

Bhagat Kabir - Sabad 58
surat simirat dhui ka(n)nee mu(n)dhaa paramit baahar khi(n)thaa ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 334

surat simirat dhui ka(n)nee mu(n)dhaa paramit baahar khi(n)thaa ||
su(n)n gufaa meh aasan baisan kalap bibarajit pa(n)thaa ||1||
mere raajan mai bairaagee jogee ||
marat na sog biogee ||1|| rahaau ||
kha(n)dd brahama(n)dd meh si(n)n(g)ee meraa baTooaa sabh jag bhasamaadhaaree ||
taaRee laagee tirapal palaTeeaa chhooTai hoi pasaaree ||2||
man pavan dhui too(n)baa karee hai jug jug saaradh saajee ||
thir bhiee ta(n)tee tooTas naahee anahadh ki(n)guree baajee ||3||
sun man magan bhe hai poore maiaa ddol na laagee ||
kahu kabeer taa kau punarap janam nahee khel gio bairaagee ||4||2||53||

Summary: Imagination is the mind's ability to create possibilities beyond immediate reality. It can broaden consciousness through creativity and empathy but can also lead to fears and illusions when mistaken for truth. Guided by awareness, imagination becomes a powerful tool, enabling us to envision possibilities while maintaining the discernment to distinguish imagination from reality. Wisdom lies in using imagination to explore possibilities without being trapped by them.

surat simirat dhui ka(n)nee mu(n)dhaa paramit baahar khi(n)thaa ||
Let attentive inner listening and sustained contemplation become two earrings, and limitless awareness the patched cloak. This suggests that spiritual adornment of virtues is measured by mindful living rather than outward appearance.

su(n)n gufaa meh aasan baisan kalap bibarajit pa(n)thaa ||1||
Seated within the cave of profound stillness, follow a path free from mental projections. This inward exploration fosters a state in which imagination ceases to perceive illusions as realities, allowing clarity to flourish in unity. (1)

mere raajan mai bairaagee jogee ||
O sovereign, inner governing omnipresent presence, I remain a yogi, inward seeker, grounded in detachment. This state embodies a freedom from desires, identities, and change, rather than withdrawal from life itself.

marat na sog biogee ||1|| rahaau ||

In death there is no sorrow, nor the anguish of separation. This reflects a state of being that has transcended its identification as a temporary self and now embraces our true nature as an enduring universal force. (1)(Pause)

kha(n)dd brahama(n)dd meh si(n)n(g)ee meraa baTooaa sabh jag bhasamaadhaaree ||

Across all realms of the vast expanse of creation, the horn resounds, while my pouch carries the ashes of the entire world. These external signs of renunciation remind us that all material forms and identities are fleeting, encouraging us to embrace life's impermanence.

taaRee laagee tirapal palaTeeaaai chhooTai hoi pasaaree ||2||

In contemplative attention, the concept of three realms is reversed, and liberation from the display of illusion is gained. This reflects the duality in the mind returning to oneness through the dissolution of egoistic patterns. (2)

man pavan dhui too(n)baa karee hai jug jug saaradh saajee ||

The mind and breath can be seen as the two resonating gourds of a musical instrument, representing a human body shaped by the timeless flow of existence. This imagery portrays humans as living instruments of awareness, suggesting that awakening is less about gaining something new and more about fine-tuning what is already present within us.

thir bhiee ta(n)tee tooTas naahee anahadh ki(n)guree baajee ||3||

When the string is steady, it does not break; the instrument plays harmonious notes. This points to a sustained inner resonance with awareness, creating a continuous harmony beyond effort. (3)

sun man magan bhe hai poore maiaa ddol na laagee ||

Listen, the mind has become completely absorbed; hence the fluctuations of illusions can no longer make it waver. This reflects an inner stability born not of resisting life, but of becoming so deeply rooted that changing circumstances can no longer displace the conscience from its centre.

kahu kabeer taa kau punarap janam nahee khel gio bairaagee ||4||2||53||

Kabir says that such regression does not arise for those who are free from attachment; as for them, the game has come to an end. This suggests an irreversible inner transformation, as repetitive, mindless patterns are shed and ignorance no longer restarts its cycle. (4)(2)(53)

Essence: Bhagat Kabir powerfully highlights the irreversible inner transformation that begins when the mind liberates itself from the detrimental, repetitive patterns that dictate our thoughts and actions. This remarkable shift occurs when fear, attachment, and ignorance lose their grip and we gain clarity about the conditions that have supported them. What emerges is a more conscious and balanced state of being, where thoughtful discernment replaces mindless reactions, leading to a more fulfilling and enlightened life.

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