

KABIR'S POEMS

I

I. 13. *mo ko kaban dhunro bande*

O SERVANT, where dost thou seek Me?

Lo! I am beside thee.

I am neither in temple nor in mosque: I am neither
in Kaaba nor in Kailash:

Neither am I in rites and ceremonies, nor in Yoga
and renunciation.

If thou art a true seeker, thou shalt at once see Me:
thou shalt meet Me in a moment of time.

Kabir says, "O Sadhu! God is the breath of all
breath."

II

I. 16. *Santan jat na pucho nirguniyan*

It is needless to ask of a saint the caste to which he
belongs;
For the priest, the warrior, the tradesman, and all the
thirty-six castes, alike are seeking for God.
It is but folly to ask what the caste of a saint may be;
The barber has sought God, the washerwoman, and
the carpenter--
Even Raidas was a seeker after God.
The Rishi Swapacha was a tanner by caste.
Hindus and Moslems alike have achieved that End,
where
remains no mark of distinction.

III

I. 57. *sadho bhai, jival hi karo as'a*

O FRIEND! Hope for Him whilst you live, know
whilst you live, understand whilst you live: for in
life deliverance abides.
If your bonds be not broken whilst living, what
hope of deliverance in death?

It is but an empty dream, that the soul shall have
union with Him because it has passed from the
body:

If He is found now, He is found then,
If not, we do but go to dwell in the City of Death.
If you have union now, you shall have it hereafter.
Bathe in the truth, know the true Guru, have faith in
the true Name!

Kabir says: "It is the Spirit of the quest which helps;
I am the slave of this Spirit of the quest."

IV

I. 58. *bago na ja re na ja*

DO not go to the garden of flowers!
O Friend! Go not there;
In your body is the garden of flowers.
Take your seat on the thousand petals of the lotus,
and there gaze on the Infinite Beauty.

V

I. 63. *avadhu, maya taji na jay*

TELL me, Brother, how can I renounce Maya?

When I gave up the tying of ribbons, still I tied my
garment about me:

When I gave up tying my garment, still I covered my
body in its folds.

So, when I give up passion, I see that anger remains;

And when I renounce anger, greed is with me still;

And when greed is vanquished, pride and vainglory
remain;

When the mind is detached and casts Maya away,
still it clings to the letter.

Kabir says, "Listen to me, dear Sadhu! The true path
is rarely found."

VI

I. 83. *canda jhalkai yabi ghat mabin*

THE moon shines in my body, but my blind eyes
cannot see it:

The moon is within me, and so is the sun.

The unstruck drum of Eternity is sounded within
me; but my deaf ears cannot hear it.

So long as man clamours for the I and the Mine, his
works are as naught:

When all love of the I and the Mine is dead, then the
work of the Lord is done.

For work has no other aim than the getting of
knowledge:

When that comes, then work is put away.

The flower blooms for the fruit: when the fruit
comes, the flower withers.

The musk is in the deer, but it seeks it not within
itself: it wanders in quest of grass.

VII

I. 85. *Sadho, Brahm alakb lakhaya*

WHEN He Himself reveals Himself, Brahma
brings into manifestation That which can never
be seen.

As the seed is in the plant, as the shade is in the tree,
as the void is in the sky, as infinite forms are in
the void--

So from beyond the Infinite, the Infinite comes; and
from the Infinite the finite extends.

The creature is in Brahma, and Brahma is in the
creature: they are ever distinct, yet ever united.

He Himself is the tree, the seed, and the germ.

He Himself is the flower, the fruit, and the shade.

He Himself is the sun, the light, and the lighted.

He Himself is Brahma, creature, and Maya.

He Himself is the manifold form, the infinite space;

He is the breath, the word, and the meaning.

He Himself is the limit and the limitless: and beyond
both the limited and the limitless is He, the Pure
Being.

He is the Immanent Mind in Brahma and in the
creature.

The Supreme Soul is seen within the soul,

The Point is seen within the Supreme Soul,

And within the Point, the reflection is seen again.

Kabir is blest because he has this supreme vision!

VIII

I. 101. *is ghat antar bag bagice*

WITHIN this earthen vessel are bowers and
groves, and within it is the Creator:

Within this vessel are the seven oceans and the
unnumbered stars.

The touchstone and the jewel-appraiser are within;
And within this vessel the Eternal soundeth, and
the spring wells up.

Kabir says: "Listen tome, my Friend! My beloved
Lord is within."