

Bhagat Ravidas – Sabad 7
mirag meen bhira(n)g pata(n)g ku(n)char ek dokh binaas ||
Raag Asa, Bhagat Ravidas, Guru Granth Sahib, 486

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pa(n)ch dokh asaadh jaa meh taa kee ketak aas ||1||
maadhoo abidiaa hitt keen ||
bibek deep maleen ||1|| rahaau ||
tirgad jon achet sa(n)bhav pu(n)n paap asoch ||
maanukhaa avtaar dulabh tihee sa(n)gat poch ||2||
jeea ja(n)t jahaa jahaa lag karam ke bas jai ||
kaal faas abadh laage kachh na chalai upai ||3||
ravidas daas udaas taj bhram tapan tap gur giaan ||
bhagat jan bhairan haran parmaana(n)d karahu nidaan ||4||1||

Summary: Ignorance offers a deceptive comfort, luring individuals to live unconsciously without questioning their actions or deeper purpose. In this state, the inner faculty of wisdom, responsible for discernment, becomes clouded, thereby reducing the ability to perceive truth clearly. However, when the light of discernment breaks through the fog of ignorance, awareness emerges, leading to a state of "Parmanand", the supreme bliss characterised by enduring fulfilment that is independent of external pleasures or validation. It reveals the serene joy that blossoms when the ego's hold loosens, allowing our awareness to connect with the all-encompassing harmony.

mirag meen bhira(n)g pata(n)g ku(n)char ek dokh binaas ||
The deer, the fish, the bumblebee, the moth, and the elephant are each destroyed by a single flaw. This represents vulnerability, like sound for the deer, taste for the fish, smell for the bee, sight for the moth, touch for the elephant, reflecting that unchecked, uncontrolled sensory desires can lead to self-destruction.

pa(n)ch dokh asaadh jaa meh taa kee ketak aas ||1||
In whom all five of these incurable sensory obsessions reside, what hope is there for them? This question highlights that if one cannot conquer their vulnerabilities, how can they break free from their limiting thoughts?

maadhoo abidiaa hitt keen ||
O beloved all-pervading source, the mind has formed a deep attachment to ignorance and illusion. This reveals a psychological imbalance, as the self often clings to the

comforting shadows of familiarity rather than embracing the enlightening challenges of transformation.

bibek deep maleen ||1|| rahaau ||

When the light of wisdom begins to fade, this signals a loss of inner clarity, in which ignorance clouds the ability to discern. (1)(Pause)

tirgad jon achet sa(n)bhav pu(n)n paap asoch ||

One's existence becomes like that of instinctual creatures, oblivious to the differences between positive alignment and negative tendencies. This implies a life driven by momentum rather than thoughtful reflection.

maanukhaa avtaar dulabh tihee sa(n)gat poch ||2||

Human existence is a rare opportunity, yet it is often compromised when associated with ill intent. This symbolizes the wasted potential of life when it degrades itself through negative associations and a lack of reflection. (2)

jeea ja(n)t jahaa jahaa lag karam ke bas jai ||

When living beings are attached to their actions, they become anchored in them; this reflects an unawareness of the power of our choices and their influence, which, in turn, controls them. This points to the law of cause and effect, where the momentum of past habits dictates the present trajectory of the mind.

kaal faas abadh laage kachh na chalai upai ||3||

The unbreakable grip of time is powerful and unyielding; no strategy or skill can undo its hold. This is a reminder that time does not pause or reverse, hence lost opportunities remain irretrievable. (3)

ravidaas daas udaas taj bhram tapan tap gur giaan ||

Ravidas says he is a humble devotee who has renounced doubt, unchecked desires, and austerities, and this transformation occurred through the wisdom that guided him from ignorance to awareness. This redefines discipline not as physical mortification, but as an enlightened mind that leads to abandoning delusion.

bhagat jan bhai haran parmaana(n)d karahu nidaan ||4||1||

Devoted seekers, dispel fear and realize the supreme state of bliss as the ultimate goal. This profound realization reveals that when wisdom helps to overcome the barriers of ignorance, the conscience can embrace its natural state of joy. (4)(1)

Essence: Bhagat Ravidas vividly illustrates how sensory attachments trap our conscience through a comparison of five animals, each symbolizing a sensory weakness. The deer falls victim to its attraction to the hunter's music. A fish perishes due to its desire to taste the bait. The bumblebee becomes ensnared by the scent of a flower. The moth drawn to light burns, mistaking flames for the sun. The elephant becomes enchained by its physical desire when lured by a female elephant. These examples highlight that, as with these animals, unchecked senses can lead to our downfall. The issue lies not in the senses themselves but in our ignorance and ego, which cloud our judgment by choosing the comfort of unconscious living, mistaking darkness for light.

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