

Bhagat Namdev - Sabad 45
ghar kee naar tiaagai a(n)dhaa ||
Raag Bhairo, Bhagat Namdev, Guru Granth Sahib, 1165

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par naaree siau ghaalai dha(n)dhaa ||
jaise si(n)bal dhekh sooa bigasaanaa ||
a(n)t kee baar mooaa lapaTaanaa ||1||
paapee kaa ghar agane maeh ||
jalat rahai miTavai kab naeh ||1|| rahaau ||
har kee bhagat na dhekhai jai ||
maarag chhodd amaarag pai ||
moolahu bhooolaa aavai jai ||
a(n)mrit ddaar laadh bikh khai ||2||
jiau besavaiaa ke parai akhaaraa ||
kaapar pahir kareh sa(n)eegaaraa ||
poore taal nihaale saas ||
vaa ke gale jam kaa hai faas ||3||
jaa ke masatak likhio karamaa ||
so bhaj par hai gur kee saranaa ||
kahat naamadheau ih beechaar ||
ein bidh sa(n)tahu utarahu paar ||4||2||8||

Summary: Investing our energy, attention, and lives in pursuits that can never provide lasting fulfilment leads to a tragic outcome. The mind gets trapped in a cycle of craving, attachment, and repetition, in which harmful habits reinforce one another. Each desire promises satisfaction but only paves the way for the next, resulting in a constant sense of emptiness. Over time, this relentless pursuit can consume the individual, draining clarity, freedom, and inner peace, leaving behind a life devoid of purpose or mindfulness. Breaking free from this cycle entails embarking on a journey of thoughtful reflection.

ghar kee naar tiaagai a(n)dhaa ||

The spouse residing in the home is abandoned by those who are incapacitated. This serves as a metaphor for individuals who lack discernment; their conscience turns away from its intuitive wisdom and, in ignorance, becomes ensnared by illusions.

par naaree siau ghaalai dha(n)dhaa ||

With another's spouse, having a relationship. This means getting entangled in the illusion that fulfilment comes from external sources, undermining our internal authenticity.

jaise si(n)bal dhekh sooaa bigasaanaa ||

Just as the parrot is delighted upon seeing the Simbal tree. This reference to the tree, with flowers that are attractive but tasteless, reflects the illusion of potential; not all that appears attractive holds value.

a(n)t kee baar mooaa lapaTaanaa ||1||

At the end, it meets its end, entangled and holding on tightly. This image captures a spiritual demise, revealing a life that cannot let go of possessions, relationships, status, and unfulfilled desires. (1)

paapee kaa ghar agane maeh ||

The home of the negative mindset is within the fire. This asserts how our inner dwelling can create a psychological environment of burning desires and discontent.

jalat rahai miTavai kab naeh ||1|| rahaau ||

It burns endlessly and can never be extinguished. This symbolizes a perpetual state of dissatisfaction and desires that consume the self without ever finding fulfilment. (1)(Pause)

har kee bhagat na dhekhai jai ||

Devotion to the all-pervading awareness is neither appreciated nor perceived. This reflects ignorance and a lost chance for self-reflection, preventing us from seeing past illusions.

maarag chhodd amaarag pai ||

Straying from the virtuous path, it becomes directionless. This loss of direction highlights a drift from inner alignment, leading to a life without purpose or mindfulness.

moolahu bhoolaa aavai jai ||

Neglecting its source, it continues in a cycle of progression and regression. This repetition highlights the recurrence of the same patterns because the underlying cause is not contemplated.

a(n)mrit ddaar laadh bikh khai ||2||

It spills the nectar, loads poison, and consumes it. This self-sabotage highlights the irony of the human condition, in which we often reject what nourishes us in favour of what harms our well-being. (2)

jiau besavaiaa ke parai akhaaraa ||

Like the arena of a courtesan is displayed. This display highlights performative living, in which the allure of materialism overshadows meaningful aspects of life.

kaapar pahir kareh sa(n)eegaaraa ||

Clothes are worn, and adornment is done. This reflects a tendency to manage the external aspects as a distraction from confronting our inner spiritual emptiness.

poore taal nihaale saas ||

The person carefully measures and counts every breath. This reflects how perfection can mesmerize, but what is the value of this skill if fear, cravings, and ego still govern the conscience?

vaa ke gale jam kaa hai faas ||3||

Around its neck is the noose of mortality. This reveals that beneath the allure of the sensory world lies the inevitable trap of bondage, suffering, and regression. (3)

jaa ke masatak likhio karamaa ||

Those whose forehead is inscribed with virtuous actions. This acknowledges the effort of self-reflection that fosters insight, shifting from illusion to awareness.

so bhaj par hai gur kee saranaa ||

Hence, instantly reflect and dwell in the sanctuary of wisdom's insights. This suggests a grace of inner honesty, which dispels confusion and reorients conscience toward clarity.

kahat naamadheau ih beechaar ||

Namdev says, this is my thoughtful reflection. This understanding holds that lived experiences provide reliable insights into reality, not just theories.

ein bidh sa(n)tahu utarahu paar ||4||2||8||

In this way, spiritual seekers navigate the ocean of existence. This suggests that through a return to awareness and alignment, self-reflection helps transcend doubts and insecurities. (4)(2)(8)

Essence: Bhagat Namdev highlights how easily the mind can lose its inner vision when it becomes distracted by external appearances. This distraction creates a gap between how things seem and their true nature. He illustrates this point with the example of a Simbal tree, which may look visually appealing but is actually dry and tasteless. A parrot spends its effort pecking at the tree, hoping to find juice, yet it remains hungry. The key insight here is that living solely for sensory pleasure can leave us spiritually unfulfilled and ultimately lead to disappointment.

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

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