

Bhagat Namdev - Sabad 56
seveele gopaal rai akul nira(n)jan ||
Raag Malar, Bhagat Namdev, Guru Granth Sahib, 1292

seveele gopaal rai akul nira(n)jan ||
bhagat dhaan dheejai jaacheh sa(n)t jan ||1|| rahaau ||
jaa(n) chai ghar dhig dhisai saraichaa baiku(n)Th bhavan chitrasaalaa sapat lok
saamaan pooreeale ||
jaa(n) chai ghar lachhimee kuaaree cha(n)dh sooraj dheevaRe kautak kaal bapuRaa
koTavaalu su karaa siree ||
s aaisaa raajaa sree naraharee ||1||
jaa(n) chai ghar kulaal brahamaa chatur mukh ddaa(n)vaRaa jin bisavai sa(n)saar
raacheele ||
jaa(n) kai ghar ieesar baavalaa jagat guroo tat saarakhaa giaan bhaakheele ||
paap pu(n)n jaa(n) chai ddaa(n)geeaa dhuaarai chitr gupat lekheea ||
dharam rai parulee pratihaar ||
suo aaisaa raajaa sree gopaal ||2||
jaa(n) chai ghar gan ga(n)dharab rikhee bapuRe ddaaddeea gaava(n)t aachhai ||
sarab saasatr bahu roopeea anagarooaa aakhaaRaa ma(n)ddaleek bol boleh kaachhe
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chaur ddool jaa(n) chai hai pavan ||
cheree sakat jeet le bhavan ||
a(n)dd Took jaa chai bhasamatee ||
suo aaisaa raajaa tirabhavan patee ||3||
jaa(n) chai ghar kooramaa paal sahasr fanee baasak sej vaalooaa ||
aThaareh bhaar banaasapatee maalanee chhinavai karoRee megh maalaa
paaneehaareea ||
nakh prasev jaa chai surasaree ||
sapat samu(n)dh jaa(n) chai ghaRathalee ||
ete jeea jaa(n) chai varatanee ||
suo aaisaa raajaa tirabhavan dhanee ||4||
jaa(n) chai ghar nikaT varatee arajan dhraoo prahalaadh a(n)bareek naaradh nejai
sidh budh gan ga(n)dharab baanavai helaa ||
ete jeea jaa(n) chai heh gharee ||
sarab biaapik a(n)tar haree ||
pranavai naamadheau taa(n) chee aan ||
sagal bhagat jaa chai neesaan ||5||1||

Summary: Although the cosmos may seem vast to human perception, it is still a finite expression of an inexhaustible reality that can never be fully contained by

space, time, or thought. Each discovery broadens our understanding but also highlights how much remains beyond our grasp. This realization invites humility, reminding us that the mystery of existence always exceeds the limits of human understanding. Instead of diminishing our quest for knowledge, it transforms it into one of wonder, openness, and ongoing discovery. As we let go of the illusion, our minds become receptive to the infinite that quietly infuses every finite form. In this awareness, we begin to see the universe not as the entirety of reality but as one unfolding expression of the boundless oneness from which all existence arises.

seveele gopaal rai akul nira(n)jan ||

I serve the all-pervading presence, unbounded and pristine. This symbolizes devotion that cannot be confined by social identity, inherited status, or the measures of outward purity.

bhagat dhaan dheejai jaacheh sa(n)t jan ||1|| rahaau ||

May the gift of devotion be granted, sought by the saintly-hearted. Grant the gift of devotion, sought by the spiritual beings. This points to self-grace and inner receptivity as the only thing worth seeking to remain connected to the innate force. (1)(Pause)

jaa(n) chai ghar dhig dhisai saraichaa baiku(n)Th bhavan chitrasaalaa sapat lok saamaan pooreeale ||

Whose dwelling appears splendidly and magnificently adorned, like the heavenly realm of bliss. In which all the seven realms are contained with abundance. This reflects a conscience as vast space where the realm of joy and contentment can be held.

jaa(n) chai ghar lachhimee kuaaree cha(n)dh sooraj dheevaRe kautak kaal bapuRaa koTavaalu su karaa siree ||

In this state of being, material wealth serves as an attendant, the moon and sun shine as lamps, and time stands like a humble watchman under command.

s aaisaa raajaa sree naraharee ||1||

Such is the sovereign presence, the annihilator of negativity. This symbolizes supreme authority, where the all-pervading awareness is not one force among many, but the deeper source within which every force arises, moves, and returns. (1)

jaa(n) chai ghar kulaal brahamaa chatur mukh ddaa(n)vaRaa jin bisavai sa(n)saar
raacheele ||

In this realm, the four-faced Brahma representing the creator is the potter who has moulded the pots of the world. This suggests that the creative intelligence is an instrument within oneness, manifesting it without owning it.

jaa(n) kai ghar ieesar baavalaa jagat guroo tat saarakhaa giaan bhaakhee ||

In this dwelling, Shiva represents the free-spirited, omnipresent presence as the world teacher, who speaks the essence of knowledge. This views the transformative law of nature as the instructor of universal wisdom.

paap pu(n)n jaa(n) chai ddaa(n)geeaa dhuaarai chitr gupat lekheea ||

In whose court sin and virtue are the mace-bearers, and at the gate, Chitr Gupta representing self-reflection writes the account. This reflects our intentions, recording the consequences of our actions and intentions, not an external judge condemning.

dharam rai parulee pratihaar ||

Dharam Rai, our conscience is the judge of righteousness, annihilating negativity and standing as the vigilant doorkeeper. This suggests ethical law as an inner threshold, where actions meet their natural outcomes.

suo aaisaa raajaa sree gopaal ||2||

Such is the sovereign, all-encompassing presence, referred to as Sri Gopal. This implies that a single reality appears through many functions yet remains the single order that nourishes, governs, and holds all existence. (2)

jaa(n) chai ghar gan ga(n)dharab rikhee bapuRe ddaaddeea gaava(n)t aachhai ||

In whose house, the celestial musicians and sages are the humble minstrels come and sing. This suggests that all faculties, such as knowledge, instinct, expression, and insight, become secondary to the greater wholeness within which they arise.

sarab saasatr bahu roopeea anagarooaa aakhaaRaa ma(n)ddaleek bol boleh kaachhe
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All scriptures, in their many forms, perform like actors in an arena where worldly voices keep speaking. This reflects the drama of doctrine, where learning, debate, and eloquent expression can multiply endlessly, yet still remain movements within the one underlying reality.

chaur ddool jaa(n) chai hai pavan ||

The wind itself waves the ceremonial whisk. This endorses that elements of nature themselves are a force of existence, and nothing in creation stands outside the field of reverence.

cheree sakat jeet le bhavan ||

The creative power serves as a controlling force manifested in all realms. This symbolises that, however vast and magnificent creation may be, it remains an expression of the singular, omnipresent energy.

a(n)dd Took jaa chai bhasamatee ||

The universe is merely a speck of dust in the infinite source. This suggests that, however vast the cosmos appears to human perception, it remains only a limited expression of an inexhaustible reality.

suo aaisaa raajaa tirabhavan patee ||3||

Such is the sovereign omnipresent source, holder of the three realms. This suggests that inner reality spans all layers of experiences, the gross, subtle, and psychological, held without any divisions. (3)

jaa(n) chai ghar kooramaa paal sahasr fanee baasak sej vaalooaa ||

In whose house, the mythical tortoise Kurma is the bed-support, and the thousand-headed serpent baasak has woven itself as the string of the strings of the bed. This reflects stability and support beneath every aspect of existence; all held within the same continuum of awareness.

aThaareh bhaar banaasapatee maalanee chhinavai karoRee megh maalaa paaneehaareeaa ||

The countless varieties of vegetation are like gardeners serving there, and innumerable clouds are the water carriers. The imagery reveals that the forces of nature do not function independently or randomly; growth, nourishment, and renewal are all expressions of a sustaining intelligence.

nakh prasev jaa chai surasaree ||

From whose nail-sweat flows the sacred river. This nullifies the concepts of purity and impurity, in which only some elements of the vast divine sustaining presence are considered holy.

sapat samu(n)dh jaa(n) chai ghaRathalee ||

The Seven Seas are its water-pitchers. This suggests gratitude, in which vastness is held effortlessly within oneness

ete jeea jaa(n) chai varataneer ||

All creation is as elements that emerge within it. This reflects all lives as instruments of expression, each form serving a function in the whole.

suo aaisaa raajaa tirabhavan dhanee ||4||

Such is the sovereign, master of the three realms. This suggests a single sustaining order permeating every layer of existence and experience. (4)

jaa(n) chai ghar nikaT varatee arajan dhraoo prahalaadh a(n)bareek naaradh nejai sidh budh gan ga(n)धारab baanavaai helaa ||

Near its abode dwell Arjuna, symbol of focused discernment; Dhruva, the unwavering steadfastness; Prahlad, the unshakable inner faith; Anbreek, righteous kingship; Narada, awakened wisdom; nejai likewise. Sidh, the accomplished adepts; Budh, the wise; Gan, communities ga(n)धारab, the expressers of harmony, assemble there naturally with effortless ease. This portrays the highest human virtues and spiritual attainments as natural expressions of the infinite oneness rather than independent achievements.

ete jeea jaa(n) chai heh gharee ||

So many beings belong to that household. This reflects inclusivity, in which nothing stands outside the universal home, and every form of life belongs to the same living order.

sarab biaapik a(n)tar haree ||

The all-pervading presence dwells within every being. This points to inward immediacy where oneness is not elsewhere, but within.

pranavaai naamadheau taa(n) chee aan ||

With humility, Namdev says only that one is honourable. This implies that when insights are integrated, they become a lived reality of integrity worthy of recognition.

sagal bhagat jaa chai neesaan ||5||1||

All the devotees bear that same insignia. This concludes that true seekers are recognised not by outer labels, but by the shared imprint of alignment with oneness. (5)(1)

Essence: Bhagat Namdev endorses that the highest human virtues and spiritual achievements are not for personal pride; they are true expressions of a consciousness aligned with the infinite oneness. When the illusion of separateness fades, wisdom, compassion, humility, and love flourish. The more we recognize our interconnectedness, the more these values permeate our thoughts and actions; it reflects spiritual maturity that unites us into one harmonious whole.

Sabad Interpretation by **Vininder Kaur & Amardeep Singh**

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