

Bhagat Kabir - Sabad 53
jeevat marai marai fun jeevai aaise su(n)n samaiaa ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 332

jeevat marai marai fun jeevai aaise su(n)n samaiaa ||
a(n)jan maeh nira(n)jan raheeaai bahuR na bhavajal paiaa ||1||
mere raam aaisaa kheer biloieeaai ||
gurmat manooaa asathir raakhahu in bidh a(n)mrit peeoieeaai ||1|| rahaau ||
gur kai baan bajar kal chhedhee pragaTiaa padh paragaasaa ||
sakat adher jevaRee bhram chookaa nihachal siv ghar baasaa ||2||
tin bin baanai dhanakh chaddaieeaai ih jag bedhiaa bhaiee ||
dheh dhis booddee pavan jhulaavai ddor rahee liv laiee ||3||
aunaman manooaa su(n)n samaanaa dhubidhaa dhuramat bhaagee ||
kahu kabeer anabhau ik dhekhiaa raam naam liv laagee ||4||2||46||

Summary: To navigate life's illusions while staying inwardly pure means engaging fully and experiencing it without letting fleeting appearances dictate reality. We encounter a barrage of identities, desires, fears, possessions, and distinctions that are often mistaken for our true selves. The key to wisdom lies in embracing these experiences while recognising their transience. This process does not demand retreat or rejection; instead, it requires heightened awareness, allowing us to move through life's complexities without becoming ensnared. Like the lotus flower, rooted in muddy waters yet striving towards the light, we too can rise above our circumstances.

jeevat marai marai fun jeevai aaise su(n)n samaiaa ||
While living, if one dies; having died, one lives again, and in this way becomes absorbed in the profound stillness. This suggests not physical death but the giving up of the ego and its vices, which fosters humility that can rejuvenate the virtues that uplift our spirits.

a(n)jan maeh nira(n)jan raheeaai bahuR na bhavajal paiaa ||1||
Amid the ignorance of illusion, remain untainted by it; thereafter, the conscience will no longer fall into the ocean of worldly entanglements. This signifies inner freedom; while life continues, the compulsive attachment to its experiences has dissolved. (1)

mere raam aaisaa kheer biloieeaai ||
O all-pervading presence, churn the milk pudding in such a way. This symbolizes the inward refinement through self-reflection until its hidden essence emerges.

gurnat manooaa asathir raakhahu in bidh a(n)mrit peeoiieeaa ||1|| rahaau ||

Through insightful intellect, maintain a steady mind; in this way, the essence is attained. This suggests that reflecting on external experiences and contemplating internal thoughts fosters a state of equilibrium. (1)(Pause)

Gur kai baan bajar kal chhedhee pragaTiaa padh paragaasaa ||

The insights of wisdom pierce the rigidity of conditioning, and the luminous state becomes evident. This signifies a conscience emerging from ignorance through mindfulness, allowing the clarity already within to surface.

sakat adher jevaRee bhram chookaa nihachal siv ghar baasaa ||2||

Ignorance, under the influence of illusions, dissolves; confusion ends; and unwavering awareness resides in the inner dwelling. This reflects how the inner light of insights dispels imagined fears and misperceptions, allowing consciousness to settle into enduring clarity. (2)

tin bin baanai dhanakh chaddaieeaa ih jag bedhiaa bhaiee ||

The bow is drawn without a visible arrow, yet the whole world is pierced, O fellow being. This points to the influence of desire, attachment, fear, conditioning, and illusion that silently shape perception and wound the inner self, often before we even recognise them.

dheh dhis booddee pavan jhulaavai ddor rahee liv laiee ||3||

In all ten directions the kite is swayed by the wind, but the string remains absorbed in deep attention. This suggests that even amid outward movements and changing circumstances, mindfulness keeps the conscience connected to the source of awareness. (3)

aunaman manooaa su(n)n samaanaa dhubidhaa dhuramat bhaagee ||

The mind rises beyond its ordinary movement and merges into profound stillness; doubts and distorted intellect disappear. This reflects a movement that transcends misguided perceptions, leaving a more unified and lucid state of being.

kahu kabeer anabhau ik dhekhiaa raam naam liv laagee ||4||2||46||

Kabir says that through experiential knowing, oneness is realised, and the conscience becomes absorbed in the all-pervading presence. This points to *anabhau*, a knowing beyond scripture, belief, or conceptual knowledge, the attentive lived experience to gain a fulfilling way of life. (4)(2)(46)

Essence: Bhagat Kabir recognises a unified truth through inner knowing, where conceptual belief matures into the certainty of lived experience. As this understanding unfolds, the imagined distance between seeker and sought dissolves, revealing consciousness as inseparable from the underlying source of existence. What was once pursued through external forms is discovered at the very centre of being. Knowing then becomes inseparable from being, and truth ceases to remain an idea to be understood intellectually. Life flows from a wholeness where awareness, existence, and belonging unite as one powerful experience.

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