

**(1) □ □ Naoun Kerta Kaader Kuray**

**Satta and Balwand were two Musalman cousins who were engaged by Guru Nanak Sahib as His musicians after the death of Bhai Mardana Ji in 1534. Both were very young at the time. They were very good musicians and served the first four Guru Sahiban well. As we have discussed under “Shabads of Historical Significance” when the Fifth Master Guru Arjun Sahib ascended the throne of Guruship in 1581, His elder brother, Pirthi Chand, put a strong opposition, and declared himself the Guru with the connivance of most of the Masands (preachers appointed by Guru Sahiban). Even though the Sikhs close to Amritsar knew the fact that Sri Arjun Dev Ji was the real Guru, but Sikhs from far away areas did not know the truth, so they could easily be misled by the Masands who would take them to Pirthi Chand’s camp and thus would collect all the rich offerings.**

Guru Arjun Sahib did not lodge any complaint and continued to enlighten the masses and serve langar (free meal to everybody) as had been the practice from the time of Guru Nanak Dev Ji. Pirthi Chand was so greedy that despite receiving all the offerings by immoral means, he would not serve any meals even to the Sikhs who had come from faraway places, and would send them to Guru Arjun Sahib for meals. As a consequence of no significant offerings but having to provide meals to all the Sikhs, Guru Arjun Sahib’s economic situation was very bad. This situation continued for about a year before all the Sikhs realized that Pirthi Chand had no Divine Knowledge to impart spiritual guidance to the Sikhs and that Guru Arjun Dev Ji was the real Guru. So, gradually they began to visit Guru Arjun Dev Ji for spiritual guidance and took their offerings to Him.

During this period, Pirthi Chand put pressure on Satta and Balwand to join his camp so that they could keep the Sikhs visiting Pithi Chand with their gifted musical abilities. For some time the cousins resisted the pressure because of their long-time loyalty with the throne of Guruship, and continued to serve Guru Arjun Sahib until a tough situation arose. Satta fixed the marriage of his daughter (going by his age, it seems it must have been his granddaughter rather than his

daughter, but it does not affect the outcome) and asked Guru Sahib for monetary help. Guru Sahib explained His economic situation to Satta, but still promised as much help as was possible. However, the monies Satta received from Guru Sahib fell much shorter than his big expectation and he found an excuse to quit serving Guru Sahib and join Pirthi Chand's camp where he expected much bigger income because most of the Sikhs from outlying areas were still going to Pirthi Chand's camp. Satta and Balwand were highly conceited of their abilities as popular musicians and they were sure that the Sikhs would continue to go to Pirthi Chand if they joined his camp. Not only that, they had this strong belief that the popularity of the Guru depended upon their performance as musicians. So, they wasted no time and moved to Pirthi Chand's camp where they began to make more money.

Guru Arjun Sahib was not impressed with the unreasonable and unwarranted step taken by the Cousins, and because of His generosity, He sent a few Sikhs to persuade them to come back. This kind gesture on the part of Guru Sahib was misinterpreted by the musicians and they concluded that Guru Arjun could not function without them. This thought inflated their ego and they flatly refused to return. Guru Sahib was not discouraged by their expected response, and to give one more try, He sent Baba Buddha Ji and Bhai Gurdas Ji - who were highly respected among all the Sikhs - to win the musicians back, but, the conceited bards stuck to their guns and did not agree to return. Finally, the lion-hearted and forgiving Guru went Himself to ask them to come back, but Guru Arjun Sahib could not bear what he heard in response to His kind gesture. Not only the highly conceited musicians did not agree to go back, they even said that they had the ability to make anyone the Guru if they chose to do so; they went even further and said that even Guru Nanak Sahib was the Guru because Mardana Ji – who belonged to their clan of bards- had made him so by his musical ability. Wheਨਾਉ ਕਰਤਾ ਕਾਦਰੁ ਕਰੇ ਕਾਉ ਬੋਲੁ ਹੋਵੈ ਜੋਖੀਵੈ॥ ਦੇ ਗੁਨਾ ਸਤਿ ਭੈਣ ਭਰਾਵ ਹੈ ਪਾਰੰਗਤਿ ਦਾਨੁ ਪੜੀਵੈ॥ ਨਾਨਕ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਈ ਨੀਵੈ॥ ਲਹਣਿ ਧਰਇਨੁ ਛਤੁ ਸਰਿ ਕਰਿ ਸਫਿਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ॥ ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੋਗਿ ਪਰਾਕੁਇ ਜੀਅ ਹੈ॥ ਗੁਰਿ ਚੇਲੇ ਰਹਿਰਾਸਿ ਕੀਈ ਨਾਨਕ ਸਲਾਮਤਿ ਥੀਵੈ॥ ਸਹਿ ਰਕਿ ਦਤਿ ਸੁ ਜੀਵੈ॥ n Guru Arjun Sahib heard such blasphemous remarks about His God-like Guru, Nanak Dev Ji, He could not bear such derogatory remarks and He felt spiritually so wounded that He left immediately, and announced that from now on, no one would go to such conceited people asking them to come back. Guru Sahib said that He could handle such low remarks for Himself, but not for the esteemed Guru Nanak Patshah who is a manifestation of God and who is the world - Guru. Guru Arjun Sahib was so hurt that He further declared that if someone pleads on their behalf, He would blacken his face. Guru Arjun Sahib devised a new musical instrument, Saroda, Himself, and began to sing holy Shabads in His melodious voice. The congregations were so mesmerized with Guru Sahib's Divine voice that nobody missed Satta and Balwand even for a second.

As Waheguru had it, the things began to change very quickly. All the Sikhs had come to know the reality, and they would go to Guru Arjun Sahib's Divinity School, and almost nobody went to Pirthi Chand. Soon, Pirthi Chand was forced to discontinue his purported business of Guruship, and as a result, the musician- Cousins were out of work with no income at all. When they began to starve, they went from one Sikh to another asking for their help to get forgiveness from

# SATTAY ATAY BALWAND DI VAAR

Written by Dr. Devinder Singh Sekhon PhD  
Tuesday, 05 February 2013 14:50

Guru Arjun Sahib, but nobody would listen to them. Finally, they went to a great Sikh, Bhai Luddha, in Lahore who was known to provide liberal help to any needy person. Bhai Luddha wanted to help the wretched musicians, but he was also aware of Guru Sahib's displeasure with anyone who wanted to plead their case. So, the great philanthropist, Bhai Luddha, blackened his own face and went to Guru Sahib in Amritsar to plead their case. When Guru Sahib saw Bhai Luddha with his face blackened, the always forgiving Guru hugged Bhai Luddha for his such a kind gesture and forgave the musicians too who had come to their senses and were deeply sorry for their unforgivable behaviour. Their respect for the kind and forgiving Guru Sahiban increased many-fold, and they realized that it was not the Guru who depended on them it was rather them whose life depended on the Guru.

They had come with a prepared composition in the form of a vaar in praise of all the five Guru Sahiban when they recited at the time of forgiveness. It has been enshrined in Guru Granth Sahib under “Ramkali ki Vaar: Rai Balwand tatha Sattay Doom Aakhee.” On page 966, and is discussed next. As you will notice, most of the composition is dedicated to the Second, Third and the Fourth Guru Sahiban because when they wrote the Vaar, they had spent only a very little time with the Fifth Guru, and they had started very late with Guru Nanak Dev Ji.

0 0 000000 00000000 000000 00 000 000 000000 000 000 0000 0000  
 000 0000 00000 000 000 0000 0000 0000000000 0000 000 000 0000 00  
 0000000 0000 00000000000000 0000 00000 000 0000 00000 000 00000000  
 000000 000 0000 000 00000 000000000 0000000000 000 000 000 00 0000 0000  
 000000 000 000 0000 0000 0000000 000 00000 000000 0000000000 0000 0000  
 00 000000

**§ Ek Onkar Satgur Persad. Ramkali Ki Vaar Rai Balwand tatha Sattay Doom Aakhee**

**Naoun Kerta Kaader kuray kioun bole hovaïy jokheevenday.**

**Day goona sut bhain bharaav hein paarangut daan purreevenday. Nana(i)k  
raj chulaaya such kote sataanee neev day. Lehnay dhuriyon chhutt sir ker  
siftee Amrit peevanday. Mut Gur aatam dev di khurrag joar prakuye jea daiy.  
Gur chaylay rehras keeyee Nanak slaamut theevenday. Sheh tikka ditto su  
jeevenday. 1.**

**Word Meaning: Naoun = honour; Kerta Kaader = the Creator, Waheguru; Bol e = words to express magnanimity;**  
**Jokheevenday = measure;**  
**Day Goona = Divine qualities;**  
**Sut =**  
**high morals;**  
**Bhain Bharaav = siblings, companions;**  
**Paarangut = to go across (the sea of maya);**  
**Raj = kingdom of (Divine qualities);**  
**Such = high morals;**  
**Kote = fort;**  
**Sataanee =**  
**powerful;**  
**neev =**  
**foundation;**  
**Chutt = (royal) canopy;**  
**Siftee Amrit peevanday =**  
**while drinking the Amrit of Waheguru's praise;**  
**Mut = wisdom;**  
**Gur Aatam Dev**  
**= Waheguru (Guru Nanak);**  
**Khurrag = sword;**  
**Prakuye =**  
**divine power;**  
**Jea daiy =**  
**new soul;**  
**Chaylay = disciple;**  
**Rehras =**  
**kneel before;**  
**Slaamut Theevenday = while still in human body;**  
**Sheh =**  
**the Master (Guru Nanak);**  
**Tikka = anointed (declared the next Guru);**

**Meaning: The magnanimity of the honour that the Creator (Waheguru) bestowed on Guru Nanak cannot be measured in words. The Divine qualities like the high moral character and the like, which are needed**

**Guru Nanak Sahib knelt before and anointed (declared the successor) Bhai Lehna Ji thus passing on the Guruship to Bhai Lehna Ji when Guru Nanak Sahib was still in human body (living). 1.**

**Kaun haaray kin oovutteeye. 2.**

**Word Meaning: Pharaaviye = spread; Dohi = fame; Khuttiye = earned; Jote = Spirituality;**

**Joogut =**

**style, modus operands;**

**Saaye = same;**

**Sheh = the Master (Guru Nanak Dev Ji);**

**Kaayaan = bodily appearances;**

**Pulteeye = changed;**

**Jhoollaiy = spread out, unfurl;**

**Chhutt =**

**canopy;**

**Niranjane =**

**Divine;**

**Tukhat = throne;**

**Hutteeye =**

**(Divine) business;**

**Foormaya =**

**commanded;**

**Sil = stone (chunk);**

**Joag = (with Waheguru)**

**Aloonee = bland; distasteful;**

**Chutteeye = lick;**

**Langar = free kitchen;**

**Tote = shortage;**

**Khutteeye =**

**(Divine) income;**

**Ditt =**

**given, bestowed;**

**Khehdee =**

**enjoyed;**

**Khair dubutteeye =**

**give away quickly;**

**Sift =**

**praise;**

**Khusm =**

**Lord (Waheguru);**

**Noor =**

**Divine light;**  
**Urshoun =**  
**from the sky;**  
**Kurshoun =**  
**from the stars;**  
**Jhutteeeye =**  
**shed;**  
**Ditthay =**  
**to see;**  
**Mul = filth;**  
**edoon boaloun = from the command;**  
**huteeye = disobey;**  
**Pootreen =**  
**the sons;**  
**Kaul =**  
**commitment,**  
**command;**  
**Paaliyo =**  
**honour, obey;**  
**Peerhoun =**  
**from the Master (Guru Nanak Sahib);**  
**Kunnh Mooruteeye = turned their back;**  
**Khotay = deceit;**  
**Aaakee**  
**Firn = acting as rebels;**  
**Bhaar**  
**oochayan = carry the weight;**  
**Chutteeye =**  
**of the load;**  
**Tinay thutteeye =**  
**that person**  
**(Guru Nanak Sahib) achieved;**  
**Oovutteeye = made profit.**

0000 0000 00 00000 00 0000 000000 00000 000000 00 00000 00 000 000  
 000000 0000000 000 000 000 00 000 0000 0000000 000 0000 00 0000 0000 000  
 0000 0000 000000000000 0000 0000 000 000 0000 0000 00 00000000 0000 0000  
 000 00000 000 0000000 000 000000 0000 00 000 000 0000 00000000000 0000  
 000 00 0000 00000 000 00000000 00000 00000 00000 000 0000000 0000  
 0000000 0000000 00 000 0000 00000 000 000000 00 00000 0000 0000 00 000  
 0000 00000 0000 0000 000 000 0000 000 000000

---

8 / 22



**pult ker mull baittha tukhat sai daali. Der sayvay oomut khurrie muskalahoye jungaali. Der dervesh Khasum daiy Naaye Suchaiy baani laali. Balwand Kheevree nek jun jiss bahutee chhaoun putralee. Langar daulat vundeeye rus amrit kheer ghiyalee. Gur Sikhaan kay mookh oojlay manmookh theeye praalee. Puyye kabool Khasum naal jaa ghaal merdeen ghaalee. Maata Kheevree Shahou soye jinn goye ootthalee. 3.**

**Word Meaning: Munnana = is recognized (as a great soul); Saal (Saar) = supreme; Jivaah  
en = a  
plant from the grass family;  
Shaali = rice plants;  
Dharam Rai = king of justice;  
Dalaali = mediator;  
Sucha =  
Eternal Waheguru;  
Durhaali = right away;  
Dohi = fame;  
Kertaiy = the Creator (Waheguru);  
Bundh Bahaali =  
made unbreakable;  
Kayaan = body;  
Pult Ker = having changed;  
Sai daali = Hundreds of branches (great following);  
Der  
= door;  
Oomut = congregations (Sikhs);  
Muskalahoye = to shine by rubbing with an abrasive;  
Jungaali = rusty;  
Dervesh =  
a holy man;  
Khusm = Master (Waheguru);**

**Baani =**

**Divine Word**

**Lalli = glow on the face;**

**Kheevée = Guru Angad Dev Ji's consort;**

**Nek Jun =**

**a noble person;**

**Chhaoun = shade, protection;**

**Putralee = of leaves;**

**Kheer ghiyalee =**

**milk pudding with ghee (butter oil);**

**Mookh Oojlay = shiny faces (due to high morality);**

**Praalee = the useless dried up plant of rice after rice has been removed (stumps).**

**Kabool = approved;**

**Ghaal Merdeen = tough duty of a brave man;**

**Ghaali = did the hard work;**

**Shahou =**

**husband;**

**Goye Ootthalee = carried the burden of the (people of) the earth, took the responsibility to enlighten the people.**

**Meaning: □ Whoever (Guru Angad Dev Ji) carried out the orders of (Guru Nanak Sahib) successfully became highly respected because obviously rice (which grows on lower lands) is worth much more than the useless grass-like weeds (which grow on higher lands). (In other words, humility is appreciated much more than baseless conceit).**

**Guru Angad Sahib is now playing a judge (of divinity) and mediates between the people with problems and Waheguru.**

**Waheguru does the same thing right away as promised to the Sikhs by Guru Angad Sahib.**

**Guru Angad Sahib's fame spread far and wide and Waheguru Himself made it everlasting. It seems as if Guru Nanak has Himself changed His body and occupied the throne with a large following.**

00000 000 00000 0000000 000 00 000000 0000 0000 000000 00000 0000  
 0000000000000000 00000 000 000000 00000 0000 000000000 0000 000  
 000000000 000 000000 000000000 000000 000 000000000 0000 000 000  
 000000000 0000 000000 0000 0000 000000 00000 0000000000000 00000 0000  
 0000 000 000 0000 00000000 0000 000000 0000 00 00 0000 00000 00 000000  
 00 0000 00 00 0000 00000000

---

11 / 22

**Word Meaning: Hoariyoun Gung vahaayeeye = to turn around the direction of flow of the River Ganga (to do something totally opposite to the prevalent traditions);** **D**

**ooniyaavi = the world;**

**Ki kiyoan = what has He (Guru Nanak done);**

**oochahuddi vain virkiyoan =**

**uttered a word of very high level (done something beyond comprehension);**

**Madhaana = churner;**

**Nayter Baashak = used the mythical Sheshnaag as the rope to rotate the churner;**

**Rirrakyoan = He churned;**

**Chaudahn Ruttan = the fourteen valuable items that the gods and the demons retrieved from the ocean (see the section of Hindu mythology);**

**Aavaagaoun = cycle of rebirth;**

**Chilkiyoan = shone;**

**Pind = body;**

**Tthinakyoan = tested;**

**Chutter = royal canopy;**

**Kiyaarra =**

**neck;**

**Chhikyoan = stretched;**

**Jote = Divine light;**

**Samaanee =**

**mixed thoroughly;**

**Saytee =**

**with;**

**Mikyoan =**

**measured;**

**Ghoakh =**

**testing well;**

**Soodhous = found successful;**

**Tikiyon =**

**anointed (appointed)**

**The whole following (all the Sikhs) were wondering what Guru Nanak Sahib had done when He tested all the Sikhs and His sons (Sri Chand and Lakhmi Dass Ji) and found Bhai Lehna Ji most deserving for Guruship. 4.**

0000 00000 0000000 0000000 0000000 000 000 00000 0000 0000 000 0000  
 000000 000 000000 00000 000 0000 00000 000000 0000 0000 00 000000 00000  
 0000 00 0000 00 000 00 000 00000 000000 0000 000000 00 0000 0000 0000000  
 000000 00000 00 000 00 0000 0000000000 00000 0000 000 0000 00000 00000 0000  
 000000 00000000 00000000 00000000

---

13 / 22

**Word Meaning:** Pher = next, then; Vusaaya = took residence; Pheruaan = the son of Pheru Ji (Guru Angad Sahib's father);  
Khadoor = the name of a town;  
Jup, Tup,  
Sanjam (good moral qualities of recitation of Waheguru's Naam, meditation, and control on sensual pleasures);  
Hoar = other bad qualities;  
Mooch = big;  
Groor =  
conceit;  
Lubb = grees;  
Vinaahe = destroys;  
Maansaan = humans;  
Boor = algae;  
Vuriyei =  
rains;  
Durhah = court;  
Koodratee Noor =  
Divine Light;  
Haath = limit;  
Lubhyee = find;  
Tthroor =  
cool, sea of comforts;  
Nau Nidh =  
nine treasures of worldly comforts;  
Naam Nidhan =  
treasure of Waheguru's Naam;  
Bharpoor = full to capacity;  
Ninda = malicious criticism;  
Vunjaiy choor =  
turns into powder;  
Maat- Loak = this world;  
Soojhaiy = think of.

**Meaning:** Then Guru Angad Sahib, the son of Pheru Ji, took residence in Khadoor and enhanced its glory. You possess all the noble moral values like remembering Waheguru all the time, meditation and control on Your sensual pleasures, oh Guru Ji! People who lack these qualities suffer from big conceit. Greed destroys (the moral character) of humans just like algae does to water. It is raining Divine Light in Your court, and You are that sea of comforts which has no limit, oh Guru Ji! Your treasure of Waheguru's Naam, which is the source of all the nine treasures of worldly comforts is full to capacity and whoever criticizes You maliciously, is turned into a dust (loses his dignity). People can see only this world in which we live, but You think much farther. Then the Satguru took residence in Khadoor. 5.

ਸਤਿਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ ਜੀ, ਪ੍ਰੇਰੂ ਜੀ ਦੇ ਪੁੱਤਰ, ਖਾਦੋਰ ਵਿੱਚ ਰਹਿਣ ਲੱਗੇ ਅਤੇ ਉਸਦੀ ਖਿੱਤੀ ਵਧਾਈ। ਤੂੰ ਸਾਰੇ ਨਿਰਮਲ ਮੁੱਲਾਂ ਵਾਂਗੂੰ ਹੈਂ, ਜਿਵੇਂ ਕਿ ਹਮੇਸ਼ਾ ਵਾਹਿਗੁਰੂ ਦਾ ਯਾਦ ਰੱਖਣਾ, ਮੈਦਿਤਾਸ਼ਨ ਅਤੇ ਸੰਤ੍ਰਿਕਤਾ ਤੇ ਆਪਣੇ ਸੰਸਾਰੀ ਮਨੋਹਰਾਂ 'ਤੇ ਕੰਟਰੋਲ, ਓਹ ਗੁਰੂ ਜੀ! ਜਿਹਨਾਂ ਲੋਕਾਂ ਨੂੰ ਇਹ ਗੁਣਾਂ ਨਹੀਂ ਹਨ, ਉਹ ਵੱਡੇ ਆਪਣੇ ਮੰਨੇ ਵਿੱਚ ਡੁੱਬ ਜਾਂਦੇ ਹਨ। ਗ੍ਰੇਡ ਮਨੁੱਖਾਂ ਦੀ ਮੁੱਲਾਂ ਵਾਂਗੂੰ ਖਾਦੋਰ ਵਿੱਚ ਵੀ ਡੁੱਬ ਜਾਂਦੀ ਹੈ। ਆਪਣੀ ਅਦੁੱਤੀ ਖਿੱਤੀ ਵਿੱਚ ਆਪਣੀ ਆਰਾਮ ਦੀ ਸਾਗਰ ਹੈ, ਓਹ ਗੁਰੂ ਜੀ! ਤੁਹਾਡਾ ਆਪਣੇ ਵਾਹਿਗੁਰੂ ਦੀ ਨਾਮ, ਜੋ ਸਾਰੇ ਦੁਨੀਵੀ ਆਰਾਮ ਦੀਆਂ ਨੌਂ ਖਜ਼ਾਨਿਆਂ ਦਾ ਸਰੋਤ ਹੈ, ਉਹ ਭਰਵਾਂ ਹੈ ਅਤੇ ਜਿਹਨਾਂ ਨੇ ਆਪਣੀ ਆਲੋਚਨਾ ਕੀਤੀ ਹੈ, ਉਹ ਧੂੜ (ਆਪਣੀ ਮੁੱਲਾਂ) ਵਿੱਚ ਬਦਲ ਜਾਂਦਾ ਹੈ। ਲੋਕ ਸਿਰਫ਼ ਇਸ ਦੁਨੀਵੀ ਵਿੱਚ ਰਹਿਣ ਦੇ ਯੋਗ ਹਨ, ਪਰ ਤੂੰ ਬਹੁਤ ਦੂਰ ਸੋਚਦਾ ਹੈਂ। ਫਿਰ ਸਾਤਗੁਰੂ ਖਾਦੋਰ ਵਿੱਚ ਰਹਿ ਗਏ। 5.

**So tikka so behnaa soyee deebaan. Piyoo Daaday jevihaa poata pervaan.  
Jinn Bashak netrai y ghuttiya ker nehee taan. Jinn Samoond viroli yaa ker  
Mer madhaan. Chaudahn ruttan nikaaliyan keetoun chaanaan. Ghorra  
keeto sehj da jut keeyo palaan. Dhanukh churraayo Sut da jus hunda baan.  
Kul vich dhoon undhaar sa churriya rai bhaan. Sutoun khet jumaayo satoun**

**chhavaan.[] Nit rasoyee teriye ghiou maida khan. Chaaray koondaan  
soojheeyos mun meh Shabad pervaan.[] Aavaagavan nivaaryo ker nudder  
nishaan.[] Auturiya autaar laiye so Purakh soojaan. Jhukkharr waaou nah  
doalyee perbat Meraan.[] Jaane birtha jea ki jaani hoo jaan. Kiya salaheen  
Suchay Patshah jaa Tu soogharr soojaan.[] Daan j(i) Satgur bhaavsi so  
Sattay daan. Nanak hunda chhutter sir oomut hairaan. So tikka so behnaa  
soyee deeban. Piyoo Daaday jevihaa poatra pervaan. 6.**

**Word Meaning: Tikka = anointment on the forehead (The glamour of the  
face); Behnaa = throne (Divine Knowledge) ; Deebaan =  
court (followers);**

**Piyoo = (Spiritual) father (Guru Angad Dev Ji);**

**Daaday**

**= (Spiritual) grandfather (Guru Nanak Dev Ji);**

**Jevihaa = just like;**

**Poata =**

**grandson (Guru Amar Dass Ji);**

**Pervaan = acceptable (respectable);**

**Bashak = serpent-like kinky mind;**

**Netraiye = rope for churning;**

**Ghuttiya = used;**

**Nehee = the support for the churning process;**

**Taan = (Spiritual) force;**

**Samoond = sea (of Shabad);**

**Viroliyaa = churned;**

**Mer = a tall mythical mountain (brain, holy concentration);**

**Madhaan = churner;**

**Chaudahn Ruttan = the precious items that the gods and demons retrieved  
from the sea (divine qualities);**

**Chaanaan = enlightenment;**

**Sehj = the state of unwavering mind;**

**Jut = control on lust;**

**Palaan = saddle;**

**Dhanukh = bow;**

**Sut = high moral character;**

**Jus = praise (of Waheguru);**

**Hunda = of;**



**Baan = arrow;**  
**Kul = in the world of injustice;**  
**Dhoon Undhaar = smoke and darkness (ignorance);**  
**Rai Bhaan =**  
**radiating sun;**  
**Satoun = with the power of high moral character;**  
**Khet Jumaayo = seeded the field (of noble qualities);**  
**Chhavaan=**  
**guarded;**  
**Nit = always;**  
**Rasoyee = kitchen;**  
**khan = sugar;**  
**Chaaray Koondaan = all the four directions;**  
**Soojheeyos = realized;**  
**Pervaan = approved;**  
**Aavaagavan = rebirth;**  
**Nivaaryo = removed, finished;**  
**Nudder Nishan = issued certificate of approval with kind sight;**  
**Auturiya = is born;**  
**Purakh Soojaan = omnipresent and omniscient (Waheguru);**  
**Jhukkharr Waaou = strong whirl wind;**  
**Doalyee = loss of balance;**  
**Perbat Meraan = Mount Sumer;**  
**Birtha = state of mind;**  
**Jaani Hoo Jaan = knows without being told;**  
**Soogharr Soojaan =**  
**having beautiful soul and wise;**  
**Daan = donation given with blessing;**  
**Satgur Bhaavsi =**  
**liked by Satgur;**  
**Hunda = of;**  
**Chutter = royal canopy;**  
**Oomut = following;**  
**hairaan = surprised;**

**Meaning: Guru Amar Dass enjoys the same respectable status as Guru Nanak Dev Ji and Guru Angad Dev Ji and wears the same charming looks, has the same throne (spiritual level) and same court (teachings for the followers). Unlike the mythical churning of the sea by the gods and the demons, Guru Amar Dass Sahib has churned the “Shabad” for which He used the deceitful mind as the churning rope, spiritual force as the support and the holy concentration as the churner. As a result of this churning He has produced Divine qualities for His followers and enlightened their minds. Guru Amar Dass is guarding the world by riding a horse made from the state of unwavering mind and which has the saddle of control on sensual pleasures. Guru Amar Dass Ji’s bow is made of high moral character and singing the praise of Waheguru is the arrow for the bow. In this corrupt and immoral world, where there was a complete darkness of ignorance, Guru Amar Dass has risen as the sun with bright rays (light).**

**He has seeded the field of noble qualities with the force of high moral values and has guarded it with the same. Your free public kitchen is always loaded with butter-oil, flour and sugar. Because Waheguru’s Shabad resides in Your heart all the time, You have realized the omnipresent Waheguru. You have finished the cycle of birth and death of those on whom You cast Your kind sight and granted them the certificate of approval. You are morally so strong that You are like a tall mountain which cannot be shaken by any strong or a whirl wind, oh Guru Amar Dass Ji! You know the state of everybody’s mind without being told. It seems that Waheguru Himself is born in the form of Guru Amar Dass Ji. What praise can I offer for You, oh my Guru! You have a beautiful soul and extremely wise.**

**I, Satta,**

**will accept any**

**kind donation gladly that You choose to give, oh Satguru!**

**The Sikhs are amazed to observe the same royal canopy over Guru Amar Dass Ji as Guru Nanak Dev Ji. Guru Amar Dass Ji enjoys the same level of respect as Guru Angad Dev Ji and**

**Guru Nanak**

**Dev Ji, and**

**He**

**has  
the same  
charming  
looks, the same  
throne**

**(same Divine Knowledge) and the same Sikhs as His followers. 6.**

ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ  
ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ  
ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ  
ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ  
ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ  
ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ  
ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ ਭਗਤਾਂ

**Dhunn dhunn Ram Dass Gur jin siriyaa tinaiy suvaariya. Poori hoyee  
kramaat aap Sirjunhaariy dhaariya. Sikheen ataiy sungteen Parbraham  
ker numskaariya. Utull athaahu utoal Tu tayra unt nah paaravaariya. Jihni  
Tu seviyaa bhaou ker say toodh paar ootaariya. Lub loabh kaam kroadh  
moh maar kuddhay toodh spervaariya. Dhunn su tayra thaana hai Such  
Tayra paiskaariya. Nanak Tu Lehna Tu Gur Amar Tu veechaariya. Gur  
dittha ta mun sadhaariya.**

**Word Meaning: Dhunn = worthy of worship; Siriyaa = created; Suvaariya = r  
efined (raised the status);  
Kramaat = uncanny event;  
Sirjunhaariy =  
the Creator;  
Dhaariya = supported;  
Sungteen = the devotees;  
Parbrahm**

**Ker = considering like the Creator;**

**Numskaariya =**

**bowed to (showed respect);**

**Utull = everlasting;**

**Athaahu = limitless;**

**Utol = immeasurable;**

**Unt = end;**

**Paaravaariya = expanse;**

**Bhaou = love, devotion;**

**Paar Ootaariya =**

**took across (the sea of Maya);**

**Lub (Loabh), Kaam, Kroadh, Moh = greed, lust, rage, attachment;**

**Maar Kuddhay = kicked out;**

**Spervaariya =**

**with the whole family;**

**Thaan =**

**residence;**

**Such =**

**everlasting; Paiskaariya = following;**

**Veechhriya = considered;**

**Sadhaariya = found support**

**(becomes peaceful);**

**Meaning: You are Great, You are Great, oh Guru Ram Dass! The Waheguru Who created You also honoured You by raising Your spiritual level to that of (Guru Nanak Sahib) and completed the supernatural task.**

**The Sikhs and the devotees believe that You are the manifestation of Waheguru and kneel before You as a mark of deep respect.**

**You are eternal, without limits and immeasurable; nobody can find the limits of Your expanse (ability).**

**You destroyed all the bad qualities like greed, lust, rage and attachment complete with their families of those who worshiped You with devotion and took them across the sea of Maya (salvaged them). That place (those hearts)**

**You are the same as Guru Nanak, Guru Angad, and Guru Amar Dass Ji. My mind finds peace when I have a glimpse of Your holy sight. 7.**

**Chaaray jaagay chahoun joogeen punchaayan aapay hoa. Aapeenaiy aap saajiyoan aapay hee thummh khloa. Aapay puttee kelm aap aap likhenhaara hoa. Sabh oomut aavan jaavni aapay hee nuvaan naroa. Tukhat baittha Arjun Guru Satgur ka khivaiy chundoa. Oogvanoun taiy aathanvoun chahoun chuckeen kian loa. Jinhee Guru nah seviyo munmookhaan puyya moa. Dooni chaunee kramaat Suchay ka Sucha dhoe. Chaaray jaagay chahoun joogeen punchaayan aapay hoa. 8.**

**Aathanvoun = sunset:**

**Chahoun Chuckeen = all the four directions;**  
**Kian Loa = provided light (Divine);**  
**Munmookhaan = followers of their mind rather than the Guru;**  
**Moa = death;**  
**Dooni Chaunee = many times;**  
**Kramaat = supernatural even (power);**  
**Dhoa = support;**

**Meaning: Waheguru Himself appeared in them, and the four Guru Sahib (from Guru Nanak Sahib to Guru Ram Dass Ji) lighted up the world during their respective life periods. Waheguru created the whole universe and is now supporting it just like a pillar that supports a building. To guide the world in the form of the Guru, Waheguru Himself is the wooden board on which to write the “Word” and he Himself is the pen as well as the author.**

**Even though the world is in the constant process of being born and dying, Waheguru Himself is always young, healthy and fresh.**

**Now Guru Arjun Sahib has occupied the Divine throne and His fame is spreading all around. From sunrise to sunset and from sunset to sunrise, He is enlightening the whole world.**

**However, the people who do not follow the Guru, and rather follow their own hearts, experience moral death.**

**But Guru Arjun Sahib’s fame is multiplying all the time.**

**Waheguru has sent Guru Arjun Dev Ji to this world as the True moral support.**