

Bhagat Namdev – Sabad 15
pahil pure'e pu(n)Darak vanaa ||
Raag Dhanasri, Bhagat Namdev, Guru Granth Sahib, 693

pahil pure'e pu(n)Darak vanaa ||
taa che ha(n)saa sagale janaa(n) ||
kirasanaa te jaanuoo har har naacha(n)tee naachanaa ||1||
pahil purasaabiraa ||
athon purasaadmaraa ||
asagaa as usagaa ||
har kaa baagaraa naachai pi(n)dhee meh saagaraa ||1|| rahaau ||
naacha(n)tee gopee ja(n)naa ||
nieeaa te baire ka(n)naa ||
tarak na chaa ||
bhrameeaa chaa ||
kesavaa bachaunee ie'ee mie'ee ek aan jeeau ||2||
pi(n)dhee ubhakale sa(n)saaraa ||
bhram bhram aae tum che duaaraa ||
too kun re ||
mai jee ||
naamaa ||
ho jee ||
aalaa te nivaaranaa jam kaaranaa ||3||4||

Summary: According to Indic philosophy, reality begins in an unmanifest, primal state before any physical form exists. This stage reflects the emergence (Abiraa) of (Purusha), the essence of cosmic consciousness. Purusha, eternal and unchanging, acts as a silent observer, witnessing existence without engagement. From this foundation, conditions for creation arise, establishing a relationship between consciousness and manifestation. This interaction gives birth to the mind, senses, and the physical universe. While creation unfolds, Purusha remains unaffected, showing that all life emerges from the interplay between consciousness and matter. Like the sun illuminating nature, Purusha remains unchanged while facilitating the evolution of life forms.

pahil pure'e pu(n)Darak vanaa ||

First, the lotuses bloomed in the forest. This blossoming suggests that the emergence of clarity within the complexity of existence is the initial step for awareness.

taa che ha(n)saa sagale janaa(n) ||

All beings are the swans swimming in it. This points to the fact that life's diverse forms are the essence of the universal consciousness.

kirasanaa te jaanuoo har har naacha(n)tee naachanaa ||1||

Even the deity Krishna was aware that every being dances according to the all-pervading laws of nature. This reflects that diversity is a singular source vibrating through different realms of awareness. (1)

pahil purasaabiraa ||

At first, the primal essence manifests. This represents a state before any physical embodiment, in which the principle of cosmic consciousness, known as Purusa, emerges (Abiraa) as the primordial force.

athon purasaadmaraa ||

Thereafter, the primal essence manifests as a life form. This represents a state of physical embodiment, in which the principle of cosmic consciousness, known as Purusa, emerges with a breath (dmaraa).

asagaa as usagaa ||

Every aspect of our existence is a part of the primordial force. This reflects non-duality, the understanding that the creator and the creation are one; nothing stands outside the field of existence.

har kaa baagaraa naachai pi(n)dhee meh saagaraa ||1|| rahaau ||

Existence, like a garden, is embodied by the all-pervading essence, which rhythmically flows like a Persian wheel drawing water from the source. This imagery represents life as a mechanism in which the origin and source of awareness arise from a singular, unified force. (1)(Pause)

naacha(n)tee gopee ja(n)naa ||

The female and masculine attributes flow rhythmically. This activity symbolises the genderless essence of the all-pervading energy.

nieceaa te baire ka(n)naa ||

There is nothing other than the laws of the all-pervading essence. This reflects awareness as the detached observer: while the senses react, it remains stable and unaffected.

tarak na chaa ||

Logical dialogue is not appreciated. This indicates a mindset that prioritizes neither analytical thinking nor meaningful interactions.

bhrameeaa chaa ||

Wandering in confusion is valued. This reflects a disposition that indulges in aimless doubt rather than insightful learning.

kesavaa bachaunee ie'ee mie'ee ek aan jeeau ||2||

Through the essence of all-pervading awareness, I realize that I and the other are one. This reflects awakening, where the guidance of wisdom reunites the fragmented mind with a singular reality. (2)

pi(n)dhee ubhakale sa(n)saaraa ||

Like the pots on the Persian wheel, experiences can be both fulfilling and empty. This contrasting nature of the human mind highlights how our perceptions form the quality of our existence.

bhram bhram aae tum che duaaraa ||

Wandering through cycles of confusion, I have come to your door, the internal awareness. This symbolizes a return to our true selves after the fatigue of doubt and ignorance.

too kun re ||

"Who are you?" This question embodies deep self-inquiry, reflecting the crucial moment when the self-confronts the ego.

mai jee ||

I am a being. This points to the awareness of existence through humble acknowledgement of the self.

naamaa ||

Namdev. This identification with the name or physical form points to the specific roles we play during the journey of our lives.

ho jee ||

I have manifested as a being. This reflects acceptance of the finite physical existence and the infinite consciousness.

aalaa te nivaaranaa jam kaaranaa ||3||4||

Coming into existence should liberate us from the destructive negativity that gave rise to it. This request seeks the removal of the ignorance that perpetuates the cycle of spiritual and psychological birth and death. (3)(4)

Essence: Bhagat Namdev emphasizes the significance of inner inquiry. The question “Who are you?” encourages self-examination, prompting us to question our attachments to ego and superficial identities. This exploration aligns with the concept of the true self, which transcends temporary labels. Recognizing “I am a being” marks an awakening to existence, but understanding that physical form is finite brings clarity about our existence. The desire to move beyond negativity and ignorance connects to our pursuit of liberation from cycles of psychological and spiritual death.

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Oness In Diversity Research Foundation

Website: OnenessInDiversity.com

Email: onenessindiversityfoundation@gmail.com