

Bhagat Ravidas – Sabad 6
koop bhario jaise daadiraa kachh des bides na boojh ||
Raag Gauri Poorabi, Bhagat Ravidas, Guru Granth Sahib, 346

koop bhario jaise daadiraa kachh des bides na boojh ||
aaise meraa man bikhiaa bimohiaa kachh aaraa paar na soojh ||1||
sagal bhavan ke naikaa ik chhin daras dikhai jee ||1|| rahaau ||
malin bhiee mat maadhavaa teree gat lakhee na jai ||
karahu kirpaa bhram chookiee mai sumat deh samajhai ||2||
jogeesar paaveh nahee tua gun kathan apaar ||
prem bhagat kai kaaranai kahu ravidas chammaar ||3||1||

Summary: A confined perception creates a small world of its own. The environments we repeatedly encounter set the boundaries of what we believe is possible, which we then label as reality. The comfort of routine can narrow our perspective, influencing even our dissatisfaction and numbing our drive for fulfilment. We often confuse familiarity with truth, commonality with completeness, and attachment with devotion. This tendency to cling to the familiar is a lack of awareness, not a lack of intelligence. The moment we realize that our thoughts are merely one viewpoint, not the entire truth, our minds begin to expand. This broadening of perception leads us to a profound sense of liberation.

koop bhario jaise daadiraa kachh des bides na boojh ||
Just as a frog trapped in a deep well is unable to comprehend the home and beyond, this suggests a state of confined perception, limited by habitual surroundings, that is unable to sense broader context beyond its immediate experience.

aaise meraa man bikhiaa bimohiaa kachh aaraa paar na soojh ||1||
Similarly, a mind entranced by sensory distractions is unable to perceive any scope of what is near and distant. This reflects how attachments to our conditioned mindset cloud discernment, narrowing awareness of what is reality and what is illusory. (1)

sagal bhavan ke naikaa ik chhin daras dikhai jee ||1|| rahaau ||
O all-pervading presence, the manifester of all realms of existence, allow a moment of clarity, this encourages a shift in perspective, illustrating that even brief reflection can redirect awareness from fragmentation to universal interconnection.

malin bhiee mat maadhavaa teree gat lakhee na jai ||

The intellect, when clouded by impurities, O beloved awareness, cannot grasp your true nature. This implies that a mind tainted by duality cannot understand the essence of the omnipresent consciousness.

karahu kirpaa bhram chookiee mai sumat deh samajhai ||2||

Embrace graciousness and allow delusion to fade; in doing so, I cultivate virtuous intent and deepen my understanding. This process reveals valuable insights that arise from careful self-reflection. (2)

jogeesar paaveh nahee tua gun kathan apaar ||

Despite being masters of austerities and renunciation, they cannot encompass or articulate the boundless attributes of the all-pervading reality. This reality challenges the belief that spiritual attainment relies solely on discipline, intellect, renunciation, or social status.

prem bhagat kai kaaranai kahu ravidas chamaar ||3||1||

They can be attained through actions devoted to universal love, says Ravidas, the low-caste cobbler. This points to humility and unity as paths of knowing the unknown rather than hierarchy or qualification. (3)(1)

Essence: Bhagat Ravidas asserts that true understanding of existence goes beyond rituals, austerities, or renunciation. He believes that clarity emerges from embracing life with an inner softening that allows the reasons for confusion to unravel naturally. This willingness to embrace and assimilate universality can widen perceptions, revealing that what seemed distant was always present within. This shift highlights that even a brief moment of reflection can reorient our view of fragmentation to an understanding of universal interconnection, emphasizing humility and unity as pathways to awareness rather than relying on hierarchy or qualifications.

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