

Bhagat Kabir - Sabad 47
surag baas na baachheeaai ddareeaai na narak nivaas ||
Raag Gauri Poorbi, Bhagat Kabir, Guru Granth Sahib, 337

surag baas na baachheeaai ddareeaai na narak nivaas ||
honaa hai so hoiee hai maneh na keejai aas ||1||
ramieeaa gun gaieeaa ||
jaa te paieeaa param nidhaan ||1|| rahaau ||
kiaa jap kiaa tap sa(n)jamo kiaa barat kiaa isanaan ||
jab lag jugat na jaaneeaa bhaau bhagat bhagavaan ||2||
sa(n)pai dhekh na harakheeaai bipat dhekh na roi ||
jiau sa(n)pai tiau bipat hai bidh ne rachiaa so hoi ||3||
keh kabeer ab jaaniaa sa(n)tan ridhai majhaar ||
sevak so sevaa bhale jeh ghaT basai muraar ||4||1||12||63||

Summary: Life unfolds in complex patterns that often exceed our ability to control or predict. When we fixate on imagined outcomes, we become restless and anxious long before events come to fruition. This pursuit of rewards and fear of punishment traps us in a cycle of compulsive expectation and fearful anticipation. Transcending this duality begins when our conscience is rooted in equanimity, allowing us to approach life with a fearless integrity that neither clings to gain nor shies away from pain. In this state of serenity, life becomes lived awareness, enabling us to experience each moment fully. By embracing the unpredictability of existence, we find peace in simply being present.

surag baas na baachheeaai ddareeaai na narak nivaas ||
There is no longing for life in heaven nor dread of punishment in hell. This indicates a conscience guided by equanimity, rather than motivated by the allure of rewards or the fear of consequences.

honaa hai so hoiee hai maneh na keejai aas ||1||
What is meant to happen will unfold; do not let the mind dwell in expectations. This mindset allows for active engagement in life without the burden of certainty from imagined outcomes and anxious anticipation. (1)

ramieeaa gun gaieeaa ||
Express the attributes of the all-pervading oneness. This encourages a shift from focusing on outcomes to aligning with nature's laws to gain fulfilment.

jaa te paieeaaai param nidhaan ||1|| rahaau ||

From this state, the supreme treasure is found. This symbolizes Param nidhaan, the inexhaustible wealth of inner clarity, spiritual freedom, and wisdom that circumstances cannot diminish. (1)(Pause)

kiaa jap kiaa tap sa(n)jamo kiaa barat kiaa isanaan ||

What value do chanting, austerity, restraint, fasting, and ceremonial cleansing hold? This question highlights the concern of ritualism, where the emphasis on external practices can overshadow our inner clarity and growth.

jab lag jugat na jaaneeaaai bhaau bhagat bhagavaan ||2||

Until the inner way of love and devotion toward the all-pervading presence is understood. This reinforces that without connecting to creation as a manifestation of the omnipresent source, ritualistic religious or social disciplines can feel empty and hollow. (2)

sa(n)pai dhekh na harakheeaai bipat dhekh na roi ||

Witnessing prosperity does not bring elation, and facing adversity does not bring despair. This represents emotional equanimity, where feelings remain stable, perceiving gain and loss as transient moments within the same continuum of life.

jiau sa(n)pai tiau bipat hai bidh ne rachiaa so hoi ||3||

As prosperity comes, so too does adversity; such is the unfolding order of existence. This points to life's inseparable rhythm, where gain and loss, joy and sorrow, success and failure arise as complementary movements within the same unfolding reality. (3)

keh kabeer ab jaaniaa sa(n)tan ridhai majhaar ||

Kabir says, now I have understood: what resides within the heart of an enlightened being. This reference to *ridhai majhaar* represents the conscience as the centre of realization, essential for reaching the state of a *Sant*, which embodies clarity and wisdom.

sevak so sevaa bhale jeh ghaT basai muraar ||4||1||12||63||

That humble seeker is good in service, in whose inner being dwells Murari, the ego-dissolving presence. This points to a service, which is not only an outer act but also service to the inner being to let go of ego to let awareness abide (4)(1)(12)(63)

Essence: Bhagat Kabir defines true service as much more than just an outward act of kindness; it is a profound discipline that promotes inner transformation. While

serving others alleviates their burdens, its deeper purpose is to refine the individual who serves by dissolving ego, self-centeredness, and the desire for recognition. Every selfless act offers an opportunity to cultivate humility, compassion, and an awareness of our shared humanity. Therefore, service is not simply something we do for others; it reshapes our intentions. As the distinction between giver and receiver gradually diminishes, service becomes a living expression of oneness, uplifting both the world around us and the inner life from which all actions arise.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com