

Bhagat Kabir - Sabad 73
lakh chauraaseeh jeea jon meh bhramat na(n)dh bahu thaako re ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 338

lakh chauraaseeh jeea jon meh bhramat na(n)dh bahu thaako re ||
bhagat het avataar leeo hai bhaag baddo bapuraa ko re ||1||
tum(h) ju kahat hau na(n)dh ko na(n)dhan na(n)dh su na(n)dhan kaa ko re ||
dharan akaas dhaso dhis naahee tab ih na(n)dh kahaa tho re ||1|| rahaau ||
sa(n)kaT nahee parai jon nahee aavai naam nira(n)jan jaa ko re ||
kabeer ko suaamee aaiso Thaakur jaa kai maiee na baapo re ||2||19||70||

Summary: The mind explores countless states until its restless search is finally worn out. Our sense of identity tends to cling to names and roles, but these constant changes do not ensure lasting fulfilment. Each experience can guide us back to the mystery of our origins, as the quest for belonging cannot be resolved by knowing our lineage alone. True understanding begins when the mind looks beyond the labels of physical forms as identity and recognizes the single, unseen reality that flows through all.

lakh chauraaseeh jeea jon meh bhramat na(n)dh bahu thaako re ||
Wandering through countless realms of states of being, Nand, representing a restless conscience, grew deeply weary. This mention of “8.4 million life forms” symbolises the innumerable psychological states through which the self wanders in search of fulfilment.

bhagat het avataar leeo hai bhaag baddo bapuraa ko re ||1||
For the benefit of the devotee, a state of awareness emerges, greatly enhancing the fortune of the humble seeker. This indicates that life can become an extraordinary opportunity for meaningful purpose if we reflect and focus on what can positively change our lives. (1)

tum(h) ju kahat hau na(n)dh ko na(n)dhan na(n)dh su na(n)dhan kaa ko re ||
You are known as Nandan's child, but have you thought about whose son Nandan was? This prompts us to realize that, although our bodies are mortal, we share a universal consciousness that connects us all.

dharan akaas dhaso dhis naahee tab ih na(n)dh kahaa tho re ||1|| rahaau ||
When there was neither earth nor sky nor the ten directions, where could Nand have existed? This suggests that identities arise within space and time, while the conscience precedes every created boundary. (1)(Pause)

sa(n)kaT nahee parai jon nahee aavai naam nira(n)jan jaa ko re ||

No crisis can affect; no repetitive patterns occur for those who contemplate the immaculate essence of existence. This inner clarity cultivates pure, untainted thoughts, steering clear of the negativity that often arises from the notion of duality in creation.

kabeer ko suaamee aaiso Thaakur jaa kai maiee na baapo re ||2||19||70||

Kabir says that his sovereign, all-pervading presence has neither mother nor father. This endorses the self-existent essence of the omnipresent source, transcending any realm or trace of an origin. (2)(19)(70)

Essence: Bhagat Kabir describes the self-existent, omnipresent source as an energy that transcends all realms, boundaries, and origins. This essence is not derived from any location, form or cause; instead, it represents the timeless foundation upon which all existence unfolds. This imagery invites us to abandon the quest for a definitive beginning of creation and shift our focus to the intangible qualities that elude any traceable origin. What lacks a beginning cannot be limited by the identities and narratives our minds use to define this boundless energy.

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