

Bhagat Ravidas – Sabad 23
naam tero aaratee majan muraare ||
Raag Dhanasri, Bhagat Ravidas, Guru Granth Sahib, 694

naam tero aaratee majan muraare ||
har ke naam bin jhooThe sagal paasaare ||1|| rahaau ||
naam tero aasano naam tero urasaa naam teraa kesaro le chhiTakaare ||
naam teraa a(n)bhulaa naam tero cha(n)dhano ghas jape naam le tujheh kau chaare
||1||
naam teraa dheevaa naam tero baatee naam tero tel le maeh pasaare ||
naam tere kee jot lagaiee bhio ujiaaro bhavan sagalaare ||2||
naam tero taagaa naam fool maalaa bhaar aThaareh sagal jooThaare ||
tero keeaa tujheh kiaa arapau naam teraa tuhee chavar ddolaare ||3||
dhas aThaa aThasaThe chaare khaanee ihai varatan hai sagal sa(n)saare ||
kahai ravidhaas naam tero aaratee sat naam hai har bhog tuhaare ||4||3||

Summary: Contemplation, reflection, and introspection empower us to live authentically from the inside out. Starting with a moment of pause, these practices disrupt our automatic responses and create space between thoughts and reactions. Contemplation encourages us to explore deeper questions to determine what deserves our attention. Reflection allows us to revisit experiences and uncover their essence, while introspection clarifies our intentions and motivations. Together, these practices transform impulsive reactions into thoughtful actions guided by clarity and purpose.

naam tero aaratee majan muraare ||

Contemplating the omnipresent oneness is the actual act of veneration and the ceremonial cleansing. This emphasises that mindfulness itself is an act of enlightenment and purification.

har ke naam bin jhooThe sagal paasaare ||1|| rahaau ||

Without reflecting on the all-pervading source, all other displays are false. This marks that without wholeheartedly practising oneness, all external practices are mere ritualistic ostentations. (1)(Pause)

naam tero aasano naam tero urasaa naam teraa kesaro le chhiTakaare ||

Reflecting on the omnipresent source is like using a prayer mat, while contemplating the all-encompassing energy is like the function of a grinding stone. Introspection on universal oneness is similar to the saffron paste we sprinkle on top. This illustrates

that cultivating mental stability and embodying wisdom refine our thoughts far more than mere ritual performance.

naam teraa a(n)bhulaa naam tero cha(n)dhano ghas jape naam le tujheh kau chaare ||1||

Contemplating the omnipresent source is like water; reflecting on the all-encompassing energy is like rubbing it with sandalwood to make a paste, and introspection on universal oneness is an offering to the all-pervading awareness. This symbolizes that spirituality emerges from the fluidity of thoughts interwoven with wisdom, fostering growth. (1)

naam teraa dheevaa naam tero baatee naam tero tel le maeh pasaare ||

Contemplating the omnipresent source is like the lamp; reflecting on the all-encompassing energy is akin to the wick, and introspection on universal oneness is the oil poured within. This symbolizes that the conscience is enlightened when fuelled by wisdom.

naam tere kee jot lagaiee bhio ujiaaro bhavan sagalaare ||2||

When the light of contemplation is kindled, it illuminates our inner dwelling. This reveals that our thoughts become clearer as we awaken the innate brilliance within us, all transforming our mindset. (2)

naam tero taagaa naam fool maalaa bhaar aThaareh sagal jooThaare ||

Contemplating the omnipresent source is like the thread, and reflecting on the all-encompassing energy is akin to the flower garland; all physical manifestation is inherently impure. This rejects perishable offerings in favour of the imperishable offering of consistent mindfulness as reverence.

tero keeaa tujheh kiaa arapau naam teraa tuhee chavar ddolaare ||3||

Every creation flows from natural law, so what can be offered in return? Contemplating the omnipresent Source is like a whisk fanning itself. This reflects the singularity of awareness. (3)

dhas aThaa aThasaThe chaare khaanee ihai varatan hai sagal sa(n)saare ||

Across all ten directions, the eight realms, the sixty-eight, and the four modes of birth, the same resonance circulates throughout the universe. This demonstrates universality without hierarchy, emphasizing that reality is not limited to a specific place, ritual, or identity.

kahai ravidhaas naam tero aaratee sat naam hai har bhog tuhaare ||4||3||

Ravidas says that reflecting on this all-encompassing resonance is a form of reverence, and honest contemplation reveals that the universal awareness expresses itself as an offering. (4)(3)

Essence: Bhagat Ravidas advocates a transformative form of *Aarti* in which internal worship takes precedence. In this practice, the lamp symbolizes the mind, the wick represents wisdom, and the oil symbolizes intention. By replacing traditional ritual items with *Naam*, the essence of inner resonance, he asserts that illumination comes from recognized reality. Rather than dismissing external elements, he acknowledges them as reflections of a singular, unified coherence that flows within all awareness and enriches our spiritual journey.

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

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