

Bhagat Namdev - Sabad 58
aaiso raam rai a(n)tarajaamee ||
Raag Kanra, Bhagat Namdev, Guru Granth Sahib, 1318

aaiso raam rai a(n)tarajaamee ||
jaise dharapan maeh badhan paravaanee ||1|| rahaau ||
basai ghaTaa ghaT leep na chheepai ||
ba(n)dhan mukataa jaat na dheesai ||1||
paanee maeh dhekh mukh jaisaa ||
naame ko suaamee beeThal aaisaa ||2||1||

Summary: There is a quiet space within us that observes the rise and fall of our thoughts. Our desires and fears come and go, yet this stillness remains untouched by them. Transformation begins when we recognize this observing presence as more intimate than our restless self. Discernment emerges from embracing this inner calm. In turn, the restless self learns to find steadiness, creating a space between impulse and action, and between confusion and clarity. Awakening happens when our conscience serves as a witness, rather than getting lost in the chaos of thoughts, understanding that they do not define the fullness of our being.

aaiso raam rai a(n)tarajaamee ||
Such is Ram-Rai, the inner-knower, the all-pervading awareness that silently witnesses every movement within. This suggests that the divinity in our conscience is not distant but the inherent faculty of knowing that witnesses all thoughts and intentions.

jaise dharapan maeh badhan paravaanee ||1|| rahaau ||
Just as a body's reflection in a mirror is authenticated. This symbolises the immediacy of self-realisation; just as a mirror reflects the physical form without judgment, pure awareness reflects the true state of the self. (1)(Pause)

basai ghaTaa ghaT leep na chheepai ||
It resides within every heart, unstained by attributes, neither unaware of them. This reflects the nature of the innate consciousness, which remains unaffected by conditioning or circumstances.

ba(n)dhan mukataa jaat na dheesai ||1||
Liberated from entanglements and possessing no visible classification. This points to the boundless nature of the pristine inner self, which exists beyond social

hierarchies, identity labels, or the constraints of the ego, where all such distinctions lose meaning before the same underlying presence. (1)

paanee maeh dhekh mukh jaisaa ||

As the face reflected in the water, this metaphor illustrates how realisation is just like what we reflect.

naame ko suaamee beeThal aaisaa ||2||1||

Namdev says that for him the all-pervading presence is like this. This suggests that the source of existence is realised in this very manner, as a reflection of one's own being. (2)(1)

Essence: Bhagat Namdev expresses his devotion as a profound sense of oneness that feels close, often realised much like the way we see our own reflection. When the mind is clouded by ego, fear, or prejudice, reality appears fragmented. However, as we unveil our inner truth, we recognize that the universal source is intimately present within us and all around us, mirroring our very essence. It reveals the reality of unity that has always been present.

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

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