

**Bhagat Ravidas – Sabad 13**  
**doodh ta bachharai thanahu biTaario ||**  
**Raag Gujri, Bhagat Ravidas, Guru Granth Sahib, 525**

doodh ta bachharai thanahu biTaario ||  
fool bhavar jal meen bigaario ||1||  
maiee gobi(n)d poojaa kahaa lai charaavau ||  
avar na fool anoop na paavau ||1|| rahaau ||  
mailaagar berhe hai bhuia(n)gaa ||  
bikh a(n)mrit baseh ik sa(n)gaa ||2||  
dhoop deep nieebedheh baasaa ||  
kaise pooj kareh teree daasaa ||3||  
tan man arapau pooj charaavau ||  
gur parasaad nira(n)jan paavau ||4||  
poojaa arachaa aaeh na toree ||  
keh ravidas kavan gat moree ||5||1||

**Summary:** Nurturing our spiritual health is a vital aspect of leading a fulfilling, balanced life, allowing us to find meaning, purpose, and inner peace amidst life's challenges. Spiritual health becomes effective when we go beyond a belief system of ritualistic adherence to a way of living that is coherent with universal well-being. More is achieved by reducing the noise generated by conditioned thoughts, returning to a quiet inner pause, and learning to watch the mind rather than being driven by it. As we align daily choices with our deeper values, life stops feeling split between what we show and what we think. Compassion and devotion then become a lived expression of this alignment, and we can find joy not because life is without dilemmas, but because we approach it with awareness and resilience.

doodh ta bachharai thanahu biTaario ||

The calf has already contaminated the milk in the udder by suckling. This serves as a powerful reminder that even what we deem untouched and pure is inevitably affected by our interactions with other beings in nature.

fool bhavar jal meen bigaario ||1||

The bumblebee pollinates the flower, and the fish pollutes the water. This indicates that nature is a web of interactions, and no element exists in a sterile, untouched state. (1)

maiee gobi(n)d poojaa kahaai lai charaavau ||

O Mother, how then can I find a worthy offering to worship the all-pervading creator? This question highlights the futility of external worship and the notion of purity when the essence of the divine dwells within everything.

avar na fool anoop na paavau ||1|| rahaau ||

I have yet to encounter a flower that embodies unparalleled beauty or absolute purity. This recognition reveals the truth that everything in nature is inherently subject to contamination and impurity. (1)(Pause)

mailaagar berhe hai bhuia(n)gaa ||

The sandalwood tree is entwined with snakes. This imagery reflects the reality of existence, where clarity and ignorance, negativity and positivity coexist, reminding us of the balance we must navigate.

bikh a(n)mrit baseh ik sa(n)gaa ||2||

Poison and nectar coexist in the same space. This reflects the non-dual nature of the physical world, where opposing forces are inseparably intertwined, making physical purity unattainable. (2)

dhoop deep nieebedheh baasaa ||

The incense, the lamps, and the food offerings permeate the environment through their smell. This suggests that even the unseen aspects of our senses and the atmosphere are invisibly in touch with each other.

kaise pooj kareh teree daasaa ||3||

How can your humble devotee worship you? This question emphasizes the shortcomings of ritualism and challenges the notion of absolute purity. (3)

tan man arapau pooj charaavau ||

Body and mind are offered as a gesture of reverence. This redefines worship not as an external expression, but as the surrender of the psycho-physical self to the omnipresent awareness.

gur parasaad nira(n)jan paavau ||4||

Through the grace of insights, I attain immaculate clarity. (4)

poojaa arachaa aaeh na toree ||

I do not know how to worship or revere you. This is a proclamation that ritualistic worship does not define devotion; for the awakened conscience, it holds no significance.

keh ravidas kavan gat moree ||5||1||

Ravidas says, what will be his state of orientation. This inquiry reflects humility and encourages genuine reflection on what truly nurtures one's spiritual well-being. (5)(1)

**Essence:** Bhagat Ravidas challenges the practice of ritual worship by revealing its underlying assumption that reverence for divinity requires pure offerings. He argues that nothing material can ever be truly "pure" because the infinite web of creation is interconnected, making everything inherently impure. This insight shifts the focus from external practices to an inner alignment that the only genuine offering to the divine is heartfelt dedication to unity within our diversity.

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