

Bhagat Jaydev - Sabad 1
paramaad purakhamanopima(n) sat aad bhaav rata(n) ||
Raag Gujri, Bhagat Jaydev, Guru Granth Sahib, 526

paramaad purakhamanopima(n) sat aad bhaav rata(n) ||
paramadabhuta(n) parakirat para(n) jadichi(n)t sarab gata(n) ||1||
keval raam naam manorama(n) ||
bad a(n)mirat tat mia(n) ||
na danot jasamaranen janam jaraadh maran bhia(n) ||1|| rahaau ||
eichhas jamaad paraabhaya(n) jas savaisat sukirat kirata(n) ||
bhav bhoot bhaav samabiyee(n) parama(n) prasa(n)namida(n) ||2||
lobhaad dhirasaT par giraha(n) jadibidh aacharana(n) ||
taj sakal dhuhakirat duramatee bhaj chakaradhar sarana(n) ||3||
har bhagat nij nihakevalaa rid karmanaa bachasaa ||
jogen ki(n) jagen ki(n) daanen ki(n) tapsaa ||4||
gobi(n)d gobi(n)det jap nar sakal sidh pada(n) ||
jaydev aaiuu tas safuTa(n) bhav bhoot sarab gata(n) ||5||1||

Summary: The unknown often sparks curiosity, inviting its exploration, or triggers fear when the mind cannot comprehend it. At the core of many fears lies mortality, shaped by cultural and inherited beliefs that influence how we perceive life and death. These perspectives can either sharpen our understanding, allowing us to accept impermanence as natural, or deepen anxiety by framing it as something to resist. For example, someone afraid of ageing may obsess over preserving youth, constantly worrying about decline. Conversely, by accepting the natural cycle of life, they can begin to appreciate wisdom, experiences, and the present moment more deeply. When fear dominates our lives, we become trapped in a cycle of avoidance and discomfort. Yet by welcoming change, we can liberate ourselves from these constraints, opening the door to a more fulfilling existence.

paramaad purakhamanopima(n) sat aad bhaav rata(n) ||

The eternal source represents an all-pervasive consciousness, embodying a primordial reality rich with attributes. This essence of existence serves as the foundation of all that is, reminding us of the interconnectedness of everything.

paramadabhuta(n) parakirat para(n) jadichi(n)t sarab gata(n) ||1||

The supreme source is wondrous and transcends physical existence, and this all-pervading oneness is beyond conceptual measurement. This reflects an awareness that is not limited to a thought, a form, or a concept. (1)

keval raam naam manorama(n) ||

Contemplating only the oneness of the all-pervading awareness brings an effortless delight. This reflects a mindset that settles into a state in which division fades and a sense of wholeness naturally arises.

bad a(n)mirat tat mia(n) ||

Expressing it feels like tasting an ambrosial nectar, infused with the essence of existence. This reflects a thought in which every word carries the sweetness of inner harmony expressed through external unity.

na danot jasamaranen janam jaraadh maran bhia(n) ||1|| rahaau ||

Through contemplation, the negativity associated with the fear of birth, old age, and death no longer torments. This fearlessness signifies growth that allows us to see change and mortality as natural movements within a larger continuity. (1)(Pause)

eichhas jamaad paraabhaya(n) jas savaisat sukirat kirata(n) ||

If there is an aspiration to conquer the fear of regression, honour a joyful state of mind that nurtures noble intentions. This journey of self-discovery can be a supportive environment that transforms our perspectives and guides our actions for the better.

bhav bhoot bhaav samabiyea(n) parama(n) prasa(n)namida(n) ||2||

When fear, past conditioning, and emotional impulses subside, the mind settles into a quiet state of supreme bliss. This peaceful space offers clarity, enabling internal harmony. (2)

lobhaad dhirasaT par giraha(n) jadibidh aacharana(n) ||

If the mindset is greedy and desires others' possessions, it represents negative behaviour. This reflects an inner imbalance in which desire begins to override clarity and integrity.

taj sakal dhuhakirat duramatee bhaj chakaradhar sarana(n) ||3||

Renounce all negative actions and evil intentions, reflect, and seek the support of universal consciousness. This state of letting go of harmful attributes fosters a sense of integrity and alignment, in which one's thoughts and actions no longer feel divided. (3)

har bhagat nij nihakevalaa rid karmanaa bachasaa ||

Devoted to the oneness of existence, the mind maintains purity in thought, speech, and deed. This commitment fosters a clear conscience, where uplifting thoughts thrive, words carry significance, and actions demonstrate genuine intent.

jogen ki(n) jagen ki(n) daanen ki(n) tapsaa ||4||

What benefits can we gain from practising asceticism, hosting sacrificial feasts, giving charity, and observing penance? These traditions remind us that ritualism can sometimes deteriorate into mere symbolic actions, obscuring our connection with ourselves and hindering our spiritual development. (4)

gobi(n)d gobi(n)det jap nar Sakal side pada(n) ||

Reflect on the nature of the eternal oneness, dear fellow being; this is the seat of all spiritual achievements of enlightened individuals. This reflection becomes the groundwork for deeper clarity, forming the basis of enlightenment.

jaidev aaiaru tas safuTa(n) bhav bhoot sarab gata(n) ||5||1||

Jaidev says that, upon reflection, it becomes clear that the all-pervading awareness moves through all states of existence, across the past, present, and all forms of life. This perspective reveals the interconnectedness that binds all living entities within the vast tapestry of universal consciousness. (5)(1)

Essence: Bhagat Jaidev compellingly asserts that engaging in contemplation and self-reflection significantly deepens our wisdom. This journey of introspection reveals that every aspect of the universe reflects an invisible, boundless, omnipresent energy that connects all things. By wholeheartedly embracing this reality that nothing is lost or gained, akin to waves that rise and merge in an infinite ocean, we can rise above our fears and dissolve them. By opening our minds to this transformative experience, we can free ourselves from anxieties and doubts that hold us back.

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