

[illegible]

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Meaning: I believe in a single Supreme Power which is Gusayeen for the Hindus and Allah for the Muslims, but my beliefs about God are very different from those of the Hindus and the Muslims; so I have no relation with them for religious purposes. Pause. I neither go to Kaaba on Hujj, nor do I undertake any pilgrimage to the Hindu holy places. I also do not do any idol worshipping.

I serve only one God and none other.

Neither I worship idols nor do I offer any nivaaj.

I kneel only before one God which resides in my heart.

I am neither a Hindu nor a Mussalman.

My body and my life are dedicated to Waheguru alone.

(Guru) Nanak says, I have made this clear, oh Kabir!

I have realized Waheguru with the grace of the Guru and nobody else.

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Naasro munsoor Guru Gobind Singh. Ezdee munzoor Guru Gobind Singh. 1. Hukk raa gunjoor Guru Gobind Singh.Joomla faizaynoor Guru Gobind Singh.2.

Hukk Hukk agaah Guru Gobind Singh. Shahay Shahanshah Guru Gobind Singh.3. Aalmool astaar Guru Gobind Singh. Aabray rehmud bar Guru Gobind Singh.4. Jaan Frozay nehar Guru Gobind Singh. Faiz Hukk raa behar Guru Gobind Singh.5. Khaasgaan der paaye Guru Gobind Singh. Kudsheeyan baraaye Guru Gobind Singh. 6. Laa mukaan paabose Guru Gobind Singh. Bur do aalum kose Guru Gobind Singh.7 Khalso baykeena Guru Gobind Singh. Hukk Hukk aayeena Guru Gobind Singh.8.Kaarmool kuraam Guru Gobind Singh. Raahemool rahaam Guru Gobind Singh. 9. Faizay soobhaan zaat Guru Gobind Singh. Nooray Hukk lumaat Guru Gobind Singh. 10. Khaak bose paaye Guru Gobind Singh. Mookbal uzz aalaaye Guru Gobind Singh. 11.

Bhai Nand Lall Ji: This beautiful and highly respectful poem is the creation of Bhai Nand Lall Ji who was a great devotee of Guru Gobind Singh Ji. Bhai Sahib was born in Ghazni, Afghanistan in 1636. He was a great scholar of Arabic and Persian. After the death of his parents, Bhai Ji moved to Multan (in Pakistan) at an early age and got married in a family which had been greatly influenced by Guru Nanak Sahib's philosophy. When Bhai Sahib read Gurbani, he was highly impressed. Slowly, he also heard the great praise of Guru Gobind Singh Ji, and decided to visit him at Anand Pur Sahib. He was greatly impressed by Guru Sahib's personality, His Divine knowledge, and the daily events of high moral and spiritual values. Guru Sahib also admired Bhai Nand Lall's deep appreciation of Gurbani, and his deep knowledge of Arabic and Persian. So, after about a year or so, Guru Sahib sent Bhai Sahib to Agra to preach Gurmat. People there were highly impressed by Bhai Sahib's sweet personality and his deep knowledge. He became so famous that even Aurangzeb, the Mughal Emperor, heard about his scholarship. Aurangzeb invited Bhai Sahib to explain the meaning of an aayat (stanza) in the Koran about which Aurangzeb was not clear. When Bhai Sahib explained the meaning, Aurangzeb was so impressed that he wanted Bhai Sahib to embrace Islam with the thought that he would be an asset to Islam. When Bhai Sahib learned about this evil desire of the Emperor, he fled back to Anand Pur where he served Guru Sahib until he was made to leave by Guru Sahib shortly before Anand pur was besieged by the combined armies of the emperor and the Hindu hill rajahs. Bhai Sahib's deep reverence for Guru Sahib was exemplary, and he wrote a number of poems in praise of all the ten Guru Sahiban, but mostly about Guru Gobind Singh Ji whom he had seen from very close. This poem is only a small part of a large poem which shows Bhai Sahib's tremendous respect and devotion for the Guru.

Meaning:

- 1. Victorious is Guru Gobind Singh. He is recognized (as the Guru) by the Almighty.**
- 2. Guru Gobind Singh is the treasure of Waheguru, and He is the source of all the gifts of**

Nature.

3. 3.Guru Gobind Singh knows the deep secrets of Waheguru, and He is the Emperor of all emperors.

4. 4. Guru Gobind Singh provides coverage for the sins of all the people, and He is the cloud (source) of kindness.

5. 5.Guru Gobind Singh is the stream of Divine Knowledge, and is the ocean of the Divine gifts.

6. 6.Holy men bow to Guru Gobind Singh and the gods seek His advice.

7. 7, The paradise kisses the feet of Guru Gobind Singh, and He is the loud voice of the good qualities of both the worlds.

8. 8. Guru Gobind Singh is the mirror that reflects the image of the pure and impartial Waheguru.

9. 9 Guru Gobind Singh is the most generous and the kindest of all the generous and kind Godly men.

Gu 10 Guru Gobind Singh is very handsome and the provider of all necessities. He is the shine of Waheguru's Light. .

11.Those who kissed the dust of Guru Sahib's feet (listened to His Teachings) were richly rewarded.

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Using popular stories from the Hindu holy books as examples, Guru Nanak Sahib professes in this holy Shabad that everybody in this world suffers if they forget Waheguru's Naam. Only those people spend their lives in comfort and find salvation who recite His Naam with devotion.

Word Meaning: Sehunsar = a thousand; Daan (Dund) = punishment; Rova aya = caused to cry (made to suffer); Bheekhiya = alms; Durgah = Waheguru's court;

Sujaaye

= punishment;

Ram

= Lord Rama;

Nikala Bhuyya

= was banished;

Vichhurr

= separated;

Dehsir

= the ten-headed king of Lanka, Ravana (he was believed to have ten heads);

Aandi

= brought; Dauroo waaye = in the guise of a yogi

Mujoor

= servant;

Suaami

= Lord Krishna;

Rehat Hudoor

= used to live around them (supported them);

Khuye Guyya

= made a mistake;

Eikee Kaaran

= because of just one account;

Bhuyya

= turned, became;

Sheikh

= a musalman holy or a rich man;

Masaayak

= many sheikhs;

Unt Kaal

= time of death;

Bheerr

= discomfort, suffering;

Kunn Purraaye

= piercing ears (to put earrings and become a yogi as a few rajahs did for a variety of reasons, and had to go from door to door to beg);

Kirpun

= a miser;

Sunchay

=[] accumulated, saved;

Dhun

=[] money;

Gyaan

=[] knowledge;

Baali

= a young woman;

Bhataar

= husband;

Munnay[] Naaoun

=[] who has a strong faith in Waheguru's Naam;

Jin Jaaye

=[] becomes successful;

Aur Kerm

=[] any other ritual;

Nah Lekhaiy Laaye

= have no significance;

Meaning:[] God Indra suffered when he got a thousand replicas of woman's genitals on his body as a result of the curse placed on him by sage Gautama because Indra had cheated and impersonated Gautama to have sex with Ahilliya, the wife of the sage. Persram (a reincarnation of Vishnu, and a devotee of Shiva) cried (suffered) and returned to his home (when Lord Rama deprived him of all his power by touching Persram's feet. [] When Rama was a suitor to marry Sita, and the successful suitor had to fulfill a condition to set an arrow on a special bow (it was exceptionally heavy and it belonged to Shiva), Rama not only successfully set the arrow on the bow, he pulled on the bow so hard that it broke. Persram was a big devotee of Shiva and got enraged when he found out that Rama had broken it.[] He rushed from his home to punish Rama for the disrespectful act, but Rama quickly touched Persram's feet and deprived him all of his power.

Rajah Ajay was the grandfather of Rama and once he was in a stable when a sage approached him for alms.[] For some reason, Ajay was not in a good mood at the time, so he gave horse dung to the sage as alms.[] Feeling

badly insulted, the sage cursed Ajay as a result of which Ajay had to eat the horse dung himself. So he cried when he had to eat the alms himself.[] Guru Sahib says that you get such punishment in the court of Waheguru.

Rama first cried when he was ordered banished, and he again cried when during the time of banishment, his wife Seeta and his brother, Lakshman got separated from him. Sita was kidnapped by Ravana and Lakshman became unconscious when he was wounded in the battle field.[] The ten-headed king of Lanka,[] Ravana, who had kidnapped Sita in the guise of a yogi cried when he lost Lanka (his kingdom) in the battle with Rama.

Even though, lord Krishna was with them (they had Krishna's support) the Pandavas cried when they had to serve Rajah Vairat as labourers in various capacities.

Rajah Janmeja was a ruler of Delhi at one time. He performed a yugg and had invited Brahmans who laughed aloud when Janmeja's wife came to the yugg in very fine clothes (almost see through).[] Janmeja got enraged at the Brahmans and he killed all the 18 of them. Because of killing of Brahmans (what an unreasonable belief!), he was attacked by leprosy.[] He was advised to listen to the story of Mahabharat to cure the repulsive disease. According to this mythical story, as he was listening with concentration, his leprosy was disappearing slowly. But, while listening, he questioned the belief that Bheema had hurled elephants toward the sky by holding them from their tails and that they were still flying in the sky, his leprosy stayed on his thumb. So he cried again for his single mistake as he was labelled a sinner.

The Musalman sheiks and pirs also suffer from the fear that they may be subjected to some hardships after their death (because they had not remembered Allah during their life time).

SHABADS N to P

Written by Dr. Devinder Singh Sekhon PhD
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enjoying the taste;
Goon =
praise;
Thakur =
master (Waheguru).
Moray =
mine;
Hirdaiy =
in the heart;
Bussou =
reside;
Gopal =
the support of the earth (Waheguru);
Raakhanhaar =
protector, guard;
Dayaal =
kind;
Soonder =
beautiful;
Sooghar =
wise;
Bayunt =
limitless;
Maha =
great;
Anand =
bliss;
Mungal =
happy
; Buchan =
words;
Anoop =
unparrallel;
Rasaal =
tasteful;
Baandhiyo Paal =
remember always

Meaning: My eyes become pious and my forehead touches the dust of Your feet (extreme sign of respect) on catching Your sight, oh my Waheguru! I sing Your praise tastefully so You may kindly reside in my heart, oh Waheguru! You are my kind protector, are beautiful and very wise, oh my father, Waheguru! Please, be kind to me. Pause. Your words are so sweet that they have no parallel, and I am very happy and in a state of bliss when I listen to Your words. (Guru) Nanak says that my heart has become the residence of Your beautiful feet (Your Words), oh

Waheguru! And I will always remember them.

(5) Oothat Sukhiyaa Baithat Sukhiyaa

ਭਾਉ ਨਾਹੀਨ ਲਾਗੈ ਜਾਨ ਆਇ ਭੋਜਿ ਘੁਟਾਨ ਕਾ ਅੰਤਰਿ ਜਾਮੀ ॥ ੧ ॥
ਸੋਧੈ ਅਚਿੰਤਾ ਜਾਗੈ ਅਚਿੰਤਾ ॥ ਜਾਹਾਨ ਕਾਹਾਨ ਪਰਬੁ ਤੁ
ਵਰਤੁਨਾ ॥ ੨ ॥ ਘਰਿ ਸੋਕੁ ਵਸੀਯਾ ਬਾਹਰਿ ਸੋਕੁ ਪਾਇ ॥ ਕੁਹੂ ਨਾਨਕੁ ਗੁਰੁ ਮਨਟਰੁ ਢਿਰ੍ਹਾਇ ॥ ੩ ॥

§ **Bhairon M:5 (1136).** Oothat sukhiyaa baithat sukhiyaa. Bhaou naheen laagaiy jaan aisay boojheeya. 1. Raakha aik hamaara suvaami. Suggal ghutaan ka unterjaami. 1. Pause. Soye achinta jaag achinta. Jahaan kahaan Prabh tu vertunta. 2. Gher sookh vassiya baahar sookh paya. Kuhou Nanak Gur manter drirraaya. 3.

Word Meaning: Oothat = while standing; Baithat = while sitting; Sukhiyaa = enjoying comforts;

Bhaou

=

fear;

Boojheeya

=

realized;

Raakha

=

protector;

Suvaami

=

Master (Waheguru);

Suggal

=

all;

Ghutaan

=

hearts;

Unterjaami

=

who knows without being told, omniscient;

Achinta

=

worry free;

Jahaan Kahaan

=

everywhere;

Vertunta

=

pervading,

instructing, ruling;

Gher

=

home (heart);

Vassiya

=

resided;

Manter (Mantra)

=

collection of some sacred words recited to please some god (recipe);

Drirraaya

=

reiterated (to practice until successful)

This holy Shabad is also written by Guru Arjun Dev Ji. The meaning will start with the sentence preceding the Pause.

Meaning: Our Master, Waheguru, is our only protector who knows the feeling (or state) of every heart without being told. Pause. Whoever has grasped this truth, is not afraid of anything and enjoys comfort whether standing or sitting (in every situation). He goes to sleep worry free and rises worry free because he knows that Waheguru is pervading everywhere (to take care of him). (Guru) Nanak says that the Guru has given us this Manter and reiterated its importance that Waheguru protects us everywhere. An individual who follows this Manter is happy and content inward and outward (while dealing with people).

(6) Oye Saajan Oye Meet Pyaaray

ਸੁਹਿ ਮ:5 ਜਾ ਕਾਇ ਦਰਸ ਪਾਪ ਕੋਟੇ ਓਤਾਰਾਏ ॥ ਭਯਤੁਤ ਸੁੰਗੇ ਏਹੁ
ਭਵਜੁਲ ਤਾਰਾਏ ॥ 1. ਓਏ ਸਾਜਾਨ ਓਏ ਮੀਤ ਪਿਆਰਾਏ ॥ ਜੋ ਹੁਮ ਕਾਉ ਹੁਰ ਨਾਮ
ਚਿਤਾਰਾਏ ॥ ਪਾਏ ॥

§ Suhi M:5 (739). Jaa kaiy ders paap kote ootaaray. Bhaytut sung ehu bhavjul taaray. 1. Oye saajan oye meet pyaaray. Jo hum kaou Hur Naam chitaaray. Pause.

Jaa

kaa shabad soonut sukh saaray.
Jaa kee tehl jumdoot bidaaray.2.
Jaa kee dheeruk iss munhe sadhaaray.
Jaa kay simran mukh oojlaaray.3.
Prabh kay sayvuk Prabh aap suvaaray.
Shern Nanak tin sud bulihaaray. 4.

Word Meaning: Jaa Kaiy Ders = whose sight; Kote = ten million (countless);

Bhaytut

= on meeting;

Sung

=

with;

Bhavjul

=

ocean of life (worldly attractions);

Oye

= those;

Saajan, Meet

=

friends;

Chitaaray

= remind, make to recite;

Tehl

= service;

Jumdoot

= assistants of angel of death;

Bidaaray

= destroys;

Dheeruk

**= encouragement, support,
comfort;**

Munhe

= to the mind;

Sadhaaray

=

supports;

Simran

=

keep in memory,

Mukh

= face;

Oojlaaray

= shines, glows;

Sayvuk

=

those who serve, devotees;

Suvaaray

= decorate, adorn, finish to perfection;

Shern

=

shelter;

Sud

=

always;

Bulihaaray

= willingly sacrifice life

Meaning: Those holy men who make me recite Waheguru's Naam are my dear friends because their mere sight destroys countless sins; and meeting with them enables one to swim across the ocean of maya (overcome worldly attractions). □ Pause. □ Listening to their Shabad (Waheguru's Message) provides all comforts, and serving them kills the angel of death and his assistants. □ Their encouragement provides support to your mind, and keeping them in mind all the time causes your face to glow (because you are sinless as a result of which you are confident). □ Waheguru Himself adorns His devotees, and I (Guru Nanak) seek their shelter and am always willing to

sacrifice my life for them.

(7) Paati Toray Maalini

ਪਾਤੀ ਟੋਰਾਈ ਮਾਲੀਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਓ ਜਿਸ ਪਾਨ ਕਉ ਪਾਤੀ ਟੋਰਾਈ ਸੋ ਪਾਨ ਨਿਰਜੀਓ ॥ ੧ ॥ ਭੂਲੀ ਮਾਲੀਨੀ ਹੈ ਏਹੋ ਸਾਤਗੁਰ ਜਾਗਤਾ ਹੈ ਏਹੋ ॥ ਪਾਏ ਬ੍ਰਾਹਮ ਪਾਤੀ ਬਿਸਨ ਦਾਰੀ ਫੂਲ ਸ਼ਾਂਕਰ ਦਯੋ ॥ ਟੀਨ ਦਾਵੇ ਪੇਰੁਖ ਟੋਰਾਈ ਕੇਰਹਾਯ ਕਿਸ ਕੇ ਸਾਯੋ ॥ ੨ ॥ ਪਾਕਖਾਨ ਗੁਦਧ ਕਾਯ ਮੂਰਾਟ ਕੀਨੀ ਧਾਯ ਕਾਯ ਚਖਾਤੀ ਪਾਉ ॥ ਜਾਏ ਏਹ ਮੂਰਾਟ ਸਾਚੀ ਹੈ ਟਾਉ ਗੁਦਨਹਾਰਾਯ ਖਾਉ ॥ ੩ ॥ ਭਾਟ ਪੇਹਿਤੁਰ ਲਾਪਸੀ ਕੇਰਕਾ ਕਾਸਾਰ ॥ ਭੋਗਨਹਾਰਾਯ ਭੋਗੀਐ ਇਸ ਮੂਰਾਟ ਕਾਯ ਮੁਖ ਚਖਾਟ ॥ ੪ ॥ ਮਾਲੀਨੀ ਭੂਲੀਐ ਜੁਗ ਭੂਲਾਨਾ ਹਮ ਭੂਲਾਨਾਯ ਨਾਹੀ ॥ ਕਾਹੂ ਕਾਬਿਰ ਹਮ ਰਾਮ ਰਾਖਾਯ ਕਿਰਪਾ ਕੇਰ ਹੁਰ ਰਾਇ ॥

§ Assa Kabir Ji (479). Paati toray maalini paati paati jeeo. Jiss pahan kou paati toray so pahan nirjeeo. 1. Bhooloi maalini hai eho. Satgur jaagta hai Deo. Pause. Braham paati Bishan daari phool Shankar dayo. Teen dave pertukh toray kerhay kis kee sayo. 2. Paakhaan guddh kay moorat keeni day kay chhaati paou. Jay eh moorat saachi hai tauo guddenhaaray khauo. 3. Bhaat pehit ur laapsi kerkra kaasaar. Bhoganhaaray bhoggia iss moorat kay mukh chhaar. 4. Maalini bhoolee jugg bhoolaana hum bhoolaanay naahi. Kahuo Kabir hum Ram raakhay kirpa ker Hur Rai.

Word Meaning: Paati = leaves; Toray = plucks; Maalini = lady gardener; Jeeo = life; Pahan

=

rock (idol);

Nirjeeo

=

lifeless;

Bhooli

=

misguided;

Satgur

=

The perfect Guru (Waheguru);

Jaagta

=

alive;

Braham

=

(god) Brahama;

Bishan

=

Vishnu;

Daari

=

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branch;

Shankar

=

Shiva;

Dave

=

gods;

Pertukh

=

clearly;

Sayo

=

serve, worship;

Paakhaan

= rock;

Guddh

= carve;

Chhaati

=

chest;

Paou

=

feet;

Saachi

=

real (god);

Guddenhaaray

=

sculptor;

Bhaat

=

rice;

Pehit

=

daal (pulses, beans);

Laapsi

=

soft pudding;

Kerkra

= brittle; Kaasaar

=

punjeeri (a cooked mixture of flour, nuts and sugar;

Bhoganhaaray

=

the one who eats (priest);

Bhoggia

= []
enjoyed;
Chhaar
=
ash;
Bhoolee
=
misguided;
Jugg
=
the world;
Raakhay
=
Saves (from misguidance);
Kirpa
=
be kind.

Meaning: The lady gardener picks leaves (flowers) to worship the idols. But, she is ignorant and does not realize that the idols are lifeless whereas leaves have life. The misguided gardener also does not realize that the perfect Guru (God) is alive and is not present in lifeless idols. Moreover, by picking leaves and flowers which have life she has clearly killed the three gods because leaves represent Brahma (who was born out of a lotus flower growing out of the navel of Vishnu), the branches represent Vishnu (because of the lotus flower in his navel) and flowers represent Shiva (because he always wears a flower in his hair) so whom is she really worshiping? Also during sculpting of the idols from rocks, the sculptor had to set feet on the chest of the idols (which is a grave disrespect); so if these idols are real gods, they should severely punish the sculptor (and obviously they do not). (Being lifeless), the idol gods cannot eat the rice, beans, soft pudding and the brittle punjeeri offered to them by the priest which is simply a show off ritual. All the good stuff is consumed by the priest, and the idols get ash in their mouths. Kabir Sahib says that the gardener is ignorant and so is the rest of the world, but by the grace of the Almighty, he is not misguided and knows well whom to worship.

(8) [] Poojou Ram Ek Hee Deva

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§ Assa Kabir Ji (484). Unter mail jay teeruth naava iy tis baikoonth nah jaana. Loak pteenay kachhoo

nah hovaiy naheen Ram ayaana. 1.

Poojou Ram ek hee deva. Saacha naawan Gur ki seva

. 1. Pause. Jul kaiy majun jay gutt hovaïy nit nit maynduk naavaïy. Jaisay maynduk taisay oye nur fir fir joni aavaïy.2. Munhou kathore muraïy Banaras nurk nah baanchiya jaayee.

Hur ka Sant mura iy Harrumbhaiy ta suglee sain taraayee.3. Dinus nah rain Veda s nah

Shastar tahaan busaiy Nirankaara.

Keh Kabir nur tisay dhiyaavou baanweriya sunsaara. 4.

Note: Banaras (present name, Varanasi) is a very old holy city for the Hindus and is known as Shiva's town. It is a belief among the Hindus that whoever dies in Banaras goes to Paradise. Harrumbha (also known Mughar) is a small town which is cursed by Ganesha and there is strong belief among the Hindus that if someone dies in Harrumbha, he either goes to Hell or is reborn as a donkey.

In this holy Shabad, Kabir Sahib emphasizes the importance of service to the Guru (Waheguru) and explains the worthlessness of all other rituals.

Word Meaning: **Unter** = inside; **Mail** = dirt (dirty mind); **Baikoonth** = paradise; **Pteenay** = with approval;

Kachhoo

$$=$$

something;

Ayaana

$$=$$

ignorant;

Poojou

$$=$$

worship;

Deva

$$=$$

god (worthy of worship);

Majun

$$=$$

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bath;

Gutt

=

higher spiritual level;

Nit Nit

=

always;

Maynduk

=

frogs;

Jaisay

=

just as,

same way;

Oye Nur

=

that man

;

Joni aavaiy

=

is reborn;

Munhou

=

from the mind;

Kathore

=

stone-like;

Baanchiya

=

avoided;

Hur

=

Waheguru;

Sant

=

saint, devotee;

Suglee

=

whole;

Sain

=

companions;

Tarraayee

=

salvaged;

Dinus

SHABADS N to P

Written by Dr. Devinder Singh Sekhon PhD

Sunday, 09 December 2012 15:03

=
day;
Rain
=
night;
Shastar
=
Hindu holy books;
Tahaan
=
there;
Busaiy
=
resides;
Nirankaara
=
without any physical form (Waheguru);
Dhiyaavou
=
worship;
Baanweriya
=
unwise;
Sunsaara
= hey
world.

The meaning of the Shabad will start with the sentence preceding the Pause.

Meaning: There is only one God to worship (Waheguru); and the real dip at a holy place is simply serving the Guru (listening to His commandment), oh my friends! Pause. If a man undertakes pilgrimage but has a filthy mind, he cannot go to Paradise. You do not gain anything by impressing people (by your worthless rituals) because Waheguru, whom you are really trying to please, is not ignorant. People go to holy places to take a dip in the so believed holy water, but, if high spiritual level could be attained by simply taking a dip in the water, then what about the frogs which are always in the water! Such people are born again and again just like the frogs. If a stone-like man (who does not worship God and is not moved by the suffering humanity) dies even in Banaras, he cannot avoid going to Hell. On the other hand, if a devotee of the Waheguru dies even in Harrumbha, not only he finds salvation, but all his companions are also salvaged.

(9) Pundit Moollan Chhaaday Doyoo

§ Bhairon Kabir Ji (1158). Oolt jaat kul dooyoo bisaari. Soonn sehj meh boonut hamaari. 1. Humraa jhuggraa raha nah koyoo. Pundit moollan chhaaday dooyoo. 1. Pause. Boon boon aap aap pehraavoon. Jeh naaheen aap tahaan hoye gaavoon 2. Pundit moollan jo likh deeya. Chhaad chullay hum kuchhoo nah leeya. 3. Ridaiy ikhlaas nirkh lay Meera. Aap khoaj khoaj millay Kabira.

Word Meaning: You will understand the meaning of this holy Shabad better if you knew that Kabir Sahib was a weaver by caste (which was one of the lowest classes of Indiansociety). Kabir Sahib has used some terms of his profession to adorn the language and to clarify his ideas.□ Also compare the thoughts of this Shabad with those of Guru Arjun Dev Ji in the Shabad:□ Nah Hum Hindu Nah Musalman

Oolt = reverse; Kul = ancestry; Doyoo = both; Bisaari = disregarded, forgot, ignored; Soon = Sehj = a mental state where your mind does not wander at all.

Boonut



weaving;

Jhuggraa



fight, difference of opinion;

Moollan



a Muslim priest;

Chhaaday



quit;

Boon

knit;

Ridaiy

=

in the heart;

Ikhlāas

=

holy, pious;

Meera

=

the ruler (God);

Khoaj

=

search

Meaning: Reversing the traditional thinking of the society, I have completely disregarded my caste and ancestry. My mind no longer wanders in useless thoughts, and is completely at peace. I have refused to acknowledge the

religious dictates of both, the Pundit and the Mullan.

So I am not at odds with them (because I do not challenge them).

I knit (develop) my own ideas about God and wear them (practice them) to realize Him. I

sing His praise with a state of mind where there is no selfishness.

I am not following any of the religious rituals written either by the Pundit or by the Moollan.

The holy God resides in your heart, you simply need to realize Him.

Kabir (Ji) says that I have realized Him by continuously searching my own self.

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