

Acharya Maitreya Astro Academy

<http://www.amastroacademy.com>

॥ कबीर वाणी ॥



MYSTIC SONGS OF KABIR

1. मोको कहां ढूंढे रे बंदे में तो तेरे पास में।
ना तीरथ में ना मूरत में ना एकांत निवास में।
ना मंदिर में ना मसजिद में ना काबे कैलास में।
मैं तो तेरे पास में बंदं मैं तो तेरे पास में।
ना मैं जप में ना मैं तप में ना मैं बरत उपास में।
ना मैं किरिया कर्म में रहता नहीं जोग सन्यास में।
खोजी होये तुरत मिल जाऊं एक पल की तलास में।
कहे कबीर सुनो भई साधो मैं तो हूं बिस्वास में।

Wherever do you seek me man
I am close, quite close to you.
Nor in sacred places I am
Not in temple idols either
Not in solitary places I remain
I am close, quite close to you.
I stay not in temple or in mosque
Nor in Kaaba or Kailash either
I remain close, quite close to you.
Not in austerities, nor in meditation I am
Not in feasting or fastings either
Not in worships laid down by scriptures
Not in 'yogic' exercise, I am;
I tell you man, if you seek me in earnest
I am by your side in trice.
Says Kabir, O Sadhu listen with care,
Where your faith is, I am there.

*2. राम रहीम एकै है रे काहे करो लराइ ।
वोहि निरगुनिया अगम अपारा तीनो लोक सहाइ ।
बेद पढंते पंडित है गये सत्य नाम नहिं जाना ।
कहे कबीर ध्यान भजन से पाया पद निर्बाना ।
एकहि माटि की सब काया ऊंच नीच कउ नाहिं ।
एकहि जोति बरें कबीरा सबकी अंतर माहिं ।
एहु अनमोलक जीवन पायो सदगुरु सबद ध्यायो ।
कहे कबीर पलक में सारि एक अलख दरसायो ।*

Rama and Rahim are one and same
What makes you quarrel and fight?
He is the Non-qualitative God
Who sustains the entire Universe.
Merely being able to read the Vedas
One passes for a Pundit here
Knows not Truth same as God.
By meditating and singing praise of Him
Did Kabir realise Him be sure!
All are made of same elements
None high nor low when born,
The same Glow shines in everyone
In the heart of every man.
Man is blessed with a precious life
Should utilise that in right way
Following Preceptor's advice;
Says Kabir, that way will you
Realise God in a trice.

*3. पानी में मीन पियासी मोहि सुनि सुनि आवत हांसी ।
घर में बस्तु धरी नहिं सूझै, बाहर ढूँढन जासी
मृग की नाभि मांहि कस्तूरी, बन बन खोजत बासी ।
आत्म ज्ञान बिना सब झूठा क्या काबा क्या कासी ।
गंगा जाय गोदावरी कीन्ही भक्ति बिना सबनासी ।
जलथल सागर पूर रहया है भटकत फिरै उदासी ।
कहे कबीर सुनो भई साधो सहज मिले अदिनासी ।*

I cannot resist laughter hearing
'Fish' lives in thirst in water!

That is same as seeking all over
For a thing plentiful indoor
And, as "Kasturi" lodged in navel of deer
He seeks it in grass here and there.
Without knowledge of self all else is false
As sans devotion, "Kaaba" and "Kashi",
And pilgrimage to Godavari and Ganges.
The Eternal God is omnipresent
In land and forest and sea
The listless seeks Him all over in vain;
Says Kabir, the sincere gets Him with ease.

4. मन न रंगाय रंगाय जोगी कपड़ा ।

आसन मार मंदिर में बैठे, ब्रह्म छाड़ि पूजन लागे पथरा ।

कनवा फड़ाय जटवा बढ़ौले, दाढ़ी बढ़ाय जोगी है गैले बकरा ।

*जगल जाय जोगी धुनिया रैमाले, काम जराय जोगी है गैले
हिजरा ।*

मथवा मुंडाय जोगी कपड़ा रंगैले, गीता बांच कै है गैले लबरा ।

कहहि कबीर सुनो भई साधो, जम दरवाजा बांधर जैवे पकड़ा ।

The Yogi dyed his clothes
His mind he dyed not;
He sat tight in the temple
Worshipped the stone idol there
Forgetting "Brahma", the real God.
He pierced his ears
Grew matted hair on head
And long beard like the goat.
Repaired to forest and raised fire there

Wherein his lust he burnt
And became a eunuch.
He then shaved his head
Put on dyed clothes
Delivered speeches on Gita.
And passed for a speaker.
Says Kabir, listen O Sadhu,
He will be tied and led to hell, be sure.

*5. सांड़ की नगरिया जाना है रे बंदे।
जग नहिं अपना बेगाना है रे बंदे।
पत्ता टूटा डार से ले गयो पवन उड़ाय।
अब के बिछड़े ना मिले दूर पड़ेंगे जाय।
माली आवत देख के कलियन करे पुकार।
फूले फूले चुन लिये कालि हमारी बार।
चलती चक्की देख कर दिया कबीरा रोय।
दुई पाटन के बीच में, साबित बचा न कोय।
माटी कहै कुम्हार से, तू क्या रूंदै मोय।
इक दिन ऐसा आयगा, मैं रूंदंगी तोय।
लकड़ी कहै लुहार से, तू मत जारे मोहि।
एक दिन ऐसा होयेगा, मैं जारूंगी तोहि।
बंदे तू कर बंदगी, तो पावै दीदार।
अवसर मानव जनम का बहुरि न बारंबार।
कबीरा सोया क्या करे, जाग न जपे मुरारि।
एक दिन है सोवना, लंबे पांव पसारी।*

Man, you have to go back to the Lord's city

The world is not fit place for you to live;
When dry leaf breaks from the branch of tree
And wind carries it far
Can it ever rejoin the branch?
It will lie on ground that far.
Seeing the gardener approach them
The buds whisper their plight
Today he collects full blown ones
Tomorrow's turn will be ours.
Seeing the moving stone grinder
Kabir wails and says as much
None escapes the grinder stones,
Is grinded to powder without fail.
The clay says to the potter, "You do not
Dig and smother me,
For one day it will so happen
I will swallow you into me."
The faggot tells the smith
"You do not burn me down today,
For, one day it will so happen
I shall burn you to ashes myself."
Says Kabir, man you revere God
You will get His grace and blessing,
You cannot hope to be born as human
Again and again in births successive.
No use wasting your time in slumber
Wake up and sing the praise of God
For you shall one day sleep for ever
Stretching your limbs all over

6. आवै न जावै मरै नहिं जन्मै सोइ निज पिव हमारा है।
ना प्रथम जन्मी ने जन्मो ना कोइ सिरजन हारा है।
साधन तीरथ मुनि ना तपस्या ना कोइ बस्त आचारा है।
ना खट दरसन चार बरन में ना आस्रम व्यवहारा है।
ना श्रीदेवा सोहम् सक्ति निराकार से पारा है।
सत्य अतीत अटल अविनासी ना ओम ओंकारा है।
धरनी ना गगन पवन ना पानी ना रबि चंद्रा तारा है।
हों परगट परतीत नाहिं, सद्गुरु सैन सहारा है।
कहे कबीर सर्वही साहेब परख्यो परखन हारा है।

He, the Eternal Lord of mine
He does not come to die and come again
He has no mother nor maker either;
To get Him no need for penance
Or feasting or fasting, be sure.
Nor the formal and rigid worships,
No fixed hours for meditating Him
He is not God or Goddess either;
Beyond the Formless in Eternal state
Of steadfast "Truth" in essence is He.
Different from other entities
He is not a bright effulgence either
Nor conceived by Om and Omkar.
Where He is there is no sky, air or water
Neither Sun, Moon nor star;
He is omnipresent but, not manifested
That is what the Sadguru has said;
Says Kabir—In truth

Everything manifest is He alone;
Let anyone probe if he so likes.

*7. अरे दिल गाफिल गफलत मत कर एक दिन जम तेरा आवेगा।
सौदा करने को या जग आया, पूंजी लाया मूल गँवाया।
प्रेम नगर का अंत न पाया, ज्यूं आया त्यूं जावैगा।
सुन मेरे साजन सुन मेरे मिता, या जीवन में क्या क्या बीता।
सिर पाहन का बोझा किता, आगे कौन छुड़ावेगा।
परली पार मेरा मिता खड़िया, उस मिलन का ध्यान न धरिया।
टूटी नाव पर जो बैठा, गाफिल गोता खावैगा।
दास कबीर कहै समुझाइ, अंत काल तेरा कौन सहाइ।
चला अकेला संग न कोइ, किया आपना पावैगा।*

O my mind! do not get baffled
And commit mistakes,
Remember death will sure
Come to you one day!
You have come on business here
With seed capital from far;
You could not gauge the ways of the world
Frittered away the wherewithal!
With empty hands you will return
Achieving nothing here at all.
And deserve only kicks for that!
Listen my friend, my dear chum,
Tell all what you did here on earth,
Why you are carrying
The bad of stone on head,

Who will relieve you of that?
At the end of your journey there
Stands my chum on the other shore
You have not guessed of that encounter!
Says Kabir, do listen, I tell you again
You are all alone—none with you,
Alone you shall reap the fruits,
Of all your deeds.

*8. चलना है दूर मुसाफिर काहे सोवै रे।
चेत अचेत नर सोच बावरे, बहुत नींद मत सोवै रे।
काम क्रोध लोभ मद में फंस कर, उमरिया काहे खोवै रे।
सिर पर माया मोह की गठरी, संग दूत तोर होबै रे।
सो गठरी तोरि बीच में छिन गइ, मुंड पकरि काहे रोवै रे।
रास्ता तो दूर कठिन है चलबा अकेला होवै रे।
संग साथी तेरो कोइ न चलेगा, काके डगरिया चोबै रे।
नदिया गहरी नाव पुरानी, कोहि बिधि पार तु होबै रे।
कहे कबीर सुनो भइ साधो, ब्याज धोके मूल मत खोबै रे।
चलना है दूर मुसाफिर काहे सोवै रे।*

O visitor, do wake up!
Why are you so much in slumber?
You have yet to go far my friend
Do not lose your senses sleeping!
Waste not your precious life
Remaining in the grip of lust and ire
And greed and power always!
With bundle of illusion and attachment on head

You have to move on lonely road;
For theft or loss of the bundle you will
Wail alone on your way!
Far is your target visitor
And the road beset with danger
You have to go all alone, all along
Whose steps will you follow?
Deep is the river on your way
And old and battered the leaky boat
How will you cross the river in it?
Says Kabir, don't try to earn more interest
And lose your entire capital thereby.

*9. मन तोहे कोहि विधि में समझाऊं।
सोना होय सुहागा मंगाउं बंक नाल रस लाउँ।
ग्यान सबद का फुंक चलाउं पानी कर पिघलाउँ।
घोड़ा होय लगाम लगाउं ऊपर जीन कसाउं।
होय सवार तेरे पर बैहूँ चाबुक दे के चलाऊं।
हाथी होय जंजीर गढाऊं, चारों पैर बंधाऊं।
होय महावत तेरे पर बैहूँ अंकुस ले के चलाऊं।
लोह होय ऐरण मंगाउं उपर धुवन धुवाउँ।
धुवन की घन घोर मचाउँ जंतर तार खिचाउं।
ग्यानी न हो ग्यान सिखाउं सत्य की राह चलाउं।
कहत कबीर सुनो भइ साधो अमरापुर पहुंचाउं।*

O my mind,
Tell me how I shall convince you!
Were you made of god

With "Sohaga" and "Bankanal" juice
I would put you to burning fire
And plying the blower of knowledge
Heat you to soften
And clean and brighten you;
Were you a horse
With reins to your mouth
And saddle on back
I would use the whip to drive you fast.
Were you an elephant
I would get chains of steel
To bind all your feet
And as 'Mahaut' on your back
Make you move with help of hook;
Were you of iron made
I would apply "Eran"
And put you to heat and soften
And draw into wires
To make use of that elsewhere;
Were you a dunce
I would teach you knowledge
And guide you on the path of Truth;
Says Kabir, I would reach you to Heaven!

*10. चादर हो गई बहुत पुरानी, अब तो सोच समझ अभिमानी ।
अजब जुलाहा ये चादर बीनी सूत करम का तानी ।
सुरति निरति को भरनी दीनी तब सब को मनमानी ।
मैली दाग परे पापन की, विसयन में लिपटानी
ग्यान का साबुन लाय न धोओ, सत संगत के पानी ।*

*भई खराप अब गइ सारी लोभ मोर में सानी ।
ऐसेइ ओढ़ते उमर गंवाइ भली बुरी नहिं जानी ।
संका मति जान जीय अपने है इह बसु बिरानी ।
कहै कबीर यह राखु जतन से नहिं फिर हाथ न आनी ।*

Your "Chadder" has become old and ragged
Do give up pride and ponder!
Unique the weaver who made the chadder
With the threads of your deeds as "Tani"
And those of love-devotion as "Varni".
And that satisfied all as proper.
But soon the stains of your sins showed up
And made the chadder look dirty
With the shades of earthly bondage,
You tried to wash it with soap of knowledge
And water of company of true saints;
But, it improved not
Being further darkened by shades of greed
And also attachment!
You put up with that and used as such
All the rest of your life
Without knowing the good and bad in it,
And also that the chadder was precious,
A thing of rare mettle.
Says Kabir, it has to be kept with care
And used as such
Or else you cannot
Get another term with it!

11. झूठा लोग कहें घर मेरा।

जा घर माही बोले डोले, कोई नहीं तँह तेरा।

बहुत बांध्या परिवार कुटुंम में कोई नहीं किसि केरा।

बस्ती में थे मारि चलाया जंगल किया बसेरा।

जीवत असिनु अंखियां देखी संसार अंध अंधेरा।

कहे कबीरा राम भजहुरे, बहुरि न होगा फेरा।

In vain do people

Claim their house as their own;

The house, they live in with others

None there is their own.

Close to each other do they live

None belongs to any other!

They got fed up with their neighbours in town

And went to the jungle to live,

All my life, I saw for myself,

Whole of world is dark and dim,

Says Kabir, do take shelter of God

You shall not return earthward again.

12. मन तुम नाहक ढुँद मचाये।

करि असनान छुवो नहिं काहु पानी फूल चढाये।

मूर्त से दुनिया फल मांगे अपने हाथ गढाये।

चलत फिरत में पांच थकित भै यह दुख कहां समाये।

झूठी काया झूठी माया झूठे झूठे झूठल खाये।

बांझन गाय दूध नहिं दै है माखन कहाँ ते पाये।

सांच के संग सांच बसत है झूठे नारी हठाये।

कहे कबीर यह सांच बस्तु है सहजे दरसन पाये।

O mind why in vain

You fall into confusion!

After taking bath you touch none other

Till you offer flowers

To the idol God built by your own hands;

And ask for favours

Stretching the same hands in prayer;

By repeated visits to Him for that

Your feet are tired, bruised, and numb!

Vain are the efforts you are making

All that is illusion!

Can a sterile cow be ever milked,

How can you produce butter?

Truth remains with Truth alone

Illusion is all false.

Says Kabir, if on truth steadfast

You will realise God no doubt!

13. अवधू माया तजी न जाइ।

गिरह तज के बस्तर बांध, बस्तर तज के फेरी।

काम तजे तो क्रोध न जाइ, क्रोध तजे तो लोभा।

लोभ तजे अहंकार न जाइ मान बड़ाई सोभा।

मन बैरागी माया त्यागी सबद में सुरत समाइ।

कहै कबीर सुनो भइ साधो यह गम बिरले पाइ।

O. Abdhut! It is hard to discard attachment;

You left home on adopting sannyas!

Wandered here and there in woods;

Sannyas you left, became mendicant

Begging for alms at many doors,
You gave up your lust, but anger remained
When anger you gave up, greed came in,
Pride followed greed in quick succession.
The root remained in the mind always,
Attachment did not leave it at all
Except in word of mouth only.
Says Kabir O, Sadhu listen
Few know this state of mind!

14. अवधू भजन भेद है न्यारा ।

*क्या गाये क्या लिख बतलाये क्या भरमे संसारा ।
क्या संध्या तरपन के कीन्हे जो नहिं तत्व बिचारा ।
ज्ञान दान का मरम न जाने बाद करे अंधारां
सो पाये जो करे अधारा, केवल सत्य विचारा ।
कहे कबीर सुनो भइ साधो सारा सहित परिवारा ।*

Listen Abdhut,
The true essence of prayer
Is indeed hard to grasp;
How shall I sing or write of it
I find it nowhere on earth,
It is not as "Sandhya" or evening prayer
Nor as Tarpan practiced by people.
Without knowing the essence of knowledge
Or of benevolence either,
All are clouded in illusion's darkness here.
Says Kabir, he alone does realise
Whose base is steadfast in Truth;
Listen this with your family entire.

15. अरे दिल प्रेम नगर का अंत न पाया ।
ज्यों आया त्यों जायेगा ।
सुन मेरे साजन सुन मेरे मीता
या जीवन में क्या क्या बीता ।
सिर पाहन का बोझा लीता, आगे कौन छुड़ावेगा ।
परली पार मेरा मीता खड़िया
उस मिलन का ध्यान न धरिया ।
टूटी नाव ऊपर जो बैठा गाफिल गोता खावेगा ।
दास कबीर कहे समुझाइ अंत काल तेरा कौन सहाइ ।
चल अकेला संग न कोइ, किया अपना पावेगा ।

O my mind!

You could not grasp the essence
Of the city of love you visited,
You must go back as you came here
Listen my friend, tell me once
All that happened in your life so far.
You are moving with a head-load of stones,
Who will relieve you of that ahead?
You are sitting on a battered boat
In the end you will deserve kicks only.
I explain to you do listen with care
Who will come to your help in the end?
You will have to move all alone by yourself
None will keep company with you
You will reap the fruits of your deeds alone.

16. तन जाने को स्वर्ग नरक है

हरि जाने को नाहिं ।
जो डर से भव लोग डरत है
सो डर हमरे नाहिं नाहिं ।
पाप पुण्य को संका नाहिं
स्वर्ग नरक नहिं जानूं ।
कहे कबीर सुनहुरे संतो
जहां का तहां समाइ समाइ ।

Who knows his body as everything
Admits of heaven and hell,
He who knows God as that
Admits that not at all.
The fear of death that assails men
That fear does not touch me
I am not assailed by piety and sin
I do not know heaven and hell.
Says Kabir, O saints do listen
Sit tight on the seat you are.

17. साहब हम में साहब तुम में जैसे प्राना बीज में ।
मत कर बंदे गुमान दिल में खोज देख ले तन में ।
सब ताप मिट जाय देही के निर्मल हो बैठी जग में ।
कोटि सूर जंह करते झिलमिल नील सिंध सोहे गगन में ।
अनहद घंट बाजे मृदंग तन सुख लेहि पियार में ।
बिन पानी लागी जंह बरसा मोती देख नदीन में ।
एक प्रेम ब्रह्मंड छाय रहयो है समुझे बिरले पूरा ।
अंध भेदि कहा समझेंगे ज्ञान के घर ते दूरा ।
बड़े भाग अलमस्त रंग में कबिरा बोले घट में ।

हंस उबारन दुख निबारन आवागमन मिटे छन में।

Like life of tree remaining in seed
So unseen remains the Lord
In every Being on earth.
Shed your arrogance, and look inside
You will find Him there for certain,
And all your strife and distress will vanish
You will sit in peace of mind.
The blue of sea in the sky you will see
In countless suns' effulgence.
The unheard music of drum and bells
You will hear swelling from there
And be thrilled to the core.
Without drenching the sky rains there
And gems shine in the river sands,
Love of the Lord pervades the Universe;
Few grasp the essence of it in full.
Those wanting in knowledge thereof
How will they grasp us essence?
Kabir sings the praise of the Lord
And union of soul and supreme Soul,
The Soul's salvation and end of
Whirl of life and death.

18. *साधो एक रूप सब मांही।*

*अपने मनहि बिचार के देखो और दूसरो नाहिं।
एक त्वचा रूधिर पुनि एकै, विष सुद्र के माहीं।
काहिं नारी काहिं नर होइ बोले, गैब पुरुष है नाहीं।
सबद पुकारि सब में भाखै अंतर राख्यो नाहीं।*

कहे कबीर ज्ञान जेहि निरमल बिरले ताहिं लखाही ।

O Sadhu, all men of earth have same figure,

In your mind do ponder!

None is different from the other.

Same is the skin and blood inside

Be he a Brahman or a Sudra!

Some become men and some women

Not different one from other;

I am speaking the whole of the fact

Withholding nothing whatever,

Says Kabir, whose knowledge is pure and complete

Those few will realise this!

19. जा विधि मन को लगावै मन को लगाये प्रभु पावै ।

जैसा नटनी चढ़त बांस पर नटवा ढोल बजावै

अपना बोझ धरे सिर ऊपर सुरति बरत पर लावै ।

जैसे भुवंगम चरत बनहिं में ओस चाटने आवै ।

कबहुं चाटै कबहुं मनि चेतवै, मनि तजि प्रान गंवावै ।

जैसे कामिनी भरे कूप जल कर छोड़े बरतावै ।

अपना रंग सखियन संग रचै, सुरति गगर पर लावै ।

जैसी सती चढ़ी सत ऊपर अपनी काया जरावै ।

मातु पिता सब कुटुम तियागै, सुरति पिया परलावै ।

धूप दीप नैवेद अरगजा, ग्यान की आरती लावै ।

कहै कबीर सुनो भइ साधो फेर जन्म नहिं पावै ।

रूपेजमदीवू लवन ीवनसक मदहंम लवनत उपदक

To realise Almighty Father:

Look how the dancer goes up the pole

To the lusty drummer's beat of drum

With a bundle on her head she rides
With her legs and hands, in attention
Like the reptile in the grass on prey.
When it needs to brush its lips
In process is dislodged the gem from hood,
Loses its sight and faces death.
Like the damsel filling water from well,
And with pitchers full of water on head
Moves with friends
Chatting and frisking sportively
With attention on the head load pitchers.
Like "Sati" climbing the funeral pyre
Of her husband to immolate her
Forsaking parents and family all
With mind on her love rivetted;
Discarding the flowers, candle and rituals
Offering mind's "Arati" instead.
Says Kabir, if so,
You will realise Him
And bypass the birth-death whirl!

20. ता थे कहिये लोकाचार ।

वेद कतेब कथे व्योहार ।

जरि बरि कर आवे देही, मुवा पाछे प्रीत सनेहा ।

जीवत पित्राही गारी दीन्हा, मुवा पित्रेले घालै गंगा ।

जीवत पित्रकुं अन्न न ख्वावे, मुवा पाछे रुपं भरावे ।

जीवत पित्रकुं बोले अपराध, मुवा पाछे देहि सराध ।

कहे कबीर मोहि अचरन आवे, कओवा खाइ पित्र वयुं पावे ।

What is known as "ritual"

The scriptures call them "rule of Law".
On death the body is put to fire
And respect and affection
Shown in ample measure
To the departed Soul.
In life father was neglected
On death his ashes are put in Ganga bed.
In life he was never well fed
On death the cow and bull are bade,
Harsh words to him were in life used
In Sradha great honour is showered
Says Kabir, I am astonished how
The food offered to crane or cow
Will reach the father in Heaven!

21. कौन बिचारि करत हो पूजा?

आत्म राय अवर नहिं दूजा।

बिन प्रतीते पानी तोड़े, ग्यान बिन देवल सिर फोड़े।

लचरी लपसी आप संवारै, द्वारे खड़ा राम पुकारै।

पार आत्मा जो तत विचारै, कहै कबीर ताके बलिहारै।

On what basis do you worship God
"Atma Ram" in you, none else is the Lord!
Sans belief all your effort is like
Drawing lines on water to vanish in trice
Sans knowledge of essence
It's hitting head on wall.
Man is immersed in mundane worries
Cannot hark Lord Rama calling at door;
Says Kabir, I bow to that person

Whose heart is steadfast
On feet of Almighty Father.

22. अनगढ़िया देवा कौन तेरी सेवा ।

*गढ़ै देव को सब कोइ पूजै कितही लावै सेवा ।
पूरन ब्रह्म अखंडित स्वामी ताकै न जानै भेवा ।
दस औतार निरंजन कहिये सो अपना न होइ ।
यह तो अपनी करनी भोगै कर्ता और हो कोइ ।
जोगी जती तपी सन्यासी आप आप में लड़िया ।
कहे कबीर सुनो भइ साधो राग लखे सो तरिया ।*

O ye Formless Eternal God,
Who does worship you here?
All are worshipping temple idols,
Offering services every day;
They do not pay any attention
To the Formless Brahma, Eternal God.
They treat the Ten incarnations as God
Who cannot even protect themselves
Like men they too have to reap
The fruits of their own deeds.
The Real God
Is no doubt someone else;
All the saints and ascetics
Are steeped in their own doubts and disputes.
Says Kabir, do listen O. Saints
If you remain steadfast
On love-devotion to Almighty God
He will give you salvation.

23. अवधू बेगम देस हमारा ।

राजा रंक फकीर बादसा सब से कहे पुकारा ।

जो तुम चाहो परम पद को बसिहो देस हमारा ।

धरनी अकास गगन कछु नाहीं नाहीं चंद्र नाहीं तारा ।

सत धर्म काहै महतावै साहेब के दरबारा ।

जो तुम आये झीनै झोके तजो मनकी भारा ।

कहे कबीर सुनो हो प्यारे सत धर्म है सारा ।

O Abdhut,

Different and difficult is my land.

I call out and tell you all,

Be you a Royal Prince,

Poor or street beggar,

If you want salvation for you

Do come and live there.

No earth or heaven or sky is there

No moon or stars to see

That is the land lighted by Truth and Piety,

The Eternal Lord holds His open Court there

Shed all your doubts and strife of mind

Take the Lord's Name with love-devotion

Salvation will be yours for ever.

24. कौन मुरली सबद सुन आनंद भयो ।

जोत बरै बिन बाती ।

बिन मूल के कमल प्रगट भयो

फुलवा फुलत भांती भांती ।

जैसे चंद्रमा चकोर चितवै

जैसे चातक स्वांती ।

*तैसे संत सुरत के हो कै
हो गये जनम संघाती ।*

Which flute you heard.
That gladdened your heart?
Look here, without a flame
The land is illumined
Lotus blooms without a root
Flowers of many a hue bloom there always:
As the Chakor pines for the moon
And as Chatak for the cloud
Merge your mind like that
In deep love-devotion
To the Lord.

*25. गुरु बिन कौन बतावे बाट
बड़ विकट जम घाट ।
भ्रांति को पहाड़ी नदिया बीच में
अहंकार की लाट ।
मद मत्सर का मेहा बरसत
माया पवन बहै दाट ।
कहत कबीर सुनो भाइ साधो
क्यों तरना यह घाट ।*

Who other than the Preceptor
Will guide you in the land of Death?
It is full of hills of bitter strife
And ravines of fast flowing waters;
Rains of power and passion fill them
All the year round.

Air of illusion blinds the way
Day and night always,
Says Kabir, O Sadhu tell,
How you will cross them all.

*26. माया महा ठगिनी हम जानी ।
तिरगुन फांस लिए कर डोलै बोलै मधुर बानी ।
कैसव के कमला है बैठी, सिव के भवन भवानी ।
पंडा के मूरत है बैठी, तीरथ में भइ पानी ।
जोगी के जोगिन है बैठी, राजा के घर रानी ।
काहू का घर हीरा है बैठी, काहू के कौड़ी कानी ।
भगवन के भगवती है बैठी, ब्रह्म के ब्रह्मानी ।
कहे कबीर सूनो हो संतो, यह सब अकथ कहानी ।*

I know "illusion" the great deceptor
With a three-fold noose she moves always
In sweet words she talks to all.
As Kamala, she remains with "Vishnu".
With Lord Shiva, as Shivani;
In temple idol she is for the priest
For pilgrim places, she is sacred water there,
With the Yogi she stays as Yogini,
With the King as Queen;
For the devotee as devotees, she remains,
Of Brahma as Brahmani.
Says Kabir, listen O ye, the wise,
This is untold story for all!

27. रूप रेख जेहि है नहीं, अधर धरे नहिं देह ।

गगन मंडल के मध्ये रहता पुरुष बिदेह ।
सांइ मेरा एक तूं और न दूजा कोइ ।
जो साहब दूजा कहे दूजा कुलका होइ ।
सगुन का सेवा करों निर्गुन का करुं ज्ञान ।
निर्गुन सगुन के परे तहें हमारा ध्यान ।

Who has no shape or size of body
Has no body at all or mouth;
In the blue of the sky
He remains
Alone and unseen by all.
He is the One and One only;
He who says He is more than one
Belongs to no clan or family, do note.
Says Kabir, I worship the Embodied
I know of the Bodyless One;
But beyond both the Embodied and Bodyless
There I fix my attention!

28. क्या मागूं कछु थिर न रहाइ ।
देखत नयन जल्यो जग जाइ ।
इक लख पूत सवा लख नाती ता रावन धरि दिवा न बाती ।
लंका सो कोट समद सी खाइ, ता रावन का खबर न पाइ ।
आवत संग न जावत संगती, कहा भयो दरि बांधे हाथी ।
कहे कबीर अंत की बारी हाथ झाड़ि जैसे चले जुवारी ।

I cannot imagine
What I should beg of the Lord.
Before my eyes I see the world go up in flame;
King Ravana of Lanka had a lakh of sons

And half a lakh grandsons to boot;
In the end not one remained
Even to show him path by a little lamp.
The glory that was Lanka
Girt by the wide sea
In the end none could trace
Its king that Ravana was.
Says Kabir, you come all alone
And alone you shall go back
Why keep the elephants
Tied in your courtyard
To be of service to you?
Like the gambler losing all his money
You shall go back,
With empty hands too.

29. मैं जन् भूला तूं समझाइ ।

चित चंचल रहै न अटक्यो बिषे बन कूं जाइ ।

संसार सागर माहि भूल्यो थक्यो करत उपाइ ।

मोहनी माया बांधनी थे राखिले राम राइ ।

गोपाल सुनि एक विनती सुमति तन ठहराइ ।

कह कबीर यह काम रिपु है मारे सबकुं ढाइ ।

If I miss my way

Do point it out to me;

My mind gets unsteadied

In the dense mundane forest

That attracts it more and more;

To cross the earthly sea it tries

But soon gets tired of it.

The mundane Illusion engulfs it;
O Lord Rama, do intervene
My good sense is not able to
Ward off its influence,
Says Kabir, on top of all
Lust the powerful sense enemy
Assails one and all here
With a hard blow.

*30. अब तुम कब सुमिरोगे राम ।
जीवड़ा दो दिन का मेहमान ।
गरभवास में हाथ जुड़ाया निकल गया बरमान ।
बालापन खेले गंवाया तरुन भयो मन काम सताया ।
बूढ़ेपन तन कांपन लागा निकल गया अवसान ।
झूठी काया झूठी माया आखर मोथ निदान ।
कहत कबीर सुनो भइ साधो दो दिन का मेहमान ।*

When will you start
Mediating the Almighty Lord,
Forget not you are a mere
Temporary guest here.
In mother's womb you prayed to Him
With folded hands there
Out of a you soon forgot
The essence of R all.
In play web friends you spent childhood
In youth a prey to lust
In old age weakness overtook you

Lost your heydays all.
Lost sight that body is all false
And death was the certain end;
Says Kabir, do listen all wise men
Forget not your transience here.

*31. हरि हिरदरे अनत कत चाहौ ।
भूले भरम दूनी कत बाहौ ।
जग परबोध होत नर खाली कर ते उदर उपाया ।
आतम राम न चीन्हे संतो क्युं रमिले राम राया ।
लोग प्यास नीर सो पीवे बिन लागे नहिं पीवे ।
खोजे तत मिलै अविनासी बिन खोजै नहिं पावै ।
कहे कबीर कठिन यह करनी जैसी संडैधारा ।
उलटी चाल मिलै परब्रह्म को सो सतगुरु हमारा ।*

The Lord is in your heart to find
Wherever else do you wander
In search of Him in vain?
Man does not understand that at all
Busy in feeding himself;
If you cannot find Him in your own heart
How can you find Him in smaller spheres?
The thirsty alone can find water to drink
Without thirst how can he get?
If you search in earnest
You get Him in trice
If not how can you get?
Says Kabir, it's difficult to achieve

Like walking on razor's edge.
Or else you cannot realise God
As the Sadguru did presage.

*32. भलै निदो भलै निदो भलै निदो लोग ।
तन मन सब पियारे जोग ।
में बौरी मेरे राम भरतार
ता कारनि रचि करे सिंगार ।
जैसे धुबिया रज मल धोवै
हर तप रत सब न्यंदक खोवै
न्यंदक मेरे माइ बाप ।
जन्म जन्म के काटे पाप ।
न्यंदक मेरे प्रान अधार
बिन बेगारि चलावै भार ।
कहे कबीर न्यंदक बलिहारी
आप रहे जन पार उतारी ।*

The reviler is a friend I own
He helps me to keep my mind
Fixed on Lord Rama alone
I am mad in love for my Lord Rama,
For Him I decorate my body always;
Like the washerman cleaning dirty garments
The reviler makes my mind clean.
He is as good as my parents to me
Washes me clean of all my sins
Of many a bygone births.
He is of great help to me in life

Carries all my loads free of charge
I am all praise for the reviler
He sinks in sins, saves all others.

*33. नाहीं धर्मी नाहीं अधर्मी ना में जती न कामी हों।
ना में कहता ना में सुनता ना में सेवक स्वामी हों।
ना में बंधा ना में मुकता ना में बिरत ना रंगी हों।
ना काहू से न्यारा हुआ ना काहू से संगी हों।
ना हम नरक लोक को जाते ना हम स्वर्ग सिधारे हों।
सब ही कर्म हमारा कीया हम करमन ते न्यारा हों।
जा मत कोइ बिरले बूझे जो अटल हो बैठे हो।
ना कबीर काहू को थापे ना काहू के मटे हो।*

I am neither piteous, nor am I sinful
I am neither a saint nor lustful either,
I do not give any discourse here
Nor hear any from another;
Neither a servant nor master am I;
I am not tied to any nor free from all;
Neither am I different from all on earth
Nor copy of any other;
I am not on the path to heaven from here
Nor on my way to hell, either.
I am doer of all my deeds
But apart from all of them am I,
Very few grasp the essence of this
Those who are steadfast on their legs;
Says Kabir, I am neither creator of any

Nor destroyer of any other.

34. जहंवा से आयो अमर वह देसवा ।

पवन पानी धरती अकासवा चांद न सूर न रैन दिवसवा ।

ब्राह्मन छत्री न सुद बैसवा, मुगल पठान न सयद सेखवा ।

आदि जोत नहिं गौर गनेसवा, ब्रह्मा बिस्नु महेस न सेसवा ।

जोगी न जंगम मुनि दरवेसवा आदि न अंत न काल कलेसवा ।

दास कबीर ले आये संदेसवा, सार सबद गहि चलो वा देसवा ।

Eternal is the country

Whence you have come here!

There is no land nor sky there

Nor Sun or Moon in that country,

Neither Brahman, Chhatri nor Sudra or Vaishya

Nor Mughal, Pathan nor Saiyed or Sheikh

None stay there in that country.

With Eternal brilliance is that land lighted;

Neither Ganesh nor Brahma, Vishnu nor Mahesh

Nor Shesha Naga does exist there.

There is no Yogi nor mendicant

Nor Muni or Darvesh either.

There is no beginning nor middle nor end

Nor death or disease exist at all;

Das Kabir has himself carried this message

Do accept that as genuine

And proceed in confidence there!

35. भक्ति का मारग झीना ।

कोइ जाने जाननहार संत जन जो पर बिना रे।
नहिं अचाह चाह कछु उर में मन लोलीना रे।
साधुन की संगति में निस दिन रहता लीना रे।
सबद में सुरति बसै इमि जैसे जल बिच मीना रे।
जल बिछुरत ततकाल होत जिमि कमल मलीना रे।
धन कुल का मान त्याग करे रहे अधीना रे।
परमारथ के हेत देत सिर बिलम ना कीना रे।
धारन करि संतोस सदा अमृत रस पीना रे।
भक्त की रहनि कबीर सकल परगठ कर दीना रे।

The path of devotion to the Lord

Is indeed very arduous;

Only few knowledgeable saints

Know all that.

The heart of the true devotee

Is free always from desires,

It remains immersed like fish in water

All day and night in love of the Lord,

And in company of true saints;

And like the lotus flower

For want of water devotee for want of God's love

Shrinks and withers instantly,

He remains always humble

And without pride of clan and wealth;

The true devotee is always ready

To lay his head if need be to help others

Without delay or hesitation;

And above all he remains content

In all conditions always.

Says Kabir, wan this
All essential qualities of the true devotee
Are all explained fully.

36. लोगा मति का भोरा रे।

जो कासी तन तजे कबीरा रामहि कहा निहोरा रे।

तब हम वैसे अब हम ऐसे इहै जग का लाहा रे।

राम भगति पर जाके हित चित ताकी अचरज काहा रे।

गुरु परसाद साध की संगति जन जीते जाइ जुलाहा रे।

कहे कबीर सुनहुरे संतो भ्रमि परे जनि कोइ रे।

जस कासी तस मगहर ऊसर हिरदे राम सति होइ रे।

People are often misled by their mind;

If by courting death at Kashi

One can gain his salvation

Why should he at all

pray for God's mercy?

Then I was like this, now I am what I am

This is how people feel boastful on earth

Under influence of pride and greed;

Whoever is firm in loving devotion to God

And gains his preceptor's grace

And keeps company of true saints

Nothing is beyond him to achieve.

Says Kabir, listen O wise men,

Do not be misled by mind,

For as Kashi so Maghar both

Are equally infructuous;

Only love-devotion to God at heart

Does His blessing impart.

37. रे मन क्यूं भूला रे भाइ।

सपन में राजा राज करत है हाकिम हुकुम दुहाइ।

भोर भइ जन लावन लस्कर आंख खुली सुधि आइ।

पंछी आन बृछ पर बैठे रिलमिल चोह्लर गाइ।

भोर भइ जब आप आपने जहां तहां उठ जाइ।

भाइ बंधु अरु कुटुम कबीला नाता सगा सगाइ।

सागर एक लहर बहुउपजै गिनती गिनी न जाइ।

कहे कबीर सुनो भइ साथो उलटी लहर समाइ।

O my mind, my brother!

Why are you being misled?

In dream as King man rules over kingdom

As officer wields office power;

At dawn when he wakes

He finds no soldier or bodyguard.

A bird from nearby tree he hears

Singing the sweet morning song

And sees all neighbours and relations

Leaving for the day's work;

Like countless waves of the sea

Returning to the sea

The neighbours and relations after their work

To their own destinations repair.

38. सदगुरु सोइ दया करि दीन्हा।

ताते अन चीन्हार में चीन्हा।

बिग पग चलना बिन पख उड़ना बिन चूंच का चूमना।

बिन नैन का देखन पेखन बिन सरबन का सुनना।

चान न सूर दिवस नहिं रजनी तहा सुरत लौ लाइ।
बिना अन्न अमृत रस भोजन, बिन जल तृष्णा बुझाइ।
जहँ हरस तंह पूरन सुख है, यह सुख कांसो कहना।
कहे कबीर बलबल सत गुरुका धन सिसका लहना।

The preceptor was so kind to me
I could know from him the Unknown One.
He has no feet, He walks
And no wings, He flies without them
Without lips uses His mouth;
Sans eyes, He sees
And hears all without ears.
No sun or moon, no day and night
In the land where He stays;
All are immersed in love of divine
Nectar is food for all there.
Sans water thirst is quenched in all
All are quite happy in mind
They live in great pleasure.
All that is beyond words;
I knew it all by mercy of my preceptor.

39. नाचू रे मेरे मन मत होय।

प्रेम के राग बजाय रैन दिन सबद सुने सब कोय।
राहु केतु नवग्रह नाचे जन्म जन्म आनंद होय।
गिरि समंदर धरती नाचे, लोग नाचे हंस रोय।
छापा तिलक लगाय बांस चढ़ हो रहा सबसे न्यारा।
सहस कला कर मन मोरा नाचै रीझै सिरजनहारा।
O my mind

Do dance immersed in pleasure
To the tune of love-devotion of the Lord;
The music thereof rings in the ear
Of all in the Universe;
All the nine planets are dancing
For ages and ages ever,
The seas and hills of earth dance too
All men of earth do dance
Amidst all their tears and laughter,
The ritualist thinks he will remain
Far apart from others,
But I do dance in full vigour
And the Lord looks on with pleasure.

*40. जन की पीर हो राजा राम भल जानै । कहुकाहु को मानै ।
नन का दुख बैन जाने, बैन का दुख सबना ।
प्यंड का दुख प्राणा जानै, प्राण का दुख मरना ।
आस का दुख प्यासा जानै प्यासा दुख नीर ।
भगत का दुख राम जानै कहे दास कबीर ।*

Lord Rama knows the sorrows of His devotees.
He does not need others' reporting.
As words know the sorrows of eyes
Sorrows of words, know the ears.
Life knows the sorrow of body,
So death knows sorrows of life.
The thirsty knows the sorrows of thirst
So Lord Rama knows His devotees' sorrows;
So said Das Kabir.

41. रहना नहिं देस बिराना है।

यह संसार कागद की पुड़िया बूंद पड़े घुल जाना है।

यह संसार कांट की बाड़ी उरझि पुरझि मर जाना है।

यह संसार झाड़ औ झांखर आग लगे जरि जाना है।

कहत कबीर सुनो भई साधो सतगुरु नाम ठिकाना है।

This land is different

It will not suit us at all

Let us leave;

It is like a bag of paper

That will melt

At the first touch of water;

It is like a garden of thorny shrubs

We shall wither and fall here,

In no time will it catch fire

And bum to ashes with us;

Says Kabir, in such a land

We can survive

Only if we follow

The words of the Preceptor.

42. तज दिये प्राण कायारे कैसी रोइ।

चलत प्राण काया कैसे रोइ छोड़ चला निर्मोही।

में जाना मेरे संग चलेगा यहि ते काया मल मल धोइ।

ऊंचे नीचे महल छोड़ गया, भैंस घर घोड़ी।

तिरिया जो कुलवंती छोड़ी और पुतरन की जोड़ी।

मोटी छोटी गजी मंगाइ गढ़ी काठ की घोड़ी।

चार जन तोय ले के चले फूंक दइ रे फागन की सी होली।

भोली तिरिया रोवन लागी बिछड़ गइ मेरी जोड़ी।

कहत कबीर सुनो भाइ साधो, जिन जोड़ी तिन तोड़ी ।

When life left the body
On its final journey,
Body wailed blaming life—
The heartless is leaving me
I knew it would take me along
So, I took care to keep me clean:
But the heartless did not listen to me
It left me as well all it owned—
We built the palace to live in
The animals—horse and cattle
To work for us
It also left the lady of the house
And pair of sons we bred.
The lifeless body was put on a bier
Which four stout men
Bore on their shoulders
To put it to the pyre,
To burn it as they do logs in Holi.
The sorrowing wife wailed—
I have lost my lifelong partner!
Says Kabir, O Sadhu listen—
He who brought you both together
He it is who has snapped the link.

43. *हरि बिन कौन सहाइ मन का ।*

*माता पिता भाइ सुत बनिता हित लाग्यो सब फनका ।
आगे को कछु पुलिहा बांधो क्या धर आसा धनका ।
कहां बिसासा इस भालेका इतनत लागे थनका*

सकल धरम पुन फल पावोगे धुरवारवो सव जनका ।
कहे कबीर सुनहुरे संतो इहंमन उड्डन संक्षेपु बनका
Who other than the Almighty Father
Should mind beg for shelter?
For, parents, and son, brother and sister
Are each busy for own succour;
Save something for your future use
Not riches, but something other.
You cannot depend on your fortune either.
You will reap the fruits of your deeds here;
So, love and help always your neighbour.
Says Kabir, do listen, O wise saints,
Man is like the little bird of the woods
A mere transitory creature!

44. संतो सो निज देस हमारा ।

जहां जाय फिर हंस न आवे भवसागर की धारा ।
सूर चंद नहिं तंह प्रकासत नहिं नभ मंडल तारा ।
उदय न अस्त दिवस नहिं रजनी बिन ज्योति उजियारा ।
पांच तत्व तीन गुण तंह नाहिं नाहिं तंह सृष्टि पसारा ।
तंह न माया कृत प्रपंच यह लोग कुटुम परिवारा ।
क्षुधा तृष्णा नहिं सीत उष्ण तंह सुख दुख को संचारा ।
आधि न व्याधि उपाधि कछु नाहिं पाप पुण्य बिस्तारा ।
ऊंच नीच कुल की मर्यादा आसम वर्ण विचारा ।
धर्म अधर्म तंह किछु नाहिं संजम नियम आचारा ।
अति अभिराम धाम सर्वोपर सोभा जासु अपारा ।
कहे कबीर सुनो भाइ साधो तीन लोक से न्यारा ।

O Saints! know it for certain
That is my own land;
Once I reach there
There is no more earthward return for me;
Neither sun, nor moon is there
Nor sky or stars to shine;
No day or night occurs there
None of them rises or sets in the sky;
It is lighted without a source of light.
No Illusion pervades the land
With its darkness to cover;
None lives there with family members,
None suffers from hunger and thirst
Nor from heat and cold;
None knows sorrow or pleasure there,
None suffers from any disease of body or mind
The five senses and three 'Gunas'
Do not exist there
None is bothered for piety and sin
Or problems of caste or clan,
Or with rules of conduct and character;
That is a land pleasant to live in
Which is different from all other lands
Of Heaven, Earth and the Nether Region.

*45. मन फूला फूला फिरे जगत में कैसा नाता रे।
माता कहे यह पुत्र हमारा, बहन कहे बीरा मेरा रे।
कहे भाइ यह भुजा हमारी, नारी कहे नर मेरा रे।
पेट पकरि कर माता रोवै, बांह पकरि कै भाइ रे।*

लपटि झपटि कै तिरिया रोवै, हंस अकेला जाइ रे।
जब तक जीवे माता रोवै भाइ रोवै दस मासा रे।
तेरा दिन तक तिरिया रोवै फिर करै घर बासा रे।
कहे कबीर सुनो भाइ साधो छोड़ो जग की आसा रे।

Mind fully carefree, man wanders
Thinking he is overlord on earth,
Mother says, here is my son,
Sister says, my brother,
Mother claims she needs son's support
Wife says he is my man;
When my life abates
Clinging to me my mother will wail
Brother holding my arm,
Wife will wail rolling on ground;
Brother will weep for a full year
Wife for thirteen days
And then will she settle down again
To renew her home and hearth;
Says Kabir, none should ever depend

46. मेरा तेरा मनुआ कैसे एक होइ रे कैसे एक होइ।
में कहता अखियन की देखी तू कहता कागद की लेखी,
में कहता सरझाव नहारी तू राख्यो उरझाई रे।
में कहता तू जागत रहियो तू रहता है सोइ रे।
में कहता निर्मोही रहियो तू जाता है मोही रे।
सतगुरु धारा निरमल बाहे वाहे ता में काया धोइ रे।
कहत कबीर सुनो भाइ साधो तबहि वैसा होइ रे।

How can your mind and mine

Work in unison?
I say of what I see with my eyes
You speak from what you read in papers;
I say take shelter of the Lord,
You prompt to welcome Illusion;
I say, keep awake and alert always
You advise slumber and rest;
I ask to discard Illusion
You advise to immerse in it anon.
Says Kabir, the Preceptor's words of advice
Flow like a clean and pure stream,
If you wash your mind clean therein
You will gain your way to salvation.

*47. साधो कोहै कहां से आयो ।
तेहि के मन धो कहां बसत है कोधो नाच नचायो ।
पावक सब अंग काठ ही में कोधो डहक जगायो ।
हो गया खाक तेज पुनि बाके कहुं धो कहां समायो ।
अहै अपार पार कछु नाहिं सदगुरु जैहै लखायो ।
कहे कबीर जेहि सूझबूझ नसतेहि तस आज सुनायो ।*

O Sadhu, who are you
Wherefrom do you come here?
Wherever did your mind roam
And where did it ever get stuck?
What good and evil deeds you did?
Fire permeates the piece of wood
A little spark brings it out;
When the wood burns to ash in full
Where does the fire go from there?

Like that the Omnipresence of God
Is not comprehensible to all.
Says Kabir, whoever comprehends that
In whatever manner he does,
Tells of it as such.

*48. माया मोहि मोहित कीन्हा ।
ताथे मेरो ग्यान ध्यान हरि लीन्हा ।
संसार ऐसा सुपिन जैसा जीवन सुपिन समाना ।
सांच करि नर गांठ बांधो छाड़ि परम निधाना ।
नैन नेह पतंग हुलसे पसुन पेखै आगि ।
काल पास नु मुगध बांध्या कलंक कामनी लागि ।
करि बिचार बिकार परहरि तिरण तारण सोइ ।
कहे कबीर रघुनाथ भजि नर दूजा कोइ नाहिं ।*

Illusion has pervaded my senses,
Whereby I have lost
My knowledge and attention;
The world is merely like a dream;
Life is passing like that.
Man forgets the Almighty Lord
Busy in collection of funds.
Like the insect flying into fire
Unmindful of destruction
Lust makes man blind of his end
He runs after woman in lust.
Pause and ponder the consequence
Take God's shelter always,
There is none else

To depend for gaining salvation.

49. हंस हंस मिले सुख होइ।

*यहां तो पांती है बगुलन की कदर न जानै कोइ।
जो हंसा तारे प्यास क्षीर को कूपनीर कहीं होइ।
यहां तो नीर सकल ममता को हंस तज जस चोइ।
सट दर्सन पाखंड छानवै भेस धरे सब कोइ।
चार वर्ण और वेद किताबें हंस निराला होइ।
कहे कबीर प्रतीत मान ले जीव नहीं जाय बिगोइ।*

Two swans are chatting
In happiness with each other
Here on earth are cranes only
Ignorant of essence of life;
If they longed for milk really
Would they crave for well-water?
Here everyone is subject to attachment
O swan, do discard that as poison.
All here cite the scriptures
Though sinful at heart;
Says Kabir, living with simple belief in God
Though ignorant of the scriptures,
One will attain salvation, be sure.

50. अपनपो आपही बिसरो।

*जैसे सोनहा काच मंदिर में भरमत भूकि मरो।
जौ केहरी बपु निरखि कूप जल प्रतिमा देखि परो।
ऐसेहि मदगन फटिक सिला पर असनन आनि आरो।
मरकट मुठी स्वाद न बिसरो घर घर नटत फिरो।*

कहे कबीर ललनी के सुवना तोहि काने पकरो ।

Man forgets himself on earth at times

Like the dog seeing his image

In the mirror

And barking at it in anger

As if attacking a live-dog;

As the lion seeing his reflection

In the well

Jumps at the enemy to attack him;

And the elephant seeing the image

Of its teeth on shining stone

Attacks it in anger

And loses his tooth thereby;

As the dancer's monkey

For greed of food offered in houses

Goes meekly on the round of dance.

Says Kabir, like that

Illusion takes man by the ear

And leads him on wrong path here.

51. काजी कौन कतेब बसाने ।

पढ़त पढ़त कते दिन बीते गति एकें नहिं जानै ।

सकति से नेह पकरि करि सुनति यहुन बहुरे भाइ ।

जोर गुदाइ तुरक मोहि करता तो आगे कथि की न जाइ ।

हो तो तुरक करि किया सुनत औरत सो का कहियें

अरथ सरीर नारी ना छूटे आधा हिंदू रहिये ।

छाड़ि कतेब राम कछु काजी खुन करत हो भारी ।

पकरी टेक कबीर भगति की काजी रहे इस मारी ।

O Kazi from what scripture do you cite?
You read day and night from the same
Could you know the Lord's mode?
You perform 'sunnat' in simple way
Consider it as way of life;
But if you try to impose it on any
You thereby lose your office.
If 'sunnat' for a Turak is must
What about the female sex?
How can she be Turak without 'sunnat'?
Says Kabir, only by love-devotion to the Lord
Can you gain salvation!

52. कथणी बढणी सब जंजाल ।

भाव भगति अरु राम निराल ।

कथे बदे सुनै सब कोइ कथे न होइ कीये होइ ।

कूडी करणी राम न पावै साच टिके निज रूप दिखावे ।

अटमे अग्नी घर जल अवास चेति बुझाइ कबीरदास ।

Talking and speaking are all useless
Love-devotion to God is far from all that;
People listen to talks and speeches
All that does not help attain devotion,
It is by practicing
One can attain that.
But by doing prohibitive deeds
None can ever realise God.
Only steadfast conduct on Truth will yield;
Says Kabir, by discarding attachment
To illusion and mundane matters

Can one attain love-devotion
For God on earth
Warns Kabir, if you harbour fire in your cloth
It will lead to burning of your house.

*53. मन तु पार उतार कहां जैहा ।
आगे पंथी पंथ न कोइ कछु मुकाम न पैहो ।
नाहिं तँह नीर नाव नाहिं खेवट ना गुन खेवनहारा ।
धरनी गगन कछु नाहिं ना कछु बार न पारा ।
नहिं तन नहिं मन नहिं अपनपो सुन्न में सुध न पैहो ।
बलिवान होय बैठे घटमें वाही ठौरे होइ हो ।
बारही बार बिचारि देख मन अंत कहा मत जैहो ।
कहे कबीर सब छाड़ कल्पना ज्यों के त्यों ठहरै हो ।*

O traveller,
Where do you hope to go
After crossing the sea?
There is no route ahead there
No known destination to reach
Nor any waterway to follow
No boat or boatman to row
Nor any man to draw the boat by rope.
No land or sky to see there,
No beginning and middle nor end,
Complete void reigns there
Not a single soul lives in that land
So, sit steadfast where you are
To help in case of need;
Look inside and focus your attention there;

Says Kabir, do not crave for anything
Sit tight and concentrate on God.

54. काहे कूं भीति बनाउँ टाटी।
ना जानुं कहा परि है माटी।
काहे कूं महल मंदिर चिणाऊं
मुवा पाछे घड़ी एक रहणा न पाऊं।
काहे कूं छाऊं ऊंच उँचेरा।
साढे तीन हाथ घर मेरा।
कहे कबीर नर गरब न कीजै,
जेता तन तेता भुइँ लीजै।

Why should I build a palace for me?
On death I know not
Where my corpse will lie.
My real need
Is for three and half cubits
What for shall I crave for more?
Says Kabir, man be not proud
Take that much land
As your body will need.

55. हरि बिन झूठे सब ब्योहार केतेकउ करे गँवार।
झूठा जप तप झूठा ग्यान, राम नाम बिन झूठा ध्यान।
बिधी न खेद पूजा आचार सब दरिया में बार न पार।
इंद्री स्वारथ मन के स्वाद जहां सांच तंह मांते बाद।
दास कबीर रहया लौ ल्याइ धर्म कर्म सब दिये बहाइ।

Without love-devotion to God

All efforts are fruitless exercise.
All meditation and austerities
Acquiring all knowledge on these
Are all fruitless effort for man
Fit for washing them down the stream;
When lust and greed reign in man
These will vanish if he sings Lord's name
Says Kabir, do treasure love of Lord in heart
Throwing into sea all ritual-effort.

*56. सरवर तटी हंसिनी तिसाइ ।
जुगति बिना हरि जल पिया न जाइ ।
पिया चहे तो लै रंग सारी
उड़ि न सकै दोउ पग भारी ।
कुंभ लिये ठाड़ पनिहारी
गुन बिन नीर भरे कैसे नारी ।
कहे कबीर गुरु एक सुधि बताइ ।
सहज सुभाय मिले राम राइ ।*

Standing on the full tank
The swan remains in thirst,
She puts her feet below the bank
Where they get stuck in mud
And she cannot move
To the water to drink
Nor can fly away from there.
Like that for want of knowledge
None can attain the Lord
As the maid cannot draw water

From the well without a rope.
Says Kabir, my preceptor's advice
Taught me to attain God
By simple love for Him.

*57. ऐसे मन लाइ लौ राम रसना ।
कपट भगति कीजै कौन गुना ।
ज्युं मृग नादै बेध्यो जाइ प्यंड परे वाकी ध्यान न जाइ ।
ज्युं मीन जल हेत करि जानी प्राण तजै बिसरे नहिं पानी ।
भींग कीट रहे लौ ल्याइ है लै लीन भींग है जाइ ।
राम नाम निज अमृत सार सुमरि सुमरि जन उतरे पार ।
कहे कबीर दासन को दासा अब नहिं छोड़ो हरि चरन निवासा ।*

Instead of superficial devotion
Immerse in love-devotion of God
Like the deer drawn by sound of music
Losing its life to the hunter's arrow;
Yet retaining attention to music,
Like fish for its attachment to water
Losing its life due to drying of tank
Without escaping for safer quarter;
Like the insect for As love of spider
Losing its entity and turning into the killer;
Your love-devotion for the Lord
Should be as deep and sincere
So as to carve for you
A niche in His feet for ever.

58. जो दीसे तो है नाहीं, है सो कहा न जाइ ।

*बिन देखे परतीत न आवै कहे न कोइ पतियाना ।
समझ होय तो रखैं चीन्हो, अचरज होय अयाना ।
कोइ ध्यावै निराकार को, कोइ ध्यावै आकार ।
जा बिधि इन दोनो ते न्यारा, जाने जाननहारा ।
वह राग तो लिख्या न जाइ मात्रा लखै न काना ।
कहै कबीर सो पड़े न परलय सुरत निरत जिनि जाना ।*

God is not like the temple idol,

What He is like

Cannot be said in words;

True, what is not seen with eyes

Is not believable;

But the knowledgeable understands

From name only

The ignorant treats everything unreliable.

Some on earth worship the Formless God

Others worship Him in various forms

In fact neither formless nor embodied is He,

The wise can comprehend the true fact.

Whoever comprehends true love-devotion to God

And essence of non-attachment

He never falls in Illusion, says Kabir.

59. जीव महल में सिव पहुनवा कहाँ फिरत उनमाद रे ।

पहुंचा देवा कर लै सेवा रेन चली आवत रे ।

जुगन जुगन करै पतीछन साहब का दिल लाग रे ।

सूझत नाहिं परम सुख सागर बिना प्रेम बेराग रे ।

सरवन सुर बूझि साहब से पूरन परगट भाग रे ।

कहे कबीर सुनो भाग हमारा पाया अटल सुहाग रे ।

In your heart is the Lord the guest
Where are you roaming unmindful?
Offer your love-devotion to Him
In your own heart
Before night's darkness clouds it.
You have been waiting for ages
For this momentous chance
Come closer to the Lord's heart.
If you can offer unattached devotion to Him
The ocean of happiness
Will be yours no doubt.
The Lord will Himself explain
The essence of love-devotion.
Says Kabir, I am fortunate
For gaining the Lord's unshakable love.

*60. सुख सागर में आयके मत जारे प्यासा ।
अजहु समझ नर बावरे जम करत निरासा ।
निर्मल नीर भरें तेरे आगे पीले स्वासो स्वासा ।
मृग तृष्णा जल छाड़ बावरे करो सुधा रस आसा ।
ध्रुव प्रह्लाद सुकदेव पिया और पिया रैदासा ।
प्रेमहिं रस सदा मतवाला एक प्रेम की आसा ।
कहे कबीर सुनो भइ साधो मिट गइ भय की वासा ।*

O traveller,
Having come to the sea of Joy
Do not go away in thirst;
Be careful man
Death destroys all hope;

Close at hand flows the stream of pure water
Do drink from there,
Discard craving for mirage water
Drink from sweet spring of love;
Devotees like Dhruva and Prahlad
And also Sukh Dev and Rai Dasa
They all drank the Nectar of love,
That will maintain Eve of God in you
Crave for that always.
Says Kabir, O Sadhu listen!
That will keep you far
From mundane desires and fears.

*61. सांइ से लगन कठिन है भाइ।
जैसे पपीहा प्यासा बूंद का पिया पिया रट लाइ।
प्यासे प्राण तलफे दिन रैन और नीर न भाइ।
जैसे मिरगा सबद सनेही सबद सुनन को जाइ।
सबद सुने और प्राण दान दे तनि को नाहिं डराइ।
जैसे सती चढ़ सत ऊपर पिया की रह मन भाइ।
पावक देखै डरे वह नाहिं हँसते बैठे सदा माइ।
छोड़ो तन आपनकी आसा, निर्भय है गुन गाइ।
कहत कबीर सुनो भई साधो, नाहिं तो जनम नसाइ।*

It is difficult to attain the Lord in life;
Like the Papiha bird distressed in thirst
Craving rain drop from the sky
Does not long for any other water
Despite pain of thirst;
Like deer fond of sweet music

Losing its life to hunter's heartless arrow
Without fear of death;
Like 'Sati' lying without terror
On her deceased husband's burning pyre;
Like all that, fearless sing the praise
Of the Almighty God,
That will enable you to gain the Lord
Otherwise you will waste your life in vain.

*62. दुइ जगदीस कहां ते आया कहु कौन भरमाया ।
अलह राम करिमा कैसो हजरत नाम धराया ।
गहना एक कनकते गढना, इनि मह भाव न हूजा ।
कहन सुनन को दूर कर पापिन इक निमाज इक पूजा ।
वाही महादेव वाही महमद ब्रह्मा आदम कहिये ।
को हिंदू को तुरक कहावै एक जमीं पर रहिये ।
वेद कतेब पढ़वे कुतुबा औ मौलाना औ पांडे ।
बेगरि बेगरि नाम धराये एक माटी के भांडे ।
कहहिं कबीर वै दूनो भूलै रामहि किनहू न पाया ।
वो खस्सी वो गाय कटावै बादहिं जनम गँवाया ।*

How can there be two Lords of the Universe?

Who has confused your mind?

The same Lord is named

Allah and Karima by Hazrat

And Rama and Kesab by High Priest;

Like different ornaments made of gold

Are named differently

The gold in them remaining same,

The names you call them in

Do not make any difference;
So are same Namaz and Puja.
Who is Muslim and who Hindu
Living on same land all?
The Pundit reads the Vedas
And the Mulla the Quran,
Like pots made of same clay
Are called by different names;
Says Kabir, both Pundit and Mulla blunder
None has realised the Lord,
One permits killing of goat for eating
The other cow for same purpose
Both quarrel over the manner of killing
And remain apart from each other.

63. रस गगन गुफा में अजर झरे।

बिन बाजा इनकार उठे जहँ समुझ परे जब ध्यान धरे।

बिन ताल जँह कँवल फुलाने तेहि चढ़ि हँसा केलि करे।

बिन चंदा उजियारा दरसे जहां तहँ हँसा नजर परे।

दसबे द्वारे तारी लागी अलख पुरुष जाके ध्यान धरे।

काल कराल निकट नहिं आवै, काम क्रोध मद लोभ नरे।

जुगन जुगन की तृष्णा बुझानी कर्म धर्म अध व्याधि टरे।

कहे कबीर सुनो भाइ साधो अमर होय कबहुं न मरे।

Nectar rains all the time

In an unseen region of the sky,

Sweet music swells there without instruments,

Lotus blooms without reservoir,

And Swans play thereon;

Without moon there is bright moonlight;
Swans abound in that region,
They are in communion with the Lord
When He does condescend;
Death does not touch the Swans
Who have dispelled sense-enemies
Of lust, ire, greed and attachment;
Says Kabir, they have all become deathless
Sine die not to die.

*64. तू ने रात गंवाइ सोयके दिवस गँवायो खाय।
तेरा जनम अमोल था कौड़ी बदले जाय।
दुख में सुमिरन सब करे सुख में करे न कोय।
जो सुख में सुमिरन करे दुख काहे को होय।
पत्ता टूटा डार से ले गया पवन उड़ाय।
अबके बिछड़े कब मिलेंगे दूर पड़ेंगे जाय।
दुखल को न सताइये, जाकी मोटी हाय,
मुइ खाल की सांस से लोह भसम है जाय।
कबीरा आप ठगाइये और न ठगिये कोय,
आप ठगे सुख होयगा, और ठगे दुख होय।*

In slumber do you spend the night
And in eating the day;
Your's was a precious life
Not a "cowrie", a trifle;
In sorrow does everyone remember God
Not in happiness;
If he remembers Him in happiness
Can sorrow ever befall him?

The dry leaf drops from the tree
It is carried far by wind
Can it ever rejoin the tree, no!
It shall remain fallen that far,
Or driven even farther.
Do not ever torment the weak
His sigh of grief is powerful,
Remember, the lifeless bellows' breathing
Can turn hard steel into powder.
Says Kabir, you cheat yourself man
Never you cheat another
You may be happy if you cheat yourself
But shall court sorrow
For cheating others.

*65. तेरा जन एक आध है कोइ ।
काम क्रोध लोभ विवरजित हरि पद चीन्हे सोइ ।
राजस तामस सातिग तिन्धू ये सब तेरी माया ।
चौथे पद को जो जन चीन्हे तिनहिं परम पद पाया ।
असतुति निंदा आसा छोड़े तजे मान अभिमाना ।
लोह कांचन समकर देखे ते मूरति भगवाना ।
च्यंतो तो माधो च्यंतामणि हरिपद रमै उदासा ।
विस्ना अरु अभिमान रहित है कहे कबीर सो दासा ।*

Rare is the True devotee of God
Free from lust and ire and greed
Holds steadfast on to
Feet of the Lord.

'Rajas', 'Tames', 'Satwik' all three

Are creation of God's illusion .
Whoever rises above them
And takes shelter in the Lord
Earns his salvation.
Praise and reproof who views alike
Same iron and gold
He is made in the image of God,
Looks equally on Beings and things;
And whoever has banished all desires
And pride from his heart
Says Kabir, he would be slave of
Such a man for ever.

66. हम को औढ़ावे चदरिया चलती बिरिया ।

प्राण राम जब निकसन लागै उलट गइ दोउ नयन पुतरिया ।

भीतर सै जव बाहर लाये, टूट गयी सब महल अटरिया ।

चार जन मिलि खाट उठाइनि, रोवत लेचले डगर डगरिया ।

कहत कबीर सुनो भाइ साधो संग चली बस सूखी लकरिया ।

They will cover my body with a shroud
When my life's final journey will start;
My eye-balls will turn round about
As my life leaves the body, that moment.
When the corpse on the bier
Will be brought out of house
All links to home will snap at once;
Four carriers will lift the bier then
And follow the route to burial ground;
Says Kabir, my only companion
Will be the faggots

To burn me in the fire.

67. राम मोहि तारि कहाँ लै जेहो ।
जो बैकुण्ठ कहो सो कैसे करि पासाओ मोहि दैहो ।
जो मोरे जीव दोउ जानत हो तो मोहि मुक्ति बताओ ।
एक मेक रमि रहया सबन में तो काहे भरमाओ ।
मारण तिरण जबे लग कहिये तब लग तत न जाना ।
एक राम देख्या सबहिन में कहे कबीर मन माना ।

O Lord, tell me where on salvation
Have you ordained my Ike to go.
It is said the human soul, Jivatma
Goes up to Baikuntha, heaven!
What is that and where
Do tell me, O my Lord!
If you hold my soul, Jivatma
As different from You, Supreme Soul,
Do tell me what I get from salvation!
I knew, O my Lord
You stay in all Beings
In equal measure;
If so do confirm!
Let me not be uncertain.
If my death and salvation
Are different processes
Do make that clear to me, O Lord!
If soul and Supreme Soul are one and same
I can understand it all.
I will see one Lord in every Being
And remain satisfied.

68. साधो सहजे काया सोधो ।

जैसे बटका बीज ताहि में पत्र फूल फल छाया ।

काया मध्ये बीज बिराजे बीजा मध्ये काया ।

अग्नि पवन पानी पिरथी नभ ता बिन मिले नाहिं ।

काजी पंडित करो निरनय कौन आपा माहिं ।

जल भर कुंभ जल बिच धरिया बाहर भितर सोइ ।

उनके नाम कहन को नाहिं दूजा धोखा होइ ।

कहे कबीर सुनो भाइ साधो सत्य सबद निज सारां

आपा मध्ये आपै बोले आपे सिरजनहारा ।

O Sadhu,

In a simple manner cleanse yourself:

As the seed of the tree remains in it,

And in the seed the tree remains

With leaf, flower and fruit;

In the body is the seed

And so is seed in body too.

Heat and air, water and earth

All come from same Source

Let the wise determine what is in whom;

If a pot full of water is put in water

Water is both outside and in pot;

Says Kabir, listen this true message,

Is like in Supreme Soul is Soul

And in Soul the Supreme Soul too.

69. या तरवर में एक पखेरु भोग सरस वह डोले रे ।

बाकी संध लखे नहिं कोइ कौन भाव सों डोले रे।
दूर्म डार तँह अति घन छाया पंछी बसेरा लेइ रे।
आवे सांझ उड़ि जाय सवेरा मरम न काहु देइ रे।
सो पंछी मोहि कोइ न बतावे जो बोले घट छांहि रे।
अबरन बरन रूप नहिं रेखा बैठा प्रेम के मांहि रे।
अगम अपार निरंतर बासा आवत जात न दीसा रे।
कहे कबीर सुनो भाइ साधो यह कछु अकथ कहानी रे।
या पंछी के किन ठौर है बूझो पंडित ग्यानी रे।

In yonder tree a bird remains
Dancing always in happiness,
No one knows about the bird
What song it sings and why;
In the deep foliage of the tree
The bird remains in its nest
It comes there in the evenings
And flies away at early dawn;
It remains silent about itself
None knows or says about it anything,
What song it sings in the heart and why
None knows its shape, size or colour
Or why it conceals in cool retreat;
And why keeps its movements unseen, unknown.
Says Kabir, listen O brother, calm in mind
Let the knowledgeable wise
Find the real status of the bird.

70. मन मस्त हुआ तो क्यों बोलै।

हीरा पाये गांठ गंठियायो बार बार वा को क्यों खोलै।

हलकी थी तब चढ़ी तराजू पूरी भइ तब क्यूं तोले।
सुरत कलारी भइ मतवारी मदवा पी गइ बिन तोले।
हंसा पाये मानसरोवर ताल तलेया क्यूं डोले।
तेरा साहब है घटमाही बाहर नैना क्यूं खोले।
कहे कबीर सुनो भइ साधो साहब मिल गया तिल ओले।

When mind is full,
No point in opening the lips.
If you come across diamonds
No point to display them
Again and again.
When the weighing plate was empty
It shot up on weightment
Now that the plate is full
No point to weigh it again
If the Swan has reached
Mansarovar lake
No need for it to go to puddles
Of dirty water.
The Lord is in the heart within
No need to search for Him outside.
Says Kabir, O wise Sadhu,
The Lord permeates the heart of man
Like oil in the Til oil seed!

71. तिंबिर सांझ का गहीरा आवै छादै प्रेम तन मन में।
पछिम दिस का खिड़की खोलो डूबहु प्रेम गगन में।
चेत कँवल दल रस पीयोरे लहर लेहुया तन में।
संख घंटा सहनाइ बाजै सोभा सिंध महल में।

कहे कबीर सुनो भाइ साधो अमर साहिब लख घट में।

Evening shadows darken deep

Waves of love swell in the mind;

In the western sky

Mark the sea of love swelling,

Take a dip in that.

Mind is full of waves of love

That permeate the whole body.

Hark the sweet music of love

That swells and sweetens the heart!

Says Kabir, do notice

The Lord in the niche of your heart.

72. दुलहिन अंगिया काहे न धोवाइ।

बालापन की मैली अंगिया बिसय दाग परिजाइ।

बिन धोये पिय रीझत नाहिं सेज से देत गिराइ।

सुमिरन ध्यान के साबुन करिले सतनाम दरियाइ।

दुविधा के भेइ खोल बहुरिया मन के मैल धोवाइ।

चेत करोतिन पन बीते अब तो गवन नगिचाइ।

पालनहार द्वारा है ठाडे अब काहे पछिताइ।

कहत कबीर सुनोरी बहुरिया चित अंजन दे आइ।

O maiden why have you not

Washed your blouse yet?

Stains have appeared thereon

Being unwashed since childhood days.

The Lord will not be happy for that

Will push you out of bed!

Wash it without delay, maiden!

With water of Lord's Name
And soap of Lord's meditation,
And if you discard doubts of mind
The dirt of your mind will go.
Three-fourths of life has been spent
Beware the end is nearing!
The Lord is standing at your door
Why have doubts still?
Apply the unction of your wisdom
To your eyes to see Him.

*73. तरवर इक मूल बिन ठाडा बिन फूले फल लागे ।
साखा पत्र कछु नाही वाकै सकल कमल दल गाजै ।
चढ़ तरवर दो पंछी बोले एक गुरु एक चेला ।
चेला रहा सो रस चुन खाया गुरु निरंतर खेला ।
पक्षी के खोज अगम परघट कहे कबीर बड़े भारी ।
सबहि मूरत बीज अमूरत मूरत की बलिहारी ।*

Yonder stands a tree without roots
It fruits without flowering
No branch or leaf has the tree
Lotus blooms all the year round.
Two birds perch thereon
One preceptor, the other disciple,
The disciple eats the sweet fruits
Preceptor looks on with unconcern
Says Kabir, unknowable are the birds
But, the root of the Formless
Being in the form,
The embodied has to be

Given due honour!

74. इस दुनिया का नाता न्यारा है।

माता कहे पुत्र मेरा है, पिता कहे सुत मेरा है।

ना माता को ना पिता का इस दुनिया का नाता न्यारा है।

भाइ कहे जोड़ी मेरी है बहन कहे बंधु मेरा है।

ना भाइ का ना बहन को इस दुनिया का नाता न्यारा है।

कहत कबीर सुनो भाइ साधो यह पद तो निरबाना है।

इस पद को जो अरथ करेगा इहि बहुरि ना आना है।

Unique is the way of the world;

Mother says the son is mine

Father claims him as his.

He really belongs to neither of them

Unique is the way of the world;

Brother says mine is my brother

Sister claims him as hers,

He belongs to neither of them

Unique is world's way.

Says Kabir, the world is step to heaven

Whoever grasps the truth of that,

Will gain salvation, not be reborn.

75. जब लग तेल जीवर मुख बाती तब लग सूझे सब कोइ।

तेल जरे बाती ठहराइ तो नाम न गहे कोइ।

काकी माता पिता कहि काकै तू राम नाम जप सोइ।

घट फटे कोइ बात न पूछे काढो काढो सब कहि।

कहत कबीर सुनहु रे संतो भवसागर के सांइ।

इस बंदे जतन जो करे जम ना हटे गुसांड।

So long oil is reaching the wick
The lamp will burn and brighten,
Like that till your means subsist
Everyone will pamper you as great;
But as soon as you are out of means
None will even remember your name.
No use seeking help of parents even
Take shelter of the Lord alone.
As soon as death overtakes you
All will shout "take out", "take out"
For removing the corpse from home,
Says Kabir, listen O saints,
God is the only shelter on earth,
And death is inevitable end of life!
In spite of efforts of man.

76. काया बीरी चलत प्रान काहे रोइ।

*काया पाया बहुत सुख कीन्हे निति उठ मल धोइ।
सो तन छिया छार है जैहो नाम न लेही कोइ।
कहत प्रान सुन काया बीरी मोर तोर संग नहिं होइ।
तोहि असमित्र बहुत हम त्यागा संग न लीन्हा कोइ।
उपर खेत के कुसा मंगाये चांचर चदर के पानी।
जीवन ब्रह्म कोइ न पूजे मुरदा के मेहेमानी।
सिव सनकादिक अरु ब्रह्मादिक शेष सहस मुख होइ।
जो जो जनम लियो बसुधा में थिर रहयो ना कोइ।
पाप पुण्य है जन्म संगाती समुझि देख नर सोइ।
कहत कबीर सभि अंतर की गति जाने बिरला कोइ।*

Says life,
Do not lose your senses
O, body, do not wail
Because I am leaving you;
You have been taken care of for long
Daily being washed and cleaned!
But life cannot be with you for ever.
True once he leaves
None will even touch you!
Adds life, listen body
Many friends like you have I left
Not taking any with me!
But listen too, when I departed
None cared for me as Soul
The y all wailed and cried for you, the body!
Be he god or goddess
Whoever born on earth
Did not live for ever here
Left after a span of time.
Life and death depend on fruits
Of deeds performed by man on earth;
Says Kabir, I have told you all
The essence of creation on earth here.

77. अवधू भूले को घर लावै।

सो जन हम को भावै।

घर में जोग भोग घर ही में घर तज बन नहीं जावै।

घर में जुक्त मुक्त घर ही में जो गुरु अलख लखावै।

सहज सुन्न में रहे समाना सहज समाधि लगावै।

उन्मुनि रहे ब्रह्मा को चीन्हे परम तत्व को ध्यावै।
सुरति निरति से मेला करके अनहद नाद बजावै।
घर में बसत बस्तु भी घर है घर ही बस्तु मिलावै।
कहे कबीर सुनो हो साधु ज्यों का त्यों ठहरावै।

O Abdhut! I shall admire any
Who can persuade the man
To come back home!
At home he can practice ascetics
Not necessary to repair to woods!
At home can also practice Yoga
Or remain as free as he likes,
The Lord remains also in home
He can pray to Him or meditate there
And realise, Him there too!
Says Kabir, he can sit tight
At home as and where he is.

78. जब थे आत्म तत बिचारा।

तब निर बैर भया सबहिन थे काम क्रोध गही डारा।
व्यापक ब्रह्म सबनि में एकै, को पंडित को जोगी।
राणा राव कवनसु कहिये कवन बैद को रोगी।
इन में आप आप सबहिन में आप आप सूं खेले।
नाना भांति गढ़े सब भांडे रूप धरे धरि मेले।
सोच बिचारि सब जग देख्या निरगुण कोइ बतावै।
कहे कबीर गुणी अरु पंडित मिलि लीला जस गावै।

Since I have undertaken
Self-analysis,
I have discarded

Enmity to all persons,
Shed lust and ire from mind
Realised Lord's presence in every Being
Be he rich or poor, Yogi or not.
All Beings are made of same elements
All same irrespective of shape and size;
Like pots and pans of different shape
Though named differently
Remain the same clay.
The Lord as Soul remains in all
In same measure,
Says Kabir, let all together join
In singing praise of the Lord.

*79. काहेरी नलिनी तू कुम्हलानी, तेरे ही लाल सरोवर पानी ।
जल में उतपति जल में बास, जल में नलिनी तोर प्रगास ।
ना तल तपत ना ऊपर आग, तोर हेतु कहु का सन लाग ।
कहत कबीर जो उदक समान ते नाही मुए हमारी जान ।*

O Lotus why are you dejected?
You are born in water, belong to it
You do not suffer heat from below or above
None dislikes or disdains you,
You are always in water, so same as it,
Says Kabir, who like lotus is same as water
Has no demise to be sure.

*80. अवधू कुदरत की गति न्यारी ।
रंक निवाज करे वह राजा, भूपति करे भिखारी ।*

केते लवंग ही फल नहि लागे चंदन फूल न फूलै ।
मछ सिकारी रमै जंगल में सिंह समुद्रहि डोलै ।
रेडा रूख भये मलयागिरि चहुं दिसि फूटि बासा ।
तीन लोक ब्रह्मांड खंड में देखे अंध तमासा ।
पंगुल मेरु सुमेरु उलथै विभुवन मुक्ता डोलै ।
गुंगा ग्यान बिग्यान प्रकासे अनहद वाणी बोलै ।
बांधि अकास पाताल पठावै सेस सरग पर राजे ।
कहे कबीर राम राजा है जो कछु करे सो छोजे ।

O Abdhut, unique is the way of God!

If He likes He makes

A Prince of the pauper

And a beggar of the monarch too,

He has ordained the clove flower

Though sweetly scented not to bear a fruit,

And the scented sandal not to bear

A single flower at all.

The fisherman roams the forest to fish

The lion seeks the seas for prey.

A tract of desert He makes

A Malay hill of flower bearing trees.

In three worlds of the Universe

The blind sees all the farce!

The disabled moves all over the earth

From North to South pole.

Lifeless gems move

All around the earth,

The dumb gives discourse

On sciences faultlessly,

The sky is tied and brought to Nether region,
Shesh Nag the snake in Heaven rages!
Says Kabir, the Lord is Almighty,
Does as He thinks fit!

*81. अल्लाहि अल्ला नूर पाया कुदरत के सब बंदे।
एक नूरथे सब जग उपजा को भले को मंदे।
लोगा भरमन भूलो भारि खालिक खालिक
खलके खालिकि पूर रहयो सब ठांइ।
माटी एक अनेक भांड करे साधु साजन निहारे।
ना कछु कोछ माटि के ना कछु कोछ तुम्हारे।
सब में सारा एको सोइ उसका किया सब कछु होइ।
पछाणि तुम सो एको जाने, बंदा कहिये सोइ।
अल्ला अलख न जाइ लखिया गुड़ गुड़ बिना मीठा।
कहै कबीर मेरी संका नासि सरब निरंजन दीठा।*

From the effulgence of Allah Almighty
All Beings of earth are born.
Who of them can be said to be good
And who not of them?
Under misconception do people not see
How the Lord pervades the Universe
All places in equal measure!
From same elements are all Beings made
Like pots and pans from clay.
The difference in them being neither due
To the clay nor the potter.
The Lord who permeates entire earth
Is the only Truth in Universe

His dictates prevail everywhere.
Whoever knows this
And follows His dictates
Is true slave of the Lord!
The Lord is unseen and unknown
Unknowable is He.
Says Kabir, I looked sans fear
And was able to see the Lord
All over in every sphere.

*82. अलख अलख निरंजन देव, किहि विधि करों तुम्हारी सेव।
बिसन सोइ जाको बिस्तार सोइ कृसन जिनि किए संसार।
गोब्यंद ते ब्रह्मांडहिं गहै, सोइ राम जो जुगि जुगि रहे।
अलह सोइ जिनि रमति उपाइ दसदर खोलै सोइ खुदाइ।
लख चौरासी रब परवरो सोइ करीम जो एतिकरे।
गोरख सोइ ग्यान गमि रहै महादेव सोइ मनकी लहे।
सिध सोइ जो साथे इती नाथ सोइ जो त्रिभुवन जती।
सिध साधु पैगंबर हुवा, जपै सुएक भेषो है जूवा।
अपर पार का नाउ अनंत, कहे कबीर सोइ भगवंत।*

O Almighty Lord of Universe
Unseen and unknown Niranjana Dev,
Tell me how I shall worship you.
Vishnu pervades entire Universe
Krishna creates all three worlds
Govinda sustains whole Universe
Rama is for ages and ages.
And Allah provides work for men
Khuda maintains the "Brahma" in all

Karim controls death
And also birth in various genes.
Gorakh controls knowledge in Beings,
Mahadeva as Shiva controls mind.
He is Sadhu and Paigambar
Who worships all Gods equally,
All these names denote the Lord,
The boat for Kabir to cross mundane sea.

*83. जों खोदाय मसजीद बसतु है और मुलक केहिकेरा ।
तीरथ मूरत राम निवासी बाहर करे को हेरा ।
पूरब दिसा हरिका बासा पछिम अलह मुकामा ।
दिल में खोजौ दिल ही में खोजौ इहै करीमा रामा ।
केते औरत मरद उपाजी, सो सब रूप तुम्हारा ।
कबीर पौगंज अलह राम का, गुरु पीर हमारा ।*

If Masjid is where Allah resides
Who looks after the rest of the Universe?
If in the temple idol remains Rama
Who looks after all the rest?
If Hari is confined to the East
And Karim to the West alone
Who cares for the other directions?
Search your heart, your heart alone
Both Karim and Rama remain there.
All the Beings, both men and women
Are in their image.
Says Kabir, he is son of Allah and Rama
His guru is Pir alone.

84. चदरिया झीनि रे झीनि, राम नाम रस भीनि ।
असूट कमल का चरखा बनाया पांच तत्व की पूनी ।
नव दस मास बुनन को लागे, मूरख मैली कीनी ।
जब मोरि चादर बन घर आयी रंगरेज को दीनी ।
मूरख लोग भेद नहिं जाने दिन दिन मैली कीनी
ध्रुव प्रहलाद सुदामा ने ओढ़ी सुकदेव निर्मल कीनी ।
दास कबीर ऐसी ओढ़ी ज्यूं की त्यूं धरि दीनी ।

In the image of the Lord
Is made the human body, the "sheet"
It is fine to the uttermost.
Made of the thread
Produced on the spinning wheel
Of eight lotuses;
It took ten months to weave it out
And when h was ready and reached home
The colour expert took it to dye;
He dyed it so well in vermilion
Made it finely scarlet,
In ignorance men made it dirty.
But wise and pious men like Dhruva,
Prahlad and Sudama
Used the sheet and dirtied not
Sukhdev made it brighter still.
Das Kabir used his sheet carefully
And returned as it was before.

85. नाम जपन केउं छोड़ दिया ।

क्रोध न छोड़ा झूठ न छोड़ा सत्य बचन केँ छोड़ दिया ।
झूठे जग से मन ललचाकर असल बतन केँ छोड़ दिया ।
कोड़ि को तो खूब सम्हाला लाल रतन केँ छोड़ दिया ।
जिस सुमिरन से सुख पावै सो सुमिरन केँ छोड़ दिया ।
कहे कबीर तेरे राम भरोसे तन धन मन केँ ना छोड़ दिया ।

Why have you given up meditating the Lord

Though not given up ire and falsehood?

Why you gave up speaking truth

Though not given up

False pleasures of earth?

Why did you give up loving the Lord

And meditating Him

Though that is source of real happiness?

Says Kabir, may God help you,

Why have you not given up

Love of money, body and wealth!

86. मन मोहे नाच नचावै माया ।

काम हेतु तन सब दिन नाचै नोकरि दिन बिताया ।

ध्रुव प्रह्लाद अटल भइ डाकै राज विभीषण पाया ।

अजहुं सुमिर नरहरि नाहो निलज बेहाया ।

कहे कबीर सुनो भाइ साधो गणिका गुमान तोड़ाया ।

O my mind,

Illusions of the world

Keep you on your feet always;

Lust keeps man bewildered night and day.

Devotees like Dhruva and Prahlad

And also Bibhisan of Lanka,

Were steadfast on Truth
And mind immersed in God,
Illusions could not touch them at all
Like theirs
Take shelter in the Lord
Says Kabir, be firm
Do Not be shameless
Yield not to lures of lust
And to other agents of Illusion.

*87. सब जग माया गुलाबी रंग लगाया ।
कंकर चुन कर महल बनाया कहता है घर मेरा ।
ना घर तेरा ना घर मेरा चिड़िया रैन बसेरा ।
झूठे घर को घर कहा सच्चे घर की फेरे ।
इस घर से जब उस घर जावै लोग मचावे सोरे ।
रूपया रूपया जमा किया करे लाख करोड़े ।
जब नारायण का हुकुम होवेगा चले रंग को छोड़े ।
रंगी को नारंगी कहा बने दूध को खोया ।
चलती को गाड़ी कहा देखे कबीरा रोया ।*

Illusion has enveloped the world
In a rosy tint;
Collecting stones you build a palace
Say it is your home
It is neither mine nor yours
At best bird's nest for the night.
Your true home you have forgotten
The false one own as your own;
When you will be ready for the true one

People will not touch your corpse.
Saving little by little day to day
You make up lakh or crore,
On death you have to leave all that
For others to envy all.
Says Kabir, I am amazed how
Men call the colourful fruit, "Narangi" colourless,
And the moving cart, "Gadi" stationary,
Whole milk as Khoya or lost;
All that makes me weep.

*88. माया तजुं तजि नहिं जाइ फिर फिर माया मोहि लपटाइ।
माया आदर माया मान, माया नहिं तँह ब्रह्म गियान।
माया रस, माया कर जान, माया कारनि तजे परान।
माया जप तप माया जोग, माया बांधे सबहि लोग।
माया जल थलि माया अकासि, माया व्यापी रही चहुं पासी।
माया पिता माया माता, अतिमाया अस्तरी सुता।
माया मारि करे ब्योहार कबीर मेरे राम अधार।*

I wish to discard illusion
Not able to discard
It involves me again and again
Even in little acts of affection;
It makes man even lay down life
Does not spare the ascetic even
It spreads to his sacrifice
And other spiritual exercises too.
It pervades land, sea and sky
There is nowhere it cannot go

Illusion pervades the family members
Parents and offsprings in varying degrees.
Says Kabir, whoever firm in devotion to God
Succeeds in dispelling illusion.
Where illusion is not
There is knowledge of Brahma
Or God, be sure.

89. तीरथ कौन करे हमारे।

*मन मोही गंगा मन मोही जमुना मन मोही दान करे।
मन मोही माला मन मोही मुद्रा, मन मोही ध्यान धरे।
कहे कबीर सुनो भाइ साधो, भटकत कौन फिरै।*

Why should I go on pilgrimage?
To me my mind is Ganges river
And also river Yamuna!
My mind makes all the gifts for me;
That is my string of beads
And practices that for me.
For me my mind meditates the Lord;
Says Kabir, why shall
I Roam about for all that?

90. नाम हरि का नप ले बंदे फिर पीछे पछतायेगा।

*तू कहता काया मेरा, काया का गुमान क्या?
चांद सा सुंदर मुखड़ा तेरा मिट्टी में मिल जायेगा।
वहां से तू क्या लाया बंदे इहां से तू क्या ले जायेगा।
मुठी बांध के आया जग में हाथ खुल के जायेगा।
बालापन में खेल्या खाया आयी जवानी मस्त रहा।*

*बूढ़ापन में रोग सताया, हाथ पर कांपन लगा।
जपना है तो जपले बंदे आखिर तो मिट जायेगा।
कहत कबीर सुनो भाइ साधो करनी का फल पायेगा।*

Meditate the Lord Almighty, man
Or else you will rue for that;
You say the body belongs to you
Rely not on it at all.
Beware, your beautiful moon-bright face
Will at last mingle in dust
Recall what you came with to earth
And think what you will carry from here,
You came with a closed fist on birth
And shall leave with open hands.
Your childhood you spent
In playing and eating
In youth became prey to lust
Old age made you ill and weak
Delay not to meditate God,
For death will come to all, be sure;
Says Kabir, know it for certain
You shall have to reap fruits of all that
You sow as deeds.

*91. राम रह तेरी गति जाणि न जाइ।
जो नस करिहे सो तस पाइहे राजा राम निआइ।
जैसी कहे करै जो तैसा तरत न लागे बारा।
कहता कहि गया सुनता सुनि गया करणी कठिन अपारा।
सुरहातिण अमृत सरबे लेर भँवर न पाइ।*

*अनेक जतन करि निग्रह कीजै बिषै बिकार न जाइ ।
संत करे असंत की संगति तासूं कहा बसाइ ।
कहे कबीर ताके भ्रम छूटे जो रहे राम ल्यो लाइ ।*

Lord Rama,

You are unique unknowable to all
You have laid down the law
Man shall reap what he sows;
And if he performs what he professes
Salvation is assured to him;
You have held that deed
Is far superior to word,
Attachment to mundane bonds
Hard though, should be snapped
By every means.
If the saint keeps company of the vicious
He should be classed with latter;
Says Kabir, who has love-devotion to God
Sheds all his ignorance.

92. इस धन तन का कौन बढ़ाई ।

देखत नैन में मिट्टी मिलाई ।

आपन खातर महल बनाया आप तो जाकर जंगल सोया ।

हाइ जलै जैसे लकड़ी का मौली ।

केस जले जैसे घास की पोली ।

कहत कबीर सुनो भाइ साधो,

आप मुवे इथथे डूब गयी दुनिया ।

Of what value is

Man's body and wealth

That he builds a mansion for housing that?
At last on his demise
He is buried in the waste land;
His corpse burns on pyre like faggots
And hair as a sheaf of grass;
Says Kabir, on your demise
The whole world is nipped with you.

*93. मन लागो मेरो यार फकीरी में ।
जो सुख पाऊं नाम भजन में सो सुख नाहिं अमीरी में ।
भला बुरा सब की सुनि लीजै कर गुजरान गरीबी में ।
प्रेम नगर में रहनि हमारी भली बनी आइ सबूरी में ।
हाथ में कूंडी बगल में सोंटा चारों दिसा जागीरी में ।
आखिर यह तन खाक मिलेगा कहाँ फिरत मगरूरी में ।
कहत कबीर सुनो भाइ साधो साहब मिले सबूरी में ।*

O my mind, my friend,
Do lead the life of a Fakir on earth.
The joys you get
From singing praise of God
You cannot get from living as Emir!
Hear the joys and sorrows, of all
And live like a simple poor man!
With love to all your neighbours.
When going with a spade in hand
And pipe in waist
Do not think you are overlord of all;
Your body will burn to ash in the end
Why bear pride on earth?

Says Kabir, be humble,
If you wish to attain the Lord!

94. माटी कहे कुम्हार सूं, तू क्या रुंदे मोय ।
एक दिन ऐसा होवेगा, मैं रुंदूंगी तोय ।
आये हैं सो जायेंगे, राजा रंग फकीर ।
एक सिंघासन चढ़ि चले, एक बंधे जंजीर ।
दुर्बल को न सताइये, जाकी मोटी हाय ।
मुई खाल की सांस से, लोह भसम है जाय ।
पत्ता टूटा डार सों, ले गई पवन उड़ाय ।
अबके बिछड़े कब मिलेंगे, दूर पड़ेंगे जाय ।
सुख में सुमिरन ना किया, दुख में किया याद ।
कह कबीर उदास की, को सुने फरियाद ।

Clay says to the potter, listen
Why do you dig and smother me?
Beware one day you shall lie
In my bowels where I shall smother thee.
All those who have come earthward
Will one day return from here
One, a Raja, may be seated on throne
The other, a fakir, tied in rope to bier.
Do never oppress the poor and weak
His sigh of pain is powerful
As the lifeless blower's breath, you know
Can burn hard iron to ash in full;
The dry leaf dropping from the tree
Is blown far by the wind,
Can it ever rejoin the tree, no.

It shall fall far away from the tree.
In happiness you forgot God
In sorrow you sought His grace,
Says Kabir, who will listen to you,
So indifferent you are.

*95. जो देखा सो दुखिया देखा, तन धरि सुखी न देखा ।
उदे अस्त की बात कहत हो, ता कर करौ बिचेरवा ।
बाटे घाटे सब कोइ दुखिया, क्या गिरही बैरागी ।
सुक्राचार्य दुखही के कारण गभै माया त्यागी ।
जोगी दुखिया जंगम दुखिया तापस को दुख दूना ।
आसा त्रिसना सब घर व्यापे कोइ महल नहिं सूना ।*

All whom I saw were in sorrow immersed
None embodied I saw was in happiness!
Day in, day out everyone was sad,
Everywhere, indoors or on road.
Ascetic or not, everyone was in sorrow.
The wise Sukra Muni
Did have sorrow in womb
And caused destruction of Illusion there
Wise, unwise, reamed, ignorant
All suffer sorrow on earth,
The ascetic suffers it all the more;
Oppressed by desires all remain in sorrow,
In sorrow every house is immersed,
Goaded by desires
No house is in happiness.

96. देह धरे का दंड है, सब काहु को होय।
ज्ञानी भुगते ज्ञान से, मूर्ख भुगते रोय।
कबिरा मैं तो तब डरों, जो मोही में होय।
मीच बुढ़ापा आपदा, सब काहु में होय।
बंदे कैं करनी करे, क्यों करे पछिताय।
बोये पेड़ बबूल के, आम कहां ते खाय।

Everyone embodied suffers in body
Everyone born on earth;
The learned suffers from his knowledge
The ignorant for not knowing.
Says Kabir, I would bother
If I alone were to suffer,
Death, old age, and dangers of life
They visit all who are born here.
But, why should man do a deed
And regret having done?
If one plants a Babul tree
Can he hope to get sweet mango from it?

97. साधो देखले देखन हारा।
इस घट अंदर बाग बगीचे इसी में सिरजनहारा।
इस घट अंदर सात समंदर इसमें नौ लख तारा।
इस घट अंदर हीरा मोती इसी में परखनहारा।
इस घट अंदर अनहद बाजे इसी में उठत फुँआरा।
कहे कबीर सुनो भाइ साधो यही है गुरु हमारा।

Let anyone who wants
Ponder and scrutinize.
In this body is the celestial park

And therein the Lord Almighty!
In this body are the seven seas
And all the nine lakh stars;
In this body are all gems and diamonds
And the tester thereof too.
Here the celestial music swells
Springs gush here everywhere.
Says Kabir, O Sadhu listen,
This to me is my Preceptor.

98. जब मैं भूला रे भाइ मेरे सद्गुरु जुगत लखाइ।
किरिया करम आचार छोड़ा, छोड़ा तीरथ का न्हाना।
सगरी दुनिया भइ सयानी मैंहि इक बेराना।
ना मैं जानु सेवा बंदगी ना मैं घंट बजाइ।
ना मैं मूर्त धरि सिंहासन ना मैं पुहुप चढ़ाइ।
ना हरि रीझे जप तप कीन्हे ना काया को जारे।
ना हरि रीझे धोती छाड़े ना पांचों को मारे।
दया रखि धरम को पालै, जग सो रहे उदासी।
अपना सा जीव सब को जानै ताही मिलै अविनासी।
सहे कुसबद बाद को त्यागै छाड़े गर्व गुमाना।
सत नाम ताहि को मिलिहै कहे कबीर सुजाना।

When I miss the point
My preceptor shows the way.
I have since given up
The prescribed modes,
No more pilgrimage
To sacred places for me!
People think they are clever

And I am a mad man.
I no more perform worship in temple
Do not ring the bell for God.
Nor do I offer flowers
Of worship to the idols there.
I do not meditate temple God
Nor do sacrifice
And painful austerities for Him.
I am kind to all Beings of earth
And treat them equal to me
Unattached to mundane pleasures
And connections thereto I live.
I tolerate harsh words
Of others to me,
Pride from my heart I have shed
I firmly believe, says Kabir
The Lord will shower
His kindness for all that.

*99. राम भजे सो जाणिये जाको आतुर नाही ।
सत संतोष लिये रहे धीरज मन माहीं ।
जन को काम क्रोध ब्यापै नाहिं तिष्णा न जरावै ।
प्रफुल्लित आनंद में गोव्यंद गुण गावै ।
जन को परनिंदा भाव नाहिं, अरु असतिन भासे ।
काल कल्पना मेटि करि गोव्यंद चित्त राखे ।
जन समद्रष्टी सितल सदा दविधा नाहिं आनै ।
कहे कबीर ता दास सूं मेरा मन मानै ।*
Know the true devotee of the Lord

As one whose mind is never
Distraught with desires.
He is ever patient and also content
In all circumstances always.
Lust and ire touch him not
Glad and eager always
For singing praise of the Lord;
He never reviles anyone
Talks not untruth, never
Has no fear at all of death;
Cool and collected always
Looks on all Beings with equal fervour
Mind steadfast on feet of the Lord.
Says Kabir, he would be slave to
Such a person as that.

*100. मन कै मैले बाहारि उजलो किसौरे ।
खांडे की धार जनकी धरम इसौरे ।
हिरदा को बिलाव नैन बग ध्यानी ।
ऐसी भगति न होइ रे प्राणी ।
कपट का भगति करे जिन कोइ ।
अंत की बेर बहुत देख होइ ।
छाड़ि कपट भजौ राम राइ ।
कहे कबीर तिहूं लोग बड़ाइ ।*

If you have dirtied your mind
No sense in cleaning up your body;
Piety is like walking on razor's edge,
You did not remember that.

If the heart is full of poison
There is no merit
Meditating like the crane
To gulp up fish.
True devotion is not like that.
Whoever practices tortuous devotion
In the end suffers very much.
Says Kabir, shun false devotion to God
Meditate Him in simple straightforward way.

*101. जहां खिलत बसंत रत्न राज ।
जहां अनहद बाजा बाजै बाज ।
चहुं दिसि जोति की बहे धार ।
बिरला जन कोउ उतरे पार ।
कोटि कृष्ण जहुं जोड़े हाथ ।
कोटि बिष्णु जहं नावे माथ ।
कोटिन ब्रह्मा पढ़े पुरान ।
कोटि महेश धरे जहँ ध्यान ।
सुर गंधर्व मुनि गने न जाय ।
जहँ साहब प्रगटे आय आय ।
चोवा चंदन अरु अबीर ।
पुहुप बासरस रहयो गंभीर ।*

Where Spring, Prince of seasons
Displays itself always,
Celestial music swells there
Amidst eternal brightness;
Few have the chance to go up there.
Countless "Krishnas" stand with folded hands

Crores of "Vishnus" bow their heads.
Numberless "Brahmas" read the scriptures
Countless "Mahesh" meditate the Lord;
Gods, goddesses and musicians
Stand in attendance in countless numbers;
Lo, the Lord has manifested there,
The air is charged with
"Choa" , "Chandan" and flavour
Of many a scented flower!
Come let us hasten there.

<http://www.AMAstroAcademy.com>

<http://www.JollyCreations.com>

<http://www.AnupamJolly.co.nr>