

Bhagat Namdev - Sabad 57
mo kau too(n) na bisaar too na bisaar ||
Raag Malar, Bhagat Namdev, Guru Granth Sahib, 1292

mo kau too(n) na bisaar too na bisaar ||
too na bisaare raamieeaa ||1|| rahaau ||
aalaava(n)tee ih bhram jo hai mujh uopar sabh kopilaa ||
soodh soodh kar maar uThaio kahaa karau baap beeThulaa ||1||
mooe hooe jau mukat dhehuge mukat na jaanai koilaa ||
e pa(n)ddeeaa mo kau ddedd kahat teree paij pichha(n)auddee hoilaa ||2||
too ju dhiaal kirapaal kaheeat hai(n) atibhuj bhio apaaralaa ||
fer dheeeaa dhehuraa naame kau pa(n)ddeean kau pichhavaaralaa ||3||2||

Summary: Doubt about duality fosters the illusion of separation, leading to fear and defensiveness over what we call "ours." When the mind clings to its own beliefs, differing viewpoints can seem threatening, undermining our capacity for trust and compassion. However, by nurturing awareness, we can discover the spirit of oneness that exists beneath life's changes. In realizing this, diversity becomes a celebration of our shared essence rather than a source of division. As fear fades, openness flourishes, allowing relationships to be built on empathy. Remembering this deeper unity keeps our hearts steady, inclusive, and peaceful in a diverse world.

mo kau too(n) na bisaar too na bisaar ||

Do not neglect me, do not forget me. This reflects the conscience's urgent plea to remain anchored in the universal whole, and not to lose what is gained from awareness.

too na bisaare raamieeaa ||1|| rahaau ||

You do not overlook me, O universal awareness. This suggests the sustenance of awareness that keeps the continuous spirit of oneness alive. (1)(Pause).

aalaava(n)tee ih bhram jo hai mujh uopar sabh kopilaa ||

O Alavanti, the clergy, it is because of your misconception that everyone is angry with me. This reflects how doubt about oneness causes fear and duality, making perspectives other than ours feel unacceptable.

soodh soodh kar maar uThaio kahaa karau baap beeThulaa ||1||

Calling me low and unworthy, they have beaten and driven me out; what can I do now, all-sustaining universal force? This portrays the wound of social rejection,

where caste, status, and inherited labels become weapons against the self and the spirit of oneness.

mooe hooe jau mukat dhehuge mukat na jaanai koilaa ||

If liberation is granted only after death, then no one truly knows liberation. This argues that if clarity and peace are not experienced in the present moment of living awareness, there is no value in merely seeking it.

e pa(n)ddeaaa mo kau ddedd kahat teree paj pichha(n)auddee hoilaa ||2||

O scholars, calling me a low caste makes your honour become lowly. This points to the paradox that when religious and social dogma rejects equality, the very principle of divine oneness is diminished and obscured. (2)

too ju dhiaal kirapaal kaheeat hai(n) atibhuj bhio apaaralaa ||

Whom you address as the source of compassion and kindness is limitless and beyond measure. This reflects self-grace as an all-pervading inner kindness that is wider than any boundary.

fer dheaaa dhehuraa naame kau pa(n)ddeaan kau pichhavaaralaa ||3||2||

The temple turned toward Namdev, leaving the religious scholars behind. This symbolizes virtues realigning within, while gatekeeping and prejudice fall to the rear. (3)(2)

Essence: Bhagat Namdev highlights the harm caused when religious or social dogmas reject equality, thereby contradicting the oneness they claim to uphold. Dividing people by status, identity, or privilege reduces divinity to a possession, obscuring the truth that all lives share a common essence. He mentions that self-grace emerges as kindness that breaks down these barriers, allowing the heart to see beyond judgment. In this enlightened awareness, equality shifts from a social ideal to a genuine recognition of our spiritual unity.

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

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