

Bhagat Kabir - Sabad 52
jhagaraa ek niberahu raam ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 331

jhagaraa ek niberahu raam ||
jau tum apane jan sau kaam ||1|| rahaau ||
eih man baddaa k jaa sau man maaniaa ||
raam baddaa kai raameh jaaniaa ||1||
brahamaa baddaa k jaas upaiaa ||
bedh baddaa k jahaa(n) te aaiaa ||2||
keh Kabir hau bhiaa udhaas ||
teerath baddaa k har kaa dhaas ||3||42||

Summary: A paradox is an idea or statement that appears contradictory on the surface, yet reveals a deeper truth when examined carefully. Philosophically, paradox becomes important when reality exceeds the limits of ordinary either-or reasoning. For example, “To find yourself, you must lose yourself” may seem contradictory, yet it suggests that the deeper self becomes apparent as the ego-centred identity dissolves. Similarly, “In stillness there is movement” can mean that when outward restlessness subsides, profound inner transformation begins. In the contemplative context, paradox invites the mind beyond literal interpretation into deeper inquiry, where seemingly opposing truths may ultimately belong to the same underlying reality.

jhagaraa ek niberahu raam ||

Ram, the constant presence, please resolve this inner conflict for me. This expresses a longing for clarity when the mind is troubled by competing claims of separateness and unity, ego and humility, and seeks a deeper reality beyond the confusion.

jau tum apane jan sau kaam ||1|| rahaau ||

If you have a relationship with your own devotee. This is an intimate appeal arising from a conscience seeking to resolve its inner conflicts of disunion and be brought into clarity and unity. (1)(Pause)

eih man baddaa k jaa sau man maaniaa ||

Is the mind greater, or that with which the mind becomes aligned? This question highlights a paradox: while the mind is often regarded as powerful for its ability to generate a wide range of thoughts, its strength depends on what it chooses to embrace or connect with.

raam baddaa kai raameh jaaniaa ||1||

Is the all-pervading presence greater than the awareness that recognizes it? This raises the paradox that if the underlying reality is indeed all-pervading, then the one who truly understands it cannot be seen as an independent observer standing apart from that reality. (1)

brahamaa baddaa k jaas upaiaa ||

Is the creative principle greater, or the creation which arose from it? This reflects the paradoxical hierarchical concepts that affirm oneness in existence, yet remain rooted in discrimination and disregard for other forms of creation.

bedh baddaa k jahaa(n) te aaiaa ||2||

Is the sacred scripture greater, or understanding the insights that emerge from it? This points to a paradoxical reverence for words and text, which are valued more than discerning the concepts that embody wisdom and bring about mindful transformation. (2)

keh Kabir hau bhiaa udhaas ||

Kabir says, I have become detached, inwardly detached and withdrawn. This assertion moves beyond superficial appearances, names, forms, and concepts that often claim authority, creating space to grasp the essence from which they all emerge.

teerath baddaa k har kaa dhaas ||3||42||

Is the pilgrimage place greater, or the one devoted to the all-pervading presence? This paradoxical inquiry contrasts the sanctity attributed to an external place with a transformed conscience that has become an enlightened space. (3)(42)

Essence: Bhagat Kabir embraces *udhaas*, a profound state of separation from worldly attachments. In this space, he no longer chases fleeting pleasures. Instead, solitude becomes a sanctuary that clears his inner landscape, where fading cravings liberate the mind from the burdens of praise, loss, and expectation. This shift fosters a deeper yearning for what endures. In this serenity, the ego diminishes, allowing humility to flourish while the world exists without overshadowing one's essence. Here, amid the stillness, the conscience finds sanctuary in the enduring presence that infuses all of life.

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