

Bhagat Kabir – Sabad 12
a(n)dhkaar sukh kabeh na soiee hai ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 325

a(n)dhkaar sukh kabeh na soiee hai ||
raajaa ra(n)k douoo mil roiee hai ||1||
jau pai rasanaa raam na kahibo ||
Upjat binsat rovat rahibo ||1|| rahaau ||
jas dekheeaai tarvar kee chhaiaa ||
praan ge kahu kaa kee maiaa ||2||
jas ja(n)tee meh jeeau samaanaa ||
mooe maram ko kaa kar jaanaa ||3||
ha(n)saa sarvar kaal sareer ||
raam rasain peeau re kabeer ||4||8||

Summary: Between birth and death, many of us experience a restless longing for something beyond our reach. Despite our achievements, possessions, or social status, this lingering sense of discontent can lead to a state of spiritual decline. However, discontent can serve as a doorway—not to further ambition, but to introspection, stillness, inquiry, and fulfilment. It encourages us to reconnect with our true selves. This connection brings clarity, revealing that joy cannot be found in the finite; instead, it can only be discovered in the infinite, where we find true bliss. This infinity is not just an abstract concept but rather the oneness of existence itself. Regardless of status, both the powerful and the poor are left to suffer, as no amount of wealth, power, or worldly knowledge can bring true joy if we do not accept what is ours. We inevitably suffer when our experiences are not anchored in awareness.

a(n)dhkaar sukh kabeh na soiee hai ||

No one ever sleeps peacefully in darkness, a truth that, when ignorant, the bliss of contentment is not experienced.

raajaa ra(n)k douoo mil roiee hai ||1||

Both kings and paupers, when discontent, weep alike, revealing a truth that status or wealth cannot eliminate ignorance and suffering. (1)

jau pai rasanaa raam na kahibo ||

If the tongue does not speak about the oneness of creation,

Upjat binsat rovat rahibo ||1|| rahaau ||

Between birth and death, one is in a constant state of discontent; this ongoing distress symbolizes the cycle of spiritual growth and decline. (1)(Pause)

jas dekheeaai tarvar kee chhaiaa ||

Just as we seek rest in the shade of a tree, it symbolises our lives and possessions, which serve as brief shelters that also fade over time.

praan ge kahu kaa kee maiaa ||2||

When life departs, ponder who truly owns and what happens to our worldly possessions, prompting us to realise that all that we hold dear, such as wealth, family, and status, are illusory. (2)

jas ja(n)tee meh jeeau samaanaa ||

Just as the sound within a musician arises, is heard as melody, and then fades as silence, it symbolises consciousness within creation, which is experienced as a body that dissolves with death.

mooe maram ko kaa kar jaanaa ||3||

How and who can truly understand the mystery of death? (3)

ha(n)saa sarvar kaal sareer ||

The swan, representing universal consciousness, glides in a lake symbolising infinite existence, where the body is bound by time.

raam rasain peeau re kabeer ||4||8||

Kabir says, savour the essence of oneness, the infinite, unseen, all-pervading energy. (4)(8)

Essence: Bhagat Kabir expresses that death is a mystery that cannot be grasped through intellect alone; true insight comes from recognising our eternal Self through inner experiences and spiritual growth. Just as a musician's melody fades into silence, consciousness manifests as a body that lives before returning to its source, which we call death, an intangible state that was once tangible. Bhagat Kabir uses the metaphor of a shadow for our perceptions and a tree for reality, reminding us that we often confuse the realities of life with our thoughts. He depicts consciousness as a graceful swan gliding across the lake of existence while the body remains tethered to time. This journey invites us to reflect on the fleeting nature of life and appreciate the beauty in its impermanence.

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