

# **Sikhism**

## **Guru Granth Sahib and The Sikh History**



**Basic Text and Self Study Assignments**  
*(Questions & Answers)*



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AND  
THE SIKH HISTORY







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By

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## **DEDICATION**

*To my friends*

*who have stood with me in happiness and adversity*





## INTRODUCTION

Gurbaani is a bridge between humanity and God; Sikh philosophy unfolds the secrets of Nature and brings human closer to God. The Sikh theology explains the complex concepts of meditation and prayer, and the Sikh history brings out facts, statistics and realities faced by uncountable martyrs to pass on the text of Gurbaani, philosophy and theology to the recipients. This book is an attempt to bring together these varied aspects of Gurbaani, Philosophy, Theology and History which forms the nucleus of any Religion.

It is, indeed, an amazing coincidence that our generation had the divine blessings to celebrate six important anniversaries: the 300<sup>th</sup> birth anniversary of Guru Gobind Singh (1966), the 500<sup>th</sup> birth anniversary of Guru Nanak (1969), the 300<sup>th</sup> birth anniversary of the Khalsa (1999), the 500<sup>th</sup> birth anniversary of Guru Angad (March 2004), 400<sup>th</sup> anniversary of the first installation of Guru Granth Sahib (September 2004) and the 300<sup>th</sup> martyrdom anniversary of the Mother and sons of Guru Gobind Singh (December 2004).

We have already published 38 different titles on various aspects of the Sikh religion, ethics, philosophy and history. Each volume bringing out something new, gripping and stimulating.

We are pleased to release this book which covers varied aspects of Sikh Religion as an ode to the triumphant legacy of the Sikh Nation to commemorate various anniversaries.

Our thanks are due to our consult editor Ms Poonam Kapoor for her support and help in producing this volume.

13<sup>th</sup> November 2004

**Dr. Sukhbir Singh Kapoor**  
**Mrs. Mohinder Kaur Kapoor**  
London



## BY THE SAME AUTHOR

*All books are in English; Guru-baani text is both in Panjabi and English.*

### Year of publication/book list

2002

1. Guru Granth Sahib — An Advance Study - Volume One (January 2002)

2001

1. Sikhism — 1000 questions answered.
2. Guru Granth Sahib, An introductory Study (enlarged edition).
3. Sikh Philosophy, Facts and Fundamentals of Sikh Religion (2nd edition)
4. Japjee — The Sikh morning prayer (Illustrated deluxe edition)

2000

1. Bhagat Bani
2. Sikh Religion and the Sikh People (2nd edition) *Adjudged best book of the year*

1999

1. Sikhism — An Introduction
2. Saint Soldier (The Khalsa Brotherhood)
3. Comparative Studies of World Religions
4. The Creation of Khalsa (Edited)
5. Japji, "A way of God realisation" (2nd edition) *Adjudged one of the best available translations in English*

1998/97

1. Guru Angad Dev, Life, History and Teachings
2. Nitnem (The daily Sikh Prayers) (Translation in both easy Panjabi and English)
3. Khushi de Handu — (ਕੁਸ਼ੀ ਦੇ ਹੰਦੂ) Panjabi poetry

1996

1. The Sikh Marriage Ceremony (Anand Marriage)
2. Baramah (The twelve months)

1995

1. Kirtan Sohila and Ardas
2. Gurbani — God's word
3. Jap Sahib, Swayas and Ardas. Master compositions of Guru Gobind Singh Ji (Translation followed by relevant Sakhis (life stories))
4. Janoon — (ਜਨੂਨ) Panjabi Poetry

1994/93

1. Rehras & Kirtan Sohila — "The torch to pass through the darkness of death, and the Lyric that speaks of lacerations and pangs of separation." (Translation followed by relevant Sakhis (life stories))
2. Sikh Philosophy, Facts and Fundamentals of Sikhism (Ist edition)
3. Puniya da Chand — (ਪੁਨਿਆ ਦਾ ਚੰਨ) Panjabi poetry

1992/91

1. Japji (Ist edition)
2. Sikh Religion and the Sikh people (Ist edition)

1990

1. Being a Sikh

1989/88

1. Ideal Man, Guru Gobind Singh's Concept of a Saint Soldier.

1984

1. Invasion of Golden Temple

1983

1. Sikh Festivals

1982

1. Sikh & Sikhism

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# **SECTION I**

**An Insight into the Format and Design of Sri Guru Granth Sahib**





## SEGMENT 1

*The Holiest Book containing the Word of God - Sri Guru Granth Sahib*

The name of the Sikh holy scripture is **Sri Guru Granth Sahib**. It is made up of four syllables which mean:

- Sri** = An epitome of reverence
- Guru** = The Ultimate teacher, God, *Waheguru*
- Granth** = A holy book
- Sahib** = An epitome of reverence

## SEGMENT 2

### *Brief history of the Compilation of Sri Guru Granth Sahib:*

Guru Nanak wrote his hymns in a notebook, later called *Guru Harshai Pothi*, and he passed it on to Guru Angad, when he himself left for the heavenly abode.

Guru Angad added his own hymns in this *Pothi* and passed it on to Guru Amardas.

Guru Amardas instructed his grandson Sahasar Ram to put all hymns of Guru Nanak, Guru Angad and himself in a definite order and prepare edited *Pothis* (books). These *Pothis* were called *Mohan Pothis* or *Goindval Pothis*.

Guru Ramdas wrote his own hymns and passed on his **collection** directly to Guru Arjan.

Guru Arjan then collated all hymns of the first four Gurus and added with them his own compositions. He prepared a large voluminous Granth, called it *Pothi Sahib* and put it at a higher pedestal. It took him four years 1601-1604 to complete the Granth. Bhai Gurdas was the scribe of this Granth. This Granth had its first official *Parkash Divas* (opening ceremony) on 31<sup>st</sup> August 1604 in the newly constructed Gurdwara named Harimandir (the house of God, now known as Golden Temple) at Amritsar.

In 1706 while staying at Damdama Sahib, Guru Gobind Singh asked Bhai Mani Singh to rewrite the *Granth* adding the hymns of the Ninth Guru. In 1708, at Nanded, Guru Gobind Singh conferred the title of Guru on Sri Granth Sahib and ended the line of human Gurus. He re-titled Sri Granth Sahib as Sri Guru Granth Sahib.

## SEGMENT 3

### *The Authorship and the Revelation Recipients.*

It is believed that God speaks to us whenever we need Him, only the recipient has to be clever enough to understand the message.

Sikhs believe that the author of Sri Guru Granth Sahib was God himself. He revealed his words to the Sikh Gurus who in turn conveyed the message to the people at large through the *Shabad*.

Guru Arjan then selected compositions of a few Bhagats (Saints) and other devotees, to whom God had also revealed his word and whose compositions were in line with the Sikh ideology. He included these hymns with the hymns of the Sikh Gurus and put them together in (Guru) Granth Sahib. The list of all composers, their time period and number of hymns selected for inclusion in the Granth, is as follows:

Table 1

#### **The Sikh Gurus**

<b>The Guru</b>	<b>Domicile</b>	<b>Time period (Life)</b>	<b>No. of hymns</b>
Guru Nanak	Punjab	1469 - 1539	974
Guru Angad	Punjab	1504 - 1552	63
Guru Amardas	Punjab	1479 - 1574	907
Guru Ramdas	Punjab	1534 - 1581	679
Guru Arjan	Punjab	1563 - 1606	2218
Guru Tegh Bahadur	Punjab	1621 - 1675	115

Table 2

#### **The Bhagats**

<b>The Bhagat</b>	<b>Domicile</b>	<b>Time period (life)</b>	<b>If coincides with the Guru period</b>	<b>Religion/ caste</b>	<b>No. of hymns</b>
Kabir	Uttar Pradesh	1398 - 1495	Yes	Muslim/low caste - weaver	541 (including 243 sloaks)



Farid	Punjab	Born 1173	No	Muslim	134 (including 130 sloaks)
Namdev	Maharashtra	Born 1270	No	Hindu/low caste - calico printer	60
Ravidas	Uttar Pradesh	15 <sup>th</sup> Century	Yes	Hindu/low caste - Chamar	41
Dhanna	Rajasthan	Born 1425	Probably yes	Hindu/ Jat	4
Tirlochan	Maharashtra	Born 1267	No	Hindu/ Vaish - Arora	4
Beni	Uttar Pradesh	Period not known	NA		3
Bhikhen	Uttar Pradesh	16 <sup>th</sup> Century	Yes	Muslim	2
Jaidev	Bengal	12 <sup>th</sup> Century	No	Hindu/ High caste - Brahmin	2
Parmanand	Maharashtra	Not known	NA	Hindu/ High caste - Brahmin	1
Pipa	Maharashtra	Born 1425	Probably yes	Hindu/ High caste - Rajput	1
Ramanand	Uttar Pradesh	Born 1359	No	Hindu/ High caste - Brahmin	1
Sadhna	Sind	13 <sup>th</sup> Century	No	Hindu/ low caste - butcher	1
Sain	Madhaya Pradesh	14-15 <sup>th</sup> Century	Probably yes	Hindu/low caste - barber	1
Surdas	Uttar Pradesh	Born 1528	Yes	Hindu/High caste - Brahmin	1

Table 3

**Other Devotees (their time period coincides with the Guru period)**

The devotee	Domicile	Time period (life)	Religion/caste	No. of hymns
Mardana	Punjab	1459 – 1520	Muslim	3 sloaks
Satta	Punjab	16 <sup>th</sup> Century	Muslim	1 vaar

Balwand	Punjab	16 <sup>th</sup> Century	Muslim	Co-author of vaar with Satta
Sundar	Punjab	16 <sup>th</sup> Century	Sikh	1 six pada shabad

Table 4

**Bhatts** (They were all Brahmins and hailed from Karnal. They composed Swaiyyas to introduce the Guru-composers to readers at large. Bhatts' count differs from author to author due to the similarities of their names. Many authors have counted them as 17)

Name of the Bhatt	Swaiyyas to introduce Guru Nanak	Swaiyyas to introduce Guru Angad	Swaiyyas to introduce Guru Amardas	Swaiyyas to introduce Guru Ramdas	Swaiyyas to introduce Guru Arjan	Total Swaiyyas of Bhatts
1. Kal	10			16		26
2. Kalshaar		10	9	13	12	44
3. Jalap			5			5
4. Kirat			4	4		8
5. Bhikha			2			2
6. Sal			1	2		3
7. Bhal			1			1
8. Gaiyandh				13		13
9. Mathura				7	7	14
10. Bal				5		5
11. Harbans					2	2
Total	10	10	22	60	21	123

## SEGMENT 4

### *The Language of Sri Guru Granth Sahib*

The script of Guru Granth Sahib is called Gurmukhi. However, the languages used in compositions are many in number. It is due to the following basic reasons:

1. Guru Nanak travelled almost every known corner of India, he also visited many foreign countries viz., Ceylon, Bangladesh, Tibet, China, Afghanistan and Middle East. Many of his hymns have stamp of local dialects, of the places he visited, on them viz., Arabic, Persian, Sindhi, Multani, Lehndi, Hindi etc. Guru Arjan's compositions also have effect of these languages.
2. The Bhagats had different domicile, this invariably effected their compositions. Thus their compositions have words of Marathi, Bengali, Braj, Persian and many other minor dialects.

Most of the compositions of Guru Angad, Amardas and Guru Ramdas are in Eastern Panjabi. Guru Tegh Bahadur's compositions are a mixture of Panjabi and Hindi.

In addition to the above languages, many hymns are composed in *Sant Bhasha*, which was a mixture of many languages and was used by roaming saints to compose their hymns.



## SEGMENT 5

### *The Subject Matter of Sri Guru Granth Sahib*

The Subject matter of Sri Guru Granth Sahib includes the following:

1. God, His curriculum vitae, His domicile and methods of His realisation.
2. The meaning and modes of worship.
3. The methods used for God Manifestation
4. The Sikh law
5. Ethics and rules of living a truthful life.
6. The theory of Creation
7. The Concepts of :
  - a. *Naam*
  - b. *Guru*
  - c. *Satguru*
  - d. *Nirankar*
  - e. *Waheguru*
  - f. *Sadh-sangat*
  - g. Sins
  - h. Virtues
  - i. Sorrows
  - j. Happiness
  - k. Love
  - l. Hate
8. The human and divine relationships and their significance.
9. Theory of *karma* and God's Grace
10. The life after death
11. Trial and judgment
12. Heavens and hells
13. Theory of transmigration
14. The deliverance and *Mukti*
15. The destination – *Sach Khand*
16. The route to *Sach Khand* through the inroads of *Dharam khand*, *Gian khand*, *Saram khand* and *Karam khand*
17. The objectives of life

## SEGMENT 6

### *Musical Measures - Ragas, Raginis and Raga-sons*

The basic theory of music classifies Music Measures into *Ragas*, *Raginis* (Raga-wives) and *Raga-sons*. Sri Guru Granth Sahib has made no such distinction in listing *Ragas*. It has used word *Raga* for all of them.

A *Raga* is a particular set of seven *svars*, or a selection of them, in their natural, sharp and soft forms, whose inter-relationship and sequence are governed by strict rules. Each *Raga* has its own emotional character, and is associated with a particular time of the day and a particular period of a season.

The *Ragas* facilitate 'Mood' variation through the seasons and the time of the day.

All compositions of Sri Guru Granth Sahib are classified into different *Ragas* except Japji in the beginning and Sloaks and Swaiyyas at the end.

The *ragas* used in Sri Guru Granth Sahib, their time and season of singing, Status in the *Ragamala* and page numbers are as follows:

The name of the <i>raga</i>	Timing- <i>Pehr</i>	Timing a.m/p.m.	Season- name	Season- months	Pages in Sri Guru Granth Sahib	Status of <i>raga</i> as in <i>raga- mala</i>
1. Sri	Third <i>pehr</i> of the day	12-3 p.m.	Winter (hement)	Nov.-Dec.	14-93 (80)	Raga
2. Maajh	Third <i>pehr</i> of the day	12-3 p.m.	Rainy (varsha)	July-Aug.	94-151 (58)	Not mentioned
3. Gaurhi	Third <i>pehr</i> of the day	12-3 p.m.	Winter (shisher)	Dec.-Jan.	152-347 (196)	<i>Ragini</i>
4. Aasa	Fourth <i>pehr</i> of the night	3 -6 a.m.	Winter (hement)	Nov.-Dec.	348-488 (141)	<i>Ragini</i>

5. Goojri	Fourth <i>pehr</i> of the day	3-6 p.m.	Rainy ( <i>varsha</i> )	July - Aug.	489-526 (38)	<i>Ragini</i>
6. Devgandhaari	First <i>pehr</i> of the day	6-9 a.m.	Winter ( <i>shisher</i> )	Dec.-Jan.	527-536 (10)	<i>Ragini</i>
7. Bihaagrha	Second <i>pehr</i> of the night	9-12 p.m.	Winter ( <i>hement</i> )	Nov. - Dec.	537-556 (20)	Not mentioned
8. Wad-hans	Fourth <i>pehr</i> of the day	3 -6 p.m.	Winter ( <i>shisher</i> )	Dec.-Jan.	557-594 (38)	Not mentioned
9. Sorath	Third <i>pehr</i> of the night	12-3 a.m.	Winter ( <i>sharad</i> )	Oct. - Nov.	595-659 (65)	<i>Ragini</i>
10. Dhanaasri	Third <i>pehr</i> of the day	12-3 p.m.	Winter ( <i>shisher</i> )	Dec.-Jan.	660-695 (36)	<i>Ragini</i>
11. Jaitsiri	Third <i>pehr</i> of the day	12-3 p.m.	Winter ( <i>shisher</i> )	Dec.-Jan.	696-710 (15)	Not mentioned
12. Todi	First <i>pehr</i> of the day	6-9 a.m.	Winter ( <i>shisher</i> )	Dec.-Jan.	711-718 (8)	<i>Ragini</i>
13. Bairaarhi	Third <i>pehr</i> of the day	12-3 p.m.	Winter ( <i>sharad</i> )	Oct. - Nov.	719-720 (2)	<i>Ragini</i>
14. Tilang	Third <i>pehr</i> of the day	12-3 p.m.	Rainy ( <i>varsha</i> )	July - Aug.	721-727 (7)	<i>Ragini</i>
15. Soohi	First <i>pehr</i> of the day	6-9 a.m.	Spring ( <i>basant</i> )	Feb.-Mar.	728-794 (67)	Not mentioned
16. Bilaawal	First <i>pehr</i> of the day	6-9 a.m.	Spring ( <i>basant</i> )	Feb.-Mar.	795-858 (64)	<i>Raga-son</i>
17. Gaund	Third <i>pehr</i> of the day	12-3 p.m.	Winter ( <i>hement</i> )	Nov.-Dec.	859-875 (17)	<i>Raga-son</i>



18. Raamkali	First <i>pehr</i> of the day	6-9 a.m.	Spring ( <i>basant</i> )	Feb.-Mar.	876-974 (99)	Not mentioned
19. Nut Narain	Third <i>pehr</i> of the night	12-3 a.m.	Rainy ( <i>varsha</i> )	July - Aug.	975-983 (9)	<i>Raga</i> -son
20. Mali Gaura	Third <i>pehr</i> of the day	12-3 p.m.	Winter ( <i>sharad</i> )	Oct. - Nov.	984-988 (5)	Not mentioned
21. Maaroo	Third <i>pehr</i> of the day	12-3 p.m.	Winter ( <i>shisher</i> )	Dec.-Jan.	989-1106 (118)	<i>Raga</i> -son
22. Tukhaari	First <i>pehr</i> of the day	6-9 a.m.	Winter ( <i>sharad</i> )	Oct. - Nov.	1107-1117 (11)	Not mentioned
23. Kedaara	Fourth <i>pehr</i> of the day	3-6 p.m.	Summer ( <i>grikham</i> )	May-Jun.	1118-1124 (7)	<i>Raga</i> -son
24. Bhairav	Fourth <i>pehr</i> of the night	3-6 a.m.	Winter ( <i>sharad</i> )	Oct. - Nov.	1125-1167 (43)	<i>Raga</i>
25. Basant	All times		Spring ( <i>basant</i> )	Feb.-Mar.	1168-1196 (29)	<i>Raga</i> -son
26. Saarang	Second <i>pehr</i> of the day	9-12 a.m.	Rainy ( <i>varsha</i> )	July-Aug.	1197-1253 (57)	<i>Raga</i> -son
27. Malhaar	All times		Rainy ( <i>varsha</i> )	July-Aug.	1254-1293 (40)	<i>Ragini</i>
28. Kaanrha	First <i>pehr</i> of the night	6-9 p.m.	Summer ( <i>grikham</i> )	May-Jun.	1294-1318 (25)	<i>Raga</i> -son
29. Kalyaan	Fourth <i>pehr</i> of the day	3-6 p.m.	Rainy ( <i>varsha</i> )	July-Aug.	1319-1326 (8)	<i>Raga</i> -son
30. Parbhaati	First <i>pehr</i> of the day	6-9 a.m.	Spring ( <i>basant</i> )	Feb.-Mar.	1327-1351 (15)	Not mentioned

31. Jaijaiwanti	First <i>pehr</i> of the night	6-9 p.m.	Summer ( <i>grikham</i> )	May-Jun.	1352-1353 (2)	Not mentioned
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At the end of Sri Guru Granth Sahib, there is given a list of popular Indian *ragas* titled '*Ragamala*'. Its author is not known. It has names of 6 *ragas*, 30 *raginis* and 48 *raga*-sons. Some of these *ragas/raginis/raga*-sons are used in Sri Guru Granth Sahib as *ragas*. There are also ten *ragas* used in Sri Guru Granth Sahib which are not mentioned in the *ragamala*. In this context *ragamala* should be called a list of *ragas* and not an index of *ragas* used in Sri Guru Granth Sahib. The Indian music books have mentioned 10 different type of *ragamala*. The *ragamala* listed in Sri Guru Granth Sahib is one of them.

## SEGMENT 7

*Reference of additional Ragas, mixed with the above 31 Ragas, used in Sri Guru Granth Sahib.*

Table

**Six additional ragas**

<b>Name of <i>raga</i></b>	<b>General Status</b>	<b>Names of the <i>raga</i> mixed with</b>	<b>Status as mentioned in the <i>ragamala</i></b>	<b>One example, page number/s</b>
Kaafi*	Ragini	Aasa, Tilang, Soohi, Maaroo	Not mentioned	Page 369
Aasaawari	<i>Ragini</i>	Raga Aasa	<i>Ragini</i>	Page 369
Lalit	Ragini	Raga Soohi	Raga-son	Page 793
Hindol	Raga	Raga Basant	Raga	Page 1171
Bhopali	Ragini	Raga Kalyaan	Not mentioned	Page 1321
Vibhas	Ragini	Raga Parbhaati	Not mentioned	Page 1327

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\*The word *Kaafi* also refers to the structure of a composition rather than a raga. In the early Punjabi literature, there are a number of *Kaafis* composed Muslim writer viz., Shah Hussain and Bulle Shah. At sacred tombs Muslim singers, normally, recite *Kaafis* and *Qwaalis*.

## SEGMENT 8

### *Rhythm - Ghars (Tal)*

In music, harmonium (Piano) is normally accompanied with tabla (drums). The word *Tal* refers to the play of *tabla* (drums). It means rhythm, it also denotes the pitch of notes. It is a rhythmic cycle, comprising of a fixed number of time units (*matras*) of equal value.

In Sri Guru Granth Sahib, Guru Arjan has used 17 different *Tals* which he calls *Ghars*.

The counting of 17 *ghars (tal)* in relation to basic music *svars* is done in the following way:

- a. The basic *svars* in the Indian music are seven  
Sa Re Ga Ma Pa Dha Ni Sa
- b. Two *svars* out of above seven are fixed viz., Sa and Pa
- c. The remaining five *svars* are changing *svars* and can be played as follows:

Svar	1	2	3
Re	lower flat	flat	natural = 3
Ga	lower flat	flat	natural = 3
Da	lower flat	flat	natural = 3
Ni	lower flat	flat	natural = 3
Ma	sharp	very sharp	natural = 3
			Total = 15
		Fixed <i>svars</i> = 2	
		Grand total = 17	



## SEGMENT 9

### *The Invocation - Mangal*

*Mangal* is a Sanskrit word and it means a short prayer. It is recited/said before the start of any work. In Sri Guru Granth Sahib five different types of *mangals* have been used, Their classification and location is as follows:

ੴ - Used only once at page 1353, before the start of second Saihaskriti sloak of Guru Nanak. New editions of Sri Guru Granth Sahib do not record this.

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ Used 519 times: 5 chapter headings (Ragas: Sri, Jaitsiri, Bairaarihi, Tukhaari and Kedaara) and 514 various sub-headings

ੴ ਸਤਿ ਨਾਮੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ Used only 2 times as follows:

Raga Sri, page 81, Shabad Wanjaara

Raga Bihaagrha, page 544

Chhant of Guru Arjan 4/1/4

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Used 9 times as follows:

Maajh di Vaar, page 137

Gaurhi Ashtpadi, page 220

Gaurhi Guaareri Ashtpadi, page 235

Gaurhi Poorbi Chhant, pages 242, 243

Gaurhi Bhagta di baani, pages 323,345

Gaurhi Poorbi Bawan Akhri, page 340

Bilaawal Bhagata di Baani, page 855

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Used 33 times as follows:

26 = at the start of raga chapters.

1 = Start of Guru Granth Sahib.

2 = additional in raga Aasa,

Start of Aasa di vaar, page 462

Start of Bhagat Baani, page 475

1 = Sloak Saihaskriti M: 1, page 1354

1 = Sloak Saihaskriti M:5, page 1354

1 = Sloak Varaan te Vadeek, page 1410

1 = Swaiyyas Mehla 5, page 1385

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*\*Please note that all Mangals, except the first one, have three words in common i.e., <, ਸਤਿ and ਗੁਰ ਪ੍ਰਸਾਦਿ ॥Hindu and Muslim scriptures have also used mangals to start a chapter/para.*

## SEGMENT 10

*The Theme and Sathaa-ee Verse of a composition –the Rahaao verse/s*

### **Meaning:**

The title *rahaao* refers to that verse, which contains the theme of the composition. It also refers to the verse which the *ragis* (singers of Gurbani) are supposed to repeat after every 'antra' of the composition.

***Rahaao* is not a punctuation symbol** as is understood by a number of scholars. It is the title of the core verse/s in a composition.

Most of the compositions in the 'Raga section' (pages 14 – 1353) of Sri Guru Granth Sahib have a *rahaao* verse in them, and there are example of compositions with one, two, three, four and six *rahaao* verses.

If a composition has two *rahaaos*, then the first *rahaao* verse poses a thematic question and the second verse contains the answer to the question posed.

If a composition has three *rahaaos*, then the first *rahaao* would contain a thematic advice, the second *rahaao* would state the limitations or difficulties to be encountered by the devotees and the last *rahaao* would suggest the way to realise the goal based on the theme of the composition.

Where there are more than three *rahaaos*, there each *rahaao* verse would describe the theme of the preceding *pada* (stanza).

It is important to know the placing and numbering of *rahaao* verses to understand their significance in a composition. For practical explanation the following text and examples of hymns from Sri Guru Granth Sahib are produced.

### ***Placement of rahaao verse/s in a composition:***

The single *rahaao* verse has either been placed in the beginning of a composition or after the end of the first *pada* of the composition.

Where there are two *rahaaos* the second *rahaao* is placed at the end of the *shabad* and it ends with the text number '*Rahaao dooja*'.



Where there are three or more *rahaao* verses in a composition, they have been spread throughout the composition.

***Numerical reference of rahaao/s in a composition:***

At many places number [ 1 ] is used before the *rahaao* title, and at other places such a number has not been used.

Whether a composition has one or more than one *rahaao* verse, the number with each *rahaao* verse is always [ 1 ], except where there are two *rahaaos*, in such a case, as referred above, the second *rahaao* has a text title which reads '*rahaao dooja*'.

It must be noted that the *rahaao* verse/s is/are not counted in the total count of verses in a composition.

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**The number of *rahaao/s* verses in a composition:**

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As stated above there are examples of one, two, three, four, and six *rahaaos* in Sri Guru Granth Sahib. While there is only one *shabad* with six *rahaaos* (Wanjaara in *raga Sri*, page 81-82), probably one *shabad* with three *rahaao* verses (page 154/155 (13)), four *shabads* with four *rahaao* verses [pages 16 – 17 (7), 96 – 97 (8), 356 (26) 660 (1)] and probably 19 *shabads* with two *rahaao* verses, pages: 176 ( \*\* ), 179 (81), 182 (89), 204/205 (122), 371 (4), 374 (12), 384 (52), 385 (58), 403 (126), 624 (61), 642 (3), 687 (3) 738 (5) (7) (two *shabads*), 877 (3), 886 (12), 1002 (11), 1003 (15), and 1348 (second *ashtpadi*) the remaining *shabads*, where relevant, have only one *rahaao* verse in them.

**\*\* This is the first *shabad* which ends on page 176, but its number is not given in Guru Granth Sahib. Where the *shabad* preceding this *shabad* is given cumulative number 70, the *shabad* which follows it is given the number 71.**

**The only *shabad* with three *rahaaos* is found on page 155 (*shabad* 13).**

**The only *shabad* with six *rahaao* verses is on pages 81-82.**



## The location of *rahaao* verses in the three sections of Sri Guru Granth Sahib

Rahaao verses have been used only in those compositions which have been assembled under raga titles i.e., section II (pages 14 – 1353), and all those nitnem-section shabads, section I, which have been selected from the *raga* section. There are no rahaao verses in the concluding section i.e., section III.

Compositions which are in *raga* chapters, section II, but which do not have rahaao verses in them, are:

1. *Vaars* (Except *Vaar Raamkali* page 947 *pauri 1* which has a rahaao verse)
2. *Chhants* (except one *Chhant* page 1122 which has a rahaao verse in it)
3. In raga *Maajh* none of the *shabads* (*chaupadas*) have rahaao verses in them, except one *shabad* which has four rahaao verses. All *ashtpadis* (except two *ashtpadis* of Guru Arjan Dev), however, have rahaao verses in them.
4. Sloaks which have been included:
  - i. In the 'Nitnem section' in *Japji*
  - ii. In the '*Raga* section' in twenty *Vaars*, in *Chhants* of Guru Arjan and in a few specialist compositions, and
  - iii. In the concluding sectionhave no rahaao verse in them except one Sloak of Guru Nanak, page 469, which is included in *Aasa di vaar*, preceding *pauri 12*.

## The Three sections of Sri Guru Granth Sahib and the rahaao verses:

### Section 1

Nitnem Section: (pages 1-13)

*Japji* has no rahaao verse in it.

All other *shabads*: *Sodar* (5 *shabads*), *Sopurkh* (4 *shabads*) and *Sohila* (5 *shabads*) are taken from the *raga* section of Guru Granth Sahib and have rahaao verses in them.

### Section 2

*Raga* Section (pages 14 – 1353)

Most of the compositions of 31 raga chapters have rahaao verses in them except *chaupada* compositions in raga Maajh which have no rahaao verses in them (save one *shabad* of Guru Arjan Dev, 'mera man lochai Gur darshan taace....') and a few other exceptions mentioned above and hereunder.

### Section 3

Concluding Section: (pages 1354 – 1430)

None of the compositions in this section have rahaao verses in them.

<p><i>Specialist baanis in Sri Guru Granth Sahib and the inclusion of rahaao verses in them:</i></p>
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1. *Jap ji* (pages 1 –8) has no rahaao verse.
2. *Sodar shabad*<sup>1</sup> (pages 6, 8, 347-348) has no rahaao verse.
3. *Sopurkh* shabad (pages 10 – 11, 348) has no rahaao verse.
4. *Baraamaah* (pages 133 - 136, 1107) has no rahaao verse.
5. *Din rein* (pages 136 – 137) has no rahaao verse.
6. *Baawan Akhri* (250 – 262) has one rahaao verse at the end of the first *pauri*.
7. *Sukhmani* (pages 262 – 296) has 24 *Ashtpadis* but has only one rahaao verse in the first *ashtpadi* placed at the end of first *pada*.
8. *Thittee* (pages 296 – 300) has one rahaao verse at the end of the first *pauri*.
9. *Patti* (pages 432 – 434) has one rahaao verse at the end of the first *pada*.
10. *Anand* (pages 917 – 922) has no rahaao verse.
11. *Ruttee* (pages 927 – 929) has no rahaao verse.
12. *Dakhni Onkaar* (pages 929 – 938) has one rahaao verse at the end of the first *pada*.
13. *Sidh Ghost* (pages 938 – 946) has one rahaao verse at the end of the first *pada*.

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<sup>1</sup> In the 'nitnem section' titles 'Sodar' and 'Sopurkh' are used for both a cluster of shabads and solo shabads of the similar names. The solo shabads *Sodar* and *Sopurkh* have no rahaao verses in them, whereas other shabads under those group titles do have rahaao verses in them.



## SEGMENT 11

### *Counting of Hymns – the Numerical System*

In Sri Guru Granth Sahib, there is a very sophisticated system of counting hymns. To understand the system the following two points are to be noted:

1. The first number always signifies *padas* (stanzas) in the last shabad, and
2. the last number always signifies the cumulative total of all *shabads* under that heading. (these two rules are fixed, whereas other rule changes frequently)

**For example if a *Shabad* has a number 4/5 then it means:**

4 = four *padas* in the last *Shabad*

5 = total *shabads* so far.

3. When a heading or subheading changes, the numerical system start afresh.
4. In *raga Sri* (the first *raga*), when Guru Nanak's *shabads* end the number is 4/33, which means:  
4= number of *padas* in the last *Shabad*,  
33= total *shabads* of Guru Nanak
5. In the same *raga* when Guru Amardas's *Shabad* ends, the number is 4/31/64

which means : 4 = number of *padas* in the last *Shabad*

31= number of *shabads* of Guru Amardas

64= cumulative total of *shabads* of both Gurus

6. When Guru Ramdas's *shabads* end, the number is 4/33/31/6/70  
which means: 4= number of *padas* in the last *Shabad*  
33= number of Guru Nanak's *shabads*  
31= number of Guru Amardas's *shabads*  
6= number of Guru Ramdas's *shabads*  
70= cumulative total of all *shabads*

Please note the difference in numbering after Guru Amardas's *shabads* and Guru Ramdas's *shabads*. The fixed rules do not change, where the other rule has changed.



7. When Guru Arjan's *shabads* end the number is 4.30/100,  
which means: 4= number of *padas* in the last *Shabad*  
30= number of Guru Arjan's *shabads*  
100= cumulative total of all *shabads* of all Gurus.

Please note the difference in numbering after Guru Amardas's, Guru Ramdas's and Guru Arjan's *shabads*. The fixed rules do not change, where the other rule has changed.

8. The above rules of counting apply throughout Sri Guru Granth Sahib, but there are a number of exceptions to the rule which can be learnt by going through each chapter.
9. A new Numbering system start when chapter or para changes.

## SEGMENT 12

### *Arrangement of Hymns – Horizontal and Vertical sequences*

For study purposes, the text of Sri Guru Granth Sahib can be divided into three sections, which are as follows:

1. First section, pages 1-13, the Nitnem Section.
2. Second section, pages 14-1353, the Raga Section, and
3. Third section, pages 1354 – 1430, the Concluding Section.

The arrangement of Baani in the three Sections is as follows:

#### **First Section:**

The sequence is as follows:

- a. Full *Mool Mantra*
- b. Japji (Two sloaks and 38 stanzas called *pauris*)
- c. *Sodar* (a collection of five *shabads*: 3 *shabads* of Guru Nanak, 1 *shabad* of Guru Ramdas and 1 *shabad* of Guru Arjan).
- d. *Sopurkh* (a collection of four *shabads*: 1 *shabad* of Guru Nanak, 2 *shabads* of Guru Ramdas and 1 *shabad* of Guru Arjan). *This collection is not in the Kartarpuri Bir.*
- e. *Sohila* (a collection of five *shabads*: 3 *shabads* of Guru Nanak, 1 *shabad* of Guru Ramdas and 1 *shabad* of Guru Arjan).

#### **Second Section:**

There are 31 Chapters each headed by a *Raga*. In each chapter the sequence of compositions is as follows:

Horizontal Sequence						
1	2	3	4	5	6	7
Shabads 1-6 <i>padas</i>	Shabad 8 <i>padas</i> called <i>Ashtpadi</i>	Specialist Baanis Titled/untitled	Shabad Titled <i>Chhants</i> untitled	Specialist Baanis Titled/	Long Baanis Titled <b>Vaars</b>	Bhagat Baani

Guru Nanak
Guru Amardas
Guru Ramdas
Guru Arjan
Guru Tegh Bahadur

Verticle  
sequence

(This sequence is valid under each block  
of the horizontal sequence)

### Notes on the above sequences:

1. Guru Angad (*Mehla 2*) has not composed any *shabads*, *Ahstpadis*, Specialist compositions or *Vaars*. He has composed only *Sloaks* which have been included in *Vaars*. This is the reason that his name (*Mehla 2*) is not included in the vertical sequence of Guru composers.
2. In Bhagat baani wherever Farid's compositions have come in a *raga*, they have been included at the end of the Bhagat baani. (see *raga Aasa* page 488, *raga Soohi* page 794)
3. In *Srirag* compositions of *Bhagats* Trilochan and Beni have appeared before Ravidas, where Beni is recorded after Ravidas in *raga Raamkali*.
4. In *raga Goojri* compositions of *Bhagats* Trilochan and Jaidev are recorded after Ravidas.
5. In *raga Dhanaasri* again *Bhagat* Trilochan's compositions have come after Ravidas followed by Sain, Pipa and Dhanna.
6. In *raga Maaroo* composition of Jaidev is recorded before Ravidas (page 1106) whereas in *raga Goojri* it was recorded after Ravidas (page 526)
7. In *raga Basant Bhagat* Ramanand's composition has appeared before Namdev and Ravidas (page 1195)
8. The sequence of Gurus is the same under each block i.e., 1-6
9. Though the title *Ashtpadi* means a composition of 8 *padas*, but there are compositions of less and more than 8 *padas* and still titled as *Ashtpadis*.
10. Lines in a *pada* are called '*Tukas*'. *Padas* in the *Chhants* have more *tukas* than compositions in block 1 & 2.
11. The title '*Shabad*' for block 1 compositions is used in *raga Maaroo*.
12. The above sequences have three exceptions: pages 347/348, 724-726, 1169 where there is change in the sequence in the Gurbaani.



### Third Section:

In the concluding section the sequence of compositions is as follows:

Composition	Composer	Page number
<i>Sloak Saihaskriti</i>	Guru Nanak	1353 .
<i>Sloak Saihaskriti</i>	Guru Arjan	1353 - 1360
<i>Sloak – Gaatha</i>	Guru Arjan	1360 - 1361
<i>Sloak – Phunhe</i>	Guru Arjan	1361-1363
<i>Sloak – Chaubole</i>	Guru Arjan	1363 - 1364
<i>Sloak – Kabir</i>	Kabir	1364 - 1377
<i>Sloak – Farid</i>	Farid	1377 - 1384
<i>Swaiyyas – Mukhvaak Mehla 5</i>	Guru Arjan	1384 - 1389
<i>Swaiyyas for Mehla 1</i>	Bhatt Kal	1389 - 1390
<i>Swaiyyas for Mehla 2</i>	Bhatt Kals-haar	1391 - 1392
<i>Swaiyyas for Mehla 3</i>	Bhatts: Kals-haar, Jalap, Kirat, Bhikhey, Sal, Bhal	1392 - 1396
<i>Swaiyyas for Mehla 4</i>	Bhatts: Kal, Kals-haar, Kirat, Sal, Gayandh, Mathura, Bal	1396 - 1406
<i>Swaiyyas for Mehla 5</i>	Bhatts: Kals-haar, Mathura, Harbans	1406 - 1409
<i>Sloak Varaan te Vadeek Mehlas 1,2,4,5,9</i>	Guru Nanak, Guru Amardas Guru Ramdas Guru Arjan Guru Tegh Bahadur	1410 – 1412 1413 – 1421 1421 – 1424 1424 – 1426 1426 - 1429
<i>Mundavni</i>	Guru Arjan	1429
<i>Sloak</i>	Guru Arjan	1429
<i>Raagamaala</i>	Not known	1429-1430

## SEGMENT 13

### *A Few points of Sikh Philosophy and Sikh Values*

1. There is one God of the whole universe.
2. He controls the functioning of the universe from His palatial dwelling situated in the world unknown.
3. He is both *Nirgun* (He cannot be seen with human eyes) and *Sargun* (He can be seen with special powers given by His own Grace).
4. God is both accessible and approachable.
5. He lives in His own palace and can come to stay with His devotees as and when He wishes.
6. A specific relationship must be developed with Him to realise Him, and be with Him.
7. The realisation of God, and His visit in our lives destroy all grief and pain and brings in all sorts of happiness, comforts and satisfaction.
8. In order to talk to God, to make Him stay with us and have His blessings one must keep regular communication with Him (Nitnem, meditation, worship, prayers) and must live a truthful life (a life of honesty, compassion, humility, loyalty and devotion).
9. God has created this world of ours at His will. The exact date of its creation is not known. He has created countless other worlds as well.
10. The creation process, of the world, has been designed by God Himself and He may change it at His Will.
11. Since the beginning of time, the world has been created and destroyed many a times.
12. Sikhs must perform their daily prayers with intensity, regularity, commitment and non-faltering belief in God.
13. Sikhs must live a pure, transparent, holy, honest and truthful life.
14. Sikhs must visit Gurdwara and join the *Sadh sangat* for their prayers.
15. The company of *Sadh sangat* is of paramount importance for a Sikh.
16. The Gurdwara service includes, listening to kirtan/katha, joining in *ardaas*, listening to *hukamnama* and partaking of *langar*.
17. Sikhs must believe that there is a life after death, the quality and format



- of which is determined and shaped according to *karmas* and meditation performed in this life. There is a repeated mention of 8.4 million lives.
18. Sikhs must believe that there are numerous heavens and hells in the world hereafter, where the soul goes according to the judgment pronounced in the Divine court. There is a repeated mention of 'Dharmraj' the agent who pronounces final judgement, and 'Chitar and Gupt' who record the *karmas*.
  19. Sikhs must not believe in caste system and must not discriminate people on the basis of their colour, religion and nationality.
  20. Sikhs should not believe in renunciation and celibacy. They believe in a householder's life. It is a happy home where God dwells.
  21. The word Satguru refers to Waheguru.
  22. The word Guru refers to Waheguru, the Sikh Gurus and a teacher-Guru, depending on the text of the Shabad.
  23. For a Sikh the real '*Jog*' is a householder's life.
  24. A Sikh is not to undergo any body penances to realise God, meditation and good deeds are the only requirements to realise God.
  25. There are no restrictions on partaking any food, except that a Sikh must not eat '*Kutha* (Halal, Kosher)' meat (refer to Sikh *Rehat Maryada*), and the food which inflames one's passions (refer to Guru Nanak in *raga Sri*).
  26. A Sikh may live a luxurious life, provided he/she does not forget God and His commandments as recorded in Sri Guru Granth Sahib.
  27. A Sikh must believe in the unity of God, the teachings of the Sikh Gurus, the sovereignty of Sri Guru Granth Sahib and the necessity of '*Khande di pahul*' (the Sikh baptism ceremony)
  28. A Sikh must believe and accept in the '*Hukam*' and live within its orbit.



## SEGMENT 14

*An Analysis of specialist compositions*

### ANALYSIS OF SPECIALIST SHORT/LONG COMPOSITIONS WHICH HAVE A TITLE

No.	Page No.	Name of Baani	Composer	STRUCTURE				
				<i>Shabads</i>	<i>Ashtpadis</i>	<i>Padas</i>	<i>Pauris</i>	<i>Sloaks</i>
1.	1-8	Jap	Guru Nanak				38	2
2.	8-10	Sodar	Guru Nanak	3				
			Guru Ramdas	1				
			Guru Arjan	1				
3.	10-11	Sopurakh	Guru Nanak	1				
			Guru Ramdas	2				
			Guru Arjan	1				
4.	11-12	Sohila	Guru Nanak	3				
			Guru Ramdas	1				
			Guru Arjan	1				
5.	74-78	Pehre	Guru Nanak	5		4/5/4/5/ =18		
6.	81	Wanjaara	Guru Ramdas			6		
7.	133	Baraamaah	Guru Arjan	14				
8.	136	Din Rein	Guru Arjan			4		
9.	234	Karhale	Guru Ramdas	2		10/10=20		
10.	250	Baawan Akhri	Guru Arjan				55	57
11.	262	Sukhmani	Guru Arjan		24			24
12.	296	Thittee	Guru Arjan				17	17
13.	340	Baawan Akhri	Kabir			45		

14.	432	Patti Likhi	Guru Nanak			38		
15.	434	Patti	Guru Amardas			18		
16.	575	Ghoreeaa	Guru Ramdas			4		
17.	578	Alaahnecaa	Guru Nanak	5		4/4/4/4/4 =20		
18.	762	Kuchchaji	Guru Nanak			1		
19.	762	Suchchaji	Guru Nanak			1		
20.	763	Gunwanti	Guru Nanak			1		
21.	838	Thittee	Guru Nanak			20		
22.	841	Vaar	Guru Amardas			10/10=20		
23.	917	Anand	Guru Amardas				40	
24.	923	Sad	Baba Sundar			6		
25.	927	Rutti	Guru Arjan			8/chhants		16
26.	929	Dakhni Onkaar	Guru Nanak			54		
27.	938	Sidh Gosht	Guru Nanak			73		
28.	1107	Baraamaah	Guru Nanak	17				
29.	1110	Pehre	Guru Nanak			5		
30.	1360	Gaatha	Guru Arjan			24		
31.	1361	Phunhe	Guru Arjan			23		
32.	1363	Chaubole	Guru Arjan			11		

## SEGMENT 15

### *An Analysis of different types of Compositions*

According to one count there are 5894 hymns in Guru Granth Sahib. The split of hymns in different categories of compositions is as follows:

<b>The category</b>	<b>The count</b>
One <i>pada</i> (stanza) compositions	5 (2 <i>shabads</i> and 3 titled compositions)
Two <i>pada</i> compositions	608
Three <i>pada</i> compositions	73
Four <i>pada</i> compositions	1255
Five <i>pada</i> compositions	80
Six <i>pada</i> compositions	11
Eight <i>pada</i> compositions (called <i>Ashtpadis</i> )	311
Sixteen <i>pada</i> compositions	62
Specialist compositions	130, of which 32 are titled compositions
<i>Chhants</i> (Compositions of special praises)	144
<i>Vaars</i> (ballads)	22
Swaiyyas (compositions of undefined length)	143 ( of which 20 are composed by Guru Arjan and 123 by Bhatts)
<i>Sloaks</i> (couplets)	1659



The count of compositions as per different composers is as follows:

The Composer/revelation recipient	The count
Guru Nanak	974
Guru Angad	63
Guru Amardas	907
Guru Ramdas	679
Guru Arjan	2218
Guru Tegh Bahadur	115
15 Bhagats	937
11 Bhatts	123
4 Other devotees	One <i>vaar</i> (Satta & Balwand), 3 <i>sloaks</i> (Bhai Mardana), one specialist (Baba Sundar)

## SEGMENT 16

*An Analysis of Nitnem Baanis (Compositions which are recited by all practising Sikhs)*

The analysis of the Nitnem Baani as recommended in the Sikh *Rehat Maryada* (The Book of Code of Conduct) is as follows:

<b>The Composition</b>	<b>Composer</b>	<b>Page/s in the Scriptures</b>	<b>Time of recitation</b>
Jap Ji (2 <i>sloaks</i> and 38 <i>paurs</i> )	Handed personally by God to Guru Nanak	1-8 Guru Granth Sahib (GGS)	Morning
Jaap Sahib (199 hymns)	Guru Gobind Singh	First chapter in Dasam Granth	Morning
Sudha Swaiyyas (10 hymns)	Guru Gobind Singh	Hymns 21-30 of Akal Ustat, Second chapter of Dasam Granth	Morning
Sodar (Five <i>Shabads</i> )	Guru Nanak = 3 <i>shabads</i> Guru Ramdas = 1 <i>shabad</i> Guru Arjan = 1 <i>shabad</i>	8-10 Guru Granth Sahib	Evening
Sopurkh (Four <i>shabads</i> )	Guru Nanak = 1 <i>shabad</i> Guru Ramdas = 2 <i>shabads</i> Guru Arjan = 1 <i>shabad</i>	10-12 Guru Granth Sahib	Evening
Benti Chaupai (25 verses)	Guru Gobind Singh	Verses 377-401 of Chittaropakhayan, chapter 13 of Dasam Granth	Evening

One <i>Swaiyya</i>	Guru Gobind Singh	Verse 863 of Ram Avtar, chapter 8 of Dasam Granth	Evening
One <i>Doha</i>	Guru Gobind Singh	Verse 864 of Ram Avtar, chapter 8 of Dasam Granth	Evening
Six <i>pauris</i> of Anand Sahib	Guru Amardas		Evening
<i>Mundavni</i> <i>Sloak</i> <i>Pauri</i> <i>Sloak</i> <i>Sloak</i>	Guru Arjan Guru Arjan Guru Arjan Guru Arjan Guru Arjan	page 1429 (GGS) page 1429 page 961-962 517 517	Evening
<i>Sohila</i> ( 5 <i>shabads</i> )	Guru Nanak = 3 Guru Ramdas=1 Guru Arjan=1	Pages 12-13	Bed time



## SEGMENT 17

### *Guru Granth Sahib in the eyes of non-Sikh Writers*

#### **Dr. Arnold J. Toynbee – a British historian<sup>2</sup>**

“Mankind’s religious future may be obscure; yet, one thing can be foreseen: the living higher religions are going to influence each other more than ever before, in these days of increasing communication between all parts of the world and all branches of the human race. In this religious debate, the Sikh religion, and its scripture the Adi Granth, will have something of special value to say the rest.”

#### **Pearl S. Buck (USA)– an American noble prize laureate<sup>3</sup>**

“I have studied the scriptures of other great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I feel here, in the words of Sri Guru Granth Sahib”.

#### **J.C. Archer – a prominent British writer<sup>4</sup>**

“The religion of Sri Guru Granth Sahib, is a universal and practical religion. The world needs today its message of peace and love”.

#### **Dr. Duncam Greenlees – an eminent British Scholar<sup>5</sup>**

“Sri Guru Granth Sahib is Guru’s (God’s) own book through which he has been talking to his devotees for ages”.

#### **Professor Dr. Klaus Bruhn, Indologist, Free University of Berlin, Germany**

##### *Guru Nanak – Lightstripes*

Guru Nanak’s annunciation is an unending talk with God. This God is not a nameless. God of mysticism in which the believer countersinks to be one with Him. God stands in front of the men, who put questions to Him and also ask

<sup>1</sup> *Selection from the Sacred Writings of the Sikhs, page 9*

<sup>2</sup> *Introduction - Translation of Guru Granth Sahib by Dr. Gopal Singh, page XIX*

<sup>3</sup> *A study in comparative religion.*

<sup>4</sup> *Abstracts of Sikh Studies Volume V, Issue I, page 86*

themselves whether they live according to His will.

**Professor Dr. Hans Braeker, Indologist, University of Trier, Germany**

*The God teacher, Nanak, a spiritual Revolutionary in India.* God revealed to Guru Nanak that Religions do not make a difference between human beings, they are all equal irrespective of their Religious belief and caste. He introduced the custom of community kitchen. Sikhs sat together with their teacher Nanak at the same level. This act was an unbelievable deed because it meant a direct breach of the caste system commandments.

**Professor Dr. Jaroslav Poncar, Publicist, University of Koeln, Germany**

*My meetings with the "Lions" from Punjab*

On the Baisakhi day in 1699 the Caste system was abolished for the Sikhs. Since then all male members of Sikh Religion are called Singh – the Lion and all Female members are called Kaur – Princess. This day is celebrated every year as the Name Day of all Singhs and Kaur.

**Rabindra Nath Tagore – an Indian noble prize laureate<sup>1</sup>**

“What makes the songs of Guru Granth Sahib a great poetry, is the whole radiance and purity of their emotion, absolutely untrammelled by the pettifogging dogmas of conventional theology.”

**Dr. S Radhakrishnan – an eminent philosopher and President of India<sup>2</sup>**

“The word of the Guru is the music which the seers hear in their moments of ecstasy: the word of the Guru is the highest scripture. By communion with the word we attain the vision unattainable. ....we find in the Adi Granth a wide range of mystical emotion, intimate expressions of the personal realization of God and rapturous hymns of divine love...”

**Swami Ram Tirath – an eminent Indian saint<sup>3</sup>**

“...Nowhere, in the other scriptures, I have come across the hymns of the

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<sup>1</sup> *Autobiography.*

<sup>2</sup> *Indian Philosophy*

<sup>3</sup> *The supreme Scripture Adi Sri Guru Granth Sahib.*



quality matching the hymns of Sri Guru Granth Sahib...”

**Professor T Krishna Nathan – Professor at Madurai Kamaraj University  
Madurai, Chennai, India<sup>1</sup>**

“Sri Guru Granth Sahib, the religious scripture of the Sikhs is the ocean of spiritual and human values entrusted to the Sikhs to celebrate and cherish to learn and follow, to spread and educate the humanity. It glorifies God and the world, makes people aware of the socio-cultural situations into which the people are thrown. Guru Granth Sahib renders valuable guidelines to lie and better the world.....It contains a unique philosophy of post medieval period that had withstood the challenges of even the modern period.”

**Professor Abdul Majid Khan<sup>2</sup> - Vice Chancellor Aligarh Muslim University,  
India.**

“Baba Nanak was a prophet of universal love, a light-house for the whole humanity, a redeemer of all mankind.....The message in Guru Granth Sahib deals with the task of emancipating human beings from the yoke of oppression, injustice, superstition and falsehood...and Guru Nanak, the Divine Master, was revealed this word...”

**Dr. Mohammed Iqbal – A great Muslim Poet and Philosopher<sup>3</sup>**

“Call for uncompromising monotheistic renaissance has again risen from Punjab

A supreme being (Guru Nanak) has awakened India from slumber.”

ਫਿਰ ਉਠੀ ਆਖਰ ਸਦਾ ਤੌਹੀਦ ਕੀ ਪੰਜਾਬ ਸੇ

ਹਿੰਦ ਕੋ ਇੱਕ ਮਰਦਿ-ਕਾਮਲ ਨੇ ਜਗਾਇਆ ਖਾਬ ਸੇ॥

“Sikhism, in fact, is higher Islam for it endlessly glorifies the Merciful aspect of God....”

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<sup>1</sup> *Importance of the teachings of Sri Guru Granth Sahib in Present Era*

<sup>2</sup> *The Punjab of Guru Nanak*

<sup>3</sup> *Modern Review, Calcutta.*



## *Special Observations* in Sri Guru Granth Sahib

Observation	Raga/s	Page/s	Cross reference, if any/ Comments
Shabad with 3 rahaao verses	Gaurhi	154/155 <i>shabad</i> no. 13	Perhaps only one <i>Shabad</i> with 3 rahaao verses
Shabad with 4 rahaao verses	Sri, Maajh, Aasa, Dhanaasri	16/17, 96/97, 356, 660	Probably Four <i>shabads</i> only
Shabad with 6 rahaao verse	Sri	81	Only shabad with 6 rahaaos
Shabads with one rahaao	All <i>ragas</i> except <i>raga</i> Maajh and <i>raga</i> Tukhaari		
Shabads with 2 rahaao verses	Various ragas		Probably 18 <i>shabads</i> . Text reference ' <i>Dooja</i> ' with the second rahaao
One <i>pada</i> compositions	Aasa (1), Wad-hans (1), Soohi (3 compositions)	347, 557, 762	Two shabads and three specialist baanis
Longest <i>sloak</i>	Malaar, 26 <i>tukas</i>	1289	Sloak – mas mast e murakh.....
Change of: Vertical sequence	Aasa	347/348	<i>Shabads</i> -M:1, M:4, M:1
Horizontal sequence	Tilang	724,726	<i>Shabads</i> , specialist, <i>shabads</i>
Vertical sequence	Basant	1169	<i>Shabads</i> M:1, M:3, M:1

Longest single composition	Gaurhi, Sukhmani <i>Mehla 5</i>	262	35 pages
Shortest verse	Saarang, <i>Bhagat Surdas</i>	1253	One line
Shortest <i>Chhant</i>	Raamkali, <i>Mehla 5</i>	927	Two lines
<b><i>Compositions based on Calendar</i></b>			
Baaraamaah	Maajh (M:5), Tukhaari(M:1)	133 1107	
Din rein	Maajh (M:5)	136	
Rutti	Raamkali (M:5)	927	
Thittee	Gaurhi (M:5, Kabir)	296, 343	
	Bilaawal (M;1)	838	
Sat Vaar	Gaurhi (Kabir)	343	
	Bilaawal (M:3)	841	
Pehre	Sri (M: 1, 4, 5)	74-78	
<b><i>Compositions based on Alphabet</i></b>			
Patti (Gurmukhi)	(M:1, M:3)	432, 434	
Baawan Akhri (Sanskrit)	(M:5, Kabir)	250, 340	
Dakhni Onkaar (Gurmukhi)	Maaroo M:1	929	
<b><i>Six additional Ragas:</i></b>			
Aasawari mixed with	<i>Raga Aasa</i>	409-411, 431 (7 <i>shabads</i> )	
Lalit mixed with	<i>Raga Soohi</i>	793	

Hindol mixed with Bhopaali mixed with Vibhas mixed with Kaafi mixed with	Raga Basant Raga Kalyaan Raga Parbhaati Ragas Aasa, Tilang, Soohi and Maaroo	1171 1321 1327 Ten shabads	
<b>Structure of compositions:</b> Maximum <i>Shabads</i>  Minimum <i>Shabads/compositions</i>		<b>Four padas:</b> 1255 <i>shabads</i> <b>One pada:</b> 2 <i>shabads</i> plus 3 specialist <i>baanis</i> <b>Six padas:</b> 11 <i>shabads</i>	
Maximum Vaars in a <i>raga</i> (3)	Raamkali (M:3, M:5, Satta and Balwand	3 Vaars 947, 957, 966	
Two Vaars in <i>raga</i>	Gaurhi Maaroo	300, 318; 1086,1094	
Longest Vaar	Saarang, 36 <i>pauris</i>	1236	
Shortest Vaar	Basant, 3 <i>pauris</i>	1193	



## A Few Significant Observations in Compositions of each *Raga*

<i>Raga</i>	<i>Shabads/Composer/ page no.</i>	<i>Text of selected shabads</i>	
1 Sri	<p>Subras – M:1, page 16 ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ ॥</p> <p>Re-man – M:1, page 59 ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹਿ ॥</p> <p>Ja kau muskal –M:5, page 70. ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ</p>	<p>The life-setting schedule: What to eat, what to wear, how to be good citizens and what to possess ?.</p> <p>True love</p> <p>Difficult times and means to encounter them</p>	<p>This Shabad has <b>four rahaao verses</b> (other <i>shabads</i> are in <i>raga</i> Maajh (96-97), <i>raga</i> Aasa (356) and <i>raga</i> Dhanaasri (660)</p>
2 Maajh	<p>Baaraamaah M:5, page 133 <i>Similar composition in raga Tukhaari.</i></p>	<p>Months and the seasons</p>	<p><b>Second shabad with four rahaao verses, page 96</b> ਮੇਰਾ ਮਨੁ ਲੋਚੇ</p>
3 Gaurhi	<p>Sukhmani M:5 , page 262 The longest composition in GGS</p> <p>Baawan Akhri M:5 (250-261),</p>	<p>The eternal song of peace.</p> <p>Sanskrit alphabet</p>	<p>The longest <i>raga</i> chapater.</p> <p><b>One or perhaps the only <i>Shabad</i></b></p>

	<p>Baawan Akhri by Kabir (340-341)</p> <p>Thittee M:5 (296-300)</p> <p>Thittee by Kabir (343 – 344)</p> <p>Sat Vaar by Kabir (344– 346)</p> <p><i>See raga Bilaawal for similar hymns.</i></p>	<p>Fifteen Lunar days</p> <p>Seven days of a week</p>	<p><b>with 3 rahaao verses (154/155)</b></p>
<p>4 Aasa</p> <p>A few <i>shabads</i> of raga Aasawari have been mixed with this raga (page 369)</p>	<p>Aasa di vaar M:1, page 462</p> <p>Patti likhi M:1, page 432, Patti M:3, page 434</p> <p>First one <i>pada shabad</i> ‘Sodar’ M:1 , page 347</p> <p><i>Shabad</i> ‘Sopurkh’</p> <p><i>Shabad</i> no. 39 M:1, page 360</p>	<p>The hymn which fulfills all desires</p> <p>Panjabi Alphabet Panjabi Alphabet</p> <p>First one <i>pada shabad</i></p> <p><b>Change of Vertical sequence</b> (see also <i>raga</i> Tilang and Basant)</p> <p><i>Shabads</i> with historical backdrop –</p>	<p>Raga Aasawari; Use of all 17 <i>ghars</i> pages 347-409.</p> <p>Sodar = The doorway to the house of God</p> <p>Sopurkh = The greatest of all ‘God’</p> <p><b>A <i>Shabad</i> with 4 rahaao verses (356-357)</b></p>

		invasion of Babar	
	<i>Ashtapadis</i> no. 11 & 12 M:1 pages 417-418	<i>Ashtapadis</i> - backdrop - the aftermath of Babar's invasion	
5	Goojri	Bhagat Tirlochan, <i>raga</i> Goojri, page 526	Life after death
6	Devgandhaari	The <i>raga</i> has mostly <i>shabads</i> of 2 <i>padas</i> ; there are two <i>shabads</i> of 4 <i>padas</i> as well	Special captions on <i>shabads</i> without the word ' <i>Mehla</i> '
7	Bihaagrha	Sloaks attributed to Mardana, 553	Vices which frequently attack human beings
			Scholarly debate - whether <i>sloaks</i> were composed by Mardana or Guru Nanak or both
8	Wad-hans	One <i>pada shabad</i> , 557, <i>shabad</i> no. 3 M:1 ਮੋਰੀ ਰੁਣ ਝੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ Ghoreeaa M:4, 575, Alahneaa M:1, 578	<b>Second one pada shabad</b> Hymns for happy occasion Hymns of separation when we feel sad and unhappy



9	Sorath	Madho hum aise M:5, 613 ਹਮ ਮੈਲੇ ਤੁਮ ਉਜਲ ਕਰਤੇ ਹਮ ਨਿਰਗੁਨ ਤੂ ਦਾਤਾ॥	We are sinners and God is the forgiver	
10	Dhanaasri	Arti M:1, page 663 Arti shabads of Ravidas (page 694); Sain (695), Dhanna (695)	The Arti of the Almighty	Use of 1-9 and 12 number <i>ghars</i>  <b>A Shabad with 4 rahaao verses (660)</b>
11	Jaitsiri	Vaar M:5 -  Varied structure of three <i>chhants</i> M:5 recorded in a sequential order (703-705)	Recited at the time of bereavement	
12	Todi	Shabad of Namdev, when he was detained by Mughals at Dwarka. Namdev blesses even his captors. (727) ਹਲੇ ਯਾਰਾਂ ਹਲੇ ਯਾਰਾਂ ਖੁਸਿਖਬਰੀ ॥ ਬਲਿ ਬਲਿ ਜਾਂਉ ਹਉ ਬਲਿ ਬਲਿ ਜਾਂਉ ॥ ਨੀਕੀ ਤੇਰੀ ਬਿਗਾਰੀ ਆਲੇ ਤੇਰਾ ਨਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੁਜਾ ਆਮਦ ਕੁਜਾ ਰਫਤੀ ਕੁਜਾ ਮੇ ਰਵੀ ॥ ਦੁਾਰਿਕਾ ਨਗਰੀ ਰਾਸਿ ਬੁਗੋਈ ॥ ੧ ॥ ਖੁਬੁ ਤੇਰੀ ਪਗਰੀ	On page 712, check the title ' <i>chaupadas</i> ' and the very first <i>Shabad</i> which has 5 <i>padas</i>	

	ਮੀਠੇ ਤੇਰੇ ਬੋਲ ॥ ਦੁਾਰਿਕਾ ਨਗਰੀ ਕਾਹੇ ਕੇ ਮਗੋਲ ॥ ੨ ॥ ਚੰਦੀ ਹਜਾਰ ਆਲਮ ਏਕਲ ਖਾਨਾਂ ॥ ਹਮ ਚਿਨੀ ਪਾਤਿਸਾਹ ਸਾਂਵਲੇ ਬਰਨਾਂ ॥ ੩ ॥ ਅਸਪਤਿ ਗਜਪਤਿ ਨਰਹ ਨਰਿੰਦ ॥ ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਮੀਰ ਮੁਕੰਦ ॥		
13 Bairaarhi	<i>Shabad: Sadh-sangat</i> M:5 ਸੰਤ ਜਿਨਾ ਮਿਲ ਹਰੁ ਜਸ ਗਾਇਓ..	All pains vanish if <i>shabad</i> is sung amongst <i>sadh</i> <i>sangat</i>	Compositions are of only M:4 and M:5 (see also <i>ragas</i> Natnarain and Kalyaan)
14 Tilang	<i>Shabads</i> with Persian and Arabic words- M:1, M:4, M:5	<b>Change in horizontal sequence. Refer to the placing of baani M:9 and the specialist baanis (721,726) (see also <i>raga</i> Aasa and Basant)</b>	
15 Soohi  A few shabads of <i>raga</i> Lalit have been mixed with this <i>raga</i> . (page 793)	Titled baanis – Suchchaji and Kuchchaji by Guru Nanak (page 762), Gunwanti by Guru Arjan (page 763)	How with good qualities, disorganization can be converted to perfect an organization  <b>All three titled</b>	

	<p>Chhant- Kuram Kurmaee M:4 (page 772-773) Chhant Laavaan (ਲਾਵਾਂ) M: 4 (page 773 - 774)</p>	<p><b>compositions are of one pada each.</b></p> <p>Two most important compositions of Sikh marriage ceremony</p>	<p>Other marriage related shabds are: Pauri (keeta loreai..(92) Sloak- palae tande (963) Anand (917) Viva hoa (78-79) Poori Aasa ji (577)</p>
	<p>Third <i>Shabad</i> of Guru Nanak, page 729</p>	<p>This <i>Shabad</i> was addressed to Sajjan resident of Multan (robber reformed by Guru Nanak)</p>	
16 Bilaawal	<p>Two titled baanis: Thittee by Guru Nanak (page 838)</p> <p>Vaar Sat by Guru Amardas (page 841)</p> <p>See <i>raga</i> Gaurhi for similar baanis.</p>	<p>Use of word 'Mangal' page 844, 847</p>	



<p>17 Gaund</p>	<p>The mention of three <i>Gunas</i>. It is mentioned numerous times in Guru Granth Sahib.</p> <p>In this raga it is in <i>Shabad</i> 11 page 865</p> <p>These are conditions which effect different phases of a life cycle</p> <p>To override these <i>Gunas</i> one must develop conditions of 'Sahaj' (page 1119 first <i>Shabad</i> of Guru Arjan)</p>	<p><i>Rajas gun</i> – Condition to climb higher ladder in life</p> <p><i>Satav gun</i> – condition of living in detachment</p> <p><i>Tamas gun-</i> Condition of anger and enmity</p>	<p>First <i>raga</i> where cumulative total of <i>Guru-bani</i> and <i>bhagat bani</i> is given (page 875)</p>
<p>18 Raamkali</p>	<p>It has maximum titled baanis: Anand (917), Sad (923), Rutti (927), Dakhni Onkaar (929) and Sidh Gost (938).</p> <p>It has a <i>chhant</i> of only two <i>tukas</i> making it one of the shortest verses in Sri Guru Granth Sahib, the other is a one <i>tuka</i> hymn by Bhagat Surdas (raga Saarang page 1253)</p>	<p>It has three vaar compositions</p>	

19	Nat Narain	The name of Lake Mansrovar (situated in a valley in Tibet) is mentioned (page 977) (this name has also been mentioned at many other places)	It is believed that Swans come to this lake and pick pearls from here	Compositions are of only M:4 and M:5 (see also raga Bairaari and Kalyaan)
20	Maali Gaura	<i>Jog</i> leads to become a <i>Sidh</i> (page 985) and <i>Sidhs</i> get supernatural powers of <i>ridhis</i> and <i>sidhis</i> . (producing materials goods from no where, disappearing and many more)	<i>Nidhis</i> (page 986) refer to treasures of gold, diamonds, pearls and skills	
21	Maaroo	<i>Shabads</i> of 16 <i>padas</i> , Three <i>Shabads</i> of the theory of Creation by Guru Nanak (p. 1035)	:	
22	Tukhaari	Baaraamaah of Guru Nanak Pehre Guru Nanak  <i>Similar compositions are in raga Maajh</i>	<i>Raga</i> where all compositions are <i>chhants</i> .	
23	Kedaara	The condition of 'Sahaj' – (page 1119, first Shabad of Guru Arjan) the condition which overrides effects of the three <i>gunas</i> (refer	<i>Dasam Dwaar</i> (page 1123, third Shabad of Kabir) It refers to that condition of mind where one rises above the	Reference is normally made to nine doorways in a human body:

	to <i>raga</i> Gaund above)	worldly thoughts and concentrates on only one <i>Waheguru</i> .	2 eyes, 2 ears 2 nostrils, 1 mouth and 2 passages of urine and stools.
24 Bhairo	<i>Shabad</i> no. 9 (pages 1137-38) of Guru Arjan refer to an important incident. Once a male servant of Guru Arjan tried to poison (Guru) Hargobind, at the incitement of Prithi Chand. The Guru found it at the right time and the child Hargobind was saved.	21 generations (page 1133, <i>Shabad</i> no. 5) 7= paternal side 7= maternal side 7= in-laws side	Reference to 33 crore gods (page 1163, first line)
25 Basant  A few shabads of <i>raga</i> Hindol have been mixed with this raga, page 1171	Five actions of body, called anger, passion, greed, attachment and ego, normally labeled as vices, are essential elements of a perfect living if practised in restraint. ( <i>Shabad</i> no. 9 page 1171)	Shortest vaar of 3 <i>pauris</i> only (page 1193)  Use of title 'Mehal' rather 'Mehla' (page 1193)  <b>Change in Vertical sequence (1169)</b>	Compare <i>iktuka pada</i> , page 1177 with, <i>raga</i> Nat narain <i>Mehla</i> 5, page 980 <i>shabad</i> no.9



26	Saarang	<i>Shabad:</i> In scriptures God dwells ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ (page 1226, M:5 <i>shabad</i> no. 113)	Longest vaar with 36 <i>pauris</i> and 74 <i>sloaks</i> .  Shortest hymn of Bhagat Surdas (page 1253)	This <i>raga</i> has maximum composers: all Six Gurus and 5 Bhagats
27	Malaar	Longest <i>Sloak</i> (26 <i>tukas</i> ) page 1289, ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੁਰਖੁ ਝਗੜੇ.....		
28	Kaanrha	All <i>shabads</i> are with caption of <i>ghar</i> (1-11 <i>ghars</i> used) (pages 1294-1308)		
29	Kalyaan  A few <i>shabads</i> of raga Bhopali have been mixed with this <i>raga</i> , page 1321	All <i>shabads</i> of Guru Arjan are of 2 <i>padas</i>	Compositions of only M:4 and M:5 (see also ragas Bairaarhi and Nat narain)	
30	Parbhaati  A few <i>shabads</i> of raga Vibhas have been mixed with this raga page 1327	Mention of seven pools: Five sensory organs – Nose, ears, eyes, mouth and skin plus, mind and intellect. (page 1332) (refer also to raga Maaroo, page 1036)		
31	Jaijaiwanti		The only Guru who has used this <i>raga</i> is Guru Tegh Bahadur.	This is the shortest <i>raga</i> chapter

## **SECTION II**

Self Study Assignments Gurbaani, Theology and History





# Assignment 1

*Nitnem Section (pages 1-13 of Sri Guru Granth Sahib)*

## Section I – Gurbaani

(Length of answers should be about 100 – 200 words)

1. From the fifteen compositions included in the Nitnem Section, select a composition which deals with the importance of a person's present life. Write a short paragraph on the composition's basic theme.
2. Write in your own words the summary of the *shabad* titled 'Sodar'. Which 'Dar-doorway' does it explain? Does 'Dar-doorway' also mean the inside scenario of the house? Explain.

## Section II – Theology

(Length of answers should be about 15 –20 lines)

3. In Japji, Guru Nanak has given three basic modes of worship. Explain these modes with either cross references from other Guru-compositions or modes of worship in other religions.
4. Guru Gobind Singh added the cluster of four shabads of *Sopurkh* in the Nitnem section. What spiritual concepts do these four *shabads* highlight. Discuss these concepts.

## Section III – History

(Answers should include facts, figures, references, places and statistics. No essay type explanations are required)

5. There are eight compositions of Guru Nanak in the Nitnem section. Some of these compositions can be matched with dates recorded in the history books. Name such compositions and write the date and place of their compilation and references of their recitation or reading.
6. Draw a Sikh Gurus relationship chart, showing direct and indirect relationships of all the Gurus.

## Assignment 2

### *Raga 1, Sri Raga (pages 14-93 of Sri Guru Granth Sahib)*

*Maximum Marks 200*

Recommended time of home study is 3-4 hours including research and writing.

#### **Section I – Gurbaani**

(Length of answers should be about 100 – 200 words)

1. In Sriraga, there is a shabad, which has four rahaao verses in it, explain the meaning of this *shabad*. What is the text meaning of having four rahaaos in a composition? How many *shabads* are there in the Sri Guru Granth Sahib, which have four rahaao verses?
2. One of the *Ashtpadi* of Guru Nanak in Sriraga explains the meaning of true love and gives many examples to illustrate it. Choose that *Ashtpadi* and discuss its theme.

#### **Section II – Theology**

(Length of answers should be about 15 –20 lines)

3. The concept of ‘*Nadar*’ (ndr) is very predominant in Sikh theology. What does it mean? Quote at least four *shabads*, which highlight this concept, selecting at least one from the present raga.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

#### **Section III – History**

(Answers should include facts, figures, references, places and statistics. No essay type explanations are required)

5. How many Udaasis (missionary travels) did Guru Nanak take? Mention years of travel, the ultimate destination of each travel and name/s of important people he met and/or reformed.
6. Draw, in ascending order, a Sikh-Gurus chart/table, showing the period of their Guru-ship.



## Assignment 3

*Raga 2, Raga Maajh (pages 94-150 of Sri Guru Granth Sahib)*

**Maximum Marks 200**

Recommended time of home study is 3-4 hours including research and writing.

### Section I – Gurbaani

(Length of answers should be about 100 – 200 words)

1. Like Sriraga, there is a *shabad* in this raga, which also has four *rahaas* verses in it, explain the meaning of this *shabad*. There is also a *saakhi* associated with this *shabad*, analyse this *saakhi* in context with the subject matter of this *shabad*?
2. One of the *Shabads* in this raga suggests to humans to develop a real and heartfelt relationship with *Waheguru*. Which relationship/s does the *shabad* talk about? Why is it important to have a true relationship with *Waheguru*? Refer to at least one other *shabad*, from any raga, which has a similar theme.

### Section II – Theology

(Length of answers should be about 15 –20 lines)

3. All chapters in Sri Guru Granth Sahib are arranged in ragas rather than subject matter. However, an intensive study of *shabads* in each raga does point to a core subject/s discussed in that raga. What is the core subject discussed in this raga? Support your answer with reference to the relevant *shabads*.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### Section III – History

(Answers should be confined to one paragraph of about 10 lines)

5. According to a general belief, both Bhai Mardana and Bhai Bala were Guru Nanak Dev's companions during his life time. Discuss.
6. Draw, in ascending order, a Sikh-Gurus chart/table, showing their respective ages, age at the anointment time and the Guru period.



## Assignment 4

*Raga 3, Raga Gaurhi (pages 151- 346 of Sri Guru Granth Sahib)*

*Maximum Marks 200*

Recommended time of home study is 3-4 hours including research and writing.

### Section I – Gurbaani

(Length of answers should be about 100 – 200 words)

1. Like Sriraga, which has the only *shabad* of six rahaaos verses recorded in Sri Guru Granth Sahib, in it, this raga also has the only *shabad* in Sri Guru Granth Sahib, which has three rahaao verses. Give the location of this *shabad* and explain its meaning.
2. Raga Gaurhi is the largest raga in Sri Guru Granth Sahib, spread over 197 pages. It has one of the master compositions of Guru Arjan. Name this composition and make a table to illustrate different themes discussed in this composition.

### Section II – Theology

(Length of answers should be about 15 –20 lines)

3. There are twelve different forms of Gaurhis recorded in this raga. What is the meaning of these varied forms? In which variety some of the compositions of *Nitnem baanis* have been recorded?
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### Section III – History

(Answers should be confined to one paragraph of about 10 lines)

5. Give briefly both the Sikh and the Muslim views of the arrest and torture of Guru Arjan.
6. Draw a chart/table showing details of the battles fought by Guru Hargobind with the Mughal forces.

## Assignment 5

*Raga 4, Raga Aasa (pages 347 – 488 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

(Length of answers should be about 100 – 200 words)

1. In the first three ragas, Sriraga, Raga Maajh and Raga Gaurhi, composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa
Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		
Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	
Xxxx	Xxxx	Guru Tegh Bahadur	
Kabir	Xxxx	Kabir	
Trilochan	Xxxx	Namdev	
Beni	Xxxx		
Ravidas	Xxxx	Ravidas	

- Fill in the last column (Raga Aasa).
  - How many total *shabads* of Sheikh Farid and Guru TeghBahadur are recorded in Sri Guru Granth Sahib.
  - Which type of compositions Sheikh Farid has in this raga?
  - Translate the rahaao verses of his compositions in simple English.
2. Raga Aasa is the only raga which has three complete (full) *mangals* captioned in there at various places. Give the location of these *mangals*. Where else in Sri Guru Granth Sahib more than one complete *mangal* has

been used in the same raga or chapter? Mention one other holy book where *mangal/s*, though different in text, has/have been used. Write the correct meaning of every individual syllable used in the Sikh complete *mangal*.

## **Section II – Theology**

3. Two *Shabads* – first on page 360 (*shabad* no.39) and second on page 396 (*shabad* no. 101) have a historical backdrop in their sayings. Which historical period do they belong to, and which historical story do they refer to?
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

5. Give briefly both the Sikh and the Muslim views of the arrest and execution of Guru Tegh Bahadur.
6. Guru Har Rai died at the young age of thirty one. Trace the important event/s nearer his death which might have been the cause of his early demise.



## Assignment 6

*Raga 5, Raga Goojri (pages 488 – 526 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Goojri
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
Xxxx	Xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	Xxxx	Kabir	Kabir	
Trilochan	Xxxx	Namdev	Namdev	
Beni	Xxxx			
Ravidas	Xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column (Raga Goojri).
  - b. How many total *shabads* of Bhagat Kabir and Guru Angad are recorded in Sri Guru Granth Sahib.
  - c. Translate the rahaao verse of the 32<sup>nd</sup> *Shabad* of Guru Arjan in this raga.
2. Raga Goojri has two shabads which are included in the Nitnem section

of Sri Guru Granth Sahib. Give the location of these *shabads* in this raga and write the theme of these *shabads*.

## **Section II – Theology**

3. Read the second *shabad* of Bhagat Trilochan (page 526). Test its contents with reference to hymns from Guru-Baani.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

5. List the battles of Guru Gobind Singh with both the Hill Rajas and Mughals. What were the main causes of these battles?
6. Why did Guru Gobind Singh appointed Banda Singh as the commander of the Sikhs in place of Bhai Daya Singh and Bhai Dharam Singh who were with the Guru in Nanded?

## Assignment 7

*Raga 6, Raga Devghandhaari (pages 527-536 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, Raga Maajh, Raga Gaurhi and Raga Aasa composers have been as follows:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	Xxxx
Guru Angad	Guru Angad		Guru Angad	Xxxx
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	Xxxx
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	Xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	Xxxx	Kabir	Kabir	Xxxx
Trilochan	Xxxx	Namdev	Namdev	Xxxx
Beni	Xxxx			Xxxx
Ravidas	Xxxx	Ravidas	Ravidas	Xxxx
			Dhanna	Xxxx

Required:

- a. Fill in the last column (Raga Devghandhaari).
  - b. How many total *shabads* of Bhagat Namdev and Guru Nanak are recorded in Sri Guru Granth Sahib.
  - c. Translate the rahaao verse of *shabad* reference to 2/3/6/38/47
2. Raga Goojri has six *shabads* of Guru Ramdas, what is the common current of these six *shabads*.



## **Section II – Theology**

3. Comment on the following:
  - a. the placing of *rahaaos* verses in this raga.
  - b. the structure of *shabads* of Guru Tegh Bahadur.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

5. Give in brief the life sketch of Nawab Kapur Singh?
6. List at least the names of four Sikh leaders who lead the Sikh nation after the death of Guru Gobind Singh.

## Assignment 8

*Raga 7, Raga Bihaagrha (pages 537 - 556 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, Raga Maajh, Raga Gaurhi and Raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Bihaagrha
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column (Raga Goojri).
- b. How many total *shabads* of Bhagat Ravidas and Guru Amardas are recorded in Sri Guru Granth Sahib.
- c. Translate the rahaao verse of *shabad* reference to 4/5/8
- d. This raga has six *Chhants* of Guru Ramdas, what is the common current of these six *Chhants*.

## Section II – Theology

2. Comment/write on the following:
  - a. The theme of the Vaar of Guru Ramdas in this raga, how is it different from the common theme of Vaar of Guru Ramdas in Sriraga
  - b. Total Vaars of Guru Ramdas in Sri Guru Granth Sahib.
  - c. The structure of first *Chhant* of Guru Arjan (*padas*, *tukas* in each *pada*, *rahaao* if any, *ghar*, *mangal*).
3. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## Section III – History

4. Give in brief the life sketch of Jassa Singh Ahluwalia, comparing it with Jassa Singh Ramgarhia.
5. The Sikh historians normally count eleven plus one Sikh *Misls* rather than twelve *misls*. What is so special about this unique counting.

*PS. Short and relevant answers will get credit score.*



## Assignment 9

*Raga 8, Raga Wad-hans (pages 557 - 594 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

- In the first four ragas, Sriraga, Raga Maajh, Raga Gaurhi and Raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Wad-hans
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
Xxxx	Xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	Xxxx	Kabir	Kabir	
Trilochan	Xxxx	Namdev	Namdev	
Beni	Xxxx			
Ravidas	Xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- Fill in the last column (Raga Goojri).
- How many total *compositions* of Farid and Guru Ramdas are recorded in Sri Guru Granth Sahib.
- Translate the rahaao verse of second *shabad* of Guru Ramdas.
- This raga has compositions titled 'Alaahniaan'. Describe what do you know about the background of these compositions.

## **Section II – Theology**

2. Comment/write on the following:
  - a. The theme of the Vaar of Guru Ramdas in this raga.
  - b. Total Vaars of all Gurus in Sri Guru Granth Sahib.
  - c. The theme of the compositions titled ‘Ghoriaan’
3. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

4. Give in brief the life sketch of Hari Singh Nalwa.
5. Explain the fate of the Sikh *Misls* under the rule of Maharaja Ranjit Singh.

*PS. Short and relevant answers will get credit score.*

## Assignment 10

*Raga 9, Raga Sorath (pages 595-659 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been as follows:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Sorath
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

**Required:**

- a. Fill in the last column (Raga Goojri).
- How many total *compositions* are there in Sri Guru Granth Sahib.
- Translate the rahaao verse of the *shabad* no. 2/30/94
- Compare a *shabad* of Guru Tegh Bahadur with the *shabads* of other Gurus and write as many points of difference as you can locate.



## **Section II – Theology**

2. Comment/explain the following:
  - a. the second *sloak* preceding *pauri* 28
  - b. Two *sloaks* composed by Guru Nanak (write their location as well)
  - c. Any specialist composition in this raga
3. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

4. Give in brief the life sketch of Akali Phoola Singh.
5. Explain, briefly, the circumstance which led to the annexation of Punjab to the British Empire.

## Assignment 11

*Raga 10, Raga Dhanaasri (pages 660-695 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Dhanaasri
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- Fill in the last column (Raga Goojri).
- How many total *Ashtpadis* are there in Sri Guru Granth Sahib.
- Translate the rahaao verse of the *shabad* no. 4/1/7/9.

2. Compare third *shabad* of Bhagat Ravidas with single *shabads* of Bhagat Sain and Dhanna recorded on pages 694- 695. What is common in these *shabads*?

### **Section II – Theology**

3. Comment/explain the following:
- a. the 45<sup>th</sup> and 46<sup>th</sup> *shabads* of Guru Arjan.
  - b. The structure of Guru Arjan's only *Chhant*
  - c. Any specialist composition in this raga.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. Give in brief reasons for Sikhs not participating in the 1857 mutiny.
6. Give the time periods of desecration of Harimandir under different rules.



## Assignment 12

*Raga 11, Raga Jaitsiri (pages 696 - 710 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Dhanaasri	Raga Jaitsiri
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	xxx	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	Namdev	
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas	Ravidas	
			Dhanna	Dhanna	
			Farid	Trilochan	
				Sain	
				Pipa	

Required:

- Fill in the last column
- How many total *Chhants* are there in Sri Guru Granth Sahib. 144

- c. Translate the *rahaao* verse of fifth *shabad* of Guru Ramdas.
2. What is the structure and theme of the *shabad* of Bhagat Ravidas?

### **Section II – Theology**

3. Comment/explain the following:
- a. the 13<sup>th</sup> *shabad* of Guru Arjan.
  - b. 3<sup>rd</sup> *shabad* of Guru Tegh Bahadur
  - c. The *sloak* of first *Chhant* of Guru Arjan
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. Give in brief the role of Sikhs in the war of Independence.
6. Give the time period of the formation and dissolution of PEPSU.

## Assignment 13

*Raga 12, Raga Todi (pages 711 – 718 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Dhanaasri	Raga Todi
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak		
Guru Angad	Guru Angad		Guru Angad		
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas		
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas		
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan		
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur		
Kabir	xxxx	Kabir	Kabir		
Trilochan	xxxx	Namdev	Namdev		
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas		
			Dhanna		
			Farid		

Required:

- a. Fill in the last two columns.



- b. How many total *Sloaks* are there in Sri Guru Granth Sahib.
  - c. Translate the rahaao verse of *shabad* no. 2/1/31
2. Who is the composer of the three *shabads* recorded under the Bhagat baani and what is their common theme ?

### **Section II – Theology**

3. Comment/explain the following:
- a. The names/titles used for *Waheguru* in the first three *shabads* of the raga.
  - b. The meaning of the ninth *shabad* of Guru Arjan.
  - c. The fifth *shabad* of Guru Arjan composed in *ghar* 5.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

- 5. Give in brief the development of the Radha Swami movement.
- 6. Give the names of the Sikh Chief Ministers of Punjab.

## Assignment 14

*Raga 13, Raga Bairaarhi (pages 719 - 721 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Todi	Raga Bairaarhi
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak		
Guru Angad	Guru Angad		Guru Angad		
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas		
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas		
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan		
Xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur		
Kabir	xxxx	Kabir	Kabir		
Trilochan	xxxx	Namdev	Namdev		
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas		
			Dhanna		
			Farid		

Required:

- a. Fill in the last two columns.

- b. How many total *Guru Swaiyyas* are there in Sri Guru Granth Sahib.
  - c. Translate the rahaao verse of *shabad* no. 2/1/7.
2. What is the structure of Guru Ramdas' *shabads* in this raga?

### **Section II – Theology**

3. Comment/explain/list the following:
- a. names/titles used for God in the *shabads* of the raga.
  - b. The meaning of the 3<sup>rd</sup> *shabad* of Guru Ramdas
  - c. The sixth *shabad* of Guru Ramdas
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. Give in brief the development of the Namdhari movement.
6. Give the time period when Punjab had President's rule.



## Assignment 15

*Raga 14, Raga Tilang (pages 721 – 728) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Bairaarhi	Raga Tilang
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak		
Guru Angad	Guru Angad		Guru Angad		
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas		
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas		
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan		
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur		
Kabir	xxxx	Kabir	Kabir		
Trilochan	xxxx	Namdev	Namdev		
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas		
			Dhanna		
			Farid		

Required:

- a. Fill in the last two columns

- b. How many total *ragas, raganis and raga sons* are mentioned in the Raagmaala.
  - c. Translate the rahaao verse of *shabad* no. 4/6/17.
2. Which language/s have influence in the first *shabad* of this raga?

### **Section II – Theology**

3. Comment/explain/list the following:
- a. Similarities of the first *shabad* of Guru Nanak, Guru Ramdas and first *shabad* of Guru Arjan.
  - b. The possible heading/caption of the second specialist composition.
  - c. The meaning of the word Kaafi (page 726, Tilang Mehla 9 Kaafi)
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. Give in brief the development of the Nirankari movement.
6. Give briefly the history of the formation of Punjabi Suba.

## Assignment 16

*Raga 15, Raga Soohi (pages 728 – 795) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Soohi	Raga Tilang
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak		
Guru Angad	Guru Angad		Guru Angad		
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas		
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas		
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan		
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur		
Kabir	xxxx	Kabir	Kabir		
Trilochan	xxxx	Namdev	Namdev		
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas		
			Dhanna		
			Farid		

**Required:**

- a. Fill in the last two columns
- b. Name ragas included in Sri Guru Granth Sahib, but are not raga chapters, and which are not mentioned in the *raagmaala*.



- c. Translate the rahaao verse of *shabad* no. 4/10/57
2. Give the theme of two *shabads* of Farid recorded in this raga. Name the other raga wherein are recorded Farid's *shabads* ?

### **Section II – Theology**

3. Comment/explain/list the following:
  - a. Comparative study of 3 titled specialist *baanis* recorded before *chhants*.
  - b. The explanation of *Chhants* recited at the time of marriage, called as marriage hymns.
  - c. The location of *baani* of Guru Angad in this raga.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. Give in brief the history of Harimandir Sahib.
6. Give briefly the history of the development of Panjabi language.

## Assignment 17

*Raga 16, Raga Bilaawal (pages 759 – 858) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Soohi	Raga Bilaawal
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak		
Guru Angad	Guru Angad		Guru Angad		
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas		
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas		
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan		
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur		
Kabir	xxxx	Kabir	Kabir		
Trilochan	xxxx	Namdev	Namdev		
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas		
			Dhanna		
			Farid		

Required:

- a. Fill in the last two columns
- b. Name the timing and the season when the above two ragas are sung.
- c. Translate the rahaao verse of *shabad* no. 2/3/21 of Guru Arjan.

2. There is only one composition of Bhagat Sadhna in Sri Guru Granth Sahib. Give the domicile of Bhagat Sadhna. Is there any other Bhagat who hails from the same place? Write briefly the theme of the *Shabad*?

### **Section II – Theology**

3. Comment/explain/list the following:
  - a. Comparative study of 2 titled specialist baanis recorded in this raga. Do baanis of similar titles also appear elsewhere in Sri Guru Granth Sahib?
  - b. The explanation of two *Chhants* of Guru Nanak recorded in this raga.
  - c. The location of baani of Guru Angad, if any, in this raga.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. Give in brief the history of Akal Takhat.
6. Give briefly the history of SGPC.



## Assignment 18

*Raga 17, Raga Gaund (pages 859 – 875) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Gaund
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.
  - b. Name the timing and the season when the above ragas is sung.
  - c. Translate the rahaao verse of *shabad* no. 4/6 of Guru Ramdas.
2. There are 41 compositions of Bhagat Ravidas in, 16 ragas, in Sri Guru Granth Sahib. Give the domicile of Bhagat Ravidas. Is there any other

Bhagat who hails from the same place? Write briefly the theme of the Bhagat Ravidas's first *Shabad*?

## **Section II – Theology**

3. Comment/explain/list the following:
  - a. Comparative study of 2 titled specialist baanis recorded in this raga. Do baanis of similar titles also appear elsewhere in Sri Guru Granth Sahib?
  - b. The explanation of the *Ashtpadi* of Guru Arjan recorded in this raga.
  - c. The location of baani of Guru Nanak, if any, in this raga.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

5. Give in brief the life and works of Bhai Gurdas.
6. Give briefly the history of Akali Dal.

## Assignment 19

*Raga 18, Raga Raamkali (pages 876-974) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Raamkali
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
Xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.
  - b. Name the timing and the season when the above ragas are sung.
  - c. Translate the rahaao verse of *shabad* no. 5/9 of Guru Arjan.
2. There are 60 compositions of Bhagat Namdev in, 18 ragas, in Sri Guru Granth Sahib. Give the domicile of Bhagat Namdev. Is there any other



Bhagat who hails from the same place? Write briefly the theme of the Bhagat Namdev's first Shabad?

## **Section II – Theology**

3. Comment/explain/list the following:
  - a. Comparative study of 3 titled specialist baanis recorded in this raga. Do baanis of similar titles also appear elsewhere in Sri Guru Granth Sahib?
  - b. The theme of the composition titled '*Sad*' recorded in this raga.
  - c. The number and structure of *Shabads* of Guru Tegh Bahadur, if any, in this raga.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

5. Give the name of author, date of first publication and, in brief, the subject matter of the book titled 'Sri Gur Sobha'.
6. Give the name of the author, date of first publication and, in brief, the subject matter of the book titled 'Mehma Prakash'.

## Assignment 20

*Raga 19, Raga Nat Narain (pages 975-983) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Nat Narain
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
Xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.
- b. Name the timing and the season when the above ragas are sung.
- c. Translate the rahaao verse of *shabad* no. 3/8/9 of Guru Arjan.

2. There is no Bhagat Baani in this raga, are there ragas in which there is no Bhagat Baani?

## **Section II – Theology**

3. Comment/explain/list the following:
  - a. In this raga, there is baani of only two Gurus and no Bhagat Baani, name other ragas where there is baani of only two Gurus: Guru Ramdas and Guru Arjan.
  - b. The theme of the composition numbered: 2/1/10/19
  - c. The number and structure of *Shabads* of Guru Ramdas.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

5. Give a brief history of the Ghadar party.
6. It is believed that if the Congress leaders like Mahatma Gandhi, Jawarhar Lal Nehru and Moti Lal Nehru wanted or cooperated then they could have saved Bhagat Singh, Rajguru and Sukhdev from the gallows. Discuss.



## Assignment 21

*Raga 20, Raga Maali Gaura (pages 984 - 988) of  
Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Mali Gaura
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.

- b. Name the timing and the season when the above ragas are sung.
  - c. Translate the rahaao verse of *shabad* no. 2/3/8/6/14 of Guru Arjan.
2. There is Baani of Bhagat Namdev in this raga, how many compositions of Bhagat Namdev are there in Sri Guru Granth Sahib, and in how many ragas they have been composed.?

## **Section II – Theology**

3. Comment/explain/list the following:
- a. In this raga, there is baani of only two Gurus a name other ragas where there is baani of only two Gurus: Guru Ramdas and Guru Arjan.
  - b. The theme of the composition numbered: 4/1 of Guru Ramdas.
  - c. The number and structure of *Shabads* of Namdev.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

5. Give a brief history of Kaamaagaata Maaroo.
6. It is believed that, during the debate of partition of India and two nation theory of the British, the role of most of the Sikh leaders was anti Panth. Discuss.

## Assignment 22

### *Raga 21, Raga Maaroo (pages 989 - 1106) of Sri Guru Granth Sahib*

#### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Maaroo
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
Xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.



- b. Name the timing and the season when the above ragas are sung.
  - c. Translate the rahaaao verse of *shabad* no. 4/5/14 of Guru Arjan.
2. There is Baani of Bhagat Jaidev in this raga, how many compositions of the Bhagat are there in Sri Guru Granth Sahib, and in how many ragas they have been composed.?

## **Section II – Theology**

3. Comment/explain/list the following:
- a. In this raga, there is baani structured as *Sohle*. How many *shabads* have been composed in this structure? Name Gurus who have composed baani in this structure.
  - b. The theme of the composition numbered: 2/1 of Guru Tegh Bahadur.
  - c. The number and structure of *Shabads* of Bhagats.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

5. Give a brief history of Indian National Army and role played by General Mohan Singh.
6. It is said that the British did offer a separate Sikh state, at the time of the partition of India, but the Sikh leadership did not accept it. Discuss.

## Assignment 23

*Raga 22, Raga Tukhaari (pages 1107 - 1117) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Tukhaari
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.
- b. Name the timing and the season when the above ragas are sung.
- c. Comments on special features of this raga.

2. There is a Baani in the raga which has 'twelve months calendar' as its back drop. Name the baani and its composer. Is there a baani of similar title elsewhere in Sri Guru Granth Sahib?

### **Section II – Theology**

3. Comment/explain/list the following:
  - a. What is a *Chhant*? How is it different from other compositions.
  - b. The names of Gurus who have not written any *Chhant*.
  - c. The name of the Guru who has written maximum *chhants*.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. Give a brief history of the formation of Punjabi Suba.
6. Make a list of Indian Prime Ministers who were sympathetic to the Sikh cause.



## Assignment 24

*Raga 23, Raga Kedaara (pages 1118 - 1124) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Kedaara
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	Xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	Xxxx	Kabir	Kabir	
Trilochan	Xxxx	Namdev	Namdev	
Beni	Xxxx			
Ravidas	Xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.
- b. Name the timing and the season when the above ragas are sung.
- c. Give the theme of *Shabad* 4/1 of Guru Ramdas.

2. There is a three *pada Shabad* in this raga, what is the theme of the *shabad*? Name also its composer, his domicile and his total number of compositions in Sri Guru Granth Sahib.

### **Section II – Theology**

3. Comment/explain/list the following:
  - a. Give the literal meaning of the first *pada* of Guru Arjan's *Chhant*.
  - b. There are *shabads* in this raga composed in *ghars* 1-5. In which *ghar* maximum *Shabad* are composed in this raga. Choose the first *Shabad* of this *ghar* and give its theme.
  - c. There are six *shabads* of Bhagat Kabir in this raga, how many total compositions of the Bhagat are there in Sri Guru Granth Sahib, and in how many ragas they are composed in?
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. In your opinion what problems Sikhs face to propagate their religion in the western world in the 21<sup>st</sup> century?
6. Do you think that a Gurdwara Management Committee on the lines of SGPC is possible in U.K. to control Gurdwaras operating in this country.

## Assignment 25

*Raga 24, Raga Bhairo (pages 1125 - 1167) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Bhairo
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
Xxxx	Xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	Xxxx	Kabir	Kabir	
Trilochan	Xxxx	Namdev	Namdev	
Beni	Xxxx			
Ravidas	Xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.



- b. Name the timing and the season when the above ragas are sung.
  - c. Give the theme of *Shabad* 4/8/21 of Guru Arjan.
2. In which concept the word 'Satgur' has been used in *Shabad* 4/11/25 of Guru Arjan. List also the qualities of 'Satgur' as mentioned in this *Shabad*.

## **Section II – Theology**

3. Comment/explain/list the following:
- a. Give the literal meaning of the ashtpadi of Guru Nanak.
  - b. An ashtpadi of Guru Amardas has 13 *padas*, what is the theme of this ashtpadi?
  - c. There is one *Shabad* of Bhagat Ravidas in this raga, how many total compositions of the Bhagat are there in Sri Guru Granth Sahib, and in how many ragas they are composed in? Write the theme of the *Shabad*.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

5. Comment briefly on the role of Sikh Gurdwaras in the current scenario.
6. Despite having a very strong historical legacy, Sikhs have failed to record their own history. Discuss.

## Assignment 26

*Raga 25, Raga Basant (pages 1168 - 1196) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Basant
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.

- b. Name the timing and the season when the above ragas are sung.
  - c. Give the theme of *Shabad* 4/2/14 of Guru Amardas.
2. What is the concept of Guru Arjan's Vaar in this raga?

### **Section II – Theology**

3. Comment/explain/list the following:
- a. Give the theme of the first Shabad of this raga.
  - b. Write the theme of the only Ashtpadi of Guru Amardas in this raga.
  - c. What is the concept of Bhagat Ramanand's Shabad? What was the Bhagat's domicile.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

- 5. Write a brief history of Khalsa College Amrtisar.
- 6. Briefly describe the battles fought by Guru Hargobind and their outcome.



## Assignment 27

*Raga 26, Raga Saarang (pages 1197 - 1253) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Saarang
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.

- b. Name the timing and the season when the above ragas are sung.
  - c. Give the theme of *Shabad 2/51/74* of Guru Arjan.
2. What is the concept of Guru Ramdas's Vaar in this raga ?

### **Section II – Theology**

3. Comment/explain/list the following:
- a. Give the theme of the first *Shabad* of this raga.
  - b. Write the theme of the only *Chhant* of Guru Arjan in this raga.
  - c. What is the concept of Bhagat Surdas's hymn? What was the Bhagat's domicile. What is the meaning of the caption given at the start of the *Shabad*.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. List important Sikh women of Guru period and give one line description of all of them.
6. Make a list of important Sikh veterans of the Guru period and give a brief description of all of them.

## Assignment 28

*Raga 27, Raga Malaar (pages 1254-1293) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Malaar
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.



- b. Name the timing and the season when the above ragas are sung.
  - c. Give the theme of *Shabad* 4/1/9 of Guru Arjan
2. What is the concept of Guru Nanak's Vaar in this raga?

### **Section II – Theology**

3. Comment/explain/list the following:
- a. Give the theme of the first *Shabad* of this raga.
  - b. Write the theme of the only *Chhant* of Guru Arjan in this raga.
  - c. What is the concept of Bhagat Namdev's five *pada*'s hymn? What was the Bhagat's domicile.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. List two important Sikh Generals of Maharaja Ranjit's Singh's army and give a short description of both of them.
6. Make a short comment on the Council of Ministers of Maharaja Ranjit Singh's reign.

## Assignment 29

*Raga 28, Raga Kaanrha (pages 1294-1318) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Kaanrha
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.

- b. Name the timing and the season when the above ragas are sung.
  - c. Give the theme of *Shabad* 4/3 of Guru Arjan.
2. What is the concept of Guru Ramdas's Vaar in this raga?

### **Section II – Theology**

3. Comment/explain/list the following:
- a. Select *Shabad* of Guru Arjan wherein the subject matter is, “No one is my enemy, no one is stranger to me.” Give the literal meaning of the *Shabad*.
  - b. Write the theme of the vaar of Guru Ramdas in this raga.
  - c. What is the concept of Bhagat Namdev's hymn in this raga?
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

- 5. Briefly explain life of important Sikh women of the Guru period.
- 6. Briefly explain life of important Sikhs of Guru Hargobind's period.



## Assignment 30

*Raga 29, Raga Kalyaan (pages 1319 -1326) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Kalyaan
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.

- b. Name the timing and the season when the above ragas are sung.
  - c. Give the theme of *Shabad* 2/6/9 of Guru Arjan.
2. What is the concept of Guru Ramdas's first *Ashtpadi* in this raga?

### **Section II – Theology**

3. Comment/explain/list the following:
- a. Select first *Shabad* of Guru Ramdas and give its structure and the literal meaning.
  - b. Write the theme of the last *Shabad* of Guru Ramdas.
  - c. What is the concept of Guru Arjan's only *Shabad* is *chupadas*?
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. Briefly explain life of all Gurus sons except those who were anointed as Gurus.
6. Make a list of Guru relations who are remembered in Sikh history for their important contributions.

## Assignment 31

*Raga 30, Raga Parbhaati (pages 1327-1351) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Parbhaati
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.



- b. Name the timing and the season when the above ragas are sung.
  - c. Give the theme of *Shabad* 4/4 of Guru Arjan
2. Write the location of *shabads* composed in additional raga which is mixed with raga Parbhaati, also name the raga.

### **Section II – Theology**

3. Comment/explain/list the following compositions of this raga:
- a. Select seven *Shabads* of Guru Ramdas and compare them, in their structure, with the same number of *shabads* of Guru Amardas.
  - b. What is the concept of only one six *pada Shabad* in this raga? Give the name of its composer and also state its location.  
The six *padas Shabad* is composed by Bhagat Kabir, it is located on page 1349.
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

### **Section III – History**

5. Briefly explain the life history of Baba Deep Singh Shaheed.
6. Name any two other Sikh martyrs/soldiers of the same period.

## Assignment 32

*Raga 31, Raga Jaijaiwanti (pages 1352 -1353) of  
Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

2.

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Jaijaiwanti
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.
- b. Name the timing and the season when the above ragas are sung.
- c. Give the theme of the first Shabad of this raga.

## **Section II – Theology**

3. Comment/explain/list the following compositions of this raga:
  - a. Select all remaining shabads and give their themes.
  - b. How many total hymns of Guru Tegh Bahadur are there in Sri Guru Granth Sahib?
4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

## **Section III – History**

5. Briefly explain reasons of Guru Tegh Bahadur's martyrdom.
6. Briefly explain reasons of Guru Arjan's martyrdom.



## Assignment 33

*Saihaskriti Sloaks of Guru Nanak and Guru Arjan (pages 1354 -1364)  
of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Sloak Saihaskriti	Sloaks Gatha, Phunhe and Chaubole	Longest Sloak composer and Locaton
Guru Nanak	Guru Nanak	Guru Nanak			
Guru Angad	Guru Angad				
Guru Amardas	Guru Amardas	Guru Amardas			
Guru Ramdas	Guru Ramdas	Guru Ramdas			
Guru Arjan	Guru Arjan	Guru Arjan			
xxxx	xxxx	Guru Tegh Bahadur			
Kabir	xxxx	Kabir			
Trilochan	xxx	Namdev			
Beni	xxxx				
Ravidas	xxxx	Ravidas			

Required:

- a. Fill in the last column.
- b. Give the theme of the *Saihaskriti sloaks* of Guru Nanak.
- c. Give the theme of the *Saihaskriti sloaks* of Guru Arjan.

## Section II – Theology

2. Comment/explain/list the following compositions of this raga:
  - a. Word meaning of *Gatha*, *Phunhe* and *Chaubole*.
  - b. Brief theme of the above compositions?
3. A few of the above *sloaks* have been repeated elsewhere in the *Granth*, and some *sloaks* have been given a different authorship. Make a table to list the above with location.

## Assignment 34

*Sloaks of Bhagat Kabir and Sheikh Farid (pages 1364 - 1384) of Sri Guru Granth Sahib*

### Section I – Gurbaani

4. *Sloaks* have been composed by all Guru composers but by only two Bhagat composers and one devotee, look at the following table and then answer questions which follow:

Composers	No. of <i>sloaks</i>	No. of titled <i>sloak</i>	The title of <i>sloaks</i>		
Guru Nanak					
Guru Angad					
Guru Amardas					
Guru Ram Das					
Guru Arjan					
Guru Tegh Bahadur					
Kabir					
Farid					
Mardana					

Required:

- a. Fill in all empty columns.
- b. Give the theme of the first *sloak* of both Bhagats.
- c. Give the theme of the last *sloak* of both Bhagats.



## **Section II – Theology**

5. Comment/explain/list the following:
  - a. Number and location of Guru Nanak's *sloaks* appearing under the caption of Guru Angad.
  - b. Number and location of *Sloaks* included in the Sri Guru Granth Sahib but which were not composed by Gurus or Bhagats.
6. A table showing important advice given by Bhagats to their followers. Give also the location of such *sloaks*.

## **Section III – History**

1. Give a brief note on the Gaddar party and its ultimate liquidation.
2. Explain the causes of the tragedy of the Kamagatamaru.

## Assignment 35

*Swaiyyas of Guru Arjan and Bhatt (pages 1385 - 1410) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. Swaiyyas are composed only by Guru Arjan amongst the Guru composers. Bhatt has also composed Swaiyyas to introduce the Guru composers to the general readers,, look at the following table and then answer questions which follow:

Swaiyyas Composed for introducing the following Gurus:	No. of Bhatt Swaiyyas written for-	Name/names of the Bhatt/s	Domicile of Bhatt		
Guru Nanak					
Guru Angad					
Guru Amardas					
Guru Ramdas					
Guru Arjan					
Guru Tegh Bahadur					

Required:

- a. Fill in all empty columns.
- b. Give the theme of the first Swaiyya of Guru Arjan.
- c. Give the theme of the last Swaiyya of Guru Arjan.

## **Section II – Theology**

2. Comment/explain/list the following::

- a. Briefly justify the inclusion of Bhatt Swaiyyas in Sri Guru Granth Sahib.
- b. Why the count of numbers of Bhattas differ from scholar to scholar?

## **Section III – History**

1. Give a brief note on the tragedy of Jallianwala Bagh.
2. Give a brief account of the life of Shaheed Bhagat Singh.



## Assignment 36

*Sloaks Vaaran te Vadeek and Raagmaala (pages 1411 - 1430) of Sri Guru Granth Sahib*

### Section I – Gurbaani

- Sloaks* are composed by all Guru Composers, Bhagats Kabir and Farid and Bhai Mardana. In the last chapter of Sri Guru Granth Sahib titled Vaaran te Vadeek, the *sloaks* of the following Gurus are recorded:

<b>Swaiyyas Composed for introducing the following Gurus:</b>	<b>Number of <i>sloaks</i> in the last chapter</b>	<b>Number of <i>sloaks</i> in vaars</b>	<b>Number of <i>sloaks</i> elsewhere</b>		
Guru Nanak	Hint: 33				
Guru Angad	-				
Guru Amardas					
Guru Ramdas					
Guru Arjan					
Guru Tegh Bahadur					

Required:

- a. Fill in all empty columns.
- b. Give the theme/s of *sloak/s* of Guru Tegh Bahadur which state that the world is an illusion.
- c. Give the theme of *Sloak/s* of Guru Tegh Bahadur which deal with the futility of worldly relationships.

## Section II – Theology

2. Comment/explain/list the following:

- a. Within *sloaks* of *Vaaran te Vadeek*, there are two couplets which are titled as 'Dohra'. Identify these couplets and write briefly their historical background.
- b. What is the meaning of the word *Mundaavni*? Make a comparative study of two sloaks titled *Mundaavni*.
- c. Give a critical note on Raagmaala and state whether it should be recited along with other Baanis in regular *paaths* (ਪਾਠ)

## Section III – History

1. Give a brief note on the struggle of the formation of Punjabi Suba.
2. Give a brief history of the formation and dissolution of PEPSU.

## **SECTION II**

Self Study Assignments - suggested answers





## Assignment 1 - Suggested Answers

### *Nitnem Section (pages 1-13 of Sri Guru Granth Sahib)*

#### Section I – Gurbaani

1. From the fifteen compositions included in the Nitnem Section, select a composition which deals with the importance of a person's present life. Write a short paragraph on the composition's basic theme.

The '*shabad*' is numbered 4 in the cluster of '*Sopurkh*' *shabads*. It is composed by Guru Arjan in raga Aasa. It reads 'Bha-ee praapat maanukh dehureeaa....' The basic theme of the *shabad* is:

'The human body has been given to you by Waheguru's grace. This is your chance to meet Waheguru, you can do that by:

3. Joining the *Saadh-Sangat*, i.e. visit gurdwaras and other holy places.
  4. Meditating on the Name of *Waheguru*, i.e. reciting or listening to His Name (*kirtan*).
  5. By doing noble deeds.
2. Write in your own words the summary of the *shabad* titled '*Sodar*'. Which '*Dar*- doorway' does it explain? Does '*Dar*-doorway' also mean inside scenario of the house? Explain.

This *shabad* is composed by Guru Nanak in raga Aasa. It is repeated three times in Sri Guru Granth Sahib. Firstly, as pauri 27 in Japji, secondly, as first *shabad* in the group of *shabads* titled '*Sopurkh*', and thirdly, as first *shabad* in raga Aasa.

The *shabad* explains in detail the persona and other non-human objects Guru Nanak saw when he reached the forecourt of Waheguru's house. He had gone there at the command of *Waheguru*. The scenario is all about the outskirts of *Waheguru's* palace.

I firmly believe that the *shabad* has described whatever Guru Nanak had seen in the forecourt. Guru was summoned there by *Waheguru* (please refer to the saakhi of Bein rivulet)

In my opinion the *shabad* is not a metaphor but a statement of fact. Guru

Nanak had actually seen all those things/persons which he had described.

*Sodar* here means the 'doorway'. Whatever Guru Nanak could see through that doorway he has described. He has certainly not described the inside scenario of God's house.

## Section II – Theology

**3. In Japji, Guru Nanak has given three basic modes of worship. Explain these modes with either cross references from other Guru-compositions or modes of worship in other religions.**

The modes of worship explained by Guru Nanak include, 'believing in *Waheguru*, listening to the Word of *Waheguru* (listening to *kirtan*) and reciting the Word (*shabad*) of *Waheguru*.

A person must have unfaltering belief in the existence, functioning, laws and powers of *Waheguru*. He must believe that *Waheguru* is omnipresent, omnipotent and omniscient.

He must believe that there is one God of the whole universe and His laws apply equally to every one and in all lands.

A person must regularly communicate with *Waheguru* either by himself/herself reciting His *shabad* or by listening to His *shabad* sitting in a congregation. Both recitation and listening must be with utmost attention and concentration. The mind of the person must be into his/her prayers. The control of mind is essential in a true worship. (refer to Saakhi, where Guru Nanak was taken to a mosque to say his namaaz).

The same modes of worship have also been recommended by other Gurus. Hereunder are a few examples of *shabads* of Guru Amardas, Guru Ramdas, Guru Arjan and Guru Tegh Bahadur:

1. Guru Amardas in raga Sri, page 53, shabad no. 55:

“*Sachi bhagti ta thee-e, ja Har vase man aa-e...*”

The true meditation is that in which your mind is absorbed.

2. Guru Ramdas in raga Dhanaasri, page 669-670, *shabad* no. 12:



*“Jap man satnaam sada satnaam.”*

O! my mind recite God's name again and again....

3. Guru Arjan in raga Gaurhi, page 193, *shabad* no. 137:

*“Bhaj man mere eko Naam...”*

My mind meditate on the name of one Naam

4. Guru Tegh Bahadur, raga Sorath, page 631, *shabad* no. 1:

*“Sravan gobind gun sunu...”*

4. **Guru Gobind Singh added the cluster of four *shabads* of *Sopurkh* in the Nitnem section. What spiritual concepts do these four *shabads* highlight. Discuss these concepts.**

The four *shabads* under the group heading ‘*Sopurkh*’ are as follows:

1. First *shabad* is composed by Guru Ramdas, it reads, *“So purkh nirinjan...”*

One of the main concepts highlighted in this *shabad* is the **‘Unchallenged and greatest personality of Waheguru’**.

2. Second *shabad* is also composed by Guru Ramdas, it reads, *“Tu kartaar sachiaar..”*

The main concept discussed in this *shabad* is **Waheguru's power of creation.**

3. Third *shabad* is composed by Guru Nanak it reads, *“Tit sarvarre bhaee-le nivaasa..”*

The concept explained herein is **personification of world as an ocean (the journey of life) and modes to cross it.**

4. Fourth and the last *shabad* is composed by Guru Arjan, it reads, *“Bhaee praapat maanukh dehureeaa...”* The concept discussed in this *shabad* is that **life of a human is very precious and that it should be used to realise Waheguru.**

### Section III – History

5. **There are eight compositions of Guru Nanak in the Nitnem section.**



**Some of these compositions can be matched with dates recorded in history books. Name such compositions and write the date and place of their compilation and references of their recitation or reading.**

The following information is available:

- a. Japji – Varied dates of its compilation have been given by different authors, e.g., during 1522 – 1539 (Dr. Mohan Singh), during 1529 – 1539 (Macauliffe), during 1515-1517 (Dr. Trump). This baani was recited every day in the morning at Kartarpur (Bhai Gurdas, Vaar 1). The baani was also read by Guru Gobind Singh when he prepared the ‘Amrit’ at the birth of the Khalsa at Kesgarh on 30<sup>th</sup> March in 1699.
- b. *Shabad ‘Sopurkh’* – when the Guru returned from the abode of God, i.e., in 1507
- c. *Shabad of Aarti* – when Guru Nanak visited Jagannath Puri, during 1507-1510. This shabad was also recited everyday at Kartarpur (Bhai Gurdas, Vaar 1)
- d. The required information regarding other *shabads* is not available.

**6. Draw a Sikh Gurus relationship chart, showing direct and indirect relationships of all Gurus.**

Direct relationship chart: Relationship given is of the succeeding Guru with the preceding Guru.

Guru Nanak Dev	Follower
Guru Angad Dev	Follower
Guru Amardas	Son-in-law
Guru Ramdas	Youngest son
Guru Arjan Dev	The only son
Guru Hargobind	Grandson
Guru Har Rai	Youngest son
Guru Harkrishan	Grand-uncle
Guru Tegh Bahadur	The only son
Guru Gobind Singh	

The Indirect Relationships are: 1. Guru Har Rai and Guru Gobind Singh are *first cousins*.

2. Guru Harkrishen is a *nephew* of Guru Gobind Singh.

3. Guru Hargobind is the *grandfather* of Guru Gobind Singh.

## Assignment 2- Suggested Answers

### *Raga 1, Sri raga (pages 14-93 of Sri Guru Granth Sahib)*

#### Section I – Gurbaani

*(Length of answers should be about 100 – 200 words)*

1. In Sriraga, there is a *shabad*, which has four rahaos verses in it, explain the meaning of this *shabad*. What is the text meaning of having four rahaos in a composition? How many *shabads* are there in the Sri Guru Granth Sahib, which have four rahaao verses?

The *shabad* is composed by Guru Nanak, it is composition no. 7 and is located on pages 16- 17. The theme of the *shabad* is in its four rahaao verses. The teachings in the four verses are as follows:

1. Rahaao verse one – a person should not eat that food which is detrimental to health.
2. Rahaao verse two – a person should not wear those clothes which are uncomfortable for the body.
3. Rahaao verse three – a person should not choose a path which takes him/her away from the true destination.
4. Rahaao verse four – a person should not run after wrong shelters or support which tear off His/her character.

The literal translation of the *shabad* is as follows:

Sri Rag Mehla 1:

#### **FOOD:**

The belief in *Waheguru's* name turns all foods to sweetness. The hearing of *Waheguru's* name transforms foods to crispy salty flavours. The reciting of *Waheguru's* name converts foods to melting spicy aroma. The cuisine so cooked is always the best in the world. It is cooked with the heat of Naad. In fact all thirty-six kinds of food are different forms of true love of *Waheguru*. They are tasted only by those who are blessed by his grace.1. *Do not eat food which is detrimental to health. Eating it, the body is ruined, and wickedness and*



*corruption enter into the mind. 1. Pause.*

### **CLOTHING:**

My mind is imbued with Waheguru's love; it is dyed with a deep crimson colour. Truth and charity are my white clothes. The blackness of sin is erased by my wearing of blue clothes, and meditation on *Waheguru's* lotus feet is my robe of honour. Contentment is my waist-belt and *Waheguru's* Name is my wealth and secret of my youth. || 2 || *Do not wear those clothes which are uncomfortable. The pleasure of their wearing damages the body contours. Wearing them, the body is ruined, and wickedness and corruption enter into the mind. 1. Pause.*

### **THE CHOICE OF THE PATH OF LIFE AND FRIENDS:**

The understanding of the right way which leads to *Waheguru* is of utmost importance. The wisdom understanding of *shabad* are horses, saddles and bags of gold. The pursuit of virtue is the bow and arrow, quiver, sword and scabbard. To be distinguished with honour is drum and banner. *Waheguru's* blessing is social status. || 3 || *Do not choose the wrong path and selfish companions. The pleasure of their company is false. Walking on ill-defined path with a bad company, with whatever weapons you have, the life is ruined and defeated, and wickedness and corruption enter into the mind. 1. Pause.*

### **TRESPASSING OTHER PEOPLE'S PROPERTY:**

The Naam, the Name of *Waheguru*, is the real pleasure of all homes, mansions and palaces. His grace is the glory of all families. His will and laws are eternal. To say anything else is far beyond anyone's reach. The true King (*Waheguru*) does not seek advice from anyone else in His decisions. || 4 || *The pleasure of trespassing in other people's house is temporary and false. By sleeping therein, and abandoning one's own home, the body is ruined, and wickedness and corruption enter into the mind. 1. Pause.4.7.*

**2. One of the *Ashtpadi* of Guru Nanak in Sriraga explains the meaning of true love and gives many examples to illustrate it. Choose that *Ashtpadi* and discuss its theme.**

The *Ashtpadi* is recorded on pages 59-60 of Sri Guru Granth Sahib. It is the eleventh *Ashtpadi* recorded in Sriraga. It has 10 *padas*. The rahaao verse of the



*Ashtpadi* reads:

“O mind, how can you be saved without love? *Waheguru* fills with love hearts of true devotees. They are blessed with unlimited treasure of devotion.1.Pause.

The relationship of the lover with the beloved, highlighted in this *Ashtpadi*, is illustrated as follow:

Stanza No.	The lover	The beloved	The sacrifice
1	Lotus flower	Water	Tossed about by waves, it still blossoms with love.
2	Fish	Water	Without water, she cannot live, even for an instant.
3	<i>Chaatrik</i> (song bird)	First drop of rain	The pools are overflowing with water, but she longs for the first drop of rain water without which she will surely die.
4	Water	Milk	The water, added to the milk, itself bears the heat, and prevents the milk from burning.
5	<i>Chakvee</i> (duck)	Sun	She does not sleep, for an instant, the sun is so far away, but she thinks that it is near. She wants to hug it

“True love is a bridge between *Waheguru* and humans.”

## Section II – Theology

3. The concept of ‘*Nadar*’ is very predominant in the Sikh theology. What does it mean? Quote at least four *shabads*, which highlight this concept, selecting at least one from the present raga.

‘*Nadar*’ means *Waheguru*’s blessing. It also means ‘*Bakhsish*’, ‘*mehr*’. A few quotations from *shabads* are produced as follows:

1. ਲਖ ਖੁਸੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ ॥  
(Guru Arjan, Raga Sri, *shabad* 76, *pada* 2, page 44)  
Hundreds of thousands of princely positions and pleasures are enjoyed, if the *Waheguru* bestows his grace.
2. ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ (Japji, *pauri* 25, page 5).  
One who is blessed by the greatest of the Great, he becomes the king of kings.25.
3. ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੋ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ ॥  
ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥ ੩ ॥  
(Guru Arjan Dev, Raga Sri, *Shabad* 77, *pada* no. 3, page 44)  
Offer your prayers to the giver of peace and to the destroyer of fear. Showing his mercy, the merciful master will resolve your affairs.
4. ਧਰ ਜੀਅਰੇ ਇਕ ਟੇਕ ਤੂ ਲਾਹਿ ਬਿਡਾਨੀ ਆਸ ॥  
ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥ ੧ ॥  
(Guru Arjan Dev, raga Gaurhi, *Baawan Akhri*, *Sloak* preceding *pauri* 35, page 257)  
SLOAK: O mortal, grasp the support of one *Waheguru* and give up the following of all others. Meditating on the Name of *Waheguru* all your affairs shall be automatically resolved.1.
5. ॥ ਸਲੋਕੁ ॥ ਲੇਖੈ ਕਤਹਿ ਨ ਛੁਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥  
ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥ ੧ ॥  
(Guru Arjan Dev, raga Gaurhi, *Baawan Akhri*, *Sloak* preceding *pauri* 52, page 261)  
SLOAK: Until there remains unconsumed *karmas*, one can never get *mukti* (salvation). Humans make mistakes each and every moment while performing new *karmas*. O forgiving Master and the bestower of blessings, please forgive us, and carry us across the world ocean.1.
4. **There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	Those who have forgotten <i>Waheguru's</i> name ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ....	They (live) and die in (apparent or hidden) hardship. ਧੁਬਿਧਾ ਲਾਗੇ ਪਚਿ ਮੁਏ.....
<i>Pada 3</i>	Those who live a truthful living ਸਾਚੀ ਕਾਰੈ.....	They realise <i>Waheguru</i> , achieve wisdom, and are spared from the pain of transmigration. ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ ਪਲੈ ਪਾਇ ਸੋ ਨਰ ਜੰਮੈ ਨਾ ਮਰੈ ਨਾ ਆਵੈ ਨਾ ਜਾਇ

*Shabad 76, page 44 (Lakh khushiaan.....)*

Reference	Action/ or failure to act	Results
<i>Pada 3</i>	Those who make the name of <i>Waheguru</i> as their support.  ਜਿਸੁ ਹਰਿ ਕਾ ਨਾਮੁ ਅਦਾਰ.....	They are not touched by misery and sorrows  ਦੁਖ ਸੰਤਾਪੁ ਨ ਲਗਈ
<i>Pada 4</i>	Those who make effort (sincere) to find <i>Waheguru</i> ਜਿਨਿ ਪੂਰਾ ਗੁਰੁ ਲਭਾ	They get <i>Waheguru's</i> support  ਢੋਈ ਤਿਸ ਹੀ ਨੋ ਮਿਲੈ..

### Section III – History

5. How many Udaasis (missionary travels) Guru Nanak went? Mention years of travel, the ultimately destination of each travel and name/s of important people he met and/or reformed.



<b>Journey/time/ distance</b>	<b>Direction/ destination</b>	<b>People met/ people reformed</b>
First – 1507 – 1510  Four years, distance covered approx 3000 miles	Panjab, U.P. Assam, Orissa	Multan (Punjab)– reformed Sajjan Nanakmata (U.P.) – discourse with Yogis Assam (East) - reformed Nur Shah –magician. Orissa (East) – discourse with Pandits at Jagannath Puri Saidpur (Eminabad, Punjab) - dialogue with Babar
<i>Second – 1510 – 1515</i> Six years, distance covered Approx 3500 miles	Madhya Pradesh, Tamil Naidu, Sri Lanka	M.P. – Kauda Ceylon – Raja Shivnab
<i>Third – 1515 –1517</i> Three years, distance covered approx 1000 miles	North, Kashmir, China	In Leh (Ladakh, Kashmir) an iceberg was rolled over the Guru, but miraculously the Guru was saved. A Gurdwara stands there to commemorate the event.
Fourth - 1517 – 1521 Five years, distance covered approx 6000 miles	West, Afghanistan, Iraq, Saudi Arabia	Iraq – Dastgir Mecca – Qazi Rukudin Hasan Abdal – Wali Qandhari

6. Draw, in ascending order, a Sikh-Gurus chart/table, showing the period of their Guru-ship.

<b>Guru</b>	<b>Period of Guruship</b>	<b>Age at Guruship</b>
Guru Harkrishen	3 years	5 years
Guru Ramdas	7 years	40 years
Guru Tegh Bahadur	11 years	43 years
Guru Angad	13 years	35 years
Guru Har Rai	17 years	14 years

Guru Amardas	22 years	73 years
Guru Arjan	25 years	18 years
Guru Nanak	32 years (starting from call of Waheguru, saakhi river Bein)	38 years
Guru Gobind Singh	33 years	9 years
Guru Hargobind	38 years	11 years
<b><i>Total</i></b>	<b><i>201 years</i></b>	<b><i>Range 5 yrs – 38 years</i></b>

## Assignment 3 - Suggested Answers

*Raga 2, Raga Maajh (pages 94-150 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

(Length of answers should be about 100 – 200 words)

- 1. Like Sriraga, there is a *shabad* in this raga, which also has four *rahaao* verses in it, explain the meaning of this *shabad*. There is also a *saakhi* associated with this *shabad*, analyse this *saakhi* in context with the subject matter of the *shabad*?**

The *shabad* is composed by Guru Arjan and is recorded as the first *shabad* of four *padas* of Mehla 5 on pages 96-97 in Sri Guru Granth Sahib. It is believed that the Guru composed first three *padas* (depicting three messages of one verse each) of the *shabad* when he was a Guru-son and the fourth *pada* after he was anointed as the fifth Guru<sup>1</sup>. Guru Ramdas had sent (Guru) Arjan to Lahore to attend a family marriage. It is from there that the Guru had sent messages in the form of *padas* to his father showing his eagerness to come back to Amritsar.

The meaning of the *shabad* (four letters) can be summarised as follows:

**First letter:** My mind longs to see my father (Guru Ramdas) as a Chatrik longs for a drop of rain water. (Please let me know when I can come back)

**Second letter:** I have not heard the voice of my father for long. I am too far from him (Please let me know when I can come back).

**Third letter:** I miss you dear father. I cannot sleep properly without saying good night to you. (Please let me know when I can come back).

**Fourth letter:** Thank you father for letting me come back to you. Though you always reside in my inner-self but I wanted to have your personal vision and your personal touch. Thank you for calling me back.

- 2. One of the *Shabads* in this raga suggests to humans to develop a real and**

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<sup>1</sup> It is said that no one has the right or authority to use the name 'Nanak' in his hymns except the Sikh Gurus.



heartfelt relationship with *Waheguru*. Which relationship/s does the *shabad* talk about? Why is it important to have a true relationship with *Waheguru*? Refer to at least one other *shabad*, from any raga, which has a similar theme.

In order to be one with *Waheguru*, a devotee must enter into a real relationship with Him. The Sikh Gurus have given a wider choice to the devotee for such a union. Find a cosy place in *Waheguru*'s lap or bosom and call Him your father (or mother), tie wedding knots with Him and call Him your husband (or wife), tie a *raakhi* on His arm and call Him a brother, knock at His door and request for food, clothing and shelter and call Him your benefactor and saviour or give Him a big hug and a kiss and call him your beloved.

A true relationship invokes emotions and intensifies the bond. Without emotions there can be no relationship.

Please refer to the following *shabads* for a similar theme:

- 2 Raga Bhairo *Mehla* 5, page 1144, *shabad* 31: It reads, “ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ ॥ ਤੂੰ ਮੇਰੇ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ॥
- 2 Raga Saarag *Mehla* 5, page 1216, *shabad* 64: it reads, “ਤੂੰ ਮੇਰੇ ਮੀਤ ਸਖਾ ਹਰਿ ਪ੍ਰਾਨ ॥
- 2 Raga Soohi *Mehla* 5, page 739, *shabad* 11: it reads, “ਤੂੰ ਸਾਜਨੁ ਤੂੰ ਪ੍ਰੀਤਮ ਮੇਰਾ... ॥

There are many more *shabads* of this theme in the Sri Guru Granth Sahib.

## Section II – Theology

(Length of answers should be about 15 –20 lines)

3. All chapters in Sri Guru Granth Sahib are arranged in ragas rather than subject matter. However, an intensive study of *shabads* in each raga does point to a core subject/s discussed in that raga. What is the core subject discussed in this raga? Support your answer with reference to the relevant *shabads*.

The core subject discussed in this raga is, “The greatness of *Waheguru* and the importance of Congregation.” The relevant *shabads* are:

- a. First seven *shabads* of Guru Ramdas: *shabad* 7 (Page 96) reads, “ਮਿਲਿ ਸਤਿਸੰਗਤਿ ਲਧਾ ਹਰਿ ਸਜਣੁ.....[, *shabad* 2 (page 94) reads, “ਮਿਲਿ ਸਤਿਸੰਗਤਿ ਖੋਜ

ਦਸਾਈ.....”

b. Almost all *shabads* of Guru Arjan, *shabad* 21 (page 100) reads, “ਤੂੰ ਜਲਨਿਧਿ ਹਮ ਮੀਨ ਤੁਮਾਰੇ...”

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Maajh *Chaupadas ghar 1 Mehla 4, shabad 1, page 94*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2</i>	Those who have taken the name of Waheguru, with them, as their traveller cheque  ਮੇਰਾ ਪ੍ਰਾਣ ਸਖਾਈ ਸਦਾ ਨਾਲਿ ਚਲੈ...	<i>Waheguru</i> then walks with them as their body guard.  ਮੈ ਹਰਿ ਹਰਿ ਖਰਚੁ ਲਇਆ ਬੰਨਿ ਪਲੈ....

Raga Maajh *Chaupadas ghar 1 Mehla 4, shabad 3, page 95*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Those who read and understand the inherent meaning of the <i>Shabad</i> , and those who sing the glories of <i>Waheguru</i> in <i>satsangat</i>  ਹਰਿਗੁਣ ਪੜੀਐ ਹਰਿ ਗੁਣ ਗੁਣੀਐ ॥ ਹਰਿ ਹਰਿ ਨਾਮ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ॥ ਮਿਲਿ ਸਤਸੰਗਤ ਹਰਿਗੁਣ ਗਾਏ	They, despite having no swimming skills, will be able to swim across (with <i>Waheguru's</i> grace) the ocean of life.  ਜਗੁ ਭਉਜਲੁ ਦੁਤਰ ਤਰੀਐ ਜੀਉ .....

### Section III – History

5. According to a general belief, both Bhai Mardana and Bhai Bala were Guru Nanak Dev’s companions during his life time. Discuss.



The primary source for the verification of the life stories of Guru Nanak are 'Janam Saakhis'. The important Janam Saakhis include, First Vaar of Bhai Gurdas, Janam Saakhi of Mehrban, Puraatan Janam Saakhi, Bhai Mani Singh wali Janam Saakhi, B40 Janam Saakhi and Bhai Bale wali Janam Saakhi.

All Janam Saakhis, except Bhai Bale Wali Janam Saakhi, mention only the name of Bhai Mardana as a companion of Guru Nanak. When and how the name of Bala was included in the courtiers of Guru Nanak is not known. However, Bhai Bala was a Sandhu Jat and came to see Guru Angad at Khadur Sahib.

**6. Draw, in an ascending order, a Sikh-Gurus chart/table, showing their respective ages, age at the anointment time and their Guruship period.**

No.	The Guru	The age	Age at anointment	Guruship period
1	Guru Harkrishen	8	5	3
2	Guru Harrai	31	14	17
3	Guru Gobind Singh	42	9	33
4	Guru Arjan	43	18	25
5	Guru Ramdas	47	40	7
6	Guru Angad	48	35	13
7	Guru Hargobind	49	11	38
8	Guru Tegh Bahadur	54	43	11
9	Guru Nanak	70	38	32 /70
10	Guru Amardas	95	73	22



## Assignment 4 - Suggested Answers

*Raga 3, Raga Gaurhi (pages 151- 346 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. Like Sriraga, which has the only shabad of six rahaao verses recorded in Sri Guru Granth Sahib, in it, this raga also has the only *shabad* in Sri Guru Granth Sahib, which has three rahaao verses. Give the location of this *shabad* and explain its meaning.

The *shabad* is located on pages 154/155 and is a six *pada shabad*. Its numerical reference is 6/1/13. A possible meaning of the shabad is as follows:

#### ***Pada One and Rahaao One:***

People practise greed, selfishness and falsehood, and carry such a heavy burden of sins — but listen! Only the good deeds shall save you, O my soul. This opportunity (this life) shall not come again!

#### ***Pada Two:***

You slander, and indulge in lies and gossip. You gaze upon the spouses of others with lust. O my soul! You steal and commit evil deeds, but forget that one day you have to answer for your guilt.

#### ***Pada Three and Rahaao Two:***

You all are living in a world of hollow dreams. What good deeds have you done? You enjoy when you steal and commit fraud. You will not find any shelter in the world hereafter. You have wasted your life in vain.

#### ***Pada Four:***

Turkish horses, gold, silver and loads of gorgeous clothes — none of these shall go with you. They are *Maya*, only God's name is your saviour.

#### ***Pada Five:***

None of the riches you have hoarded will go with you. Why are you getting deeply entangled with them? Your true wealth is *Waheguru's* name and not the worldly possessions.

***Pada Six and Rahaao number Three:***

Listen carefully, you foolish and ignorant mind — Waheguru's laws are eternal. Submit, unconditionally, your soul and body to Him and He will look after you.6.1.13.

2. **Raga Gaurhi is the largest raga in Sri Guru Granth Sahib, spread over 197 pages. It has one of the master composition of Guru Arjan. Name this composition and make a table to illustrate different themes discussed in this composition.**

The title of the composition is '*Sukhmani Sahib*' and it is located on pages 262–296. It is the longest composition recorded in Sri Guru Granth Sahib. The various themes discussed in this composition are in its 24 *sloaks* which precede each *Ashtpadi*.

***THE THEME OF SUKHMANI SAHIB AT A GLANCE***

*The theme of each ashtpadi is in the sloak which precedes it.*

*The meaning of the sloaks is given as follows:*

॥ ਸਲੋਕੁ ॥ ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥ ਸਤਿਗੁਰਏ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥ ੧ ॥	I bow to <i>Waheguru</i> who was there before the start of time. I bow to <i>Waheguru</i> who was there when the time started. I bow to <i>Waheguru</i> who is the truth. I bow to the great, divine master of the Universe.1.
॥ ਸਲੋਕੁ ॥ ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥ ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥ ੧ ॥	O! destroyer of the pains and the suffering of the poor, O! Master of each and every heart: I have come seeking your sanctuary.1.
ਸਲੋਕੁ ॥ ਬਹੁ ਸਾਸਤ੍ਰੁ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਢੋਲਿ ॥ ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥ ੧ ॥	I have seen and searched through all Shastras and Smirities them, but I do not worship them. I worship only one almighty <i>Waheguru</i> .1.
ਸਲੋਕੁ ॥ ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥ ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਹੀ ਨਾਲਿ ॥ ੧ ॥	O! man - worthless, ignorant fool — dwell upon God forever. Cherish in your consciousness the One who created you; He alone shall go along with you.1.



<p>ਸਲੋਕੁ ॥ ਦੇਨਹਾਰੁ ਪ੍ਰਭ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ ॥ ਨਾਨਕ ਕਹੂ ਨ ਸੀਝਈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥ ੧ ॥</p>	<p>One who renounces God the giver of all bounties, and attaches himself to other deities and affairs, he shall never find real success in life. Without the Name, he shall lose all his honour.1.</p>
<p>ਸਲੋਕੁ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥੧॥</p>	<p>Sexual desire, anger, greed and emotional attachment — may these be gone, and egotism as well. Seek the sanctuary of God; and request him to bless you with his grace.1.</p>
<p>ਸਲੋਕੁ ॥ ਅਗਮ ਅਗਾਧਿ ਪਾਰਬ੍ਰਹਮੁ ਸੋਇ ॥ ਜੋ ਜੋ ਕਹੈ ਸੁ ਮੁਕਤਾ ਹੋਇ ॥ ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ ਬਿਨਵੰਤਾ ॥ ਸਾਧ ਜਨਾ ਕੀ ਅਚਰਜ ਕਥਾ ॥ ੧ ॥</p>	<p>Unapproachable and unfathomable is the supreme Whegur; whoever speaks of him shall be liberated. Listen, O! Friends, the wonderful stories of the holy.1.</p>
<p>ਸਲੋਕੁ ॥ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥ ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥ ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥ ੧ ॥</p>	<p>The qualities of God-conscious are: True one (Waheguru) is on his mind, and the true one is upon his lips. He sees only one Waheguru all around.1.</p>
<p>ਸਲੋਕੁ ॥ ਉਰਿ ਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮੁ ॥ ਸਰਬ ਮੈ ਪੇਖੈ ਭਗਵਾਨੁ ॥ ਨਿਮਖ ਨਿਮਖ ਠਾਕੁਰ ਨਮਸਕਾਰੈ ॥ ਨਾਨਕ ਓਹੁ ਅਪਰਸੁ ਸਗਲ ਨਿਸਤਾਰੈ ॥ ੧ ॥</p>	<p>One who enshrines the Nam within the heart, one who sees Waheguru in all creation each and every moment, and one who bows in reverence to the only one Almighty God — he is the true saint. He can help emancipate others with the true teaching of Nam.1.</p>
<p>ਸਲੋਕੁ ॥ ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥ ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥੧॥</p>	<p>Countless people praise Waheguru, who has no end or limitation. Waheguru has created the universe, with its diversification and all the wonders.1.</p>
<p>ਸਲੋਕੁ ॥ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥ ੧ ॥</p>	<p>God alone is the controller of deeds— there is no one other parallel to him. We are sacrifice to the one, who pervades the waters, the lands, the sky and the space.1.</p>



ਸਲੋਕੁ ॥ ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥ ਬਡੇ ਬਡੇ ਅੰਹਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥ ੧ ॥	The humble beings abide in peace; subduing egotism, they are meek. The very proud and arrogant persons are consumed by their own pride.1.
ਸਲੋਕੁ ॥ ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੈ ਸੋ ਜਨੁ ਉਧਰਨਹਾਰ ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥ ੧ ॥	One who seeks the sanctuary of the true saints shall be saved and emancipated. One who slanders saints, shall be punished and reincarnated over and over again.1.
ਸਲੋਕੁ ॥ ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿ ਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥ ਏਕ ਆਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੂਖੁ ਭਰਮੁ ਭਉ ਜਾਇ ॥ ੧ ॥	Give up your cleverness, and be good and polite, remember and worship Waheguru, who is the king of kings. Enshrine his Name in your heart, and all pains and fear shall depart.1.
ਸਲੋਕੁ ॥ ਸਰਬ ਕਲਾ ਭਰਪੂਰ ਪ੍ਰਭ ਬਿਰਥਾ ਜਾਨਨਹਾਰ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਉਧਰੀਐ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰ ॥ ੧ ॥	God is totally imbued with all powers; He is the master of all skills. He is the knower of our troubles. Meditating in remem- brance on Him, we are saved and protected. We must always revere him.1.
ਸਲੋਕੁ ॥ ਰੂਪੁ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ ॥ ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ ॥ ੧ ॥	He has no form, no shape, no colour; he is beyond the three worldly qualities (Rajas, Sattav and Tamas). They alone understand him, upon whom he showers his pleasure.1.
ਸਲੋਕੁ ॥ ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭਿ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭਿ ਸਚੁ ॥ ੧ ॥	Waheguru was there before the start of time, he was there when the time started, he is there at present, and he will be there in the times to come. (He is unchangeable, He is the truth).1.
ਸਲੋਕੁ ॥ ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ॥ ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥ ੧ ॥	The one who has the wisdom to know and understand Waheguru, he alone is called the true teacher-guru. In his company, the disciples are saved. We all must sing Waheguru's praises.1.

ਸਲੋਕੁ ॥ ਸਾਥਿ ਨ ਚਾਲੈ ਬਿਨੁ ਭਜਨ ਬਿਖਿਆ ਸਗਲੀ ਛਾਰੁ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ ॥੧॥	Nothing shall go along with you, except your devotion and meditation. All corruption is like ashes. Practice humming the Name of Waheguru this is the real wealth.1.
ਸਲੋਕੁ ॥ ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥੧॥	After wandering and wandering, O God, I have come, and entered your sanctuary. Please, attach me to your devotional service.1.
ਸਲੋਕੁ ॥ ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥ ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥੧॥	He possesses all qualities; he transcends all qualities; he is formless and is in primal Samadhi. He constantly watches his creation, this is his meditation.1.
ਸਲੋਕੁ ॥ ਜੀਅ ਜੰਤ ਕੇ ਠਾਕੁਰਾ ਆਪੇ ਵਰਤਣਹਾਰ ॥ ਨਾਨਕ ਏਕੋ ਪਸਰਿਆ ਦੂਜਾ ਕਹ ਦ੍ਰਿਸਟਾਰ ॥੧॥	O! Master of all beings and creatures, you you are omnipresent. Where then is the cause or necessity to see others?.1.
ਸਲੋਕੁ ॥ ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥੧॥	Waheguru has given the healing ointment of spiritual wisdom through his Nam, and dispelled the darkness of ignorance. By Waheguru's grace if one meets a true teacher then his/her mind is enlightened.1.
ਸਲੋਕੁ ॥ ਪੂਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾ ਕਾ ਨਾਉ ॥ ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥੧॥	I worship and adore my true and perfect Waheguru, who is the truth. I have now found him and I will always sing his glories and spread his teachings.1.

## Section II – Theology

3. There are twelve different forms of Gaurhis recorded in this raga. What is the meaning of these varied forms? In which variety some of the compositions of *Nitnem baanis* have been recorded?

When a pure raga is mixed with some local or regional tunes, taals and notes, a new sub-raga emerges. This is the meaning of different forms or variation of a



raga. There are 22 varieties of raga Gaurhi, though in Sri Guru Granth Sahib only 12 varieties have been used.

The *shabads* in the *Nitnem* section which have been selected from this raga are in 'Sohila' and their variety is as follows:

1. Gaurhi Deepki Mehla 1- Jai *ghar kirat* (*shabad* number 1, pages 12, 157)
2. Gaurhi Purbi Mehla 4 – Kaam krodh (*shabad* number 4, pages 13, 171)
3. Gaurhi Purbi Mehla 5 – Karo Benantee (*shabad* number 5, page 13, 205)
4. **There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Gaurhi Mehla 5, *shabad* 108, page 201

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahaao 1</i>	Those who invite <i>Waheguru</i> in their heart and offer him the best seat therein. ਬਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ....	<i>Waheguru</i> resolves all their affairs. ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ.....

Gaurhi Bairagan Mehla 1, *shabad* 18, page 156

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	(This life has been given to us for a purpose) If you waste night time in sleep, and day time in eating.... ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ	Then, in fact, you are wasting your precious life (for life's goals are much higher than that....) ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ

### Section III – History

5. Give briefly both the Sikh and the Muslim views of the arrest and torture of Guru Arjan.



### *THE SIKH VIEW:*

- a. Popularity of the House of Nanak had increased conversion of Muslims into the Sikh faith.
- b. The emergence of the Sikh faith into a full-fledged and proficient religion, when the Mughal rulers were, in fact, trying to convert all Hindus into their fold.
- c. The completion of the Harimandir, the holiest sacred-sanctum. sanctorum.
- d. The enmity and conspiracy of Prithi Chand, Chandu Shah, and the Muslim clergy against the Guru.
- e. Prithi Chand, an elder brother of Guru Arjan, was Guru-enemy, for the Guruship was passed over him and was given to Guru Arjan.
- f. Chandu Shah, a minister in the Mughal government, was Guru-enemy for the Guru had refused to give Hargobind's (Guru) hand in matrimony to Chandu's daughter.
- g. The Muslim clergy was jealous of the Guru's increasing influence on the masses and the increase in the Muslim conversion to the Sikh religion.

### *THE MUSLIM VIEW:*

- a. The Guru was charged for treason for he had given refuge to Khusrau, a son of Emperor Jehangir, who had revolted against his father.
- b. The Guru was also charged for anti Muslim activities i.e., conversion to Sikhism.
- c. According to Mohsin Fani, Guru was ordered to pay a heavy fine for helping Khusrau, which the Guru refused to pay. The Guru's estates were confiscated and the Guru was arrested and tortured to death.

### **2. Draw a chart/table showing details of the battles fought by Guru Hargobind with the Mughal forces.**

All battles were fought during the time period and at the orders of Shah Jahan. Guru was imprisoned during the reign of Jahangir (1612 – 1614) when the Guru was only 17 years old.

<b>Battles</b>	<b>Year</b>	<b>Guru's Age</b>	<b>Enemy forces</b>
Battle of Rohilla (Hargobindpur)	1621	26 years	Faujdaar of Jallundar. The Guru gave him a crushing defeat <sup>1</sup>
Battle of Amritsar	14 <sup>th</sup> April 1634	39 years	Gulam Rasul Khan with 7000 troops. The Mughal army was defeated. <sup>2</sup>
Battle of Lahira	16 <sup>th</sup> December 1634	39 years	Lala Beg and Kamar Beg. Fighting was near Lakhi Jungle <sup>3</sup>
Battle of Kartarpur	26 <sup>th</sup> April 1635	40 years	Painda Khan, a playmate of the Guru, later turned hostile, with 5000 troops. The Guru won despite heavy losses. Painda Khan died in this battle.
Battle of Phagwara	29 <sup>th</sup> April 1635	40 years	The Guru reached Kiratpur via Phagwara and the Mughals pursued the Guru over there. The battle was inconclusive.

*The Guru then lived in Kiratpur until his departure to the Heavenly abode in 1644 at the age of 49.*

<sup>1</sup> *The battle was over a piece of land*

<sup>2</sup> *The battle was over a royal hawk. The day of attack coincided with the wedding of the Guru's daughter of Bibi Viro. The Guru shifted the marriage venue from Amritsar to Jhabal 25 km south-west of Amritsar.*

<sup>3</sup> *The battle was over two horses Dilbagh and Gulbagh, which were first seized by the Mughals and later rescued by Bidhi Chand.*



## Assignment 5 - Suggested Answers

*Raga 4, Raga Aasa (pages 347 – 488 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first three ragas, Sriraga, Raga Maajh and Raga Gaurhi, composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa
Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		<i>Guru Angad</i>
Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
Xxxx	Xxxx	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	Xxxx	Kabir	<i>Kabir</i>
Trilochan	Xxxx	Namdev	<i>Namdev</i>
Beni	Xxxx		
Ravidas	Xxxx	Ravidas	<i>Ravidas</i>
			<i>Dhanna</i>
			<i>Farid</i>

Fill in the last column (Raga Aasa). How many total *shabads* of Sheikh Farid and Guru Tegh Bahadur are recorded in Sri Guru Granth Sahib. Which type of compositions Sheikh Farid has in this raga? Translate the *rahaao* verses of his compositions in simple English.

Total *shabads* of Guru Tegh Bahadur = Total compositions 115 = sloaks 57 + 58 *shabads*

Sheikh Farid = Total compositions 134 = sloaks 130 + 4 *shabads* (including



one *ashtpadi*)

There are two compositions of Sheikh Farid in this raga (page 488), first one is of 4 *padas* and second one is of 8 *padas* (an *ashtpadi*, though there is no such caption)

*Those who are dyed with the love of Waheguru, they are a glory of His creation, whereas those who forget His name they are a burden on the earth.1.Pause.*

*You can meet Waheguru today, if only you can restrain your bird-like (unlimited) desires which keep your mind in turmoil.1.Pause.*

2. Raga Aasa is the only raga which has three complete (full) *mangals* captioned in there at various places. Give the location of these *mangals*. Where else in Sri Guru Granth Sahib more than one complete *mangal* has been used in the same raga or chapter? Mention one other holy book where *mangal/s*, though different in text, has/have been used. Write the correct meaning of every individual syllable used in the Sikh complete *mangal*.

The location of three mangals in raga Aasa is as follows:

Start of the raga (page 347)

Start of Aasa di Vaar (page 462)

Start of Bhagat baani (page 475)

In the start of the Concluding section:

Start of *Sloak* Saihaskriti Mehla 1 (page 1353)

Start of *Sloak* Saihaskriti Mehla 5 (page 1353)

The other religious scripture which also uses *mangals* before the start of a composition is the Holy Qoran - the most used *mangal* is '*Bismilla Raihman ul Rahim*' meaning 'In the name of God, who is most Gracious and most Merciful'

The meaning of '*Mool Mantra*'

<i>Ik + ong + kar</i>	One (who is both) + abstract + manifest ( <i>Waheguru</i> )
<i>Sat + nam</i>	Imperishable (unchangeable) + Existence (Recognition)
<i>Karta + purkh</i>	Creator + the Greatest (Omnipresent)
<i>Nir + bhau</i>	Devoid of + fear
<i>Nir + vair</i>	Devoid of + enmity
<i>A + kaal + moorat</i>	Beyond + death + personality
<i>A + joonee</i>	Beyond + births
<i>Sai + bhang</i>	Self + illuminated
<i>Gur-prasaad</i>	With the grace of Waheguru (we get everything with His Grace)

## Section II – Theology

3. **Two *Shabads* – first on page 360 (*shabad* no.39) and second on page 396 (*shabad* no. 101) have a historical backdrop in their sayings. Which historical period they belong to, and which historical story they refer to?**

First *shabad* was composed when Babar invaded India in 1520 (First attack, total attacks 4/5 during 1520-1530, ruled India 1526 – 1530). When Babar attacked India in 1520 he ruthlessly crushed most of the hurdles he came across. The Guru witnessed the massacre at Saidpur. The *Shabad* includes a complaint to Waheguru that how could He bear the cries of so many innocent people? This *Shabad* was composed by Guru Nanak.

Second *shabad* is when Guru Hargobind was born in 1595. Guru Hargobind was born after sixteen years of Guru Arjan's marriage. The *shabad* includes hymns of thanks-giving to *Waheguru* for blessing the Guru with a son. This *Shabad* was composed by Guru Arjan.

4. **There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

*Aasa Ghar 7 Mehla 5, shabad 93, page 394*



<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahaao 1</i>	Those who meditate on the name of <i>Waheguru</i> ਗਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ....	They get salvation not only for themselves but also for their companions and friends ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਈ.....

*Aasa Mehla 1, shabad 21, page 355*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahaao 1</i>	Those who ponder (and talk about) on the true name of <i>Waheguru</i> ਸਾਚੁ ਨਾਮੁ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰ	They are honoured in His court ਗੁਰਮੁਖਿ ਸਾਚੇ ਸਾਚੈ ਦਰਬਾਰਿ

### Section III – History

5. Give briefly both the Sikh and the Muslim views of the arrest and execution of Guru Tegh Bahadur.

*The Sikh View:*

- The Guru challenged the Mughal policy of compulsory conversion.
- The Guru met Aurangzeb in person (7<sup>th</sup> November 1675) and read out verses from both Holy Qoran and Sri Guru Granth Sahib to put forward the case of the Hindu Community against the Muslim torture and the coercive plans of proselytization.
- Guru himself offered his own sacrifice if that could end the persecution of Hindus.

*The Muslim View:*

- Aurangzeb, had vowed to convert every single individual to Islam. He rejected all claims put forward by the Guru.
- He thought that the Guru and his mission were a big stumbling block in his conversion process.
- The Muslim clergy was against the increasing influence of the House of Nanak amongst both Muslims and the Hindus.



**6. Guru Har Rai died at the young age of thirty one. Trace the important event/s nearer his death which might have been the cause of his early demise.**

The reasons which might have culminated in the early death of Guru Har Rai are:

- a. The disgraceful show performed by Ram Rai, the Guru's eldest son, in the court of Aurangzeb at Delhi.
- b. The deliberately misreading of Guru Nanak's hymn by Ram Rai in the court to please Aurangzeb and his courtiers.
- c. Guru's disowning of his son.

The above events happened in the court of Aurangzeb in April/May 1661 and the Guru died three months after that on 6<sup>th</sup> October 1661.

## Assignment 6 - Suggested Answers

*Raga 5, Raga Goojri (pages 488 – 526) of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, Raga Maajh, Raga Gaurhi and Raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Goojri
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
Xxxx	Xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	Xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	Xxxx	Namdev	Namdev	<i>Namdev</i>
Beni	Xxxx			
Ravidas	Xxxx	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	<i>Trilochan</i>
			Farid	<i>Jaidev</i>

### Required:

- Fill in the last column (Raga Goojri).
- How many total *shabads* of Bhagat Kabir and Guru Angad are recorded in Sri Guru Granth Sahib.

Bhagat Kabir = Total 541 compositions; 243 *sloaks* + 298 *shabads*

Guru Angad all *sloaks* (63), no other compositions

c. **Translate the rahaao verse of the 32<sup>nd</sup> *Shabad* of Guru Arjan in this raga.**

The translation is as follows:

I have no other support except *Waheguru*, I seek His blessings. I meditate only on His name. (page 502-503)

2. **Raga Goojri has two *shabads* which are included in the *Nitnem* section of Sri Guru Granth Sahib. Give the location of these *shabads* in this raga and write the theme of these *shabads*.**

First *shabad* is on page 492, and the second *shabad* is on page 495.

Themes:

First *shabad*: ‘O! My friend *Waheguru*, brighten my life with the light of *Naam*. Your *shabad* is my saviour. The singing of your glories is my daily prayer.

Second *shabad*: ‘My *Waheguru*, I know that to swim the ocean of life one has to join the ‘*Saadh Sangat*’ (and sing your glories). From a commoner one becomes Royal only with your Grace, like dry wood turning greener (with your touch).

## Section II – Theology

3. **Read the second *shabad* of Bhagat Trilochan (page 526). Test its contents with reference to hymns from *Guru-Baani*.**

In this *shabad* Bhagat Trilochan has spoken very explicitly and clearly about the quality of life after death. He blatantly says that the last thoughts (some interpret it as thoughts throughout the life) in a person’s life determine the quality of his/her next life e.g.

The last thoughts at the time of death	The quality of life after death
About wealth	The life of a serpent
About women	The life of a prostitute
About children/relations	The life of a pig
About house/properties	The life of a ghost
About <i>Waheguru</i>	The life in heaven

In Sri Guru Granth Sahib, though there are numerous *shabads* on death, time



of death, yamas, god of death, path of the soul, heaven and hell, reincarnation etc., but there is no such *shabad* which has similar contents as of Bhagat Trilochan's *shabad*.

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Goojri Mehla 5, *shabad* 4, page 496

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	One must meditate, every instant, on the name of Waheguru ਸੋ ਹਰਿ ਹਰਿ ਤੁਮ ਸਦ ਹੀ ਜਾਪਹੁ,....	Whose meditation destroys all sins ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ.....

Goojri Mehla 5, *shabad* 4, page 496

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2</i>	If one loves (joins) the company of the holy.... ....ਸੰਤਸੰਗ ਤੇਰੀ ਪ੍ਰੀਤਿ	<i>Waheguru</i> will be very kind to him/her ਸਤਿਗੁਰੁ ਤੁਮ ਕਉ ਹੋਇ ਦਇਆਲਾ

### Section III – History

5. List the battles of Guru Gobind Singh with both the Hill Rajas and Mughals. What were the main causes of these battles?

The battles can be classified between those which were fought before the creation of the Khalsa and those which were fought after the creation of the Khalsa. All battles were religious battles i.e., battles against injustice, against compulsory conversion to Islam, for protecting the innocent and for protecting one's traditions and culture. None of the battles were fought for revenge or political gains.

**Battles before the creation of the Khalsa.**

Most of these battles were fought with the hill Rajas of Kahloor, Kangra, Guler, Garhwal, Bilaspur, Kangra, Mandi, Hindoor, Kotgarh, Noorpur etc.

<i>No.</i>	<i>The place</i>	<i>The year</i>
1	First Battle of Anandpur	1682
2	Second battle of Anandpur	1685
3	Battle of Bhangani	1688
4	Battle of Nadaun	1690
5	Third Battle of Anandpur	1691
6	Forth Battle of Anandpur	1693
7	Fifth Battle of Anandpur	1694
8	Sixth Battle of Anandpur	1696

#### **Battles fought after the creation of the Khalsa.**

Most of these battles were fought with the combined forces of Mughals and the Hill Rajas.

<i>No.</i>	<i>The place</i>	<i>The year</i>
1	First Battle of Anandpur	1699
2	Battle of Nirmogarh	1700
3	Battle of Bharsali	1700
4	Second Battle of Anadpur	1702
5	Third Battle of Anandpur	1702
6	Fourth Battle of Anandpur	1703
7	Fifth Battle of Anandpur	1703
8	Battle of Kiratpur	1704
9	Sixth and last Battle of Anandpur	1704
10	Battle of Chamkaur	1704
11	Battle of Khidrana	1705

Thus Guru Gobind Singh fought about 19 battle during a span of about 24 years (between 1682 – 1705). Approximately one battle every year from the age of 16 years to 39 years.

**6. Why did Guru Gobind Singh appoint Banda Singh as the commander of the Sikhs in place of Bhai Daya Singh and Bhai Dharam Singh who were with the Guru in Nanded?**

The history books have no clear answer to this question. The first five commanders of the Sikhs were the Panj Piyaaras. They were baptised in 1699 when they were all in their thirties. Three of the five had died fighting heroically in the battle of Chamkaur. The other two travelled with the Guru when he went to Nanded.

Banda Bahadur, who was a Bairagi (a recluse and a man with miraculous powers) was chosen to lead the Sikh nation in 1708, when the two surviving Piyaaras were still in their forties, were with the Guru at Nanded and had more political, geographical and historical knowledge of Punjab. Banda too was about 38 years old at the time of his appointment.

The possible answer is that as the Guru was far from Punjab in a foreign land and was surrounded by enemies, maybe he had thought that Bhai Dharam Singh and Bhai Daya Singh should stay close by.



## Assignment 7 - Suggested Answers

*Raga 6, Raga Devghandhaari (pages 527 - 536 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, Raga Maajh, Raga Gaurhi and Raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Devghandhaari
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	xxxx
Guru Angad	Guru Angad		Guru Angad	xxxx
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	xxxx
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
Xxxx	Xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	xxxx
Trilochan	xxxx	Namdev	Namdev	xxxx
Beni	xxxx			xxxx
Ravidas	xxxx	Ravidas	Ravidas	xxxx
			Dhanna	xxxx
			Farid	xxxx

### Required:

- Fill in the last column (Raga Devghandhaari).
- How many total *shabads* of Bhagat Namdev and Guru Nanak are recorded in Sri Guru Granth Sahib.

Bhagat Namdev = 60, Guru Nanak = 974

c. Translate the rahaao verse of *shabad* reference to 2/3/6/38/47

In this world, I have seen a number of unfaithful lovers. Whether they are spouses Or friends, all are concerned only with their own happiness and selfish ends.1.Rahaao.

2. Raga Devgandhaari has six *shabads* of Guru Ramdas, what is the common current of these six *shabads*.

The excitement to meet with *Waheguru*

## Section II – Theology

3. Comment on the following:

d. The placing of rahaao verses in this raga.

All rahaao verses have been placed in the beginning of the *shabads*

e. The structure of *shabads* of Guru Tegh Bahadur.

All *shabads* are of two padas

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Devghandhaari *Mehla 4, shabad 4, page 528*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2</i>	Those who, earnestly, go to <i>Waheguru</i> for help  ਜੋ ਆਵਤ ਸਰਿਣ ਠਾਕੁਰ ਪ੍ਰਭੁ ਤੁਮਰੀ...	They are saved by Him (He is our saviour) ਤਿਸੁ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰਿ.....

Devghandhaari *Mehla 5, shabad 37, page 535*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2</i>	One who places faith in his/her teacher-Guru.  ....ਜਿਸੁ ਗੁਰ ਮਿਲਿ ਛੁਟਕੀ ਤਿਕੁਟੀ ਰੇ	He/she escapes from the bondage of wrong disposition  ਦੁਰਹੁ ਹੀ ਤੇ ਭਾਗਿ ਗਇਓ ਹੈ.....

### **Section III – History**

#### **5. Give in brief the life sketch of Nawab Kapur Singh?**

Nawab Kapur Singh was born in 1697 and was baptised by Bhai Mani Singh in 1721. He was given the title of Nawab in 1733 and was appointed head of Buddha Dal .He trained Jassa Singh Ahluwalia in weaponry at the instructions of Mata Sundri. He died in Amritsar at the age of 62.

#### **6. List the names of atleast four Sikh leaders who lead the Sikh nation after the death of Guru Gobind Singh.**

Mata Sundri, Banda Singh Bahadur, Nawab Kapur Singh,, Jassa Singh Ahluwalia.



## Assignment 8 - Suggested Answers

*Raga 7, Raga Bihaagrha (pages 537 - 556 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, Raga Maajh, Raga Gaurhi and Raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Bihaagrha
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
Xxxx	Xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	Xxxx	Kabir	Kabir	
Trilochan	Xxxx	Namdev	Namdev	
Beni	Xxxx			
Ravidas	Xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

**Required:**

- a. Fill in the last column (Raga Bihaagrha).
- b. How many total *shabads* of Bhagat Ravidas and Guru Amardas are recorded in Sri Guru Granth Sahib.

Bhagat Ravidas = 41, Guru Amardas = 907

c. Translate the rahaao verse of *shabad* reference to 4/5/8

There is no rahaao verse in it as it is a *Chhant*.

2. This raga has six *Chhants* of Guru Ramdas, what is the common current of these six *Chhants*.

*Waheguru* can be realised with the teachings of the Guru.

## Section II – Theology

3. Comment/write on the following:

a. The theme of the Vaar of Guru Ramdas in this raga, how is it different from the common theme of Vaar of Guru Ramdas in Sriraga

Overall theme of the present Vaar is: *Waheguru* is the greatest and protects His devotees.

Overall theme of Vaar in Sriraga is: There is only one Creator who is also the chief justice, the destroyer and the preserver.

b. Total Vaars of Guru Ramdas in Sri Guru Granth Sahib.

Eight

c. The structure of first *Chhant* of Guru Arjan (*padas*, *tukas* in each *pada*, rahaao if any, *ghar*, *mangal*).

*Ghar* = 1

*Mangal* = Ik Onkaar Satgurparsaadh

*Padas* = 4

*Tukas* in each *pada* = 6 except *pada* 5 which has 5 *tukas*

*Chhants* have no rahaao verse/s in them.

d. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Bihaagrha *Chhant* Mehla 4, *Chhant* 1, page 538

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	If one hears, with concentration, the Guru's Teachings, O my soul;  ਗੁਰਮਤਿ ਮਨੁ ਠਹਰਾਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ....	Then he/she can hold the mind steady and will not let it wander anywhere.  ਅਨਤ ਨ ਕਾਹੂ ਡੋਲੇ ਰਾਮ ॥ .....

Raga Bihaagrha *Chhant Mehla 4, Chhant 1*, page 538

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada</i>	O Nanak One who chants the Baani of the Praises of the Almighty God  ਹਰਿ ਪ੍ਰਭੁ ਗੁਣ ਨਾਨਕ ਬਾਣੀ ਬੋਲੇ ਰਾਮ	He/she obtains the fruits of his/her mind's desires.  ..... ਮਨ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ

### Section III – History

5. Give in brief the life sketch of Jassa Singh Ahluwalia, comparing it with Jassa Singh Ramgarhia.

They both are contemporaries. A brief comparison, however, is as follows:

	<b>Jassa Singh Ahluwalia</b>	<b>Jassa Singh Ramgarhia</b>
Time period/ age	1718 – 1783 (65 years)	1723 – 1803 (80 years)
Leader of the Sikhs	1753 - 1783	Joined Mughal army resigned when Mir Mannu attacked Ram Naumi
Titles/honours Sultan-e-quam	Was conferred the title of 'Sultan-e-quam' in 1761 when captured Lahore	Excommunicated from the Panth due to infanticide act. Joined Mughals
Badshah of the Sikhs	1783 when sat on the throne in Dewan-e-aam (Redfort)	Fought with JS Ahluwalia over right to throne
Head of the Misls	Ahluwalia in 1748	Ramgarhia in 1748



**6. The Sikh historians normally count eleven plus one Sikh Misls rather than twelve misls. What is so special about this unique counting.**

All misls except the Phulkia misl were affiliated to the Dal Khalsa. Phulkia misl worked independently and at times acted against the overall Sikh strategy. Therefore its count remains separate from the other misls.

## Assignment 9 - Suggested Answers

*Raga 8, Raga Wad-hans (pages 557 - 594 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, Raga Maajh, Raga Gaurhi and Raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Wad-hans
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	xxx
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
Xxxx	Xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	xxx
Kabir	Xxxx	Kabir	Kabir	
Trilochan	Xxxx	Namdev	Namdev	
Beni	Xxxx			
Ravidas	Xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

**Required:**

- a. Fill in the last column (Raga Wad-hans).
- b. How many total compositions of Farid and Guru Ramdas are recorded in Sri Guru Granth Sahib.

Farid = 134 (including 130 sloaks), Guru Ramdas = 679

**c. Translate the rahaao verse of second *shabad* of Guru Ramdas.**

How would an unfaithful spouse long to meet his/her partner, one has to be in true love to find him/her.

**d. This raga has compositions titled 'Alaahniaan'. Describe what do you know about the background of these compositions.**

There are six *shabads* under this heading. Five *shabads* are of 4 *padas* each while one composition is of 8 *padas*. These compositions convey the message that the world is mortal, that every one who has born had to die. The death is the gateway to be one with God, so it should be celebrated rather than mourned.

## **Section II – Theology**

**3. Comment/write on the following:**

**a. The theme of the Vaar of Guru Ramdas in this raga.**

Though it is important that one should have a teacher to learn the secrets of *Waheguru*, but the teacher should be chosen with utmost care. He should be one who would join his/her devotee with God and teach the Sikh Rehat Maryada to the devotees rather than joining devotees with himself/herself and teach his own rules.

**b. Total Vaars of all Gurus in Sri Guru Granth Sahib.**

Twenty-two

**c. The theme of the compositions titled 'Ghoriaan'**

There are two *shabads* under this title composed by Guru Ramdas. Literally the 'Ghoriaan' are sung when the bridegroom rides the mare en-route to the bride's home, with the marriage party, for the marriage ceremony.

Here mare is the body, Saadh Sangat is the marriage-party and bride's house is the house of God and the marriage is the union with God.



4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Wad-hans *Mehla 1, shabad no 1, page 557*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Those who are dyed with the colour of <i>Waheguru</i> ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ	They find happiness and comfort everywhere.1. ... ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥ ੧ ॥

Wad-hans *Mehla 1, shabad no 1, page 557*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Those who are dyed with the colour of <i>Waheguru</i> ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ	They find happiness and comfort everywhere.1. ... ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥ ੧ ॥

### Section III – History

5. Give in brief the life sketch of Hari Singh Nalwa.

One of the greatest generals of his times. He won and added many territories in the vast empire of Maharaja Ranjit Singh. He won the fort of Jamrod, then a part of Afghanistan.

He was born in 1791 and died in the young age of 46 fighting in the battle of Jamrod. He was terror in the North West Frontier Province.

6. Explain the fate of the Sikh Misls under the rule of Maharaja Ranjit Singh.

Maharaja Ranjit Singh merged many Sikh misls, by force, in his empire giving estates and privy purse to the Misl Sardars in compensation. A few misls were left to remain independent but under the protection of the Maharaja.

## Assignment 10 – suggested answers

*Raga 9, Raga Sorath (pages 595-659 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Sorath
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	<i>Guru Angad</i>
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	xxxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	<i>Bhikhen</i>
			Farid	

### Required:

- (a) Fill in the last column (Raga Sorath).
- (b) How many total *compositions* are there in Sri Guru Granth Sahib.  
5894.
- (c) Translate the rahaao verse of the *shabad* no. 2/30/94

*Waheguru* himself resolves all affairs of His devotees. He is an embodiment of compassion, benevolence and beneficence.

2. Compare a *shabad* of Guru Tegh Bahadur with the *shabads* of other Gurus and write as many points of difference as you can locate.

Points of difference	Shabads of Guru Tegh Bahadur	Shabads of other Gurus
<i>Padas</i>	2-3	2, 4,5,6
Placing of rahaao verse	Beginning of the <i>shabads</i>	After the first <i>padas</i>
Rahaaos and the numeral 1	Yes	No

## Section II – Theology

3. Comment/explain the following:

- a. the second *sloak* preceding *pauri 28*

This is the only *sloak*, amongst a total of 58 *sloaks*, of Guru Angad in this Vaar.

Probable meaning is as follows:

Though Humans' nose-ring is in the hands of *Waheguru*, still he is driven around by his own chosen actions. As *Waheguru* is the sole lawmaker and judge so all are puppets in His hands.

- b. Two *sloaks* composed by Guru Nanak (write their location as well)

First *sloak* is in the beginning of the Vaar, whereas the second *sloak* precedes *pauri 28* with Guru Angad's *sloak*.

### Sloak 1:

The music of Sorath raga is beautiful, if it brings the True-Teacher to dwell in the mind of the soul-bride. Her teeth are clean and her mind is not split by duality; the Name of *Waheguru* is on her tongue. Here and hereafter, she abides in the fear of God, and serves the True-Guru without hesitation. Discarding worldly adornments, she meets her Divine-husband, and she celebrates joyfully with Him. She is adorned



forever with the Name in her mind, and she does not have even an iota of filth.

Her corrupt desires (husband's older and younger brothers) have died suffering in pain; and she has shelved the fear of Maya (the mother-in-law). If she becomes pleasing to her Divine-husband, she bears the jewel of good *karma* upon her forehead, and everything is greener to her.1.

**Sloak 2:** Everything is governed by Eternal laws. No one is outside *Waheguru's* jurisdiction.

**c. Any specialist composition in this raga**

None

4. **There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Sorath *Mehla 5, shabad no 5, page 609*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 4</i>	O Nanak! Those who submit themselves to <i>Waheguru</i>  ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ	Their miseries are destroyed (and all affairs resolved)  ਸਗਲੇ ਦੁਖ ਬਿਨਾਸੇ

**Section III – History**

5. **Give in brief the life sketch of Akali Phoola Singh.**

Akali Phoola Singh was born in 1761 and died at the age of 61. He was the Jathedar of Akal Takhat when Maharaja Ranjit Singh was reprimanded for his religious lapses. He also served as a General in the Maharaja's army and won many battles for him.

6. **Explain, briefly, the circumstances which lead to the annexation of Punjab to the British Empire.**

The main points of the fall of Punjab are:

- Maharaja's political policy of not trusting any Sikh for the cabinet post.
- Maharaja's too much trust in the Dogra clan rather than his own kith and kin.
- Maharaja's leaving behind very weak successors. No one was particularly groomed to succeed him.
- Too much power was vested in Dogras. They commanded coveted and powerful posts including the post of Prime Minister and that of the Commander-in-Chief of the Khalsa Army.
- Dogras betryal to the Khalsa army and to the family of the Maharaja.
- Dogras' conspiracy with the British to assassinate the royal heirs, and to disclose the army secrets to the British Generals.
- The distrust and enmity amongst the royal family members.

## Assignment 11 Suggested Answers

*Raga 10, Raga Dhanaasri (pages 660-695 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Dhanaasri
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	xxx
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	xxxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	<i>Dhanna</i>
			Farid	<i>Trilochan</i>
				<i>Sain</i>
				<i>Pipa</i>

Required:

- a. Fill in the last column (Raga Dhanaasri).
- b. How many total *Ashtpadis* are there in Sri Guru Granth Sahib.



c. **Translate the rahaaao verse of the *shabad* no. 4/1/7/9.**

The whole Creation (Nature) in itself is doing the *Aarti* of the Almighty.  
The platter (sky) is decorated with stars, moons, and vegetation.

2. **Compare third *shabad* of Bhagat Ravidas with single shabads of Bhagat Sain and Dhanna recorded on pages 694- 695. What is common in these *shabads*?**

The modes of performing God's *Aarti*.

## Section II – Theology

3. Comment/explain the following:

a. **the 45<sup>th</sup> and 46<sup>th</sup> *shabads* of Guru Arjan.**

45<sup>th</sup> *Shabad*: Whatever one asks from the Almighty with devotion and love he/she gets it.

46<sup>th</sup> *Shabad*: It is a request to the Almighty for protection from all clamities.

b. **The structure of Guru Arjan's only *Chhant***

4 *padas*, each *pada* with six *tukas*.

c. **Any specialist composition in this raga.**

There is no specialist baani in this raga except a *shabad* of Guru Nanak titled 'Aarti', the essence of which is given in question 2 above.

4. **There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Raga Dhanaasri *Mehla* 1, *shabad* no 1, page 660  
(raga no. 10)

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Those who serve Waheguru night and day.. ਅਨਦਿਨੁ ਸਾਹਿਬੁ ਸੇਵੀਐ	He/she shall be saved (from all calamities) and help cross over the world ocean. ਅੰਤਿ ਛੁਡਾਏ ਸੋਇ ॥ ਸੁਣਿ ਸੁਣਿ ਮੇਰੀ ਕਾਮਣੀ ਪਾਰਿ ਉਤਾਰਾ ਹੋਇ ॥

Raga Dhanaasri *Mehla 1, shabad no 5, page 661*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Those persons who forget 'Shabad'. ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥	They cry out in pain, like a patient suffering from a chronic disease ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ

### Section III – History

#### 5. Give in brief reasons for Sikhs not participating in the 1857 mutiny.

The main reasons were:

- i. The mutiny was started by a few vested interest parties who did not take most of the Indian states and religious bodies into confidence including Sikhs and Punjabis.
- ii. The leading parties participating in the mutiny were those who had helped the British, only a few years ago, against the Sikhs to defeat the Khalsa Army and take over Punjab.
- iii. The mutineers had installed Bahadur Shah II, a Mughal as the new King while Mughals had been persecuting Sikhs during 300 years of their rule in India.
- iv. The main centres of mutiny were only Delhi, Kanpur, Lucknow and Central India. Others parts of India chose to remain out of of this ill-organised movement.
- v. It is not only Sikhs or Punjabis who did not participate in the mutiny, majority of the Indian princes including Scindia, Holkar and Nizam of Hyderabad did not give their support. Northern states including Rajasthan, East Bengal, Sind and Kashmir also did not join it.

**6. Give the time periods of desecration of Harimandir under different rules.**

- i. 1740 – First desecration by Massa Rangar, City Kotwal of Amritsar. Time period of Zakria Khan's Governorship of Punjab. Mohammed Shah Rangeela was the Emperor in Delhi.
- ii. 1746 – Second desecration by Minister Lakhpat Rai. Time period of Yaha Khan's Governorship. Mohammed Shah Rangeela was the Emperor in Delhi.
- iii. 1757 -1758– Third and fourth time desecration by Ahmed Shah Abdali. Azzizuldin Alamgir II was the Mughal Emperor in Delhi.
- iv. 1762 –Fifth time desecration by Ahmed Shah Abdali. Shah Alam II was on the throne in Delhi.
- v. 1764 – Sixth time desecration by Ahmed Shah Abdali. Shah Alam II was on the throne in Delhi.
- vi. 1984 – Seventh time desecration by the orders of Prime Minister Indra Gandhi.



## Assignment 12 – suggested answers

*Raga 11, Raga Jaitsiri (pages 696 - 710 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Dhanaasri	Raga Jaitsiri
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	xxx	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	Namdev	
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	Dhanna	
			Farid	Trilochan	
				Sain	
				Pipa	

Required:

a. Fill in the last column.

b. How many total *Chhants* are there in Sri Guru Granth Sahib.

144

c. Translate the *rahaao* verse of fifth *shabad* of Guru Ramdas.

O! my mind recite the name of *Waheguru*, who resides in your heart. With the teachings of the Guru I have found my *Waheguru*, who is the fountain of mercy.

2. What is the structure and theme of the *shabad* of Bhagat Ravidas?

It is a six *pada shabad*. The theme of the *Shabad* is as follows:

O ! my *Waheguru*, I do not know why, but my heart has sold itself in exchange for the worldly wealth? (Please save me from the results of this unfortunate transaction)

## Section II – Theology

3. Comment/explain the following:

a. the 13<sup>th</sup> *shabad* of Guru Arjan.

Those who recite the name of *Waheguru*, grief does not dare to attack them.

b. 3<sup>rd</sup> *shabad* of Guru Tegh Bahadur.

O! my mind, understand this truth that without the name of *Waheguru* everything else was transitory.

c. The *sloak* of first *Chhant* of Guru Arjan.

I long to remember *Waheguru* day and night. The wisdom of His name has opened the closed doors of my mind and His light has illuminated the darkness of my mind.

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Jaitsiri Mehla 4, shabad no 5, page 697

Raga no. 11

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 3</i>	Those who obtain the blessed vision of Gursikhs (the holy people) (and move in their company) ਦਰਸਨੁ ਸਾਧ ਮਿਲਿਓ ਵਡਭਾਰੀ	The stains of their sins are removed ਸਭਿ ਕਿਲਬਿਖ ਗਏ ਗਵਾਝਾ

Raga Jaitsiti Mehla 5, shabad no 1, page 703/704

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Those who eradicate self-conceit; such is the law written on their foreheads. ਆਪੁ ਗਵਾਇਆ..... ..... ਜੈ ਧਨ ਭਾਗ ਮਥਾਣੇ ॥	..... They alone find their beloved .....ਲਾਲਨੁ ਤੈ ਪਾਇਆ

### Section III – History

#### 5. Give in brief the role of Sikhs in the war of Independence.

Though Sikh form only 2% of the Indian Population but their contribution in the war of Independence has excelled sacrifices of every other group. All those who died at the alter of freedom or were exiled, 90% of those were Sikhs. Even after independence in the wars, with China and Pakistan, majority of the casualties were of the Sikh soldiers.

#### 6. Give the time period of the formation and dissolution of PEPSU.

The Union of Patiala and East Punjab States was formed in July 1948 and dissolved in November 1956.



## Assignment 13 - suggested answers

*Raga 12, Raga Todi (pages 711–718 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Dhanaasri	Raga Todi
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>	
Guru Angad	Guru Angad		Guru Angad		
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>	<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>	
Trilochan	xxxx	Namdev	Namdev	<i>Namdev</i>	<i>Namdev</i>
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>	
			Dhanna	<i>Trilochan</i>	
			Farid	<i>Sain</i>	
				<i>Pipa</i>	
				<i>Dhanna</i>	

Required:

a. Fill in the last two columns

b. How many total *Sloakas* are there in Sri Guru Granth Sahib.

1656

c. Translate the *rahaao* verse of shabad no. 2/1/31

People are engrossed in vices. The lust for women and greed for wealth have driven them away from *Waheguru*.

2. Who is the composer of the three shabads recorded under the Bhagat baani and what is their common theme ?

The Bhagat is Namdev, and the common theme of all *shabads* is as follows:

It is difficult to suggest the true address of *Waheguru*, but through the understanding and recitation of His *Shabads* true address can be deciphered and sins washed away.

## Section II – Theology

3. Comment/explain the following:

a. The names/titles used for *Waheguru* in the first three *shabads* of the raga.

Hari, Pritam, Prabhu, Satguru, Govind, Purkh, Guru, Swami, Thakur

b. The meaning of the ninth *shabad* of Guru Arjan (page 713)

O the true teacher, I have come to your refuge. Grant me the peace and glory of God's Name, and remove my anxiety.1.Pause. I cannot see any other place of shelter; I have grown weary, and collapsed at your door. Please ignore my account; only then may I be saved. I am worthless — please, save me ! .1. You are always forgiving, and always merciful; You give support to all. I follow the path of the Saints; save me this time.2.4.9.

c. The fifth *shabad* of Guru Arjan composed in *ghar* 5 (page 716)

O my mother, my mind is so thirsty. I cannot survive, even for an instant, without my Beloved (*Waheguru*). My mind is filled with the



desire to behold the vision of His darshan. Pause. I meditate in remembrance on the Naam, the Name of the immaculate creator Waheguru; all sins and errors of my mind and body are washed away. The perfect Supreme God, the eternal, imperishable giver of peace — spotless and pure are His praises. .1. By the grace of saints, my desires have been fulfilled; in His Mercy *Waheguru*, the treasure of virtue, has met me. Peace and tranquillity, poise and pleasure, have welled up within my mind; millions of suns, now illuminate me.2.5.24.

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Todi Mehla 5, shabad no 10, page 713

Raga no. 12

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pad</i>	(My) Those tongues who sing the praises of <i>Waheguru</i> , the treasure of virtue. ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ ॥	Peace, tranquility, poise and delight well up in (my) their minds, and all sorrows run away.1. ਸਾਂਤਿ ਸਹਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੁਖ ਪਲਾਇਣ ॥ ੧ ॥

Raga Todi Mehla 5, shabad no 1, page 703/704

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Those who eradicate self-conceit; such is the law written on their foreheads. ਆਪੁ ਗਵਾਇਆ..... ..... ਜੈ ਧਨ ਭਾਗ ਮਥਾਣੇ ॥	..... They alone find their beloved .....ਲਾਲਨੁ ਤੈ ਪਾਇਆ

### Section III – History

5. Give in brief the development of the Radha Swami movement.



The sect was founded in the middle of nineteenth century by Shiv Dayal. The moment was later split, one branch made head-quarters in Agra and the second branch established itself on the banks of Beas in Punjab. They believe in living Gurus and thus do not believe in the sovereignty of Sri Guru Granth Sahib. Their followers do wear Sikh symbols but by definition they are not Sikhs.

**6. Give the names of the Sikh Chief Ministers of Punjab.**

Pratap Singh Kairon, Gurmukh Singh Musaffir, Gurnam Singh, Lachhman Singh Gill, Prakash Singh Badal, Giani Zail Singh, Darbara Singh, Surjit Singh Barnala, Beant Singh, Harcharan Singh Barar, Rajinder Kaur Bhattal and Capt. Amarinder Singh.

## Assignment 14 - suggested answers

*Raga 13, Raga Bairaarhi (pages 719 - 721 of Sri Guru Granth Sahib)*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Todi	Raga Bairaarhi
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak		
Guru Angad	Guru Angad		Guru Angad		
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas		
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>	<i>Guru Arjan</i>
Xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>	
Kabir	xxxx	Kabir	Kabir		
Trilochan	xxxx	Namdev	Namdev	<i>Namdev</i>	
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas		
			Dhanna		
			Farid		

Required:

a. Fill in the last two columns.

b. **How many total Guru Swaiyyas are there in Sri Guru Granth Sahib.**

9+11=20 of Guru Arjan.

c. **Translate the rahaao verse of *shabad* no. 2/1/7**

Join the company of the holy men and sing the praises of *Waheguru*.  
Your pain and agony of millions of incarnations shall be eradicated.

2. **What is the structure of Guru Ramdas' *shabads* in this raga?**

Six *shabads* of 2 *padas* each.

## Section II – Theology

3. **Comment/explain/list the following:**

a. **Names/titles used for God in the *shabads* of the raga.**

Hari, Ram, Guru, Satguru, Jagdish, Swami, Nirankar.

b. **The meaning of the 3<sup>rd</sup> *shabad* of Guru Ramdas**

Those who sing the praises of *Waheguru*, they do that despite all opposition.

c. **The theme of the sixth *shabad* of Guru Ramdas**

Those who meditate on the name of God, their wishes are fulfilled and their grief vanishes.

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

**Raga Bairaarhi Mehla 4, *shabad* no 4, page 720**

**Raga no. 13**

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Sing the Name of <i>Waheguru</i> ,	and you shall be emancipated. <i>Waheguru</i> shall destroy all sins



	ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ....	of millions upon millions of incarnations, and carry you across the terrifying world-ocean. ...ਨਿਸਤਾਰਾ ॥ ਕੋਟ ਕੋਟੰਤਰ ਕੇ ਪਾਪ ਸਭਿ ਖੋਵੈ ਹਰਿ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਾ ॥ ੧ ॥
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**Raga Bairaari Mehla 5, shabad no 7, page 720**

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahaao</i> verse	In the company of the holy people, sing the praises of <i>Waheguru</i> . ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਇਓ	The pains of millions of incarnations shall be eradicated. 1.Pause. ਕੋਟਿ ਜਨਮ ਕੇ ਦੁਖ ਗਵਾਇਓ ॥੧॥ ਰਹਾਉ ॥

**Section III – History**

**6. Give in brief the development of the Namdhari movement.**

Kooka movement was started by Balak Singh in NWFP. After partition the headquarters were moved to Ludhiana. Namdharis chant hymns loudly and dance in temples. They believe in living Guru, and consider his status higher than Sri Guru Granth Sahib. In the strict sense they are not Sikhs by definition.

**7. Give the time period when Punjab had President's rule.**

1951 – 52 = 8 months

1968 - 69 = 6 months

1971 - 72 = 9 months

1980 = 2 months

1983 – 85 = 1 yr. 10 months

1987 - 94 = 4 yrs. 9 months

## Assignment 15 – suggested answers

*Raga 14, Raga Tilang (pages 721 – 728) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been as follows:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Bairarhi	Raga Tilang
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak		<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad		
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas		
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur		<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir		<i>Kabir</i>
Trilochan	xxxx	Namdev	Namdev		<i>Namdev</i>
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas		
			Dhanna		
			Farid		

Required:

a. Fill in the last two columns.

- b. How many total *ragas, raganis and raga sons* are mentioned in the *raagmaala*.

Six ragas, 30 raganis and 48 raga-sons = 84

- c. Translate the *rahaao* verse of *shabad* no. 4/6/17

My Master is very kind, He is provider to us all.

2. Which language/s have influence in the first *shabad* of this raga?

Persian and Hindi

## Section II – Theology

3. Comment/explain/list the following:

- a. Similarities of the first *shabad* of Guru Nanak, Guru Ramdas and first *shabad* of Guru Arjan

The language of *shabads* is mixture of Persian and Hindi.

- b. The possible heading/caption of the second specialist composition.

An humble request to realise God

- c. The meaning of the word *Kaafi* (page 726, *Tilang Mehla 9 Kaafi*)

A ragani. It has been mixed with ragas: Aasa, Tilang, Soohi and Maaroo in Sri Guru Granth Sahib. It also refers to a specialist type of poetic composition.

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga *Tilang Mehla 5*, *shabad* no 3, page 724

Raga no. 14



<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahaao</i>	Why do you lose hope ? (Have belief in Him)  ਤੂ ਕਾਹੇ ਡੋਲਹਿ ਪ੍ਰਾਣੀਆ...	When <i>Waheguru</i> is your protector  ...ਤੁਧੁ ਰਾਖੈਗਾ ਸਿਰਜਨਹਾਰ.....

Raga Tilang Namdev, *shabad* no 2, page 727

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	I was groping in darkness, Your name showed me the way. ਮੈਂ ਅੰਧੁਲੇ ਕੀ ਟੇਕ, ਤੇਰਾ ਨਾਮੁ ਖੁੰਦਕਾਰਾ ॥	I remembered your name (I held your finger) and you gave me your fullest support ਮੈਂ ਗਰੀਬ ਮੈਂ ਮਸਕੀਨ ਤੇਰਾ ਨਾਮੁ ਹੈ ਅਧਾਰਾ

### Section III – History

#### 5. Give in brief the development of the Nirankari movement.

The movement was started by one Dyal Das in the late 19<sup>th</sup> century. They worship Gurus other than the ten Sikh Gurus. They also have their own granth called 'Amrit Bani'. Sikhs had a direct confrontation with them on Basakhi of 1982 when Nirankaris opened fire and killed many Sikhs in cold blood. By the Sikh code of conduct they are not Sikhs.

#### 6. Give briefly the history of the formation of Punjabi Suba.

After the merger of PEPSU into Punjab in 1956, the movement of Punjabi Suba (a Sikh majority state, a state where Panjabi is the primary language) became more vigorous. Originally the demand was put forward in 1948 before a committee headed by Pt. Nehru. In 1955 the demand was presented to the State Reorganisation Commission. At both occasions the demand was rejected.

From 1955 – 1966 Sikhs gave numerous court arrests, Master Tara Singh and Sant Fateh Singh even went on fasts unto death, but Nehru (died 1964) did not accept any of the Sikh demands. Indira Gandhi became Prime Minister in 1966 and Punjabi Suba came to being on 1<sup>st</sup> November 1966.

## Assignment 16 – suggested answers

*Raga 15, Raga Soohi (pages 728 – 795) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. In the first four ragas, Sriraga, raga Maajh, raga Gaurhi and raga Aasa composers have been as follows:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Soohi	Raga Tilang
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	<i>Guru Angad</i>	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur		<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>	<i>Kabir</i>
Trilochan	xxxx	Namdev	Namdev		<i>Namdev</i>
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>	
			Dhanna		
			Farid	<i>Farid</i>	

Required:

a. Fill in the last two columns



- b. Name ragas included in Sri Guru Granth Sahib which are not mentioned in raagmaala.

Ragas: Maajh, Gaurhi, Bihaagrha, Wad-hans, Jaitsiri, Bairaarhi, Soohi, Raamkali, Maali Gaura, Tukhaari, Parbhaati, and Jaijaiwanti.

- c. Translate the rahaao verse of *shabad* no. 4/10/57

My Waheguru, you are the protector of your devotee and they have no fear of their death, (for they know that it is a part of your game plan).

2. Give the theme of two *shabads* of Farid recorded in this raga. Name the other raga wherein are recorded Farid's *shabads* ?

Without the company and closeness of one's beloved, the life remains colourless. It is my prayer to *Waheguru* that please do not take me away from my beloved.

## Section II – Theology

3. Comment/explain/list the following:

- a. Comparative study of 3 titled specialist baanis recorded before *chhants*

The first *shabad* deals with the activities of a well organised woman, whereas the second *shabad* deals with the activities of a completely disorganised woman. The subject matter of the third *shabad* is the activities of a woman who possesses all the good qualities.

- b. The explanation of *Chhants* recited at the time of marriage, called as marriage hymns.

Each *pada* of the second *Chhant* of Guru Ramdas (pages 773-774) starts with a word '*Har pehlari (dusri and so on) laav*'. These four *padas* are the marriage verses of a Sikh *Anand Kaaraj*. Each *pada* contains vows and promises which spouses make between them e.g., we will love each other for ever, we will be faith-full to each other, we will share everything in both happiness and adversity and we will respect each other's decisions.



c. **The location of baani of Guru Angad in this raga.**

*Sloaks* in the vaar of Guru Amardas.

4. **There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Raga Soohi *Mehla 5, shabad* no 24, page 741-42

Raga no. 15

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	(When) I live with your memory and vision (manifestation). ਦਰਸਨੁ ਦੇਖਿ ਜੀਵਾ ਗੁਰ ਤੇਰਾ ॥	The goal of my life and <i>karma</i> is perfected. ਪੂਰਨ ਕਰਮੁ ਹੋਇ ਪ੍ਰਭ ਮੇਰਾ ॥

Raga Soohi *Mehla 5, shabad* no 56, page 749

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	When You come to mind, I am totally in bliss. ਤੁਧੁ ਚਿਤਿ ਆਏ ਮਹਾ ਅਨੰਦਾ	One who forgets You might just as well be dead. ਜਿਸੁ ਵਿਸਰਹਿ ਸੋ ਮਰਿ ਜਾਏ ॥ ਦਇਆਲੁ ਹੋਵਹਿ ਜਿਸੁ ਉਪਰਿ ਕਰਤੇ ਸੋ ਤੁਧੁ ਸਦਾ ਧਿਆਏ ॥

### Section III – History

5. **Give in brief the history of Harimandir Sahib.**

The city of Amritsar was founded by Guru Ramdas. He also started the digging of the Sarovar (pool).

Guru Arjan is the main architect of Harimandir. In the midst of the sacred pool, like a lotus flower, he designed the present building of Harimandir. First he completed the construction of the Sarovar and then he supervised the building of the Harimandir. The shrine was completed in 1604, and in

the same year the Pothi Sahib was also completed.

The first '*parkash*' of 'Pothi Sahib' in Harimandir was on 1<sup>st</sup> September 1604. (Scholars give many different dates e.g., 31<sup>st</sup> August, 18<sup>th</sup> August etc.)

This shrine then became the icon of the Sikhs. Mughal rulers and later Ahmed Shah Abdali and then Indra Gandhi, desecrated the shrine to humiliate and avenge Sikhs. Maharaja Ranjit Singh put gold plates on its domes and walls and it became famous as the Golden Temple.

**6. Give briefly the history of the development of Panjabi language.**

Panjabi language has developed out of the oldest Indian script 'Brahamee' and thus existed much before Guru Nanak's time period.

Many historians consider Panjabi to be one of the new Indo-Aryan languages, a branch of European family. It has passed through many phases of development. Firstly, old Indo-Aryan phases, from 1500 B.C. to 500 B.C. The earliest form of this phase is called 'Vedic', that is the language in which Vedas were written. Secondly, Middle Indo-Aryan phase, from 550 B.C. to the 500 A.D. Pali is the representative language of this phase. Many other languages also developed in this period. Collectively these languages were called Prakrit. Two important languages of this group are: Magdhi and Ardmangdhi. Finally, new Indo-Aryan phase, from 500 A.D. onwards. The collective label of this phase is Apabhramsa. It is from these Apabhramsas that Panjabi and other new Indo-Aryan languages were developed around 11<sup>th</sup> century. The other important languages of this phase are Rajasthani, Gujrati, Oriyan, Marathi, Bihari, Bengali Assamese and Pahari.



## Assignment 17 suggested answers

*Raga 16, Raga Bilaawal (pages 759 – 858) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

<b>Sriraga</b>	<b>Raga Maajh</b>	<b>Raga Gaurhi</b>	<b>Raga Aasa</b>	<b>Raga Soohi</b>	<b>Raga Bilaawal</b>
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	<i>Guru Angad</i>	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur		<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>	<i>Kabir</i>
Trilochan	xxxx	Namdev	Namdev		<i>Namdev</i>
Beni	xxxx				
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>	<i>Ravidas</i>
			Dhanna		<i>Sadhna</i>
			Farid	<i>Farid</i>	

Required:

- a. Fill in the last two columns



- b. **Name the timing and the season when the above two ragas are sung.**

Raga Soohi: First part of the day; in the spring (Basant) i.e., February – March

Raga Bilaawal: First part of the day, in the spring (Basant) i.e., February– March

- c. **Translate the rahaao verse of *shabad* no. 2/3/21 of Guru Arjan**

The blessings of Waheguru bring peace and comfort, and He can be found through the teachings of a true Guru.

2. **There is only one composition of Bhagat Sadhna in Sri Guru Granth Sahib. Give the domicile of Bhagat Sadhna. Is there any other Bhagat who hails from the same place? Write briefly the theme of the *Shabad*?**

The domicile of the Bhagat was province of Sind. Sadhna is the only Bhagat from Sind.

The theme of the *shabad* is:

“What purpose is your praise O! God, if it does not settle my *karmas*. Why to go in the sanctuary of a lion if the fear of a wolf still persists.”

## **Section II – Theology**

3. **Comment/explain/list the following:**

- a. **Comparative study of 2 titled specialist baanis recorded in this raga. Do baanis of similar titles also appear elsewhere in Sri Guru Granth Sahib?**

The compositions have been composed using time-calendar backdrops:

First composition has the backdrop of ‘Vaar Sat- the seven days of a week’, and Second composition has the backdrop of ‘Thitee – the fifteen days of lunar cycle”.

Compositions titled ‘Vaar sat’ have been composed by Guru Amardas (Raga Bilaawal and Bhagat Kabir (Raga Gaurhi).

Compositions titled 'Thitee' have been composed by Guru Nanak (Raga Bilaawal), Guru Arjan and Bhagat Kabir (Raga Gaurhi).

- b. **The explanation of two Chhants of Guru Nanak recorded in this raga.**

First *Chhant*: *Waheguru* is realised by shedding ego and loving the *Shabad*.

Second *Chhant*: The methodology of loving *Waheguru* can be learnt from a true teacher.

- c. **The location of baani of Guru Angad, if any, in this raga.**

None.

4. **There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Raga Bilaawal *Mehla 5, shabad no 21, page 806*

Raga no. 16

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	(Sufferings, sins and afflictions have been dispelled.) Remembering <i>Waheguru</i> in meditation,  (ਤਾਪ ਪਾਪ ਸੰਤਾਪ ਬਿਨਾਸੈ ॥ ਹਰਿ ਸਿਮਰਤ ...	..... (Sufferings, sins and afflictions have been dispelled.) all sinful mistakes are erased.  (ਤਾਪ ਪਾਪ ਸੰਤਾਪ ਬਿਨਾਸੈ ॥) ਕਿਲਵਿਖ ਸਭਿ ਨਾਸੈ

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	<p>Do prayers from your pure mind.. (God Himself has heard the prayers of His humble devotees).</p> <p>ਭਗਤ ਜਨਾ ਕੀ ਬੇਨਤੀ ਸੁਣੀ ਪ੍ਰਭਿ ਆਪਿ॥</p>	<p>Waheguru dispells all diseases, and rejuvenates devotees.....</p> <p>He forgives all sins, and intercedes with His power. He blesses the fruits of our mind's desires;</p> <p>ਰੋਗ ਮਿਟਾਇ ਜੀਵਾਲਿਅਨੁ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ ॥ ੧ ॥ ਦੋਖ ਹਮਾਰੇ ਬਖਸਿਅਨੁ ਅਪਣੀ ਕਲ ਧਾਰੀ ॥ ਮਨ ਬਾਂਛਤ ਫਲ ਦਿਤਿਅਨੁ ਨਾਨਕ ਬਲਿਹਾਰੀ ॥</p>

### Section III – History

#### 3. Give in brief the history of Akal Takhat.

Akal Takhat is the supreme Takhat out of the five Takhats so designated. All important religious pronouncements are made by the Jathedar of Akal Takhat. The architectural concept of the Takhat was revealed by Guru Hargobind in 1606, the year of his anointment as the sixth Guru of the Sikhs. The original name of the shrine was Akal Bunga.

The first Hukamnama was issued from here by Guru Hargobind when he had asked Sikhs to bring horses and weapons as gifts rather than other material things. He had also instructed them to come fully armed for the protection of fundamental rights of religion. The initial caretakers of Darbar Sahib and the Akal Bunga were Bhai Gurdas, Bhai Mani Singh, Bhai Gurbakhs Singh etc.

The following points of Akal Takhat and its Hukamnamas are important to note:

- a. The designation of the title 'Jathedar' of Akal Takhat is a post 1920 phenomenon.



- b. Before 1920, the head of Akal Takhat was called a '*Sarbraah*' – a Manager.
- c. Sardar Arur Singh was the last person to hold this office.
- d. During the darkest period of the Sikh history 1715 – 1762, and then the Misl period 1762 – 1799, the 'Sarbat Khalsa' used to gather at Akal Takhat and '*Gurmata*s' were passed to implement important decisions.
- e. During the Misl period, when the Sikhs started rebuilding their shrines, Hukamnamas were issued to Sikhs to send contribution to Akal Takhat. Hukamnamas were issued in the name of 'Sarbat Khalsa' under the seal of the Takhat.
- f. Between 1799 – 1823, Akali Phula Singh was the '*Sarbraah*' of Akal Takhat, and Maharaja Ranjit Singh was summoned by him for his (Maharaja Ranjit Singh) religious wrongs.
- g. After the death of Akali Phula Singh, one Gurmukh Singh and his son Parduman Singh established themselves as the sole caretakers of the Akal Takhat and Darbar Sahib and remained so until 1869.
- h. On December 22, 1860 the control of the shrines was given to a 9 men committee which was to work under the overall control of the British Deputy Commissioner of Amritsar. Thus Akal Takhat went under the direct control of Christian Deputy Commissioner.
- i. The tradition of issuing Hukamnama (as it is known today) by the priests of Harimandir and Akal Takhat was started during the British rule.
- j. In 1887 Professor Gurmukh Singh, Secretary of Singh Sabha Movement, was unfairly excommunicated by an Akal Takhat Hukamnama, issued by the puppet priests. Professor Gurmukh Singh had waged a war against the unholy occupation of the Sikh Shrines by the so called pujaaris or priests.
- k. In 1913, when the British withdrew the right of Sikhs to wear sword, Takhat Hazoor Sahib issued a Hukamana, urging Sikhs not to wear a sword of less than 3 feet. It was signed by seven people including Granthis, Pujaaris, local Risaldars and Nambardars.
- l. In 1919, after the massacre of Jallianwala Bagh, the priest of Darbar Sahib and Akal Takhat, at the advice of the British, invited General

Dyer and Captain Briggs to Darbar Sahib, initiated them as Sikhs allowed them to cut their hair and to smoke and the *Sarbraah* of Akal Takhat issued them Siropa-s of honour.

(Ironically, Siropas were also given to Generals who spearheaded Blue Star Operation in 1984. This time it was at the behest of Prime Minister Indra Gandhi.)

- m. In 1920 a Hukamnama was issued to convene a meeting for the control and management of the Sikh shrines. This Hukamnama was signed by Dr. Gurbakhs Singh as a Sewak of Akal Takhat.
- n. On 7<sup>th</sup> January 1924, a Hukamnama was issued to condemn the police attempt to enter Akal Takhat. It was signed by Udham Singh Nagoke as a caretaker of Akal Takhat.
- o. In February, 1924, a Hukamnama was issued to congratulate the Shaheedi Jatha who went to liberate the Gurdwara of Jaito.
- p. On 23<sup>rd</sup> May, 1924, a Hukamnama was issued to punish Kartar Singh Bedi, a descendent of Lakhmi Das, the younger son of Guru Nanak. Kartar Singh had sided with the anti Sikh elements during the liberation of Nankana Sahib from the Mahants. Later he voluntarily surrendered before the Akal Takhat and apologised. The Hukamnama instructed him to clean the whole parikarma of Darbar Sahib, clock tower and Thara Sahib; to complete five recitations of Sri Guru Granth Sahib and a fine of Rupees 10,000 to be deposited in the Sikh martyrs's fund.
- q. In December 1925 Akal Takhat issued a Hukamnama asking Sikhs to wear a 3 feet long sword. Those wearing sword shorter than 3 feet were not to be initiated at the Akal Takhat.
- r. On 31<sup>st</sup> December 1925, Mohammed Maskin Shah, a Faqir from Madina presented a Chaur at the Akal Takhat. It was made of 145,000 fibres of Sandal wood. He was presented with a Siropa at the Darbar Sahib.
- s. On 8<sup>th</sup> June 1928, Akal Takhat honoured Baba Kharak Singh with a robe of honour and a Hukamnama for his selfless services for the Khalsa Panth.
- t. On 31<sup>st</sup> March 1928, Akal Takhat issued a Hukamnama to



- excommunicate Babu Teja Singh and his wife. They had published a copy of Sri Guru Granth Sahib in a pattern different from that of the approved version.
- u. On 4<sup>th</sup> October 1930, Bhai Randhir Singh, the Gadhar party leader was presented a robe of honour at the Akal Takhat, and was issued a Hukamnama appreciating his services for the Panth.
  - v. In December 1960, Sant Fateh Singh began a fast unto death, which he broke on 9<sup>th</sup> January 1961; Master Tara Singh started a fast unto death on 15<sup>th</sup> August, which he broke on 1<sup>st</sup> October 1961. The fasts were taken to force the Government to fulfil Sikh demands. Both fasts were broken, on the false promises of the Government and nothing was achieved. On 23<sup>rd</sup> November a complaint was filed against the two leaders, who were summoned at the Akal Takhat by a Hukamnama, were found guilty and punished by the Akal Takhat. The punishment included recitation of Sri Guru Granth Sahib, daily, additional paths of Japji, cleaning langar dishes and cleaning shoes of the *Saadh Sangat*.
  - w. In 1970, Akal Takhat blessed two agitations which were protests against the ban imposed on the civil liberties.
  - x. On 13<sup>th</sup> October 1973 Akal Takhat honoured Sardar Kapur Singh by appointing him as the Professor of Sikhism.
  - y. On 10<sup>th</sup> January 1978, Akal Takhat issued a Hukamnama asking Sikhs to boycott the Nirankari Cult for their anti Sikh activities and gruesome killing of 13 innocent Sikhs on the Baisakhi day.
  - z. In October 1979, Akal Takhat summoned Sikh leaders, including Prakash Singh Badal, Gurcharan Singh Tohra, Jagdev Singh Talwandi and Harchand Singh Longowol to end their enmity and work in harmony. A ten point resolution was given to them to follow. The leaders appeared before the Akal Takhat on 6<sup>th</sup> October and accepted the verdict. Un-fortunately, the decision could not be implemented in full due to further fresh bickering amongst their party members.
  - aa. On 21<sup>st</sup> April 1981, Jathedar Akal Takhat, Gurdial Singh Ajnoha, made a statement saying, "The Sikhs are a nation. The fact is finally settled and no one should make statements with regard to this issue."
  - bb. On 12<sup>th</sup> March 1982, Jathedar Ajnoha made a statement that a



- Hukamnama issued by Akal Takhat could not be withdrawn.
- cc. In 6<sup>th</sup> June 1984, Kirpal Singh, Jathedar of Akal Takhat, appeared on the Indian Television and uttered a blatant lie on the behest of the Indian Government, saying that Akal Takhat and Darbar Sahib were not damaged in operation Blue Star, when, in reality, the Akal Takhat had been completely destroyed by the Army tanks and gunpowder.
  - dd. On 25<sup>th</sup> September 1984, Kirpal Singh, Harcharan Singh Mahalon, Sahib Singh, Lakha Singh and Pritam Singh sitting as Punj Piaras forgave Giani Zail Singh saying that the President was unaware of the attack and had never sanctioned it.
  - ee. The damaged structure of Akal Takhat was restored by the orders of Indra Gandhi. She employed services of a defunct Nihang leader Santa Singh and a contractor named Tejwant Singh. The restoration work was done against the wishes of Sikhs who wanted to rebuild the Takhat by Karseva. The new structure was erected at a great speed and was ready by the end of September 1984.
  - ff. On 16<sup>th</sup> January 1985 an attempt was made on the life of Jathedar Kirpal Singh who was still occupying Akal Takhat.
  - gg. On 31<sup>st</sup> October 1985, the new structure of Akal Takhat was pulled down, and re-building started by the Kar-sewaks.
  - hh. On 24<sup>th</sup> December 1986, Kirpal Singh was removed from the Akal Takhat and Darshan Singh Ragi was appointed at his place. The same day, Bhai Puran Singh was also appointed as the Head priest of Harimandir Sahib. Bhai Gurdev Singh Kaonke also acted as an acting Jathedar in this period. During this period many other organisations had declared their nominees to be Jathedars of Akal Takhat including Gurbachan Singh Manochahal and Jasbir Singh Rode.
  - ii. On 3<sup>rd</sup> February, 1987 Akal Takhat issued instruction to merge all Akali Dals to form one united Akali Dal.
  - jj. On 8<sup>th</sup> February 1988, Surjit Singh Barnala was pronounced guilty as he had refused to dissolve his Akali group and had also refused to appear before the Akal Takhat. During his rule in Punjab, which ended on 11<sup>th</sup> May 1987, he had sent police into Harimandir for more than 20 times. Later Darshan Singh Ragi forgave Surjit Singh Barnala in the name of

- Akal Takhat. This was obviously done with the connivance of the Indian Government, whose stooge, perhaps, the Ragi was.
- kk. On 26<sup>th</sup> May 1988, the Indian Government issued an ordinance declaring "Religion and politics to be separated", meaning to take away the powers of Akal Takhat.
- ll. On 28<sup>th</sup> May 1988, Harcharan Singh of Delhi, a puppet of the Government, was appointed Jathedar of Akal Takhat.
- mm. In 1993 Dr. Piar Singh and Dr. Pashaura Singh were summoned at the Akal Takhat for their blasphemous writings. Dr. Piar Singh appeared before the Akal Takhat and apologised and was given religious punishment. Paushaura Singh, however, refused to appear.
- nn. Professor Manjit Singh was acting Jathedar of Akal Takhat in 1993. In 1994 he announced the merger of all Akali Dals and the formation of one united Akali Dal.
- oo. On 25<sup>th</sup> May, 1994, Rachhpal Singh, Jathedar of one of the Akali Dals, appeared before the Akal Takhat, apologised and accepted the punishments. He was to undergo punishment for 21 days. After the fifth day he made derogatory remarks against the Jathedar of Akal Takhat. Professor Manjit Singh issued a Hukanama asking Sikhs to boycott Rachhpal Singh. Rachhpal Singh issued a counter statement saying that Professor Manjit Singh was an employee of SGPC and thus his Hukamnama was a fraud.
- pp. On 25<sup>th</sup> June 1994 Pashaura Singh appeared at the Akal Takhat and apologised after a number of hiccups. He was asked to perform five days of religious service and not to publish his book without corrections.
- qq. On 4<sup>th</sup> February, 1993, Bhai Ranjit Singh, who was in jail, sentenced to three terms of life imprisonment for three murders, including one of Gurbachan Singh the head of the Nirankari cult, was appointed the new Jathedar of Akal Takhat. During his regime many controversial issues came on surface on which he issued many Hukamnamas e.g., the seating arrangement in langar (1998), Ordering Badal and Tohra to suspend their infighting until 15<sup>th</sup> April 1999, and also summoned Prakash Singh Badal and Editor of daily Ajit at the Akal Takhat. (31<sup>st</sup> December 1999) Ranjit Singh also used words, 'My Hukamnama,



rather than the Hukamnama of the Panth’.

- rr. In January 2000, Bhai Ranjit Singh was unceremoniously removed and Giani Puran Singh was appointed the new Jathedar of Akal Takhat.
- ss. In his short tenure of three months, Girani Puran Singh issued the most controversial Hukamnamas of all times:
  - i. The first Hukamnama was issued from Guna (Madhaya Pradesh) on 25<sup>th</sup> January 2000, excommunicating Bibi Jagir Kaur, the President of SGPC, for challenging Giani Puran Singh’s judgment on the Nanakshahi Calendar.
  - ii. The second one was issued on 12<sup>th</sup> March 2000, excommunicating Jathedar Manjit Singh (Takhat Kesgarh Sahib), Jathedar Giani Kewal Singh (Takhat Damdama Sahib), Giani Bhagwan Singh and Jaswinder Singh.
  - iii. The third one was issued, a day before Giani Puran Singh was replaced by Giani Joginder Singh Vedanti. In this Hukamnama he had excommunicated three members of SGPC executive committee. They were Gurpal Singh Gora, Santnam Singh and Raghujit Singh Virk.
- tt. On 29<sup>th</sup> March 2000, Giani Joginder Singh Vedanti was appointed as the New Jathedar of Akal Takhat. Soon after his appointment as the Jathedar, he rejected the three Hukamnamas issued by Giani Puran Singh and acquitted all those who were excommunicated from the Sikh Panth.
- uu. On October 2003, Akal Takhat issued a Hukamnama to declare Mr. Kala Afghana of Canada a Tankhaia for his blasphemous writings and foul language used for the Sikh clergy. Kala Afghana has written a set of 10 books titled ‘Bipran ki Rit and Sach da Marg’ which are under fire by the Sikh Clergy.
- vv. On December 24 2003, Akal Takhat issued a Hukamnama asking Joginder Singh, Editor of Monthly Spokesman to appear before the Takaht on 7<sup>th</sup> January 2004. Joginder Singh has been accused of: firstly violating the edict of Akal Takhat by supporting Gurbux Singh Kala Afghana, secondly by dubbing a Sikh conclave of few chosen as ‘Sarbat



Khalsa'(Mohali Conference), thirdly by continuing publishing articles on Dasam Granth despite a ban on such publications by the Akal Takhat.and lastly for distorting the medieval history.

**6. Give briefly the history of SGPC.**

On 15<sup>th</sup> November 1920, Akal Takhat issued a proclamation of the formation of a 175 members committee to take over the control of all Gurdwaras of erstwhile Punjab. The committee was given legal /official recognition by the Sikh Gurdwara Act 1925.

Now the Gurdwaras of Punjab, Haryana, Himachal and Chandigarh are in its jurisdiction.

It has an elected body, the general house, an executive committee and a judicial commission to control the Sikh Gurdwaras. It also appoints/elects committees to control Gurdwaras of different localities (jurisdictions).

## Assignment 18 suggested answers

*Raga 17, Raga Gaund (pages 859 – 875) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Gaund
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	xxxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.
- b. Name the timing and the season when the above raga is sung.

Third part of the day, 12 p.m. – 3 p.m.; season is winter (hement) Nov – Dec.

**c. Translate the rahaao verse of *shabad* no. 4/6 of Guru Ramdas.**

My mind has been pierced with the loving arrow of Waheguru's devotion. Only my beloved Waheguru understands the anguish of my heart.

**2. There are 41 compositions of Bhagat Ravidas in, 16 ragas, in Sri Guru Granth Sahib. Give the domicile of Bhagat Ravidas. Is there any other Bhagat who hails from the same place? Write the literal meaning of Bhagat Ravidas's first *Shabad*?**

Ravidas hailed from Uttar Pradesh. The other Bhagats who hail from U.P. are: Bhikhan, Kabir, Surdas and Ramanand.

The theme of the *Shabad* is as follows:

Meditate on God (whatever His name is), the liberator, O people of the world. Without Him, the body shall be reduced to ashes. God is the Giver of liberation. God is my father and mother.1. Meditate on God in life, and meditate on God in death. His servant is blissful forever.1.Pause. God, is my breath of life. Meditating on God, one's forehead will bear His insignia of approval. The renunciate serves God. God is the wealth of the poor and forlorn.2. When the great Liberator does me a favour, then what can the world do to me? Erasing my social status, I have entered His Court. You, God, are potent throughout the four ages.3. Spiritual wisdom has welled up, and I have been enlightened. In His Mercy, God has made this worm His slave. Now my thirst is quenched; I meditate on God the liberator, and I serve Him.4.1.

**Section II – Theology**

**3. Comment/explain/list the following:**

**a. Comparative study of 2 titled specialist baanis recorded in this raga. Do baanis of similar titles also appear elsewhere in Sri Guru Granth Sahib?**

There is titled specialist baani in this raga.



b. The explanation of the *Ashtpadi* of Guru Arjan recorded in this raga.

The great *Waheguru* who sustains the whole world will also protect me.

c. The location of baani of Guru Nanak, if any, in this raga.

*None.*

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Gaund *Mehla 4, shabad no 6, page 861*

Raga no. 17

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 4</i>	Come, and join together, O my companions; let's sing the glorious praises of my <i>Waheguru</i> and follow the comforting advice of the teacher Guru.3.  ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭ ਕੇ ਲੇ ਸਤਿਗੁਰ ਕੀ ਮਤਿ ਧੀਰ ॥ ੩ ॥	All hopes are fulfilled and peace of mind is achieved.  ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ ਹਰਿ ਦਰਸਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥

Raga Gaund *Mehla 5, shabad no 7, page 864*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1&amp; 2</i>	1. Meditate on the abstract image of <i>Waheguru</i> within your mind; 2. let your mind accept the Word of the Guru's <i>Shabad</i> , and His <i>Mantra</i> .	1. The teacher-Guru shows the Path to those who have gone astray. 2. He leads them to renounce others, and attaches them to devotional worship of <i>Waheguru</i> .

	<p>3. Enshrine the Guru's feet within your heart.</p> <p>4. Bow in humility forever before the Almighty Waheguru.1.</p> <p>5. Let no one wander in doubt in the world. Without the teacher-Guru, no one can cross over.1.Pause.</p> <p>੧. ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥  ੨. ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥  ੩. ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥  ੪. ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ  ਨਮਸਕਾਰਉ ॥ ੧ ॥  ੫. ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥  ਗੁਰ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ  ਪਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥</p>	<p>3. He obliterates the fear of birth and death.</p> <p>1. ਭੁਲੇ ਕਉ ਗੁਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥  2. ਅਵਰ ਤਿਆਗਿ ਹਰਿ ਭਗਤੀ ਲਾਇਆ ॥  3. ਜਨਮ ਮਰਨ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥</p>
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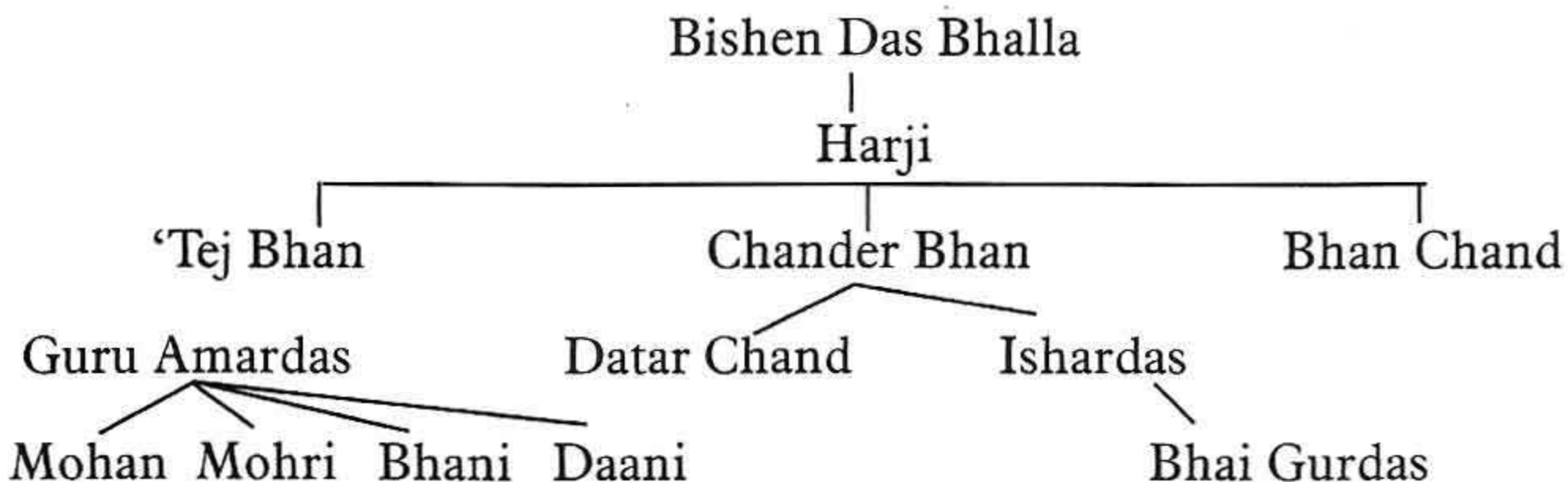
### Section III – History

5. Give in brief the life and works of Bhai Gurdas.

#### 1. Life

##### 1.1

Bhai Gurdas was born in Goindval in 1551 A.D. His father Ishar Das Bhalla was the first cousin of Guru Amardas. His mother was Jivani. The lineage of the Bhalla family is as follows:



1.2

He was initiated into Sikhism by Guru Ramdas in 1579, when he was 28 years of age.

1.3

After the death of Guru Ramdas, he moved to Amritsar and came into the circle of close devotees of Guru Arjan.

1.4

When Guru Arjan started the compilation of Adi Granth in 1601, he appointed Bhai Gurdas as the chief scribe of the Granth.

1.5

Bhai Gurdas also contributed his physical labour in the excavation of the holy 'Sarovar' and the construction of Harimandir. Later he also took part in the construction of Akal Takhat.

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1 Guru Amardas's life span is 1479 - 1574

2 Guru Ramdas's life span is 1534 - 1581

3 Guru Arjan's life span is 1563 - 1606

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1.6

When Emperor Akbar visited Batala to examine Adi Granth, Guru Arjan sent Bhai Gurdas to read and translate the Gurbaani hymns.

1.7

When Guru Hargobind was imprisoned at the fort of Gwalior, Bhai Gurudas led batches of Sikhs to Gwalior to show the love of masses to the Guru to Emperor Jehangir.

1.8

He was appointed by Guru Hargobind to teach (Guru) Tegh Bahadur ancient classics. and religious studies.

1.9

He attended the marriage of Baba Gurditta (1621), Baba Suraj Mal (1629), the



two older sons of Guru Hargobind.

1.10

He recited scriptures and said the 'Antim Ardas' at the demise of Mata Ganga (1621) and Baba Buddha (1631)

1.11

He died at Goindval in 1636 at the age of 85. He died as a bachelor.

1.12

He was a theologian as well as a linguist. His two works titled 'Vaaran' and 'Kabbits (Swaiyyas)' speak of his knowledge and mastery of poetry, religion and ancient history.

1.13

He lived in the life times of Guru Amardas to Guru Hargobind.

1.14

He was a true support of Gurus in times of adversities viz., the times of the martyrdom of Guru Arjan, imprisonment of Guru Hargobind, and hostility of Prithi Chand first towards Guru Arjan and then Guru Hargobind. He helped the Guru household and Sikhs and made them believe that the *Hukam* of *Waheguru* could not be altered or changed.

## **2. Works**

2.1

There are two voluminous works of Bhai Gurdas available to the readers. First one is titled 'Vaaran' (Ballads) and the second one is titled 'Kabbits'. Kabbit is a form of a Swaiyya.

### *Time period of compilation*

2.2

Most scholars agree that a major part of Bhai Gurdas's works were written before the compilation of Adi Granth, though the exact dates of their compilation are not known.

2.3

A few Vaars, which relate to Guru Hargobind's life, must have been written

during Guru Hargobind's life time.

#### 2.4

It is also believed that some Vaars and Kabbits were composed at the instructions of Guru Arjan to narrate a certain story or an incident.e.g., the first Vaar (pauris 23 - 49) (Janam Saakhi of Guru Nanak) and Kabbits 447, 448 (Story of a Pandit who was sent to Kashi but returned back as he met a donkey at the start of his journey, which was thought to be a bad omen).

Most of the other Kabbits were, probably, written at Kashi and Agra.

#### *Language*

#### 2.5

The language of Bhai Gurdas's compositions is Panjabi, Braj and Sanskrit. Vaaran are composed in Panjabi, Kabbits are composed in Braj and 6 *chhands* of 8 verses each are composed in Sanskrit.

#### *The count of Vaars*

#### 2.6

Forty one vaars are recorded in every book of 'Vaaran Bhai Gurdas' and the authorship of first 39 Vaars is not disputed. All writers agree that those vaars were of Bhai Gurdas. There is also no difference of opinion about the 41<sup>st</sup> Vaar, that was composed by Bhai Gurdas II, a contemporary of Guru Gobind Singh; but there is a difference of opinion about the authorship of 40th Vaar. Some writers think that it is of a different author (name unknown) and was later added with vaars of Bhai Gurdas. All latest editions, now, count 40<sup>th</sup> vaar as of Bhai Gurdas for the reason that it matches in style and text with the other vaars of the author.

#### *The count of Kabbits*

#### 2.7

The total count of Kabbits is 675 of which 556 are found in the earlier books, while the other 119 were found in mid twentieth century with the efforts of Bhai Sahib Bhai Vir Singh. Dr. Vir Singh was of the opinion that there was a possibility of many more Kabbits still available in other *pothis*.

## *The count of Chhands*

2.8

The reference of six *chhands* composed in Sanskrit is found in 'Sri Guru Pratap Suraj Granth' raas 7 ans 3. Many writer have titled these *chhands* as *sloaks*.

### **3. Text of Vaars**

The most popular of Bhai Gurdas's compositions are his vaars. The number of *pauris* in a vaar and the theme of each vaar is produced hereunder:

<i>No. of Vaar</i>	<i>Total of pauris</i>	<i>The theme of the vaar</i>
1	49	The outline of lives of the first six Gurus
2	20	The Creation
3	20	Satguru and Saadh Sangat
4	21	Man (मन्)
5	21	Qualities of a God oriented person
6	20	Qualities of Satguru, Gursikh and Grihist Aashram
7	20	A Gurmukh
8	24	An Egoistic
9	22	Satsung, Waheguru-Mantra. A true disciple
10	23	Lives of saints and mystics
11	31	Satguru and Guru
12	20	Das-avtar, Saadh Sangat
13	25	Relations between Guru and disciple; Names of Guru Nanak's prominent Sikhs
14	20	Saadh Sangat, Sewa
15	21	Guru and disciple relationship, Names of Guru Angad's important Sikhs
16	21	Altruism (selfness) , Humility, Names of Guru Amardas's important Sikhs
17	21	Defects of an ego-centric person; names of Guru Ramdas's Sikhs.



18	23	Need of holy living, names of Guru Arjan's Sikhs
19	21	Way of life
20	21	Saihaj-yoga
21	20	Need of devotion, condition of hypocritical persons
22	21	Qualities of holy men, names Guru Arjan's Sikhs
23	21	Tenets of other religions; Strong points of Sikh faith
24	25	Stories from the lives of Sikh Gurus
25	20	Life of Guru Hargobind, Names of the important Sikhs of Lahore
26	35	Praise of the Sikh Gurus
27	23	The relationship of the Guru and the Sikhs, names of important Sikhs of Agra, Sewa
28	22	Qualities of a good Sikh
29	21	Saadh Sangat, The control of Mind
30	20	God oriented vs Egoistic persons, name of important Sikhs of Guru Hargobind
31	20	The evil results of bad company
32	20	Qualities of egoistic persons
33	22	Qualities of good / bad persons
34	21	The bad persons
35	23	Conditions of wicked persons
36	21	Descendants of Dhirmal
37	31	Duties towards parents
38	20	Qualities of Gursikhs
39	21	Meaning of some verses of Japji
40	22	The Sikh way of life

**Total of Pauris**

**913**

### 3. Text of Kabbits

It is believed that these compositions were composed at Kashi and Agra, where Bhai Gurdas had gone to spread the Sikhism. The theme of Kabbits, the concepts explored and their related Kabbit numbers are as follows:

<b>The Concept</b>	<b>Serial number of Kabbits</b>
Waheguru	153, 232, 273-74, 281, 302-304, 342, 387, , 436, 555, 623 - 624, 671.
Satguru	9-13, 17, 18, 21, 30, 35 -38, 54-56, 66, 71, 72, 74, 75, 80 -84, 101, 102, 135, 143, 144, 151, 156, 215, 221, 330, 337-339, 350, 351, 355, 358, 359, 369, 371, 415, 416, 422,516,531,537, 538, 629, 643, 646. Other related Kabbits are: , 85, 110, 140-142, 146, 150, 171, 178, 189, , 213, 214, 217, 218, 249, 270, 276, 277, 294, 295, 344, 353, 354, 356, 357, 364, , 371, 378, 379, 396, 406, 417, 418, 421, 425, 426, 534, 536, 541, 561, 583, 612, 614, 619, 644, 676.
Gursikh/Gurmukh	22, 31-33, 39 -41, 43, 44, 45, 46, 48, 49, 52, 53, 60, 64, 65, 68, 77, 78, 87, 90, 91, 92, 93, 96, 98, 99, 105, 106, 112, 113, 114, 147, 148, 152, 168, 173, 180, 182, 183, 224, 242, 260, 261, 262, 266, 267, 268, 269, 271, 282, 290, 318, 319, 320, 321, 327, 328, 333, 359, 360, 365, 373, 395, 419, 434, 497, 514, 515, 552, 563, 569, 570, 613, 622, 675. Other related Kabbits are: 15,19,20,42,57,58,79,115,116,117, 119, 121, 133, 137, 138, 139, 170, 172, 179, 181, 184, 185, 190, 216, 245, 259, 272, 278-81, 289, 293, 301, 322, 325, 335, 366-368, 374, 377, 380, 392, 393, 394, 409-411, 414, 423, 424, 427, 429-433, 564, t. 568, 620, 621, 645,
Gurmat	24-27, 95, 136, 176, 177
The Gursikh and Waheguru	28, 29, 35, 47, 50, 51, 61, 62, 63, 67, 73, 86, 103, 108, 120, 194, 195, 226, 292, 305

Other related Kabbits are: 149, 187, 188, 192, 196, 197, 225, 253, 254, 255, 275, 284, 285

DasamDwaar 16, 28, 59, 247, 248, 251, 283

other related Kabbits are: 29, 31, 39, 43, 46, 96, 112, 172, 199, 246, 266, 266, 267, 268, 291, 293, 333, 529

The union with and  
separation from

Waheguru 203, 204, 207, 208, 209, 210, 211, 212, 345, 348, 571 - 576, 579, 593, 594, 626, 627, 647 - 656, 663-670

Saadh Sangat 76, 88, 94, 97, 108, 118, \21, 122, 123, I 125, 126, 127, 128, 129, 130, 131, 145, I 157, 159, 166, 169, 309, 310, 323, 324, 326, 340, 560

Other related Kabbits are: 250, 257, 263, 341, 361, 559

The company of  
Gurmukh and

Manmukh 70, 132, 134, 155, 161, 164, 174, 175, 198, 201, 202, 238, 239, 240, 264, 287, 299, 300, 307, 308, 316, 317, 322, 383, 386, 388, 389, 390, 402, 403, 412, 413, 420, 494, 549, 596, 597, 598.

Other related Kabbits are: 158, 160, 162, 164, 165, 286, 296, 297, V 298, 306, 318, 319, 329, 372, 382, 493, 518, 519, 550, 551

Karni and Kathni –

Truthful Living 438,439, 510, 542, 585

Maya 311, 312, 544, 591

Man (ਮਨ) 156, 222, 223, 228 - 231, 234, 258, 496, 539, 547, 580, 581, 582,

Other related Kabbits are: 178, 233, 235, 313, 349, 557

The Offerings 505, 517

Family life 375, 376, 548



The human life 154, 243, 498, 499, 500, 592, 659, 660

The last moments

before death 69, 167, 241, 495, 595, 657, 658

Humility 14, 23, 191, 206, 219, 220, 236, 237, 401, 402, 501, 503, 504, 511, 520, 521, 522, 523, 524, 525, 527, 528, 611, 628, 640, 642, 672, 673,

Other related Kabbits are: 314, 315, 507, 508, 509, 511, 512, 513, 578, 600, 601, 602, 638, 639, 641

Universal Truth 130, 131, 199, 200, 252, 256, 265, 288, 289, 329, 331, 334, 352, 362, 397, 398, 399, 407, 408, 428, 435, 440, 502, 506, 526, 530, 532, 533, 535, 540, 545, 546, 553-554, 558, 562, 565, 566, 567, 577, 584, 586, 587, 588, 589, 590, 599, 603, 604, 605, 606, 607, 608, 609, 610, 615, 616, 617, 618, 625, 630, 631, 632, 636, 637, 661, 662, 633, 634, 635

Gurmukh and the worship of gods 441-492.

### **Bhai Gurdas - The first exponents of Gurbaani**

(ਕਥਾਕਾਰ) and lives of the Sikh Gurus

#### 4.1

Bhai Gurdas is the first known exponent of Gurubani and an interpreter of the life stories of the Sikh Gurus. He was a missionary par excellence. His own works are called the key of the Adi Granth. He was a scholar of Persian and Sanskrit and of comparative religion.

#### 4.2

The compositions of Bhai Gurdas are a poetic thesis on the fundamental principles of Sikhism and present an academic analysis of the subject. The works are deemed to hold the latchkey to the Sikh spiritual treasury.

#### 4.3

Some of the works of the second Sikh theologian Bhai Mani Singh are also termed as a V commentary on the works of Bhai Gurdas e.g., Gurbilas Patshahi

6 (commentary of 48 *pauri* of Vaar 1), Bhagat Nam-Mala (commentary of Vaar 11) and Janam Saakhi (commentary of Vaar 1, *pauris* 23 - 44).

4.4

Guru Arjan appointed Bhai Gurdas as a *Kathaakaar* soon after installing Adi Granth in Harimandir Sahib. Everyday, after the Aasa di Vaar, Bhai Sahib will interpret and explain both the literal and the inherent meaning of the daily Hukamnama.

4.5

Bhai Gurdas also translated a few pauries of Japji, the reference of this is found in Vaars 8 and Vaar 21.

## **6. Give briefly the history of Akali Dal.**

The Shiromani Akali Dal is a product of the Gurdwara reform movement generated by a genuine upsurge among the Sikh masses against various anti-gurmat practices that had crept in the social life of Sikhs and the mismanagement of gurdwaras by many of the Mahants.

It was founded on 14<sup>th</sup> December 1920 and until 1925 it was one of the participants in the mass upsurge that got generated among the Sikhs. The Sikh mass upsurge subsided after the Gurdwara Act was passed in 1925. The Shiromani Akali Dal took the centre of the stage to lead the Sikhs for their destiny of the Khalsa ascendance. There may be a few bright patches in the record of the Shiromani Akali Dal over the last 79 years but due to lack of guidance from Gurbaani and the one upmanship culture that came to prevail the Shiromani Akali Dal is responsible more for spreading misery among the Sikhs than happiness.

Initially it worked under the control of SGPC, but now it controls the formation of the SGPC.

At present it is split into two main factions, Shiromani Akali Dal controlled by Prakash Singh Badal, and Akal Dal (Amritsar) controlled by Simranjit Singh Mann. There are many other small factions as well.



## Assignment 19 - suggested answers

*Raga 18, Raga Raamkali (pages 876 - 974) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Raamkali
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	<i>Guru Angad</i>
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	xxxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	<i>Beni</i>
			Farid	

Required:

- a. Fill in the last column.
- b. Name the timing and the season when the above raga is sung.

First part of the day; spring February – March.



- c. **Translate the rahaao verse of *shabad* no. 5/9 of Guru Arjan.**

*Waheguru* is the cause of causes, the most generous God. He showers His grace and mercy upon us.

2. **There are 60 compositions of Bhagat Namdev in, 18 ragas, in Sri Guru Granth Sahib. Give the domicile of Bhagat Namdev. Is there any other Bhagat who hails from the same place? Write briefly the theme of the Bhagat Namdev's first *Shabad*?**

His domicile is Maharashtra. Other Bhagats who hail from Maharashtra are Bhagat Pipa and Bhagat Trilochan.

One must always remember *Waheguru*, even if one is involved in playing with kites, or filling pitchers from well, or grazing cows or making a child sleep in a swing-bed. Constant remembrance of *Waheguru* is of paramount importance.

## **Section II – Theology**

2. **Comment/explain/list the following:**

- a. **Comparative study of 3 titled specialist baanis recorded in this raga. Do baanis of similar titles also appear elsewhere in Sri Guru Granth Sahib?**

Three popular specialist baanis recorded in this raga are:

Anand – composed by Guru Amardas

Dakhni Onkar – composed by Guru Nanak

Sidh Gost – composed by Guru Nanak.

The baanis of Anand and Sidh Gost are unique compositions and there are no other compositions in the Granth with similar backdrops.

The backdrop of Dakhni Onkar is 'Letters of an Alphabet' and there are compositions with similar backdrops e.g., Patti, Patti Likhi, Baawan Akhri etc.

- b. **The theme of the composition titled 'Sad' recorded in this raga.**

The hymn is composed by Baba Sundar, a great-grand son of Guru

Amardas. He on the bedside of the Guru at the time of his death.

The literal meaning of the word 'Sad' is the call of death. In this composition Baba Sundar describes the scenario of Guru Amardas's death and also gives the Guru's last message to his followers. The theme of the composition is that at the time of bereavement people must not lament but recite Gurbaani.

- c. **The number and structure of *Shabads* of Guru Tegh Bahadur, if any, in this *raga*.**

There are three *shabads* of three *padas* each.

4. **There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Raga Raamkali *Mehla 5, shabad no 1, page 882*

Raga no. 18

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahaao</i>	O my mind, serve the True Guru, and be at peace. ਮੇਰੇ ਮਨ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਹੋਈ ॥	Whatever you desire, you shall receive that reward, and you shall not be afflicted by pain any longer.1. ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਦੁਖੁ ਨ ਵਿਆਪੈ ਕੋਈ ॥ ੧ ॥

Raga Raamkali *Mehla 5, shabad no 15, page 887*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 3</i>	One who is illuminated by Waheguru's radiance within ਜਾ ਕੈ ਅੰਤਰਿ ਪ੍ਰਗਟਿਓ ਆਪ ॥	He/she is not touched by pain and sorrow. He holds in his robe the gems and jewels. That humble being is saved, along with all his generations. ਤਾ ਕਉ ਨਾਹੀ ਦੁਖ ਸੰਤਾਪ ॥



		ਲਾਲੁ ਰਤਨੁ ਤਿਸੁ ਪਾਲੈ ਪਰਿਆ॥ ਸਗਲ ਕੁਟੰਬ ਓਹੁ ਜਨੁ ਲੈ ਤਰਿਆ
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### Section III – History

5. Give the name of author, date of first publication and, in brief, the subject matter of the book titled 'Sri Gur Sobha'.

## SAINAPAT

### Historical back ground

#### 1.1

The Sikh history is very deficit in recording dates. Most of the *Janam Saakhis* of Guru Nanak have no dates in them. Similarly Guru-letters (*Hukamnaamas*) found so far, up to the times of Guru Tegh Bahadur, have no dates in them, but Guru-letters of Guru Gobind Singh from 1691 onwards are all dated and are thus more informative.

#### 1.2

A number of compositions of Dasam Granth, including Krishan Avtar and Ram Avtar, also have dates of their compilation.

#### 1.3

Guru Gobind Singh is the first world prophet who has penned his autobiography. No such work exists in Sanskrit, Prakrit and Braj literature.

#### 1.4

After the start of the Singh Sabha movement in 1873, a number of Panjabi language news papers and journals were launched and the interest to publish and save Panjabi literature got momentum. Books like Suraj Prakash, Panth Prakash and Twarikh Guru Khalsa were published and distributed in that period.

#### 1.5

In the beginning of the twentieth century, The Chief Khalsa Diwan established a Research Sub-Committee and the fact finding work in the Sikh history got an earnest take-off. A library of rare books was also set up in Ferozepur by Bhai Ditt Singh.



1.6

Bhai Vir Singh also published rare books like *Panth Prakash* of Rattan Singh Bhangu in 1914 and later published many Sikh history tracts.

### **Gur Sobha and Sainapat**

2.1

Sainapat is the only court poet of Guru Gobind Singh who has given some historical details of the life of the Guru.

2.2

He completed his work titled 'Gur Sobha' in 1711.

2.3

In the first quarter of twentieth century, Akali Kaur Singh found two handwritten volumes of Sainapat's works and got it published as a book in 1925.

2.4

This book is a very valuable source of the times of Guru Gobind Singh, though certain facts mentioned seem to have been based on hearsay rather than actual happenings. It can be reasonably assumed that Sainapat was not with the Guru all the times, and that a few incidences mentioned by him could have come from his own imagination rather than from factual happenings.

2.5

In the present version of the book, there are 20 chapters and has 934 stanzas, comprising titles of Dohra (2 lines), Swaiyyas (4 lines), Chaupais (4 lines), *Chhands* (2, 4, 6 lines), Kabbits (8 lines) and Aril (5 lines).

2.6

Sainapat himself did not mention his name in his works. He used the name of 'Khalsa' as the writer. It was Baba Sumer Singh, another writer of the times, who first wrote in his works titled 'Gurbilas Patshahi Dasvi' :

“ Saina Singh kahi Gur Sobha  
(in) satra sat athsath (1768 Bikrami, 1711 A.D.)”

2.7

Pandit Tara Singh has mentioned the name 'Sainapat' as the author of Gur

Sobha, in his work titled 'Tirath Sangrah'.

2.8

Bhai Kahn Singh has also mentioned the name of 'Sainapat' in his encyclopedia titled 'Mahan Kosh'. He has also mentioned that Sainpat did translate the book titled 'Chanakya Niti'.

2.9

According to the available research, the real name of Sainapat was Chander Sain and he was a Jat of 'Maan' caste.

### 3. Text of the Book

3.1

Topics	No. of chapter	No. of Stanzas
1. The description of the rise of the Panth; Ardas. 2. The Jyoti/light of Guru Nanak passing to Guru Gobind Singh 3. The objective of the life of Guru Gobind Singh	1	1-41
The battle of Bhangani	2	42 - 91
The battle of Nandaun	3	92 - 104
The battle with Khanzade and Hussaini	4	105 - 116
The Khalsa brotherhood – the Basaikhi of 1699; the goals of the Khalsa brotherhood; the rehat; the end of Masands;	5	117- 195
Further goals to achieve	6	196 – 260
Further essentials of rehat	7	261 - 297
The Battle of Anandpur	8	298 - 337

The Battle of Nirmoh	9	338 - 378
The Battle of Bsali Kalmot	10	379 - 404
Second Battle of Anandpur	11	405 - 469
The Battle of Chamkaur	12	470 - 544
The Battle of Muktsar The letter 'Zafarnama' to Aurangzeb	13	545 - 595
Travel to South to meet Aurangzeb; death of Aurangzeb	14	596 - 621
The war of succession	15	622 - 689
Meeting with Emperor Bahadur Shah	16	690 - 736
Travel to South with Bahadur Shah	17	737 - 765
Leaving for the heavenly abode at Nanded; the Jyot goes to the Khalsa and Adi Granth	18	766 - 824
A wish of the rehabilitation of Anandpur	19	825 - 836
The great personality of Guru Gobind Singh	20	837 - 934

#### 4. Critical study of the Book

##### 4.1

The title of the first chapter is 'Panth Pargas Barnan (ਬਰਨਾਨ)'. Herein the author has given an introduction, then an 'Ardas' followed by the objective of Guru Gobind Singh's life.

##### *Stanza 3*

Dohra

I have very little intellect, whereas your (Guru Gobind Singh) praise is so great, how can, then, I describe you?



It is my earnest request to Satguru, to help me to be successful in my task.

#### ***Stanza 4***

Dohra

I bow my head and say my Ardas, that I complete the Granth of your (Guru Gobind Singh) life story. (Satguru) Show me the way with your Eternal light.

#### ***Stanza 17***

Swaiyya

Guru Tegh Bahadur then became Guru Gobind Singh.

The three world rejoiced, new Guru was anointed.

(He took birth) To punish the evildoers, to protect the righteous, and to save the world.

The gods chanted hymns of glory, and bowed to the Guru.

4.2

Chapters 2-4 deal with the Gurus three important battles with the Hill Rajas and the Mughals. The leading players of the hill rajas were Raja Fateh Shah and Bhim Chand; and of Mughals were Alif Khan and Husaini Khan.

4.3

Chapters 5-7 deal with the creation of the Khalsa, its glory and its new Rehat Maryada.

Sainapat has given no date for this important event of the Sikh history and has not given any details of the call to the Panj Piyaras either. However, the description he gives is:

#### ***Stanza 118***

The month of Chet had gone,

In the month of Baisakh the Guru uncovered his plan.

#### ***Stanza 119***

The congregation came from all over,

and the Guru came out on the stage to give them his audience.

#### ***Stanza 120***

Guru Gobind Singh blessed the congregation, and created the Khalsa to break all barriers (Janam Nash - caste system, Sharam Nash – deliverance from

hereditary professions, Dharam Nash – corrupt religious practices and rituals, Karam Nash – deliverance from past deeds, Bharam Nash – deliverance from superstitions, austerities and taboos).

### ***Stanza 148***

Khalsa was created with the command of Almighty God, The *Masand* system was abolished and the reins of the Sikhs were given in the hands of the Khalsa.

### ***Stanza 149***

The Guru baptized the Khalsa with *Khande di pahul* (Amrit of the double edged sword), and the Khalsa spread in all directions

### ***Stanza 156***

Recite the glories of *Waheguru* in the Sangat of the pure, and request *Waheguru* to help us to meditate on His name.

## 4.4

Commenting on the Khalsa Rehat Maryada, Sainapat stated that the Khalsa (chapter 5):

- a. *Should not have any relationship with Masands (chaupai - 135)*
- b. *Should not smoke (chaupai - 137)*
- c. *Should give 1/10 of his/her earnings in charity (chaupai - 141)*
- d. *Should keep uncut hair and wear weapons (chhant 147)*
- e. *Should be an example of generosity and sacrifice (dohra - 147)*
- f. *Should have the baptism of Khande di pahul (dohra - 149)*
- g. *Should meditate on one Almighty God (aril - 156)*
- h. *Should attend regular congregations (aril - 156), and*
- i. *Should always be ready to stand against injustice and tyranny (chhant 192)*

## 4.5

Sainapat has described the last moments of Guru Gobind Singh's in chapter 18. He states that a day before the Guru's departure the Sikhs came to the Guru asking him that who would be the next Guru of the Sikhs (*chaupai - 805*), the Guru's answer was as follows:

***Stanza 806***

**Chhand**

The Guru said,  
that he had given his image to the Khalsa.  
His mission, now, would be carried on,  
by the Khalsa in whom he had inflicted his Jyoti.

***Stanza 807***

**Dohra**

Khalsa is my image, I will always live in the Khalsa.  
In all times to come I will give my radiance to the Khalsa.

***Stanza 808***

**Lotan Chhand**

He is the true Khalsa,  
who does not believe in any superstitions,  
who is above all omens.  
Khalsa is me and I am the Khalsa.  
The Guru will now be the Shabad,  
henceforth the Shabad will be your true-Teacher.  
Look into the Shabad for your daily queries,  
I have put the Guru-light into the Shabad (Granth Sahib) who will be, now,  
your everlasting Guru.

**4.6**

The above stanzas are a conclusive evidence that Guru Gobind Singh vested the spiritual Guruship in Granth Sahib and the temporal Guruship in the Khalsa.

**4.7**

It is surprising that Sainapat did not mention anything about the appointment of Banda Singh Bahadur as the commander-in-chief of the Sikhs.

**4.8**

In the conclusion it can be said the despite a number of important omissions in Gur Sobha, Sainapat has done a wonderful service to the Sikh History. His treatise is no doubt a primary source for the Sikh history students.



6. Give the name of the author, date of first publication and, in brief, the subject matter of the book titled 'Mehma Prakash'.

### MEHMA PARAKASH

#### Sarup Das Bhalla

1.

Sarup Das Bhalla was a descendent of Guru Amardas. He completed his manuscript '*Mehma Prakash*' in 1776. It contains the life stories of the Sikh Gurus.

2.

The book is in two volumes. First volume has *sakhis* of Guru Nanak Dev and the second volume has *sakhis* of the other nine Gurus.

3.

The distribution of the *Sakhis* is as follows:

<i>The Gurus</i>	<i>No. of Sakhis</i>	<i>No. of hymns</i>	<i>Types of hymns</i>
Guru Nanak	67		
Guru Angad	16		
Guru Amardas	28		
Guru Ramdas	8		
Guru Arjan	22		
Guru Hargobind	22		
Guru Har Rai	21		
Guru Harkishen	4		
Guru Tegh Bahadur	19		
Guru Gobind Singh	28		

4.

There are two versions of this book first one is in poetry and second one is in prose. Short mangal '*Ik onkaar Satgur Prasad*' is written before the start of every *khand* (chapter).

5.

The language of the poetry version is Braj whereas the language of the prose

version is Braj mixed with Panjabi.

6.

The structure of the poetry is Doha, Chaupai and Aril. In total 21 different types of chhants have been used.

7.

The details of the major Sakhis are as follows:

#### **A. Guru Angad Dev.**

- i. the stay of Guru Angad with *Mata Sabrai* in Khadur, meditation in a closed room for six months and meeting with Bhai Buddha. (26 verses)
- ii. The yogis, *Waheguru* the greatest of all yogis. (28 verses)
- iii. Daily routine (17 verses)
- iv. Meeting with Sidhs (15 verses)
- v. Meeting with Hamayun. (16 verses)
- vi. Saadh Sangat ( 21 verses)
- vii. Love of the Guru, Baba Buddha and Satta and Balwand (23 verses).
- viii. People who ridicule others, they suffer in the end (12 verses)
- ix. Coming of (Guru) Amardas to Khadur, the fake (ਪਾਖੰਡੀ) yogi, Amardas punishes the fake yogi. (107 verses)
- x. (Guru) Amardas goes to Basarke on the instructions of Guru Angad. (25 verses)
- xi. Guru Angad comes to Basarke; birth of Mohan and Mohri. (16 verses)
- xii. Guru Angad blesses Mohan and Mohri (11 verses)
- xiii. Guru Angad leaves Khadur and moves to village Khanazada (54 verses)
- xiv. Condemnation of miracles (11 verses)
- xv. Sacrifice of goats and mundane ceremony (24 verses)
- xvi. Departure of Guru Angad for the heavenly abode. (39 verses)

## Assignment 20 suggested answers

*Raga 19, Raga Nat Narain (pages 975 - 983) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Nat Narain
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
Xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

a. Fill in the last column.



b. **Name the timing and the season when the above raga is sung.**

Third pehr of night, 12 a.m. – 3 a.m; rainy season July – August.

c. **Translate the rahaao verse of *shabad* no. 3/8/9 of Guru Arjan.**

I am a sacrifice to the Master of the Universe.

2. **There is no Bhagat Baani in this raga, are there other ragas in which there is no Bhagat Baani? Name such ragas.**

Yes, there are nine ragas in which there is no Bhagat Baani. They are Raga Maajh, Raga Devgandhaari, Raga Bihaagra, Raga Wad-hans, Raga Bairaarhi, Raga Natnarain, Raga Tukhaari, Raga Kalyaan, Raga Jaijaiwanti.

## Section II – Theology

3. **Comment/explain/list the following:**

a. **In this raga, there is baani of only two Gurus and no Bhagat baani, name other ragas where there is baani of only two Gurus: Guru Ramdas and Guru Arjan.**

Bairaarhi and Kalyaan

b. **The theme of the composition numbered: 2/1/10/19**

Is there any friend or companion of mine, who will constantly share Waheguru's Name with me? Will he rid me of my pains and evil tendencies? I will surrender my mind, my body, my consciousness and every other thing of mine to him/her.

c. **The number and structure of *Shabads* of Guru Ramdas.**

9 shabads, 3 of two padas and 6 of four padas. In addition he also has 6 ashtpadis.

4. **There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Raga Nat Narain *Mehla* 4, *shabad* no 1, page 975

Raga no. 19

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahaao</i>	O my mind recite the Name of <i>Waheguru</i> , day and night (with firm belief, utmost concentration and purity of mind) ਮੇਰੇ ਮਨ ਜਪਿ ਅਹਿਨਿਸਿ ਨਾਮੁ ਹਰੇ ॥	(Then) Millions and millions of sins and mistakes, committed through countless lifetimes, shall all be eradicated. ਕੋਟਿ ਕੋਟਿ ਦੋਖ ਬਹੁ ਕੀਨੇ ਸਭ ਪਰਹਰਿ ਪਾਸਿ ਧਰੇ ॥

Raga Nut Narain Mehla 5, shabad no 10 , page 980

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2</i>	Those who recite and meditate on the name of <i>Waheguru</i> . ਹਰਿ ਭਜਿ .....	They are victorious in this precious human life, and (millions of) their sins are sanctified. ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤ ॥ ਕੋਟਿ ਪਤਿਤ ਹੋਹਿ ਪੁਨੀਤ

### Section III – History

#### 5. Give a brief history of the Ghadar party.

Ghadar party was formed on 21<sup>st</sup> April 1913 by the Sikh settlers at the Pacific Coast in USA with the sole aim of getting freedom for India. Its headquarters were in San Francisco. Its first member who was hanged, for freedom activities, was Kartar Singh Saraba, a young boy of 19, when he came back to India to ignite the freedom revolution.

In five important cases, called Lahore conspiracy cases, about 25 people were hanged for their revolutionary activities. Most of those hanged or exiled were Sikhs belonging to the Ghadar party.

The activities of the Gadhar party ended by 1917 when most of their members were either executed or exiled. One of the major causes of this tragedy was the treachery of its own members who sold party secrets to the British.

6. **It is believed that if the Congress leaders like Mahatma Gandhi, Jawarhar Lal Nehru and Moti Lal Nehru wanted or cooperated then they could have saved Bhagat Singh, Rajguru and Sukhdev from the gallows. Discuss**

The popularity of Bhagat Singh's Republican party was an eye sore for the Congress. The Congress think-tank, consisting of Nehru family, Mahatma Gandhi and others, thought that the thrill of freedom activity is being hijacked by Bhagat Singh and his associates. This thought made them hostile to Bhagat Singh. The Congress legal brains could easily get the freedom of Bhagat Singh and others, but they refused to help them or fight their cases.



## Assignment 21 – suggested answers

*Raga 20, Raga Maali Gaura (pages 984 - 988) of  
Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Maali Gaura
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ram Das	Guru Ram Das	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

a. Fill in the last column.

**b. Name the timing and the season when the above raga is sung.**

Third part of the day, from 12 noon – 3 p.m.; winter (sharad) October - November

**c. Translate the rahaa verse of *shabad* no. 2/3/8/6/14 of Guru Arjan.**

*Waheguru* abides in my mind and body. He is the friend of the meek and lover of His devotees. He is ever merciful.

**2. There is Bani of Bhagat Namdev in this raga, how many compositions of Bhagat Namdev are there in Sri Guru Granth Sahib, and in how many ragas they have been composed.?**

60 compositions in 18 ragas.

## **Section II – Theology**

**3. Comment/explain/list the following:**

**a. In this raga, there is bani of only two Gurus, name other ragas where there is bani of only two Gurus: Guru Ramdas and Guru Arjan.**

Four ragas: Bairaari, Nut, Kaanrha and Kalyaan.

**b. The theme of the composition numbered: 4/1 of Guru Ramdas.**

Countless have tried, but none have found God's limits. He is inaccessible, unapproachable and unfathomable. I humbly bow to Almighty *Waheguru*, my King.

**c. The number and structure of Shabads of Namdev.**

Three *shabads*: one four *pada* and two 2 *padas*.

**4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Raga Maali Gaura *Mehla* 4, *shabad* no 1, page 984

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 3</i>	1. Remember Waheguru, O mind, and long for the sight of His presence; 2. Follow the divine Teachings 1. ਹਰਿ ਚੇਤਿ ਰੇ ਮਨ ਮਹਲੁ ਪਾਵਣੁ ਹਰਿ 2. ਗੁਰਮਤੀ	1. And He will destroy your pain and release you from the fear of birth and death;, 2. ....And you will find <i>Waheguru</i> 1. ਸਭ ਦੁਖ ਭੰਜਨੁ ਰਾਇਆ ਭਉ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ਠਾਕੁਰ 2. ਪ੍ਰਭੁ ਪਾਇਆ

## Raga Maali Gaura Mehla 5, shabad no 2, page 986

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1-3</i>	Meditating on Him (through the Shabad) (with utmost devotion and belief) ੧. ਜਾ ਕੈ ਸਿਮਰਨਿ ਮਿਟਹਿ ਧੰਧ ॥ ੨. ਜਾ ਕੈ ਸਿਮਰਨਿ ਛੂਟਹਿ ਬੰਧ ॥ ੩. ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੁਰਖ ਚਤੁਰ ॥ ੪. ਜਾ ਕੈ ਸਿਮਰਨਿ ਕੁਲਹ ਉਧਰ ॥੧॥ ੫. ਜਾ ਕੈ ਸਿਮਰਨਿ ਭਉ ਦੁਖ ਹਰੈ ॥ ੬. ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਪਦਾ ਟਰੈ ॥ ੭. ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੁਚਤ ਪਾਪ ॥ ੮. ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਹੀ ਸੰਤਾਪ ॥੨॥ ੯. ਜਾ ਕੈ ਸਿਮਰਨਿ ਰਿਦ ਬਿਗਾਸ ॥ ੧੦. ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਵਲਾ ਦਾਸਿ ॥ ੧੧. ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਿਧਿ ਨਿਧਾਨ ॥ ੧੨. ਜਾ ਕੈ ਸਿਮਰਨਿ ਤਰੇ ਨਿਦਾਨ ॥੩॥	1. conflicts are ended. 2. one's bonds are untied. 3. the fool becomes wise. 4. one's ancestors are saved.1. 5. fear and pain are taken away. 6. misfortune is avoided. 7. sins are erased. 8. agony is ended.2. 9. the heart blossoms forth. 10. Maya becomes one's slave. 11. One is blessed with the treasures of wealth. 12. One crosses over in the end.3.



### **Section III – History**

#### **5. Give a brief history of Kamagata Maru.**

Kamagata Maru is the name of a ship which Baba Gurdit Singh, a wealthy businessman and a zealot freedom fighter of Rangoon chartered. It sailed for Vancour Canada with 376 passengers on board on 4<sup>th</sup> April 1914. The Canadian authorities (British) refused its entry in the Canadian waters. A request for provisions and other necessities was also refused. When the ship returned to Calcutta, the local British authorities misbehaved with the passengers and in the firing which followed many passengers were killed. Baba Gurdit Singh escaped and dodged the authorities for seven years. The aim of Baba Gurdit Singh was to infuse a spirit of valour in the Sikh farmers to rise against the British and fight for the freedom.

#### **6. It is believed that, during the debate of partition of India and two nation theory of the British, the role of most of the Sikh leaders was anti Panth.**

##### **Discuss**

The Sikh leaders in whose hands was hanging the fate of the Sikhs included, Baldev Singh, Master Tara Singh, Giani Kartar Singh and Harnam Singh Advocate. From April 1946 to June 1947, when the Sikh case was to be presented first to the Cabinet Mission and then to the Boundary Commission, the Sikh leadership miserably failed in its duty towards the Sikh nation. Where other leaderships, like Congress and Muslim League presented a united plan for their communities, the four Sikh leaders presented four different plans and showed a complete disunity amongst them. The Commission then accepted the plans of Congress and Muslim League and rejected the tattered plans of the Sikhs.

## Assignment 22 – suggested answers

*Raga 21, Raga Maaroo (pages 989 - 1106) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Maaroo
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	<i>Guru Angad</i>
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ram Das	Guru Ram Das	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	xxxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	
			Farid	
				<i>Jaidev</i>

Required:

- a. Fill in the last column.

b. Name the timing and the season when the above raga is sung.

Third part of the day, 12 noon – 3 p.m.; winter (shisher) Dec-Jan

c. Translate the rahaao verse of *shabad* no. 4/5/14 of Guru Arjan.

My coming and going in reincarnation is ended. The boiling cauldron of anxiety has cooled down; the Guru has blessed me with the cooling, soothing Naam.

2. There is Bani of Bhagat Jaidev in this raga, how many compositions of the Bhagat are there in Sri Guru Granth Sahib, and in how many ragas they have been composed.?

Two shabads, one in raga Goojri and one is raga Maaroo.

## Section II – Theology

3. Comment/explain/list the following:

a. In this raga, there is bani structured as Sohle. How many *shabads* have been composed in this structure? Name Gurus who have composed bani in this structure.

Total shabads = 62; Guru Nanak=22, Guru Amardas 24, Guru Ramdas=2 and Guru Arjan = 14

b. The theme of the composition numbered: 2/1 of Guru Tegh Bahadur.

The name of *Waheguru* is forever the giver of peace. Meditating on it, Ajamal and Ganika were emancipated.

c. The number and structure of *Shabads* of Bhagats.

Bhagat	2 padas <i>Shabad</i>	3 padas <i>shabad</i>	4 pada <i>shabad</i>	<i>Ashtpadi</i>	Total
Kabir	3	3	5	1	12
Namdev			1		1
Jaidev		1			1
Ravidas	1	1			2



4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Maaroo Mehla 4, shabad no 3, page 994

Raga no. 21

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 3</i>	Those whose mind wanders around, driven by greed and <i>maya</i> and are engrossed in false pursuits; .... ਇਹੁ ਮਨੁ ਲਾਲਚ ਕਰਦਾ ਫਿਰੈ ਲਾਲਚਿ ਲਾਗਾ ਜਾਇ ॥ ਧੰਧੈ ਕੂੜਿ ਵਿਆਪਿਆ	....They shall endure beatings in the City of Death  ਜਮ ਪੁਰਿ ਚੋਟਾ ਖਾਇ ॥ ੩ ॥

Raga Maaroo Mehla 9, shabad no 1, page 1008

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2</i>	That man, who sings the praise of <i>Waheguru</i> , the treasure of mercy.... ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ	He always has the help and support of <i>Waheguru</i>  ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥

### Section III – History

5. Give a brief history of Indian National Army and role played by General Mohan Singh.

INA was founded by General Mohan Singh in 1941 in Malaya with the help of the Japanese. In 1943 Subash Chander Bose took its command. The army was founded to liberate India from its slavery. Most of the soldiers recruited in the army were Sikhs.

6. It is said that the British did offer a separate Sikh state, at the time of the partition of India, but the Sikh leadership did not accept it. Discuss

It is absolutely true that Sir Stafford Cripps, who headed the Cabinet Mission, offered Sikhs, the areas of erstwhile Punjab where no one community was in majority, including the areas of PEPSU, as a province to constitute a separate Sikh State. Baldev Singh, the leader of the Sikh community and a stooge of Pt. Nehru, rejected the offer on the advice of Pt. Nehru. (The present Punjab state is smaller in size than the area offered to Sikhs by Sir Stafford)

## Assignment 23 – suggested answers

*Raga 22, Raga Tukhaari (pages 1107 - 1117) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Tukhaari
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

**Required:**

a. Fill in the last column.



**b. Name the timing and the season when the above raga is sung.**

First part of the day, 6 a.m.–9 a.m.; Winter (sharad) October-November  
First part of the day, 6 a.m.–9 a.m.; Winter (sharad) October-November

**c. Comments on special features of this raga.**

All compositions in this raga are composed in *Chhants*. This is the only raga with such a feature.

**2. There is a Baani in the raga which has ‘twelve months calendar’ as its back drop. Name the baani and its composer. Is there a baani of similar title elsewhere in Sri Guru Granth Sahib?**

The name of the baani is ‘Baraamah’ and is composed by Guru Nanak. There is a baani with similar title in raga Maajh, composed by Guru Arjan.

## **Section II – Theology**

**3. Comment/explain/list the following:**

**a. What is a *Chhant*? How is it different from other compositions.**

A *chhant* is a special type of *Shabad*, the text of which is the praise of its main character. A *chhant* is normally of four *padas*, each *pada* having approx six *tukas*. *Chhants* are comparatively longer *shabads*.

*Chhants* have no *rahaao* verses in them.

Some *Chhants* composed by Guru Arjan have *sloaks* in them.

There are 144 *chhants* in Sri Guru Granth Sahib.

**b. The names of Gurus who have not written any *chhant*.**

Guru Angad and Guru Tegh Bahadur.

**c. The name of the Guru who has written maximum *chhants*.**

Guru Arjan. He has composed 61 *chhants*.

**4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which**

### highlight an action and its result/s.

Raga Tukhaari *Mehla* 4, *chhant* no 3, page 1115

Raga no. 22

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	....for those who meditate on the name of Waheguru  ...ਜਿਨ ਗੁਰ ਬਚਨੀ ਹਰਿ ਜਾਪਿਆ॥	..... All sins are erased in an instant,  ..... ਤਿਨ ਕੇ ਪਾਪ ਇਕ ਨਿਮਖ ਸਭਿ ਲਾਥੇ

Raga Tukhaari *Mehla* 1, *Chhant* 4, page 1111

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2</i>	Without the Name of <i>Waheguru</i> , (Those who do not remember Waheguru)  ਵਿਣੁ ਨਾਵੈ ਕੋ ਸੰਗਿ ਨ ਸਾਥੀ	There is no real friend or companion; (People wander in darkness..... millions come and go in reincarnation.)  ਆਵੈ ਜਾਇ ਘਨੇਰੀ ॥ ਨਾਨਕ ਲਾਹਾ ਲੈ ਘਰਿ ਜਾਈਐ ਸਾਚੀ ਸਚੁ ਮਤਿ ਤੇਰੀ ॥੨॥

### Section III – History

#### 5. Give a brief history of the formation of Punjabi Suba.

The Punjabi Suba, now called Punjab was formed in 1966 after a relentless struggle of 19 years. After the partition, Sikh leadership wanted to have a state, within the Indian Union, where Sikhs were in majority, Panjabi language was the official language and Sikhs could practise their religion with freedom. From Pt. Nehru, the first Prime Minister of the independent India, all succeeding Prime Ministers and their coterie were against such a demand. Sikhs organised many morchas, reminded the Congress leadership of their promises made during the independence struggle, that if they come in power they will give Sikhs a state where they could live in glory and peace. The Government was adamant, the Hindu leadership was against such a demand,



and the majority Hindu vote bank was hostile to the Sikh agenda. Hindus could never digest the idea that the Sikhs were a separate religion and a distinctive nation.

In 1966, the Indira Government accepted the demand and Punjabi Suba was formed. The Punjab was cut into three small states, Punjabi Suba, Haryana and Himachal. This division was arbitrary and discriminatory, as many Punjabi speaking areas and the capital city Chandigarh were not included in Punjab.

In fact the Akali demand for a Punjabi Suba was a major folly. Cutting the heart of Punjab into three pieces was a political betrayal and an unforgivable offence, for which the Sikh leadership can never be forgiven.

In history, the Sikh leadership, has always failed in the political jigsaw. During partition, when they could get a separate state/country, like Pakistan, they refused the offer maintaining that they wanted to live with Hindus. Then, after the partition, they lost the battle of getting Panjabi language its due recognition, and lastly they played a ghastly role in the brutal assassination of the most beautiful land of Punjab.

**6. Make a list of Indian Prime Ministers who were sympathetic to the Sikh cause.**

Chandar Shekhar and IK Gujral.



## Assignment 24 – suggested answers

*Raga 23, Raga Kedaara (pages 1118 - 1124) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Kedaara
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	xxxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	
			Farid	

Required:

a. Fill in the last column.

- b. **Name the timing and the season when the above raga is sung.**

Fourth part of the day 3 p.m. – 6 p.m.; summer (grikham) May – June

- c. **Give the theme of *Shabad* 4/1 of Guru Ramdas.**

O! my mind, sing continually the Name of God. The inaccessible, unfathomable *Waheguru* cannot be seen without the help of a perfect teacher Guru.

2. **There is a three *pada* *Shabad* in this raga, what is the theme of the *shabad*? Name also its composer, his domicile and his total number of compositions in Sri Guru Granth Sahib.**

Theme of the *Shabad* is:

Be conscious, O my unconscious mind! Why do you not look at Balmik? From such a low social status, what a high status he obtained! Devotional worship is the way to such a phenomenal rise.1.Pause.

## **Section II – Theology**

3. **Comment/explain/list the following:**

- a. **Give the literal meaning of the first *pada* of Guru Arjan's *chhant*.**

God is all-pervading amongst all, the architect of destiny. He has created His own path, which can be known in the society of Saints. The Creator, the architect of destiny, is known in the society of Saints; *Waheguru* is seen in each and every heart. One who comes to His sanctuary, finds absolute peace; not even a bit of his work goes unnoticed. One who sings the praises of *Waheguru*, the treasure of virtues, is easily, naturally intoxicated with the supreme, sublime essence of divine love. We should seek His sanctuary; the perfect Creator, the architect of our destiny. .1.

- b. **There are *shabads* in this raga composed in *ghars* 1-5. In which *ghar* maximum *Shabad* are composed in this raga. Choose the first *Shabad* of this *ghar* and give its theme.**



*Ghar* 5, the theme of the *Shabad* 2/1/9 is as follows:

I do not forget *Waheguru* even for an instant, He is always in my mind. This love has now become very strong; it has burnt away all previous sins. Pause.

- c. **There are six *shabads* of Bhagat Kabir in this raga, how many total compositions of the Bhagat are there in Sri Guru Granth Sahib, and in how many ragas they are composed in?**

There are six compositions of Bhagat Kabir in this raga.

There are 541 compositions of the Bhagat, including 243 *sloaks*, in 17 ragas.

### **Section III – History**

5. **In your opinion what problems Sikhs face to propagate their religion in the western world in the 21<sup>st</sup> century?**

The following are the major problems:

- d. Lack of proper religious education..
  - e. Erratic role of Gurdwaras.
  - f. Absence of a strong press.
  - g. Absence of electronic media devoted solely to the religious teaching.
  - h. Lack of parental support.
  - i. Foreign environment and the religious outward symbols.
  - j. Clash of outward symbols and the laws of different countries.
  - k. Employment difficulties and the outward symbols.
  - l. Matrimonial choices and strong denial by the Sikh women to accept the outward symbols of men.
  - m. Inherent hatred of majority of the host community members towards the appearance, wearing, eating habits and outward symbols of the immigrant communities.
6. **Do you think that a Gurdwara Management Committee on the lines of SGPC is possible in U.K. to control Gurdwaras operating in this country.**



Enmities of the Management Committees, hunger of power, possession of shrines by the vested interests and strong caste divisions will make such a notion as an improbability.

## Assignment 25 – suggested answers

*Raga 24, Raga Bhairo (pages 1125 - 1167) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Bhairo
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	xxxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.

- b. **Name the timing and the season when the above raga is sung.**

It is sung at the fourth part of the day; the season of recitation is sharad-October-November.

- c. **Give the theme of *Shabad* 4/8/21 of Guru Arjan.**

Deep within my mind, my Sovereign King has revealed Himself to me.  
The perfect teacher- Guru has inspired me to love Him.1.Pause

2. **In which concept the word 'Satgur' has been used in *Shabad* 4/11/24 of Guru Arjan. List also the qualities of 'Satgur' as mentioned in this *Shabad*.**

Here the concept has been used to depict God. The qualities so listed are:

- a. He is totally independent.
- b. He is adorned with Truth.
- c. He is the Giver of all.
- d. He is the primal creator, the Architect of destiny.
- e. He is the sustainer and cherisher of all.
- f. He himself destroys and revives.
- g. He is the power of the powerless.
- h. He is my home and court

## **Section II – Theology**

3. **Comment/explain/list the following:**

- a. **Give the literal meaning of the *ashtpadi* of Guru Nanak.**

The disease of egotism is so very deadly. Wherever I look, I see the pain of the same disease. The primal God has given His *shabad* of His Word to kill the ego.1.Pause.

- b. **An *ashtpadi* of Guru Amardas has 13 *padas*, what is the theme of this *ashtpadi*?**

Deep within my heart, I meditate on the Word (*Shabad*). I shall never forsake the Name of Waheguru even for an instant.1.Pause.



- c. There is one *Shabad* of Bhagat Ravidas in this raga, how many total compositions of the Bhagat are there in Sri Guru Granth Sahib, and in how many ragas they are composed in? Write the theme of the *Shabad*.

There are 41 compositions of Ravidas recorded in 17 ragas. The theme of the *Shabad* is:

When someone utters the Name of *Waheguru* with love, it is as if he has touched the philosopher's stone; his sense of duality is eradicated.1.Pause.

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Bhairo *Mehla 5, shabad no 2* , page 1136

Raga no. 24

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 3</i>	Those in whose heart Waheguru's Mantra (Shabad) is implanted.3.2. .....ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦਿੜਾਇਆ ॥ ੩ ॥ ੨ ॥	....They dwell in peace both in home, and outside. .....ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ

Raga Bhairo *Mehla 5, Shabad 3* , page 1136

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Padas 1-5</i>	<b><i>Pada 1</i></b> I do not keep fasts, nor do I observe the month of Ramadaan. I serve only the One, who will protect me	I serve only the One, who will protect me in the end.1.

<p>in the end.1.</p> <p><b>Rahaao verse</b></p> <p><i>Waheguru</i>, the Master of the World, is my God Allah. He adminsters justice to both Hindus and Muslims.1. Pause.</p> <p><b><i>Pada 2</i></b></p> <p>I do not make pilgrimages to Mecca, nor do I worship at Hindu sacred shrines. I serve the One Alimighty God, and not any other.2.</p> <p><b><i>Pada 3</i></b></p> <p>I do not perform Hindu worship services, nor do I offer the Muslim prayers. I have taken the One Formless <i>Waheguru</i> into my heart; I humbly worship Him there.3.</p> <p><b><i>Pada 4</i></b></p> <p>I am not a Hindu, nor am I a Muslim. My body and breath of life belong to Allah — to Raam — the God of both.4.</p> <p><b><i>Pada 5</i></b></p> <p>With the help of the</p>	<p><i>Waheguru</i>, the Master of the World, is my God Allah. He adminsters justice to both Hindus and Muslims.1. Pause.</p> <p>I serve the One Alimighty God, and not any other.2.</p> <p>I have taken the One Formless <i>Waheguru</i> into my heart; I humbly worship Him there.3.</p> <p>There is no Hindu or Muslim all are children of one God</p> <p>With the help of the teachings of</p>
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<p>teachings of my spiritual teacher (Guru), I have realized God, my Saviour and Master.5.3.</p> <p>ਪਦਾ ੧</p> <p>ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ ॥ ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ ॥੧॥ ਰਹਾਉ ॥ ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾਂ ਨੇਬੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥</p> <p>ਪਦਾ ੨</p> <p>ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ ॥ ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥ ੨ ॥</p> <p>ਪਦਾ ੩</p> <p>ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਰਉ ॥ ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ ॥ ੩ ॥</p> <p>ਪਦਾ ੪</p> <p>ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥ ੪ ॥</p> <p>ਪਦਾ ੫</p> <p>ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ ॥ ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ ॥ ੫ ॥ ੩ ॥</p>	<p>my spiritual teacher (Guru), I have realized God, my Saviour and Master.5.3.</p> <p>ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾਂ ਨੇਬੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥</p> <p>ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥ ੨ ॥</p> <p>ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ ॥ ੩ ॥</p> <p>ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ ॥ ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ</p>
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### Section III – History

#### 5. Comment briefly on the role of Sikh Gurdwaras in the current scenario.

There is probably a Sikh Shrine (Gurdwara) wherever there are five Sikhs. Gurdwaras represent the dwelling of God, and the presence of Sri Guru Granth Sahib signifies the presence of Sikh Gurus over there. It is a sacred place. Its



main role, as listed by Guru Nanak, when he setup the first Sikh Gurdwara in Kartarpur, was to impart education of religion to the attendees.

Thus Gurdwaras are universities of Sikh education. It is a pity that most of the Gurdwaras, specially in the western hemisphere, have become more a political headquarters rather than a house of God.

**6. Despite having a very strong historical legacy, Sikhs have failed to record their own history. Discuss.**

It is an irony of fate that Sikhs though made startling history failed to record it. It was all recorded by non Sikhs. Sri Guru Granth Sahib, the primary source of Sikh religion has no history in it. The scholars who were contemporaries of the Sikh Gurus, though wrote divine verses, but they too wrote very few historical events. No history was commissioned by Maharaja Ranjit Singh either.

The first history, though erratic, was written in 1872 by a German missionary, Earnest Trimp, followed by an Irish Civil Servant, Arthur Macalliff.

## Assignment 26 – suggested answers

*Raga 25, Raga Basant (pages 1168 - 1196) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Basant
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	xxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	
			Farid	
				<i>Ramanand</i>

Required:

- a. Fill in the last column.

- b. **Name the timing and the season when the above raga is sung.**

The season is Basant (Feb-Mar), there is no fixed time to sing this raga.

- c. **Give the theme of *Shabad* 4/2/14 of Guru Amardas**

Meditate on the Name of the true Master and you will find peace of mind.

2. **What is the concept of Guru Arjan's Vaar in this raga ?**

Meditation on the Name of God brings comfort and happiness, and pains and grief fade away.

## Section II – Theology

3. **Comment/explain/list the following:**

- a. **Give the theme of the first *Shabad* of this raga.**

O ignorant one, forget your egotistical intellect. Subdue your ego, and contemplate *Waheguru* in your mind; gather in the virtues of the sublime, virtuous Master.1.Pause.

- b. **Write the theme of the only *Ashtpadi* of Guru Amardas in this raga.**

There is no *Ashtpadi* of Guru Amardas in this raga. However, there is one *Ashtpadi* of Guru Ramdas on page 1191, the theme of this *Ashtpadi* is as follows:

O my Master! Your child has come home, to be one with You. Meditating and vibrating on the Name of *Waheguru*, he receives Your (God's) cherished insignia (nishan).1.Pause.

- c. **What is the concept of Bhagat Ramanand's *Shabad*? What was the Bhagat's domicile.**

*Waheguru* is all-pervading, His *Shabad* eradicates the *karma* of millions of past actions.

Ramanad was born in Prayag (Allahabad) in Uttar Pradesh.



4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Basant Mehla 1, shabad no 1, page 1168

Raga no. 25

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 3</i>	Whoever sees (with hind eyes) <i>Waheguru's</i> creative power, the creation, with his eyes, and hears the Guru's baani, <i>shabad kirtan</i> , with his ears, and utters the true Name with his mouth.  ਅਖੀ ਕੁਦਰਤਿ ਕੰਨੀ ਬਾਣੀ ਮੁਖਿ ਆਖਣੁ ਸਚੁ ਨਾਮੁ ॥	attains the perfect wealth of honour, and intuitively focuses his/her meditation on <i>Waheguru</i> .3.  ਪਤਿ ਕਾ ਧਨੁ ਪੂਰਾ ਹੋਆ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨੁ ॥ ੩ ॥

Raga Basant Mehla 5, Vaar pauri 1 , page 1193

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pauri 1</i>	1. Meditate on <i>Waheguru's</i> Name, ..... 2. By your high destiny (made with good <i>karmas</i> and prayers), ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਕੈ ... ਕਰਮਿ ਲਿਖੰਤੈ ਪਾਈਐ	1. ...and blossom forth in colourful green 2. You have been blessed with this wondrous spring of the soul.  ੧. ... ਹੋਹੁ ਹਰਿਆ ਭਾਈ ॥ ੨. ਇਹ ਰੁਤਿ ਸੁਹਾਈ ਵਣੁ ਤਿਣੁ ਤਿਭਵਣੁ ਮਉਲਿਆ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਈ ॥

### Section III – History

5. Write a brief history of Khalsa College Amrtisar.

The foundation stone of the College was laid on 5<sup>th</sup> March 1892. The first teaching course was started on 18<sup>th</sup> May 1897. The name of the first student was Sohan Singh, who was 13 years old.

The first Principal of the College was Mr. O'Ratigan who took charge on 17<sup>th</sup> April 1897. He gave the charge of Principal-ship to Professor Kishen Singh on 30<sup>th</sup> April 1897, who was the first Sikh Principal of the College.

Dr. J. Campbell Oman took charge as Principal from Professor Kishen Singh on 10<sup>th</sup> May 1897 and acted as Principal until 15<sup>th</sup> August 1899. Before he left for England, Professor Kishen Singh was re-appointed as the Principal. It is during his tenure that Lord Curzon, the Viceroy and Governor General of India visited the College. Professor Kishen Singh gave over charge to Mr. Cole on 13<sup>th</sup> May 1900.

Other important names associated with the College are Principal Wright (1910– 1915), Mr. Wathen (1915 – 1924), Rai Bahadur Man Mohan (1924 – 1928), Sardar Bahadur Bishen Singh (1929 – 1936) and Principal Jodh Singh.

**6. Briefly describe the battles fought by Guru Hargobind and their outcome.**

Emperor Jehangir died on 7<sup>th</sup> November 1627 and his son Shah Jahan succeeded him as the Emperor on 24<sup>th</sup> February 1628. Under Shah Jahan's reign, the Guru had to fight seven battles from 1628 – 1635. The battles were all enforced upon the Guru and were defensive battles. The Guru won all of them.

## Assignment 27 – suggested answers

*Raga 26, Raga Saarang (pages 1197 - 1253) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Saarang
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	<i>Guru Angad</i>
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	xxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	<i>Ravidas</i>
			Dhanna	<i>Parmanand</i>
			Farid	<i>Surdas</i>

Required:

- a. Fill in the last column.



- b. **Name the timing and the season when the above raga is sung.**

It is sung at the second part of the day and the season is rainy (varsha) i.e., July - August.

- c. **Give the theme of *Shabad* 2/51/74 of Guru Arjan**

O my Master! I have come to your sanctuary. The anxiety and confusion of my mind has vanished since I got your vision.

2. **What is the concept of Guru Ramdas's Vaar in this raga ?**

Mind operates under the influence of Maya (Vices) which overpowers all faculties of mind. The *Shabad* explains ways to release mind from this entanglement.

## Section II – Theology

3. **Comment/explain/list the following:**

- a. **Give the theme of the first *Shabad* of this raga.**

The *Shabad* is composed by Guru Nanak, it is a *chaupada Shabad*, and the *taal* is *ghar 1*.

“I am a true disciple of God and my devotion and belief have killed my ego.”

- b. **Write the theme of the only *Chhant* of Guru Arjan in this raga.**

God is omnipotent and omnipresent. He is the greatest of great and the king of kings.

- c. **What is the concept of Bhagat Surdas's hymn? What was the Bhagat's domicile. What is the meaning of the caption given at the start of the *Shabad*.**

This hymn is the shortest composition recorded on Sri Guru Granth Sahib. Only one line of the *Shabad* has been chosen by Guru Arjan for inclusion in the Sri Granth Sahib, though in Bhai Banno's recension complete composition has been recorded.

The verses which follow this one line verse are composed by Guru Arjan. Readers must also note the placement of this *Shabad* in the Bhagatbani.

Bhagat Surdas hailed from Uttar Pradesh.

The concept of the hymn is as follows:

Leave the company of those who have turned away their face from God

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Saarang *Mehla 5, shabad no 74, page 1218*

Raga no. 26

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahaao verse</i>	O my God, when I submit myself to you.....and you manifest yourself in my vision .  ਠਾਕੁਰ ਤੁਮ੍ ਸਰਣਾਈ ਆਇਆ..... ..... ਜਬ ਤੇ ਦਰਸਨੁ ਪਾਇਆ	My, all anxieties fade away...Pause.  ਉਤਰਿ ਗਇਓ ਮੇਰੇ ਮਨ ਕਾ ਸੰਸਾ ਜਬ ਤੇ ਦਰਸਨੁ ਪਾਇਆ

Raga Saarang *Mehla 4, Shabad 1, page 1198*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	The meeting with the saintly and true Guru (is very important)  ਸਤਿਗੁਰੁ ਸੰਤੁ ਮਿਲੈ	The peace and tranquility is found and sinful residues and painful mistakes are totally erased and taken away.  ਸਾਂਤਿ ਪਾਈਐ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਸਭਿ ਦੂਰਿ

### Section III – History

**5. List important Sikh women of Guru period and give one line description of all of them.**

- d. Mata Tripta – Mother of Guru Nanak
- e. Mata Sulakhni – Wife of Guru Nanak
- f. Bebe Nanki – Sister of Guru Nanak
- g. Mata Kheevi – wife of Guru Angad
- h. Bibi Bhani – daughter of Guru Amardas
- i. Mata Ganga – wife of Guru Arjan
- j. Bibi Kaulan – An ardent devotee of Guru Hargobind
- k. Mata Nanaki- Mother of Guru Tegh Bahadur
- l. Mata Gujri – Mother of Guru Gobind Singh
- m. Mata Jito – Wife of Guru Gobind Singh
- n. Mata Sundri –Wife of Guru Gobind Singh
- o. Mata Sahib Kaur – The mother of the Khalsa
- p. Mai Bhago – The commander of a section of Sikh soldiers (Muktas) who laid on their lives in the battle of Mukatsar.

**6. Make a list of important Sikh veterans of the Guru period and give a brief description of all of them.**

- q. Baba Budha - A Sandhu Jat and adviser of the Sikh affairs during the time period of Guru Nanak to Guru Hargobind. He had the honour to anoint 2<sup>nd</sup> to 6<sup>th</sup> Guru.
- r. Bhai Gurdas – A scholar and scribe of the Adi Granth. His works ‘Vaaran’ and ‘Kabbits’ are land mark in the Sikh literature. He was a maternal uncle of Guru Arjan.
- s. Bhai Mani Singh – a contemporary of Guru Gobind Singh, scribe of the Damdami Beer, a high priest of Harimandir and a Sikh martyr.



## Assignment 28 – suggested answers

*Raga 27, Raga Malaar (pages 1254-1293) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Malaar
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	<i>Guru Angad</i>
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.

- b. Name the timing and the season when the above raga is sung.**

The raga is sung in the third part of the night (12 a.m.- 3 a.m.) and the season of its recitation is rainy (varsha) – July and August.

- c. Give the theme of *Shabad* 4/1/19 of Guru Arjan**

O my mind, calling on the Guru, eternal peace is found. Following the Guru's teachings, the Almighty comes to dwell within the heart; I meditate on my Master with every breath and morsel of food. 1. Pause.

- 2. What is the concept of Guru Nanak's Vaar in this raga?**

In the whole universe, God is the only one who is immortal all others are bound to die or perish.

## Section II – Theology

- 3. Comment/explain/list the following:**

- a. Give the theme of the first *Shabad* of this raga.**

Eating, drinking, laughing and sleeping, the mortal forgets about dying. Forgetting his Master, the mortal is ruined, and his life is cursed. He cannot remain forever. 1. O mortal, meditate on one God; you shall go to your true home with honour. 1. Pause.

- b. Write the theme of the only *Chhant* of Guru Arjan in this raga.**

*Waheguru* is our 'Paramour', we must love Him and sing his glories. He is benevolent, giver, preserver and saviour.

- c. What is the concept of Bhagat Namdev's five *pada*'s hymn? What was the Bhagat's domicile.**

Namdev hailed from Maharashtra. The theme of his *Shabad* is as follows:

Serve the king, the sovereign Master of the world. He has no ancestry; He is immaculate and pure. O! Master bless me with the gift of devotion, I, your devotee, humbly beg for it. 1.

4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Malaar *Mehla 1, shabad no 1, page 1254*

Raga no. 27

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Those who forget the great Master  ਖਸਮੁ ਵਿਸਾਰਿ.....	They are ruined, and their life is cursed.1.  ਖੁਆਰੀ ਕੀਨੀ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਨਹੀ ਰਹਣਾ ॥ ੧ ॥

Raga Malaar *Mehla 5, shabad 113, page 1226*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	.....If God is in your support .....  ਜਿਹ ਗੋਪਾਲ ਸਹਾਏ ॥ ੧ ॥	...then shed your worries, stop thinking adverse results and cancel your own fruitless efforts....let God now play His part... ਕਿਆ ਤੂ ਸੋਚਹਿ ਕਿਆ ਤੂ ਚਿਤਵਹਿ ਕਿਆ ਤੂੰ ਕਰਹਿ ਉਪਾਏ ॥ ਤਾ ਕਉ ਕਹਹੁ ਪਰਵਾਹ ਕਾਹੂ ਕੀ

### Section III – History

5. List two important Sikh Generals of Maharaja Ranjit's Singh's army and give a short description of both of them.

**Sardar Hari Singh Nalwa (1791 – 1837)**– belonged to an Uppal family of Gujranwala. He was a fearless General of Maharaja Ranjit Singh's army. He died fighting heroically in the battle of Jamrud in 1837 at the age of 46.

**Akali Phula Singh (1761 – 1822)**– He was a brave general in Maharaja Ranjit Singh's army. He also acted as the High Priest of Akal Takhat and summoned



and reprimanded the Maharaja for his religious wrongs.

**6. Make a short comment on the Council of Ministers of Maharaja Ranjit Singh's reign.**

It is an unfortunate fact of the Sikh history that only one minister of Maharaja's cabinet was a Sikh. The brave and intelligent Sikhs were given military posts and were posted on the borders. The official language of the regime was Persian. No formal Sikh history was written during this regime.

Maharaja's council of ministers included the following:

Chief Minister –	Raja Dhian Singh (Dogra Hindu)
Foreign Minister –	Faqir Aziz-ud-din (Muslim)
Finance Ministers –	Dewan Bhawani Dass, Raja Dina Nath (Hindu)
War Ministers –	Chief of Army Staff : Hari Singh Nalwa Artillery Chiefs: General Illahi Bakhsh (Muslim), General Dewan Mohkam Chand (Hindu)
Other Cabinet Ministers - (Advisory body) –	Ventura (Christian, French) Allard (Christian, French) Court (Christian, French) Avitabile (Christian, Italian)

## Assignment 29 suggested answers

*Raga 28, Raga Kaanrha (pages 1294-1318) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Kaanrha
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.

**b. Name the timing and the season when the above raga is sung.**

The season is summer (griekham) i.e., May – June; the timing is first part of night 6 p.m.- 9 p.m.

**c. Give the theme of *Shabad 4/3* of Guru Arjan**

Sing praises of God, O my tongue! Humbly bow to saints, over and over again; through them, the Feet of the Master of the universe shall come to abide within you.1.Pause.

**2. What is the concept of Guru Ramdas's Vaar in this raga ?**

Teacher-Guru shows the way to realise God. God is omnipresent, omniscient and omnipotent.

## **Section II – Theology**

**3. Comment/explain/list the following:**

**a. Select *Shabad* of Guru Arjan wherein the subject matter is, “No one is my enemy, no one is stranger to me.” Give the literal meaning of the *Shabad*.**

*Kaanrha Mehla 5*: I have totally forgotten my jealousy of others, since I found the company of the holy.1.Pause. No one is my enemy, and no one is a stranger. I get along with everyone.1. Whatever God does, I accept that as good. This is the sublime wisdom I have obtained from the holy. 2. The One God is pervading in all. Gazing upon Him, beholding Him, I blossom forth in happiness.3.8.

**b. Write the theme of the first *Ashtpadi* of Guru Ramdas in this raga.**

O my mind! Recite the Name of the Waheguru and find peace. The more you chant and meditate, the more you will be at peace; serve the true Guru, and merge in *Waheguru*.1.Rahaao.

**4. What is the concept of Bhagat Namdev's hymn in this raga?**

Such is the sovereign Master, the inner-knower, the searcher of hearts; He sees everything as clearly as one's face reflected in a mirror.1.Rahaao.



5. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Kaanrha *Mehla 5, shabad no 1, page 1298*

Raga no. 28

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2-3</i>	1. Whoever remembers <i>Waheguru,</i> 2. Whoever keeps <i>Waheguru's</i> name enshrined within his/her heart ੧. ਜਾ ਕਉ ਚੀਤਿ ਆਵੈ ਗੁਰੁ ਅਪਨਾ ੨. ਜਾ ਕਉ ਸਤਿਗੁਰੁ ਅਪਨਾ ਰਾਖੈ ॥	They shall not suffer sorrow, even in dreams.2. that humble being tastes the sublime essence of <i>Waheguru</i> with his tongue.3. ਤਾ ਕਉ ਦੁਖੁ ਨਹੀ ਤਿਲੁ ਸੁਪਨਾ ॥੨॥ ਸੋ ਜਨੁ ਹਰਿ ਰਸੁ ਰਸਨਾ ਚਾਖੈ ॥੩॥

Raga Kaanrha *Mehla 5, shabad 3 & 4, page 1298*

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2-3</i>	.....The mind is awakened and enlightened only in the <i>Saadh Sangat,</i> the Company of the Holy.2. .....reciting the <i>Naam,</i> the Name of <i>Waheguru,</i> total peace is found.3.4.3.	The body is not purified by millions of rituals. Thirst and desire are not quenched by enjoying the many pleasures of <i>Maya</i>
<i>Pada 1 of shabad 4</i>	Beg for such blessings from the Master of the Universe: to work for the Saints, and the <i>Saadh Sangat,</i> the Com- pany of the Holy. Reciting the Name of the <i>Waheguru,</i>	the supreme status is obtained.1.

	<p>... ਸਾਧਸੰਗਤਿ ਮਹਿ ਮਨੁ ਪਰਬੋਧਾ ॥੨॥  ਨਾਮੁ ਲੈਤ ਸਰਬ ਸੁਖ ਪਾਇਆ ॥੩॥  ੪ ॥੩॥  ਐਸੀ ਮਾਂਗੁ ਗੋਬਿਦ ਤੇ ॥ ਟਹਲ ਸੰਤਨ  ਕੀ ਸੰਗੁ ਸਾਧੂ ਕਾ ਹਰਿ ਨਾਮਾਂ ਜਪਿ</p>	<p>ਕੋਟਿ ਕਰਮ ਕਰਿ ਦੇਹ ਨ ਸੋਧਾ ॥  ਤਿਸਨ ਨ ਬੁਝੀ ਬਹੁ ਰੰਗ ਮਾਇਆ</p>
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### Section III – History

6. Briefly explain the life of important Sikh women of the Guru period.

#### Guru Daughters:

##### GURU NANAK DEV:

No daughter.

##### GURU ANGAD DEV:

According to Mahan Kosh the Guru had only one daughter Bibi Amro, but Kesar Sing Chibber author of Bansaavli Nama and Giani Gian Singh author of Twaarikh Guru Khalsa mention two daughters Bibi Amro and Bibi Anokhi.

#### **Bibi Amro:**

Date of birth -

- According to Mahankosh she was born in 1534
- According to the Twaarikh Guru Khalsa - she was born on 29th Jeth 1532

Details:

Bibi Amro was married to Guru Amardas's nephew Jassu (son of Guru Amardas's younger brother Bhai Manak Chand) of Basarke.

Death - She died at Basarke, date not known.

She was a very pious lady. She brought (Guru) Amardas to Guru Angad Dev when he (Baba Amardas) was in search of a true Guru-teacher.

#### **Bibi Anokhi:**

Date of birth-

According to Sikh historians she was born in 1535, a year after the birth of Bibi Amro.

Details:

She was the younger of the two sisters and third child in the family. She got married in a Suri family in 1543, at the young age of 8.

She was also a very pious lady. Nothing much is available in the Sikh history about her life history and about her death.

### GURU AMARDAS:

#### **Bibi Daani:**

Date of birth- According to Sikh chronicles she was born in Basarke. Her date of birth is not known.

Details:

Daani was married to Bhai Rama and they both stayed with Guru Amardas and served in the Guru's household. Nothing more is known about her living and death.

#### **Bibi Bhaani:**

Date of birth - According to Sikh history books Bibi Bhaani was born on 19th January 1535 at Basarke.

Details:

Bhaani was married to Bhai Jetha on 18th February 1554 at the young age of 19. After marriage both remained at Goindval to serve the Guru. Emperor Akbar donated an estate to Bhaani when he visited the Guru at Goindval. This estate was later developed by Guru Ramdas and was first called Ramdas Chak and later Amritsar.

Bibi Bhaani had three sons: Prithi Chand, Mahadev and Arjan Dev. She died at Goindval on 9th April 1598 at the age of 44.

### GURU RAMDAS:

No daughter.

### GURU ARIAN DEV

No daughter.

### GURU HARGOBIND

#### **Bibi Viro**

Date of birth- According to Sikh history books Viro was born in 1615 in



Amritsar.

Details:

Viro was the sister of five brothers and was very much loved by her grandmother Mata Ganga. She got her religious education from her mother Damodri and grand mother Mata Ganga. She also learnt a lot from Bhai Gurdas and Baba Buddha who frequently visited Guru Hargobind at Amritsar. She was married to Bhai Sadhu, a son of Bhai Dharma, in 1628 at village Jhabal. The venue was changed from Amritsar to Jhabal at the eleventh hour as the Military commander of Lahore had attacked Amritsar to wage a war on Guru Hargobind. This battle was fought where now stands the building of Khalsa College Amritsar.

Viro lived with her husband and in-laws in their village Mala. Bhai Sadhu was a scholar of Sanskrit and Punjabi and had translated "Mahabharat" in Punjabi. Viro gave birth to five sons. Guru Gobind Singh has praised them all, for their valour, in his autobiography "Bachitar Natak". They all joined Guru Gobind Singh's forces and fought against the injustice of Mughals.

No date of her death is recorded in the history books. The guess is that she must have died at an advanced age, as she lived during the periods of the Guruship of Gurus: Har Rai, Harkrishen, Tegh Bahadur and Gobind Singh Ji.

### **Mata Kaulan**

**(not a daughter of the Guru but was raised under his protection)**

Kaulan was a Hindu girl and was purchased as a slave by Qazi Rustam Khan of Lahore (some historians call her a concubine of the Qazi, where others call her as his daughter). She saw Guru Hargobind at the *khangah* of Saint Mian Mir and became Guru's ardent devotee. Abdul Yar Khan, a disciple of Mian Mir, escorted Kaulan to Amritsar in 1620 and left her in the protection of the Guru. She became a very devoted follower of the Guru and took active part in the Guru's discourses. Once she expressed her desire to be remembered, in history, as a household member of the Guru. Guru Hargobind promised her that her wish would be fulfilled. Guru then ordered architects to dig a vast pool near her residential quarters and named it Kaulsar. The digging was started in 1624 and

finished in 1627. The construction was supervised by Baba Buddha. Many Sikhs visit and have a dip in Kaulsar before taking a dip at the Harimandir.

Mata Kaulan died at Kartarpur on 4<sup>th</sup> July 1629.

## GURU HAR RAI

### **Roop Kaur**

Date of birth - According to various Sikh sources Roop Kaur was born on 8th April 1649 at Kiratpur. She was younger to Ram Rai and older to Guru Harkrishen.

Many historians believe that Roop Kaur was an adopted daughter of Guru Harrai and was not born to Mata Kishen Kaur.

Details:

She was married to Bhai Khem Karan, a son of Paramal Khatri, on 3rd December- 1662. At the time of the departure of her doli, her grandmother Mata Basi gave her following invaluable gifts:

- i. A Selee-cap of Guru Nanak Dev
- ii. Guru Hargobind's small sword (katar) .
- iii. A book of religious stories as narrated by her father Guru.
- iv. A stand to place and read religious books.

The date of her death is not known, but it is believed that she lived a long life and had the good fortune to meet and live with Guru Gobind Singh and his family.

**Guru Harkrishen, Guru Tegh Bahadur and Guru Gobind Singh had no daughters.**

### **Guru Wives:**

<i>The Guru</i>	<i>Wife/wives</i>	<i>Important contribution</i>
Guru Nanak	Mata Sulakhni	
Guru Angad	Mata Khivi	Langar
Guru Amardas	Mata Mansa Devi	
Guru Ramdas	Bibi Bhaani (mother of Guru Arjan)	



Guru Arjan	Mata Ganga (mother of Guru Hargobind)	
Guru Hargobind	Mata Damodri Mata Nanki (mother of Guru Tegh Bahadur)	
	Mata Mahadevi	
Guru Har Rai	Mata Krishan Kaur	
Guru Harkishen	xxxxxxxxxxxxxxx	
Guru Tegh Bahadur	Mata Gujri (mother of Guru Gobind Singh)	Martyrdom
Guru Gobind Singh	Mata Jito (mother of Baba Jujhar Singh, Baba Zorawar Singh and Baba Fateh Singh)	
	Mata Sundri (mother of Baba Ajit Singh)	Administration of religious affairs after Guru Gobind's death
	Mata Sahib Deva	Mother of the Khalsa

**7. Briefly explain life of important Sikhs of Guru Hargobind's period.**

**Bidi Chand** – a robber later turned a true devotee of the Guru. He recovered from the Lahore fort two horses brought for the Guru by two Afghan traders but illegally retained by the Mughal officers of Lahore.



## Assignment 30 - suggested answers

*Raga 29, Raga Kalyaan (pages 1319 -1326) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Kalyaan
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

- a. Fill in the last column.

**b. Name the timing and the season when the above raga is sung.**

Fourth part of the day, season: rainy season (varsha) July August

**c. Give the theme of *Shabad 2/6/9* of Guru Arjan**

My God is the inner-knower, the searcher of hearts. Take pity on me, O! Perfect Transcendent Master! Bless me with the true eternal insignia of the *Shabad*, the Word of God.1.Pause.

**2. What is the concept of Guru Ramdas's first *Ashtpadi* in this raga ?**

Hearing the name of *Waheguru*, the all-pervading Master, my mind is drenched with joy. The Name of Waheguru is ambrosial Nectar, the most sweet and sublime essence; through the Guru's teachings, drink it in with intuitive ease.1.Pause.

## Section II – Theology

**Comment/explain/list the following:**

**3. Select first *Shabad* of Guru Ramdas and give its structure and the literal meaning.**

Page 1319, it is four *pada Shabad*

**4. Write the theme of the last *Shabad* of Guru Ramdas.**

*Waheguru*, the beauteous *Waheguru* — no one has found His limits. I am a child — You cherish and sustain me. You are the great primal Being, my Mother and Father.1.Pause. The names of the *Waheguru* are countless and unfathomable. My Sovereign *Waheguru* is incomprehensible. The virtuous and the spiritual teachers have given it great thought, but they have not found even an iota of His values.1. They sing the glorious praises of *Waheguru*, the Master of the universe forever, but they do not find His limits. You are immeasurable, unweighable, and infinite, O *Waheguru* and Master! No matter how much one may meditate on You, Your depth cannot be fathomed.2. *Waheguru*, your humble servants praise You, singing your glorious praises, O sovereign *Waheguru*. You are the ocean of water, and I am your fish. No one has ever found your limits. Please be kind to Your



humble servant, *Waheguru*; please bless me with the meditation of Your Name. O Nanak! I am a blind fool; your Name is my only support.4.1.

**5. What is the concept of Guru Arjan's only *Shabad* in Chaupadas?**

Page 1322, *Shabad* no. 7

Waheguru of the breath of life, the merciful primal God, is my friend. He saves us from the womb of reincarnation and the noose of death in this dark age of Kalyuga; He takes away our pain.1.Pause. I enshrine the Naam, the Name of the Waheguru, within; I seek His Sanctuary,. O merciful Waheguru! You are my only support.1. You are the only hope of the helpless, the meek and the poor. Your Name, O my Waheguru and Master, is the mantra of the mind.2. I know of nothing except You, God. Throughout all ages, I realize You.3. O Waheguru, You dwell in my mind night and day. Waheguru of the Universe is our only Support.4.4.7.

**6. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Raga Kalyaan *Mehla* 4, *shabad* no 7, page 1321

Raga no. 29

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada</i> 2	Those who come to sanctuary of the Master of the Universe.. ਜਗਦੀਸੁਰ ਚਰਨ ਸਰਨ ਜੋ ਆਏ	those humble beings cross over the terrifying world-ocean. ਤੇ ਜਨ ਭਵ ਨਿਧਿ ਪਾਰਿ ਪਰੇ



<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2</i>	by reciting Waheguru's Name.2.6.9.  ...ਜਪਿ ਰਾਮ ਨਾਮੁ ਕਲਿਆਣੁ ॥ ੨ ॥ ੬ ॥ ੯ ॥	... Intuitive understanding, wisdom and cleverness, glory and beauty, pleasure, wealth and honor, all comforts, bliss, happiness and salvation come... .....ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਸੋਭਾ ਰੂਪੁ ਰੰਗੁ ਧਨੁ ਮਾਣੁ ॥ ਸਰਬ ਸੁਖ ਆਨੰਦ ਨਾਨਕ.....

### Section III – History

7. Briefly explain life of all Gurus sons except those who were anointed as Gurus.

#### GURU NANAK'S SONS:

##### **Sri Chand (1494 – 1629) 135 years**

Born Sultanpur Lodhi, died Kiratpur; Studied Sanskrit in Kashmir from Pt. Purshottam Kaul, also studied Yoga. Lived most of times at his maternal grand-parents village 'Pakkhoke Randhave' on the left bank of river Ravi.

He founded the sect of Udasis with head quarters at village Baath in Pathankot district. When floods hit the place, in Kartarpur, where Guru Nanak urn of ashes was buried, Sri Chand took it away and reburied it at a place which is now called Dera Baba Nanak. He died at the ripe age of 135.

##### **Lakhmi Chand (1497 – 1555) 58 years**

Born Sultanpur Lodhi, died Kartarpur. He lead a family life. The Bedi families of Punjab claim their descent from him.

#### **GURU ANGAD'S SONS**

##### **Dassu (b. 1524)**

Born at Khadur Sahib; declared himself Guru after Guru Angad's departure from this world, but later apologised from Guru Amardas. Date of his death is not known.

### **Dattu (1537 -1628)**

Born at Khadur Sahib, took to yogic practices to attain supernatural powers. According to Bhai Santokh Singh, Gur Pratap Suraj Granth, one day, he went to Goindval and kicked Guru Amardas as he sat amid devotees after the evening service. The devotees were all stunned but Guru Amardas turned around, grasped Dattu's foot and caressing it said, "O! my Master's son! Pardon me, if your tender foot is hurt by my old bones." After this Guru Amardas left for Basarke and shut himself in a mud house with a notice on the door saying, "Do not open." Later Baba Buddha found him with the help of his (Guru Amardas's mare), and instead of entering in the hut through the door, thus disobeying the Guru, made a hole in the wall and discovered the Guru and requested him to come back to Goindval and resume duties of the Guru.

Dattu's enmity did not subside until the times of Guru Arjan. After hitting Guru Amardas, he gathered all expensive articles he could put his hands on, took Guru Amardas's mare and left for Khadur. The mare ran away to Guru Amardas and the goods were looted by robbers making Dattu badly injured. He died at Khadur at the age of 91.

### **GURU AMARDAS'S SONS**

#### **Mohan (b. 1536)**

Baba Mohan was born at Basarke. All his life he remained absorbed in study and contemplation. He was in possession of two Pothis, called Mohan Pothis, compiled by Guru Amardas containing the baani of Guru Nanak, Guru Angad and Guru Amardas. He refused to part with them, when Guru Arjan wanted them for the compilation of Granth Sahib. After a lot of persuasion he gave these to Guru Arjan Dev.

At the residence of Baba Mohan, now called Chaubara Sahib, is kept the relic of that palanquin in which pothis were carried to Amritsar and brought back, by Guru Arjan himself.

#### **Mohri (b. 1539)**

Mohri served Guru's household all his life and accepted Guru Ramdas as the fourth Guru of Sikhs. He was married and had children. Sahansar Ram, one of his sons, was the scribe of Mohan Pothis. Baba Sundar, whose one composition



is recorded in Sri Guru Granth Sahib under the title 'Sadh' (page 923), was the grandson of Baba Mohri and son of Baba Anand. Guru Amardas named his grandson Anand after the name of his composition 'Anand Sahib'.

### **GURU RAMDAS'S SONS**

#### **Prithi Chand ( 1558 – 1618)**

Born in Goindval, the eldest son of Guru Ramdas. He became jealous when Guru Ramdas conferred Guruship on Arjan Dev, his youngest son. Prithi Chand tried every means to harm Guru Arjan. His attitude became more hostile when (Guru) Hargobind was born in 1595. He tried to kill the young Hargobind as well.

Prithi Chand declared himself as the fifth Guru and composed hymns inserting the name of Guru Nanak in them. He was one of the main parties who had conspired against Guru Arjan and joining hands with Chandu and others had got Guru Arjan arrested and later tortured to death in 1606. He died in 1618 at the age of 60.

His son Mehrban (1581 -1640) succeeded his father as the sixth Guru, much against his own wishes, in parallel Guruship-line started by his father. He also composed many hymns inserting the name of Guru Nanak in them. He also wrote one Janam Saakhi of Guru Nanak Dev, called Mehrban Janam Saakhi. He had three sons and was succeeded by his youngest son Harji as the seventh Guru of Sikhs.

#### **Mahadev (1560 – 1605)**

Born in Goindval, the second son of Guru Ramdas. All his life he remained aloof and occupied in meditation. At the instigation of Prithi Chand he too turned hostile to Guru Arjan. He died on 3<sup>rd</sup> August 1605 at the age of 45.

### **GURU HARGOBIND'S SONS:**

#### **Gurditta (1613 – 1638)**

Born in 1613 at Darauli Bhai, district Faridkot. He was the eldest son of Guru Hargobind and father of Guru Har Rai. Gurditta founded habitation at Kiratpur under the instructions of Guru Hargobind. He took part in battles of his father which he fought against Mughals. Baba Sri Chand appointed him as



his successor in his Udasi sect.

The story of his death is very extraordinary like Baba Atal's story.. One day he killed a cow in his hunting expedition and later resurrected her. Guru Hargobind did not approve of this miracle and Baba Gurditta had to give his own life as a compensation of life given to another specie, in this a cow. He died at Kiratpur at the age of 25.

He had two sons Dhirmal and Har Rai. (Guru) Har Rai succeeded his grandfather as the seventh Guru of Sikhs. Out of jealousy Dhirmal became an enemy of the Guru household. He stole the original copy of Granth Sahib from his Grandfather's house at Kiratpur and took it away to Kartarpur, Jalandur. He also tried to shoot at (Guru) Tegh Bahadur, at Bakala, when he was declared the ninth Guru of Sikhs.

#### **Suraj Mal (1617 – 1645)**

Born on 9<sup>th</sup> June 1617 at Amritsar. His mother was Maha Devi Marvaahi. He was married and had a son named Dip Chand. Dip Chand had two sons, who were later baptised and called Gulab Singh and Shyam Singh. Sodhis of Anandpur are descendents of Shyam Singh. He died in 1645 at the age of 28.

#### **Ani Rai (b, 1618)**

Born in 1618 on 14<sup>th</sup> November 1618 at Amritsar. His mother was Mata Nanki. He lived the life of a recluse and died at Kiratpur.

#### **Atal (1619 – 1628)**

Born on 23<sup>rd</sup> August 1619 at Amritsar. His mother was Mata Maha Devi. He died at the young age of 9. The story surrounding his death, as narrated in Gurbilas Chevi Patshai, is most extraordinary. One of his playmates who had died a night before came back to life when he insisted him to get up and do his turn in a game of hide and seek. This miracle though performed most innocently was not approved by Guru Hargobind and Atal had to give his life to compensate the life given to his friend. A nine storey Gurdwara called Baba Atal stands in the complex of Golden Temple in his memory.

## **GURU HAR RAI'S SONS**

### **Ram Rai (1646 – 1687)**

Born at Kiratpur on 11<sup>th</sup> March 1646. On a complaint made to Aurangzeb against Guru Har Rai for giving refuge to Prince Dara Shikou when he revolted against Aurangzeb; and a complaint against Granth Sahib for containing some derogatory remarks against Quran, the Guru was summoned to Delhi to plead his case. Guru sent his elder son Ram Rai to defend and argue against both complaints.

In the court of Aurangzeb, Ram Rai performed many miracles to impress the courtiers and the Emperor. Later he changed one hymn of Guru Nanak to please the Emperor. The hymn which read 'Miti Musalman di' was changed to 'Miti Baeiman di'. These acts of Ram Rai, on whom Guru Har Rai had great faith and expectation, broke the Guru's heart and soon afterwards, he (the Guru) left for the heavenly abode. Before his death, the Guru disowned Ram Rai for his sacrilege and asked him not to come back.

On an appeal to Aurangzeb against the decision of the Guru, Ram Rai was allotted lands in Dehra Dun and a jagir (privy purse) by the Mughal court. Ram Rai preached the gospel of Guru Nanak, but Sikhs shunned him and his followers. Ram Rai met Guru Gobind Singh during the later's stay at Paonta in a boat in river Yamuna.

Ram Rai died an unnatural death, when his followers (Masands) cremated him while he was still in his smadh (meditation). On a complaint to Guru Gobind Singh, by his wife Punjab Kaur, Guru Gobind Singh gave very harsh punishment to the wrongdoers. Ram Rai died on 4<sup>th</sup> September 1687 at the age of 41.

## **GURU GOBIND SINGH'S SONS:**

### **Ajit Singh (1687 – 1705)**

Born at Paonta on 26<sup>th</sup> January 1687. His mother was Mata Sundri. He was baptised by Guru Gobind Singh and fought many battles along with his father. At the age of 12 he punished Ranghars of Nooh. In 1700 he fought the battle of Nirmoh; in 1701 he punished Gujjars and then Pathans. He died in the battle



of Chamkaur on 7<sup>th</sup> December 1705 at the age of 18.

**Jujhar Singh (1691 – 1705)**

Born at Anandpur on 14<sup>th</sup> March 1691. His mother was Mata Jito. He too died in the battle of Chamkaur on 7<sup>th</sup> December 1705 at the age of 14.

**Zorawar Singh (1696 – 1705)**

Born at Anandpur in 1696. His mother was Mata Jito. He was buried alive on 12<sup>th</sup> December 1705 at Sirhind at the age of 9.

**Fateh Singh (1699 – 1705)**

Born at Anandpur on 25<sup>th</sup> February 1699. His mother was Mata Jito. He was buried alive on 12<sup>th</sup> December 1705 at Sirhind at the age of 5.

- 8. Make a list of Guru relations who are remembered in Sikh history for their important contributions.**

*The most important name is of Bebe Nanki, sister of Guru Nanak.*

Nanki was five years older to Guru Nanak and was the first convert to Sikhism. She also presented the Guru with his first Rabab which Bhai Mardana played at the musical tunes made by Guru Nanak. She was married to Jaipal Uppal, an employee of the Governor of Sultanpur Lodhi. It was at his recommendation that Guru Nanak got a job in the warehouse of the Governor.



## Assignment 31 - suggested answers

*Raga 30, Raga Parbhaati (pages 1327 -1351) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Parbhaati
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	<i>Guru Amardas</i>
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	<i>Guru Ramdas</i>
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	
Kabir	xxxx	Kabir	Kabir	<i>Kabir</i>
Trilochan	xxx	Namdev	Namdev	<i>Namdev</i>
Beni	xxxx			<i>Beni</i>
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

a. Fill in the last column.

b. Name the timing and the season when the above raga is sung.

First part of the day; season is spring (Basant) Feb-March

c. Give the theme of *Shabad 4/4* of Guru Arjan

I am only a child; I seek the sanctuary of God the merciful. Erasing my demerits and faults, God has made me His Own. My Guru, the Lord of the World, protects me.1.Pause.

2. Write the location of *shabads* composed in additional raga which is mixed with raga *Parbhaati*, also name the raga.

Raga mixed with raga *Parbhaati* is raga *Vibash*. The *shabads* composed in this raga are located as follows:

No.	Composer	Location/ page	Structure
1	Mehla 1	1327, Shabad no. 1	4 pada shabad
2.	Mehla 3	1332, Shabad no 1	4 pada shabad
3	Mehla 4	1335 shabad no. 1	4 pada shabad
4.	Mehla 4	1337 shabad 2/1/7	2 pada shabad
5.	Mehla 5	1337 shabad 1	4 pada shabad
6.	Mehla 5	1341 shabad 4/1/13	4 pada shabad
7.	Mehla 5	1341 shabad 2/1/14	2 pada shabad
8.	Mehla 1	1342Ashtpadi no. 1	8 pada Ashtpadi
9.	Mehla 3	1346 Ashtpadi no. 1	11 padas Ashtpadi
10.	Mehla 5	1347 Ashtpadi no. 1	8 pada Ahtpadi
11.	Bhagat Kabir	1349 Shabad no. 1	4 pada shabad

## Section II – Theology

Comment/explain/list the following compositions of this raga:

3. Select seven *Shabads* of Guru Ramdas and compare them, in their structure, with the same number of *shabads* of Guru Amardas.

Guru Ramdas = six *shabads* 4 *padas*, and one *Shabad* 2 *padas*.

Guru Amardas = six *shabads* 4 *padas* and one *Shabad* 5 *padas*.

4. What is the concept of only one six *pada Shabad* in this raga? Give the name of its composer and also state its location.

The six *padas Shabad* is composed by Bhagat Kabir, it is located on page 1349.

O Allah, O Ram, I live by your Name. Please show mercy to me, O Master.  
1.Pause.

5. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.

Raga Parbhaati *Mehla 5, shabad* no 4, page 1338

Raga no. 30

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 2</i>	The Master of the World became merciful. With each and very breath, I worship and adore God..... ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ ॥ ਸਾਸਿ ਸਾਸਿ ਪਾਰਬ੍ਰਹਮੁ ਅਰਾਧੀ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਈ ॥ ੨ ॥	.....and my sicknesses and sins were erased in an instant,  ..... ਤਾਪ ਪਾਪ ਬਿਨਸੇ ਖਿਨ ਭੀਤਰਿ

Raga Parbhaati *Mehla 5, shabad* 3, page 1338

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Those who meditate on <i>Waheguru's</i> name twenty-four hours a day ਗੁਨ ਗਾਵਤ ਮਨਿ ਹੋਇ ਅਨੰਦ ॥ ਆਠ ਪਹਰ ਸਿਮਰਉ ਭਗਵੰਤ ॥	.....the residues of sin go away  ..... ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਲਮਲ ਜਾਹਿ

### Section III – History

6. Briefly explain the life history of Baba Deep Singh Shaheed.



Baba Deep Singh was born in 1682 in village Pahuvind, 40 km southwest of Amritsar. He was with Guru Gobind Singh at Damdama Sahib, but when Guru Gobind Singh left for Nanded, he stayed back to look after the missionary work. He joined Banda Bahadur to fight against Mughals but left him 1714 when the controversy of Tat and Bandai Khalsa arose.

He prepared four handwritten copies of the Damdami Beer in 1726.

He fought many battles with Mughals and their local allies to rescue innocent people. In 1732 he went to rescue Ala Singh when he was besieged in Barnal by the Faujdar of Jalandar. In 1733 he joined Nawab Kapur Singh to strengthen Dal Khalsaa. In 1748, when the misls were formed he became the head of Shahidi Misl.

In 1756-57 Ahmed Shah Abdali invaded India for the fourth time and annexed Punjab to the Afghan Domain. He appointed his son Taimoor as the viceroy of Lahore and Jahan Khan as his deputy. In 1757, when Jahan Khan desecrated the Harimandir, Deep Singh rose against him. Fierced battle took place near Taran Taran and again at Ramsar. Deep Singh was severely wounded at his neck, which he held with his hand and reached the precincts of Harimandir. He fell in the parikarma of the shrine on 11<sup>th</sup> November 1757 and succumbed to his injuries. He was able to reoccupy the holy precincts and give a crushing defeat to the Mughals.

**7. Name any two other Sikh martyrs/soldiers of the same period.**

Bhai Mani Singh, Bhari Taru Singh, Bhai Sukha Singh and Bhai Mehtab Singh etc.

## Assignment 32 – suggested answers

*Raga 31, Raga Jaijaiwanti (pages 1352 -1353) of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Raga Aasa	Raga Jaijaiwanti
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	
Guru Angad	Guru Angad		Guru Angad	
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	
xxxx	xxxx	Guru Tegh Bahadur	Guru Tegh Bahadur	<i>Guru Tegh Bahadur</i>
Kabir	xxxx	Kabir	Kabir	
Trilochan	xxx	Namdev	Namdev	
Beni	xxxx			
Ravidas	xxxx	Ravidas	Ravidas	
			Dhanna	
			Farid	

Required:

a. Fill in the last column.

**b. Name the timing and the season when the above raga is sung.**

First part of night; the season is summer (grikham) May - June

**c. Give the theme of the first Shabad of this raga**

Meditate in remembrance on the Master — meditate on Him; this alone shall be of use to you. Abandon your association with Maya (the sum total of vices), and take shelter in the sanctuary of God. Remember that pleasures of the world are false; this whole show is just an illusion.  
1.Pause.

## **Section II – Theology**

**Comment/explain/list the following compositions of this raga:**

**2. Select all remaining *shabads* and give their themes.**

There are in total four *shabads* in this raga, all of Guru Tegh Bahadur.

The theme of the other three shabads is as follows:

### ***Shabad no. 2***

Meditate on God — recite His *shabads*; your life is slipping away. Why am I telling you this again and again? You fool — why don't you understand? Your body is like a hail-stone; it melts away in no time at all.1.Pause.

### ***Shabad no. 3***

O mortal, what will your condition be? In this world, you have not listened to God's Name. You are totally engrossed in corruption and sin; you have not turned your mind away from them at all.1.Pause.

### ***Shabad no. 4***

Slipping away — your life is uselessly slipping away. Night and day, you listen to Puranas, but you do not understand them, you ignorant fool!

Death has arrived; now where will you run? .1.Pause.



**3. How many total hymns of Guru Tegh Bahadur are there in Sri Guru Granth Sahib?**

Total compositions are 115, of which 57 are *sloaks*. The remaining compositions are *shabads* of 2 *padas*. The Guru has composed no *Ashtpadi*, or *Chhant*, or specialist baani or Vaar.

**4. There are a number of compositions in Sri Guru Granth Sahib, which educate readers to perform a required act and its subsequent result/s. Quote lines from any two compositions, from the present raga, which highlight an action and its result/s.**

Raga Jaijaiwanti *Mehla 9, shabad no 1, page 1352*

Raga no. 31

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Meditate in remembrance on the name of Waheguru... ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ .....	this alone shall be of use to you. ..... ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ

**Section III – History**

**5. Briefly explain reasons of Guru Tegh Bahadur’s martyrdom.**

The main reason was the challenge which the Guru had thrown at the Emperor Aurangzeb, that if he (the Emperor) could convert the Guru to Islam then the entire Hindu community would follow the suit.

When the Emperor failed to scare or bribe the Guru and could not convert him, he ordered his execution.

**6. Briefly explain reasons of Guru Arjan’s martyrdom.**

From the Sikh point of view the main reasons were as follows:

1. Increasing conversion of Muslims to Sikhism.
2. The conspiracy of Prithi Chand (Guru’s elder brother), Chandu Shah (the Revenue Minister), Sulahi Khan (A Mughal army officer) and the Muslim clergy against the rising popularity of the Guru and their personal rivalry with the Guru.

(please refer to question no. page)

## Assignment 33 – suggested answers

*Saihaskriti Sloaks of Guru Nanak and Guru Arjan (pages 1354 -1364)  
of Sri Guru Granth Sahib*

### Section I – Gurbaani

1. For the first four ragas: Sriraga, raga Maajh, raga Gaurhi and raga Aasa, the details of composers have been given below:

Sriraga	Raga Maajh	Raga Gaurhi	Sloak Sahaskriti	Sloaks, Gatha, Phunhe and Chaubole	Longest Sloak composer and Locaton
Guru Nanak	Guru Nanak	Guru Nanak	<i>Guru Nanak</i>		
Guru Angad	Guru Angad				
Guru Amardas	Guru Amardas	Guru Amardas			
Guru Ramdas	Guru Ramdas	Guru Ramdas			
Guru Arjan	Guru Arjan	Guru Arjan	<i>Guru Arjan</i>	<i>Guru Arjan</i>	<i>Raga Malhaar Vaar Mehla 1, Guru Nanak, pages 1289-1290</i>
xxxx	xxxx	Guru Tegh Bahadur			
Kabir	xxxx	Kabir			
Trilochan	xxx	Namdev			
Beni	xxxx				
Ravidas	xxxx	Ravidas			

Required:

- a. **Fill in the last column.**
- b. **Give the theme of the Sahaskriti sloaks of Guru Nanak**

God is one and the sure way of realisation is His meditation, noble *karmas* (no karam kands) and intense relationship with the Almighty.

- c. **Give the theme of the Sahaskriti sloaks of Guru Arjan**

- Continuous communication with God.
- The company of the holy, and
- A truthful living

## Section II – Theology

**Comment/explain/list the following compositions of this raga:**

2. **Word meaning of Gatha, Phunhe and Chaubole.**

Gatha = a fable

Phunhe = a special type of composition where a line is continuously repeated.

Chaubole = a conversation of four people

3. **Brief theme of the above compositions?**

Gatha = Truthful living, listening to kirtan, company of the holy,

Phunhe = Company of the holy, exemplary character, love for God

Chaubole = The pure worship has only one ritual and that is the true love of God.

4. **A few of the above sloaks have been repeated elsewhere in the Granth, and some sloaks have been given a different authorship. Make a table to list the above with their location.**

<i>The sloak</i>	<i>First author and location</i>	<i>Second author and location</i>
Saihaskriti sloaks: first sloak	Guru Nanak, page 1354	Guru Nanak, Aasa di vaar, page 470



Saihaskriti Sloak : second sloak	Guru Nanak, page 1354	Guru Angad, Vaar Maajh, page 148
Saihaskriti Sloak : third sloak	Guru Nanak, page 1354	Guru Angad, Aasa di vaar, page 469
Saihaskriti Sloak : fourth sloak	Guru Nanak, page 1354	Guru Angad, Aasa di vaar, page 469

## Assignment 34 suggested answers

*Sloaks of Bhagat Kabir and Sheikh Farid (pages 1364 - 1384) of  
Sri Guru Granth Sahib*

### Section I – Gurbaani

1. *Sloaks* have been composed by all Guru composers but by only two Bhagat composers and one devotee, look at the following table and then answer questions which follow:

Composers	No. of sloaks	No. of titled sloak	The title of sloaks
Guru Nanak	251		
Guru Angad	63		
Guru Amardas	344		
Guru Ramdas	121		
Guru Arjan	448	4	<i>Gatha, Phunhe Chaubole, Mundavni</i>
Guru Tegh Bahadur	57		
Kabir	243 <i>in this count 5 sloaks are of Guru Arjan, their numbers are as follows: sloak no. 209-211, 214 and 221</i>		
Farid	130 <i>in this count 9 sloaks are of</i>		

	<i>Gurus as follows sloak no.32, 113, 120 and 124 are of Guru Nanak; Sloak no.82, 83 are of Guru Arjan; Sloak no. 122 and 123 are of Guru Amardas, and Sloak no. 121 is of Guru Amardas</i>		
Mardana	<i>3 (many scholars) are of the opinion that these are Guru Nanak's sloaks)</i>		

Required:

- a. **Fill in all empty columns.**
- b. **Give the theme of the first sloak of both Bhagats**

**Kabir:**

Kabir, my rosary is my tongue, upon which God's Name is strung. From the very beginning, and throughout the ages, all the devotees abide in tranquil peace.1.

**Farid:**

The day of the bride's wedding is pre-ordained. On that day, the messenger of death, of whom she had only heard, comes and shows its face. It breaks the bones of the body and pulls the helpless soul out. That pre-ordained time of marriage cannot be avoided. Explain this to your soul. The soul is the bride, and death is the groom. He will marry her and take her away. After the body sends her away with its own hands, whose neck will it embrace? The bridge to hell is narrower than



a hair; haven't you heard of it with your ears? Farid, the call has come; be careful now — don't let yourself be robbed.1.

**c. Give the theme of the last *sloak* of both Bhagats**

**Kabir:**

Kabir, if you live the householder's life, then practise righteousness; otherwise, you might as well retire from the world. If someone renounces the world, and then gets involved in worldly entanglements (and performs bad deeds), he shall suffer terrible misfortune.243.

**Farid:**

Minds of all are like precious jewels; to harm them is not good at all. If you desire your beloved, then do not break anyone's heart.130.

**Section II – Theology**

**Comment/explain/list the following:**

**2. Number and location of Guru Nanak's *sloaks* appearing under the caption of Guru Angad.**

*Sloak Pawan Guru ....* (Japji), repeated in Vaar Maajh, pages 146-147, under *Mehla 2*

Saihaskriti Sloak 2, repeated in Vaar Maajh, page 148, under *Mehla 2*

Saihaskriti Sloak 3 and 4 repeated in Aasa di Vaar page 469, under *Mehla 2*,

**3. Number and location of Sloaks included in the Granth but which were not composed by Gurus or Bhagats.**

Sloak of Bhai Mardana, Vaar Bihaagrha, page 553

**4. A table showing important advice given by Bhagats to their followers. Give also the location of such sloaks.**

Bhagat	One important advice with page no.	Literal meaning	Applies to whom	What is there for Sikhs
Kabir	ਕਬੀਰ ਭਾਂਗ	Those who eat	Followers of	Kabir is a

	<p>ਮਾਛੁਲੀ ਸੁਰਾ ਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਂਹਿ ॥ ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲਿ ਜਾਂਹਿ ॥੨੩੩॥</p> <p>page 1377</p>	<p>fish and take drug, they will be thrown in the pit of hell, and their virtues of visiting pilgrims, fasts and daily prayers will not be able to save them</p>	<p>Kabir who were Vaishnav and were told to be strictly vegetarian.</p>	<p>pre-Guru period Bhagat. The undercurrent of the sloak is that people should follow rules which are laid down for them.</p>
Farid	<p>ਉਠੁ ਫਰੀਦਾ ਉਜੁ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ ਗੁਜਾਰਿ ॥ ਜੋ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ ॥ ੭੧ ॥</p> <p>page 1381</p>	<p>Awake! Awake from your sleep, clean yourself and recite your 'Namaz'. A head which does not bow to the Almighty, should be chopped off.</p>	To Muslims	<p>Farid is also a pre-Guru period saint.</p> <p>The main idea of the sloak is that People at large must perform their own religious duties and say their own hymns</p>
Trilochan	<p>ਮਿਲੁ ਮੇਰੇ ਬੀਠੁਲਾ ਲੈ ਬਾਹੜੀ ਵਲਾਇ ॥ ਮਿਲੁ ਮੇਰੇ ਰਮਈਆ ਮੈ ਲੇਹਿ ਛਡਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥</p> <p>P. 92, Sri raga</p>	<p>"O! my beloved, take me into Your embrace! O my God, please save me!" .1.Pause.</p>	<p>Bithla word is used for Krishna. Trilochan was not worshipping Krishna, but Waheguru</p>	<p>Waheguru is the beloved, Waheguru is the saviour.</p>
And many more				



### **Section III – History**

#### **5. Give a brief note on the Gadhar party and its ultimate liquidation.**

1907 –A voice was raised against the Colonisation act 1907 by the Punjab peasants. Their leaders were Ajit Singh and Lala Lajpat Rai. Both were exiled and imprisoned in Burma. Later released in 1909. Ajit Singh went to Argentina and later joined the Gadhar Party in San Francisco in 1914. Lala Lajpat Rai came back to India and with active support of Professor Parmanad (a descendent of Bhai Mati Das) organised a Youth Movement. against the British rule.

1908 - Lala Hardayal, an M.A. student of Gurukul Kangri, left his studies and joined the youth movement organised by Lala Lajpat Rai.

1911 - Hardayal left for California and became a spokesman of young Indians over there..

1913 - Gadhar Party was formed by Sikh settlers of Pacific Coast. Hardayal was appointed honorary Editor of its weekly paper called 'Gadhar'.

1917 - Gadhar party was liquidated after most of its members were arrested and executed after landing on the Indian soil. They were tried in seven popular conspiracy cases, five known as Lahore conspiracy case and two known as Burma conspiracy case.

Though all members of the party were very important but the most renowned was a young boy Kartar Singh Saraba. He was only 18. He left his studies in USA, donated all his capital to the party and became a party activist. According to the Party plan he came to India to ignite the spirit of freedom amongst the youth over here. He was arrested and later hanged. He, probably, was the youngest renowned martyr of the history of Indian freedom.

#### **6. Explain the causes of the tragedy of the Kamagatamaru.**

1. Punjabis started leaving India after the annexation of Punjab in 1849. After having tasted freedom under Maharaja Ranjit Singh, they found it little difficult to live under the yolk of Foreigners.
2. Their destinations were USA and Canada, where at that time new



factories were being built and barren and uncultivated lands were being brought under cultivation..

3. During 1906-1910, approximately 10,000 Sikh had settled in USA and Canada..
4. The Government of Canada which was also a British Government introduced bills in the Parliament to stop this influx of immigrants.
5. In Canada Sikh worked very hard and earned lot of money, purchased immovable properties and also built a magnificent Gurdwara in Vancouver.
6. The Canadian Government then passed laws to restrict the Indian immigrants. These rules were later repealed.
7. Sikhs in Punjab wanted to avail this lull period to reach Canada, they sold their properties in Punjab and went to Hong Kong from where a chartered ship was to leave for Vancouver.
8. Kamagatamaru was the name of a Japanese ship, which was chartered by one Gurdit Singh, a wealthy businessman from Singapore.
9. It sailed from Hong Kong on 4<sup>th</sup> April 1914 for Vancouver with 376 passengers of which 346 were Sikhs. All conditions to enter Canada were legally fulfilled before the sail.
10. The ship reached outskirts of Vancouver harbour on 23<sup>rd</sup> May 1914, but the immigration authorities refused it entry into the port.
11. The ship waited in the Canadian waters for two months, during which period many legal arguments were exchanged between passengers and the authorities. Sikhs settlers in Vancouver also took legal counselling but of no avail. The stock of provisions in the ship ran out, when Canadians refused to supply them. A Canadian boat also fired at the ship..
12. This ill treatment was very disturbing for Canadian Sikhs. The last straw came when the authorities refused to supply provisions to the hungry passengers. The Canadian Sikh gave an ultimatum to the authorities that if the basic demands of food and sanitation, of the passengers, are not headed to, then they will put the whole Vancouver city on fire.

13. This threat worked and authorities agreed to supply food and sanitation to passengers. They then lifted the barricade and ship was allowed to sail back to India.
14. The passengers, who had sold all their belongings in India with a keen desire to settle abroad and earn millions, were not willing to go back home defeated and empty handed. En-route to India they tried to harbour at Singapore and Hong Kong but the local governments refused them entry.
15. The ship reached the port Bajbaj near Calcutta and passengers were made to stay in the ship for six more crucial months, while a fight of words between authorities and passengers continued. The authorities wanted passengers to go back to Punjab in the first available train under the police supervision, while the passengers wanted to stay in Calcutta, earn some money and then go back home. A riot broke out and passengers were fire at. Gurdit Singh was wanted by police for inciting passengers. He escaped and went underground.
16. Forty passengers were killed and many more were wounded. Under strict police control passengers were put in train to Punjab. Their fate after reaching Punjab is not known. It is believed that many were put in prison for disobedience, where they were badly tortured and were left to die an undeserving death.
17. Gurdit Singh moved in disguise and incited a spirit of hatred against the British injustice. He revived the spirit of independence amongst the Punjab peasantry. The British arrested and hanged many men thinking them to be Gurdit Singh.
18. He, himself courted arrest in 1921, was released in 1922, rearrested and sentenced to five years transportation. He was released in 1927 and was elected a member of All India Congress Committee. He was arrested again in 1931 and 1932. He died in 1954 at the age of 96.



## Assignment 35 suggested answers

*Swaiyyas of Guru Arjan and Bhattas (pages 1385 - 1410) of  
Sri Guru Granth Sahib*

### Section I – Gurbaani

1. Swaiyyas are composed only by Guru Arjan amongst the Guru composers. Bhattas have also composed Swaiyyas to introduce the Guru composers to the general readers, look at the following table and then answer questions which follow:

Swaiyyas Composed for introducing the following Gurus:	No. of Bhatt Swaiyyas written for-	Name/names of the Bhatt/s	Domicile of Bhattas		
Guru Nanak	10	<i>Kalshaar (also known as Kal and Tal)</i>	<i>Karnal</i>		
Guru Angad	10	<i>Kalshaar</i>			
Guru Amardas	22	<i>Kalshaar (9) Jalap (5) Kirat (4) Bhikhey (2) Sal (1) Bhal (1)</i>			
Guru Ram Das	60	<i>Kal (16) Kalshaar (13) Kirat (4) Sal (2) Gayandh (13) Mathura (7) Bal (5)</i>			



Guru Arjan	21	<i>Kalshaar</i> (12) <i>Mathura</i> (7) <i>Harbans</i> (2)			
Guru Tegh Bahadur	<i>Nil</i>				

Required:

- a. Fill in all empty columns.
- b. Give the theme of the first Swaiyya of Guru Arjan

O Primal Waheguru, You yourself are the Creator, the Cause of all causes. You are All-pervading everywhere, totally filling all hearts. You are seen pervading the world; who can know Your state? You protect all; You are our Master. O my imperishable and formless *Waheguru*, You formed Yourself. You are the one and only; no one else is like You. O Waheguru, You have no end or limitation. Who can contemplate You? You are the Father of the world, the support of all life. Your devotees are at Your door, O God — they are just like You. How can servant Nanak describe them with only one tongue? I am a sacrifice, a sacrifice, a sacrifice, a sacrifice, forever a sacrifice to them.1.

- c. Give the theme of the last Swaiyya of Guru Arjan

People are engaged in making all sorts of efforts; they contemplate various aspects of the six Shastras. Rubbing ashes all over their bodies, they wander around at the various sacred shrines of pilgrimage; they fast until their bodies are emaciated, and braid their hair into tangled messes. Without devotional worship of *Waheguru*, they all suffer in pain, caught in the tangled web of their love. They perform worship ceremonies, draw ritual marks on their bodies, cook their own food fanatically, and make pompous shows of themselves in all sorts of ways.2.11.20.

## Section II – Theology

**Comment/explain/list the following:**

2. Briefly justify the inclusion of Bhatt Swaiyyas in Sri Guru Granth Sahib.

Bhatt Swaiyyas introduce Guru-composers to the readers at large. It is an essential part of any book/scripture. Swaiyyas are certainly not Guru eulogy, but a mere introduction of their mission.

**3. Why the count of numbers of Bhattas differ from scholar to scholar?**

For their names are very similar to each other.

**Section III – History**

**4. Give a brief note on the tragedy of Jallianwala Bagh**

Jallianwala Bagh is situated very close to Golden Temple complex. During the period of British Raj it was a gathering place for open air conferences, debates and protests. The Bagh is surrounded by houses on the three sides and there is only a small entrance and exit gate in the front.

On the Baisakhi of 1919, when a large number of people including women and children had gathered there to celebrate Baisakhi, the army under the command of General Edward Harry Dyer blocked the gate with machine guns and shot the gathering indiscriminately, killing most of the innocent people including women and children. Gen. Dyer had the support of Sir Michael O'Dwyer, the Governor General of Punjab.

General Dyer was dismissed from his post by the British Parliament and was severally criticised by Churchill. He later died an unknown death. Michael O'Dwyer was shot in Caxton Hall, in 1940, from close range by Sardar Udham Singh, to avenge the death of innocent people killed in Jallianwala Bagh.

The irony of the Sikh traditions is that shortly after Jallianwala Bagh tragedy, Gen O'Dwyer was given a Siropa by Bhai Rur Singh, the Head Priest of Harimandir, making a sheer mockery of the holiest Sikh tradition of bestowing honour to the most deserving people.

**5. Give a brief account of the life of Shaheed Bhagat Singh**

Bhagat Singh is called Shaheed-e-Azam, the greatest martyr of his times. He was in his early twenties when he hanged by the British.

Bhagat Singh was a great revolutionary of his times. His motto was tooth for



tooth, and life for life. He avenged the death of Lala Lajpat Rai by killing the British superintendent of Police responsible for ordering unlawful baton charge, which resulted in the death of the Lala. Bhagat Singh had awoken the Indian youth from their slumber and had made them true freedom fighters.. Like a true Sikh, he was against bowing to injustice and persecution.

To attract the media and the press he threw smoke bombs in the parliament and raised slogan of 'Inklab Zindabad' (long live the revolution). His emotional and fiery oration, which followed, brought the whole India youth in his fold. He became a household name and women started singing songs of his chivalry in their gatherings. He refused to yield to the British and kissed the noose of death with a smile on his face.

Against all rules of law, he was hanged along with his two associates Sukhdev and Rajguru, a night before the scheduled date of his capital punishment. It was done to avoid million of protestors who had assembled in front of the prison in Lahore.



## Assignment 36 – suggested answers

*Sloaks Vaaran te Vadeek and Raagmaala (pages 1411 - 1430) of Sri Guru Granth Sahib*

Section I – Gurbaani

1. Sloaks are composed by all Guru Composers, Bhagats Kabir and Farid and Bhai Mardana. In the last chapter of Sri Guru Granth Sahib titled Vaaran te Vadeek, the *sloaks* of the following Gurus are recorded:

Swaiyyas Composed for introducing the following Gurus:	Number of <i>sloaks</i> in the last chapter	Number of <i>sloaks</i> in vaars	Number of <i>sloaks</i> elsewhere		
Guru Nanak	Hint: 33				
Guru Angad	-				
Guru Amardas	67				
Guru Ram Das	30				
Guru Arjan	22+2				
Guru Tegh Bahadur	57				

Required:

- a. **Fill in all empty columns.**
- b. **Give the theme/s of *sloak/s* of Guru Tegh Bahadur which state that the world is an illusion.**

Like a dream and a show, so is this world, you must know. None of this is true, without God.<sup>23</sup>

As the bubbles in the water well up and disappear again, so is the universe created; listen, O my friend!.<sup>25</sup>

- c. **Give the theme of *Sloak/s* of Guru Tegh Bahadur which deal with the futility of worldly relationships.**

In good times, there are many companions around, but in bad times, there is no one at all. Recite, and meditate on Waheguru; He shall be your only help and support in the end.<sup>32</sup>

My associates and companions have all deserted me; no one remains with me. In difficult time, *Waheguru* alone is my support.<sup>55</sup>

## Section II – Theology

**Comment/explain/list the following::**

2. **Within *sloaks* of Vaaran te Vadeek, there are two couplets which are titled as ‘Dohra’. Identify these couplets and write briefly their historical background.**

The couplets are numbered 53 and 54. It is believed that Guru Teg Bahadur addressed couplet no. 53 to young Gobind Rai (later named Guru Gobind Singh), and couplet number 54 was the reply sent back by young Gobind Rai. This exchange of notes was meant to be a test by Guru Tegh Bahadur of his infant son. The question-answer couplets were titled Dohras, which also means Sloaks. The text of the two couplets is as follows:

My strength is exhausted, and I am in a bondage; I cannot do anything at all, now, the support of Waheguru is my only hope; Will He help me, as He did to the legendry elephant (who was caught by an octopus).<sup>53</sup>

Your strength will be restored, bonds broken and everything sorted out. Everything is in the hands of *Waheguru*. He is the ultimate helper and support, and He will surely help you.<sup>54</sup>

**3. What is the meaning of the word *Mundavni*? Make a comparative study of two *sloaks* titled *Mundavni*.**

*Mundavni* mean a seal/stamp which is put at the end of a document. A composition titled *Mundavni* means that the composition was the last collection of the Granth.

First couplet of *Mundavni* was composed by Guru Amardas when *Mohan Pothis* were completed. He put his *Mundavni* verse at the end of these *Pothis*.

Second couplet of *Mundavni* was composed by Guru Arjan when *Adi Granth* was completed. He put his *Mundavni sloak* at the end of the Granth with a thanks giving *sloak* (*tera kita jaato nahin...*) attached with in, confirming the end of the recording.

**4. Give a critical note on Raagmaala and state whether it should be recited along with other Baanis in regular *paaths* (ਪਾਠ)**

The title *Raagmaala* refers to a document which contains a list of certain selected ragas. The *raagmaala* inserted at the end of *Sri Guru Granth Sahib* is one of such lists (there are believed to be eleven such lists in the Indian Music books).

*Raagmaala* is certainly not a part of *Baani*. According to the *Sikh Rehat Maryaada* its reading is optional.

### **Section III – History**

**5. Give a brief note on the struggle of the formation of Punjabi Suba**

It took a period of twenty years of struggle, from 1947 – 1966, to form a Sikh majority state ‘*Punjabi Suba*’, now re-christened as *Punjab*. Awesome agitations, frequent arrests of *Akali* leaders, police atrocities on sympathizers, fasts unto death by Sikh leaders, and broken promises by Politicians make the history of the bloody struggle.



Prime Minister J.L. Nehru betrayed Sikhs and refused to fulfil promises made by him and the Congress party. Sikhs were assured an independent Punjab, within the Indian Union, by various Congress resolutions passed and signed by Pandit Nehru and Mahatma Gandhi, during the freedom struggle in the pre-partitioned India. Prime Minister Indra Gandhi, later, fulfilled a part of this promise and Punjabi Suba was carved out of erstwhile Punjab in 1966, but a number of Punjabi speaking areas and the capital city of Chandigarh were left outside Punjab. These demands have yet not been met despite many changes in the Central governments and a lapse of 38 odd years.

**6. Give a brief history of the formation and dissolution of PEPSU.**

On 15<sup>th</sup> July 1948, the Indian Government merged the Punjab's princely states into one unit and called it Patiala and East Punjab States Union. This was a Sikh majority area though smaller in geographical size. The union was dissolved on 1<sup>st</sup> November 1956, because the Central Government was made to believe that the notion of a larger Sikh State had been rejuvenated in the minds of Sikhs and that PEPSU had, in fact, become the nucleus of a Sikh homeland.

The dissolution of PEPSU was a grossly treacherous and selfish act of the Nehru government.



**SECTION IV**  
**DAY TESTS**





## First Day Test

Section I- Time allowed 30 minutes

### Sri Guru Granth Sahib:

Question	Answer
Name the <i>pothi</i> in which Guru Nanak stored/wrote his hymns	
Name the Guru who first collected the Bhagat baani. Illustrate with examples	
Which type of compositions, regarding their structure, Guru Tegh Bahadur has composed?	
Name the Bhagat who has minimum compositions in Sri Guru Granth Sahib.	
Are their <i>sloaks</i> which refer to both Guru Nanak and Guru Angad as their composers. Illustrate with examples.	
Arrange the following bhagat names in ascending order bhagats in relation to their compositions in Sri Guru Granth Sahib.	
Name the bhagats who were contemporary to the Sikh Gurus and whose compositions are recorded in Sri Guru Granth Sahib.	

Question	Answer
Name two ragas where compositions have no rahaao verses in them.	
Write one special characteristic of 'Vaars' composed by Guru Arjan.	
Write one special characteristic of <i>Chhants</i> composed by Guru Arjan.	

**Sikh Philosophy – Define the following concepts**

Question	Answer
Sangat	
Pangat	
Nimaaniaan de maan	
Nitaaniaan de taan	
Niotiaan de oat	
Bibek daan	
Visa daan	
Bharosa daan	
Birdh ki paj	
Chaukiaan	
Bunge	



## Second Day Test

*Section I- Time allowed 30 minutes*

### Sri Guru Granth Sahib:

Question	Answer
Name the present location of Bhai Banno Beer	
Name the present location of the four copies of Damdami beer which were scribed by Baba Deep Singh Shaheed	
Name two places where copies of Kartarpuri beers can be seen	
Name the century Bhagat Jaidev belonged to.	
It is said that all Bhagats lived in the pre-Guru period. Do you agree	
Name the Bhagat who belonged to Rajasthan.	
Name the Gurus who composed most of their compositions in the Eastern Punjabi.	
Name ragas which have two vaars in them. Name a raga which has no <i>shabads</i> in it. (Here the word <i>shabad</i> does not include <i>Chhants</i> , <i>vaars</i> , <i>ashtpadis</i> , specialist compositions)	
Name the raga which has maximum compositions in it.	

**Sikh Philosophy – Define/explain the following concepts/names**

<b>Question</b>	<b>Answer</b>
Satguru	
Waheguru	
Guru	
Brahmgiaani	
Sant	
Nirankaar	
Ganka	
Ahalia	
Ajaamal	
Balmik	
Vyaas	

## Third Day Test

Section I- Time allowed 20 minutes

### Sri Guru Granth Sahib:

Question	Answer
Name the scribe of Kartarpuri beer, what was his relationship with Guru Arjan?	
Name the scribe of Damdami beer, what was his relationship with Guru Gobind Singh?	
Give dates and place of compilation/Guruship of the following: Compilation of Kartarpuri beer Compilation of Damdami beer Compilation of Banno beer Guruship to Damdami beer	
Name Bhagats who have only one hymn in Sri Guru Granth Sahib.	
Name the bhagat whose heir Guru Nanak met at Pak Pattan.	
Name the Bhagat who belonged to Madhaya Pardesh	
Name the Guru/s whose compositions have influence of Persian/Arabic in their compositions.	
How many ragas have no vaar/s in them.	



Question	Answer
Name one raga which has only <i>shabads</i> in it i.e., it has no <i>ashtpadis</i> , <i>chhants</i> , <i>vaars</i> and specialist compositions.	
Where else in Sri Guru Granth Sahib, the Saihaskriti Sloaks of Guru Nanak are repaeated?	

**Sikh Philosophy – Define/explain the following concepts/names**

Question	Answer
Meditation	
Simran	
Ardaas	
Mool Mantar	
Harnaakash	
Dhruv	
Mata Tripta	
Mata Sulakhni	
Mata (not Bebe) Nanki	
Mata Krishan Kaur	
Mata Jito	

## Fourth Day Test

*Section I-* Time allowed 20 minutes

### Sri Guru Granth Sahib:

Question	Answer
Write the main points of difference between the Kartarputi beer and the Manuscript 1245	
Write the main points of difference between Kartarpuri Beer and Banno beer.	
Write the main points of difference between Kartarpuri beer and the Damdami beer.	
Name Bhagats who have two or less hymns in Sri Guru Granth Sahib.	
Name the mountain where Guru Nanak met the Sidhs and composed his composition titled 'Sidh Gost'.	
Name the Bhagat who belonged to Rajasthan.	
Name the Gurus who have composed no hymns at all.	
How many ragas have no Chhants in them.	
Name ragas which have all blocks of Horizontal sequence in them.	
Name/ number all compositions which have Sloaks in them.	

**Sikh Philosophy – Define/explain the following concepts/names used in Sri Guru Granth Sahib.**

Question	Answer
Chhaka	
Jumla	
Ghar	
Jat (ਜਤ)	
Dhun	
Tukas	
Padas	
Pauri, Pavri	
Mata Khivi	
Mata Mansa Devi	
Mata Ganga	



## Fifth Day Test

Section I- Time allowed 20 minutes

### Sri Guru Granth Sahib:

Question	Answer
Write the main points of technical differences between Sri Guru Granth Sahib and Dasam Granth	
Write the main points of difference between a pada and a pauri	
Name compositions which have pauris and sloaks as their structure format.	
Why is there no author caption on Jap ji Sahib?	
What does caption 'Dakhni Onkaar' mean?	
What is the meaning of the word 'Sudhang' used in raga Aasa (page 369)	
Name the Guru-composer/s who have composed titled compositions: Suchaji, Kuchaji and Gunwanti	
Name the Guru-composer/s who have composed titled composition 'Patti'	
Name a raga whose has derived its name from its geographical location where it is popularly sung.	
How many tukas are normally there in a chhant. Count them from one of chhant of your choice and give its page reference.	

**Sikh Philosophy – Define/explain the following concepts/names used in Sri Guru Granth Sahib.**

Question	Answer
Mehla	
Raga	
Saihaskriti Sloak	
Gatha	
Chaubole	
Phunhe	
Padas	
Mundavni	
Raagmaala	
Kaafi	

## Sixth Day Test

Section I- Time allowed 20 minutes

### Sri Guru Granth Sahib:

Question	Answer
Give a list of the primary source studies in Sikh religion	
What do you know about Sarb Loh Granth?	
Who has composed vaar which reads: “Wah wah Guru Gobind Singh aape Gur-chela..”	
Why is there no author caption on Raagmaala?	
What does caption ‘Birhare’ mean?	
What is the meaning of the word ‘Partaal’	
Name the Composer/s who have composed compositions titled: Anjali, Anand, Sad, Vaar-sat	
Name the Guru-composer/s who has composed maximum specialist titled baanis	
Name a raga in which Guru Ramdas has not composed any Baani	
How many padas are normally there in a chhant.	



**Sikh Philosophy – Define/comment/explain the following concepts/names used in Sri Guru Granth Sahib.**

<b>Question</b>	<b>Answer</b>
Guru	
Satguru	
Naam	
Sloak	
Swaiyyas; where in Sri Guru Granth Sahib they have been located	
Raam	
Gobind	
Balraam; in which raga/s this word has been widely used	
Daasu and Daatu	
Mohan and Mohri	
Sri Chand and Lakhmi Chand	

## Seventh Day Test

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib:

Question	Answer
Give a list of compositions of Guru Angad, Guru Amardas and Guru Tegh Bahadur included in the Nitnem section of Sri Guru Granth Sahib.	
How many sloaks of Guru Angad are included in the chapter titled, "Sloak Vaaran te Vadeek"?	
How many vaars have been composed by Bhai Gurdas?	
Write the name/names of Sikh devotee/s included in the compositions of the Sikh Gurus.	
There is a mention of six main ragas in Raagmaala, which of these six ragas have been used in Sri Guru Granth Sahib.	
How many total raagmaalas are mentioned in the Indian Music books?	
Name the Composer/s who have composed compositions titled: Mundavni, Patti (not patti likhi), Baawan Akhri, Pehre	
Name the Guru-composer/s who has/have composed no specialist baani.	

<b>Question</b>	<b>Answer</b>
Name the Vaar in which maximum sloaks of Guru Angad have been included.	
Name the baani/s, where one sloak precede every stanza of that composition.	

**Sikh Philosophy – Define/comment/explain the following concepts/names used in Sri Guru Granth Sahib.**

<b>Question</b>	<b>Answer</b>
Madhusudan	
Name one composition of 'Nitnem' section wherein the words/name 'Jagjit' has been used.	
Name one composition of 'Nitnem' section wherein the word/name 'Kawal' has been used.	
Sohila	
Sopurkh	
Sodar	
Jap	
Jaap	
Anand	



## Eight Day Test

Section I- Time allowed 20 minutes

### Sri Guru Granth Sahib:

Question	Answer
How many shabads of Bhagat Farid have been recorded in Sri Guru Granth Sahib? Name also the ragas in which they have been recorded.	
How many Bhagats, whose compositions have been recorded in Sri Guru Granth Sahib, hail from Punjab. List their names.	
There are compositions, of four 'devotees' of Guru period, recorded in Sri Guru Granth Sahib. List the names of those devotees who were not Muslims.	
Name the Vaar recorded in Sri Guru Granth Sahib which is/was normally recited at the time of a bereavement.	
Most of the Bhagats of Sri Guru Granth Sahib are of pre-Guru period, name Bhagats who are believed to be contemporary of the Sikh Gurus.	
Were Bhatts, whose Swaiyyas are recorded in Sri Guru Granth Sahib, contemporary of the Sikh Gurus?	
Name the Composer/s who has/have composed hymns titled: 'Allaahnian', 'Aarti', and 'Sodar'.	

Question	Answer
Name the Guru-composer/s who has/have composed no Ashtapadi.	
Name the Guru who is believed to have included a few popular tunes in the titles of some of vaars	
Name the raga wherein there are two shabads which precede with a sloak. Name also the author of those shabads.	

**Sikh Philosophy – Define/comment/explain the following concepts/names used in Sri Guru Granth Sahib.**

Question	Answer
Dharam Raj (or Dharamraj)	
Chitar and Gupt (Chitargupt)	
Jam (ਜਮ)	
Israaeel	
Bahist	
Baikunth	
Swarag	
Narak	
Jeewan Mukh	

## Ninth Day Test

*Section I-* Time allowed 20 minutes

### Sri Guru Granth Sahib:

Question	Answer
Arrange in descending order number of hymns composed by the four main Bhagat-contributors.	
How many Bhagats, whose compositions have been recorded in Sri Guru Granth Sahib, hail from Uttar Pradesh. List their names.	
Name the Bhatt who has used word 'Waheguru' in his hymns. Name the Guru under whose caption this hymn is recorded.	
Name three compositions recorded in Sri Guru Granth Sahib which are read/recited at the time of a bereavement. (see next question before you answer this)	
Name the particular time/ place when the above compositions are read.	
Name the hymn which is normally (not the Mool Mantar) read at the start of any Sikh event. What is the structure of this hymn and who is the composer of this hymn. (This hymn is also the first hymn out of nine hymns read at the time of a Sikh marriage)	



<p>Name the Guru composer/s who has composed popular shabads:</p> <p>a. Aukhi gharee na dekhan de-ee</p> <p>b. Taatee Vaao na lag-ee</p> <p>c. Jo maaghe thaakur apune te</p>	
<p>Name the Guru-composer/s who has/have composed no Chhants</p>	
<p>Name the Guru whose one Doha is believed to be included in the Sloaks Mehla 9.</p>	
<p>Name the raga, structure and the composer/s of the following titled compositions:</p> <p>Suchchaji</p> <p>Kuchchaji</p> <p>Gunwanti</p>	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib.**

<b>Question</b>	<b>Answer</b>
Sharad, Hement and Shisher rutis (ਰੁਤਾਂ)	
Four Pehars of night	
The Pehar which is called Amritvela	
Number of total Ghars used/mentioned in Sri Guru Granth Sahib	
Thaath	
Harmonium scales called : Avrohi Arohi	
Harmonium note called 'Vadi'	
Number of raga sons mentioned in Raagmaala	
Number of raganis (raga-wives) mentioned in Raagmaala	

## Tenth Day Test

*Section I-* Time allowed 20 minutes

### Sri Guru Granth Sahib:

Question	Answer
Arrange in ascending order number of Ashtpadis composed by the Sikh Gurus	
How many Bhagats, whose compositions have been recorded in Sri Guru Granth Sahib, hail from Maharashtra. List their names.	
Name the Bhatt whose Swaiyya is recited when Sri Guru Granth Sahib is ceremoniously opened in Harimandir every morning. Write also the closing tuk of the swaiyya.	
Name nine compositions which are read/recited at the time of a Sikh marriage. (Refer to the next question, before you answer this)	
Give the sequence of the above compositions	
Name the composition which is normally read at the start/close of any Sikh service. What is the structure of this hymn and who is the composer of this hymn. (This hymn is also included in the nine hymns read at the time of a Sikh marriage)	



<p>Name the Guru composer/s who has composed the following popular compositions:</p> <p>d. Laavaan</p> <p>e. Shabad – Ham ghar saajan aae</p> <p>f. Shabad – Kuram kurmai lae kae aya</p>	
<p>Name the Guru-composer/s who has/have composed no Swaiyyas</p>	
<p>Name the Guru/s whose a few sloaks are mixed with the sloaks of Kabir and Farid</p>	
<p>Name the raga, structure and the composer/s of the following titled compositions:</p> <p>Sad</p> <p>Wanjaara</p> <p>Ghoriaan</p> <p>Sopurkh</p>	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib.**

Question	Answer
Kant ਕੰਤ	
Swaami ਸਵਾਮੀ	
Naath ਨਾਥ	
Name the most popular ‘Ghar’ used in Sri Guru Granth Sahib	
Write the most frequently used ‘Mangal’ used in Sri Guru Granth Sahib.	
The timing of singing raga ‘Aasa’	
The season of singing raga ‘Basant’	
Number of major raga mentioned in Raagmaala	
Name the author of Raagmaala	

## Eleventh Day Test

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib:

Question	Answer
Arrange in ascending order number of vaars composed by the Sikh Gurus	
Name Bhagat/s, whose compositions have been recorded in Sri Guru Granth Sahib, and who hail from Sind. Circle the correct name.	<i>Sadhna, Sain, Dhanna</i>
Name the Bhatt whose Swaiyya/s regarding Guru Arjan are popularly recited.	<i>(Hint. The hymn lines include words: ਜਪ ਉ ਜਿਨ੍ ਅਰਜੁਨ ਦੇਵ ਗੁਰੂ ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ ਨ ਆਯਉ ॥ ੬ ॥)</i>
Name composition/s and their composers which are popularly read/recited at the time of the birth/birthday of a child.	<i>(Hint: refer ragas Sri and Goojri)</i>
What is the sequential number of the above ragas	
Name the long and specialist composition which is normally read at both happy and sad occasions, but is not recorded in Sri Guru Granth Sahib. Name also its composer.	
Name the Guru composer/s who has/have composed the following popular compositions: g. Baaraamaah h. Sukhmani i. Ruti	<i>(Hint: refer ragas Gaurhi, Maajh, Raamkali and Tukhaari)</i>



Name the Guru-composer/s who has/have composed no sloaks.	
Name the Guru/s whose life period coincide with the life period of a few of the Bhagats. Name these Bhagats as well.	
Name the raga, structure and the composer/s of the following titled compositions: Baawanakhri Pehre Thitee	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
Waheguru is both <i>Nirgun</i> and <i>Sargun</i> .	
Sri Guru Granth Sahib has 31+6 raga chapters	
An Ashtpadi must have 8 padas.	
Name the least used 'Ghar' in Sri Guru Granth Sahib	
Write the most frequently used 'Rahaao' (e.g., 1,2,3,4 or 6 rahaao verses) in Sri Guru Granth Sahib.	

The timing of singing raga 'Maajh'	
The season of singing raga 'Bilaawal'	
Name the ragas used in Sri Guru Granth Sahib which are mentioned as raga-wives in the Raagmaala	

## Twelfth Day Test

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib:

Question	Answer
Arrange in ascending order number of compositions composed by the Sikh Gurus	
Name Bhagat/s, whose compositions have been recorded in Sri Guru Granth Sahib, and who hail from Madhya Pradesh. Circle the correct name.	<i>Beni, Sain, Jaidev</i>
Name the Bhatt who has composed Swaiyyas for Guru Nanak	<i>Kal, Harbans, Bal</i>
Name compositions wherein stanzas are called pauris but each pauri is preceded by only one sloak rather than the norm of at least two sloaks	<i>Vaar of raga Basant, Vaar of Satta &amp; Balwand, Baawan Akhri, Thitee</i>
What is the sequential number of the above raga/s	
Name a very popular shabad composed in (raga) Khyal wherein the scenario is separation. It is not recorded in Sri Guru Granth Sahib. Name also its composer.	
Name the raga and the Guru composer/s who has/have composed the following popular hymns:	<i>(Hint: Guru Nanak, Guru Arjan)</i>



g. Sachas sahiba kaya nahin ghar tere. h. Tu kahe dole prania tud i. Re man aisi har sio preet kar	
Name the Guru-composer/s whose 15 sloaks have been added in the Aasa di vaar.	
Name the Guru/s whose compositions are not recorded in Sri Guru Granth Sahib.	
Name the raga, structure and the composer/s of the following titled compositions: Gaatha  Phunhe  Din rein	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
The meaning of the word Guru	
The meaning of the word Satguru	
A sloak must have two lines/verses.	
Give one word meaning of 'Ghar' as used in Sri Guru Granth Sahib	

Give two alternative meanings of the word 'Rahaao' as used in Sri Guru Granth Sahib.	
The timing of singing raga 'Raamkali'	
The season of singing raga 'Maajh'	
Name the ragas used in Sri Guru Granth Sahib which are not mentioned in the Raagmaala	

## Thirteenth Day Test

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
What is the subject matter of Sri Guru Granth Sahib's text.	
How many names of Waheguru are given in Sri Guru Granth Sahib.	
Name other avatars or prophets mentioned in Sri Guru Granth Sahib	
Name three largest compositions, the ragas they are recorded in and their composers.	
What is the sequential number of the above raga/s	
Name a very popular Shabad, which has been, rightly or wrongly, termed as the Sikh National Anthem. It is not recorded in Sri Guru Granth Sahib. Name also its composer, and source.	
Name, ragas and the Guru composer/s who has/have composed the following compositions: m. Vaar Bhagauti n. Vaar raga Basant o. Vaar raga Jaitsiri	
Name the Guru- who said, "Gurship is like a tigress's milk which can be contained only in a golden cup. Only those who are	



ready to devote their lives thereto are worthy of it.”	
Name the Bhagat who hails from Bengal. How many compositions of his are recorded in Sri Guru Granth Sahib	
Name the raga, structure, text and the composer/s of the following titled compositions: Baawanakhri Patti Patti Likhi Dakhni Onkaar	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
Sri Guru Granth Sahib is a copy of book in heavens	
Total contributors of all compositions	
Padas is a Shabad can vary from.....	
Padas and Pauris means a stanza	
Ragas which are sung in the 4 <sup>th</sup> pehar of night	

Ragas which are sung in the season of Basant	
Names of Muslim minstrels (ragis) of the Guru's court	
Give an example of a one tuka pada	

## Fourteenth Day Test

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
Give a comment made by a non-Sikh scholar on the piety of Sri Guru Granth Sahib.	
Name composition, which is believed to be the last composition of Guru Nanak	
Name Gurus who have composed shabads under the title of Pehre.	
Name the ragas in which above shabads are composed.	
Do shabads titled 'Chhants' have rahaao verse/s in them?	
Name the author and the source of the following hymn: ਸਗਲ ਦੁਵਾਰ ਕੋ ਛਾਡਿ ਕੈ ਗਹਿਓ ਤੁਹਾਰੋ ਦੁਵਾਰ ਬਾਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ ਰੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ	
Name, ragas and the Guru composer/s who has/have composed the following compositions: p. Sodar (raga Aasa) q. Sopurkh (raga Aasa) r. Ghoriaan (raga Wad-hans)	
Name the Guru- who said, "A wife is her man's conscious, his children continue his memory and wealth gives him sustenance "	



Name the bhagat who hails from Rajasthan. How many compositions of his are recorded in Sri Guru Granth Sahib.	
Name the location of the following: Sloak Vaaran te Vadeek Raagmaala Sohila	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
Sri Guru Granth Sahib has hymns which constitute the Sikh law, also name such hymn/s	
The Muslim contributors and the structure of their hymns in Sri Guru Granth Sahib.	
Swaiyya means a composition of an undefined length.	
The longest sloak in Sri Guru Granth Sahib.	
The shortest most popular Shabad.	
Ragas which are sung in the season of Basant	

Meaning of 'Saihaskriti' language used in Sri Guru Granth Sahib.	
Number of tukas, padas of various shabads have	

## Fifteenth Day Test

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
What is the Sikh concept of God?	
What is the Sikh concept of Creation?	
Name the earliest source material for research in Sikhism in addition to Sri Guru Granth Sahib.	
Name two earliest written books/granths which contain the life stories of the Sikh Gurus,	
Bhai Gurdas was the only scribe of Pothi Sahib. Do you agree.	
Name the author and the source of the following hymn: ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ	
Name, ragas and the Guru composer/s who has/have composed the following compositions: s. The Sikh Ardaas t. Inhi ke Prasaad so bidya la-ee, inhi kripa sub satar mare, inhi ki kripa ke saje ham hai, nahin mo so greeb krour pare	



<p>u. Raaj bina na dharm chale hain, dharma bina sab dalhe malhe hain</p>	
<p>Name the Guru- who said, “Saintliness within, worldliness without; arms are for poor man’s protection and enemy’s destruction; Nanak gave up the world and I gave up the worldliness” Name the bhagat who hails from Punjab. How many compositions of his are recorded in Sri Guru Granth Sahib.</p>	
<p>Name the location of the following: The Mool Mantra The title ‘Chhaka’ Shabad titled ‘Aarti’</p>	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
Give a hymn which condemns Hindu rituals of ਮੋਨ ਵਰਤ ਅਤੇ ਹੋਰ ਵਰਤ	
List important Hindu religion's primary source books	
What is the structure of hymns in Jaap Sahib, as compared with Japji?	
The longest vaar in Sri Guru Granth Sahib.	
The shortest vaar in Sri Guru Granth Sahib	
Name raga and composer of the shabad 'jo maange thaakur....	
Meaning of Braj Bhasha..	
Example of a one tuka pada (raga and page number)	

## Sixteenth Day Test

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
What is the Sikh concept of Naam?	
What is the Sikh concept of Shabad?	
Why would you say that there must more than two Mohan pothis?	
Name any two important compositions which are not recorded in Mohan Pothis.	
Why is it extremely difficult to read Mohan Pothis?	
Which important compositions are missing in the manuscript called 1245, where can it be seen?	
Name, ragas and the Guru composer/s who has/have composed the following compositions: v. Gunwanti w. Kirtan Sohila x. Sloak: Khamb vikaardarae....	
Name the Guru/s who wrote no hymns	
Name the bhagat who hails from Bengal. How many compositions of his are recorded in Sri Guru Granth Sahib.	



Name the location of the following: Vaaran Chhants Swaiyyas	
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**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
Give a hymn which explains the meaning of 'Naam'	
List two important divisions of Hindu religions.	
What is the structure of hymns in Guru Vaars?	
The longest composition in Sri Guru Granth Sahib.	
The shortest composition in Sri Guru Granth Sahib	
Name raga and composer of the Chhant containing 'Laavaan'	
Meaning of Dakhni Onkaar.	
Example of a one six pada shabad (raga and page number)	

## Seventeenth Day Test

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
How many compositions of Guru Angad are there in Mohan Pothis?	
Name the structure and number of compositions of Guru Angad in Sri Guru Granth Sahib.	
What is the importance of the following dates in the history of the compilation of Sri Guru Granth Sahib: 1539 1570-1572 1601 1604 1635 1674 1706 1708 1850	1539  1570 -1572  1601  1604  1635  1674  1706  1708  1850
Where can be found the copy of Adi Granth which Ram Rai took with him to Aurangzeb?	

<p>Why Guru Arjan called the copy of Adi Granth, made by Bhai Banno, as a forbidden copy?</p>	
<p>How did Bhai Banno get Baanis which were either rejected or not considered by Guru Arjan? Name, ragas, structure and the Guru composer/s who has/have composed the following compositions:</p> <ul style="list-style-type: none"> <li>y. Last two stanzas of Anand</li> <li>z. Two sloaks of Japji</li> <li>aa. Stanzas sung before each pauri of Aasa di vaar.</li> </ul>	
<p>Name the Guru- who said “Na ko Hindu na Musalman.....”</p>	
<p>Name composers who hail from Karnal.. How many compositions of theirs are recorded in Sri Guru Granth Sahib.</p>	
<p>Name the location of the following:</p> <p>Mangal: Ik onkar Satnam Gurprasad</p> <p>The title Ghar 17</p> <p>Raga Lalit</p>	<p><i>Hint: only at two places</i></p>



**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
Give a hymn which says that forgetting God's name, miseries will attack	<i>Hint: raga Maajh</i>
Give a hymn which says that we are responsible for our own karmas.	<i>Hint: Japji</i>
Give a hymn which says that there are countless skies and underworlds	<i>Hint: Japji</i>
The longest sloak in Sri Guru Granth Sahib	<i>Hint: raga Malaar</i>
The longest pauri of Japji	<i>Select from pauris:</i>  16 ਪੰਚ ਪਰਵਾਨ.....  26 ਅਮੁਲ ਗੁਣ....  27 ਸੋਦਰ ਤੇਰਾ...
The shortest pauri of Japji	22 ਪਾਤਾਲਾ ਪਾਤਾਲ....  23 ਸਾਲਾਹੀ ਸਾਲਾਹਿ.....  32 ਇਕਦੂ ਜੀਭੋ....
Meaning of the word Gurmukhi.	

Difference between the words:

Punjabi

Panjabi

## Eighteenth Day Test

*Section I- Time allowed 20 minutes*

**Sri Guru Granth Sahib/Sikh Gurus:**

Question	Answer
Name important compositions which are not recorded in the available Mohan pothis	
Name the structure and number of compositions of Guru Tegh Bahadur	
List any three compositions which have a historical backdrop.	
What is the common under-current in three compositions titled as Suchchaji, Kuchchaji and Gunwanti.	
What is the structure and location of the above compositions.	
The copy of Adi Granth in the British library is a true copy of Kartarpuri beer, then how come there is baani of Guru Tegh Bahadur included in it?	
Name the location and the Guru composer/s who has/have composed the following compositions: bb. Sloak – Khambh vikaandre je lahaan.... cc. Sloak – Je sau chanda ugve.... dd. Sloak – Sukh mai bauh sanghee bha-e.	



Name the Guru- who said “Naam japo, kirt karo and wand ke chhako”.	
Name the Guru who gave the modern concept of Health Clubs.	
Name the location of the following:  Mangal: Ik Ongkaar  The title Ghar 16  Raga Hindol	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
We have been separated from our beloved by our own damaging karmas; O! God bless us and unite us with our dearest ones.	<i>Hint: raga Maajh</i>
Give a hymn which says that we, ourselves, have built a wall of falsehood between us and God.	<i>Hint: Japji</i>
Give a hymn which says that what should we offer to God so that we could have His audience	<i>Hint: Japji</i>
The longest sloak in Aasa di vaar	
The shortest sloak in Aasa di vaar	....

The longest and shortest ashtpadis in Sukhmani	
Meaning of the word Sohila	
Meaning of the word Mangal	

## Nineteenth Day Test

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
Two Mohan pothis which were given to Guru Arjan by Baba Mohan, where are those located now?	
Name the structure and number of compositions of Guru Ramdas	
List any three compositions which have a syllabary backdrop.	
What is the under-current in compositions titled 'Sodar' and 'Sopurkh' in raga Aasa	
What is the structure, the number of compositions under the group heading and location of the above compositions.	
The copy of Sri Guru Granth Sahib at the first floor of Harimandir Sahib is a hand written copy. Who is the scribe of that copy?	
Name the location and the Guru composer/s who has/have composed the following compositions: ee. Sloak – Gun Gobind gaaio nahee ff. Sloak – Aad Sach.... gg. Sloak – Pawan Guru Paani...	
Name the Guru- who said "Khaalsa mero roop hai khaas.."	



Name the Guru who first conceived the concept of saint soldier.	
Name the location of the following:  Shabad with 6 rahaaos  Shabads with 4 rahaaos  Second rahaaos in a shabad	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
Name the Shabad which instructs one, what to eat.	<i>Hint: raga Sri</i>
Name a Shabad which instructs how to love.	<i>Hint: raga Sri</i>
Name a Shabad which reminds that we have forgotten the ultimate reality of death.	<i>Hint: raga Malaar</i>
The longest sloak included in Sloaks Mehla 9	
The last sloak in the chapter titled sloak Vaaran te Vadeek	
The number of sloaks in Sukhmani	
The number of sloaks in Anand	
The number of sloaks in Japji	

## Twentieth Day Test

*Section I- Time allowed 20 minutes*

**Sri Guru Granth Sahib/Sikh Gurus:**

Question	Answer
Why it is very difficult for an ordinary reader to comprehend Mohan Pothis?	
What is the alternative name of Mohan Pothis?	
List any composition/s which has/have dialogue/debate backdrop.	
What is the under-current in compositions titled 'Jai ghar keerat aakheeai..'	
What is the structure, the number of compositions under the group heading 'Keertan Sohila'.	
Which composition of Sri Guru Granth Sahib was not read at Akal Takhat Sahib, prior to its restoration by Jathedar Jasbir Singh Rode? What is the text of this composition?	
Name the location and the Guru composer/s who has/have composed the following compositions: hh. Sloak – Tera keeta jaato naahee... ii. Sloak – Thaal wich tinn vastoo... jj. Tuk – Giaan dhiaan kichh karam na jaana.....	

Name the Guru- who said “Rehat piaari mujh ko Sikh piaara nahee.”	
Name the Guru who first conceived the concept of selfless service.	
Name the location of the following:  Shabad with 3 rahaaos  Shabads with 5 rahaaos  One rahaao in a shabad	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
Name the composer and the concept of Shabad which reads ‘na ko vairee nahee begaana.....’	<i>Hint: raga Kaanrha</i>
Name the composer and concept of Shabad ‘Mitar piaare noo.....’	<i>Hint: Dasam Granth</i>
Name a Shabad which reads that there is one God of the whole universe.	<i>Hint: Japji</i>
Total number of Sloaks of Guru Tegh Bahadur.	
What is the common theme of Guru Tegh Bahadur’s total compositions?	
The meaning of the first sloak in the chapter titled sloak Vaaran te Vadeek	



The number of ashtpadis in Sukhmani	
The number of pauris in Anand, is there a caption of pauris in the composition?	
Total number of verses in Japji	

## Twenty-first Day Test

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
What is manuscript 1245? Where can it be seen?	
What baanis are not in the above manuscript when compared with the Kartarpuri and the Damdami beers?	
Name the person who was disciplined by Akal Takhat, who tried to prove in his research that manuscript 1245 is the original beer prepared by Guru Arjan rather than the Kartarpuri beer.	
What is the meaning of concepts Guru and Satguru used in Sri Guru Granth Sahib?	
What is most frequent name of God used in Sri Guru Granth Sahib?	
What is the meaning of names 'Dharamraj', 'Chitar' and Gupt used in Sri Guru Granth Sahib?	
Name the location and the composer/s who has/have composed the following compositions: kk. Pauri – Keeta loreesai kam... ll. Sloak – Farida jo tai maaran mukeean..... mm. Sloak – Farida galee chikar, door ghar	

Name the Guru- who said “If you can convert me to Islam, then Hindus will follow the suit.”	
Name the Guru who first implemented the scheme of building free hospitals for both sick humans and animals.	
Name the number of location/s of the following:  Shabads/compositions with full mangal  Shabads/compositions with mangal, ‘Ikongkaar satnaam Gurprasaad  Shabads/ compositions with mangal <i>‘Ik ongkaar satgur prasaad’</i>	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
Name the composer, exact location and the concept of Shabad which reads ‘Tera keeta jaato naahee.....’	<i>Hint: Concluding section</i>
Name the composer, exact location and concept of Shabad, ‘Deh Shiva.....’	<i>Hint: Dasam Granth</i>
Name a Shabad and its locations which is recorded three times in Sri Guru Granth Sahib.	



<p>Total number of Sloaks of Farid. What is the common theme of his total compositions?</p>	
<p>It is said that a Sikh must perform everything written in Sri Guru Granth Sahib in its literal sense, comment in relation to the following tukas:</p> <p>1. Farid, do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own home.7.</p> <p>ਫਰੀਦਾ ਜੋ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨ੍ਹਾ ਨ ਮਾਰੇ ਘੁੰਮਿ ॥ ਆਪਨੜੈ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨ੍ਹਾ ਦੇ ਚੁੰਮਿ ॥ ੭ ॥</p> <p>2. Eat dry bread, and drink cold water. Farid, if you see someone else's buttered bread, do not envy him/her for it.29.</p> <p>ਰੁਖੀ ਸੁਖੀ ਖਾਇ ਕੈ ਠੰਢਾ ਪਾਣੀ ਪੀਉ ॥ ਫਰੀਦਾ ਦੇਖਿ ਪਰਾਈ ਚੋਪੜੀ ਨਾ ਤਰਸਾਏ ਜੀਉ ॥ ੨੯ ॥</p> <p>3. Rise up, Farid, and cleanse yourself; chant your morning Namaz. The head which does not bow to the Master— chop off and remove that head.71.</p> <p>ਉਠੁ ਫਰੀਦਾ ਉਜੁ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ ਗੁਜਾਰਿ ॥ ਜੋ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ ॥ ੭੧ ॥</p>	
<p>The number of sloaks in Aasa di Vaar</p>	
<p>The number of padas in Guru Arjan's Baarah Maaha.</p>	

## Twenty-second Day Test

*Section I-* Time allowed 20 minutes

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
Name Pothis, containing Gurubani and Bhagat baani, which Guru Arjan had with him during the compilation of the Granth.	
Name Pothi which Guru Arjan had rejected but hymns of which are recorded in the Banno beer as well in manuscript 1245.	
What makes you believe that there were a number of scribes working under Bhai Gurdas, when Sri Granth Sahib was being compiled at Ramsar?	
Give one word meaning of the concept 'Naam', which you think is the most appropriate, as propounded in Sri Guru Granth Sahib.	
What makes you believe that there definitely were a few handwritten copies of the Kartarpuri beer during the time period of Guru Hargobind and after him.?	
Do you believe in life after death.? Support your answer with one hymn from Sri Guru Granth Sahib	

Do you believe in heaven/s hell/s above in the unknown.? Support your answer with one hymn from Sri Guru Granth Sahib.	
Name the Guru who made an illiterate who was also dumb and deaf, hear and speak and narrate the whole Gita by heart.	
Name the Guru who served maximum years in the Guru household before he was made the Guru of Sikhs.	
Analyse the following splitting them into as many syllables as possible: Example: Satnam Two syllables: Sat = Truth, Immortal Naam= Waheguru himself Kartapurkh Akalmoorat	

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
Name when and/or where the following compositions of Guru Nanak were said to have been composed:  1. Patti 2. Shabad: Vaid bulaaia vaidgee pakarh dhandhole baanh.....	



Name the place where Guru composed his historic hymn titled 'Aarti'	
Name the time and place when Guru Arjan composed Shabad, 'Satgur daate decaa bhej.....'	
Bhagat Farid or Baba Farid or Sheikh Farid  (write the name and title frequently used in Sri Guru Granth Sahib for Farid)	
Kabir Sahib or Bhagat Kabir or Kabir jeeo  (write the name and title frequently used in Sri Guru Granth Sahib for Kabir)	
The number of sloaks in Baawan Akhri	
The number of pauris in Baawan Akhri.	



## **SECTION V**

### **SUGGESTED ANSWERS – DAY TESTS**





## First Day Test suggested answers

*Section I- Time allowed 30 minutes*

### Sri Guru Granth Sahib:

Question	Answer
Name the pothi in which Guru Nanak stored/wrote his hymns	<i>Har-shai pothi</i>
Name the Guru who first collected the Bhagat baani. Illustrate with examples	<i>Guru Nanak – It was recorded in his pothi</i>
Which type of compositions, regarding their structure, Guru Tegh Bahadur has composed?	<i>Shabads and Sloaks</i>
Name the Bhagat who has minimum compositions in Sri Guru Granth Sahib.	<i>Soordas</i>
Are there sloaks which refer to both Guru Nanak and Guru Angad as their composers. Illustrate with examples.	<i>Yes – 1. sloak pavan guru 2. sloaks of Guru Nanak titled 'Saihaskriti sloaks' have caption Mehla2 when recorded in Aasa di vaar.</i>
Arrange the following bhagat names in ascending order bhagats in relation to their compositions in Sri Guru Granth Sahib.	<i>Kabir, Namdev, Ravidas</i>
Name the Bhagats who were contemporary to the Sikh Gurus and whose compositions are recorded in Sri Guru Granth Sahib.	<i>None of them. All bhagats are of pre-Guru period. Some scholars, however, argue that Bhagat Kabir was Guru Nanak's contemporary, but it is not correct.</i>

Name two ragas where compositions have no rahaao verses in them.	<i>Raga Maajh (except one shabad which has four rahaaos) Raga Tukhaari</i>
Write one special characteristic of 'Vaars' composed by Guru Arjan.	<i>Their sloaks are composed by Guru Arjan</i>
Write one special characteristic of 'Chhants composed by Guru Arjan.	<i>Some chhants have sloaks, composed by Guru Arjan</i>

### **Sikh Philosophy – Define the following concepts**

<b>Question</b>	<b>Answer</b>
Sangat	<i>People who gather to listen to Gurbaani and other aspects of the Sikh religion</i>
Pangat	<i>People who sit together to eat Guru-ka-langar.</i>
Nimaaniaan de maan	<i>The honour of the meek</i>
Nitaaniaan de taan	<i>The power of the weak</i>
Niotiaan de ot	<i>The support of the helpless</i>
Bibek daan	<i>The gift to control the mind</i>
Visa daan	<i>The gift to be firm in faith</i>
Bharosa daan	<i>The gift to be true in belief</i>
Birdh ki paj	<i>The saviour of the devotees</i>
Chaukiaan	<i>Choirs</i>
Bunge	<i>Rest-houses built around the parikarma in the Harimandir Sahib complex, by the Sikh Sardars.</i>



## Second Day Test suggested answer

*Section I- Time allowed 30 minutes*

### Sri Guru Granth Sahib:

Question	Answer
Name the present location of Bhai Banno Beer	<i>Banno Gurdwara in Kanpore (U.P.)</i>
Name the present location of the four copies of Damdami beer which were scribed by Baba Deep Singh Shaheed	<i>Harimandir Sahib, Akal Takhat, Damdama Sahib, Patna Sahib</i>
Name two places where copies of Kartarpuri beers can be seen	<i>British library, Gurdwara Ram Rai Dehra Dun</i>
Name the century Bhagat Jaidev belonged to.	<i>12<sup>th</sup> century</i>
It is said that all Bhagats lived in the pre-Guru period. Do you agree	<i>Yes</i>
Name the Bhagat who belonged to Rajasthan.	<i>Dhanna</i>
Name the Gurus who composed most of their compositions in the Eastern Punjabi.	<i>Gurus: Angad, Amardas and Ramdas</i>
Name ragas which have two vaars in them.	<i>Gaurhi, Goojri, Raamkali and Maaroo</i>
Name a raga which has no shabads in it. (Here the word shabad does not include Chhants, vaars, ashtpadis, specialist compositions)	<i>Tukhaari, all compositions therein are Chhants</i>
Name the raga which has maximum compositions in it.	<i>Gaurhi</i>

**Sikh Philosophy – Define/explain the following concepts/names**

<b>Question</b>	<b>Answer</b>
Satguru	<i>God</i>
Waheguru	<i>God</i>
Guru	<i>The Sikh Gurus, A true teacher who joins man with God and adheres strictly to the Sikh Code of Conduct</i>
Brahmgiaani	<i>A man with wisdom. A person who has knowledge of 'Brham'</i>
Sant	<i>A holy person ( In Christianity, a saint has to pass numerous test before he/she is declared a saint)</i>
Nirankaar	<i>God (formless God)</i>
Ganka	<i>The prostitute who was blessed. Her parrot taught her to say 'Ram'.</i>
Ahalia	<i>Wife of Rishi Gautam who was cursed by her husband for infidelity. The touch of Ram's feet brought her back in life.</i>
Ajaamal	<i>A sinner who spent all his life in vices. He was blessed when he repented.</i>
Balmik	<i>A rishi who was blessed. He is author of Ramayana. He lived in Amritsar. In his hut Sita gave birth to Lav and Kush.</i>

## Third Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib:

Question	Answer
Name the scribe of Kartarpuri beer, what was his relationship with Guru Arjan?	<i>Bhai Gurdas, a maternal uncle of Guru Arjan ( a first cousin of Bibi Bhani)</i>
Name the scribe of Damdami beer, what was his relationship with Guru Gobind Singh?	<i>Bhai Mani Singh, a classmate of Guru Gobind Singh</i>
Give dates and place of compilation/Guruship of the following: Compilation of Kartarpuri beer Compilation of Damdami beer Compilation of Banno beer Guruship to Damdami beer	<i>1604, Ramsar (Amritsar) 1706, Damadama Sahib 1604, en-route Amritsar - Lahore 1708, Nanded</i>
Name Bhagats who have only one hymn in Sri Guru Granth Sahib.	<i>Parmanand, Pipa, Ramanand, Sadhna, Sain, Soordas (only one line)</i>
Name the bhagat whose heir Guru Nanak met at Pak Pattan.	<i>Farid</i>
Name the Bhagat who belonged to Madhaya Pardesh	<i>Sain from Rewa</i>
Name the Guru/s whose compositions have influence of Persian/Arabic in their compositions.	<i>Guru Nanak and Guru Arjan</i>
How many ragas have no vaar/s in them.	<i>14 ragas have no vaar in them</i>



<b>Question</b>	<b>Answer</b>
Name one raga which has only shabads in it i.e., it has no ashtpadis, chhants, vaars and specialist compositions.	<i>Raga Jaijaiwanti</i>
Where else in Sri Guru Granth Sahib, the Saihaskriti Sloaks of Guru Nanak are repeated?	<i>Aasa di vaar</i>

**Sikh Philosophy – Define/explain the following concepts/names**

<b>Question</b>	<b>Answer</b>
Meditation	<i>Communication with God through the Shabad/s</i>
Simran	<i>Continuous repetition of Whaeguru's name</i>
Ardaas	<i>Thanks giving and a demand charter addressed to Waheguru</i>
Mool Mantar	<i>Invocation</i>
Harnaakash	<i>Father of Bhagat Prehad</i>
Dhruv	<i>A true devotee who is shining in the sky as a star</i>
Mata Tripta	<i>Mother of Guru Nanak</i>
Mata Sulakhni	<i>Wife of Guru Nanak</i>
Mata (not Babae) Nanki	<i>Mother of Guru Tegh Bahadur</i>
Mata Krishan Kaur	<i>Wife of Guru Har Rai and mother of Guru Harkrishan</i>
Mata Jito	<i>Wife of Guru Gobind Singh</i>

## Fourth Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib:

Question	Answer
Write the main points of difference between the Kartarpuri beer and the Manuscript 1245	<p><i>Manuscript 1245 has no:</i></p> <ol style="list-style-type: none"> <li>1. <i>Bhagat Baani</i></li> <li>2. <i>Vaar Satta &amp; Balwand</i></li> <li>3. <i>No Nitnem baani except Japji in the first section.</i></li> <li>4. <i>Raagmaala</i></li> <li>5. <i>repetition of hymns (sloaks)</i></li> <li>6. <i>Sloaks in vaars are without authorship.</i></li> </ol>
Write the main points of difference between Kartarpuri Beer and Banno beer.	<p><i>Banno beer has following additional baanis</i></p> <ol style="list-style-type: none"> <li>1. <i>Mira Bai's one pada</i></li> <li>2. <i>An additional chhant of Guru Arjan in raga Raamkali.</i></li> <li>3. <i>Additional baani of Guru Nanak -16 sloaks, 25 stanzas titled Ratanmaala, A hymn of three stanzas reading 'Jit dar lakh Mohammeda.</i></li> <li>4. <i>Haqiqat Raah Muqaam Shivrab ki</i></li> <li>5. <i>One pada hymn of Soordas</i></li> </ol>
Write the main points of difference between Kartarpuri beer and the Damdami beer.	<p><i>Damdami beer has:</i></p> <ol style="list-style-type: none"> <li>1. <i>Guru Tegh Bahadur's baani</i></li> <li>2. <i>Four shabads titled. 'Sopurkh' in the nitnem section in addition to Japji, Sodar and Sohila</i></li> </ol>
Name Bhagats who have two or less hymns in Sri Guru Granth Sahib.	<p><i>2 hymns: Bhikhen, Jaidev</i>  <i>1 hymn: Parmanand, Ramanand, Pipa, Sadhna, Sain</i>  <i>1 line: Soordas</i></p>

Name the mountain where Guru Nanak met the Sidhas and composed his composition titled 'Sidh Gost'.	<i>Sumer</i>
Name the Bhagat who belonged to Rajasthan.	<i>Dhanna</i>
Name the Gurus who have composed no hymns at all.	<i>Guru Hargobind, Guru Har Rai, and Guru Harkrishan</i>
How many ragas have no Chhants in them.	<i>17</i>
Name ragas which have all blocks of Horizontal sequence in them.	<i>Ragas: Sri (raga no 1), Raamkali (18)</i>
Name/ number all compositions which have Sloaks in them.	<i>Japji, 20 Vaars, A few titled compositions of Guru Arjan: 1. Sukhmani 2. Baawan Akhri 3. Thitee 4. A few Chhants Chapter titled: 'Sloak Vaaran te Vadeek'</i>

**Sikh Philosophy – Define/explain the following concepts/names used in Guru Granth Sahib.**

<b>Question</b>	<b>Answer</b>
Chhaka	<i>A group of six shabads</i>
Jumla	<i>Total of compositions</i>
Ghar	<i>Tal of Tabla</i>
Jat (ਜਤ)	<i>Pure raga</i>
Dhun	<i>Tune (used by Guru Hargobind with a few vaars)</i>



Tukas	<i>Lines in a pada</i>
Padas	<i>Stanzas of all compositions except vaars</i>
Pauri, Pavri	<i>Stanzas of vaars</i>
Mata Khivi	<i>Wife of Guru Angad</i>
Mata Mansa Devi	<i>Wife of Guru Amardas</i>
Mata Ganga	<i>Wife of Guru Arjan</i>

## Fifth Day Test Suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib:

Question	Answer
Write the main points of technical differences between Sri Guru Granth Sahib and Dasam Granth	<i>Guru Granth Sahib is a copy of the Divine book in heaven, whereas Dasam Granth a worldly book dealing with various aspects of human life including divinity.</i>
Write the main points of difference between a pada and a pauri	<i>Both means stanzas. The title padas have been used in compositions except Vaars, Baawan Akhri and Thitee of Guru Arjan</i>
Name compositions which have pauris and sloaks as their structure format.	<i>20 Vaars, Baawan Akhri and Thitee of Guru Arjan</i>
Why is there no author caption on Jap ji Sahib?	<i>For it is personally handed by God to Guru Nanak and was not revealed on earth like other compositions.</i>
What does caption 'Dakhni Onkaar' mean?	<i>Dakhni means South Onkaar is the name of an alphabet</i>
What is the meaning of the word 'Sudhang' used in raga Aasa (page 369)	<i>Pure tune (raga)</i>
Name the Guru-composer/s who have composed titled compositions: Suchchaji, Kuchchaji and Gunwanti	<i>Guru Nanak – Suchchaji and Kuchchaji Guru Arjan - Gunwanti</i>
Name the Guru-composer/s who have composed titled composition 'Patti'	<i>Guru Nanak and Guru Amardas in raga Aasa pages 432, 434 Where Guru Nanak's compositions is titled Patti likhi, Guru Amardas's composition is title 'Patti'</i>

Name a raga whose has derived its name from its geographical location where it is popularly sung.	<i>Raga Maajh (from Maajha geographical area – Amritsar area)</i>
How many tukas are normally there in a chhant. Count them from one of chhant of your choice and give its page reference.	<i>Six, Raga Aasa Chhant Mehla 1 pages 435-436</i>

**Sikh Philosophy – Define/explain the following concepts/names used in Sri Guru Granth Sahib.**

<b>Question</b>	<b>Answer</b>
Mehla	<i>Relating to, belonging to</i>
Raga	<i>The theory of making Tunes from seven svars of Harmonium/keyboard/Piano</i>
Saihaskriti Sloak	<i>Mixture of Sanskrit and Hindi languages</i>
Gatha	<i>A fable (long story)</i>
Chaubole	<i>Conversation of four speakers</i>
Phunhe	<i>A specialist Chhant</i>
Padas	<i>Stanzas</i>
Mundavni	<i>The seal (to denote the end), A riddle</i>
Raagmaala	<i>List of ragas</i>
Kaafi	<i>The name of a ragini. A specialist type of composition, popular amongst Muslim qwaals.</i>



## Sixth Day Test suggested answers

### Sri Guru Granth Sahib:

Question	Answer
Give a list of the primary source studies in Sikh religion	<i>Sri Guru Granth Sahib, Dasam Granth, Vaaran Bhai Gurdas, Books by Bhai Nand Lal and Bhai Mani Singh, Hukamnaamas</i>
What do you know about Sarb Loh Granth?	<i>A Granth ascribed to Guru Gobind Singh ji. The Granth was found in the late 18<sup>th</sup> century</i>
Who has composed vaar which reads: “Waah waah Guru Gobind Singh aape Gur-chela..”	<i>Bhai Gurdas II, a contemporary of Guru Gobind Singh</i>
Why is there no author caption on Raagmaala?	<i>Its authorship is unknown. It is list of popular ragas. There are eleven such lists available.</i>
What does caption ‘Birhare’ mean?	<i>Folk songs sung in the house of bride for union with the groom.</i>
What is the meaning of the word ‘Partal’	<i>To change tal with every padas</i>
Name the Composer/s who have composed compositions titled: Anjali, Anand, Sad, Vaar-sat	<i>Anjali means a request, composer is Guru Arjan. There are two shabads under this heading in raga Maaroo on pages 1019-1020. Anand = Guru Amardas, Raamkali, page 917 Sad = Baba Sundar, Raamkali, page 923 Vaar-sat = Bhagat Kabir, Gaurhi, pages 344-345</i>

Name the Guru-composer/s who has composed maximum specialist titled baanis	<i>Guru Nanak</i>
Name a raga in which Guru Ramdas has not composed any Baani	<i>Jaijaiwanti</i>
How many padas are normally there in a chhant.	<i>Four</i>

**Sikh Philosophy – Define/comment/explain the following concepts/names used in Sri Guru Granth Sahib.**

<b>Question</b>	<b>Answer</b>
Guru	<i>God, teacher, the Sikh Gurus</i>
Satguru	<i>God, teacher, the Sikh Gurus</i>
Naam	<i>God, Shabad, God's dwelling, God's name</i>
Sloak	<i>Couplet</i>
Swaiyyas; where in Sri Guru Granth Sahib they have been located	<i>Compositions of undefined length</i>
Ram	<i>One who dwells in hearts</i>
Gobind	<i>God</i>
Balram; in which raga/s this word has been widely used	<i>God, Raga Soohi and Aasa</i>
Dasu and Dattu	<i>Sons of Guru Angad</i>
Mohan and Mohri	<i>Sons of Guru Amardas</i>
Sri Chand and Lakhmi Chand	<i>Sons of Guru Nanak</i>

## Seventh Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib:

Question	Answer
Give a list of compositions of Guru Angad, Guru Amardas and Guru Tegh Bahadur included in the Nitnem section of Sri Guru Granth Sahib.	<i>Only one sloak of Guru Angad recorded in Japji, 'Pawan Guru Paani.....'</i>
How many sloaks of Guru Angad are included in the chapter titled, "Sloak Vaaran te Vadeek"?	<i>None</i>
How many vaars have been composed by Bhai Gurdas?	<i>39</i>
Write the name/names of Sikh devotee/s included in the compositions of the Sikh Gurus.	<i>(Bhai) Laalo</i>
There is a mention of six main ragas in Raagmaala, which of these six ragas have been used in Sri Guru Granth Sahib.	<i>(Ragas) Sri and Bhairo. Raga Hindol has been mixed raga Basant</i>
How many total raagmaalas are mentioned in the Indian Music books?	<i>Eleven</i>
Name the Composer/s who have composed compositions titled: Mundavni, Patti (not patti likhi), Baawan Akhri, Pehre	<i>Mundavni = Guru Arjan (Also a shabad by Guru Amardas). Patti = Guru Amardas Baawan Akhri = Guru Arjan and Bhagat Kabir Pehre = Guru Nanak, Guru Ramdas and Guru Arjan</i>



Name the Guru-composer/s who has/have composed no specialist baani.	<i>Guru Angad, Guru Ramdas (except Sopurkh, Karhale and Ghoriaan) and Guru Tegh Bahadur</i>
Name the Vaar in which maximum sloaks of Guru Angad have been included.	<i>Aasa di vaar (15 sloaks)</i>
Name the baani/s, where one sloak precede every stanza of that composition.	<i>Sukhmani (Guru Arjan), Baawan Akhri (Guru Arjan, and not of Bhagat Kabir), Thitee (Guru Arjan, and not of Guru Nanak)</i>

**Sikh Philosophy – Define/comment/explain the following concepts/names used in Sri Guru Granth Sahib.**

<b>Question</b>	<b>Answer</b>
Madhusudan	<i>Krishan, according to the Hindu mythology. The name has been used for Waheguru in the Sikh thought.</i>
Name one composition of 'Nitnem' section wherein the words/name 'Jagjit' has been used.	<i>Japji pauri 28</i>
Name one composition of 'Nitnem' section wherein the word/name 'Kawal' has been used.	<i>Shabad Aarti, Dhanaasri Mehla 1, 'Har charan KAWAL makrandh...'</i>
Sohila	<i>A song of happiness as well as of separation.</i>
Sopurkh	<i>The greatest Being (Waheguru), who is omnipresent.</i>
Sodar	<i>The gateway through which one is to pass to enter the house of Waheguru</i>
Jap (Ji)	<i>To recite</i>
Jaap (Sahib)	<i>A composition containing the varied names of Waheguru</i>
Anand (Sahib)	<i>The song of Bliss.</i>

## Eight Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib:

Question	Answer
How many shabads of Bhagat Farid have been recorded in Sri Guru Granth Sahib? Name also the ragas in which they have been recorded.	<i>Four, ragas Aasa and Soohi (two shabads in each raga)</i>
How many Bhagats, whose compositions have been recorded in Sri Guru Granth Sahib, hail from Punjab. List their names.	<i>One, Sheikh Farid</i>
There are compositions, of four 'devotees' of Guru period, recorded in Sri Guru Granth Sahib. List the names of those devotees who were not Muslims.	<i>Baba Sundar, a great-grand son of Guru Amardas, grand-son of Mohri and son of Anand.</i>
Name the Vaar recorded in Sri Guru Granth Sahib which is/was normally recited at the time of a bereavement.	<i>Vaar raga Jaitsiri</i>
Most of the Bhagats of Guru Granth Sahib are of pre-Guru period, name Bhagats who are believed to be contemporary of the Sikh Gurus.	<i>Kabir (15<sup>th</sup> Century, 1398- 1495), Bhikhan (16<sup>th</sup> Century) and Soordas (Born 1528, 16<sup>th</sup> Century).</i>
Were Bhatts, whose swaiyyas are recorded in Sri Guru Granth Sahib, contemporary of the Sikh Gurus?	<i>All of them</i>
Name the Composer/s who has/have composed hymns titled: 'Allaahniaan', 'Aarti', and 'Sodar'.	<i>Guru Nanak</i>



<b>Question</b>	<b>Answer</b>
Name the Guru-composer/s who has/have composed no Ashtapadi.	<i>Guru Angad and Guru Tegh Bahadur</i>
Name the Guru who is believed to have included a few popular tunes in the titles of some of vaars	<i>Guru Hargobind</i>
Name the raga wherein there are two shabads which precede with a sloak. Name also the author of those shabads.	<i>Raga Maaroo; Guru Nanak</i>

**Sikh Philosophy – Define/comment/explain the following concepts/names used in Sri Guru Granth Sahib.**

<b>Question</b>	<b>Answer</b>
Dharam Raj (or Dharamraj)	<i>The name of the Judge of the highest Divine Court who passes the ultimate judgement</i>
Chitar and Gupt (Chitargupt)	<i>The names of two accounting clerks of Dharamraj who keep a minute by minute account of our karmas</i>
Jum (ਜਮ)	<i>The employees of the Divine court to come collect the bad souls</i>
Israaeel	<i>The angel of death who knocks at doors of those whose life span ends</i>
Bahisht	<i>One of the several heavens where noble souls live.</i>
Baikunth	<i>The heaven where Hindu god Vishnu resides</i>
Swarag	<i>A general term used for all heavens</i>
Narak	<i>A general term used for all hells</i>
Jeewan Mukht	<i>A person whose detaches himself/herself from Maya during his/her lifetime.</i>



## Ninth Day Test suggested answers

### Section I- Sri Guru Granth Sahib:

Question	Answer
Arrange in descending order number of hymns composed by the four main Bhagat-contributors.	<i>Kabir = 541</i> <i>Farid = 134</i> <i>Namdev = 60</i> <i>Ravidas = 41</i>
How many Bhagats, whose compositions have been recorded in Sri Guru Granth Sahib, hail from Uttar Pradesh. List their names.	<i>Kabir , Bhikhan, Surdas, Ramanand, Ravidas</i>
Name the Bhatt who has used word 'Waheguru' in his hymns. Name the Guru under whose caption this hymn is recorded.	<i>Gyand, in Swaiyyas Mehle Chautha ke</i>
Name three compositions recorded in Sri Guru Granth Sahib which are read/recited at the time of a bereavement. (see next question before you answer this)	<i>Kirtan Sohila</i> <i>Allaahniaan</i> <i>Titled hymn 'Sad'</i> <i>Old traditions also mention Vaar raga Jaitsiri</i>
Name the particular time/ place when the above compositions are read.	<i>Kirtan Sohila at the time of cremation.</i> <i>Allaahniaan and Sad in the Gurdwara after cremation</i>
Name the hymn which is normally (not the Mool Mantar) read at the start of any Sikh event. What is the structure of this hymn and who is the composer of this hymn. (This hymn is also the first hymn out of nine hymns read at the time of a Sikh marriage)	<i>Keeta looree-ai kanm su har peh aakheeai</i> <i>It is pauri no. 20, in the Vaar composed in raga Sri by Guru Ramdas</i>

Name the Guru composer/s who has composed popular shabads: a. Aukhee gharhee na dekhan de-ee b. Taatee Vaa na lag-ee c. Jo maag-he thaakur apne te	<i>Guru Arjan</i>
Name the Guru-composer/s who has/have composed no Chhants	<i>Guru Angad and Guru Tegh Bahadur</i>
Name the Guru whose one Doha is believed to be included in the Sloaks Mehla 9.	<i>Guru Gobind Singh</i>
Name the raga, structure and the composer/s of the following titled compositions: Suchchaji Kuchchaji Gunwanti	<i>Raga Soohi</i> <i>All compositions are One Pada compositions.</i> <i>First two are composed by Guru Nanak, whereas the last is composed by Guru Arjan</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib.**

<b>Question</b>	<b>Answer</b>
Sharad, Hement and Shisher rutis (ਰੁਤਾਂ)	<i>All three seasons are a part of winter months.</i> <i>Sharad = October- November</i> <i>Hement = November – December</i> <i>Shisher = December - January</i>
Four pehrs of night	<i>1<sup>st</sup> = 6 p.m. – 9 p.m.</i> <i>2<sup>nd</sup> = 9 p.m. – 12 midnight</i> <i>3<sup>rd</sup> = 12a.m. – 3 a.m.</i> <i>4<sup>th</sup> = 3 a.m. – 6 a.m.</i>
The Pehr which is called Amritvela	<i>4<sup>th</sup> Pehr of night</i>

Number of total Ghars used/mentioned in Sri Guru Granth Sahib	17
Thaath	<i>The tune of seven ascending and descending notes</i>
Harmonium scales called : Avrohi Arohi	<i>Descending scale Ascending scale</i>
Harmonium note called 'Vadi'	<i>The most popular note</i>
Number of raga sons mentioned in Raagmaala	48
Number of ragnis (raga-wives) mentioned in Raagmaala	30



## Tenth Day Test suggested answers

### Section I- Sri Guru Granth Sahib:

Question	Answer
Arrange in ascending order number of Ashtpadis composed by the Sikh Gurus	<i>Guru Ramdas = 32</i> <i>Guru Arjan = 64</i> <i>Guru Amardas = 87</i> <i>Guru Nanak = 119</i>
How many Bhagats, whose compositions have been recorded in Sri Guru Granth Sahib, hail from Maharashtra. List their names.	<i>Namdev</i> <i>Pipa</i> <i>Trilochan</i>
Name the Bhatt whose Swaiyya is recited when Sri Guru Granth Sahib is ceremoniously opened in Harimandir every morning. Write also the closing tuk of the swaiyya.	<i>Bhatt Kirat</i> <i>'Ik Ardaas Bhatt Kirat ki, Guru Ramdas raakho sarnaade'</i>
Name nine compositions which are read/recited at the time of a Sikh marriage. (Refer to the next question, before you answer this)	<i>'Keeta loreesai....' Pauri 20 Vaar raga Sri- composer Guru Ramdas</i> <i>'Pale tainde laagee' = Sloak Mehla 5, Vaar raga Raamkali Mehla 5 page 963</i> <i>Four Laavaan = Raga Soohi, Second Chhant of Guru Ramdas (4 padas), pages 773-774</i> <i>Anand Sahib = 6 pauris, Raga Raamkali, composer Guru Amardas, page 917</i> <i>'Vivaah hoa mere baabla' = Second pada of a Chhant, raga Siri Chhant Mehla 4, page 78-79</i> <i>'Poori Aasa ji mansa mere Raam..' = Fourth pada of a Chhant, raga Wad-hans Mehla 5 Chhant, page 577</i>

	<i>'Sloak pawan Guru..' = Sloak Mehla 2, Vaar Maajh, pages 8, 146-147</i>
Give the sequence of the above compositions	<i>As above</i>
Name the composition which is normally read at the start/close of any Sikh service. What is the structure of this hymn and who is the composer of this hymn. (This hymn is also included in the nine hymns read at the time of a Sikh marriage)	<i>Six pauris of Anand Sahib (raga Raamkali) Titled specialist baani Composer is Guru Amardas</i>
Name the Guru composer/s who has composed the following popular compositions: d. Laavaan e. Shabad – Hum ghar saajan aae f. Shabad – Satsantokh kar bhaao kuram kurmaae aaiaa	<i>Guru Ramdas, raga Soohi Chhant, page 773 Guru Nanak, raga Soohi Chhant, page 764 Guru Ramdas, raga Soohi, Chhant (second pada) page 773</i>
Name the Guru-composer/s who has/have composed no Swaiyyas	<i>Guru Nanak, Guru Angad, Guru Amardas, Guru Ramdas, Guru Tegh Bahadur</i>
Name the Guru/s whose a few sloaks are mixed with the sloaks of Kabir and Farid	<i>Guru Nanak, Guru Amardas and Guru Arjan</i>
Name the raga, structure and the composer/s of the following titled compositions: Sad  Wanjaara	<i>Raga Raamkali, Baba Sundar, 6 padas titled composition (page 923-924) Raga Sri, Guru Ramdas, 6 padas titled composition (page 81-82)</i>

Ghoriaan	<i>Raga Wad-hans, Guru Ramdas, 4 pada titled Chhant, page 575</i>
Sopurkh	<i>Raga Aasa, Guru Ramdas, 5 pada shabad, page 348</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib.**

<b>Question</b>	<b>Answer</b>
Kant ਕੰਤ	<i>Husband*</i>
Swami ਸਵਾਮੀ	<i>Husband*</i>
Nath ਨਾਥ	<i>Husband*</i>
Name the most popular ‘Ghar’ used in Sri Guru Granth Sahib	<i>Ghar 1, used 98 times</i>
Write the most frequently used ‘Mangal’ used in Sri Guru Granth Sahib.	<i>Ik Ongkaar Satgur Prasaad (used 519 times)</i>
The timing of singing raga ‘Aasa’	<i>Forth part of night, 3 a.m. – 6 a.m.</i>
The season of singing raga ‘Basant’	<i>Spring, February - March</i>
Number of major raga mentioned in Raagmaala	<i>Six</i>
Name the author of Raagmaala	<i>Not known</i>



## Eleventh Day Test suggested answers

### Section-I Sri Guru Granth Sahib:

Question	Answer
Arrange in ascending order number of vaars composed by the Sikh Gurus	<i>Guru Nanak = 3</i> <i>Guru Amardas = 4</i> <i>Guru Arjan = 6</i> <i>Guru Ramdas = 8</i>
Name Bhagat/s, whose compositions have been recorded in Sri Guru Granth Sahib, and who hail from Sind. Circle the correct name.	<i>Sadhna, Sain, Dhanna</i>  <i>Sadhna</i>
Name the Bhatt whose Swaiyya/s regarding Guru Arjan are popularly recited.	(Hint. The hymn lines include words: ਜਪ ਉ ਜਿਨ੍ ਅਰਜੁਨ ਦੇਵ ਗੁਰੂ ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ ਨ ਆਯਉ ॥ ੬ ॥)  <i>Bhatt Mathura</i>
Name composition/s and their composers which are popularly read/recited at the time of the birth/birthday of a child.	(Hint: refer ragas Sri and Goojri) <i>Raga Sri = Lakh khusiaan paatsaahiaa..</i> <i>Raga Goojri = Poota maata ki asees...</i>
What is the sequential number of the above ragas	<i>Sri = raga no. 2</i> <i>Goojri = raga no. 5</i>
Name the long and specialist composition which is normally read at both happy and sad occasions, but is not recorded in Sri Guru Granth Sahib. Name also its composer.	<i>Benti Chaupae by Guru Gobind Singh</i>
Name the Guru composer/s who has/have composed the following popular compositions: g. Baara Maah	(Hint: refer ragas Gaurhi, Maajh, Raamkali and Tukhaari)  <i>Baara Maah = Guru Nanak, Guru Arjan</i>

h. Sukhmani i. Rutti	<i>Sukhmani = Guru Arjan</i> <i>Rutti = Guru Arjan</i>
Name the Guru-composer/s who has/have composed no sloaks.	<i>All Guru-composers have composed sloaks</i>
Name the Guru/s whose life period coincide with the life period of a few of the Bhagats. Name these Bhagats as well.	<i>Guru Nanak (1469 – 1539)</i> <i>Guru Angad (1504 – 1552)</i> <i>Guru Amardas (1479 -1574)</i> <i>Bhikhen (16<sup>th</sup> Century)</i> <i>Kabir (1398 -1495)</i> <i>Soordas (1528 – not known)</i>
Name the raga, structure and the composer/s of the following titled compositions: Baawanakhri  Pehre  Thitee	<i>Raga Gaurhi (Guru Arjan and Kabir);</i> <i>Titled specialist</i> <i>Raga Sri and Tukhaari; Titled specialist</i> <i>(Guru Nanak, Guru Ramdas and Guru Arjan)</i> <i>Raga Gaurhi and Bilaawal;</i> <i>Titled specialist</i> <i>(Guru Nanak, Guru Arjan and Kabir)</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
Waheguru is both <i>Nirgun</i> and <i>Sargun</i> .	<i>Yes</i>
Guru Granth Sahib has 31+6 raga chapters	<i>No, only 31 raga chapters</i>

An Ashtpadi must have 8 padas.	<i>By definition yes, for word Asht means eight. But in Sri Guru Granth Sahib there are Ashtpadis of more and less than 8 padas.</i>
Name the least used 'Ghar' in Guru Granth Sahib	<i>14- 17</i>
Write the most frequently used 'Rahaao' (e.g., 1,2,3,4 or 6 rahaao verses) in Sri Guru Granth Sahib.	<i>One rahaao</i>
The timing of singing raga 'Maajh'	<i>Third part of the day; 12 noon – 3 p.m.</i>
The season of singing raga 'Bilaawal'	<i>Basant, Feb - March</i>
Name the ragas used in Sri Guru Granth Sahib which are mentioned as raga-wives in the Raagmaala	<i>Devghandhaari, Dhanaasri, Tilang, Todi, Bairaarhi, Goojri, Gaurhi, Sorath, Malaar, Aasa, (Asawari)</i>



## Twelfth Day Test suggested answers

### Sri Guru Granth Sahib:

Question	Answer
Arrange in ascending order number of compositions composed by the Sikh Gurus	<i>Guru Angad (63), Guru Tegh Bahadur (115), Guru Ramdas (679) Guru Amardas (907), Guru Nanak (974) and Guru Arjan (2218)</i>
Name Bhagat/s, whose compositions have been recorded in Sri Guru Granth Sahib, and who hail from Madhya Pradesh. Circle the correct name.	<i>Beni, Sain, Jaidev</i>  <b><i>Bhagat Sain hailed from Rewa</i></b>
Name the Bhatt who has composed Swaiyyas for Guru Nanak	<i>Kal, Harbans, Bal</i> <b><i>Bhatt Kal (10 Swaiyyas)</i></b>
Name compositions wherein stanzas are called pauris but each pauri is preceded by only one sloak rather than the norm of at least two sloaks	<i>Vaar of raga Basant, Vaar of Satta &amp; Balwand, Baawan Akhri, Thitee</i>  <b><i>Baawan Akhri and Thitee</i></b>
What is the sequential number of the above raga/s	<i>Raga Gaurhi, raga number 3</i>
Name a very popular shabad composed in (raga) Khyal wherein the scenario is separation. It is not recorded in Sri Guru Granth Sahib. Name also its composer.	<i>Mitar piaare noo haal mureedaan da kehna,</i> <i>Composed by Guru Gobind Singh</i>
Name the raga and the Guru composer/s who has/have composed the following popular hymns: g. Saache sahiba kiaa naahee ghar terai.	<i>(Hint: Guru Nanak, Guru Arjan)</i>  <i>Guru Amardas (Anand, raga Raamkali (18))</i>

h. Too kaahe dolhe praaneeaa i. Re man aisi Har sio preet kar	<i>Guru Arjan (shabad, raga Tilang (14)) Guru Nanak (Ashtpadi, raga Sri (1))</i>
Name the Guru-composer/s whose 15 sloaks have been added in the Aasa di vaar.	<i>Guru Angad</i>
Name the Guru/s whose compositions are not recorded in Sri Guru Granth Sahib.	<i>Guru Gobind Singh</i>
Name the raga, structure and the composer/s of the following titled compositions: Gaatha  Phunhe  Din rain	<i>Specialist, 24 padas, Guru Arjan  Specialist, 23 padas, Guru Arjan  Specialist, 4 padas (raga Maajh) Guru Arjan)</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
The meaning of the word Guru	<i>The word has been used in three different senses: Teacher, Sikh Guru, Waheguru (God)</i>
The meaning of the word Satguru	<i>The word has been mainly used for Waheguru</i>
A sloak must have two lines/verses.	<i>As a norm yes, but Guru Granth has sloaks up to 26 lines long (raga Malaar)</i>
Give one word meaning of ‘Ghar’ as used in Sri Guru Granth Sahib	<i>Taal (refer Tabla)</i>

Give two alternative meanings of the word 'Rahaao' as used in Sri Guru Granth Sahib.	<i>Theme of the shabad; Sthaaee hymn of the shabad.</i>
The timing of singing raga 'Raamkali'	<i>First pehr of the day, 6-9 a.m.</i>
The season of singing raga 'Maajh'	<i>Rainy season, July-August</i>
Name the ragas used in Guru Granth Sahib which are not mentioned in the Ragamala	<i>Maajh, Bihaagrha, Wad-hans, Jairsiri, Soohi, Raamkali, Maali Gaura, Tukhaari, Parbhaati, Jaijaiwanti, [Bhopali, Vibas, Kaafi – these three ragas are also mentioned in Sri Guru Granth Sahib, but are not mentioned in Raagmaala.</i>



## Thirteenth Day Test suggested answers

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
What is the subject matter of Sri Guru Granth Sahib's text.	<i>Glories of Waheguru, Ways to realize God, Ethic, rules of living a truthful life.</i>
How many names of Waheguru are given in Sri Guru Granth Sahib.	44
Name other avtaars or prophets mentioned in Sri Guru Granth Sahib	<i>Hindu avatars: Ram, Krishan, Balram Muslim prophet : Mohammed</i>
Name three largest compositions, the ragas they are recorded in and their composers.	<i>Largest is Sukhmani – raga Gaurhi, Composer Guru Arjan Second largest: Dakhni Onkaar, Raga Raamkali, Guru Nanak Third largest: Sidh Gosht, Raga Raamkali, Guru Nanak.</i>
What is the sequential number of the above raga/s	<i>Raga Gaurhi – raga number 3 Raga Raamkali – raga number 18</i>
Name a very popular Shabad, which has been, rightly or wrongly, termed as the Sikh National Anthem. It is not recorded in Sri Guru Granth Sahib. Name also its composer, and source.	<i>Shabad: Deh Shiva vaar mo ihe.... Composer: perhaps Guru Gobind Singh Source: Chandi Charitar I (231<sup>st</sup> verse, total verses 233)</i>
Name, ragas and the Guru composer/s who has/have composed the following compositions: m. Vaar Bhagauti n. Vaar raga Basant o. Vaar raga Jaitsiri	<i>a. Guru Gobind Singh b. Guru Arjan c. Guru Arjan</i>
Name the Guru- who said, "Gurship is like a tigress's milk which can be contained only in a	<i>Guru Har Rai</i>

golden cup. Only those who are ready to devote their lives thereto are worthy of it.”	
Name the Bhagat who hails from Bengal. How many compositions of his are recorded in Sri Guru Granth Sahib	<i>Jaidev, two compositions</i>
Name the raga, structure, text and the composer/s of the following titled compositions: Baawanakhri  Patti Patti Likhi Dakhni Onkaar	<i>Guru Arjan, 55 pauris, raga Gaurhi Kabir, 45 padas, raga Gaurhi Guru Nanak, 35 padas, raga Aasa Guru Amardas, 18 padas, raga Aasa Guru Nanak, 54 padas, raga Raamkali</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
Sri Guru Granth Sahib is a copy of book in heavens	<i>Yes</i>
Total contributors of all compositions	<i>6 (Gurus) + 15 (Bhagats) + 11 (Bhatts) + 4 (devotees) + 1 (unknown of raagmaala) = 37</i>
Padas is a Shabad can vary from.....	<i>1-6, 8, 16</i>
Padas and Pauris means a stanza	<i>yes</i>
Ragas which are sung in the 4 <sup>th</sup> pehr of night	<i>Aasa, Bhairav,</i>

Ragas which are sung in the season of Basant	<i>Bilaawal, Raamkali, Basant, Parbhaati</i>
Names of Muslim minstrels (ragis) of the Guru's court	<i>Mardana, Sata &amp; Balwand</i>
Give an example of a one tuka pada	<i>Page 980, raga Nat Narain Nat Mehla 5 shabad no. 3/8/9</i>



## Fourteenth Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
Give a comment made by a non-Sikh scholar on the piety of Sri Guru Granth Sahib.	<i>Pearl S. Buck (Nobel prize in literature): “I have studied the scriptures of other great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I feel here....”</i>
Name composition, which is believed to be the last composition of Guru Nanak	<i>Baara Maah in raga Tukhaari</i>
Name Gurus who have composed shabads under the title of Pehre.	<i>Guru Nanak, Guru Ramdas, Guru Arjan</i>
Name the ragas in which above shabads are composed.	<i>Raga Sri and raga Tukhaari</i>
Do shabads titled ‘Chhants’ have rahaao verse/s in them?	<i>No, except one Chhant of Guru Arjan in raga Kedaara, page 1122.</i>
Name the author and the source of the following hymn: ਸਗਲ ਦੁਵਾਰ ਕੋ ਛਾਡਿ ਕੈ ਗਹਿਓ ਤੁਹਾਰੋ ਦੁਵਾਰ ਬਾਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ	<i>Guru Gobind Singh in Ram Avtar</i>
Name, ragas and the Guru composer/s who has/have composed the following compositions: p. Sodar (raga Aasa) q. Sopurkh (raga Aasa) r. Ghoriaan (raga Wad-hans)	<i>Guru Nanak Guru Ramdas Guru Ramdas</i>
Name the Guru- who said, “A wife is her man’s conscious, his	<i>Guru Hargobind</i>

children continue his memory and wealth gives him sustenance ”	
Name the bhagat who hails from Rajasthan. How many compositions of his are recorded in Sri Guru Granth Sahib.	<i>Dhanna</i> <i>Four shabads in raga Aasa and Dhanaasri</i>
Name the location of the following: Sloak Vaaran te Vadeek Raagmaala Sohila	<i>Concluding section, pages 1410-1429</i> <i>Concluding section, pages 1429-1430</i> <i>Cluster of 5 shabads, pages 12-13</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
Sri Guru Granth Sahib has hymns which constitute the Sikh law, also name such hymn/s	<i>Yes, mainly Japji but also many others including , Anand and Sukhmani</i>
The Muslim contributors and the structure of their hymns in Sri Guru Granth Sahib.	<i>Mardana, Satta &amp; Balwind, Bhikhen, Farid and Kabir</i>
Swaiyya means a composition of an undefined length.	<i>Yes</i>
The longest sloak in Sri Guru Granth Sahib.	<i>Vaar Malaar Mehla 1, Sloak Mehla 1, sloak no. 2 preceding pauri 25</i>
The shortest most popular Shabad.	<i>Mitar piaare noo by Guru Gobind Singh</i>
Ragas which are sung in the season of Basant	<i>Soohi, Bilaawal, Raamkali, Basant and Parbhaati.</i>
Meaning of ‘Saihaskriti’ language used in Sri Guru Granth Sahib.	<i>A mixture of Hindi and Sanskrit languages</i>
Number of tukas, padas of various shabads have	<i>1-5 tukas</i>



## Fifteenth Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
What is the Sikh concept of God?	<i>God is both Nirgun (impersonal) and Sargun (personal, manifest)</i>
What is the Sikh concept of Creation?	<i>From the sound of God 'IE' ; the day, date and year of creation is not known</i>
Name the earliest source material for research in Sikhism in addition to Sri Guru Granth Sahib.	<i>Vaaran Bhai Gurdas, Janam Sakhis</i>
Name two earliest written books/granths which contain the life stories of the Sikh Gurus,	<i>Mehma Prakash and Suraj Prakash</i>
Bhai Gurdas was the only scribe of Pothi Sahib. Do you agree.	<i>In my opinion, no. Probably, he was the head scribe. Noticing the diversity of headings and subheading it is evident that there must be many scribes working under him.</i>
Name the author and the source of the following hymn: ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ	<i>Probably Guru Gobind Singh</i>
Name, ragas and the Guru composer/s who has/have composed the following compositions: s. The Sikh Ardaas t. Inhi ke Prasaad so bidya la-ee, inhi kripa sab satar mare,	<i>First part of is from Vaar Bhagauti from Dasam Granth. Perhaps composed by Guru Gobind Singh. From Swaiyya titled 'Khalsa Mehma' in Dasam Granth. Perhaps composed by</i>



<p>inhi ki kripa ke saje ham hai, naheen mo so greeb krer pare</p> <p>u. Raj bina na dharm chale hai, dharma bina sab dalhe malhe hai.</p>	<p><i>Guru Gobind Singh.</i></p> <p><i>Krishan Avtar, perhaps composed by Guru Gobind Singh</i></p>
<p>Name the Guru- who said, “Saintliness within, worldliness without; arms are for poor man’s protection and enemy’s destruction; Nanak gave up the world and I gave up the worldliness”</p>	<p><i>Guru Hargobind</i></p>
<p>Name the bhagat who hails from Punjab. How many compositions of his are recorded in Sri Guru Granth Sahib.</p>	<p><i>Sheikh Farid, 134 compositions of which 130 are sloaks</i></p>
<p>Name the location of the following:</p> <p>The Mool Mantra</p> <p>The title ‘Chhaka’</p> <p>Shabad titled ‘Aarti’</p>	<p><i>At 33 different places as captions of compositions.</i></p> <p><i>Chhaka means a group of six shabads. Mainly used for shabads of Guru Ramdas and at certain places used for shabads of Guru Arjan.</i></p> <p><i>Title Shabad of Guru Nanak in raga Dhanaasri</i></p>

**General concepts – Define/comment/explain the following concepts/  
names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
<p>Give a hymn which condemns Hindu rituals of ਮੋਨ ਵਰਤ ਅਤੇ ਹੋਰ ਵਰਤ</p>	<p><i>First Pauri of Japji</i></p>

List important Hindu religion's primary source books	<p><i>Srutis: Divine Word transmitted orally from generation to generation (no specific author) e.g., Vedas (4), Vedanta also called Upanashids- commentary on Vedas (108 books of which 12 are important).</i></p> <p><i>Smritis: Human compositions- Books of philosophy (6)</i></p> <p><i>Purana, popular traditional legends (18)</i></p> <p><i>Epics: Itihas e.g., Ramayan, Mahabharat,</i></p>
What is the structure of hymns in Jaap Sahib, as compared with Japji?	<p><i>Jaap Sahib = 10 types of Chhants, 199 hymns</i></p> <p><i>Japji = 2 Sloaks and 38 Pauris</i></p>
The longest vaar in Sri Guru Granth Sahib.	<i>Raga Saarang Vaar Mehla 4 (36 pauris and 72 sloaks)</i>
The shortest vaar in Sri Guru Granth Sahib	<i>Raga Basant Vaar Mehl 5</i>
Name raga and composer of the shabad 'jo maange thaakur....	<i>Raga Dhanaasri Mehla 5, page 681</i>
Meaning of Braj Bhasha..	<i>Hindi spoken in the Meerut region during the Guru period</i>
Example of a one tuka pada (raga and page number)	<p><i>Raga Nat Narain, page 980</i></p> <p>ਨਟ ਮਹਲਾ ੫ ॥ ਹਉ ਵਾਰਿ ਵਾਰਿ ਜਾਉ ਗੁਰ ਗੋਪਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੋਹਿ ਨਿਰਗੁਨ ਤੁਮ ਪੂਰਨ ਦਾਤੇ ਦੀਨਾ ਨਾਥ ਦਇਆਲ ॥ ੧ ॥ ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਜੀਅ ਪ੍ਰਾਨ ਧਨ ਮਾਲ ॥ ੨ ॥ ਦਰਸਨ ਪਿਆਸ ਬਹੁਤੁ ਮਨਿ ਮੇਰੈ ਨਾਨਕ ਦਰਸ ਨਿਹਾਲ ॥ ੩ ॥ ੮ ॥ ੯ ॥</p>

## Sixteenth Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
What is the Sikh concept of Naam?	<i>God and His attributes</i>
What is the Sikh concept of Shabad?	<i>The word of God</i>
Why would you say that there must more than two Mohan pothis?	<i>For the two pothis have only 18% of Guru Nanak's baani, 7% of Guru Amardas's baani and only 1.6% of Guru Angad's baani, when it was believed that Guru Amardas had a complete set of baani of Guru Nanak and Guru Angad</i>
Name any two important compositions which are not recorded in Mohan Pothis.	<i>Japji and Anand Sahib</i>
Why is it extremely difficult to read Mohan Pothis?	<i>For words are written without symbol vowels</i>
Which important compositions are missing in the manuscript called 1245, where can it be seen?	<i>Bhagat baani, Raagmaala, Vaar of Satta &amp; Balwand, Only 32 Swaiyyas of one Bhatt.</i>
Name, ragas and the Guru composer/s who has/have composed the following compositions: v. Gunwanti w. Kirtan Sohila x. Sloak: Khamb vikardare....	<i>Guru Arjan 3 shabads by Guru Nanak, 1 Shabad of Guru Ramdas and 1 shabad of Guru Arjan. Sloak of Guru Arjan</i>
Name the Guru/s who wrote no hymns	<i>Guru Hargobind, Guru Har Rai and Guru Harkishen</i>



Name the bhagat who hails from Bengal. How many compositions of his are recorded in Sri Guru Granth Sahib.	<i>Jaidev; two compositions</i>
Name the location of the following: Vaaran Chhants Swaiyyas	<i>17 raga chapters 14 raga chapters Concluding section</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
Give a hymn which explains the meaning of 'Naam'	<i>Naam Amolak Ratan hai..(Sri raga Mehla 3, page 40)</i>
List two important divisions of Hindu religions.	<i>Sanatan Dharmis and Arya Samajists</i>
What is the structure of hymns in Guru Vaars?	<i>Pauris preceded by a minimum of two sloaks</i>
The longest composition in Sri Guru Granth Sahib.	<i>Sukhmani Sahib</i>
The shortest composition in Sri Guru Granth Sahib	<i>One line composition of Bhagat Soordas. In Guru baani it is Sloaks of Guru Angad and numerous sloaks of other Gurus</i>
Name raga and composer of the Chhant containing 'Laavaan'	<i>Raga Soohi; Guru Ramdas</i>
Meaning of Dakhni Onkaar.	<i>Dakhni is the variation of the raga, whereas Onkaar is the name of Alphabet</i>
Example of a one six pada shabad (raga and page number)	

## Seventeenth Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
How many compositions of Guru Angad are there in Mohan Pothis?	<i>Only one sloak</i>
Name the structure and number of compositions of Guru Angad in Sri Guru Granth Sahib.	<i>Only Sloaks, 63</i>
<p>What is the importance of the following dates in the history of the compilation of Sri Guru Granth Sahib:</p> <p>1539    1570-1572    1601    1604 1635 1674    1706    1708    1850</p>	<p><i>1539- when Guru Nanak passed on his book of hymns 'Guru Harsahai Pothi' to Guru Angad</i></p> <p><i>1570 -1572 – preparation of Mohan Pothis</i></p> <p><i>1601- start of the compilation of Adi Granth</i></p> <p><i>1604- completion of Adi Granth</i></p> <p><i>1635 – Adi Granth stolen by Dhirmal from Guru Hargobind's residence in Kiratpur.</i></p> <p><i>1674- Adi Granth forcibly taken from Dhirmal by Makhan Shah Lubana's men</i></p> <p><i>1706- Completion of the second recension of Adi Granth by Guru Gobind Singh</i></p>

	<p><i>1708 – Conferment of Guru-ship on the Adi Granth</i></p> <p><i>1850- presentation of a copy of Adi Granth to Queen Victoria by Sodhi Sadhu Singh</i></p>
Where can be found the copy of Adi Granth which Ram Rai took with him to Aurangzeb?	<i>Dehra Dun, in the Gurdwara of Ram Rai</i>
Why Guru Arjan called the copy of Adi Granth, made by Bhai Banno, as a forbidden copy?	<i>For it had compositions rejected and not approved by Guru Arjan.</i>
How did Bhai Banno get Baanis which were either rejected or not considered by Guru Arjan?	<i>Bhai Banno was a part of the team who were assisting in the collection, sorting and collating compositions, as and when they came at Ramsar for Guru Arjan's attention.</i>
<p>Name, ragas, structure and the Guru composer/s who has/have composed the following compositions:</p> <p>y. Last two stanzas of Anand</p> <p>z. Two sloaks of Japji</p> <p>aa. Stanzas sung before each pauri of Aasa di vaar.</p>	<p><i>Guru Amardas, though some believe that 39<sup>th</sup> pauri was composed by Guru Ramdas and 40<sup>th</sup> pauri by Guru Arjan.</i></p> <p><i>First sloak by Guru Arjan and the second sloak by Guru Angad.</i></p> <p><i>Stanzas are a part of 6 chhants composed by Guru Ramdas in raga Aasa (page448-451)</i></p>
Name the Guru- who said “na koe Hindu na Musalman.....”	<i>Guru Nanak Dev</i>
Name composers who hail from Karnal.. How many compositions	<i>Bhatts, there are 123 swaiyyas composed by them</i>



of theirs are recorded in Sri Guru Granth Sahib.	
Name the location of the following:  Mangal: Ik onkar Satnam Gurprasad  The title Ghar 17  Raga Lalit	<i>Hint: only at two places</i> <i>Ragas: Sri, composition Wanjaara</i>  <i>Bihaagrha, 4<sup>th</sup> chhant M:5 ghar 2 page 544</i> <i>Raga Soohi, baani Bhagat Kabir, Shabad no. 4 page 793</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
Give a hymn which says that forgetting God's name, miseries will attack	<i>Hint: raga Maajh</i> <i>Parmeshwar de bhuliaan viaapan sabhe rog (Baara Maah M: 5)</i>
Give a hymn which says that we are responsible for our own karmas.	<i>Hint: Japji</i> <i>Karmi aapo aapni (2<sup>nd</sup> Sloak)</i>
Give a hymn which says that there are countless skies and underworlds	<i>Hint: Japji</i> <i>Paataala paataal lakh aagaasa aagaas. (pauri 22)</i>
The longest sloak in Sri Guru Granth Sahib	<i>Hint: raga Malaar</i> <i>Sloak no. 2 Mehla 1, preceding pauri 25 pages 1289-1290. It has 26 tukas.</i>
The longest pauri of Japji	<i>Select from pauris:</i>  <i>16 ਪੰਚ ਪਰਵਾਨ.....</i> <i>26 ਅਮੁਲ ਗੁਣ.... pauri 26</i> <i>27 ਸੋਦਰ ਤੇਰਾ...</i>

<p>The shortest pauri of Japji</p>	<p>22 ਪਾਤਾਲਾ ਪਾਤਾਲ....</p> <p>23 ਸਾਲਾਹੀ ਸਾਲਾਹਿ..... pauri 23</p> <p>32 ਇਕਦੁ ਜੀਭੋ....</p>
<p>Meaning of the word Gurmukhi.</p>	<p><i>From the mouth of the Guru. Gurmukhi is the most popular script to write Panjabi.</i></p>
<p>Difference between the words:</p> <p>Punjabi</p> <p>Panjabi</p>	<p><i>To refer to the state of Punjab</i></p> <p><i>To refer to the Panjabi language</i></p>

## Eighteenth Day Test suggested answers

*Section I- Time allowed 20 minutes*

**Sri Guru Granth Sahib/Sikh Gurus:**

Question	Answer
Name important compositions which are not recorded in the available Mohan pothis	<i>In fact Pothis have very little baani and most of the hymns, about 95%, is missing, including Japji, Anand Sahib, Vaars etc</i>
Name the structure and number of compositions of Guru Tegh Bahadur	<i>115 hymns, of which 57 are sloaks and 54 are shabads.</i>
List any three compositions which have a historical backdrop.	<i>Shabads of Guru Nanak referring to the invasion of Babar and its aftermath. (refer raga Aasa page 360 shabad, page 417 two ashtpadis)</i>
What is the common under-current in three compositions titled as Suchchaji, Kuchchaji and Gunwanti.	<i>The undercurrent idea is that how disorganization can be converted into good organization with qualities and skills</i>
What is the structure and location of the above compositions.	<i>The three shabads are in raga Soohi, pages 762-763.</i>
The copy of Adi Granth in the British library is a true copy of Kartarpuri beer, then how come there is baani of Guru Tegh Bahadur included in it?	<i>Guru Tegh Bahadur's compositions were added later by unknown scribes</i>
Name the location and the Guru composer/s who has/have composed the following compositions: bb. Sloak – Khambh vikaanadre je lahaan... cc. Sloak – Je sau chanda ugve... dd. Sloak – Sukh mai bauho sangee bha-e..	<i>Guru Arjan Sloak Vaaran te Vadeek, page 1426. Guru Angad, Aasa di vaar page 463 Guru Tegh Bahadur, page 1427, sloak 32</i>



Name the Guru- who said “Naam japo, kirt karo and wand ke chhako”.	<i>Guru Nanak</i>
Name the Guru who gave the modern concept of Health Clubs.	<i>Guru Angad</i>
Name the location of the following:  Mangal: Ik Ongkaar  The title Ghar 16  Raga Hindol	<i>Sloak Sahaskriti, page 1354</i>  <i>Raga Aasaawari, page 369</i>  <i>Page 1171, Mehla 1</i> <i>Raga Basant Hindol</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
We have been separated from our beloved by our own damaging karmas; O! God bless us and unite us with our dearest ones.	<i>Hint: raga Maajh</i> <i>Kirt karam ke veechhre, kar kirpa melo</i> <i>Raam, page 133</i>
Give a hymn which says that we, ourselves, have built a wall of falsehood between us and God.	<i>Hint: Japji</i> <i>Pauri 1, Kiv sachiaara</i>
Give a hymn which says that what should we offer to God so that we could have His audience	<i>Hint: Japji</i> <i>Pher ki agai rakheeai jit disai darbaar.</i> <i>pauri 4</i>
The longest sloak in Aasa di vaar	<i>Some of Guru Nanak’s sloaks are very long, e.g., sloak 1 preceding pauri 3 is of 16 tukas</i>

The shortest sloak in Aasa di vaar...	<i>Most of Guru Angad's sloaks are of two tukas e.g., refer to sloak 2 preceding pauri 1</i>
The longest and shortest ashtpadis in Sukhmani	<i>All Ashtpadis are of equal size i.e., of eight padas and each pada having eight tukas</i>
Meaning of the word Sohila	<i>Sohila means glories, describing good qualities of a person;</i>
Meaning of the word Mangal	<i>A Short prayer</i>

## Nineteenth Day Test suggested answers

### Section I-

#### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
Two Mohan pothis which were given to Guru Arjan by Baba Mohan, where are those located now?	<i>One is in Ahirpur, District Hoshiarpur and the other one is in Pinjore near Chandigarh.</i>
Name the structure and number of compositions of Guru Ramdas	<i>679 compositions in 30 ragas;</i>
List any three compositions which have a syllabary backdrop.	<i>Patti, Baawan Akhri, Dakhni Onkaar</i>
What is the under-current in compositions titled 'Sodar' and 'Sopurkh' in raga Aasa	<i>Sodar = the word is made of two syllables So+dar meaning the gateway to the house of God. The shabad describes the scenario in the forecourt of the house of God. Sopurkh = the word is made of two syllables So+purkh meaning the greatest of all who is omnipresent.</i>
What is the structure, the number of compositions under the group heading and location of the above compositions.	<i>Sodar = a group of 5 shabads, and Sopurkh = a group of 4 shabads</i>
The copy of Sri Guru Granth Sahib at the first floor of Harimandir Sahib is a hand written copy. Who is the scribe of that copy?	<i>Baba Deep Singh Shaheed</i>



Name the location and the Guru composer/s who has/have composed the following compositions: ee. Sloak – Gun Gobind gaaio nahee ff. Sloak – Aad Sach.... gg. Sloak – Pawan guru Paani...	<i>Guru Tegh Bahadur.</i> <i>Japji, Guru Nanak</i> <i>Japji, Guru Angad</i>
Name the Guru- who said “Khalsa mero roop hai khaas..”	<i>Guru Gobind Singh</i>
Name the Guru who first conceived the concept of saint soldier.	<i>Guru Hargobind</i>
Name the location of the following:  Shabad with 6 rahaaos  Shabads with 4 rahaaos  Second rahaao in a shabad	<i>Raga Sri, Wanjaara</i>  <i>Raga Sri (pages 16-17), raga Maajh (96-97), raga Aasa (356), and Dhanaasri (660)</i>  <i>At the end of the Shabad with a text wording ‘Rahaao Dooja’</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
Name the Shabad which instructs one, what to eat.	<i>Hint: raga Sri</i> <i>Shabad: sab ras mithe..... (page 16)</i>
Name a Shabad which instructs how to love.	<i>Hint: raga Sri</i> <i>Ashtpadi: Re man aisee Har sio preet kar jaisee jal kamlehe. (page 59)</i>
Name a Shabad which reminds that we have forgotten the ultimate reality of death.	<i>Hint: raga Malaar</i> <i>First Shabad of the raga by Guru Nanak (page 1254)</i>

The longest sloak included in Sloaks Mehla 9	<i>All sloaks are of equal length i.e., 2 tukas</i>
The last sloak in the chapter titled sloak Vaaran te Vadeek	<i>Raam Naam ur urmai gahio (sloak no. 57)</i>
The number of sloaks in Sukhmani	24
The number of sloaks in Anand	<i>None</i>
The number of sloaks in Japji	2

## Twentieth Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
Why it is very difficult for an ordinary reader to comprehend Mohan Pothis?	<i>For, the text has no vowel symbols in it which makes it difficult to read</i>
What is the alternative name of Mohan Pothis?	<i>Goindval pothis</i>
List any composition/s which has/have dialogue/debate backdrop.	<i>Sidh Gost</i>
What is the under-current in compositions titled 'Jai ghar keerat aakheeai..'	<i>The place where the name of Waheguru is sung or recited, that place is blessed</i>
What is the structure, the number of compositions under the group heading 'Kirtan Sohila'.	<i>Five shabads: three of Guru Nanak, one of Guru Ramdas and one of Guru Arjan</i>
Which composition of Sri Guru Granth Sahib was not read at Akal Takhat Sahib, prior to its restoration by Jathedar Jasbir Singh Rode? What is the text of this composition?	<i>Raagmaala</i>  <i>It has names of 84 ragas, raginis and raga-sons</i>
Name the location and the Guru composer/s who has/have composed the following compositions: hh. Sloak – Tera keeta jaato naahee.... ii. Sloak – Thaal wich tinn wastoo... jj. Tuk – Giaan Dhiaan kichh karam na.....	<i>Guru Arjan, after Mundavni page 1429</i>  <i>Guru Arjan, the sloak is titled as Mindavni, page 1429</i>  <i>Guru Arjan, raga Soohi, page 749</i>



Name the Guru- who said “Rehat piaari mujh ko Sikh piaara nahee.”	<i>Guru Gobind Singh</i>
Name the Guru who first conceived the concept of selfless service.	<i>Guru Amardas</i>
Name the location of the following:  Shabad with 3 rahaaos  Shabads with 5 rahaaos  One rahaao in a shabad	<i>Raga Gaurhi Cheti, page154/155</i>  <i>None</i>  <i>Either in the beginning of the Shabad or after the first pada</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
Name the composer and the concept of Shabad which reads ‘na ko veri nahee begaana.....’	<i>Hint: raga Kaanrha</i> <i>Guru Arjan</i> <i>Love everyone and dispense with any enmity and jealousy.</i>
Name the composer and concept of Shabad ‘Mitar piaare noo.....’	<i>Hint: Dasam Granth</i> <i>Guru Gobind Singh, Shabad Hazare</i>
Name a Shabad which reads that there is one God of the whole universe.	<i>Hint: Japji</i> <i>Sabna jeeaa ka ik daata (pauri 5)</i>
Total number of Sloaks of Guru Tegh Bahadur. What is the common theme of Guru Tegh Bahadur’s total compositions?	<i>57</i>  <i>Most of Guru Tegh Bahadur’s baani is ‘viraag-ma-ee (full of compassion)’ baani</i>

<p>The meaning of the first sloak in the chapter titled sloak Vaaran te Vadeek</p>	<p><i>The sloak is a dialogue between a daughter-in-law and her mother-in-law: Mother-in-law: "O beautiful bride, you do have very attractive contours (bust), but the real beauty is in character rather than appearance."  Daughter-in-law: "I cannot lie down and prostrate, as my contours will get hurt."  Mother-in-law: O my daughter-in-law, do not be so proud of your beauty as it will not stay for ever.. .1.</i></p>
<p>The number of ashtpadis in Sukhmani</p>	<p>24</p>
<p>The number of pauris in Anand, is there a caption of pauris in the composition?</p>	<p><i>40, no there is no caption of pauris as such.</i></p>
<p>Total number of verses in Japji</p>	<p><i>2 sloaks and 38 pauris</i></p>

## Twenty-first Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
What is manuscript 1245? Where can it be seen?	<i>A hand written manuscript of Guru-baani. It is/was in Guru Nanak Dev University library.</i>
What baanis are not in the above manuscript when compared with the Kartarpuri and the Damdami beers?	<i>It does not have the following baanis:</i> 1. <i>Bhagat-baani</i> 2. <i>Raagmaala</i> 3. <i>Vaar Satta &amp; Balwand</i> 4. <i>Swaiyyas of Bhatts except Bhatt Kal</i>
Name the person who was disciplined by Akal Takhat, who tried to prove in his research that manuscript 1245 is the original beer prepared by Guru Arjan rather than the Kartarpuri beer.	<i>Peshaura Singh of Canada</i>
What is the meaning of concepts Guru and Satguru used in Sri Guru Granth Sahib?	<i>Satguru has been used mainly for God, whereas Guru has been used mainly for a teacher</i>
What is most frequent name of God used in Sri Guru Granth Sahib?	<i>Hari</i>
What is the meaning of names 'Dharamraj', 'Chitar' and Gupt used in Sri Guru Granth Sahib?	<i>Same as in the Hindu mythology. Dharamraj = Judge, where souls are put on trial Chitar and Gupt = Accounting clerks to maintain account books of karmas of individuals</i>



<p>Name the location and the composer/s who has/have composed the following compositions:</p> <p>kk. Pauri – Keeta loreesai kam.....</p> <p>ll. Sloak – Jo tai maaran mukeean.....</p> <p>mm. Sloak – Galee-e chikar door ghar</p>	<p><i>Vaar raga Sri M:4</i></p> <p><i>Sheikh Farid</i></p> <p><i>Sheikh Farid</i></p>
<p>Name the Guru- who said “If you can convert me to Islam, then Hindus will follow the suit.”</p>	<p><i>Guru Tegh Bahadur</i></p>
<p>Name the Guru who first implemented the scheme of building free hospitals for both sick humans and animals.</p>	<p><i>Guru Har Rai</i></p>
<p>Name the number of location/s of the following:</p> <p>Shabads/compositions with full mangal</p> <p>Shabads/compositions with mangal, ‘Ikongkaar satnaam Gurprasaad</p> <p>Shabads/ compositions with mangal ‘Ik ongkaar satgur prasaad’</p>	<p><i>33 times of which 26 times as the opening verse of raga chapters.</i></p> <p><i>Raga Sri (Shabad Wanjaara, page 81, and raga Bihaagrha (M: 5, page 544)</i></p> <p><i>519 times, throughout the Granth</i></p>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
Name the composer, exact location and the concept of Shabad which reads ‘Tera keeta jaato naahee.....’	<i>Hint: Concluding section Last Guru composition in Sri Guru Granth Sahib, page 1429</i>
Name the composer, exact location and concept of Shabad, ‘Deh Shiva.....’	<i>Hint: Dasam Granth 231<sup>st</sup> verse of Chandi Charitar I Guru Gobind Singh,</i>
Name a Shabad and its locations which is recorded three times in Sri Guru Granth Sahib.	<i>Shabad titled ‘Sodar..’ Japji Pauri 27, First Shabad of the cluster of five shabads titled ‘Sodar’, and First Shabad of raga Aasa</i>
Total number of Sloaks of Farid. What is the common theme of his total compositions?	<i>130 True love</i>
<p>It is said that a Sikh must perform everything written in Sri Guru Granth Sahib in its literal sense, comment in relation to the following tukas:</p> <p>1. Farid, do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own home.7. ਫਰੀਦਾ ਜੋ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨ੍ਹਾ ਨ ਮਾਰੇ ਘੁੰਮਿ ॥ ਆਪਨੜੈ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨ੍ਹਾ ਦੇ ਚੁੰਮਿ ॥ ੭ ॥</p> <p>2. Eat dry bread, and drink cold water. Farid, if you see someone else’s buttered bread, do not envy him/her for it.29. ਰੁਖੀ ਸੁਖੀ ਖਾਇ ਕੈ ਠੰਢਾ ਪਾਣੀ ਪੀਉ ॥</p>	<i>I do not agree with this statement. Bhagats’ pronouncement were directed to their own followers and not for people at large. Guru Arjan selected those hymns to teach Sikhs the spiritual teachings of other faiths. This was for a comparative study and not necessarily for a follow up.</i>

<p>ਫਰੀਦਾ ਦੇਖਿ ਪਰਾਈ ਚੋਪੜੀ ਨਾ ਤਰਸਾਏ ਜੀਉ ॥ ੨੯ ॥</p> <p>3. Rise up, Farid, and cleanse yourself; chant your morning Namaz. The head which does not bow to the Master— chop off and remove that head.71.</p> <p>ਉਠੁ ਫਰੀਦਾ ਉਜੁ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ ਗੁਜਾਰਿ ॥ ਜੋ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ ॥ ੨੯ ॥</p>	
<p>The number of sloaks in Aasa di Vaar</p>	<p><i>59 (44 sloaks of Guru Nanak and 15 sloaks of Guru Angad)</i></p>
<p>The number of padas in Guru Arjan's Baara Maah.</p>	<p><i>14</i></p>



## Twenty- second Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
Name Pothis, containing Gurubaani and Bhagat baani, which Guru Arjan had with him during the compilation of the Granth.	<i>Mohan Pothis, Guru Harsahai Pothe (Probably), Sangaldip pothi, Ratanmala</i>
Name Pothe which Guru Arjan had rejected but hymns of which are recorded in the Banno beer as well in manuscript 1245.	<i>Sangaldip Pothe, Ratanmal</i>
What makes you believe that there were a number of scribes working under Bhai Gurdas, when Sri Granth Sahib was being compiled at Ramsar?	<i>Due to diversity in captions, headings, subheadings, numbering of hymns and spellings.</i>
Give one word meaning of the concept 'Naam', which you think is the most appropriate, as propounded in Sri Guru Granth Sahib.	<i>Shabad</i>
What makes you believe that there definitely were a few handwritten copies of the Kartarpuri beer during the time period of Guru Hargobind and after him.?	<i>When Guru Hargobind left for Kiratpur, a copy must have been left in the Harmandir; similarly when Dhirmal stole the original beer, there must be copies of Guru Granth in the Gurdwara in Kiratpur. Guru Har Rai sent Ram Rai to Delhi with a handwritten copy which is now in Ram Rai Gurdwara in Dehra Dun.</i>

Do you believe in life after death?  
Support your answer with one  
hymn from Sri Guru Granth Sahib

Yes.

*There are numerous hymns of all Guru  
composers.*

*However, a few selected hymns are as  
follows:*

1. *Shabad Bhagat Trilochan, raga  
Goojri, page 256. 'Ant kaal jo  
lacchmi simre.....*

2. *Guru Arjan raga Gaurhi, page 173.*

*'Ka-ee janam bha-e keet patanga..'*

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥ ਕਈ ਜਨਮ  
ਭਏ ਕੀਟ ਪਤੰਗਾ ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ  
ਕੁਰੰਗਾ ॥ ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥  
ਕਈ ਜਨਮ ਹੈਵਰ ਬਿਖ ਜੋਇਓ ॥ ੧ ॥ ਮਿਲੁ  
ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥ ਚਿਰੰਕਾਲ  
ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਈ  
ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥ ਕਈ ਜਨਮ  
ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥ ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ  
ਉਪਾਇਆ ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ  
ਭ੍ਰਮਾਇਆ ॥ ੨ ॥ ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ  
ਪਰਾਪਤਿ ॥ ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ  
ਗੁਰਮਤਿ ॥ ਤਿਆਗਿ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥  
ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥ ੩ ॥ ਜੋ  
ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥ ਅਵਰੁ ਨ ਦੂਜਾ  
ਕਰਣੈ ਜੋਗੁ ॥ ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ  
ਮਿਲਾਇ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ  
॥ ੪ ॥ ੩ ॥ ੭੨ ॥

*In so many incarnations, you were a  
worm and an insect; in so many  
incarnations, you were an elephant, a  
fish and a deer. In so many  
incarnations, you were a bird and a  
snake. In so many incarnations, you*

	<p>were yoked as an ox and a horse. 1. Meet the Master of the universe — This is the time to meet Him. After so very long, this human body was given to you.1.Pause. In so many incarnations, you were rocks and mountains; in so many incarnations, you were aborted in the womb; in so many incarnations, you developed branches and leaves; you wandered through 8.4 million incarnations. 2. Through the Sadhsangat, you obtained this human life. Do seva — selfless service; follow the Guru’s teachings, and recite the Name (Shabad). Abandon pride, falsehood and arrogance. Remain detached, and you shall be welcomed in the court of God.    3    Past, present and future are all controlled by God. No one else can do anything at all. We are united with God, when God so wishes. Always sing praises of God and He will protect you.4.3.72.</p>
<p>Do you believe in heaven/s hell/s above in the unknown.? Support your answer with one hymn from Sri Guru Granth Sahib.</p>	<p>Yes.  There are numerous hymns of all Guru composers.  However, a few selected hymns are as follows:</p> <p>1. Sohle, Guru Arjan, page 1028  ਨਾਮੁ ਵਿਸਾਰਿ ਦੋਖ ਦੁਖ ਸਹੀਐ ॥ ਹੁਕਮੁ ਭਇਆ ਚਲਣਾ ਕਿਉ ਰਹੀਐ ॥ ਨਰਕ ਕ੍ਰੂਪ</p>



	<p>ਮਹਿ ਗੋਤੇ ਖਾਵੈ ਜਿਉ ਜਲ ਤੇ ਬਾਹਰਿ ਮੀਨਾ  ਹੇ ॥ ੮ ॥ ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ  ਭੋਗਾਈਐ ॥ ਜੈਸਾ ਕੀਚੈ ਤੈਸੇ ਪਾਈਐ ॥  ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਰਤਿ  ਬਾਧਾ ਗ੍ਰਸਿ ਦੀਨਾ ਹੇ ॥ ੯ ॥</p> <p><i>Forgetting Naam, one suffers the misery of his evil ways. When the order to depart is issued, how can he/she remain here? He/she falls into the pit of hell, and suffers like a fish out of water.8. The faithless cynic has to endure 84 hells. As he/she acts, so does he/she suffers. Without the teachings of true Guru, there is no liberation. Bound and gagged by his/her own actions, he/she is helpless.9.</i></p> <p>2. Vaar Gaurhi, Sloak Mehla 5, page 315</p> <p>3. ਸਲੋਕ ਮ: ੫ ॥ ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ  ਅਕਿਰਤਘਣਾ ਕਾ ਥਾਨੁ ॥ ਤਿਨਿ ਪ੍ਰਭਿ ਮਾਰੇ  ਨਾਨਕਾ ਹੋਇ ਹੋਇ ਮੁਏ ਹਰਾਮੁ ॥ ੧ ॥</p> <p><i>In the most horrible hell, there is terrible pain and suffering. It is the place of the ungrateful. They are struck down by God, and thereafter live a most miserable death.1.</i></p>
<p>Name the Guru who made an illiterate who was also dumb and deaf, hear and speak and narrate the whole Gita by heart.</p>	<p><i>Guru Harkishen</i></p>

<p>Name the Guru who served maximum years in the Guru household before he was made the Guru of Sikhs.</p>	<p><i>Guru Ramdas. He served Guru Amardas for 28 years before he was appointed the fourth Guru of Sikhs</i></p>
<p>Analyse the following splitting them into as many syllables as possible:  Example: Satnaam  Two syllables: Sat = Truth,  Immortal  Naam = Waheguru himself  Kartapurkh  Akalmurat</p>	<p><i>Karta = Creator; Purkh = Omnipotent and Omnipresent  Aa = Beyond, Not; Kal = death;  Moorat = personality</i></p>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

Question	Answer
<p>Name when and/or where the following compositions of Guru Nanak were said to have been composed:</p> <ol style="list-style-type: none"> <li>1. Patti</li> <li>2. Shabad Vaid bulaaiaa vaidgee, pakar dhandhole baanh.....</li> </ol>	<p><i>Talwandi, when child Nanak went to school. It is believed that a few hymns of this long compositions were composed at that time and the rest were composed later.  Talwandi, when young Nanak showed signs of withdrawal and stopped eating. Here, in this Shabad, Guru is telling the physician that his illness was of a different type i.e., it is more of a result of separation from God rather than a worldly illness.</i></p>

Name the place where Guru composed his historic hymn titled 'Aarti'	<i>Jagannath Puri</i>
Name the time and place when Guru Arjan composed Shabad, 'Satgur daate diaa bhej.....'	<i>Wadali, Amritsar</i> <i>When Guru Hargobind was born.</i>
Bhagat Farid or Baba Farid or Sheikh Farid  (write the name and title frequently used in Sri Guru Granth Sahib for Farid)	<i>Sheikh Farid</i>
Kabir Sahib or Bhagat Kabir or Kabir jeeo  (write the name and title frequently used in Sri Guru Granth Sahib for Kabir)	<i>Kabir jeeo</i>
The number of sloaks in Baawan Akhri	56
The number of pauris in Baawan Akhri.	55



## Twenty-third Day Test suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
Guru Arjan started compiling Adi Granth in 1601 and completed it in 1604, how long it took Guru Gobind Singh to complete the second recension.	<i>It is believed that Guru Gobind Singh took a few months to complete the second recension. The year of compilation is 1706</i>
When a few copies of Adi Granth were available and probably installed in a few Gurdwaras, then why Guru Gobind asked Sodhis of Kartarpur for their copy, when he was preparing the second recension?	<i>Guru Gobind Singh wanted to compare his version with the version sealed and signed by Guru Arjan (the original manuscript and not copies). Furthermore copies available were not necessarily copies of the Kartarpuri beer.</i>
Which compositions, according to the Sikh Rehat Maryada, can be recited in a Gurdwara?	<i>Compositions from: Sri Guru Granth Sahib, Dasam Granth; works of Bhai Nand Lal, Bhai Gurdas and other approved Granths (no names given)</i>
There is a Shabad, in Sri Guru Granth Sahib, which highlights the inner Rehat of a Sikh. Name the Shabad, its composer and its location.	<i>Composition is a sloak preceding pauri 11 in Vaar Gaurhi Mehla 4. It is composed by Guru Ramdas and is located on page 305</i>
All old hand written copies of Sri Guru Granth Sahib were written in words which were joined together. When the new version or writing separate words was started?	<i>After the formation of SGPC in 1920s</i>

<p>Sikhs do believe that there is a life after death (give a short hymn to support this statement)*, can a person reborn in the same family and with the same looks?</p>	<p><i>No there is so such universal example. God's creation is varied in every respect. Everyone born/created looks different and no two humans or other living beings or objects look alike.</i></p>
<p>Sikhs do believe in heavens and hells both in the world unknown and in this world (give a short hymn to support this statement)*, where are such regions in this world? .</p>	<p><i>In this world there are no defined regions of heaven or hell. They, in fact, reflect time periods of one's life span.</i></p>
<p>Name Guru/s who is/are supposed to have visited Kashmir.</p>	<p><i>Guru Nanak and Guru Hargobind</i></p>
<p>Name the Guru whose compositions, when referred to his Guru-period and calculated, hymns written or composed per day, are maximum in number in comparison to other Gurus.</p>	<p><i>Guru Ramdas Seven years' of Guruship and 679 hymns. Average is: 679 hymns and 2555 days. One hymn in less than 4 days (3.763 days).</i></p> <p><i>Compare it with Guru Arjan Guru-ship = 25 years, 9125 days Compositions = 2218 One hymn in 4 days and few hours (4.114 days)</i></p>
<p>Analyse the following words, splitting them into as many syllables as possible:</p> <p>Example: Satnaam Two syllables: Sat = Truth, Immortal Naam = Waheguru himself</p>	

Nirbhau	<i>Nir = beyond, not; bhau = fear</i>
Nirvair	<i>Nir = beyond, not; vair = enmity</i>
Ajooni	<i>Aa = beyond, not; jooni = life, birth</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
The following words have been frequently used in Sri Guru Granth Sahib, give their meaning in English:	
ਬਿਨਸਨਾ	Destruction
ਨਿਧਾਨ	Treasure
ਤਿਭਵਣ	Three worlds/regions
ਸੰਜਮ	To control passions
ਨਿਮਖ	A moment
ਵਿਗਸੈ	To forget
ਵਿਛੁੰਨਿਆ	Separation
ਅਬਿਨਾਸੀ	Beyond destruction
ਪਰਗਾਸ	Light
ਸੋਹਿਲਾ	<i>Songs of happiness</i>
Name three titled Shabads (not specialist baanis).	<i>Sodar, Sopurkh, Aarti</i>
How many padas a chhant is normally composed in?	<i>four</i>



<p>There are no rahaao verse/s in a chhant, but there is an exception to the rule, where is this exception in Sri Guru Granth Sahib?</p>	<p><i>Raga Bilaawal, page 845, a chhant of Guru Ramdas has a rahaao verse in it.</i></p>
<p>Is Bhagat Soordas, whose one line verse is recorded in Sri Guru Granth Sahib, the same person who had compiled Ramayan in Hindi ?</p>	<p><i>No, Bhagat Soordas is different from Soordas who is the author of Ramayan.</i></p>
<p>Name a Bhagat whose followers call them Sikhs and also perform most of religious ceremonies of the Sikhs.</p>	<p><i>Bhagat Ravidas</i></p>
<p>Name five Muslim composers whose compositions are recorded in Sri Guru Granth Sahib.</p>	<p><i>Mardana, Satta, Balwand, Farid and Bhikhan</i></p>

## Twenty-fourth Day Test Suggested answers

*Section I- Time allowed 20 minutes*

### Sri Guru Granth Sahib/Sikh Gurus:

Question	Answer
Give a list of at least ten important concepts which have been highlighted in Sri Guru Granth Sahib	<i>God, Guru, Satguru, Naam, Saadh-sangat, Sin, Virtue, Truth, Truthful living, Brham Giaani, Hell, Heaven, Love, Hate</i>
Chapters in Sri Guru Granth Sahib have been arranged in the raga order rather than subject matter, how a reader can gather information for a particular topic or a concept?	<i>By reading Granth Sahib many a times and making notes of topic or concept chosen.</i>
What, in your opinion, was the criterion in choosing shabads for the nitnem section of Sri Guru Granth Sahib?  How the status of Sri Guru Granth Sahib is different from scriptures of other religions?	<i>Sikh Law – Japji God’s dwelling – Sodar God Himself – Sopurkh Path of traveling to and from God - Sohila Sri Guru Granth Sahib has the status of a living Guru, whereas other scriptures are only holy books.</i>
Why there is so little text books or other research material available on Sri Guru Granth Sahib?	<i>Sri Guru Granth Sahib remained closed in Gurmukhi script thus beyond the study of non-Sikh scholars and researchers.</i>
If a devotee starts a paath (ਪਾਠ) from Sri Guru Granth Sahib, can he carry on reading from internet, while at work, to complete his paath (ਪਾਠ)?	<i>In my opinion, no. For reading scriptures needs concentration.</i>
From your research study of Source material, write names of at least four books which have	<i>Sainapat Bhai Nandlal</i>

vouched that Guru Gobind Singh had passed Guruship to Sri Granth Sahib.	<i>Suraj Prakash Mehma Praksh Gurbilas Pathshai 10</i>
Trace the scenario when Guru Arjan took the Pothi Sahib to Harimandir for its first installation over there in 1604.	<i>Guru Arjan carried Pothi Sahib, on his head, with utmost respect and reverence, to Harimandir. He walked barefooted. All the way, shabads were loudly sung. In the Harmandir the Pothi was placed at a higher pedestal. During night time, Guru Arjan slept on ground keeping Pothi Sahib at a higher small specially made cot.</i>
Guru Hargobind did not write any hymns, give one short argument supporting this action/non-action of the Guru.	<i>Guru Hargobind chose to interpret and explain the Baani so recorded in the Pothi Sahib.</i>
Give the name of the Guru who did not use the name 'Nanak' in his compositions except one hymn.	<i>Guru Gobind Singh</i>

**General concepts – Define/comment/explain the following concepts/ names used in Sri Guru Granth Sahib. Answer Yes/no where appropriate.**

<b>Question</b>	<b>Answer</b>
The following words have been frequently used in Sri Guru Granth Sahib, give their meaning in English:  ਬਿਲਪ ਤ੍ਰਿਖਾ ਮੀਨ ਕਾੜਾ	<i>Implore Thirst Fish Worry</i>



ਬਿਖਾੜਾ	<i>Difficult fight</i>
ਪੂਰਬਿ	<i>Last birth</i>
ਮਸਕੀਨ	<i>Lover</i>
ਬਿਧਾਤੇ	<i>Waheguru</i>
ਬਹੁਰਿ	<i>Again</i>
Name the first high priest of Harimandir	<i>Baba Buddha Ji</i>
Define the word 'Tukas'. How many tukas can there be in a pada?	<i>Lines in a pada. It has ranged from 1-6 lines</i>
The photographs of Gurus which we see around, are they original photos or an imagination of artistes?	<i>All photos are imaginary, except, perhaps, photos of Guru Nanak</i>
List the languages in which Sri Guru Granth Sahib has been translated so far.	<i>Hindi, Urdu, Begali, English, French</i>
When Sikhs read a Gutka or Sri Guru Granth Sahib, they clean themselves. Does that also apply when one reads Gurbaani from the internet?	<i>No necessarily</i>
Name five Bhagats who belonged to lower castes according to the Hindu division of the society.	<i>Kabir(weaver), Namdev (calico printer), Ravidas (chamar), Sain (barber), Sadhna (butcher)</i>



# ADDENDUM

## Section II - Contents

### Self Study Assignments : Gurbaani, Theology and History

Assignment	Topic		Page	Answers
1	Gurbaani:	Nitnem Section (pages 1-13 of Sri Guru Granth Sahib).	67	137
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2	Gurbaani:	Raga 1, Sri Raga (pages 14-93 of Sri Guru Granth Sahib).	68	142
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3	Gurbaani:	Raga 2, Raga Maajh (pages 94-150 of Sri Guru Granth Sahib).	69	149
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4	Gurbaani:	Raga 3, Raga Gaurhi (pages 151-346 of Sri Guru Granth Sahib).	70	153
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	History:	Arrest and torture of Guru Arjan; battles of Guru Hargobind.	-	158
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6	Gurbaani:	Raga 5, Raga Gujri (pages 488-526 of Sri Guru Granth Sahib).	73	166
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7	Gurbaani:	Raga 6, Raga Devghandhari (pages 527-536 of Sri Guru Granth Sahib).	75	171
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9	Gurbaani:	Raga 8, Raga Wadhans (pages 557-594 of Sri Guru Granth Sahib).	79	178
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10	Gurbaani:	Raga 9, Raga Sorath (pages 595-659 of Sri Guru Granth Sahib).	81	181
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11	Gurbaani:	Raga 10, Raga Dhanasri (pages 660-695 of Sri Guru Granth Sahib).	83	185
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	History:	Sikhs and 1857 mutiny; Desecration of Harimandir.	-	187
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13	Gurbaani:	Raga 12, Raga Todi (pages 711-718 of Sri Guru Granth Sahib).	87	192
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25	Gurbaani:	Raga 24, Raga Bhairo (pages 1125-1167 of Sri Guru Granth Sahib).	111	262
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