

Bhagat Kabir - Sabad 36
jeh mukh paa(n)chau a(n)mirat khaae ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 329

jeh mukh paa(n)chau a(n)mirat khaae ||
teh mukh dhekhat lookaT laae ||1||
eik dhukh raam rai kaaTahu meraa ||
agan dhahai ar garabh baseraa ||1|| rahaau ||
kaiaa bigootee bahu bidh bhaatee ||
ko jaare ko gadd le maaTee ||2||
kahu kabeer har charan dhikhaavahu ||
paachhai te jam kiau na paThaavahu ||3||32||

Summary: Internal suffering often arises when our minds become conflicted because we want reality to be different from what it is. This internal conflict leads us to cling to what is changing, resist what we cannot control, and measure our self-worth through external approval. As a result, we experience desire, fear, comparison, guilt, resentment, and attachment, creating inner friction. Peace is not something to be created; it is a state of mind that recognises the essence of existence. When we reach this understanding, suffering loses its grip, and a sense of wholeness arises from within.

jeh mukh paa(n)chau a(n)mirat khaae ||

The mouth that has consumed the five nectars. This refers to the five senses continually engaging in the worldly illusions that captivate them.

teh mukh dhekhat lookaT laae ||1||

That same mouth, I have seen lit by a firebrand. This illustrates the irony of our senses: they can ignite vices such as uncontrolled desires, anger, greed, attachment, and pride, yet they are consumed by fire when the physical form perishes. (1)

eik dhukh raam rai kaaTahu meraa ||

Relieve me of this one suffering, O all-encompassing awareness. This indicates that the root of all suffering lies in the mind's disconnection from its authentic self.

agan dhahai ar garabh baseraa ||1|| rahaau ||

Burned by the fire, one continues to dwell in the womb. This reflects the confinement imposed by ego, while the *womb* represents a cycle of rebirth into conditioned patterns. (1)(Pause)

kaiaa bigootee bahu bidh bhaatee ||

The body deteriorates in countless ways. This points to impermanence; the body, however carefully preserved, remains subject to continual change, decay, and dissolution.

ko jaare ko gadd le maaTee ||2||

Some burn the body in fire, while others bury it in the earth. This diversity in rituals to honour the dead underscores the truth of mortality, yet cannot guarantee inner liberation. (2)

kahu kabeer har charan dhikhaavahu ||

Kabir says that the grounding principles of the all-pervading oneness be revealed to him. This indicates a yearning for the inner anchor, which requires the self to embrace humility and recognise the unity permeating all existence.

paachhai te jam kiau na paThaavahu ||3||32||

Thereafter, why should the destructive force not be sent away? This rhetorical question challenges us to reflect on why fear and negative forces should continue to govern our conscience once deeper awareness of the essence of existence has arisen. (3)(32)

Essence: Bhagat Kabir expresses a profound longing for stability amid the inner chaos of confronting the certainty of mortality. The rituals surrounding death symbolize humanity's quest to impose meaning, order, and comfort on a reality that often feels beyond our grasp. Yet, these external ceremonies cannot alleviate our deeper fears of impermanence or provide genuine inner freedom. Liberation emerges when we stop merely fearing or ritualizing death and instead embrace it as an integral part of life. By accepting this reality, the mind gradually relinquishes its grasp on the illusion of permanence and finds deeper stability within the constant ebb and flow of change.

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