

Bhagat Kabir - Sabad 55
paap pu(n)n dhui bail bisaahe pavan poojee paragaasio ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 333

paap pu(n)n dhui bail bisaahe pavan poojee paragaasio ||
tirasanaa goon bharee ghaT bheetar in bidh Taa(n)dd bisaahio ||1||
aaisaa naik raam hamaaraa ||
sagal sa(n)saar keeo banajaaraa ||1|| rahaau ||
kaam karodh dhui bhe jagaatee man tara(n)g baTavaaraa ||
pa(n)ch tat mil dhaan nibereh Taa(n)ddaa utario paaraa ||2||
kahat kabeer sunahu re sa(n)tahu ab aaisee ban aaiee ||
ghaaTee chaddat bail ik thaakaa chalo gon chhiTakaiee ||3||5||49||

Summary: Human existence often unfolds in the realm of moral opposites, where right and wrong, virtue and vice, and gain and consequence continually shape our thoughts and actions. Life thus becomes an ongoing interplay of cause and effect. Yet, we can transcend the limitations of these dualities by seeking a deeper understanding of the consciousness behind our choices. As we develop discernment, ethical living shifts from simple calculations of reward and punishment to a genuine expression of inner clarity, freeing us from duality and helping us live a meaningful way of being.

paap pu(n)n dhui bail bisaahe pavan poojee paragaasio ||
Vices and virtues are the two oxen that have been acquired; when their source is harnessed, illumination appears. This implies that acknowledging and managing both the good and bad aspects of ourselves leads to a deeper understanding of ourselves and the world, fostering growth and clarity.

tirasanaa goon bharee ghaT bheetar in bidh Taa(n)dd bisaahio ||1||
The bundles of craving keep accumulating within the self, and the caravan of life becomes heavily laden. This points to how repeated desires, attachments, and unmet longings become psychological cargo, quietly directing our journey until awareness recognises what it has been carrying. (1)

aaisaa naik raam hamaaraa ||
Such is our guide, the all-sustaining presence. This encourages us to find guidance within the very essence of existence, harmonizing the restless pursuits of desire and duality with a lasting sense of unity.

sagal sa(n)saar keeo banajaaraa ||1|| rahaau ||

The entire world has been made into a trader. This suggests that life is shaped by what we choose to invest our attention, energy, and desire in, for these inner transactions determine the quality of our existence. (1)(Pause)

kaam karodh dhui bhe jagaatee man tara(n)g baTavaaraa ||

Compulsive desire and anger became the two toll-collectors, while the fluctuations of the mind became highway robbers. This suggests that unchecked impulses drain inner energy and quietly steal the peace needed for meaningful progress.

pa(n)ch tat mil dhaan nibereh Taa(n)ddaa utario paaraa ||2||

The five elements settle their account, and the caravan's burden is laid down on the farther shore. This points to a state in which conflicting impulses, attachments, and accumulated tendencies are resolved, allowing the conscience to attain inner wholeness. (2)

kahat kabeer sunahu re sa(n)tahu ab aaisee ban aaiee ||

Kabir says, listen, O seekers: now such a state has arisen. This pivotal moment marks an inner shift, brought about by a clear understanding of life's inevitable journey, approached without judgment, preaching, or a sense of superiority.

ghaaTee chaddat bail ik thaakaa chalo gon chhiTakaiee ||3||5||49||

While climbing the difficult pass, the lone ox became exhausted; it could not move onward unless it cast off the load. This metaphor shows that our inner journey becomes difficult when we are burdened by psychological baggage; to progress, we need to let go of our attachments and what holds us back. (3)(5)(49)

Essence: Bhagat Kabir highlights that the inner journey becomes more challenging when our mind is burdened by psychological baggage from attachment, fear, regret, identity, and conditioning. Like a traveller struggling uphill under a heavy load, the mind tires itself with memories and future worries. Progress comes from letting go, not from accumulating more; from shedding attachments and emotional burdens that limit our freedom. The journey inward involves releasing what is non-essential to allow what truly matters to emerge.

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