

Bhagat Namdev – Sabad 7
jau raaj deh ta kavan baddaiee ||
Raag Gujri, Bhagat Namdev, Guru Granth Sahib, 525

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jau bheekh ma(n)gaaveh ta kiaa ghaT jaiee ||1||
too(n) har bhaj mann mere pad nirabaan ||
bahur na hoi teraa aavan jaan ||1|| rahaau ||
sabh tai upaiee bharam bhulaiee ||
jis too(n) deveh tiseh bujhaiee ||2||
satigur milai ta sahasaa jaiee ||
kis hau poojau doojaa nadar na aaiee ||3||
ekai paathar keejai bhaau ||
doojai paathar dhareeaa paau ||
je oh dheau ta oh bhee devaa ||
keh naamadeau ham har kee sevaa ||4||1||

Summary: Titles and positions do not determine our worth; both the affluent and the vulnerable hold equal significance in the grand tapestry of nature. The Sun bestows the same warmth upon a king in a palace as it does upon a beggar under a thatched roof. Silk robes do not elevate our thoughts, just as rags do not diminish them. In embracing oneness, we free ourselves from ego and division, recognising that we are all part of one ecosystem. Here, external labels lose their meaning, revealing only the essence and purity of our shared consciousness.

jau raaj deh ta kavan baddaiee ||

If one is given a kingdom, what greatness is in that? This indicates that status, power, or wealth are temporary and therefore do not contribute to one's true value.

jau bheekh ma(n)gaaveh ta kiaa ghaT jaiee ||1||

If someone is reduced to begging, what do they truly lose? This means that, in the light of humility and wisdom, abundance and lack stand on equal footing. (1)

too(n) har bhaj mann mere pad nirabaan ||

My mind, you contemplate the omnipresence of the all-pervading energy, to experience the state of liberation. This perspective shifts the idea of liberation from a distant future after death to a state of awareness in the present moment.

bahur na hoi teraa aavan jaan ||1|| rahaau ||

Continuous cycles of spiritual progression and regression will not occur. This indicates that the endless emotions of gain and loss, seeking and wandering, come to rest when wisdom emerges. (1)(Pause)

sabh tai upaiee bharam bhulaiee ||

Every element of existence emerges from the universal, unifying creative force; yet our ignorance causes delusion. This is a reminder that forgetfulness of the source that resides within all is the cause of the ego.

jis too(n) deveh tiseh bujhaiee ||2||

Those who gain awareness can unfurl reality. This is a reminder that awakening is less about accomplishments and more about cultivating humility and an openness to embrace oneness. (2)

satigur milai ta sahasaa jaiee ||

When one gains truthful insights, then all doubts disappear. This symbolizes the fading of otherness when oneness is embodied.

kis hau poojau doojaa nadar na aaiee ||3||

Whom should I worship when I can see no other? This reflects total surrender to unity where the seeker and the sought become one. (3)

ekai paathar keejai bhaau ||

One stone is worshipped with devotion; this reveals how belief, not truth, assigns divinity.

doojai paathar dhareeaa paau ||

Another stone is trampled underfoot. This reinforces that when divinity is confined to selected objects, separation is reinforced rather than dissolved

je oh dheau ta oh bhee devaa ||

If one is divine, isn't the other divine too?

keh naamadeau ham har kee sevaa ||4||1||

Namdev says he is devoted to the omnipresence of all-pervading energy. This reverence for universality turns worship inward, rooted in truth rather than ritualistic habit. (4)(1)

Essence: Bhagat Namdev insightfully unveils the illusion of duality and the mind's tendency to assign differing values to various objects, roles, and forms. Consider reflecting on the irony that one stone is revered in worship while another is carelessly trampled upon, despite both being composed of the same material. These disparities expose misconceptions rooted in deep conditioning and a lack of critical thinking that shape and distort our perceptions. Liberation in its true essence can be achieved when the confusion of separation dissolves, allowing us to embrace and appreciate the fundamental unity that exists in all things.

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