

# Kabir's Weekly Planner

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## Abstract

The Daily Planners, comprising daily, weekly, monthly, plus the Yearly planners, have a very recent developmental history from around 1700. But imagine Kabir Ji (1440 – 1518) understood their needs and functionality much earlier, so he wrote a planner with defined objectives. What we see in his planner is a concrete, actionable item for each day of the week, which he has exquisitely spelled out. These lines are from Page No. 344 of Sri Guru Granth Sahib (SGGS). Let us explore it for our own inspiration.

## Introduction

In this bani in Gauri Raag, Kabir Ji has defined a crystal clear objective for him for each day of the week. Besides this bani, he has also written about days, months, as well as each letter of the alphabet as well. So, in his weekly planner, we don't see an empty space to add actionable items for each day of the week. Instead of space for the To Do List, we see a clear thought for what really needs to be done.

## Objective

Kabir Ji starts his planner with its objective, which he defines as:

ਬਾਰ ਬਾਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ ॥ ਗੁਰ ਗਮਿ ਭੇਦੁ ਸੁ ਹਰਿ ਕਾ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥

*"Baar baar har kae gunn gaavau. Gur gam bhedh su har kaa paavau ||1|| Rahaau ||"*

(AGGS, Kabear, p. 344)

**Translation:** Again and again (every moment, every day) sing the glorious praises of God (through remembrance, meditation, etc.). Meeting the Guru (Master), try to understand the mystery of the Creator from the Guru's understanding. Pause.

By adding the Pause at the end of the paragraph, it is being emphasized that it is the objective or central idea of life. Now, let us see what his actual advice is for each weekday.

## Sunday

ਆਦਿਤ ਕਰੈ ਭਗਤਿ ਆਰੰਭ ॥ ਕਾਇਆ ਮੰਦਰ ਮਨਸਾ ਬੰਭ ॥

ਅਹਿਨਿਸਿ ਅਖੰਡ ਸੁਰਹੀ ਜਾਇ ॥ ਤਉ ਅਨਹਦ ਬੇਣੁ ਸਹਜ ਮਹਿ ਬਾਇ ॥੧॥#

***“Aadhrit 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||”***

(AGGS, Kabeer, p. 344)

**Translation:** Defining the prerequisite (of singing praises), he says that on Sunday begins the devotional worship of God. From the temple (of the human body) block the flow-stream of desires and hopes. (Benefit will be) the desires/hopes (for wealth, children, and fame) will subside. Keep the attention day and night in that fragrant ambience of devotional worship. Then hear the non-stop celestial flute (A wind instrument Bansuri, or Been also known as Pungi. Note: the purpose of its creation was not to just play it or to charm snakes, but to make humans go into a meditative state) in tranquil peace and poise called “Sahaj.” ||1||

Note: The word sahaj is derived from the twin root words: saha, together, and ja, born. Thus, it means born together (with oneself), hence innate. Broadly, sahaj is a term which means "natural," "easy," “peace,” or "spontaneous." It is often referred to as a state of effortless being, inner balance, or simplicity. It is widely used in spiritual, cultural, and commercial contexts, representing the absence of thoughts as well as a meditative practice. Sahaj is a state which is above the three modes of Maya, hence it is also called Fourth Mode (Chauta Paad). Kabir says he has seen that desires (Mansa) steal the inner virtues in these words:

ਅੰਤਰ ਅੰਤਰਿ ਮਨਸਾ ਹਰਹਿ ॥

*“Antar antar mansaa haraeh.”*

(AGGS, Kabeer. P. 1163)

**Translation:** The desires within each human being steal the divine virtues within.

**Monday**

ਸੋਮਵਾਰਿ ਸਸਿ ਅੰਮ੍ਰਿਤੁ ਝਰੈ ॥ ਚਾਖਤ ਬੇਗਿ ਸਗਲ ਬਿਖ ਹਰੈ ॥

ਬਾਣੀ ਰੋਕਿਆ ਰਹੈ ਦੁਆਰ ॥ ਤਉ ਮਨੁ ਮਤਵਾਰੋ ਪੀਵਨਹਾਰ ॥੨॥ #

***“Somavaar sas a(n)mrit jharai. Chaakhat beg sagal bikh harai. Baanee rokiaa rahai dhuaar. Tau mun matavaaro peevanahaar. ||2||”***

(AGGS, Kabeer, p. 344)

**Translation:** On Monday, because of the remembrance through devotional worship, the ambrosial nectar will trickle down from the left side, called Moon or cooler side. Tasting the nectar, all the negative traits (as anger, lust, greed, attachment, pride, etc.) depart instantly. Through the Bani (of the Guru), the restrained mind remains within, and drinking the nectar, the mind is in ecstasy. ||2||

Note: The negative tendencies are “*bikh*,” which literally means poison, for it poisons within. Kabir Ji’s advice is:

ਬਿਖੈ ਬਾਚੁ ਹਰਿ ਰਾਚੁ ਸਮਝੁ ਮਨ ਬਉਰਾ ਰੇ ॥ #

*“Bikhai baach har raach samajh mun bauraa rae. ||”*

(AGGS, Kabeer, p. 336)

**Translation:** O crazy mind! Understand this, and protect (save) yourself from negative tendencies and stay connected with God (through remembrance).

**Tuesday**

ਮੰਗਲਵਾਰੇ ਲੇ ਮਾਹੀਤਿ ॥ ਪੰਚ ਚੋਰ ਕੀ ਜਾਣੈ ਰੀਤਿ ॥

ਘਰ ਛੋਡੋ ਬਾਹਰਿ ਜਿਨਿ ਜਾਇ ॥ ਨਾਤਰੁ ਖਰਾ ਰਿਸੈ ਹੈ ਰਾਇ ॥੩॥ #

*“Mangalavaare le maaheet. Pa(n)ch chor kee jaanai reet. Ghar chhodde(n) baahar jin jai. Naatar kharaa risai hai rai. ||3||”*

(AGGS, Kabeer, p. 344)

**Translation:** On Tuesday, construct a fortress with a moat around it to protect the mind from the onslaught of the five thieves (described above as negative traits). Those who venture out wandering (lured by the five thieves) will feel the terrible wrath of the King (Divine sitting within the self). ||3||

Note: The process of protecting the mind is through constant introspection. Introspect when a thought germinates, grows, gains momentum, becomes actionable, and gets into the execution stage. The idea is to stop the unsolicited thought in the mind at the earliest, before a chain of thoughts is created. The unsolicited thoughts are basically for desires. When the mind is free of thoughts, it is in the “Sahaj” state. Kabir Ji has shared about that mental state as:

ਸਹਜ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਨਿਰਾਰੀ ॥ #

*“Sahaj kee akath katha hai niraaree. ||”*

(AGGS, Gauri, p. 333)

**Translation:** The description of the mental state of intuitive poise is indescribable and sublime.

**Wednesday**

ਬੁਧਵਾਰਿ ਬੁਧਿ ਕਰੈ ਪ੍ਰਗਾਸ ॥ ਹਿਰਦੈ ਕਮਲ ਮਹਿ ਹਰਿ ਕਾ ਬਾਸ ॥

ਗੁਰ ਮਿਲਿ ਦੋਊ ਏਕ ਸਮ ਧਰੈ ॥ ਉਰਧ ਪੰਕ ਲੈ ਸੂਧਾ ਕਰੈ ॥੪॥#

*“Budhwaar budh karai pragaas. Hiradhai kamal meh har kaa baas. Gur mil dhouoo ek sam dharai. Oradh pa(n)k lai soodhaa karai. ||4||”*

(AGGS, Kabeer, p. 344)

**Translation:** On Wednesday (as a result of devotional worship), one’s understanding becomes enlightened. Then God will be experienced in the lotus of the heart. Through the Guru’s teachings, the lotus heart (pure, untainted by desires, thoughts) becomes One with God (thus the

Oneness is experienced within). (As a result) The inverted lotus blossoms and is turned upright. (This is not a physical blossoming but a subtle blossoming as one feels the divine connection within.) ||4||

Note: The benefit of enlightened understanding, according to Kabir Ji, is:

ਗੁਰ ਪਰਸਾਦਿ ਐਸੀ ਬੁਧਿ ਸਮਾਨੀ ॥ ਚੁਕਿ ਗਈ ਫਿਰਿ ਆਵਨ ਜਾਨੀ ॥੩॥

*“Gur parasaadh aisee budh samaanee. // Chook giee phir aavan jaanee. //3//*

(AGGS, Gauri. p. 337)

**Translation:** By Guru's Grace, such an understanding is infused into me that my comings and goings in reincarnation have ended. ||3||

### Thursday

ਬ੍ਰਿਹਸਪਤਿ ਬਿਖਿਆ ਦੇਇ ਬਹਾਇ ॥ ਤੀਨਿ ਦੇਵ ਏਕ ਸੰਗਿ ਲਾਇ ॥

ਤੀਨਿ ਨਦੀ ਤਹ ਤ੍ਰਿਕੁਟੀ ਮਾਹਿ ॥ ਅਹਿਨਿਸਿ ਕਸਮਲ ਧੋਵਹਿ ਨਾਹਿ ॥੫॥#

*“Birhaspat bikhiaa dheh bahai. Teen dev ek sa(n)g laai.*

*Teen nadhee teh tirakuTee maeh. Ahinis kasamal dhoveh naaeh. //5//”*

(AGGS, Kabeer, p. 344)

**Translation:** On Thursday (as a result of devotional worship), wash off all your materialistic (Maya's) attachments. Forsaking the trinity (characteristics of material world, i.e., Rajo, Sato, and Tamo), attach yourself to the One God alone (through Naam). Arriving at the confluence of the trinity (Ida, Pingla, and Sukhmana), there is “Trikuttee”, become free from material attachment. (In this manner) wash off all the sins of material attachment. ||5||

Note: Thus, get in the state of Sahaj, also called the fourth, above the three - Rajo, Sato, and Tamo. That experience is shared by Kabir Ji in these words:

ਬਿਖੈ ਰੋਗ ਭੈ ਬੰਧਨ ਭਾਗੇ ਮਨ ਨਿਜ ਘਰਿ ਸੁਖੁ ਜਾਨਾਨਾ ॥੧॥#

*“Bikhai rog bhai ba(n)dhan bhaage mun nij ghar sukh jaanaanaa. //1//*

(AGGS, Kabeer, p. 339)

**Translation:** The negative tendencies and fear of bondage have departed; my mind has come within to know peace (Sahaj) in its own true home. ||1||

### Friday

ਸੁਕ੍ਰਿਤੁ ਸਹਾਰੈ ਸੁ ਇਹ ਬ੍ਰਤਿ ਚੜੈ ॥ ਅਨਦਿਨ ਆਪਿ ਆਪ ਸਿਉ ਲੜੈ ॥

ਸੁਰਖੀ ਪਾਂਚਉ ਰਾਖੈ ਸਬੈ ॥ ਤਉ ਦੁਜੀ ਦ੍ਰਿਸਟਿ ਨ ਪੈਸੈ ਕਬੈ ॥੬॥#

*“Sukirat sahaarai su ieh brat chaRai. Anadhin aap aap siau laRai. Surakhee paa(n)chau raakhai sabai. Tau dhoojee dhirasaT na paisai kabai //6//”*  
(AGGS, Kabeer, p. 344)

**Translation:** On Friday (many fast, but if you wish to fast then) keep a (keen) watch on your devotional worship. (Reason) As your devotional worship progresses, Maya will try to derail it through enticements, ego, or fame and recognition. Therefore, day and night, you must fight against your own self, resisting all types of temptations to enjoy and good times. Thus, upon restraining your five sense organs, only then shall you not be casting an evil design/motive over others. ||6||

Note: Kabir is sharing what was achieved when his mind was leashed in and stopped wandering:

ਇਹੁ ਮਨੁ ਲੇ ਜਉ ਉਨਮਨਿ ਰਹੈ ॥ ਤਉ ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਤੇ ਕਹੈ ॥੩੩॥

*Eih mun lae jau unaman rahai. // Tau teen lok kee baatai kahai. //33//*

(AGGS, p.342)

**Translation:** When this mind is controlled and channeled, it blossoms and experiences enlightenment, then it can describe the (invisible) God in the three worlds (meaning in entirety, i.e., on the surface, above in the sky, and below underground). ||33||

## Saturday

ਥਾਵਰ ਥਿਰੁ ਕਰਿ ਰਾਖੈ ਸੋਇ ॥ ਜੋਤਿ ਦੀ ਵਟੀ ਘਟ ਮਹਿ ਜੋਇ ॥

ਬਾਹਰਿ ਭੀਤਰਿ ਭਇਆ ਪ੍ਰਗਾਸੁ ॥ ਤਬ ਹੂਆ ਸਗਲ ਕਰਮ ਕਾ ਨਾਸੁ ॥੭॥ #

*“Thaavar thir kar raakhai soi. Jot dhee vaTee ghaT meh joai. Baahar bheetar bhiaa pragaas. Tabb hooaa sagal karam kaa naas. //7//”*

(AGGS, Kabeer, p. 344)

**Translation:** On Saturday, keep your mind steady and calm through remembrance, from the temptation induced by the five thieves. Then experience the wick of God's Light within your heart. So focused you should be that any sudden event (good or bad) should not divert your attention, then you will be enlightened inwardly and outwardly. Only then will all your karmas (from the past and present lives) be annihilated. ||7||

Note: When the enlightenment is experienced within and outwardly, the mind becomes spiritually inclined:

ਹਿਰਦੇ ਪ੍ਰਗਾਸੁ ਗਿਆਨ ਗੁਰ ਗੰਮਿਤ ਗਗਨ ਮੰਡਲ ਮਹਿ ਧਿਆਨਾਨਾਂ ॥

*“Hiradhae pragaas giaan gur ga(n)mit gagan ma(n)ddal meh dhiaanaanaa(n). //*

(AGGS, Gauri, p. 339)

**Translation:** Meeting the Guru, my heart is illuminated by spiritual wisdom; my attention and focus are in the Sky of the Tenth Gate (above the nine gates which keep the attention in the material world).

### Conclusion

ਜਬ ਲਗੁ ਘਟ ਮਹਿ ਦੂਜੀ ਆਨ ॥ ਤਉ ਲਉ ਮਹਲਿ ਨ ਲਾਭੈ ਜਾਨ ॥

ਰਮਤ ਰਾਮ ਸਿਉ ਲਾਗੋ ਰੰਗੁ ॥ ਕਹਿ ਕਬੀਰ ਤਬ ਨਿਰਮਲ ਅੰਗ ॥੮॥੧॥ #

*“Jabb lag ghaT meh dhoojee aan. Tau lau mahal na laabhai jaan. Ramat raam siau laago ra(n)g. Kaaeh kabir tab nirmal ang. //8//1//”*

(AGGS, Kabir p.345)

**Translation:** Understand this clearly that as long as you place your hopes in others, you shall not find the Mansion of God’s Presence. When you embrace love for God alone, says Kabir, then you shall become pure in your every fiber (of the body). //8//1//

### Summary

Objective – Experience of Oneness through Devotional Worship.

Hinderance – Five sense organs (connected to the mind) which constantly take attention outwards.

Results of hindrance – Mind gets in the **Sato** (goodness/clarity), **Rajo** (passion/activity), and **Tamo** (inertia/ignorance) modes. These inseparable qualities interact to create the world's sensory experiences and bind the mind to material life, requiring its liberation.

Practice – Constant introspection to monitor if the mind ventures out chasing after hopes and desires.

Success – Experience of Oneness and liberation.

Kabir’s Poetic Sense – Kabir has used the first letter of the day of the week to espouse the To-Do item for that day, starting with the same letter. See under and note the rhyming:

**Day of the week   Name of day                      Activity**



|           |                |           |
|-----------|----------------|-----------|
| Sunday    | Aadhit         | Aara(n)bh |
| Monday    | Somavaar       | Sas       |
| Tuesday   | Ma(n)galavaare | Maaheet   |
| Wednesday | Budhavaar      | Budh      |
| Thursday  | Birahasapat    | Bikhiaa   |
| Friday    | Sukirat        | Sahaarai  |
| Saturday  | Thaavar        | Thir      |



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# KABIR'S WEEKLY PLANNER

| DAY OF WEEK   | AADIT   | SOMVAAR  | MA(N)GALAVAARE   |
|---|---|--|--|
|  <b>DAY IN ENGLISH (✓)</b><br>The day of the week in English. | <b>SUNDAY</b>   | <b>MONDAY</b>  | <b>TUESDAY</b>   |
|  <b>OBJECTIVE (✓)</b><br>Plan your goals for the day.         | To sing praises of God over and over again. Through the Guru's teachings try to understand the mystery of the Creation. | Mind is stilled and becoming calm, while the desires have dissipated. Mind is drinking nectar and is in ecstasy. | Construct a fortress and a moat around the mind to protect it from the attacks of five thieves (passions). |

| DAY OF WEEK   | BUDHAVAAR  | BIRAHASAPAT  | SUKIRAT   | THAAVAR   |
|---|--|--|---|---|
|  <b>DAY IN ENGLISH (✓)</b><br>The day of the week in English. | <b>WEDNESDAY</b>   | <b>THURSDAY</b>  | <b>FRIDAY</b>   | <b>SATURDAY</b>   |
|  <b>OBJECTIVE (✓)</b><br>Plan your goals for the day.         | Illuminate the mind with divine wisdom and God will come and dwell within. | Discard the three modes of material world and wash away all the negative tendencies. | Introspect the self to check if ego is getting boosted from the good deeds done and fame. | Experience the Divine Light of Truth within, and all around in everyone else. Then all Karmas will be erased. |