

**Bhagat Namdev – Sabad 27**  
**har har karat miTe sabh bharmaa ||**  
**Raag Gond, Bhagat Namdev, Guru Granth Sahib, 874**

har har karat miTe sabh bharmaa ||  
har ko naam lai uotam dharmaa ||  
har har karat jaat kul haree ||  
so har a(n)dhule kee laakaree ||1||  
hare namasate hare nameh ||  
har har karat nahee dukh jameh ||1|| rahaau ||  
har haranaakhas hare paraan ||  
ajaimal keeo baiku(n)Theh thaan ||  
sooaa paRaavat ganikaa taree ||  
so har nainahu kee pootaree ||2||  
har har karat pootanaa taree ||  
baal ghaatanee kapaTeh bharee ||  
simaran dropad sut udharee ||  
guotam satee silaa nistaree ||3||  
kesee ka(n)s mathan jin keeaa ||  
jeea daan kaalee kau deeaa ||  
pranavai naamaa aaiso haree ||  
jaas japat bhai apadaa Taree ||4||1||5||

**Summary:** Dharam is not a religious or social protocol to follow; it is about actions that promote the oneness of creation. This state of righteousness is not merely the intellectual realization that all existence is one eco-system, but the living expression of that truth in everyday life. It arises when inner awareness and outer action are fully aligned. To perceive unity inwardly, it must flow into how one thinks, speaks, and acts. When actions reflect this awareness, they naturally transcend ego, division, and narrow self-interest. In this way, Dharma righteousness is the seamless continuity between the realisation and the expression of oneness.

har har karat miTe sabh bharmaa ||

Resonating with the essence of all-pervading energy, all doubts are erased. This suggests that remembering the oneness of creation clears mental distortion and restores inner coherence.

har ko naam lai uootam dharmaa ||

Contemplating and expressing the unity of creation is the highest form of righteousness. This represents “dharma” as the righteousness of knowing oneness inwardly and expressing it outwardly.

har har karat jaat kul haree ||

As we resonate with the essence of all-encompassing energy, caste and lineage obliterate. This illustrates the dissolution of identity, as the realization of oneness makes social hierarchies and pride in lineage irrelevant.

so har a(n)dhule kee laakaree ||1||

That all-pervading awareness is a guiding force like a walking stick for the visually impaired. This symbolises self-reflection as the essential and only reliable guide for a mind blinded by ignorance. (1)

hare namasate hare nameh ||

I bow to honour the all-pervading awareness and surrender my ego to the omnipresent source. The Sanskrit word "namah" combines "mah," which represents ego, and "na," which negates it, meaning "I surrender my vanity." When combined with "te," meaning "you," it becomes "namaste," or "I bow my ego to you, the omnipresent awareness." These expressions reflect reverence for divinity in all beings.

har har karat nahee dukh jameh ||1|| rahaau ||

Resonating with the essence of the all-pervading unity, spiritual death does not arise, which causes suffering. This illustrates a mind anchored in oneness, untouched by duality, mortality, or impermanence. (1)(Pause)

har haranaakhas hare paraan ||

Annihilating negative attributes, like those of the egoistic king Harnakash, enables all-pervading awareness, which instils positive growth in life. This symbolises the destruction of the ego, as the laws of nature inevitably dismantle the unchecked, arrogant self.

ajaimal keo baiku(n)Theh than ||

Ajaamal, who strayed from virtuous paths, achieved a place in Baikunth, a realm of peace. This shows that even those who have lived in disorder can undergo a transformation and attain inner clarity through the pursuit of wisdom.

sooaa paRaavat ganikaa taree ||

Teaching the parrot to speak of oneness, Ganika, a courtesan, crossed over negativity. This shows that even mechanical engagement with positivity can trigger a subconscious transformation and growth.

so har nainahu kee pootaree ||2||

This is how the all-pervading oneness can equate the pupil of the eye. This reference to central vision asserts that this awareness is the very core through which we can perceive reality. (2)

har har karat pootanaa taree ||

Resonating with the all-pervading oneness, Putana, a vindictive mindset crossed over its negativity. This suggests that deep-rooted, toxic, and deceptive thoughts can be changed when we cultivate awareness and understanding.

baal ghaatanee kapaTeh bharee ||

The destroyer of the innocent was filled with deceit.

This reflects the impulses, marked by malicious intent and cunning manipulation.

simaran dropad sut udharee ||

Through contemplation, the son of King Drupad achieved enlightenment. This story of a mythical figure, Dhrishtadyumna, who triumphed over the destructive impulse of revenge, illustrates the transformative power of self-reflection in fostering spiritual growth.

guootam satee silaa nistaree ||3||

Sage Gautam's devoted spouse, turned into stone, was liberated. This metaphor illustrates a transition from indifference to compassion, with the stone symbolizing spiritual ignorance and liberation representing spiritual awakening. (3)

kesee ka(n)s mathan jin keeaa ||

The all-pervading force that brought Kesi and Kans to an end. These negative characters symbolise the internal dictators of destructive attributes such as aggression, arrogance, and tyranny.

jeea daan kaalee kau deeaa ||

The all-pervading force gave the gift of sparing the life of the serpent Kali. This act points to transformation rather than mere compassion; the serpent metaphor suggests that even what is toxic within can be transformed into meaningful actions through spiritual mastery.

pranavai naamaa aaiso haree ||

Namdev says that he supplicates to such all-pervading wisdom. This highlights the importance of seeking and honouring oneness for universal well-being.

jaas japat bhai apadaa Taree ||4||1||5||

By contemplating the ever-present force, the fear of adversity diminishes. This suggests that the vibration of unity creates a protective shield of clarity against the chaos of existence. (4)(1)(5)

**Essence:** Bhagat Namdev provides insightful examples from mythical characters to illustrate that we can transform our toxic emotions through awareness rather than thoughtless reaction. The story of Putana reveals that we can overcome our ill intentions by connecting with the truth. Ganika teaches us that mistakes can lead to moments of awakening, while Kansa symbolizes how destructive forces ultimately confront their end. These narratives offer reflections on our inner journey, reminding us that what we carry within is not fixed; it can be understood and reshaped. True growth occurs when we transform darkness into awareness.

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