

Bhagat Kabir - Sabad 34
bedh kee putree si(n)mirat bhaiee ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 329

bedh kee putree si(n)mirat bhaiee ||
saa(n)kal jevaree lai hai aaiee ||1||
aapan nagar aap te baadhiaa ||
moh kai faadh kaal sar saa(n)dhiaa ||1|| rahaau ||
kaTee na kaTai tooT neh jaiee ||
saa saapan hoi jag kau khaiee ||2||
ham dhekhat jin sabh jag looTiaa ||
kahu kabeer mai raam keh chhooTiaa ||3||30||

Summary: When philosophies and wisdom aimed at understanding the essence of existence become rigid rules and strict codes, they confine genuine insight and can devolve into mere dogma. A philosophy meant to liberate us can become a restraint when we treat it as a protocol rather than a journey of self-discovery. While rules may provide structure, they often obscure the experiences that lead to true wisdom. This can cause us to mimic prescribed behaviours rather than examine our own conditioning and contradictions that obscure our ability to embody the insights. What should inspire us can end up stifling our authentic selves beneath layers of conformity. True liberation arises when we confront the truth directly, allowing it to transform our consciousness and guide our actions.

bedh kee putree si(n)mirat bhaiee ||

Smriti, the text of religious law and social regulation, originated as the offspring of the Vedas, the philosophical scriptures, O fellow being. This shows that when a pure search for truth is formalised into inherited rules, prescribed classifications, and codes of conduct, it becomes dogma.

saa(n)kal jevaree lai hai aaiee ||1||

It has brought along chains and a noose. This points to constructed boundaries that instil fear and obligation regarding identity, as well as rituals that limit awareness and inner freedom. (1)

aapan nagar aap te baadhiaa ||

One's own city has been bound by itself. This suggests self-imposed captivity, in which the very philosophy meant to liberate the mind can become counterproductive when misunderstood as a protocol rather than as an insight.

moh kai faadh kaal sar saa(n)dhiaa ||1|| rahaau ||

The snare of attachment has brought destruction upon its head. This reflects how identification can destroy the mind with insecurities rather than free it toward wisdom. (1)(Pause)

kaTee na kaTai tooT neh jaiee ||

It does not cut when cut, nor does it break. This indicates a psychological binding where obligation, fear, guilt, and expectations are so intertwined in our minds that they often persist even in our actions.

saa saapan hoi jag kau khaiee ||2||

That noose becomes a serpent, devouring the world. This metaphor highlights how attachments, much like a serpent, wrap tightly around our perceptions, suffocating the clarity of our true inner selves. (2)

ham dhekhat jin sabh jag looTiaa ||

Before our very eyes, it has plundered the entire world. This witness sees how rigidity can rob life of its directness, freedom, and inner clarity.

kahu kabeer mai raam keh chhooTiaa ||3||30||

Kabir says that by understanding and expressing the essence of the omnipresent presence, I found liberation. This freedom signifies a shift in the mind from narrow attachment to expansive unity. (3)(30)

Essence: Bhagat Kabir defines freedom as an internal transformation that liberates us from the constraints of attachment and reveals our inherent unity. As we move beyond possessiveness, fear, and the desire to control life's unpredictability, we begin to see life as an interconnected whole rather than a series of separations. This shift marks a journey from self-centeredness to broader awareness, where belonging, compassion, and oneness can naturally thrive. Embracing this vision of freedom enhances our collective experience and enriches our lives.

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