

Bhagat Kabir - Sabad 57
jogee kaheh jog bhal meeThaa avar na dhoojaa bhaiee ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 334

jogee kaheh jog bhal meeThaa avar na dhoojaa bhaiee ||
ru(n)ddit mu(n)ddit ekai sabadhee ei kaheh sidh paiee ||1||
har bin bharam bhulaane a(n)dhaa ||
jaa peh jaau aap chhuTakaavan te baadhe bahu fa(n)dhaa ||1|| rahaau ||
jeh te upajee tahee samaanee ieh bidh bisaree tab hee ||
pa(n)ddit gunee soor ham dhaate eh kaheh badd ham hee ||2||
jiseh bujhaae soiee boojhai bin boojhe kiau raheeaai ||
satigur milai a(n)dheraa chookai in bidh maanak laheeaai ||3||
taj baave dhaahane bikaaraa har padh dhiraR kar raheeaai ||
kahu kabeer goo(n)gai guR khaiaa poochhe te kiaa kaheeaai ||4||7||51||

Summary: Social and religious practices can become forms of bondage when the path is mistaken for freedom itself. A method may offer insight, yet exclusivity begins when the mind elevates it into the only legitimate doorway to truth. Practices then become identity, inviting comparison, which produces separation and a sense of superiority. The very discipline meant to loosen attachment can therefore become another object of attachment. Wisdom sees methods as instruments for awakening rather than boundaries around reality. The maturity of any spiritual path is revealed when it expands consciousness beyond its own form and gives greater space to humility, openness, and lived realization. Wisdom has no need to claim superiority, for truth is larger than any single path, doctrine, or method.

jogee kaheh jog bhal meeThaa avar na dhoojaa bhaiee ||
The yogis proclaim yoga to be the finest and sweetest path, with no other equal, O sibling. This shows how spiritual practice can narrow into exclusivity and become an attachment when one method is elevated above all other paths.

ru(n)ddit mu(n)ddit ekai sabadhee ei kaheh sidh paiee ||1||
The ascetics with shaven heads, chanting a single syllable, claim that they alone have attained perfection. This reflects how outward identity and ritualized repetition can become signs of spiritual status without necessarily producing inner transformation.
(1)

har bin bharam bhulaane a(n)dhaa ||

Without awareness of the all-pervading presence, delusions mislead the inwardly ignorant. This suggests that when the mind lacks discernment, it mistakes deceptive illusions for direction.

jaa peh jaau aap chhuTakaavan te baadhe bahu fa(n)dhaa ||1|| rahaau ||

Wherever one turns in search of liberation, one further binds oneself in many entanglements. This points to the irony that each new doctrine, identity, ritual, or promise of attainment may add another layer of dependence, attachment, and pride to the very mind seeking enlightenment. (1)(Pause)

jeh te upajee tahee samaanee ieh bidh bisaree tab hee ||

From the energy through which we arise, we ultimately merge into the same source, yet we immediately forget this simple process. This reflects the misfortune of those who overlook oneness and build separate identities, rather than returning to universal unity.

pa(n)ddit gunee soor ham dhaate eh kaheh badd ham hee ||2||

Scholars, virtuous people, warriors, and benefactors each proclaim themselves the greatest. This shows how intellect, courage, goodness, and generosity can become masks of ego when people use these attributes to project themselves above others. (2)

jiseh bujhaae soiee boojhai bin boojhe kiau raheeaai ||

Only those in whom understanding awakens, only they can comprehend; without such realisation, how can we sustain? This highlights that understanding is not merely intellectual comprehension but a deep seeing through which confusion, egoic claims, and separateness begin to lose their hold, and the mind dwells in lasting peace.

satigur milai a(n)dheraa chookai in bidh maanak laheeaai ||3||

When truthful insights are encountered, inner darkness disappears; in this way, the jewel of awareness is obtained. This points to *Satigur* as the awakening of discernment, dispelling ignorance rooted in conditioning, confusion, and identity, thereby revealing the precious clarity already present within. (3)

taj baave dhaahane bikaaraa har padh dhiraR kar raheeaai ||

As the distortions of left and right fall away, a stable inner orientation toward the underlying unity is established. This invites the conscience to experience a

wholesome life beyond polarities that distort experiences into divisions such as attraction and aversion, approval and rejection, pleasure and pain, mine and yours.

kahu kabeer goo(n)gai guR khaiaa poochhe te kiaa kaheeaai ||4||7||51||

Kabir says it is comparable to a mute person who has tasted jaggery; if asked about it, what could they possibly say? This illustrates the idea of direct realization as an inward knowing that can be deeply experienced but never fully expressed in words. (4)(7)(51)

Essence: Bhagat Kabir points to a realisation that transcends words, in which experience carries a certainty beyond intellectual explanation. Language can point toward truth, yet its essence becomes clear only through lived awareness. As conceptual debate gives way to inner silence, understanding becomes experiential rather than borrowed. Recognising the limits of expression cultivates humility, revealing that some truths can only be known through direct encounter with awareness.

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