

Bhagat Ravidas – Sabad 1
tohee mohee mohee tohee a(n)tar kaisaa ||
Raag Siriraag, Bhagat Ravidas, Guru Granth Sahib, 93

tohee mohee mohee tohee a(n)tar kaisaa ||
kanak kaTik jal tara(n)g jaisaa ||1||
jau pai ham na paap kara(n)taa ahe ana(n)taa ||
patit paavan naam kaise hu(n)taa ||1|| rahaau ||
tum(h) ju naik aachhahu a(n)tarajaamee ||
prabh te jan jaaneejai jan te suaamee ||2||
sareer aaraadhai mo kau beechaar dehoo ||
ravidaas sam dal samajhaavai kouoo ||3||

Summary: I exist because you exist, and you exist because I exist, and the existence exists because we exist. Our collective existence is what makes reality possible. The essence of all beings is intertwined, forming a profound connection that transcends individuality. Understanding this state of existence involves letting go of the false ego, and the illusion of separation between us and the divine is essential. This perspective reveals that all creation is a tapestry of unity. Each element is a reflection of one greater field of consciousness. When we view the world as a mirror of ourselves, we begin to recognize our shared essence in others, allowing us to unite as one.

tohee mohee mohee tohee a(n)tar kaisaa ||
You are me, and I am you. Is there any difference between us?

kanak kaTik jal tara(n)g jaisaa ||1||
The substratum is constant, but the form varies, akin to the distinction between a gold coin and a gold bracelet or the ebb and flow of ocean waves. (1)

jau pai ham na paap kara(n)taa ahe ana(n)taa ||
If I do not commit any wrongful deeds, O infinite, all-pervading awareness.

patit paavan naam kaise hu(n)taa ||1|| rahaau ||
Then how can I, a person of low caste, be deemed pious? This statement raises a profound question about social norms and religious dogmas that overlook actions and intentions as measures of piety. (1)(Pause)

tum(h) ju naik aachhahu a(n)tarajaamee ||

O infinite, all-pervading awareness is the supreme protagonist, who is the witness of the inner self.

prabh te jan jaaneejai jan te suaamee ||2||

The seeker knows the mentor, and the mentor is aware of the seeker; this highlights the oneness inherent in all creation. (2)

sareer aaraadhai mo kau beechar dehoo ||

Grant me the wisdom that I can use the body as a medium to contemplate.

ravidaas sam dal samajhaavai kouoo ||3||

Ravidas says that only a few truly understand that all life forms are equal and interconnected as part of one community. (3)

Essence: Bhagat Ravidas expresses the rarity of individuals who comprehend the reality of the entire creation as one community, a part of the one whole ecosystem, akin to the ebb and flow of ocean waves, where the substratum is the same, but its form varies. It is our ego in the mind that creates duality, forming strict social norms and rigid religious dogmas that overlook actions and intentions as measures of piety and oneness.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com