

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ੴ

GURU GRANTH SAHIB
[SACRED SCRIPTURE OF THE SIKHS]

(QUADRICENTENNIAL: 1604-2004)

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**GURU GRANTH SAHIB – (Sacred Scripture
of the Sikhs): Quadricentennial, 1604 - 2004**

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GURU GRANTH SAHIB – Sacred Scripture of the Sikhs

Guru Granth Sahib, the sacred Scripture of Sikhs is much more than a sacred Scripture to Sikhs. It is their Eternal and Spiritual Living Guru. Sikhism originated in Punjab State (now in India) in the fifteenth century and is now the fifth largest religion spread all over the world.

Guru Nanak (1469–1539 CE) was the Founder of the Sikh Religion, who was born in the village Talwandi, now called “**Nankana Sahib**”, situated near Lahore (Pakistan). Right from his childhood, he started questioning the meaningless rituals and practices prevalent in both the main societies of Hindus and Muslims. He preached that there is only One Almighty God, the Supreme True Entity, and that all persons being children of the same God, should have the freedom to remember His Bounties as well as to attain His Bliss. He astonished both Hindus and Muslims, the dominant religious entities in India at that time, when he said that no one is a Hindu or a Muslim as all of us are children of the same Father, the Almighty God.

Guru Nanak was followed by the nine successors, namely, Guru Angad (1539-1552), Guru Amardas (1552–1574), Guru Ramdas (1574-1581), Guru Arjun (1581–1606), Guru Hargobind (1606–1644), Guru HarRai (1644–1661), Guru Harkishan (1661-1664), Guru Tegh Bahadur (1664-1675) and Guru Gobind Singh (1675-1708). Before breathing last on 7th October 1708, Guru Gobind Singh, the Tenth Master, put an end to the personal Guruship and declared that from now onwards “Guru Granth Sahib” will be the

Guru for Sikhs forever. This was not something done out of any exigency, but something in-built in Sikhism and inevitable. Right from the time of Guru Nanak, the concept of “**Shabd Guru**” or Revealed Divine Word is central to Sikhism and it has been preached and practised by all the Gurus during their lives and has been discussed in detail in their verses enshrined in the Guru Granth Sahib. Guru Gobind Singh issued an order for all Sikhs to obey the Guru Granth Sahib as their Spiritual Guru. It will be pertinent to note here that unlike other religions, Sikhism does not derive its name from its originator. Instead, Guru Nanak preferred to call his followers “Sikhs”. The Sikhs follow the Revealed Divine Word, the Shabd Guru. It was none else but Guru Nanak, who declared that Shabd was his Guru. In his most pertinent discussion with the “Sidhs” he was asked who was his Guru. Guru Nanak answered: “Shabd is his Guru” and further defined the follower as disciplined, attentive mind. It is recorded in the Guru Granth Sahib:

ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ ਵੇਲਾ ॥ ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥੪੩॥

(ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ - ਪੰਨਾ ੯੪੨)

Sidhs asked Guru Nanak: “What is the life’s root, the source of all? What teachings hold for these times? Who is your Guru? Whose disciple are you?” (GGS – Page 942)

ਪਵਣ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥ ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥੪੪॥

(ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ - ਪੰਨਾ ੯੪੩)

Guru Nanak replied: “From the air is the beginning and this is the age of the True Guru’s Teachings. The Shabd, the Divine Word is the Guru, upon whom I lovingly focus my consciousness; I am thy disciple.” (Page 943)

Some more examples of the concept of “**Shabd Guru**” as enshrined in the “Guru Granth Sahib” are listed below:

ਤਤੁ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਈ ਸੋਹੰ ਭੇਦੁ ਨ ਕੋਈ ਜੀਉ ॥
ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥੫॥੧੧॥
(ਸੋਰਠਿ ਮਹਲਾ ੧ - ਪੰਨਾ ੫੯੯)

Says Nanak: The Immaculate Lord, the Essence of all things, pervades all, and He is separate not from me. I have met the Transcendent Lord, our Infinite and Supreme God, who is our only Guru. (Guru Nanak, Page 599)

ਸਬਦੁ ਗੁਰੁ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥੮॥
(ਸੋਰਠਿ ਮਹਲਾ ੧ - ਪੰਨਾ ੬੩੫)

The Shabd Guru, the Divine Word is my Guru and Spiritual Teacher, profound and unfathomable; without the Divine Word, the world is insane. (Guru Nanak, Page 635)

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥
(ਤਿਲੰਗ ਮਹਲਾ ੧ - ਪੰਨਾ ੭੨੨)

O my dear friends! I am imparting the same knowledge of the True Lord to you, as revealed to me by the True Master Himself. (Guru Nanak, Page 722)

ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥ ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥ ੪● ॥ (ਰਾਮਕਲੀ ਮਹਲਾ ੧ - ਪੰਨਾ ੯੩੫)

But hardly any Guru-minded person meditates on the Guru’s Divine Word. Great men have uttered the Baani and whosoever follows it in practice, attains the True Lord within. (Guru Nanak, Page 935)

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨਹੁ ਇਉ ਆਤਮ ਰਾਮੈ ਲੀਨਾ ਹੇ ॥ ॥

॥ ੧੪ ॥ (ਮਾਰੂ ਮਹਲਾ ੧ - ਪੰਨਾ ੧੦੨੮)

Always consider the Guru's revealed Word as an embodiment of Truth and then get immersed in the True Lord's love by diverting the mind from the worldly attachments. (Guru Nanak, Page 1028)

ਭਵਜਲੁ ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਤਰੀਐ ॥ ਨਾਮ ਬਿਨਾ ਜਗੁ ਰੋਗਿ ਬਿਆਪਿਆ
ਦੁਬਿਧਾ ਡੁਬਿ ਡੁਬਿ ਮਰੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰੁ ਦੇਵਾ ਗੁਰੁ ਅਲਖ ਅਭੇਵਾ
ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਗੁਰ ਕੀ ਸੇਵਾ ॥ ਆਪੇ ਦਾਤਿ ਕਰੀ ਗੁਰਿ ਦਾਤੈ ਪਾਇਆ ਅਲਖ
ਅਭੇਵਾ ॥ ੨ ॥ (ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੧ - ਪੰਨਾ ੧੧੨੫)

How is one to be ferried across the sea of existence without the Guru's Word? Without the Lord's True Name, the world is afflicted by the malady of duality and this sinks the fortunes of all men. (Pause). The Guru is God, unfathomable and mysterious but through the Guru's service, one knows the mysteries of the universe. The beneficent Guru himself blesses and one attains to the unfathomable and mysterious God. (Guru Nanak, P. 1125)

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥ ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ
ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥ (ਆਸਾ ਕੀ ਵਾਰ ਮਹਲਾ ੨ - ਪੰਨਾ ੪੬੩)

Even if hundreds of moons were to shine or there were thousands of suns showing their sunshine, there would still be no effect on the darkness of ignorance in our hearts. In spite of all this brightness, without the Guru's guidance there appears total darkness all around. (Guru Angad, P463)

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਦੁਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ਜਿਉ ਬੋਲਾਏ ਤਿਉ ਬੋਲੀਐ
ਜਾ ਆਪਿ ਬੁਲਾਏ ਸੋਇ ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਹੋਇ ॥੪॥੩੦॥੬੩॥

(ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ - ਪੰਨਾ ੩੯)

The True Lord is manifested through all His Creation and there is none else besides Him. We only utter what the Lord directs us to say. The faithful ones always speak of the True image of the Lord as they have realised Him through the Guru's Divine Word. O Nanak! Let us preserve the True Name of the Lord in our mind, so that in His service we could enjoy the eternal bliss and a peaceful life.

{Guru Amardas, Page 39}

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥ ੧ ॥

(ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ - ਪੰਨਾ ੬੭)

The only hope and ray of light in this world is the Guru's Divine Word, which is appreciated through God's grace only. (Guru Amardas, Page 67)

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

(ਸਲੋਕੁ ਮਹਲਾ ੩ - ਪੰਨਾ ੫੧੫)

It is wondrous that Divine Word is Formless One and there is nothing equals the Lord's Greatness. (Page 515)

ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥ (ਮਹਲਾ ੩ - ਪੰਨਾ ੬੪੬)

There is but one Divine Hymn, one Preceptor Guru and there is one Revealed Word to contemplate. (Page 646)

ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਬਾਣੀ ॥ ਅਨਦਿਨੁ ਹਰਿ ਕਾ ਨਾਮੁ ਵਖਾਣੀ ॥

ਹਰਿ ਹਰਿ ਸਚਾ ਵਸੈ ਘਟ ਅੰਤਰਿ ਸੋ ਘਟੁ ਨਿਰਮਲੁ ਤਾਹਾ ਹੇ ॥ ੧੦ ॥

(ਮਾਰੂ ਮਹਲਾ ੩ - ਪੰਨਾ ੧੦੫੭)

The Guru's Word is the Nectar of Revealed Hymns.
Whosoever recites the Lord's True Name every day and in
whose heart is enshrined the True Lord, that heart becomes
immaculate and truthful. (Guru Amardas, Page 1057)

ਮੈ ਸਤਿਗੁਰ ਸੇਤੀ ਪਿਰਹੜੀ ਕਿਉ ਗੁਰ ਬਿਨੁ ਜੀਵਾ ਮਾਉ ॥

ਮੈ ਗੁਰਬਾਣੀ ਆਧਾਰੁ ਹੈ ਗੁਰਬਾਣੀ ਲਾਗਿ ਰਹਾਉ ॥ ੮ ॥

(ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ - ਪੰਨਾ ੭੫੯)

O my mother! How could I live without meeting the Guru.
My love for the Guru is very strong and passionate. I have
the Guru's Divine Word as my mainstay in life and as such
I am always engaged in studying the Guru's revealed Word.
(Guru Ramdas, Page 759)

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ
ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥ ੫ ॥ (ਨਟ ਮਹਲਾ ੪ - ਪੰਨਾ ੯੮੨)

The Word is the Guru; the Guru is in the Word; within the
Word are contained all the Elixirs, the Ambrosial Nectar.
One must accept what the Word proclaims; then the Guru,
for sure, emancipates his devotee. (Guru Ramdas, P. 982)

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

ਦਇਆਲ ਪੁਰਖ ਮਿਹਰਵਾਨਾ ॥ ਹਰਿ ਨਾਨਕ ਸਾਚੁ ਵਖਾਨਾ ॥੨॥੧੩॥੭੭॥

(ਸੋਰਠਿ ਮਹਲਾ ੫ - ਪੰਨਾ ੬੨੮)

The Guru's Divine Word, which we recite, has penetrated
our heart through the grace of the True Lord. All our doubts
and worries have been eliminated. (Guru Arjun, Page 628)

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਬਾਨੁ ॥ ਸਾਧਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ
ਗਿਆਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ (ਸਾਰਗ ਮਹਲਾ ੫ - ਪੰਨਾ ੧੨੨੬)

This sacred Book is the Avode of the Transcendent God. It contains the perfect wisdom of God's way, and the holy congregation sings to praise the True Lord through Word.
(Guru Arjun, Page 1226)

There are many more examples in the Guru Granth Sahib wherein the "Word" has been equated with Guru. It was against this background that Guru Gobind Singh ordained his Sikhs to believe in the "Guru Granth Sahib" as their eternal and spiritual living Guru.

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬੈ ਚਲਾਯੋ ਪੰਥ ।
ਸੱਭ ਸਿੱਖਨ ਕੋ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ ।

By the command of the Timeless Creator, the Panth – the Order of Khalsa is ordained. All the Sikhs are ordered to obey the Granth as their Guru. (According to the Sikhs' traditions, Guru Granth Sahib is considered as soul of Guru whereas Panth, the Order of Khalsa is visible body of Guru.

Before narrating the compilation of the "**Guru Granth Sahib**", it will be worthwhile to note that Guru Granth Sahib starts with the Prologue that contains fundamental creed of Sikhism, followed by the "**Japp**" and it ends with "**Mundavani**" as stated below:

PROLOGUE – the starting Divine Word:

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

{Ekk Oankaar, Satt Naam, Kartaa Purkh, Nirbhau, Nirvair,

Akaal Muratt, Ajunee, Saibhang, Gur Parsaad. }
 Almighty God, One Immortal Supreme Entity – Sole
 Universal Creator, Eternal Reality – Everlasting Truth,
 Creator of the Universe and the whole Cosmos, Neither
 afraid of anyone, Nor enmity with anyone, Invisible Entity,
 Timeless and Formless, Beyond birth and death, Ever Self-
 Existent. The Creator's Grace is attainable by practising the
 Divine Word.

MUNDAVANI – the concluding Hymn:

ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ - ਪੰਨਾ ੧੪੨੯ ॥
 ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ
 ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥ ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ
 ਉਧਾਰੋ ॥ ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿਧਾਰੋ ॥ ਤਮ
 ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ॥੧॥ ਸਲੋਕ ਮਹਲਾ ੫ ॥
 ਤੇਰਾ ਕੀਤਾ ਜਾਤੇ ਨਾਹੀ ਮੈਨੋ ਜੋਗੁ ਕੀਤੇਈ ॥ ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੋ ਗੁਣੁ ਨਾਹੀ
 ਆਪੇ ਤਰਸੁ ਪਇਓਈ ॥ ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ ਸਤਿਗੁਰੁ ਸਜਣੁ
 ਮਿਲਿਆ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥ ੧ ॥

“Three things have been put into the Platter, the Guru
 Granth Sahib – Truthfulness, Contentment and
 Contemplation. This is the Amrit-Nectar, Divine Word of
 True Lord, which is the mainstay of the whole world. Any
 person, who meditates and practises these teachings in his
 life shall feel fully satisfied and will become spiritually
 liberated. This Nectar should never be ignored and
 abandoned but preserved deep in your heart. This helps us
 to pierce through the darkness of ignorance and make us
 realise the Almighty God. Nanak says that when we
 surrender to God and deliberate thoughtfully, we will

realise that the whole Universe is His creation and His Light is pervading everywhere.”

Concluding Verse - Sloak:

“O True Lord! I could not fully appreciate your benevolence, and only with your Grace I have been able to complete this monumental task of compiling the Guru Granth Sahib. I know nothing and possess no merit. I could do nothing on my own, only with Your help I have been able to achieve this. You have showered Your compassion and kindness on me and I have realised in You a true friend. O Nanak! I live a fruitful life only, when I recite Your True Name. By Your Grace, my body and mind rejoice blossom with the Eternal Bliss.” [Guru Granth Sahib – Page 1429]

**“GURBAANI – GURSHABD - BAANI” –
The Divine Word – Revealed Hymns:**

The Guru Granth Sahib contains the “Gurbaani – Baani - Gurshabd”, the sacred Hymns – the Revealed Divine Words of the Sikh Gurus and also of Hindu and Muslim saints from 12th to 17th centuries. The main significance of “Gurbaani” enshrined in the Guru Granth Sahib is that its spiritual message is common to all and makes no distinction about any caste, colour, creed, gender, profession, region, religion or status whether high or low. Moreover, the Sikh Gurus have compiled/written “Gurbaani” themselves during their own life span. Guru Granth Sahib does not narrate the life story of the Founder Preceptor, Guru Nanak nor does it sing his glories, but it is dedicated entirely to the Glory of Almighty God. The theme, which is central to all hymns in the Guru Granth Sahib, is “Truth and how to achieve it?”

The contents of Guru Granth Sahib have an appeal, which is Universal, for it has nothing sectarian in its form and spirit. It puts Truth in a light, which removes darkness from all human minds. Perhaps there is no other Scripture in the world, which takes the common man to the realm of Truth in such a simple but compelling manner. It does not prescribe any rituals to be observed, but on the other hand, it urges us to abdicate all rituals. It teaches the devotees how to approach the Almighty God through recitation and practicing the teachings of Gurbaani, the Divine Word. In the guise of a clergy/priest, no intermediary is necessary.

THE CONTENTS:

The Divine Word – Revealed Hymns included in the Guru Granth Sahib are termed as “Gurbaani”. “Guru” in Sikhism means: “Spiritual and Temporal Enlightener / Preceptor”. This Prefix is used for the Ten Sikh Gurus from Guru Nanak to Guru Gobind Singh. After the demise of the last living Guru in 1708, the status of “Guru” was passed on for all times to come to the Guru Granth Sahib. For the Sikhs, “Granth” denotes ‘Sacred Scripture’ of the Sikhs as it would be explained further. The term “Sahib” represents ‘an honorific title signifying True Master or Lord’. In Sikhism, no living person, however holy or revered, can have the title or status of “Guru”. For Sikhs, the Guru Granth Sahib continues to command the same honour and reverence as would have been due to the then living Gurus themselves in person from 1469 to 1708 CE.

From time to time, in the course of his discourses to the holy congregations, Guru Nanak poured forth his vision in

the forms of hymns, which are devotional, deeply reflective and morally inspiring. He continued to record his verses popularly called “Baani” – the revealed Divine Words in a “Pothi” – sacred volume. With a view to share and spread his spiritual message with the humanity at large, Guru Nanak travelled far and wide on foot to various regions, accompanied by one of his most devout followers, Bhai Mardana, a Muslim, who played on the rebeck while Guru Nanak sang his heart-searching hymns to audiences of all the peoples in a language which they spoke and well understood without any distinction. He had travelled not only throughout India’s north, east, south and west but also far beyond into Afghanistan, Arabia, Iraq, Iran, Burma, Sri Lanka, Tibet, and including Pakistan & Bangladesh.

During his missionary tours, Guru Nanak visited all the prominent Hindu and Muslim Centres and exchanged his views with the eminent personalities of other religions, and convinced them that there is only One Almighty God looking after all of us and what matters in His Court is our deeds and not our religion or appearance. Wherever he went, his devout followers, bulk of whom belonged to the suppressed poor classes who had practically nothing to call their own, established the missionary centres, also known as ‘Dharamsaals’ - (Righteous Assembly Places). Apart from his own ‘Baani’, Guru Nanak also met other saints belonging to other faiths such as Hindus, Muslims, Buddhists, Yogis, Siddhs, etc. The writings of several saints, which conformed to his vision and philosophy, were also collected and noted down by him.

When Guru Nanak breathed his last in 1539, he selected one of his followers named 'Lehna' and appointed him his successor. Guru Nanak gave Bhai Lehna a new name "Guru Angad" on this occasion. At the same time, the "Sacred Poethi" containing Baani recorded by Guru Nanak together with the writings of other saints was also passed on to the successor for sharing with the congregations. Guru Angad, whose period of Guruship lasted from 1539 to 1552, added some compositions of his own though he was mainly amplifying the deeper meaning and significance of the inspired composition of his Master, Guru Nanak. Similarly, the next successors, Guru Amardas (1552-1574) and Guru Ramdas (1574-1581) with the fervour of inspired devotion, added a large volume of sacred Baani to what they had inherited from Guru Nanak and Guru Angad.

During his Guruship, Guru Arjun (1581-1606) completed the "**Sarovar**" an open big water tank, and built the main congregation hall, popularly known as "**Darbaar Sahib**". It is open to all four sides, which signifies that it is not only open to all persons from the four directions of the world (north, east, south, west) but also open to all persons whether belonging to the Hindus' four castes or adherents of other faiths. But for entering this most sacred Shrine of the Sikhs, all have to enter through one doorway, thereby according equal status to one and all. Since the Baani, sacred compositions of his predecessors was available in short collections, Guru Arjun decided to compile the main volume. Thus, with the assistance of a great scribe, Bhai Gurdas, all the compositions, including his own hymns, were arranged according to musical measures (Raagas).

Since all the Sikh Gurus used their common pen name as “Nanak”, distinction was made by designating them as Mahla 1 for Guru Nanak, and Mahla 2, 3, 4 and 5 for the successors. ‘Mahla’ literally means body. The hymns were arranged in accordance with the order of Gurus, followed by the compositions of other Saints (Bhakats), according first place for Saint Kabir and then Saint Namdeo, Saint Ravidas, Sheikh Farid and others as listed at next pages.

In all, there are 31 Raagas, including Jaijwanti Raag, which was included subsequently when Guru Gobind Singh incorporated the hymns of Guru Tegh Bahadur - Mahla 9). Under each Raag are “Padas (verses), Chaupadas (quatrains), Sloakes (couplets or verse-units), Ashtpadis (octets – 8 stanza hymns), Chhants (lyrics usually of 4 stanzas each) and Vaars (long disquisition compositions). Besides all these categories, some other miscellaneous compositions were also listed; the details of which are explained in the subsequent paragraphs. Meticulous care has been taken to record and count the numbers of verses of each Author given in each Raga. This has ensured that no alternation or wrongful addition is possible. This has been locked up forever and no one can tamper with its original verses.

The Sacred Scripture was completed in 1604 and thus the Granth Sahib was ceremonially installed (popularly known as **Pehla Prakaash**) in the centre of inner sanctuary of the “**Darbaar Sahib, Amritsar**” on 16th August 1604. [It is understood that in the same year, English translation on the Authorised or King James Version of the Bible had also begun]. Subsequently, with the demise of Guru Gobind

Singh on 7th October 1708, “Pothis Sahib/Granth Sahib” was ordained to be “Guru Granth Sahib”. Since then this sacred Scripture has been revered by Sikhs. The same tradition has been continuing all over the world wherever Sikhs have built the Congregation Halls, known as “**Gurduara Sahib**”. In the Sikh Reht Maryada – The Code of Sikh Conduct & Conventions, it is specifically mentioned that: “No book should be installed like and at par with the Guru Granth”.

The standard form of “Guru Granth Sahib” is written in the “**Punjabi**” language using the ‘**Gurmukhi**’ alphabet – script. It is printed on 1430 pages as approved by the SGPC – Shiromani Gurdwara Parbandhak Committee - Amritsar, which administers Sikh Affairs. The Gurbaani/Baani is arranged in the following order:

CONTENTS OF THE GURU GRANTH SAHIB -

Japp (Pages 1 to 8); Soe Darr – Rehraas (Pages 8 to 12);
and Sohila (Pages 12 – 13);

1. Siri Raag (14 to 93);
2. Majh (94 to 150);
3. Gauri (151 to 346);
4. Asa (347 to 488);
5. Gujari (489 to 526);
6. Devgandhari (527 to 536);
7. Bihagraa (537 to 556);
8. Vadhans (557 to 594);
9. Sorath (595 to 659);
10. Dhanasari (660 to 695);
11. Jaitsari (696 to 710);
12. Todi (711 to 718);
13. Bairarri (719 – 720);
14. Tilang (721 to 727);
15. Suhi (728 to 794);
16. Bilaaval (795 to 858);
17. Gaund (859 to 875);
18. Ramkali (876 to 974);
19. NattNarain (975 to 983);
20. Mali Gaura (984 to 988);
21. Maru (989 to 1106);
22. Tukhari (1107 to 1117);
23. Kedara (1118 to 1124);
24. Bhaireo (1125 to 1167);

25. Basant (1168 to 1196); 26. Sarang (1197 to 1253);
 27. Malaar (1254 to 1293); 28. Kanarra (1294 to 1318);
 29. Kalian (1319 to 1326); 30. Prabhaati (1327 to 1351);
 31. Jaijavanti (1352-1353); and followed by -
 Saloak Saheskriti (1353-1360); Gatha-Phuneh-Chauboley
 (1360-1364); Saloak Kabir (1364-1377); Saloak Farid
 (1377-1384); Savaiyye (1385-1409); Saloak Vaaran tey
 Vadheek (1410-1426); Saloak Mahla 9 (1426 to 1429);
 Mundavani Mahala 5 (1429) & Raag Mala (1429-1430)

NAMES OF THE BAANI CONTRIBUTORS

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|--|----------------------------|
| 1. Guru Nanak | 2. Guru Angad |
| 3. Guru Amardas | 4. Guru Ramdas |
| 5. Guru Arjun | 6. Guru Tegh Bahadur |
| 7. Saint Kabir | 8. Saint Namdev |
| 9. Saint Ravidas | 10. Sheikh Farid |
| 11. Saint Trilochan | 12. Saint Dhanaa |
| 13. Saint Beni | 14. Saint Jaidev |
| 15. Saint Bhikhan | 16. Saint Ramanand |
| 17. Saint Parmanand | 18. Saint Pipa |
| 19. Saint Sadhnaa | 20. Saint Sain |
| 21. Saint Surdas | 22 to 24 (Three Gursikhs): |
| [1. Baba Sunder, 2. Bard Rai Balvand and 3. Bard Sattaa]; | |
| 25 to 35 (11 Bhattas): 1. Kalsahaar, 2. Jaalap, 3. Keerat, | |
| 4. Bhikhaa, 5. Salh, 6. Bhalh, 7. Nalh, 8. Balh, 9. Gaiyand, | |
| 10. Mathura, and 11. Harbans. | |

CERTAIN IMPORTANT REFERENCES

Japp, Rehraas, Sohila (GGS - Pages 1 to 13);
 Poota Mata kee Asees (92, 396, 417, 1138);

Barah Maha Majh Mahla 5 (133 to 136) and Tukhari
 Chhantt Mahla 1 Barah Maha (1107 to 1110);
 Gauri Bavan Akhari Mahla 5 (250 to 262) and Raag Gauri
 Purbi Bavan Akhri Kabir jee (340 to 343);
 Gauri Sukhmani Mahla 5 (262 to 296);
 Babarbaani - Asa Mahla 1 – (360, 417-418) and Tilang
 Mahla 1 (722-723);
 Asa kee Vaar Mahla 1 (462 to 475);
 Alahannia – Raag Vadhans Mahla 1 (578 to 582);
 Aarti – Dhanasari Mahla 1 (663, 695);
 Anand Karej Lavan – Raag Suhi Mahla 4 (773-774);
 Anand Sahib – Raag Ramkali Mahla 3 (917 to 922);
 Ramkali Sadd (923-924);
 Ramkali Mahla 1 – Oankaar (929 to 938);
 Ramkali Mahla 1 – Siddh Gosett (938 to 946);
 Ramkali kee Vaar – Rai Balvand tathaa Sattey Doom Aakhi
 (966 to 968);
 Saloak Bhagat Kabir jee (1364 to 1377); Sloak Sheikh Farid
 jee (1377 to 1384); Swaiyyas by the Bhatts (1389 to 1409);
 Saloak Mahla 9 (1426 to 1429)

SOME DIVINE WORDS OF THE AUTHORS:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ - ਪੰਨਾ ੧੫ ॥ ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ
 ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ
 ਕਿਆ ਰੀਸ ॥ ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥੪॥੩॥

“I crave for the company of persons of the most humble and
 of the lowest status in society, the true saints who consider
 themselves to be the lowliest of all, as I cannot think of
 associating with the rich people who are full of ego.
 Moreover, the True Lord also bestows His blessings and
 Grace on those humble people alone and the God’s

benevolence is showered on holy congregations of the humble”. (Guru Nanak, Page 15)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ - ਪੰਨਾ ੬੨॥ ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥
Everything is below Truthfulness, but Truthful Living is the highest of all virtues. (Guru Nanak, Page 62)

ਆਸਾ ਕੀ ਵਾਰ ਮਹਲਾ ੧ - ਪੰਨਾ ੪੭੩ ॥ ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ
ਜੰਮਹਿ ਰਾਜਾਨ ॥ ੧੯ ॥

For the equality and dignity of females, Guru Nanak preaches: “Why condemn women who give birth to Kings and all other human beings?” (Guru Nanak, Page 473)

ਆਸਾ ਕੀ ਵਾਰ ਮਹਲਾ ੨ - ਪੰਨਾ ੪੭੪ ॥ ਸਲਾਮੁ ਜਬਾਬੁ ਦੇਵੈ ਕਰੇ ਮੁੰਢਹੁ
ਘੁਥਾ ਜਾਇ ॥ ਨਾਨਕ ਦੇਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥ ੨ ॥ ੨੧ ॥

Guru cautions us: “If a person does not accept complete surrender to his Master by wiping out his self and ego, and on one hand he worships the True Lord while on the other argues and questions the Lord, then he is not acceptable to the Lord as he has lost his way”. (Guru Angad, Page 474)

ਆਸਾ ਕੀ ਵਾਰ ਮਹਲਾ ੨ - ਪੰਨਾ ੪੭੪ ॥ ਜੋ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ
ਕਹਿਆ ਵਾਉ ॥ ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥ ੨ ॥ ੨੨ ॥

Through another Saloak, Guru Angad says: “How could a person sowing the seeds of poison, look for Nectar as the reward? There is no justification for a person, who indulges in causing sufferings to others to expect joy or comforts in return. Whatever you sow, so shall you reap”! (Page 474)

ਬਿਲਾਵਲ ਕੀ ਵਾਰ ਸਲੋਕ ਮਹਲਾ ੩ - ਪੰਨਾ ੮੫੩ ॥ ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ
ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥ ਸਤਿਗੁਰਿ
ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ
ਬਖਸਣਹਾਰੁ ॥ ੧ ॥ ੧੦ ॥

Guru prays: "O God! The world is in flames. Save it with Your Mercy. O True Lord! Save it by whatever method You deem it fit. The True Guru has revealed that he who reflects on the Divine Word is ever at peace. O Nanak! Without the True Lord, there is no one else to bless us with forgiveness." (Guru Amardas, Page 853)

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ - ਪੰਨਾ ੯੧੮ ॥ ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ
ਅੰਤਿ ਪਛੋਤਾਈਐ ॥ ੧੧ ॥

Guru says: "Let us avoid any such action or deed for which we have to repent or feel ashamed in old age or at the time of death." (Guru Amardas, Page 918)

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ - ਪੰਨਾ ੧੬੭ ॥ ਜੋ ਹਮਰੀ ਬਿਧਿ ਹੋਤੀ ਮੇਰੇ
ਸਤਿਗੁਰਾ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਣਹੁ ਆਪੇ ॥ ਹਮ ਰੁਲਤੇ ਫਿਰਤੇ ਕੋਈ ਬਾਤ
ਨ ਪੁਛਤਾ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਕੀਰੇ ਹਮ ਥਾਪੇ ॥ ਧੰਨੁ ਧੰਨੁ ਗੁਰੂ ਨਾਨਕ ਜਨ
ਕੇਰਾ ਜਿਤੁ ਮਿਲਿਐ ਚੁਕੇ ਸਭਿ ਸੋਗ ਸੰਤਾਪੇ ॥ ੪ ॥ ੫ ॥

Guru reflects: "O Almighty God! Only You know my state of mind, only You know all the techniques of improving us. We are behaving like worms, roaming around in disgust, and no one even looks at us. You have raised us to Your own higher level by granting us Your Company and saved worms like us from destruction." (Guru Ramdas, Page 167)

ਵਡਹੰਸੁ ਮਹਲਾ ੪ - ਪੰਨਾ ੫੬੧ ॥ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁੰਦਰੁ ਮੈ ਸਾਰ ਨ ਜਾਣੀ ॥
ਹਉ ਹਰਿ ਪ੍ਰਭ ਛੋਡਿ ਦੂਜੈ ਲੋਭਾਣੀ ॥ ੧ ॥

Guru says: “My beloved True Lord is really very beautiful and charming, but I was such a fool that I could never appreciate His Greatness. Instead, I was always engrossed in worldly false attachments due to my dual-mindedness, having completely forgotten my Lord”.

(Guru Ramdas, Page 561)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ - ਪੰਨਾ ੨੦ ॥ ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਵੇਈ ਕੋਇ
ਨ ਦੇਇ ॥ ਲਾਗੁ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥ ਸਭੋ ਭਜੈ ਆਸਰਾ ਚੁਕੈ
ਸਭੁ ਅਸਰਾਉ ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥ ੧ ॥

Guru says that when a person is in dire straits and there come none to help. When one is besieged by enemies and ones kinsmen desert him. When he has lost all hope and help from anyone. Let him only set mind on the True Lord and then no harm shall touch him. (Guru Arjun, Page 70)

ਸੋਰਠਿ ਮਹਲਾ ੫ - ਪੰਨਾ ੬੧੩ ॥ ਹਮ ਮੈਲੇ ਤੁਮ ਊਜਲ ਕਰਤੇ ਹਮ ਨਿਰਗੁਨ
ਤੂ ਦਾਤਾ ॥ ਹਮ ਮੂਰਖ ਤੁਮ ਚਤੁਰ ਸਿਆਣੇ ਤੂ ਸਰਬ ਕਲਾ ਕਾ ਗਿਆਤਾ ॥੧॥
ਮਾਧੋ ਹਮ ਐਸੇ ਤੂ ਐਸਾ ॥ ਹਮ ਪਾਪੀ ਤੁਮ ਪਾਪ ਖੰਡਨ ਨੀਕੋ ਠਕਿਰ ਦੇਸਾ ॥
ਰਹਾਉ ॥

Guru says: “O Almighty God! We are filthy, You are Immaculate; we are devoid of merit whereas You are the Beneficent Lord. We are ignorant, You are intelligent and wise. You are truly the Master of all arts and techniques. O God! Such we are but You are exclusively Unique. We are sinners whereas You the destroyer of sins, and Your abode is beauteous. (Guru Arjun, Page 613)

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ - ਪੰਨਾ ੫੩੬ ॥ ਜਗਤ ਮੈ ਝੂਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ ॥
ਅਪਨੇ ਹੀ ਸੁਖ ਸਿਉ ਸਭ ਲਾਗੇ ਕਿਆ ਦਾਰਾ ਕਿਆ ਮੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮੇਰਉ ਮੇਰਉ ਸਭੈ ਕਹਤ ਹੈ ਹਿਤ ਸਿਉ ਬਾਧਿਓ ਚੀਤ ॥ ਅੰਤਿ ਕਾਲਿ ਸੰਗੀ
ਨਹ ਕੋਉ ਇਹ ਅਚਰਜ ਹੈ ਰੀਤਿ ॥੧॥ ਮਨ ਮੁਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ ਸਿਖ
ਦੈ ਹਾਰਿਓ ਨੀਤ ॥ ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ ॥੩॥

Guru says that I have found out the falseness of all world attachments. Everyone seeks his own happiness, one's wife or one's closest friend claims, "He is mine, he is mine". When a person is alive, they all cling to him but in death neither friend nor wife keeps company. Such are the world's strange ways, which I have often taught thee this. But, my foolish mind, thou hast grasped not my teachings till now! Saith Nanak: Only by singing the songs of the True Lord can the pilgrim safely cross life's terrible ocean. (Guru Tegh Bahadur, Page 536)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ - ਪੰਨਾ ੮੩੧ ॥ ਜੈਸੇ ਪਾਹਨੁ ਜਲ ਮਹਿ ਰਾਖਿਓ ਭੇਦੈ
ਨਾਹਿ ਤਿਹ ਪਾਨੀ ॥ ਤੈਸੇ ਹੀ ਤੁਮ ਤਾਹਿ ਪਛਾਨਹੁ ਭਗਤਿ ਹੀਨ ਜੋ ਪ੍ਰਾਨੀ ॥

Guru teaches us: "As a stone is kept immersed in water, but the water penetrates it not; so we deem that person who is without the love and worship of the True Lord, Almighty God. Now we have to reflect whether we are also like a stone or we have controlled our worldly desires by reciting the Lord's Name. (Guru Tegh Bahadur, Page 831)

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ - ਪੰਨਾ ੬੫੬ ॥ ਹਿੰਦੈ ਕਪਟੁ ਮੁਖ
ਗਿਆਨੀ ॥ ਝੂਠੇ ਕਹਾ ਬਿਲੋਵਸਿ ਪਾਨੀ ॥ ਕਾਂਇਆ ਮਾਂਜਸਿ ਕਉਨ ਗੁਨਾਂ ॥
ਜਉ ਘਟ ਭਤਿਰਿ ਹੈ ਮਲਨਾਂ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲਉਕੀ ਅਠਸਠਿ ਤੀਰਥ ਨ੍ਰਾਈ
॥ ਕਉਰਾਪਨੁ ਤਉ ਨ ਜਾਈ ॥ ੨ ॥ ਕਹਿ ਕਬੀਰ ਬੀਚਾਰੀ ॥ ਭਵ ਸਾਗਰੁ
ਤਾਰਿ ਮੁਰਾਰੀ ॥ ੩ ॥ ੮ ॥

Saint Kabir says: "O Mate! In your heart is deception though you talk of Divine Wisdom. What does it avail you,

hypocrite, to be always churning water/speaking lies? What spiritual gain do you get from scrupulously washing your body when your heart remains unclean? A gourd may be taken to bathe in each of the sixty-eight Hindu holy places of pilgrimage, but even so it will never lose its bitter taste! Saith Kabir, in deep meditation: Help me, O True Lord, to cross the trouble seas of the world. (Saint Kabir, P 656)

ਸਲੋਕ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕੇ - ਪੰਨਾ ੧੩੭੬ ॥ ਕਬੀਰ ਮਨੁ ਜਾਨੈ ਸਭ ਬਾਤ
ਜਾਨਤ ਹੀ ਅਉਗਨੁ ਕਰੈ ॥ ਕਾਹੇ ਕੀ ਕੁਸਲਾਤ ਹਾਥਿ ਦੀਪੁ ਕੂਏ ਪਰੈ ॥੨੧੬॥

Saint Kabir cautions: “O Kabir! The human mind realises and understands everything but knowingly commits mistakes and indulges in sinful actions. What could you do when a person carrying a lamp in the hand still falls in the well?” (Bhagat Kabir, Page 1376)

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ - ਪੰਨਾ ੬੯੨ ॥ ਹਮਰੋ ਕਰਤਾ ਰਾਮੁ
ਸਨੇਹੀ ॥ ਕਾਹੇ ਰੇ ਨਰ ਗਰਬੁ ਕਰਤ ਹਰੁ ਬਿਨਸਿ ਜਾਇ ਤੂਠੀ ਦੇਹੀ॥ਰਹਾਉ॥

Saint Namdev reminds: “Our Lord-Creator is the beloved True Master. O Brother! Why are you so proud with egoism, when this body of yours is false, transient and likely to perish soon?” (Bhagat Namdev, Page 692)

ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ - ਪੰਨਾ ੮੭੫ ॥ ਹਿੰਦੂ ਅੰਨ੍ਹਾ ਤੁਰਕੁ
ਕਾਣਾ ॥ ਦੁਹਾਂ ਤੇ ਗਿਆਨੀ ਸਿਆਣਾ ॥ ਹਿੰਦੂ ਪੂਜੈ ਦੇਹੁਰਾ ਮੁਸਲਮਾਣੁ ਮਸੀਤਿ
॥ ਨਾਮੇ ਸੋਈ ਸੇਵਿਆ ਜਹ ਦੇਹੁਰਾ ਨਾ ਮਸੀਤਿ ॥ ੪ ॥ ੩ ॥ ੭ ॥

Saint Namdeo advises: “The Hindu is totally blind while the Turku (Musalmaan) is blind of one eye whereas a Giani (a learned person) is wiser than both. Because Hindu worships the god-idols while Musalmaan goes to the Mosque for his prayers in the belief that God resides therein only. O

Namdeo! I have worshipped the True Lord alone, who is Omnipresent, and is neither stuck up in a temple or mosque”. (Bhagat Namdeo, Page 875)

ਰਾਗੁ ਗਉੜੀ ਰਵਿਦਾਸ ਜੀ - ਪੰਨਾ ੩੪੫ ॥ ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥
ਦੁਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥ ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ
ਖਤਾ ਨਾ ਤਰਸੁ ਜਵਾਲੁ ॥ ੧ ॥

Saint Ravidas shares his spiritual thought: “The name of my city/kingdom where I reside is called **Begumpura** where there is no trace of any sufferings or worries of any type. Neither there is any worry in that place, nor there is any collection of taxes nor amassing of any wealth. There is no fear or inferior complex, nor there are any short – comings, or pitiable situations, and nobody suffers from any ailment or ills”. (Bhagat Ravidas, Page 345)

ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ - ਪੰਨਾ ੪੮੭ ॥ ਮਾਟੀ ਕੋ ਪੁਤਰਾ ਕੈਸੇ
ਨਚਤੁ ਹੈ ॥ ਦੇਖੈ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ਦਉਰਿਓ ਫਿਰਤੁ ਹੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਬ
ਕਛੁ ਪਾਵੈ ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ ॥ ਮਾਇਆ ਗਈ ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ ॥੧॥

Saint Ravidas tells about our state of mind: “This human being, a pigmy of earth, moves around with such an ego, which can see with the eyes, hear, speak and move around. Whenever he gains something, he feels elated with pride, but on losing wealth he starts crying and wailing”. (487)

ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ - ਪੰਨਾ ੧੩੭੮ ॥ ਫਰੀਦਾ ਜੇ ਤੂ ਅਕਲਿ ਲਤੀਫੁ ਕਾਲੇ
ਲਿਖੁ ਨ ਲੇਖ ॥ ਆਪਨੜੇ ਗਿਰੀਵਾਨ ਮਹਿ ਸਿਰੁ ਨੀਵਾਂ ਕਰਿ ਦੇਖੁ ॥ ੬ ॥

Sheikh Farid reminds: “O Farid! If you are really wise and knowledgeable, you need not be engrossed in vicious and sinful actions. In fact, one should look inwards and find out ones real worth, as to how virtuous a person is”. (P. 1378)

ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ - ਪੰਨਾ ੧੩੭੮ ॥ ਫਰੀਦਾ ਜਾ ਲਬੁ ਤਾ ਨੇਹੁ ਕਿਆ ਲਬੁ
ਤ ਕੂੜਾ ਨੇਹੁ ॥ ਕਿਚਰੁ ਝਤਿ ਲਘਾਈਐ ਛਪਰਿ ਤੁਟੈ ਮੇਹੁ ॥ ੧੮ ॥

Sheikh Farid says: "Where there is greed, how can there be true love? How long will a leaking roof shelter us from rain?" (Page 1378)

ਗੁਜਰੀ ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਉ ਕੇ - ਪੰਨਾ ੫੨੫ ॥ ਅੰਤਰੁ ਮਲਿ ਨਿਰਮਲੁ ਨਹੀ
ਕੀਨਾ ਬਾਹਰਿ ਭੇਖ ਉਦਾਸੀ ॥ ਹਿਰਦੈ ਕਮਲੁ ਘਟਿ ਬ੍ਰਹਮ ਨ ਚੀਨ੍ਹਾ ਕਾਹੇ
ਭਇਆ ਸੰਨਿਆਸੀ ॥ ੧ ॥

Saint Trilochan tells us about a hypocrite: "The man is full of the filth of sinful actions and vicious thoughts though out-worldly he poses to be leading the life of a detached mendicant. He has not realised the True Lord, abiding within his inner-self. What is the use of dressing up like a so called mendicant?" (Bhagat Trilochan, Page 525)

ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ - ਪੰਨਾ ੪੮੮ ॥ ਪਾਖਣਿ ਕੀਟੁ ਗੁਪਤੁ ਹੋਇ
ਰਹਤਾ ਤਾ ਚੋ ਮਾਰਗੁ ਨਾਹੀ ॥ ਕਾਰੈ ਧੰਨਾ ਪੂਰਨ ਤਾਹੂ ਕੇ ਮਤ ਰੇ ਜੀਅ ਡਰਾਂਹੀ
॥ ੩ ॥ ੩ ॥

Saint Dhannaa says: "The small worm/insect living in the rocks has no outlets for feeding himself. If he could be sustained and fed therein, O Man! Why are you worried about your livelihood or survival?" (Bhagat Dhanna, P 488)

ਸ੍ਰੀਰਾਗੁ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਉ ਕੀ - ਪੰਨਾ ੯੩ ॥ ਨਿਕੁਟੀ ਦੇਹ ਦੇਖਿ ਧੁਨਿ
ਉਪਜੈ ਮਾਨ ਕਰਤ ਨਹੀ ਬੁਝੈ ॥ ਲਾਲਚੁ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੁ ਨ
ਸੁਝੈ ॥ ਥਾਕਾ ਤੇਜੁ ਉਡਿਆ ਮਨੁ ਪੰਖੀ ਘਰਿ ਅੰਗਨਿ ਨ ਸੁਖਾਈ ॥ ਬਾਣੀ ਕਰੈ
ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ ॥ ੫ ॥

Saint Beni expresses: "You have developed a lot of love for your grand children and seeing them keeps you amused.

You feel proud of your big family whereas they may not even care a fig for you. You always aspire for a longer life when you cannot even see properly. The life's glitter comes to an end, when your soul leaves the glamorous body and no one is interested in keeping you in the house. O Beni! Listen to me, saintly brothers. Who has earned salvation at the time of death? (However, one can achieve emancipation through True Lord's Name during one's life itself provided one lives according to His Command/Hukam.)” (Page 93)

ਗੁਜਰੀ ਸ੍ਰੀ ਜੈਦੇਵ ਜੀਉ - ਪੰਨਾ ੫੨੬ ॥ ਗੋਬਿੰਦ ਗੋਬਿੰਦੋਤਿ ਜਪਿ ਨਰ ਸਕਲ
ਸਿਧਿ ਪਦੰ ॥ ਜੈਦੇਵ ਆਇਉ ਤਸ ਸਫੁਟੰ ਭਵ ਭੂਤ ਸਰਬ ਗਤੰ ॥ ੫ ॥ ੧ ॥

Saint Jaidev guides us: “Let us recite the True Name of the Lord, Who is Master of all occult powers and is the benefactor of all worldly possessions. O Jaidev! I have sought the support of the Almighty God, Who is ever Omnipresent and pervades everywhere. Let us always meditate on Him!” (Bhagat Jaidev, Page 526)

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਕੀ - ਪੰਨਾ ੬੫੯ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤ
ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥ ਗੁਰ ਪਰਸਾਦਿ ਕਹੈ ਜਨੁ ਭੀਖਨੁ
ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥ ੩ ॥ ੧ ॥

Saint Bhikhan says: “O True Lord! Your True Name is the only Nectar and pure like water which could function as the panacea of all the worldly ills. O Bhikhan! This human being could attain salvation through His Grace only”. (659)

ਬਸੰਤੁ ਰਾਮਾਨੰਦ ਜੀ - ਪੰਨਾ ੧੧੯੫ ॥ ਸਤਿਗੁਰ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ ॥ ਜਿਨਿ
ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ ॥ ਰਾਮਾਨੰਦ ਸੁਆਮੀ ਰਮਤ ਬ੍ਰਹਮ ॥ ਗੁਰ ਕਾ
ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥ ੩ ॥ ੧ ॥

Saint Ramanand tells us: “O Almighty God! I would offer myself as a sacrifice to You, Who has helped me to get rid of all my misgivings and dual – mindedness. O Ramanand! I sing the praises of the True Lord, being imbued with His love, as the Guru’s Divine Word helps me to rid myself of all my doubts”. (Bhagat Ramanand, Page 1195)

ਸਾਰੰਗ ਬਾਣੀ ਪਰਮਾਨੰਦ ਜੀ ਕੀ - ਪੰਨਾ ੧੨੫੩ ॥ ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ ਨਹੀ
ਛੁਟੀ ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ ॥ ਪਰਮਾਨੰਦ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕਥਾ ਪੁਨੀਤ
ਨ ਚਾਲੀ ॥ ੩ ॥ ੧ ॥ ੬ ॥

Saint Parmanand shares with us: “Neither you have given up violence from your mind, nor you have shown any kindness to other beings. O Parmanand! We have never discussed the Greatness of the True Lord in the company of holy saints”. (Bhagat Parmanand, Page 1253)

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਪੀਪਾ ਕੀ - ਪੰਨਾ ੬੯੫ ॥ ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ
ਖੋਜੈ ਸੋ ਪਾਵੈ ॥ ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥੨॥੩॥

Saint Pipa tells us: “The True Lord, Who is pervading the whole universe, is present in this body and can be realised by a seeker of Truth. O Pipa! The Lord-sublime (Prime - Soul) is within this body which could only be realised by the guidance of Guru”. (Bhagat Pipa, Page 695)

ਬਾਣੀ ਸਧਨੇ ਕੀ ਰਾਗੁ ਬਿਲਾਵਲੁ - ਪੰਨਾ ੮੫੮ ॥ ਮੈ ਨਾਹੀ ਕਛੁ ਹਉ ਨਹੀ
ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥ ਅਉਸਰ ਲਜਾ ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨੁ ਤੋਰਾ ॥੪॥੧॥

Saint Sadhnaa says: “O True Lord! I am nothing in myself; I have nothing to offer; there is nothing that by right I can claim from Thee! At this moment of desperation, Sadhna, Thy devotee prayeth: O God, protect me from shame” (858)

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਸ੍ਰੀ ਸੈਣੁ - ਪੰਨਾ ੬੯੫ ॥ ਮਦਨ ਮੂਰਤਿ ਭੈ ਤਾਰਿ
ਗੋਬਿੰਦੇ ॥ ਸੈਨ ਭਣੈ ਭਜੁ ਪਰਮਾਨੰਦੇ ॥ ੪ ॥ ੨ ॥

Saint Sain shares his feelings: “O Almighty God! May You save me from this tortuous ocean of life, being the personification in the form of complete equipoise. O Sain! I always worship the True Lord alone, the source of all bliss!” (Bhagat Sain, Page 695)

ਸਾਰੰਗ ਸੂਰਦਾਸ - ਪੰਨਾ ੧੨੫੩ ॥ ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਆਨ ਜੁ ਚਾਹਤ
ਜਿਉ ਕੁਸਟੀ ਤਨਿ ਜੋਕ ॥ ਸੂਰਦਾਸ ਮਨੁ ਪ੍ਰਭਿ ਹਥਿ ਲੀਨੋ ਦੀਨੋ ਇਹੁ ਪਰਲੋਕ
॥ ੨ ॥ ੧ ॥ ੮ ॥

Saint Surdas cautions us: “Those persons, who look for the support of someone else leaving the support of the wonderful True Lord, die painful death just as the leech dies sucking the blood of a leper. O Surdas! Our mind is under the control of the True Lord who has bestowed all the joy and bliss of life, like the heaven”. (Bhagat Surdas, P. 1253)

ਰਾਮਕਲੀ ਸਦੁ - ਪੰਨਾ ੯੨੪ ॥ ਹਰਿ ਗੁਰਹਿ ਭਾਣਾ ਦੀਈ ਵਡਿਆਈ ਧੁਰਿ
ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ਜੀਉ ॥ ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ ਜਗਤੁ ਪੈਰੀ
ਪਾਇ ਜੀਉ ॥ ੬ ॥ ੧ ॥

Baba Sunder narrates: “By the Divine will was this greatness conferred, as Writ since Primal Time by the True Lord predestined. Says Sunder! Listen all you devoted to the Master! The whole humanity makes obeisance to the Almighty God.” (Page 924)

GURU GRANTH’S UNIVERSALITY ASPECT

A few instances from the Guru Granth Sahib are quoted with a view to share with the international community as to

why Sikhism is an independent religion and that too why it is the most appealing to non-Sikhs as well. It is as modern as any other cosmos invention by the world Scientists. About five centuries ago, Guru Nanak Sahib shared his spiritual enlightenment with the audience. {Relevant Page number from the Guru Granth Sahib (GGS) is shown in brackets at the end}:

॥ਜਪੁ॥ ਥਾਪਿਆ ਨਾ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ॥
“The True Lord is self manifested and is neither created nor sustained by anyone else. He exists by Himself and is beyond the effects of the veil of worldly falsehood”. (P. 2)

॥ਜਪੁ॥ ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
“The Universe has no end and it extends further. Except God, no one knows its end”. (P. 3)

॥ਜਪੁ॥ ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ
ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ
ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆਂ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ ਥਿਤਿ
ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ
ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ ੨੧ ॥

“No one knows the time, date, period, day, or season or month of the year when this Universe came into existence. Let it be clearly understood that the Lord alone knows who has created all this and none else could venture into such details. Had it known to someone, they could have recorded it in their holy scriptures with supporting evidence”. (P. 4)

॥ਜਪੁ॥ ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ
ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੁ ਇਕੁ ਧਾਤੁ

॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ
ਜਾਣੈ ਆਪੁ ॥ ੨੨ ॥

“There are hundred thousands of planets like the earth and firmaments above the skies. In fact, there is no end to God’s Creation. Countless persons have got weary of their research but without any clue. Even people with knowledge of their holy scriptures have tried in vain, finally admitting it as beyond their grasp, the Universe being limitless. According to Semantic texts like Qur’an, there are eighteen thousand worlds but there is only fundamental truth that there is no end to the Lord’s Creation and none could limit God’s limitless creation. Instead, persons who ventured into these details have perished leaving the job incomplete. Had they known, they could have recorded in their Holy Scriptures! O Nanak! Let us admit that the Lord is Great, Limitless and beyond our comprehension and He alone knows His Vastness and Greatness”. (Page 5)

॥ਜਪੁ॥ ਜੇ ਕੋ ਆਖੈ ਬੋਲਵਿਗਾੜੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ॥੨੬॥
“If someone says that he can describe God, then that person is to be considered as greatest of fools”. (Page 6)

॥ਜਪੁ॥ ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥੩੧॥
“The True Lord pervades everywhere and He has established Himself through the regions of the Universe. For the Creation’s sustenance and survival, God has provided everything once for all times”. (Page 7)

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ - ਪੰਨਾ ੯ ॥ ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥
ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥ ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥
ਆਖਿ ਬਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥ ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥ ਵਡਾ ਨ

ਹੋਵੈ ਘਾਟਿ ਨਾ ਜਾਇ ॥੨॥ ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥ ਦੇਦਾ ਰਹੈ ਨ ਚੁਕੈ
ਭੋਗੁ ॥ ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥ ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥ ੩ ॥

“O my dear Mother! Why should I forget such a Lord, who is True and whose Name is an embodiment of Truth? Neither does the Lord die nor He is affected by any grief. He constantly showers His favours on us, so we should never forget His blessings. Also remember that neither anyone else ever existed before Him nor in future there will be anyone equivalent to Him in Greatness”. (Page 9)

ਆਸਾ ਮਹਲਾ ੫ - ਪੰਨਾ ੧੨ ॥ ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ
ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥ ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥ ਮਿਲੁ
ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥ ੧ ॥

“O Brother! This life given to us as a human being is in fact meant for availing the chance of uniting with the True Lord. Nothing else, apart from Lord’s True Name, is of any avail. Hence meditate on the True Name in the company of holy saints and congregations. This will lead you to enjoy a satisfied and successful life”. (Page 12)

ਸੋਹਿਲਾ ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ - ਪੰਨਾ ੧੩ ॥ ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ
ਸੋਇ ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥ ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ
ਹੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥ ੩ ॥

“The same light shines forth from Lord’s Creation. It is through His light that the whole firmament is lit. But this enlightenment comes through the Guru’s guidance. To abide by the Will of God or whatever pleases the Lord, is the best prayer to Him”. (Page 13)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ - ਪੰਨਾ ੬੨ ॥ ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ
॥ ੫ ॥ ਸਭੁ ਕੋ ਉਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥ ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ
ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ ॥ ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਧੁਰਿ ਬਖਸ ਨ ਮੇਟੈ
ਕੋਇ ॥ ੬ ॥

“Everything is below Truthfulness, but Truthful living is the highest of all virtues. Everyone, being created in the image of God, is considered high and with esteem, none can be bereft of the True Name”. (Page 62)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ - ਪੰਨਾ ੭੪ ॥ ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ ॥ ਪੈ
ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ ॥ ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ
ਜੀਉ ॥ ੧੩ ॥

“The Merciful True Lord has now given the Command that neither anyone shall oppress others with force nor cause any pain to another person. And, all shall live in Peace. O dear friend, such is the Rule of my Compassionate God”. (P. 74)

ਰਾਗੁ ਮਾਝ ਮਹਲਾ ੫ - ਪੰਨਾ ੯੭ ॥ ਸਭੁ ਕੋ ਆਸੈ ਤੇਰੀ ਬੈਠਾ ॥ ਘਟ ਘਟ
ਅੰਤਰਿ ਤੂੰਹੈ ਵੁਠਾ ॥ ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਿਰਾ
ਜੀਉ ॥ ੩ ॥

“O True Lord! Everyone in this universe is pinning high hopes on You. You are present in the hearts of all beings. All consider themselves equal partners in receiving Your benedictions and blessings, as everyone finds You within himself in equal measure, and none perceives You as a separate Entity”. (Page 97)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ - ਪੰਨਾ ੧੭੬ ॥ ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ
ਬਰੀਆ ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆਂ ॥ ੧ ॥ ਰਹਾਉ ॥

“O Brother! No one knows for how long a person shall remain alive in this world and as such this the only chance in life when one should take refuge under the the protection of the Almighty God”. (Page 176)

ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫ - ਪੰਨਾ ੨੬੬ ॥ ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ
॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥ ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ
॥ ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ ॥ ੩-੮ ॥

“Of all devotion, the best devotion is to recite the Name of God and perform noble deeds. Of all the actions, the best action is to remove the filth of evil inclinations by association with saints in holy congregation”. (Page 266)

ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫ - ਪੰਨਾ ੨੮੪ ॥ ਜਾ ਕੀ ਲੀਲਾ ਕੀ ਮਿਤਿ ਨਾਹਿ ॥
ਸਗਲ ਦੇਵ ਹਾਰੇ ਅਵਗਾਹਿ ॥ ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੁਤੁ ॥ ਸਗਲ ਪਰੋਈ
ਅਪੁਨੈ ਸੁਤਿ ॥ ੧੬-੩ ॥

“There is no end to the worldly drama of the True Lord, and even all the gods have given up their efforts in trying to comprehend His Greatness and they could not find His depth and vastness. How could the son know about details of His Father’s birth? The whole universe is the creation of the True Lord”. (Page 284)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ - ਪੰਨਾ ੩੪੯ ॥ ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ
ਗੁਣੀ ਗਹੀਰਾ ॥ ਕੋਈ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡ ਚੀਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥

“O my True Lord! You are the Greatest Power, established in an exalted position and You are like an ocean of virtues and the highest qualities. None else knows the extent of Your Great set up”. (Page 349)

ਆਸਾ ਮਹਲਾ ੧ - ਪੰਨਾ ੩੫● ॥ ਸਾਹਿਬ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ
ਹੈ ॥ ੧ ॥ ਰਹਾਉ ॥

“O True Lord! You alone are the exclusive power in the Universe and throughout all the ages – in the very beginning, past, present and future. You are the only True Authority bestowing all the Bounties”. (Page 350)

ਆਸਾ ਕੀ ਵਾਰ ਸਲੋਕ ਮਹਲਾ ੧ - ਪੰਨਾ ੪੬੬ ॥ ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ
ਵਿਚਿ ਗਇਆ ॥ ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥ ਹਉ ਵਿਚਿ ਦਿਤਾ
ਹਉ ਵਿਚਿ ਲਇਆ ॥ ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥

“Everyone in this world is being controlled by his ego and pride. Person is also born or faces death under the effective control of ego. We give something to others under the effects of ego and also take under the same pretext. Similarly under the influence of our ego, we perform many actions leading to profits or losses in life”. (Page 466)

ਆਸਾ ਕੀ ਵਾਰ ਸਲੋਕ ਮਹਲਾ ੧ - ਪੰਨਾ ੪੬੮ ॥ ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ
ਸਭੁ ਸੰਸਾਰੁ ॥ ਕੂੜੁ ਮੰਡਪੁ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ ॥ ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ
ਰੁਪਾ ਕੂੜੁ ਕੂੜੁ ਪੈਨੁਣਹਾਰੁ ॥ ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ ॥
ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥ ਕੂੜਿ ਕੈੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ
ਕਰਤਾਰੁ ॥ ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੇਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥ ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ
ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੈ ਕੂੜੁ ॥ ੧ ॥

“This whole world is a big mirage and fantasy in falsehood; So the ruler and the ruled are both perishable. All the palatial buildings and the vast establishments with canopies around appear false like the dramatics of the magician. Whatever is in existence is bound to vanish ultimately. O Nanak! I feel that apart from the True Lord, rest is all transient, false and perishable”. (Page 468)

ਆਸਾ ਕੀ ਵਾਰ ਸਲੋਕੁ ਮਹਲਾ ੧ - ਪੰਨਾ ੪੨੦ ॥ ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ
ਚੰਗਿਆਈਆ ਤਤੁ ॥

“O Nanak! Sweetness and humility are the essence of all virtues”. (Page 470)

ਆਸਾ ਕੀ ਵਾਰ ਮਹਲਾ ੧ - ਪੰਨਾ ੪੨੩ ॥ ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ
ਜੰਮਹਿ ਰਾਜਾਨ ॥ ੧੯ ॥

“Why condemn women who give birth to kings and all human-beings?” (Page 473)

ਸੋਰਠਿ ਮਹਲਾ ੫ - ਪੰਨਾ ੬੧੧ ॥ ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ
ਗੁਰ ਹਾਈ ॥

“Almighty God is the Father of all, we are all His children and accordingly you are my own good brother”. (Page 611)

ਧਨਾਸਰੀ ਮਹਲਾ ੧ - ਪੰਨਾ ੬੬੦ ॥ ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤ ਨਵਾ ਸਦਾ ਸਦਾ
ਦਾਤਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥

“O Brother! Our True Lord is ever fresh and new, who is bestowing His favours on us always, being our Lord - Benefactor”. (Page 660)

ਸੂਹੀ ਮਹਲਾ ੧ - ਪੰਨਾ ੭੨੮ ॥ ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥ ਪ੍ਰਣਵਤਿ
ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ ॥ ੪ ॥ ੧ ॥ ੨ ॥

“O Good Mates! How could we call ourselves good and others bad? Prays Nanak: the Emancipation could only be attained through the True Lord alone”. (Page 728)

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ - ਪੰਨਾ ੭੫੯ ॥ ਸਤਿਗੁਰਿ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ
ਨਾ ਜਾਇ ॥ ਓਹੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥ ੧੩ ॥

“O Friend! The True Lord is ever existent and ever lasting. He is neither born nor faces death any time. In fact, such a Supreme True Entity is pervading all beings and whole creation, being Omnipresent and never perishes”. (P 759)

ਮਾਰੂ ਮਹਲਾ ੧ - ਪੰਨਾ ੧੦੩੫ ॥ ਅਰਬਦ ਨਰਬਦ ਯੁੰਧੁਕਾਰਾ ॥ ਧਰਣਿ ਨ
ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥ ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ
ਲਗਾਇਦਾ ॥ ੧ ॥

“O Limitless Lord! For a very long time, there was total darkness all around and there was neither the Earth nor the Sky. Neither there was day or night nor there was moon or sun and You alone were abiding in a state of Nothingness and complete silence”. (Page 1035)

ਭੈਰਉ ਮਹਲਾ ੫ - ਪੰਨਾ ੧੧੩੬ ॥ ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥ ਅਲਹ
ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨਿ ॥ ੪ ॥

“O Friend! Neither am I a Hindu nor am I a Moslem. My body, mind and soul belong to the One God alone”. (1136)

ਕਾਨੜਾ ਮਹਲਾ ੫ - ਪੰਨਾ ੧੨੯੯ ॥ ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥
ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥ ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ
ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥ ੧ ॥

“Now we find there is nobody inimical or unfriendly to us because we have developed love and friendship for the whole mankind. There is neither any enemy nor anyone stranger as we are now friendly to all”. (Page 1299)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ - ਪੰਨਾ ੧੩੩੦ ॥ ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ
ਬਤਾਇ ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥ ਜਨਮ ਮਰਨ ਦੁਖੁ
ਕਾਟੀਐ ਨਾਨਕ ਛੂਟਿਸਿ ਨਾਇ ॥ ੪ ॥ ੧੦ ॥

“We could seek the right path of uniting with the True Lord, instead of finding out details about someone’s birth or caste. But the real caste and status of a person is known by his actions alone. Through the Lord’s True Name, one gets emancipation”. (Page 1330)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ - ਪੰਨਾ ੧੩੩੩ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਹੈ ਦਾਤਾ ਜੋ ਇਛੈ
ਸੋ ਫਲੁ ਪਾਏ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਏ॥੪॥੩॥

“Almighty God is our true benefactor always, as we could gain all the comforts, as desired by us. O Nanak! The persons, who have followed the Guru’s Divine Word, have truly attained the True Lord”. (Page 1333)

ਪ੍ਰਭਾਤੀ ਬਾਣੀ ਕਬੀਰ ਜੀ ਕੀ - ਪੰਨਾ ੧੩੪੯ ॥ ਅਵਲਿ ਅਲਹ ਨੂਰੁ
ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥ ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਗੁ ਉਪਜਿਆ ਕਉਨ
ਭਲੇ ਕੇ ਮੰਦੇ ॥ ੧ ॥

“O Mate! God first created His light; and from it were all universe created. Yes, from God’s light came the whole world. Then, whom shall we call noble, and whom inferior”. (Page 1349)

ਸਲੋਕ ਭਗਤ ਕਬੀਰ - ਪੰਨਾ ੧੩੭੨ ॥ ਕਬੀਰ ਕਉਡੀ ਕਉਡੀ ਜੋਰਿ ਕੈ ਜੋਰੇ
ਲਾਖ ਕਰੋਰਿ ॥ ਚਲਤੀ ਬਾਰ ਨ ਕਛੁ ਮਿਲਿਓ ਲਈ ਲੰਗੋਟੀ ਤੋਰਿ ॥ ੧੪੪ ॥

“O Kabir! This human being collects money bit by bit and amasses wealth in crores, but at the time of his death, nothing accompanies him. In fact, he goes naked and with empty hands from this world”. (Page 1372)

ਸਲੋਕ ਫਰੀਦ ਕੇ - ਪੰਨਾ ੧੩੮੧/੮੨ ॥ ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ
ਮਨਿ ਨ ਹਵਾਇ ॥ ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥ ੭੮ ॥

“O Farid! Try to be nice to a person, who has inflicted some injuries and loss to you, without bearing any malice towards him. Forgiveness will result in your eternal bliss else you will be fretting and fuming inside with revenge, and you will gain everything in life”. (Page 1381-82)

ਸਲੋਕ ਮਹਲਾ ੯ - ਪੰਨਾ ੧੪੨੭ ॥ ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ
ਆਨ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥ ੧੬ ॥

“O Nanak! The person, who neither frightens anyone nor is afraid of anyone, is to be considered a true learned person, having full understanding”. (Be friendly, helpful and nice to all). (Page 1427)

IEWS OF OTHER PHILOSOPHERS

On going through the English Translation of the “Guru Granth Sahib”, several Philosophers and world fame Thinkers expressed their views and appreciated its contents which awaken the persons from their worldly attachment, darkness and slumber and make them attuned to the Almighty God. For the purpose of this Brief, a few instances are quoted for general information –

Author Max Arthur Macauliffe: In the introduction to his book “The Sikh Religion - (1909)”, Mr. Macauliffe wrote: “The Sikh religion differs as regards the authenticity of its dogmas from most other great theological systems. Many of the great teachers the world has known have not left a line of their own composition, and we only know what they taught through tradition or second-hand information. If Pythagoras wrote any of his tenets, his writings have not descended to us. We know the teaching of Sokrates only

through the writings of Plato and Xenophon. Budha has left no written memorials of his teaching. Kung fu-tze, known to Europeans as Confucius, left no documents in which he detailed the principles of his moral and social system. The Founder of Christianity did not reduce his doctrines to writing, and for them we are obliged to trust to the Gospels according to Matthew, Mark, Luke, and John. The Arabian Prophet did not himself reduce to writing the chapters of the Quran. They were written or compiled by his adherents and followers. But the compositions of the Sikh Gurus are preserved, and we know at first hand what they taught. They employed the vehicle of verse, which is generally unalterable by copyists, and we even become in time familiar with their different styles. No spurious compositions or extraneous dogmas can, therefore, be represented as theirs”.

Mrs. Pearl S. Buck, Nobel Laureate stated: “I have studied the scriptures of other great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I find here in these volumes. They are compact in spite of their length, and are a revelation of the vast reach of the human heart, varying from the most noble concept of God, to the recognition and indeed the insistence upon the practical needs of the human body. There is something strangely modern about these scriptures and this puzzled me until I learned that they are in fact comparatively modern, compiled as late as the 16th century, when explorers were beginning to discover that the globe upon which we all live is a single entity divided only by arbitrary lines of our own making”.

Prof. Arnold Toynbee says: Mankind's religious future may be obscure; yet one thing can be foreseen that in this coming religious debate, the Sikh religion, and its Scripture – Guru Granth, will have something of special value to say to the rest of the world. Of all the known religious scriptures, this Book is the most highly venerated. It means more to the Sikhs than Bible to the Christians, Qur'an to the Muslims, Bhagwad Gita to the Hindus or Torah to the Jews.

Duncan Greenlees, Theosophist from USA writes: "The more I dug into the pages of Guru Granth, the more I fell in love with them.... It is enough for us to take as it comes to us, to hear the lovely music in the truths as he sang, to try to live the life of inspired service and practical devotion, which he taught. For these things the world will always be in debt to Guru Nanak and to those through whom he spoke in the succeeding generations".

Prof. H. L. Bradshaw opines: "Sikhism is a Universal World Faith, a message for all men. This is amply illustrated in the writings of the Gurus. Sikhs must cease to think of their Faith as just another good religion and must begin to think in terms of 'Sikhism' being the religion for this New Age... The religion preached by Guru Nanak is the Faith of the New Age. It completely supplants and fulfils all the former dispensations of older religions. Books must be written proving this. The other religions contain the truth but 'Sikhism' contains the fullness of truth". He further says: "Guru Granth Sahib of all the world religious scriptures, alone states that there are innumerable worlds and universes other than our own. The Sikh religion is truly the answer to the problems of modern man".

SOME MORE GEMS FROM GURBAANI

Miracles delude only fools, who have no God in their hearts.

Almsgiving, austerity, fasting and penance are inferior to Truth; righteous action is superior to these all.

He, who forgets God and indulges in sensuous pleasures, suffers from pain within him.

A person wastes one's life in the pride of wealth and the glamour of false beauty.

If a person cares to listen to the Guru's Divine Words of wisdom, one could get rid oneself of all the vices and their poison by partaking the Nectar of the True Name.

Meditate on the Grace and Greatness of the Lord's True Name at all times.

There can be no worship of God without performance of good deeds.

Without prayer and praise of the Almighty God, darkness shall prevail.

As is the staff (stick) in the hand of a blind person, so is to us the Name of God.

The right way of living is to earn our livelihood through honest means and then share with the needy persons.

Do your work with your hands and feet, but keep your mind attuned to God.

God will not ask the person to what caste or race they belong, but He will question what good actions they have performed?

Birth and death occur by Divine Ordinance, and all beings come and go by Divine Will.

Do not blame others for your faults. Your own evil deeds are to blame. As you sow, so shall you reap!

Blessed are the twelve months, the seasons, the lunar and the solar days, the hours, the minutes and the seconds when we constantly and spontaneously keep on remembering True Name of the Almighty God.

If the garment be considered polluted and impure by a stain of blood, how can the minds of those be deemed pure who exploit and suck the blood of human beings?

Coveting another's woman, wealth and beauty amounts to the impurity of eyes (sin).

Wearing that kind of dress or eating that kind of food, which causes torment to the body and breeds evil in the mind, is distressful, O Friend!

If you are keen to play the game of love, step into my street with your head on your palm. Having set your foot upon it, lay down your head without any fear or grudge.

The Guru is the ladder, the boat, the raft, by means of which one may attain God.

God can neither be installed like an idol nor can He be shaped or described.

By drinking wine, the mortal often commits sins and vices.

As with the appearance of the sun, the moon disappears. So, when knowledge dawns, ignorance vanishes. Thus, Divine Words provide Spiritual & Temporal enlightenment for living a better and successful life.

O foolish person! Why are you proud when you are bound to quit the world as and when God so pleases?

Do not cause a quarrel by calling anyone bad.

Where 'self' exists, God is not there. Where God exists, 'self' disappears. Cursed by that mouth which says that the God takes birth. God neither takes birth nor dies.

Falsehood exhausts itself. Truth alone prevails ultimately.

If our friends are blessed with virtue, let us share the same with them but at the same time give up our own vices.

So long as we live in the world, we should keep on communicating with our fellow-beings.

We are good at talk but bad in deeds; and pretend to be pious and clean outside.

Live within God's Command, having unblemished body and Turban on head.

A faithless person, who after burning fires around himself, wearing saffron robes, undergoing all sorts of sufferings at home and leaving his own country wanders in foreign lands. But despite all this, he could not get ride of all the five demons and worldly vices.

Always remember the Almighty God; Perform good deeds and earn your livelihood with honest means; Share with the deserving and needy and Pray for the wellbeing of all and maintenance of world peace.

GURDUARA SAHIB – (Sikhs' Congregational Halls)

Gurduara Sahib is a sacred place for Sikhs. In all the Gurduaras established all over the world, the Sikhs' Sacred Scripture now well known as "Guru Granth Sahib", is kept open in the main Congregation Hall every day from early in the morning. The Gurduara Sahib is used for daily congregation and prayer – (recitation of Gurbaani, Kirtan, Katha and preaching of the Sikh tenets). The Gurduaras are open to all persons without any distinction provided a person entering the Gurduara Complex neither possesses nor is under the influence of alcohol, cigarettes or any other intoxicants/narcotics. One must cover one's head by tying a Turban or wearing a scarf, but should not wear a cap, hat or helmet, and take off footwear while entering the Congregation Hall. Then on entering the Congregation Hall, a person should kneel down and bow before the Guru Granth Sahib with humility and devotion. If someone

wishes too, present voluntary contribution in a humble way and then sit down on the carpet without any disturbance and listen to Kirtan and Katha attentively – (Sikh meditation is through singing and recitation of the sacred Hymns from the Guru Granth Sahib). Such an assembly of Sikhs is called “**Sangat**” – Congregation. Should there be any doubt or any person needs some more clarification, they should contact the Gurduara Management or any other Gursikh, who is well conversant with all aspects of the Sikh religion.

SIKH REHT MARYADA – (SGPC)

The Code of Sikh Conduct & Conventions – (Sikh Reht Maryada) published by the Shiromani Gurdwara Parbandhak Committee, Amritsar, Punjab, explains various aspects of the Sikh way of life, which every Sikh, wherever they may be residing, are required to follow for the sake of discipline, equality and uniformity. This Booklet in Punjabi and English is available free of cost in all the Gurduaras and one should, whether a casual visitor or adherent of the Sikh Faith, obtain a copy and read it thoughtfully. In accordance with the guidance provided in the Sikh Reht Maryada, the morning and evening recitations, including congregational prayers specifically arranged on Sundays or other special occasions, are concluded with the Ardaas – (formal supplication litany) generally conducted by the “Granthi”, who is a person appointed by the Gurduara Management to look after the congregational services. Before the start of “**Ardaas**”, all participants stand up with folded hands and attentively listen to the prayer. It begins like this –

ਤੂ ਠਾਕੁਰੁ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੀ ਰਾਸਿ ॥

ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੁਖ ਘਨੇਰੇ ॥
ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥ ਉਚੇ ਤੇ ਉਚਾ ਭਗਵੰਤ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੁਤਿ ਧਾਰੀ ॥ ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥
ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥

O Almighty God! You are our Master and we pray to You.
It is by Your Grace that we are given this body and soul.
You are our Mother and Father both, whereas we all are
Your children. Through Your blessing, we are enjoying this
comfortable life. O True Lord! No one knows Your
bounties, greatness and virtues, as You are Limitless and
the Greatest of the Great. The whole Universe, with all
worldly materials, is kept in a disciplined manner under
Your Command. Whosoever is created by You, follows
Your Edict. O Lord! You alone know Your functions &
limitless power. O Nanak! We, being Your humble
devotees, offer ourselves as a sacrifice to You. (GGS-268)

{All recite this Hymn.}

[Then an officiating Granthi starts the Sikh Prayer]

Having invoked the blessings of Almighty God, let us
remember Guru Nanak. Then remember Guru Angad,
Amardas and Ramdas. May they help us. Call upon then,
Arjun, Hargobind and remember Har Rai. Then invoke the
blessed Har Kishan whose vision heals all pains and
sorrows. Call upon Tegh Bahadur, remembrance of whom,
will help to shower all bounties. May Waheguru assist us at
all places. Then remember the Tenth Master, Guru Gobind
Singh Sahib, who comes to our rescue everywhere.
Concentrate your thoughts on the teachings and spirit of all
the ten Gurus enshrined in the visible body and the Word of

the Guru Granth Sahib, and say, “Waheguru” – (Wondrous True Lord, the Destroyer of worldly darkness).

Meditating on the achievements of all the devotees and truthful ones, including the Five Dear Ones, the four Princes (Sahibzadas), forty redeemed ones, and all those who remained steadfast in suffering and kept constant remembrance of the Divine Word, shared their earnings and food with other needy persons, earned their livelihood with dedication and wielded the sword to protect the weak, overlooked the faults and shortcomings of others and think of all with devotion and say, “Waheguru”.

Concentrate your minds on the achievements and struggles of those male and female members of the Khalsa, who laid down their lives in the cause of their Sikh religion and righteous actions, got their bodies dismembered bit by bit, got their skulls sawn off, and got mounted on spiked wheels, got their bodies sawn, sacrificed their lives in the service of their sacred shrines (Gurduaras) but did not waver in their Faith and remained steadfast in the cause of Sikhism to the last Hair of their body and to their last breath. O revered members of the Khalsa Order, concentrate your minds on the glorious deeds of those devotees and utter, glory to “Waheguru”.

Think of the Five Seats of Authority, the thrones of the Sikh religion and all other Gurduaras and say, “Waheguru”.

First of all, it is the prayer of the whole Khalsa before the Almighty God, may the Khalsa always remember - “Waheguru, Waheguru, Waheguru”, and may the whole

creation become happy and prosperous thereby. Wherever the Khalsa brotherhood is present and resides, may there be Divine protection and grace, let there be victory over worldly attachments, let there be protection of the tradition of grace, victory of the Panth, let there be Almighty's protection and say, O Khalsa! "Waheguru".

O Lord. Grant to Sikhs: the gift of Sikh Faith, the gift of uncut/untrimmed long hair, the gift of discipline, the gift of the knowledge, the gift of mutual trust, the gift of self – confidence and above all, the supreme gift of all gifts, the gift of communion with God through meditation on the Divine Word. May Sikhs freely rejoice the recitation of Amrit like Nectar of Gurbaani. Sikh concerts, the banners, flags and the mansions ever remain inviolate. May the cause of Truth and Justice prevail everywhere and at all times and utter, "Waheguru".

May the passions in the minds of the Sikhs remain calm and the reason, flow clear. O Almighty God continues to guide us all.

O Supreme True Entity, the Almighty God, Protector and Helper of the Panth, restore to us the right and privilege of unhindered management, free service of and access to "Nankana Sahib" and other shrines/historical places of the Gurus from which the Panth has been separated.

O True Lord, the honour of the humble, the strength of the weak, aid unto those who have none to rely upon, True Father, we humbly offer our prayer to You that we all in the form of Sangat – (congregation, have recited.....)

Gurbaani. Kindly pardon our errors, omissions and shortcomings and bless us all with your limitless bounties.

Grant us the association of those dear ones, on meeting whom one is reminded of Your Divine Name. O Nanak! Let there be ever Charhdi Kalaa - (high spirit and sense of optimism). In Thy Will, we pray for the wellbeing of all.

On the conclusion of the Prayer, all participants in congregation should respectfully bow before the revered Guru Granth Sahib, then stand up with folded hands and say – “Waheguru jee ka Khalsa – Waheguru jee kee Fateh” – {The Khalsa belongs to the Wondrous Lord and glorious victory also attributed to Him}.

Subsequently, the entire congregation jointly sings the following couplet – “Dohra”

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ, ਤਬੈ ਚਲਾਯੋ ਪੰਥ । ਸੱਭ ਸਿੱਖਨ ਕੋ ਹੁਕਮ ਹੈ,
ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ । ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ, ਪ੍ਰਗਟ ਗੁਰਾਂ ਦੀ ਦੇਹ । ਜੋ ਪ੍ਰਭ ਕੋ
ਮਿਲਬੋ ਚਹੇ, ਖੋਜ ਸੱਬਦ ਮਹਿ ਲੇਹ । ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ, ਆਕੀ ਰਹੇ ਨਾ
ਕੋਇ । ਖੁਆਰ ਹੋਇ ਸੱਭ ਮਿਲੇਗੇ, ਬਚੇ ਸਰਨ ਜੋ ਹੋਇ ।

The Will of God has ordained the Order of Khalsa. All the Sikhs are ordered to obey the Granth as their Guru. Also accept the Guru Granth as the visible body of all the Gurus. Whosoever desires to realise the Almighty God, understand the Divine Word and then follow its revelation. The Khalsa shall rule, there shall be no despair. The frustrated ones will come together, those who seek refuge with the Khalsa, shall be saved.

After the Prayer, the officiating Granthi will open the Guru Granth Sahib and read one “Shabd” at random. This is called a “Hukam/Vaak – Command”. The entire congregation listens to it carefully and in complete silence. Thereafter, Karhah Prashaad – Sacred Pudding specially prepared for the occasion, is consecrated with a ‘kirpaan’ (a small sword), and then it is distributed to all without any distinction.

FREE MEALS FOR ALL

After the conclusion of Congregational prayer, all participants proceed to the adjoining Hall, known as Free Common Kitchen for taking “Guru Kaa Langar”. All will sit on the long-lined carpets in rows and free meal is served to all. Like a reserved car-park for the disabled persons, if any person falls in the category of a disabled person or they are otherwise very old and frail and unable to sit on the ground, arrangements are generally made for appropriate bench/chair and table so that they feel comfortable while taking the food.

The “Guru kaa Langar” is open to everyone regardless of caste, colour, creed or gender. Often, it is the men who serve the food to women. According to the teachings of the Gurus, women are of equal dignity in the eyes of God. In fact, while preparing and cooking, Sikh males, together with women, play a more active role. Apart from equality and humility, Gurus had not only taught Sikhs to feed anyone who come to their house as well but also to do service in such a way that any new-comer or guest may not feel that they are partaking of some charity. In fact, they

should feel honoured as if they have come to the Guru's House, which belonged to all in equal measure. Sikhism believes that a person who has more should consider it as God's trust and share it in the same spirit. A human being is only an instrument to serve others because, in reality, the giver of bounties/goods is God, the Guru of us all.

CENTENARY AND GURPURB CELEBRATIONS

The best way to celebrate Centenaries, Gurpurbs and other Historical days is to read, recite, understand, follow, and share with others the true spirit of Divine Words enshrined in the sacred Scripture – Guru Granth Sahib. Once we start practising the teachings of Sikh Gurus, there shall remain peace, satisfaction and wellbeing all over the world. Hence it is the duty and responsibility of all Sikhs to act and live according to the basic tenets of the Sikh religion, explained in “Guru Granth Sahib”, and the Sikh Reht Maryada, freely available in Punjabi and English. Similarly, during the daily and weekly congregations either in a “Gurduara Sahib” or at other gatherings, we should spread the goodwill message of the Gurus so that there is global peace. Let there be no victor or victim; no powerful or weak; no high or low; no rich or poor and no wise or fool.

GURU KHALSA PANTH AND SIKHS

The Guru Khalsa Panth having the status of “Guruhood” means the whole body of committed Amrit-Initiated Sikhs and the Divine Word enshrined in the Guru Granth Sahib. All the ten Gurus established the Sikh religion, though the tenth Guru gave it its final form when he invested it with

Guruhood before breathing his last in 1708. So, all Sikhs where ever they reside should feel pride in their unique Sikh Identity, high moral character and truthful living.

All religions prescribe certain basic principles so dear to the Founders of their respective Faiths. The Litmus test to identify a **“Sikh”** could be applied if a person meets the following core requirements:

Any person who faithfully believes in –

- (1) One Immortal Supreme True Entity, the Almighty God - (Sikhs call Him: “Akaal Purkh or Kartaa Purkh or Waheguru”);
- (2) Ten Sikh Gurus from Guru Nanak to Guru Gobind Singh – (1469 to 1708 CE);
- (3) The Guru Granth Sahib incorporating Gurbaani – (The Divine Word – Revealed Hymns);
- (4) Teachings and Utterances of the Sikh Gurus - (explained in the Sikh Reht Maryada);
- (5) Initiation by Amrit ceremony bequeathed by the Tenth Guru;
- (6) Keeping up the long uncut hair, beard, moustaches and eyebrows and Turban on head for Singh males and headscarf for Kaur females;
- (7) Observance of equality without any caste, class, colour, creed, gender, profession, race, region or status and the person is recognizable as a “Singh or Kaur” and he/she, who does not owe allegiance to any other religion, is a **“SIKH”**.

WORLD POPULATION OF SIKHS

According to the “2003 Encyclopaedia Britannica Book of the Year”, the world population of “Sikhs” is “23.821” millions (Mid-2002). The majority of Sikhs reside in their Homeland Punjab State, and Punjabi is their main spoken language. The Diaspora Sikhs live peacefully like a bunch of different fresh flowers, and have adjusted well in their adopted free countries such as UK, Canada, USA, Singapore, Malaysia, Thailand, East Africa, Iran, Afghanistan, France, Germany, Australia, Fiji, New Zealand, where they have also established their Congregations Halls - Gurduaras.

MAIN FEATURES OF THE SIKH FAITH

1. Sikhs believe in Almighty God – the True Supreme Entity, and they remain attuned with True Lord;
2. Sikhs believe that God is the Father of all, and we all are His children. To live as sisters & brothers;
3. Sikhs worship God by reciting and following the Divine Word, and don’t worship any idol or statue;
4. Sikhs earn their livelihood through hard work and with honest means. They are always Optimistic;
5. Sikhs always pray for the well-being of all and ever wish to share with the deserving needy persons;
6. Sikhs believe that everything is below Truthfulness, but Truthful living is the highest of all virtues;
7. Sikh females enjoy equal rights at par with the Sikh males in all fields of life;
8. Sikhs believe in wholesome married family lifestyle, and avoid celibacy or Western’s single concept;

9. Sikhs recognize all human beings as belonging to one race, and ever endeavour to live in harmony;
10. Sikhs follow their own independent “Sikh Religion” because they are neither Hindus nor Muslims but respect all persons without any discrimination;
11. Sikhs have their unique identity by keeping up their long uncut hair, beard, moustaches, eyebrows & the Turban for Singh males and scarf for Kaur females;
12. Sikhs have their own Sacred Scripture well known as “Guru Granth Sahib” installed at all the Sikh Gurduaras – Congregational Halls which are open to all persons without any distinction;
13. Sikhs believe in the “Amrit Initiation” thereby enjoined to keep up “Articles of the Faith” – five Kakkaars i.e. (a) Kes: long uncut hair, (b) Kangha: a small wooden comb tucked in the hair-tress, (c) Kaschehraa: an underwear, the specially designed breeches, (d) Karaa: a steel ring worn on the right - hand wrist and (e) Kirpaan: a small sword in baldric.

HUMBLE REQUEST

Sikh Organisations are kindly requested to improve upon this Booklet and get it printed for free distribution amongst the Sikh families, other communities, schools, universities and institutes interested in knowing the Sikh religion and its adherents. In the voluntary service of the Guru Khalsa Panth, there are no Copy Rights.

Waheguru jee ka Khalsa Waheguru jee kee Fateh

Sikh Khalsa Mission Incorporated, NSW – Australia