

Bhagat Namdev - Sabad 60
aadh jugaadh jugaadh jugo jug taa kaa a(n)t na jaaniaa ||
Raag Parbhati, Bhagat Namdev, Guru Granth Sahib, 1351

aadh jugaadh jugaadh jugo jug taa kaa a(n)t na jaaniaa ||
sarab nira(n)tar raam rahiaa rav aaisaa roop bakhaaniaa ||1||
gobidh gaajai sabadh baajai ||
aanadh roopee mero raamieeaa ||1|| rahaau ||
baavan beekhoo baanai beekhe baas te sukh laagilaa ||
sarabe aadh paramalaadh kaasaT cha(n)dhan bhailaa ||2||
tum(h) che paaras ham che lohaa sa(n)ge ka(n)chan bhailaa ||
too dhiaal ratan laal naamaa saach samailaa ||3||2||

Summary: The fundamental laws of nature transcend linear time, existing within an infinite continuum that surpasses past, present, and future. Their universal influence supports every aspect of existence without interruption, remaining constant beneath the flow of forms and identities. Recognising this underlying reality allows us to abandon the futile search for permanence in the fleeting. The mind can release distractions and awaken to the timeless presence within and around us, inviting us to engage with life in its fullest depth and richness.

aadh jugaadh jugaadh jugo jug taa kaa a(n)t na jaaniaa ||
From the primordial beginning, through the ages and eras, its limit has never been known. This suggests that the fundamental laws of nature and consciousness operate outside the constraints of linear time and are infinite in scope.

sarab nira(n)tar raam rahiaa rav aaisaa roop bakhaaniaa ||1||
The omnipresent awareness continuously permeates everything; this is how its presence and form are described. This reflects the understanding that the source of existence is not a distant object but the continuous substratum of all life. (1)

gobidh gaajai sabadh baajai ||
The universal energy resonates deeply, and the expressions of wisdom echo within. This metaphorically describes the internal experience of heightened awareness, where the mind perceives the rhythmic flow of the cosmic order.

aanadh roopee mero raamieeaa ||1|| rahaau ||
My all-pervading awareness is the embodiment of bliss. This underscores the realisation that the peaceful nature of consciousness can be experienced through contentment and gratitude. (1)(Pause)

baavan beekhoo baanai beekhe baas te sukh laagilaa ||

The fragrance of the sandalwood permeates the surrounding vegetation, bringing tranquillity. This symbolises how the presence of a single, enlightened insight or realised state transforms the mind's inconsequential thoughts.

sarabe aadh paramalaadh kaasaT cha(n)dhan bhailaa ||2||

In everything, the primal fragrance of sandalwood permeates. This illustrates the contagious nature of our surroundings; we absorb thoughts and actions accordingly. (2)

tum(h) che paaras ham che lohaa sa(n)ge ka(n)chan bhailaa ||

You are the philosopher's stone touchstone, and I am the iron; through contact, I have become gold. This uses the alchemical metaphor to describe the psychological transmutation of a hardened, reactive ego into pure, refined consciousness through connection with the inner self.

too dhiaal ratan laal naamaa saach samailaa ||3||2||

You are a compassionate, precious jewel; Namdev merges with this reality. This points to self-grace as absorption of self-realisation fostering union with truth and oneness. (3)(2)

Essence: Bhagat Namdev illustrates a transformation that goes beyond self-improvement, delving into a bigger change in our inner nature. Self-grace is the openness that nurtures self-realization into genuine experience. It arises from within, allowing us to embrace truth without resistance. As awareness grows, the feeling of separation fades, bringing the mind into the reality of Oneness. In this state, truth becomes the foundation of how we think, love, and live. Thus, self-grace gently guides the human spirit toward harmony with its essence and toward recognising the interconnectedness of all existence.

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