

Bhagat Namdev – Sabad 23
asumedh jagane ||
Raag Gond, Bhagat Namdev, Guru Granth Sahib, 873

asumedh jagane ||
tulaa purakh daane ||
praag isanaane ||1||
tau na pujeh har keerat naamaa ||
apune raameh bhaj re man aalaseeaa ||1|| rahaau ||
giaa pi(n)dd bhartaa ||
banaaras as bastaa ||
mukh bed chatur paRataa ||2||
sagal dharam achhitaa ||
gur giaan i(n)dree dhiraRataa ||
khaT karam sahit rahataa ||3||
sivaa sakat sa(n)baada(n) ||
mann chhodd chhodd sagal bheda(n) ||
simar simar gobi(n)dha(n) ||
bhaj naamaa taras bhav si(n)dha(n) ||4||1||

Summary: The power of internal contemplation becomes clear as the allure of external displays fades. This inward focus holds a transformative strength that surpasses any outward spectacle. While external expressions seek recognition and approval, inner work prioritizes clarity, honesty, and self-examination, stripping away illusions. This reveals a hierarchy of spiritual effort: visible actions, such as rituals and symbols, may be important, but they are ultimately superficial. The deeper one engages in inner work, the less they need external validation, leading to a gradual diminishment of the desire for acknowledgement.

asumedh jagane ||

Ashvamedha, the horse-sacrifice ceremony, is performed. This represents ritualistic practices as a display of religious authority and power that can inflate identity without cleansing the inner self.

tulaa purakh daane ||

Weighing oneself and donating wealth in equal measure. This suggests an illusory attempt to gain spiritual merit through the charity of material wealth.

praag isanaane ||1||

In Prayag, a place of pilgrimage, a ritualistic bath is performed. This reflects the misconception of a belief that a specific geographic location can wash away internal ignorance. (1)

tau na pujeh har keerat naamaa ||

None of these equals practising the contemplation of the all-pervading source, says Namdev. This asserts that the merit of rituals, no matter how grand, lacks depth and cannot substitute for even a moment of awareness.

apune raameh bhaj re man aalaseeaa ||1|| rahaau ||

Contemplate your universal reality, O unmotivated mind. This indicates spiritual stagnation that hinders self-reflection, leading to dependence on external rituals instead. (1)(Pause)

giaa pi(n)dd bhartaa ||

In Gaya, a pilgrimage site, rice balls are offered to honour ancestors. This ritual, intended to honour one's lineage and ensure salvation, loses significance if the deceased was not valued during their life.

banaaras as bastaa ||

In the sacred city of Varanasi, by the Assi River, we reside. This highlights a misconception that true holiness comes from location and symbols, rather than from inner harmony.

mukh bed chatur paRataa ||2||

Reciting the four Vedas from memory. This reminds us that while knowledge can be memorized, wisdom comes through experience and active living. (2)

sagal dharam achhitaa ||

Everything performed with righteous intention is fulfilling. This reflects that internal transformation is more wholesome than the execution of social and religious obligations.

gur giaan i(n)dree dhiraRataa ||

Through the insights gained through wisdom, the senses can be held firm. This suggests that discipline becomes meaningful when it is rooted in inner clarity rather than fear, doubt or control.

khaT karam sahit rahataa ||3||

Taking action based on spiritual philosophies and living a life in line with them. This presents a way of life lived in accordance with spirituality rather than mere rituals and knowledge. (3)

sivaa sakat sa(n)baada(n) ||

Shiva, representing masculine attributes, and Shakti, symbolizing feminine attributes, are discussed. This reveals a mindset that transcends gender biases, embracing both our innate feminine and masculine qualities.

mann chhodd chhodd sagal bheda(n) ||

The mind detaches, letting go of all discrimination. This points to letting go of the mental constructs that disguise themselves as spirituality and trap our conscience in duality.

simar simar gobi(n)dha(n) ||

Reflect and contemplate the all-pervading awareness. This symbolizes the repeated act of bringing the mind back to focus on the universal reality of oneness.

bhaj naamaa taras bhav si(n)dha(n) ||4||1||

Namdev says that by contemplating, he crosses the ocean of fears. This affirms liberation as overcoming our apprehensions, doubts and flux of the unknown. (4)(1)

Essence: Bhagat Namdev urges us to break free from mental constructs that disguise themselves as spirituality while trapping our conscience in a dual mindset. He advocates for an inclusive perspective that transcends bias, encouraging the harmony of our masculine and feminine qualities to challenge restrictive gender roles. Remaining attached to these limitations leads to spiritual stagnation and dependence on external rituals. True liberation lies not in avoiding our fears and doubts or the unpredictability of life, but in confronting and overcoming them with insight gained through philosophies.

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

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