

Bhagat Kabir - Sabad 78
pa(n)dhreh thi(n)tee saat vaar ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 343

pa(n)dhreh thi(n)tee saat vaar ||
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Summary: External circumstances may disturb the rhythms of attention, yet they need not determine the depth of inner awareness. Darkness also does not signify ignorance; it can foster stillness of a mind no longer crowded by restless movement. Within it, wisdom begins to unfold naturally, much like a moonless night revealing

what cannot be seen in glare. Illumination is rarely sudden; it expands by degrees, touching one layer of the self after another. As awareness deepens, ethical discernment begins to arise from internal moonlight, shaped by a clearer understanding of self and our surroundings. Thought, intention, and action begin to align around a more stable centre. In this way, the stillness of darkness and the brightness of illumination both become the ground from which inner light emerges, through which life is perceived and lived.

pa(n)dhreh thi(n)tee saat vaar ||

Fifteen lunar phases and the seven days of the week. This conventional framework of time metaphorically suggests a fickle mind constrained by boundaries, where external circumstances can alter the rhythms of its inner focus.

keh kabeer uravaar na paar ||

Kabir says, there is **neither this shore nor the other shore**. This points to the timeless, all-pervading reality beyond divisions and distinctions of here and there, arrival and departure, high and low, or any boundary that thoughts create.

saadhik sidh lakhai jau bheau ||

When the seeker and the adept understand hidden meaning. This suggests that realization is not merely acquired as information but emerges from a transformed way of perceiving.

aape karataa aape dheau ||1||

Their conscience itself is the doer, and the luminous presence. This points to universal reality as self-acting and self-revealing, where the source, the seeker, and illumination are not separate realities but expressions of the same underlying essence. (1)

T'hitee ||

A lunar date. This makes every passing lunar day a symbolic milestone, **turning** ordinary time into a journey of self-observation, balance, and gradually deepening inner growth.

a(n)maavas meh aas nivaarahu ||

On the new-moon day, let go of expectations. This *amāvas* overcast symbolises letting go of outward dependencies; instead, focus on nurturing receptivity and inner stillness.

a(n)tarajaamee raam samaarahu ||

Then the knower of inner intention, the all-pervading awareness, is contemplated. This reflection draws us inward, illuminating the enduring light of wisdom that persists even when the glow of our achievements begins to dim.

jeevat paavahu mokh dhuaar ||

While alive, pursue the doorway to liberation. This highlights that mental freedom arises in the present through conscious intention and action, rather than relying on what lies beyond life.

anabhau sabadh tat nij saar ||1||

Experiential wisdom becomes insight into personal essence. This endorses truth as direct inner knowing, beyond borrowed belief or mere intellectual information. (1)

charan kamal gobi(n)dh ra(n)g laagaa ||

Through humility and purity of thought, the mind becomes imbued with universal essence. This symbol of "lotus feet" represents the humility needed to align inwardly with universality, the sustaining reality that permeates all of life.

sa(n)t prasaadh bhe man niramal har keeratan meh anadhin jaagaa ||1|| rahaau ||

Through the grace of inner attuning, the mind achieves clarity and consistently expresses this awareness. This shows that with insights and guidance from awakened beings, we can clear mental clutter and connect to the harmony of existence. (1)(Pause)

parivaa preetam karahu beechaar ||

On the first lunar day, contemplate the beloved omnipresent awareness. This is the first step toward understanding the essence of our existence through the wisdom that surrounds us.

ghaT meh khelai aghaT apaar ||

Within the body-vessel, the unbounded presence of awareness performs in immeasurable ways. This reminds us that although our physical form has limitations, the consciousness within grants us access to an endless reservoir of wisdom.

kaal kalapanaa kadhe na khai ||

Time and imagination cannot diminish the inner essence. This indicates that wisdom remains unaffected by physical decay or mental projections.

aadh purakh meh rahai samai ||2||

It remains merged in the primal presence. This showcases a level of attentiveness that fully engages with the holistic essence of existence. (2)

dhuteeaa dhuh kar jaanai a(n)g ||

On the second lunar day, recognise duality as two aspects of a single whole. This second stage shows unity: what appears as a divided self and other, inner and outer, is a construct of perception; beneath it lies a continuity connecting all within one reality.

maiaa braham ramai sabh sa(n)g ||

Illusions, along with omnipresent awareness, permeate existence. This reflects the coexistence of evolving forms and an enduring essence as inseparable expressions of a unified whole.

naa oh baddai na ghaTataa jai ||

It neither increases nor diminishes. This enduring truth shows that, despite changing circumstances, the all-pervading truth remains unaffected.

akul nira(n)jan ekai bhai ||3||

Unburdened by lineage, an unstained devotion to oneness emerges. This embodies calm independence, free from social categories, inherited labels, or attachment-driven distortion, rooted in an undivided mindset. (3)

tirateeaa teene sam kar liaavai ||

On the third lunar day, harmonise the three spheres of existence. This third stage points toward **integration** and inner alignment, where what we think, express, and embody move with greater coherence and balance.

aanadh mool param padh paavai ||

The bliss of understanding our source is the highest state we can attain. This shows how enduring joy arises from inner balance that settles into harmony with oneness.

saadhasa(n)gat upajai bisavaiaas ||

In the company of the spiritually attuned, trust arises. This suggests that confidence in truth deepens through resonance rather than through mere persuasion.

baahar bheetar sadhaa pragaas ||4||

The light remains continuous internally and externally. This highlights a clarity in which the boundary between inner awareness and outer existence dissolves. (4)

chautheh cha(n)chal man kau gahahu ||

On the fourth lunar day, gather the restless mind into steadiness. This fourth stage is about mastering attention and balance so it doesn't get carried away by every thought, impulse, or distraction.

kaam karodh sa(n)g kabahu na bahahu ||

Do not stay in the company of unchecked desires and anger. This encourages reflection on reactive impulses and emotions, not by suppressing them, but by understanding them before they take control.

jal thal maahe aapeh aap ||

Be it in the water or land, the same presence pervades itself. This points to an undivided reality expressing itself throughout all existence.

aapai japahu aapanaa jaap ||5||

You introspect and reflect on yourself. This points to reflexive awareness, where the conscience turns inward and recognises the universal presence in itself. (5)

paa(n)chai pa(n)ch tat bisathaar ||

On the fifth lunar day, take a moment to acknowledge the expansion of the five elements: earth, water, fire, air, and ether. This fifth stage invites us to observe and celebrate how these elements manifest and grow in nature, within ourselves, and around us.

kanik kaaminee jug biauhaar ||

Unrestrained desire for material wealth has been the pursuit since time immemorial. This highlights the power of material existence; if unchecked, it can ensnare us in the illusion of the forms we temporarily inhabit, overshadowing fulfilment.

prem sudhaa ras peevai koi ||

A rare few savour the nectar of love. This essence replaces the debilitating feeling of duality with a nourishing appreciation for every element of creation as one ecosystem.

jaraa maran dhukh fer na hoi ||6||

Then the sorrow of ageing and death does not arise again. This release from the insecurity of mortality moves beyond mere physical identity and embraces the essence of universal laws. (6)

chhaTh khaT chakar chhahoo(n) dhis dhai ||

On the sixth lunar day, philosophies, physical disciplines, and six directions are transcended. This sixth stage encourages a transition from merely gathering knowledge and practising physical restraint to understanding and embodying their essence.

bin parachai nahee thiraa rahai ||

Without recognizing their insights, steadiness cannot endure. This suggests the mind becomes stable only through familiarity with our experiences and understanding their underlying messages, and not letting them pass through.

dhubidhaa meT khimaa geh rahahu ||

Dissolve duality and doubt; hold firmly to the spirit of forgiveness. This encourages inner softness toward oneself and others, releasing the mind from the burdens that keep our conscience emotionally and practically unbalanced.

karam dharam kee sool na sahabu ||7||

The noose of ritual merit and religious dogma is no longer endured. This points to inner freedom that allows ethical living to flow naturally, beyond observances as prescribed moral responsibilities. (7)

saatai(n) sat kar baachaa jaan ||

On the seventh lunar day, with integrity, recognise the words of wisdom. This seventh stage brings insights that emerge from truthful intentions rather than external performance.

aatam raam leh paravaan ||

The all-pervading divine awareness within the self is recognized and embraced. This indicates self-validation through inner awareness, transcending doubt and the need for external approval.

chhooTai sa(n)saa miT jaeh dhukh ||

As doubt fades, suffering dissipates. This shift shows that distress weakens when we stop letting uncertainty shape our perceptions and let clarity emerge.

su(n)n sarovar paavahu sukh ||8||

In the reservoir of stillness, peace is gained. This silence transcends mental noise and conceptual clutter, letting the restless mind find joy in the essence of nothingness. (8)

asaTamee asaT dhaat kee kaiaa ||

On the eighth lunar day, recognize the body as a composite formed from eight elements. This eighth stage invites a shift in perspective: see the self not as a mere entity, but as an interplay of diverse dimensions working in harmony.

taa meh akul mahaa nidh raiaa ||

Within this perishable body resides the lineage-free, formless presence, the great inner treasure. This reflects the paradox of existence: timeless, priceless wisdom dwells within a fragile, impermanent form.

gur gam giaan bataavai bhedh ||

Spiritual wisdom reveals this mystery. This suggests that unseen, intangible reality becomes accessible through inward discernment, lived insight, and experiential learning.

aulaTaa rahai abha(n)g achhedh ||9||

Turning inward, one remains whole, unbroken, and indivisible. This reorientation away from outward fixation lets us experience an underlying wholeness that cannot be divided or diminished. (9)

naumee navai dhuaar kau saadh ||

On the ninth lunar day, bring the nine sensory gateways under discipline. This invitation is about regulating, not rejecting, the senses to control how impressions affect the mind.

bahatee manasaa raakhahu baa(n)dh ||

The flowing current of desire: keep this continuous flow in check. This reflects how thoughts tend to move endlessly from desire, fear, memory, or projection to another; observing and containing this mental current helps build steadiness.

lobh moh sabh beesar jaahu ||

Let all greed and attachment be relinquished. This letting go, anchored in deeper clarity and inner contentment, makes identity less dependent on what one has, controls, or fears losing.

jug jug jeevahu amar fal khaahu ||10||

Live through the ages and partake of the immortal fruit. This immortality is not physical; it embodies the timeless wisdom that goes beyond mere experience. (10)

dhasamee dheh dhis hoi ana(n)dh ||

On the tenth lunar day, understand that bliss pervades all ten directions. This tenth stage of well-being allows harmony to flow within and around, transcending the distress of fleeting moments.

chhooTai bharam milai gobi(n)dh ||

Delusion falls away, and universal reality is encountered within. This moment of clarity dissolves confusion, making the ever-present essence undeniable.

jot saroopee tat anoop ||

The ever-present essence embodies an incomparable light. This suggests a luminous clarity that cannot be reduced to any object, image, or comparison.

amal na mal na chhaeh nahee dhoop ||11||

It remains unaffected by purity or impurity, shade or sunlight. This signifies the deepest level of awareness where the mind is not clouded or disturbed by divisions such as pure and impure, pleasant and unpleasant. (11)

ekaadhasee ek dhis dhaavai ||

On the eleventh lunar day, concentrate your mind in one direction. This eleventh stage transforms scattered thoughts into focused awareness on the oneness of creation.

tau jonee sa(n)kaT batur na aavai ||

Then the anguish of repeated patterns no longer returns. This encourages us to let go of unproductive, unconscious mindsets that keep us from progressing.

seetal niramal bhiaa sareeraa ||

The body becomes cool and pure. This reflects inner calm, free from the heat of anger, craving, anxiety, and restlessness, while purity indicates a state in which these disturbances do not corrupt the mind.

dhoor bataavat paiaa neeraa ||12||

What was described as far away is found to be near. This points to the inward recognition that the sought-after awareness was never far away, but always intimately near. (12)

baaras baareh ugavai soor ||

On the twelfth lunar day, the sun ascends another twelve degrees. This ascent signifies clarity gradually illuminating every facet of the self and diminishing the shadows of ignorance and inner obscurity.

ahinis baaje anahadh toor ||

Day and night, the subtle inner resonance resounds within. This stillness, independent of any external influences, invites us to connect with our authentic selves.

dhekhiaa tihoo(n) lok kaa peeau ||

I have witnessed the beloved of the three worlds. This demonstrates a universal vision in which what once seemed divided into separate realms is now perceived as part of one all-encompassing reality.

acharaj bhiaa jeev te seeau ||13||

A wonder occurs as the finite human awakens to the infinite divine within. This transformation dissolves limited identity into boundless awareness, uncovering the extraordinary depths hidden within everyday life. (13)

teras tereh agam bakhaan ||

On the thirteenth lunar day, contemplate that which cannot be contained by description. This thirteenth stage reaches the depth of existence that can be felt but not fully captured through intellectual definitions.

aradh uradh bich sam pahichaan ||

Recognise the same presence below, above, and in between. This holistic vision unites worldly and spiritual dimensions, revealing a fundamental essence within every aspect of existence.

neech uooch nahee maan amaan ||

There is neither low nor high, neither honour nor dishonour. This perspective emphasises the importance of rising above hierarchies and judgments that often shape how we see ourselves and others.

biaapik raam sagal saamaan ||14||

The all-pervading presence dwells equally within all. This insight emphasises that beneath our external differences lies a single, unifying reality that dissolves any grounds for superiority, inferiority, exclusion, or division. (14)

chaudhas chaudheh lok majhaar ||

On the fourteenth lunar day, recognise the fourteen worlds within. This suggests that the entire cosmos is reflected in the conscience, where the vast outer universe becomes an inner reality.

rom rom meh baseh muraar ||

In every part and element dwells the omnipresent force. This shows that the sacred is woven into the fabric of all existence, not just in distant places or extraordinary experiences.

sat sa(n)tokh kaa dharahu dhiaan ||

Anchor the mind in contemplating truth and contentment. This suggestion emphasises that ethical clarity can be a consistent inner guiding principle, not merely an external mandate.

kathanee katheesai braham giaan ||15||

Let your words express the wisdom of the universal reality. This calls for a deeper understanding of insights that are no longer merely discussed as ideas but shape how we think, act, and relate to the world. (15)

pooniau pooraa cha(n)dh akaas ||

On the full-moon day, the moon appears complete in the sky. This symbolises the culmination of inner illumination, where a fragmented mindset gathers into wholeness.

pasareh kalaa sahaj paragaas ||

It spreads its fullness and radiates its light effortlessly. This highlights that as inner clarity grows, wisdom unfolds naturally like moonlight, illuminating from within.

aadh a(n)t madh hoi rahiaa theer ||

Through the beginning, middle, and end, reality remains unwavering. This reflects the timeless stability of wisdom, which remains unchanged across every phase of existence.

sukh saagar meh rameh kabeer ||16||

Kabir says he remains immersed in the ocean of ease. This describes a state where the mind no longer struggles against life's flow but finds rest in inner stillness as its foundation. (16)

Essence: Bhagat Kabir uses the moon's cycles to reveal the true nature of our minds. Just like the moon waxes and wanes, our thoughts and emotions fluctuate with our surroundings. He emphasizes that beneath these changes lies a deep inner peace. By letting go of constant striving and unchecked desires, we can uncover innate serenity that fosters a sense of fulfilment that has always been present within us. Recognizing this essence allows us to connect our true selves with the greater whole.

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