

PURNIMA VRAT KATHA

Story of the Full Moon Fast
Of Satguru Kabir Saheb



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With sketches of Satguru Kabir, Dharam Dass and Glossary

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Table of Contents

Introduction	Page 4
Brief Sketch of Satguru Kabir	6
Brief Sketch of Dhani Dharam Dass	7
Chapter 1 Kabir visits Dharam Dass – Dialogue: About the fast	8
Chapter 2 Dialogue: Timing of the fast	14
Chapter 3 Dialogue: Fasting in time of distress	18
Chapter 4 Dialogue: Punam Fast vs other types of fasts	26
Chapter 5 Dialogue: Husband/wife fasting, and benefits	33

Greatness of the Punam Fast	37
Auspicious song	39
Song of offering to God	40
God's grace towards his devotees	41
Glossary	44

Introduction

The punam or purnima fast has been explained by Satguru Kabir Saheb to his foremost disciple Dharam Dass. He taught that Satpurush Parmatma at the beginning of creation instituted this fast. He further taught that this fast is the root of all fasts, and the latter are branches. So he stressed the importance of observing this fast in the manner he described. If one observes it with full devotion and purity of heart, one would reap immense spiritual benefit and general well being. It is thus important for us to observe this fast, and to encourage others to also observe it.

A brief outline of the salient features of the fast is given here to simplify its observance. This fast is observed once a month at the full moon based on the lunar calendar. The fast is completed by the time the moon is full according to your time zone. Because the fasting starts in the morning and extends all day, terminating at night with the reading of the punam katha (story), it may not always be on the day the moon becomes full. For example, if the moon is full on Wednesday during the day, then the fast is observed on Tuesday, so it can finish by Tuesday night. One

needs to stay awake until Tuesday midnight at least, but one can stay up all night and engage in spiritual activity. If the moon is full late Wednesday night and into Thursday morning, the fast is observed on Wednesday. The reason for the timing is that auspicious events are observed during the waxing and not the waning phase of the moon. The hour of the full moon indicates that the dark fortnight or waning phase will commence.

On the day of the fast one wakes up and attends to the calls of nature. One then bathes and puts on clean, white clothes, and engages in prayer and meditation. After this one spends the day in a prayerful attitude, and reads scriptures or engages in religious discussions and other studies. Keep the house clean but keep housework to a minimum. In the early evening prepare your meal and prasad. After doing these, prepare a simple altar with a picture of Satguru Kabir, some flowers, a lighted diya, and an arati thali. Invite family, friends etc., as the case may be, and recite the katha. Explain the purpose and meaning of the katha. After this is finished, sing or recite the puranmasi mangal and the bhog shabda. Perform the arati and share the prasad. When all of these are finished then one eats dinner. During the fast one needs to drink water to maintain hydration.

When the guru or mahant is present, then one prepares the chowka arati as explained in the katha. This will then require all the other items and preparations mentioned. This is better observed when several people are participating and it is done in a temple.

I have two versions of the punam katha, 1. “Purnima Vrat Katha Mahatmay” Contained in the Bhajan Muktavali (1987) by then Dharmadhikari Manohar Das Shastri who, in 1998, was ordained as Shri Hazur Mukundmuni Nam Saheb. This was published at Lahartara, Varanasi, and 2. By the late Mahant Jagdish Das Shastri of Kabir Ashram, Jamnagar, Gujarat, published in 2007 as the third printing and titled “Purnima Vrat Mahatmay.” I think that there would be other versions in existence. A long time ago I remember reading an older version that I have now lost. It was similar in content as the ones I now have.

The two books differ in textual arrangement but not in substance, except with the story of the poor Brahmin, Madhukar, that is in the first book, but not in the second. Mahant J. D. Shastri arranged the book into five chapters and in couplets. He then added a paraphrase in simpler Hindi to each couplet or sakhi. The first book has the story of Madhukar and his wife of Ayodhya. They were poor and did not have a son. They were distressed. Kabir Saheb, learning of their distress, went to their home and they received him with great love and devotion. Satguru

explained the punam fast to them, initiated them and blessed them. They observed the fast in the proper manner and Satguru removed all their suffering.

To translate this book into English I used Mahant J. D. Shastri's edition, but also consulted the book by Shri Manohar Das Shastri. I also consulted the Hindi-English dictionary to ensure that I obtained the proper meanings of certain words, and also the internet, to check on the details of the lunar cycle. My purpose in translating this book is to make it easier for people everywhere to understand its teachings, especially for people who are not too familiar with Hindi. Throughout the book I have substituted the word "vrat" with "fast" and "purnima" with "punam."

A Brief Sketch of Satguru Kabir (1398-1518)

Satguru Kabir was one of the greatest exponents of the Ultimate Reality—formless God that is beyond all attributes. He taught to see God within, for that is His proper dwelling place. Searching for God in places of pilgrimage and other holy sites, in temples and churches of all kinds, and by performing various austerities, do not yield the same benefit as when you meditate within yourself and open your own consciousness to receive the consciousness of God. This results in enlightenment from within you. He realized God within himself and felt himself immersed into Him. In one of his bhajans he stated that when he thought of himself, then God was elsewhere. But when he gave up his individuality or the ego, then only God existed. This indicated his complete immersion into the being of God.

Some writers have stated that Kabir was a reformer trying to reform Hinduism and Islam. That was not his goal. His goal was to transform the hearts of people so that they could find God in His proper place i.e. within their own hearts. One Sufi writer said that if you do not find God in your own heart, you would not find your heart in the Temple. This is in keeping with the teachings of Satguru Kabir. And Kabir had urgency in his teachings stating that you may not have this opportunity again to obtain liberation. So he stated that what you have to do tomorrow, do today; what you have to do today do now. Once you lose this opportunity it may not come back again.

Sadguru Kabir was hailed as the father of Hindi poetry, the initiator of Sant Mat, the master of Sahaj Yoga, and the initiator of Surat Shabda Yoga. Guru Kabir was original in the way he expounded his teachings. He addressed the people directly such as, “Kabir is speaking. My dear brothers please listen to what I have to say.” Often he will speak with the authority of God having identified himself with God. “I am not the body of five elements. I do not have flesh, blood and bones. I am a manifestation of the Word.” He further stated that he came from the unconditioned realm and manifested in the world as a child, and that people do not understand the mystery of his being.

In addition to his mystical teachings as above, he taught deep and heartfelt devotion for the average person to connect with God. The first among his instruction was to seek a realized guru, and to follow his instructions and serve him in thought, word and deed. This necessitated giving up the ego. He also taught

people that merely reading the scriptures does not make you a devotee. Instead, you need to develop love and compassion for all living beings, personal cleanliness in thought word and deed, pleasant speech, non-violence towards all living creatures, to live a vegetarian life, to avoid tobacco and intoxicating drinks, to seek God in yourself and in other beings, the practice daily meditation, to observe a monthly fast, and to perform the Chowka Arati officiated by your guru, or a mahant. The fast outlined in this book was along the lines of devotion for a person, especially a householder, to obtain spiritual merits that would place him on the path of spirituality and liberation. He taught not to be like the fish in the water crying out for thirst. You are living in the water of God. He said to be like the drop of water that falls in the ocean and loses its identity. We are like that drop of consciousness that merges into the consciousness of God. This is the state of liberation or moksha.

*Please note that this is a brief sketch of Satguru Kabir's teachings, not of his life story.

A Brief Sketch of Dhani Dharam Dass

Dharam Dass was a very wealthy businessman. It is said that sometimes the King would borrow money from him. He lived with his wife in the city of Bandho Garh. He did his worship every day using images of various gods. One such image was a special stone found in the Gandika River, and it is called Saligram. Kabir knew of the depth of his devotion, and wanted to instruct him in a more mystical path. One day, Satguru Kabir went to his home while he and his wife were preparing dinner. They were burning firewood. Seeing this, Satguru Kabir told him that he was a great sinner. He and his wife were perplexed by his statement, saying that he did his devotion earnestly every day, so how can he be a great sinner? Satguru Kabir then told him to peel the bark off the wood and see what was there. He peeled the bark and saw living insects that were going to be burned alive. He then realized that this was indeed sin that he was committing.

On another occasion, Sadguru Kabir visited him while he was doing his worship. Kabir lifted one of the stone images and said that it weighed a certain amount. He then lifted another one which was bigger, and said that this one weighed more. He wondered what would be their worth. Having said this, Kabir disappeared. This left Dharam Dass in a state of mental turmoil, that here was a simple man who, on two occasions, pointed out some things to him that made sense. He wanted to meet this person again. But he did not know where to find Kabir. His wife, Amin, suggested that he throw a feast and Kabir was certain to come there, as all holy people swarm

like flies to such feasts. He threw a huge feast but Kabir was not there. He then threw feasts in many parts of India, and still could not find Kabir. He had used up all his wealth. He became dejected and was planning to commit suicide by drowning. Kabir realized what he was planning to do, and appeared before him. Dharam Dass fell at the feet of Kabir and became a great disciple. Kabir then instructed him in the inner Path of God realization. He obtained liberation. Most of the teachings handed down to the followers of Kabir are in the form of dialogue, with Dharam Dass asking questions and Kabir answering them. There are many books in this dialogue format. The instructions contained in this book on fasting, is one such dialogue.

अथ पूर्णिमा माहात्म्य

प्रथमाऽध्यायः Chapter 1

एक बार बान्धवगढ धामा, धर्मदास बसे तेहि ठामा.
सद्गुरु कबीर आन बिराजे, कथा प्रसंग चले बहु छाजे १
*ek bār bāndhov garhh dhāmā, dharmdāss base tehi thāmā,
sadguru kabīr ān birāje, kathā prasang chale bahu chhāje – 1*

Once, Sadguru Kabir went to the home of his ardent disciple, Dharam Dassji, in Bandhogarh. He sat on a comfortable *singhasan*, as a meaningful satsang was in progress.

धर्मदास वचन - *dharmdāss bachan*

धर्मदास विनती एक ठानी, सतगुरु माहि कहो बिलछानी.
रही अचेत सुरति जब मोरा, मासिक व्रत रहेउँ गुरु पूरा २
अब गुरु पूर मिले प्रभु मोही, सत्य व्रत अब कहो विदेही.
कौन व्रतमें सुरति लगाई, सतगुरु मोहि कहो समुझाई ३
dharmdāss binatī ek thānī, satguru mohi kaho bilchhānī,
rahi achet surati jab morā, māsik vrat raheun guru pūrā; - 2
ab guru pūr mile prabhu mohī, satya vrat kaho videhī,
kown vrat men surati lagāī, satguru kaho samujhāī; - 3

Dharam Dass stood with folded hands in front of Kabir and humbly requests, “O Satguru! When I did not know any better, I used to observe fortnightly or monthly fasts. But now I have found a perfect, realized guru. Please explain to me in detail the true fast to which I should pay full attention.”

सद्गुरु वचन - *sadguru bachan*

धर्मदास तुम बूझहु मोही, व्रत की कथा कहा मैं तोही.
निश्चय व्रत पुरुष को आही, सो धर्मनि परखो हियमाँही ४
dharmdāss tum būjhahu mohī, vrat kī kathā kahā main tohī,
nischai vrat purush ko āhī, so dharmani parkho hiyamāhī – 4

O Dharam Dass! You have come to me and are requesting an explanation of the true fast. I will definitely explain to you the fast of Satpurush. Understand it and hold it dearly in your heart.

sākhī

व्रत प्रभाव धर्मनि सुनो, तोहि कहु समुझाय.
निज यहि व्रत अमर पद, जो नर निश्चय ध्याय ५
vrat prabhāw dharmani suno, tohi kahu samujhāī,
nij yahi vrat amar pad, jo nar nischai dhyāī – 5

I will explain to you the greatness of this fast. Please understand it. The person who faithfully observes this fast and meditates on it will definitely reach the eternal abode.

chowpai

आदी पूनम पुरुष निवासा, सुरति नाम अमि अंक प्रकाशा.
तुमसो कहूँ सुनो धर्मदासा, आदी पूनम करु प्रकाशा ६
ādī pūnam purush niwāsā, surati nām ami ank prakāshā,
tumso kahūn suno dharmdāsā, ādī pūnam karu prakāshā – 6

At the very beginning of creation this fast was with Satpurush. He gave it to me so that humanity can benefit by it. O Dharam Dass! I will explain this eternal fast to you.

पुरुष मोहि निश्चय व्रत दीन्हा, तीन अंक जोरि हम लीन्हा.
पूनम व्रत पुरुष का होई, सुरति हंस निःअक्षर समोई ७
purush mohi nischai vrat dīnhā, tīn ank jori ham līnhā,
pūnam vrat purush kā hoī, surati hans nihakshar samoī – 7

Sat Purush gave me this fast. I accepted it by putting my hands together and bowing. This punam fast is special to Satpurush. By observing it, the soul becomes liberated and goes to Satpurush, the Ultimate Reality.

सत्य व्रत मैं कहूँ समुझाई, जासो पाप सकल क्षय होई.
निर्गुण ब्रह्म सिरगुण अवतारा, जासो जीव होय निस्तारा ८
satya vrat main kahun samujhāī, jāso pāp sakal kshai hoī,
nirgun brahm sirgun avtarā, jāso jīv hoi nistārā – 8

By observing this true fast all sins are washed away. The devotee, knowing God with or without attributes, will enjoy many blessings.

पूनम व्रत करे जो कोई, ताको आवा गमन न होई.
काम क्रोध मद लोभ भूलावा, निन्दा ईर्षा दूर बहावा
pūnam vrat kare jo koī, tāko āvāgawan na hoī,
kām krodh mad lobh bhulāwā, nindā irshā dūr bahāwā – 9

The person observing this fast will be free of the cycle of birth and death, and will also be free of lust, anger, attachment and greed, and discards criticisms and envy.

कर्म भर्म अरु आश विसारे , सतगुरु चरणकमल चित धारे .

सत्य शब्द में रहे समाई , बहुरि न हंसा योनि आई १०

*karm bharm aru āsh bisāre, satguru charan kamal chit dhāre,
satya shabd men rahe samoī, bahuru na hansā yoni āī – 10*

The devotee should give up false hopes, cravings, doubt and evil actions, and remember Satnam and meditate on the Lotus feet of Satpurush. By these practices he will be free of rebirths.

धर्मदास वचन - dharmdāss bachan

धर्मदास दोनो कर जोरी , सतगुरु सुनिये बिनती मोरी

पूनम महिमा कहो बुझाई , जासो काल दगा मिट जाई

जो कुछ भेद आहि प्रभु आगर , सो कहिये हंसन पति नागर ११

dharmdāss donon kar jorī, satguru suniye binatī morī,

pūnam mahimā kaho bujhāī, jāso kāl dagā mit jāī ,

jo kuchh bhed āhi prabhu āgar, so kahiye hansan pati nāgar – 11

Dharam Dass with folded hands requests Kabir Saheb to explain to him the greatness of the punam fast that can remove the difficulties associated with death. O Master! Please also explain the ways in which I need to observe this fast.

सद्गुरु वचन - sadguru bachan:

कहै कबीर धर्मनि सुनि लेहू , पूनम व्रत निश्चय तोहि देहू १

कोटिन अश्वमेध करे जो कोई , कोटि तीर्थ करि आवे सोई

सकल पृथ्वी फिर आवे जोई , सो एक पूनम व्रत फल होई १३

kahai kabīr dharmani suni lehū, pūnam vrat nischai tohi dehū,

kotin ashvamedh kare jo koī, koti tirth kari āwe soī,

sakal prithve phir āwe joī, so ek pūnam vrat phal hoī – 12-13

Kabir says, “Listen Dharam Dass to the greatness of the punam fast that I have mentioned to you. A person will get the benefit of millions of horse ceremonies

and pilgrimages, or walking the whole earth, by sincerely observing one punam vrat.

साँचे दिलसे बरते सोई, धर्म अर्थ सब सुकृत होई
जो यह व्रत करे मन लाई, दुख दारिद्र सकल मिट जाई १४
*sānche dilse barte soī, dharm arth sab sukrit hoī,
jo yahh vrat kare man lāī, dukh dāridra sakal mit jāī – 14*

The person who observes this fast with a true heart and devotion, will see an end to his suffering and wretchedness, and gains righteousness, wealth and well being.

रात्रि जागरण करे बनाई, नृत्य गीत वाजिंत्र बजाई
बहुत स्तुति सो जागरण करई, अमरलोक में जा पगु धरई १५
*rātri jāgran kare banāī, nritya gīt vājindra bajāī,
bahut stuti so jāgran karaī, amar lok men jā pagu dharāī – 15*

Keep waking on night of the punam fast, and sing bhajans and play music etc., to express devotion to Satguru. By observing the fast in this way the devotee will reach the eternal abode.

जो नर करे प्रीति मन लाई, सुरति निरति हंसा घर जाई
पूनम दिन नहीं सेज बिछानी, भोजन एक बेर परमानी १६
*jo nar kare prīti man lāī, surati nirati hansā ghar jāī,
pūnam din nahīn sej bichhānī, bhojan ek ber parmānī – 16*

The devotee observing this fast with a mind full of love will be steadfast in his meditation and become a pure soul. On this occasion one should give up sleeping on one's regular bed, and should eat only once.

पूनम प्रातः स्नान कराई, श्वेत वस्त्र ले हृदय चढाई
नेम अचार सो रहे पुनीता, अष्ट पहर पुनि रहे अवधूता १७
*pūnam prātaḥ snān karāī, swet bastra ke hridai chadhāī,
nem achār so rahe punitā, asht pahar puni rahe avadhūtā – 17*

One wakes up early in the morning and attends to the call of nature, then bathes and puts on white clothes. He must observe the fast for twenty-four hours, and remain mentally detached and maintain purity of conduct.

कुड कपट भाखे नहीं भाई, सत्तनाम को सुमिरन लाई
एक बार हृदय कहै कबीरा, सुमिरत नाम मिटे जम पीरा १८
krūr kapat bhākhe nahīn bhāī, satnām ko sumiran lāī,
ek bār hridai kahai kabīrā, sumiran nām mite jam pīrā – 18

Do not tell lies and do not engage in deceitful activities. Instead, remember and recite Satnam and meditate on Satguru Kabir Saheb. By doing this even once, you will be free of the traps of Yama.

संयम जो नर करे बनाई, पान प्रसाद ले तहाँ धराई
जौन मास में पूनम आई, रकम रकम के सुगन्ध मगाई १९
sanyam jo nar kare banāī, pān prasād le tahān dharāī,
jown mās men pūnam āī, rakam rakam ke sugandh mangāī – 19

Do this in a disciplined and faithful way every month at the full moon. Bring different fragrant articles and prepare pan and prasād for the fast.

तापर कनक को चौक पुराई, पालो सहित कलश धरवाई
तापर दीपक बारे भाई, गौ का घृत भरे पुनि आई २०
tāpar kanak ko chowk purāī, pālo sahit kalas dharāī,
tāpar dīpak bāre bhāī, gow kā ghrīt bhare puni āī – 20

Prepare a clean spot on the ground or floor and sprinkle sandal paste on it. Then use wheat or rice flour to complete the chowka. Use mango leaves in the kalash and place a ghee-containing diya on this.

पान आम के झालर तानी, मेवा अष्ट करो परवानी
सब सयोग पुनि करे बनाई, साधु संत को आदर लाई २१
pān ām ke jhālar tānī, mewā asht karo parwānī,
sab yog puni kare banāī, sādhu sant ko ādar lāī – 21

Above the chowka hang a string of mango leaves. Bring dry fruits of eight kinds, and fresh fruit, flowers, etc. Then respectfully invite sadhus and other holy people as guests.

नरियर पाँच सवासौ पाना, सवा सेर नैवेद्य धराना
सब विधि साज करे पुनि आई, साधु संत को लै बैठाई २२

*nariyar pānch sawā sow pānā, sawā ser naivedya dharānā,
sab vidhi sāj kare pune āī, sādhu sant ko lai baithāī – 22*

On this day bring five coconuts and 125 pan leaves, and also prepare prasād for the chowka. Once everything is ready, invite the sadhus and the respected people to sit on their asan.

पूनम पाठ पठन पुनि लागू, श्रोता वक्ता सुन अनुरागू
अर्थ विचारे सभा सुनावे, संतन को उपदेश बुझावे २३
*pūnam pāth pathan puni lāgū, shrotā vaktā sun anurāgū,
arth bichāre sabhā sunāwe, santan ko updesch bujhāwe – 23*

Now recite the punam katha, and let everyone in the audience listen to it with love. The speaker considers the meaning and explains it to the audience. All in attendance will also listen to the teachings of the holy people.

पूनम पाठ पूर्ण जब होई, नरियर पाँच मोरे पुनि सोई
तब साहेब को भोग लगाई, पान प्रसाद पुनि देय बटाई २४
*pūnam pāth purn jab hoī, nariyar pānch more puni soī,
tab sāheb ko bhog lagāī, pān prasād puni dei batāī – 24*

After the katha is finished, the mahant breaks the coconuts. Then the pan, prasād, etc., are offered to Sat Purush for blessing. The pan prasād is then distributed to the devotees.

सवाशेर तन्दुल धरवाना, गौका क्षीर और परवाना
दिन के भोजन नाँहि कराई, साहेब नाम हृदय में धरई २५
*sawāsher tandul dharwānā, gow kā kshīr ovr parwānā,
din ke bhojan nāhi karāī, sāheb nām hridai men dharaī – 25*

On the punam day obtain fresh milk and clean rice and prepare kheer (rice pudding), while remembering the name of Satpurush and keeping it in the heart.

सब पकवान पुनि करे बनाई, तब साहेब को भोग लगाई
शंख झांझ अरु बाजे तूरा, भोग लगावे सत्य कबीरा २६
*sab pakwān puni kare banāī, tab sāheb ko bhog lagāī,
shankh jhānjh aru bāje tūrā, bhog lagāwai satya kabīrā – 26*

Once all the items are prepared, offer bhog (make offering of the food) to Satguru Kabir Saheb. Play a few musical instruments – shankh, jhanjh, drum, etc.

अपने हाथ सों दीपक बारे , तब सम्रथ की आरति उतारे
चन्द्र लगन में ध्यान धरीजे , सूर्य लगन में भोजन कीजे २७
apne hāth so dīpak bāre, tab samrath kī ārati utāre,
chandra lagan men dhyān dharīje, sūrya lagan men bhojan kīje – 27

The person observing the fast must himself light the arati and do arati to Satguru Kabir. When the left nostril is dominant he meditates, and when the right is dominant he eats his food. If he follows this routine he will be happy in life, and eventually goes to Satlo

अथ द्वितीयो ऽध्याय - Chapter 2

धर्मदास वचन - *dharmdāss bachan*

धर्मदास विनवे मृदुवानी, व्रत की विधि सबही मैं जानी
संशय एक आहि मनमाँहि, गुरु पूछन की आज्ञा चाही १
dharmdāss binawe mridubānī, vrat kī vidhi sabahī main jānī,
sanshai ek āhi manmānhi, guru pūchhan kī āgyā chāhī – 1

Dharam Dass humbly asks Satguru Kabir, “O Satguru! I have listened to your explanation of how the punam fast is observed, but I wish leave to ask you about a doubt that I have.

चौदस युक्ता पूनम करवी, परिवा सहिता व्रतमा धरवी
सतगुरु मोहि दया बहु दीजे , पूनम दिन को निश्चय कीजे २
chowdas yuktā pūnam karawī, pariwā sahitā vratmā dharawī,
satguru mohi dayā bahu dīje, pūnam din ko nischai kīje – 2

In the conduct of the fast, is the 14th day of the lunar fortnight, or the 1st day of the following fortnight the proper day for the fast? Please explain your decision so that my doubt can be removed.”

सद्गुरु वचन - satguru bachan

धर्मदास तुम मम प्रिय आहि, विनती तुम्हरी तारक सबही
तुम जिज्ञासु चतुर प्रवीणा, लखि मम हृदय मोद समाना ३
dharmdāss tum mam priya āhi, bintī tumharī tārak sabahī,
tum jigyāsu chatur pravīnā, lakhi mam hridai mod samānā – 3

“O Dharam Dass! You are a good, earnest and wise disciple, so you are very dear to me. I am delighted because your question is for the welfare of all the people.

व्रत के हेत को पूनम करवी, आदर सहित हियेमां धरवी
कहै कबीर सूनो धर्मदासा, पूनम विशे मोर विश्वासा ४
vrat ke het ko pūnam karawī, ādar sahit hiyemā dharawī,
kahain kabīr suno dharmdāsa, pūnam vishe mor vishwāsā – 4

O Dharam Dass! Observe the punam fast with love, and honour it from the depth of your heart. I have confidence in it.

चौदश लगन पूनम सुखदाई, परिवा लगन पूनम दुखदाई
परिवा लगन के पीछे जानी, घडी बत्तीस चालिस अनुमानी ५
chowdas lagan pūnam sukhdāī, pariwā lagan pūnam dukhdāī,
pariwā lagan ke pīchhe jānī, ghadī battīs chālis anumānī – 5

Punam on the 14th day of the lunar fortnight brings happiness, whereas observance the next day brings suffering, therefore avoid it. In the winter months the fast must be observed for at least twelve hours. In the summer months it must be observed for at least sixteen hours.

अर्ध रातसो पूनम होई, ता दिन व्रत करो पुनि सोई
दिन आधे से चौदश होई, ऊपर पूनम मिले समोई ६
ardh rātson pūnam hoī, tā din vrat karo puni soī,
din ādhe se chowdas hoī, ūpar pūnam mile samoī – 6

Keep fast on the day when the moon becomes full from midnight onwards. The 14th day finishes at mid-day then the punam day commences. (Note: These times are based on the *tithi* or date in the Hindu lunar calendar and are variable.)

ता दिन व्रत करो हो भाई, मन सुस्थिर होय ध्यान लगाई
चार पहर को जाग्रण कीजै, घर में बैठ सतनाम जपीजै ७
tā din vrat karo ho bhāī, man susthir hoi dhyān lagāī,
chār pahar ko jāgran kīje, ghar men baith satnām japīje – 7

On the day of the punam keep the mind steadfast and meditate of Satguru. For the proper observance of the fast, keep awake the whole night and recite (do japa) Satnam, keeping Satguru Kabir in mind.

चार पहर जो नहि बनि आवे, अर्धरात लो जाग्रण भावे
पहर माहिं घडी ठहराई, बिना मंत्र जागरण ना भाई ८
chār pahar jo nahi bani āwe, ardh rāt lo jāgran bhāwe
pahar māhin ghadī thahrāī, binā mantra jāgran nā bhāī – 8

If for some reason you cannot stay awake for the whole night, then stay awake for half the night. But if you cannot stay awake for half the night, then at the minimum stay awake for three hours. Do not stay awake without the japa of Satnam.

होवे काष्ठ अग्नि की नाई, सकल पाप सहजे मिट जाई
पूनम व्रत जाग्रण नहीं करई, ताको व्रत निष्फलता धरई ९
howe kasht agni kī nāī, sakal pāp sahaje mit jāī,
pūnam vrat jāgran nahīn karaī, tāko vrat nishphaltā dharaī – 9

Just as dry wood easily burns in fire, just so the sins of the devotee burn away. But if he does not keep awake for the punam vrat, then his effort will not yield any benefit.

जाग्रण करे मेरो गुण गावे, अमर होय बहुरि नहि आवे
पूनम प्रभात भोजन कराई, साधु संत का आदर लाई १०
jāgran kare mero gun gāwe, amar hoi bahuri nahi āwe,
pūnam prabhāt bhojan karaī, sādhu sant kā ādar lāī – 10

As you keep awake sing the glories of Satguru. You will realize immortality and not be subjected to rebirth. On that day respectfully invite sadhus and saintly people and offer food to them.

संत पवाय आप तब पावे , सो जीव सतलोक सिधावे
घृत पक्वान की करे रसोई , सो संतन को भोजन होई ११
sant pawāi āp tab pāwe, so jīw satlok sidhāwe,
ghrit pakwān kī kare rasoī, so santan ko bhojan hoī – 11

Offer food first to the holy people, then take food yourself. Doing so will clear your way to Satlok. Prepare the food that you serve to the holy ones with ghee and with an attitude of devotion.

संतन को चरणामृत लीजै , हृदय प्रेम सदा पुनि कीजै
ताको सद्गुरु सदा सहाई , बाँह पकड जीव लोक सिधाई १२
santan ko charnāmrit lījai, hridai prem sadā puni kījai,
tāko sadguru sadā sahāī, bānhh pakad jīw lok sidhāī – 12

Take charnamrit of the saintly people you invited, and always do it with love and devotion. Satguru will always be of help to such a devotee, and will eventually take him by the arm to Satlok.

पूनम कथा जो सुने सुनावे , आप तरे औरन को तरावे
उच्छिष्ट भोजन नहीं करावे , परघर भोजन करन न जावे १३
pūnam kathā jo sune sunāwe, ap tare owran tarāwe,
uchisht bhojan nahīn karāwe, parghar bhojan karan na jāwe – 13

On the punam day listen to the punam katha yourself and enable others to also listen to it. This will enable you and the others to obtain liberation. On this day do not eat stale foods, and do not eat at the home of others.

गुरु की सेवा सदा सत बोले , पूनम व्रत कबहु नहीं डोले
पूनम व्रत नित्य प्रति कीजै , मास मास येही सुख लीजै १४
guru kī sewā sadā sat bole, pūnam vrat kabahu nahīn dole,
pūnam vrat nitya prati kījai, mās mās yehi sukh lījai – 14

Observe the fast every month as prescribed. Serve the guru and always be truthful. When the devotee observes it regularly in this way, he enjoys happiness month after month.

आप करे औरन को करावे, ताका फल कोई पार न पावे
पूनम दिन इन्द्रिय दृढ राखे, हृदये नाम पुरुष का भाखे १५
*āp kare owran ko karāwe, tāka phal koi par na pāwe,
pūnam din indriya dridh rākhe, hridai nam purush kā bhākhe – 15*

Observe the fast yourself and encourage others to also take part. Your benefit will be immense. On this day keep all your senses under strict control, and keep the name of Satpurush in your heart.

पूनम छांडि और व्रत करई, सो प्राणी भव सागर परई
सत्यनाम गहै एक धारा, सो हंसा है पुरुष पियारा १६
*pūnam chhādi ovr vrat karaī, so prānī bhowsāgar paraī,
satyanām gahai ek dhārā, so hansā hai purush piyārā – 16*

The devotee who single-mindedly observes the fast faithfully is very dear to Satpurush. But if he forsakes the punam fast and observes other types, then he will be subjected to rebirths in the world without obtaining liberation.

यह तो व्रत पुरुष को आही, दुख दारिद्र सकल पुनि जाही
पुनम व्रत करो रे भाई, रिद्धि सिद्धि बहुते सो पाई १७
*yahh to vrat purush ko āhī, dukh daridra sakal puni jāī,
pūnam vrat karo re bhāī, riddhi siddhi bahute so pāī – 17*

O Brother! Observe this punam fast as it is the fast of Satpurush Parmatma. By observing it all sufferings are removed, and success and prosperity come to you.

पूनम व्रत करे जो कोई, सद्गुरु भक्ति सदा चित लाई
सुकृत होय तो मुक्ति पावे, गर्भवास में बहुरि न आवे १८
*pūnam vrat kare jo koī, sadguru bhakti sadā chit lāī,
sukrit hoi to mukti pāwe, garbhās men bahuri na āwe – 18*

The devotee who observes this fast faithfully, and with full presence of mind, and devotion to Satguru in his heart, will be fortunate in obtaining liberation. He will enjoy eternal joy in Satlok.”

अथ तृतीयो ऽध्याय - *chapter 3*

धर्मदास वचन - *dharmdāss bachan*

धर्मदास विनती अनुसारी, साहेब सुनिये अरज हमारी
पूनम व्रत नेम मन दीन्हा, दुःख सुख में कैसे कै चीन्हा १
dharmdāss binatī anusārī, sāheb suniye araj hamārī,
pūnam vrat nem man dīnhā, dukh sukh men kaise kai chīnhā – 1

Dharam Dass humbly and respectfully says, “O Satguru! Please listen to my request. So far I have fully understood the principles of the punam fast. But I would like to know how to observe the punam fast if there is suffering or happiness.

देह अशुद्ध पूनम व्रत आवे, कैसे अशुद्ध में व्रती रहावे .
ताकी महिमा कहो समुझाई, सो मैं राखु हृदया मांही २
deha ashuddh pūnam vrat āve, kaise asuddh men vrati rahāwe,
tākī mahimā kaho samujhāī, so main rakhu hridayā mānhī – 2

If the body is considered unclean and the punam fast is to be observed, how can it be done in this condition? Please explain this to me so that I may keep it firmly in my heart.

सो साहेब कवने विधि कीजै, सत्य कहो कैसे व्रत रहिजै .
सो वर्णन भाखो गुरु मोहि, व्रत प्रभाव हृदय मम सोहि ३
so sāheb kawane vidhi kījai, satya kaho kaise vrat rahīje,

so varnan bhākho guru mohi, vrat prabhāw hridai mam sohi – 3

O Saheb! In such a condition (childbirth, death) how can one observe this true fast? And what would be the influence of such a fast? Please explain these issues to me.”

सद्गुरु वचन - sadguru bachan

कहै कबीर सुनो धर्मदासा, सकल भेद मैं करौं प्रकासा
दास एक वणिक को भेषा, जिनने लियो गुरु उपदेशा ४

*kahain kabīr suno dharmdāsā, sakal bhed main karown prakāsā,
dāss ek vanik ko bhekhā, jinne liye guru updesā – 4*

“O Dharam Dass! Listen to me. I am going to explain the essence of all these to you by giving an example of a businessman who was initiated by his guru.

पुनम व्रत करे चित्त धारा, पतिव्रत घरमांहि सुधारा.

नारी पुरुष एक मन कीन्हा, भाव भक्ति परवाना लीन्हा ५

*pūnam vrat kare chit dhārā, pativrat gharmānhi sudhārā,
nārī purush ek man kīnhā, bhāw bhakti parwāna līnhā – 5*

He used to observe the fast with steadfast devotion. His wife was also very devoted, and they both were of the same mind, and observed the fast faithfully. They both had taken beera prasad from their guru.

स्त्री पुरुष दोऊ मेरे दासा, मन स्थिर करि सुनो धर्मदासा

मन वच कर्म सतगुरु पद पूजा, देव भाव मन और न दूजा ६

*strī purush doū mere dāsā, man sthir kari suno dharmdāsā,
man bach karm satguru pad pūjā, dev bhāw man ovr na dūjā – 6*

O Dharam Dass! Listen attentively. Both husband and wife were my great devotees. They were always dedicated in mind, body and speech to the worship of Satguru. Their mind never wandered towards the worship of other deities.

पुनम व्रत करे दोऊ प्राणी, तासु कथा मैं कहौं बखानी

एक दिन पुरुष बनिज को जाई, घर में संचित नाहि रहाई ७

*pūnam vrat kare doū prānī, tāsū kathā main kahown bakhānī,
ek din purush banij ko jāī, ghar men sanchit nāhi rahāī – 7*

This husband and wife I am telling you about, always observed the punam fast. But one day the husband, seeing that they had almost nothing in the house, went travelling far away on business.

तेहि पीछे को भेद बताऊ, मन स्थिर कर सुनो परभाऊ
तेही दास की दासी गर्भाऊ, नौमे मास पुनि पूरण आऊ ८
tehi pīchhe ko bhed batāū, man sthir kar suno parbhāū,
tehī dāss kī dāsī garbhāū, nowme mās puni pūnam āū – 8

After the husband went on business listen to what transpired. His wife was pregnant when he left, and nine months was fast approaching for the baby to be born. The punam fast was also to occur about the same time.

भयो पुत्र पुनि मंगल गाऊ, ढिग परोस की नारी आऊ
पूनम व्रत ओही दिन आवा, सब नारी मिल अशुद्ध लगावा ९
bhayo putra puni mangal gāū, dhig paros kī nārī āū,
pūnam vrat ohī din āwā, sab nārī mil ashudd lagāwā – 9

The baby was born and the neighborhood ladies came and sang melodious songs for the occasion. They were also preparing to give food to the new mother, but it was the day of punam fast, so she was fasting. The ladies then told her that giving birth made her unclean.”

सब स्त्री वचन - sab strī bachan

सुनो सखी तुम वचन हमारा, यह तो व्रत छूत परिहारा
सूतक मांही व्रत ना कीजै, कहा हमारो मान करीजै १०
suno sakhī tum bachan hamārā, yahh toh vrat chhūt parihārā,
sūtak mānhi vrat nā kījai, kahā hamāro mān karīje – 10

They said, “Listen to our counsel, and forego this fast as you are unclean. Please do as we tell you. Do not keep the fast when you have given birth.

दूसर व्रत आवे पुनि जोई, ता दिन व्रत करो पुनि सोई
अब तुम वेगि रसोई करावो, वेगि अन्न जल ही तुम पावो ११

*dūsar vrat āwe puni joī, tā din vrat karo puni soī,
ab tum begi rasoī karāwo, begi ann jal hī tum pāwo – 11*

When the next punam fast comes, then you can observe it that day. But today you should, without delay, take food and water.

अब तुम वेगि करहु अहारा, नहिं तो दूस्तर जीवन तुम्हारा
पुत्र प्रसव ते उदर भौ खाली, अब तुम कहा मानहु मम आली १२
*ab tum begi karahu ahārā, nahin toh dūstar jīwan tumhārā,
putra prasau te udar bhow khālī, ab tum kahā mānahu mam ālī – 12*

Now please eat some food quickly, otherwise your health would be negatively affected. After giving birth your abdomen is empty and you need nutrition. Please pay attention to what all of us are telling you.”

प्रसूता वचन - prasūtā bachan

तब मुख बोली पुत्र की माता, सब सखियन सो बोली बाता
देह अशुद्ध हृदय शुद्ध नीका, कैसे छोडो सतगुरु टीका १३
*tab mukh bolī putra kī mātā, sab sakhiyan so bolī bātā,
deha ashudh hridai sudh nīkā, kaise chhoro satguru tīka – 13*

Then the baby’s mother tells the ladies, “The body is unclean anyway, being composed of flesh and blood, and urine and feces, etc. Although my body is unclean my heart is pure. How can I forego my vow to observe the punam fast?

अशुद्ध देह में प्राण तजाई, कहु सखी जीव कहाँ को जाई
भलि तुम मता सुनायउ आई, जीते मोहि चौरासी नाई १४
*ashudh deha men prān tajāī, kahu sakhi jīv kahān ko jāī,
bhali tum matā sunāyēu āī, jīte mohi chowrāsī nāī – 14*

If I die in this condition that you call unclean, what will be the condition of my soul, and where will it go? What advice are you giving me that even while I am alive you are sending me into the cycle of rebirths!

जबहि दुःख होय तन भारी, तबहि न चेतै यह संसारी.
जबहि दुःख हृदय में आवे, निश्चय नाम गुरु का गावे १५
*jabahi dukh hoi tan bhārī, tabahi na chete yahh sansārī,
jabahi dukh hoi tan bhārī, tabahi na chete yahh sansārī,*

jabahi dukh hridai men āwe, nischai nām guru kā gāwe – 15

Even when people have significant physical suffering, and they do not awaken to realization, then what can one say about them? When there is suffering then definitely people should remember and meditate on Satguru's name.

तबहि गुरु पुनी होय सहाई, निश्चय दुःख सकल मिट जाई.
जन्म पुत्र भये दुःख आनी, सतगुरु नाम जपेहु मैं जानी १६
tabahi guru punī hai sahāī, nischai dukh sakal mit jāī,
janam putra bhaye dukh ānī, satguru nām japehu main jānī – 16

By doing so Satguru will shower His grace and help on you, and relieve you of all your suffering. By giving birth my body has suffered pain. To relieve it, I intentionally undertake the fast and remember Satguru's name.

आज व्रत पूनम जो आई, दिल सो व्रत रहौं मैं बाई
पूनम व्रत करौं नित नेमा, कैसे छोडौं सतगुरु प्रेमा १७
āj vrat pūnam jo āī, dil so vrat rahoun main bāī,
pūnam vrat karown nit nemā, kaise chholdown satguru premā – 17

Today the punam fast has arrived, so I will whole-heartedly undertake the fast. It has been my unbroken habit to observe the punam fast, so how can I now give up my love for Satguru because I have some physical suffering?

पूनम दिन भोजन नहीं कीजै, सत सुमिरण हृदय धर लीजै
चार प्रहर बीते सखी बाई, पँचवा प्रहर चन्द्र को आई १८
pūnam din bhojan nahīn kījai, sat sumiran hridai dhar lījai,
chār prahar bīte sakhi bāī panchawā prahar chandra ko āī.

Perhaps you do not know that on the day of the punam fast one does not eat, and one spends the day remembering and contemplating Satnam. Once twelve hours of the day have elapsed, then the night of the full moon arrives. It is then that the fast is completed.

तबही करौं अन्न औ पानी, व्रत मोर सम्पूरण जानी

ऐसे बैठे व्रत ना तजिहौं, साहिब नाम हृदय में धरिहौं १९
tabahi karown ann ow pānī, vrat mor sampūran jānī,
aise baithe vrat nā tajihown, sāheb nām hriday men dharihown – 19

Once the sun has set and the moon rises, then know that my fast is completed, and I can have my meal. I will not thus render my fast useless but, instead, I will keep the name of Satguru in my heart.”

ऐसे कहत साँझ हो गयऊ, नारी व्रत सम्पूरण भयेऊ
रैन मिले पुनि करी रसोई, घृत पकवान बने पुनि सोई २०
aise kahat sānjh ho गयाऊ, nārī vrat sampūran bhayeū,
rain mile puni kari rasoī, ghrīt pakwān bane puni soī – 20

“Discussing the punam fast with the ladies, the day passed and evening arrived. The mother’s fast was then completed. After the moon rose, she requested the ladies to prepare food with ghee.

सतगुरु दया प्रगट जब कीन्हा, दुःख दारिद्र सकल हर लीन्हा
ताहि समय संत दो आये, नारी देख बहुत हरखाये २१
satguru dayā pragat jab kīnhā, dukh daridra sakal har līnhā,
tāhi samai sant do āye, nārī dekh bahut harkhāye – 21

At this time Satguru compassionately relieved her of her suffering and poverty. She was also blessed with the arrival of two saints and, on seeing them, she was exceedingly happy.

बालक छोडी संत पह आई, बडे भाव सो आदर लाई
उत्तम आसन संत को दीन्हा, थालि मंगाय चरणामृत लीन्हा २२
bālak chhori sant pahh āī, bade bhāw so ādar lāī,
utam āsan sant ko dīnhā, thālī mangāi charnāmrit līnhā – 22

She placed the baby on the bed and stood up, and respectfully welcomed the saints. She then prepared two lovely asans for them to sit on. She then brought a thali and washed their feet, and took charnamrit.

सतगुरु मोहि दया बहु कीन्हा, घर बैठे मम दर्शन दीन्हा
आज व्रत सम्पूरन भयेऊ, जबै संत पुनि दाया कियेऊ २३
satguru mohi dayā bahu kīnhā, ghar baithe mam darshan dīnhā,

āj vrat sampūran bhayeū, jabai sant puni dāyā kiyeū – 23

She then, with folded hands, said that Satguru showered compassion on her and she got the darshan of two saints even as she spent the day at home. Today her fast was completed when two saints also graced her home.

अवसर ताहि वनिक घर आवा, संत औ सुतहि देखि हर्षावा
वनिक ही संत चरणोदक लीन्हा, भाव भक्ति सो वन्दन कीन्हा २४
*owsar tāhi vanik ghar āwā, sant ow sutahi dekhi harshāwā,
vanik hī sant charnodak līnhā, bhāw bahkti so vandan kīnhā – 24*

She said that at the same time her husband returned from his business trip. He was exceedingly happy when he saw the baby and the saints. He, likewise, took charnamrit and, with great devotion, paid obeisance to them.

भै पकवान व्यंजन सब सोई, बडी प्रीति सो पारस होई
संत दोऊ जब बैठे जाई, ताल मृदंग और शंख बजाई २५
*bhai pakwān vyanjan sab soī, badī prīti so pāras hoī,
sant doū jab baithe jāī, tāl mridang ovr shankh bajāī – 25*

When the dishes were prepared, she requested the saints to sit on the lovely asans. She then lovingly served the food as musical instruments of taal, drum and conch were played.

पात्र लाय धरे पुनि आगे, भोग लगावन सम्रथ लागे
भोग लगाय संत तब पाये, महा प्रसाद नारी नर खाये २६
*pātra lāi dhare puni āge, bhog lagāwan samrath lāge,
bhog lagāi sant tab pāye, mahā prasād nārī nar khāye – 26*

When the thalis were placed before the saints, they both sang “Satya Purush ko bhog lage.” After singing the bhog, the saints ate the blessed food. The husband and wife then ate the mahaprasad, a portion of food put aside by the saints, and which confers blessing on the couple.

करी भोजन जब बैठे दोई, पुरुष ध्यान की आशा होई
पुरुष दया संत जो आये, दरश पुरुष का तुरतहि पाये २७
*karī bhojan jab baithe doī, purush dhyān kī āshā hoī,
purush dayā sant jo āye, daras purush kā turatahi pāye – 27*

After the saints finished eating, they sat in meditation on Satpurush Parmatma. By the grace of the punam fast and the visit by the saints, Satpurush Parmatma became happy and the husband and wife got His darshan (vision of Him).

ताते वास लोक में दीन्हा, अमृत भोजन तुरतहि कीन्हा
सोना रूपा आसन पाई, अन्न धन की कछु कमी न रहाई २८
tāte bās lok men dīnhā, amrit bhojan turatahi kīnhā,
sonā rūpā bāsan pāī, ann dhan kī kachhu kamī na rahāī – 28

By the grace of Satpurush both became entitled to reside in Satlok and to partake of nectar. All their material needs were fulfilled so that they had no shortage of food, gold, silver and other things.

नारी सुभाव भक्ति रचि सोई, ऐसे जीव कोई विरले होई
ताते सकल भर्म मिट जाई, सतगुरु चरण में आन समाई २९
nārī subhāv bhakti rachi soī, aise jīv koī birle hoī,
tāte sakal bharm mit jāī, satguru charan men ān samāī – 29

There is hardly any person in the world that does heartfelt, loving devotion to Satguru as this lady did. She was thus rewarded with freedom from her karmas and doubts, and got a resting place at the feet of Satguru.

साखी - sākhī

भक्ति भाव भादों नदी, सबही चली उतराय.
सरिता सोहि सराहिये, जेठ मास ठहराय ३०
bhakti bhāv bhadon nadī, sabahī chalī utrāī,
saritā soī sarāhiye, jeth mās thaharāī – 30

Kabir Saheb says that in the rainy months all the rivers are flowing full, but the river that flows in the dry season is to be cherished. In the same way the person who is steadfast in devotion in happiness and suffering is the great devotee. (Monsoon rains are from June to September, so prior to the rains June is the driest month.)

क्षमा खेत भल जोतिया, सुमिरण बीज बुवाय.

खण्ड ब्रह्माण्ड सुका पडे , भक्ति बीज नहीं जाय ३१
kshamā khet bhal jotiyā, sumiran bīj buwāi,
khand brahmand sūkhāa pare, bhakti bīj nahin jāi - 31

Just as a farmer carefully ploughs his field and sows the seeds to reap a harvest, just so the devotee needs to “plough” the field of forgiveness and plant the seed of devotion. Even if the earth and firmament suffer drought, the seed of devotion of such a devotee will not wither.

चौपाई - *chowpāi*

यही विधि व्रत करे दोऊ प्राणी, जीव उबारन बार न आनी.
यही लोक में सब सुख पाई, अन्ते सत्य लोक सिधाई ३२
yahī vidhi vrat kare doū prānī, jīv ubāran bār na ānī,
yahi lok men sab sukh pāi, ante satya lok sidhāi – 32

This is how the couple observed the punam fast and by the grace of Satguru they enjoyed happiness in this life. At the end of their life they were liberated souls and dwelt in Satlok.

ऐसे जीव मिले जो मोही, आवागमन रहित घर होही.
धर्मदास जस पूछो मोही, व्रत प्रभाव कहो मैं तोही ३३
aise jīv mile jo mohī, āwāgawan rahit ghar hoī,
dharmdāss jas pūchho mohī, vrat prabhāv kaho main tohī – 33

Satguru said, O Dharam Dass! You had asked questions about the punam fast so I have answered your questions about it to you. If I get devotees like these, then I remove the wheel of birth and death from them, and give them liberation.”

अथ चतुर्थोऽध्याय - Chapter 4

धर्मदास वचन - *dharmdāss bachan*

धर्मदास पूछे कर जोरी, समरथ सुनिये बिनति मोरी.
तुम हो दयावंत प्रभु स्वामी, तुम सब घट के अन्तर्यामी १
dharmdāss puchhe kar jorī, samrath suniye binati morī,
tum ho dayāwant prabhu swāmī, tum sab ghat ke antaryāmī – 1

Dharam Dass, the ardent student, puts his hands together and says to Satguru Kabir Saheb, “You are the compassionate master, and you know what is in the heart of all.

एक बार पूछन की आशा, ताको स्वामी करो प्रकाशा.
और व्रत सबही नर करई, पूनम व्रत चित्त एक न धरई २
ek bar pūchhan kī ashā, tāko swāmī karo prakāshā,
owr vrat sabahī nar karaī, pūnam vrat chit ek na dharaī – 2

O Gurudeo! I have a question that I would like you to kindly explain to me. I see people everywhere observing different kinds of fasts, but no one pays attention to punam fast. Please enlighten me about this.

सो कारण कौन है स्वामी, तुम ही कहो प्रभु अन्तर्यामी.
और व्रत एकादशी करई, पूनम व्रत चित्त एक न धरई ३
सो प्रभाव कहो गुरु पूरे, सदा रहो मैं चरण हजुरे.
so kāran kown hai swāmī, tumahī kaho prabhu antaryāmī,
owr vrat ekādashī karaī, pūnam vrat chit ek na dharaī - 3
so prabhāv kaho guru pūre, sadā raho main charan hajūre

O Gurudeo! What is the reason for this lack of attention to the punam vrat? People observe the Ekadashi fast but not the punam fast. What may be the cause of this? As your dutiful disciple, I would like to know.”

सद्गुरु वचन - sadguru bachan

कहैं कबीर सुनो धर्मदासा, सकल भेद मैं करौं प्रकाशा ४
और व्रत सुगम है भाई, सत्य व्रत को नहीं तुलाई.
पूनमव्रत सदा सुख दाई, राखें व्रत परम पद पाई ५
kahain kabīr suno dharmdasa, sakal bhed main karown prakasha - 4
owr vrat sugam hai bhāī, satya vrat ko nahīn tulāī,
pūnam vrat sadā sukh dāī, rakhen vrat param pad pāī – 5

“O Dharam Dass! You have asked a very pertinent question, so I will explain the whole mystery about the punam fast to you. The other fasts are simple and easy to follow, but they cannot be measured against the true punam fast. The punam fast confers eternal happiness and liberation to the devotee who faithfully observes it.

और व्रत सब करे करावे, पूनम व्रत का भेद न पावे .
एकादशी व्रत चित्त सो करई, फल चौबीस साल में परई ६
owr vrat sab kare karāwe, pūnam vrat kā bhed na pāwe,
ekādashī vrat chit so karaī, phal chowbīs sāl men paraī – 6

The people who observe other types of fasts do not know the benefits of the punam fast. Some people devotedly observe the Ekadashi. There are twenty-four such fasts in a year, so they expect rewards twenty-four times a year.

चौबीसों का मत है न्यारा, राखे व्रत जन्मे संसारा.
जो जासो जैसा फल चाहि, सोई व्रत करत मन मांहि ७
chowbīson kā mat hai nyārā, rākhe vrat janme sansārā,
jo jāso jaisā phal chāhi, soī vrat karat man mānhi – 7

But the twenty-four fasts have their different names and rewards. By observing them one is not free from the bondage of birth and death. According to what benefits people want, that is the fast they will sincerely observe.

सुन धर्मदास यह अगम संदेशा, पूनम व्रत सतगुरु पद भेषा.
और सुनो संसार सुभाऊ, दोनों दीन के भाव बताऊ ८
sun dharmdāss yahh agam sandeshā, pūnam vrat satguru pad bhekhā,
owr suno sansār subhāū, donon dīn ke bhāw batāū – 8

O Dharam Dass! The punam fast is dear to Satguru and I am conveying to you this unfathomable teaching about it. Now let me tell you about the nature of the people of both religions.

मुसलमान जो रोजा करहीं, जो जैसा फल जाको धरहीं.
यह तो कर्मकाण्ड व्यवहारा, पूनम भेद है इनते न्यारा ९
musalmān rojā karahīn, jo jaisā phal jāko dharahīn,
yahh to karmkand vyowhārā, pūnam bhed hai inte nyārā – 9

The Muslim observes the Roza and he will get his appropriate rewards. This is his observance of his religious practice. The secret of the punam fast is different from that.

सत्य व्रत पुरुष अनुसार, धर्मनि तुमसो कहा विचारा.

पूनम व्रत मूल में राखा, और व्रत सकल है शाखा १०
satya vrat purush anusārā, dharmani tumso kahā vichārā,
pūnam vrat mūl men rākhā, ovr vrat sakal hai shākhā – 10

O Dharam Dass! Consider carefully and see that this true punam fast is that instituted by Satpurush. It is the root of all fasts, and all the others are branches.

जा दिन उत्पत्ति पुरुष अनुसार, ता दिन पूनम को विस्तारा.
सोरह अंश प्रगत जब कीन्हा, व्रत उपासना पूनम दीन्हा ११
jā din utpati purush anusārā, tā din pūnam ko vistārā,
sorahh ansh pragat jab kīnhā, vrat upāsnā pūnam dīnhā – 11

According to Satpurush when creation started, then punam fast also started. That day when Satpurush created 16 sons, he gave them the punam fast for observance.

साखी - sākhī

पूनम महात्म्य प्रतीत कर, जो निज जाने कोय.
भक्ति करे भरमें नहीं, ताहि मुक्ति फल होय १२
मुक्ति भेद तुम सो कह्यो, दृढ करि राख शरीर.
निर्भय हो निःशंक भजो, केवल नाम कबीर १३
pūnam mahātmai pratīt kar, jo nij jāne koī,
bhakti kare bharme nahīn, tāhi mukti phal hoi – 12
mukti bhed tum so kahyo, dridh kari rākh sharīr,
nirbhai ho nihshank bhajo, kewal nām kabīr – 13

Whoever has a firm faith in the greatness of the punam fast and observes it faithfully, with never fall into the trap of doubts. He reaps the pure fruit of liberation. O Dharam Dass! I have explained the secret of liberation to you. Keep it firmly in your mind and body. Be fearless and free of doubt, and be devoted to the name of Satguru Kabir.

चौपाई - chowpāī

पूनम व्रत करे चित्त लाई, ताकर सकल कर्म मिट जाई.

बहुरि न हंसा भवजल आई, सुख सागर में जाय समाई १
pūnam vrat kare chit lāī, tākar sakal karm mit jāī,
bahuri na hansā bhowjal āī, sukh sāgar men jāī samāī – 14

The one observing this fast with a concentrated mind, will have the effects of all his karmas erased, and he will enjoy the ocean of bliss. He will be free from the cycle of birth and death in this world.

ऐंठ झूठ से रहे नियारा, कहै कबीर सो हंस हमारा.
साँचा वचन बोले मृदु बानी, सो जीव पहुँचे लोक समानी १५
ainth jhūth se rahe niyārā, kahai kabīr so hans hamārā,
sācha bachan bole mridu bānī, so jīv pahunche lok samānī – 15

He who continuously remains free of falsehood and is free of evil, is a beloved soul of Satguru Kabir. His words must be truthful and sweet. He will reach Satlok.

मेरा पंथ खांडे की धारा, जो गहे सो उतरे पारा.
सुमिरन चौका ज्योत निवासा, तब ही दीपक आन प्रकाशा १६
merā panth khānde ki dhārā, jo gahe so utare pārā,
sumiran chowkā jyot niwāsā, tab hī dīpak ān prakāshā – 16

The path that I have explained is similar to walking on the edge of the sword. The one who is able to travel on it will reach the shore of liberation. Such a devotee needs to practice sumiram, and perform the chowka and the arati.

सत्य लोक में कीन्हा वासा, जगमग ज्योति रोम उजासा.
अजर वस्तु का जाने भेदा, कहै कबीर सो हंस अछेदा १७
satya lok men kīnhā bāsā, jagmag jyoti rom ujjārā,
ajar vastu kā jāne bhedā, kahai kabīr so hans achhedā – 17

He will thus obtain a divine body with resplendent body hairs and dwell in Satlok. Satguru Kabir says that he who knows the secret of freedom from old age is the perfect soul for him.

उत्तम चन्दन पुहुप की माला, वन्दन वार रची धर्मशाला.
ब्रती होय स्त्री ना परसे, ताको काल कभी ना गरसे १८
uttam chandan puhup kī mālā, vandan vār rachi dharmshālā,

vrati hoi strī na parse, tāko kāl kabhī na garse – 18

The person observing this fast puts on the sandalwood paste and a flower garland, and he decorates his home. On that day he abstains from sexual contact. By faithfully observing these practices he becomes free from the traps of death.

पूनम के दिन नेम आचारा, बहुत भाँति सो रहे निनारा.
पूनम व्रत करे लौलाई, ताको सद्गुरु होय सहाई १९
*pūnam ke din nem āchārā, bahut bhānti so rahe ninārā,
pūnam vrat rahe lowlāī, tāko sadguru hoi sahāī – 19*

On the punam day he conducts himself sincerely, with his heart full of love, and avoids engagement in worldly affairs. Satguru will always come to the aid of such a devotee.

पूनम मासी सदा निवासी, अमर लोक से आई दासी.
येही व्रत को साधो भाई, यह व्रत मोहे पुरुष लखाई २०
*pūnam māsī sadā niwāsī, amar lok se āī dāsī,
yehi vrat ko sādho bhāī, yahh vrat mohi purush lakhāī – 20*

The one who observes the punam fast regularly will reach Amarlok, the Eternal Abode. O Brother! Satpurush explained this fast, therefore everyone ought to observe it.

यह व्रत है सकलो सुख दाई, येही व्रत से लोक सिधाई.
येही उपासन संतन सेवा, येही उपासन अपन वश देवा २१
*yahh vrat hai sakalo sukh dāī, yehi vrat se lok sidhāī,
yahi upāsan santan sevā, yahi upāsan apan vash devā – 21*

Observing this fast confers a great deal of happiness, and puts you on the path to Satlok. It is by observing this fast, and serving the holy people, that death itself comes under your control.

पूनम व्रत पुरुष कर कोई, अमर पुरी सो आयो सोई.
पुरुष जो मन से कीन्ह विचारा, पूनम व्रत मुक्ति विस्तारा २२
*pūnam vrat purush kar koī, amar puri so āyo soī,
pūnam vrat purush kar koī, amar puri so āyo soī,*

purush jo man se kīnh bichārā, pūnam vrat mukti vistārā – 22

This fast has been instituted by Satpurush, so it is from the Eternal Source. Satpurush thoughtfully gave this fast to the world. When observed according to its proper principles, it is the source of liberation.

पूनम महिमा सुने सुनावे , चौरासी मे' बहुरि न आवे .
पूनम पाठ नित नेम जो करई , सो प्राणी भव सागर तरई २३
*pūnam mahimā sune sunāwe, chowrāsī men bahuri na āwe,
pūnam pāth nit nem jo karaī, so prānī bhowsāgar taraī – 23*

Whoever listens to the greatness of this fast and makes others listen to it, will not return to the world of rebirths. The one who practices this fast according to its proper principles will obtain liberation from the world of rebirths.

नित्य नेम जो नहीं बनि आवे , पूनम निश्चय पाठ करावे .
नित्य नेम जो सुने चितलाई , ताको काल दगा मिट जाई २४
*nitya nem jo nahīn bani āwe, pūnam nischai pāth karāwe,
nitya nem jo sune chitlāī, tāko kāl dagā mit jāī – 24*

If one is not able to observe the fast as outlined, then he should definitely read the story of the fast. If he listens to it with a concentrated mind, then the bondage of death is removed.

पुरुष उनकी रक्षा करही , जम के फंद कभी ना परही .
सबे देवता करे बडाई , धन्य वे हंसा परम पद पाई २५
*purush unkī rakshā karahī, jam ke phand kabhī na parahī,
sabe devatā kare badāī, dhanya ve hansā param pad pāī – 25*

God will protect such a devotee so that he does not fall into the trap of Yama. All the gods will sing his praises. Blessed is that soul that obtains the eternal state of existence.

धन्य प्रताप पुरुष का साँचा , जाके बल जीव जमसों बाँचा .
ब्रह्मा विष्णु महेश्वर गाई , धनि वे हंसा सतलोक सिधाई २६
*dhanya pratāp purush kā sānchā, jāke bal jīv jamson bānchā,
brahmā vishnu maheshvar gāī, dhani ve hansā satlok sidhāī – 26*

This is the true glory of Satpurush by whose power the soul is saved from Yama. The three gods Brahma, Vishnu and Shiva praise the soul that is liberated, and is on its way to the Eternal Abode.

पूनम महात्म्य कहाँ लगी कहिये , श्रवण सुनत परमपद लहिये .

कहाँ कबीर सुनो धर्मदासा, परम पद की राखो आशा २७

*pūnam mahātmai kahān lagi kahiye, shravan sunat param pad lahiye,
kahain kabīr suno dharmdāsā, param pad kī rākho āshā – 27*

How much can I describe the greatness of this punam fast. Even listening about it will help you to reach the Eternal Abode. O Dharam Dass! Observe this fast and look forward with hope that you will definitely obtain liberation.

तुम बुझो अगम संदेशा, सो हम तोहि कहा उपदेशा.

धर्मदास यह वस्तु अपारा, पूनम व्रत है गुप्त विचारा २८

*jas tum būjho agam sandeshā, so ham tohi kahā updeshā,
dharmdāss yahh vastu apārā, pūnam vrat hai gupt vichārā – 28*

You had asked me about the unfathomable message, so I have explained in some detail to you the teachings about this fast. This is an incomparable state, and is the unmanifested teaching of Satpurush.

मन वच कर्म हृदय जो धरई, सकल मनोरथ सतगुरु पुरई.

जो नारी यदि हो बँझारा, पूनम व्रत करे अनुसार २९

*man bach karm hridai jo dharaī, sakal manorath satguru paraī,
jo nārī yadi ho banjhārā, pūnam vrat kare anusārā – 29*

If a lady is without children and she performs this fast wholeheartedly in mind, speech and body, Satguru will be pleased with her.

ताके उदर बालक जो आई, धन्य महिमा है सतगुरु साँई.

गत संशय अजगैबी होई, जो यह व्रत करे पुनि सोई ३०

*tāke udar bālak jo āī, dhanya mahimā hai satguru sānyī,
gat sanshai ajgaibī hoī, jo yahh vrat kare puni soī – 30*

And she will become pregnant by the grace of Satguru. She should give up all doubts and observe this fast sincerely.

राखे व्रत कर्म मिट जाई, हृदय शुद्धि सो व्रतहि कराई.
कहै कबीर सुनो धर्मदासा, तासे व्रत का करो प्रकाशा ३१
rākhe vrat karm mit jāī, hridai shuddhi so vratahi karāī,
kahain kabir suno dharmdāsa, tāse vrat ka karo prakāshā– 31

The person who observes this fast with a sincere and pure heart, will have the negative effects of his karmas erased. Therefore, O Dharam Dass! Preach this, and teach this fast to the world.”

अथ पञ्चमोऽध्याय - Chapter 5

धर्मदास वचन - *dharamdāss bachan*

धर्मदास चरनन उठ परिया, सीस नवाई चरण चित धरिया
धन्य सतगुरु धन्य व्रत तारा, तुम्हरी दयासो जीव उबारा १
*dharmdāss charanan uth pariyā, sīs nawāī, charan chit dhariyā,
dhanya satguru dhanya vrat tārā, tumharī dayā so jīv ubārā – 1*

After hearing about the punam fast, Dharam Dass prostrated at the feet of Satguru and said, “O Satguru! You are great and the punam fast is great. By your grace I have crossed over the worldly ocean.

हे स्वामी एक बूझो तोहि, व्रत प्रभाव कह्यो गुरु मोहि
पूनम व्रत जबे चलि आवे, दो जुगबंद सो व्रती कहावे २
*he swāmī ek būjho tohi, vrat prabhāv kahyo guru mohi,
pūnam fast jabe chali āwe, do jugband so vratī kahāwe – 2.*

O Satguru! I have another question. You have explained the importance of the punam fast to me. When the punam fast comes, and both husband and wife participate, then it is complete for both.

है प्रभु एक व्रत पूरण कीजे, एकै व्रत दोनों फल दीजे
सो निर्णय मोहि कहो बुझाई, नारी पुरुष को मता सुनाई ३
*hai prabhu ek fast pūran kīje, ekai vrat donon phal dīje,
so nirnai mohi kaho bujhāī, nāri purush ko matā sunāī – 3*

However, if only one of them observes the fast, do both of them obtain the benefit? Can you please tell me your decision in this matter between the husband and wife?”

सतगुरु वचन - *satguru bachan*

धर्मदास बुझो यह भाऊ, नारी पुरुष इतिहास सुनाऊ

नारी होय पुरुष परणीता, साक्षी जहाँ ईश्वर जनता ४

*dharmdāss bījho yahh bhāū, nārī purush itihās sunāū,
nārī hoi purush parnītā, sākshī jahān īshwar jantā – 4*

“O Dharam Dass! You have asked a pertinent question. I will relate to you the story of a husband and his wife. When a woman and man get married, God and the people bear witness.

जग कारण नारी पुनि सोई, सो वामांगी बोले सोई
पतिव्रता जो नारी होई, जग में आदर पावे सोई ५
*jag kāran nārī puni soī, so vāmangī bole soī,
pativrātā jo nārī hoī, jag men ādar pāwe soī – 5*

According to precept in the world, the wife is said to be the left half of the husband. She is faithful and chaste, and is respected in the world.

पति एक पत्नीव्रत धारी, दूजी न मनमें लावे नारी
नारी पतिव्रता बखाना, दोऊ दम्पति एक कहाना ६
*pati ek patnīvrat dhāri, dūjī na man men lāwe nārī,
nārī pativrātā bakhānā, doū dampati ek kahānā – 6*

The husband is also faithful to his wife, and does not think of another woman. The faithful wife and husband together form a spiritual union.

ताकर भेद कहौ बुझाई, धर्मदास सुनियो चित लाई
नारी पुरुष अंग एक जाना, श्रुति पुराण ले करे बखाना ७
*tākar bhed kahow bujhāī, dharmdāss suniyo chitlāī,
nārī purush ang ek jānā, shruti purān le kare bakhānā – 7*

I will tell you what the secret is, O Dharam Dass! Listen attentively. Both the Vedas and Puranas declare that the wife and husband form a union.

पुरुष अंग आधा जो होई, नारी अंग में बेधा सोई
नारी अंग आधा जो कहिये, सोई अंग पुरुष में धरिये ८
*purush ang ādhā jo hoī, nārī ang men bedhā soī,
nārī ang ādhā jo kahiye, soī ang purush men dhariye – 8*

The wife is half of the husband, and the husband is half of the wife. Therefore the union of the two forms one body.

सो अर्धाङ्गी पुरुष की होई, इतनो मता एक पुनि सोई
पुरुष व्रत जो राखे भाई, सोई फल नारी जो पाई ९
*so ardhāngī purush kī hoī, itno matā ek puni soī,
purush vrat jo rākhe bhāī, soī phal nārī jo pāī – 9*

The wife being half of the body, and the husband the other half, together they are one body. For this reason if the husband observes the punam fast, then the wife also receives spiritual benefit.

नारी व्रत करे अनुसार, सोई फल पुरुष में धारा
नारी पुरुष दोनों व्रत धारी, ताकी महिमा होय अपारी १०
*nārī vrat kare anusārā, soī phal purush men dhārā,
nārī purush donon vrat dhārī, tākī mahimā hoi apārī – 10*

And if the wife observes the fast, then the husband also receives spiritual benefit. But when the wife and husband both observe the fast, then the benefit derived is indescribable.

दोनों व्रत रहे दोऊ प्राणी, सत्य वचन बोले मृदुवानी
सन्तति सम्पति घरमें होई, अन्ते सत्य लोक सिधार्ई ११
*donon vrat rahe doū prānī, satya bachan bole mriduvānī,
santati sampati ghar men hoī, ante satya lok sidhāī – 11*

When they both observe the fast and always speak sweetly and truthfully, then they will be blessed with wealth and happy children. At the end of their life they will be assured of being in Satlok.

वो अर्धाङ्गी नाम सोहारा, पुरुष वचन हिरदे में धारा
सो पतिव्रता बोले सोई, पिया वचन टारे नहीं कोई १२
*wo ardhāngī nām sohārā, purush bachan hirde men dhārā,
so pativratā bole soī, piyā bachan tāre nahīn koī – 12*

That wife, who remains chaste and faithful in her role, is beautifully named half of the husband when she pays undivided attention to his words.

धर्मदास यह भेद बतावा, नारी पुरुष का मता सुनावा
निशदिन रहे नाम लौलीना, भूखा प्यासा आतम चीन्हा १३
*dharmdāss yahh bhed batāwā, nārī purush kā matā sunāwā,
nishdin rahe nām lowlinā, bhūkhā pyāsā ātam chīnhā – 13*

O Dharam Dass! I have related to you the essence of the wife and husband in relation to observing the punam fast. Night and day they have love for the name of Satguru, and they serve the hungry and thirsty, knowing that they are also souls like themselves.

मन वच कर्म हिंसा त्यागे, साधु सेवा सदा अनुरागे
जो द्वारे पर आवे कोई, बडे दीन सो आदर होई १४
*man vach karm hinsā tyāge, sādhu sevā sadā anurāge,
jo dwāre par āwe koī, bade dīn so ādar hoī – 14*

They always avoid violence to all beings in thought, word and deed, and always love to serve the sadhus and saints. If a visitor arrives at their door, they humbly treat him with a great deal of respect. These attributes make them great devotees.

सत्य भक्ति ये ही परवाना, दया दीन घट मांहि समाना
जैसे पीर अपन अंग जाना, तैसे सकल जीव में माना १५
*satya bhakti yehī parwānā, dayā dīn ghat māhi samānā,
jaise pīr āpan ang jānā, taise sakal jīv men mānā – 15*

What I have explained before is the proof of true devotion. People should have compassion for the poor and the suffering, and understand that all living beings feel pain. Treat all living beings as if they are your own soul.

धर्मदास यह गेही भाऊ, संत साधु का आदर लाऊ
धर्मदास यह बूझो बानी, सत्यलोक की कहौ निशानी १६
*dharmdāss yahh gehī bhāū, sant sādhu kā ādar lāū,
dharmdāss yahh būjho bānī, satyalok kī kahow nishānī – 16*

O Dharam Dass! Honour the holy and saintly people. This is the duty of householders. Remain absorbed in devotion to Satpurush, as this is the sign that you are destined for Satlok.

मन वच कर्म व्रत जो करई, ताकर महिमा कहाँ लग कहई.

सो प्राणी बड भागी होई, सातो पुरखा तारे सोई १७
man vach karm vrat jo karaī, tākar mahimā kahān lag kahaī,
so prānī bad bhāgī hoī, sāto purkhā tāre soī – 17

How much can I speak of the glory of the devotee who observes the punam fast whole-heartedly in thought, word and deed! Such a devotee is very fortunate as he liberates himself and seven generations of his ancestors.

जा घर भक्त लेय अवतारा, अगले पिछले सबे उबारा
धन्य भाग जीवन का होई, जा घर भक्त प्रगट पुनि होई १८
jā ghar bhakt lei avtārā, agle pichhle sabe ubārā,
dhanya bhāg jīwan kā hoī, jā ghar bhakt pragat puni hoī – 18

When such a devotee, observing the fast as I explained, is born in a home, he liberates former and later generations. He is blessed, and the home where he is born is also blessed.

साखी - sākhi

प्रथम मंदिर झारके, चौका दिया पुताय.
महा प्रसाद बनायके, साहेब को भोग लगाय
व्रत रहे चित लायके, संतन लेय प्रसाद.
कहै कबीर धर्मदास सो, तरे सकल औलाद
pratham mandir jhārke, chowkā diyā putāi,
mahā prasād banāi ke, sāheb ko bhog lagāi;
vrat rahe chit lāi ke, santan lei prasād,
kahain kabīr dharmdāss so, tare sakal owlād

First of all clean your home-temple and prepare the chowka arati. Prepare mahaprasad and offer it to God. If you observe the punam fast with full attention, and the holy people partake of the mahaprasad then, O Dharam Dass, being a good devotee you and your children will obtain liberation.

व्रत महिमा-सर्वैया

पूनम महातम के फल कोई जानि सकै,
ताहि के तो मति कलि काल में अगाध है.
योग यज्ञ करै पृथ्वी अटन करै,
सोई एक पूनम के व्रत जिन साधि है
काशी गंगा प्रयाग जगन्नाथ बद्रि द्वारिका में,
शंख छाप लेके आयो रामनाथ है.
पूनम महातम के फल किन पार पावे,
और ही अनेक सबे सकल उपाधि है

*punam mahātam ke phal koī jāni sakai,
tāhi ke toh mati kali kāl men agādh hai.
yog yagya karai prithavī atan karai,
soī ek pūnam ke vrat jin sādhi hai,
kāshī gangā prayāg jagannāth badrī dwārikā men
shankh chhāp leke āyo rāmnāth hai,
pūnam mahātam ke phal kin pār pāve,
owr hī anek sabe sakal upādhi hai.*

Whosoever knows the greatness of the punam fast in the Kaliyug, is blessed with very deep knowledge. The benefit derived from one punam fast, supersedes the benefit derived from yoga, rituals and pilgrimages all over the world. Similarly, one who bathes in the holy places of Kashi, Ganga, Prayag, Jagannath and Dwarka, and adorns himself with the marks of the conch, sandal paste, etc., will not obtain the fruit that one obtains from the punam fast. The reason is that these are hindrances on the true spiritual path.

साखी - sakhi

इन सबन को त्यागी के, करै पूनम को वर्त,
मास मास प्रानी करै, मिले मोक्ष अरु अर्थ.
in saban ko tyāg ke, karai pūnam ko vart,

mās mās prānī karai, mile moksh aru arth.

Give up all of these and observe the punam fast. The person who observes this fast every month will be rewarded with the four goals of life that are righteousness, wealth, fulfillment of desires and liberation.

साधु संत पोषण करै , जो सम्पति गृह होय ,
भजन अखंड करता रहे , संत असंत न जोय .
*sādhu sant poshan karai, jo sampati griha hoi,
bhajan akhand kartā rahe, sant asant na joi.*

If you have the means to do so, then serve the sadhus and others with food and clothing etc. Give up the idea of saint and non-saint, be steadfast in your devotion, and sing the glories of God.

काया माया मोह सब , त्यागे पूनम रोज ,
सत्तनाम सुमिरण करै , उतरे सिरका बोज .
*kāyā māyā moha sab, tyāge punam roj,
satnām sumiran kare, utare sir kā bojh.*

On the punam day, as you observe the fast, give up attachments to the body and possessions. Instead, remember and recite Satnam, and your difficulties will be removed.

गुरु संत निरखत रहे , चितवन चिन्ता नाँहि ,
सत्ता कबीर रटवो करे , गुरु पकडेंगे बाँहि .
*guru sant nirkhāt rahe, chitwan chintā nāhi,
sat kabīr ratvo kare, guru pakdenge bānhi*

Give up your worries and remember the guru and saints. Recite the name of Satguru Kabir and he will take you by the arm and lead you to liberation.

मंगल - mangal

पूरणमासी आज, सो मंगल गाईये,
सतगुरु चरण मनाय, परम पद पाइये १
प्रथमहि मंदिर झार, तो चन्दन लिपाइये,
नौतम बस्तर आन, चंदेवा तनाइये २
तब हि गुरु के हेत, आसन बिछाइये,
गुरु के चरण पखारि, चरणामृत पाइये ३
गज मोतियन का चौक, तहाँ पुराइये,
पाँच जोत का दीपक, तहाँ धराइये ४
दल, जल, शिला, सँवार, तो जोत बराइये,
बहु विधि आरति साज, तो मंगल गाइये ५
केरा और कपूर, बहु विधि लाइये,
अष्ट सुगंध सुपारी, तो पान चढाइये ६
सकल हंस मिल आय, तो आरति उतारिये,
कहै कबीर विचार, परम पद पाइये ७

*puranmāsī āj so mangal gāiye,
satguru charan manāi, param pad pāiye – 1
prathamhi mandir jhār, toh chandan lipāiye,
nowtam bastar ān, chandewā tanāiye – 2
tabahi guru ke het, āsan bichhāiye,
guru ke charan pakhāri, charanamrit pāiye – 3
gaj motiyan kā chowk, tahān purāiye,*

pānch jot kā dīpak, tahān dharāiye – 4
dal jal shilā sanwār, toh jot barāiye,
bahu vidhi ārati sāj, toh mangal gāiye – 5
kerā ovr kapūr, bahu vidhi lāiye,
asht sugandh supārī, toh pān chadhāiye – 6
sakal hans mil āi, toh ārati utāriye,
kahai kabir bichar, param pad paiye – 7

Today is the punam fasting day so let us sing the auspicious song,
 Offer respects at the feet o Satguru, and obtain the eternal abode.
 Clean the temple of the home first, and daub the chowka with sandal paste.
 Obtain new cotton cloth and hang the chandani over the chowka.
 Then prepare a proper asan for the guru to sit on.
 Wash the feet of the guru and partake of the charnamrit.
 Decorate the chowka with jasmine flowers,
 And light a diya with five wicks and place it on the chowka.
 Arrange leaves, water and silla on the chowka and light the jyot.
 Prepare the arati in the proper manner, and sing the auspicious song.
 Carefully, place bananas and camphor on the chowka.
 Also place eight fragrances and supari and pan leaf on the chowka.
 All the devotees gather and perform the arati to the guru and chowka.
 Kabir assures us that performing the chowka arati will lead us to Satlok.

शब्द - भोग लगाने का - *bhog shabd*

सत्य पुरुष को भोग लागे, सींगी शब्द अनाहद बाजे टे०
 कदलिपत्र साजो पनवारा, शीतल शब्द ज्योति उजियारा,
 नरियर मोरि खुरौरी कीन्हा, आदि नाम अंतर घट चीन्हा;
 सुघर मिठाई मधुर मिठाई, प्रीति भाव से संत बुलाइ,
 लौंग लायची किसमिस केरा, मधुर मधुर रस दाख घनेरा;
 सुख सागर के निरमल नीरा, जापर सतगुरु तृपत शरीरा,
 सत्ता पुरुष को अर्पण कीन्हा, शंख शब्द धुन बाजे बीना;
 सो परसाद दास को दीन्हा, जाते काल भयो है अधीना,
 पान प्रसाद जीव जो पावै, अंकुरी सतलोक सिधावै;
 ऐसा भेद करो परकासा, सत्य शब्द मानो विसवासा,

कहै कबीर सुनो धर्मदासा, वीरा नाम करो परकासा.

*satya purush ko bhog lāge, sīngī shabd anāhad bāje – ch.
kadali patra sājo panwārā, shītal shabd jyoti ujjīārā,
nariyar mori khurōwrī kīnhā, ādi nām antar ghat chīnhā,
sughar mithāī madhur mithāī, prīti bhāw se sant bulāī,
lowng lāichī kismis kerā, madhur madhur ras dākh ghanerā,
sukh sāgar ke nirmal nīrā, jāpar satguru tript sharīrā,
satpurush ko arpan kīnhā, shankh shabd dhun bāje bīnā,
so parsād dās ko dīnhā, jāte kāl bhayo hai adhīnā,
pān prasād jīv jo pāwai, ankurī satlok sidhāwai,
aisā bhed karo parkāsā, satya shabd māno viswāsā,
kahai kabīr suno dharmdāsā, vīrā nām karo parkāsā*

As the eternal music plays, offer the prasād to Sat Purush.
Decorate the place with plantain leaves and brighten it with sweet music.
Break and grate the coconuts, but realize the Eternal Name within.
Bring beautiful, tasty sweets and invite the holy people with love.
Bring cloves, cardamom, currants, bananas, and tasty grapes.
Satguru remains happy in the pure waters of the ocean of bliss.
The prasād is offered to Sat Purush while the conch and veena plays.
The prasād is then shared to the devotees, and death is humbled by it.
The soul that receives the Pan Prasād is on its way to Sat Lok.
Have confidence in the true Shabda, and explain it to others.
Kabir says, “Listen, O Dharam Dass! Proclaim the great Name to all.”

मंगल- आनन्द उत्सव का- For a Happy Occasion

चल सतगुरु के हाट, ज्ञान बुधि लाइये
लीजे साहेब को नाम, परम पद पाइये १
साहेब सब कछु दीन्ह, देवन कछु ना रह्या
तुमहि अभागिन नार, अमृत तजि विष गह्यो २
गई थी पिया के महल, पिया संग ना रची
हिरदे कपट रह्यो छाय, कुमति लज्जा बसी ३
जो गुरु रूठे होय तो, तुरंत मनाइये

हो रहूँ दीन अधीन, चूक बकसाइये ४
 सतगुरु दीन दयाल, दया दिल हेरही
 कोटि करम कटि जाय, पलक चित फेरही ५
 भलो बनो संजोग, प्रेम को चोलना
 तन मन अरपो सीस, साहेब हंसि बोलना ६
 कहंहि कबीर समुझाय, समुझ हिरदे धरो
 जुगन जुगन करो राज, सो दुरमति परिहरो ७

*chal satguru ke hāt, gyān buddhi lāiye,
 lije saheb kā nām, param pad pāiye,
 sāheb sab kachhu dīnh, devan kachhu na rahyo,
 tumahi abhāgin nār, amrit taji vish piyo,
 gayī thī piyā ke mahal, piyā sang na rachī,
 hirde kapat rahyo chhāi, kumati lajjā basī,
 jo guru ruthe hoi, toh turat manāiye,
 ho rahu dīn adhīn, chūk baksāiye,
 satguru dīn dayāl, dayā dil herahī,
 koti karam kati jāi, palak chit pherahī,
 bhalo bano sanjog, prem ko cholanā,
 kahahin kabīr samujhāi, samujh hirde dharo,
 jugan jugan karo rāj, so durmati pariharo.*

Let us go to God's market and buy wisdom and intelligence.
 At the same time keep God's name in your heart, and reach the eternal abode.
 God has given us everything, and there is nothing else He needs to give.
 But you have made yourself unfortunate by giving up nectar and drinking poison.
 You went to the palace of your Beloved, but you could not be endeared to Him.
 Your heart was full of deceit and evil, and shameless thoughts dwelt in you.
 If your guru is angry with you, then appease him quickly.
 Become very humble and ask him for forgiveness for your deficiencies.
 God is very kind to the humble, and His heart is full of compassion.
 Millions of karmas are absolved when you earnestly turn to Him even for a moment.
 Your meeting with Him will be rewarded if you wear the cloak of humility.
 Surrender your body, mind and head (ego), and be pleasant with your words.
 Kabir is explaining this for you to understand, so understand it, and keep it in your heart.
 Get rid of all your negativities and you will live happily age after age.

GLOSSARY

Arati	Waving of light in a religious ceremony, or to respect or welcome a holy person
Asan (Singhasan)	A seat for the guru or other holy people in a religious ceremony.
Ayodhya	The holy city in the epic Ramayana where Lord Rama was born and lived and eventually ruled.
Bira Prasad	A special prasad made with several dried fruit, coconut, rock candy etc. It is distributed by the guru or mahant at the end of a chowka ceremony as a “passport” to obtain liberation.
Chandan	Sandal wood. Ground into a watery paste and used on a person or on deities during worship
Chandani	A white square canopy of required dimensions hung over the chowka
Charnamrit	Nectar of the feet. Usually the guru’s feet are washed and dried devotionally. Some clean water is poured on the right big toe, and collected in a clean dish. A bit of it is sipped by disciples or sprinkled on them
Chowka	A religious ceremony. In the Kabir tradition it is Chowka Arati, Satvic Yagna or Guru Puja
Darshan	Seeing, or being in the presence of, the guru or other holy person.
Diya	Usually a small baked clay dish in which a wick is lighted
Ekadashi	The eleventh day of each lunar fortnight. A day of fasting for many Hindus
Fortnight	Fourteen days based on the lunar calendar
Ghee	Clarified butter
Japa	Mental or verbal repetition of a mantra or other sacred words often with the use of a mala or rosary
Jhanjh	Cymbals
Jyot	A lighted wick burning ghee, representing the soul in chowka ceremony
Kalash	A jar or water pot, usually made of brass when used in religious functions
Kaliyug	The present Iron Age that started in 3102 BC, and will last 432,000 years according to the Hindu epochs

Karma	The law of cause and effect. You reap what you sow in thought, word and deed
Katha	A story, usually with a religious significance
Kheer	Rice pudding, often served at religious functions
Mahant	A person ordained to perform religious functions, teach and initiate disciples
Mahaprasad	A portion of food the guru puts aside during his meal. This is considered blessed and is a prasad to the disciple
Pan	Betel leaf used in religious ceremonies
Parmatma	God, the Supreme Soul
Prasad	Food, fruit etc. offered to God then eaten by the devotees
Puja	A religious ceremony in which deities or other holy people are worshipped.
Punam (purnima)	The full moon in the lunar month
Resplendent hairs	Figurative expression to denote the exalted status of a liberated soul
Roza	Fasting in the month of Ramadan during daylight hours observed by Muslims, as one of the five pillars of their faith.
Sadhus	Religious holy people
Satlok	The eternal abode of Satpurush. The liberated soul goes to
Satnam	The true or eternal name. Name applied to Ultimate Reality
Satpurush	God, the Supreme Being. Ultimate Reality
Shabda	The Eternal Word, Sound
Shankh,	Conch shell
Silla	A slab of stone used in the chowka ceremony on which the coconut is broken
Sumiran	Remembering or reciting prayers of the name of God
Supari	Betel nut used in religious ceremonies
Taal	Clapping of hands. A musical measure
Thali	A brass plate used in religious functions such as arati. Also used as a dish in which food is served
Veena	A stringed Indian musical instrument
Vrat	Fasting
Yama	The god of death