

Guru Nanak - Sabad 48
sabh ras miThe ma(n)niaai suniaai saalone ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 16

sabh ras miThe ma(n)niaai suniaai saalone ||
khaT tursee mukh bolanaa maaran naad ke'ee ||
chhateeh a(n)mirat bhaau ek jaa kau nadar karei ||1||
baabaa hor khaanaa khusee khuaar ||
jit khaadhai tan peeReeaai man meh chaleh vikaar ||1|| rahaau ||
rataa painan man rataa supedee sat daan ||
neelee siaahee kadaa karanee pahiran pair dhiaan ||
kamaraba(n)dh sa(n)tokh kaa dhan joban teraa naam ||2||
baabaa hor painan khusee khuaar ||
jit paidhai tan peeReeaai mann meh chaleh vikaar ||1|| rahaau ||
ghoRe paakhar suine saakhat boojhan teree vaaT ||
tarkas teer kamaan saa(n)g tegba(n)d gun dhaat ||
vaajaa nejaa pat siau pargaT karam teraa meree jaat ||3||
baabaa hor chaRanaa khusee khuaar ||
jit chaRiaai tan peeReeaai man meh chaleh vikaar ||1|| rahaau ||
ghar ma(n)dhar khusee naam kee nadar teree parvaar ||
hukam soiee tudh bhaavasee hor aakhan bahut apaar ||
naanak sachaa paatisaahu poochh na kare beechara ||4||
baabaa hor sauna khusee khuaar ||
jit sutai tan peeReeaai mann meh chaleh vikaar ||1|| rahaau ||4||7||

Summary: Pleasures derived from worldly achievements are fleeting and illusory. The satisfaction gained from external success often conceals the deeper emptiness that follows. While we may revel in our accomplishments in the moment, our bodies carry the heavy toll of effort, pain, and exhaustion. Likewise, in its restless chase for glory or success, the mind becomes entangled in the web of desire, attachment, and negative thoughts, obscuring clarity, and peace.

sabh ras miThe ma(n)niaai suniaai saalone ||
When the mind accepts the will of nature, all experiences feel sweet, and adhering to them resembles a salty flavor.

khaT tursee mukh bolanaa maaran naad ke'ee ||
The uplifting words emitting from the mouth are akin to a sour-tangy flavor, and the melodious sound of an instrument to a spicy flavor. It's a metaphor for engaging with life's emotional, mental, and sensory layers, akin to savoring various flavors.

chhateeh a(n)mirat bhaau ek jaa kau nadar karei ||1||

The thirty-six divine elixirs derive their essence from devotion to Oneness, realized through the grace of self-reflection. ||1||

baabaa hor khaanaa khusee khuaar ||

O wise one, all pleasures derived from indulgence are ultimately meaningless.

jit khaadhai tan peeReeaai man meh chaleh vikaar ||1|| rahaau ||

When they are consumed, the body experiences pain, and the mind suffers from evil thoughts. (1)(Pause)

rataa painan man rataa supedee sat daan ||

When the mind embraces love, it is equal to adorning the religious red garb. When one is benevolent, it is equal to the piousness of religious white garb.

neelee siaahee kadaa karanee pahiran pair dhiaan ||

Eliminating negative intentions is akin to wearing blue religious robes. One should embrace devotion as one's attire.

kamaraba(n)dh sa(n)tokh kaa dhan joban teraa naam ||2||

Contentment is like a waistband; it holds everything together. Wealth and youth are found in self-reflection. (2)

baabaa hor painan khusee khuaar ||

O wise one, all pleasures derived from attires/ garbs are ultimately meaningless.

jit paidhai tan peeReeaai mann meh chaleh vikaar ||1|| rahaau ||

When they are adorned, the body experiences pain, and the mind suffers from evil thoughts. (1)(Pause)

ghoRe paakhar suine saakhat boojhan teree vaaT ||

Understanding the path to realization is like owning horses decorated with protective iron shields and gold accessories.

tarkas teer kamaan saa(n)g tegba(n)d gun dhaat ||

Virtuous attributes are like owning a bow, arrow, quiver, sword, and scabbard.

vaajaa nejaa pat siau pargaT karam teraa meree jaat ||3||

To be recognized with honor is akin to possessing a drum and banner. Compassion is the essence of my social standing. (3)

baabaa hor chaRanaa khusee khuaar || O wise one, all pleasures derived from achievements are ultimately fruitless.

jit chaRiaai tan peeReeaai man meh chaleh vikaar ||1|| rahaau ||

When they are achieved, the body experiences pain, and the mind suffers from evil thoughts. (1)(Pause)

ghar ma(n)dhar khusee naam kee nadar teree parvaar ||

The quest for self-realization is as delightful as owning homes and mansions, and the ability to perceive omnipresence is akin to having a family.

hukam soiee tudh bhaavasee hor aakhan bahut apaan || The power of nature serves the well-being of all, yet our ability to articulate its true essence is beyond anyone's descriptive capabilities.

naanak sachaa paatisaahu poochh na kare beechaar ||4||

Nanak says that the true sovereign, the all-pervading energy, is independent and does not seek counsel or guidance. (4)

baabaa hor sauna khusee khuaar ||

O wise one, all pleasures derived from inertia are ultimately detrimental.

jit sutai tan peeReeaai man meh chaleh vikaar ||1|| rahaau ||4||7||

When unaware, the body experiences pain, and the mind suffers from evil thoughts. (1)(Pause)(4)(7)

Essence: Guru Nanak powerfully conveys that authentic and fulfilling joy emerges from embracing Oneness. The truly wise understand that the body and mind are simply tools. While the body can wear out and the mind can become distracted, real happiness transcends the cycle of pleasure and pain, leading to profound inner peace. By actively seeking wisdom, compassion, and self-awareness, we can liberate our minds from negativity and fleeting pleasures, paving the way to lasting contentment and a deeper sense of fulfillment.

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