

Bhagat Namdev – Sabad 20
mai a(n)dhule kee Tek teraa naam khu(n)dakaaraa ||
Raag Tilang, Bhagat Namdev, Guru Granth Sahib, 727

mai a(n)dhule kee Tek teraa naam khu(n)dakaaraa ||
mai gareeb mai maskeen teraa naam hai adhaaraa ||1|| rahaau ||
kareemaa(n) raheemaa(n) alaeh too gana(n)ee ||
haajaraa hajoor dar pes too(n) mana(n)ee ||1||
dareeaau too diha(n)dh too biseear too dhanee ||
dheh leh ek too(n) digar ko nahee ||2||
too(n) daanaa(n) too(n) beenaa(n) mai beechaar kiaa karee ||
naame che suaamee bakhasa(n)d too(n) haree ||3||1||2||

Summary: The ego lacks the vision to see the truth. Clarity arises when we take support of awareness residing within as the ever-present support. This insight dissolves the illusion of distance between seeker and truth. Awareness is not something distant to be attained, but the quiet presence in which all experience unfolds. Like the eyes that cannot see themselves yet make all seeing possible, the seeker is never separate from awareness. When we cease to seek awareness as an external object, it reveals itself as the very essence of our existence. Thus, realisation is not discovery, but recognition of what has always been within.

mai a(n)dhule kee Tek teraa naam khu(n)dakaaraa ||
In my state of not being visionary, my support is contemplating you, the omnipresent awareness. This symbolizes that the ego lacks the vision to perceive the truth; clarity arises when we draw upon the awareness residing within.

mai gareeb mai maskeen teraa naam hai adhaaraa ||1|| rahaau ||
I am vulnerable and meek; contemplating you, the omnipresent awareness is my only backing. This points to a state in which the seeker recognizes that the stable ground is alignment with the universal laws of nature. (1)(Pause)

kareemaa(n) raheemaa(n) alaeh too gana(n)ee ||
You are the compassionate, merciful, all-pervading source of completeness. This describes the conscience as a source of abundance rather than a limited entity.

haajaraa hajoor dar pes too(n) mana(n)ee ||1||
The ever-present and near, at every threshold, within and before me. This points to our conscience not as distant but as a witness to our reality. (1)

dareeaau too diha(n)dh too biseear too dhanee ||

You are the essence of vastness, the embodiment of generosity, the principle of infinity, and the spirit of abundance. This reflects the all-encompassing energy that serves as both the source and the consumer, the essence of existence.

dheh leh ek too(n) digar ko nahee ||2||

You are the One who gives and takes; there is no other entity. This reflects non-duality; every influx and efflux of energy in the universe is the movement of the singular essence. (2)

too(n) daanaa(n) too(n) beenaa(n) mai beechaar kias karee ||

You are the knower and the seer; what deliberations can my limited intellect make? This acknowledgement implies that the egoistic intellect cannot grasp awareness.

naame che suaamee bakhasa(n)d too(n) haree ||3||1||2||

Namdev says his master is a giver, who embodies all-pervading wisdom. This suggests self-grace to gain wisdom that restores alignment with the omnipresent energy. (3)(1)(2)

Essence: Bhagat Namdev speaks with a voice that is both tender and heartfelt, recognizing the limitations of our mind and the spiritual emptiness many of us feel. By openly admitting these truths, he encourages us to seek a deeper form of self-compassion that aligns us with the universal presence around us. He challenges us to let go of our ego-driven intellect, acknowledging that our analytical minds cannot fully grasp the essence of existence. In surrender, we return to simplicity, where understanding unfolds naturally, no longer forced but revealed with grace.

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

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