

Bhagat Kabir - Sabad 26
jaa kai har saa Thaakur bhaiee ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 328

jaa kai har saa Thaakur bhaiee ||
mukat ana(n)t pukaaran jaiee ||1||
ab kahu raam bharosaa toraa ||
tab kaahoo kaa kavan nihoraa ||1|| rahaau ||
teen lok jaa kai heh bhaar ||
so kaahe na karai pratipaar ||2||
kahu kabeer ik budh beechaaree ||
kiaa bas jau bikh dhe mahataaree ||3||22||

Summary: Inner autonomy flourishes when our sense of worth and decision-making are liberated from the influence of external approval, protection, and validation. This freedom is not merely a distant goal but an enriching internal state achieved through genuine self-alignment. By fostering this confidence, rooted in personal experience, we tap into the vibrant, omnipresent awareness that resides within us. Embracing such autonomy, rooted in this inner stability, empowers us to lead a life guided by our own conscience and values, making meaningful choices.

jaa kai har saa Thaakur bhaiee ||

For whom the all-pervading reality has become the pleasing sovereign. This reflects the ultimate alliance, where oneness has become the governing principle of one's life.

mukat ana(n)t pukaaran jaiee ||1||

Eternal liberation calls out. This reveals freedom as an internal state of being achieved through inner alignment rather than an external goal to chase. (1)

ab kahu raam bharosaa toraa ||

Now I declare that my trust rests on the all-pervading oneness. This confidence, arising from personal experiences, reflects a reliance on the vibrant, omnipresent awareness within.

tab kaahoo kaa kavan nihoraa ||1|| rahaau ||

Then, why should one seek favour or support from anyone else? This reflects inner autonomy, in which the need for external approval, protection, or validation no longer dominates our thoughts or actions. (1)(Pause)

teen lok jaa kai heh bhaar ||

The three realms, held within the responsibility of the all-pervading order. This symbolizes cosmic sustenance, where every layer of existence is part of the energy that supports life without discrimination and strain.

so kaahe na karai pratipaar ||2||

Then why would that order not provide support? This rhetorical question urges us to recognize that if the laws of nature are universal, then why would they not apply to every individual, regardless of their background? (2)

kahu kabeer ik budh beechaaree ||

Kabir says to reflect on that one insight. This refers to the truth that our inner dialogue influences our external outcomes, affirming the underlying oneness in which every action and reaction is connected.

kiaa bas jau bikh dhe mahataaree ||3||22||

What power does the child have if the mother herself gives poison? This points out that if our thoughts that nurture our intentions are negative, how can our actions have the strength to overcome the toxic patterns? (3)(22)

Essence: Bhagat Kabir powerfully illustrates that our inner dialogue directly shapes our external experiences. The thoughts we cultivate and the actions we take reflect our mental patterns. This insight reveals that our inner and outer worlds are intricately connected, forming a web of cause and effect that influences our lives. By engaging in contemplation and drawing on lived experiences, we can discover the fundamental truth that binds all existence: the laws of nature are universal, applying to every individual without bias, regardless of background. This understanding empowers us to create meaningful change in our lives to positively resonate with the world around us.

Sabad Interpretation by **Vininder Kaur & Amardeep Singh**

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