

Chapter 1 : Guru Granth Sahib - Wikipedia

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Chart and Diagram Slides for PowerPoint – Beautifully designed chart and diagrams for PowerPoint with visually stunning graphics and animation effects. Our new CrystalGraphics Chart and Diagram Slides for PowerPoint is a collection of over impressively designed data-driven chart and editable diagrams guaranteed to impress any audience. The tenth and last human guru died in , and ordained that the holy scriptures would be the eternal Guru of the Sikhs, Guru Granth Sahib. He believed worship of God, if sinc. It could not have been easy to choose what to include in such a slim volume from the cornucopia of poetry that makes up the Sikh scriptures. The Guru Granth Sahib contains nearly 6, hymns. During the times of the early Gurus, Sikh places of worship were referred to as dharamsalas. They were a place where Sikhs could gather to hear the Guru speak or sing hymns in the praise of Waheguru. As the Sikh population continued to grow, Guru Hargobind, the sixth Sikh guru, introduced the. Others walked a long slender red carpet to bow before the Sikh holy book, the Guru. This famous Hindu temple is believed to be the richest and most-visited place of worship in the world. Though believed by many to be a polytheistic religion, the basis of Hinduism is the belief in the unity of everything. Guru Granth Sahib contains hymns. The number of stanzas according to Pincott is Under the influence of saint Jnanadeva, Namdev was converted to the path of bhakti. Vitthala of Pandharpur was now the object of his devotion and he spent much of his time in worship and kirtan, chanting mostly verses of his own composition. In the company of Jnanadeva and other saints, he roamed about the country and later came to the Punjab where he is said to have lived for more than. Guru Granth Sahib Punjabi: Adi Granth, the first rendition, was compiled by the fifth Sikh guru, Guru Arjan. Guru Granth Sahib the holy book of Sikhs contains the scriptures of the Sikhs. This holy compilation comprises of hymns and prayers which contains the actual teachings spoke by the Sikh Gurus. Also famed as Adi Granth, which contents are referred to as Gurbani and the individual hymn is. The protests were mostly non. Read honest and unbiased product reviews from our users. Guru Arjan contributed the largest number of hymns. The origin of Bhakti and its doctrine is also traced to the hymns. Sikh Gurus wrote in Hindi and preached through Hindi. The Granth Saheb, the holy scripture contains many Hindi compositions than P. The revealed holy text spans pages and contains the actual words spoken by the founders of the Sikh religion the Ten Gurus. Adherents of Sikhism are known as Sikhs, which means students or disciples of the Guru. It is called Guru Granth because the text is considered to be the "living guru" for the worldwide Sikh community. Hence, the reading, chanting and study of the text is a central practice throughout the Sikh. The Guru Granth Sahib is the holy scripture of Sikhism and contains hymns and descriptions of the qualities of. English translation because Sikhism welcomes all denominations into worship. Guru Granth Sahib contains hymns of 36 composers written in 22 languages, employing a phonetically perfected Gurmukhi script. The fifth Sikh guru, Guru Arjun. This form is used not only to preserve. Building a community around the guru-student relationship was fundamenta. My earliest memories are etched with the physical beauty of Jesus Christ. His blond hair and blue eyes were so different from all the people that. Demian, I think that in many ways, modern songs are like popcorn compared to the steak of the old hymns. Starting tonight, he will perform several sets at the Spokane Comedy Club.

Chapter 2 : Guru Arjan - Wikipedia

An illustrated edition containing selected hymns of the ten Sikh Gurus, from Guru Nanak to Guru Gobing Singh, translated by Khushwant Singh. Sacred hymns from the Guru Gibind Singh.

It is composed in the form of a heroic ballad Var and is set to the musical mode of the Raga Asa. It is divided into Slokas staves and Pauris stanzas following one another alternately as a statement and a commentary thereon. Except for a few verses of the second Guru Angad, the work is entirely that of Guru Nanak. In the Asa-di Var, as in his other compositions, the Guru did not restrict himself to a single theme or a logical development of a particular thesis. Nevertheless the one idea that predominates in this work is how a man can elevate himself from his low state to a godly one and thus prepare himself for union with God. The Var opens with praise of the guru who by bringing out the best in man can make him godlike. Anyone who thinks he can do without the guru is doomed to failure. God first created the world and glorified His own Name. Then He sat Himself upon His prayer-mat to enjoy His creation. All that God has created, the cosmos and the laws by which they are governed, are true, just and real. Let us glorify His Name for He alone is immortal and bountiful. He can read our innermost secrets. We cannot comprehend His ways. He puts life into things that have life, gave them different names and assigned them different functions and will judge them accordingly. We are limited in our comprehension of God-made phenomena - sights, sounds, colors, winds, waters, fire, forms of life, tastes, patterns of behavior, etc. All we can do is to marvel at them and shower praise on God. Left to himself, man would consume himself in lust and thus waste his sojourn on earth. All that is in the world whether animate or inanimate - breeze, streams, fires, clouds, the sun and the moon, mortals and supermen - abide in the fear of God. God alone is free of fear. God alone is beyond reckoning of time. Gods like Rama and Krishna were like jugglers who displayed their tricks in the marketplace and packed up to leave when their performance was over. Divine knowledge is not found by wandering about the streets; it comes by the grace of God. God Himself created both reality and illusion: We cannot do this by performing ritual for ritual is like a whirlwind of meaningless activity, but only by abiding in the fear of God. Those who fear the Lord, cherish the Lord in their hearts. Death is inevitable No one can stop the march of time. Muslims say that because the Hindus burn their dead they go to hell. They do not realize that the clay a potter fires in his oven is compounded of earth in which dead Muslims have been buried. Without the intercession of the sat guru no one has, nor ever will, find God because God manifests Himself in the sat guru and speaks through him. Until we overcome the ego we shall continue to stumble in ignorance without finding the true path. We can overcome ego and find the path of truth by serving and worshipping God, by forsaking evil, by performing good deeds and by being abstemious in what we eat and drink. Since God created everyone and everything we should leave the cares of the world to Him. Performance of ritual, good deeds, giving of alms, going on pilgrimages, meditation, fighting for righteous causes, etc. Only sat guru can tell us how to find God and cherish truth. Those who think they can do this by themselves are foolish and waste their lives without even knowing why they were born. No amount of book-learning can teach us this supreme truth. Book-learning only boosts the ego. Performance of a pilgrimage only makes a person sanctimonious. Subjecting the body to penance does little good as the sense of self-hood can only be eradicated by the divine word sabda. True worshippers Bhaktas understand this and are forever singing praises of the Lord. They know that all else, be it in terms of power or of wealth, is illusory. They know the futility of loving human beings who are on the earth but for a brief spell, they know that man is not cleansed by washing or wearing clean garments but only after the filth of falsehood is rinsed out of his system and his heart becomes the temple of Love. A man becomes pure when he sees the light of God in all that is lit, when he shows mercy and charity towards his fellow creatures. Beg for a pinchful of dust off feet of the faithful, smear it on your forehead, in single-minded meditation think of the One. Your labors will surely bear fruit. We live in a dark age Kaliyuga when greed and lust are the ruling passions, our scholars have no learning, our warriors no valour and all are concerned only with their own selfish interests. We do not realize that God knows our innermost secrets and we shall get what we deserve. Pain is often the panacea for our ills. Comfort can be a curse for those who live in ease and think

not of God. Just as a pitcher, which can only be made with water, can contain water, so can mind contain knowledge but it needs divine knowledge that the guru gives to make the right kind of mind. If the learned know not these truths, how can we blame those who have no pretence to learning? Just as the rosary has one big bead in the centre, so do human beings have a chief characteristic. Likewise each epoch has been marked by its own special feature. An epoch can be compared to a chariot and its charioteer. The four Vedas of the Hindus were contemporaneous with different gods and prevailed in different epochs. We are now in the dark age when the predominant Veda is the Atharva, the dominant god is the Allah of Islam and the predominant customs are those of the Muslims whom the Hindus imitate in dress and deportment. The only way of escape from the evils of the Kaliyuga is to find a sat guru whose teaching is like a salve of knowledge for the eyes. Be not deluded by appearance. Take, for example, the silk-cotton tree. It is huge, straight as an. Yet neither its leaves nor its flowers nor its fruits are of any use to anyone. In humility lie sweetness and greatness. See that when weighed in a pair of heavier scales, the object which is nearer the base is the heavier. Exhibition of religiosity, parrot-like repetition of sacred texts, daubing the forehead with saffron, etc. We come into this world with a clean slate and thereafter gain or lose according as we do good or evil. We return as naked as we came and if our record is bad we go into the jaws of hell to repent our deeds. The Hindus wear a sacred thread. This Janeu can be soiled, burnt, lost or broken. Why not make a sacred thread of mercy, contentment, discipline and truth? Hindus hire Brahmins to whisper sacred formulae in their ears and perform religious ritual for them. How can they save others when they cannot save themselves? See how low the Hindu has fallen! He talks of the sanctity of the Brahmin and the cow and at the same time apes the customs and manners of his Muslim masters in order to gain favor with them. Such are the wearers of the sacred thread. They have no sense of shame because they trade in deceit and falsehood. Be not misled by the caste marks on their foreheads, their fancy dhotis, their fussiness over the place where they cook their food - for what they eat is impure. They cannot wash the evil within them by rinsing their mouths. God thinks of everyone and assigns to everyone his function. If even a mighty king were to go against Divine ordinances, he would be reduced to fodder. If a thief offers what he has thieved for the souls of his dead forefathers, will they not be charged with theft? Will not the priest who performed the obsequial ceremony be punished? Falsehood comes as naturally to a liar as the menstrual period to a woman. After her period a woman cleans herself by washing her body; but falsehood can only be cleansed by enshrining God in our hearts. The rich and the powerful who indulge their whims in things they fancy - fleet-footed horses, beautiful women, large mansions - often forget, till old age overtakes them, that death which is inevitable will put an end to everything. Cleanliness and purity do not consist in the way we cook or eat our food but in what is in our hearts. It is in what we behold with our eyes, hear with our ears, taste with our tongues and do with our limbs that we become pure or impure. All else is superstition and delusion. Praise the sat guru as the greatest of mortals for it is he who teaches you to tread the path of righteousness. He exorcises the evil within you and prepares you for union with God. First let us cleanse ourselves; otherwise however fastidious we may be in the way we cook our food, it will be as unclean as if someone had spat into it. Do not denigrate your women for they are conceived and born as men are conceived and born. We befriend, wed and go unto them. Why slander the sex which gives birth to kings? All who live are born of women; only God who is Truth and Reality owes not His existence to any woman. Everyone speaks of himself; mark the one who says nothing of himself in his talk. Everyone must pay for what he does; everyone must fulfill his destiny. Knowing how brief is our sojourn on the earth, why should we flaunt our pride? Speak not evil of any man and engage not in argument with a fool. No one will give sanctuary to the slanderer, people will spit on him, call him a fool and beat him with their shoes.

Chapter 3 : How Many hymns did Guru Nanak write on the guru granth sahib

The Hymns Of The Sikh Gurus Constitute Some Of The Most Moving Mystical Poetry Ever Composed, And The Brilliant Translations By Khushwant Singh, A Leading Scholar Of Sikh History And Culture And Best-Selling Author, Retain The Immediacy And Lyricism Of The Originals.

This includes sentences, words, structure, grammar, and meanings. Following the example of the gurus themselves, Sikhs observe total sanctity of the holy text of Guru Granth Sahib. Guru Har Rai , for example, disowned one of his sons, Ram Rai , because he had attempted to alter the wording of a hymn by Guru Nanak Dev. To please the Emperor he altered the wording of a hymn, which was reported to the guru. Displeased with his son, the guru disowned him and forbade his Sikhs to associate with him or his descendants. The work was for use by Christian missionaries, and received extremely negative feedback from Sikhs. A revised version published in removed the obsolete English words like "thee" and "thou". In the s, a translation by Sant Singh Khalsa referred to as the "Khalsa Consensus Translation" became popular through its inclusion on major Sikhism-related websites. Guru Granth Sahib is given the greatest respect and honour. Sikhs cover their heads and remove their shoes while in the presence of this sacred scripture, their eternal living guru. Guru Granth Sahib is normally carried on the head and as a sign of respect, never touched with unwashed hands or put on the floor. A chaur sahib is waved above the Guru Granth Sahib. Peacock-feather fans were waved over royal or saintly beings as a mark of great spiritual or temporal status; this was later replaced by the modern Chaur sahib. The Guru Granth Sahib is taken care of by a Granthi , who is responsible for reciting from the sacred hymns and leading Sikh prayers. The Granthi also acts as caretaker for the Guru Granth Sahib, keeping the Guru Granth Sahib covered in clean cloths, known as rumala, to protect from heat, dust, pollution, etc. The Guru Granth Sahib rests on a manji sahib under a rumala until brought out again. Until , the Gurudwara Ramsar allowed only handwritten copies. Now the basement of its headquarters in Amritsar houses the only printing press authorized to reproduce the Guru Granth Sahib. Since the early 20th century, it has been printed in a standard edition of Angs. The printers, chosen for their skill and uprightness, adhere to a strict code of conduct. No handwritten copies are ever destroyed.

Chapter 4 : Hymns of Guru Nanak by Khushwant Singh

Get this from a library! Hymns of the gurus. Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study.

It is an anthology of prayers and hymns which contain the actual words and verses as uttered by the Sikh Gurus. Sikhs regard the Guru Granth Sahib as the living Guru. Its contents are referred to as bani or gurbani. An individual hymn is a shabad. He undertook the enormous task of collecting, compiling, and scrutinizing the hymns and compositions of Guru Nanak and his predecessors. He decided to include not only the hymns of the Gurus but also that of other saints. At the invitation of the Guru, followers of different sects, both Hindu and Muslim, came to the Guru and recited the hymns of their teachers. Guru Arjan chose only those hymns which echoed sentiments he wanted to inculcate in his own community. After the selections were made, the Guru dictated the hymns to Bhai Gurdas ji, who wrote the Granth Sahib. The first parkash opening ceremony was performed in the Golden Temple by Guru Arjan on August 30, At this time, the Guru bowed before the collection, acknowledging the higher authority of the bani to that personal importance and significance which he possessed as Guru. After this time, he no longer sat at a level above the Granth Sahib, but below it. The Guru also instituted daily public worship at the temple where the Granth was recited all day long to the accompaniment of stringed musical instruments kirtan. With the passage of time, the original Granth Sahib passed on from Guru Arjan to Guru Hargobind and then to his grandson, Dhir Mal, who took permanent possession of it. But they refused to part with it and asked the Guru to write his own Granth if he was a real Guru. The Guru removed some unauthenticated writings in the Granth and added four hymns in the beginning for evening prayers. Otherwise, the Granth was left as it was before in the days of Guru Arjan. It is believed that four copies of the Granth Sahib were prepared; the first one was sent to the Harimandir Sahib at Amritsar, the second to Anandpur, the third to Patna and the fourth was kept by Guru Gobind Singh at Nander. He commanded the Sikhs that it was to be revered as the body and spirit of the ten Gurus: Agya bhai Akal ki tabhi chalayo Panth. Sabh Sikhan ko hukam hai Guru manyo Granth. Guru Granth Ji manyo pargat Guran ki deh. Jo Prabhu ko milbo chahe khoj shabad mein le. Raj karega Khalsa aqi rahei na koe, Khwar hoe sabh milange bache sharan jo hoe. Under orders of the Immortal Being, the Panth was created. All Sikhs are enjoined to accept the Granth as their Guru. Consider the Guru Granth as an embodiment of the Gurus. Those who want to meet God, can find Him in its hymns. The pure shall rule, and the impure will be no more, Those separated will unite and all the devotees of the Guru shall be saved. It should, therefore, be remembered very clearly that bowing before Guru Granth Sahib as Sikhs, is not bowing before a book, but it is a bowing before the Divine Light or Jot Guru which was passed on when the Guruship was conferred upon it. Respect and veneration for Guru Granth does not imply idol worship, but rather respect for a divine message, the ideas and ideals contained in the Sikh scripture. It is the source or a means to the worship of God through His Word, and not an object of worship in itself. Both the Gurus and the Book deserve the respect which they are accorded because of the bani which they express, the word of divine truth. Revelation In The Guru Granth Sahib Guru Granth Sahib is a remarkable storehouse of spiritual knowledge and teachings which does not preach any rites or rituals but stresses meditation on the Name of God; salvation can be obtained by means of regular, persistent and disciplined meditation. There are no mythological narratives, although God is described in anthropomorphic terms and the Gurus are not afraid to use the imagery of family relationships to describe the union of God and man. The subject of Guru Granth Sahib is truth: Through its teachings, the Granth can enable men and women to lead a purposeful and rewarding life while being members of a society. It seeks universal peace and the good of all mankind. There is not a word in the Guru Granth Sahib that might be derogatory to any other belief or religion. The Guru Granth Sahib also stresses the democratic way of life and equality of all people. It teaches that we are karam yogis, that is we reap what we sow. The emphasis is on moral actions, noble living and working for the welfare of all people. One of the most distinctive features of the Guru Granth Sahib is that it is the first religious book which contains the writings of persons belonging to different communities, castes, and diverse regions of the country. It incorporates and sanctifies the writings of

holy men of different faith. Therefore, the language of the Granth is a mixture of almost all the Aryan languages current in India, yet it is written exclusively in Gurmukhi script. Guru Arjan Dev ji, unlike many other religious leaders, did not believe that there is one particular sacred language in the sense that man can pray to God only in that language. The Granth Sahib contains hymns of 36 Hindu saints, Muslim sufis and bards. The hymns of these holy men cover a period of six centuries from the 12th to the 17th century. Regardless of the author, this gurbani has an equal status as the hymns of the Gurus.

Chapter 5 : Hymns of the Gurus by Khushwant Singh tr.

Written by spiritual masters, the hymns of the Guru Granth Sahib reflect the journey of the soul through life in partnership with the divine. Verses in the shabads or hymns, of Gurbani mirror the emotions experienced by every individual.

Links Sikh Gurus Sikhism was established by ten prophet-teachers called Gurus over the period from to Each Guru added to and reinforced the message taught by the previous, resulting in the creation of Sikhism. Preached the equality of all humans. Guru Nanak said that all people are the children of one God. Guru Nanak spoke against tyranny, social injustice, religious hypocrisy, empty rituals and superstitions. Traveled extensively throughout India and foreign lands to spread his message. Born in Talwandi, now known as Nankana Sahib. Introduced Gurmukhi script and encouraged people to learn Punjabi. Started a school at Khadur Sahib to teach children through Gurmukhi alphabet. Compiled the hymns of Guru Nanak Dev and spread his teachings. Guru Amar Das Guru Amar Das further institutionalized the free communal kitchen called langar among the Sikhs. Guru Ram Das Founded the city of Amritsar in Spread Sikhism in North India. Organized the structure of Sikh society. Guru Ram Das stressed the importance of kirtan hymn singing , which remains an important part of Sikh worship. Built the Golden Temple Harmandir Sahib. Author of Sukhmani Sahib bani - the Prayer for Peace. First Sikh Guru to be martyred. Guru Arjan Dev was imprisoned and martyred in by Emperor Jahangir for not amending the Adi Granth, the Sikh holy book to reflect his views. Guru Arjan Dev was made to sit on a scorching iron plate and had boiling sand poured over his body. Guru Arjan Dev tolerated this pain and sat there chanting hymns. Guru Hargobind Transformed the Sikhs by introducing martial arts and weapons for the defense of the masses. Guru Hargobind put on two swords - one signifying miri secular power and other piri spiritual power. Built the Akal Takht in at Amritsar in Punjab. He was imprisoned in the fort of Gwalior for one year. When he was released he insisted that his 52 fellow prisoners, who were Rajput kings, should also be set free. To mark this occasion the Sikhs celebrate Diwali bandi chod divas. Fought four battles with the Mughal rulers which were forcing people to become Muslims. The Guru made his son, Guru Harkrishan, the next Guru at the age of only five years. Made Sikhism strong and popular. Guru Harkrishan Became Guru at the age of five. Guru Harkrishan cured the sick during a smallpox epidemic in Delhi. This is where the Guru stayed during his visit to Delhi. Guru Harkrishan died of smallpox at the age of eight. Sacrificed his life upholding the "right to freedom of religion". Guru Tegh Bahadur was responsible for saving Kashmiri Hindu pandits who being persecuted by the Mughals, but had to lay down his own life to protect their freedom of religion. The Khalsa consists of Sikhs who have been baptized and dedicate themselves to living by the high standards of the Sikh Gurus at all times. Compiled the page Dasam Granth Sahib. Author of several banis hymns which Sikhs recite daily: Jaap Sahib and Chaupai. Wrote his autobiography, the Bichitra Natak. Instructed Sikh males to use the last name of Singh lion and Sikh females to use the last name Kaur princess. He instructed the Sikhs to follow Granth Sahib as the Guru after him. The Guru Granth Sahib is the holy book of the Sikhs. It is the eternal spiritual guide of the Sikhs. The hymns provide broad guidelines for harmonious living. The Granth Sahib is kept in all Gurdwaras and in many Sikh houses. It contains a total of hymns in pages.

Chapter 6 : Hymns of Guru Nanak - Sikhism Articles - Gateway to Sikhism Foundation

Guru Granth Sahib (Punjabi: ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨਾਮਕ ਗ੍ਰੰਥ, Punjabi pronunciation: [ÉjÉŠÉ¾u ÉjÉ¾É™ntÉ° sÉ'hÉªb]) is the religious Guru of Sikhism, regarded by Sikhs as the final, sovereign, and eternal living guru following the lineage of the ten human Sikh gurus of the Sikh religion.

Music of our Gurus: Gurmat Sangeet by Dr. The rules prescribed for singing of any particular hymn include the musical measure Raga and the rhythm Tala or Ghar? Guru Nanak, the founder of the Sikh religion, was the originator of Gurmat Sangeet. At the time of Guru Nanak, the Bhakti movement was at its peak. Hymns of several Bhaktas were sung ritualistically by their followers in random folk tunes. Guru Nanak emphasized, that singing of praise of Akal Purakh God with single-minded focus was the supreme form of worship, specially, when it was sung in the appropriate measure and rhythm Raga and Tala or Ghar prescribed for the Shabad: Whenever the Guru was in a spiritual discussion with some one, he would urge Mardana to start playing on the Rabab in a particular Raga while he himself would substantiate his point by singing one of his poetical compositions. At the end of his travels when Guru Nanak settled in Kartar Pur, the twice-daily singing of Kirtan morning and evening became a regular part of prayers. The instruments used were the Rabab for melody with the accompaniment of Pakhavaj or Mardang, a two-sided drum, to give the beat Tala. The foundation of Gurmat Sangeet was thus laid. The successor Gurus kept up this tradition and Gurmat Sangeet was established as the most important part of the Sikh congregational prayers. The Gurus were quite knowledgeable in music and were great poets as well. Guru Arjan was also himself a great musician. He invented a string instrument, Saranda, which, unlike Rabab, is played with a bow. Bards belonging to the Rababi clan of Mardana came to the courts of the Gurus where their art was respected and valued, specially, if they had learned Gurbani. They thus became, for several generations, true exponents of Gurmat Sangeet. Guru Arjan Dev gathered all the utterances of the first four Gurus and to these, he added his own as well as those of some Bhaktas, and compiled the Sikh Scripture, Pothi Sahib?. He organized all the hymns according to Ragas and Talas Ghar. Thus he established Gurmat Sangeet as a discipline, on firm footing. However, learning music and playing on string instruments requires single-minded devotion for several years; and no notable musicians among Sikhs of that time, are known to have existed. All through the period of the ten Gurus, Gurmat Sangeet was, by and large, sung in their courts by Rababis. But as the number of Sikhs increased, and as Gurudwaras got established in many large towns, the required number of Rababis was not available. Also, at the time of Guru Arjan Dev, the court Rababis, Satta and Balwand, were ousted for their use of derogatory language with reference to Guru Nanak. Thereafter, the Sikhs started learning instruments like Saranda, Taus and Pakahwaj and singing Kirtan. Soon after the death of Guru Gobind Singh, came a period of great turmoil for the Sikhs. For nearly a century they had to run for their life. Most of them took refuge in the Shivalik hills or the desert of Rajasthan. Often for months at a time, the Sikh gurudwaras remained closed. Only a few remained open. These were administered by Udasi Sants. The Rababis vanished and no musicians were available to perform the Gurmat Sangeet. The Sikhs, who were hiding in the wilderness, developed a simple form of Kirtan for their daily prayers in which there were no musicians or even musical instruments. Towards the end of eighteenth century, as the political power of Sikhs increased, ultimately culminating into the empire of Maharajah Ranjit Singh, Gurmat Sangeet took a rebirth. Expert Rababis who were in hiding until then, started coming out and performing Kirtan in these Gurudwaras. This continued progressively till when India was divided and Pakistan came into existence. At that time some Rababis opted to migrate to Pakistan while many others embraced Sikhism and stayed in India to serve in Gurudwaras. Many Sikhs also learned Hindustani music and became professional exponents of Gurmat Sangeet, which underwent some changes. During the time of Gurus the Rababis sang the hymns and the Gurus explained the meanings of these hymns. The Gurus also, by quoting other hymns Parmans from Guru Granth Sahib, substantiated the subject of the sung hymn. Now some Rababis as well as Sikh musicians Ragis took upon themselves to carry out this duty. This gave birth to two different lines of Gurmat Sangeet – the Parman-driven Kirtan, where the subject of the main hymn is further substantiated by other hymns, and the Wyakhia-driven Kirtan, where the Ragis explain the

meaning or message of the hymn being recited. Darshan Singh at present excelled in the Wyakhia-driven Gurmat Sangeet. In spite of these minor changes in the style of Gurmat Sangeet, the singing of the hymns in the Raga specified in Guru Granth Sahib or in a classical Raga continued during the first quarter of the twentieth century. Ragi Jatha a group of musicians performing Kirtan usually consisted of four members. Two of them played on string instruments Saranda, Taus or Dilruba , one played on Tabla pair of drums and the fourth, usually the leader, expounded the theme of the Shabad being sung. With the advent of Harmonium a reed instrument with fixed keys one of the string instrument players was replaced by the harmonium player. Gradually further simplifications took place. The explanation of Shabad was felt unnecessary and so was the string instrument s. Today, most Ragi Jathas comprise two harmonium players and a Tabla player. In an hour or so allotted to them for Kirtan, they sing three or four Shabads, mostly in film tunes or slightly modified forms of such tunes or even tunes that are infused with Western Music. Usually the Shabads sung do not have a unified theme and no elucidation or detailed explanation of the Shabads is given. In spite of the tremendous effort and care Guru Arjan Dev took while compiling the Pothi Sahib, to prescribe the Raga and Tala in which each Shabad was to be sung, today his directions are being blatantly ignored by most of the Sikh musicians. Although, the Ragis are reciting Gurbani, by failing to perform it in the prescribed raga and tala, what is being presented as Kirtan, is not what the Gurus intended it to be. In my view, this degeneration of Gurmat Sangeet to the present level can be attributed to several causes. Disregard for the prescribed Raga: Many Ragis sing the Gurbani in popular tunes taken or adapted from compositions presented in bollywood movies. These tunes are, more often than not, a blend of more than one Raga. The Ragis do not necessarily select tunes based on the raga that is prescribed for the selected shabad in SGGS. In the movie, the music, which is usually composed in order to emphasize a situation a scene and is sung by a professional singer with a very melodious voice, may be quite attractive to ears and appropriate for the scene being depicted. These Ragis fail to understand that the Gurbani alone is not the message. A Gurbani passage, sung in any random raga or blend of ragas and any tala the ragis find simple to perform, will not have the same effect as when a divine Shabad is sung in the prescribed raga and tala. It takes single-minded devotion and inherent talent to properly learn music in the depths required to perform it in accordance with the dictates of the SGGS. The Ragis performing in the Gurdwara, often have not obtained training in such depth. Advancements in technology have led to economic boom. Thus, they lack the knowledge to demand that the Ragis perform the Kirtan, as it was meant to be performed. The string instruments like Rabab and Saranda needed single-minded devotion for a few years to attain proficiency to play them. This offered sufficient opportunity to a learner to study and appreciate Gurbani and a number of Ragas. Only the serious students learn and become exponents of Gurmat Sangeet. Harmonium, with all its musical draw backs, can be learned in only a few months and has become an easy source of making money. Many Ragis, whose number is increasing day by day, learn harmonium, commit to memory or even write down a few Shabads on small slips of paper. These slips are placed on the harmonium in front of them and sung in modified or unmodified movie tunes. The congregations enjoy them because they can identify these tunes. In fact, they are actually enjoying the tunes, instead of the Kirtan, which itself is farther from the real Gurmat Sangeet. A large majority in the congregation do not even understand the meanings of the Shabad s sung, as no explanations are offered. Logic would dictate that what is presented as Kirtan in our Gurudwaras, should be checked and monitored by the managements of the Gurudwaras. Contrary to what was initially was thought would be a great benefit to the Sikh community, this act has done more harm than good to our cultural and spiritual heritage. The process of election for the membership of the Shiromini Gurudwara Parbandhak Committee SGPC , an outcome of this act, which manages all historic Gurudwaras in Punjab, Himachal Pardesh and Haryana, has brought in people at the helm of affairs of this committee who have little or no knowledge of Gurbani and Gurmat Sangeet and whose sole purpose is to perpetuate their positions and control the vast revenue of these shrines. They appear to have little interest in properly managing and improving these institutions. Such Jathas naturally have knowledge of Gurbani and Sangeet that is proportional to their emoluments. It is a matter of great pity that we, in our ignorance, have tarnished the great lustrous pearl which Guru Nanak bestowed on us in the form of Gurmat Sangeet. Instead of propagating its value among our children and friends all over the world, we have soiled it so that we cannot

even recognize it. If we are to retain and enjoy our great cultural and spiritual heritage, efforts must be made at all levels. Gurudwara managements must hire Ragis who properly perform Kirtan, as prescribed by the Gurus. The congregations must learn to appreciate the Gurbani in the form it was intended to be recited and Ragis must be trained properly before being allowed to perform in Gurudwaras. Fortunately, recently some efforts have been made to revive the great tradition of Gurmat Sangeet. In India, a few years back, Sant Sucha Singh started a program wherein Sikh musicians were annually invited to sing Gurbani in the prescribed Raga and Tala. Gurnam Singh, truly an expert exponent of the subject. It is sincerely hoped that these efforts will bear fruit and in the near future Sikh congregations will be able to enjoy the divine Gurmat Sangeet as it was presented at the time of our great Gurus.

Chapter 7 : Hymns of the gurus - Khushwant Singh - Google Books

Sikh Gurus. Sikhism was established by ten prophet-teachers called Gurus over the period from to Each Guru added to and reinforced the message taught by the previous, resulting in the creation of Sikhism.

Chapter 8 : Music of our Gurus: Gurmat Sangeet by Dr. Hakam Singh “ The Sikh Foundation International

Hymns of Guru Nanak Translated by Khushwant Singh. Asa-Di-Var. Asa-di-Var is a collection of hymns meant to be sung in the hours of the dawn. It is composed in the form of a heroic ballad (Var) and is set to the musical mode of the Raga Asa.

Chapter 9 : Guru Granth Contains Hymns Used By The Sikhs In Worship

Now coming back to question, as the word was created nearly during the period of Ninth guru, the word was not that popular enough in writing but people used to start pronouncing the word in late 17th century while worshipping the god, but later on the hymns used above were added to Guru Granth sahib.