ਸਿਤਗੁਰ ਪਰਸਾਦ ॥ (91)

ik-oNkaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

ਸੰਤੀਰਾਗੁ ਕਬੀਰ ਜੀ ਉੱਤੇ ਖਿਤੀ ਗਾਵਣਾ ॥ (91)

sireeraag kabeer jee-o kaa. ayk su-aan kai ghar gaavnaa

Siree Raag, Kabeer Jee: To Be Sung To The Tune Of "Ayk Su-Aan".

ਜਨਨੀ ਜਾਨਤ ਸੁਤੁ ਬਡਾ ਹੋਤੁ ਹੈ ਇਤਨਾਂ ਕੁਨ ਜਾਨੈ ਜੀ ਦੀਜੀ ਅਵਧੀ ਘਟਤੁ ਹੈ ॥ (91)

jannee jaanat sut badaa hot hai itnaa ko na jaanai je din din avaDh ghatat hai.

The mother thinks that her son is growing up; she does not understand that, day by day, his life is diminishing.

ਮੋਰ ਮੋਰ ਕਿਰ ਅਧਿਕ ਲਾਡੁ ਧਿਰ ਪੰਖਤ ਹੀ ਜਮਰਾਉ ਹਸੈ ॥ (91)

mor mor kar aDhik laad Dhar paykhat hee jamraa-o hasai. ||1||

Calling him, "Mine, mine", she fondles him lovingly, while the Messenger of Death looks on and laughs. ||1||

ਭੀਤ ਭੀਤ ਅਭਿਵਿਖਣ ਲਚਕ ਪਹਿਤ ਫੈਸਲਦੀ ਸਮਕਾਦੀ ਦੋਮੇ ॥੧॥ (91)

moro mor kar aDhik laad Dhar paykhat hee jamraa-o hasai. ||1||

Calling him, "Mine, mine", she fondles him lovingly, while the Messenger of Death looks on and laughs. ||1||

You have misled the world so deeply in doubt.

肓ੋਈ ਤੱ ਜਗੂ ਭਰਾਮ ਲਾਇਆ ॥ (92)

aisaa taiN jag bharam laa-i-aa.

You have misled the world so deeply in doubt.

ਕਹਤ ਕਬੀਰ ਛੋਠਾ ਿਬਿਖਾ ਰਸ ਇਤੁ ਸੰਗਿਤ ਿਨਹਚਉ ਮਰੈਣਾ ॥ (92)

kaisay boojhai jab mohi-aa hai maa-i-aa. ||1|| raahaa-o.

How can people understand You, when they are entranced by Maya? ||1||Pause||

Says Kabeer, give up the pleasures of corruption, or else you will surely die of them.
रमईआ जपहु पराणी अनत जीवण बाणी इन विध भव सागरु तरणा ॥२॥
Meditate on the Lord, O mortal being, through the Word of His Bani; you shall be blessed with eternal life. In this way, shall you cross over the terrifying world-ocean. ||2||

जां तिसू भावै ता लागै भाउ ॥
As it pleases Him, people embrace love for the Lord,

उपजै सहजु गिया मित जागै ॥
Intuitive peace and poise well up within, and the intellect is awakened to spiritual wisdom.

गुर पर्साद अंतिर लागै ॥३॥
By Guru's Grace, the inner being is touched by the Lord's Love. ||3||

इतु संगित नाही मरणा ॥
In this association, there is no death.

सारेरागु भगत कबीर जीउ का ॥
Siree Raag, Devotee Kabeer Jee:
Listen, O religious scholar: the One Lord alone is Wondrous; no one can describe Him.

He fascinates the angels, the celestial singers and the heavenly musicians; he has strung the three worlds upon His Thread.

The Unstruck Melody of the Sovereign Lord's Harp vibrates;

by His Glance of Grace, we are lovingly attuned to the Sound-current of the Naad.

The Tenth Gate of my crown chakra is the distilling fire, and the channels of the Ida and Pingala are the funnels, to pour in and empty out the golden vat.

Into that vat, there trickles a gentle stream of the most sublime and pure essence of all distilled essences.

Something wonderful has happened-the breath has become the cup.

In all the three worlds, such a Yogi is unique. What king can compare to him?
This spiritual wisdom of God, the Supreme Soul, has illuminated my being. Says Kabeer, I am attuned to His Love.

All the rest of the world is deluded by doubt, while my mind is intoxicated with the Sublime Essence of the Lord.

One Universal Creator God. Truth Is The Name. Creative Being Personified. By Guru's Grace:

I was on fire, but now I have found the Water of the Lord's Name.

This Water of the Lord's Name has cooled my burning body.

To subdue their minds, some go off into the forests;
सो जलु िबनु भगवंत न पाईऐ ॥१॥

but that Water is not found without the Lord God. ||1||

ਜਿਹ ਪਾਵਕ ਸੁਰੀ ਨਰ ਹੈ ਜਾਰੇ ॥

That fire has consumed angels and mortal beings,

ਰਾਮ ਉਦਿਕ ਜਨ ਜਲਤ ਉਬਾਰੇ ॥੨॥

but the Water of the Lord's Name saves His humble servants from burning. ||2||

ਭਵ ਸਾਗਰ ਸੁਖ ਸਾਗਰ ਮਾਹੀ ॥

In the terrifying world-ocean, there is an ocean of peace.

ਪੀਵ ਰਹੇ ਜਲ ਿਨਖੁਟਤ ਨਾਹੀ ॥੩॥

I continue to drink it in, but this Water is never exhausted. ||3||

ਕਿਹ ਕਬੀਰ ਭਜੁ ਸਾਰੰਗਪਾਨੀ ॥

Says Kabeer, meditate and vibrate upon the Lord, like the rainbird remembering the water.

ਰਾਮ ਉਦਿਕ ਮੇਰੀ ਿਤਖਾ ਬੁਜ਼ਾਨੀ ॥੪॥੧॥

The Water of the Lord's Name has quenched my thirst. ||4||1||

Gauree, Kabeer Jee:
माधु जल की पिढियाँ न जाय || (323)
maaDha-o jal kee pi-aas na jaa-ay.
O Lord, my thirst for the Water of Your Name will not go away.

जल मेिह अधिक उठी अधिकाई ||१|| रहाउ ||
jal meh agan uthee aDhikaa-ay. ||1|| raha-a-o.
The fire of my thirst burns even more brightly in that Water. ||1||Pause||

जल मिह अगिन उठी अिधकाई ॥१॥ रहाउ ॥
jal meh agan uthee aDhikaa-ay. ||1|| Pause||

तूं जलिनिध हउ जल का मीनु ॥
tooN jalniDh ha-o jal kaa meen.
You are the Ocean of Water, and I am just a fish in that Water.

जल मेिह रहउ जलहि बिनु खीनु ॥१॥
jal meh raha-o jaleh bin kheen. ||1||
In that Water, I remain; without that Water, I would perish. ||1||

जल मििह रहउ जलििह बिनु खीनु ॥१॥
jal meh raha-o jaleh bin kheen. ||1||
In that Water, I remain; without that Water, I would perish. ||1||

तूं जलिनिध हउ सूअटा तोर ॥
tooN jalniDh ha-o soo-ataa tor.
You are the cage, and I am Your parrot.

जमु मंजारु कहा करै मोर ॥२॥
jam manjaar kahaa karai mor. ||2||
So what can the cat of death do to me? ||2||

तूं तरवरु हउ पंखी आिि ॥
tooN tarvar ha-o pankhee aahi.
You are the tree, and I am the bird.

मंदभागी तेरो दरसनु नािह ॥३॥
mand-bhaagee tayro darsan naahi. ||3||
I am so unfortunate - I cannot see the Blessed Vision of Your Darshan! ||3||
ੰ ਮਿਦੁਵਾਰੇ ਤੂੰ ਤਰੁਵਹਰੂ ਚੇਲਾ ॥ (323)
ੰ ਤੂੰ ਸਤਿਗੁਰੂ ਹਉ ਨਉ ਤਨੁ ਚੇਲਾ ॥
tooN satgur ha-o na-utan chaylaa.
You are the True Guru, and I am Your new disciple.

ਵਲੀ ਵਸਿਆਲ ਭਿਲੁ ਅੰਡ ਦੀ ਬੇਲਾ ॥੪॥੨॥ (324)
ਕਹੀ ਕਵੀਰ ਮਿਲੁ ਅੰਤ ਕੀ ਬੇਲਾ ॥੪॥੨॥
kahi kabeer mil ant kee baylaa. ||4||2||
Says Kabeer, O Lord, please meet me - this is my very last chance! ||4||2||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥ (324)
Ga-orhee kabeer jee.
Gauree, Kabeer Jee:

ਜਾ ਹਮ ਏਕੋ ਏਕੁ ਕਿਰ ਜਾਿਨਆ ॥ (324)
jab ham ayko ayk kar jaani-aa.
When I realize that there is One, and only One Lord,"

ਤਵ ਸਵ ਬੇਕਰ ਬਾਬਾ ਮਫਿਲਾ ॥ (324)

ਤਵ ਲਖਾਜ ਕਹੇ ਦੁਖ ਮਾਿਨਆ ॥੧॥
tab logah kaahay dukh maani-aa. ||1||
why then should the people be upset? ||1||

ਹਮ ਅਪਤਹ ਅਪੁਨੀ ਪਿਤ ਖੋੈ ॥ (324)

ਜਾ ਹਮ ਅਪਤਹ ਅੰਨੀ ਪਿਤ ਖੋਈ ॥
ham aptah apunee pat kho-ee.
I am dishonored; I have lost my honor.

ਹਮ ਖੋਜ ਪਰਹੂ ਮਿਤ ਕੋਈ ॥ (324)

ਹਮ ਖੋਜ ਪਰਹੂ ਮਿਤ ਕੋਈ ॥
hamrai khoj parahu mat ko-ee. ||1|| rahaa-o.
No one should follow in my footsteps. ||1||Pause||

ਹਮ ਮੰਦੇ ਮੰਦੇ ਪਿਤ ਮਾਹੀ ॥ (324)

ਹਮ ਮੰਦੇ ਮੰਦੇ ਪਿਤ ਮਾਹੀ।
ham manday manday man maahie.
I am bad, and bad in my mind as well.
ਸਾਝ ਪਾਇ ਕਾਹੂ ਿਸਉ ਨਾਹੀ ॥੨॥ (324)
saajh paat kaahoo si-o naahee. ||2||
I have no partnership with anyone. ||2||

ਪਿਤ ਅਪਿਤ ਤਾ ਕੀ ਨਹੀ ਲਾਜ ॥ (324)
pat apat taa kee nahee laaj.
I have no shame about honor or dishonor.

ਤਵ ਨਨ੍ਹੁੰਗਤ ਤਵ ਠੇਠਵੈਣੇ ਭ੍ਰਮ ॥੩॥ (324)
tab jaanhueng jeb ubherajoo paaaj. ||3||
But you shall know, when your own false covering is laid bare. ||3||

ਕਹੁ ਕਬੀਰ ਪਿਤ ਹਿਰ ਪਰਵਾਨੁ ॥ (324)
kaho kabeer pat har parvaan.
Says Kabeer, honor is that which is accepted by the Lord.

ਸਰਬ ਿਤਾਣਗ ਿਭਜੁ ਕੀਵਲ ਰਾਮ ॥੪॥੩॥ (324)
sarab ti-aag bhaj kayval raam. ||4||3||
Give up everything - meditate, vibrate upon the Lord alone. ||4||3||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥ (324)
Ga-orhee kabeer jee.
Gauree, Kabeer Jee:

ਤਮਾਤ ਹਿੰਦੂ ਸੇ ਪਹੀਣੇ ਤੇਜੁ ॥ (324)
nagan firat jou paa-ee-ai jog.
If Yoga could be obtained by wandering around naked,

ਵਨ ਕਾ ਭਵਿੱਧੁ ਭਵਿੱਧੁ ਮੱਧ ਤੇਜੁ ॥੯॥ (324)
bna kaa mirag mukat sabh hog. ||1||
then all the deer of the forest would be liberated. ||1||
ki-aa naagay ki-aa baadhay chaam.
What does it matter whether someone goes naked, or wears a deer skin,

jab nahee cheenaas aatam raam. ||1|| rahaao.
if he does not remember the Lord within his soul? ||1||Pause||

mood mundaa-ay jou siDh paa-ee.
If the spiritual perfection of the Siddhas could be obtained by shaving the head,

muktee bhayd na ga-ee-aa kaa-ee. ||2||
then why haven't sheep found liberation? ||2||

bind raakh jou taree-ai bhaa-ee.
If someone could save himself by celibacy, O Siblings of Destiny,

khusrai ki-o na param gat paa-ee. ||3||
why then haven't eunuchs obtained the state of supreme dignity? ||3||

kaho kabeer sunhu nar bhaa-ee.
Says Kabeer, listen, O men, O Siblings of Destiny:

raam naam binu kin gat paa-ee. ||4||4||
without the Lord's Name, who has ever found salvation? ||4||4||
Those who take their ritual baths in the evening and the morning
are like the frogs in the water.

When people do not love the Lord's Name,
they must all go to the Righteous Judge of Dharma.

Those who love their bodies and try different looks,
do not feel compassion, even in dreams.

The wise men call them four-footed creatures;
ਸਾਧੂ ਸੁਖੁ ਪਾਵਿਹ ਕਿਲ ਸਾਗਰ ॥੩॥
the Holy find peace in this ocean of pain. ||3||

ਰੇ ਜਨ ਮਨੁ ਮਾਧੁ ਿਸਵਾ ਲਾਈਐ ॥ (324)
O humble people, link your mind to the Lord.

ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜ਼ ਪਾਈਐ ॥ ਰਹਾਉ ॥
Through cleverness, the four-armed Lord is not obtained. ||Pause||
parhar lobs ar lokaachaar.
Set aside your greed and worldly ways.

parhar kaam kroDh ahaNkaar. ||2||
Set aside sexual desire, anger and egotism. ||2||

karam karat baDhay ahamayv.
Ritual practices bind people in egotism;

mil paathar kee karhee sayv. ||3||
meeting together, they worship stones. ||3||

kaho kabeer bhagat kar paa-i-aa.
Says Kabeer, He is obtained only by devotional worship.

garabh vaas meh kul nahee jaatee.
In the dwelling of the womb, there is no ancestry or social status.
ਬਰਹਮ ਬੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥੧॥
All have originated from the Seed of God. ||1||

ਬਰਹਮ ਬੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥੧॥
All have originated from the Seed of God. ||1||

Tell me, O Pandit, O religious scholar: since when have you been a Brahmin?

ਬਾਮਨ ਕਹੁ ਜਨਮ ਮਤ ਖੋੜੇ ॥੧॥
Don't waste your life by continually claiming to be a Brahmin. ||1||Pause||

ਬਾਮਨ ਕਹੁ ਜਨਮ ਮਤ ਖੋੜੇ ॥੧॥
Don't waste your life by continually claiming to be a Brahmin. ||1||Pause||

Jou tooN baraahman baraahmanee jaa-i-aa.
If you are indeed a Brahmin, born of a Brahmin mother,

ਤਹਾਨਾਂ ਕਤ ਦੂਧ ਹੋਈ ॥੩॥
How is it that I am formed of blood, and you are made of milk? ||3||

Jou tooN baraahman baraahmanee jaa-i-aa.
If you are indeed a Brahmin, born of a Brahmin mother,

ਤਹਾਨਾਂ ਕਤ ਦੂਧ ਹੋਈ ॥੩॥
How is it that I am formed of blood, and you are made of milk? ||3||

Says Kabeer, one who contemplates God,
so barahman kahee-at hai hamaarai. ||4||7||
is said to be a Brahmin among us. ||4||7||

Gauree, Kabeer Jee:

The king and the pauper both weep and cry. ||1||

As long as the tongue does not chant the Lord's Name,

the person continues coming and going in reincarnation, crying out in pain. ||1||Pause||

It is like the shadow of a tree;

when the breath of life passes out of the mortal being, tell me, what becomes of his wealth? ||2||
मम संदी महि नौडू मयं भरू || (325)
जस जंती महि जीउ समाना ||
jas jantee meh jee-o samaanaa.
It is like the music contained in the instrument;

भूने भव वे वा वव भरू ||3|| (325)
मूए मरमू को का कर जाना ||3||
moo-ay maram ko kaa kar jaanaa. ||3||
how can anyone know the secret of the dead? ||3||

गोम मवहृ वर्ण मत्व || (325)
हंसा सरवर कालु सरीर ||
hansaa sarvar kaal sareer.
Like the swan on the lake, death hovers over the body.

जम वमांल थीषः वे ववी ||4||8|| (325)
राम रसाइन पीउ रे कबीर ||4||8||
raam rasaa-in pee-o ray kabeer. ||4||8||
Drink in the Lord's sweet elixir, Kabeer. ||4||8||

जौदीजी ववी नी || (325)
गउदी कबीर जी ||
gau-oorhee kabeer jee.
Gauree, Kabeer Jee:

तेंड़ी की माड़ी माड़ी की तेंड़ी || (325)
जोति की जाति जाति की जोती ||
jot kee jaat jaat kee jotee.
The creation is born of the Light, and the Light is in the creation.

वृद्ध भाग्य वृद्ध संदी ||7|| (325)
तितु लागे कंघुआ फल मोती ||7||
tit laagay kanchoo-aa fal motee. ||1||
It bears two fruits: the false glass and the true pearl. ||1||

बच्चू म पठन से हिंडउड़े वगीहे || (325)
कवन सु घर जो निरभा चहीए ||
kavan so ghar jo nirbha-o kahee-ai.
Where is that home, which is said to be free of fear?
There, fear is dispelled and one lives without fear. ||1||Pause||

On the banks of sacred rivers, the mind is not appeased.

People remain entangled in good and bad deeds. ||2||

Sin and virtue are both the same.

In the home of your own being, is the Philosopher's Stone; renounce your search for any other virtue. ||3||

Kabeer: O worthless mortal, do not lose the Naam, the Name of the Lord.

Keep this mind of yours involved in this involvement. ||4||9||

Gauree, Kabeer Jee:
He claims to know the Lord, who is beyond measure and beyond thought;

by mere words, he plans to enter heaven. ||

He does not know where heaven is.

Everyone claims that he plans to go there. ||Pause||

The mind is only appeased, when egotism is conquered. ||

As long as the mind is filled with the desire for heaven,

he does not dwell at the Lord's Feet. ||
कहू कबीर इह कहीऐ चाहू ॥ (325)
कहू कबीर इह कहीऐ काहू ॥

Says Kabeer, unto whom should I tell this?

साधसंगत बैकुंठि आहि ॥४॥१०॥ (325)
साधसंगति बैकुंठः आहि ॥४॥१०॥
saaDhsangat baikunthay aahi. ||4||10||
The Saadh Sangat, the Company of the Holy, is heaven. ||4||10||

गउड़ी कबीर जी ॥ (325)
गउड़ी कबीर जी
Gauree, Kabeer Jee:

उपजै निपजै निपिज समाई ॥ (325)
उपजै निपजै निपिज समाई
We are born, and we grow, and having grown, we pass away.

नैनह देखत इहु जगु जाई ॥१॥ (325)
nainah daykhat ih jag jaa-ee. ||1||
Before our very eyes, this world is passing away. ||1||

लाज न मरहु कहहु घरु मेरा ॥ (325)
laaj na marahu kahhu ghar mayraa.
How can you not die of shame, claiming, "This world is mine"?

अंत की बार नही कछु तेरा ॥ (325)
ant kee baar nahi kachh teera
At the very last moment, nothing is yours. ||1||Pause||

अिनक जतन किर काइया पाली ॥ (325)
anik jatan kar kaa-i-aa paalee.
Trying various methods, you cherish your body,
ਮਰਤੀ ਬਾਰ ਅਗਿਨ ਸੰਗ ਜਾਲੀ ॥੨॥

but at the time of death, it is burned in the fire. ||2||

ਚੋਆ ਚੰਦਨੁ ਮਰਦਨ ਅੰਗਾ ॥

You apply sandalwood oil to your limbs,

ਸੋ ਤਨਾ ਜਲ਼ਾ ਕਾਠ ਕੈ ਸੰਗਾ ॥੩॥

but that body is burned with the firewood. ||3||

ਵਾਹ ਕਬੀਰ ਮੁਰਦੂ ਦੇ ਬਣੀਆਂ ॥

Says Kabeer, listen, O virtuous people:

ਿਬਨਸੈਗੋ ਰੂਪੁ ਦੇਖਿ ਸਭ ਦੁਨੀਆ ॥੪॥੧੧॥

your beauty shall vanish, as the whole world watches. ||4||11||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Gauree, Kabeer Jee:

ਅਵਰ ਮੂੇ ਕੀਨ੍ਹ ਸੋਗੁ ਕਰੀਜੈ ॥ (325)

Why do you cry and mourn, when another person dies?

ਤਉ ਕੀਜੈ ਜਾਉ ਆਪਨ ਜੀਜੈ ॥੧॥

Do so only if you yourself are to live. ||1||
I shall not die as the rest of the world dies,

for now I have met the life-giving Lord.

People anoint their bodies with fragrant oils,

and in that pleasure, they forget the supreme bliss.

There is one well, and five water-carriers.

Even though the rope is broken, the fools continue trying to draw water.

Says Kabeer, through contemplation, I have obtained this one understanding.

There is no well, and no water-carrier.
<p>Ga-orhee kabeer jee.</p>

Gauree, Kabeer Jee:

असथावर जंगम कीट पतंगा ॥ (325)

asthaavar jangam keet patangaa.

The mobile and immobile creatures, insects and moths -

अनिक जनम कीए बहू रंगा ॥ (325)

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

in numerous lifetimes, I have passed through those many forms. ||1||

ऐसे घर हम बहुत बसाए ॥ (325)

aisay ghar ham bahut basaa-ay.

I lived in many such homes, O Lord,

जब हम राम गरभ होइ आए ॥ (326)

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

before I came into the womb this time. ||1||Pause||

जोगी जती तपी बर्हमचारी ॥ (326)

jogee jatee tapee barahamchaaree.

I was a Yogi, a celibate, a penitent, and a Brahmchaaree, with strict self-discipline.

कबहू राजा चटर्पित कबहू भेखारी ॥ (326)

kabhoo raajaa chhatarpit kabhoo bhaykhaaree. ||2||

Sometimes I was a king, sitting on the throne, and sometimes I was a beggar. ||2||

Saakat mareh sant sabh jeeveh.

The faithless cynics shall die, while the Saints shall all survive.
They drink in the Lord's Ambrosial Essence with their tongues. ||3||

Says Kabeer, O God, have mercy on me.

I am so tired; now, please bless me with Your perfection. ||4||13||

Gauree, Kabeer Jee, With Writings Of The Fifth Mehl:

Kabeer has seen such wonders!

Mistaking it for cream, the people are churning water. ||1||Pause||

The donkey grazes upon the green grass;

arising each day, he laughs and brays, and then dies. ||1||
ਮਾਤਾ ਭੈਸਾ ਅੰਮੁਹਾ ਜਾਇ || (326)
maataa bhaaisaa ammuhaa jaa-ay.
The bull is intoxicated, and runs around wildly.

ਕੁਿਦ ਕੁਿਦ ਚਰੈ ਰਸਾਤਿਲ ਪਾਇ ||2|| (326)
kud kud charai rasaatal paa-ay. ||2||
He romps and eats and then falls into hell. ||2||

ਤਰਤੀਬੀਜਾ ਭਰਗੂ ਬਰੀ ਖੇਡ || (326)
kaho kabeer pargat bha-ee khayd.
Says Kabeer, a strange sport has become manifest:

ਲੇਲੇ ਕਉ ਚੂਘੈ ਿਨਤ ਭੇਡ ||3|| (326)
laylay ka-o chooghai nit bhayd. ||3||
the sheep is sucking the milk of her lamb. ||3||

ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰਚਪਦੇ || (326)
ga-orhee kabeer jee panchpaday.
Gauree, Kabeer Jee, Panch-Padas:

ਜਿੱਤ ਜਲ ਛੋਿਡ ਬਾਹਿਰ ਭਇਆਂ ਮੀਨਾ || (326)
ji-o jal chhod baahar bha-i-o meenaa.
I am like a fish out of water,

ਪੂਰਬ ਜਨਮ ਹਉ ਤਪ ਕਾ ਹੀਨਾ ||1|| (326)
poorab janam ha-o tap kaa heenaa. ||1||
because in my previous life, I did not practice penance and intense meditation. ||1||

ਅਬ ਤਰਤੀਬੀਜਾ ਬਰੀ ਖੇਡ ਮੇਝੀ || (326)
ab kaho raam kavan gat moree.
Now tell me, Lord, what will my condition be?
ਤਜੀ ਲੇ ਬਨਾਰਸ ਮਿਤ ਭਈ ਥੋੜੀ ॥ ੧ ॥ ਰਹਾਉ ॥

I left Benares - I had little common sense. ||1|| Pause||

ਸਗਲ ਜਨਾਮ ਸੀਵ ਪੁਰੀ ਗਿਆ ॥

I wasted my whole life in the city of Shiva;

ਮਰਤੀ ਬਾਰ ਮਗਹਿਰ ਉੱਠ ਆਈਆ ॥ ੨ ॥

at the time of my death, I moved to Magahar. ||2||

ਬਹੁਤ ਕਰਸ ਤਪੁ ਕਾਸੀ ॥

For many years, I practiced penance and intense meditation at Kaashi;

ਮਰਨੁ ਭਇਆ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ ॥ ੩ ॥

now that my time to die has come, I have come to dwell at Magahar! ||3||

ਕਾਸੀ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ ॥

Kaashi and Magahar - I consider them the same.

ੰਖੀ ਭਗਤ ਕਾਸੀ ਉਤਰਾਈ ਸਭੁ ॥ ੪ ॥

With inadequate devotion, how can anyone swim across? ||4||

ਕਹੁ ਗੁਰ ਗਜ ਸੀ ਭੂ ਕੋ ਜਾਣਾ ॥

Says Kabeer, the Guru and Ganaysha and Shiva all know
mu-aa kabeer ramat saree raamai. ||5||15||
that Kabeer died chanting the Lord's Name. ||5||15||

Gauree, Kabeer Jee:

You may anoint your limbs with sandalwood oil,

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

but in the end, that body will be burned with the firewood. ||1||

Why should anyone take pride in this body or wealth?

They shall end up lying on the ground; they shall not go along with you to the world beyond. ||1||Pause||

They sleep by night and work during the day,

but they do not chant the Lord's Name, even for an instant. ||2||
They hold the string of the kite in their hands, and chew betel leaves in their mouths,

but at the time of death, they shall be tied up tight, like thieves.

Through the Guru's Teachings, and immersed in His Love, sing the Glorious Praises of the Lord.

Chant the Name of the Lord, Raam, Raam, and find peace.

In His Mercy, He implants the Naam within us;

inhale deeply the sweet aroma and fragrance of the Lord, Har, Har.

Says Kabeer, remember Him, you blind fool!

The Lord is True; all worldly affairs are false.
Gauree, Kabeer Jee, Ti-Padas And Chau-Tukas:

Jaam te uleeti bha-ay hai raam.  
I have turned away from death and turned to the Lord.

Dukh binsay sukh kee-o bisraam.  
Pain has been eliminated, and I dwell in peace and comfort.

Bairee uleeti bha-ay hai meetaa.  
My enemies have been transformed into friends.

Saakat uleeti sujan bha-ay cheetaa. ||1||  
The faithless cynics have been transformed into good-hearted people. ||1||

Ab mohi sarab kusal kar maani-aa.  
Now, I feel that everything brings me peace.

Saami bha-ee jab gobid jaani-aa. ||1||  
Peace and tranquility have come, since I realized the Lord of the Universe. ||1||Pause||

Tan meh hotee kot upaadhi.  
My body was afflicted with millions of diseases.
They have been transformed into the peaceful, tranquil concentration of Samaadhi.

When someone understands his own self,

he no longer suffers from illness and the three fevers.

My mind has now been restored to its original purity.

When I became dead while yet alive, only then did I come to know the Lord.

Says Kabeer, I am now immersed in intuitive peace and poise.

I do not fear anyone, and I do not strike fear into anyone else.

Gauree, Kabeer Jee:
When the body dies, where does the soul go?  
It is absorbed into the untouched, unstruck melody of the Word of the Shabad.  
The mind is satisfied and satiated, like the mute who eats the sugar candy and just smiles, without speaking.  
Such is the spiritual wisdom which the Lord has imparted.  
O mind, hold your breath steady within the central channel of the Sushmanaa.  
Adopt such a Guru, that you shall not have to adopt another again.  
Dwell in such a state, that you shall never have to dwell in any other.
Embrace such a meditation, that you shall never have to embrace any other.

Die in such a way, that you shall never have to die again.

Turn your breath away from the left channel, and away from the right channel, and unite them in the central channel of the Sushmanaa.

At their confluence within your mind, take your bath there without water.

To look upon all with an impartial eye - let this be your daily occupation.

Contemplate this essence of reality - what else is there to contemplate?

Water, fire, wind, earth and ether -

adopt such a way of life and you shall be close to the Lord.
Says Kabeer, meditate on the Immaculate Lord.

Go to that home, which you shall never have to leave.

Gauree, Kabeer Jee, Ti-Padas:

He cannot be obtained by offering your weight in gold.

But I have bought the Lord by giving my mind to Him.

Now I recognize that He is my Lord.

My mind is intuitively pleased with Him.

Brahma spoke of Him continually, but could not find His limit.
Because of my devotion to the Lord, He has come to sit within the home of my inner being. ||2||

Says Kabeer, I have renounced my restless intellect.

It is my destiny to worship the Lord alone. ||3||1||19||

the nature of that death has been revealed to me, through the Word of the Guru’s Shabad. ||1||

Now, how shall I die? My mind has already accepted death.

Those who do not know the Lord, die over and over again, and then depart. ||1||Pause||
Everyone says, "I will die, I will die".

But he alone becomes immortal, who dies with intuitive understanding.

Says Kabeer, my mind is filled with bliss;

my doubts have been eliminated, and I am in ecstasy.

There is no special place where the soul aches; where should I apply the ointment?

I have searched the body, but I have not found such a place.

He alone knows it, who feels the pain of such love;
ਰਾਮ ਭਗਤ ਅਨੀਆਲੇ ਤੀਰ ॥੧॥ ਰਹਾਉ ॥

the arrows of the Lord's devotional worship are so sharp! ||1||Pause||

ਏਕ ਭਾਇ ਦੇਖਉ ਸਭ ਨਾਰੀ ॥

I look upon all His soul-brides with an impartial eye;

ਿਕਆ ਜਾਨਉ ਸਹ ਕਉਨ ਿਪਆਰੀ ॥੨॥

how can I know which ones are dear to the Husband Lord? ||2||

ਕਹੁ ਕਬੀਰ ਜਾ ਕੈ ਮਸਤਿਕ ਭਾਗੁ ॥

Says Kabeer, one who has such destiny inscribed upon her forehead -

ਸਭ ਪਰਹਿਰ ਤਾ ਕਉ ਿਮਲੈ ਸੁਹਾਗੁ ॥੩॥੨੧॥

her Husband Lord turns all others away, and meets with her. ||3||21||

Gauree, Kabeer Jee:

ਜਾ ਕੈ ਹਿਰ ਸਾ ਠਾਕੁ ਰੁ ਭਾਈ ॥

One who has the Lord as his Master, O Siblings of Destiny -

ਮੁਕਿਤ ਅਨੰਤ ਪੁਕਾਰਿਣ ਜਾਈ ॥੧॥

countless liberations knock at his door. ||1||
अब कहू राम भरोसा तोरा॥ (328)
ab kaho raam bharosaa toraa.
If I say now that my trust is in You alone, Lord,

उब बापू का वचन हिवेह॥ ॥ (328)
tab kaahoo kaa kavan nihoraa. ||1|| raha-a-o.
then what obligation do I have to anyone else? ||1||Pause||

तीन लोक जा कई हिह भार॥ (328)
teen lok jaa kai heh bhaar.
He bears the burden of the three worlds;

में बने त बने पुष्पिण्ड॥ ॥ (328)
so kaahay na karai partipaar. ||2||
why should He not cherish you also? ||2||

बर वधीव दिश गुरु बीरजी॥ (328)
kaho kabeer ik buDh beechaaree.
Says Kabeer, through contemplation, I have obtained this one understanding.

किया बसु जउ विख दे महतारी॥ ॥ (328)
ki-aa bas ja-o bikh day mehtaaree. ||3||22||
If the mother poisons her own child, what can anyone do? ||3||22||

गउड़ी कबीर जी॥ (328)
ga-orhee kabeer jee.
Gauree, Kabeer Jee:

बिखु मउ मऊ वीर वैसे रावि॥ (328)
bin sat satee ho-ay kaisay naar.
Without Truth, how can the woman be a true satee - a widow who burns herself on her husband's funeral pyre?
पंडित देखहु रिदै बीचार ||1||
pandit daykhhu ridai bichhaar. ||1||
O Pandit, O religious scholar, see this and contemplate it within your heart. ||1||

प्रीति बिना कैसे बधै सनेहु॥१॥
preeti binaa kaisay baDhai sanayhu.
Without love, how can one’s affection increase?

जब लगु रसु तब लगु नही नेहु॥१॥ रहाउ॥
jab lag ras tab lag nahee nayhu. ||1|| rahaa-o.
As long as there is attachment to pleasure, there can be no spiritual love. ||1||Pause||

साहन सतु करै जीअ अपनै॥
saahan sat karai jee-a apnai.
One who, in his own soul, believes the Queen Maya to be true,

में दमवे बधै भिलै ह सुपनै॥२॥
so ramyay ka-o milai na supnai. ||2||
does not meet the Lord, even in dreams. ||2||

तनु मनु धनु गर्हु सउिप सरीरु ॥
tan man Dhan garihu sa-up sareer.
One who surrenders her body, mind, wealth, home and self -

सोई सुहागिन कहै कबीरु ॥३॥२३॥
so-ee suhaagan kahai kabeer. ||3||23||
she is the true soul-bride, says Kabeer. ||3||23||

Gauree, Kabeer Jee:
The whole world is engrossed in corruption.

This corruption has drowned entire families.

O man, why have you wrecked your boat and sunk it?

You have broken with the Lord, and joined hands with corruption. ||1||Pause||

Angels and human beings alike are burning in the raging fire.

The water is near at hand, but the beast does not drink it in. ||2||

By constant contemplation and awareness, the water is brought forth.

That water is immaculate and pure, says Kabeer. ||3||24||
Gauree, Kabeer Jee:

That family, whose son has no spiritual wisdom or contemplation -

why didn't his mother just become a widow? ||1||

That man who has not practiced devotional worship of the Lord -

why didn't such a sinful man die at birth? ||1||Pause||

So many pregnancies end in miscarriage - why was this one spared?

He lives his life in this world like a deformed amputee. ||2||

Says Kabeer, beautiful and handsome people,
are just ugly hunch-backs without the Naam, the Name of the Lord. ||3||25||

Gauree, Kabeer Jee:

To those humble beings who take the Name of their Lord and Master,

I am forever a sacrifice to them. ||1||

Those who sing the Glorious Praises of the Pure Lord are pure.

They are my Siblings of Destiny, so dear to my heart. ||1||Pause||

Whose hearts are filled with the All-pervading Lord,

I am the dust of the lotus feet of those. ||2||
जात जुलाहा मित का धीरु ॥ (328)
jaat julaahaa mat kaa Dheer.
I am a weaver by birth, and patient of mind.

सहिज सहिज गुण रमै कबीरु ॥३॥२६॥ (328)
sahj sahj gun ramai kabeer. ||3||26||
Slowly, steadily, Kabeer chants the Glories of God. ||3||26||

गउड़ी कबीर जी ॥ (328)
Gauree, Kabeer Jee:

गगिन रसाल चुऐ मेरी भाठी ॥ (328)
gagan rasaal chu-ai mayree bhaathee.
From the Sky of the Tenth Gate, the nectar trickles down, distilled from my furnace.

मेंध भण तनु भइआ काठी ॥१॥ (328)
sanchar mahaa ras tan bha-i-aa kaathee. ||1||
I have gathered in this most sublime essence, making my body into firewood. ||1||

धृश बढ़ि वरीश म्हण भुजरा ॥ (328)
u-aa ka-o kahee-ai sahj matvaaraa.
He alone is called intoxicated with intuitive peace and poise,

पीवत राम रसु भिचारा ॥१॥ रहाउ ॥ (328)
peevat raam ras gi-aan beechaaraa. ||1|| rahaa-o.
who drinks in the juice of the Lord's essence, contemplating spiritual wisdom. ||1||Pause||

मवस वल्रति नहूँ मिलि भर्ती ॥ (328)
sahj kalaalan ja-o mil aa-ee.
Intuitive poise is the bar-maid who comes to serve it.
I pass my nights and days in ecstasy. ||2||

Through conscious meditation, I linked my consciousness with the Immaculate Lord.

Says Kabeer, then I obtained the Fearless Lord. ||3||27||

The natural tendency of the mind is to chase the mind.

Who has established himself as a Siddha, a being of miraculous spiritual powers, by killing his mind? ||1||

By killing the mind, tell me, who is saved? ||1||Pause||
ਮਨ ਅੰਤਿਰ ਬੋਲੈ ਸਭੁ ਕੋੜੀ ॥ (329)
man antar bolai sabh ko-ee.
Everyone speaks through the mind.

ਮਨ ਮਾਰੇ ਿਬਨੁ ਭਗਤ ਨ ਹੋਈ ॥੨॥ (329)
man maaray bin bhagat na ho-ee. ||2||
Without killing the mind, devotional worship is not performed. ||2||

ਕਹੁ ਕਬੀਰ ਜੋ ਜਾਨੈ ਭੇਉ ॥ (329)
kaho kabeer jo jaanai bhay-o.
Says Kabeer, one who knows the secret of this mystery,

ਮਨੁ ਮਧੁਸੂਦਨ ਿਤਰ੍ਭਵਣ ਦੇਉ ॥੩॥੨੮॥ (329)
man maDhusoodan taribhavan day-o. ||3||28||
beholds within his own mind the Lord of the three worlds. ||3||28||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥ (329)
Gauree, Kabeer Jee:

ਓਇ ਜੁ ਦੀਸਿਹ ਅੰਬਿਰ ਤਾਰੀ ॥ (329)
o-ay jo deeseh ambar taaray.
The stars which are seen in the sky -

ਕਹੁ ਰੇ ਪੰਡਤ ਅੰਬਰੁ ਕਾ ਿਸਉ ਲਾਗਾ ॥ (329)
kaho ray pandit ambar kaa si-o laagaa.
Tell me, O Pandit, what is the sky attached to?
ਬੂझਈ ਬੂਜਹਨਹਾਰੁ ਸਭਾਗਾ ॥੧॥ ਰਹਾਉ ॥

Very fortunate is the knower who knows this. ||1||Pause||

ਸੂਰਜ ਚੰਦੁ ਕਰਹੀ ਉਜੀਆਰਾ ॥

The sun and the moon give their light;

ਸਭ ਮਹਿ ਪਸਰੀਆ ਬਰਹਮ ਪਸਾਰਾ ॥

God's creative extension extends everywhere. ||2||

ਕਹੁ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋੜੀ ॥

Says Kabeer, he alone knows this,

ਹਰਦੈ ਰਾਮ ਮੁਖ ਰਾਮੈ ਹੋਈ ॥੩॥੨੯॥

whose heart is filled with the Lord, and whose mouth is also filled with the Lord. ||3||29||

gau-ree kabeer jee.
Gauree, Kabeer Jee:

ਵੇਦ ਕੀ ਪੁੰਤੀ ਸੀਮਰੀ ਬਹੀ ਭਾਈ ॥

The Simritee is the daughter of the Vedas, O Siblings of Destiny.

ਸਾਨਕਲ ਜੇਵਰੀ ਲੈ ਹੈ ਆਈ ॥

She has brought a chain and a rope. ||1||
She has imprisoned the people in her own city.

She has tightened the noose of emotional attachment and shot the arrow of death.

By cutting, she cannot be cut, and she cannot be broken.

She has become a serpent, and she is eating the world.

Before my very eyes, she has plundered the entire world.

Says Kabeer, chanting the Lord's Name, I have escaped her.

I have grasped the reins and attached the bridle;
abandoning everything, I now ride through the skies. ||1||

I made self-reflection my mount,

and in the stirrups of intuitive poise, I placed my feet. ||1||Pause||

Come, and let me ride you to heaven.

If you hold back, then I shall strike you with the whip of spiritual love. ||2||

Says Kabeer, those are the best riders,

who remain detached from the Vedas, the Koran and the Bible. ||3||31||

Gauree, Kabeer Jee:
ਤਿਹ ਮੁਖ ਪਾੜਨਾ ਅਮਰਤ ਖਾਏ ॥ ॥ (329)
jih mukh paaNa cha-o amrit khaa-ay.
That mouth, which used to eat the five delicacies.

ਤਿਹ ਮੁਖ ਦੇਖਤ ਲੂਕਟ ਲਾਏ ॥ ॥ (1)
tih mukh daykhat lookat laa-ay. ||1||
I have seen the flames being applied to that mouth. ||1||

ਇਕੁ  ਦੁਖੁ  ਰਾਮ  ਰਾਈ  ਕਾਤਹੁ  ਮੇਰਾ ॥ ॥ (329)
ik dukh raam raa-ay kaatahu mayraa.
O Lord, my King, please rid me of this one affliction:

ਅਗਿਨ  ਦਹਿਤ  ਅਰੁ  ਗਰਭ  ਬਚਨ ॥ ॥ (329)
agan dahai ar garabh basayraa. ||1|| raha-o.
may I not be burned in fire, or cast into the womb again. ||1||Pause||

ਕਾਇਆ  ਬਿਗੂਟੀ  ਬਹਿ  ਬਿਧੀ  ਭਾਤੀ ॥ ॥ (329)
kaa-i-aa bigootee baho biDh bhaatee.
The body is destroyed by so many ways and means.

ਕੋ ਜਾਰੇ  ਕੋ  ਗਡ  ਲੇ  ਮਾਟੀ ॥ ॥ (329)
ko jaaray ko gad lay maatee. ||2||
Some burn it, and some bury it in the earth. ||2||

ਕਹੁ  ਕਹੀਰ  ਹਿਰ  ਚਰਣ  ਦੀਖਾਵਹੁ ॥ ॥ (329)
kaho kabeer har charan dikhaavhu.
Says Kabeer, O Lord, please reveal to me Your Lotus Feet;

ਪਾਛੈ  ਤੇ  ਜਮੁ  ਨਕੁ  ਨਾ  ਪਠਾਵਹੁ ॥ ॥ (329)
paachhai tay jam ki-o na pathaavhu. ||3||32||
after that, go ahead and send me to my death. ||3||32||
ga-orhee kabeer jee.
Gauree, Kabeer Jee:

आपे पावकु आपे पवना ॥
aapay paavak aapay pavnaa.
He Himself is the fire, and He Himself is the wind.

jaarai khasam ta raakhai kavnaa. ||1||
When our Lord and Master wishes to burn someone, then who can save him? ||1||

When I chant the Lord's Name, what does it matter if my body burns?

raam naam chit rahi-aa samaa-ay. ||1|| rahaa-o.
My consciousness remains absorbed in the Lord's Name. ||1||Pause||

The Lord plays, like the juggler with his ball. ||2||

kaho kabeer akhar du-ay bhaakh.
Says Kabeer, chant the two letters of the Lord's Name - Raa Maa.
If He is your Lord and Master, He will protect you. ||3||33||

If He is your Lord and Master, He will protect you. ||3||33||

I have not practiced Yoga, or focused my consciousness on meditation. ||1||

Without renunciation, I cannot escape Maya. ||1||

How have I passed my life? ||2||34||

I have not taken the Lord's Name as my Support. ||1||Pause||

Says Kabeer, I have searched the skies,

and have not seen another, equal to the Lord. ||2||34||
Gauree, Kabir Jee:

That head which was once embellished with the finest turban -

Upon that head, the crow now cleans his beak.

What pride should we take in this body and wealth?

Why not hold tight to the Lord's Name instead?

Says Kabir, listen, O my mind:

This may be your fate as well!
Raag Gauree Gwaarayree, Ashtapadees Of Kabeer Jee:

raag ga-orhee gu-aarayree asatpadee kabeer jee kee

One Universal Creator God. By The Grace Of The True Guru:

People beg for pleasure, but pain comes instead.

People are involved in corruption, but still, they hope for pleasure.

How will they find their home in the Sovereign Lord King?

But I have judged that pleasure to be true.
Even sages like Sanak and Naarad, and the thousand-headed serpent,

did not see the mind within the body. ||3||

Anyone can search for this mind, O Siblings of Destiny.

Anyone can search for this mind, O Siblings of Destiny.

This mind does not come or go.

One whose doubt is dispelled, knows the Truth.
इसु मन कउ रूपु न रेिखआ काई ॥  

This mind has no form or outline.

हुक्मे हो-िआ हुकम बूिझ समाई ॥७॥  

By God's Command it was created; understanding God's Command, it will be absorbed into Him again. ||7||

इस मन का कोई जानै भेउ ॥  

Does anyone know the secret of this mind?

इह मिन लीण भए सुखदेउ ॥८॥  

This mind shall merge into the Lord, the Giver of peace and pleasure. ||8||

जीउ एकु अरु सगल सरीरा ॥  

There is One Soul, and it pervades all bodies.

इसु मन कउ रिव रहे कबीरा ॥९॥१॥३६॥  

Kabeer dwells upon this Mind. ||9||1||36||

गउड़ी गुआरेरी ॥  

Gauree Gwaarayree:

अिहिनिस एक नाम जो जागे ॥  

Those who are awake to the One Name, day and night -
many of them have become Siddhas - perfect spiritual beings - with their consciousness attuned to the Lord. ||1||Pause||

The seekers, the Siddhas and the silent sages have all lost the game.

The One Name is the wish-fulfilling Elysian Tree, which saves them and carries them across. ||1||

Those who are rejuvenated by the Lord, do not belong to any other.

Says Kabeer, they realize the Name of the Lord. ||2||37||

O shameless being, don't you feel ashamed?

You have forsaken the Lord - now where will you go? Unto whom will you turn? ||1||Pause||
जा को ठाकुर ऊचा होई ॥
jaa ko thaakur oochaa ho-ee.
One whose Lord and Master is the highest and most exalted -

मैं तत्त्व धर्म लोक में समें ॥१॥
so jan par ghar jaat na sohee. ||1||
it is not proper for him to go to the house of another. ||1||

मैं ममित्त्व विषय चर्चा पूर्व ॥ (330)
so saahib rahi-aa bharpoor.
That Lord and Master is pervading everywhere.

सदा संग नाही होर दूर ॥२॥
sadaa sang naahee har door. ||2||
The Lord is always with us; He is never far away. ||2||

बहु चरत मचर ते जा वे ॥ (330)
kavlaa charan saran hai jaa kay.
Even Maya takes to the Sanctuary of His Lotus Feet.

वहु टह वा रागी धर उ वे ॥३॥
kaho jan kaa naahee ghar taa kay. ||3||
Tell me, what is there which is not in His home? ||3||

महु बहु वहे नाम बी धरण ॥ (330)
sabh ko-oo kahai jaas kee baataa.
Everyone speaks of Him; He is All-powerful.

मैं सम्पूर्ण कहाँ ही तहाँ है ॥४॥
so samrath nij pat hai daataa. ||4||
He is His Own Master; He is the Giver. ||4||
कहै कबीरु पूरन जग सोई ॥ (330)

Says Kabeer, he alone is perfect in this world,

ਜਾ ਕੇ ਹੀਰ ਸਤ ਰਮੁਹੀ ਲੜੀ ॥੫॥੩੮॥ (330)

in whose heart there is none other than the Lord. ||5||38||

ਬਰਖਸ਼ੇ ਬੇ ਪੂਰਤ ਧਰਮ ਵੇ ਬਰ ਵੇ ॥ (330)

Whose son is he? Whose father is he?

ਬਰਖਸ਼ੇ ਭੇ ਵੇ ਰੋਪੇ ਵੇਨੇ ਵੇਨੇ ॥੧॥ (331)

Who dies? Who inflicts pain? ||1||

ਬਰਖਸ਼ੇ ਤਗ ਤਗ ਬਰਖਸ਼ੇ ਤਗ ਉਰੀ ਲਾਈ ॥ (331)

The Lord is the thug, who has drugged and robbed the whole world.

ਬਰਖਸ਼ੇ ਵੇ ਵਿਰੇਣ ਵੇ ਮੀਰੀ ਭੇਵੀ ਭੇਵੀ ॥੭॥ (331)

I am separated from the Lord; how can I survive, O my mother? ||1||Pause||

ਬਰਖਸ਼ੇ ਬੇ ਪੂਰਤ ਤਕੀ ਕੀ ਨਾਰੀ ॥ (331)

Whose husband is he? Whose wife is she?

ਿਹਰਾ ਵਾਲ ਮੀਰੀ ਭੇਵੀ ਵਿਰੇਣੀ ॥੨॥ (331)

Contemplate this reality within your body. ||2||
kahi kabeer thag si-o man maani-aa.
Says Kabeer, my mind is pleased and satisfied with the thug.

The effects of the drug have vanished, since I recognized the thug. ||3||39||

Now, the Lord, my King, has become my help and support.

I have cut away birth and death, and attained the supreme status. ||1||Pause||

He has united me with the Saadh Sangat, the Company of the Holy.

He has rescued me from the five demons.

I chant with my tongue and meditate on the Ambrosial Naam, the Name of the Lord.

He has made me his own slave. ||1||
The True Guru has blessed me with His generosity.

He has lifted me up, out of the world-ocean.

I have fallen in love with His Lotus Feet.

The Lord of the Universe dwells continually within my consciousness.

The burning fire of Maya has been extinguished.

My mind is contented with the Support of the Naam.

God, the Lord and Master, is totally permeating the water and the land.

Wherever I look, there is the Inner-knower, the Searcher of hearts.
He Himself has implanted His devotional worship within me.

By pre-ordained destiny, one meets Him, O my Siblings of Destiny.

When He grants His Grace, one is perfectly fulfilled.

There is pollution in the water, and pollution on the land; whatever is born is polluted.

There is pollution in birth, and more pollution in death; all beings are ruined by pollution.

Tell me, O Pandit, O religious scholar: who is clean and pure?

Meditate on such spiritual wisdom, O my friend.
There is pollution in the eyes, and pollution in speech; there is pollution in the ears as well.

Standing up and sitting down, one is polluted; one's kitchen is polluted as well. ||2||

Everyone knows how to be caught, but hardly anyone knows how to escape.

Says Kabeer, those who meditate on the Lord within their hearts, are not polluted. ||3||41||

Resolve this one conflict for me, O Lord,

if you require any work from Your humble servant. ||1||Pause||

Is this mind greater, or the One to whom the mind is attuned?
Raam bada kai raameh jaani-aa. ||1||
Is the Lord greater, or one who knows the Lord? ||1||

Barahmaa badaa ke jaas upaa-i-aa. ||1||
Is Brahma greater, or the One who created Him?

Bayd badaa ke jahaaN tay aa-i-aa. ||2||
Are the Vedas greater, or the One from which they came? ||2||

Kahi kabeer ha-o bha-i-aa udaas. ||3||
Says Kabeer, I have become depressed;

Tirathu badaa ke har kaa daas. ||3||
is the sacred shrine of pilgrimage greater, or the slave of the Lord? ||3||42||

Raaag ga-orhee chaytee. ||3||
Raag Gauree Chaytee:

daykhou bhaa-ee ga-yaan kee aa-ee aa^N^Dhee.
Behold, O Siblings of Destiny, the storm of spiritual wisdom has come.

Sabhai udaanee bharam kee taatee rahai na maa-i-aa baa^N^Dhee. ||1||
It has totally blown away the thatched huts of doubt, and torn apart the bonds of Maya. ||1||Pause||

||1||Pause||
The two pillars of double-mindedness have fallen, and the beams of emotional attachment have come crashing down.

The thatched roof of greed has caved in, and the pitcher of evil-mindedness has been broken. ||1||

Your servant is drenched with the rain that has fallen in this storm.

Says Kabeer, my mind became enlightened, when I saw the sun rise. ||2||43||

One Universal Creator God. By The Grace Of The True Guru:

They do not listen to the Lord's Praises, and they do not sing the Lord's Glories,

but they try to bring down the sky with their talk. ||1||
What can anyone say to such people?

You should always be careful around those whom God has excluded from His devotional worship.

They do not offer even a handful of water,

while they slander the one who brought forth the Ganges.

Sitting down or standing up, their ways are crooked and evil.

They ruin themselves, and then they ruin others.

They know nothing except evil talk.

They would not even obey Brahma's orders.
"They themselves are lost, and they mislead others as well."

"They set their own temple on fire, and then they fall asleep within it."

"They laugh at others, while they themselves are one-eyed."

"Seeing them, Kabeer is embarrassed."

"One Universal Creator God. By The Grace Of The True Guru:"

"He does not honor his ancestors while they are alive, but he holds feasts in their honor after they have died."

"Tell me, how can his poor ancestors receive what the crows and the dogs have eaten up?"
Mo ka-o kusal bataavhu ko-ee.
If only someone would tell me what real happiness is!

Speaking of happiness and joy, the world is perishing. How can happiness be found?

Maatee kay kar dayvee dayvaa tis aagai jee-o dayhee.
Making gods and goddesses out of clay, people sacrifice living beings to them.

Aisay pitar tumaaray kahee-ahi aapan kahi-aa na layhee.
Such are your dead ancestors, who cannot ask for what they want.

You murder living beings and worship lifeless things; at your very last moment, you shall suffer in terrible pain.

You do not know the value of the Lord's Name; you shall drown in the terrifying world-ocean.

Says Kabeer, you have not remembered the Lord who has no ancestors; you are clinging to your corrupt ways.
ga-orhee.
Gauree:

One who remains dead while yet alive, will live even after death; thus he merges into the Primal Void of the Absolute Lord.

Remaining pure in the midst of impurity, he will never again fall into the terrifying world-ocean.

O my Lord, this is the milk to be churned.

Through the Guru’s Teachings, hold your mind steady and stable, and in this way, drink in the Ambrosial Nectar.

The Guru’s arrow has pierced the hard core of this Dark Age of Kali Yuga, and the state of enlightenment has dawned.

In the darkness of Maya, I mistook the rope for the snake, but that is over, and now I dwell in the eternal home of the Lord.
ਤਿਤਿ ਤਿਤਿ ਬਨ੍ਹੇ ਪਲਾਹਿ ਬਲ਼ਤਿਆਈ ਹੁਣ ਤਾਂ ਵੇਦਿਆਈ ਕਲੀ || (332)

ਤਿਤਿ ਤਿਤਿ ਬਨ੍ਹੇ ਪਲਾਹਿ ਬਲ਼ਤਿਆਈ ਹੁਣ ਜਗੁ ਵੇਦਿਆਈ ਭਾਈ ||

tin bin baanai Dhanakh chadhaa-ee-ai ih jag bayDhi-aa bhaa-ee.

Maya has drawn her bow without an arrow, and has pierced this world, O Siblings of Destiny.

ਚਥ ਚਥ ਬਲੂ ਪਲਾਹਿ ਚੁਲਾਈ ਦੋਹਲੀ ਲੀਤ ਕਲੀ ||3|| (332)

ਚਥ ਚਥ ਬਲੂ ਪਲਾਹਿ ਚੁਲਾਈ ਦੋਹਲੀ ਲੀਤ ਕਲੀ ||3||

dah dis boodee pavan jhulaavai dor rahee liv laa-ee. ||3||

The drowning person is blown around in the ten directions by the wind, but I hold tight to the string of the Lord's Love. ||3||

ਤਿਰਹਵਤਿ ਭਐਲਾ ਸੰਤ ਸੰਤਾ ਚਿੱਕਲਾ ਰੁਕਹਿ ਬਲੀ || (333)

ਤਿਰਹਵਤਿ ਭਐਲਾ ਸੰਤ ਸੰਤਾ ਚਿੱਕਲਾ ਰੁਕਹਿ ਬਲੀ || (333)

unman manoo-aa sunn samaanaa dubiDhaa durmat bhaagee.

The disturbed mind has been absorbed in the Lord; duality and evil-mindedness have run away.

ਵਾਰ ਵਾਰ ਅਨੁਭਵ ਦੋਹੁ ਦੇਖਾਈ ਰਾਮ ਨਾਮ ਲੀਤ ਕਲੀ ||4||2||46|| (333)

ਵਾਰ ਵਾਰ ਅਨੁਭਵ ਦੋਹੁ ਦੇਖਾਈ ਰਾਮ ਨਾਮ ਲੀਤ ਕਲੀ ||4||2||46||

kaho kabeer anbha-o ik daykhi-aa raam naam liv laagee. ||4||2||46||

Says Kabeer, I have seen the One Lord, the Fearless One; I am attuned to the Name of the Lord. ||4||2||46||

ਗਾਯੀ ਬੈਰਾਗਾਨ ਤਿਪਦੇ || (333)

ਗਾਯੀ ਬੈਰਾਗਾਨ ਤਿਪਦੇ

ga-orhee bairaagan tipday.

Gauree Bairagaan, Ti-Padas:

ਉਲਟਤ ਪਲਾਹਿ ਕਹਤ ਬਲੀ ਮੂਸਦੀ ਮੂਹ ਅਤਤਜੋਗੀ || (333)

ੱਲਟਤ ਪਲਾਹਿ ਕਹਤ ਬਲੀ ਮੂਸਦੀ ਮੂਹ ਅਤਤਜੋਗੀ || (333)

ultat pavan chakar khat bhayday surat sunn anraagee.

I turned my breath inwards, and pierced through the six chakras of the body, and my awareness was centered on the Primal Void of the Absolute Lord.

ਆਵੈ ਨ ਜਾਇ ਮਰੈ ਨ ਜੀਵੈ ਤਾਸੁ ਕਖੋਜ ਬੈਰਾਗੀ ||1|| (333)

ਆਵੈ ਨ ਜਾਇ ਮਰੈ ਨ ਜੀਵੈ ਤਾਸੁ ਕਖੋਜ ਬੈਰਾਗੀ ||1||

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

Search for the One who does not come or go, who does not die and is not born, O renunciate. ||1||
Mayray man man hee ulat samaana.
My mind has turned away from the world, and is absorbed in the Mind of God.

By Guru's Grace, my understanding has been changed; otherwise, I was totally ignorant.

That which was near has become distant, and again, that which was distant is near, for those who realize the Lord as He is.

It is like the sugar water made from the candy; only one who drinks it knows its taste.

Unto whom should I speak Your speech, O Lord; it is beyond the three qualities. Is there anyone with such discerning wisdom?

Says Kabeer, as is the fuse which you apply, so is the flash you will see.

There is no rainy season, ocean, sunshine or shade, no creation or destruction there.
जीवन िमरतु न दुखु सुखु िबआपै सुंन समािध दोऊ तह नाही ॥१॥

No life or death, no pain or pleasure is felt there. There is only the Primal Trance of Samaadhi, and no duality. ||1||

सहज की अकथ कथा है िनरारी ॥

The description of the state of intuitive poise is indescribable and sublime.

तुिल नही चढै जाइ न मुकाती हलुकी लगै न भारी ॥१॥ रहाउ ॥

It is not measured, and it is not exhausted. It is neither light nor heavy. ||1||Pause||

अगम अगोचरु रहै िनरंतिर गुर िकरपा ते लहीऐ ॥

The Inaccessible and Unfathomable Lord dwells there within Himself; by Guru's Grace, He is found.

कहु कबीर बिल जाउ गुर अपुने सतसंगित िमिल रहीऐ ॥३॥४॥४८॥

Says Kabeer, I am a sacrifice to my Guru; I remain in the Saadh Sangat, the Company of the Holy. ||3||4||48||

Gauree:
ਪਾਪ ਪੁੰਨੁ ਦੁਇ ਬੈਲ ਿਬਸਾਹੇ ਪਵਨੁ ਪੂਜੀ ਪਰਗਾਿਸਓ॥ (333)

With both sin and virtue, the ox of the body is purchased; the air of the breath is the capital which has appeared.

ਤਿਰ੍ਸਨਾ ਗੂਣ ਭਰੀ ਘਟ ਭੀਤਾਰ ਇਨ ਬਿਧੀ ਟੰਡ ਿਬਿਸਾਹਓ॥ ੧॥ (333)

tarisnaa goon bharee ghat bheetar in bheidh taaN daraasa. ||1||
The bag on its back is filled with desire; this is how we purchase the herd. ||1||

ਐਸਾ ਨਾਇਕੁ ਰਾਮੁ ਹਮਾਰਾ॥ (333)

My Lord is such a wealthy merchant!

ਸਗਲ ਸੰਸਾਰੁ ਕੀਓ ਬਨਜਾਰਾ॥ ੧॥ ਰਹਾਉ॥ (333)

He has made the whole world his peddler. ||1||Pause||

ਕਾਮੁ ਕਰ੍ੋਧੁ ਦੁਇ ਭਏ ਜਗਾਤੀ ਮਨ ਤਰੰਗ ਬਟਵਾਰਾ॥ (333)

Sexual desire and anger are the tax-collectors, and the waves of the mind are the highway robbers.

ਪੰਚ ਤਤੁ ਿਮਿਲ ਦਾਨੁ ਿਨਬੇਰਿਹ ਟੀਡਾ ਉਤਿਰਓ ਪਾਰਾ॥ ੨॥ (333)

The five elements join together and divide up their loot. This is how our herd is disposed of! ||2||

ਕਹਤ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਬ ਐਸੀ ਬਿਨ ਆਈ॥ (333)

Says Kabeer, listen, O Saints: This is the state of affairs now!

ਗਾਹਤ ਚਾਹਤ ਬੈਲ ਿਹਾਮ ਚਲੇ ਕੌਥੀ ਿਛਟਕਾਈ॥ ੩॥ ੫॥ ੪੯॥ (333)

Going uphill, the ox has grown weary; throwing off his load, he continues on his journey. ||3||5||49||
Ga-ørhee Panchpada.
Gauree, Panch-Padas:
"Pevkærhá din chaar hai saahrhái jaanaa.
For a few short days, the soul-bride stays in her parent's house; then, she must go to her in-laws.
"Payvkærhái din chaar hai saahrhái jaanaa.
The guests have arrived at her home, and her Husband has come to take her away.

"Kahó dadee-aa baahái Dhan kharhée.
Tell me, why is the bride wearing her ordinary clothes?

"Pahó hárí aáne muklāw aáne ||1|| raháo-oo.
The guests have arrived at her home, and her Husband has come to take her away.

"Laaj gharhee si-o toot parhée uth chalee panihārēe. ||2||
The rope of the breath breaks away from the pitcher of the body, and the water-carrier gets up and departs.

"Sāhīb ho-ay da-i-aal kirpaa kaaran kaaraj savaaray.
When the Lord and Master is kind and grants His Grace, then her affairs are all resolved.
Then she is known as the happy soul-bride, if she contemplates the Word of the Guru's Shabad. ||3||

Bound by the actions she has committed, she wanders around - see this and understand. ||4||

What can we say to her? What can the poor soul-bride do? ||4||

Disappointed and hopeless, she gets up and departs. There is no support or encouragement in her consciousness. ||5||6||50||

So remain attached to the Lord's Lotus Feet, and hurry to His Sanctuary, Kabeer! ||5||6||50||

The Yogi says that Yoga is good and sweet, and nothing else is, O Siblings of Destiny.
Those who shave their heads, and those who amputate their limbs, and those who utter only a single word, all say that they have attained the spiritual perfection of the Siddhas.

**Pause**

He alone understands, whom the Lord inspires to understand. Without understanding, what can anyone do?
Give up the evil actions of your left and right hands, and grasp hold of the Feet of the Lord.

Says Kabeer, the mute has tasted the molasses, but what can he say about it if he is asked? ||4||7||51||

Raag Gauree Poorbee, Kabeer Jee:

One Universal Creator God. By The Grace Of The True Guru:

Where something existed, now there is nothing. The five elements are no longer there.

The Ida, the Pingala and the Sushmanaa - O human being, how can the breaths through these be counted now? ||1||

The string has been broken, and the Sky of the Tenth Gate has been destroyed. Where has your speech gone?
ਏਹ ਸੰਸਾ ਮੋ ਕਊ ਅਨਦਿਤ ਵਿਆਪੈ ਮੋ ਕਊ ਕੋ ਨ ਕਹੈ ਸਮਜਾਈ ||੧|| ਰਹਾਉ 

This cynicism afflicts me, night and day; who can explain this to me and help me understand? ||1||Pause||

ਕਹੁ ਕਬੀਰ ਿਲਵ ਲਾਿਗ ਰਹੀ ਹੈ ਜਹਾ ਬਸੇ ਿਦਨ ਰਾਤੀ ॥

Says Kabeer, I have lovingly focused my attention on that place where the Lord dwells, day and night.

ਕਾ ਕੋ ਠਾਕੁ ਰ ਕਾ ਕੋ ਸੇਵਕੁ ਕੋ ਕਾਹੂ ਕੈ ਜਾਸੀ ॥੩॥

Of whom is the soul the master, and of whom is it the servant? Where, and to whom does it go? ||3||

ਕਹੁ ਕਬੀਰ ਿਲਵ ਲਾਿਗ ਰਹੀ ਹੈ ਜਹਾ ਬਸੇ ਿਦਨ ਰਾਤੀ ॥

Says Kabeer, I have lovingly focused my attention on that place where the Lord dwells, day and night.

ਖੁਕਸਾ ਕਾ ਮਰਮੁ ਓਹੀ ਪਰ ਜਾਨੇ ਓਹੀ ਤੁਂ ਸਦਾ ਅਭਿਨਾਸੀ ॥

Only He Himself truly knows the secrets of His mystery; He is eternal and indestructible. ||4||Pause||


Let contemplation and intuitive meditation be your two ear-rings, and true wisdom your patched overcoat.

In the cave of silence, dwell in your Yogic posture; let the subjugation of desire be your spiritual path.

O my King, I am a Yogi, a hermit, a renunciate.

I do not die or suffer pain or separation.

The solar systems and galaxies are my horn; the whole world is the bag to carry my ashes.

Eliminating the three qualities and finding release from this world is my deep meditation.
मनु पवनु दुए तूमबा करी है जुग जुग सारद साजी ॥

My mind and breath are the two gourds of my fiddle, and the Lord of all the ages is its frame.

थरु भई तंती तूटिस नाही अनहद िकगुरी बाजी ॥३॥

The string has become steady, and it does not break; this guitar vibrates with the unstruck melody. ||3||

सुिन मन मगन भए है पूरे माइआ डोल न लागी ॥

Hearing it, the mind is enraptured and becomes perfect; it does not waver, and it is not affected by Maya.

कहु कबीर ता कउ पुनरिप जनमु नही खेिल गइओ बैरागी ॥४॥२॥५३॥

Says Kabeer, the bairaagee, the renunciate, who has played such a game, is not reincarnated again into the world of form and substance. ||4||2||53||

वगौ गउड़ी ॥

Gauree:

गज नव गज दस गज इकीस पुरीआ एक तनाई ॥

Nine yards, ten yards, and twenty-one yards - weave these into the full piece of cloth;

साठ सूत नव खंड बहतरि पाटु लगो अिधकाई ॥१॥

take the sixty threads and add nine joints to the seventy-two on the loom. ||1||

Life weaves itself into its patterns.
Leaving her home, the soul goes to the world of the weaver. ||Pause||

This cloth cannot be measured in yards or weighed with weights; its food is two and a half measures.

If it does not obtain food right away, it quarrels with the master of the house. ||Pause||

How many days will you sit here, in opposition to your Lord and Master? When will this opportunity come again?

Leaving his pots and pans, and the bobbins wet with his tears, the weaver soul departs in jealous anger. ||Pause||

So renounce the world of form and substance while you remain here, O poor soul; says Kabeer: you must understand this!
ga-orhee.
Gauree:

When one light merges into another, what becomes of it then?

That person, within whose heart the Lord’s Name does not well up - may that person burst and die!

O my dark and beautiful Lord,

Meeting with the Holy, the perfection of the Siddhas is obtained. What good is Yoga or indulgence in pleasures?

When the two meet together, the business is conducted, and the link with the Lord’s Name is established.

People believe that this is just a song, but it is a meditation on God.
जिउ कासी उपदेसु होइ मानस मरती बार ||3||
It is like the instructions given to the dying man at Benares. ||3||

कोई गावै को सुणै हिर नामा चित्त लाई ||34||1||4||55||
Whoever sings or listens to the Lord’s Name with conscious awareness -

कहु कबीर संसा नही अंित परम गित पाइ ॥४॥१॥४॥५५॥
says Kabeer, without a doubt, in the end, he obtains the highest status. ||4||1||4||55||

गौरी ॥
Gauree:

नें मऊ बवउ ते ब्र्चे बब मणजु री उववि वे ||335||
Those who try to do things by their own efforts are drowned in the terrifying world-ocean; they cannot cross over.

करम धरम करते बहु संजम अहुबुिध मनु जारिओ रे ॥1॥
Those who practice religious rituals and strict self-discipline - their egotistical pride shall consume their minds. ||1||

माम ग्राम वे रने थाूबू में विभू भलु फिमवि वे ॥335||

सास गर्ास को दातो ठाकु रु सो िकउ मनु बिसारिओ रे ॥
Your Lord and Master has given you the breath of life and food to sustain you; Oh, why have you forgotten Him?

हीरा लाल अमोलु जनमु है कउडी बदलें हारिओ रे ॥2॥ रहाउ ||
Human birth is a priceless jewel, which has been squandered in exchange for a worthless shell. ||1||Pause||
The thirst of desire and the hunger of doubt afflict you; you do not contemplate the Lord in your heart.

Intoxicated with pride, you cheat yourself; you have not enshrined the Word of the Guru's Shabad within your mind.

Those who are deluded by sensual pleasures, who are tempted by sexual delights and enjoy wine are corrupt.

But those who, through destiny and good karma, join the Society of the Saints, float over the ocean, like iron attached to wood.

I have wandered in doubt and confusion, through birth and reincarnation; now, I am so tired. I am suffering in pain and wasting away.

Says Kabeer, meeting with the Guru, I have obtained supreme joy; my love and devotion have saved me.

Gauree:
Like the straw figure of a female elephant, fashioned to trap the bull elephant, O crazy mind, the Lord of the Universe has staged the drama of this world.

Attracted by the lure of sexual desire, the elephant is captured, O crazy mind, and now the halter is placed around its neck. ||1||

So escape from corruption and immerse yourself in the Lord; take this advice, O crazy mind.

You have not meditated fearlessly on the Lord, O crazy mind; you have not embarked upon the Lord's Boat. ||1|| Pause||

The monkey stretches out its hand, O crazy mind, and takes a handful of corn;

now unable to escape, O crazy mind, it is made to dance door to door. ||2||

Like the parrot caught in the trap, O crazy mind, you trapped by the affairs of Maya.
ਜੈਸਾ रੰਗੁ कਸੁੰਭ ਕਾ ਮਨ ਬਉਰਾ ਰੇ ਿਤਉ ਪਸਿਰਓ ਪਾਸਾਰੁ ॥੩॥

Like the weak dye of the safflower, O crazy mind, so is the expanse of this world of form and substance. ||3||

ਰਚਤ ਵਿਚ ਜੀਵ ਧਾਤ ਵਧੀਂ ਵੇ ਧੂਟਤ ਬ਼ਿਚ ਧਹਟ ਦੇਵ ॥ (336)

naavan ka-o tirath ghanay man ba-uraa ray poojan ka-o baho dayv.
There are so many holy shrines in which to bathe, O crazy mind, and so many gods to worship.

ਬਘੁ ਬਘੀਚ ਧੂਟਤ ਕੈ ਭਾਵ ਵਧੀਂ ਵੇ ਧੂਟਤ ਬੂਧ ਬੀ ਮੇਵ ॥੪॥੧॥੬॥੫॥ (336)
kaho kabeer chhootan nahee man ba-uraa ray chhootan har kee sayv. ||4||1||6||57||
Says Kabeer, you shall not be saved like this, O crazy mind; only by serving the Lord will you find release. ||4||1||6||57||

ਗਉੜੀ ॥ (336)

gau-ri.
Gauree:

अਗिन न दहै पवनु नही मगनै तसकरु नेिर न आवें ॥ (336)

Fire does not burn it, and the wind does not blow it away; thieves cannot get near it.

ਰਾਮ ਨਾਮ ਧਨੁ ਕਿਰ ਸੰਚਉਨੀ ਸੋ ਧਨੁ ਕਟ ਹੀ ਨ ਜਾਵੈ ॥ (336)

Accumulate the wealth of the Lord's Name; that wealth does not go anywhere. ||1||

ਹਮਰਾ ਧਨੁ ਮਾਧਉ ਗੋਬੰਦੁ ਧਰਣੀਧਰੁ ਇਹੈ ਸਾਰ ਧਨੁ ਕਹੀਐ ॥ (336)

My wealth is God, the Lord of Wealth, the Lord of the Universe, the Support of the earth: this is called the most excellent wealth.
ਜੋ ਸੁਖੁ ਪਰ੍ਭ ਗੋਿਬੰਦ ਕੀ ਸੇਵਾ ਸੋ ਸੁਖੁ ਰਾਿਜ ਨ ਲਹੀਐੇ |੧॥ ਰਹਾਊ ||
The peace which is obtained by serving God, the Lord of the Universe - that peace cannot be found in kingdoms or power. ||1||Pause||

ਇਸੁ ਧਨ ਕਾਰਣ ਸਨਕਾਿਦ ਖੋਜਤ ਭਏ ਉਦਾਸੀ |੩॥
Shiva and Sanak, in their search for this wealth, became Udaasees, and renounced the world.

ਮਿਨ ਮੁਕੰਦ ਹਿਜਹਾਤ ਪਾਰਨ ਨਾਰਾਇਨ ਪਾਰਨ |੨॥
One whose mind is filled with the Lord of liberation, and whose tongue chants the Name of the Lord, shall not be caught by the noose of Death. ||2||

ਿਨਜ ਧਨ ਗੀਤ ਗੁਰ ਦੀੰਨੀ ਤਾਸ ਸੁਮੀਤ ਮਨ ਲਗਾ |੩॥
My own wealth is the spiritual wisdom and devotion given by the Guru; my mind is held steady in perfect neutral balance.

ਤੁਮ ਘਿਰ ਲਾਖ ਕੋਟ ਅਸ ਹਸਤੀ ਹਮ ਘਿਰ ਏਕ ਮੁਰਾਰੀ |੪॥੧॥੭॥੫॥
Within your home there are hundreds of thousands, millions of horses and elephants; but within my home is the One Lord. ||4||1||7||58||
Like the monkey with a handful of grain, who will not let go because of greed -

जो जो करम कीए लालच िसउ ते िफिर गरिह पिरो

just so, all the deeds committed in greed ultimately become a noose around one's neck.

Without devotional worship, human life passes away in vain.

Without the Saadh Sangat, the Company of the Holy, without vibrating and meditating on the Lord God, one does not abide in Truth.

Like the flower which blossoms in the wilderness with no one to enjoy its fragrance,

so do people wander in reincarnation; over and over again, they are destroyed by Death.

This wealth, youth, children and spouse which the Lord has given you - this is all just a passing show.
Those who are caught and entangled in these are carried away by sensual desire. ||3||

Age is the fire, and the body is the house of straw; on all four sides, this play is being played out.

Says Kabeer, to cross over the terrifying world-ocean, I have taken to the Shelter of the True Guru. ||4||1||8||59||

From this clay, the puppet is fashioned. ||1||

I am nothing, and nothing is mine.

This body, wealth, and all delicacies are Yours, O Lord of the Universe. ||1||Pause||
ਇਸ ਮਾਟੀ ਮਿਹ ਪਵਨ ਸਮਾਇਆ ॥ (336)
is maatee meh pavan samaa-i-aa.
Into this clay, the breath is infused.

 Jordha Parghan parpar chalaiya ॥ (336)
jhoothaa parpanch jor chalaa-i-aa. ||2||
By Your Power, You have set this false contrivance in motion. ||2||

Kinna lakh paan chee joree.
Some collect hundreds of thousands of dollars,

Ant kii baar gagar joree ॥ (337)
ant kee baar gagree-aa foree. ||3||
but in the end, the pitcher of the body bursts. ||3||

Kahi kabeer ik neev usaaaree.
Says Kabeer, that single foundation which you have laid

Khin meh binsa jaa-ay ahaNkaaree. ||4||1||9||60||
will be destroyed in an instant - you are so egotistical. ||4||1||9||60||

Ga-ørhee.
Gauree:

RaaM japa-o jee-a aisay aisay.
Meditate on the Lord, O my soul,
Dharoo par-hilaad japi-o har jaisay. ||1||
just as Dhroo and Prahlaad meditated on the Lord. ||1||

O Lord, Merciful to the meek, I have placed my faith in You;

along with all my family, I have come aboard Your boat. ||1||Pause||

When it is pleasing to Him, then He inspires us to obey the Hukam of His Command.

He causes this boat to cross over. ||2||

By Guru's Grace, such understanding is infused into me;

my comings and goings in reincarnation have ended. ||3||

Says Kabeer, meditate, vibrate upon the Lord, the Sustainer of the earth.
In this world, in the world beyond and everywhere, He alone is the Giver.

He leaves the womb, and comes into the world;

as soon as the air touches him, he forgets his Lord and Master.

O my soul, sing the Glorious Praises of the Lord. ||1||Pause||

You were upside-down, living in the womb; you generated the intense meditative heat of 'tapas'.

Then, you escaped the fire of the belly.

After wandering through 8.4 million incarnations, you came.
अब के छुटके ठॉर न ठाइओ ॥३॥
If you stumble and fall now, you shall find no home or place of rest. ||3||

है ते पढ़ीये धर्म निधानु ॥९॥ रहाउ ॥
from whom the most excellent treasure is obtained. ||1||Pause||

Says Kabeer, meditate, vibrate upon the Lord, the Sustainer of the earth.

He is not seen to be coming or going; He is the Knower of all. ||4||1||11||62||

Don't wish for a home in heaven, and don't be afraid to live in hell.

Whatever will be will be, so don't get your hopes up in your mind. ||1||
What good is chanting, penance or self-mortification? What good is fasting or cleansing baths,


unless you know the way to worship the Lord God with loving devotion? ||2||

 sampai daykh na harkhee-ai bipat daykh na ro-ay. Don't feel so delighted at the sight of wealth, and don't weep at the sight of suffering and adversity.

 As is wealth, so is adversity; whatever the Lord proposes, comes to pass. ||3||

that servant performs the best service, whose heart is filled with the Lord. ||4||1||12||63||

that servant performs the best service, whose heart is filled with the Lord. ||4||1||12||63||

O my mind, even if you carry someone's burden, they don't belong to you.
This world is like the perch of the bird on the tree. ||1||

I drink in the sublime essence of the Lord. ||1|| Pause||

With the taste of this essence, I have forgotten all other tastes. ||1||

Why should we weep at the death of others, when we ourselves are not permanent? ||2||

Whoever is born shall pass away; why should we cry out in grief? ||2||

Says Kabeer, my consciousness is filled with thoughts of remembrance of the Lord; I have become detached from the world. ||3||2||13||64||

Says Kabeer, my consciousness is filled with thoughts of remembrance of the Lord; I have become detached from the world. ||3||2||13||64||

We are re-absorbed into the One from whom we came; drink in the Lord's essence, and remain attached to Him.
The bride gazes at the path, and sighs with tearful eyes.

Her heart is not happy, but she does not retrace her steps, in hopes of seeing the Blessed Vision of the Lord's Darshan.

So fly away, black crow,

so that I may quickly meet my Beloved Lord.

Says Kabeer, to obtain the status of eternal life, worship the Lord with devotion.

All around, there are thick bushes of sweet basil, and there in the midst of the forest, the Lord is singing with joy.
Beholding His wondrous beauty, the milk-maid was entranced, and said, "Please don't leave me; please don't come and go!" ||1||

My mind is attached to Your Feet, O Archer of the Universe;

he alone meets You, who is blessed by great good fortune. ||1||Pause||

In Brindaaban, where Krishna grazes his cows, he entices and fascinates my mind.

You are my Lord Master, the Archer of the Universe; my name is Kabeer. ||2||2||15||66||

Many people wear various robes, but what is the use of living in the forest?

What good does it do if a man burns incense before his gods? What good does it do to dip one's body in water? ||1||
O soul, I know that I will have to depart.

You ignorant idiot: understand the Imperishable Lord.

Whatever you see, you will not see that again, but still, you cling to Maya. ||1||Pause||

The spiritual teachers, meditators and the great preachers are all engrossed in these worldly affairs.

Says Kabeer, without the Name of the One Lord, this world is blinded by Maya. ||2||1||16||67||

O people, O victims of this Maya, abandon your doubts and dance out in the open.

What sort of a hero is one who is afraid to face the battle? What sort of satee is she who, when her time comes, starts collecting her pots and pans? ||1||


**Gangavan Gangiye Bhe Bhute Bhutaun** || (338)

Stop your wavering, O crazy people!

**Andh Tu Dhe Bhe Mihir Jathiye Seh Bhebhutaun** || (338)

Now that you have taken up the challenge of death, let yourself burn and die, and attain perfection. ||1||Pause||

**Gangar Kheer Geetha Bhaye Dibhye Sabadar Bibhutaun** || (338)

The world is engrossed in sexual desire, anger and Maya; in this way it is plundered and ruined.

**Kahie Kabir Rajaye Ram Na Chhode Sagal Ooch Tey Ooch** ||2||17||68|| (338)

Says Kabeer, do not forsake the Lord, your Sovereign King, the Highest of the High. ||2||2||17||68||

**Gauri 13** || (338)

Ga-orhee 13.

Gauree 13:

**Bhagavad Deor Nibhai Bibhita Bibhata Bhand Bhichun** || (338)

Your Command is upon my head, and I no longer question it.

**Tuhi Daree Aau Tuhee Karee Auu Tujhai Nayistaar** ||1|| (338)

You are the river, and You are the boatman; salvation comes from You. ||1||

**Band Bhandige Iktaa Bhar** || (338)

O human being, embrace the Lord's meditation,
साहिबु रोसु धरउ कि पिआरु ॥१॥ रहाउ ॥

whether your Lord and Master is angry with you or in love with you. ||1||Pause||

ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ਮੇਰਾ ਿਜਉ ਫੂਲੁ ਜਈ ਹੈ ਨਾਿਰ ॥

Your Name is my Support, like the flower blossoming in the water.

Says Kabeer, I am the slave of Your home; I live or die as You will. ||2||18||69||

Wandering through 8.4 million incarnations, Krishna's father Nand was totally exhausted.

Because of his devotion, Krishna was incarnated in his home; how great was the good fortune of this poor man! ||1||

You say that Krishna was Nand's son, but whose son was Nand himself?

Dharan akaas daso dis naahee tab ih nand kahaa tho ray. ||1|| rahaa-o.

When there was no earth or ether or the ten directions, where was this Nand then?
He does not fall into misfortune, and He does not take birth; His Name is the Immaculate Lord.

Kabeer's Lord is such a Lord and Master, who has no mother or father.

Slander is pleasing to the Lord's humble servant.

Slander is my father, slander is my mother.

If I am slandered, I go to heaven;

the wealth of the Naam, the Name of the Lord, abides within my mind.
If my heart is pure, and I am slandered,

then the slanderer washes my clothes. ||1||

One who slanders me is my friend;

the slanderer is in my thoughts.

The slanderer wishes me long life. ||2||

I have love and affection for the slanderer.

Slander is my salvation.
जन कबीर कू निंदा सार ॥ (339)
Slander is the best thing for servant Kabeer.

निंदक कू हम उतरे पारी ॥३॥२०॥७१॥ (339)
nindak doobaa ham utray paar. ||3||20||71||
The slanderer is drowned, while I am carried across. ||3||20||71||

राजा राम तूं ऐसा निरभू तरन तारन राम राइआ ॥१॥ रहाउ ॥
raajaa raam tooN aisaa nirbha-o taran taaran raam raa-i-aa. ||1|| rahaa-o.
O my Sovereign Lord King, You are Fearless; You are the Carrier to carry us across, O my Lord King. ||1||Pause||

जब हम होते तब तुम नाही अब तुम हहु हम नाही ॥ (339)
jab ham hotay tab tum naahee ab tum hahu ham naahee.
When I was, then You were not; now that You are, I am not.

अब हम तुम एक भए हिह एकै देखत मनु पतीआही ॥१॥ (339)
ab ham tum ayk bha-ay heh aikai daykhat man patee-aahee. ||1||
Now, You and I have become one; seeing this, my mind is content. ||1||

जब बुद्ध होती तब बलु कै सा अब बुद्ध बलु न खटाई ॥ (339)
jab buDh hotee tab bal kaisaa ab buDh bal na khataa-ee.
When there was wisdom, how could there be strength? Now that there is wisdom, strength cannot prevail.

कहि कबीर बुद्ध हर । लई मेरी बुद्ध बदली मिष्ठि पाई ॥२॥२१॥७२॥ (339)
kahi kabeer buDh har la-ee mayree buDh badlee siDh paa-ee. ||2||21||72||
Says Kabeer, the Lord has taken away my wisdom, and I have attained spiritual perfection. ||2||21||72||

Gauree:
खट नेम किर कोठड़ी बांधी बसतु अनूप बीच पाई ॥ (339)
He fashioned the body chamber with six rings, and placed within it the incomparable thing.

कुंजी कुलफु प्रान करि राखे करते बार न लाई ॥१॥
He made the breath of life the watchman, with lock and key to protect it; the Creator did this in no time at all. ||1||

अब मन जागत रहु रे भाई ॥
Keep your mind awake and aware now, O Sibling of Destiny.

Gaafalu होइ कै जनमु गवाइओ चोरु मसै घरु जाई ॥१॥ रहाउ ॥
You were careless, and you have wasted your life; your home is being plundered by thieves. ||1||Pause||

पंच पहरूआ दर मिह रहते ितन का नही पतीआरा ॥ (339)
The five senses stand as guards at the gate, but now can they be trusted?

चेित सुिछेत चित होइ रहु तउ लै परगासु उजारा ॥२॥
When you are conscious in your consciousness, you shall be enlightened and illuminated. ||2||

नउ घर देखि जु कामनि भूली बसतु अनूप न पाई ॥ (339)
Seeing the nine openings of the body, the soul-bride is led astray; she does not obtain that incomparable thing.
कहते कवीर नवै घर मूसे दसवै ततु समाई ||

Says Kabeer, the nine openings of the body are being plundered; rise up to the Tenth Gate, and discover the true essence.

गाऊँनी ||

gau-onee.

Gauree:

भाई मेहिं अब्रु त नजिनी नावरानं ||

O mother, I do not know any other, except Him.

सनकाद जासु गुन गाविह तासु बसिह मोरे पर्भानानं ॥

My breath of life resides in Him, whose praises are sung by Shiva and Sanak and so many others. ||Pause||

हिरदे पर्गासु गिमत गगन मंडल महिं धीआनानं ॥

My heart is illuminated by spiritual wisdom; meeting the Guru, I meditate in the Sky of the Tenth Gate.

बिखै रोग भै बंधन भागे मन सिंज घरि सुखु जानाना ॥

The diseases of corruption, fear and bondage have run away; my mind has come to know peace in its own true home. ||1||

देव समत विधि नाविह भक्ति धूमचर महिं न आताना ॥

Imbued with a balanced single-mindedness, I know and obey God; nothing else enters my mind.
Chandan baas bha-ay man baasan ti-aag ghati-o abhimaanaanaa. ||2||
My mind has become fragrant with the scent of sandalwood; I have renounced egotistical selfishness and conceit. ||2||

That humble being, who sings and meditates on the Praises of his Lord and Master, is the dwelling-place of God.

He is blessed with great good fortune; the Lord abides in his mind. Good karma radiates from his forehead. ||3||

I have broken the bonds of Maya; the intuitive peace and poise of Shiva has dawned within me, and I am merged in oneness with the One.

Says Kabeer, meeting the Guru, I have found absolute peace. My mind has ceased its wanderings; I am happy. ||4||23||74||

One Universal Creator God. Truth Is The Name. Creative Being Personified. By Guru's Grace:
Through these fifty-two letters, the three worlds and all things are described.

These letters shall perish; they cannot describe the Imperishable Lord.

He is in both speech and silence.

He is contained in the seed of the banyan-tree, and yet, His expanse spreads across the three worlds.
One who knows the Lord understands His mystery, and bit by bit, the mystery disappears.

Turning away from the world, one's mind is pierced through with this mystery, and one obtains the Indestructible, Impenetrable Lord.

The Muslim knows the Muslim way of life; the Hindu knows the Vedas and Puraanas.

To instruct their minds, people ought to study some sort of spiritual wisdom.

I know only the One, the Universal Creator, the Primal Being.

I do not believe in anyone whom the Lord writes and erases.

If someone knows the One, the Universal Creator,

he shall not perish, since he knows Him.
KAKKA: When the rays of Divine Light come into the heart-lotus,

सिस िबगास स्मपट नही आवा ॥
sas bigaas sampat nahee aavaa.
the moon-light of Maya cannot enter the basket of the mind.

And if one obtains the subtle fragrance of that spiritual flower,

he cannot describe the indescribable; he could speak, but who would understand?

 KHAKHA: The mind has entered this cave.

Knowing their Lord and Master, people show compassion;

then, they become immortal, and attain the state of eternal dignity.
GAGGA: One who understands the Guru's Word

DOOJEE BAAAT N DHAR-EE KANAA.

does not listen to anything else.

RAHAI BIHAMGAM KATEH NA JAA-EE.

He remains like a hermit and does not go anywhere,

AGAH GAHAI GHEE GAGAN RAHA-E.

when he grasps the Ungraspable Lord and dwells in the sky of the Tenth Gate. ||9||

GHAGHA: He dwells in each and every heart.

GAH GHAAT GEH NIMSANG SO-EE.

Even when the body-pitcher bursts, he does not diminish.

TA GAH MAHAI GAAT JAO PAAVA.

When someone finds the Path to the Lord within his own heart,

SO GAH CHHAAD AVGHAT KAT DHAAVAA. ||10||

why should he abandon that Path to follow some other path? ||10||
NGANGA: Restrain yourself, love the Lord, and dismiss your doubts.

Even if you do not see the Path, do not run away; this is the highest wisdom.

Forget this picture, and remember the Painter.

Forget this picture and focus your consciousness on the Painter.

Why are you so unhappy? Why don't you abandon your desires?
ray man mai ta-o chhin chhin samjhaavaa.
O my mind, each and every moment I try to instruct you,

but you forsake Him, and entangle yourself with others. ||13||

but you forsake Him, and entangle yourself with others. ||13||

and burns away the desires of his youth, then he finds the right way.

When he burns his desire for his own wealth, and that of others,

then he finds the Divine Light. ||14||

You are entangled in the world, and you do not know how to get untangled.

You hold back in fear, and are not approved by the Lord.
Why do you talk such nonsense, trying to convince others?

Stirring up arguments, you shall only obtain more arguments. ||15||

I searched the whole world for Him, but I found Him near myself. ||16||

It is such a difficult path, to find Him within your own heart.

Open the doors within, and enter the Mansion of His Presence.

Beholding the Immovable Lord, you shall not slip and go anywhere else.

You shall remain firmly attached to the Lord, and your heart will be happy. ||17||
ठठा इहै दूिर ठग नीरा ॥ (341)
thathaa ihai door thag neeraa.
T'HAT'HA: Keep yourself far away from this mirage.

वीठि वीठि मत कीआ धीरा ॥ (341)
neeth neeth man kee-aa Dheeraa.
With great difficulty, I have calmed my mind.

गिरि ठगिआ सगल जगु खावा ॥ (341)
jin thag thagi-aa sagal jag khaavaa.
That cheater, who cheated and devoured the whole world -

मे ठगु ठिगआ सगल जगु खावा ॥१८॥ (341)
so thag thagi-aa sagal jag khuva.
I have cheated that cheater, and my mind is now at peace. ||18||

डडा डर उपजे डरु जाई ॥ (341)
dadaa dar upjay dar jaa-ee.
DADDA: When the Fear of God wells up, other fears depart.

डु डर महि डरु रहिआ समाई ॥ (341)
ta dar meh dar raahi-aa samaa-ee.
Other fears are absorbed into that Fear.

जउ डर डरै त फिरि डरु लागै ॥ (341)
ja-o dar darai ta fir dar laagai.
When one rejects the Fear of God, then other fears cling to him.

निडर हूआ डर उर होइ भागे ॥१९॥ (341)
nidar hoo-aa dar ur ho-ay bhaagai. ||19||
But if he becomes fearless, the fears of his heart run away. ||19||
dhadhaa dhig dhoodheh kat aanaa.
DHADHA: Why do you search in other directions?

Searching for Him like this, the breath of life runs out.

charh sumayr dhoodh jab aavaa.
When I returned after climbing the mountain,

NANNA: The warrior who fights on the battle-field should keep up and press on.

naanaa ran roota-o nar nayhee karai.
NANNA: The warrior who fights on the battle-field should keep up and press on.

naa nivai naa fun sanchrai.
He should not yield, and he should not retreat.

Dhan janam taahhee ko ganai.
Blessed is the coming of one

maarai aykeh taj jaa-ay ghanai. ||21||
who conquers the one and renounces the many. ||21||
तता अतर तिरो नह जाई ॥

tataa atar tari-o nah jaa-ee.

TATT'A: The impassable world-ocean cannot be crossed over;

तन तिर्भवन महि रहिओ समाई ॥

tan taribhavan meh rahi-o samaa-ee.

the body remains embroiled in the three worlds.

जउ तिर्भवण तन माहि समावा ॥

ja-o taribhavan tan maahi samaavaa.

But when the Lord of the three worlds enters into the body,

तउ ततिह तत मिलिआ सचु पावा ॥२२॥

ta-o tateh tat mili-aa sach paavaa. ||22||

then one's essence merges with the essence of reality, and the True Lord is attained.

||22||

थथा अथाह थाह नही पावा ॥

thathaa athaah ih thir na rahaavaa.

T'HATHHA: He is Unfathomable; His depths cannot be fathomed.

ओहु अथाह इहु िथरु न रहावा ॥२३॥

oh athaah ih thir na rahaavaa. ||23||

He is Unfathomable; this body is impermanent, and unstable.

थोड़ै थिल थानक आमर्भै ॥

thorhai thal thaanak aarambhai.

The mortal builds his dwelling upon this tiny space;

बिनु ही थाभह मंदिरु धब्बै ॥२३॥

bin hee thaabhaa mandiru thambhai. ||23||

without any pillars, he wishes to support a mansion. ||23||
DADDA: Whatever is seen shall perish.

Contemplate the One who is unseen.

When the key is inserted in the Tenth Gate, then the Blessed Vision of the Merciful Lord's Darshan is seen.

When one ascends from the lower realms of the earth to the higher realms of the heavens, then everything is resolved.

The Lord dwells in both the lower and higher worlds.

Leaving the earth, the soul ascends to the heavens;

then, the lower and higher join together, and peace is obtained.
ète nānna niṁsa janāṁ niṁrakat jāi ||
nanāa nis din nirkhat jaa-e.
NANNA: The days and nights go by; I am looking for the Lord.

ṁrakat tālā khe ṇaḍvṛtī || (341)
niṁrakat nain raṁ jāṁ jāi pāvā ||
nirkhat nirkhat jā لأ jaa-ay pāvaa.
Looking for Him, my eyes have become blood-shot.

ṁrakat ṇaḍvṛtī ṇaḍvṛtī pāvā || (341)
niṁrakat niṁrakat jāأمل jāi pāvā ||
inā khat nirkhat jā لأ jaa-ay pāvaa.
After looking and looking, when He is finally found,

uṁ ṇe niṁrakat ṇaḍvṛtī niṁrakat milāvā ||26||
tab lay nirkhat nirkhat milaaवा. ||26||
then the one who was looking merges into the One who was looked for. ||26||

pāpā ṇapar pāru ṇaṁ pāvā || (341)
papaa apar paar nahe pāvaa.
PAPPA: He is limitless; His limits cannot be found.

pāṁ jotiṁ niṁsat pāṁ pāṁ jāvā || (341)
param jot si-o parcha-o laava.
I have attuned myself to the Supreme Light.

pāṁ cinćiṁ niṁrakat lāvā || (341)
pāṁ chā-o indree nigreh kar-ee.
One who controls his five senses

pāpū ṇaṁ ṇeṁ ṇaḍvṛtī ||27|| (341)
papū punn do-o nirvāर-ee. ||27||
rises above both sin and virtue. ||27||
फफा इबनु फूल फलु होई ॥ (341)
FAFFA: Even without the flower, the fruit is produced.

ता फल फंक लखे जउ कोई ॥
taa fal fank lakhai ja-o ko-ee.
One who looks at a slice of that fruit

दून न परई फंक बिचारे ॥
doon na par-ee fank bichaarai.
and reflects on it, will not be consigned to reincarnation.

ता फल फंक सभै तन फारै ॥२८॥
taa fal fank sabhai tan faarai. ||28||
A slice of that fruit slices all bodies. ||28||

बबा इबंदिह इबंद मिलावा ॥
babaa bindeh bind milaavaa.
BABBA: When one drop blends with another drop,

इंदिः इंद न बिछुरन पावा ॥
bindeh bind na bichhuran paavaa.
then these drops cannot be separated again.

बंदउ होइ बंदगी गहे ॥
banda-o ho-aay bandagee gahai.
Become the Lord's slave, and hold tight to His meditation.

बंदक होइ बंध सुिध लहै ॥२९॥
bandak ho-aay banDh suDh lahai. ||29||
If you turn your thoughts to the Lord, the Lord will take care of you like a relative. ||29||
bhav bhayd bhayd milaava ||

bhabhaa bhaydeh bhayd milaavaa.
BHABHA: When doubt is pierced, union is achieved.

abh bha-o bhaan bharosa-o aavaa.
I have shattered my fear, and now I have come to have faith.

ja bhaar so bheetar jaani-aa.
I thought that He was outside of me, but now I know that He is within me.

bhaybhoopat pehchaani-aa. ||30||
When I came to understand this mystery, then I recognized the Lord. ||30||

mamaa mool gahi-aa man maanai.
MAMMA: Clinging to the source, the mind is satisfied.

marmee ho-ay so man ka-o jaanai.
One who knows this mystery understands his own mind.

mat ko-e man miltaa bilmaavai.
Let no one delay in uniting his mind.

magan bha-i-aa tay so sach paavai. ||31||
Those who obtain the True Lord are immersed in delight. ||31||
ਮਮਾ ਮਨ ਸਾਧੇ ਿਸਿਧ ਹੋਇ ॥ (342)
mamaa man saaDhay siDh ho-ay.
MAMMA: The mortal’s business is with his own mind; one who disciplines his mind attains perfection.

ਮਨ ਹੀ ਮਨ ਿਸਉ ਕਹੈ ਕਬੀਰਾ ਮਨ ਸਾ ਿਮਿਲਆ ਨ ਕੋਈ ॥੩੨॥ (342)
man hee man si-o kahai kabeeraa man saa mili-aa na ko-ay. ||32||
Only the mind can deal with the mind; says Kabeer, I have not met anything like the mind. ||32||

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਿਸੀਊ ॥ (342)
ih man saktee ih man see-o.
This mind is Shakti; this mind is Shiva.

ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ ਕੋ ਜੀਊ ॥ (342)
ih man panch tat ko jee-o.
This mind is the life of the five elements.

ਇਹੁ ਦੀਤੀ ਰੀਕਾ ਜ਼ਾਂਦਮਿਤ ਹੀ ਤਹਾਂ ਰਹੈ ॥੩੩॥ (342)
ih man jah-o janaamit kahai tao rahai. ||33||
it can describe the secrets of the three worlds. ||33||

ਰਿਣ ਰੂਤਉ ਭਾਜੈ ਨਹੀ ਸੂਰਉ ਥਾਰਉ ਨਾਊ ॥੩੪॥ (342)
ran roota-o bhaajai nahee soora-o thaara-o naa-o. ||34||
When you are engaged in the battle, don’t run away; then, you shall be known as a spiritual hero. ||34||

YAYYA: If you know anything, then destroy your evil-mindedness, and subjugate the body-village.

YAYYA: If you know anything, then destroy your evil-mindedness, and subjugate the body-village.
रारा रसु निरस किर जानिआ।
।(342)
RARRA: I have found tastes to be tasteless.

होइ निरस सु रसु पहिचानिआ।
।(342)
ho-ay niras so ras pehchaani-aa.
Becoming tasteless, I have realized that taste.

इह रस छाडे उह रसु आवा।
।(342)
ih ras chhaaday uh ras aavaa.
Abandoning these tastes, I have found that taste.

Drinking in that taste, this taste is no longer pleasing. ||35||

लला ऐसे लिव मनु लावै।
।(342)
lalaa aisay liv man laavai.
LALLA: Embrace such love for the Lord in your mind,

अनत न जाइ परम सचु पावै।
।(342)
anat na jaa-ay param sach paavai.
that you shall not have to go to any other; you shall attain the supreme truth.

And if you embrace love and affection for Him there,

then you shall obtain the Lord; obtaining Him, you shall be absorbed in His Feet. ||36||
vavaa baar baar bisan samHaar.

WAWA: Time and time again, dwell upon the Lord.

bisan sammhaar na aavai haar.

Dwelling upon the Lord, defeat shall not come to you.

bal bal je visanatnaa jas gaavai.

I am a sacrifice, a sacrifice to those, who sing the praises of the Saints, the sons of the Lord.

visan milay sabh hee sach paavai. ||37||

Meeting the Lord, total Truth is obtained. ||37||

vaavaa vaahii jaanee-ai vaa jaanay ih ho-ay.

WAWA: Know Him. By knowing Him, this mortal becomes Him.

ih ar oh jab milai tab milat na jaanai ko-ay. ||38||

When this soul and that Lord are blended, then, having been blended, they cannot be known separately. ||38||

sasaa so neekaa kar soDhhu.

SASSA: Discipline your mind with sublime perfection.

ghat parchaa kee baat niroDhahu.

Refrain from that talk which attracts the heart.
The heart is attracted, when love wells up.

The King of the three worlds is perfectly pervading and permeating there.

Anyone who seeks Him, finds Him, shall not be born again.

When someone seeks Him, and comes to understand and contemplate Him, then he crosses over the terrifying world-ocean in an instant.

The bed of the soul-bride is adorned by her Husband Lord; her skepticism is dispelled.
Renouncing the shallow pleasures of the world, she obtains the supreme delight.

Then, she is the soul-bride; He is called her Husband Lord.

He exists, but He is not known to exist.

When He is known to exist, then the mind is pleased and appeased.

Of course the Lord exists, if one could only understand Him.

Everyone goes around saying, "I'll take this, and I'll take that". Because of that, they suffer in terrible pain.
When someone comes to love the Lord of Lakhshmi,

his sorrow departs, and he obtains total peace. ||43||

Many have wasted their lives, and then perished.

Wasting away, they do not remember the Lord, even now.

But if someone, even now, comes to know the transitory nature of the world and restrain his mind,

he shall find his permanent home, from which he was separated. ||44||

The fifty-two letters have been joined together.

But people cannot recognize the One Word of God.
ਸਤ ਕਾ ਸਬਦੁ ਕਬੀਰਾ ਕਹੈ ॥ (343)
sat kaa sabad kabeeraa kahai.
Kabeer speaks the Shabad, the Word of Truth.

ਪੰਡਤ ਹੋਇ ਸੁ ਅਨਭੈ ਰਹੈ ॥ (343)
pandit ho-ay so anbhai rahai.
One who is a Pandit, a religious scholar, must remain fearless.

ਪੰਡਤ ਲੋਗਹ ਕੁਆ ਬੁੱਧਾਰ ॥ (343)
pandit logah ka-o bi-uhhaar.
It is the business of the scholarly person to join letters.

ਗੀਅਨਵੰਤ ਕਉ ਤਤੁ ਬੀਚਾਰ ॥ (343)
gi-aanvant ka-o tat beechaar.
The spiritual person contemplates the essence of reality.

ਜਾ ਕੈ ਜੀਆ ਜੀਆ ਬੁਧ ਹੋਈ ॥ (343)
jaa kai jee-a jaisee buDh ho-ee.
According to the wisdom within the mind,

ਰਾਗੁ ਗਉੰਦੀ ਿਥਤੰ ਕਬੀਰ ਜੀ ਕੰ ਦੀ ॥ (343)
raag ga-orhee thiteen kabeer jee keeN.
Raag Gauree, Thitee ~ The Lunar Days Of Kabeer Jee:
There are fifteen lunar days, and seven days of the week.

Says Kabeer, it is neither here nor there.

When the Siddhas and seekers come to know the Lord's mystery,

they themselves become the Creator; they themselves become the Divine Lord. ||1||

On the day of the new moon, give up your hopes.

Remember the Lord, the Inner-knower, the Searcher of hearts.
Jeevat paavhu mokh du-aar.
You shall attain the Gate of Liberation while yet alive.

Anbha-o sabad tat nij saar. ||1||
You shall come to know the Shabad, the Word of the Fearless Lord, and the essence of your own inner being. ||1||

Charan kamal gobind rang laagaa.
One who enshrines love for the Lotus Feet of the Lord of the Universe -

Ghat meh khaylai aghat apaar.
He is playing within the heart; He has no body - He is Infinite.

Kaal kalpanaa kaday na khaa-ay.
The pain of death never consumes that person who remains absorbed in the Primal Lord God. ||2||
On the second day of the lunar cycle, know that there are two beings within the fiber of the body.

Maya and God are blended with everything.

God does not increase or decrease.

He is unknowable and immaculate; He does not change.

On the third day of the lunar cycle, one who maintains his equilibrium amidst the three modes

finds the source of ecstasy and the highest status.

In the Saadh Sangat, the Company of the Holy, faith wells up.

Outwardly, and deep within, God’s Light is always radiant.
On the fourth day of the lunar cycle, restrain your fickle mind,

and do not ever associate with sexual desire or anger.

On land and sea, He Himself is in Himself.

He Himself meditates and chants His Chant.

On the fifth day of the lunar cycle, the five elements expand outward.

Men are occupied in the pursuit of gold and women.

How rare are those who drink in the pure essence of the Lord's Love.

They shall never again suffer the pains of old age and death.
Chhath khat chakar chhahoo-aN dis Dhaa-ay.
On the sixth day of the lunar cycle, the six chakras run in six directions.

Bin parchai nahee thiraa rahaay.
Without enlightenment, the body does not remain steady.

DubiDhaa mayt khimaa geh rahu.
So erase your duality and hold tight to forgiveness,

Karam Dharam kee sool na sahhu.
and you will not have to endure the torture of karma or religious rituals. ||7||

SaataiN sat kar baachaa jaan.
On the seventh day of the lunar cycle, know the Word as True,

Aatam raam layho parvaan.
and you shall be accepted by the Lord, the Supreme Soul.

Chhootai sansaa mit jaahi dukh.
Your doubts shall be eradicated, and your pains eliminated,

Sunn sarovar paavhu sukh.
and in the ocean of the celestial void, you shall find peace. ||8||
On the eighth day of the lunar cycle, the body is made of the eight ingredients.

Within it is the Unknowable Lord, the King of the supreme treasure.

The Guru, who knows this spiritual wisdom, reveals the secret of this mystery.

Turning away from the world, He abides in the Unbreakable and Impenetrable Lord.

On the ninth day of the lunar cycle, discipline the nine gates of the body.

Keep your pulsating desires restrained.

Forget all your greed and emotional attachment;

you shall live throughout the ages, eating the fruit of immortality.
दसमी दह दिस होइ अनंद ॥ (344)

On the tenth day of the lunar cycle, there is ecstasy in all directions.

छूटै भरमु िमलै गोिबंद ॥ (344)

Doubt is dispelled, and the Lord of the Universe is met.

जोति सरूपी तत अनूप ॥ (344)

He is the Embodiment of light, the incomparable essence.

अमल न मल न छाह नही धूप ॥११॥ (344)

He is stainless, without stain, beyond both sunshine and shade. ||11||

एकादसी एक िदस धावै ॥ (344)

On the eleventh day of the lunar cycle, if you run in the direction of the One,

तउ जोनी संकट बहुिर न आवै ॥ (344)

you will not have to suffer the pains of reincarnation again.

सीतल िनरमल भइआ सरीरा ॥ (344)

Your body will become cool, immaculate and pure.

दूिर बतावत पाईआ नीरा ॥१२॥ (344)

The Lord was said to be far away, but He is found near at hand. ||12||
baaras baarah ugvai soor.
On the twelfth day of the lunar cycle, twelve suns rise.

ahinis baajay anhad toor.
Day and night, the celestial bugles vibrate the unstruck melody.

daykhi-aa tiho-aaN lok kaa pee-o.
Then, one beholds the Father of the three worlds.

achraj bha-i-aa jeev tay see-o. ||13||
This is wonderful! The human being has become God! ||13||

tayras tayrah agam bakhaan.
On the thirteenth day of the lunar cycle, the thirteen holy books proclaim

araDh uraDh bich sam pehchaan.
that you must recognize the Lord in the nether regions of the underworld as well as the heavens.

neech ooch nahee maan aamaan.
There is no high or low, no honor or dishonor.

bi-aapik raam sagal saamaan. ||14||
The Lord is pervading and permeating all. ||14||
On the fourteenth day of the lunar cycle, in the fourteen worlds

and on each and every hair, the Lord abides.

Center yourself and meditate on truth and contentment.

Speak the speech of God's spiritual wisdom.

On the day of the full moon, the full moon fills the heavens.

Its power is diffused through its gentle light.

In the beginning, in the end, and in the middle, God remains firm and steady.

Kabeer is immersed in the ocean of peace.
One Universal Creator God. By The Grace Of The True Guru:

Raag Gauree, The Seven Days Of The Week Of Kabeer Jee:

Meeting with the Guru, you shall come to know the mystery of the Lord. ||1||Pause||

On Sunday, begin the devotional worship of the Lord,
somvar sas amrit jharai.
On Monday, the Ambrosial Nectar trickles down from the moon.

chaakhat bayg sagal bikh harai.
Tasting it, all poisons are removed in an instant.

banee roki-aa rahai du-aar.
Restrained by Gurbani, the mind remains indoors;

drinking in this Nectar, it is intoxicated. ||2||

mangalvaaray lay maaheet.
On Tuesday, understand reality;

panch chor kee jaanai reet.
you must know the way the five thieves work.

ghar chhodayN baahar jin jaa-ay.
those who leave their own home to go out wandering

naatar kharaa risai hai raa-ay. ||3||
shall feel the terrible wrath of the Lord, their King. ||3||
ਵੁਧਵਾਰ ਕਰੈ ਪਰ੍ਗਾਸ ॥ (344)
On Wednesday, one’s understanding is enlightened.

ਹੀਰਦਾਈ ਕਮਾਲ ਮਹਾ ਹੰਨਾ ਕਾ ਬਾਸ ॥ (344)
The Lord comes to dwell in the lotus of the heart.

ਗੁਰ ਮਿਲੇ ਦੋ ਏਕ ਸਮ ਧਰੈ ॥ (344)
Meeting the Guru, one comes to look alike upon pleasure and pain,

ਉਰਧ ਪ੍ਰੇਰੇ ਲੇ ਮੂਰ ਕਰੈ ॥੪॥ (344)
and the inverted lotus is turned upright. ||4||

ਅਹਿਨਿਸ ਕਸਾਮਲ ਧੋਵਾਹ ਨਾਹੀ ॥੫॥ (344)
why not wash away your sinful mistakes? ||5||
On Friday, keep up and complete your fast;

Day and night, you must fight against your own self.

If you restrain your five senses,

then you shall not cast your glance on another.

On Saturday, keep steady;

you will be enlightened, inwardly and outwardly.

All your karma will be erased.
जब लगु घट मिह दूजी आन ॥ (344)

Know that as long as you place your hopes in others,

तउ लउ महिल न लाभै जान ॥ (345)

You shall not find the Mansion of the Lord's Presence.

रमत राम सिउ लागो रंगु ॥ (345)

When you embrace love for the Lord,

कहि कबीर तब निरमल अंग ॥ ॥ ॥ (81)

says Kabeer, then, you shall become pure in your very fiber. ||8||1||

सितनामु करता पुरखु िनरभउ िनरवैरु अकाल मूरित अजूनी सैभं गुरपर्सािद ॥ (475)


रागु आसा बाणी भगता की ॥ (475)

Raag Aasaa, The Word Of The Devotees:

वधीत नीझु ताम्बेढ़े नीझु विविधम लीझु ॥ (475)

Kabeer, Naam Dayv And Ravi Daas.

आसा सरे कबीर जीउ ॥ (475)

Aasaa, Kabeer Jee:
Falling at the Feet of the Guru, I pray, and ask Him, "Why was man created?"

What deeds cause the world to come into being, and be destroyed? Tell me, that I may understand".

O Divine Guru, please, show Mercy to me, and place me on the right path, by which the bonds of fear may be cut away.

The pains of birth and death come from past actions and karma; peace comes when the soul finds release from reincarnation. ||Pause||

The mortal does not break free from the bonds of the noose of Maya, and he does not seek the shelter of the profound, absolute Lord.

He does not realize the dignity of the self, and Nirvaanaa; because of this, his doubt does not depart. ||Pause||

The soul is not born, even though he thinks it is born; it is free from birth and death.
उदै असत की मन बुध नासी तउ सदा सहिज लिव लीणा ॥३॥

When the mortal gives up his ideas of birth and death, he remains constantly absorbed in the Lord's Love. ||3||

जिउ प्रतितिबंबु विम्रब कउ मिली है उदक कुँभ बिगराना ॥

As the reflection of an object blends in the water when the pitcher is broken, ||4||1||

कहु कबीर ऐसा गुण भर्मु भागा तउ मनु सुन्न समानां ॥४॥१॥

says Kabeer, just so virtue dispels doubt, and then the soul is absorbed in the profound, absolute Lord. ||4||1||

ਗਜ ਸਾਢੇ ਤਾ ਤਾ ਧੋਤੀਆ ਤਹਰੇ ਪਾਈਣ ਤਗ ॥

They wear loin cloths, three and a half yards long, and triple-wound sacred threads. ||4||1||

ਗਲੀ ਜਨਹਾ ਜਪਮਾਲਾ ਲੋਟਾ ਹਿਥਤਾ ਬਾਨਾਰਾਸ ਕਾ ਟਾਗ ॥

They have rosaries around their necks, and they carry glittering jugs in their hands. ||1||

ਓਇ ਹਿਰ ਕੇ ਸਾਂਤ ਨ ਆਖੀਆ ਬਾਣਾਰਾਸ ਕੇ ਟਾਗ ॥

They are not called Saints of the Lord - they are thugs of Benares. ||1||

ਅਕਾਮ ॥ (476)

Aasaa.

Aasaa:

ਗਾਨ ਮਾਂਚੇ ਵੇ ਵੇ ਪੇਡੀਆ ਵਿਵੇ ਪਲਿਟਰਿਅਲ ਦੱਖਣ ॥ (476)

gaj saadhay tai tai Dhotee-aa thray paa-in tag.

They wear loin clothes, three and a half yards long, and triple-wound sacred threads.

ਗਰੀ ਰਿਚਾ ਸਾਮਾਲਾ ਲੇਿਨ ਵਿਖ਼ਰਣ ॥ (476)

galee jinNa jaapmaalee-aa lotay hath nibag.

They have rosaries around their necks, and they carry glittering jugs in their hands.

ਦਿਹਿਜ ਦਾਇ ਵੇ ਮੰਡਰ ਭਾਭੀਅਭਾਇ ਭਰਤਰਾਮ ਵਿਚ ਦਾਖਣ ॥੧॥ (476)

They are not called Saints of the Lord - they are thugs of Benares. ||1||

ਅਕਾਮ ਮੰਡਰ ਵੇ ਵਾਹਿਪਹਿ ॥ (476)

Such 'saints' are not pleasing to me;
They eat the trees along with the branches. ||1||Pause||

They wash their pots and pans before putting them on the stove, and they wash the wood before lighting it.

They dig up the earth and make two fireplaces, but they eat the whole person! ||2||

Those sinners continually wander in evil deeds, while they call themselves touch-nothing saints.

He is attached to that, to which the Lord has attached him, and he acts accordingly.

Says Kabeer, one who meets the True Guru, is not reincarnated again. ||4||2||

Aasaa:

Aasaa:
My Father has comforted me.

He has given me a cozy bed, and placed His Ambrosial Nectar in my mouth.

How could I forget that Father from my mind?

Maya is dead, O mother, and I am very happy.

I do not wear the patched coat, nor do I feel the chill.

I am a sacrifice to my Father, who gave me life.

He put an end to my association with the five deadly sins.
I have conquered those five demons, and trampled them underfoot.

Remembering the Lord in meditation, my mind and body are drenched with His Love.

My Father is the Great Lord of the Universe.

How shall I go to that Father?

When I met the True Guru, He showed me the Way.

The Father of the Universe is pleasing to my mind.

I am Your son, and You are my Father.

We both dwell in the same place.
कहु कबीर जिन एको बूझआ ॥

Says Kabeer, the Lord’s humble servant knows only the One.

गुर परसाद मै सभु किछु सूझआ ॥४॥३॥

By Guru's Grace, I have come to know everything. ||4||3||

आसा ॥

Aasaa:

इकतु पतिर भिर उरकट कुरकट इकतु पतिर भिर पानी ॥

In one pot, they put a boiled chicken, and in the other pot, they put wine.

आसा पास पंच जोगीआ बैठे बीच नकट दे रानी ॥१॥

The five Yogis of the Tantric ritual sit there, and in their midst sits the noseless one, the shameless queen. ||1||

नकटी को ठनगनु बाडा डूं ॥

The bell of the shameless queen, Maya, rings in both worlds.

किनहि बिभेकी काठी तूं ॥ १॥ रहाउ ॥

Some rare person of discriminating wisdom has cut off your nose. ||1||Pause||

सगल माहि नक्ती का बासा सगल मारि अउहेरी ॥

Within all dwells the noseless Maya, who kills all, and destroys them.
ਸਗਿਲਆ ਕੀ ਹਉ ਬਿਹਨ ਭਾਨਜੀ ਿਜਨਹ ਬਰੀ ਿਤਸੁ ਚੇਰੀ ॥੨॥

She says, "I am the sister, and the daughter of the sister of everyone; I am the hand-
maiden of one who marries me". ||2||

ਹਮਰੋ ਭਰਤਾ ਬਡੋ ਿਬਬੇਕੀ ਆਪੇ ਸੰਤੁ ਕਹਾਵੈ ॥ (476)

My Husband is the Great One of discriminating wisdom; He alone is called a Saint.

ਨਾਹੁ ਕਾਟੀ ਨਾਹੁ ਕਾਟੀ ਕਾਿਟ ਕੂ ਿਟ ਕਾਤੀ ਕੈ ਡਾਰੀ ॥ ॥(476)

I have cut off her nose, and cut off her ears, and cutting her into bits, I have expelled her.

ਕਹੁ ਕਾਨਤੁ ਕੈਰਾਨ ਤੀਨ ਲੋਕ ਕੀ ਿਪਾਰੀ ॥੪॥੪॥ (476)

Says Kabeer, she is the darling of the three worlds, but the enemy of the Saints.

ਲੁਨਜਤ ਮੁਨਜਤ ਮੋਨ ਜਟਾਧਰ ਅੰਤੁ ਤਾਨਾ ॥੧॥ (476)

The Jains with shaven heads, the silent ones, the beggars with matted hair - in the end,
they all shall die. ||1||
Meditate, therefore, on the Lord.

What can the Messenger of Death do to one whose tongue loves the Name of the Lord?

Those who know the Shaastras and the Vedas, astrology and the rules of grammar of many languages;

those who know Tantras and mantras and all medicines - even they shall die in the end.

I have searched all the Vedas, Puraanaas and Simritees, but none of these can save anyone.
कहु कबीर इउ रामिह ज्ञपउ मेठ जनम मरना ॥४॥५॥
Says Kabeer, meditate on the Lord, and eliminate birth and death. ||4||5||

आसा ॥
aasaa.
Aasaa:

फीलु रबाबी बलदु पखावज कऊआ ताल बजावै ॥
The elephant is the guitar player, the ox is the drummer, and the crow plays the cymbals.

पहिर चोलना गदहा नाचै भैसा भगित करावै ॥१॥
Putting on the skirt, the donkey dances around, and the water buffalo performs devotional worship. ||1||

राजा राम ककरीआ बरे पकाए ॥
The Lord, the King, has cooked the cakes of ice,

किनै बूझनहारै खाए ॥१॥ रहाउ ॥
but only the rare man of understanding eats them. ||1||Pause||

बैिठ िसघु घिर पान लगावै घीस गलउरे िलआवै ॥२॥
Sitting in his den, the lion prepares the betel leaves, and the muskrat brings the betel nuts.

घिर घिर मुसरी मंगलु गाविह कछूआ संघु बजावै ॥२॥
Going from house to house, the mouse sings the songs of joy, and the turtle blows on the conch-shell. ||2||
ਬੰਸ ਦੇ ਪੁਤੂ ਭਿੰਨਚਚ ਭਿਕਿਆ ਮੁਨੀਣੇ ਮੰਡਪ ਢਾਣੇ ॥ (477)

bans de poot buhnee chalnaa suinay mandap dhaanay.

The son of the sterile woman goes to get married, and the golden canopy is spread out for him.

ਰੂਪ ਕੰਿਨਆ ਸੁੰਦਰੀ ਬੇਧੀ ਸਸੈ ਤਸਬਦੁ ਗਾਏ ॥੩॥ (477)

roop kainiaa sundaree bayDehee sasaiisabed suanay gaa-ay. ||3||

He marries a beautiful and enticing young woman; the rabbit and the lion sing their praises. ||3||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਕੀਟੀ ਪਰਬਤੁ ਖਾਇਆ ॥ (477)

kahat kabeer sunhu ray santahu keetee parbat khaa-i-aa.

Says Kabeer, listen, O Saints - the ant has eaten the mountain.

ਕਛੂਆ ਕਹੈ ਅੰਗਾਰ ਿਭ ਲੋਰੂ ਲੂਕੀ ਸਬਦੁ ਸੁਨਾਇਆ ॥੪॥੬॥ (477)

kachhoo-aa kahai angaar bhe lora-o lookee sabad sunaa-i-aa. ||4||6||

The turtle says, "I need a burning coal, also". Listen to this mystery of the Shabad. ||4||6||

ਅਆਸਾ ॥ (477)

Aasaa.

Aasaa:

ਧੂੰਘਾ ਟੇਕੁ ਧਨਤਵ ਅਆਸਾ ਟੇਕੁ ਤਿਸ਼ਾਦ ਦੁਆਰਾ ॥ (477)

batoo-aa akh bahtar aaDhaaree ayko jisahi du-aaraa.

The body is a bag with seventy-two chambers, and one opening, the Tenth Gate.

ਨਵੈ ਖੰਡ ਕੀ ਪਰਥਮੀ ਮਾਗੈ ਸੋ ਜੋਗੀ ਜਿਗ ਸਾਰਾ ॥ (477)

navai khand kee parithmee maagai so jogee jag saaraa. ||1||

He alone is a real Yogi on this earth, who asks for the primal world of the nine regions. ||1||

ਾਸਾ ਜੋਗੀ ਨਹ ਨਿਖਣੇ ਪਾਵਿੈ ॥ (477)

aisaa jogee na-o niDh paavai.

Such a Yogi obtains the nine treasures.
ਤਲ ਕਾ ਬਰਹਮ ਲੇ ਗਗਨੀ ਚਰਾਵੈ ॥੧॥ ਰਹਾਉ ॥

He lifts his soul up from below, to the skies of the Tenth Gate. ||1||Pause||

ਿਖੰਥਾ ਿਗਆਨ ਿਧਆਨ ਕਿਰ ਸੂਈ ਸ਼ਾਦ ਿਤਾਗਾ ਿਮਥ ਘਾਲੈ ॥

He makes spiritual wisdom his patched coat, and meditation his needle. He twists the thread of the Word of the Shabad.

ਪੰਚ ਤਤੁ ਕੀ ਕਿਰ ਿਮਰਗਾਣੀ ਗੁਰ ਕੈ ਮਾਰਿਗ ਚਾਲੈ ॥੨॥

Making the five elements his deer skin to sit on, he walks on the Guru’s Path. ||2||

ਿਤਸ ਕਾ ਭਾਉ ਲਏ ਿਰਦ ਅੰਤਿਰ ਚਹੁ ਜੁਗ ਤਾਡੀ ਲਾਵੈ ॥੩॥

He places love within his heart, and he remains in deep meditation throughout the four ages. ||3||

ਸਭ ਜੋਗਤਣ ਰਾਮ ਨਾਮੀ ਹੈ ਜਿਸ ਕਾ ਿਪਡੁ ਪਰਾਨਾ ॥

All Yoga is in the Name of the Lord; the body and the breath of life belong to Him.

ਿਤਸ ਕਾ ਿਪੰਡੁ ਪਰਾਨਾ ॥ (477)

He places love within his heart, and he remains in deep meditation throughout the four ages. ||3||

All Yoga is in the Name of the Lord; the body and the breath of life belong to Him.
हिंदू तुरक कहा ते आए किन एह राह चलाई ॥
hindoo turak kahaa tay aa-ay kin ayh raah chalaa-ee.
Where have the Hindus and Muslims come from? Who put them on their different paths?

दिल महि सोचि विचारि कवादे भिसत दोजक किन पाई ॥
dil meh soch bichaar kavaaday bhisat dojak kin paa-ee. ||1||
Think of this, and contemplate it within your mind, O men of evil intentions. Who will go to heaven and hell? ||1||

काजी तै कवन कतेब बखानी ॥
kaajee tai kavan katayb bakhaane.
O Qazi, which book have you read?

ये जउ खुदाई मोह तुरकु करैगा आपन ही किट जाई ॥
ja-o ray khudaa-ay mohi turak karaigaa aapan hee kat jaa-ee. ||2||
If God wished me to be a Muslim, it would be cut off by itself. ||2||

विभागी बीहे उधुब वैवेग आप्ति दी पार नचटी ॥
sunat kee-ay turak jay ho-igaa a-urat kaa ki-aa karee-ai.
If circumcision makes one a Muslim, then what about a woman?

श्रवण नवरी ताति तै जै वि-हों दी बधी ॥
araDh sareereee naar na chhodai taa tay hindoo hee rahee-ai. ||3||
She is the other half of a man's body, and she does not leave him, so he remains a Hindu. ||3||
Give up your holy books, and remember the Lord, you fool, and stop oppressing others so badly.

Kabeer has grasped hold of the Lord's Support, and the Muslims have utterly failed.

As long as the oil and the wick are in the lamp, everything is illuminated. But when the oil is burnt, the wick goes out, and the mansion becomes desolate.

Tell me, whose mother is that, whose father is that, and which man has a wife?
घट फूटे बेठी बात न पूछे नहीं लहर खड़ी गई ||२||
ghat footay ko-oo baat na poochhai kaadhahu kaadhahu ho-ee. ||2||
When the pitcher of the body breaks, no one cares for you at all. Everyone says, "Take him away, take him away!"||2||

देहुरी बैठी माता रोवे खटीया ले गए भाई || (478)
dayhuree baithee maataa rovai khatee-aa lay ga-ay bhaa-ee.
Sitting on the threshold, his mother cries, and his brothers take away the coffin.

लट छिटकाए तिरीया रोवे हंसु इकेला जाई ||३||
lat chhitkaa-ay tiree-aa rovai hans ikaylaa jaa-ee. ||3||
Taking down her hair, his wife cries out in sorrow, and the swan-soul departs all alone. ||3||

कहत कबीर सुनहु रे संतहु भै सागर कै ताई ॥
kahat kabeer sunhu ray santahu bhai saagar kai taa-ee.
Says Kabeer, listen, O Saints, about the terrifying world-ocean.

इसु बंदे सिर जुलमु होत है जमु नही हटै गुसाई ॥४॥९॥
is banday sir julam hot hai jam nahee hatai gusaa-ee. ||4||9||
This human suffers torture and the Messenger of Death will not leave him alone, O Lord of the World. ||4||9||

इक-टुकें सितगुर परसाद ॥
ik-oNkaar satgur parsaad.
One Universal Creator God. By The Grace Of The True Guru:

आसा सरी कबीर जीउ के  चउपदेय इक-टुकें ॥
aasaa saree kabeer jee-o kay cha-upday iktukay.
Aasaa Of Kabeer Jee, Chau-Padas, Ik-Tukas:
Sanak and Sanand, the sons of Brahma, could not find the Lord's limits.

Brahma wasted his life away, continually reading the Vedas.

Churn the churn of the Lord, O my Siblings of Destiny.

Churn it steadily, so that the essence, the butter, may not be lost.

Make your body the churning jar, and use the stick of your mind to churn it.

Gather the curds of the Word of the Shabad.

The churning of the Lord is to reflect upon Him within your mind.

By Guru's Grace, the Ambrosial Nectar flows into us.
कहु कबीर नदिर करे जे मीरा ॥ (478)
kaho kabeer nadar karay jay meeNraa.  
Says Kabeer, if the Lord, our King casts His Glance of Grace,

राम नाम लगि उतरे तीरा ॥४॥१॥१०॥ 
raam naam lag utray teeraa. ||4||1||10||
one is carried across to the other side, holding fast to the Lord's Name. ||4||1||10||

आसा ॥ (478) 
aasaa.
Aasaa:

बाती सूकी तेलु निखुटा ॥ (478) 
baatee sookee tayl nikhootaa.  
The wick has dried up, and the oil is exhausted.

मंदलु न बाजै नटु पै सूता ॥१॥ (478) 
mandal na baajai nat pai sootaa. ||1||
The drum does not sound, and the actor has gone to sleep. ||1||

बुझ गई अगिन न निकिसो धूंआ ॥ (478) 
bujh ga-ee agan na niksi-o DhooN-aa. 
The fire has gone out, and no smoke is produced.

रव रहिआ एकु अवर नही दूआ ॥१॥ रहाउ ॥ 
rav rahi-aa ayk avar nahee doo-aa. ||1|| rahaa-o.  
The One Lord is pervading and permeating everywhere; there is no other second. ||1||Pause||

टूटी उड़ु त लमें वधाभु ॥ (478) 
tootee tant na bajai rabaab.  
The string has broken, and the guitar makes no sound.
भूल विगार अपना काजु॥२॥
bhool bigaaari-o apnaa kaaj. ||2||
He mistakenly ruins his own affairs. ||2||

वधती बदनी वधतु वधा गावनु॥ (478)
kathnee badnee kahan kahaavan.
All preaching, ranting and raving, and arguing,

कथनी बदनी कहनु कहावनु॥
kathnee badnee kahan kahaavan.
is forgotten when one comes to understand. ||3||

कहत कबीर पंच जो चूरे॥
kahat kabeer panch jo chooray.
Says Kabeer, who conquer the five demons of the body passions,

तिति तेन नाह परम पदु दूरे॥४॥२॥१॥
tin tay naahi param pad dooray. ||4||2||11||
for them the state of supreme dignity is never far. ||4||2||11||

आसा॥
aasaa.
Aasaa:

सुतु अपराध करत है जते॥
sut apraaDh karat hai jaytay.
As many mistakes as the son commits,

जननी चीत न राखिस तेते॥
jannee cheet na raakhas taytay. ||1||
his mother does not hold them against him in her mind. ||1||
रामईआ हउ बारिकू तेरा ||
raam-ee-aa ha-o baarik tayraa.
O Lord, I am Your child.

काहेन क्रूंघ्न अबगन मेरा ॥१॥ क्वाट || (478)
kaahay na khandas avgan mayraa. ||1|| rahaa-o.
Why not destroy my sins? ||1||Pause||

जे अति क्रोप करे करिधाइआ || (478)
jay at karop karay kar Dhaa-i-aa.
If the son, in anger, runs away,

जे आवि त रामसिं महिमा ||2|| (478)
jeh av vine t ramising mayrama. ||2||
even then, his mother does not hold it against him in her mind. ||2||

चित भविन मनु परिओ हमारा || (478)
chint bhavan man pari-o hamaaraa.
My mind has fallen into the whirlpool of anxiety.

नाम बिना कैसे उत्तरि पारा ||3|| (478)
naam binaa kaisay utras paaraa. ||3||
Without the Naam, how can I cross over to the other side? ||3||

बेह विश्वल अव मधः महीत || (478)
behih vishvl aav madhaa mahiti.
deh bimal mat sadaa sareeraa.
Please, bless my body with pure and lasting understanding, Lord;

सहिज सहिज गुण रवै कबीरा ||4||3||12|| (478)
sahj sahj gun ravai kabeeraa. ||4||3||12||
in peace and poise, Kabeer chants the Praises of the Lord. ||4||3||12||


आसा ॥ (478)
aasaa.
Aasaa:

हज हमारी गोमती तीर ॥ (478)
haj hamaaree gomtee teer.
My pilgrimage to Mecca is on the banks of the Gomati River;

जहा बसिह पीत्मबर पीर ॥ ||1||
jahaa baseh peetambar peer. ||1||
the spiritual teacher in his yellow robes dwells there. ||1||

वाहु वाहु िकआ खूबु गावता है ॥ (478)
vaahu vaahu ki-aa khoob gaavtaa hai.
Waaho! Waaho! Hail! Hail! How wondrously he sings.

हिर का नामु मेरै मिन भावता है ॥१॥ रहाउ ॥ (478)
har kaa naam mayrai man bhaavtaa hai. ||1|| rahaa-o.
The Name of the Lord is pleasing to my mind. ||1||Pause||

नारद सारद करिह खवासी ॥ (479)
aarad saarad karahi khavaasee.
The goddess Lakhshmi sits by Him as His slave.

कंठे माला जिहवा रामु ॥ (479)
kanthay maalaa jihvaar raam.
The mala is around my neck, and the Lord's Name is upon my tongue.
I repeat the Naam, the Name of the Lord, a thousand times, and bow in reverence to Him.

कहत कबीर राम गुन गावैः

Says Kabeer, I sing the Glorious Praises of the Lord;

आसा सरी कबीर जीउ के पंचपदे ९ दुतुके ५

Aasaa, Kabeer Jee, 9 Panch-Padas, 5 Du-Tukas:

One Universal Creator God. By The Grace Of The True Guru:

That stone idol, for which you tear off those leaves - that stone idol is lifeless.

In this, you are mistaken, O gardener.
The True Guru is the Living Lord.

Brahma is in the leaves, Vishnu is in the branches, and Shiva is in the flowers.

When you break these three gods, whose service are you performing?

The sculptor carves the stone and fashions it into an idol, placing his feet upon its chest.

If this stone god was true, it would devour the sculptor for this!

The priest enjoys these, while he puts ashes into the mouth of the idol.

The gardener is mistaken, and the world is mistaken, but I am not mistaken.
कहु कबीर हम राम राखे िकर्पा किर हिर राइ ॥५॥१॥१४॥

Says Kabeer, the Lord preserves me; the Lord, my King, has showered His Blessings upon me. ||5||1||14||

आसा ॥
aasaa.
Aasaa:

बारہ बरस बालपन बीते बीस बरस कछु तपु न कीओ ॥

Twelve years pass in childhood, and for another twenty years, he does not practice self-discipline and austerity.

तीस बरस कछु देव न पूजा िफिर पछुताना िबरिध भइओ ॥

For another thirty years, he does not worship God in any way, and then, when he is old, he repents and regrets. ||1||

मेरी मेरी करते जनमु गइओ ॥

His life wastes away as he cries out, "Mine, mine!

The pool of his power has dried up. ||1||Pause||

सूके सरविर पािल बंधावै लूणै खेित हथ वािर करै ॥

He makes a dam around the dried-up pool, and with his hands, he makes a fence around the harvested field.
When the thief of Death comes, he quickly carries away what the fool had tried to preserve as his own. ||2||

His feet and head and hands begin to tremble, and the tears flow copiously from his eyes.

His tongue has not spoken the correct words, but now, he hopes to practice religion! ||3||

If the Dear Lord shows His Mercy, one enshrines love for Him, and obtains the Profit of the Lord's Name.

By Guru’s Grace, he receives the wealth of the Lord’s Name, which alone shall go with him, when he departs in the end. ||4||

Says Kabeer, listen, O Saints - he shall not take any other wealth with him.
To some, the Lord has given silks and satins, and to some, beds decorated with cotton ribbons.

Some do not even have a poor patched coat, and some live in thatched huts.

Do not indulge in envy and bickering, O my mind.

By continually doing good deeds, these are obtained, O my mind.

The potter works the same clay, and colors the pots in different ways.

Into some, he sets pearls, while to others, he attaches filth.

God gave wealth to the miser for him to preserve, but the fool calls it his own.

When the Messenger of Death strikes him with his club, in an instant, everything is settled.
The Lord's humble servant is called the most exalted Saint; he obeys the Command of the Lord's Order, and obtains peace.

Whatever is pleasing to the Lord, he accepts as True; he enshrines the Lord's Will within his mind.

Says Kabeer, listen, O Saints - it is false to call out, "Mine, mine".

Breaking the bird cage, death takes the bird away, and only the torn threads remain.

I am Your humble servant, Lord; Your Praises are pleasing to my mind.

The Lord, the Primal Being, the Master of the poor, does not ordain that they should be oppressed.

O Qazi, it is not right to speak before Him.
Keeping your fasts, reciting your prayers, and reading the Kalma, the Islamic creed, shall not take you to paradise.

The Temple of Mecca is hidden within your mind, if you only knew it. ||2||

The Temple of Mecca is hidden within your mind, if you only knew it. ||2||

That should be your prayer, to administer justice. Let your Kalma be the knowledge of the unknowable Lord.

Spread your prayer mat by conquering your five desires, and you shall recognize the true religion. ||3||

Recognize Your Lord and Master, and fear Him within your heart; conquer your egotism, and make it worthless.

As you see yourself, see others as well; only then will you become a partner in heaven. ||4||

The clay is one, but it has taken many forms; I recognize the One Lord within them all.
कहै कबीरा िभसत छोिड किर दोजक िसउ मनु माना ॥५॥४॥१७॥
Says Kabeer, I have abandoned paradise, and reconciled my mind to hell. ॥5॥4॥17॥

From the city of the Tenth Gate, the sky of the mind, not even a drop rains down. Where is the music of the sound current of the Naad, which was contained in it?

The Supreme Lord God, the Transcendent Lord, the Master of wealth has taken away the Supreme Soul. ॥1॥

Where has the player gone - he who made this temple his own?

No story, word or understanding is produced; the Lord has drained off all the power. ॥2॥
saravna bikaal bhaye sang tere indree kaal thaakaa.
The ears, your companions, have gone deaf, and the power of your organs is exhausted.

charan rahay kar dharak paray hai mukhaha na niksai baataa. ||3||
Your feet have failed, your hands have gone limp, and no words issue forth from your mouth. ||3||

thaka panch doot sabh taskar aap aapnai bharamtay.
Having grown weary, the five enemies and all the thieves have wandered away according to their own will.

thaakaa man kunchar ur thaakaa tayj soot Dhar ramtay. ||4||
The elephant of the mind has grown weary, and the heart has grown weary as well; through its power, it used to pull the strings. ||4||

mirtak bha-ay dasai band chhootay mitar bhaa-ee sabh chhoray.
He is dead, and the bonds of the ten gates are opened; he has left all his friends and brothers.

kahat kabeeraa jo har Dhi-aavai jeevat banDhan toray. ||5||5||18||
Says Kabeer, one who meditates on the Lord, breaks his bonds, even while yet alive. ||5||5||18||

Aasaa, 4 Ik-Tukas:

Aasaa, 4 Ik-Tukas:

Aasaa, 4 Ik-Tukas:
sarpanee tay oopar nahee balee-aa.
No one is more powerful than the she-serpent Maya.

jin barahmaa bisan mahaaday-o chhalee-aa. ||1||
who deceived even Brahma, Vishnu and Shiva. ||1||

maar maar sarpanee nirmal jal paithee.
Having bitten and struck them down, she now sits in the immaculate waters.

jin taribhavan dasee-alay gur parsaad deethee. ||1|| rhaa-o.
By Guru's Grace, I have seen her, who has bitten the three worlds. ||1||Pause||

sarpanee sarpanee ki-aa kahhu bhaa-ee.
O Siblings of Destiny, why is she called a she-serpent?

jin saach pachhaani-aa tin sarpanee khaa-ee. ||2||
One who realizes the True Lord, devours the she-serpent. ||2||

sarpanee tay aan chhoochh nahee avraa.
No one else is more frivolous than this she-serpent.

sarpanee jeetee kahaa karai jamraa. ||3||
When the she-serpent is overcome, what can the Messengers of the King of Death do? ||3||
This she-serpent is created by Him.

What power or weakness does she have by herself? ||4||

If she abides with the mortal, then his soul abides in his body.

By Guru's Grace, Kabeer has easily crossed over. ||5||6||19||

Why bother to read the Simritees to a dog?

Why bother to sing the Lord's Praises to the faithless cynic? ||1||

Remain absorbed in the Lord's Name, Raam, Raam, Raam.
Do not bother to speak of it to the faithless cynic, even by mistake. ||1||Pause||

Why offer camphor to a crow? ||2||

Why give the snake milk to drink? ||2||

Joining the Sat Sangat, the True Congregation, discriminating understanding is attained. ||3||

That iron which touches the Philosopher's Stone becomes gold. ||3||

The dog, the faithless cynic, does everything as the Lord causes him to do. ||4||

He does the deeds pre-ordained from the very beginning. ||4||

If you take Ambrosial Nectar and irrigate the neem tree with it,
कहत कबीर उआ को सहजु न जाई ॥५॥७॥२०॥
still, says Kabeer, its natural qualities are not changed. ||5||7||20||

आसा ॥ (481)
aasaa.
Aasaa:

लंका सा कोटु समुंद सी खाई ॥ (481)
lankaa saa kot samund see khaa-ee.
A fortress like that of Sri Lanka, with the ocean as a moat around it -

तिह रावन घर खबिर न पाई ॥१॥ (481)
tih raavan ghar khabar na paa-ee. ||1||
there is no news about that house of Raavan. ||1||

क्रिया भगवान विद्रेन चिरु न रहाई ॥ (481)
ki-aa maaga-o kichh thir na rahaa-ee.
What shall I ask for? Nothing is permanent.

देखत नैन चिलओ जगु जाई ॥१॥ रहाउ ॥ (481)
daykhat nain chali-o jag jaa-ee. ||1|| Pause||
I see with my eyes that the world is passing away. ||1||Pause||

इकु लखु पूत सवा लखु नाती ॥ (481)
ik lakh poot savaa lakh naatee.
Thousands of sons and thousands of grandsons -

तिह रावन घर दीआ न बाती ॥२॥ (481)
tih raavan ghar dee-aa na baatee. ||2||
but in that house of Raavan, the lamps and wicks have gone out. ||2||
The moon and the sun cooked his food.

The fire washed his clothes.

Under Guru's Instructions, one whose mind is filled with the Lord's Name,

becomes permanent, and does not go anywhere.

Says Kabeer, listen, people:

without the Lord's Name, no one is liberated.

First, the son was born, and then, his mother.
गुरु लागो चेले की पाई ॥१॥

Listen to this wonderful thing, O Siblings of Destiny!

एकु अच्मभउ सुनहु तुम्ह भाई ॥

I saw the lion herding the cows. ||1||Pause||

देखत िसघु चरावत गाई ॥१॥ रहाउ ॥

I saw a cat carrying away a dog. ||2||

जल की मछुली तरविर विआई ॥

The fish of the water gives birth upon a tree.

देखत कु तरा लै गई िबलाई ॥२॥

I saw a cat carrying away a dog. ||2||

तलै रे बैसा ऊपि सूला ॥

The branches are below, and the roots are above.

दिम ने पेटिय को दह दुला ॥२॥

The trunk of that tree bears fruits and flowers. ||3||

घोरै चिर भैस चरावन जाई ॥

Riding a horse, the buffalo takes him out to graze.
The bull is away, while his load has come home. ||4||

Says Kabeer, one who understands this hymn,

raam ramat tis sabh kichh soojhai. ||5||9||22|| 22 Chau-Padas And Panch-Padas.

Aasaa Of Kabeer Jee, 8 Tri-Padas, 7 Du-Tukas, 1 Ik-Tuka:

One Universal Creator God. By The Grace Of The True Guru:

The Lord created the body from sperm, and protected it in the fire pit.

For ten months He preserved you in your mother’s womb, and then, after you were born, you became attached to Maya. ||1||

O mortal, why have you attached yourself to greed, and lost the jewel of life?
पूरब जनिम करम भूिम बीजु नाही बोइआ ॥१॥ रहाउ ॥
You did not plant the seeds of good actions in the earth of your past lives. ||1||Pause||

बारिक ते बिरिध भइआ होना सो होइआ ॥
From an infant, you have grown old. That which was to happen, has happened.

जा जमु आइ झोट पकरै तबिह काहे रोइआ ॥२॥
When the Messenger of Death comes and grabs you by your hair, why do you cry out then? ||2||

जीवनै की आस करिह जमु िनहारै सासा ॥
You hope for long life, while Death counts your breaths.

बाजीगरी संसारु कबीरा चेित ढािल पासा ॥३॥१॥२३॥
The world is a game, O Kabeer, so throw the dice consciously. ||3||1||23||

आसा ॥
Aasaa:

उह तैनी भव धर वत वति वति धर वति उह चलाई ॥
I make my body the dying vat, and within it, I dye my mind. I make the five elements my marriage guests.

राम राइ सिउ भाविर लैहउ आतम तित रंिग राती ॥
I take my marriage vows with the Lord, my King; my soul is imbued with His Love. ||1||
गाउ गाउ री दुलहनी मंगलचारा ॥ (482)

gaa-o gaa-o ree dulhanee mangalchaaraa.
Sing, sing, O brides of the Lord, the marriage songs of the Lord.

मेरे गरीब श्रीक दीय ब्रज बर्हम ॥१॥ (482)

mayray garih aa-ay raajaa raam bhataaraa. ||1|| rahaa-o.
The Lord, my King, has come to my house as my Husband. ||1||Pause||

राम राइ सो दूलहु पाईओ अस बडभाग हमारा ॥२॥ (482)

raam raa-ay so doolahu paa-i-o as badbhaag hamaaraa. ||2||
I have obtained the Lord King as my Husband - such is my great good fortune. ||2||

सुिर नर मुिन जन कउतक आए कोिट तेतीस उजानें ॥ (482)

sur nar mun jan ka-utak aa-ay kot taytees ujaanaaN.
The angles, holy men, silent sages, and the 330,000,000 deities have come in their
heavenly chariots to see this spectacle.

किह कबीर मोिह िबआिह चले है पुरख एक भगवाना ॥३॥२॥२४॥ (482)

kahi kabeer mohi bi-aahi chalay hai purakh ayk bhagvaanaa. ||3||2||24||
Says Kabeer, I have been taken in marriage by the One Supreme Being, the Lord God.

आसा ॥ (482)

aasaa.
Aasaa:

saas kee dukhee sasur kee pi-aaree jayth kay naam dara-o ray.
I am bothered by my mother-in-law, Maya, and loved by my father-in-law, the Lord. I fear
even the name of my husband's elder brother, Death.
O my mates and companions, my husband's sister, misunderstanding has seized me, and I am burning with the pain of separation from my husband's younger brother, divine knowledge. ||1||

My mind has gone insane, since I forgot the Lord. How can I lead a virtuous lifestyle? ||1||

He rests in the bed of my mind, but I cannot see Him with my eyes. Unto whom should I tell my sufferings? ||1||Pause||

My step-father, egotism, fights with me, and my mother, desire, is always intoxicated. ||2||

When I stayed with my elder brother, meditation, then I was loved by my Husband Lord. ||2||

Says Kabeer, the five passions argue with me, and in these arguments, my life is wasting away.

The false Maya has bound the whole world, but I have obtained peace, chanting the Name of the Lord. ||3||3||25||
In my house, I constantly weave the thread, while you wear the thread around your neck, O Brahmin.

You read the Vedas and sacred hymns, while I have enshrined the Lord of the Universe in my heart. ||1||

Upon my tongue, within my eyes, and within my heart, abides the Lord, the Lord of the Universe.

When you are interrogated at Death's door, O mad-man, what will you say then? ||1|| Pause||

I am a cow, and You are the herdsman, the Sustainer of the World. You are my Saving Grace, lifetime after lifetime.

You have never taken me across to graze there - what sort of a herdsman are You? ||2||
You are a Brahmin, and I am a weaver of Benares; can You understand my wisdom?

You beg from emperors and kings, while I meditate on the Lord. ||3||4||26||

Believing it to be true, I grasped at it, and abandoned the supreme treasure. ||1||

O Father, I have enshrined love and affection for Maya, which has taken the jewel of spiritual wisdom away from me. ||1||Pause||

The moth sees with its eyes, but it still becomes entangled; the insect does not see the fire.
काल फास न मुगधु चेतै किनक कामिन लाग। ||2||
Attached to gold and woman, the fool does not think of the noose of Death. ||2||

वर्ण वर्ण वर्ण संवर्ण उवर्ण उर्मल मैं निल। || (482) ||
Kar bichaar bikaar parhar taran taaran so-ay.
Reflect upon this, and abandon sin; the Lord is a boat to carry you across.

किह कबीर जगजीवनु ऐसा दुतीअ नाही कोइ। ||3||5||27||
Says Kabeer, such is the Lord, the Life of the World; there is no one equal to Him.

ਆਸਾ ॥ (482) ||
aasaa.
Aasaa:

ਜउ मै रूप कीए बहुतेरे अब फुिन रूपु न होई। || (482) ||
ja-o mai roop kee-ay bahutayray ab fun roop na ho-ee.
In the past, I have taken many forms, but I shall not take form again.

The strings and wires of the musical instrument are worn out, and I am in the power of the Lord's Name. ||1||

अब में एक राम नाम बसी होई। || (483) ||
ab mohi naachno na aavai.
Now, I no longer dance to the tune.

मेरा मनु मंदरीआ न बजाव। ||1|| rhaa-o ||
My mind no longer beats the drum. ||1||Pause||
क्रोध माइया लै जारी तिरसना गागिर फूटी || (483)
I have burnt away sexual desire, anger and attachment to Maya, and the pitcher of my desires has burst.

परम चूफ अलिहा दुह भरम सब छोटी ||२|| (483)
The gown of sensuous pleasures is worn out, and all my doubts have been dispelled. ||2||

मवह छूट देखे वध महिमा चूहे लघ विख़ा || (483)
I look upon all beings alike, and my conflict and strife are ended.

कहकई मापा पाइय भए राम परसादा ||३||६||२८|| (483)
Says Kabeer, when the Lord showed His Favor, I obtained Him, the Perfect One. ||3||6||28||

आपा देिख अवर नही देखै काहे कइ झख मारै ॥१॥ (483)
You look after your own interests, and so not see the interests of others. What good is your word? ||1||

काजी साहीबु एकू तोही महि तेरा सोचि बिचारि न देखे ॥ (483)
O Qazi, the One Lord is within you, but you do not behold Him by thought or contemplation.
खबिर न करिह दीन के बउरे ता ते जनमु अलेखै ॥१॥ रहाउ ॥
You do not care for others, you are a religious fanatic, and your life is of no account at all. ||1||Pause||

साचु कतेब बखानै अलहु नािर पुरखु नही कोई ॥
Your holy scriptures say that Allah is True, and that he is neither male nor female. ||2||

पढे गुने नाही कछु बउरे जउ िदल मिह खबिर न होई ॥२॥
But you gain nothing by reading and studying, O mad-man, if you do not gain the understanding in your heart. ||2||

अलहु गैबु सगल घट भीतिर िहरदै लेहु िबचारी ॥
Allah is hidden in every heart; reflect upon this in your mind. ||3||

िहदू तुरक दुहूं मिह एकै  कहै कबीर पुकारी ॥३॥७॥२९॥
The One Lord is within both Hindu and Muslim; Kabeer proclaims this out loud. ||3||7||29||

आसा ॥ ितपदा ॥ इकतुका ॥
Aasaa, Ti-Pada, Ik-Tuka:

कीओ सिंगारु भिल्लु वे उधी ॥
I have decorated myself to meet my Husband Lord.

हिर न िमले जगजीवन गुसाई ॥१॥
But the Lord, the Life of the Word, the Sustainer of the Universe, has not come to meet me. ||1||
हिर मेरो पिर हूँ हिर की बहुरीआ ॥ (483)

The Lord is my Husband, and I am the Lord's bride.

राम बडे मै तनक लहुरीआ ॥१॥ रहाउ ॥ (483)

The Lord is so great, and I am infinitesimally small. ||1||Pause||

धन पिर एक संग बसेरा ॥ (483)

The bride and the Groom dwell together.

सेज एक पै मिलनु दुहेरा ॥२॥ (483)

They lie upon the one bed, but their union is difficult. ||2||

धनि सुहागिन जो पीअ भावै ॥ (483)

Blessed is the soul-bride, who is pleasing to her Husband Lord.

किह कबीर फिर जनिम न आवै ॥३॥८॥३०॥ (483)

Says Kabeer, she shall not have to be reincarnated again. ||3||8||30||

आसा सरी कबीर जीउ के दुपदे (483)

Aasaa Of Kabeer Jee, Du-Padas:

इक-ऑकार सतगुर परसाद ॥ (483)

One Universal Creator God. By The Grace Of The True Guru:
When the Diamond of the Lord pierces the diamond of my mind, the fickle mind waving in the wind is easily absorbed into Him.

This Diamond fills all with Divine Light; through the True Guru’s Teachings, I have found Him.

The sermon of the Lord is the unstruck, endless song.

Says Kabeer, I have seen such a Diamond, permeating and pervading the world.

The hidden diamond became visible, when the Guru revealed it to me.

My first wife, ignorance, was ugly, of low social status and bad character; she was evil in my home, and in her parents’ home.
ਅਬ ਦੀ ਮਸ਼ਟੀ ਮੁਤਾਫੀ ਸੁਚਨਾ ਮਿਲਦੇ ਹੁੰਦੀ ਪਹਿਲੀ ||1|| (483)
�ਵ ਦੀ ਮਸ਼ਟੀ ਮੁਤਾਫੀ ਸੁਚਨਾ ਮਿਲਦੇ ਹੁੰਦੀ ਪਹਿਲੀ। ||1||
ab kee saroop sujaan sulakhnee sehjay udar Dharee. ||1||
My present bride, divine understanding, is beautiful, wise and well-behaved; I have taken her to my heart. ||1||

ਭਲੀ ਸਰੀ ਮੁੈ ਮੇਰੀ ਪਹਿਲੀ ਬਰੀ || (483)
ਭਲੀ ਸਰੀ ਮੁੈ ਮੇਰੀ ਪਹਿਲੀ ਬਰੀ।
bhalee saree mu-ee mayree pahilee baree.
It has turned out so well, that my first wife has died.

ਜੁਗੁ ਜੁਗੁ ਜੀਵੁ ਮੇਰੀ ਅਬ ਕੀ ਧਰੀ ||1|| ਰਹਾਉ ॥ (483)
ਜੁਗੁ ਜੁਗੁ ਜੀਵੁ ਮੇਰੀ ਅਬ ਕੀ ਧਰੀ ਰਹਾਉ।
jug jug jeeva-o mayree ab kee Dharee. ||1|| rahaa-o.
May she, whom I have now married, live throughout the ages. ||1||Pause||

ਵਹਾਂ ਵਧੀਂ ਤਾਂ ਜਲਨੀ ਅਬ ਦੀ ਪਹਿਲੀ ਕਾ ਮੁਵਾਲਾ ਟਿਰੋਂ || (483)
ਵਹਾਂ ਵਧੀਂ ਤਾਂ ਜਲਨੀ ਅਬ ਦੀ ਪਹਿਲੀ ਕਾ ਮੁਵਾਲਾ ਟਿਰੋਂ।
kaho kabeer jab lahuree aa-ee badee kaa suhaag tari-o.
Says Kabeer, when the younger bride came, the elder one lost her husband.

ਲਹੁਰੀ ਸੰਗੀ ਬਹੁਰੀਆ ਕੋ ਧਨੀਆ ਨਾਊ ॥੨॥੨॥੩੨॥ (483)
ਲਹੁਰੀ ਸੰਗੀ ਬਹੁਰੀਆ ਕੋ ਧਨੀਆ ਨਾਊ।
lahuree sang bha-ee ab mayree jaythee a-or Dhari-o. ||2||2||32||
The younger bride is with me now, and the elder one has taken another husband.
||2||2||32||

ਾਸਾ ॥ (483)
ਆਸਾ।
aasaa.
Aasaa:

ਐ ਜਲਾਉ ਬਹਿੜਨੀਆ ਦੇ ਯਹੀ ਨਾਓ ॥੧॥ (484)
ਐ ਜਲਾਉ ਬਹ਼ਰੀਆ ਦੇ ਯਹੀ ਨਾਓ।
mayree bahuree-aa ko Dhanee-aa naa-o.
My daughter-in-law was first called Dhannia, the woman of wealth,

ਲੇ ਵਧੀਂ ਵਧ ਜਲਨੀ ਰਹੁਧੀ ॥੧॥ (484)
ਲੇ ਰਾਸਾਵਾ ਰਾਮ ਜਲਨੀ ਨਾਊ। ||1||
lay raakhi-o raam janee-aa naa-o. ||1||
but now she is called Raam-jannia, the servant of the Lord. ||1||
These shaven-headed saints have ruined my house.

They have caused my son to start chanting the Lord's Name. ||1||Pause||

Says Kabeer, listen, O mother:

these shaven-headed saints have done away with my low social status. ||2||3||33||

Stay, stay, O daughter-in-law - do not cover your face with a veil.

In the end, this shall not bring you even half a shell. ||1||Pause||

The one before you used to veil her face;
उन की गैिल तोिह जिन लागै ॥१॥

do not follow in her footsteps. ||1||

घूੰघट काड़े की इहै बडाई ॥
ghoonghat kaadhay kei hai badaa-ee.
The only merit in veiling your face is

दिन दस पांच बहू भले आई ॥२॥

that for a few days, people will say, "What a noble bride has come". ||2||

घूंघटु तेरो तउ पिर साचै ॥
ghoonghat tayro ta-o par saachai.
Your veil shall be true only if

हिर गुन गाइ कू दिह अरु नाचै ॥३॥
you skip, dance and sing the Glorious Praises of the Lord. ||3||

कहत कबीर बहू तब जीतै ॥
Says Kabeer, the soul-bride shall win,

हिर गुन गावत जनमु िबतीतै ॥४॥१॥३४॥
only if she passes her life singing the Lord's Praises. ||4||1||34||

आसा ॥
aasaa.
Karvat bhala na karvat tere.
I would rather be cut apart by a saw, than have You turn Your back on me.

Laag galay sun bintee mayree. ||1||
Hug me close, and listen to my prayer. ||1||

Ha-o vaaree mukh fayr pi-aaray.
I am a sacrifice to You - please, turn Your face to me, O Beloved Lord.

Karvat day mo ka-o kaahay ka-o maaray. ||1|| raha-o.
Why have You turned Your back to me? Why have You killed me? ||1||Pause||

Ja-o tan cheereh ang na mora-o.
Even if You cut my body apart, I shall not pull my limbs away from You.

Pind parai ta-o pareet na tora-o. ||2||
Even if my body falls, I shall not break my bonds of love with You. ||2||

Ham tum beech bha-i-o nahee ko-ee.
Between You and I, there is no other.

Tumeh so kant naari ham so-ee. ||3||
You are the Husband Lord, and I am the soul-bride. ||3||
Says Kabeer, listen, O people:

अब तुम्री परतीत न होई ॥४॥२॥३५॥

now, I place no reliance in you. ||4||2||35||

आसा ॥

Aasaa:

No one knows the secret of God, the Cosmic Weaver.

He has stretched out the fabric of the whole world. ||1||Pause||

When you listen to the Vedas and the Puraanas,

you shall know that the whole world is only a small piece of His woven fabric. ||1||

He has made the earth and sky His loom.
chand sooraj du-ay saath chalaa-ee. ||2||
Upon it, He moves the two bobbins of the sun and the moon. ||2||

paa-ee jor baat ik keenee tah taaN tee man maanaaN.
Placing my feet together, I have accomplished one thing - my mind is pleased with that Weaver.

kahat kabeer kaargah toree.
Says Kabeer, when my body workshop breaks,

sootai soot milaa-ay koree. ||4||3||36||
the Weaver shall blend my thread with His thread. ||4||3||36||

aasaa.
Aasaa:

antar mail jaay tirath naaVai tis baikunth na jaanaaN.
With filth within the heart, even if one bathes at sacred places of pilgrimage, still, he shall not go to heaven.

lok pateenay kachhoo na hovai naahee raam ayaanaa. ||1||
Nothing is gained by trying to please others - the Lord cannot be fooled. ||1||
ਪੂਜਹੁ रਾਮੁ एਕੁ हੀ ਦੇਵਾ ॥ (484)
ਪੂਜਹੁ रਾਮੁ एਕੁ हੀ ਦੇਵਾ।
Worship the One Divine Lord.

ਸਾਚਾ ਨਾਵਣੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥੧॥ (484)
ਸਾਚਾ ਨਾਵਣੁ ਗੁਰ ਕੀ ਸੇਵਾ। ||1|| rahaa-o.
The true cleansing bath is service to the Guru. ||1||Pause||

ਜਲ ਕੈ ਮਜਿਨ ਜੇ ਗਿਤ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੰਡੁਕ ਨਾਵਹਿ ॥ (484)
ਜਲ ਕੈ ਮਜਿਨ ਜੇ ਗਿਤ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੰਡੁਕ ਨਾਵਹਿ।
If salvation can be obtained by bathing in water, then what about the frog, which is always bathing in water?

ਜੈਸੇ ਮੰਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਫਿਰ ਫਿਫਿਰ ਜੋਨੀ ਆਵਿਹ ॥੨॥ (484)
ਜੈਸੇ ਮੰਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਫਿਰ ਫਿਫਿਰ ਜੋਨੀ ਆਵਿਹ। ||2||
As is the frog, so is that mortal; he is reincarnated, over and over again. ||2||

ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਿਸ ਨਰਕੁ ਨ ਬਾੰਚਾ ਜਾਈ ॥ (484)
ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਿਸ ਨਰਕੁ ਨ ਬਾੰਚਾ ਜਾਈ।
If the hard-hearted sinner dies in Benaares, he cannot escape hell.

ਹਿਰ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾਰਾਮਬਾਂ ਤ ਸਗਲੀ ਸੈਨ ਤਰਆਈ ॥੩॥ (484)
ਹਿਰ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾਰਾਮਬਾਂ ਤ ਸਗਲੀ ਸੈਨ ਤਰਆਈ। ||3||
And even if the Lord's Saint dies in the cursed land of Haramba, still, he saves all his family. ||3||

ਿਦਨਸੁ ਇਸੈ ਚੱਣ੍ਚਰੁ ਚੰਦ੍ਰੁ ਉ ਮਾਂਦੀ ਮੈਨ ਦਰਿਧਾਵਹੁ ॥ (484)
ਿਦਨਸੁ ਇਸੈ ਚੱਣ੍ਚਰੁ ਚੰਦ੍ਰੁ ਉ ਮਾਂਦੀ ਮੈਨ ਦਰਿਧਾਵਹੁ।
Where there is neither day nor night, and neither Vedas nor Shastraas, there, the Formless Lord abides.

ਕਿਹ ਕਬੀਰ ਜੇ ਢਾਹਰੁ ਸਾਸਤਰੀ ਮੱਘ ਚੰਧਰੀ ਸੰਸਾਰਾ ॥੪॥੩॥੩॥ (484)
ਕਿਹ ਕਬੀਰ ਜੇ ਢਾਹਰੁ ਸਾਸਤਰੀ ਮੱਘ ਚੰਧਰੀ ਸੰਸਾਰਾ। ||4||3||37||
Says Kabeer, meditate on Him, O mad-men of the world. ||4||4||37||
Raag Goojaree, The Words Of The Devotees:

ੴ

ਚਾਿਰ ਪਾਵ ਦੁਇ ਿਸੰਗ ਗੁੰਗ ਮੁਖ ਤਾਜ ਕੈ ਗੁਨ ਗਈਹੈ ॥

With four feet, two horns and a mute mouth, how could you sing the Praises of the Lord?

ਊਠਤ ਬੈਠਤ ਠੇਗਾ ਪਿਰਹਈ ਤਾ ਕਤ ਮੂਡ ਲੁਕੈਹੈ ॥੧॥

Standing up and sitting down, the stick shall still fall on you, so where will you hide your head? ||1||

 hare bin bail biraanay hu-eehai.

Without the Lord, you are like a stray ox;

ਫਾਟੇ ਨਾਕਨ ਟੂਟੇ ਕਾਧਨ ਕੋਤੰਦ ਕੋ ਭੁਸੁ ਖਈਹੈ ॥੧॥ ਰਹਾਉ ॥

with your nose torn, and your shoulders injured, you shall have only the straw of coarse grain to eat. ||1||Pause||

ਮਾਰਵੇ ਕਟੂਦੇ ਬਰ ਮਹੀਆਾ ਅਜਹੁ ਨ ਪੇਟ ਅਘਈਹੈ ॥

All day long, you shall wander in the forest, and even then, your belly will not be full.
जन भगतन को कहो न मानो कीओ अपनो पईहै। ||2||
You did not follow the advice of the humble devotees, and so you shall obtain the fruits of your actions. ||2||

दुख सुख करत महा भरम बूडो अनिक जोिन भरमईहै।
Enduring pleasure and pain, drowned in the great ocean of doubt, you shall wander in numerous reincarnations.

रतन जनमु खोइओ पर्भु िबसिरओ इहु अउसरु कत पईहै।
You have lost the jewel of human birth by forgetting God; when will you have such an opportunity again? ||3||

ब्रमत िफरत तेलक के  किप िजउ गित िबनु रैिन िबहईहै।
You turn on the wheel of reincarnation, like an ox at the oil-press; the night of your life passes away without salvation.

कहत कबीर राम नाम िबनु मूंड धुने पछुतईहै।
Says Kabeer, without the Name of the Lord, you shall pound your head, and regret and repent. ||4||1||

कुृज्री ३ ॥
Goojaree, Third House:  

कहत कबीर राम नाम िबनु मूंड धुने पछुतईहै ॥4||1॥
Kabeer's mother sobs, cries and bewails -
O Lord, how will my grandchildren live? ||1||

Kabeer has given up all his spinning and weaving, and written the Name of the Lord on his body. ||1||Pause||

As long as I pass the thread through the bobbin, I forget the Lord, my Beloved. ||2||

My intellect is lowly - I am a weaver by birth, but I have earned the profit of the Name of the Lord. ||3||

Says Kabeer, listen, O my mother -
हमरा हित का रुप देख व्यक्ति ||4||2|| (524)
हमरा हित का दाता एकु रघुराई ||4||2||
the Lord alone is the Provider, for me and my children. ||4||2||

शालोक || (555)

शालोक:
बणी भवन भवन तनु भरा भज दि त सगे बैंध || (555)
कवीरा मरता मरता जगु मुआ मरि भि न जाने कोइ ||
kabeeraa martaa martaa jag mu-aa mari bhi n jaane koi
Kabeer, the world is dying - dying to death, but no one knows how to truly die.

अैसी मरनी जो मरै बहुर न मरना होइ ॥१॥ (555)
Whoever dies, let him die such a death, that he does not have to die again. ||1||

इस भली ते मनै दुहू द भकर बैंध ॥ (654)
raag sorath banee bhagat kabeer jee kee ghar 1
Raag Sorath'h, The Word Of Devotee Kabeer Jee, First House:

इक-नितर सत्गुर परसद ॥ (654)

One Universal Creator God. By The Grace Of The True Guru:

बुत पूज पूज हदू मूए तुरक मूए िसरु नाई ॥ (654)
but pooj pooj hindoo moo-ay turak moo-ay sir naa-ee.
Worshipping their idols, the Hindus die; the Muslims die bowing their heads.

ओइ ले जारे ओइ ले गाडे तेरी गति दुहू न पाई ॥१॥ (654)
The Hindus cremate their dead, while the Muslims bury theirs; neither finds Your true state, Lord. ||1||

The Hindus cremate their dead, while the Muslims bury theirs; neither finds Your true state, Lord. ||1||
ਮਨ रੇ ਸੰਸਾਰੁ ਅੰਧ ਗਹੇਰਾ ॥ (654)

man ray sansaar anDh gahayraa.
O mind, the world is a deep, dark pit.

ਚਹੁ ਿਦਸ ਪਿੜਾ ਹੈ ਜਮ ਜੇਵਰਾ ॥੧॥ ਰਹਾਉ ॥ (654)

chahu dis pasri-o hai jam jayvraa. ||1|| rhaa-o.
On all four sides, Death has spread his net. ||1||Pause||

ਕਿਬਤ ਪਿੜਾ ਮੂਏ ਕੰਚਾ ਜਾਈ ॥ (654)

kabit parhay parh kabitaa moo-ay kaporh kaydaarai jaa-ee.
Reciting their poems, the poets die; the mystical ascetics die while journeying to Kaydaar Naat'h.

ਜਟਾ ਦਾਃ ਤੇਰੀ ਗਿਤ ਇਨਿਹ ਨ ਪਾਈ ॥੨॥ (654)

jataa Dhaar jogee moo-ay tayree gat ineh na paa-ee. ||2||
The Yogis die, with their matted hair, but even they do not find Your state, Lord. ||2||

ਦਰਬੁ ਸੰਚ ਰਾਜ ਗਿਡ ਲੇ ਕੰਚ ਭਾਰੀ ॥ (654)

darab sanch sanch raajay moo-ay gad lay kanchan bhaaree.
The kings die, gathering and hoarding their money, burying great quantities of gold.

ਬੇਦ ਪਿੜਾ ਪੰਡਤ ਦੇਖ ਦੇਖ ਨਾਰੀ ॥੩॥ (654)

bayd parhay parh pandit daykh daykh naaree. ||3||
The Pandits die, reading and reciting the Vedas; women die, gazing at their own beauty.

ਰਾਮ ਕਹੀ ਹੋ ਕੀ ਦੇਖ ਦੇਖ ਕੀ ਦੇਖ ਦੇਖ ਮਿਲੀਆਂ ॥ (654)

raam naam bin sabhai bigootay daykhu nirakh sareeraa.
Without the Lord's Name, all come to ruin; behold, and know this, O body.

ਹਿਰ ਕੀ ਡੇਪ ਦੇਖ ਦੇਖ ਦੇਖ ਦੇਖ ਕਹੀ ਘੰਧਰੀ ਦੇਖੀਆਂ ॥੪॥੧॥ (654)

har kay naam bin gat paa-ee kahi updays kabeeraa. ||4||1||
Without the Name of the Lord, who can find salvation? Kabeer speaks the Teachings. ||4||1||
When the body is burnt, it turns to ashes; if it is not cremated, then it is eaten by armies of worms.

The unbaked clay pitcher dissolves, when water is poured into it; this is also the nature of the body.

Why, O Siblings of Destiny, do you strut around, all puffed up with pride?

Have you forgotten those days, when you were hanging, face down, for ten months?

At the time of death, they shout, "Take him away, take him away! Why leave a ghost lying around?"

His wife accompanies him to the threshold, and his friends and companions beyond.
All the people and relatives go as far as the cremation grounds, and then, the soul-swan goes on alone. ||3||

Says Kabeer, listen, O mortal being: you have been seized by Death, and you have fallen into the deep, dark pit.

You have entangled yourself in the false wealth of Maya, like the parrot caught in the trap. ||4||2||

Listening to all the teachings of the Vedas and the Puraanas, I wanted to perform the religious rituals.

But seeing all the wise men caught by Death, I arose and left the Pandits; now I am free of this desire. ||1||

O mind, you have not completed the only task you were given;

you have not meditated on the Lord, your King. ||1||Pause||
ban khand jaa-ay jog tap keeno kand mool chun khaa-i-aa.

Going to the forests, they practice Yoga and deep, austere meditation; they live on roots and the fruits they gather.

The musicians, the Vedic scholars, the chanters of one word and the men of silence, all are listed on the Register of Death.

Loving devotional worship does not enter into your heart; pampering and adorning your body, you must still give it up.

You sit and play music, but you are still a hypocrite; what do you expect to receive from the Lord?

Death has fallen on the whole world; the doubting religious scholars are also listed on the Register of Death.

Says Kabeer, those humble people become pure - they become Khalsa - who know the Lord's loving devotional worship.

Second House||
With both of my eyes, I look around;

I don’t see anything except the Lord.

My eyes gaze lovingly upon Him,

and now, I cannot speak of anything else.

My doubts were removed, and my fear ran away,

when my consciousness became attached to the Lord’s Name.

When the magician beats his tambourine,

everyone comes to see the show.
When the magician winds up his show,

then he enjoys its play all alone.

By preaching sermons, one's doubt is not dispelled.

Everyone is tired of preaching and teaching.

The Lord causes the Gurmukh to understand;

his heart remains permeated with the Lord.

When the Guru grants even a bit of His Grace,

one's body, mind and entire being are absorbed into the Lord.
kahi kabeer rang raataa.
Says Kabeer, I am imbued with the Lord's Love;

mili-o jagjeevan daataa. ||4||4||
I have met with the Life of the world, the Great Giver. ||4||4||

jaa kay nigam dooDh kay thaataa.
Let the sacred scriptures be your milk and cream,

samund bilovan ka-o maataa.
and the ocean of the mind the churning vat.

taa kee hohu bilovanhaaree.
Be the butter-churner of the Lord,

ki-o maytai go chhaachh tuhaaree. ||1||
and your buttermilk shall not be wasted. ||1||

chayree too raam na karas bhataaraa.
O soul-bride slave, why don't you take the Lord as your Husband?

jagjeevan paraan aDhaaraa. ||1|| rahaa-o.
He is the Life of the world, the Support of the breath of life. ||1||Pause||
The chain is around your neck, and the cuffs are on your feet.

The Lord has sent you wandering around from house to house.

And still, you do not meditate on the Lord, O soul-bride, slave.

Death is watching you, O wretched woman.

The Lord God is the Cause of causes.

What is in the hands of the poor soul-bride, the slave?

She awakens from her slumber,

and she becomes attached to whatever the Lord attaches her.
चेरी तै सुमित कहां ते पाई ॥ (655)
O soul-bride, slave, where did you obtain that wisdom,

जा ते भर्म की लीक मिटाई ॥ (655)
by which you erased your inscription of doubt?

सु रसु कबीरै जानआ ॥ (655)
Kabeer has tasted that subtle essence;

मेरो गुर पर्साद मनु मानआ ॥४॥५॥ (655)
by Guru's Grace, his mind is reconciled with the Lord. ||4||5||

जउ िमलै त घाल अघाई ॥ (655)
when we meet Him, then our task is completed.

सद जीवनु भलो कहांही ॥ (655)
People say it is good to live forever,

मूए िबनु जीवनु नाही ॥१॥ (655)
but without dying, there is no life. ||1||
अब इश्क कथी गिगा बिगा भीजा।
अब इश्क कथी गिगा बिगा भीजा।
ab ki-aa kathee-ai gi-aa beechaaraa.
ab ki-aa kathee-ai gi-aa beechaaraa.

So now, what sort wisdom should I contemplate and preach?

फिन तिथिन गाड़ फितिदू।
फिन तिथिन गाड़ फितिदू।
nij nirkhat gat bi-uharaa. ||1|| rhaa-o.
As I watch, worldly things dissipate. ||1||Pause||

उदा तुवर चंदन गारिए।
उदा तुवर चंदन गारिए।
ghas kuNkam chandan gaari-aa.
Saffron is ground up, and mixed with sandalwood;

फिन तेलज नाग तिथिदू।
फिन तेलज नाग तिथिदू।
bin nainhu jagat nihaari-aa.
without eyes, the world is seen.

पूत पिता इकह जाइए।
पूत पिता इकह जाइए।
poot pitaa ik jaa-i-aa.
The son has given birth to his father;

जाचक जन दाता पाइए।
जाचक जन दाता पाइए।
jaachak jan daataa paa-i-aa.
The humble beggar has found the Great Giver,

सो दीआ न जाई खाइए।
so dee-aa na jaa-ee khaa-i-aa.
but he is unable to eat what he has been given.
chhodi-aa jaa-ay na mookaa.
He cannot leave it alone, but it is never exhausted.

a-uran peh jaanaa chookaa. ||3||
He shall not go to beg from others any longer. ||3||

jo jeevan marna jaanai.
Who know how to die while yet alive,

so panch sail sukh maanai.
those select few, enjoy great peace.

kabeerai so Dhan paa-i-aa.
Kabeer has found that wealth;

har bhaytat aap mitaa-i-aa. ||4||6||
meeting with the Lord, he has erased his self-conceit. ||4||6||

ki-aa parhee-ai ki-aa gunee-ai.
What use is it to read, and what use is it to study?

ki-aa bayd puraanaaN sunee-ai.
What use is it to listen to the Vedas and the Puraanas?
What use is reading and listening,

if celestial peace is not attained? ||1||

The fool does not chant the Name of the Lord.

So what does he think of, over and over again? ||1||Pause||

In the darkness, we need a lamp

to find the incomprehensible thing.

I have found this incomprehensible thing;

my mind is illuminated and enlightened. ||2||
किह कबीर अब जानिआ ॥ (656)
Says Kabeer, now I know Him;

जब जानिआ तउ मनु मानिआ ॥ (656)
since I know Him, my mind is pleased and appeased.

मन माने लोगु न पतीजै ॥ (656)
My mind is pleased and appeased, and yet, people do not believe it.

न पतीजै तउ िकआ कीजै ॥३॥७॥ (656)
They do not believe it, so what can I do? ||3||7||

िहर्दै कपटु मुख िगआनी ॥ (656)
In his heart there is deception, and yet in his mouth are words of wisdom.

झूठे कहा िबलोविस पानी ॥१॥ (656)
You are false - why are you churning water? ||1||

कई भं मांजिस कउन गुनां ॥ (656)
Why do you bother to wash your body?

जउ घट भीतर है मलनां ॥१॥ रहाउ ॥ (656)
Your heart is still full of filth. ||1||Pause||
ਲਉਕੀ ਅਠਸਿਠ ਤੀਰਥ ਨਹਾਈ ॥ (656)
la-ukee atsath tirath nHaa-ee.
The gourd may be washed at the sixty-eight sacred shrines,

ਕਉਰਾਪਨੁ ਤਊ ਨ ਜਾਈ ॥੨॥ (656)
ka-uraapan ta-oo na jaa-ee. ||2||
but even then, its bitterness is not removed. ||2||

ਕਹੀ ਕਬੀਰ ਬੀਚਾਰੀ ॥ (656)
kahi kabeer beechaaree.
Says Kabeer after deep contemplation,

ਭਵ ਸਾਗਰ ਤਾਰ ਮੁਰਾਰੀ ॥੩॥੮॥ (656)
bhav saagar taar muraaree. ||3||8||
please help me cross over the terrifying world-ocean, O Lord, O Destroyer of ego. ||3||8||

ਸੋਰਿਠ (656)
Sorath
Sorath'

ੴ ਸਿਤਗੁਰ ਪਰਸਾਦ ॥ (656)
ik-oNkaar satgur parsaad.
One Universal Creator God. By The Grace Of The True Guru:

ਵਹਾ ਪਰਪੰਚ ਕਾਰ ਪਰ ਧਨ ਅਤੀਂਵਾਈ ॥ (656)
baho parpanch kar par Dhan li-aavai.
Practicing great hypocrisy, he acquires the wealth of others.

ਵਹਾ ਦਾਰਾ ਪਹੀ ਆਨੀ ਲੁਟਾਵੈ ॥੧॥ (656)
sut daaraa peh aan lutaavai. ||1||
Returning home, he squanders it on his wife and children. ||1||
O my mind, do not practice deception, even inadvertently.

In the end, your own soul shall have to answer for its account. ||1||Pause||

Moment by moment, the body is wearing away, and old age is asserting itself.

And then, when you are old, no one shall pour water into your cup. ||2||

Says Kabeer, no one belongs to you.

Why not chant the Lord's Name in your heart, when you are still young? ||3||9||

O Saints, my windy mind has now become peaceful and still.

It seems that I have learned something of the science of Yoga. ||Pause||
The Guru has shown me the hole,

through which the deer carefully enters.

I have now closed off the doors,

and the unstruck celestial sound current resounds.

The pitcher of my heart-lotus is filled with water;

I have spilled out the water, and set it upright.

Says Kabeer, the Lord's humble servant, this I know.

Now that I know this, my mind is pleased and appeased.
रागु सोरिठ ॥ (656)
raag sorath.
Raag Sorath:

भूखे भगित न कीजै ॥ (656)
bhookhay bhagat na keejai.
I am so hungry, I cannot perform devotional worship service.

ਜਥਾ ਭਰਨ ਅਧਤੀ ਲੀਜੈ ॥ (656)
jathaa bharan adhati leejai.
yeh maalaa apnee leejai.  
Here, Lord, take back Your mala.

ਹਉ ਮੈਂ ਕੈਸੀ ਬਨੈ ਤੁਮ ਸੰਗੇ ॥ (656)
ha-o maan-ga-o santan raynaa.  
I beg for the dust of the feet of the Saints.

ਮੈ ਨਾਹੀ ਿਕਸੀ ਕਾ ਦੇਨਾ ॥੧॥ (656)
mai naahee kisee kaa daynaa. ||1||
I do not owe anyone anything. ||1||

ਆਪ ਨੇ ਕੈਸੀ ਬਨੈ ਤੁਮ ਸੰਗੇ ॥ (656)
AAP ne kaisee banai tum sangay.
O Lord, how can I be with You?

ਆਪ ਨ ਦੇਹੁ ਤ ਲੇਵਉ ਮੰਗੇ ॥ (656)
aap na dayh ta layva-o mangay. rahaa-o.  
If You do not give me Yourself, then I shall beg until I get You. ||Pause||

ਦੂਇ ਸੇਰ ਮਾਂਗੁ ਚੂਨਾ ॥ (656)
du-ay sayr maaN-ga-o choonaa.  
I ask for two kilos of flour,
ਪਾਉ ਘੀਉ ਸੰਿਗ ਲੂਨਾ ॥ (656)
paa-o ghee-o sang loonaa,
and half a pound of ghee, and salt.

ਆਧ ਮੇਕ ਮਾਂਗ ਦਾਲੇ ॥ (656)
aDh sayr maanga-o daalay.
I ask for a pound of beans,

ਮੇ ਬਗਣ ਦਾਧ ਦੁਧ ਕੀਤੇ ॥੨॥ (656)
mo ka-o don-o vakhat jivaalay. ||2||
which I shall eat twice a day. ||2||

ਧਾਨ ਮਾਂਗ ਚੁਪਾਈ ॥ (656)
khaat maanga-o cha-upaa-ee.
I ask for a cot, with four legs,

ਸੀਰਹਾਨਾ ਅਵਰ ਤੁਲਾਈ ॥ (656)
sirhaanaa avar tulaa-ee.
and a pillow and mattress.

ਤੇਰੀ ਭਗਤ ਕਰੈ ਜਨੁ ਚੀਕਾ ॥੩॥ (656)
tayree bhagat karai jan theeNDhaa. ||3||
Your humble servant shall perform Your devotional worship service with love. ||3||

ਮੈ ਨਾਹੀ ਕੀਤਾ ਲੱਬੋ ॥ (656)
mai naahee keetaa labo.
I have no greed;

This page is a translation of a traditional text in Punjabi, expressing a prayer or request for various items. The text is poetic and follows a specific structure, typical of religious or devotional literature. The translation includes both the literal meaning and the context of the请求, highlighting the speaker's humble request and devotion.
Your Name is the only ornament I wish for.

Says Kabeer, my mind is pleased and appeased;

now that my mind is pleased and appeased, I have come to know the Lord.

Raag Dhanaasaree, The Word Of Devotee Kabeer Jee:

One Universal Creator God. By The Grace Of The True Guru:

Beings like Sanak, Sanand, Shiva,
and Shaysh-naaga - none of them know Your mystery, Lord. ||1||

In the Society of the Saints, the Lord dwells within the heart. ||1||Pause||
Beings like Hanuman, Garura,

Indra the King of the gods and the rulers of humans - none of them know Your Glories, Lord.

The four Vedas, the Simritees and the Puraanas,

Vishnu the Lord of Lakshmi and Lakshmi herself - none of them know the Lord.

Says Kabeer, one does not wander around lost,

who falls at the Lord's feet and remains in His Sanctuary.
ਸੋ ਿਦਨੁ ਆਵਨ ਲਾਗਾ ॥ (692)
so din aavan laagaa.
That day is rapidly approaching.

ਮਾਤ ਿਪਤਾ ਭਾਈ ਸੁਤ ਬਿਨਤਾ ਕਹਹੁ ਕੋਊ ਹੈ ਕਾ ਕਾ ॥੧॥ ਰਹਾਉ ॥ (692)
maat pitaa bhaa-ee sut banitaa kahhu ko-oo hai kaa kaa. ||1|| rahaa-o.
Mother, father, siblings, children and spouse - tell me, who belongs to whom? ||1||Pause||

ਲਾਲਚ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੂ ਨ ਸੂਜੈ ॥੨॥ (692)
laalach karai jeevan pad kaaran lochan kachhoo na soojhai. ||2||
He acts in greed to maintain his life and status, and sees nothing with his eyes. ||2||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਪਰ੍ਾਨੀ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾਂ ॥੩॥੨॥ (692)
kahat kabeer sunhu ray paraanee parahu ayk kee sarnaaN. ||3||2||
Chant only the One Naam, the Name of the Lord, O mortal, and seek the Sanctuary of the One Lord. ||3||2||

ਨੇ ਨਹਿ ਕਿਹੁ ਨਹਿ ਬਜਾਓ ਬਹੁ ਤਿਨੈ ਡਾ ਬਿਹਿ ਅਚਰਜੁ ਕਾਹੋ ॥ (692)
jo jan bhaa-o bhagat kachh jaanai taa ka-o achraj kaaho.
That humble being, who knows even a little about loving devotional worship - what surprises are there for him?

ਜੀਉ ਜਲੁ ਜਲ ਮਿਹ ਪੈਿਸ ਨ ਿਨਕਸੈ ਿਤਉ ਢੁਰੀ ਿਮਲੋ ਜੁਲਾਹੋ ॥੧॥ (692)
ji-o jal jal meh pais na niksai ti-o dhur mili-o julaaho. ||1||
Like water, dripping into water, which cannot be separated out again, so is the weaver Kabeer, with softened heart, merged into the Lord. ||1||
हिर के लोगा मैं तउ मित का भोरा ॥ (692)
O people of the Lord, I am just a simple-minded fool.

ज़उ तनु कासी तजिह कबीरा रमईऐ कहा मिहोरा ॥१॥ रहाउ ॥
If Kabeer were to leave his body at Benares, and so liberate himself, what obligation
would he have to the Lord? ||1||Pause||

संह कबीरु सुनहु रे लोई भरिम न भूलहु कोई ॥ (692)
Says Kabeer, listen, O people - do not be deluded by doubt.

िकआ कासी िकआ ऊखरु मगहरु रामु िरदै जउ होई ॥२॥३॥
What is the difference between Benares and the barren land of Maghar, if the Lord is
within one's heart? ||2||3||

इंदर् लोक सिव लोकिह जैबो ॥ (692)
Mortals may go to the Realm of Indra, or the Realm of Shiva,

ओछे तप करि बाहुिर ऐबो ॥ १॥
but because of their hypocrisy and false prayers, they must leave again. ||1||

किजा मांगउ िकित थिर नाही ॥ (692)
What should I ask for? Nothing lasts forever.

राम नाम रखु मन माही ॥ १॥ रहाउ ॥
Enshrine the Lord's Name within your mind. ||1||Pause||
सोभा राज बिंदू बिड़ भै। (692)
Fame and glory, power, wealth and glorious greatness -
अंत न काहू सांघ सहा। (692)
none of these will go with you or help you in the end.
पुतर कलतर लछमी माई। (692)
Children, spouse, wealth and Maya -
कहत कबीर अवर नही कामा। (692)
Says Kabeer, nothing else is of any use.
राम नाम सिमरन िबनु बूड़े अिधकाई। (1|| Pause) (692)
Without remembering the Lord's Name in meditation, a great many are drowned.
|| Pause||
ਬਿਨਤਾ ਸੁਤ ਦੇਹ ਗਰ੍ੇਹ ਸੰਪਿਤ ਸੁਖਦਾਈ ॥ (692)

Your spouse, children, body, house and possessions - you think these will give you peace.

ਇਨ ਮੈ ਕਛੁ ਨਾਹ ਤੇਰੋ ਕਾਲ ਅਵਧ ਆਈ ॥੧॥ (692)

But none of these shall be yours, when the time of death comes. ||1||

ਅਜਾਮਲ ਗਾਟ ਗਟਕਾ ਪੀਤਾ ਕੈਮ ਕੀਨੇ ॥ (692)

Ajaamal, the elephant, and the prostitute committed many sins,

ਤੇਊ ਉਤਿਰ ਪਾਰੀ ਪਰੇ ਰਾਮ ਨਾਮ ਲੀਨੇ ॥੨॥ (692)

but still, they crossed over the world-ocean, by chanting the Lord's Name. ||2||

ਸੂਕਰ ਕੂ ਕਰ ਜੋਨ ਭਾਰ ਤੋ ਲਾਜ ਨ ਆਈ ॥ (692)

You have wandered in reincarnation, as pigs and dogs - did you feel no shame?

ਰਾਮ ਨਾਮ ਛਾਡ ਅਲਮਰਤ ਕਾਹੇ ਦ੍ਰਿਖ ਖਾਈ ॥੩॥ (692)

Forsaking the Ambrosial Name of the Lord, why do you eat poison? ||3||

ਜਨ ਭਰਮ ਕਚਮ ਵਿਖ਼ੇ ਰਾਮ ਨਾਮ ਲੇਵੀ ॥ (692)

Abandon your doubts about do's and don't's, and take to the Lord's Name.

ਗੁਰ ਪਰਸਾਦ ਜਨ ਕਬੀਰ ਰਾਮ ਕੈਰ ਸਨੇਹੀ ॥੪॥੫॥ (692)

By Guru's Grace, O servant Kabeer, love the Lord. ||4||5||
ਤਿਲੰਗ ਵਾਣੀ ਭਗਤਾ ਕੀ ਕਬੀਰ ਜੀ (727)
ਤਿਲੰਗ ਵਾਣੀ ਭਗਤਾ ਕੀ ਕਬੀਰ ਜੀ
Tilang banee bhagtaa kee kabeer jee
Tilang, The Word Of Devotee Kabeer Jee:

ਨਹੀਂ ਸਤਿਗੁਰ ਪੁਰਸਾਦਿ ॥ (727)
ਨਹੀਂ ਸਤਿਗੁਰ ਪੁਰਸਾਦਿ ॥

ੴ ਸਿਤਗੁਰ ਪਰਸਾਦ ॥ (727)
ੴ ਸਿਤਗੁਰ ਪਰਸਾਦ ॥

ਇੱਕੋਨਕਾਰ ਸਤਗੁਰ ਪੁਰਸਾਦ।
One Universal Creator God. By The Grace Of The True Guru:

ਬੇਦ ਕਤੇਬ ਇਫਤਰਾ ਭਾਈ ਿਦਲ ਕਾ ਿਫਕਰੁ ਨ ਜਾਇ ॥ (727)
ਬੇਦ ਕਤੇਬ ਇਫਤਰਾ ਭਾਈ ਿਦਲ ਕਾ ਿਫਕਰੁ ਨ ਜਾਇ ॥

The Vedas and the Scriptures are only make-believe, O Siblings of Destiny; they do not relieve the anxiety of the heart.

ਟੁਕੁ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਹੁ ਹਾਿਜਰ ਹਜੂਿਰ ਖੁਦਾਇ ॥੧॥ (727)
ਟੁਕੁ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਹੁ ਹਾਿਜਰ ਹਜੂਿਰ ਖੁਦਾਇ ॥੧॥

If you will only center yourself on the Lord, even for just a breath, then you shall see the Lord face-to-face, present before you. ||1||

ਬੰਦੇ ਖੋਜੁ ਿਦਲ ਹਰ ਰੋਜ ਨਾ ਿਫਰੁ ਪਰੇਸਾਨੀ ਮਾਿਹ ॥ (727)
ਬੰਦੇ ਖੋਜੁ ਿਦਲ ਹਰ ਰੋਜ ਨਾ ਿਫਰੁ ਪਰੇਸਾਨੀ ਮਾਿਹ ॥

O human being, search your own heart every day, and do not wander around in confusion.

ਟੁਕੁ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਹੁ ਹਾਿਜਰ ਹਜੂਿਰ ਖੁਦਾਇ ॥੧॥ (727)
ਟੁਕੁ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਹੁ ਹਾਿਜਰ ਹਜੂਿਰ ਖੁਦਾਇ ॥੧॥

This world is just a magic-show; no one will be holding your hand. ||1||Pause||

ਕਹੀ ਪਿਕੀ ਪਿਹੀ ਪ੍ਰੇਠੀ ਬੇਰਮੀੱਲ ਖੁਦਾਇ ॥ (727)
ਕਹੀ ਪਿਕੀ ਪਿਹੀ ਪ੍ਰੇਠੀ ਬੇਰਮੀੱਲ ਖੁਦਾਇ ॥

Reading and studying falsehood, people are happy; in their ignorance, they speak nonsense.
The True Creator Lord is diffused into His creation; He is not just the dark-skinned Krishna of legends.

Through the Tenth Gate, the stream of nectar flows; take your bath in this.

Serve the Lord forever; use your eyes, and see Him ever-present everywhere.

The Lord is the purest of the pure; only through doubt could there be another.

O Kabeer, mercy flows from the Merciful Lord; He alone knows who acts.

Raag Soohee, The Word Of Kabeer Jee, And Other Devotees.
अवतिर आइ कहा तुम कीना ॥ (792)
Since your birth, what have you done?

वभ वे राम न वयकु लीना ॥१॥ (792)
You have never even chanted the Name of the Lord. ||1||

राम न जपहु कवन मति लागे ॥ (792)
You have not meditated on the Lord; what thoughts are you attached to?

मिर जइबे कउ िकआ करहु अभागे ॥१॥ रहाउ ॥ (792)
What preparations are you making for your death, O unfortunate one? ||1||Pause||

दुख सुख किर कै  कु ट्मबु जीवाइआ ॥ (792)
Through pain and pleasure, you have taken care of your family.

मरती बार इकसर दुखु पाइआ ॥२॥ (792)
But at the time of death, you shall have to endure the agony all alone. ||2||

कंठ गहन तब करन पुकारा ॥ (792)
When you are seized by the neck, then you shall cry out.

कहि कबीर आगे ते न सम्हारा ॥३॥१॥ (792)
Says Kabeer, why didn't you remember the Lord before this? ||3||1||
ਸੂਹੀ  

ਸੂਹੀ कਬੀਰ  

Soohee kabeer jee.

My innocent soul trembles and shakes.

ਥਰਹਰ  

ਥਰਹਰ ਕਮਪੈ ਬਾਲਾ  

tharhar kampai baalaa jee-o.

My innocent soul trembles and shakes.

ਨਾ  

ਨਾ ਜਾਨਉ ਿਕਆ ਕਰਸੀ  

naa jaan-o ki-aa karsee pee-o. ||1||

I do not know how my Husband Lord will deal with me. ||1||

ਬਾਲਾ  

ਬਾਲਾ ਜੀੋ  

baalaa jee-o.

My innocent soul trembles and shakes.

ਰੈਨ  

ਰੈਨ ਗਈ ਮਤ ਦਿਨੁ ਭੀ  

rain ga-ee mat din bhee jaa-ay.

The night of my youth has passed away; will the day of old age also pass away?

ਕਾਚੈ  

ਕਾਚੈ ਕਰਵੈ ਨ ਪਾਨੀ  

kaachai karvai rahai na paanee.

Water does not remain in the unbaked clay pot;

ਹੰਸੂ  

ਹੰਸੂ ਚਿਲਆਂ ਕਾਇਆ  

hans chali-aa kaa-i-aa kumlaanee. ||2||

when the soul-swan departs, the body withers away. ||2||

ਕੁਾਰ  

ਕੁਾਰ ਕੰਿਨਆ ਜੈਸੇ  

ku-aar kanniaa jaisay karat seegaara.

I decorate myself like a young virgin;
ki-o ralee-aa maanai baajh bhataaraa. ||3||
but how can I enjoy pleasures, without my Husband Lord? ||3||

kaag udaavat bhujaa piraanee. My arm is tired, driving away the crows.

kahi kabeer ih kathaa siraanee. ||4||2||
Says Kabeer, this is the way the story of my life ends. ||4||2||

soohee kabeer jee-o. Soohee, Kabeer Jee:

amal siraano laykhaa daynaa. Your time of service is at its end, and you will have to give your account.

aa-ay kathin doot jam laynaa. The hard-hearted Messenger of Death has come to take you away.

ki-aa tai khati-aa kahaa gavaa-i-aa. What have you earned, and what have you lost?

chalhu sitaab deebaan bulaa-i-aa. ||1||
Come immediately! You are summoned to His Court! ||1||
chal darhaal deevaan bulaa-i-aa.
Get going! Come just as you are! You have been summoned to His Court.

Har furmaan dargah ka aai-aa. ||1|| rahaa-o.
The Order has come from the Court of the Lord. ||1||Pause||

I pray to the Messenger of Death: please, I still have some outstanding debts to collect in the village.

I will collect them tonight;

I will also pay you something for your expenses,

and I will recite my morning prayers on the way. ||2||

One who is imbued with the Lord's Love, in the Saadh Sangat, the Company of the Holy,

blessed, blessed is that most fortunate servant of the Lord.
ईत ऊत जन सदा सुहेले ॥

Here and there, the humble servants of the Lord are always happy.

जनमु पदारथु जीित अमोले ॥३॥

They win the priceless treasure of this human life. ||3||

जागतु सोइआ जनमु गवाइआ ॥

When he is awake, he is sleeping, and so he loses this life.

मालु धनु जोिरआ भइआ पराइआ ॥४॥३॥

The property and wealth he has accumulated passes on to someone else.

कहु कबीर तेई नर भूले ॥

Says Kabeer, those people are deluded,

खसमु िबसािर माटी संिग रूलें ॥४॥३॥

who forget their Lord and Master, and roll in the dust. ||4||3||

सूही कबीर जीउ लिलत ॥

Soohee, Kabeer Jee, Lallit:

थाके  नैन सर्वन सुिन थाके  थाकी सुंदिर काइआ ॥

My eyes are exhausted, and my ears are tired of hearing; my beautiful body is exhausted.
Driven forward by old age, all my senses are exhausted; only my attachment to Maya is not exhausted. ||1||

O mad man, you have not obtained spiritual wisdom and meditation.

You have wasted this human life, and lost. ||1||Pause||

And even when your body dies, your love for the Lord shall not die; you shall dwell at the Feet of the Lord. ||2||

When one understands the Hukam of the Lord's Command, he plays the game of chess with the Lord; throwing the dice, he conquers his own mind. ||3||

Those humble beings, who know the Imperishable Lord and meditate on Him, are not destroyed at all.
Says Kabeer, those humble beings who know how to throw these dice, never lose the game of life. ||4||4||

In the one fortress of the body, there are five rulers, and all five demand payment of taxes.

I have not farmed anyone's land, so such payment is difficult for me to pay. ||1||

O people of the Lord, the tax-collector is constantly torturing me!

The nine tax- assessors and the ten magistrates go out; they do not allow their subjects to live in peace.

They do not measure with a full tape, and they take huge amounts in bribes. ||2||
The One Lord is contained in the seventy-two chambers of the body, and He has written off my account.

The records of the Righteous Judge of Dharma have been searched, and I owe absolutely nothing.

Let no one slander the Saints, because the Saints and the Lord are as one.

Says Kabeer, I have found that Guru, whose Name is Clear Understanding.

Bilaaval, The Word Of The Devotees.

Of Kabeer Jee:

One Universal Creator God. Truth Is The Name. Creative Being Personified By Guru's Grace:

This world is a drama; no one can remain here.
Walk the straight path; otherwise, you will be pushed around. ||1|| Pause||

The children, the young and the old, O Siblings of Destiny, will be taken away by the Messenger of Death.

The Lord has made the poor man a mouse, and the cat of Death is eating him up. ||1||

It gives no special consideration to either the rich or the poor.

The king and his subjects are equally killed; such is the power of Death. ||2||

Those who are pleasing to the Lord are the servants of the Lord; their story is unique and singular.

They do not come and go, and they never die; they remain with the Supreme Lord God. ||3||

Know this in your soul, that by renouncing your children, spouse, wealth and property -
कहत कबीर सुनहु रे संतहु िमिलहै सारिगपानी रे ॥४॥१॥
says Kabeer, listen, O Saints - you shall be united with the Lord of the Universe. ||4||1||

I do not read books of knowledge, and I do not understand the debates.

I have gone insane, chanting and hearing the Glorious Praises of the Lord. ||1||

O my father, I have gone insane; the whole world is sane, and I am insane.

I am spoiled; let no one else be spoiled like me. ||1||Pause||

The True Guru has burnt away my doubt. ||2||
मै दिखाते अपनी भ्रुर भेंटी || (855)
मै बिगरे अपनी मति खोई ||
mai bigray apnee mat kho-ee.
I am spoiled; I have lost my intellect.

मेरे भरिम भूलू मति कोई ||3|| (855)
mayray bharam bhoola-o mat ko-ee. ||3||
Let no one go astray in doubt like me. ||3||

मै बहुत में अपू र घटै || (855)
so ba-uraa jo aap na pachhaanai.
He alone is insane, who does not understand himself.

आपू पहेलै उ देख्न लाठी ||4|| (855)
aap pachhaanai ta aikai jaanai. ||4||
When he understands himself, then he knows the One Lord. ||4||

अबहृत न माता सू कबहू न माता || (855)
abeh na maataa so kabahu na maataa.
One who is not intoxicated with the Lord now, shall never be intoxicated.

कहै कबीर रामै रंग राता ||5||2|| (855)
kahi kabeer raamai rang raataa. ||5||2||
Says Kabeer, I am imbued with the Lord's Love. ||5||2||

बिलावलु || (855)
bilaaval.
Bilaaval:

गर्हु तिज बन कंड जाई ऐ चौं खाई ऐ कंदा || (855)
garihu taj ban khand jaa-ee-ai chun khaa-ee-ai kandaa.
Abandoning his household, he may go to the forest, and live by eating roots;
अजहु बिकार न छोड़ि पापी मनु मंदा ॥१॥

ajahu bikaar na chhod-ee paapee man mandaa. ||1||

but even so, his sinful, evil mind does not renounce corruption. ||1||

कितू छूटउ कै से तरउ भवजल निधि भारी ॥

ki-o chhoota-o kaisay tara-o bhavjal niDh bhaaree.

How can anyone be saved? How can anyone cross over the terrifying world-ocean?

राखु राखु मेरे बीठुला जनु सरिन तुम्हारी ॥१॥ रहाउ ॥

raakh raakh mayray beethulaa janu saran tumHaaree. ||1|| rahaa-o.

Save me, save me, O my Lord! Your humble servant seeks Your Sanctuary. ||1||Pause||

I cannot escape my desire for sin and corruption.

अनिक जतन किर राखीऐ फिर फिर लपटाई ॥२॥

anik jatan kar raakhee-ai fir fir laptaa-ee. ||2||

I make all sorts of efforts to hold back from this desire, but it clings to me, again and again.

तर्न सीधत लाख बासना तजीअ नह जाई ॥

jaraa jeevan jobanu ga-i-aa kichh kee-aa na neekaa.

Youth and old age - my entire life has passed, but I haven't done any good.

इहु जीअरा निरमोलको कउडी लिग मीका ॥३॥

ih jee-araa nirmolko ka-udee lag meekaa. ||3||

This priceless soul has been treated as if if were worth no more than a shell. ||3||

कहु कबीर मेरे माधवा तू सरब बिआपी ॥

kaho kabeer mayray maaDhvaa too sarab bi-aapee.

Says Kabeer, O my Lord, You are contained in all.
तुम समसिर नाही दइआलु मोहि समसिर पापी ॥४॥३॥
There is none as merciful as You are, and none as sinful as I am. ||4||3||

Bilaaval: || (856)

नित उठ कोरी गागिर आनै लीपत जीउ गइओ ॥
Every day, he rises early, and brings a fresh clay pot; he passes his life embellishing and glazing it.

ताना बाना कछू न सूझै हिर हिर रिस लपिटओ ॥१॥
He does not think at all of worldly weaving; he is absorbed in the subtle essence of the Lord, Har, Har. ||1||

हमारे कुल कउने रामु किहओ ॥
Who in our family has ever chanted the Name of the Lord?

जब की माला लई निपूते तब ते सुखु न भइओ ॥१॥ रहाउ ॥
Ever since this worthless son of mine began chanting with his mala, we have had no peace at all! ||1||Pause||

सुनहु जिठानी सुनहु दिरानी अचरजु एकु भइओ ॥
Listen, O my sisters-in-law, a wondrous thing has happened!

This boy has ruined our weaving business. Why didn't he simply die? ||2||
सरब सुखा का एकु हिर सुआमी सो गुरि नामु दइओ ॥ (856)
O mother, the One Lord, the Lord and Master, is the source of all peace. The Guru has blessed me with His Name.

संत परहलाद की पैज जिनि राखी हरनाखसु नख बिदिरिओ ॥३॥ (856)
He preserved the honor of Prahlad, and destroyed Harnaakhash with his nails. ||3||

घर के देव पितर की छोड़ी गुर को सबदु लइओ ॥ (856)
I have renounced the gods and ancestors of my house, for the Word of the Guru's Shabad.

कहत कबीरु सगल पाप खंडनु संतह लै उधिरो ॥४॥४॥ (856)
Says Kabeer, God is the Destroyer of all sins; He is the Saving Grace of His Saints. ||4||4||

बिलावलु ॥ (856)
Bilaaval:

कोऊ हिर समान नही राजा ॥ (856)
There is no king equal to the Lord.

ay bhoopat sabh divas chaar kay jhothay karat divaajaa. ||1|| raha-o.
All these lords of the world last for only a few days, putting on their false displays. ||1||Pause||

How can Your humble servant waver? You spread Your shadow over the three worlds.
हाथ पसार सकै को जन कउ बोल सकै न अंदाजा ॥१॥

Who can raise his hand against Your humble servant? No one can describe the Lord's expanse. ||1||

चैत अचैत मूढ़ मन मेरे बाजे अनहद बाजा ॥

Remember Him, O my thoughtless and foolish mind, and the unstruck melody of the sound current will resonate and resound.

कहि कबीर संसा भर्मु चूको धरू प्रह्लाद निवाजा ॥२॥५॥

Says Kabeer, my skepticism and doubt have been dispelled; the Lord has exalted me, as He did Dhroo and Prahlad. ||2||5||

बिलावलु ॥

Bilaaval:

राख लेहु हम ते बिग्री ॥

Save me! I have disobeyed You.

सीलु धरमु जपु भगित न कीनी हउ अिभमान टेढ पग्री ॥१॥ रहाउ ॥

I have not practiced humility, righteousness or devotional worship; I am proud and egotistical, and I have taken a crooked path. ||1||Pause||

अभर नांति मंची दिर ललिः दिर भिविस्तर बची गगाजी ॥ (856)

Believing this body to be immortal, I pampered it, but it is a fragile and perishable vessel.
jineh nivaaj saaj ham ke-ay tiseh bisaar avar lagree. ||1||
Forgetting the Lord who formed, fashioned and embellished me, I have become attached to another. ||1||
I am Your thief; I cannot be called holy. I have fallen at Your feet, seeking Your Sanctuary.

Says Kabeer, please listen to this prayer of mine, O Lord; please do not send me summons of the Messenger of Death. ||2||6||

Who else can take care of me, other than You? Please open Your door, and grant me the Blessed Vision of Your Darshan. ||1||Pause||

You are the richest of the rich, generous and unattached. With my ears, I listen to Your Praises.
मागौ काहि रंक सभ देखू तूम ही ते मेरो निसतार। ॥१॥
From whom should I beg? I see that all are beggars. My salvation comes only from You. ॥१॥

जैदेउ नामा बिप सुधामा तिन कृपा भई है अपार। ॥२॥७॥
You blessed Jai Dayv, Naam Dayv and Sudaamaa the Brahmin with Your infinite mercy. ॥२॥७॥

किह कबीर तुम समर्थ दाते चार पदारथ देत न बार। ॥१॥
Says Kabeer, You are the All-powerful Lord, the Great Giver; in an instant, You bestow the four great blessings. ॥२॥७॥

बिलावलु ॥ (856)
Bilaaval.
Bilaaval:

डंडा मुिदरा िखथा आधारी। ॥ (856)
danda mundraa khinthaa aaDhaaree.
He has a walking stick, ear-rings, a patched coat and a begging bowl.

ब्रम कै ब्रह्म भवेँ भक्षयकी। ॥७॥ (856)
bharam kai bhaa-ay bhavai bhaykh-Dhaaree. ॥१॥
Wearing the robes of a beggar, he wanders around, deluded by doubt. ॥१॥

आसन रापु जयि तवि भवे ॥ (857)
Aasna pavan door kar bavray.
Abandon your Yogic postures and breath control exercises, O madman.

छोिड कपट नित ह्रि भजु भवे ॥ (857)
chhod kapat nit har bhaj bavray. ॥१॥ rahaa-o.
Renounce fraud and deception, and meditate continuously on the Lord, O madman. ॥१॥Pause॥
ਹਿਚ ਤੂ ਜਾਚਿਹ ਸੋ ਤਰਭਵਨ ਭੋਗੀ ॥ (857)
jih too jaacheh so taribhavan bhogee.
That which you beg for, has been enjoyed in the three worlds.

ਵਿਚ ਵਾਦੀ ਕੇਸੋ ਤਰਭ ਭੋਗੀ ॥੨॥੮॥ (857)
kahi kabeer kaysou jag jogee. ||2||8||
Says Kabeer, the Lord is the only Yogi in the world. ||2||8||

ਭਿਲਾਵਲ਼ ॥ (857)
bilaaval.
Bilaaval:

ਧਰਿਗ ਵਾਦੀ ਸ਼ਾਦੀ ਗੁਸਾਈ ਤੁਮਾਕਾ ਚਰਨ ਭੋਗੀ ॥ (857)
dharig maai-aa jagdees gusaa-ee tumaa-ka charan bhogee.
This Maya has made me forget Your feet, O Lord of the World, Master of the Universe.

ਕਿਚਾ ਪ੍ਰੀਤ ਨਾ ਉਪਜਾ ਜਨ ਕਊ ਜਨ ਕਹਾਂ ਕਰਹੀ ਬੇਚਾਰੇ ॥੧॥ ਰਹਾੜਾ ॥ (857)
kichant pareet na upjai jan ka-o jan kahaa karahi bhachare. ||1|| raha-o.
Not even a bit of love wells up in Your humble servant; what can Your poor servant do?
||1||Pause||

ਧਿਰਗ ਤਨ ਧਿਰਗ ਤਨ ਧਿਰਗ ਤਨ ਮਾਇਆ ਧਿਰਗ ਧਿਰਗ ਧਿਰਗ ਧਿਰਗ ਮਿਤ ਬੁੱਧ ਫੰਨੀ ॥ (857)
dharig tan dharig dharig dharig maa-i-aa dharig dharig dharig mat buDh fannee.
Cursed is the body, cursed is the wealth, and cursed is this Maya; cursed, cursed is the clever intellect and understanding.

ਦੱਸ ਮਾਇਆ ਕਊ ਕਰੀ ਰਾਖਿ ਆਪ ਬਚਾਨੀ ॥੧॥ (857)
das maai-aa ka-o darish kar raakhoo baaN Dhay aap bachannee. ||1||
Restrain and hold back this Maya; overcome it, through the Word of the Guru's Teachings.
||1||

ਕਿਚਾ ਜਿਤੀ ਕਿਚਾ ਜਿਤੀ ਪਰਪੰਚ ਝੂਠ ਗੁਮਾਨੀ ॥ (857)
ki-aa khaytee ki-aa layvaa day-ee parpanch jhooth gumaanaa.
What good is farming, and what good is trading? Worldly entanglements and pride are false.
किह कबीर ते अंति बिगूते आईआ कालु निदाना ॥२॥९॥

Says Kabeer, in the end, they are ruined; ultimately, Death will come for them. ||2||9||

Bilaaval:

सरीर सरोवर भीतरे आछै कमल अनूप ॥

Within the pool of the body, there is an incomparably beautiful lotus flower.

परम जोित पुरखोतमो जा कै रेख न रूप ॥१॥

Within it, is the Supreme Light, the Supreme Soul, who has no feature or form. ||1||

O my mind, vibrate, meditate on the Lord, and forsake your doubt. The Lord is the Life of the World. ||1||Pause||

आवत कछू न दीसई नह दीसै जात ॥

Nothing is seen coming into the world, and nothing is seen leaving it.

जह उपजै बिनसै तही जैसे पुरिवन पात ॥२॥

Where the body is born, there it dies, like the leaves of the water-lily. ||2||

मिथिआ करी माइआ तजी सुख सहज बीचारी ॥

Maya is false and transitory; forsaking it, one obtains peaceful, celestial contemplation.
Says Kabeer, serve Him within your mind; He is the Enemy of ego, the Destroyer of demons. ||3||10||

The illusion of birth and death is gone; I lovingly focus on the Lord of the Universe.

In my life, I am absorbed in deep silent meditation; the Guru's Teachings have awakened me. ||1||Pause||

But when the bronze is broken, O Pandit, O religious scholar, where does the sound go then? ||1||

I gaze upon the world, the confluence of the three qualities; God is awake and aware in each and every heart.
Such is the understanding revealed to me; within my heart, I have become a detached renunciate. ||2||

आपु आप ते जानिआ तेज तेज माह मािह ितआगी ॥२॥ (857)

I have come to know my own self, and my light has merged in the Light.

Such wisdom comes, only when one sees the Lord in all, and unties the knot of hypocrisy.

I know that all comforts, and the nine treasures, come to one who intuitively, naturally, chants the Praise of the Divine Lord. ||Pause||

Time and time again, he must hold himself back from Maya; let him take the scale of the Lord, and weigh his mind. ||1||
जह उहु जाय तही सुखु पावै माया तासु न झोलै देव ॥
(jah uho jaa-ay tahee sukh paavai maa-i-aa taas na jholai dayv.)
Then wherever he goes, he will find peace, and Maya will not shake him.

कहि कबीर मेरा मनु मािनआ राम पर्ीित कीओ लै देव ॥2॥12॥
(kahi kabeer mayraa man maani-aa raam pareet kee-o lai dayv. ||2||12||)
Says Kabeer, my mind believes in the Lord; I am absorbed in the Love of the Divine Lord.

Raag Gond, The Word Of The Devotees.

कबीर जी घरु १
(kabeer jee ghar 1)
Kabeer Jee, First House:

One Universal Creator God. By The Grace Of The True Guru:

When you meet a Saint, talk to him and listen.

Meeting with an unsaintly person, just remain silent. ||1||

O father, if I speak, what words should I utter?
ਜੈਸੇ रਾਮ नाम ਰਿਵ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥

Speak such words, by which you may remain absorbed in the Name of the Lord. ||1||Pause||

ਸੰਤਨ ਿਸਉ ਬੋਲੇ ਉਪਕਾਰੀ ॥

Speaking with the Saints, one becomes generous.

ਮੂਰਖ ਿਸਉ ਬੋਲੇ ਝਖ ਮਾਰੀ ॥੨॥

To speak with a fool is to babble uselessly. ||2||

ਬੋਲਤ ਬੋਲਤ ਬਢਿਹ ਿਬਕਾਰਾ ॥

By speaking and only speaking, corruption only increases.

ਬੀਨ ਬੋਲੇ ਿਕਾ ਕਰਿਹ ਬੀਚਾਰਾ ॥੩॥

If I do not speak, what can the poor wretch do? ||3||

ਕਹੁ ਕਬੀਰ ਛੂਛਾ ਘਟੁ ਬੋਲੈ ॥

Says Kabeer, the empty pitcher makes noise,

ਪਵਿਭਾਵੇ ਅਤੇ ਬੋਲਰੁ ਦਾਰੁ ਨੇਲੇ ॥੪॥੧॥

but that which is full makes no sound. ||4||1||

Gond:

Gond:
ਨਰੂ ਮਰੈ ਨਰੁ ਕਾਿਮ ਨ ਆਵੈ ॥ (870)
naroo marai nar kaam na aavai.
When a man dies, he is of no use to anyone.

ਪਸੂ ਮਰੈ ਦਸ ਕਾਜ ਸਵਾਰੈ ॥੧॥ (870)
pasoo marai das kaaj savaarai. ||1||
But when an animal dies, it is used in ten ways. ||1||

ਅਪਨੇ ਕਰਮ ਕੀ ਗਤੀ ਮੈ ਕਿਤਾ ਜਾਨਉ ॥ (870)
apnay karam kee gat mai ki-aa jaan-o.
What do I know, about the state of my karma?

ਮੈ ਕਿਤਾ ਜਾਨਉ ਬਾਬਾ ਰੇ ॥੧॥ ਰਹਾਉ ॥ (870)
mai ki-aa jaan-o baabaa ray. ||1|| rahaa-o.
What do I know, O Baba? ||1||Pause||

ਹਾਡ ਜਲੇ ਜਾਈਅ ਲਕਰੀ ਕਾ ਤੂਲਾ ॥ (870)
haad jalay jaisay lakree kaa toolaa.
His bones burn, like a bundle of logs;

ਐਸ ਜਲੇ ਜਾਈਅ ਪੂਲਾ ॥੨॥ (870)
ays jalay jaisay pooala. ||2||
his hair burns like a bale of hay. ||2||

ਕਹੁ ਕਬੀਰ ਤਹ ਹੀ ਨਰੁ ਜਗੈ ॥ (870)
kaho kabeer tab hee nar jaagai.
Says Kabeer, the man wakes up,

ਜਮ ਕਾ ਡੰਡ ਮੂੰਡ ਮਹਿ ਲਾਗੈ ॥੩॥੨॥ (870)
jam kaa dand moond meh laagai. ||3||2||
only when the Messenger of Death hits him over the head with his club. ||3||2||
The Celestial Lord is in the Akaashic ethers of the skies, the Celestial Lord is in the nether regions of the underworld; in the four directions, the Celestial Lord is pervading.

The Supreme Lord God is forever the source of bliss. When the vessel of the body perishes, the Celestial Lord does not perish.

I have become sad, wondering where the soul comes from, and where it goes. ||1||Pause||

The body is formed from the union of the five tatvas; but where were the five tatvas created?

You say that the soul is tied to its karma, but who gave karma to the body? ||2||

The body is contained in the Lord, and the Lord is contained in the body. He is permeating within all.
कहि कबीर राम नाम न छोड़ू महसूस होइ सु होइ रे ॥३॥३॥

Says Kabeer, I shall not renounce the Lord’s Name. I shall accept whatever happens.  ||3|3||

रागु गंद बाणी कबीर जीउ की घरु ॥ (870)

Raag Gond, The Word Of Kabeer Jee, Second House:

इक-ओ न क सत्गुर पारसाद ॥ (870)

One Universal Creator God. By The Grace Of The True Guru:

हसती करोप मूंड महि बिलहारै ॥१॥ (870)

The elephant driver struck him on the head, and infuriated him.

आहि मेरे ठाकुर तुम्रा जोरु ॥ (870)

O my Lord and Master, You are my strength.
काजी बिकबो हसती तोरु ॥१॥ रहाउ ॥
The Qazi shouted at the driver to drive the elephant on. ||1||Pause||

रे महावत तुझु डारउ कािट ॥
He yelled out, "O driver, I shall cut you into pieces.

इसिह तुरावहु घालहु सािट ॥
Hit him, and drive him on!

हसित न तोरै धरै िधआनु ॥
But the elephant did not move; instead, he began to meditate.

वा वै रिदै धमे डाराहू ॥२॥
The Lord God abides within his mind. ||2||

किक्का अपराधु संत है कीन्हा ॥
What sin has this Saint committed,

बांधि पोट कुंचर कु दीन्हा ॥
that you have made him into a bundle and thrown him before the elephant?

कुंचर पोट कै हे तममचवे ॥
Lifting up the bundle, the elephant bows down before it.
The Qazi could not understand it; he was blind. ||3||

The Qazi could not understand it; he was blind. ||3||

Three times, he tried to do it.

Even then, his hardened mind was not satisfied.

Says Kabeer, such is my Lord and Master.

The soul of His humble servant dwells in the fourth state. ||4||1||4||

Gond:

It is not human, and it is not a god.

It is not called celibate, or a worshipper of Shiva.
ना इहु जोगी ना अवधूता ॥
naa ih jogee naa avDhootaa.
It is not a Yogi, and it is not a hermit.

ना इसु माइ न काहू पूता ॥१॥
naa is maa-ay na kaahoo pootaa. ||1||
It is not a mother, or anyone’s son. ||1||

इआ मंदर महि कौन बसाई ॥
i-aa mandar meh koun basaa-ee.
Then what is it, which dwells in this temple of the body?

ता का अंतु न कोऊ पाई ॥१॥ रहाउ ॥
taa kaa ant na ko-oo paa-ee. ||1|| rahaa-o.
No one can find its limits. ||1|| Pause||

ना इहु िगरही ना ओदासी ॥
naa ih girhee naa odaasee.
It is not a house-holder, and it is not a renouncer of the world.

ना इहु राज न भीख मंगासी ॥
naa ih raaj na bheekh mangaasee.
It is not a king, and it is not a beggar.

ना इसु पिंडु न रकतू राती ॥
naa is pind na raktoo raatee.
It has no body, no drop of blood.

ना इहु ब्रह्मनु ना इहु खाती ॥२॥
naa ih barahman naa ih khaatee. ||2||
It is not a Brahmin, and it is not a Kh'shaatriya. ||2||
वर्ष उथा ब्याप्ति मेंध || (871)

ना इहू तथा कहावै सेखू ||
naa ih tapaa kahaavai saykh.
It is not called a man of austere self-discipline, or a Shaykh.

वर्ष सीवें वर्षव देशू || (871)

ना इहू जीवै न मरता देखू ||
naa ih jeevai na martaa daykh.
It does not live, and it is not seen to die.

वर्ष भवें ब्याप्ति ते बेचू बेचू || (871)

इसू मरते कउ जे कोऊ रोवै
is martay ka-o jay ko-oo rovai.
If someone cries over its death,

ले बेचू मेंढी पहै बेचू || (871)

जो रोवै सोई पति ब्यापै || 3 ||
jo rovai so-ee pat khovai. ||3||
that person loses his honor. ||3||

गुर भूमसि मे डगरो पाइआ || (871)

gur parsad mai dagro paa-i-aa.
By Guru's Grace, I have found the Path.

नीवा भवू देशू भिटकृपिता || (871)

जीवन मरनु दोऊ मिट्टवाइआ
teevan maran do-oo mitvaa-i-aa.
Birth and death have both been erased.

वर्ष वकीव दियू नभ वी अंसू || (871)

कहूँ कबीर इहूँ राम की अंसू
kaho kabeer ih raam kee aN's.
Says Kabeer, this is formed of the same essence as the Lord.

नम विषु पन मिटे र अंसू ||4||2||5|| (871)

जस कागाद पर मिट्टे न अंसू ||4||2||5||
jas kaagad par mitai na mans. ||4||2||5||
It is like the ink on the paper which cannot be erased. ||4||2||5||
ਗੋਂਡ ॥ (871)

Gond:

ਤੂਟੇ ਤਾਗੇ ਨਿਖੁਟੀ ਪਾਣੀ ॥

tootay taagay nikhutee paan.
The threads are broken, and the starch has run out.

ਦੁਆਰ ਊਪਿਰ ਜਿਲਕਾਵਹੀ ਕਾਨ ॥

du-aar oopar jhilkaavahi kaan.
Bare reeds glisten at the front door.

ਕੂਚ ਬਿਆਰੇ ਫੂਏ ਫਾਲ ॥

kooch bichaaray foo-ay faal.
The poor brushes are scattered in pieces.

ਇਆ ਮੂੰਡੀਆਂ ਸਾਗਿਰ ਚਿਢਬੋ ਕਾਲ ॥੧॥

i-aa mundee-aa sir chadhibo kaal. ||1||
Death has entered this shaven head. ||1||

ਇਹੁ ਮੂੰਡੀਆ ਸਿਰ ਦਰਬੁਖੋਈ ॥

ih mundee-aa sir darab kho-ee.
This shaven-headed mendicant has wasted all his wealth.

ਆਵਤ ਜਾਤ ਨਾਕ ਸਰ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

aavat jaat naak sar ho-ee. ||1|| rhaa-o. ||Pause||
All this coming and going has irritated him. ||1||Pause||

ਤੁਰੀ ਨਾਰੀ ਕੀ ਛੋਹੀ ਬਾਤਾ ॥

turee naar kee chhodee baataa.
He has given up all talk of his weaving equipment.
राम नाम वा का मनु राता ॥ (871)  
raam naam vaa kaa man raataa.  
His mind is attuned to the Lord's Name.

लिरिक्री लिरिक खैबो नाहि ॥ (871)  
larikee larikan khaibo naahi.  
His daughters and sons have nothing to eat,

मुंडीआ अनिदनु धापे जाह ॥२॥ (871)  
mundee-aa an-din Dhaapay jaahi. ||2||  
while the shaven-headed mendicants night and day eat their fill. ||2||

इक दुई मंदिर इक दुई बाट ॥ (871)  
ik du-ay mandar ik du-ay baat.  
One or two are in the house, and one or two more are on the way.

हम कउ साथरु उन कउ खाट ॥ (871)  
ham ka-o saathar un ka-o khaat.  
We sleep on the floor, while they sleep in the beds.

मूड पलोिस कमर बिध पोथी ॥ (871)  
mood palos kamar baDh pothee.  
They rub their bare heads, and carry prayer-books in their waist-bands.

हम कउ चाबनु उन कउ रोटी ॥३॥ (871)  
ham ka-o chaaban un ka-o rotee. ||3||  
We get dry grains, while they get loaves of bread. ||3||

मुंडीआ मुंडीआ हूए एक ॥ (871)  
mundee-aa mundee-aa hoo-ay ayk.  
He will become one of these shaven-headed mendicants.
They are the support of the drowning.

Listen, O blind and unguided Loi:

Kabeer has taken shelter with these shaven-headed mendicants.

Someone else becomes her protector.

he falls into the world of hell hereafter, for the sexual pleasures he enjoyed in this world.
The world loves only the one bride, Maya.

She is the wife of all beings and creatures. ||1||Pause||

With her necklace around her neck, this bride looks beautiful.

She is poison to the Saint, but the world is delighted with her.

Cursed by the Saints, she wanders around like a wretch. ||2||

She runs around, chasing after the Saints.

She is afraid of being beaten by those blessed with the Guru's Grace.
ਸਿੱਖਦ ਲੀ ਠਵਾਤ ਧਰੀਤਿ॥ (871)

ਸਾਕਤ ਕੀ ਓਹ ਪਿੰਦ ਪਰਾਇਣ॥
saakat kee oh pind paraa-in.
She is the body, the breath of life, of the faithless cynics.

ਹਮ ਤਿਸ ਕਾ ਬਹੁ ਜਾਨੀਆ ਭਾਈ॥ (871)

hand tis kaa baho jaani-aa bhay-o.
I know her secrets well -

ਜਿਵੇਂ ਖੁੱਤੇ ਕਿੱਤੇ ਬਲੈਂ ਗੁਰਦੇਉ॥ (871)

jih keh krihapal milay gurday-o.
in His Mercy, the Divine Guru met me.

ਕਹੁ ਕੱਬੀਰ ਅਬ ਬਾਹਿਰ ਪਾਰੀ॥ (871)

kaho kabeer ab baahar paree.
Says Kabeer, now I have thrown her out.

ਸੰਸਾਰੈ ਕੈ ਅੰਚਲ ਲਰੀ॥੪॥੪॥੭॥ (871)

sansaarai kai anchal laree. ||4||4||7||
She clings to the skirt of the world. ||4||4||7||

ਗੋਂਡ॥ (872)

gond.
Gond:

ਖਰਿਰਿਗੁੰਗ ਲਾਵੇ ਤੇ ਲਾਗੀ॥ (872)

garihi sobhaa jaa kai ray naahi.
When someone's household has no glory,
आवत धनीश्र भुपेष लगि ॥ (872)
आवत पहीआ खूधे जाहि ॥
aavat pahee-aa khooDhay jaahi.
the guests who come there depart still hungry.

आ वे अंतिर नही संतोखु ॥ (872)
vaa kai antar nahee santokh.
Deep within, there is no contentment.

धनु सोहागिन महा पवीत ॥ (872)
Dhan sohaagan mahaa paveet.
So praise this bride the chaste of all,

तपे तपीसर डोलै चीत ॥ (872)
tapay tapeesar dolai cheet. ||1|| rahaa-o.
who can shake the consciousness of even the most dedicated ascetics and sages.
||1||Pause||

सोहागिन किरपन की पूती ॥ (872)
sohaagan kirpan kee pootee.
This bride is the daughter of a wretched miser.

सेवक तिज जगत सूती ॥ (872)
sayvak taj jagat si-o sootee.
Abandoning the Lord's servant, she sleeps with the world.

साधू कै ठाढी दरबारि ॥ (872)
saaDhoo kai thaadhee darbaar.
Standing at the door of the holy man,
सरिन तेरी मो कु िनसतािर ॥२॥

This bride is so beautiful.

सोहागिन है अित सुंदरी ॥

This bride has conquered the three worlds.

वह सूर्व बलब बलवजी ॥

The bells on her ankles make soft music.

पग नेवर छनक छनहरी ॥

As long as there is the breath of life in the man, she remains attached to him.

तऊ लगु पर्ान तऊ लगु संगे ॥

But when it is no more, she quickly gets up and departs, bare-footed.

जउ लगु पर्ान तऊ लगु संगे ॥

The eighteen Puraanas and the sacred shrines of pilgrimage love her as well.

बर्हमा िबसनु महेसर बेधे ॥

She pierced the hearts of Brahma, Shiva and Vishnu.
bhade bhoopat raajay hai chhayDhay. ||4||
She destroyed the great emperors and kings of the world. ||4||

sohaagan urvaar na paar.
This bride has no restraint or limits.

paaNch naarad kai sang biDhvaar.
She is in collusion with the five thieving passions.

kaho kabeer gur kirpaa chhootay. ||5||5||8||
then, says Kabeer, by Guru's Mercy, one is released. ||5||5||8||

jaisay mandar meh balhar naa thaaahrai.
As the house will not stand when the supporting beams are removed from within it,
कुंभ बिना जल ना टीका वै ॥ (872)
kumbh binaa jal naa teekaavai.
Without the pitcher, the water is not contained;

साधु बिनै ऐसे अबगत जावै ॥१॥ (872)
saaDhoo bin aisay abgat jaavai. ||1||
just so, without the Holy Saint, the mortal departs in misery. ||1||

ज़ारू तिसै जू रामू न चेतै ॥१॥ (872)
jaara-o tisai jo raam na chaytai.
One who does not remember the Lord - let him burn;

तन मन रमत रहै मिह खेतै ॥१॥ (872)
tan man ramat rahai meh khaytai. ||1|| raha-o.
his body and mind have remained absorbed in this field of the world. ||1||Pause||

जैसे हलहर बिना जीमी नही बोईऐ ॥ (872)
jaisay halhar binaa jimee nahee bo-ee-ai.
Without a farmer, the land is not planted;

सूत बिनै कैसे मणी परोईऐ ॥ (872)
soot binaa kaisay manee paroee-ai.
without a thread, how can the beads be strung?

घुंडी बिनै किंगी गंथ चढ़हाईऐ ॥ (872)
ghundee bin ki-aa ganth charhHaa-ee-ai.
Without a loop, how can the knot be tied?

साधु बिनै ऐसे अबगत जाईऐ ॥२॥ (872)
saaDhoo bin aisay abgat jaa-ee-ai. ||2||
Just so, without the Holy Saint, the mortal departs in misery. ||2||
जैसे मात पिता बिन बाल न होई || (872)
jaisay maat pita bin baal na ho-ee.
Without a mother or father there is no child;

बिंब बिना कैसे कपरे धोई || (872)
bimb binaa kaisay kapray Dho-ee.
just so, without water, how can the clothes be washed?

घोर बिना कै से असवार || (872)
ghor binaa kaisay asvaar.
Without a horse, how can there be a rider?

साधू बिनु नाही दरवार ||3||
saaDhoo bin naahee darvaar.
Without the Holy Saint, one cannot reach the Court of the Lord. ||3||

जैसे बजे बिनु लीजै फे री || (872)
jaisay baajay bin leejai fayree.
Just as without music, there is no dancing,

खसिम दुहागिन तिज अउहेरी || (872)
khasam duhaagan taj a-uhayree.
the bride rejected by her husband is dishonored.

कहै कबीरु एकै  किर करना ॥ (872)
kahai kabeer aikai kar karnaa.
Says Kabeer, do this one thing:

गुरमुख होइ बहुर नही मरना ॥४॥६॥९॥ (872)
gurmukh ho-ay bahur nahee marnaa. ||4||6||9||
become Gurmukh, and you shall never die again. ||4||6||9||


Gond

Gond:

बुट्ठ बुट्ठ भल बढ़े बुट्ठे ॥ (872)
कूटनु सोइ जु मन कउ कूटै ॥
kootan so-ay jo man ka-o kootai.
He alone is a pimp, who pounds down his mind.

भल बुट्ठे उठि सभ दे बुट्ठे ॥ (872)
मन कूटै तउ जम ते छउटै ॥
mant kootai ta-o jam tay chhootai.
Pounding down his mind, he escapes from the Messenger of Death.

बुट्ठ बुट्ठ भल बमबटी लाजे ॥ (872)
कुटि कुटि मनु कसवटी नाचे ॥
kut kut man kasvatee laavai.
Pounding and beating his mind, he puts it to the test;

मे बुट्ठ भविवि घत पाये ॥१॥ (872)
सो कूटनु मुकति बहू पाये ॥१॥
sa kootan mukat baho paavai. ||1||
such a pimp attains total liberation. ||1||

बुट्ठ विमै वाट अमव ॥ (872)
कूटनु किसै कहछ संसार ॥
kootan kisai kahhu sansaar.
Who is called a pimp in this world?

मजल बेलल दे भाशि बीचच ॥१॥ बरच्छ ॥ (872)
सगल बोलन के माहि बीचार ॥१॥ रहाउ ॥
sagal bolan kay maahi beechar. ||1|| rahaa-o.
In all speech, one must carefully consider. ||1||Pause||

छछुछ मेंदे हल मिथि तमै ॥ (872)
नाचनु सोइ जु मन सउ नाटै ॥
aaachan so-ay jo man si-o naachai.
He alone is a dancer, who dances with his mind.

He alone is a pimp, who pounds down his mind.

Pounding down his mind, he escapes from the Messenger of Death.

Pounding and beating his mind, he puts it to the test;

such a pimp attains total liberation. ||1||

Who is called a pimp in this world?

In all speech, one must carefully consider. ||1||Pause||

He alone is a dancer, who dances with his mind.
झूठ न पतीऐ परचै साचै ॥ (872)
jhooth na patee-ai parchai saachai.
The Lord is not satisfied with falsehood; He is pleased only with Truth.

इसु मन आगे पूरै ताल ॥ (872)
is man aagay poorai taal.
So play the beat of the drum in the mind.

इसु नाचन के मन रखवाल ॥२॥ (872)
is naachan kay man rakhvaal. ||2||
The Lord is the Protector of the dancer with such a mind. ||2||

बजारी में तू बजाररी मेंये ॥ (872)
bajaaree so jo bajaarathi soDhai.
She alone is a street-dancer, who cleanses her body-street,

पांच पलीतह बढै भवेये ॥ (872)
paaNch paleeteh ka-o parboDhai.
and educates the five passions.

तसकरु सोइ िज तात न करै ॥ (872)
taskar so-ay je taat na karai.
He alone is a thief, who is above envy,
इंद्री कै जतिन नामु उचरै ॥ (872)
indree kai jatan naam uchrai.
and who uses his sense organs to chant the Lord's Name.

वज्र वजीर उभ भौमे तथा ॥ (872)
vajra vajeeer ubh ame thaha.
Says Kabeer, these are the qualities of the one

कहु कबीर हम ऐसे लखन ॥ (872)
kaho kabeer ham aisay lakhan.
I know as my Blessed Divine Guru, who is the most beautiful and wise. ||4||7||10||

Gond: ॥ (873)
gond.

Gond:

धंनु गुपाल धंनु गुरदेव ॥ (873)
dhan gupaal dhan gurdayv.
Blessed is the Lord of the World. Blessed is the Divine Guru.

धंनु अनादि भूखे कवलु टहके ॥ (873)
dhan anaad bhookhay kaval tehkayv.
Blessed is that grain, by which the heart-lotus of the hungry blossoms forth.

धंनु ओइ संत जिन ऐसी जानी ॥ (873)
dhan o-ay sant jin aisee jaanee.
Blessed are those Saints, who know this.

Meeting with them, one meets the Lord, the Sustainer of the World. ||1||
This grain comes from the Primal Lord God.

One chants the Naam, the Name of the Lord, only when he tastes this grain. ||1||Pause||

Meditate on the Naam, and meditate on this grain.

Mixed with water, its taste becomes sublime.

One who abstains from this grain,

loses his honor in the three worlds. ||2||

One who discards this grain, is practicing hypocrisy.

She is neither a happy soul-bride, nor a widow.
Those who claim in this world that they live on milk alone,

secretly eat whole loads of food. ||3||

Without this grain, time does not pass in peace.

Forsaking this grain, one does not meet the Lord of the World.

Says Kabeer, this I know:

blessed is that grain, which brings faith in the Lord and Master to the mind. ||4||8||11||

Kabeer, I have ground myself into henna paste.
ਤੈ ਸਹ ਬਾਤ ਨ ਪੁਛੀਆ ਕਬਹੂ ਨ ਲਾਈ ਪਾਇ \|1\| (947)

O my Husband Lord, You took no notice of me; You never applied me to Your feet. \|1||

ਸਲੋਕੁ ॥ (948)
salok.
Shalok:

ਕਬੀਰ ਕਸਾਊਟੀ ਰਾਮ ਕੀ ਝੂਠਾ ਿਟਕੈ ਨ ਕੋਇ ॥ (948)
kabeer kasa-utee raam kee jhoothaa tikai na-ay.
Kabeer, such is the touchstone of the Lord; the false cannot even touch it.

ਰਾਮ ਕਸਾਊਟੀ ਸੋ ਸਹੈ ਜੋ ਮਰਜੀਵਾ ਹੋਇ ॥੧॥ (948)
raam kasa-utee so sahai jo marjeevaa ho-ay. ||1||
He alone passes this test of the Lord, who remains dead while yet alive. ||1||

ਮਹਲਾ ੫ ॥ (965)
mehlaa 5.
Fifth Mehl:

ਕਬੀਰਾ ਹਮਰਾ ਕਹਨੀ ਹੁਣੀ ਹੀ ਮਾਹ ਸਮਾਹ ॥੨॥ (965)
kabeeraa hamraa kahni hunni hee maahi samaahi. ||2||
I am absorbed in the One, who created this creation. ||2||

ਰਾਮਕਾਲੀ ਬਾਣੀ ਭਗਤਾ ਕੀ ॥ (968)
raamkalee banee bhagtaa kee.
Raamkalee, The Word Of The Devotees.
One Universal Creator God. By The Grace Of The True Guru:

Make your body the vat, and mix in the yeast. Let the Word of the Guru’s Shabad be the molasses.

Is there any Saint, with intuitive peace and poise deep within, unto whom I might offer my meditation and austerities as payment?

I dedicate my body and mind to whoever gives me even a drop of this wine from such a vat.

I have made the fourteen worlds the furnace, and I have burnt my body with the fire of God.
My mudra - my hand-gesture, is the pipe; tuning into the celestial sound current within, the Shushmanaa - the central spinal channel, is my cooling pad.

Pilgrimages, fasting, vows, purifications, self-discipline, austerities and breath control through the sun and moon channels - all these I pledge.

My focused consciousness is the cup, and the Ambrosial Nectar is the pure juice. I drink in the supreme, sublime essence of this juice.

The pure stream constantly trickles forth, and my mind is intoxicated by this sublime essence.

Says Kabeer, all other wines are trivial and tasteless; this is the only true, sublime essence.

Make spiritual wisdom the molasses, meditation the flowers, and the Fear of God the fire enshrined in your mind.

The Shushmanaa, the central spinal channel, is intuitively balanced, and the drinker drinks in this wine.
अउधू मेरा मनु मतवारा ॥ (969)
O hermit Yogi, my mind is intoxicated.

उनमद चढा मदन रसु चाखिआ विभवन भइआ उजिआरा ॥१॥ रहाा ॥
When that wine rises up, one tastes the sublime essence of this juice, and sees across the three worlds. ||1||Pause||

बघ दू पर जोर रसाई भाठी पीउ महा रसु भाई ॥
Joining the two channels of the breath, I have lit the furnace, and I drink in the supreme, sublime essence.

कामु कर्ोधु दुइ कीए जलेता छूट गई संसारी ॥२॥
I have burnt both sexual desire and anger, and I have been emancipated from the world. ||2||

पर्गट पर्गास िगआन गुर गिमत सितगुर ते सुिध पाई ॥
The light of spiritual wisdom enlightens me; meeting with the Guru, the True Guru, I have obtained this understanding.

दासु कबीरु तासु मद माता उचकिं न कबहू जाई ॥३॥२॥
Slave Kabeer is intoxicated with that wine, which never wears off. ||3||2||

तूं मेरो मेरु परबतु सुआमी ओट गही मै तेरी ॥
You are my Sumayr Mountain, O my Lord and Master; I have grasped Your Support.

ना तुम डोलहु ना हम गिरते रखि तीनी हार मेरी ॥१॥
You do not shake, and I do not fall. You have preserved my honor. ||1||
अब तब जब कब तुही तुही ॥ (969)
ab tab jab kab tuhee tuhee.
Now and then, here and there, You, only You.

अब तब जब कब तुही तुही ॥ (969)
ham tu-a parsaaad sukhee sad hee. ||1|| rahaa-o.
By Your Grace, I am forever in peace. ||1||Pause||

तोरे भरोसे मगहर बिसो मेरे तन की तपित बुझाई ॥ (969)
toray bharosay maghar basi-o mayray tan kee tapat bujhaa-ee.
Relying upon You, I can live even in the cursed place of Magahar; You have put out the fire of my body.

पहिले दरसन मगहर पाइयो फुिन कासी बसे आई ॥ (969)
pahilay darsan maghar paa-i-o fun kaasee basay aa-ee. ||2||
First, I obtained the Blessed Vision of Your Darshan in Magahar; then, I came to dwell at Benares. ||2||

तैसा मगहर तैसी कासी हम एकै किर जानी ॥ (969)
jaisaa maghar taisee kaasee ham aikai kar jaanee.
As is Magahar, so is Benares; I see them as one and the same.

अजै सु चोभ कउ िबलल िबलाते नरके घोर पचाही ॥ (969)
ajai so chobh ka-o bilal bilaatay narkay ghor pachaahee. ||4||
Here, he cries bitterly, and hereafter, he burns in the most hideous hell. ||4||
What is hell, and what is heaven? The Saints reject them both.

I have no obligation to either of them, by the Grace of my Guru.

Now, I have mounted to the throne of the Lord; I have met the Lord, the Sustainer of the World.

No one can tell them apart.

I honor and obey the Saints, and punish the wicked; this is my duty as God's police officer.

Day and night, I wash Your feet, Lord; I wave my hair as the chauree, to brush away the flies.

I am a dog at Your Court, Lord.
ਪੂਰਬ ਜਨਮ ਹਮ ਤੁਮ ਸੇਵਕ ਅਬ ਤੁਕ ਮਿਟੀਆ ਨ ਜਾੈ \npoorab janam ham tum ray sayvak ab ta-o miti-a na jaa-ee.
In my past life, I was Your servant; now, I cannot leave You.

ਤੇਰੇ ਦੁਆਰੇ ਧੁਨ ਸੜਾਜ ਕੀ ਮਾਥੈ ਮੇਰੇ ਦਗਾੈ \nTayray du-aarai Dhun sahj kee maathai mayray dagaa-ee. ||2||
The celestial sound current resounds at Your Door. Your insignia is stamped upon my forehead. ||2||

ਦਾਗੇ ਹੋਹ ਸੁ ਰਨ ਮਹੀ ਜੂਜਹ ਿਬਨੁ ਦਗੇ ਭਿਗ ਜਾਈ \ndaagay hohi so ran meh joojheh bin daagay bhag jaa-ee.
Those who are branded with Your brand fight bravely in battle; those without Your brand run away.

ਸਾਧੂ ਹੋਇ ਸੁ ਭਗਿਤ ਪੈਚਾਣੈ ਹਿਰ ਲੇ ਖਜਾਨੈ ਪਾੈ \nsaaDhoo ho-ay so bhagat pachhaanai har la-ay khajaanai paa-ee. ||3||
one who becomes a Holy person, appreciates the value of devotional worship to the Lord. The Lord places him in His treasury. ||3||

ਕੋਠਰੇ ਮਹੀ ਕੋਠਰੀ ਪਰਮ ਕੋਠੀ ਬੀਚਾਈ \nKothray meh kothree param kothi beechaar.
In the fortress is the chamber; by contemplative meditation it becomes the supreme chamber.

ਗੁਤੀ ਕੀਤੀ ਬਸਤਾ ਕੀਤੀ ਬਸਤਾ ਬਸਤਾ ਬਸਤਾ \ngur deenee basat kabeer ka-o layvhu basat sam^aar. ||4||
The Guru has blessed Kabeer with the commodity, saying, "Take this commodity; cherish it and keep it secure". ||4||

ਕਬੀਰ ਦੀਈ ਸੰਸਾਰ ਕੁਲੀ ਿਜਸੁ ਮਸਤਕ ਭਾਗ \nkabeer dee-ee sansaar ka-o leenee jis mastak bhaag.
Kabeer gives it to the world, but he alone receives it, upon whose forehead such destiny is recorded.
अमिर्त रसु जिन पाई थिर ता का सोहागु ॥५॥४॥
(970)
permanent is the marriage, of one who receives this ambrosial essence. ||5||4||

जिह मुख बैदु गाइतर्ी निकसै सो किउ ब्रहमतु विसर करे ॥
(970)
jh mukh bayd gaa-itaree niksai so ki-o barahman bisar karai.
O Brahmin, how can you forget the One, from whose mouth the Vedas and the Gayatri
prayer issued forth?

जा के पाई जगतु सभु लागै सो किउ पंडित हरि न कहें ॥१॥
(970)
jaa kai paa-ay jagat sabh laagai so ki-o pandit har na kahai. ||1||
The whole world falls at His feet; why don't you chant the Name of that Lord, O Pandit?

बचे मेरे यथरत वरि र वति ॥ (970)
kaahay mayray baamN an har na kaheh.
Why, O my Brahmin, do you not chant the Lord's Name?

उस लक्ष भरि देंनु दोजकु भरि ॥१॥ चंपु ॥ (970)
raam na boleh paaday dojak bhareh. ||1|| rahaa-o.
If you don't chant the Lord's Name, O Pandit, you will only suffer in hell. ||1||Pause||

आपन ऊच नीच घिर भोजनु हठे करम किर उदरु भरि ॥ (970)
aapan ooch neech ghar bhojan hathay karam kar udar bhareh.
You think that you are high, but you take food from the houses of the lowly; you fill up your
belly by forcibly practicing your rituals.

चउदस अमावस रिच रिच मांगिह कर दीपकु लै कू िप परिह ॥२॥
(970)
cha-usas amaasas rach rach maaN geh kar deepak lai koop pareh. ||2||
On the fourteenth day, and the night of the new moon, you go out begging; even though
you hold the lamp in your hands, still, you fall into the pit. ||2||

तूं ब्रह्मनु मै काशीक जुल्हागु मृिति तोहि वराबरी कैमे के बनहि ॥ (970)
tooN barahman mai kaasseek julhha muhi tohi baraabaree kaisay kai baneh.
You are a Brahmin, and I am only a weaver from Benares. How can I compare to you?
Chanting the Lord’s Name, I have been saved; relying on the Vedas, O Brahmin, you shall drown and die. ||3||5||

There is a single tree, with countless branches and twigs; its flowers and leaves are filled with its juice.

This world is a garden of Ambrosial Nectar. The Perfect Lord created it. ||1||

I have come to know the story of my Sovereign Lord.

How rare is that Gurmukh who knows, and whose inner being is illumined by the Lord’s Light. ||1||Pause||

The bumble bee, addicted to the nectar of the twelve-petalled flowers, enshrines it in the heart.

He holds his breath suspended in the sixteen-petalled sky of the Akaashic Ethers, and beats his wings in ecstasy. ||2||
ਸਹਜ सੁਨੀ ਇਕ ਿਬਰਵਾ ਉਪਿਜਾ ਧਰਤੀ ਜਲਹਰ ਸੋਿਖਆ ॥ (970)
In the profound void of intuitive Samaadhi, the one tree rises up; it soaks up the water of desire from the ground.

ਬਿਧੀ ਤਧੀਤ ਉਪ ਿਬਚੀ ਇਕ ਿਬਰਵਾ ਉਪਿਜਾ ਧਰਤੀ ਜਲਹਰ ਸੋਿਖਆ ॥ (970)

Says Kabeer, I am the servant of those who have seen this celestial tree. ||3||6||

ਸੰਚੜਾ ਮੋਲੀ ਦੇਣਾ ਕਿਰ ਝੂਲੀ ਪਤਰ ਕਾ ਖੁਰਾ ਬੀਚਾਰ ਰੇ ॥ (970)
Make silence your ear-rings, and compassion your wallet; let meditation be your begging bowl.

ਬਿਧੀ ਤਧੀਤ ਉਪ ਿਬਚੀ ਇਕ ਿਬਰਵਾ ਉਪਿਜਾ ਧਰਤੀ ਜਲਹਰ ਸੋਿਖਆ ॥ (970)

Sew this body as your patched coat, and take the Lord's Name as your support. ||1||

ਪ੍ਰੇਮ ਮੇਧ ਬਹਾਦੁਰ ਜੇਡੀ ਹਕ ਸਾਤ ਿਬਰਵਾ ਵੇ ॥ (970)

Practice such Yoga, O Yogi.

ਪ੍ਰੇਮ ਮੇਧ ਬਹਾਦੁਰ ਜੇਡੀ ਹਕ ਸਾਤ ਿਬਰਵਾ ਵੇ ॥ (970)

As Gurmukh, enjoy meditation, austerities and self-discipline. ||1||Pause||

ਬੁਧ ਿਬਭੂਦ ਚਾਵਾਉ ਅੰਧਵਾ ਸੁੰਘੀ ਿਮਲਾਈ ॥ (970)
Apply the ashes of wisdom to your body; let your horn be your focused consciousness.

ਬਿਧੀ ਤਧੀਤ ਉਪ ਿਬਚੀ ਇਕ ਿਬਰਵਾ ਉਪਿਜਾ ਧਰਤੀ ਜਲਹਰ ਸੋਿਖਆ ॥ (970)

Become detached, and wander through the city of your body; play the harp of your mind. ||2||
पंच ततृ लै िहरदै राखहु रहै निरालम तारी ॥ (970)
Enshrine the five tatvas - the five elements, within your heart; let your deep meditative
trance be undisturbed.

Kahat kabeer sunhu ray santahu Dharam da-i-aa kar baarhee. ||3||7||
Says Kabeer, listen, O Saints: make righteousness and compassion your garden. ||3||7||

For what purpose were you created and brought into the world? What rewards have you
received in this life?

God gave me body and soul, but I have not practiced loving devotional worship to Him.
||1||Pause||

Others' wealth, others' bodies, others' wives, others' slander and others' fights - I have not
given them up.
आवा गवनु होतु है फुँ फुँ इहु परसंगु न तूटै ॥२॥

For the sake of these, coming and going in reincarnation happens over and over again, and this story never ends. ||2||

ਿਜਹ ਘਿਰ ਕਥਾ ਹੋਤ ਹਿਰ ਸੰਤਨ ਇਕ ਿਨਮਖ ਨ ਕੀਨ ਮੈ ਫੇਰਾ ॥

That house, in which the Saints speak of the Lord - I have not visited it, even for an instant.

ਲੰਪਟ ਚੋਰ ਦੂਤ ਮਤਵਾਰੇ ਿਤਨ ਸੰਗ ਸਦਾ ਬਸੇਰਾ ॥३॥

Drunkards, thieves, and evil-doers - I constantly dwell with them. ||3||

ਕਾਮ ਕਰ੍ੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਸੰਪੈ ਮੋ ਮਾਹੀ ॥

Sexual desire, anger, the wine of Maya, and envy - these are what I collect within myself.

ਦੀਨ ਦਇਆਲ ਿਕਰ੍ਪਾਲ ਦਮੋਦਰ ਭਗਿਤ ਬਛਲ ਭਈ ਹਾਰੀ ॥

He is merciful to the meek, compassionate and benevolent, the Lover of His devotees, the Destroyer of fear.

ਸ੍ਰੀਤ ਸਤਿਗੁਰ ਕੀਤੇ ਦੋਪਤ ਸਮੇਤ ਬਹਾਦੁਰ ਬਹਾਦੁਰ ਦੇ ਰਾਜੀ ॥

Says Kabeer, please protect Your humble servant from disaster; O Lord, I serve only You. ||5||8||
Remembering Him in meditation, the door of liberation is found.

You shall go to heaven, and not return to this earth.

In the home of the Fearless Lord, the celestial trumpets resound.

The unstruck sound current will vibrate and resonate forever.

Practice such meditative remembrance in your mind.

Without this meditative remembrance, liberation will never be found. ||1||Pause||

Remembering Him in meditation, you will meet with no obstruction.

You will be liberated, and the great load will be taken away.
नमस्कार किर हिरदै माहि ॥ (९७१)
namaskaar kar hirdai maahi.
Bow in humility within your heart,

दिविदिविदिवि तेज स्वर्ग मनि ॥२॥ (९७१)
fir fir tayraa aavan naahi. ||2||
and you will not have to be reincarnated over and over again. ||2||

तिहि समरण करहि तू केल ॥ (९७१)
jih simran karahi too kayl.
Remember Him in meditation, celebrate and be happy.

दीपकु बचध धिरओ तेल ॥ (९७१)
deepak baaNDh Dhari-o bin tayl.
God has placed His lamp deep within you, which burns without any oil.

सो दीपकु अमरकु संसार ॥ (९७१)
so deepak amrak sansaar.
That lamp makes the world immortal;

काम त्रैय विखु काढीले मारि ॥३॥ (९७१)
kaam kroDh bikh kaadheelay maar. ||3||
it conquers and drives out the poisons of sexual desire and anger. ||3||

जिह सिमरन तरी गति होइ ॥ (९७१)
jih simran tayree gat ho-ay.
Remembering Him in meditation, you shall obtain salvation.

सो सिमरनु रखु कंथ परोइ ॥ (९७१)
so simran rakh kanth paro-ay.
Wear that meditative remembrance as your necklace.
Practice that meditative remembrance, and never let it go.

By Guru's Grace, you shall cross over. ||4||

Remembering Him in meditation, you shall not be obligated to others.

You shall sleep in your mansion, in blankets of silk.

Your soul shall blossom forth in happiness, on this comfortable bed.

So drink in this meditative remembrance, night and day. ||5||

Remembering Him in meditation, your troubles will depart.

Remembering Him in meditation, Maya will not bother you.
Simar Simar Har Har Man Gaa-ee-ai.
Meditate, meditate in remembrance on the Lord, Har, Har, and sing His Praises in your mind.

Ih Simran Satgur Tey Paa-ee-ai.
This meditative remembrance is obtained from the True Guru.

Sadaa Sadaa Simar Din Raat.
Forever and ever, remember Him, day and night,

Oothat Baithat Saas Giraas.
while standing up and sitting down, with every breath and morsel of food.

Jaag So-ay Simran Ras Bhog.
While awake and asleep, enjoy the essence of this meditative remembrance.

Har Simran Paa-ee-ai Sanjog.
The Lord's meditative remembrance is obtained by good destiny.

Jih Simran Naahi Tujh Bhaar.
Remembering Him in meditation, you shall not be loaded down.

So Simran Raam Naam Aadhur.
Make this meditative remembrance of the Lord's Name your Support.
कहि कबीर जा का नहीं अंतु ॥
Says Kabeer, He has no limits;

तिस के आगे तन्तु न मंतु ॥८॥९॥
no tantras or mantras can be used against Him. ||8||9||

रामकली घरु २ बाणी कबीर जी की
Raamkalee, Second House, The Word Of Kabeer Jee:

ईक-अन्न गुरु पंसाद ॥
One Universal Creator God. By The Grace Of The True Guru:

बंधिच बंधनु पाइआ ॥
Maya, the Trapper, has sprung her trap.

मुकतै गुिर अनलु बुझाइआ ॥१॥
The Guru, the Liberated One, has put out the fire.

जब नख सिख इहु मनु चीन्हा ॥
When I came to understand this mind, from the tips of my toes to the crown of my head,
The mind, the master of the breath, abides in the state of supreme bliss.

There is no death, no re-birth, and no aging for me now. ||1||Pause||

Turning away from materialism, I have found intuitive support.

I have entered into the sky of the mind, and opened the Tenth Gate.

The chakras of the coiled Kundalini energy have been opened,

and I have met my Sovereign Lord King without fear. ||2||

My attachment to Maya has been eradicated;

the moon energy has devoured the sun energy.
ਜਬ ਕੁੰਭਕੁ ਭਿਰਪੁਰ ਲੀਣਾ ॥ (972)
jab kumbhak bharipur leenaa.
When I was focused and merged into the all-pervading Lord,

ਤਹ ਬਾਜੇ ਅਨਹਦ ਬੀਣਾ ॥੩॥
tah baajay anhad beenaa. ||3||
then the unstruck sound current began to vibrate. ||3||

ਬਕਤੈ ਬਿਕ ਸਬਦੁ ਸੁਨਾਇਆ ॥ (972)
baktai bak sabad sunaa-i-aa.
The Speaker has spoken, and proclaimed the Word of the Shabad.

ਸੁਨਤੈ ਸੁਿਨ ਮੰਿਨ ਬਸਾਇਆ ॥
suntai sun man basaa-i-aa.
The hearer has heard, and enshrined it in the mind.

ਕਹਾੜ ਉਤਰਿਸ ਪਾਰੰ ॥ (972)
kahaaN utras paaraN.
Chanting to the Creator, one crosses over.

ਸ੍ਰੀ ਕਬੀਰਾ ਸਾਰੰ ॥੪॥੧॥੧੦॥ (972)
sareer saaraN. ||4||1||10||
Says Kabeer, this is the essence. ||4||1||10||

ਚੰਦੁ ਸੂਰਜੁ ਦੁੱਧ ਜੋਤੀ ਸਰੂਪੁ ॥ (972)
chand sooraj du-ay jot saroop.
The moon and the sun are both the embodiment of light.

ਜੋਤੀ ਅੰਤਿਰ ਬਰਹਮ ਅਨੂਪੁ ॥੧॥ (972)
jotee antar barahm anoop. ||1||
Within their light, is God, the incomparable. ||1||
करु रे िगआनी बर्हम बीचारु ॥ (972)
In this light is contained the expanse of the created universe. ||1||Pause||

जोती अंतिर धिरआ पसारु ॥१॥ रहाउ ॥ (972)
People of the world, remain awake and aware. Even though you are awake, you are being robed, O Siblings of Destiny.

हीरा देिख हीरे करउ आदेसु ॥ (972)
He thinks that the bitter nimm fruit is a mango, and the mango is a bitter nimm. He imagines the ripe banana on the thorny bush.

कहै कबीरु िनरंजन अलेखु ॥२॥२॥११॥ (972)
Says Kabeer, the Immaculate Lord is indescribable. ||2||2||11||

ਨੰ◌ੀਬੁ ਭਇਓ ਆਂਬੁ ਆਂਬੁ ਭਇਓ ਨੰ◌ੀਬਾ ਕੇਲਾ ਪਾਕਾ ਝਾਿਰ ॥ (972)
He thinks that the ripe coconut hangs on the barren simmal tree; what a stupid, idiotic fool he is! ||1||
The Lord is like sugar, spilled onto the sand; the elephant cannot pick it up.

Says Kabeer, give up your ancestry, social status and honor; be like the tiny ant - pick up and eat the sugar.

One Universal Creator God. By The Grace Of The True Guru:

What is the use of reading the Vedas and the Puraanas? It is like loading a donkey with sandalwood.

You do not know the exalted state of the Lord's Name; how will you ever cross over?
jee-a baDhahu so Dharam kar thaapahu aDhram kahhu kat bhaa-ee.
You kill living beings, and call it a righteous action. Tell me, brother, what would you call an unrighteous action?
aapas ka-o munivar kar thaapahu kaa ka-o kahhu kasaa-ee. ||2||
You call yourself the most excellent sage; then who would you call a butcher? ||2||
man kay anDhay aap na boojhhu kaahi bujhaavahu bhaa-ee.
You are blind in your mind, and do not understand your own self; how can you make others understand, O brother?
maa-i-aa kaaran bidi-aa baychahu janam abirathaa jaa-ee. ||3||
For the sake of Maya and money, you sell knowledge; your life is totally worthless. ||3||
naarad bachan bi-aas kahat hai suk ka-o poochhahu jaa-ee.
Naarad and Vyaasa say these things; go and ask Suk Dayv as well.
kahi kabeer raamai ram chhootahu naahi ta booday bhaa-ee. ||4||1|
Says Kabeer, chanting the Lord’s Name, you shall be saved; otherwise, you shall drown, brother. ||4||1||
baneh basay ki-o paa-ee-ai ja-o la-o manhu na tajeh bikaar.
Living in the forest, how will you find Him? Not until you remove corruption from your mind.
jih ghar ban samsaar kee-aa tay pooray sansaar. ||1||
Those who look alike upon home and forest, are the most perfect people in the world. ||1||
You shall find real peace in the Lord,

if you lovingly dwell on the Lord within your being.

What is the use of wearing matted hair, smearing the body with ashes, and living in a cave?

Conquering the mind, one conquers the world, and then remains detached from corruption.

They all apply make-up to their eyes; there is little difference between their objectives.

But those eyes, to which the ointment of spiritual wisdom is applied, are approved and supreme.

Says Kabeer, now I know my Lord; the Guru has blessed me with spiritual wisdom.

I have met the Lord, and I am emancipated within; now, my mind does not wander at all.
तिधि सिधि ता बहु तुकी उव लुप्त सिधि दिशा बना ॥ (1103)

रिधि सिधि जा कउ फुरी तब काटू सिउ किया काज ॥

riDh siDh jaa ka-o furee tab kaahoo si-o ki-aa kaaj.
You have riches and miraculous spiritual powers; so what business do you have with anyone else?

धे बठले वी गाथा दिशा बराबुं मं बेलउ यी चढ लाज ॥1॥ (1103)

tay ray kahnay kee gat ki-aa kaha-o mai bolat hee bad laaj. ||1||
What should I say about the reality of your talk? I am embarrassed even to speak to you. ||1||

तेह तिधि दिशा राम ॥ (1103)

रामु जिह राम

raam jih paa-i-aa raam.
One who has found the Lord,

धूल मधुधर बर निष्ठ वृद्ध बरुं वी भाम ॥1॥ (1103)

झूठा जागु डहकै घना दिन दुई बरतन की आस ॥

The false world wanders all around, in hopes of finding wealth to use for a few days.

गुर पर्साद जिह नी तिधि बहुर न भई जिज्ञास ॥2॥ (1103)

गुर परसाद जिह बूझआ आसा तै भई जिज्ञास

That humble being, who drinks in the Lord's water, never becomes thirsty again. ||2||

बहु दुःसति तिधि बुझास सम भेद दिस्मु दीमु ॥3॥ (1103)

गुर परसाद जिह बूझास आसा तै भई जिज्ञास

Whoever understands, by Guru's Grace, becomes free of hope in the midst of hope.

सब्द सच न्योदी आठका नदू आउभ बृहिः डिस्मु ॥3॥ (1103)

sabh sach nadree aai-aa ja-o aatam bha-i-aa udaas. ||3||
One comes to see the Lord everywhere, when the soul becomes detached. ||3||
एक राम द्वारा तत्त्विक शब्द, राम द्वारा छेड़छाड़ II (1103)
राम नाम रसु चाक्खिया हर नामा हर तारी II
daam naam ras chaakhi-aa har naamaa har taar.
I have tasted the sublime essence of the Lord's Name; the Lord's Name carries everyone across.

कहूँ कबीर कंचनू भइआ भर्मू गइआ समुद्रै पार II 4||3 II (1103)
kaho kabeer kanchan bha-i-aa bharam ga-i-aa samudrai paar. ||4||3||
Says Kabeer, I have become like gold; doubt is dispelled, and I have crossed over the world-ocean. ||4||3||

उदक समुंद सलल की साक्षिया नदी तरंग समाविहगे II (1103)
udak samund salal kee saakhi-aa nadee tarang samaavhigay.
Like drops of water in the water of the ocean, and like waves in the stream, I merge in the Lord.

सुनन्ह सुननू मिलिया समदरसी पवन रूप होइ जाविहगे II 1 II (1103)
sunneh sunn mili-aa samadrasee pavan roop ho-ay jaavhigay. ||1||
Merging my being into the Absolute Being of God, I have become impartial and transparent, like the air. ||1||

बहूर हम काहे आविहगे II (1103)
bahur ham kaahay aavhigay.
Why should I come into the world again?

आवन जाना हुकमु तिसै का हुकमै बुझ समाविहगे II 1 II (1103)
aavan jaanaa hukam tisai kaa hukmai bujh samaavhigay. ||1|| rahaa-o.
Coming and going is by the Hukam of His Command; realizing His Hukam, I shall merge in Him. ||1||Pause||

जब चूकै पंच धातू वी तथम भरत चुकाविहगे II (1103)
jab chookai panch Dhaat kee rachnaa aisay bharam chukaavhigay.
When the body, formed of the five elements, perishes, then any such doubts shall end.
Giving up the different schools of philosophy, I look upon all equally; I meditate only on the One Name. ||2||

Whatever I am attached to, to that I am attached; such are the deeds I do. ||2||

When the Dear Lord grants His Grace, then I am merged in the Word of the Guru’s Shabad. ||3||

Die while yet alive, and by so dying, be alive; thus you shall not be reborn again. ||4||

Says Kabeer, whoever is absorbed in the Naam remains lovingly absorbed in the Primal, Absolute Lord. ||4||

If You keep me far away from You, then tell me, what is liberation? ||1||

The One has many forms, and is contained within all; how can I be fooled now? ||1||

O Lord, where will You take me, to save me?
Tell me where, and what sort of liberation shall You give me? By Your Grace, I have already obtained it. ||1||Pause||

People talk of salvation and being saved, as long as they do not understand the essence of reality.

I have now become pure within my heart, says Kabeer, and my mind is pleased and appeased. ||2||5||

Raawan made castles and fortresses of gold, but he had to abandon them when he left. ||1||

Why do you act only to please your mind?

When Death comes and grabs you by the hair, then only the Name of the Lord will save you. ||1||Pause||

Death, and deathlessness are the creations of our Lord and Master; this show, this expanse, is only an entanglement.
कहि कबीर ते अंते मुक्ते जिन्हें हरदै राम रसाईनु ॥२॥६॥

Says Kabeer, those who have the sublime essence of the Lord in their hearts - in the end, they are liberated. ||2||6||

dayhee gaavaa jee-o Dhar mahta-o baseh panch kirsaaanaa.
The body is a village, and the soul is the owner and farmer; the five farm-hands live there.

nainoo naktoo sarvanoo raspat indree kahi-aa na maanaa. ||1||
The eyes, nose, ears, tongue and sensory organs of touch do not obey any order. ||1||

O father, now I shall not live in this village.

The accountants summoned Chitar and Gupat, the recording scribes of the conscious and the unconscious, to ask for an account of each and every moment. ||1||Pause||

When the Righteous Judge of Dharma calls for my account, there shall be a very heavy balance against me.

The five farm-hands shall then run away, and the bailiff shall arrest the soul. ||2||

Says Kabeer, listen, O Saints: settle your accounts in this farm.
अब की बार बखिस बंदे कउ बहुर न भउजिल फेरा ॥३॥७॥

O Lord, please forgive Your slave now, in this life, so that he may not have to return again to this terrifying world-ocean. ||3||7||

राग मारू बाणी कबीर जीउ की
Raag Maaroo, The Word Of Kabeer Jee:

ि

ikk-oNkaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

अनभउ िकनै न देिखआ बैरागीअड़े ॥

No one has seen the Fearless Lord, O renunciate.

ि

bin bhai anbha-o ho-ay vanaahambai. ||1||

Without the Fear of God, how can the Fearless Lord be obtained? ||1||

ि

saho hadoor daykhai taaN bha-o pavai bairaagee-arhay.

If one sees the Presence of his Husband Lord near at hand, then he feels the Fear of God, O renunciate.

ि

hukmai boojhai ta nirbha-o ho-ay vanaahambai. ||2||

If he realizes the Hukam of the Lord's Command, then he becomes fearless. ||2||

ि

har pakhand na keej-ee bairaagee-arhay.

Don't practice hypocrisy with the Lord, O renunciate!
ਪਾਖੰਡ ਰਤਾ ਸਭੁ ਲੋਕ ਵਣਾਹੰਬੈ ॥੩॥

The whole world is filled with hypocrisy. ||3||

ਿਤਰ੍ਸਨਾ ਪਾਸੁ ਨ ਛੋਡੇ ਬੈਰਾਗੀਆੜੇ ॥

Thirst and desire do not just go away, O renunciate. ||4||

ਮਮਤਾ ਜਾਿਲਆ ਿਪੰਡੁ ਵਣਾਹੰਬੈ ॥੪॥

The body is burning in the fire of worldly love and attachment. ||4||

ਿਚੰਤਾ ਜਾਿਲ ਤਨੁ ਜਾਿਲਾ ਬੈਰਾਗੀਆੜੇ ॥

Anxiety is burned, and the body is burned, O renunciate, ||5||

ਜੇ ਮਨੁ ਿਤਰਕੁ ਹੋਇ ਵਣਾਹੰਬੈ ॥੫॥

only if one lets his mind become dead. ||5||

ਸਿਤਗੁਰ ਿਬਨੁ ਬੈਰਾਗਵਾ ਹੋਵਈ ਬੈਰਾਗੀਆੜੇ ॥

Without the True Guru, there can be no renunciation, ||6||

ਜੇ ਲੋਚੈ ਸਭੁ ਕਓ ਵਣਾਹੰਬੈ ॥੬॥

even though all the people may wish for it. ||6||

ਕਰਮ ਿਤੂਨੇ ਸਿਤਗੁਰ ਿਮਲਤਾ ਬੈਰਾਗੀਆੜੇ ॥

When God grants His Grace, one meets the True Guru, O renunciate,
ਸਹਜੇ ਪਾਵੈ ਸੋਇ ਵਣਾਹੰਬੈ ॥੭॥ (1104)
and automatically, intuitively finds that Lord. ||7||

ਕਹੁ ਕਬੀਰ ਇਕ ਬੇਨਤੀ ਬੈਰਗੀਆਡੇ ॥ (1104)
Says Kabeer, I offer this one prayer, O renunciate.

ਮੋ ਕਉ ਭਉਜਲੁ ਪਾਰ ਉਤਾਰ ਵਣਾਹੰਬੈ ॥੮॥੧॥੮॥ (1104)
Carry me across the terrifying world-ocean. ||8||1||8||

ਰਾਜਨ ਕਉਨ ਤੁਮਾਰੈ ਆਵੈ ॥ (1105)
O king, who will come to you?

ਹਸਤੀ ਦੇੜਾ ਬਿਦਾਰ ਕੋ ਦੇੜਾ ਗੋਰੀਬ ਮੋਹੀ ਭਾਵੈ ॥੯॥ (1105)
I have seen such love from Bidur, that the poor man is pleasing to me. ||1||Pause||

ਖੀਰ ਸੰਨ ਸਾਗ ਮੈ ਪਾਇਆ ਗੁਨ ਗਾਵਤ ਲੈਂ ਿਬਹਾਨੀ ॥ (1105)
I find his rough vegetables to be like rice pudding; the night of my life passes singing the Glorious Praises of the Lord.
कबीर को ठाकुर अनद बिनोदी जाति न काहू की मानी ॥२॥९॥
Kabeer's Lord and Master is joyous and blissful; He does not care about anyone's social class. ||2||9||

शालोक कवीर ॥
Shalok, Kabeer:

गगन दमामा बाजीओ पिरिए नौसीए घाउ ॥
The battle-drum beats in the sky of the mind; aim is taken, and the wound is inflicted.

खेतु जु मांडो सूरमा अब जूझन को दाउ ॥१॥
The spiritual warriors enter the field of battle; now is the time to fight! ||1||

हृद में दमामीसे शु लें चील वे रेड ॥
He alone is known as a spiritual hero, who fights in defense of religion.

पृथ्वी पुल्ला बाट भैं वयधु र ढैंड़े बेड़ ॥२॥२॥
He may be cut apart, piece by piece, but he never leaves the field of battle. ||2||2||

मारू कबीर जीउ ॥
Maaroo, Kabeer Jee:

दीनू बिसारियो रे दिवानय दीनू बिसारियो रे ॥
You have forgotten your religion, O madman; you have forgotten your religion.
You fill your belly, and sleep like an animal; you have wasted and lost this human life.

You never joined the Saadh Sangat, the Company of the Holy. You are engrossed in false pursuits.

You believe that you yourself are great, and that others are small.

Those who are false in thought, word and deed, I have seen them going to hell.

Says Kabeer, the fools, the idiots and the brutes do not remember the Lord.
रामु नामु जानिं नही कैसे उतरिं पार ||4||1||

They do not know the Lord’s Name; how can they be carried across? ||4||1||

कबीरु ॥ मारू ॥

Kabeer, Maaroo:

रामु सिमरु पछुताहै मन ॥

Meditate in remembrance on the Lord, or else you will regret it in the end, O mind.

पापी जीअरा लोभु करतू है आजु काल उठ जाहैगा ॥1॥ रहाउ ॥

O sinful soul, you act in greed, but today or tomorrow, you will have to get up and leave. ||1||Pause||

लालच लागे जनमु गवाइया माइया भरम भुलाहैगा ॥

Clinging to greed, you have wasted your life, deluded in the doubt of Maya.

धन जोबन का गरबु न कीजै कागद जिउ गिल जाहैगा ॥1॥

Do not take pride in your wealth and youth; you shall crumble apart like dry paper. ||1||

जउ जमु आइ के स गिह पटकै  ता दिन किचू न बसाहैगा ॥

When the Messenger of Death comes and grabs you by the hair, and knocks you down, on that day, you shall be powerless.

मिवहू बनहू सिरहू ती तीती उठू मुख सेट सिरहू ॥2॥

You do not remember the Lord, or vibrate upon Him in meditation, and you do not practice compassion; you shall be beaten on your face. ||2||
When the Righteous Judge of Dharma calls for your account, what face will you show Him then?

Says Kabeer, listen, O Saints: in the Saadh Sangat, the Company of the Holy, you shall be saved.

Raag Kaydaaraa, The Word Of Kabeer Jee:

One Universal Creator God. By The Grace Of The True Guru:

Those who ignore both praise and slander, who reject egotistical pride and conceit,

who look alike upon iron and gold - they are the very image of the Lord God.

Hardly anyone is a humble servant of Yours, O Lord.

Ignoring sexual desire, anger, greed and attachment, such a person becomes aware of the Lord's Feet.
रज गुण तम गुण सत गुण कहीऐ इह तेरी सभ माइआ ॥

Raajas, the quality of energy and activity; Taamas, the quality of darkness and inertia; and Satvas, the quality of purity and light, are all called the creations of Maya, Your illusion.

That man who realizes the fourth state - he alone obtains the supreme state. ||2||

tirath barat naym such sanjam sadaa rahai nihkaamaa.
Amidst pilgrimages, fasting, rituals, purification and self-discipline, he remains always without thought of reward.

Thirst and desire for Maya and doubt depart, remembering the Lord, the Supreme Soul. ||3||

nirbha-o poor rahay bharam bhagaa kahi kabeer jan daasaa. ||4||1||
The Fearless Lord is All-pervading. Doubt has run away, says Kabeer, the Lord's humble slave. ||4||1||

Some deal in bronze and copper, some in cloves and betel nuts.
The Saints deal in the Naam, the Name of the Lord of the Universe. Such is my merchandise as well.

I am a trader in the Name of the Lord.

The priceless diamond has come into my hands. I have left the world behind.

When the True Lord attached me, then I was attached to Truth. I am a trader of the True Lord.

He Himself is the pearl, the jewel, the ruby; He Himself is the jeweller.

My mind is the bull, and meditation is the road; I have filled my packs with spiritual wisdom, and loaded them on the bull.
कहतु कबीरु सुनहु रे संतहु िनबही खेप हमारी ॥४॥२॥

Says Kabeer, listen, O Saints: my merchandise has reached its destination! ||4||2||

Rī कलवािर गवारि मूढ मति उल्टो पवनु िफरावउ ॥

You barbaric brute, with your primitive intellect - reverse your breath and turn it inward.

मनु मतवार मेर सर भाठी अम्रि धार चुआवउ ॥१॥

Let your mind be intoxicated with the stream of Ambrosial Nectar which trickles down from the furnace of the Tenth Gate. ||1||

बोलहु भईया राम की दुहाई ॥

O Siblings of Destiny, call on the Lord.

पीवहु संत सदा िमित दुरलभ सहजे िपीया बुझाई ॥१॥ रहाउ ॥

O Saints, drink in this wine forever; it is so difficult to obtain, and it quenches your thirst so easily. ||1||Pause||

के बिि बड़ि िरति बादि दृढि िरि तस्म बाढ़ि बड़ि ॥ (1123)

In the Fear of God, is the Love of God. Only those few who understand His Love obtain the sublime essence of the Lord, O Siblings of Destiny.

जेते घट अम्रि सह भावे िमित भीिष्टी ॥२॥

As many hearts as there are - in all of them, is His Ambrosial Nectar; as He pleases, He causes them to drink it in. ||2||
ਨਗਰੀ ਏਕੈ ਨਉ ਦਰਵਾਜੇ ਧਾਵਤੁ ਬਰਿਜ ਰਹਾਈ ॥ (1123)
there are nine gates to the one city of the body; restrain your mind from escaping through them.

ਿਤਰ੍ਕੁਟੀ ਛੂਟੈ ਦਸਵਾ ਦਰੁ ਖੂਲਹਾਈ ਤਾ ਮਨੁ ਖੀਵਾ ਭਾਈ ॥੩॥ (1123)
When the knot of the three qualities is untied, then the Tenth Gate opens up, and the mind is intoxicated, O Siblings of Destiny. ||3||

ਅਭੈ ਪਦ ਪੂਿਰ ਤਾਪ ਤਹ ਨਾਸੇ ਕਹੀ ਕਬੀਰ ਬੀਚਾਰੀ ॥ (1123)
When the mortal fully realizes the state of fearless dignity, then his sufferings vanish; so says Kabeer after careful deliberation.

ਉਬਟ ਚਲੰਤੇ ਇਹੁ ਮਦੁ ਪਾਇਆ ਜਾਸੇ ਖੋਂਦ ਖੁਮਾਰੀ ॥੪॥੩॥ (1123)
Turning away from the world, I have obtained this wine, and I am intoxicated with it. ||4||3||

ਕਾਮ ਕਰ੍ੋਧ ਿਤਰ੍ਸਨਾ ਕੇ ਲੀਨੇ ਗਿਤ ਨਹੀ ਏਕੈ ਜਾਨੀ ॥ (1123)
You are engrossed with unsatisfied sexual desire and unresolved anger; you do not know the State of the One Lord.

ਫੂਟੀ ਆਖੈ ਕਛੂ ਨ ਸੂਜੈ ਬੂਡ ਮੂਏ ਿਬਨੁ ਪਾਨੀ ॥੧॥ (1123)
Your eyes are blinded, and you see nothing at all. You drown and die without water. ||1||

ਚਲਤ ਕਤ ਟੇਢੇ ਟੇਢੇ ਟੇਢੇ ॥ (1124)
Why do you walk in that crooked, zigzag way?
You are nothing more than a bundle of bones, wrapped in skin, filled with manure; you give off such a rotten smell! ||1|| Pause||

You do not meditate on the Lord. What doubts have confused and deluded you? Death is not far away from you!

Making all sorts of efforts, you manage to preserve this body, but it shall only survive until its time is up. ||2||

By one's own efforts, nothing is done. What can the mere mortal accomplish?

Says Kabeer, those who do not remember the Lord may be very clever, but they still drown. ||4||4||
टेढी भजन टेढे चले लागे दीवान ॥ (1124)
टेढी पाग टेढे चले लागे दीवान ॥
taydhee paag taydhay chalay laagay deevaan.
Your turban is crooked, and you walk crooked; and now you have started chewing betel leaves.

ਰਾਮु भगित सिंह काजु न कछूऐ मेरो काम दीवान ॥1॥ (1124)
bhaa-o bhagat si-o kaaj na kachhoo-ai mayro kaam deevaan. ||1||
You have no use at all for loving devotional worship; you say you have business in court. ||1||

किनक कामनी महा सुंदरी पेिख पेिख सचु मान ॥1॥ (1124)
kanik kaamnee mahaa sundree paykh paykh sach maan. ||1|| rahaa-o.
Gazing upon your gold, and your very beautiful wife, you believe that they are permanent. ||1||Pause||

लालच झूठ बिकार महा मद इह बिध अउध बिहान ॥ (1124)
laalach jhooth bikaar mahaa mad ih biDh a-oDh bihaan.
You are engrossed in greed, falsehood, corruption and great arrogance. Your life is passing away.

कहि कबीर अंत की बेर आइ लागो काल नदान ॥2॥5॥
kahi kabeer ant kee bayr aa-ay laago kaal nidaan. ||2||5||
Says Kabeer, at the very last moment, death will come and seize you, you fool! ||2||5||

चारि दिन अपनी नउबित चले बजाह ॥ (1124)
chaar din apnee na-ubat chalay bajaa-ay.
The mortal beats the drum for a few days, and then he must depart.
With so much wealth and cash and buried treasure, still, he cannot take anything with him.

Pause

Sitting on the threshold, his wife weeps and wails; his mother accompanies him to the outer gate.

All the people and relatives together go to the crematorium, but the swan-soul must go home all alone.

Those children, that wealth, that city and town - he shall not come to see them again.

Says Kabeer, why do you not meditate on the Lord? Your life is uselessly slipping away!

Bhairao, The Word Of The Devotees,

One Universal Creator God. By The Grace Of The True Guru:
ਇਹੁ ਧਨੁ ਮੇਰੇ ਹਿਰ ਕੋ ਨਾਉ ॥ (1157)

इहु धनु मेरे हिर को नाउ।
The Name of the Lord - this alone is my wealth.

ਗਾਂਠ ਤ ਬਾਧੁਂ ਬੇਚਿ ਨ ਖਾਉ ॥੧॥ ਰਹਾਉ ॥ (1157)

gaaNth na baaDha-o baych na khaa-o।।1|| rhaa-o।।
I do not tie it up to hide it, nor do I sell it to make my living।।1||Pause||

ਨਾਉ ਮੇਰੇ ਖੇਤੀ ਨਾਉ ਮੇਰੇ ਬਾਰੀ ॥ (1157)

naa-o mayray khaytee naa-o mayray baaree।।
The Name is my crop, and the Name is my field。

ਭਗਤ ਕਰਉ ਜਨੁ ਸਰਨ ਤੁਮ ਹਾਰੀ ॥੧॥

bhagat kara-o jan saran tumHaaree।।1||
As Your humble servant, I perform devotional worship to You; I seek Your Sanctuary।।1||

ਨਾਉ ਮੇਰੇ ਮਾਇਆ ਨਾਉ ਮੇਰੇ ਪੂੰਜੀ ॥ (1157)

naa-o mayray maa-i-aa naa-o mayray poonjee।।
The Name is Maya and wealth for me; the Name is my capital。

ਤੁਮਿਹ ਛੋਡ ਜਾਨਉ ਨਹੀ ਦੂਜੀ ॥੨॥

tumeh chhod jaan-o nahee doojee।।2||
I do not forsake You; I do not know any other at all।।2||

ਨਾਉ ਮੇਰੇ ਬੰਧਪ ਨਾਉ ਮੇਰੇ ਭਾਈ ॥ (1157)

naa-o mayray banDhip naa-o mayray bhaa-ee।।
The Name is my family, the Name is my brother。

ਨਾਉ ਮੇਰੇ ਸੰਗ ਅਂਤੀ ਹੋਈ ਸਖਾਈ ॥੩॥

naa-o mayray sang ant ho-ay sakhaa-ee।।3||
The Name is my companion, who will help me in the end।।3||
माइआ मिह जिसु रखै उदासु ॥ (1157)
One whom the Lord keeps detached from Maya-

कही कबीर हउ ता को दासु ॥ ४॥ १॥
says Kabeer, I am his slave. ||4||1||

नांगे आवनु नांगे जाना ॥ (1157)
Naked we come, and naked we go.

कोइ न रिहहै राजा राना ॥ १॥
No one, not even the kings and queens, shall remain. ||1||

रामु राजा नउ निध मेरै ॥ (1158)
The Sovereign Lord is the nine treasures for me.

स्मपै हेतु कलतु धनु तेरै ॥ १॥ रहाउ ॥
The possessions and the spouse to which the mortal is lovingly attached, are Your wealth, O Lord. ||1||Pause||

आवत संग न जात संगाती ॥ (1158)
They do not come with the mortal, and they do not go with him.

कहाँ भइओ दरि वांछि हाथी ॥ २॥
What good does it do him, if he has elephants tied up at his doorway? ||2||
The fortress of Sri Lanka was made out of gold,

but what could the foolish Raawan take with him when he left? ||3||

Says Kabeer, think of doing some good deeds.

In the end, the gambler shall depart empty-handed. ||4||2||

Brahma is polluted, and Indra is polluted.

The sun is polluted, and the moon is polluted. ||1||

This world is polluted with pollution.

Only the One Lord is Immaculate; He has no end or limitation. ||1||Pause||
मैले बरहमंडाइ कै ईस ॥
The rulers of kingdoms are polluted.

मैले निस बासुर दिन तीस ॥
Nights and days, and the days of the month are polluted. ||2||

मैला मोती मैला हीरु ॥
The pearl is polluted, the diamond is polluted. ||3||

मैला पउनु पावकु अरु नीरु ॥
Wind, fire and water are polluted. ||3||

मैले सिद्ध संक्रा महेस ॥
Shiva, Shankara and Mahaysh are polluted. ||4||

मैले सिद्ध साधिक अरु भेख ॥
The Siddhas, seekers and strivers, and those who wear religious robes, are polluted. ||4||

मैला जोगी जांगम जटा सहेष्ठित ॥
The Yogis and wandering hermits with their matted hair are polluted. ||5||

मैली काइआ हंस समेष्टि ॥
The body, along with the swan-soul, is polluted. ||5||
Kahi kabeer tay jan parvaan.

Says Kabeer, those humble beings are approved,

Nirmal tay jo raameh jaan. ||6||3|| and pure, who know the Lord. ||6||3||

Man kar makaa kiblaa kar dayhee.
Let your mind be Mecca, and your body the temple of worship.

Let the Supreme Guru be the One who speaks. ||1||

Kaho ray mulaaN baaNg nivaaj.
O Mullah, utter the call to prayer.

The one mosque has ten doors. ||1||Pause||

So slaughter your evil nature, doubt and cruelty;

consume the five demons and you shall be blessed with contentment. ||2||
ਹੰਦੂ ਤੁਰਕ ਕਾ ਸਾਹਿਬ ਏਕ ॥ (1158)
hindoo turak kaa saahib ayk.
Hindus and Muslims have the same One Lord and Master.

ਬਾਣ ਬਾਣ ਭੂਲੇ ਬਾਣ ਬਾਣ ਮੇਧ ॥3॥ (1158)
kah karai mulaaN kah karai saykh. ||3||
What can the Mullah do, and what can the Shaykh do? ||3||

ਲਿਖ ਲਿਖੀ ਉੱਤੇ ਬਹੁਤਾ ਦਿਖਾਏ ॥ (1158)
kah kabeer ha-o bha-i-aa divaanaa.
Says Kabeer, I have gone insane.

ਮੁਬਾਸ ਮੁਬਾਸ ਮੁਮਲ ਮਵਰਤਾ ॥4॥4॥ (1158)
mus mus manoo-aa sahj samaanaa. ||4||4||
Slaughtering, slaughtering my mind, I have merged into the Celestial Lord. ||4||4||

ਗੰਗਾ ਕੈ ਸੰਗ ਸੀਲਤਾ ਭਗਰੀ ॥ (1158)
gangaa kai sang salitaa bigree.
When the stream flows into the Ganges,

ਸੋ ਸੀਲਤਾ ਗੰਗਾ ਹੋਈ ਨੀਬਰੀ ॥1॥ (1158)
so salitaa gangaa ho-ay nibree. ||1||
then it becomes the Ganges. ||1||

ਵਧਾਵਿਦਾ ਕੱਢਿਆਂ ਵਧਾ ਕਾਲਣੀ ॥ (1158)
bigri-o kabeeraa raam duhaa-ee.
Just so, Kabeer has changed.

ਮਹਤਵ ਵਧਾਵਿਦਾ ਅਨ ਵਧਾਵਿਦਾ ਨ ਸਾਰੀ ॥7॥ ਚੱਣੀ ॥ (1158)
saach bha-i-o an kateh na jaa-ee. ||1|| rahaa-o.
He has become the Embodiment of Truth, and he does not go anywhere else. ||1||Pause||
चंदन कै संग तरवर बिगिरो।

That tree begins to smell just like the sandalwood tree.

सो तरवर चंदनु होइ निबिरो।

that tree begins to smell just like the sandalwood tree.

पारस कै संग तांबा बिगिरो।

that copper is transformed into gold.

सो तांबा कं चनु होइ निबिरो।

that copper is transformed into gold.

संतन संग कबीरा बिगिरो।

that Kabeer is transformed into the Lord.

माथे ितलकु हिथ माला बाना।

Some apply ceremonial marks to their foreheads, hold malas in their hands, and wear religious robes.
जउ हउ बउरा तउ राम तोरा ॥ (1158)
ja-o ha-o ba-uraa ta-o raam toraa.
If I am insane, then I am Yours, O Lord.

लोङु मरमु कह जानै मोरा ॥१॥ रहाउ ॥
log maram kah jaanai moraa. ||1|| raha-o.
How can people know my secret? ||1||Pause||

जउ हउ बउरा तउ राम तोरा ॥ (1158)
ja-o ha-o ba-uraa ta-o raam toraa.
If I am insane, then I am Yours, O Lord.

लोङु मरमु कह जानै मोरा ॥१॥ रहाउ ॥
log maram kah jaanai moraa. ||1|| raha-o.
How can people know my secret? ||1||Pause||

तोरू न पाती पूजू न देवा ॥ (1158)
tora-o na paatee pooja-o na dayvaa.
I do not pick leaves as offerings, and I do not worship idols.”

राम भगति बिन निहफल सेवा ॥२॥
raam bhagat bin nihfal sayvaa. ||2||
Without devotional worship of the Lord, service is useless. ||2||

सतिगुरु पूजू सदा सदा मनावू ॥ (1158)
satgur pooja-o sadaa sadaa manaava-o.
I worship the True Guru; forever and ever, I surrender to Him.

ऐसी सेव दरगह सुखु पावू ॥३॥
aisee sayv dargeh sukh paava-o. ||3||
By such service, I find peace in the Court of the Lord. ||3||

देवू धैर्ये धैर्ये धैर्यता ॥ (1158)
daydev dhairye dhairye dairya.
I do not pick leaves as offerings, and I do not worship idols.”

लोङु कहै कबीमु बउराना ॥ (1158)
log kahai kabeer ba-uraanaa.
People say that Kabeer has gone insane.

कबीर का मरमु राम पाहिचानां ॥४॥६॥
kabeer kaa maram raam pahichaanaaN. ||4||6||
Only the Lord realizes the secret of Kabeer. ||4||6||
उलिट जात कुल दोऊ बिसारी ॥ (1158)

Turning away from the world, I have forgotten both my social class and ancestry.

मंत मध्य भिन्न घुल उभारी ॥१॥ (1158)

My weaving now is in the most profound celestial stillness. ||1||

उलिट जात कुल दोऊ बिसारी ॥ (1158)

I have no quarrel with anyone.

मंत मध्य भिन्न घुल उभारी ॥२॥ (1159)

Where egotism does not exist, there I sing God's Praises. ||2||

मंत मध्य भिन्न घुल उभारी ॥ (1159)

Whatever the Pandits and Mullahs have written,

मंत मध्य भिन्न घुल उभारी ॥३॥ (1159)

I reject; I do not accept any of it. ||3||
ridai ikhlaas nirakh lay meeraa.
My heart is pure, and so I have seen the Lord within.

aap khoj khoj milay kabeeraa. ||4||7|| Searching, searching within the self, Kabeer has met the Lord. ||4||7||

nirDhan aadar ko-ee na day-ay.
No one respects the poor man.

laakh jatan karai oh chit na Dharay-ay. ||1|| raha-o.
He may make thousands of efforts, but no one pays any attention to him. ||1||Pause||

ja-o nirDhan sarDhan kai jaa-ay.
When the poor man goes to the rich man,

aagay baithaa peeth firaa-ay. ||1||
and sits right in front of him, the rich man turns his back on him. ||1||

ja-o sarDhan nirDhan kai jaa-ay.
But when the rich man goes to the poor man,

dee-aa aadar lee-aa bulaa-ay. ||2||
the poor man welcomes him with respect. ||2||
The poor man and the rich man are both brothers.

God's pre-ordained plan cannot be erased.

Says Kabeer, he alone is poor,

who does not have the Naam, the Name of the Lord, in his heart.

Serving the Guru, devotional worship is practiced.

Then, this human body is obtained.

Even the gods long for this human body.

So vibrate that human body, and think of serving the Lord.
Vibrate, and meditate on the Lord of the Universe, and never forget Him.

This is the blessed opportunity of this human incarnation. Pause.

As long as the disease of old age has not come to the body,

and as long as death has not come and seized the body,

and as long as your voice has not lost its power,

O mortal being, vibrate and meditate on the Lord of the World. Pause.

If you do not vibrate and meditate on Him now, when will you, O Sibling of Destiny?

When the end comes, you will not be able to vibrate and meditate on Him.
Whatever you have to do - now is the best time to do it.

Otherwise, you shall regret and repent afterwards, and you shall not be carried across to the other side. ||3||

He alone is a servant, whom the Lord enjoins to His service.

He alone attains the Immaculate Divine Lord.

Meeting with the Guru, his doors are opened wide,

and he does not have to journey again on the path of reincarnation. ||4||

This is your chance, and this is your time.

Look deep into your own heart, and reflect on this.
कहत कबीरु जीित कै  हािर ॥

Says Kabeer, you can win or lose.

बहु िबिध किहओ पुकािर पुकािर ॥५॥१॥९॥

In so many ways, I have proclaimed this out loud.

िसव की पुरी बसै बुिध सारु ॥

In the City of God, sublime understanding prevails.

तह तुम्ह िमिल कै  करहु िबचारु ॥

There, you shall meet with the Lord, and reflect on Him.

इत ऊत की सोझी परै ॥

Thus, you shall understand this world and the next.

कउनु करम मेरा किर किर मरै ॥१॥

What is the use of claiming that you own everything, if you only die in the end?

ितन धर धुपवि लगो िधानु ॥

I focus my meditation on my inner self, deep within.

राजा राम नामु मोरा बरहम गिआनु ॥१॥ रहाउ ॥

The Name of the Sovereign Lord is my spiritual wisdom.

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The translation is as follows:

"Says Kabeer, you can win or lose. In so many ways, I have proclaimed this out loud. In the City of God, sublime understanding prevails. There, you shall meet with the Lord, and reflect on Him. Thus, you shall understand this world and the next. What is the use of claiming that you own everything, if you only die in the end? I focus my meditation on my inner self, deep within. The Name of the Sovereign Lord is my spiritual wisdom."
मूल दुआरै बंधिया बंधु ॥ (1159)
mool du-aarai banDhi-aa banDh.
In the first chakra, the root chakra, I have grasped the reins and tied them.

रबि वैपरे गई रखिया चंदु ॥ (1159)
rav oopar geh raakhi-aa chand.
I have firmly placed the moon above the sun.

पछम दुआरै मृत्य उथे ॥ (1159)
pachham du-aarai sooraj tapai.
The sun blazes forth at the western gate.

मेर डंड सीर ऊपर बसै ॥२॥ (1159)
mayr dand sir oopar basai. ||2||
Through the central channel of the Shushmanaa, it rises up above my head. ||2||

पश्चाद दुआरे की सिल ओर ॥ (1159)
pascham du-aaray kee sil orh.
There is a stone at that western gate,

तिह सिल ऊपर खिर्की अउर ॥ (1159)
tih sil oopar khirhkee a-or.
and above that stone, is another window.

खिर्की वैपरे दसवा दुआरू ॥ (1159)
khirhkee oopar dasvaa du-aar.
Above that window is the Tenth Gate.

कहि कबीर ता का अंतु न पारु ॥३॥२॥१०॥ (1159)
kahi kabeer taa kaa ant na paar. ||3||2||10||
Says Kabeer, it has no end or limitation. ||3||2||10||
सो मुलां जो मन सिउ लरै ॥
so mulaaN jo man si-o larai.
He alone is a Mullah, who struggles with his mind,

गुर उपदेिस काल सिउ जुरै ॥
gur updays kaal si-o jurai.
and through the Guru's Teachings, fights with death.

काल पुरख का मरदै मानु ॥
kaal purakh kaa mardai maan.
He crushes the pride of the Messenger of Death.

Unsto that Mullah, I ever offer greetings of respect. ||1||

Hai hajoor kat door bataavhu.
God is present, right here at hand; why do you say that He is far away?

Tie up your disturbing passions, and find the Beauteous Lord. ||1||Pause||

He alone is a Qazi, who contemplates the human body,
ਸੁਪਨੈ ਬੀਂਦੁ ਨ ਦੇਈ ਝਰਨਆ ॥ (1160)
supnai bind na day-ee jharnaa.
He does not lose his semen, even in his dreams;

ਤਿਮ ਬਣੀ ਬੋਧੇ ਕਹ ਸੁਵਰਣ ॥੨॥ (1160)
tim banni bode kah suvaran. ||2||
for such a Qazi, there is no old age or death. ||2||

ਐ ਸੁਰਤਾਨੁ ਜੁ ਦੋ ਸਰ ਤਾਨੈ ॥੨॥ (1160)
so surtaan jo du-ay sar taanai.
He alone is a sultan and a king, who shoots the two arrows,

ਛਤਰੁ ਸੂਰਤਾਨੁ ਝਿਸਰਾ ਧਰੈ ॥੩॥ (1160)
chhatru surtaan jhisir Dharai. ||3||
The canopy of royalty waves over such a sultan.

ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰੈ ॥ (1160)
jogee gorakh gorakh karai.
The Yogi cries out, "Gorakh, Gorakh".

ਹੰਦੂ ਰਾਮ ਨਾਮ ਉੱਚਰੈ ॥ (1160)
hindoo raam naam uchrai.
The Hindu utters the Name of Raam.
ਮੁਸਲਮਾਨ ਕਾ ਏਕੁ ਖੁਦਾੀ॥ (1160)
ਮੁਸਲਮਾਨ ਕਾ ਏਕੁ ਖੁਦਾੀ॥ (1160)
The Muslim has only One God.

ਕਬੀਰ ਕਾ ਸੁਆਮੀ ਰਿਹਆ ਸਮਾਇ॥੪॥੩॥੧੧॥ (1160)
ਕਬੀਰ ਕਾ ਸੁਆਮੀ ਰਿਹਆ ਸਮਾਇ॥੪॥੩॥੧੧॥
The Lord and Master of Kabeer is all-pervading. ||4||3||11||

ਤਾਲ ਭਵੀਜ਼ ਭਿਤਰ ਭਵੀਜ਼ ਵਚੇ ਵਚੇ॥ (1160)
ਤਾਲ ਭਵੀਅਾ ਭਵੀਜ਼ ਵਚੇ ਵਚੇ॥ (1160)

The fish in the water is attached to Maya.

ਦੀਪਕ ਪਤੰਗ ਭਿਤਰ ਭਵੀਜ਼ ਵਚੇ ਵਚੇ॥ (1160)
ਦੀਪਕ ਪਤੰਗ ਭਵੀਜ਼ ਵਚੇ ਵਚੇ॥ (1160)
The moth fluttering around the lamp is pierced through by Maya.

ਭੁਇਅੰਗਮ ਿਭਰ੍ੰਗ ਮਾਇਆ ਮਿਹ ਖਾਪੇ॥੧॥ (1160)
ਭੁਇਅੰਗਮ ਿਭਰ੍ੰਗ ਮਾਇਆ ਮਿਹ ਖਾਪੇ॥੧॥
The snakes and bumble bees are destroyed through Maya. ||1||

ਭਿਤਰ ਭਵੀਜ਼ ਭਿਤਰ ਭਵੀਜ਼ ਦੀਪ ਕੁਚਰ ਕੁਚਰ ਵਚੇ ਵਚੇ॥ (1160)
ਭਿਤਰ ਭਵੀਜ਼ ਭਿਤਰ ਭਵੀਜ਼ ਦੀਪ ਕੁਚਰ ਕੁਚਰ ਵਚੇ ਵਚੇ॥ (1160)
The snakes and bumble bees are destroyed through Maya. ||1||

ਭਵੀਜ਼ ਭਵੀਜ਼ ਭਵੀਜ਼ ਦੀਪ ਕੁਚਰ ਕੁਚਰ ਵਚੇ ਵਚੇ॥ (1160)

Such are the enticements of Maya, O Siblings of Destiny.

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਡਹਕਾਈ॥੧॥ ਰਹਾਉ॥ (1160)
ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਡਹਕਾਈ॥੧॥ ਰਹਾਉ॥
As many living beings are there are, have been deceived. ||1||Pause||
पंक्षी भिक्षु भगवान भवि बढ़े ॥ (1160)
पंक्षी भिगृ माइआ महि राते ॥
pankhee marig maa-i-aa meh raatay.
The birds and the deer are imbued with Maya.

साकर माखी अधिक संतापे ॥ (1160)
saakar maakhee aDhik santaapay.
Sugar is a deadly trap for the flies.

तुरे उसट माइआ महि भेला ॥ (1160)
turay usat maa-i-aa meh bhaylaa.
Horses and camels are absorbed in Maya.

सिद्ध चउरासीह माइआ महि खेला ॥२॥ (1160)
siDh cha-oraaseeh maa-i-aa meh khaylaa. ||2||
The eighty-four Siddhas, the beings of miraculous spiritual powers, play in Maya. ||2||

छिक जती माइआ के बंदा ॥ (1160)
chhi-a jatee maa-i-aa kay bandaa.
The six celibates are slaves of Maya.

नवै नाथ सूरज अरु चंदा ॥ (1160)
navai naath sooraj ar chandaa.
So are the nine masters of Yoga, and the sun and the moon.

तपे रखीसर माइआ महि सूता ॥ (1160)
tapay rakheesar maa-i-aa meh sootaa.
The austere disciplinarians and the Rishis are asleep in Maya.

माइआ महि कालू अरु पंच दूता ॥३॥ (1160)
maa-i-aa meh kaal ar panch dootaa. ||3||
Death and the five demons are in Maya. ||3||
Dogs and jackals are imbued with Maya.

Monkeys, leopards and lions, cats, sheep, foxes,
trees and roots are planted in Maya.

Even the gods are drenched with Maya, as are the oceans, the sky and the earth.

Says Kabeer, whoever has a belly to fill, is under the spell of Maya.

The mortal is emancipated only when he meets the Holy Saint.
As long as he cries out, "Mine! Mine!", none of his tasks is accomplished.

When such possessiveness is erased and removed, then God comes and resolves his affairs. ||1||

Contemplate such spiritual wisdom, O mortal man.

Why not meditate in remembrance on the Lord, the Destroyer of pain? ||1||Pause||

As long as the tiger lives in the forest, the forest does not flower.
जब ही सिंह सिंघ काँ खाई ॥ (1161)
jab hee si-aar singh ka-o khaa-ay.
But when the jackal eats the tiger,

फू िल रही सगली बनराई ॥२॥ (1161)
fool rahee saglee banraa-ay. ||2||
then the entire forest flowers. ||2||

The victorious are drowned, while the defeated swim across.

By Guru's Grace, one crosses over and is saved.

Slave Kabeer speaks and teaches:

remain lovingly absorbed, attuned to the Lord alone. ||3||6||14||

He has 7,000 commanders,

and hundreds of thousands of prophets;
सेख जू कही अघि कोट अठासी ॥

saykh jo kahee ahi kot athaasee.
He is said to have 88,000,000 shaykhs,

छपन कोिट जा के खेल खासी ॥१॥

chhapan kot jaa kay khayl khaasee. ||1||
and 56,000,000 attendants. ||1||

मो गरीब की को गुजरावै ॥

mo gareeb kee ko gujraavai.
I am meek and poor - what chance do I have of being heard there?

मज़लिस दूिर महलु को पावै ॥१॥ रहाउ ॥

majlas door mahal ko paavai. ||1|| rahaa-o.
His Court is so far away; only a rare few attain the Mansion of His Presence. ||1||Pause||

तेतीस करोड़ी है खेल खाना ॥

taytees karorhee hai khayl khaanaa.
He has 33,000,000 play-houses.

चउरासी लख िफरै दिवाना ॥

cha-uraasee lakh firai divaanaaN.
His beings wander insanely through 8.4 million incarnations.

बाबा आदम कउ किछु नदरि दिखाई ॥

baabaa aadam ka-o kichh nadar dikhaa-ee.
He bestowed His Grace on Adam, the father of mankind,

उििं भी िभसिि घनेरी पाई ॥२॥

un bhee bhisat ghanayree paa-ee. ||2||
who then lived in paradise for a long time. ||2||
ਦਲ ਖਲਹਲ ਜਾ ਕੈ ਜਰਦ ਰੂ ਬਾਨੀ ॥ (1161)
Pale are the faces of those whose hearts are disturbed.

ਛੋਡਿਕਹ ਕੌਤਰ ਕਰਨੇ ਸਾਤਾਨੀ ॥ (1161)
They have forsaken their Bible, and practice Satanic evil.

ਛੋਡ ਕਤੇਬ ਕਰੈ ਸੈਤਾਨੀ ॥ (1161)
One who blames the world, and is angry with people,

ਅਪਨਾ ਕੀਆ ਪਾਵੈ ਸੋਈ ॥੩॥ (1161)
shall receive the fruits of his own actions. ||3||

ਤੁਮ ਦਾਤੇ ਹਮ ਸਦਾ ਭਖਾਰੀ ॥ (1161)
You are the Great Giver, O Lord; I am forever a beggar at Your Door.

ਦੇਉ ਜਬਾਬ ਹੋਇ ਬਜਗਾਰੀ ॥ (1161)
If I were to deny You, then I would be a wretched sinner.

ਦਾਸ ਕਬੀਰ ਤੇਰੀ ਪਨਹ ਸਮਾਨਾਂ ॥ (1161)
Slave Kabeer has entered Your Shelter.

ਭਿਸਤ ਨਜੀਕ ਰਾਖ ਰਹਮਾਨਾ ॥੪॥੭॥੧੫॥ (1161)
Keep me near You, O Merciful Lord God - that is heaven for me. ||4||7||15||
सभू कोई चलन कहत है ऊहां ॥ (1161)
Everyone speaks of going there,

ना जानउ बैकुंठु है कहां ॥१॥
but I do not even know where heaven is. ||1||Pause||

आप आप का मरमु न जाना ॥ (1161)
One who does not even know the mystery of his own self,

बातन ही बैकुंठ बखाना ॥१॥
speaks of heaven, but it is only talk. ||1||

जब लगु मन बैकुंठ की आस ॥ (1161)
As long as the mortal hopes for heaven,

हाई कोट न परल पगारा ॥
Heaven is not a fort with moats and ramparts, and walls plastered with mud;

ना जानउ बैकुंठ दुआरा ॥३॥
I do not know what heaven's gate is like. ||3||
किह कमीर अब कहीऐ काही ॥ (1161)
kahi kameer ab kahee-ai kaahi.
Says Kabeer, now what more can I say?

साधसंगित बैकुं ठै आिह ॥४॥८॥१६॥ (1161)
saaDhsangat baikunthay aahi. ||4||8||16||
The Saadh Sangat, the Company of the Holy, is heaven itself. ||4||8||16||

किह लीजै गढु बंका भाई ॥ (1161)
ki-o leejai gadh bankaa bhaa-ee.
How can the beautiful fortress be conquered, O Siblings of Destiny?

दोवर कोट अरु तेवर खाई ॥१॥ रहाउ ॥ (1161)
dovar kot ar tayvar khaa-ee. ||1|| rahaa-o.
It has double walls and triple moats. ||1||Pause||

पांच पचीस मोह मद मतसर आडी परबल माइअ ॥ (1161)
paaNch pachees moh mad matsar aadee parbal maa-i-aa.
It is defended by the five elements, the twenty-five categories, attachment, pride, jealousy
and the awesomely powerful Maya.

जन गरीब को जोरु न पहुचै कहा करउ रघुराइआ ॥१॥ (1161)
jan gareeb ko jor na pahuchai kahaa kara-o raghuraa-i-aa. ||1||
The poor mortal being does not have the strength to conquer it; what should I do now, O
Lord? ||1||

वषु विकारी दुख मुह दरवानी पाप पुंनु दरवाजा ॥ (1161)
kaam kivaaree dukh sukh darvaanee paap punn darvaajaa.
Sexual desire is the window, pain and pleasure are the gate-keepers, virtue and sin are
the gates.

क्रोधु प्रधान भव बड दंदर तह मनु मावासी राजा ॥२॥ (1161)
kroDh parDhaan mahaa bad dundar tah man maavaasee raajaa. ||2||
Anger is the great supreme commander, full of argument and strife, and the mind is the
rebel king there. ||2||
Their armor is the pleasure of tastes and flavors, their helmets are worldly attachments; they take aim with their bows of corrupt intellect.

The greed that fills their hearts is the arrow; with these things, their fortress is impregnable.

But I have made divine love the fuse, and deep meditation the bomb; I have launched the rocket of spiritual wisdom.

The fire of God is lit by intuition, and with one shot, the fortress is taken.

Taking truth and contentment with me, I begin the battle and storm both the gates.

In the Saadh Sangat, the Company of the Holy, and by Guru's Grace, I have captured the king of the fortress.

With the army of God's devotees, and Shakti, the power of meditation, I have snapped the noose of the fear of death.
दासु कमीरु चि‌हओ गर्ह ऊपि राजु लीओ अिबनासी ||६||९||१७|| (1162)
Slave Kabeer has climbed to the top of the fortress; I have obtained the eternal, imperishable domain. ||6||9||17||

The mother Ganges is deep and profound.

Tied up in chains, they took Kabeer there. ||1||

My mind was not shaken; why should my body be afraid?

My consciousness remained immersed in the Lotus Feet of the Lord. ||1||Pause||

The waves of the Ganges broke the chains,

and Kabeer was seated on a deer skin. ||2||

Says Kabeer, I have no friend or companion.
जल थल राखन है रघुनाथ ॥३॥१०॥१८॥
On the water, and on the land, the Lord is my Protector. ||3||10||18||

भैरू कबीर जी-उ अस्तपदी घर २
bhairo kabeer jee-o asatpadee ghar 2
Bhairao, Kabeer Jee, Ashtapadees, Second House:

इक-ऊकार सतगुर परसाद || (1162)
One Universal Creator God. By The Grace Of The True Guru:

अगम दरुगम गिड़ रिचाय बास || (1162)
God constructed a fortress, inaccessible and unreachable, in which He dwells.

जा महि जोति के परगास || (1162)
There, His Divine Light radiates forth.

बिजुली चमकै होइ अनंद || (1162)
Lightning blazes, and bliss prevails there,

जिह पउढ़े प्रभ बाल गोविंद || १ || (1162)
where the Eternally Young Lord God abides. ||1||

इहु जीउ राम नाम लिह लागै || (1162)
This soul is lovingly attuned to the Lord's Name.
It is saved from old age and death, and its doubt runs away. ||1||Pause||

Those who believe in high and low social classes,

only sing songs and chants of egotism.

The Unstruck Sound-current of the Shabad, the Word of God, resounds in that place,

where the Supreme Lord God abides. ||2||

He creates planets, solar systems and galaxies;

He destroys the three worlds, the three gods and the three qualities.

The Inaccessible and Unfathomable Lord God dwells in the heart.
ਦੁਆਦਸ ਦਲ ਅਭ ਅੰਤਿਰ ਮੰਤ ॥

du-aadas dal abh antar mant.
The Lord's secret is within the twelve petals of the heart-lotus.

ਅਰਧ ਉਰਧ ਮੁਖ ਲਾਗੋ ਕਾਸ ॥
arDh uraDh mukh laago kaas.
He is like the sky, stretching across the lower, upper and middle realms.

ਸੁੰਨ ਮੰਡਲ ਮਹੀ ਕਿਰ ਪਰਗਾਸੁ ॥
sunn mandal meh kar pargaas.
In the profoundly silent celestial realm, He radiates forth.

ਊਹਾ ਸੂਰਜ ਨਾਹੀ ਚੰਦ ॥
oohaaN sooraj naahee chand.
Neither the sun nor the moon are there,
AAD NIRANJAN KARAI ANAND. ||5||
but the Primal Immaculate Lord celebrates there. ||5||

SO BAHAMAND PINDI SO JAA. ||
Know that He is in the universe, and in the body as well.

SO BAHAMAND PINDE SO JAA. ||
Know that He is in the universe, and in the body as well.

MAAN SAROVAR KARI ISNAANU. ||
maan sarovar kar isnaan.
Take your cleansing bath in the Mansarover Lake.

SOHA N SO JAA KA-O HAI JAAP.
Chant "Sojan" - "He is me."

JAA KA-O LIPLAT NA HO-AY PUNN AR PAAP. ||6||
He is not affected by either virtue or vice. ||6||

AABRAN BARAN GAHAM NAHEE CHHAAM.
He is not affected by either high or low social class, sunshine or shade.

AABRAN BARAN GAHAM NAHEE CHHAAM.
He is not affected by either high or low social class, sunshine or shade.

TAAREE NA TARAI AAVAI NA JAA-AY.
He is not diverted by diversions, comings or goings.
ਮੁੱਢ ਮਦਾਤ ਭੰਧ ਵਿਵਿਧ ਸਮਾਇ ||7|| (1162)
ਸੰਨ ਸਹਜ ਮਹੀ ਰਹੀਓ ਸਮਾਈ ||7||
sunn sahj meh rahi-o samaa-ay. ||7||
Remain intuitively absorbed in the celestial void. ||7||

ਮਨ ਮੰਧੇ ਜਾਨੈ ਜੇ ਕੋਈ || (1162)

ਮਨ ਮਧੇ ਜਾਨੈ ਜੇ ਕੋਈ ਹੋਈ ॥

ਮੋਟ ਭੀੰਡੂ ਭੰਧ ਭਾਸਿਵਰ ਬੇਠੇ || (1162)

ਮੋਟ ਮੰਧੀ ਮਨ ਅਸਿਵਰ ਕਰੇ ॥

ਕਿਹ ਕਬੀਰ ਸੋ ਪਰਾਣੀ ਤਰੈ ॥੮॥੧॥ (1162)

ਕੋਟ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ ॥

ਕੋਟ ਭੇਨੇ ਭੀੰਡ ਵਿਵਿਧ ॥ (1162)

ਕੋਟ ਮਹਾਦੇਵ ਅਰ ਕਬਲਾਸ ॥

ਹਵਾਗ ਕੋਟ ਸੋ ਭੀੰਡ ਬੇਠੇ || (1162)

ਹੁਣਗਾ ਕੋਟ ਜਾ ਕੈ ਮਰਦਨੂ ਕਰੇ ॥

One who firmly implants the Lord’s Divine Light, and His Mantra within the mind-

One who knows the Lord in the mind -

whatever he says, comes to pass.

One who firmly implants the Lord's Divine Light, and His Mantra within the mind-

says Kabeer, such a mortal crosses over to the other side. ||8||1||

Kabeer, such a mortal crosses over to the other side. ||8||1||

Millions of suns shine for Him,

Millions of Durga goddesses massage His Feet.
Barahmaa kot bayd uchrai. ||1||

Millions of Brahmans chant the Vedas for Him. ||1||

Ja-o jaaca-o ta-o kayval raam.
When I beg, I beg only from the Lord.

Aan dayv si-o nahee kaam. ||1||
I have nothing to do with any other deities. ||1|| Pause||

Kot chandarmay karahi charaak.
Millions of moons twinkle in the sky.

Sur tayteesa-o jayveh paak.
Three hundred thirty million gods eat the Lord's offerings.

Nav garah kot thaaadhay darbaar.
The nine stars, a million times over, stand at His Door.

Dharam kot jaa kai parthaar. ||2||
Millions of Righteous Judges of Dharma are His gate-keepers. ||2||

Pavan kot cha-ubaaray fireh.
Millions of winds blow around Him in the four directions.
Millions of serpents prepare His bed.

Millions of oceans are His water-carriers.

The eighteen million loads of vegetation are His Hair.

Millions of treasurers fill His Treasury.

Millions of Lakshmis adorn themselves for Him.

Many millions of vices and virtues look up to Him.

Millions of Indras serve Him. ||4||

Fifty-six million clouds are His.
In each and every village, His infinite fame has spread.

Wild demons with disheveled hair move about.

The Lord plays in countless ways.

Millions of charitable feasts are held in His Court,

and millions of celestial singers celebrate His victory.

Millions of sciences all sing His Praises.

Even so, the limits of the Supreme Lord God cannot be found.

Rama, with millions of monkeys,
रावन सैना जह ते छली ॥ (1163)
raavan sainaa jah tay chhalee.
conquered Raawan's army.

सहस कोटि बहु कहत पुरान ॥ (1163)
sahas kot baho kahat puraan.
Billions of Puraanas greatly praise Him;

सहस कोटि बहु कहत पुरान ॥ (1163)
sahas kot baho kahat puraan.
Billions of Puraanas greatly praise Him;

दुरजोधन का मथिआ मानु ॥ (1163)
durjoDhan kaa mathi-aa maan.
He humbled the pride of Duyodhan.

दुरजोधन का मिथ्या मानु ॥७॥ (1163)
durjoDhan kaa mathi-aa maan. ||7||
He humbled the pride of Duyodhan. ||7||

कंदरीप कोट जा कै लवै न धरिह ॥ (1163)
kandarap kot jaa kai lavai na Dhareh.
Millions of gods of love cannot compete with Him.

कंदरीप कोट जा कै लवै न धरिह ॥ (1163)
kandarap kot jaa kai lavai na Dhareh.
Millions of gods of love cannot compete with Him.

अंतर अंतिर मनसा हरिह ॥ (1163)
antar antar mansaa hareh.
He steals the hearts of mortal beings.

अंतर अंतिर मनसा हरिह ॥ (1163)
antar antar mansaa hareh.
He steals the hearts of mortal beings.

कहि कबीर सुिन सारिगपान ॥ (1163)
kahi kabeer sun saarigpaan.
Says Kabeer, please hear me, O Lord of the World.

कहि कबीर सुिन सारिगपान ॥ (1163)
kahi kabeer sun saarigpaan.
Says Kabeer, please hear me, O Lord of the World.

देिह अभै पदु मांगउ दान ॥८॥२॥१८॥२०॥ (1163)
deh abhai pad maaNa ga-o daan. ||8||2||18||20||
I beg for the blessing of fearless dignity. ||8||2||18||20||

बसंतु बाणी भगतां की ॥ (1193)
basant banee bhagtaaN kee.
Basant, The Word Of The Devotees,
Kabeer Jee, First House:

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ਸਿਤਗੁਰ 

॥ (1193)

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ਸਿਤਗੁਰ 

॥ (1193)

محمدی 

ਧਰਤੀ 

ਮੂਲੀ 

ਆਕਾਸੁ 

॥ (1193)

محمدی 

ਧਰਤੀ 

ਮੂਲੀ 

ਆਕਾਸੁ 

॥ (1193)

ਸੰਸਤ ਮੂਲੀ ਕਤੇਬ 

॥੨॥ (1193)

ਸੰਸਤ ਮੂਲੀ ਕਤੇਬ 

॥੨॥ (1193)

ਰਾਜਾ 

ਰਾਮੁ 

ਮੂਲੀ 

ਅਨਤ 

ਭਾਇ 

॥ (1193)

ਰਾਜਾ 

ਰਾਮੁ 

ਮੂਲੀ 

ਅਨਤ 

ਭਾਇ 

॥ (1193)

ਦੁਤੀਆ 

ਮੂਲੇ 

ਚਾਇਰ 

ਬੇਦ 

॥ (1193)

ਦੁਤੀਆ 

ਮੂਲੇ 

ਚਾਇਰ 

ਬੇਦ 

॥ (1193)

ਸਿਮ੍ਰੀਤੀ ਮੂਲੀ ਸਿੱਟ ਕਤੇਬ 

॥੨॥ (1193)

ਸਿਮ੍ਰੀਤੀ ਮੂਲੀ ਸਿੱਟ ਕਤੇਬ 

॥੨॥ (1193)
ਸੰਕਰੁ ਮਉਿਲੋ ਜੋਗ ਿਧਆਨ ॥ (1193)
sankar ma-uli-o jog Dhi-aan.
Shiva blossoms forth in Yoga and meditation.

ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਸਮਾਨ ॥੩॥੧॥ (1193)
kabeer ko su-aamee sabh samaan. ||3||1||
Kabeer's Lord and Master pervades in all alike. ||3||1||

ਪੰਡਿਟ ਤਮਣੇ ਪਗ਼ਾਣ ॥ (1193)
pandit jan maatay parH puraan.
The Pandits, the Hindu religious scholars, are intoxicated, reading the Puraanas.

ਜੋਗੀ ਮਾਤੇ ਜੋਗ ਿਧਆਨ ॥ (1193)
jogee maatay jog Dhi-aan.
The Yogis are intoxicated in Yoga and meditation.

ਸ਼ਨੇਵੀ ਮਾਤੀ ਅੜਾਮਿ੊ ॥ (1193)
sani-aasee maatay ahamayv.
The Sannyaasees are intoxicated in egotism.

ਤਪਸੀ ਮਾਤੇ ਤਪ ਕੈ ਭੇਵ ॥੧॥ (1193)
tapsee maatay tap kai bhayv. ||1||
The penitents are intoxicated with the mystery of penance. ||1||

ਸਭ ਮਦ ਮਾਤੇ ਕੋ ਨ ਜਾਗ ॥ (1193)
sabh mad maatay ko-oo na jaag.
All are intoxicated with the wine of Maya; no one is awake and aware.

ਸੰਗ ਹੀ ਚੋਰ ਘਰ ਮੁਸਨ ਲਾਗ ॥੧॥ ਰਹਾਉ ॥ (1193)
sang hee chor ghar musan laag. ||1|| rahaa-o.
The thieves are with them, plundering their homes. ||1||Pause||
सुकदे-अरु अकू रु ॥ (1193)
Suk Dayv and Akrur are awake and aware.

हणवंतु जागै धिर लंकू रु ॥ (1194)
Hanuman with his tail is awake and aware.

संकरु जागै चरन सेव ॥ (1194)
Shiva is awake, serving at the Lord's Feet.

हणवंत जागै सोई सारु ॥२॥ (1194)
Naam Dayv and Jai Dayv are awake in this Dark Age of Kali Yuga. ||2||

किल जागे नामा जैदेव ॥२॥ (1194)
Naam Dayv and Jai Dayv are awake in this Dark Age of Kali Yuga. ||2||

जागत सोवत बहु पर्कार ॥ (1194)
The most sublime of all the actions of this body,

किह कबीर भि राम नाम ॥३॥२॥ (1194)
says Kabeer, is to meditate and vibrate on the Lord's Name. ||3||2||
जोइ खसमु है जाइआ ॥
jo-ay khasam hai jaa-i-aa.
The wife gives birth to her husband.

पूँत बापु खेलाइआ ॥
poot baap khaylaa-i-aa.
The son leads his father in play.

अन्नु सर्वणा खीरु िपलाइआ ॥१॥
bin sarvanaa kheer pilaa-i-aa. ||1||
Without breasts, the mother nurses her baby. ||1||

देखहु लोगा किल को भाउ ॥
daykhhu logaa kal ko bhaa-o.
Behold, people! This is how it is in the Dark Age of Kali Yuga.

सुित मुकलाई अपनी माउ ॥१॥ रहाउ ॥
sut muklaa-ee apnee maa-o. ||1|| raha-o.
The son marries his mother. ||1||Pause||

बदनै िबनु िखर िखर हासता ॥
badnai bin khir khir haastaa.
Without a mouth, he bursts into laughter.

िनदर्ा िबनु नरु पै सोवै ॥
nidraa bin nar pai sovai.
Without feeling sleepy, he lays down and sleeps.
Fecha vaan bhui bhi doonde. ||2||
bin baasen kheer bilovai. ||2||
Without a churn, the milk is churned. ||2||

Fecha aamvat bhi doonde. ||2||
bin asthan ga-oo lavayree.
Without udders, the cow gives milk.

Fecha bhi doonde. ||2||
paiday bin baat ghanayree.
Without travelling, a long journey is made.

Fecha mardan bhi doonde. ||2||
bin satgur baat na paa-ee.
Without the True Guru, the path is not found.

Fecha kavi mangal bhi doonde. ||2||
kaho kabeer samjhaa-ee. ||3||3||
Says Kabeer, see this, and understand. ||3||3||

Prahlaad pathaa-ay parhan saal.
Prahlaad was sent to school.

Sang sakhaa baho lee-ay baal.
He took many of his friends along with him.

Mee bhu bhaavam bhagal saal.
mo ka-o kahaa parh'aaavas aal jaal.
He asked his teacher, "Why do you teach me about worldly affairs?"
ਮੇਰੀ ਪਟੀਆ ਲਿਖਦੀ ਦੇਹੁ ਸਰ੍ੀ ਗੋਪਾਲ ॥੧॥
Write the Name of the Dear Lord on my tablet."||1||

ਨਹੀ ਛੋਡਉ ਰੇ ਬਾਬਾ ਰਾਮ ਨਾਮ ॥
O Baba, I will not forsake the Name of the Lord.

ਮੇਰੋ ਅਉਰ ਪੌਹਣ ਨਹੀ ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥
I will not bother with any other lessons. ||1||Pause||

ਪੰਦੈ ਮਰਕੈ ਕਿਹਓ ਜਾਇ ॥
Sandai markai kahi-o jaa-ay.

ਪਰਹਲਾਦ ਬੁਲਾਈ ਬੇਗ ਧਾਈ ॥
Prahlaad bulaa-ay bayg Dhaa-ay.

ਤੂ ਰਾਮ ਕਹਾ ਕੀ ਛੋਡੁ ਬਾਨੀ ॥
He said to him, "Stop uttering the Lord's Name."

ਮੋ ਕਹਾ ਸਤਾਵਹੁ ਬਾਰ ਬਾਰ ॥
Prahlaad answered, "Why do you annoy me, over and over again?"
God created the water, land, hills and mountains.

I shall not forsake the One Lord; if I did, I would be going against my Guru.

You might as well throw me into the fire and kill me.

The king became angry and drew his sword.

Show me your protector now!

So God emerged out of the pillar, and assumed a mighty form.

He killed Harnaakhash, tearing him apart with his nails.

The Supreme Lord God, the Divinity of the divine,
bhagat hayt narsingh bhayv.
for the sake of His devotee, assumed the form of the man-lion.

kahi kabeer ko lakhai na paar.
Says Kabeer, no one can know the Lord's limits.

parahlaad uDhaaray anik baar.
He saves His devotees like Prahlaad over and over again.

parahlaad uDhaaray anik baar.
He saves His devotees like Prahlaad over and over again.

is tan man maDhay madan chor.
Within the body and mind are thieves like sexual desire,

jin gi-aan ratan hir leen mor.
which has stolen my jewel of spiritual wisdom.

mai anaath parabh kaha-o kaahi.
I am a poor orphan, O God; unto whom should I complain?

ko ko na bigooto mai ko aahi.
Who has not been ruined by sexual desire? What am I?

maaDha-o daarun dukh sahi-o na jaa-ay.
O Lord, I cannot endure this agonizing pain.
mayro chapal buDh si-o kahaa basaa-ay. ||1|| rahaa-o.
What power does my fickle mind have against it? ||1||Pause||

Sanak, Sanandan, Shiva and Suk Dayv

naabh kamal jaanay barahmaad.
were born out of Brahma's naval chakra.

The poets and the Yogis with their matted hair

all lived their lives with good behavior. ||2||

You are Unfathomable; I cannot know Your depth.

O God, Master of the meek, unto whom should I tell my pains?

Please rid me of the pains of birth and death, and bless me with peace.
ਸੁਖ ਸਾਗਰ ਗੁਨ ਰਾੜ ਕਬੀਰ ॥੩॥੫॥
Kabeer utters the Glorious Praises of God, the Ocean of peace. ||3||5||

ਨਾਇਕੁ ਅਕੂ ਬਨਜਾਰੇ ਪਾਚ ॥
There is one merchant and five traders.

ਬਰਧ ਪਚੀਸਕ ਸੰਗੁ ਕਾਚ ॥
The twenty-five oxen carry false merchandise.

ਨਉ ਬਹੀਆਂ ਦਸ ਗੋਨਿ ਆਈ ॥
There are nine poles which hold the ten bags.

ਕਸਿਨ ਬਹਤਿਰ ਲਾਗੀ ਤਾਹੀ ॥
The body is tied by the seventy-two ropes. ||1||

ਮੋਹੀ ਐਸੇ ਬਨਜ ਿਸਵ ਨਹੀਨ ਕਾਜੁ ॥
I don't care at all about such commerce.

ਜਿਹ ਘਾਤੀ ਮੂਲ ਨਿੱਤ ਬਨਨ ਵਚਾਸਨੁ ॥ ਵਧਿਣੁ ॥
It depletes my capital, and the interest charges only increase. ||Pause||

ਸਾਤ ਸੂਤ ਿਲਿਖ ਬਨਜ ਕੀਨ ॥
Weaving the seven threads together, they carry on their trade.
They are led on by the karma of their past actions.

The three tax-collectors argue with them.

The traders depart empty-handed. ||2||

Their capital is exhausted, and their trade is ruined.

The caravan is scattered in the ten directions.

Says Kabeer, O mortal, your tasks will be accomplished,

when you merge in the Celestial Lord; let your doubts run away. ||3||6||

Basant Hindol, Second House:
One Universal Creator God. By The Grace Of The True Guru:

The mother is impure, and the father is impure. The fruit they produce is impure.

Impure they come, and impure they go. The unfortunate ones die in impurity.

Tell me, O Pandit, O religious scholar, which place is uncontaminated?

Where should I sit to eat my meal? ||1||Pause||

The impurity of the sexual organs does not depart; the Brahmin is burnt by the fire.

The fire is impure, and the water is impure. The place where you sit and cook is impure.
joothee karchhee parosan laagaa joothay hee baith khaa-i-aa. ||3||
Impure is the ladle which serves the food. Impure is the one who sits down to eat it. ||3||

gobar joothaa cha-ukaa joothaa joothee deenee kaaraa.
Impure is the cow dung, and impure is the kitchen square. Impure are the lines that mark it off.

kahi kabeer tay-ee nar soochay saachee paree bichaaraa. ||4||1||7||
Says Kabeer, they alone are pure, who have obtained pure understanding. ||4||1||7||

basant kabeer jee-o
Basant, Kabeer Jee:

ik-oNkaar satgur parsaad.
One Universal Creator God. By The Grace Of The True Guru:

surah kee jaissee tayree chaal.
You walk like a cow.

tayree poonchhchat oopar jhamak baal. ||1||
The hair on your tail is shiny and lustrous. ||1||

is ghar meh hai so too dhoondh khaahi.
Look around, and eat anything in this house.
अउर किस ही के तू मित ही जाहि ॥१॥ रहाउ ॥
But do not go out to any other.  ||1|| Pause||

चाकी चाटि हुहु भजि ॥ (1196)
chaakee chaateh choon khaahi.
You lick the grinding bowl, and eat the flour.

चाकी का चीथरा कहाँ लै जाहि ॥२॥
chaakee kaa cheethraa kahaaN lai jaahi. ||2||
Where have you taken the kitchen rags?  ||2||

छीके पर तेरी वहुत डीठि ॥ (1196)
chheekay par tayree bahut deeth.
Your gaze is fixed on the basket in the cupboard.

मतु लकरी सोटा तेरी परै पीठ ॥३॥
mat lakree sotaa tayree parai peeth. ||3||
Watch out - a stick may strike you from behind. ||3||

कहि कबीर भोग भलेकीन ॥ (1196)
kahi kabeer bhog bhalay keen.
Says Kabeer, you have over-indulged in your pleasures.

रागु सारंग बाणी भगतई ॥ (1251)
raag saarang banee bhagtaaN kee.
Raag Saarang, The Word Of The Devotees.
ਕਬੀਰ ਜੀ ॥ (1251)

kabeer jee.

Kabeer Jee:

ਕਹਾ ਨਰ ਗਰਬਿਸ ਥੋਰੀ ਬਾਤ ॥ (1251)

kahaa nar garbas thoree baat.

O mortal, why are you so proud of small things?

ਸਿਤਗੁਰ ਪਰਸਾਦ ॥ (1251)

sitgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

ਕੈਕ ਨਾਇਕ ਮਸਤਕ ਕਾਰਨ ਬੂਡਾ ਕਾਲੁ ॥ (1251)

kae kai naajak mastak kaaran budha kaul.

With a few pounds of grain and a few coins in your pocket, you are totally puffed up with pride.

ਬਹੁਤੁ ਪਰ੍ਤਾਪੁ ਗੁਟਾ ਸਾਿਹਬੀ ਜੈਸੇ ਬਨ ਹਰ ਪਾਤ ॥੧॥

bahut partaap gaaN-o sa-o paa-ay dya ay lakh takaa baraat.

With great pomp and ceremony, you control a hundred villages, with an income of hundreds of thousands of dollars.

ਨਾ ਕੋਊ ਲੈ ਆਇਓ ਇਹੁ ਧਨੁ ਨਾ ਕੋਊ ਲੈ ਜਾਤੁ ॥

naa ko-oo lai aa-i-o ih Dhan naa ko-oo lai jaat.

No one has brought this wealth with him, and no one will take it with him when he goes.

ਰਾਵਨ ਹੂੰ ਤੇ ਅਧਿਖ ਬੂਡਾ ਨਲਾਿਤ ਧਵਨ ਬਾਗੁ ਬਾਗੁ ॥੨॥

raavan hooN tay aDhik buda naalat dhvan bagu bagu.

Emperors, even greater than Raawan, passed away in an instant.
The Lord's Saints are steady and stable forever; they worship and adore Him, and chant the Lord's Name.

Those who are mercifully blessed by the Lord of the Universe, join the Sat Sangat, the True Congregation.

Mother, father, spouse, children and wealth will not go along with you in the end.

Says Kabeer, meditate and vibrate on the Lord, O madman. Your life is uselessly wasting away.

I do not know the limits of Your Royal Ashram.

I am the humble slave of Your Saints. ||Pause||

What is inhabited becomes deserted, and what is deserted becomes inhabited.
The water turns into a desert, the desert turns into a well, and the well turns into a mountain.

From the earth, the mortal is exalted to the Akaashic ethers; and from the ethers on high, he is thrown down again.

The beggar is transformed into a king, and the king into a beggar.

The idiotic fool is transformed into a Pandit, a religious scholar, and the Pandit into a fool.

The woman is transformed into a man, and the men into women.

Says Kabeer, God is the Beloved of the Holy Saints. I am a sacrifice to His image.

One Universal Creator God. By The Grace Of The True Guru:
ਹਿਰ ਿਬਨੁ ਕਉਨੁ ਸਹਾਈ ਮਨ ਕਾ ॥ (1253)

har bin ka-un sahaa-ee man kaa.
Other than the Lord, who is the Help and Support of the mind?

ਭਾਵ ਧਿਖਾ ਬੂਧ ਭਤਰੀਨਾ ਹਿਂਦ ਝਣੋ ਮੁੱਡ ਬਧ ਵਰਾ ॥1॥ ਬਾਕੀ ॥ (1253)

maat pitaa bhaa-ee sutt banitaa hit laago sabh fan kaa. ||1|| raha-oo.
Love and attachment to mother, father, sibling, child and spouse, is all just an illusion.

||1||Pause||

ਭਾਵ ਧਿਆ ਹਿਮ ਿਜਨਾਂ ਿਚਾਂ ਿਜਿਆ ਧਾਰਮਾ ਵਰਾ ॥ (1253)

aagay ka-o kichh tulhaa baa^N Dhahu ki-aa bharvaasaa Dhan kaa.
So build a raft to the world hereafter; what faith do you place in wealth?

||1||Pause||

ਸਾਗਲ ਧਰਮ ਪੁਨ ਬਿਖਰਾ ਦੀ ਜਸ ਬਾਂਢ ਝਾੜਤਾ ਮੁੱਡ ਤਰਾ ॥ (1253)

sagal Dharam punn faavhu Dhoor baa^N chhahu sabh jan kaa.
You shall obtain the rewards of all righteousness and goodness, if you desire to be the dust of all.

ਕਹਾ ਬਿਜਾਏ ਜਾਂ ਪੂਰੇ ਹਿੰਦੁ ਧਿਆ ਜਾਂ ਮੁੱਡ ਪਾਵਾ ਧੂਨੌ ਬਾਂਢਾ ਹਿੰਦੁ ਤਰਾ ॥ (1253)

kahaa bisaasaa is bhaa^N day kaa itnak laagai thankaa. ||1||
What confidence do you place in this fragile vessel; it breaks with the slightest stroke. ||1||

ਸਗਲ ਧਰਮ ਪੁੰਨ ਫਲ ਪਾਵਾ ਧੂਨਾ ਜਨ ਕਾ ॥ (1253)

You shall obtain the rewards of all righteousness and goodness, if you desire to be the dust of all.


eik-o^Nkaar satgur parsaad.
One Universal Creator God. By The Grace Of The True Guru:
मरन जीवन की संक़ा नासी ॥ (1349)
maran jeevan kee sankaa naasee. My anxious fears of death and rebirth have been taken away.

आपन रंग सहज परगासी ॥१॥ (1349)
aapan rang sahj pargaasee. ||1|| The Celestial Lord has shown His Love for me. ||1||

पर्गटी जोित िमिटआ अंधारा ॥ (1349)
pargatee jot miti-aa anDhi-aaraa. The Divine Light has dawned, and darkness has been dispelled.

राम रतनु पाइआ करत बीचारा ॥१॥ रहाउ ॥ (1349)
raam ratan paa-i-aa karat beechaaraa. ||1|| rahaa-o. Contemplating the Lord, I have obtained the Jewel of His Name. ||1||Pause||

जह अनंदु दुखु दूिर पइआना ॥ (1349)
jah anand dukh door pa-i-aanaa. Pain runs far away from that place where there is bliss.

मनु मानकु लिव ततु लुकाना ॥२॥ (1349)
man maanak liv tat lukaanaa. ||2|| The jewel of the mind is focused and attuned to the essence of reality. ||2||

जिन किच्छु होआ सु तेरा भाणा ॥ (1349)
jo kichh ho-aa so tayraa bhaanaa. Whatever happens is by the Pleasure of Your Will.

जिन इव बूझै सु सहिज समाणा ॥३॥ (1349)
jo iv boojhai so sahj samaanaa. ||3|| Whoever understands this, is intuitively merged in the Lord. ||3||
कहतु कबीरु किलबिख गए खीणा ॥ (1349)

Says Kabeer, my sins have been obliterated.

मनु भइआ जगजीवन लीणा ॥४॥१॥

My mind has merged into the Lord, the Life of the World. ||4||1||

अलहु एकु मसीत बसतु है अवरु मुलखु किसु के रा ॥ (1349)

If the Lord Allah lives only in the mosque, then to whom does the rest of the world belong?

हिंदू मूरति नाम निवासी दुह मिह ततु न हेरा ॥१॥

According to the Hindus, the Lord's Name abides in the idol, but there is no truth in either of these claims. ||1||

अलह राम जीवउ तेरे नाई ॥ (1349)

O Allah, O Raam, I live by Your Name.

Too kar mihraamat saa-ee. ||1|| rahaa-o.

The God of the Hindus lives in the southern lands, and the God of the Muslims lives in the west.
dil bhag bhai bhag bol le dil bhag bhandu dehi bhag bhag ||2||
dil meh khoj dilai dil khojahu ayhee tha-ur mukaamaa ||2||
So search in your heart - look deep into your heart of hearts; this is the home and the place where God lives. ||2||

Brahman gitaas karahi chaubisaa kaajee mah ramjaanaa.
The Brahmins observe twenty-four fasts during the year, and the Muslims fast during the month of Ramadaan.

Brahman gitaas karahi chaubisaa kaajee mah ramjaanaa.
The Muslims set aside eleven months, and claim that the treasure is only in the one month. ||3||

Kaha udeesay majan keeaa ki-aa maseet sir naaN-ayN.
What is the use of bathing at Orissa? Why do the Muslims bow their heads in the mosque?

dil bhag vadh naash gumaan dehi bhag vadh naash ||4||
dil meh kapat nivaaj gujaarai ki-aa haj kaaibai jaaN-ayN. ||4||
If someone has deception in his heart, what good is it for him to utter prayers? And what good is it for him to go on pilgrimage to Mecca? ||4||

Ate aurat marada saajee a sabh roop tumHaaray.
You fashioned all these men and women, Lord. All these are Your Forms.

Kabeer poongraa raam alah kaak saabh gur peer hamaraay. ||5||
Kabeer is the child of God, Allah, Raam. All the Gurus and prophets are mine. ||5||
कहतु कबीरु सुनहु नर नरवै परहु एक की सरना ॥ (1349)

Says Kabeer, listen, O men and women: seek the Sanctuary of the One.

के वल नामु जपहु रे पर्ानी तब ही िनहचै तरना ॥६॥२॥

Chant the Naam, the Name of the Lord, O mortals, and you shall surely be carried across. ||6||2||

पर्भाती ॥

Prabhaatee:

अविल अलह नूरु उपाइआ कु दरित के  सभ बंदे ॥ (1349)

First, Allah created the Light; then, by His Creative Power, He made all mortal beings.

एक नूर ते सभु जगु उपिजआ कउन भले को मंदे ॥१॥

From the One Light, the entire universe welled up. So who is good, and who is bad? ||1||

लोगा भरिम न भूलहु भाई ॥

O people, O Siblings of Destiny, do not wander deluded by doubt.

The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places. ||1||Pause||

माटी एक अनेक भांित किर साजी साजनहारै ॥ (1350)

The clay is the same, but the Fashioner has fashioned it in various ways.
There is nothing wrong with the pot of clay - there is nothing wrong with the Potter. ||2||

The One True Lord abides in all; by His making, everything is made. ||3||

Whoever realizes the Hukam of His Command, knows the One Lord. He alone is said to be the Lord's slave. ||3||

The Lord Allah is Unseen; He cannot be seen. The Guru has blessed me with this sweet molasses.

Says Kabeer, my anxiety and fear have been taken away; I see the Immaculate Lord pervading everywhere. ||4||3||

Do not say that the Vedas, the Bible and the Koran are false. Those who do not contemplate them are false.

You say that the One Lord is in all, so why do you kill chickens? ||1||
.mulāN kahhu ni-aa-o khudaa-ee.
O Mullah, tell me: is this God’s Justice?

tayray man kaa bharam na jaa-ee. ||1|| rahaa-o.
The doubts of your mind have not been dispelled. ||1||Pause||

pakar jee-o aani-aa dayh binaasee maatee ka-o bismil kee-aa.
You seize a living creature, and then bring it home and kill its body; you have killed only
the clay.

jot sarāoop anāhaat laagee kaho halaal ki-aa kee-aa. ||2||
The light of the soul passes into another form. So tell me, what have you killed? ||2||

ki-aa ujoo paak kee-aa mahu Dho-iaa ki-aa maseet sir laa-aa.
And what good are your purifications? Why do you bother to wash your face? And why do
you bother to bow your head in the mosque?

ja-o dil meh kapat nivaaj gujarahu ki-aa haj kaabai jaa-aa. ||3||
Your heart is full of hypocrisy; what good are your prayers or your pilgrimage to Mecca?
||3||

tooN naaapak paak nahee soojhi-aa tis kaa maram na jaani-aa.
You are impure; you do not understand the Pure Lord. You do not know His Mystery.

kahi kabeer bhisat tay chookia dojak si-o man maani-aa. ||4||4||
Says Kabeer, you have missed out on paradise; your mind is set on hell. ||4||4||
ਪਰਬਾਤੀ ॥ (1350)
ਪਰਸਾਤੀ
parbhaatee.
Prabhaatee:

ਮੁੰਹ ਮੰਗਿਆਂ ਕੇਵੇੜੇ ਦੇਵ ਦੇੜਕਤਾ ਅਭਾਵਿਤ ਅਰਧ ਸਮਾੜੀ ॥ (1350)
ਸੁੰਨ ਸ਼੍ਰੀਤਾ ਤੇਰੀ ਦੇਵ ਦੇਵਾਕਰ ਅਧਪੀਤ ਆਈ ਸਮਾਈ ॥
sunn sanDhi-aa tayree dayv dayvaakar aDhpat aad samaa-ee. Hear my prayer, Lord; You are the Divine Light of the Divine, the Primal, All-pervading Master.

ਫਿਰ ਸਮਾਹੀ ਅੰਤ ਤਿੱਥੀ ਦਾ ਲਿਕੇ ਕੁਝ ਕਵਰਦੀ ॥੧॥ (1350)
ਸੰਧ ਸਮਾਹੀ ਅੰਤ ਤਿੱਥੀ ਪਾਇਆ ਲਾਗੀ ਰਹੇ ਸਰਨਾਈ ॥੧॥
siDh samaaDh ant nahee paa-i-aa laag rahay sarnaai. ||1|| The Siddhas in Samaadhi have not found Your limits. They hold tight to the Protection of Your Sanctuary. ||1||

ਲੇਹਾ ਆਰਤੀ ਹੋ ਪੁਰਕ ਨਿਰੰਜਨ ਸਿਤਗੁਰ ਪੂਜਾ ਭਾਈ ॥ (1350)
layho aartee ho purakh niranjan satgur poojahu bhaa-ee. Worship and adoration of the Pure, Primal Lord comes by worshipping the True Guru, O Siblings of Destiny.

ਠਾਢਾ ਬਰਹਮਾ ਨਿਗਾਮ ਬੀਚਾਰੈ ਅਲੱਖ ਨ ਲਖਾ ਜਾਈ ॥੧॥ (1350)
thaadhaa barahmaa nigam beechaarai alakh na lakhhi-aa jaa-ee. ||1|| raha-o. Standing at His Door, Brahma studies the Vedas, but he cannot see the Unseen Lord. ||1||Pause||

ਰੂਤ ਦੇੜਾ ਮੰਗ ਬੀਜਾਂ ਚਲੀ ਦੇਵ ਦੇਵੀ ਦੁੱਧਾਲਣਾ ॥ (1350)
rat dayh deevi kee-aa deevi dayh duudhaal-ana.
With the oil of knowledge about the essence of reality, and the wick of the Naam, the Name of the Lord, this lamp illuminates my body.

ਜੋਤੀ ਲਾਈ ਜਗਦੀਸ ਜਣਾਈ ਆ ਬੁੱਧੀ ਬੂਝਨਹਾਰਾ। (1350)
jot laa-ay jagdees jagaa-i-aa boojhai boojhanhaaraa. ||2|| I have applied the Light of the Lord of the Universe, and lit this lamp. God the Knower knows. ||2||
The Unstruck Melody of the Panch Shabad, the Five Primal Sounds, vibrates and resounds. I dwell with the Lord of the World.

Kabeer, Your slave, performs this Aartee, this lamp-lit worship service for You, O Formless Lord of Nirvaanaa. ||3||5||

Kabeer, my rosary is my tongue, upon which the Lord's Name is strung.

From the very beginning, and throughout the ages, all the devotees abide in tranquil peace. ||1||

I am a sacrifice to this social class, in which I chant and meditate on the Creator. ||2||
कबीर डगमग िकआ करिह कहा डुलाविह जीउ ॥ (1364)
kabeer dagmag ki-aa karahi kahaa dulaaveh jee-o.
Kabber, why do you stumble? Why does your soul waver?

सरब सूख को नाइको राम नाम रसु पीउ ॥३॥
sarab sookh ko naa-iko raam naam rasu pee-o. ||3||
He is the Lord of all comforts and peace; drink in the Sublime Essence of the Lord’s Name. ||3||

कबीर संकल वे बंदल घरे हाथवि रज नजपु ॥ (1364)
kabeer kanchan kay kundal banay oopar laal jarhaa-o.
Kabeer, earrings made of gold and studded with jewels,

दीसिह दाधे कान जजउ जिन्ह मिन नाही नाउ ॥४॥
deeseh daaDhay kaan ji-o jinH man naahee naa-o. ||4||
look like burnt twigs, if the Name is not in the mind. ||4||

वसील भेंगा भन्त भन्त मीहं भिवन्दर वँई ॥ (1364)
kabeer aisaa ayk aaDh jo jeevat mirtak ho-ay.
Kabeer, rare is such a person, who remains dead while yet alive.

निरभै होइ कै गुन रवै जत पेखउ तत सोइ ॥५॥
nirbhai ho-ay kai gun ravai jat paykha-o tat so-ay. ||5||
Singing the Glorious Praises of the Lord, he is fearless. Wherever I look, the Lord is there. ||5||

वसील सा दिन सूध भुभा भद्रे बिहार अथवतु ॥ (1364)
kabeer jaa din ha-o moo-aa paachhai bha-i-aa anand.
Kabber, on the day when I die, afterwards there shall be bliss.

मोहि भिलिह भृष अरदर मेंजी बनिह गौरिन्द ॥६॥
mohi mili-o parabh aapnaa sangee bhajeh gobind. ||6||
I shall meet with my Lord God. Those with me shall meditate and vibrate on the Lord of the Universe. ||6||


कबीर सभ ते हम बुरे हम तिज भलो सभु कोइ ॥ (1364)
kabeer sabh tay ham buray ham taj bhalo sabh ko-ay.
Kabeer, I am the worst of all. Everyone else is good.

जिन ऐसा करे बूझा मीतु हमारा सोइ ॥७॥ (1364)
jin aisaas kar boojhi-aa meet hamaaraa so-ay. ||7||
Whoever understands this is a friend of mine. ||7||

कबीर आई मूझह पहि अनिक करे किरभेस ॥ (1364)
kabeer aa-ee mujheh peh anik karay kar bhays.
Kabeer, she came to me in various forms and disguises.

हम राखे गुर आपने उिन कीनो आदेसु ॥८॥ (1364)
ham raakhay gur aapnay un keeno aadays. ||8||
My Guru saved me, and now she bows humbly to me. ||8||

कबीर मटी भजीये मिट पृथु मूअ वेघ ॥ (1364)
kabeer so-ee maaree-ai jih moo-ai sukh ho-ay.
Kabeer, kill only that, which, when killed, shall bring peace.

कधे कधे मटू वे कवैर तभै करै ॥ (1364)
bhalo bhalo sabh ko kahair buro na maanai ko-ay. ||9||
Everyone shall call you good, very good, and no one shall think you are bad. ||9||

कबीर राती होविह कारीआ कारे ऊभे जंत ॥ (1364)
kabeer raatee hoveh kaaree-aa karay oobhay jant.
Kabeer, the night is dark, and men go about doing their dark deeds.

के कधे हुठि पकड़े मि सति भजे डाबंड ॥१०॥ (1365)
lai faahay uth Dhaavtay se jaan maaray bhagvant. ||10||
They take the noose and run around; but rest assured that God shall destroy them. ||10||
Kabeer, the sandalwood tree is good, even though it is surrounded by weeds.

Those who dwell near the sandalwood tree, become just like the sandalwood tree.

Kabeer, the bamboo is drowned in its egotistical pride. No one should drown like this.

Bamboo also dwells near the sandalwood tree, but it does not take up its fragrance.

Kabeer, the mortal loses his faith, for the sake of the world, but the world shall not go along with him in the end.

The idiot strikes his own foot with the axe by his own hand.

But without the devotees of the One Lord, it is all wilderness to me.
Kabeer, the dwelling of the Saints is good; the dwelling of the unrighteous burns like an oven.

Those mansions in which the Lord’s Name is not chanted might just as well burn down.

Kabeer, why cry at the death of a Saint? He is just going back to his home.

Cry for the wretched, faithless cynic, who is sold from store to store.

Kabeer, the faithless cynic is like a piece of garlic.

Even if you eat it sitting in a corner, it becomes obvious to everyone.

Kabeer, Maya is the butter-churn, and the breath is the churning-stick.

Kabeer, the Saints eat the butter, while the world drinks the whey.
Kabeer, Maya is the butter-churn; the breath flows like ice water.

Whoever does the churning eats the butter; the others are just churning-sticks.

Kabeer is the thief, which breaks in and plunders the store.

Only Kabeer is not plundered; he has cut her into twelve pieces.

Those who keep their consciousness focused on the One Lord shall find eternal peace.

It is only by death that perfect, supreme bliss is obtained.
राम पदारथु पाई कै कबीरा गांठ न खोल्ह ॥ (1365)
The Treasure of the Lord is obtained, O Kabeer, but do not undo its knot.

नही पटणु नही पारखू नही गाहकु नही मोलु ॥ २३॥
There is no market to sell it, no appraiser, no customer, and no price. ||23||

कबीर ता सिउ प्रीति करी जा को ठाकु रामु ॥ (1365)
Kabeer, be in love with only that one, whose Master is the Lord.

पंडित राजे भूपती आविह कउने काम ॥२४॥
The Pandits, the religious scholars, kings and landlords - what good is love for them? ||24||

कबीर पर्ीित इक िसउ कीए आन दुिबधा जाइ ॥ (1365)
Kabeer, when you are in love with the One Lord, duality and alienation depart.

भावै लांबे के स करु भावै घरिर मुडाइ ॥२५॥
You may have long hair, or you may shave your head bald. ||25||

हउ बिलहारी ितन कउ पैिस जु नीकिस जािह ॥२६॥
I am a sacrifice to those who are thrown in, and still escape. ||26||


**Kabir, this body shall perish; save it, if you can.**

**Even those who have tens of thousands and millions, must depart bare-footed in the end.**

**Kabeer, this body shall perish; place it on the path.**

**Either join the Saadh Sangat, the Company of the Holy, or sing the Glorious Praises of the Lord.**

**Kabeer, dying, dying, the whole world has to die, and yet, none know how to die.**

**It is like the ripe fruit on the tree; when it falls to the ground, it cannot be re-attached to the branch.**
ਕਬੀਰਾ ਤੁਹੀ ਕਬੀਰੁ ਤੂ ਤੇਰੋ ਨਾਊ ਕਬੀਰੁ ॥ (1366)
kabeeraa tuhee kabeer too tayro naa-o kabeer. Kabeer, you are Kabeer; your name means great.

ਰਾਮ ਰਤਨੁ ਤਬ ਪਾਈਐ ਜੁਹ ਪਹਲੇ ਤਜ਼ਹ ਸਰੀਰੁ ॥੩੧॥ (1366)
raam ratan tab paa-ee-ai ja-o pahilay tajeh sareer. ||31||
O Lord, You are Kabeer. The Jewel of the Lord is obtained, when the mortal first gives up his body. ||31||

ਕਬੀਰ ਨਾਉ ਤੁਹੀ ਕਬੀਰੁ ਤੂ ਤੇਰੋ ਨਾਊ ਕਬੀਰੁ ॥ (1366)
kabeer jhankh na jhankhee-ai tumro kahi-o na ho-ay. Kabeer, do not struggle in stubborn pride; nothing happens just because you say so.

ਕਰਮ ਕਰੀਮ ਜੁ ਕਿਰ ਰਹੇ ਮੇਿਟ ਨ ਸਾਕੈ ਕੋਐ ॥੩੨॥ (1366)
karam kareem jo kar rahay mayt na saakai ko-ay. ||32||
No one can erase the actions of the Merciful Lord. ||32||

ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੂਠਾ ਿਟਕੈ ਨ ਕੋਐ ॥ (1366)
kabeer kasa-utee raam kee jhoothaa tikai na ko-ay. Kabeer, no one who is false can withstand the Touchstone of the Lord.

ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਹੈ ਜੋ ਮਿਰ ਜੀਵਾ ਹੋਇ ॥੩੩॥ (1366)
raam kasa-utee so sahai jo mar jeevaa ho-ay. ||33||
He alone can pass the test of the Lord's Touchstone, who remains dead while yet alive. ||33||

ਕਬੀਰ ਊਜਲ ਪਿਹਰਿਹ ਕਾਪਰੇ ਪਾਨ ਸੁਪਾਰੀ ਖਾਿਹ ॥ (1366)
kabeer oojal pahirahi kaapray paan supaaree khaahi. Kabeer, some wear gaudy robes, and chew betel leaves and betel nuts.

ਏਕਸ ਹਿਰ ਕੇ ਨਾਮ ਿਬਨੁ ਬਾਧੇ ਜਮ ਪੁਰਜ਼ਹ ॥੩੪॥ (1366)
aykas har kay naam bin baaDhay jam pur jaanhi. ||34||
Without the Name of the One Lord, they are bound and gagged and taken to the City of Death. ||34||
कबीर बेड़ा जरजरा फू टे छᱶक हजार ॥  
हरूए हरूए टिम जि न सिर भार ॥ 35  
Those who are light get across, while those who carry the weight of their sins on their heads are drowned. ||35||

कबीर गरबु न कीजीऐ चाम लपेटे हाड ॥ 
Kabeer, do not be so proud of your bones wrapped up in skin. 

हैवर ऊपिर छतर् तर ते फु िन धरनी गाड ॥ 37  
Those who were on their horses and under their canopies, were eventually buried under the ground. ||37||

आजु कािल्ह भुइ लेटणा ऊपिर जामै घासु ॥ 38  
Today or tomorrow, you shall lie beneath the ground, and the grass shall grow above you. ||38||
ਕਬੀਰ गਰबੁ न ਕੀਜੀਐ ਰਂਕੁ ਨ ਹਸੀਐ ਕੋਇ ॥ (1366)

Kabeer, do not be so proud, and do not laugh at the poor.

ਆਜਹੁ ਸੁਨਾਉ ਸਮੁੰਦਰ ਮਿਹ ਜਾਨਉ ਕਿਆ ਹੋਇ ॥੩੯॥ (1366)

Your boat is still out at sea; who knows what will happen? ||39||

ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਦੇਹੀ ਦੇਇਖ ਸੁਰੰਗ ॥ (1366)

Kabeer, do not be so proud, looking at your beautiful body.

ਆਜਹੁ ਕਾਲੀ ਤਿਜ ਜਾਹੁਗੇ ਜਿੱਤ ਕਾਂਸੁਰੀ ਭੁਯੰਗ ॥੪੦॥ (1366)

Today or tomorrow, you will have to leave it behind, like the snake shedding its skin. ||40||

ਕਬੀਰ ਲੂਟਨਾ ਹੈ ਤ ਲੂਟ ਲਈ ਰਾਮ ਨਾਮ ਹੈ ਲੂਟ ॥ (1366)

Kabeer, if you must rob and plunder, then plunder the plunder of the Lord's Name.

ਜਿਫਿਰ ਪਾੰਚਹੀ ਲੀਰਕਾ ਜਾਹੰਗੇ ਛੂਟ ॥੪੧॥ (1366)

Otherwise, in the world hereafter, you will regret and repent, when the breath of life leaves the body. ||41||

ਕਬੀਰ ਐਸਾ ਕਲੀ ਨ ਜਨਮਓ ਅਪਨੇ ਘਿਰ ਲਾਵੈ ਆਗ ॥ (1366)

Kabeer, there is no one born, who burns his own home,

ਪਾਂਚਵੀ ਲਿਰਕਾ ਜਾਰੀ ਕੈ ਰਾਹੀ ਲਾਵੀ ਆਗ ॥੪੨॥ (1366)

and burning his five sons, remains lovingly attuned to the Lord. ||42||
Kabeer, how rare are those who sell their son and sell their daughter.

Kabeer, let me remind you of this. Do not be skeptical or cynical.

Kabeer, let me remind you of this. Do not be skeptical or cynical.

Kabeer, how can the wretched people slander me? They have no wisdom or intelligence.

Kabeer continues to dwell upon the Lord's Name; I have abandoned all other affairs.
Kabeer, the robe of the stranger-soul has caught fire on all four sides.

The cloth of the body has been burnt and reduced to charcoal, but the fire did not touch the thread of the soul.

Kabeer, the cloth has been burnt and reduced to charcoal, and the begging bowl is shattered into pieces.

The poor Yogi has played out his game; only ashes remain on his seat.

You shall not escape this little pool; think about returning to the ocean.

Kabeer, do not leave the ocean, even if it is very salty.

If you poke around searching from puddle to puddle, no one will call you smart.
कबीर निगुसां बिह गए घी नाही कोई ॥ (1367)
Kabeer, those who have no guru are washed away. No one can help them.

दीन गरीबी आपुने करते होइ सु होइ ॥५१॥ (1367)
Be meek and humble; whatever happens is what the Creator Lord does. ||51||

कबीर बैसनउ की कू किर भली साकत की बुरी माइ ॥ (1367)
Kabeer, even the dog of a devotee is good, while the mother of the faithless cynic is bad.

ओह नित सुनै हिर नाम जस उह पाप बिसाहन जाई ॥५२॥ (1367)
The dog hears the Praises of the Lord's Name, while the other is engaged in sin. ||52||

कबीर हरना दूबला इहु हरीआरा तालु ॥ (1367)
Kabeer, the deer is weak, and the pool is lush with green vegetation.

लाख अहेरी एकु जीउ केता बंचउ कालु ॥५३॥ (1367)
Thousands of hunters are chasing after the soul; how long can it escape death? ||53||

विनु हरि भगति न मुकति होइ इउ कहि रमे कबीर ॥५४॥ (1367)
Without devotional worship of the Lord, they are not liberated. Kabeer proclaims this. ||54||
कबीर मनु निरमलु भइआ जैसा गंगा नीरु॥ (1367)
kabeer man nirmal bha-i-aa jaisaa gangaa neer.
Kabber, my mind has become immaculate, like the waters of the Ganges.

पाछै लागो हिर फरै कहत कबीर कबीर॥५५॥ (1367)
paachhai laago har firai kahat kabeer kabeer. ||55||
The Lord follows after me, calling, "Kabeer! Kabeer!" ||55||

राम सनेही तउ मिलै दोनु बरन गवाई॥५६॥ (1367)
raam sanayhee ta-o milai don-o baran gavaa-ay. ||56||
You shall meet the Beloved Lord, only when both colors are lost. ||56||

कबीर हरदी पीअरी चूनां ऊजल भाइ॥ (1367)
kabeer hardee pee-aree choonNnaaN oojal bhaa-ay.
Kabeer, tumeric is yellow, and lime is white.

बिलहारी इह पर्ीित कउ िजह जाित बरनु कु लु जाइ॥५७॥ (1367)
balihaaree ih pareet ka-o jih jaat baran kul jaa-ay. ||57||
I am a sacrifice to this love, by which social class and status, color and ancestry are taken away. ||57||

कबीर मूकत दुआरा संकुरा राई दसएं भाइ॥ (1367)
kabeer mukat du-aaraa sankuraa raa-eN das-ayN bhaa-ay.
Kabber, the door of liberation is very narrow, less than the width of a mustard seed.

मਨੁ ਤਾਹੀ ਮੈਗਲੁ ਹੋਇ ਰਿਹੋ ਨਿਕਾਈ ਕੁ ਲੇ ਜਾਇ॥ (1367)
man ta-o maigal ho-ay rahi-o nikso kial jaa-ay. ||58||
Your mind is larger than an elephant; how will it pass through? ||58||
कबीर ऐसा सितगुरु जे िमलै तुठा करे पसाउ ॥

Kabeer, if I meet such a True Guru, who mercifully blesses me with the gift,

मुकत दुआरा मोकला सहजे आवउ जाउ ॥५९॥

then the door of liberation will open wide for me, and I will easily pass through. ||59||

कबीर ना मोहि छान न छापरी ना मोहि घर नही गाउ ॥

Kabeer, I have no hut or hovel, no house or village.

मत हिर पूछै कउनु है मेरे जात न नाउ ॥६०॥

I hope that the Lord will not ask who I am. I have no social status or name. ||60||

कबीर मुहि मरने का चाउ है मरउ त हिर कै दुआर ॥

Kabeer, I long to die; let me die at the Lord's Door.

मत हर पूछै हिर कै दुआर कउनु है परा हमारै बार ॥६१॥

I hope that the Lord does not ask, "Who is this, lying at my door?" ||61||

कबीर ना हम कीआ न करहिंगे ना करि सकै सरीरु ॥

Kabeer, I have not done anything; I shall not do anything; my body cannot do anything.

किआ जानउ किछु हिर तीजा भइंगे कवीर कवीरु ॥६२॥

I do not know what the Lord has done, but the call has gone out: "Kabeer, Kabeer". ||62||


ता के पुत्र की पानही मेरे तन को चामु ॥६३॥

I would make my skin into shoes for his feet. ||63||

चार दिवस के पाहुने बड़ बड़ रूंधिह ठाउ ॥६४॥

We are guests here for only a few days, but we take up so much space. ||64||

But You, O my Husband Lord, have not asked about me; You have never applied me to Your Feet. ||65||

so dar kaisay chhodee-ai jo dar aisa ho-ay. ||66||

how can I leave such a door as that? ||66||
Kabeer, I was drowning, but the waves of virtue saved me in an instant.

When I saw that my boat was rotten, then I immediately got out.

Kabeer, the sinner does not like devotion to the Lord; he does not appreciate worship.

The fly abandons the sandalwood tree, and goes after the rotten smell.

Kabeer, the physician is dead, and the patient is dead; the whole world is dead.

Only Kabeer is not dead; there is no one to mourn for him.

Kabeer, I have not meditated on the Lord; such is the bad habit I have developed.

The body is a wooden pot; it cannot be put back on the fire.
ਕਬੀਰ ਐਸੀ ਹੋਇ ਪਰੀ ਮਨ ਕੋ ਭਾਵਤੁ ਕੀਨੁ ॥ (1368)
Kabeer, it came to pass, that I did whatever I pleased.

ਮਰਨੇ ਤੇ ਕਿਆ ਡਰਪਨਾ ਜਬ ਹਾਥ ਸਿਧਉਰਾ ਲੀਨ ॥੭੧॥ (1368)
Why should I be afraid of death? I have invited death for myself. ||71||

ਕਬੀਰ ਰਸ ਕੋ ਗਾੜੋ ਚੂਸੀਐ ਗੁਨ ਕਉ ਮਰੀਐ ਰੋਇ ॥ (1368)
Kabeer, the mortals suck at the sugar cane, for the sake of the sweet juice. They should work just as hard for virtue.

ਅਵਗੁਨੀਆਰੇ ਮਾਨਸੈ ਭਲੋ ਨ ਕਿਹਹੈ ਕੋਇ ॥੭੨॥ (1368)
The person who lacks virtue - no one calls him good. ||72||

ਕਬੀਰ ਗਗਿਰ ਜਲ ਭਰੀ ਆਜ਼ ਕਾਲ਼ ਜਾਉਂਤੇ ਫੂਟ ॥ (1368)
Kabeer, the pitcher is full of water; it will break, today or tomorrow.

ਗੁਰੁ ਜੁ ਨ ਚੇਤਿਹ ਆਪਨੋ ਅਧ ਮਾਝਾ ਜੀਤਾਂ ਜੀਹਗੇ ਲੂਟ ॥੭੩॥ (1368)
Those who do not remember their Guru, shall be plundered on the way. ||73||

ਕਬੀਰ ਕੂ ਕਾਰ ਰਾਮ ਕੋ ਮੁਤੀਆ ਮੇਰੋ ਨਾਉ ॥ (1368)
Kabeer, I am the Lord's dog; Moti is my name.

ਗਲੇ ਹਮਾਰੇ ਜੇਵਰੀ ਜਹ ਖਿੰਚੈ ਤਹ ਜਾਉ ॥੭੪॥ (1368)
There is a chain around my neck; wherever I am pulled, I go. ||74||
कबीर जपनी काठ की ग्वालियर होइ ॥ (1368)
Kabir, why do you show other people your rosary beads?

हिरदै रामु न चेतही इह जपनी ग्वालियर होइ ॥७५॥ (1368)
You do not remember the Lord in your heart, so what use is this rosary to you? ||75||

कबीर बिरहु भुयंगमु मनि बसै मंतु न मानै कोइ ॥ (1368)
Kabeer, the snake of separation from the Lord abides within my mind; it does not respond to any mantra.

राम बिओगी ना जीऐ जीऐ त बउरा होइ ॥७६॥ (1368)
One who is separated from the Lord does not live; if he does live, he goes insane. ||76||

कबीर पारस चंदनै ग्वालियर है एक सुगंध ॥ (1368)
Kabeer, the philosopher's stone and sandalwood oil have the same good quality.

तिह मिलि तेऊ उतम भए लोह काथ निरगंध ॥७७॥ (1368)
Whatever comes into contact with them is uplifted. Iron is transformed into gold, and ordinary wood becomes fragrant. ||77||

कबीर जम का ठंगा बुरा है ओहु नही सहिया जाइ ॥ (1368)
Kabeer, Death's club is terrible; it cannot be endured.

एक जु साधू मोहि ग्वालियर ठिंगि लीआ अंचल लाई ॥७८॥ (1368)
I have met with the holy man; he has attached me to the hem of his robe. ||78||
कबीर बैदु कहै हउ ही भला दारू मेरै विस ॥
(1368)
kabeer baid kahai ha-o hee bhalaa daaroo mayrai vas.
Kabeer, the physician says that he alone is good, and all the medicine is under his control.

इह तउ बसतु गुपाल की जब भावै लेइ खिस ॥७९॥
(1368)
ih ta-o basat gupaal kee jab bhaavai lay-ay khas. ||79||
But these things belong to the Lord; He takes them away whenever He wishes. ||79||

कबीर नउबित आपनी दिन दस लेहु बजाइ ॥
(1368)
kabeer na-ubat aapnee din das layho bajaa-ay.
Kabeer, take your drum and beat it for ten days.

नदी नाव संजोग जिउ बहुिर न मिलहै आइ ॥८०॥
(1368)
nadee naav sanjog ji-o bahur na milhai aa-ay. ||80||
Life is like people meeting on a boat on a river; they shall not meet again. ||80||

कबीर सात समुंदिह मसु करउ कलम करउ बनराइ ॥
(1368)
kabeer saat samundeh mas kara-o kalam kara-o banraa-ay.
Kabeer, if I could change the seven seas into ink and make all the vegetation my pen,

बसुधा कागदु जउ करउ हिर जसु िलखनु न जाइ ॥८१॥
(1368)
basuDhaa kaagad ja-o kara-o har jas likhan na jaa-ay. ||81||
and the earth my paper, even then, I could not write the Praises of the Lord. ||81||

कबीर जाित जुलाहा िकआ करै िहरदै बसे गुपाल ॥
(1368)
kabeer jaat julaahaa ki-aa karai hirdai basay gupaal.
Kabeer, what can my lowly status as a weaver do to me? The Lord dwells in my heart.

कबीर रमईआ कं िठ िमलु चूकिह सरब जंजाल ॥८२॥
(1368)
kabeer rama-ee-aa kanth mil chookeh sarab janjaal. ||82||
Kabeer, the Lord hugs me close in His Embrace; I have forsaken all my entanglements. ||82||
Kabeer, will anyone set fire to his home?

Panchu thiriv bhavi de be raab khidh khaa.

Panchu lirik ane karey rahi raam li-o laa-ay.

and kill his five sons (the five thieves) to remain lovingly attached to the Lord?

Kabeer, will anyone burn his own body?

Aandhaa logu n jaan-ee rahi-o kabeeraa kook.

The people are blind - they do not know, although Kabeer continues to shout at them.

Kabeer, the widow mounts the funeral pyre and cries out, "Listen, O brother funeral pyre."

Log sabaa-i-aa chal ga-i-o ham tum kaam nidaan.

All people must depart in the end; it is only you and I".

Kabeer, the mind has become a bird; it soars and flies in the ten directions.

According to the company it keeps, so are the fruits it eats.
कबीर जा कउ खोजते पाइओ सोई ठउरु ॥ (1369)
kabeer jaa ka-o khojhay paa-i-o so-ee tha-ur.
Kabeer, you have found that place which you were seeking.

सोई िफिर कै  तू भइआ जा कउ कहता अउरु ॥८७॥ (1369)
so-ee fir kai too bha-i-aa jaa ka-o kahtaa a-or. ||87||
You have become that which you thought was separate from yourself. ||87||

कबीर मारੀ मਰਉ कु सੰਗ कੀ ਕੇਲੇ ਿਨਕਿਟ ਜੁ ਬੇਿਰ ॥ (1369)
kabeer maaree mara-o kusang kee kaylay nikat jo bayr.
Kabeer, I have been ruined and destroyed by bad company, like the banana plant near the thorn bush.

उह झूलै उह चीरीऐ साकਤ ਸੰਗਤ ਹੇਿਰ ॥८੮॥ (1369)
uh jhoolai uh cheeree-ai saakat sang na hayr. ||88||
The thorn bush waves in the wind, and pierces the banana plant; see this, and do not associate with the faithless cynics. ||88||

कबੀਰ ਭਾਰ ਪਰਾਈ ਿਸਿਰ ਚਰੈ ਚਿਲੋ ਚਾਹੈ ਬਾਟ ॥ (1369)
kabeer bhaar paraa-ee sir charai chali-o chaahai baat.
Kabeer, the mortal wants to walk on the path, carrying the load of others' sins on his head.

ਆਪਨੇ ਬਣਦੀ ਠਾਢੀ ਦਾਧੀ ਲਾਕਰੀ ਠਾਢੀ ਕਰੈ ਪੁਕਾਰ ॥ (1369)
apnay bhaareh thaat deh-Dheeh laakree thaadhee karai pukaar.
He is not afraid of his own load of sins; the road ahead shall be difficult and treacherous. ||89||

ਮਿਤ ਬਿਸ ਪਰਉ ਲੁਹਾਰ ਕੇ ਜਾਰਈ ਦੂਜੀ ਬਾਰ ॥੯੦॥ (1369)
mat bas bas parau luhaar kay jaarai doojee baar. ||90||
Do not let me fall into the hands of the blacksmith, who would burn me a second time. ||90||
Kabeer, when one died, two were dead. When two died, four were dead.

When four died, six were dead, four males and two females.

Kabeer, I have seen and observed, and searched all over the world, but I have found no place of rest anywhere.

Those who do not remember the Lord's Name - why do they delude themselves in other pursuits?

Kabeer, associate with the Holy people, who will take you to Nirvaanaa in the end.

Do not associate with the faithless cynics; they would bring you to ruin.

Kabeer, I contemplate the Lord in the world; I know that He is permeating the world.

Those who do not contemplate the Name of the Lord - their birth into this world is useless.


कबीर आसा करीऐ राम की अवरै आस निरास ॥ (1369)

Kabeer, place your hopes in the Lord; other hopes lead to despair.

\[ \text{narak pareh tay maan-ee jo har naam udaas. ||95||} \]

Those who dissociate themselves from the Lord's Name - when they fall into hell, then they will appreciate its value. ||95||

कबीर सिख साखा बहुते कीए के सो कीओ न मीतु ॥ (1369)

Kabeer has made many students and disciples, but he has not made God his friend.

\[ \text{chaalay thay har milan ka-o beechai atki-o cheet. ||96||} \]

He set out on a journey to meet the Lord, but his consciousness failed him half-way. ||96||

कबीर कारनु बपुरा िकआ करै जउ रामु न करै सहाइ ॥ (1369)

Kabeer, what can the poor creature do, if the Lord does not give him assistance?

\[ \text{jih jih daalee pag Dhara-o so-ee mur mur jaa-ay. ||97||} \]

Whatever branch he steps on breaks and collapses. ||97||

रािस िबरानੀ राखतੇ खायਾ घਰ कਾ ਖੇਤੁ ॥੯੮॥ (1369)

They keep their eyes on the property of others, while their own farm is being eaten up. ||98||
कबीर साधु की संगित रहउ जउ की भूसी खाउ ॥ (1369)
Kabeer, I will remain in the Saadh Sangat, the Company of the Holy, even if I have only
coarse bread to eat.

होनहारु सो होइहै साकत संिग न जाउ ॥९९॥ (1369)
Whatever will be, will be. I will not associate with the faithless cynics. ||99||

कबीर संगित साध की िदन िदन दूना हेतु ॥ (1369)
Kabeer, in the Saadh Sangat, love for the Lord doubles day by day.

साकत कारी कांबरी धोए होइ न सेतु ॥१००॥ (1369)
The faithless cynic is like a black blanket, which does not become white by being washed.
||100||

कबीर मनु मूंिडआ नही के स मुंडाए कांइ ॥ (1369)
Kabeer, you have not shaved your mind, so why do you shave your head?

जो िकछु कीआ सो मन कीआ मूंडा मूंडु अजांइ ॥१०१॥ (1369)
Whatever is done, is done by the mind; it is useless to shave your head. ||101||

कबीर रामु न छोडीऐ तनु धनु जाइ त जाउ ॥ (1369)
Kabeer, do not abandon the Lord; your body and wealth shall go, so let them go.

चरਨ ਕਮਲ ਚਿਤੁ ਬੇਦਿਆਂ ਨਾਮ ਸਮਾਉ ॥੧੦੨॥ (1369)
My consciousness is pierced by the Lord's Lotus Feet; I am absorbed in the Name of the
Lord. ||102||
Kabeer, all the strings of the instrument I played are broken.

What can the poor instrument do, when the player has departed as well.

Kabeer, you have given up meditating on the Lord, and you have raised a large family.

You continue to involve yourself in worldly affairs, but none of your brothers and relatives remain.
Kabeer, those who give up meditation on the Lord, and get up at night to wake the spirits of the dead,

shall be reincarnated as snakes, and eat their own offspring. ||107||

Kabeer, the woman who gives up meditation on the Lord, and observes the ritual fast of Ahoi,

shall be reincarnated as a donkey, to carry heavy burdens. ||108||

Kabeer, it is the most clever wisdom, to chant and meditate on the Lord in the heart.

It is like playing on a pig; if you fall off, you will find no place of rest. ||109||

Kabeer, blessed is that mouth, which utters the Lord's Name.

It purifies the body, and the whole village as well. ||110||
ਕਬੀਰ ਕੁਲ ਭਲੀ ਜਾ ਕਲਾਰੇ ਕੋ ਦਾਸੁ ॥ (1370)
kabeer so-e kul bhalee jaa kul har ko daas.
Kabeer, that family is good, in which the Lord's slave is born.

ਜਿਹ ਕੁਲ ਦਾਸੁ ਨੂੰ ਵੇਸਣ ਦੀ ਕੁਲ ਢਾਕ ਪਲਾਸੁ ॥ ੧੧੧॥
jih kul daas nu wesn di kul dhaak palaas.
But that family in which the Lord's slave is not born is as useless as weeds. ||111||

ਕਬੀਰ ਹੈ ਗਾ ਬਾਹਨ ਸਚਨ ਘਨ ਲਾਖ ਧਜ਼ਾ ਫਹਰਾਹਿ। (1370)
kabeer hai gaa baahan sachan ghan lākh dhaa fahraahi.
Kabeer, some have lots of horses, elephants and carriages, and thousands of banners waving.

ਇਆ ਸੁਖ ਤੇ ਬਖ਼ਾ ਭਲੀ ਜਾ ਹਿਰ ਸੰਮਰਤ ਦਨ ਜਾਹੀ ॥ ੧੧੨॥
i-aa sukh tay bikh-yaa bhalee ja-o har simrat din jaahi.
But begging is better than these comforts, if one spends his days meditating in remembrance on the Lord. ||112||

ਕਬੀਰ ਸਭਨ ਜਗ ਹਿਰ ਕੁੰਧ ਚਦਾਈ ॥ (1370)
kabeer sabh jag ha-o firi-o maal kanDh chadhaa-ay.
Kabeer, I have wandered all over the world, carrying the drum on my shoulder.

ਕੋਈ ਕਾਹੂ ਕੋ ਨਹੀ ਸਭ ਦੇਖੀ ਠੋਕ ਬਜਾਈ ॥ ੧੧੩॥
koe kahh ko nahee sabh daykhee thok bajaa-ay.
No one belongs to anyone else; I have looked and carefully studied it. ||113||

ਮਾਰੇ ਮੋਤੀ ਬੀਥਰ ਅੰਧ ਨਕਿਸੇ ਆਈ ॥ (1370)
maarag motee beethray anDhaa niki-o aa-ay.
The pearls are scattered on the road; the blind man comes along.

ਜੋਤ ਬਾਹਨ ਜਗਦੀਸ ਕੀ ਜਗਤ ਉਲੰਘੇ ਜਾਈ ॥ ੧੧੪॥
jot binaa jagdees kee jagat ulanghay jaa-ay.
Without the Light of the Lord of the Universe, the world just passes them by. ||114||
Booda Bansu Kabeer ka Upij-O poot Kamaal.
My family is drowned, O Kabeer, since the birth of my son Kamaal.

Har Kaa Simran Chhaad Kai Ghar LayAA-Yaa Maal.
He has given up meditating on the Lord, in order to bring home wealth.

Kabeer Saadhoo Ka-O Milnay Jaai-ee Saath Na Lijai KoY.
Kabeer, go out to meet the holy man; do not take anyone else with you.

Paachhai Paa-O Na Dijee-Ai Aagai Hoi-Ai So Hoi-Ai.
Do not turn back - keep on going. Whatever will be, will be.

Kabeer Jag BaaDhi-O Jih Jayvree Th Mat BanDhhu Kabeer.
Kabeer, do not bind yourself with that chain, which binds the whole world.

Jaiheh Aata Loon Joon Son Samaan Sareer.
As the salt is lost in the flour, so shall your golden body be lost.

Kabeer Hans Udi-O Tan Gaad-ee Sojhaa-Ee Sainaah.
Kabeer, the soul-swan is flying away, and the body is being buried, and still he makes gestures.

Ajjoo Jee-O Na Chood-ee Rakkaa-Ee Nainaah.
Even then, the mortal does not give up the cruel look in his eyes.
Kabir: with my eyes, I see You, Lord; with my ears, I hear Your Name.

With my tongue I chant Your Name; I enshrine Your Lotus Feet within my heart.

Kabeer, I have been spared from heaven and hell, by the Grace of the True Guru.

From beginning to end, I abide in the joy of the Lord's Lotus Feet.

I cannot describe its sublime glory; it has to be seen to be appreciated.

Kabeer, how can I describe what I have seen? No one will believe my words.

The Lord is just as He is. I dwell in delight, singing His Glorious Praises.
Kabeer, the flamingo pecks and feeds, and remembers her chicks. She pecks and pecks and feeds, and remembers them always.

Just as the chicks are very dear to flamingo, so is the love of wealth and Maya to the mortal's mind.

The sky is overcast and cloudy; the ponds and lakes are overflowing with water.

Like the rainbird, some remain thirsty - what is their condition?

Those who are separated from the Lord do not meet Him in the day, or in the night.

Kabeer: O conch shell, remain in the ocean.

If you are separated from it, you shall scream at sunrise from temple to temple.
ਕਬੀਰ ਸੂਤਾ ਿਕਆ ਕਰਿਹ ਜਾਗੁ ਰੋਇ ਭੈ ਦੁਖ ॥ (1371)
Kabeer, what are you doing sleeping? Wake up and cry in fear and pain.

ਜਾ ਕਾ ਬਾਸਾ ਗੋਰ ਮਹੀ ਸੋਚੋ ਸੋਚੇ ਸੁਖ ॥੧੨੭॥ (1371)
Those who live in the grave - how can they sleep in peace? ||127||

ਜਾ ਕਾ ਬਾਸਾ ਗੋਰ ਮਹੀ ਸੋਚੋ ਸੋਚੇ ਸੁਖ ॥੧੨੭॥ (1371)
Those who live in the grave - how can they sleep in peace? ||127||

ਕਬੀਰ ਸੂਤਾ ਿਕਆ ਕਰਿਹ ਉਿਠ ਿਕ ਨ ਜਪਿਹ ਮੁਰਾਿਰ ॥ (1371)
Kabeer, what are you doing sleeping? Why not rise up and meditate on the Lord?

ਇਕ ਿਦਨ ਸੋਵਨੁ ਹੋਇਗੋ ਲĔਬੇ ਗੋਡ ਪਸਾਿਰ ॥੧੨੮॥ (1371)
One day you shall sleep with your legs outstretched. ||128||

ਇਕ ਿਦਨ ਸੋਵਨੁ ਹੋਇਗੋ ਲĔਬੇ ਗੋਡ ਪਸਾਿਰ ॥੧੨੮॥ (1371)
One day you shall sleep with your legs outstretched. ||128||

ਕਬੀਰ ਸੂਤਾ ਿਕਆ ਕਰਿਹ ਬੈਠਾ ਰਹੁ ਅਰੁ ਜਾਗੁ ॥ (1371)
Kabeer, what are you doing sleeping? Wake up, and sit up.

ਜਾ ਕੇ ਸੰਗ ਤੇ ਬੀਛੁਰਾ ਤਾ ਹੀ ਕੇ ਸੰਗੀ ਲਾਗੁ ॥੧੨੯॥ (1371)
Attach yourself to the One, from whom you have been separated. ||129||

ਜਾ ਕੇ ਸੰਗ ਤੇ ਬੀਛੁਰਾ ਤਾ ਹੀ ਕੇ ਸੰਗੀ ਲਾਗੁ ॥੧੨੯॥ (1371)
Attach yourself to the One, from whom you have been separated. ||129||

ਕਬੀਰ ਸੰਤ ਕੀ ਗੈਲ ਨ ਛੋਡੀਐ ਮਾਰਿਗ ਲਾਗਾ ਜਾਉ ॥ (1371)
Kabeer, do not leave the Society of the Saints; walk upon this Path.

ਪੇਖਤ ਹੀ ਪੁੰਨੀਤ ਹੋਇ ਬੇਟਾ ਜਪੀਐ ਨਾਉ ॥੧੩੦॥ (1371)
See them, and be sanctified; meet them, and chant the Name. ||130||
Kabeer, do not associate with the faithless cynics; run far away from them.

If you touch a vessel stained with soot, some of the soot will stick to you.

Kabeer, you have not contemplated the Lord, and now old age has overtaken you.

Now that the door of your mansion is on fire, what can you take out?

Kabeer, the Creator does whatever He pleases.

There is none other than Him; He alone is the Creator of all.

Kabeer, the fruit trees are bearing fruit, and the mangoes are becoming ripe.

They will reach the owner, only if the crows do not eat them first.
कबीर ठाकु रु पूजिह मोिल ले मनहिठ तीरथ जाहि ॥ (1371)
kabeer thaakur poojeh mol lay manhath tirath jaahi.
Kabeer, some buy idols and worship them; in their stubborn-mindedness, they make pilgrimages to sacred shrines.

daykhaa daykhee savaaNg Dhar bhoolay bhatkaa khaahi. ||135||
They look at one another, and wear religious robes, but they are deluded and lost. ||135||

कबीर पाहनु परमेसुरु कीआ पूजै सभु संसारु ॥ (1371)
kabeer paahan parmaysur kee-aa poojai sabh sansaar.
Kabeer, someone sets up a stone idol and all the world worships it as the Lord.

is bharvaasay jo rahay booday kaalee Dhaar. ||136||
Those who hold to this belief will be drowned in the river of darkness. ||136||

कबੀਰ ਕਾਗਦ ਕੀ ਓਬਰੀ ਮਸੁ ਕੇ ਕਰਮ ਕਪਾਟ ॥ (1371)
kabeer kaagad kee obree mas kay karam kapaat.
Kabeer, the paper is the prison, and the ink of rituals are the bars on the windows.

paahan boree pirathmee pandit paarhee baat. ||137||
The stone idols have drowned the world, and the Pandits, the religious scholars, have plundered it on the way. ||137||

कਬੀਰ ਕਾਿਲ ਕਰੰਤਾ ਅਬਿਹ ਕਰੁ ਅਬ ਕਰਤਾ ਸੁਇ ਤਾਲ ॥ (1371)
kabeer kaal karantaa abeh kar ab kartaa su-ay taal.
Kabeer, that which you have to do tomorrow - do it today instead; and that which you have to do now - do it immediately!

paachhai kachhoo na ho-igaa ja-o sir par aaai kal. ||138||
Later on, you will not be able to do anything, when death hangs over your head. ||138||


Kabeer, I have seen a person, who is as shiny as washed wax.

He seems very clever and very virtuous, but in reality, he is without understanding, and corrupt.

Kabeer, the Messenger of Death shall not compromise my understanding.

I have meditated on the Lord, the Cherisher, who created this Messenger of Death.

Kabeer, the Lord is like musk; all His slaves are like bumble bees.

The messengers of the Righteous Judge of Dharma descend upon the mortal, in the midst of all his pomp and ceremony.
Kabeer, even a pig is better than the faithless cynic, at least the pig keeps the village clean.

When the wretched, faithless cynic dies, no one even mentions his name. ||143||

Kabeer, the mortal gathers wealth, shell by shell, accumulating thousands and millions. But when the time of his departure comes, he takes nothing at all with him. He is even stripped of his loin-cloth. ||144||

Kabeer, what good is it to become a devotee of Vishnu, and wear four malas? On the outside, he may look like pure gold, but on the inside, he is stuffed with dust. ||145||

Kabeer, let yourself be a pebble on the path; abandon your egotistical pride. Such a humble slave shall meet the Lord God. ||146||
Kabeer, what good would it be, to be a pebble? It would only hurt the traveller on the path.

Your slave, O Lord, is like the dust of the earth.

Kabeer, what then, if one could become dust? It is blown up by the wind, and sticks to the body.

The humble servant of the Lord should be like water, which cleans everything.

The banners wave above the lofty mansions, filled with gold and beautiful women.

But better than these is dry bread, if one sings the Glorious Praises of the Lord in the Society of the Saints.
Kabeer, the wilderness is better than a city, if the Lord’s devotees live there.

Without my Beloved Lord, it is like the City of Death for me.

Kabeer, between the Ganges and Jamunaa Rivers, on the shore of Celestial Silence,

there, Kabeer has made his home. The silent sages and the humble servants of the Lord search for the way to get there.

Kabeer, if the mortal continues to love the Lord in the end, as he pledged in the beginning,

no poor diamond, not even millions of jewels, can equal him.

Kabeer, I saw a strange and wonderful thing. A jewel was being sold in a store.

Because there was no buyer, it was going in exchange for a shell.
कबीर, where there is spiritual wisdom, there is righteousness and Dharma. Where there is falsehood, there is sin.

Where there is greed, there is death. Where there is forgiveness, there is God Himself.

Even the silent sages and seers are destroyed by pride; pride eats up everything.

Kabeer, the True Guru has met me; He aimed the Arrow of the Shabad at me.

As soon as it struck me, I fell to the ground with a hole in my heart.

Kabeer, what can the True Guru do, when His Sikhs are at fault?

The blind do not take in any of His Teachings; it is as useless as blowing into bamboo.
Kabeer, the wife of the king has all sorts of horses, elephants and carriages.

But she is not equal to the water-carrier of the Lord's humble servant.

Kabeer, why do you slander the wife of the king? Why do you honor the slave of the Lord?

Because one combs her hair for corruption, while the other remembers the Name of the Lord.

The True Guru has given me courage. Kabeer, I have purchased the diamond, on the banks of the Mansarovar Lake.

As soon as an appraiser is found, the price of the jewel is set.
कबीर, ये देश में रहते विनाशील, आप सर्वप्रथम ये देखें स्वयं सर्वप्रथम निग्न।
Kabeer kaam paray har simree-ai aisa simrahu nit.
Kabeer, you remember the Lord in meditation, only when the need arises. You should remember Him all the time.

अमरा पुर बासा करहु हिर गइया बहोरै बित। ॥ १६३॥
amraa pur baasaa karahu har gai-aa bahorai bit. ||163||
You shall dwell in the city of immortality, and the Lord shall restore the wealth you lost. ||163||

कबीर सेवा कउ दुइ भले एकु संतु इकु रामु। ॥ १६४॥
kabeer sayvaa ka-o du-ay bhalay ayk sant ik raam.
Kabeer, it is good to perform selfless service for two - the Saints and the Lord.

रामु जु दाता मुकित को संतु जपावै नामु। ॥ १६५॥
raam jo daataa mukat ko sant japaavai naam. ||164||
The Lord is the Giver of liberation, and the Saint inspires us to chant the Naam. ||164||

कबीर जह मारिग पंिडत गए पाछै परी बहीर। ॥ १६६॥
kabeer jih maarag pandit ga-ay paachhai paree baheer.
Kabeer, the crowds follow the path which the Pandits, the religious scholars, have taken.

इक अवघट घाटी राम की तिह चिड़ रिहो कबीर। ॥ १६७॥
ik avghat ghaatee raam kee tih charh rahi-o kabeer. ||165||
There is a difficult and treacherous cliff on that path to the Lord; Kabeer is climbing that cliff. ||165||

कबीर दुनीआ के दोखे मूआ चालत कुल की कान। ॥ १६८॥
kabeer dune-aa kay dokhay moo-aa chaalat kul kee kaan.
Kabeer, the mortal dies of his worldly troubles and pain, after worrying about his family.

उच दुःख विम वा जनमी तव के पवित्र भगवत। ॥ १६९॥
tab kul kis kaal laajsee jab lay Dhareh masaan. ||166||
Whose family is dishonored, when he is placed on the funeral pyre? ||166||
Kabeer doob-higo ray baapuray baho logan kee kaan.
Kabeer, you shall drown, you wretched being, from worrying about what other people think.

Paarosee kay jo hoo-aa too apnay bhee jaan. ||167||
You know that whatever happens to your neighbors, will also happen to you. ||167||

Kabeer bhalee maDhookree naanaa biDh ko naaj.
Kabeer, even dry bread, made of various grains, is good.

daavaa kaahoo ko nahee badaa days bad raaj. ||168||
No one brags about it, throughout the vast country and great empire. ||168||

Kabeer daavai daajhan hot hai nirdaavai rahai nisank.
Kabeer, those who brag, shall burn. Those who do not brag remain carefree.

jo jan nirdaavai rahai so ganai indar so rank. ||169||
That humble being who does not brag, looks upon the gods and the poor alike. ||169||

Kabeer paal samuhaa sarvar bharaa pee na sakai ko-ee neer.
Kabeer, the pool is filled to overflowing, but no one can drink the water from it.

bhaag baday tai paa-i-o tooN bhar bhar pee-o kabeer. ||170||
By great good fortune, you have found it; drink it in handfuls, O Kabeer. ||170||
ਕਬੀਰ ਪਰਭਾਤੇ ਤਾਰੇ ਿਖਸਿਹ ਿਤਉ ਇਹੁ ਿਖਸੈ ਸਰੀਰੁ ॥ (1373)
Kabeer, just as the stars disappear at dawn, so shall this body disappear.

ਏ ਦੁਇ ਅਖਰ ਨਾ ਿਖਸਿਹ ਸੋ ਗਿਹ ਰਿਹਓ ਕਬੀਰੁ ॥੧੭੧॥ (1373)
Only the letters of God's Name do not disappear; Kabeer holds these tight. ||171||

ਕਬੀਰ ਕੋਠੀ ਕਾਠ ਕੀ ਦਹ ਿਦਿਸ ਲਾਗੀ ਆਗ ॥ (1373)
Kabeer, the wooden house is burning on all sides.

ਪੰਿਡਤ ਪੰਿਡਤ ਜਿਲ ਮੂਏ ਮੂਰਖ ਉਬਰੇ ਭਾਿਗ ॥੧੭੨॥ (1373)
The Pandits, the religious scholars, have been burnt to death, while the illiterate ones run to safety. ||172||

ਕਬੀਰ ਸੰਸਾ ਦੂਿਰ ਕਰੁ ਕਾਗਦ ਦੇਹ ਿਬਹਾਇ ॥ (1373)
Kabeer, give up your skepticism; let your papers float away.

ਬਾਵਨ ਅਖਰ ਸੋਿਧ ਕੈ ਹਿਰ ਚਰਨੀ ਿਚਤੁ ਲਾਇ ॥੧੭੩॥ (1373)
Find the essence of the letters of the alphabet, and focus your consciousness on the Lord. ||173||

ਕਬੀਰ ਸੰਤੁ ਨ ਛਾਡਤ ਸੰਤੈ ਜੁਲ ਕੋਿਟਕ ਿਮਲਿਹ ਅਸੰਤ ॥ (1373)
Kabeer, the Saint does not forsake his Saintly nature, even though he meets with millions of evil-doers.

੧੭੪॥ (1373)
Even when sandalwood is surrounded by snakes, it does not give up its cooling fragrance. ||174||
कबीर मनु सीतलु भइआ पाइआ बरहम िगआनु ॥ (1373)
kabeer man seetal bha-i-aa paa-i-aa barahm gi-aan.
Kabeer, my mind is cooled and soothed; I have become God-conscious.

जिन जुआला जगु जािरआ सु जन के उदक समान ॥१७५॥
jin ju-aalaa jag jaari-aa so jan kay udak samaan. ||175||
The fire which has burnt the world is like water to the Lord's humble servant. ||175||

कबीर सारी सिरजनहार की जानै नाही कोइ ॥
kabeer saaree sirjanhaar kee jaanai naahee ko-ay.
Kabeer, no one knows the Play of the Creator Lord.

कै जानै आपन धनी कै दासु दीवानी होइ ॥१७६॥
kai jaanai aapan Dhanee kai daas deevaanee ho-ay. ||176||
Only the Lord Himself and the slaves at His Court understand it. ||176||

कबੀਰਾ ਧੂਿਰ ਸਕੇ ਿਲ ਕੈ ਪੁਰੀਆ ਬĔਧੀ ਦੇਹ ॥ (1374)
kabeeraa Dhoor sakayl kai puree-aa baaNDhee dayh.
Kabeer, the body is a pile of dust, collected and packed together.

ਓਰਾ ਗਿਰ ਪਾਨੀ ਭइਆ ਜਾਇ ਿਮਿਲਓ ਢਿਲ ਕੂਿਲ ॥੧੭੭॥
oraa gar paanee bha-i-aa jaa-ay mili-o dhal kool. ||177||
The hail-stone has melted into water, and flowed into the ocean. ||177||

ਿਦਵਸ ਚਾਿਰ ਕੋ ਪੇਖਨਾ ਅੰਤ ਖੇਹ ਕੀ ਖੇਹ ॥੧੭੮॥
divas chaar ko paykhnaa ant khayh kee khayh. ||178||
It is a show which lasts for only a few days, and then dust returns to dust. ||178||
कबीर सूरज चाण्ड कै उदै भई सभ देह ॥ (1374)
kabeer sooraj chaaN'd kai udai bha-ee sabh dayh. Kabeer, bodies are like the rising and setting of the sun and the moon."

गुर गोंबिंद के बिन मिले पलट भई सभ देह ॥१७९॥
gur gobind kay bin milay palat bha-ee sabh khayh. ||179|| Without meeting the Guru, the Lord of the Universe, they are all reduced to dust again. ||179||

जह अनभू तह भै नही जह भू तह हरी नाहि ॥
jah anbha-o tah bhai nahee jah bha-o tah har naahi. Where the Fearless Lord is, there is no fear; where there is fear, the Lord is not there.

किहाओ कबीर बिचार कै संत सुनहु मन माह ॥१८०॥
kahi-o kabeer bichaar kai sant sunhu man maahi. ||180|| Kabeer speaks after careful consideration; hear this, O Saints, in your minds. ||180||

कबीर मारे बहुतु पुकारे पीर पुकारे अउर ॥
kabeer maaray bahut pukaare-aa peer pukaarai a-or. Kabeer, those who are beaten cry a lot; but the cries of the pain of separation are different.

लागी चोट मरम की रहिहु कबीरा ठूर ॥१८२॥
laagee chot maramm kee rahi-o kabeeraa tha-ur. ||182|| Struck by the Mystery of God, Kabeer remains silent. ||182||
कबीर, चोट सुहेली सेल की लागत लेइ उसास ॥ (1374)
Kabeer, the stroke of a lance is easy to bear; it takes away the breath.

चेत मगवै सब ली दाम बुध मै सेम ॥७८॥ (1374)
But one who endures the stroke of the Word of the Shabad is the Guru, and I am his slave. ||183||

बनी भूल भूलवै बिभा चवधि मंडी द खंच गंधि ॥ (1374)
Kabeer Mullah, why do you climb to the top of the minaret? The Lord is not hard of hearing.

जा कारिन तूं बांग देइ दिल ही भीतिर जोइ ॥१८४॥ (1374)
Look within your own heart for the One, for whose sake you shout your prayers. ||184||

मेथ मस्त बच्चा विभा उग खंटे नांदि ॥ (1374)
Why does the Shaykh bother to go on pilgrimage to Mecca, if he is not content with himself?

बयीत ना दी दिल मशक्ति रानी न बंद बनर लुरां दृषि ॥१७५॥ (1374)
Kabeer, one whose heart is not healthy and whole - how can he attain his Lord? ||185||

बयीत अलह दी देव दशर निध मिक्रवद दृष्टि ॥ (1374)
Kabeer, worship the Lord Allah; meditating in remembrance on Him, troubles and pains depart.
The Lord shall be revealed within your own heart, and the burning fire within shall be extinguished by His Name. ||186||

Kabeer, to use force is tyranny, even if you call it legal. ||186||

When your account is called for in the Court of the Lord, what will your condition be then? ||187||

Kabeer, the dinner of beans and rice is excellent, if it is flavored with salt. ||187||

Who would cut his throat, to have meat with his bread? ||188||

Kabeer, one is known to have been touched by the Guru, only when his emotional attachment and physical illnesses are eradicated. ||188||

He is not burned by pleasure or pain, and so he becomes the Lord Himself. ||189||

Kabeer, it does make a difference, how you chant the Lord's Name, 'Raam'. This is something to consider.
Everyone uses the same word for the son of Dasrath and the Wondrous Lord. ||190||

Kabeer, use the word 'Raam', only to speak of the All-pervading Lord. You must make that distinction. ||191||

Kabeer, those houses in which neither the Holy nor the Lord are served -

I am crippled - the True Guru has pierced me with His Arrow. ||193||

Kabeer, the True Guru, the Spiritual Warrior, has shot me with His Arrow.
As soon as it struck me, I fell to the ground, with a hole in my heart. ||194||

Kabeer, the pure drop of water falls from the sky, onto the dirty ground.

Kabeer, the pure drop of water falls from the sky, and mixes with the dust.

Kabeer, I was going on a pilgrimage to Mecca, and God met me on the way.

Millions of clever people may try, but they will fail - it cannot be made separate again.

Kabeer, I went on a pilgrimage to Mecca, and God met me on the way.
O Lord, what is the problem with me? You have not spoken to me with Your Mouth. ||198||

Kabeer, they oppress living beings and kill them, and call it proper.

When the Lord calls for their account, what will their condition be? ||199||

Kabeer, it is tyranny to use force; the Lord shall call you to account."

When your account is called for, your face and mouth shall be beaten. ||200||

In the True Court of the Lord, no one will seize you. ||201||

Kabeer Dhartee ar aakaas meh du-ay tooN baree abaDh. Kabeer: O duality, you are mighty and powerful in the earth and the sky.
The six Shaastras and the eighty-four Siddhas are entrenched in skepticism. ||202||

Kabeer, nothing is mine within myself. Whatever there is, is Yours, O Lord. ||202||

If I surrender to You what is already Yours, what does it cost me? ||203||

Kabeer, repeating, "You, You", I have become like You. Nothing of me remains in myself. ||203||

When the difference between myself and others is removed, then wherever I look, I see only You. ||204||

Kabeer, those who think of evil and entertain false hopes - none of their desires shall be fulfilled; they shall depart in despair. ||205||

Kabeer, whoever meditates in remembrance on the Lord, he alone is happy in this world.
ਇਤ ਉਤ ਕਤਿਹ ਨ ਡੋਲੈ ਜਿਸ ਰਾਖੇ ਸਿਰਜਨਹਾਰ ॥੨੦੬॥
it ut kateh na dol-ee jis raakhai sirjanhaar. ||206||
One who is protected and saved by the Creator Lord, shall never waver, here or hereafter. ||206||

ਕਬੀਰ ਭਾਨੀ ਪੀੜਤੇ ਸਿਤਗੁਰ ਲੀਏ ਛੱਡਾਇ ॥ (1375)
kabeer ghaanee peerh-tay satgur lee-ay chhadaa-ay.
Kabeer, I was being crushed like sesame seeds in the oil-press, but the True Guru saved me.

ਪਰਾ ਪੂਰਬਲੀ ਭਾਵਨੀ ਪਰਗਟੁ ਹੋਈ ਡੀਜਾਈ ॥ (1375)
paraa poorablee bhaavnee pargat ho-ee aa-ay. ||207||
My pre-ordained primal destiny has now been revealed. ||207||

ਕਬੀਰ ਟਾਲੈ ਟੋਲੈ ਇਨ ਗਗਿਆ ਇਬਾਜੁ ਬੱਢਤਾਉ ਜਾਈ ॥ (1375)
kabeer taalai tolai din ga-i-aa bi-aaj badhanta-o jaa-ay.
Kabeer, my days have passed, and I have postponed my payments; the interest on my account continues to increase.

ਨਾ ਹਿਰ ਭਿਜੋ ਨ ਖਤੁ ਫੀਟੋ ਕਾਲੁ ਪਹੂੰਚੋ ਆਈ ॥੨੦੮॥ (1375)
naa har bhaji-o na khat fati-o kaal pahooNcho aa-ay. ||208||
I have not meditated on the Lord and my account is still pending, and now, the moment of my death has come! ||208||

ਨਾਮਾ ਮਾਇਆ ਮੋਹਿਆ ਕੋਹੈ ਤਿਲੋਚਨੁ ਮੀਤ ॥ (1375)
naamaa maa-i-aa mohi-aa kahae tilochan meet.
Trilochan says, O Naam Dayv, Maya has enticed you, my friend.

ਕਾਹੇ ਛੀਪਹੁ ਛਿਲਾਈ ਕੰਬ ਨ ਲਾਵਹੁ ਚੀਤੁ ॥੨੧੨॥ (1375)
kaahay chheepahu chhaa-ilai raam na laavhu cheet. ||212||
Why are you printing designs on these sheets, and not focusing your consciousness on the Lord? ||212||
Naam Dayv answers, O Trilochan, chant the Lord's Name with your mouth.

With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord.

Kabeer, the flour has fallen into the mud; nothing has come into my hands.

That which was eaten while it was being ground - that alone is of any use.

Kabeer, the mortal knows everything, and knowing, he still makes mistakes.

How could I ever break with the One, who owns our soul and breath of life.
Kabir, why kill yourself for your love of decorations of your home and mansion?

In the end, only six feet, or a little more, shall be your lot.

Kabeer, whatever I wish for does not happen. What can I accomplish by merely thinking?

The Lord does whatever He wishes; it is not up to me at all.

Kabeer, the body is like a clay vessel or a brittle metal pot.

Chanting His Name night and day, the Lord will eventually hear your call.
Kabeer, the body is a banana forest, and the mind is an intoxicated elephant.

The jewel of spiritual wisdom is the prod, and the rare Saint is the rider.

Kabeer, the Lord's Name is the jewel, and the mouth is the purse; open this purse to the Appraiser.

If a buyer can be found, it will go for a high price.

Kabeer, the mortal does not know the Lord's Name, but he has raised a very large family.

He dies in the midst of his worldly affairs, and then he is not heard in the external world.

Kabeer, in the blink of an eye, moment by moment, life is passing by.

The mortal does not give up his worldly entanglements; the Messenger of Death walks in and beats the drum.
Kabeer, the Lord is the tree, and disillusionment with the world is the fruit.

The Holy man, who has abandoned useless arguments, is the shade of the tree.

Kabeer, plant the seeds of such a plant, which shall bear fruit throughout the twelve months,

with cooling shade and abundant fruit, upon which birds joyously play.

Kabeer, the mortal finds the Saadh Sangat, the Company of the Holy, if he has such destiny written upon his forehead.

He obtains the treasure of liberation, and the difficult road to the Lord is not blocked.
कबीर एक घड़ी आधी घरी आधी हूं ते आध ॥ (1377)
कबीर ने देखा हाथ की ताकत यहाँ कहता है।

सभ रस खेलउ पीअ सउ किसी लखावउ नाह। ॥ २३४॥
सभ रस खेलउ पीअ सउ किसी लखावउ नाह। ॥ २३४॥
I enjoy all pleasures with my Beloved, but I do not let anyone else know. ||234||

आठ जाम चउसिठ घरी तुअ निरकत रहै जीउ। ॥ २३५॥
आठ जाम चउसिठ घरी तुअ निरकत रहै जीउ। ॥ २३५॥
Twenty-four hours a day, every hour, my soul continues to look to You, O Lord.

Why should I keep my eyes lowered? I see my Beloved in every heart. ||235||
Listen, O my companions: my soul dwells in my Beloved, and my Beloved dwells in my soul.

I realize that there is no difference between my soul and my Beloved; I cannot tell whether my soul or my Beloved dwells in my heart.

Kabeer, the Brahmin may be the guru of the world, but he is not the Guru of the devotees.

He rots and dies in the perplexities of the four Vedas.

The Lord is like sugar, scattered in the sand; the elephant cannot pick it up.

Says Kabeer, the Guru has given me this sublime understanding: become an ant, and feed on it.

Lose yourself in the play of it, and then whatever will be, will be.
ਕਬੀਰ
ਜਉ
ਤੁਿਹ
ਸਾਧ
ਿਪਰੰਮ
ਕੀ
ਪਾਕੇ
ਸੇਤੀ
ਖੇਲੁ
॥ (1377)
Kabeer, if you desire to play the game of love with the Lord, play it with someone with
commitment.

ਕਾਚੀ
ਸਰਸਉਂ
ਪੇਿਲ
ਕੈ
ਨਾ
ਖਿਲ
ਭਈ
ਨ
telu
॥240॥ (1377)
Pressing the unripe mustard seeds produces neither oil nor flour. ||240||

ਢੂੰਢਤ
ਡੋਲਿਹ
ਅੰਧ
ਗਿਤ
ਅਰੁ
ਚੀਨਤ
ਨਾਹੀ
ਸੰਤ
॥ (1377)
Searching, the mortal stumbles like a blind person, and does not recognize the Saint.

ਕਿਹ
ਨਾਮਾ
ਿਕਉ
ਪਾਈਐ
ਿਬਨੁ
ਭਗਤਹੁ
ਭਗਵੰਤੁ
॥੨੪੧॥ (1377)
Says Naam Dayv, how can one obtain the Lord God, without His devotee? ||241||

हਿਰ
ਸੋ
ਹੀਰਾ
ਛਾਿਡ
c
ਕਰਿਹ
ਆਨ
c
ਕੀ
ਆਸ
॥ (1377)
Forsaking the Diamond of the Lord, the mortals put their hopes in another.

ਤੇ
ਨਰ
ਦੋਜਕ
ਜਾਿਹਗੇ
ਸਿਤ
ਭਾਖੈ
ਰਿਵਦਾਸ
॥੨੪੨॥ (1377)
Those people shall go to hell; Ravi Daas speaks the Truth. ||242||

ਵਾਣੀ
ਤਰਾਘੂ
ਕਰਿਹ
t
dharam
c
ਨਾਹੀ
t
dharam
c
ਤਕਰੁ
ਬੈਰਾਗੁ
॥ (1377)
Kabeer, if you live the householder's life, then practice righteousness; otherwise, you
might as well retire from the world.