

Source: 1008 Kabir Vani, nector of truth and knowledge, compiled by Lalchand Doohan “Jigyasu”, Manoj Publications

Introduction: Kabir was born 602 years back. Selected 1008 Saakhis , are out of many thousands, they are divided in 35 chapters with interpretations in the book

Chapter 21: Mind

The mind is infinitely powerful; it is unstable like the waves of an ocean and is fastest in the world.

2.

Kabir sahib says-“This mind is extremely restless and intoxicated. If I try to explain something to it, it feels bad about it and becomes sad. It does not like to observe the path which may lead it to self realization

4.

Kabir sahib says-This mind is very greedy. It is so foolish that it does not understand the real truth. It feels lazy in meditating , and singing in praise of god, but it always shows its readiness to devour food

5.

Kabir sahib says- This mind is like an intoxicated elephant. It needs goading with the goad of pure thoughts, so that it gets rid of worldly desires and drinks nectar of spiritual self control

7.

Kabir sahib says-“The enemy is very powerful. There are five enemies (five sense organs-nose, ears, Eyes, tongue, and skin) . All these sensory organs make the being dance to the tunes in order to be able to enjoy different types of tastes

12.

The mind surrenders before all sensory organs but all these five sensory organs do not surrender before the mind. In whichever direction I see, I find a fire of desires, and whichever direction I run to safeguard myself against it ,I get the feeling of its heat

32.

The imaginations of the mind are just as innumerable as the innumerable waves of an ocean. If somehow this mind can become quit by itself , attainment of true knowledge like diamond will become easily accessible (everyman in this world is sad and restless because of lack of knowledge .this true knowledge can be attained only when the mind becomes quit)

33.

The mind kept running in all directions as far as it could reach, but all in vain. After it tired itself in running and became stable, it realized that the invaluable and precious thing, for which it was running, was not elsewhere, it was with him only and imperishable "Supreme self" which it already has, it is not to be searched elsewhere

38.

The mortal body like a paper boat is lying on the surface of a water stream –like worldly desires. Kabir sahib says-“How will this boat go across when five bad companions? Five sensory organs are sitting in it with all their preparedness to drown it” i.e. this world like an ocean can not be crossed in this manner

42.

This body is a temple. On it the flag of an excited mind, which flutters with the wind of worldly desires. And due to this reason this mind becomes restless. Thus the whole life is wasted

45

The whole life passed listening to talks of wisdom, but this mind could not free itself from the clutches of worldly desires. Kabir sahib says-“This mind has not altered itself. So much time has passed sitting in the sacred company of pious people, and still I feel as if this is my first day, i.e. after a lapse of such a long time, there has been no improvement at all’

47.

This mind is a great cheat. It cheats every one –be it demons or god, human beings, saints or sages. It is this mind which compels the beings to be born again and again. One, who can save himself from being cheated by the mind, is a transcendental being and rare in all the three regions

Ch 1. Guru

4.

If a Guru and God, both, are standing before someone, at whose feet should he fall first? Under these circumstances, one should bow down before the Guru only, because it is he who caused the great fortune of being face to face with God

11.

There is no benefactor as great as a Guru and there is no supplement like a disciple. There is no wealth as precious as the knowledge in all the three worlds. And when asked for it by a deserving disciple, the Guru, very kindly provides him with it.

14.

All the saints and learned ones know the difference between a Guru and a touchstone. A touchstone, with his touch transforms a piece of iron into gold, but a Guruis so great and kind that he maks his disciple like his ownself
15.

A Guru is like a potter and a disciple is like a pitcher. Like, a potter , in order to remove the defect of his pitcher, gives support with one hand from inside and brings it in proper form, with the other hand , from outside, in the same manner a Guru also, imposing strict discipline on his disciple from outside and loving him from within his heart, removes all his defects

Ch 2. Sadguru

9.

One gets every thing if he gets a Sadguru, and nothing remains to achieve after that. If one does not get a Sadguru he does not get anything. Because parents, sons, and brothers can be seen in every house; these worldly relations are common to all, but it is extremely difficult to get a sadguru

Ch 3. Guru Parakh (Assesing a Guru)

7.

One who does not come across a perfect sadguru, will not gain true knowledge also. One having gained incomplete knowledge from here and there , donned in disguise of a saint, begins collecting alms moving door to door. How will it bring fulfillment to life?

Ch 4. Guru(Mentor) and Protégé

(A person who receives support and protection from an influential patron who furthers the protege's career)

3.

Those who suffer from a morbid dread of water (those who fear drowning) can not take a dive into the sea for gems and pearls. But those who are sincere about it, do take a dive and succeed in getting a sadguru who is like a gem to him. I (the being) remained sitting at the edge of the river for fear of being drowned and could not get any thing (in order to get a sadguru and benefit from his true knowledge one has to put his entire self at stake)

Ch 6 . Saints

15.

Parents, sons, wives, brothers, indolence (inactivity due to dislike of work) and ego of status, are all hindrance, in paying visits to saints. Lost in worldly biddings people are afraid of breaking their relations with their kith and kin by visiting

saints. And thus, these are things which cause hindrance when one sets out to pay a visit to saints

16.

Kabir saheb says that it is only they who can be considered saintly , who, not caring worldly bindings of attachment to their families and kith and kin, go to pay visits to saints crossing all hindrances. They are sure to attain salvation i.e get rid of the life and death cycle

68

The vices of this body are sorrow, attachment, thirst, hunger, old age, death. But the saints, knowing that one, who is born, has to accept the truth of body, are never bothered

74

The flowing water is always clean, and stagnant water gets contaminated. In the same manner, a wandering saint keeps himself clean; no vices can touch him. He remains detached

75

The stagnant water can also be clean provided it is deep. In the same manner , the saint who is stationary, can also be good, provided there is some depth, i.e. they practice spiritual life, they sit in meditation and sing in praise of God

Chapter 7-Garb(austere garb)

6.

A person who is running a family and observes all proprieties of conduct, and who practices true knowledge imparted by his Guru, who keeps himself in sacred company of saints and serves through his heart , words and deeds, is very fortunate , i.e. his life is considered meaningful

Chapter 8 Alms

Begging , ignoring one's duty to work and earn , and ignoring the importance of hard work and endeavour, is considered cowardly and repugnant (very displeasing)

5.

One should take the quantity of food which is barely sufficient to assuage one's hunger and clothes which may be barely sufficient to cover one's body; but driven by avarice (extreme greed for material wealth) one must not hoard. And , only those , who observe all these preachings , are real saints and recluses

6.

It is considered best if one gets something without asking for it, but if someone asks for something and gets it, it is still not considered bad, but Kabir sahib says that going to someone's house and insisting for something is considered the greatest of all sins. It is considered extremely lowly

7.

Something that can be had without asking for it is good as milk, i.e. is the best; but if someone gets something by asking for it, it is as good as water, but, Kabir Saheb says that something obtained by giving pain to someone or insisting for it is as good as blood

8.

One loses one's dignity and honour and, the affection too in the eyes of others can not be seen any more, once he asks someone for something to give, i.e. the moment we ask someone for something to give, we fall in our own estimate (The respect with which a person is held) and in the estimate of others as well. And so begging is something that must be shunned

Chapter 9: Company