

Bhagat Kabir - Sabad 23
ka(n)chan siau paieeaa nahee tol ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 327

ka(n)chan siau paieeaa nahee tol ||
man dhe raam leea hai mol ||1||
ab moh raam apunaa kar jaaniaa ||
sahaj subhai meraa man maaniaa ||1|| rahaau ||
brahamai kath kath a(n)t na paiaa ||
raam bhagat baiThe ghar aaiaa ||2||
kahu kabeer cha(n)chal mat tiaagee ||
keval raam bhagat nij bhaagee ||3||1||19||

Summary: Inner realization is not measured by the accumulation of knowledge, experiences, or achievements, but by the depth of one's transformed awareness. Truth is qualitative rather than quantitative, revealing itself through clarity, discernment, and authenticity rather than through outward display or intellectual mastery. As awakened conscience matures, it does not seek to possess more but to perceive more deeply, allowing wisdom to replace accumulation and presence to replace striving. What matters is not how much knowing, but the quality of consciousness through which life is understood and lived.

ka(n)chan siau paieeaa nahee tol ||

Its value cannot be measured or purchased with gold. This indicates that inner realization, truth, or awakened conscience is qualitative rather than quantitative.

man dhe raam leea hai mol ||1||

Offering the mind to the all-pervading awareness is bought at the true price. This paying of a beneficial “price” is metaphorical of relinquishing the mind’s insistence on ego, control, attachment, and separateness in return for gaining peace and unity. (1)

ab moh raam apunaa kar jaaniaa ||

Now I know the all-pervading presence as intimately my own. This realisation shows that what was sought as an external presence is the essence of one's own being, bringing a sense of wholeness.

sahaj subhai meraa man maaniaa ||1|| rahaau ||

My mind has accepted this in natural ease. This reflects an effortless state of Sahaj, the contentment unfolding spontaneously from gratitude. (1)(Pause)

brahamai kath kath a(n)t na paiaa ||

The highest capacity of intellect, despite endless explanation, still does not reach the limit of the all-pervading reality. This reflects the limitations of conceptual systems; they may illuminate aspects of truth, yet they can't capture the infinite essence of existence.

raam bhagat baiThe ghar aaiaa ||2||

Devotion towards the all-pervasive reality is established when it is recognized that it is seated within our inner dwelling. This ease reflects that the intellect need not chase; the truth of our essence can harmoniously reveal itself through awareness within. (2)

kahu kabeer cha(n)chal mat tiaagee ||

Kabir says that the restless tendency has been discarded. This suggests quieting inner noise, where the mind no longer scatters itself among insecurities and stimulation.

keval raam bhagat nij bhaagee ||3||1||19||

Devotion to the all-pervading presence alone is my personal destiny. This points to singular focus, where the conscience no longer dwells in duality but rests in universal unity. (3)(1)(19)

Essence: Bhagat Kabir encourages us to find inner calm by turning our attention inward and creating a serene centre. In this peaceful state, imagined fears lose their power, and restless impulses fade away. This stillness sharpens our perception, freeing us from distractions like comparison and self-doubt. By seeking peace within rather than through external thrills, we can cultivate a more stable, discerning, and profoundly peaceful way of living.

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

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