

Message 244

Angkor Miracle, Siem Reap (Cambodia), 14 July 2012

Birthday gifts of Tagore and Kabir Songs to Ajay Kukreja

1)

*Kaannaa Haasir- Dol-Dolano Paus-Faguner Paalaa,
Taari Modhyey Chirojibon Baibo Gaaner Daalaa ----
Ei Ki Tomaar Khusi, Aamaai Taai Pauraaley Maalaa
Surer-Gaundho-Dhaalaa!*

*Taai Ki Aamaar Ghum Chhutechhey, Baandh Tutechhey Money,
Khyapa Hawaar Dheu Uthechhey Chiro Byathaar Boney,
Kaampey Amar Dibanishar Saukol Andhaar Aalaa!
Ei Ki Tomaar Khusi, Aamaai Taai Pauraaley Maalaa
Surer-Gaundho-Dhaalaa*

*Raater Baasaa Hoi Ni Baandhaa, Diner Kaajey Truti,
Bina Kaajer Sewaar Maajhey Paai Ne Aami Chhuti.
Shaanti Kothaai Mor Taurey Haai Bishwobhubon –Maajhey,
Aushaanti Jey Aaghaat Kaurey Taai Toe Veena Baajey.
Nityo Raubey Praan – Poraano Gaaner Aagun Jwaalaa ---
Ei Ki Tomaar Khusi, Aamaai Taai Pauraaley Maalaa
Surer-Gaundho-Dhaalaa.*

*Mind is caught up in tears and laughter, as winter and spring take turns alternatively.
And yet astonishingly one is carrying a basket of songs (flowers) For Thee! And it is
reciprocated each time by a garland with enormous fragrance of melody.
Darkness of one's mind gets dissolved to wake up in Life, wiping out the sorrow of the
everlasting mind-I structure. One is now free from the dichotomy of shadow and light of
the night and day! And the basket of songs is again reciprocated by Thy immaculate
garland of melody.
One is now working hard with many errors to meet the needs of living. Yet one is
beckoned by someone to do a strange work, which is no work! It would indeed be a joy
to perform this true task with no taskmaster!
Awareness is not totally silent and a subtle movement in the inner being is playing Thy
Divine Veena! And the mind-I is being reduced to ashes in the fire of Thy songs Divine!
And once again, the basket of one's songs for Thee is rewarded by Thy fragrant garland
of melody.*

2)

*Aamaar Bhaangaa Panther Raangaa Dhulaai
Porechhey Kaar Paayer Chinho !
Taari Gaulaar Maalaaa Hotey Paapri Hothaa
Lutaai Chhinno.
Elo Jaukhon Saarati Naai, Gyalo Choley
Jaanaalo Taai -----
Ayamon Korey Aamaarey Haai Ke Ba Kandaai
Se Jon Bhinno.
Taukhon Torun Chhilo Orun Aalo, Pauthti Chhilo Kusumkirno.*

**Bausonto Je Rongin Beshey Dhauraai
Se Din Aubotirno.
Se Din Khaubor Millo Naa Je, Roinu Bosey
Ghaurer Maajhey -----
Aajkey Pauthey Baahir Haubo Bohi Aamaar
Jibon Jirno.**

*One's psyche's path with all its broken stones and pebbles, suddenly received
Someone's Footprints in the dust of its chaotic consciousness. But one remained
oblivious to it until one noticed the flower-petals scattered all over, which perhaps fell
from His garland! One's mind could not capture His advent, but eyes can now see the
evidence of this advent in these left-over petals of perceptions flowering in the inner
being in spite of the crowd of borrowed concepts and conclusions of the mind! It is He
who makes one yearn, and run into tears, for the Unknowable!*

*All this light of the morning sun, the village path, full of flower petals and colours all
around of the spring season reveal His enormous presence.*

*Alas! The mind remains confined in the constituents of its stupid contents of fear, greed
and dependency. Blasting time has come in spite of all the atrophy of the mind, as some
hint of the Holiness has somehow happened just now!*

3)

**I. Yeh Toe Ghar Hai Prem Ka,
Khaala Ka Ghar Naahi.
Sis Utaraye Bhui Dharaye,
Tab Paithey Ghar Maahi.**

**II. Jaa Marne Se Jag Daraye,
Mere Mana Anand.
Kab Marihou, Kab Paihou
Puran Paramanand.**

**III. Bakri Paati Khaat Hai,
Taaki Kaadhi Khaal.
Joe Bakri Ko Khaat Hai,
Taako Kaun Hawaal ?**

**IV. Seelawant Sab Te Badaa,
Sarwa Ratan Ki Khaani.
Teen Lok Ki Sampadaa,
Rahi Seel Mey Aani.**

**V. Pandit Aur Masaalchi,
Dono Sujhey Naahi.
Auran Ko Kar Chandnaa,
Aap Andherey Maahi.**

**VI. Wastu Kahin Dhunrai Kahin ,
Kehi Bidhi Awai Haath.
Kah Kabir Tab Paiye,
Bhedi Lejei Saath.**

**VII. Chaah Gai Chintaa Miti ,
Manuan Beparawah.
Jinko Kachhu Na Chaaiye ,
Soi Saahan shah**

**VIII. Daso Dwaaro Ka Pinjraa ,
Taamey Panchhi Paun.
Rahib Ko Aacharaja Hai ,
Jaai Toe Aacharaja Kaun?**

**IX. Ghar Jaarey Ghar Ubar,
Ghar Raakhey Ghar Jaaey.
Ek Achambhaa Dekhia,
Mua Kaal Ko Khaaey.**

**X. Nindak Niyarey Rakhiye,
Aangan Kuti Chhawaye.
Bin Paani Sabun Binaa,
Nirmal Karai Subhaye.**

**XI. Laali Merey Laal Ki ,
Jit Dekho Tit Laal.
Laali Dekhan Myai Gaii,
Mein Bhi Hoe Gaii Laal.**

**XII. Aawat Gaari Ek Hai,
Ultata Hoi Anek.
Kah Kabir Nahi Ulatiey,
Rahi Ek Ka Ek.**

**XIII. Saadhu Bhayaa Toe Kyaa Bhayaa,
Maalaa Pahiri Chaar.
Baahar Bhes Banaiyaa,
Bhitar Bhari Bhangaar.**

**XIV. Sahaj Sahaj Sab Koi Kaheyi,
Sahaj Na Chinhey Koye.
Ja Sahajai Saheb Mileyi,
Sahaj Kahaawei Soye.**

**XV. Saadhu Gaanth Na Baandhai,
Udar Samaataa Leyi.
Aagey Pichheyi Hari Kharey,
Jab Maangey Tab Deyi.**

SPIRIT OF THE ABOVE POEMS OF KABIR.

- I. *This is your house – not to be desecrated by others' influence. Surrender and Sacrifice your 'self', the separative 'me-ness' and then be naturally comfortable in your body (house).*
- II. *One's joyful existence is possible, only when one dies to one's conceptual and conventional ego structure.*

- III. *It is not necessary to kill animals and eat. It is now obsolete. Humans can grow crops, fruits, vegetables and many other healthy foods in abundance now.*
- IV. *It is most important to be in sense of proportion, impartiality and balance in day to day living. Adequate response in each situation – not inadequate reaction - is the greatest virtue of all time*
- V. *It is very essential to be light to oneself before showing light to others.*
- VI. *May overall holistic awareness guide us - one must not get confused by those who promise to show “paths” and “methods” to find the truth. Truth is in one’s self - not out there! So do not seek it elsewhere by getting provoked by others - however renowned or “respectable”.*
- VII. *No wanting is no agitation and therefore vigorous vitality. One is then an Emperor of his energy, peace and understanding.*
- VIII. *This body (cage) has ten openings and yet the ‘life-bird’ sitting inside does not fly away - this is indeed the wonder! Its flying away anytime is quite natural! So why fear death?*
- IX. *When ‘I’ (false house) is burnt, the real house (‘no-I’ or Life) is seen. And when the false house is deliberately and desperately maintained, the real home is obliterated. When this is realized, suddenly a blast occurs and the petty time is extinguished for the Time-less to be.*
- X. *Let a person who talks bad things about one, be invited to stay close by as a neighbour and be provided with all facilities and comfort! His service then, as a cleaner and washer-man, would be available free of cost day in and day out!*
- XI. *When seeing the sacred happens without any hindrance from the hideous ‘I’, one explodes into That Sanctity.*
- XII. *If reaction is not reacted to, one gets into a blissful action of perception.*
- XIII. *Titles and costumes do not make a saint, these do not cleanse the inner pollutions of the pursuits and perversions of the ‘I’- psyche.*
- XIV. *No one understands the natural state of ‘no-I’ wherein Wholeness and Holiness is perceived.*
- XV. *One who does not possess and lives simply in basic needs only, is taken care of by the Universal Inteligence.*

4)

**I. *Mo Ko Kanhaa Dhunro Bandey,
Mein Toe Tere Paas Mey.
Naa Mein Kaabaa , Naa Mein Kaashi,
Naa Toe Mein Kailash Mey.
Naa Koi Kriya-Karma Mey,
Naa Toe Yog-Vairag Mey.
Khoji Hoe Toe Turant Mili Hain,
Pal Bhar Ki Talaash Mey.
Kahey Kabir Suno Bhai Sadho,
Mein Swaso Ki Swas Mey.***

**II. *Jantra Mantra Sab Jhut Hai,
Mat Bharmo Jag Koye.
Saar Satya Janayei Binaa,
Kaaga Hamsa Na Hoye.***

- III. Apney Urjhey Urjhia,
Dikhey Sab Sansaar.
Apney Surjhey Surjhia,
Yah Gyan-Nirbichar.**
- IV. Pandit Boley Baat Soe Jhuthaa ,
Ram Kahey Jagat Gati Paaway,
Khaand Kahey Muh Mithaa!
Dhan Kahey Dhanik Joe Hoyey,
Nirdhan Rahey Naa Koi.
Bin Dekhe Bin Darash-Parash
Binu Ram Ratey Ka Hoi ?**
- V. Kabir Das Ki Ulti Baani,
Kambal Barsey Bhigey Paani.**
- VI. Ghatni Ko Badhni Kahe ,
Dudh Baney Toh Khoyaa !
Chalti Ko Gadi Kahe ,
Dekh Kabira Royaa !**
- VII. Kabir Maalaaa Kaathki,
Kahi Samjhawey Tohi,
Mana Na Phirwaye Aapuna
Kaahey Phirawey Mohi ?**
- VIII. Keso Kaa Bigariyaa,
Jai Munday Sau Baar.
Mana Kaahey Na Mudiye,
Jaa Mei Bis Bikaar.**
- IX. Chalti Chakki Dekh Ke,
Diyaa Kabiraa Roye.
Doe Paatan Ke Bich Mei,
Saabut Bachaa Naa Koye.**
- X. Sukhia Sab Samsaar Hai,
Khawey Aur Soye,
Dukhia Daas Kabir Hai,
Jaagey Aur Roye.**
- XI. Jab Tak Guru Miley Na Sachaa,
Bis kar Lei Ya Pachasaa.**
- XII. Ek Baani Sadguru Kaa,
Taaka Anant Sambhaar,
Thakey Munijan Panditaa
Ved Na Paawey Paar.**
- XIII. Pakhaa – Pakhi Ke Kaaraney,
Sab Jag Rahaa Bhulaan,**

*Nirpakh Hoikey Hari Bhajey
Soi Santa Sujaan.*

*XIV. Kasturi Kundali Basey
Mrig Dhunrey Bana Mahi,
Aysey Ghati Ghati Om Basey
Dunia Dekhey Naahi!*

*XV. Pothi Padhi Padhi Jag Mua,
Pandit Bhayan Na Koye.
Dhai Aakhar Prem Kaa,
Padhey So Pandit Hoye.*

*XVI. Kushal Kushal Toe Sab Kahey,
Kushal Na Jaaney Koey.
Maya Na Maree Na Mana Maraa,
Kushal Kahaan Se Hoey!*

SPIRIT OF THE ABOVE POEMS OF KABIR:

- I. *Where are you going to find 'no-you', the Life?
Life is not in your belief systems about Kaaba or Kashi or Kailash. Life is not in your Yoga as you are Viyoga, not in your exercise or practice of detachment as you are attachment, not in your gratifying rituals full of greed! If 'no-you' is in the intense energy of enquiry and if 'no-you' is awake in respect of the spurious split that has taken place in the contents of your consciousness, you will instantly discover Life, Intelligence, Divinity in your every breath! 'You-ness' will drop for the 'Otherness' to be!*
 - II. *All your Tantra–Mantra–Yantra are the material process of your brain, memory, mind and ego. Unless you understand the truth of the falseness of the fragmentation in the contents that constitute your inner consciousness, there is no way you can come out of your everlasting ache and agony.*
 - III. *When you are in the entanglement of your mental undertakings, you are in agitation and disturbance, but when you are in the energy of understanding, you are established in awareness and freedom from divisive consciousness..*
 - IV. *Claims of the so-called 'religious people' that by repeating 'God', 'God', 'God' endlessly, one will realize God, is utterly false! In that case, by repeating 'Sugar', 'Sugar', 'Sugar', one would feel the sweet taste in one's mouth! By chanting 'money', 'money', 'money', one would become rich and then there would not be any poor person on this planet!
Perception is direct by and for oneself in the blood cells and bone marrow --- it is not through the phenomenon of conforming or becoming.*
- V and VI*
Kabir respectfully requests you to wake up to the chain of opposites and false dualities or dichotomies in which you as 'me-ness', mind and ego are everlastingly entangled!

VII and VIII

Kabir points out the fallacies of rituals, which do not dissolve agitation for the awareness to dawn. Rituals may cover up agony, may help temporarily to escape from anxieties, but can never generate a freedom and a fundamental transformation in the consciousness.

- IX Human beings are suffocating, for no reasons whatsoever-- in the narrow corridor of opposites, which is being constantly generated by the divisive psyche of the humans.*
- X People remain gratified and amused in their pre-conceived notions and pre-determined conclusions. But Kabir remains always awake, by the Grace, with tears of compassion and perception.*
- XI Be available to the Guru Process rather than running into banal guru-personalities of pride and profane pretensions.*
- XII An utterance from the enormous energy of understanding emanating from the emptiness of the Guru process is indeed a limitless and blissful impact destroying the ignorance of the mind to wake up in life. Contrived intellectual glamour and glitter from borrowed knowledge and second-hand harangue from guru personalities cannot reveal the wonder and mystery of the Guru process!*
- XIII Humanity remains confused and chaotic due to partiality, bias and choices of its consciousness in everlasting dichotomies! A Saint is one in whom Divinity gets resurrected as a consequence of the emergence of choiceless-ness in his divisive consciousness.*
- XIV Just as a musk deer runs amuck in search of the fragrance emanating from its own navel region, humans also desperately seek fulfilment in centrifugal ideas, remaining totally oblivious to the potential of astounding freedom in the sanctity of the centripetal insight.*
- XV No wisdom is possible from borrowed second-hand knowledge. Love is the greatest wisdom!*
- XVI People talk about the state of well-being. But all are involved in the constant phenomenon of becoming and assuming in the network of attachment and aversion, ambition and aggression! And where is then the possibility of wellness and well-being?*

BLESSINGS TO AJAY KUKREJA