

Bhagat Ravidas – Sabad 39

har japat teuoo janaa padham kavalaas pat taas sam tul nahee aan kouoo ||
Raag Malar, Bhagat Ravidas, Guru Granth Sahib, 1293

har japat teuoo janaa padham kavalaas pat taas sam tul nahee aan kouoo ||
ek hee ek anek hoi bisathario aan re aan bharapoor souoo || rahaau ||
jaa kai bhaagavat lekheesai avar nahee pekheesai taas kee jaat aachhop chheepaa ||
biaas meh lekheesai sanak meh pekheesai naam kee naamanaa sapat dheepaa ||1||
jaa kai iedh bakareedh kul guoo re badh kareh maane'eeh sekh saheedh peeraa ||
jaa kai baap vaisee karee poot aisee saree tihoo re lok parasidh kabeeraa ||2||
jaa ke kuTa(n)b ke ddedd sabh ddor ddova(n)t fireh ajahu ba(n)naarasee aas paasaa
||
aachaar sahit bipr kareh dda(n)ddaut tin tanai ravidhaas dhaasaan dhaasaa ||3||2||

Summary: Outer forms, practices, and belief systems are diverse, shaped by culture and personal temperament. One person may bow in reverence, another may find peace in meditation, while someone may express devotion through singing. Despite these differences, the human quest for meaning and inner clarity is universal. Beneath each expression is a desire to connect with our source. While conditioned minds may argue over these forms, our deeper selves recognize our shared essence. Embracing this understanding allows us to see that the diverse paths we choose are simply different perspectives, all pointing to a common source and inviting us to celebrate our universality.

har japat teuoo janaa padham kavalaas pat taas sam tul nahee aan kouoo ||
Consistently reflecting on the omnipresent awareness shared by all beings leads to a state of inner calm; nothing else is comparable to it. This implies that recognizing this shared source elevates our consciousness and grants us a dignity that surpasses any earthly status.

ek hee ek anek hoi bisathario aan re aan bharapoor souoo || rahaau ||
The singular essence reveals itself through a multitude of forms, while remaining fully present in every aspect. This illustrates the non-dual reality in which oneness flourishes as diversity and dismantles discrimination. (Pause)

jaa kai bhaagavat lekheesai avar nahee pekheesai taas kee jaat aachhop chheepaa ||
Those who inscribe the praises of the creator as a scripture and do not reflect on the essence beyond should be considered in an untouchable occupation. This reinforces that status and knowledge are not entitled to enlightenment, as evidenced by Bhagat

Namdev, who gained awareness despite being marginalised as a calico printer by society.

biaas meh lekheeaai sanak meh pekheeaai naam kee naamanaa sapat dheepaa ||1||

In Vyasa's writings, which represent a scholar, and in Sanak's view, which symbolizes the progeny of the creator, recognize the significance of self-reflection across the seven continents. This asserts that wisdom and insight know no boundaries and transcend spiritual traditions and diverse cultures. (1)

jaa kai ieedh bakareedh kul guoo re badh kareh maane'eeh sekh saheedh peeraa ||

In some traditions, Eid and Bakreed are celebrated by slaughtering cows and honouring religious scholars, martyrs, and spiritual guides. This indicates that while outer forms, practices and belief systems may vary, the underlying source remains the same.

jaa kai baap vaisee karee poot aisee saree tihoo re lok parasidh kabeeraa ||2||

What the father did, as a son, he followed; however, he succeeded in achieving something that, across the three realms, made him renowned as the Kabir. This reference suggests that the evolution is unique to each, not confined by specific beliefs, but a synthesis of diverse experiential learnings and insights. (2)

jaa ke kuTa(n)b ke ddedd sabh ddor ddova(n)t fireh ajahu ba(n)naarasee aas paasaa ||

Their clan is regarded as outcast, for their daily work of hauling dead cattle in Banaras and its outskirts. This highlights the injustice of discrimination against those in marginalized occupations, depriving them of social dignity and respect.

aachaar sahit bipr kareh dda(n)ddaut tin tanai ravidhaas dhaasaan dhaasaa ||3||2||

A virtuous disposition, combined with wisdom, is highly regarded by their son, Ravidas, who is the devotee of devotees. This presents a paradox: the custodians of purity can harbour ill intentions and remain impure, while those deemed impure can achieve purity through their good intent. (3)(2)

Essence: Bhagat Ravidas presents a vision of unity that celebrates diversity without requiring uniformity. He emphasizes that our differences should not detract from our sense of cohesion but should reduce their dominance. Promoting humility, he suggests that the idea of a singular consciousness expressed in diverse forms shines more brightly among sincere seekers than within rigid social or religious hierarchies.

By referencing revolutionary saints like Bhagat Namdev (the printer), Bhagat Kabir (the weaver), and Bhagat Ravidas himself (the tanner), who are considered low caste, he illustrates that one's occupation and ancestry do not limit the potential for enlightenment.

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