

Bhagat Kabir – Sabad 1
jananee jaanat sut baddaa hot hai itanaa ku na jaanai je din din avadh
ghaTat hai ||
Raag Siriraag, Bhagat Kabir, Guru Granth Sahib, 91

jananee jaanat sut baddaa hot hai itanaa ku na jaanai je din din avadh ghaTat hai ||
mor mor kar adhik laadd dhar pekhat hee jamaraau hasai ||1||
aaisaa tai(n) jag bharam laiaa ||
kaise boojhai jab mohiaa hai maiaa ||1|| rahaau ||
kahat kabeer chhodd bikhiaa ras itt sa(n)gat nihachau maranaa ||
ramieeee japahu praanee anat jeevan baanee in bidh bhav saagar taranaa ||2||
jaa(n) tis bhaavai taa laagai bhaau ||
bharam bhulaavaa vichahu jai ||
upajai sahaj giaan mat jaagai ||
gur prasaad a(n)tar liv laagai ||3||
eit sa(n)gat naahee maranaa ||
hukam pachhaan taa khasamai milanaa ||1|| rahaau doojaa ||

Summary: According to the law of nature, every aspect strives to fulfill its existence, similar to a blooming bud or a sprouting seed. However, dissatisfaction can create fear and hinder our potential. This applies to all areas of life, like personal relationships, material possessions, communities, and belief systems. By releasing attachments, we can achieve a deeper sense of purpose and fulfillment in diverse areas of life.

jananee jaanat sut baddaa hot hai itanaa ku na jaanai je din din avadh ghaTat hai ||
A mother fondly assumes her child is growing every day; she does not understand that, day by day, its life is reducing. It reflects ignorance towards mortality.

mor mor kar adhik laadd dhar pekhat hee jamaraau hasai ||1||
The mother excessively indulges her child in attachment, asserting, "Mine". Metaphorically, the mythical king of death laughs at her ignorance of the inevitability of mortality. (1)

aaisaa tai(n) jag bharam laiaa ||
Attachment has misled you and the masses to wander in doubt.

kaise boojhai jab mohiaa hai maiaa ||1|| rahaau ||
How can one comprehend reality when entranced with attachment? (1)(Pause)

kahat kabeer chhodd bikhiaa ras itt sa(n)gat nihachau maranaa ||

Kabir says, give up illusory pleasures, else such attachments will indeed cause the death of one's consciousness.

ramieeaa japahu praanee anat jeevan baanee in bidh bhav saagar taranaa ||2||

Contemplate the omnipresence. Through this skill, mortal beings can comprehend the infinity of life and conquer the fear of traversing the illusory world, akin to crossing the terrifying ocean. (2)

jaa(n) tis bhaavai taa laagai bhaau ||

When someone is inclined to do something, they dedicate themselves to that with devotion.

bharam bhulaavaa vichahu jai ||

Then their doubts and delusions are addressed from within.

upajai sahaj giaan mat jaagai ||

Equipoise wells up within them, and knowledge awakens their intuitive wisdom.

gur prasaad a(n)tar liv laagai ||3||

Through the grace of wisdom, one engages in self-reflection. (3)

eit sa(n)gat naahee maranaa ||

With such association, there is no spiritual regression.

hukam pachhaan taa khasamai milanaa ||1|| rahaau doojaa ||

Recognizing the profoundness of the will of nature, one meets the omnipresent companion residing within. (1)(Pause Second)

Essence: Bhagat Kabir states that contemplating words of wisdom, engaging in self-reflection, and connecting with enlightened beings can help prevent spiritual regression. By understanding the will of nature, which emphasizes the importance of letting go of attachments, we can align ourselves with our true essence and the awareness that resides within.

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