

Bhagat Namdev - Sabad 31
bedh puraan saasatr aana(n)taa geet kabit na gaavaugo ||
Raag Ramkali, Bhagat Namdev, Guru Granth Sahib, 972

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akha(n)dd ma(n)ddal nira(n)kaar meh anahadh ben bajaavaugo ||1||
bairaagee raameh gaavaugo ||
sabadh ateet anaahadh raataa aakul kai ghar jaaugo ||1|| rahaau ||
eiRaa pi(n)gulaa aaur sukhamanaa paunai ba(n)dh rahaaugo ||
cha(n)dh sooraj dhui sam kar raakhau braham jot mil jaaugo ||2||
teerath dhekh na jal meh paisau jeea ja(n)t na sataavaugo ||
aThasaTh teorath guroo dhikhaae ghaT hee bheetar n(h)aaugo ||3||
pa(n)ch sahaiee jan kee sobhaa bhalo bhalo na kahaavaugo ||
naamaa kahai chit har siau raataa su(n)n samaadh samaaugo ||4||2||

Summary: "Sunn Samadhi" is a transformative spiritual awakening in which the ego dissolves, resembling the deep meditative state known as Samadhi. In this state, awareness shifts from personal identity to a broader existence, aligning with the concept of Śūnyatā, which emphasises the absence of a separate self without falling into emptiness. In this state, one becomes vibrant and free from attachment or ego-driven thoughts, resulting in profound clarity and stillness. "Sunn Samadhi" encapsulates a silent awareness, emphasising presence over absence. This journey reveals unity and guides individuals towards a heightened consciousness to explore a deeper reality.

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There are various scriptures on philosophy, mythology, and ethics, as well as songs and poems, but I do not recite them. This choice emphasises the value of genuine inner realisation rather than mere intellectual exercises such as chanting texts, delivering discourses, or engaging in ornate speech.

akha(n)dd ma(n)ddal nira(n)kaar meh anahadh ben bajaavaugo ||1||

In the indivisible realm of the formless, an eternal inner melody resounds. This signifies a wholeness where a silent, harmonious rhythm is ever-present, as awareness emerges without external cause. (1)

bairaagee raameh gaavaugo ||

In a state of detachment, I will sing of the all-pervading reality. This reflects a devotion free of attachment, in which the expression of love for the oneness of the source arises from a mind liberated from worldly entanglements.

sabadh ateet anaahadh raataa aakul kai ghar jaaugo ||1|| rahaau ||

Beyond verbal expression, when the inner resonance resounds, we can move toward the home that transcends lineage. This state lies beyond conceptual language; it is the shift from surface to essence, from words to realization, from concept to lived awareness. (1)(Pause)

eiRaa pi(n)gulaa aaur sukhamaanaa paunai ba(n)dh rahaau ||

Ida, the feminine attributes, Pingala, the masculine attributes and the Sukhmana, the centre of alignment, I will hold them steady by the breath. This refers to harmonizing the inner attributes: Ida and Pingala represent dual tendencies, while Sushumna symbolizes the state of equilibrium beyond polarity.

cha(n)dh sooraj dhui sam kar raakhau braham jot mil jaaugo ||2||

Holding both moon and sun in equal measure, we can merge into the supreme light of universal wisdom. This reflects a neutralizing duality, bringing dual forces into harmony through reflection and mindful action. (2)

teerath dhekh na jal meh paisau jeea ja(n)t na sataavaugo ||

By not viewing a location solely as a pilgrimage site or entering its waters, we protect living beings. This redefines sacredness from rituals to ethical awareness that holiness lies in nurturing life and respecting the interconnectedness of all existence.

aThasaTh teerath guroo dhikhaae ghaT hee bheetar n(h)aaugo ||3||

The wisdom that leads from ignorance to awareness has revealed the sixty-eight sacred places within, where I will bathe my conscience. This process of cleansing through self-reflection demonstrates that holy sites are psychological states within our self-aware minds. (3)

pa(n)ch sahaiee jan kee sobhaa bhalo bhalo na kahaavaugo ||

With the five as companions lies the dignity of the seeker; I do not seek to be called good, good. This represents those who have mastered the five companions as disciplined faculties and senses, attaining humility and freedom from validation.

naamaa kahai chit har siao raataa su(n)n samaadh samaaugo ||4||2||

Namdev says my conscience is imbued with the universal energy; I will merge into the stillness of awareness. This describes a state of spiritual excellence, in which the ego dissolves into Sunn, the silence of awareness, while in Samadhi contemplating and absorbing its essence. (4)(2)

Essence: Bhagat Namdev illustrates that Ida and Pingala represent the interplay of duality within us, embodying the feminine and masculine energies that shape our lives. The Sushumna, our central channel, encourages us to transcend these contrasts and find inner harmony. By cultivating breath awareness, we can balance these forces, allowing our senses to guide us with grace. This journey isn't about chasing labels like 'good' or 'bad,' but about nurturing humility and authenticity. Embracing our essence as seekers frees us from external validation and leads us to a life of internal alignment and peace.

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