

Bhagat Kabir - Sabad 46

jeh kachh ahaa tahaa kichh naahee pa(n)ch tat teh naahee ||
Raag Gauri Poorbi, Bhagat Kabir, Guru Granth Sahib, 334

jeh kachh ahaa tahaa kichh naahee pa(n)ch tat teh naahee ||
eiRaa pi(n)gulaa sukhman ba(n)dhe e avagan kat jaahee ||1||
taagaa tooTaa gagan binas giaa teraa bolat kahaa samaiee ||
eh sa(n)saa mo kau anadhin biaapai mo kau ko na kahai samajhaiee ||1|| rahaau ||
jeh barabha(n)dd pi(n)dd teh naahee rachanahaar teh naahee ||
joRanahaaro sadhaa ateetaa ieh kaheetai kis maahee ||2||
joRee juRai na toRee tooTai jab lag hoi binaasee ||
kaa ko Thaakur kaa ko sevak ko kaahoo kai jaasee ||3||
kahu kabeer liv laag rahee hai jahaa base dhin raatee ||
aгаа kaa maram ohee par jaanai oh tau sadhaa abinaasee ||4||1||52||

Summary: Inner paths can become attachments if the seeker identifies with them. The breakdown of hierarchy starts when we recognize that no being exists outside the singular reality that unites us. Nothing stands apart from this whole, and every life is spiritually connected. Embracing this truth dissolves superiority into humility and transforms separation into kinship. To understand this insight requires deep exploration of our own conscience. While the mind analyses and categorizes, the true mystery eludes us until we sincerely turn our awareness inward.

jeh kachh ahaa tahaa kichh naahee pa(n)ch tat teh naahee ||

Where what once appeared to exist, there is now nothing at all, and even the five elements no longer maintain their form. This dissolution suggests that the ego identifies with the manifested world, while the conscience can connect with the essence that exists beyond all arising and dissolution.

eiRaa pi(n)gulaa sukhman ba(n)dhe e avagan kat jaahee ||1||

Ida, Pingala, and Sushumna, the subtle channels, can bind us, but oh human being, how will inner limitations dissolve? This reference to yogic practice to ensure a smooth flow of vital energy raises the question of whether mastery of such practices alone can dissolve ego, ignorance, and attachment. (1)

taagaa tooTaa gagan binas giaa teraa bolat kahaa samaiee ||

When the thread breaks and the sky fades, where do your words converge? This moment urges us to see that as the ego fades, the claims of "I" and "mine" recede, revealing our essence.

eh sa(n)saa mo kau anadhin biaapai mo kau ko na kahai samajhaiee ||1|| rahaau ||
This doubt pervades me day and night, yet no one tells me or explains it to me. This shows that the mind cannot borrow understanding of realities; it must experience them to comprehend. (1)(Pause)

jeh barabha(n)dd pi(n)dd teh naahee rachanahaar teh naahee ||
Where the universe and the body cease to exist, the idea of a creator also fades away. This viewpoint emphasizes that the idea of a creator is fundamentally connected to the existence of both the cosmos and physical forms; without them, the concept loses its basis.

joRanahaaro sadhaa ateetaa ieh kaheeaai kis maahee ||2||
The unifying reality exists eternally beyond forms; how can it be described? This concept of ateet transcends all qualities, forms, and concepts, inviting us to shift our focus from defining reality to experiencing and realising it. (2)

joRee juRai na toRee tooTai jab lag hoi binaasee ||
Neither can it be united by joining it nor broken when severed, until we are susceptible to destruction. This implies that unity and detachment are not achievable as long as we remain attached to the temporary.

kaa ko Thaakur kaa ko sevak ko kaahoo kai jaasee ||3||
Who is the master, who is the subordinate, and who belongs to whom? This inquiry invites us to explore the profound unity among us, challenging the notion of hierarchical distinctions. (3)

kahu kabeer liv laag rahee hai jahaa base dhin raatee ||
Kabir says, my attention remains continuously absorbed in that presence which abides through day and night. This implies that awareness is achieved through alignment, an ongoing state of inner contemplation.

auaa kaa maram ohee par jaanai oh tau sadhaa abinaasee ||4||1||52||
Only they know their own essence, whose presence always remains untouched by change. This points to the self-verifying truth, where the mind grasps the universal mystery through the depth of its own understanding. (4)(1)(52)

Essence: Bhagat Kabir represents a profound state of being in which awareness is centred and inwardly awake. This steadiness, arising from contemplation, is not just an occasional practice performed at specific moments; it becomes a continuous orientation through which life itself serves as the field for understanding. When we

see every experience as an opportunity to observe the mind, it refines our conscience and we return to inner alignment. In this way, life becomes a journey of attunement, where thought, feeling, and action gradually harmonize.

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

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