

Bhagat Kabir - Sabad 65
paanee mailaa maaTee goree ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 336

paanee mailaa maaTee goree ||
eis maaTee kee putaree joree ||1||
mai naahee kachh aaeh na moraa ||
tan dhan sabh ras gobi(n)dh toraa ||1|| rahaau ||
eis maaTee meh pavan samaiaa ||
jhooThaa parapa(n)ch jor chalaiaa ||2||
kinahoo laakh paa(n)ch kee joree ||
a(n)t kee baar gagareeaa foree ||3||
keh kabeer ik neev usaaree ||
khin meh binas jai aha(n)kaaree ||4||1||9||60||

Summary: The physical form arises from the same elements of nature that constitute the world around us, revealing the body as a temporary formation within a much larger continuity. What we call “my body” is therefore nature briefly gathered into an individual form, continually exchanging matter and energy with its surroundings. Its eventual dissolution is less an absolute ending than a return of these elements to the larger processes from which they arose. This understanding softens the illusion of separateness and invites humility, reminding us that embodied life is an expression of nature rather than something standing apart from it.

paanee mailaa maaTee goree ||

The body is formed from impure fluid and pale clay. This reflects embodied life as arising from earthly elements rather than from anything inherently assumed to be impure, pure, or permanent.

eis maaTee kee putaree joree ||1||

From this clay the body is brought into form. This reflects embodied identity as a constructed union of material elements, disregarding vanity regarding our identity.
(1)

mai naahee kachh aaeh na moraa ||

I am part of nothingness, and nothing can truly be mine. This understanding highlights the illusion of ownership and the triviality of possessions within the vast interconnected universe

tan dhan sabh ras gobi(n)dh toraa ||1|| rahaau ||

This body, wealth, and every capacity for enjoyment belong to Gobind, representing the omnipresent sustaining force. This suggests an inward trusteeship in which life's resources are received with gratitude rather than claimed as personal possession. (1)(Pause)

eis maaTee meh pavan samaiaa ||

Into this body of clay, the breath of life has permeated. This reminds us how consciousness gives movement to the body, which would otherwise remain inert.

jhooThaa parapa(n)ch jor chalaiaa ||2||

The deceptive transient drama of worldly existence is set into motion. This suggests how ego mistakes the union of breath and clay for independent agency within a world of passing appearances. (2)

kinahoo laakh paa(n)ch kee joree ||

Countless measures of wealth in the influence of the senses are gathered. This reflects how, under the influence of illusions, the quantity of possessions accumulated can give a false sense of security.

a(n)t kee baar gagareeaa foree ||3||

At the final moment, the body's fragile earthen vessel breaks apart. This highlights how embodied form inevitably ends, regardless of how much wealth or possessions were acquired during a lifetime. (3)

keh kabeer ik neev usaaree ||

Kabir says that a single foundation is raised. This points to ego as the only foundation of our character, building the hope of permanence and security while forgetting that embodied life rests upon a fragile, passing breath.

khin meh binas jai aha(n)kaaree ||4||1||9||60||

In a single instant, the ego-driven is destroyed. This reflects the fragility of existence; everything that pride and ego treat as identity, status, possessions, and bodily existence can collapse without warning. (4)(1)(9)(60)

Essence: Bhagat Kabir reminds us that when ego becomes the primary foundation of character, identity depends on what can be possessed, achieved, defended, or admired. From this fragile centre arises the hope that status, relationships, wealth, and recognition can provide lasting security. Yet embodied life itself is sustained by

something as subtle and uncertain as a single breath, and embracing this mindfulness reveals the fragility beneath pride.

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