

Bhagat Kabir - Sabad 32
man kaa subhaau maneh biaapee ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 328

man kaa subhaau maneh biaapee ||
maneh maar kavan sidh thaapee ||1||
kavanu su mun jo man maarai ||
man kau maar kahahu kis taarai ||1|| rahaau ||
man a(n)tar bolai sabh koiee ||
man maare bin bhagat na hoiee ||2||
kahu kabeer jo jaanai bheau ||
man madhusoodhan tirabhavan dheau ||3||28||

Summary: The greatest influence upon our thoughts is often not the world around us, but the conditioning already established within us. We don't simply see reality as it exists; we interpret it through a filter of memories, habits, beliefs, fears, and desires that have accumulated over time. These tendencies become habitual, creating an illusion that our perceptions are objective and unbiased. By recognising this misconception, we can challenge our conditioning and gain a clearer understanding of mindfulness.

man kaa subhaau maneh biaapee ||

The habitual tendency of the mind permeates the mind itself. This suggests that our own conditioning has the greatest influence on our thoughts.

maneh maar kavan sidh thaapee ||1||

By suppressing the mind, what can be accomplished? This questions the path of forced suppression, suggesting that awareness is not attained by numbing the mind but by transforming it to gain clarity. (1)

kavanu su mun jo man maarai ||

Who is the sage who can truly subdue the mind? This suggests that thoughts cannot be erased by force but can be reflected, understood, evolved, and brought into balance.

man kau maar kahahu kis taarai ||1|| rahaau ||

By constricting the mind, tell me who has been liberated? This paradox asks: if the faculty to witness bondage and freedom is eliminated, how can we make conscious decisions? (1)(Pause)

man a(n)tar bolai sabh koiee ||

In the mind, everyone carries on an inner conversation. This reflects the mind as the medium from which experiences, thoughts, decision-making, and action arise.

man maare bin bhagat na hoiee ||2||

Without transforming the mind, devotion does not take root. This highlights the misconception that, on the path of spirituality, the mind must be suppressed; rather, it must be understood to end its restlessness. (2)

kahu kabeer jo jaanai bheau ||

Kabir says, whoever realizes this hidden essence. This reveals that bliss comes neither from indulging the mind nor from suppressing it, but from dissolving its egoic patterns.

man madhusoodhan tirabhavan dheau ||3||28||

The awakened mind itself is Madhusudhan, the ego-dispelling force that illuminates the divine principle that permeates all existence. This transformation shows how the mind, once trapped in ignorance, becomes the means through which we recognize universal reality. (3)(28)

Essence: Bhagat Kabir gives a unique perspective on how to perceive our mind. He uses the term "Madhusudhan" to represent an awakened intelligence in the mind that dispels illusion. The real challenge it faces is not an external force, but the mind's own attachments. When left unexamined, these attachments become trapped in the mind's patterns. By recognizing and reflecting on this conditioning, the mind can rise above the compulsions that keep it restless. Madhusudhan exemplifies the mind's transformative power, focusing on awakening rather than suppression.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com