



Sikh Society of Michigan

Shabad : Jagat Jot/ Dehe Shiva

Lesson #3
Grade 5

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ (Sri Dasam Granth)

Sri Dasam Granth

- *Written by Guru Gobind Singh ji; Compiled by Mani Singh ji*
- *Some compositions of the Dasam Granth such as Jaap Sahib, Tav-Prasad Savaiye and Benti Chaupai are part of the **Nitnem** or daily prayers and also part of the **Amrit Sanchar**.*
- *1428 pages*
- *The first stanza of the Sikh **Ardās** , an invocation to God and the nine Gurus preceding Gobind Singh, is from Chandi di Var.*

Bani's

Jaap Sahib (meditation) praise of the Creator . The attributes and qualities of God delineated herein are based on the transcendental nature of God, He who is without attributes as in the ideology of Nirgunwad

Akāl Ustat (praises of God) Herein a major myth has been removed and proved wrong by Sri Guru Gobind Singh Ji. The false belief that some people by virtue of belonging to a particular religion, region, history, culture, colour or creed are superior to others is strongly refuted. Instead, he has very clearly and firmly stated that all human beings are one.

Bachitra Nātak (autobiography of the Guru) which gives an account of the Guru's parentage, his divine mission and the battles in which he had been engaged

•**Chandī Charitra I & II** (the character of goddess Chandi) The Chandi Charitra follows and in fact is a part of the Bachittar Natak. The aim of writing this piece was to inspire the common man to rise up against the tyrannical rulers of the time and to fight and sacrifice all they had for their freedom. He invokes the blessings of the Almighty God thus.

- **Deh Shive bar mohe ihe.**
Shubh karman tey kabhoo na taron.

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•**Chandī dī Vār** (a ballad to describe goddess Durga) The third piece of writing associated with the portrayal of Chandi is called Chandi di Vaar. Written in fifty-five stanzas, this is the only composition this is in Punjabi. The first stanza of Chandi di Vaar forms the introductory part of the ardaas, the Sikh prayer.

•**Pritham bhagouti simar key**
Guru Nanak layin dhyay....

•**Giān Prabodh** (the awakening of knowledge) This composition has two main divisions. The first part is devoted to the praise of the Almighty God, He who is all pervading, Omniscient and Omnipotent. His various attributes, His might, magnanimity and his greatness are the subject of this part of Gyan Prabodh. The entire description follows the tradition of gurbani and elucidates the main ideas that are presented within it.

•The second part is in the form of a dialogue in which the soul questions God about that super power whose radiance and glory is unending. The answers are all within. He is without differences of caste, creed, religion. For Him friend and foe are alike.

Chaubī s Autār (24 incarnations of Vishnu)

Brahmā Avtār

Rudra Avtār

Shabad Hazare (ten shabads) which are hymns in praise of God These are composed in nine different ragas and are in the style of the Bishanpadas. In these Guru Ji has given expression to his philosophical and spiritual beliefs.

33 Swayyae (33 stanzas) which are hymns in praise of God Sawaiye (**Jagat Jot is first Swayye**)

These are thirty-three in all. Apart from describing the form of the Khalsa, these describe God in a style very similar to that employed in the Akaal Ustat. God as described here is above the limiting descriptions of the Vedas and the puranas.

Khālsā Mahima - the praises of the Khalsa) This has four verses. It delineates the glory that is associated with the Khalsa. Guru Ji explains the role of the Khalsa to the priests who had come to perform a yagna. He says that it is only through the Khalsa that all achievements have been possible for him.

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Srī Shastra Nām Mālā Purān likhyate (a list of weapons) a list of offensive and defensive weapons used in the Guru's time with special reference to the attributes of the Creator

Charitropakhyan (the character of women and men)

This composition highlights the various faces of woman. While the positive roles played by woman as a wife, as a mother, as a soldier are outlined, the negative aspect of some women who stoop to lowly activities has also been brought out.

Kabyo Baach Bantee Chaupai which will "absolve the suffering, pain or fear of the person, who will even once recite this Bani.

Zafarnāmah containing the Tenth Guru's epistle to the emperor Aurangzeb

This is a historic document sent by guru Gobind Singh Ji to Aurangzeb. It was written in the year 1706 AD while Guru Ji was at village Kangad in Malwa and sent to the emperor through Bhai Daya Singh and Bhai Mani Singh. Beginning with the customary invocation to God, the Guru addresses the emperor. Herein he has voiced his protest and displeasure about the manner in which the emperor's generals had broken their pact and attacked the Guru's army when they were leaving Anandpur Sahib

Hikayats (stories) Persian language metrical tales.

- There are eleven hidayatan or pieces of advice included in the Dasam Granth. These are written in Persian and in the style of the Charitropakhyan and Upakhyan. Beginning with an invocation each composition ends on a note of request asking for Gods blessings.
- Thus it is clear that the compositions in the Dasam Granth were created with the sole aim of promoting truth.

Dasam Granth

Compositions in Dasam Granth

No.	Bani Title	Common Name	Description
1	Jaap Sahib	Jaap Sahib	a meditational work.
2	Akai Ustat		271 devotional verses on the divine.
3	Bachittar Natak	Bachitar Natak	autobiography of Guru Gobind Singh, including his spiritual lineage.
4	Chandi Charitar Ukti Bilas	Chandi Charitar 1	a discussion of the mythological goddess, Chandi . As per internal references, it is based on the Sanskrit scripture Markandeya Purana .
5	Chandi Charitar II	Chandi Charitar 2	a discussion of Chandi
6	Chandi di Var	Chandi Di Vaar	a discussion of Chandi in Punjabi. Not based on any Purana, but an independent narrative.
7	Gyan Prabodh	Gyan Prabodh, Parbodh Chandra Natak	(The Awakening of Knowledge)
8	Chaubis Avtar	Vishnu Avtar, Chaubis Avtar	a narrative of 24 incarnations of Vishnu that comprises one-third of the <i>Dasam Granth</i>
9	Brahma Avtar	Brahma Avtar	Narrative on the seven incarnations of Brahma
10	Rudra Avtar	Rudra Avtar	an epic poem discussing Rudra .
11	Sabad Patshahi 10	Shabad Hazare	ten religious hymns criticising ritualistic practices by renunciates such as sannyasins , yogis and vairāgis as well as idolatri
12	33 Swayyee		33 stanzas
13	Swayyee		
14	Khalsa Mahima	Khalsa Mahima	two poetic compositions praising the Khalsa
15	Ath Sri Shastar Naam Mala Purana Likhate	Shastarnam Mala	"Garland of the Names of Weapons"
16	Sri Charitropakhyan	Charitropakhyan, Triya Charitar	(various character of men and women [details both negative and positive]). Includes Chaupai (Sikhism) (hymn of supplication)
17	Chaupai	Kabyo Bach Benti Chaupai	One of the daily prayer of Sikhs
18	Zafarnamah		(epistle of victory, a letter written to Emperor Aurangzeb , includes Hikaaitaan) ^[12]
19	Hikayat	Hikayat	Tales which are part of zafarnama

ਸ਼ਬਦ (ਜਾਗਤਿ ਜੋਤਿ)

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

The Lord is One and the Victory is of the Lord.

ਸਵਯੇ ॥

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸਾਹੀ ੧੦ ॥

The utterance from the holy mouth of the Tenth King :

ਸਵੈਯਾ ॥

SWAYYA

ਜਾਗਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕੁ ਬਿਨਾ ਮਨਿ ਨੈਕ ਨ ਆਨੈ ॥

He is the true Khalsa (Sikh), who remembers the ever-awakened Light throughout night and day and does not bring anyone else in the mind

ਜਾਗਦੀ ਜੋਤਿ ਵਾਲੇ (ਪਰਮਾਤਮਾ) ਨੂੰ ਦਿਨ ਰਾਤ ਜਪੇ ਅਤੇ (ਉਸ) ਇਕ ਤੋਂ ਬਿਨਾ ਮਨ ਵਿਚ ਕਿਸੇ ਹੋਰ ਨੂੰ ਨਾ ਲਿਆਵੇ।

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮੜ੍ਹੀ ਮਠ ਭੂਲ ਨ ਮਾਨੈ ॥

He practices his vow with whole hearted affection and does not believe in even by oversight, the graves, Hindu monuments and monasteries

ਪੂਰਨ ਪ੍ਰੇਮ ਅਤੇ ਪ੍ਰਤੀਤ ਦੇ ਬ੍ਰਤ ਦੀ ਪਾਲਨਾ ਕਰੇ ਅਤੇ ਗੋਰਾ, ਮੜ੍ਹੀਆਂ ਤੇ ਮਠਾ ਨੂੰ ਭੁਲ ਕੇ ਵੀ ਨਾ ਮੰਨੇ।

ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕੁ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥

He does not recognize anyone else except One Lord, not even the bestowal of charities,

ਤੀਰਥ (ਇਸ਼ਨਾਨ) ਦਾਨ, ਦਇਆ, ਤਪ, ਸੰਜਮ ਆਦਿ ਨੂੰ ਬਿਨਾ ਇਕ (ਪ੍ਰਭੂ) ਦੇ (ਹੋਰ ਕਿਸੇ) ਇਕ ਨੂੰ ਨਾ ਪਛਾਣੇ।

ਪੂਰਨ ਜੋਤਿ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥੧॥

Performance of merciful acts, austerities and restraint on pilgrim-stations the perfect light of the Lord illuminates his heart, then consider him as the immaculate Khalsa.1.

(ਜਦੋਂ ਉਸ) ਪਰਿਪੂਰਨ ਦੀ ਜੋਤਿ ਹਿਰਦੇ ਵਿਚ ਜਗੇਗੀ, ਤਦ ਹੀ ਉਸ ਨੂੰ ਅਤਿਅੰਤ ਨਿਰਮਲ ਰੂਪ ਖਾਲਸਾ ਜਾਣੇ ॥੧॥

Word	Mahankosh meanings	Meanings
ਜਾਗਤਿ	ਜਾਗਣ ਦੀ ਦਸ਼ਾ, ਚੇਤਨ	ever awakened
ਜੋਤਿ	ਚਮਕ, ਪ੍ਰਕਾਸ਼, ਰੌਸ਼ਨੀ	light
ਜਪੈ	ਜਪਨਾ, ਮਨ ਵਿੱਚ ਕਹਿਣਾ	meditate
ਬਾਸੁਰ	ਦਿਨ	day
ਪੂਰਨ	ਪੂਰਾ, ਮੁਕੰਮਲ, ਭਰਿਆ	complete
ਪ੍ਰਤੀਤ	ਯਕੀਨ, ਦ੍ਰਿੜ ਨਿਸ਼ਚਾ	Faith, trust, belief
ਬ੍ਰਤ	ਉਪਵਾਸ, ਬਿਨਾ ਅਹਾਰ ਰਹਿਣਾ	fast
ਗੋਰ	ਕਬਰ	grave
ਮੜਗੀ	ਮੁਰਦੇ ਦੇ ਦਾਹ ਦਫਨ ਦੇ ਥਾਂ ਬਣਾਈ ਇਮਾਰਤ	Memorial at cremation site
ਮਠ	ਸਾਧੂ ਦਾ ਨਿਵਾਸ, ਦੇਵਮੰਦਿਰ	monastery
ਤੀਰਥ	ਪਵਿਤ੍ਰ ਅਸਥਾਨ	place of pilgrimage
ਦਾਨ	ਦੇਣ ਦਾ ਕਰਮ, ਖੈਰਾਤ	charity
ਸੰਜਮ	ਮਨ ਇੰਦ੍ਰੀਆਂ ਨੂੰ ਵਿਕਾਰਾਂ ਤੋਂ ਰੋਕਣਾ, ਉਪਾਯ	restraint/ continence
ਬਿਨਾ	ਰਹਿਤ, ਬਗੈਰ	without
ਘਟ	ਮਨ, ਹਿਰਦਾ, ਦੇਹ	mind, heart, body
ਨਖਾਲਸ	ਸੁਧ, ਖਰਾ, ਬਿਨਾ ਮਿਲਾਵਟ, ਨਿਰੋਲ	Absolutely Pure, immaculate,
ਖਾਲਸ	ਖਾਲਸਾ, ਕਰਤਾਰ	Khalsa

Graves / Monastery

A **monastery** is a building or complex of buildings comprising the domestic quarters and workplaces of monastics, monks or nuns, whether living in communities or alone (hermits). A monastery generally includes a place reserved for prayer which may be a chapel, church or temple, and may also serve as an oratory. Monasteries vary greatly in size, comprising a small dwelling accommodating only a hermit, or in the case of communities anything from a single building housing only one senior and two or three junior monks or nuns, to vast complexes and estates housing tens or hundreds.

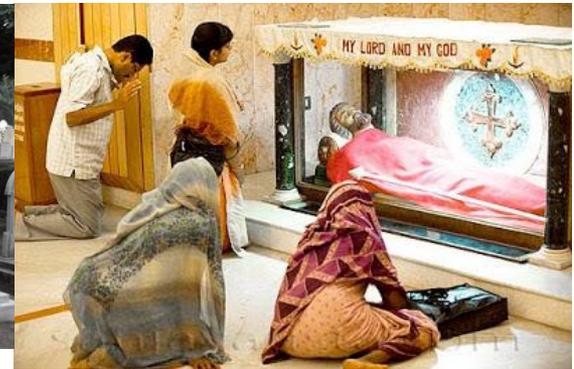
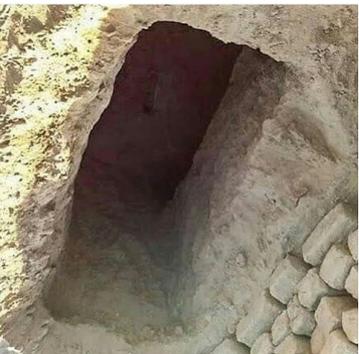


A monastery complex typically comprises a number of buildings which include a church, dormitory, cloister, refectory, library etc. Depending on the location, the monastic order and the occupation of its inhabitants, the complex may also include a wide range of buildings that facilitate self-sufficiency and service to the community. These may include a hospice, a school and a range of agricultural and manufacturing buildings such as a barn, a forge or a brewery.



Grave

a place of burial for a dead body, typically a hole dug in the ground and marked by a stone or mound.



ਸ਼ਬਦ (ਦੇਹਿ ਸਿਵਾ)

- **The Sikh national anthem was written by Guru Gobind Singh Ji. Sikhism is the only religion with its own national anthem.** This is one of the most celebrated and widely quoted hymns by Guru Gobind Singh, the tenth Sikh Guru. He shows in the following Shabad the qualities that makes one fit to become part of his world mission called the Khalsa Panth - **To live with courage and bravery to the highest levels of righteousness.**

ਸ਼ਬਦ (ਦੇਹਿ ਸਿਵਾ)

- ਚੰਡੀ ਚਰਿਤ੍ਰ (ਉਕਤਿ ਬਿਲਾਸ) ॥
- ਸ੍ਰੈਯਾ ॥
- ਸ੍ਰਕੈਯਾ ॥

SWAYYA

ਦੇਹ ਸਿਵਾ ਬਰੁ ਮੇਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ ॥

O Power of Akaal, give me this boon

May I never ever shirk from doing good deeds

ਹੇ ਅਕਾਲ ਪੁਰਖ ਮੇਨੂੰ ਇਹ ਵਰ ਦਿਓ ਕਿ ਮੈ ਚੰਗੀ ਕੰਮਾ ਤੇ ਕਦੇ ਪਿਛੇ ਨ ਹਟਾ

ਨ ਡਰੋਂ ਅਰਿ ਸੇ ਜਬ ਜਾਇ ਲਰੋਂ ਨਿਸਚੈ ਕਰਿ ਅਪੁਨੀ ਜੀਤ ਕਰੋਂ ॥

That I shall not fear when I go into combat. And with determination I will be victorious

ਜਦੋ ਮੈ ਜੰਗ ਵਿਚ ਜਾਵਾ ਤਾ ਡਰਾ ਨ ਅਤੇ ਦਿੜ ਨਿਸਚੇ ਨਾਲ ਨ ਅਪਣੀ ਜਿਤ ਕਰਾ

ਅਰੁ ਸਿਖ ਹੋਂ ਆਪਨੇ ਹੀ ਮਨ ਕੇ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ ॥

That I may teach myself this greed alone, to speak only of Thy (allmighty lord Waheguru) praises.,

ਅਤੇ ਮੇਰੇ ਮੰਨ ਵਿਚ ਇਕ ਲਾਲਚ ਹੋਵੇ ਕਿ ਤੇਰੇ ਗੁਣਾ ਦਾ ਜਾਪ ਕਰਾ।

ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤਿ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋਂ ॥੨੩੧॥

And when the last days of my life come, I may die in the might of the battlefield.||231||

(ਜਦੋ ਮੇਰਾ ਅੰਤਮ ਸਮਾ ਆਵੇ ਤਾ ਜੰਗ ਵਿਚ ਜੂਝ ਮਰਾਂ ॥੧॥

Word	Mahankosh meanings	Meanings
ਦੇਹਿ	ਦਾਨ ਕਰੋ ; ਦੇਓ	give
ਬਰ	ਆਸ਼ੀਰਵਾਦ, ਬਲ,	blessing
ਸੁਭ	ਚੰਗਾ, ਉਤਮ	Good
ਕਰਮਨ	ਕੰਮ	Deeds
ਡਰੋਂ	ਭੈ ; ਖੌਫ	Fear
ਅਰਿ	ਵੈਰੀ, ਦੁਸ਼ਮਨ	enemy
ਨਿਸਚੈ	ਯਕੀਨ, ਦ੍ਰਿੜ ਸੰਕਲਪ	determination
ਜੀਤ	ਫਤੋ	victorious
ਅਰੁ	ਔਰ	And, or
ਲਾਲਚ	ਲੋਭ	greed
ਹਓ	ਹੋਣਾ, ਹਓਮੈ	To happen
ਤਓ	ਤੇਰਾ	Your's
ਓਚਰੋਂ	ਕਹਿਣਾ, ਬੋਲਣਾ	Speak
ਆਵ	ਉਮਰ, ਅਵਸਥਾ, ਆਓ, ਦੇਖੋ	Speak
ਅਓਧ	ਉਮਰ, ਆਯੂ, ਅਯੋਧਯਾ	life
ਨਿਦਾਨ	ਕਾਰਣ,ਅੰਤ, ਸਮਾਪਤ	Reason,end
ਰਨ	ਜੰਗ ਦਾ ਮੈਦਾਨ	battlefield
ਜੂਝ	ਲੜ ਕੇ, ਜੰਗ	heroically

Home work

- In our class we discussed the meaning of the Shabads “ਜਾਗਿਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ” & “ਦੇਹਿ ਸਿਵਾ”
- Based on the discussion, please answer the following questions(50 points):
- 1. Who is the author of these shabads? Which Granth and Baani are these shabads written in?
- 2. In your own words describe the meaning of each of the 4 lines in both the shabads
- 3. According to the shabad Jagat Jot what is does Guru ji telling us to avoid?
- 4. According to the shabad Jagat Jot how can one become true Khalsa?
- 5. According to the shabad Dehe Shiva What blessing or gift we are asking?
- 6. According to the shabad Dehe Shiva how can we achieve victory?
- 7. Write 5 Baanis from Dasam Granth and briefly explain what they are about?

Bonus Question—answer any one of the two (10 points):

- 1. The shabad Jagat Jot describes some rituals that the Khalsa should not follow. Briefly describe some rituals that you or your family may have or currently practice. How do those rituals align with this shabad?

OR

- 2. If you or your family does not follow any rituals, do you notice any rituals followed at your local Gurduara? How do those align with this shabad?

• Quiz for Gurduara part1 and part 2 in next class