

Bhagat Kabir - Sabad 62
kaalaboot kee hasatanee man bauraa re chalat rachio jagadhees ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 335

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kaam suaai gaj bas pare man bauraa re a(n)kas sahio sees ||1||
bikhai baach har raach samajh man bauraa re ||
nirabhai hoi na har bhaje man bauraa re gahio na raam jahaaj ||1|| rahaau ||
marakaT musaTee anaaj kee man bauraa re leene haath pasaar ||
chhooTan ko sahasaa pariaa man bauraa re naachio ghar ghar baar ||2||
jiau nalanee sooaTaa gahio man bauraa re maayaa ih biauhaar ||
jaisaa ra(n)g kasu(n)bh kaa man bauraa re tiau pasario paasaar ||3||
naavan kau teerath ghane man bauraa re poojan kau bahu dhev ||
kahu kabeer chhooTan nahee man bauraa re chhooTan har kee sev ||4||1||6||57||

Summary: Illusions become traps when our capacity for discernment is weak, causing us to mistake them for genuine reflections of reality rather than mere projections of desire. The mind begins to chase after appearances, expectations, identities, and imagined fulfillments, falsely endowing them with a permanence they can never have. This desire morphs illusion into attachment; the challenge lies not in trying to eliminate them, but in not letting them possess us. Liberation arises when we cultivate the awareness to distinguish between delusion and reality.

kaalaboot kee hasatanee man bauraa re chalat rachio jagadhees ||
A fake female elephant figurine entices the elephant; similarly, O ignorant mind, the world creates an enticing spectacle. This suggests how our illusions can trap us if we are not aware enough, turning them into objects of desire that distract us from reality.

kaam suaai gaj bas pare man bauraa re a(n)kas sahio sees ||1||
Driven by lust, the elephant falls into captivity; O ignorant mind, it bears the goad of suffering upon its head. This illustrates the cost of being controlled by unchecked desires, which can lead to a form of bondage and must face the consequences. (1)

bikhai baach har raach samajh man bauraa re ||
Turn away from corrupting attachments and become absorbed in the all-pervading presence; understand this, O ignorant mind. This points to an inward shift in our focus from relentlessly chasing our negative thoughts toward a steadier, positive resonance.

nirabhai hoi na har bhaje man bauraa re gahio na raam jahaaj ||1|| rahaau ||

Fearlessly, you have not contemplated oneness, O ignorant mind; you have not embarked on the vessel of all-pervading awareness. This mention of fearlessness signifies the courage to self-reflect, accept universality, and embody the enduring inner essence to comprehend existence. (1)(Pause)

marakaT musaTee anaaj kee man bauraa re leenee haath pasaar ||

Like a monkey that reaches into a trap and clutches a handful of grain, O restless mind, you too have extended your palm and found yourself ensnared. This suggests that attachments lead to greed, causing self-captivity, as they do not allow one to let go.

chhooTan ko sahasaa pariaa man bauraa re naachio ghar ghar baar ||2||

Anxious to become free, O restless mind, you wander and dance from door to door. This exposes another paradox: the mind desperately searches everywhere for freedom while still carrying the attachment that binds it. (2)

jiau nalanee sooaTaa gahio man bauraa re maayaa ih biauhaar ||

Like a parrot caught in a trap, it fears being released; O ignorant mind, this is how illusion operates. This suggests that the mind remains in delusional bondage when it mistakes worldly attraction as a source of happiness.

jaisaa ra(n)g kasu(n)bh kaa man bauraa re tiau pasario paasaar ||3||

Like the colour of safflower, bright yet fading, O ignorant mind, this is how the vast display of the world spreads and fades. This highlights the impermanence of appearances: outward attraction can seem permanent and compelling yet remain temporary. (3)

naavan kau teerath ghane man bauraa re poojan kau bahu dhev ||

Here are countless sacred places for bathing, O mad mind, and countless deities to worship. This points to how outward choices can multiply while the deeper inner knot remains untouched.

kahu kabeer chhooTan nahee man bauraa re chhooTan har kee sev ||4||1||6||57||

Kabir says that release does not come through outward wandering, but through devotion to the all-pervading awareness. This shows that liberation arises not from increasing external practices but from our thoughts and actions being in harmony with the essence of life. (4)(1)(6)(57)

Essence: Bhagat Kabir urges us to rethink the pursuit of purity through external actions. Sacred places cannot cleanse an unexamined mind, and various forms of devotion may leave confusion unresolved. The restless self looks outward, overlooking the inner awakening it needs. When pride persists, rituals lose their meaning. True renewal comes from genuine self-awareness, where humility reduces the need for spiritual displays. Inner clarity is more vital than mere repetition of observances, as wholeness arises from connecting with the presence already within us.

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