



SGGSP-320

ਸਲੋਕ ਮਃ ੫ ॥

ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੈ ਜਿਨ ਹਰਿ ਵੁਠਾ
ਚਿਤਿ ॥

ਗਾਲੀ ਅਲ ਪਲਾਲੀਆ ਕੰਮਿ ਨ ਆਵਹਿ
ਮਿਤਿ ॥੧॥

ਮਃ ੫ ॥

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਦ੍ਰਿਸਟੀ ਆਇਆ ਪੂਰਨ

salok mehlā 5.

naanak aa-ay say parvaan hai jin har
vuthaa chit.

gaal^Hee al palaalee-aa kamm na aavahi
mit. ||1||

mehlā 5.

paarbrahm parab^h daristee aa-i-aa



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ਅਗਮ ਬਿਸਮਾਦ ॥	pooran agam bismaad.
ਪੰਨਾ ੩੨੧	SGGSP-321
ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਧਨੁ ਕੀਤਾ ਪੂਰੇ ਗੁਰ ਪਰਸਾਦਿ ॥੨॥	naanak raam naam <u>D</u> han keetaa pooray gur parsaad. 2
ਪਉੜੀ ॥	pa-orhee.
ਧੋਹੁ ਨ ਚਲੀ ਖਸਮ ਨਾਲਿ ਲਬਿ ਮੋਹਿ ਵਿਗੁਣੇ ॥	<u>D</u> hohu na chalee <u>k</u> hasam naal lab mohi vigutay.
ਕਰਤਬ ਕਰਨਿ ਭਲੇਰਿਆ ਮਦਿ ਮਾਇਆ	karṭab karan <u>b</u> halayri-aa mad maa-i-aa sutay.



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ਸੁਤੇ ॥

ਫਿਰਿ ਫਿਰਿ ਜੂਨਿ ਭਵਾਈਅਨਿ ਜਮ ਮਾਰਗਿ

ਮੁਤੇ ॥

ਕੀਤਾ ਪਾਇਨਿ ਆਪਣਾ ਦੁਖ ਸੇਤੀ ਜੁਤੇ ॥

ਨਾਨਕ ਨਾਇ ਵਿਸਾਰਿਐ ਸਭ ਮੰਦੀ ਰੁਤੇ

॥੧੨॥

fir fir joon bhavaa-ee-an jam maarag
mutay.

keetaa paa-in aapnaa dukh saytee jutay.

naanak naa-ay visaari-ai sabh mandee
rutay. ||12||



Shalok Mohalla-5

In the previous “*Paurri*”, Guru Ji gave us the message, that if we want to enjoy permanent peace and bliss, then instead of running after useless worldly pursuits, we should utilize our time in doing the real work of meditating on God’s Name. Guru Ji once again stresses on this message in different words.

He says: “O Nanak, approved is the coming into this world of those, in whose minds God has come to reside. O my friend, all other superfluous talks don’t serve any purpose.”(1)

“Mohalla”: -5



Guru Ji now tells, what kind of blessing that person receives, who through Guru's grace, gathers the wealth of God's Name, (in other words meditates on God). He says: "O Nanak they, who by the grace of the perfect Guru have gathered the wealth of God's Name, the all pervading God has become visible to them, and they have enjoyed perfect and incomprehensible ecstasy." (2)

"Paurri": -12

However, describing the fate of those, who think that by their hypocrisies and glib talk, would be able to impress or cheat God also, Guru Ji says: "No fraud avails with the Master. They, who are engrossed in greed and worldly attachment, are (ultimately) ruined. Such people, who are asleep, intoxicated with the wine of worldly wealth; commit evil deeds, (and are therefore) cast into wombs again and again, and put on the track of (punishment), by the demon of death. Thus yoked to



suffering, they reap what they have sown. (In short), O Nanak, when we forsake (God's) Name, (we should deem, that) the all bad season (or the period of suffering has come upon us).”¹²)

The message of this “Paurri” is that if we want to see that we are approved in God’s court, then instead of being engrossed in false worldly greed or glib talk, we should seek the guidance of the perfect Guru, and meditate on God’s Name.

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salok mehlāa 5.

ਉਠੰਦਿਆ ਬਹੰਦਿਆ ਸਵੰਦਿਆ ਸੁਖੁ ਸੋਇ
॥

uṭhandi-aa bahandi-aa suvandiaa sukh so-
ay.

ਨਾਨਕ ਨਾਮਿ ਸਲਾਹਿਐ ਮਨੁ ਤਨੁ ਸੀਤਲੁ

naanak naam salaahi-ai man tan seetāl



ਹੋਇ ॥੧॥	ho-ay. 1
ਮਃ ਪ ॥	mehlāa 5.
ਲਾਲਚਿ ਅਟਿਆ ਨਿਤ ਫਿਰੈ ਸੁਆਰਥੁ ਕਰੇ ਨ ਕੋਇ ॥	laalach ati-aa niṭ firai su-aarath karay na ko-ay.
ਜਿਸੁ ਗੁਰੁ ਭੇਟੈ ਨਾਨਕਾ ਤਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥	jis gur <u>b</u> haytai naankaa <u>t</u> is man vasi-aa so-ay. 2
ਪਉੜੀ ॥	pa-orhee.
ਸਭੇ ਵਸਤੂ ਕਉੜੀਆ ਸਚੇ ਨਾਉ ਮਿਠਾ ॥	sab <u>h</u> ay vastoo ka-ur <u>h</u> ee-aa sachay naa-o mithaa.



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ਸਾਦੁ ਆਇਆ ਤਿਨ ਹਰਿ ਜਨਾਂ ਚਖਿ ਸਾਧੀ
ਡਿਠਾ ॥

ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਲਿਖਿਆ ਮਨਿ ਤਿਸੈ ਵੁਠਾ
॥

ਇਕੁ ਨਿਰੰਜਨੁ ਰਵਿ ਰਹਿਆ ਭਾਉ ਦੁਯਾ
ਕੁਠਾ ॥

ਹਰਿ ਨਾਨਕੁ ਮੰਗੈ ਜੋੜਿ ਕਰ ਪ੍ਰਭੁ ਦੇਵੈ ਤੁਠਾ
॥੧੩॥

saad aa-i-aa tin har janaa^N chakh saaDhee
dithaa.

paarbarahm jis likhi-aa man tisai vuthaa.

ik niranjan rav rahi-aa bhaa-o duyaa
kuthaa.

har naanak mangai jorh kar parabh dayvai
tuthaa. ||13||



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Shalok Mohalla-5

Guru Ji concluded the last “*Paurri*”, with the statement, that “when we forsake (God's) Name, (we should deem, that) the all bad season (or period of suffering has come upon us).” Guru Ji begins this “*Paurri*”, by telling what happens when we praise God’s Name.

He says: “O Nanak, if we keep praising (God’s) Name, then our mind and body becomes calm, and we keep enjoying this peace, (at all times, whether) sitting, standing, or sleeping.”(1)

“Mohalla”: -5



However, commenting on the state of mind of an ordinary person, who always keeps running after worldly wealth, Guru Ji says: “Every day, (a mortal) keeps wandering around, stuffed with the greed (for worldly wealth and power). O Nanak, who meets the Guru (and follows his advice), the all pervading God comes to abide only in his mind, (and therefore he alone enjoys true peace).”(2)

“Paurri”: -13

In summarizing the above statements, Guru Ji says: “All other things are bitter (and ultimately bring pain); only the Name of the true God is sweet (and results in true happiness, But), only those saints and devotees of God, have obtained this relish, who have tasted this (elixir, and meditated on God’s Name. However, this Name) has come to reside only in the mind of that person, in whose (destiny), the all-pervading God has so written. (To such a fortunate person), the immaculate God seems



pervading (everywhere and in everyone, because he has) eliminated his sense of duality. Therefore with folded hands, Nanak (also) begs (for this gift of God's Name, which) God gives only when He becomes gracious (on some body).”(13)

The message of the “Paurri” is that if we want to enjoy the true pleasures of life, we should beg God, for the gift of His Name, which alone can provide us true and everlasting comfort and peace to us.

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salok mehlāa 5.

ਜਾਚੜੀ ਸਾ ਸਾਰੁ ਜੋ ਜਾਚੰਦੀ ਹੇਕੜੋ ॥
ਗਾਲੀ ਬਿਆ ਵਿਕਾਰ ਨਾਨਕ ਧਣੀ
ਵਿਹੂਣੀਆ ॥੧॥

jaachrhee saa saar jo jaachandee haykrho.
gaal^Hee bi-aa vikaar naanak Dhanee
vihoone-aa. ||1||



ਮਃ ੫ ॥

mehlāa 5.

ਨੀਹਿ ਜਿ ਵਿਧਾ ਮੰਨੁ ਪਛਾਣੂ ਵਿਰਲੋ ਬਿਓ ॥
ਜੋੜਣਹਾਰਾ ਸੰਤੁ ਨਾਨਕ ਪਾਧਰੁ ਪਧਰੋ ॥੨॥

neehi je viDhaa man pachhaanoo virlo
thi-o.

ਪਉੜੀ ॥

jorhanhaaraa sant naanak paaDhar
paDhro. ||2||

ਸੋਈ ਸੇਵਿਹੁ ਜੀਅੜੇ ਦਾਤਾ ਬਖਸਿੰਦੁ ॥
ਕਿਲਵਿਖ ਸਭਿ ਬਿਨਾਸੁ ਹੋਨਿ ਸਿਮਰਤ
ਗੋਵਿੰਦੁ ॥

pa-orhee.

so-ee sayvihu jee-arhay daataa baksind.

ਹਰਿ ਮਾਰਗੁ ਸਾਧੂ ਦਸਿਆ ਜਪੀਐ ਗੁਰਮੰਤੁ

kilvikh sabh binaas hon simrat govind.



॥ ਮਾਇਆ ਸੁਆਦ ਸਭਿ ਫਿਕਿਆ ਹਰਿ ਮਨਿ ਭਾਵੰਦੁ ॥ ਧਿਆਇ ਨਾਨਕ ਪਰਮੇਸਰੈ ਜਿਨਿ ਦਿਤੀ ਜਿੰਦੁ ॥੧੪॥	har maarag saa <u>D</u> hoo <u>d</u> asi-aa japee-ai gurmant. maa-i-aa su-aad <u>sabh</u> fiki-aa har man <u>bhaavand</u> . <u>D</u> hi-aa-ay naanak parmaysrai jin <u>d</u> itee <u>jind</u> . 14
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Shalok Mohalla-5

In the previous Paurri, Guru Ji stated that all other things are bitter (and



ultimately bring pain); only the Name of the true God is sweet (and results in true happiness). Therefore, Guru Ji stated, that he also begs for this gift of God's Name.

Guru Ji therefore, begins this “*Paurri*”, by saying: “Only that appeal (to God) is the best in which we beg for (union with) the one God. O Nanak, all other talks except asking for the (Name) of that Master, are useless.” (1)

“Mohalla”: -5

Now Guru Ji tells us who can teach us the best way to make the above request, and unite with God. He says: “It is only a very rare person, whose mind is pierced through with God's love, and who knows God. O Nanak, (if we meet such) a saint, who can



unite us (with God, then our) path (towards union with God), becomes simple.”(2)

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“Paurri”: -14

Now Guru Ji tells us what is that straight and right path which the saints teach us. He says: “O’ my soul serve Him, who is the beneficent and forgiving God. All our crimes are destroyed, by meditating on God. The way, (which the) saint (Guru) has told us to meet God, is that we should meditate upon the mantra (of Name), given by the Guru. (By following this path), all the worldly pleasures taste insipid, and God’s (Name) seems pleasing to the mind. Therefore (O’ Nanak), contemplate on that God who has blessed you with the very life.”(14)



The message of the “*Paurri*” is that the best thing to beg from God is the gift of His Name, but it is only the saints who can inspire and teach us how to reach that state of mind.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlā 5.

ਵਤ ਲਗੀ ਸਚੇ ਨਾਮ ਕੀ ਜੋ ਬੀਜੇ ਸੋ ਖਾਇ
॥

vaṭ lagee sachay naam kee jo beejay so
khaa-ay.

ਤਿਸਹਿ ਪਰਾਪਤਿ ਨਾਨਕਾ ਜਿਸ ਨੇ ਲਿਖਿਆ
ਆਇ ॥੧॥

tiṣeh paraapaṭ naankaa jis no likhi-aa aa-
ay. ||1||

ਮਃ ੫ ॥

mehlā 5.



ਮੰਗਣਾ ਤ ਸਚੁ ਇਕੁ ਜਿਸੁ ਤੁਸਿ ਦੇਵੈ ਆਪਿ ॥	mangnaa ta sach ik jis tus dayvai aap.
ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਨਾਨਕ ਸਾਹਿਬ ਦਾਤਿ ॥੨॥	jit khaaDhai man taripat-ee-ai naanak saahib daat. 2
ਪਉੜੀ ॥	pa-orhee.
ਲਾਹਾ ਜਗ ਮਹਿ ਸੇ ਖਟਹਿ ਜਿਨ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥	laahaa jag meh say khateh jin har Dhan raas.
ਦੁਤੀਆ ਭਾਉ ਨ ਜਾਣਨੀ ਸਚੇ ਦੀ ਆਸ ॥ ਨਿਹਚਲੁ ਏਕੁ ਸਰੇਵਿਆ ਹੋਰੁ ਸਭ ਵਿਣਾਸੁ ॥	du-tee-aa bhaa-o na jaan-nee sachay dee aas.
ਪਾਰਬ੍ਰਹਮੁ ਜਿਸੁ ਵਿਸਰੈ ਤਿਸੁ ਬਿਰਥਾ ਸਾਸੁ	nihchal ayk sarayvi-aa hor sabh vinaas.



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॥
ਕੰਠਿ ਲਾਇ ਜਨ ਰਖਿਆ ਨਾਨਕ ਬਲਿ ਜਾਸੁ paarbarahm jis visrai tis birthaa saas.
॥੧੫॥
kanth laa-ay jan rakhi-aa naanak bal jaas.
॥15॥

Shalok Mohalla-5

In the previous “*Paurri*” Guru Ji gave us the advice that that the best thing to beg from God is the gift of His Name, but it is only the saints who can inspire and teach us how to reach that state of mind. Now, Guru Ji gives that advice, by using a beautiful example from the field of agriculture.



He says: “(O my friends), just as there is a particular condition or period for the earth, called “*Vatt*” when it is neither too dry, nor too wet, which is the best time for sowing any crop, similarly our human life) is the best period for contemplating the Name of the true God, and only that person enjoys the fruit of this seed (of Name) who sows (or contemplates on the Name). But, O Nanak, he alone receives (this gift of Name), in whose lot it is so written (by the supreme Being).”(1)

“Mohalla”: -5

But since, our destiny is not in our hands, we need to pray for that gift. Therefore Guru Ji advises us and says: “(O my friends), if you want to beg anything, then ask for the true (Name) alone, (which one obtains only), if being pleased (God) Himself gives. O Nanak, this gift of the Master is such a thing, after partaking (or enjoying) which, the mind gets satiated (from all worldly desires).”(2)



***“Paurri”*: -15**

Now, Guru Ji uses an example from the field of business to illustrate the importance of God’s Name. He says: “In this world, they alone earn (true) profit, who have the capital of God's Name.”

“Excepting God, they do not have any attachment with any other, and their only hope is in the true One. They have meditated only on the one eternal (God, because they know that) all others perish. In fact the person who forsakes the all-pervading God, every breath of his is a waste. Embracing them to His bosom, (God) has saved His devotees, (therefore) Nanak, is a sacrifice to Him.” (15)

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The message of this “*Paurri*” is that only those persons earn the true profit from this human life who, contemplate on God's Name. They pin all their hope in the one Creator, who Himself protects them from the love of worldly riches and power.

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salok mehlāa 5.

ਪਾਰਬ੍ਰਹਮਿ ਫੁਰਮਾਇਆ ਮੀਹੁ ਵੁਠਾ ਸਹਜਿ
ਸੁਭਾਇ ॥

paarbarahm furmaa-i-aa meehu vuthaa
sahj subhāa-ay.

ਅੰਨੁ ਧੰਨੁ ਬਹੁਤੁ ਉਪਜਿਆ ਪ੍ਰਿਥਮੀ ਰਜੀ
ਤਿਪਤਿ ਅਘਾਇ ॥

ann Dhan bahut upji-aa parithmee rajee
tipat aghāa-ay.



ਸਦਾ ਸਦਾ ਗੁਣ ਉਚਰੈ ਦੁਖੁ ਦਾਲਦੁ ਗਇਆ
ਬਿਲਾਇ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਮਿਲਿਆ ਤਿਸੈ
ਰਜਾਇ ॥

ਪਰਮੇਸਰਿ ਜੀਵਾਲਿਆ ਨਾਨਕ ਤਿਸੈ
ਧਿਆਇ ॥੧॥

ਮਃ ੫ ॥

ਪੰਨਾ ੩੨੨

ਜੀਵਨ ਪਦੁ ਨਿਰਬਾਣੁ ਇਕੋ ਸਿਮਰੀਐ ॥

sadaa sadaa gun uchrai dukh daalad ga-i-
aa bilaa-ay.

poorab likhi-aa paa-i-aa mili-aa tisai
rajaa-ay.

parmaysar jeevaali-aa naanak tisai Dhi-
aa-ay. ||1||

mehlaa 5.

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ਦੂਜੀ ਨਾਹੀ ਜਾਇ ਕਿਨਿ ਬਿਧਿ ਧੀਰੀਐ ॥	jeevan pad nirbaan iko simree-ai.
ਡਿਠਾ ਸਭੁ ਸੰਸਾਰੁ ਸੁਖੁ ਨ ਨਾਮ ਬਿਨੁ ॥	doojee naahee jaa-ay kin biDh Dheeree-
ਤਨੁ ਧਨੁ ਹੋਸੀ ਛਾਰੁ ਜਾਣੈ ਕੋਇ ਜਨੁ ॥	ai.
ਰੰਗ ਰੂਪ ਰਸ ਬਾਦਿ ਕਿ ਕਰਹਿ ਪਰਾਣੀਆ ॥	dithaa sabh sansaar sukh na naam bin.
ਜਿਸੁ ਭੁਲਾਏ ਆਪਿ ਤਿਸੁ ਕਲ ਨਹੀ	tan Dhan hosee chhaar jaanai ko-ay jan.
ਜਾਣੀਆ ॥	rang roop ras baad ke karahi paraanee-aa.
ਰੰਗਿ ਰਤੇ ਨਿਰਬਾਣੁ ਸਚਾ ਗਾਵਹੀ ॥	jis bhulaa-ay aap tis kal nahee jaanee-aa.
ਨਾਨਕ ਸਰਣਿ ਦੁਆਰਿ ਜੇ ਤੁਧੁ ਭਾਵਹੀ	
॥੨॥	rang raṭay nirbaan sachaa gaavhee.
ਪਉੜੀ ॥	



ਜੰਮਣੁ ਮਰਣੁ ਨ ਤਿਨ੍ ਕਉ ਜੋ ਹਰਿ ਲੜਿ ਲਾਗੇ ॥	naanak saran du-aar jay tuDh bhaavhee. 2
ਜੀਵਤ ਸੇ ਪਰਵਾਣੁ ਹੋਏ ਹਰਿ ਕੀਰਤਨਿ ਜਾਗੇ ॥	pa-orhee.
ਸਾਧਸੰਗੁ ਜਿਨ ਪਾਇਆ ਸੇਈ ਵਡਭਾਗੇ ॥ ਨਾਇ ਵਿਸਰਿਐ ਧ੍ਰਿਗੁ ਜੀਵਣਾ ਤੂਟੇ ਕਚ ਧਾਗੇ ॥	jaman maran na tin ^H ka-o jo har larh laagay.
ਨਾਨਕ ਧੂੜਿ ਪੁਨੀਤ ਸਾਧ ਲਖ ਕੋਟਿ ਪਿਰਾਗੇ ॥੧੬॥	jeevat say parvaan ho-ay har keertan jaagay.
	saaDhsang jin paa-i-aa say-ee vadbhaagay.



naa-ay visri-ai Dharig jeevnaa tootay
kach Dhaagay.

naanak Dhoorh puneet saaDh lakh kot
piraagay. ||16||

Shalok Mohalla-5

In the previous “*Paurri*”, Guru Ji told us that only those persons earn the true profit from this human life who, contemplate on God's Name. They pin all their hope in the one Creator, who Himself protects them from the love of worldly riches and power. The question naturally arises, why is God's Name so profitable, and thus essential for us. In this Shalok Guru Ji is using a very beautiful example in which he compares our

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body with the parched land and the gift of Name as the welcome rain for this land.

He says: “When God so ordered, the rain (of Name) started falling imperceptibly. The land (or the heart, on which this rain of Name fell, got soaked) and was fully satiated. (As a result), abundance of grain (of spiritual) wealth was produced. That (fortunate person, now), always sings praises (of God, because), all the pain of his (spiritual) poverty has gone away. He has obtained, what was pre-ordained for him, as per God’s will. Nanak (says, o man), God has rejuvenated you, so meditate on Him.”(1)

“Mohalla”: -5

Continuing to stress upon the importance of meditating on God, Guru Ji says: “(O my



friends, if we want to achieve) the life object of the state of “Nirvana” (where one is free from all desires, then we should) meditate on the one (God) alone. There is no way (other than meditation on the Name), by which we can still (the mind). I have searched the whole world (and concluded), that there is no peace without contemplation on (His) Name. (But), only a rare person realizes (that one day all this) wealth and the body will be reduced to ashes. O man, what are you doing? (Why don’t you understand that) all this beauty, pleasure and relishes are vain. (However there is nothing under the control of mortals, because), whom (He) Himself misleads; he does not realize God’s power. (But), they who are imbued with the love of the immaculate (God), sing praises of that true Being. Nanak (says, O God, only those), seek refuge at Your door, who are pleasing to You.”(2)

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Paurri-16

Guru Ji now comments on those persons who are imbued with God's love. He says: "There is no (pain of) birth and death for those who are attuned to God. They who are awake to the praise of Almighty are approved even while alive. Very fortunate are those, who have obtained the company of saints. (Because in their company, they learn how to meditate on God's Name. But) accursed becomes our life, if we forsake (God's) Name; it breaks down like a flimsy thread. In short, O Nanak, sacred is the dust (or humble service) of saintly persons; (it is holier than) millions and billions (of holy places) like "*Paraag*", (the junction of two holy Indian rivers, Ganges, and Yamuna, and considered the holiest place in India)." (16)

The message of the "*Paurri*" is that if we want to get emancipation from pain of birth and death and enjoy the bliss of the Nectar Name of God, we



should seek the company of the holy and sing praises of God at all times.

ਸਲੋਕੁ ਮਃ ੫ ॥

ਧਰਣਿ ਸੁਵੰਨੀ ਖੜ ਰਤਨ ਜੜਾਵੀ ਹਰਿ ਪ੍ਰੇਮ
ਪੁਰਖੁ ਮਨਿ ਵੁਠਾ ॥

ਸਭੇ ਕਾਜ ਸੁਹੇਲੜੇ ਥੀਏ ਗੁਰੁ ਨਾਨਕੁ
ਸਤਿਗੁਰੁ ਤੁਠਾ ॥੧॥

ਮਃ ੫ ॥

salok mehlā 5.

Dharan suvannee kharh raṭan jarhaavee
har paraym purakh man vuthaa.
sabhay kaaj suhaylrhay thee-ay gur
naanak satgur tuthaa. ||1||

mehlā 5.

firdee firdee dah disaa jal parbat banraa-
ay.



ਫਿਰਦੀ ਫਿਰਦੀ ਦਹ ਦਿਸਾ ਜਲ ਪਰਬਤ
ਬਨਰਾਇ ॥

ਜਿਥੈ ਡਿਠਾ ਮਿਰਤਕੋ ਇਲ ਬਹਿਠੀ ਆਇ
॥੨॥

ਪਉੜੀ ॥

ਜਿਸੁ ਸਰਬ ਸੁਖਾ ਫਲ ਲੋੜੀਅਹਿ ਸੋ ਸਚੁ
ਕਮਾਵਉ ॥

ਨੇੜੈ ਦੇਖਉ ਪਾਰਬ੍ਰਹਮੁ ਇਕੁ ਨਾਮੁ ਧਿਆਵਉ
॥

ਹੋਇ ਸਗਲ ਕੀ ਰੇਣੁਕਾ ਹਰਿ ਸੰਗਿ ਸਮਾਵਉ

jithai dithaa mir̥tako il bahithee aa-ay. ||2||

pa-orhee.

jis sarab sukhaa fal lorhee-ah so sach
kamaava-o.

nayrhai daykh-a-u paarbarahm ik naam
Dhi-aava-o.

ho-ay sagal kee raynukaa har sang
samaava-o.



॥ ਦੂਖੁ ਨ ਦੇਈ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ ॥ ਪਤਿਤ ਪੁਨੀਤ ਕਰਤਾ ਪੁਰਖੁ ਨਾਨਕ ਸੁਣਾਵਉ ॥੧੭॥	dookh na day-ee kisai jee-a pat si-o ghar jaava-o. patit puneet kartaa purakh naanak sunaava-o. 17
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Shalok Mohalla-5

In the opening stanza of previous Paurri, Guru Ji stated that “the land (or the heart, on which the rain of Name fell, got soaked) and was fully satiated. (As a result), abundance of grain (of spiritual) wealth was produced.

Guru Ji begins this “*Paurri*”, by comparing the heart of a person imbued with the true love for God to that piece of land on which is growing beautiful green grass and



then in the morning hours drops of dew on the blades of grass appear shining like diamonds.

He says: “The heart wherein the love of God abides, is like the beautiful earth studded with the gems of dew drops on the grass. O Nanak, he upon whom, the true Guru becomes gracious, all his (worldly or spiritual) tasks, get easily accomplished.”(1)

“Mohalla”: -5

Guru Ji now gives another beautiful metaphor, to illustrate the state of mind of a person, who gets separated from God. He says: “(An eagle) keeps on roaming in all the ten directions, and flying over waters, mountains, and forests. Wherever, it sees a dead body, it comes and sits over it. (Similar is the mind which is separated from



God, it keeps on running in all directions, and wherever it sees the chance to grab any easy money, it runs after it, without bothering about any morals).”(2)

“Paurri”: -17

Therefore, Guru Ji shows us, what kind of conduct we should wish to live by, not just for our own sake, but also to be a role model for others. He says: “(I wish, that) I may meditate on that true (God), from whom we ask for all kinds of comforts. (I wish that) I may see that all-pervading God near me, and meditate on His Name alone. Considering myself as the lowliest of all (as if I have become the dust of all men’s feet), I may get merged in God (Himself). I may not cause pain to any body and thus go to (God’s) home with honor. (Finally, I) Nanak (wish that) I may be able to tell others, that creator Being (is so merciful, that He can) purify even the worst sinners.”(17)



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The message of this “*Paurri*” is that we should always be humble, and should never try to harm any body, and even if we have committed some serious mistakes in the past, we should still beg God for His pardon, because He is the sanctifier of even the worst sinners.

ਸਲੋਕ ਦੋਹਾ ਮਃ ੫ ॥

salok dohaa mehlaa 5.

ਏਕੁ ਜਿ ਸਾਜਨੁ ਮੈ ਕੀਆ ਸਰਬ ਕਲਾ
ਸਮਰਥੁ ॥

ayk je saajan mai kee-aa sarab kalaa
samrath.

ਜੀਉ ਹਮਾਰਾ ਖੰਨੀਐ ਹਰਿ ਮਨ ਤਨ ਸੰਦੜੀ



ਵਧੁ ॥੧॥	jee-o hamaaraa <u>kh</u> annee-ai har man <u>tan</u> sand- <u>r</u> hee vath. 1
ਮਃ ਪ ॥	mehlāa 5.
ਜੇ ਕਰੁ ਗਹਹਿ ਪਿਆਰੜੇ ਤੁਧੁ ਨ ਛੋਡਾ ਮੂਲਿ ॥	jay kar gaheh pi-aar <u>h</u> ay <u>tu</u> Dh na <u>ch</u> hoda mool.
ਹਰਿ ਛੋਡਨਿ ਸੇ ਦੁਰਜਨਾ ਪੜਹਿ ਦੋਜਕ ਕੈ ਸੂਲਿ ॥੨॥	har <u>ch</u> hoda say <u>du</u> rjanaa pa <u>r</u> heh <u>do</u> jak kai sool. 2
ਪਉੜੀ ॥	pa-or<u>h</u>ee.
ਸਭਿ ਨਿਧਾਨ ਘਰਿ ਜਿਸ ਦੈ ਹਰਿ ਕਰੇ ਸੁ	sab <u>h</u> ni <u>D</u> haan <u>gh</u> ar jis <u>d</u> ai har karay so



ਹੋਵੈ ॥	hovai.
ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਸੰਤ ਜਨ ਪਾਪਾ ਮਲੁ ਧੋਵੈ	jap jap jeeveh sant jan paapaa mal
॥	<u>D</u> hovai.
ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਵਸਹਿ ਸੰਕਟ ਸਭਿ ਖੋਵੈ	charan kamal hirdai vseh sankat sabh
॥	<u>kh</u> ovai.
ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਭੇਟੀਐ ਮਰਿ ਜਨਮਿ ਨ ਰੋਵੈ	gur pooraa jis <u>b</u> haytee-ai mar janam na
॥	rovai.
ਪ੍ਰਭ ਦਰਸ ਪਿਆਸ ਨਾਨਕ ਘਣੀ ਕਿਰਪਾ	parabh <u>d</u> aras pi-aas naanak <u>g</u> hanee kirpaa
ਕਰਿ ਦੇਵੈ ॥੧੮॥	kar <u>d</u> ayvai. 18



Shalok Doha Mohalla-5

Guru Ji concluded the last “*Paurri*”, with the statement that I wish that I may be able to tell others, that creator Being is so merciful, that He can purify even the worst sinners.” Therefore, in this beautiful two-line couplet, expressing his love for God, Guru Ji says: “I have made that (God) as my friend, who is all powerful. Unto Him my soul is a sacrifice, because (that God) is the most valuable commodity for my body and mind.”(1)

“Mohalla”: -5

Therefore, addressing God in the most affectionate and loving manner, Guru Ji says: “O' my love, if You hold me by the hand, I will in no case forsake You. For they who



forsake God are evil persons, and they suffer (such terrible) pains (as if they are in Hell.”(2)

“Paurri”: -18

Guru Ji now concludes the “Paurri”, by describing the conduct of God’s devotees, and what he also longs for. He says: “He, in whose power are all the treasures, whatever that God does, comes to pass. His saints make meditating on Him, as their way of life, and thus wash off the dirt of their sins. (Because, he in whose) heart abides the immaculate Name, (God) dispels all his afflictions. (But, this gift is only obtained through the perfect Guru. Therefore), he who meets the perfect Guru, he doesn’t suffer and cry under the pains of birth and death. Therefore, Nanak also has immense craving for God’s vision, which He gives only when He shows His kindness (upon some body).”(18)



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The message of the “*Paurri*” is that, if we want to wash off all our sins, and avoid any more pains of birth and death, then we should seek and follow the guidance of our perfect Guru (Granth Sahib Ji), and meditate on God’s Name with true love and devotion.

ਸਲੋਕ ਡਖਣਾ ਮਃ ੫ ॥

salok dakh-naa mehlāa 5.

ਭੋਰੀ ਭਰਮੁ ਵਢਾਇ ਪਿਰੀ ਮੁਹਬਤਿ ਹਿਕੁ ਤੂ
॥

bhoree bharam vanjāa-ay pīree muhabat
hik too.

ਜਿਥਹੁ ਵੰਞੈ ਜਾਇ ਤਿਥਾਊ ਮਉਜੂਦੁ ਸੋਇ
॥੧॥

jithahu vanjai jāa-ay tithaa-oo ma-ujood
so-ay. ||1||



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ਮਃ ੫ ॥

ਚੜਿ ਕੈ ਘੋੜੈ ਕੁੰਦੇ ਪਕੜਹਿ ਖੂੰਡੀ ਦੀ
ਖੇਡਾਰੀ ॥

ਹੰਸਾ ਸੇਤੀ ਚਿਤੁ ਉਲਾਸਹਿ ਕੁਕੜ ਦੀ
ਓਡਾਰੀ ॥੨॥

mehlaa 5.

charh kai ghorh-rhai kunday pakrheh
khoondee dee khaydaaree.
hansaa saytee chit ulaaseh kukarh dee
odaaree. ||2||

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ਪਉੜੀ ॥

pa-orhee.



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ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਸ੍ਰਵਣੀ ਸੁਣੈ ਸੋ ਉਧਰੈ
ਮਿਤਾ ॥

ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਲਾਇ ਭਾਵਨੀ ਸੇ ਹਸਤ
ਪਵਿਤਾ ॥

ਅਠਸਠਿ ਤੀਰਥ ਮਜਨਾ ਸਭਿ ਪੁੰਨ ਤਿਨਿ
ਕਿਤਾ ॥

ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਉਧਰੇ ਬਿਖਿਆ ਗੜ੍ਹ ਜਿਤਾ
॥

ਪੰਨਾ ੩੨੩

rasnaa uchrai har sarvane^e sunai so
uDhrai miṭaa.

har jas likheh laa-ay bhaavnee say hasat
paviṭaa.

athsath tirath majnaa sabh punn tin kiṭaa.

sansaar saagar tay uDhray bikhi-aa garh
jiṭaa.

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ਨਾਨਕ ਲੜਿ ਲਾਇ ਉਧਾਰਿਅਨੁ ਦਯੁ ਸੇਵਿ
ਅਮਿਤਾ ॥੧੯॥

naanak larh laa-ay uDhaari-an da-yu sayv
amitaa. ||19||



Shalok Dakhana Mohalla-5

In the previous “*Paurri*”, Guru Ji had expressed his deep and sincere love for God, and described Him as his most trusted friend. But many people like us, wonder, how we can make friends with Him, when we cannot see Him with our own eyes. In this stanza composed in the dialect of southern “*Punjab*” Guru Ji beautifully tells us, what we need to do, to share the same experience.

He says: “O' my brother, if just for a moment, you dispel your doubt and love your God with full devotion, and then wherever you go, you will find Him present there.”(1)

“Mohalla”-5



Guru Ji now comments on the state of minds of those persons who try to copy the pious Guru ward persons, but follow only the dictates of their own minds. Guru Ji says: “Those, who know only the game of field hockey, but riding a beautiful horse, they try to play the game of Polo, (their condition is laughable like those birds), who can only fly like roosters, but aspire to fly with the swans in their minds.”(2)

“Paurri”-19

Guru Ji now tells us, how to remove our doubt, and experience God in our life. He says: “O” my friend, he who hears and sings God's praise, he is saved. Pure are the hands, which write with devotion the glory of the Supreme Being. (Such people, who sing, listen or write the praises of God, with sincere devotion), are deemed to have done all virtuous deeds, as if they have bathed at all the sixty-eight holy places.



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They cross the worldly ocean, and win over the fort of poisonous worldly attachments. But O Nanak, (we should never feel proud of ourselves, and remember), that it is God, who has shown His limitless mercy, and has saved us by uniting us with His Name.” (19)

The message of the “Paurri” is that we should remember that God is present every where. But, only with little bit of God’s love, we should not expect to enjoy the same kind of bliss as the truly accomplished saints. We should simply concentrate on using all our faculties to love and remember God, and always remain most humble and content with whatever God has blessed us.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlāa 5.



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ਧੰਧੜੇ ਕੁਲਾਹ ਚਿਤਿ ਨ ਆਵੈ ਹੇਕੜੋ ॥
ਨਾਨਕ ਸੇਈ ਤੰਨ ਫੁਟੰਨਿ ਜਿਨਾ ਸਾਂਈ
ਵਿਸਰੈ ॥੧॥

ਮਃ ੫ ॥

ਪਰੇਤਹੁ ਕੀਤੋਨੁ ਦੇਵਤਾ ਤਿਨਿ ਕਰਣੈਹਾਰੇ ॥
ਸਭੇ ਸਿਖ ਉਬਾਰਿਅਨੁ ਪ੍ਰਭਿ ਕਾਜ ਸਵਾਰੇ ॥
ਨਿੰਦਕ ਪਕੜਿ ਪਛਾੜਿਅਨੁ ਬੂਠੇ ਦਰਬਾਰੇ ॥
ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਵਡਾ ਹੈ ਆਪਿ ਸਾਜਿ ਸਵਾਰੇ
॥੨॥

DhanDh-rhay kulaah chit na aavai
haykrho.
naanak say-ee tann futann jinaa saa^N-ee
visrai. ||1||

mehlaa 5.

paraytahu keeton dayvtaa tin
karnaihaaray.

sabhay sikh ubaari-an parabh kaaj
savaaray.



ਪਉੜੀ ॥

nindak pakarh pachhaarhi-an jhoothay
darbaaray.

ਪ੍ਰਭੁ ਬੇਅੰਤੁ ਕਿਛੁ ਅੰਤੁ ਨਾਹਿ ਸਭੁ ਤਿਸੈ
ਕਰਣਾ ॥

naanak kaa parabh vadaa hai aap saaj
savaaray. ||2||

ਅਗਮ ਅਗੋਚਰੁ ਸਾਹਿਬੋ ਜੀਆਂ ਕਾ ਪਰਣਾ ॥
ਹਸਤ ਦੇਇ ਪ੍ਰਤਿਪਾਲਦਾ ਭਰਣ ਪੋਖਣੁ ਕਰਣਾ
॥

pa-orhee.

parabh bay-ant kichh ant naahi sabh tisai
karnaa.

agam agochar saahibo jee-aa^N kaa parnaa.
hasat day-ay partipaaldaa bharan pokhan
karnaa.



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ਮਿਹਰਵਾਨੁ ਬਖਸਿੰਦੁ ਆਪਿ ਜਪਿ ਸਚੇ ਤਰਣਾ

॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਨਾਨਕ ਦਾਸ ਸਰਣਾ

॥੨੦॥

miharvaan bakhsind aap jap sachay
ṭarnaa.

jo tuDh bhaavai so bhalaa naanak daas
sarṇaa. ||20||



Shalok Mohalla-5

In the previous “*Paurri*” Guru Ji advised us that we should simply concentrate on using all our faculties to love and remember God, and always remain most humble and content with whatever God has blessed us. But still most of us remain entangled in many fruitless tussles.

So cautioning us against wasting our precious time, Guru Ji says: “Those worldly tasks are unprofitable, because of which, that one God doesn’t come to our mind. Because O Nanak, those bodies become diseased (with evil thoughts), which forget the Master.”(1)

“Mohalla”-5



As per Dr. Bh. Vir Singh Ji this stanza refers to God's grace on the Gursikhs and the punishment awarded by Him to the slanderers and evildoers. He says: “(With His gift of Name), God has turned ghosts into angels. He has emancipated all his devotees and fulfilled all their tasks. He has destroyed the slanderers and declared them false in His Court. In short, great is the God of Nanak, who Himself has created and embellished them.”(2)

“Paurri”-20

In this Paurri Ji, Guru Ji once again summarizes the excellencies and powers of the Almighty. He says: “Infinite is God; there is no end to His glory, all that happens is in His Will. He, the unfathomable and unreachable Master is the support of all. His protecting hand sustains all. He fulfills all and sustains all. He, Himself is merciful



and forgiving. By remembering the True one, the mortal is saved. (O God), whatever pleases you that alone is good, slave Nanak has sought your shelter.”(20)

The message of the “*Paurri*” is that we should not waste our precious time in useless worldly strives. Instead we should always try to remain happy and content in whatever God does or blesses us with, because He Himself takes care of everybody’s real need.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlāa 5.

ਤਿੰਨਾ ਭੁਖ ਨ ਕਾ ਰਹੀ ਜਿਸ ਦਾ ਪ੍ਰਭੁ ਹੈ
ਸੋਇ ॥

tinnaa bhukh na kaa rahee jis daa parabh
hai so-ay.

ਨਾਨਕ ਚਰਣੀ ਲਗਿਆ ਉਧਰੈ ਸਭੋ ਕੋਇ



॥੧॥	naanak char <u>nee</u> lagi-aa u <u>D</u> hrai sab <u>h</u> o ko- ay. 1
ਮਃ ਪ ॥	mehl aa 5.
ਜਾਚਿਕੁ ਮੰਗੈ ਨਿਤ ਨਾਮੁ ਸਾਹਿਬੁ ਕਰੇ ਕਬੂਲੁ ॥	jaachik mangai niṭ naam saahib karay kabool.
ਨਾਨਕ ਪਰਮੇਸਰੁ ਜਜਮਾਨੁ ਤਿਸਹਿ ਭੁਖ ਨ ਮੂਲਿ ॥੨॥	naanak parmaysar jajmaan tiseh <u>b</u> huk <u>h</u> na mool. 2
ਪਉੜੀ ॥	pa-or hee.
ਮਨੁ ਰਤਾ ਗੋਵਿੰਦ ਸੰਗਿ ਸਚੁ ਭੋਜਨੁ ਜੋੜੇ ॥	man raṭaa govind sang sach <u>b</u> hojan



ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਨਾਮ ਸਿਉ ਏ ਹਸਤੀ ਘੋੜੇ	.jorhay.
॥	
ਰਾਜ ਮਿਲਖ ਖੁਸੀਆ ਘਣੀ ਧਿਆਇ ਮੁਖੁ ਨ	pareet lagee har naam si-o ay hastee
ਮੋੜੇ ॥	ghorhay.
ਢਾਢੀ ਦਰਿ ਪ੍ਰਭ ਮੰਗਣਾ ਦਰੁ ਕਦੇ ਨ ਛੋੜੇ ॥	raaj milakh khusee-aa ghanee Dhi-aa-ay
ਨਾਨਕ ਮਨਿ ਤਨਿ ਚਾਉ ਏਹੁ ਨਿਤ ਪ੍ਰਭ ਕਉ	mukh na morhay.
ਲੋੜੇ ॥੨੧॥੧॥	
ਸੁਧੁ ਕੀਚੇ	dhaadhee dar parabh mangnaa dar kaday
	na chhorhay.
	naanak man tan chaa-o ayhu nit parabh
	ka-o lorhay. 21 1 suDh keechay



Shalok Mohalla-5

In the previous “*Paurri*” Guru Ji advised us that we should always try to remain happy and content in whatever God does or blesses us with, because He Himself takes care of everybody’s real need.

In this Shalok Guru Ji stresses on that point and says: “Those, who make God as their support, they hunger no more (for any worldly objects). O Nanak, by falling at His feet (and humbly seeking His refuge) everyone is saved.”(1)

“Mohalla”-5

In this stanza Guru Ji gives us a beautiful example of a “*Brahman*” (or honored guest), and his “*Jajmaan*” (or host), who is supposed to give some additional gifts to



the ” *Brahman* ”, after serving him with the meal.

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Guru Ji says: “The person who like a beggar begs for the true Name from God, He accepts it (and gives that gift). O Nanak, whose host is God, (he is blessed with so many gifts), that he doesn’t have any more hunger (or desire for any thing else).”(2)

“Paurri”-21

In this last “*Paurri*” of this epic of “*Gaurri*”, Guru Ji teaches us how always we should be imbued with God's love and never forsake God even amidst all kinds of allurements or problems. He says: “The mind (of a true devotee) is always imbued



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with the love of God, as if this love for God is his food and wear. For him his love for the Name is his elephants and horses (or true possessions and wealth). Even while ruling over kingdoms and enjoying immense pleasures, he remembers God, and never forsakes Him. Like a bard, he keeps singing and begging at God's door and never abandons His door. O Nanak, in his body and mind is always this craving, and he always keeps looking forward (to see the sight of) God.”(21-1-do the corrections)

The message of this epic is that “although God pervades every where but only that person leads a pure life who in the company of holy persons walks on the path shown by the Guru and contemplates God's Name. Otherwise, being overwhelmed by the attachments for worldly riches and power, a person is entangled in sinful pursuits and loses both this and the next world.

ਰਾਗੁ ਗਉੜੀ ਭਗਤਾਂ ਕੀ ਬਾਣੀ

raag ga-orhee bhagtaa^N kee bane



ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ
॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ
ਚਉਪਦੇ ੧੪ ॥

ਅਬ ਮੋਹਿ ਜਲਤ ਰਾਮ ਜਲੁ ਪਾਇਆ ॥
ਰਾਮ ਉਦਕਿ ਤਨੁ ਜਲਤ ਬੁਝਾਇਆ ॥੧॥
ਰਹਾਉ ॥

ਮਨੁ ਮਾਰਣ ਕਾਰਣਿ ਬਨ ਜਾਈਐ ॥
ਸੋ ਜਲੁ ਬਿਨੁ ਭਗਵੰਤ ਨ ਪਾਈਐ ॥੧॥

ik-o^Nkaar satnaam kartaa purakh gur
parsaad.

ga-orhee gu-aarayree saree kabeer jee-
o kay cha-upday 14.

ab mohi jalat raam jal paa-i-aa.

raam udak tan jalat bujhaa-i-aa. ||1||
rahaa-o.

man maaran kaaran ban jaa-ee-ai.



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ਜਿਹ ਪਾਵਕ ਸੁਰਿ ਨਰ ਹੈ ਜਾਰੇ ॥	so jal bin <u>bhagvant</u> na paa-ee-ai. 1
ਰਾਮ ਉਦਕਿ ਜਨ ਜਲਤ ਉਬਾਰੇ ॥੨॥	jih paavak sur nar hai jaaray.
ਭਵ ਸਾਗਰ ਸੁਖ ਸਾਗਰ ਮਾਹੀ ॥	raam <u>udak</u> jan jalat ubaaray. 2
ਪੀਵਿ ਰਹੇ ਜਲ ਨਿਖੁਟਤ ਨਾਹੀ ॥੩॥	<u>bhav</u> saagar <u>sukh</u> saagar maahee.
ਕਹਿ ਕਬੀਰ ਭਜੁ ਸਾਰੰਗਪਾਨੀ ॥	peev rahay jal <u>nikhuta</u> t naahee. 3
ਰਾਮ ਉਦਕਿ ਮੇਰੀ ਤਿਖਾ ਬੁਝਾਨੀ ॥੪॥੧॥	kahi kabeer <u>bhaj</u> saringpaanee.
	raam <u>udak</u> mayree <u>tikhaa</u> bujhaanee.
	4 1



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GAURRI
Raag Gaurri Bhagtan Ki Baani
Ik Onkar Satgur Parsad
Gaurri Guareri Sri Kabir Jeo Kai Chaupadey

In this shabad Bhagat Kabir Ji shares the experience of his search for the All pervading God. He says: “(After searching for a long time, I have now found the water of God’s (Name). This water of God’s Name has cooled my burning body (In other words has soothed my troubled mind).”(1-Pause)

Kabir Ji now tells us another secret of life. He says: “We go to the forests (or pilgrimage places) to still our mind. However, that water (or nectar which can pacify our mind), we cannot find (without meditating) on God.”(1)



Describing, the effectiveness of the elixir of God's Name, Kabir Ji says: "The fire (of desire) has consumed both angels and men, but the water of God's Name has saved the devotees of God from being burnt (by this fire)." (2)

Kabir Ji goes even further, and says: "As a result (of drinking the nectar of God's Name), the devotees even while living in the worldly ocean of fire (or all troubles) are feeling so comfortable, that as if they are living in an ocean of peace, and they continue to drink the water of Name which never exhausts." (3)

Therefore, Kabir Ji recommends even to us and says: "O my friend, worship that All pervading God, because the water of God's Name has quenched my thirst (for all worldly riches and powers, and you can also obtain such a state of fulfillment)." (4 -



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1)

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The message of this Shabad is that if we want to enjoy a state of complete satisfaction and satiation of all our worldly desires, and complete peace of mind, we should meditate on God's Name.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਮਾਧਉ ਜਲ ਕੀ ਪਿਆਸ ਨ ਜਾਇ ॥

maaD^ha-o jal kee pi-aas na jaa-ay.



ਜਲ ਮਹਿ ਅਗਨਿ ਉਠੀ ਅਧਿਕਾਇ ॥੧॥	
ਰਹਾਉ ॥	jal meh agan uthee aDhikaa-ay. 1
ਤੂੰ ਜਲਨਿਧਿ ਹਉ ਜਲ ਕਾ ਮੀਨੁ ॥	rahaa-o.
ਜਲ ਮਹਿ ਰਹਉ ਜਲਹਿ ਬਿਨੁ ਖੀਨੁ ॥੧॥	too ^N jalniDh ha-o jal kaa meen.
ਤੂੰ ਪਿੰਜਰੁ ਹਉ ਸੂਅਟਾ ਤੋਰ ॥	
ਜਮੁ ਮੰਜਾਰੁ ਕਹਾ ਕਰੈ ਮੋਰ ॥੨॥	jal meh raha-o jaleh bin kheen. 1
ਤੂੰ ਤਰਵਰੁ ਹਉ ਪੰਖੀ ਆਹਿ ॥	
ਮੰਦਭਾਗੀ ਤੇਰੇ ਦਰਸਨੁ ਨਾਹਿ ॥੩॥	too ^N pinjar ha-o soo-ataa tor.
ਪੰਨਾ ੩੨੪	jam manjaar kahaa karai mor. 2
ਤੂੰ ਸਤਿਗੁਰੁ ਹਉ ਨਉਤਨੁ ਚੇਲਾ ॥	too ^N tarvar ha-o pankhee aahi.
	mand-bhaagee tayro darsan naahi. 3



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ਕਹਿ ਕਬੀਰ ਮਿਲੁ ਅੰਤ ਕੀ ਬੋਲਾ ॥੪॥੨॥

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too^N satgur ha-o na-utan chaylaa.

kahi kabeer mil ant kee baylaa. ||4||2||

Gaurri Kabir Ji Ki

Kabir Ji stated in the previous Shabad, that he has obtained the water of God's Name, and that water has quenched all his thirst for worldly things. In this stanza, he takes



this analogy further, and expresses his love for God by citing many additional beautiful examples.

He says: “O' God, my thirst for the water (of Your Name) goes not. (What has happened is that, upon drinking this water of Your Name), this fire (or passion for meditating on Your Name), has got even more escalated. (I feel, that) I may continue drinking this water (and keep meditating on Your Name).” (1-Pause)

Now trying to describe the extent of his love for God, Kabir Ji says: “(O my God), You are (like ocean) the treasure of water, and I am like a fish in that water. So as long as I abide in that water (and keep remembering You), I survive, but as soon as I go out of that water (and forsake You), I die.” (1)

Giving another example to illustrate the extent of his love, and security he feels when



he remembers God, Kabir Ji says: “(O God), You are (like) the cage and I am (like Your frail) parrot. Then, what harm can any cat (or the demon) of death do to me”? (2)

Giving still another example, Kabir Ji says: “(O my all pervading God, You are like a tree, and I am like a bird perched on it. But due to my bad luck, I can see You not.” (3)

Kabir Ji concludes this Shabad, with a very loving and humble prayer to the God and says: “(O God), You are my true Guru and I am Your newly converted disciple. I Kabir say, O' God please do meet me, at this time of end of my life.” (4-2)

The message of this Shabad is that God's Name is the most effective panacea to quench our thirst for worldly desires, and can protect us from all kinds of



worldly dangers and enemies. Therefore we should always try to keep meditating on God's Name, and keep begging for His sight.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਜਬ ਹਮ ਏਕੋ ਏਕੁ ਕਰਿ ਜਾਨਿਆ ॥

jab ham ayko ayk kar jaani-aa.

ਤਬ ਲੋਗਹ ਕਾਹੇ ਦੁਖੁ ਮਾਨਿਆ ॥੧॥

tab logah kaahay dukh maani-aa. ||1||

ਹਮ ਅਪਤਹ ਅਪੁਨੀ ਪਤਿ ਖੋਈ ॥

ਹਮਰੈ ਖੋਜਿ ਪਰਹੁ ਮਤਿ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

ham aptah apunee pat kho-ee.
hamrai khoj parahu mat ko-ee. ||1|| rahaa-o.

ਹਮ ਮੰਦੇ ਮੰਦੇ ਮਨ ਮਾਹੀ ॥

ਸਾਝ ਪਾਤਿ ਕਾਹੂ ਸਿਉ ਨਾਹੀ ॥੨॥

ਪਤਿ ਅਪਤਿ ਤਾ ਕੀ ਨਹੀ ਲਾਜ ॥

ham manday manday man maahee.



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ਤਬ ਜਾਨਹੁਗੇ ਜਬ ਉਘਰੈਗੇ ਪਾਜ ॥੩॥
ਕਹੁ ਕਬੀਰ ਪਤਿ ਹਰਿ ਪਰਵਾਨੁ ॥
ਸਰਬ ਤਿਆਗਿ ਭਜੁ ਕੇਵਲ ਰਾਮੁ ॥੪॥੩॥

saajh paat kaahoo si-o naahee. ||2||

pat apat taa kee nahee laaj.

tab jaanhugay jab ughraigo paaj. ||3||

kaho kabeer pat har parvaan.

sarab ti-aag bhaj kayval raam. ||4||3||

Gaurri Kabir Ji Ki



As per Dr. Bh. Vir Singh Ji, this shabad does not refer to the often cited story in which Kabir Ji offered protection to a thief or to the period when he mortgaged his wife to serve a merchant. It refers to the period when forsaking the worship of all other god's and goddesses, Kabir Ji dedicated himself solely to the worship of the one God.

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In the above context Kabir Ji says: “When I realized that there is but one God alone, then why did the world feel aggrieved and took it ill?”(1)

Now addressing those, who complain that (by forsaking the worship of gods and goddesses), Kabir Ji has degraded himself, he says: “If I am honorless, and have lost my honor, then let no one follow the path searched by me.”(1-Pause)



Kabir Ji further adds: “If I am bad, then I am bad in my mind, so I do not seek any kind of association or partnership with any one else.”(2)

But Kabir Ji wants to caution the people against one thing, so he says: “I do not care for the respect or disrespect (from you people), because (you will only realize, who is truly honored, and who is honorless, only), when your secrets (of evil doings), will be exposed.”(3)

In conclusion, Kabir Ji says: “(O my friends), honor is that, which is approved by God, therefore Kabir says, (O man), forsaking all else, meditate on the all pervading God alone.”(4-3)

The message of this Shabad is that without caring for the worldly praise or



criticism, we should simply worship the one God alone, and none else.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਨਗਨ ਫਿਰਤ ਜੋ ਪਾਈਐ ਜੋਗੁ ॥

nagan firat̃ jou paa-ee-ai jog.

ਬਨ ਕਾ ਮਿਰਗੁ ਮੁਕਤਿ ਸਭੁ ਹੋਗੁ ॥੧॥

ban kaa mirag mukat̃ sabh hog. ||1||

ਕਿਆ ਨਾਗੇ ਕਿਆ ਬਾਧੇ ਚਾਮ ॥

ਜਬ ਨਹੀ ਚੀਨਸਿ ਆਤਮ ਰਾਮ ॥੧॥ ਰਹਾਉ ॥

ki-aa naagay ki-aa baaDhay chaam.

ਮੂਡ ਮੁੰਡਾਏ ਜੋ ਸਿਧਿ ਪਾਈ ॥

jab nahee cheenas aat̃am raam. ||1|| rahaa-o.

ਮੁਕਤੀ ਭੇਡ ਨ ਗਈਆ ਕਾਈ ॥੨॥

ਬਿੰਦੁ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ ॥



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ਖੁਸਰੈ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ ॥੩॥	mood mundaay jou siDh paa-ee.
ਕਹੁ ਕਬੀਰ ਸੁਨਹੁ ਨਰ ਭਾਈ ॥	
ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ॥੪॥੪॥	muktee bhayd na ga-ee-aa kaa-ee. 2
	bind raakh jou taree-ai bhaa-ee.
	khusrai ki-o na param gat paa-ee. 3
	kaho kabeer sunhu nar bhaa-ee.
	raam naam bin kin gat paa-ee. 4 4



Gaurri Kabir Ji Ki

In the previous Shabad, Kabir Ji advised us that without caring for the worldly praise or criticism, we should simply worship the one God alone, and none else. But in those days, people had started believing in observing certain codes of conduct and behavior such as remaining naked, becoming bald or remaining celibate, as sure shot ways to obtain salvation. In this shabad Kabir Ji cites very simple examples to illustrate, how all such practices look absolutely useless, and even ridiculous for the purpose of salvation.

He says: “If simply by roaming around naked, we could obtain union (with God), then all the animals in the woods would be emancipated.”(1)



Therefore, saying in plain simple words, Kabir Ji says: “(O my friends, as long as you do not remember God, it doesn’t matter), whether you remain naked or tie any skin (around your body).” (1-Pause)

Now commenting on those persons, who thought that by shaving themselves bald, they will obtain salvation, Kabir Ji says: “If one could obtain perfection, by shaving his head bald, then why has no sheep obtained salvation so far?”(2)

Similarly dismissing those, who used to believe that simply by abstaining from sex, one could obtain salvation, Kabir Ji says: “O' brother, if by preserving our semen (and thus abstaining from sex), we could swim across (the worldly ocean), then why hasn't any eunuch obtained the supreme status (of salvation so far)?”(3)

In conclusion, Kabir Ji says: “Listen O my brothers, Kabir says, that without



(meditating on) God's Name, no one has obtained salvation.”(4-4)

The message of this Shabad is that without remembering God's Name, all other codes of conduct or dress are useless, as far as salvation or union with God is concerned.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਸੰਧਿਆ ਪ੍ਰਾਤ ਇਸ਼ਾਨੁ ਕਰਾਹੀ ॥

sanD^hi-aa paraat isnaan karaahee.

ਜਿਉ ਭਏ ਦਾਦੁਰ ਪਾਨੀ ਮਾਹੀ ॥੧॥

Ji-o b^ha-ay daadur paanee maahee. ||1||

ਜਿਉ ਪੈ ਰਾਮ ਰਾਮ ਰਤਿ ਨਾਹੀ ॥

ਤੇ ਸਭਿ ਧਰਮ ਰਾਇ ਕੈ ਜਾਹੀ ॥੧॥ ਰਹਾਉ

ja-o pai raam raam rat naahee.

॥



ਕਾਇਆ ਰਤਿ ਬਹੁ ਰੂਪ ਰਚਾਹੀ ॥	ṭay sabh <u>D</u> haram raa-ay kai jaahee. 1
ਤਿਨ ਕਉ ਦਇਆ ਸੁਪਨੈ ਭੀ ਨਾਹੀ ॥੨॥	rahaa-o.
ਚਾਰਿ ਚਰਨ ਕਹਹਿ ਬਹੁ ਆਗਰ ॥	kaa-i-aa raṭ baho roop rachaahee.
ਸਾਧੂ ਸੁਖੁ ਪਾਵਹਿ ਕਲਿ ਸਾਗਰ ॥੩॥	ṭin ka-o ḍa-i-aa supnai bhee naahee. 2
ਕਹੁ ਕਬੀਰ ਬਹੁ ਕਾਇ ਕਰੀਜੈ ॥	chaar charan kaheh baho aagar.
ਸਰਬਸੁ ਛੋਡਿ ਮਹਾ ਰਸੁ ਪੀਜੈ ॥੪॥੫॥	saa <u>D</u> hoo su <u>k</u> h paavahi kal saagar. 3
	kaho kabeer baho kaa-ay kareejai.
	sarbas <u>ch</u> hod mahaa ras peejai. 4 5



SGGSP-324**Gaurri Kabir Ji Ki**

In the previous shabad Kabir Ji commented on the futility of wearing different holy garbs, or observing codes of conduct, which are without true love of God, and meditation on His Name. In this shabad he makes similar comments on the uselessness of doing different rituals and ablutions.

He says: “They who take baths morning and evening (and think that they have become pure), are like frogs living in water.”(1)



Giving the gist of this hymn, Kabir Ji says: “As long as they do not have real love for God's Name, they have to face the Judge of righteousness (and suffer punishment for their evil deeds).”(1-Pause)

Commenting on those, who are obsessed with the upkeep of their bodies, Kabir Ji says: “They who on account of love for their body, adopt many forms (and wear different garbs); don’t have any compassion even in their dream.”(2)

Next talking about those, who consider themselves wise, on account of their bookish knowledge, Kabir Ji says: “Many people, read the four Vedas (and other books of knowledge, but simple reading doesn’t serve any purpose). Because, in this worldly ocean, only those saints (who meditate on God’s Name), can obtain true peace.”(3)



In conclusion, Kabir Ji says: “Why we need to do too many rituals, Kabir says, forsaking all other (things), we should drink the supreme nectar of (God’s) Name.”(4-5)

The message of this Shabad is that instead of wasting our time in different rituals, and ways of works, we should simply meditate on God’s Name, which will provide us true peace and save our soul.

ਕਬੀਰ ਜੀ ਗਉੜੀ ॥

kabeer jee ga-orhee.

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ ॥

ki-aa jap ki-aa tap ki-aa barat poojaa.

ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ ॥੧॥

jaa kai ridai bhaa-o hai doojaa. ||1||

ਰੇ ਜਨ ਮਨੁ ਮਾਧਉ ਸਿਉ ਲਾਈਐ ॥



ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ ॥ ਰਹਾਉ ॥	
ਪਰਹਰੁ ਲੋਭੁ ਅਰੁ ਲੋਕਾਚਾਰੁ ॥	ray jan man maa <u>D</u> ha-o si-o laa-ee-ai.
ਪਰਹਰੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥੨॥	cha <u>t</u> uraa-ee na cha <u>t</u> ur <u>b</u> huj paa-ee-ai.
ਕਰਮ ਕਰਤ ਬਧੇ ਅਹੰਮੇਵ ॥	rahaa-o.
ਮਿਲਿ ਪਾਥਰ ਕੀ ਕਰਹੀ ਸੇਵ ॥੩॥	parhar lob <u>h</u> ar lokaachaar.
ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ ॥	parhar kaam kro <u>D</u> h aha ^N kaar. 2
ਭੋਲੇ ਭਾਇ ਮਿਲੇ ਰਖੁਰਾਇਆ ॥੪॥੬॥	karam karat ba <u>D</u> hay aha ^N mayv.
	mil paathar kee karhee sayv. 3



kaho kabeer bhagat kar paa-i-aa.

bholay bhaa-ay milay raghuraa-i-aa.
||4||6||

Gaurri Kabir Ji Ki

In the previous Shabad, Kabir Ji advised us that instead of wasting our time in different rituals, and ways of works, we should simply meditate on God's Name,



which will provide us true peace and save our soul. In this Shabad, he once again tells us, that there is no use of doing empty rituals or worships, if we don't meditate on God with true love and devotion, and without any false show or cleverness.

He says: "Of what avail to him are meditation, penances, fasts and worships, in whose mind is the love of things other (than God)." (1)

Therefore Kabir Ji addresses us and says: "O' brothers, we should attune our mind to the supreme Being, because through cleverness we cannot obtain the almighty God." (1-Pause)

For this reason, Kabir Ji advises: "(O' my friend) forsake your greed and the desire to please the world. Also forsake your lust, anger, and arrogance." (2)



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Commenting on those who worship statues and do ritual worships, Kabir Ji says: “There are some, who join together and worship stone (idols). By doing such rituals, they are bound down in their own ego.”(3)

In conclusion, Kabir Ji says: “O Kabir, who so ever has met (God), he has obtained Him through devotion. Yes, it is through innocent love that any body has obtained that immaculate and loving King (of the universe).”(4-6)

The message of this Shabad is that there is no use of any kind of worship, fast, penance, or daily rituals. It is through true and innocent love and meditation that any body has met God.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.



ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥
ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥੧॥
ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੋਏ ॥
ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ ॥੧॥
ਰਹਾਉ ॥
ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥

garabh vaas meh kul nahee jaaṭee.

barahm bind tay sabh utpaṭee. ||1||
kaho ray pandit baaman kab kay ho-ay.

baaman kahi kahi janam mat kho-ay. ||1||
rahaa-o.

jou too^N baraahman barahmanee jaa-i-aa.



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ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ ॥੨॥	ta-o aan baat kaahay nahee aa-i-aa. 2
ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦ ॥	tum kaṭ baraahman ham kaṭ sood.
ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧ ॥੩॥	ham kaṭ lohoo tum kaṭ dooDh. 3
ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥	
ਸੋ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥੪॥੧॥	ham kaṭ lohoo tum kaṭ dooDh. 3
	kaho kabeer jo barahm beechaarai.
	so baraahman kahee-aṭ hai hamaarai.
	4 7



Gaurri Kabir Ji Ki

In this shabad Kabir Ji is commenting on those people who feel self-conceited and proud of their race or caste, particularly the Brahmans or the priestly class in Hinduism.

Addressing such people in general and “*Brahmans*” in particular, Kabir Ji says: “(O my friends), in the womb of the mother no one knows one’s caste. It is from God's seed that the whole creation came into being.”(1)

Directly, confronting, those who call themselves as “*Pundits*” and “*Brahmans*” (or highest caste Hindus), Kabir Ji says: “Say, O' Pundit, since when have you become a



“*Brahman*”? Please don’t lose the merit of your life (by indulging in self-conceit), and proclaiming yourself as “*Brahman*”.(1-Pause)

Next asking them satirically, Kabir Ji says: “If you think that you are (special, because you are) a “*Brahmin*” being born of a “*Brahmin*” mother then why didn’t you come out through a different way (rather than through the mother’s womb)?” (2)

Therefore Kabir Ji says: “(When both of us are born the same way, and are made of the same basic elements, then tell), how are you a “*Brahmin*” and how am I a “*Shudra*” (or a low caste Hindu. What makes you think, that), I have only blood in my veins and you have milk?” (3)



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Kabir concludes, by telling, whom he considers as a true Brahman. He says: “In our (dictionary) only that person is called a “*Brahmin*” who reflects on “*Braham*” (or the all pervading God).”(4-7)

The message of this Shabad is that no one should feel arrogant about his caste, creed or race. It is only one’s inner virtues that count and not a person’s birth in any particular place, group or ethnicity.

ਪੰਨਾ ੩੨੫

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ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.



ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ ॥	anDhkaar sukh kabeh na so-ee hai.
ਰਾਜਾ ਰੰਕੁ ਦੋਊ ਮਿਲਿ ਰੋਈ ਹੈ ॥੧॥	raajaa rank do-oo mil ro-ee hai. 1
ਜਉ ਪੈ ਰਸਨਾ ਰਾਮੁ ਨ ਕਹਿਬੋ ॥	ja-o pai rasnaa raam na kahibo.
ਉਪਜਤ ਬਿਨਸਤ ਰੋਵਤ ਰਹਿਬੋ ॥੧॥ ਰਹਾਉ	
॥	
ਜਸ ਦੇਖੀਐ ਤਰਵਰ ਕੀ ਛਾਇਆ ॥	upjat binsat rovat rahibo. 1 rahaa-o.
ਪ੍ਰਾਨ ਗਏ ਕਹੁ ਕਾ ਕੀ ਮਾਇਆ ॥੨॥	jas daykhee-ai tarvar kee chhaa-i-aa.
ਜਸ ਜੰਤੀ ਮਹਿ ਜੀਉ ਸਮਾਨਾ ॥	paraan ga-ay kaho kaa kee maa-i-aa. 2
ਮੂਏ ਮਰਮੁ ਕੋ ਕਾ ਕਰ ਜਾਨਾ ॥੩॥	jas jantee meh jee-o samaanaa.
ਹੰਸਾ ਸਰਵਰੁ ਕਾਲੁ ਸਰੀਰ ॥	moo-ay maram ko kaa kar jaanaa. 3
ਰਾਮ ਰਸਾਇਨ ਪੀਉ ਰੇ ਕਬੀਰ ॥੪॥੮॥	



hansaa sarvar kaal sareer.
raam rasaa-in pee-o ray kabeer. ||4||8||

Gauri Kabir Ji

In the previous shabad (4-6), Kabir Ji told us that there is no use of any kind of worship, fast, penance, or daily rituals. It is through true and innocent love and meditation that any body has met God. In this shabad, he describes, what happens, when any person lives in darkness or ignorance about this fundamental principle of life.



He says: “(Any one, who lives in the darkness of spiritual ignorance and forsaking of God), can never sleep in peace. (In such a state of mind), both king and pauper live crying in pain.”(1)

Therefore Kabir Ji says: “(O, my friends), as long as you don’t utter the (Name of the) all pervading God, you will continue going through births and deaths, and keep crying.”(1-Pause)

In order to remove the false hopes of those who think that worldly riches will provide them permanent peace and happiness, Kabir Ji says: “Just as we see the shade of a tree (which soon goes away), similarly the worldly riches are very short-lived and when a person breathes his last, then tell to whom does this wealth belong? (Certainly it doesn’t accompany a person after his death).”(2)



Kabir Ji now gives us another beautiful and very important example to illustrate the truth about one's body. He says: "Just as when the musician lifts his hand away from the instrument, then both the melody and the tune disappear from the instrument. (No body can tell where that musician's sound has gone). Similarly no one knows the secret of the dead person, (and tell where his soul has gone)." (3)

Therefore, Kabir Ji warning himself (and us) says: "Just as swans keep hovering over a tank so death is always hovering over our heads. (We do not know when it may over take us). Therefore O Kabir, keep drinking the supreme elixir of (God's) Name." (4-8)

The message of the Shabad is that whether a person is rich or poor, he always remains in pain, if he does not contemplate on God's Name. Further we should not postpone worshipping God, or meditating on His Name for any later period,



because who knows, when Death may over take us also.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਜੋਤਿ ਕੀ ਜਾਤਿ ਜਾਤਿ ਕੀ ਜੋਤੀ ॥

jot kee jaat jaat kee jotee.

ਤਿਤੁ ਲਾਗੇ ਕੰਢੂਆ ਫਲ ਮੋਤੀ ॥੧॥

tit laagay kanchoo-aa fal motee. ||1||

ਕਵਨੁ ਸੁ ਘਰੁ ਜੋ ਨਿਰਭਉ ਕਹੀਐ ॥

kavan so ghar jo nirbha-o kahee-ai.

ਭਉ ਭਜਿ ਜਾਇ ਅਭੈ ਹੋਇ ਰਹੀਐ ॥੧॥

ਰਹਾਉ ॥

ਤਟਿ ਤੀਰਥਿ ਨਹੀ ਮਨੁ ਪਤੀਆਇ ॥

bha-o bhaj jaa-ay abhai ho-ay rahee-ai.

ਚਾਰ ਅਚਾਰ ਰਹੇ ਉਰਝਾਇ ॥੨॥

||1|| rahaa-o.



ਪਾਪ ਪੁੰਨ ਦੁਇ ਏਕ ਸਮਾਨ ॥

ਨਿਜ ਘਰਿ ਪਾਰਸੁ ਤਜਹੁ ਗੁਨ ਆਨ ॥੩॥

ਕਬੀਰ ਨਿਰਗੁਣ ਨਾਮ ਨ ਰੋਸੁ ॥

ਇਸੁ ਪਰਚਾਇ ਪਰਚਿ ਰਹੁ ਏਸੁ ॥੪॥੯॥

ṭat ṭirath nahee man paṭee-aa-ay.

chaar achaa rahay urjḥaa-ay. ||2||

paap punn ḍu-ay ayk samaan.

nij ḡhar paaras ṭajahu gun aan. ||3||

kabeer nirgunṇ naam na ros.

is parchaa-ay parach rahu ays. ||4||9||



Gaurri Kabir Ji

In the previous Shabad, Kabir Ji told us that whether a person is rich or poor, he always remains in pain, if he does not contemplate on God's Name. In this shabad he tells us, how God's Name is essential in removing all kinds of fears from our mind, and help us become free even from the fear of death.

First of all Kabir Ji explains some fundamental principles about this world, and human intellect. He says: "All this universe is the creation of God. In this creation, the mind of human beings yields two kinds of fruits, glass and pearls (meaning some are engaged in good deeds and others in evil)." (1)



Next he raises a question, and says: “(But) what is that place, (the state of mind), which can be called the state of fearlessness, in which state all our fears may flee away, and we can live without any fear?”(1-Pause)

Now commenting on those places, or acts, which are thought to be giving that state of fearlessness, Kabir Ji says: “By going to the banks of a holy river or shore, the mind finds no peace. (Even there, it) keeps involved in the thoughts of right or wrong rituals and conduct (and thus, in a state of fear, lest one may fail to conduct a ritual properly, and suffer punishment).”(2)

Going one step further, and commenting on those deeds or rituals, which are believed to save us from sins, and are considered virtuous according to some philosophies, Kabir Ji advises: “Actually vice and virtues are both alike (because none of them provide stability to mind, and one keeps on fearing, whether even his virtuous deeds



are enough to wash off his evil or wrong doings). Therefore, O' man forsake all other so-called meritorious deeds, because, (God) who is like a philosopher's stone abides in our own heart." (3)

Finally telling himself and us, how to attune ourselves to that Almighty residing within us, Kabir Ji says: "O Kabir, do not get estranged from the Name of the absolute (God). Instead after convincing your mind (about the effectiveness of God's Name), keep absorbed in it." (4-9)

The message of the Shabad is that if we want to live a life free of any kind of fear, then abandoning all other rituals or thoughts of vice and virtue, we should simply keep meditating on God's Name.



ਗਉੜੀ ਕਬੀਰ ਜੀ ॥	ga-or ^h ee kabeer jee.
ਜੋ ਜਨ ਪਰਮਿਤਿ ਪਰਮਨੁ ਜਾਨਾ ॥	jo jan parmit ⁱ parman jaanaa.
ਬਾਤਨ ਹੀ ਬੈਕੁੰਠ ਸਮਾਨਾ ॥੧॥	baat ^a n hee baikun th samaanaa. 1
ਨਾ ਜਾਨਾ ਬੈਕੁੰਠ ਕਹਾ ਹੀ ॥	naa jaanaa baikun th kahaa hee.
ਜਾਨੁ ਜਾਨੁ ਸਭਿ ਕਹਹਿ ਤਹਾ ਹੀ ॥੧॥	jaan jaan sab ^h kaheh ta ^h aa hee. 1
ਰਹਾਉ ॥	o.
ਕਹਨ ਕਹਾਵਨ ਨਹ ਪਤੀਅਈ ਹੈ ॥	kahan kahaavan nah pa ^t ee-a-ee hai.
ਤਉ ਮਨੁ ਮਾਨੈ ਜਾ ਤੇ ਹਉਮੈ ਜਈ ਹੈ ॥੨॥	ta-o man maanai jaa ta ^y ha-umai ja-ee
ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥	
ਤਬ ਲਗੁ ਹੋਇ ਨਹੀ ਚਰਨ ਨਿਵਾਸੁ ॥੩॥	
ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ ॥	



ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥੪॥੧੦]

hai. ||2||

jab lag man baikunth kee aas.

tab lag ho-ay nahee charan nivaas. ||3||

kaho kabeer ih kahee-ai kaahi.

saaDhsangat baikunthay aahi. ||4||10||

Gaurri Kabir Ji

In the previous Shabad, Kabir Ji advised us that if we want to live a life free of any kind of fear, then abandoning all other rituals or thoughts of vice and virtue,



we should simply keep meditating on God's Name. In this shabad, he comments on the so-called heaven, about which followers of almost all religions talk about, and claim that after death, they will go and live there.

He says: "They who claim that they have known the infinite and incomprehensible God; (assume that by mere talks), they have acquired a seat in heaven."(1)

Coming clean of any such false or imaginary claims, Kabir Ji says: "(As for as I am concerned), I do not know where is this heaven, where every body claims that he has to go (after death)."(1-Pause)

As for as his belief in this heaven is concerned, Kabir Ji says: "Just by saying, or hearing, (that we have to go to heaven), the mind doesn't get satisfied. The mind gets



convinced only, when one's ego goes away.”(2)

But Kabir Ji wants to make one thing clear to such people. He says: “(O my friends, I want to tell you one thing), that as long as you aspire to reach heaven, you will never gain abode at His feet (and you will never unite with Him).”(3)

Kabir Ji believes that real heaven, (the abode of true peace), lies in the company of the holy, about which it is hard to convince others. Therefore, he says: “O Kabir, how could we say (to people, that, the true heaven) lies in holy congregation.”(4-10)

The message of this shabad is that holy congregation (or the company of saintly persons) is the real heaven where one can still one's ego and attune one's mind to the love of God and meditation of His Name.



ਗਉੜੀ ਕਬੀਰ ਜੀ ॥	ga-or ^h ee kabeer jee.
ਉਪਜੈ ਨਿਪਜੈ ਨਿਪਜਿ ਸਮਾਈ ॥	upjai nipjai nipaj samaa-ee.
ਨੈਨਹ ਦੇਖਤ ਇਹੁ ਜਗੁ ਜਾਈ ॥੧॥	nainah daykhaṭ ih jag jaa-ee. 1
ਲਾਜ ਨ ਮਰਹੁ ਕਹਹੁ ਘਰੁ ਮੇਰਾ ॥	laaj na marahu kahhu ghar mayraa.
ਅੰਤ ਕੀ ਬਾਰ ਨਹੀ ਕਛੁ ਤੇਰਾ ॥੧॥ ਰਹਾਉ	anṭ kee baar nahee kachh tayraa. 1
॥	rahaa-o.
ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਾਇਆ ਪਾਲੀ ॥	anik jaṭan kar kaa-i-aa paalee.
ਮਰਤੀ ਬਾਰ ਅਗਨਿ ਸੰਗਿ ਜਾਲੀ ॥੨॥	
ਚੋਆ ਚੰਦਨੁ ਮਰਦਨ ਅੰਗਾ ॥	
ਸੋ ਤਨੁ ਜਲੈ ਕਾਠ ਕੈ ਸੰਗਾ ॥੩॥	



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ਕਹੁ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਗੁਨੀਆ ॥

ਬਿਨਸੈਗੋ ਰੂਪੁ ਦੇਖੈ ਸਭ ਦੁਨੀਆ ॥੪॥੧੧॥

marṭee baar agan sang jaalee. ||2||

cho-aa chandan mardan angaa.

so ṭan jalai kaathh kai sangaa. ||3||

kaho kabeer sunhu ray gunee-aa.

binsaigo roop daykhai sabh dune-aa.

||4||11||



Gaurri Kabir Ji

In the previous shabad (4-8), Kabir Ji told us that whether a person is rich or poor, he always remains in pain, if he does not contemplate on God's Name. Further we should not postpone worshipping God or meditating on His Name for any later period, because who knows when death may over take us also. In this shabad Kabir Ji once again reminds us about the perishable nature of the world and our own body.

He says: "A man is born, he grows and then dies. Before our very eyes, the whole world is seen passing away."(1)

Trying to shake us from our false assumptions, about our worldly riches and possessions, Kabir Ji says: "(O man), aren't you ashamed of saying, that this house or



wealth is yours. (Remember that), at the end nothing will go with you.”(1-Pause)

What to speak of our possessions and wealth, Kabir Ji even points to our body and says: “One preserves one’s body with so many efforts. However, after death even this is burnt on fire.”(2)

Kabir Ji adds: “(Yes, that body) to which you apply so many scents and perfumes that body is burned along with firewood at the end.”(3)

In conclusion, he says: “Listen to me O virtuous ones, Kabir says to you, (that for sure), this beautiful (body of yours) shall perish and the whole world will witness it.”(4-11)

The message of this shabad is that in the end nothing goes along with the man,



not even his own body. Therefore, we should not get entangled in the attachment of our wealth and other worldly possessions, or beautification of our body; instead we should try to meditate on God's Name as long as we are alive, which alone would help us in the end.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਅਵਰ ਮੂਏ ਕਿਆ ਸੋਗੁ ਕਰੀਜੈ ॥

avar moo-ay ki-aa sog kareejai.

ਤਉ ਕੀਜੈ ਜਉ ਆਪਨ ਜੀਜੈ ॥੧॥

ta-o keejai ja-o aapan jeejai. ||1||

ਮੈ ਨ ਮਰਉ ਮਰਿਬੋ ਸੰਸਾਰਾ ॥

ਅਬ ਮੋਹਿ ਮਿਲਿਓ ਹੈ ਜੀਆਵਨਹਾਰਾ ॥੧॥

mai na mara-o maribo sansaaraa.

ਰਹਾਉ ॥

ਇਆ ਦੇਹੀ ਪਰਮਲ ਮਹਕੰਦਾ ॥

ab mohi mili-o hai jee-aavanhaaraa. ||1||



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ਤਾ ਸੁਖ ਬਿਸਰੇ ਪਰਮਾਨੰਦਾ ॥੨॥
ਕੂਅਟਾ ਏਕੁ ਪੰਚ ਪਨਿਹਾਰੀ ॥
ਟੂਟੀ ਲਾਜੁ ਭਰੈ ਮਤਿ ਹਾਰੀ ॥੩॥
ਕਹੁ ਕਬੀਰ ਇਕ ਬੁਧਿ ਬੀਚਾਰੀ ॥
ਨਾ ਓਹੁ ਕੂਅਟਾ ਨਾ ਪਨਿਹਾਰੀ ॥੪॥੧੨॥

rahaa-o.

i-aa dayhee parmal mahkandaa.

taa sukh bisray parmaanandaa. ||2||

koo-ataa ayk panch panihaaree.

tootee laaj bharai mat haaree. ||3||

kaho kabeer ik buDh beechaaree.
naa oh koo-ataa naa panihaaree. ||4||12||



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Gaurri Kabir Ji

In the previous Shabad, Kabir Ji reminded us, that one day for sure, we will die, and nothing will accompany us, not even our body. In this shabad, while commenting on the deaths, which keep happening every day, Kabir Ji teaches us, the right lesson, which we should learn from seeing any body die.

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He says: “What is the use of grieving over the dying of others; We should do this (grieving), if we were ourselves to live (forever).”(1)

But talking about himself, Kabir Ji says: “(As for as I am concerned, I feel that in spiritual sense), I will not die even if the world dies because I have now met my



(spiritual) life – giving (God).” (1-Pause)

Sharing with us the spiritual enlightenment which Kabir Ji has obtained, he says: “(People) apply scents and perfumes to make their bodies fragrant (and thus try to enjoy some happiness), but in the process they forget the Giver of highest bliss.” (2)

Now giving a beautiful example to illustrate the relationship, between the body and the soul, Kabir Ji says: “The body is like a small open well. The five faculties or senses (of touch, taste, smell, sight, and speech), are like the five pulleys to help us draw water from it. But, the misguided intellect, wants to fetch water from this well, without a rope. (In other words, involved in evil pursuits, the man is making a fruitless effort to obtain happiness from these evils).”(3)

However, sharing with us, what he himself did, Kabir Ji says: “O Kabir, when I



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reflected on this situation, with right intellect, then neither the well (of body's attachment), nor the misguided faculties remained.”(4-12)

The message of this shabad is that instead of grieving over dead persons, we should try to realize that one day, we will also die, and even our body will not accompany us. Therefore instead of trying to embellish our body, or satisfying our desires for tasty foods, and fragrant perfumes, we should learn to control our sense organs and concentrate on meditating on God's Name, which alone will accompany us after death.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ ॥

asthaavar jangam keet paṭangaa.



ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ ਰੰਗਾ ॥੧॥

anik janam kee-ay baho rangaa. ||1||

ਪੰਨਾ ੩੨੬

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ਐਸੇ ਘਰ ਹਮ ਬਹੁਤੁ ਬਸਾਏ ॥

aisay ghar ham bahuṭ basaa-ay.

ਜਬ ਹਮ ਰਾਮ ਗਰਭ ਹੋਇ ਆਏ ॥੧॥

ਰਹਾਉ ॥

jab ham raam garabh ho-ay aa-ay. ||1||
rahaa-o.

ਜੋਗੀ ਜਤੀ ਤਪੀ ਬ੍ਰਹਮਚਾਰੀ ॥

ਕਬਹੂ ਰਾਜਾ ਛਤ੍ਰਪਤਿ ਕਬਹੂ ਭੇਖਾਰੀ ॥੨॥

jogee jaṭee ṭapee barahamchaaree.

ਸਾਕਤ ਮਰਹਿ ਸੰਤ ਸਭਿ ਜੀਵਹਿ ॥

ਰਾਮ ਰਸਾਇਨੁ ਰਸਨਾ ਪੀਵਹਿ ॥੩॥

kabhoo raajaa chhatarpat kabhoo
bhaykhaaree. ||2||

ਕਹੁ ਕਬੀਰ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ॥



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ਹਾਰਿ ਪਰੇ ਅਬ ਪੂਰਾ ਦੀਜੈ ॥੪॥੧੩॥

saakaṭ mareh saṁt sa**h** jeeveh.

raam rasaa-in rasnaa peeveh. ||3||

kaho kabeer para**h** kirpaa keejai.
haar paray ab poora **dee**jai. ||4||13||

Gauri Kabir Ji

In the previous shabad, Kabir Ji advised us that instead of grieving over dead persons, we should try to realize that one day, we will also die, and even our body will not accompany us. In this shabad, he tells us how after passing so many different forms



of existences, we have reached the present human form and how can we use this opportunity to unite with God once again.

Kabir Ji says: “(O' God) we have passed through myriads of forms of existences such as non-moving (trees), animals, worms and insects. This way we have passed through many forms of existences.”(1)

So referring to such births as plants, insects and animals, before the present human birth, Kabir Ji notes: “O all pervading God, we had lived through many such lives before we were cast into our (mother's) womb.”(1-Pause)

Kabir Ji notes that even among human beings, we have taken births, with many different roles. He says: “Some time we had become yogis, ascetics, penitents and celibates. Some time we became kings, seated below canopies and some time



beggars.”(2)

Now sharing with us, what he has realized in this birth, Kabir Ji says: “In this (human), birth I have realized that the worshippers of wealth and power (who turn away from God) die again and again. On the other hand the saints (who love God), live (an immortal life), because they drink the elixir of God (by meditating on Him with love and devotion).”(3)

Therefore, Kabir Ji prays to the Almighty and says: “O’ supreme Being, I am now tired of trying everything else, I surrender myself to You. Please be merciful and grant me the perfect (status of union with You).”(4-13)

The message of this shabad is that being separated from God; the soul has to wander through myriad of births. It is only liberated when stilling our ego we



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meditate on God's Name, and humbly beg Him to bless us with His union.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਕੀ
ਨਾਲਿ ਰਲਾਇ ਲਿਖਿਆ ਮਹਲਾ ੫ ॥

ga-or^hee kabeer jee kee
naal rala^a-ay likhi-aa mehl^a 5.

ਐਸੇ ਅਚਰਜੁ ਦੇਖਿਓ ਕਬੀਰ ॥
ਦਧਿ ਕੈ ਭੋਲੈ ਬਿਰੋਲੈ ਨੀਰੁ ॥੧॥ ਰਹਾਉ ॥
ਹਰੀ ਅੰਗੂਰੀ ਗਦਹਾ ਚਰੈ ॥
ਨਿਤ ਉਠਿ ਹਾਸੈ ਹੀਰੈ ਮਰੈ ॥੧॥

aiso achraj daykhi-o kabeer.
daDh kai bholai birolai neer. ||1|| rahaa-o.
haree angoo^ree gadhaa charai.
niṭ uth haasai heegai marai. ||1||



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ਮਾਤਾ ਭੈਸਾ ਅੰਮ੍ਰਿਹਾ ਜਾਇ ॥	maataa <u>b</u> haisaa ammuhaa jaa-ay.
ਕੁਦਿ ਕੁਦਿ ਚਰੈ ਰਸਾਤਲਿ ਪਾਇ ॥੨॥	kud kud charai rasaatal paa-ay. 2
ਕਹੁ ਕਬੀਰ ਪਰਗਟੁ ਭਈ ਖੇਡ ॥	kaho kabeer pargat <u>b</u> ha-ee <u>k</u> hayd.
ਲੇਲੇ ਕਉ ਚੂਘੈ ਨਿਤ ਭੇਡ ॥੩॥	laylay ka-o choogh <i>hai</i> nit <u>b</u> hayd. 3
ਰਾਮ ਰਮਤ ਮਤਿ ਪਰਗਟੀ ਆਈ ॥	
ਕਹੁ ਕਬੀਰ ਗੁਰਿ ਸੋਝੀ ਪਾਈ ॥੪॥੧॥੧੪॥	raam ramat <i>mat</i> pargatee aa-ee.



kaho kabeer gur soj^hee paa-ee. ||4||1||14||

Gaurri Kabir Ji Along with 5th Guru

In the previous shabad, Kabir Ji told us that being separated from God; the soul has to wander through myriad of births. It is only liberated when stilling our ego we meditate on God's Name, and humbly beg Him to bless us with His union. This joint shabad by Kabir Ji and Fifth Guru Arjun Dev Ji illustrates, how in our human birth, our intellect keeps following our mind, instead of the other way around, and how can we realize our mistake, and follow the right path.

Kabir Ji says: “I have noticed a strange situation. I see that people are churning water instead of yogurt (to get butter. In other words, instead of meditating on God, people



are running after worldly wealth to obtain happiness).”(1-Pause)

Illustrating his point with a metaphor, Kabir Ji says: “(Man’s situation is like that of a donkey, which keeps on grazing on green grape vines. Waking up every day, it laughs and dies braying. (In other words, a human being keeps running after false worldly pleasures, and mistaking these false pleasures, as true happiness, he wastes his whole life).”(1)

Next commenting on those, who consider themselves to be more powerful than any body else. They don’t care about any good advice, and keep picking quarrels with whomsoever they feel like, but ultimately fall pray to their false pride. Kabir Ji says: “Such a person is like) an intoxicated bull, who forsakes all restraints and in his ego and self-conceit indulges in all kinds of dangerous situations; ultimately he falls into a deep pit, (gets killed and goes to hell).” (2)



Now, Kabir Ji shares with us, the basic reason, why people do such foolish things. He says: “O Kabir, now I have understood this (strange) play. I have realized that the (reason, behind, all such foolish behavior, by human beings is that instead of mind following the intellect, it is other way around, as if) the sheep is sucking the lamb.”
(3)

Finally fifth Guru Ji completes this shabad, to explain how one is blessed with this understanding, he says: “O Kabir say, that it is the Guru, who has bestowed this understanding (upon me). As a result of which, by meditating on the all pervading God, my intellect has become awake (and has stopped following the mind).”(4-1-14)

The message of the Shabad is that if we want to obtain true happiness, then instead of following the dictates of our mind, and running after false



worldly pleasure, we should follow the advice of the Guru, and meditate on God's Name. By doing so, our true intellect will wake up, and will lead us to true happiness and peace.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰਚਪਦੇ ॥	ga-or ^h ee kabeer jee panchpa <u>day</u> .
ਜਿਉ ਜਲ ਛੋਡਿ ਬਾਹਰਿ ਭਇਓ ਮੀਨਾ ॥	Ji-o jal <u>ch</u> hod baahar <u>b</u> ha-i-o meenaa.
ਪੂਰਬ ਜਨਮ ਹਉ ਤਪ ਕਾ ਹੀਨਾ ॥੧॥	poorab janam ha-o <u>t</u> ap kaa heenaa. 1
ਅਬ ਕਹੁ ਰਾਮ ਕਵਨ ਗਤਿ ਮੋਰੀ ॥	ab kaho raam kavan ga <u>t</u> moree.
ਤਜੀ ਲੇ ਬਨਾਰਸ ਮਤਿ ਭਈ ਬੋਰੀ ॥੧॥	<u>t</u> ajee lay banaaras ma <u>t</u> <u>b</u> ha-ee thoree. 1
ਰਹਾਉ ॥	
ਸਗਲ ਜਨਮੁ ਸਿਵ ਪੁਰੀ ਗਵਾਇਆ ॥	



ਮਰਤੀ ਬਾਰ ਮਗਹਰਿ ਉਠਿ ਆਇਆ ॥੨॥	rahaa-o.
ਬਹੁਤੁ ਬਰਸ ਤਪੁ ਕੀਆ ਕਾਸੀ ॥	
ਮਰਨੁ ਭਇਆ ਮਗਹਰ ਕੀ ਬਾਸੀ ॥੩॥	sagal janam siv puree gavaa-i-aa.
ਕਾਸੀ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ ॥	
ਓਛੀ ਭਗਤਿ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੀ ॥੪॥	marṭee baar maghar uṭh aa-i-aa. 2
ਕਹੁ ਗੁਰ ਗਜ ਸਿਵ ਸਭੁ ਕੋ ਜਾਨੈ ॥	bahuṭ baras ṭap kee-aa kaasee.
ਮੁਆ ਕਬੀਰੁ ਰਮਤ ਸ੍ਰੀ ਰਾਮੈ ॥੫॥੧੫॥	maran bha-i-aa maghar kee baasee. 3
	kaasee maghar sam beechaaree.
	ochhee bhagat kaisay uṭras paaree. 4



kaho gur gaj siv sabh ko jaanai.

mu-aa kabeer ramat saree raamai. ||5||15||

**Gaurri Kabir Ji
Panch padey**

In this shabad Kabir Ji comments on the situation when after passing a long time in “Benaras”, he moved over to “Maghar” towards the end of his life. This move of his was severely criticized by many of his friends and relatives because according to the Hindu belief the person who dies in “Benaras” goes to heaven and the one, who dies in “Maghar” is born again as a donkey.



Referring to this belief and criticism Kabir Ji addresses God and says: “(O' all pervading God), people say that just as if a fish comes out of water, it grieves to death. Similarly I am bereft of meditation in the previous birth, (because I have left the emancipating city of “*Kashi*” (“*Benaras*”) and moved over to the unholy city of “*Maghar*”).”(1)

But instead of believing the people, Kabir Ji asks God Himself, and says: “(O' God) please tell me what will be my fate? (Is it really true) that I have lost my mind that I have forsaken “*Benaras*”?”(1-Pause)

Referring to the criticism of his friends and relatives, Kabir Ji says: “(People wonder, what has happened to Kabir, that) he spent all his life in (“*Benaras*”), the city of (god) “*Shiva*”, but at the time of death, he has moved to (the unholy city of) “*Maghar*”).”(2)



Kabir Ji acknowledges once again and says: “(People) say that I have done penance at “*Kashi*” for so many years, but when it was the time of death, I have come to reside in “*Maghar*” (the unholy city, about which the people believe that any body dying here will be reborn as a donkey, considered as a very foolish animal in India).”(3)

Describing, what else people say about him, Kabir Ji says: “(O God, people say to me, O Kabir), you deem “*Kashi*” and “*Maghar*” as the same, with such a false intellect, how could you swim across (the worldly ocean)?”(4)

But holding fast to his own belief, of simply meditating on God’s Name, and without bothering about the place even at the time of death, Kabir Ji answers: “Every body recognizes only the elephant (god “*Ganesha*”), or “*Shiva*”, (and the belief of obtaining salvation by dying in the city of “*Shiva*” or “*Benaras*”, and losing it in the



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city of “*Ganesha*” or “*Maghar*”), but Kabir has died (to his self), while meditating on God, (and doesn’t care, what would be his state after death).”(5-15)

The message of this shabad is that we cannot achieve salvation by residing or dying at a particular place. Salvation is only achieved when after stilling his ego, one contemplates on God with true love and devotion.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਚੋਆ ਚੰਦਨ ਮਰਦਨ ਅੰਗਾ ॥

cho-aa chandan mardan angaa.

ਸੋ ਤਨੁ ਜਲੈ ਕਾਠ ਕੈ ਸੰਗਾ ॥੧॥

ਇਸੁ ਤਨ ਧਨ ਕੀ ਕਵਨ ਬਡਾਈ ॥

so tan jalai kaath kai sangaa. ||1||



ਧਰਨਿ ਪਰੈ ਉਰਵਾਰਿ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ

॥

ਰਾਤਿ ਜਿ ਸੋਵਹਿ ਦਿਨ ਕਰਹਿ ਕਾਮ ॥

ਇਕੁ ਖਿਨੁ ਲੇਹਿ ਨ ਹਰਿ ਕੋ ਨਾਮ ॥੨॥

ਹਾਥਿ ਤ ਡੋਰ ਮੁਖਿ ਖਾਇਓ ਤੰਬੋਰ ॥

ਮਰਤੀ ਬਾਰ ਕਸਿ ਬਾਧਿਓ ਚੋਰ ॥੩॥

ਗੁਰਮਤਿ ਰਸਿ ਰਸਿ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥

ਰਾਮੈ ਰਾਮ ਰਮਤ ਸੁਖ ਪਾਵੈ ॥੪॥

ਕਿਰਪਾ ਕਰਿ ਕੈ ਨਾਮੁ ਦ੍ਰਿੜਾਈ ॥

ਹਰਿ ਹਰਿ ਬਾਸੁ ਸੁਗੰਧ ਬਸਾਈ ॥੫॥

ਕਹਤ ਕਬੀਰ ਚੇਤਿ ਰੇ ਅੰਧਾ ॥

ਸਤਿ ਰਾਮੁ ਝੂਠਾ ਸਭੁ ਧੰਧਾ ॥੬॥੧੬॥

is tan Dhan kee kavan badaa-ee.

Dharan parai urvaar na jaa-ee. ||1|| rahaa-o.

raat je soveh din karahi kaam.

ik khin layhi na har ko naam. ||2||

haath ta dor mukh khaa-i-o tambor.

martee baar kas baaDhi-o chor. ||3||



gurmat ras ras har gun gaavai.

raamai raam ramat sukh paavai. ||4||

kirpaa kar kai naam daridhaa-ee.

har har baas suganDh basaa-ee. ||5||
kahaṭ kabeer chayṭ ray anDhaa.

saṭ raam jhootha sabh DhanDhaa.
||6||16||



Gaurri Kabir Ji

In the previous shabad (4-12), Kabir Ji advised us that instead of grieving over dead persons, we should try to realize that one day, we will also die, and even our body will not accompany us. Therefore instead of trying to embellish our body, or satisfying our desires for tasty foods, and fragrant perfumes, we should learn to control our sense organs and concentrate on meditating on God's Name, which alone will accompany us after death. In this shabad Kabir Ji again cautions us against wasting our time on embellishing our body, and always running after worldly affairs, and advises us to meditate on that God, who alone is going to last forever.

Kabir Ji says: "The body to which one applies scents and fragrances of all kinds, in the end that body is burnt along with firewood."(1)



Commenting on the worldly wealth, and our bodies, Kabir Ji says: “How can one be proud of one’s body or riches, which remain buried in the dust (or deposited in the bank) and do not go not along with us in the yond?”(1-Pause)

Next talking about the ordinary people, he says: “(Generally), those who sleep in the night and work during the day, they do not utter the Name of God even for a moment.”(2)

Commenting on the fate of rich people, who have so much wealth, that they do not need to work like ordinary people, but who spend their time in flying birds, and kites, or racing chariots, and enjoying beetle leaves, Kabir Ji says: “They who hold strings in their hands (for flying birds), and beetle leaves in their mouths, at the time of death they will be tightly bound like thieves in the end, (and will be severely punished).”(3)



Now Kabir Ji tells us the way to obtain true peace and bliss. He says: “The person, who as per Guru’s advice, sings praises of God, with true relish and devotion; by remembering the all pervading God again and again, he attains (eternal) peace.”(4)

Commenting on the effect of God’s Name, on the personality of such devotees, Kabir Ji says: “He in whom, in His mercy, (God) enshrines His Name, in him He instills the fragrance of God’s Name (and from his very appearance, an aura of holiness and divinity radiates).”(5)

In conclusion, Kabir Ji says: “O blind fool, Kabir says, remember Him, because, it is only God, who is eternal, and the entire worldly affair is false (and perishable).”(6-16)



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The message of this shabad is that neither of our wealth and power, nor our body will accompany us in the end. It is only by singing praises of God, and meditating on His Name as per Guru's instruction that we can find permanent peace and happiness.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਤਿਪਦੇ ਚਾਰਤੁਕੇ ॥	ga-or ^h ee kab ^{ee} r jee tip ^d ay chaart ^u kay.
ਜਮ ਤੇ ਉਲਟਿ ਭਏ ਹੈ ਰਾਮ ॥	jam tay ulat b ^h a-ay hai raam.
ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਓ ਬਿਸਰਾਮ ॥	du ^k h binsay su ^k h kee-o bisraam.
ਬੈਰੀ ਉਲਟਿ ਭਏ ਹੈ ਮੀਤਾ ॥	
ਸਾਕਤ ਉਲਟਿ ਸੁਜਨ ਭਏ ਚੀਤਾ ॥੧॥	bairee ulat b ^h a-ay hai meet ^a a.
ਅਬ ਮੋਹਿ ਸਰਬ ਕੁਸਲ ਕਰਿ ਮਾਨਿਆ ॥	



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ਸਾਂਤਿ ਭਈ ਜਬ ਗੋਬਿੰਦੁ ਜਾਨਿਆ ॥੧॥
ਰਹਾਉ ॥

saakaṭ ulaṭ sujaṇ bha-ay cheetaa. ||1||

ab mohi sarab kusal kar maani-aa.
saa^Nṭ bha-ee jab gobiḍ jaani-aa. ||1||
rahaa-o.

ਪੰਨਾ ੩੨੭

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ਤਨ ਮਹਿ ਹੋਤੀ ਕੋਟਿ ਉਪਾਧਿ ॥
ਉਲਟਿ ਭਈ ਸੁਖ ਸਹਜਿ ਸਮਾਧਿ ॥
ਆਪੁ ਪਛਾਨੈ ਆਪੈ ਆਪ ॥

taṇ meḥ hoṭee koṭ upaaDh.



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ਰੋਗੁ ਨ ਬਿਆਪੈ ਤੀਨੋਂ ਤਾਪ ॥੨॥
ਅਬ ਮਨੁ ਉਲਟਿ ਸਨਾਤਨੁ ਹੂਆ ॥
ਤਬ ਜਾਨਿਆ ਜਬ ਜੀਵਤ ਮੂਆ ॥
ਕਹੁ ਕਬੀਰ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਉ ॥
ਆਪਿ ਨ ਡਰਉ ਨ ਅਵਰ ਡਰਾਵਉ
॥੩॥੧੭॥

ulat bha-ee sukh sahj samaaDh.

aap pachhaanai aapai aap.

rog na bi-aapai teenou taap. ||2||

ab man ulat sanaaṭan hoo-aa.

ṭab jaani-aa jab jeevaṭ moo-aa.

kaho kabeer sukh sahj samaava-o.

aap na dara-o na avar daraava-o. ||3||17||



Gaurri Kabir Ji
Tipaday chartukaiy

In the previous so many shabads, Kabir Ji has been telling us that, it is only by singing praises of God, and meditating on His Name as per Guru's instruction that we can find permanent peace and happiness. In this shabad, he shares with us his experience, when turning away from worldly pursuits; he concentrated on God's Name, and realized His presence within him.

He says: “(O my friend, now the state of my mind has changed so dramatically, that those persons, who seemed like) demons of death, now have become (like) God to me. Therefore, all my sorrows have vanished, and peace has come to reside (in my heart). My (internal) enemies (which tried to goad me into evil ways) have turned into friends, and now my egoistic (tendencies), have become my well wishers.”(1)



Summarizing his present state of mind, Kabir Ji says: “Now, I am experiencing bliss all around. Yes, since the time, I have come to know God; peace has prevailed (in my mind).”(1-Pause)

Talking about, the things happening in his body and mind, Kabir Ji says: “(Before this realization of God), there were millions of afflictions that infested my body. But by being absorbed in the peace giving meditation (of God, these have all turned into a source) of peace. (Now my mind has) recognized its true (divine) self, and so it is no longer afflicted by any of the three kinds of (physical, psychological, or social) maladies.”(2)

Referring specifically to the change in his mind, Kabir Ji says: “My mind has now become what it was in its original purity. But I realized this only when (while living



in the world, it became detached from worldly attachments, as if I have) died while still alive. (In short), Kabir says, now I have merged in a state of peace and poise, and now neither, I feel afraid, nor I try to scare others.”(3-17)

The message of the Shabad is that it is only when our mind truly gets absorbed in God's meditation that it becomes completely free of evil thoughts, and false worldly attachments, and experiences true peace and tranquility.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਪਿੰਡਿ ਮੂਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ ॥

pind moo-ai jee-o kih ghar jaatāa.

ਸਬਦਿ ਅਤੀਤਿ ਅਨਾਹਦਿ ਰਾਤਾ ॥

sabad atēet anaahad raatāa.

ਜਿਨਿ ਰਾਮੁ ਜਾਨਿਆ ਤਿਨਹਿ ਪਛਾਨਿਆ ॥



ਜਿਉ ਗੂੰਗੇ ਸਾਕਰ ਮਨੁ ਮਾਨਿਆ ॥੧॥	.jin raam jaani-aa t̃ineh pachh̃haani-aa.
ਐਸਾ ਗਿਆਨੁ ਕਥੈ ਬਨਵਾਰੀ ॥	
ਮਨ ਰੇ ਪਵਨ ਦ੍ਰਿੜ ਸੁਖਮਨ ਨਾਰੀ ॥੧॥	Ji-o goongay saakar man maani-aa. 1
ਰਹਾਉ ॥	
ਸੋ ਗੁਰੁ ਕਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਕਰਨਾ ॥	aisaa gi-aan kathai banvaaree.
ਸੋ ਪਦੁ ਰਵਹੁ ਜਿ ਬਹੁਰਿ ਨ ਰਵਨਾ ॥	man ray pavan darirh sukhman naaree.
ਸੋ ਧਿਆਨੁ ਧਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਧਰਨਾ ॥	1 rahaa-o.
ਐਸੇ ਮਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਮਰਨਾ ॥੨॥	
ਉਲਟੀ ਗੰਗਾ ਜਮੁਨ ਮਿਲਾਵਉ ॥	so gur karahu je bahur na karnaa.
ਬਿਨੁ ਜਲ ਸੰਗਮ ਮਨ ਮਹਿ ਨਾਵਉ ॥	so pad ravhu je bahur na ravnaa.
ਲੋਚਾ ਸਮਸਰਿ ਇਹੁ ਬਿਉਹਾਰਾ ॥	
ਤਤੁ ਬੀਚਾਰਿ ਕਿਆ ਅਵਰਿ ਬੀਚਾਰਾ ॥੩॥	so Dhi-aan Dharahu je bahur na Dharnaa.



ਅਪੁ ਤੇਜੁ ਬਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥
ਐਸੀ ਰਹਤ ਰਹਉ ਹਰਿ ਪਾਸਾ ॥
ਕਹੈ ਕਬੀਰ ਨਿਰੰਜਨ ਧਿਆਵਉ ॥
ਤਿਤੁ ਘਰਿ ਜਾਉ ਜਿ ਬਹੁਰਿ ਨ ਆਵਉ
॥੪॥੧੮॥

aisay marahu je bahur na marnaa. ||2||

ultee gangaa jamun milaava-o.

bin jal sangam man meh n^Haava-o.

lochaa samsar ih bi-uhaaraa.
ṭaṭ beechaar ki-aa avar beechaaraa. ||3||

ap ṭayj baa-ay parithmee aakaasaa.

aisee rahaṭ raha-o har paasaa.



kahai kabeer niranjan Dhi-aava-o.

tit ghar jaa-o je bahur na aava-o. ||4||18||



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Gaurri Kabir Ji

In the previous Shabad, Kabir Ji told us that it is only when our mind truly gets absorbed in God's meditation that becomes completely free of evil thoughts, and false worldly attachments, and experiences, only then it experiences true peace and tranquility. In this shabad he tells us what happens to the soul when the body of such a person dies (or where does the soul reside when one loses attachment to the world). In addition he tells us the way to experience true divine bliss.

He says: “(You may ask), when the (attachment to one's) body dies where does the



soul go? (The answer is that, at that time), by virtue of the divine word, it gets imbued and absorbed in the infinite (God). However, only he, who has realized God, understands this fact. Just as a dumb person's mind is convinced (about the sweet taste of sugar, but he cannot tell this thing to others, similarly, the person who experiences God within him, he cannot describe its bliss to others).”(1)

Now the question arises, where to get the necessary knowledge to have personal experience of God. Answering this question, Kabir Ji says: “This kind of knowledge the Master of this creation Himself bestows (on the person, on whom He shows His mercy). Therefore, O' my mind meditate on His Name with every breath and this is (the true) way of holding breath in the “*Sukhmana*” vein (the special peace giving cord, between the eye brows, as per yogic belief).”(1-Pause)

Naturally to learn this technique, we need to seek a teacher or Guru, who can teach us



the right method, but many times people have to go to different teachers, and try different methods, to obtain satisfactory results. Therefore, Kabir Ji cautions us to do the right thing in the very first instance, and says: “(O my friend), seek out such a Guru (the very first time), that you don’t have to seek a Guru again. Embrace such meditation, that you may not have to meditate again, and die such a death, that you don’t have to die again.”(2)

Making, an oblique reference to the practice of many to bathe at the holy place of Paryaaag, India, (where the river Yamuna, comes and merges into Ganges), to obtain salvation, Kabir Ji says about himself: “(I have so turned the attention of my mind away from the world, as if), I have reversed the natural flow, and made river Ganges to join Yamuna (instead of the other ways around. Further, I am so enjoying the meditation on God), as if I am bathing in my mind without water at the confluence (of the three rivers, Ganges, Yamuna, and Srasvati, at the holy city of Paryaaag). Now



this is the way of my life, that I view every one with same respect. After reflecting on the essence (that all is God's creation, there is no need for) any more reflection.”(3)

Giving examples to describe, what he means by treating all alike, Kabir Ji says: “Attuning myself to God, I am living such a way of life, like water, fire, air, earth, and sky (which treat all alike). Kabir says, that I am meditating on the immaculate God, (and I believe, that after death), I would go to that house (or state), from where, I wouldn't have to come back again.”(4-18)

The message of the Shabad is that if we don't want to return to this world, and obtain eternal union with God, then following the advice of the perfect Guru (Granth Sahib Ji), we should always keep meditating on God, and remain absorbed in His thoughts.



ਗਉੜੀ ਕਬੀਰ ਜੀ ਤਿਪਦੇ ॥

ga-or^hee kabeer jee tip^day.

ਕੰਚਨ ਸਿਉ ਪਾਈਐ ਨਹੀ ਤੋਲਿ ॥

kanchan si-o paa-ee-ai nahee tol.

ਮਨੁ ਦੇ ਰਾਮੁ ਲੀਆ ਹੈ ਮੋਲਿ ॥੧॥

man ^day raam lee-aa hai mol. ||1||

ਅਬ ਮੋਹਿ ਰਾਮੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ ॥

ab mohi raam apunaa kar jaani-aa.

ਸਹਜ ਸੁਭਾਇ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ॥੧॥

ਰਹਾਉ ॥

sahj sub^haa-ay mayraa man maani-aa. ||1||
rahaa-o.

ਬ੍ਰਹਮੈ ਕਥਿ ਕਥਿ ਅੰਤੁ ਨ ਪਾਇਆ ॥

ਰਾਮ ਭਗਤਿ ਬੈਠੇ ਘਰਿ ਆਇਆ ॥੨॥

ਕਹੁ ਕਬੀਰ ਚੰਚਲ ਮਤਿ ਤਿਆਗੀ ॥

barahmai kath kath ant na paa-i-aa.

ਕੇਵਲ ਰਾਮ ਭਗਤਿ ਨਿਜ ਭਾਗੀ



॥੩॥੧॥੧੯॥

raam bhagat baithay ghar aa-i-aa. ||2||

kaho kabeer chanchal mat ti-aagee.

kayval raam bhagat nij bhaagee. ||3||1||19||

Gaurri Kabir Ji

In the previous Shabad, Kabir Ji advised us that if we don't want to return to this world, and obtain eternal union with God, then following the advice of the perfect Guru, we should always keep meditating on God, and remain absorbed in His



thoughts. In this shabad, he shares his experience, how he has attained the all pervading God, and what kind of bliss his mind is enjoying now.

He says: “We cannot buy the Almighty even in exchange for gold. I have obtained Him by surrendering my mind to Him (and completely living as per His Will).”(1)

Describing his complete faith and trust in the God, Kabir Ji says: “Now I consider God as my own, and my mind has imperceptibly come to believe in this thing.”(1-Pause)

Comparing the superiority of his method of obtaining God to other ways, such as reading or writing religious books, Kabir Ji says: “(That God), whom god *Brahma*, couldn’t obtain by writing about Him again and again (and composing four *Vedas*), that God, has Himself come to reside in my heart, through meditation.”(2)



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Giving the gist of his experience, how he attained to the supreme Being: “Kabir says that he has abandoned all his clever intellect and since then only the worship of God is left as his share (of responsibility).”(3-1-19)

The message of this shabad is that we cannot buy God for any price or obtain by any other methods. We can obtain Him only by completely surrendering ourselves to His sweet Will and lovingly meditating on His Name.

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ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਜਿਹ ਮਰਨੈ ਸਭੁ ਜਗਤੁ ਤਰਾਸਿਆ ॥

jih marnai sab^h jagat̃ taraasi-aa.



ਸੋ ਮਰਨਾ ਗੁਰ ਸਬਦਿ ਪ੍ਰਗਾਸਿਆ ॥੧॥	so marnaa gur saba <u>d</u> pargaasi-aa. 1
ਅਬ ਕੈਸੇ ਮਰਉ ਮਰਨਿ ਮਨੁ ਮਾਨਿਆ ॥	ab kaisay mara-o maran man maani-aa.
ਮਰਿ ਮਰਿ ਜਾਤੇ ਜਿਨ ਰਾਮੁ ਨ ਜਾਨਿਆ	
॥੧॥ ਰਹਾਉ ॥	
ਮਰਨੋ ਮਰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥	mar mar jaatay jin raam na jaani-aa. 1
ਸਹਜੇ ਮਰੈ ਅਮਰੁ ਹੋਇ ਸੋਈ ॥੨॥	rahaa-o.
ਕਹੁ ਕਬੀਰ ਮਨਿ ਭਇਆ ਅਨੰਦਾ ॥	marno maran kahai sab <u>h</u> ko-ee.
ਗਇਆ ਭਰਮੁ ਰਹਿਆ ਪਰਮਾਨੰਦਾ	
॥੩॥੨੦॥	sehjay marai amar ho-ay so-ee. 2
	kaho kabeer man <u>b</u> ha-i-aa ananda <u>a</u> .
	ga-i-aa <u>b</u> haram rahi-aa parmaananda <u>a</u> .



||3||20||

Gauri Kabir Ji

Kabir Ji concluded the Shabad (4-18), with the remark that he is meditating on the immaculate God, and believes that after death, he would go to that house or state from where; he wouldn't have to come back again. In this Shabad, he shares with us, how this has changed his attitude even towards death about which people are so afraid.

He says: "Death which has terrified the entire world, (the reality) of that death has been revealed to me through the Guru's word." (1)



He declares: “I shall not fall into (the cycle of birth and) death now, because my mind has already been convinced about dying (to self or living so detached from worldly attractions, as if I am dead). Only those persons die again and again, who do not realize the all pervading God.”(1-Pause)

Stating, how a person, can get rid of the fear of death, Kabir Ji says: “Every body talks about death again and again, (and thus betrays his fear of death). But, he alone becomes immortal, who dies in a state of equipoise (rising above the worldly desires).”(2)

Describing his own state of mind, “Kabir says, my mind is in bliss now, because my doubt has vanished, and only God, the source of supreme bliss is left.”(3-20)

The message of this shabad is that those who contemplate God lose even the



fear of death and are always in a state of supreme bliss.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਕਤ ਨਹੀ ਠਉਰ ਮੂਲੁ ਕਤ ਲਾਵਉ ॥

kaṭ nahee tha-ur mool kaṭ laava-o.

ਖੋਜਤ ਤਨ ਮਹਿ ਠਉਰ ਨ ਪਾਵਉ ॥੧॥

khojaṭ ṭan meh tha-ur na paava-o. ||1||

ਲਾਗੀ ਹੋਇ ਸੁ ਜਾਨੈ ਪੀਰ ॥

ਰਾਮ ਭਗਤਿ ਅਨੀਆਲੇ ਤੀਰ ॥੧॥ ਰਹਾਉ

laagee ho-ay so jaanai peer.

॥

ਏਕ ਭਾਇ ਦੇਖਉ ਸਭ ਨਾਰੀ ॥

raam bhagaṭ anee-aalay teer. ||1|| rahaa-o.

ਕਿਆ ਜਾਨਉ ਸਹ ਕਉਨ ਪਿਆਰੀ ॥੨॥

ayk bhaa-ay daykh-a-u sabh naaree.

ਕਹੁ ਕਬੀਰ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗੁ ॥



ਸਭ ਪਰਹਰਿ ਤਾ ਕਉ ਮਿਲੈ ਸੁਹਾਗੁ

॥੩॥੨੧॥

ki-aa jaan-o sah ka-un pi-aaree. ||2||

kaho kabeer jaa kai mastak bhaag.

sabh parhar taa ka-o milai suhaag. ||3||21||

Gaurri Kabir Ji

In the previous Shabad (3-19) Kabir Ji, stated that he has obtained the all pervading God, by his simple loving devotion. In this Shabad, he describes the extent of his love, and tells us, what kind of pain he feels, when he is separated from his beloved God, even for a moment. He compares this pain to the pain being suffered, by a young bride, who has been separated from her beloved groom, and who feels that all



over her body is aching, yet she cannot point out any particular place where the pain is located, so that any healing ointment could be applied there.

He says: “I have searched my body through out, but I do not know the place (where this pain originates), so I do not know where I may apply the balm.”(1)

Commenting on the nature of the pangs of love, Kabir Ji says: “Only, he who has fallen in love knows the pangs (of separation). This pain of devotion of God is like suffering the pain of sharp arrows (and only that person knows about its pain, who has been pierced with these and none else).”(1-Pause)

Now describing his attitude towards other human beings, whom he considers as the brides of the God (like him), Kabir Ji says: “I look upon all persons as the brides (of the one supreme Being), with same love because no one knows, who is (most) dear to



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the Master.”(2)

In conclusion Kabir Ji says: “He, in whose lot is so writ, forsaking all, the groom (God) comes to meet him.”(3-21)

The message of this shabad is that apparently all are trying to meet God, but only that person obtains His union, who is truly in love with God, and who is so pre-destined.

ਪੰਨਾ ੩੨੮

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ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.



ਜਾ ਕੈ ਹਰਿ ਸਾ ਠਾਕੁਰੁ ਭਾਈ ॥		jaa kai har saa <u>th</u> aakur <u>b</u> haa-ee.
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ਮੁਕਤਿ ਅਨੰਤ ਪੁਕਾਰਣਿ ਜਾਈ ॥੧॥		mukaṭ anant̃ pukaarañ jaa-ee. 1
ਅਬ ਕਹੁ ਰਾਮ ਭਰੋਸਾ ਤੋਰਾ ॥		ab kaho raam <u>b</u> harosaa <u>t</u> oraa.
ਤਬ ਕਾਹੂ ਕਾ ਕਵਨੁ ਨਿਹੋਰਾ ॥੧॥ ਰਹਾਉ ॥		
ਤੀਨਿ ਲੋਕ ਜਾ ਕੈ ਹਰਿ ਭਾਰ ॥		<u>t</u> ab kaahoo kaa kavan nihoraa. 1 rahaa-



ਸੋ ਕਾਹੇ ਨ ਕਰੈ ਪ੍ਰਤਿਪਾਰ ॥੨॥
ਕਹੁ ਕਬੀਰ ਇਕ ਬੁਧਿ ਬੀਚਾਰੀ ॥
ਕਿਆ ਬਸੁ ਜਉ ਬਿਖੁ ਦੇ ਮਹਤਾਰੀ
॥੩॥੨੨॥

o.

teen lok jaa kai heh bhaar.

so kaahay na karai partipaar. ||2||

kaho kabeer ik buDh beechaaree.

ki-aa bas ja-o bikh day mehtaaree. ||3||22||

Gaurri Kabir Ji

In the previous shabad (3-1-19), Kabir Ji told us that we can obtain God only by



completely surrendering ourselves to His sweet Will and lovingly meditating on His Name. In this shabad he tells us, when we have complete faith in God, then we don't need to go anywhere else for salvation, or any other thing.

He says: "He, in whose heart God Himself abides, salvation knocks at his door myriads of times."(1)

Therefore, he goes to the extent of even lovingly addressing God, and saying to Him: "O all pervading God, now You Yourself tell, he who has Your support, then why should he depend upon any one else?"(1-Pause)

Answering criticism by some of his friends and relatives; who is going to provide for his children and wife, if he remains absorbed in meditation, Kabir Ji says: "(O my friends), He, who on whose support depend the (creatures of three worlds), why



wouldn't He sustain (my family also)?"(2)

Finally, showing his full faith, even if God doesn't provide for his children, Kabir Ji says: "I have reflected on one idea and that is, 'what a person can do if his own mother poisons him'. (So even if God doesn't take care of my family, I would assume that the mother herself doesn't want to take care of her children, so what can any one do in such a situation)?"(3-22)

The message of this shabad is that he, who has complete faith on God; he need not seek any other support, and he should have complete faith in God for taking care of him and his family.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.



ਬਿਨੁ ਸਤ ਸਤੀ ਹੋਇ ਕੈਸੇ ਨਾਰਿ ॥	bin saṭ saṭee ho-ay kaisay naar.
ਪੰਡਿਤ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥੧॥	pandit̃ dayk̃hhu riḍai beechaar. 1
ਪ੍ਰੀਤਿ ਬਿਨਾ ਕੈਸੇ ਬਧੈ ਸਨੇਹੁ ॥	pareet̃ binaa kaisay baḌhai sanayhu.
ਜਬ ਲਗੁ ਰਸੁ ਤਬ ਲਗੁ ਨਹੀ ਨੇਹੁ ॥੧॥	jab lag ras ṭab lag nahee nayhu. 1
ਰਹਾਉ ॥	rahaa-o.
ਸਾਹਨਿ ਸਤੁ ਕਰੈ ਜੀਅ ਅਪਨੈ ॥	saahan saṭ karai jee-a apnai.
ਸੋ ਰਮਯੇ ਕਉ ਮਿਲੈ ਨ ਸੁਪਨੈ ॥੨॥	so ramyay ka-o milai na supnai. 2
ਤਨੁ ਮਨੁ ਧਨੁ ਗ੍ਰਿਹੁ ਸਉਪਿ ਸਰੀਰੁ ॥	ṭan man Ḍhan garihu sa-up sareer.
ਸੋਈ ਸੁਹਾਗਨਿ ਕਰੈ ਕਬੀਰੁ ॥੩॥੨੩॥	



so-ee suhaagan kahai kabeer. ||3||23||

Gauri Kabir Ji

In olden days, there used to be a custom of “*Sati*” among Hindus. According to this custom, the women used to get burnt along with their dead husbands. They were then called “*Satis*” or the “True Ones”. In this shabad Kabir Ji, while addressing a Hindu scholar called “*Pundit*” questions, the validity of calling a woman “*Sati*” Or the “True One”.

He says: “O’ “*Pundit*”,
see and reflect over this in our mind, how a woman can become “*sati*” or true bride,



without truth (or true love for her husband)?”(1)

Now taking the example to a spiritual level, Kabir Ji asks: “Similarly how without true love for God, can the human bride’s love for God develop? (The fact is that) as long as a person has the relish (of worldly wealth in his mind), he cannot have love for God.”(1-Pause)

Stating in clear terms, that as long as a person is in love with worldly wealth, he cannot meet God, Kabir Ji says: “He, who deems (worldly wealth), as a true provider (of his needs), in his mind, he doesn’t meet God, even in a dream.”(2)

Finally stating, who is the one, who is true wedded bride of God, and is blessed with His union, Kabir Ji says: “(The human bride), who surrenders her body, mind, and wealth (to God), Kabir says, she alone is the true wedded bride (of God, and is



blessed with His eternal union).”(3-23)

The message of the Shabad is that only the person who completely surrenders to God, and is in true love with Him, and not worldly wealth is called His true lover (or devotee), and is blessed with His union.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਬਿਖਿਆ ਬਿਆਪਿਆ ਸਗਲ ਸੰਸਾਰੁ ॥

bik^hi-aa bi-aapi-aa sagal sansaar.

ਬਿਖਿਆ ਲੈ ਫੂਬੀ ਪਰਵਾਰੁ ॥੧॥

bik^hi-aa lai doobee parvaar. ||1||

ਰੇ ਨਰ ਨਾਵ ਚਉੜਿ ਕਤ ਬੋੜੀ ॥

ਹਰਿ ਸਿਉ ਤੋੜਿ ਬਿਖਿਆ ਸੰਗਿ ਜੋੜੀ ॥੧॥

ਰਹਾਉ ॥

ray nar naav cha-ur^h kat bor^hee.



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ਸੁਰਿ ਨਰ ਦਾਧੇ ਲਾਗੀ ਆਗਿ ॥

har si-o torh bikhi-aa sang joreee. ||1||
rahaa-o.

sur nar daaDhay laagee aag.

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ਨਿਕਟਿ ਨੀਰੁ ਪਸੁ ਪੀਵਸਿ ਨ ਝਾਗਿ ॥੨॥

nikat neer pas peevas na jhaag. ||2||

ਚੇਤਤ ਚੇਤਤ ਨਿਕਸਿਓ ਨੀਰੁ ॥

chaytat chaytat niksi-o neer.

ਸੋ ਜਲੁ ਨਿਰਮਲੁ ਕਥਤ ਕਬੀਰੁ ॥੩॥੨੪॥

so jal nirmal kathat kabeer. ||3||24||



GAURRI KABIR JI

In second stanza of the previous Shabad, Kabir Ji says: “He, who in his mind, deems worldly wealth as a true provider of his needs; he doesn’t meet God, even in a dream.” In this shabad Kabir Ji comments on the state of the world, which is suffering due to attachment with the worldly wealth and tells us how to end this suffering.

He says: “The entire world is suffering due to its attachment with the poison (of worldly wealth and and power). This love for worldly wealth is drowning the members of entire families in it.”(1)



Addressing us directly in a very disapproving way, Kabir Ji says: “O man, why have you wrecked your boat (of life) in wide (shallow waters, by running after short lived pleasures)? Turning away from God, you have attached yourself to the (worldly) poison.”(1-Pause)

Observing this state of affairs, not only among ordinary persons, but even among those, who are supposed to be holy (angels, and wise humans), Kabir Ji laments: “(The fact is) that this fire (of worldly desire) is burning (everywhere), in which all human beings and angels are getting burnt. (The tragedy is that) the water (or the remedy) to put off this fire (and end the suffering) is nearby, but this animal (like human being), doesn’t make the effort to drink (the water of God’s Name).”(2)

Kabir Ji concludes by giving his own experience and says: “(In my own case), when I continuously meditated (on God), this water (the remedy of Name) surfaced up



(which put off all my fires of desires). It is this water (of Name) to which Kabir is referring (for ending the sufferings of the world).” (3-24)

The message of this shabad is that the fire of desire (for worldly wealth and power), which is consuming the whole world, can only be extinguished with the water (or remedy) of God's Name.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥	ga-or <u>hee</u> kabeer jee.
ਜਿਹ ਕੁਲਿ ਪੂਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ ॥	jih kul poot na gi-aan beechaaree.
ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹਤਾਰੀ ॥੧॥	biD <u>h</u> vaa kas na <u>b</u> ha-ee mehtaaree. 1
ਜਿਹ ਨਰ ਰਾਮ ਭਗਤਿ ਨਹਿ ਸਾਧੀ ॥	
ਜਨਮਤ ਕਸ ਨ ਮੁਓ ਅਪਰਾਧੀ ॥੧॥ ਰਹਾਉ	jih nar raam <u>b</u> hagaṭ neh saaD <u>h</u> ee.



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॥	
ਮੁਚੁ ਮੁਚੁ ਗਰਭ ਗਏ ਕੀਨ ਬਚਿਆ ॥	janmat kas na mu-o apraa <u>D</u> hee. 1
ਬੁਡਭੁਜ ਰੂਪ ਜੀਵੇ ਜਗ ਮਝਿਆ ॥੨॥	rahaa-o.
ਕਹੁ ਕਬੀਰ ਜੈਸੇ ਸੁੰਦਰ ਸਰੂਪ ॥	much much garab <u>h</u> ga-ay keen bachi-aa.
ਨਾਮ ਬਿਨਾ ਜੈਸੇ ਕੁਬਜ ਕੁਰੂਪ ॥੩॥੨੫॥	budb <u>h</u> uj roop jeevay jag maj <u>h</u> i-aa. 2
	kaho kabeer jaisay sundar saroop.
	naam binaa jaisay kubaj kuroop.
	3 25



Gaurri Kabir Ji

In the previous shabad, Kabir Ji told us that the fire of desire (for worldly wealth and power), which is consuming the whole world, can only be extinguished with the water (or remedy) of God's Name. Therefore, in this shabad, he tells us how absolutely useless is the life of a person, who doesn't meditate on God's Name, no matter how handsome or beautiful he may be.

He says, "Why not that mother was widowed, whose son did not reflect on (divine) wisdom? (1)

Expressing his disappointment, Kabir Ji asks: "Why that sinner who did not contemplate on the all pervading God, die, as soon as he was born?"(Pause)



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In his passion, Kabir Ji even wonders: “How, (such an apostate) was saved, when many miscarriages have happened, (and children have died, while still in their mother’s womb), and like the filth eating pig, this ugly looking (apostate) is still living in the world?”(2)

In conclusion he declares: “Kabir says, even though a person may be handsome to look at, but without (meditating on God's Name), he is like a deformed hunch back (in my view).”(3-25)

The message of this shabad is that if a person does not remember God, he is worse than the ugly looking and filth eating pig, and it would have been better, if he were not born at all.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.



ਜੋ ਜਨ ਲੇਹਿ ਖਸਮ ਕਾ ਨਾਉ ॥
ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥੧॥
ਸੋ ਨਿਰਮਲੁ ਨਿਰਮਲ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥
ਸੋ ਭਾਈ ਮੇਰੈ ਮਨਿ ਭਾਵੈ ॥੧॥ ਰਹਾਉ ॥
ਜਿਹ ਘਟ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਤਿਨ ਕੀ ਪਗ ਪੰਕਜ ਹਮ ਧੂਰਿ ॥੨॥

jo jan layhi khasam kaa naa-o.
tin kai sad balihaara*i* jaa-o. ||1||
so nirmal nirmal har gun gaavai.
so bhaa-ee mayrai man bhaavai. ||1||
rahaa-o.
jih ghat raam rahi-aa bharpoor.
tin kee pag pankaj ham Dhoor. ||2||



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ਜਾਤਿ ਜੁਲਾਹਾ ਮਤਿ ਕਾ ਧੀਰੁ ॥
ਸਹਜਿ ਸਹਜਿ ਗੁਣ ਰਮੈ ਕਬੀਰੁ ॥੩॥੨੬॥

jaat̃ julaahaa mat̃ kaa Dheer.
sahj sahj guñ ramai kabeer. ||3||26||

Gaurri Kabir Ji

In the previous Shabad, Kabir Ji condemned in strongest possible words, those who do not meditate on God's Name. In this shabad, he shows by contrast, how much he admires and respects those, who meditate on God's Name.



He says: “He, who recites the Master's Name, unto him I am a sacrifice hundreds of times.”(1)

Expressing his admiration, for the person who sings praises of God, Kabir Ji says: “He, who sings immaculate praises of God, is himself immaculate, and such a brother is pleasing to my mind.”(1-Pause)

Showing his respect to those (saints), in whom God resides, Kabir Ji says: “The devotees, in whose heart is residing the all pervading God, I am the dust of the lotus feet of those (saints).”(2)

Finally, responding to the comments of those, who dismiss Kabir as belonging to low caste weavers, who are stereotyped as without much wisdom or patience in them, Kabir Ji says: “Although by caste, he is a weaver, but he is patient by nature,



therefore, Kabir utters God's praise in a state of peace and poise.”(3-26)

The message of this shabad is that a person who sings praises of God in a state of equipoise, no matter to what caste or race he may belong; he becomes immaculate; therefore we should all love and respect such holy persons.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਗਗਨਿ ਰਸਾਲ ਚੁਐ ਮੇਰੀ ਭਾਠੀ ॥

gagan rasaal chu-ai mayree bhaat^hee.

ਸੰਚਿ ਮਹਾ ਰਸੁ ਤਨੁ ਭਇਆ ਕਾਠੀ ॥੧॥

sanch mahaa ras tan bha-i-aa kaat^hee. ||1||

ਉਆ ਕਉ ਕਹੀਐ ਸਹਜ ਮਤਵਾਰਾ ॥

u-aa ka-o kahee-ai sahj matvaaraa.

ਪੀਵਤ ਰਾਮ ਰਸੁ ਗਿਆਨ ਬੀਚਾਰਾ ॥੧॥

peevaṭ raam ras gi-aan beecharaa. ||1||

ਰਹਾਉ ॥



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ਸਹਜ ਕਲਾਲਨਿ ਜਉ ਮਿਲਿ ਆਈ ॥	rahaa-o.
ਆਨੰਦਿ ਮਾਤੇ ਅਨਦਿਨੁ ਜਾਈ ॥੨॥	sahj kalaalan ja-o mil aa-ee.
ਚੀਨਤ ਚੀਤੁ ਨਿਰੰਜਨ ਲਾਇਆ ॥	aanand maatay an-din jaa-ee. 2
ਕਹੁ ਕਬੀਰ ਤੋ ਅਨਭਉ ਪਾਇਆ ॥੩॥੨੭॥	cheenat cheet niranjan laa-i-aa.
	kaho kabeer tou an h a-o paa-i-aa. 3 27



Gaurri Kabir Ji

In the previous Shabad, Kabir Ji described how much he respects those, who meditate on God's Name, and how in a state of equipoise, he himself is singing praises of God. In this shabad, he explains the sense of elation and ecstasy received from his meditation on the Name by citing the example of ordinary alcohol.

He says: "The tenth gate, the home of beatitude is my furnace, from which the wine (of nectar of Name) is trickling down. Making the (attachments of) my body into firewood, I have amassed this wine of God's Name."(1)

Stating, what is said about that person, who is so intoxicated, with this state of divine equipoise, Kabir Ji says: "(O my friends), such a person who drinks in the essence of



God's wisdom, is naturally said to be intoxicated and crazy.”(1-Pause)

But to complete the analogy, Kabir Ji says: “When, the bartender, who serves him (divine) drinks, in a state of equipoise, and then each day of his life passes being intoxicated in the divine bliss.”(2)

Sharing his own experience, Kabir Ji says: “This way, when by meditation I attached my mind to the love of the immaculate God, Kabir says, then without even noticing, I obtained (God).”(3-27)

The message of this shabad is that when by continuous meditation on God, one's mind stops being allured by worldly attachments, and one's love for God's Name keeps on deepening, then one comprehends the true object of life, in a state of such peace and poise, as if the person has been intoxicated, with the wine of



divine bliss.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਮਨ ਕਾ ਸੁਭਾਉ ਮਨਹਿ ਬਿਆਪੀ ॥

man kaa sub^haa-o maneh bi-aapee.

ਪੰਨਾ ੩੨੯

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ਮਨਹਿ ਮਾਰਿ ਕਵਨ ਸਿਧਿ ਥਾਪੀ ॥੧॥

maneh maar kavan si^Dh thaapee. ||1||

ਕਵਨੁ ਸੁ ਮੁਨਿ ਜੋ ਮਨੁ ਮਾਰੈ ॥

kavan so mun jo man maarai.

ਮਨ ਕਉ ਮਾਰਿ ਕਹਹੁ ਕਿਸੁ ਤਾਰੈ ॥੧॥

man ka-o maar kahhu kis ^taarai. ||1||

ਰਹਾਉ ॥

rahaa-o.

ਮਨ ਅੰਤਰਿ ਬੋਲੈ ਸਭੁ ਕੋਈ ॥



ਮਨ ਮਾਰੇ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ॥੨॥
ਕਹੁ ਕਬੀਰ ਜੋ ਜਾਨੈ ਭੇਉ ॥
ਮਨੁ ਮਧੁਸੂਦਨੁ ਤ੍ਰਿਭਵਣ ਦੇਉ ॥੩॥੨੮॥

man antar bolai sabh ko-ee.

man maaray bin bhagat na ho-ee. ||2||

kaho kabeer jo jaanai bhay-o.
man maDhusoodan taribhavan day-o.
||3||28||

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Gaurri Kabir Ji

As per Dr. Bh. Vir Singh Ji, Kabir Ji uttered this Shabad in response to the assertion by a Yogi, who believed that without killing one's mind, one couldn't gain union with the Almighty.

Kabir Ji responds to such an assertion, by asking the Yogi, a satirical question. He says: "The habit of the mind is that it follows itself (and on whatever the mind is focused, it keeps on thinking about that). So if you kill (or completely erase the mind), then what kind of perfection it can achieve?"(1)

So Kabir Ji asks that Yogi: "(Please, tell me), where is such an adept, who is able to kill his mind? (Even if some body could do that, then I wonder), whom he



emancipates?”(1-Pause)

Kabir Ji however recognizes: “It is true that whatever a man speaks (or does) is on account of the thoughts in his mind. Therefore, you cannot have any devotion without stilling your mind.” (2)

But clarifying his different take on the stilling of one’s mind, Kabir Ji says: “I say that there is one secret to the stilling of mind. (It is that, you need not try to still your mind completely, instead you should try to control it, so that instead of leaning towards evil thoughts or worldly matters, it turns its attention towards virtuous deeds, and the Divine). He, who understands this secret, within his mind, sees God, the master of three worlds.”(3-28)

The message of the Shabad is that instead of trying to kill our mind (or making



it thought less), we should try to control it, so that it has always virtuous thoughts, and thinks about God. In this way we will realize God within our own mind.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਓਇ ਜੁ ਦੀਸਹਿ ਅੰਬਰਿ ਤਾਰੇ ॥

o-ay jo de^eseh ambar taaray.

ਕਿਨਿ ਓਇ ਚੀਤੇ ਚੀਤਨਹਾਰੇ ॥੧॥

kin o-ay chee^tay chee^tanhaaray. ||1||

ਕਹੁ ਰੇ ਪੰਡਿਤ ਅੰਬਰੁ ਕਾ ਸਿਉ ਲਾਗਾ ॥

kaho ray pandi^t ambar kaa si-o laagaa.

ਬੂਝੈ ਬੂਝਨਹਾਰੁ ਸਭਾਗਾ ॥੧॥ ਰਹਾਉ ॥

ਸੂਰਜ ਚੰਦੁ ਕਰਹਿ ਉਜੀਆਰਾ ॥

boo^jhai boo^jhanhaar sab^haagaa. ||1||

ਸਭ ਮਹਿ ਪਸਰਿਆ ਬ੍ਰਹਮ ਪਸਾਰਾ ॥੨॥

rahaa-o.

ਕਹੁ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਇ ॥



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ਹਿਰਦੈ ਰਾਮੁ ਮੁਖਿ ਰਾਮੈ ਹੋਇ ॥੩॥੨੯॥

sooraj chand karahi ujee-aaraa.

sabh meh pasri-aa barahm pasaaraa. ||2||

kaho kabeer jaanaigaa so-ay.

hirdai raam mukh raamai ho-ay. ||3||29||

Gauri Kabir Ji

In this shabad Kabir Ji is asking some obvious questions from the atheists and other scholars, who think that there is no God, and they know everything about the



universe, and its phenomena.

He says: “(O scholar, tell me), who is that painter, who has painted these stars which we see in the sky?”(1)

Continuing his query, Kabir Ji says: “O' Pundit, please explain, how the sky is supported? Only a very fortunate person can understand (this mystery).”(1-Pause)

Stating his own belief, Kabir Ji says: “(The truth is that) it is the light from God, which is pervading the sun and moon, which provide light to the whole world.” (2)

In the end, Kabir Ji says: “However, only that person will understand (this mystery), in whose heart and on whose tongue abides the all pervading God.”(3-29)



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The message of this shabad is that it is the all pervading God who is the creator and sustainer of the whole world. It is His light, which is pervading everywhere. However, only that person understands this who meditates on His Name, with true love and devotion.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥	ga-or ^h ee kabeer jee.
ਬੇਦ ਕੀ ਪੁਤ੍ਰੀ ਸਿੰਮ੍ਰਿਤਿ ਭਾਈ ॥	bayd ^h kee putree simrit ^h bhaa-ee.
ਸਾਂਕਲ ਜੇਵਰੀ ਲੈ ਹੈ ਆਈ ॥੧॥	saa ^N kal jayvree lai hai aa-ee. 1
ਆਪਨ ਨਗਰੁ ਆਪ ਤੇ ਬਾਧਿਆ ॥	aapan nagar aap tay baaDhi-aa.
ਮੋਹ ਕੈ ਫਾਧਿ ਕਾਲ ਸਰੁ ਸਾਂਧਿਆ ॥੧॥	moh kai faaDh ^h kaal sar saa ^N Dhi-aa. 1
ਰਹਾਉ ॥	
ਕਟੀ ਨ ਕਟੈ ਤੂਟਿ ਨਹ ਜਾਈ ॥	



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ਸਾ ਸਾਪਨਿ ਹੋਇ ਜਗ ਕਉ ਖਾਈ ॥੨॥
ਹਮ ਦੇਖਤ ਜਿਨਿ ਸਭੁ ਜਗੁ ਲੂਟਿਆ ॥
ਕਹੁ ਕਬੀਰ ਮੈ ਰਾਮ ਕਹਿ ਛੂਟਿਆ
॥੩॥੩੦॥

rahaa-o.

katee na katai toot nah jaa-ee.

saa saapan ho-ay jag ka-o khaa-ee. ||2||

ham daykhat jin sabh jag looti-aa.

kaho kabeer mai raam kahi chhooti-aa.
||3||30||

Gaurri Kabir Ji



In the days of Kabir Ji, many people were so entangled in following the ways of works and rituals, prescribed in the “*Semites*”, or other codes of conduct based on the “*Vedas*”, that they were suffering under the strangle hold of crafty “Brahmans”, and caught in ego, instead of obtaining the promised salvation. Therefore, in order to emancipate the innocent people, from the web of such false beliefs, Kabir Ji reveals the truth about the “*Simritis*” and codes propagated by the Brahman.

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He says: “(O my friends), this “*Simriti*” (or code of conduct, which has evolved from “*Vedas*”, has brought the chains and bonds (of rituals, and ways of works for the ordinary human being).”(1)

He adds: “(This *Simriti* or code of conduct), has itself imprisoned the minds of its



own students and followers. By entangling them in the lure (and noose of heaven, it has) stretched the arrow of fear of death on their heads.”(1-Pause)

Describing the deadly nature of the mental chains (put by these philosophies, on their devotees), Kabir Ji says: “These bonds can neither be loosened, nor can they be cut. But like the serpent, (the philosophy of these “*Simritis*”) is eating its own devotees.”(2)

But describing, how he himself has got him saved, Kabir Ji says: “I am seeing that this philosophy has robbed the whole world, but I have been liberated by meditating on the Name of the all pervading God.”(3-30)

The message of this shabad is that all these works and rituals etc. prescribed by “*Simritis*” or other similar codes entangle the person in useless bonds



and doubts. Only God's Name is our real savior.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਦੇਇ ਮੁਹਾਰ ਲਗਾਮੁ ਪਹਿਰਾਵਉ ॥

day-ay muhaar lagaam pahiraava-o.

ਸਗਲ ਤ ਜੀਨੁ ਗਗਨ ਦਉਰਾਵਉ ॥੧॥

sagal ta jeen gagan da-oraava-o. ||1||

ਅਪਨੈ ਬੀਚਾਰਿ ਅਸਵਾਰੀ ਕੀਜੈ ॥

apnai beechaar asvaaree keejai.

ਸਹਜ ਕੈ ਪਾਵੜੈ ਪਗੁ ਧਰਿ ਲੀਜੈ ॥੧॥

ਰਹਾਉ ॥

sahj kai paav^rhai pag Dhar leejai. ||1||
rahaa-o.

ਚਲੁ ਰੇ ਬੈਕੁੰਠ ਤੁਝਹਿ ਲੇ ਤਾਰਉ ॥

ਹਿਚਹਿ ਤ ਪ੍ਰੇਮ ਕੈ ਚਾਬੁਕ ਮਾਰਉ ॥੨॥

ਕਹਤ ਕਬੀਰ ਭਲੇ ਅਸਵਾਰਾ ॥

chal ray baikunth tuj^heh lay taara-o.

ਬੇਦ ਕਤੇਬ ਤੇ ਰਹਹਿ ਨਿਰਾਰਾ ॥੩॥੩੧॥



hicheh ṭa paraym kai chaabuk maara-o.

||2||

kahaṭ kabeer bḥalay asvaaraa.

bayḍ kaṭayb ṭay raheh niraaraa. ||3||31||

Gaurri Kabir Ji

In this shabad Kabir Ji is using a very beautiful metaphor of comparing his mind to a horse, to illustrate how he exhorts it to reflect on God, and enjoy the bliss of heavenly thoughts, instead of getting entangled in the complicated philosophies of “*Vedas*”.



“Puranas”, or other such religious texts.

Calling his mind a horse, he says: “O' my horse (like mind), let me put the reins of love and restraint (from slander or praise of other men) on you. Putting a saddle of seeing God in all let me race you into the heavens (of lofty divine thoughts).”(1)

Continuing to use this metaphor, Kabir Ji advises us and says: “(O my friends), let us ride the horse (of our mind), through our thoughts (and thus keep it under our control). We should ride this horse, by putting our foot on the stirrup of poise. (In other words, we shouldn't hurry in controlling our mind; instead, we should try to do it with patience).”(1-Pause)

Now as if talking to his horse like mind, Kabir Ji says: “Come O' my horse (like mind), let me take you to heaven (of divine reflection). If you hesitate I will have to



hit you, with the whips of love.”(2)

Concluding the Shabad, Kabir Ji comments: “Those are the truly wise riders (or thinkers), who remain aloof from the controversies of “*Vedas*” or Semitic books, (and keeps themselves focused only on God's Name).” (3-31)

The message of the Shabad is that instead of getting entangled in useless discussions or controversies of different religious philosophies, we should simply follow the path of true love for God, and keep our mind focused on Him.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਜਿਹ ਮੁਖਿ ਪਾਂਚਉ ਅੰਮ੍ਰਿਤ ਖਾਏ ॥

jih muk^h paa^Ncha-o amritⁱ khaa-ay.

ਤਿਹ ਮੁਖ ਦੇਖਤ ਲੂਕਟ ਲਾਏ ॥੧॥



ਇਕੁ ਦੁਖੁ ਰਾਮ ਰਾਇ ਕਾਟਹੁ ਮੋਰਾ ॥	ṭih mukh daykhaṭ lookat laa-ay. 1
ਅਗਨਿ ਦਹੈ ਅਰੁ ਗਰਭ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ	ik dukh raam raa-ay kaatahu mayraa.
॥	
ਕਾਇਆ ਬਿਗੂਤੀ ਬਹੁ ਬਿਧਿ ਭਾਤੀ ॥	agan dahai ar garabh basayraa. 1 rahaa-
ਕੋ ਜਾਰੇ ਕੋ ਗਡਿ ਲੇ ਮਾਟੀ ॥੨॥	o.
ਕਹੁ ਕਬੀਰ ਹਰਿ ਚਰਣ ਦਿਖਾਵਹੁ ॥	kaa-i-aa bigooṭee baho biDh bhaaṭee.
ਪਾਛੈ ਤੇ ਜਮੁ ਕਿਉ ਨ ਪਠਾਵਹੁ ॥੩॥੩੨॥	ko jaaray ko gad lay maatee. 2
	kaho kabeer har charan dikhaavhu.
	paachhai tay jam ki-o na pathaavhu.
	3 32



Gaurri Kabir Ji

In this shabad Kabir Ji observes man's sad situation after death and prays to God to grant him His vision so that his fear of death may be ended.

He says: "O' God, the mouth (of a man) which used to eat (all kinds) of dainty dishes, is being put on fire, while being seen (by every body)."(1)

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Therefore, Kabir Ji prays: "O' my all pervading king, please remove my one misery;



of abiding in the womb and being burnt in fire.”(1-Pause)

Commenting on the pitiable ways in which the dead body is disposed off by all different faiths or customs, Kabir Ji says: “(After death), this body is destroyed in various ways and manners. Some burn it and some bury it in the earth, (but either way, it is not a pleasant sight).” (2)

Therefore Kabir Ji earnestly prays to the God and says: “O' God please, first show me Your vision (and thus save me from the circle of birth and death) and after that I don't care if you send the demon of death to take me away.” (3-32)

The message of this shabad is that we should not spend all our life pursuing the pleasures of the world, including enjoying dainty dishes, or embellishing our bodies with fine clothes or pleasing scents, because when we die, our



body will become dust. We should try to achieve the object of our human life of seeing the vision of God, and merging in Him, and thus avoiding any more pains of birth and death.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਆਪੇ ਪਾਵਕੁ ਆਪੇ ਪਵਨਾ ॥

aapay paavak aapay pavnaa.

ਜਾਰੈ ਖਸਮੁ ਤ ਰਾਖੈ ਕਵਨਾ ॥੧॥

jaarai khasam t̥a raak^hai kavnaa. ||1||

ਰਾਮ ਜਪਤ ਤਨੁ ਜਰਿ ਕੀ ਨ ਜਾਇ ॥

raam japat̥ tan jar kee na jaa-ay.

ਰਾਮ ਨਾਮ ਚਿਤੁ ਰਹਿਆ ਸਮਾਇ ॥੧॥

raam naam chit̥ rahi-aa samaa-ay. ||1||

ਰਹਾਉ ॥

rahaa-o.

ਕਾ ਕੋ ਜਰੈ ਕਾਹਿ ਹੋਇ ਹਾਨਿ ॥

ਨਟ ਵਟ ਖੇਲੈ ਸਾਰਿਗਪਾਨਿ ॥੨॥



ਕਹੁ ਕਬੀਰ ਅਖਰ ਦੁਇ ਭਾਖਿ ॥
ਹੋਇਗਾ ਖਸਮੁ ਤ ਲੇਇਗਾ ਰਾਖਿ ॥੩॥੩੩॥

kaa ko jarai kaahi ho-ay haan.

nat vat khaylai saarigpaan. ||2||

kaho kabeer akhar du-ay bhaakh.

ho-igaa khasam ta lay-igaa raakh. ||3||33||

Gaurri Kabir Ji

In this shabad Kabir Ji (on the basis of his personal experience) is advising us to have complete faith in the protection of God even in those troubled circumstances when our house seems to be on fire, or our very life seems to be in danger.



He says: “God Himself is the fire and Himself the air. If He wants to destroy some one, who can save him?” (1)

Describing the extent of love, which we should have for the all pervading God, Kabir Ji says: “He, whose mind is (truly) absorbed in God’s Name, (he doesn’t care, even if) while meditating on God’s Name, his body may get burnt.”(1-Pause)

Seeing all happenings including those wars in which many houses and properties are being put on fire, Kabir Ji says: “Whose house burns and who suffers loss (it does not really matter, because, actually) it is only God, the player who is playing His play (and all these happenings good or bad are happening as per God's scheme of things).” (2)



In conclusion, he says: “O Kabir, you utter only these two words, that if it is acceptable to my Master, He would save me. (Therefore, I am not afraid of any body’s threats).”(3-33)

The message of this shabad is that we should have so much firm faith in God, that even in the face of utmost danger, we should keep uttering His Name, and firmly believe that if He so wills, He will surely save us.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਦੁਪਦੇ ॥

ga-or^hee kab^{ee}r jee du^pday.

ਨਾ ਮੈ ਜੋਗ ਧਿਆਨ ਚਿਤੁ ਲਾਇਆ ॥

n^{aa} mai jog Dhi-aan chit^u laa-i-aa.

ਬਿਨੁ ਬੈਰਾਗ ਨ ਛੂਟਸਿ ਮਾਇਆ ॥੧॥



ਕੈਸੇ ਜੀਵਨੁ ਹੋਇ ਹਮਾਰਾ ॥	bin bairaag na <u>ch</u> hootas maa-i-aa. 1
ਪੰਨਾ ੩੩੦	kaisay jeevan ho-ay hamaaraa.
ਜਬ ਨ ਹੋਇ ਰਾਮ ਨਾਮ ਅਧਾਰਾ ॥੧॥	SGGSP-330
ਰਹਾਉ ॥	jab na ho-ay raam naam a <u>D</u> haaraa. 1
ਕਹੁ ਕਬੀਰ ਖੋਜਉ ਅਸਮਾਨ ॥	rahaa-o.
ਰਾਮ ਸਮਾਨ ਨ ਦੇਖਉ ਆਨ ॥੨॥੩੪॥	kaho kabeer <u>k</u> hoja-o asmaan.
	raam samaan na <u>d</u> ay <u>k</u> h-a-u aan. 2 34



**Gaurri Kabir Ji
Dupadey**

In the previous shabad (3-30), Kabir Ji told us that all the works and rituals etc. prescribed by “*Simritis*” or other similar codes entangle a person in useless bonds and doubts. Only God's Name is our real savior. In this Shabad, he similarly rejects the ways and practices of yogis, in obtaining union with God.

He says: “I have neither practiced (the ways of) Yoga, nor I have attuned my mind to contemplation (as advocated by the yogis. Because I know, that by such methods, true love for God, doesn’t develop, and) without this love, one cannot get rid of the attachment for worldly wealth.”(1)

Stressing on the importance of making only God’s Name, as the mainstay of our life,



Kabir Ji asks us: “(O my friends, just think), what kind of life would be ours, if we don’t have the support of God’s Name?”(1-Pause)

Making long story short, Kabir Ji shares with us, the result of his search, into ways of yoga, or worships of different gods and goddesses, believed to be living high up in the skies, and says: “(O my friends), even if I were to search out the entire sky, I cannot find any one like the all pervading God. (Therefore, abandoning the worship of any other gods or goddesses, or ways of contemplation advocated by yogis, I simply meditate on God’s Name).”(2-34)

The message of the Shabad is that, it is only the meditation on God’s Name, which can show us the right way of life. Neither any other power, nor any yogic technique, is capable of providing true guidance.



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ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਜਿਹ ਸਿਰਿ ਰਚਿ ਰਚਿ ਬਾਧਤ ਪਾਗ ॥

jih sir rach rach baaDhaṭ paag.

ਸੋ ਸਿਰੁ ਚੁੰਚ ਸਵਾਰਹਿ ਕਾਗ ॥੧॥

so sir chunch savaareh kaag. ||1||

ਇਸੁ ਤਨ ਧਨ ਕੋ ਕਿਆ ਗਰਬਈਆ ॥

ਰਾਮ ਨਾਮੁ ਕਾਹੇ ਨ ਦ੍ਰਿੜੀਆ ॥੧॥ ਰਹਾਉ

is ṭan Dhan ko ki-aa garab-ee-aa.

॥



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ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਮਨ ਮੇਰੇ ॥
ਇਹੀ ਹਵਾਲ ਹੋਹਿਗੇ ਤੇਰੇ ॥੨॥੩੫॥

raam naam kaahay na darirh-ee-aa. ||1||
rahaa-o.

kahaṭ kabeer sunhu man mayray.

ihee havaal hohigay ṭayray. ||2||35||

Gaurri Kabir Ji

Some scholars give the reference to context of this shabad as that, once Kabir Ji met a rich person, who daily used to spend lot of time in front of a mirror, to tying a turban on his head in the most beautiful fashion of those days. When Kabir Ji asked him, why doesn't he meditate on God's Name, he replied that he doesn't have time for this



thing. After some time, while passing through a jungle, Kabir Ji saw the dead body of that person, and noticed that some crows were pecking at his head, embellishing their beaks. Motivated by this incident, Kabir Ji uttered this Shabad, to advise people like us, who spend too much time embellishing our bodies, but don't try to extract even a few moments to remember that God, who has given us this body, and everything else.

Kabir Ji says: “(O my friends), the head that one decks with a turban, (upon death), crows sharpen their beaks on that head.”(1)

Therefore Kabir Ji admonishes us and says: “(O man), why are you proud of your body and riches, and enshrine not God's Name in the mind?”(1-Pause)

In the end Kabir Ji warns his own mind (and indirectly ours), and says: “Listen O my mind, this is what Kabir is saying to you; (after death), similar would be your state).”



(2-35-Gourri- Guareri kaiy padey paaintees)

The message of the shabad is that we should not waste too much time in embellishing or decorating our body. Instead, we should utilize this time in meditating on God, who has blessed us with this body, and so many other gifts.

Detail of Shabads: The shabads with four “padas” or stanzas=14, with five stanzas=2, with three stanzas, but four phrases=2, with three stanzas=15, with two stanzas=2, Tota=35

ਗਉੜੀ ਗੁਆਰੇਰੀ ਕੇ ਪਦੇ ਪੈਤੀਸ ॥

ga-or^hee gu-aarayree kay pad^ay
paitees.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਅਸਟਪਦੀ ਕਬੀਰ
ਜੀ ਕੀ

raag ga-or^hee gu-aarayree asatpadee



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	kabeer jee kee
ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗੈ ਆਵੈ ॥	ik-o ^N kaar satgur parsaad.
ਸੋ ਸੁਖੁ ਹਮਹੁ ਨ ਮਾਂਗਿਆ ਭਾਵੈ ॥੧॥	sukh maa ^N gat dukh aagai aavai.
ਬਿਖਿਆ ਅਜਹੁ ਸੁਰਤਿ ਸੁਖ ਆਸਾ ॥	so sukhamhu na maa ^N gi-aa bhaavai. 1
ਕੈਸੇ ਹੋਈ ਹੈ ਰਾਜਾ ਰਾਮ ਨਿਵਾਸਾ ॥੧॥	bikhi-aa ajahu surat sukham aasaa.
ਰਹਾਉ ॥	kaisay ho-ee hai raajaa raam nivaasaa.
ਇਸੁ ਸੁਖ ਤੇ ਸਿਵ ਬ੍ਰਹਮ ਡਰਾਨਾ ॥	1 rahaa-o.
ਸੋ ਸੁਖੁ ਹਮਹੁ ਸਾਚੁ ਕਰਿ ਜਾਨਾ ॥੨॥	is sukhamtay siv barahm daraanaa.
ਸਨਕਾਦਿਕ ਨਾਰਦ ਮੁਨਿ ਸੇਖਾ ॥	
ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨਹੀ ਪੇਖਾ ॥੩॥	



ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ ॥	
ਤਨ ਛੂਟੇ ਮਨੁ ਕਹਾ ਸਮਾਈ ॥੪॥	so su <u>kh</u> hamhu saach kar jaanaa. 2
ਗੁਰ ਪਰਸਾਦੀ ਜੈਦੇਉ ਨਾਮਾਂ ॥	sankaadik naara <u>d</u> mun say <u>kh</u> aa.
ਭਗਤਿ ਕੈ ਪ੍ਰੇਮਿ ਇਨ ਹੀ ਹੈ ਜਾਨਾਂ ॥੫॥	
ਇਸੁ ਮਨ ਕਉ ਨਹੀ ਆਵਨ ਜਾਨਾ ॥	tin b <u>hee</u> tan meh man nahee pay <u>kh</u> aa. 3
ਜਿਸ ਕਾ ਭਰਮੁ ਗਇਆ ਤਿਨਿ ਸਾਚੁ ਪਛਾਨਾ ॥੬॥	is man ka-o ko-ee <u>kh</u> ojahu b <u>h</u> aa-ee.
ਇਸੁ ਮਨ ਕਉ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ॥	
ਹੁਕਮੇ ਹੋਇਆ ਹੁਕਮੁ ਬੂਝਿ ਸਮਾਈ ॥੭॥	tan <u>ch</u> hootay man kahaa samaa-ee. 4
ਇਸ ਮਨ ਕਾ ਕੋਈ ਜਾਨੈ ਭੇਉ ॥	gur parsaadee jai <u>d</u> ay-o naamaa ^N .
ਇਹ ਮਨਿ ਲੀਣ ਭਏ ਸੁਖਦੇਉ ॥੮॥	
	b <u>h</u> agat kai paraym in hee hai jaanaa ^N . 5



is man ka-o nahee aavan jaanaa.
jis kaa bharam ga-i-aa tin saach
pachhaanaa. ||6||

is man ka-o roop na raykh-i-aa kaa-ee.

hukmay ho-i-aa hukam boojh samaa-ee.
||7||

is man kaa ko-ee jaanai bhay-o.
ih man leen bha-ay sukh-day-o. ||8||



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ਜੀਉ ਏਕੁ ਅਰੁ ਸਗਲ ਸਰੀਰਾ ॥
ਇਸੁ ਮਨ ਕਉ ਰਵਿ ਰਹੇ ਕਬੀਰਾ
॥੯॥੧॥੩੬॥

jee-o ayk ar sagal sareeraa.
is man ka-o rav rahay kabeeraa. ||9||1||36||

Raag Gaurri Guareri Ashtpadi Kabir Ji

Most of us always keep wishing and praying for worldly comforts and pleasures. But



we don't realize that most often these pleasures become the source of maximum pain and suffering. Therefore, in this shabad Kabir Ji describes, why he doesn't pray for such worldly comforts, and he exhorts us to reflect on the true nature of our mind, in which all such desires for peace arise, and focus it on meditating upon God, the true source of all happiness and peace.

He says: "I do not like to ask for that pleasure, asking for which brings pain instead."
(1)

Kabir Ji notes: "We are still attached to the poison (of worldly riches), and hope to find happiness (from these riches). How then God the king can come to reside (in our mind)?"(1-Pause)

Referring to old legends about major gods like "*Shiva*" and "*Brahma*", Kabir Ji says:



“Even gods “*Shiva*” and “*Brahma*” were afraid of these (worldly) pleasures, but still we, (the worldly people, have) deemed this pleasure, as true (source of happiness).”
(2)

Now, referring to the other famous holy beings as per Hindu legend, Kabir Ji says:
“Even devotees like “*Sanak*”, and other three sons of “*Brahma*”, “*Naarad*”, and “*Shesh Naag*” did not realize the (true nature of) the mind in their body (and it didn’t remain stable in their consciousness).”(3)

So Kabir Ji challenges us and says: “O’ brothers, let some body inquire into the state of the mind (and try to find out), where the mind goes, when it leaves the body.”(4)



Citing the examples of some devotees, who did look into this matter, and were successful, Kabir Ji says: “By Guru’s grace, and through loving devotion of God (saints like) “*Jaidaiv*” and “*Nama*”, have understood (where does the mind go after death).”(5)

Describing, what else they found , Kabir Ji says: “(These devotees also found out that), he whose doubt has been dispelled, he has realized the truth (or true God), and then his mind (or soul) doesn’t have to come or go (or suffer through the rounds of birth and death).”(6)

Kabir Ji adds: “This mind (or soul) has neither form, nor any feature, as per His order it became (into a different form), and after understanding (God’s) will, it merges back (into Him).”(7)



Describing the merit of understanding this secret of the soul (or mind), Kabir Ji says: “(The person) who realizes this mystery of the mind, by merging within this mind itself, he becomes one with the peace giving God.”(8)

In conclusion, Kabir Ji says: “(The gist of whole thing is that) there is only one (prime) soul, (which is pervading in) all bodies, and it is this (universal) mind (or soul), upon whom Kabir is contemplating.”(9-1-36)

The message of this shabad is that as long as one’s mind remains attached to the pleasures associated with worldly riches and power, he cannot reunite with God, but when his mind realizes that actually it is a manifestation of the supreme Light or the prime Soul, then it merges back into its true Source (the all pervading God).



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ਗਉੜੀ ਗੁਆਰੇਰੀ ॥	ga-orhee gu-aarayree.
ਅਹਿਨਿਸਿ ਏਕ ਨਾਮ ਜੋ ਜਾਗੇ ॥	ahinis ayk naam jo jaagay.
ਕੇਤਕ ਸਿਧ ਭਏ ਲਿਵ ਲਾਗੇ ॥੧॥ ਰਹਾਉ ॥	kaytak siDh bha-ay liv laagay. 1 rahaa-
ਸਾਧਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਹਾਰੇ ॥	o.
ਏਕ ਨਾਮ ਕਲਿਪ ਤਰ ਤਾਰੇ ॥੧॥	saaDhak siDh sagal mun haaray.
ਜੋ ਹਰਿ ਹਰੇ ਸੁ ਹੋਹਿ ਨ ਆਨਾ ॥	
ਕਹਿ ਕਬੀਰ ਰਾਮ ਨਾਮ ਪਛਾਨਾ ॥੨॥੩੭॥	ayk naam kalip tar taaray. 1
	jo har haray so hohi na aanaa.
	kahi kabeer raam naam pachhaanaa.
	2 37



Gaurri Guareri

In shabad (2-34), Kabir Ji advised us that, it is only the meditation on God's Name, which can show us the right way of life. Neither any other power, nor any yogic technique, is capable of providing true guidance. In this shabad, he tells how many people have obtained perfection, and obtained all the wishes of their minds, by attuning themselves to the meditation of God's Name.

He says: “(It is difficult to count), how many have achieved perfection, by day and night remaining awake to the one Name of (God).”(1-Pause)

Comparing the merits of meditation on God's Name, to the practice of other yogis



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and sages, Kabir Ji says: “All other seekers, adepts, and sages have tired (practicing their ways), but it is only (God’s) Name, (which is like) “*Kalap*”, (the mythical wish fulfilling tree), by meditating on which one saves himself, and others.”(1)

In conclusion, Kabir Ji says: “Those who keep repeating the Name of the Almighty, they do not enter into any other rituals to please other (gods or goddesses etc., except having full faith in their God), and Kabir says, they truly realize God’s Name.” (2-37)

The message of this shabad is that the person who meditates on God's Name, he ultimately becomes one with Him. It is only God's Name, which saves the man from worldly allurements, and there is no other way to save (us from these bonds of worldly attachment).

ਗਉੜੀ ਭੀ ਸੋਰਠਿ ਭੀ ॥

ga-orhee bhee sorath bhee.



ਰੇ ਜੀਅ ਨਿਲਜ ਲਾਜ ਤੋਹਿ ਨਾਹੀ ॥
ਹਰਿ ਤਜਿ ਕਤ ਕਾਹੂ ਕੇ ਜਾਂਹੀ ॥੧॥ ਰਹਾਉ
॥
ਜਾ ਕੋ ਠਾਕੁਰੁ ਊਚਾ ਹੋਈ ॥
ਸੋ ਜਨੁ ਪਰ ਘਰ ਜਾਤ ਨ ਸੋਹੀ ॥੧॥
ਸੋ ਸਾਹਿਬੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਸਦਾ ਸੰਗਿ ਨਾਹੀ ਹਰਿ ਦੂਰਿ ॥੨॥

ray jee-a nilaj laaj tohi naahee.

har tāj kaṭ kaahoo kay jaa^Nhee. ||1|| rahaa-
o.

jaa ko ṭhaakur oochaa ho-ee.

so jan par ghar jaat na sohee. ||1||

so saahib rahi-aa bharpoor.

sadaa sang naahee har door. ||2||



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ਕਵਲਾ ਚਰਨ ਸਰਨ ਹੈ ਜਾ ਕੇ ॥
ਕਹੁ ਜਨ ਕਾ ਨਾਹੀ ਘਰ ਤਾ ਕੇ ॥੩॥
ਸਭੁ ਕੋਊ ਕਹੈ ਜਾਸੁ ਕੀ ਬਾਤਾ ॥
ਸੋ ਸੰਮੁਥੁ ਨਿਜ ਪਤਿ ਹੈ ਦਾਤਾ ॥੪॥
ਕਹੈ ਕਬੀਰੁ ਪੂਰਨ ਜਗ ਸੋਈ ॥
ਜਾ ਕੇ ਹਿਰਦੈ ਅਵਰੁ ਨ ਹੋਈ ॥੫॥੩੮॥

kavlaa charan saran hai jaa kay.
kaho jan kaa naahee ghar taa kay. ||3||
sabh ko-oo kahai jaas kee baataa.
so samrath nij pat hai daataa. ||4||
kahai kabeer pooran jag so-ee.
jaa kay hiradai avar na ho-ee. ||5||38||



Gaurri Bhee Sorath Bhee
(To be sung both in Raag *Gaurri*, and *Sorath*)

Many people even though believe that it is only by meditating on the Name of the all pervading God, that they can obtain salvation, but still go and perform different rituals to please lesser gods and goddesses for the fulfillment of their worldly desires. In this shabad Kabir Ji is admonishing his mind (actually us) about abandoning the support of God and looking for help from other secondary sources.

He says: “O' shameless one, don't you feel any shame, that why forsaking God, you go to (seek help from some one) else?”(1-Pause)



Kabir Ji reminds us and says: “He, who’s Master is the highest of the high, it does not behoove him to go to the houses of other (gods and goddesses, for fulfillment of his wishes).”(1)

Further bringing to our attention the omnipresent nature of God, Kabir Ji says: “(O my friends), That Master is fully pervading everywhere. That God is always with us and never far.” (2)

Specifically referring to the worldly riches (for which we tend to go and worship other gods and goddesses), Kabir Ji says: “(Look O man), even the goddess of wealth is seeking the refuge of that God, so what could be lacking in the home of that God?” (3)



Therefore, Kabir Ji says: “He, whose praises every one sings that all powerful God is His own master, and giver (of all gifts).”(4)

In conclusion, “Kabir says: “He alone is perfect in this world, in whose mind abides no one else (except that God).”(5-38)

The message of this shabad is that we should have complete faith that the one God alone is the most powerful, and giver of all gifts. Therefore, we should have complete faith in His benevolence, and excepting Him, we should not look to any other lesser god or goddesses for any of our worldly or spiritual needs.