

Bhagat Namdev - Sabad 47
sulataan poochhai sun be naamaa ||
Raag Bhairo, Bhagat Namdev, Guru Granth Sahib, 1165-1166

sulataan poochhai sun be naamaa ||
dhekhau raam tum(h)aare kaamaa ||1||
naamaa sulataane baadhilaa ||
dhekhau teraa har beeThulaa ||1|| rahaau ||
bisamil guoo dheh jeevai ||
naatar garadhan maarau Thaa(n)i ||2||
baadhisaeh aisee kiau hoi ||
bisamil keeaa na jeevai koi ||3||
meraa keeaa kachhoo na hoi ||
kar hai raam hoi hai soi ||4||
baadhisaahu chaRi(h)o aha(n)kaar ||
gaj hasatee dheeno chamakaar ||5||
rudhan karai naame kee mai ||
chhodd raam kee na bhajeh khudhai ||6||
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kaheh ta le kar uopar dharau ||17||

kaheh ta muiee guoo dheau jeeaa ||
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naamaa pranavai sel masel ||
guoo dhuhaiee bachharaa mel ||19||
dhoodheh dhuh jab maTukee bharee ||
le baadhisaeh ke aage dharee ||20||
baadhisaahu mahal meh jai ||
aaughaT kee ghaT laagee aai ||21||
kaajee mulaa(n) binatee furamai ||
bakhasee hi(n)dhoo mai teree gai ||22||
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eih kichh pateea mujhai dhikhai ||23||
eis pateea kaa ihai paravaan ||
saach seel chaalahu sulitaan ||24||
naamadheau sabh rahiaa samai ||
mil hi(n)dhoo sabh naame peh jaeh ||25||
jau ab kee baar na jeevai gai ||
t naamadhev kaa pateea jai ||26||
naame kee keerat rahee sa(n)saar ||
bhagat janaa(n) le udhariaa paar ||27||
sagal kales ni(n)dhak bhiaa khedh ||
naame naarain naahee bhedh ||28||1||10||

Summary: The relationship between the assertive force of ego and the subtle strength of innate intuitive wisdom shapes our inner lives. The ego seeks control and validation, often overshadowing the deeper truths revealed by intuition. When the ego dominates, our perspectives narrow, making us defensive. However, by embracing humility, we can unlock richer insights that soften the ego, allowing understanding of reality. This transformation enables confidence to evolve into self-assurance, making it a strength rather than a weakness. As we cultivate an open mind, we make decisions rooted in integrity, allowing wisdom to guide our actions that foster a righteousness as a way of life.

sulataan poochhai sun be naamaa ||

The Sultan inquires, "Listen, O Namdev." This illustrates the dynamic assertive force of ego questioning the humble intuitive wisdom.

dhekhau raam tum(h)aare kaamaa ||1||

Show me the effects of your all-encompassing awareness. This reveals the ego's insatiable desire for validation, perceiving universal wisdom as a mere spectacle rather than an authentic inner truth. (1)

naamaa sulataane baadhilaa ||

Namdev was restrained by the Sultan. This indicates a state in which critical thinking feels confined by the rigidity of the conditioned mind.

dhekhau teraa har beeThulaa ||1|| rahaau ||

Let me examine your pervasive source. This portrays social and religious obligations undermining self-reflection and critical thinking. (1)(Pause)

bisamil guoo dheh jeevai ||

Revive the slaughtered cow back to life. This highlights the ego's mindless demand to challenge the universal laws of nature.

naatar garadhan maarau Thaa(n)i ||2||

Otherwise, I will sever your head and kill you instantly. This reflects how the ego instils a fear of losing power, which lures the spirit into unethical compliance. (2)

baadhisaeh aaisee kiau hoi ||

Namdev replies, "O king, how can this be?" This indicates clarity of thought, which dismisses the ego and embraces the natural order.

bisamil keeaa na jeevai koi ||3||

What has been dead does not come to life. This points out that once an aware conscience annihilates vices, they do not arise again. (3)

meraa keeaa kachhoo na hoi ||

Nothing happens by my doing. This suggests humility, dropping ego-claims and surrendering to the laws of nature, realising that individuality has no power over universality.

kar hai raam hoi hai soi ||4||

Whatever the universal reality deems happens accordingly. This attributes all power to the cosmic law that unfolds beyond personal will for universal benevolence. (4)

baadhisaahu chaRi(h)o aha(n)kaar ||

The King became enraged with arrogance. This depicts how a wounded ego reacts when its power is challenged, or its insatiable cravings go unfulfilled.

gaj hasatee dheeno chamakaar ||5||

The majestic elephant was enticed. This illustrates how the immense power of fear, driven by ego, can destabilize our inner calm. (5)

rudhan karai naame kee mai ||

Namdev's mother cries. This signifies a conscience overwhelmed by fear, influenced by uncertainty and ignorance.

chhodd raam kee na bhajeh khudhai ||6||

“Leaving Ram, why not remember Khudai?” This suggests skepticism that limits our understanding of oneness by tying our identity to a language, belief, group or geography. (6)

n hau teraa poo(n)gaRaa na too meree mai ||

I am not your child, and you are not my mother. This emphasizes that righteousness has no relation to fear, ignorance and ego; it involves severing attachments that obstruct the truth.

pi(n)dd paRai tau har gun gai ||7||

Even if my body falters, I will embody the oneness of the universal energy. This commitment reflects determination to stay aligned with unity and express it in all circumstances. (7)

karai gaji(n)dh su(n)dd kee choT ||

The elephant strikes with its trunk. This suggests how an overpowering ego can dominate the psyche, leading it to the brink of destruction.

naamaa ubarai har kee oT ||8||

Namdev says he feels enlightened by the support of all-pervading awareness. This reflects safety found in the internal space when attention rests in wisdom. (8)

kaajee mulaa(n) kareh salaam ||

Qazi, the religious judge, and Mullah, the clergy, bow in greeting. This act shows fearful obedience to power rather than a genuine feeling of respect.

ein hi(n)dhoo meraa maliaa maan ||9||

This individual from the culture of the Indic region has diminished my pride. This suggests an ego-boosting superiority complex rooted in a false belief that one's way of life is better than others. (9)

baadhisaeh benatee suneh ||

The king is urged to consider a request. This appeal reflects compassion, seeking to transform aggression into kindness.

naame sar bhar sonaa leh ||10||

Take gold equal to Namdev's weight. This points to letting go of the illusory power of material wealth and to gaining the everlasting power of wisdom. (10)

maal leau tau dhojak parau ||

Taking this wealth from you, I will fall into living hell. This symbolises recognising the psychological anguish and suffering that arise from trading integrity and wisdom for the fleeting rewards of material gain.

dheen chhodd dhuneaa kau bharau ||11||

I would be abandoning my faith to meet the world's needs. This reflects a misconception that forsaking the rituals of a faith is graver than collaborating with fellow beings for universal benevolence. (11)

paavahu beRee haathahu taal ||

With chains around his legs, he claps his hands. This gesture reveals a spirit unbroken by humiliation or physical captivity, triumphantly celebrating an internal liberation that cannot be stifled.

naamaa gaavai gun gopaal ||12||

Namdev says he expresses the attributes of the universal source. This symbolizes an unbroken resonance with oneness that transcends external circumstances. (12)

ga(n)g jamun jau ulaTee bahai ||

Even if the Ganges and Yamuna rivers were to flow backwards. This symbolises a seeker's unyielding resolve: circumstances may change, but determination endures.

tau naamaa har karataa rahai ||13||

Even then, Namdev says he would remain absorbed in the all-pervading oneness. This points to unwavering attention resting in cosmic law, regardless of temptation. (13)

saat ghaRee jab beetee sunee ||

A long passage of time has passed while listening. This suggests wasted time in which oneness is talked about but not embodied.

ajahu na aaio tirabhavan dhane ||14||

Even then, the all-pervading awareness has not been achieved. This reflects the despair of being unable to grasp the essence of existence, despite investing time in religious protocols and social obligations. (14)

paakha(n)tan baaj bajailaa ||

The sound of a bird's flapping wings was heard. This points to subtle moments of reflection that nudge transformation.

garuR chaR(h)e gobi(n)dh aailaa ||15||.

The universal sustainer arrived, riding the bird Garuda. This mythical reference symbolises inner clarity arriving when perched on wisdom, elevating awareness. (15)

apane bhagat par kee pratipaal ||

Self-reflection as a form of devotion fosters nurturing. This implies that self-grace serves as an inner support emerging through contemplation.

Or

Its devotee is protected and nurtured. This confirms that the universe actively supports those who respect the law of nature

garuR chaR(h)e aae gopaal ||16||

The omnipresent sustainer arrived, riding on the bird Garuda. This signifies the attainment of awareness, which elevates the conscience and fosters stability. (16)

kaheh ta dharan ikoddee karau ||

If you say, it will tilt the earth sideways. This illustrates the influence of an awakened conscience in transforming our perceptions.

kaheh ta le kar uopar dharau ||17||

If you ask, I will turn it upside down. This symbolises that when the essence of existence is perceived, the understanding of real power can shift. (17)

kaheh ta muiee guoo dheau jeeaa ||

If you say it, it will bring the dead cow back to life. This implies that the negative feelings created by the ego, which seem irreversible, can be transformed into positive virtues through self-reflection.

sabh koiee dhekhai pateeaai ||18||

All who witness it gain assurance. This represents the essential validation of universality needed to dispel doubt. (18)

naamaa pranavai sel masel ||

Namdev humbly says the cow's legs are tied together. This reflects a conscience held strongly to a dogmatic mindset.

guoo dhuhaiee bachharaa mel ||19||

The cow is lamenting to be united with its calf. This symbolises yearning for unity to reconnect with the universal bonds that define our shared existence. (19)

dhoodheh dhuh jab maTukee bharee ||

When the milk was drawn and the pot filled. This suggests the act of gathering knowledge primarily for the sake of overcoming the ego.

le baadhisach ke aage dharee ||20||

It was carried and placed before the king. This signifies that knowledge is being presented to an ego-driven mindset, with the intent of fostering true wisdom. (20)

baadhisaahu mahal meh jai ||

The King retreated into his palace. This reflects the conscience stepping back from the ego to contemplate and absorb valuable insights.

aaughaT kee ghaT laagee aai ||21||

A moment of unsettling realization came upon him. This symbolizes an internal crisis, the turmoil experienced by the conscience when it realizes the ignorance it has faced due to an egoistic mindset. (21)

kaajee mulaa(n) binatee furamai ||

Qazi, the religious judge, and Mullah, the clergy, submit a petition and command. This showcases a mindset that is evolving from its long-held beliefs to foster true harmony.

bakhasee hi(n)dhoo mai teree gai ||22||

I have released your cow, O people, from the culture of the Indic region. This points to an awakened conscience letting go of its ignorance to gain spiritual freedom and embrace unity. (22)

naamaa kahai sunahu baadhisaeh ||

Namdev says: "Listen, O King." This reflects wisdom instructing the ignorant mind.

eih kichh pateea mujhai dhikhai ||23||

All aspects have been revealed to me through understanding. This indicates direct verification of the truth, rather than acceptance through hearsay or authority. (23)

eis pateea kaa ihai paravaan ||

Proof of these aspects lies only in the acceptance of virtues. This indicates that understanding of insights is grounded in ethics, rather than in superficial knowledge.

saach seel chaalahu sulitaan ||24||

Walk in truth and humility, O Sultan. This suggests a prescription for a meaningful life aligned with universal values. (24)

naamadheau sabh rahiaa samai ||

Namdev says he remains part of the same awareness that pervades all. This reflects the realisation of non-duality, in which the separate self dissolves completely.

mil hi(n)dhoo sabh naame peh jaeh ||25||

The people of the Indic region go to Namdev. This highlights that those with integrity are often challenged by the insecure and require inner clarity to persevere. (25)

jau ab kee baar na jeevai gai ||

Suppose the cow does not come to life this time. This reflects a mind still trapped in uncertainty, longing for reassurance of truth.

t naamadhev kaa pateea jai ||26||

Then Namdev's honour would be lost. Then Namdev's proof would be lost. This points to a fragile mindset that is still tied to outcomes and social reputation. (26)

naame kee keerat rahee sa(n)saar ||

Namdev's noble reputation continued to impact the world. This points to the timeless legacy of virtuous and righteous living that is inspirational.

bhagat janaa(n) le udhariaa paar ||27||

The devoted individuals are uplifted and carried beyond. This transformation illustrates a shift from rigid dogmatism to a mindset that encourages growth. (27)

sagal kales ni(n)dhak bhiaa khedh ||

For all the disharmony, the slanderers were regretful. This indicates self-reflection, which clears negativity and silences judgment.

naame naarain naahee bhedh ||28||1||10||

There is no difference between Namdev and the all-pervading energy. This declaration endorses absolute oneness, the ultimate realization that the seeker and the source are, and always have been, singular. (28)(1)(10)

Essence: Bhagat Namdev emphasizes that the lasting impact of virtuous and righteous lives lies in their ability to elevate humanity beyond rigid beliefs toward a deeper understanding. Their example encourages humility, discernment, and personal growth, demonstrating that transformation occurs when principles take precedence over pride and wisdom triumphs over ideology. Such lives challenge the dogmas created by ego and reveal the essence of existence, grounded in equality, openness, and truth. At its core, this vision affirms the absolute oneness of creation.

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