

Bhagat Namdev - Sabad 53
kaae(n) re man bikhiaa ban jai ||
Raag Sarang, Bhagat Namdev, Guru Granth Sahib, 1252

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bhoolau re Thagamooree khai ||1|| rahaau ||
jaise meen paanee meh rahai ||
kaal jaal kee sudh nahee lahai ||
jihabaa suaadhee leelit loh ||
aaise kanik kaamanee baadhio moh ||1||
jiau madh maakhee sa(n)chai apaar ||
madh leeno mukh dheenee chhaar ||
guoo baachh kau sa(n)chai kheer ||
galaa baa(n)dh dhuh lei aheer ||2||
maiaa kaaran sram at karai ||
so maiaa lai gaaddai dharai ||
at sa(n)chai samajhai nahee mooR(h) ||
dhan dharatee tan hoi gio dhooR ||3||
kaam karodh tirasanaa at jarai ||
saadhasa(n)gat kabahoo nahee karai ||
kahat naamadheau taa chee aan ||
nirabhai hoi bhajeeai bhagavaan ||4||1||

Summary: Negative thought patterns can become addictive, repeatedly pulling the mind into fear, resentment, comparison, and self-deception until inner clarity begins to fade. Illusion acts like a subtle narcotic, numbing the very intelligence that helps distinguish reality from what merely seems convincing. As discernment weakens, harmful habits can slip in unnoticed, much like a robber taking advantage of an unconscious victim. The danger lies not only in faulty thinking but also in the loss of awareness that allows these falsehoods to persist. Freedom from internal conflict begins when the mind awakens from this dullness and recognises its own patterns.

kaae(n) re man bikhiaa ban jai ||

Why, O mind, wander into the forest of toxic negativity? This suggests that thoughts that are addictive to negative patterns can corrode inner clarity.

bhoolau re Thagamooree khai ||1|| rahaau ||

You have gone astray by eating the drugging herb. This refers to the stupefying effect of illusion, which acts like a narcotic, dulling the discriminative intelligence just as a robber's drug knocks out a victim. (1)(Pause)

jaise meen paanee meh rahai ||

Just as the fish lives in the water. This reflects ignorance emerging from one's comfort zone, unaware of the dangers lurking within it.

kaal jaal kee sudh nahee lahai ||

It does not sense the net as the cause of its destruction. This points to an inability to see the trap of mortality that lies alongside the pleasures of the senses.

jihabaa suaadhee leelit loh ||

Driven by the taste of the tongue, it swallows the bait in the iron hook. This symbolises sensory entrapment, in which compulsive desire pulls the mind into what can neither nourish nor free it.

aaise kanik kaamanee baadhio moh ||1||

In this way, the mind is bound by the attachment to gold and unrestrained desires. This equates the fish's bait with the human obsession for wealth and sexual desire, which ultimately ensnares the conscience. (1)

jiau madh maakhee sa(n)chai apaar ||

Just as the honeybee collects endless amounts of honey. This points to the futility of accumulating resources beyond one's needs, assuming it will provide security.

madh leeno mukh dheenee chhaar ||

The honey is taken by the collector, and nothing is left in its mouth. This highlights the tragedy of the hoarder who works incessantly, yet much of what we gather is eventually left behind, inherited by others, or lost over time.

guoo baachh kau sa(n)chai kheer ||

The cow gathers milk for the sake of the calf. This reflects the drive to hoard for one's own progeny or future.

galaa baa(n)dh dhuh lei aheer ||2||

Tying it by its neck, the milkman milks it. This exposes the fragility of attachment and the law of impermanence. (2)

maiaa kaaran sram at karai ||

For the sake of illusions, a lot of effort is put in. This symbolizes the exhaustion of misguided effort that comes from chasing transient goals.

so maiaa lai gaaddai dharai ||

And then that wealth is buried in the earth. This reflects the futility of possessiveness guarded so tightly that even its use is lost and enjoyment is sacrificed.

at sa(n)chai samajhai nahee mooR(h) ||

In excessive hoarding, the foolish does not understand. This points to intellectual ignorance: the failure to recognise that security and meaning in life cannot be found in material quantity.

dhan dharatee tan hoi gio dhooR ||3||

The wealth remains in the earth, and the body turns to dust. This symbolises the final realisation that the accumulator and the accumulation return to earth, where they are of no use. (3)

kaam karodh tirasanaa at jarai ||

Unrestrained desires, anger, and cravings burn intensely. This reflects inner combustion of unfulfilled impulses turning the psyche into a furnace of restlessness.

saadhasa(n)gat kabahoo nahee karai ||

One never engages in the company of wisdom. This points to isolation from clarity, self-reflection, and experiential learning, and to a lack of spiritual association, as the root cause of the ongoing suffering.

kahat naamadheau taa chee aan ||

Namdev says that alone is the true support. This symbolises a state where trust moves from fleeting desires and restless craving toward the eternal foundation of inner clarity.

nirabhai hoi bhajeeaa bhagavaan ||4||1||

Become fearlessness, and contemplate the all-pervading awareness. This advises shifting to a state in which security is no longer sought through anxious hoarding or control, but by aligning with wisdom, thereby making inner freedom possible.

(4)(1)

Essence: Bhagat Namdev highlights the irony that the pursuit of material accumulation leads to exhaustion, driven by fleeting satisfactions. When we focus on acquiring possessions, we often cling to them so tightly that we lose the joy of using or sharing them. In seeking fulfilment through ownership, we sacrifice the experiences that truly enrich our lives. This struggle reveals the futility of confusing

possession with real contentment. True abundance comes from the freedom, wisdom, and openness with which we embrace life.

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