

Bhagat Ravidas – Sabad 31
je oh aThasaTh teerath n(h)aavai ||
Raag Gond, Bhagat Ravidas, Guru Granth Sahib, 875

je oh aThasaTh teerath n(h)aavai ||
je oh dhuaadhas silaa poojaavai ||
je oh koop taTaa dhevaavai ||
karai ni(n)dh sabh birathaa jaavai ||1||
saadh kaa ni(n)dhak kaise tarai ||
sarapar jaanahu narak hee parai ||1|| rahaau ||
je oh grahan karai kulakhet ||
arapai naar seegaar samet ||
sagalee si(n)mirat sravanee sunai ||
karai ni(n)dh kavanai nahee gunai ||2||
je oh anik prasaadh karaavai ||
bhoom dhaan sobhaa ma(n)ddap paavai ||
apanaa bigaar biraa(n)naa saa(n)ddai ||
karai ni(n)dh bahu jonee haa(n)ddai ||3||
ni(n)dhaa kahaa karahu sa(n)saaraa ||
ni(n)dhak kaa paragaT paahaaraa ||
ni(n)dhak sodh saadh beechaariaa ||
kahu ravidhaas paapee narak sidhaariaa ||4||2||11||7||2||49|| joR ||

Summary: Slandering is a harmful form of verbal violence that distorts the truth to hurt others. It often arises from feelings of insecurity and resentment, leading individuals to feel a brief, misguided sense of superiority. However, repeated slander erodes trust and creates confusion. While slanderers may enjoy their deception temporarily, this behaviour damages their integrity and credibility. For our well-being and growth, it is vital to recognize the harm caused by slander and promote dialogue that fosters honesty and respect.

je oh aThasaTh teerath n(h)aavai ||

Even if one bathes at the sixty-eight sacred pilgrimage sites, this refers to the attempt to wash away negative actions and intentions through external physical cleansing.

je oh dhuaadhas silaa poojaavai ||

Even if the twelve stone religious symbols are worshipped, this symbolizes the ritualistic veneration of physical symbols and icons.

je oh koop taTaa dhevaavai ||

Even if one dedicates wells and tanks to public welfare, this reflects philanthropy aimed at enhancing one's reputation and gaining personal benefit.

karai ni(n)dh sabh birathaa jaavai ||1||

If one engages in slander, all other efforts go to waste. This highlights that negativity can nullify the progress of positive actions. (1)

saadh kaa ni(n)dhak kaise tarai ||

How can those who slander the enlightened state of being cross over their mindset? This questions how a mind resisting reality can achieve clarity.

sarapar jaanahu narak hee parai ||1|| rahaau ||

Be assured that such a mind descends into an abyss. This redefines hell as the mental turmoil caused by the ego and negativity. (1)(Pause)

je oh grahan karai kulakhet ||

Even if one performs rituals at Kurukshetra during a solar eclipse. This refers to superstitious beliefs that worshipping at specific auspicious times and locations can dispel negativity and foster positivity.

arapai naar seegaar samet ||

Offer their spouse adorned with ornaments. This symbolizes devotion by giving up one's most treasured external attachments.

sagalee si(n)mirat sravanee sunai ||

They listen to all the scriptures with their ears. This points to intellectualizing religious knowledge without internal transformation.

karai ni(n)dh kavanai nahee gunai ||2||

Slandering others negates any actions as virtuous. This emphasises that true worth lies in intention, and no ritual can alter the natural order of cause and effect. (2)

je oh anik prasaadh karaavai ||

Even if one hosts countless feasts and offerings. This act refers to benevolence intended to gain favour rather than serve others.

bhoom dhaan sobhaa ma(n)ddap paavai ||

Donates land to charity and receives significant public praise. This illustrates the desire for social validation and self-importance through acts of generosity.

apanaa bigaar biraa(n)naa saa(n)ddai ||

Even if one harms their own interests to help others. This suggests that even extreme altruism loses its value if the underlying mindset is toxic.

karai ni(n)dh bahu jonee haa(n)ddai ||3||

If one slanders, they are subjected to wandering through countless cycles of instability. The many cycles of birth symbolise the mind repeatedly experiencing states of confusion and distress. (3)

ni(n)dhaa kahaa karahu sa(n)saaraa ||

Why do you engage in slandering others in the world? This is an inquiry into the human tendency to judge one another.

ni(n)dhak kaa paragaT paahaaraa ||

The nature of a slanderer is clearly revealed. This indicates that inner toxicity cannot be concealed for long; it ultimately surfaces in one's actions.

ni(n)dhak sodh saadh beechaariaa ||

Reflecting on the consequences of slander, consider how to reform it.

kahu ravidhaas paapee narak sidhaariaa ||4||2||11||7||2||49|| joR ||

Ravidas says vices driven by ill intent tend to draw negativity, which ultimately leads to suffering. (4)(2)(11)(7)(2)(49)(Connection)

Essence: Bhagat Ravidas illustrates the futility of trying to offset a negative internal state with positive external actions. When the mind is consumed by feelings of resentment, fear, or dishonesty, even the most altruistic actions lose their coherence. While these actions may seem ethical or generous on the surface, they remain fundamentally misaligned internally and unable to create clarity, harmony, or lasting fulfilment.

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

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