

Bhagat Kabir - Sabad 24
jeh maranai sabh jagat taraasiaa ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 327

jeh maranai sabh jagat taraasiaa ||
so maranaa gur sabadh pragaasiaa ||1||
ab kaise marau maran man maaniaa ||
mar mar jaate jin raam na jaaniaa ||1|| rahaau ||
marano maran kahai sabh koiee ||
sahaje marai amar hoi soiee ||2||
kahu kabeer man bhiaa ana(n)dhaa ||
giaa bharam rahiaa paramaana(n)dhaa ||3||20||

Summary: Humanity's greatest fear often arises from a fundamental misunderstanding of death. It is the ego that dreads losing control, mistakenly linking itself to the body and clinging to the illusion of permanence. However, true wisdom reveals that death is not the end of the body but the natural dissolution of the ego itself. When this transformation occurs, the ego fades away; mortality no longer dominates our thoughts or holds the same existential weight, as the pride and illusion that once instilled fear have vanished. Death, instead of being a source of dread, becomes a doorway to clarity, deeper understanding, liberation, and enduring peace, allowing us to transcend fear and find true freedom.

jeh maranai sabh jagat taraasiaa ||

That death which the whole world fears. This reflects the primal fear of the ego: the loss of identity, control, and imagined continuity, arising from having mistaken the temporary for the permanent.

so maranaa gur sabadh pragaasiaa ||1||

That feared death is illumined through the insights of wisdom. This clarifies that what must die is not the body but the false identification built upon attachment, fear, pride, and separateness, revealing itself not as a catastrophe but as an inner transformation. (1)

ab kaise marau maran man maaniaa ||

How can I die now, when the mind has already accepted dying within. This paradox suggests a sense of liberation in which the false notion of a separate self from the universality is willingly shed.

mar mar jaate jin raam na jaaniaa ||1|| rahaau ||

They die again and again those who do not recognize the all-pervading presence within. This is the reality of a disoriented mind which overlooks the essence of existence and regresses into disunion time and again. (1)(Pause)

marano maran kahai sabh koiee ||

Everyone speaks of dying again and death. This reflects a superficial perception of mortality, where its true essence, the dissolution of false identity, remains unseen.

sahaje marai amar hoi soiee ||2||

Whoever undergoes the effortless inner death becomes immortal. This points to the paradox of immortality, in which the false identity has to dissolve while one is alive so that awareness can endure, which cannot be shaken by death. (2)

kahu kabeer man bhiaa ana(n)dhaa ||

Kabir says that the mind has become blissful. This suggests that the death of the ego leads to aliveness, in which joy arises through freedom from attachments.

giaa bharam rahiaa paramaana(n)dhaa ||3||20||

As inner confusion dissolved, only paramaana(n)dhaa, the supreme bliss, remains. This highlights that letting go of misguided beliefs, duality and insecurities allows our conscience to find true joy. (3)(20)

Essence: Bhagat Kabir describes a realm in which mistaken perceptions, fears arising from insecurity, and the illusion of separateness dissolve. This ultimate bliss is not a reward for relentless striving; instead, it emerges effortlessly from the awareness of our true, undivided nature, which the ego has long limited. In this profound liberation, happiness flourishes as a peaceful state of being, manifesting as the natural awareness we all possess.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com