

**Bhagat Namdev - Sabad 39**  
**par dhan par dhaaraa paraharee ||**  
**Raag Bhairo, Bhagat Namdev, Guru Granth Sahib, 1163**

par dhan par dhaaraa paraharee ||  
taa kai nikaT basai naraharee ||1||  
jo na bhaja(n)te naarainaa ||  
tin kaa mai na karau dharasanaa ||1|| rahaau ||  
jin kai bheetar hai a(n)taraa ||  
jaise pas taise oi naraa ||2||  
pranavat naamadheau naakeh binaa ||  
naa sohai batees lakhanaa ||3||2||

**Summary:** Non-covetousness is a fundamental ethical baseline that allows the mind to settle in dignity and self-respect. It reflects ethical restraint, purity of intention, and freedom from exploitation. When the mind stops reaching toward what belongs to another, whether wealth, possession, relationships, or status, it becomes inwardly lighter, cleaner, and more stable; such restraint reflects spiritual maturity, a commitment to honouring rightful boundaries. Divinity becomes close only to such individuals because peace cannot grow from greed, comparison, or the exploitation of another.

par dhan par dhaaraa paraharee ||

Renounce desiring the wealth of others and the spouse of others. This establishes the fundamental ethical baseline of non-covetousness required for the mind to settle in dignity and self-respect.

taa kai nikaT basai naraharee ||1||

Near such a person dwells Naraharee, a symbolic representation of spiritual strength, devotion, and righteousness. This points out that divinity is magnetically drawn to an ethical mindset. (1)

jo na bhaja(n)te naarainaa ||

Those who do not resonate with the universal awareness. This reflects a life direction in which attention never turns toward oneness.

tin kaa mai na karau dharasanaa ||1|| rahaau ||

I choose not to engage with them. This decision reflects mindfulness of our inner thoughts and outer associations, which influence our perceptions and experiences. (1)(Pause)

jin kai bheetar hai a(n)taraa ||

Those who have a duality within them. This describes the state of hypocrisy in which our outward actions do not mirror our inner intent, creating a psychological split.

jaise pas taise oi naraa ||2||

They are like animals, despite being human. This indicates an outward appearance of humanity but governed by impulsive reactions, leading to a lack of coherence and untapped human potential. (2)

pranavat naamadheau naakeh binaa ||

Namdev humbly says, "Without a nose." This statement serves as a metaphor for a lack of integrity, with the 'nose' representing dignity and self-respect.

naa sohai batees lakhanaa ||3||2||

The thirty-two characteristics are not appealing. This suggests that we can possess attractive appearances and immense knowledge, but it is righteousness that gives those attributes significance. (3)(2)

**Essence:** Bhagat Namdev highlights that we may possess beauty that attracts admiration and knowledge that earns respect, but neither defines our true worth. Without an ethical foundation, beauty can become vanity, and knowledge may be misused for ego. Our significance arises from our commitment to righteousness and integrity. When humility aligns with wisdom, and our outward qualities reflect our inner truth, they uplift our character, giving meaning to our achievements. The true measure of a life isn't in what we have, but in how our traits contribute to truth, compassion, and the well-being of all. Connecting with such attributes brings a radiance to our everyday lives that surpasses any external standard of excellence.

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

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