### (1) Tayra Sudrra Suneejaiy Bhaayee

in the Court of Waheguru;

§ Suhi M:1 (730). Jogi hovaiy jogvaiy bhogi hovaiy khaaye. Tuppeeya hovaiy tup keray teeruth mul mul naaye. 1. Tera sudrra suneejaiy bhaayee jay ko bahaiy allaaye. 1. Pause. Jaisa beejaiy so loonaiy jo khuttaiy so khaaye. Uggaiy poochh nah hovayee jay sunh nisaanay jaaye. 2. Taiso jaisa kaandheeye jaisee kaar kmaaye. Jo dum chit nah aavayee so dum birtha jaaye. 3. Eh tun vaychee bai kree jay ko luyye vikaaye. Nanak kum nah aavayee jit tun naahi sucha Naauo.

Word Meaning: Jogvaiy = behaves like a jogi (yogi); Bhogi =□ a family man (enjoys the gifts of life); T uppeeya = who suffers hardships to please God; **Teeruth** = sacred places; Mul = cleans well: Sudrra =0 (Divine) message; **Allaaye** =0 narrates (delivers); **Beejaly** = sows; Loonaiy = reaps; **Khuttay** = earns; Uggaiy =

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# **Poochh** =□ is questioned;□ Sunh with, including; **Nisaanay** =0 approval letter; **Taiso** = similar, same; Kaandheeye called, labelled; Kaar = deeds: Dum moment: Birtha empty, useless ;00 Bai Kree = sell all rights; Vikaaye = trade, on sale;

This holy Shabad by Guru Nanak Dev Ji highlights the importance of Wahegur's Naam in the life of a man.

Meaning: Oh my Waheguru! A jogi leads his life as such, and a family man spends his life enjoying the gifts provided by You! Similarly, a tuppeeya spends his time suffering hardships and undertakes pilgrimage to clean his body (with the belief that he will be united with You by doing such things).  $\square$  But, I wish to listen to Your Divine message if someone could deliver that to me patiently.  $\square$  An individual reaps the rewards of whatever he sows (good rewards for good deeds and bad for bad deeds), and a person can spend only that much which he earns. (When the judgment time comes on the death of a person, his spiritual rewards are based on his deeds).  $\square$  But a person who has Your letter

of approval is not questioned at the time of judgment. A person is given the same name as his deeds – good deeds, good person. Every moment of life goes waste when you forget Waheguru's Naam. I will gladly sell my body unconditionally if someone can trade Waheguru's Naam with me. (Guru) Nanak says that a body is worthless if it does not harbour Waheguru's Naam.

### (2) Thakur Jeeyo Tuhaaro Perna

§ Kaanarra M:5 (1299). Thakur jeeo tuhaaro perna. Maan mehut tumhaaray ooper toomhree oat tumhaaree sherna. 1. Pause.

Toomhree aas bhroasaa toomhraa toomra naam ridaiy laiy dherna.

Toomro bal toom sung suhaylay jo jo kahou soyee soyee kerna.

Toomhree dayya mayya sookh pavhoun hoho kirpaal taan bhoujul terna.

Abhaiy daan Naam Hur paayo sir daariyo Nanak sant churnaa.

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Word Meaning: ☐ Thakur = master (Waheguru); Perna = support; Maan = pride; Mehut =
respect:
Oat
protection:
Sherna
refuge;
Bhroasaa
faith, dependence;
Ridaiy
in the heart:
Dherna
place;
Bal
strength of Your support;
Sung
in Your company;
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Su	hay	lay

=

comfortable;

# Dayya

=

### Mayya

=

kindness, compassion;

### **Kirpal**

=

kind;

### Bhoujul

=

the world sea, ocean of Maya;

#### Terna

=

swim across:

### **Abaaiy**

=

fearlessness;

### Daan

=

donation, alms;

### Daariyo

= thrown;

### Sant Churnaa

=

at the feet of holy men.

This holy Shabad by Guru Arjun Dev Ji illuminates the importance of Waheguru and His holy men in everyday life.

Meaning: I live by Your support, oh Waheguru Ji! My pride and my dignity is all because of You. I am seeking Your protection and shelter. PAUSE. You are my hope, and I have full faith in You. I have made my heart the residence of Your Naam. You are my strength, and Your company is the source of al comforts. I have to follow Your commandments. My comforts are because of Your kindness and compassion, and I can break the bonds of Maya with Your blessing. I have thrown my head at the feet of the holy men and with their support I have been able to get the donation of Your Naam which leads to the state of fearlessness (in the world).

### (3) Thakur Toomh Shernayee Aaya

§ Sarung M:5 (1218). Thakur toomh shernayee aaya. Ooter gayyo meray mun ka sunsa jub tay dershun paaya. Pause. Unbolut mayree birthaa jaanee upnaa naam japaaya. Dookh naathay sookh sehj smaaye aanand aanand goon gaaya. 1. Baanh pukerr kudh keenay aapnay greh undh koop tay Maya. Kuho Nanak Gur bundhan kaatay bichhrut aan milaaya. 2.

```
Word Meaning: Thakur = Master; Shernayee = shelter; Ooter Gayyo = got cleared; S
unsa
doubt (unsure about His existence);
Dershan
=
enjoy the sight;
Unbolut
=
without saying;
Birtha
condition, state;
Japaaya
=
made to recite;
Sehi
the state where the mind is at peace;
Smaaye
=
occupied;
Anand
blissfulness;
Baanh Pukker
=
held by the arm;
Keenay Aapnay
```

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adopted, made a part of Himself;
Bundhan
=||
bonds, shackles
;
Bichhrut
=||
disconnected

Meaning: I have come to Your shelter, oh my Master (Waheguru)! All my doubts have been cleared ever since I enjoyed Your sight. PAUSE. You came to know my mental situation without being told, and have made me recite Your Naam. By singing Your praise, all my discomforts have vanished, and I am in a state of peace and bliss where I feel all the comforts. You, kindly adopted me, and cut my worldly bonds. You held my hand to pull me out of the blind (bottomless) well of Maya. (Guru) Nanak says that the Guru cut all my worldly shackles and connected me with Waheguru from whom I was disconnected.

### (4) Daatay Thakur Pritpalak

§ Dhanasri M:5 (674). Toomh daatay Thakur pritpaaluk nayak khusm humaaray. Nimakh nimakh toom hee pritpaalou hum baarak toomray dhaaray. 1. Jihvaa eik kuvn goon kuheeye. Bayshumaar bayunt suami tayro unt nah kin hee luheeye.

e. Faus

te praadh humaaray khundou anik bidhi sumjhaavou. Hum ugiyaan ulp mut thorri toom aapan bird rukhaavou. 2. Toomri shern toomhaari assa toom hee sujjan soohaylay.

Raakhou raakhanhaar dyaala Nanak ghur kay goalay. 3.

# This is a beautiful devotional Shabad by Guru Arjun Dev Ji

Word Meaning: Daatay = provider of everything; Thakur =□ Master,	
Waheguru;	Pritpaala
k	=0 who
nourishes and nurtures;	
Nayak	
= guide, leader, great;	
Khusm	
=□ Master;	
Dhaaray	
=□ on support;	
Jihvaa	
=□ tongue;	
Kuven	
=□ which;	
Goon	
= noble qualities;	
Bayshumaar	
= limitless;	
Bayunt	
=□ endless;	
Suami	
=□ Master;	
Unt	
=□ end;	
Luheeye	
=□ get, find;	
Kote	
= millions;	
Praadh	
(upraadh) =□ immoral or illegal acts, sin, crime; Khundou	

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= destroy, forgive;
Anik Bidhi
= in countless ways;
Ugyaan
= ignorant;
Ulp
= tiny;
Bird
= innate quality of loving and forgiveness
Shern
= protection;
Assa
= hope, dependence;
Soohaylay
= comforting;
Raakhanhaar
= protector;
Dyaala
=□ kind;
Goalay
=□ slave·

Meaning: You are the provider who nourishes and nurtures us, and You are the greatest Master of us all, oh Waheguru! We are Your children who depend upon You, and You nourish and nurture us every single moment. You have unlimited great qualities, and we have only one tongue to describe them, so which ones should we describe (because we cannot describe them all).

use. You forgive millions of our sins, and teach us in millions of different ways, oh Waheguru!

We are ignorant, tiny, and have very little wisdom, but You have this innate quality of forgiving us and comforting us!

We are in Your protection and You are our only hope because You are the best friend who provides comfort.

(Guru) Nanak says that I am Your slave, oh Waheguru! Please protect me (from all bad deeds).

feel blissful:

# (5) Toomh Miltay Mayra Mun Jeeo

§ Bilawal M:5 (810-1). Tehal karoon tayray dass ki pug jharoon ball. Mustak apna bhayt karoon goon sunoon rasaal. Toomh miltay mayra mun jeeo toomh milou dayaal. Nis baasur mun aanand hoat chitvat kirpaal. Pause. Jagat oodhaarun saadh Prabh tin laagou paal. Mokou deejaiy daan Prabh Santan pug raal. Ookut siyaanup kuchh nahi naahi kuchh ghaal. Bherm bhai raakhou moh tay kaatou jum jaal. Binou karoon krunaputay pita pritpaal. Goon gaavoon tayray sadh sung Nanak sookh saal.

Word Meaning: Tehal = serve with respect; Dass = devotee (Guru); Pug = feet; Jharoo dus n =t off; Baal = hair: Mustak = forehead (head); Bhayt = offer; Goon = good qualities (praise); Rasaal = source of all tastes; Jeeo = comes to life; Dayaal = kind; Nis = night; Baasur = day: Aanand =

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Chitvat =
thinking of;
Kirpaal =
kind (Waheguru);
Oodhaarun =
one who is able to cut shackles of Maya;
Saadh =
SatGuru;
Paal
take refuge;
Mokou =
me:
Daan =
alms;
Pug Raal =
dust of the feet;
Ookut =
logic, argument;
Ghaal =
hard work;
Bherm =
misconception;
Bhai =
fear:
Moh =
attachment;
Tay =
from;
Jum
Jaal
net of the angel of death.
Binou
request;
Krunaputay =
merciful;
Pritpaal
one who raises you;
Goon
praise:
Saal =
great, supreme
```

This is another great Shabad by Guru Arjun Dev Ji which shows reverence for the Guru.

Meaning: When I get connected to you with the grace of the Guru, my mind comes to life, and I am in a state of bliss day and night when I think about you, oh my Waheguru! Please, connect me with You, oh kind Waheguru! Pause. I wish to serve the Guru who is Your special devotee (agent), in every way, and wish to dust off His feet with my hair. I wish to offer my head (surrender my own wisdom) to Him and wish to listen Your praise, oh the source of all tastes (enjoyment)! I wish to seek refuge of the Guru who saves the world from the jaws of Maya. I beg You for the dust of the feet of the Guru, oh Waheguru! I have no logic or wisdom, and haven't put in any hard work; please protect me from any misconception, worldly fear and attachments, and cut the net of the angel of death, oh merciful and caring father, Waheguru. I wish to sing Your praise in the company of the Guru which is the supreme comfort.

### (6) Tu Thaakuro Bairaagro

§ Suhi Chhant M:5 (779). Tu thaakuro bairaagro mein jehi ghun chayree Ram. Tu saagro ratnaagro houn saar nah jaanaan teri Ram. ☐ Saar nah jaanaan tu vud daanaa ker mehrammut Saayeen. ☐ Kirpa keejay saa mutt deejay aath pehr toodh dhiyayeen. Gerb nah keejay rayn hoveejay taan gutt jeearay teri. ☐ Subh ooper Nanak ka Thakur mein jehi ghun chayree Ram.

Word Meaning: Thaakuro = master of (supreme); Bairaagee = who has overcome the attraction of Maya; an ascetic;

Bairaagro

=

of bairaagees;

Jehi

=

like:

Ghun

=

very many;

Chayree

=

disciple; Ram

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=0 Waheguru; Saagro =0 sea of; Ratnaagro =0 of precious stones (good qualities); Saar =0 worth, value; **Vud Daana** =0 extremely wise (source of all good qualities); **Mehrammut** =00 kindness, generosity; Saayeen =0 Master; Saa =0 that; Mutt =0 wisdom; **Aath Pehr** (twenty four hours; there are three hours in a pehr); **Toodh** = you; Dhiyayeen = I may keep in mind; Gerb = conceit; Rayn = dust; Gutt = high spiritual level; **Jeearay** =

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living being□ (man); Ooper =□ above

It is another lovely Shabad by Guru Arjub Dev Ji in praise of the Almight. 

| Enjoy.

Meaning: You are the king of all ascetics, but, there are millions of Your devotees like me, oh great Waheguru! You are a sea of precious stones (qualities), but, I do not know Your worth. You are extremely wise (source of all good qualities) and I do not know Your worth; so I ask for Your kindness. Please, be kind and grant me the wisdom so that I may remember you twenty-four hours (all the time). (At this, I get this advice): If you want to attain a high spiritual level, show no conceit and be humble like dust (which is walked all over). (Guru) Nanak says, oh my friend! The Master Waheguru is above everybody and there are millions of insignificant disciples like me.

## (7) Unter Mail Jay Teeruth Naavaiy

§ Assa Kabir Jeeo (484). Unter mail jay teeruth naavaiy tis baikuntth nah jaana Loke pteenay kuchhoo nah hovaiy naahi Ram uyaana. 1. Poojou Ram eik hee Deva.

Saacha naavun Gur ki sayva. Pause.

Jul kaiy mujjan jay gut hovaiy nit nit maynduk

naavhe. Jaise

maynduk taise oye nur phir phir joani

aavhe. 2. Munhou kathore murraiy Banaras nurk nah baachiya jaayee. Hur

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ka sant murraiy Harrumbay ta suglee sain traayee. 3. Dinus nah rain, Vedas nuhee Shaster tuhaan bussaiy Nirankaara. Keh Kabir nur tisay dhiyavhou baanweriya sansaara.

This is a lovely Shabad by Kabir Sahib in which he dispels many myths and downplays rituals.

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Word Meaning: Unter = inside; Mail = filth; Teeruth = holy places; Baikunt
th
heaven;
Pteenay
= by impressing;
Ram
=00 God,0 Waheguru;
Uyaana
=□ ignorant;
Poojou
=□ worship:
Eik Hee Deva
= only single God;
Saacha Naavun
= real bath:
Jul
=□ water;
Mujjan
=□ bathing;
Gut
```

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=□ salvation;
Nit nit□
=0 all the time; 0 Maynduk =0 frogs; 0 Jaise =0 just like; 0 Taise =0 the same; 0 Nur =0 man; 0 Jaoni aavhe =0 are reincarnated; 0 Manhou = from heart; 0 0 Kathore =0 hard;
Banaras
= A holy city of Hindus and is called Shiva's city. It is a strong belief among
Hindus that if a person dies in Babaras, he goes to heaven,
Nurk
= hell;
Bacchiya
= avoided;
Hur ka Sant
= Waheguru's devotee.
Harrumba
=□ A town near Gorakh Pur and is□ believed to be cursed by Ganesha.□
According to the belief, if a person dies in Harrumba, he is reborn as a
donkey (or goes to hell);
Suglee Sain Traayee
= All the companions find salvation.
Dinus
= day,light (worldly knowledge),
Rain
=□ night (ignorance); Tuhaan
= there,
Bussaiy
= resides;
Nirankaara
= body-less Waheguru;
Tisay
= Him;
Dhiyavhou
= remember, worship;
Baanweriya
= unwise, ignorant;

Meaning: If someone has a filthy mind, he cannot go to heaven even if he takes dips in holy waters regularly. You simply impress people by pretending to be a holy person, but that does you no good at all because God is not ignorant. 1. There is only one God to worship; and serving the Guru is the real dip at holy places.

Pause. If one can find salvation by simply taking a dip in water even if it is considered to be holy, then all the frogs should also find salvation because they stay in water all the time (but obviously they do not).

So, a man filthy at heart is just like the frogs and keeps reincarnating in different life forms. (There is another myth that if a man dies in Banaras, he goes to heaven) But this is not true at all.

If he stone-hearted (ruthless) man dies in Banaras, he cannot escape hell. Likewise, contrary to another popular myth that a man dying in Harrumba is reborn as a donkey, if a Waheguru's devotee dies there, not only he finds salvation, but all his companions also find salvation.

People cannot connect to God by reciting Vedas and Shastras or by worldly knowledge or absence thereof.

So, Kabir (Ji) says that you only worship Him, oh ignorant people!