

Bhagat Kabir - Sabad 44
jeevat pitar na maanai kouoo mooe(n) siraadh karaahee ||
Raag Gauri Bairagan, Bhagat Kabir, Guru Granth Sahib, 332

jeevat pitar na maanai kouoo mooe(n) siraadh karaahee ||
pitar bhee bapure kahu kiau paaveh kuooaa kookar khaahee ||1||
mo kau kusal bataavahu koiee
kusal kusal karate jag binasai kusal bhee kaise hoiee ||1|| rahaau ||
maaTee ke kar dhevee dhevaa tis aagai jeeau dhehee ||
aaise pitar tumaare kahe'eeh aapan kahiaa na lehee ||2||
sarajeeau kaaTeh nirajeeau poojeh a(n)t kaal kau bhaaree ||
raam naam kee gat nahee jaanee bhai ddoobe sa(n)saaree ||3||
dhevee dhevaa poojeh ddoleh paarabraham nahee jaanaa ||
kahat kabeer akul nahee chetiaa bikhiaa siau lapaTaanaa ||4||1||45||

Summary: Truth asks for more than mere compliance with structures; it calls for an inward transformation in the way we perceive, relate, and live. The worth of any tradition, philosophy, and practice finds its true worth not in its age or authority, but in its capacity to awaken discernment, clarity, compassion, and self-understanding. This requires examining our belief systems and challenging them; if they reinforce inherited conditioning and illusions, they can become barriers to insight when they remain unquestioned.

jeevat pitar na maanai kouoo mooe(n) siraadh karaahee ||

While parents are living, they are not respected; after their passing, memorial rites are performed. This stark contrast reminds us that honour and care matter while they are alive, not through meaningless rituals performed after they are gone.

pitar bhee bapure kahu kiau paaveh kuooaa kookar khaahee ||1||

How would the ancestors who have passed away receive such offerings when it is the crows and dogs who consume the food? This thought challenges us to examine our belief systems and ritual practices, whether they bring value or add to ignorance. (1)

mo kau kusal bataavahu koiee ||

Can someone tell me what well-being means? This marks the beginning of an existential inquiry into stability that goes beyond fleeting comfort or mere outward achievements.

kusal kusal karate jag binasai kusal bhee kaise hoiee ||1|| rahaau ||

The world continually discusses well-being, yet it remains in decline; how, then, can we achieve true well-being? This disparity shows that merely wishing for fulfilment isn't enough; we must actively cultivate the inner awareness that allows it to emerge. (1)(Pause)

maaTee ke kar dhevee dhevaa tis aagai jeeau dhehee ||

Creating clay idols of goddesses and gods, living beings are sacrificed to them. This reflects the tendency to surrender one's discernment to external forms while disregarding the internal transformation they are meant to inspire.

aaise pitar tumaare kahe'eeh aapan kahiaa na lehee ||2||

Such are called your ancestors, who cannot achieve what they seek. This reveals humanity's misguided belief that sacrificing living beings can appease clay deities, ignoring the divine essence present in all creation. (2)

sarajeeau kaaTeh nirajeeau poojeh a(n)t kaal kau bhaaree ||

They harm living beings while revering lifeless forms, leaving themselves burdened at life's end. This serves as a powerful reminder of the peril of ignorant devotion and unchecked desire, urging us to think critically.

raam naam kee gat nahee jaanee bhai ddoobe sa(n)saaree ||3||

The profound impact of contemplating the unity of creation often eludes those caught in worldly distractions, leaving them trapped in fear. This reflects being caught in a limited perspective shaped by an individualistic, materialistic mindset. (3)

dhevee dhevaa poojeh ddoleh paarabraham nahee jaanaa ||

They worship clay goddesses and gods, yet remain inwardly unsteady because they have not realized the transcendent reality beyond all forms. This emphasizes that by honoring only certain aspects of creation, we overlook the underlying reality that all forms represent.

kahat kabeer akul nahee chetiaa bikhiaa siao lapaTaanaa ||4||1||45||

Kabir says that by not recognising the formless, unconditioned reality, they remain entangled in the toxicity of attachment. This highlights the risk of focusing on superficial forms that cannot truly support seeing the source within all. (4)(1)(45)

Essence: Bhagat Kabir reminds us that while we may celebrate specific symbols of creation, we must not overlook the deeper unity they embody. Focusing solely on

appearances can lead to attachments that obscure our fundamental oneness. No single image or name fully captures the truth; each serves as a pathway to a greater reality. True reverence lies in recognizing the shared essence that connects us all.

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