

Bhagat Kabir - Sabad 67
jon chhaadd jau jag meh aaio ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 337

jon chhaadd jau jag meh aaio ||
laagat pavan khasam bisaraio ||1||
jeearaa har ke gunaa gaau ||1|| rahaau ||
garabh jon meh uradh tap karataa ||
tau jaThar agan meh rahataa ||2||
lakh chauraaseeh jon bhram aaio ||
ab ke chhuTake Thaur na Thaio ||3||
kahu kabeer bhaj saarigapaanee ||
aavat dheesai jaat na jaanee ||4||1||11||62||

Summary: The womb symbolises the ground of becoming, where life takes form before the identities of “I” and “mine” begin to arise. Suspended upside down within its warmth, the fetus becomes a metaphor for seeing beyond conventional perspectives and questioning what society considers upright, such as status, possessions, rituals, and inherited norms. Its unusual position suggests that deeper insight often emerges when familiar viewpoints are inverted. The womb also represents inward stillness, where transformation unfolds beneath conscious control. Here, free will is not yet asserting itself through egoic claims or personal ambition. Life is held, nourished, and shaped without the illusion of individual control. The metaphor therefore points toward a state in which profound becoming occurs through surrender, receptivity, and freedom from constructed identity.

jon chhaadd jau jag meh aaio ||
Emerging from the womb, as we enter the world. This suggests that when we leave the warmth of our innate wholeness, false identity begins to form through the interplay of ego and worldly illusions.

laagat pavan khasam bisaraio ||1||
As breath took hold, we forgot the essence of our source. This reflects how sensory conditioning can obscure the very presence upon which embodied life continuously depends. (1)

jeearaa har ke gunaa gaau ||1|| rahaau ||
O conscience, express the attributes of the all-pervading presence. This suggests cultivating inner resonance through which unity begins to reflect in the way one lives. (1)(Pause)

garabh jon meh uradh tap karataa ||

Within the womb, suspended upside down, in formation as though absorbed in deep contemplation. This upside-down position can be seen as a flip in perspective and a reflection on notions enforced by social, religious, or physical needs and expectations.

tau jaThar agan meh rahataa ||2||

You dwell amid the heat of the womb. This warmth suggests being in a place or condition where ideas, perspectives, or new beginnings are taking shape. (2)

lakh chauraaseeh jon bhram aaio ||

After traversing through countless states of existence, this illustrates the mind's prolonged struggle with repetitive habits before the opportunity for profound clarity finally arises.

ab ke chhuTake Thaur na Thaio ||3||

If this opportunity is lost, no stable resting place is found. This highlights that without inner resolution, even a wide array of experiences won't lead to self-recognition or understanding. (3)

kahu kabeer bhaj saarigapaanee ||

Kabir says to contemplate the source that sustains the creation. This advises turning our attention toward unfolding the essence that holds and nourishes existence.

aavat dheesai jaat na jaanee ||4||1||11||62||

Arrival into embodied life is visible, but the destination after departure remains unknown. This underscores the complexity of transition, where we can witness beginnings but cannot fully grasp what follows dissolution. (4)(1)(11)(62)

Essence: Bhagat Kabir reflects on the certainty of beginning and the mystery of ending. Birth becomes visible through form, relationship, and continuity, while dissolution withdraws life from what is clearly observable. We can witness where embodied existence appears to begin, yet its final transition remains beyond complete understanding. This uncertainty exposes the limits of intellect and control. It also softens the assumption that we can fully explain life through what we physically see. The unknown at the end invites humility rather than fear. In this way, mortality becomes not merely an ending, but a profound reminder that existence contains dimensions we cannot fully grasp.

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