

Bhagat Kabir - Sabad 59
gaj nav gaj dhas gaj ikees pureeaa ek tanaiee ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 335

gaj nav gaj dhas gaj ikees pureeaa ek tanaiee ||
saaTh soot nav kha(n)dd bahatar paaT lago adhikaiee ||1||
giee bunaavan maaho ||
ghar chhoddiaai jai julaaho ||1|| rahaau ||
gajee na mineeaaai tol na tuleeeai paachan ser addaiee ||
jau kar paachan beg na paavai jhagar karai gharahaiee ||2||
dhin kee baiTh khasam kee barakas ieh belaa kat aaiee ||
chhooTe koo(n)dde bheegai pureeaa chhalio julaaho reesaiee ||3||
chhochhee nalee ta(n)t nahee nikasai natar rahee urajhaiee ||
chhodd pasaar ieehaa rahu bapuree kahu kabeer samajhaiee ||4||3||54||

Summary: Diversity belongs to form, while unity belongs to the essence through which every form becomes possible. The human body is an extraordinary system that connects its inner experiences with the outer world. Its nine bodily openings and ten faculties for perception and action, along with other components, foster the existence of both mind and body. Although these elements may seem to serve distinct functions and create a sense of individuality, they operate in harmony as an integrated whole within a singular awareness. This diversity of bodily functions mirrors the diversity found in nature itself; despite the differences in our external experiences, an essential unity remains. Awareness transcends these structures, and discernment lies in observing them without letting them dictate a sense of duality.

gaj nav gaj dhas gaj ikees pureeaa ek tanaiee ||
Be it nine yards, ten yards, or twenty-one yards, they are made from a single thread. This symbolizes the layers of human life, encompassing mental, sensory, and physiological experiences; beneath them, a single breath keeps these elements alive, reminding us of a single source that connects our multifaceted realities.

saaTh soot nav kha(n)dd bahatar paaT lago adhikaiee ||1||
Sixty threads, nine divisions, and seventy-two folds are extensively woven together. This imagery and language of weaving metaphorically illustrate how the physical form is typically perceived as separate structures and movements, even though they are interconnected to create one cohesive body. (1)

giee bunaavan maaho ||

It went on weaving the fabric. This symbolises the continual formation of embodied identity: sensations, thoughts, memories, desires, relationships, and conditioning.

ghar chhoddiaai jai julaaho ||1|| rahaau ||

Stepping out of the house, the weaver departs. This represents the conscience moving away from its sense of wholeness towards the allure of external identities. (1)(Pause)

gajee na mineeaaai tol na tuleeeaa paachan ser addaiee ||

It is not measured by length or weight on a scale, yet it still requires its daily measure of nourishment. This reflects the contrast that the body can be quantified, examined, and classified, but the awareness through which the body is experienced has no length, weight, or material dimension

jau kar paachan beg na paavai jhagar karai gharahaiee ||2||

If nourishment is not received promptly, it creates conflict within the household. This suggests how unmet worldly demands quickly disturb inner balance, turning physical dependence into agitation and distress. (2)

dhin kee baiTh khasam kee barakas ieh belaa kat aaiee ||

The day you sat contrary to the deeper source within, how did this moment arise? This questions how, when, and what lures our conscience to stray from our true selves and lead a life of contradictions and duality.

chhooTe koo(n)dde bheegai pureeaa chhalio julaaho reesaiee ||3||

The starching pots are left behind; knots loosen, the spools become wet, and the weaver departs in frustration. This frustration symbolises the mind's resistance when life refuses to conform to its plans, and it reaches self-destruction when it identifies itself with worldly attachments. (3)

chhochhee nalee ta(n)t nahee nikasai natar rahee urajhaiee ||

No thread emerges from the tubed spool; instead, what remains stays tangled. This suggests a dogmatic, narrow outlook which produces no positivity and remains caught up in superficial entanglements.

chhodd pasaar ieehaa rahu bapuree kahu kabeer samajhaiee ||4||3||54||

Abandon the outward sprawl and remain centred in the reality already present, says Kabir after having understood it. This advice comes from experiential awareness

and inner simplicity, where scattered attention returns to the nearness of living awareness. (4)(3)(54)

Essence: Bhagat Kabir turns attention toward, drawing the scattered mind from distraction into the simplicity of lived presence. Suffering deepens when hope becomes attached to plans, identities, and expectations, turning disruption into a perceived threat to the self. As these psychological dependencies loosen, what was sought through endless outward pursuit becomes visible through self-recognition. Fulfilment then arises less from securing desired outcomes and more from awareness resting naturally in the presence permeating life.

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

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