

Bhagat Namdev - Sabad 29
aaj naame beeThal dhekhiaa moorakh ko samajhaauoo re || rahaau ||
Raag Bilaval Gond, Bhagat Namdev, Guru Granth Sahib, 874

aaj naame beeThal dhekhiaa moorakh ko samajhaauoo re || rahaau ||
paa(n)dde tumaree gaitree lodhe kaa khet khaatee thee ||
lai kar Thegaa Tagaree toree laa(n)gat laa(n)gat jaatee thee ||1||
paa(n)dde tumaraa mahaadheau dhaule baladh chaRiaa aavat dhekhiaa thaa ||
modhee ke ghar khaanaa paakaa vaa kaa laRakaa maariaa thaa ||2||
paa(n)dde tumaraa raamacha(n)dh so bhee aavat dhekhiaa thaa ||
raavan setee sarabar hoiee ghar kee joi gavaiee thee ||3||
hi(n)dhoo a(n)n(h)aa turakoo kaanaa ||
dhuhaa(n) te giaanee siaanaa ||
hi(n)dhoo poojai dhehuraa musalamaan maseet ||
naame soiee seviaa jeh dhehuraa na maseet ||4||3||7||

Summary: Omnipresent awareness is the fundamental essence in which all experiences occur. Nothing exists beyond it, and it is perpetually present; yet, this profound reality often goes unnoticed as distractions pull us away. This ignorance is much like trying to find the sun with a flashlight while standing in sunlight. It's not that we lack awareness; rather, we fail to acknowledge what has always been right in front of us. Discovering clarity in this truth is not about obtaining something new, but rather about embracing what has always been deeply accessible to us.

aaj naame beeThal dhekhiaa moorakh ko samajhaauoo re || rahaau ||
Namdev says that today he has perceived the universal reality and wants to explain it to the confused mind. This statement highlights that omnipresent awareness resides in our experiences; it is our ignorance that is unable to realise it. (Pause)

paa(n)dde tumaree gaitree lodhe kaa khet khaatee thee ||
O Priest, your Gayatri, the source to illuminate the intellect, was grazing in the farmer's field. This metaphor represents the idiom of having your mind go grazing, reflecting a dogmatic mindset out of touch with critical thinking.

lai kar Thegaa Tagaree toree laa(n)gat laa(n)gat jaatee thee ||1||
With a stick, its leg was broken, causing it to limp away. This symbolises that when ignorance turns into egoism, it diminishes our ability to think critically and gain insights from our innate wisdom. (1)

paa(n)dde tumaraa mahaadheau dhaule baladh chaRiaa aavat dhekhiaa thaa ||

O Priest, I saw your deity Shiva coming, riding on a white bull. This scene represents mortality, symbolised by Shiva, the destructive force of the trinity of existence, reminding us of life's reality.

modhee ke ghar khaanaa paakaa vaa kaa laRakaa maariaa thaa ||2||

In the merchant's house, a feast was prepared, and Shiva killed his child. The merchant symbolizes a psyche focused on identity; the feast represents the ego that sustains this idea; the child reflects the outcome of ignorance; and Shiva represents the wisdom that destroys the illusion. (2)

paa(n)dde tumaraa raamacha(n)dh so bhee aavat dhekhiaa thaa ||

O Priest, I also saw your deity, Ram Chandra, approaching. This sight embodies the virtues of integrity and courage.

raavan setee sarabar hoiee ghar kee joi gavaiee thee ||3||

He waged war against Ravan; however, he became like him by exiling his wife. This reflects a self-overcoming its vices, representing Ravana, but in preserving its righteousness, symbolizing Rama, it can end up sacrificing its own conscience, representing his wife. (3)

hi(n)dhoo a(n)n(h)aa turakoo kaanaa ||

The Indic culture is blind; the Central Asian culture is one-eyed. This critique highlights the issues of caste discrimination in Indic culture and the exclusionary nature of Central Asian monotheism, a rigidity that does not achieve a vision of wholeness.

dhuhaa(n) te giaanee siaanaa ||

A spiritual mind is more enlightened than these two. This reflects a holistic vision of a realised being that transcends sectarian limitations and perceives the entirety of existence.

hi(n)dhoo poojai dhehuraa musalamaan maseet ||

Hindus worship in temples, and Muslims in mosques. This reflects the misconception that the omnipresent source is confined to constructed boundaries and structures.

naame soiee seviaa jeh dhehuraa na maseet ||4||3||7||

Namdev says he is devoted to the force that exists in neither a temple nor a mosque. This limitless state emphasizes that no religious identity or social framework can limit a spiritual mind. (4)(3)(7)

Essence: Bhagat Namdev illustrates that a true understanding of spirituality transcends sectarian divides and embraces the whole of existence. By invoking various deities and offering insightful metaphors, he challenges the false notion that boundaries and structures can contain the limitless source of all life. His insights reveal that a genuinely spiritual mind cannot be confined by any religious identity or social construct, urging us to recognize the possibility of a boundless state of awareness that connects us all.

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

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