

(1) Saajan Des Vidayerriye

ਸਾਜਾਨ ਦੇਸ ਵਿਦਾਯੇਰੀਏ ॥੧॥ ਸਾਜਾਨ ਦੇਸ ਵਿਦਾਯੇਰੀਏ ਸਾਨੇਹਰਾਯ ਧਾਯੰਦੀ ॥ ਸਾਹ ਸੁਮਹਾਲਾਯ
ਤਿਨ ਸੁਜਾਨ ਮੁੰਦਹ ਨਾਨਿ ਬਹਾਯੰਦੀ ॥ ਮੁੰਦਹ ਨਾਨਿ ਬਹਾਯੰਦੀ ਗੁਨ ਸਾਯੰਦੀ ਕੀਯੁਨ ਪ੍ਰਾਭ
ਮਿਲਾਨ ਪੀਯਾਰਾਯ ॥ ਮਾਰਾਗ ਪੁਨਥ ਨਾਹ ਜਾਨੁ ਵਿਕਖਰਾ ਕੀਯੁਨ ਪਾਯਾਧ ਪਿਰ ਪਾਰਾਯ ॥ ਸਾਤਗੁਰ
ਸ਼ਾਬਾਦੀ ਮਿਲਾਯ ਵਿਚਹੁਨੀ ਤੁਨ ਮੁਨ ਆਗਾਯ ਰਾਕਖਾਯ ॥ ਨਾਨਕ ਅਮਰਿਤ ਬਿਰਖ ਮਾਹਾਨ ਰੁਸ ਪਹਿਲੀਯਾ
ਮਿਲ ਪ੍ਰੀਤਾਮ ਰੁਸ ਚਾਕਖਾਯ ॥

§ **Tukhaari Chhant M:1 (703).** Saajan des vidayerriye saanehrray dayndi. Saar sumhaalay tin sujnan moondh nain bharayndee. Moondh nain bharayndee goon saarayndee kiyoun Prabh millaan piyaaray. Maarag punth nah jaanu vikkhrra kiyoun paayay pirr paaray. Satgur Shabadee millay vichhoonni tun mun aagay raakhaiy. Nanak amrit birkh mahaan rus phaliyaa mil preetam rus chaakhaiy.

Word Meaning: **Des** = country (heart); **Vidayerriye** = belief that (Waheguru) resides in a foreign country (outside the heart); **Saanehrray**

nehrray

= messages;

Saar

= inquire about, remember;

Sumhaalay

= remembers;

Tin

= those;

Sujnan

= dear friend;

Moondh

= young woman, human bride ;

Nain

= eyes;

Bharayndee

= tears swelling;

Maarag & Punth

= path;

Vikkhrra

= difficult;

Kiyoun

= how;

Pirr

= Husband (Waheguru);

Vichhoonni

= separated;

Tun

= body;

Mun

= mind;

Amrit

= the liquid of immortality, Guru's Shabad, ambrosia;

Birkh

= tree,

Mahaan

= great, very much;

Chaakhaiy

= tastes

It is a very sweet Shabad by Guru Nanak Dev Ji narrating the innocence of the human bride (remember, regardless of whether you are a male or a female, Satguru advises us to behave like Waheguru's wife if we want to realize Him) but her burning desire to realize Waheguru. Enjoy the beautiful language and the metaphors.

Meaning: The innocent young human bride does not know that Waheguru resides in her heart; she rather falsely believes that Waheguru resides somewhere far, far away. Because of this misconceived distance, she misses Waheguru's kindness and other good qualities and feels very sad. With her eyes swelling with tears, she sends messages to Waheguru. The sad young lady does not know what path to follow to reach dear Waheguru. She understands that the path is long and very rough; so how she could find the end to the path (and be with Waheguru). The only way the separated bride can find with Waheguru is to follow Guru's Shabad (teachings) and serve Waheguru with her body and mind. (Guru) Nanak says that the tree of Amrit (Guru's Shabad or Gurbani) is laden with extremely sweet fruit, and the young lady can enjoy it as she unites with Waheguru.

(2) Saa Dhert Bhayee Huriyaavali

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§ Sloak M:4 (310). Saa dhert bhayee huriyaavali jithaiy mayra Satgur baitha aaye. Say
junt bhuye huriyaavlay jinnee mayra Satgur daykhiya jaaye. Dhun
dhunn pita dhun dhunn kul dhun dhun so junanee jin Guru juniya maaye. Dhun dhunn

SHABADS (S)

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Guru jin Naam araadhiya aap turriya jinni dittha tinaa luyye chhudaaye. Hur Satgur mayhlo dayya ker jun nanak dhovaiy paaye.

Word Meaning: Saa = that; Dhert = land; Huriyaavali = green, came alive; Say = t
hose;
Junt
=
living beings;
Dhun
=
great (worthy of respect);
Kul
=
clan. family;
Junanee
=
who gave birth to (mother);
Juniya
=
gave birth;
Araadhiya
=
worshipped;
Turriya
=
swam across (the ocean of Maya), found salvation
; ;
Dittha
=
saw (got connected);
Chhudaaye
=
set free (from shackles of Maya);
Paaye =
feet.

This beautiful Shabad is written by Guru Ram Dass Ji in which He expresses His deep reverence for the Guru.

Meaning: Even that lands comes to life where my Satguru stops for some time (because He will sing only the praise of Waheguru). Those living being also sprout to life who go

(3) ॥ Sabh Tay ॥ Vudda ॥ Satgur ॥ ॥ Nanak

§ Suhi M:5 (749-50). Jis kay sir ooper tu suaami so dukh kaisa paavaaiy. Bo al nah jaanay maya mud maata merna cheet nah aavaaiy. Mayray Ram Rai tu santaan ka sant tayray. Tayray sayvuk kaou bhuou kichhu nahee jum nuhee aavaaiy nayray. Pause.

Word Meaning: □ Suaami = master, guard, protector; Maya Mud Maata = under the intoxication of wealth:

= King Waheguru;

= of the devotees;

Sayvuk

$$=$$

servant, devotee;

Bhuou

==

fear;

Jum

=

the angel of death;

Rung Raatay

= imbued in Your love;

Bukhsh

=

something given with kind love;

Maytay

=

erase, undo;

Dilaasa

=

assurance;

Naam

Dhiyayan

=

recite the Naam;

Sukh Phul

= resulting comforts;

Aatth Pehar

= 24 hours, all the time;

Aaradhay

= worship;

Shern =

refuge;

Bhervaasaiy

=

full faith;

Punch Dusht

=

the five demons (lust, rage, greed, attachment and ego);

Saadhay

=

controlled;

Giyan

= knowledge;

Dhiyan =

concentration;

Kerm

=

rituals;

Saar

= information, knowledge;

Kul

= in the present era- called Kalyug;

Raakhee Mayree

=

salvaged me;

Meaning: Why would a person, who is under your protection, suffer, oh my Waheguru! Without seeking Your refuge, a person is under the intoxication of his wealth and is highly impolite. He never thinks of death. But, You treat Your devotees, who have full faith in You, like Your children and protect them, oh my Lord! Your devotees are not afraid of anything, and even the angel of death cannot come near them (they are not afraid of him either). Pause.

Those who are imbued in Your love do not suffer from rebirths, and Satguru has assured them that nobody can undo the gift of Waheguru's favours to His devotees.

Your devotees keep You in mind all the twenty-four hours and as a result get all the comforts.

By taking Your shelter and with full faith in You, they are able to control the five demons. (Guru) Arjun Dev Ji says that he does not have any knowledge of Waheguru and does not know anything even about the ritualistic deeds like concentrating on some object etc.

It is only the kindness of the Greatest

Satguru Nanak who has saved me from any misdeeds in this suffering world.

[illegible]

7 / 14

any discomfort as we are happy in every situation. When Satguru is kind, no angel of death can strike fear in us, and we always enjoy comforts. When Satguru is kind, we get connected to Waheguru and feel that we are experiencing the comforts of all the nine treasures.

Notes: (1) No matter how hard we try on our own, our faith in Waheguru (or Satguru) is rarely firm and is always shaky. It is affirmed when the Satguru is kind to us.

(2) According to the Hindu Shastras, there are nine treasures of riches of different kinds.

(5) Satgur Nanak Pergutiyaa

ਭਗਤ ਨਾਨਕ ਜੀ, ਸਾਤਗੁਰੂ ਪਰਗੁਟੀਯਾ ਮੀਟੇ ਧੁਓਂਡ ਯੁਗ ਚਾਨਾਨ ਹੋਯਾ। ਜਿਉਨ ਕਰ ਸੁਰਾਜ ਨਿਕਲੀਯਾ ਤਾਰਾ ਚਹੁਪਾਏ ਅੰਧਰ ਪੁਲੋਯਾ। ਸਿੰਘ ਬੁਕਕਾਏ ਮਿਰਗਾਵਲੇ ਭੁਨ੍ਹੀ ਜਾਏ ਨਾ ਧੀਰ ਧਰੋਯਾ। ਜਿਥਾਏ ਬਾਬਾ ਪਾਏ ਧੁਰਾਏ ਪੂਜਾ ਅਸੁਨ ਥਾਪੁਨ ਸੋਯਾ। ਸਿੱਖ ਅਸੁਨ ਸੁਭ ਜਗਤ ਦਾ ਨਾਨਕ ਅਦ ਮੁਤਾਏ ਜਾਏ ਕੋਯਾ। ਘੁਰ ਘੁਰ ਅੰਦਰ ਧੁਰਮਸਾਲ ਹੋਵਾਏ ਕੀਰਤਨ ਸੁਣਾਵਿਯਾ। ਬਾਬਾ ਤਾਰਾ ਚਾਰ ਚੁਕ ਨਾਵਖੰਡ ਪ੍ਰਿਥਮੇ ਸੁਖਾ ਧੋਯਾ। ਗੁਰਮੁਖ ਕੁਲ ਵਿਚ ਪਰਗੁਟ ਹੋਯਾ।

§Vaar Bhai Gurdass Ji (1, Paurri 27). Satgur Nanak pergutiyaa mitee dhoondh jug chaanan hoya. Jioun ker suraj nikliyaa taaray chhupay undher puloyaa. Singh bookkay mirgaavlee bhunny jaaye nah dheer dhroyaa. Jitthaiy Baaba pair dhuray pooja aasun thaapun soya. Sidh aasun subh jagat day Nanal aad mutay jay koyaa. Ghur ghur undder dhurmsaal hovaiy keertun suda visoya. Baabay taaray chaar chuck navkhund prithmee Sucha dhoya. Gurmukh Kul vich pergut hoyaa.

Word Meaning: Pergutiyaa = born, came to light; Mitee = vanished, disappeared; Dhoondh =

mist (of ignorance);

Chaanan

= li

ght (of knowledge);

Chhupay

=

got out of sight;

Puloyaa

=

disappeared;

Singh

=

lions;

Bookkay

=

SHABADS (S)

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roared;

Migaavlee

=

herd of deer;

Bhunni Jaaye

=

fled,

ran away;

dheer

=

strengthen heart, control, courage;

Dhroyaa

=

to place, to have;

Jitthaiy

=

wherever;

Aasun

=

place of rest;

Thaapun

=

established;

Soya

=

the very same;

Sidh

=

yogis seeking supernatural powers;

Aad

=

original (faith in Waheguru);

Mutay

=

faith;

Koya

=

did, converted;

Dharamsaal

=

place of worship;

Keertun

=

praise of Waheguru;

Visoya

=

that which uplifts the spirit;

Taaray

=

took across the ocean of Maya (enlightened to find salvation);

Chaar Chuck

=

all the four directions (people of everywhere);

Navkhund

=

nine regions (of the earth);

Sucha

=

T

he True (Waheguru);

Dhoya

=

hauled;

Gurmukh

=

the special messenger of Waheguru;

Kul

=

Kalyug

This is another devotional hymn by Bhai Gurdass Ji which illuminates the greatness of Guru Nanak Dev Ji. No composition of Bhai Gurdass Ji has been enshrined in Guru Granth Sahib. However, Bhai Sahib's Baani is highly respected by all the Sikhs and it is sung in the Gurdwaras.

Meaning: Just as a herd of deer loses strength of heart and runs away when it hears the roar of a lion; and just as the stars become out of sight and the darkness vanishes when the sun comes out, the mist of ignorance disappeared and the light of knowledge dawned in the world with the advent of Guru Nanak. Every place where the respected Baba Ji (Guru Nanak Dev Ji) set foot became worthy of worship. Because of the divine light that Guru Nanak imparted to the world, all the places where Sidh yogis had some followers became places to worship Waheguru. Every house hold became a place of worship where the praise of Waheguru was sung which uplifts the spirits of participants. The great Guru took the Divine Message across all the nine divisions of the earth and enlightened the people everywhere so that they could swim across the ocean of Maya (free themselves from the bonds of Maya) to be one with Waheguru.

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Word Meaning: Sujjan = yaar = friend; Baynanteeya = request; Mohan Lall = dear
Waheguru;
Khoajantiyaa =
searching;
Tis =
Him;
Bhoree =
for a very short time;
Dershan =
sight;
Rungaaray =
imbued;
Ikk Til =
the size of a sesame (a short moment);
Dheereejay =
find peace;
Meena =
fish;
Chaatrik =
a small bird which is believed to clamour for the very first drop of rain (called swantee
droplet) to quench its thirst;
Tisanteeya =
thirsty;
Tikhaa = t
hirst;
Bujhantiyaa =
quenches

It is a lovely Shabad by Guru Arjun Dev Ji in which He is requesting some Gurmukh (a fully committed Sikh of the Guru and connected to Waheguru) to guide Him to find with Waheguru.

Meaning: Oh my Gurmukh friend! I have a request to make. Please listen carefully. I am searching for the darling Waheguru everywhere. I will offer my head (to serve you) if you would connect me to Him even for a short moment. I am completely imbued in dear Waheguru's colour (love) and my eyes do not find peace even for a short moment without 'seeing' Him. My mind is so lost in the thoughts of Waheguru just as a fish is lost in search of water or a thirsty chatrik (for the swantee droplet). (Guru) Nanak says that all His thirst is quenched once He realized the Perfect Guru (Waheguru)

(7) Soot Apraadh Kert Hai Jaytay

ਸੋਠੁ ਅਪ੍ਰਾਧ ਕੇਰੁ ਹੈ ਜੈਤੈ ॥ ਜੁਨਾਨੀ ਚੇਤ ਨਾਹ ਰਾਕੁਸਾ ਤੈਤੈ ॥
ਰਾਮਾਯਾ ਹੁਨ ਬਾਰਾਕੁ ॥ ਨਾਹ ਖੁੰਦੁਸ ਅਵਗੂਨੁ ਮਾਯਾ ॥
ਜੈ ਉਤ੍ਤ ਕ੍ਰੋਪੁ ਕੁਰਾਯੁ ਕੇਰੁ ਧਾਯਾ ॥ ਤਾਨੁ ਬੇਹੇ ਚੇਤੁ ਨਾਹ ਰਾਕੁਸਾ ਮਾਯਾ ॥
ਚਿੰਤੁ ਬਹਾਵਨੁ ਮੁਨੁ ਪਾਯੋ ਹਮਾਰਾ ॥ ਨਾਮੁ ਬਿੰਨਾ ਕਾਇਯੁ
ਓਤਰਾਸੁ ਪਾਰਾ ॥ ਧੇਹੁ ਬਿਮਲੁ ਮੁੱਤੁ ਸੁਧਾ ਸ੍ਰੇਰਾ ॥ ਸੇਹੁ ਸੇਹੁ ਗੂਨੁ ਰਾਵਾਯੁ ਕਾਬਿਰਾ ॥

§ **Assa Kabir Ji (478).** Soot apraadh kert hai jaytay. Junanee cheet nah raakhas taytay. 1. Ramayyaa houn baarak tayraa. Kaahe nah khundus avgoon mayraa. 1. Pause. Jay utt kroap kurray ker dhaaya. Taan bhee cheet nah raakhas maya. Chint bhavan mun pariyo hamaara. Naam binna kaisay ootras paara. Deh bimal mutt suda sreera. Sehj sehj goon ravaiy Kabira.

Word Meaning: Soot = son; Apraadh = crimes, unacceptable behaviour; Jaitay = however many;

Junanee

=

mother;

Cheet

=

memory;

Taytay

=

all those;

Ramayyaa

=

SHABADS (S)

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pervading everywhere(God);

Kaahe =

why;

Khundus =

negate, contradict, kill;

Avgoon

=

bad qualities;

Utt

=

extreme;

Kroap

=

anger;

Dhaaya

=

attacked;

Maya

=

mother;

Chint

=

worries;

Bhavan

=

palace, kiln;

Kaisay

=

how;

Ootras Paara

=

land on the other side (of the ocean of Maya or break the bonds of Maya);

Bimal

=

clean, good;

Mutt

=

advice;

Sehj

=

the state where the mind is at peace;

Goon

=

good qualities;

Ravaiy

SHABADS (S)

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Wednesday, 12 December 2012 09:44

=
remember;
This is a very sweet Shabad by Kabir Ji in which he requests Waheguru to ignore his bad deeds just as a mother does for her son.

Meaning: The meaning will start just before the Pause. ☐ Oh dear God! I am your child; why don't you destroy (ignore) my bad deeds? PAUSE.☐ A mother does not keep all the crimes (bad deeds) of her son in mind.☐ Even if her son attacks her in an extreme anger, the mother still forgets that.☐ My mind is suffering in the kiln of worries (I am worried that if you do not ignore my mistakes) I will not be able to swim across the ocean of Maya (break the bonds of Maya and will not find salvation).☐ Please, grant me a clean thinking by which I may sing Your praise for good qualities in a state where my mind is completely at peace.