

Bhagat Ravidas – Sabad 37
tujheh sujha(n)taa kachhoo naeh ||
Raag Basant, Bhagat Ravidas, Guru Granth Sahib, 1196

tujheh sujha(n)taa kachhoo naeh ||
pahiraavaa dhekke uobh jaeh ||
garabavatee kaa naahee Thaau ||
teree garadhan uopar lavai kaau ||1||
too kaa(n)i garabeh baavalee ||
jaise bhaadhau khoo(n)baraaj too tis te kharee utaavalee ||1|| rahaau ||
jaise kura(n)k nahee paio bhedh ||
tan suga(n)dh ddooddai pradhes ||
ap tan kaa jo kare beechaar ||
tis nahee jamaka(n)kar kare khuaar ||2||
putr kalatr kaa kareh aha(n)kaar ||
Thaakur lekhaa maganahaar ||
feRe kaa dhukh sahai jeeau ||
paachhe kiseh pukaareh peeau peeau ||3||
saadhoo kee jau leh oT ||
tere miTeh paap sabh koT koT ||
keh ravidhaas juo japai naam ||
tis jaat na janam na jon kaam ||4||1||

Summary: The ego often links our identity to our relationships and possessions, leading us to view them as entitlements and to reduce them to mere status symbols. This mindset inflates our sense of ownership and fuels our desire to control, which can stifle our inner freedom. Empowerment comes from shifting our pride to humility by recognising that our relationships and belongings are fleeting expressions of our lives. While it's important to value them, we must not let ourselves be weighed down by the urge to possess. Letting go of our false ego enhances our experiences and deepens our connections with ourselves and others.

tujheh sujha(n)taa kachhoo naeh ||

You are not able to discern anything. This indicates a lack of awareness, hence a need for greater introspection.

pahiraavaa dhekke uobh jaeh ||

Seeing our adornments and status, we swell with pride. This reflects superficial vanity rooted in ego, material possessions, intellectual accomplishments or appearances.

garabavatee kaa naahee Thaau ||

Arrogance has no stable foundation. This suggests that those who are proud lack a grounding in humility and inevitably collapse.

teree garadhan uopar lavai kaau ||1||

Why is this noose around your neck? This question prompts us to reflect on why we constrain our true selves with egoistic pursuits. (1)

too kaa(n)i garabeh baavalee ||

Why do you cling to such arrogance, O misguided mind? This mindset reveals that unchecked pride can transform into a manipulative quest for control over others, leading to our spiritual decline.

jaise bhaadhau khoo(n)baraaj too tis te kharee utaavalee ||1|| rahaau ||

Like a mushroom that appears briefly in the monsoon season, your sense of self is fleeting; it arises quickly and fades just as fast. This metaphor shows that the ego's impressions may seem significant for a moment, but they vanish as conditions change. (1)(Pause)

jaise kura(n)k nahee paio bhedh ||

Just as the musk deer remains oblivious to the mystery, this illustrates the tragedy of self-ignorance, where one is unaware of one's own potential.

tan suga(n)dh ddooddai pradhes ||

Holding the fragrance in its own body, it exhaustively searches for the scent in distant lands. This symbolises the restlessness due to separation from one's origin, seeking outward for what lies within.

ap tan kaa jo kare beechaar ||

Those who turn their focus inward to explore their true self. This emphasises the importance of self-reflection.

tis nahee jamaka(n)kar kare khuaar ||2||

For such, the fear of mortality does not torment them. This suggests that introspection is an effective tool for overcoming feelings of uncertainty. (2)

putr kalatr kaa kareh aha(n)kaar ||

One takes pride in family lineage and relationships. This tendency to attach to possessions can transform strength and care into a mindset of self-importance.

Thaakur lekhaa maganahaar ||

The all-pervading consciousness demands accountability for our actions. This refers to the principle that our choices have an impact.

feRe kaa dhukh sahai jeeau ||

The conscience endures the pain brought on by its own misguided choices. This highlights that the true source of suffering lies within our actions, not in external retribution.

paachhe kish pukaareh peeau peeau ||3||

After self-reflection, whom will you address as beloved and dear? This clarifies that introspection can illuminate the distinction between worthy and unworthy pursuits. (3)

saadhoo kee jau leh oT ||

The attribute of alignment with universal attributes, when taken as a support. This provides a way to safeguard our true selves by embracing wisdom.

tere miTeh paap sabh koT koT ||

The mindset of multiple wrongdoings dissolves. This highlights the power of wisdom to eliminate the negative conditioning that limits us.

keh ravidhaas juo japai naam ||

Ravidas says those who constantly reflect upon the essence of reality. This emphasizes the practice of mindfulness as a valuable virtue.

tis jaat na janam na jon kaam ||4||1||

Such a being does not connect with the concepts of caste, lineage, or the cycles of birth and death. This results in complete liberation from social, religious, and biological definitions that restrict unity. (4)(1)

Essence: Bhagat Ravidas illustrates that pride, status, and appearance can rise quickly but vanish just as fast, like a monsoon mushroom that lasts only a season. The chase for external fulfilment resembles a musk deer chasing a scent it possesses but can never find. The monsoon mushroom and musk deer remind us that what seems invincible is fleeting, and what we seek may be closer than we think. Chasing external validation only drains our energy; our ability lies in shifting our focus inward, finding peace without needing an identity.

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

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