

Bhagat Ravidas – Sabad 12
maaTee ko putaraa kaise nachat hai ||
Raag Asa, Bhagat Ravidas, Guru Granth Sahib, 487

maaTee ko putaraa kaise nachat hai ||
dekhai dekhai sunai bolai daurio firat hai ||1|| rahaau ||
jab kachh paavai tab garab karat hai ||
maiaa giee tab rovan lagat hai ||1||
mann bach karam ras kaseh lubhaanaa ||
binas giaa jai kahoo(n) samaanaa ||2||
keh ravidas baajee jag bhaiee ||
baajeegar sau muoh preet ban aaiee ||3||6||

Summary: Puppets made of clay remind us of our own bodies, temporarily strong yet ultimately vulnerable. Despite this fragility, we build identities as if they will last forever, investing energy in status and control while ignoring our transient lives. Just as a puppet moves according to how its strings are pulled, humans react to habits, desires, fears, and conditioning influenced by societal norms and religious institutions. We mistakenly equate these reactions with freedom, overlooking the difference between being compelled and being truly aware. By shifting from compulsive responses to mindful reactions, we can achieve awareness that truly defines the purpose of our existence.

maaTee ko putaraa kaise nachat hai ||

Observe how this clay puppet dances. This prompts reflection on our actions controlled by illusory conditioning while disregarding the fragility of physical existence.

dekhai dekhai sunai bolai daurio firat hai ||1|| rahaau ||

It looks here and there, listens intently, speaks often, and is in constant race and motion. This characterizes our senses when we lack inner stillness, leading to a restless mind and body that endlessly pursue transient illusions. (1)(Pause)

jab kachh paavai tab garab karat hai ||

When it acquires something material, it can become arrogant. This illustrates the ego's tendency to identify with external possessions, creating a false sense of superiority while forgetting life's impermanence.

maiaa giee tab rovan lagat hai ||1||

As illusions fade, it begins to weep in despair. This illustrates the inevitable suffering of the mind that arises when its stability relies on fleeting gains. (1)

mann bach karam ras kaseh lubhaanaa ||

Its thoughts, speech, and actions are drawn to the diverse pleasures. This emphasizes the influence of our senses, which can lead to both positive and negative outcomes.

binas giaa jai kahoo(n) samaanaa ||2||

When it perishes, where does it go, and with whom does it merge? This raises the existential question of life's impermanence and the unexamined attachments that bind us. (2)

keh ravidas baajee jag bhaiee ||

Ravidas says that the world moves like a staged play, which is enchanting. This encourages us to cherish our surroundings and embrace the transient nature of existence, rather than clinging to the illusion of permanence.

baajeegar sau muoh preet ban aaiee ||3||6||

With the puppeteer, I have formed a loving connection. This signifies a shift from illusory attachments to connecting with the source, the universal awareness that sustains worldly play. (3)(6)

Essence: Bhagat Ravidas offers a perspective on life that emphasizes its fleeting nature rather than viewing it as something we can possess. By recognizing life's impermanence, we notice that our attachments begin to diminish not by withdrawing from experiences, but by accepting their transitory essence. This transformative understanding empowers us to act with purpose and calm, allowing our actions to arise naturally and to fade away gracefully.

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