

Bhagat Kabir - Sabad 60
ek jot ekaa milee ki(n)baa hoi mahoi ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 335

ek jot ekaa milee ki(n)baa hoi mahoi ||
jit ghaT naam na uoopajai fooT marai jan soi ||1||
saaval su(n)dhar raamieeaa ||
meraa man laagaa toh ||1|| rahaau ||
saadh milai sidh paieeaa k eh jog k bhog ||
dhuh mil kaaraj uoopajai raam naam sa(n)jog ||2||
log jaanai ih geet hai ih tau braham beechaar ||
jiau kaasee upadhes hoi maanas maratee baar ||3||
koiee gaavai ko sunai har naamaa chit lai ||
kahu kabeer sa(n)saa nahee a(n)t param gat pai ||4||1||4||55||

Summary: A life lacking inward awareness becomes increasingly fragile, as outer strength cannot compensate for an empty core. Without contemplation, thoughts scatter under ego, desire, habit, and attachment, gradually eroding inner coherence. Although a person may be physically alive, such a life leaves their deeper human potential unrealized. Lasting wholeness emerges from an inward attunement that transforms mere existence into conscious, meaningful living.

ek jot ekaa milee ki(n)baa hoi mahoi ||

When the individual light merges into the singular universal light, what can then remain separate? This points to the dissolution of duality; the boundary between “self” and “other” loses its force, revealing both as expressions of the same awareness.

jit ghaT naam na uoopajai fooT marai jan soi ||1||

A conscience in which contemplation does not arise; it remains scattered and perishes. This reflects how life becomes inwardly fragile when it remains fragmented by ego, habit, and attachment; though physically alive, its deeper potential remains unrealised. (1)

saaval su(n)dhar raamieeaa ||

O beautiful *Ramāyā*, the all-pervading beautiful beloved. This imagery expresses intimacy for unity, attained through awareness beyond the confines of outward form.

meraa man laagaa toh ||1|| rahaau ||

My mind has become deeply attached to your presence. This reflects finding peace in aligning with the universal working, through focused attention. (1)(Pause)

saadh milai sidh paieeai k eh jog k bhog ||

Through the company of awakened wisdom, realisation is attained; what then is the significance of renunciation or worldly enjoyment? This suggests that when inner alignment is gained, discipline and delight cease to be opposites and settle into a natural state of being.

dhuh mil kaaraj uoopajai raam naam sa(n)jog ||2||

When the two unite, they fulfil their purpose by contemplating the omnipresent source. This represents an inner alignment in which opposing forces, such as the inner and outer selves or the seeker and the sought, begin to fade, and life's essence becomes clear. (2)

log jaanai ih geet hai ih tau braham beechaar ||

Many view this only as a song, but it offers a deep exploration of ultimate reality. This refers to insights found in poetry, music, or devotion that spark a quest to understand the self and existence, inviting us to embody the wisdom they impart.

jiau kaasee upadhes hoi maanas maratee baar ||3||

Just as a person receives spiritual instruction in Kashi at the moment of death. This reference points to wisdom arriving with existential urgency, dissolving the ego when it's on the verge of stifling the conscience's virtues. (3)

koiee gaavai ko sunai har naamaa chit lai ||

Whether one sings or listens, the essence lies when the mind is placed in all-pervading remembrance. This suggests that expression and hearing become transformative only when attention attunes to the insights.

kahu kabeer sa(n)saa nahee a(n)t param gat pai ||4||1||4||55||

Kabir says that there is no doubt and that the highest state of realization is eventually attained. This points to sustained inward resonance bringing uncertainty to completion, and conscience settling into clarity. (4)(1)(4)(55)

Essence: Bhagat Kabir reflects that expression and hearing become transformative only when attention actively participates in the insight they carry. In that deeper engagement, hearing becomes understanding and expression becomes a vehicle for inner change. Expression and receptivity meet within the same inner space, revealing

them as complementary movements of one consciousness. As this wisdom deepens, outer roles, identities, and distinctions lose their power to define the self.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com