

Bhagat Ravidas – Sabad 36
bin dhekhe upajai nahee aasaa ||
Raag Bhairo, Bhagat Ravidas, Guru Granth Sahib, 1167

bin dhekhe upajai nahee aasaa ||
jo dheesai so hoi binaasaa ||
baran sahit jo jaapai naam ||
so jogee keval nihakaam ||1||
parachai raam ravai jau koiee ||
paaras parasai dhubidhaa na hoiee ||1|| rahaau ||
so mun man kee dhubidhaa khai ||
bin dhuaare trai lok samai ||
man kaa subhaau sabh koiee karai ||
karataa hoi su anabhai rahai ||2||
fal kaaran foolee banarai ||
fal laagaa tab fool bilai ||
giaanai kaaran karam abhiaas ||
giaan bhiaa teh karam meh naas ||3||
ghirat kaaran dhadh mathai siaan ||
jeevat mukat sadhaa nirabaan ||
keh ravidhaas param bairaag ||
ridhai raam kee na japas abhaag ||4||1||

Summary: The desire for specific experiences often arises after we've felt their calming effects. When we try to reclaim those feelings without deeper reflection, longing can turn into attachment, leading us to repeatedly seek the same external triggers. This longing ties our joy to superficial sources, creating a distressing cycle of expectation and disappointment. It's essential to remember that the experiences we truly seek come from living in the moment, not from merely repeating the past. Longing is a paradox; it can trap us in old habits while also signalling that something deeper is calling us. In this way, longing becomes both a dead end and a doorway, serving as a double-edged compass. When we see it clearly, longing transforms from a confining attachment into a catalyst for inner exploration and growth.

bin dhekhe upajai nahee aasaa ||

Without inner seeing, longing does not arise. **This highlights the human tendency to undermine the power of perception and intuition in favour of a tangible concept and form, which limits awareness.**

jo dheesai so hoi binaasaa ||

Whatever is tangible is destined to perish. This paradox establishes that forms we rely on for enlightenment are themselves temporary illusions.

baran sahit jo jaapai naam ||

Alongside social status, those who contemplate the essence of wisdom. This refers to enlightened beings who are beyond the constraints of hierarchy and focus on oneness.

so jogee keval nihakaam ||1||

Only such spiritually accomplished individuals are wholesome and free from uncontrolled desires. (1)

parachai raam ravai jau koiee ||

When one associates with and appreciates the all-encompassing awareness, this signifies a shift from superficial devotion to a profound, immersive connection.

paaras parasai dhubidhaa na hoiee ||1|| rahaau ||

When touched by the philosopher's stone, doubt and duality disappear. This symbolizes the alchemy of the mind, transforming dilemma into enlightened wisdom. (1)(Pause)

so mun man kee dhubidhaa khai ||

The duality and doubt of the silent, unaware mind fade away. This indicates a transformation in which inner conflict and split perceptions quietly dissolve, leaving the mind clear and unified.

bin dhuaare trai lok samai ||

Without a doorway, merge with the awareness present in all three worlds. This reflects an inner openness, free from external methods, prescribed dogmas, or the influence of the five senses.

man kaa subhaau sabh koiee karai ||

Everyone operates according to the habitual instincts and conditioning of their mind. This observes behaviour as influenced by mental tendency.

karataa hoi su anabhai rahai ||2||

Those who identify with the omnipresent creative source become fearless. This asserts that aligning with the notion that we are all part of a whole removes the doubt of a limited self. (2)

fal kaaran foolee banarai ||

For the sake of producing fruit, the flowers bloom. This law of nature illustrates that, inherently, every aspect of creation strives for awareness, but this process is not an end in itself.

fal laagaa tab fool bilai ||

When the fruit emerges, the flower fades. This illustrates that as wisdom blossoms within us, external displays fade, giving rise to true awareness.

giaanai kaaran karam abhiaas ||

For the sake of gaining knowledge, religious practices and rituals are performed. This positions disciplinary actions as a means to an end, rather than the end itself.

giaan bhiaa teh karam nahas ||3||

When wisdom arises, deeds end. This implies that as insights are assimilated, the need for external action fades. (3)

ghirat kaaran dhadh mathai siaan ||

For the sake of extracting butter, the wise churns cream. This reinforces the idea that the effort to gain wisdom is solely for extracting the essence.

jeevat mukat sadhaa nirabaan ||

Liberation while living comes from achieving a continual state of freedom from attachments. It refers to a state of detachment from transitory illusions while actively engaging in worldly affairs.

keh ravidhaas param bairag ||

Ravidas says, this state of mind represents supreme renunciation. This identifies the ultimate spiritual attainment as a dispassion for the temporary aspects of creation.

ridhai raam kee na japas abhaag ||4||1||

Those who fail to reflect on the all-encompassing awareness in their hearts are unfortunate. (4)(1)

Essence: Bhagat Ravidas presents the principle of spiritual growth, just as a flower must fall away for fruit to emerge, so must the phase of external worship give way to the depth of internal wisdom for awareness to arise. He asserts that one's mastery of physical or religious techniques does not measure true enlightenment, but rather the ability to understand the essence of reality, embody the insights and live with unwavering truthfulness that fosters freedom and fearlessness.

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

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