

Bhagat Ravidas – Sabad 24
naath kachhooa na jaanau ||
Raag Jaitsri, Bhagat Ravidas, Guru Granth Sahib, 710

naath kachhooa na jaanau ||
man maiaa kai haath bikaanau ||1|| rahaau ||
tum kaheeat hau jagat gur suaamee ||
ham kaheeat kalijug ke kaamee ||1||
ein pa(n)chan mero manu ju bigaario ||
pal pal har jee te a(n)tar paario ||2||
jat dhekhau tat dhukh kee raasee ||
ajaua(n) na patayei nigam bhe saakhee ||3||
gotam naar umaapat savaiaamee ||
sees dharan sahas bhag gaa(n)mee ||4||
ein dhootan khal badh kar maario ||
baddo nilaaj ajahoo nahee haario ||5||
keh ravidhaas kahaa kaise keejai ||
bin raghunaath saran kaa kee leejai ||6||1||

Summary: When self-reflection challenges the ego, its first instinct is to protect itself by resisting change, clinging to illusions, and avoiding reality. It takes only one attachment, one perception, one need, one fear to bind our mindset to the narratives and perceptions we insist on carrying, which leads to suffering. Freedom from them begins the moment we become aware of what drives our actions and intentions, and let go of what is not authentic. This surrender is not a weakness but a courageous decision to not chase illusions and to allow suffering to dissolve for a calm, grounded peace that feels like returning to our authentic selves.

naath kachhooa na jaanau ||

O omnipresent master, I am not aware of anything. This humble confession of cognitive limitations in understanding the all-pervading source highlights the quest to explore its vastness.

man maiaa kai haath bikaanau ||1|| rahaau ||

The mind has sold itself into the hands of Illusion. This indicates a loss of agency on one's conscience, which has voluntarily enslaved itself to transient sensory impulses.
(1)(Pause)

tum kaheeat hau jagat gur suaamee ||

You are regarded as the source of universal wisdom and supreme authority. This acknowledges the awareness within us as the ultimate guide for our mindset and existence.

ham kaheeat kalijug ke kaamee ||1||

We are regarded as the indulgers in the realm of ignorance. This identifies *hum* as a conflicted conscience and *Kaljug* as a detrimental mindset, both shaped by ignorance rather than clarity. (1)

ein pa(n)chan mero manu ju bigaario ||

These five forces have corrupted and distorted the mind. Five refers to the sensory impulses of unrestrained desires, anger, greed, attachment, and ego that destabilise mental equilibrium.

pal pal har jee te a(n)tar paario ||2||

Moment by moment, they cultivate a feeling of separation from the all-encompassing unity. This indicates that each instant of disconnection from awareness expands the divide of oneness. (2)

jat dhekhau tat dhukh kee raasee ||

Wherever I look, I see many reasons for suffering. This highlights the insight that a mindset focused on sensory desires inevitably results in a painful state of unrest.

ajaua(n) na patayeai nigam bhe saakhee ||3||

Yet the mind is not convinced, even though spiritual texts are a testimony to this truth. This highlights the ego's denial of universal wisdom despite its authenticity. (3)

gotam naar umaapat savaiaamee ||

Even the wife of the sage Gautam and the husband of Uma. This use of mythological figures as archetypes shows that no level of status grants immunity from the laws of nature and psychological vulnerability.

sees dharan sahas bhag gaa(n)mee ||4||

Indra, the symbolic supreme deity who upholds the earth, bore a curse of a thousand marks due to ill intentions. This mythical story highlights that unchecked impulses can disrupt even the highest states of wisdom if we lose our vigilance. (4)

ein dhootan khal badh kar maario ||

These demons have made me foolish and confined, leading to my demise. This illustrates that our existence suffers spiritual death when we allow duality and vices to take dominance.

baddo nilaaj ajahoo nahee haario ||5||

The ego is so shameless that it refuses to accept defeat. This behaviour highlights the stubbornness of an uninformed mind that repeatedly returns to its conditioning, even after the turmoil it creates. (5)

keh ravidhaas kahaa kaise keejai ||

Ravidas says, let me know how to overcome this state. This inquiry reflects a yearning to break free from the cycle of ego and ignorance that perpetuates suffering.

bin raghunaath saran kaa kee leejai ||6||1||

Except for the sanctuary of the all-pervading awareness, whose shelter can one seek? This leads us to the realization that the sole path to liberation from the ego's grip lies in complete harmony with the laws of nature. (6)(1)

Essence: Bhagat Ravidas highlights the significant impact of the five impulses, giving examples from mythology, and demonstrates how even the most enlightened mythical figures have succumbed to these forces. He emphasizes the absurdity of the ego, which, despite experiencing suffering, stubbornly clings to its sensory illusions. He encourages us to confront these sensory impulses courageously by mastering and navigating them; in doing so, we can attain true liberation from the ego through a surrender to universal awareness.

Sabad Interpretation by **Vininder Kaur & Amardeep Singh**

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com