

Bhagat Kabir - Sabad 29
jeh kul poot na giaan beechaaree ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 328

jeh kul poot na giaan beechaaree ||
bidhavaa kas na bhiee mahataaree ||1||
jeh nar raam bhagat neh saadhee ||
janamat kas na muo aparaadhee ||1|| rahaau ||
much much garabh ge keen bachiaa ||
buddabhuj roop jeeve jag majhiaa ||2||
kahu kabeer jaise su(n)dhara saroop ||
naam binaa jaise kubaj kuroop ||3||25||

Summary: Not all sources of knowledge enhance our awareness; some merely sharpen our intellect while obscuring the sanctity of our conscience. The information we take in repeatedly shapes our inner world, influencing our thoughts, choices, and actions. Knowledge is truly valuable only when it cultivates mindfulness, sharpens our discernment, and guides us closer to the truth. If it breeds fear, vanity, prejudice, or restlessness, continuing to engage with it becomes a subtle form of self-harm. Thus, stepping away from it is a wise choice to safeguard the integrity of our thoughts since life truly begins only when wisdom awakens.

jeh kul poot na giaan beechaaree ||

In that lineage, if the offspring does not contemplate wisdom. This suggests that the conscience is unable or unwilling to reflect the oneness it shares with the omnipresent source.

bidhavaa kas na bhiee mahataaree ||1||

Why did this energy not become companionless? This points a finger at those sources of knowledge which can't nurture mindfulness; hence, it is best not to associate with them. (1)

jeh nar raam bhagat neh saadhee ||

If an individual has not formed devotion to the all-pervading awareness. This points to a lack of understanding of the oneness essential to a fulfilling human existence.

jan amat kas na muo aparaadhee ||1|| rahaau ||

How would an offender not die while being born? This refers to the ignorant as the unvirtuous, living a life deemed unworthy of existence, since life truly begins only when wisdom awakens. (1)(Pause)

much much garabh ge keen bachiaa ||

Having entered the womb again and again, how can we be saved? This reference to the womb can be seen as a metaphor for the relentless cycles of unconscious living that hold us captive to negativity.

buddabhuj roop jeeve jag majhiaa ||2||

Living in the world with a dreadful appearance. This points to a mindset that is not only deceptive but also deeply rooted in egoism. (2)

kahu kabeer jaise su(n)dhara saroop ||

Kabir says that even if the form appears beautiful. This suggests that outer appearance may be admirable, yet without awareness, our inner essence may remain undeveloped.

naam binaa jaise kubaj kuroop ||3||25||

Without practicing contemplation, they are ugly like a hunchbacked person. This illustrates that without self-reflection, our character lacks integrity, and no amount of outward beauty can compensate for an unexamined mindset. (3)(25)

Essence: Bhagat Kabir emphasizes that the gap between outward appearance and inner truth demonstrates how easily a person's image can be mistaken for their true substance. A person may seem admirable, refined, or accomplished, yet without self-awareness, their inner life can remain unexamined and underdeveloped. While external beauty may attract attention, it cannot make up for a mind that is ruled by fear, vanity, prejudice, or illusion. What truly gives value to one's appearance is integrity and the compassion it expresses.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com