

With the Support of Akaal Purakh Ji

Baavan Updesh

**The 52 Hukams of Sri Guru Gobind Singh Ji
Presented in Poetic Form**



**Originally published by
Gurdwara Sahib Tallewal (Barnala)**

**Translated by
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ਸਮੱਰਪਣ (Dedication)

ਗੁਰਮਤਿ ਵਿਦਿਆ ਮਾਰਤੰਡ, ਪੰਜ ਕਕਾਰੀ ਰਹਿਤ ਦੇ ਪ੍ਰਪੱਕ ਧਾਰਨੀ,
 ਦ੍ਰਿੜ ਨਿਤਨੇਮੀ, ਗਹਿਣਾ-ਏ-ਸਾਦਗੀ, ਨਾਮ ਬਾਣੀ ਦੇ ਰਸੀਏ, ਵੈਰਾਗੀ ਤਿਆਗੀ,
 ਸਚਖੰਡ ਵਾਸੀ ਸ੍ਰੀ ਮਾਨ ਸੰਤ ਗਿ: ਮੋਹਣ ਸਿੰਘ ਜੀ 'ਭਿੰਡਰਾ' ਵਾਲੇ' ਮਹਾਂਪੁਰਸ਼ਾਂ ਦੀ ਪਵਿੱਤ੍ਰ ਯਾਦ ਵਿੱਚ, ਉਨਾਂ ਦੇ ਨਿਤਨੇਮੀ ਉੱਚੇ
 ਸੁਚੇ ਖਾਲਸਈ ਜੀਵਨ ਨੂੰ ਭੇਟ ਕਰਦਾ ਹਾਂ।
 ਖਾਲਸਾ ਸੇਵਕ ਭਗਵਾਨ ਸਿੰਘ

***A Marthand* of Gurmat Wisdom, Thoroughly Embracing the 5 Kakaar Rehat, a Strict
 Nitnemi, a Jewel of Saintliness, an Enjoyer of the Divine Tastes of Naam Gurbani,
 Dispassionate towards this world & Renunciates of this world... in the sacred memory of
 Sackhand Vaasee Sree Maan Sant Giani Mohan Singh Ji 'Bhindranwale'. This is an
 offering to their high, pure, and disciplined Khalsa lifestyle.***

Servant of the Khalsa - [Sant Giani] Bhagwan Singh [Ji]



ਕਬਿੱਤ (Kabith)

ਰਹਿਤ ਸਦੀਵ ਰਖ, ਪੰਚ ਦੇਖ ਅਹੰ ਤਿਆਗੀ,

Rahith Sadheev Rakh, Panch Dhokh Ahang Thiaagee

They always kept their Rehat (Spiritual Discipline),

They renounced their ego & the 5 vices..

ਪੂਰਨ ਵਿਵੇਕੀ ਬ੍ਰਹਮ ਗਿਆਨ ਕੇ ਸੁਨਾਤੇ ਥੇ ।

Pooran Vivaekkee Brahm Giaan Ko Sunaathae Thhae

As a Perfect Bibeki*, They use to tell us about Brahmgiaan...

***Bibeki = Someone who can spiritually discern between what is True & what is false**

ਸਭੀ ਮੱਤ ਸਾਸਤ੍ਰਗ, ਗੁਰਮਤਿ ਮਾਰਤੰਡ,

Sabhee Math Saasthrag Gurmath[i] Maartha[n]d

They were knew about all of the Shaastras & Philosophies,

A Marthand* of Gurmat...

***Marthand = Sun**

ਸਤ ਸੰਤੋਖ ਧਾਰ ਸਾਦਗੀ ਰਖਾਤੇ ਥੇ।

Sath Sa[n]thokh Dhhaar Saadhgee Rakhaathae Thhae

They had the qualities of Truth and Contentment,

and thus, lived a Saintly life...

ਆਤਮ ਵੀਚਾਰ ਕੇ ਭੰਡਾਰੇ ਵਰਤਾਏ ਬਹੁ,

Aatham Veechaar Kae Bha[n]daar Varthaae Bah[u]
They were such a treasury of spiritual contemplation
which they then distributed to many...

ਨਾਮ ਅਭਿਆਸੀ ਭੀ ਅਨੇਕਾਂ ਵਰੇਸਾਤੇ ਥੇ।

Naam Abhiaasee Bhee Anaekaa[n] Varosaathae Thhae
They constantly practiced Naam
and inspired others to do the same...

ਪਰਮ ਵਿਚਾਰੀ ਤਿਆਗੀ,

Param Viraagee Thiaagee

They were of the most ultimate dispassionate and renunciate nature
(not being attached to the world is important in order to have the mind attach to
Vaheguru Ji)

ਨਿਸਦਿਨ ਲਿਵ ਲਾਗੀ ਮੋਹਣ ਮ੍ਰਿਗੇਸ਼ ਸੰਤ ਭਿੰਡਰਾਂ ਰਹਾਤੇ ਥੇ॥੧॥

nisdhin Liv Laagee MohaN Mrigaesh Sa[n]th Bhi[n]draa[n] Rahaathae Thhae
Day and Night, Their concentration remain attached to Vaheguru,
Sant Mohan Singh Ji lived in Bhindran

ਕ੍ਰਿਤ ਖਾਲਸਾ ਸੇਵਕ ਭਗਵਾਨ ਸਿੰਘ

Krith Khaalsaa Saevak Bhagvaan Singh

Written by Servant of the Khalsa: [Sant Giani] Bhagwan Singh [Ji]

With the Support of Akaal Purakh Ji

Baavan Updesh

**The 52 Hukams bestowed by Guru Gobind Singh Ji at Nanded
Presented in Poetic Form**

Poetry written by:

***The Seva of the Guru Panth [Sant Giani] Bhagwan Singh
Gurmat Vidhyala Bhindran (Tallewal)***

Commentary written by:

***Giani Satnam Singh Jatha Bhindran
Gurmat Vidhyala Hanspur (Haryana)***

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***Giani Jivanpal Singh Ji UK
Giani Harman Singh Ji (Basics of Sikhi)***

First Edition of Translation:

June 6th 2023

***This translation seva is being done completely free,
please donate to the respected Giani Ji's vidhyalas
if you appreciate this seva***

Originally published by Gurdwara Sahib Tallewal (Barnala)

Please read this & encourage others to read as well!

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Forewords



At Sachkhand Sri Hazoor Abchal Nagar Sahib (Nanded), Dashmesh Pita – Sri Guru Gobind Singh Ji bestowed Fifty Two Bachans to Their Children: the Khalsa. These Fifty Two Bachans are like the fragrant Chandhan/Sandalwood. We are able to enjoy the smell as we walk through the Garden of Gursikhi. Through these Bachans, the mortal can earn Gursikhi and walk the path of spirituality & society whilst fulfilling this human life.

These Fifty Two Bachans have been written in poetic form as 'Baavan Updesh' by daas' vidhya daathae (spiritual teacher), the humble, benevolent, and great scholar of the Sikh Panth – the Honourable Sant Giani Bhagwan Singh Ji. By reading this Granth, one will be able to memorize the Fifty Two Bachans easily and be able to understand them as well. Everyone will benefit by reading this Granth.

I conduct an Ardaas at the Holy Feet of Sri Guru Ramdaas Sahib Ji so that the Honourable Sant Giani Bhagwan Singh Ji receive encouragement to become eager to carry out further kindness acts in the future.

Singh Sahib Giani Gurminder Singh Ji (Granth Sachkhand Sri Harmandhir Sahib, Sri Amritsar Sahib)



Before merging into Their Own Divine Light (Jothee Joth), Sahib Sri Guru Gobind Singh Ji Maharaj appointed Sri Guru Granth Sahib Ji as the Current Guru. At that same time, Guru Sahib shared priceless Bachans with the Khalsa Panth. Today, these are known as the Fifty Two Bachans. We currently have them available to us due to preservation done by historians. These Bachans are read by Guru Ji's Sangat with great love and respect. There is a lot of encouragement to earn Gurmat & Guru Ji's Sikhi through these Bachans. There have been many ways through which Gursikhs have done parchaar of the Fifty Two Bachans in the past and there will be many ways in the future as well.

On this same point, Sant Giani Bhagwan Singh Ji (Jatha Bhindran, Tallewal) have taken on this initiative of spreading the Fifty Two Bachans. They have greatly put in hard work to present these Fifty Two Bachans into Dohara's. They have named this collection: Baavan Updesh. This particular effort and initiative is praiseworthy. This is why this letter is being written in congratulations. May Satguru Ji bless with further effort and strength to continue Gurmat Parchaar. The hope is that Guru Ji's Sangat fully receives spiritual benefit after reading this text.

—

*Guru Ka Panth
(Kulwant Singh)*

Jathedaar [Takht Sachkhand Shri Hazur Sahib Abchalnagar Sahib]



Guru Sahib's Poetic Vision starts from ਨਾਨਕੁ ਸਾਇਰੁ ਏਵ ਕਹਤੁ ਹੈ (Nanak Saaeir Ev Kahath[u] Hai ~ Guru Nanak Dev Ji, the Poet says...) and blossomed all the way to Sri Guru Gobind Singh Ji's Fifty Two Poets. Even to this date, there are many poets that have written about Guru Sahib. Among these poets is Sant Giani Bhagwan Singh Ji. They have presented Guru Gobind Singh Ji's Fifty Two Bachans in a poetic form. Nowadays, it is a mental requirement to develop techniques in order to bring the mind spiritual fulfillment. My Sri Guru Granth Sahib Ji is so Great that They bless Their Beloved Gursikhs with the ability to inspire the youth to become eager [to walk on this path]. Sant Giani Bhagwan Singh Ji are a former student but also a teacher at Samparda Bhindran. They maintain and nourish the spiritually disciplined lifestyle of the Taksaal. We can feel the glory of the institution because of this. By teaching a complete [Sikhi] lifestyle to their companions, they then send them to spread Sikhi all around the globe. May my Satguru Ji bless my dear friend with further seva for the Panth.

—

Guru Panth Da Daas

Sant Giani Gurmeeth Singh Ji Khosiaan Wale (Kaar Seva)

Mukh Sevadaar: Gurdwara Gurusar Sahib Patshahi 6vi

Pind Khosaa Katolaa (Zila Moga)



The collection of the Fifty Two Bachans is a brief Rehatnama given to the Khalsa at Takht Sachkhand Sri Hazoor Sahib by Sri Guru Gobind Singh Ji. Just like Gursikhs presented the Rehatnamay in poetic forms after Guru Ji's physical time on Earth, in this way daas' vidhiya dhaathae (spiritual teacher) the Honourable Sant Giani Bhagwan Singh Ji Bhindranwale have presented the Fifty Two Bachans into a poetic form.

Doharaa in praise of Sant Giani Bhagwan Singh Ji:

*KhatguN Mrigaesh naam Bhan, Khat Sa[m]path[i] Ahae Vishaesh
Saying (Remembering) [Giani] Bhagwan Singh, the 6 Sampathi/Spiritual Wealth (Sam,
Dham, Tathiksha, Uparaam, Shardha, Samadhan) reside within them in particular
Mam Akhar Dhhaathaa Bidhath, Thin Padh namo Hamaesh
Know them to be my Teacher of Letters (Gurmukhi/Santhyia/Vidhia), I will always bow
down at Their Feet*

Daas thinks of himself to have great destiny. As Mahapurakh Ji commanded me to write a commentary on their Fifty Two Dohara's. So please I beg everyone to forgive all mistakes I have made in writing arthhs/meanings. We do an ardaas – on behalf of the entire Jatha & Sangat: may Guru Sahib bless Mahapurakh Ji with even more encouragement to do seva of the Panth.

Guru Panth da Daas'

[Giani] Satnam Singh [Ji]

*Mukh Sevadaar / **Commentator of this Granth***

Sri Guru Tegh Bahadur Sahib International Gurmat School

(Hanspur, Fatehabad, Haryana)

Akaal Sahaae (May Vaheguru Support)
Praem Sandhaesaraa (A Message of Love)

Sahib-e-Kamaal Sri Guru Gobind Singh Ji commanded the Khalsa Panth at Takht Sri Hazur Sahib (Nanded) with 52 Bachans. These Bachans were written into poetic form (Baavan Updesh) by our respectable Sant Giani Bhagwan Singh Ji Nirmal Bunga Bhindranwale. Along with poetry, there are arths/meanings provided as well. This pothi has been presented & offered to the Sangat in the form of a steek/commentary. Daas understands this to be a praiseworthy initiative to encourage others to write poetry. Daas' hope is that all of the Gursikh Sangat & future students read, understand, & explain this poetic commentary in order to receive spiritual benefit

Sant Kirpaal Singh Ji (Chhannaa Wale)
Sevak Jatha Kheri Khurd
Daasan Daas Kaur Singh Kheri (Khaerree)

Dhanvaad/Thank You's

1. *Firstly, a million thanks from each and every pore of my body to Akaal Purakh Vaheguru the Nirankaar/Formless and Their Sargun Saroop/Physical Form Dhan Dhan Sri Guru Nanak Dev Ji Maharaj, Dhan Dhan Sri Guru Gobind Singh Ji Maharaj, the Eternal Sri Guru Granth Sahib Ji Maharaj. They are the ones who have infinitely blessed this honourless slave in order to write Baavan Updesh.*

2. *Would like to thank the Honourable & Notable Panthic Figure and the Very Form of Love: Honourable Sant Baba Kulwant Singh Ji (Jathedar Takht Sachkhand Sri Hazoor Abchal Nagar Sahib Ji). They have lovingly and delightedly commanded to publish this Baavan Updesh granth. They have provided endless blessings and support. They have blessed this slave.*

3. *I am endlessly indebted to my teacher (Sikhiaa Dhaatae = Giver of Teaching) The Nourishing Mahapurash Sant Baba Karnail Singh Ji. Through their encouragement, daas attained Brahmvidhya from Sant Giani Harbhajan Singh Ji. Having the Sangat of the Great Panthic Figure, the Sun of Spiritual Knowledge, Naam Abhiyaasi (Practicer of Naam Simran), the Renunciate and Dispassionate towards the World the Honourable Sant Giani Mohan Singh Ji Bhindranwale. I also felt the Sunlight of Gurmat from other great Gursikhs as well. Today, I stay in the charan saran (sanctuary of their lotus feet) of Sant Karnail Singh. They are responsible for teaching Brahm vidhya. They always pray for us and bless us. (Sant Giani Bhagwan Singh teaches at Tallewal asthaan which was connected to Sant Karnail Singh previously, so they are continuing to thank them here).*

4. *My beloved Honourable Singh Sahib Giani Gurminder Singh Ji (Granthi Sachkhand Sri Harmandhar Darbar Sahib, Amritsar).. who wrote the forward in the beginning and had allowed for blessings and well wishes from Sri Guru*

Ramdas Sahib Ji's Door & Home.

5. A thanks to the commentator of this Baavan Updesh granth: the Honourable Giani Satnam Singh Ji. They received Gurmat Vidhya [from Sant Giani Bhagwan Singh] while living in the Jatha. Following the Ascension of the Sachkhand Vaasee Honourable Sant Giani Deedar Singh Ji Sri Guru Tegh Bahadur International Gurmat Vidhyala (Hanspur, Haryana), Giani Satnam Singh took on the role of Mukh Sevadaar. There they teach Gurmat Vidhya and spread Gurmat across the world.

6. Thank you to the respectable, the great Panthic Scholar, the Ultimate Jewel of Seva: Sant Giani Gurmeet Singh Ji Khosia Wale who wrote the forward and provided their well wishes and blessings.

7. The most respectable Giani Kaur Singh Ji 'Khaeree' had advised on publishing Baavan Updesh & also wrote the well wishing 'Praem Sandhaeshrad'. Daas would like to thank all of the great respectable beings from the absolute depths of my heart.

*The Dust of the Feet of Those who have been drenched in the Naam
blessed by Guru Sahib.*

*[Giani] Bhagwan Singh [Ji]
Gurmat Vidhyala Bhindran Tallewal*



The Translation Story

There was no plan to translate Baavan Updesh. Daas did not even know it existed till Sant Giani Bhagwan Singh Ji Bhindranwale 'Thapa Ji' were selectively distributing the pothi to parcharaks at 2023 Experience Sikhi Camp. Daas was staying in the same cabins as Bhai Sahib Bhai Harman Singh & Bhai Sahib Bhai Supreet Singh Ji and Giani Ji had gifted them the pothi. Daas had the opportunity to have darshan of the pothi while in our cabins.

Before this camp, daas was aware of the different Gursikhs attending camp. In the depths of my heart... my only goal was to make the Gursikhs happy. I wanted to do their seva. Through their sangat and seva, I felt my breaths would be fulfilled while at camp:

ਸੰਤ ਸੇਵਿ ਪ੍ਰੀਤਿ ਨਾਥ ਰੰਗੁ ਲਾਲਨ ਲਾਏ ॥੧॥

Sa[n]th Saev[i] Preeth[i] naathh Ra[n]g[u] Laalan Laa ae

By serving the saints, I feel love and affection for my Beloved Master

(Dhan Dhan Guru Arjan Dev Sahib in Raag Aasaa, Ang 408)

Then Guru Sahib planted the idea to translate this pothi. Daas thought that it would take a few months till daas will get around to it. This camp was supposed to be a break from translations but Maharaj had other plans.

Giani Ji had explained that they met an elderly man at Damdama Sahib's 2016 2017 Vaisakhi celebrations. The senior was wearing very simple clothes and was holding copies of Guru Gobind Singh Ji's 52 Hukams. The copies were covered in dirt. The senior suggested that someone should write the 52 Hukams into a poetic form so that it would be easier to memorize. Giani Ji added on that the nature of this person seemed to be God sent.

Giani Ji had sat down to write the 52 Hukams into Dohara's and they completed them in 3 hours! After hearing this, daas reflected: Guru Sahib is working directly through their Gursikhs! Truly everything is happening within Guru Sahib's Hukam. That Hukam is beautiful. When one becomes a witness to it, all that can be said is: "Vaheguru!" Giani Ji had presented the 52 Dohara's to Singh Sahib Jathedar Sant Baba Kulwant Singh Ji (Takht Sachkhand Sri Hazur Abchal Nagar Sahib). Jathedar Ji had delightedly told them that this was such a great task & that Giani Ji had Dhan Dhan Guru Gobind Singh Ji Maharaj's Special Kirpa upon Their Head. Jathedar Ji encouraged them to publish the Dohara's and so, 'Baavan Updesh' came into existence as it is available to us now today.

Daas was able to witness Guru Sahib's Kirpa as well. It was more of Vaheguru showing pity upon their suffering Jeev. Guru Sahib had translated the 52 Dohara's in 3 days during the 2023 Experience Sikhi Camp. Maharaj's Kirpa is flowing through us right now and we don't realize it. Daas was able to have Sangat of Gursikhs, attend diwan, & attend workshops all while this translation came into existence. There's not enough time in a day for all of this to occur but Vaheguru made it happen.

Daas had completed translating the Dohara pages then made Giani Ji aware of the seva. All I had asked was for their happiness and they said we want to get

Guru Sahib's happiness. They had Bhai Gurmukh Singh run through it with daas. There was still the introductions and table of contents left. Giani Ji had requested that the sections be proofread by Gursikhs. Daas would like to take this time to show gratitude and thank Bhai Sahib Bhai Jivanpal Singh Ji UK & Bhai Sahib Bhai Harman Singh Ji for helping to proofread this English translation. Any mistakes that you find, they are of daas' lowly mistranslation. Please suggest any corrections.

Note: Giani Ji had only freshly released this pothi in May 2023. They said there may be some revisions in the future. Please keep this in mind while reading this pothi as well.

ਪ੍ਰਵੇਸ਼ਿਕਾ (Introduction)

In order to save us Kalyugi Jeev's (Souls of the Dark Age), Akaal Purakh Vaheguru Parameshwar, the Inner Knower/Antarjaamee, The Form of Divine Light/Jothee Saroop, Formless/Nirankaar have taken on Sargun (Attribute/Quality) through the Physical Forms of the Ten Guru Sahibaan.

That Formless Light of Guru Sahib took on the Clothes of Ten Human Bodies and walked among us. They took on Form in order to save us through the Eternal Gurbani. They taught us how to truly live by instilling spiritual qualities within us. They blessed us with Seva and Simran, Gurbani, the Eternal Naam... among many other priceless blessings. They showed us endless acts of benevolence/kindness which cannot be properly described through words.

In the Robes of the Tenth Guru – Sri Guru Gobind Singh Ji – bestowed all of the qualities to the entire Sangat by blessing us with Khanday di Pahul (Amrit Sanchar) Just like Bhai Gurdaas Ji says:

ਗੁਰ ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ...

Gur Sangath[i] Keenee Khaalsaa

They turned the Sangat into the Sant Sipahi (Saint Soldier) Khalsa. In this manner of showing countless acts of kindness, our Tenth Father reached Sri Hazoor Abchal Nagar Nanded and displayed many Divine Feats. Three days before Guru Sahib left their physical body (Kathak Sudhee 2, Bikrami 1765 ~ 1708 CE), Maharaj bestowed the Eternal Guruship to Aadh[i] Sri Guru Granth Sahib Ji with Five Singhs standing in front. They had attached the entire Khalsa Panth to the hem of the Indestructible Guru (Gurbani).

On Kathak Sudhee 5 Bikrami 1765 (1708 CE), our Royal Guru Ji bathed, adorned their royal robes & shastars upon their body then provided the Khalsa with special bachans. The contemporary writers and historians of the time had penned them down as they heard them from those who were close to Guru Sahib. They had a total of Fifty Two Bachans. This is what we now refer to as the Fifty Two Bachans of Sri Guru Gobind Singh Ji.

ਚੋਪਈ॥ (Chaupaee)

ਪਾਰਬ੍ਰਹਮ ਗੁਰੂ ਨਾਨਕ ਰੂਪ। ਜਗ ਮਹਿ ਬਿਦਤੇ ਪਰਮ ਅਨੂਪ।

Paarbraham Guroo Naanak Roop; Jag Mah[i] Bidhathae Param Anoop

The Form of the Formless PaarBrahm Vaheguru is Guru Nanak Dev Sahib Ji

They are known to be the Most Indescribably Beautiful within this World

ਪਰਉਪਕਾਰ ਅਨਿਕ ਹੀ ਕੀਨੇ। ਪਤਿਤ ਜੀਵ ਤਾਰੇ ਮਤਿ ਹੀਨੇ ॥੧॥

Paroupkaar Anik Hee Keenae; Pathith Jeev Thaarae Math[i] Heenae

Guru Sahib acted kindly upon countless beings by saving the sinning Jeev's with lowly minds

ਰਵਿ ਸਸਿ ਕਿਰਣ ਗਤਿ ਨਹਿ ਆਵੈ। ਤਥਾ ਗੁਰੂ ਗੁਣ ਅੰਤ ਨ ਪਾਵੈ

Rav[i] Sas[i] KiraN Gath[i] nah[i] Aavai Thathhaa Guroo GuN A[n]th na Paavai

Just like we cannot understand the Sun or the Moon through their waves of

light... in the same way, we cannot find an end to the virtues of Guru Sahib

ਏਕ ਜੋਤਿ ਦਸ ਦੇਹ ਧਯੋ ਹੈ। ਗੁਰ ਕੇ ਗੁਣ ਨਹਿ ਜਾਤ ਕਯੋ ਹੈ॥੨॥

Aek Joth[i] Dhas Dhaeh Dhhayo Hai; Gur Kae GuN nah[i] Jaath Kayo Hai

One Light which took on Ten Bodies, The Virtues are not limited to each Body

(Shared Qualities of One Guru Sahib through multiple forms)

ਜਹ ਸਿਮਰੈ ਗੁਰੂ ਨਾਨਕ ਸਾਦਰ। ਦਸਮ ਗੁਰੂ ਲਗੁ ਹੋਵਤ ਹਾਦਰ

Jah Simarai Gur[u] Naanak Saadhar; Dhasama Guroo Lag[u] Hovath Haadhar

When Guru Nanak Dev Sahib Ji are remembered with respect,

then the Tenth Guru: Guru Gobind Singh Ji also becomes present.

ਦਸੋਂ ਸਲਤਨਤ ਏਕ ਸਰੂਪ। ਰਿਦਾ ਅਹੈ ਗੁਰੂ ਗ੍ਰੰਥ ਅਨੂਪ॥੩॥

Dhaso[n] Salthanath Aek Saroop; Ridhaa Ahai Gur[u] Gra[n]thh Anoop

The 10 Sultans are of One Form, they reside within the Heart as Guru Granth

Sahib Ji the Indescribably Beautiful.

ਇਨ ਮਹਿ ਭੇਦ ਰੰਚ ਨਹਿ ਮਾਨੇ। ਲਹੈ ਭੇਦ ਅਗਿਆਤ ਪਛਾਨੇ।

In Mah[i] Bhaedh Ra[n]ch nah[i] Maano; Lahai Bhaedh Agiaath Pachhaano

Don't even know a little bit of difference between the physical bodies,

if someone sees a difference then know them as ignorant

ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਕੀ ਕਥਾ। ਬਰਨਨ ਕਰੋ ਤਥਾ, ਮਤਿ ਜਥਾ ॥੪॥

Sree Guroo Gobi[n]dh Si[n]gh Kee Kathhaa; Barnan Karo[n] Thathhaa Math[i]

Jathhaa

The Katha of Sri Guru Gobind Singh Ji will now be narrated as per

the limitations of my mental capacity

ਦੇਸ਼ ਮਾਲਵਾ ਤਜਿ ਕਿਰਪਾਲਾ। ਅਬਿਚਲੁ ਨਗਰ ਗਏ ਜਿਸ ਕਾਲਾ।

Dhaesh Maalvaa Thaj[i] Kirpaalaa; Abichal[u] nagar Gae Jis Kaalaa

The Merciful Guru Sahib left from Malwa Desh,

At that time Guru Sahib went to Abichal Nagar (Nanded)

ਤਹਿ ਅਨੇਕ ਕੋਤਕ ਵਰਤਾਯੋ। ਦੇਹ ਕੇ ਅੰਤ ਜਾਨ ਨੀਯਰਾਯੋ॥੫॥

Tah[in] Anaek Kauthak Varthaayo; Dhaeh Ko A[n]th Jaan neeyraayo

Guru Sahib showed many miraculous events

before the time came when they left their physical body

ਦੇਹਰਾ॥ (Dhoharaa)

ਸੰਮਤ ਸੱਤ੍ਰਹ ਸਹਸ ਮੈਂ ; ਪੈਂਸਠ ਬਰਖ ਬਿਤਾਇ॥

Sa[n]math Sa thrah Sahas Mai[n]; Pai[n] satt Barkh Bithaae[i]

It was the Year 1765 (Seventeen Hundred+Sixty Five)

ਕੱਤਿਕ ਸੁਦਿ ਤਿਥਿ ਦੂਜ ਕੇ; ਬਾਣੀ ਗੁਰਤਾ ਪਾਇ॥੬॥

Ka-thik Shudh[i] Thithh[i] Dhooj Ko; BaaNee Gurthaa Paae[i]

Kathik Sudh 2nd Thithh[i]... when Guru Sahib gave Guruship to Gurbani

ਚੈਪਈ ॥ (Chaupae)

ਗੁਰਤਾ ਗੁਰੂ ਗ੍ਰੰਥ ਕੇ ਦੀਨੇ। ਸੰਗਤ ਸਹਿਤ ਗੁਰੂ ਆਸੀਨੇ।

Gurthaa Guroo Gra[n]thh Ko Dheeno; Sa[n]gath Sahith Guroo Aaseeno

Sri Guru Granth Sahib Ji was given Guruship, Guru Sahib gave their blessings in

the presence of the Sangat

ਸਭਾ ਬੀਚ ਗੁਰ ਸੋਭਤਿ ਐਸੇ। ਉਡਗਨ ਮਹਿ ਪੂਰਨ ਸਸਿ ਜੈਸੇ॥੭॥

Sabhaa Beech Gur Sobhath[i] Aisae; Udagan Mah[i] Pooran Sas[i] Jaisae

Guru Sahib was gloriously sitting amidst the Royal Court,

Just like the Sun sits in space (outshining everything else)

ਗੁਰ ਬਚ ਨਿਕਸਤਿ ਸੁਧਾ ਮਨਿੰਦ। ਸਿਖ ਬਿੰਦਾਰਕ ਪੀਵਹਿ ਬਿੰਦ

Gur Bach niksath[i] Sudhhaa Mani[n]dh; Sikh Bi[n]dhaarak Peevah[i] Bri[n]dh

Guru's Bachans came out like Amrit,

The Divine Sikhs drank them all in

ਦਸ ਸਰੂਪ ਲਗੁ, ਸੁਭ ਉਪਦੇਸ਼। ਸਿਖ ਸੰਗਤਿ ਪ੍ਰਤਿ ਕਹਯੇ ਵਿਸੇਸ਼॥੮॥

Das Saroop Lag[u] Shubh Updesh; Sikh Sa[n]gath[i] Prath[i] Kahyo Vishaesh

After receiving such good teachings from Ten Forms,

The Sikh Sangat received even more specific teachings

ਬੀਨ ਬੀਨ ਨੀਕੇ ਗੁਣ ਸਭਹੀ। ਸਿਖਨਿ ਕਉ ਗੁਰੁ ਦੀਨੇ ਤਬਹੀ।

Been Been neekae GuN Sabhee; Sikhan[i] Ko[u] Gur Dheeno Thabhee

The Sikhs pecked on all the good virtues

which Guru Sahib gave to them

ਐਸੀ ਵਸਤੁ ਨਹੀ ਜਗ ਮਾਹੀ। ਜੇ ਸੰਗਤਿ ਕੇ ਦੀਨੇ ਨਾਹੀ॥੯॥

Aisee Vasth[u] nahee Jag Maahee; Jo Sa[n]gath[i] Ko Dheeno naahee

There is nothing like this in the world

which was not given to the Sangat

(meaning: they received all of the world's desires through Guru Sahib's Teachings)

ਅਸ ਗੁਰ ਕੇ ਉਤਮ ਉਪਦੇਸ਼ । ਅਤਿ ਸੰਖੇਪ ਤੇ ਕਦੋਂ ਅਸ਼ੇਸ਼

As Gur Kae Utham Updhaesh; Ath[i] Sa[n]khaep Thae Kadho[n] Ashaesh

These were top notch teachings from Guru Sahib,

some of them very brief and some with complete context

ਤੀਨ ਦਿਵਸ ਦੀਵਾਨ ਲਗਾਯੋ। ਦੇਗ ਅਤੇਟ ਸਭਿਨ ਵਰਤਾਯੋ॥੧੦॥

Theen Dhivas Dheevaan Lagaayo; Dhaeg Athot Sabhin Varthaayo

After holding Diwan for 3 days, Degh (Karraah Prashaadh) was endlessly distributed to everyone.

ਗੁਰਿ ਅੰਤਿਮ ਬਚ ਕੀਨ ਬਖਾਨ। ਸਿਖਨਿ ਲਿਖੇ ਹੇਤ ਕਲਯਾਨ।

Gur[i] A[n]thim Bach Keen Bakhaan; Sikhan[i] Likhae Haeth Kalyaan

Guru Sahib spoke Their Last Bachans,

which were written to liberate Their Sikhs

ਬਾਵਨ ਬਚਨ ਸਾਰ ਮਯ ਕੀਨੇ। ਸੋ ਹਮ ਕਾਵਯ ਛੰਦ ਰਚ ਦੀਨੇ ॥੧੧॥

Baavan Bachan Saar Mai Keenae; So Hum Kaavy Chha[n]dh Rach Dheenae

There was a treasure of 52 Bachans, which have been written in poetic form

ਦੇਹਰਾ॥ (Dhoharaa)

ਇਮ ਸੁਨਿ ਬਾਵਨ ਬਚਨ ਕੇ, ਸੰਗਤਿ ਸੀਸ ਨਯਾਇ॥

Im Sun[i] Baavan Bachan Ko Sa[n]gath[i] Sees nyaae[i]

After hearing the Fifty Two Bachans, the Sangat bowed their heads...

ਸਭਿ ਸਿਖਨਿ ਸੋ ਬਚ ਕੀਯੇ, ਕੀਰਤਨ ਕਰਹੁ ਸੁ ਭਾਇ॥

Sabh[i] Sikhan[i] So[n] Bach Keeyo Keerthan Karah[u] Su Bhaae[i]

After commanding the Sikhs as such, the Sikhs started singing Kirtan

ਉਠੇ ਸਭਾ ਤੇ ਸਤਿਗੁਰੁ, ਗੇ ਨਿਜ ਆਸਨ ਥਾਨੁ।

Uttae Sabhaa Thae Sathiguroo Gae nij Aasan Thhaan[u]
When Guru sahib stood up from Their Court
then they went to Their Own Permanent Residence

ਪਰਮ ਧਾਮ ਬੈਕੁੰਠ ਕੋਚਾਹਤਿ ਹੈ ਪ੍ਰਸਥਾਨ

Param Dhhaam Baiku[n]†† Kochaahath[i] Hai[n] Prasthhaan

They wished to depart & then left their physical body to
merge into The Ultimate Sphere of Baikunt (Sachkhand)

ਸੰਮਤ ਸੱਤ੍ਰਾਂ ਸਯ ਭਏ, ਉਪਰ ਪੈਸਠ ਜਾਨ।

Sa[n]math Sa thraa[n] Say Bhae Oopar Paisatt Jaan

Know this event to have happened in the Year 1765 Bikrami (1708 CE)

ਕਤਿਕ ਮਾਹ, ਸੁਦਿ ਪੰਚਮੀ, ਸੁਰਗੁਰ ਦਿਵਸ ਪਛਾਨ॥

Kathik Maah Shudh[u] Pa[n]chamee Surgur Dhivas Pachhaan

Fifth Sudhee of the Month of Kathik is the day

when Guru Sahib left for Their Own Higher Realms

ਸਵਾ ਜਾਮ ਜਬਿ ਜਾਮਨੀ, ਰਹੀ, ਲਖੀ ਗੁਰਦੇਵ।

Savaa Jaam Jab[i] Jaamaneer Rahee Lakhee Gurdhaev

It was at 1.25 hour of night that Guru Sahib was last seen...

ਜੈਸੇ ਜਲ ਸੋਂ ਜਲ ਮਿਲੈ, ਬ੍ਰਹਮ ਲੀਨ ਭਏ ਏਵ॥

Jisae Jal So[n] Jal Milai Braham Leen Bhae Aev

Just like water merges back into water,

that is how Guru Sahib merges into Themselves

ਸ੍ਰੀ ਗੁਰ ਕੇ ਉਪਦੇਸ਼ ਬਹੁ; ਤਿਸ ਤੇ ਬਾਵਨ ਵਾਕ।

Sree Gur Ko Updhaesh Bah[u] This Thae Baavan Vaak

There were many teachings Guru Sahib gave,

that which we refer to as the Fifty Two Bachans

ਤਿਨ ਕੇ ਸੂਤਰ ਰੂਪ ਲਖ; ਕਾ ਸੁਗਮ ਅਤਿ ਭਾਖ ॥

Thin Ko Soothar Roop Lakh Kaa Sugam Ath[i] Bhaakh

Understand them to be a Soothar Roop (short form/codes/abbreviations)

which are so easy to share with others

In this way – when Guru Sahib was to merge with Their Own Divine Light –
They gave bachans to the Khalsa. This is explained by multiple narrators,

historians, Bansavalinama's, Guru Parnaaliyan (the Family Lineages of Guru Sahibaan), Gur-Bilaas', Rehit-nama's (Codes of Conduct), Mukath[*i*]-Nama's (Treatises on Liberation), and other accounts of the Sikhs close to Guru Sahib.

Principal Satbir Singh Ji write the following about the 52 Bachans

The Highest of Bachans:

That which Guru Sahib spoke in the end, this is referred to as Pandhh Naamaa. When worldly kings are about to pass away on their death bed, they provide instructions to their children about how to take care of the kingdom. This is referred to as a Pandhh Naamaa. The True Paatshah Guru Nanak Dev Ji's Final Teachings are written down by historians. The Third Paatshah's Final Teachings were written down by their grandson: Baba Sundar Ji & delivered them to Sri Guru Arjan Dev Sahib Ji under the heading 'Sadh[*u*]'. They had been embedded into Sri Guru Granth Sahib Ji so that we can receive guidance. Upon the Sri Guru Arjan Dev Sahib Ji's Shaheedi and merging into Their Light at the River Raavee, Baba Budhaa Ji scribed Maharaj's Final Bachan into the wall at Dehra Sahib. Guru Hargobind Sahib Ji merged into Their Divine Light at Keerathpur Sahib, their final teachings are also present in Gur Bilaas Paatshahi 6vi.

Guru Tegh Bahadur Sahib Ji's Pandhh Naamaa written to the Panth can be found in Salok Mahallaa Naavaan. Salok Mahallaa Naavan can be found at the end of Sri Guru Granth Sahib Ji. In the same manner, Guru Gobind Singh Ji bestowed their 52 Bachans before merging into Their Divine Light. The historians and Gursikhs of the time noted them down. When [Principle Satbir Singh] wrote 'Aadh[*i*] Sikh and Aadh[*i*] Saakhiyaa', [they] included this section: Sikhar Dhae Bachan. Following this, many Sangat asked that they be explained with further detail (Letter of Gratitude - 'Kalgidhar Ji's 52 Bachans' Page 11 - Balwinder Singh)

The Fifty Two Bachans are the axis of Sikhi. They rely on the support of Sri Guru Granth Sahib Ji.

Sikh scholars have presented the 52 Bachans to Sangat in many ways throughout the years.

This Slave was commanded by a few Beloved Gursikhs to write the 52 Bachans in a poetic form in order to easily do katha and memorize the bachans.

Daas is not a poet, author, nor scholar. I have just followed the command of the Gursikhs. With the support of Guru Ji, this small effort was taken based on the intellect and knowledge blessed by Guru Sahib. This collection of Dohara's around 52 Bachans was named: Baavan Updesh:

Baavan = Bavanjaa = the number 'fifty two' in the Hindi language

Updesh = Sikhyaa = 'Good way of thinking' in the Sanskrit language

In conclusion, Baavan Updesh is explaining the 52 Guru given Bachans:

This Daas has made endless mistakes and errors.

ਹਮਰੇ ਸਹਾਉ ਸਦਾ ਸਦ ਭੂਲਨ ਤੁ ਬਿਰਦੁ ਪਤਿਤ ਉਧਰਨ॥

Hamaro Sahaao[u] Sadhaa Sadh Bhoolan Thumaro Birdh[u] Pathith Udharan

It is my nature to make mistakes, I constantly & will always make mistakes,

It is Your Nature to save the sinners...

(Dhan Dhan Guru Arjan Dev Sahib Ji in Raag Bilaaval, Ang 828)

Please forgive all mistakes

Guru Ji's Humble Servant

[Sant Giani] Bhagwan Singh [Ji]

January 8th, 2023

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ

ਅਥ ਬਾਵਨ ਉਪਦੇਸ਼ ਲਿਖਯਤੇ

Athh Baavan Updhaesh Likhyathae

Now begins the writing: 'Baavan Updesh'

People from all over the world beg from their Isht (lit. Beloved ~ Lovingly worshipped Being). This type of begging (Mangal) is done by Sikhs at all times and at every place.

Here are further details about Mangal's.

1) Question: What does Mangal mean?

Answer: In order for our work/tasks to be carried out without mistakes & to remove any obstacles, we praise our Isht & request that we are able to please them so that we can beg to receive our desires.

2) Question: What is the definition of Mangal?

Answer:

ਦੇਸ ਪ੍ਰਧੰਸਕਤੰ ਮੰਗਲਤੰ

Dhos Pradhhva[n]sakarhv[ng] Ma[n]galthv[ng]

Meaning: Mangal is that which removes Dhosh (faults) and brings forward happiness

3) Question: What is a Dhosh?

Answer:

ਕਾਰਜ ਵਿਘਾਤਕਤੰ ਦੇਸਅਤੰ

Kaaraj vighaathkathv[n]g Dhosathv[ng]

Meaning: A Dhosh is that which acts as an obstacle and does not let a task come into fruition. There are many types of Dhosh too.

Three types of Mangal:

1) Vasthoo Nirdhaesh Roop Mangal:

ਨਮਸਕਾਰਾ ਆਦੀ ਅੰਤਰਾ ਪ੍ਰਮੇਸਰਸਿਐ ਸੰਕੀਰਤਨ ਤ੍ਵਮ ਵਸਤੂ ਨਿਰਦੇਸ ਮੰਗਲਤ੍ਵੰ

Namaskaaraa Aadhee A[n]thraa Pramaesariay Sankeerthan Twam Vasthoo Nirdhaes Mangalhwam

Meaning: Vastu Nirdesh Mangal is that which praises the virtues of that Parmeshwar who is present in the beginning and the end of Creation

2) Namaskaar Roop Mangal:

ਸ੍ਵੈ ਅਪ ਕਰੱਸ ਬੋਧਾ ਅਨੁਕੂਲ ਸ੍ਵੈ ਵਿਆਪਾਰ ਵਿਸ਼ੇਸਾ ਨਮਸਕਾਰਾ

Shwai Ap Karas Bodhhaa Ankool Swai Viaapaar Vishaeshaa Namaskaaraa

3) Asheervaadh Roop Mangal

ਪ੍ਰਮੇਸ਼ਰਸਿਐ ਆਦਿ ਸ੍ਵੈਸਰੇਸ੍ਵੈ ਸਿਸ੍ਵ ਅਰਥੇ ਵਾਛਿਤ ਅਰਥ ਪ੍ਰਾਰਥਨਾ ਆਸ਼ੀਰਵਾਦਾ।

Prameshsiai Aadhi Swaraeswai Sisva Arthhae Vaachhith Arth Praarthhna Aasheervaadhaa

4 types of Sampardhaic Mangals

1) Vasthoo Nirdhaesh Aatmik Mangal:

Vasthoo refers to a being (TN: *There is no other real being except for Vaheguru*), every 'thing' in the world is also called a Vasthoo but in reality, the only unmoving object is Brahm Vaheguru Ji. In the beginning of a Granth, the Vasthoo in question is the Nirgun Sargun Vaheguru in which the praises of this Vaheguru are sung. So a Vasthoo Nirdaesh Mangal is that which contains the Nirdaesh (meaning Jas/Praise or Nirna/discussion) of Nirgun (Formless Vaheguru Ji) or Sargun (Vaheguru Ji taking on Form)

This is a Vasthoo Nridhaesh Mangal. Aathmik refers to the Form of Vaheguru & Vasthoo/Being refers to Vaheguru's Form as well.

For example:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ।

Ik Oankaar Sathinaam[u] Karthaa Purakh nirbho[u] nirvair[u] Akaal Moorath[i]
Ajoonee Saibh[ng] Gurprasaadh[i]

OR

ਹੇ ਅਚੁਤ ਹੇ ਪਾਰਬ੍ਰਹਮ...

Hae Achuth Hae Paarbrahm

Oh Sinless, Oh Supreme Brahm Vaheguru...

OR

ਚੱਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤ...

Chakr Chihan Ar[u] Baran Jaath

Without a specific direction, without a symbol/sign, without a caste, without classification...

among many other examples we find in Gurbani in which we concentrate upon our Isht.

2) Namaskaar Aathmik Mangal:

In this type of mangal, we bow down/make reverence to our Isht for the purpose of achieving our goals.

For example:

ਨਮਸਤੁੰ ਅਕਾਲੇ॥ ਨਮਸਤੁੰ ਕ੍ਰਿਪਾਲੇ॥

Namasthwa[ng] Akaalae; Namasthwa[ng] Kripaala

Bowing down to You Oh Immortal/Free from Time,

Bowing down to You Oh Blessing Bestower!

OR

ਨਮਸਕਾਰ ਡੰਡਉਤਿ ਬੰਦਨਾ ਅਨਿਕ ਬਾਰ ਜਾਉ ਬਾਰੈ ॥

Namaskaar Da[n]douth[i] Ba[n]dhnaa Anik Baar Jaao[u] Baarai

Bowing down, prostrating, surrendering countless times & am a sacrifice to Vaheguru

OR

ਨਮਸਕਾਰ ਗੁਰਦੇਵ ਕੇ ਸਤਿਨਾਮੁ ਜਿਸ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ॥

Namaskaar Gurdhaev Ko Sathinaam[u] Jis Ma[n]thr SuNaaeiaa

Bowing down to the Divine Guru who has made listen to the Satnam Mantar.

3) Aasheervaadh Aathmik Mangal:

Specifically asking for a blessing such as liberation, peace, boon etc...

A specific self oriented request:

ਮਾਨੁ ਮਾਂਗਉ ਤਾਨੁ ਮਾਂਗਉ ਧਨੁ ਲਖਮੀ ਸੁਤ ਦੇਹ ॥

Maan[u] Maa[n]go[u] Thaan[u] Maa[n]go[u] Dhan Lakhmee Suth Dhaeh

Begging for Honour, Begging for Strength, Wife, Wealth, Children, a healthy body

A desireless request:

ਮੈਂ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਥਿਰੁ ਨ ਰਹਾਈ ਹਰਿ ਦੀਜੈ ਨਾਮੁ ਪਿਆਰੀ ਜੀਉ ॥

*Mai Kiaa Maago[u] Kichh[u] Thhir[u] na Rahaaee Har[i] Dheejai naam[u]
Piaaree Jeeo[u]*

What can I ask for as nothing is permanent?

May Vaheguru give their Beloved Naam!

A Righteous warrior's request:

ਸੂਰਾ ਸੇ ਪਹਿਚਾਨੀਐ, ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤੁ॥

ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤਾ॥

Sooraa So Pahichaaneeai Ju Larai Dheen Kae Haeth[u];

Purjaa Purjaa Kat[i] Marai Kabahoo na Chhaadai Khaeth

Know them to be a True Warrior who fights for the poor/religious

They may be cut bit by bit but will never turn away from the battlefield

OR

ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋ॥

Jab Aav Kee Aoudhh nidhaan Banai Ath Hee Ran Mai Thab Joojh Maro[n]

When my age has reached an end, then let me pass away in battle

In other words:

Singing the praises of their Isht in order to ask for their own aims or someone else's aims ie making a dua... this is referred to as an Asheervaadh Aathmik Mangal

4) Chinthan Aatmik Mangal:

Chinthan Roop Mangal is where there is only pure concentration of the Eternal Form or focussing upon Your Own True Form... as in:

ਕਿ ਆਛਿਜ ਦੇਸੈ॥ ਕਿ ਆਭਿਜ ਭੇਜੈ॥

Ki Aachhij Dhaesai; Ki Aabhij Bhaesai

Is Residing in an Indestructible State;

Is the Form of Detachment

Becoming witness to the True Form as in:

ਆਪੈ ਜਪਹੁ ਆਪਨਾ ਜਾਪ॥

Aapai Japahu; Aapnaa Jaap

Meditating upon the True Self, Chanting the [Form of the] True Self.

Due to the superimposition of the Illusory Maya, the Consciousness Brahm Vaheguru refers to Eeshwar (separated sense of God). Eeshwar refers to the omnipresent/all knowing, Jeev refers to the individualized/separated. The separation of all knowing and individualization are superimpositions. They are incorrect ways of perceiving. Through Brahmgiaan, one attains the state of absolute concentration & oneness of reality. The Knower of Brahm concentrates on the Aatma (or another option knows the Aatma / immerses in the aatma etc)'. As per:

ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੇ ਕਰੈ ॥

Aathmaa Paraathmaa Aeko Karai

The Aathma & ParamAatma become realized as One.

ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ॥

Kah[u] Kabeer Ih[u] Raam Kee A[n]s[u]

Bhagat Kabeer Ji: This is a part/aspect of the All Immersive Vaheguru

ਸੇ ਪ੍ਰਭੂ ਦੂਰਿ ਨਾਹੀ ਪ੍ਰਭੂ ਤੂੰਹੈ॥

So Prabh Dhoor naahee Prabh[u] Thoo[n]hai

So Vaheguru is not far away, Vaheguru is You!

Among other Shabads which make us concentrate on our True Existence.

Dhan Dhan Guru Arjan Dev Sahib Ji reveal a Salok to us in 'Gourree Baavan Akhree' that contains all 4 of the Mangals:

ਸਲੋਕੁ ॥ (Salok)

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥ ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕੁ ਦੇ ਕਰਿ ਹਥ ॥੧॥

Da[n]douth Ba[n]dhan Anik Baar Sarab Kalaa Samrathh;

Dolan Thae Raakhah[u] Prabhoo Nanak Dhae Kar[ji] Hathh

Da[n]douth Ba[n]dhan Anik Baar = Namaskaar Aatmik Mangal

Sarab Kalaa Samrathh = Vasthoo Nirdhaesh Mangal

Dolan Thae Raakhah[u] Prabhoo = Asheervaadh Aatmik Mangal

Nanak Dhae Kar[i] Hathh = Chinthan Aatmik Mangal

Question: What is the purpose of doing a Mangal?

Answer:

ਬਿਨਾ ਪ੍ਰਯੋਜਨ ਮੰਦੇ ਭੀ ਨ ਪ੍ਰਵਿਰਤਤੇ

Binaa Prayojan Mandho Bhee na Pravirthathae

Meaning : Without a purpose even a bad person does not start any task

There are 5 Purposes/Reasons behind a Mangal:

- 1) To complete a granth without any obstacles
- 2) May a Sikh never start a Granth without a Mangal
- 3) May the audience not perceive the writer to be an atheist
- 4) May the Granth be popular in society
- 5) May there not be any mistakes within the poetic measures nor in spelling, may it be written eloquently.

Question:

When writing a granth, where should the Mangals be written?

Answer: At beginning, middle, and end

- 1) Beginning: In order to remove the delusion of atheism
- 2) Middle: In order to be able to complete the granth without issues/obstacles
- 3) End: In order to remove ungratefulness (in thanking Isht)

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ

Ik Oankaar Sath[i]gur Prasaadh[i]

1st Arthh/Meaning:

Ik = The One with Non Dual Form

Oa[n]kaar = Who provides Consciousness/Light to Everyone

Sath[i]gur Prasaadh[i] = Through Guru's Kirpa, we are able to attain this State.

This is the Sampardaae Sanketi Arth = i.e. a short summarized form of the meaning.

2nd Arthh/Meaning:

Ik Oankar = the very form of Ik Oankar who is Sat = the teacher of truth, that is

Guru = Our Guru Ji, it is there Praasad = blessing on us.

3rd Arthh/Meaning:

The One Nondual Brahm Vaheguru,

According to Shruthee:

ਏਕਮੇਵਾਦੁਤੀਯੰਮਬ੍ਰਹਮ

Ekam Eva Adhuteeyam Brahm

The One who is free from separation/division, free from limitations of space, time, objectification, separation

Ik Oa[n]kaar = Oankaar = by reciting, we receive protection

ਓਡਾ ਕਾਰੇ ਵਾਦੰਮ ਸਰਬੱਤਮ

Odaa kaarae vaadh[n]m sarab tham

Sath[i] = Consistent throughout all three tenses (past, present, future)

ਤ੍ਰੈ ਕਾਲ ਅਬਾਧਤ੍ਵੰ ਸਤੱਤ੍ਵੰ

Thrai kaal baadhh thv[ng] sath thv[ng]

Gur = Form of Consciousness

ਅਲੁਪਤਪ੍ਰਕਾਸ਼ਤ੍ਵਚੇਤਨਤ੍ਵੰ

Alupath prakaashthv[ng] chaethnthv[ng]

Prasaadh[i] = Form of Bliss

ਦੁਖ ਰਹਿਤ ਤ੍ਰੈਸਤੀ ਸੁਖ ਰੂਪਤ੍ਵੰ ਅਨੰਦਤ੍ਵੰ

Dhukh rahith Thvaisthee Sukhroopthv[ng] Anandhthv[ng]

Without Suffering, True in all 3 tenses, Form of Peace and Bliss

Note: This Vasthoo Nirdhesh Mangal's brief explanation has been given.

There are 3 traditional Arthhs/Meanings provided.

Athh[u] = Now or After this [line]

Baavan = Fifty Two/52

Updesh = Teachings as in a Granth referring to Guru Ji's 52 Bachans

Likhyathae = Is being written

Please forgive all mistakes

Servant of the Khalsa,

[Giani] Bhagwan Singh [Ji]

ਗੁਰੂ ਸਾਹਿਬਾਨ ਮੰਗਲ (*Begging All Guru Sahibaan*)

ਦੇਹਰਾ॥ (*Doharaa*)

ਸ੍ਰੀ ਨਾਨਕ ਤੇ ਆਦਿ ਲੈ; ਗੁਰੂ ਗ੍ਰੰਥ ਗੁਰੂ ਪੰਥ॥

Sree Naanak Thae Aadh[i] Lai, Guroo Gra[n]thh Guru Pa[n]thh

ਪਦ ਪੰਕਜ ਬੰਦਨ ਕਰੋ, ਬਰਨੋ ਬਚਨ ਮਥੰਤ॥੧॥

Padh Pa[n]kaj Ba[n]dhan Karo[n] Barno[n] Bachan Mathha[n]th

ਪਦ ਅਰਥ (*word by word*)

ਸ੍ਰੀ (*Sree*) = Ultimate, Highest, Glorious

ਪਦ (*Padh*) = Feet

ਪੰਕਜ (*Pankaj*) = Pank+J = that which grows from the mud = lotus flower

ਮਥੰਤ (*Mathhanth*) = Churn, Contemplate ~ the essence of contemplation

Arthh/Meaning:

Bowing down to the Lotus Feet of the Highest & Glorious Guru Nanak Dev Sahib Ji, Sri Guru Gobind Singh Ji, taking on the Form of Gurbani: Sri Guru Granth Sahib Ji, and the Guru Khalsa Panth. Through Their Kirpa, we are discussing the 52 Teachings Guru Gobind Singh Ji given to the Khalsa Panth. These Fifty Two teachings have the essence of Gurbani within them.

ਪ੍ਰਿਥਮ ਬਚਨ॥ (First Teaching)

ਮੂਲ - ੧. ਕਿਰਤ ਧਰਮ ਦੀ ਕਰਨੀ।

Original Bachan: To Do Righteous Work

ਦੋਹਰਾ॥ (Dhoharaa)

ਧਰਮ ਕਿਰਤ ਸਰਬੋਤਮੰ: ਗੁਰਸਿਖ ਕਰੇ ਹਮੇਸ।

Dhharam Kirath Sarbothm[ng] Gursikh Karae Hamaes

ਪ੍ਰਥਮ ਬਚਨ ਯਹ ਗੁਰੂ ਕੇ, ਧਾਰਹੁ ਰਿਦੈ ਵਿਸੇਸ ॥੨॥

Prathham Bachan Yah Guroo Ko Dhhaarah[u] Ridhai Visaes

Padh-arthh/Word by Word:

Sarbothm = Sarab + Utham = The Highest among all

Arthh/Meaning:

The highest work is that of Dharam (Just/Righteousness). The Gursikh should always remember Dharam while working. This is the first teaching Guru Sahib provides to us. One should engrain this teaching while knowing it to be a command of Guru Sahib.

Parmaan/Evidence:

ਕਿਰਤ ਵਿਰਤਿ ਕਰਿ ਧਰਮ ਕੀ ਹਥਹੁ ਦੇਕੈ ਭਲਾ ਮਨਾਵੈ ॥੧੨॥

Kirath Virath[i] Kar[i] Dhharam Kee Hathhah[u] Dhae Kai Bhalaa Manaavai

They earn honestly and righteouslessly with their hands (without cheating or deceiving)... by giving to others, they live in a good manner

(Bhai Gurdaas Ji, Vaar 6, Pouree 12)

ਜੇ ਧਰਮ ਕਮਾਵੈ ਤਿਸੁ ਧਰਮ ਨਾਉ ਹੋਵੈ ਪਾਪਿ ਕਮਾਣੈ ਪਾਪੀ ਜਾਣੀਐ॥

Jo Dhharam Kamaavai This[u] naao[u] Hovai Paap[ij] KamaaNai Paapee

JaaNeeai

Those who earn Dharam, they become known as someone attached to Dharam (righteous/just), if they do sins then they are known to be sinners.

(Dhan Dhan Guru Angad Dev Ji Maharaj, Maajh Kee Vaar, Ang 138)

ਦੁਤੀਯੇ ਬਚਨ॥ (Second Teaching)

ਮੂਲ ੨. ਦਸਵੰਧ ਦੇਣਾ।

Original Bachan: To Give Dasvandhh

ਦੋਹਰਾ॥ (Dhoharaa)

ਦਸਵੰਧ ਗੁਰੂ ਕੇ ਦੇਵਨਾ; ਕਰੈ ਧਰਮ ਕ੍ਰਿਤ ਜੋਇ।

Dhasvandhh Guru Ko Dhaevnaa Karai Dharam Krith Joe[i]

ਧਰੈ ਬਚਨ ਜੋ ਗੁਰੂ ਕੇ; ਕਮਤੀ ਕਬਹੁ ਨ ਹੋਇ॥੩॥

Dharai Bachan Jo Guroo Ko, Kamathee Kabah[u] na Hoe[i]

Padh-arthh/Word by Word:

Dasvandh = A tenth, 10%

Joe[i] = Whomever

Dharai = Takes on, accepts

Kamathee = Loss

Arthh/Meaning:

The Gursikh who accepts Guru Sahib's command & gives a tenth of their righteous earnings towards a worthy cause, they will earn both Dharam & Good Karma. They will never be lacking in life.

Parmaan/Evidence:

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ॥

Ghaal[i] Khaae[i] Kichh[u] Hathhah[u] Dhae e[i]; Nanak Raah[u] PachhaaNah[i] Sae-e[i]

Dhan Guru Nanak Dev Sahib Ji: Those do hard work then eat from this earning, and share some with their hands, know these people to have recognized the Path

(Raag Sarang, Ang 1245)

ਕਿਰਤਿ ਵਿਰਤਿ ਕਰਿ ਧਰਮ ਦੀ ਹਥਹੁ ਦੇਇ ਕੈ ਭਲਾ ਮਨਾਵੈ॥

Kirath Virath[i] Kar[i] Dharam Kee Hathhah[u] Dhae Kai Bhalaa Manaavai

They earn honestly and righteouslessly with their hands (without cheating or deceiving)... by giving to others, they live in a good manner

(Bhai Gurdaas Ji, Vaar 6, Pouree 12)

ਜੇ ਅਪਨੀ ਕਛੁ ਕਰਹੁ ਕਮਾਈ। ਗੁਰ ਹਿਤ ਦੇਹੁ ਦਸਵੰਧ ਬਨਾਈ।

*Jo Apnee Kachh[u] Karah[u] Kamaaee; Gur Hith Dhaeh[u] Dhasva[n]dhh
Banaaee*

Whatever earnings you make for yourself, take out ten percent for Guru Sahib as Dasvandh

(Gurprathaap Sooraj Granth)

ਦਸ ਨਖ ਕਰ ਜੋ ਕਾਰ ਕਮਾਵੈ ॥ ਤਾਂ ਕਰ ਜੋ ਧਨ ਘਰ ਮੈ ਆਵੈ॥

Dhas nakh Kar Jo Kaar Kamaavai; Thaa Kar Jo Dhhan Ghar Mai Aavai;

That which one earns with their ten fingers, that wealth which comes into one's home...

ਤਿਹ ਤੇ ਗੁਰ ਦਸਵੰਧ ਜੁ ਦੇਈ॥ ਸਿੰਘ ਸੁ ਜਸ ਬਹੁ ਜਗ ਮਹਿ ਲੇਈ॥॥

*Thih Thae Gur Dhasva[n]dhh Ju Dhae aee; Si[n]gh Su Jas Bah[u] Jag Mah[i]
Lae-ee*

The Singh who gives 10 percent of that for the Guru,
and gains much praise in this world

(Rehitnama Bhai Dhaesaa Singh Ji)

ਤਿਤੀਯੇ ਬਚਨ॥ (Third Teaching)

ਮੂਲ ੩. ਗੁਰਬਾਣੀ ਕੰਠ ਕਰਨੀ।

Original Teaching: To Memorize Gurbani

ਦੋਹਰਾ॥ (Doharaa)

ਗੁਰੂ ਕੀ ਬਾਣੀ ਕੰਠ ਧਰਿ; ਸਿਖ ਮਾਨੈ ਸਭ ਕੋਇ।

Gur[u] Kee BaaNee Ka[n]tt Dhhar[i] Sikh Maanai Sabh Koe[i]

ਬਾਣੀ ਸਭਹਿਨ ਗੁਰੂ ਕੀ; ਪਦੈ ਸੁਨੈ ਰਸ ਭੋਇ॥੪॥

BaaNee Sabh hin Guroo Kee Patdai Sunai Ras Bhoe[i]

Padh-arthh (Word by word):

Ka[n]tt = Remembrance, Memory

Bhoe[i] = Drenched

Arthh/Meaning:

A Gursikh should memorize the Nitnem Gurbani among many others. All Gursikhs should accept this command. All Gurbani should be read, listened to, and memorized while drenched in Divine Love (including Gurbani from Sri Guru Granth Sahib Ji and Dasam Guru Granth Sahib Ji)

Parmaan/Evidence:

ਦੁਹੂੰ ਗੁੰਥ ਮੈ ਬਾਣੀ ਜੋਈ॥ ਚੁਨ ਚੁਨ ਕੰਠ ਕਰੇ ਨਿਤ ਸੋਈ।

Duhoo[n] Gra[n]thh Mai Baanee Joee; Chun Chun Ka[n]tt Karae nith Soee

The Gurbani from both Granths – Sri Aadh[i] & Dasam Guru Granth Sahib Ji –

[A Sikh] should memorize selections of Gurbani daily

(Rehatnama Bhai Dhaesaa Singh Ji)

ਦੋਹਰਾ॥ (Doharaa)

ਨਾਮ ਧਰਯੇ ਗੁਰਸਿਖਯ ਨਿਜ, ਜਪੁ ਜੀ ਕੰਠ ਨ ਕੀਨ।

Naam Dhharayo Gursikhy nij Jap[u] Jee Ka[n]tt na Keen

When a Gursikh (one who has engrained Naam)

does not have Sri Japji Sahib memorized...

ਤੰਦੁਲ ਬਿਨ ਤੁਖ ਕਾਜ ਕਿਹ, ਨਿਸ਼ਫਲ ਇਸ ਬਿਧਿ ਚੀਨ।

Tha[n]dhul Bin Thukh Kaaj Kih, nishphal Is Bidhh[i] Cheen

[Just] like the husk/shell is worthless without the rice,
In this way, realize that there won't be the fruit of liberation without memorizing Sri Japji
Sahib.

(Translation from our Garab Ganjaneer Steek)

ਚਤੁਰਥੇ ਬਚਨ॥ (Fourth Teaching)

ਮੂਲ ੪. ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਜਾਗਣਾ |

Original Bachan: To Wake up at Amrit Vela

ਦੋਹਰਾ॥ (Doharaa)

ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਜਾਗਣਾ; ਯਾਦ ਰਖਹੁ ਗੁਰੂ ਵਾਕ।

Amrith Vaelae JaagNaa Yaadh Rakhahu Guroo Vaak

ਆਲਸ ਨੀਂਦ ਤਜਾਗ ਕੈ; ਸਾਵਧਾਨ ਹੈ ਆਪ॥੫॥

Aalas Nee[n] Thyaag Kai Saavdhhaan Hai Aap

Padh-arthh/Word by word:

A[n]mrith Vaelaa = The last hours of night before the sun rises

Guroo Vaak = Guru Sahib's Words/Commands

Aalas = Laziness

Saavdhhaan = Alertness

Arthh/Meaning:

Gursikhs remember Guru Sahib's teachings, they wake up at Amrit Vela meaning with 1.5 quarters of the night left. The Gursikhs let go of laziness and love for sleep, they should do Ishnaan & other acts of hygiene. They should become alert and concentrate upon their True Form (Aatma) through Naam Simran.

Parmaan/Evidence:

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੇ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥

Gur Sath[i]gur Kaa Jo Sikh[u] Akhaa ae Su Bhalkae Utt[i] Har[i] naam[u] Dhiaavai

If one calls themselves a Sikh of the Guru then they wake up early in the morning and meditate upon the Name of Vaheguru.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ॥

Udham[u] Karae Bhalkae Parbhaathee Isnaan[u] Karae A[n]mrithsar[i] naavai

They make an effort to get up early and bathe themselves in the Pool of Immortality.

(Dhan Dhan Guru Ramdas Sahib Ji in Raag Gourree, Ang 305)

ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਨਾਵਣਾ ਗੁਰਮੁਖਿ ਜਪੁ ਗੁਰਮੰਤ ਜਪਾਇਆ॥

A[n]mrith Vaelaa naavaNaa Gurmukh[i] Jap[u] Gurma[n]th Japaaeiaa

Bathe at Amrit Vela and then chant the Gurmantra

(Bhai Gurdaas Ji, Vaar 26, Pourree 4)

ਪੰਚਮੇ ਬਚਨ॥ (Fifth Teaching)

ਮੂਲ ੫. ਪਿਆਰ ਨਾਲ ਗੁਰਸਿੱਖਾਂ ਦੀ ਸੇਵਾ ਕਰਨੀ।

Original Bachan = To do Seva of Gursikhs with Love

ਦੋਹਰਾ॥ (Doharaa)

ਗੁਰਸਿੱਖਨ ਕੀ ਭਾਵ ਸੌ; ਸੇਵਾ ਕਰਨੀ ਨੀਤ।

Gursikhan Kee Bhaav So[n] Saevaa Karnee neeth

ਮਨ ਮਹਿ ਗੁਰੁ ਕੇ ਬਚਨ ਕੇ; ਯਾਦ ਰਾਖੀਐ ਮੀਤ॥੬॥

Man Mah[ij] Guru Kae Bachan Ko Yaadh Raakheesai Meeth

Padh-arthh/Word by word):

Bhaav = Love

Neeth = Daily

Arthh/Meaning:

A Gursikh should do loving & dedicated seva as part of their daily routine.

Oh Friend, by remembering Guru Sahib's Commands, keep equal love for all.

Parmaan/Evidence:

ਗੁਰ ਸਿਖਾ ਇਕੇ ਪਿਆਰੁ ਗੁਰ ਮਿਤਾ ਪੁਤਾਂ ਭਾਈਆ॥

Gur Sikhaa Iko Pjaar[u] Gur Mithaa Puthaa[n] Bhaaeaa

Gursikhs keep lovingly united, they see each other as Guru Sahib's Friends, Children & Brothers.

ਚਾਪੀ ਕਰੇ ਮਲਹਿ ਸਿਖ ਚਰਨਾ॥ ਤਿਸ ਸਿਖ ਕੇ ਮੈ ਲੀਨੇ ਸਰਨਾ॥

Chapee Karo Malah[ij] Sikh Charnaa; This Sikh Kau Mai Leeno Sarnaa

A Gursikh massages the feet of the other Gursikhs.

Guru Sahib will bring them into Their Sharan/Sanctuary in this way.

ਕਰਿ ਪ੍ਰਸਾਦਿ ਸਿਖ ਮੁਖ ਪਾਵੈ॥ ਤਿਸ ਸਿਖ ਪੈ ਗੁਰ ਵਾਰਨੇ ਜਾਵੈ॥

Kar[ij] Prasaadh[ij] Sikh Mukh Paavai; This Sikh Pai Gur Vaarnaee Jaavai

By putting Parshaad in a Sikh's mouth, the Guru is a sacrifice to them.

(Rehitnama Bhai Prahlaadh Singh Ji)

Bhai Gurdaas Ji tells us how to do seva of Gursikhs:

ਪੰਚ ਬਾਰ ਗੰਗ ਜਾਇ ਬਾਰ ਪੰਚ ਪ੍ਰਾਗ ਨਾਇ ਤੈਸਾ ਪੁੰਨ ਇਕ ਗੁਰਸਿਖ ਕਉ ਨਵਾਏ ਕਾ॥

*Pa[n]ch Baar Ga[n]g Jaae[i] Baar Pa[n]ch Praag naae[i] Thaisaa Pu[n]n Ik
Gursikh Kou navaae[i] Kaa*

By bathing a Gursikh, one gets the reward of bathing at the River Ganges 5 times & bathing at the 5 Prayags (places of pilgrimage where rivers merge/divide)

ਸਿਖ ਕਉ ਪਿਲਾਏ ਪਾਨੀ ਭਾਉ ਕਰ ਕੁਰਖੇਤ ਅਸ੍ਰਮੇਧ ਜਗ ਫਲ ਸਿਖ ਕਉ ਜਿਵਾਏ ਕਾ॥

*Sikh Ko[u] Pilaa ae Paanee Bhaao[u] Kar Karukhaeth Asvmaedhh Jag Phal Sikh
Ko[u] Jivaa-ae Kaa*

If a Gursikh lovingly provides water to another Gursikh, it is equal to doing an Asvamedh horse sacrifice at Kurukshetra (the place where Mahabharat War happened)

ਜੈਸੇ ਸਤ ਮੰਦਰ ਕੰਚਨ ਕੇ ਉਸਾਰ ਦੀਨੇ ਤੈਸਾ ਪੁੰਨ ਸਿਖ ਕਉ ਇਕ ਸਬਦ ਸਿਖਾਏ ਕਾ॥

*Jisae Sath Ma[n]dhar Ka[n]chan Kae Usaar Dheenae Thaisaa Pu[n] Sikh Ko[u]
Ik Sabad Sikhaa-ae Kaa*

By teaching a Sikh a shabad, it is equal to donating 7 temples worth of gold...

ਜੈਸੇ ਬੀਸ ਬਾਰ ਦਰਸਨ ਸਾਧ ਕੀਆ ਕਾਹੂ ਤੈਸਾ ਫਲ ਸਿਖ ਕਉ ਚਾਪ ਪਗ ਸੁਆਏ ਕਾ॥੬੭੩॥

*Jisae Bees Baar Dharsan Saadhh Kee Kaahoo Thaisaa Phal Sikh Ko[u] Chaap
Pag Suaa-ae Kaa*

By massaging the feet of a Gursikh, it is equal to having darshan of a saint 20 times.

(Kabith Bhai Gurdaas Ji)

ਖਸਟਮੇ ਬਚਨ॥ (Sixth Teaching)

ਮੂਲ ੬. ਗੁਰਸਿੱਖਾਂ ਪਾਸੋਂ ਗੁਰਬਾਣੀ ਦੇ ਅਰਥ ਸਮਝਣੇ।

Original Bachan:

To listen and understand the meanings of Gurbani from Gursikhs

ਦੋਹਰਾ॥ (Doharaa)

ਵਿਦਯਾਵਾਨ ਗੁਰੂ ਸਿਖਨ ਤੇ; ਪਦਿ ਸਮਝੈ ਗਿਰ ਅਰਥ।

Vidhyaavan Guroo Sikhan Thae Patd[i] Samjhai Gir Arthh

ਗੁਰ ਉਪਦੇਸ ਕੇ ਮਨਿ ਧਰੈ; ਨਿਸਚਾ ਗੁਰ ਸਮਰਥ॥੧॥

Gur Updhaes Ko Man[i] Dhharai Nischai Gur Samrathh

Padh-arthh/Word by word:

Gir = Bani

Nischaa = Trust, Knowledge without doubt

Arthh/Meaning:

Gursikhs should listen & understand Gurbani from the well learned Gursikh's Paatt Bodhh (knowledge of pronunciation) & Arthh Bodhh (knowledge of translation) during Santhiya. Gurbani's Principles should be understood without placing doubts on them & should be accepted in the mind with complete faith.

Parmaan/Evidence:

ਸਿਖਹੁ ਸੁਨਹੁ ਸੀਖ ਇਹ ਮੇਰੀ ॥ ਬਾਣੀ ਪੜਹੁ ਸੁਧ ਗੁਰ ਕੇਰੀ॥

Sikhah[u] Sunah[u] Seekh Ih Maeree BaaNee Parrah[u] Sudhh Gur Kaeree

Listen Sikhs to this teaching of mind, recite Gurbani with correct pronunciations as per Guru Sahib

ਪੜੈ ਮਹਾਤਮ ਲਹੈ ਬਿਸਾਲ॥ ਹਲਤ ਪਲਤ ਮਹਿ ਹੋਹਿ ਨਿਹਾਲ॥

Parrai Mahaatham Lahai Bisaal; Halath Palath Mah[i] Hoh[i] nihaal

Read the greatness and understand the glory, become enlightened in both this life and the next

(Gurprathaap Sooraj Granth)

ਗੁਰਮੁਖੀ ਅਖਰ ਜੇ ਹੈ ਭਾਈ॥ ਸਿੰਘ ਸਿੰਘ ਤੇ ਸੀਖਹਿ ਜਾਈ।

Gurmukhee Akhar Jae Hai Bhaaee; Singh Singh Thae Seekhah[i] Jaaee
These Gurmukhi letters that exist, Oh Brother, Singhs should teach other Singhs
(Rehitnama Bhai Dhaesaa Singh Ji)

ਸੁਤੈ ਸਿਖਾਵੈ ਪ੍ਰਿਥਮ ਹੀ, ਅੱਛਰ ਗੁਰਮੁਖੀ ਜੋਇ। ਸੇ ਸੁਮੇਰ ਹਰਿ ਖਾਲਸਾ, ਸਚ ਬਿਚਾਰ ਯੁਤ ਹੋਇ।
Suthai Sikhaavai Prithham Hee, Achhar Gurmukhee Joee, So Sumaer Har[i]
Khalsa, Sach Bichaar Yuth Hoe[i]

First learn Gurmukhi letters for yourself, then then you can do vichaar with the
Khalsa

(Khalsa Panchasika, Bava Sumer Singh Ji)

ਸਪਤਮੇ ਬਚਨ॥ (Seventh Teaching)

ਮੂਲ ੭. ਪੰਜ ਕਕਾਰਾਂ ਦੀ ਰਹਿਤ ਦ੍ਰਿੜ੍ਹੁ ਰੱਖਈ।

Original Bachan: To Keep and Engrain the Rehat of 5 Kakkars

ਦੋਹਰਾ॥ (Doharaa)

ਪੰਚ ਕਕਾਰ ਕੀ ਰਹਿਤ ਕੇ; ਤਨ ਤੇ ਕਬਚੂ ਨ ਤਯਾਗ ।

Panch Kakkaar Kee Rahith Ko Than Thae Kabahoo na Thyaag

ਕੰਘਾ ਕੜਾ ਕ੍ਰਿਪਾਨ ਕਛ; ਕੇਸ ਮੋਹਰ ਵਡਭਾਗ॥੮॥

Kanghaa Karraa Kripaan Kachh Kaes Mohar Vadbhaag

Padh-arthh/Word by word:

Kakaar = ਕ = kakaar

Mohar = Sign, Symbol, Seal

Arthh/Meaning:

One should never let go of the 5 kakaar rehat (both in mind and body)... referring to 5K's: Kaes (Uncut hair of entire body), Kanghaa (Wooden Comb), Karraa (Round Sarbloh Bracelet), Kirpaan, Kachhihraa (White Undergarment with drawstring). The Sehaj dhaaree (those who have not yet been blessed with Amrit) should at least be Kesaa dhaaree (one who maintains naturally uncut hair). The Kes is Guru Sahib's Sign/Symbol. We can recognize a Guru's Sikh through their complete natural form.

Like Guru Sahib teach us:

ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ॥

Gursikh Meeth Chalah[u] Gur Chaalee

Oh my Gursikh friend, let us walk on the Path given to us by Guru Sahib

(Dhan Dhan Guru Ramdas Ji in Raag Dhanasaree, Ang 667)

Parmaan/Evidence:

ਨਿਸ਼ਾਨੇ ਸਿਖੀ ਈ ਪੰਜ ਹਰਫ ਕਾਫ॥ ਹਰਗਿਜ ਨ ਬਾਸ਼ਦ ਈ ਪੰਜ ਮੁਆਫ॥੧॥

Nishaan ae Sikhee Ee[n] Panj Haraph Kaaph; Hargiz na Baashadh Ee[n] Pa[n]j

Muaaph

The Symbols of Sikhi are the 5 Ks, they will never will be forgiven if without these 5

ਕੜਾ ਕਾਰਦੇ ਕਛ ਕੰਘੇ ਬਿਦਾਂ॥ ਬਿਲਾ ਕੇਸ ਹੇਠ ਅਸਤ ਜੁਮਲਹ ਨਿਸ਼ਾਂ॥੨॥

Karraa Kaardh o Kachh Ka[n]ghae Bidhhaa[n]; Bilaa Kaes Haett Asth Jumalah nishaa[n]

Go with Karraa, Kardh (Kirpan), Kachh[era], Kangha... without Kes, you are seen as lowly and the K's are not complete

ਹਰਫ ਹਕਾਇਤ ਅਸਤ ਈ ਪੰਜ ਕਾਫ॥

Haraph Hakaaeith Asth Ee[n] Pa[n]j Kaaph;

This is the story of the 5 K letters.

(TN:Please take this translation with grain of salt,

Sri Dasam Guru Granth Sahib, Asfotak Savaiyae)

ਕੱਛ ਕੇਸ ਕ੍ਰਿਪਾਨ ਪ੍ਰਿਅ, ਕੰਘਾ ਕੜਾ ਸਦੀਵ ਜੇ ਧਾਰਤ ਟਾਰਤ ਨਹੀ, ਸੇਈ ਖਾਲਸਾ ਦਈਵ।

Kachh Kaes Kripaan Priaa, Ka[n]ghaa Karraa Sadheev Jo Dhharath Taarath nahee Soee Khaalsaa Dhaeev

Those who always wear the Kachh, Kaes, Kripaan, Kanghaa, Karraa and never take them off, Know them to be the Divine Khalsa

(Khalsa Panchasika, Bava Sumaer Singh)

ਅਸ਼ਟਮੇ ਬਚਨ॥ (Eighth Teaching)

ਮੂਲ ੮. ਸਬਦ ਦਾ ਅਭਿਆਸ ਕਰਨਾ।

Original bachan: To do Abhyaas of the Shabad [repetition/reflection]

ਦੋਹਰਾ॥ (Doharaa)

ਸਭ ਸਿਖਨ ਕੇ ਹੁਕਮ ਹੈ; ਕਰਹੁ ਸਬਦ ਅਭਿਆਸ।

Sabh Sikhan Ko Hukam Hai Karah[u] Sabadh Abhiaas

ਇੰਦਰੇ ਸਕਲ ਸਮੇਟ ਕੈ; ਮਨ ਮੈ ਧਰ ਜਗਯਾਸ॥੯॥

Eindhrae Sakal Samaet Kai Man Mai Dhhar Jagyaas

Padh-arthh/Word by word:

Sabadh = Teaching

Abhiaas = an effort to done to engrain an aspect spiritual practice usually repetition or reflection

Jagyaas = the desire to attain spiritual enlightenment/spiritual seeking

Arthh/Meaning:

All Gursikhs are blessed with Gur mantra and Mool mantra from the Panj Piaare (during Amrit Sanchaar). One should turn away from the pleasures & tastes of the 5 senses. Meaning that one should keep the desire for attaining Knowledge of Their True Form Aatma.

In order to do this, one should do abhyaas over and over.

Parmaan/Evidence:

ਨਾਨਕ ਮਨੁ ਸਮਝਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਸਾਲਾਹ ॥

Naanak Man[u] Samjhaaeai Gur Kai Sabadh[i] Saalaah

Dhan Guru Nanak Dev Sahib Ji: Explain to your mind

that it should praise Vaheguru through the Guru's Shabad

(Siree Raag, Ang 22)

ਨਵਮੇ ਬਚਨੁ॥ (Ninth Teaching)

ਮੂਲ ੯. ਧਿਆਨ ਸਤਿ ਸਰੂਪ ਸਤਿਗੁਰੂ ਦਾ ਕਰਨਾ।

Original Bachan: To Concentrate on the Absolute Real Form of Satguru Ji

ਦੋਹਰਾ॥ (Doharaa)

ਸਤਿ ਸਰੂਪ ਸਤਿਗੁਰੂ ਹੈ; ਕਰਨਾ ਤਿਸ ਕੇ ਧਯਾਨ।

Sath[i]Saroop Sathiguroo Hai Karnaa This Ko Dhhyaan

ਗੁਰ ਮੂਰਤਿ ਗੁਰ ਸਬਦ ਲਖ; ਮਨ ਮਹਿ ਇਸ ਕੇ ਠਾਨ॥੧੦॥

Gur Moorath[i] Gur Sabad Lakh Man Mah[i] Is Ko Ttaan

Padh-arthh/Word by word:

Sath[i] = that which is eternally True between all 3 tenses: Past, Present and Future (TN: definition of Real/Truth)

Dhhyaan = To attach your mind towards something, to witness in the man chit budhhi/anthakaran

Moorath[i] = Existence, Being

Lakh = Know/Knowing

Ttaan = Place OR to take on/accept

Arthh/Meaning:

To concentrate on the Shabad Form of the One the Real Being Vaheguru (who is free from death in all 3 tenses), and establish a place for them in the mind...meaning: to engrain.

Parmaan/Evidence:

ਗੁਰ ਮੂਰਤਿ ਸਿਉ ਲਾਇ ਧਿਆਨੁ॥ ਈਰਾ ਊਰਾ ਪਾਵਹਿ ਮਾਨੁ ॥੩॥

Gur Moorath[i] Sio[u] Laae[i] Dhhyaan[u] Eehaa Oohaa Paavah[i] Maan[u]

Focus/Concentrate upon the Form of Guru Sahib; Attain Honour in this life and the afterlife

(Dhan Dhan Guru Arjan Dev Sahib Ji Maharaj in Raag Gourree, Ang 192)

OR

ਧਿਆਨ ਧਰੇ ਤਿਹ ਕੇ ਮਨ ਮੈ ਜਿਹ ਕੇ ਅਮਿਤੇਜ ਸਭੈ ਜਗਿ ਛਾਇਓ॥

Dhhyaan Dhharo Thih Ko Man Mai Jih Ko Amithoj Sabhai Jag[i] Chhaaeio

Concentrate in the mind upon that Endless Glorious/Light which covers the entire world

(Dasam Guru Granth Sahib)

ਗੁਰ ਮੂਰਤਿ ਗੁਰ ਸਬਦਿ ਹੈ ਸਾਧਸੰਗਤਿ ਵਿਚ ਪਰਗਟੀ ਆਇਆ॥

Gur Moorath[i] Gur Sabadh[i] Hai Saadh Sa[n]gath[i] Vich Pargatee Aaeiaa

The Form of Guru Sahib is the Guru's Shabad, It becomes visible in the Saadh Sangath

(Bhai Gurdaas Ji)

ਗੁਰ ਕਾ ਬਚਨ ਗੁਰੂ ਕੀ ਮੂਰਤਿ ॥ ਭਗਤਿ ਮੁਕਤਿ ਵਰ ਸਾਚੇ ਪੂਰਤਿ॥

Gur Kaa Bachan Guroo Kee Moorath[i]; Bhagath[i] Mukath[i] Var Saacho

Poorath[i]

Guru's Teachings are the Form of Guru Sahib,

Through Bhakti one is liberated by wedding to the Complete Truth Vaheguru

(Rehitnama Bhai Prahlaadh Singh Ji)

ਦਸਮੇ ਬਚਨ॥ (Tenth Teaching)

ਮੂਲ ੧੦. ਸਤਿਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਮੰਨਣਾ।

Original Bachan: To Follow/Believe Satguru Sri Guru Granth Sahib Ji

ਦੋਹਰਾ॥ (Doharaa)

ਗੁਰੂ ਗ੍ਰੰਥ ਕੇ ਮਾਨਨਾ; ਪਰਗਟ ਗੁਰੂ ਸਰੂਪ।

Guroo Granth Ko Maananaa Pargat Guroo Saroop

ਸਭ ਸਿਖਨ ਪ੍ਰਤਿ ਗੁਰਿ ਕਹਯੋ; ਜਾਨਹੁ ਬਚਨ ਅਨੂਪ॥੧੧॥

Sabh Sikhhan Prath[i] Gur Kahayo Jaanah[u] Bachan Anoop

Padh-arthh/Word by word:

Anoop = Indescribably Beautiful, Incomparable, Beyond Praise

Arthh/Meaning:

Accept Sri Guru Granth Sahib Ji as the Form of Guru Sahib visibly in front of us. Sri Guru Gobind Singh Ji have showed us an indescribably beautiful and incomparable event by giving Guruship to Sri Guru Granth Sahib Ji. One cannot find such an example in this world.

Parmaan/Evidence:

ਮੈ ਗੁਰਬਾਣੀ ਆਧਾਰੁ ਹੈ ਗੁਰਬਾਣੀ ਲਾਗਿ ਰਹਾਉ॥

Mai GurbaaNee Aadhhaar Hai GurbaaNee Laag[i] Rahaa[u]

I have Gurbani as my Support, Through Gurbani I am able to remain in peace (Dhan Dhan Guru Ramdaas Sahib Ji in Raag Soohi, Ang 758)

ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਉਂ, ਪ੍ਰਗਟ ਚਲਾਇਓ ਪੰਥ॥ ਸਭ ਸਿਖਨ ਕੇ ਬਚਨ ਹੈ, ਗੁਰੂ ਮਾਨੀਅਹੁ ਗ੍ਰੰਥ॥

Akaal Purakh Kae Bachan Sio[u] Pragat Chalaae[i]O Pa[n]thh Sabh Sikhhan Ko Bachan Hai Guroo Maaneeah[u] Gra[n]thh

According to the Command of Sri Akaal Purakh, the Khalsa was created,

All Sikhs are commanded to follow Guru Granth Sahib Ji

ਗੁਰੂ ਖਾਲਸਾ ਮਾਨੀਅਹਿ, ਪਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ॥ ਜੇ ਸਿਖ ਮੇ ਮਿਲਬੇ ਚਹਿ, ਖੋਜ ਇਨਹੁ ਮਹਿ ਲੇਹ॥

Guroo Khaalsaa Maaneeah[i] Pargat Guroo Kee Dhaeh, Jo Sikh Mo Milbae Chahah[i] Khoj Inah[u] Mah[i] Laeh

Accept the Guru Khalsa Panth as the Body of the Guru, Any Sikhs wants to meet
[Guru Sahib] then search within Them

(Rehitnama Bhai Prahlaadh Singh Ji)

ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਉਂ, ਪ੍ਰਗਟਿਓ ਪੰਥ ਮਹਾਨ॥ ਗ੍ਰੰਥ ਪੰਥ ਗੁਰੂ ਮਾਨੀਏ, ਤਾਰੇ ਸਕਲ ਕੁਲਾਨ॥

Sree Akaal Purakh Kae Bachan Si[oun] PragatiO Pa[n]thh Mahaan;

Gra[n]thh Pa[n]thh Guroo Maanee ae Tharae Sakaal Kulaan

According to the Command of Sri Akaal Purakh, the Great Khalsa was created,

Accept the Khalsa Panth as the Guru and you will be able to save your ancestry

(Rehitnama Bhai Daya Singh Ji)

ਗਯਾਰਵੇਂ ਬਚਨ॥ (Eleventh Teaching)

ਮੂਲ ੧੧. ਸਭ ਕਾਰਜਾਂ ਦੇ ਆਰੰਭ ਵੇਲੇ ਅਰਦਾਸ ਕਰਣੀ।

Original Bachan: To conduct an ardaas before carrying out any task

ਦੋਹਰਾ॥ (Doharaa)

ਸਭ ਕਾਰਜ ਕੇ ਆਦਿ ਮੈ; ਕੀਜੈ ਸਦ ਅਰਦਾਸ।

Sabh Kaaraj Kae Aadh[i] Mai Keejai Sadh Ardhaas

ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੂਪ ਗੁਰੂ; ਅਸ ਨਿਸਚਾ ਪਰਕਾਸ॥੧੨॥

Paarbrahm Ko Roop Guroo As nischaa Parkaas

Padh-arthh/Word by word:

Ardhaas = Ardh/Begging + Aas/Desire = to beg for something

Paarbrahm = The Present Form of Brahm Vaheguru which is above sins and good deeds

Prakaash = Visible, Well Known everywhere

Arthh/Meaning:

At the beginning of all religious & worldly tasks, recognize Dhan Dhan Sri Guru Granth Sahib Ji as the Visible Form of Paarbrahm Vaheguru Ji. One should conduct an ardaas with this type of conviction.

Parmaan/Evidence:

ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ॥

Keethaa Lorreeai Ka[n]m[u] Su Har[i] Pah[i] Aakheei

If you need some task to be done then ask Vaheguru

ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ॥

Kaaraj[u] Dhae e[i] Savaar[i] Sathigur Sach[u] Saakheei

Vaheguru will take care of the task, Guru Sahib is the witness to this Truth

(Dhan Dhan Guru Ramdaas Sahib Ji in Siree Raag, Ang 91)

ਦ੍ਵਾਦਸਮੇ ਬਚਨ ॥ (Twelfth Teaching)

ਮੂਲ ੧੨. ਜੰਮਣ, ਮਰਣ, ਵਿਆਹ, (ਅਨੰਦ ਕਾਰਜ) ਆਦਿ ਸਮੇਂ ਜਪੁ ਸਾਹਿਬ ਜੀ ਦਾ ਪਾਠ ਕਰਕੇ, ਕੜਾਹ ਪ੍ਰਸ਼ਾਦਿ ਤਿਆਰ ਕਰਕੇ, ਅਨੰਦੁ ਸਾਹਿਬ ਦਾ ਪਾਠ, ਅਰਦਾਸ ਕਰਕੇ, ਪੰਜਾਂ ਪਿਆਰਿਆਂ ਅਤੇ ਹਜ਼ੂਰੀ ਗ੍ਰੰਥੀ ਸਿੰਘਾਂ ਦਾ ਵਰਤਾਰਾ ਵਰਤਾ ਕੇ ਰੱਖ ਉਪਰੰਤ ਸੰਗਤਾਂ ਨੂੰ ਵਰਤਾ ਦੇਣਾ।

Original Bachan:

To recite Japji Sahib, prepare Karraa Prashaadh[i], recite Anand Sahib, conduct an ardaas, distribute karraah parshaadh to the Panj Piaare, the Reserved Granthi Singhs (Baba Deep Singh, Bhai Mani Singh) and then to the Sangat... Do this at the time of a birth, death, wedding, etc [major events/ceremonies]

ਦੋਹਰਾ॥ (Doharaa)

ਜਨਮ ਮਰਨ ਬਯਾਹਾਦਿ ਮੈ; ਤਿਹਾਵਲ, ਜਪੁ ਕਰ ਤਯਾਰ।

Janam Maran Byaahaadh[i] Mai[n] Thihaaval Jap[u] Kar Thyaar

ਪਠ ਅਨੰਦੁ, ਅਰਦਾਸ ਕਰ; ਗ੍ਰੰਥੀ ਭਾ, ਪੰਜ ਪਯਾਰ॥੧੩॥

Patt Ana[n]dh[u] Ardhaas Kar Granthhee Bhaa Pa[n]j Pyaar

Padh-arthh/Word by word:

Thihaaval = Ghee, Sugar, Flour in the same quantity i.e. Karraah Parshaad

Bhaa = Part, Serving

Arthh/Meaning:

During the various life ceremonies: Janam Sanskaar, Maran Sanskaar, Viah Sanskaar... prepare Karraah Parshaadh while doing Jap Ji Sahib. When it is brought to Guru Sahib's Hazooree then Anand Sahib should be recited (all 40 Paurees). Following this, an Ardaas should be conducted. Following this, distribute Karraah Prashaadh to Panj Piaare and Granthi Singhs then the Sangat.

Parmaan/Evidence:

ਕਰਹੁ ਤਿਹਾਵਲ ਹੇਵਤ ਭੋਰਾ॥ ਪਠ ਅਰਦਾਸ ਯੁਗਮ ਕਰ ਜੋਰਾ॥

Karah[u] Thihaaval Hovathh Bhoraa; Patt Ardhaas Yugam Kar Joraa

Making a small serving of Karraah Prashaadh, Reciting ardaas with hands folded (Sri Nanak Prakaash)

ਕੜਾਹ ਕਰਨ ਕੀ ਬਿਧਿ ਸੁਨ ਲੀਜੈ॥ ਤੀਨ ਭਾਂਤ ਕੇ ਸਮਸਰ ਕੀਜੈ॥

Karraah Karan Kee Bidhh[i] Sun Leejai; Theen Bhaa[n]th Ko Samsar Keejai

Listen to the way to Karraah Parshaad should be made; put 3 equal parts [of Ghee, Sugar, Flour]

ਲੇਪਨ ਆਗੇ ਬਹੁਕਰ ਦੀਜੈ॥ ਮਾਂਜਣ ਧਰਿ ਭਾਂਜਣ ਧੇਵੀਜੈ॥

Laepan Aagae Bahukar Dheejai; Maa[n]jaN Dhhar[i] Bhaa[n]jaN Dhhoveejai

Mop and sweep the floor, Clean the floor and wash the dishes to be used

ਕਰਿ ਇਸਨਾਨ ਪਵਿਤਰ ਹੋਇ ਬਰੇ॥ ਵਾਹਿਗੁਰੂ ਬਿਨ ਅਵਰ ਨ ਕਰੇ॥

Kar[i] Isnaan Pavithar Hoe[i] Bahae; Vaahiguroo Bin Avar na Kahae

Do Ishnaan/bathe and purify your body before sitting to make Karraah, don't say anything besides Vaheguru

ਨਵਤਨ ਕੁੰਭ ਪੂਰ ਜਲ ਲੇਹ॥ ਗੋਬਿੰਦ ਸਿੰਘ ਸਫਲ ਤਿਨ ਦੇਹ॥

Navthan Ku[n]bh Poor Jal Laeh; Gobi[n]dh Si[n]gh Saphal Thin Dhaeh

Taking a fresh pot of water, Guru Gobind Singh Ji will make their fruitful

ਕਰਿ ਤਿਆਰ ਚੌਕੀ ਪਰ ਧਰੇ॥ ਚਾਰ ਓਰ ਕੀਰਤਨ ਬਹਿ ਕਰੇ॥

Kar[i] Thiaar Chaukee Par Dhharae; Chaar Or Keerthan Bah[i] Karae

After preparing the Karraah Prashaadh place it upon a 4 legged [elevated] aasan place [table/stand]

Keertan should be sung in all four directions (around the Karrah Prashaadh) (Bhai Nand Laal Ji)

ਤ੍ਰਿਦਸਮੇ ਬਚਨ॥ (Thirteenth Teaching)

ਮੂਲ ੧੩. ਜਦ ਤਕ ਕੜਾਹ ਪ੍ਰਸ਼ਾਦਿ ਵਰਤਦਾ ਰਹੇ, ਸਾਰੀ ਸੰਗਤ ਅਡੋਲ ਬੈਠੀ ਰਹੇ।

Original Bachan: Until the Karraah Parshaadh is distributed then the Sangat is to remain seated

ਦੋਹਰਾ॥ (Doharaa)

ਜਬ ਪ੍ਰਸ਼ਾਦਿ ਕੇ ਬਾਂਟਈ; ਸੰਗਤ ਬੈਠ ਅਡੋਲ।

Jab Prashaadh[i] Ko Baa[nt]aee Sa[n]gath Baitt Adol

ਇਤ ਉਤ ਧਾਵਨ ਨਹਿ ਕਰੈ; ਅਰ ਪੁਨ ਰਹੇ ਅਬੋਲ॥੧੪॥

Eith Uth Dhhavan nah[i] Karai, ar Pun Rahae Abol

Padh-arthh/Word by Word:

Dhhaavan = To Run

Arthh/Meaning:

When the Karraah Parshaadh is being distributed, the entire Sangat should remain seated, not move, nor speak uselessly to others.

ਚਤੁਰਦਸਮੇ ਬਚਨ॥ (Fourteenth Teaching)

ਮੂਲ ੧੪. ਵਿਆਹ (ਅਨੰਦ ਕਾਰਜ) ਬਿਨਾ ਗ੍ਰਹਿਸਤ ਨਹੀਂ ਕਰਨਾ।

Original Bachan: To not engage in sexual relations/living together without conducting an Anand Karaj

ਦੋਹਰਾ॥ (Doharaa)

ਵਿਆਹ ਅਨੰਦ ਕੇ ਕਾਜ ਬਿਨ, ਪਰ ਤ੍ਰਿਯ ਰਮਹਿ ਨ ਕੋਇ॥

Viaah Ana[n]dh Kae Kaaj Bin Par Thriy Ramah[i] na Koe[i]

ਗੁਰੂ ਰਹਿਤ ਪਰ ਜੋ ਚਲੈ, ਪੂਜਨੀਯ ਵਹ ਹੋਇ॥੧੫॥

Guroo Rahith Par Jo Chalai Poojneey Vah Hoe[i]

Arthh/Meaning:

Without conducting the Anand Kaaraj ceremony, one should not keep sexual relations with another woman [or man]. Guru Sahib tells us to walk on this Rehat: 'Ekaa naaree Jathee Hoe[i]'. If you do this, you will receive respect in this world and the next.

Parmaan/Evidence:

ਪਰ ਤ੍ਰਿਯ ਰਾਵਣਿ ਜਾਹਿ ਸੇਈ ਤਾਲਾਜੀਅਹਿ॥

Par Thria RaavaN[i] Jaah[i] Sae aee Thaa Laajeeah[i]

Those who go out to enjoy the women of others, they shall suffer

(Dhan Dhan Guru Arjan Dev Sahib Ji in Phunhae, Ang 1361)

OR

ਸੁਧ ਜਬ ਤੇ ਹਮ ਧਰੀ ਬਚਨ ਗੁਰ ਦਏ ਹਮਾਰੇ॥ ਪੂਤ ਇਹੈ ਪ੍ਰਨ ਤੋਹਿ ਪ੍ਰਨ ਜਬ ਲਗ ਘਟ ਥਾਰੇ॥

Sudhh Jab Thae Ham Dhharee Bachan Gur Dha ae Hamaarae;

Pooth Ihai Pran Thoh[i] Praan Jab Lag Ghat Tharae

My Gurdev (Guru Tegh Bahadur Sahib Ji) gave [Guru Gobind Singh Ji] a pure teaching:

Keep this teaching close to your heart so long as you have your breaths

ਨਿਜ ਨਾਰੀ ਕੇ ਸਾਥ ਨੇਹੁ ਤੁਮ ਨਿਤ ਬਢੈਯਹੁ ॥ ਪਰ ਨਾਰੀ ਕੀ ਸੇਜ ਭੂਲ ਸੁਪਨੇ ਹੁੰ ਨ ਜੈਯਹੁ॥

Nij naaree Kae Saathh naeh[u] Thum nith Batdaiyah[u];

Par naaree Kee Saej Bhool Supnae Hoo[n] na Jaiyah[u]

Love your own wife daily, [but] never even mistakenly go into the bed of another woman even in your dreams

(Dasam Guru Granth Sahib Ji)

ਬਿਨੁ ਬਿਵਾਹੀ ਨ ਸੇਜ ਰਮ ਤਿਸੁ ਸਦ ਧਰਮ ਸਹਾਇ॥

Bin[u] Bivaahae na Saej Ram This[u] Sadh Dharam Sahaae[i]

If you never go to the bed with someone before marriage then Dharam will always be with them

ਸੁਰਮਾਦਿਕ ਸਿੰਗਾਰ ਨਹਿ, ਨਹਿ ਪਰ ਤਰਨੀ ਸੰਗ॥

Surmaadhik Shi[n]gaar nah[i], nah[i] Par Tharnee Sa[n]g

Never decorate yourself with Surmaae colour (red),

Never keep relations with another young woman

ਯਥਾਰਥ ਇਸਤਰੀ ਤਯਾਗ ਨਹ, ਗੁਰ ਕੇ ਧਯਾਨ ਅਭੰਗ॥

Yathhaarathh Isthree Thyaag nah Gur Ko Dhhyaan Abha[n]g

Renounce relations with such a woman and keep your unbroken concentration upon Guru Sahib

(Rehitnama Bhai Daya Singh Ji)

ਬਿਨਾ ਅਨੰਦ ਬਿਵਾਹ ਕੇ, ਭੁਗਤੇ ਪਰ ਕੀ ਜੇਇ। ਸੁਣ ਸਿਖਾ!ਗੁਰ ਕਹਿ ਥੱਕੇ, ਮੇਰਾ ਸਿਖ ਨ ਸੇਇ।

Binaa Ana[n]dh Bivaah Kae, Bhugthae Par Kee Joe[i]

SuN Sikh! Gur Kah[i] Thhakaee, Maeraa Sikh na Soe[i]

Whoever has sex with another woman without having an Anand Kaaraj Marriage,

Listen oh Sikh, Guru Sahib are exhausted [not literally] from repeating this: they are not my Sikh!

(Mukthee-nama Bhai Sahib Singh Ji)

ਪੰਦੁਸਮੇ ਬਚਨ॥ (Fifteenth Teaching)

ਮੂਲ ੧੫. ਪਰ ਇਸਤਰੀ ਮਾਂ, ਭੈਣ, ਧੀ ਕਰ ਜਾਣਨੀ।

Original Bachan: To know another woman (not related to you) to be your mother, sister, or wife.

ਦੋਹਰਾ॥ (Doharaa)

ਪਰ ਤ੍ਰੀਮਤ ਕੇ ਜਾਨ ਇਮ; ਮਾਤ ਸੁਸਾ ਦੁਹਿਤਾਇ।

Par Threemath Ko Jaan Im Maath Susaa Dhuhithaae[i]

ਪਰ ਪੁਰਖਨ ਕੇ ਤਿਮ ਲਖੈ; ਪਿਤਾ ਭ੍ਰਾਤ ਤਨੁਜਾਇ॥੧੬॥

Par Purkhan Ko Thim Lakhai Pithaa Braath Thanujaae[i]

Padh-arthh/Word by word:

Threemath = Woman

Susaa = Sister

Dhuhthaae[i] = Daughter

Thanujaae[i] = Son

Arthh/Meaning:

Based on age, an unrelated woman should be seen as a mother, sister or daughter. In this way, a woman should see an unrelated man as a father, brother, or son.

Parmaan/Evidence:

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ॥

Ekaa naaree Jathee Hoe[i] Par naaree Dhhee BhaiN VakhaaNai

Having one wife know them to be Jathee [celibate], see other women as daughters or wives

(Bhai Gurdaas Ji)

ਦੇਖਿ ਪਰਾਈਆ ਚੰਗੀਆ ਮਾਵਾਂ ਭੈਣਾ ਧੀਆਂ ਜਾਣੈ॥

Dhaekh[i] Paraaeeaa Cha[n]geeeaa Maavaa BhaiNaa Dhheeeaa[n] JaaNai

See unrelated good women and recognize them to be mothers, sisters, daughters.

(Bhai Gurdaas Ji)

ਪਰ ਬੇਟੀ ਕੇ ਬੇਟੀ ਜਾਨੈ। ਪਰ ਇਸਤ੍ਰੀ ਕੇ ਮਾਤ ਬਖਾਨੈ। ਆਪਨਿ ਇਸਤ੍ਰੀ ਸੇ ਰਤਿ ਹੋਈ। ਰਹਿਤਵੰਤ ਸਿੰਘ ਹੈ ਸੇਈ।

Par Baetee Ko Baetee Jaanai; Par Isthree Ko Maath Bakhaanai;
Aapan[i] Isthree So Rath[i] Hoe; Rahithva[n]th Singh Hai Soe
Knowing someone else's daughter as your daughter, another woman to be a
mother,
Keeping love for your own wife, know them to be a Rehit keeping Singh
(Rehitnama Bhai Dhaesaa Singh Ji)
ਖੇਸਮੇ ਬਚਨ॥ (Sixteenth Bachan)

ਮੂਲ ੧੬. ਇਸਤਰੀ ਦਾ ਮੂੰਹ ਨਹੀਂ ਫਿਟਕਾਰਨਾ।

Original Bachan: To never insult/curse a woman

ਦੇਹਰਾ॥ (Doharaa)

ਨਰ, ਨਾਰੀ ਕੇ ਬਦਨ ਕੇ; ਨਹਿ ਫਿਟਕਾਰੇ ਹੇਰ।

nar naaree Kae Badhan Ko nah[i] phitkaarae Haer

ਗੁਰੂ ਸੁਖਨ ਜੇ ਮਾਨਈ; ਪਾਵਹਿ ਖੁਸੀ ਘਨੇਰਿ॥੧੭॥

Guroo Sukhan Jo Maanaee Paavah[i] Khusee Ghanaer[i]

Padh-arthh/Word by word:

Badhan = Face,

Phitkaar = Insult

Haer = See, Look

Sukhan = words, speech

Arthh/Meaning:

A male should not insult a woman. Meaning that there should be equal respect.

Whoever follows this Bachan of Guru Sahib will attain a lot of happiness.

[TN: Daas had asked Giani Ji about what this meant. There is a common saying in Punjabi to curse someone: Phittae Mooh lit. Shame on your face... It's used in a negative way and insulting. There's a Sakhi where Guru Gobind Singh Ji Maharaj asked the Bibiyān at Anandpur Sahib: Is there any woman who has never insulted a man? There was one woman who explained that she was a sibling with 6 7 sisters. Her father always treated them nicely & provided them with everything. When he was about to die his wife was pregnant with a child. The father was a king and without an heir. His brother took all of the property and then when the child was born, it turned out to be a male. The father's brother returned the property. The woman said that the males had only given value to her life. So in this way, she never insulted a male. This sakhi/teaching is from Anandpur Sahib. Guru Sahib extended the scope at Hazur Sahib by teaching to never insult females either.]

Pramaan/Evidence:

ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥

So Kio[u] Ma[n]dhaa Aakheei Jith[u] Ja[n]mah[i] Raajaan
So how can she be called bad from whom royalty is born from?
(Aasaa Kee Vaar)

ਸਪਤਦਸਮੇਂ ਬਚਨ॥ (Seventeenth Teaching)

ਮੂਲ ੧੭, ਜਗਤ ਜੂਠ ਤਮਾਕੂ ਬਿਖਿਆ ਦਾ ਤਿਆਗ ਕਰਨਾ।

Original Bachan: To renounce the Jagath Joott: tobacco

ਦੋਹਰਾ॥ (Doharaa)

ਜਗਤ ਜੂਠ ਤੇ ਦੂਰ ਰਹਿ; ਇਸ ਕੇ ਹਾਥ ਨ ਲਾਇ।

Jagath Joott Thae Dhoor Rah[i] Is Ko Haathh na Laae[i]

ਤਨਕ ਤਮਾਕੂ ਸੇਵ ਜੇ; ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥੧੮॥

Thanak Thamaakoo Saev Jo Dhargah Milai Sajaae[i]

Padh-arthh/Word by word:

Jagath Joott = Tobacco: known as Jagat Joott the Joott (polluted waste) of the whole world)

Thanak = a little bit

Arthh/Meaning:

Stay so far away from tobacco that it doesn't even reach your hands. Whoever even serves it even a little bit will receive a punishment in Guru's Darbar.

Pramaan/Evidence:

ਤਮਾਕੂ ਕੇ ਬਰਤਬੇ, ਹੈ ਜਪ ਤਪ ਸਭ ਨਾਸ। ਜਿਉ ਚਿਨਗਾਰੀ ਅਗਨ ਕੀ, ਪਰਤ ਪੁਰਾਨੇ ਘਾਸ ॥

Thamaakoo Kae Barthbae Hai Jap Thap Sabh naas; Jio[u] Chingaaree Agan Kee Parath Puraanae Ghaas

By using Tobacco, one's spiritual earnings (chanting, penance) are all destroyed,

Just like an ember of fire falls upon some old grass.

(Sri Gur Sobha by Kavi Sainapathi)

ਬੰਸ ਤੇ ਤਿਆਗਹੁ। ਅਤਿ ਗਿਲਾਨ ਧਰ ਇਸ ਤੇ ਗੰਦਾ ਧੂਮ ਭਾਗਹੁ ॥

Ba[n]s Thae Thiaagah[u]; Ath[i] Gilaan Dhhar Is Thae Ga[n]dhaa Dhhoom Bhaagah[u]

They renounce their lineage, they hate their body (torso inc. lungs, internal organs etc...

Run far away from the dirty smoke

(Gurprathaap Sooraj Granth)

ਕੁਠਾ ਹੁੱਕਾ ਚਰਸ ਤਮਾਕੂ। ਗਾਂਜਾ ਟੋਪੀ ਤਾੜੀ ਖਾਕੂ। ਇਨ ਕੀ ਓਰ ਨ ਕਬਹੂ ਦੇਖੈ। ਰਹਤਵੰਤ ਜੋ ਸਿੰਘ ਵਿਸੇਖੈ।
*Kuttaa Hu kaa Charas Thamaakoo; Gaa[n]jaa Topee Thaarree Khaakoo; In Kee
Or na Kabahoo Dhaekhai; Rahath va[n]th Jo Singh Visaekhai*
Meat, Hookah, Hashish, Tobacco, Ganja Marijuana, wearing hats, etc.
Don't look in their direction...

Those who do this... know them to be a particularly Rehit Keeping Singh
(Rehatnama Bhai Dhaesaa Singh Ji)

ਧੂਪਾਨ ਛੁਇ ਹਾਥ ਮੈ, ਨਾਸਿਕਾ ਕਣੀ ਲੇਤ॥

Dhoopaan Chue[j] Haathh Mai, naasikaa KaNee Laeth

Cigarettes grasped and held by the hand, smoke being inhaled by the nostrils
ਮਰੈ ਨਰਕ ਭੋਗੈ ਬਿਕਟ, ਧਰਮ ਸ਼ਾਸ਼ਨਾ ਦੇਤ॥

Marai narak Bhogai Bikat, Dharam Shaashanaa Dhaeth

They will have to endure taking wounds in hell, this is the righteous punishment
(Rehatnama Bhai Daya Singh Ji)

ਅਸਟਦਸਮੇ ਬਚਨੁ॥ (Eighteenth Teaching)

ਮੂਲ 1੮. ਰਹਿਤਵਾਨ ਤੇ ਨਾਮ ਜਪਣ ਵਾਲੇ ਗੁਰਸਿੱਖਾਂ ਦੀ ਸੰਗਤ ਕਰਨੀ।

Original Bachan: Have Sangat of Rehat Keeping Gursikhs who do Naam Simran.

ਦੇਹਰਾ॥ (Doharaa)

ਰਹਿਤਵਾਨ ਗੁਰਸਿਖ ਜੋ; ਨਾਮ ਜਪਤ ਦਿਨ ਰੈਨ।

Rahithvaan Gursikh Jo Naam Japath Dhin Rain

ਤਿਨ ਕੀ ਸੰਗਤ ਕਰਹੁ ਸਦ; ਯਹ ਕਲਗੀਧਰ ਬੈਨ॥੧੯॥

Thin Kee Sangath Karah[u] Sadh Yah Kalgeedhhar Bain

Arthh/Meaning:

Do Sangat of those Gursikhs who keep rehat & always Jap Naam, this is the Command of Guru Gobind Singh Ji.

Parmaan/Evidence:

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹਿਆ ਤਿਨਾ ਸਭ ਕੇ ਕਹੈ ਸਾਬਾਸਿ॥

Jinee Gurmukh[i] naam[u] Salaahiaa Thinaa Sabh Ko Kahai Saabaas[i]

The Gurmukhs who praise the Naam, they are applauded by everyone

ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਮੈ ਜਾਚਿਕ ਕੀ ਅਰਦਾਸਿ॥

Thin Kee Sa[n]gath[i] Dhaeh[i] Prabh Mai Jaachik Kee Ardhaas[i]

May Vaheguru give me their Sangat. This is the ardaas of me the beggar.

(Dhan Dhan Guru Ramdaas Sahib Ji in Siree Raag, Ang 41)

ਉਨੀਸਵੇਂ ਬਚਨ॥ (Nineteenth Teaching)

ਮੂਲ ੧੯. ਜਿੰਨੇ ਕੰਮ ਆਪਣੇ ਕਰਨ ਦੇ ਹੋਣ, ਉਨ੍ਹਾਂ ਦੇ ਕਰਨ ਵਿੱਚ ਆਲਸ ਨਹੀਂ ਕਰਨਾ।

Original Bachan: Whatever task you do, don't do it with laziness.

ਦੇਹਰਾ॥ (Doharaa)

ਜਿਤੇ ਕਰਮ ਜਗ ਉਚਿਤ ਹੈ; ਪਰਮਾਰਥ ਦੁਨੀਆਦਿ।

Jithae Karam Jag Uchith Hai Parmaarathh Dhuneeaadh[i]

ਕਰੇ ਬਿਲਮ ਨਹਿ ਇਨ ਵਿਖੇ; ਮਨ ਮਹਿ ਧਰਿ ਅਹਿਲਾਦ ॥੨੦॥

Karae Bilam nah[i] In Vikhae Man Vikhae Man Mah[i] Dhhar[i] Ahilaadh

Padh-arthh/Word by word:

Uchith[i] = Worthy

Parmaarthh = Param + arthh = highest goal/objective in life/ultimate truth =
Brahm Vidhya

Bilam = Long time/delay

Ahilaadh = Happiness

Arthh/Meaning:

Any task whether spiritual or worldly, put your full strength/effort towards and do not delay or become lazy.

Parmaan/Evidence:

ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ॥੧॥

Udham[u] Karaedhiaa Jeeo[u] Thoo[n] Kamaavadhiaa Sukh Bh[u]ch[u];

Dhiaaeidhiaa Thoo[n] Prabhoo Mil[u] Nanak Uthree Chi[n]th

By making spiritual efforts, you will truly live, by practicing... you will enjoy peace.

Concentrating/Meditating upon Your True Form, You will meet Vaheguru...

Guru Sahib: the burden of anxiety will be lifted away...

(Dhan Dhan Guru Arjan Dev Sahib Ji in Raag Goojaree, Ang 522)

ਬੀਸਵੇਂ ਬਚਨ॥ (Twentieth Teaching)

ਮੂਲ ੨੦. ਗੁਰਬਾਣੀ ਦੀ ਕਥਾ - ਅਤੇ ਕੀਰਤਨ ਰੋਜ ਸੁਣਨਾ ਤੇ ਕਰਨਾ।

Original Bachan: Conduct Gurbani Katha and listen to kirtan and sing it too.

ਦੇਹਰਾ॥ (Doharaa)

ਬਾਣੀ ਕੀਰਤਨ ਕਥਾ ਕੇ; ਕਰੈ ਸੁਣੈ ਸਿਖ ਰੋਜ।

BaaNee Keerthan Ko Karai SuNai Sikh Roj

ਗੁਰੂ ਬਚਨ ਕੇ ਚਿਤਿ ਧਰੈ; ਮਿਟੈ ਦੁਖ ਸਭ ਰੋਗ॥੨੧॥

Guroo Bachan Ko Chith[i] Dhharai Mitai Dhhokh Sabh Rog

Arthh/Meaning:

Gurbani Kirtan and Katha should be done daily and should accept this command in the mind. Doing this will erase all pain and illnesses.

Parmaan/Evidence:

ਪ੍ਰਭ ਬਾਣੀ ਸਬਦੁ ਸੁਭਾਖਿਆ ॥ ਗਾਵਹੁ ਸੁਣਹੁ ਪੜਹੁ ਨਿਤ ਭਾਈ ਗੁਰ ਪੂਰੈ ਤੂ ਰਾਖਿਆ ॥

Prabh BaaNee Sabadh[u] Subhaakhiaa; Gaavah[u] SuNah[u] Parrah[u] nith Bhaaee Gur Poorai Thoo Raakhiaa

Vaheguru's Bani is the Shabad which is the best thing to speak of,

Oh Brother... constantly sing, listen, recite the Shabad and the Perfect Guru will protect you

(Dhan Dhan Guru Arjan Dev Sahib Ji in Raag Soratt, Ang 611)

OR

ਸਭ ਤੇ ਉਤਮ ਹਰਿ ਕੀ ਕਥਾ॥ ਨਾਮੁ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ॥

Sabh Thae Ootham Har[i] Kee Kathhaa; naam Sunath Dhardh Dhukh Lathhaa

Vaheguru's Katha is the Highest of All;

Listening to the Naam... pain & suffering goes away

(Sri Sukhmani Sahib)

OR

ਜੇ ਜੇ ਕਥੈ ਸੁਣੈ ਹਰਿ ਕੀਰਤਨੁ ਤਾ ਕੀ ਦੁਰਮਤਿ ਨਾਸ ॥

Jo Jo Kathhai Sunai Har[i] Keerthan[u] Thaa Kee Dhurmatah[i] naas

Whoever speaks of or listens to Vaheguru's Kirtan, all of their misperception/incorrect way of thinking gets destroyed

(Dhan Dhan Guru Arjan Dev Sahib Ji in Raag Kaanrraa, Ang 1300)

OR

ਗੁਰਬਾਣੀ ਕੀ ਏਕ ਤੁਕ, ਤਾ ਕੇ ਅਰਥ ਅਨੰਤ। ਤਾਹਿ ਬਿਚਾਰਤ ਹੀ ਰਹੈ, ਸੇ ਖਾਲਸਾ ਮਹੰਤ।

*GurbaaNee kee Ek Thuk Thaa Kae Arthh Ana[n]th; Thaah[i] Bichaarith Hee
Rahai so Khaalsaa Maha[n]th*

One line of Gurbani has endless meaning to it,

Those who keep reflecting/contemplating upon it... they are the Highest of the
Khalsa

(Khalsa Panchaasika, Bava Sumaer Singh)

ਇਕੀਸਵੇਂ ਬਚਨ॥ *(Twenty First Teaching)*

ਮੂਲ ੨੧. ਕਿਸੇ ਦੀ ਨਿੰਦਾ, ਚੁਗਲੀ ਤੇ ਈਰਖਾ ਨਹੀਂ ਕਰਨੀ।

Original Bachan: To not slander, gossip nor be jealous of others

ਦੇਹਰਾ॥ (Doharaa)

ਪਰ ਨਿੰਦਾ ਕੇ ਪਰਹਰਹੁ; ਚੁਗਲੀ ਮਤਸਰ ਤਯਾਗ |

Par nindhaa Ko Parharah[u] Chuglee Mathsar Thyaag

ਗੁਰੂ ਵਾਕ ਕੇ ਮਾਨੀਐ; ਮਨ ਮੈ ਧਰਿ ਅਨੁਰਾਗ॥੨੨॥

Guroo Vaak Ko Maaneeai Man Mai Dhhar[i] Anuraag

Padh-arthh/Word by word:

Mathsar = Jealousy

Anuraag = Love

Arthh/Meaning:

Do not do slander, gossip nor be jealous of others. Follow Guru Sahib's Bachan and keep love for everyone.

ਬਾਈਸਵੇਂ ਬਚਨ॥ (Twenty Second Teaching)

ਮੂਲ ੨੨. ਧਨ, ਜੁਆਨੀ, ਕੁਲ ਜਾਤ ਦਾ ਮਾਣ ਨਹੀਂ ਕਰਨਾ।

Original Bachan: To not keep pride in your wealth, youth, family, caste

ਦੇਹਰਾ॥ (Doharaa)

ਜੇਬਨ ਧਨ ਕੁਲ ਜਾਤ ਕਾ; ਮਨ ਮਹਿ ਧਰੈ ਨ ਗਰਬ॥

Joban Dhhan Kul Jaath Kaa Man Mah[i] Dhharai na Garab

ਬਿਨਸਨਹਾਰੇ ਤਨ ਅਰੈ; ਅਗੈ ਜਾਇ ਨ ਸਰਬ ॥੨੩॥

Binasanhaaro Than Ahai Agai Jaae[i] na Sarab

Arthh/Meaning:

Do not be arrogant of your youth, wealth, family, caste. Because the body is temporary, for this reason all this (youth, wealth, family & caste) is left behind.

Parmaan/Evidence:

ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੇਬਨੁ ਪੰਜੇ ਠਗ ॥ ਏਨੀ ਠਗੀਂ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜ ॥

Raaj[u] Maal[u] Roop[u] Jaath[i] Joban[u] Pa[n]jiae Ttag; Aenee Ttagee[n] Jag[u] Ttagiaa Kinai na Rakhee Laj

Royalty, power, beauty, social status, youth... these are the Five Frauds...

These frauds have deceived the world, no one's honour has been kept.

(Dhan Dhan Guru Nanak Dev Sahib Ji in Raag Malaar, Ang 1288)

OR

ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ ॥

Agai Jaath[i] na Jor[u] Hai Agai Jeeo[u] navae

In the afterlife, there is social status nor power... in the afterlife, the soul becomes new

(Dhan Dhan Guru Nanak Dev Sahib Ji in Raag Aasaa, Ang 469)

OR

ਧਨ ਕੀਰਤਿ ਸੁਖ ਰਾਜ ਵਡਾਈ। ਯੁਵਤੀ ਸੁਤ ਵਿਦਿਆ ਬਹੁ ਭਾਈ। ਏ ਸਬ ਦਾਤ ਗੁਰੂ ਕੀ ਜਾਨੈ। ਤਾਂ ਤੇ ਨਹਿ ਅਭਿਮਾਨਹਿ ਠਾਨੈ।

Dhhan Keerath[i] Sukh Raaj Vadaaee; Yuvthee Suth Vidhiaa Bah[u] Bhaaee; Ae Sab Dhaath Guroo Kee Jaanai; Thaa[n] Thae nah[i] Abhimaanah[i] Ttaanai

Wealth, praises, peaceful reign, greatness, youth, children, knowledge... a lot in quantity, Oh Brother... These are all given by Guru Sahib. Don't keep pride in them!

(Rehitnama Bhai Dhaesaa Singh Ji)

ਤੇਈਸਵੇਂ ਬਚਨ॥ *(Twenty third Teaching)*

ਮੂਲ ੨੩. ਮੱਤ ਉਚੀ ਤੇ ਸੁੱਚੀ ਰੱਖਈ।

Original Bachan: Keep your way of thinking high and pure

ਦੇਹਰਾ॥ (Doharaa)

ਗੁਰਸਿਖੀ ਕਾ ਨੇਮ ਯਹਿ; ਮਨ ਨੀਵਾਂ ਮਤਿ ਊਚ।

Gursikhee Kaa naem Yah[i] Man neevaa[n] Math[i] Ooch

ਜਿਹ ਮਤ ਊਚੀ ਸੋਚ ਸੁਚ; ਗੁਰ ਪੁਰ ਜਾਇ ਪਹੂਚ ॥੨੪॥

Jih Math Oochee Soch Such Gur Pur Jaae[i] Pahooch

Padh-arthh/Word by word:

Naem = Niyam = Nijham = Discipline, Practice

Soch[i] = Contemplation, Discussion, Reflection

Such[i] = Pure

Arthh/Meaning:

This is a practice of Gursikhi: keep the mind in humility and to have a spiritually elevated way of thinking. Whomever's thinking is spiritually elevation and of pure contemplation, they are able to reach Guru Puri (Sachkhand)

Parmaan/Evidence:

ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ॥ ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਊਚਾ ॥

Aapas Ko[u] Jo JaaNai neechaa;

So oo Ganeeai Sabh Thae Oochaa

Whoever knows themselves as the lowest,

Know them to be the highest of all

(Sri Sukhmani Sahib)

OR

ਊਤਮ ਮਤਿ ਮੇਰੈ ਰਿਦੈ ਤੂੰ ਆਉ॥ ਧਿਆਵਉ ਗਾਵਉ ਗੁਣ ਗੋਵਿੰਦਾ ਅਤਿ ਪ੍ਰੀਤਮ ਮੋਹਿ ਲਾਗੈ ਨਾਉ॥੧॥

Ootham Math[i] Maerai Ridhai Thoo[n] Aao[u]; Dhiaavo[u] GuN Govi[n]dhaa

Ath[i] Preetham Moh[i] Laagai naao[u]

May the ultimate way of thinking come into my heart,

Concentrating upon & singing about the Qualities of Vaheguru...

May I find the Vaheguru's Name to be the Most Beloved thing...

(Dhan Dhan Guru Arjan Dev Sahib Ji in Raag Aasaa, Ang 377)

OR

ਮਨ ਨੀਚਾ ਮਤਿ ਉਚ ਜਿਹ, ਮਤ ਰਾਖਾ ਗੁਰ ਵਾਹ। ਕੇਸ ਸਵਾਸਾਂ ਸਾਥ ਹੈ, ਸਦ ਨਿਬਾਹ ਯਹ ਚਾਹ

Man neehaa Math[j] Uch Jih, Math Raakhaa Gur Vaah;

Kaes Savaasaa[n] Saathh Hai, Sadh nibaah Yah Chaah

Keep your mind low [think of yourself as lowly] but keep your intellect/thought process spiritually elevated... then Vaheguru will take care of you...

keep your uncut hair (kes) with every breath

Always have the desire to maintain this practice

(Khalsa Panchaasikaa, Bavaa Sumaer Singh Ji)

ਚੌਵੀਸਵੇਂ ਬਚਨ॥ *(Twenty fourth Teaching)*

ਮੂਲ ੨੪. ਸੁਭ ਕਰਮ ਕਰਦੇ ਰਹਿਣਾ।

Original Bachan: To keep doing good actions/earning good karma

ਦੇਹਰਾ॥ (Doharaa)

ਸੁਭ ਕਰਮਨ ਕੇ ਕਰਨ ਮੈ; ਪ੍ਰੀਤੀ ਕਰਹੁ ਹਮੇਸ।

Shubh Karman Kae Karan Mai Preethee Karah[u] Hamaes

ਇਹ ਬਿਧਿ ਕਰਤੇ ਕਰਮ ਰਤਿ; ਨਿਸਚਾ ਹੁਇ ਅਚਲੇਸ॥੨੫॥

Eih Bidhh[i] Karthae Karam Rath[i] nischaa Hue[i] Achlaes

Padh-arthh/Word by word:

Achlaes = Achal + Eesh = the King of the Mountains, Sumer Parbath)

Arthh/Meaning:

Have a love for doing good deeds. In this way, keep strong faith in doing good deeds/earning good karma. Keep such unwavering faith as if like a great unmovable mountain.

Parmaan/Evidence:

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂ ਨ ਟਰੇ ॥

Dhaeh Sivaa Bar Moh[i] Ihai Subh Karman Thae Kabahoo na Taro

Oh Sargun Vaheguru, please give me this blessing so that I never turn away from doing the right thing...

(Chandee Charithar Ukath[i] Bilaas)

ਪਚੀਸਵੇਂ ਬਚਨ॥ (Twenty Fifth Teaching)

ਮੂਲ ੨੫. ਬੁੱਧ ਬਲ ਦਾ ਦਾਤਾ ਵਾਹਿਗੁਰੂ ਨੂੰ ਜਾਣਨਾ।

Original Bachan: To know/understand that Vaheguru is the Giver of Budhh (right way of perceiving/our intellect) and Bal (Strength/Power)

ਦੋਹਰਾ॥ (Doharaa)

ਉੱਤਮ ਬੁੱਧਿ ਬਿਬੇਕ ਬਲ; ਇਨ ਕੇ ਦਾਤਾ ਰਾਮ।

Utham Budhh[i] Bibaek Bal; In Ko Dhaathaa Raam

ਅਸ ਨਿਸਚੈ ਕੇ ਧਾਰਿ ਮਨ; ਸਦਾ ਰਹੈ ਤਿਸ ਸਾਮ॥੨੬॥

As nischai Ko Dhhar[i] man; Sadhaa Rahai This Saam

Padh-arthh/Word by word:

Bibaek = Knowing/Wisdom

Saam = Sharan = Sanctuary

Arthh/Meaning:

Vaheguru Ji are the One who give us the Ultimate way of perceiving and give us strength. We should keep this point in our mind so that it will come to the Sanctuary of Vaheguru.

Parmaan/Evidence:

ਪਿੰਗੁਲ ਪਰਬਤ ਪਾਰਿ ਪਰੇ ਖਲ ਚਤੁਰ ਬਕੀਤਾ॥

Pi[n]gul Parbath Paar[i] Parae Khal Chathur Bakeethaa

The crippled can climb over a mountain, the idiot becomes wise...

(Dhan Dhan Guru Arjan Dev Sahib Ji Maharaj in Raag Bilaaval, Ang 809)

ਮੂਕ ਉਚਰੈ ਸਾਸਤਰ ਖਟ ਪਿੰਗ ਗਿਰਨ ਚੜ ਜਾਇ॥ ਅੰਧ ਲਖੈ ਬਧਰੇ ਸੁਨੈ ਜਉ ਕਾਲ ਕ੍ਰਿਪਾ ਕਰਾਇ॥

Mook Oocharai Saasthar Khat Pi[n]g Giran Charr Jaae[i];

A[n]dhh Lakhai Badhharo Sunai Jo[u] Kaal Kripaa Karaae[i]

The mute is able to recite the 6 Shastra's, the crippled is able to climb a mountain,

The blind can see and the deaf can listen... if Vaheguru does Kirpa.

(Bachithar Naatak)

ਛਬੀਸਵੇਂ ਬਚਨ॥ (Twenty Sixth Teaching)

ਮੂਲ - ੨੬. ਕਸਮ, (ਸਹੁੰ) ਚੁਕਣ ਵਾਲੇ ਤੇ ਇਤਬਾਰ ਨਹੀਂ ਕਰਨਾ।

Original Bachan: To not believe those that swear oaths

ਦੋਹਰਾ॥ (Doharaa)

ਕਰਨਹਾਰ ਹੈ ਕਸਮ ਜੇ; ਤਿਸ ਪਰ ਨਹਿ ਇਤਬਾਰ।

Karanhaar Hai Kasam Jo This Par nah[i] Ithbaar

ਗੁਰੂ ਬਚਨ ਕੇ ਯਾਦ ਰਖਿ; ਕਰੈ ਨ ਸਿਖ ਬਿਵਹਾਰ ॥੨੭॥

Guroo Bachan Ko Yaadh Rakh[i] Karai na Sikh Bivhaar

Arthh/Meaning:

Remembering this command of Guru Sahib, one should not believe someone who swears an oath and should not do any business/relations with them.

Parmaan/Evidence:

ਚੁ ਕਸਮੇ ਕੁਰਾਂ ਸਦ ਕੁਨਦ ਇਖਤਿਆਰ॥ ਮੇਰਾ ਕਤਰਰ ਨਾਯਦ ਅਜੇ ਏਤਬਾਰ ॥49॥

Chu Kasmae Kuraa[n] Kunadh Ikthiyaar; Maeraa Katharah naayadh Ajo Aethbaar

Guru Gobind Singh Ji Maharaj wrote Zafarnama Sahib as a letter to Aurangzeb. At point, Maharaj tells him: Even if you swear oaths upon the Qur'an then even then I would not rely on you

ਜੇ ਸਿਖ, ਸਿਖ (ਪਾਸਹੁ) ਝੂਠੀ ਸਪਤ ਕਰਾਏ ਸੋ ਭੀ ਤਨਖਾਹੀਆ॥

Jo Sikh Sikh (Paasah[u]) Jhoottee Sapath Karaae So Bhee Thankhaheea

Whichever Sikh, makes a false oath in front of a Sikh... they are also a

Tankhaeaa [someone who has to do pesh in front of Panj Piaarae]

(Rehitnama Bhai Choupaa Singh Chhibar)

ਸਤਾਈਸਵੇਂ ਬਚਨ॥ (Twenty Seventh Teaching)

ਮੂਲ ੨੭. ਸੁਤੰਤਰ ਵਿਚਰਨਾ।

Original Bachan: To walk in this world independently/uniquely

ਦੇਹਰਾ॥ (Doharaa)

ਮਨ ਮਹਿ ਸਿੱਖੀ ਦ੍ਰਿੜ ਕਰਿ; ਭੇਖਨ ਫਿਰੈ ਅਜਾਦ

Man Mah[i] Sikhee Dhrirr Kar[i] Bhaekham Phirai Ajaadh

ਸਭ ਤੇ ਯਾਰੀ ਰਹਿਤ ਰਖਿ; ਨਿਹਚਾ ਗੁਰ ਮਰਯਾਦ॥੨੮॥

Sabh Thae Yaaree Rahith Rakh[i] nihchaa Gur Maryaadh

Arthh/Meaning:

Engrain Gursikhi in the mind and keep the unique rehat of the unique and pure panth. Staying with Guru's Maryada, one stays independent among other traditions.

Parmaan/Evidence:

ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸਹਿ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ।

Sabhae Saajheevaal Sadhae[i]n[i] Thoo[n] Kisah[i] na Dhisah[i] Baahraa Jeeo[u]

Everyone shares Your Call, there is none seen to be outside of You - Vaheguru.

(Dhan Dhan Guru Arjan Dev Sahib Ji in Raag Maajh, Ang 97)

ਹਿੰਦੂ ਤੁਰਕ ਕੇਉ ਰਾਫਜੀ ਇਮਾਮ ਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਚਾਨਬੋ॥

Hi[n]dhoo Thurk Ko oo Raafjee Imaam Saaphee Maanas Kee Jaath Sabhai Ekai

Pahchaanbo

Both the Hindu and Muslim, Raafazi, Imaam, Saafee... Know the human species to be One

ਜਗਤ ਮਾਹਿ ਪੰਥ ਹੈ ਜੇਤੇ। ਕਬਹੀ ਨਿੰਦਹਿ ਨਾਹੀ ਤੇਤੇ। ਸਬ ਪੰਥ ਹੈ ਹਰਿ ਕੇ ਧਾਮ। ਜਿਮ ਬਸਿ ਲੇਹਿ ਹੈ ਹਰਿ ਕੇ ਨਾਮ।

Jagath Maah[i] Pa[n]thh Hai Jaethae; Kabhee ni[n]dhah[i] naahee Thaethae;

Sab Pa[n]thh Hai Har[i] Ko Dhhaam; Jim Bas[i] Laeh[i] Hai Har[i] Ko Naam

Among the numbers of the Panth, they never to do Nindhiya, The entire Panth is the Place of Vaheguru, so long as Vaheguru's Name resides in Their Heart

(Rehitnama Bhai Dhaesaa Singh Ji)

ਅਠਾਈਸਵੇਂ ਬਚਨ॥ (Twenty Eighth Teaching)

ਮੂਲ ੨੮. ਰਾਜਨੀਤੀ ਵੀ ਪੜ੍ਹਨੀ।

Original Bachan: To also read about political strategy

ਦੇਹਰਾ॥ (Doharaa)

ਰਾਜਨੀਤਿ ਪੜਿ ਬੁਝਨੀ; ਗੁਰੂ ਬਚਨ ਹੈ ਯੇਹ।

Raajneeth[i] Parr[i] Boojhane Guroo Bachan Hai Yaeh

ਧਰਮ ਗੁਣੈ ਕੇ ਖੇਤ ਲਖ, ਨੀਤਿ ਵਾੜ ਹੈ ਤੇਹ॥੨੯॥

Dhharam GuNai Ko Khaeth Lakh neeth[i] Vaarr Hai Thaeh

Padh-arthh/Word by word:

Raajneeth[i] = Raajneethee = Rules/Practices/Traditions to maintain Dharam and keep our societies working

Arthh/Meaning:

Guru Ji's Command is to read & understand politics/political strategy. In order to protect the farmer's field of Dharam and Good Ethics, we need the protection of the border of political strategy.

Parmaan/Evidence:

ਨੀਤਿ ਹੀ ਤੇ ਧਰਮ ਧਰਮ ਹੀ ਤੇ ਸਭੈ ਸਿਧ, ਨੀਤਿ ਹੀ ਤੇ ਆਦਰ ਸੁਭਾਨ ਬੀਚ ਪਾਈਐ॥

neeth[i] Hee Thae Dhharam Dhharam Hee Thae Sabhai Sidhh,

neeth[i] Hee Thae Aadhar Subhaan Beech Paaseai

Through strategy, Dharam comes to be...

Through Dharam... everything becomes perfected...

Through strategy, one receives respect and praise while in the world

ਨੀਤਿ ਤੇ ਅਨੀਤ ਛੂਟੈ ਨੀਤਿ ਹੀ ਤੇ ਸੁਖ ਲੂਟੈ, ਨੀਤਿ ਲੀਏ ਬੋਲੈ ਭਲੇ ਬਕਤਾ ਕਹਾਈਐ॥

neeth[i] Thae Aneeth Chhootai neeth[i] Hee Thae Sukh Lootai,

neeth[i] Lee ae Bholai Bhalo Bakathaa Kahaaeeai

Through strategy, the chaos/lack of structure is let go of,

Through strategy, people's peace gets stolen

Through strategy, the good innocent people have a spokesperson

ਨੀਤਿ ਹੀ ਤੇ ਰਾਜ ਰਾਜੈ ਨੀਤਿ ਹੀ ਤੇ ਪਾਤਸ਼ਾਹੀ, ਨੀਤਿ ਹੀ ਤੇ ਯਸ ਨਵਖੰਡ ਮਾਂਹਿ ਗਾਈਐ॥

neeth[i] Hee Thae Raaj Raajai neeth[i] Hee Thae Paathshaahee,

neeth[i] Hee Thae Yas navkha[n]d Maa[n]h[i] Gaeeai

Through strategy, reign comes...

Through strategy, royalty comes

Through strategy, one gets praised in all 9 regions of the world

ਛੋਟਨ ਕੇ ਬਡੇ ਕਰ ਅਰੁ ਬਡੇ ਮਾਂਹਿ ਬਡੇ ਕਰੈ, ਤਾਂਤੇ ਸਭ ਹੀ ਕੇ ਰਾਜਨੀਤਿ ਹੀ ਸੁਨਾਈਐ॥

Chhotan Ko Bado Kar Ar[u] Badae Maa[n]h[i] Bado Kara[i]

Thaa[n]thae Sabh Hee Ko Raajneeth[i] Hee Sunaaeeai

Making the small become big and the bigger among the biggest,

This is why everyone should listen to strategy

(Kavi Devi Daas Ji {Dhaevi dhaas})

ਉੱਨਤੀਸਵੇਂ ਬਚਨ॥ (*Twenty Ninth Teaching*)

ਮੂਲ ੨੯, ਸੱਤਰੂ ਨਾਲ ਸਾਮ, ਦਾਮ, ਭੇਦ ਆਦਿਕ ਉਪਾਓ ਵਰਤਣ, ਉਪਰੰਤ ਯੁੱਧ ਕਰਨਾ ਧਰਮ ਹੈ।

Original Bachan: To utilize Saam, Dhaam, Bhed etc on the enemy... then going to battle is Dharam if the other strategies don't work

ਦੋਹਰਾ॥ (Doharaa)

ਸਾਮ ਦਾਮ ਅਰ ਭੇਦ ਹੈ; ਰਾਜਨੀਤਿ ਕੇ ਢੰਗ।

Saam Dhaam Ar Bhaedh Hai Raajneeth[j] Kae Tda[n]g

ਇਹ ਤੀਨੋਂ ਜਹਿ ਨਹ ਚਲੈ; ਅਰਿਨ ਉਚਿਤ ਹੈ ਦੰਡ॥੩੦॥

Eih Theeno[n] Jah[in] nah Chalai Achil Uchith Hai Dhand

Padh-arthh/Word by word:

Saam = To take someone's sanctuary/protection

Dhaam = Giving Maya/money

Bhaedh = To divide

Arin = Enemy

Arthh/Meaning:

There are 4 main political strategies. If the 3 strategies of Saam, Dhaam, Bhed are exhausted then it is right to punish the enemy in battle.

Parmaan/Evidence:

ਚੁ ਕਾਰ ਅਜ ਹਮਰ ਹੀਲਤੇ ਦਰ ਗੁਜਸ਼ਤ॥ ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੇਰ ਦਸਤ ॥੨੨॥

Chu Kaar Aj Hamah Heelthae Dhar Gujashth; Halaal Asth Burdhan B Shamshaer Dhasth

When all other means/strategies fail, it is righteous to wield the sword
(Zafarnamah)

ਤੀਸਵੇਂ ਬਚਨ॥ (Thirtieth Teaching)

ਮੂਲ ੩੦. ਸ਼ਸਤਰ ਵਿੱਦਿਆ ਤੇ ਘੋੜੂ ਸਵਾਰੀ ਦਾ ਅਭਿਆਸ ਕਰਨਾ।

Original Bachan: To practice Shastar Vidhya and Horsemanship

ਦੋਹਰਾ॥ (Doharaa)

ਸ਼ਸਤਰ ਜਿਤੇ ਪ੍ਰਕਾਰ ਕੇ; ਤਿਨ ਮਹਿ ਹੋਇ ਪ੍ਰਬੀਨ।

Shasthar Jithae Prakaar Kae Thin Mah[i] Hoe[i] Prabeen

ਅਸ੍ਰ ਸਵਾਰੀ ਕੇ ਕਰੈ; ਸਭ ਬਾਹਨ ਕੇ ਚੀਨ॥੩੧॥

Asv Savaaree Ko Karai Sabh Baahan Ko Cheen

Padh-arthh/Word by word:

Shastar Vidhiala = knowledge of using weaponry

Prabeen = Wise/knowledgeable

Cheen = Recognize

Arthh/Meaning:

Become knowledgeable in all types of Shastar Vidhiala.

One should know how to ride a horse among other types of vehicles.

Parmaan/Evidence:

ਖਾਲਸਾ ਸੋਇ ਜੇ ਚੜੈ ਤੁਰੰਗ।

Khalsaa Soe[i] Jo Charrai Thura[n]g

Khalsa are They who climb on to the horse

(Bhai Nand Laal Ji)

ਇਕੱਤੀਸਵੇਂ ਬਚਨ॥ (Thirty First Teaching)

ਮੂਲ ੩੧. ਦੂਸਰੇ ਧਰਮਾਂ ਦੀਆਂ ਪੁਸਤਕਾਂ, ਵਿੱਦਿਆ ਪੜ੍ਹਨੀ, ਪਰ ਭਰੋਸਾ ਦ੍ਰਿੜ੍ਹ ਗੁਰਬਾਣੀ, ਅਕਾਲ ਪੁਰਖ ਉਤੇ ਹੀ ਰੱਖਣਾ।

Original Bachan: To read the books of other traditions and gain spiritual knowledge but keep full faith in Gurbani and upon Akaal Purakh

ਦੋਹਰਾ॥ (Doharaa)

ਗੁਰਮਤਿ ਵਿਦਿਆ ਦਿੜ ਕਰੈ; ਅਨਮਤਿ ਵਿਦਿਆ ਲੇਇ।

Gurmatah[i] Vidhiana Dhira Karai Anmatah[i] Vidhiana Lae e[i]

ਪ੍ਰੀਤ ਪ੍ਰੀਤਿ ਗੁਰੁ ਗ੍ਰੰਥ ਪਰ; ਆਦਰ ਸਭਨਿ ਕਰੇਇ॥੩੨॥

Preeth Pratheeth Guru Granthh Par Aadhar Sabhan[i] Karae e[i]

Arthh/Meaning:

Have absolute conviction in Gurmat Vidhya. Keep respect and study the knowledge of other traditions, but the Sikh of the Guru should keep love and conviction in Sri Guru Granth Sahib Ji.

Parmaan/Evidence:

ਮਨ ਸਮਝਾਵਨਿ ਕਾਰਨੇ ਕਛੁਅਕ ਪੜੀਐ ਗਿਆਨ॥

Man Samjhaavan[i] Kaarna Giaan; Kachhooak Parreeai Giaan

In order to direct their minds, people should read something about spiritual realization/wisdom.

(Bhagat Kabeer Ji in Baavan Akhree, Ang 340)

ਆਦਿ ਗ੍ਰੰਥ ਗੁਰ ਮੁਕਤਿ ਦਾ ਦਸਮ ਗ੍ਰੰਥ ਗੁਰ ਬੈਨ। ਭਾਰਤ ਧਰਮਾਗਮ ਸਮਾ, ਪੜੈ ਖਾਲਸਾ ਚੈਨ।

Aadh[i] Gra[n]thh Gur Mukath[i] Dhaa Dhasam Gra[n]thh Gur Bain;

Bhaarath Dharamaagam Samaa, Parrai Khaalsaa Chain

Aadh[i] Sri Guru Granth Sahib Ji are for liberation & Dasam Granth are also Guru Ji's Words

When there was Dharam in South Asia then the Khalsa was able to read Gurbani in peace

ਰਾਜਨੀਤਿ ਨਾਰੀ ਚਰਿਤ੍ਰ ਕੂਟ ਸ਼ਸਤਰ ਕੀ ਮਾਲ। ਸਹਸ੍ਰ ਨਾਮ ਸ੍ਰੀ ਜਾਪ ਜੀ, ਪੜਹਿ ਖਾਲਸਾ ਚਾਲ।

Raajneeth[i] naaree Charithr Koot Shasthar Kee Maal; Sahasr Naam Sree Jaap

Jee, Parrah[i] Khaalsaa Chaal

Sri Charithropakhyan, Shastar Naam Mala, the Thousands Names in Jaap Sahib, Khalsa reads in a poetic flow...

ਨੰਦ ਲਾਲ ਗੁਰਦਾਸ ਕੇ, ਪੜ੍ਹੇ ਬੈਨ ਮਨ ਲਾਇ। ਮੰਤ੍ਰ ਸਮਾ ਗੁਰਸਬਦ ਪਠ,ਸੇ ਖਾਲਸਾ ਸੁਹਾਇ।

Na[n]dh Laal Gurdhaas Kae, Parrhae Bain Man Laae[i]

Ma[n]thr Samaa Gurshabadh Patt, So Khalsaa Suhaae[i]

Bhai Nand Laal Ji, Bhai Gurdaas Singh Ji, read them with the concentration of their minds...

Doing Jaap of Gurmantra and then reciting Shabad at another time, the Khalsa is beautiful in this way...

ਕਾਚੀ ਬਾਣੀ ਸਭ ਤਜੈ ਬਿਨੁ ਬਿਬੇਕ ਜੇ ਜਾਨ। ਗੁਰੂ ਗ੍ਰੰਥ ਕੇ ਗੁਰ ਲਖੈ, ਸੇ ਖਾਲਸਾ ਪ੍ਰਮਾਨ।

Kaachee BaaNee Sabh Thajai Bin[u] Bibaek Jo Jaan;

Guroo Gra[n]thh Ko Gur Lakhai, So Khalsaa Pramaan

If you do not have Bibaek [Guru Sahib's Discerning Perception]

then know all other Baanee to be weak [kachee as in not complete, raw]

They who see Guru Granth as the Guru, know them to be the real Khalsa.

(Khalsa Panchaasika, Bava Sumaer Singh Ji)

ਔਰ ਜੁ ਵਿਦਿਆ ਜਹਿ ਜਹਿ ਹੋਈ॥ ਅਵਰਨ ਤੇ ਭੀ ਲੇਵਹਿ ਸੋਈ॥

Aur Ju Vidhial Jah[i] Jah[i] Hoe; Avran Thae Bhee Laevah[i] Soee

Any other type of Vidhya that exists, obtain it from others

(Rehitnama Bhai Dhaesaa Singh Ji)

ਬੱਤੀਸਵੈ ਬਚਨ॥ (Thirty Second Teaching)

ਮੂਲ ੩੨. ਗੁਰੂ ਉਪਦੇਸ਼ ਧਾਰਨ ਕਰਨੇ।

Original Bachan: To accept and engrain Guru Sahib's Teachings

ਦੇਹਰਾ॥ (Doharaa)

ਸ੍ਰੀ ਸਤਿਗੁਰ ਕੇ ਸਬਦ ਜੇ ; ਸਰਬੋਤਮ ਉਪਦੇਸ਼।

Sree Sath[i]gur Kae Sabadh Jo Sarbotham Updhaesh

ਤਾ ਕੇ ਸੁਨ ਮਨ ਧਾਰ ਯਹ; ਕਾਟਹਿ ਬਿਘਨ ਕਲੇਸ॥੩੩॥

Thaa Ko Sun Man Dhhaar Yah Kaatah[i] Bighan Kalaes

Padh-arthh/Word by word:

Sree = The Highest Praiseworthy Gurbani Form of the True Guru.

Arthh/Meaning:

This is the Highest Teaching. By listening to this, one should accept/engrain within the mind and then all obstacles and chaos will end.

Parmaan/Evidence:

ਜੇ ਉਪਦੇਸੁ ਸੁਣੇ ਗੁਰ ਕੇਰਾ ਸੇ ਜਨੁ ਪਾਵੈ ਹਰਿ ਸੁਖ ਘਣੇ॥੨॥

Jo Updhaes SuNae Gur Kaeraa So Jan[u] Paavai Har[i] Sukh GhaNae

Whoever listens to Guru Sahib's Teachings, they will receive the rain from clouds of peace...

(Dhan Dhan Guru Ramdaas Sahib Ji in Raag Bhairo, Ang 1135)

OR

ਪੂਛਤ ਪਥਕਿ ਤਿਹ ਮਾਰਗ ਨ ਧਾਰੈ ਪਗਿ, ਪ੍ਰੀਤਮ ਕੈ ਦੇਸ ਕੈਸੇ ਬਾਤਨੁ ਕੇ ਜਾਈਐ।

Poochath Pathhak[i] Thih Maarag na Dhhaarai Pag[i], Preetham Kai Dhaes

Kaisae Baathan[u] Kae Jaaeeai

The traveller asks for directions but does not step onto the path,

How can we go the country of our Beloved through just speaking...

ਪੂਛਤ ਹੈ ਬੈਦ ਖਾਤ ਅਉਖਦ ਨ ਸੰਜਮ ਸੈ, ਕੈਸੇ ਮਿਟੈ ਰੋਗ ਸੁਖ ਸਹਜ ਸਮਾਈਐ।

Poochhath Hai Baidh Khaath Ao[u]khadh na Sa[n]jam Sai, Kaisae Mitai Rog

Sukh Sahaj Samaaeai

Asking the doctor but they do not have the medicine as prescribed,

How can they get rid of the disease and merge into the peaceful balanced state

ਪੂਛਤ ਸੁਹਾਗਨ ਕਰਮ ਹੈ ਦੁਹਾਗਨਿ ਕੈ, ਰਿਦੈ ਬਿਬਿਚਾਰ ਕਤ ਸਿਹਜਾ ਬੁਲਾਈਐ।

*Poochhath Suhaagan Karam Hai Dhuhaagan[i] Kai, Ridhai Bibichaar Kath Sihjaa
Bulaaeai*

They ask the Suhaagan but their actions are of bad wife,
she has the wrong thoughts... so how can she call her Husband to her bed?

ਗਾਏ ਸੁਨੇ ਆਖੇ ਮੀਚੈ ਪਾਈਐ ਨ ਪਰਮਪਦੁ, ਗੁਰ ਉਪਦੇਸੁ ਗਹਿ ਜਉ ਲਉ ਨ ਕਮਾਈਐ॥੪੩੯॥

Gaae Sunae Aa[n]khae Meechai Paaeeai na Param padh[u]

Gur Updhaes[u] Gah[i] Jo[u] Lo[u] na Kamaaeai

By singing, listening, and closing their eyes... they cannot attain the Ultimate
State,

As they have not engrained and earned Guru Sahib's Teachings...

(Kabith Bhai Gurdaas Ji)

ਤੇਤੀਸਵੈ ਬਚਨ॥ (Thirty third Teaching)

ਮੂਲ ੩੩. ਰਹਿਰਾਸ ਦਾ ਪਾਠ ਕਰਕੇ ਖੜੋ ਕੇ ਅਰਦਾਸ ਕਰਨੀ।

Original Bachan: To stand & conduct an Ardaas after completing Rehraas Sahib,.

ਦੋਹਰਾ॥ (Doharaa)

ਸੰਖਯਾ ਕੇ ਰਹਰਾਸਿ ਗਿਰ; ਪਾਠ ਕਰੇ ਮਨ ਲਾਇ।

Sankhyaa Ko Rahraas[i] Gir Paatt Karae Laae[i]

ਖਲੇ ਹੁਇ ਅਰਦਾਸਿ ਕਰ; ਮਾਥਾ ਧਰਨ ਲਗਾਇ॥੩੪॥

Khalae Hue[i] Ardhaas[i] Kar Maathhaa Dhharan Lagaae[i]

Padh-arthh/Word by word:

Gir = Bani

Dhharan = Earth

Arthh/Meaning:

Recite Rehraas Sahib in the evening with great concentration of mind. Following this, one should face Guru Sahib then stand & conduct an Ardaas then one should bow down to Guru Sahib.

Parmaan/Evidence:

ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ॥

Aapae JaaNai Karae Aap Aapae AaNai Raas[i]; Vaheguru Themselves know,

They - Themselves act, They Themselves bring everything into place

ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਇ ਕੀਚੈ ਅਰਦਾਸਿ॥

Thisai Agai Naanakaa Khali-e[i] Keechai Ardhaas[i]

Stand before Guru Sahib and do an Ardaas

(Dhan Dhan Guru Angad Dev Sahib Ji in Raag Maaroo, Ang 1093)

OR

ਸੰਧਿਆ ਸੋ ਦਰੁ ਗਾਵਣਾ ਮਨ ਮੇਲੀ ਕਰ ਮੇਲ ਮਿਲੰਦੇ॥

Sa[n]dhhiaa So Dhar[u] GaavaNaa Man Maelee Kar Mael Mila[n]dhae

Sing So Dar (Rehraas Sahib) at the evening twilight time,

the mind merges and is made to sit in union with Guru Sahib

(Bhai Gurdaas Ji)

ਰਹਿਰਾਸ ਸਮੇ ਗੁਰੂ ਹੁਕਮ ਕੇ ਪਢਹਿ ਪ੍ਰੀਤ ਸਤਿ ਭਾਉ॥ ਪ੍ਰੇਮ ਸਹਿਤ ਰਸਨਾ ਰਟਹਿ ਪ੍ਰਗਟ ਮਿਲੀ ਮੁਹਿ ਆਉ॥

Rahiraas Samae Guroo Hukam Ko Patdah[i] Preeth Sath[i] Bhaao[u]

Praem Sahith Rasnaa Ratah[i] Pragat Milee Muh[i] Aao[u]

After reciting Rehraas Sahib, read Guru Sahib's Hukamnama Sahib with great love and devotion

(Rehitnama Bhai Prahilaadh Singh Ji)

ਚੌਤੀਸਵੇਂ ਬਚਨ॥ (Thirty Fourth Teaching)

ਮੂਲ ੩੪. ਸੌਣ ਸਮੇਂ ਸੋਹਿਲੇ ਦਾ ਪਾਠ ਕਰਨਾ।

Original Bachan: Recite Sohila Sahib upon bedtime.

ਦੇਹਰਾ॥ (Doharaa)

ਰਜਨੀ ਸੁਪਤਨ ਕਾਲ ਮੈ; ਸੋਹਿਲਾ ਮੁਖਹੁ ਅਲਾਇ।

Rajnee Supathan Kaal Mai Sohilaa Mukhah[u] Alaae[i]

ਬਾਣੀ ਕਰਤਿ ਬਖਾਨ ਜੇ; ਸਿਖ ਸਦਾ ਕਮਾਇ॥੩੫॥

BaaNee Karath[i] Bakhaan Jo Sikh Sadhaa Kamaae[i]

Padh-arthh/Word by word:

Rajanee = Night

Supathan = of/relating to sleeping

Kaal = Time

Arthh/Meaning:

Recite Sohila Sahib upon bedtime. Additionally, Gurbani teaches us to constantly do Naam Simran. Fall asleep while doing Naam Simran.

Parmaan/Evidence:

ਪਹਿਰ ਰਾਤ ਬੀਤ ਹੈ ਜਬਹੀ। ਸੋਹਿਲਾ ਪਾਠ ਕਰੈ ਸੋ ਤਬਹੀ॥

Pahir Raath Beeth Hai Jabhee; Sohilaa Paatt Karai So Thabhee

After the first quarter of the night has passed, Sohilaa Sahib should be recited (Rehitnama Bhai Dhaesaa Singh)

ਚਰਨ ਧੋਇ ਸੇਵਨ ਸਮੈ, ਕੀਰਤ ਸੋਹਿਲਾ ਗਾਇ। ਤੋਲ ਬੋਲ ਪੂਰਾ ਰਹੈ, ਸੋ ਖਾਲਸਾ ਸੁਹਾਇ।

Charan Dhho[e]i Sovan Samai Keerath Sohilaa Gaae[i]; Thol Bol Pooraa Rahai So Khaalsaa Suhaae[i]

Those who wash their feet at bedtime & sing Sohila Sahib, Know their words to be perfect, such is a beautiful Khalsa

(Khalsa Panchasika, Bava Sumaer Singh Ji)

ਪੈਤੀਸਵੈ ਬਚਨ॥ (Thirty Fifth Teaching)

ਮੂਲ ੩੫. ਕੇਸ ਨੰਗੇ ਨਹੀਂ ਰੱਖਣੇ।

Original Bachan: To not keep your hair uncovered

ਦੇਹਰਾ॥ (Doharaa)

ਨਗਨ ਕੇਸ ਕਬ ਨਹਿ ਰਖੈ; ਸਿਰ ਦਸਤਾਰ ਸਜਾਇ।

Nagan Kaes Kab nah[i] Rakhai Sir Dhasthaar Sajaae[i]

ਕੇਸਨ ਕੇ ਸਤਿਕਾਰ ਕਰਿ; ਸਿੱਖੀ ਰਹਿਤ ਕਮਾਇ॥੩੬॥

Kaesn Ko Sathikaar Kar[i] Sikhee Rahith Kamaae[i]

Arthh/Meaning:

Do not keep hair uncovered and keep a dastaar/turban adorned to earn the Sikh Rehat.

Parmaan/Evidence:

ਨਗਨ ਹੋਇ ਬਾਹਰ ਫਿਰਹਿ ਨਗਨ ਸੀਸ ਜੇ ਖਾਇ॥

ਨਗਨ ਪ੍ਰਸਾਦ ਜੇ ਬਾਟਈ ਤਨਖਾਹੀ ਬਡੇ ਕਹਾਇ॥

nagan Hoe[i] Baahar Phirah[i] nagan Sees Jo Khaae[i]

nagan Prasaadh Jo Baat aee Thankhaahee Bado Kahaae[i]

Whoever goes into public with hair uncovered, or eats while hair is uncovered, Whoever distributes prashaad while hair is uncovered...

Know them to be great Thankhaahee's [someone who has committed an offence which requires to go pesh in front of the Panj Piarae]

(Rehitnama Bhai Nand Laal Ji)

ਕੰਘਾ ਦੇਨਉ ਵਕਤ ਕਰ ਪਾਗ ਚੁਨਹਿ ਕਰ ਬਾਂਧਈ॥

Ka[n]ghaa Dhono[u] Vakath Kar Paag Chunah[i] Kar Baa[n]dhhae

Do Kangha Seva (comb your Kes) at both times and adorn your dastaar... one layer at a time...

(Bhai Nand Laal Ji)

ਛੱਤੀਸਵੇਂ ਬਚਨ॥ (Thirty Sixth Teaching)

੩੬. ਸਿੰਘਾਂ ਦਾ ਪੂਰਾ ਨਾਮ ਲੈ ਕੇ ਬੁਲਾਉਣਾ, ਅੱਧਾ ਨਹੀਂ।

Original Bachan: To call Singhs by their full name not half of their name.

ਦੇਹਰਾ॥ (Doharaa)

ਸਿਖ ਕੇ ਪੂਰਾ ਨਾਮ ਲੇਹਿ; ਜਬੈ ਬੁਲਾਵਹਿ ਕੇਇ।

Sikh Ko Pooraa Naam Laeh[i] Jabai Bulaavah[i] Koe[i]

ਖੰਡੇ ਪਾਹੁਲ ਛਕਹਿ ਜੇ; ਸਿੰਘ ਕੋਰ ਤਬ ਹੋਇ॥੩੭॥

Khandae Paahul Chhakah[i] Jo Singh Kaur Thab Hoe[i]

Arthh/Meaning:

Whenever calling a Sikh, one should never only say part of their name. When we are blessed with Khandy Di Pahul, Sikhs are given the name Singh or Kaur. These suffixes complete our names.

Parmaan/Evidence:

ਆਧ ਨਾਮ ਜੇ ਲੇਵਹਿ ਸਿਖ, ਸੇ ਤਨਖਾਹੀ ਮੂੜ੍ਹ।

Aadhh naam Jo Laevah[i] Sikh, So Thankhaahee Moorrh

ਜਮਪੁਰਿ ਵਾਸਾ ਪਾਇਗੇ, ਕਰੈ ਮਲੇਛੀ ਹੂੜ੍ਹ।

Jampur[i] Vaasaa Paaeigo Karai Malaechhee Hoorrh

(Mukthee-nama Bhai Sahib Singh Ji)

ਸੈਤੀਸਵੇਂ ਬਚਨ॥ (Thirty Seventh Teaching)

ਮੂਲੁ ੩੭. ਸ਼ਰਾਬ ਨਹੀਂ ਪੀਣੀ ਪਿਆਉਣੀ।

Original Bachan: To not drink alcohol nor to serve it.

ਦੇਹਰਾ॥ (Doharaa)

ਮਦਰਾ ਕੇ ਕਬ ਨ ਪੀਯੇ; ਅਵਰ ਪਿਯਾਏ ਨ ਭੂਲ।

Madhraa Ko Kab na Peeyae Avar Piyaae na Bhool

ਸੁਰਾਪਾਨ ਤੇ ਹਾਨਿ ਮਤਿ; ਸਭ ਕਲਮਲ ਕੇ ਮੂਲ॥੩੮॥

Suraapaan Thae Haan[i] Math[i] Sabh Kalmal Ko Mool

Arthh/Meaning:

Never drink alcohol nor serve it to someone else. By drinking this, our mental reasoning is destroyed and becomes the cause of sinning.

Parmaan/Evidence:

ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ॥ ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ॥

MaaNas[u] Bhariaa AaNiaa MaaNas[u] Bhariaa Aae[i];

Jith[u] Peethai Math[i] Dhoor[i] Hoe[i] Baral[u] Pavai Vich[i] Aae[i]

One person drinks a full bottle & another fills their cup.

Drinking in which takes our reasoning away and makes us go crazy

ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ ॥ ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥

AapaNaa Paraae[i]aa na PachhaaN aee Khasmah[u] Dhhakae Khaae[i]

Jith[u] Peethai Khasam[u] Visrai Dhargah Milai Sajaae[i]

That which makes us not distinguish between a close friend/family or stranger

And then have to be pushed around by others,

Drinking in which makes us forget our Beloved Vaheguru

and instead, face punishment in the afterlife...

(Dhan Dhan Guru Amardas Sahib Ji in Raag Bihaagrraa, Ang 554)

ਅੱਤੀਸਵੈ ਬਚਨ॥ (Thirty Eighth Teaching)

ਮੂਲ ੩੮. ਭਾਦਨੀ (ਸਿਰ ਮੁੰਨੇ) ਨੂੰ ਕੰਨਯਾ ਨਹੀਂ ਦੇਵਈ। ਉਸ ਘਰ ਦੇਵਈ ਜਿੱਥੇ ਅਕਾਲ ਪੁਰਖ ਦੀ ਸਿਖੀ ਹੋਵੇ।

Original Bachan: To not marry your daughter to a Bhaadhnee (someone who cuts their hair). Marry your daughter into a home where Akaal Purakh's Sikhi exists.

ਦੇਹਰਾ॥ (Doharaa)

ਕਰੇ ਬਯਾਹ ਨਿਜ ਸੁਤਾ ਕੇ; ਗੁਣ ਗ੍ਰਾਹੀ ਸਿਖ ਸੰਗਿ ।

Karae Byaah nij Suthaa Ko GuN Graahee Sikh Sa[n]g

ਤਿਸੁ ਸੰਗਿ ਸਾਕ ਨ ਕੀਜਈ; ਕੇਸਾਂ ਬਿਨਾ, ਕੁਸੰਗਿ॥੩੯॥

This[u] Sang[i] Saak na Keej aee Kaesaa[n] Binaa Kusang

Padh-arthh/Word by word:

GuN Graahee = Someone who takes away qualities/virtues

Arthh/Meaning:

The Sikh should marry their daughter by looking at the qualities/merits. They should never accept a rishta/marriage with someone who cuts their hair and goes to have bad sangat.

Parmaan/Evidence:

ਸਿਖ ਕੇ ਸਿਖ ਪੁਤ੍ਰੀ ਦਈ, ਸੁਧਾ ਸੁਧਾ ਮਿਲ ਜਾਇ॥ ਦਈ ਭਾਦਨੀ ਕੇ ਸੁਤਾ, ਅਹਿ ਮੁਖ ਅਮੀ ਚੁਆਇ॥

Sikh Ko Sikh Puthree Dhaee Sudhhaa Sudhhaa Mil Jaae[i]

Dhaee Bhaadhnee Ko Suthaa Ah[i] Mukh Ameer Chuaae[i]

A Sikh should wed their daughter to a Sikh it is like Amrit meeting with Amrit
Wedding daughter to a mona [hair cut], it is like Amrit being spilling out from the mouth

ਬਿਨਾ ਸਿੰਘ, ਸਿੰਘ ਦੇ ਸੁਤਾ ਅਜਾ ਕਸਾਈ ਸਾਕ॥ ਜਮ ਕੰਕਰ ਸੇ ਸਿਖ ਹੈ, ਜਨਮ ਹੋਤ ਸਤ ਕਾਕ॥

Bina Si[n]gh Si[n]gh Dhae Suthaa Ajaa Kasaaee Saak;

Jam Ka[n]kar So Sikh Hai Janam Hoth Sath Kaak

If a Singh does not build relationships with Singhs then it's like building relationships with a butcher,

That Sikh becomes like a messenger of death, as that person's child's life becomes wasted

(Rehitnama Bhai Daya Singh Ji)

ਕੰਨਿਆ ਦੇਵੈ ਸਿਖ ਕੇ, ਲੇਵਹਿ ਨਹ ਕਿਛੁ ਦਾਮ। ਸੋਈ ਮੇਰਾ ਸਿਖ ਹੋਇ, ਲੈ ਪਹੁੰਚੇ ਮਮ ਧਾਮ॥

Ka[n]niaa Dhaevai Sikh Kau Laevah[i] nah Kichh Dhhaam;

Soee Maeraa Sikh Hoe[i] Lai Pahu[n]chae Mam Dhhaam

When a Sikh weds their daughter, they do not take anything in exchange

They are truly my Sikh [if they do this] and they will reach my place [Sachkhand]

(Rehitnama Bhai Sahib Singh Ji)

ਕੰਨਯਾ ਬਿਆਹੇ ਸਿੰਘ ਕੇ, ਮੋਨਨ ਕੇ ਨਹਿ ਦੇਇ॥ ਸਿੰਘ ਸੁਮੇਰ ਅਕਾਲ ਪ੍ਰਿਅ, ਸੋ ਖਾਲਸਾ ਅਭੇਉ।

Ka[n]yaa Biaahae Si[n]gh Ko, Monan Ko nah[i] Dhae-e[i]

Si[n]gh Sumaer Akaal Priaa So Khaalsaa Abhaeo[u]

Wed your daughter to a Singh, not to a Mona

Bava Sumer Singh's Beloved is Akaal Purakh...

If they practice this then they will be known as the Fearless Khalsa

(Khalsa Panchaasika, Bava Sumaer Singh Ji)

ਉਨਤਾਲੀਸਵੇਂ ਬਚਨ॥ (Thirty Ninth Teaching)

ਮੂਲ ੩੯. ਸਭ ਕਾਰਜ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਤਾਬਿਆ ਤੇ ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਕਰਨੇ।

Original Bachan: To have all major life ceremonies done in the Presence of Sri Guru Granth Sahib Ji & based on Gurbani.

ਦੋਹਰਾ॥ (Doharaa)

ਸਭ ਕਾਰਜ ਕੇ ਕਰਨ ਮੈਂ; ਗੁਰੂ ਗ੍ਰੰਥ ਸਰਨਾਇ।

Sabh Kaaraj Kae Karan Mai[n] Guroo Granthh Sarnaae[i]

ਜੇ ਗੁਰਬਾਣੀ ਭਾਖ ਹੈ; ਕਰੈ ਸੁ ਹਿਤੁ ਚਿਤੁ ਲਾਇ॥੪੦॥

Jo GurbaaNee Bhaakh Hai Karai Su Hith[u] Chith[u] Laae[i]

Arthh/Meaning:

One should do all major ceremonies/tasks in the sanctuary/darbar of Sri Guru Granth Sahib Ji based on Gurbani with full love within the mind.

Parmaan/Evidence:

ਜਨਮ ਵਿਆਹ ਮ੍ਰਿਤਕ ਕਿਰਿਆ, ਗੁਰੂ ਗ੍ਰੰਥ ਅਨੁਸਾਰ। ਘੋੜੀ ਛੰਤ ਅਲਾਹੁਣੀ, ਪੜੈ ਖਾਲਸਾ ਸਾਰ।

Janam Viaah Mrithak Kiriaa, Guroo Gra[n]thh Anusaar; Ghorree Chha[n]d

AlaahuNee, Parrai Khaalsaa Saar

Complete the birth, marriage, death ceremonies according to Guru Granth Sahib Ji,

The Khalsa should read Ghoraae, Allahneea Baanees...

(Khalsa Panchaasika, Baavaa Sumaer Singh Ji)

ਪੀਰ ਸਰਵਰ ਸੀਤਲਾ, ਜੋਗੀ ਭੂਤ ਨ ਸੇਵ। ਗੁਰ ਸੇਵਿਹ ਸਭ ਕਾਜ ਮਹਿ, ਪਹੁੰਚੇ ਮਮ ਦਰ ਤੇਵ।

Peer Sarvar Seethlaa Jogee Bhooth na Saev, Gur Saevih Sabh Kaaj Mah[i]

Pahu[n]chae Mam Dhar Thaev

Don't serve/worship muslim saints, sarvar, yogis, ghosts etc..

Serve Guru Sahib in all tasks, then one can reach Guru Sahib's Gate

(Rehitnama Bhai Sahib Singh Ji)

ਚਾਲੀਸਵੇਂ ਬਚਨ॥ (Fortieth Teaching)

ਮੂਲ ੪੦. ਚੁਗਲੀ ਕਰ ਕੇ ਕਿਸੇ ਦਾ ਕੰਮ ਨਹੀਂ ਵਿਗਾੜਨਾ।

Original Bachan: To not gossip & ruin someone's work

ਦੇਹਰਾ॥ (Doharaa)

ਚੁਗਲੀ ਕਰਿ ਸਭ ਕਾਜ ਕੇ; ਨਹਿਨ ਬਿਗਾਰੈ ਕੇਇ।

Chuglee Kar[i] Sabh Kaaj Ko; nahin Bigaarai Koe[i]

ਭਲਾ, ਭਲੇ ਕੇ ਹੋਤ ਹੈ; ਬੁਰਾ ਬੁਰੇ ਕੇ ਹੋਇ॥੪੧॥

Bhalaa Bhalae Ko Hoth Hai Buraa Burae Ko Hoe[i]

Arthh/Meaning:

Don't ruin someone's good deeds by gossiping about them. Because: Bhalae = Those who do good deeds will receive rewards and those who do bad deeds will receive the consequences.

Parmaan/Evidence:

ਚੁਗਲੀ ਕਰ ਜੇ ਕਾਜ ਬਿਗਾਰਹਿ॥ ਧ੍ਰਿਗ ਤਿਸ ਜਨਮ ਸੁ ਧਰਮ ਬਿਸਾਰਹਿ॥

Chuglee Kar Jo Kaaj Bigaarah[i]; Dhhrig This Janam Su Dharam Bisaarah[i]

If someone wrecks someone else's work/tasks by gossiping, their birth was cursed as they let go of Dharam

(Rehitnama Bhai Nand Laal Ji)

ਇਕਤਾਲੀਸਵੇਂ ਬਚਨ॥ (Forty First Teaching)

ਮੂਲ ੪੧. ਕੋੜਾ ਬਚਨ ਕਰ ਕੇ ਕਿਸੇ ਦਾ ਹਿਰਦਾ ਨਹੀਂ ਦੁਖਾਉਣਾ।

Original Bachan: To not hurt someone's heart by speaking bitterly towards them.

ਦੋਹਰਾ॥ (Doharaa)

ਕਟਕ ਬਚਨ ਕੇ ਭਾਖ ਕਰਿ; ਪਰ ਚਿਤ ਨਹੀਂ ਦੁਖਾਇ।

Katak Bachan Ko Bhaakh Kar[i] Par Chith nahee[n] Dhukhaae[i]

ਜੇ ਪਰ ਕੇ ਦੁਖ ਦੇਤ ਹੈ; ਪ੍ਰਭੂ ਖੁਸ਼ੀ ਨਹਿ ਪਾਇ॥੪੨॥

Jo Par Ko Dhukh Dhaeth Hai Prabhoo Khusee nah[i] Paae[i]

Padh-arthh/Word by word:

Katak = Bitter

Bhaakh = Speaking

Arthh/Meaning:

Don't speak bitterly as it will cause someone's mind to go into a bad state. That who hurts someone else will not find the happiness of Guru Sahib.

Parmaan/Evidence:

ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀ ਦਾ ॥੧੩੦॥

Jae Tho[u] Pireeaa Dhee Sik Hiaao[u] na Ttaahae Kahee Dhaa

If you desire to meet Your Beloved then do not break anyone's Heart

(Salok Bhagat Fareed Ji, Ang 1384)

ਬਯਾਲੀਸਵੇਂ ਬਚਨ॥ (Forty Second Teaching)

ਮੂਲ ੪੨. ਦਰਸ਼ਨ ਯਾਤਰਾ ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਹੀ ਕਰਨੀ।

Original Bachan: To only go on pilgrimage to see Gurdwaras.

ਦੇਹਰਾ॥ (Doharaa)

ਜਹਾਂ ਜਹਿੰ ਗੁਰ ਕੇ ਥਾਨ ਹੈ; ਗਮਨੇ, ਦਰਸਨ ਆਸ।

Jahaa[n] Jah[in] Gur Kae Thhaan Hai Gamnae Dharsan Aas

ਪੜੇ ਸੁਣੇ ਇਤਿਹਾਸ ਕੇ; ਸਰਧਾ ਹੁਇ ਮਨ ਸਾਚ॥੪੩॥

Parrae SuNae Ithihaas Ko Sardhhaa Hue[i] Man Saach

Arthh/Meaning:

One should go to wherever there are Gurdwaras attached to Guru Sahib's History. Go to learn about Guru's History and to physically behold these Gurdwaras. It will allow for the mind to have real faith/devotion.

Parmaan/Evidence:

ਵੈਸਾਖੀ ਦੀਪਮਾਲਾ ਅੰਮ੍ਰਿਤਸਰ ਕਰੇ, ਹੋਲਾ ਅਨੰਦਪੁਰ ਕਰੇ। ਅਬਚਲ ਨਗਰ ਜਾਇ, ਕੁਲ ਸੰਬੂਹ ਤਰੇ॥

Vaisaakhee Dheepmaalaa A[n]mrithsar Karae Holaa Ana[n]dhpur Karae;

Abchal nagar Jaae[i] Kul Sa[n]booh Tharae

For Vaisakhi a Sikh should light diva's at Amritsar, Holi Mohalla should be celebrated at Anandpur Sahib... In order to save their family, one should go to Hazur Sahib

(Rehitnama Bhai Daya Singh Ji)

ਹੈ ਅਨੰਦਪੁਰ ਪਰਮ ਸੁਹਾਵਨ। ਅੰਮ੍ਰਿਤਸਰ ਸੁਭ ਸਭ ਮਨ ਭਾਵਨ। ਹਰਿਮੰਦਰ ਪਟਨੇ ਮੈਂ ।

Hai Ana[n]dhpur Param Suhaavan; A[n]mrithsar Subh Sabh Man Bhaavan;

Har[i]ma[n]dhar Patnae Mai[n]

Anandpur Sahib is the most beautiful, Amritsar Sahib is great as it pleases everyone's minds, There is Harmandhir in Patna Sahib...

ਦੱਖਣ ਅਬਚਲ ਨਗਰ ਸੂ ਹੋਈ। ਤਹਾਂ ਜਾਇ ਪ੍ਰਕਰਮਾ ਕਰੈ। ਜਥਾਸਕਤਿ ਕੁਛ ਭੇਟਾ ਧਰੈ।

ਦੇ ਅਰਦਾਸ ਨਿਵਾਵੈ ਸੀਸ। ਮਨ ਮੈ ਧਯਾਵੈ ਗੁਰ ਜਗਦੀਸ

DhakhaN Abchal nagar Soo Hoe; Thahaa[n] Jaae[i] Prakarmaa Karai;

Jathhaa Shakth[i] Kuchh Bhaetaa Dharai; Dhae Ardhaas nivaavai Sees;

Man Mai Dhyaavai Gur Jagdhees

In the South, there is Abchal Nagar [Hazur Sahib], reaching there one should do a parkarma...

Make an offering/donation with that which you are capable of offering...
Conduct an ardaas with head lowered... within the mind one should
concentrate on Guru Sahib - the Master of the World
(Bhai Dhaesaa Singh Ji)

ਤ੍ਰੈਤਾਲੀਸਵੈ ਬਚਨ। (Forty Third Teaching)
ਮੂਲ ੪੩. ਬਚਨ ਕਰ ਕੇ ਪਾਲਣਾ।

Original Bachan: To stand by your words (lit. Follow up with your commitments after promising them)

ਦੇਹਰਾ॥ (Doharaa)

ਕਰੇ ਬਚਨ ਕੇ ਪਾਲਨਾ; ਹੁਕਮ ਕਯੋ ਗੁਰਿ ਸਾਚ।

Kahae Bachan Ko Paalnaa Hukam Kayo Gur[i] Saach

ਬਚਨ ਕਰੇ ਪਾਲੈ ਨਹੀਂ; ਸੇ ਜਾਨਹੁ ਸਿਖ ਕਾਚ॥੪੪॥

Bachan Karae Paalai nahee So Jaanah[u]

Arthh/Meaning:

Guru Sahib's command is to do what you have said (stand by your words). The Sikh that does this is a true Sikh. That person who makes a promise or gives their word then does not fulfill it, their conscience is weak.

Parmaan/Evidence:

ਸੂਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ ॥

Soorbeer Bachan Kae Balee

The Brave are those who live by their word

(Dhan Dhan Guru Arjan Dev Sahib Ji in Raag Aasaa, Ang 392)OR

ਬਚਨ ਕਰੇ ਤੇ ਖਿਸਕਿ ਜਾਇ ਬੇਲੇ ਸਭੁ ਕਚਾ॥

Bachan Karae Thae Khisk[i] Jaae[i] Bolae Sabh[u] Kachaa

If they give their word then back out then know them to be weak/false

(Dhan Dhan Guru Arjan Dev Sahib Ji in Raag Maaroo, Ang 1099)

OR

ਕਰੈ ਬਚਨ ਜੇ ਪਾਲਹਿ ਨਾਹੀ॥ ਗੋਬਿੰਦ ਸਿੰਘ ਤਿਸੁ ਠਉਰ ਕਤ ਨਾਹੀ॥

Karai Bachan Jo Paalah[i] naahee; Gobi[n]dh Si[n]gh This[u] Ttour Kath naahee

Those who do not follow through with their words, they have no place with Guru Gobind Singh Ji

(Rehitnama Bhai Nand Laal Ji)

ਚੌਆਲੀਸਵੇਂ ਬਚਨ॥ (Forty Forth Teaching)

ਮੂਲ ੪੪. ਅਤਿਥੀ, ਪ੍ਰਦੇਸੀ, ਲੋੜਵੰਦ, ਦੁਖੀ, ਅਪੰਗ ਮਨੁੱਖ ਦੀ ਯਥਾਸ਼ਕਤ ਸੇਵਾ ਕਰਨੀ

Original Bachan: To serve guests, travellers, the needy, the suffering, the disabled based on your ability.

ਦੇਹਰਾ॥ (Doharaa)

ਦੁਖੀ ਅਤਿੱਥੀ ਲੋੜਵੰਦ; ਪਰਦੇਸੀ ਰੂ ਅਪੰਗ

Dhukhee Athithhee Lorrvandh Pardhaesee Roo Apang

ਯਥਾਸਕਤਿ ਤਿਹ ਸੇਵਨਾ: ਖੁਸੀ ਹੋਇ ਸਰਬੰਗ॥੪੫॥

Yathhaasakath Thih Saevnaa Khusee Hoe[i]

Padh-arthh/Word by word:

Athithhee = One whose time of arrival(thitheer) had not been set i.e. an unexpected guest. This is referring to those Sadhus/or the poor who would arrive at one's

door asking for alms.

Apang = Disabled

Arthh/Meaning:

Guests who have arrived all of the sudden, those who are suffering, the needy, the travelers and disabled they should all be served as best as you can based on your [financial, physical, emotional, etc. capacity]. This will help you attain happiness.

Parmaan/Evidence:

ਆਪ ਸਿੰਘ ਜੁ ਰਾਜਾ ਹੋਈ। ਨਿਰਧਨ ਸਿੰਘਨ ਪਾਲੈ ਸੋਈ।

Aap Si[n]gh Ju Raajaa Hoe; nirdhhan Si[n]ghan Paalai Soe

The Singh who lives like/is a King, they take care of the financially lacking Singhs

ਨਿਰਧਨ ਖਾਲਸੇ ਨੇਹੁ ਲਗਾਵੈ। ਧਨ ਬਾਜੀ ਦੇ ਪ੍ਰੀਤਿ ਬਢਾਵੈ॥

Nirdhhan Khaalsae naeh[u] Lagaavai; Dhhan Baajee Dhae Preeth[i] Batdaavai

They have love for the financially lacking Khalsa,

when they give wealth and horses... they are increasing their love

ਪਰਦੇਸੀ ਸਿੰਘਨ ਜਬ ਦੇਖੈ। ਇਨ ਕੀ ਸੇਵਾ ਕਰਹਿ ਬਿਸੇਖੈ।

Pardhaesee Si[n]ghan Jab Dhaekhai; In Kee Saevaa Karah[i] Bisaekhai

If you see any foreign Singhs, you should especially do their seva

(Rehitnama Bhai Dhaesaa Singh Ji)

ਅਤਿਥੀ ਦੇਖ ਨਹ ਦੇਵਹਿ ਦਾਨੁ॥ਸੇ ਨਹਿ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ॥

*Athithhee Dhaekh nah Dhaevah[i] Dhaan; So nah[i] Paavah[i] Dhargah[i]
Maan[u]*

Seeing a sudden guest but don't give them anything then you will not find
honour in Vaheguru's Court

(Bhai Nand Laal Ji)

ਤੇਸਾ ਧਰਮ ਕਾ ਬਾਂਧਹੁ ਭਾਈ॥ ਹਰਿ ਦਰਗਹਿ ਮਹਿ ਹੋਇ ਸਹਾਈ॥

*Thosaa Dharam Kaa Baa[n]dhhah[u] Bhaaee; Har[i] Dhargah[i] Mah[i] Hoe[i]
Sahaaee*

Keep a treasury of righteousness, Oh brother!

It will come to support you in Vaheguru's Court

ਧਰਮ ਕਾ ਤੇਸਾ ਇਉਂ ਜਾਨੇ ॥ ਭੁਖੇ ਨੰਗੇ ਕੀ ਸੇਵਾ ਮਾਨੇ॥

Dharam Kaa Thosaa lo[un] Jaano; Bhukhae na[n]gae Kee Saevaa Maano

Know a treasury of righteousness to be
of serving the hungry and needy...

(Bhai Nand Laal Ji)

ਪੈਤਾਲੀਸਵੈ ਬਚਨ॥ (Forty Fifth Teaching)

ਮੂਲ ੪੫. ਧੀ ਦੀ ਕਮਾਈ / ਧਨ ਬਿਖ ਕਰ ਜਾਣਨਾ।

Original Bachan: Know your daughter's wealth as poison

ਦੇਹਰਾ॥ (Doharaa)

ਸੁਤਾ ਕਮਾਈ ਦਰਬ ਬਿਖ; ਜਾਣੇ, ਇਹ ਗੁਰ ਬੈਨ।

Suthaa Kamaaee Dharab Bikh JaaNae Ih Gur Bain

ਗੁਰ ਪ੍ਰਸੰਨਤਾ ਸਿੱਖ ਪਰ; ਹੋਇ ਅਧਿਕ ਮਨ ਚੈਨ॥੪੬॥

Gur Prasanthaa Sikh Par Hoe[i] Adhhik Man Chain

Arthh/Meaning:

Understand Guru Sahib's Command and know the daughter's wealth as poison. In this way, the Sikh and Guru Ji become pleased. The mind will be at peace in this way.

[TN: There were some Sikhs who read this at Experience Sikhi camp and they felt that maybe this was a Bachan for that specific time. Nowadays, people leave India as their daughters get settled in foreign countries. The daughters then sponsor their parents and then the parents live off of their daughter/son in law's earnings. Daas had asked Giani Ji about this prompt from Sangat. They said that in older times when people used to visit their daughter's married home, they would eat very little and try to give her more than they would consume. They then also added that Maharaj wanted their Khalsa to be hardworking. They shouldn't be reliant on others if they are still able to work. Even if someone has a special situation where they are staying at their daughter's or sister's place/living off their earnings, they are still incurring a Karmic debt. For them, they should do as much Gurbani Uchaaran & Naam Simran while there.

As per:

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਦੁਖ ਉਤਰੇ ਗੁਰਿ ਨਾਮੁ ਦੀਓ ਰਿਨੁ ਲਾਥਾ ॥੧॥

Janam Janam Kae Kilbikh Dhukh Uthrae Gur[i] naam DheeO Rin Laathhaa

The sins & suffering of multiple births have went been lifted away

Through Guru Sahib's Naam, this debt has been lifted...

(Dhan Dhan Guru Ramdaas Sahib Ji in Raag Aasaa, Ang 444)

ਮਨਮੁਖ ਕਰਜੁ ਚੜਿਆ ਬਿਖੁ ਭਾਰੀ ਉਤਰੈ ਸਬਦੁ ਵੀਚਾਰੇ ॥

Manmukh Karaj[u] Charrriaa Bikh[u] Bhaaree Uthrai Sabadh[u] Veecharae

The Manmukh's heavy debt of poison has been lifted by doing vichaar of Shabad

(Dhan Dhan Guru Ramdaas Sahib Ji in Raag Nat Naarain, Ang 981)]

Parmaan/Evidence:

ਧੀ ਭੈਣ ਕਾ ਪੈਸਾ ਖਾਇ॥ਗੋਬਿੰਦ ਸਿੰਘ ਧੱਕੇ ਜਮ ਲਾਇ॥

Dhee BhaiN Kaa Paisaa Khaae[i]; Gobi[n]dh Si[n]gh Dhhakae Jam Laae[i]

Eating the money of daughters & sisters,

Guru Sahib says: they will face pushes from the messenger of Death

(Rehitnama Bhai Nand Laal Ji)

ਛਯਾਲੀਸਵੇਂ ਬਚਨ॥ (Forty Sixth Teaching)

ਮੂਲ - ੪੬. ਦਿਖਾਵੇ ਦੇ ਸਿੱਖ ਨਹੀਂ ਬਣਨਾ।

Original Bachan = To not become a Sikh from only appearance

ਦੋਹਰਾ॥ (Doharaa)

ਭੇਖਧਾਰਿ ਸਿਖ ਨਹਿ ਬਣੈ; ਤਯਾਗ ਦੰਭ ਕੀ ਰੀਤ।

Bhaekhdhhaar[i] Sikh nah[i] BaNai Thyaag Dhanbh Kee Reeth

ਜਿਵ ਘਟ ਕੇ ਮੁਖ ਦੁਗਧ ਹੈ; ਅੰਤਰ ਬਿਖ, ਤਿਵ ਪ੍ਰੀਤ॥੪੭॥

Jiv Ghat Kae Mukh Dhughadhh Hai Anthar Bikh Thiv Preeth

Padh-arthh/Word by word:

Bhaekh Dhhaar[i] = In order to deceive others and to hide their own truth, someone takes on a false appearance

Dhugadhh = That which is milked (choiya hoiya) ie milk

Parmaan/Evidence:

ਭੇਖ ਦਿਖਾਏ ਜਗਤ ਕੇ ਲੋਗਨ ਕੇ ਬਸ ਕੀਨ॥

Bhaekh Dhikhaa ae Jagath Ko Logan Ko Bas Keen;

Those who put an act to the world in order to please others

[deceive about their true self]

ਅੰਤ ਕਾਲ ਕਾਤੀ ਕਟਿਓ ਵਾਸ ਨਰਕ ਮੇ ਲੀਨ॥

A[n]th Kaal Kaathee KatiO Vaas narak Mo Leen

They will live in hell when the sword of death chops their head...

(Bachithar Naatak)

ਸੈਤਾਲੀਸਵੇਂ ਬਚਨ॥ (Forty Seventh Teaching)

ਮੂਲ ੪੭. ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਸੰਗ ਨਿਬਾਹੁਣੀ। ਕੇਸਾਂ ਨੂੰ ਗੁਰੂ ਸਮਾਨ ਜਾਣ ਕੇ ਅਦਬ ਕਰਨਾ।
Original Bachan: To maintain Sikhi within every hair & breath of life till we physically die. Know the Kes as equal to Guru Sahib and respect in this way.

ਦੋਹਰਾ॥ (Doharaa)

ਸਿਖੀ ਕੇਸ ਸੁਆਸ ਸੰਗ; ਨਿਭੇ, ਕਰਹਿ ਅਰਦਾਸ।

Sikhee Kaes Suaas Sang nibhae Karah[i] Ardhaas

ਗੁਰ ਸਮ ਛਾਪ ਪਛਾਨ ਕੈ; ਕੇਸ ਅਦਬ ਰਖ ਪਾਸ॥੪੮॥

Gur Sam Chhaap Pachhaan Kai Kaes Adhab Rakh Paas

Arthh/Meaning:

Let Gursikhi course through all of hairs and my remaining breaths. Let us do ardaas for this for the rest of our life. Kes Uncut Hair are Guru Sahib's Symbol/Sign. Know them to represent Guru Sahib and respect in this way.

Note: Do not throw away Kes in a dirty place ie Garbage etc. they should be cremated/offered into water.

ਅਠਤਾਲੀਸਵੇਂ ਬਚਨ॥ (Forty Eighth Teaching)

ਮੂਲ ੪੮. ਚੋਰੀ, ਯਾਰੀ, ਠੱਗੀ, ਧੋਖਾ, ਦਗਾ ਨਹੀਂ ਕਰਨਾ।

Original Bachan: To not steal, to not adulterate, to not deceive nor backstab.

ਦੋਹਰਾ॥ (Doharaa)

ਚੋਰਿ ਜਾਰਿ ਠੱਗੀ ਦਗਾ; ਧੋਖਾ ਨਹੀਂ ਕਮਾਇ।

Chor[i] Jaar[i] Ttagee Dhagaa Dhhokhaa nahee Kamaae[i]

ਯਹਿ ਸਭਿ ਐਗੁਣ ਛਾਡਿ ਕੈ; ਗੁਰੂ ਬਚਨ ਚਿਤੁ ਲਾਇ॥੪੯॥

Yah[i] Sabh[i] AuguN Chhaad[i] Kai Guroo Bachan Chith[u]

Padh-arthh/Word by word:

Jaar[i] = Yaaree = bad relations ie dating (inclusive of anything that passes the activity of dating as well) Adulteration/love affairs

Ttaggee = To take away wealth right in front of someone's eyes [through fraud]

Dhhagaa = Deception

Dhhokhaa = Backstabbing a friend

Arthh/Meaning:

The Karma of bad qualities/acts should not be earned including: stealing, adulterating [sexual relations & actions leading upto this], fraud, cheating, deception etc.

Let go of these bad actions/traits and keep Guru Sahib's Bachans in mind.

Parmaan/Evidence:

ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ॥

Lakh Choreeaa Lakh Jaareeaa Lakh Koorreeaa Lakh Gaal[i]

Thousands of robberies, thousands of acts of adultery, thousands of acts of falsehood, thousands of swears/cusses/curses/insults.

ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ॥

Lakh Ttageeaa Pahinaameeaa Raath[i] Dhinass[u] Jeeaa naal[i]

Thousands of deceptions, secret acts... day and night against other beings...

(Aasaa Kee Vaar)

OR

ਚੇਰ ਜਾਰ ਜੁਆਰ ਪੀੜੇ ਘਾਣੀਐ॥

Chor Jaar Jooaar Peerrae GhaaNeeai

The robbers, adulterers, gamblers are pressed like seeds in the mill

(Dhan Dhan Guru Nanak Dev Sahib Ji in Raag Malaar, Ang 1287)

ਉਨਚਾਸਵੇਂ ਬਚਨ॥ (Forty Ninth Teaching)

ਮੂਲ ੪੯. ਗੁਰਸਿੱਖ ਦਾ ਇਤਬਾਰ ਕਰਨਾ।

Original Bachan: To trust a Gursikh

ਦੋਹਰਾ॥ (Doharaa)

ਗੁਰਸਿਖ ਪਰ ਇਤਬਾਰ ਕਰ; ਜਿਹ ਭਉ ਹਰਿ, ਮਨ ਮਾਹਿ।

Gursikh Par Eithbaar Kar Jih Bho[u] Har[i] Man Maah[i]

ਐਸਾ ਗੁਰਸਿਖ ਰੂਪ ਗੁਰੁ; ਕਛੁ ਅੰਦੇਸੇ ਨਾਹਿ॥੫੦॥

Aisaa Gursikh Roop Guru Kachhoo Andhaeso naah[i]

Arthh/Meaning:

Trust a Gursikh who fears ParamAatma Vaheguru because such a sikh is without doubt the Form of Guru Sahib.

Parmaan/Evidence:

Bhai Gurdaas Ji describe the qualities of the perfect Gursikh:

ਧੰਨਿ ਧੰਨਿ ਗੁਰਸਿਖ ਸੁਨਿ ਗੁਰਸਿਖ ਭਏ, ਗੁਰਸਿਖ ਮਨ ਗੁਰਸਿਖ ਮਨ ਮਾਨੇ ਹੈ॥

Dhha[n]n[i] Dhha[n]n[i] Gursikh Sun[i] Gursikh Bhae, Gursikh Man Gursikh Man Maanae Hai

Blessed Blessed is that Gursikh who listened to Gursikhs teachings and became a Gursikh, The Gursikh followed the teachings and then within their minds accepted Guru Sahib's teachings

ਗੁਰਸਿਖ ਭਾਇ ਗੁਰਸਿਖ ਭਾਉ ਚਾਉ ਰਿਦੈ, ਗੁਰਸਿਖ ਜਾਨਿ ਗੁਰਸਿਖ ਜਗ ਜਾਨੇ ਹੈ॥

Gursikh Bhaae[i] Gursikh Bhaao[u] Chao[u] Ridhai, Gursikh Jaan[i] Gursikh Jag Jaanae Hai

The Gursikh loves Guru Sahib, within their Heart is Love and Eagerness for Guru Sahib, By realizing Guru Sahib, the Gursikh becomes known throughout the world

ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲੈ ਗੁਰਸਿਖ ਪੂਰਨ ਹੁਇ, ਗੁਰਸਿਖ ਪੂਰਨ ਬ੍ਰਹਮ ਪਹਿਚਾਨੇ ਹੈ॥

Gursikh Sa[n]dhh Milai Gursikh Pooran Hue[i], Gursikh Pooran Braham Pahichaanae Hai

The Gursikh is able to unite with Guru Sahib and become a perfect Gursikh,

The Gursikh is able to recognize Brahm Vaheguru completely

ਗੁਰਸਿਖ ਪ੍ਰੇਮ ਨੇਮ ਗੁਰਸਿਖ ਸਿਖ ਗੁਰ ਸੇ ਹੰ ਸੇਈ ਬੀਸ ਇਕੀਸ ਉਰਿ ਆਨੇ ਹੈ॥੧੪੯॥

Gursikh Praem naem Gursikh Sikh Gur So Ha[ng] Soee Bees Ikees Our[i] Aanae Hai

The Gursikh loves their routine of following Guru Sahib's Teachings, Gursikh becomes from the Sikh to the Guru as they realize that is their True Form, They are able to take the steps to get to the One Parameshwar Vaheguru and then Vaheguru resides in Their Heart.

ਪੰਚਾਸਵੇਂ ਬਚਨ॥ (Fiftieth Teaching)

ਮੂਲ ੫੦. ਝੂਠੀ ਗਵਾਹੀ ਨਹੀਂ ਦੇਈ।

Original Bachan: To not provide a false witness

ਦੋਹਰਾ॥ (Doharaa)

ਝੂਠ ਗਵਾਹੀ ਨਹ ਦਿਵੈ; ਸਭਾ ਕਚਿਹਰੀ ਥਾਨ।

Jhooth Gavaahee nah Dhivai Sabhaa Kachiharee Thhaan

ਪ੍ਰਭ ਸੁਣਦਾ ਸਦ ਵੇਖਦਾ; ਦੇਵੈ ਸਜਾ ਮਹਾਨ॥੫੧॥

Prabh SuNdhaa Sadh Vaekhdhaa Dhaevai Sajaa Mahaan

Padh-arthh/Word by word:

Gavaahee = Witness

Thhaan = Place

Arthh/Meaning:

Do not provide a false witness at any court, gathering, dealing etc. This is because Parameshwar Vaheguru always listens and sees our actions and will give punishment based on our actions.

Parmaan/Evidence:

ਲੈ ਕੈ ਬਢੀ ਦੇਨਿ ਉਗਾਹੀ, ਦੁਰਮਤਿ ਕਾ ਗਲਿ ਫਾਹਾ ਹੇ॥੩॥

Lai Kai Batdee Dhaen[i] Ugaahae, Dhurmah[i] Kaa Gal[i] Phaahaa Hae

Taking bribes, they provide a false testimony,

they have the noose of wrong thinking around their neck

(Dhan Dhan Guru Nanak Dev Sahib Ji in Raag Maaroo, Ang 1032)

ਬਢੀ ਲੇ ਕਰ ਨਯਾਯ ਨ ਕਰੀਏ। ਝੂਠੀ ਸਾਖਾ ਕਬਹਿ ਨ ਭਰੀਏ

Batdee Lae Kar Nyaay na Karee ae; Jhoothee Saakhaa Kabah[i] na Bharee ae

Never take bribe to stop justice from happening,

Never bear false witness...

(Rehitnama Bhai Dhaesaa Singh Ji)

ਇਕਿਆਨਵੇਂ ਬਚਨ॥ (Fifty First Teaching)

ਮੂਲ ੫੧. ਝੂਠ ਨਹੀਂ ਕਹਿਣਾ / ਬੋਲਣਾ।

Original Bachan: To not tell lies nor spread falseness

ਦੋਹਰਾ॥ (Doharaa)

ਮਿਥਿਆ ਕਬਹੂ ਨ ਬੋਲਣਾ; ਕਹਯੇ ਸਿਖਨਿ ਸੋਂ ਬਾਦ।

Mithhiala Kabah[u] na BolNaa Kahyo Sikhani So[n] Baadh

ਜਹਾਂ ਝੂਠ ਤਹ ਪਾਪ ਹੈ; ਧਰਮ ਨ ਤਿਸ ਮਹਿ ਰਾਂਚ॥੫੨॥

Jahaa[n] Jhooth Thah Paap Hai Dhharam na This Mah[i] Raa[n]ch

Padh-arthh/Word by word:

Mithhiala = False

Raanch = Even a pinch of

Arthh/Meaning:

Guru Sahib commands their Gursikhs to never lie. Wherever there is a lie, there is often a sin attached with it. It leads to not even a pinch of Dharam/righteousness left.

Parmaan/Evidence:

ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਝੂਠੁ ਤਹ ਪਾਪੁ॥

Kabeeraa Jahaa Giaan[u] Thah Dhharam[u] Hai Jahaa Jhooth[u] Thah Paap[u]

Bhagat Kabeer Ji: wherever there is spiritual realization, there is Dharam...

Wherever there is falsehood, there is sin...

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

Jahaa Lobh[u] Thah Kaal[u] Hai Jahaa Khimaa Thah Aap[i]

Where there is greed, there is death...

Where there is forgiveness, there is Vaheguru Themselves

(Bhagat Kabeer Ji's Saloks, Ang 1372)

OR

ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੂਠੁ ਨ ਬੋਲੀਐ॥

Boleeai Sach[u] Dhharam[u] Jhooth[u] na Boleeai

Speak the Righteous Truth, don't tell lies/falsehood

ਜੇ ਗੁਰੂ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ॥

Jo Guroo Dhasai Vaat Mureedhaa Joleeai

The Sikh must walk on the path which Guru Sahib has instructed us to walk on
(Bhagat Fareed Ji in Raag Aasaa, Ang 488)

OR

ਹਮੂ ਮਰਦ ਬਾਯਦ ਸਵਦ ਸੁਖਨਵਰ॥

Hamoo Mardh Baayadh Shavadh Sukhnavar

That man is needed who acts upon what they say...

ਨ ਸਿਕਮੇ ਦਿਗਰ ਦਰ ਦਹਾਨਿ ਦਿਗਰ ॥੫੫॥

na Sikmae Dhigar Dhar Dhahaan[i] Dhigar

Not someone who has something else in their heart

And something else coming out of their mouth

(Zafarnamah Sahib)

OR

ਝੂਠ ਨ ਬੋਲਹਿ ਨਹ ਸੁਣਹਿ, ਝੂਠ ਨ ਕਰਹਿ ਪ੍ਰੀਤ॥

Jhooth na Bolah[i] nah SuNah[i], Jhooth na Karah[i] Preeth

Don't speak lies/falsehood nor listen to it, don't have love for falsehood

ਸਚੁ ਕਮਾਵਹਿ ਸੰਗਤੀ, ਸਚੀ ਪਾਲਹਿ ਰੀਤ॥

Sach[u] Kamaavah[i] Sa[n]gathee, Sachee Paalah[i] Reeth

Earn the Truth in Sangat, nourish the true ways

(Rehitnama Bhai Sahib Singh Ji)

ਬਾਵਨੋਂ ਬਚਨ॥ (Fifty Second Teaching)

ਮੂਲ ੫੨. ਲੰਗਰ ਪਰਸ਼ਾਦਿ ਇਕ ਰਸ ਵਰਤਾਉਣਾ।

Original Bachan: To distribute Langar/Parshaad in equitable quantities to all.

ਦੋਹਰਾ॥ (Doharaa)

ਲੰਗਰ ਗੁਰੂ ਪਰਸ਼ਾਦ ਕੇ, ਇਕ ਰਸ ਸਭ ਵਰਤਾਇ।

Langar Guru Parshaadh Ko Ik Ras Sabh Varthaae[i]

ਸੁਭਾ ਸ਼ਾਮ ਕਛੁ ਭੇਦੁ ਬਿਨ, ਨਹਿ ਕੀਜੈ ਅਲਸਾਇ ॥੫੩॥

Subhaa Shaam Kachh[u] Bhaedh[u] Bin nah[i] Keejai Alsaae[i]

Arthh/Meaning:

Distribute Guru Sahib's Langar and Karraah Prashaad equally to the Sangat and without any laziness.

Parmaan/Evidence:

ਜੇ ਪ੍ਰਸ਼ਾਦ ਕੇ ਬਾਂਟ ਹੈ, ਮਨ ਮਹਿ ਧਾਰਹਿ ਲੋਭ ॥ ਕਿਸੈ ਥੋੜਾ ਕਿਸੈ ਅਗਲਾ, ਸਦਾ ਰਹਹਿ ਤਿਸੁ ਸੇਗ॥

Jo Prasaadh Ko Baa[n]t Hai, Man Mah[i] Dhharah[i] Lobh;

Kisai Thhorraa Kisai Aglaa, Sadhaa Rahah[i] This[u] Sog

If someone becomes greedy when distributing Karraa Prasaadh

Distributes more for one person than another then they will remain sad

(Rehitnama Bhai Nand Laal Ji)

ਜੇ ਪ੍ਰਸ਼ਾਦ ਕਾ ਬਾਂਟਾ ਕਰਈ। ਸਮ ਵਰਤਾਰਾ ਸਬ ਕਰ ਧਰਈ। ਘਾਟ ਬਾਢ ਕਤਹੂੰ ਨ ਦੇਵਹਿ। ਰਹਿਤਵੰਤ ਸਿੰਘ ਸੇ ਲੇਵਹਿ।

Jo Prasaadh Kaa Baa[n]taa Karaee; Sam Varthaaraa Sab Kar Dhharaae; Ghaat

Baatd Kathahoo[n] na Dhaevah[i]; Rahithva[n]th Si[n]gh So Laevah[i]

Call them a Rehit keeping Singh who distributes prashaad equitably to everyone,

They never give less or more to certain people

(Rehitnama Bhai Dhaesaa Singh Ji)

ਪ੍ਰਿਥਮ ਗੁਰੋ ਕੇ ਭੋਗ ਹਿਤ, ਭਾਂਜਨ ਸੁਧ ਮੰਗਾਇ। ਜੇ ਜੇ ਲੰਗਰ ਕੀਨ ਹੈ, ਸੇ ਸਭ ਤਰ੍ਹਾਂ ਧਰਾਇ।

Prithham Guro[n] Ko Bhog Hith, Bhaa[n]jan Sudhh Ma[n]gaae[i]

Jo Jo La[n]gar Keen Hai, So Sabh Tharhaa[n] Dhharaae[i]

First have Guru Sahib enjoy and place a distribution in a clean dish,

That which is being served in the Langar, have that all placed by Maharaj

ਤਿਹ ਕਰ ਗੁਰ ਕੇ ਭੋਗ ਲਗਾਵੈ। ਗੁਰ ਕੇ ਰੂਪ ਰਿਦ ਮਾਹਿ ਧਰਾਵੈ।

Thih Kar Gur Ko Bhog Lagaavai; Gur Ko Roop Ridh Maah[i] Dharaavai

Have Maharaj enjoy the dishes in this way, Keep Guru Sahib's Form in the Heart
this way

ਗੁਰੂ ਗ੍ਰੰਥ ਮੇ ਭੇਦ ਨ ਕਾਈ। ਗ੍ਰੰਥ ਹੋਇ ਤਉ ਨਿਕਟਿ ਰਖਾਈ।

Guroo Gra[n]thh Mo Bhaedh na Kaaee; Gra[n]thh Hoe[i] Tho[u] nikat[i]

Rakhaaee

Do not keep any difference between Guru Sahib and Guru Granth Sahib, if
Guru Granth Sahib are present then keep with Maharaj

ਤਾਂ ਪਾਛੇ ਖਾਲਸੇ ਬੁਲਾਵੈ। ਲੰਗਰ ਨਿਕਟੇ ਪਾਂਤ ਬਨਾਵੈ।

Thaa[n] Paachhae Khaalsae Bulaavai; La[n]gar nikatae Paa[n]th Banaavai

Following this then call the Khalsa, have them sit in pangat near langar

ਸਮ ਵਰਤਾਰਾ ਸਭ ਕੇ ਦੇਈ। ਦੂਜਾ ਭਾਵ ਨ ਮਨ ਮੈ ਲੇਈ।

Sam Vartharaa Sabh Ko Dhaee; Dhoojaa Bhaav na Man Mai[n] Lae aee

Give everyone equitable distribution, don't think otherwise on this topic

ਪੰਗਤ ਮਾਹਿ ਭੇਦੁ ਜੇ ਕਰਹੈ। ਮਹਾਂ ਦੇਖ ਤਿਨ ਬੇਦ ਉਚਰਹੈ।

Pa[n]gath Maah[i] Bhaedh[u] Jo Karahai; Mahaa[n] Dhokh Thin Baedh

Ucharahai[n]

If someone keeps difference in pangat then see this as a great fault just like the
Vedas would say

ਤਾਂ ਤੇ ਸਮ ਵਰਤਾਰਾ ਦੇਵੈ। ਛੋਟਾ ਵਡਾ ਜਹਾਂ ਲਗ ਜੇਵੈ।

Thaa[n] Thae Sam Vartharaa Dhaevai; Chhotaa Vadaa Jahaa[n] Lag Jaevai

Distribute equitably to everyone, big or small depending on the person [ie child
or adult etc]

(Rehitnama Bhai Dhaesaa Singh Ji)

The Greatness of the 52 Teachings/Commands

ਦੇਹਰਾ॥ (Doharaa)

ਜੇ ਬਾਵਨ ਉਪਦੇਸ ਕੇ, ਪਛੈ ਸੁਨੇ ਮਨ ਲਾਇ।

Jo Baavan Updaes Ko Patdai Sunai Man Laae[i]

ਗੁਰੁ ਨਾਨਕ ਗੋਬਿੰਦ ਕੀ, ਸਿੱਖੀ ਮਨਹਿ ਕਮਾਇ॥੫੪॥

Guru Naanak Gobindh Kee Sikhee Manah[i] Kamaae[i]

Arthh/Meaning:

Whichever Gursikh reads and listens to these 52 Hukams with great care.... they will start to earn Guru Nanak Dev Ji Guru Gobind Singh Ji's Sikhi and Their Blessings.

ਦੇਹਰਾ॥ (Doharaa)

ਗੁਰੂ ਗ੍ਰੰਥ ਕੇ ਸਾਰ ਯਹ ; ਗੁਰ ਬਚ ਸੂਤਰ ਰੂਪ॥

Guroo Granthh Ko Saar Yah Gur Bach Soothar Roop

ਪਛੈ ਸੁਨੇ ਮੰਨਣ ਕਰੈ, ਪਾਵਹਿ ਮੁਕਤਿ ਅਨੂਪ ॥੫੫॥

Patdai Sunae MannaN Karai Paavah[i] Mukath[i] Anoop

Padh-arthh/Word by word:

Saar = Sidhhaanth = Principle/Essence

Soothr = Alap Akshar Atwesti Bahu Arth Bodhaktwan Soothr Atwan | | That which has a few letters but the meanings are quite expansive and deep, that is referred to as a soothr.

Arthh/Meaning:

These 52 Bachans are like a Soothr of the Principles found within Sri Guru Granth Sahib Ji. Whoever reads & listens to these bachans and then follows them, their praise is indescribable as they attain absolute liberation (Kaival Mukthee)

ਪ੍ਰਾਰਥਨਾ (Praarthhnaa~Supplication)

ਦੇਹਰਾ॥ (Doharaa)

ਰੀਤਿ ਨ ਆਵਤ ਕਾਵਯ ਕੀ; ਯਥਾ ਬੁਧਿ ਪ੍ਰਭ ਦੀਨ

Reeth[i] na Aavath Kaavy Kee Yathhaa Budhh[i] Prabh Dheen

ਕਾਵਯ ਰਚਯੋ ਗੁਰ ਬਚਨ ਕੋ; ਭੂਲ ਛਿਮੋ ਮਮ ਚੀਨ॥੫੬॥

Kaavy Rachyo Gur Bachan Ko Bhool Chhimo Mam Cheen

Arthh/Meaning:

Kavi Ji (Sant Giani Bhagvaan Singh Ji) humbly say: I do not know the rules of poetry. Based on the strength that has been bestowed to me by the Almighty Vaheguru, I have written Guru Ji's 52 Bachans into poetry. Wherever there have been any mistakes or errors, please know them to be my mistakes and please forgive them.

ਦੇਹਰਾ॥ (Doharaa)

ਪ੍ਰਭ ਜੂ ! ਮੇ ਗੁਣ ਕੇ ਨਹੀਂ, ਅਵਗੁਣ ਸੇਂ ਭਰਪੂਰ।

Prabh Joo! Mo GuN Ko nahee[n] AvguN So[n] Bharpoor

ਦਯਾ ਧਾਰਿ ਨਿਜ ਬਿਰਦ ਕੀ, ਰਾਖੇ ਲਾਜ ਹਜ਼ੂਰ॥੫੭॥

Dhayaa Dhhaar[i] nij Birdh Kee Raakho Laaj Hazoor

Arthh/Meaning:

This is an Asheervaadh Aathmik Mangal. Oh the Everpresent Royalty, the One with Complete Powers. I am filled with bad attributes, I have no good qualities.

ਅਉਗੁਣ ਕੇ ਨ ਚਿਤਾਰਦਾ, ਗਲ ਸੇਤੀ ਲਾਇਕ॥

AouguN Ko na Chithaardhaa, Gal Saethee Laae[i]k

Vaheguru does not bring up my flaws, They hug me and put me in Their embrace

(Dhan Dhan Guru Arjan Dev Sahib Ji in Raag Maaroo, Ang 1101)

Padh-arthh/Word by word;

Nij = Our own

Birdh = Good nature

Meaning: Oh Vaheguru, It is your innate nature to keep the honour of your devotees, so please keep my honour. Please be compassionate and pity me.

Padh-arthh/Word by word:

Dhayaa = With Mercy

Birdh = Sikh

Hazoor = Prathakh = Present, In front, Visible

Laaj = Keep our Honour

Meaning: Have mercy and visibly keep my honour, as I am your Sikh.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ। ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ॥

Vaahiguroo Jee Kaa Khaalsaa Vaahiguroo Jee Kee Phathih

*Please forgive all mistakes,
please make corrections and suggestions.*

*Guru Panth Da Daas,
Aaeenaa*