

BHAKTA TRADITION OF ANTIM/ANTYESHTI SANSKAR

One of the axioms of nature, as prophesied by *Vedic* (Hindu) thinking, is that departure/death is certain to anyone that comes into this world. Similarly, *Satt Guru* (true Guru) Kabir says “...*yeh hi jagat ki reet hai ek aaye ek jaaye...*” (*It is forever the way of this world, one comes while another goes*). This inevitable fate makes the life of family very difficult, painful, confusing, and chaotic. Every culture has certain traditions, rites, exotic rituals, and funeral services to offer *shanti* (peace) and comfort to the departed *jiv/aatma* (soul) as well as the surviving family members.

The Bhakta Community bestows the last and final rites, *Antim/Antyeshti Sanskar* (funeral sacraments), upon lost loved ones in a rather simple way. This practice not only consoles the family and friends, but respectfully offers *prarthana* to the *Param Aatma* (God). The *prarthana* requests acceptance of the departed *jiv/aatma*. As Bhaktajans, we believe a *Satt Guru* guides us in living our lives to enjoy happiness (*sukh*) and to cope with any hardships, difficulties, and sadness (*dukh*) that we may face. Who can lead us through the painful time of the loss of a loved one? As one of the bhajans suggests “*Guru bin kaun bateve vat...*” (other than the true Guru, who can show the path).

Satt Guru Kabir imparts the knowledge (*gyan*) of the magnificent things around us. He teaches us to appreciate and be grateful for them by explaining our relationship with the world and those we share it with. This includes the treatment of our family, friends, and foes - as Kabirji says in one of his *dohas*, couplets:

*Kabira Khada Bazaar Mein, Mange Sabki Khair
Na Kahu Se Dosti, Na Kahu Se Bair*

*Kabir stands in the market, wishes well for all
neither friendship nor enmity with anyone!*

This sentiment is well integrated in our *rit-rivaj* (cultural practices), particularly the *Antim Sanskar*. Bhaktajans come from near and far to offer moral support, help, and pay respect to the lost ones and their family. We come together to offer prayers in the form of songs and poems, namely the *Aarti*, *Bethak na pad*, *Bhajan*, and *Prarthana*. These have such a deep and profound sentiment for the occasion and offer us consolation. They inspire us to reflect on ourselves and our purpose in life. A few revered elders of our Bhakta Samaj compiled these in their personal hand-written books in 1900 and 1930 which allowed us to publish the *Bhakta Bhajan Sangrah Pushtak* in 1958. Its contents are now in the *Nadbrahma* published in 1984 and 2001. To continue our traditions, learn their significance, and thoughtfully offer our condolences and prayers, some essential *Aartis*, *prarthanas*, *bhajans*, and *dhuns* relevant to *Antim Sanskar* were compiled in the *Aarti* Booklet. They are presented here with a transliteration, translation, and an audio recording from the 2017 *Kabir Jayanti* celebration at the Mandir.

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1. Preface:

As Bhakatajans, first, we bow to the Guru! Kabirji says, **“Guru bin kaun batave vat, bada vikit Yam dham”** (without a Guru, who will show and lead me through the treacherous path of life?” The Satt Guru will act in our best interest and guide us toward the realization of God. Kabirji says, **“Guru Govind dono khade kake lagu pay, Balihari Guru aapki Govind diyo batay”** (if Guru and Govind (Lord) both stand before me, whom should I bow to first? One must bow to the Guru first, because the Guru helps us realize Govind/God.” The Sanskrit word **“Shree”** means God or God-like. When used, **“Shree”** expresses profound respect and gratitude toward someone who has selflessly looked after a disciple’s well-being. The Atharva-Ved, Ramayana, Mahabharata and the Manusmriti, have given extensive reasoning behind and details about respectful conduct when greeting elders, people with great wisdom, parents, Gurus, leaders, etc. This etiquette (*Sanskari*) is considered as one of the keystone of our culture (*sanskriti*). Touching their feet is said to express humbleness, offer gratitude, and seek their blessings. This sentiment is presented in the prayer **“Gurur Brahma Gurur Vishnu Gurur Devo Mahesh Varah Guruh Shakshat Para Brahma Tasmai Shri Guruve Namah”** (The Guru is like Brahma, the Guru is like Vishnu, the Guru Deva is like Maheswara (Shiva); Thus, the Guru is the Para-Brahman (Supreme Brahman); Bow to that Guru). That is why, we, the Bhaktajans, start our prayers by honoring our Guru and bowing to His feet.

<p>१. श्री गुरुने पाये लागुं</p> <p>श्री गुरुने पाये लागुं, पहेला वहेला, श्री गुरुने पाये लागुं; कृपा करो तो कृष्णसेवा करुं...(२) नीरुं हुं कांठ न लागुं...पहेला वहेला.....३</p> <p>दीयो उपदेश सदा सुखकारी..(२) ते जो मन निर्मल थाय..(२) रामछु.. त्रिविध तप मत्सर मोहे ममता..(२) विकार सधनो जाय..(२)..पहेला वहेला...१</p> <p>गुरु दर्शननो महिमा मोटो..(२) ते जाले संत बुलाय..(२) रामछु.. भाव धरी गुरु सेवा करुं..(२) पामे पद निवांय..(२)..पहेला वहेला.....२</p> <p>वेद, पुराण, भागवत जोवे..(२) ते जेने होवे गुरुछुनो दृढ विश्वास..(२) रामछु.. श्री गुरु नाचायल तेने मनशे..(२) कहे जन वैष्णवदास..(२)..पहेला वहेला.....३</p>	<p>1. Shree Guru-ne Pāye Lāguñ</p> <p>shree guru-ne pāye lāguñ, pahlē vahelā, shree guru-ne pāye lāguñ; krupā karo to krishna sevā karu(2), bijuñ huñ kāñ-ii na māguñ (2)</p> <p>diyo upa-desha sadā sukha-kāri (2) re jo mana nira-mala thāya;(2).....ramji</p> <p>trividha tāpa mat-sara momatā(2), vikār saghalo jāya(2) pahlē vahelā [1]</p> <p>guru dara-shana-no mahimā moto(2) re jāne santa sujāna;(2)...ramji bhāva dhari guru sevā karashe(2), pāme pada niravāna(2) pahlē vahelā..... [2]</p> <p>veda purāna bhāgavata bole(2) re jene hoye guruji-no drudha vishavāsha;(2)ramji</p> <p>shree guru nārā-yana tene malashe(2), kahe jana vaishnava- dāsa(2)..... pahlē vahelā [3]</p>	<p>1. At My Guru’s Feet, I Respectfully Bow !</p> <p>I bow to Shree Guru’s feet; that’s the very first thing I do! With your divine grace O’ Guru, I may serve Lord Krishna, I ask you for nothing else!</p> <p>O’ Guru, your teaching of eternal bliss is possible if the mind is prepared. If the three internal vices: jealousy, greed, and attachment are controlled, then a pure mind/thoughts can be achieved..... [1]</p> <p>Witnessing Guru is auspicious, even saints and enlightened ones have attested to it. One who whole-heartedly serves the Guru is sure to attain enlightenment..... [2]</p> <p>Veda, Purana, and Bhagwat say that one who is steadfast in their faith and trusts his Guru will realize God, so says the wise Vaishnavadas [3]</p>
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2. Preface

We believe *aatma/jiv* (the soul) is reborn as it goes through the cycle of life, taking 8.4 million different life forms. The human form is considered the highest life form. When our *aatma* takes the human form, the goal is to escape the circle of death and rebirth, and to be truly free. Kabirji says **“rahena nahi ae desh biran hai”** ([oh aatma] don't stay in this body because it belongs to someone else). *Satt Guru* Kabir has explained how to escape the cycle. He says that life's succession and progression end when one has good karma, or has performed good deeds. Good karma consists of *nishkam* (no attachment), *nishwarth* (selflessness), and *nirpeksha* (no expectations). Thus, we must do the right thing the right way, while in this precious human form! We shall seize every moment, cherish the human form, and rejoice!

<p>२. બહુત ભલો હૈ ભાઈ બહુત ભલો હૈ ભાઈ, અવસર, મનષા દેહ દેવતાકો દુર્લભ..(૨) સોહી તેં પાઈ..(૨) અવસર..</p> <p>तज पांखंड अविद्या प्रपंच..(२) छोड गुमान अडाई..(२) रामजू.. मात तात स्वार्थ के लोली..(२) माया जाण अंदाई..अवसर... १</p> <p>જબ લગ જરાહ નિકટ નહીં તેરે..(૨) રે લે ગુરુ જ્ઞાન અડાઈ..રામજી.. સંત સંગત મિલી ભજે ભગવંત..(૨) સો હી સકલ સુખદાઈ..(૨)..અવસર... ૨</p> <p>કહું પોકાર ચેત નર અંદે..(૨) રે આતન એળે ગુમાઈ..(૨)..રામજી.. કહેત કબીર દેહી કાચકો કુંપો..(૨) રે બિનસત બેર ન લાઈ..(૨) અવસર.. ૩</p>	<p>3. Bahuta Bhalo Hai Bhā-ii</p> <p>bahuta bhalo hai bhā-ii, avasara manashā deha devatāko durlabha(2), so dehi teñ pā-ii(2).....avasara.....</p> <p>taja pākhanda avidyā pra-pancha(2), chhoda gumāna badā-ii(2)... ramji māta tāta svārtha ke lobhī(2), māyā jāla bandhā-ii(2)... avasara.....[1]</p> <p>jaba laga jarāh nikata nahiñ tere (2), re le guru gnāna badā-ii(2).....ramji.... santa sangata mili bhajo bhagavanta(2), so hi sakala sukha-dā-ii(2)..... avasara[2]</p> <p>kahuñ pokāra cheta nara andhe (2) re ātana ele gumā-ii(2)....ramji..... kaheta kabira dehi kāchako kumpo (2) re bina-sata bera na lā-ii(2)..... avasara..... [3]</p>	<p>2. Rejoice, My Brother!</p> <p>‘Tis truly a joyous occasion! ‘Tis truly a joyous occasion, my brother, a very joyous occasion indeed! You’ve been blessed with human birth – the divine treasure craved by divine and spiritual beings alike!</p> <p>Give up treachery, give up ignorance, and above all, give up your ego. “Father”- “mother” and all other-worldly relationships are ultimately rooted in attachment and selfishness..... [1]</p> <p>Take refuge in your Guru’s teachings, and seek the company of Saints and devotees! That’s the only place you’ll find true happiness, peace, and salvation. [2]</p> <p>“Oh! Blind man, wake up ... do not waste this precious human birth!” I implore you, says Kabir: “This human body is but a fragile vessel whose life can end at any moment – realize this, and don’t miss the boat ![3]</p>
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3. Preface:

What makes us happy? What is happiness? First, let us consider ourselves: the body, the five senses and the five motor organs by which we experience and enjoy the world and the emotions we feel (*shrushti and prakruti*). Imagine life without just one of these senses or organs. How difficult, challenging, and passive would life become? Kabirji equates the way our senses unite allowing us to experience happiness, sadness, etc. to the way Krishna (Govadiyo) reins cows into a herd. He explains that the source of our desires and misery is rooted in our senses, and it is important to align our senses to act righteously. When our senses are aligned, we will experience harmony, joy, and order. The bhajan compares the alignment of our senses to how Krishna herds the cows, from disharmony to harmony. Ultimately, by taking control of your senses, like Krishna herds his cows, you can act selflessly (*nishwarth*), without any attachments (*nishkam*), and without expectations (*nirpeksha*).

<p>3. કાહે ન મંગલ ગાયે</p> <p>કાહે ન મંગલ ગાયે, જશોદા મૈયા, પુરણ બ્રહ્મ અંપડ અવિનાશી..(૨) સો તેરી ઘેનૂ ચરાવે...(૨) જશોદા મૈયા.....</p> <p>કોટિ કોટિ બ્રહ્માંડના કર્તા..(૨) રે જપ તપ ધ્યાન ન આવે..(૨) રામજી.. ના જાણુંએ કોન પુન્યસે..(૨) તાકો ગોદ ખિલાવે...(૨) જશોદા મૈયા.. -----૧</p> <p>બ્રહ્માદિક ઈન્દ્રાદિક શંકર..(૨) નિગમ નેતિ કરી ગાવે..(૨) રામજી.. શેષ સહસ્ર મુખે જપે નિરંતર..(૨) સો તાકો પાર ન પાવે...(૨) જશોદા મૈયા... -----૨</p> <p>સુંદર વદન કમલ દલ લોચન..(૨) ગૌઘેનૂ કે સંગે આવે..(૨) રામજી.. આરતી કરતા જશોદા મૈયા..(૨) કબીરજી દર્શન પાવે...(૨) જશોદા મૈયા.. -----૩</p>	<p>4. Kāhe Na Mangal Gāye</p> <p>kāhe na mangal gāye, jashodā maiyā purana brahma akhanda avi-nāshi(2), so teri dhenu charāve(2)..... jashodā maiyā</p> <p>koti koti brahmānda-nā karatā (2) re japa tapa dhyāna na āve(2).....ramji... nā jānu e kona punyase(2), tāko goda khilāve(2)..... jashodā maiyā[1]</p> <p>brahmā-dika indrā-dika shankara(2), nigama neti kari gāve (2)....ramji.... shesha sahastra mukhe japeta nirantara(2), so tāko pāra na pāve (2)..... jashodā maiyā[2]</p> <p>sundara vadana kamala dala lochana(2), gau-dhenu ke sange āve(2).....ramji.... ārati karatā jashodā maiyā(2), kabir-ji darashana pave(2).... jashodā maiyā[3]</p>	<p>4. Why Not Rejoice and Sing Hymns!</p> <p>Why not rejoice and sing auspicious hymns, O' Mother Jashoda? The Almighty has come as your son, Lord Krishna, and He is taking your cows to graze!</p> <p>Creator of billions of universes, One who cannot be realized by self-discipline or meditation alone, By which of your mysterious merits has he come to play in your lap ?[1]</p> <p>Sought by Brahma, Indra, Shankara, and even by Sheshnaaga, the multi-tongued one Not even they could unravel the profound mystery that He is. [2]</p> <p>Charismatically handsome, with lotus like eyes, gracefully walking among the cows While Mother Jashoda is worshiping him; Kabir has caught glimpses of His appearance! [3]</p>
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4. Preface:

The word “*aarati*” is rooted in Sanskrit as “*aah + rati*” meaning emotionally moving towards *Brahma* (God). Kabirji explains that the *Brahma* (Supreme Being) is “*nirākār*” (no form or shape) and *nirgun* (no attributes), yet He permeates through all. This idea is known as “*sarva vyapak*” (exists in all), which signifies omniscience and omnipresence. Thus, the existence of *Brahma* in us is stated by the *Vedant* as “*Tat tvam asi*” (That thou art). The *Vedic* scriptures hypothesize that there are two ways one can search for “That,” the *Brahma*. One is to describe *Brahma*’s relative presence and effects. The second approach is to negate that which is not *Brahma*. The negation is called “*neti*.” Kabirji has taken the ‘*neti*’ approach to lead us in the direction of *Brahma*. So, if *Brahma* exists in all things, but takes no form, how can one find him? One way is to do “*aarati*” or meditative singing. It is considered a first step in commencing “*dhyān*” (meditation) to contemplate on *Brahma*. Hence, we light a *divo* (candle or lamp and a symbol of awakening) in front of the *murti* (idol) while we do *aarati* to help us in our search for *Brahma*.

४. आरती हो देव शिरोमणी तेरी	Ārati Ho Dev Shiro-mani Teri	4 I Pray to You, My Supreme Lord !
<p>आरती हो देव, अविगत विगत जुगत नहीं जाणुं..(२) क्यों पढोये पुध मेरी..आरती हो..</p> <p>निराकार निर्लेप निरंजन..(२) गुण अतीत तुम देवा..(२) ज्ञान ध्यान से रहे न्यारा..(२) किसिधि कीजे सेवा..आरती हो..-----१</p> <p>निगमने नेति ब्रह्मादिक भोजे..(२) शेष पार नहीं पावे..(२) शंकर ध्यान धरे नीशी आसत..(२) सो भी अगम जातावे..आरती हो..२</p> <p>सभ गाये अनुमान य आपणे..(२) तम गति लपीये न जाये..(२) कहे कबीर कृपा करी जन पर..(२) ज्यों है त्यों समजाये..आरती हो...३</p>	<p>ārati ho dev; avigata vigata jugata nahi jānu(2), kyoñ pahoñche budha meri ... ārati ho</p> <p>nirā-kāra niralepa niran-jana(2), guna ati-ta tuma devā gnāna dhyāna se rahe nyārā(2), kisa-bidha kije sevā ... ārati ho[1]</p> <p>nigama neti brahmā-dika khoje(2), shesha pāra nahi pave(2), shañkar dhyāna dhare nishi bāsara(2), so bhi agama batāve ārati ho [2]</p> <p>saba gāye anu-māna ya ā-pane(2), tama gati lakhi-e na jāye(2) kahe kabir krupā kari jana para(2), jyoñ ha-ii tyoñ sama- jāye ārati ho[3]</p>	<p>I pray to You, My Supreme Lord; cognizant that my prayers are devoid of any spiritual insight or subtleties. I concede, O’ Lord, that I cannot comprehend You by using my mind and intelligence alone.</p> <p>You have neither form, nor physical attributes of any kind, You are truly indescribable, self-sustaining, independent, and divine; You are Purity itself! You are beyond the reach of meditation and rituals ... how then should I pray to You ... how then may I serve You? [1]</p> <p>Scriptures have failed to describe You. Lord Brahma still searches for You, and Serpent Sheshnaaga, too, could not decipher You. Lord Shankara meditates upon You day and night, and even he declares You as beyond comprehension! [2]</p> <p>Everyone worships You in their own finite way, though your characteristics are truly infinite. No one knows enough to reveal the entirety of You. “Whoever is blessed by You, O’ Lord, will be able to see You as You truly are,” so affirms Kabir. [3]</p>

5. Preface:

God is depicted in many forms by his devotees according to their beliefs. It is a common understanding that God is the ultimate savior that offers guidance, protection, and peace. He exists in all (*sarva vyapak*). Thus, as Bhaktas (devotees), we worship and revere God by describing His qualities and things that exist around Him. However, how can you describe a being that doesn't take a form or shape or have attributes (*nirakar/nirgun*)? Instead of describing physical traits, we recall and praise God for what he has given and taught us. We express our gratitude through *bhajans, dhuns, and aarati*.

પ. શ્રી પદ્મનાભ પરિબ્રહ્મ પુરુષોત્તમ	5. Shree Padma-nābha Pari-brahma Purushot-tama	5. Recitation of the Lord's Names and Attributes
શ્રી પદ્મનાભ પરિબ્રહ્મ પુરુષોત્તમ પેદે નહિ દે, હરિ અવિગત ગોવિંદ સંતજી દે, સહાય કરો શ્રીપત્ર ઘણી દે	shree padma-nābha pari-brahma purushot-tama pedhe nahi re, hari avi-gata govinda santa-ji re, sahāya karo shree-patra dhani re,	O' Lord (Hari), as Lord Vishnu, you symbolize beauty, grace, glory, abundance and prosperity, A lotus flower emerges from your navel, showing You are complete and pure in every way ! O' Lord, as Lord Krishna, You are depicted with four arms, one hand bearing a sarang; You are shown as having a dark complexion, Vaikuntha is where You reside, and you free us from our sins. [1]
હરિ ચતુર્ભુજ શ્યામલ વર્ણ, સારંગધર સોહામણો દે, હરિ રૂંવડેલો યૈકુંઠ નાથજી દે, દુઝીત હરણ દામોદર દે.....૧	hari chatru-bhuja shyāmala varna, sāranga-dhara sohā-mano re, hari ruñva-delo va-ii-kuntha nāthaji re, dukhrit harana dāmo-dara re,[1]	O Lord, You verily are unlimited by form and features, and free of fault, unblemished and pure, Yet we worship you as Lord Krishna, King of Dwarka, of lustrous and deep complexion. [2]
હરિ નિરંજન નિરાકાર, નિષ્કલંક પુરુષે અરાધીયે દે, ઘન ગાયે દ્રાવિકા નાથજી દે, શ્યામલ વર્ણ સોહામણો દે.....૨	hari niran-jana nirā-kāra, nishka-lanka purushe arā-dhiye re, dhana gāye dvārikā nāthaji re, shyāmala varna sohā-mano re, [2]	O' Lord, our essence is to worship You and serve You; this is the only means we know to reach You, yet no one has fully realized You; You are the Supreme Reality, yet You draw Your devotee to You with Your charisma, Your beauty and Your charming disposition; You are the master of Vaikuntha, and can assure us a place with You. [3]
હરિ સેવ્યો સમર્થ સાર, પાર લે એનો કોઈ નવ લહે દે, હરિ સોઢે છે અવિનાશ વ્હાલો, વાસ આપે યૈકુંઠ ઘણી દે.....૩	hari sevyo sama-ratha sāra, pāra le eno ko-ii nava lahe re, hari sohe chhe avi-nāsha vahālo, vāsa āpe va-ii-kuntha dhani re, [3]	O' Lord, Your devotees also know You as Madhav, Mukund, Morar, and Mahadeva. As Lord Narayana You are the bestower of piety and nirvana, You are free of all blemishes.[4]
હરિ માઘવ મુકુંદ મોરાર, મહાદેવ સોહામણો દે, હરિ ભક્તિ મુક્તિ દાતાર વ્યો, નારાયણ છે નિર્મલો દે.....૪	hari mā-dhava mukunda morāra, mahā-deva sohāmano re, hari bhakti mukti dātāra lya, nārāyana chhe nirmalo re, [4]	As Lord Krishna, You hold a sarang in Your hand, meditating. You are the Self that embodies my soul ! Please deliver me from my bondage ! All three worlds anguish in Your absence ! [5]
સદા આ સારંગધર્યો શું વિચાર, પાર લે કાનેયો આત્મા દે, આવી વેગે મળ્યો વિશ્વાસજી દે, તારોની પ્રિભોવન ટળવળો દે.....૫	sadā aa sāranga-dharyo shuñ vichāra, pāra lai kānaiyo ātama re, āvi vege malyo vishavāsa-ji re, tāroni tribho-vana tala-vale re, [5]	O' Lord, I am mired in the bondage of human life and worldly relationships, as I experience the barren happiness of this Kali Yuga, Yet my soul yearns intensely for You, the Lord who plays the sarang, and Your Name entwines my every breath. [6]
જીવ તો મોહ્યાં છે કુળમાં, કલીકાલે જીવ જંપીગો દે, એ તો હરિ વિના નવ લહે શ્વાસ, શ્વાસ સદા સારંગધર દે.....૬	jiva to mohyā chhe kula-māñ, kali-kāle jiva jampi-o re, e to hari vinā nava lahe shvāsa, shvāsha sadā sāranga-dhara re, [6]	O' Lord, I have become a true devotee of Lord Vishnu; as I utter Your Name I feel great joy ! The temple that is my body eagerly awaits You as Lord Brahma, Lord Vishnu already permeates my existence.[7]
સદા આ વૈષ્ણવ મન રહે ઉલ્લાસ, આનંદ અંગે ઉલટયો દે, ભલે આવ્યા પરિબ્રહ્મ રાય વ્હાલો, વૈષ્ણવજન માંઠી પરવર્યો દે.....૭	sadā aa vaishnava mana rahe ul-lāsa, ānanda aṅge ulatyo re, bhale āvyā pari-brahma rāya vahālo, vaishnava-jana māñhi parvaryo re [7]	O' Lord, You are the True Master ! On yielding to You, without reservation of any kind, I shall be freed from all that binds me.[8]
હરિનો વત્યો જય જયકાર, સાર બોલોની હવે સાચા ઘણીનો દે, હરિનો આવ્યો જ્યારે મન વિશ્વાસ ત્યારે, પાસ છૂટયા ચો ખંડના દે...૮	hari-no vartyo jaya jaya-kāra, sāra bolo-ni have sāchā dhani-no re, hari-no āvyo jyāre mana vishavasa tyāre, pāsa chhutyā cho khanda-nā re, [8]	O' Lord, I pray that You grace the homes of all Your devotees, I, Your humble servant, am not fulfilled by my own liberation, Like the dedicated saints who have served You, I celebrate the coming of the Supreme Lord Brahma. [9]
હરિ ઘેર ઘેર યૈકુંઠ વાસ, દાસ તુમ્હારો વિનવે દે, ભલે આવ્યા પરિબ્રહ્મરાય..(૨) સમર્થ ઘણી સંતે સેવ્યો દે,----- ---૯	hari ghera ghera va-ii-kuntha vāsa, dāsa tum-hāro vinave re, bhale āvyā pari-brahma-rāya, samartha dhani sante sevyo re,[9]	
દોહરો	doharo	Couplet
આદિ અનાદી એક તું, સ્થાવર જંગમ તારૂં નામ, તું અમર ને તારૂં નામ, સકલ વૈષ્ણવને પ્રણામ..	ādi anādi eka tuñ, sthāvar jaṅgam tāru nām tuñ amar ne tāru nām, sakal vaishnav-ne pranām	O' Lord, You are beyond time, You are everlasting and eternal ! Every being and thing bears Your Name ! You are Ever-Existing, above and beyond life and death ! I respectfully bow and offer my prayers to Lord Vishnu.

6. Preface:

As Bhaktajans, we believe that our Guru can show us the path to *satt* (the truth). Kabirji says:

*Guru govind dono khade, kaake lagu paaye
Balihari guru aapno, govind diyo bataye*

“Our teacher and Lord are both standing, whom should we bow first?
We should bow to the Guru first, because he leads us to the Lord.”

When we are faced with the loss of a loved one, we may experience grief, confusion, denial, and a rush of many other feelings. Through our sorrow, we seek guidance and hope to find ways to cope with our emotions. Thankfully, our Guru is there, and we may seek solace through him and his teachings.

10. सद्गुरु संत कबीर	6. Sad-guru Sant Kabir	6. Sadguru Sant Kabir
सद्गुरु संत कबीर, पाये लागुं, सद्गुरु संत कबीर	sad-guru sant kabir, pāye lāguñ, sad-guru sant kabir	Sadguru Sant Kabir, I seek shelter at Your feet My soul is unaware of its true self, trapped as it is in the sea of Maya (delusion) My soul has migrated aimlessly, birth after birth after birth. Rescue me from my unawareness, O Supreme Lord ![1]
अबुध जुवजे मारो, मायामां इसायो, लभ थोरासी योनीमां अटवायो, उगारो टीनानाथ गुरु मारा ... सद्गुरु संत कबीर _____ १	abudh jivado māro, māyā-māñ fasāyo, lakh chorāsi yoni-māñ atavāyo, ugāro dinā-nāth guru mārā ... sad-guru.....[1]	O' Soul — spouse, children and relatives: none of them are yours ! A life devoid of bhajans (devotion) is a life truly wasted O' Sadguru, bestow upon me the knowledge of devotion.[2]
जोरु छोरु ने बेरु, कोई नथी मारुं, भजन विना जुवन चोणे गयुं मारुं, आपो भक्तिनुं ज्ञान, गुरु मारा ... सद्गुरु संत कबीर _____ २	joru chhoru ne bheru, ko-ii nathi māru bhajan vinā jivan ele gayu māru, āpo bhakti-nu gyān, guru mārā ... sad-guru.....[2]	The ship of my life is teetering and tottering, O' Sadguru, bless me; Guide my ship safely across the ocean of life! ...[3]
जुवन नैया मारी डगमग जाले, भक्तोनां सद्गुरु कबीर कृपा करो, उतारो भवजल पार, गुरु मारा ... सद्गुरु संत कबीर _____ ३	jivan naiyā māri dag-mag dole, bhakti-nā sad-guru kabir krupā karo, utāro bhav jal pār, guru mārā ... sad-guru[3]	

7. Preface:

Sometimes we examine our lives after experiencing the trauma of losing a loved one. We may ask questions like: Why did this happen? What will be my fate? How have I been spending my life? What can I change? What should I be doing for the remainder of my life? Some of these questions are answered in our *bethak na pado* (songs of reminiscence). In Bhakta tradition, the *bethak na pado* are recited when we are the most receptive to our introspections. Unfortunately, this time is often just after *dehanat* (death). We offer prayers through singing *arati* and *bethak na pado*. *Satt* Guru says for any *satt karma* (good deeds) to happen, one must first convince the intellect (*vichar*) so the body will be compelled to act. This introspection is conveyed as a dialog between *budhi/vichar* (intellect) and *aatma/jivada* (soul).

<p>૭. જોને વિચારી તું જીવડા</p> <p>જોને વિચારી તું જીવડા, શા સુખમં મોઢી રહ્યોજી, હાંતે જોને વિચારી તું જીવડા..</p> <p>આવ્યો ત્યારે તું એકલો, જતાં એકલો જાતુંજી...(૨) હાંતે વચમં સંબંધ શા કામના, માયા જાળમં બંધાયોજી, હાંતે જોને વિચારી તું જીવડા.....૧</p> <p>મારૂં મારૂં શું કરી રહ્યો, નહિ મળે તારું તનજી...(૨) હાંતે જૂઠા રૂં પુત્ર ને પ્રેમદા, જૂઠો ભવનો ભંડારજી, હાંતે જોને વિચારી તું જીવડા..... ૨</p> <p>દળ રૂં મળ્યાનો ધર્મ એ જ છે, જે કાંઈ હાથે વપરાયજી...(૨) હાંતે અંત સમે સહુ મેલી જશે, પલમં થશે પરાયોજી, હાંતે જોને વિચારી તું જીવડા..... ૩</p> <p>જમ રૂં જોરાવર લઈ જશે, મેલશે ચોરાશીમં ઠેલીજી...(૨) હાંતે દારૂ દુઃખ જન્મ મરણજી, ત્યાં કોણ તારો બેલીજી, હાંતે જોને વિચારી તું જીવડા.....૪</p> <p>સાચું સગપણ હરિગુર સંતનું, જીવને જાલમંથી કાઢેજી...(૨) હાંતે સુખ રૂં આપીને દુઃખ દૂર કરે, પરિબ્રહ્મને ભેટાવેજી, હાંતે જોને વિચારી તું જીવડા.....૫</p> <p>માની શકે તો તું માનજે, લેવો મનપાનો વ્હાવોજી...(૨) હાંતે દાસ કબીર સાચું કહે, ફરી નહીં મળે આવો દાવજી, હાંતે જોને વિચારી તું જીવડા.....૬</p>	<p>7. Jone Vichāri tuñ jivadā</p> <p>jone vichāri tuñ jivadā, shā sukha-meñ mohi rahyo-jiha re jone vichāri tu jivada.....</p> <p>āvyo tyāre tuñ ekalo, jātā ekalo jāvu-ji (2) ha re vacha-meñ sambandha shā kāmānā, māyā jāla-meñ bandhā-yo-jiha re jone vichāri.....[1]</p> <p>māru māru shuñ kari rahyo, nahi male tāru tana-ji;(2) ha re juthā re putra ne premadā, jutho bhavano bhandāra-ji.....ha re jone vichāri.....[2]</p> <p>dhana re malyā-no dharma e ja chhe, je kāñ-ii hāthe vapa-rāya-ji;(2) ha re anta same sahu meli jāshe, pala-meñ thashe parāyo-jiha re jone vichāri [3]</p> <p>jama re jorāvar la-ii jashe, melashe chorāshi-meñ theli- ji;(2) ha re dārun dukha janma marana-nu, tyāñ kona tāro beli-jiha re jone vichāri.....[4]</p> <p>sāchu saga-pana hari-guru santa-nu, jiva-ne jāla-meñ- thi kādhe-ji;(2) ha re sukha re āpi-ne dukha dura kare, pari-brahma-ne bhetāve-jiha re jone vichāri[5]</p> <p>māni shake to tu mānaje, levo manashā-no lahāvo-ji;(2) ha re dāsa kabir sāchu kahe, fari nahi male āvo dāva-jiha re jone vichāri[6]</p>	<p>7. O' Living Being (Atma) ! Think About This ...</p> <p>O' Living Being! Think about this: Is this true happiness you are experiencing? At birth, you came alone; at death, you'll leave alone! Of what use are all the relationships in between birth and death? They are nothing but temporary, illusory attachments. [1]</p> <p>Why do you insist that everything is “mine”, “mine”? Not even this body is yours! Your spouse, and children are not “yours”, nor are any worldly treasures “yours” [2]</p> <p>Wealth is worthy only when spent for noble causes. At your death, your wealth will be left behind, and will slip quickly into someone else's hands. [3]</p> <p>Yama, God of Death, will snatch you away without warning, dragging you back into the unending circle of birth and death. Will anyone be there to spare you from the terrible agonies of multiple deaths? [4]</p> <p>The only true relationship of value is the one you have with your Guru. Guru liberates your soul from the abyss of births and deaths, guarantees true and lasting happiness, removes all pain, and leads you to the Supreme Lord. [5]</p> <p>“Believe this, if you will. You won't get human form again!” Kabir truly speaks the truth: “Seize this opportunity!” “You'll never get another chance to play this game again!” [6]</p>
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૮. જે કુલમં કોઈ ભક્ત ન કહાવે

જે કુલમં કોઈ ભક્ત ન કહાવે કુલકો કહાં લખાવે...(૨) રામ રામ
ગર્ભ સહિત એની માતા ક્યોં ન મર ગઈ...(૨) ઐસા બેટા ન આવે...(૨)
રામ રામ.....

જોરુ લડકા સબે મિલિને...(૨) માયામં લપટાયે...(૨) રામ રામ
પાણી વલોવતાં માખણ નહિ આવે...(૨) તત્વ કહાંસે પાયે...(૨) રામ રામ
.....૧

બાહર ઉજળા ભીતર મેલા...(૨) ઘણા રવાઠે ગાવે...(૨) રામ રામ
પ્રીત વિના પાનો નહિ આવે...(૨) વળી વળી વાછરૂં ઘાવે...(૨) રામ રામ
.....૨

ચિઠ્ઠી પત્રી બહુત ચલાવે...(૨) કોટી ઘજજ કહાવે...(૨) રામ રામ
એ ટીપકમં જલે પતંગા...(૨) ઐસે આપ જલાવે...(૨) રામ રામ.....૩

સંત સંગતમં પલ નહિ આવે...(૨) જમકા હોચાં જાવે...(૨) રામ રામ
કહે કબીર સુનો ભાઈ સાધુ...(૨) ફીર ચોરાશી પાવે...(૨) રામ રામ.....૪

8. Je Kula-meñ Ko-ii Bhakta Na Kahāve

je kula-meñ ko-ii bhakta na kahāve, kulako kahāñ
lajāve;(2)..ram ram.....
garbha sahita eni mātā kyoñ na mara ga-ii,(2) aisā betā na
āve(2)..... ram ram [1]

joru ladakā sabe mili-ne, māyā-meñ lapa-tāye;(2) ..ram
ram
pāni valovatā mākhanā nahi āve,(2) tatva kahāñ se
pāye(2)...ram ram..... [1]

bāhar ujalā bhitara melā,(2) ghanā svāde gave;(2)..ram
ram..
prita vinā pāno nahi āve,(2) vali vali vāchharu dhāve(2)
...ram ram..... [2]

chith-thi patri bahuta chalāve,(2) koti dhaj-ja
kahāve;(2).....ram ram.....
jo dipaka-meñ jale patañgā,(2) aise āpa jalāve;(2)..ram
ram [3]

santa sañgata-meñ pala nahi āve,(2) jamakā horyā jāve;(2)
...ram ram.....
kahe kabir suno bhā-ii sādhu,(2) fira chorāshi pave(2)...ram
ram [4]

8. What a Shame: If There's No Devotee In The Family

It's such a great shame, when there's no devotee born in the family. Why didn't the mother die with the non-devotee son still in her womb ?

Whoever gets a spouse or child gets trapped in the quicksand of Maya (illusory worldly attachments). Just as you can't make butter by churning water, you can't reach the Lord without a devotee in the family. [1]

If you're clean on the outside, but filthy inside, singing sweetly in sonorous tones counts for naught. Without the ardent love and devotion for her calf, it's impossible for mother cow to produce milk. [2]

All your reading, writing, and your ambitions cannot help you. Like a butterfly drawn to the light of a candle, you must surrender to the flame of devotion. [3]

“When you had the chance, you shunned Saints and Sages, then death delivered its knock out punch to you !” “Listen, my friends,” says Kabir, “You'll plunge back into the endless cycle of birth and death !” [4]

<p>c. ઝીની ઝીની બિની ચદરિયાં</p> <p>ઝીની ઝીની બિની ચદરિયાં..(૨)</p> <p>કાહે કે તાના, કાહે કે ભરની, કૌન તારસે બિની ચદરિયાં...ઝીની ઝીની.....૧</p> <p>ઈંગલા પીંગલા તાના ભરની, સુષમન તારસે બિની ચદરિયાં...ઝીની ઝીની.....૨</p> <p>આઠ કંવલ દલ ચરખા ડોલે, પાંચ તત્વ ગુન તિની ચદરિયાં...ઝીની ઝીની.....૩</p> <p>સાંઈકો સિયત, માસ દસ લાગે, હોક હોક કે બિની ચદરિયાં...ઝીની ઝીની.....૪</p> <p>સો ચાદર સુર નર મુનિ ઓઢી, ઓઢી કે મૈલી કીની ચદરિયાં...ઝીની ઝીની.....૫</p> <p>દાસ કબીર જતનસે ઓઢી, જયોંકી ત્યોં ઇસિ દીની ચદરિયાં...ઝીની ઝીની.....૬</p>	<p>9. Jhini Jhini Bini, Chadariyā</p> <p>jhini jhini bini, chadariyā,</p> <p>kāhe ke tānā, kāhe ke bharani, kaun tār-se bini chadariyā,..... jhini jhini[1]</p> <p>iṅgalā piṅgalā tānā bharani, susha-mana tār-se bini chadariyā.....jhini jhini..... [2]</p> <p>ātha kañval dala charakhā dole, pāñcha tatva guna tini chadariyā,.....jhini jhini.....[3]</p> <p>sā-ii-ko siyata, māsa dasa lāge, thoka thoka ke bini chadariyā,.....jhini jhini.....[4]</p> <p>so chādara sura nar muni odhi, odhi ke meli kini chadariyā,.....jhini jhini.....[5]</p> <p>dāsa kabir jatan-se odhi, jyoñ-ki tyoñ dhari dini chadariyā,.....jhini jhini.....[6]</p>	<p>9. A Very Fine Delicate Tapestry (The Human Body)</p> <p>The Lord Supreme has woven a very fine and delicate tapestry, free of impurities of any kind! What a refined and subtle yarn, what complex interlacing, He has used to weave it![1]</p> <p>Using veins and breath as His threads.....[2]</p> <p>Twenty-four hours on end, His spinning wheel turns, Weaving the tapestry from all five essential elements.[3]</p> <p>Ten months does it take the Lord to weave this tapestry, using the greatest of craftsmanship, care and skill.[4]</p> <p>That exquisite tapestry is worn by the celestials, by Saints, and by human beings alike. But they all invariably have defiled it![5]</p> <p>Your humble devotee Kabir has worn it scrupulously and meticulously, and is returning it to You, O' Lord, unblemished and pure![6]</p>
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10. Preface:

By following the path shown by *Satt* Guru, we find consolation at a difficult time. We may be compelled to offer gratitude for the path that comforted us. In our traditions, we sing *aarati*, *prarthana*, and *bhajans* that convey what we have learned and show our commitment to following *Satt* Guru’s teachings.

<p>૧૦. સત્યનામ સદ્ગુરુ (શાંતિ પ્રાર્થના)</p> <p>સત્યનામ સદ્ગુરુ કબીર હૈ પ્યારે, હૈ નાથ સદ્ગુરુ મેં શરણ તુમહારે..ટેક</p> <p>પ્રભુ તારે દ્વારે આવ્યો એ આત્મા..(૨) શાંતિ આપો હૈ પરમાત્મા.....૧</p> <p>આજ અમે કરીએ છે તારી પ્રાર્થના..(૨) શાંતિ આપો હૈ પરમાત્મા.....૨</p> <p>જન્મો જન્મનાં ફેરા ટાળો..(૨) મુક્તિ આપો હૈ પરમાત્મા.....૩</p> <p>એને માટે ઉઘાડો મોક્ષની બારી..(૨) શાંતિ આપો હૈ પરમાત્મા.....૪</p>	<p>10. Satya-nām Sad-guru (Shānti Prarthanā)</p> <p>satya-nām sad-guru kabir hai pyāre, he nāth sad-guru, meñ sharan tum-hāre</p> <p>prabhu tāre dvāre āvyo e ātmā(2), shāñti āpo he parmātmā[1]</p> <p>āja ame kari-ye chhe tāri prarthanā(2), shāñti āpo he parmātmā[2]</p> <p>janmo janma-nā ferā tālo(2), mukti āpo he parmātmā[3]</p> <p>ene māte ughādo moksha-ni bāri(2), shāñti āpo he parmātmā[4]</p>	<p>10. Guru Kabir—You Are The Truth !</p> <p>Sadguru Kabir, You, whose Name symbolizes the ultimate Truth, are most near and dear to me. O’ Lord ! I humbly seek refuge at your feet. [1]</p> <p>O’ Lord, a soul has arrived at Your doorstep, We beseech You ! Please grant him everlasting peace. [2]</p> <p>We pray to You, O’ Lord, impassionately and as one united family, We beseech You ! Please grant him everlasting peace [3]</p> <p>Please release him from the unending cycle of birth and rebirth. Grant him the priceless gift of devotion, With which he can open the window to his liberation !.....[4]</p>
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<p>૧૧. ધૂન (સત્યનામ કબીર)</p> <p>સત્યનામ કબીર, સત્યનામ કબીર...(૨) ગુરુદેવ કબીર, ગુરુદેવ કબીર...(૨)</p> <p>આવો આવો રે કબીર, આવો આવો રે કબીર...(૨) ભીડ ભાંગો રે કબીર, ભીડ ભાંગો રે કબીર...(૨)</p> <p>દર્શન દેજો રે કબીર, દર્શન દેજો રે કબીર...(૨) સત્યનામ કબીર, સત્યનામ કબીર...(૨)</p>	<p>11. Dhun</p> <p>satya nām kabir, satya nām Kabir(2) guru deva kabir, guru deva kabir (2)</p> <p>āvo āvo re kabir, āvo āvo re kabir(2) bhida bhāñgo re kabir, bhida bhāñgo re kabir(2)</p> <p>darshan deho re kabir, darshan deho re kabir(2) satya nām kabir, satya nām kabir(2)</p>	<p>11. Dhun – SadGuru Kabir.</p> <p>Kabir’s Name is Truth. Truth is Kabir’s Name. Our Gurudeva is Kabir ! Kabir is our Gurudeva !</p> <p>Come to us, O’ Kabir. Come to us, O’ Kabir. Please rescue us, O’ Kabir. Save us, O’ Kabir.</p> <p>Reveal Yourself to us, O’ Kabir. And bless us, O’ Kabir. Kabir’s Name is Truth. Truth is Kabir’s Name.</p>
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12. Preface:

Satt Guru shows us the path to *Govind* (God or the Truth). The Vedic scriptures state “*Ohm tatt satt*” (*Ohm* that which is the truth). “*That*” which is the Truth, is always whole and complete. This applies to all creations and all existence. The underlying force, energy, power, or God that makes existence possible is the “*satt*” that we should realize. The *Kathopanishad* states:

*“eko vasi sarv-bhut-antaratama, ekam rupam bahudha yah karoti,
tam-atam-stham ye nupasyanti dhirah tesam sukham sasvatam netaresam*

“That One, the soul of all beings, who makes His one form manifold....who perceives Him as existing in their own Self, to them belongs eternal happiness, and to none else”

When *Satt Guru* Kabir talks about *Nirgun* (without attributes) and *Nirakar* (formless), he refers to the soul of all beings as “*That.*” The being (“*That*”) is what we search for and bow to. “*That*” exists in all, including ourselves, thus, we are part of “*That.*” We are both part of the whole and complete, while also being whole as individuals. For example, a small piece of a gold nugget that has broken off is still completely gold but is also part of the whole nugget. The gold nugget is also whole and complete, but it is made up of many small pieces of gold like the one that has fallen off. Thus, there is no reason for us to feel helpless, inferior, weak, or poor because we are small pieces of the universe. We contribute to a complete universe and are whole and complete as individuals. We accept reality and seek peace with all obstacles that may come our way. The *Vedic* scriptures have listed these obstacles as *adhi-daivika* (space), *adhi-bhautika* (physical) and *adhyatmikas* (mind).

Aum is believed to be the sound and symbol of the *Brahmand* (infinite universe). Thus, we recite *shanti prarthana* (prayers for peace) at the end to seek guidance from the trinity of the *Brahmand*: *Brahma* (*satt*-truth), *Vishnu* (*chitt*-consciousness), and *Mahesh* (*anand*-bliss).

<p>૧૨. શાંતિ મંત્ર</p> <p>હરિ ઐ પૂર્ણ એ છે, પૂર્ણ આ છે, પૂર્ણથી તો પૂર્ણ ઊગ્યું છે બધું, પૂર્ણમાંથી પૂર્ણ આપી દો ભલે, શેષ પાછળ પૂર્ણ રહેવાનું સદા,</p> <p>ૐ શાંતિ શાંતિ શાંતિ</p>	<p>12. Shānti Mantra</p> <p>hari aum purna e chhe, purna ā chhe purna-thi to purna ugyu chhe badhu purna-māñthi purna āpi do bhale shesha pāchhal purna rahevā-nu sadā</p> <p>aum shānti shānti shānti</p>	<p>12. Shanti Mantra</p> <p>Hari Aum ! That (the Creator) is Infinite Totality. This (the material Universe) is also Infinite. From the Creator came forth the Universe. Though the Universe has emerged from the Creator, the Creator remains Infinite Totality. May there be bliss, tranquility, and everlasting peace.</p>
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