

**Bhagat Ravidas – Sabad 5**  
**satjug sat tetaa jagee duaapar poojaachaar ||**  
**Raag Gauri Bairagan, Bhagat Ravidas, Guru Granth Sahib, 346**

satjug sat tetaa jagee duaapar poojaachaar ||  
teenau jug teenau dhiRe kal keval naam adhaar ||1||  
paar kaise paibo re ||  
mo sau kouoo na kahai samajhai ||  
jaa te aavaa gavan bilai ||1|| rahaau ||  
bahu bidh dharam niroopeeai kartaa deesai sabh loi ||  
kavan karam te chhooTeeai jeh saadhe sabh sidh hoi ||2||  
karam akaram beechaareeai sa(n)kaa sun bedh puraan ||  
sa(n)saa sadh hiradai basai kaun hirai abhimaan ||3||  
baahar udhak pakhaareeai ghaT bheetar bibidh bikaar ||  
sudh kavan par hoibo such ku(n)char bidh biauhaar ||4||  
rav pragaas rajanee jathaa gat jaanat sabh sa(n)saar ||  
paaras maano taabo chhue kanak hot nahee baar ||5||  
param paras gur bheTeeai poorab likhat lilaaT ||  
aunaman mann mann hee mile chhuTakat bajar kapaaT ||6||  
bhagat jugat mat sat karee bhram ba(n)dhan kaaT bikaar ||  
soiee bas ras mann mile gun nirgun ek bichaar ||7||  
anik jatan nigreh ke'ee Taaree na Tarai bhram faas ||  
prem bhagat nahee uopajai taa te ravidas udaas ||8||1||

**Summary:** The concept of the four epochs in Indian philosophy includes the golden period of *Sat Yug*, the silver period of *Treta Yug*, the bronze period of *Dwapar Yug*, and the iron period of *Kal Yug*. Together, these epochs represent the cyclical nature of time, encompassing creation, maintenance, destruction, and renewal. Metaphorically, these epochs symbolize the state of mind at any given time, reflecting actions, reactions, and their consequences. A mind fixated on specific beliefs and doubts, while failing to recognize the ongoing process of evolution, can become dogmatic. In contrast, an open-minded and aware mindset, one that is receptive to the essence of existence, tends to be more pragmatic.

satjug sat tetaa jagee duaapar poojaachaar ||  
*Sat Yug* is characterized by thoughts that embody truthfulness. *Treta Yug* symbolizes thoughts centred on ritualistic worship. *Dwapar Yug* reflects dilemmas over ethical choices. These diverse states of mind represent the shift in our thoughts from innate simplicity to complexity, following the path of least resistance.

teenau jug teenau dhiRe kal keval naam adhaar ||1||

During the three periods, thoughts follow three distinct paths. When the mind veers towards negativity, representing *Kal Yug*, the iron period, contemplation and self-reflection become the sole sources of spiritual support. (1)

paar kaise paibo re ||

How can one attain the limit across? This represents the quest for comprehending reality.

mo sau kouoo na kahai samajhai ||

No one has spoken to me or elucidated the truth. This highlights a lack of conscious living.

jaa te aavaa gavan bilai ||1|| rahaau ||

So that the cycle of progression and regression can be dispelled, this highlights the desire to overcome ongoing oscillations between positive convictions and negative allures. (1)(Pause)

bahu bidh dharam niroopeeai kartaa deesai sabh loi ||

Diverse belief systems describe the principle of righteousness as seeing the unseen energy, an omnipresent awareness that is all-pervading.

kavan karam te chhooTeeai jeh saadhe sabh sidh hoi ||2||

What actions can lead to achieving liberation and absolute perfection? (2)

karam akaram beechaareeai sa(n)kaa sun bedh puraan ||

One can discern between righteous and evil deeds and follow the wisdom in spiritual scriptures.

sa(n)saa sadh hiradai basai kaun hirai abhimaan ||3||

However, doubts persist consistently; hence, who can eliminate the egotistical pride associated with scepticism? (3)

baahar udhak pakhaareeai ghaT bheetar bibidh bikaar ||

Outwardly, one might cleanse oneself with water; however, deep within, the heart could be stained by many vices.

sudh kavan par hoibo such ku(n)char bidh biauhaar ||4||

So, how can spiritual cleansing be achieved internally? External ritualistic cleansing is comparable to an elephant that covers itself with dust right after bathing. This reveals that outward appearance can be deceptive. (4)

rav pragaas rajanee jathaa gat jaanat sabh sa(n)saar ||

As the sun rises, it marks the night's end, a universal phenomenon recognized across the cosmos. This highlights the universal laws of nature that apply equally to all creation.

paaras maano taabo chhue kanak hot nahee baar ||5||

Only through the touchstone can we recognize that copper is not gold. This illustrates that understanding the actual value of things often requires deeper insight beyond mere appearances. (5)

param paras gur bheTeeai poorab likhat lilaaT ||

Associating with words of wisdom as the supreme touchstone can transform a preconceived, conditioned mindset.

aunaman mann mann hee mile chhuTakat bajar kapaaT ||6||

When the mind enters its innate blissful nature, it unlocks its dogmatic perceptions and breaks free from mental barriers. (6)

bhagat jugat mat sat karee bhram ba(n)dhan kaaT bikaar ||

Through the discipline of inward devotion, the mind is steadied in truth, eradicating doubts, attachments, and vices. This suggests that when attention becomes sincere and steady, thoughts do not sway.

soiee bas ras mann mile gun nirgun ek bichhaar ||7||

When this essence resides within, the mind relishes the form and the formless as one. This suggests a state where coherence, between with-attributes and beyond-attributes becomes one continuous reality rather than two competing ideas. (7)

anik jatan nigreh ke'ee Taaree na Tarai bhram faas ||

Many attempt several ritualistic methods of self-restraint but are unable to free themselves from the entanglement of doubt and delusion.

prem bhagat nahee uopajai taa te ravidas udaas ||8||1||

When love and devotion do not arise within, says Ravidas, he becomes sad. This highlights disappointment with ritualistic efforts that are unable to provide attributes of peace and joy. (8)(1)

**Essence:** Bhagat Ravidas expresses his disappointment with the superficial nature of ritualistic practices. He boldly challenges the effectiveness of these methods, questioning their ability to liberate the mind from the shackles of doubt and confusion. Instead of fostering a genuine sense of universal love and devotion, they often lead to mere mechanical observance. He calls for a more meaningful exploration of truth, one that recognizes that the vibrant energy we see manifest in various forms and the boundless, formless awareness are, at their essence, inseparable and unified.

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