

Bhagat Ravidas – Sabad 15
jau ham baa(n)dhe moh faas ham prem badhan tum baadhe ||
Raag Sorath, Bhagat Ravidas, Guru Granth Sahib, 658

jau ham baa(n)dhe moh faas ham prem badhan tum baadhe ||
apane chhooTan ko jatan karahu ham chhooTe tum aaraadhe ||1||
maadhava jaanat hahu jaisee taisee ||
ab kahaa karahuge aaisee ||1|| rahaau ||
meen pakar faa(n)kio ar kaaTio raa(n)dh keeo bahu baanee ||
kha(n)dd kha(n)dd kar bhojan keeno tuoo na bisario paanee ||2||
aapan baapai naahee kisee ko bhaavan ko har raajaa ||
moh paTal sabh jagat biaapio bhagat nahee sa(n)taapaa ||3||
keh ravidhaas bhagat ik baaddee ab ieh kaa siau kaheeaai ||
jaa kaaran ham tum aaraadhe so dhukh ajahoo saheeaai ||4||2||

Summary: The concept of spiritual deepening is personal, intimate, and often hard to describe. It encompasses various stages, including contemplation, exploration, and transformation, all of which guide individuals toward personal growth. Each person's spiritual development is unique and often involves exploring beliefs and philosophies, as well as searching for meaning and purpose in life. In this context, intimacy refers to a deep connection with the innate awareness, fostering a sense of oneness and acceptance of unity. This journey transcends mere physical, emotional, or personal ties, focusing instead on attributes that promote universal well-being. As a result, spirituality becomes a distinctive and individual path.

jau ham baa(n)dhe moh faas ham prem badhan tum baadhe ||
Just as we are bound and entrapped by attachments, it is through the bond of our love that we will unite with you, our all-encompassing awareness. This suggests two distinct ties, one constricting through grasping, the other holding through closeness.

apane chhooTan ko jatan karahu ham chhooTe tum aaraadhe ||1||
Many seek to free themselves through many efforts; I have found liberation through the contemplation of the all-encompassing awareness. (1)

maadhava jaanat hahu jaisee taisee ||
The way we know the all-pervading awareness is according to how we perceive it. This reflects our naive understanding of the universal source shaped by our conditioning.

ab kahaa karahuge aaisee ||1|| rahaau ||

Then how can you describe it as it is? This inquiry invites us to seek and share the essence of truth, without any distortion or embellishment. (1)(Pause)

meen pakar faa(n)kio ar kaaTio raa(n)dh keeo bahu baanee ||

A fish is caught, cut, and prepared in many ways. This represents our experiences transformed through trials of life.

kha(n)dd kha(n)dd kar bhojan keeno tuoo na bisario paanee ||2||

Even when torn to pieces and consumed, it does not forget its intrinsic connection to the water. This illustrates the true nature of awareness, which stays linked to its source despite the effects of trauma, transformation, or division. (2)

aapan baapai naahee kisee ko bhaavan ko har raajaa ||

The sovereign reality is not inherited from ancestors; it is embraced by those who value unity and contentment. This idea rejects religious entitlement or inherited status, highlighting that connection with the source is realized through oneness.

moh paTal sabh jagat biaapio bhagat nahee sa(n)taapaa ||3||

Attachments and delusions entangle the entire world, but devoted seekers aligned with wisdom remain unaffected. This contrast highlights how ignorance can persist even in harmonious environments, while clarity fosters inner peace even amidst chaos. (3)

keh ravidhaas bhagat ik baaddee ab ieh kaa siao kaheeeai ||

Ravidas says that this devotion for oneness has grown intense; to whom can this internal state be described? This points to a state of spiritual deepening that is personal, intimate, and indescribable.

jaa kaaran ham tum aaraadhe so dhukh ajahoo saheeeai ||4||2||

The very reason for which I meditated upon you is the pain I am still suffering. This suggests that even after embarking on a quest to alleviate the pain of disunion, suffering persists when unity is not embraced by oneself or by society. (4)(2)

Essence: Bhagat Ravidas mentions the pain of living alongside others while feeling disconnected. This societal disunity occurs when an identity overshadows our shared unity, fracturing our inner selves and society as a whole. Suffering continues as the loss of collectiveness hinders the understanding that our well-being is linked. Healing starts when we create a space for disagreement without dehumanization.

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