



# **Sodar Rehras Sahib**

A journey towards spirituality  
English Translation

# Gutka – Sodar Rehras Sahib

Sodar Rehras Sahib.....	1
Ardas-Prayer.....	18
Philosophy For The Journey.....	23
Role Of Women.....	25
Importance Of Turban.....	29
Humility key Essence In Your Journey.....	31

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This text is only a translation and only gives the essence of the Guru's Divine word. For a more complete understanding, please read the Gurumukhi Sri Guru Granth Sahib Ji. If any errors are noticed, please notify us immediately via email at [walnut@gmail.com](mailto:walnut@gmail.com).

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**ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧**

so dar raag aasaa mehlaa 1

So Dar~ that door, Raag Aasaa. First Guru:

**ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

ik-o<sup>N</sup>kaar satgur parsaad.

One eternal God, realized by the grace of the true Guru:

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

so dar tayraa kayhaa so ghar kayhaa jit bahi sarab samaalay.

O' God, how magnificent is Your abode and how amazing is that door, from where You are taking care of all Your creation.

**ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥**

vaajay tayray naad anayk asankhaa kaytay tayray vaavanhaaray.

In this wonderful creation of Yours, countless musicians playing innumerable musical instruments, producing infinite numbers of melodies.

**ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥**

kaytay tayray raag paree si-o kahee-ahi kaytay tayray gaavanhaaray.

Countless singers are singing many musical measures along with their consorts.

**ਗਾਵਨਿ ਤੁਧਨੇ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥**

gaavan tuDhno pavan paanee baisantar gaavai raajaa Dharam du-aaray.

The wind, the water and the fire in their own way are singing of You; even the Dharamraj, the judge of our deeds, is singing Your praises at Your doorstep.

**ਗਾਵਨਿ ਤੁਧਨੇ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥**

gaavan tuDhno chit gupat likh jaanan likh likh Dharam beechaaray.

Chitra and Gupta (angels), who write the account of people's deeds and on whose records dharamraj makes judgement, are also singing Your Praises.

**ਗਾਵਨਿ ਤੁਧਨੇ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥**

gaavan tuDhno eesar barahmaa dayvee sohan tayray sadaa savaaray.

The god Shiva, Brahma and the goddesses who are embellished by You, are also singing Your praises.

**ਗਾਵਨਿ ਤੁਧਨੇ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥**

gaavan tuDhno indar indaraasan baithay dayviti-aa dar naalay.

The god Indra seated on his throne with many other angels standing at Your doorstep are singing Your praises.

**ਗਾਵਨਿ ਤੁਧਨੇ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੇ ਸਾਧ ਬੀਚਾਰੇ ॥**

gaavan tuDhno siDh samaaDhee andar gaavan tuDhno saaDh beechaaray.

Countless holy men are praising You in deep meditation, countless saints admire You as they become absorbed in Your thoughts.

**ਗਾਵਨਿ ਤੁਧਨੇ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੇ ਵੀਰ ਕਰਾਰੇ ॥**

gaavan tuDhno jatee satee santokhee gaavan tuDhno veer karaaray.

O' God, the men of discipline, charity, contentment, and brave warriors are all singing Your praises.

**ਗਾਵਨਿ ਤੁਧਨੇ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥**

gaavan tuDhno pandit parhan rakheesur jug jug vaydaa naalay.

The pandits and the great sages who have been reading Vedas since ages are singing Your praises.

**ਗਾਵਨਿ ਤੁਧਨੇ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥**

gaavan tuDhno mohnee-aa man mohan surag machh pa-i-aalay.

The beautiful fascinating maids in heaven, on earth and in the nether regions are singing Your praises.

**ਗਾਵਨਿ ਤੁਧਨੇ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥**

gaavan tuDhno ratan upaa-ay tayray athsath tirath naalay.

The precious jewels created by You, along with all the sixty eight places of pilgrimage are singing Your praises.

**ਗਾਵਨਿ ਤੁਧਨੇ ਜੇਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੇ ਖਾਣੀ ਚਾਰੇ ॥**

gaavan tuDhno joDh mahaabal sooraa gaavan tuDhno khaanee chaaray.

The brave and mighty warriors and creatures from all four sources of life are singing your praises.

**ਗਾਵਨਿ ਤੁਧਨੇ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥**

gaavan tuDhno khand mandal barahmandaa kar kar rakhay tayray Dhaaray.

All the continents, galaxies and solar systems in the entire universe created and supported by You, are singing of You.

**ਸੇਈ ਤੁਧਨੇ ਗਾਵਨਿ ਜੇ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥**

say-ee tuDhno gaavan jo tuDh bhaavan ratay tayray bhagat rasaalay.

Only those sing your praises who are pleasing to You and are truly devoted and imbued with Your love.

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

hor kaytay tuDhno gaavan say mai chit na aavan naanak ki-aa beechaaray.

Many more are singing of Your greatness, which are not coming into my mind; how can Nanak think about all those who sing Your praises?

**ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥**

so-ee so-ee sadaa sach saahib saachaa saachee naa-ee.

Only God is ever existing, the Master-God and His glory is eternal.

**ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥**

hai bhee hosee jaa-ay na jaasee rachnaa jin rachaa-ee.

God who has created this universe, is present now, will also be present in the future; neither He was born nor He shall die.

**ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥**

rangee rangee bhaatee kar kar jinsee maa-i-aa jin upaa-ee.

God who has created Maya, in many colors, varieties and species.

**ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥**

kar kar daykhai keetaa aapnaa ji-o tis dee vadi-aa-ee.

He creates and then takes care of His creation as per His will.

**ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥**

jo tis bhaavai so-ee karsee fir hukam na karnaa jaa-ee.

He does whatever pleases Him and no one can issue order to Him.

**ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥**

so paatisaahu saahaa patisaahib naanak rahan rajaa-ee. ||1||

O' Nanak, God is the emperor of the emperors and to live according to His will is best for all.

**ਆਸਾ ਮਹਲਾ ੧ ॥**

aasaa mehlaa 1.

Raag Aasaa, First Guru:

**ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥**

sun vadaa aakhai sabh ko-ay.

O' God, upon hearing from others everyone says You are great.

**ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥**

kayvad vadaa deethaa ho-ay.

But how great really You are, one can only say after visualizing You.

**ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥**

keemat paa-ay na kahi-aa jaa-ay.

Your creation cannot be estimated or fully described.

**ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥**

kahnai vaalay tayray rahay samaa-ay. ||1||

Those who try to describe, lost their own identity and merged in You.

**ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥**

vaday mayray saahibaa gahir gambheeraa gunee gaheeraa.

O' my great Master, You are immensely generous and ocean of virtues.

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

ko-ay na jaanai tayraa kaytaa kayvad cheeraa. ||1|| rahaa-o.

No one knows the greatness of Your expanse. ||1||Pause||

**ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥**

sabh surtee mil surat kamaa-ee.

In order to estimate your greatness, many contemplated upon You in unison with many others,

**ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥**

sabh keemat mil keemat paa-ee.

and many (philosophers) tried to estimate Your worth with help of many others.

**ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥**

gi-aanee Dhi-aanee gur gurhaa-ee.

The learned ones, the experts in meditation, the wise ones and their elders, all tried to describe Your greatness,

**ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥**

kahan na jaa-ee tayree til vadi-aa-ee. ||2||

but could not describe even an iota of Your Greatness.

**ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥**

sabh sat sabh tap sabh chang-aa-ee-aa.

All charitable deeds, all austerities, all virtues,

**ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥**

siDhaa purkhaa kee-aa vadi-aa-ee-aa.

and all the greatness of the siddhas with miraculous powers,

**ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥**

tuDh vin siDhee kinai na paa-ee-aa.

without Your grace, no one could achieve any of these powers.

**ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥**

karam milai naahee thaak rahaa-ee-aa. ||3||

They attain these powers only by Your grace, no one can stop it. ||3||

**ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥**

aakhan vaalaa ki-aa vaychaaraa.

O' God, how a helpless human being can describe Your virtues?

**ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥**

siftee bharay tayray bhandaraa.

Your treasures are full of Your virtues.

**ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥**

jis too deh tisai ki-aa chaaraa.

Whom you bless with these virtues, nobody has the power to obstruct his path.

**ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥**

naanak sach savaaranhaaraa. ||4||2||

O' Nanak, God Himself is the embellisher of that fortunate one.

**ਆਸਾ ਮਹਲਾ ੧ ॥**

aasaa mehlaa 1.

Raag Aasaa, First Guru:

**ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥**

aakhaa jeevaa visrai mar jaa-o.

When I utter His Name, I feel spiritually alive but if I forget Him, I feel spiritually dead.

**ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥**

aakhan a-ukhaa saachaa naa-o.

(In spite of knowing that), to utter His Name seems so difficult.

**ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥**

saachay naam kee laagai bhookh.

When one feels a strong yearning to remember Him with adoration,

**ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥**

ut bhookhai khaa-ay chalee-ahi dookh. ||1||

then by satisfying that yearning, all one's sufferings end.

**ਸੇ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥**

so ki-o visrai mayree maa-ay.

O' my mother, why should one forsake that God?

**ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥**

saachaa saahib saachai naa-ay. ||1|| rahaa-o.

who is the true Master and whose glory is everlasting.

**ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥**

saachay naam kee til vadi-aa-ee.

Trying to describe even an iota of the Greatness of the eternal God,

**ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥**

aakh thakay keemat nahee paa-ee.

people have grown weary, but they have not been able to describe it.

**ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣੁ ਪਾਹਿ ॥**

jay sabh mil kai aakhan paahi.

Even if everyone were to get together and speak of His greatness.

**ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥**

vadaa na hovai ghaat na jaa-ay. ||2||

He would not become any greater or any lesser. ||2||



**ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥**

naa oh marai na hovai sog.

God does not die; there is no reason to mourn.

**ਦੇਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥**

daydaa rahai na chookai bhog.

He continues to give, and His bounties never run short.

**ਗੁਣੁ ਏਹੇ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥**

gun ayho hor naahee ko-ay.

The great Virtue is that there is no other like Him.

**ਨਾ ਕੇ ਹੋਆ ਨਾ ਕੇ ਹੋਇ ॥੩॥**

naa ko ho-aa naa ko ho-ay. ||3||

There never has been, and there never will be (anyone like Him). ||3||

**ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥**

jayvad aap tayvad tayree daat.

(O' God), Your gifts are as great as you are.

**ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥**

jin din kar kai keetee raat.

(O' God), it is You who have created day and night as well.

**ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥**

khasam visaareh tay kamjaat.

Those who forget such a Master-God are miserable and despicable.

**ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੩॥**

naanak naavai baajh sanaat. ||4||3||

O' Nanak, a person without Naam (God's remembrance) are wretched outcasts.

**ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ॥**

raag goojree mehlaa 4.

Raag Gujari, Fourth Guru:

**ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤ ਪੁਰਖਾ ਹਉ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥**

har kay jan satgur sat purkhaa ha-o bin-o kara-o gur paas.

O' the devotee of God, the true Guru, O True Primal Being, I offer my prayers to You, my Guru.

**ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥**

ham keeray kiram satgur sarnaa-ee kar da-i-aa naam pargaas. ||1||

O' true Guru, I am humble and like a lowly worm, I have come to seek your refuge, please show mercy and enlighten me with Naam. ||1||

**ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥**

mayray meet gurdayv mo ka-o raam naam pargaas.

O' my friend, the divine Guru, enlighten me with God's Name.

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

gurmat naam mayraa paraan sakhaa-ee har keerat hamree rahraas. ||1||  
rahaa-o.

Naam received through the Guru's teachings may remain my breath of life and singing God's praises may become the way of my life. ||1||Pause||

**ਹਰਿ ਜਨ ਕੇ ਵਡਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥**

har jan kay vadbhaag vadayray jin har har sarDhaa har pi-aas.

Very fortunate are those devotees of God who always have the yearning for meditating on God's Name.

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

har har naam milai triptaasahi mil sangat gun pargaas. ||2||

By realizing God's Name, their longing for worldly desires is satiated and by joining the company of saintly persons, divine virtues manifest in them. ||2||

**ਜਿਨ੍ਹ੍ਹ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥**

jinH har har har ras naam na paa-i-aa tay bhaagheen jam paas.

Those, who have not received the elixir of God's Name, are unfortunate and remain spiritually dead.

**ਜੇ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥**

jo satgur saran sangat nahee aa-ay Dharig jeevay Dharig jeevaas. ||3||

Those who have not come to the shelter and congregation of the true Guru, accursed is their life and accursed is their hope of living. ||3||

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

jīn har jan satgur sangat paa-ee tin Dhur mastak likhi-aa likhaas.

Those devotees of God, who have attained the company of the true Guru, have such preordained destiny.

**ਧੰਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੧॥**

Dhan Dhan satsangat jit har ras paa-i-aa mil naanak naam pargaas. ||4||1||

O' Nanak, blessed is that holy congregation, where one attains the elixir of God's Name and one's mind is enlightened with Naam. ||4||1||

**ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥**

raag goojree mehlaa 5.

Raag Gujari, Fifth Guru:

**ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥**

kaahay ray man chitvahi udam jaa aahar har jee-o pari-aa.

O' mind, why do you keep worrying about the efforts for sustenance, for which God is already taking care of ?

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

sail pathar meh jant upaa-ay taa kaa rijak aagai kar Dhari-aa. ||1||

Even in desolate rocks and stones, He created the living beings, and He has already placed their nourishment there. ||1||

**ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥**

mayray maaDha-o jee satsangat milay se tari-aa.

O' my dear God, whosoever joins the congregation of saintly persons is able to cross the worldly ocean of vices.

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

gur parsaad param pad paa-i-aa sookay kaasat hari-aa. ||1|| rahaa-o.

By Guru's grace, he attains the highest spiritual state and regains such new spiritual energy, like a dry tree becoming green again. ||1||Pause||

**ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥**

janan pitaa lok sut banitaa ko-ay na kis kee Dhari-aa.

O' my mind, the mother, father, friends, children, and spouse, no one is the support you can depend upon.

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

sir sir rijak sambaaahay thaakur kaahay man bha-o kari-aa. ||2||

O' my mind, God provides sustenance for each and every individual, why do you fear about it? ||2||

**ਉਡੈ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥**

oodai ood aavai sai kosaa tis paachhai bachray chhari-aa.

The flamingos fly hundreds of miles leaving their young ones behind.

**ਤਿਨ ਕਵਨੁ ਖਲਾਵੈ ਕਵਨੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥**

un kavan khalaavai kavan chugaavai man meh simran kari-aa. ||3||

Tell me, who feeds them and who teaches them to feed themselves? The flamingo only keeps remembering them (and flies back to feed them).

**ਸਭ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥**

sabh niDhaan das asat sidhaan thaakur kar tal Dhari-aa.

All treasures and the eighteen miraculous powers of the Siddhas are in God's control as if these are in the palm of His hand.

**ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੧॥**

jan naanak bal bal sad bal jaa-ee-ai tayraa ant na paraavari-aa. ||4||1||

O' Nanak, we should always dedicate ourselves to such a wonderful Master and say: O' God, there is no end to Your creation. ||4||1||

**ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ**

raag aasaa mehlaa 4 so purakh

Raag Aasaa, Fourth Guru, So Purakh:

**ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

ik-o<sup>N</sup>kaar satgur parsaad.

One eternal God, realized by the grace of the true Guru:

**ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥**

so purakh niranjan har purakh niranjan har agmaa agam apaaraa.

That all pervading God is immaculate (free from the influence of worldly attachments), is incomprehensible, inaccessible and limitless.

**ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥**

sabh Dhi-aavahi sabh Dhi-aavahi tuDh jee har sachay sirjanhaaraa.

O' the eternal Creator, everyone remembers You with loving devotion.

**ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥**

sabh jee-a tumaaray jee tooN jee-aa kaa daataaraa.

O' God, all the living beings belong to You and You are their benefactor.

**ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੁਖ ਵਿਸਾਰਣਹਾਰਾ ॥**

har Dhi-aavahu santahu jee sabh dookh visaaranhaaraa.

O' dear Saints, always lovingly remember God, the destroyer of all sorrows.

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

har aapay thaakur har aapay sayvak jee ki-aa naanak jant vichaaraa. ||1||

O' Nanak, God Himself is the Master and Himself the servant; (without Him) what existence the poor living beings can have ?

**ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੇ ਪੁਰਖੁ ਸਮਾਣਾ ॥**

tooN ghat ghat antar sarab nirantar jee har ayko purakh samaanaa.

O' God, you pervade in all hearts and You alone are present everywhere.

**ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥**

ik daatay ik bhaykhaaree jee sabh tayray choj vidaanaa.

Some are givers, some are beggars, all this is Your wondrous play!

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

tooN aapay daataa aapay bhugtaa jee ha-o tuDh bin avar na jaanaa.

You Yourself are the Giver, and You Yourself are the enjoyer; besides You, I know no one else like You.

**ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥**

tooN paarbarahm bay-ant bay-ant jee tayray ki-aa gun aakh vakhaanaa.

You are the Supreme God, Limitless and Infinite; what virtues of Yours may I speak of and describe?

**ਜੇ ਸੇਵਹਿ ਜੇ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥੨॥**

jo sayveh jo sayveh tuDh jee jan naanak tin kurbaanaa. ||2||

O' God, Nanak is dedicated to those who remember You and lovingly meditate on You.

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

har Dhi-aavahi har Dhi-aavahi tuDh jee say jan jug meh sukhvaasee.

O' God, those who always remember You with love and devotion, live in peace.

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

say mukat say mukat bha-ay jin har Dhi-aa-i-aa jee tin tootee jam kee faasee.

Those who lovingly remembered God became liberated from the bonds of materialism and the fear of death.

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

jin nirbha-o jin har nirbha-o Dhi-aa-i-aa jee tin kaa bha-o sabh gavaasee.

Those who always remember the Fearless God with adoration, He eradicates all their fears.

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

jin sayvi-aa jin sayvi-aa mayraa har jee tay har har roop samaasee.

Those who always remember God with loving devotion, ultimately merge in Him.

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

say Dhan say Dhan jin har Dhi-aa-i-aa jee jan naanak tin bal jaasee. ||3||

Truly blessed and fortunate are those who remembered God with loving devotion; Nanak is dedicated to them.

**ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥**

tayree bhagat tayree bhagat bhandaar jee bharay bi-ant bay-antaa.

O' God, infinite treasures of Your devotional worship are overflowing.

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

tayray bhagat tayray bhagat salaahan tuDh jee har anik anayk anantaa.

O' God, countless are Your devotees who praise You in myriads of ways.

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

tayree anik tayree anik karahi har poojaa jee tap taapeh jaapeh bay-antaa.

O' God! countless people perform worship, recite Your Name and practice penances.

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

tayray anayk tayray anayk parheh baho simrit saasat jee kar kiri-aa khat karam karantaa.

Your countless devotees read various Smritis and Shastras (religious books) and perform the prescribed six kinds of rituals and religious ceremonies.

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

say bhagat say bhagat bhalay jan naanak jee jo bhaaveh mayray har bhagvantaa.

O' Nanak, blessed are only those devotees who are pleasing to my God.

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

tooN aad purakh aprampar kartaa jee tuDh jayvad avar na ko-ee.

O' God, you are the primal Supreme being, all pervading, limitless creator of the universe; no one is as great as You.

**ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੇ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥**

tooN jug jug ayko sadaa sadaa tooN ayko jee tooN nihchal kartaa so-ee.

Age after age You are the same one, forever and ever You Yourself are the same one eternal Creator.

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

tuDh aapay bhaavai so-ee vartai jee tooN aapay karahi so ho-ee.

O' God! whatever pleases You comes to pass and that alone happens which You do Yourself.

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

tuDh aapay sarisat sabh upaa-ee jee tuDh aapay siraj sabh go-ee.

O' God! You Yourself created the entire Universe and having done so, it is You who destroys it.

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

jan naanak gun gaavai kartay kay jee jo sabhsai kaa jaano-ee. ||5||1||

Devotee Nanak sings the praises of the dear Creator, who is the knower of all.

**ਆਸਾ ਮਹਲਾ ੪ ॥**

aasaa mehlaa 4.

Raag Aasaa, Fourth Guru:

**ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥**

tooN kartaa sachiaar maidaa saaN-ee.

O' God, You are the eternal Creator and my Master.

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

jo ta-o bhaavai so-ee theesee jo tooN deh so-ee ha-o paa-ee. ||1|| rahaa-o.

Only that which pleases You happens, and I receive what You give me.

**ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥**

sabh tayree tooN sabhnee Dhi-aa-i-aa.

O' God, the entire universe is Your creation, and everyone meditates on You (everyone lives under Your command).

**ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥**

jis no kirpaa karahi tin naam ratan paa-i-aa.

One upon whom You bestow mercy, realizes precious Naam.

**ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥**

gurmukh laaDhaa manmukh gavaa-i-aa.

The Guru's follower realized God and the self-willed lost the opportunity to realize Him.

**ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥**

tuDh aap vichhorhi-aa aap milaa-i-aa. ||1||

O' God, You Yourself separate some from Yourself and You Yourself unite some with You according to their deeds.

**ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥**

tooN daree-aa-o sabh tujh hee maahi.

O' God, You are the river of life and all creatures are mere waves in that river.

**ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥**

tujh bin doojaa ko-ee naahi.

O' God, besides You, there is no one like You.

**ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥**

jee-a jant sabh tayraa khayl.

All living beings are part of Your wondrous play,

**ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥**

vijog mil vichhurhi-aa sanjogee mayl. ||2||

whosoever has been destined to be separated remains separated (from You), and others are united according to Your will.

**ਜਿਸ ਨੇ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥**

jis no too jaanaa-ihī so-ee jan jaanai.

O' God, one whom You inspire to understand, he alone understands the righteous way of life,



**ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥**

har gun sad hee aakh vakhaanai.

and he always sings Your praises and describes Your virtues to others.

**ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥**

jini har sayvi-aa tini sukh paa-i-aa.

He who has remembered God with loving devotion has obtained inner peace,

**ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥**

sehjay hee har naam samaa-i-aa. ||3||

and he merges in Your Name in a state of spiritual poise.

**ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥**

too aapay kartaa tayraa kee-aa sabh ho-ay.

O' God! You Yourself are the Creator and everything happens by Your doing.

**ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥**

tuDh bin doojaa avar na ko-ay.

Besides You, there is no one like You.

**ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥**

too kar kar vaykheh jaaneh so-ay.

You create the entire universe, watch over it and are aware of everyone's needs.

**ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥**

jan naanak gurmukh pargat ho-ay. ||4||2||

O' Nanak, one who follows the Guru's teachings, God manifests within him.

**ਆਸਾ ਮਹਲਾ ੧ ॥**

aasaa mehlaa 1.

Raag Aasaa, First Guru:

**ਤਿਤੁ ਸਰਵਰਹੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥**

tit saravrarhai bha-eelay nivaasaa paanee paavak tineh kee-aa.

We dwell in this world which is like a terrible pool, where God has put the fire of worldly desires instead of water,

**ਪੰਕਜ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥੧॥**

pankaj moh pag nahee chaalai ham daykhaa tah doobee-alay. ||1||

and stuck in this thick mud of worldly desires, people cannot move (towards spiritual growth); I see many people being drowned in it.

**ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥**

Man-ayk na chaytas moorh manaa.

O' my foolish mind, you do not remember God.

**ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥**

har bisrat tayray gun gali-aa. ||1|| rahaa-o.

As you keep forgetting God, your virtues are withering away.

**ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥**

naa ha-o jatee satee nahee parhi-aa moorakh mugDhaa janam bha-i-aa.

(O'mind, pray to God) O' God, neither am I a celibate, nor compassionate, nor a scholar; in fact, throughout my entire life I have been a pure ignorant fool.

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

paranvat naanak tin kee sarnaa jin too naahee veesri-aa. ||2||3||

O' God keep me in the shelter of those who have not forgotten You, prays Nanak.

**ਆਸਾ ਮਹਲਾ ੫ ॥**

aasaa mehlaa 5.

Raag Aasaa, Fifth Guru:

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥**

bha-ee paraapat maanukh dayhuree-aa.

You have been blessed with a beautiful human body.

**ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥**

gobind milan kee ih tayree baree-aa.

This is your only opportunity to unite with God.

**ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥**

avar kaaj tayrai kitai na kaam.

Other worldly deeds are of no use to you in realizing God,

**ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥**

mil saaDhsangat bhaj kayval naam. ||1||

therefore, join the holy congregation and lovingly remember God 's Name.

**ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥**

sara<sup>N</sup>jaam laag bhavjal taran kai.

Make every effort to cross over this terrifying world-ocean of vices,

**ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥**

janam baritha jaat rang maa-i-aa kai. ||1|| rahaa-o.

other-wise your life is passing away in vain in the love for Maya.

**ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥**

jap tap sanjam Dharam na kamaa-i-aa.

I have not practiced meditation, penance, self-restraint or righteous living.

**ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥**

sayvaa saaDh na jaani-aa har raa-i-aa.

O' sovereign God, I have not even learnt to follow the Guru's teachings.

**ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥**

kaho naanak ham neech karammaa.

Nanak says, (pray to God) O' God, our deeds are despicable;

**ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥**

saran paray kee raakho sarmaa. ||2||4||

we have come to your refuge, please save our honor.

**ਅਰਦਾਸ**  
**ARDAS**  
Prayer

**ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹਿ ॥**

Ek-Oankar. Waheguroo Ji Ki Fateh

God is One. All victory is of the Wondrous Guru (God).

**ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ।**

Sri Bhagouti ji Sahai

May the respected sword (God in the form of the Destroyer of evil doers) help us!

**ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦॥**

Vaar Sri Bhagouti Ji Ki Paatshaahee Dasvee

Ode of the respected sword recited by the Tenth Guru.

**ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥**

Pritham Bhagouti Simar Kai, Guru Naanak Layee Dhiyae

First remember the sword (God in the form of Destroyer of evil doers); then remember Nanak (dwell on his spiritual contribution).

**ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ ॥**

Angad Gur Te Amar Das, Raamdaasai Hoye Sahai

Then remember and meditate upon Guru Angad, Guru Amar Das and Guru Ram Das; May they help us! (dwell on their spiritual contribution)

**ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੇ ਸਿਮਰੋਂ ਸ੍ਰੀ ਹਰਿਰਾਇ ॥**

Arjan Hargobind No Simrou Sri Har Rai

Remember and meditate upon Guru Arjan, Guru Hargobind and Respected Guru Har Rai. (dwell on their spiritual contribution)

**ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੈ ਸਭਿ ਦੁਖ ਜਾਇ ॥**

Sri HarKrishan Dhiyaa-eeai Jis Dhithi Sabh Dukh Jaye

Remember and meditate upon respected Guru Har Krishan, by having the sight of whom, all pains vanish. (dwell on their spiritual contribution)

**ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥**

Teg Bahadur Simareeai Ghar No Nidh Avai Dhai

Remember Guru Tegh Bahadur and then nine sources of spiritual wealth will come hastening to your home.

**ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ ॥**

Sabh Thai Ho-e Sahaai

Oh God! kindly help us everywhere by *showing us the path*.

**ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ ॥**

Dasvaa Paatshaah Guru Gobind Singh Ji Sabh Thai Ho-e Sahaai

Remember the respected Tenth Guru Gobind Singh (*dwelling on his spiritual contribution*). Oh God! kindly help us everywhere by *showing us the path*.

**ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ  
ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!**

Dasa Paatsaaheea Di Jot Sri Guru Granth Sahib Ji, De Paath Deedaar Daa  
Dhiyaan Dhar Ke Bolo Ji Waheguroo

Think and meditate upon the divine light of the Ten Kings contained in the respected Guru Granth Sahib and turn your thoughts to the divine teachings of and get pleasure by the sight of Guru Granth Sahib; Utter Wahe Guru (*Wondrous God*)!

**ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਰਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ ਜਪੀਆਂ, ਤਪੀਆਂ,  
ਜਿਨ੍ਹਾ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ,  
ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ! ਬੋਲੇ ਜੀ  
ਵਾਹਿਗੁਰੂ!**

Panja Piyariya, Chauhaa Sahibzadiya, Chaliya Mukhtiya, Huthiya, Jupiya,  
Tupiya, Jina Nam Jupiya, Vand Shakiya, Deg Chalaee, Teg Vaahee, Dekh  
Ke Andhith Keetaa, Tinhaa Piariyaa, Sachiaariyaa Dee Kamaae, Da Dhiyaan  
Dhar Ke Bolo Ji Waheguroo

Think of the deeds of the Five Beloved Ones, of the four sons (*of Guru Gobind Singh*); of the Forty Martyrs; of the brave Sikhs of indomitable determination; of the devotees steeped in the colour of the Naam; of those who were absorbed in the Naam; of those who remembered the Naam and shared their food in companionship; of those who started free kitchens; of those who wielded their swords (*for preserving truth*); of those who overlooked others shortcomings; All the aforesaid were pure and truly devoted ones; Utter Wahe Guru (*Wondrous God*)!

**ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੜੀਆਂ ਤੇ ਚੜ੍ਹੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ! ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!**

Jinaa Singhaa Singhneeyaa Ne Dharam Het Sees Dithe, Bund Bund Kuttai, Khopriya Luhaiya, Charukriya Te Churhe, Aariaa Naal Chiraae Ge, Gurdwaraiya Di Seva Layee Kurbaniya Keethiya, Dharam Nehee Haariye, Sikhi Kesaa Suwaasaa Naal Nibaahee, Tina Dee Kamaaee Daa Dhiyaan Dhar Ke Bolo Ji Waheguroo

Think of and remember the unique service rendered by those brave Sikh men as well as women, who sacrificed their heads but did not surrender their Sikh Religion; Who got themselves cut to pieces from each of the joints of the body; Who got their scalps removed; Who were tied and rotated on the wheels and broken into pieces; Who were cut by saws; Who were flayed alive; Who sacrificed themselves to upkeep the dignity of the Gurdwaras; Who did not abandon their Sikh faith; Who kept their Sikh Religion and saved their long hair till their last breath; Utter Wahe Guru (*Wondrous God*)!

**ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!**

Saarey Takhta Sarbat Gurdwariya Daa Dhiyaan Dhur Ke Bolo Ji Waheguroo

Turn your thoughts to all of the seats of Sikh Religion and all the Gurdwaras; utter Wahe Guru (*Wondrous God*)!

**ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੇ ਵਾਹਿਗੁਰੂ,  
ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ।**

Prithme Sarbat Khaalsaa Ji Ki Ardaas Hai Ji, Sarbat Khaalsaa Ji Ko  
Waheguroo Waheguroo Waheguroo Chit Aavai Chit Aavan Ka Sadkaa  
Surab Sukh Hovai

First the entire respected Khalsa make this supplication that may they  
meditate on Your Name; and may all pleasures and comforts come  
through such meditation.

**ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫ਼ਤਹਿ,  
ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੇ ਜੀ  
ਵਾਹਿਗੁਰੂ!**

Jahaa Jahaa Khaalsaa Ji Saahib, Tahaa Tahaa Ruchhiya Riyaa-it, Deg Teg  
Fateh, Bira Ki Paij, Panth Ki Jeet, Sree Saahib Ji Sahaai Khaalse Ji Ko Bol  
Baaley, Bolo Ji Waheguroo

Wherever respected Khalsa is present, give Your protection and grace; May  
the free kitchen and sword never fail; Maintain the honour of your  
devotees; Confer victory upon the Sikh people; May the respected sword  
always come to our assistance; May the Khalsa always get honours; Utter  
Wahe Guru (Wondrous God)!

**ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ,  
ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਂਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ  
ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!!!**

Sikhaa Noo Sikhee Daan, Kesh Daan, Rehit Daan, Bibek Daan, Bharosaa  
Daan, Daanaa Sir Daan Naam Daan, Choukiyaa Jhande Bunge Jugo Jug  
Attal, Dharam Ka Jai Kaar Bolo Ji Waheguroo

Kindly confer upon the Sikhs the gift of Sikhism, the gift of long hair, the  
gift of observing Sikh laws, the gift of divine knowledge, the gift of firm  
faith, the gift of belief and the biggest gift of Name. O God! May the choirs,  
the mansion and the banners exist forever; may the truth ever triumph;  
utter Wahe Guru (*Wondrous God*)!

**ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ।**

Sikhaa Daa Man Neevaa, Mat Uchee, Mat Pat Daa Raakhaa Aap  
Waheguroo

May the minds of all the Sikhs remain humble and their wisdom exalted; O  
God! You are the protector of wisdom.

**ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸੱਚੇ ਪਿਤਾ, ਵਾਹਿਗੁਰੂ!  
ਆਪ ਦੇ ਹਜ਼ੂਰ.....ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ।**

Hey Nimaneeaa De Maan, Nitaneeaa De Taan, Nioteeaa Di Ot, Sachey Pita  
Waheguroo (Aap Di Hazoor....Di Aardas hai Ji)

O True Father, Wahe Guru! you are the honour of the meek, the Power of  
the helpless ones, the shelter of the shelterless, we humbly make prayer in  
your presence.....(*substitute the occasion or prayer made here*).

**ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ ਕਰਨੀ। ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ।**

Akhar Vaadhaa Ghaataa Bhul Chuk Maaf Karnee, Sarbat De Kaaraj Raas  
Karney.

Kindly pardon our errors and shortcomings in reciting the above Prayer.  
Kindly fulfill the objects of all.

**ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨ ਚਿੱਤ ਆਵੇ। ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ  
ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।**

Seyee Piyare Mel, Jina Miliya Teraa Naam Chit Aavai, Naanak Naam Chardi  
Kala, Tere Bhaaney Sarbat Daa Bhalaa

Kindly cause us to meet those true devotees by meeting whom, we may  
remember and meditate upon Your Name. O God! through the True Guru  
Nanak, may Your Name be exalted, and may all prosper according to Your  
will.

**ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ**

Waheguroo Ji Ka Khaalsaa Waheguroo Ji Ki Fateh

The Khalsa belongs to God; all victory is the victory of God.



## Philosophy for the Journey

Philosophy of Sikhism is characterized by logic, comprehensiveness and its "without frills" approach to the spiritual and material world. Its theology is marked by simplicity. In Sikh ethics there is no conflict between the individual's duty to the self and that towards society (sangat).

Sikhism is the youngest world religion founded by Guru Nanak some 500 years ago. It emphasizes the belief in One Supreme Being and the Creator (Waheguru) of the universe. It offers a simple straight path to eternal bliss and spreads a message of love and universal brotherhood. Sikhism is strictly a monotheistic faith and recognizes God as the only One who is not subject to limits of time or space. Sikhism believes that there is only one God, who is the Creator, Sustainer, Destroyer and does not take human form. The theory of incarnation has no place in Sikhism. It does not attach any value to gods and goddesses and other deities.

In Sikhism the ethics and religion go together. One must inculcate moral qualities and practice virtues in everyday life in order to step towards spiritual development. Qualities such as honesty, compassion, generosity, patience and humility can only be built up by efforts and perseverance. The lives of our Great Gurus are a source of inspiration in this direction.

The Sikh religion teaches that the goal of human life is to break the cycle of birth and death and merge with God. This can be accomplished by following the teachings of the Guru, meditation on the Holy Name (Naam) and performance of acts of service and charity.

Naam Marg emphasizes daily devotion to the remembrance of God. One has to control the five feelings, viz., Kam (Desire), Krodh (anger), Loabh (greed), Moh (worldly attachment) and Ahankar (pride) to achieve salvation. The rituals and routine practices like fasting and pilgrimage, omens and austerities are rejected in Sikh religion. The goal of human life is to merge with God and this is accomplished by following the teachings of Guru Granth Sahib. Sikhism emphasizes Bhagti Marg or the path of devotion. It does,

however, recognize the importance of Gian Marg (Path of Knowledge) and Karam Marg (Path of Action). It lays greatest stress on the need for earning God's Grace in order to reach the spiritual goal.

Sikhism is a modern, logical, and practical religion. It believes that normal family-life (Grahast) is no barrier to salvation. Celibacy or renunciation of the world is not necessary to achieve salvation. It is possible to live detached in the midst of worldly ills and temptations. A devotee must live in the world and yet keep his head above the usual tension and turmoil. He must be a scholarly soldier, and saint for God.

Sikhism is a cosmopolitan and a "secular religion" and thus rejects all distinctions based on caste, creed, race or sex. It believes all human beings are equal in the eyes of God. The Gurus stressed on equality of women and rejected female infanticide and Sati (widow burning) practice. They also actively propagated widow remarriage and rejected purdah system (women wearing veils). In order to keep the mind focused on Him one must meditate on the holy Name (Naam) and perform the acts of service and charity. It is considered honorable to earn one's livelihood through honest work (Kirat Karna) and not by begging or dishonest means. Vand Chhakna, sharing with others, is also a social responsibility. The individual is expected to help those in need, through the Daswandh (10% of his earnings). Seva, community service is also an integral part of Sikhism. The free community kitchen (langar) found at every gurdwara and open to people of all religions is one expression of this community service.

Sikh religion advocates optimism and hope. It does not accept the ideology of pessimism. The Gurus believed that this life has a purpose and a goal. It offers an opportunity for self and God realization. Moreover man is responsible for his own actions. He cannot claim immunity from the results of his actions. He must therefore be very vigilant in what he does.

The Sikh Scripture, Guru Granth Sahib, is the Eternal Guru. This is the only religion which has given the Holy Book the status of a religious preceptor. There is no place for a living human Guru (Dehdhari) in Sikh religion.

Courtesy [www.sikhpoint.com](http://www.sikhpoint.com).

## Role Of Women

The principles of Sikhism state that women have the same souls as men and possess an equal right to cultivate their spirituality. They can lead religious congregations, take part in the Akhand Path (the continuous recitation of the Holy Scriptures), perform *Kirtan* (congregational singing of hymns), work as Granthis (priests). They can participate in all religious, cultural, social, and secular activities. Sikhism was the first major world religions giving equality to men and women. Guru Nanak, preached gender-based equality, and the gurus who succeeded him encouraged women to take a full part in all the activities of Sikh worship and practice.

### **The Guru Granth Sahib states,**

***"Women and men, all are created by God. All this is God's play. Says Nanak, all thy creation is good and Holy" -SGGS p.304***

Sikh history has recorded the role of women portraying them as equal in service, devotion, sacrifice, and bravery to men. Many examples of women's moral dignity, service, and self-sacrifice are written in the Sikh tradition.

According to Sikhism, men and women are two sides of the same coin. In the system of interrelations and interdependence where man takes birth from woman, and woman is born of man's seed. According to Sikhism a man cannot feel secure and complete in his life without a woman, and a man's success is related to the love and support of the woman who shares her life with him, and vice versa. Guru Nanak said:

***"[it] is a woman who keeps the race going" and that we should not "consider woman cursed and condemned, [when] from woman are born leaders and kings." SGGS Page 473.***

**Salvation:** An important point to raise is whether a religion considers women capable of achieving salvation, realisation of God here or the highest spiritual realm. The Guru Granth Sahib states,

***“In all beings is the Lord pervasive, the Lord pervades all forms male and female” (Guru Granth Sahib, p.605).***

From the above statement from the Guru Granth Sahib, the light of God rests equally with both sexes. Both men and women can therefore attain equally salvation by following Guru’s teachings. In many religions, a woman is considered a hindrance to man’s spirituality, but not in Sikhism. The Guru rejects this. In ‘Current Thoughts on Sikhism’, Alice Basarke states,

***“the first Guru put woman on a par with man...woman was not a hindrance to man, but a partner in serving God and seeking salvation”.***

**Marriage:** Guru Nanak recommended *grhastha*—the life of a householder, Instead of celibacy and renunciation, Husband and wife were equal partners and fidelity was enjoined upon both. In the sacred verses, domestic happiness is presented as a cherished ideal and marriage provided a running metaphor for the expression of love for the Divine. Bhai Gurdas, poet of early Sikhism and an authoritative interpreter of the Sikh doctrine, pays high tribute to women. He says:

***“A woman, is the favourite in her parental home, loved dearly by her father and mother. In the home of her in-laws, she is the pillar of the family, the guarantee of its good fortune... Sharing in spiritual wisdom and enlightenment and with noble qualities endowed, a woman, the other half of man, escorts him to the door of liberation.” (Varan, V.16)***

**Equal Status:** To ensure equal status between men and women, the Gurus made no distinction between the sexes in matters of initiation, instruction or participation in *sangat* (holy fellowship) and *pangat* (eating together) activities. According to Sarup Das Bhalla, Mahima Prakash, Guru Amar Das disfavoured the use of the veil by women. He assigned women to supervise some communities in disciples and preached against the custom of *sati*. Sikh history records the names of several women, such as Mata Gujri Mai Bhago, Mata Sundari, Rani Sahib Kaur, Rani Sada Kaur and Maharani Jind Kaur, who played important roles in the events of their time

**Education:** Education is considered very important in Sikhism. It is the key to anyone's success. It is a process of personal development and it is the reason why the 3rd Guru set up many schools. The Guru Granth Sahib states, ***"All divine knowledge and contemplation is obtained through the Guru"*** (Guru Granth Sahib, p.831). Education for all is essential and everyone must work to be the best they can be. Fifty two of the Sikh missionaries sent out by the 3rd Guru were women. In, 'The Role and Status of Sikh Women', Dr Mohinder Kaur Gill writes, ***"Guru Amar Das was convinced that no teachings can take root until and unless they are accepted by women folk"***.

**Restrictions on Clothes:** Apart from requiring women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender. The Guru Granth Sahib states, ***"Avoid wearing those clothes in which the body is uncomfortable and mind is filled with evil thoughts."*** SGGs, Page 16

Thus, the Sikhs will realise what type of clothes fill the mind with evil thoughts and should avoid them. Sikh women are expected to defend themselves with Kirpan (sword) and others, this is unique for women because it is the first time in history when women were expected to defend themselves and they are not expected to be dependent on men for physical protection.

**SGGS Quotes:** ***"In the earth and in the sky, I do not see any second. Among all the women and the men, His Light is shining. " Sggs Page 223. From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all. Guru Nanak, SGGs Page 473***

**In regard to dowry:** "O my Lord, give me thy name as my wedding gift and dowry." Shri Guru Ram Das ji, Page 78, line 18 SGGs

**Regarding the practice of Purdah:** "Stay, stay, O daughter-in-law - do not cover your face with a veil. In the end, this shall not bring you even half a shell. The one before you used to veil her face; do not follow in her footsteps. The only merit in veiling your face is that for a few days, people will say, "What a noble bride has come". Your veil shall be true only if you skip, dance and sing the Glorious praises of God. -P. 484, SGGS

**Women and indeed all souls were strongly encouraged to lead a spiritual life: "Come, my dear sisters and spiritual companions; hug me close in your embrace. Let's join together, and tell stories of our All-powerful Husband Lord."-Guru Nanak, pg 17, SGGS.**

**"Friend, all other wear ruins happiness, the wear that to the limbs is torment, and with foul thinking fills the mind"-SGGS Page 16.**

## Importance Of Turban

Turban is and has always been an inseparable part of a Sikh. Since about 1500 A.D and the time of Guru Nanak, the founder of Sikhism, Sikhs have been wearing the turban.

The turban or "*pagri*" often shortened to "*pag*" or "*dastar*" are different words in various dialect for the same article. All these words refer to the garment worn by both men and women to cover their heads. It is a headdress consisting of a long scarf-like single piece of cloth wound round the head or sometimes an inner "hat" or patka. Traditionally in India, the turban was only worn by men of high status in society; men of low status or of lower castes were not allowed to wear a turban.

Although the keeping of unshorn hair was mandated by Guru Gobind Singh as one of the Five K's or five articles of faith, it has long been closely associated with Sikhism since the very beginning of Sikhi in 1469. Sikhism is the only religion in the world in which wearing a turban is mandatory for all adult males. Vast majority of people who wear turbans in the Western countries are Sikhs. The Sikh *pagdi* is also called *dastaar*. '*Dastar*' is a Persian word. It means '*Hand of God*' implying His Blessing.

Sikhs are famous for their many and distinctive turbans. Traditionally, the turban represents respectability, and has long been an item once reserved for nobility only. During the Mughal domination of India, only the Muslims were allowed to wear a turban. All non-muslims were strictly barred from wearing one.

Guru Gobind Singh, in defiance of this infringement by the Mughals asked all of his Sikhs to wear the turban. This was to be worn in recognition of the high moral standards that he had charted for his Khalsa followers. He wanted his Khalsa to be distinct and be determined "to stand out from the rest of the world". He wanted them to follow the unique path that had been set out by the Sikh Gurus. Thus, a turbaned Sikh has always stood out from the crowd, as the Guru intended; for he wanted his 'Saint-Soldiers' to not only be easily recognizable, but easily found as well.

When a Sikh man or woman dons a turban, the turban ceases to be just a band of cloth; for it becomes one and the same with the Sikh's head. The turban, as well as the four other articles of faith worn by Sikhs, has an

immense spiritual and temporal significance. While the symbolism associated with wearing a turban are many — sovereignty, dedication, self-respect, courage and piety, but!, the main reason that Sikhs wear a turban is to show--their love, obedience and respect for the founder of the Khalsa Guru Gobind Singh. The above high-lighted words need to be replaced by something else. Could be 'reasons for'

*"The turban is our Guru's gift to us. It is how we crown ourselves as the Singhs and Kaurs who sit on the throne of commitment to our own higher consciousness. For men and women alike, this projective identity conveys royalty, grace, and uniqueness. It is a signal to others that we live in the image of Infinity and are dedicated to serving all. The turban doesn't represent anything except complete commitment. When you choose to stand out by tying your turban, you stand fearlessly as one single person standing out from six billion people. It is a most outstanding act." (Quoted from Sikhnet).*



## Humility key Essence In Your Journey

Humility is an important aspect of Sikhism. According to this, Sikhs must bow in humility before God. Humility or Nimrata, in Punjabi are closely related words. **Nimrata** is a virtue that is vigorously promoted in Gurbani. The translation of this Punjabi word is "**Humility**", "**Benevolence**" or "**Humbleness**." Someone whose mind is not distracted by the thought that he or she is better or more important than someone. Problem area - not a correct sentence above

This is an important quality for all humans to nurture and one that is an essential part of a Sikh's mind set and this quality must accompany the Sikh at all times. The other four qualities in the Sikh arsenal are: *Truth (Sat), Contentment (Santokh), Compassion (Daya) and Love(Pyaar)*. These five qualities are essential to a Sikh and it is their duty to meditate and recite Gurbani to inculcate these virtues and make them a part of their personality.

### **What Gurbani tells us:**

"The fruit of humility is intuitive peace and pleasure. With Humility they continue to meditate on God, the Treasure of excellence. The God-conscious being is steeped in humility. One whose heart is mercifully blessed with abiding humility. Sikhism deal Humility as begging bowl before the god,"

### **Guru Nanak, First Guru Of Sikhism:**

*"Listening and believing with love and humility in your mind cleanse yourself with the Name, at the sacred shrine deep within."- SGGGS Page 4.*

*"Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body."-SGGS Page 6.*

*"In the realm of humility, the Word is Beauty. Forms of incomparable beauty are fashioned there." SGGGS Page 8.*

*"Modesty, humility and intuitive understanding are my mother-in-law and father-in-law" -SGGS Page 152.*

# Journey towards Spirituality

Guru Granth Sahib is an eternal living Guru, a poetic composition of Sikh Gurus, Hindu and Muslim Saints. The compilation is a gift from God through them to all mankind. The vision in the Guru Granth Sahib is of a society based on Divine justice without oppression of any kind. While the Granth acknowledges and respects the scriptures of Hinduism and Islam, it does not imply a moral reconciliation with either of these religions. In Guru Granth Sahib women are highly respected with equal roles as men. Women have the same souls as men and thus possess an equal right to cultivate their spirituality with equal chance of achieving liberation. Women can participate in all religious, cultural, social, and secular activities including leading religious congregations.

Sikhism advocates equality, social justice, service to humanity, and tolerance for other religions. The essential message of Sikhism is spiritual devotion and reverence of God at all times while practicing the ideals of compassion, honesty, humility and generosity in everyday life. The three core tenets of the Sikh religion are meditating and remembering God, Working for Honest living and sharing with others.

Congratulations for making an effort to go on this Spiritual Journey for the soul. The translation can never be close to original, especially when the complete Guru Granth Sahib is in poetry and the use of metaphors makes the task exceedingly difficult. In the Divine message, Hindu & Muslim mythological stories are often used Pralahad , Harnakash, laxmi, Brahma etc. Please do not read them literally but understand their underlying message. The focus is on the fact that God is one and to have union with Him is the goal of human life.

This work has been done over years by several volunteers, to get to you the Divine message in your language. If you have any questions, please feel free to email [walnut@gmail.com](mailto:walnut@gmail.com) and we would love to join you on this journey.