

Bhagat Namdev – Sabad 3
aaneele ku(n)bh bharaieele uoodak Thaakur kau isnaan karau ||
Raag Asa, Bhagat Namdev, Guru Granth Sahib, 485

aaneele ku(n)bh bharaieele uoodak Thaakur kau isnaan karau ||
biaalees lakh jee jal meh hote beeThal bhailaa kai karau ||1||
jatr jaau tat beeThal bhailaa ||
mahaa ana(n)d kare sad kelaa ||1|| rahaau ||
aaneele fool paroieele maalaa Thaakur kee hau pooj karau ||
pahile baas liee hai bhavareh beeThal bhailaa kai karau ||2||
aaneele doodh reedhaieele kheera(n) Thaakur kau naived karau ||
pahile doodh biTaario bachharai beeThal bhailaa kai karau ||3||
e'eebhai beeThal uobhai beeThal beeThal bin sa(n)saar nahee ||
thaan thana(n)tar naamaa pranavai poor rahio too(n) sarab mahee ||4||2||

Summary: The path of seeking and discovery is not easy. It asks us to release long-held beliefs and gradually free the mind from past conditioning that clouds our understanding of truth and of ourselves. This journey demands honesty and courage, for it often challenges what feels familiar and secure. Truth is not something to accept blindly; it is something to explore. It unfolds through inquiry, reflection, and direct experience. Only when we dare to question do deeper answers begin to reveal themselves.

aaneele ku(n)bh bharaieele uoodak Thaakur kau is naan karau ||
A pitcher of water is brought to bathe the deity's idol. This exposes the irony of worship that venerates lifeless stone while neglecting the dignity and respect owed to living beings.

biaalees lakh jee jal meh hote beeThal bhailaa kai karau ||1||
With 4.2 million species in the water, each embodying the all-pervading source, what action should we take? This questions the futility of rituals intended to honour this life-giving force, which paradoxically leads to the destruction of life itself. (1)

jatr jaau tat beeThal bhailaa ||
Wherever I go, the all-pervading divine energy is present there. This is a recognition of oneness of creation.

mahaa ana(n)d kare sad kelaa ||1|| rahaau ||
It rejoices in supreme bliss through eternity. his signifies conscious devotion, recognizing the sacredness in all forms of life. (1)(Pause)

aaneele fool paroieele maalaa Thaakur kee hau pooj karau ||

Flowers are plucked to string a garland to adorn the deity's idol as a form of worship. This practice questions the sacredness of offerings, where life is sacrificed to beautify the lifeless.

pahile baas liee hai bhavareh beeThal bhailaa kai karau ||2||

The bumblebee has already embraced the flower's fragrance; within the bumblebee resides the all-pervading divinity. What shall we do? This questions the concepts of virtue and vice, as all are part of one shared awareness. (2)

aaneele doodh reedhaieele kheera(n) Thaakur kau naived karau ||

Milk is brought to prepare rice pudding as an offering for the deity's idol. This reminds us that devotion lies in recognising that all sustenance is part of the all-pervading energy.

pahile doodh biTaario bachharai beeThal bhailaa kai karau ||3||

The calf has already suckled the milk; within it dwells the all-pervading divinity. What shall we do? This challenges us to reflect on the nature of purity and impurity, reminding us that everything is a part of divine creation. (3)

e'eebhai beeThal uobhai beeThal beeThal bin sa(n)saar nahee ||

The all-pervading energy exists everywhere; this omnipresent awareness permeates everything. Without this fundamental source, the world as we know it cannot exist.

thaan thana(n)tar naamaa pranavai poor rahio too(n) sarab mahee ||4||2||

Namdev says he pays homage everywhere and in every space because the all-pervading divinity resides there. This reflects a mindset of complete oneness, where every direction, being, and moment is embraced as a universal presence. (4)(2)

Essence: Bhagat Namdev expresses understanding that the all-pervading energy exists in various forms and fills every part of the universe. His connection to this omnipresent force inspires him to show reverence for everything, as every direction, every being, every moment is pervaded by the same presence, highlighting the interconnectedness of existence. Once this truth is embraced, devotion is no longer limited to outward rituals; it becomes a transformative lens through which the world becomes sacred.

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