

ਰਹਰਾਸਿ ਸਾਹਿਬ

Notes:

Rehraas Sahib is like a reminder of all the banis in morning nitnem:

- japji sahib: so dar (so dar is very similar to pauri 27 of Japji Sahib)
 - jaap sahib: so purakh (both remember and describe Vaheguru)
 - tav prasad savaiye: the next few shabads (they are about the importance of naam and getting rid of attachments)
 - chaupai sahib: chaupai sahib is actually in rehraas sahib
 - anand sahib: 6 pauris of anand sahib is in rehraas sahib
- The structure of Rehraas sahib (and morning banis) is such:
- makes us remember what we're aiming for (jap ji sahib/ so dar)
 - makes us remember the being we're worshipping (jaap sahib/ so purakh)
 - how to worship the being (tav prasad savaiye/ next few shabads)
 - gives us the warrior spirit – bir ras (chaupai sahib)
 - brings us to bliss (anand sahib)

ਸਲੋਕੁ ਮ: ੧ ॥

General info about the shabad:

- part of rehraas sahib is written in guru granth sahib ji, at the beginning between japji sahib and kirtan sohila, but this shabad is not included there
- this shabad comes from aasa ki vaar on ang 469
- it is common to read shabads before this one within rehraas sahib, we read a relatively short version of rehraas sahib (15-20 mins rather than 20-25 mins)

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥

Meaning:

Suffering is the medicine, and pleasure the disease, because where there is pleasure, there is no desire for God

Arth:

dukh(u) – suffering

daaroo – medicine

sukh(u) – pleasure

rog(u) – disease

bhaiaa – is

jaa – where

taam – desire (for god)

n hoee – doesn't happen

Notes:

- daaroo means alcohol in today's context
- worldly dukh is a disease – you only remember god in times of suffering

- ta aam na hoee – then aam (disease) will not happen
- the world sees bhagti as a disease, but this is the true sukh

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥੧॥

Meaning:

You are the Creator Lord; I can do nothing. Even if I try, nothing happens

Arth:

tuu – you

kartaa – creator

karna – to do

mai – i

naahee – nothing

jaa – if

ho – I

karee -

na hoee – nothing happens

Notes:

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ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥

Meaning:

I am a sacrifice to Your almighty creative power which is pervading everywhere. Your limits cannot be known

Arth:

baliharee – I am a sacrifice

kudrat – nature, creative power

vasiaa – permeate

teraa – your

ant(u) – limit

n – not

jaaee – will, going to be

lakhiaa – known

Notes:

- rehao pangti (line) is the essence of the shabad = main focus

- not only vaheguru's limits are unknown, but also the limit of their praises

ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ॥

Meaning:

Your Light is in Your creatures, and Your creatures are in Your Light; Your almighty power is pervading everywhere

Arth:

jaat(i) – creature

mah(i) – in

jot(i) – divine light

jaataa – creatures

akal – free of desire

kalaa – power

bharpoor – everywhere, fills

rahiaa – stays, remains

Notes:

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ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ ਜਿਨਿ ਕੀਤੀ ਸੇ ਪਾਰਿ ਪਇਆ ॥

Meaning:

You are the True Lord and Master; Your Praise is so beautiful. One who sings it, is carried across

Arth:

tu – you

sachaa – true

saahib(u) – master

siphat(i) – praise

suaalio – beautiful

jin(i) – whoever

keetee – does it

so – that person

paar – across

peiaa – auxiliary verb (grammatical), can also mean predestined, fixed

Notes:

- also can mean you are praiseworthy and you are beautiful

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥੨॥

Meaning:

Nanak speaks the stories of the Creator Lord; whatever He is to do, He does

Arth:

kahu – says

karte keeaa – of the creator

baataa – speaks

jo – whatever

kicch(u) – something

karna – wants to do

su – that
kar rahiaa – he/they/it does

Notes:

- nanak without any vowel refers to Vaheguru (or guru nanak dev ji, if written by one of the later gurus) – refers to a being greater than the author

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

General info about the shabad:

- Appears 3 times in SGGGS – once in japji sahib pauri 27 (slightly different to this version) and then here (ang 8 – first shabad after japji sahib) and then as the first shabad in raag aasa on ang 347 – clearly an important shabad.
- All the 'gaavh(i)'s from japji sahib have been turned into gaavans, among other changes
- why differences? Keeps you concentrating – focus on the differences so you know which baani you are reading, especially if you're tired
- this manglacharan is the most common one in SGGGS, and it means:
 - ik – one, oneness, there is only the one
 - oankar – the creator
 - sat(i) – truth
 - gur prasad(i) – through the guru's blessing/grace
- manglacharan is different for all three: no mangal for japji sahib, this one for rehraas sahib, and mahamantar (ik oankaar - gurprasaad) for raag aasa
- there is only one, this one created the universe, truth is achieved through the Guru's blessing
- (after every line or two, ask sangat what they think the meaning of this shabad is) – I understood it as everything resonates with vaheguru (simply as a result of , and acts within vaheguru's hukam, thus singing the praises – not necessarily conscious and external 'singing')

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

Meaning:

Where is That Door of Yours, and where is That Home, in which You sit and take care of all?

Arth:

so – that
dar(u) – door
teraa – your
kehaa – where
ghar(u) – house
jit(u) – where
bah(i) – sit

sarab – all

samaale – look after

Notes:

- kehaa also can mean to speak about

- more emphasis on tera/tere/tudhno in this version because during the day you've forgotten vaheguru, so by focussing on 'you'/'your' now, it can bring us back to remembering vaheguru

- what does the door refer to? In Gurbani 'door' refers to either

(1) sachkhand – ਕਬੀਰ ਮੁਹਿ ਮਰਨੇ ਕਾ ਚਾਉ ਹੈ ਮਰਉ ਤ ਹਰਿ ਕੈ ਦੁਆਰ ॥

(2) our dasam duaar (9 visible doors/holes in the body + dasam duaar, where we connect to vaheguru) – ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥

(3) gurdwara/ door to the guru – ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥

(4) a physical door/ a way to do something – ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥

- what does house refer to?

(1) sachkhand – ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ ॥

(2) the body – ਜਿਚਰੁ ਵਸਿਆ ਕੰਤੁ ਘਰਿ ਜੀਉ ਜੀਉ ਸਭਿ ਕਹਾਤਿ ॥

(3) a gurdwara – a school of thought – ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

(4) a physical house – ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥

(5) part of a manglacharan (we don't fully know what it means but we think it is to do with the table/percussion) – ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੩

- we know Vaheguru is there, but often it's not enough to know that someone is there, we want to be with them and experience their presence

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

Meaning:

The Sound-current of the Naad vibrates there for You, and countless musicians play all sorts of instruments there for You

Arth:

vaaje – to ring, resonate, play, vibrate

naad – sound current, the vibration of the universe

anek – countless

asankhaa – countless

kete – many, some

vaavanhaare – musicians (vaavan = play (an instrument), haar = someone who does it)

Notes:

- vaaje also means instruments

- the naad is often described as unstruck – nothing caused it, it has just always been

- many south Asian instruments were created by sants (and our gurus) to imitate the music they could hear all around them

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

Meaning:

There are so many Ragas and musical harmonies to You; so many minstrels sing hymns of You

Arth:

raag – music

paree – families (parivaar)

sio – to you, with you

kaheeah(i) – are said, narrated

gaavanhaare – singers (gaavan = sing, haar = someone who does)

Notes:

- classical south Asian music uses raags (it is not exclusive to Sikhi, though some gurus invented some raags). These, like keys in western music dictate what notes you can play, but also specify how you can play them, such that each raag evokes a certain mood from the listener. Guru Granth Sahib is ordered by raags

- raags are separated into male and female raags, and are 'married' together in the raagmala, describing how they link and complement each other. They also have sons (/child raags). Paree either refers to parivaar (family) or refers to raagnis

- in japji sahib, its ਕਹੀਅਹਿ

- sounds like a gurdwara's darbar – singing praises of vaheguru in raag

- raags were also written by sants and gurus to mimic the music they would hear at different times of days and parts of the year

ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

Meaning:

Wind, water and fire sing of You. The Righteous Judge of Dharma sings at Your Door

Arth:

gaavan(i) – sing

tudhno – of you, to you

pavan – air

paanee – water

baisantar – fire

gaavai – sing

rajaa dharam – dharam raaj (raaj = the king (of), dharam = righteousness)

duaare – at the door

Notes:

- in japji sahib it's tuhno

- dharam raaj is the 'guard' of sachkhand, who reads your lekha (account of all your actions) and decides your fate

- dharam raaj says to his jamdoots (messengers of death – like his minions) ਜਹ ਸਾਧੂ ਗੋਬਿੰਦ ਭਜਨੁ ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥ ਠਾ ਹਉ ਠਾ ਤੂੰ ਠਹ ਛੁਟਹਿ ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ]1] – is this a

contradiction? I understand there to be a difference between these two 'singing's – one is subconscious, resonating with the universe, one is external singing due to love of vaheguru
- air, water and fire are the elements that make up the physical world, and dharam raaj guards the afterlife – all aspects of the universe sing to vaheguru
- don't worship and pray to devte (gods) of water, air and fire dharam raaj, worship the one they sing to
- dharam raj represents death

ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥

Meaning:

Chitr and Gupt, the angels of the conscious and the subconscious who keep the record of actions, and the Righteous Judge of Dharma who reads this record, sing of You

Arth:

chit(u) gupat(u) – angels of your conscious and subconscious
likh(i) – write
jaanan(i) – will do/ know
beechaare – contemplate (like veechaar)

Notes:

- in japji sahib, it's veechaare
- chitr and gupt write your actions down and provide this account/lekha to dharam raaj for judgement

ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥

Meaning:

Shiva, Brahma and the Goddess of Beauty, ever adorned by You, sing of You

Arth:

eesar(u) – shiva
brahmaa – brahma
devee – consorts (wives of the gods)
sohan(i) – beautiful
sadaa – forever
savaare – decorated, adorned

Notes:

- brahma, not barma
- shiva, brahma and Vishnu/Mahesh are the trinity of hindu gods – destroyer, creator and sustainer – hindu deities did bhagti (devotional worship) but maintained their ego, which is why they did not merge with vaheguru
- these deities worship Vaheguru, and are there as tools for us to reach Vaheguru, but people started worshipping them instead

ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰੁ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

Meaning:

Indra, seated on His Throne, sings of You, with the deities at Your Door

Arth:

indra – hindu deity, king of heaven

indraasan(i) – throne (indr = king, aasan = position/ place)

baithe – sit

devtiaa – deities

dar(i) – door

naale – with, at

Notes:

- in japji sahib, it's ਇੰਦ ਇਦਾਸਣਿ (no pairee rara or tippee)

- indra is hankaari (egoistic), but even he sings of vaheguru

ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥

Meaning:

The Siddhas in Samaadhi sing of You; the Saadhus sing of You in contemplation

Arth:

sidh – spiritual people

samaadhee – deep meditation

andar(i) – within

saadh – holy people, people who travel and do vichar

beechaare – contemplation

Notes:

- people would meditate to achieve spiritual powers, known as siddhia –

<https://gurmatbibek.com/forum/read.php?3,36418> – Sikhi says we shouldn't meditate to achieve these powers because that's just an attempt to increase your ego. But through naam, you don't need to find the siddhia, they find you: ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉਨਿਧਿ ॥

– In the remembrance of God are wealth, miraculous spiritual powers and the nine treasures.

ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ ॥

Meaning:

The celibates, the fanatics, and the peacefully accepting sing of You; the fearless warriors sing of You

Arth:

jatee – people who have conquered their desires / panj chhor (translated to celibates)

satee – devoted people, people who sacrifice themselves for god

santokhee – people who are self-contented

veer – warrior

karaare – strong

Notes:

- panj chhor (5 thieves) –

(1) kaam (lust) – desire for something that will give you short term pleasure for long term pain, not just sexual

(2) krodh (anger)

(3) lob – greed

(4) moh – attachment

(5) hankaar – ego

- santokhee can refer to people who are satisfied with whatever they have in life, or those who give in to every worldly desire they have, so they only desire god

- don't worship these people, worship the one they're worshipping – if someone/something can be created or destroyed, don't worship it

- these worshippers don't sing as a form of devotion, but guru ji is saying that any form of worship is equivalent to singing

ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

Meaning:

The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing of You

Arth:

pandit – religious scholars

parran(i) – read

rakheesur – sages, scholars

jug jug – through the ages (jug = age)

vedaa – a set of hindu scripture

naale – with

Notes:

- in japji sahib it's rakheesar, not rakheesur

- jug = age, jag = world

ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥

Meaning:

The Mohinis, the enchanting heavenly beauties who entice hearts in paradise, in this world, and in the underworld of the subconscious, sing of You

Arth:

mohaneaaa – beautiful women who distract the mind with their beauty

manumohan(i) – things that enchant the mind (man(u) = mind, mohan(i) = attractive, charming)

surag(u) – heaven

machh(u) – nether worlds

piaale – beings that belong to the nether worlds

Notes:

- in japji sahib, it's surgaa
- the devte take the form of mohanees when they want to do trickery
- example of a mohanee: ਏਹ ਮਾਇਆ ਮੋਹਣੀ ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

Meaning:

The celestial jewels created by You, and the sixty-eight sacred shrines of pilgrimage, sing of You

Arth:

ratan – jewels
upaae – created
atthsatth – 68
teerath – places of pilgrimage

Notes:

- hindus have 68 places of pilgrimage where you need to do ishnaan

ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ॥

Meaning:

The brave and mighty warriors sing of You. The spiritual heroes and the four sources of creation sing of You

Arth:

jodh - warriors
mahaabal – mighty (mahaa = great, bal = strength, might)
sooraa – warriors, heroes
khaanee – kingdoms

Notes:

- soora can also be spiritual warriors - ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥
- khaanee refers to the four types of creation – anddaj (from an egg), jeraj (from the womb), utbhuj (from the soil), setaj (from dirt/perspiration).
- Spritual warrior – battles of the mind

ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥

Meaning:

The worlds, solar systems and galaxies, created and arranged by Your Hand, sing of You

Arth:

khand – continents, land masses
mandal – regions, countries
brahmandaa – realms (refers to 7 heavens etc)
kar(i) – do, create

rakhe – hold, protect
tere dhaare – carried by you

Notes:

- in japji sahib, it's varbhandaa
- the translation is a very western one – it was originally written in a context that the universe was understood back then – very vedic terminology, to help people who are locked into a hindu way of thinking to understand reality – don't worship these things, worship the oneness – even vedas and puranas talk about oneness but people forgot that and focus on the deities/demi gods

ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

Meaning:

They alone sing of You, who are pleasing to Your Will. Your devotees are imbued with Your Sublime Essence

Arth:

seiee – they
jo – those
bhavan(i) – please
ratai – imbued, died
bhagat – devotion
rasaale – sublime essence (ras = taste, vaale = with)

Notes:

- no formula to make yourself enlightened in this way – only through vaheguru's kirpa
- guru ji paints a picture of a king watching over and decides who gets to be blessed – has no one to answer to, doesn't need to explain himself

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ॥

Meaning:

So many others sing of You, they do not come to mind. O Nanak, how can I think of them all?

Arth:

hor(i) – more
kete – how many
se – they
mai – I, me
chitt – mind
n – not
aavan – come
kiaa – what
beechaare – think of them, contemplate

Notes:

- I've listed all I can, but there's countless more

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

Meaning:

That True Lord is True, forever True, and True is His Name

Arth:

soee soee – that one

sadaa – forever

sach(u) – true, truth

saahib(u) – master

saachaa – true

saachee – true

naaee – name

Notes:

- vishraam (pause) is often heard either after sahib (since saachaa can describe sahib (masculine noun) and saachee can describe naaee (feminine noun), or after sach(u) and saachaa (but I don't think this makes sense) – people struggle with this line because normally pangtis have one vishraam (pause), but this has two
- sach probably translates better to permanent, rather than true

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

Meaning:

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

Arth:

hai – is

bhee – also

hosee – will be

jaai – leave, depart

n jaasee – will not

rachnaa – creation, world

jin – that

rachaaee - created

Notes:

- across the whole universe all beings sing of vaheguru – same god created them all
- everything and everyone comes and goes, but vaheguru won't go anywhere
- something 'cannot' happen is often written in Gurbani as that it 'will not' happen

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

Meaning:

He created the world, with its various colors, species of beings, and the variety of Maya

Arth:

rangee – colours

bhaatee – varieties

kar(i) – do, create

jinsee – species

maaiaa – illusion of attachment

jin(i) – that, He (referring to Vaheguru)

upaaee – created

Notes:

- vishraam is after jinsee, not kar(i) kar(i)

- jinsee is linked to the English word genus

- whatever you believe about creation, you have to accept that it was created, and it's bursting with aliveness – that itself is worthy of praise

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

Meaning:

Having created the creation, He watches over it Himself, by His Greatness

Arth:

kar(i) – do

dekhai – look

keetaa – create

aapna – themselves

jio –

tis dee – that's, it's, His/Her (referring to Vaheguru)

vadiaaee - greatness

Notes:

- in japji sahib, it's vekhai and jiv

- vadiaaee is feminine – refers to feminine qualities of Vaheguru – ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

Meaning:

He does whatever He pleases. No one can issue any order to Him

Arth:

jo – whatever

tis(u) – that (Vaheguru)

bhaavai – pleases

soee – that thing

karsee – does

phir(i) – then
hukam(u) – order, command
n – not
karnaa – do
jaee – will (can)

Notes:

- in japji sahib, there's no phir(i)
- whatever Vaheguru wants, that will happen, no one can give a hukam to Vaheguru, we can only do ardaas – ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥

Meaning:

He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will

Arth:

so – that
paatisaah(u) – king
saahaa – great OR king
patisaahib – master
rahan(u) – remains, stays
rajaaee – hukam of Vaheguru, happy in the hukam

Notes:

- in japji sahib, it's pat(i)sahib, not paat(i)sahib
- baadshah generally refers to a king of the temporal (physical) world, (baad means city, e.g. Islamabad), whereas paatshah refers to a king of the temporal world and the spiritual world
- nanak without any vowel refers to Vaheguru (or guru nanak dev ji, if written by one of the later gurus) – refers to a being greater than the author

ਆਸਾ ਮਹਲਾ ੧ ॥

General info about the shabad:

- a similar form of this shabad also appears in raag aasa on ang 348
- part of this shabad is a recording of a conversation between guru nanak dev ji and his sister, bebe nanaki

Raag asaa – invokes inspiration and courage

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥

Meaning:

Hearing of His Greatness, everyone calls Him Great

Arth:

sun(i) – listening
vadda – great

aakhai – says
sabh – every
koi - person

Notes:

- you get some knowledge by listening, but it isn't the same as experiencing vaheguru – just listening isn't enough. Guru nanak dev ji says ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਅਵਰੁ ਨ ਜਾਣੈ ਗੁਰ ਬਿਨੁ ਸਮਝ ਨ ਹੋਈ ॥ – no one else knows His state and extent; without the Guru, this is not understood
- guru nanak dev ji says ਵਡਾ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਈ ॥ ਗੁਰ ਬਿਨੁ ਸੋਝੀ ਕਿਨੈ ਨ ਹੋਈ ॥ – Everyone calls Him the greatest of the great. Without the Guru, no one understands Him

ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥

Meaning:

But just how Great His Greatness is-this is known only to those who have seen Him

Arth:

kevadd – how great (ke = how, vadd = great)
vadda – greatness
deetaa hoi – have seen

Notes:

-

ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥

Meaning:

His Value cannot be estimated; He cannot be described

Arth:

keemat(i) – value, worth
paai – apply, put
n – not
kahiaa – said
jaai – will

Notes:

- the ਨ applies to the words either side of it – another example of this is in japji sahib, when guru ji says ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥

Meaning:

Those who describe You, Lord, remain immersed and absorbed in You

Arth:

kahnai vaale – those who describe (kahnai = speak, vaale = people who do it)
tere – your

rahai – stay, remain
samaai – immersed, absorbed

Notes:

- samaai is linked to the word samaadhi – a deep state of meditation
- vishraam (pause) should be after tere – kahne vaale tere (=the people who describe you)

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥

Meaning:

O my Great Lord and Master of Unfathomable Depth, You are the Ocean of Excellence

Arth:

vadde – great
mere – my
saahibaa – master
gahir – deep, ocean
gambheeraa – unfathomable
gunee – virtue
gaheeraa – deep (gaheer)

Notes:

- we can keep getting immersed into vaheguru and we will never reach a limit – there's no ocean floor to vaheguru

ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥

Meaning:

No one knows the extent or the vastness of Your Expanse. Pause

Arth:

koi n – no one
jaanai – knows
teraa – your
ketaa – extend, magnitude
kevadd – how great
cheeraa – limit

Notes:

-

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥

Meaning:

All the intuitives met and practiced intuitive meditation

Arth:

sabh – all
surtee – intellectuals, people who meditate

mil(i) – meet

surat(i) – the act of studying, meditating, using your brain

kamaaee – to act, earn

Notes:

- kamaee – action of trying to earn the focus, kam means reduce or less and aee means to go – you can never fully describe vaheguru

ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥

Meaning:

All the appraisers met and made the appraisal

Arth:

keemat(i) – appraisers, people who put values on goods

keemat(i) – price

paee – put, apply

Notes:

- the first keemat(i) has a sihaaree because it is short for keematee
- the second keemat(i) has a sihaaree because it is a feminine noun

ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥ ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥

Meaning:

The spiritual teachers, the teachers of meditation, and the teachers of teachers – they cannot describe even an iota of Your Greatness

Arth:

giaanee – knowledgeable person, spiritual teacher (giaan = knowledge)

dhiaanee – someone who practices meditation (dhiaan = concentration, meditation)

gur – spiritual teacher

gurhaaee – guru of the gurus/ the brothers(/ colleagues) of the guru

kahan – said

n jaaee – will not

teree – your

til(u) – a very small seed

vadiaaee – greatness

Notes:

- til(u) is used to signify a small quantity

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥

Meaning:

All Truth, all austere discipline, all goodness

Arth:

sabh – all

sat – truth
tap – discipline
changiaaeaaa – greatness

Notes:

- satee is the practice of living truthfully
- tapee is the practice of living to a strict discipline and put themselves through physical hardship
- changeeaaeee is the practice of living a good life and being a good person
- bibi nanaki asked if the people who follow these practices and achieved the goal (sat, jap, changeeaaeee) did it through their own power or was it gifted to them by Vaheguru's grace – this was Guru Nanak dev ji's answer (until the end of the pauri)

ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥

Meaning:

All the great miraculous spiritual powers of the Siddhas

Arth:

sidhaa – spiritual people who develop powers
purkhaa – people, beings
keaaa – actions
vadiaaeaaa - greatness

Notes:

- bihaaree after kakka on keaaa = keetaa (actions). Sihaaree would mean kya (what)

ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥

Meaning:

Without You, no one has attained such powers

Arth:

tudh(u) – you
vin(u) – without
sidhee – the spiritual powers
kinai n – no one
paaeaaa – received

Notes:

- all power belongs to vaheguru – no one can get anything without vaheguru's grace

ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥

Meaning:

They are received only by Your Grace. No one can block them or stop their flow

Arth:

karam(i) – grace

milai – meet
naahee – not
thaak(i) – obstacles
rahaaeaaa – remain

Notes:

- if guru ji gives you his grace, no one can stop you getting their kirpa
- you can't take the kirpa and the karam from a gursikh – bhai anokh singh ji was in jail and had been tortured, including having his eyes taken out. He asked the guard what time it was, thinking evening is probably soon, and when the guard told him it was evening, he laughed at bhai ji, asking for what reason a blind prisoner would need to know the time. But bhai anokh singh ji just wanted to know if it was time to do rehraas sahib yet, and was chained up in prison singing Gurbani – no one can steal his bhagti

ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥

Meaning:

What can the poor helpless creatures do?

Arth:

aakhan vaala – the ones who speak
kiaa – what
vechaaraa – helpless (like Bechara)

Notes:

- vechaara can also refer to vichaar – how can the people comprehend

ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥

Meaning:

Your Praises are overflowing with Your Treasures

Arth:

siphatee – praises
bhare – full
tere – your
bhandaraa – treasures

Notes:

-

ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥

Meaning:

Those, unto whom You give-how can they think of any other?

Arth:

jis(u) – that person
tu – you

deh(i) – give
tisai –
kiaa – what
chaaraa –

Notes:

-

ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥

Meaning:

O Nanak, the True One embellishes and exalts

Arth:

sach(u) – truth, true one

savaranhaara – embellish (savaaran = decorate, haar = someone who does)

Notes:

- nanak without any vowel refers to Vaheguru (or guru nanak dev ji, if written by one of the later gurus) – refers to a being greater than the author

ਆਸਾ ਮਹਲਾ ੧ ॥

General info about the shabad:

- A similar shabad is written in raag aasa, on ang 349
- the background of this sakhi is guru nanak returns home to his family, and is sitting with his family. His mother is talking to him, but guru nanak dev ji is staying quiet, and just doing simran. His mother asks why he's so quiet, and says you don't need to do so much simran that you can't speak in conversations. This shabad is guru nanak dev ji's reply

ਆਖਾ ਜੀਵਾ ਵੀਸਰੈ ਮਰਿ ਜਾਉ ॥ ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

Meaning:

Trying to describe even an iota of the Greatness of the True Name, it is so difficult to chant the True Name

Arth:

aakha – speaking, describing

jeevaa – live

visre – forgetting

mar jao – I will die

aakhan – speak, describe

aukhaa – difficult

saachaa – true

naao – name

Notes:

- maharaj says he can't live without naam

- guru nanak dev ji says ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਉ ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਉ ॥ ਮੈ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਵੀਸਰੈ ਟੇਕ

- ਟਿਕੀ ਘਰਿ ਜਾਉ – Without Him, I cannot live, even for a moment. Without His Name, I die. I am blind-may I never forget the Naam! Under His Protection, I shall reach my true home.
- guru ji is saying he's addicted to naam: ਅਮਲੀ ਅਮਲੁ ਨ ਅੰਬੜੈ ਮਛੀ ਨੀਰੁ ਨ ਹੋਇ ॥ – To the addict, there is nothing like the drug; to the fish, there is nothing else like water. It doesn't matter what you think is good/necessary, to an addict, their drug is the best thing in the world
 - guru nanak dev ji says ਹਉ ਵਾਰੀ ਵੰਞਾ ਖੰਨੀਐ ਵੰਞਾ ਤਉ ਸਾਹਿਬ ਕੇ ਨਾਵੈ – I am a sacrifice, cut apart into pieces, a sacrifice to Your Name, O Lord Master
 - what is naam? To me, it's not literal (we know vaheguru is anaame = without name) metaphorical represents the connection between you and Vaheguru – if you know someone's name, you can call them and get their attention. If you know Vaheguru's 'naam', you can get a connection with vaheguru
 - it's easy to just say 'Vaheguru' etc, but saying the true name involves making that connection with akaal purakh
 - it is known that people who do lots of bhagti (devotion) live longer
 - Sikhi is hard, keep on trying to become a better sikh until your last day. You will make countless mistakes but do ardaas and guru ji will forgive you
 - What is living and dying?

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੁਖ ॥ ਉਤੁ ਭੁਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥

Meaning:

If someone feels hunger for the True Name, that hunger shall consume his pain

Arth:

saache – true
 naam – name
 laage – feel
 bhookh – hunger
 ut(u) – that
 bhookhe – hunger
 khaai – eat, consume
 chaleeahi – goes away
 dookh – pain, suffering

Notes:

- I have a desire/hunger for naam
- you can still experience the things that cause suffering , but the dukh will not affect you if Vaheguru permeates your mind

ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

Meaning:

How can I forget Him, O my mother? True is the Master, True is His Name

Arth:

so – so
kio – how
visre – forget
meree – my
maai – mother
saachaa – true
saahib(u) – master
saache – true
naai – name

Notes:

- kio comes from kiv – v and o are often used interchangeably in Gurbani – it means how, not why
- what does sach mean in Gurbani? What does it mean for something to be true? A better translation would be “permanent” – everything goes away eventually, but vaheguru and naam remains. Guru Tegh bahadur says: ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰ ਗੋਬਿੰਦ ॥ – The Naam remains; the Holy Saints remain; the Guru, the Lord of the Universe, remains

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥ ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥

Meaning:

Trying to describe even an iota of the Greatness of the True Name, people have grown weary, but they have not been able to evaluate it

Arth:

saache – true
naam – name
til(u) – a sesame/poppy seed (very small)
vaddiaaee – greatness
aakh(i) – speak
thake – tired
keemat(i) – price
nahee – not
paaee – put, apply

Notes:

- you can't even scratch the surface when trying to describe the greatness of naam
- vadd means big, but often means great in Gurbani
- guru ji gives you naam, and we can never repay it – the best we can give in return is our head (i.e. take amrit – this doesn't mean you move to the next level of Sikhi or something, taking amrit is just offering your head to the guru – what did the panj piaare offer to guru gobind singh ji on the first Vaisakhi?). Giving your head is nothing compared the gift you receive
- this gift is so great that people who understand the greatness, will do anything the guru says to say thank you – this is gurmat (not manmat)

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਯਾਹਿ ॥ ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥

Meaning:

Even if everyone were to gather together and speak of Him, He would not become any greater or any lesser

Arth:

je – if

sabh(i) – all

mil(i) kai – meet

aakhan – describe

vadda – great, big

n – not

hovai – become

ghaat – small

jaai – will become

Notes:

- don't try and make compromises on your Sikhi – that's the most valuable thing, accepting naam at any cost is the greatest deal you'll ever get

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥ ਦੇਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥

Meaning:

That Lord does not die; there is no reason to mourn. He continues to give, and His Provisions never run short.

Arth:

naa – not

oh – they, he

marai – die

n – not

hovai – become, will be

sog – mourn

dedaa – give

rahai – stay

n – not

chookai – finish, give out

bhog – end

Notes:

- dedaa, not dendaa

- vaheguru doesn't run out of gifts to give

- chookai can imply a mistake – Vaheguru doesn't make mistakes, your karam is your karam, don't complain about it

ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥ ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥

Meaning:

This Virtue is His alone; there is no other like Him. There never has been, and there never will be

Arth:

gun – virtue

eho – this

hor – more

naahee koi – no one

naa ko hoa – there hasn't been anyone

naa ko hoi – there will not be anyone

Notes:

- no one has the same qualities as vaheguru – serve the one who is the highest of the high

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥ ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥

Meaning:

As Great as You Yourself are, O Lord, so Great are Your Gifts. The One who created the day also created the night

Arth:

jevadd – how great (je = how much, vadd = great)

aap(i) – you

tevadd – that great (te = that much, vadd = great)

teree – your

daat(i) – gift

jin(i) – the one

din(u) – day

kar(i) – created

keetee – created, made

raat(i) – night

Notes:

- what gift has vaheguru given us? Life – din and raat – the good and the bad, it's all a gift – we don't value the gift of life

ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥ ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੩॥

Meaning:

Those who forget their Lord and Master are vile and despicable. O Nanak, without the Name, they are wretched outcasts

Arth:

khasam(u) – lord, master

vissaarah(i) – forgetting, the ones who forget

te – then, those

kamjaat(i) – lowest caste (kam = low, jaat = caste)

naavai – naam, name

baajh – without

sanaat(i) – ghost

Notes:

- khasam with a ਖ, not ਕ

- we treat the people who jap naam as being the highest caste – guru raam das ji says ਬ੍ਰਾਹਮਣੁ ਖੜੀ ਸੁਦ ਵੈਸ ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਆਸ਼ਮ ਹਹਿ ਜੋ ਹਰਿ ਧਿਆਵੈ ਸੋ ਪਰਧਾਨੁ ॥ – there are four castes:

Brahmin, Kh'shaatriya, Soodra and Vaishya, and there are four stages of life. One who meditates on the Lord, is the most distinguished and renowned

- bhagat Kabeer ji says ਕਬੀਰ ਮੇਰੀ ਜਾਤਿ ਕਉ ਸਭੁ ਕੋ ਹਸਨੇਹਾਰੁ ॥ ਬਲਿਹਾਰੀ ਇਸ ਜਾਤਿ ਕਉ ਜਿਹ ਜਪਿਓ ਸਿਰਜਨਹਾਰੁ ॥ – Kabeer, everyone laughs at my social class. I am a sacrifice to this social class, in which I chant and meditate on the Creator

- nanak without any vowel refers to Vaheguru (or guru nanak dev ji, if written by one of the later gurus) – refers to a being greater than the author

- vishraam after nanak

- without naam you're like a ghost – living without a body. Ghosts are attracted by things in the world, things they can see and smell etc, but they can't touch anything. Without naam we can't achieve the purpose of life, what's the point?

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

General info about the shabad:

- First raag in SGGS after aasa, first time Guru Ram Daas Ji's bani appears in SGGS

- a similar version of this shabad appears in raag goojri, on raag 492

- guru raam daas ji was known for writing beautiful poetry. They didn't experiment with different languages etc like other gurus, as they weren't educated and didn't learn languages and poetry at a young age – how could they write such beautiful bani? It came straight from Vaheguru. Guru ram das ji says ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਢਾਏ ॥ – O GurSikhs, know that the Bani, the Word of the True Guru, is true, absolutely true. The Creator Lord Himself causes the Guru to chant it.

- context for the shabad – guru raam das ji (originally bhai jetha ji) was an orphan and very poor. However, guru amar das ji was looking for a husband for his daughter, bibi bhani ji and found bhai jetha ji. Guru Amar Das ji's wife said they can't choose bhai jetha ji because he's got no lineage, but Guru Amar das ji said his decendents will be millions – guru ram das ji is known as the sodhi sultaan (sodhi (last name, caste) prince) and his bloodline extends down all the gurus to guru gobind singh ji. And the Khalsa are the children of Guru Gobind singh ji, so the lineage continues with us. On the wedding day, Guru Amar das ji asks bhai jetha ji what he wants as a wedding gift. This was his response.

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

Meaning:

O humble servant of the Lord, O True Guru, O True Primal Being: I offer my humble prayer to You, O Guru

Arth:

har(i) – Vaheguru

ke – 's

jan – servant

satigur – true guru (sat = true, permanent, gur = guru, enlightener)

satpurkhaa – true being (sat = true, purkhaa = being, husband)

bino – request, prayer (from benti)

karo – do, make

gur – guru

paas(i) – with, to

Notes:

- Vaheguru has no name, all the things we refer to God by in Sikhi are descriptions: har(i) refers to to Vaheguru and is short for haree, which means **green**. It refers to the ever-blossoming (like **green** leaves) force of the universe – all permeating and this idea of prevailing nature

- this is what to ask for in an ardaas – this is what a sikh asks for – nothing wordly. Guru tegh bahadur ji says ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥ – Who renounces all hopes and desires and remains desireless in the world, Who is not touched by sexual desire or anger - within his heart, God dwells

- o guru, you join the servants of god to god themselves

ਹਮ ਕੀਚੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

Meaning:

I am a mere insect, a worm. O True Guru, I seek Your Sanctuary. Please be merciful, and bless me with the Light of the Naam, the Name of the Lord

Arth:

hum – we, i

keere – insect

kiram – worm

satigur – true guru

sarnaee – I look for your sanctuary/protection

kar(i) daiaa – be merciful (kar(i) = do, daiaa – compassion)

naam(u) – name

pargaas(i) – shine out

Notes:

- end of bhai jetha ji's response to guru amar das ji's message

- my benti (request) is that I am an insect – I am nothing, give me this understanding

- isn't Vaheguru always compassionate? What does this line mean? My understanding is that this is our subjective vie of Vaheguru's compassion – be compassionate to me and give me the understanding of hukam/ join me into you

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

Meaning:

O my Best Friend, O Divine Guru, please enlighten me with the Name of the Lord

Arth:

mere – my

meet – friend

gurdev – divine guru (gur = guru, dev = deity)

mo ko – to me

raam naam(u) – Vaheguru's naam/name

pargaas(i) – enlighten

Notes:

- guru amar das ji responds by saying why don't you ask for something worldly, and this was bhai jetha ji's reply

- guru ji is the form of akaal purakh: guru arjan dev ji says ਗੁਰੂ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ ॥ – Know that the Guru and the Transcendent Lord are One.. bhai gurdaas ji says ਇਕ ਬਾਬਾ ਅਕਾਲ ਰੂਪੁ ਦੂਜਾ ਰਬਾਬੀ ਮਰਦਾਨਾ। - Firstly, Baba himself was in the form of Timeless and secondly, he had his companion Mardana, the rebeck player

- raam means vaheguru, not raamchandar/ raamaa, as in the hindu deity. Raam comes from ramiaa, meaning to be absorbed in every being

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

Meaning:

Through the Guru's Teachings, the Naam is my breath of life. The Kirtan of the Lord's Praise is my life's occupation

Arth:

gurmat(i) – guru's teachings (gur = guru, mat(i) = teachings, knowledge)

naam(u) – name

meraa – my

praan – life breath

sakhaaee – friend

har(i) – vaheguru

keerat(i) – praise

hamree – my

rehraas – the profit that stays with you (reh = stay, raas, profit)

Notes:

- in Sikhi, we tell you the ultimate gurmantar from the beginning (Vaheguru) – you don't need to prove yourself worthy of it. Why don't we give a new mantar? There's a famous saakhi of a mahapurakh and a sikh, and after doing a lot of work for the mahapurakh, the mahapurakh decides the sikh can be told a higher mantar. The sikh is excited, and then the mahapurakh tells the sikh the same mantar he already knows. The sikh asks why he got told the same one – he wanted a better one, so the mahapurakh decides the sikh needs to learn something. So he sends the sikh out the market with a red jewel, to see what he can get for

it. A lady making atta sees the jewel and says I'll give you all this atta for the jewel. The Sikh says ok cool, but I'll see if I can get anything more for it. He then comes up to a businessman, who offers 1 rupee. Another businessman says I'll give you 100 rupees. Finally, the sikh goes to a jeweller, and asks for a price. The jeweller says it's so amazing that he'll give the sikh 100 rupees just to look at the priceless jewel. The Sikh goes back to the mahapurakh and explains what happened today. The mahapurakh says naam is the same thing – listening to naam is like getting the atta, reciting naam yourself is like 1 rupee, reciting naam in saadh sangat is like getting 100 rupees, but when the guru gives you the naam, it becomes priceless.

- links to the previous shabad – naam is priceless

- rehraas can refer to the provisions you take on a trip – raas = profit, capital. Reh = stay.

What provisions will stay with us? Not money etc, but naam

ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥

Meaning:

The servants of the Lord have the greatest good fortune; they have faith in the Lord, and a longing for the Lord

Arth:

har(i) – vaheguru

jan – servant

ke – 's

vadd – great

bhaag – fortune

vadere –

jin – that person/ those people

sardhaa – faith

piaas - thirst

Notes:

- from this line onwards, the rest of this shabad was written after bhai jetha ji became guru ram daas ji

- you're lucky if you have thirst for god

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥

Meaning:

Obtaining the Name of the Lord, Har, Har, they are satisfied; joining the Sangat, the Blessed Congregation, their virtues shine forth

Arth:

milai – obtaining, meeting, finding

triptaasah(i) – satisfied

mil(i) – meeting

sangat – congregation

gun – virtue
pargaas(i) – shine forth

Notes:

- who is your sangat? People in gurdwara, people you do paath with, your family. The movies you watch, music you listen to, etc. Sangat should put you back in your place and help you with your Sikhi – this is saadh sangat. Sangat that does the opposite is called kusangat (false sangat)

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣੁ ਜਮ ਪਾਸਿ ॥

Meaning:

Those who have not obtained the Sublime Essence of the Name of the Lord, Har, Har, Har, are most unfortunate; they are led away by the Messenger of Death

Arth:

jin – that person, those people
ras(u) – essence, taste
paaiaa – received
bhaagheen – unfortunate
jam – messenger of death
paas(i) - with

Notes:

- jin har har – those who (don't) recite vaheguru's name (har har)
- har ras – (or) the essence of vaheguru
- naam n paiaa – received naam
- taking amrit keeps the messenger of death away – (a = without, mrit = death). Guru nanak dev ji says that dharam raaj says to his messengers of death: ਜਹ ਸਾਧੂ ਗੋਬਿੰਦ ਭਜਨੁ ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥ ਠਾ ਹਉ ਠਾ ਤੂੰ ਠਹ ਛੁਟਹਿ ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ ॥ – Where the Holy people constantly vibrate the Kirtan of the Praises of the Lord of the Universe, O Nanak. - the Righteous Judge says, "Do not approach that place, O Messenger of Death, or else neither you nor I shall escape!"

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ ਜੀਵੇ ਪ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

Meaning:

Those who have not sought the Sanctuary of the True Guru and the Sangat, the Holy Congregation-cursed are their lives, and cursed are their hopes of life

Arth:

jo – those
satigur – true guru
saran(i) – sanctuary
nahee – not
aae – come
dhrig – cursed

jeevai – lives

jeevaas – hopes of life (jeev = life, aas = hope)

Notes:

- why is the life cursed? We have one purpose in life. Guru arjan dev ji says Bel prwpiq mwnuK dyhurlAw] goibMd imlx kl ieh qyrl brlAw] – This human body has been given to you. This is your chance to meet the Lord of the Universe. if you don't even try and achieve this purpose, whats the point of that life? Guru ram das ji says ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਬਸਿਓ ਤਿਨ ਮਾਤ ਕੀਜੈ ਹਰਿ ਬਾਂਝਾ ॥ – The Lord's Name does not abide within their hearts - their mothers should have been sterile.

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

Meaning:

Those humble servants of the Lord who have attained the Company of the True Guru, have such pre-ordained destiny inscribed on their foreheads

Arth:

jin – who

tin – those people

poor(i) – complete

dhur(i) – god, from the beginning of time

mastak(i) – forehead

likhiala – written

likhaas(i) – account (list of all your actions and thoughts during life)

Notes:

- you're already so lucky to be in saadh sangat. You don't need to wait to get more lucky to take that next step

ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੪॥

Meaning:

Blessed, blessed is the Sat Sangat, the True Congregation, where the Lord's Essence is obtained. Meeting with His humble servant, O Nanak, the Light of the Naam shines forth

Arth:

dhan – wealth

dhann – blessed

satsangat – true sangat/congregation

jit(u) – that, which

jan naanak – servant of nanak

Notes:

- tippee on second dhan changes meaning slightly

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

General info about the shabad:

- First time Guru Arjan Dev Ji's bani appears in SGGS
- this shabad also appears in raag goojri, on raag 495
- The context behind the shabad is that Guru Arjan Dev Ji was having Harmandir Sahib built in the city his father, Guru Ram Das Ji, established (then known as Ramdaspur, now known as Amritsar – named after the Amrit Sarovar (pool of ambrosia) – go through Sakhi if people don't know it). Most of the money that came into the Guru's darbar was being spent here, and whatever was left was used for langar, seva, etc.

Bhai Gurdas Ji (Guru Arjan Dev Ji's Mama ji (mum's brother)) travelled from Agra to Ramdaspur with sangat, to get darshan of Guru Ji and to see how things are going with construction. It was very cold, and they needed to cross the river Beas to get to their next place to stop, so they could get a warm place to stay for the night, however, there were no boats. So the sangat decided to cross the river on foot to give themselves the best chance at survival, and while doing it, sang the shabad: ਗੁਰ ਕਾ ਬਚਨੁ ਬਸੈ ਜੀਅ ਨਾਲੇ ॥ ਜਲਿ ਨਹੀ ਡੁਬੈ ਤਸਕਰੁ ਨਹੀ ਲੇਵੈ ॥ ਭਾਹਿ ਨ ਸਾਕੈ ਜਾਲੇ ॥੧॥ (The guru's word abides with our souls. It does not sink in water, thieves cannot steal it. Fire cannot burn it.) While they crossed, singing with pyaar and sharda, the water of Beas stayed low and did not hurt them. Bhai Gurdas Ji even was amazed with the children's faith and bowed to them, and the children said if you make the Guru happy, anything can happen, the Guru is all powerful.

Guru Arjan Dev Ji was the youngest of Guru Ram Das Ji's three children – the other two were Baba Prithi Chand Ji and Baba Maha Dev Ji, and they weren't happy that they weren't given Guruship. Bhai Gurdas Ji was still wondering whether the Guru was satguru, or maybe if it should have been one of the older brothers. So when he arrived in the Guru's darbar, he thought he'd test Guru Arjan sahib by asking if he knew how they crossed the river. Guru Arjan replied saying you crossed the Beas with support of naam. He even quoted what the children said.

Later on when they were having langar, they had misseh parshaade (roti made from leftover daal – this reduces wastage and is what poor people would eat to save money). Bhai Gurdas Ji wasn't impressed because he was Guru Sahib's elder, and he had been away for a while. He expected a better meal. When he confronted Guru Sahib, he was told to speak to maharaj's mum, Bibi Bhani Ji. She said we're doing the best we can, but Baba Prithi Chand Ji and Baba Maha Dev Ji are stopping sangat seeing the guru and therefore not getting many donations. And whatever little donations they are getting, most of it is going to building Harmandir sahib – they have to make it look good, since it's the palace/temple of God, and Guru Ram Das' wish was that it would be built to a high standard.

Bhai Gurdas Ji wasn't happy that the two brothers were cheating Guru Sahib. He put up signs saying any donations for the guru need to come here, and not to his brothers, and this works. He starts to get happy since he's done some seva and helped the Guru. Guru Sahib recites this shabad to Bhai Gurdas ji in response.

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

Meaning:

Why, o mind, do you plot and plan, when the dear lord provides for your care?

Arth:

kahe re – why

man – mind

chitveh – think/ worry

udam – effort

ja – when

aahar – provides/effort (not aahaar = food)

har(i) jio – lord, Vaheguru

pariaa – is involved with

Notes:

Just follow the path, naam japo, and let Guru Sahib take care of everything

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

Meaning:

From rocks and stones Vaheguru created living being, and places their nourishment before them

Arth:

sael – dry, boulders, rocks, mountains

pathar – rocks, stones

meh(i) – in, from

jant – life, living beings

upaie - created

taa kaa – their (referring to the living beings)

rijak – food

aage – in front, before (time)

kar dhariaa - placed

Notes:

In the natural system, everything is in balance (ecosystems)

Aage can mean before like in front of, or before, like Vaheguru made the food first, and then us, like how God made the apple tree, and then Adam and Eve

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

Meaning:

My dear lord of souls, one who joins the sat sangat is saved

Arth:

mere – my

maadho ji – maa (maaya – illusion of the physical world) + dho (dhav – husband): husband of maaya (i.e. Vaheguru), also could be bhai madho daas ji from the sakhi

satsangat – true congregation (sat – true, sangat – congregation)

mile – meeting

su – that person

taria – carried across (refers to the world ocean – the guru carries across, you don't cross it yourself)

Notes:

- Link this to ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥ ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥ (This human body has been given to you. This is your chance to meet the lord of the universe (Gobind). Nothing else will work. Join the saadh sangat (company of the holy); meditate on the jewel of the name)

From this point on, the shabad relates to a specific sakhi. There was a sant called Madho Daas Ji, who used to do katha in the evenings, into the early hours of the morning. At night in this place, there were people who would steal things at night, so the king sets a curfew for 12 o'clock. So people who would attend the katha used to leave early, except for one man who would always stay to the end. The man got caught by the police on the way home and was going to get crucified. Even his family wouldn't support him because he was never helping them, instead he would always do seva and listen to the katha. He calls over the sant to support him, and the sant says I can't help him, only Guru can help him. So the police decide to crucify him on some wood. When they crucify him and put the cross into the ground, it becomes full of life and leaves etc. The police realise that this man must be a mahapurakh and decide to take him down. They ask for forgiveness and the sant says how can I forgive you, only the one who saved him can forgive you. Sant Madho Daas Ji takes lots of people to go see the Guru, including the king, who takes a lot of money to ask for forgiveness from the Guru Ji. The Guru brought the money into the darbar, and didn't require help. Guru provides you with everything, you don't get help from anyone else.

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

Meaning:

By Guru's grace, the supreme status is obtained, and the dry wood blossoms forth again in lush greenery

Arth:

gur – guru's

parsaad(i) – grace (the sihaari means through/by)

param – the supreme

pad(u) – state

paiaa – is obtained

sooke – spr

kaast – wood

hariaa – becomes green

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥

Meaning:

Mothers, fathers, friends, children and spouses, no one is the support of anyone else

Arth:

janan(i) – mother (from jananee – sihaari to shorten the word, and because it's feminine)

pita – father

lok – people (friends)

sut – children

banita – wife

koi n – no one (subj)

kis ki – someone's (obj), ki = di ('s)

dhariaa – support

Notes:

Who is really your mother, father, friend, or your spouse? Only Vaheguru loves you unconditionally, not anyone else.

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥

Meaning:

For each and every person, our lord provides sustenance, why are you afraid, o mind?

Arth:

sir(i) sir(i) – he creates everyone (sir(i) comes from sirjana – to create)

rijak(u) – food

sambahe – provides

thakur – lord

kahe – why

man – mind

bho – fear (like nirbho)

kariaa – doing (bho kariaa – to fear)

Notes:

Why be scared or worry about things? Vaheguru has sorted you out so far, and will continue to do so

ਉਡੇ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

Meaning:

The flamingo flies hundreds of miles, leaving its young ones behind

Arth:

oode – the bird

ood(i) aave – flies away

se – one hundred (from so)

kosa – a measure of distance

tis – this (bird)

paachhe – behind

bachre – children

chhariaa – leaves (like chaddnaa)

Notes:

This bird is translated to flamingo (akunja), but it's about a bird that leaves their nest before the children are grown enough to fend for themselves

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥

Meaning:

Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind?

Arth:

tin – them (the birds)

kavan – who (like kon)

khalaave - feeds

kavan – who

chugaave -

man – mind

meh(i) – in

Simran(u) kariaa – think, remember

Notes:

Could also be taken as the mother remembers the children when she eats, and through the power of Simran, they are able to eat as well – the Gurbani doesn't actually frame the last bit as a question to the reader. If you remember your Guru the same way the Guru remembers the Sikh, the Guru keeps you in their heart.

ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥

Meaning:

All the nine treasures, and the eighteen supernatural powers are held by our lord in the palm of his hand

Arth:

sabh - all

nidhaan - treasures

das ast – eighteen (das = ten, ast = eight)

sidhaan – supernatural powers, possessed by the siddhs

thakur – lord

kar – does (kar dhariaa = holds)

tal – palm of the hand

dhariaa – holds

Notes:

nau nidh – mentioned in Ardaas

- nine worldly treasures:

1. Padam nidhi – attainment of children / precious metals
2. Mahaan padam – precious stones

3. Sankh – delicious food
 4. Makar – training in the use of arms and ruling
 5. Kachhap – clothes, grains corn
 6. Kund – dealings in gold
 7. Neel – trading in precious stones/gems
 8. Mukand – mastery of fine arts, music and poetry
 9. Kharab/ varch – riches of all kind
- nine spiritual treasures (aka budhi)
1. Bharosa – faith
 2. Leenta – attachment to Vaheguru
 3. Santokh – contentment
 4. Alep – Detachment (of family, possessions)
 5. Hukam – acceptance of divine will
 6. Sehaj - ___ state
 7. Anand – bliss
 8. Vismaad – ecstasy, joy
 9. Nadar – glance/ grace of Vaheguru
- more info at https://www.sikhiwiki.org/index.php/Supernatural_Powers
 These treasures and powers are achieved through naam

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੫॥

Meaning:

Servant Nanak is devoted, dedicated, forever a sacrifice to you, your expanse has no limit

Arth:

jan – servant
 Nanak – Guru Nanak/Arjan Dev Ji
 bal – sacrifice (comes from balihaar/balihaaree)
 sad – forever
 ant – limit
 n – no
 paaraavariaa – expanse

Notes:

Each 'bal' could mean a different type of sacrifice – past, present and future, or mind, soul/words, body

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ

ੴ ਸੋਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

General info about the shabad:

- Turns up again in a similar form in raag aasa (ang 348)
- we've talked about the dar and the ghar, now we're talking about the being (purakh)

- not all banis so far in SGGS have had a manglacharan. Only japji sahib (if you count the mahamantar), so dar, and then this
- this shabad is continually split into three things for mind, soul/words and body, and past, present and future – what does it mean to be devoted in these three ways?
- mind: constant naam Simran, bhagti
- soul/words :
- body: giving physical life, seva, wearing bana, 5 kakkars (ਖਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖਾਸ ॥) Guru Gobind Singh Ji said if you can't see Guru Granth Sahib, and can't get to Khalsa panth, get Guru's darshan by looking in the mirror

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥

Meaning:

That primal being is immaculate and pure, the omnipresent being is immaculate and pure, the lord is inaccessible, unreachable and unrivalled

Arth:

- so – that
- purakh – being
- niranjan – pure (nir = not, njan = mark)
- har(i) – Vaheguru, omnipresent
- agmaa agam – inaccessible, unreachable
- apaara – unrivalled, precious, invaluable, infinite

Notes:

- pronunciation: not nirinjan
- repetition onagmaa agam for emphasis
- follow a guru that is worthy of being followed
- why specify so much? Guru Ram Das Ji wanted no ambiguity:
 - so purakh Niranjana could imply a mahapurakh)
 - har purakh Niranjana could imply a deity like Vishnu (had a physical form and could therefore be reachable)
 - haragmaa was a nickname for harnakash, a great king who made a deal with Vishnu that he could not be killed. Therefore he became very egotistical because he could do what he wanted without fear. He even made Vishnu chant his name. His son Prahlaad refused to chant his name, and instead did Simran of Har(i). Through Prahlaad's bhagti, the deity Nar Singh could kill Harnakash (ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ ॥)

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥

Meaning:

All meditate, all meditate on you, dear lord, o true creator lord

Arth:

- sabh – all
- dhiaavhi – meditate
- tudh – on you/ your

ji – respect/ soul, essence, heart
har(i) – Vaheguru
sache – true
sirjanhaaraa – creator (sirjan = to create, haar = the one who does something)

Notes:

Some people split the second sabh into s = some, bh(i) fear (some worship with fear)

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥

Meaning:

All living beings are yours, you are the giver of souls

Arth:

sabh – all
ji(a) – souls, beings (aera makes it plural)
tumare – your
ji – respect/ soul, essence, heart
tu(n) – you
jiaa – souls
ka – of
daataaraa – giver

Notes:

tu(n) means subject (talking about Vaheguru), tudh(u) means object (doing something to Vaheguru)

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥

Meaning:

Meditate on the lord, o saints, Vaheguru is the dispeller of sorrow

Arth:

har(i) – vaheguru
dhiaavh(u) – meditate (instruction)
santh(u) ji – saints
sabh – all
dookh – sorrows, pain, suffering
visaaranhaara – dispeller (visaaran = to remove, haara – the one who does it)

Notes:

Vaheguru/ naam is the only way to truly remove pain, everything else is a distraction and not a solution

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ ॥੧॥

Meaning:

The lord is the master, the lord is the servant, o Nanak, the poor beings are wretched and miserable

Arth:

har – Vaheguru
aape – you
thakur – lord
sevak – servant
ji – respect
kiaa – what
nanak – Nanak
jant – beings
vichaara – poor (Bechara)

Notes:

- How can Vaheguru be the master and the servant? Everything is one (ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥) Also Vaheguru serves us by removing our dukh and giving us things (ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ॥) – we've talked about this a lot in the previous few shabads
- vichaara could also mean contemplate
- why are we Bechara? We don't realise the greatness of Vaheguru
- what can we do to realise this greatness and to show appreciation?

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

Meaning:

You are constant in each and every heart, and in all things, o dear lord, you are the one

Arth:

tu(n) – you
ghat – heart (repetition means each and every one one)
antar - inside
sarab – all, everything
nirantar – constant
ji – respect/ soul/ being
har(i) - Vaheguru
eko – the one (haraa makes it singular, like THE one)
purakh – beings
samaana - equal

Notes:

- Disagree with the exact translation a bit here (Vaheguru is equal in all beings)
- Vaheguru is the same within mahapurakhs and paapis, does not discriminate

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ॥

Meaning:

Some are givers and some are beggars, this is all your wonderful play

Arth:

ik(i) – some (with sihaaree it means some, with an aunkar it is singular)

daate - gives
bhekhaaree - beggars
ji - respect
sabh(i) - all
tere – your
choj – game, play
vidaanaa – great, wow

Notes:

Why is the play great?

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ॥

Meaning:

You yourself are the giver, and you yourself are the enjoyer, I know no other than you

Arth:

tu(n) – you
aape – yourself
daataa – giver
bhugtaa – consumer (bhugat = eat)
ho – I
tudh(u) – you
bin(u) - without
avar n – no one, not any
jaanaa – know

Notes:

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥

Meaning:

You are the supreme lord, limitless and infinite, what virtues of yours can I speak of and describe?

Arth:

tu(n) – you
paarbrahm(u) – supreme being
beant(u) – without limit (be = without, ant = limit)
tere – your
kiaa – what
gun – virtues
aakh(i) – speak
vakhaana - explain

Notes:

ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥੨॥

Meaning:

Those who serve, those who serve you, servant Nanak is a sacrifice to them

Arth:

jo – those
sevh(i) – serve
tudh – you
jan(u) – servant
Nanak – Nanak
tin(u) – to them
kurbana – sacrifice

Notes:

- How do we serve the Guru? What is a sevak? When are they not doing seva?
- Seva is hard – (ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ ॥)

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥

Meaning:

Those who meditate on you, Vaheguru, those who mediated on you, those humble beings dwell in peace in this world

Arth:

har - Vaheguru
dhiavh(i) – meditate
tudh(u) – on you
se – those
jan – servants
jug – ages (e.g. kaljug) (note that it is plural)
meh(i) – in
sukhvasee – with happiness/pleasure

Notes:

- Tudh(u) means 'on you', and dhiavh(i) is plural – this pangti isn't saying Vaheguru meditates.

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥

Meaning:

They are liberated, they are liberated who meditate on Vaheguru, for them, the noose of death is cut away

Arth:

se – they
mukat(u) – liberated
bhe – happened

jin – those
har(i) – Vaheguru
dhiaaiaa - meditate
tin – them
tootee – break
jam – death
ki – ‘s (like ‘da’ in Punjabi)
phaasee – noose

Notes:

What does it mean to break the noose of death. If you're Jeevan mukt, you must still die?

ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥

Meaning:

Those who meditate on the fearless one, those who meditate on the fearless Vaheguru, all their fears are dispelled

Arth:

jin – those
nirbho – fearless
har(i) – Vaheguru
dhiaaiaa – meditate
tin kaa – their
bho – fear
sabh(u) – all
gavaasi – gets removed

Notes:

- Bhagat Kabir Ji says ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥ – by meditating on the fearless Vaheguru, you too become fearless. By meditating on the akaal, the undying Vaheguru, you too become undying (ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ)

- What do we have to fear? Ultimately, all fear stems from dying. But Sikhi tells us that death is inevitable, why fear it? It isn't the end, life is like a dream and then we wake up (ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰਿ ॥). Sikhi talks about amrit a lot; we should bathe in amrit, and a Gursikh has the amrit within them – what does this mean? Amrit = without death

- We are just servants, our job is just to do what the master tells us, not to worry about things for ourselves

ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥

Meaning:

Those who serve, those who serve my dear Vaheguru, are absorbed into the being of the Vaheguru

Arth:

jin – those
seviaa – servants
mera – my
har(i) – Vaheguru
te – to
roop(i) – form, shape
samaasi – absorbed

Notes:

If you do true seva, you have no haumai. Without haumai you are at one with Vaheguru
(ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸੁ ਬਿਨਸੈ ਹਉਮੈ ਤਾਪੁ ॥)

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥੩॥

Meaning:

Blessed are they, blessed are they who meditate on Vaheguru, servant Nanak is a sacrifice to them

Arth:

se – they
dhann(u) – blessed
jin – those
har(i) – Vaheguru
dhiaaiaa – meditate
jan – servant
tin – them
bal(i) – sacrifice
jaasee – I am

Notes:

When you serve Vaheguru, you become one with Vaheguru

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥

Meaning:

Devotion to you, devotion to you is a treasure overflowing, infinite and beyond measure

Arth:

teri – your
bhagat(i) – devotion (from bhagti)
bhandaar - treasure
bhare - full
beant – without limit (be = without, ant = limit)

Notes:

- Note the sihaari – it changes the meaning, the next pangti says bhagat

- bhare beant beanta = infinitely full
- devotion to Vaheguru is a treasure, and Vaheguru's love back to us is a treasure

ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥

Meaning:

Your devotees, your devotees praise you, dear Vaheguru, in many and various ways

Arth:

- tere – your (plural)
- bhagat – devotees
- salaahan(i) – praise
- tudh – to you
- anik – many (an = not, ik = one)
- anek – many
- anantaa – infinite (an = not, antaa = limits)

Notes:

-

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥

Meaning:

For you, many, for you so many perform devotional worship, o dear infinite Vaheguru, they practise disciplined meditation and chant endlessly

Arth:

- teri – your
- anik – many
- karh(i) – do
- pooja – devotional worship
- tap(u) – discipline, rehat
- taaph(i) – to do the tap(u)
- japh(i) – chant
- beanta – endlessly, without limit

Notes:

- there are different ways to worship (ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥) but Guru Nanak dev ji also tells us the best way: ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥

Meaning:

For you, many, for you, so very many read the various simritees and shaastras, they perform rituals and religious rites

Arth:

- tere – your

anek – many
parh(i) - read
bah(u) -
simrit(i) – simritees (hindu scripture)
sasat – shaastras (hindu scripture)
kar – do
kiriaa – actions
khat – six
karam – work
karantaa – perform

Notes:

- 6 rituals:
- sandhiaa – evening worship
- ishnaan – wash
- jap – meditate
- hom – sacrifice
- athit – offer hospitality
- dev archaa – worship the gods

ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥੪॥

Meaning:

Those devotees, those devotees are sublime, o servant Nanak, who are pleasing to my dear Vaheguru

Arth:

se – those
bhagat – devotees
bhale – auspicious
jan nanak – servant Nanak
jo – they
bhavh(i) – please, are pleasing to
mere – my
bhagvanta – Vaheguru

Notes:

-

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

Meaning:

You are the primal being, the most wonderful creator, there is no other as great as you

Arth:

tu(n) – you
aad(i) – first, before time

purakh(u) – being
aprampar(u) – wonderful, infinite
kartaa – creator
tudh – than you
jevad – as great, as big (je = as, vad = great/big)
avar n koi – no one else

Notes:

-

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥

Meaning:

Age after age, you are the one, forever and ever, you are the one, you never change, o creator Vaheguru

Arth:

tu(n) – you
jug(u) – age
eko – the one
sada – forever
nh(i)chal – without going (nh(i) = without/ not, chal = go)
kartaa – creator
soi – are

Notes:

- jug(u) jug(u) – age after age – Vaheguru doesn't change, the world changes but Vaheguru is constant (sakhi with Naunidh asking Guru Gobind Singh Ji why we keep kes)

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥

Meaning:

Everything happens according to your will, you yourself accomplish everything that happens

Arth:

tudh(u) – to you
aape – yourself
bhaave – pleasing
soi – are
varte – happens
karh(i) – do
s(u) – that
hoi – happens

Notes:

- if something pleases you yourself, that thing happens, (everything that happens) you do yourself

- even if something bad happens, that's vaheguru doing it, the idea that it's bad is only in your head

ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ ॥

Meaning:

You yourself created the entire universe, and having fashioned it, you yourself shall destroy it all

Arth:

tudh(u) – you

aape – yourself

srist(i) – the universe

sabh – all

upaai – created

siraj – creation, create (from sirjana)

goi - destroy

Notes:

-

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ ॥੫॥੧॥

Meaning:

Servant Nanak sings the glorious praises of the dear creator, the knower of all

Arth:

jan Nanak – servant Nanak

gun – virtues

karte ke – of the creator

jo – who, which

sabhse kaa – of everything

jaanoi - knower

Notes:

- sabhse kaa jaanoi – the mother of all (janaan = mother)

ਆਸਾ ਮਹਲਾ ੪ ॥

General info about the shabad:

-

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

Meaning:

You are the true creator, my lord and master

Arth:

tu – you
kartaa – creator
sachiaar – truthful
maidaa – my (like mera)
saii – master

Notes:

- what is sachiaar? ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

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

Meaning:

Whatever pleases you comes to pass; as you give, so do we receive

Arth:

jo – whatever
tou – you
bhave – pleases you
soi – that
theesee – happens
tu – you
deh(i) – give
hou – we/ I
paii - receive

Notes:

- Go along with hukam, doesn't matter if we like it or not, but when we start accepting hukam, that idea of liking it or not liking it goes away, we accept that it's not good or bad, but it just is

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥

Meaning:

All belong to you, all meditate on you

Arth:

sabh – all
teri – yours
tu – you
sabhni – all
dhiaayaa – meditate

Notes:

- All meditate on you – as we read in so dar
- Vaheguru is the master of all, everyone has the same master

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

Meaning:

Those who are blessed with your mercy obtain the jewel of the naam

Arth:

jis – those/ the one

no – to (like 'nu' in Punjabi)

kripa kareh(i) – give blessing

tin(i) – them

naam – naam (name)

rattan – jewel

paaiaa – obtain

Notes:

- how do we get the jewel of naam? How much is in our control and what do we leave for Vaheguru to control?
- what can we do to earn kirpa?
- we walk the path and Guru helps us - ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥ (please protect me, and save me from wandering, God. Reach out and give Nanak Your Hand)

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥

Meaning:

The Gurmukhs obtain it, the self-willed manmukhs lose it

Arth:

gurmukh – one who faces the Guru

laadhaa – obtain

manmukh – one who faces their own mind/desires (man)

gavaiaa – lose

Notes:

- Gurmukh – someone who faces the Guru (gur = guru, mukh = face/ mukh = boss)
- Show anand sahib pauri 21 (beginning with ਜੇ ਕੋ ਸਿਖੁ ਗੁਰੁ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥)
- what makes someone a Gurmukh?

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

Meaning:

You yourself separate yourself them from yourself, and you yourself reunite with them again

Arth:

tudh(u) – you

aap(i) – yourself

vochhoraaa – separate

milaaiaa – unite

Notes:

- aap(i) can also mean us, i.e. we separated ourselves from you, and we reunite ourselves – everyday we make a decision to remember Vaheguru or not

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥

Meaning:

You are the river of life; all are within you

Arth:

tu – you
dariiaao – river
sabh – all
tujh – you
hi - only
mahi – within (like 'me' in hindi)

Notes:

- we are all within Vaheguru and therefore we are all one– can see Vaheguru like the universe, as we are all parts of it
- go along with the river – accept hukam – life becomes more enjoyable if you accept things you can't control
- everyone flowing in same direction – same destination

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥

Meaning:

There is no one except you

Arth:

tujh – you
bin(u) – without
dooja – other
koi nahi – no one

Notes:

- our true destiny is to merge with Vaheguru, we are only fighting with ourselves, but we can't stop that

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ॥

Meaning:

All living beings are your playthings

Arth:

jia jant – living beings
sabh – all
tera – your
khel – game/ plaything

Notes:

- aera after ji implies plural
- khel – singular, so game might be a better translation
- we're just pieces in a game, we're pretty unimportant
- don't take things too seriously in life

ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥

Meaning:

The separated ones meet, and by great good fortune, those suffering in separation are reunited once again

Arth:

vijog(i) – acts that separate you, people who do acts of separation (acts of haumai, sin)
mil – meet
vichoriaa – get separated, the ones who are separated
sanjogii – good deeds, the ones who are connected
mel - connect

Notes:

- the vijogis (sinners) meet separation, the sanjogis (people who do good deeds) join (into Vaheguru)

ਜਿਸ ਨੇ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥

Meaning:

They alone understand, whom you inspire to understand

Arth:

jis – they
no – to (like 'nu' in Punjabi)
tu – you
jaanaaih(i) – make understand, know
soii – (only) those
jan – servants
jaane - understand

Notes:

-

ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥

Meaning:

They continually chant and repeat the lord's praises

Arth:

har(i) – the lord
gun – praises
sad – forever, continually

hi – only/ emphasis
aakh(i) – speak, chant
vakhaane – explain, describe

Notes:

- the ones who understand do katha and inspire others
- if you don't share Sikhi then you don't understand it
- what's difference between converting and doing parchar? Is it wrong to bring people into Sikhi?

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

Meaning:

Those who serve you find peace

Arth:

jin(i) – those
har(i) – Vaheguru
seviaa – serve
tin(i) – them
sukh – peace, happiness
paaiaa – find, receive

Notes:

- what peace are we talking about? Next pangti might answer – peace comes from naam

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

Meaning:

They are intuitively absorbed into the lord's name

Arth:

saheje – intuitively, constantly
hi – only
har(i) naam – the lord's name
samaaiaa - absorbed

Notes:

-

ਤੂੰ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥

Meaning:

You yourself are the creator, everything that happens is your doing

Arth:

tu – you
aape – yourself

kartaa – creator
tera – your
keehaa – doings
sabh – everything
hoi - is

Notes:

-

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

Meaning:

There is no one except you

Arth:

tudh – you
bin(u) – without
dooja – other
avar na koi – no one

Notes:

-

ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥

Meaning:

You created the creation; you behold it and understand it

Arth:

tu – you
kar(i) kar(i) – created the creation
vekheh(i) – watch
jaaneh(i) – understand, know
soi – that

Notes:

- realistically we know very little about the world, we can't claim to understand it or know it

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

Meaning:

O servant Nanak, the lord is revealed through the Gurmukh

Arth:

jan Nanak – servant Nanak
gurmukh(i) – through the gurmukh, the one who faces the guru
pargat hoi – is revealed

Notes:

- through the gurmukh's actions e.g. sehaj avastha, the lord is revealed
- Khalsa panth has been given the guruship as well as the guru granth sahib

ਆਸਾ ਮਹਲਾ ੧ ॥

General info about the shabad:

- was in response to a question about who can cross the wordly ocean, and who doesn't cross it and drowns

ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

Meaning:

In that pool, people have made their homes, but the water there is as hot as fire

Arth:

tit(u) – that

sarvarre – ocean (like sarovar)

bheile – made (better translated as receive)

nivaasa – homes, shelters

paanii – water

paavak(u) – fire

tin(i) – that, he/she (referring to Vaheguru)

keea – made

Notes:

- Vaheguru made the water hot – this was in response to a second question, saying who made the ocean
- sarovar usually implies the water is cool, calming, but it's an illusion (paani paavak)
- People have made their homes (and therefore became attached) (where you live) in that pool (the world) – we should make our house at the Guru's feet

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੁਬੀਅਲੇ ॥੧॥

Meaning:

In the swamp of emotional attachment, their feet cannot move; I have seen them drowning there

Arth:

pankaj(u) – swamp, mud

moh – emotional attachment

pag(u) – feet

nahii – no, don't

chaale – move

hum – I

dekhaa – have seen

tah – there
doobeeale – them drowning

Notes:

-

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥

Meaning:

In your mind, you do not remember the one lord, you fool

Arth:

mun – mind
ek(u) – one
n – not
chetas(i) - remember
moor – fool (like moorakh)
manaa – mind

Notes:

-

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ॥

Meaning:

You have forgotten the Lord, your virtues shall wither away

Arth:

har(i) – Vaheguru
bisrat – forgotten
tere – your
gun – virtues
galiaa – wither away, go off (e.g. when fruit goes bad)

Notes:

- we've forgotten, we remembered before – bani says we did simran in womb so Vaheguru protected us but we don't any more
- the converse is true, by remembering Vaheguru, we become fruitful (ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ)
- it's not enough to just be a good person, being a good person is the bare minimum and assumed, it is a necessary consequence of remembering Vaheguru

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥

Meaning:

I am not celibate, nor truthful, nor scholarly; I was born foolish and ignorant into this world

Arth:

na – not
ho – I

jatee – celibate
satee – truthful
nahee – not
pariaa – scholarly, well read
moorakh mugdha – foolish, ignorant
janam(u) bheyaa – was born

Notes:

- this was the last question in the conversation – we're sinners, what can we do
- historically, jatee meant someone who never even married, they had to remain celibate, however, in Sikhi, it means just having one partner who you're married to
- satee isn't referring to when women would throw themselves on their husband's funeral pyre. The word means 'devotion' and refers to sadhus who lived the truth that they believe in
- last bit (being born as a sinner) sounds like original sin in christianity
- the 'janam(u) bheyaa' links well to the next shabad ('bhaee paraabat(i)')

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

Meaning:

Prays Nanak, I seek the sanctuary of those who have not forgotten you, O lord

Arth:

pranvat(i) – prays
tin – those
kee – 's, of
sarnaa – sanctuary
tu – you
nahee – not
veesariaa – forgotten

Notes:

- Guru Nanak dev ji isn't doing this benti/prayer for themselves, it's so we can read it and do the request for us
- might mean Nanak is the sanctuary, nanak without an aunkar or anything usually implies talking about Vaheguru, or Vaheguru in the form of Guru Nanak dev ji

ਆਸਾ ਮਹਲਾ ੫ ॥

General info about the shabad:

- this is the last shabad in rehraas sahib that appears at the beginning of SGGGS – after this is sohila sahib

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

Meaning:

This human body has been given to you

Arth:

bhaee – come

paraapat(i) – achieved,

manukh – human

dehuriaa – body

Notes:

- dehura is a temple/ religious place where someone goes to pray – maharaj is saying our body is special – why? Because of the next pangti

– treat your body like a temple, make it worthy of prayer and praise

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥

Meaning:

This is your chance to meet the lord of the universe

Arth:

gobind – the lord of the universe

milan – to meet

kee – of

ih – this

teri – your

bareeaa – chance, turn, opportunity

Notes:

- this isnt your chance to believe in Vaheguru, it's your chance to meet Vaheguru

- bareeaa come for vaari

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥

Meaning:

Nothing else will work

Arth:

avar(i) – any other

kaaj – work, action, task

terae – your

kitae – any

n – not

kaam – work, use

Notes:

- only through remembering god can you merge back – it's not meant to be easy, Sikhi is hard, and takes years of practice, but it works, we just have to give our heads to the guru

- interesting that we commonly call ourselves sikh, just because we were born into a sikh family. If we're born into a family of doctors, we don't get to call ourselves a doctor

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

Meaning:

Join the saadh sangat, the company of the holy, vibrate and meditate on the jewel of the naam

Arth:

mil(u) – meet
saadsangat(i) – the true congregation
bhaj(u) – understand, chant
keval – unique
naam – naam

Notes:

-

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥

Meaning:

Make every effort to cross over this terrifying world ocean

Arth:

sarnjaam(i) laag(u) – make effort
bhavjal – world ocean (bhav = world, jal = water/ocean)
taran kae – to swim, to cross

Notes:

-

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

Meaning:

You are squandering this life uselessly in the love of Maya

Arth:

janam(u) – birth, life
britha – useless, worthless, trouble, distress, suffering
jaat – go, pass, flee
rang – love (literally, colour)
maaiaa – maya, attachment, illusion of what is real
kae – of

Notes:

- what is maya?
- if you instead split the word as “jaa tarang”, the pangti then likens maya to waves,

knocking you about in the world ocean, making your crossing harder
- jaat also means mark – marked with the love of maya

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥

Meaning:

I have not practiced meditation, self-discipline or righteous living

Arth:

jap – meditation (recitation)
tap – worship, discipline
sanjam(u) – discipline
dharam(u) – righteous (living)
n - not
kamaiaa – done

Notes:

-

ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥

Meaning:

I have not served the holy; I have not acknowledged the lord, my king

Arth:

sevaa – served
saad – the holy
n – not (negates both sides)
jaaniaa – acknowledged, known
har(i) – lord
raaiaa – king

Notes:

-

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥

Meaning:

says Nanak, my actions are contemptible

Arth:

kah(u) nanak – says Nanak
hum – I
neech – low
karnmaa – actions

Notes:

-

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

Meaning:

I seek your sanctuary, please preserve my honour

Arth:

saran(i) – sanctuary

pare – fallen, far away

kee – 's

raakh(u) – hold, protect

sarmaa - honour

Notes:

- What is meant by honour?

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

ਪਾਤਿਸ਼ਾਹੀ: ੧੦ ॥

ਕਬਯੋ ਬਾਚ ਬੇਨਤੀ ॥ ਚੌਪਈ ॥

General info about the shabad:

- this is dasam bani – doesn't appear in SGGS
- this mangal is very common in dasam bani
- note that instead of using mahalla, patshaahee is used – but Guru Gobind Singh Ji isn't using a different title to differentiate himself, he's said the tenth one, not the first one
- baadshaah means king of the temporal/ physical world, paatshaah means king of the temporal and spiritual realms
- chaupai sahib is the fourth bani that you read in the morning
- varying lengths – the version that we read is the shortest, but different groups might extend it – no harm in using an extended version – the more bani we can get into our lives, the better. This is really the bare minimum
- kabyo = (from the) poet (kavi)
- baach = words (bachan)
- benti = request, prayer
- chaupai = made up of four (chau) lines (pai/pada [feet]) – just the style of the poetry, not the name of the bani (verses are two couplets)
- this is one of the most read banis. We read chaupai sahib for protection – what does this mean? How does it give us protection?
- comes at the end of charitar pakhyan, which describes all the pain, trickery and evil in the world – we then have the final
- dasam bani gives us bir ras (warrior spirit)
- there seems to be a fair amount in variation in the specific words used, especially with vowels

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰੱਛਾ ॥ ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥

Meaning:

give me your hand and protect me. All my heart's desires will be fulfilled

Arth:

hamri – mine

karo – do

haath – hand

de – give

rachha - protection

pooran – complete

hoi – become

chit – heart

kee – 's

ichhaa – desires

Notes:

-

ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥ ਅਪਨਾ ਜਾਨ ਕਰੇ ਪ੍ਰਤਿਪਾਰਾ ॥੧॥

Meaning:

let my mind rest at your feet. Considering me your own, cherish me

Arth:

tav – your

charanan – feet (sanctuary)

man – mind

rahe – live, stay

hamaaraa – mine

apnaa – my

jaan – life

karo – do

pratipaaraa – protect

Notes:

- why do we always talk about charan?

- what is meant by your mind staying at the guru's /Vaheguru's feet? – significance of charan amrit

- Vaheguru is formless, what's the significance of the human features (hand, feet)?

ਹਮਰੇ ਦੁਸਟ ਸਭੈ ਤੁਮ ਘਾਵਹੁ ॥ ਆਪੁ ਹਾਥ ਦੈ ਮੋਹਿ ਬਚਾਵਹੁ ॥

Meaning:

destroy all my enemies and protect me with your own hands

Arth:

hamre – my

dust – enemy

sabhe – all
tum – you
ghaavh(u) – kill
aap – you
haath – hand
de – give
moh(i) – me
bachaavh(u) – save

Notes:

- who/ what are our enemies today? Why do we need this bani? Our enemies are the panj chhor
- when we get help, sometimes it's via the hand of the gursikh (ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥) but it's from Vaheguru

ਸੁਖੀ ਬਸੈ ਮੇਰੇ ਪਰਿਵਾਰਾ ॥ ਸੇਵਕ ਸਿੱਖ ਸਭੈ ਕਰਤਾਰਾ ॥੨॥

Meaning:

may my family live in comfort and ease, along with all my servants and disciples

Arth:

sukhee – happiness, peace
base – with (vase)
moro – my (mera)
parivaaraa – family
sevak – servants
sikhya – sikhs
sabhe – all
karataaraa – of the creator

Notes:

- who is our family? Gursikhs/Khalsa are our real family – when Guru Gobind Singh Ji was asked how he's feeling when his four sons attained shaheedi, and his mother passed, he said "in putran ke sees par vaar diye sut chaar. Chaar muye to kyq hua, jeevat kai hazaar" – we are all children of guru gobind singh ji

ਮੇ ਰੱਛਾ ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ ॥ ਸਭ ਬੈਰਨ ਕੇ ਆਜ ਸੰਘਰਿਯੈ ॥

Meaning:

protect me with your own hands, and destroy this day all my enemies

Arth:

mo – me
rachhaa – protect
nij - own
kar – hands
de – give

kariye – do
sabh – all
baeren ko – (to) enemies
aaj – today
sanghariye - destroy

Notes:

-

ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ ॥ ਤੋਰ ਭਜਨ ਕੀ ਰਹੈ ਪਿਆਸਾ ॥੩॥

Meaning:

may all my aspirations be fulfilled. Let my thirst for your name remain fresh

Arth:

pooran – complete
hoe – become
hamaaree – my
aasaa – hope
tor – your
bhajan - praises
kee – 's
rahe – stay
piaasaa - thirst

Notes:

-

ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਿਯਾਉਂ ॥ ਜੇ ਬਰ ਚਹੋਂ ਸੁ ਤੁਮ ਤੇ ਪਾਉਂ ॥

Meaning:

I may remember none else except you, and obtain all my wishes from you

Arth:

tumh(i) – to you
chaad – let go
koiee avar na – no-one
dhiyaaoo(n) – meditate, remember
jo – those
bar – wish
chaho – need
su – that
tum te – from you
paaoo(n) – receive

Notes:

-

ਸੇਵਕ ਸਿੱਖ ਹਮਾਰੇ ਤਾਰੀਅਹਿ ॥ ਚੁਨਿ ਚੁਨਿ ਸਤ੍ਰੁ ਹਮਾਰੇ ਮਾਰੀਅਹਿ ॥੪॥

Meaning:

let my servants and disciples cross the world-ocean. All my enemies be singled out and killed

Arth:

sevak – servants

sikh – sikhs

hamaare – my

taariyah(i) – swim across

chun chun – take them out

satr – enemies

hamaare – my

maarieeah(i) – kill

Notes:

- could refer to killing panj chhors

- could refer to drowning in the world ocean (hum dekha te doobiale)

- how do we know we're in the right? Why should our enemies die? What makes our views correct?

ਆਪ ਹਾਥ ਦੇ ਮੁਝੈ ਉਬਰਿਯੈ ॥ ਮਰਨ ਕਾਲ ਕਾ ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥

Meaning:

protect me with your own hands. Relieve me from my fear of death

Arth:

aap – your

haath – hand

de – give

mujhe – to me

ubariye – save

maran – death

kaal – time

ka – 's

traas – fear

nivariye – remove

Notes:

- it's not saying protect me from death, but protect me from fear of death – death is inevitable, why fear it

- this bani gives us bir ras (warrior spirit), people would read this before going into battle, in battle you need intense focus, and fearing death will distract you and make it impossible for you to win – the banis we read before chaupai sahib (in nitnem or rehraas sahib) talk about devotion, so Maharaj has given us this to empower us (sant sipahi) – you can read

this with bir ras, don't have to read or sing it softly

- kaal also means death, and often is used to refer to god, as will be done later in this bani

ਹੁਜੋ ਸਦਾ ਹਮਾਰੇ ਖੱਛਾ ॥ ਸ੍ਰੀ ਅਸਿਯੁਜ ਜੂ ਕਰਿਯਹੁ ਰੱਛਾ ॥੫॥

Meaning:

may you ever bestow your favours on my side, protect me, o supreme destroyer

Arth:

hoojo – to become (ho jao)

sada – forever

hamaare – my

pachhaa – helper

sri – supreme (term of respect)

asdhuja – the one who has a flag with a kirpan (as = kirpan, dhuja = banner), referring to God

joo – ji

kariyh(u) rachhaa – protect

Notes:

- asdhuj – we have a kirpan on our flag too – we are akaal purakh ki fauj (note that the current nishaan sahib isn't the same as the original one

- what does it mean to always have Vaheguru's favour? Maybe that you accept and understand hukam, so it always seems like it's good for you (ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥)

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨਹਾਰੇ ॥ ਸਾਹਿਬ ਸੰਤ ਸਹਾਇ ਪਿਯਾਰੇ ॥

Meaning:

protect me, o protector lord. Most dear, the protector of the saints

Arth:

raakh leh(u) – hold, protect

moh(i) – me

raakhanhaare – protector (raakhan = protect, haar = the one who does)

saahib – master

sant – saint

sahaai – protect

piyaare - beloved

Notes:

-

ਦੀਨ ਬੰਧੁ ਦੁਸਟਨ ਕੇ ਹੰਤਾ ॥ ਤੁਮਹੋ ਪੁਰੀ ਚਤੁਰ ਦਸ ਕੰਤਾ ॥੬॥

Meaning:

friend of the poor and the destroyer of the enemies. You are the master of the fourteen worlds

Arth:

deen bandh(u) – support, protect
dustan ko – (to) enemies
hantaa – kill, destroy
tumho – you are
puree – city (eg Anandpur)
chatur – four
das – ten
kantaa – master

Notes:

- seven heavens and seven hells

ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥ ਕਾਲ ਪਾਇ ਸਿਵਜੂ ਅਵਤਰਾ ॥

Meaning:

in due the time Brahma appeared in physical form. in due time Shiva incarnated

Arth:

kaal – time
paai – receive, obtain
brahma – brahma, Hindu deity (creator)
bap(u) – body, physical form
dharaa – on earth
sivjoo – shiva (destroyer)
avtaraa – formed, incarnated

Notes:

- kaal pai can also mean because of kaal (Vaheguru)

ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ ॥ ਸਕਲ ਕਾਲ ਕਾ ਕੀਆ ਤਮਾਸਾ ॥੨॥

Meaning:

in due time Vishnu manifested himself. All this is the play of the temporal lord

Arth:

kaal – time
paai – receive, obtain
kar – do
bisan(u) – vishnu (sustainer)
prakaasaa – rise
sakal – all
kaal – lord (death)
ka – 's
keaaa – what
tamaasaa – game

Notes:

- why can we call vaheguru kaal, and akaal – they're opposites
- people worship brahma Vishnu and shiva because they believe they are at the top, but that neglects the creator who created/ acts through them
- could also refer to that these three deities come and go, they aren't at the top

ਜਵਨ ਕਾਲ ਜੋਗੀ ਸਿਵ ਕੀਓ ॥ ਬੇਦਰਾਜ ਬ੍ਰਹਮਾ ਜੂ ਥੀਓ ॥

Meaning:

the temporal lord, who created Shiva, the yogi. Who created Brahma, the master of the vedas

Arth:

javan – that

kaal – god

jogee – yogis

siv – shiva

keo – do

bedraaj – master of the vedas (hindu scripture) (bed = vedas, raaj = king)

brahma – brahma (creator)

joo – ji

theo – created

Notes:

- Yogis follow in shiva's practice – he was called the first yogi
- brahma made/ read out the vedas

ਜਵਨ ਕਾਲ ਸਭ ਲੋਕ ਸਵਾਰਾ ॥ ਨਮਸਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ ॥੮॥

Meaning:

the temporal lord who fashioned all the people. I salute the same lord

Arth:

javan – that

kaal – god

sabh – all

lok – people

savaaraa – made

namaskaar hai – salute (like namaste)

taah(i) – that

hamaaraa – mine

Notes:

-

ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ ॥ ਦੇਵ ਦੈਤ ਜੱਛਨ ਉਪਜਾਯੋ ॥

Meaning:

the temporal lord who created the whole world. Who created gods, demons and yakshas

Arth:

javan – that

kaal – god

sabh – all

jagat – world

banaayo – made

dev – demigods, angels

det – demons

jachhan – yakshas (nature spirits)

upjaayo – created

Notes:

- yaksha refers to another set of deities, e.g. god of trees, mountains etc

- jachhan upjavo – can also mean gave power to them (to the gods and demons)

- Sikhi says these demigods etc all exist, if we say they don't exist, we deny what bani is talking about

- dasam bani talks a lot about devi devte and all the mythology used in SGGs – it's a great way to educate yourself so you understand what certain references are about

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥ ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥੯॥

Meaning:

he is the only one from the beginning to the end. I consider only him my Guru

Arth:

aad(i) – from the beginning

ant(i) – to the end

ekae – one

avtaaraa – form (like the movie 'Avatar')

soee – that

guru – guru

samajheeo – understand, recognise

hamaaraa - mine

Notes:

-

ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ ॥ ਸਕਲ ਪ੍ਰਜਾ ਜਿਨ ਆਪ ਸਵਾਰੀ ॥

Meaning:

I salute him, none else. Who has created himself and his subject

Arth:

namaskaar – salute (bow down to)

tis – that

hee – only
ko – to
hamaaree – mine
sakal – all
prajaa – followers
jin – that
aap – you
savaaree – made

Notes:

-

ਸਿਵਕਨ ਕੋ ਸਿਵਗੁਨ ਸੁਖ ਦੀਓ ॥ ਸੱਤੁਨ ਕੋ ਪਲ ਮੋ ਬਧ ਕੀਓ ॥੧੦॥

Meaning:

he bestows divine virtues and happiness on his servants. He destroys the enemies instantly

Arth:

sivkan – servants ko – to
sivgun – heavenly qualities
sukh – happiness, peace
deeo – give
satrun – enemies
pal – moment
mo – to me
badh – destroy
keeo – do

Notes:

- Both physical and non-physical enemies

ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ ॥ ਭਲੇ ਬੁਚੇ ਕੀ ਪੀਰ ਪਛਾਨਤ ॥

Meaning:

You know the inner layers of each heart. You recognise the sufferings of the good and the bad

Arth:

ghat ghat – each and every heart
ko – 's
antar – in
kee – what
jaanat – know
bhale – welfare /good
bure – bad
kee – 's

peer – pain
pachhaanat – recognise, know

Notes:

- what pains do the good and bad have?
 - If Vaheguru knows everything, why do we need to ask/do an ardas?
 -

ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੂਲਾ ॥ ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸ਼ਟਿ ਕਰ ਫੂਲਾ ॥੧੧॥

Meaning:

from a tiny ant to a gigantic elephant, you cast your graceful eyes on all and are pleased

Arth:

cheetee – ant
te – and
kunchar – elephant
asthoola – obvious (referring to the size of the elephant) + Asthoola (physical) vs
“Sookham” or non-physical body
sabh – all
par – on
kripa – blessing
drist(i) – see
kar – do
phoola – bloom (like a flower) (I think)

Notes:

- opposite of asthoola is “sookham” or non-physical body
- if we want god to look at us (give his grace/ nadar kare), we need to get his attention – call out for God, don’t just recite the name, call God (e.g. similar to how a child calls for his/her parent repeatedly)
- doesn’t matter how you think of yourself, if you think you’re as insignificant as an ant, or if you think you’re as important as an elephant
- elephants are often used as an example of a hankaari animal in Gurbani (ਹਰਿ ਹੈ ਖਾਂਡੁ ਚੇਤੁ ਮਹਿ ਬਿਖਰੀ ਹਾਥੀ ਚੁਨੀ ਨ ਜਾਇ ॥ ਕਹਿ ਕਬੀਰ ਗੁਰਿ ਭਲੀ ਬੁਝਾਈ ਕੀਟੀ ਹੋਇ ਕੈ ਖਾਇ – the lord is like sugar, scattered in the sand; the elephant cannot pick it up. Says Kabir, the guru has given me this sublime understanding, become an ant, and feed on it)

ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ ॥ ਸੁਖ ਪਾਏ ਸਾਧਨ ਕੇ ਸੁਖੀ ॥

Meaning:

When the saints undergo pain, you are pained. When the saints are happy, you are happy

Arth:

santan – saints
dukh – sadness, pain
paae – obtain, receive

te – then
dukhi – sad, pain
sukh – happiness, peace
saadhan – saints
ke – their
sukhee - happy

Notes:

- Vaheguru becomes dukhi because Vaheguru and the saints are one
- what causes a saint to feel dukh? When they fall off the path. Similarly, sukhh comes from naam
- Vaheguru is the happiness and the sadness

ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈਂ ॥ ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੈਂ ॥੧੨॥

Meaning:

You recognise everyone's suffering, and know the secrets of all hearts

Arth:

ek ek – each and every
kee – what
peer – pain
pachhaane – know
ghat ghat – every heart
ke – of
pat pat – refers to pardah (curtain, veil)
jaane – know

Notes:

- I think ek is used instead of ik because ek means one of many, whereas ik means only one

ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ ॥ ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ ॥

Meaning:

When the creator projected himself, the creation manifested itself in innumerable forms

Arth:

jab – when
udkarakh – expand the world
karaa – did
kartaaraa – creator
prajaa – people (specifically people under a king)
dharat – world
tab – then
deh – people, physical life forms (dehdhari = with a body)
apaaraa – manifested

Notes:

- dharna – to carve out (might be more accurate as there's no sihaaree at the end of dharat)
- like how Guru Nanak says ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

ਜਬ ਆਕਰਖ ਕਰਤ ਹੋ ਕਬਹੂੰ ॥ ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਭਹੂੰ ॥੧੩॥

Meaning:

When at any time he withdraws his creation, all the physical forms are merged in him

Arth:

jab – when
aakarakh – power to destroy
karat ho – you will do
kabhoo(n) – when
tum – you
mae – me
milat – meet
deh – bodies, people
dhar – earth
sabhoo(n) – everyone

Notes:

- Vaheguru does what Brahma, Shiva and Vishnu do, except Vaheguru is just one
- thought it was interesting that it mentions that we get reabsorbed – makes the whole destruction idea more positive

ਜੇਤੇ ਬਦਨ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ ॥ ਆਪੁ ਆਪਨੀ ਬੁਝ ਉਚਾਰੈ ॥

Meaning:

All the bodies of living beings created in the world speak about Vaheguru based on their understanding

Arth:

jete – how many, lots of
badan – bodies
srist(i) – world
sabh – all
dhaare – created
aap(u) – you
aapnee – yourself
bujh – understand
uchaare – recite

Notes:

- different people can have different understandings, like the story of the elephant – someone touching the trunk thinks it's thick like a tree, someone touching the tail thinks

its like a snake, someone touching the tusks thinks its smooth and hard etc – we can only know the truth by experiencing it for ourselves

ਤੁਮ ਸਭਹੀ ਤੇ ਰਹਤ ਨਿਰਾਲਮ ॥ ਜਾਨਤ ਬੇਦ ਭੇਦ ਅਰ ਆਲਮ ॥੧੪॥

Meaning:

You live quite apart from everything. This fact is known to the vedas and the learned

Arth:

tum – you

sabhee te – from everyone

rahat – live

niraalam – separate

jaanat – known

bed – vedas

bhed – secrets

ar aalam – someone who is learned

Notes:

- not just sikhs know this fact, it's truth to everyone

- reminds me of nirgun and sargun – Vaheguru is separate from creation (nirgun) and creation itself (sargun)

ਨਿਰੰਕਾਰ ਨ੍ਰਿਬਿਕਾਰ ਨਿਰਲੰਭ ॥ ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਸੰਭ ॥

Meaning:

you are formless, without faults, uncontained, primeval

Arth:

nirankaar – without form

nribikaar – without sin

nirlambh – without someone/thing to get support from (self-sufficient)

aad(i) – primal

aneel – no marks/stain/colour

anaad(i) – without beginning

asambh – without a support

Notes:

- note the spelling of nribikaar, nor niribikaar

ਤਾ ਕਾ ਮੂੜ੍ਹ ਉਚਾਰਤ ਭੇਦਾ ॥ ਜਾ ਕੋ ਭੇਵ ਨ ਪਾਵਤ ਬੇਦਾ ॥੧੫॥

Meaning:

the fools describe Vaheguru's secrets, the mystery was not even unravelled by the vedas

Arth:

taa kaa – Vaheguru's (I think)

moorh – idiots

ucharat – describe

bhedaa – mysteries, secrets

jaa -

ko -

bhev – mystery

na paavat – cannot

bedaa – vedas

Notes:

- can't describe god, can't put it into words, not even the vedas, shaastras and simritees, (which are really long) can describe Vaheguru
- why does Gurbani try and describe vaheguru?

ਤਾ ਕੋ ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ ॥ ਮਹਾ ਮੂੜੁ ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ ॥

Meaning:

They believe that he is contained in a stone, but the great fools do not know his secret

Arth:

taa ko – referring to Vaheguru

kar – do

paahan – idol, stone

anumaanat – guess

mahaa – great, high

moor – idiots, fools

kachh(u) – thing, some

bhed – secrets/ difference

n – not

jaanat – know

Notes:

- maha means high, like mahapurakh, really emphasises that these people are massive idiots
- they're fools because they don't know how to see the difference between a stone and Vaheguru / for the act of praying to such inanimate objects when Vaheguru is everything, not contained within certain objects, inanimate or not.
- Vaheguru is uncontained as mentioned above
- why do we matha tek to guru granth sahib ji?

ਮਹਾਦੇਵ ਕੋ ਕਹਤ ਸਦਾ ਸਿਵ ॥ ਨਿਰੰਕਾਰ ਕਾ ਚੀਨਤ ਨਹਿ ਭਿਵ ॥੧੬॥

Meaning:

they always call shiva the as the gracious lord, but do not understand the mystery of the formless one

Arth:

mahaadev – (mahaa = high, dev = deity)

ko – to

kahat – say
sadaa – forever
siv – shiva
nirankaar – formless
kaa – 's
cheenat – recognise
nah(i) – no
bhiv – mystery

Notes:

-

ਆਪੁ ਆਪਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ ॥ ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ ॥

Meaning:

each person, according to their own understanding, gives your description differently

Arth:

aap(u) – you
aapnee – themselves
budh(i) – intelligence, wisdom
hai – is
jetee – whatever, all
barnat – explain
bhinn bhinn – different different
tuh(i) – you
tetee – that much

Notes:

- nirgun, sargun, within the universe and far from it, these are all valid, but they are different, Vaheguru transcends understanding, can only be experienced

ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ ॥ ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ ॥੧੭॥

Meaning:

your expanse cannot be gauged, what was the technique used to create the universe?

Arth:

tumraa – your
lakhaa – write down
n jae – cannot, will not
pasaaraa - extent
kih – what
bidh(i) – intelligence, knowledge
sajaa – created
pratham – first
sansaaraa – world, universe

Notes:

ਏਕੈ ਰੂਪ ਅਨੂਪ ਸਰੂਪਾ ॥ ਰੰਕ ਭਯੋ ਰਾਵ ਕਹੀ ਭੂਪਾ ॥

Meaning:

You have one form and incomparable complexion. Somewhere you are penniless, somewhere else you are rich, elsewhere you are a king

Arth:

ekae – one

roop – form

anoop – unique

saropaa – form

rank – poor person

bhayo – are, to be

raav – rich person

kahee -

bhoopaa - king

Notes:

- everyone/ everything is one

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥ ਉਤਭੁਜ ਖਾਨਿ ਬਹੁਰ ਰਚਿ ਦੀਨੀ ॥੧੮॥

Meaning:

You made creatures born from eggs, wombs and perspiration/filth. Then he created the vegetable kingdom

Arth:

andaj – life form from egg

jeraj – life from a womb

setaj – from secretions (like microbes)

keenee – made

utbhuj – life from the ground

khaan(i) – kingdom

bahur – many

rach(i) deenee – created

Notes:

ਕਹੂੰ ਫੂਲ ਰਾਜਾ ਹੈ ਬੈਠਾ ॥ ਕਹੂੰ ਸਿਮਟਿ ਭਿਯੋ ਸੰਕਰ ਇਕੈਠਾ ॥

Meaning:

Somewhere he sits joyfully as a king. Somewhere he contracts himself as Shiva, the yogi

Arth:

kahoo(n) – somewhere/ sometimes

phool – flower (lotus)
raajaa – king
hvai baethaa – sits
simat(i) – concentration
bhiyo - sit
sankar – shiva
ikaethaa – together?

Notes:

- phool raajaa refers to brahma, who sits on a lotus leaf
- note the pairee vaavaa on hvai

ਸਗਰੀ ਸ੍ਰਿਸਟਿ ਦਿਖਾਇ ਅਚੰਡਵ ॥ ਆਦਿ ਜੁਗਾਦਿ ਸਰੂਪ ਸੁਯੰਡਵ ॥੧੯॥

Meaning:

all his creation unfolds wonderful things, the primal power is from the beginning and self-existent

Arth:

sagree – all
srist(i) – world
dikhaae – shows (us)
achambav – play
aad(i) – beginning
jugaad(i) – through the ages
saroop – form
suyambhav -self-sustaining

Notes:

- Vaheguru shows us the world unfolding
- the game is to find Vaheguru, we've been born as Sikhs, don't play another game

ਅਬ ਰੱਛਾ ਮੇਰੀ ਤੁਮ ਕਰੋ ॥ ਸਿੱਖ ਉਬਾਰਿ ਅਸਿੱਖ ਸੰਘਰੋ ॥

Meaning:

Keep me now under your protection. Protect my disciples and destroy my enemies

Arth:

ab – now
rachhaa – protect
meree – my
tum – you
karo – do
sikh – sikh
ubaar – save
asikh – opposite to a sikh (aera before makes it opposite)
sangharo – destroy

Notes:

- we're asking for Vaheguru to save us, we recognise that no one else can
- what does asikh mean? It's not someone who's not a sikh, it means someone who's opposite of Sikh values (e.g. righteousness, equality etc) and walks in the opposite direction (against dharam)
- does this mean we only want sikhs to be saved? Sikh refers to anyone who upholds righteousness

ਦੁਸ਼ਟ ਜਿਤੇ ਉਠਵਤ ਉਤਪਾਤਾ ॥ ਸਕਲ ਮਲੇਛ ਕਰੋ ਰਣ ਘਾਤਾ ॥੨੦॥

Meaning:

the tyrants who rise up in rebellion, exterminate those who stood against me in the battlefield

Arth:

dust – enemies
jite – conquered, victory?
uthvat -
utpaataa -
sakal – all
malechh – someone who is against us/dharam
karo – do
ran – battlefield
ghaataa – destroy

Notes:

- malechh (often translated as infidels) was used to talk about Mughal oppressors – not muslims in general, but those who fought in the Mughal army against the sikhs and against dharam

ਜੇ ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ ॥ ਤਿਨ ਕੇ ਦੁਸ਼ਟ ਦੁਖਿਤ ਹੂੰ ਮਰੇ ॥

Meaning:

o supreme destroyer, those who seek your refuge, their enemies will meet a painful death

Arth:

je – those
asidhuj – the one who flies a flag with a kirpan (as = kirpan/sword, dhuj = banner)
tav – your
sarnee – sanctuary, refuge
pare – fall, seek
tin ke – their
dusht – enemies
dukhit – in pain (dukh)
hvai mare – to die

Notes:

ਪੁਰਖ ਜਵਨ ਪਗ ਪਰੇ ਤਿਹਾਰੇ ॥ ਤਿਨ ਕੇ ਤੁਮ ਸੰਕਟ ਸਭ ਟਾਰੇ ॥੨੧॥

Meaning:

those who fall at your feet, you remove all their troubles

Arth:

poorakh – the beings/ souls

javan – that

pag – feet

pare – fall

tihaare – yours

tin ke – their

tum – you

sankat – troubles, suffering

sabh – all

taare – carry away

Notes:

ਜੋ ਕਲਿ ਕੋ ਇਕ ਬਾਰ ਧਿਆੈ ਹੈ ॥ ਤਾ ਕੇ ਕਾਲ ਨਿਕਟਿ ਨਹਿ ਐਹੈ ॥

Meaning:

those who meditate on Vaheguru even just once, death cannot approach them

Arth:

jo – whoever

kal(i) ko – on god

ik baar – one time

dhiae hai – concentrates, meditates

taa ke – them

kaal – death

nikat – near

neh(i) - not

aihai – comes

Notes:

- it's not that you just remember to say Vaheguru one time, it's the true focus that's required

ਰੱਛਾ ਹੋਇ ਤਾਹਿ ਸਭ ਕਾਲਾ ॥ ਦੁਸਟ ਅਰਿਸਟ ਟਰੇ ਤਤਕਾਲਾ ॥੨੨॥

Meaning:

they remain protected at all times, their enemies and troubles come to an end

Arth:

rachha hoi – to be protected
taah(i) – they
sabh – all
kaalaa – times
dust – enemies
arisat – hindrance / obstacle
tare – disappear
tatkaalaa -

Notes:

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸ਼ਟਿ ਤਨ ਜਾਹਿ ਨਿਹਰਿਹੋ ॥ ਤਾ ਕੇ ਤਾਪ ਤਨਕ ਮੋ ਹਰਿਹੋ ॥

Meaning:

Upon whoever you cast your glance, they are absolved of sins instantly

Arth:

kripa – blessing
drist – sight
tan - body
jaah(i) nihariho – you look
taa ke – their
taap – diseases
tanak – instantly
hariho – removed

Notes:

- we've talked about physical enemies, spiritual problems and now health issues – chaupai sahib covers everything

ਰਿੱਧਿ ਸਿੱਧਿ ਘਰ ਮੋ ਸਭ ਹੋਈ ॥ ਦੁਸ਼ਟ ਛਾਹ ਛੈ ਸਕੈ ਨ ਕੋਈ ॥੨੩॥

Meaning:

they have all the worldly and spiritual pleasures in their homes; none of their enemies can even touch their shadow

Arth:

ridh(i) sidh(i) – spiritual powers
ghar – home
mo – in
sabh – all
hoee – to exist, to be
dust – enemies
chhah – shadow
chhve – touch

sake – can, to be able to
n koee – no one

Notes:

- enemies can't even get close enough to you to touch your shadow – but this isn't only physical enemies, any other kind of enemies won't come near you

ਏਕ ਬਾਰ ਜਿਨ ਤੁਮੈ ਸੰਭਾਰਾ ॥ ਕਾਲ ਫਾਸ ਤੇ ਤਾਹਿ ਉਬਾਰਾ ॥

Meaning:

Whoever remembers you even once, you protect them from the noose of death

Arth:

ek baar – one time
jin – who
tume – to you
sanbhaaraa -
kaal – death
phaas – noose, grip
taah(i) – from
ubaaraa – protect

Notes:

ਜਿਨ ਨਰ ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ ॥ ਦਾਰਿਦ ਦੁਸਟ ਦੋਖ ਤੇ ਰਹਾ ॥੨੪॥

Meaning:

those who repeat your name, they are saved from poverties and attacks of enemies

Arth:

jin – those
nar – human beings
naam – name
tihaaro – your
kahaa – say
daarid – poverty
dust – enemies
dokh – pain, suffering
te – from
rahaa – save, stay

Notes:

ਖੜਗ ਕੇਤ ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ ॥ ਆਪ ਹਾਥ ਦੈ ਲੇਹੁ ਉਬਾਰੀ ॥

Meaning:

o immortal being with the sword on your banner, I am under your protection; give me your hand and save me

Arth:

kharag ket – one with a sword on their banner (kharag = sword, ket = sign)

me – I

saran – sanctuary, protection

tihaari – your

aap – your

haath – hand

de – give

leh(u) ubaari – save me

Notes:

ਸਰਬ ਠੌਰ ਮੋ ਹੋਹੁ ਸਹਾਈ ॥ ਦੁਸਟ ਦੋਖ ਤੇ ਲੇਹ ਬਚਾਈ ॥੨੫॥

Meaning:

bestow your help on me at all places and protect me from tyrants and evils

Arth:

sarab – all

thor – places

mo – to me

hoh(u) sahai – help me

dust – enemies

dokh – suffering

te – from

leh(u) bachaaee – save me

Notes:

ਸ਼ੈਯਾ

Notes:

- savaiya is a type of verse, with each of the four lines rhyming with each other, eg tvai

prasad savaiye is a collection of 10 savaiyas

- this comes at the end of chauvi (24) avtaar, a collection of stories about different avtaars (forms) of god in hindu mythology eg raam

ਪਾਂਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੋਊ ਆਖ ਤਰੇ ਨਹੀ ਆਨਯੋ ॥

Meaning:

the day when I caught hold of your feet, I do not bring anyone else under my sight

Arth:

paai - feet
gahe – grabbed
jab te – since when
tumre – your
tab te – since then
kou – someone else
aankh – eyes
tare – swim/ go
nahee – not
aanyo – come

Notes:

- leave everything in Guru's hands, recognise yourself as being helpless
- stay in Guru's sangat

ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੈਂ ਮਤ ਏਕ ਨ ਮਾਨਯੋ ॥

Meaning:

the puraanas and the quran try to know you by the names of raam and Raheem and talk about you through several stories, but I don't accept any of these things

Arth:

raam Raheem – raam and Raheem
puraan kuraan – the puraanaas and the quran
anek – countless
kahai – speak, describe
mat – not
ek – one
n maanyo – don't know

Notes:

- we're not saying these scriptures are wrong, we're saying that we accept the gurus word primarily

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਬੈ ਬਹੁ ਭੇਦ ਕਹੈ ਹਮ ਏਕ ਨ ਜਾਨਯੋ ॥

Meaning:

the simritees, shaastras and vedas describe several mysteries of yours but I do not agree with them

Arth:

simrit(i) saastr bed – simritees, shaastras and the vedas
sabe – all
bah(u) – lots
bhed - mysteries
kahai – speak

hum – I
ek – one
n jaanyo – do not recognise them/ accept/ know

Notes:

- sastr (weapon) and saastr (shastras) are very different – only one letter difference so be aware

ਸ੍ਰੀ ਅਸਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ ਮੈ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਯੋ ॥

Meaning:

o sword-wielder god, this all has been described by your grace, what power can I have to write all this

Arth:

sri – shiromani (the first)
aspaan – sword wielder (as = sword, paan = hand)
kripa – blessing
tumree – your
kar – do
mai – I
n – not
kahyo – speak, describe
sabh – all
toh(i) – you
bakhaanyo – making me say

Notes:

- Sikhi isn't an amalgamation of Hinduism and islam, these stories about 24 avtaar have come to Guru Gobind Singh ji straight from Vaheguru

ਦੋਹਰਾ ॥

Notes:

- dohra is a couplet (do = 2)
- dohras always have the same rhythm, you can basically always sing them to the same rhythm

ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ ਗਹਿਓ ਤੁਹਾਰੇ ਦੁਆਰ ॥

Meaning:

o lord, I have forsaken all other doors and have caught hold of only your door

Arth:

sagal – all
duaar – doors
ko – from

chaad ke – I let go and
gahio – I go
tuhaaro – your
duaar – door

Notes:

- leave all other paths, all other options, go completely to Vaheguru – can't go through multiple doors

ਬਾਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ ॥

Meaning:

you have caught hold of my arm; I, Gobind, am your servant, take care of me and protect my honour

Arth:

baah(i) – arm
gahe – grabbed
laaj – honour
as –
gobind – gobind
daas – servant
tuhaar – yours

Notes:

- Gobind also refers to Vaheguru – means lord of the universe
- Gobind rai means king gobind, but gobind daas means servant gobind – humility

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ

General info about the shabad:

- this is the last bani we recite at nitnem – it's the first time in the day that we use raag
- written by guru amar das ji
- anand means bliss
- anand sahib is about the bliss that comes with connecting with Vaheguru, and constantly asks us why/ how we've allowed ourselves to forget Vaheguru. It also includes aspects of rehat which help us on our journey
- normally 40 pauris, but we read a shorter, 6 pauri version for rehraas sahib and during every function (e.g. marriages, funeral, normal programme, making parshaad)
- guru amar das ji's grandson was called 'Anand', and when they were born, people would say 'vadhaiya' and 'anand hoyaa'. When everyone was saying 'anand', 'anand', guru amar das ji went into samadhi and recited anand sahib
- the end of each pauri links to the start of it, often repeating the same words

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Arth:

ik – one
oang – the sound / creator, sustainer, destroyer
kaar – the universe was created
sati – eternal, unchanging truth
gur prasaad(i) – through the guru's grace/blessings

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥

Meaning:

I am in ecstasy, o my mother, for I have found my true guru

Arth:

anand – bliss
bhaeaa – has been created (/ has been born)
meri – my
maae – mother
satiguroo – the true guru
mai – I
paaiaa – received

Notes:

- having a guru was seen as very important. People without a guru were seen as spiritually unclean. Even guru amar daas ji, who didn't meet guru angad dev ji until his 70s was seen as being unclean because he didn't have a guru before then

ਸਤਿਗੁਰੂ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥

Meaning:

I have found the true guru with intuitive ease, and my mind vibrates with the music of bliss

Arth:

satigur – the true guru
t -
paaeaa – received
sahaj – intuitive, steady
seti – with
man(i) – mind
vajeeaa – vibrates (like an instrument)
vadhhaaeaaa – greatness

Notes:

-

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ॥

Meaning:

the jewelled melodies and their related celestial harmonies have come to sing the word of the shabad

Arth:

raag – melodies

rattan – jewel

parvaar – family

pareeaa -

sabad – word, Gurbani

gaavan – singing

aeeaa – has come

Notes:

-

ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥

Meaning:

the lord dwells within the minds of those who sing the shabad

Arth:

sabdo – shabad

t -

gaavh(u) – sing

haree – Vaheguru

keraa -

man(i) – mind

jinnee – that

vasaaiaa – propagate, spread

Notes:

-

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥

Meaning:

says nanak, I am in ecstasy, for I have found my true guru

Arth:

kahae naanak – says nanak

anand – bliss

hoaa – has happened

satiguroo – true guru

mai – I

paaiaa – received

Notes:

-

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ॥

Meaning:

o my mind, remain always with the lord

Arth:

e – hey

man – mind

meriaa – my

tuu – you

sadaa – forever

rah(u) – stay

har(i) – Vaheguru

naale – with

Notes:

- har(i) refers to the idea that Vaheguru/ the universe is blooming, green (haree) like a nature, the creation is beautiful, and it continues to grow, whether we like it or not

- how do we remain with Vaheguru? Through the shabad and gurmantar – these things will give you naam

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੁਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥

Meaning:

remain always with the lord, o my mind, and all sufferings will be forgotten

Arth:

har(i) – Vaheguru

naal(i) – with

rah(u) – stay

too – you

mann – mind

mere – my

dookh – suffering

sabh(i) – all

visaarnaa – forget

Notes:

- when your mind is focused on Vaheguru, you don't give space for dukh – all dukh, including physical pain, is made in the mind

- the suffering isn't removed, its forgotten

ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥

Meaning:

he will accept you as his own, and all your affairs will be perfectly arranged

Arth:

angeekaar(u) – accept

oh(u) – he (/she/they/it)

kare - do

teraa – your

kaaraj – affairs, tasks

sabh(i) – all

svaarnaa – arranged, tidied

Notes:

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ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥

Meaning:

our lord and master is all-powerful to do all things, so why forget him from your mind?

Arth:

sabhnaa – all

galaa – things

samrath – all-powerful

suaamee – lord

so – so

kiou – why/ how

manuh(u) – from the mind

visaare – forget

Notes:

- do path and everything else will fall in place, even before considering the power of Gurbani, doing this sorts out your routine and keeps the mind calm – everything else will follow

ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥

Meaning:

says nanak, o my mind, remain always with the lord

Arth:

kahe naanak – says nanak

mann mere – my mind

sadaa – forever

rah(u) – stay

har(i) – Vaheguru

naale – with

Notes:

-

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ॥

Meaning:

o my true lord and master, what is there which is not in your celestial home?

Arth:

saache – true

saahibaa – master

kiaa – what

naahee – not

ghar – home

tere – your

Notes:

-

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥

Meaning:

everything is in your home, they receive, unto whom you give

Arth:

ghar – home

t -

tere – your

sabh kichh – everything

hai – there is

jis(u) – that

deh(i) – give

s(u) – that/ those

paave – receive

Notes:

- we should aim to be satisfied with what we've been given. Guru nanak dev ji says ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਚੰਗਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸੇ – that which pleases your will is good; this alone is nanak's prayer – nanak's one ardaas is to be pleased with what he's been given

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥

Meaning:

constantly singing your praises and glories, your name is enshrined in the mind

Arth:

sadaa – forever

siphat(i)– praise

salah – prayer

teree – your
naam(u) – name
man(i) – in the mind
vasaave – will be everywhere

Notes:

-

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥

Meaning:

the divine melody of the shabad vibrates for those, within whose minds the naam abides

Arth:

naam(u) – name
jin kae – whose
man(i) – mind
vasiaa – permeates
vaaje – vibrates, plays
sabad – shabad
ghanere – unstruck

Notes:

- not those who naam visits, it's the ones who are always with naam

ਕਹੈ ਨਾਨਕ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥

Meaning:

says nanak, o my true lord and master, what is there which is not in your home

Arth:

kahae nanak – says nanak
sache – true
sahib – master
kiaa – what
naahee – not
ghar(i) – in the home
tere – your

Notes:

-

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥

Meaning:

the true name is my only support

Arth:

saachaa – true

naam – name
meraa – my
aadhaaro - support

Notes:

- Guru amar das ji's words, his POV, but he's given us these words so we can see through his eyes
- only Vaheguru is my support, not raam Raheem or others that come and go

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥

Meaning:

the true name is my only support, it satisfies all hunger

Arth:

saach(u) naam(u) – the true name
adhaar(u) – support
meraa – my
jin(i) – that
bhukhaa – hunger
sabh(i) – all
gavaaeaaa – goes away

Notes:

- gavaaeaaa means lose, not satisfy

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥

Meaning:

it has brought peace and tranquillity to my mind

Arth:

kar(i) -
saant(i) – peace, tranquility
sukh – happiness
man(i) – mind
aai – came
vasiaa – to spread, propagate
jin(i) – that
ichhaa – desires

Notes:

-

ਸਦਾ ਕੁਰਬਾਨੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥

Meaning:

I am forever a sacrifice to the guru, who possesses such glorious greatness

Arth:

sadaa – forever
kurbaan(u) keetaa – become a sacrifice
gur(u) – guru
vith(u) – for
jis – that
deaaa – of
eh(i) – these
vadiaaeaaa - greatneses

Notes:

-

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਖਿਆਰੋ ॥

Meaning:

says nanak, listen, o saints, enshrine love for the shabad

Arth:

kahae nanak – says nanak
sunah(u) – listen
santah(u) – saints
sabad(l) – shabad
dharah(u) – support/ put
piaare - love

Notes:

-

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥੪॥

Meaning:

the true name is my only support

Arth:

saachaa – true
naam(u) – nam
meraa – my
aadhaaro - support

Notes:

-

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਰੈ ॥

Meaning:

the panch shabad, the five primal sounds, vibrate in that blessed house

Arth:

vaaje – vibrate, play
panch – five (panj)
sabad – shabad
tit(u) – that
ghar(i) – house
sabhaage – blessed

Notes:

- 5 instruments: stringed instruments (rabab), metal instruments (bells), earthen pot, leather (tabla), wind (flute) – not vaaja
- panch also means supreme (like sarpanch)

ਘਰਿ ਸਭਾਰੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥

Meaning:

in that blessed house, the shabad vibrates, he infuses his almighty power into it

Arth:

ghar(i) – house
sabhaage – blessed
sabad – shabad
vaaje – plays
kalaa - power
jit(u) – this
dhaareeaa – put

Notes:

- note it's not ਕੱਲਾ (alone), make sure santhiya is correct

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥

Meaning:

through you, we subdue the five demons of desire, and slay death, the torturer

Arth:

panch – five
doot – demons
tudh(u) vas(i) – by you
keete – created
kaal(u) – death
kantak(u) – needle
maariaa - kill

Notes:

-

ਪੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥

Meaning:

those who have such pre-ordained destiny are attached to the lord's name

Arth:

dhur(i) – lord

karam(i) – karma

paaiaa – received

tudh(u) – you

jin ko – to them

si -

naam(i) – name

har(i) kae – Vaheguru's

laage – attached to

Notes:

-

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥

Meaning:

says nanak, they are at peace, and the unstruck sound current vibrates within their homes

Arth:

kahae nanak – says nanak

tah – to them

sukh(u) – happiness, peace

hoaa – happens

tit(u) – them

anhad – unstruck

vaaje - plays

Notes:

- we talked about the unstruck melody before, what does it mean to you?

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

Meaning:

listen to the song of bliss, o most fortunate ones, all your longings shall be fulfilled

Arth:

anad(u) – song of bliss

sunh(u) – listen

vadbhaageeho – fortunate ones (vad = great, bhaagee = fortune/destiny)

sagal – all

manorath – desires

poore – complete

Notes:

- note that it's anad, not anand
- anad is often translated as anand, but can also mean anhad (unstruck)
- we're so fortunate to listen to anand sahib, we are vadbhaagee
- our desires get shifted to non-worldly desires, and get permanently fulfilled

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ ॥

Meaning:

I have obtained the supreme lord God, and all sorrows have been forgotten

Arth:

paarbrahm – supreme (paar=beyond, brahm=being)

prabh – god

paaiia – received

utre – departed, lifted

sagal – all

visoore – sorrows

Notes:

- brahm is the oldest word for god in indian mysticism

ਦੁਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥

Meaning:

pain, illness and suffering have departed, listening to the true bani

Arth:

dookh – suffering

rog – disease

santaap -

utre – departed

sunee – listening

sachee – true

baanee – words

Notes:

- what makes sachee baani special? What's the difference between sachee baanee and any true statement
- what diseases can be lifted through bani? Pauri 19 says ਇਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ – desire is their greatest infection
- your situation might not change, but your reaction can change
- we go through pain and suffering because of bad karam, but being in saadh sangat is the best way to get better karam

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥

Meaning:

the saints and their friends are in ecstasy, knowing the perfect guru

Arth:

sant – saints

saajan – friends, sangat

bhae – are

sarase – ecstasy (sa = all, ras = flavours)

poore – complete, perfect

gur – guru

jaanee – know

Notes:

- sant saajan also means saintly friends, ie the saints who are close to Vaheguru?

- what does it mean to be a saint?

ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥

Meaning:

pure are the listeners, and pure are the speakers, the true Guru is all-pervading and permeating

Arth:

sunte – listeners

puneet – pure

kahte – speakers

pavit(u) – pure, holy

satigur – true guru

rahiaa – is, stays

bharpoore – all-pervading, permeating (bhar=full, poore=complete)

Notes:

- read baani out loud where possible – you get to think it, hear it and say it at once

- do katha, vichar, parchaar, this is all fruitful

- don't just mindlessly listen to the words, listen to the wisdom

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥

Meaning:

nanak, touching the gurus feet, the unstruck sound current of the celestial bugles vibrates and resounds

Arth:

binvant(i) – prays, requests (benti)

gur – guru's

charan – feet

laage – touch

vaaje – plays

anhad – unstruck
toore – horns, trumpets

Notes:

- not dhoore (dust)
- how do we grab guru's charan now? Before, amrit was made by the guru dipping his feet in it, now it's made by bani – latch onto bani
- bugles/ horns are played when a king approaches – when we hear that divine music, we know guru isn't far away
- this is the only pauri that doesn't say 'says nanak'

ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫ ॥

General info about the shabad:

- written by guru arjan dev ji
- this is the last shabad in guru granth sahib ji and acts as a summary
- mundaavnee means seal (like on a letter) – it's not a raag, it's the name of the shabad
- mundaavnee also means a bag of jewels – guru granth sahib is the storage of the guru's jewels
- mundaavnee also referred to someone who tested a king's food to make sure it wasn't poisoned (i.e. their stamp of approval) – it's the guru's promise that there's no untruth in guru granth sahib
- mundaavnee also means a riddle
- there is a very similar shabad written by guru amar das ji (ਥਾਲੈ ਵਿਚਿ ਤੈ ਵਸਤੂ ਪਈਓ ਹਰਿ ਭੋਜਨੁ ਅੰਮ੍ਰਿਤੁ ਸਾਰੁ ॥) – [read the other one on ang 645 first, then the one below] – the first doesn't say what the three things are

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥

Meaning:

Upon this plate, three things have been placed; truth, contentment and contemplation

Arth:

thaal – plate
vich(i) – in
tin(i) – three
vastoo – things
paeo – have been placed/ received
sat(u) – eternal truth
santokh(u) – contentment
veechaaro – contemplation

Notes:

- these three things are all linked to naam
- vichaar isn't just done in sangat, it can be done just by thinking about baani

- Sikhi encourages thinking for yourself and studying – it's the only religion whose follower isn't a noun, it's a verb – live up to it
- we've talked about hunger – this is how to satiate it.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥

Meaning:

the ambrosial nectar of the naam, the name of our lord and master, has been placed upon it as well. It is the support of all

Arth:

amrit – immortal, ambrosial, ambrosial nectar
 naam – name
 thakur ka – lord's
 paio – placed, received
 jis ka – their
 sabhas(u) – all
 adhaaro - support

Notes:

- amrit means without death (a = without, mrit = death) – the word ambrosial has the same root as amrit – its where the drink gets its name. we give our heads to the guru and therefore we cannot die (again)

ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥

Meaning:

One who eats it and enjoys it shall be saved

Arth:

je ko – whoever
 khaave – eats
 bhunche – enjoy
 tis kaa – they
 hoi udhaaro – be saved

Notes:

- Idea of intent & contemplation (e.g. eat and enjoy)
- Contemplation = cyclical, ongoing

ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥

Meaning:

this thing can never be forsaken, keep this always and forever in your mind

Arth:

eh – this
 vast – thing

tajee – forsaken
nah – not
jaee – will
nit nit – always, forever (like nitnem)
rakh – keep, hold
ur(i) – inside you
dhaaro – take on

Notes:

- nah, not nahee
- why say rakh, not khao? We keep our nitnem forever, not just once
- you keep your rehat, your rehat keeps you – its hard to start but its an investment

ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥੧॥

Meaning:

the dark world ocean is crossed over by grasping the feet of the lord, o nanak, it is all the extension of god

Arth:

tam – dark
sansaar – world ocean
charan – feet
lag – grasp, hold
tareeae – swim, cross
sabh(u) – all
brahm – god
pasaaro – expanse

Notes:

- guru means enlightener, they take us from the darkness of the world to the light
- links back to ek oankar – the beginning and the end of guru granth sahib link

ਸਲੋਕ ਮਹਲਾ ੫ ॥

General info about the shabad:

- last salok of guru granth sahib ji

ਤੇਰਾ ਕੀਤਾ ਜਾਤੇ ਨਾਹੀ ਮੈਨੇ ਜੋਗੁ ਕੀਤੇਈ॥

Meaning:

I have not appreciated what you have done for me, lord, only you can make me worthy

Arth:

teraa – your
keeta – actions, doings
jaato – know

naahee – not
maeno – me
jog – worthy
keetoe – did, make

Notes:

- you never know what your parent have done for you, the sacrifices they have made and the selfless things they've done for you, this is no different

ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੇ ਗੁਣ ਨਾਹੀ ਆਪੇ ਤਰਸੁ ਪਇਓਈ ॥

Meaning:

I am unworthy – I have no worth or virtues at all. You have taken pity on me

Arth:

mae – I
nirguniaare – unworthy
ko – of
gun – virtues
naahee – no
aape – you
taras(u) – pity
paeoe – given

Notes:

-

ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ॥

Meaning:

you took pity on me and blessed me with your mercy, and I have met the true guru, my friend

Arth:

taras(u) – pity
paeaa – gave
mihraamat(i) – mercy
satigur(u) – true guru
sajan – friend
miliaa - met

Notes:

- theres nothing we can give vaheguru, but we got the gift of Sikhi from akaal purakh

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥

Meaning:

o nanak, if I am blessed with the naam, I live and my body and mind blossom forth

Arth:

naam – name
milae – find
ta – then
jeevaa – I live
tan(u) – body
man(u) – mind
theeve – become
hariaa – green, full of live, blossoming

Notes:

- hariaa like haree (green), or har(i) which refers to the blossoming universe

ਪਉੜੀ ॥

General info about the shabad:

- pauri is the essence of a section of a vaar
- this one comes from raamkali ki vaar mahalla panjva

ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੋਇ ਨਾਹਿ ॥

Meaning:

where you are, almighty lord, there is no one else

Arth:

tithe – where
tu – you
samrath(u) – lord
jithe – there
koi naah(i) – no one

Notes:

-

ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ ॥

Meaning:

there, in the fire of the mother's womb, you protected us

Arth:

othe – there
teree – your
rakh – protection
agnee – fire
udar – womb
maah(i) – in

Notes:

- bani says in the womb we were constantly doing simran and under vaheguru's direct protection – what does this mean? No one control or look after the baby when they're in the womb, no influence of maya

ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ ॥

Meaning:

hearing your name, the messenger of death runs away

Arth:

sun(i) ke – listen and
jam ke doot – messenger of death
naai – name
tere – your
chad – let go
jaah(i) - will

Notes:

-

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਪਾਹਿ ॥

Meaning:

the terrifying, treacherous, impassable world-ocean world ocean is crossed over, through the word of the guru's shabad

Arth:

bhojal(u) – terrifying worldly ocean (bho = fear, jal(u) = water)
bikham(u) –difficult (bikh = poison)
asgaah(u) – limitless
gur – guru
sabdee – shabad
paar(i) – protection
paah(i) – received

Notes:

-

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ ॥

Meaning:

those who feel thirst for you, take in your ambrosial nectar

Arth:

jin ko – those
laggee – feel
piaas – thirst
amrit – amrit

sei – those
khaah(i) – eat, consume

Notes:

- there's amrit as in khande de pahul, and amrit as in amrit baani. When you take amrit, you release the same amrit within you
- we should feel that piaas for Gurbani every day

ਕਲਿ ਮਹਿ ਏਹੋ ਪੁੰਨੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਹਿ ॥

Meaning:

this is the only act of goodness in this dark age of kali yuga, to sing the glorious praises of the lord of the universe

Arth:

kal(i) – kaljug
mah(i) – in
eho – this
punn – good deed
gun – virtues
Govind – lord of the universe
gaah(i) – sing

Notes:

- another shabad: Kaljug meh kirtan pardhana, gurmukh japieh layi dhiaana.

ਸਭਸੈ ਨੋ ਕਿਰਪਾਲੁ ਸਮਾਲੇ ਸਾਹਿ ਸਾਹਿ ॥

Meaning:

he is merciful to all; he sustains us with each and every breath

Arth:

sabse – all
no – to
kirpaal – merciful
samaale – uphold, remember
saah(i) saah(i) – each and every breath

Notes:

- the line under the mamma in samaale is a half adhak, its for emphasis (Remembering/being grateful), but not as strong as an adhak
- E.g. As is the case with not knowing fully the extent of what a parent does for their child (sacrifices etc or behind the scenes actions, ardas etc), we are unable to fathom what God does for us on a daily basis (i.e. each and every breadth).

ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ਜਿ ਆਵੈ ਤੁਧੁ ਆਹਿ ॥੯॥

Meaning:

those who come to you with love and faith are never turned away empty handed

Arth:

birthaa – empty handed

koi n – no one

n jaai – will not

ji – whoever

aave – come

tudh – to you

aah(i) – come

Notes:

- Is this referencing empty-handed on a Spiritual vs Wordly level or both?

ਸਲੋਕੁ ਮ: ੫ ॥

General info about the shabad:

- the shortest version of rehraas sahib ends here and doesn't have these last two shabads, but the longer versions have these two saloks

- this is the beginning of raag goojree vaar

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥

Meaning:

deep within yourself, worship the guru in adoration, and with your tongue, chant the guru's name

Arth:

antar – within

gur(u) – guru

aaraadhnaa – remember, worship

jihvaa – tongue

jap(u) – chant, recite

gur – guru's

naao – name

Notes:

-

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਖੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥

Meaning:

let your eyes behold the true guru, and let your ears hear the guru's name

Arth:

netree – eyes

satigur(u) – true guru

pekhnaa – look

sravnee – ears
sunanaa – listen
gur – guru's
naao – name

Notes:

- when you do true simran, you can see vaheguru, not necessarily with your physical eyes, but within

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

Meaning:

attuned to the true guru, you shall receive a place of honour in the court of the lord

Arth:

satigur – true guru
setee – from, with
rateeaa – imbued, adorned
dargah – lord's court
paaeeae – receive
thaao – place

Notes:

-

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ ਏਹ ਵਥੁ ਦੇਇ ॥

Meaning:

says nanak this treasure is bestowed on those who are blessed with his mercy

Arth:

kah(u) nanak – says nanak
kirpaa kare – blessed
jis no – to those
eh – this
vath – thing
dei – given

Notes:

-

ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੋਈ ਕੋਇ ॥੧॥

Meaning:

in the midst of the world, they are known as the most pious – they are rare indeed

Arth:

jag – world
mah(i) – in

utam – high
kaadeeah(i) – call, know as
virle keiee kei – few, rare

Notes:

-

ਮ: ੫ ॥

General info about the shabad:

- last shabad of rehraas sahib
- this is a salok, but it doesn't say explicitly because it's part of a vaar written by guru arjan dev ji
- it is the second shabad in raag goojaree vaar

ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ ॥

Meaning:

o saviour lord, save us and take us across

Arth:

rakhe – save
rakhanhaar(i) – saviour lord (raakhan=protect, haar=the one who does)
aap(i) – you, yourself
ubaarian(u) – take us across

Notes:

- Sikhi gives you the right to ask your guru to carry you across themselves

ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ॥

Meaning:

falling at the feet of the guru, our works are embellished with perfection

Arth:

gur kee – guru's
paeree – feet
paai – grab, hold on
kaaj – affairs, works
savaarian(u) -

Notes:

-

ਹੋਆ ਆਪਿ ਦਇਆਲੁ ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ ॥

Meaning:

you have become kind, merciful and compassionate; we do not forget you from our minds

Arth:

hoaa – become

aap(i) – you

deaal(u) – compassionate

manah(u) – from our minds

n – not

visaarian(u) - forget

Notes:

-

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਤਾਰਿਅਨੁ ॥

Meaning:

in the saadh sangat, the company of the holy, we are carried across the terrifying world ocean

Arth:

saadh – holy

janaa – servants

kae – of

sang – sangat, company

bhavjal(u) – terrifying world ocean (bhav = fear, jal(u) = ocean)

taarian(u) – swim

Notes:

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ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ ਖਿਨ ਮਾਹਿ ਬਿਦਾਰਿਅਨੁ ॥

Meaning:

in an instant, you have destroyed the faithless cynics and slanderous enemies

Arth:

saakat – faithless

nindak – slanderous

dust – enemies

khin – moment

maah(i) – in

bidaarian(u) – destroyed

Notes:

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ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨਾਨਕ ਮਨੈ ਮਾਹਿ ॥

Meaning:

that lord and master is my anchor and support; o nanak hold him firm in your mind

Arth:

tis(u) – this/ that

sahib – master

kee – of

tek – support

manae – remember, mind

maah(i) – in

Notes:

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ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਸਗਲੇ ਦੁਖ ਜਾਹਿ ॥੨॥

Meaning:

remembering him in meditation, happiness comes and all sorrows and pains simply vanish

Arth:

jis(u) – refers to vaheguru

simrat – remembering

sukh(u) – happiness, peace

hoi – happens

sagle – all

dookh – suffering

jaah(i) – goes

Notes:

- we don't ask vaheguru for our problems to go, but we ask for the suffering from those problems to go