

Bhagat Trilochan - Sabad 1
maiaa moh mann aagalaRaa praanee jaraa maran bhau visar giaa ||
Raag Siriraag, Bhagat Trilochan, Guru Granth Sahib, 92

maiaa moh mann aagalaRaa praanee jaraa maran bhau visar giaa ||
kuTa(n)b dekh bigaseh kamalaa jiau par ghar joheh kapaT naraa ||1||
dooRaa aaioh jameh tanaa ||
tin aagalaRai mai rahan na jai ||
koiee koiee saajan aai kahai ||
mil mere beeThulaa lai baahaRee valai ||
mil mere ramieeaa mai leh chhaddai ||1|| rahaau ||
anik anik bhog raaj bisare praanee sa(n)saar saagar pai amar bhiaa ||
maiaa mooThaa chetas naahee janam gavaio aalaseeaa ||2||
bikham ghor pa(n)th chaalanaa praanee rav sas teh na pravesa(n) ||
maiaa moh tab bisar giaa jaa(n) tajeale sa(n)saara(n) ||3||
aaj merai mann pragaT bhiaa hai pekheeale dharamraao ||
teh kar dal karan mahaabalee tin aagalaRai mai rahan na jai ||4||
je ko moo(n) upades karat hai taa van tiran rataRaa naarainaa ||
aai jee too(n) aape sabh kichh jaanadaa badat tiralochan raamieeaa ||5||2||

Summary: Omnipresence embodies a universal essence that permeates all existence, transcending the limits of our ordinary perceptions. While many spiritual traditions associate it with a divine force, deeper introspection reveals it to be the intrinsic awareness that resides within each being. As we deepen this realization, the perception of this all-encompassing energy as a separate entity gradually dissolves, allowing the rigid boundaries of ego and duality to fade. In this dissolution, we create space for a richer, more unified experience of life, awakening to the interconnectedness of all that exists.

maiaa moh mann aagalaRaa praanee jaraa maran bhau visar giaa ||
The mind, deeply entrenched in worldly pleasures, causes individuals to forget the fear of spiritual degeneration and the reality of mortality. This highlights how illusions can overshadow the realities of life, making the mind overpowered by transient distractions.

kuTa(n)b dekh bigaseh kamalaa jiau par ghar joheh kapaT naraa ||1||
A person who takes pride in their achievements may appear to thrive like a lotus flower, but they might also secretly crave what others possess. This highlights the paradox of appearances: while someone may seem virtuous, they may still harbour the impurity of greed within. (1)

dooRaa aaioh jameh tanaa ||

As old age approaches and death looms, this scenario reveals the ultimate truth of existence: that change and disintegration are inevitable.

tin aagalaRai mai rahan na jai ||

It is so powerful that the ego cannot withstand it. This emphasizes that the laws of nature hold supreme authority, while illusions remain inherently fragile.

.koiee koiee saajan aai kahai ||

Very rare are those pure beings who express their quest for self-awareness; this symbolises a mindset open to expanding their individuality into the vastness of oneness.

mil mere beeThulaa lai baahaRee valai ||

They seek to embrace and unite with their inner being, the beloved, innate, all-pervading awareness. This profound realisation empowers us to recognise that all the qualities we seek already exist within our consciousness.

mil mere ramieeaa mai leh chhaddai ||1|| rahaau ||

They embrace the universal source's omnipresence as a means of freeing themselves from their ego. This pursuit illustrates that true enlightenment requires us to accept and embody oneness. (1)(Pause).

anik anik bhog raaj bisare praanee sa(n)saar saagar pai amar bhiaa ||

In pursuit of various worldly pleasures, humans often lose sight of their true path and falsely believe they are immortal in this material world. This implies that while daily chores are important, recognising our mortality and practising mindfulness can help us find fulfilment.

maiaa mooThaa chetas naahee janam gavaio aalaseeaa ||2||

Illusory attachments to worldly pursuits hinder self-reflection, leading to a wasted life in complacency. This phenomenon reveals a state of spiritual inertia in which fleeting desires overshadow the importance of lasting, intrinsic virtues. (2)

Bikram ghor pa(n)th challan trainee rav sas teh na proves (n) ||

Walking this path is perilous, as neither the sun nor the moon illuminates it. This signifies a journey lacking spiritual clarity, the warmth of insights, and the tranquillity of self-reflection.

maiaa moh tab bisar giaa jaa(n) tajeale sa(n)saara(n) ||3||

To truly release our attachments to worldly illusions, we must first free ourselves from the confines of the illusory world. (3)

aaj merai mann pragaT bhiaa hai pekheeale dharamraao ||

Today, my mind is illuminated by the understanding that conscience is the ever-observant, righteous judge. This reveals a profound truth: our true self is a reflection of our intentions, no matter how much we try to mask them.

teh kar dal karan mahaabalee tin aagalaRai mai rahan na jai ||4||

The might of its powerful troops can crush me; I cannot stand against them. It represents the force of righteousness, against which the ego is utterly defenceless. (4)

je ko moo(n) upades karat hai taa van tiran rataRaa naarainaa ||

Let any sermons I receive emphasize the presence of the omnipresent force within all of creation. This perspective embodies complete integration with the oneness of existence.

aai jee too(n) aape sabh kichh jaanadaa badat tiralochan raamieeaa ||5||2||

Revered omnipresent energy, as you are aware of everything, Trilochan says he is devoted to this all-permeating awareness. This emphasizes that genuine devotion arises from the understanding of unity. (5)(2)

Essence: Bhagat Trilochan says that when we embrace wisdom, our minds can clearly recognize that our conscience serves as a fundamental moral compass. Conscience is an inherent and intuitive faculty that empowers us to evaluate our actions, intentions, and character. This awareness represents the voice of an unseen, omnipresent force within us, guiding us steadfastly in our conduct and decisions. Embracing this inner guide can lead to a more ethical and fulfilling life.

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Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

Email: onenessindiversityfoundation@gmail.com