

Bhagat Namdev - Sabad 32
mai na hotee baap na hotaa karam na hotee kaiaa ||
Raag Ramkali, Bhagat Namdev, Guru Granth Sahib, 973

mai na hotee baap na hotaa karam na hotee kaiaa ||
ham nahee hote tum nahee hote kavan kahaa(n) te aaiaa ||1||
raam koi na kis hee keraa ||
jaise taravar pa(n)kh baseraa ||1|| rahaau ||
cha(n)dh na hotaa soor na hotaa paanee pavan milaiaa ||
saasat na hotaa bedh na hotaa karam kahaa(n) te aaiaa ||2||
khechar bhoochar tulasee maala gur parasaadhee paiaa ||
naamaa pranavai param tat hai satigur hoi lakhaiaa ||3||3||

Summary: The nature of existence and identity is a deeply intricate subject. Before a child is born, it possesses no sense of "I," no personal history, and no experiences to reflect upon. Our identities begin to take shape only after birth, moulded by the diverse life experiences we encounter. The labels we hold onto ancestry, achievements, and concepts of self are not definitive truths; rather, they are a complex mix of circumstances that arise throughout our lives and will inevitably fade. Understanding this profound reality diminishes the ego's hold on us, granting us the wisdom to look beyond the conditioning we inherit. It allows us to delve into richer perspectives. It enhances our connection to the world around us, transcending the confines of individual identity and the barriers between "self" and "other" in a formless existence.

mai na hotee baap na hotaa karam na hotee kaiaa ||

When there was no mother, no father, no actions, and no physical body. This symbolises contemplating the void before the emergence of identity and the laws of cause and effect.

ham nahee hote tum nahee hote kavan kahaa(n) te aaiaa ||1||

When I did not exist, and you did not exist, who came from where? This inquiry challenges us to explore the essence of individual identity and the distinctions between "self" and "other" in a realm without form. (1)

raam koi na kis hee keraa ||

The all-pervading energy does not belong to anyone nor is owned by anyone. This asserts that the source of creation is impersonal and cannot be claimed or monopolized by any identity.

jaise taravar pa(n)kh baseraa ||1|| rahaau ||

Like a bird's resting-place upon a tree. This metaphor of a brief perch represents the impermanence of the physical realm. (1) (Pause)

cha(n)dh na hotaa soor na hotaa paanee pavan milaiaa ||

When there was no moon, no sun, and no blend of water and air. This represents a state before any perception of dualities and the concept of life and death.

saasat na hotaa bedh na hotaa karam kahaa(n) te aaiaa ||2||

When there were no Shastras and no Vedas, where did deeds originate from? This question challenges us to reflect on the idea of good and bad, suggesting that it arises from our mental constructs rather than from inherent truth. (2)

khechar bhoochar tulasee maala gur parasaadhee paiaa ||

The mastery of Khechar, the breath; Bhuchar, the focus; and Tulsi mala, the discipline, is gained through spiritual insights. This suggests that inner clarity does not arise from ritualistic austerities and accessories but from self-reflection.

naamaa pranavai param tat hai satigur hoi lakhaiaa ||3||3||

Namdev humbly says this is the supreme essence, revealed when the truth of wisdom is realized. This emphasizes that experiencing reality is not merely theoretical but a direct, inner experience guided by our inner self. (3)(3)

Essence: Bhagat Namdev emphasizes the importance of recognizing the void that arises when we strip away all conditional elements as the supreme essence of existence. He mentions that everything we see as real, such as our relationships, bodies, scriptures, wealth, and actions, is temporary. By letting go of our sense of ownership, we can free ourselves from the ego's demand for certainty. This wisdom helps us transcend the limiting idea of "I," which is tied to specific origins and temporary societal constructs. Embodying this truth can transform our understanding of ourselves and our place in the world.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com