

Bhagat Kabir - Sabad 22
pi(n)dd mooaai Jeeau keh ghar jaataa ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 327

pi(n)dd mooaai jeeau keh ghar jaataa ||
sabadh ateet anaahadh raataa ||
jin raam jaaniaa tineh pachhaaniaa ||
jiau goo(n)ge saakar man maaniaa ||1||
aaisaa giaan kathai banavaaree ||
man re pavan dhiraR sukhaman naaree ||1|| rahaau ||
so gur karahu j bahur na karanaa ||
so padh ravahu j bahur na ravanaa ||
so dhiaan dharahu j bahur na dharanaa ||
aaise marahu j bahur na maranaa ||2||
aulaTee ga(n)gaa jamun milaavau ||
bin jal sa(n)gam man meh n(h)aavau ||
lochaa samasar ih biauhaaraa ||
tat beechaar kiaa avar beechaaraa ||3||
ap tej bai pirathamee aakaasaa ||
aaisee rahat rahau har paasaa ||
kahai kabeer nira(n)jan dhiaavau ||
tit ghar jaau j bahur na aavau ||4||18||

Summary: The essence of consciousness does not begin or end with physical form. Before the body takes shape and after it returns to the elements, the ground of awareness remains untouched by birth and dissolution. The body serves as a temporary expression through which universal consciousness experiences itself. The shift from transient identity to the enduring unity is the recognition that the essence of consciousness is an expression of the timeless oneness that neither arises nor fades. This deeper awareness often eludes expression, as it arises from direct experience and transcends mere words.

pi(n)dd mooaai jeeau keh ghar jaataa ||

When the physical body perishes, where does the living conscience go? This raises the existential question of the inherent nature and the essence of consciousness before the body is formed and after it ends.

sabadh ateet anaahadh raataa ||

Beyond expressions, it is immersed in an inner resonance that exists without being produced. This reveals a dimension of experience that transcends language, concepts, and sensory perception.

jin raam jaaniaa tineh pachhaaniaa ||

Whoever recognizes the all-pervading presence comes to know their essence. This understanding reveals the sustaining source within ourselves, helping us comprehend our existence.

jiau goo(n)ge saakar man maaniaa ||1||

Like a person unable to speak has tasted sugar but inwardly knows its sweetness. This illustrates how the profound truths of existence often elude expression, as they arise from direct experience rather than mere words. (1)

aaisaa giaan kathai banavaaree ||

Such is the wisdom spoken of the world-pervading presence. This suggests that knowing is not just borrowed beliefs to defend; it is a vibrant expression of a transformed inner life.

man re pavan dhiraR sukhaman naaree ||1|| rahaau ||

O mind, steady the breath within the channel, where restless energy gathers into balanced stillness. This points to attention that ceases to oscillate between opposing impulses and integrates, allowing the conscience to settle. (1)(Pause)

so gur karahu j bahur na karanaa ||

Embrace that illuminating wisdom which ends all other supports. This presents the final guide as the awareness within, which brings about irreversible inner transformation, and the mind no longer wanders in search of enlightenment.

so padh ravahu j bahur na ravanaa ||

Stay grounded in the realized truth that needs no further dwelling in any other. This clarity creates a stability so undeniable that the mind no longer drifts back into the illusions it has transcended.

so dhiaan dharahu j bahur na dharanaa ||

Establish yourself in that attention from which you do not repeatedly fall away. This points to effortless focus on mindfulness, which is no longer an act of force but rather the mind's natural state.

aaise marahu j bahur na maranaa ||2||

Die in such a way that you do not die again. This signifies the end of repeated psychological suffering, where negativity and the transient fade away, leaving only enduring positivity. (2)

aulaTee ga(n)gaa jamun milaavau ||

The Ganga turns back and meets the Yamuna. This suggests an inversion of the habitual way of thinking, in which seemingly opposing forces, such as self and other, merge into a single awareness of unity.

bin jal sa(n)gam man meh n(h)aavau ||

Without the water at the confluence, bathe in the mind. This points to an inward pilgrimage, in which purification involves cleansing intentions, uniting us in our diversity.

lochaa samasar ih biauhaaraa ||

Inner equilibrium yearns for this way of living. This equanimity reflects the point at which the conscience stops dividing life's experiences and begins to recognize the same deeper presence moving through all.

tat beechaar kiaa avar beechaaraa ||3||

When the essence itself is contemplated, what further contemplation remains? This suggests the end of restless speculation, where attention becomes simply centred within. (3)

ap tej bai pirathamee aakaasaa ||

Water, fire, air, earth, and space. This is the elemental field through which body, mind, and world appear.

aaisee rahat rahau har paasaa ||

This is how the all-pervading force permeates in all directions. This symbolises that the elemental principles manifest as an entire field of embodied existence.

kahai kabeer nira(n)jan dhiaavau ||

Kabir says, I contemplate the pristine, all-pervading reality. This signifies the unconditioned reality that remains untouched by illusion, ego, and the changing qualities of the manifested world.

tit ghar jaau j bahur na aavau ||4||18||

I journey toward the home from which there is no return. This indicates an inner residence, where one recognizes its true ground of oneness and does not revert to living under the illusion of separateness. (4)(18)

Essence: Bhagat Kabir speaks of an inward journey that leads to equanimity. As this journey unfolds, the conscience becomes whole, recognizing the deeper presence that flows through all existence. The mind maintains balance because its sense of identity is rooted in enduring oneness rather than in changing circumstances. As the illusion of separateness diminishes, compassion and discernment naturally deepen. Consequently, equanimity emerges as the quiet expression of a consciousness awakened to the indivisible unity that embraces all forms of life.

Sabad Interpretation by **Vininder Kaur & Amardeep Singh**

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com