

Bhagat Kabir - Sabad 43
har jas suneh na har gun gaaveh ||
Raag Gauri Chaitee, Bhagat Kabir, Guru Granth Sahib, 332

har jas suneh na har gun gaaveh ||
baatan hee asamaan giraaveh ||1||
aaise logan siau kiaa kaheeaai ||
jo prabh ke'ee bhagat te baahaj tin te sadhaa ddaraane raheeaai ||1|| rahaau ||
aap na dheh churoo bhar paanee ||
teh ni(n)dheh jeh ga(n)gaa aanee ||2||
baiThat uThat kuTilataa chaaleh ||
aap ge aauran hoo ghaaleh ||3||
chhaadd kucharachaa aan na jaaneh ||
brahamaa hoo ko kahio na maaneh ||4||
aap ge aauran hoo khoveh ||
aag lagai ma(n)dhar mai soveh ||5||
avarana hasat aap heh kaa(n)ne ||
tin kau dhekh kabeer lajaane ||6||1||44||

Summary: A misguided sense of entitlement arises when individuals place themselves above the collective, losing the humility needed to recognize our shared humanity. This self-importance fosters division, undermining unity and harmony in society. It's essential to distance ourselves from thoughts and beliefs that conflict with our interconnected reality. This is a call for discernment, as our conscience is shaped by the values we adopt. By engaging with those who embody integrity, humility, and wisdom, we can empower ourselves and our communities to foster clarity and unity, positively impacting society.

har jas suneh na har gun gaaveh ||

They do not assimilate the greatness of omnipresent oneness, nor express its virtues. This inertia shows a misguided sense of entitlement, where the mind lacks the humility to embrace and foster unity, the essence of existence.

baatan hee asamaan giraaveh ||1||

Through mere talk, they bring the sky down. This highlights another expression of ego, transforming speech into spectacle while inner clarity remains absent. (1)

aaise logan siao kiaa kaheeeai ||

What can even be said to such people? This points to a reality that when the mind clings to its beliefs and sense of superiority, arguments alone cannot foster true understanding.

jo prabh ke'ee bhagat te baahaj tin te sadhaa ddaraane raheeeai ||1|| rahaau ||

Those devoid of inner alignment with the all-sustaining reality: beware of their company. This highlights the importance of discerning what moulds the mind, particularly against the infectious pull of negativity, hypocrisy, and duality. (1)(Pause)

aap na dheh churoo bhar paanee ||

They do not offer even a palmful of water. This challenges individuals, social structures, and religious institutions that fail to embody the ideals and behaviours essential to fostering a thriving society.

teh ni(n)dheh jeh ga(n)gaa aanee ||2||

They criticize those who bring forth Ganga, the essence of wisdom. This shows the shallowness of an ego-driven mind, which offers nothing of value, while undermining the greatness of spiritual insights that provide universal upliftment. (2)

baiThat uThat kuTilataa chaaleh ||

Sitting or rising, they move with crookedness. This suggests habitual dishonesty, where the mind's inner distortion follows them through every posture of life and has become its ordinary way of seeing, speaking, and acting.

aap ge aauran hoo ghaaleh ||3||

They have gone astray themselves and are misleading others as well. This demonstrates a ripple effect of ignorance that causes collateral harm, negatively affecting both individuals and society as a whole. (3)

chhaadd kucharachaa aan na jaaneH ||

Apart from false, trivial conversation, they know nothing else. This indicates that a mind fixated on criticism and petty fault-finding gradually loses its ability for genuine inquiry and wisdom.

brahamaa hoo ko kahio na maaneH ||4||

Even the highest expressions of wisdom they would not accept. This highlights that understanding requires an open mind; without receptivity, one's conscience cannot grasp the truth, no matter how clearly it is presented. (4)

aap ge aauran hoo khoveh ||

They are lost themselves and cause others to lose their way. This reveals that our inner confusion shapes our actions and decisions, negatively impacting those around us too.

aag lagai ma(n)dhar mai soveh ||5||

Their inner dwelling is on fire, yet they remain in a slumber. This self-sabotage reveals the danger of being trapped in ego and illusions, unaware of their hold. (5)

avaran hasat aap heh kaa(n)ne ||

They laugh at others while they themselves are inwardly impaired. This symbolizes projection, where the mind ridicules another's weaknesses while remaining oblivious to its own shortcomings.

tin kau dhekh kabeer lajaane ||6||1||44||

Seeing them, Kabir says he feels deep shame. This shows wisdom addressing ignorance that has trapped society in self-deception, leading to a regrettable squandering of our human potential. (6)(1)(44)

Essence: Bhagat Kabir highlights the perils of a society trapped in self-deception, wasting its greatest gift of self-awareness. When illusions are mistaken for reality, people defend falsehoods, valuing appearances over integrity, and equating conformity with wisdom. Such a society may gain knowledge, wealth, or power, but remains spiritually impoverished without the courage to introspect. Humanity flourishes when we choose honest self-inquiry, empowering our conscience to foster true understanding that enriches our wholeness.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com