

**Bhagat Sadhna - Sabad 1**  
**nirap ka(n)niaa ke kaaranai ik bhiaa bhekhhdhaaree ||**  
**Raag Bilaval, Bhagat Sadhna, Guru Granth Sahib, 858**

nirap ka(n)niaa ke kaaranai ik bhiaa bhekhhdhaaree ||  
kaamaarathee suaarathee vaa kee paij savaaree ||1||  
tav gun kahaa jagat guraa jau karam na naasai ||  
si(n)gh saran kat jaieeai jau ja(n)buk graasai ||1|| rahaau ||  
ek boo(n)d jal kaarane chaatirak dukh paavai ||  
praan gae saagar milai fun kaam na aavai ||2||  
praan ju thaake thir nahee kaise biramaavau ||  
boodd mooe naukaa milai kahu kaeh chaddaavau ||3||  
mai naahee kachh hau nahee kichh aaeh na moraa ||  
aausar lajaa raakh leh sadhanaa jan toraa ||4||1||

**Summary:** Desiring material and intellectual wealth can become our priority when we believe that acquiring these is essential for our happiness and survival. Our self-esteem may become closely linked to our material possessions and knowledge, influencing our decisions and inflating our ego. However, by recognising and overcoming the ego's control, we can manage wealth benevolently and apply knowledge sensibly, ultimately leading to a more meaningful life. True authenticity comes not from our outward appearance but from our inner intentions, emotional coldness, duplicity, and aggressiveness, and we are more likely to engage in various unethical behaviours

nirap ka(n)niaa ke kaaranai ik bhiaa bhekhhdhaaree ||  
For the sake of deceiving a king's daughter, an individual disguised its true self. This mythical tale illustrates how selfish desires can masquerade as pure intentions.

kaamaarathee suaarathee vaa kee paij savaaree ||1||  
Driven by unrestrained desires and selfish motives, yet the all-pervading awareness guides to an honourable reformation. This reflects that though the illusions can distract the mind, when conscience truly reflects, it can gain awareness (1)

tav gun kahaa jagat guraa jau karam na naasai ||  
What is your worth, the omnipresent guiding force of the world? If you do not guide how to erase intentions that lead to negative actions? This questions the purpose of existence if mindful efforts and actions are not practised to evolve the self.

si(n)gh saran kat jaieeai jau ja(n)buk graasai ||1|| rahaau ||

Why seek protection from a mighty lion only to fall prey to a mere jackal? This analogy exemplifies that seeking happiness through material or intellectual accomplishments is pointless if it results in being consumed by egotism. (1)(Pause)

ek boo(n)d jal kaarane chaatirak dukh paavai ||

For the sake of a single raindrop, the rainbird endures pain. This points to the idiom that without the longing for wisdom there can be no spiritual gain.

praan gae saagar milai fun kaam na aavai ||2||

When its breath of life is gone, it is useless even if it gets to an ocean. This example symbolises the futility of relentless worldly desires, as eventually what is acquired materially is left behind. (2)

praan ju thaake thir nahee kaise biramaavau ||

When the breath is tired and unsteady, how can one maintain composure? This highlights the crucial role mental composure plays in achieving balance and overall well-being.

boodd mooe naukaa milai kahu kaeh chaddaavau ||3||

If one has drowned to death and then a boat arrives, why shall one be then rescued? This delay highlights the critical importance of seizing timely opportunities to undertake virtuous endeavors. (3)

mai naahee kachh hau nahee kichh aaeh na moraa ||

I am nothing, I have nothing, and nothing belongs to me. This ultimate realisation reveals that we are made of universal elements and will eventually merge with them.

aausar lajaa raakh leh sadhanaa jan toraa ||4||1||

With the opportunity to understand nothingness, Sadhna says he is devoted to preserving his honour as a humble devotee of all-encompassing awareness. (4)(1)

**Essence:** Bhagat Sadhna reflects on the fleeting nature of material possessions and the human tendency to seek lasting ownership of what is inherently temporary. He emphasises that nothingness dissolves the illusion of expecting, owning, or possessing anything as permanently “mine.” Instead of clinging to attachment, he gently encourages a shift in focus toward contemplating the omnipresent reality that quietly pervades all existence.

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