

000000 000 0 :500000 00000 00000 0000 000 000000000 000 000000 0000 000 000000 000
000 0000 000 00 0000 0000 0000 0000000000000 000 0 000 00000 0000 0000 000000 000
0000 00 0000 000000 0000 0000 00 00000 0000 0000 0000 0000000 000000 000 000 000000

Word Meaning: **Ghoal ghumaayee** = I wish to lay down my life for; **Laallna** = darling;
Bheena
 = drenched;
Jul
 = water,
Meena
 = fish.
Mooraara
 = Waheguru's (Murarree is Lord Krishana name because he had killed a demon named Moor);

This highly sweet Shabad has been written by Guru Arjun Dev Ji expressing the blissfulness

when a person is connected with Waheguru.

Meaning: I can sacrifice my life at once for you, oh my darling Waheguru! My mind is under the control of the Guru now. On hearing Your praise from the Guru, my mind has been completely drenched in your affection and feels as blissful as a fish does when he is in water. Even though, I am fully coloured in your affection, I still cannot find your limits as your residence is beyond anyone's reach, oh my dear Waheguru. (You reside above all the worldly attractions and are beyond human boundaries) Please listen to the request of a helpless man, oh the Master of all good qualities! Please allow me a sight as I feel lifeless without you.

(2) Gulleen Joag Nah Hoyee

ਸੂਹੀ ਮ:1॥ ਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ॥ ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡੀ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸੀਝੀ ਵਾਈਐ॥ ਅੰਜਨ ਮਾਹਿ ਨਰਿੰਜਨੀ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥ ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ॥ ਏਕ ਦੁਰਸਿਟੀ ਕਰਿ ਸਮਸਰ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ॥ ਰਹਾਉ॥ ਜੋਗੁ ਨ ਬਾਹਰ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ॥ ਜੋਗੁ ਨ ਦੇਸਿ ਦਸਿਤਰ ਭਵੀਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ॥ ਅੰਜਨ ਮਾਹਿ ਨਰਿੰਜਨੀ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥ ਸਤਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੁਟੈ ਧਾਵਤੁ ਵਰਜਾ ਰਹਾਈਐ॥ ਨਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨੀ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ॥ ਅੰਜਨ ਮਾਹਿ ਨਰਿੰਜਨੀ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥ ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ॥ ਵਾਜੇ ਬਾਝਹੁ ਸੀਝੀ ਵਾਜੈ ਤਉ ਨਰਿਭਉ ਪਦੁ ਪਾਈਐ॥ ਅੰਜਨ ਮਾਹਿ ਨਰਿੰਜਨੀ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਤਉ ਪਾਈਐ॥

Suhi M:1 (730): Joag nah khintha joag nah dundai joag nah bhasam charaeeeye. Joag nah mundee moond mundaiyen joag nah singee vaeeye. Anjan maheyn niranjan raheeye joag jugt ivv paaeeeye. 1. Gulleen joag nah hoee. Eik drishit ker sumsar jaaney joagee kaheeye soee.

Pause

. Joag nah bahar maree masanee joag nah taree laaeeye. Joag nah des disanter bhaveyen joag nah teerath naaeeye. Anjan maheyn niranjan raheeye joag jugt ivv paaeeeye. 2. Satgur bhetay taan sehsha tootay dhavat verge rahaaeeeye. Nijher jherry sehj dhun laagay gherr hee percha paaeeeye. Anjan maheyn niranjan raheeye joag jugt ivv paaeeeye. 3. Nanak jeevtiyan merr raheeye Aisa joag kamaaeeye. Vaajay bahjhon singee vaajay taou nirbhaou pedd paaeeeye. Anjan maheyn niranjan raheeye joag jugt taou paeeye. 4.

This Shabad has been written by the First Master, Guru Nanak Dev Ji, and has been addressed to Joagis (Yogis) disapproving their ways of life, and teaching them the true path for with God. Before we discuss the meaning of this and some other related Shabads, it is important for us to understand who the joagis were and what they believed in.

Joagis (Yogis) and their Path

Joagis were a sect of Hindu religion which was very popular in Northern India around the time of Guru Nanak. They were devotees of the Hindu deity, Shiva, and even though they claimed that their objective was to unite with God, but in reality, their main objective was to acquire supernatural powers so as to exercise control on common man. To achieve their objective, they believed in the renunciation of all worldly comforts and family ties. So, they would leave their homes and live in secluded places like mountains, jungles, and even graveyards - alone or in small groups. Visiting holy places was a part of their beliefs. To acquire their powers, they would meditate for a long time focusing on some particular thought or an object. They would visit the nearby families and ask for food and other necessities of life. They used to carry a pan like container (chippy) to collect food. They would shave their heads and wear big glass earrings, and hold a round short stick in their hand. They would cover their bodies with ashes to look ugly so that women won't find them attractive. They would blow into a long pipe (a kind of trumpet), called singee, which would be bent at many places to produce a loud sound to indicate their presence (or that of God). They always wore a quilted cloth around them (khintha). People were usually afraid of them and would easily oblige them to avoid being cursed.

Guru Nanak Sahib did not approve their way of life or their beliefs. So, He had a few meetings with the leading joagis (yogis) of the time. They had no answers for Guru Nanak's criticism of their practices, but they continued their way of life for many years to come. Guru Sahib had a last meeting with the top most leaders at the time in Feb. 1539 near Batala. The meeting resulted in a crushing defeat of the Joagis in every respect, and the people lost all their fears about their abilities to curse them. From there on, the sect of the Joagis practically disappeared from Punjab. Guru Nanak Sahib has recorded the main ideas of that Meeting in Guru Granth Sahib (p. 938-46).

Now, let us discuss the meaning of the holy Shabad.

Meaning of the SHABAD: This holy Shabad has been addressed to a Joagi (yogi), so, please refer to the beginning of this section to understand the Joag Sect.

Now, let us discuss the meaning of this holy Shabad.

(3) Gur Ka Bachan Bussaiy Jea Naalay

§ Dhanasari M:5 (679). Simroun simer simer sookh pavoun saas saas
sumalay. Eh loak purloak sung sahayee jut kut mohe rukhvalay. Gur ka
bachan bussaiy jea naalay. Jul nuhee doobaiy tusker nuhee layvaiy bhaaye
nah saakaiky jaalay. Pause. Nirdhun kaou dhun undhulay kaou tik maat
doodh jaisay baalay. Saagar meh bohith paayo Hur
Nanak kuree kirpa kirpaalay.

4 / 15

remember Him with each breath;

Loak

=

this world;

Purloak

=

next world (after death);

Jut Kut

= where and there (everywhere);

Rukhvalay

=

protector;

Bussaiy

= resides;

Jea Naalay

= in the soul;

Jul

= water;

Tusker

= thief;

Layvaiy

= take away (steal);

Bhaaye

=

fire;

Nirdhun

= poor;

Undhulay

=

to the

blind;

Tik

= support;

Baalay

= to the child;

Saagar

=

sea;

Bohith

NOTE: The meaning will start with the sentence before the pause.

(4) Gur Nanak Jinn Sooniya Pekhiya

000000 0:50 000000 00000000 00 000000 000000 0000 000 00 0000 000000000000
 000 0000 00000 000 0000 000 00000 0000 000 000 00000 0 0000 000000 000
 0000 0000 0000 000000 000 0000 0000 000000000000000000 0000 0000000 000
 0000 000 000 000000 0000000 0000 000 00 0000 00 0000 00000 0000 000 000
 000000 00 0000 000 0000 000 0000 000 0000 000000 000000 000000 000000 00
 0000 0000 000000 000000 0000 00 0000 000 00 0000 000000 00000 0000 0000
 000000 000 000000 000000 00 0000 000000 0 0000 000

§ Sorith M:5 (612). Kote brehmund ko Thakur Suaami serb jeeyaan ka daata ray. Pritpaalaiy nit saar sumalaiy ik goon nuhee moorakh jata ray. Hur araadh nah jana ray. Hur Hur Gur Gur kerta ray. Hur jeeo naam puriyo Ramdas. Pause. Deen dayal kirpal sookh saagar serb ghutaan bherpoori ray. Pekhut soonat suda hai sungay mein moorakh jaaniya doori ray. Hur biyunt houn mit ker vernoun kiya jana hoye kaiso ray. Kuroun baynti Satgur aapunay mei moorakh deho oopdeso ray. Mein moorakh kee ketuk baat hai kote praadhi turiya ray. Gur Nanak jin sooniya pekhiya se fyr gerbhaas nah puriya ray

Word Meaning: Kote = ten million (countless); Brehmund = Galaxy; Ko = of; Thakur

= Master;

Suaami

= Master (Waheguru);

Daata

= provider;

Pritpaalaiy

= nourishes;

Saar Sumalaiy

= looks after;

Goon

= good quality, favour;

Moorakh

= ignorant;

Aaradh

= worship;

Ramdas

= slave of Waheguru (devotee);

Deen

= weak, powerless;

Sookh Saagar

= sea (source) of comforts;

Serb Ghutaan

= every heart;

Bherpoori

= filling, present;

Pekhut

= sees;

soonat

= listens;

Sungay

= accompanies;

Biyunt

= limitless;

Mit Ker

= put limits on;

Vernoun

= (I) describe;

Oopdeso

= advise;

Praadhi

= with shortcomings;

Turiya

= swam across (is salvaged);

Gerbhaas

= in womb (rebirth)

Meaning: (Guru Arjun Dev Ji says): Oh Waheguru! I am ignorant. You are the Master of millions of galaxies and the provider for all the living beings, and look after them all the time, but, I have not realized Your kindness and favours.

I do utter Your name and for that reason people call me Your devotee, but I am unable to really appreciate Your kindness and Your greatness. Pause. You are kind to the powerless, are the sea (source) of all comforts and are present in every heart. You are always with me and know exactly what I say and what I do, but I am so ignorant that I thought that You were somewhere very far from me. You are limitless, and I always describe You in such a way which puts limits on You. How can I know anything about You!

Therefore, I request my Guru to teach me, the ignorant.

But you are so kind that disregarding all my ignorance and all my countless

shortcomings, You have salvaged me. However, the credit for all this favour to me by You, goes to the Great Guru Nanak.

Whoever listens to His advice and sees Him through his soul (understands His Teaching and moulds his life accordingly) is never reborn.

(5) Hur Darshan Kaou Mayra Mun

ਗੋ ਭ ਮ:4 ਦਰਸਨ ਕਉ ਮੇਰਾ ਮਨ ਬਹੁ ਤਪਤੈ ਜਉ ਤ੍ਰਖਿਵੰਤੁ ਬਨਿ ਨੀਰੁ ਮੇਰੈ ਮਨਿ ਪ੍ਰੇਮੁ ਲਗੋ ਹਰਿ ਤੀਰੁ ਹਮਰੀ ਬੇਦਨ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨੈ
ਮੇਰੇ ਮਨ ਅੰਤਰ ਕੀ ਪੀਰੁ ਰਹਾਉ ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮ ਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ ਸੋ ਭਾਈ ਸੋ ਮੇਰਾ ਬੀਰੁ ਮਲਿ ਮਲਿ ਸਖੀ ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭ ਕੇ ਲੇ
ਸਤਗੁਰ ਕੀ ਮਤਿ ਧੀਰੁ ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ ਹਰਿ ਦਰਸਨ ਸਾਤਿ ਸਰੀਰੁ

§ **Gound M:4 (861).** Hur dershan kaou mayra mun buho tuptaiy jioun trikhaawant bin neer.1. Mayrai y mun praym luggo Hur teer. Humree bayden Hur Prubh jaanai y mayray mun unter kee peerr. 1. Pause. Mayray Hur preetam kee koyee baat soonavai y so bhaayee so mayra beer.2. Mil mil sukhee goon kahou mayray Prabh kay lay Satgur kee mut dheer. 3. Jun Nanak kee Hur aas pujaavho Hur dershan shaant sreer. 4.

Word Meaning: Dershan = sight; Buho = very much; Tuptaiy = restive, Jioun = like; Teer

=

arrow;

Bayden

=

ache;

Lay

=

seek;

Dheer

=

patience.

This beautiful Shabad by Guru Ramdass Ji expresses the restiveness of mind without 'seeing' Waheguru.

Meaning: I've been wounded by the arrow of affection for Waheguru. Only Waheguru knows the deep ache of my heart. Pause. Like a thirsty person without water, my mind is highly restive and longs to 'see' Waheguru badly. If someone tells me something about my dear Waheguru, he will be very dear to me like a brother or a friend. Let us seek the advice and the support of the Perfect Guru and sing the praise of Waheguru together.

(6) Hur jee Maata Hur jee

□ ਵਾਰ ਮਾਰੂ ਮ:5, ਪਉੜੀ□ ਹਰੀ ਜੀ ਮਾਤਾ ਹਰੀ ਜੀ ਪਤਿ ਹਰੀ ਜੀਉ ਪ੍ਰਤਪਾਲਕ□ ਹਰੀ ਜੀ ਮੇਰੀ ਸਾਰ ਕਰੇ ਹਮ ਹਰੀ ਕੇ ਬਾਲਕ□ ਸਹਜੇ ਸਹਜੀ ਖਲਾਇਦਾ ਨਹੀ ਕਰਦਾ ਆਲਕ□ ਅਉਗਣੁ ਕੋ ਨ ਚਤਾਰਦਾ ਗਲ ਸੇਤੀ ਲਾਇਕ□ ਮੁਹਿ ਮੰਗਾ ਸੋਈ ਦੇਵਦਾ ਹਰੀ ਪਤਿ ਸੁਖਦਾਇਕ□ ਗਿਆਨ ਰਾਸੀ ਨਾਮੁ ਧਨੁ ਸਉਪਓਨੁ ਇਸੁ ਸੋਢੇ ਲਾਇਕ□ ਸਾਈ ਗੁਰ ਨਾਲਿ ਬਹਾਲਿਆ ਸਰਬ ਸੁਖ ਪਾਇਕ□ ਮੈ ਨਾਲਹੁ ਕਦੇ ਨ ਵਛੁੜੈ ਹਰੀ ਪਤਿ ਸਭਨਾ ਗਲਾ ਲਾਇਕ□

§ **Vaar Maarū, M:5, Paurri (1101).** Hur jee maata Hur jee pita Hur jeeo pritpaalak. Hur jee mayree saar kurre hum Hur kay baalak. Sehjay Sehj khilaayenda nahee kerda aalak. Avgoon ko nah chitaarda gul saytee laayak. Moonho munggan soyee daynvda Hur pita sookhdayak. Gyaan raas Naam dhun sounpioan iss souday laayak. Saanjhee Gur naal bahaaliya serb sookh paayak. Mein naalhon kuday nah vichhurray Hur pita subhnan gullan layak.

Word Meaning:□ **Pritpaalak** = Nourishing and nurturing; **Saar**□ **karre** = looks after well; **Seh jay**□ **Sehj**

= With great patience;

Aalak

= carelessness;

Avgoon

= shortcomings; Chitaarda = considers;

Saytee

SHABADS F to H

Written by Dr D.S. Sekhon
Tuesday, 04 December 2012 18:36

= with;

Sookhdayak

= comforting;

Gyaan

= Divine knowledge;

Raas

= capital;

Dhun

= wealth;

Sounpioan

= offered;

Souday

= business, deal;

Laayak

= worthy, capable;

Saanjhee

= partner;

Sookh

= comforts;

Payak

= acquired;

Vichhurray

= separate

This highly popular Shabad has been written by Guru Arjun Dev Ji and glorifies the kindness and care provided by Waheguru to His devotees.

Meaning: Waheguru is my real mother and my real father who nourishes and nurtures me. Waheguru looks after us as His children. He patiently allows us to play the game of life, and never shirks His responsibility. He hugs us affectionately ignoring all our shortcomings. Like a great father, he is a great source of all comforts and provides for everything that I wish.

He has kindly offered me the capital of Divine Knowledge, and the wealth of His Naam and has made me worthy of this business. He has provided the guidance of the Guru, and I have realized all the comforts.

I wish that my father, Waheguru, who is capable of providing everything, should never be away from me.

(7) Hur Joo Raakh Layhu Putt

॥ ਜੈਤਸਰੀ ਮ:੯॥ ਜੂ ਰਾਖੀ ਲੇਹੁ ਪਤੀ ਮੇਰੀ॥ ਜਮ ਕੋ ਤ੍ਰਾਸ ਭਇਓ ਉਰ ਅੰਤਰੀ ਸਰਨੀ ਗਹੀ ਕਰਿਪਾਨਧਿ ਤੇਰੀ॥ ਰਹਾਉ॥ ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ
ਫੁਨੀ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ॥ ਭੈ ਮਰਬੇ ਕੋ ਬਸਿਰਤ ਨਾਹਨ ਤਹਿ ਚੀਤਾ ਤਨੁ ਜਾਰਾ॥ ਕੀਏ ਉਪਾਵ ਮੁਕਤੀ ਕੇ ਕਾਰਨੀ ਦਹਦਸੀ ਕਉ ਉਠੀ ਧਾਇਆ॥ ਘਟ
ਹੀ ਭੀਤਰੀ ਬਸੈ ਨਰਿਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਪਾਇਆ॥ ਨਾਹਨਿ ਗੁਨੁ ਨਾਹਨਿ ਕਛੁ ਜਪੁ ਤਪੁ ਕਉਨ ਕਰਮੁ ਅਬ ਕੀਜੈ॥ ਨਾਨਕ ਹਾਰੀ ਪਰਾਓ ਸਰਨਾਗਤੀ
ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ ਦੀਜੈ॥

§ **Jaitsari M:9 (703).** Hur joo raakh layhu putt mayree. Jum ko traas Bhayyo oor unter shern
guhee kirpaanidh tayree. 1. Pause. Mah
aa putit
moogadh lobhee phoon kert paap ubb haara.
Bhai
merbay ko bisrut naahin tih chintaa tunn jaara. 1. Keeye oopaav mookat kay kaaran dehdish
kaou ootth Dhaaya.
Ghut hee bheeter bussaiy Nirunjun taa ko merhum nah paaya. 2.
Nahin goon nahin kucch jup tup kaoun kerm ubb keejaiy. Nanak haar purriyo shernaagat abhaiy
daan Prabh deejaiy.

Word Meaning: ॥ **Hur** = Waheguru; **Putt** = honour; **Jum** = angel of death; **Trass** = fear; **Oor**

=
heart, mind;

Unter

=
inside;

Shern

=
refuge;

Kirpaanidh

= source of kindness;

Mahaa

=
too much,

Putit

=
fallen from morality,
immoral;

Moogadh

=
unwise;

Lobhee

=
greedy;

Phoon

=

SHABADS F to H

Written by Dr D.S. Sekhon

Tuesday, 04 December 2012 18:36

moreover;

Ubb

=

now;

Merbay ko

=

to die;

Bisrut

=

forget;

Jaara

=

burned (suffering) ;

Oopaav

=

try to fend off;

Mookat

=

get free;

Dehdish

=

in every direction;

Dhaaya

=

wandered;

Ghut

=

heart;

Bheeter

=

inside;

Niranjan

=

unaffected by Maya (Waheguru);

Merhum

=

secret;

Jup

=

recitation of some mantra to please some god;

Tup

=

to suffer hardships to please some god;

Kerm

=

rituals;

Shernaagat

=

take asylum.

Abhaiy

= fearless (mental stage where one is not afraid of any worldly things)

This lovely Shabad is the creation of Guru Tegh Bahadur Sahib in which He counts His shortcomings and requests the kindness of Waheguru.

Meaning: Oh Kind Waheguru! Please save my honour. (Because of lack of good qualities), I am very afraid of the angel of death in my heart and have come to take Your shelter. I admit that I am highly immoral, unwise and moreover greedy, and I am tired of committing sins. The fear of death never leaves me alone and I am suffering badly from that. I tried many ways to free myself from the crutches of Maya, and wandered in every direction to seek help, and never realized the secret that Waheguru actually resided in my heart. I have no good quality and did not even perform any of the common rituals like jup and tup (if they are of any use at all). What should I do now? Having failed in all my efforts, I have come to seek Your shelter, oh Waheguru! Please, grant me the freedom from all the worldly fears (which happens only when one gets connected to Waheguru).

Hum sir Deen Dayaal nah Toom Sir: Please see, Bahut Janam Vicchurray Thay ☐ Madho

Hum Mailay Toom Oojal Kertay: Please see, ☐ Maadho Hum Aisay Tu Aisa

SHABADS F to H

Written by Dr D.S. Sekhon

Tuesday, 04 December 2012 18:36
