

Bhagat Kabir – Sabad 4
sukh maa(n)gat dhukh aagai aavai ||
Raag Gauri Guarairee, Bhagat Kabir, Guru Granth Sahib, 330

sukh maa(n)gat dhukh aagai aavai ||
so sukh hamahu na maa(n)giaa bhaavai ||1||
bikhiaa ajahu surat sukh aasaa ||
kaise hoiee hai raajaa raam nivaasaa ||1|| rahaau ||
eis sukh te siv braham ddaraanaa ||
so sukh hamahu saach kar jaanaa ||2||
sanakaadhik naaradh mun sekhaa ||
tin bhee tan meh man nahee pekhaa ||3||
eis man kau koiee khojahu bhaiee ||
tan chhooTe man kahaa samaiee ||4||
gur parasaadhee jaidheau naamaa(n) ||
bhagat kai prem in hee hai jaanaa(n) ||5||
eis man kau nahee aavan jaanaa ||
jis kaa bharam giaa tin saach pachhaanaa ||6||
eis man kau roop na rekhiaa kaiee ||
hukame hoiaa hukam boojh samaiee ||7||
eis man kaa koiee jaanai bheau ||
eeh man leen bhe sukhadheau ||8||
jeeau ek ar sagal sareeraa ||
eis man kau rav rahe kabeeraa ||9||1||36||

Summary: Happiness is often seen as the pleasure of fulfilling worldly desires. This notion is linked to the idea that we will feel content or complete once we achieve what we want. However, this view of happiness can be fleeting once a desire is fulfilled, it often leads to new desires, creating a continuous cycle of dissatisfaction. Pursuing insights from philosophical and spiritual traditions can offer wisdom for finding true happiness.

sukh maa(n)gat dhukh aagai aavai ||
Seeking worldly pleasures in pursuit of happiness often leads to unhappiness.

so sukh hamahu na maa(n)giaa bhaavai ||1||
Seeking these fleeting pleasures is futile as they do not bring peace. (1)

bikhiaa ajahu surat sukh aasaa ||
People nurture ill intentions, but their minds long for peace.

kaise hoiee hai raajaa raam nivaasaa ||1|| rahaau ||

How can they embody singularity, the eternal attribute of the sovereign all-pervading awareness? (1)(Pause)

eis sukh te siv braham ddaraanaa ||

The attraction of worldly pleasures is feared even by enlightened beings.

so sukh hamahu saach kar jaanaa ||2||

However, worldly pleasures are often perceived as the ultimate truth. (2)

sanakaadhik naaradh mun sekhaa ||

Indic mythical characters (Sanakadik), (Narad muni), and (Sekhaa) representing ancient scholars, sages, and celestial beings,

tin bhee tan meh man nahee pekhaa ||3||

even such beings have not seen the mind's presence within the body. (3)

eis man kau koiee khojahu bhaiee ||

O, fellow beings, reflect and delve into the depths of the mind.

tan chhooTe man kaha samaiee ||4||

When the body perishes, where does the mind merge? (4)

gur parasaadhee jaidheau naamaa(n) ||

With the grace of spiritual wisdom, saints such as Jaidev and Namdev

bhagat kai prem in hee hai jaanaa(n) ||5||

realized the truth of the mind through devotion and love. (5)

eis man kau nahee aavan jaanaa ||

Thoughts in the mind have no beginning nor end.

jis kaa bharam giaa tin saach pachhaanaa ||6||

When doubts are dispelled, one recognizes the universal truth. (6)

eis man kau roop na rekhiaa kaiee ||

This mind has no form, boundaries, or an outline.

hukame hoiaa hukam boojh samaiee ||7||

The will of nature generates thoughts in the mind; they are comprehended and assimilated according to the will of nature. (7)

eis man kaa koiee jaanai bheau ||

Does anyone know the depths of the mind?

eeh man leen bhe sukhadheau ||8||

When the mind contemplates, it attains peace. (8)

jeeau ek ar sagal sareeraa ||

One omnipresent force is manifested in many forms.

eis man kau rav rahe kabeeraa ||9||1||36||

Kabir says he is consistently contemplating his thoughts of the mind. (9)(1)(36)

Essence: Bhagat Kabir emphasizes the importance of consistently contemplating the mind's thoughts as it gives clarity on recognizing the single energy present in all beings. He says this truth gives him inner peace and deepens his appreciation for the interconnectedness of life, leading him to a harmonious and fulfilling existence.

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

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