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ਪੰਨਾ ੩੩੧

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ka-un ko poot̃ piṭaa ko kaa ko.  
 ka-un marai ko day-ay santāapo. ||1||  
 har ṭhag jag ka-o ṭhag-uree laa-ee.  
 har kay bi-og kaisay jee-a-o mayree maa-ee. ||1|| rahaa-o.  
 ka-un ko purakh ka-un kee naaree.  
 i-aa taṭ layho sareer bichaaree. ||2||  
 kahi kabeer ṭhag si-o man maani-aa.  
 ga-ee ṭhag-uree ṭhag pehchaani-aa. ||3||39||

## Gauri And Sorath Both

It is often said that everything is fair in love and war. Here Kabir Ji out of his love and devotion to God goes to the extent of calling God the great Trickster who has tricked the whole world with the potion of worldly attachments. Actually he wants us to realize that all our relationships with our relatives are temporary, therefore, we should not fall too much in love with them, and instead we should be imbued with the love of God who is eternal.

He says: “Whose son is one, and of whom is he the father, who dies and who inflicts pain?”(1)

Revealing the facts of life, Kabir Ji says: “(The fact is) that it is God, the trickster, who has administered the potion of worldly attachments to deceive the whole world (because of which human beings have got separated from God). But, O mother, I don’t know, how can I live in separation from God?”(1-Pause)

Kabir Ji goes even further, regarding the irrelevance of our relatives, including our own body. He says: “(O my friends), of whom is the husband and of whom is the wife (even this relationship between husband and wife is very temporary and is not going to last for ever). The same concept we should understand about our body (that even our own body will perish one day).”(2)

Therefore, sharing with us, the present attitude of his mind, Kabir Ji says: “My mind is now imbued with the love of (God) the Deceiver (and has got detached from the love of my relatives. In this way), the potion (of worldly attachments, which had separated me from God) has vanished, and I have recognized, the Deceiver (God, who was trying to deceive me like the rest of the world).”(3-39)

**The message of the Shabad is that we should understand, that all these happenings in the world (good or bad) are happening as per the play being enacted by God, the great charmer, and the human beings are kind of unconscious due to the influence of the potion of worldly riches, and attachment for relatives. What we need to do is to recognize the charmer behind all this worldly play, and love Him so much, that He makes us His own, and then does not subject us to any of these false plays, but keep us embraced to His bosom.**

*Personal Note: Today April 9, 2003, I saw on the TV, that the statue of Saddam Hussain (who ruled Iraq for more than 20 years, with a heavy hand), was being pulled down with a rope around its neck, and the same people who were afraid of his very Name, were now dragging his head in the streets, while jumping and dancing. To me this is again a show of that charmer Almighty, which proves that nothing is permanent, all is a play of illusion, enacted, produced, and played by the eternal God.*

ਅਬ ਮੋ ਕਉ ਭਏ ਰਾਜਾ ਰਾਮ ਸਹਾਈ ॥  
 ਜਨਮ ਮਰਨ ਕਟਿ ਪਰਮ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥  
 ਸਾਧੂ ਸੰਗਤਿ ਦੀਓ ਰਲਾਇ ॥  
 ਪੰਚ ਦੂਤ ਤੇ ਲੀਓ ਛਡਾਇ ॥

ab mo ka-o bha-ay raajaa raam sahaa-ee.  
 janam maran kat param gat̃ paa-ee. ||1|| rahaa-o.  
 saaDhoo sangat̃ dee-o ralaay-ay.  
 panch doot̃ tay lee-o chhadaa-ay.



ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਉ ਜਪੁ ਰਸਨਾ ॥	amrit naam japa-o jap rasnaa.
ਅਮੋਲ ਦਾਸੁ ਕਰਿ ਲੀਨੋ ਅਪਨਾ ॥੧॥	amol daas kar leeno apnaa.   1
ਸਤਿਗੁਰ ਕੀਨੋ ਪਰਉਪਕਾਰੁ ॥	satgur keeno par-upkaar.
ਕਾਢਿ ਲੀਨ ਸਾਗਰ ਸੰਸਾਰ ॥	kaadh leen saagar sansaar.
ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥	charan kamal si-o laagee pareet.
ਗੋਬਿੰਦੁ ਬਸੈ ਨਿਤਾ ਨਿਤ ਚੀਤ ॥੨॥	gobind basai nitaa nit cheet.   2
ਮਾਇਆ ਤਪਤਿ ਬੁਝਿਆ ਅੰਗਿਆਰੁ ॥	maa-i-aa taptai bujhi-aa angi-aar.
ਮਨਿ ਸੰਤੋਖੁ ਨਾਮੁ ਆਧਾਰੁ ॥	man santokh naam aaDhaar.
ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹੇ ਪ੍ਰਭ ਸੁਆਮੀ ॥	jal thal poor rahay parab su-aamee.
ਜਤ ਪੇਖਉ ਤਤ ਅੰਤਰਜਾਮੀ ॥੩॥	jat paykha-o tat antarjaamee.   3
ਅਪਨੀ ਭਗਤਿ ਆਪ ਹੀ ਦ੍ਰਿੜਾਈ ॥	apnee bhagat aap hee daridraa-ee.
ਪੂਰਬ ਲਿਖਤੁ ਮਿਲਿਆ ਮੇਰੇ ਭਾਈ ॥	poorab likhat mili-aa mayray bhaa-ee.
ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਪੂਰਨ ਸਾਜ ॥	jis kirpaa karay tis pooran saaj.
ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਗਰੀਬ ਨਿਵਾਜ ॥੪॥੪੦॥	kabeer ko su-aamee gareeb nivaaj.   4  40

In the last stanza, of the previous Shabad, Kabir Ji stated that his mind is now imbued with the love of (God) the great Deceiver and has got detached from the love of his relatives. In this shabad, he shares with us, his personal experience, and tells us, what happened after that, and the stages through which he passed, when God showed His grace on him and made him His own.

Kabir Ji says: “Now, the sovereign God has become my helper. Therefore, snapping the bonds of life and death, I have obtained the supreme state (of salvation).”(1-Pause)

Describing the process, how this happened, Kabir Ji says: “(God first) led me to the society of saints, through which He rescued me from the five demons (of lust, anger, greed, attachment, and ego). Now I am continually repeating the nectar Name of God. This way God has made me his un-bought slave.”(1)

Narrating, what happened next, Kabir Ji says: “Then the true Guru did a great favor upon me and pulled me out of the sea of Existence. So now, (instead of love for worldly things), I am attuned to the immaculate word of God. Now the Master of the Universe always abides in my heart.” (2)

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Describing the present state of his mind, Kabir Ji says: “Now, the fire of worldly desires, within me has been extinguished and my mind is in a state of contentment, because of support of God’s Name. (This contentment is not restricted to my inner solace only). I now see God pervading all waters and lands. Wherever I look, I see the Inner Knower of all hearts.” (3)

But Kabir Ji in his humility hastens to confess: “(All this contentment and blissful state of mind is not the result of any of my merits or efforts, it is God), who Himself has yoked me to His devotion. (I just) obtained what He had pre written in my destiny. O, my brothers, Kabir’s Master, honors the humble and meek and he on whom He shows His Grace, him He fully embellishes (with everything).”(4-40)

**The message of this Shabad is that without ever feeling an iota of self conceit and ego, we should keep praying to God to bless us with the society of the saints, so that in that society, we may learn to get rid of all our evil impulses of lust anger and greed etc. and learn to always meditate on His Name, so that one day God may show His mercy on us also, make us His own, and we may also obtain that supreme state of bliss.**

ਜਲਿ ਹੈ ਸੂਤਕੁ ਥਲਿ ਹੈ ਸੂਤਕੁ ਸੂਤਕ ਓਪਤਿ ਹੋਈ ॥	jal hai sootak thal hai sootak sootak opat ho-ee.
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ਜਨਮੇ ਸੂਤਕੁ ਮੁਏ ਫੁਨਿ ਸੂਤਕੁ ਸੂਤਕ ਪਰਜ ਬਿਗੋਈ ॥੧॥  
 ਕਹੁ ਰੇ ਪੰਡੀਆ ਕਉਨ ਪਵੀਤਾ ॥  
 ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤਾ ॥੧॥ ਰਹਾਉ ॥  
 ਨੈਨਹੁ ਸੂਤਕੁ ਬੈਨਹੁ ਸੂਤਕੁ ਸੂਤਕੁ ਸ੍ਵਨੀ ਹੋਈ ॥  
 ਉਠਤ ਬੈਠਤ ਸੂਤਕੁ ਲਾਗੈ ਸੂਤਕੁ ਪਰੈ ਰਸੋਈ ॥੨॥  
 ਫਾਸਨ ਕੀ ਬਿਧਿ ਸਭੁ ਕੋਊ ਜਾਨੈ ਛੂਟਨ ਕੀ ਇਕੁ ਕੋਈ ॥  
 ਕਹਿ ਕਬੀਰ ਰਾਮੁ ਰਿਦੈ ਬਿਚਾਰੈ ਸੂਤਕੁ ਤਿਨੈ ਨ ਹੋਈ  
 ॥੩॥੪੧॥

janmay sootak moo-ay fun sootak sootak paraj bigo-ee. ||1||  
 kaho ray pandee-aa ka-un paveetaa.  
 aisaa gi-aan japahu mayray meetaa. ||1|| rahaa-o.  
 nainhu sootak bainhu sootak sootak sarvanee ho-ee.  
 oothat baithat sootak laagai sootak parai raso-ee. ||2||  
 faasan kee biDh sabh ko-oo jaanai chhootan kee ik ko-ee.  
 kahi kabeer raam ridai bichaarai sootak tinai na ho-ee.  
 ||3||41||

During the times of Kabir Ji, and to a great extent even in the present days, the Pundits had so much scared people with superstitions and thoughts of contamination, that it had become almost impossible for them to live their lives, unless they had pleased the Brahmans, with special ceremonies and donations, at all big and small events of their lives, whether it is a birth or death in the family. In this shabad Kabir Ji is refuting the popular Hindu Belief that on one's birth and death, not only the relatives living in that house, but even those living in far off places are contaminated (and therefore need be avoided).

So apparently addressing a Pundit, who very much believes in and propagates such superstitions, Kabir Ji says: “(O Pundit, if simply by birth and death, contamination and impurity comes into play then) all the waters are contaminated and all the lands are contaminated (because always many insects and bacteria are being born and are dying in these. In that way) there is contamination at birth, and contamination at death, and the entire world is being ruined (in the superstitions of) contamination.”(1)

Therefore, Kabir Ji asks: “O' Pundit, tell me then, who is pure? O' my friend, please enlighten me with knowledge about this.”(1-Pause)

Now, enlightening that Pundit and rest of the world, what is the true contamination, or pollution, Kabir Ji says: “(In my view), our eyes are contaminated (when we look to another with covetous eyes), and our tongue too (is contaminated, when we speak ill of any body.) Similarly our ears are contaminated (when we listen to evil or slanderous words. This way we are being contaminated by whatever we do), whether we are sitting or standing (because in that process, we unknowingly kill many invisible insects and bacteria. Not only that) even our kitchen is contaminated (because, while burning wood in the fire or drinking water, we are killing many insects and bacteria, along with.)” (2)

Giving his conclusion, Kabir Ji says: “(The fact is that all these superstitious are mere doubts of mind). Every body knows how to get people imprisoned (into such entanglements and superstitions), but only a very rare person knows the way to get rid of them. Kabir says that one who contemplates God, he is not contaminated.”(4-41)

**The message of the Shabad is that instead of binding us down in useless superstitions of contamination, at every juncture, we should concentrate on saving ourselves from the contamination of our mind, by not indulging in any sort of lust, slander, or greed etc.**

ਗਉੜੀ ॥  
 ਝਗਰਾ ਏਕੁ ਨਿਬੇਰਹੁ ਰਾਮ ॥  
 ਜਉ ਤੁਮ ਅਪਨੇ ਜਨ ਸੌ ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥  
 ਇਹੁ ਮਨੁ ਬਡਾ ਕਿ ਜਾ ਸਉ ਮਨੁ ਮਾਨਿਆ ॥  
 ਰਾਮੁ ਬਡਾ ਕੈ ਰਾਮਹਿ ਜਾਨਿਆ ॥੧॥  
 ਬ੍ਰਹਮਾ ਬਡਾ ਕਿ ਜਾਸੁ ਉਪਾਇਆ ॥  
 ਬੇਦੁ ਬਡਾ ਕਿ ਜਹਾਂ ਤੇ ਆਇਆ ॥੨॥  
 ਕਹਿ ਕਬੀਰ ਹਉ ਭਇਆ ਉਦਾਸੁ ॥  
 ਤੀਰਥੁ ਬਡਾ ਕਿ ਹਰਿ ਕਾ ਦਾਸੁ ॥੩॥੪੨॥

ga-orhee.  
 jhagraa ayk nibayrahu raam.  
 ja-o tum apnay jan sou kaam. ||1|| rahaa-o.  
 ih man badaa ke jaa sa-o man maani-aa.  
 raam badaa kai raameh jaani-aa. ||1||  
 barahmaa badaa ke jaas upaa-i-aa.  
 bayd badaa ke jahaa<sup>N</sup> tay aa-i-aa. ||2||  
 kahi kabeer ha-o bha-i-aa udaas.  
 tirath badaa ke har kaa daas. ||3||42||

Gaurri



As per Dr. Bh. Vir Singh Ji, Kabir Ji perhaps uttered this Shabad, when he was insulted at a pilgrim place. Kabir Ji reflects that these pilgrimage places are created when some true devotee or saint of God happens to do some unusual feat there. So these holy stations owe their existence to the devotees of God, but when these places are occupied by narrow minded bigots and selfish persons, they go to the extent of insulting and even kicking out the true devotees who happen to visit that place, but do not subscribe to the selfish views of the occupiers. Just as what happened to devotee Nam Dev Ji, while worshipping a Hindu temple, or even to Guru Teg Bhadur Ji, when he was refused entry into Golden Temple. So in this Shabad, Kabir Ji, while trying to establish the fact that a devotee is higher than the pilgrimage place, seems to be lovingly asking some questions from God to prove his point.

Kabir Ji says: “O’ God, if You need any thing got done from (Your) devotee (and ensure that he may keep worshipping You), please resolve this one conflict (in his mind).” (1-Pause)

Now asking those questions, Kabir Ji says: “(Please tell me), is the mind greater or the One to whom it is attuned? Is God greater, or the one, who realizes that God?”(2)

Kabir Ji adds: “Is *Brahama* greater or He who created him? Is *Veda* (the Hindu Scriptures) greater or the (Source), from where it is originated?”(3)

Perhaps, expressing his disappointment at the treatment meted out to him while trying to visit some holy place, Kabir Ji says: “I (Kabir) say that I am feeling sad and desolate at heart, and wondering whether a pilgrim station is more sacred or a devotee of God (because of whose devotion that place becomes so sacred)?”(3-42)

**The message of the Shabad is that devotees of God, who truly love and worship Him, should never be discriminated or insulted even if they don’t seem to subscribe to the philosophies of the present occupiers of a pilgrimage station.**

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ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ॥

raag ga-or<sup>h</sup>ee chaytee.

ਦੇਖੋ ਭਾਈ ਗੁਾਨ ਕੀ ਆਈ ਆਂਧੀ ॥

daykhou bhāa-ee ga-yaan kee aa-ee aa<sup>N</sup>Dhee.

ਸਭੈ ਉਡਾਨੀ ਭ੍ਰਮ ਕੀ ਟਾਟੀ ਰਹੈ ਨ ਮਾਇਆ ਬਾਂਧੀ ॥੧॥

sabhāi udaanee bharam kee taatee rahai na maa-i-aa

ਰਹਾਉ ॥

bāa<sup>N</sup>Dhee. ||1|| rahaa-o.

ਦੁਚਿਤੇ ਕੀ ਦੁਇ ਬੁਨਿ ਗਿਰਾਨੀ ਮੋਹ ਬਲੇਡਾ ਟੂਟਾ ॥

duchitay kee du-ay thoon giraanee moh balaydaa tootaa.

ਤਿਸਨਾ ਛਾਨਿ ਪਰੀ ਧਰ ਉਪਰਿ ਦੁਰਮਤਿ ਭਾਂਡਾ ਫੂਟਾ ॥੧॥

tisnaa chhaan paree Dhar oopar durmat bhāa<sup>N</sup>daa footaa.  
||1||

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ਆਂਧੀ ਪਾਛੇ ਜੋ ਜਲੁ ਬਰਖੈ ਤਿਹਿ ਤੇਰਾ ਜਨੁ ਭੀਨਾ ॥

aa<sup>N</sup>Dhee paachhay jo jal barkhai tihi tayraa jan bheena<sup>N</sup>.

ਕਹਿ ਕਬੀਰ ਮਨਿ ਭਇਆ ਪ੍ਰਗਾਸਾ ਉਦੈ ਭਾਨੁ ਜਬ ਚੀਨਾ

kahi kabeer man bhā-i-aa pargaasaa udai bhaan jab

॥੨॥੪੩॥

cheena. ||2||43||

#### RAAG GAURI CHETI

In this shabad Kabir Ji is using a very beautiful metaphor to explain the effect of divine knowledge and meditation on God's Name on the life of the mortal. He compares the mortal life to a thatched hut supported by pillars of doubt, and surrounded by the walls of ignorance.

He says: “See dear brothers, the storm of divine Knowledge has come. It has swept away the thatched hut of doubt, bound by the ropes of worldly attachment.”(1-Pause)



Extending the analogy further, Kabir Ji says: “The two props of double mindedness have been pulled down and the beam of worldly love has been broken. The thatched roof of Desire has fallen to the ground and the pitcher of false mind has broken. (In other words, with the enlightenment of divine knowledge, the mind stops wavering, its evil intellect, and all other doubts and dreads disappear, and one gets attuned to God’s love).”(1)

Now, comparing, the bliss, and enlightenment obtained as a result of this divine wisdom to the welcome rain and sunshine, after a storm, Kabir Ji says: “O God, the rain of nectar Name, which falls after this storm (of divine knowledge) in that, Your devotee has been drenched. In short Kabir says, that his mind was illumined, when he saw the sun (of divine knowledge).”(2-43)

**The message of this shabad is that as long as, forsaking God, we remain entangled in the bonds of worldly attachments, we keep on looking at other supports. But when through Guru's grace, we meditate on God's Name, we are imparted the divine Knowledge, then all these doubts and false supports disappear and we are illumined with true enlightenment, and experience true peace and contentment.**

ਗਉੜੀ ਚੇਤੀ

ga-or<sup>h</sup>ee chaytee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaa<sup>d</sup>.

ਹਰਿ ਜਸੁ ਸੁਨਹਿ ਨ ਹਰਿ ਗੁਨ ਗਾਵਹਿ ॥

har jas suneh na har gun gaavahi.

ਬਾਤਨ ਹੀ ਅਸਮਾਨੁ ਗਿਰਾਵਹਿ ॥੧॥

baa<sup>t</sup>an hee asmaan giraaveh. ||1||

ਐਸੇ ਲੋਗਨ ਸਿਉ ਕਿਆ ਕਹੀਐ ॥

aisay logan si-o ki-aa kahee-ai.

ਜੋ ਪ੍ਰਭ ਕੀਏ ਭਗਤਿ ਤੇ ਬਾਹਜ ਤਿਨ ਤੇ ਸਦਾ ਡਰਾਨੇ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥

jo parabh kee-ay bhagat<sup>t</sup> tay baahaj tin tay sadaa daraanay rahee-ai. ||1|| rahaa-o.

ਆਪਿ ਨ ਦੇਹਿ ਚੁਰੂ ਭਰਿ ਪਾਨੀ ॥

aap na deh churoo bhar paanee.

ਤਿਹ ਨਿੰਦਹਿ ਜਿਹ ਗੰਗਾ ਆਨੀ ॥੨॥

ti<sup>h</sup> nindeh jih gangaa aanee. ||2||

ਬੈਠਤ ਉਠਤ ਕੁਟਿਲਤਾ ਚਾਲਹਿ ॥

baithat<sup>t</sup> uthat<sup>t</sup> kutil<sup>t</sup>aa chaaleh.

ਆਪੁ ਗਏ ਅਉਰਨ ਹੂ ਘਾਲਹਿ ॥੩॥

aap ga-ay a-uran hoo ghaaleh. ||3||

ਛਾਡਿ ਕੁਚਰਚਾ ਆਨ ਨ ਜਾਨਹਿ ॥

chhaad kuchrachaa aan na jaaneh.

ਬ੍ਰਹਮਾ ਹੂ ਕੋ ਕਹਿਓ ਨ ਮਾਨਹਿ ॥੪॥

barahmaa hoo ko kahi-o na maaneh. ||4||

ਆਪੁ ਗਏ ਅਉਰਨ ਹੂ ਖੋਵਹਿ ॥

aap ga-ay a-uran hoo khoveh.

ਆਗਿ ਲਗਾਇ ਮੰਦਰ ਮੈ ਸੋਵਹਿ ॥੫॥

aag lagaa-ay mandar mai soveh. ||5||

ਅਵਰਨ ਹਸਤ ਆਪ ਹਹਿ ਕਾਨੇ ॥

avran hasat<sup>t</sup> aap heh kaa<sup>N</sup>nay.

ਤਿਨ ਕਉ ਦੇਖਿ ਕਬੀਰ ਲਜਾਨੇ ॥੬॥੧॥੪੪॥

tin ka-o daykh kabeer lajaanay. ||6||1||44||

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### Gaurri Cheti

In this shabad Kabir Ji is describing some of the traits and habits of clever slanderers and evil people, who do not listen or utter God’s Name themselves, but try to criticize others, who meditate on God, or do any virtuous deeds. They simply try to impress others with empty talks, but do not listen to any advice, even from the most intelligent or holiest persons. Kabir Ji tells us, what should be our attitude towards such people.

He says: “(There are some people, who) neither sing, nor listen to God's praise. But just by mere talk they claim to perform miracles.”(1)

Cautioning us against such people, Kabir Ji says: “There is no use of trying to advise or talk with such people, whom God Himself has kept devoid of any worship. Instead, we should always remain afraid of such people (and try to avoid them).”(1-Pause)

Describing the evil nature of such people, Kabir Ji says: “(These people are so much devoid of any conscience or



morality), that they may not themselves give even two drops of water (to a thirsty person), but they will slander those, who divert even the river Ganges (for the benefit of others. In other words, such people may not do even the slightest good deed for others, but they would easily find faults with those, who might have performed great acts of charity).”(2)

Commenting further on the evil nature of such people, Kabir Ji says: “Whether they are sitting or standing, (at all times), they keep playing treacherous games. (Not only), they themselves have become worthless, but they also try to ruin others.”(3)

But, that is not all. Regarding, the stone heartedness, and obstinacy of such people, Kabir Ji says: “Save slanderous talk, they know nothing. They will not listen to the advice of even the wisest or holiest person like god “*Brahama*”.” (4)

So describing the fate of such people, and those who come in contact with them, Kabir Ji says: “(Such people) are themselves gone amiss, and they mislead others as well. (These people are so evil, and without conscience that after causing so much trouble in others’ lives, as if they have), set their houses on fire. (But even then they don’t feel any guilt or feel ashamed, and) they go and enjoy a worry less sleep in their own house.” (5)

In conclusion, Kabir Ji says: “These people, themselves (are full of so many fault, that as if) they are blind of one eye, but they laugh at (even slightest weaknesses of) others. Seeing such people, Kabir (or any good person) feels embarrassed (of even being associated with them).”(6-1-44)

**The message of this shabad is that, no amount of advice can have any effect on self-conceited evil persons. They try to spoil even others in their company. It is best to remain distant from such people.**

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਕਬੀਰ ਜੀ

raag ga-or<sup>h</sup>ee bairaagan kabeer jee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur p<sup>r</sup>asaad.

ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੂਏ ਸਿਰਾਧ ਕਰਾਰੀ ॥  
ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਉਆ ਕੂਕਰ ਖਾਹੀ ॥੧॥

jeevat piṭar na maanai ko-oo moo-ay<sup>N</sup> siraa<sup>Dh</sup> karaahee.  
piṭar b<sup>h</sup>ee bapuray kaho ki-o paavahi ka-oo-aa kookar  
k<sup>h</sup>aahee. ||1||

ਮੋ ਕਉ ਕੁਸਲੁ ਬਤਾਵਹੁ ਕੋਈ ॥  
ਕੁਸਲੁ ਕੁਸਲੁ ਕਰਤੇ ਜਗੁ ਬਿਨਸੈ ਕੁਸਲੁ ਭੀ ਕੈਸੇ ਹੋਈ ॥੧॥  
ਰਹਾਉ ॥

mo ka-o kusal baṭaavhu ko-ee.  
kusal kusal karṭay jag binsai kusal b<sup>h</sup>ee kaisay ho-ee. ||1||  
rahaa-o.

ਮਾਟੀ ਕੇ ਕਰਿ ਦੇਵੀ ਦੇਵਾ ਤਿਸੁ ਆਗੈ ਜੀਉ ਦੇਹੀ ॥  
ਐਸੇ ਪਿਤਰ ਤੁਮਾਰੇ ਕਹੀਅਹਿ ਆਪਨ ਕਹਿਆ ਨ ਲੇਹੀ ॥੨॥

maat<sup>e</sup> kay kar ḍayvee ḍayvaa ti<sup>s</sup> aagai jee-o ḍayhee.  
aisay piṭar tumaaray kahee-ahi aapan kahi-aa na layhee.  
||2||

ਸਰਜੀਉ ਕਾਟਹਿ ਨਿਰਜੀਉ ਪੂਜਹਿ ਅੰਤ ਕਾਲ ਕਉ ਭਾਰੀ ॥  
ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਭੈ ਭੂਬੇ ਸੰਸਾਰੀ ॥੩॥

sarjee-o kaateh nirjee-o poojeh anṭ kaal ka-o b<sup>h</sup>aa<sup>r</sup>ee.  
raam naam kee gaṭ nahee jaanee b<sup>h</sup>ai doobay sansaaree.  
||3||

ਦੇਵੀ ਦੇਵਾ ਪੂਜਹਿ ਡੋਲਹਿ ਪਾਰਬ੍ਰਹਮੁ ਨਹੀ ਜਾਨਾ ॥  
ਕਹਤ ਕਬੀਰ ਅਕੁਲੁ ਨਹੀ ਚੇਤਿਆ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਨਾ  
॥੪॥੧॥੪੫॥

ḍayvee ḍayvaa poojeh doleh paarbrahm nahee jaanaa.  
kahaṭ kabeer akul nahee chayṭi-aa bik<sup>h</sup>i-aa si-o lapṭaanaa.  
||4||1||45||

#### RAAG GAURI BAAIRAAGAN KABIR JI

It is a custom among most of the Hindus, and even some Sikhs to hold special feasts, called “*Shraads*”, during the months of “*Assu*” and “*Kattak*” (or mid Sept. to mid Oct.), and feeding *Brahmans*, and *Sikh* priests, in the belief, that these feasts reach their dead ancestors. They also do similar ceremonies, during marriages, by making clay statues, symbolizing their ancestors, and paying homage to them, believing that this way, the ancestors get pleased, and bless the families with peace and happiness. In this shabad Kabir Ji is criticizing all such practices, and tells us, how hypocritical it is, not to care for our elders when they are alive, but hold these worships and feasts, when they are dead.





He says: “They do not respect or obey (their elders), while they are alive. (But), when they die, (their families), arrange “*Shraads*” (or special feasts, for the family pundits or priests, believing that these feasts would reach the ancestors. But how could these meals reach) the poor ancestors (about whose whereabouts, nobody knows. Actually, it is), the crows, or dogs, who eat the food (meant for the ancestors).”(1)

Kabir Ji challenges such practices, and asks, if some body can tell him, where lies any charitable deed in such things. He says: “Let some one tell me, what is a real beneficial act, which gives inner Happiness. Talking of “Inner Happiness” the whole world is dying and yet it knows not how to get this “Happiness”.(1-Pause)

Commenting further on their practices of killing live animals to place before the dead statues, and believing that the food will reach their dead ancestors, Kabir Ji says: “Making gods and goddesses of clay, people offer them living creatures (such as goats. But, you don’t realize that the souls of) your dead ancestors, cannot ask for what they really need.” (2)

Cautioning them against the punishment awaiting them, for their sins of killing live animals to place before lifeless statues, Kabir Ji says: “Those, who kill the living creatures to propitiate the dead ones, are making their own end miserable. The fact is that such people do not realize the merit of (meditating on) God's Name and this way they are drowned in the dreadful sea of worldly existence.”(3)

In conclusion, Kabir Ji says: “The world is worshipping gods and goddesses instead of realizing the supreme God. Kabir says, instead of worshipping the caste free God, they are getting entangled in the bonds of (poisonous) worldly attachment.”(4-1-45)

**The message of this shabad is that instead of getting entangled in rituals and religious feasts for our ancestors or worshipping lifeless gods and goddesses, we should try to serve and respect them during their lifetime, and meditate on the one supreme God. This alone would bring peace and happiness in our families.**

ਗਉੜੀ ॥

ਜੀਵਤ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਐਸੇ ਸੁੰਨਿ ਸਮਾਇਆ ॥  
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਬਹੁੜਿ ਨ ਭਵਜਲਿ ਪਾਇਆ ॥੧॥

ਮੇਰੇ ਰਾਮ ਐਸਾ ਖੀਰੁ ਬਿਲੋਈਐ ॥  
ਗੁਰਮਤਿ ਮਨੁਆ ਅਸਥਿਰੁ ਰਾਖਹੁ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ  
ਪੀਓਈਐ ॥੧॥ ਰਹਾਉ ॥  
ਗੁਰ ਕੈ ਬਾਣਿ ਬਜਰ ਕਲ ਛੇਦੀ ਪ੍ਰਗਟਿਆ ਪਦੁ ਪਰਗਾਸਾ ॥  
ਸਕਤਿ ਅਧੋਰ ਜੇਵੜੀ ਭ੍ਰਮੁ ਚੂਕਾ ਨਿਹਚਲੁ ਸਿਵ ਘਰਿ ਬਾਸਾ ॥੨॥

ਤਿਨਿ ਬਿਨੁ ਬਾਣੈ ਧਨਖੁ ਚਵਾਈਐ ਇਹੁ ਜਗੁ ਬੋਧਿਆ ਭਾਈ ॥

ਪੰਨਾ ੩੩੩

ਦਹ ਦਿਸ ਬੂਝੀ ਪਵਨੁ ਝੁਲਾਵੈ ਡੋਰਿ ਰਹੀ ਲਿਵ ਲਾਈ ॥੩॥  
ਉਨਮਨਿ ਮਨੁਆ ਸੁੰਨਿ ਸਮਾਨਾ ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਭਾਗੀ ॥

ਕਹੁ ਕਬੀਰ ਅਨਭਉ ਇਕੁ ਦੇਖਿਆ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥੪॥੨॥੪੬॥

ga-orhee.

jeevat marai marai fun jeevai aisay sunn samaa-i-aa.  
anjan maahi niranjan rahee-ai bahurh na bhavjal paa-i-aa.  
||1||  
mayray raam aisaa kheer bilo-ee-ai.  
gurmat manoo-aa asthir raakho in biDh amrit pee-o-ee-ai.  
||1|| rahaa-o.  
gur kai baan bajar kal chhaydee pargati-aa pad pargaasaa.  
sakaṭ aDhayr jayvrhee bharam chookaa nihchal siv ghar  
baasaa. ||2||  
tin bin baanai Dhanakh chadhaa-ee-ai ih jag bayDhi-aa  
bhaa-ee.

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dah dis boodee pavan jhulaavai dor rahee liv laa-ee. ||3||  
unman manoo-aa sunn samaanaa dubiDhaa durmat  
bhaagee.  
kaho kabeer anbha-o ik daykhi-aa raam naam liv laagee.  
||4||2||46||

Gaurri



In this shabad Kabir Ji is describing the way of holy and detached persons, who although living in this world and doing worldly duties, yet remain so detached from the worldly entanglements and temptations, that as if they are dead, even though, they are still alive physically.

He says: “The person who first dies, and then comes to life again, he merges in the seedless trance. (In other words, the person, who so detaches himself from the worldly entanglements, that for all practical purposes, he is dead to the world. He then lives a true spiritual life, absorbed in that mental state, where no thoughts arise). In this way, while still living among the (poisonous) world, he lives a life detached from all the worldly temptations, and he doesn’t fall into the dreadful ocean (of worldly existence).” (1)

Kabir Ji now addressing us in a most affectionate way, says: “O’ my dear friend, we should churn the milk (of repeating God’s Name), that through Guru’s advice we still our mind and drink the nectar of (God’s) Name.” (1-Pause)

Sharing his own experience, Kabir Ji says: “With the help of Guru’s arrow (or Gurbani), I have pierced the hard core of my evil intellect, and now my mind is illumined (with divine knowledge) and all my doubts and fears are removed. Just as a person when going from darkness to light comes to know that thing which he thought was a snake, was actually a piece of rope, similarly my worldly illusion has vanished, and) my mind is absorbed in the blissful God.” (2)

Now describing how he has kept himself unaffected by the worldly attachment, Kabir Ji says: “(In a way, the worldly attachment), has aimed its bow, without a shaft at the world (and is thus adversely affecting the people, without their knowing. But I have not let it hurt me, because my strategy is like that of a) kite which although affected by winds from all directions, remains stable because it is attached to its string. (Similarly, instead of letting worldly attachments allure me to wrongful temptations, I keep firmly acting as per my Guru’s word).” (3)

Sharing the end result of his strategy, Kabir Ji says: “(Now) my mind abides in the blissful heaven, free of any desires, and the evil of double mindedness has gone away. Kabir says that now he has seen an un-believable wonder, and his mind remains attuned to God’s Name.” (4-2-46)

**The message of this Shabad is that if we want to remain unaffected by the worldly allurements, while still living in the world, we need to strictly follow the Guru’s advice, and control our ego so much, as if we are dead to the worldly temptations. Following Guru’s advice, we should meditate on God’s Name, in such a slow and steady manner that one day we are totally absorbed in His love, and become one with Him.**

ਗਉੜੀ ਬੈਰਾਗਣਿ ਤਿਪਦੇ ॥

ga-orhee bairaagan tipday.

ਉਲਟਤ ਪਵਨ ਚਕ੍ਰ ਖਟੁ ਭੇਦੇ ਸੁਰਤਿ ਸੁੰਨ ਅਨਰਾਗੀ ॥

ultat pavan chakar khat bhayday surat sunn anraagee.

ਆਵੈ ਨ ਜਾਇ ਮਰੈ ਨ ਜੀਵੈ ਤਾਸੁ ਖੋਜੁ ਬੈਰਾਗੀ ॥੧॥

aavai na jaa-ay marai na jeevai taas khoj bairagee. ||1||

ਮੇਰੇ ਮਨ ਮਨ ਹੀ ਉਲਟਿ ਸਮਾਨਾ ॥

mayray man man hee ulat samaanaa.

ਗੁਰ ਪਰਸਾਦਿ ਅਕਲਿ ਭਈ ਅਵਰੈ ਨਾਤਰੁ ਥਾ ਬੇਗਾਨਾ ॥੧॥

gur parsaad akal bha-ee avrai naatar thaa baygaanaa. ||1||

ਰਹਾਉ ॥

rahaa-o.

nivrai door door fun nivrai jin jaisaa kar maani-aa.

ਨਿਵਰੈ ਦੂਰਿ ਦੂਰਿ ਫੁਨਿ ਨਿਵਰੈ ਜਿਨਿ ਜੈਸਾ ਕਰਿ ਮਾਨਿਆ ॥

aluttee kaa jaisay bha-i-aa baraydaa jin pee-aa tin jaani-aa.

ਅਲਉਤੀ ਕਾ ਜੈਸੇ ਭਇਆ ਬਰੇਡਾ ਜਿਨਿ ਪੀਆ ਤਿਨਿ

||2||

ਜਾਨਿਆ ॥੨॥

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ਤੇਰੀ ਨਿਰਗੁਨ ਕਥਾ ਕਾਇ ਸਿਉ ਕਹੀਐ ਐਸਾ ਕੋਇ ਬਿਬੇਕੀ ॥

tayree nirgun kathaa kaa-ay si-o kahee-ai aisaa ko-ay bibaykee.

ਕਹੁ ਕਬੀਰ ਜਿਨਿ ਦੀਆ ਪਲੀਤਾ ਤਿਨਿ ਤੈਸੀ ਝਲ ਦੇਖੀ

kaho kabeer jin dee-aa paleetaa tin taisee jhal daykhee.

॥੩॥੩॥੪੭॥

||3||3||47||





## GAURI BAIRAAGAN TIPDAY

As per Dr. Bh. Vir Singh Ji, this shabad refers to a conversation between Kabir Ji and a 'Hath Yogi' (who believed in different breathing exercises to control the mind). Referring to the Yogi's practice of controlling the breath, so that instead of going down it goes up and passes through six imaginary circles in the body, called "Chakras", Kabir Ji asks him to turn his mind towards God.

Addressing that Yogi, he says: "(O Yogi, you claim that), you have turned your breath up side down and have passed your breath through those six *chakras* (or breath stages) and have made your consciousness, a lover of void. (But, what is the use of all this? I suggest, that instead of this thing), becoming detached from worldly attachments, you should search that (God), who never comes, nor goes and is never born, nor dies."(1)

Answering the Yogi's question, whether, he (Kabir), has himself tried turning his breath upside down, Kabir Ji replies: "(As for as I am concerned, instead of turning my breath up side down), I have turned my mind (away from lustful pursuits and have merged it in God). Through the Guru's grace, my intellect has become different, (and instead of being in love with the world, it has been imbued with the love of God). Otherwise, (this mind was completely) ignorant (about Him)."(1-Pause)

Describing the results of his technique, Kabir Ji says: "(Previously, the evil impulses like lust and anger (which used to easily overpower me, and which appeared) to be near, now appear distant, and (God), who seemed to be far), now appears to be near. (But, this realization is such, that it cannot be described, it can only be experienced). It is just like the sweet drink, or "*sherbet*" of rock candy; the taste of which, only they know who have actually partaken it."(2)

Now Kabir addresses God and says: "O' God, with whom we may talk about Your gospel, which is beyond ordinary qualities. (It is only) a very rare detached person, (who is wise enough to be interested in such high order spiritual talks). Kabir says just as only that person knows about the shock, he had to bear, who lights the fuse in the gun, (similarly only that person knows about the unbearable, yet most pleasing experience, who sees the flashing vision of God)."(3-47)

**The message of this Shabad is that instead of bothering with the difficult breathing exercises advocated by yogis, we should simply try to turn away the direction of our mind from the worldly allurements to the word of the Guru, and loving devotion for the all pervading God. So that, one day, we may also experience the flash of divine bliss, and His revelation in our mind.**

ਗਉੜੀ ॥

ਤਹ ਪਾਵਸ ਸਿੰਧੂ ਧੂਪ ਨਹੀ ਛਹੀਆ ਤਹ ਉਤਪਤਿ ਪਰਲਉ  
ਨਾਹੀ ॥

ਜੀਵਨ ਮਿਰਤੁ ਨ ਦੁਖੁ ਸੁਖੁ ਬਿਆਪੈ ਸੁੰਨ ਸਮਾਧਿ ਦੇਉ ਤਹ  
ਨਾਹੀ ॥੧॥

ਸਹਜ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਨਿਰਾਰੀ ॥

ਤੁਲਿ ਨਹੀ ਚਵੈ ਜਾਇ ਨ ਮੁਕਾਤੀ ਹਲੁਕੀ ਲਗੈ ਨ ਭਾਰੀ ॥੧॥  
ਰਹਾਉ ॥

ਅਰਧ ਉਰਧ ਦੇਉ ਤਹ ਨਾਹੀ ਰਾਤਿ ਦਿਨਸੁ ਤਹ ਨਾਹੀ ॥  
ਜਲੁ ਨਹੀ ਪਵਨੁ ਪਾਵਕੁ ਫੁਨਿ ਨਾਹੀ ਸਤਿਗੁਰ ਤਹਾ ਸਮਾਹੀ  
॥੨॥

ਅਗਮ ਅਗੋਚਰੁ ਰਹੈ ਨਿਰੰਤਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀਐ ॥  
ਕਹੁ ਕਬੀਰ ਬਲਿ ਜਾਉ ਗੁਰ ਅਪੁਨੇ ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ

ga-orhee.

tah paavas sinDh Dhoop nahee chhahee-aa tah utpat̃ parla-  
o naahee.

jeevan mirat̃ na dukh sukh bi-aapai sunn samaaDh do-oo  
tah naahee. ||1||

sahj kee akath kathaai hai niraaree.

tul nahee chadh̃ai jaa-ay na mukaaṭee halukee lagai na  
bhaaree. ||1|| rahaa-o.

araDh uraDh do-oo tah naahee raat̃ dinas tah naahee.

jal nahee pavan paavak fun naahee satgur tahaa samaahee.  
||2||

agam agochar rahai niranṭar gur kirpaa tay lahee-ai.

kaho kabeer bal jaa-o gur apunay satsangat̃ mil rahee-ai.  
||3||4||48||



॥੩॥੪॥੪੮॥

## Gaurri

Talking about the divine realization, which a person experiences, when his mind, turns away from worldly affairs, and is fully attuned to God, Kabir Ji remarked in the second stanza of the previous shabad, that “this realization is such, that it cannot be described; it can only be experienced). It is just like the sweet drink, or “*sherbet*” of rock candy; the taste of which, only they know who have actually partaken it. However, in this shabad, he tries to explain the state of mind of such a person, by pointing to many of the Hindu beliefs, regarding different kinds of heavens, where they aspire to reside after death, and for which they give many donations to *Brahmans*, and perform other rituals.

Kabir Ji says: “(In this state of mind, one does not care whether it is a rainy season, ocean, sunshine or shade (or any other limits of time or territory). There is neither creation nor dissolution. (In other words, in that state, there is neither a longing for life, nor fear of death), and nor one is afflicted with any pain or pleasure. (In fact, in that state, one is so blissfully attuned to God, that there is no concern for achieving the state of) thoughtlessness or deep meditation.”(1)

Giving the uniqueness of this state, Kabir Ji says: “The discourse of this state of equipoise is un-describable and unique. One can weigh it not, nor is it exhausted. It is neither light nor heavy. (In other words, it cannot be weighed or valued).” (1-Pause)

Further describing this stage, Kabir Ji says: “(In that stage of mind) there are no ups and downs, no night or day. (In other words, in that state, one neither is unaware of worldly evils, nor he runs after false worldly pleasures. In that state), there is no water (of evil impulses), nor the flights of the mercurial mind for worldly riches. (In that state, only the immaculate words of) the true Guru, are pervading (the mind).”(2)

Finally, telling us, how to reach that state of mind, Kabir Ji says: “(O my friends, God) is inaccessible, and beyond the comprehension of our ordinary sense faculties. It is only through the Guru’s grace, that we obtain to Him. Therefore, Kabir says, may I be a sacrifice to my Guru, and I suggest, that we should always remain united in his holy congregation.”(4-48)

**The message of this Shabad is that if we want to enjoy the unique state of equipoise, in which we rise above all the limitations of worldly ties, seasons, and boundaries, and always remain in a blissful state of oneness with God, then we should earnestly follow the advice of our true Guru (Granth Sahib Ji), and remain united with his holy congregation.**

ਗਉੜੀ ॥

ga-orhee.

ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਬੈਲ ਬਿਸਾਹੇ ਪਵਨੁ ਪੂਜੀ ਪਰਗਾਸਿਓ ॥

paap punn du-ay bail bisaahay pavan poojee pargaasi-o.

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ਤ੍ਰਿਸਨਾ ਗੂਣਿ ਭਰੀ ਘਟ ਭੀਤਰਿ ਇਨ ਬਿਧਿ ਟਾਂਡ ਬਿਸਾਹਿਓ  
॥੧॥tarisnaa goon bharee ghat bheetar in biDh taa<sup>N</sup>d bisaahi-o.  
॥1॥

ਐਸਾ ਨਾਇਕੁ ਰਾਮੁ ਹਮਾਰਾ ॥

aisaa naa-ik raam hamaaraa.

ਸਗਲ ਸੰਸਾਰੁ ਕੀਓ ਬਨਜਾਰਾ ॥੧॥ ਰਹਾਉ ॥

sagal sansaar kee-o banjaaraa. ॥1॥ rahaa-o.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਭਏ ਜਗਾਤੀ ਮਨ ਤਰੰਗ ਬਟਵਾਰਾ ॥

kaam kroDh du-ay bha-ay jagaatee man tarang batvaaraa.

ਪੰਚ ਤਤੁ ਮਿਲਿ ਦਾਨੁ ਨਿਬੇਰਹਿ ਟਾਂਡਾ ਉਤਰਿਓ ਪਾਰਾ ॥੨॥

panch tat mil daan nibayreh taa<sup>N</sup>daa utri-o paaraa. ॥2॥

ਕਹਤ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਬ ਐਸੀ ਬਨਿ ਆਈ ॥

kahaṭ kabeer sunhu ray santahu ab aisee ban aa-ee.

ਘਾਟੀ ਚਵਤ ਬੈਲੁ ਇਕੁ ਥਾਕਾ ਚਲੇ ਗੋਨਿ ਛਿਟਕਾਈ

ghaatee chadhat bail ik thaakaa chalo gon chhitkaa-ee.

॥੩॥੫॥੪੯॥

॥3॥5॥49॥



## Gaurri

As per Dr. Bh. Vir Singh Ji, Kabir Ji uttered this shabad, in response to the offer of a merchant, to engage som peddlers, to do business on Kabir Ji's behalf, so that the profit earned by them, could help him meet some of the expense on his guests, who used to come and visit him, and talk about spiritual matters. In those days, most of the business used to be carried out by petty traders (or peddlers), who would obtain some merchandise (usually food grains), from the whole seller, load it on bullock carts, and go to sell the merchandise in far off places.

Responding to this offer, Kabir Ji comments on the human life itself, and comparing the human beings to peddlers, he says: "(O my friend, in this world), human beings are like peddlers, who have bought two bullocks one of virtue and the other of evil. These peddlers have the capital of breaths with them. Their mind is like a sack, filled with (worldly) desires, (as if, this is) the merchandise, they have purchased (for doing their business in this world)."(1)

Now, talking about the wholesale merchant or (God), in this business, Kabir Ji says: "Such is our Master, our God, that He has made all (the humans in this) world, as his peddlers."(1-Pause)

To complete the analogy, Kabir Ji says: "Lust and anger, have both become like the custom duty collectors, and the desires of mind as highway robbers. (In other words, some of the capital of human breaths is being wasted in the impulses of lust and anger, and the desires of mind are making the human being waste most of his life time in satisfying these). In this way, getting together, all these five impulses (of lust, anger, greed, attachment, and ego) completely exhaust man's charity (or any virtuous deed done by him), and all his merchandise reaches its destination. (In other words, man departs from the world, with nothing but his unfulfilled worldly desires)."(2)

Kabir Ji concludes this Shabad, to reflect on his own state of mind. He says: "Listen O' saints, such has become the state of affairs for me now, that going uphill on the mount of God's worship, my one ox (laden with the load of sins), has got exhausted, and casting away the load (of sins) has run away. (So now, I am only engaged in meditating on God's Name)"(3-5-49)

**The message of this Shabad is that we human beings are like petty traders, whom God has sent with a fixed capital of breaths in this world. Instead of wasting this capital in satisfying our worldly desires, or our evil impulses of lust and anger etc., we should use these breaths to meditate on God's Name, so that we don't have to come to the world, and go through the painful cycle of births and deaths again.**

ਗਉੜੀ ਪੰਚਪਦਾ ॥

ga-orhee panchpadaa.

ਪੇਵਕੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਸਾਹੁਰੜੈ ਜਾਣਾ ॥  
ਅੰਧਾ ਲੋਕੁ ਨ ਜਾਣਈ ਮੂਰਖੁ ਏਆਣਾ ॥੧॥  
ਕਹੁ ਭਡੀਆ ਬਾਧੈ ਧਨ ਖੜੀ ॥  
ਪਾਹੂ ਘਰਿ ਆਏ ਮੁਕਲਾਊ ਆਏ ॥੧॥ ਰਹਾਉ ॥  
ਓਹ ਜਿ ਦਿਸੈ ਖੁਹੜੀ ਕਉਨ ਲਾਜੁ ਵਹਾਰੀ ॥  
ਲਾਜੁ ਘੜੀ ਸਿਉ ਤੂਟਿ ਪੜੀ ਉਠਿ ਚਲੀ ਪਨਿਹਾਰੀ ॥੨॥  
ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰੇ ਅਪੁਨਾ ਕਾਰਜੁ ਸਵਾਰੇ ॥

payvkar<sup>h</sup>ai dīn chaar hai saahur<sup>h</sup>ai jaanaa.  
anD<sup>h</sup>aa lok na jaan-ee moorakh ay-aanaa. ||1||  
kaho dadee-aa baaD<sup>h</sup>ai Dhan khar<sup>h</sup>ee.  
paahoo g<sup>h</sup>ar aa-ay muklaa-oo aa-ay. ||1|| rahaa-o.  
oh je d<sup>i</sup>sai k<sup>h</sup>oohr<sup>h</sup>ee ka-un laaj vahaaree.  
laaj g<sup>h</sup>ar<sup>h</sup>ee si-o toot par<sup>h</sup>ee uth chalee panihaaree. ||2||  
saahib ho-ay d<sup>a</sup>-i-aal kirpaa karay apunaa kaaraj savaaray.

ਪੰਨਾ ੩੩੪

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ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੇ ॥੩॥  
ਕਿਰਤ ਕੀ ਬਾਂਧੀ ਸਭ ਫਿਰੈ ਦੇਖਹੁ ਬੀਚਾਰੀ ॥  
ਏਸ ਨੋ ਕਿਆ ਆਖੀਐ ਕਿਆ ਕਰੇ ਵਿਚਾਰੀ ॥੪॥  
ਭਈ ਨਿਰਾਸੀ ਉਠਿ ਚਲੀ ਚਿਤ ਬੰਧਿ ਨ ਧੀਰਾ ॥  
ਹਰਿ ਕੀ ਚਰਣੀ ਲਾਗਿ ਰਹੁ ਭਜੁ ਸਰਣਿ ਕਬੀਰਾ ॥੫॥੬॥੫੦॥

taa sohagan jaanee-ai gur sabad beechaaray. ||3||  
kirat kee baa<sup>N</sup>D<sup>h</sup>ee sabh firai dayk<sup>h</sup>hu beechaaree.  
ays no ki-aa aak<sup>h</sup>ee-ai ki-aa karay vichaaree. ||4||  
b<sup>h</sup>a-ee niraasee uth chalee chit band<sup>h</sup> na D<sup>h</sup>eeeraa.  
har kee char<sup>n</sup>ee laag rahu b<sup>h</sup>aj saran kabeeraa. ||5||6||50||

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**GAURRI PANCH PADA**

As per Dr. Bh. Vir Singh Ji, Kabir Ji uttered this shabad, on seeing a person die. On one hand, his relatives were preparing his dead body for the funeral; but on the other hand, the soul was helplessly watching that the demons of death had come to take it away. Kabir Ji compares this situation to a bride, whom the marriage party has come to take away from her parents' home, but the ignorant bride is still engaged in her household tasks.

Kabir Ji says: "In the parents' home (or this world, the soul) bride's stay is brief; in the end she has to go to the in-laws (or the next world.). But the ignorant human beings do not realize this."(1)

Comparing the situation of an ordinary human being, who is pre-occupied in running after worldly affairs, unaware of the fact, that death is hovering over his head, to an ignorant bride, engaged in household tasks, while people from her in-laws have come to take her away, Kabir Ji says: "Say, (what a strange situation is this, that) the bride is standing wearing her ordinary work clothes, while guests from the in-laws house have come (to take her with them)."(1-Pause)

Kabir Ji now compares the human soul, who comes to the world and engages itself in amassing worldly wealth and pleasures, but in the midst of its efforts its life ends and it departs from the world disappointed, to a woman, who came to a small well to fill an earthen pitcher with water. But when she lowers the pitcher into the well with a rope, it breaks, and both the pitcher and the rope fall into the well and the woman goes away disappointed from the well.

So looking at that soul (which is feeling disappointed, because, it could not achieve the purpose, for which it had come to this world, as that disappointed lady), Kabir Ji says: "Who is that lady, dropping a rope into that small well, which we are seeing? Soon, this rope will break, (the pitcher will fall into the well), and the water carrier would rise up and depart disappointed (from the well. In other words, while still engaged in amassing worldly wealth, the body succumbs to death, and the soul departs disappointed from the world)." (2)

Now describing, the circumstances, when a human being doesn't suffer such a disappointing end, Kabir Ji says: "If the Master becomes merciful and shows His kindness (on the human being), then he can set his affairs right. But the (human soul) is considered the wedded and united bride (of God), only if she reflects on the Guru's word." (3)

Taking pity on the ignorant humans, in fact the whole world, Kabir Ji says: "(O my friends), if we reflect upon the real situation, (then we cannot blame, the human soul. Because), the entire world is moving around, bound to its fate, as determined (by God), on the basis of its past deeds." (4)

Kabir Ji concludes this Shabad with the comment, and advice to himself (and indirectly all of us). He says: "Frustrated the human (soul) leaves the world, without any solace in its mind. (Therefore, to save yourself from this disappointment), O Kabir, you should repair to God's refuge, and remain attached to Him." (5-6-50)

**The message of this shabad is that our stay in this world is only for a few days, we don't know, when suddenly, our life breaths may come to an end, and we may have to depart from the world, in a disappointed state of mind. Therefore, instead of wasting our time, in useless worldly pursuits, we should try to use these days in a positive way by reflecting on Guru's word, and meditating on God's Name.**

ਗਉੜੀ ॥

ga-orhee.

ਜੋਗੀ ਕਹਹਿ ਜੋਗੁ ਭਲ ਮੀਠਾ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ ॥  
 ਰੁੰਡਿਤ ਮੁੰਡਿਤ ਏਕੈ ਸਬਦੀ ਏਇ ਕਹਹਿ ਸਿਧਿ ਪਾਈ ॥੧॥  
 ਹਰਿ ਬਿਨੁ ਭਰਮਿ ਭੁਲਾਨੇ ਅੰਧਾ ॥  
 ਜਾ ਪਹਿ ਜਾਉ ਆਪੁ ਛੁਟਕਾਵਨਿ ਤੇ ਬਾਧੇ ਬਹੁ ਫੰਧਾ ॥੧॥  
 ਰਹਾਉ ॥

jogee kaheh jog bhal meethaa avar na doojaa bhaa-ee.  
 rundit mundit aykai sabdee ay-ay kaheh siDh paa-ee. ||1||  
 har bin bharam bhulaanay anDhaa.  
 jaa peh jaa-o aap chhutkaavan tay baaDhay baho fanDhaa.  
 ||1|| rahaa-o.  
 jah tay upjee tahee samaanee ih biDh bisree tab hee.  
 pandit gunee soor ham daatay ayhi kaheh bad ham hee. ||2||  
 jisahi bujhaa-ay so-ee boojhai bin boojhay ki-o rahee-ai.

ਜਹ ਤੇ ਉਪਜੀ ਤਹੀ ਸਮਾਨੀ ਇਹ ਬਿਧਿ ਬਿਸਰੀ ਤਬ ਹੀ ॥  
 ਪੰਡਿਤ ਗੁਣੀ ਸੂਰ ਹਮ ਦਾਤੇ ਏਹਿ ਕਹਹਿ ਬਡ ਹਮ ਹੀ ॥੨॥



ਜਿਸਹਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ਬਿਨੁ ਬੂਝੇ ਕਿਉ ਰਹੀਐ ॥  
ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਚੂਕੈ ਇਨ ਬਿਧਿ ਮਾਣਕੁ ਲਹੀਐ ॥੩॥

ਤਜਿ ਬਾਵੇ ਦਾਹਨੇ ਬਿਕਾਰਾ ਹਰਿ ਪਦੁ ਦ੍ਰਿੜੁ ਕਰਿ ਰਹੀਐ ॥  
ਕਹੁ ਕਬੀਰ ਗੁੰਗੈ ਗੁੜੁ ਖਾਇਆ ਪੂਛੇ ਤੇ ਕਿਆ ਕਹੀਐ  
॥੪॥੨॥੫੧॥

satgur milai anDhayraa chookai in biDh maanak lahee-ai.  
॥3॥  
taj baavay daahnay bikaaraa har pad darirh kar rahee-ai.  
kaho kabeer goo<sup>N</sup>gai guruh khaa-i-aa poochhay tay ki-aa  
kahee-ai. ॥4॥7॥51॥

### Gaurri

In the previous Shabad Kabir Ji commented on the fate of ordinary ignorant people, who do not realize, what the real object of life is, and therefore waste it away in false pursuits of worldly riches and power. In this shabad, Kabir Ji is commenting on those yogis, ascetics, and other similar sects wearing different garbs, who even though outwardly have abandoned the world, and have started on the path of spiritual, advancement, but instead of pursuing the true purpose of uniting with God, they get themselves entangled in false self-conceits and prides of their ways of adopting certain dresses, or symbols etc. and think that, their way of life is the only way to reach God.

Commenting on the lives of such people, Kabir Ji says: “The yogis proclaim that the way of Yoga is the sweetest (or best way to unite with God). The shaven ones, with their heads and faces completely shaved, and those who utter one word “*Alakh*” (the incomprehensible God, again and again), say that only, they have obtained perfection.”(1)

But realizing, the truth about all such mistaken beliefs, Kabir Ji says: “(The fact is that) all these ignorant ones, forsaking God, have gone astray in doubt. (The result is that), to whom so ever I go to liberate (myself from the bonds of Ego, I find that) he himself is, bound in many chains (of false beliefs, and self-conceit).”(1-Pause)

Commenting on basic reason, behind one’s ego, and why all these people of different sects remain afflicted with it, Kabir Ji says: “From where (the ego) originates, it remains absorbed in that place. (In other words, from which ever sect, it originates, it afflicts the followers of that very sect and throughout their lives, and they keep thinking that only their way of life, and the adopting only the outwards garbs and symbols of their faith, is the only way to reach God). But These people forget this (secret) that the essence of life, has to ultimately merge in from where it originated. In this very way, (the whole world) has forsaken God, and all pundits, meritorious people, warriors etc. claim that they alone are the greatest (or the holiest, in the world).”(2)

Now describing, what is the way to find out that true path to reunite with God, Kabir Ji says: “The fact is that only that person understands (the essence), whom God Himself makes to understand and without understanding the reality this whole life goes useless. When the person meets the true Guru his ignorance is removed and he finds the gem (of God’s Name).” (3)

In conclusion, Kabir Ji says: “(O my friends), forsaking all other side tracking ways (advocated by different sects), we should firmly keep our eye on the target of uniting with God. (When we achieve this true object of life), Kabir says, (the bliss of that experience is indescribable, like the pleasure obtained by) a dumb person, on eating sweets, who if asked (about this taste), won’t be able to say anything.”(4-7-51)

**The message of the Shabad is that instead of running after different yogis, and recluses, or trying different sects and their special garbs and rituals, we should listen and act upon the advice of our true Guru (Granth Sahib Ji), and meditate on God’s Name. Only in this way, our ego would go away, and we would be able to achieve the real purpose of uniting with God, and enjoy the indescribable bliss of His eternal union.**

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ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਕਬੀਰ ਜੀ ॥

raag ga-orhee poorbee kabeer jee.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaad.



ਜਹ ਕਛੁ ਅਹਾ ਤਹਾ ਕਿਛੁ ਨਾਹੀ ਪੰਚ ਤਤੁ ਤਹ ਨਾਹੀ ॥  
ਇਤਾ ਪਿੰਗੁਲਾ ਸੁਖਮਨ ਬੰਦੇ ਏ ਅਵਗਨ ਕਤ ਜਾਹੀ ॥੧॥  
ਤਾਗਾ ਤੂਟਾ ਗਗਨੁ ਬਿਨਸਿ ਗਇਆ ਤੇਰਾ ਬੋਲਤੁ ਕਹਾ ਸਮਾਈ  
॥

ਏਹ ਸੰਸਾ ਮੇ ਕਉ ਅਨਦਿਨੁ ਬਿਆਪੈ ਮੇ ਕਉ ਕੋ ਨ ਕਹੈ  
ਸਮਝਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਜਹ ਬਰਭੰਡੁ ਪਿੰਡੁ ਤਹ ਨਾਹੀ ਰਚਨਹਾਰੁ ਤਹ ਨਾਹੀ ॥  
ਜੋੜਨਹਾਰੋ ਸਦਾ ਅਤੀਤਾ ਇਹ ਕਹੀਐ ਕਿਸੁ ਮਾਹੀ ॥੨॥  
ਜੋੜੀ ਜੁੜੈ ਨ ਤੋੜੀ ਤੂਟੈ ਜਬ ਲਗੁ ਹੋਇ ਬਿਨਾਸੀ ॥  
ਕਾ ਕੋ ਨਾਕੁਰੁ ਕਾ ਕੋ ਸੇਵਕੁ ਕੋ ਕਾਹੂ ਕੈ ਜਾਸੀ ॥੩॥  
ਕਹੁ ਕਬੀਰ ਲਿਵ ਲਾਗਿ ਰਹੀ ਹੈ ਜਹਾ ਬਸੇ ਦਿਨ ਰਾਤੀ ॥  
ਉਆ ਕਾ ਮਰਮੁ ਓਹੀ ਪਰੁ ਜਾਨੈ ਓਹੁ ਤਉ ਸਦਾ ਅਬਿਨਾਸੀ  
॥੪॥੧॥੫੨॥

jah kachh ahaa tahaa kichh naahee panch tat tah naahee.  
irhaa pingulaa sukhman banday ay avgan kat jaahee. ||1||  
taagaa tootaa gagan binas ga-i-aa tayraa bolat kahaa  
samaa-ee.  
ayh sansaa mo ka-o an-din bi-aapai mo ka-o ko na kahai  
samjhaa-ee. ||1|| rahaa-o.  
jah barbhand pind tah naahee rachanhaar tah naahee.  
jorhanhaaro sadaa aateetaa ih kahee-ai kis maahee. ||2||  
jorhee jurhai na torhee tootai jab lag ho-ay binaasee.  
kaa ko thaakur kaa ko sayvak ko kaahoo kai jaasee. ||3||  
kaho kabeer liv laag rahee hai jahaa basay din raatee.  
u-aa kaa maram ohee par jaanai oh ta-o sadaa abhinaasee.  
||4||1||52||

#### RAAG GAURI POORBI KABIR JI

As per Dr. Bh. Vir Singh Ji, Kabir Ji uttered this shabad on the occasion of death of a yogi, who used to engage in different breathing exercises and other yogic techniques, and claim, that this way, he gets absorbed in divine meditation. Kabir Ji did not agree with the ways and practices followed by the yogi.

But still expressing his mixed feelings, Kabir Ji says: “The life that was, is no more here; even the five elements (constituting the body) have scattered. The left nostril, the right nostril and the central trenches, where have all these gone, o man?”(1)

Kabir Ji further asks: “The string (of your breaths) is broken and the brain is destroyed, where has your speech gone? Night and day this anxiety haunts me, but no one can explain and resolve this doubt of mine.”(1-Pause)

Continuing to express his doubt, about the meaning of the body and the life, Kabir Ji says: “The body which mirrored the whole universe is not there, nor its prompter, the mind. He (The God), who forges the elements together, remains apart, where then does the soul, goes to abide?”(2)

Now expressing his own belief, Kabir Ji says: “So long as our mind remains attached with our perishable body, we can neither unite with God, nor can we break with (the world). In this state of mind, (no one can say), who is its true master and whose servant it is? So where this (soul) would go ((after death))?”(3)

However, Kabir Ji concludes, the shabad, by saying: “(As far as I am concerned), my mind is attuned to the memory (of God), and keeps residing there day and night. His mystery, only He knows, and He is always imperishable.” (4-1-52)

**The message of this shabad is that the best way of uniting with God is to attune our mind to God's Name, and remain absorbed in that state day and night.**

ਗਉੜੀ ॥

ਸੁਰਤਿ ਸਿਮ੍ਰਿਤਿ ਦੁਇ ਕੰਨੀ ਮੁੰਦਾ ਪਰਮਿਤਿ ਬਾਹਰਿ ਖਿੰਬਾ ॥  
ਸੁੰਨ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬੈਸਣੁ ਕਲਪ ਬਿਬਰਜਿਤ ਪੰਬਾ ॥੧॥  
ਮੇਰੇ ਰਾਜਨ ਮੈ ਬੈਰਾਗੀ ਜੋਗੀ ॥  
ਮਰਤ ਨ ਸੋਗ ਬਿਓਗੀ ॥੧॥ ਰਹਾਉ ॥  
ਖੰਡ ਬ੍ਰਹਮੰਡ ਮਹਿ ਸਿੰਝੀ ਮੇਰਾ ਬਣੁਆ ਸਭੁ ਜਗੁ ਭਸਮਾਧਾਰੀ ॥

ga-orhee.

surat simrit du-ay kannee munda parmit baahar khintha.  
sunn gufaa meh aasan baisan kalap bibarjit panthaa. ||1||  
mayray raajan mai bairaagee jogee.  
marat na sog bi-ogee. ||1|| rahaa-o.  
khand barahmand meh sinjee mayraa batoo-aa sabh jag  
bhasmaaDhaaree.





ਤਾੜੀ ਲਾਗੀ ਤ੍ਰਿਪਲੁ ਪਲਟੀਐ ਛੂਟੈ ਹੋਇ ਪਸਾਰੀ ॥੨॥	taar <sup>h</sup> ee laag <sup>e</sup> e taripal paltee-ai <u>ch</u> hootai ho-ay pasaaree.   2
ਮਨੁ ਪਵਨੁ ਦੁਇ ਤ੍ਰੰਬਾ ਕਰੀ ਹੈ ਜੁਗ ਜੁਗ ਸਾਰਦ ਸਾਜੀ ॥	man pavan du-ay toombaa karee hai jug jug saara <u>d</u> saajee.
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ਥਿਰੁ ਭਈ ਤੰਤੀ ਤੂਟਸਿ ਨਾਹੀ ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੀ ॥੩॥	thir <u>b</u> ha-ee tan <sup>t</sup> tee tootas naahee anhad kinguree baajee.   3
ਸੁਨਿ ਮਨ ਮਗਨ ਭਏ ਹੈ ਪੂਰੇ ਮਾਇਆ ਡੋਲ ਨ ਲਾਗੀ ॥	sun man magan <u>b</u> ha-ay hai pooray maa-i-aa dol na laag <sup>e</sup> e.
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ਕਹੁ ਕਬੀਰ ਤਾ ਕਉ ਪੁਨਰਪਿ ਜਨਮੁ ਨਹੀ ਖੇਲਿ ਗਇਓ ਬੈਰਾਗੀ ॥੪॥੨॥੫੩॥	kaho kabeer <u>t</u> aa ka-o punrap janam nahee <u>k</u> hayl ga-i-o bairaagee.   4  2  53
<b>Gauri</b>	
As per Dr. Bh. Vir Singh Ji, Kabir Ji uttered this Shabad in response to the advice from a yogi, who asked Kabir Ji to adopt the same kind of special code of dress and way of meditation, as he was doing, such as wearing ear rings, and a patched coat, and going to some cave to do meditation.	
In response Kabir Ji says: “(O yogi), I have made contemplation and remembrance (of God) as my two ear rings and true knowledge as my outside patched coat. I sit and meditate, in a state, where no worldly desires arise in the mind, and abandonment of worldly ambitions is my path (or creed).”(1)	
Addressing that yogi in a very respectable manner, Kabir Ji says: “O' my king, I am a yogi imbued with God's love. (Therefore) the fear of death or separation does not bother me.”(1-Pause)	
Next referring to other symbols and garbs of the yogis, such as a special kind of horn, a small bag to put ashes, Kabir Ji says: “To give the message of pervasiveness of God, in all the worlds and galaxies is my horn and to think the whole world as perishable is my bag of ashes. I have turned my attention away from the three worldly impulses (of vice, virtue, or power). This is the kind of meditation in which I am absorbed, and in this way in spite of being a householder, I am free (from the worldly bonds).”(2)	
Now referring to that yogi's “ <i>Veena</i> ” a special kind of musical instrument like guitar, in which two hollow pumpkins are mounted on a stick, and are joined by the wires, Kabir Ji says: “I have made my mind and breath as the two pumpkins (on the ends of my “ <i>Veena</i> ”) and the ever abiding God as the connecting rod. In this way, the string of my “ <i>Veena</i> ” (or mind's concentration), has become strong, it doesn't break now, and is now playing without a break.”(3)	
Kabir Ji concludes, by describing the effect of playing the instrument described above, and says: “(In this way), hearing (the inner music), my mind is so completely absorbed (in God's meditation), that it is no longer shaken by the worldly allurements. Kabir says, the yogi who departs (from the world, after) playing such a play, he doesn't have to go through (the pains of) birth and death again.”(4-2-53)	
<b>The message of this shabad is that a true yogi is the one, who while still living in the world remains detached from its temptations and remembers God at every moment. Such a yogi doesn't suffer through the pains of birth and death again.</b>	
ਗਉੜੀ ॥	ga-or <sup>h</sup> ee.
ਗਜ ਨਵ ਗਜ ਦਸ ਗਜ ਇਕੀਸ ਪੁਰੀਆ ਏਕ ਤਨਾਈ ॥	gaj nav gaj <u>d</u> as gaj ikees puree-aa ayk tanaa-ee.
ਸਾਠ ਸੂਤ ਨਵ ਖੰਡ ਬਹਤਰਿ ਪਾਟੁ ਲਗੇ ਅਧਿਕਾਈ ॥੧॥	saath soot nav <u>k</u> hand bahtar paat lago a <u>D</u> hikaa-ee.   1
ਗਈ ਬੁਨਾਵਨ ਮਾਹੇ ॥	ga-ee bunaavan maaho.
ਘਰ ਛੋਡਿਐ ਜਾਇ ਜੁਲਾਹੇ ॥੧॥ ਰਹਾਉ ॥	<u>g</u> har <u>ch</u> hodi-ai jaa-ay julaaho.   1   rahaa-o.



ਗਜੀ ਨ ਮਿਨੀਐ ਤੋਲਿ ਨ ਤੁਲੀਐ ਪਾਚਨੁ ਸੇਰ ਅਢਾਈ ॥  
ਜੋ ਕਰਿ ਪਾਚਨੁ ਬੇਗਿ ਨ ਪਾਵੈ ਝਗਰੁ ਕਰੈ ਘਰਹਾਈ ॥੨॥

ਦਿਨ ਕੀ ਬੈਠ ਖਸਮ ਕੀ ਬਰਕਸ ਇਹ ਬੇਲਾ ਕਤ ਆਈ ॥  
ਛੁਟੇ ਕੁੰਡੇ ਭੀਗੈ ਪੁਰੀਆ ਚਲਿਓ ਜੁਲਾਹੇ ਰੀਸਾਈ ॥੩॥

ਛੋਛੀ ਨਲੀ ਤੰਤੁ ਨਹੀ ਨਿਕਸੈ ਨਤਰ ਰਹੀ ਉਰਝਾਈ ॥  
ਛੋਡਿ ਪਸਾਰੁ ਈਹਾ ਰਹੁ ਬਪੁਰੀ ਕਹੁ ਕਬੀਰ ਸਮਝਾਈ  
॥੪॥੩॥੫੪॥

gajee na mini-ai tol na tulee-ai paachan sayr adhaa-ee.  
jou kar paachan bayg na paavai jhagar karai gharhaa-ee.  
||2||  
din kee baith khasam kee barkas ih baylaa kaṭ aa-ee.  
chhootay koonday bheegai puree-aa chali-o julaaho reesaa-ee. ||3||  
chhochhee nalee tant nahee niksai naṭar rahee urjhaa-ee.  
chhod pasaar eehaa rahu bapuree kaho kabeer samjhaa-ee.  
||4||3||54||

### Gaurri

In the previous Shabad, while talking to an yogi, Kabir Ji told him and all of us, how instead of adopting the outward symbols and garbs of yogis, he has concentrated on his mind, and his inner consciousness, and while still living in the world itself, he remains detached from it, and meditates on God. In this shabad, he reflects on his own profession of a weaver, and comes to realize that like the cloth, he is weaving, our body is also a kind of tapestry, and how, because of our unfulfilled worldly desires, our soul keeps on getting out of one body, to enter another.

He says: “Our body is like the weaving paraphernalia in which nine organs (two hands, two feet, two ears, two eyes and mouth), ten faculties (five action organs and five knowledge organs), twenty one elements (five essences, five desires, ten vital currents and mind) are the warp. Sixty veins, nine joints and seventy-two major veins are the extended woof.”(1)

Now describing, why a person keeps going through birth and death again and again, Kabir Ji says: “When the weaver (mind), leaves his house, (or attunement with God, man’s consciousness) goes out to get its cloth woven. (In other words, when man’s mind gets separated from God, he gets involved in fulfilling his worldly desires, and for that reason, his soul has to go through births and deaths again and again).”(1-Pause)

Pointing out, some specific qualities or traits of the human tapestry, Kabir Ji says: “The body (cloth) is not measured in yards or weighed with weights, but its daily food is two and a half seers (about 6 pounds), which serves as a kind of starch (to hold the thread). Just as, if proper starch treatment is not given to the threads being woven; it causes problems, similarly, when not given proper food, the (human) body is in trouble.”(2)

Now Kabir Ji wants to warn our consciousness, not to waste its time in sitting idle, or running after worldly desires, and thus unconsciously subjecting itself to birth and death again. Therefore, he says: “(O, consciousness), why you keep sitting idle during the day, and why you do things against the wishes of God. When will you get this opportunity again (to meditate on God, and reunite with Him)? (I tell you), when your day, comes to end, all these pots and pans would be left behind, the thread pipes will remain wet, and being annoyed, the weaver would rises up and go away. (In other words, when man’s life span ends, all his possessions are left behind. His desires remain unfulfilled, and feeling disappointed and angry, the soul departs from the world).”(3)

Finally illustrating the end of human life, with the same analogy, Kabir Ji says: “(As long as), the thread (of breaths) doesn’t exhaust, till then the knot (or span) of breaths remains. (But ultimately, the soul departs from the body, and one stops breathing). Kabir counsels, O’ wretched, (consciousness), at least now abandon these worldly desires.”(4-3-54)

**The message of this Shabad is that instead of wasting our time in enjoying the false pleasure of this human life, or running after worldly entanglements, we should contemplate on God, so that we don’t have to come to this world again, and get entangled in worldly affairs.**

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ਗਉੜੀ ॥

ga-orhee.

ayk joṭ aykaa milee kimbaa ho-ay maho-ay.



ਏਕ ਜੋਤਿ ਏਕਾ ਮਿਲੀ ਕਿੰਬਾ ਹੋਇ ਮਹੋਇ ॥  
ਜਿਤੁ ਘਟਿ ਨਾਮੁ ਨ ਊਪਜੈ ਫੂਟਿ ਮਰੈ ਜਨੁ ਸੋਇ ॥੧॥  
ਸਾਵਲ ਸੁੰਦਰ ਰਾਮਈਆ ॥  
ਮੇਰਾ ਮਨੁ ਲਾਗਾ ਤੋਹਿ ॥੧॥ ਰਹਾਉ ॥  
ਸਾਧੁ ਮਿਲੈ ਸਿਧਿ ਪਾਈਐ ਕਿ ਏਹੁ ਜੋਗੁ ਕਿ ਭੋਗੁ ॥  
ਦੁਹੁ ਮਿਲਿ ਕਾਰਜੁ ਊਪਜੈ ਰਾਮ ਨਾਮ ਸੰਜੋਗੁ ॥੨॥  
ਲੋਗੁ ਜਾਨੈ ਇਹੁ ਗੀਤੁ ਹੈ ਇਹੁ ਤਉ ਬ੍ਰਹਮ ਬੀਚਾਰ ॥  
ਜਿਉ ਕਾਸੀ ਉਪਦੇਸੁ ਹੋਇ ਮਾਨਸ ਮਰਤੀ ਬਾਰ ॥੩॥  
ਕੋਈ ਗਾਵੈ ਕੋ ਸੁਣੈ ਹਰਿ ਨਾਮਾ ਚਿਤੁ ਲਾਇ ॥  
ਕਹੁ ਕਬੀਰ ਸੰਸਾ ਨਹੀ ਅੰਤਿ ਪਰਮ ਗਤਿ ਪਾਇ  
॥੪॥੧॥੪॥੫੫॥

it̃ ghat naam na oopjai foot marai jan so-ay. ||1||  
saaval sundar raam-ee-aa.  
mayraa man laagaa tohi. ||1|| rahaa-o.  
saaDh milai siDh paa-ee-ai ke ayhu jog ke bhog.  
duhu mil kaaraj oopjai raam naam sanjog. ||2||  
log jaanai ih geet hai ih ta-o barahm beechaar.  
Ji-o kaasee updays ho-ay maanas marTEE baar. ||3||  
ko-ee gaavai ko sunai har naamaa chit̃ laa-ay.  
kaho kabeer sansaa nahee ant̃ param gat̃ paa-ay.  
||4||1||4||55||

### Gaurri

As per Dr. Bh. Vir Singh Ji, in this shabad Kabir Ji is answering the question that when our soul is a part of the Prime soul (or God), then does it reunite with Him or not after the death of the body.

Kabir Ji says, “The answer to the question that whether or not the soul reunites with the Prime Soul (or God) after death, is that the body, in which, (the love for God’s Name), does not arise, that person dies wailing.”(1)

Now Kabir Ji goes into a loving conversation with God and says: “O’ my dark handsome all pervading God, my mind is attuned to You.”(1-Pause)

He then again comments: “Whether one is a renouncer or house holder, it is on meeting the saint (Guru) that we obtain perfection. Only upon meeting of both (Guru, and the true disciple), the divine task of union with God’s Name, gets accomplished.”(2)

But, Kabir Ji wants to caution us against taking his words lightly, as if these were meaningless words out of a folk song, so he says: “The people may deem this (verse) as some (ordinary) song, but actually it is divine knowledge, which is like the final sermon received by a dying person in Kashi (the Hindu sacred place, where a person is believed to obtain salvation, if he dies there).” (3)

Kabir Ji declares: “Any body, who sings, or listens (to the verse), and (meditates) on God’s Name, with full concentration of mind, Kabir says, without doubt, he will obtain the supreme status (or salvation) in the end.”(4-1-4-55)

**The message of this shabad is that the person, who meditates on God's Name with full concentration on the Guru's word, attains salvation while still alive and enjoys a supreme bliss.**

ਗਉੜੀ ॥

ਜੇਤੇ ਜਤਨ ਕਰਤ ਤੇ ਫੂਬੇ ਭਵ ਸਾਗਰੁ ਨਹੀ ਤਾਰਿਓ ਰੇ ॥  
ਕਰਮ ਧਰਮ ਕਰਤੇ ਬਹੁ ਸੰਜਮ ਅਹੰਬੁਧਿ ਮਨੁ ਜਾਰਿਓ ਰੇ ॥੧॥  
ਸਾਸ ਗ੍ਰਾਸ ਕੇ ਦਾਤੋ ਠਾਕੁਰੁ ਸੋ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰਿਓ ਰੇ ॥  
ਹੀਰਾ ਲਾਲੁ ਅਮੋਲੁ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੈ ਹਾਰਿਓ ਰੇ ॥੧॥  
ਰਹਾਉ ॥

ਤ੍ਰਿਸਨਾ ਤ੍ਰਿਖਾ ਭੂਖ ਭ੍ਰਮਿ ਲਾਗੀ ਹਿਰਦੈ ਨਾਹਿ ਬੀਚਾਰਿਓ ਰੇ ॥  
ਉਨਮਤ ਮਾਨ ਹਿਰਿਓ ਮਨ ਮਾਹੀ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਧਾਰਿਓ ਰੇ  
॥੨॥

ga-orhee.

jaytay jaan karat̃ tay doobay bhav saagar nahee taari-o ray.  
karam Dharam kartay baho sanjam aha<sup>N</sup>-buDh man jaari-o ray. ||1||  
saas garaas ko daato thaakur so ki-o manhu bisaari-o ray.  
heeraa laal amol janam hai ka-udee badlai haari-o ray. ||1||  
rahaa-o.  
tarisnaa tarikhaa bhookh bharam laagee hirdai naahi beechaari-o ray.  
unmat̃ maan hiri-o man maahee gur kaa sabad na Dhaari-o ray. ||2||  
su-aad lubhat̃ indree ras parayri-o mad ras lait̃ bikaari-o



ਸੁਆਦ ਲੁਭਤ ਇੰਦ੍ਰੀ ਰਸ ਪ੍ਰੇਰਿਓ ਮਦ ਰਸ ਲੈਤ ਬਿਕਾਰਿਓ ਰੇ  
॥

ਕਰਮ ਭਾਗ ਸੰਤਨ ਸੰਗਾਨੇ ਕਾਸਟ ਲੋਹ ਉਧਾਰਿਓ ਰੇ ॥੩॥

ਧਾਵਤ ਜੋਨਿ ਜਨਮ ਭ੍ਰਮਿ ਬਾਕੇ ਅਬ ਦੁਖ ਕਰਿ ਹਮ ਹਾਰਿਓ ਰੇ  
॥

ਕਹਿ ਕਬੀਰ ਗੁਰ ਮਿਲਤ ਮਹਾ ਰਸੁ ਪ੍ਰੇਮ ਭਗਤਿ ਨਿਸਤਾਰਿਓ ਰੇ  
॥੪॥੧॥੫॥੫੬॥

ray.

karam bhaag sanṭan sangaanay kaasat loh uDhaari-o ray.  
॥3॥

Dhaavat jon janam bharam thaakay ab dukḥ kar ham haari-  
o ray.

kahi kabeer gur milat mahaa ras paraym bhagaṭ nistaari-o  
ray. ॥4॥1॥5॥56॥

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#### Gaurri

In the previous shabad (4-7-51), Kabir Ji advised us that instead of running after different yogis, and recluses, or trying different sects and their special garbs and rituals, we should listen and act upon the advice of our true Guru, and meditate on God's Name. Only in this way, our ego would go away, and we would be able to achieve the real purpose of uniting with God, and enjoying the indescribable bliss of His eternal union. In this shabad Kabir Ji is warning us against getting entangled in empty rituals and ceremonies or the worldly entanglements due to our greed, ego and lust etc.

He says: “(O my friend), they who do many deeds and rituals of faith or piety; self-conceit burns their mind. Therefore, all those people, who indulge in such (ritualistic) efforts, they get drowned, and none of such things, helps them swim across the dreadful worldly ocean (or helps them achieve salvation).” (1)

Indirectly warning us against forgetting our creator God, and wasting our valuable time, Kabir Ji asks: “(O' man), why have you forsaken from your mind that God who has bestowed you with life and its sustenance? The human birth is like a precious jewel, but you have gambled it away for a trite.” (1-Pause)

Showing us the mirror of our life, Kabir Ji says: “You have not reflected in your mind, that because of your illusion, you are suffering from the thirst and hunger of (worldly) desires. Being intoxicated by false pride (of your lineage, caste, or rituals), your mind wanders and is being cheated by ego, and you do not cherish (and follow) the Guru's word.” (2)

Warning us further, and informing us about the right thing to do, Kabir Ji says: “Lured away by the sensual pleasures, you drink the wine of evil. But those persons, who are blessed with good fortune, (by bringing them) in touch with saints, God saves them like helping a piece of iron cross over (a stream, by placing it on) a piece of wood.” (3)

Kabir Ji concludes, by telling us, how some people, and he himself has obtained, Guru's shelter, and what was the result. He says: “(Approaching the Guru, I said), “(O, my Guru), tired of ceaseless wanderings through myriads of births, and going through so much pain, I am now totally exhausted, and now, I surrender before you.” Kabir says on meeting the Guru, he has obtained the supreme elixir of (loving) devotion (to God), which has emancipated him.” (4-1-5-56)

**The message of this Shabad is that empty religious ceremonies and rituals, give rise to self-conceit and entangle us in worldly bonds. The only way for our salvation is that we should pray to God, to bless us with the company and guidance of our Guru Granth Sahib, so that by acting on the immaculate advice, we may meditate on God's Name, and may become worthy of God's grace, and His blissful union.**

ਗਉੜੀ ॥

ਕਾਲਬੂਤ ਕੀ ਹਸਤਨੀ ਮਨ ਬਉਰਾ ਰੇ ਚਲਤੁ ਰਚਿਓ ਜਗਦੀਸ ॥

ਕਾਮ ਸੁਆਇ ਗਜ ਬਸਿ ਪਰੇ ਮਨ ਬਉਰਾ ਰੇ ਅੰਕਸੁ ਸਹਿਓ  
ਸੀਸ ॥੧॥

ga-orhee.

kaalboot kee hastanee man ba-uraa ray chalat rachi-o  
jagdees.

kaam su-aa-ay gaj bas paray man ba-uraa ray ankas sahi-o  
sees. ॥1॥



ਪੰਨਾ ੩੩੬

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ਬਿਖੈ ਬਾਚੁ ਹਰਿ ਰਾਚੁ ਸਮਝੁ ਮਨ ਬਉਰਾ ਰੇ ॥  
 ਨਿਰਭੈ ਹੋਇ ਨ ਹਰਿ ਭਜੇ ਮਨ ਬਉਰਾ ਰੇ ਗਹਿਓ ਨ ਰਾਮ  
 ਜਹਾਜੁ ॥੧॥ ਰਹਾਉ ॥  
 ਮਰਕਟ ਮੁਸਟੀ ਅਨਾਜ ਕੀ ਮਨ ਬਉਰਾ ਰੇ ਲੀਨੀ ਹਾਥੁ ਪਸਾਰਿ  
 ॥

ਛੂਟਨ ਕੇ ਸਹਸਾ ਪਰਿਆ ਮਨ ਬਉਰਾ ਰੇ ਨਾਚਿਓ ਘਰ ਘਰ  
 ਬਾਰਿ ॥੨॥

ਜਿਉ ਨਲਨੀ ਸੁਅਟਾ ਗਹਿਓ ਮਨ ਬਉਰਾ ਰੇ ਮਾਯਾ ਇਹੁ  
 ਬਿਉਹਾਰੁ ॥

ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਮਨ ਬਉਰਾ ਰੇ ਤਿਉ ਪਸਰਿਓ ਪਾਸਾਰੁ  
 ॥੩॥

ਨਾਵਨ ਕਉ ਤੀਰਥ ਘਨੇ ਮਨ ਬਉਰਾ ਰੇ ਪੂਜਨ ਕਉ ਬਹੁ ਦੇਵ ॥

ਕਹੁ ਕਬੀਰ ਛੂਟਨੁ ਨਹੀ ਮਨ ਬਉਰਾ ਰੇ ਛੂਟਨੁ ਹਰਿ ਕੀ ਸੇਵ  
 ॥੪॥੧॥੬॥੫੭॥

bikhai baach har raach samajh man ba-uraa ray.  
 nirbhai ho-ay na har bhajay man ba-uraa ray gahi-o na  
 raam jahaaj. ||1|| rahaa-o.  
 markat mustee anaaj kee man ba-uraa ray leene haath  
 pasaar.  
 chhootan ko sahsaa pari-aa man ba-uraa ray naachi-o ghar  
 ghar baar. ||2||  
 Ji-o nalnee soo-ataa gahi-o man ba-uraa ray maa-yaa ih bi-  
 uhaar.  
 jaisaa rang kasumbh kaa man ba-uraa ray ti-o pasri-o  
 paasaar. ||3||  
 naavan ka-o tirath ghanay man ba-uraa ray poojan ka-o  
 baho dayv.  
 kaho kabeer chhootan nahee man ba-uraa ray chhootan har  
 kee sayv. ||4||1||6||57||

## Gauri

In this shabad Bhagat Kabir Ji is giving many examples to show how greed and lust lead one into so many different punishments and sufferings.

He says: "O' my crazy mind, see how God of the universe has created the world play. For example the faked frame of a she elephant makes the he-elephant fall into the trap. Thus misled by his lust he suffers the tyranny of goad on his head for the rest of his life." (1)

Kabir Ji, therefore advise his mind (and indirectly us) and says: " O, my crazy mind, save yourself from falling into sinful pursuits and attune yourself to God. (I, wonder), why have'nt you forsaken your fear (of losing your sustenance), and meditated on God?"(1-pause)

Kabir Ji then quotes the example of a monkey, to illustrate how human beings fall into different traps, because of their greed, and then suffer for the rest of their lives. He says: "The monkey, spreads his hand for a handful of grains (into a narrow necked pot, but cannot take it out with his fist full of grain), and he cannot escape from the trap thereafter and so he dances from door to door for the rest of his life (as a slave)."(2)

Giving yet another similar example, Kabir Ji says: "A parrot is caught by the trap made out of a lime-twigg, similarly Maya entraps us all. (But the man does not realize that), just as is the changing color of the safflower (which although very deep red in the beginning son fades away, when exposed to little bit of sunshine or water), similarl is (very transient) the expanse of the world."(3)

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Now in order to save ourselves from the traps of Maya, Kabir Ji cautions us against being misguided into empty rituals, doing pilgrimages, or worshipping gods and goddesses.

He says: "O' my crazy mind there are myriads of pilgrim-stations to bathe and myriads of gods to worship, but one is not saved through these. Kabir says one is only saved by serving God." (4-1-6-57)



The message of this shabad is that if we want to be emancipated, we should avoid all these entrapments of greed and lust and serve (i.e. remember) the one Supreme God.

ਗਉੜੀ ॥

ਅਗਨਿ ਨ ਦਹੈ ਪਵਨੁ ਨਹੀ ਮਗਨੈ ਤਸਕਰੁ ਨੇਰਿ ਨ ਆਵੈ ॥  
ਰਾਮ ਨਾਮ ਧਨੁ ਕਰਿ ਸੰਚਉਨੀ ਸੋ ਧਨੁ ਕਤ ਹੀ ਨ ਜਾਵੈ ॥੧॥

ਹਮਰਾ ਧਨੁ ਮਾਧਉ ਗੋਬਿੰਦੁ ਧਰਣੀਧਰੁ ਇਹੈ ਸਾਰ ਧਨੁ ਕਹੀਐ ॥

ਜੋ ਸੁਖੁ ਪ੍ਰਭ ਗੋਬਿੰਦ ਕੀ ਸੇਵਾ ਸੋ ਸੁਖੁ ਰਾਜਿ ਨ ਲਹੀਐ ॥੧॥  
ਰਹਾਉ ॥

ਇਸੁ ਧਨ ਕਾਰਣਿ ਸਿਵ ਸਨਕਾਦਿਕ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥  
ਮਨਿ ਮੁਕੰਦੁ ਜਿਹਬਾ ਨਾਰਾਇਨੁ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸੀ ॥੨॥  
ਨਿਜ ਧਨੁ ਗਿਆਨੁ ਭਗਤਿ ਗੁਰਿ ਦੀਨੀ ਤਾਸੁ ਸੁਮਤਿ ਮਨੁ ਲਾਗਾ ॥

ਜਲਤ ਅੰਭ ਬੰਭਿ ਮਨੁ ਧਾਵਤ ਭਰਮ ਬੰਧਨ ਭਉ ਭਾਗਾ ॥੩॥

ਕਹੈ ਕਬੀਰੁ ਮਦਨ ਕੇ ਮਾਤੇ ਹਿਰਦੈ ਦੇਖੁ ਬੀਚਾਰੀ ॥  
ਤੁਮ ਘਰਿ ਲਾਖ ਕੋਟਿ ਅਸੁ ਹਸਤੀ ਹਮ ਘਰਿ ਏਕੁ ਮੁਰਾਰੀ ॥੪॥੧॥੨॥੫੮॥

ga-orhee.

agan na dahai pavan nahee magnai taskar nayr na aavai.  
raam naam Dhan kar sanch-une so Dhan kat hee na  
jaavai. ||1||  
hamraa Dhan maaDha-o gobind DharneeDhar ihai saar  
Dhan kahee-ai.  
jo sukh parabh gobind kee sayvaa so sukh raaj na lahee-ai.  
||1|| rahaa-o.  
is Dhan kaaran siv sankaadik khojat bha-ay udaasee.  
man mukand jihbaa naaraa-in parai na jam kee faasee. ||2||  
nij Dhan gi-aan bhagat gur deenee taas sumat man laagaa.  
jalat ambh thambh man Dhaavat bharam banDhan bha-o  
bhaagaa. ||3||  
kahai kabeer madan kay maatay hirdai daykh beechaaree.  
tum ghar laakh kot asav hastee ham ghar ayk muraaree.  
||4||1||7||58||

Gaurri

As per Dr.Bh.Vir Singh Ji, it is believed, that Kabir Ji uttered this shabad, in response to offer of some worldly riches by some very rich king, who was very proud of his wealth and possessions.

Kabir Ji says to him (and us): “(O' my friend), gather the wealth of God's Name, which never goes away. Neither fire can burn (this wealth), nor air can fly it away, nor any thief comes near it.”(1)

Telling, once again, that king, what is his wealth, and how much peace and pleasure, he obtains from it, Kabir Ji says: “(O my respected sir), my wealth is God, the supporter of earth. This wealth is called the most sublime wealth of all. (Because) the peace which one finds in the service of God, that peace we cannot find in any kind of empire.”(1-Pause)

Commenting on the importance and merits of the wealth (of God's Name), Kabir Ji says: “To search for this wealth (of Name), gods like *Shiva* and men like Sanak, (and other three sons of god Brahama), became recluses. Because, he in whose heart resides, the Emancipator (of the world), and whose tongue (keeps reciting the name of) the omnipresent God, he is not caught in the noose of death.”(2)

Now describing, what kinds of blessings, a person receives, whom the Guru gives his immaculate advice, Kabir Ji says: “(O my friend), he whom the Guru has given his (true) wealth, of divine knowledge and devotion, because of the sublime instruction, his mind is attuned (to God. This wealth acts like) water for the burning (mind) and like a pillar of support for the racing mind, and his fear of the bonds of doubt flees away.”(3)

In conclusion, addressing that king in particular and all of us in general, Kabir Ji says: “O' lust intoxicated (king), Kabir says, reflect this in your mind. You may have hundreds of thousand of horses and elephants in your home, but in my house is only the one God, (the slayer of demons. In other words, you may have all kinds of wealth and possessions, but still you are afraid of your enemies and evildoers, lest they may usurp all your wealth and power, but in my heart resides God, who fulfills all my needs, and who can easily kill all the demons, therefore, I don't need any gifts or donations from you).”(4-1-7-58)

The message of this Shabad is that real wealth is God's Name, which always accompanies us. The peace and





comfort, which the wealth of Name brings, that pleasure is not obtained in any amount of worldly wealth or power.

ਗਉੜੀ ॥

ga-orhee.

ਜਿਉ ਕਪਿ ਕੇ ਕਰ ਮੁਸਟਿ ਚਨਨ ਕੀ ਲੁਬਧਿ ਨ ਤਿਆਗੁ  
ਦਇਓ ॥  
ਜੋ ਜੋ ਕਰਮ ਕੀਏ ਲਾਲਚ ਸਿਉ ਤੇ ਫਿਰਿ ਗਰਹਿ ਪਰਿਓ ॥੧॥  
ਭਗਤਿ ਬਿਨੁ ਬਿਰਥੇ ਜਨਮੁ ਗਇਓ ॥  
ਸਾਧਸੰਗਤਿ ਭਗਵਾਨ ਭਜਨ ਬਿਨੁ ਕਹੀ ਨ ਸਚੁ ਰਹਿਓ ॥੧॥  
ਰਹਾਉ ॥

Ji-o kap kay kar musat chanan kee lubaDh na ti-aag da-i-o.  
jo jo karam kee-ay laalach si-o tay fir gareh pari-o. ||1||  
bhagat bin birthay janam ga-i-o.  
saaDhsangat bhagvaan bhajan bin kahee na sach rahi-o.  
||1|| rahaa-o.  
Ji-o udi-aan kusam parfulit kinch na gharaa-o la-i-o.  
taisay bharmat anayk jon meh fir fir kaal ha-i-o. ||2||

ਜਿਉ ਉਦਿਆਨ ਕੁਸਮ ਪਰਫੁਲਿਤ ਕਿਨਹਿ ਨ ਘਾਉ ਲਇਓ ॥  
ਤੈਸੇ ਭ੍ਰਮਤ ਅਨੇਕ ਜੋਨਿ ਮਹਿ ਫਿਰਿ ਫਿਰਿ ਕਾਲ ਹਇਓ ॥੨॥

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ਇਆ ਧਨ ਜੋਬਨ ਅਰੁ ਸੁਤ ਦਾਰਾ ਪੇਖਨ ਕਉ ਜੁ ਦਇਓ ॥  
ਤਿਨ ਹੀ ਮਾਹਿ ਅਟਕਿ ਜੋ ਉਰਝੇ ਇੰਦ੍ਰੀ ਪ੍ਰੇਰਿ ਲਇਓ ॥੩॥  
ਅਉਧ ਅਨਲ ਤਨੁ ਤਿਨ ਕੋ ਮੰਦਰੁ ਚਹੁ ਦਿਸ ਠਾਟੁ ਠਇਓ ॥  
ਕਹਿ ਕਬੀਰ ਭੈ ਸਾਗਰ ਤਰਨ ਕਉ ਮੈ ਸਤਿਗੁਰ ਓਟ ਲਇਓ  
॥੪॥੧॥੮॥੫੯॥

i-aa Dhan joban ar sut daaraa paykhan ka-o jo da-i-o.  
tin hee maahi atak jo urjhay indree parayr la-i-o. ||3||  
a-oDh anal tan tin ko mandar chahu dis thaat tha-i-o.  
kahi kabeer bhai saagar taran ka-o mai satgur ot la-i-o.  
||4||1||8||59||

#### Gaurri

In stanza 2 of shabad (4-1-6-57), commenting upon, the metaphor of a monkey, who gets trapped, because of his greed, Kabir Ji stated, that a “monkey, spreads his hand for a handful of grains (into a narrow necked pot, but cannot take it out with his fist full of grain), and he cannot escape from the trap thereafter and so he dances from door to door for the rest of his life (as a slave).” In this Shabad, Kabir Ji again quotes this example to illustrate, how like the monkeys, because of our greed, we human beings also get caught in worldly bonds. He also tells us, how instead of watching the play of the world, including the affairs of our relatives, with a detached mind, like that of a person, watching a fictitious play, being staged before him, we get too much emotionally attached to our near and dear ones, and unnecessarily keep suffering.

So Kabir Ji says: “Just as a monkey, because of its greed does not let go handful of grains and is thereby entrapped, similarly all the deeds done by the man through greed, ultimately become a halter round his neck.”(1)

Commenting further on the state of such people, who remain entangled in such worldly affairs, and never get around to truly worshipping God, Kabir Ji says: “Without devotional service of God, the life of such people has gone waste. Yes except God's worship in the society of saints, the true God doesn't become manifest to them anywhere.”(1-Pause)

Now illustrating, with a beautiful example, how a human life, without meditating on God's Name is a waste, Kabir Ji says: “Just as no one enjoys the fragrance of a flower blooming in a jungle (so its whole life is a waste, similarly without meditation on God's Name), after roaming in countless existences, a person keeps going through death again and again.”(2)

Commenting on people, who remain absorbed for their whole life, in family affairs, Kabir Ji says: “God had given this wealth, youth, sons and wife (to a man), only for the purpose of enjoying like a show. But they are so allured and misled by their sexual desires, that they get entangled and stuck (in their false attachment).”(3)

In conclusion Kabir Ji observes: “(O my friends), this body is like a house of straw being consumed by fire (of age) on all the four sides. (But no one is paying attention to this dreadful scene). Kabir says, (as far as I am concerned), I have sought the refuge of the true Guru, to swim across this dreadful worldly ocean.”(4-1-8-59)

**The message of this Shabad is that instead of wasting our life, led by greed for worldly riches, undue worldly**



attachments, or satisfying our sexual desires, we should seek the shelter of true Guru, and meditate on God's Name, without which our life is useless like a flower in the wilderness, whose fragrance no one enjoys.

ਗਉੜੀ ॥	ga-or <sup>h</sup> hee.
ਪਾਨੀ ਮੈਲਾ ਮਾਟੀ ਗੋਰੀ ॥	paanee mailaa maatee goree.
ਇਸ ਮਾਟੀ ਕੀ ਪੁਤਰੀ ਜੋਰੀ ॥੧॥	is maatee kee putree joree.   1
ਮੈ ਨਾਹੀ ਕਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥	mai naahee kachh aahi na moraa.
ਤਨੁ ਧਨੁ ਸਭੁ ਰਸੁ ਗੋਬਿੰਦ ਤੋਰਾ ॥੧॥ ਰਹਾਉ ॥	tan Dhan sabh ras gobind toraa.   1   rahaa-o.
ਇਸ ਮਾਟੀ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥	is maatee meh pavan samaa-i-aa.
ਪੰਨਾ ੩੩੭	SGGSP-337
ਝੂਠਾ ਪਰਪੰਚੁ ਜੋਰਿ ਚਲਾਇਆ ॥੨॥	jhoothaa parpanch jor chalaai-aa.   2
ਕਿਨਹੂ ਲਾਖ ਪਾਂਚ ਕੀ ਜੋਰੀ ॥	kinhoo laakh paa <sup>N</sup> ch kee joree.
ਅੰਤ ਕੀ ਬਾਰ ਗਗਰੀਆ ਫੋਰੀ ॥੩॥	ant kee baar gagree-aa foree.   3
ਕਹਿ ਕਬੀਰ ਇਕ ਨੀਵ ਉਸਾਰੀ ॥	kahi kabeer ik neev usaaree.
ਖਿਨ ਮਹਿ ਬਿਨਸਿ ਜਾਇ ਅਹੰਕਾਰੀ ॥੪॥੧॥੯॥੬੦॥	khin meh binas jaa-ay aha <sup>N</sup> kaaree.   4  1  9  60

#### Gaurri

In the previous Shabad, Kabir Ji advised us that instead of wasting our life, led by greed for worldly riches, undue worldly attachments, or satisfying our sexual desires, we should seek the shelter of true Guru, and meditate on God's Name, without which our life is useless like a flower in the wilderness, whose fragrance no one enjoys. In this Shabad he remind us about the perishable nature of our body and advises us to realize that all this body and wealth of ours belongs to God and we should therefore always remember Him.

He says: “(O man, why do you feel so proud of this human body, which is basically made out of) dirty water (like semen of the father, and) crimson secretion (of the mother. Using this material as a sort of) clay, God has assembled, this puppet (of human body).”(1)

So Kabir Ji humbly confesses to the supreme Being and says: “(O, Creator of the world, I realize that), I am nothing, and nothing belongs to me. My body, wealth, and all the energy and power (in the body), are given by You.”(1-Pause)

Now referring to how this puppet (of the human body behaves), Kabir Ji says: “In this earthen pot (of human body), has been infused the air (or breath of life, but instead of remembering its creator, the human being), has run a false show of worldly wealth and power.”(2)

However, commenting on the end result of all such worldly pursuits by the human beings, Kabir Ji says: “There are some persons who may amass (lot of wealth like) five hundred thousand (dollars), but in the end, like the breaking of an earthen pitcher, (their body dies).”(3)

So Kabir Ji warns us and says: “O' arrogant (one), Kabir says, that even the very foundation (on which, the structure of your body) has been erected, (is so flimsy, that) it perishes in an instant. (So don't feel proud of your worldly possessions, or your body, and instead meditate on God's Name, which alone can help you in the end).”(4-1-9-60)

**The message of this Shabad is that we should never be proud of our wealth or health because all this can be destroyed in a moment. Instead we should use this opportunity of human life to remember and worship our Creator, who blessed us with all these gifts.**

ਗਉੜੀ ॥	ga-or <sup>h</sup> hee.
ਰਾਮ ਜਪਉ ਜੀਅ ਐਸੇ ਐਸੇ ॥	raam japa-o jee-a aisay aisay.



ਪ੍ਰ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ ॥੧॥

Dharoo par-hilaad japi-o har jaisay. ||1||

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ਦੀਨ ਦਇਆਲ ਭਰੋਸੇ ਤੇਰੇ ॥  
 ਸਭੁ ਪਰਵਾਰੁ ਚੜਾਇਆ ਬੇੜੇ ॥੧॥ ਰਹਾਉ ॥  
 ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਹੁਕਮੁ ਮਨਾਵੈ ॥  
 ਇਸ ਬੇੜੇ ਕਉ ਪਾਰਿ ਲਘਾਵੈ ॥੨॥  
 ਗੁਰ ਪਰਸਾਦਿ ਐਸੀ ਬੁਧਿ ਸਮਾਨੀ ॥  
 ਚੂਕਿ ਗਈ ਫਿਰਿ ਆਵਨ ਜਾਨੀ ॥੩॥  
 ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗਪਾਨੀ ॥  
 ਉਰਵਾਰਿ ਪਾਰਿ ਸਭ ਏਕੇ ਦਾਨੀ ॥੪॥੨॥੧੦॥੬੧॥

deen da-i-aal bharosay tayray.  
 sabh parvaar charhaa-i-aa bayrhay. ||1|| rahaa-o.  
 jaa tis bhaavai taa hukam manaavai.  
 is bayrhay ka-o paar laghaavai. ||2||  
 gur parsaad aisee buDh samaanee.  
 chook ga-ee fir aavan jaanee. ||3||  
 kaho kabeer bhaj saarigpaanee.  
 urvaar paar sabh ayko daanee. ||4||2||10||61||

## Gaurri

In the previous Shabad, Kabir Ji advised us that we should never be proud of our wealth or health, because all this can be destroyed in a moment. Instead we should use this opportunity of human life to remember and worship our Creator, who blessed us with all these gifts. But, the question arises, what meditating on God's Name exactly means, or are there any role models, whom we could emulate, in this endeavor? In this Shabad, Kabir Ji answers this question, and tells us, what are the signs, which indicate that we are on the right track?

He says (to his soul and us): "(I wish that I may) meditate on the all pervading God, (with that kind of love and devotion), as the (legendary devotees) "Dharoo" and "Pralhad" contemplated."(1)

Next expressing his complete confidence in the supreme Being, he addresses Him and says: "O' God, the support of the support less, depending upon Your support, I have embarked all my family, on the ship, (and have engaged all my sense organs, in remembering and reciting Your Name)."(1-Pause)

But instead of giving credit to himself or any of his sense organs, for engaging in God's worship, Kabir Ji tells us: "(Only when), it so pleases Him, He makes (the human being, and his sense organs) to obey His command, (and He helps) this ship (of the human body) to cross over (the worldly ocean)."(2)

Now describing, what happens, when such a person is instilled with such an immaculate intellect, as explained above, Kabir Ji says: "(When), by Guru's grace, such a wisdom pervades (in the mind of a person), all his coming and going (or the cycle of birth and death), ceases forever."(3)

Therefore, on the basis of his personal experience, advising himself and us, Kabir Ji says: "O, Kabir, say (to your mind) to meditate on (God), the support of the Earth, because on this shore (of the world, and) beyond, is all one Donor (who gives everything to all creatures)."(4-2-10-61)

**The message of this Shabad is that, following Guru's advice, we should engage all our sense organs in worship of God Almighty with complete and unflinching faith. Then we would be saved from the false worldly attachments, and our comings and goings will come to an end.**

ਗਉੜੀ ੯ ॥

ga-orhee 9.

ਜੋਨਿ ਛਾਡਿ ਜਉ ਜਗ ਮਹਿ ਆਇਓ ॥  
 ਲਾਗਤ ਪਵਨ ਖਸਮੁ ਬਿਸਰਾਇਓ ॥੧॥  
 ਜੀਅਰਾ ਹਰਿ ਕੇ ਗੁਨਾ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥  
 ਗਰਭ ਜੋਨਿ ਮਹਿ ਉਰਧ ਤਪੁ ਕਰਤਾ ॥  
 ਤਉ ਜਨਰ ਅਗਨਿ ਮਹਿ ਰਹਤਾ ॥੨॥

jon chhaad ja-o jag meh aa-i-o.  
 laagat pavan khasam bisraa-i-o. ||1||  
 jee-araa har kay gunaa gaa-o. ||1|| rahaa-o.  
 garabh jon meh uraDh tap kartaa.  
 ta-o jathar agan meh rahtaa. ||2||



ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਿ ਆਇਓ ॥  
ਅਬ ਕੇ ਛੁਟਕੇ ਠਉਰ ਨ ਠਾਇਓ ॥੩॥  
ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗਪਾਨੀ ॥  
ਆਵਤ ਦੀਸੈ ਜਾਤ ਨ ਜਾਨੀ ॥੪॥੧॥੧੧॥੬੨॥

lakh cha-oraaseeh jon bharam aa-i-o.  
ab kay chhutkay tha-ur na thaa-i-o. ||3||  
kaho kabeer bhaj saarigpaanee.  
aavat deesai jaat na jaanee. ||4||1||11||62||

## Gaurri

In those days in particular, many yogis used to do meditation, while hanging upside down. From this posture of the yogis, it became a belief among many, that when a human being is in the womb of his mother, he also does meditation on God, hanging upside down. It is this meditation, which saves him from being burnt in the fire like temperature of the mother's womb. But, as soon as he comes out of the womb, the man forsakes God, and gets entangled in false worldly pleasures and attachments, which become the cause of his endless wanderings in other existences all over again.

So commenting on the above situation, Kabir Ji says: "When after leaving the mother's womb, the mortal comes to this world, as soon as he is touched by the air (of worldly allurements and attachments), he forsakes the Master."(1)

Therefore addressing himself (and actually us), Kabir Ji advises: "O' my soul sing praises of God."(1-Pause)

Giving the reasons for his advice, Kabir Ji says: "When, hanging upside down in the mother's womb, you were contemplating on God, you were living (safely) amidst the fire of the womb."(2)

Now reminding the mortal, about numerous such horrible experiences, because of not contemplating on God, while out of the mother's womb, Kabir Ji tells: "O, man you have traveled through eighty four million (or myriads) of births (before attaining this human life, but) if you miss even this opportunity (to remember God), you will never find any permanent place of rest."(3)

Therefore, addressing his own soul (and indirectly us), he says: "O Kabir, say (to your mind, to contemplate on the Master of the universe, (who is immortal, and therefore is) neither seen coming, nor going."(4-1-11-62)

The message of this Shabad is that we should realize that we have already suffered living amidst the fires of myriad of wombs of different species. This human life is a great opportunity for us to end this terrible circle of births and deaths, and we can do this, if we meditate on God, who has created us.

ਗਉੜੀ ਪੂਰਬੀ ॥

ga-orhee poorbee.

ਸੁਰਗ ਬਾਸੁ ਨ ਬਾਛੀਐ ਡਰੀਐ ਨ ਨਰਕਿ ਨਿਵਾਸੁ ॥  
ਹੋਨਾ ਹੈ ਸੋ ਹੋਈ ਹੈ ਮਨਹਿ ਨ ਕੀਜੈ ਆਸ ॥੧॥  
ਰਮਈਆ ਗੁਨ ਗਾਈਐ ॥  
ਜਾ ਤੇ ਪਾਈਐ ਪਰਮ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥

surag baas na baachhee-ai daree-ai na narak nivaas.  
honaa hai so ho-ee hai maneh na keejai aas. ||1||  
rama-ee-aa gun gaa-ee-ai.  
jaa tay paa-ee-ai param niDhaan. ||1|| rahaa-o.

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ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਸੰਜਮੋ ਕਿਆ ਬਰਤੁ ਕਿਆ ਇਸਨਾਨੁ ॥  
ਜਬ ਲਗੁ ਜੁਗਤਿ ਨ ਜਾਨੀਐ ਭਾਉ ਭਗਤਿ ਭਗਵਾਨੁ ॥੨॥  
ਸੰਪੈ ਦੇਖਿ ਨ ਹਰਖੀਐ ਬਿਪਤਿ ਦੇਖਿ ਨ ਰੋਇ ॥  
ਜਿਉ ਸੰਪੈ ਤਿਉ ਬਿਪਤਿ ਹੈ ਬਿਧ ਨੇ ਰਚਿਆ ਸੋ ਹੋਇ ॥੩॥  
ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਸੰਤਨ ਰਿਦੈ ਮਝਾਰਿ ॥  
ਸੇਵਕ ਸੇ ਸੇਵਾ ਭਲੇ ਜਿਹ ਘਟ ਬਸੈ ਮੁਰਾਰਿ ॥੪॥੧॥੧੨॥੬੩॥

ki-aa jap ki-aa tap sanjamo ki-aa barat ki-aa isnaan.  
jab lag jugat na jaanee-ai bhaa-o bhagat bhagvaan. ||2||  
sampai daykh na harkhee-ai bipat daykh na ro-ay.  
Ji-o sampai ti-o bipat hai biDh nay rachi-aa so ho-ay. ||3||  
kahi kabeer ab jaani-aa santan ridai majhaar.  
sayvak so sayvaa bhalay jih ghat basai muraar.  
||4||1||12||63||

Gaurri Poorbi



In the previous Shabad, Kabir Ji advised us that this human life is a great opportunity for us to end the terrible circle of births and deaths, and we can do this, if we meditate on God, our creator, who created us. In this Shabad, he tells us the technique and the attitude with which we should do this meditation.

He says: “We should not long not for an abode in paradise, nor have any fear of falling into hell. Because what has to happen must happen, so we should not build any hopes (or fears) in our mind.”(1)

Telling us directly, what we need to do, Kabir Ji says: “We should always sing praises of the all pervading God, from whom, we obtain the most exalted treasure (of the bliss of eternal union with Him).”(1-Pause)

Commenting on the benefits of any rituals, baths, and austerities etc. in comparison to sincere devotion to God, Kabir Ji says: “There is no use of any contemplation, austerities or self discipline, and no use of any fasts or baths (at holy places), so long as we do not know the way to perform loving adoration of God.”(2)

Regarding our conduct in our family or society, Kabir Ji advises: “We should not feel elated (or arrogant) at the sight of riches, nor grieve during troubles. Because both riches and poverty are as per the will of God and whatever God wills that has to happen (therefore we should remain composed and calm in both situations).”(3)

Finally, telling us where God actually lives, and who are His true servants, he says: “I (Kabir) say, now I have understood, (that God, does not reside in any heaven; He) abides in the hearts of saints. Therefore, they alone are the good servants, in whose hearts resides God.”(4-1-12-63)

**The message of this Shabad is that without bothering about any austerities, penances, rituals and any hopes or fears of heaven or hell, we should remember God with loving devotion and accept all pains and pleasures with composed mind as God's will or command. This way we will find God in our own heart.**

ਗਉੜੀ ॥

ga-orhee.

ਰੇ ਮਨ ਤੇਰੇ ਕੋਇ ਨਹੀ ਖਿਚਿ ਲੇਇ ਜਿਨਿ ਭਾਰੁ ॥  
ਬਿਰਖ ਬਸੇਰੇ ਪੰਖਿ ਕੋ ਤੈਸੇ ਇਹੁ ਸੰਸਾਰੁ ॥੧॥  
ਰਾਮ ਰਸੁ ਪੀਆ ਰੇ ॥  
ਜਿਹ ਰਸ ਬਿਸਰਿ ਗਏ ਰਸ ਅਉਰ ॥੧॥ ਰਹਾਉ ॥  
ਅਉਰ ਮੁਏ ਕਿਆ ਰੋਈਐ ਜਉ ਆਪਾ ਬਿਰੁ ਨ ਰਹਾਇ ॥  
ਜੋ ਉਪਜੈ ਸੋ ਬਿਨਸਿ ਹੈ ਦੁਖੁ ਕਰਿ ਰੋਵੈ ਬਲਾਇ ॥੨॥  
ਜਹ ਕੀ ਉਪਜੀ ਤਹ ਰਚੀ ਪੀਵਤ ਮਰਦਨ ਲਾਗ ॥  
ਕਹਿ ਕਬੀਰ ਚਿਤਿ ਚੇਤਿਆ ਰਾਮ ਸਿਮਰਿ ਬੈਰਾਗ  
॥੩॥੨॥੧੩॥੬੪॥

ray man tayro ko-ay nahee khinch lay-ay jin bhaar.  
birakh basayro pankh ko taiso ih sansaar. ||1||  
raam ras pee-aa ray.  
jih ras bisar ga-ay ras a-or. ||1|| rahaa-o.  
a-or mu-ay ki-aa ro-ee-ai ja-o aapaa thir na rahaa-ay.  
jo upjai so binas hai dukh kar rovai balaa-ay. ||2||  
jah kee upjee tah rachee peevat mardan laag.  
kahi kabeer chit chayti-aa raam simar bairaag. ||3||2||13||64||

Gaurri

In the previous Shabad, Kabir Ji advised us that we should remember God with loving devotion and accept all pains and pleasures with composed mind as God's will or command. In this Shabad, he gives us another piece of valuable advice, for those occasions, when we have to face the death of any of our near and dear ones, and how to keep our mind detached from this world, and instead keep it attuned to God.

Apparently addressing his own mind, Kabir Ji advises (us in general), and says: “O’ my mind, no one belongs to you, whose burden you need to carry (or for whom, you need to commit any sins). Just as some birds have their nests on a tree, similar is this world, (where different souls come to stay for some time, under one roof).”(1)

Therefore, sharing with us, what he has done in this regard, Kabir Ji says: “(O my friends), I have partaken the relish of the elixir of God’s (Name); after tasting this relish, all other relishes (or worldly pleasures) are now forsaken.”(1-Pause)

Advising us, what kind of attitude we should adopt at the death of some one, Kabir Ji says: “What is the use of crying at



any other person's death, when our own (body) doesn't remain (alive) permanently. (The fact of life is that), whosoever is born, he perishes (one day), so why should I grieve or cry (at someone's death).”(2)

In conclusion, Kabir Ji says: “(My soul) is now attached to the source from where it originated and in the company of saints it is drinking the nectar (of God's Name). Kabir says, in my mind I have remembered that God, remembering whom the mind achieves a state of detachedness from the world.” (3-2-13-64)

**The message of this Shabad is that we should not unnecessarily bring the woes and worries of others (including our relatives) on our head. Instead we should view every thing with a sense of detachedness, at all such things, including death, because one day, we too will die. Therefore best thing is to always remember and contemplate on that God, under whose will every thing is happening.**

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ਰਾਗੁ ਗਉੜੀ ॥

raag ga-or<sup>h</sup>ee.

ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀ ਲੇ ਉਸਾਸਾ ॥

panth nihaarai kaamnee lochan <sup>b</sup>haree lay usaasaa.

ਪੰਨਾ ੩੩੮

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ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨਾ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ ॥੧॥

ur na <sup>b</sup>heejai pag naa <sup>k</sup>hisai har <sup>d</sup>arsan kee aasaa. ||1||

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ॥

udahu na kaagaa kaaray.

ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥

bayg mileejai apunay raam pi-aaray. ||1|| rahaa-o.

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ ॥

kahi kabeer jeevan pad kaaran har kee <sup>b</sup>hagaṭ kareejai.

ਏਕੁ ਆਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ

ayk aa<sup>D</sup>haar naam naaraa-in rasnaa raam raveejai.

॥੨॥੧॥੧੪॥੬੫॥

||2||1||14||65||

### Raag Gauri

In this beautiful Shabad, touching the heights of poetic imagery, Kabir Ji is using the example of a young bride, who lovingly waits for her groom, standing at one place and looking in the direction of the return of her beloved, to depict the extent of a true devotee's love and longing to see the vision of his beloved, all pervading God.

So using the metaphor of that loving young bride, Kabir Ji says: “Just as a young loving bride keeps gazing at the street, with tearful eyes, and heaving deep sighs, her heart does not find any solace and her feet do not move from that place (where she is standing, and gazing for her beloved); similar is the state of that true devotee, who yearns to see the sight of his beloved God.”(1)

Kabir Ji extends this metaphor further and gives the example of a crow sitting on the parapet of the house of that bride, which according to the folk lore, used to be an auspicious sign, and indicated the forthcoming visit of one's loved ones. So using this example, Kabir Ji expresses his love for God and addressing this crow (actually his own mind), says: “O black crow, why don't you fly away (and bring the news of my groom), so that I too could quickly meet my beloved God.”(1-Pause)

Kabir Ji now concludes, this Shabad, by indicating, with what kind of desire or motive, we should worship God. He says: “O Kabir, to obtain the supreme status of life, we should worship God, we should depend only on the one support of God's Name, and with our tongue recite God's Name.”(2-1-14-65)

**The message of this Shabad is that till we obtain the vision and blissful union of our beloved God, we should keep remembering Him and meditating on His Name, with the same kind of love and devotion as that of a sincere young bride for her beloved groom.**

ਰਾਗੁ ਗਉੜੀ ੧੧ ॥

raag ga-or<sup>h</sup>ee 11.





ਆਸ ਪਾਸ ਘਨ ਤੁਰਸੀ ਕਾ ਬਿਰਵਾ ਮਾਝ ਬਨਾ ਰਸਿ ਗਾਉਂ ਰੇ  
॥

ਉਆ ਕਾ ਸਰੂਪੁ ਦੇਖਿ ਮੋਹੀ ਗੁਆਰਨਿ ਮੋ ਕਉ ਛੋਡਿ ਨ ਆਉ  
ਨ ਜਾਹੂ ਰੇ ॥੧॥

ਤੋਹਿ ਚਰਨ ਮਨੁ ਲਾਗੋ ਸਾਰਿੰਗਧਰ ॥

ਸੋ ਮਿਲੈ ਜੋ ਬਡਭਾਗੋ ॥੧॥ ਰਹਾਉ ॥

ਬਿੰਦ੍ਰਾਬਨ ਮਨ ਹਰਨ ਮਨੋਹਰ ਕ੍ਰਿਸਨ ਚਰਾਵਤ ਗਾਉ ਰੇ ॥

ਜਾ ਕਾ ਠਾਕੁਰੁ ਤੁਹੀ ਸਾਰਿੰਗਧਰ ਮੋਹਿ ਕਬੀਰਾ ਨਾਉ ਰੇ  
॥੨॥੨॥੧੫॥੬੬॥

aas paas ghan tursee kaa birvaa maajh banaa ras gaa-oo<sup>N</sup>  
ray.

u-aa kaa saroop daykh mohee gu-aaran mo ka-o chhod na  
aa-o na jaahoo ray. ||1||

tohi charan man laago saaringDhar.

so milai jo badbhaago. ||1|| rahaa-o.

bindraaban man haran manohar krisan charaavat gaa-oo  
ray.

jaa kaa thaakur tuhee saaringDhar mohi kabeeraa naa-oo  
ray. ||2||2||15||66||

### Raag Gaurri-11

In the previous Shabad, using the metaphor of a young loving bride, yearning for the arrival of her groom, Kabir Ji advised us that till we obtain the vision and blissful union of our beloved God, we should keep remembering Him and meditating on His Name. In this Shabad, to illustrate his love for God, Kabir Ji uses the legendry story of “Radha”, a milkmaid of “Barindaban” (India), who after listening to the melodious flute of a cow-herd (god) “Krishna” fell in love with him, entreated him, never to go anywhere, deserting her.

So briefly narrating that legend, Kabir Ji says: “Where there is a thick growth of “Tulsi” plants, there in the woods “Krishna” was singing with great relish, (while playing on his flute). Seeing his vision, the milkmaid was enraptured and she beseeched him not to forsake her and go anywhere else.”(1)

Referring to that loving request from “Radha”, Kabir Ji addresses God and says: “O, my God, with bow and arrow, (like that milkmaid), my heart is attuned to Your love, but he alone meets You, who is very fortunate.”(1-Pause)

Kabir Ji concludes the Shabad, by entreating God, to show mercy on him, just as god “Krishna” showed mercy on the poor milkmaids of “Barindaban”. He says: “O' God, just as that captivating boy, who used to herd cows in “Barindaban”, (showed mercy on the poor milk maids, particularly “Radha”, similarly You please show mercy on) me whose Name is “Kabir”, and whose Master are You.”(2-2-15-66)

The message of the Shabad again is that we should be in such a deep and sincere love with our God, as the legendry “Radha” was in love with (god) “Krishna”.

ਗਉੜੀ ਪੂਰਬੀ ੧੨ ॥

ga-orhee poorbee 12.

ਬਿਪਲ ਬਸਤ੍ਰ ਕੇਤੇ ਹੈ ਪਹਿਰੇ ਕਿਆ ਬਨ ਮਧੇ ਬਾਸਾ ॥

bipal bastar kaytay hai pahiray ki-aa ban maDhay baasaa.

ਕਹਾ ਭਇਆ ਨਰ ਦੇਵਾ ਧੋਖੇ ਕਿਆ ਜਲਿ ਬੋਰਿਓ ਗਿਆਤਾ  
॥੧॥

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ਜੀਅਰੇ ਜਾਹਿਗਾ ਮੈ ਜਾਨਾਂ ॥

kahaa bha-i-aa nar dayvaa Dhokhay ki-aa jal bori-o gi-  
aataa. ||1||

ਅਬਿਗਤ ਸਮਝੁ ਇਆਨਾ ॥

jee-aray jaahigaa mai jaanaa<sup>N</sup>.

ਜਤ ਜਤ ਦੇਖਉ ਬਹੁਰਿ ਨ ਪੇਖਉ ਸੰਗਿ ਮਾਇਆ ਲਪਟਾਨਾ

abigat samajh i-aanaa.

॥੧॥ ਰਹਾਉ ॥

jat jat daykh-a-u bahur na paykha-o sang maa-i-aa



ਗਿਆਨੀ ਧਿਆਨੀ ਬਹੁ ਉਪਦੇਸੀ ਇਹੁ ਜਗੁ ਸਗਲੋ ਧੰਧਾ ॥  
ਕਹਿ ਕਬੀਰ ਇਕ ਰਾਮ ਨਾਮ ਬਿਨੁ ਇਆ ਜਗੁ ਮਾਇਆ ਅੰਧਾ  
॥੨॥੧॥੧੬॥੬੭॥

laptaanaa. ||1||

gi-aanee Dhi-aanee baho updaysee ih jag saglo DhanDhaa.  
kahi kabeer ik raam naam bin i-aa jag maa-i-aa anDhaa.

||2||1||16||67||

**Gaurri Poorbi-12**

In this Shabad, Kabir Ji while commenting on the uselessness of adopting various holy looking garbs, performing rituals at pilgrimage places, or delivering sermons to others, is advising himself and us about the one and only way of uniting with God, which is contemplation on His Name.

He says: “Many people wear loose gowns; (what is the use of those), or what is the use of living in jungles? What is the use of burning incense before gods? What merit does one gain by drowning oneself in some holy river (if one has not obtained true divine wisdom)?” (1)

Therefore advising himself (and others), Kabir Ji says: “O' my soul, I know, that you have to depart from (this world). Therefore, O' my ignorant (mind), understand the reality of the formless God. You are clinging to the (transient) worldly wealth, about which wherever I look, I don't find it at the same place (or the person, where I saw it before).” (1-Pause)

But, this is not the case with ordinary human being only, Kabir Ji says: “(I see that this) entire world is (entangled) in the web of worldly wealth, in which even the (so called, divinely) wise persons, men of contemplation, and great preachers are (totally) engrossed. (In short), Kabir says that without meditating on God's Name, this entire world is blinded by worldly riches and power.”(2-1-16-67)

**The message of this Shabad is that instead of wearing holy garbs, doing pilgrimages, ritual baths, or roaming around as preachers, and divinely wise people, we should meditate on God's Name, which alone can emancipate us from the entanglements of worldly wealth and power, and lead us to salvation.**

ਗਉੜੀ ੧੨ ॥

ਮਨ ਰੇ ਛਾਡਹੁ ਭਰਮੁ ਪ੍ਰਗਟ ਹੋਇ ਨਾਚਹੁ ਇਆ ਮਾਇਆ ਕੇ  
ਭਾਂਡੇ ॥

ਸੂਰੁ ਕਿ ਸਨਮੁਖ ਰਨ ਤੇ ਡਰਪੈ ਸਤੀ ਕਿ ਸਾਂਚੈ ਭਾਂਡੇ ॥੧॥

ਭਗਮਗ ਛਾਡਿ ਰੇ ਮਨ ਬਉਰਾ ॥

ਅਬ ਤਉ ਜਰੇ ਮਰੇ ਸਿਧਿ ਪਾਈਐ ਲੀਨੋ ਹਾਥਿ ਸੰਧਉਰਾ ॥੧॥  
ਰਹਾਉ ॥

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਕੇ ਲੀਨੇ ਇਆ ਬਿਧਿ ਜਗਤੁ ਬਿਗੂਤਾ ॥  
ਕਹਿ ਕਬੀਰ ਰਾਜਾ ਰਾਮ ਨ ਛੋਡਉ ਸਗਲ ਊਚ ਤੇ ਊਚਾ  
॥੨॥੨॥੧੭॥੬੮॥

ga-or<sup>h</sup>ee 12.man ray chhaadahu bharam pargat ho-ay naachahu i-aa  
maa-i-aa kay daa<sup>N</sup>day.soor ke sanmuk<sup>h</sup> ran tay darpai sa<sup>t</sup>ee ke saa<sup>N</sup>chai  
bhaa<sup>N</sup>day. ||1||dagmag chhaad ray man ba-uraa.ab ta-o jaray maray siDh paa-ee-ai leeno haath sanDh-uraa.  
||1|| rahaa-o.kaam kroDh maa-i-aa kay leenay i-aa biDh jagat bigootaa.kahi kabeer raajaa raam na chhoda-o sagal ooch tay  
oochaa. ||2||2||17||68||**Gaurri-12**

As per Dr. Bh. Vir Singh Ji, it appears that Kabir Ji uttered this Shabad, when in spite of being reared by Muslim parents, he adopted Ramanand, a Hindu, as his Guru, and then following his advice, he started to perform true devotional worship of God. But, his way of worship was free from the Muslim traditions, or the Hindu rituals, therefore initially, he was kind of afraid to perform his worship in public, and was in a state of duality, and then overcoming all his duality and doubt, he thought of bravely following, what he thought was the right path.

So addressing his mind (and indirectly us), he says: “O' my mind, forsake all your doubts, go ahead and openly worship God. (All these fears of the censor or ridicule by other people, are the empty threats) of worldly punishments. What kind



of hero is he, who shows his back in the battle? Or what kind of a *Satti* is she, (who, before burning herself on the groom's fire), starts assembling pots and pans? (Similarly, what kind of a devotee is he, who is afraid to do his worship in public)?”(1)

Therefore Kabir Ji admonishes his mind, and says: “O' my crazy mind cease wavering; (now when like a *Satti*, you have accepted the challenge of death, (symbolized by) a coconut covered with red lead), it is only by burning and letting (your ego) die, that you will obtain perfection (or union with God).”(1-Pause)

Kabir Ji concludes the Shabad, by commenting on the false ways of the world. He says: “Some are swayed by lust, some by anger, (and others are lured by) worldly riches and power. In this way, the (entire) world has been ruined. Kabir says, I wouldn't forsake God the king, who is highest of the high (without bothering about world's criticism).” (2-2-17-68)

**The message of the Shabad is that, whatever way our Guru tells us we should worship our God in that way, and should not care if the rest of our society criticizes or ridicules us for not following their traditional ways, which go against the spirit of our Guru's message.**

ਗਉੜੀ ੧੩ ॥

ga-or<sup>h</sup>ee 13.

ਫੁਰਮਾਨੁ ਤੇਰਾ ਸਿਰੈ ਊਪਰਿ ਫਿਰਿ ਨ ਕਰਤ ਬੀਚਾਰ ॥  
ਤੁਹੀ ਦਰੀਆ ਤੁਹੀ ਕਰੀਆ ਤੁਝੈ ਤੇ ਨਿਸਤਾਰ ॥੧॥  
ਬੰਦੇ ਬੰਦਗੀ ਇਕਤੀਆਰ ॥

furmaan tayraa sirai oopar fir na karaṭ beechaar.  
tuhee daree-aa tuhee karee-aa tujhai tay nistaar. ||1||  
banday bandagee ikṭee-aar.

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ਸਾਹਿਬੁ ਰੋਸੁ ਧਰਉ ਕਿ ਪਿਆਰੁ ॥੧॥ ਰਹਾਉ ॥  
ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ਮੇਰਾ ਜਿਉ ਫੂਲੁ ਜਈ ਹੈ ਨਾਰਿ ॥  
ਕਹਿ ਕਬੀਰ ਗੁਲਾਮੁ ਘਰ ਕਾ ਜੀਆਇ ਭਾਵੈ ਮਾਰਿ  
॥੨॥੧੮॥੬੯॥

saahib ros Dhara-o ke pi-aar. ||1|| rahaa-o.  
naam tayraa aaDhaar mayraa Ji-o fool ja-ee hai naar.  
kahi kabeer gulaam ghar kaa jee-aa-ay bhaavai maar.  
||2||18||69||

### Gaurri-13

In the previous Shabad Kabir Ji advised us that we should not forsake our God who is the highest of the high (without bothering about world's comments). In this Shabad, he teaches us how to make a complete surrender of ourselves before the will or command of that God.

He says: “O' God Your command is absolute for me. I do not reflect upon it again (and wonder whether it is appropriate or not). (I have such a firm faith in You, that for me), You Yourself are the river, You Yourself the boatman, and it is by Your grace, that I will be ferried across (this worldly ocean).”(1)

Kabir Ji now addressing himself (and indirectly us) says: “O' man, embrace God's worship (with such a true love and devotion that), whether God is mad, or pleased with you, (you should not bother about that, and keep meditating on Him).”(1-Pause)

Once again, showing his full and limitless faith, Kabir Ji addresses God and says: “O' God, just as a flower remains alive as long as it remains in water, similarly Your Name is my (life) support. O' Lord, Kabir is the slave of Your house, it is up to You, whether You save (him) or destroy (him).”(2-69)

**The message of this Shabad is that we should accept God's command (or will) without any question or doubt and keep meditating on His Name, both in pain and pleasure.**



ਗਉੜੀ ॥

ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਜੋਨਿ ਮਹਿ ਭ੍ਰਮਤ ਨੰਦੁ ਬਹੁ ਬਾਕੋ ਰੇ ॥

ਭਗਤਿ ਹੇਤਿ ਅਵਤਾਰੁ ਲੀਓ ਹੈ ਭਾਗੁ ਬਡੋ ਬਪੁਰਾ ਕੋ ਰੇ ॥੧॥

ਤੁਮ੍ਹ ਜੁ ਕਹਤ ਹਉ ਨੰਦ ਕੋ ਨੰਦਨੁ ਨੰਦ ਸੁ ਨੰਦਨੁ ਕਾ ਕੋ ਰੇ ॥

ਧਰਨਿ ਅਕਾਸੁ ਦਸੋ ਦਿਸ ਨਾਹੀ ਤਬ ਇਹੁ ਨੰਦੁ ਕਹਾ ਬੋ ਰੇ  
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੩੩੯

ਸੰਕਟਿ ਨਹੀ ਪਰੈ ਜੋਨਿ ਨਹੀ ਆਵੈ ਨਾਮੁ ਨਿਰੰਜਨ ਜਾ ਕੋ ਰੇ ॥

ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਐਸੋ ਠਾਕੁਰੁ ਜਾ ਕੈ ਮਾਈ ਨ ਬਾਪੋ ਰੇ  
॥੨॥੧੯॥੨੦॥

ga-orhee.

lakh cha-oraaseeh jee-a jon meh bharmat nand baho thaako ray.bhagat hayt avtaar lee-o hai bhaag bado bapuraa ko ray.

||1||

tum<sup>H</sup> jo khat ha-o nand ko nandan nand so nandan kaa ko ray.Dharan akaas daso dis naahee tab ih nand kahaa tho ray.

||1|| rahaa-o.

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sankat nahee parai jon nahee aavai naam niranjan jaa ko ray.

kabeer ko su-aamee aiso thaakur jaa kai maa-ee na baapo ray. ||2||19||70||

## Gauri

As per the Hindu legend “Mahabharata”, a cruel king named “Kanss”, put his own sister “Devki”, and her husband “Vasudev”, in prison, so that he could kill all the children of “Devki” at birth, to escape the prophesy, that he would be killed by one of the sons of “Devki”. So “Kanss” succeeded in killing seven of the children of his sister right after death. As per Hindu belief, next time, God Himself took birth as “Devki’s son, at midnight, and inspired his father to take, the child named “Krishna” to a nearby village to a cowherd named “Nand”. So with God’s help, in automatic opening of the prison doors, and removal of other obstructions on the way, he succeeded in saving Krishna’s life, who when grew older did fulfill the prophesy, and kill the cruel king “Kanss”. Since, it was “Nand” and his wife “Yashodha”, who actually reared god “Krishna”, during his childhood, he is considered son of “Nand”.

Referring to this common belief of Hindus, Kabir Ji says: “(O my friends, you say that, after) wandering through myriads of species, “Nand” got very much exhausted. (Then he worshipped God, and) because of his loving devotion, his destiny got awakened, and (God, Himself) became incarnate (as his son).”(1)

Now, questioning this belief, Kabir Ji asks: “You say that (“Krishna”) was the son of “Nand”, but do you know whose son was “Nand” himself? (If you reflect on this point, that “Nand” was son of some body, who was son of another person and so on, you ultimately will reach the conclusion that “Nand” himself was a great grand son of God Himself. Then tell me, how can, a great ancestor become the son of his own progeny? Further the question arises), when there was neither this earth, nor the firmament and nor the ten directions, where was this “Nand” then? (So this whole belief of yours, doesn’t seem logical).”(1-Pause)

Kabir Ji now gives his own belief and says: “(O my friends, the fact is that He), whose Name is immaculate God, He does not go through the womb, nor He suffers pangs of birth and death. Kabir’s God and Master is such, who neither has (any) father, nor (any) mother.”(2-19-70)

**The message of this Shabad is that it is God who has created the universe. He never takes birth nor ever dies. He has no father, or mother and to call Him the son of “Nand” or any other human being is a mistake.**

ਗਉੜੀ ॥

ਨਿੰਦਉ ਨਿੰਦਉ ਮੋ ਕਉ ਲੋਗੁ ਨਿੰਦਉ ॥

ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ ॥

ਨਿੰਦਾ ਬਾਪੁ ਨਿੰਦਾ ਮਹਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਨਿੰਦਾ ਹੋਇ ਤ ਬੈਕੁੰਠਿ ਜਾਈਐ ॥

ga-orhee.

ninda-o ninda-o mo ka-o log ninda-o.

nindaa jan ka-o kharee pi-aaree.

nindaa baap nindaa mehtaaree. ||1|| rahaa-o.

nindaa ho-ay ta baikunth jaa-ee-ai.



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ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਹਿ ਬਸਾਈਐ ॥  
 ਰਿਦੈ ਸੁਧ ਜਉ ਨਿੰਦਾ ਹੋਇ ॥  
 ਹਮਰੇ ਕਪਰੇ ਨਿੰਦਕੁ ਧੋਇ ॥੧॥  
 ਨਿੰਦਾ ਕਰੈ ਸੁ ਹਮਰਾ ਮੀਤੁ ॥  
 ਨਿੰਦਕ ਮਾਹਿ ਹਮਾਰਾ ਚੀਤੁ ॥  
 ਨਿੰਦਕੁ ਸੋ ਜੋ ਨਿੰਦਾ ਹੋਰੈ ॥  
 ਹਮਰਾ ਜੀਵਨੁ ਨਿੰਦਕੁ ਲੋਰੈ ॥੨॥  
 ਨਿੰਦਾ ਹਮਰੀ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥  
 ਨਿੰਦਾ ਹਮਰਾ ਕਰੈ ਊਧਾਰੁ ॥  
 ਜਨ ਕਬੀਰ ਕਉ ਨਿੰਦਾ ਸਾਰੁ ॥  
 ਨਿੰਦਕੁ ਭੂਬਾ ਹਮ ਉਤਰੇ ਪਾਰਿ ॥੩॥੨੦॥੨੧॥

naam paḁaarath maneh basaa-ee-ai.  
 ridai suDh ja-o nindaa ho-ay.  
 hamray kapray nindak Dho-ay. ||1||  
 nindaa karai so hamraa meet.  
 nindak maahi hamaaraa cheet.  
 nindak so jo nindaa horai.  
 hamraa jeevan nindak lorai. ||2||  
 nindaa hamree paraym pi-aar.  
 nindaa hamraa karai uDhaar.  
 jan kabeer ka-o nindaa saar.  
 nindak doobaa ham utray paar. ||3||20||71||

## Gaurri

We only like to hear our praise, and don't like any one speaking against us, or pointing to our faults and shortcomings. So much so, that many times, we start considering that person as our enemy, who might have said any disparaging word about us, or any of our deeds. But, there are some divinely wise persons, who don't mind any one pointing to their faults.

Instead, they listen very calmly and objectively to all the criticism of their opponents, or slanderers, and make sure, that the shortcomings pointed out by others, in their work or character are either not there, or if the faults pointed out are true, then they sincerely try to remove these defects, and thus improve their work, and their character. In this spirit, they consider their slanderer as their friend rather than a foe. In this Shabad, Kabir Ji is expressing similar sentiments, in response to many attacks on his character or deeds, by many people, for not following the traditional ways and practices of Hindu and Muslim scholars of his time.

He says: "Let people slander me again and again. (I don't mind it at all. Because) slander is truly dear to the devotees (of God. To them) slander is like their father and mother, (who often keep pointing out the faults of their children, in order to improve their character, and manners)." (1-Pause)

Kabir Ji goes even one step further in describing the unbelievable benefits of slander, he says: "(I believe that only when, we are) criticized, we go to heaven, (because, it is only when the faults in our character, or devotion are pointed out, that we are able to correct our mistakes, become truly virtuous), and enshrine the commodity of (God's) Name in our heart. In this way, if our heart is pure, when we are being criticized, (then we are able to judge objectively, which of the shortcomings being pointed out by our opponents are true and justified, so that we can remove those faults in our character or work. In this way), a slanderer, (kind of) washes our (dirty) clothes." (1)

On the basis of above analysis, Kabir Ji declares: "He, who slanders us is my friend, therefore, my mind always remains attuned to the slanderer (because, I always want to know, what faults of mine he points to, so that in case, I do have such faults, I may remove these). Therefore, (I will say, a slanderer is not my real enemy, but actually it is that friend or relative, who) stops any body from slandering me. (Because by doing so, my apparent well-wisher is depriving me of the opportunity to know my faults and remove the same. Therefore I believe actually) it is the slanderer who wishes to (embellish) my life." (2)

In conclusion, Kabir Ji says: "In slander lies my love and affection. (Because), slander sanctifies me. Therefore, to the devotee Kabir, his slander seems the most beneficial thing. Because, by slandering, the slanderer is drowned, and we swim across (the worldly ocean)." (3-20-71)

**The message of this Shabad is that instead of feeling enraged at our slander, we should take this as an opportunity to know about our faults. Because, by removing these faults we can become better persons and swim across the worldly ocean, but the slanderer, gets drowned in it because of his sinful habits.**



ਰਾਜਾ ਰਾਮ ਤੂੰ ਐਸਾ ਨਿਰਭਉ ਤਰਨ ਤਾਰਨ ਰਾਮ ਰਾਇਆ  
॥੧॥ ਰਹਾਉ ॥

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੁਮ ਨਾਹੀ ਅਬ ਤੁਮ ਹਹੁ ਹਮ ਨਾਹੀ ॥  
ਅਬ ਹਮ ਤੁਮ ਏਕ ਭਏ ਹਹਿ ਏਕੈ ਦੇਖਤ ਮਨੁ ਪਤੀਆਹੀ ॥੧॥

ਜਬ ਬੁਧਿ ਹੋਤੀ ਤਬ ਬਲੁ ਕੈਸਾ ਅਬ ਬੁਧਿ ਬਲੁ ਨ ਖਟਾਈ ॥  
ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ  
॥੨॥੨੧॥੨੨॥

raajaa raam too<sup>N</sup> aisaa nirbha-o taran taaran raam raa-i-aa.  
||1|| rahaa-o.  
jab ham hotay tab tum naahee ab tum hahu ham naahee.  
ab ham tum ayk bha-ay heh aikai daykhat man patee-  
aahee. ||1||  
jab buDh hotay tab bal kaisaa ab buDh bal na khataa-ee.  
kahi kabeer buDh har la-ee mayree buDh badlee siDh paa-  
ee. ||2||21||72||

In the lines, before pause, in Shabad (2-2-17-68), Kabir Ji says to his mind and us that “it is only by burning and letting (your ego) die, that you will obtain perfection (or union with God). In this Shabad, he shares with us what happened, when his ego departed and instead God came to abide in his heart.

Addressing God, he says: “O' God, You are such a fearless all pervading king, (that, You can help) the entire world to swim across (the worldly ocean).”(1- Pause)

Now describing, the change in the entire thinking process of his mind, Kabir Ji says: “When I (in other words, my ego) was present (within me, then I used to feel, as if) You were not there (within me). Now when, You are there (within my mind), then I feel that I am not (present there, because my ego has vanished). Now You and me have become one, and my mind is pleased seeing this union.”(1)

Describing the change in his intellect, and its power, Kabir Ji says: “When (I thought that) there is ‘my’ intellect in me then there was no question of having any (spiritual) strength. (Now, when, I feel that it is only You who exist in me, then I see that), the power of my intellect cannot be measured. (In short), Kabir says, God has taken away my worldly wisdom (and replaced it with His own, and with that changed intellect), I have achieved perfection (as a human being).” (2-21-72)

**The message of the Shabad is that as long as ego abides in our hearts, God is not revealed to us. But when our ego is destroyed God becomes manifest in us, and we obtain such limitless divine wisdom, that we achieve perfection, which is the main object of life.**

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ਗਉੜੀ ॥

ਖਟ ਨੇਮ ਕਰਿ ਕੋਠੜੀ ਬਾਂਧੀ ਬਸਤੁ ਅਨੂਪੁ ਬੀਚ ਪਾਈ ॥

ਕੁੰਜੀ ਕੁਲਫੁ ਪ੍ਰਾਨ ਕਰਿ ਰਾਖੇ ਕਰਤੇ ਬਾਰ ਨ ਲਾਈ ॥੧॥

ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਰੇ ਭਾਈ ॥

ਗਾਫਲੁ ਹੋਇ ਕੈ ਜਨਮੁ ਗਵਾਇਓ ਚੋਰੁ ਮੁਸੈ ਘਰੁ ਜਾਈ ॥੧॥  
ਰਹਾਉ ॥

ਪੰਚ ਪਹਰੂਆ ਦਰ ਮਹਿ ਰਹਤੇ ਤਿਨ ਕਾ ਨਹੀ ਪਤੀਆਰਾ ॥

ਚੇਤਿ ਸੁਚੇਤ ਚਿਤ ਹੋਇ ਰਹੁ ਤਉ ਲੈ ਪਰਗਾਸੁ ਉਜਾਰਾ ॥੨॥

ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਾਮਨਿ ਭੂਲੀ ਬਸਤੁ ਅਨੂਪ ਨ ਪਾਈ ॥

ਕਹਤੁ ਕਬੀਰ ਨਵੈ ਘਰ ਮੁਸੈ ਦਸਵੈ ਤਤੁ ਸਮਾਈ

॥੩॥੨੨॥੨੩॥

ga-or<sup>h</sup>hee.

khat naym kar koth-rhee baa<sup>N</sup>Dhee basat anoop beech paa-  
ee.

kunjee kulaf paraan kar raakhay kartay baar na laa-ee. ||1||

ab man jaagat rahu ray bhaa-ee.

gaafal ho-ay kai janam gavaa-i-o chor musai ghar jaa-ee.

||1|| rahaa-o.

panch pahroo-aa dar meh rahtay tin kaa nahee patee-aaraa.

chayt suchayt chit ho-ay rahu ta-o lai pargaas ujaaraa. ||2||

na-o ghar daykh jo kaaman bhoolee basat anoop na paa-ee.

khat kabeer navai ghar moosay dasvai<sup>N</sup> tat samaa-ee.

||3||22||73||

Gaurri

In the previous Shabad, Kabir Ji told us that as long as ego abides in our hearts, God is not revealed to us. But when our





ego is destroyed, God becomes manifest in us, and we obtain such limitless divine wisdom, that we achieve perfection, which is the main object of human life. In this Shabad, by comparing our body to a house, he advises us to ensure that different parts and faculties of the body are utilized in the right way to achieve the object of our human life.

He says: “(O my friends, the Creator) has built our body like a house which is supported by six round pillars (air, earth, fire, water, ether, and consciousness). In this house (of human body, He has) placed one thing of incomparable beauty (which is His divine light. Finally, He has given the role of) lock and key of the house to the life breaths, and in making (all this arrangement), He has not taken much time.”(1)

Continuing this metaphor, Kabir Ji cautions his mind (and indirectly all of us), to remain alert. So he says: “O' my mind, now keep awake, by remaining careless, you have (so far wasted your) life (in useless worldly pursuits, as if), O my brother, thieves are robbing your house.”(1-Pause)

Referring to our five faculties of sight, sound, smell, touch, and taste, which are supposed to act like our watch men, and save us from any outward dangers, Kabir Ji says: “These five watchmen, who live in the house (of your body), cannot be trusted. (Because instead of cautioning you against outside worldly allurements, they may actually tempt you to fall for these evils). Therefore, you better remain alert, and keep remembering (Your Master). Only then you would experience the illumination of (His divine) light (in you).”(2)

In conclusion, Kabir Ji says: “(The human) bride, who upon seeing the nine apertures (two ears, two eyes, two nostrils, mouth, sex and excretion organ), has forgot the (original purpose of human life), she has not obtained the invaluable commodity (of divine light). Kabir says, (only that person), who has controlled these nine openings (and has not let them go astray, has experienced this divine light), which in essence is enshrined in the tenth (house).”(3-22-73)

**The message of this Shabad is that we need to remain alert, and shouldn't let our faculties of sight, sound, smell, touch, and taste, lead us into wrongful pursuits. We shouldn't waste our life in satisfying the sinful tendencies of our nine gates (such as eyes, ears, and tongue). Instead, we should consciously keep remembering God, and meditating on His Name, so that we may experience the bliss of His divine light within us, and thus achieve the purpose of our human life.**

ਗਉੜੀ ॥

ਮਾਈ ਮੋਹਿ ਅਵਰੁ ਨ ਜਾਨਿਓ ਆਨਾਨਾ ॥  
ਸਿਵ ਸਨਕਾਦਿ ਜਾਸੁ ਗੁਨ ਗਾਵਹਿ ਤਾਸੁ ਬਸਹਿ ਮੋਰੇ ਪ੍ਰਾਨਾਨਾ ॥  
॥ ਰਹਾਉ ॥

ਹਿਰਦੇ ਪ੍ਰਗਾਸੁ ਗਿਆਨ ਗੁਰ ਗੰਮਿਤ ਗਗਨ ਮੰਡਲ ਮਹਿ  
ਧਿਆਨਾਨਾ ॥

ਬਿਖੈ ਰੋਗ ਭੈ ਬੰਧਨ ਭਾਗੇ ਮਨ ਨਿਜ ਘਰਿ ਸੁਖੁ ਜਾਨਾਨਾ ॥੧॥

ਏਕ ਸੁਮਤਿ ਰਤਿ ਜਾਨਿ ਮਾਨਿ ਪ੍ਰਭ ਦੂਸਰ ਮਨਹਿ ਨ ਆਨਾਨਾ ॥

ਚੰਦਨ ਬਾਸੁ ਭਏ ਮਨ ਬਾਸਨ ਤਿਆਗਿ ਘਟਿਓ ਅਭਿਮਾਨਾਨਾ ॥੨॥

ਜੋ ਜਨ ਗਾਇ ਧਿਆਇ ਜਸੁ ਠਾਕੁਰ ਤਾਸੁ ਪ੍ਰਭੂ ਹੈ ਬਾਨਾਨਾ ॥

ਤਹ ਬਡ ਭਾਗ ਬਸਿਓ ਮਨਿ ਜਾ ਕੈ ਕਰਮ ਪ੍ਰਧਾਨ ਮਥਾਨਾਨਾ ॥੩॥

ਕਾਟਿ ਸਕਤਿ ਸਿਵ ਸਹਜੁ ਪ੍ਰਗਾਸਿਓ ਏਕੈ ਏਕ ਸਮਾਨਾਨਾ ॥

ga-orhee.

maa-ee mohi avar na jaani-o aanaanaa<sup>N</sup>.

siv sankaad jaas gun gaavahi taas baseh moray  
paraanaanaa<sup>N</sup>. rahaa-o.

hirday pargaas gi-aan gur gammit gagan mandal meh Dhi-  
aanaanaa<sup>N</sup>.

bikhai rog bhai banDhan bhaagay man nij ghar sukh  
jaanaanaa. ||1||

ayk sumat rat jaan maan parabh doosar maneh na  
aanaanaa.

chandān baas bha-ay man baasan ti-aag ghati-o  
abhimaanaanaa. ||2||

jo jan gaa-ay Dhi-aa-ay jas thaakur taas parabhoo hai  
thaanaanaa<sup>N</sup>.

ti bad bhaag basi-o man jaa kai karam parDhaan  
mathaanaanaa. ||3||

kaat sakat siv sahj pargaasi-o aykai ayk samaanaanaa.



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ਪੰਨਾ ੩੪੦

ਕਹਿ ਕਬੀਰ ਗੁਰ ਭੇਟਿ ਮਹਾ ਸੁਖ ਭ੍ਰਮਤ ਰਹੇ ਮਨੁ ਮਾਨਾਨਾ  
॥੪॥੨੩॥੭੪॥

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kahi kabeer gur bhayt mahaa sukh bharmat rahay man  
maanaana<sup>N</sup>. ||4||23||74||

## Gaurri

In the previous Shabad Kabir Ji advised us that we shouldn't waste our life in satisfying the sinful tendencies of our nine gates (such as eyes, ears, and tongue). Instead, we should consciously keep remembering God, and meditating on His Name, so that we may experience the bliss of His divine light within us, and thus achieve the purpose of our human life. In this Shabad, he shares with us his experience, in this regard.

He says: "O' my mother, I know none else beside God. My soul abides in Him, whose praises (even) god "*Shiva*", (and god Brahma's four sons like) "*Sanak*" sing, (I love Him so much, that I cannot live without Him, as if) in Him, reside my life breaths."(1-Pause)

Describing what happened, Kabir Ji says: "On meeting the Guru, the light of divine knowledge has entered my mind and my attention is fixed on the tenth gate (the abode of God); and all the afflictions of vice, fears and (worldly) bonds have hastened away and my soul has realized peace in its own mind." (1)

But instead of taking any credit for this achievement, Kabir Ji humbly states: "(I obtained this good intellect, when) following the advice of my Guru, I understood, and (faithfully) obeyed the command (of God), and did not let any other thought of (help from any body else) come into my mind. In this way, when forsaking the allurements of mind, my arrogance got diminished, then sandal like fragrance of (God's Name), grew up in me."(2)

Therefore, on the basis of his own experience, Kabir Ji tells us: "The person who sings and meditates on the glories of God, within him God comes to abide. That person should be considered very fortunate in whose mind God comes to abide, (and you should think), that his great good destiny, has been realized." (3)

Kabir Ji concludes, by again referring to his enlightenment and says: "Breaking the bonds of worldly attachment, I have been illuminated by a divine state of tranquility, and have merged in the one (God). In brief, Kabir says that on meeting the Guru I have obtained supreme bliss. My mind has ceased to wander and is rendered happy." (4-23-74)

The message of the Shabad is that the person who abandoning his ego sings praises of God, he merges in that all pervading God Himself, and that is true devotion, and its true award.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਬਾਵਨ ਅਖਰੀ ਕਬੀਰ ਜੀਉ ਕੀ

raag ga-or<sup>h</sup>ee poorbee baavan ak<sup>h</sup>ree kabeer jee-o kee

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satnaam kartaa purakh gurparsaad.

ਬਾਵਨ ਅਛਰ ਲੋਕ ਤ੍ਰੈ ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ ॥

baavan achhar lok tarai sabh kachh in hee maahi.

ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ ॥੧॥

ay akhar khir jaahigay o-ay akhar in meh naahi. ||1||

ਜਹਾ ਬੋਲ ਤਹ ਅਛਰ ਆਵਾ ॥

jahaa bol tah achhar aavaa.

ਜਹ ਅਬੋਲ ਤਹ ਮਨੁ ਨ ਰਹਾਵਾ ॥

jah abol tah man na rahaavaa.

ਬੋਲ ਅਬੋਲ ਮਧਿ ਹੈ ਸੋਈ ॥

bol abol maDh hai so-ee.

ਜਸ ਓਹੁ ਹੈ ਤਸ ਲਖੈ ਨ ਕੋਈ ॥੨॥

jas oh hai tas lakhai na ko-ee. ||2||



ਅਲਹ ਲਹਉ ਤਉ ਕਿਆ ਕਹਉ ਕਹਉ ਤ ਕੋ ਉਪਕਾਰ ॥  
ਬਟਕ ਬੀਜ ਮਹਿ ਰਵਿ ਰਹਿਓ ਜਾ ਕੋ ਤੀਨਿ ਲੋਕ ਬਿਸਥਾਰ  
॥੩॥

ਅਲਹ ਲਹੰਤਾ ਭੇਦ ਛੈ ਕਛੁ ਕਛੁ ਪਾਇਓ ਭੇਦ ॥  
ਉਲਟਿ ਭੇਦ ਮਨੁ ਬੇਧਿਓ ਪਾਇਓ ਅਭੰਗ ਅਛੇਦ ॥੪॥  
ਤੁਰਕ ਤਰੀਕਤਿ ਜਾਨੀਐ ਹਿੰਦੂ ਬੇਦ ਪੁਰਾਨ ॥  
ਮਨ ਸਮਝਾਵਨ ਕਾਰਨੇ ਕਛੁਅਕ ਪੜੀਐ ਗਿਆਨ ॥੫॥

alah laha-o ta-o ki-aa kaha-o kaha-o ta ko upkaar.  
batak beej meh rav rahi-o jaa ko teen lok bisthaar. ||3||  
alah lahan<sup>taa</sup> bhayd<sup>chhai</sup> kachh<sup>chh</sup> paa-i-o bhayd<sup>chh</sup>.  
ulat bhayd<sup>chh</sup> man bayDhi-o paa-i-o abhang achhayd<sup>chh</sup>. ||4||  
turak tareekat<sup>chh</sup> jaanee-ai hindoo bayd<sup>chh</sup> puraan.  
man samjhaavan kaarnay kachhoo-ak parhee-ai gi-aan. ||5||

### RAAG GAURI POORABI BAAWAN AKHRI KABIR JEO KI

This divine poem of Kabir Ji is constructed on the basis of fifty-two letters of (*Landey*) version of Hindi language, prevalent at that time. Hence it is named as “*Baawan Akhri*”. The vernacular teachers of those times, used to teach these letters to their students, in the form of poetic rhyme, so that they may easily master these, and keep account of their business transactions, and other worldly chores. But, as per the prevalent style of many poets of those days, Kabir Ji wants to convey his spiritual message, and pieces of divine advice, based on each of the letters of this alphabet.

Starting with the preface, Kabir Ji says: “Through these fifty two letters (of the alphabet), the three worlds and all else can be described. These letters will perish, but the letters to describe the imperishable God, are not included (in these fifty two letters).”(1)

Elaborating further on the limitations of these letters, Kabir Ji says: “(No doubt), whenever there is speech, there (some) letter(s) or word(s) will come into play; when there is no speech, then the mind does not remain stable (and it still keeps thinking about something). (God) exists between both speech and speechless (states), but as He is, no one can describe.”(2)

Again expressing his inability to understand and describe God, and indicating whatever little he can understand about Him, Kabir Ji says: “ Even if I could reach “*Allah*” (the inaccessible God), then what could I say about Him, and what good, my description would do? (However, I do know that), to whom belongs this expanse of (all) the three worlds, He is residing (in this expanse, just as) a Banyan (tree is contained) in its seed, (and the seed is contained in the tree).” (3)

Describing, what happened to him, when he was trying to search God, Kabir Ji says: “While trying to reach “*Allah*” (the inaccessible God), my double mindedness was destroyed, and I understood somewhat (about God’s) mystery. When my mind (completely) turned away from my doubts (or duality), then it was pierced (with God’s love), and I obtained the imperishable and un-pierce able (God).”(4)

Now commenting on study of religious books to obtain some knowledge about God, Kabir Ji says: “(That person is known as a good) Muslim, who knows about “*Tariqat*” (or the way to purify one’s mind. Similarly a good Hindu ought to study) “*Vedas*” and “*Puranas*”, (or other holy books). Because, in order to counsel our mind, we do need to study, at least some (books on) divine knowledge.”(5)

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ਓਅੰਕਾਰ ਆਦਿ ਮੈ ਜਾਨਾ ॥  
ਲਿਖਿ ਅਰੁ ਮੇਟੈ ਤਾਹਿ ਨ ਮਾਨਾ ॥  
ਓਅੰਕਾਰ ਲਖੈ ਜਉ ਕੋਈ ॥  
ਸੋਈ ਲਖਿ ਮੇਟਣਾ ਨ ਹੋਈ ॥੬॥  
ਕਕਾ ਕਿਰਣਿ ਕਮਲ ਮਹਿ ਪਾਵਾ ॥  
ਸਸਿ ਬਿਗਾਸ ਸੰਪਟ ਨਹੀ ਆਵਾ ॥  
ਅਰੁ ਜੇ ਤਹਾ ਕੁਸਮ ਰਸੁ ਪਾਵਾ ॥  
ਅਕਹ ਕਹਾ ਕਹਿ ਕਾ ਸਮਝਾਵਾ ॥੭॥  
ਖਖਾ ਇਹੈ ਖੋੜਿ ਮਨ ਆਵਾ ॥

o-ankaar aa<sup>chh</sup> mai jaanaa.  
likh<sup>chh</sup> ar maytai taahi na maanaa.  
o-ankaar lakhai ja-o ko-ee.  
so-ee lakh<sup>chh</sup> maytnaa na ho-ee. ||6||  
kaka<sup>chh</sup> kiran<sup>chh</sup> kamal meh paavaa.  
sas bigaas sampat nahee aavaa.  
ar jay tahaa kusam ras paavaa.  
akah kaha<sup>chh</sup> kahi kaa samjhaavaa. ||7||  
khakh<sup>chh</sup>aa ihai khor<sup>chh</sup> man aavaa.



ਖੋੜੇ ਛਾਡਿ ਨ ਦਹ ਦਿਸ ਧਾਵਾ ॥  
 ਖਸਮਹਿ ਜਾਣਿ ਖਿਮਾ ਕਰਿ ਰਹੈ ॥  
 ਤਉ ਹੋਇ ਨਿਖਿਅਉ ਅਖੈ ਪਦੁ ਲਹੈ ॥੮॥  
 ਗਗਾ ਗੁਰ ਕੇ ਬਚਨ ਪਛਾਨਾ ॥  
 ਦੂਜੀ ਬਾਤ ਨ ਧਰਈ ਕਾਨਾ ॥  
 ਰਹੈ ਬਿਹੰਗਮ ਕਤਹਿ ਨ ਜਾਈ ॥  
 ਅਗਹ ਗਹੈ ਗਹਿ ਗਗਨ ਰਹਾਈ ॥੯॥  
 ਘਘਾ ਘਟਿ ਘਟਿ ਨਿਮਸੈ ਸੋਈ ॥  
 ਘਟ ਫੂਟੇ ਘਟਿ ਕਬਹਿ ਨ ਹੋਈ ॥  
 ਤਾ ਘਟ ਮਾਹਿ ਘਾਟ ਜਉ ਪਾਵਾ ॥  
 ਸੋ ਘਟੁ ਛਾਡਿ ਅਵਘਟ ਕਤ ਧਾਵਾ ॥੧੦॥  
 ਛੱਡਾ ਨਿਗ੍ਰਹਿ ਸਨੇਹੁ ਕਰਿ ਨਿਰਵਾਰੋ ਸੰਦੇਹੁ ॥  
 ਨਾਹੀ ਦੇਖਿ ਨ ਭਾਜੀਐ ਪਰਮ ਸਿਆਨਪ ਏਹੁ ॥੧੧॥

khorhay chhaad na dah dis Dhaavaa.  
khasmahi jaan khimaa kar rahai.  
 ta-o ho-ay nikhi-a-o akhai pad lahai. ||8||  
 gagaa gur kay bachan pachhaanaa.  
 doojee baat na Dhar-ee kaanaa.  
 rahai bihamgam kateh na jaa-ee.  
 agah gahai geh gagan rahaa-ee. ||9||  
ghaghaa ghat ghat nimsai so-ee.  
ghat footay ghat kabeh na ho-ee.  
 taa ghat maahi ghaat ja-o paavaa.  
 so ghat chhaad avghat kat Dhaavaa. ||10||  
nyanyaa nigrahi sanayhu kar nirvaaro sandayh.  
 naahee daykh na bhaajee-ai param si-aanap ayh. ||11||

Now Kabir Ji starts the body of this poem and says: "I know, that one Creator (who created the universe), as the Being, who was there even before the origin (of this world). But I do not recognize (or worship), whom He writes, and then erases. (In other words, I do not believe in any gods or goddesses, whom God creates and then destroys). But if some one really understands God (and experiences Him within him), then such a person, (merges in that imperishable God, and therefore), he too becomes indestructible."(6)

Starting with the letter "KAKKA" (or K), Kabir Ji says: "If I enshrine the ray (of divine knowledge) in the lotus (of my heart), then I would not become like a box (to hoard) the moon light (of worldly wealth). And if in that state I enjoy the (spiritual) relish like a lily in bloom, (that relish would) be indescribable, how can I tell you (about the bliss of that relish), and make you understand."(7)

Next, regarding the word "KHAKHA" (or KH), Kabir Ji has this to say: "When the mind (once) enters into its inner cave, then leaving this cave, it does not wander in ten directions. (In other words, once the mind is attuned to its own inner real self, than it forsakes all otherworldly thoughts). Then knowing the Master, man practices forgiveness (and compassion, and) becoming immortal, he attains the imperishable status."(8)

Now through the letter "GAGGA" (or G), Kabir Ji tells, how, the mind attains the imperishable status, He says: "The person, who has understood (the importance of) Guru's words (or advice), he doesn't listen to any other (advice). He always remains detached (from worldly attachments), and doesn't go anywhere (looking for any worldly pleasures). He grasps on to the un-graspable (God, within his consciousness, and) keeps it attuned to the tenth gate (or God's abode)."(9)

Through the letter "GHAGHA" (or GH), Kabir Ji says: "In each and every heart, abides the same (God). But even when the (body) pitcher breaks down (and the person dies), still God never diminishes (in His size or power). So, if within the heart I can find the shore (or way to reach God), then leaving that shore, why should I keep wandering outside in treacherous places (in search of God)?"(10)

Now Kabir Ji directly addresses us to give his advice, based on the letter "GANGAAN" (or GN). He says: "(O my friends), fully restrain (your lustful desires), and imbue yourself with love (for God. This is no doubt a difficult task, but still) we shouldn't run away (or shirk from this job, thinking that this) cannot be done. This is the wisest thing."(11)

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰੁ ਹੈ ਭਾਰੀ ॥  
 ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ ॥  
 ਚਿਤ੍ਰ ਬਚਿਤ੍ਰੁ ਇਹੈ ਅਵਝੇਰਾ ॥  
 ਤਜਿ ਚਿਤ੍ਰੈ ਚਿਤ੍ਰੁ ਰਾਖਿ ਚਿਤੇਰਾ ॥੧੨॥  
 ਛਛਾ ਇਹੈ ਛਤ੍ਰਪਤਿ ਪਾਸਾ ॥  
 ਛਕਿ ਕਿ ਨ ਰਹਹੁ ਛਾਡਿ ਕਿ ਨ ਆਸਾ ॥

chachaa rachit chitar hai bhaaree.  
 taj chitrai chaytahu chitkaaree.  
 chitar bachitar ihai avjhayraa.  
 taj chitrai chit raakh chitayraa. ||12||  
chhachhaa ihai chhatarpat paasaa.  
chhak ke na rahhu chhaad ke na aasaa.



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ਰੇ ਮਨ ਮੈ ਤਉ ਫਿਨ ਫਿਨ ਸਮਝਾਵਾ ॥  
 ਤਾਹਿ ਛਾਡਿ ਕਤ ਆਪੁ ਬਧਾਵਾ ॥੧੩॥  
 ਜਜਾ ਜਉ ਤਨ ਜੀਵਤ ਜਰਾਵੈ ॥  
 ਜੋਬਨ ਜਾਰਿ ਜੁਗਤਿ ਸੋ ਪਾਵੈ ॥  
 ਅਸ ਜਰਿ ਪਰ ਜਰਿ ਜਰਿ ਜਬ ਰਹੈ ॥  
 ਤਬ ਜਾਇ ਜੋਤਿ ਉਜਾਰਉ ਲਹੈ ॥੧੪॥

ray man mai ta-o chhin chhin samjhaavaa.  
 taahi chhaad kat aap baDhaavaa. ||13||  
 jajaa ja-o tan jeevat jaraavai.  
 joban jaar jugat so paavai.  
 as jar par jar jar jab rahai.  
 tab jaa-ay jot ujaara-o lahai. ||14||

Giving the reason, why we need to keep loving and worshipping God with a resolute will, and not let our mind be distracted by worldly allurements, Kabir Ji refers to the next letter “CHACHA” (or CH) and has this to say: “This universe created by God is like a huge painting. But instead of getting attached to this painting, we should think about and reflect on the greatness and creativeness of the great artist (God). No doubt this picture is wonderful. But the problem is that beauty of this painting (or the worldly allurements), do not let the mind, reflect on itself. (To overcome this problem, the way is that) forsaking the painting, you should keep your mind attuned to the Painter (or God, who has created this masterpiece of the universe).”(12)

To still our doubts, about fulfillment of worldly needs, Kabir Ji refers to letter “CHHACHHA” (or CHH), and says: “O' my mind (this painter is not an ordinary painter who sells his painting for some money), He is a great king with a canopy on his head. (Therefore), forsaking all other expectations, why don't you live with great pomp and show (with this great King)? O' my mind I am instructing you at every moment, why forsaking that God, you get yourself entangled (in the pursuits of worldly riches)?”(13)

Next referring to letter “JAJJA” (or J), Kabir Ji tells the way to save us from entanglements of worldly riches and power. He says: “The person, who while living (in the world) burns away the (lusts of the body), he in fact burns away the intoxication of the youth and learns the right conduct of life. When a person lives, burning away the pride of his own wealth and the greed for others' wealth, then reaching high spiritual status, he obtains the illumination of divine light.”(14)