

Bhagat Kabir - Sabad 28
bikhiaa biaapiaa sagal sa(n)saar ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 328

bikhiaa biaapiaa sagal sa(n)saar ||
bikhiaa lai ddoobee paravaar ||1||
re nar naav chauR kat boRee ||
har siau toR bikhiaa sa(n)g joRee ||1|| rahaau ||
sur nar dhaadhe laagee aag ||
nikaT neer pas peevas na jhaag ||2||
chetat chetat nikasio neer ||
so jal niramal kathat kabeer ||3||24||

Summary: Bikhia can be understood as the inner toxicity stemming from attachments to illusions that distort our thoughts, choices, and way of life. It emerges when insecurities, confusion, and duality consume us. Although the mind naturally strives for balance and peace, these attachments scatter our attention and weaken our conscience. Over time, they become forms of self-sabotage, leading us to pursue what ultimately leaves us restless or dissatisfied. As this dependence diminishes, our capacity for contemplation deepens, gradually allowing the mind to regain its pristine state of clarity, steadiness, and inner harmony.

bikhiaa biaapiaa sagal sa(n)saar ||

The whole world is engulfed by bikhia, poison. The reference to poison is a metaphor for the negative aspects of attachment and illusions that are toxic to our conscience.

bikhiaa lai ddoobee paravaar ||1||

Infected by this poison, the entire household has succumbed. This serves as a metaphor for our society, which is consumed by the negativity of confusion and duality. (1)

re nar naav chauR kat boRee ||

O human being, your boat is sturdy; why do you let it sink? This points to self-sabotage; the human form is equipped for equipoise, but attachments to illusions collapse peace.

har siau toR bikhiaa sa(n)g joRee ||1|| rahaau ||

Having severed one's bond with the all-pervading presence, the mind binds itself to the poison of illusion. This reflects that human suffering begins when we lose connection with our inner reality. (1)(Pause)

sur nar dhaadhe laagee aag ||

The exalted beings and the common people are burned by the fire. This indicates that desire and arrogance do not discriminate; they can consume anyone who lacks humility and equanimity.

nikaT neer pas peevas na jhaag ||2||

Water is near, yet the ignorant being does not make an effort to drink even its froth. This indicates that an unawakened mind often overlooks the availability of spiritual nourishment, leading to a cycle of ignorance and suffering. (2)

chetat chetat nikasio neer ||

Remembering to contemplate and reflect, the inner water begins to emerge. This suggests that repeated inward attention can uncover the dormant peace, allowing it to become living and accessible.

so jal niramal kathat kabeer ||3||24||

This inner water is pure, says Kabir. This suggests self-reflection, mindfulness, and contemplation as the antidote to negativity and toxicity, thereby restoring the mind to its natural, pristine state. (3)(24)

Essence: Bhagat Kabir describes an inward flow that brings freshness to our being, symbolizing awakened consciousness. As this current flows, rigid desires loosen, and the mind feels lighter, free from constant cravings. A gentle clarity calms the heart, reflecting the renewal that comes from inner alignment. We sense a quiet presence that restores us, opening us to receptivity. In this subtle cleansing, our awareness returns to its natural simplicity and closeness to the sustaining source.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com