

Forever With Master

Poems translated from Punjabi

1. Kabir says:
The whole world is burning.
But no one sees to it.
He who goes on seeing it burning
Belongs to Kabir.
2. Kabir manifests in Kirpal,
Kirpal manifests in all.
By saying it seems to be duality,
By seeing everyone yearns.
3. Never stood on one foot,
Now needs four feet to stand.
Burning all the four
The foolish one weeps now.¹
4. The water-bearer of one foot
Goes shaking and unsteady.
Mind is also shaking –
Who will save that lady ?²
5. King of heart³ and carriage of mind,
Foolish lady went on long journey.
Why repent now?
Come in mother`s womb –
Continue coming and going into the world.
6. The drop of consciousness is not in the ocean.
How can be there consolation!
Why repent now?
Neither consolation nor tears of love.
7. I lived beside my Master
With my mind wavering.
His gracious hand protected me,
Since I have no power to withstand.
8. I saw in seven oceans
Fire burning the fire.
Everyone moving, shaky and unsteady.
Whoever I saw, saw I in midstream.
9. Seeing all around
Fire burning the fire.
Like water filled in pitcher
And knowledge in attention.

10. All say, „Return, return!`
No one knows to return.
He who goes on seeing returns
And never comes to return.
11. Speaking of Guru remained difficult,
A rare one is conscious,
Speaking and speaking he went
Who loved the Lord.
12. Will not stay now and afterwards,
It is his tradition.⁴
Singing the praise of His virtues,
Love merged in love.
13. Speaking of virtues remained speaking,
And speaking of Master remained hard to understand.
People remained as they were,
Else one got tied in His love.
14. Did not control the flow of heart-reservoir,
Waves in wave rising.
Iron sank in midstream,⁵
Outside all enjoyment and easy-going.
15. The lamp of wrath and enmity is burning,
Acceptance of the so-called knowledge.
They call happening a mishappening,
Everyone sees coming, no one sees going.
16. Through words everyone hears.
By hearing gets not the right knowledge.
Everyone hears the knowledge;
There is knowledge beyond knowledge.
17. `Clean the sanctuary of your heart´,
Everyone says like this.
What to say of saying,
By cutting the ayoga⁶ one binds not with yoga.
18. Separation done now, one is scattered.
Who knows when tide comes again?
How to put the tide in action⁷
Since you cannot overcome the deepness.⁸
19. Why you control your attention,⁹
When Attention¹⁰ does not control you?
See while in attention,
How the attention binds with the Attention.¹¹

20. The prostitute of the so-called knowledge
Brought the bitch¹² with her.
By seeing all surrendered,
Only creditable thanks to the Saints.
21. Mind gets the enjoyment outwardly,
The inner nectar is far away.
There is a strength from knot to knot together,¹³
And in the knot lies the glory of God.
22. Could not separate,¹⁴ remained separate,¹⁵
Separation lies in separating,
If one now loses the turn,
Who knows the turn again?
23. I gave my heart in the play of love
By spreading my arms unto Him.
The drop fell into the ocean.
Never I lost nor will I ever lose Him.
24. I gave heart, I gave mind,
And gave all impurities.
Now I gave out all.
The fish from tree has gone back into the water.
25. Here and there and everywhere
I saw omnipresent Kirpal.
Out of pity favour me now with Your Grace,
Neither I bear understanding, penance, nor anything to give You.
26. How I became close with You,
Only You know Yourself.
This time I need Your protection and grace.
Since You appear with favour.
27. The necklace of love
Looks nice not round the neck of a bitch.
Whole world is bewildered,
Since bewildered the Saint is not.
28. In attachment whole world went¹⁶
And mind went as well.
By weeping and weeping one became blind,
By holding the hand with hand.¹⁷
29. Hand is bound with hand.
Who separates the hand?
Since bound with hand, a hand can open,
But how possible, if the key one does not possess.¹⁸
30. Through blessing of the Master

Merge through blessing,
Surrender to the Holy Feet of Gurudev,
Leave the world and move for the eternal journey.

31. Guru says, everyone says,
The world is contradictory.
The disciple merges with Master,
The world wins not and loses the game.
32. What to speak of spring season,
Which comes and goes,
Keep the company of the Saint,
Who neither comes nor goes.
33. While in the spring season,
Enjoy your life to the utmost,
Never leave the spring season,
Since the smell of life lies in it.
34. Leave the company of others,
And attend to your knowledge.
The Kajal of Gyan¹⁹ is for eyes,
And creation manifests in eyes.
35. Five water-drawing ladies²⁰ have won over the world,
By giving through their own hands.
The foolish one mistook the cup of poison as nectar of life,
Now hold on your head and weep.
36. The knowledge of so-called teaching is baseless,
Everyone through it remains baseless.
By seeing everyone yearns,
Only one is contented through yearning.
37. Became bad and world has changed,
Why you weep along with the world?²¹
There is effulgent light on your forehead,
And you reside beside your Saviour.
38. Why you live with bad?
Neither you have to give nor take.
Your dwell in the sky
As the fish dwells in water.
39. The world lives with one moon and one sun
And has no awakening for the rest.
In knowledge and attention the Lord manifests.
Only a rare one knows the Lord of Agam.
40. The daughter²² of the sister-in-law makes much show;
`The husband²³ does not listen to me.`

The mother-in-law²⁴ smiles and says,
`This daughter is all-in-all to me.`
The son-in-law²⁵ got very proud, everyone knows,
The wife²⁶ does not obey the Husband²⁷
O Lord, what will become of this house
Where falls the evening on the very rise of the sun!²⁸

41. By acting she²⁹ started overacting,
At once a show began,
False and truth got together,
Smoke from fire rose into sky,³⁰
Started with penance and many rituals and rites,
More attachments created, more miseries and worries came.
I surrendered to the Word of my Master
And prayed to bless me in this very life.
42. Mind indulges in enjoyments every night,
Everyone sleeps, it is active whole the night.
Now it makes a proposal of its own,
Morning it meditates on its own.
By actions it is very great,
It is beautiful outside and accepted everywhere.
It is black from inside and white from outside,
A rare renouncer has seen with his own eyes.
43. O my Master, come and see,
What happened without You.
Everyone swims against the waves of the Ganges River,
And they show their own tricks.
Telling and telling I got tired,
And a rare one listens to me.
They do not give lessons to themselves
And teach others.
This world is full of poison,
And everyone is drowned in it.
I haven't seen any heart,
Everyone has lost the Gurmat.³¹
I saw a rare one in Your sweet remembrance,
All I saw were sleeping
They give lessons to detach from Maya,
They themselves mix up everything.
They teach truth to others,
But themselves live in otherness.
They make fairy tales,
They tell what happens not.
The contentment and perseverance has started to finish,
This disease is very dreadful, how a way is possible now without
Your Grace !
The fish has become the indweller of the tree³²
And the ocean is on fire.³³
O my Kirpal, You are the Saviour,

Put Your hand on the foreheads and bless all.

44. By speaking false you become fake and void,
Either mouthpiece of mind or ignorant speak fake.
By speaking you lose your respect, speak not,
Go and ask the mouthpiece of God and then search the way out.
By remaining in the fear of God your angle of vision may change,
Then by His Grace the mind may die of its own death,
The lovers of God attained Him by overcoming the mind.
They attained all happiness and merged with Master forever.
With His so wonderful glance my mind is dyed with
The Word of the Master,
The dirty thoughts took to their heels where my
Beloved Kirpal dwelt.

45. Come, let us find the easiest way,
Let us sing His praises!
If you live without Him,
Then curse no others.
Overcome ego, slandering, falsehood and ill feelings.
Exchange not hard words, only speak the truth.
Those who went the way of non-violence,
The saved themselves and saved others.
Those who broke the pot of abuses,
They developed themselves and developed others.
With which mind you lost the chastity,
This mind will not accompany you.
How the Lord will put the wealth in that pot
Where one is overruled by mind, intellect, and attachment.
There is much necessity of meditation,
Without it the Yama of Death disrespects.
The wonder of all is devotion to the Master and selfless service.
By overcoming mind and intellect you reach the equipoise state.
If He (Kirpal) becomes very gracious,
He blesses with the right intellect, contentment, and good deeds.

46. For what purpose you come in the world?
You don't know who is the protector.
You established and dis-established again and again,
And you didn't feel shame.
Again and again I made you to understand.
Your love attached in bad deeds,
You bound yourself in sin and remained aloof virtues.
While going one feels unhappy,
And there is no friend while in the astral body.
The illusion is fixed today, how you win tomorrow?
By His Grace and His blessing He alone
Awakens the man and puts him on the path.

47. The man eats through eyes and his belly becomes big.
Without self-analysis one is blind and forgotten.

The ears do not hear, still one harps on his tunes,
Loses intellect and speaks without thought,
Greed has settled in and much wealth he brought,
Without pity he cuts the throat of others.
The worldly man remains happy in the world,
Tells his greatness to all and takes others without prestige.
Laughs while others are in difficulties,
and remains happy in his atmosphere.
The fire which is burning high and high.
Cannot be controlled by you, o brother.
Blessed are those with high thoughts.
As this is a Sahaj³⁴ path,
And not of wrangling, o brother.
World and belief are looted and lost the respect as well.
Awakened are contained in one,³⁵
And unawakened are contained in three.³⁶

48. Died at each threshold and in each house,
Easy died and died by fighting.
Awakened died and while sleeping died,
Again and again died and weeping died.
Drowned died and bitten died,
Died in cold, died in hot,
Died while standing, died while sitting,
Died in slavery, died in independence,
Died unknowingly, died knowingly,
Died in the world and died in the next world.
By dying so lost his respect,
Pushed from here and wept over there,
Never knew the secret of death,
Came and went again and again.

49. Mind³⁷ longs for life,
Sows, reaps and eats itself.
You are very ignorant in this life,
Since you lost your awakening.
Attached with bad deeds, became egoist,
Mind, like mouse, is busy in cutting and throwing.
The soul dwells in the hell and mind is not spotted.
O my Kirpal, bless the man,
You are the Saviour and all belongs to You!

50. Master is a Word-personified form,
By knowing one attains the real jewel of life.
It is a wonderful and unexhaustible treasure,
With truth and contentment one swims across.
O my Kirpal, You are the Sustainer of the belief in child,
I belong to You and You are dyed with the Lord forever.

51. Bless, bless, o compassionate, omniscient Lord!
You are the Knower right from the beginning.

I bow down to Thy Holy Feet,
I have no power to say, so take pity.
I learned the eternal way of life through You,
Indiscribable is Thy knowledge and indiscribable is Thy tale.
Child, of speaks out fo ego,
O Gracious Master, take pity and bless Thy child!

52. He who meditated from the beginning,
I bow to a Kabir-like Saint forever.
Of what greatness of Karunamae may I speak?
Who reminded Draupadi the way to my Lord?
Munindar prayed to Kabir
To shower blessing over blessing in thsi world.
Kabir said, `He who will bet he Gracious One³⁸
Will bless with teh Ocean of Grace³⁹ in the world,`
53. Thoughts, knowledge, and attention give happiness,
Without these there is no happiness.
He who died will release himself,
He who helps not to be released, he is worthless.
54. Heart is love and tells of love,
He who knows ist he life of life.
He who wanders outside loses,
He is born, dies, and is born again and again,
he lost his respect himself.
The mouthpiece of God⁴⁰ attained the abode of life.
With meditation in love and devotion.
My Master, the Gracious One, remains near forever.
55. come and be happy, o brother,
You loved to come again and again,
Coming by which your min dis not satisfied,
Where you dwelt, there you died.
While dying again and again you didn't lose the ego,
And you didn't overcome the way of give and take.
Sonsciously you look into it in this very turn,⁴¹
As the Gracious Kirpal can forgive you.
56. The love of the Master is eternal,
His love cuts the noose of the Yama of death.
He overcomes the desire of coming and going,
Breaks the illusion and overcomes the ego.
O my Gracious Master, bless us!
You are the true One and You live at the true place.
You finish with happy and unhappy affairs of life,
When sun rises the darkness withers away.
57. Sant Kabir, Guru Nanak and Guru Gobind,
People say They live beyond Sat Lok.
Omnipresent, and renouncers of the world, and life of all.

I sacrifice unto all the Gracious Three.
As They blessed us, the Saviour, Beliefholder, and
Gracious Master.
By seeing and seeing I sacrifice unto Them,
The removers of miseries and the Master of Masters.
And by seeing and seeing my belief dances to the tunes of
His commandments.

58. Body is diseased – how the mind can be happy?
Mind is diseased – how the body can be healthy?
A rare one knows the contact of body and mind.
When the earthen pitcher broke away,
The soul became unhappy but the mind became happy.
This proposal, o God, You made Yourself –
Without the Gracious Master, who can protect?
When He is kind enough He holds and clears for the
onward journey.

59. Seeing the Angel of Death and wept bitterly.
For weeping all gathered together,
There is no end to weeping,
By weeping and weeping you may become senseless.
Illusion weeps and illusion laughs,
Came and went, but never stayed beyond.
Heart-loved world she liked,
Sins gathered, brought miseries together.
Due to sins, o God, the Angel of Death came,
By seeing him the man followed him.
The heart of a Gurmukh resides in the beyond.
If He becomes Gracious, He blesses.

60. Amar⁴² Is Amar we knew,
But no one becomes Amar.
By seeing all are Amar.
By knowing all weep.
Amar bestows in Amar.
He who dies as Amar becomes Amar.
Amar is the Gracious, and Beliefholder is my Master,
And through life He blesses the life.

61. Guru is Shabda and Shabda is Guru Kirpal.
He who meditates on Him is blessed by Him.
Through five Shabdas He is above happiness and miseries.
And with all attention He manifests everywhere.
He guides His own children,
Does everything Himself, but is not seen.
Such is my Gracious Master.
He blesses forever and is pleased with me forever.

62. God for others, world for themselves,
The otherness neither has this end nor that end.

Money for themselves and detachment for others,
Ego for themselves and detachment for others.
All say Soami, Soami, Soami.
If one knows the Soami⁴³ of Kabir, never he would be a Soami.⁴⁴

63. The Soami of Guru Nanak and Kabir is the God Himself.
He is a Soami who knew the God Himself
Guru Gobind resides in Agam,
Gobind and Soami are one and the same.
Through the Grace of the Master got I the understanding,
Only through His Grace one recognizes the Soami.

64. The so-called Masters

Lessons in the house of others,
Fight goes on in his own house.
Removes the illusion and fear of others,
No respect at his own dwelling.
Teaches lots of lessons to others,
claims himself as God.
Tells others to detach from everything,
Kepps everything for himself.
The market is very, very hot,
Be ready and gain the benefits.
What you can say for such a `master`,
Who is without a belief and ignorant of himself in the world?
Assurance of safety of others in his hands,
Himself he has no contact with God.
Promises to all fort he heaven,⁴⁵
Tells not about the Heaven,⁴⁶
He tells to meditate on that Heaven,
From where one comes and goes not.
The Teaching tells us that avataras dwell in hell
And heaven again and again.
But hese `saints` tell the contradictory view.
Astral bondage, causal bondage, they sing what is never sung.
A rare one may come back,
Then the sins of others may depart from them.
Astral is matter, causal is matter,
Winning is matter, losing is matter,
Matter has mixed into the matter.⁴⁷
„I have gained the eternal life“, says Shaitan.
Winning of heart is a miracle of such `saints`.
Attachment is lost, in attachment the value is lost.
Renouncer of various rituals and rites,
Greed inside, disciples call him a renouncer:
„This maya⁴⁸ does not belong to `saints`,
This maya is to be sent unto Him.“⁴⁹
Every home became the slave of a `saint`.
In `sainthouse` cup beats the cups.
The sons and daughters of the `saint`,

The grandsons and granddaughters of the `saint`
Sing the praise of their `saint`,
The say, „He bears all burdens and manifests everywhere,
The ways of such `saints` are wonderful“.
Disciples may sing whatever they like,
But he mouth of others remains locked.
„If one speaks ill of the `saint`, hold ear,
Beg pardon and sing the glory of the `saint` without break.
A rare one knows the will of such a `saint`,
Since he speaks what is not spoken in the world.“
He blesses his children and looks after himself.
He gives this reference all the time:
„ O my child, you will dwell in heaven, you are ignorant,
But you will not bear the miseries in the beyond.
How the simple and innocent children can know the `saint`?
Only a `saint` knows the condition of the child.“
They tell to renounce the world to others,
And bring valuable things in their home.
They empty the cottage of otehrs
And bring good fortune in their house.
Nirgun⁵⁰ and Sargun⁵¹ they take as one,
But do not discriminate between the good and the bad.
They preach for the eternal initiation,
They claim to cut he bondage of others,
But wear the chains themselves.
If any awakened one comes to them,
their turn to meet is delaced.⁵²
„Your karmas do not favour you,
There is no doubt that you are an awakened one,
You become the dust of the feet of the `saint`,
Definitely you will be blessed then.“
They divert to miraculous happenings
And swim against the current water.
„You are very simple and innocent soul“,
The `saint` tells, „You bear bad Karmas
And the soul has become black,
Surrender to the holy feet of the `saint`.
After burning the karmas
You will be free from the Angel of Death.“
These `saints` have started with such a business,
`Saints` are getting popularity day by day.
„Never go to any place“, tell the `saints`,
„The house of the `saint` is open to you forever.“
`Saints` straightway give full assurance,
Everyone then praises such a `Master`.
Karma and Dharma are now mixed in the dust
And are hard to recognize, as shadow dwells in shadow.
O my Lord, cut the root of this Kali Yuga
And help to discriminate between the good and the bad!
This world is drowned in illusion, yet it belongs to You.
Bless Your children and makes an end to all such `saints`, o Lord!

65. There is but one God, I bow.
 Self-willed remains separate,
 The mouthpiece of God takes Nectar⁵³ always,
 Self-willed while in company remains separate.
66. In the heart of the Beloved Master remains the lover,
 In no way He leaves him.
 Closes his eyes and smells the vibrating smell of the Master.
67. Maya is an enemy of the Saints,
 Makes business with worldly people,
 And keeps them in their ups and downs,
 Ties the worldly people with itself and yet keeps aloof.
68. Never you thought of Him,
 Dirty mind put you in bad society.
 No good deeds and actions, contentment and meditation,
 Suffered you with the chronic disease of ego and got
 Disconnected with the wisdom of the Guru.
 Self-willed is conscious of the so-called Karma and Dharma
 Whereas the Gurumukh's intention awakened in Guru.
 The way of the Master is the ladder of love,
 Miseries leave him and the Gurumukh attains eternal peace.
 The Guru cuts the bondage and the disciple merges with Him.
 When the Gracious Master becomes kind,
 The disciple's mind becomes pure.
69. The fruit of Maya to the world
 And not to the Saints.
 The earth of the well is consumed in the well
 And not for the use in the house.
 The potmaker makes his own earth,
 This earth is not used for every pot.
 There is Maya everywhere in the three worlds,
 The expression and base of which is Maya.
 Maya puts the shadow on the Maya.
 1st order prevails in the three worlds
 And brings these worlds into action.
 It is God-created and hard to understand.
 There is no awakening being with Maya,
 There is a shadow of astral Maya on the physical Maya,
 Everyone lost his respect with it.
 A rare one is seen, a great,
 And that one belongs to Him.
- Brahma, Vishnu, and Mahesh are under the control of Maya.
 Ganesh praises the Maya as well.
 The whole world is drowned in praising Maya.
 A rare one has the support of God.
 Ten avatars are under the control of the negative power

And express their power in the world.
They go into hell and heaven again and again.

The life of man is a way of love to God.
There is no love in the three worlds.
In the astral Maya there is fight for winning.
In the causal Maya there is fight to control.
Munis and Munishwars, gods, goddesses, and avatars
In their company the whole world is drowned.
Mata⁵⁴ is drowned in Karma and Dharma of the world.
The life-giver resides beyond the three worlds,
Without the Guru everyone has lost his prestige,
If He becomes Gracious, He ties with His contact.

70. When cotton and grass grew together,
brought bad luck to the farmer.
Being no food in the house
He became mind-willed, became a so-called renouncer.
The soul was bound to overcome miseries,
But the purpose was to go back.
Surrendered the wish of God on others,
Never He knew the secret of miseries and pleasures,
Mind stayed above⁵⁵
Come, o my Master-loved souls,
Who have attained the highest turn of life,
Why we may live separate now?
I have come to Thy threshold, my Kirpal.
You being my Master, I surrender unto Your protection.

71. He who drowned in the bondage of attachment,
He drowned in the midstream,
Lost his respect by coming and going,
Died, born, and died again, and lost prestige.
Coming and going is a big burden on soul.
Through attachment there is an excessive beating of Yama.
He is the Gurumukh who solves this problem;
By the Grace of the Master then one swims across.
When one becomes actionsless while doing,
Then through the Grace of the Master he overcomes
The riddle of life.

72. Conscious co-worker of Divine plan knows how to overcome,
He knows that alone He is the doer.
The Master is transcendent and manifests everywhere,
He knows Himself and destines Himself,
And He alone blesses with greatness.
What to say of His greatness?
Neither it is written nor can be written.
Without Guru there is no knowledge.
With Gyan and attention of the disciple He manifests in him.
He Himself is Brahma, Vishnu, and Mahesh.

The purpose for which they were created He does through them.
He does and sees whatever He likes.
He is the Creator of Triloki⁵⁶ and manifests Himself.
Guru and Gobind is the Master Himself,
In whose manifestation the creation resides.

73. O brother, your body is made of eight,⁵⁷
With five the body is developed,
With three it exists up to the three worlds also.
What is certain with the five elements?
Three will go with you.
Mind says, 'I am the great.'
There is no recognition of the intellect.

Who see you with closed eyes,
They are greeted in the world.
They take happiness and unhappiness as one
And they do not depend on others.
Three worlds are full of poison,
In the fourth He dwells.
His wish is created by Himself,
He controls and manifests Himself.
The man is tied in rituals and rites,
He stands with the mouthpiece of God.
He is the Gracious Master of the whole creation,
He Himself is God and manifests in God.

74. He is the Master, who ties with Him,
He is the Master who greets first.⁵⁸
He breaks the pot of wrath and sensual desires,
Forgives millions of sins and blesses the child.
He cuts the net of attachment,
Through His Word He blesses the child.
By meeting Him the dirt is washed away.
I sacrifice unto the Satguru again and again,
He blesses here and hereafter.
Millions of births the man loses in vain.
Darkness finished and the Light He gave.
Sun is rising and stars are twinkling within.
The bondage due to the mind He cuts.
The disciple became the mouthpiece of the Master and
His blessing He gave.
God Himself took pity on me.
He made my contact with the Gracious Master,
The giver of happiness.

75. Come, o my friend, why are you late?
The competent Master cuts your fetters
And becomes your Saviour.
One does not understand the mind, so his soul is unhappy,
Not knowing how to cut the fetters,

He becomes a butcher of himself.
`Awake, awake, o child`, Saints speak loudly.
By seeing Yama, one becomes helpless and goes along with him.
This time you weep, what will become next time?
Think, understand, o man, your hard time can finish,
As the Gracious Master always provides peace to His child.

76. Those who learned the lesson,
Why should they be afraid?
They digest the teaching and truth,
They got pure, and pure message they got.
O my Beloved, I got Your love,
I see You manifested for all the time in me.
Mind-filled are without respect,
By coming and going they gather miseries always,
Sing, sing the praise, o my lovable friends,
Let us go with Him by turning our face to our Home.

77. The Word-personified Master blesses the whole world,
He is the abode of truth, the Word resides in His Heart,
Guru, Satguru and Gurudes are one,
The Param Purakh⁵⁹ has bestowed Himself.
He served and service came into existence,
The child swings in teh lap of his Father.
He is omnipresent and the bestower of blessings,
With the Gracious Master enjoy the very life.
Once one loses the life against a shell,
Lost is the life, think, o mad man!

Lovers of God enjoying with Him to their utmost,
They are forgiven and attuned with Master within.
Their devotion and love abides within Him.
The Gracious Master Himself blessed His children.

78. To my Master

Black clouds have overspread, and it rains heavily in Sawan.⁶⁰
You, You, I speak from within.
Coo, coo⁶¹ of the nightingale disturbs me.
My Beloved, come now in the month of Sawan,
Spread over like clouds with blessing!
Seeing through eyes my chest thrills,
Come and sing the strange song.
Your beautiful and radiant eyes still I perceive,
Come and finish the desire of my seeing.
People wish You and the world,
Come and finish my desire to see.
This poor does not anything demand,
Take pity and help me to understand.
Now the world and everything else is Yours,
Come and bind me into Your yearning.

I never know to put more sugar for taste,
Come and sing the sweet love for me.
O my Beloved, everyone is never than me,
Come and play the strange game of love for me.
What I demand, I cannot tell,
Come and fulfill my hidden wish.
Never I gave the place to anyone in my eyes,
Take pity, come and show Your radiating eyes.
Forgot I, still I live without You,
Come, and help me to forget this ignorance.
Your Holiness, I love none except You,
Your longing is strange, come and take me.
My Kirpal, You exist everywhere,
Come and bless me with Your holy remembrance.

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- 1 See footnotes, 'Golden Age'
 - 2 Soul
 - 3 Who obeys his own self, who has no control of his heart, carrying mind all the time.
 - 4 Routine
 - 5 In midstream of the world
 - 6 One who does not know yoga; 'yoga' actually means 'to bind the soul back to God'.
 - 7 How to make the best use of the tide
 - 8 Depth of heart and mind
 - 9 One tries to control the attention forcibly
 - 10 Attention of the Master
 - 11 Our attention should be bound by Master's attention
 - 12 Lust
 - 13 The strength of the bamboo stick is due to its knots joined together. Our strength lies in bringing back the attention from outside; then we can see the glory of God within.
 - 14 From attachment
 - 15 From god
 - 16 We lost and went empty-handed
 - 17 When one folds hands, one cannot keep anything in the hand
 - 18 Only one who is free and has the key can unbind the other
 - 19 Knowledge
 - 20 Five senses
 - 21 Man became more and more bad, then the world also became bad for him. The world is not bad, you alone are bad. It is one's own ignorance.
 - 22 Attachment
 - 23 Mind
 - 24 Ignorance
 - 25 Ego
 - 26 Soul
 - 27 Master
 - 28 Where it is all the time evening
 - 29 Soul
 - 30 Ritual
 - 31 The right teaching
 - 32 The attention is scattered outside
 - 33 The life inside is on fire

- 34 Equipoise state
- 35 God
- 36 Three worlds
- 37 Without consciousness
- 38 Kirpal
- 39 Kirpal Sagar
- 40 Gurumukh
- 41 In this very life
- 42 Immortal, deathless, eternal
- 43 The Lord of the eight plane, the Highest Spiritual Region
- 44 He will never claim to be a Soami because this Soami power is very high. He who knows his Master would never like to be the Master.
- 45 Heaven in the three worlds
- 46 True home of our Father
- 47 Astral matter allures in the physical matter. Both are but dust.
- 48 Here: money
- 49 God
- 50 Non-attribute
- 51 Attribute
- 52 They do not want to meet him.
- 53 Water of life
- 54 Mother; name of a goddess
- 55 Mind had the upper hand
- 56 Three worlds
- 57 Eight elements; earth, fire, water, air, ether, mind, intellect and ego
- 58 Out of humility the Master greets the disciple first (through His attention).
- 59 That power which came first of all: Kabir. When He started to work He was called Sat Purusha.
- 60 Indian name of a month during the monsoon in summer; July
- 61 The song of the nightingale

