

**Bhagat Ravidas – Sabad 28**  
**dhaaridh dhekh sabh ko hasai aisee dhasaa hamaaree ||**  
**Raag Bilaval, Bhagat Ravidas, Guru Granth Sahib, 858**

dhaaridh dhekh sabh ko hasai aisee dhasaa hamaaree ||  
asaT dhasaa sidh kar talai sabh kirapaa tumaaree ||1||  
too jaanat mai kichh nahee bhav kha(n)ddan raam ||  
sagal jeea saranaagatee prabh pooran kaam ||1|| rahaau ||  
jo teree saranaagataa tin naahee bhaar ||  
uooch neech tum te tare aalaj sa(n)saar ||2||  
keh ravidhaas akath kathaa bahu kai kareejai ||  
jaisaa too taisaa tuhee kiaa upamaa dheejai ||3||1||

**Summary:** Universal laws are egalitarian; they do not take status or lineage into account. These laws positively impact those whose thoughts and actions align with universality. Regardless of whether a person is educated or uneducated, privileged or humble, the paths to clarity are open to all, available to anyone who turns inward. This reality highlights that wisdom and inner freedom are not products of birth or inheritance; they are acquired through the pursuit of oneness.

dhaaridh dhekh sabh ko hasai aisee dhasaa hamaaree ||

Witnessing my poverty, many find amusement; such is the reality I face. This reveals the shallow nature of social judgment, which measures a person's value solely by outward appearances and financial standing.

asaT dhasaa sidh kar talai sabh kirapaa tumaaree ||1||

Yet, the eighteen supernatural powers are held in the palm of my hand, due to the grace of universal awareness. This highlights that while society views wealth narrowly, an enlightened mind sees it as spiritual enlightenment rooted in humility and self-reflection. (1)

too jaanat mai kichh nahee bhav kha(n)ddan raam ||

You know that the ego of the self is insignificant; the understanding of the all-pervading reality breaks worldly fears. This reflects the humility of acknowledging that the separate self creates duality and fears otherness.

sagal jeea saranaagatee prabh pooran kaam ||1|| rahaau ||

All living beings are in the sanctuary of the all-pervading awareness, accomplishing their actions. This shows that all existence stems from a shared life source, each embodying its unique state and enriching the whole. (1)(Pause)

jo teree saranaagataa tin naahee bhaar ||

Those who dwell in the sanctuary of all-pervading awareness carry no burden. This embodies the profound ease that emerges from inner liberation achieved by relinquishing the ego-driven mindset.

uooch neech tum te tare aalaj sa(n)saar ||2||

Both the high and the low transcend the troublesome world through all-pervading awareness. This points to the egalitarian nature of the universal laws as anyone who aligns with them can navigate the complexities of the mind, regardless of background. (2)

keh ravidhaas akath kathaa bahu kai kareejai ||

Ravidas says, why define the indescribable in numerous ways? This highlights the futility of theological debates in capturing the essence of infinite awareness, meant to be experienced rather than confined to words.

jaisaa too taisaa tuhee kiaa upamaa dheejai ||3||1||

You are precisely as you are. What praise can be given to you? This suggests that universal reality is steadfast in what it is, untouched by our praise, unmoved by our doubt and does not require approval, justification or glorification. (3)(1)

**Essence:** Bhagat Ravidas contrasts worldly judgments with inner truth, rejecting the idea that societal opinions define reality. He emphasizes that true abundance comes from self-mastery, offering a wealth that cannot be taken away. He endorses the idea that humility is a form of inner sovereignty that reduces ego and fosters unity. When we align with our essence from a place of awareness rather than seeking status, the burdens of life lighten. In this alignment, dignity becomes universal, accessible to all, regardless of social standing.

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