

Bhagat Kabir - Sabad 38
re jeea nilaj laaj tuoh naahee ||
Raag Gauri Bhee Sorath Bhee Bhagat Kabir, Guru Granth Sahib, 330

re jeea nilaj laaj tuoh naahee ||
har taj kat kaahoo ke jaa(n)hee ||1|| rahaau ||
jaa ko Thaakur uoochaa hoiee ||
so jan par ghar jaat na sohee ||1||
so saahib rahiaa bharapoor ||
sadhaa sa(n)g naahee har dhoor ||2||
kavalaa charan saran hai jaa ke ||
kahu jan kaa naahee ghar taa ke ||3||
sabh kouoo kahai jaas kee baataa ||
so sa(n)mrath nij pat hai dhaataa ||4||
kahai kabeer pooran jag soiee ||
jaa ke hiradhai avar na hoiee ||5||38||

Summary: The principle of immanence conveys that a single underlying reality exists within every being and moment. It emphasises that the source of life is not separate from creation but continually expresses itself through it. Focusing on differences keeps us on the surface, while recognizing underlying unity reveals the deeper essence of existence. For instance, a tree, a river, an animal, and a human may seem different, yet they all emerge from the same universal processes and share connection within the web of existence. Diversity is not a collection of isolated entities but the many ways a singular reality comes to life, enriching our understanding of the world around us.

re jeea nilaj laaj tuoh naahee ||

O shameless conscience, you have no shame. This suggests that the unexamined mind becomes so accustomed to its illusion that it no longer recognizes its own reality.

har taj kat kaahoo ke jaa(n)hee ||1|| rahaau ||

Forsaking the all-pervading awareness, why go toward anyone else? This implies that when the mind disconnects from oneness, it becomes entangled in a futile quest for satisfaction in temporary objects and superficial identities. (1)(Pause)

jaa ko Thaakur uoochaa hoiee ||

Those whose master is supreme. This implies that the inner compass recognizes the universal law as its greatest guide.

so jan par ghar jaat na sohee ||1||

Such a person seeking refuge in another's house is not befitting. This reflects that when a conscience is anchored in the truth, it no longer regresses into seeking fulfilment, identity, or security in external sources. (1)

so saahib rahiaa bharapoor ||

That sustaining presence fully pervades all existence. This encourages the mind to move beyond perceptions of separation and recognize that what it seeks is already present throughout life, within and around every experience.

sadhaa sa(n)g naahee har dhoor ||2||

The all-present reality is always with us; it is never distant. This illustrates the principle of immanence and recognising that fulfilment comes from the abundance residing within all. (2)

kavalaa charan saran hai jaa ke ||

The source of prosperity is subordinate to that force. This suggests that all forms of abundance, whether intellectual or material, are subservient to wisdom.

kahu jan kaa naahee ghar taa ke ||3||

Tell me, humble seekers, what is not there in its house. This marks the conclusion of the search, where awareness understands that all abundance lies within the depths of your own consciousness. (3)

sabh kouoo kahai jaas kee baataa ||

Everyone and anyone speak of its greatness and qualities. This suggests that speaking about truth is not the same as realizing and embodying it.

so sa(n)mrath nij pat hai dhaataa ||4||

Those become all-capable, understanding that their integrity is the source of credibility. This highlights the principle of inner reliance, where one's self-awareness serves as the force that sustains, protects, and nurtures. (4)

kahai kabeer pooran jag soiee ||

Kabir says they alone are truly complete in this world. This wholeness is attained through all learning experiences and allows life to be lived with inner sufficiency and harmony.

jaa ke hiradhai avar na hoiee ||5||38||

In their heart, no sense of otherness remains. This embodies a state of oneness where duality dissolves, allowing the inner self to embrace singularity. (5)(38)

Essence: Bhagat Kabir conveys that wholeness is found within us, not in the pursuit of worldly achievements. Those who have gained wisdom from their varied life experiences embody this completeness. Fulfilment does not come from accumulating material possessions; rather, it arises from a deep sense of inner sufficiency and the realisation that nothing is lacking. This state reveals itself through the clarity of oneness in creation. By embracing this mindset, we can participate harmoniously in a greater unity.

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

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