

**Bhagat Ravidas – Sabad 14**  
**jab ham hote tab too naahee ab toohee mai naahee ||**  
**Raag Sorath, Bhagat Ravidas, Guru Granth Sahib, 657**

jab ham hote tab too naahee ab toohee mai naahee ||  
anal agam jaise lahar mei udhadh jal keval jal maa(n)hee ||1||  
maadhava kiaa kaheeaai bhram aaisaa ||  
jaisaa maaneeaaai hoi na taisaa ||1|| rahaau ||  
narapat ek si(n)ghaasan soiaa supane bhiaa bhikhaaree ||  
achhat raaj bichhurat dukh paiaa so gat bhiee hamaaree ||2||  
raaj bhua(n)g prasa(n)g jaise heh ab kachh maram janaiaa ||  
anik kaTak jaise bhool pare ab kahate kahan na aaiaa ||3||  
sarabe ek anekai suaamee sabh ghaT bhuogavai soiee ||  
keh ravidas haath pai nerai sahaje hoi su hoiee ||4||1||

**Summary:** When self-importance takes centre stage, we miss the opportunity to connect with a broader reality. The problems of "I" and "you" arise when separation becomes our primary identity. "I" transforms into a defended territory, while "you" becomes a perceived outsider. Conflict then feels inevitable, as if division is the default state. In this mindset, comparison replaces harmony, prioritizing our self-image over the quest for truth. When there is an "I," I fail to see "you"; when I acknowledge "you," I lose sight of "I." A wiser perspective recognizes "I" and "you" as practical aspects of life but doesn't allow them to dominate our conscience. As this deeper awareness develops, the ego-driven "I" diminishes, and "we" begins to emerge, shifting our focus toward a more expansive sense of oneness.

jab ham hote tab too naahee ab toohee mai naahee ||

When "I" prevails, "You" becomes absent; and when "You" remains, "I" does not exist. This suggests that asserting a separate identity obscures the presence of oneness.

anal agam jaise lahar mei udhadh jal keval jal maa(n)hee ||1||

Just as massive waves surge in the ocean, they are ultimately just water within water. This illustrates that while various forms of nature may appear distinct, they all originate from the same universal source that connects everything. (1)

maadhava kiaa kaheeaai bhram aaisaa ||

O beloved awareness, how can this scenario be described as an illusion? This highlights the paradoxical nature of deception, making the unreal seem real.

jaisaa maaneeaaai hoi na taisaa ||1|| rahaau ||

What is assumed or presumed to be true is not as it appears. This illustrates a cognitive misinterpretation in which we confuse appearances with reality, overlooking the underlying truth. (1)(Pause)

narapat ek si(n)ghaasan soiaa supane bhiaa bhikhaaree ||

A king sleeps upon a throne and dreams of becoming a beggar. This image highlights how our sense of identity can shift based on our perceptions.

achhat raaj bichhurat dukh paiaa so gat bhiee hamaaree ||2||

Although his kingdom remained intact, he felt the profound pain of separation in the dream; this mirrors our own experience of suffering, which often stems from misidentification, fear or illusion of loss. (2)

raaj bhua(n)g prasa(n)g jaise heh ab kachh maram janaiaa ||

The Kingdom, reminiscent of the tale in which a rope is mistaken for a serpent, now offers valuable insights. This parallels the common mistake of superimposition, but it also shows that the light of understanding can transform perception.

anik kaTak jaise bhool pare ab kahate kahan na aaiaa ||3||

Like, among many bracelets, when one forgets which is the original, then one does not know how to identify or describe it. This calls for introspection regarding our integrity amidst societal influences and superficial similarities that may cloud our perceptions. (3)

sarabe ek anekai suaamee sabh ghaT bhuogavai soiee ||

In all, the one omnipresent force manifests as many; the all-pervading master, with its presence, experiences life within every being. This idea highlights a unity expressed as diversity, supporting the panentheistic view that universal consciousness is the experiencer in every individual existence.

keh ravidas haath pai nerai sahaje hoi su hoiee ||4||1||

Ravidas says that the all-pervading energy is closer than one's hand and can be experienced in a state of natural tranquillity. This asserts that ultimate reality is not far away; instead, it resides within us, intimately connected to our very being. (4)(1)

**Essence:** Bhagat Ravidas highlights a common tendency to mistake external appearances for the ultimate reality. When we confuse appearances with truth, we react to superficial aspects in conditioned narratives. We become absorbed in what our ego presents as true, status, roles, success, and our thoughts, which create a sense of success and failure, worthy and unworthy. In this chaos, we often forget the more profound truth beneath it all, the steady awareness that observes everything. He encourages us to recognize that, while surfaces still exist, one can transcend their influence.

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**Website:** [OnenessInDiversity.com](http://OnenessInDiversity.com)

**Email:** onenessindiversityfoundation@gmail.com