

Bhagat Kabir – Sabad 13
jot kee jaat jaat kee jotee ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 325

jot kee jaat jaat kee jotee ||
tit laage ka(n)chooaa fal motee ||1||
kavanu su ghar jo nirabhau kaheeaai ||
bhau bhaj jai abhai hoi raheeaai ||1|| rahaau ||
taT teerath nahee man pateeaai ||
chaar achaar rahe urjhai ||2||
paap pu(n)n dui ek samaan ||
nij ghar paaras tajahu gun aan ||3||
kabeer nirgun naam na ros ||
eis parchai parach rahu es ||4||9||

Summary: Fear is an illusion, a construct of our minds, yet it profoundly shapes our lives. It originates from a lack of self-awareness and an absence of love for the world around us. When we resist taking a deep look at ourselves, we become anxious about the truths we might find and resort to judgment. Without love for ourselves and others, we nurture fears of rejection, abandonment, and vulnerability. To truly embrace fearlessness, we must release the grip of our egos, stand firm in our truths, and surrender to the natural flow of life. This transformative process enables us to experience a life filled with freedom and authenticity, unlocking our full potential.

jot kee jaat jaat kee jotee ||

What is the caste of universal awareness and what awareness lies within caste? This rhetorical inquiry examines the futility and illusion of caste-based discrimination.

tit laage ka(n)chooaa fal motee ||1||

A thorny plant, when touched by awareness, yields pearls, showing that those seen as unworthy can become worthy when they embrace wisdom that illuminates their virtues. (1)

kavanu su ghar jo nirabhau kaheeaai ||

Which is that home that can be called fearless? Seeking a state of mind that dwells in fearlessness from the unknown and the otherness.

bhau bhaj jai abhai hoi raheeaai ||1|| rahaau ||

Where fear does not exist, and one lives fearlessly, seeking a realm that transcends ego, doubt, and duality, fostering harmony. (1)(Pause)

taT teerath nahee man pateeaai ||

Bathing in sacred rivers and visiting pilgrimage sites do not bring contentment to the mind, showing that ritualistic practices, even when sincere, do not calm a restless mind.

chaar achaar rahe urjhai ||2||

It remains entangled in debates of purity and impurity, a mindset caught in social or religious codes of conduct. (2)

paap pu(n)n dui ek samaan ||

Sin and virtue are both the same, challenging the conventional moral and religious mindset.

nij ghar paaras tajahu gun aan ||3||

In your true home lies the touchstone; give up imitating others' characteristics, suggesting that consciousness within holds the virtue of self-reflection, and do not follow mindlessly. (3)

kabeer nirgun naam na ros ||

Kabir says, there should be no displeasure contemplating the formless omnipresent awareness.

eis parchai parach rahu es ||4||9||

Recognize this essence, embrace contentment, and remain immersed in it: an invitation to live with awareness of the formless omnipresent awareness. (4)(9)

Essence: Bhagat Kabir poses a contemplative and rhetorical question pointing to the futility and illusion of caste-based discrimination. He provokes if the universal energy is present in all beings, it is casteless. If all castes share this same energy, how can anyone claim to be superior and deem the other inferior? He invites us to experience a radical clarity by transcending not only religious rituals and social roles but also the subtler traps of morality, identity, and duality. Our fearless abode is our consciousness, which reveals pearls of spiritual wisdom when we stop seeking external validation and instead recognise the essence within ourselves.

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com