

Bhagat Ravidas – Sabad 27
uooche ma(n)dhar saal rasoiee ||
Raag Suhi, Bhagat Ravidas, Guru Granth Sahib, 794

uooche ma(n)dhar saal rasoiee ||
ek gharee fun rahan na hoiee ||1||
eih tan aaisaa jaise ghaas kee TaaTee ||
jal gio ghaas ral gio maaTee ||1|| rahaau ||
bhaiee ba(n)dh kuTa(n)b saheraa || oi bhee laage kaadd saveraa ||2||
ghar kee naar ureh tan laagee ||
auh tau bhoot bhoot kar bhaagee ||3||
keh ravidhaas sabhai jag looTiaa ||
ham tau ek raam keh chhooTiaa ||4||3||

Summary: What we perceive as security often stems from our choice to stop questioning reality and ignore its fragility. We equate temporary achievements with lasting truths, living in constant anxiety to protect them. This fragility extends beyond possessions; it lies in our dependency on these elements for security, which brings the fear of loss. When impermanence reveals itself, we react with denial, desperately clinging to what is fleeting. The true challenge is to find stability through clarity and awareness. By embracing this, we can remain unbroken when things fade away, as our strength and identity won't be anchored in the transient elements that we can easily lose.

uooche ma(n)dhar saal rasoiee ||

One may possess tall mansions and grand kitchens. This symbolises the accumulation of material wealth, intellectual achievement, and knowledge, which often serves only to foster a misleading, false sense of security.

ek gharee fun rahan na hoiee ||1||

One cannot stay even for a single moment more when the end comes. This reflects the looming impermanence beneath apparent stability, making all achievements seem instantly meaningless. (1)

eih tan aaisaa jaise ghaas kee TaaTee ||

This body is as delicate as a temporary shelter constructed from dry grass. This metaphor emphasizes the inherent vulnerability of our physical form.

jal gio ghaas ral gio maaTee ||1|| rahaau ||

When grass burns, it blends with the soil, becoming indistinct. This illustrates the elemental dissolution of the body, returning to dust, leaving no trace of its former identity. (1)(Pause)

bhaiee ba(n)dh kuTa(n)b saheraa ||

Siblings, relatives, family and friends. This lists the social network that constructs one's worldly identity and sense of belonging.

oi bhee laage kaadd saveraa ||2||

They also begin to withdraw, wanting it to leave as dawn approaches. This suggests a natural separation occurring with the physical body upon its demise. (2)

ghar kee naar ureh tan laagee ||

The partner who cherished this body with loving closeness.

auh tau bhoot bhoot kar bhaagee ||3||

It now runs away, crying "Ghost! Ghost!". This illustrates the psychological transformation in which something once desired becomes a source of fear when the vital life force vanishes. (3)

keh ravidhaas sabhai jag looTiaa ||

Ravidas says the entire world is robbed. This suggests that no one is exempt from losing a loved one or from being deceived by attachment to our temporary forms.

ham tau ek raam keh chhooTiaa ||4||3||

I, however, have escaped this trap by identifying with the all-pervading reality. This asserts that liberation comes from shifting identity from the perishable body to the imperishable consciousness. (4)(3)

Essence: Bhagat Ravidas powerfully confronts the tough realities of life, urging us to rethink our beliefs about what we consider permanent. He reveals that the structures and relationships we cherish provide comfort only while they are intact. Once they fade away or perish, we feel a disconnect from their physical presence, despite our bonds. This insight challenges us to consider whether our attachment to the body is worthwhile or if we should focus on understanding the essence of awareness, the all-encompassing life force. By exploring these questions, we can discover what truly matters in our lives.

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