

Bhagat Namdev - Sabad 46
sa(n)ddaa marakaa jai pukaare ||
Raag Bhairo, Bhagat Namdev, Guru Granth Sahib, 1165

sa(n)ddaa marakaa jai pukaare ||
paRai nahee ham hee pach haare ||
raam kahai kar taal bajaavai chaTeeaa sabhai bigaare ||1||
raam naamaa japibo karai ||
hiradhai har jee ko simaran dharai ||1|| rahaau ||
basudhaa bas keenee sabh raaje binatee karai paTaraanee ||
poot prahilaadh kahiaa nahee maanai tin tau aaurai Thaanee ||2||
dhusaT sabhaa mil ma(n)tar upaiaa karaseh aaudh ghaneree ||
gir tar jal juaalaa bhai raakhio raajaa raam maiaa feree ||3||
kaadd khaRag kaal bhai kopio moh bataau ju tuh raakhai ||
peet peetaa(n)bar tirabhavan dhaneer tha(n)bh maeh har bhaakhai ||4||
haranaakhas jin nakheh bidhaario sur nar ke'ee sanaathaa ||
keh naamadheau ham narahar dhiaaveh raam abhai padh dhaataa ||5||3||9||

Summary: In reflective awareness, liberation is not a reward bestowed by a distant power; rather, it is an inner condition that emerges from recognizing one's deepest truth. As the mind frees itself from ego, attachment, and the illusion of separateness, it awakens to the Oneness that underlies all existence. In this awakening, freedom is not gained from external sources but discovered within oneself: a natural state of clarity, authenticity, and harmony that arises when one's life aligns with one's inner truth.

sa(n)ddaa marakaa jai pukaare ||
Sanda and Marka went and complained. This reference to Bhagat Prahlad's teachers illustrates the forces that stray from the spiritual path and react defensively when confronted with unmet expectations.

paRai nahee ham hee pach haare ||
He does not study our lessons; we are tired of trying. This points to a truthful conscience resisting compromise with inner sincerity for the sake of compliance.

raam kahai kar taal bajaavai chaTeeaa sabhai bigaare ||1||
He speaks of the universal reality, clapping his hands to its rhythm, and has spoiled all the other students. This reflects the idea that thoughts are contagious; the positive can awaken the conscience of self and others. (1)

raam naamaa japibo karai ||

Continues to express the all-pervading universal reality. This points to an unwavering awareness that persists even when outer circumstances distract.

hiradhai har jee ko simaran dharai ||1|| rahaau ||

Within the conscience, contemplation of the omnipresent force is maintained. This symbolizes oneness maintained as a living awareness rather than a superficial display. (1)(Pause)

basudhaa bas keenee sabh raaje binatee karai paTaraanee ||

All rulers were brought under its control; the chief queen pleaded. This suggests how ego can overpower inner tenderness, create fear, and cause vulnerability.

poot prahilaadh kahiaa nahee maanai tin tau aaurai Thaanee ||2||

However, her son Prahlad rejected what was said; he resolved to make a different choice. This highlights that the truthful prioritize internal integrity over external pressure, whether from authority figures, family, society, or religious expectations. (2)

dhusaT sabhaa mil ma(n)tar upaiaa karaseh aaudh ghaneree ||

The wicked assembly gathered and devised schemes, plotting many attacks. This symbolizes a defensive ego threatened by the awakened conscience, hence resorting to irrational thoughts and intentions.

gir tar jal juaalaa bhai raakhio raajaa raam maiaa feree ||3||

He was thrown from the mountain into the water, then into the fire, to instil fear, but the sovereign, omnipresent awareness turned the illusion around. This demonstrates the power of the mind's alchemy, which can transcend external traumas, rendering them powerless to harm the psyche. (3)

kaadd khaRag kaal bhai kopio moh bataau ju tuh raakhai ||

Drawing the sword, death-like fury raged: "Tell me who protects you?"

This reflects the ego's intimidation, demanding proof of a power greater than itself when inner steadiness does not surrender.

peet peetaa(n)bar tirabhavan dhanee tha(n)bh maeh har bhaakhai ||4||

The omnipresent force, the sovereign of the three realms, speaks from within a pillar. This metaphor of a pillar symbolises a spiritually lifeless conscience that speaks truth when it gains the support of awareness. (4)

haranaakhas jin nakheh bidhaario sur nar ke'ee sanaathaa ||

The energy that tore Harnakash apart with its claws brought relief to both the exhilarated and ordinary people. This indicates that the destruction of the ego occurs through sharp discernment, restoring safety to inner conscience and outer life.

keh naamadheau ham narahar dhiaaveh raam abhai padh dhaataa ||5||3||9||

Namdev says he contemplates Narahar, the transformative, all-pervading awareness, that fosters the fearless state. This points to fearlessness for righteousness, in which self-grace fortifies the conscience against intimidation, injustice, and adversity. (5)(3)(9)

Essence: Bhagat Namdev tells the story of Bhagat Prahlad and his arrogant father, Harnakash. Metaphorically, he illustrates the inner conflict between our controlling ego, represented by Harnakash, and our awakening conscience, symbolized by Prahlad. He suggests that the ego uses every possible means to prevent realization. Narhar, a transformative awareness, emerges to destroy the dogmatic, arrogant mindset the ego tries to assert. This awareness allows us to reach a fearless state by grounding us in our true selves, enabling us to embrace our inherent goodness.

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

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