

Bhagat Namdev - Sabad 33

**baanaarasee tap karai ulaT teerath marai agan dhahai kaiaa kalap keejai ||
Raag Ramkali, Bhagat Namdev, Guru Granth Sahib, 973**

baanaarasee tap karai ulaT teerath marai agan dhahai kaiaa kalap keejai ||
asumedh jag keejai sonaa garabh dhaan dheejai raam naam sar tuoo na poojai ||1||
chhodd chhodd re paakha(n)ddee man kapaT na keejai ||
har kaa naam nit niteh leejai ||1|| rahaau ||
ga(n)gaa jau godhaavar jaieeai ku(n)bh jau kedhaar n(h)aieeai gomatee sahas guoo
dhaan keejai ||
koT jau teerath karai tan jau hivaale gaarai raam naam sar tuoo na poojai ||2||
as dhaan gaj dhaan sihaa naaree bhoom dhaan aaiso dhaan nit niteh keejai ||
aatam jau niramail keejai aap baraabar ka(n)chan dheejai raam naam sar tuoo na
poojai ||3||
maneh na keejai ros jameh na dheejai dhos niramal nirabaan padh cheeni(h) leejai ||
jasarath rai na(n)dh raajaa meraa raam cha(n)dh pranavai naamaa tat ras a(n)mrit
peejai ||4||4||

Summary: Authenticity is the courage to encounter ourselves without pretence, illusions, or borrowed identities. It invites us to honestly examine the intentions that shape our thoughts, words, and actions, recognising that transformation begins not with changing how we appear to others, but with understanding what truly moves us within. In this light, outward practices, acts of charity, and displays of virtue lose their significance when they arise from ego, recognition, or self-interest rather than genuineness. This inward honesty dissolves the illusion of separateness and reveals the reality that the same essence flows through all beings. From this awareness of oneness, compassion, humility, and service arise naturally as expressions of a life aligned with unity with all existence.

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Practising austerities in Varanasi, dying upside down at a sacred site, or burning the body for rejuvenation may seem impressive. This physical mortification represents the ego's attempt to force enlightenment through outward display rather than meaningful spiritual progress.

asumedh jag keejai sonaa garabh dhaan dheejai raam naam sar tuoo na poojai ||1||
The ritual of sacrificing a horse can be performed, or gold equal to one's weight can be donated, yet neither amounts to honouring or reflecting the reality of the all-pervading energy. This asserts that the essence of existence cannot be experienced with grand rituals or material wealth. (1)

chhodd chhodd re paakha(n)ddee man kapaT na keejai ||

Renounce and let go of hypocrisy, and don't let the mind practice deceit. This call to authenticity encourages us to face and understand the truth of our intentions.

har kaa naam nit niteh leejai ||1|| rahaau ||

Reflect the all-pervading presence every moment and continuously absorb it. This advice is a steady contemplation on oneness until it becomes the mind's true habit. (1)(Pause)

ga(n)gaa jau godhaavar jaieeaa ku(n)bh jau kedhaar n(h)aieeaa gomatee sahas guoo dhaan keejai ||

One might travel to the Ganges and Godavari rivers, the Kumbh mela and Kedarnath, or donate a thousand cows at Gomti. This illustrates the misconception that visiting certain sacred sites, performing rituals, and making donations can lead to internal purity.

koT jau teerath karai tan jau hivaale gaarai raam naam sar tuoo na poojai ||2||

Millions of pilgrimages can be undertaken, or the body can be frozen in the Himalayas, yet neither amounts to honouring or reflecting the reality of the all-pervading energy. This points to the irrelevance of self-inflicted suffering, as it does not lead to attaining wisdom. (2)

as dhaan gaj dhaan sihajaa naaree bhoom dhaan aaiso dhaan nit niteh keejai ||

Horse donation, elephant donation, artistically crafted beds donation, and land donation can be made continuously. This reflects how an ignorant mind often tries to purchase purity through possessions, status, and generosity.

aatam jau niramail keejai aap baraabar ka(n)chan dheejai raam naam sar tuoo na poojai ||3||

Even if one purifies themselves and gives material wealth commensurate with their own worth, these actions still do not truly honor or reflect the essence of the all-pervading energy. This suggests that even the most elevated forms of physical or material charity ultimately fall short of being truthful. (3)

maneh na keejai ros jameh na dheejai dhos niramal nirabaan padh cheeni(h) leejai ||

Do not harbour anger in the mind; do not blame your birth; comprehend and recognise the purity and dignity of inner peace. This suggests a path that involves accepting and taking responsibility for your state and finding peace, rather than projecting blame.

jasarath rai na(n)dh raajaa meraa raam cha(n)dh pranavai naamaa tat ras a(n)mrit
peejai ||4||4||

Dasarath and Nand are kings, but for me, the all-pervading source is the true sovereign. Namdev humbly says that he embodies this pure essence. This represents an internal experience rather than a mythological allegiance, as the radiance of awakened awareness savours its own essence. (4)(4)

Essence: Bhagat Namdev refers to the Nirmal nirabaan padh, a state of being that is both pure and liberated. In this state, the mind is free from ego, attachment, fear, and the pursuit of personal gain. It is not a means to escape life but rather a way to experience freedom within it. Actions in this state arise from clarity instead of compulsion or deception. The individual no longer seeks fulfilment through external achievements, rituals, or recognition but finds inner completeness in the oneness that permeates all of life.

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

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