

Bhagat Kabir - Sabad 49
baavan achhar lok trai sabh kachh in hee maeh ||
Raag Gauri Poorbi, Bhagat Kabir, Guru Granth Sahib, 340

baavan achhar lok trai sabh kachh in hee maeh ||
e akhar khir jaahige oi akhar in meh naeh ||1||
jahaa bol teh achhar aavaa ||
jeh abol teh man na rahaavaa ||
bol abol madh hai soiee ||
jas oh hai tas lakhai na koiee ||2||
aleh lahou tau kiaa kahau kahau ta ko upakaar ||
baTak beej meh rav rahio jaa ko teen lok bisathaar ||3||
aleh laha(n)taa bhedh chhai kachh kachh paio bhedh ||
aulaT bhedh man bedhio paio abha(n)g achhedh ||4||
turak tareekat jaaneeaaai hi(n)dhoobedh puraana ||
man samajhaavan kaarane kachhooak paReeaaai giaan ||5||
oa(n)kaar aadh mai jaanaa ||
likh ar meTai taeh na maanaa ||
oa(n)kaar lakhai jau koiee ||
soiee lakh meTanaa na hoiee ||6||
kaka kiran kamal meh paavaa ||
sas bigaas sa(n)paT nahee aavaa ||
ar je tahaa kusam ras paavaa ||
akeh kahaa keh kaa samajhaavaa ||7||
khakhaa ihai khoR man aavaa ||
khoRe chhaadd na dheh dhis dhaavaa ||
khasameh jaan khimaa kar rahai ||
tau hoi nikhiaau akhai padh lahai ||8||
gagaa gur ke bachan pachhaanaa ||
dhoojee baat na dhariee kaanaa ||
rahai biha(n)gam kateh na jaiee ||
ageh gahai geh gagan rahaiee ||9||
ghaghaa ghaT ghaT nimasai soiee ||
ghaT fooTe ghaT kabeh na hoiee ||
taa ghaT maeh ghaaT jau paavaa ||
so ghaT chhaadd avaghaT kat dhaavaa ||10||
n(g)(n)(g)aa nigreh saneh kar niravaaro sa(n)dheh ||
naahee dhekh na bhaajeeaaai param siaanap eh ||11||
chachaa rachit chitr hai bhaaree ||
taj chitrai chetahu chitakaaree ||

chitr bachitr ihai avajheraa ||
taj chitrai chit raakh chiteraa ||12||
chhachhaa ihai chhatrapat paasaa ||
chhak k na rahahu chhaadd k na aasaa ||
re man mai tau chhin chhin samajhaavaa ||
taeh chhaadd kat aap badhaavaa ||13||
jajaa jau tan jeevat jaraavai ||
joban jaar jugat so paavai ||
as jar par jar jar jab rahai ||
tab jai jot ujaarau lahai ||14||
jhajhaa urajh surajh nahee jaanaa ||
rahio jhajhak naahee paravaanaa ||
kat jhakh jhakh aauran samajhaavaa ||
jhagar ke'ee jhagarau hee paavaa ||15||
n(j)n(j)aa nikaT ju ghaT rahio dhoor kahaa taj jai ||
jaa kaaran jag ddooddiaau nerau paiaau taeh ||16||
TaTaa bikaT ghaaT ghaT maahee ||
khol kapaaT mahal k na jaahee ||
dhekh aTal Tal kateh na jaavaa ||
rahai lapaT ghaT parachau paavaa ||17||
ThaThaa ihai dhoor Thag neeraa ||
neeTh neeTh man keeaa dheeraa ||
jin Thag Thagiaa sagal jag khaavaa ||
so Thag Thagiaa Thaur man aavaa ||18||
ddaddaa ddar upaje ddar jaiee ||
taa ddar meh ddar rahiaa samaiee ||
jau ddar ddarai ta fir ddar laagai ||
niddar hooaa ddar ur hoi bhaagai ||19||
ddaddaa ddig ddooddeh kat aanaa ||
ddooddat hee ddeh ge paraanaa ||
chaR sumer ddoodd jab aavaa ||
jeh gaR gaRio su gaR meh paavaa ||20||
naanaa ran rootau nar nehee karai ||
naa nivai naa fun sa(n)charai ||
dha(n)n janam taahee ko ganai ||
maarai ekeh taj jai ghanai ||21||
tataa atar taro neh jaiee ||
tan tirabhavan meh rahio samaiee ||
jau tirabhavan tan maeh samaavaa ||
tau tateh tat miliaa sach paavaa ||22||

thathaa athaeh thaeh nahee paavaa ||
oh athaeh ih thir na rahaavaa ||
thoRai thal thaanak aara(n)bhai ||
bin hee thaabheh ma(n)dhir tha(n)bhai ||23||
dhadhaa dhekh ju binasanahaaraa ||
jas adhekh tas raakh bichaaraa ||
dhasavai dhuaar ku(n)chee jab dheejai ||
tau dhiaal ko dharasan keejai ||24||
dhadhaa aradheh uradh niberaa ||
aradheh uradheh ma(n)jh baseraa ||
aradheh chhaadd uradh jau aavaa ||
tau aradheh uradh miliaa sukh paavaa ||25||
na(n)naa nis dhin nirakhat jaiee ||
nirakhat nain rahe ratavaiee ||
nirakhat nirakhat jab jai paavaa ||
tab le nirakheh nirakh milaavaa ||26||
papaa apar paar nahee paavaa ||
param jot siau parachau laavaa ||
paa(n)chau i(n)dhree nigreh kariee ||
paap pu(n)n dhouoo niravariee ||27||
fafa bin fooleh fal hoiee ||
taa fal fa(n)k lakhai jau koiee ||
dhoon na pariee fa(n)k bichaarai ||
taa fal fa(n)k sabhai tan faarai ||28||
babaa bi(n)dheh bi(n)dh milaavaa ||
bi(n)dheh bi(n)dh na bichhuran paavaa ||
ba(n)dhau hoi ba(n)dhagee gahai ||
ba(n)dhak hoi ba(n)dh sudh lahai ||29||
bhabhaa bhedheh bhedh milaavaa ||
ab bhau bhaan bharosau aavaa ||
jo baahar so bheetar jaaniaa ||
bhiaa bhedh bhoopat pahichaaniaa ||30||
mamaa mool gahiaa man maanai ||
maramee hoi su man kau jaanai ||
mat koiee man milataa bilamaavai ||
magan bhiaa te so sach paavai ||31||
mamaa man siau kaaj hai man saadhe sidh hoi ||
man hee man siau kahai kabeeraa man saa miliaa na koi ||32||
eih man sakatee ih man seeau ||
eih man pa(n)ch tat ko jeeau ||

eih man le jau unaman rahai ||
tau teen lok kee baatai kahai ||33||
yayaa jau jaaneh tau dhuramat han kar bas kaiaa gaau ||
ran rootau bhaajai nahee soorau thaarau naau ||34||
raaraa ras niras kar jaaniaa ||
hoi niras su ras pahichaniaa ||
eeh ras chhaadde uh ras aavaa ||
auh ras peeaa ieh ras nahee bhaavaa ||35||
lalaa aaise liv man laavai ||
anat na jai param sach paavai ||
ar jau tahaa prem liv laavai ||
tau aleh lahai leh charan samaavai ||36||
vavaa baar baar bisan samhaar ||
bisan sa(n)mhaar na aavai haar ||
bal bal je bisanatanaa jas gaavai ||
visan mile sabh hee sach paavai ||37||
vaavaa vaahee jaaneeaaai vaa jaane ih hoi ||
eih ar oh jab milai tab milat na jaanai koi ||38||
sasaa so neekaa kar sodhahu ||
ghaT parachaa kee baat nirodhahu ||
ghaT parachai jau upajai bhaau ||
poor rahiaa teh tirabhavan raau ||39||
khakhaa khoj parai jau koiee ||
jo khojai so batur na hoiee ||
khoj boojh jau karai beechaaraa ||
tau bhavajal tarat na laavai baaraa ||40||
sasaa so seh sej savaarai ||
soiee sahee sa(n)dheh nivaarai ||
alap sukh chhaadd param sukh paavaa ||
tab ieh treea ouh ka(n)t kahaavaa ||41||
haahaa hot hoi nahee jaanaa ||
jab hee hoi tabeh man maanaa ||
hai tau sahee lakhai jau koiee ||
tab ohee uh eh na hoiee ||42||
li(n)au li(n)au karat firai sabh log ||
taa kaaran biaapai bahu sog ||
lakhimee bar siau jau liau laavai ||
sog miTai sabh hee sukh paavai ||43||
khakhaa khirat khapat ge kete ||
khirat khapat ajahoo(n) neh chete ||

ab jag jaan jau manaa rahai ||
jeh kaa bichhuraa teh thir lahai ||44||
baavan akhar jore aan ||
sakiaa na akhar ek pachhaan ||
sat kaa sabadh kabeeraa kahai ||
pa(n)ddit hoi su anabhai rahai ||
pa(n)ddit logeh kau biauhaar ||
giaanava(n)t kau tat beechaar ||
jaa kai jeea jaisee budh hoiee ||
keh kabeer jaanaigaa soiee ||45||

Summary: Every expression is shaped by words and symbols, enabling us to share experiences. Yet, by labelling these as reality, language may limit the vastness of existence. Deeper truths inform our words, but those truths always surpass them. In our quest for enlightenment, language offers a path to insight while acknowledging the infinite beyond. Words matter when they promote humility and clarity, helping us discern if our expressions connect with our essence or merely showcase intellect. True wisdom arises from lived experiences, grounding our speech in authenticity. When the heart is honest, the tongue speaks clearly, moving beyond pride and argument. This expression, born from recognizing illusions, opens the mind rather than decorating it. Simple, direct speech reveals awakened truth, creating a profound connection with the present moment.

baavan achhar lok trai sabh kachh in hee maeh ||

The world believes that the fifty-two letters can encompass everything that exists across the three realms of existence. This suggests that the mind tries to confine reality to a limited alphabet, while the true essence of life goes far beyond what words can express.

e akhar khir jaahige oi akhar in meh naeh ||1||

These letters will fade away, but the insights within them will not.

This acknowledges that what is imperishable reality cannot be expressed through fleeting symbols. (1)

jahaa bol teh achhar aavaa ||

Wherever there is speech, letters of a language arise. This highlights the idea that all expressions must be shaped by words, symbols, and concepts, thereby establishing boundaries around the vastness of universal reality.

jeh abol teh man na rahaavaa ||

In the absence of words, the conceptual mind cannot exist. This does not imply eliminating thoughts but a shift from intellectual understanding to realization that moves from thinking about truth to embodying it.

bol abol madh hai soiee ||

Between what is expressed and the inexpressible lies the essence of the all-pervading reality. This illustrates that to understand truth, words help us towards it, but ultimately it is something to be quietly experienced, a fine balance without being confined by either.

jas oh hai tas lakhai na koiee ||2||

Reality, as it stands, is not fully comprehended by anyone. This suggests that universal truth transcends our perception and language, but through ongoing reflection on our experiences, we can uncover its essence. (2)

aleh lahou tau kiaa kahau kahau ta ko upakaar ||

When the all-pervading presence is realized, what more is there to convey, and who benefits from expressing it? This suggests that language may point toward the essence of insight but cannot transfer its lived experience.

baTak beej meh rav rahio jaa ko teen lok bisathaar ||3||

Just as the vastness of the banyan tree is contained within a small seed, the reality that encompasses the three realms exists within us. This concept of the macrocosm within the microcosm reveals the connection of our essence and potential. (3)

aleh laha(n)taa bhedh chhai kachh kachh paio bhedh ||

Those who seek to understand the omnipresent reality gradually acquire fragments of insight. This shows that deeper comprehension of infinite awareness underscores the limits of conceptual knowledge.

aulaT bhedh man bedhio paio abha(n)g achhedh ||4||

By redefining our perception of insights, we can transform our minds and recognize an unbroken, indivisible wholeness. This understanding reflects the essence of a spiritual journey, where the individual self transcends into a timeless unity beyond all divisions. (4)

turak tareekat jaaneeai hi(n)dhoo bedh puraan ||

The Turks, representing Central Asian culture, follow Tariqat as their sacred texts, and Hindus, representing Indic culture, revere the Vedas and Puranas. This contrast

highlights how different traditions cultivate distinct ways of living and believing, all aimed at uncovering the fundamental meaning of our existence.

man samajhaavan kaarane kachhooak paReeaaai giaan ||5||

For the purpose of bringing understanding to the mind, acquire some knowledge. This suggests that learning should be viewed not as an ultimate goal but as a means of transitioning from mere intellectual comprehension to genuine lived wisdom. (5)

oa(n)kaar aadh mai jaanaa ||

I realized the all-pervading unity as the primordial origin. This reference to recognizing *Oankar* does not signify a sacred sound but the timeless principle of oneness that precedes every form, distinction, and manifestation.

likh ar meTai taeh na maanaa ||

What is inscribed and can be subsequently erased is not acceptable. This emphasizes rejecting transient illusions that are easily modified or obliterated, as they do not represent reality.

oa(n)kaar lakhai jau koiee ||

If someone truly perceives *Oankar*, the primal oneness. This awareness reveals that creation, sustenance, and disintegration are not separate, but rather interconnected aspects that emerge from the same fundamental source.

soiee lakh meTanaa na hoiee ||6||

The realization of omnipresent unity can never be erased. This reflects the perishability of oneness within diversity, transcending the possibility of oblivion. (6)

Kakā kiran kamal meh paavaa ||

The letter Kakā represents *kamal*, a lotus that illuminates when a ray of light falls on it. This reference suggests that inner inquiry can enlighten the conscience when the insights are embodied.

sas bigaas sa(n)paT nahee aavaa ||

With the moon's illumination, there is blossoming, and the closing-up no longer occurs. This signals an awakening, where the conscience expands to embrace truth and breaks free from the limitations of past ignorance.

ar je tahaa kusam ras paavaa ||

And then, there, the flower gains the nectar. This imagery signifies the moment when the conscience gains the essence of wisdom.

akeh kahaa keh kaa samajhaavaa ||7||

How can the ineffable be spoken of, and through words, who can it be made to understand? This shifts the emphasis from explanation to realisation, reminding us that truth becomes meaningful only when recognized and practised. (7)

khakhaa ihai khoR man aavaa ||

The letter *Khakhā* represents *Khor*, the inner enclosure that the mind has entered. This indicates a process of internalization, in which one's focus returns from scattered distractions to the hidden sanctuary of innate awareness.

khoRe chhaadd na dheh dhis dhaavaa ||

Leaving that inner enclosure, the mind no longer wanders in many directions. This reflects focused attention that resides in the inner sanctuary and no longer spreads across every external pull.

hasameh jaan khimaa kar rahai ||

Understanding the sustaining presence, the mind abides in forgiveness. This implies that awareness of *hasameh*, the fundamental unity of existence, naturally manifests as *khimaa*, or forgiveness, because duality softens into equanimity.

tau hoi nikhiaau akhai padh lahai ||8||

Then, the indestructible state beyond conceptual thoughts is attained. This embodies *akhai padh*, a realm rooted in wholeness and unaffected by life's transient experiences. (8)

gagaa gur ke bachan pachhaanaa ||

The letter *Gagā* represents *gur*, the insights of wisdom to comprehend and understand them. This illustrates openness to insights, their evaluation, reflection, and embodiment.

dhoojee baat na dhariee kaanaa ||

Do not place another word in the ear. This metaphorically means protecting inner wisdom from the chaos of duality, conditioning, and conflicting narratives.

rahai biha(n)gam kateh na jaiee ||

It stays like a bird yet goes nowhere. This illustrates a stillness in which the mind remains receptive but no longer wanders from the steady flow of inner wisdom.

ageh gahai geh gagan rahaiee ||9||

Understanding the ungraspable, the mind can settle in the limitless expanse. This experience of transcendence lets our attention rest in a vast realm of existence, far beyond the limits of narrow thoughts. (9)

ghaghaa ghaT ghaT nimasai soiee ||

The letter ghaghaa represents *ghaT*, the manifested physical form, and that in every form the omnipresent resides. This reinforces the idea that every aspect of creation carries the same underlying essence of existence.

ghaT fooTe ghaT kabeh na hoiee ||

The body pitcher breaks, but the essence within does not diminish. This recognition dispels the fear of loss by understanding that while forms perish, the existence remains whole, continuous, and everlasting.

taa ghaT maeh ghaaT jau paavaa ||

Then, within this body vessel, if the path is discovered. This points to an internal navigation, in which the conscience recognises the transformative journey unfolding within.

so ghaT chhaadd avaghaT kat dhaavaa ||10||

Why abandon this vessel and run toward the *Avghat*, the difficult path outside? This challenges our minds that often overlook the treasures within, seeking fulfilment externally through penance and rituals. (10)

n(g)(n)n(g)aa nigreh saneh kar niravaaro sa(n)dheh ||

The letter Ngangā represents *Nigrah*, the mastery over impulses; when lovingly embraced, all doubts fade away. This illustrates compassionate discipline, where discernment guides restraint and insecurities diminish.

naahee dhekh na bhaajeeaa param siaanap eh ||11||

Nothing to see elsewhere, nor any need to wander; this is the highest wisdom. This Param siaanap, the supreme state of discernment, represents a mind focused on gratitude over pursuing unrestrained desires. (11)

chachaa rachit chitr hai bhaaree ||

The letter Chachā represents *Chitra*, the picturesque existence, where the various manifested forms can be burdensome. This reminds us of the enchanting charm of illusions that can easily divert our attention, leading us to lose sight of the deeper truths beneath the spectacle.

taj chitrai chetahu chitakaaree ||

Let go of attachment to the picturesque existence and reflect on the artist, the creative source behind it. This viewpoint encourages us to look beyond the surface diversity and recognize the fundamental principle that continuously shapes our reality.

chitr bachitr ihai avajheraa ||

Creation and its diversity can become an entanglement. This illustrates a conscience captivated by illusions, mistaking diversity for separateness and becoming trapped in duality and confusion.

taj chitrai chit raakh chitera ||12||

Relinquishing attachment to the picturesque existence, the mind rests with the artist, the creative source behind it. This implies that fulfilment begins when attention settles into oneness of creation. (12)

chhachhaa ihai chhatrapat paasaa ||

The letter Chhachhā represents *Chhatrapati*, the supreme sovereign, as the omnipresent awareness within. This reminds us that the power we often search for outside ourselves is, in reality, rooted in the universal wisdom inherent in creation.

chhak k na rahahu chhaadd k na aasaa ||

Why not remain content, and why not relinquish further expectation?" This advises a balanced approach to inner freedom, where the mind is neither consumed by pleasure nor confined by hope for its future fulfilment.

re man mai tau chhin chhin samajhaavaa ||

O mind, I keep explaining this to you, each instant, every moment. This shows a persistent journey of self-reflection, in which inner clarity consistently draws our attention away from distractions.

taeh chhaadd kat aap badhaavaa ||13||

Turning away from reality, why do you bind yourself? This highlights that the mind may renounce external attachments yet continue to self-exalt by taking pride in pursuing renunciation and spiritual attainment, thereby creating another form of bondage. (13)

jajaa jau tan jeevat jaraavai ||

The letter Jajā represents *Jeevat Jaravai*, the transformation in which the body, while alive, burns away ego. This paradox illustrates a mindset where physical form remains, yet attachment to a body-centred identity dissolves, fostering inner peace.

joban jaar jugat so paavai ||

Those who overcome unregulated sensory overload find a meaningful way of living. This exemplifies self-mastery, in which vitality is no longer drained by compulsive desire and egoic assertion but becomes a pathway to awareness, balance, and inner freedom.

as jar par jar jar jab rahai ||

Burning in this manner, where the other layers are progressively burnt, and then such burning is sustained. This dissipation of egoic self reflects a transformation in which only an unburdened state of being remains.

tab jai jot ujaarau lahai ||14||

Then the illumination of inner light is attained. This suggests realisation as the uncovering of wisdom rather than mere acquisition, in which the underlying luminosity of awareness becomes self-evident. (14)

jhajhaa urajh surajh nahee jaanaa ||

The letter Jhajā represents *surajh*, the unravelling; when the mind is entangled and does not know the way of becoming untangled. This reveals a confused state of mind that cannot distinguish between the illusions that bind it and the possibilities for liberation from debilitating mental patterns.

rahio jhajhak naahee paravaanaa ||

Remaining hesitant, the mind does not become accepting. This illustrates the cost of doubt, a lack of commitment that prevents the understanding of reality and clarity from taking root.

kat jhakh jhakh aauran samajhaavaa ||

Then why expend so much effort explaining others? This points to *Jhakh* as empty preaching, as external instruction becomes mere projection when the mind remains confused and entangled.

jhagar ke'ee jhagarau hee paavaa ||15||

Engaging in conflict leads to further disputes. This reflects the principle of cause and effect; for instance, aggression results in opposition, a sense of superiority incites defensiveness, and a wish to win increases division. (15)

n(j)(n)n(j)aa nikaT ju ghaT rahio dhoor kahaa taj jai ||

The letter Ngangā represents *Nikat*, the intimately present, that which dwells so near, within the very body; why abandon it and go searching far away?” This suggests the error of perception which overlooks the presence already dwelling in the conscience and begins a futile quest for meaning elsewhere.

jaa kaaran jag ddooddiaau nerau paiaau taeh ||16||

What I sought throughout the world turned out to be very close. This marks the conclusion of external searching, awakening to the awareness that was never far away, always present in the core of our conscience. (16)

TaTaa bikaT ghaaT ghaT maahee ||

The letter TaTaa symbolises bikaT ghaaT, a challenging crossing within our inner selves. This suggests that the hardest obstacles are internal, manifesting as ego, fears, attachments, desires, conditioning, and our sense of identity.

khol kapaaT mahal k na jaahee ||

Opening the door, why not enter the inner palace? This closed door symbolises an egoistic mindset that shuts out inner awareness; by unlocking it, we can enter a realm of clarity, stillness, and unity.

dhekh aTal Tal kateh na jaavaa ||

Having recognized the unshakable, I no longer wander elsewhere. This reflects the inner stability that arises when introspection remains steady beneath changing thoughts, desires, identities, and circumstances.

rahai lapaT ghaT parachau paavaa ||17||

By remaining intimately absorbed in the mind and body, one gains direct familiarity with them. This highlights the need to connect with our inner awareness through experience, as it transcends intellectual knowing to understanding who we truly are. (17)

ThaThaa ihai dhoor Thag neeraa ||

The letter Tthā represents *Thag*, the trickster; reality seems distant, while the deceptive illusion feels close. This reveals the deception of perception: when the mind is conditioned to seek reality externally, it makes internal reality appear distant.

neeTh neeTh man keeaa dheeraa ||

By maintaining persistence and determination, the mind achieves stability. This emphasises patiently gaining awareness, in which the mind gradually calms its own movements until steadiness feels natural rather than forced.

jin Thag Thagiaa sagal jag khaavaa ||

By maintaining persistence and determination, the mind achieves stability. This emphasises patiently gaining awareness, as the mind gradually calms its own movements until steadiness feels natural rather than forced.

so Thag Thagiaa Thaur man aavaa ||18||

That very trickster was deceived, and the mind arrived at its resting place. This suggests wisdom's triumph over our internal enemy, culling the deception of illusions and returning to its inner ground of steadiness. (18)

ddaddaa ddar upaje ddar jaiee ||

The letter Dddā represents *Dar*, the fear, when it arises in awe; fear departs. This suggests a transformation of fear, in which reverence for the universal order alleviates anxieties about mortality, loss, and worldly insecurity.

taa ddar meh ddar rahiaa samaiee ||

Then fear itself becomes absorbed within the fear of awe of the universal order. This points to a paradoxical transformation: our insecurities lose their grip once we understand them at their core, causing the line between the one who fears and what is feared to fade.

jau ddar ddarai ta fir ddar laagai ||

If fear frightens, then fear keeps returning. This reflects that when the mind is fearful of addressing its conditioning, it amplifies insecurity and becomes trapped in a cycle of avoidance, anticipation, and anxiety.

niddar hooaa ddar ur hoi bhaagai ||19||

Becoming fearless, fear flees from the conscience. This concept presents fearlessness as an inner transformation rather than simply the absence of difficult circumstances; it is a courage that stems from inner clarity. (19)

ddaddaa ddig ddooddeh kat aanaa ||

The letter Dddhā represents *Dhig*, a fallen fragment; why search for it elsewhere? This prompts us to reconsider the misguided pursuit of peace in external places, experiences, or beliefs, when peace is our innate attribute, obscured by illusions.

ddooddat hee ddeh ge paraanaa ||

While still searching, the body passes, and the life-breath departs. This warns against spending an entire lifetime in endless seeking while overlooking the immediacy of inner awareness waiting to be realised.

chaR sumer ddoodd jab aavaa ||

Having climbed Mount Sumeru and searched, when it returns. This suggests that even the most ambitious outward spiritual and ritualistic journey remains incomplete until the search turns inward, where the truth being sought has been present all along.

jeh gaR gaRio su gaR meh paavaa ||20||

That which fashioned the fortress is found within the fortress itself. This indicates that the fortress represents the embodied self, an internal discovery, where life is experienced. (20)

naanaa ran rootau nar nehee karai ||

The letter Nnānā represents *Neh*, determination, which a person practices during a battle. This suggests a spiritual warrior who faces inner battles fuelled by desire, fear, pride, and attachment, yet remains determined to triumph over them.

naa nivai naa fun sa(n)charai ||

It neither bows nor wanders about. This reflects steadfastness: the mind does not submit to illusion or retreat into confusion, but stands firm in its inner alignment.

dha(n)n janam taahee ko ganai ||

A life is regarded as blessed for those. This points to a worthy existence in which the mind becomes grounded, attachment loosens, and ultimately awakens to oneness.

maarai ekeh taj jai ghanai ||21||

Who targets one and many others are discarded. This reveals the strategy of inner victory: overcoming the root of ego-centeredness allows various forms of inner conflict to dissipate gradually. (21)

tataa atar tario neh jaiee ||

The letter Ttā represents *tario*, the transcendence of the difficult expanse, which cannot be crossed merely. This implies that the entanglement of ego, desire, fear, and duality cannot be resolved by adopting another external practice.

tan tirabhavan meh rahio samaiee ||

Within the body, the three realms remain contained. This presents the physical form as a microcosm of the cosmos, implying that the same reality flows through both our inner self and the external world.

jau tirabhavan tan maeh samaavaa ||

When the three realms are experienced within the body. This recognition entails experiencing human existence as a fragment of nature's infinite creations, within a field of lived awareness; hence, seeking reality externally loses its purpose.

tau tateh tat miliaa sach paavaa ||22||

Then the essence of reality is experienced, and truth is attained. This suggests enlightenment, in which the individual and universal essences are no longer felt as separate, and truth is no longer an external idea to be pursued but an inwardly realized unity. (22)

thathaa athaeh thaeh nahee paavaa ||

The letter Ththā represents *thaeh*, the depth of immeasurable energy's extent that cannot be known. This idea reflects *Athah*, the infinite awareness in creation, which, when understood, exceeds every measure, boundary, and definition.

oh athaeh ih thir na rahaavaa ||

The infinite presence remains beyond our understanding, while our minds and bodies do not stay stable. This contrast emphasises reality's stability against the unstable, conditioned self, which struggles to comprehend it.

thoRai thal thaanak aara(n)bhai ||

In a small patch of ground, a fixed location is established. This reflects superficial seeking and a shallow perception rooted in a specific conceptual framework, even though reality extends far beyond these limits.

bin hee thaabheh ma(n)dhir tha(n)bhai ||23||

Without a base, the temple is propped on pillars. This symbolises the embodied self as a temple of conditioned beliefs, lacking a foundation of clarity. (23)

dhadhaa dhekh ju binasanahaaraa ||

The letter Dddā represents *dhekh*, perception, seeing that whatever is visible is subject to perishing. This highlights the understanding that the visible world is transient, prompting the mind to seek a deeper essence that remains unaffected by change.

jas adhekh tas raakh bichaaraa ||

As the unseen is beyond ordinary perception, focus contemplation on this aspect. This takeaway emphasises the importance of reflecting on life to go beyond our normal perception of reality and explore life's essence.

dhasavai dhuaar ku(n)chee jab dheejai ||

When the key to the tenth door is attained. This concept of the tenth door illustrates a journey towards deeper insights, allowing an inner gateway to open and transcend our ordinary senses.

tau dhiaal ko dharasan keejai ||24||

Then the compassionate presence is experienced. This reflects the tenderness of awareness arising from inner clarity, when everything around us is perceived as one. (24)

dhadhaa aradheh uradh niberaa ||

The letter Dhdhā represents *niberaa*, the resolution where the distinction between lower and higher is resolved. This unity encourages us to see *Aradh*, the earthly realm, and *Uradh*, the elevated realm, as expressions of the same sustaining presence.

aradheh uradheh ma(n)jh baseraa ||

The resting place is at the intersection of the lower and the higher. This centrality reveals clarity, arising not from extremes but from recognising the unity that connects both within a single field.

aradheh chhaadd uradh jau aavaa ||

Leaving the lower, when the higher is reached. This reflects inner ascent, where the mind moves beyond instinct and introspects for a more balanced outlook

tau aradheh uradh miliaa sukh paavaa ||25||

When the lower and higher realms unite, peace emerges. This reflects harmonious integration, as the conscience no longer divides the material and the spiritual, but instead accepts them as manifestations of the same source. (25)

na(n)nāa nis dhin nirakhat jaiee ||

The letter Nnā represents *nirakhat*, the observation, as a night and day practice of contemplation. This approach encourages a deep state of inner vigilance, where one's attention is fully engaged in self-reflection.

nirakhat nain rahe ratavaiee ||

The contemplating eyes remain absorbed in continuous beholding. This state is sustained attention, immersed in mindfulness rather than distracted by changing appearances.

nirakhat nirakhat jab jai paavaa ||

By continually observing, when it is realized it is attained. This reflects the fruition of sustained mindfulness; an effort that is eventually encountered as lived experience.

tab le nirakheh nirakh milaavaa ||26||

Until then, continue contemplating so that, through beholding, there is union. This advises a transition from observation to embodiment, so that the divide between the seeker, the perception, and the sought begins to dissolve. (26)

papaa apar paar nahee paavaa ||

The letter Ppā represents *apar*, the boundless, as the limit of the limitless presence cannot be measured. This powerful symbol invites us to explore the infinite essence of life, where limitations fade, and endless possibilities emerge.

param jot siau parachau laavaa ||

Intimacy emerges from a deep connection with the supreme, all-encompassing consciousness. This bond fosters a profound internal and external relationship with universality, ultimately dissolving the barriers that separate knowing from being.

paa(n)chau i(n)dhree nigreh kariee ||

The five senses are brought under regulation. This reflects that sensory movement is not suppressed but brought under conscious discernment rather than being allowed to govern the mind.

paap pu(n)n dhouoo niravariee ||27||

The ideas of sin and merit are transcended. In this state of awareness, we are no longer driven by notions of reward, guilt, pride, or fear; instead, we find a profound clarity that goes beyond these conflicting measures. (27)

fafaa bin fooleh fal hoiee ||

The letter Ffā represents *fal*, the outcome, when, without the presence of a flower, fruit appears. This outcome represents an awareness that has developed internally, even without external signs of performance.

taa fal fa(n)k lakhai jau koiee ||

If someone understands even a portion of such fruition. This signifies that grasping even a fragment of the essence of existence can lead to a meaningful life.

dhoon na pariee fa(n)k bichaarai ||

Confusion does not fall upon those who contemplate this portion of fruition. This reflects how even a single insight, deeply realized, can bring more clarity than vast knowledge merely accumulated.

taa fal fa(n)k sabhai tan faarai ||28||

A slice of that fruition pierces through the entire body. This indicates that insight, as reality, permeates our existence and does not stay limited to thought. (28)

babaa bi(n)dheh bi(n)dh milaavaa ||

The letter Bbā represents *bi(n)dh*; the essence where every drop merges with another drop. This suggests a dissolution of separateness, in which the self recognizes itself as inseparable from the larger field of consciousness from which it arose.

bi(n)dheh bi(n)dh na bichhuran paavaa ||

When the drop meets with another drop, it does not allow separation. This points to a union with the essence of existence when the mind understands that the same universal laws govern all of creation, and then the notion of duality fades.

ba(n)dhau hoi ba(n)dhagee gahai ||

Becoming bound in unity, the mind holds devotion. This reflects a very surrender to wisdom, fosters awareness, releases self-importance, and aligns the mind with dedication to unity.

ba(n)dhak hoi ba(n)dh sudh lahai ||29||

Becoming a devotee, one gains an understanding of the bond. This humility reveals the oneness of creation and motivates us toward unity. (29)

bhabhaa bhedheh bhedh milaavaa ||

The letter Bhabhā represents *bhedh*, the insight; by discerning doubts, its clarity is gained. This resonance, by understanding the illusions of separation, leads to awareness of the secret of oneness.

ab bhau bhaan bharosau aavaa ||

Now, fear has given way to awareness, and trust has emerged. This confidence stems from inner illumination, where insecurities are not merely suppressed but transformed into respect for and trust in universal laws.

jo baahar so bheetar jaaniaa ||

That which is outside is known to be the same within. This understanding highlights the profound connection between our inner selves and the outer world, revealing a singular, unified reality that expresses itself in both realms.

bhiaa bhedh bhoopat pahichaniaa ||30||

That which is outside is known to be the same within. This connection shows the unity of our inner selves with the outer world, revealing a singular reality expressed in both. (30)

mamaa mool gahiaa man maanai ||

The letter Mmā represents *Mool*, the source as the fundamental force of our existence, which is grasped, and the mind accepts it. This radical understanding of our root calms the restless psyche, satisfies it, and aligns it with the laws of nature.

maramee hoi su man kau jaanai ||

By becoming aware of their insights, individuals gain a deeper understanding of their own minds. This awareness shows that transformation begins with examining our thoughts and steering them toward clarity.

mat koiee man milataa bilamaavai ||

Let no one delay in bringing the mind into union. This immediacy urges us to pursue unity, as hesitation obstructs connection with the true self and others.

magan bhiaa te so sach paavai ||31||

Those who are immersed in unity attain reality. This reflects a state in which mindfulness becomes a way of life, where the essence of our existence resides. (31)

mamaa man siau kaaj hai man saadhe sidh hoi ||

The letter Mmā represents *man*, the mind, through which actions are taken, and when the mind is disciplined, accomplishments are attained. This is the essence of inner transformation: to bring thoughts into balanced discipline for clarity.

man hee man siau kahai kabeeraa man saa miliaa na koi ||32||

Kabir reflects that mind meets mind, and nothing else can match the mind's own inward meeting with itself. This suggests inner reconciliation, in which the split psyche becomes whole, and awareness finds a union no external substitute can provide. (32)

eih man sakatee ih man seeau ||

This mind is the dynamic force of movement, and this mind is the power of stillness. This suggests the mind's dual nature: the same inner faculty can create bondage through fragmentation or become the doorway to liberation through clarity.

eih man pa(n)ch tat ko jeeau ||

This mind is the vital life of the five elements. This reflects the mind's central power, in which matter is not merely substance but becomes a living experience through awareness moving within it as the animating principle through which embodied experience becomes felt and known

eih man le jau unaman rahai ||

If this mind embodies through which it remains in *Unman*, the higher state of mindfulness. This reflects inner ascent, where the same mind that once created bondage becomes aware of clarity that no longer serves duality.

tau teen lok kee baatai kahai ||33||

Then it can express the understanding of the three realms. This is perception widening and the mind becoming spacious enough to hold the vastness of existence. (33)

yayaa jau jaaneh tau dhuramat han kar bas kaiaa gaau ||

The letter Yyā represents *jaaneh*, the realization that when truth is known, distorted thinking is overcome and the body is brought under inner mastery. This internal governance allows us to transcend the ego's impulses, harmonize our senses, and embody positive thoughts.

ran rootau bhaajai nahee soorau thaarau naau ||34||

In battle, those who do not flee are identified as brave heroes. This exemplifies spiritual courage, as the mind, rather than retreating from the ego's chaos, remains resolute, allowing clarity to guide the conscience. (34)

raaraa ras niras kar jaaniaa ||

The letter Rrā represents *ras*, the delight that arises when sensory pleasures are understood as tasteless. This implies that when unrestrained desires are understood as lacking inherent value, they become distasteful.

hoi niras su ras pahichaniaa ||

Detachment from sensory pleasures, the joy of this state is recognised. This detachment transforms our experiences, replacing fleeting pleasures with a lasting sense of wholeness and inner fulfilment.

eeh ras chhaadde uh ras aavaa ||

Leaving this sensory pleasure, the deeper essence of existence arises. This indicates that contentment arises from an inner harmony with unity, while compulsive attachment diminishes.

auh ras peea ieh ras nahee bhaavaa ||35||

Having drunk that deeper essence, this sensory pleasure no longer appeals. This transformation reorients the mind to seek inner fulfilment, and worldly pleasures lose their power to command the mind. (35)

lalaa aaise liv man laavai ||

The letter Llā represents *laavai*, a bond in which the mind establishes sustained contemplative attention. This suggests a steady inward attunement, when attention becomes grounded in universal laws rather than scattered in duality.

anat na jai param sach paavai ||

Not pursuing the notion of multiplicity, the supreme enduring reality is experienced. This points to ceasing to search for fulfilment in duality and becoming receptive to unity in diversity.

ar jau tahaa prem liv laavai ||

And when, in that state, one establishes devotion for sustained reflective attention. This practice becomes an expression of unwavering mindfulness, enabling deeper engagement with your thoughts and surroundings.

tau aleh lahai leh charan samaavai ||36||

Then the all-pervading presence is realized, and having attained this awareness, one merges with it in humility. This suggests union with universality as an inner grounding, in which the ego settles and peace is gained. (36)

vavaa baar baar bisan samhaar ||

The letter Vvā represents *samhaar*, mindfulness: keeping the omnipresent sustaining principle in continuous remembrance. This is the repeated return from fragmentation to wholeness, until it becomes the ground from which life is experienced.

bisan sa(n)mhaar na aavai haar ||

Hold the all-pervading presence in awareness, and the inner self does not experience defeat. This resilience reflects a conscience which draws strength from oneness and resists division.

bal bal je bisanatanaa jas gaavai ||

Those who consistently express the virtues of all-pervading awareness. This shows a deep commitment to unity with all forms of existence.

visan mile sabh hee sach paavai ||37||

When the universal source is understood, its presence is experienced in all aspects. This is a wholesome state of being in which everything around us becomes relatable as an extension of the omnipresent underlying source. (37)

vaavaa vaahee jaaneeaaai vaa jaane ih hoi ||

The letter Vāvā represents *vaahee*; ploughing when this process is done it is then understood. This highlights that insights are transformational only when integrated through hands-on experience, rather than explained in intellectual terms.

eih ar oh jab milai tab milat na jaanai koi ||38||

When this and that merge, no one can mark the moment of merging. This reveals a deep connection; when separateness fades, no distinct knower or separate object remains to be known. (38)

sasaa so neekaa kar sodhahu ||

The letter Sasā represents *sodhahu*, discernment in those who inquire thoughtfully. This approach analyses experience, allowing assumptions and superficial distinctions to dissolve and enabling deeper understanding.

ghaT parachaa kee baat nirodhahu ||

They curtail the impulses that prevent deep self-awareness. This demonstrates a powerful inner discipline, guiding the restless mind toward tranquillity and enabling clarity to flourish.

ghaT parachai jau upajai bhaau ||

Through self-reflection, when loving intentions arise within. This understanding of our thoughts fosters compassion for ourselves and others.

poor rahiaa teh tirabhavan raau ||39||

In this state of wholeness resides the sovereignty of the entire realm of existence; This points to the realisation that *Tribhavan*, the sustaining reality, is not confined to a distant realm but permeates the entirety of existence. (39)

khakhaa khoj parai jau koiee ||

The letter Khakhā represents *khoj*, the inquisitiveness that arises when someone introspects. This quest transforms mere curiosity into a genuine search for the essence of life.

jo khojai so batur na hoiee ||

Those who earnestly seek understanding cannot go back to their former selves. This underscores the power of contemplation to uncover the rigidity of a conditioned mind and prevent a return to it.

khoj boojh jau karai beechaaraa ||

When those who search, understand, and engage in deep reflection. This reflective action, toward inward investigation, fosters maturity in discernment, clarity, and realisation.

tau bhavajal tarat na laavai baaraa ||40||

Then, crossing the ocean of worldly existence takes no time. This maturity weakens the grip of fear, attachments, and the cycle of endless desires. (40)

sasaa so seh sej savaarai ||

The letter Sasā represents *savaarai*, a betterment for those who adorn a resting place with the omnipresent awareness. This encourages embodying truthfulness, creating a foundation for understanding unity.

soiee sahee sa(n)dheh nivaarai ||

They are truly genuine who overcome their doubts. This is clarity no longer divided or hesitant to embrace the oneness between the self and underlying reality.

alap sukh chhaadd param sukh paavaa ||

Leaving illusory pleasures, supreme ease is found. This transformation from momentary joy to lasting fulfilment nurtures the connection with the essence of oneness.

tab ieh treea ouh ka(n)t kahaavaa ||41||

Then you are called the bride, and that the husband. This imagery of partnership conveys an intimate, inseparable relationship between the individual conscience and universal consciousness. (41)

haahaa hot hoi nahee jaanaa ||

The letter Hāhā represents hoi, the happenings the occurrence of which remains incomprehensible. This highlights a key truth: when we focus only on the visible, we miss the invisible mysteries of existence.

jab hee hoi tabeh man maanaa ||

When it occurs, only then does the mind finally embrace it. This highlights that realisation is its own validation, as personal experience touches the conscience deeply and needs no external arguments to convince it.

hai tau sahee lakhai jau koiee ||

It is then authentic if someone truly perceives it. This reflects that confusion comes not from reality but from our unclear understanding of it.

tab ohee uh eh na hoiee ||42||

Then only that remains, and this self is no longer felt as separate. This distinction between the individual self as “this” and the underlying reality as “that” loses its validity when both are recognised as expressions of the same indivisible existence. (42)

The motion that li(n)au li(n)au karat firai sabh log ||

I want to attain this and acquire this; many people wander, saying the same. This represents the ego's motion that lures the mind to seek more, forgetting the fullness already present within.

taa kaaran biaapai bahu sog ||

For that reason, much distress overtakes them. This reveals the source of their Sog: the suffering that arises from the disparity between one's inner beliefs and the outer persona one presents.

lakhimee bar siau jau liau laavai ||

If attachment is set on the prosperity of the all-pervading awareness. This encourages us to transcend material attachments and connect with the unity that underlies all life, from which all abundance arises.

sog miTai sabh hee sukh paavai ||43||

Then sorrow fades, and complete peace is attained. This abiding inner ease arises from sustained alignment with the underlying unity. (43)

khakhaa khirat khapat ge kete ||

The letter Khakhā represents *khapat*, the dissolution; many have worn themselves out and perished. This calls for us to shift our focus from what fades to the wisdom that remains untouched by life's endless changes.

khirat khapat ajahoo(n) neh chete ||

Wasting away and being consumed, they still do not become mindful. This stubborn ignorance reflects a paradox: witnessing impermanence yet living as if the temporary is eternal.

ab jag jaan jau manaa rahai ||

Now, recognize worldly existence so that the mind can remain steady. This path to enlightenment helps us to observe life's changes without being swept away.

jeh kaa bichhuraa teh thir lahai ||44||

From what one became separated, one finds abiding stability in it. This reflects the irony that what we distance ourselves from can become a source of grounding when we sincerely reflect on it. (44)

baavan akhar jore aan ||

The fifty-two letters are combined and arranged together. This academic pursuit creates a language to present concepts, yet a key question remains: can it help an individual evolve toward an awareness that grasps infinity?

sakiaa na akhar ek pachhaan ||

Yet even a single true letter could not be recognized. This points to the failure to touch the essence hidden within all language, the mind may master many words yet miss the imperishable awareness that reveals insight.

sat kaa sabadh kabeeraa kahai ||

Kabir says he expresses the words of truth. This suggests direct testimony, in which the mind no longer repeats accumulated language but speaks from the clarity it has inwardly realized.

pa(n)ddit hoi su anabhai rahai ||

Those who are truly learned remain fearless. This redefines a true scholar not merely as one who reads and recites, but as one unafraid to challenge norms that do not serve universal well-being.

pa(n)ddit logeh kau biauhaar ||

For the clergy, it has become a customary practice and worldly engagement. This critique suggests that a scholar may be skilled at using words and knowledge to explain truth while remaining distant from its lived realization.

giaanava(n)t kau tat beechaar ||

Those who are spiritually enlightened contemplate the essence of insights. This contrasts the seeker of depth from the trader of words, showing that wisdom rests not in mere knowledge but in recognising the deeper unity beneath them.

jaa kai jeea jaisee budh hoiee ||

According to one's understanding, so becomes one's intellect. This points to the fact that we encounter reality through the quality of our intentions and the conditioning with which we perceive it.

keh kabeer jaanaigaa soiee ||45||

Kabir says that perception will be accordingly. This suggests that understanding is proportional to inner clarity, with each seeker receiving awareness in proportion to the depth, refinement, and openness of their own understanding. (45)

Essence: Bhagat Kabir compellingly illustrates that our intellect is shaped by the depth of our self-understanding, with our awareness expanding in direct relation to our inner clarity. Each seeker embarks on a unique journey to discover truth, influenced by their willingness to be open, humble, and discerning. By loosening the grip of conditioning and deepening our self-awareness, we enrich our understanding,

making it more expansive and less clouded by ego or preconceived notions. This gradual unfolding of wisdom reveals a profound truth: the quality of our perception is intricately tied to who we are as perceivers.

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