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=

**praise;**

**Keertan**

**=**

**sing praise;**

**Laagna**

**=**

**connect, dedicate;**

**Bidh**

**=**

**technique;**

**Tisay**

**= to that (person);**

**Praaptay**

**= begets;**

**Jaa Kaiy**

**=**

**whose;**

**Mustak**

**Bhaagna**

**=**

**fortune written on  
the forehead.**

**Shernaagna**

**=**

**takes shelter;**

**NOTE: Our Hindu brothers perform many religious rituals to please gods. They light up lamps throughout the night on certain occasions and worship gods and goddesses. Some of them renounce the world and go to some secluded places to find salvation while some others ask for mundane comforts from their gods and stay up all the night to please gods. Some concentrate on an idol to have their wishes fulfilled. In this holy Shabad, Guru Arjun Dev Ji explains how to use such rituals to worship the Supreme Power – Waheguru.**

**(Guru) Nanak says that everything a devotee, who takes Waheguru's shelter, does is good. (A devotee of Waheguru will not do any thing bad).**

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**connected to God or very close to that stage.**

**Ker**

**= Hand;**

**Dhaariyo**

**= placed (provide support);**

**Kirpa**

**= kindness**

**Ktaakh**

**= (to cast) sight;**

**Avloken**

**= to look;**

**Bidaariyo**

**= removed;**

**Kanth**

**= Neck (to hug);**

**Avgun**

**= bad or undesirable qualities;**

**Maytay**

**= obliterated;**

**Dayal**

**= kind;**

**Purkh**

**= Omnipresent God;**

**Bakhshand**

**= forgiving;**

**Thakur**

**=**

**master;**

**Eehan**

**= This world;**

**Oohan**

**= Next world ( God's court)**

**Meaning: The kind God protects His devotees all the time. The forgiving and omnipresent Waheguru lovingly embraces His devotees and removes (ignores) all their bad deeds (sins). Pause. The Waheguru, Whose power is working in every direction, places His kind hand on the heads of His**

**devotees and destroys all their discomforts by casting a kind sight on them. His devotees receive all what they desire from their dear Waheguru. Whatever a devotee utters (in praise of Waheguru) is honoured in both the worlds – here and there.**

### **(3) Dass Tayray ॥ Ki Baynti**

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**§ Bilawal M:5 (818). Dass teray ki bainti rid ker pargaas. Tumhree kirpa tay parbraham dokhan ko naas. 1. Charan kamal ka aasraa Prabh purakh goontaas. Keertan Naam simrat rahoun jab lag ghut saas. 1. PAUSE. Maat pitaa bandhap tu hain tu serb nivaas. Nanak Prabh sharnaagtee ja ko nirmal jaas.**

**Word Meaning: Dass = slave (devotee); Rid = ॥ heart; Ker ॥ Pargaas = ॥ enlighten;**

**Kirpa**

**= kindness;**

**Parbraham**

**= ॥ Waheguru (God);**

**Dokhan**

**= ॥ ॥ discomforts;**

**Naas**

**= ॥ destruction;**

**Charan**

**= ॥ feet;**

**Kamal**

**= ॥ lotus flower;**

**Purakh**

**=॥ omnipresent Waheguru;**

**Goontass**

**=॥ treasure of good qualities;**

**Keertan**

**=॥ sing praise;**

**Ghut**

**=॥ heart;**

**Saas**

**= breath;**

**Bandhap**

**=॥ relative;**

**Serb**

**=॥ all;**

**Nivaas**

**= resides;**

**Sharnaagtee**

**=॥ sought refuge;**

**Nirmal**

**=॥ pure;**

**Jaas॥**

**=॥ ॥ great reputation**

**This is a prayer in the form of a beautiful Shabad by Guru Arjun Dev Ji**

**Meaning: Oh my Waheguru!॥ Your slave, (Guru) Nanak requests humbly to enlighten my heart.॥ All discomforts of life get destroyed by Your kindness. 1. I seek the support of the lotus-like feet of the omnipresent Waheguru who is the treasure of all the good qualities.॥ I wish to sing Your praise and recite Your name for as long as I have the last breath in my body, oh Waheguru!॥ You are my mother, my father, and all my other relatives as you reside in every heart.॥ Oh, Waheguru! Your slave (Guru) Nanak seeks Your shelter who commands a great respect!. ॥**

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=  
**lotus-like feet;**  
**Vussay**  
=  
**reside;**  
**Cheeta**  
=  
**mind, memory;**  
**Visser**  
=  
**get forgotten;**  
**Pooran**  
**Goon Tass**  
=  
**complete treasure of noble qualities;**

**Meaning: I live only by seeing You, oh Guru Ji! (Please give the gift of Your sight to me). This will be a perfect kindness to me, oh my Waheguru! Please listen to my request and grant me Your Naam (the ability to worship You) by making me Your disciple, oh my Waheguru! Oh kind Guru! Please always keep me under Your shelter. Only some rare individual has come to know You (got connected to You) by Guru's grace. Listen to another request, my Waheguru! Your lotus-like soft feet should reside in my mind (I must always remember You). My only request to You is that I should never forget you, oh Waheguru - the treasure of all the noble qualities!**

**(5) Ders Teray Ki Pyaas Mun Laagi**



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**§ Aasa M:5 (389). Charan kamal kee aas mun piyaaray. Jum kunker nuss  
guyyay vichaaray.  
1. Tu chit**

**aavyen teri mayya. Simrat Naam sagal roag khayya. 1. PAUSE.**

**Anik dookh devay uvraanh kaou.**

**Pahunch nah saakay jun teray kaou. 2. Ders teray ki pyaas mun laagi. Sehj  
aanand bussay bairaagi. 3. Nanak ki ardaas suneejay.**

**Keval Naam ridaiy menh deejay. 4.**

**Word Meaning:** Charan = feet; Kamal = lotus flower (soft like); Piyaaray = dear; Jum =  
Angel of death;

**Kunker**

= assistant;

**Vichaaray**

= helpless; Chit = mind (memory);

**Mayya**

= kindness;

**Simrat**

= Remembering;

**Sagal**

= all;

**Roag**

= troubles;

**Khayya**

= destroyed;

**Anik**

= many;

**Uvraanh**

= others;

**Ders**

= sight;

**Pyaas**

= thirst;

**Sehj**

= stage where mind quits wandering;

**Aanand**

= bliss;

**Bussay**

## SHABADS C to E

Written by Dr. Devinder Singh Sekhon PhD  
Saturday, 12 January 2013 15:11

= resides;

## Bairaagi

= detached from worldly attractions;

## Keval

= only,

This Shabad is also written by Guru Arjun Dev Ji in which He expresses His longing for Waheguru.

**Meaning:** Hey Waheguru! It is because of your kindness that I remember You. All my troubles have disappeared and the helpless assistants of the angel of death have run away (I've lost all the fear of death) by reciting your Naam with full concentration. Pause. I live with the hope to touch your lotus-like soft feet (to connect with You). Even though the marshal of justice punishes others in many ways, he cannot come even close to your devotees. I have an undying thirst to see you so that I may become selfless and my unwavering mind may experience bliss. (Guru) Nanak requests to Waheguru, please, listen to my prayer that your Naam should be the only wish of my heart.

**NOTE:** Waheguru does not need any marshals of justice, any angel of death, or any other assistant of some kind. These words have been used just to express feelings and to clarify the meanings.

**(6) □ Dhunn Su □ Wayla□ Jit Dershun Kerna**

**000000 :5**

§ Vudhans M:5 (562). Dhunn su wayla jit dershun kerna. Houn bulihaari Satgur churna. 1. Jee kay daatay preetam Prabh mayray. Mun jeevaiy Prabh Naam chitayre. Pause. Such munter toomhara Amrit baani. Seetal Purakh drisht soojaani. 2. Such huqam toomhara tukhat nivaasi. Aaye nah jaavaaiy mayra Prabh abinaashi. 3. Toom mehrvaan dass hum keena. Nanak Sahib bhurpoor leena. 4.

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**= omnipresent;  
Drisht  
=  
sight;  
Sujaani  
=  
perfect in evaluation, never-failing judgment;  
Huqam  
=  
laws;  
Tukhat Nivaasi  
=  
who occupies throne,  
rules the whole world;  
Abinaashi  
=  
everlasting, who never dies;  
Mehrvaan  
=  
kind;  
Dass  
=  
slave;  
Bhurpoor Leena  
=  
present everywhere.**

**Meaning: It is a highly lucky moment for me when I see my SatGuru (Who is a manifestation of Waheguru). I will gladly lay down my life for His feet (Him). My life has been given by my dear Waheguru, and I live only if I remember His Naam. The word of Your Praise is eternal (His dedicated praise always connects the devotee to Waheguru) and is uplifts my spirit.**  
**You are omnipresent, are comforting and Your judgment is perfect. Your laws are perfect, and You rule the whole world. My Waheguru is never dies or takes birth, and is everlasting.**  
**My Waheguru is omnipresent, and is very kind.**

**His kindness has enslaved me.**

### (7) Eikaiy Eikaiy Eik Toohi

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**§ Ramkali M:5 (884). Tu daana tu ubchul toohi tu jaat mayri paati. To udoal kuday dolay naahi taa hum kaisi taati. 1. Eikaiy eikaiy eik toohi. Eikaiy eikaiy tu Raaya. Taou kirpa tay sookh paaya. Pause. Tu saaagar hum hunss toomharay toom meh maanak laala. Toom dayvou til shunk nah maano hum bhoonchay suda nihaala.2. Hum baarak toom pitaa humaray toom mookh dayvou kheera. Hum khayleh sabh laad ludaavhe toom sud gooni guheera. 3. Toom pooran poor ruhay sampooran hum bhee sung aghaaye . Milat milat milat mil ruhhiya Nanak kehin nah jaaye.**

**It is a beautiful Shabad by Guru Arjun Dev Ji in which He describes the bliss when you are close to Waheguru.**

**Word Meaning: Daana = know-all, omniscient; Ubchal = non-destructible, ever- lasting;**

**Jaat**

**= (high) caste;**

**Paat**

**= (noble) clan;**

**Udoal**

**=**

**worry-free;**

**dolay**

**= worry;**

**Kaisi**

**Taati**

**=**

**what kind of worry;**

**Eikaiy**

**=**

**alone;**

**Raaya**

**=**

**Rajah;**

**Taou**

**=**

**Your;**

**Kirpa**

**= kindness;**

**Sookh**

**=**

**comforts;**

**Saagar**

**=**

**sea;**

**Hunss**

**=**

**swans;**

**Maanak Laala**

**= precious stones, pearls;**

**Til Shunk**

**=**

**not even slightest doubt (hesitation);**

**Bhoonchay**

**=**

**enjoy;**

**Nihaala**

**=**

**satisfied;**

**Baarak**

**=**

**children;**

**Mookh**

**=**

**in the mouth;**

**Kheera**

**= milk;**

**Khayleh**

**= play, have fun;**

**Laad Iudaavhe**

**=**

**enjoy the love where even excessive demands are met;**

**Gooni Guheera**

**=**

**possessing great qualities and yet very calm;**

**Pooran**

**=**

**complete, perfect;**

**Poor**

**Ruhay**

**=**

**present everywhere;**

**Sampooran**

**= completely filling all the space, omnipresent;**

**Bhee**

**=**

**too;**

**Aghaaye**

**=**

**satisfied;**

**Milat Milat**

**= in constant effort to connect;**

**Kehin Nah Jaaye**

**=**

**cannot describe (the mental bliss);**

**Meaning: You are omniscient and completely worry-free oh my Waheguru! For me, my connection with You is my high caste and my noble clan (I don't care about my social status in terms of my caste and my clan). When I have Your support, why should I have any worries because you are free from all worries.**

**You and You alone are the real ruler, oh Waheguru!**

**I enjoy all the comforts with Your kindness.**

**You are like a sea which is full of pearls and other precious stones (noble qualities), and we are like swans in the sea.**

**You do not hesitate even a little, and provide us with all the comforts which we enjoy and therefore, we are always very happy. We are your children, and You are our father who feeds us milk. We are spoiled and enjoy Your affection and our demands are excessive, but You are always calm and fulfill all our demands.**



**You are perfect in every which way, and are omnipresent; so we too are fully satisfied under Your care. In our constant effort to connect with You, we have finally connected with You permanently, and we cannot describe the bliss (of our connection with You).**