

Written by Dr. Devinder Singh Sekhon PhD
Sunday, 30 December 2012 14:04

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Sahib kay goon Nanak gaavaiy maaspuri vich aakh masola. Jin oopaayee rung ruvayee baitha
vaykhaiy vukkh ikayla. Sucha so Sahib such tapaavas suchrra niyaayon karayg masola.
Kayaan kupperr took took hosi Hindustan samaalsi boala. Aavun utthutraiy jaan sataanvayn
hoar bhi ootthsi merd ka chayla. Such ki baani Nanak aakhaiy Such soonaayesi Such ki bela. 2.

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Baabar, but also gives the year, 1540, when the Mughals will lose power to another brave man, Sher Shah Suri.

Some people, including Prof. Sahib Singh, believe that this Shabad was pronounced by Guru Nanak Sahib soon after Baabar's attack on Eminabad, and was thus not a future fore caste, but this conclusion does not seem right because of the following reasons.

1. (1) The holy Shabad starts with the wording, "jaisi mein aavay Khusm ki baani" which means: I am saying exactly what my Master, Waheguru, is dictating me to say. If the holy Shabad was pronounced after the attack, then everybody around would have known about the attack, so why would Guru Sahib use the above wording. Such wording is used only to fore caste events not for the past events.
2. (2) As already mentioned above, Guru Sahib also fore tells the fall of the Mughal rule in 1540, which came out to be completely true. Was the predicted fall of the Mughal rule in 1540, not a fore caste even if the holy Shabad was pronounced in 1521 after the attack on Eminabad?
3. (3) Guru Sahib was present in Eminabad at the time of the attack by the Baabar army, and He saw all the events with His own eyes. His kind heart was pierced because of the suffering of the people in Eminabad due to the atrocities of the Baabar army. To express His agony, He wrote four Shabads about the attack including the present one describing His pain. All the Shabads have been enshrined in the holy Guru Granth Sahib, and one of them will be shared with you after the discussion of this Shabad. As you will notice, Guru Sahib's pain of the human suffering is coming out loud and clear in the other Shabads as opposed to the present Shabad which is simply a narration of the future events. Guru Sahib does fore caste the future suffering of the people of Eminabad, but there is no live pain expressed in the Shabad. So, clearly, the present Shabad is clearly a fore caste of the future events and not a narrative of the past events.

But in the holy Shabad discussed next, Guru Sahib is so overcome with the pain of human suffering that He even complains to His beloved Waheguru as to why He (Wqheguru) is not touched by the human suffering. See, the big difference!! This difference clearly proves that the present Shabad is pronounced much earlier than the actual attack, and was really a fore caste of the coming events.

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6. (6) The present holy Shabad is in Raag Tilung while all the other three Shabads about Baabar's attack are in Raag Assa. If this Shabad were also written at the same time, most likely this would have also been in the same Raag. Although it is not uncommon for the holy Shabads on the same subject to be in different Raags, but being in a different Raag does indicate that this particular Shabad was pronounced at some different time.

Word Meaning: □ **Jaisi** = like ; **Khusm** = Master, Waheguru; **Baani** = message; **Taisrra** = same;

Giyan

= message;

Vay Lalo

= oh, Lalo;

Paap ki Junjj

= marriage party (army) of sinners

(
ruthless people);

Dhaaya

= left with the intent to attack;

Jori

= forcibly;

Daan

= Gift;

Sherm

= shame;

Dherm

= noble principles;

Ootth khaloye

= disappeared;

Koorr

= immoral qualities;

Pardhan

= chief (ruler);

Gull Thukkey

= left aside;

Agud

= marriage;

Purray

= recite the mantras;

Katebaan

= Koran (Bible, Torah);

Kusht

= discomfort, terrible time;

Jaat

= upper caste,

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Sanaati

= lower caste;

Hoar

= others;

Eh Bhi Lekhay Laaye

= similar situation;

Sohilay

= songs of happiness normally sung at happy occasions like weddings;

Rutt

= blood;

Koongoo

= vermilion (Hindu women put vermilion in the central part of their hair when they get married);

Maaspuri = in the city of human flesh; **Masola** = subject; **Jin** = who (Waheguru); **Oopaayee** = created;

Rung Ruvaayee

= got engrossed in enjoyment (Maya);

Vukh

= separate, detached;

Ikayla

= alone;

Sucha

= just, impartial;

Tapaavas

= deliver judgment;

Niyaayon

= justice;

Kaayan Kupperr

= body fabric;

Took, Took

= cut into pieces;

Samaalsi

= will handle;

Bolla

= word, message;

Utthatray

= in the year 1578 (Indian calendar) 1521 AD ;

Sataanvay

= in the year = 1540 AD;

Hoar

= someone else;

Ootthsi

= will rise (to power)

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Merd ka Chayla

= well-trained, brave;

Such ki Baani

= God's Word;

Such ki Bayla

= time to praise God;

Meaning: Just the way I receive it, I am going to share the Message of Waheguru with you, oh Lalo! (Baabar) will leave Kabul with his ruthless army to attack India (and this city) and will forcibly ask the land and property of the country in gift (dowry). The shame and the noble principles will disappear and immoral qualities will dominate (rule). Normally marriages are solemnized by the qazies or the Brahmans, but during the attack, they will be left aside and the marriages will be solemnized by the Satan (the army will rape the women and the land). The Muslim women will read their holy books to seek God's help in difficult times. Upper class, lower class and all other Indian women will also be in the same boat. When Hindu women get married they put vermillion in the central part of their hair, and happy songs are sung, but during the attack, blood will replace vermillion and the happy songs will be replaced by the songs of bloodshed.

(Guru) Nanak says that He sings the praise of Waheguru (delivers His Message) in the city of human flesh. The Waheguru who has created this world has Himself pushed the people into the colourful attractions of Maya while He watches the world alone and detached from it. The Master, Waheguru is just and He will deliver His impartial and just judgment on the unjust and lustful rulers. The human fabric will be cut into pieces and India will have to deal with His Word. The Mughals will come (and begin to rule) in 1521 AD but will lose in 1540 when some other brave and well-trained individual will rise to power. (Guru) Nanak is simply delivering the Word of Waheguru because it is the time to speak the truth.

(2) Khurasan□□ Khasmaana□ Keeya

[illegible]

§ Assa M: 1 (360). Khurasan khasmaana keeya Hindustan daraaya. Aapaiy doash nah dayee Kerta jum ker Mughal charrahya.

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Eitee maar puyee kurlaanaiy Tain ki derd nah aaya. Kerta tu sabhnaa ka soyee. Jay suktaa suktay kaou maaraiy ta mun roas nah hoyee.

Pause.

Sukta sheehoun maaraiy paiy vuggaiy khusmaiy saa pursayee. Ruttan vigaarr vigoye kootteen moyaana saar nah kayee. Aapay joarr vichhorray aapay vekh tayree vadiyayee. Jay ko naayon dharaaye vudda saad kuray mun bhaanay.

Khusmaiy nudreen keerra aawaiy jaytay choogaiy daanay.

Mer mer jeevaiy ta kichhu paaye Nanak Naam wakhaanaiy.

NOTE: This holy Shabad was written by Guru Nanak Sahib Ji soon after Baabar's attack on Eminabad in 1521. He was present there at the time of the attack, and had especially reached there from His odyssey to Mecca and Baghdad to experience the destruction Himself inflicted by Baabar's army. Watch the mental agony experienced by Guru Sahib and the language He uses to express the same. He even complains to His dear Waheguru about the human suffering. In contrast to the agony expressed by Guru Sahib in this holy Shabad, read the previous Shabad carefully in which there is no such sentiment – only narrative of the future events. This again shows that the previous Shabad was a fore caste of the coming events and was not pronounced after the attack.

Word Meaning: Khurasan = a region covering north-eastern Iran, parts of Afghanistan, Turkmenistan and Tajikistan;

Khusmaana = took under control; **D**

oash

= blame;

Kerta

= the Creator, Waheguru;

Jum □ Ker

= making (Baabar) the angel of death.

Churrahya

= made to attack;

Eitee

= so much;

Maar

= beating;

Kurlaanay

= wailing;

Tain

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= to you;

Ki

= why;

Soyee =

same;

Sukta

= powerful;

Roas

= complain;

Sheenh

= lion;

Vuggaiy

= on a herd of cattle;

Pursayee

= accountable;

Ruttan

= precious pearls (human beings);

Vigaarr

= mutilate;

Vigoye

= destroyed;

Kootteen

= those dogs (Baabar's soldiers);

Saar

= take care;

Joarr **Vichhorr**

= make and break (relationships);

Saad

= enjoy the tastes;

Mun Bhaanay

= as per one's wishes;

Keerra

= worm;

Jaytay

= however many;

Choogaiy **Daanay**

= eats grains (from rubbish);

Mer Mer Jeevaiy

= kills (turn away) mind from its love for Maya;

Vakhaanay

= says

Meaning: After having taken control of Khurasan; Baabar threatened (attacked) india. So as not to take blame on Himself, the Creator (Waheguru) made Baabar the angel of death, and sent

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By the same token, if someone considers himself very powerful and enjoys all the luxuries he wishes, he is just like a worm who picks up grains (from a heap of rubbish) in the eyes of Waheguru. (Guru) Nanak says that only that individual is recognized by Waheguru who kills his mind from the attractions of Maya (controls his desires) and recites Waheguru's Naam.

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NOTE: Before Guru Ram Dass Ji left this mortal world, He did not pass on the Guruship to His eldest son, Pirthi Chand, because Guru Sahib did not think that Pirthi Chand had the qualities required for this highly spiritual position. He rather passed on the Guruship to his youngest son, Guru Arjun

Dev Ji. This move made Pirthi Chand very unhappy. He became very hostile towards the Fifth Master and kept trying to take Guruship away from Guru Arjun Dev Ji, but never succeeded even with the help of the Muslim rulers because the Sikhs would not allow that. Finally he resigned to accept his lot, but was still hopeful that his son, Meharban would inherit the Guruship because Guru Arjun Dev Ji did not become a father until after six years of His marriage. Pirthi Chand was hopeful that (Guru) Arjun Dev Ji would never have any children, but when Guru Arjun Dev Ji was blessed with a son, Har Gobind Ji, Pirthi Chand's hopes were completely dashed. He became very frustrated and tried many times to kill the child Har Gobind, but was unsuccessful. First, he hired a professional woman to feed her breast milk to Har Gobind Ji with her breasts soaked in poison; but the poison was so powerful that the lady died on the way. However, she disclosed the story to some trustworthy devotees of Guru Sahib. Next, he sent a snake-charmer to have Har Gobind Ji bitten by a poisonous snake, but the plan did not materialize as some watchful devotees saw through the evil plan. Lastly, he bribed the Brahman who was a full-time assistant in raising child Har Gobind Ji, and demanded the Brahman to feed highly poisoned yogurt to the child. However, the Divine child refused to take that. When the Brahman tried to force the poisonous yogurt down the throat of the child, he (the Brahman) suddenly experienced a severe stomach pain and died within a few moments. In this holy Shabad, Guru Arjun Sahib has expressed his gratitude to Waheguru who saved the child, and has affirmed our faith in Him as well.

Word Meaning: □ □ Lape nah laago = no harm done; Til ka mool = as little as a sesame seed;

Doosht

= evil;

Mua

= died;

Sool

= severe pain;

Hur Jun

= □ devotees;

Parbraham

= □ Waheguru;

Gur partaap

= by the magnificence of the Guru.

Khusm

= Master;

Dhiyaaya

= remembered, recited His Naam;

Iyaana

= ignorant, foolish;

Pachaaya

= caused to suffer, punished;

Rakhwaala

= protector;

Ninduk

= having evil thoughts;

Maatha

= forehead;

Eehaan Oohaana

= here (this world) there (next world, after death);

Malaychh

= dirty person;

Puchiyaa

= suffered badly;

Bhuyya

= became;

Niraash

= disappointed, miserable

Meaning: Waheguru protected His devotees, and the sinner died because of the magnificence of the Guru. Pause. The evil Brahman died of a severe pain in the stomach and the child (Har Gobind Ji) did not suffer even a little. Waheguru Himself makes His devotees to remember Him, and Waheguru Himself caused the foolish sinner to suffer. Waheguru protects His devotees just like a mother or a father protects their children. On the other hand, the individual with evil thoughts suffers condemnation in both the worlds. Waheguru answered the prayers of His devotee, and the dirty sinner suffered misery.

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Note: As discussed in the previous holy Shabad, Pirthi Chand was vehemently opposed to Guru Arjun Dev Ji as the Guru. He unleashed relentless attacks on Guru Sahib. He made friends with a senior army officer, Sulhi Khan in Lahore to seek his help to put pressure on Guru Arjun Sahib or harm Him in some way so that He would be forced to give up Guruship to Pirthi Chand.[] Guru Sahib had started construction of Harmandir Sahib for which brick was being made in brick kilns near Amritsar. Pirthi Chand approached Sulhi Khan and advised him to use the brick being prepared for Harmandir Sahib to build a mosque in Lahore to which Sulhi Khan readily agreed.[] Pirthi Chand knew very well that Guru Sahib will definitely refuse to give the brick under pressure for the mosque, and will thereby invite Sulhi Khan's wrath.[] He had a great plan. The news of the evil plan reached Guru Arjun Sahib, and the concerned Sikhs advised Guru Sahib either to send a few Sikhs to Sulhi Khan to deal with the matter, or send a similar letter to him (there is a separate holy Shabad on this subject in Guru Granth Sahib). But, Guru Sahib told the concerned Sikhs that He was simply disseminating the Divine Message and was not doing anything wrong or encroaching on somebody's rights; so He would simply pray to Waheguru for protection, and faithfully wait for His decision.[] So, other than praying to Waheguru, Guru Sahib did not take any action.

One day, Sulhi Khan took some soldiers with him and left Lahore for Amritsar to meet Guru Sahib and demand for bricks. Many soldiers were reluctant to show any disrespect for Guru Sahib because they had known the spiritual greatness of Guru Sahib, but they had to obey the command of their boss. The brick kiln was on the way to Amritsar, so Sulhi Khan wanted to inspect it before heading to Amritsar. He rode his horse to the outer wall of the kiln. The fury of the fire in the kiln scared the horse which fell into the open fire along with Sulhi Khan. Sulhi Khan turned into ash in a few seconds. When the soldiers, who were already reluctant to face Guru Sahib, saw that uncanny accident, they became certain that it was the result of the evil thought of Sulhi Khan to harm Guru Sahib. When Guru Sahib heard the news, He felt sorry for Sulhi Khan, but at the same time thanked Waheguru for the protection. Guru Sahib wrote this holy Shabad for our guidance that we must have faith in Waheguru in difficult times provided we are not doing anything wrong or immoral.

Word Meaning: Narayan = Waheguru (it is a name for Vishnu); Napaak = unholy (it is a belief among Muslims that if their body is burned, it suffers in the fire of Hell; so it is a very bad happening for them to be burned);

Kaadh

= took out;

Kuthaar

= axe;

Khusm

= Master, Waheguru;

Khin

= in a moment;

Khaak

= ash;

Munda chitvut

= evil thinking;

Puchiya

= agonized;

Ruchiya

= created;

Deena Dhaak

= pushed;

Balihaari

= willingness to sacrifice;

Jun

= devotee;

Pooran

= fulfilled;

Vaak

= uttering, wish.

Meaning: I had made only a simple request that save me from the wrath of Sulhi Khan, but (You destroyed him), and he could not reach me and died an unholy death, oh Waheguru! Pause. The all-powerful Waheguru axed the head of Sulhi Khan he turned into ash in no time. The evil-thinking Sulhi suffered in agony and the Creator pushed him (into the fire). He left all relatives behind and was left with no sons, friends or wealth. (Guru) Nanak says that He wishes to sacrifice His life for Waheguru who answered His prayer.

(5) Gobind Gobind Gobind Sung Naam Deo Mun Leena

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§ M:5 (Assa Dhanna Ji) (487-8). Gobind Gobind Gobind sung Naam Deo
mun leena. Aadh daam ko chheepro hoyo
lakheena. Pause. Boonana
tunana tiyag kaiy preet churn Kabira.
Neech kulha jolahara bhuyyo gooni gaheera. Ravidass dhoovanta dhoar
neet tin tiyaagi maya.
Pergut hoya sadh sung Hur dershan paaya.
Sain nayee bootkariya ohu gher gher sooniyaa. Hirday vussiya Parbraham
bhagataan meh gunniya.
Eh bidh soon kay jaatro ooth bhagti laaga. Milay pertukh Gusaayiyaan
Dhanna vudbhaaga.

NOTE 1: Idol worshipping is strictly prohibited in Guru Granth Sahib. (See the Principles of Gurmat)

NOTE 2: Bhagat Dhanna Ji was a great devotee of Waheguru (God) who realized Him by singing His praise. His three Shabads have been enshrined in Guru Granth Sahib. As also discussed in Dookh Bhanjani Berry, Brahmans were very upset with the Teachings of Guru Nanak Sahib and other Bhagats because they hit hard at their (Brahmans') misleading stories and baseless rituals by means of which they used to fleece the ignorant people and earn their livelihood. Right from the early days of Teachings of Guru Nanak, the Brahmans vehemently opposed Him and all other Guru Sahiban because of their Teachings. At the time of Guru Amar Dass Ji, a few Hindus even approached the then Mughal Emperor, Akbar, when he was visiting Lahore and complained to him about the Teachings of the Gurus

labelling them as anti- Hindu and Muslim philosophies. When Akbar had the Gurbaani read and explained to him by Bhai Jetha Ji (later Guru Ram Dass Ji), in the presence of the complainants, not only Akbar did not find anything offensive, but on the contrary, he was highly impressed by its Divine Message which applied universally to all humanity. But, attacks on Gurbani by the upper caste Hindus continued even though they (the opponents) never achieved any success. Then they began to use other tactics trying to play down the popularity of the teachings of Gurbani. For example, whenever, they found that some idea or some event promoted by Guru Sahiban or the Bhagats was gaining popularity, they tried to attribute the popularity to their own beliefs or their mythical stories rather than to the Teachings of the Gurus.

Born in Dhuan, Rajasthan, in a Jat family, Bhagat Dhanna Ji was a contemporary of Guru Nanak Sahib, and was a very clean-hearted person who had a love for God. He worshipped Waheguru with dedication and with the innocence of a child and realized Him. When after realizing Wahegureu, Dhanna Ji became very famous as a bhagat, and began to promote the worship of Waheguru only, the Brahmans quickly seized the opportunity and began to promote idolatry claiming that Dhanna Ji had found God through idol worship. The Brahmans and other upper caste Hindus promoted the story with such zeal, that it gained popularity. Even today, some ignorant Sikhs believe in this story. Realizing how the false story of idol worship by Dhanna Ji was being promoted by some conniving people, Guru Arjun Sahib has made it very clear through this holy Shabad that Bhagat Dhanna Ji did not realize Waheguru through idol-worship; he rather did so by worshipping Waheguru in the company of holy men. Jat caste was the third from the top but above the untouchables according to the Hindu system of caste classification. There were many bhagats from the lower classes who had realized Waheguru because of which many upper class Hindus bowed to them and showed tremendous respect. In this Shabad Guru Sahib says just confirms that and says that when Dhanna Ji heard about the spiritual level attained by many low class Bhagats, Dhanna Ji became encouraged that if the lowest class people realize Waheguru, why cannot he do the same thing. So, he began to worship Waheguru and became a famous Bhagat. Bhagat Ji himself clarifies in a Shabad in the same Raag, Assa, that he realized Waheguru by worshipping Him.

Word Meaning: Gobind = Waheguru (who raises the living beings of the earth);

Leena = absorbed (got connected with

Waheguru) ;

Aadh Daam = almost

worthless;

Ch

eeprra

= washer man

Laakheena

= of great worth;

Boonana Tunana

= knitting and weaving;

Tiyag =

quit;

Churn Preet

= Love for the feet (of Waheguru);

Neech Kulha

= of low caste;

Jolahara

= weaver;

Bhuyyo

= became;

Gooni Gaheera

= of many noble qualities;

Dhoovanta

= hauled;

Dhoar

= (dead) cattle;

Pergut

= emerged to fame;

Sadh Sung

= in the company of holy men.

Dershan

= had a glimpse of;

Naayee

= barber;

Bootkariya

= doing others' errands almost for free;

Gher Gher Sooniya

**=[] was heard in every house hold;
Hirdaiy[] Vussiya
= (Waheguru) took residence in his heart;
Gunniya
=[] was considered;
Ehu[] Bidh
=[] this technique;
Jaatro
=[] Jat (Dhanna Ji);
Bhagti Laaga
=[] began to worship (Waheguru);
Pertukh
=[] visibly;
Gussayiyaan
=[] the Master of the earth (Waheguru);
Vudbhaaga
=[] very fortunate.**

Meaning: (Because of his low caste), the low-worth washer man, Naam Deo, became a highly worthy man (because he could spread God's word) after his with God.[] Similarly, the low-caste weaver, Kabir (Ji) acquired high noble qualities when he quit his knitting and weaving job and developed love for the feet of (Waheguru).[] Ravidass who used to haul dead cattle, became very famous and had a glimpse of Waheguru when he overcame his attraction for Maya and began to sing the praise of Waheguru in the company of holy men.[] Similarly, the barber, Sain, who used to do errands for others almost for free, was put in the category of famous Bhagats and his Divine Message was heard in every house hold, after he worshipped Waheguru and his heart became a place of residence for Waheguru.[] When the Jat, (Dhanna Ji) heard about these low-caste individuals who had become very famous because they worshipped Waheguru, he thought that if the low-caste people can become famous by worshipping Waheguru, why cannot he do the same?[] So, following their foot-steps, Dhanna Ji also began to worship Waheguru and the highly fortunate Jat visibly (everybody came to know) realized Waheguru.

(6) ॥ Bhuja ॥ Baandh ॥ Bhila ॥ Ker ॥ Daariyo

ਭੁਜਾ ਬਾਧੁ ਭੀਲਾ ਕਰਿ ਦਾਰੀਓ ॥ ਹੁਸਤੀ ਕਰੋਪ ਮੋਨ ਮਹਿ ਮਾਰੀਓ ॥
ਹੁਸਤੀ ਬਾਗੁ ਕਾਇ ਚੀਸਾਨ ਮਾਰੈ ॥ ਲਾ ਮੋਰਾਤ ਕਾਇ ਹੋਨੁ ਬਲੀਹਾਰੈ ॥
ਅਾਹੇ ਮਾਯਾਯ ਥਾਕੁਰ ਤੋਮਰਾ ਜੋਰ ॥ ਭੁਜਾ ਬਾਧੁ ਭੀਲਾ ਕਰਿ ਦਾਰੀਓ ॥
ਹੁਸਤੀ ਕਰੋਪ ਮੋਨ ਮਹਿ ਮਾਰੀਓ ॥ ਹੁਸਤੀ ਨਾਹ ਤੋਰਾਇ ਧੁਰਾਇ ਧੀਯਾਨ ॥
ਵਾ ਕਾਇ ਰੀਦਾਇ ਬੁਸਾਇ ਭਗਵਾਨ ॥ ਕੀਯਾ ਉਪਾਧੁ ਸਾਨੁ ਹੈ ਕੀਨਾ ॥
ਬਾਧੁ ਪੋਤੁ ਕੋਨਚਰ ਕਾਉ ਦੇਨਾ ॥ ਕੋਨਚਰ ਪੋਤੁ ਲਾਇ ਨੁਸਕਾਰਾਇ ॥
ਬੂਯੇ ਨਾਹੀਨੁ ਭਾਗੀ ਉਨ੍ਹੀਯਾਰਾਇ ॥ ਟੀਨੁ ਬਾਰੁ ਪੁਟੀਯਾ ਭੇਰੁ ਲੀਨਾ ॥
ਮੁਨੁ ਕਾਠੋਰੁ ਉਯਹੋਨੁ ਨਾਹ ਪਾਟੀਨਾ ॥ ਕੇਹੁ ਕਾਬਿਰੁ ਹੁਮਰਾ ਗੋਬਿੰਦੁ ॥
ਚਾਠਯਾ ਪੁਟੁ ਮੇਹੁ ਜੁਨੁ ਕੀ ਜਿੰਦੁ ॥

§ Goand Kabir Jeo (870-1). Bhooja baandh bhila ker daariyo. Hustee kroap
moond meh maariyo.

Husti bhaag kaiy cheesaan maaray.

Iya moorat kaiy houn balihaaray. Aahe mayray Thakur toomra joar.

Qazi bukibo hustee toar. Pause.

Re mahaavut toojh daaroun kaat.

Issay tooraavhu

ghaaloh saat.

Husti nah toaraiy dhuraiy dhiyaan. Vaa kaiy ridaiy bussaiy Bhagwan.

Kiyya upraadh Sant hai keena.

Baandh poat kooncher kaou deena.

Kooncher

poat lai lai numskaraaiy.

Boojhee naheen qazi undhiyaaraaiy.

Teen bar putiya bher leena.

Mun kathoar

ujhoun nah pateena.

Keh Kabir humraa Gobind.

Chauthay pud meh jun ki jind.

NOTE: As already discussed a few times, the upper class Hindus and Brahmans were very unhappy with the Bhagats for a variety of reasons. First, the Bhagats criticized the highly misleading stories and rituals enforced by the Brahmans to fleece the ignorant people. Second, the Bhagats preached equality among all the human beings and no preferential treatment of any individual based on the caste system. How could the upper class Hindus tolerate that?

Third, many upper class Hindus also showed a great respect for the Bhagats because of their Divine Knowledge and for freeing the masses from the useless rituals.

The Brahmans and the upper class Hindus could not accept that.

Now, Kabir Ji was also belonged to the lowest class based on the Hindu caste system, so he was also a target of hatred by the upper class Hindus and the Brahmans. Muslims Pathans ruled India at the time of Kabir Sahib.

So, Hindus were powerless to take any action against Kabir Sahib; they could only complain to the Muslim rulers. So, some intolerant Hindus complained to the high Muslim officials that Kabir was teaching against Islam. Qazies at the time acted both as religious leaders and judges. Some prejudiced qazi must have ordered that Kabir be trampled over by an elephant.

In this holy Shabad Kabir Sahib describes how he was tied with his arms around him so he looked like a bale, and thrown before an elephant. The Qazi was himself supervising the operation, but the elephant refused to hurt Kabir Sahib. On the contrary, he was saluting Kabir Sahib as if God was present in him. The Qazi was getting mad at the mahout and ordering him to move the elephant in order to crush Kabir Sahib. But the elephant did not obey the orders and Kabir Sahib was left unharmed.

Word Meaning: Bhooja = arms; Bhila Ker = making a bale; Daariyo = threw; Hustee

=

SHABADS OF HISTORICAL SIGNIFICANCE

Written by Dr. Devinder Singh Sekhon PhD

Sunday, 30 December 2012 14:04

elephant;

Kroap

=

with anger;

Moond

=

head;

Cheesaan

=

screams;

Moorat

= lovable person;

Balihaaray

=

can sacrifice my life for;

Thakur

=

Master,

Waheguru;

Joar

=

support;

Bukibo

=

said in anger;

Mahavut

=

mahout,

controller;

Daaroun Kaat

= will cut and throw you away;

Ghaaloh Saat

=

hit hard;

Husti

=

elephant;

Dhurray Dhiyaan

=

SHABADS OF HISTORICAL SIGNIFICANCE

Written by Dr. Devinder Singh Sekhon PhD

Sunday, 30 December 2012 14:04

concentrates on Waheguru;

Vaa॥ Kay॥ Ridaiy

=

in his heart;

Bussaiy॥ Bhagwan

=

Waheguru resides;

Upraadh

=

crime, sin;

Poat

= bale;

Kooncher

=

elephant;

Numskaaraiy

=

salutes;

Boojhee

=

realize;

Undhiyaaray

=

blind;

Putiyaa

=

test;

Kathore

= hard like rock;

Uj houn

= still

Pateena

=

soften;

Chauthay Pud Meh॥

=

in the fourth stage where Maya cannot affect you.

Jun

=

**devotee;
Jind
=
life, soul**

Meaning: (Kabir Sahib says) that with my arms around me, I was tied like a bale and thrown in front of the elephant to be crushed. The mahout hit the elephant in the head with anger to move him to crush me, but the elephant ran to a side screaming as if he was saying that “I can sacrifice my life for this lovable person (me)”. The Qazi is ordering the mahout angrily to control and move the elephant, but I have Your support, oh my Master! The Qazi is threatening the mahout that he should move the elephant by hitting him hard in the head otherwise the Qazi will cut him (the mahout) to pieces. But, the elephant would not move and seemed to concentrate on Waheguru as if Waheguru was residing in his heart. What crime had I (a saintly person) committed that I was thrown in a helpless condition before the elephant? The elephant was saluting me in the bale, but the blinded Qazi could not realize that. He tried three times to force the elephant to crush me and see what was going on, but his stone-like hard mind still did not soften (even though the elephant would not crush me). Kabir (Sahib) says that Waheguru is on his side because Kabir has overcome the three different kinds of effects of Maya and his soul is in the fourth level – one with Waheguru.

(7) Sultan Poochaiy Soon Bay Naama

ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ
ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ
ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ
ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ ਸ਼ਹੀਦੀ

ਭਾਇਰਨ ਨਾਮ ਦੇਵ ਜੀ (1165-6). ਸੁਲਤਾਨ ਪੂਚਾਈ ਸ਼ੁਨ ਬਾਯ ਨਾਮਾ. ਧਾਯਕ
 ਓਨ ਰਾਮ ਤੁਮਹਾਰਾ ਕਾਮਾ.1. ਨਾਮਾ ਸੁਲਤਾਨਾਯ ਬਾਨ੍ਧਿਲਾ. ਧਾਯਕਹੂਨ ਟਾਯਰਾ
 ਹੁਰ ਬੀਥਲਾ. ਪਾਊਜ਼. ਬਿਸਮਿਲ ਗੁਹ ਦੇਹੂ ਜੀਵਾਯੇ. ਨਾਤੁਰ ਗੇਰਦੁਨ ਮਾਰੂਨ
 ਤਥਾਯਨ. 2. ਬਾਦਸ਼ਾਹ ਅੀਸੇ ਕੀਯਨ ਹੋਯੇ. ਬਿਸਮਿਲ ਕੀਯਾ ਨਾਹ ਜੀਵਾਯੀ ਕੋਯੇ.3.
 ਮਾਯਰਾ ਕੀਯਾ ਕੁਚਹੂ ਨਾਹ ਹੋਯੇ. ਕੇਰ ਹੈ ਰਾਮ ਹੋਯੇ ਹੈ ਸੋਯੇ. 4. ਬਾਦਸ਼ਾਹ
 ਚੁਰੀਹੂ ਅਹੁੰਕਾਰ. ਗੁਜ ਹੁਸਤੀ ਦੇਨੋ ਚੁਮਕਾਰ. 5. ਰੂਦਨ ਕੁਰਾਯੀ ਨਾਮਾਯ
 ਕੀ ਮਾਯੇ. ਚਹੂਦ ਰਾਮ ਕੀ ਨਾਹ ਬਹੁਜਾਯ ਕੁਹੂਦਾਯੇ. 6. ਨਾਹ ਹੂਨ ਟਾਯਰਾ
 ਪੂਂਗਰਾ ਨਾਹ ਤੁ ਮਾਯਰੀ ਮਾਯੇ. ਪਿੰਦ ਪੁਰਾਯੀ ਟਾਉ ਹੁਰ ਗੂਨ ਗਾਯੇ. 7. ਕੁਰਾਯੀ
 ਗਜਿੰਦ ਸੂਂਦ ਕੀ ਚੋਟ. ਨਾਮਾ ਓਬਰਾਯੀ ਹੁਰ ਕੀ ਓਟ.8. ਕਾਜੀ ਮੂਲਾਹ ਕੁਰਹੇ
 ਸਲਾਮ. ਇਨ ਹਿੰਦੂ ਮਾਯਰਾ ਮੁਲੀਯਾ ਮਾਨ. 9. ਬਾਦਸ਼ਾਹ ਬਾਯੰਤੀ ਸੂਨਾਯਹੋ.
 ਨਾਮਾਯ ਸੁਰ ਬਹੁਰ ਸੋਨਾ ਲਾਯਹੋ.10. ਮਾਲ ਲਾਯਹੂਨ ਟਾਉ ਡਾਯਿਕ ਪੁਰਹੂਨ. ਡੀਨ
 ਚਹੂਦ ਡੂਨੀਯਾ ਕਾਉ ਬਹੁਰੂਨ. 11. ਪਾਵਹੂਨ ਬਾਯਰੀ ਹਾਥਹੂਨ ਟਾਲ. ਨਾਮਾ
 ਗਾਵਾਯੀ ਗੂਨ ਗੋਪਾਲ. 12. ਗੁੰਗ ਜਾਮੁਨ ਜਾਉ ਓਲੀ ਬੁਹਾਯੀ. ਟਾਉ ਨਾਮਾ ਹੁਰ
 ਕੇਰਾ ਰੁਹਾਯੀ. 13. ਸਾਤ ਗੁਹਰੀ ਜੁਬ ਬੀਟੀ ਸੂਨੀ. ਉਜਹੂਨ ਨਾਹ ਆਯੋ ਟੀਰਬਹਾਵਨ
 ਡਹੂਨੀ. 14. ਪਾਕਹਾਨੁਨ ਬਾਯ ਬੁਜਾਯੇਲਾ. ਗਰੂਰ ਚੁਰਾਯ ਗੋਬਿੰਦ ਆਯੇਲਾ. 15.
 ਆਪਨਾਯ ਬਹਾਗ ਪੇਰ ਕੀ ਪਰਿਪਾਲ. ਗਰੂਰ ਚੁਰਾਯ ਆਯੇ ਗੋਪਾਲ. 16. ਕੁਹਾਯਨ ਟਾ
 ਡੇਰਨ ਇਕੋਡੀ ਕੁਰੂਨ. ਕੁਹਾਯਨ ਟਾ ਲਾਯਕੇਰ ਓਪੇਰ ਡਹੁਰੂਨ.17. ਕੁਹਾਯਨ ਟਾ
 ਮੂਯੇ ਗੁਹ ਦੇਯੂਨ ਜੀਵਾਯੇ. ਸਾਬ ਕੋਯੇ ਧਾਯਕਾਯੀ ਪੁਟੀਯਾਯੇ. 18. ਨਾਮਾ
 ਪੁਰਨਵਾਯੀ ਸਲੇ ਮੁਸਾਲੇ. ਗੁਹ ਡੂਹਾਯੇ ਬੁਚਹੁਰਾ ਮਾਯੇ.19 ਡੂਡਾਯ ਡੂਯੇ ਜੁਬ
 ਮਾਟੂਕੀ ਬਹੁਰੀ. ਲਾਯ ਬਾਦਸ਼ਾਹ ਕਾਯ ਆਗਾਯ ਡਹੁਰੀ. 20. ਬਾਦਸ਼ਾਹ ਮੇਹਲ
 ਮੇਨਾ ਜਾਯੇ. ਆਹੁਟ ਕੀ ਗੁਹ ਲਾਗੀ ਆਯੇ. 21. ਕਾਜੀ ਮੂਲਾਹ ਬਿੰਟੀ ਫੂਰਮਾਯੇ.
 ਬੁਖਸ਼ੀਨ ਹਿੰਦੂ ਮੇਨਾ ਟਾਯਰੀ ਗਾਯੇ. 22. ਨਾਮਾ ਕੁਹਾਯੀ ਸੂਨੋ ਬਾਦਸ਼ਾਹ. ਏਹ
 ਕੀਚਹੂ ਪੁਟੀਯਾ ਮੂਯਾਯ ਡਿਕਾਯੇ. 23. ਇਸ ਪੁਟੀਯਾ ਕਾ ਏਹਾਯ ਪੇਰਵਾਨ. ਸਾਚ

§ Bhairon Naam Dev Ji (1165-6). Sultan poochhaiy soon bay Naama. Daykh
 oon Ram tumharay kaama.1. Naama Sultanay baandhila. Daykhood tayra
 Hur Beetthla. Pause. Bismil gow dehoo jeevaaye. Naatur gerdun maaroon
 tthaayen. 2. Baadshah aisee kiyon hoye. Bismil keeya nah jeevaiy koye.3.
 Mayra keeya kuchhoo nah hoye. Ker hai Ram hoye hai soye. 4. Baadshah
 churrihou ahunkaar. Guj hustee deeno chumkaar. 5. Rooden kuraiy Naamay
 ki maaye. Chhoad Ram ki nah bhujhay Khudaaye. 6. Nah houn tayra
 poongrra nah tu mayree maaye. Pind purrai y taou Hur goon gaaye. 7. Kuraiy
 gajind soond ki choat. Naama oobraiy Hur ki oat.8. Qazi moolah kurhe
 salaam. Inn Hindu mayra muliyaa maan. 9. Baadshah baynti soonayho.
 Naamay sur bhur sona layho.10. Maal layhoun taou doajik purhoun. Deen
 chhoad dooniya kaou bhuroun. 11. Paavhoun bayrri haathoun taal. Naama
 gaavaiy goon Gopal. 12. Gung Jamun jaou oolti buhaiy. Taou Naama Hur
 kerta ruhahi y. 13. Saat ghuree jub beeti soonie. Ujhoun nah aayo Tirbhavan
 Dhunee. 14. Paakhantun baaj bujaayela. Groorr churrhay Gobind aayela. 15.
 Aapnay bhagat per ki pritpaal. Groorr churrhay aaye Gopal. 16. Kuhayn taa
 dhern ikodee kuroun. Kuhayn taa layker ooper dhuroun.17. Kuhayn taa
 mooyee gow deyoun jeevaaye. Sabh koyee daykhaiy putiyaaye. 18. Naama
 purnvaiy sale musale. Gow doohayee buchhra mayle.19 Doodhay dooyee jub
 matukee bhuree. Lay Baadshah kay aagay dhuree. 20. Baadshah mehal
 menh jaaye. Aughut ki ghut laagi aaye. 21. Qazi moolah bintee foormaaye.
 Bukhsheen Hindu mein tayri gaaye. 22. Naama kuhaiy soonou Baadshah. Eh
 kichhu putiyaa moojhay dikhaaye. 23. Iss putiyaa ka ehahi y pervaan. Saach

seel chalhou Sultan. 24. Naam Deo sabh ruhiya samaaye. Mil Hindu sabh Naamay peh jaahay. 25. Jaou ubb ki bar nah jeevaiy gaaye. Taa Naam Dev ka putiya jaaye. 26. Naamay ki keerut ruhee sansar. Bhagat junan lay oodhriya par. 27. Sagul kalesh nindak bhuyya khayd. Naamay Narayan nuhee bhayd.

NOTE: In Vaar Majh Guru Nanak Sahib writes:□ The Bhagats and the world have never gotten along (because of the big differences in values).□ Bhagats stand for truth, justice and equality of all human beings, whereas the worldly people cannot live by these values because of their selfishness and ego.

The exact same thing applied to Bhagat Naam Dev Ji who was a low-caste washer man. Naam Dev Ji was born in 1270 in Narasi village of Maharashtra. He was a devotee of Waheguru (whom he called Beetthul) from his early childhood. Being of a low-caste, he was once thrown out of a temple by Brahmans and other upper-class Hindus. After he was thrown out of the temple, he went to the back side of the temple and began to pray to his Beetthul and complained about the gross injustice meted out to him by the upper-class Hindus. It is said that at that point, the temple turned around facing Naam Dev Ji and with its back toward the upper-class Hindus. There are quite a few stories associated with Naam Dev Ji and the above holy Shabad narrates one of them.

The upper-class Hindus and even some Muslims were not happy with the Teachings of Naam Dev Ji, and on top of that, they could not tolerate the fame of Naam Dev Ji which had spread far and wide by then. □ They were always looking for some excuse to put him down and even to punish him. India was ruled by Muhammad Tughlak at the time who is infamous for his follies. He had a cow which was very special to him. The cow died for some

reason, and the king felt very depressed. Someone used the opportunity to get Naam Dev Ji in trouble. He (or they) approached the King and told him that Naam Dev had some supernatural powers and he could bring the cow back to life. If he does not do it, put him in jail unless he is willing to embrace Islam. The King readily agreed, and sent for Naam Dev Ji to come and see him. When Naam Dev Ji went to see the King, the latter asked Naam Dev Ji to revive the dead cow or convert to Islam. If he does not do either of these, he will be punished. Naam Dev Ji expressed his inability to revive the cow and refused to embrace Islam. The King got really mad, and ordered that Naama (Naam Dev Ji) be trampled over by an elephant. When Naam Dev Ji was unhurt by the attack of the elephant, the King put him in jail, and gave him 8 ghurees (about three hours) to revive the cow otherwise he would be killed. Naam Dev Ji kept singing his Beethul's praise in the mean-time, who then appeared before Naam Dev, shortly before the dead-line, and revived the cow. Naam Dev milked the cow and gave a bucket full of milk to the King.

Word Meaning: Sultan = king; Ram = Beethul (Waheguru); Kaama = ability, power;

Baandhila

= put in confinement;

Hur

= Waheguru;

Bismil

= dead;

Naatur

= otherwise;

Gerdun

= neck;

Maroon Tthaayen

= kill on the spot;

Guj

= Hustee = elephant;

Chumkaar

= incited;

Rooden

= cry;

SHABADS OF HISTORICAL SIGNIFICANCE

Written by Dr. Devinder Singh Sekhon PhD

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Maaye

= mother;

Bhujhay

= sing the praise of;

Poongrra

= child;

Pind

= body;

Purray

= drops, dies;

Taou

= still;

Gujind

= big elephant;

Soond

= trunk;

Choat

= hit with;

Oobhrai

= escaped;

Hur ki oat

= with the support of Waheguru;

Salaam

= salute;

Muliya Maan

= destroyed pride;

Sir Bhir

= equal in weight;

Maal

= wealth;

Doajuk

= hell;

Deen

= religion;

Bhuroon

= fill (coffers);

Bayrri

= shackles;

Taal

SHABADS OF HISTORICAL SIGNIFICANCE

Written by Dr. Devinder Singh Sekhon PhD

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=[] lock (hand cuff);

Gopal

=[] The provider for the world (Waheguru).

Gung Jamun Jaou Oolty Buhaiy

= [] even if Gunga and Jamuna (two sacred rivers of Hindus) flow in the opposite direction;

Ujhoun

= still;

Tirbhuvan Dhunee

=[] The Master of the three layers of the universe (Waheguru);

Paakhantun

Baaj[] Bajaayela

=[] the sound of clapping of wings;

Groorr

= a mythical bird which Vishnu rides.

Gobind

=[] Vishnu (Waheguru);

Pritpaal

=[] looked after;

Dhern

=[] earth;

Ikodi

=[] tilt;

Ooper dhuroon

=[] place it higher;

Putiyaaye

=[] test, proof;

Purnvaiy

=[] requests;

Sale Musale

= tie (the legs of the cow with rope);

Doohayee

=[] milked;

Buchhrra

= calf;

Matuki

=[] vessel;

Aughut

=[] difficult;

SHABADS OF HISTORICAL SIGNIFICANCE

Written by Dr. Devinder Singh Sekhon PhD
Sunday, 30 December 2012 14:04

Ghut

= time;

Bukhsheen

= forgive;

Putiya

= assurance, faith;

Purvaan

= acceptable;

Saach

= truthful (just) ;

Seel

= cool temper, patient;

Samaaye

= present everywhere (treated everyone alike);

Putiya

= trust, assurance;

Keerut

= fame, respect;

Oodhriya Par

= successfully swam across the ocean of life (found salvation);

Sagul

Kalesh

= completely ugly situation;

Ninduk

= malicious person;

Khayd

= pain, discomfort;

Narayan

= Waheguru;

Bhayd

= difference.

Meaning: Naam Dev Ji describes the whole story as follows: Listen, oh Naama! The king asked. Let me see the powers of your Beethul (God). 1. Naam Dev Ji was put in jail with the remarks, "Let me see if your God can save you." 2. Pause. Revive the dead cow otherwise I will cut your neck right away. 3. Naam Dev Ji replied, "How can I do that, oh King! A dead

body cannot be revived! I am unable to do anything; whatever my God does, happens.” 4. The king was highly offended at that, and he ordered an elephant to trample me over. 5. Naam Dev’s mother began to cry and advised me to recite Allah’s Naam (so that my life could be spared). 6. But I said, “if you insist on that, then I will cease to be your child and you will not be my mother. I will sing the praise of my Beetthul even if my body drops dead.” 7. The elephant hit Naam Dev Ji with his trunk, but Naam Dev Ji was unhurt because of God’s support (protection). 8. The King was taken aback thinking that the qazies and the moolahs salute him, but this Hindu (Naam Dev) had crushed his pride. 9. The King was not finished yet, so some devotees of Naam Dev approached him and offered him gold equal in weight to Naam Dev Ji to spare his life. 10.

The King rejected the offer saying, “If I accept this offer, I will be give precedence to my worldly riches over my religion, and will thus go to hell.” Naam Dev Ji was hand-cuffed and shackled and put in jail, but he was still singing the praise of Waheguru and refused to say Allah. 12. Naam Dev Ji said, “Even if Gunga and jamuna begin to flow in the opposite direction, I will continue to sing the praise of my God rather than saying “Allah”. 13. When the clock struck 7 ghurees, Naam Dev Ji was still waiting for the Master of the three layers of the universe (his God) to show up who had not arrived yet. (Remember, the King had given a time of 8 ghurees – about three hours – to revive the dead cow). 14. But suddenly, Naam dev Ji heard the sound of the claspings wings of the Groorr, and His Beetthul arrived. 15. The Beetthul arrived riding the Groorr to protect His devotee – Naam Dev Ji. 16. The Beetthul said to Naam Dev Ji, “I will tilt the earth, if you so wish or I can put it much higher for you.” 17. “ Or , I can revive the dead cow so that everybody can see the proof.” 18. Naam Dev Ji requested (to revive the cow) and milk it by tying its rear legs with a rope and letting the calf suck the milk first. 19. After milking the cow, Naam Dev Ji put the filled vessel before the King. 20.

The King could not believe that and was so frightened that he could not face Naam Dev Ji. So, he left for his palace as this was a highly tough moment for him. 21. Qazies and Moolahs went to Naam Dev Ji on behalf of the King

and begged to be apologized saying that the King was like Naam Dev Ji's cow (his prey). 22. Naam Dev Ji replied that he wants some assurance from the King. 23. The acceptable assurance is that the King shall be truthful (just) and be very calm and patient (with his subjects). 24. Naam Dev treated everyone alike, and all the Hindus went to Naam Dev Ji (to show their respect). 25. They said if the dead cow had not been revived, people would have lost faith in Naam Dev. 26. Naam Dev Ji's fame spread all around, and along with his devotees, he swam across the ocean of life (found salvation). 27. It was a time of restlessness and shame for all the malicious people, but Naam Dev Ji was one with God. 28.

NOTE: There are many Shabads in Guru Granth Sahib written by Naam Dev Ji in which he has strongly rejected his belief in any god. He believed in only one Supreme Power – God. The only reason he has described the arrival of Vishnu riding the Groorr is for the understanding of a common man. Naam Dev Ji Himself does not believe in any god. He also knew full well that tilting the earth and putting it higher does not mean anything. He simply wanted us to know that his God was willing to do anything for him.

Among many Shabads that Naam Dev Ji has written down playing the importance of gods, just pay attention to a single couplet:

Goand Naam Dev Ji (874). I will choose only one God, and will gladly trade all other gods for Him.