

Bhagat Ravidas – Sabad 17
sukh saagar suratar chi(n)taaman kaamadhen bas jaa ke ||
Raag Sorath, Bhagat Ravidas, Guru Granth Sahib, 658

sukh saagar suratar chi(n)taaman kaamadhen bas jaa ke ||
chaar padaarath asaT dasaa sidh nav nidh kar tal taa ke ||1||
har har har na japeh rasanaa ||
avar sabh tiaag bachan rachanaa ||1|| rahaau ||
naanaa khiaan puraan bedh bidh chautes akhar maa(n)hee ||
biaas bichaar kahio parmaarath raam naam sar naahee ||2||
sahaj samaadh upaadh rahat fun baDai bhaag liv laagee ||
keh ravidas pragaas ridai dhar janam maran bhai bhaagee ||3||4||

Summary: A quiet moment of reflection helps us notice that much of what we seek is already close at hand. We often imagine fulfilment is somewhere ahead, another goal, another answer, another gain. However, fundamentally, completeness is already present within us, usually obscured by the noise of constant pursuit. Mind's inner clarity can be called *chintāman*, the symbolic wish-fulfilling jewel, and *kāmadhenu*, the wish-fulfilling cow. These are not magical objects or beings but rather metaphors for an inner source of awareness that can nurture what truly matters. This inner clarity emerges when we pause, look inward, and acknowledge the prosperity that has always been present.

sukh saagar suratar chi(n)taaman kaamadhen bas jaa ke ||

The ocean of joy, celestial beings, wish-fulfilling gems, and miraculous cows are all at your command. These metaphorical symbols suggest that the miracle of abundance is within those who connect with awareness.

chaar padaarath asaT dasaa sidh nav nidh kar tal taa ke ||1||

The four boons, eight spiritual states, mystical powers, and nine treasures rest at the feet of such a being. This reflects that the pursuit of acquiring success in any realm of life is insignificant compared to mindful living. (1)

har har har na japeh rasanaa ||

Our conscience does not remember the resonance of the all-pervading awareness. These points that, despite the proximity to awareness, we chose ignorance.

avar sabh tiaag bachan rachanaa ||1|| rahaau ||

Disregard all insincere speeches and convoluted ideas. This serves as a call for straightforward, honest communication. (1)(Pause)

naanaa khiaan puraan bedh bidh chautees akhar maa(n)hee ||

The various epics, religious texts, and books of knowledge are structured in the thirty-four letters of the alphabet. This shows that words are tools for revealing truth and should be valued for the insights they provide, rather than just revered for their form.

biaas bichaar kahio parmaarath raam naam sar naahee ||2||

Vyasa, the writer of philosophical texts, concluded after deep contemplation that nothing compares to the all-pervading essence. This insight reveals that even the most enlightened beings agree that scriptural knowledge is secondary to experiential wisdom. (2)

sahaj samaadh upaadh rahat fun baDai bhaag liv laagee ||

It is fortunate that when we grace ourselves with contemplation, a state of tranquility emerges, free of complexity.

keh ravidas pragaas ridai dhar janam maran bhai bhaagee ||3||4||

Ravidas says that by embracing this inner illumination, the fear of birth and death vanishes. This highlights that when awareness shines within, no external circumstances can instill fear of gain or loss. (3)(4)

Essence: Bhagat Ravidas emphasizes that all worldly and religious pursuits are secondary to achieving inner harmony. He endorses that sincerity, rather than mere recitation of scriptures, can break the cycles of ego, fear, and delusion. When the mind becomes still, and thoughts genuinely reflect that stillness, the conscience awakens to a joy beyond expression. In this state of liberation, all the external treasures that people seek lose their significance.

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