

Bhagat Kabir - Sabad 68
re man tero koi nahee khi(n)ch lei jin bhaar ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 337

re man tero koi nahee khi(n)ch lei jin bhaar ||
birakh basero pa(n)kh ko taiso ih sa(n)saar ||1||
raam ras peeaa re ||
jeh ras bisar ge ras aaur ||1|| rahaau ||
aaur mue kiaa roieeaaai jau aapaa thir na rahai ||
jo upajai so binas hai dhukh kar rovai balai ||2||
jeh kee upajee teh rachee peevat maradhan laag ||
keh kabeer chit chetiaa raam simar bairaag ||3||2||13||64||

Summary: The weight of our attachments cannot be carried by someone else, because every individual must ultimately face the bonds it has woven around itself. What we often label as possession is frequently a veiled yearning for permanence, identity, and control. While others may walk alongside us through grief, wisdom can guide us, and circumstances may awaken us, the journey of letting go is inherently personal. No one else can relinquish what our minds are still determined to hold on to. Inner truth and clarity appear when we recognise these attachments for what they are, allowing us to see how deeply we tether our security to that which is bound to change.

re man tero koi nahee khi(n)ch lei jin bhaar ||
O mind, no one can carry away the burden you have made your own. This suggests that the weight of attachment cannot be transferred, for each individual must release their own claims and face their own inner truth.

birakh basero pa(n)kh ko taiso ih sa(n)saar ||1||
This world is like a bird resting briefly upon a tree. This reflects the temporary nature of embodied life and relationships, which offer shelter for a while but cannot become a permanent home. (1)

raam ras peeaa re ||
I have tasted *Ram-ras*, the essence of the omnipresent oneness. This reflects an intimate experience of the all-pervading presence that replaces the mind's dependence on outward validation.

jeh ras bisar ge ras aaur ||1|| rahaau ||

Through the taste of unity, all other tastes are forgotten. This represents understanding the essence of unity in diversity, as any form of attraction that entices duality fades away. (1)(Pause)

aaur mue kiaa roieeaai jau aapaa thir na rahai ||

Why grieve over another's death when the self itself cannot remain permanent? This reflects the shared law of impermanence; distress persists because we forget that every embodied identity must perish.

jo upajai so binas hai dhukh kar rovai balai ||2||

Whatever arises must eventually perish; why suffer in distress, crying and lamenting? This reflects the wisdom of accepting impermanence rather than turning grief into a second wound, as it only deepens suffering. (2)

jeh kee upajee teh rachee peevat maradhan laag ||

We originate from the very elements that will one day draw us back in; this is realized in the company of the spiritually mature. This reminds us that the materials composing our bodies will eventually be reclaimed by nature.

keh kabeer chit chetiaa raam simar bairaag ||3||2||13||64||

Kabir says awaken the conscience, contemplate the all-pervading reality, and cultivate detachment. This suggests a shift from consumption to awareness, in which detachment does not mean rejecting life but rather freedom from being psychologically possessed by what one experiences. (3)(2)(13)(64)

Essence: Bhagat Kabir offers an insight, reminding us that the very elements that compose our physical bodies will one day be returned to nature's embrace. What takes shape in this temporary form is destined to merge back into the vast, interconnected web of existence from which it originally emerged. Embracing this truth can help dissolve the illusion of ownership we often cling to and deepen our insight into the fact that life is a shared experience of participation rather than mere possession.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: [**onenessindiversityfoundation@gmail.com**](mailto:onenessindiversityfoundation@gmail.com)