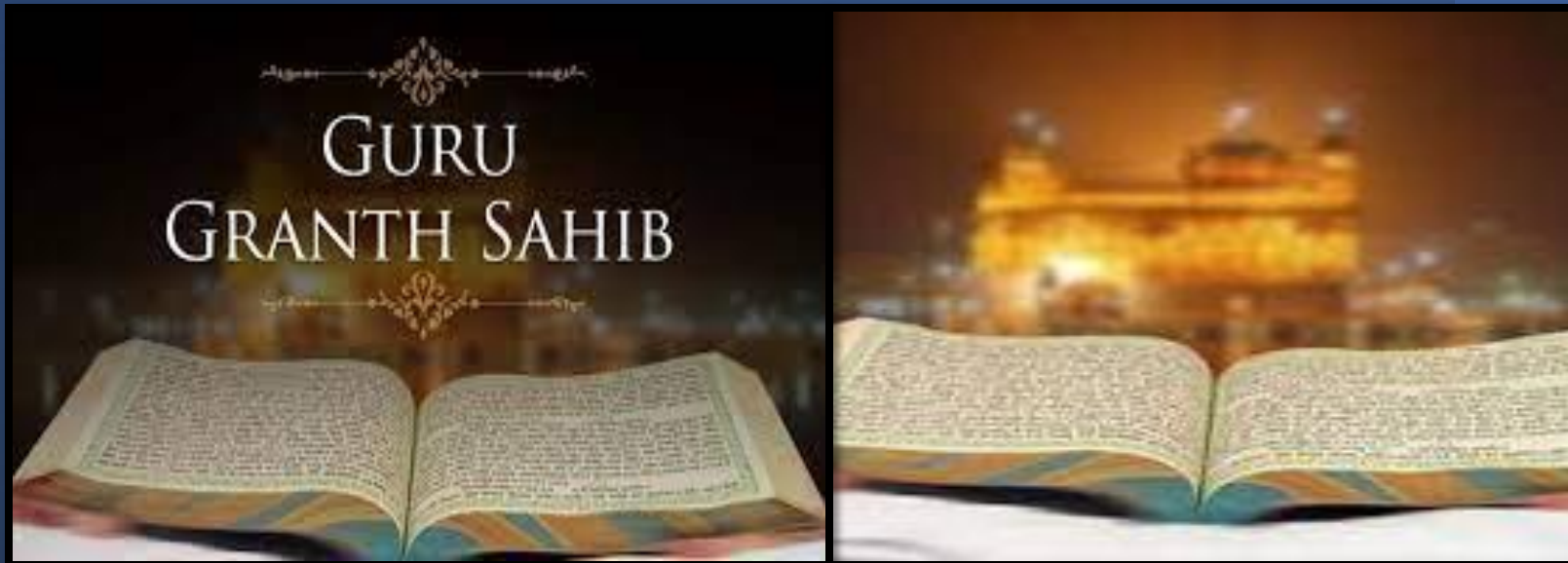


# BASICS OF GURBANI



# THEME SABAD

ਪਉੜੀ ॥ (ਰਾਗੁ ਗਉੜੀ - ਮ:੪ - ੩੦੪)

ਤੂ ਵੇਪਰਵਾਹੁ ਅਥਾਹੁ ਹੈ ਅਤੁਲੁ ਕਿਉ ਤੁਲੀਐ ॥

ਸੇ ਵਡਭਾਗੀ ਜਿ ਤੁਧੁ ਧਿਆਇਦੇ ਜਿਨ ਸਤਿਗੁਰੁ ਮਿਲੀਐ ॥

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ ॥

ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜੇ ਝੜਿ ਪੜੀਐ ॥

ਓਨ੍ਹਾ ਅੰਦਰਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੈ ਬਿਖੁ ਮਾਇਆ ਨੇ ਝਖਿ ਮਰਦੇ ਕੜੀਐ ॥੯॥

# Group Activity

- **ACTIVITY**

- Make a group of students and give them this activity – Time 8-10 minutes.

- **Questions**

- Why do we study? For e.g. Why do we study mathematics, science, history or any other subject?
- Books are the key source of our knowledge. Have you ever thought what is the end-to-end process of compiling and printing a book. From the point it comes as an idea in someone's mind to the point it comes to your home for reading?



# Role of Knowledge in my Life

- Knowledge is important for people. It helps us **learn about the world** around us and make smart choices. When we know things, we can think carefully, solve problems, and create new ideas. Knowledge also helps us know more about ourselves, grow as people, and be curious about new things.
- Knowing things can be really helpful for **people to achieve what they want** in life. For example, if someone learns a lot about medicine or engineering, they can become really good at those jobs. Learning also helps people be better at understanding and having a good relationship with others, which can make them happier and healthier.
- When people learn and know things, it can help society to get **better and healthy**. When a place spends money on education and creating new knowledge, it helps everyone to be smarter and make new things. People can work together by sharing what they know to solve big problems and make things better in different areas.
- Knowing things is super important for us! It helps us understand who we are and the world we live in. We can use what we learn to do what we want in life and **make society better for everyone**.

# How do we compile a book

- Someone **learns new thing** or does a Research on some topic.
- Once they have done experiment with their idea and are sure that this can help fellow humans, they **start to document the idea**.
- At this point they **may choose to find other people** who are doing similar research and write a book with them. In this case they all become **co-authors of the book**. This helps to bring variety of ideas on same topic, which helps reader of the book to understand same concept with different examples. This collaboration can be with authors in same city or across different geographical locations.



# How do we compile a book

- Then they will **look for a publishing house** who is willing to publish their book. If concept is amazing, then publishing house may be willing to pay them for their idea.



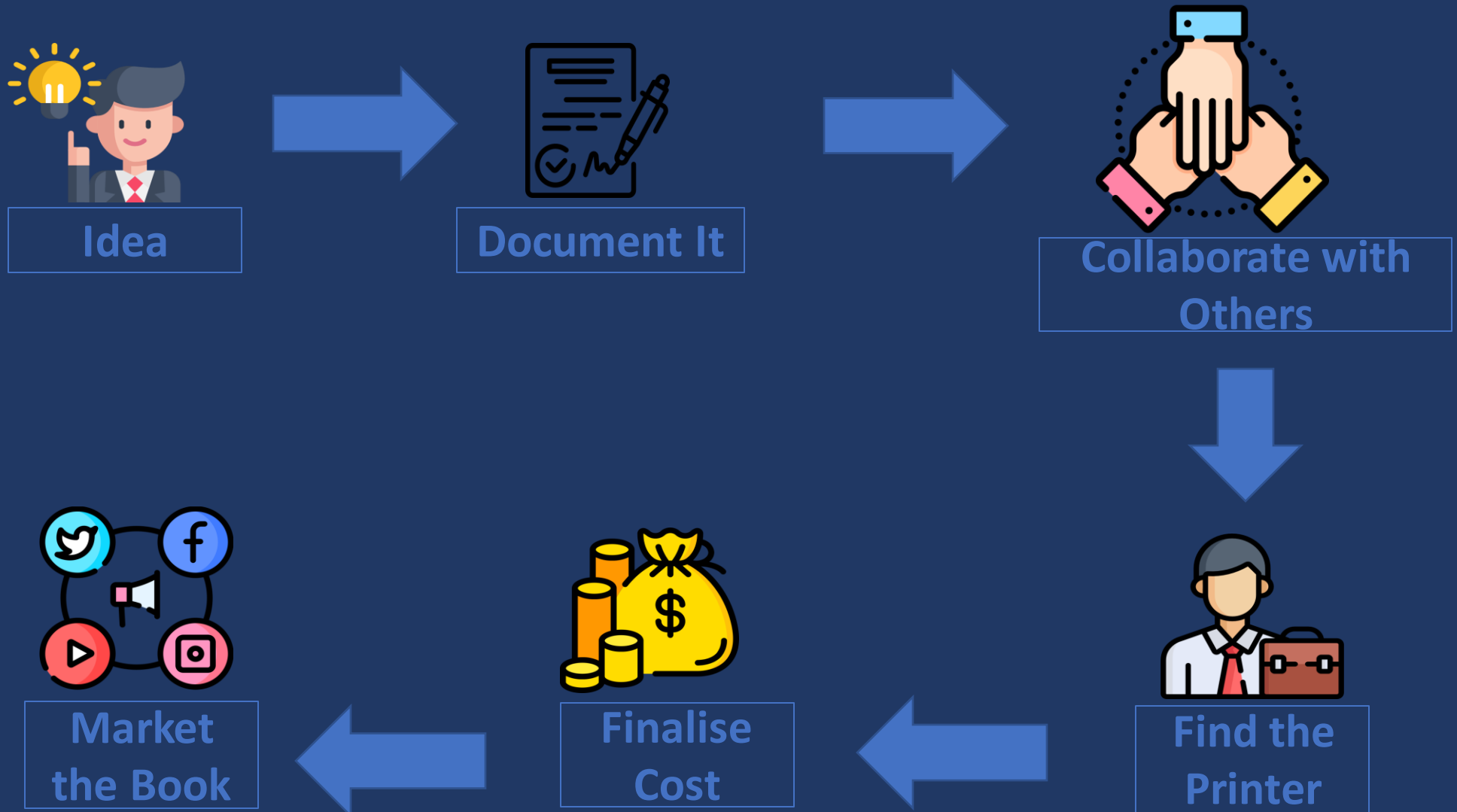
- If publishing house doesn't find the idea unique and doesn't think people will be interested in the book, they **may ask writers to pay** for the printing cost.



- Once the book is published, then there is **lot of work to make people aware about this book**. This needs marketing and talking to local libraries, schools and making it part of school syllabus through local education departments.



# How do we compile a book





# How do we compile a book



- What is the title of this book?
- Who is the author of this book?
- Whom did author collaborate with and why?
- Who is the publisher of this book?



# Assignment

<https://forms.gle/BLeQwsxfuLHEAR129>

# Objective

- Have brief understanding of everyone whose teachings are included in Guru Granth Sahib
- How did all these teachings come together?
- Familiarise about Interesting facts and various styles of writings in Gurbani and baani titles
- How is Guru Granth Sahib indexed to ensure no one can add or delete any sabad or part of it
- When and where was Guru Granth Sahib compiled
- Key objective is to introduce all of you to contributors, terms, styles and basic history of Gurbani. Hope this motivates you to do further self study to develop your personal relationship with Gurbani.

# Group Activity

- **ACTIVITY**

- Make a group of students and give them this activity – Time 8-10 minutes.
- Scenario – Following people made these discoveries / inventions:
  - Thomas Edison - Bulb
  - Newton - gravity
  - Galileo – Earth revolves around sun

- **Questions**

- Why are scientists so important in the history of humans?
- What if none of the scientist documented their discoveries?
- What was the real purpose for them to document their discoveries?



# Learning from Group Activity

- All the scientists documented their **real experiences with nature** or **theories that helped humanity** to make further discoveries and inventions.
- If they didn't document their research, then next generation would have to start from scratch.
- They all had **passion for humanity to grow, learn, progress** using scientific methods.
- They didn't document all their knowledge because they were **greedy for fame**. They documented to help humanity to progress. In some cases, scientists had to even sacrifice their life to speak truth, but they did not back away from their research. For e.g., Galileo.
- We all remember them by the work they did for us as opposed to who they were and what life choices they made. For us most **important thing** is the **theories they gave us** and how they **made us progress in life**.

# Religion is No Different

- Most important knowledge for us as humans is the **knowledge of how to live this life** in ideal way.
- There have been **many wise people** who have come to this planet, and they have all **explored the path to Truth** in their own way.
- They have all documented their real experiences on their journey to **get rid of bad voice** and experience **energy of Waheguru Jee in everyone**. Every religion has a holy book that is either written directly by the wise people or their followers. For e.g. Bible, Quran, Gita, Guru Granth Sahib, etc.
- **None of them** documented the message to **get fame**. Their intent was very simple and pure – humanity can learn from this message and don't have to start this research from scratch.

# GURBANI

- Sikhs have the holy book – **Guru Granth Sahib** also known as **Aadi Granth** and **Pothi Sahib** at different times. Teachings of Guru Granth Sahib are called as **Gurbani**.
- Gurbani is **written by wise people themselves** and not by the followers. It's the wisdom of these wise people on how to experience Waheguru Jee's energy within every form of life.
- Gurbani provides me with **practical examples and methods** on how I can improve my lifestyle and become a better human being.
- In this chapter we will discuss the **basics of Gurbani**, **who contributed** to it, how it is structured, indexed and many more interesting facts.

# Assignment

## Assignment 2

<https://forms.gle/RZua9vfBp1tubcHL9>



# Pre Work

<https://forms.gle/jKcfTm67gFqQjAEy7> (Match Guru Sahibaan to Mahalla)

<https://forms.gle/kpkuiqkJsuThPyAr7> (Search towns of Bhagat Sahibaan)

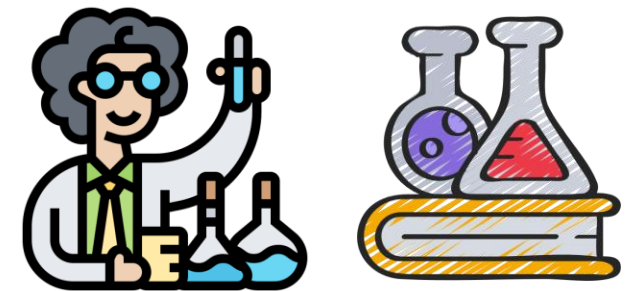
# Group Activity

- **ACTIVITY**

- Make a group of students and give them this activity – Time 8-10 minutes.
- Scenario – You are tasked to **compile a science book (collection of research papers)** in collaboration with scientists across Australia, but you don't know where these researchers live across Australia. You have **no access to telephone, internet, computers, libraries** or any **other communication method**. The only person you can contact is your teacher who may know 2-3 researchers. You must get at least writings from 25 researchers in this book.

- **Questions**

- How will you go about finding these researchers?



# Contributions to Gurbani

- Hope this activity helps us appreciate the task done by Guru Nanak Dev Jee to collect teachings from various individuals who are spread across Pakistan and India in today's world.
- With no telecommunication and high speed transportation methods available, he travelled 28,000 kms to meet such wise people and most likely got to know about other through word of mouth / referrals.
- Contributions from 35 wise people in total
  - 6 Guru Sahibaans – Referred as Mahala in Gurbani (1-5 and 9<sup>th</sup> Guru Sahib)
  - 15 Bhagat Sahibaans
  - 11 Bhatt
  - 3 Gursikhs
- In following slides, we will learn in detail about everyone whose Gurbani (teachings) are in Guru Granth Sahib Jee.

# Contributions to Gurbani – Guru Sahibaans

- Gurbani has contributions from:
  - There are teachings from **6 Guru Sahibaans** in Guru Granth Sahib Jee - Guru Nanak Dev jee, Guru Angad Dev Jee, Guru Amardas Jee, Guru Ramdas Jee, Guru Arjan Dev Jee and Guru Teg Bahadur Jee.
  - They are referred as **Mahalla (ਮਹਲਾ)** in Gurbani.
  - **Sabad titles** help us understand which Guru Sahibaan composed the particular Sabad. For e.g. **ਮਹਲਾ ੧** means that Sabad is composed by Guru Nanak Dev Jee. Similarly **ਮਹਲਾ ੯** means Guru Teg Bahadur Jee.
  - This is why it's very **important we all know** the **names of Guru Sahibaans in order**. We should also know how to **read / write counting in Gurmukhi** from 1-10 (੧, ੨, ੩, ੪, ੫, ੬, ੭, ੮, ੯, ੧੦). If we don't know these basics, we won't be able to identify which Guru Sahib composed particular Sabad.
  - It was a **great effort by Guru Nanak Dev Jee to travel 28,000 kms** to collect all the teachings from **Bhagat Sahibaans** and preserve it for coming generations of humanity.

# Contributions to Gurbani - Bhagats



- Map highlights the spread of Bhagat Sahibaans across India
- It wasn't a simple task to collect the teachings from everyone; especially when there was no way to communicate except physical travel
- Guru Nanak Sahib Jee, collected most of these teachings during his 4 Udaasis (Religious Trips) in which he travelled about 28,000 kms.
- There was no discrimination of caste, color and economic status. Teachings of everyone who believed in love for humanity and experienced message of Waheguru Jee were included.

# Assignment 3

Assignment 3 : <https://forms.gle/59GLsCjQQs53TkB88>

# Pre Work – Bhagat Sahib professions

Pre Work: <https://forms.gle/NSZ5TMB3hnMnVFEc6>



# Contributions to Gurbani - Bhagats

Bhagat Sahibaan	Profession
Kabir Jee	Weaver
Namdev Jee	Textile printer
Ravidas Jee	Shoe maker
Trilochan Jee	Brahmin / Priest
Dhanna Jee	Farmer
Sain Jee	Barber
Jaidev Jee	Poet
Pipa Jee	King
Surdas Jee	Blind poet
Farid Jee	Muslim saint
Parmanand Jee	Saint Poet
Sadhna Jee	Butcher
Beni Jee	Saint Poet
Ramanand Jee	Saint Poet
Bhikan Jee	Sufi saint

- Bhagat Sahibaans came from **diverse backgrounds** and most of them were **economically poor** but **spiritually wealthy**.
- They all came from **humble backgrounds** and faced lots of challenges to practice their beliefs. Society created lot of hurdles for Bhagat Sahibaans but they **didn't deviate from their path**.
- There is a **lot to learn from lives of each Bhagat Sahibaan** how they were doing their profession and at the same time kept progressing their spiritual life, without worrying about difficulties that society created for them.
- For e.g. **most of them were not allowed to practice religion** or read any scripture because they were from lower caste '**Sudra**'

# Contributions to Gurbani - Bhagats

- Bhagat Sahibaans used lot of **terms from their own professions** to document the message of Waheguru Jee for humanity. For e.g.
  - Kabeer jee uses lots of examples using terms and **tools used by weaver**.
  - Ravidas jee **uses example of shoe making** to help us understand the concept of good and bad voice.
- Bhagat Sahibaans (and even other contributors to Gurbani) used **examples from daily life** (king, beggar, thief, animals, trees, plants, 5 elements, tastes, human body parts, etc.) to help understand the message of Waheguru Jee.
- This brought variety of examples through which anyone could develop understanding about the religion. This made **religious knowledge much easier to access** than previously.

# Assignment 4

Assignment 4 : <https://forms.gle/mR4K42o1m9fdxGDp8>

# Contributions to Gurbani - Bhatt

- In olden times, **Bhatt** (ballad singers – also known as Bards) were part of every kingdom of India. Their job was to **compose and sing martial songs**.
- Bhatt Bani (teachings of Bhatt Sahibaans) is contributed by **11 Bhatt** (Bards). All these Bhatt are believed to be from Panjab.
- It is believed all the **11 Bhatt Sahibaans** had come to **Guru Arjan Dev Jee** under the guidance of Bhatt Kalshar. There is a belief that some of them had the opportunity to be in Sangat of Guru Amardas Jee and Guru Ramdas Jee.
- Teachings of Bhatt Sahibaans generally **praise the teachings** of Guru Nanak Dev Jee to Guru Arjan Dev Jee and **how these teachings can transform anyone's life**, if understood and followed with positive intent.
- Names of Bhatt Sahibaans – ***Kalshar, Jalap, Kirat, Bhika, Salh, Bhalh, Nal, Gyand, Mathura, Bal, Harbans***

[http://www.discoversikhism.com/sikhs/bhatts\\_bards.html](http://www.discoversikhism.com/sikhs/bhatts_bards.html)

# Contributions to Gurbani - Gursikhs

- Baba Sundar Jee – Contribution in form of Ramkali Sad
- Satta Jee / Balwand Jee – Contributions in form of Ramkalee ki Vaar

## Summary:

- **Contributions from 35 wise people in total**
  - **6 Guru Sahibaans – Referred as Mahala in Gurbani (1-5 and 9<sup>th</sup> Guru Sahib)**
  - **15 Bhagat Sahibaans**
  - **11 Bhatt**
  - **3 Gursikhs**

# How do we know who composed given Sabad?

ਆਸਾ ਮਹਲਾ ੪ ॥

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

ਜੇ ਤਉ ਭਾਵੈ ਸੇਈ ਥੀਸੀ ਜੇ ਤੂੰ ਦੇਹਿ ਸੇਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਰਾਗੁ ਗਉੜੀ ॥

ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀ ਲੇ ਉਸਾਸਾ ॥

ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨਾ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ ॥੧॥

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ॥

ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ ॥

ਏਕੁ ਆਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥੨॥੧॥੧੪॥੬੫॥

Who composed these three Sabads?

ਆਸਾ ਘਰੁ ੭ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥

ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਂਈ ॥੧॥

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥੧॥ ਰਹਾਉ ॥

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥

# How do we know who composed given Sabad?

ਆਸਾ ਮਹਲਾ ੪ ॥

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

ਜੇ ਤਉ ਭਾਵੈ ਸੇਈ ਥੀਸੀ ਜੇ ਤੂੰ ਦੇਹਿ ਸੇਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਰਾਗੁ ਗਉੜੀ ॥

ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀ ਲੇ ਉਸਾਸਾ ॥

ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨਾ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ ॥੧॥

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ॥

ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ ॥

ਏਕੁ ਆਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥੨॥੧॥੧੪॥੬੫॥

**ਮਹਲਾ ੪ – Guru Ram Daas Jee**

Number after ਮਹਲਾ specifies which Guru Sahib composed this Sabad. For e.g. ਮਹਲਾ ੪ means 4<sup>th</sup> Guru – Guru Ram Daas Jee

**Kabeer Jee**

Sometimes, especially for sabads by bhagat sahibaans may not have their name in the title. We know from the last line who contributed this Sabad.

ਆਸਾ ਘਰੁ ੭ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥

ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਂਈ ॥੧॥

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥੧॥ ਰਹਾਉ ॥

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥

**ਮਹਲਾ ੫– Guru Arjan Dev Jee**

Please note that all sabads by Mahalla 1-5 and 9, have the word Nanak (ਨਾਨਕੁ) in the last line. This means all Guru Sahibs acknowledged that they are just taking forward the message in line to what Guru Nanak Sahib taught us.



# SUMMARY SO FAR

- There was a **lot of effort by Guru Nanak Sahib Jee** to collect teachings of Bhagat Sahibaans as part of his four Udaasis (road trips) in which he travelled about 28,000kms.
- This wasn't easy, when we consider the fact that there was **no tele-communication available** in those days. The only way to know about someone was to physically travel different locations.
- There is a fair chance that Bhagat Sahibaans would have given clues about other Bhagat Sahibaans and that would have assisted Guru Nanak Sahib Jee in collecting all these teachings.
- **We are now custodians of this wealth** and it's our moral duty to make sure we do justice to all the effort done to bring together teachings from across India. We should **do our best to learn from Gurbani** and live a lifestyle prescribed in Gurbani.

# Assignment 5

Assignment 5 : <https://forms.gle/t5t8uh7Xey6juPgg6>

# Pre work

Pre Work - <https://forms.gle/kMPBhBExjTKt6qHPA>

# Group Activity

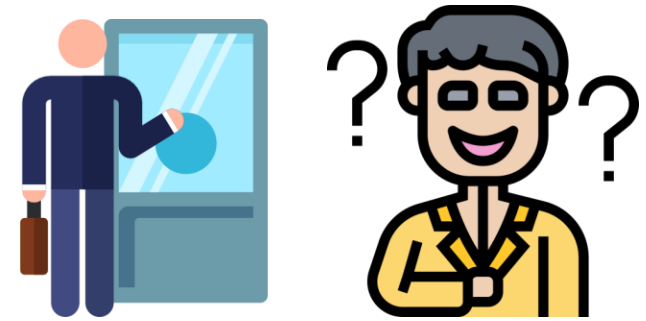
- **ACTIVITY**

- Make a group of students and give them this activity – Time 8-10 minutes.
- Scenario – You finally start to find the researchers and start to reach their home. Challenge you have is that they don't know who you are, and you don't know them too. There is no internet to prove who you are, what company you work for and what are you trying to do.

Also, there is no way to scan or photocopy this research. You must convince them to give the handwritten research. By giving this copy to you, they may not even have any copy left for themselves.

- **Questions**

- How will you convince them to give their research to you?
- Will you give your research to anyone that you don't know?



# Faith – A Common Thread

- Faith in Waheguru Jee would have been the common theme to develop a connection with all the Bhagat Sahibaans or in some case their followers. For e.g. Most likely Kabir Jee and Guru Nanak Dev Jee, didn't meet physically and teachings were collected from the followers of Kabir Jee.
- It's also the humbleness, genuine effort, passion and vision to bring together all these teachings that would have helped to develop a thread of faith between Guru Nanak Sahib and all the Bhagat Sahibaans.
- Its hard to know exactly what discussions would have happened while collecting the teachings but one of the factors that would have helped everyone to share their teachings with Guru Nanak Sahib would have been his own teachings. Anyone who would have read his teachings would have understood his genuine intent and mission he was on – to help humanity understand the real of purpose of religion in our life.

# Baani Titles (High Level Information)

- There were **various forms** in which these teachings were written. They were all poetic in nature but used different themes and obviously **local language and customs** had big influence in these teachings. They took the examples from our daily life to explain the purpose of human life.
- Baani with Titles / Names – There are lots of teachings in Gurbani that come with their own title. For e.g. **Japu Jee Sahib**.
  - They generally have a theme – For e.g. **Thitee** means **dates** and this baani helps us understand **spiritual meaning** of each **date** or what can I learn from each date, when I see the calendar. Similarly **Sukhmani** means **peaceful mind** and baani helps us understand how to bring peace to our mind
  - Sometimes they can be **quite big** (Asa Ki Vaar) or **limited to couple of stanzas** (Basant Ki Vaar).
  - **Same title** can be **written by various contributors**. For e.g. Thitee baani is contributed by Kabeer Jee, Mahalla 1 and Mahalla 5.

# Baani Titles (Examples)

Baani Name	Theme	Contributed By
Jap Jee Sahib	Understand (Jap) my own root (good voice) and how to become a better human	Mahalla 1
Sukhmani Sahib	How to bring peace forever to my mind	Mahalla 5
Thitee	How each date is inspiring me to progress towards good voice	Kabir Jee, Mahalla 1, Mahalla 5
Vaar	How each day of the week is inspiring me to progress towards good voice	Kabir Jee
Karhalei	Mind is symbolised as camel and how we can learn from camel who navigates through desert. Similar to camel we can train our mind to navigate in this life and stay away from bad habits	Mahalla 4
Anand Sahib	Mental state once peace is achieved	Mahalla 3
Bara Maha	How each month of the year is inspiring me to progress towards Waheguru Jee	Kabeer Jee, Mahalla 1, Mahalla 5
Baawan Akhri	How each alphabet in our Gurmukhi is inspiring me towards Waheguru Jee	Mahalla 1, Mahalla 5
Patti	How each alphabet in our Gurmukhi is inspiring me towards Waheguru Jee	Mahalla 1, Mahalla 3
Kuchajee	Attributes of a person that doesn't understand and live life as per Gurbani	Mahalla 1
Suchajee	Attributes of a person that has an understanding of Gurbani and lives life as per it's teachings	Mahalla 1

**Search other baani names in Gurbani. Best option is to look for index of Guru Granth Sahib Jee. It has list of all the baani names**



# Assignment 6

Assignment 6 : <https://forms.gle/Drc5M4kz7D2WzfYL6>

# Pre work

Pre Work - <https://forms.gle/x2siATk7bm4zfQeP7>

# Different Styles of Writing

- Other forms of writing included in Gurbani:

Style	Meaning
Chhant	Generally sabad of 4-6 verses which is sung in a unique musical style. Some chhants are 1-2 lines too.
Ashtpadi / Ashtpadiyaan	Paragraph of 8 lines
Chaupade	Sabad with 4 paragraphs
Daupade	Sabad with 2 paragraphs
Panchpade	Sabad with 5 paragraphs
Solahe	Sabad with 16 paragraphs
Ik Tuke	Paragraphs in sabad are one liners
Do Tuke	Paragraphs in sabad are two liners
Vaar	Combination of Saloks and Pauris. Asa ki vaar has saloks and pauris. There are 24 pauris in asa ki vaar and each of them has few saloks with it.

# Different Styles of Writing (Samples)

**ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਘਰੁ ੨ ਛੰਤ**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
ਮੁੰਧ ਇਆਈ ਪੇਈਅੜੈ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਿਖੈ ॥  
ਹਰਿ ਹਰਿ ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਗੁਰਮੁਖਿ ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਖੈ ॥  
ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਖੈ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ ॥  
ਸਹੀਆ ਵਿਚਿ ਫਿਰੈ ਸੁਹੇਲੀ ਹਰਿ ਦਰਗਹ ਬਾਹ ਲੁਡਾਏ ॥  
ਲੇਖਾ ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਿਰਖੈ ॥  
ਮੁੰਧ ਇਆਈ ਪੇਈਅੜੈ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਸਨੁ ਦਿਖੈ ॥੧॥

**ਰਾਗੁ ਮਾਝ ਚਉਪਦੇ ਘਰੁ ੧ ਮਹਲਾ ੪**

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ  
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੈ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥ ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥  
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮ ਸਿਧਿ ਪਾਈ ਕੇ ਵਿਰਲਾ ਗੁਰਮਤਿ ਚਲੈ ਜੀਉ ॥੧॥  
ਮੈ ਹਰਿ ਹਰਿ ਖਰਚੁ ਲਇਆ ਬੰਨਿ ਪਲੈ ॥ ਮੇਰਾ ਪ੍ਰਾਣ ਸਖਾਈ ਸਦਾ ਨਾਲਿ ਚਲੈ ॥  
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਹਰਿ ਨਿਹਚਲੁ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ ॥੨॥  
ਹਰਿ ਹਰਿ ਸਜਣੁ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਰਾਇਆ ॥ ਕੋਈ ਆਇ ਮਿਲਾਵੈ ਮੇਰੇ ਪ੍ਰਾਣ ਜੀਵਾਇਆ ॥  
ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਰੇ ਵਹਿ ਚਲੈ ਜੀਉ ॥੩॥  
ਸਤਿਗੁਰੁ ਮਿਤ੍ਰੁ ਮੇਰਾ ਬਾਲ ਸਖਾਈ ॥ ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਮੇਰੀ ਮਾਈ ॥  
ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ ॥੪॥੧॥

**ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
ਮਨ ਕਾ ਸੂਤਕੁ ਦੂਜਾ ਭਾਉ ॥ ਭਰਮੇ ਭੂਲੇ ਆਵਉ ਜਾਉ ॥੧॥  
ਮਨਮੁਖਿ ਸੂਤਕੁ ਕਬਹਿ ਨ ਜਾਇ ॥ ਜਿਚਰੁ ਸਬਦਿ ਨ ਭੀਜੈ ਹਰਿ ਕੈ ਨਾਇ ॥੧॥ ਰ  
ਹਾਉ ॥  
ਸਭੇ ਸੂਤਕੁ ਜੇਤਾ ਮੇਰੁ ਆਕਾਰੁ ॥ ਮਰਿ ਮਰਿ ਜੰਮੈ ਵਾਰੇ ਵਾਰ ॥੨॥  
ਸੂਤਕੁ ਅਗਨਿ ਪਉਣੈ ਪਾਈ ਮਾਹਿ ॥ ਸੂਤਕੁ ਭੇਜਨੁ ਜੇਤਾ ਕਿਛੁ ਖਾਹਿ ॥੩॥  
ਸੂਤਕਿ ਕਰਮ ਨ ਪੂਜਾ ਹੋਇ ॥ ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੪॥  
ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਸੂਤਕੁ ਜਾਇ ॥ ਮਰੈ ਨ ਜਨਮੈ ਕਾਲੁ ਨ ਖਾਇ ॥੫॥  
ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਸੋਧਿ ਦੇਖਹੁ ਕੋਇ ॥ ਵਿਣੁ ਨਾਵੈ ਕੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥੬॥  
ਜੁਗ ਚਾਰੇ ਨਾਮੁ ਉਤਮੁ ਸਬਦੁ ਬੀਚਾਰਿ ॥ ਕਲਿ ਮਹਿ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ ॥੭॥  
ਸਾਚਾ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਹੈ ਸਮਾਇ ॥੮॥੧॥

**ਗਉੜੀ ਕਬੀਰ ਜੀ ਦੁਪਦੇ ॥**

ਨਾ ਮੈ ਜੋਗ ਧਿਆਨ ਚਿਤੁ ਲਾਇਆ ॥  
ਬਿਨੁ ਬੈਰਾਗ ਨ ਛੂਟਸਿ ਮਾਇਆ ॥੧॥  
ਕੈਸੇ ਜੀਵਨੁ ਹੋਇ ਹਮਾਰਾ ॥  
ਜਬ ਨ ਹੋਇ ਰਾਮ ਨਾਮ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥  
ਕਹੁ ਕਬੀਰ ਖੋਜਉ ਅਸਮਾਨ ॥  
ਰਾਮ ਸਮਾਨ ਨ ਦੇਖਉ ਆਨ ॥੨॥੩੪॥

# Different Styles of Writing (Samples)

**ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰਚਪਦੇ ॥**

ਜਿਉ ਜਲ ਛੇਡਿ ਬਾਹਰਿ ਭਇਓ ਮੀਨਾ ॥ ਪੂਰਬ ਜਨਮ ਹਉ ਤਪ ਕਾ ਹੀਨਾ ॥੧॥  
ਅਬ ਕਹੁ ਰਾਮ ਕਵਨ ਗਤਿ ਮੇਰੀ ॥ ਤਜੀ ਲੇ ਬਨਾਰਸ ਮਤਿ ਭਈ ਥੇਰੀ ॥੧॥ ਰਹਾਉ ॥  
ਸਗਲ ਜਨਮੁ ਸਿਵ ਪੂਰੀ ਗਵਾਇਆ ॥ ਮਰਤੀ ਬਾਰ ਮਗਹਰਿ ਉਠਿ ਆਇਆ ॥੨॥  
ਬਹੁਤੁ ਬਰਸ ਤਪੁ ਕੀਆ ਕਾਸੀ ॥ ਮਰਨੁ ਭਇਆ ਮਗਹਰ ਕੀ ਬਾਸੀ ॥੩॥  
ਕਾਸੀ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ ॥ ਓਛੀ ਭਗਤਿ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੀ ॥੪॥  
ਕਹੁ ਗੁਰ ਗਜ ਸਿਵ ਸਭੁ ਕੇ ਜਾਨੈ ॥ ਮੁਆ ਕਬੀਰੁ ਰਮਤ ਸ੍ਰੀ ਰਾਮੈ ॥੫॥੧੫॥

**ਆਸਾ ਮਹਲਾ ੫ ਇਕਤੁਕੇ ੨ ॥**

ਜੀਵਤ ਦੀਸੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ ॥ ਮੁਆ ਹੋਵੈ ਤਿਸੁ ਨਿਹਚਲੁ ਰਹਣਾ ॥੧॥  
ਜੀਵਤ ਮੁਏ ਮੁਏ ਸੇ ਜੀਵੇ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਵਖਧੁ ਮੁਖਿ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਰਸੁ  
ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ॥੧॥ ਰਹਾਉ ॥  
ਕਾਚੀ ਮਟਕੀ ਬਿਨਸਿ ਬਿਨਾਸਾ ॥ ਜਿਸੁ ਛੂਟੈ ਤ੍ਰਿਕੁਟੀ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥੨॥  
ਊਚਾ ਚੜੈ ਸੁ ਪਵੈ ਪਇਆਲਾ ॥ ਧਰਨਿ ਪੜੈ ਤਿਸੁ ਲਗੈ ਨ ਕਾਲਾ ॥੩॥  
ਭ੍ਰਮਤ ਫਿਰੇ ਤਿਨ ਕਿਛੁ ਨ ਪਾਇਆ ॥ ਸੇ ਅਸਥਿਰ ਜਿਨ ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ॥੪॥  
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹਰਿ ਕਾ ਮਾਲੁ ॥ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਭਏ ਨਿਹਾਲ ॥੫॥੧੩॥

**ਆਸਾ ਮਹਲਾ ੫ ਦੁਤੁਕੇ ੯ ॥**

ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਕਰਤੀ ਕੇਲ ॥ ਉਨ ਕੈ ਸੰਗਿ ਹਮ ਤੁਮ ਸੰਗਿ ਮੇਲ ॥  
ਉਨ ਕੈ ਸੰਗਿ ਤੁਮ ਸਭੁ ਕੇਊ ਲੇਰੈ ॥ ਓਸੁ ਬਿਨਾ ਕੇਊ ਮੁਖੁ ਨਹੀ ਜੇਰੈ ॥੧॥  
ਤੇ ਬੈਰਾਗੀ ਕਹਾ ਸਮਾਏ ॥  
ਤਿਸੁ ਬਿਨੁ ਤੁਹੀ ਦੁਹੇਰੀ ਰੀ ॥੧॥ ਰਹਾਉ ॥  
ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਗ੍ਰਿਹ ਮਹਿ ਮਾਹਰਿ ॥ ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਹੋਈ ਹੈ ਜਾਹਰਿ ॥  
ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਰਖੀ ਪਪੇਲਿ ॥ ਓਸੁ ਬਿਨਾ ਤੂੰ ਛੁਟਕੀ ਰੇਲਿ ॥੨॥  
ਉਨ ਕੈ ਸੰਗਿ ਤੇਰਾ ਮਾਨੁ ਮਹਤੁ ॥ ਉਨ ਕੈ ਸੰਗਿ ਤੁਮ ਸਾਕੁ ਜਗਤੁ ॥  
ਉਨ ਕੈ ਸੰਗਿ ਤੇਰੀ ਸਭ ਬਿਧਿ ਥਾਟੀ ॥ ਓਸੁ ਬਿਨਾ ਤੂੰ ਹੋਈ ਹੈ ਮਾਟੀ ॥੩॥  
ਓਹੁ ਬੈਰਾਗੀ ਮਰੈ ਨ ਜਾਇ ॥ ਹੁਕਮੇ ਬਾਧਾ ਕਾਰ ਕਮਾਇ ॥  
ਜੇੜਿ ਵਿਛੋੜੇ ਨਾਨਕ ਥਾਪਿ ॥ ਅਪਨੀ ਕੁਦਰਤਿ ਜਾਣੈ ਆਪਿ ॥੪॥੩੧॥੮੨॥

# SUMMARY SO FAR

- It's the **different styles of documenting** the message that brings a lot of variety to Gurbani and helps people with different type of emotional maturity to connect with it
- Variety of **examples from real world** to help understand the message of Jot (Good Voice) and relate to the message
- Different **poetic styles** and themes of baani add diversity and help people connect to message of Gurbani
- This **diversity is unique to Gurbani** and has enabled people from various countries, backgrounds, religions, culture to connect with Gurbani and learn from it

# Assignment 7

Assignment 7 : <https://forms.gle/4oTkb7754Dpf9mL48>

# Pre Work

Pre Work - <https://forms.gle/FEcSrrxYJuRHuMf27>



# Group Activity

- **ACTIVITY**

- Make a group of students and give them this activity – Time 8-10 minutes.
- Scenario – You have now got all the papers and documents. By the time you collect all the materials, you realise you are in Melbourne and your car is too small to fit all this research. You are based in Perth and you must travel 4,000 Kms to reach home to start to organise all these materials. There is no courier service and you must take all this material in car by yourself. You also need to be mindful of weather conditions that you may face in this travel. Extreme heat or rain.

- **Questions**

- How will you plan your journey from Melbourne to Perth with so much of material and not enough space in car.
- Once you have all the material, how will you start to organise it? Although everything is about science but there could be variety of themes and different styles



# Collection of Gurbani

- There is very **little information available** on how Guru Nanak Dev Jee would have brought all these teachings back to his place. For e.g.
  - Did he **carry all these teachings by himself** or did he have any other support?
  - How were these **teachings preserved in extreme conditions** as trips used to span over years and surely there would have been harsh weather conditions.
  - How was the **safety of these teachings ensured** as he stayed with different people in different cities.
- Despite all this, it's very clear that Guru Nanak Dev Jee would have **taken utmost care** to preserve Gurbani that he collected from everyone.
- We need to **appreciate the effort that has gone to collect the teachings** from all over India and how they have been preserved and documented for generations.

# Organisation of Gurbani

- Once it was all collected, next step was to organize all the content. In modern world, **we organize books in form of chapters**. Gurbani has been **organized in Raags**.
- **Raags** are **set of nodes** that are used to do a musical composition to sing Sabad
- **Raags** can also be understood as a **theme** or **mental state**. All the sabads in a raag help us understand a particular theme. Another way to understand Raag is also 'Chapter'
- There are **31 raags in Gurbani**. Not everyone out of 35 contributors has contributed in each raag.

# Organisation of Gurbani (Raags)

Raag Name	Ank / Ang / Page	Raag Name	Ank / Ang / Page	Raag Name	Ank / Ang / Page
Sree	14-94	Maajh	94-151	Gauri	151-347
Aasa	347-489	Gujari	489-527	Devchandhari	527-537
Bihagra	537-557	Vadhans	557-595	Sorath	595-660
Dhanasri	660-696	Jaitsree	696-711	Todi	711-719
Bairari	719-721	Tilang	721-728	Suhi	728-795
Bilaval	795-859	Gond	859-876	Ramkali	876-975
Nat Narayan	975-984	Mali Gaura	984-989	Maru	989-1107
Tukari	1107-1118	Kedara	1118-1125	Bhairi	1125-1168
Basant	1168-1197	Sarang	1197-1245	Malhar	1245-1294
Kahnara	1294-1319	Kalyaan	1319-1327	Prabhati	1327-1352
Jaijai vanti	1352-1353				

- Some baanis are not in any specific raag. For e.g. Japjee Sahib, Salok Farid Jee, Salok Kabir Jee, Salok Mahalla 9, etc.

# Organisation of Gurbani (Raags)

ਆਸਾ ਮਹਲਾ ੪ ॥

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

ਜੇ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੇ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਆਸਾ ਮਹਲਾ ੧ ॥

ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਈ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

ਪੰਕਜੁ ਮੇਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥੧॥

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੩॥

Which raags are these Sabads in?

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

# Organisation of Gurbani (Raags)

ਆਸਾ ਮਹਲਾ ੪ ॥

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਝੀ ॥

ਜੇ ਤਉ ਭਾਵੈ ਸੇਈ ਥੀਸੀ ਜੇ ਤੂੰ ਦੇਹਿ ਸੇਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥੧॥

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ ॥

Raag is mentioned on top of each Sabad.  
As we can see in these Sabads – Raag  
**Aasa** and Raag **Gujree**

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

Some raags, especially Gauri has further  
branch, also known as Mishrat Raag (Mixed  
Raag). For e.g. **Gauri Poorbi**, **Gauri Deepaki**.

ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ ॥

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੇ ॥੧॥

# Assignment 8

Assignment 8 : <https://forms.gle/3xS9gmoJ3HwnLeFU7>

# Pre Work

Pre work - <https://forms.gle/vG4hx5RaoU5tPsQcA>



# Each Raag is then Organised

## Raag Gujari

- > 489 ਮਹਲਾ ੧
- > 490 ਮਹਲਾ ੩
- > 492 ਮਹਲਾ ੪
- > 495 ਮਹਲਾ ੫
- > 503 ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ
- > 506 ਮਹਲਾ ੩
- > 506 ਮਹਲਾ ੪
- > 507 ਮਹਲਾ ੫
- > 508 ਗੁਜਰੀ ਕੀ ਵਾਰ ਮਹਲਾ ੩
- > 517 ਰਾਗੁ ਗੁਜਰੀ ਵਾਰ ਮਹਲਾ ੫
- > 524 ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ
- > 525 ਸ੍ਰੀ ਨਾਮਦੇਵ ਜੀਉ
- > 525 ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ
- > 525 ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਉ
- > 526 ਸ੍ਰੀ ਜੈਦੇਵ ਜੀਉ

- First it's the sabads of M:1-5 and 9 (if any) within each raag.

- Its then followed by baanis contributed by M:1-5 and 9 (if any)

Then followed by sabads and baanis by each Bhagat Sahibaan

## Raag Sorath

- > 595 ਮਹਲਾ ੧
- > 599 ਮਹਲਾ ੩
- > 604 ਮਹਲਾ ੪
- > 608 ਮਹਲਾ ੫
- > 631 ਮਹਲਾ ੯
- > 634 ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ
- > 637 ਮਹਲਾ ੩
- > 639 ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ
- > 642 ਰਾਗੁ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ ੪ ਕੀ
- > 654 ਭਗਤ ਕਬੀਰ ਜੀ
- > 656 ਭਗਤ ਨਾਮਦੇ ਜੀ
- > 657 ਭਗਤ ਰਵਿਦਾਸ ਜੀ
- > 659 ਭਗਤ ਭੀਖਨ ਕੀ

<https://www.igurbani.com/index>

[www.sikh teachings.com](http://www.sikh teachings.com)

[www.facebook.com/gurbanisikhya](https://www.facebook.com/gurbanisikhya)

[www.youtube.com/c/SikhTeachings](https://www.youtube.com/c/SikhTeachings)

# Each Raag is then Organised

## Raag Gujari

- > 489 ਮਹਲਾ ੧
- > 490 ਮਹਲਾ ੩
- > 492 ਮਹਲਾ ੪
- > 495 ਮਹਲਾ ੫
- > 503 ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ
- > 506 ਮਹਲਾ ੩
- > 506 ਮਹਲਾ ੪
- > 507 ਮਹਲਾ ੫
- > 508 ਗੁਜਰੀ ਕੀ ਵਾਰ ਮਹਲਾ ੩
- > 517 ਰਾਗੁ ਗੁਜਰੀ ਵਾਰ ਮਹਲਾ ੫
- > 524 ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ
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- > 525 ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ
- > 525 ਸ੍ਰੀ ਤਿਲੋਚਨ ਜੀਉ
- > 526 ਸ੍ਰੀ ਜੈਦੇਵ ਜੀਉ

<https://www.igurbani.com/index>

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧ ॥  
ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ ॥  
ਕਰਣੀ ਕੁੰਗੁ ਜੇ ਰਲੈ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਹੋਇ ॥੧॥  
ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥  
ਬਾਹਰਿ ਦੇਵ ਪਖਾਲੀਅਹਿ ਜੇ ਮਨੁ ਧੋਵੈ ਕੋਇ ॥  
ਜੂਠਿ ਲਹੈ ਜੀਉ ਮਾਜੀਐ ਮੇਖ ਪਇਆਣਾ ਹੋਇ ॥੨॥  
ਪਸੂ ਮਿਲਹਿ ਚੰਗਿਆਈਆ ਖੜੁ ਖਾਵਹਿ ਅੰਮ੍ਰਿਤੁ ਦੇਹਿ ॥  
ਨਾਮ ਵਿਹੁਣੇ ਆਦਮੀ ਧ੍ਰਿਗੁ ਜੀਵਣ ਕਰਮ ਕਰੇਹਿ ॥੩॥  
ਨੇੜਾ ਹੈ ਦੂਰਿ ਨ ਜਾਣਿਅਹੁ ਨਿਤ ਸਾਰੇ ਸੰਮਾਲੇ ॥  
ਜੇ ਦੇਵੈ ਸੋ ਖਾਵਣਾ ਕਹੁ ਨਾਨਕ ਸਾਚਾ ਹੇ ॥੪॥੧॥

ਗੁਜਰੀ ਮਹਲਾ ੧ ॥  
ਨਾਭਿ ਕਮਲ ਤੇ ਬ੍ਰਹਮਾ ਉਪਜੇ ਬੇਦ ਪੜਹਿ ਮੁਖਿ ਕੰਠਿ ਸਵਾਰਿ ॥  
ਤਾ ਕੇ ਅੰਤੁ ਨ ਜਾਈ ਲਖਣਾ ਆਵਤ ਜਾਤ ਰਹੈ ਗੁਬਾਰਿ ॥੧॥  
ਪ੍ਰੀਤਮ ਕਿਉ ਬਿਸਰਹਿ ਮੇਰੇ ਪ੍ਰਾਣ ਅਧਾਰ ॥  
ਜਾ ਕੀ ਭਗਤਿ ਕਰਹਿ ਜਨ ਪੂਰੇ ਮੁਨਿ ਜਨ ਸੇਵਹਿ ਗੁਰ ਵੀਚਾਰਿ ॥੧॥ ਰਹਾਉ ॥  
ਰਵਿ ਸਸਿ ਦੀਪਕ ਜਾ ਕੇ ਤਿਭਵਣਿ ਏਕਾ ਜੋਤਿ ਮੁਰਾਰਿ ॥  
ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਮਨਮੁਖਿ ਰੈਣਿ ਅੰਧਾਰਿ ॥੨॥  
ਸਿਧ ਸਮਾਧਿ ਕਰਹਿ ਨਿਤ ਝਗਰਾ ਦੁਹੁ ਲੋਚਨ ਕਿਆ ਹੋਰੈ ॥  
ਅੰਤਰਿ ਜੋਤਿ ਸਬਦੁ ਧੁਨਿ ਜਾਗੈ ਸਤਿਗੁਰੁ ਝਗਰੁ ਨਿਬੇਰੈ ॥੩॥  
ਸੁਰਿ ਨਰ ਨਾਥ ਬੇਅੰਤ ਅਜੋਨੀ ਸਾਚੈ ਮਹਲਿ ਅਪਾਰਾ ॥  
ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗਜੀਵਨ ਨਦਰਿ ਕਰਹੁ ਨਿਸਤਾਰਾ ॥੪॥੨॥

Each raag starts with Mool Mantar – It's almost like a preface at start of each chapter.

Note the numbers at end of each paragraph and end of the Sabad.

Can you see number 1 coming thrice. Why?

Each Sabad has Rahao pankti, which means pause. Central idea of the sabad is in this pankti. Some Sabads can have more than one Rahao pankti.

This is second sabad of the same raag.

Can you see number 1 and 2 coming twice. Why?

Tip - Same Sabad can have Rahao multiple times and it will always be numbered as 1.

# Summary So Far

- Gurbani is very organized. Concept of Raags is used to organise teachings from various contributors.
- Within each Raag, first there are contributions from Mahalla 1-5 and 9. It's followed by Bhagat baani within each raag.
- Each paragraph and sabad in Gurbani is indexed. This was to keep Gurbani intact. It made it impossible for any one to make any changes or add anything into Gurbani.
- There are quite a few baanis that are **not under the headings of any raag**. They either come at start of Guru Granth Sahib or towards the end. For e.g. **Japu Jee Sahib** comes at the start and doesn't have a raag.
- Similarly, Bhatt Sawaiyee and saloks from Guru Teg Bhadur Jee, Kabir Jee and Farid jee come towards the end and don't have a title of Raag on them.

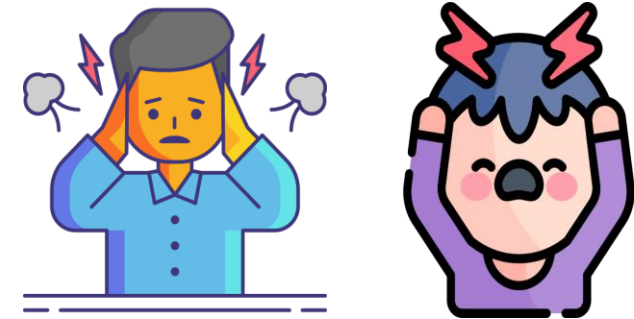
# Assignment 9

Assignment 9 : <https://forms.gle/Ggdxfspok41bk1uq6>

# Group Activity

- **ACTIVITY**

- Make a group of students and give them this activity – Time 8-10 minutes.
- Scenario – You have compiled all the research and then your teacher comes to you that she forgot to provide her research to you which should be part of this book. Her research is crucial for your book and her research is in quite a few themes.
- **Questions**
  - What will be your first genuine reaction?
  - What will you do about this request? Will you really care? Do it but with lot of resistance ? Move on and not worry about it

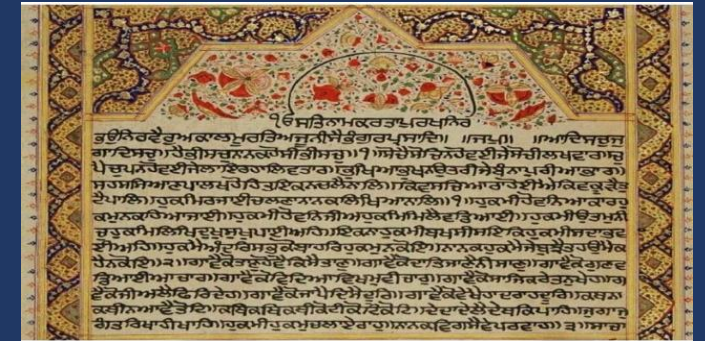


# History of Compilation

- Guru Granth Sahib has been compiled twice:
  - First time: **Compiled by Guru Arjan Dev Jee** with assistance from Bhai Gurdaas Jee. Compilation was completed in **1604**. This version had contributions from everyone, except Guru Teg Bahadur Jee. Guru Arjan Sahib **refused** to add teachings of the **poets** who were **not in alignment to message of Gurbani**, and it became one of the key reasons for his Shahidi.
  - First parkash of Guru Granth Sahib Jee was done at Darbar Sahib. One of the reason behind Darbar Sahib could have been to develop a central place to protect Gurbani from any tempering.
  - Second Time: Compiled by **Guru Gobind Singh Jee** with assistance from **Bhai Mani Singh Jee**. This was to add the contributions from **Guru Teg Bahadur Jee**. It was a **major task** as all the numbering and indexing had to be updated to include the contributions of M:9. Compilation happened at Damdama Sahib, hence it was called as Damdami Beerh.
  - Guru Sahib used to do **review** the compilation and **sign off** the review by putting the words **Shudh** in the end of the baani. This meant it has been **reviewed** and **All Good**.

# History of Compilation

Guru Granth Sahib was written in **continuous flow** with **no breaks** or **spaces** within the words. This was called as **Larivaar Beerh**. This was mostly handwritten and required lot of manual effort.



As we started to have printing press, Guru Granth Sahib started to get printed, and it brought lots of challenges including the support for Larivaar Script. At this point, spaces were added between the words. This is called as **Pad Ched Beerh**.



# Digitisation

With modernisation, Gurbani has been digitised and we can access it through web browser or mobile apps.

These softwares generally have features:

- Search sabad in different ways
  - Search by first alphabet
  - Search by full word in Gurmukhi or English
  - Search within Raag or Baani by Composer
- Display as Larivaar or Pad ched
- Display transliteration and translation in English

Apps can be very useful tool for doing Gurbani Research, Reading Sabads while in Gurdwara Sahib, Doing Path.

We need to appreciate everyone who does this Seva of developing, maintaining and managing these apps. This involves lot of work behind the scene as mobiles don't come with in-built support for Gurmukhi Script.



# Fun Facts

Meaning of Mahala – Mahala means stable – something that can't be moved. It comes from the word Mahal, which means fort or palace, which is the symbol of Strength. Similarly, Mahala or Guru Sahibaans are symbol of strength because they are connected to Waheguru Jee.

Total no of Anks - 1430

Languages – Gurbani has variety of languages, which includes – Punjabi, Sanskrit, Hindi, Sindhi, Persian, Arabic.

There are 22 vaars in Guru Granth Sahib – For e.g. Asa Ki Vaar, Basant Ki Vaar, Majh ki Vaar, Vadhans ki vaar, etc.

# SUMMARY

- In this chapter we have learnt about who all contributed to Gurbani. Backgrounds, professions and locations they all came from.
- Various poetic constructs and raags that are used to compose Gurbani.
- History of compilation and writing styles.
- Various backgrounds and diversity of composers has helped us connect with Gurbani.
- History of Guru Granth Sahib and how it moved from hand written to printed versions to now available in digital versions

# Assignment 10

Assignment 10 : <https://forms.gle/qqgitV8njXCX1bHi6>