

Bhagat Kabir - Sabad 79
baar baar har ke gun gaavau ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 344

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gur gam bhedhu su har kaa paavau ||1|| rahaau ||
aadhit karai bhagat aara(n)bh ||
kaiaa ma(n)dhar manasaa tha(n)bh ||
ahinis akha(n)dd surahee jai ||
tau anahadh ben sahaj meh bai ||1||
somavaar sas a(n)mrit jharai ||
chaakhat beg sagal bikh harai ||
baanee rokaa rahai dhuaar ||
tau man matavaaro peevanahaar ||2||
ma(n)galavaare le maaheet ||
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Summary: Every small movement in life can become liberating when approached with attention. The week's seven-day cycle serves as a symbolic map of the inward journey, with each day inviting us to examine ourselves more deeply. This cycle suggests that awareness does not develop in a single moment but through continual reflection, return, and refinement. As our attention deepens, the mind starts to see beyond superficial divisions and recognizes the larger coherence in existence. Each stage of this journey opens a new doorway to humility, clarity, discernment, and ethical balance. Life that may initially seem just a calendar of passing days becomes a recurring path to wholeness, reminding us that liberation does not need to be sought outside of life; it can unfold through the quality of attention we bring to our experiences.

baar baar har ke gun gaavau ||

Again and again, reflect upon the qualities of the all-pervading presence. This suggests introspection becoming a continuous inner rhythm that gradually aligns the mind with unity.

gur gam bhedhu su har kaa paavau ||1|| rahaau ||

By accessing the insights of wisdom, we can discern the essence of omnipresent awareness. This effort to delve deeper leads to an inward disclosure, in which deeper understanding begins what ordinary perception cannot grasp. (1)(Pause)

aadhrit karai bhagat aara(n)bh ||

Aadhit, the first day of the week, represents the dawning of devotion. This marks the first turning of attention toward deeper reflection, from which inner transformation can unfold.

kaiaa ma(n)dhar manasaa tha(n)bh ||

The body is the temple, and intention its central pillar. This reflects how our internal state can become a sacred space when grounded in understanding lived experience rather than reverence for external structures.

ahinis akha(n)dd surahee jai ||

Day and night, uninterrupted contemplation is accomplished. This suggests a continuous inner flow of conscientious living.

tau anahadh ben sahaj meh bai ||1||

Then the melody of inner resonance resounds in tranquillity. This self-arising harmony becomes perceptible when the mind is aligned with a life effort that settles into steady awareness. (1)

somavaar sas a(n)mrit jharai ||

Somavaar, the second day of the week, represents a moment when moon-like tranquillity is released as nectar. This calm represents an inner understanding of the flow of existence, bringing stability to the mind.

chaakhat beg sagal bikh harai ||

Tasting it, all toxicity is instantly dispelled. This savouring of tranquillity nourishes positivity and dissolves any thoughts and actions arising from negativity.

baanee rokiaa rahai dhuaar ||

Through wisdom's insights, the sensory gateways remain within. This implies that awareness protects both expression and perception, preventing unchecked impulses from infiltrating our minds or spilling outward.

tau man matavaaro peevanahaar ||2||

Then the mind becomes absorbed in this inner essence by those who consume it. This reveals a sense of blissful fulfilment that emerges only when the seeker is ready to embrace the experience. (2)

ma(n)galavaare le maaheet ||

Ma (n)galavaare, the third day of the week, represents a deeper understanding of reality. This suggests discernment becoming courageous in facing the inner self with greater clarity.

pa(n)ch chor kee jaanai reet ||

Recognise the ways of the five inner thieves: lust, anger, greed, attachment, and ego. This reflects that critically observing these impulses is the first step toward freedom from their influence.

ghar chhodde(n) baahar jin jai ||

Do not abandon the inner home and ever wander outward. This reflects a mindset that overlooks its innate wisdom when swayed by external influences.

naatar kharaa risai hai rai ||3||

Otherwise, deep disharmony arises with the sovereign universality. This points to cause and effect: straying from inner alignment naturally produces unrest within ourselves and around us. (3)

budhavaar budh karai pragaas ||

Budhavaar, the fourth day of the week, represents a moment when the intellect illuminates. This suggests that when thoughts become clearer and more discerning, we can see truths beyond surface-level analysis, enhancing our learning and decision-making.

hiradhai kamal meh har kaa baas ||

In a conscience as pure as a lotus dwells the all-pervading presence. This highlights that preserving the pristine nature of thoughts, despite the muck of illusions, can bring forth the essence of life.

gur mil dhouoo ek sam dharai ||

Understanding the insights of wisdom, the two are held as one. This reflects equanimity in which duality and opposites find their place within unified awareness.

auradh pa(n)k lai soodhaa karai ||4||

The downward-facing lotus is now turned upward. This inversion suggests an alignment and reorientation of perception, redirecting the search for fulfilment from outward to inward. (4)

birahasapat bikhiaa dheh bahai ||

Birahasapat, the fifth day of the week, represents letting the poison of negativity flow away. This advocates that inner purification requires examining our thoughts to overcome any deceptiveness they harbour.

teen dhev ek sa(n)g lai ||

The three divine realms of creation, preservation, and dissolution are gathered into a single unity. This reflects unified consciousness, in which seemingly separate forces are recognised as movements of one underlying order.

teen nadhee teh tirakuTee maeh ||

As three rivers converge at the confluence, these realms merge within. This convergence into a unified centre signifies that our emergence, sustenance, and destruction are the play of a singular essence.

ahinis kasamal dhoveh naeh ||5||

Then, continuously, why aren't the impure intentions washed away? This challenges us to examine our reluctance to reflect on the thoughts that create division, when unity is the ultimate truth. (5)

sukirat sahaarai su ieh brat chaRai ||

Sukirat, the sixth day of the week, represents the resilience that becomes the resolve to ascend. This willpower to overcome illusions through self-reflection, rather than physical deprivation, fosters unwavering inner steadiness.

anadhin aap aap siau laRai ||

Day and night, the self remains locked in struggle with itself. This conflict highlights that our greatest battles often occur within, as we navigate the opposing forces of clarity and ignorance that shape our journeys and who we become.

surakhee paa(n)chau raakhai sabai ||

Keep the five senses within disciplined alignment. This emphasises conscious regulation rather than suppression, staying inwardly alert while engaging with the world.

tau dhoojee dhirasaT na paisai kabai ||6||

Then the vision of duality no longer enters our perception. This reflects a singular vision in which the mind aligns with unity and is no longer constantly pulled into divided ways of experiencing reality. (6)

thaavar thir kar raakhai soi ||

Thaavar, the final day of the week, represents finding anchorage in what grants us lasting stability. This suggests embracing life lessons, as they foster an inner ground of stability that external circumstances cannot easily unsettle.

jot dheer vaTee ghaT meh joi ||

The wick of awareness is within those who kindle it. This inner illumination points to an awakening from within through contemplation rather than being sought outside.

baahar bheetar bhiaa pragaas ||

The outer world and inner world are illuminated. This reflects an all-encompassing state in which inner clarity transforms the way the outer world is perceived.

tab hooaa sagal karam kaa naas ||7||

Then the hold of all accumulated actions and conditioning ends. This points to freedom from compulsive cause and effect as the still mind releases anxiety, accumulation, and repeated reaction. (7)

jab lag ghaT meh dhoojee aan ||

As long as a sense of otherness remains within the heart. This points to the inner barrier where duality continues to divide perception and prevents conscience from resting in oneness.

tau lau mahal na laabhai jaan ||

Until that moment, the inner sanctuary of the self remains concealed. This highlights how tranquillity cannot be attained while duality continues to cloud our perception.

ramat raam siao laago ra(n)g ||

When the mind is dyed in the colour of Ram, all-pervading presence, it becomes wholly absorbed in oneness. This reflects an intimate and continuous alignment in which separation gradually loses its hold.

keh kabeer tab niramal a(n)g ||8||1||

Kabir says that the whole being then becomes pure and clear. This points towards an integrated state in which inner awareness and outward living cease to contradict each other, and the whole being becomes transparent. (8)(1)

Essence: Bhagat Kabir emphasizes a transformative journey that can profoundly impact every facet of our lives. This evolution aligns our inner awareness with our outward actions, strengthening the connection between our thoughts and behaviours. When our actions and reactions stem from a centre of clarity, our entire being shines with purity and transparency. This refinement isn't something forced upon us; it is the natural unfolding of a self that recognizes its inherent unity with the whole.

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