

**Bhagat Kabir – Sabad 14**  
**jo jan paramit parman jaanaa ||**  
**Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 325**

jo jan paramit parman jaanaa ||  
baatan hee baiku(n)Th samaanaa ||1||  
naa jaanaa baiku(n)Th kahaa hee ||  
jaan jaan sabh kaheh tahaa hee ||1|| rahaau ||  
kahan kahaavan neh pateeiee hai ||  
tau man maanai jaa te haumai jise hai ||2||  
jab lag man baiku(n)Th kee aas ||  
tab lag hoi nahee charan nivaas ||3||  
kahu kabeer ieh kaheeaai kaeh ||  
saadhasa(n)gat baiku(n)Thai aaeh ||4||10||

**Summary:** In the pursuit of spiritual understanding, there is a subtle yet significant distinction between what one learns, what one knows, and what one realizes. Many seek enlightenment through teachings in the scriptures and the perceptions of others, but without lived experience, this quest can remain superficial, reduced to mere belief or external echoes. While such knowledge can be inspiring, it lacks the power to transform. When one turns inward to reflect on oneself and contemplates the outside world, knowledge becomes meaningful. Until then, these insights may be captivating, but will lack genuine understanding—much like the moon's reflection on water: beautiful, yet not the light itself.

jo jan paramit parman jaanaa ||  
Those who claim to have understood the nature of the incomprehensible and omnipresent awareness through the perspectives of others demonstrate reliance on borrowed beliefs, lacking self-reflection.

baatan hee baiku(n)Th samaanaa ||1||  
Through mere conversations, they deceive themselves, assuming they are dwelling in a metaphorical paradise, a state of enlightenment. (1)

naa jaanaa baiku(n)Th kahaa hee ||  
I do not know where this so-called heaven lies, rejection of the misunderstood idea of a geographically located paradise.

jaan jaan sabh kaheh tahaa hee ||1|| rahaau ||

Everyone presents their perspective, saying they know where it is, claiming it is there where they believe it to be, this assertion emphasises the misconception that heaven, the state of enlightenment, is confined to a place, belief, religion, or form. (1)(Pause)

kahan kahaavan neh pateeiee hai ||

Mere speaking and being called spiritual do not bring trust or satisfaction, a reflection that borrowed concepts cannot bring living awareness.

tau man maanai jaa te haumai jee hai ||2||

The mind only accepts when ego is dissolved from within. (2)

jab lag man baiku(n)Th kee aas ||

As long as the mind hopes for a paradise free of suffering, it highlights superficial devotion, driven by a desire for reward,

tab lag hoi nahee charan nivaas ||3||

until then, it cannot humbly surrender to devotion, which represents the grounding of oneself to dissolve ego, fear, and even hope. (3)

kahu kabeer ieh kaheaaai kaeh ||

Kabir says this is what I have to say,

saadhasa(n)gat baiku(n)Thai aaeh ||4||10||

In the company of the awakened one truly enters heaven, symbolizing that heaven isn't a destination; it's a state of consciousness that we can awaken to. (4)(10)

**Essence:** Bhagat Kabir redefines the concept of heaven, shifting it from a distant promise to a present reality. True paradise is the peace we find in the company of those who have quieted their minds and let go of their egos. It is not a celestial location reserved for after death; rather, it is a state where awareness awakens and the ego dissolves. When we pursue heaven as a reward, we often miss the chance to experience it right now, which keeps the mind trapped in rituals, ego and longing. This concept encourages us to let go of imagined paradise and discover heaven on earth by dissolving the self in the essence of creation.

---

An initiative by

**Oneness In Diversity Research Foundation**

**Website:** [OnenessInDiversity.com](http://OnenessInDiversity.com)

**Email:** [onenessindiversityfoundation@gmail.com](mailto:onenessindiversityfoundation@gmail.com)