

Bhagat Ravidas – Sabad 29
jeh kul saadh baisanau hoi ||
Raag Bilaval, Bhagat Ravidas, Guru Granth Sahib, 858

jeh kul saadh baisanau hoi ||
baran abaran ra(n)k nahee ieesur bimal baas jaaneeai jag soi ||1|| rahaau ||
brahaman bais soodh ar khayetree ddom cha(n)ddaar malechh man soi ||
hoi puneet bhagava(n)t bhajan te aap taar taare kul dhoi ||1||
dha(n)n su gaau dha(n)n so Thaau dha(n)n puneet kuTa(n)b sabh loi ||
jin peeaa saar ras taje aan ras hoi ras magan ddaare bikh khoi ||2||
pa(n)ddit soor chhatrapat raajaa bhagat baraabar aaur na koi ||
jaise purain paat rahai jal sameep bhan ravidhaas janame jag oi ||3||2||

Summary: Being blessed means an inner radiance of awakened conscience that spreads harmony and oneness wherever it resides. Blessed is the place where such a person lives, because their presence harmonizes the atmosphere. Blessed is their home, because it becomes a space where fear and duality lose strength. Blessed is their purity because it does not distort unity into “us” and “them.” They see the entire world as family, living in oneness. Their minds carry less judgment, so their speech causes less harm. Such inner awakening becomes a refuge for others because it offers dignity without conditions, as oneness has become their nature rather than an idea.

jeh kul saadh baisanau hoi ||

In any family where a dedicated seeker emerges, this defines that a pious lineage is marked not by a specific class, but by virtue.

baran abaran ra(n)k nahee ieesur bimal baas jaaneeai jag soi ||1|| rahaau ||

Whether from high class or low caste, and regardless of whether one is poor or wealthy, only those who transcend these distinctions are known for emitting a pure fragrance in the world. This purity represents clarity, where differences fade, and wisdom prevails. (1)(Pause)

brahaman bais soodh ar khayetree ddom cha(n)ddaar malechh man soi ||

Whether a priest, trader, labourer, or the lowest outcast can only be deemed vicious based on their mindset. This flawed caste system reminds us that our intentions matter far more than any labels.

hoi puneet bhagava(n)t bhajan te aap taar taare kul dhoi ||1||

One can become pure through devotion to contemplating universal awareness; they liberate themselves and uplift their entire lineage. This indicates that personal transformation has a ripple effect that extends to those around us. (1)

dha(n)n su gaau dha(n)n so Thaaau dha(n)n puneet kuTa(n)b sabh loi ||

Blessed is their village, blessed is their residence, and blessed is their purity that sees the entire world as their family. This reflects that an awakened conscience which fosters oneness is truly blessed.

jin peeaa saar ras taje aan ras hoi ras magan ddaare bikh khoi ||2||

Those who have tasted the essence of wisdom abandon other sensory pleasures; absorbed in this essence of insights, they overcome vices by discarding them. This shows how spiritual fulfilment displaces cravings, leading to a meaningful existence. (2)

pa(n)ddit soor chhatrapat raajaa bhagat baraabar aaur na koi ||

The scholar, the warrior, and the emperors and kings, none equal the devoted, enlightened seeker. This establishes sovereignty in which spiritual integration is valued above intellectual authority, physical power, or social or religious supremacy.

jaise purain paat rahai jal sameep bhan ravidhaas janame jag oi ||3||2||

Just as a lotus leaf floats on the water without getting wet, Ravidas says that those who live this way are born to be in this world. This symbolises the ability to navigate life without being affected by it; it is a life worth living. (3)(2)

Essence: Bhagat Ravidas challenges the caste system by emphasizing spiritual meritocracy. He argues that the labels associated with social and religious status hold no significance when compared to the brilliance of an enlightened mind. While a king governs a territory, a true seeker governs themselves, which makes them superior. This realization symbolically suggests that actual birth is not biological but spiritual, present in the world yet untouched by its distractions.

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

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