



GURBANI
STUDY
COURSE: II

MOOL MANTR &
JAPJI SAHIB
PAURIS 1-5

Summer 2018

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh!

As you begin your Gurbani Study course, we would like to provide you with a little bit of background in regards to why this course was created, its overall purpose, and what you will gain by taking this course. We understand that this type of course is the first of its kind at a collegiate Sikh Student Association level. As a result, we have provided a detailed frequently asked questions (FAQ) section following the table of contents.

We also want to acknowledge that this curriculum may contain inadvertent errors and other issues that will require further editing. Just like you, we at Sikh Awakening are also students in Sikhi. Therefore, we ask that you forgive us for any mistakes contained in this curriculum. Despite consulting numerous well-respected sources and individuals knowledgeable in Gurbani, and working through several rounds of editing in drafting this curriculum, mistakes may unfortunately still have occurred. If you feel something could be improved, or have any other comments or questions, please email us at admin@sikhawakening.org. We promise to respond to your message as soon as possible.

In Chardi Kala,

Sikh Awakening Sevadaars

ਜੋ ਕਿਛੁ ਕਰੇ ਸੋ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ
ਹੁਕਮੁ ਚੁਕਾਈਐ ॥

jo kichh kare so bhalaa kar maaneeaaai hikamat hukam chukaieeaaai ||

Whatever the Lord does, accept that as good; do away with
your own cleverness and self-will.

*Guru Nanak Dev Ji
(Raag Tilang, SGGS Ang 722)*

ਕਹਿਯੋ ਪ੍ਰਭੂ ਸੁ ਭਾਖਿਹੋ ॥ ਕਿਸੂ ਨ ਕਾਨ ਰਾਖਿਹੋ ॥

kahiyo prabhoo su bhaakhihau || kissoo na kaan raakhihau ||

I say only what the Lord has said to me; I am not influenced
by anyone else.

*Guru Gobind Singh Ji
(Sri Dasam Granth Sahib Ji)*

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Frequently Asked Questions

1. What is the overall purpose of this curriculum?

While there is no one overall purpose for this curriculum and course, there are several important purposes that must be mentioned: (1) To teach students the meanings of Japji Sahib from a multitude of perspectives including line-by-line and from an overall conceptual point of view; (2) To introduce students to basic Gurbani principles and concepts; (3) To demonstrate how relevant, practical, and helpful Gurbani is in dealing with the pressures and stresses of students' modern-day lives; (4) To apply Gurbani to solve students' current issues and stresses; (5) To provide students with a likeminded and supportive sangat (community) encouraging each other to become closer to Gurbani; (6) To encourage students to form a closer relationship with the Guru and form a stronger bond with their faith.

2. Why was this curriculum made?

This curriculum was designed to provide Sikh college students with a better framework and understanding of Gurbani. The majority of Sikhs born and raised here in the United States do not possess a solid understanding of core Gurbani concepts or principles. Often times, this lack of knowledge is not due to the individuals themselves, but due to circumstances and environment. There is currently no organized curriculum or course available to Sikh college students on campus that can provide Gurbani Veechar (learning) sessions. While Christian students are blessed with various Bible study classes on campus, Sikh students do not have any such opportunity to study Gurbani. Sikh Awakening has taken the step to fill the void through creating this course. We are providing this course on various college campuses in order for the college Sikh community to benefit, learn, and grow. This course is the first of its kind in the Sikh community, and we hope it provides students with a better understanding of Gurbani.

3. Who wrote this curriculum?

This course and curriculum was created by a handful of passionate Sikh Awakening sevadaars. All of the sevadaars involved in this project possess an understanding of basic Gurbani principles and concepts, and many also have experience teaching Gurbani on college campuses and in other environments as well. Nevertheless, the sevadaars involved in creating this curriculum did not rely on their own knowledge or insert their own interpretation of Baani into the course, but rather, the sevadaars relied on the superior knowledge and interpretation contained in our sources (see below).

4. What sources were used in drafting this curriculum?

Numerous sources were used in creating this curriculum, including the following:

- "Santhiya" by Bhai Vir Singh Ji
- "Gurmat Martaand" by Bhai Kahn Singh Nabha Ji
- "Mahan Kosh" by Bhai Kahn Singh Nabha Ji
- "Japji Sahib Teeka" by Bhai Jodh Singh Ji
- "Japji Sahib Teeka" by Principal Teja Singh
- "Garab Ganjani Teeka" by Kavi Santokh Singh
- "Faridkot Vaala Teeka" by Giani Hazara Singh and other authors

- “Sampradhaee Japji Teeka” by Giani Kripal Singh
- “Shabadarth” by Principal Teja Singh
- “Guru Granth Prakash” by Piara Singh Padham
- “Gurmat Nirneh” by Bhai Jodh Singh Ji
- “Teeka Akal Ustat” by Pandit Narayan Singh
- “Teeka Dasam Granth” by Dr. Ratan Singh Jaggi
- “Sri Dasam Granth: Text and Translation” by Dr. Jodh Singh and Dr. Dharam Singh
- "Naveen Gurbani Nitnem Steek" by Bhai Harbans Singh Ji
- “The Encyclopedia of Sikhism” by Giani Harbans Singh Ji
- “Guru Granth Sahib Darpan” Prof. Sahib Singh Ji
- "Nitnem Steek" by Giani Avtar Singh Ji Khalsa (Damdami Taksal)

5. Does this curriculum have some sort of point of view or “agenda” it is trying to promote?

No, this curriculum does not have a point of view or “agenda” to promote. The only “agenda” that we have is to provide students with a better understanding of Gurbani and attempt to create a greater sense of love for the Guru. We do not subscribe to one particular school of thought, but instead try to incorporate multiple opinions (when necessary) in order to provide students with diversity of thought and interpretation. However, all opinions discussed are well-accepted in the Sikh community and are not controversial in any way.

6. How many university SSAs are hosting this course on their campus?

As of August 2018, approximately 35 university SSAs across North America are hosting this course on their campus.

7. What is Sikh Awakening and what is its purpose?

Sikh Awakening creates Gurbani courses for Sikh college students in which they can learn not only the literal translations of important Baanis, but also their overall meanings, application to their daily lives, and practical use. Through these classes, Sikh Awakening also hopes to create a sense of Sangat or community among Sikh college students.

8. How should I use this workbook? What is the format?

The booklet is the workbook for the course, and students must bring it with them during every session. Students should use the empty space after each line of Gurbani to write in the translation and other notes provided by the facilitator. There are 18 lessons for the entire course spread out evenly over three quarters (or two semesters). Each lesson will last for approximately an hour, but some may be shorter or longer than the prescribed hour.

9. Why are there corresponding YouTube videos?

The YouTube videos provide a deeper explanation of relevant concepts discussed in the Gurbani lines assigned to that particular lesson. We encourage you to take notes during the videos, but the videos will be available for viewing online as well.

10. What is the purpose of the activities in each lesson?

We understand that students attend several hours of lecture every day. We do not want this course to also be a lecture for the entire hour. As a result, the activities provide an opportunity for students to engage with each other (as well as themselves) in order to discuss and think about the lesson's Gurbani lines on a deeper level. The activities also help students connect the Gurbani lines to their daily lives, and help provide more clarity.

11. What is the purpose of the “Additional Baani”?

Due to the complexity and depth of the Mool Mantr, it is necessary to understand additional Baani that helps explain certain words of the Mool Mantr. The facilitators and videos will help explain the additional Baani and connect it back to the Mool Mantr.

12. Do I need to have any prior knowledge of Gurbani?

No, you do not need to have any prior knowledge of Gurbani. The curriculum is written for beginners with no background knowledge.

13. Do I need to know how to speak Punjabi?

No, you do not need to know how to speak Punjabi. Every session will be conducted in English.

14. Do I need to know how to read Gurmukhi?

No, you do not need to know how to read Gurmukhi, as we have transliterated the Baani into the English alphabet. However, we encourage you to learn Gurmukhi because reading the transliterated Baani normally leads to wrong pronunciation.

15. How are facilitators at each university chosen?

Facilitators are chosen based on the following elements:

- Interest and passion for Gurbani
- Willingness to learn during intensive mandatory summer training sessions
- Background knowledge in Gurbani
- Availability during the quarter/semester
- Good communication and public speaking skills

16. Which Baani was chosen in Volume I?

Kirtan Sohila was chosen as the Volume I Baani.

17. Do I need to attend every Gurbani Study class?

While we cannot force anyone to attend, we strongly encourage students to attend as many sessions as possible. The more lessons students attend, the more they will learn and gain from the course. However, students that miss a session can still easily attend the next one and not feel like they have fallen behind. We have also taken into account students' busy schedule during finals and midterms. We only require six weekly sessions out of the ten-week quarter (or nine weekly sessions per semester). As a result, there will be no Gurbani Study sessions scheduled the week before finals and during midterm season. Each SSA is free to schedule sessions on any day that works for the majority of its members, as long as six sessions are scheduled by the end of the quarter.

18. What if I have a question on the Baani that my facilitator cannot answer?

While we have thoroughly trained each facilitator, we understand that questions may arise that she or he may not be able to answer. If this occurs, please email your question to admin@sikhawakening.org, and we will respond to the message as soon as possible.

19. What if I don't like my facilitator or I feel my facilitator is not doing a good job?

If a problem with the facilitator occurs, please email us at admin@sikhawakening.org, and we will respond to the message as soon as possible.

20. How can I contact Sikh Awakening to give my feedback on the course?

We would absolutely love to receive feedback (both negative and positive). Feedback allows us to modify the course to better serve the need of the Sikh college sangat (community). Considering this is the first year of the curriculum, we are anticipating that many changes will be made for the following year. However, these changes can only be made if we receive detailed feedback from students. Please email us at admin@sikhawakening.org, and we will respond to the message as soon as possible. We will also be sending evaluation forms periodically during the year.

21. How can I get more involved with this course and Sikh Awakening as a whole?

Thank you for your support! We have various volunteer opportunities for both this course and other aspects of Sikh Awakening as well. Please email us at admin@sikhawakening.org, and we will respond to the message as soon as possible.

Syllabus

Lesson 1: *The Foundation of Sikhi*

- Gurbani Tuk (lines): 1
- Video 1
- Activity 1
- Additional Baani 1 (p. 30)

Lesson 2: *Permanent vs. Temporary*

- Gurbani Tuk (lines): 2
- Video 2
- Activity 2
- Additional Baani 2 (p. 35)

Lesson 3: *Who really creates?*

- Gurbani Tuk (lines): 3
- Video 3
- Activity 3
- Additional Baani 3 (p. 37)

Lesson 4: *Getting rid of our fears*

- Gurbani Tuk (lines): 4
- Video 4
- Activity 4
- Additional Baani 4 (p. 39)

Lesson 5: *Let's remove hate from our lives*

- Gurbani Tuk (line): 5
- Video 5
- Activity 5
- Additional Baani 5 (p. 40)

Lesson 6: *The One beyond time*

- Gurbani Tuk (line): 6
- Video 6
- Activity 6

Lesson 7: *Our God-given potential*

- Gurbani Tuk (line): 7
- Video 7
- Activity 7
- Additional Baani 7 (p. 45)

Lesson 8: *Time to say thanks*

- Gurbani Tuk (line): 8-11
- Video 8

- Activity 8

Lesson 9: *Are we still making the same mistakes?*

- Gurbani Tuk (line): 12-14
- Video 9
- Activity 9

Lesson 10: *Is it more important to know than to do?*

- Gurbani Tuk (line): 15-17
- Video 10
- Activity 10

Lesson 11: *Beyond our understanding*

- Gurbani Tuk (line): 18-20
- Video 11
- Activity 11

Lesson 12: *Our decisions matter*

- Gurbani Tuk (line): 21-23
- Video 12
- Activity 12

Lesson 13: *There is nothing without Kirtan*

- Gurbani Tuk (line): 24-30
- Video 13
- Activity 13

Lesson 14: *He keeps on giving and we keep on receiving*

- Gurbani Tuk (line): 31-37
- Video 14
- Activity 14

Lesson 15: *Early risers preferred*

- Gurbani Tuk (line): 38-41
- Video 15
- Activity 15 (two-part)

Lesson 16: *Eliminating stress*

- Gurbani Tuk (line): 42-44
- Video 16
- Activity 15 (two-part)

Lesson 17: *Ardaas: A forgotten connection*

- Gurbani Tuk (line): 45-50
- Video 17
- Activity 16

Lesson 18: *A starting point*

- Gurbani Tuk (line): 51-55
- Video 18
- Activity 17 and Activity 18

ਜਪੁਜੀ ਸਾਹਿਬ

Japji Sahib

1 ੴ

Ik Onkar

2 ਸਤਿ ਨਾਮੁ

Sat Naam

3 ਕਰਤਾ ਪੁਰਖੁ Karta Purakh

4 ਨਿਰਭਉ Nirbhau

5 ਨਿਰਵੈਰੁ
Nirvair

6 ਅਕਾਲ ਮੂਰਤਿ
Akal Moorat

7 ਅਜੂਨੀ ਸੈਭੰ
Ajooni Sehban(g)

8 ਗੁਰ ਪ੍ਰਸਾਦਿ
Gur Prasad

9 ॥ ਜਪੁ ॥

Jap

10 ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

Aadh Sach Jugad Sach

11 ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Heh Bhee Sach Nanak Hosee Bhee Sach

12 ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

Socheh Soch Na Hovehee Jeh Sochee Lakh Vaar

13 ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

Chupai Chup Na Hovehee Jeh Laeh Raha Liv
Taar

14 ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

Bhukhia Bhukh Na Utree Jeh Bana Pureeah
Bhar

15 ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
Sehes Sianpa Lakh Hoheh Tha Ik Na Chaleh
Naal

16 ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
Kiv Sachiarah Hoeeh Kiv Kooreh Tuteh Paal

17 ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥
Hukam Rajae Chalana Nanak Likhia Naal

18 ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
Hukhmee Hovan Aakar Hukam Na Keyah Jaee

19 ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
Hukmee Hovan Jee Hukam Mileh Vadieaee

20 ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
Hukmee Utam Neech Hukam Likh Dukh Sukh
Paeeh

21 ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
Ikna Hukmee Bakhsees Ik Hukee Sada
Bhavaeeeh

22 ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
Hukmeh Andar Sabh Kou Bahar Hukam Na
Koeh

23 ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥
Nanak Hukmeh Jeh Bhujeh Ta Haumai Keheh
Na Koe

24 ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

Gaveh Kou Taan Hoveh Kiseh Taan

25 ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

Gaveh Kou Daath Janeh Neesan

26 ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

Gaveh Kou Gun Vadieah Chaar

27 ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥
Gaveh Kou Vidhia Vikam Veechar

28 ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹੁ ॥
Gaveh Kou Saaj Kareh Tan Kheh

29 ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹੁ ॥
Gaveh Kou Jee Leh Fir Dheh

30 ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

Gaveh Kou Jaapeh Disah Dhoor

31 ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

Gaveh Kou Vekheh Hadra Hadoor

32 ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

Kathna Kathee Na Aaveh Touth

33 ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥
Kath Kath Kathee Kotee Kot Kot

34 ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਧਾਹਿ ॥
Deh(n)da De Leh(n)deh Thak Paeh

35 ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥
Juga Jugantar Khaee Khaeh

36 ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥
Hukmee Hukam Chalaeh Rao

37 ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥
Nanak Vigseh Veparvahou

38 ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
Sacha Sahib Saach Naeh Bhakhia Bhou Apar

39 ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
Aakheh Mungeh Deh Deh Daath Kareh Daatar

40 ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥
Fir Ki Ageh Rakhia Jit Disah Darbar

41 ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
Mou Ki Bolan Bolieh Jit Sun Dareh Pyar

42 ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
Amrit Vela Sach Naau Vadeeayah Veechar

43 ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
Karmee Aaveh Kapra Nadree Mokh Duar

44 ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥
Nanak Eveh Jaanieh Sabh Aapeh Sachiar

45 ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥
Thapia Na Jaeh Keeta Na Hoeh

46 ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥
Aapeh Aap Niranjan Soeh

47 ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ॥
Jin Sevia Tin Paiah Maan

48 ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
Nanak Gavieh Gunee Nidhaan

49 ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥
Gavieh Sunieh Man Rakhieh Bhao

50 ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥
Dukh Parhar Sukh Ghar Leh Jaeh

51 ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥
Gurmukh Nadhan Gurmukh Vedhan Gurmukh
Rehya Samaee

52 ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
Gur Eesa Gur Gorakh Bharmā Gur Parbatee
Maee

53 ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
Je Hou Jaana Aakha Nahee Kehna Kathan Na
Jae

54 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
Gura Ik Deh Bujhaee

55 ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥
Sabhna Jeea Ka Ik Daata Sou meh Visar Na Jae

Additional Baani:

Lesson 1

Ik:

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਚਉਪਦੇ ਦੁਪਦੇ ਘਰੁ ੭

Raag Bilaaval Mahalaa Panjavaa Chaupadhay Dhupadhay Ghar Satvaa
Raag Bilaaval, Fifth Mehla, Chau-Padhay And Dho-Padhay, Seventh
House:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

IkOankaar Satigur Prasaadh ||

One Universal Creator God. By The Grace Of The True Guru:

ਏਕੰਕਾਰੁ ਏਕੁ ਪਾਸਾਰਾ ਏਕੈ ਅਪਰ ਅਪਾਰਾ ॥

Eka(N)Kaar Ek Paasaaraa Ekai Apar Apaaraa ||

The One Creator Lord created the expanse of the one universe; the
One Lord is unlimited and infinite.

ਏਕੁ ਬਿਸਥੀਰਨੁ ਏਕੁ ਸੰਪੂਰਨੁ ਏਕੈ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੩॥

Ek Bisathheeran Ek Sa(N)Pooran Ekai Praan Adhaaraa ||3||

The One Lord pervades the one universe; the One Lord is totally
permeating everywhere; the One Lord is the Support of the breath of
life. ||3||

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰੁ

Raamakalee Mahalaa Pehilaa Dhakhannee Oa(N)Kaaru

Raamkalee, First Mehla, Dakhanee, Ongkaar:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

IkOankaar Satigur Prasaadh ||

One Universal Creator God. By The Grace Of The True Guru:

ਏਕੰਕਾਰੁ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ਨਾਨਕ ਏਕੁ ਸਮਾਈ ॥੫॥

Eka(N)Kaar Avar Nahee Dhoojaa Naanak Ek Samaaiee ||5||

There in One Universal Creator Lord; there is no other at all. O Nanak, merge into the One Lord. ||5||

ਮਾਰੂ ਮਹਲਾ ੫ ॥

Maaroo Mahalaa Panjavaa ||

Maaroo, Fifth Mehla:

ਏਕੰਕਾਰੁ ਸਤਿਗੁਰ ਤੇ ਪਾਈਐ ਹਉ ਬਲਿ ਬਲਿ ਗੁਰ ਦਰਸਾਇਣਾ ॥੮॥

Eka(N)Kaar Satigur Tay Paaieeai Ha Bal Bal Gur Dharasaainnaa ||8||

The One Universal Creator Lord is found through the True Guru. I am a sacrifice, a sacrifice to the Blessed Vision of the Guru's Darshan. ||8||

Oankar:

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰੁ

raamakalee mahalaa pehilaa dhakhanee oa(n)kaaru

Raamkalee, First Mehla, Dakhanee, Ongkaar:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

One Universal Creator God. By The Grace Of The True Guru:

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥

oa(n)kaar brahamaa autapat ||

From Ongkaar, the One Universal Creator God, Brahma was created.

ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥

oa(n)kaar keeaa jin chit ||

He kept Ongkaar in his consciousness.

ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥

oa(n)kaar sail jug bhe ||

From Ongkaar, the mountains and the ages were created.

ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥

oa(n)kaar bedh nirame ||

Ongkaar created the Vedas.

ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥

oa(n)kaar sabadh audhare ||

Ongkaar saves the world through the Shabad.

ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥

oa(n)kaar guramukh tare ||

Ongkaar saves the Gurmukhs.

ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥

onam akhar sunahu beechaar ||

Listen to the Message of the Universal, Imperishable Creator Lord.

ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥੧॥

onam akhar tirabhavan saar ||1||

The Universal, Imperishable Creator Lord is the essence of the three worlds. ||1||

Guru Nanak Dev Ji (Aasa Di Vaar)

ਪਉੜੀ ॥

pauRee ||

Pauree:

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥

aapeen(h)ai aap saajio aapeen(h)ai rachio naau ||

He Himself created Himself; He Himself assumed His Name.

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥

dhuyee kudharat saajeeaaai kar aasan dditto chaau ||

Secondly, He fashioned the creation; seated within the creation, He beholds it with delight.

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥

dhaataa karataa aap too(n) tus dheveh kareh pasaau ||

You Yourself are the Giver and the Creator; by Your Pleasure, You bestow Your Mercy.

ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥

too(n) jaanoiee sabhasai dhe laiseh ji(n)dh kavaau ||

You are the Knower of all; You give life, and take it away again with a word.

ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥੧॥

kar aasan dditto chaau ||1||

Seated within the creation, You behold it with delight. ||1||

Guru Gobind Singh Ji (Bachitar Naatak)

ਚੌਪਈ ॥

chauapiee ||

CHAUPAI

ਪ੍ਰਿਥਮ ਕਾਲ ਜਬ ਕਰਾ ਪਸਾਰਾ ॥

piratham kaal jab karaa pasaaraa ||

In the beginning when KAL created the world

ਓਅੰਕਾਰ ਤੇ ਸ੍ਰਿਸਟਿ ਉਪਾਰਾ ॥

oa(n)kaar te sirasaT aupaaraa ||

It was brought into being by Oumkara (the One Lord).

Guru Gobind Singh Ji (Jaap Sahib)

ਓਅੰਕਾਰ ਆਦਿ ॥ ਕਥਨੀ ਅਨਾਦਿ ॥

oua(n)**kaar aadh** ॥ kathhan**ee anaadh** ॥

Thou art the primal (creator) lord. The moment is unknown when thou uttered the first word.

Lesson 2

Sat

Guru Nanak Dev Ji (Japji Sahib)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

aadh aneel anaadh anaahath jug jug eaeko vaes ||28||

The One in the beginning, the Pure One, without beginning, without end.
Throughout all the ages, He is One and the Same. ||28||

Guru Nanak Dev Ji (Raag Aasa, So Dhar)

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

hai bhee hosee jaae n jaasee rachanaa jin rachaaee ||

He is, and shall always be. He shall not depart, even when this Universe, which He has created, ends.

Naam:

Guru Arjan Dev Ji (Raag Gauree, Sukhmani Sahib)

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥

naam kae dhhaarae sagalae ja(n)th ||

Naam is the support of all creatures.

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥

naam kae dhhaarae kha(n)dd brehama(n)dd ||

Naam is the support of the earth and solar systems.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥

naam kae dhhaarae simrith baedh puraana ||

Naam is the support of the Simritees, the Vedas and the Puraanas.

ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥

naam kae dhhaarae sunan giaan dhhaan ||

Naam is the support by which we hear of spiritual wisdom and meditation.

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥

naam kae dhhaarae aagaas paathaal ||

Naam is the support of all regions.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥

naam kae dhhaarae sagal aakaar ||

Naam is the support of all bodies.

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥

naam kae dhhaarae pureeaa sabh bhavan ||

Naam is the support of all worlds and realms.

ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ ॥

naam kai sa(n)g oudhhaarae sun sravan ||

Associating with the Naam, listening to it with the ears, one is saved.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥

kar kirapaa jis aapanai naam laaeae ||

Those whom the Lord mercifully attaches to His Naam

ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ ॥੫॥

naanak chouthhae padh mehi so jan gath paeae ||5||

O Nanak, in the fourth state, those humble servants attain salvation. ||5||

Lesson 3

Karta:

Guru Nanak Dev Ji (Aasa Di Vaar)

ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥

sabh thaeree kudharath thoo(n) kaadhir karathaa paakee naaee paak ||

Everything is in Your Power, Lord; You are the all-powerful Creator. Your Name is the Holiest of the Holy.

Guru Nanak Dev Ji (Aasa Di Vaar)

ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਹ ॥

naanak ja(n)th oupaae kai sa(n)maalae sabhanaah ||

O Nanak, having created the living beings, He takes care of all of them.

Guru Nanak Dev Ji (Aasa Di Vaar)

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥

dhaathaa karathaa aap thoo(n) thus dhaevehi karehi pasaaou ||

You Yourself are the Giver Creator; by Your Pleasure, You bestow Your Mercy.

Purakh:

Guru Ram Das Ji (Raag Aasa, So Purakh)

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ ॥

thoo(n) ghatt ghatt a(n)thar sarab nira(n)thar jee har eaeko purakh samaanaa ||

You are constant in each and every heart, and in all things. O Dear Lord, you are the One.

Guru Gobind Singh Ji (Bachitar Naatak)

ਮੈ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ ॥ ਦੇਖਨ ਆਯੋ ਜਗਤ ਤਮਾਸਾ ॥

mai ho param purakh ko dhaasaa || dhaekhan aayo jagath thamaasaa ||

I am servant to the Supreme Lord. And have come to witness the pageant of this world

Lesson 4

Nirbhau:

Guru Arjan Dev Ji (Raag Gauri, Sukhmani Sahib)

ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥

nirabhau japai sagal bhau miTai ||

Meditating on the Fearless Lord, all fear departs.

Lesson 5

Nirvair:

Guru Arjan Dev Ji (Raag Sorath)

ਤੁਮ ਕਰਹੁ ਭਲਾ ਹਮ ਭਲੋ ਨ ਜਾਨਹ ਤੁਮ ਸਦਾ ਸਦਾ ਦਇਆਲਾ ॥

thum karahu bhalaa ham bhalo n jaaneh thum sadhaa sadhaa dhaeiaalaa ||

You do good for us, but we do not see it as good; You are kind and compassionate, forever and ever.

Guru Nanak Dev Ji (Japji Sahib)

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

kar kar karanaa likh lai jaahu ||

Actions repeated, over and over again, are engraved on the soul.

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

aapae beej aapae hee khaahu ||

You shall harvest what you plant.

Bhagat Kabir Ji

ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਮਾ ਤਹ ਆਪਿ ॥੧੫੫॥

jehaa lobh theh kaal hai jehaa khimaa theh aap ||155||

Where there is greed, there is death. Where there is forgiveness, there is God Himself ||155||

Bhagat Kabir Ji (Raag Prabhatee)

ਪ੍ਰਭਾਤੀ ॥

prabhaatee ||

Prabhaatee:

ਅਵਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥

aval aleh noor oupaaeiaa kudharath kae sabh ba(n)dhae ||

First, God created the Light; then, by His Creative Power, He made all mortal beings.

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥੧॥

eaek noor thae sabh jag oupajiaa koun bhalae ko ma(n)dhae ||1||

From the One Light, the entire universe welled up. So who is good, and who is bad? ||1||

ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥

logaa bharam n bhoolahu bhaaee ||

O people, O Siblings of Destiny, do not wander deluded by doubt.

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਂਈ ॥੧॥ ਰਹਾਉ ॥

khaalik khalak khalak mehi khaalik poor rehiou srab t(h)aa(n)ee ||1|| rehaao ||

The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places. ||1||Pause||

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥

maattee eaek anaek bhaa(n)th kar saajee saajanehaaraai ||

The clay is the same, but the Fashioner has fashioned it in various ways.

ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥੨॥

naa kashh poch maattee kae bhaa(n)ddae naa kashh poch ku(n)bhaaraai ||2||

There is nothing wrong with the pot of clay - there is nothing wrong with the Potter. ||2||

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥

sabh mehi sachaa eaeko soee this kaa keeaa sabh kashh hoee ||

The One True Lord abides in all; by His making, everything is made.

ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥

hukam pashhaanai s eaeko jaanai ba(n)dhaa keheei soee ||3||

Whoever realizes the Hukam of His Command, knows the One Lord. He alone

is said to be the Lord's slave. ||3||

ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁਰੁ ਦੀਨਾ ਮੀਠਾ ॥

alahu alakh n jaaee lakhiaa gur gurr dheenaa meet(h)aa ||

The Lord God is Unseen; He cannot be seen. The Guru has blessed me with this sweet molasses.

ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥੪॥੩॥

kehi kabeer maeree sa(n)kaa naasee sarab nira(n)jan ddeet(h)aa ||4||3||

Says Kabeer, my anxiety and fear have been taken away; I see the Immaculate Lord pervading everywhere. ||4||3||

Guru Gobind Singh Ji (Akal Ustat)

ਕੋਊ ਭਇਓ ਮੁੰਡੀਆ ਸੰਨਿਆਸੀ ਕੋਊ ਜੋਗੀ ਭਇਓ ਕੋਊ ਬ੍ਰਹਮਚਾਰੀ ਕੋਊ ਜਤੀ ਅਨੁਮਾਨਬੋ □

Somebody became a Bairagi (recluse), somebody a Sannyasi (mendicant). Somebody a Yogi, somebody a Brahmchhari (student observing celibacy) and someone is considered a celibate.

ਹੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਚਾਨਬੋ ॥

Someone is Hindu and someone a Muslim, then someone is Shia, and someone a Sunni, **but all human beings, as a species, are recognized as one and the same.**

ਕਰਤਾ ਕਰੀਮ ਸੋਈ ਰਾਜਕ ਰਹੀਮ ਓਈ ਦੂਸਰੋ ਨ ਭੇਦ ਕੋਚੀ ਭੂਲ ਭ੍ਰਮ ਮਾਨਬੋ ॥

Karta (The Creator) and Karim (Merciful) is the same Lord, Razak (The Sustainer) and Rahim (Compassionate) is the same Lord, there is no other second, therefore consider this verbal distinguishing feature of Hinduism and Islam as an error and an illusion.

ਏਕ ਹੀ ਕੀ ਸੇਵ ਸਭ ਹੀ ਕੋ ਗੁਰਦੇਵ ਏਕ ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕੈ ਜੋਤ ਜਾਨਬੋ ॥੧੫॥੮੫॥

Thus, worship the ONE LORD, who is the common enlightener of all; all have been created in His Image and amongst all comprehend the same ONE LIGHT. 15.85.

ਦੇਹਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਔ ਨਵਿਜ ਓਈ ਮਾਨਸ ਸਬੈ ਏਕ ਪੈ ਅਨੇਕ ਕੋ ਭਰਮਾਉ ਹੈ ॥

The temple and the mosque are the same, there is no difference between a Hindu worship and Muslim prayer; all the human beings are the same, but the illusion is of various types.

ਦੇਵਤਾ ਅਦੇਵ ਜੱਛ ਗੰਧਰਬ ਤੁਰਕ ਹਿੰਦੂ ਨਿਆਰੇ ਨਿਆਰੇ ਦੇਸਨ ਕੇ ਭੇਸ ਕੋ ਪ੍ਰਭਾਉ ਹੈ ॥

The gods, demons, Yakshas, Gandharvas, Turks and Hindus... all these are due to the differences of the various garbs of different countries.

ਏਕੈ ਨੈਨ ਏਕੈ ਕਾਨ ਏਕੈ ਦੇਹ ਏਕੈ ਬਾਨ ਖਾਕ ਬਾਦ ਆਤਸ ਔ ਆਬ ਕੋ ਰਲਾਉ ਹੈ ॥

The eyes are the same, the ears the same, the bodies are the same and the habits are the same, all the creation is the amalgam of earth, air, fire and water.

ਅਲਹ ਅਭੇਖ ਸੋਈ ਪੁਰਾਨ ਔ ਕੁਰਾਨ ਓਈ ਏਕ ਹੀ ਸਰੂਪ ਸਭੈ ਏਕ ਹੀ ਬਨਾਉ ਹੈ ॥੧੬॥੮੬॥

Allah of Muslims and Abhekh (Guisseless) of Hindus are the same, the Puranas of Hindus and the holy Quran of the Muslims depict the same reality; all have been created in the image of the same Lord and have the same formation. 16.86.

ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੂਕਾ ਕੋਟ ਆਗ ਉਠੇ ਨਿਆਰੇ ਨਿਆਰੇ ਹੁਇ ਕੈ ਫੇਰੀ ਆਗ ਮੈ ਮਲਿਹਾਗਿ ॥

Just as millions of sparks are created from the fire; although they are different entities, they merge in the same fire.

ਜੈਸੇ ਇਕ ਨਦ ਤੇ ਤੰਰਗ ਕੋਟ ਉਪਜਤ ਹੈ ਪਾਨ ਕੇ ਤੰਰਗ ਸਬੈ ਪਾਨ ਹੀ ਕਹਾਹਗਿ ॥

Just as from of waves are created on the surface of the big rivers and all the waves are called water.

ਤੈਸੇ ਬਸਿਵ ਰੁਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹੁਇ ਤਾਹੀ ਤੇ ਉਪਜ ਸਬੈ ਤਾਹੀ ਮੈ ਸਮਾਹਗਿ

॥੧੭॥੮੭॥

Similarly, the animate and inanimate objects come out of the Supreme Lord; having been created from the same Lord, they merge in the same Lord. 17.87.

Lesson 7

Sebhan(g):

Guru Amar Das Ji (Raag Aasa)

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

man thoo(n) joth saroop hai aapanaa mool pashhaan ||

O my mind, you are the embodiment of the Divine Light - recognize your own origin.

ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥

man har jee thaerai naal hai guramathee ra(n)g maan ||

O my mind, the Dear Lord is with you; through the Guru's Teachings, enjoy His Love.

ਮੂਲੁ ਪਛਾਣਹਿ ਤਾਂ ਸਹੁ ਜਾਣਹਿ ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਝੀ ਹੋਈ ॥

mool pashhaanehi thaa(n) sahu jaanehi maran jeevan kee sojhee hoee ||

Acknowledge your origin, and then you shall know your Husband Lord, and so understand death and birth.

ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਹਿ ਤਾਂ ਦੁਜਾ ਭਾਉ ਨ ਹੋਈ ॥

gur parasaadhee eaeko jaanehi thaa(n) dhoojaa bhaao n hoee ||

By Guru's Grace, know the One; then, you shall not love any other.

ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ ਪਰਵਾਣੁ ॥

man saa(n)th aae vaje vadhhaae thaa hoaa paravaan ||

Peace comes to the mind, and gladness resounds; then, you shall be acclaimed.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥੫॥

eio kehai naanak man thoo(n) joth saroop hai apanaa mool pashhaan ||5||

Thus says Nanak: O my mind, you are the very image of the Luminous Lord; recognize the true origin of your self. ||5||

Activity 1

Welcome to Gurbani Study! We hope this course allows you to better understand the Mool Mantr and the first five Pauris of Japji Sahib. You will be discussing very personal and emotional topics during the year. Your sangat in this class will become like family. Let's take the first step in getting to know each other better. Please go around the room and answer the following questions:

Icebreaker questions:

- What is your name?
- What year are you?
- What is your hometown?
- What's your favorite TV show or movie?
- What do you hope to gain from Gurbani Study?

Next, break up into pairs and discuss the following question:

- What are the three biggest issues preventing Sikhs your age from better connecting to their faith?

After every pair has discussed the above on their own, form a circle and ask each pair to share their answers.

Group discussion at the end:

- How can we use Gurbani Study and this Sangat to help solve the issues mentioned and bring young Sikhs closer to their faith?

Activity 2

Sometimes we prioritize certain things according to their importance in our lives. These could be things you are working on in school or are working to achieve later on in your career. They could also be friends or family who are close to you and that you care about. Come up with a list of items in your life that are important to you or you think will be important in the future for your success or well-being. Please write them down below.

Group Discussion:

- Are any of these items everlasting or permanent? Will they or do they give you permanent and true happiness?
- After understanding “Sat Naam,” have you thought about your priorities in life? Has your understanding of “Sat Naam” altered your priorities at all?
- What do you think true reality is when looking at everything you have or everything you are trying to achieve?

Activity 3

Part I:

- Students should begin naming life events that we do not have any control over. Facilitators will write the items on the board.
- Students then will begin naming life events that we believe we have control over. Facilitators will continue to write the items on the board.
- But do we actually have control over these things? Facilitators will explain.

Part II:

- Students will stay silent for five minutes and not think about something in particular. Just observe your thoughts.
- Facilitators will comment on control of thoughts.

Discussion:

- Why do we feel we have control over certain things, and that we have the power to create? Is this real control or simply an illusion?
- How do we reduce this feeling of fake control over things in our life?

This was an activity that was inspired by Nanak Naam

Activity 4

Directions:

- Everyone should close their eyes and imagine the most frightening scenario in their minds for thirty seconds.
- Write or draw what they you just imagined on a piece of paper.
- Facilitators will explain how to deal with fears in a Guru-centric manner.
- After meditating for five minutes, students will then throw away their pieces of paper in the trash.

Fear is a constant in our life, whether it be phobias, nightmares, social anxiety, or worrying about your future. Connecting closer to Naam is the only way to dispel this fear, and to live in Nirbhau the way that Guru Gobind Singh Ji and countless Gursikhs lived. Following the completion of the directions above, discuss the following:

Discussion questions:

- Why would the knowledge that the Guru is protecting us forever alleviate any fear?
- What do you think is stopping you from being Nirbhau?
- What would truly being Nirbhau look like?
- Why should one aspire to be Nirbhau?

Activity 5

Directions: Facilitators will bring in a hat or box along with several sheets of paper. On each piece of paper, students should write down scenarios in which feelings of hate or jealousy may arise. One student should then draw a scenario out of a hat and the group will discuss how they would react in those situations. After analyzing those feelings, discuss how we can use Gurbani to mitigate those feelings of hate and jealousy and instead look at everyone as God's creation. How can we be nirvair?

Alternatively, feel free to use the examples scenarios below to discuss (some examples are more intense than others).

Example Scenarios:

1. You find out that there is a job opening at your dream company, Disney. Better yet, the job is for exactly what you want to pursue: animation. What better place to learn animation than Disney? You apply for the job right away. On the day of the deadline, you go on the Disney website to check the status of your application. Your classmate asks what you're doing, and you tell them about the job. Although the deadline to apply is in 30 minutes, your classmate applies in a rush during class. Two weeks later, you find out that that your classmate got the job and you didn't. What are your feelings toward your classmate?
2. It's been a long day on campus and you just got out of your organic chemistry class. As you walk back to your dorm, the phone rings. You find out your sister, who gave birth to a baby girl a month ago, was killed in a car crash by a drunk driver on the way back from the gym. What are your feelings toward the driver of the car?
3. You and your best friend are super excited for your mutual's friend's birthday party in Malibu, right on the beach. Once you're there, everyone is so excited to take pictures and post on their story. You and your friend offer to take pictures of each other (as best friends do) on the beach as you both pose in your new outfits. You take the most amazing picture of your friend, and she does the same for you. That same night, you both post your respective pictures on Instagram. Two hours later, she has 900 likes, with tons of comments complimenting how great she looks, how beautiful the picture is, and how amazing her dress fits her. On your Instagram post, there's no comments, and not many people liked your post. How do you feel towards your best friend?

Activity 6

In this lesson, we learned that God is Akaal- He is beyond time. He is not limited by time in any shape or form. However, we are bound by time. Our time in this world is limited, as we only have a certain amount of time to spend in this world. Therefore, every minute we are here is precious and should be used in the best way possible. We only have this one opportunity to reach God, and our lives should be focused on using as much time as given to help us reach that ultimate goal. No one knows when our time will be over, so we must keep an eye on how we are using our time.

Directions: Draft your schedule for an average day. Be very specific- begin from the moment you wake up to the moment you go to sleep. Write in every single activity you do such as class, eating meals, watching tv, working out, club meetings etc. The more specific and honest you are, the more you will gain from this activity.

Your schedule:

Group discussion:

- Is your schedule well-balanced between Sikhi and non-Sikhi (school, work etc.) activities?
- How much time in your schedule did you for Sikhi-related activities? (Such as Paath, listening to Kirtan, meditation, seva etc.)
- If you feel you need to add more time for Sikhi-related activities, what can you do to adjust your schedule and modify your priorities? What is preventing you?

Activity 7

The Shabad “Man Tu Jyot Swaroop Hai” printed in the workbook discusses the idea of potential and the fact that Akal Purakh Waheguru is already and always within us- we just have to feel His presence.

Discussion questions:

- How are some specific things we can do in our daily lives to help feel Waheguru’s presence inside of us?
- How can our lives improve knowing that Waheguru is always within us?
- How does that make everyone feel? Does it give everyone hope?

Activity 8

Teachers play an important role in our lives — they pass on knowledge that is aimed at the students to learn from and incorporate in their daily lives. There is always a teacher in everyone's lives. Teachers are not always strictly defined as being in academics; they can be your parents, members of your extended family, friends, mentors, or anyone from whom you gain knowledge and move closer to being a total being. Every Guru has a Guru, from whom they learn from and pass on the knowledge.

Think of someone in your life that has, in some way or another, taken on the role of a teacher. This is someone who has taught you, whether that is academically, professionally, spiritually, or emotionally. Write them a Letter of Appreciation or a Thank You note.

Some points you might want to include could be, how they've helped you learn something new, how has learning from them changed you as a person (if at all), or what have you done to pass on that knowledge to someone else. Email or mail your letter when you reach home tonight.

Following this exercise, draft a second letter to the Guru thanking Him for all that you have been blessed with, including the teacher mentioned above. It is because of the Guru that we are blessed with everything in life. Keep this letter with you safely.

Activity 9

Guru Nanak Dev Ji's message often included statements commenting on the futility of some of the current spiritual practices of the time. In this Pauri, Guru Nanak Dev Ji writes that God cannot be reached continuously thinking about Him, taking a vow of silence, or fasting (all common practices of the time in Punjab).

Sometimes while reading these lines in Japji Sahib, we think that these practices were all in the past, but are they?

Discussion questions:

- Do you see any of these practices in the Sikh community today? If so, which ones?
- What can we do to eliminate these practices today?
- What practices in general do we see in our community today that Guru Nanak Dev Ji told us to stay away from?
- What can we do as a community to return to the Guru's path?

Activity 10

Directions: Please write your answers to the following questions before reading the paragraph below:

What is seva?

Have you done any seva over the past week?

What is Kirtan?

Have you sung or listened to any Kirtan over the past week?

What is Japji Sahib?

Have you read or listened to Japji Sahib anytime over the past week?

In this Pauri, Guru Nanak Dev Ji says that immense knowledge and education will not help you in reaching God - “Sehes Sianap Lakh Hoeh Ta Ik Na Chaleh Naal”

In the questions above, the first questions asking “What is...” is simply knowledge of the concept. While this is important to know and understand, the critical question is the second one asking whether you’ve practiced these concepts. If you know the definitions of the concepts, but do not consistently practice them, knowing the definitions is not helpful in reaching Akal Purakh Waheguru.

Discussion questions:

- What can we do as a Sangat to move from simply having knowledge of Sikhi to applying it in our daily lives?
- What have we already done that helps us apply Sikhi in our daily lives?
- What can we do in Gurbani Study? What about in SSA or in the Gurdwara?

Activity 11

As a group, try to count how many M&Ms are in the container that your facilitator brought for this activity. Then, try to count your heartbeats by pressing your index and middle finger to your wrist for 60 seconds.

We are not capable of understanding or keeping track of how many multitudes of objects are present in this universe, not are we capable of counting our heartbeats over the course of any amount of time. No matter how much we try to understand every aspect of the universe, we will still not be successful in mastering and comprehending everything around us.

In the end, there is simply one container of M&Ms and one heart in our bodies. It is our goal as Sikhs to connect with the one controlling all this.

Discussion questions

- Why do we keep trying to explain every little thing that happens around us, even the things that do not make sense?
- Why do we try to rationalize God's will (hukam) when it is beyond our comprehension?
- How can we change our mindset to live peacefully and contently within Hukam?
- What can/should we change about ourselves and our way of thinking?

Activity 12

Directions: What would you do in the following scenarios? Please be brutally honest in your answers- answer as you would normally (not what you think is the right thing to do). Lastly, please answer individually and then proceed to the discussion questions after.

1. You just picked up your lunch at a restaurant and are walking back towards your apartment. You are very hungry, eager to eat, and in a hurry. Before you reach your building, a homeless individual asks you if you have any leftovers. What do you do?
2. You are in a bus going home. A large man is yelling at a woman in the bus and making racist remarks to her. She appears extremely threatened and afraid due to his aggression. Everyone else on the bus sees the situation, but ignores it. What do you do?
3. You have a very loving and kind family. Your family members all claim to be practicing Sikhs, but still strongly believe in the caste system. The caste system is completely banned in Sikhi. Your family members routinely make jokes about Sikhs of other castes and are very proud of their own caste. They do not let anyone in their family marry someone of a different caste. Do you let this attitude continue in your family or do you say/do something about it?

Guru Sahib has given us a certain set of values and rules to live our lives by. These values and rules are the Guru's Hukam. In this pauni, Guru Nanak Dev Ji tell us that that true following or not following Hukam, some do good deeds and some bad. Through these deeds, one either attains enlightenment or remains in the cycle of birth and death. Akal Purakh Waheguru will judge us on our actions- specifically, whether we followed His set of values in dealing with tough situations, or whether we took the easy way out and acted in whichever way was easiest for us.

Discussion questions:

- How should a Sikh act in the above situations?
- What can we do to act in a more Guru-like manner in our everyday lives?

Activity 13

The Gurus made it clear in Baani that Kirtan is the most preferred method of connecting to Waheguru Ji. The vast majority of Baani in the Guru Granth Sahib Ji, along with a lot of Dasam Bani, is all written in prescribed Raags. The facilitators have been given specific Shabads to play in the class. These Shabads are in different Raags:

Sri Raag: A very serious Raag meant to be sung at night. This Raag creates the feeling of separation between the listener and Akal Purakh Waheguru.

Raag Bilaval: A very happy and joyous Raag meant to be sung in the late morning.

Raag Kalyan: A very devotional and love-filled Raag meant to be sung in the evening. This Raag creates the feeling of immense love with Akal Purakh Waheguru.

Raag Aasa: A very optimistic Raag meant to be sung in sunset and sunrise. This Raag creates the feeling of hope in the listener.

Discussion questions:

- How did each Raag and Shabad make you feel?
- How does music connect to spirituality?
- Why do you think the Gurus put so much emphasis on Raags?
- Why do you think most Sikhs today do not sing in Raags despite the Gurus asking us to?
- What can we do to revive our Kirtan heritage?

Activity 14

Directions: For the next 10-15 minutes or so, come up with a list of every small thing Waheguru Ji has blessed you with. The facilitator will write your answers on the board. Following the completion of this list, begin listing what you do for Waheguru Ji. Afterwards, compare the lists.

Discussion questions:

- Are the two lists equal?
- Why do we take so much, but give so little in return?
- Why are we able to justify not doing what God tells us to do, despite Him giving us with so much?
- What can we do to change this?

Time permitting, listen to the Shabad “Madho Hum Aiseh Tu Aisa” as a group.

Activity 15

After understanding the Baani and watching the video, you now have an understanding of what Amritvela is and why the Gurus considered this time to be especially important in the life of a Sikh. However, Amritvela must be experienced to truly understand its significance.

This week your Gurbani Study class will have a special Amritvela session in which everyone will meet sometime between 3-5 a.m. in either a classroom, someone's apartment, or anywhere else. When you meet, start out by reciting Japji Sahib (or pick someone to read out loud and everyone else can listen) and Chaupai Sahib. Please have the English translation projected on a screen. Following the Paath, listen to the Kirtan recordings given to the facilitators. These recordings are specially chosen in Raags that are meant to be sung at Amritvela. Lastly, meditate together for 15 minutes. The whole Paath, Kirtan, and meditation session should last between 1-2 hours.

Following the session, have breakfast langar together and have a group discussion about the experience. How did it feel? What was your favorite part? Was this your first time getting up at Amritvela?

Activity 16

Directions: Everyone should sit in a circle together to start the activity.

Discussion questions:

- What has been stressing you all out lately?
- What is some hard news that you just received?
- How can we use Sikhi to alleviate some of the stress?
- How can we use this Sangat at Gurbani Study to help us take on challenges in our lives?

Following the discussion, play the Shabad “Taati Vao Na Lagae” in Raag Bilaval in order to help relieve stress and anxiety.

Activity 17

Group discussion questions:

- How has Ardaas helped you or someone you know in the past? Discuss some examples.
- What are some instances when you would do Ardaas?
- Why don't we consider Ardaas to be an integral part of our lives as Sikhs?
- How do you plan on integrating Ardaas into your life?

Activity 18

The noted Sikh saintly scholar, Bhai Kahn Singh Nabha (1861-1938), in his famous book “Gurmat Martand,” provides a “Simran progress self-assessment.” This self-assessment is designed to help a Sikh identify whether he/she has progressed spiritually since doing more Simran¹. Obviously, this is not an assessment that can be quantified in a mathematic sense, as it is very personal and subjective. However, Bhai Sahib argues that it is important to keep track of our spiritual progress in order to find out whether we are progressing at all. If we aren’t progressing, we need to re-evaluate what we are doing and decipher why no progress was made.

All the qualities of the Guru gradually become a part of the person doing Simran. For examples, such qualities include getting away from lust, anger, greed, attachment, and ego. Other qualities include being more kind, forgiving, and having the desire to help others.

The test has been modified to be more relevant to current times, but the inspiration and idea for the self-assessment is from Bhai Kahn Singh Nabha Ji. Please complete the self-assessment below on your own. This self-assessment involves asking yourself whether any of these qualities have touched your heart since being part of this course.

Questions:

Am I less fearful and less stressed than before this course?

When I look at people, does my behavior towards them still change based on how rich they are, how well-connected they are, the status they have in society, the color of their skin, or their religion?

Do I still get angry and am I able to hurt someone’s feeling by using harsh words as I used to before this course?

¹ Simran does not just mean meditation. Simran is much more than that. Simran literally means “to remember.” While meditation certainly is a part of Simran, Simran also includes any activity that helps remind you of Waheguru Ji and His qualities. Other parts of Simran include Kirtan, Paath, listening to Katha, discussing Gurbani, doing Seva, and other such activities.

Is my greed and hunger for accumulating material wealth the same as before this course started?

Do I still easily lie and cheat, especially if I know I can get away with it?

Do I still love doing nindya (bad mouthing others)?

How do I handle problems that come into my daily life? Am I calm and try to handle these problems as they come or do I lose my patience and let my anxiety take control of me?

Am I making a difference in anyone's life by doing any seva?

Do I have a stronger desire to connect with Akal Purakh Waheguru?