

Bhagat Trilochan - Sabad 4
naarain ni(n)das kai bhoolee gavaaree ||
Raag Dhanasri, Bhagat Trilochan, Guru Granth Sahib, 695

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dukirat sukirat thaaro karam ree ||1|| rahaau ||
sa(n)karaa mastak bastaa sursaree isnaan re ||
kul jan madhe miliyeo saarag paan re ||
karam kar kala(n)k mafeeTas ree ||1||
bisavai kaa deepak savaiaamee taa chere suaarathee pa(n)khee rai garuR taa che
baadhavaa ||
karam kar arun pi(n)gulaa ree ||2||
anik paatik hartaa tirabhavan naath ree teerath teerath bhramtaa lahai na paar ree ||
karam kar kapaal mafeeTas ree ||3||
a(n)mirat saseea dhen lachhimee kalpatar sikhar sunaagar nadee che naatha(n) ||
karam kar khaar mafeeTas ree ||4||
daadheelee la(n)kaa gaR upaaReele raavan ban sal bisal aan tokheelee haree ||
karam kar kachhauTee mafeeTas ree ||5||
poorablo kirat karam na miTai ree ghar gehan taa che moh jaapeeale raam che
naama(n) ||
badat tiralochan raam jee ||6||1||

Summary: An inward pause reveals a sharp truth: the mind often blames the unseen, destiny, society, or circumstances for its burdens, while avoiding the quiet imprint of its own actions. It suggests that the echoes of our thoughts, desires, fears, and actions mark our lives. These imprints do not simply vanish through external labels or rituals. However, we can outgrow and loosen the grip of past conditioning by engaging in self-reflection, contemplation, and seeking inner alignment. Rather than trying to escape these patterns, we can allow them to fade by developing a profound awareness through critical thinking. Embracing this journey is essential to transforming our lives for the better.

naarain ni(n)das kai bhoolee gavaaree ||

By opposing the all-encompassing presence that surrounds us, why wander in ignorance? This behaviour reveals a mind that has become disconnected from its deeper, more insightful awareness.

dukirat sukirat thaaro karam ree ||1|| rahaau ||

Distorted or constructive, your actions are your own. This declaration highlights the insight that various actions, reactions, and their consequences arise from one's inner tendencies. (1)(Pause)

sa(n)karaa mastak bastaa sursaree isnaan re ||

With the mark on the forehead representing deity Shiva, and bathing in the sacred river. This practice symbolises the mindlessness of placing importance on rituals for purification, despite the knowledge of philosophical concepts.

kul jan madhe miliyeo saarag paan re ||

Being born into or placed in a respected lineage and receiving philosophical knowledge. This highlights the injustice of a society that upholds inherited religious and social hierarchies, perpetuating inequality.

karam kar kala(n)k mafeeTas ree ||1||

Actions still stain and cannot be washed away superficially. This reveals that inner turmoil endures, even when outward appearances seem pure. (1)

bisavai kaa deepak savaiaamee taa che re suaarathee pa(n)khee rai garuR taa che baadhavaa ||

The source of light is your master, O charioteer, and the king of birds is your sibling. This reference to a mythology shows that even with access to knowledge and influence, limitations can persist when patience is lacking.

Karam Kar Arun Pi (n) Gulaa ree ||2||

However, due to its actions, Aruna, a mythological charioteer, was born with a congenital physical disability. This emphasises patience as a cardinal virtue in the unfolding of life; those who recognise it, despite their imperfections, have the potential to make significant contributions to the universe. (2)

anik paatik hartaa tirabhavan naath ree teerath teerath bhramtaa lahai na paar ree ||

All-encompassing awareness eliminates countless weaknesses; visiting pilgrimage sites does not lead to transcending them. This symbolises that enlightenment is attained through wisdom rather than ritualistic practices.

karam kar kapaal mafeeTas ree ||3||

Because of the deed, the skull, a symbol of unresolved consequences, could not be erased. This reference to a mythical story highlights that until our actions are

inwardly understood, transformed, and integrated, they remain attached like a burden. (3)

a(n)mirat saseea dhen lachhimee kalpatar sikhar sunaagar nadee che naatha(n) ||
Amrit, the nectar of immortality; *Saseea*, the moon of tranquillity; *Dhen*, the abundance-granting cow; *Lachhimee*, the goddess of prosperity; *Kalpatar*, the wish-fulfilling tree; *Sikhar*, the noble horse; *Sunaagar*, the wise healer; and the nurturing rivers all arise from an all-encompassing energy. This imagery symbolises that what may seem like many treasures is, in essence, are manifestations of a single source.

karam kar khaar mafeeTas ree ||4||

When our actions are harsh, their consequences can't be erased like salt that cannot be hidden. This shows that the imprints of our responsibility for our choices and their outcomes cannot be ignored. (4)

daadheele la(n)kaa gaR upaaReele raavan ban sal bisal aan tokheele haree ||

The fortress of Lanka was destroyed, and the garden was uprooted to obtain a healing herb. This scene from the epic Ramayana, depicting Hanuman's strength, highlights that whether powerful or meek, everyone faces the consequences of their actions.

karam kar kachhauTee mafeeTas ree ||5||

Due to the action taken, the loincloth could not be removed. This illustrates the enduring identity marks left by our deeds, which remain with us regardless of our significant achievements. (5)

poorablo kirat karam na miTai ree ghar gehan taa che moh jaapeeale raam che naama(n) ||

The impact of our past actions does not simply vanish; worldly attachment deepens its hold, only self-reflection dissolves it. This suggests that awareness can shift the tendency to hold onto destructive patterns.

badat tiralochan raam jee ||6||1||

Trilochan says he reflects upon the all-pervading source of awareness. This highlights the importance of experiential understanding over mere doctrine. (6)(1)

Essence: Bhagat Trilochan uses mythic figures not just as objects of worship but as mirrors of human psychology, illustrating how our actions bring about both distortion and refinement throughout our lives. Rituals like sacred bathing and impressive achievements cannot cleanse the unaddressed aspects of our conscience.

True transformation takes place only when we look inward, embracing the presence that guides us toward deeper insights and meaningful change.

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