

**Bhagat Ravidas – Sabad 20**  
**chamaraTaa gaa(n)Th na janiee ||**  
**Raag Sorath, Bhagat Ravidas, Guru Granth Sahib, 659**

chamaraTaa gaa(n)Th na janiee ||  
log gaThaavai panahee ||1|| rahaau ||  
aar nahee jeh topau ||  
nahee raa(n)bee Thaau ropau ||1||  
log ga(n)Th ga(n)Th kharaa bigoochaa ||  
hau bin gaa(n)The jai pahoochaa ||2||  
ravidaas japai raam naamaa ||  
moh jam siau naahee kaamaa ||3||7||

**Summary:** Nonconformity to unjust social and religious norms can be seen as a positive strength. It encourages critical thinking, promotes diversity, and fosters acceptance of different perspectives. Reflecting critically on established norms can help us contribute to the evolution of societal values and standards, driving positive change and growth. This evolution allows individuals to express and exercise their autonomy and authenticity, enriching our diverse society and making it more harmonious.

chamaraTaa gaa(n)Th na janiee ||

I am from a family of cobblers and lack the skill to tie knots for repairs. This reflects a mindset that recognizes we are born with unique traits, some of which are transferable and some acquired.

log gaThaavai panahee ||1|| rahaau ||

People come to get their shoes repaired. This highlights a limited mindset that prefers familiarity over embracing change. (1)(Pause)

aar nahee jeh topau ||

I do not have the tools that can repair. This reveals an honest confession of not being able to conform to society's dogmatic mindset, that are unfair.

nahee raa(n)bee Thaau ropau ||1||

I do not have the tools to apply the patch. This reveals a refusal to engage in external hypocritical compliance with unfair social and religious norms that do not resonate internally. (1)

log ga(n)Th ga(n)Th kharaa bigoochaa ||

People continue to have knots added as repairs, damaging what was originally good. This illustrates how forceful or mindless adherence to ritualistic social and religious practices can distort the essence of belief systems.

hau bin gaa(n)The jai pahoochaa ||2||

I have reached the destination without tying a single knot. This suggests that one does need to adhere to societal and religious practices that suppressions, letting them go, can get us where we truly belong. (2)

ravidaas japai raam naamaa ||

Ravidas says he remembers to contemplate the all-pervading universal reality.

moh jam siau naahee kaamaa ||3||7||

I have no interest in negativity. This highlights a pragmatic mindset that focuses only on what enhances universal well-being. (3)(7)

**Essence:** Bhagat Ravidas uses imagery from his profession as a cobbler to convey a more profound message. He points out the irony that, while a cobbler's job is to bind and stitch, the spiritual seeker's journey is about remaining unbound. This suggests that the world complicates itself by trying to tie everything together, be it relationships, wealth, status, or religion. In contrast, a devotee progresses through openness and simplicity. He concludes that fear can ensnare those who are bound, while a mind free of knots can navigate life with ease and resilience.

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

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