

Bhagat Ravidas – Sabad 32
paReeaai guneeaaai naam sabh suneeaaai anabhau bhaau na dharasai ||
Raag Ramkali, Bhagat Ravidas, Guru Granth Sahib, 973

paReeaai guneeaaai naam sabh suneeaaai anabhau bhaau na dharasai ||
lohaa ka(n)chan hiran hoi kaise jau paaraseh na parasai ||1||
dhev sa(n)sai gaa(n)Th na chhooTai ||
kaam karodh maiaa madh matasar in pa(n)chahu mil looTe ||1|| rahaau ||
ham badd kab kuleen ham pa(n)ddit ham jogee sa(n)niaasee ||
giaanee gunee soor ham dhaate ieh budh kabeh na naasee ||2||
kahu ravidhaas sabhai nahee samajhas bhool pare jaise baure ||
moh adhaar naam naarain jeevan praan dhan more ||3||1||

Summary: Academic understanding and lived experience are two distinct ways of knowing. Academic understanding organizes thoughts and defines concepts, providing clarity through structured analysis. In contrast, lived experience comes from personal experience and inner resonance; it is embodied rather than explained. One may excel intellectually without grasping the essence. However, lived experience transforms perception, behaviour, and sensitivity in a connection that theory alone cannot. While academic knowledge can guide inquiry, it does not guarantee personal transformation. When these two approaches intersect, knowing can become both precise and truly alive.

paReeaai guneeaaai naam sabh suneeaaai anabhau bhaau na dharasai ||

We may possess the ability to read and hear knowledge about the all-pervading essence, but the intuitive experience and loving resonance often remain elusive. This highlights the gap between academic understanding and lived connection.

lohaa ka(n)chan hiran hoi kaise jau paaraseh na parasai ||1||

How can iron be transformed into gold without touching it with the Philosopher's Stone? This suggests that one cannot achieve an enlightened state without experiential learning. (1)

dhev sa(n)sai gaa(n)Th na chhooTai ||

O divine energy, the knot of doubt does not untie. This reflects the distress caused by scepticism, which prevents clarity, reinforced by deeply ingrained conditioning.

kaam karodh maiaa madh matasar in pa(n)chahu mil looTe ||1|| rahaau ||

Unrestrained desires, anger, illusion, pride, and jealousy have together looted us. These five sensory forces are identified as the thieves that distract the mind and rob it of peace. (1)(Pause)

ham badd kab kuleen ham pa(n)ddit ham jogee sa(n)niaasee ||

"I am a great poet," "I am high-born," "I am a scholar," "I am a yogi," "I am a renunciate ". These claims highlight how the inflated ego uses identities to assert superiority.

giaanee gunee soor ham dhaate ieh budh kabeh na naasee ||2||

I am wise, virtuous, brave, and a giver; this mindset never leaves. This view of oneself as superior exposes a weakness that dismisses the virtue of humility. (2)

kahu ravidhaas sabhai nahee samajhas bhool pare jaise baure ||

Ravidas says, no one comprehends, disillusioned as if they are insane. This describes humanity's ignorance, wandering in the maze of ego-labels, unaware of the universal reality.

moh adhaar naam naarain jeevan praan dhan more ||3||1||

For me, support is the contemplation of the all-pervading reality; it is my life, breath, and wealth. This journey reflects a transition from the confines of ego to the expansive realm of universal awareness. (3)(1)

Essence: Bhagat Ravidas highlights how an inflated ego uses identities as a shield, turning labels into tools for control. By clinging to caste, status, beliefs, or achievements, the ego seeks validation through hierarchical structures, often dismissing others. This self-centeredness narrows perspective and creates rigid boundaries between individuals. The ego defends an image rather than the truth, fostering a duality that obstructs our awareness of shared existence. Embracing humility and compassion is crucial for overcoming these limitations and promoting unity.

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