

Bhagat Trilochan - Sabad 2
a(n)tar mal nirmal nahee keenaa baahar bhekh udaasee ||
Raag Gujri, Bhagat Trilochan, Guru Granth Sahib, 525

a(n)tar mal nirmal nahee keenaa baahar bhekh udaasee ||
hiradai kamal ghaT braham na cheen(h)aa kaahe bhiaa sa(n)niaasee ||1||
bharam bhoolee re jai cha(n)daa ||
nahee nahee cheeni(h)aa paramaana(n)daa ||1|| rahaau ||
ghar ghar khaiaa pi(n)D badhaiaa khi(n)thaa mu(n)daa maiaa ||
bhoom masaan kee bhasam lagaiee gur bin tat na paiaa ||2||
kai japahu re kai tapahu re kai bilovahu paanee ||
lakh chauraaseeh jini(h) upaiee so simarahu nirabaanee ||3||
kai kama(n)Dal kaapaReeaa re aThsaTh kai firaahee ||
badat tiralochan sun re praanee kan bin gaahu ke paahee ||4||1||

Summary: A borrowed spiritual identity may seem appealing, but it often remains an echo of someone else's journey, disconnected from our own experiences. When we base our understanding on borrowed concepts, we risk becoming dependent; we merely imitate complexity without truly grasping wisdom. For example, while someone might express eloquent thoughts on compassion, their irritation when challenged reveals that the philosophy exists only on the surface, not fully internalized. True clarity doesn't come from mere repetition of words or ritualistic practices; it arises when our perception is immediate and unfiltered. In that space of genuine stillness, awareness emerges in its most authentic form, guiding us toward insights that enrich not only our lives but also the lives of those around us.

a(n)tar mal nirmal nahee keenaa baahar bhekh udaasee ||
The inner impurity cannot be cleansed, even if one outwardly wears the garb of detachment. This highlights the difference between deceptive appearances and genuine inner transformation.

hiradai kamal ghaT braham na cheen(h)aa kaahe bhiaa sa(n)niaasee ||1||
Humility within the conscience and the all-pervading source remains unrecognized; what, then, is truly gained by becoming a renunciate? This highlights the importance of letting go of ego and duality, rather than simply abandoning material possessions, as essential qualities of a genuinely evolved renunciate. (1)

bharamē bhoolee re jai cha(n)daa ||

You have wandered, lost in doubt, O Jai Chand, referring to a traitor king. This illustrates a mindset that compromises its integrity, chasing external approval while neglecting the truth within.

nahee nahee cheeni(h)aa paramaana(n)daa ||1|| rahaau ||

A persistent unseeing and recognising *Paramanand* the supreme bliss within the state of boundless ease of inner fulfilment. This observation suggests that peace comes from within and is easily missed when distracted by the outside world. (1)(Pause)

ghar ghar khaiaa pi(n)D badhaiaa khi(n)thaa mu(n)daa maiaa ||

Feeding on the offerings of each household only nourishes the body, and religious robes and adornments are a form of illusion. This contradiction reveals that those who renounce the world ironically depend on the very society they reject.

bhoom masaan kee bhasam lagaiee gur bin tat na paiaa ||2||

Ashes from cremation grounds can be smeared on the body to represent detachment, but without spiritual insight, the essence of life remains unfound. This ritualistic practice conveys themes of detachment and mortality, but these concepts lack significance without inner clarity and self-reflection. (2)

kai japahu re kai tapahu re kai bilovahu paanee ||

What use is chanting, austerity, or churning water? This suggests that repeated practices without inner depth yield no essence, akin to churning water that produces nothing.

lakh chauraaseeh jini(h) upaiee so simarahu nirabaanee ||3||

The energy that has emerged as “*lakh chauraaseeh*” (8.4 million life forms) can lead to enlightenment through contemplation. This reference to “*lakh chauraaseeh*” represents the countless states, forms, and expressions in creation, inviting us to explore and recognise these innate attributes within ourselves through introspection. (3)

kai kama(n)Dal kaapaReeaa re aThsaTh kai firaahee ||

What value is there in carrying the water pot, patched clothing, or journeying to the sixty-eight pilgrimage sites? This challenges traditions and rituals that do not foster internal growth, such as humility and compassionate, critical thinking.

badat tiralochan sun re praanee kan bin gaahu ke paahee ||4||1||

Trilochan says, reflect: O being without grain, what can be gained by threshing husk? This symbolises that efforts without gaining essence, outer practice without inner recognition, yield emptiness. (4)(1)

Essence: Bhagat Trilochan reveals a crucial truth: ritualistic clothing, places, symbols, or performances cannot reveal divinity. It's akin to threshing husks that yield no grain, symbolizing efforts without true essence, and outer practices lacking inner recognition. The real journey is inward, awakening to the pure intelligence and intuition within us. Without wisdom, even renunciation can become an illusion. He leads seekers from superficial appearances to essential truths, guiding them from spiritual displays to deep inner cleansing, ultimately recognizing the eternal bliss that has always been present.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com