

Bhagat Ravidas – Sabad 16
dhulabh janam pu(n)n fal paio birathaa jaat abibekai ||
Raag Sorath, Bhagat Ravidas, Guru Granth Sahib, 658

dulabh janam pu(n)n fal paio birathaa jaat abibekai ||
raaje i(n)dr samsar gireh aasan bin har bhagat kahahu keh lekhai ||1||
na beechaario raajaa raam ko ras ||
jeh ras an ras beesar jaahee ||1|| rahaau ||
jaan ajaan bhe ham baavar soch asoch divas jaahee ||
ei(n)dree sabal nibal bibek budh paramaarath paraves nahee ||2||
kaheeat aan achareeat an kachh samajh na parai apar maiaa ||
keh ravidas udaas daas mat parhar kop karahu jee diaa ||3||3||

Summary: The “knowing ignorant” refers to someone whose knowledge has not yet matured into genuine awareness. In this state, truth exists in the mind like stored information, while sensory experiences take precedence. As attention drifts, clarity fades, and ignorance can set in, illustrating how knowing can shift into unknowing. Taking a moment to reflect reveals that life offers a rare opportunity to embody virtue, but we can easily lose this chance due to distractions. What’s truly rare is not just being born, but the ability to discover the essence of existence and live from that clarity. The gap between potential and achievement exposes what we’ve nurtured. In the end, it’s both profound and straightforward to see that awareness was within reach, yet we often overlook it.

dulabh janam pu(n)n fal paio birathaa jaat abibekai ||

Life presents a rare opportunity to be virtuous, yet it is often wasted due to a lack of discernment and wisdom. This suggests that our potential may get diluted when clarity is absent.

raaje i(n)dr samsar gireh aasan bin har bhagat kahahu keh lekhai ||1||

If one holds a royal throne and an abode equal to the highest celestial authority, without devotion to the all-pervading awareness, what true worth does it possess? This points to the hollowness of external power when the internal connection to virtues is missing. (1)

na beechaario raajaa raam ko ras ||

The mind has not contemplated and cherished the essence of the sovereign, all-pervading reality. This reflects missing the opportunity to experience the joy of awareness.

jeh ras an ras beesar jaahee ||1|| rahaau ||

Experiencing this essence, all other pleasures fade away. This illustrates that the bliss of attaining awareness surpasses the pleasures of the senses. (1)(Pause)

jaan ajaan bhe ham baavar soch asoch divas jaahee ||

Knowledge can turn into ignorance, and my foolish mindset and thoughtlessness pass the days away. This serves as a reminder that a lack of focus can steer us away from what truly matters, even when we know we should prioritize better.

ei(n)dree sabal nibal bibek budh paramaarath paraves nahee ||2||

The senses become stronger, the intellect weakens, and spiritual understanding remains elusive. This symbolizes that when sensory instincts dominate the mind, they obstruct wisdom and broader perception. (2)

kaheeat aan achareeat an kachh samajh na parai apar maiaa ||

Speech says one thing, and actions do another; nothing is comprehensible, as the illusions are infinite. This inconsistency exposes a hypocritical, fragmented mindset in which proclamations and behaviours fail to align.

keh ravidas udaas daas mat parhar kop karahu jeea diaa ||3||3||

Ravidas says that through detachment, the seeker becomes humble, the intellect gives up anger, and gains compassion within. This redefines detachment from external renunciation to an internal act of letting go of negativity to make way for positivity. (3)(3)

Essence: Bhagat Ravidas emphasizes the importance of *Daya*, meaning compassion, alongside *Parmarth*, which signifies the ultimate meaning of life. These profound states inspire us to detach from anger and resentment, reminding us that cultivating empathy for others requires being kind to ourselves first. He redefines mercy, not just as an outward display of kindness but as an essential inward journey that liberates us from the destructive grip of our negative thoughts. This transformative process nurtures our conscience, allowing the mind to uncover deeper meanings in which conflict transforms into harmony.

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

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