

Bhagat Ravidas – Sabad 26
jo dhin aaveh so dhin jaahee ||
Raag Suhi, Bhagat Ravidas, Guru Granth Sahib, 793

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karanaa kooch rahan thir naahee ||
sa(n)g chalat hai ham bhee chalanaa ||
dhoor gavan sir uopar maranaa ||1||
kiaa too soiaa jaag iaanaa ||
tai jeevan jag sach kar jaanaa ||1|| rahaau ||
jin jeeau dheetaa su rijak a(n)baraavai ||
sabh ghaT bheetar haaT chalaavai ||
kar ba(n)dhigee chhaadd mai meraa ||
hiradhai naam sam(h)aar saveraa ||2||
janam siraano pa(n)th na savaaraa ||
saa(n)jh paree dheh dhis a(n)dhiaaraa ||
keh ravidhaas nidhaan dhivaane ||
chetas naahee dhuneetaa fan khaane ||3||2||

Summary: We make plans and decisions and take credit for our actions, but much of our journey is shaped by forces beyond our control, like breathing, birth, and death. Recognizing this can transform our perspective and bring clarity without ego. As we cultivate mindfulness, we see our efforts are valuable, yet the burden of stress lightens. Achievements remain crucial, but we don't foster arrogance to affirm our worth; instead, we appreciate the invisible intelligence that connects us all. This understanding fosters a deep sense of peace that evolves from fleeting feelings into lasting tranquillity.

jo dhin aaveh so dhin jaahee ||

The day that arrives, that day fades away. This natural progression highlights the transient nature of time and the fleeting wonders of the physical world, reminding us to cherish every moment.

karanaa kooch rahan thir naahee ||

Departure is inevitable; nothing remains permanently fixed. This reality underscores the importance of embracing the evolution of our thoughts, just as our physical world is continually transforming.

sa(n)g chalat hai ham bhee chalanaa ||

Our companions are leaving, and we must go too. This acknowledges the mortality of physical existence; seeing others pass is a reminder of our own journey through time.

dhoor gavan sir uopar maranaa ||1||

We must journey far away, with mortality looming over us. This symbolizes our minimal efforts to evolve, making our journey toward awareness long, despite knowing the inevitability of our existence. (1)

kiaa too soiaa jaag iaanaa ||

Why are you asleep? Wake up, O ignorant mind. This is a crucial call to action, urging us to break free from the slumber of ignorance and self-deception.

tai jeevan jag sach kar jaanaa ||1|| rahaau ||

You have mistakenly accepted this worldly life as the ultimate reality. This identifies the fundamental cognitive error of believing fleeting illusions to be true. (1)(Pause)

jin jeeau dheetaa su rijak a(n)baraavai ||

The creative energy that manifests as life also ensures its sustenance. This demonstrates that the idea of accumulation is unnecessary and counterproductive for the greater good of the universe.

sabh ghaT bheetar haaT chalaavai ||

In every part of existence, the creative energy runs a commerce. This is a reminder that beneath our ego's claims of control lies something more profound than personal will, like our breath, the pulse of existence.

kar ba(n)dhigee chhaadd mai meraa ||

Embrace reverence to align and let go of the "I" and "Mine." This transformation enhances devotion from mere ritual to the release of ego-driven possessiveness and self-importance.

hiradhai naam sam(h)aar saveraa ||2||

In your conscience, retain contemplation as the moment of dawn. This is symbolic; whenever clarity reappears after confusion, it can be seen as the rising of the morning, bringing light after darkness. (2)

janam siraano pa(n)th na savaaraa ||

Life is at its end, yet the way of life has not been improved. This reflects a wasted opportunity, as our spiritual progress stagnates when we focus on the external rather than the internal.

saa(n)jh paree dheh dhis a(n)dhiaaraa ||

Evening has fallen, and darkness has spread in all ten directions. This symbolises a reminder of the impending end, and the lack of awareness is causing uncertainty, fear and confusion.

keh ravidhaas nidhaan dhivaane ||

Ravidas says, an ignorant and distracted mind. This reflects a human condition marked by a lack of self-awareness and an inability to focus on personal growth and enlightenment.

chetas naahee dhuneetaa fan khaane ||3||2||

You still do not realize that this world is a perishable house. This highlights the failure to let go of attachment, which is the underlying nature of suffering. (3)(2)

Essence: Bhagat Ravidas encourages us to tap into a subtle awareness within ourselves, where clarity can emerge if we pay attention to our conscience; otherwise, it can easily be overlooked. He emphasizes the fleeting nature of time, reminding us that life is always in motion and that we cannot truly possess anything, as our physical departure is an integral part of existence. What we often perceive as security through accumulation can, in fact, become a burden. Meaningful change occurs when we shift from ego-centred attachment to inner-centred mindfulness. In this state of openness, life becomes neither something to grasp tightly nor to let go; instead, it invites us to approach each moment with clarity and steady presence as it unfolds.

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

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