

Bhagat Kabir – Sabad 16
avar mooe kiaa sog kareejai ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 325

avar mooe kiaa sog kareejai ||
tau keejai jau aapan jeejai ||1||
mai na marau maribo sa(n)saaraa ||
ab moh milio hai jeeavanhaaraa ||1|| rahaau ||
eiaa dehee parmah mahka(n)daa ||
taa sukh bisare parmaana(n)daa ||2||
kooaTaa ek pa(n)ch panihaaree ||
TooTee laaj bharai mat haaree ||3||
kahu kabeer ik budh beechaaree ||
naa oh kooaTaa naa panihaaree ||4||12||

Summary: All distinctions we perceive, such as body and soul, self and other, are illusions created by the mind. These mental divisions create a false sense of separation from the unity of existence. While we see ourselves as seekers, there is no separate seer and nothing to find; everything outside us is a reflection of the same indivisible awareness. When we transcend our temporary bodies and senses, we discover the eternal self that exists in universal unison. True death is spiritual ignorance, which is the real loss, while embracing the oneness of creation marks the beginning of real life. This shift in perspective reveals that instead of clinging to fleeting joys, understanding that nothing is inherently lost or gained can transform sorrow into a profound awareness of oneness that truly endures.

avar mooe kiaa sog kareejai ||

When others die, why do you grieve? Metaphorically, it can mean why hold remorse or judgment towards others who have regressed spiritually.

tau keejai jau aapan jeejai ||1||

Grieve only if you can stay alive; this metaphor suggests that one can be judgmental only if they themselves have no shortcomings or spiritual failings. (1)

mai na marau maribo sa(n)saaraa ||

I do not die; it is the world that perishes, a realization that the conscious inner self transcends mortality; only the external physical world disintegrates.

ab moh milio hai jeeavanhaaraa ||1|| rahaau ||

It is only now that I have discovered the essence of life; this awareness reveals a state that illuminates the true nature of existence. (1)(Pause)

eiaa dehee parmahka(n)daa ||

This body is anointed with a perfume to make it fragrant; this symbolises our ego, which focuses on maintaining external identity for validation and importance.

taa sukh bisare parmaana(n)daa ||2||

But in doing so, they forget to embrace supreme eternal bliss; this oversight highlights the pursuit of shallow happiness, while ignoring the transformative joy of inner realization. (2)

kooTaa ek pa(n)ch panihaaree ||

There is one well, with five water-drawers, metaphorically, the body is a well, and the senses serve as five water-carriers, illustrating how we absorb experiences from the external world.

TooTee laaj bharai mat haaree ||3||

When the rope carrying the bucket breaks, the water it contains spills out, representing that when a mind loses direction, the senses become unrestrained, resulting in a loss of wisdom. (3)

kahu kabeer ik budh beechaaree ||

Kabir says that if we truly reflect and understand all of creation as a unified, all-pervading essence,

naa oh kooTaa naa panihaaree ||4||12||

then there is no well nor the water bearers symbolizing the ultimate realization that body and senses are tools to realize non-duality, the Oneness of creation, the essence of existence. (4)(12)

Essence: Bhagat Kabir provides a profound insight through a metaphor. He compares the body to a well, with the five senses as the water-drawers. Just as a well supplies water through the effort of drawing, our bodies enable the senses to draw knowledge from our experiences. However, when the rope representing the mind breaks its connection to awareness, we lose our grip on the knowledge we have gathered, akin to water wasted when a bucket falls. This striking metaphor emphasizes that, if left unchecked, our senses endlessly reach out to the external world without yielding valuable spiritual insights. True awareness is not achieved

by dismissing the senses, but by harmonizing them with a state of non-duality, which allows us to grasp the profound wisdom of Oneness.

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