

Bhagat Kabir – Sabad 15
Upajai nipjai nipaj samaiee ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 325

Upajai nipjai nipaj samaiee ||
naineh dekhat ih jag jaiee ||1||
laaj na marahu kahahu ghar meraa ||
a(n)t kee baar nahee kachh teraa ||1|| rahaau ||
anik jatan kar kaiaa paalee ||
martee baar agan sa(n)g jaalee ||2||
choaa cha(n)dan maradan a(n)gaa ||
so tan jalai kaaTh kai sa(n)gaa ||3||
kahu kabeer sunahu re guneeaa ||
binasaigo roop dekhai sabh duneeaa ||4||11||

Summary: Ownership is an illusion that traps us in attachments. Although the world appears solid, everything is constantly changing, dissolving as we observe it. We take pride in our possessions, bodies, and identities, yet what we call "mine" inevitably turns to dust. Like sand through open hands, even as we recognize this fleeting nature, we cling to these forms as if they define us. Wise individuals see through this deception and learn to detach not from fear and apathy, but from understanding and love. They realize that nothing external can truly be possessed, as its nature is to fade. This simple yet profound message urges us to let go and return to the unchanging stillness that cannot be lost.

Upajai nipjai nipaj samaiee ||
Every aspect of creation emerges, thrives, and returns to its origin, a reminder of the cyclical and fleeting nature of existence.

naineh dekhat ih jag jaiee ||1||
Even while eyes are watching, this world that seems stable continues to evolve, revealing that change is both inevitable and constant. (1)

laaj na marahu kahahu ghar meraa ||
How can you not feel debilitating shame in claiming that this house is mine? This inquiry confronts the ego's illusion of ownership and identification with 'I' and 'mine'.

a(n)t kee baar nahee kachh teraa ||1|| rahaau ||

At the final moment, nothing will be yours, revealing the reality of life's impermanence; in death, one cannot hold onto attachments. (1)(Pause)

anik jatan kar kaiaa paalee ||

With endless care and effort, the body is nourished and maintained.

martee baar agan sa(n)g jaalee ||2||

But at death, it is consumed in the fire. (2)

choaa cha(n)dan maradan a(n)gaa ||

Perfumes and sandalwood paste are applied to the body, symbolising not only luxury but also the rituals of purification in both life and death.

so tan jalai kaaTh kai sa(n)gaa ||3||

But that very body burns with the wood, a reminder of the fragility and illusion of our sense of identity. (3)

kahu kabeer sunahu re guneeaa ||

Kabir says, listen, O wise and virtuous ones.

binasaigo roop dekhai sabh duneaa ||4||11||

The body fades, and the whole world watches it happen, presenting the truth that everything is subject to ageing and death; despite witnessing it, few learn from it. (4)(11)

Essence: Bhagat Kabir shares his timeless wisdom with those who are ready to receive the truth truly. He says the human body is nourished, adorned, and protected with great care. Many forms of adornments, such as perfumed oils, sandalwood paste, and fine garments, are used to elevate the body, and in many traditions, as rituals to purify and honour it. He reminds us that this same body, no matter how delicately cherished and preserved, is destined to turn to ashes at death. We spend our lives crafting identities, our names, roles, and achievements, but all these constructs, along with our bodies, will eventually fade. While we all witness ageing and death, few awaken to the more profound truth of life's impermanence.

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Website: OnenessInDiversity.com

Email: onenessindiversityfoundation@gmail.com