

(ੴ (1) (SAJJAN THUG)ੴੴ OOJALੴੴ KEHAANੴ ੴ CHILKANA

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§ Suhi M: 1 (729). Oojal kehaan chilkana ghotim kaalrri muss. Dhotiyaan jootth nah oottraiy jay sau dhovaan tis. 1. Sajjan sayee naal mein chuldiyaan naal challun. Jithaiy laykha mungiye tithaiy khurray disinn. Pause. Koatthay mundup maarriyaan paasoun chitviyaan. Dhutthiyaan kumm nah aavnee vichoun sukhaniyaan. 2. Bugga buggay kupprray teeruth munjh vussan. Ghutt ghutt jeeyaan khaavnay buggay nah kuhhiun. 3. Simmel rookh sareer mein maijun dekh bhoollan. Say ful kumm nah aavni tay goon mein tun hunn. 4. Undhulay bhaar ootthaaya doogar waat bahut. Ukkheen loarreen nah luhaan hou churrrh lunghaan kit. 5. Chaakeriyaan chungiyayiaan uver sianup kit. ੴ Nanak Naam sumhall tu buddha chootayn jit.

NOTE: In His melodious voice, Guru Nanak Sahib sang this holy Shabad carrying very deep meaning before Sajjan who was a wolf in sheep's clothing at the time. Sajjan was a resident of Toolambha (Tulanbha) which is situated on the main route from Montgomery to Karachi (Pakistan) near Multan. Sajjan seemed to lead the life of a holy man in white attire and a rosary in the hand. He had built an inn for travelers to spend the night where he provided free food and accommodation to them, and had also

made arrangements for them to relax. He always offered a warm welcome to all the visitors and had built a mosque for Muslims and a temple for Hindus to worship if they chose so. On the surface, Sajjan appeared extremely hospitable and his fame in this capacity had spread far and wide. But, the reality was very different from what was visible. He was a perverted man. He would meet all the guests in person, and his hawk eye would quickly recognize who was rich and carrying great wealth. His assessment was rarely incorrect.

At night when all the guests would be enjoying sound sleep, his men would cause their prey to be unconscious and kill him. After taking all his possessions, they would dump his body in a deep well which had been dug in a secret room. The rest of the guests would leave next morning for their destinations thanking Sajjan for their comfort, and nobody would ever know what heinous crime had been committed by the host. □ Nobody knew how many innocent people had fallen prey to Sajjan.

Through His Divine Knowledge, Guru Nanak Sahib found out the real character of Sajjan, and planned to change Sajjan's criminal and sinful character and put him on the straight path. So, one evening, Guru Sahib, accompanied by Mardana, Ji paid a visit to Sajjan. □ Guru Sahib was dressed like an ascetic. Sajjan welcomed his new guests with his normal zeal, and at the same time assessed their wealth in his mind. □ Sajjan was sure that his guests were no ordinary people - they were very, very rich and were hiding their riches behind their clothes to deceive robbers. □ He advised his men to pay special attention to those guests because they were going to be his victims for that night. Sajjan's men brought very expensive drinks and food for Guru Sahib and Mardana Ji, but Guru Sahib did not accept anything at all despite the best pleas of the hosts. □ As the night fell, Sajjan escorted Guru

Sahib to a bed room where good arrangements had been made for a comfortable sleep. Despite Sajjan's pleas for Guru Sahib to retire and have restful sleep, Guru Sahib again refused to go to bed. Sajjan left and gathered his accomplices to make plans as to how to kill Guru Sahib and Mardana Ji to rob them.

As the night progressed, and all other guests were asleep, Sajjan heard a melodious voice of someone's singing. He was uncontrollably attracted to that and went to listen to what was being sung. It was Guru Sahib who was singing and Mardana Ji was playing rabaab - a musical instrument which had been devised by Guru Sahib himself. Sajjan sat quietly in a corner and began to listen to the Divine Shabad which had a mesmerizing effect on him. He listened to the whole Shabad carefully, trying to understand the meaning. As he continued to listen, he realized that Guru Sahib was not singing just any shabad, but was giving Sajjan some message. The holy Shabad touched the inner core of his heart, and he became certain that Guru Sahib was some Divine person who was reading a litany of his (Sajjan's) ghastly crimes and sins. He felt completely exposed, and he jumped to Guru Ji's feet and begged for forgiveness. Guru Sahib looked at Sajjan with pity and advised him that he would be forgiven if he would quit all his heinous crimes right away, return all the wealth to its rightful owners if he knew who the victims were, and give away all the rest of his belongings to the poor. Sajjan did just that the next morning, and became a great devotee of Guru Sahib.

Word Meaning: Oojal = clean, shiny; Kehaan = bronze; Chilkana = slippery, smooth;

**Ghotim =
on rubbing;**

**Kaalrri =
black;**

**Muss =
stain,**

ink, mark

; Jootth =

MORE HISTORICAL SHABADS

Written by Dr. Devinder Singh Sekhon PhD
Thursday, 10 January 2013 18:00

remains of leftover food on dishes, the inherent blackness of bronze;

Sajjan

= friends;

Sayee

= only those;

Laykha

= accountability;

Mungiye

= demanded;

Mundup

= decorated structure;

Maarriyaan

= mansions;

Chitviyaan

= painted colourfully;

Dhutthiyaan

= on collapsing;

Sukhaniyaan

= empty;

Bugga

= heron (a white bird like a sea-gull);

Buggay

= white; Teeruth = a holy place;

Munjh

= in, at;

Ghoot Ghoot

= by strangulating;

Simmel

= a tall tree whose fruit looks attractive but is inedible even for birds which get choked;

Maijun

= parrots;

Bhoollan

= get deceived;

Tun

= body;

Hunn

= are, have;

Doogar

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=[] hilly;

Waat

=[] journey;

Loarrean

=[] need;

Kit

= how;

Chaakeriyaan

=[] service to others;

Chungiyayiaan[]

=[] favours, good deeds;

Uver

=[] other;

Kit

=[] what;

Sumhaal

=[] remember;

Buddha

=[] entangled (in Maya)

Chhootayn

=[] get free;

Jit

= with that;

Meaning: Bronze is shiny and smooth to look, but when you rub it, it leaves black stains.[] Even if you wash bronze a hundred times, it will still leave black stains behind because it is an inherent quality of bronze.[] (Similarly, a person with impressive looks may be filthy inside, and that filth cannot be cleaned by washing the body). 1.[] Real friends are those which stand by you under all circumstances and share accountability where demanded. Pause. If houses, decorated structures, and mansions are painted colourfully, they may look very beautiful from outside, but they are of no use after they collapse if they are empty inside (because there is nothing to recover). 2. Herons look beautiful because of their white colour and they also live at the holy places (because all holy places are close to large bodies of water like rivers or lakes where there are lots of frogs and fish as food for the herons) (so they are like the so-considered holy people who dress in

§ Rotation of a temple for Naam Dev Ji: Hust Khelut Teray Dehuray Aaya

[illegible]

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ਭਾਇਰੋਨ ਨਾਮ ਦੇਵ ਜੀ (1164)। ਹੁਸਤ ਖੇਲੁਤ ਟੇਰਾਧ ਦੇਹੁਰਾਧ ਆਯਾ। ਭਗਤ ਕਰਤ
ਨਾਮਾ ਪੁਕਰ ਓਠਠਾਯਾ। ਹੀਨਰੀ ਜਾਤ ਮਾਧਰੀ ਯਾਦਾਮ ਰਾਯਾ।
ਚਹੀਪਾਧ ਕਾਯ ਜਾਨੁਮ ਕਾਏ ਕਾਊ ਆਯਾ। ਪਾਊਸ।
ਲਾਧ ਕੁਮਲੀ ਚੁਲੀਯੋ ਪੁਲਟਾਏ।
ਦੇਹੁਰਾਧ ਪਾਚਠਾਧ ਬਾਠਠਾ ਜਾਏ। ਜੀਯੁਨ ਜੀਯੁਨ ਨਾਮਾ ਹੁਰ ਗੁਨ ਓਚਰਾਧ।
ਭਗਤ ਜੁਨਾ ਕਾਊ ਦੇਹੁਰਾ ਫਿਰਾਧ।

§ Bhairon Naam Dev Ji (1164). Hust khelut teray dehuray aaya. Bhagat kert
Naama pukker ootthaya. Heenrri jaat mayri Yadam Raaya.

Chheepay kay janum kaahe kaou aaya. Pause.

Laiy kummli chulliyo pultaaye.

Dehuray paachhaiy baittha jaaye. Jiyoun jiyoun Naama Hur goon oochrai.

Bhagat junaa kaou dehura firray.

Word Meaning: Hust Khelut = in a happy mood; Dehuray = in the temple; Bhagat kert = while singing Waheguru's praise;

Heenrri

Jaat

= low caste;

Yadam Raaya

= Krishna's name,

Waheguru;

Chheepa

= washer man, considered very low caste;

Kaahe Kaou

= what for, why;

Kummli

= blanket;

Pultaaye

= turned around;

Paachhaiy

= behind;

Jiyoun

=

just as;

Goon

= praise;

Oochrai

= recited;

Kaou

= for;

Firray

= rotated;

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NOTE: it is very sad that low caste people were not allowed to visit temples (and even today the things have not changed a bit) or socialize with the high caste Hindus in any way. One day, as Naam Dev Ji writes, in a happy mood, He felt like visiting a temple and sing Waheguru's praise there. So, he went inside the temple and began to sing Waheguru's praise. But when the upper caste Hindus saw Naam Dev Ji in the Temple singing Waheguru's praise, they were enraged and they threw him out of the temple. (It is certain that the temple must be empty at the time, otherwise the upper class Hindus would not have let Naam Dev Ji in in the first place. They must have come there at somebody's complaint). As natural, Naam Dev Ji was highly disappointed at the unjust bad treatment at the hands of the egoistic upper class Hindus, and he turned around and went to sit at the back of the temple.

He continued to sing Waheguru's praise but also complained about his low caste.

Waheguru always dignifies His devotees and never lets them down. (There are many holy Shabads in Guru Granth Sahib on this matter).

So, as Naam Dev Ji sang Waheguru's praise, an uncanny phenomenon took place. The temple began to rotate and faced Naam Dev Ji with its back towards the upper class people. (They must be outside the temple watching the reaction of Naam Dev Ji). Naam Dev Ji has mentioned this sad, and also happy, event three – four times. All the holy Shabads on this event have been enshrined in Guru Granth Sahib.

This sad episode with a happy ending has also been confirmed by Guru Ram Dass Ji and also by Bhagat Ravidass Ji.

Meaning: (Naam Dev Ji writes): In a happy mood, I went to Your temple to sing Your praise, oh my Lord!
But, while I was singing Your praise, I was thrown out
(by the upper class Hindus). (I was helpless)
because I have a low caste (a washer
in the opposite direction. I went to sit behind the Temple. (But because of Your kindness, as I
continued to sing Your praise, the Temple began to rotate for Your devotee.

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