

Bhagat Namdev - Sabad 51
lobh lahar at neejhar baajai ||
Raag Basant, Bhagat Namdev, Guru Granth Sahib, 1196

lobh lahar at neejhar baajai ||
kaiaa ddoobai kesavaa ||1||
sa(n)saar samu(n)dhe taar guobi(n)dhe ||
taar lai baap beeThulaa ||1|| rahaau ||
anil beRaa hau khev na saakau ||
teraa paar na paiaa beeThulaa ||2||
hoh dhiaal satigur mel too mo kau ||
paar utaare kesavaa ||3||
naamaa kahai hau tar bhee na jaanau ||
mo kau baeh dheh baeh dheh beeThulaa ||4||2||

Summary: Unchecked desire can disrupt the mind's stability and clarity. What begins as a simple craving can lead to restlessness and emptiness when left unfulfilled. Inner chaos escalates when we treat craving as a fundamental aspect of our identity rather than recognising it as a temporary feeling. We cultivate discernment by resisting the urge to act on every impulse, allowing ourselves to reflect, pause, and release what does not serve our spiritual growth. By embracing self-reflection and humility, we promote genuine experiential learning, leading to a clearer mindset. This process reveals that true freedom arises when we shift from obsession to a state of inner stillness.

obh lahar at neejhar baajai ||

The waves of greed intensely and ceaselessly resound. This suggests craving as relentless inner noise that floods attention and weakens discernment.

kaiaa ddoobai kesavaa ||1||

The body-mind is drowning, O Keshav, the omnipresent, fearless energy. This points to a decline in self-awareness when the illusions of materialism weigh down the conscience. (1)

sa(n)saar samu(n)dhe taar guobi(n)dhe ||

Carry me across this ocean of worldly turbulence, O Govind, the omnipresent sustaining force. This suggests seeking steadiness within life's turbulence so the mind and conscience are not swallowed by it.

taar lai baap beeThulaa ||1|| rahaau ||

Support me to go across, like a parent, O Bithula, the all-encompassing sustaining source. This appeal targets the self as the only force capable of gaining awareness to help the mind transcend and evolve. (1)(Pause)

anil beRaa hau khev na saakau ||

The wind is fierce, and I cannot row this boat. This sincerely admits insufficient strength to steer the mind against the ego arising from conditioning, desire, and fear.

teraa paar na paiaa beeThulaa ||2||

I have not found your shore, O Vitthal, the all-encompassing awareness. This points to the mind's inability to understand the essence of existence through physical effort alone, without clarity of thought. (2)

hoh dhiaal satigur mel too mo kau ||

Let inner kindness arise through the truth of spiritual wisdom, and I unite with the omnipresent awareness. This suggests receptivity as self-grace that opens the door to wisdom and reorientation.

paar utaare kesavaa ||3||

Carry me across, O all-pervading righteous energy. This symbolises seeking the transition from drowning in duality to the shore of awareness. (3)

naamaa kahai hau tar bhee na jaanau ||

Namdev says that he does not even know how to swim. This reflects the humility to acknowledge the lack of awareness as helplessness to overcome ego.

mo kau baeh dheh baeh dheh beeThulaa ||4||2||

Give me your arm, give me your support, O Vitthal, representing the all-pervading awareness. This suggests seeking spiritual guidance, anchoring in experiential learning, and stabilizing inner support to pull conscience out of the abyss of ego and illusions. (4)(2)

Essence: Bhagat Namdev gestures toward the realisation that the waves of ego can be overwhelming when awareness is lacking. He says the ego is like being caught in a storm without seeing the shore and not even knowing how to swim. He reminds us that when the boat is sinking, the only strategy left is the honest cry for the support that is always within reach. Similarly, when the ego drowns us in illusions, we can reach for insights gained through spiritual wisdom that reveal the grounding reality of universality. The key lesson here is that we don't need to master complex

techniques; instead, the simple practice of mindful experiential learning can enhance our awareness.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com