

(1) Kirpaa Karou Deen Kay Daatay

ਕੀਰਪਾ ਕਰੋ ਦੇਨ ਕਾ ਦਾਤਾਯ ਮਯਰਾ ਗੋਨ ਅਵਗੋਨ ਨਾਹ ਬੇਚਾਰੋ
ਕੋਯੇ ॥ ਮਾਟੀ ਕਾ ਕੀਯਾ ਧੋਪਾਯ ਸੁਵਾਮੀ ਮਾਨਸ ਕੇ ਗੁਟ ਅੀਹੇ ॥ ੧ ॥
ਮਯਰਾ ਮੁਨ ਸਾਤਗੁਰ ਸਾਏ ਸੋਕੁ ਹੋਯੇ ॥ ਜੋ ਚਿਹੋ ਸੋਯੇ ਫਲ ਪਾਵੋ ਫਿਰ ਦੋਕੁ ਨਾਹ
ਵੀਆਪਾਯ ਕੋਯੇ ॥ ੧ ॥ ਪਾਊਸ ਕਾਚਾਯ ਬਾਝਾਯ ਸਾਯ ਨੀਵਾਯ
ਅੰਤਰ ਜੋਤ ਸਮਾਯੇ ॥ ਜਿਸਾ ਲਿਖਤ ਲਿਖੀਯਾ ਧੋਰ ਕਰਤਾਯ ਹੁਮ ਤੀਸੇ ਕੀਰਤ ਕਮਾਯੇ ॥ ੨ ॥
ਮੁਨ ਥਾਪ ਕੇਯਾ ਸੁਭ ਅਪਨਾ ਅਹੋ ਅਵਾਨ ਜਾਨਾ ॥ ਜਿਨ ਦੇਯਾ ਸੋ ਚਿਤ ਨਾਹ ਅਵਾਯ ਮੋਹਾ
ਅੰਧ ਲੀਤਾਨਾ ॥ ੩ ॥ ਜਿਨ ਕੇਯਾ ਸੋਯੇ ਪਰਬ ਜਾਨਾਯ ਹੁਰ ਕਾ ਮੇਹਲ ਅਪਾਰਾ ॥ ਭਗਤ ਕਰੇਨ ਹੁਰ
ਕਾ ਗੋਨ ਗਾਵਾਨ ਨਾਨਕ ਦਸ ਤੁਮਹਾਰਾ ॥ ੪ ॥

§ Ramkali M:5 (882). Kirpaa karou deen kay daatay mayraa goon avgoon nah beechaarou koyee. Maati ka kiyya dhopaay suvaami maanas kee gut aihee. 1.

Mayray mun Satgur save sookh hoyee. Jo ichhou soyee phal paavou phir dookh nah viyaapaiy koyee. 1. Pause. Kaachay Bhaanday saaj nivaajay unter joat smaayee. Jaisaa likhut likhiyaa dhoor kertaiy hum taisee kirat kmaayee. 2. Mun tun thaap keeyaa subh apnaa aiho aavan jaana. Jin deeya so chitt nah aavaay mohay undh liptaana. 3. Jin keeya soyee Prabh jaanaiy Hur ka mehal apaara. Bhagat kareen Hur kay goon gaavaan Nanak dass tumhaara. 4.

Word Meaning: Kirpaa = kindness; Deen = helpless; Daatay = provider (source): Avg
oon

= shortcomings, bad qualities;

Maati

= dust, earth;

Maanas

= mankind;

Gutt

= fate;

Save

= serve;

Ichhou

= wish;

Viyaapaiy

= befalls;

Kaachay Bhaanday

= earthenware;

Saaj

= created;

Nivaajay

= dignified;

Joat

= Waheguru's light;

Smaayee

= placed;

Dhoor = right from the beginning; Kertay = the Creator; Kirat = job (deed); Thaap = appoint (create);

Aavan Jaana

= coming and going (birth and death);

Liptaana

= cling;

Mehal

= palace (residence);

Apaara

= limitless (beyond reach);

Dass

= servant, slave.

This is a beautiful Shabad By Guru Arjun Dev Ji in which some of Waheguru's traits on one hand, and human weaknesses on the other have been identified using beautiful poetry.

Meaning: Just like earthenware, which cannot be washed, the fate of mankind is the same— it can never be clean. So, oh Waheguru, the provider of all comforts! Please, be kind to this humble man, and ignore all my good or bad qualities.

Serve the perfect Guru, oh my mind!

By doing so, you will enjoy all the comforts of life, and no discomfort will ever befall you. Pause. Just like earthenware, mankind has only a short life period, but Waheguru has dignified humans by placing His light (Himself) in them.

Humans do the deeds of the kind which has been predetermined by Waheguru right from the very beginning (which of course depends upon their previous deeds). Humans never think of death and believe as if they are going to live for ever, and thus always treat their body in such a way so as to please their mind.

Such beliefs and deeds lead to the cycle of death and rebirth.

The blind man clings to the wishes of his mind and body, and never remembers his Creator.

This preoccupation of humans with Maya has made Waheguru's residence beyond reach for them even though Waheguru knows full well about all the deeds of mankind and their results. (Guru) Nanak says that He is a servant of Waheguru and worships Him by singing His praise.

(2) Kal Taaran Gur Nanak Aaya

ਸੁਣੀ ਪੁਕਾਰੀ ਦਾਤਾਰ ਪ੍ਰਭੁ ਗੁਰੂ ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ ਚਰਨ ਧੋਇ ਰਹਿਰਾਸ ਕਰੀ ਚਰਣਮੂਰਤਿ ਸਖਿ ਪੀਲਾਇਆ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਕਲਜੁਗ ਅੰਦਰਿ ਇਕ ਦਖਿਾਇਆ ਚਾਰੇ ਪੈਰ ਧਰਮ ਦੇ ਚਾਰੀ ਵਰਨ ਇਕ ਵਰਨੁ ਕਰਾਇਆ ਰਾਣਾ ਰੰਕ ਬਰਾਬਰੀ ਪੈਰੀ ਪਵਣਾ ਜਗੀ ਵਰਤਾਇਆ ਉਲਟਾ ਖੇਲੁ ਪਰਿਮ ਦਾ ਪੈਰਾ ਉਪਰੀ ਸੀਸੁ ਨਵਾਇਆ ਕਲਜੁਗੀ ਬਾਬੇ ਤਾਰਿਆ ਸਤਨਾਮੁ ਪੜੀ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ ਕਲੀ ਤਾਰਣੀ ਗੁਰੂ ਨਾਨਕ ਆਇਆ

§ **Vaar Bhai Gurdass Ji (23, 1).** Soonee pukaar daataar Prabh Guru Nanak jugg maahen pathaaya. Charan dhoay rehrass ker charanamrit Sikhaan pilaaya. Parbraham Pooran Braham Kalyug undder ikk dikhaaya. Chaaray Pair dharam day chaar vern ikk vern kraaya. Raanaa runk braabaree paireen pavnaa jugg vertaaya. Ooltaa khayl Pirrum ka pairaan ooper sees nivaaya. Kalyug Baabay taarya Satnaam perr manter sunaaya. Kal taaran Gur Nanak aaya.

Word Meaning: **Pukaar** = cries for help; **Daataar** = kind provider (Waheguru); **Pathaaya** = sent;

Charan Dhoay

= feet washing (show humility);

Rehras

= standard practice;

Charanamrit

= wash of feet (extreme humility);

Pooran

= perfect;

Kalyug

= the fourth epoch (the period of selfishness and injustice);

Undder

= in;

Chaaray Pair Dharam Day

= the four classes of society; Vern = the four strata of society (the uppermost Brahmans), the warriors (Khatris), the farmers and the business people (the Vaishnavas) and the subservient class (poor Untouchables); Raanaa = the ruling class; Runk = pauper; Braabaree = equality; Paireen Pavnaa = touching feet (humility); Jugg = world; Vertaaya = spread (make a practice); Oolta = reverse; Khayl = game; Pirrum = dear (Guru Nanak); Sees = head; Nivaaya = bowed; Taarya = got across the ocean of Maya (enlightened); Manter = mantra (recitation of some words to please some god); Kal = the people of Kalyug.

It is a Shabad in praise of Guru Nanak Dev Ji composed by a highly learned and devoted Sikh, Bhai Gurdass Ji, who also hand wrote the very first copy of Guru Granth Sahib as dictated by Guru Arjun Dev Ji. This holy composition is not a part of Guru Granth Sahib. Bhai Gurdass Ji was a nephew of Guru Amar Dass Ji (and thus a maternal uncle of Guru Arjun Dev Ji). **Also see SATGUR NANAK PARGUTIYAA**

Meaning: When the kind Waheguru listened to the cries of the people suffering from hunger and injustice, He sent Guru Nanak to this world (to help the downtrodden). Guru Nanak taught humility among the people, and made this virtue a standard practice of life among His Sikhs. (People were in the dark about the nature of God, and were divided into many religious beliefs. Most were worshipping zillions of gods carved out of rock). Guru Nanak preached a single God Who is complete in every respect – omnipotent, omnipresent, and omniscient. Among the Hindus, the religion was based on the four strata of the society – the elite Brahmans, the warrior Khatris, the farmers and the business class Vaishavas, and the poor Untouchables to serve the upper three classes. But Guru Nanak strongly disapproved this classification and preached the equality of all mankind. He made no distinction among the ruling and the subservient classes and taught equality among all of them. He made humility and equality a standard practice among all the people.

The dear Guru Nanak also shocked the world when He reversed the role of the Guru and the SiKh and put His head on the feet of (Guru) Angad Dev Ji when He passed on the Guruship to the latter. (The standard practice was for the successor to kneel before the guru). Guru Nanak preached the recitation of the Naam of Waheguru sing Waheguru's praise) among the people and gave it as the real Mantra by which they could cut the bonds of Maya and find salvation. Guru Nanak came to this world to enlighten the people of Kalyug.

(3) Kub Daykhoon Prabh Aapna

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§ Bilavul M:5 (816). Khojut khojut mein phiraan khojoon bun thaan. Achhall achhayd
abhayd Prabh aisay Bhagwan. Kub daykhoon Prabh Aapna atam
kaiy rung. Jaagan tay supnaa bhula
bussiye Prabh sung. Pause.

Bern aashram Shast soonoon dershan kee piyas. Roop nah raykh nah punch tutt
Thaakur abinaash. Oho sroop santan kuhay viralay joageeshur. Ker kirpa jaa kou millay
dhun dhun tay eesher.
So unter so bahray binsaiy teh bherma. Nanak tis Prabh bhetiyaa jaa kay pooran kerma

Word Meaning: Khojut khojut = in search of; Bun Thaan = jungle, different places; Ach hall = which cannot be outsmarted;

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Written by Dr. Devinder Singh Sekhon PhD
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Achhayd

= indivible ;

Abhayd

= unknowable;

Aisay

= such is;

Kub

= when;

Aatam kaiy rung

= with the love of my soul;

Tay

= compared to;

Bhula

= better;

Bussiye sung

= live with;

Bern

Aashram

= caste system;

Shast

= Shastras (a set of 6 Hindu holy books);

Piyas

= thirst (desire);

Roop nah raykh

= no physical features;

Punch tutt

= the five ingredients of life – earth, water, fire, air, and sky (consciousness);

Thakur

= Master (Waheguru);

Abinaash

= indestructible;

Sroop

= features;

Virley

= rare;

Joageeshur

= higher level yogis;

Dhun

= great;

Eesher

= rich;

Unter

= inside;

Binsaiy

= destroyed;

Teh

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Written by Dr. Devinder Singh Sekhon PhD
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= of those;

Bherma

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= misconception;
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Bhethiyaa

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= met;
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Pooran

= complete, good; Kerma = deeds (fortune)

Meaning: I keep searching for my Waheguru in jungles and other places. (But how can find Him there when I know) that Waheguru is indivisible, is beyond comprehension and cannot be outsmarted. So, when will be I able to see Him with the love of my soul? It is better to be asleep than being awake because you can at least “see” Him in your sleep. I have a big thirst (burning desire) to have a glimpse of Him so I even listen to the Shastras which describe the importance of the caste system (to find out if I am eligible to see Him).

But the eternal Waheguru has no physical features and is not made of the ingredients that constitute life. (So, He has no preference for any particular caste).

The Guru describes Waheguru just like that (without a body and any physical features) and some rare higher level yogi also realizes that. Those individuals are very lucky and really wealthy who can see Waheguru with His grace.

(Guru) Nanak says that only very lucky people (because of their good deeds) can realize Waheguru, and all their misconcepts are cleared. They realize that the same Waheguru is inside us which is also pervading the whole universe.

(4) Madho Hum Aisay Tu Aisa

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§ **Sorith M:5 (613).** Hum mailay toom oojal kertay hum nirgoon tu daata. Hum moorakh toom chatur siyaanay tu serb kalaa ka giyaata. 1. Madho hum aisay tu aisa. Hum paapee toom paap khundun neeko Thakur daysaa. Pause. Toom subh saajay saaj nivaajay jeeyo pind day paraana. Nirgoonaaray goon naheen koyee toom daan dehau meharvaana. 2. Toom kurou bhulaa hum bhulaa nah jaanay toom suda suda diyaala. Toom sukhdaayee Purakh bidhaatay toom raakhou aapnay balla. 3. Toom nidhaan atull sultaan jee junt subh jaachaiy. Kuho Nanak hum ihaiy havaala raakh suntan kaiy paachaiy. 4.

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Word Meaning: **Mailay** = unclean, filthy; **Oojal** = clean; **Nirgoon** = virtue less ; **Daata** = provider (source of all virtues);

Chatur

= wise;

Kalaa

= abilities, powers;

Giyaata

= knowledgeable;

Madho

= husband (master) of Maya (Waheguru);

Aisay

= like this;

Paapee

= sinners;

Khundun

= destroyer;

Neeko

= beautiful;

Thakur

= Master;

Daysa

= country;

Saajay

= created;

Nivaajay

= dignified;

Jeeyo

= life;

Pind

= body;

Paraana

= breaths, life;

Meharvaana

= kind;

Bhulaa

= do good;

Sukhdaayee

= comforting;

Purakh

= omnipresent;

Bidhaatay

= fortune writer;

Balla

= children;

Nidhaan

= treasure of all riches;

Atull

= eternal;

Sultaan

= ruler in Arabic;

Jaachaiy

= wish;

Havaala

= what my heart says (request);

Paachaiy

= as followers of

Another very humble Shabad by Guru Arjun Dev Ji. Enjoy this highly poetic holy lyric.

Meaning: Oh, resident of a lovely country, Waheguru! Look at the difference between us, the sinners, and You as the destroyer of all sins! Pause. We are unclean because we are virtue less, and You are perfectly clean and shiny because You are the provider of all virtues. We are foolish whereas You are wise, intelligent and knowledgeable about all the abilities or powers. You created all of us and gave us life and bodies and dignified us (by residing in us). We are virtue less and have no good qualities; but you are kind to provide us with them. You always do things for our benefit, but we are ignorant and never realize that. But, you are always kind and forgive us for our blunders. You are omnipresent and the controller of our fortunes. You are highly comforting and You protect us like Your children. You are the eternal ruler and treasure of all riches. All living beings seek Your benevolence. (Guru) Nanak says that it is the voice of my heart (request) that, please, protect us as followers of Your holy men.

(5) ☐ Madhvay Toom ☐ Nah Torou

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਮੋਰਾ ॥ ਜਉ ਤੁਮ ਚੰਦ ਤਉ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ॥ ਮਾਧਵੇ ਤੁਮ ਨ ਤੋਰਹੁ ਤਉ ਹਮ ਨਹੀ
ਤੋਰਹੀ ॥ ਤੁਮ ਸਾਉ ਤੋਰੀ ਕਵਨ ਸਾਉ ਜੋਰਹੀ ॥ ਰਹਾਉ ॥ ਜਉ ਤੁਮ ਦੀਵਰਾ ਤਉ ਹਮ ਬਾਤੀ ॥ ਜਉ ਤੁਮ ਤੀਰਥ ਤਉ ਹਮ ਜਾਤੀ ॥ ਸਾਚੀ ਪ੍ਰੀਤੀ ਹਮ ਤੁਮ
ਸਾਉ ਜੋਰੀ ॥ ਤੁਮ ਸਾਉ ਜੋਰੀ ਅਵਰ ਸੰਗੀ ਤੋਰੀ ॥ ਜਹ ਜਹ ਜਾਉ ਤਹਾ ਤੋਰੀ ਸੇਵਾ ॥ ਤੁਮ ਸੋ ਠਾਕੁਰੁ ਅਉਰੁ ਨ ਚੇਵਾ ॥ ਤੁਮਰੇ ਭਜਨ ਕਟਹੀ ਜਮ ਫਾਸਾ ॥
ਭਗਤੀ ਹੋਤੀ ਗਾਵੈ ਰਵਦਿਸਾ ॥

§ **Sorith Ravidass jeeo (658).** Jaou toom girivar taou hum moora. Jou toom Chund tou hum bhayye hain chakoraa. 1. Madhvay toom nah torou taou hum naheen torayn. Toom siou toar kevn siou jorayn. 1. Pause. Jaou toom deevra taou hum baati. Jaou toom teerath taou hum jaati. 2. Saachi preet hum toom siou joree. Toom siou joar aver sung tori. 3. Jenh jenh jaoun

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tahaan teri seva. Toom so Thakur aur nah deva. 4. Toomhray bhujan kutay Jum phaansa.
Bhagat hayt gaavay Ravidassa.

Word Meaning: **Gir** = mountain; **Girivar** = superior mountain (clouds); **Moora** = peacock.
Peacocks are known to be very ecstatic to see clouds. They dance with their wings fully spread out when they see clouds.

Bhayye

= happened;

Chakoraa

= a bird that loves the moon

.[] **Madhvay**

= husband (master) of Maya (Waheguru);

Torou

= break;

Siou

= with;

Kevn

= whom;

Deevra

= lamp;

Baati

= wick;

Teerath

= holy place;

Jaati

= traveler, pilgrim;

Aver

= others;

Sung

= with;

Jenh

= wherever;

Seva

= worship;

Deva

= god;

Bhujan

= singing praise;

Kutay

= is cut;

Jum

= the angel of death;

Phaansa

= noose;

Hayt

= for (the sake of)

It is beautiful composition by Bhagat (supreme devotee) Ravidass Ji who was a (low caste) cobbler by profession and born into a family of untouchables of hyde (leather) dealers. You will love the poetry.

Meaning: Oh my dear Master! If you don't break with me, I will never break with You because there is nobody else to connect with other than you. **Pause.** Hey Waheguru! My love for you is just like the love of a peacock for clouds or like the love between the chakoor and the moon. If you are a lamp, then I am your wick (my association with you is just like a lamp and the wick), and if you are a holy place, then I am a pilgrim. My true love is with you as I have cut all the bonds with everybody else. Wherever I go, I find people worshipping You. There is no other god like You. One escapes the noose of the angel of death by singing Your praise. Ravidass is also singing Your praise to show my devotion.

(6) Mayra Mun Loachaiy Gurdershen Taayeen

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥ ਬਲਿਪ ਕਰੇ ਚਾਤ੍ਰਕਿ ਕੀ ਨਿਆਈ ॥ ਤੁਰਖਿ ਨ ਉਤਰੈ ਸਾ ॥ ਤੰ ਨ ਆਵੈ ਬਨਿ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲੀ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥ ਤੇਰਾ ਮੁਖ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨੀ ਬਾਣੀ ॥ ਚਰਿ ਹੋਆ ਦੇਖੇ ਸਾਰੰਗਿ ਪਾਣੀ ॥ ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥ ਹਉ ਘੋਲੀ ਹਉ ਘੋਲੀ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥ ਇਕ ਘੜੀ ਨ ਮਲਿਤੇ ਤਾ ਕਲਜਿਗੁ ਹੋਤਾ ॥ ਹੁਣਿ ਕਦੀ ਮਲੀਐ ਪ੍ਰਾਪਿ ਤੁਧੁ ਭਗਵੰਤਾ ॥ ਮੋਹਿ ਰੈਣੀ ਨ ਵਹਿਵੈ ਨੀਦ ਨ ਆਵੈ ਬਨਿ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲੀ ਘੁਮਾਈ ਤਸਿ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥ ਭਾਗੁ ਹੋਆ ਗੁਰੀ ਸੰਤੁ ਮਲਿਆਇਆ ॥ ਪ੍ਰਭੁ ਅਬਨਿਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥ ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਛਿੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲੀ ਘੁਮਾਈ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥

§ **Maajh M:5 (96-7).** Mayra mun loachaiy Gur derashun taayeen. Bilp kuray chaatrik kee niyayeen. Trikha nah ootray shaant nah aavay bin derashun Sant piyaray jeeo. Haun gholee jeeo ghoal ghumaayee Gur derashun sant piyaray jeeo. Pause. Tayra mukh suhavaa jeeo sehj dhoon baani. Chir hoa daykhay sarang paani. Dhunn so desh jahaan tu vassiyaa mayray sajjan meet Muraray jeeo. Haun gholee jeeo ghoal ghumaayee Gur sajjan meet Muraray jeeo. Pause. Ik ghurree nah miltay taa kalyug hota. Hoon kud miliyay priye toodh Bhagwanta. Mohay raiyn nah vihaavay neend nah aavay bin daykhay Gur derbaaray jeeo. Haun gholee jeeo ghoal ghumaayee tis suchay Gur derbaaray jeeo. Pause. Bhaag hoa Gur Sant milayaa. Prabh abinaashee ghur mayn payaa. Save kreen pul chassa nah vichhurran jun nanak dass tumhaaray jeeo. Haun gholee jeeo ghoal ghumayee jun Nanak dass tumharay jeeo.

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Written by Dr. Devinder Singh Sekhon PhD
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Pause.

Word Meaning: **Loachaiy** = longs; **Taayeen** = for; **Bilp** = lament, crying for help; **Chaatrik** = a bird which must drink the very first drop of rain water before it hits the ground.

Niyayeen

= like;

Trikha

= thirst;

Shaant

= peace, satisfaction;

Haun

= I

Gholee

= offer (sacrifice) life;

Suhavaa

= lovely, comforting;

sehj dhoon

= the state of mind where it quits wandering;

Baani

= words (sweet style of talking);

Sarang

= another name for chatrik;

Dhunn

= great;

Vassiyaa

= reside;

Muraray

= the killer of the demon, Muraari (Waheguru);

Ghurree

= a short period of time (1 ghurree = 24 min);

Kalyug

= bad time;

Kud

= when;

Bhagwanta

= Waheguru;

Raiyn

= night;

Vihaavay

= spend;

Bhaag

= good fortune;

Sant

= the source of peace (Waheguru);

Abinaashee

= never dying;

Ghur

= home (heart);

Save

= serve;

Pul, Chassa

= very very short periods of time (a chassa is the time taken to blink);

Vichhurran

= separate;

Jun

= slave, devotee.

Meaning: My mind yearns and laments like a chatrik (which cries for the rain drop) to see the Guru. Without seeing the Guru, my thirst (to see Him) is not quenched, and my mind does not find peace. I will gladly lay down my life to see the dear Guru. Pause. Your sight is very pleasant and comforting, and your kind words are so sweet that my mind finds complete peace, oh my SatGuru! It has been a long time since this chatrik had the drop of rain (since I saw You the last time). That country is great (worth worshipping) where You reside, oh my Satguru, the killer of Muraari! I will gladly lay down my life to see You. Pause. If I did not see you even for a short while, it was like Kalyug (very bad time) for me. When will I see You next now? I cannot get any sleep and my night does not seem to move without seeing Your Court (You). I will gladly lay down my life for You. Pause. I am very lucky that my Satguru has connected me to the never dying Waheguru whom I have realized in my own heart. Now, I will serve my Guru with full dedication and I wish that I never get separated from Him. I am glad to lay down my life for Him. Pause

(7) Mein Kiya Maangoo Kichh Thir Nah

ਪ੍ਰਭ ਦਾਤਾ ਦਾਨ ਮਤ ਪੂਰਾ ਹਮ ਥਾਰੇ ਭੇਖਾਰੀ ਜੀਉ॥ ਮੈ ਕਿਆ ਮਾਗਉ ਕਛਿ ਥਰਿ ਨ ਰਹਾਈ ਹਰਿ ਦੀਜੈ ਨਾਮੁ ਪਿਆਰੀ ਜੀਉ॥
ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ॥ ਜਲੀ ਬਲੀ ਮਹੀਅਲੀ ਗੁਪਤੈ ਵਰਤੈ ਗੁਰ ਸਬਦੀ ਦੇਖਿ ਨਿਹਾਰੀ ਜੀਉ॥ ਰਹਾਉ॥ ਮਰਤ ਪਇਆਲ ਅਕਾਸੁ
ਦਖਾਇਓ ਗੁਰ ਸਤਗੁਰਿ ਕਰਿਪਾ ਧਾਰੀ ਜੀਉ॥ ਸੋ ਬ੍ਰਹਮੁ ਅਜੋਨੀ ਹੈ ਭੀ ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖਿ ਮੁਰਾਰੀ ਜੀਉ॥ ਜਨਮ ਮਰਨ ਕਉ ਇਹੁ ਜਗੁ ਬਪੁੜੈ
ਇਨਿ ਦੂਜੈ ਭਗਤਿ ਵਸਿਾਰੀ ਜੀਉ॥ ਸਤਗੁਰੁ ਮਲਿ ਤ ਗੁਰਮਤਿ ਪਾਈਐ ਸਾਕਤ ਬਾਜੀ ਹਾਰੀ ਜੀਉ॥ ਸਤਗੁਰ ਬੰਧਨ ਤੋੜਿ ਨਰਿਾਰੇ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰੀ
ਜੀਉ॥ ਨਾਨਕ ਗਿਆਨ ਰਤਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ ਨਰਿਕਾਰੀ ਜੀਉ॥

§ **Sorith M: 1 (597-8).** Tu Prabh daata daan mut poora hum thaaray bhekhaaree jeeyo. Mein kiya maangoon kichhu thir nah rahayee Hur deejay Naam piyaari jeeyo. 1. Ghut ghut ruv rahiya banvaari. Jul thul mahiyul goopto vertaiy Gur Shabdi dekh nihaari jeeyo.

Pause. Mert payaal akaash dikhaayo Gur Satgur kirpa dhaari jeeyo.

So Braham ajoani hai bhee honi ghut bheeter dekh Murari jeeyo. 2. Janam mern kaou ehu jug buppro inn doojay bhagat visaari jeeyo. Satgur milaiy taan gurmat paayeeye saakut baaji haari jeeyo. 3. Satgur bundhan toarr niraaray bahurr nah gerbh majhaari jeeyo. Nanak giyaan ruttan pergaasiya Hur mun vusssiya Nirankaari jeeyo.

Word Meaning: □ **Daata** = provider (source of everything); **Daan** = donor; **Thaaray** = your; **B** **hekhaaree**

= beggar;

Thir

= stable, everlasting;

Ghut

= heart;

Ruv

= present;

Banvaari

= Krishan's name (Waheguru);

Jul

= water;

Thul

= land;

Mahiyul

= sky;

Goopto

= invisibly;

Vertaiy

= runs His affairs;

Nihaari

= see;

Mert

= world (earth);

Payaal

= universe under our earth (the sky that we cannot see);

Kirpa

= kindness;

Dhaari

= adopted, showed;

Braham

= Waheguru;

Ajoani

= takes no life form;

Bhee

= also;

Honi

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Written by Dr. Devinder Singh Sekhon PhD
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= will be (exist);

Bheeter

= inside, within;

Muraari

= Waheguru (see Waheguru's names under Introduction);

Buppro

= poor, helpless;

Doojay

= maya;

Visaari

= forgotten;

Gurmat

= Guru's wisdom;

Sakut

= lover of maya;

Baaji

= game (of life), cause ;

Haari

= lost; Bundhun

Toarr Niraaray

= set free from the bonds of Maya.

Bahurr

= again;

Gerbh

= pregnancy;

Majhaari

= in;

Giyaan

= divine knowledge;

Pergaasiya

= lighted up;

Vussiya

= took residence.

Meaning: Oh my Waheguru! You are perfectly wise and are aware of the needs of every living being. You are perfect provider, and all of us are Your beggars. Because no worldly thing is everlasting, it is useless to ask for any worldly thing. I simply beg for Your sweet Naam (this is the only lasting thing). Even though Waheguru is invisible, yet He is present in the heart (mind) of every livingbeing in the water, on the land and in the sky. You realize this only when Guru's Shabad begins to reside in your heart. Pause. The Satguru has very kindly shown me His presence on the earth, in the sky and in the underworld. That Waheguru never takes a life form, is always here and will always be here. You need to see (realize) Him in your own heart, oh man! The humans are so engrossed in Maya that they have forgotten to worship Waheguru, and as a result, they continue to be in the cycle of birth-death- and birth again. The

maya-engrossed people have lost the cause of life; you get the real wisdom of living only from the Guru. Satguru is capable of freeing the man from the bonds of Maya, and such individuals never take birth again. When an individual follows the Teachings of the Guru, his mind is enlightened and Waheguru takes residence in his heart.

(8) ☐ Meray☐ Jeeearriya Perdaysiya

ਭਗਤ ਕਰ ਚਿਤ ਲਾਇ ਹਰ ਸਚਿ ਛੋਡ ਮਨਹੁ ਅੰਦੇਸਿਆ
ਸਚੁ ਕਹੈ ਨਾਨਕ ਚੇਤੰ ਰੇ ਮਨ ਜੀਅੜਿਆ ਪਰਦੇਸੀਆ
ਕਿਤੁ ਪਵਹਿ ਜੰਜਾਲੇ ਰਾਮੁ ਸਾਚਾ ਸਾਹਿਬ ਮਨੀ ਵਸੈ ਕੀ ਫਾਸਹੀ ਜਮ ਜਾਲੇ ਰਾਮੁ ਮਛੁਲੀ ਵਛਿਨੀ
ਨੈਣ ਰੁਨੀ ਜਾਲ ਬਧਕਿ ਪਾਇਆ ਸੰਸਾਰ ਮਾਇਆ ਮੋਹੁ ਮੀਠਾ ਅੰਤ ਭਰਮੁ ਚੁਕਾਇਆ ਭਗਤ ਕਰ ਚਿਤ ਲਾਇ ਹਰ ਸਚਿ ਛੋਡ ਮਨਹੁ ਅੰਦੇਸਿਆ
guru with the full concentration of mind.

§ **Assa M:1, Chhunt (439).** Meray jeeearriya perdaysiya kit pavaiy junjaalay Ram. Saacha Sahib mun vassaiy kee phaasay Jum jaalay Ram. Machhuley vichhooni nain rooni jaal badhik paaya. Sunsaar maya moh meetha unt bharm chookayaa. Bhagat ker chit laaye Hur siou chhoad manhou undaysiya. Such kahaiy Nanak chayt ray mun jeeearriya perdaysiya.

Word Meaning: ☐ **Jeeearriya** = soul; **Perdaysiya** = in a foreign land (according to Gurbaani the real home of the soul is Waheguru. So. in living beings, the soul is in a foreign land);

Kit

= how;

Pavaiy

= gets caught;

Junjaalay

= (over indulgence in) worldly affairs;

Ram

= Waheguru;

Saacha

= everlasting;

Vasssay

= resides;

Kee

= why;

Jum☐ Jaalay

= in the net of the angel of death;

Vichhooni

= separated;

Rooni

= cried;

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Jaal

```
= net;
```

Badhik

= hunter, fisherman;

Sunsaar

```
= world;
```

Moh

= love, attachment;

Bherm

= misconception;

Chookayaa

```
= cleared;
```

Chit

```
= mind;
```

Hur

= Waheguru;

Undaysiya

= misgiving, uncertainty;

Chayt

```
= remember;
```

This very sweet Shabad is by Guru Nanak Dev Ji in which He advises the mind not to get trapped in worldly affairs and to worship Waheguru.

Meaning: Oh my ignorant soul! You are in a foreign land (this is your temporary home), so why do you get deeply involved in worldly affairs? If you realized the ever presence of Waheguru in your heart, you will not get trapped in the net of the angel of death. (too much attachment to the world leads to the birth-death-birth cycle). Worldly attachment is like a fisherman's net for fish. Just as the fish cries when she is caught in the net and gets separated from her school, you will cry just like that and then the misconception will clear up for you that the worldly attachment is short living and gets you in trouble. (Guru Nanak) says that get rid of all the misgivings, oh my mind! And worship Wahe

(9) Meri Khulloun Moujarray GurSikh

[illegible]

§ Vaar Bhai Gurdass Ji (9) Pauri (21). Sir uchchaa neevayn charan sir paireen paanday. Moonh ukheen nuck kunn huth deh bhaar uchanday. Subh chihen chhudd poojeeyun koun kerm kmaanday. Gur shernee saadh sungteen nit chul chul jaanday. Vattan peroopkar nu ker paar vsaaanday. Meri khulloun

moujarray GurSikh hundhaanday

.

Mustak luggay sadh rayn vudbhaag jinhaanday.

Word Meaning: **Uchchaa** = high (thinking); **Neevayn** = low (conceit); **Charan** = feet; **Bha ar Uchanday**

= lift (remove) burden (of sensual pleasures);

Chihen

= visible features;

Poojeeyun

= they worship;

Kerm

= deeds, rituals;

Kmaanday

= earn, do;

Shernee

= in the protection of;

Saadh Sungteen

= in the company of the holy devotees;

Nit

= everyday;

Vattan

= go (with enthusiasm);

Peroopkar

= service to others;

Vsaanday

= find residence (in Waheguru's Kingdom);

Khulloun

= of the skin, hyde;

Moujarray

= shoes;

Hundaanday

= wear;

Mustak

= forehead;

Saadh rayn

= dust of the feet of the holy men;

Vudbhaag

= good fortune

This very humble composition is by a highly respected GurSikh and scholar, Bhai Gurdass Ji who was a nephew of Guru Amar Dass Ji. He has written a large number of devotional lyrics, but they are not a part of Guru Granth Sahib. However, Bhai Sahib's poetry is sung in

Meaning: How I wish that my skin could be used for shoes of the GurSikhs! GurSikhs hold their heads high (have very high thinking), but their feet are on the ground (have no conceit and lead a very humble life) and bow to others. They get rid of the burden of sensual pleasures by doing good deeds with all their body organs like, mouth (very polite language and no malicious criticism), eyes (see only good things and show no greed or lust), nose (do not smell stuff to arouse their sensual feelings), ears (do not listen bad things), hands and body (earn livelihood by honest means and help others. Do not use them for aggression). They do not worship any idols and perform no rituals. They rather worship one God who has no visible features. They seek the refuge of the Guru only and make a special effort to be in the company of holy men every day. They always try to offer spiritual help to others so that they could swim across the ocean of Maya (cut the worldly bonds) and find residence in Waheguru's kingdom. The lucky people get to apply the dust of the feet of holy men on their foreheads. (only lucky people get to serve the holy men.

၀ နံပါတ် ၀၀၀ ၀:3၀နံပါတ် ၀၀၀၀ ၀၀၀၀၀၀၀ ၀၀၀ ၀၀၀၀ ၀၀၀၀ ၀၀၀ ၀၀၀၀၀၀၀၀ ၀၀ ၀၀၀၀ ၀၀၀ ၀ ၀၀၀ ၀၀၀
 ၀၀၀၀ ၀၀၀၀ ၀ ၀၀၀၀၀၀ ၀၀၀၀ ၀၀၀၀ ၀ ၀၀၀၀ ၀၀၀၀ ၀၀၀၀ ၀၀၀၀ ၀၀၀ ၀၀၀ ၀၀၀၀ ၀၀၀၀၀၀၀၀၀ ၀၀၀ ၀၀၀
 ၀၀၀၀၀၀၀ ၀၀ ၀၀၀ ၀၀၀၀ ၀၀၀ ၀၀၀၀ ၀၀၀၀ ၀၀၀၀၀၀၀၀၀၀၀၀ ၀၀၀၀ ၀၀ ၀၀၀ ၀၀၀၀ ၀၀၀ ၀၀၀၀၀ ၀၀၀ ၀၀၀ ၀၀၀၀
 ၀၀၀၀၀၀ ၀၀၀ ၀၀၀၀၀၀၀၀ ၀ ၀၀၀၀၀ ၀၀၀ ၀ ၀၀၀၀

Word Meaning: Preetma = darling; Toodh = you; Khuree = very, much; Nimanee = without any dignity, weak;

Bin

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= without;

Pir

= husband;

Kiyoun

= why, how;

Binntee

= request;

Bhaavaiy

= likes, approves;

Jiyoun

= in whatever way;

Tivaiyn

= that way;

Sookh Daata

= provider of comforts;

Ghur

= home, heart;

Kaamin

= woman;

Suhaagun

= married, who enjoys the love of husband;

Jaaye

= goes away, leaves.

This appealing Shabad is the creation of Guru Amar Dass Ji in which He requests the Guru to connect Him with Waheguru in whatever way He chooses.

NOTE: Guru is a special messenger of Waheguru and is the medium to connect the human bride with Waheguru. You may be confused between Guru Amar Dass Ji and the “Guru”. Guru Amar Dass Ji is the Guru Himself, but He is writing this Shabad on our behalf as a Sikh.

Meaning: Oh dear Waheguru! Please, meet me (connect me with you). I feel very weak without You. Without You, I feel restless and do not like food or water. I do not like food or water and am dying sighing. How can I find comfort without You? I pray to the Guru to find some way, whichever He approves, to connect me with Waheguru.

With the grace of the Guru, the source of all comforts, Waheguru, Himself connects the devotee with Him and occupies the heart of the devotee as His resting place. Once Waheguru occupies

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the heart of a human bride (devotee), the bride stays married for ever because the groom
Waheguru neither dies nor leaves the bride.