

Bhagat Kabir - Sabad 70

aas paas ghan turasee kaa biravaa maajh banaa ras gaauoo(n) re ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 338

aas paas ghan turasee kaa biravaa maajh banaa ras gaauoo(n) re ||
aaua kaa saroop dhekh mohee gaaaran mo kau chhodd na aau na jaahoo re ||1||
toh charan man laago saari(n)gadhar ||
so milai jo baddabhaago ||1|| rahaau ||
bi(n)dhraaban man haran manohar kirasaa charaavat gaauoo re ||
jaa kaa Thaakur tuhee saari(n)gadhar moh kabeeraa naauoo re ||2||2||15||66||

Summary: Mental clarity is an inner sanctuary where wisdom resides beneath the fluctuations of thought and circumstance. It is not about silencing the mind but rather about developing a deeper connection with the stillness from which thoughts arise and into which they fade. As this inner bliss becomes more familiar, we desire truth to manifest not just in fleeting moments of clarity but as a constant presence woven into our daily experiences. Negativity loses its power, recognised as a temporary disturbance rather than a lasting reality. Therefore, this sanctuary is not an escape from life; it is the discovery of an unwavering centre within it, where truth, clarity, and inner bliss can become more continuous.

aas paas ghan turasee kaa biravaa maajh banaa ras gaauoo(n) re ||
Amid dense groves of Tulsi, the beloved presence sings in delight. This reference to the Tulsi plant metaphorically suggests mental clarity, a sanctuary of awareness that uplifts the spirit and protects against negative thoughts.

aaua kaa saroop dhekh mohee gaaaran mo kau chhodd na aau na jaahoo re ||1||
Seeing that form, the cow herder is captivated; do not leave me and turn elsewhere. This reflects that those who experience intimacy with inner bliss no longer want truth to appear only in fleeting moments but to become continuous. (1)

toh charan man laago saari(n)gadhar ||
In humility, my conscience is anchored in *Sāringdhar*, the universality permeating existence. This awareness is rooted in stability, where inner instability comes to rest in oneness.

so milai jo baddabhaago ||1|| rahaau ||
Such union is realised by those who are inwardly fortunate. This great fortune signifies inner receptivity that has evolved to embrace the unity of all creation. (1)(Pause)

bi(n)dhraaban man haran manohar kirasana charaavat gaauoo re ||

Within Vrindavan, representing the inner sanctuary, Krishna, the mind-enchanting presence, tends the cows' sensory faculties. This points to the conscience guiding the impulses, steering them away from worldly illusions.

jaa kaa Thaakur tuhee saari(n)gadhar moh kabeeraa naauoo re ||2||2||15||66||

The owner of the entire existence is the all-pervading universal energy; my identity is only my name, says Kabir. This reflects identity dissolving into belonging, where the name of the self becomes secondary to the all-pervading presence it recognises. (2)(2)(15)(66)

Essence: Bhagat Kabir expresses his insight through the mythical imagery of Krishna in Vrindavan, transforming the story into an inner landscape. Vrindavan represents the field of consciousness, Tulsi the conscience that envisions harmony, and the herd the mind's restless tendencies. Krishna symbolises universal awareness that quietly guides perception, while the cowherd represents the passionate seeker moving through experience in search of existence's deeper essence. Together, the imagery suggests that the outer myth is a metaphor for an inward journey from mental restlessness toward clarity, harmony, and recognition of the underlying unity within.

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

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