

Chapter 6

Saint Jaidev Ji

Saint Jaidev was an exalted and revered saint from Bengal. He is the author of famous poem "Geet Gobind". It is said that while writing this "Geet Gobind" he could not complete a couplet. When confused, he went to the forest for meditation on lord Vishnu. In his absence, the Lord came in his guise, completed the couplet and went away. On return from the forest, saint Jaidev found the miracle. This is beautifully described by Bhai Gurdas in the 10th paragraph of his 10th ballad.

Saint Ravidas, saint Kabir, Guru Arjun Dev have mentioned the exalted state of saint Jaidev in their compositions.

Saint Jaidev was born in village Keduli of Birbhum district. Shri Bhojdev was his father and his mother's name was Shrimati Vamadevi.

There is some confusion, some critics believe that saint Jaidev was born in Punjab and is different from the author of "Geet Gobind" but Bhai Gurdas who was the scribe of Guru Granth Sahib has described the story of the Lord completing saint Jaidev's poem "Geet Gobind" settles the issue.

There are two compositions of saint Jaidev in Guru Granth Sahib at pages 526 and 1106. The language is difficult Sanskrit and the subject matter is meditation on the Unmanifest Lord by collecting all the senses and energies through practice of Yoga and Pranayama.

ਗੁਜਰੀ ਸ੍ਰੀ ਜੈਦੇਵ ਜੀਉ ਕਾ ਪਦਾ ਘਰੁ ਏ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਰਮਾਦਿ ਪੁਰਖਮਨੋਪਿਮੰ ਸਤਿ ਆਦਿ ਭਾਵ ਰਤੰ ॥
ਪਰਮਦਭੁਤੰ ਪਰਕ੍ਰਿਤਿ ਪਰੰ ਜਦਿਚਿੰਤਿ ਸਰਬ ਗਤੰ ॥੧॥

ਕੇਵਲ ਰਾਮ ਨਾਮ ਮਨੋਰਮੰ ॥
 ਬਦਿ ਅੰਮ੍ਰਿਤ ਤਤ ਮਇਅੰ ॥
 ਨ ਦਨੋਤਿ ਜਸਮਰਣੇਨ ਜਨਮ ਜਰਾਪਿ ਮਰਣ ਭਇਅੰ ॥੧॥ ਰਹਾਉ ॥
 ਇਛਸਿ ਜਮਾਦਿ ਪਰਾਭਯੰ ਜਸੁ ਸੁਸਤਿ ਸੁਕ੍ਰਿਤ ਕ੍ਰਿਤੰ ॥
 ਭਵ ਭੂਤ ਭਾਵ ਸਮਥਿਅੰ ਪਰਮੰ ਪ੍ਰਸੰਨਮਿਦੰ ॥੨॥
 ਲੋਭਾਦਿ ਦ੍ਰਿਸਟਿ ਪਰ ਗ੍ਰਿਹੰ ਜਦਿਬਿਧਿ ਆਚਰਣੰ ॥
 ਤਜਿ ਸਕਲ ਦੁਹਕ੍ਰਿਤ ਦੁਰਮਤੀ ਭਜੁ ਚਕ੍ਰਧਰ ਸਰਣੰ ॥੩॥
 ਹਰਿ ਭਗਤ ਨਿਜ ਨਿਹਕੇਵਲਾ ਰਿਦ ਕਰਮਣਾ ਬਚਸਾ ॥
 ਜੋਗੇਨ ਕਿੰ ਜਗੇਨ ਕਿੰ ਦਾਨੇਨ ਕਿੰ ਤਪਸਾ ॥੪॥
 ਗੋਬਿੰਦ ਗੋਬਿੰਦੇਤਿ ਜਪਿ ਨਰ ਸਕਲ ਸਿਧਿ ਪਦੰ ॥
 ਜੈਦੇਵ ਆਇਉ ਤਸ ਸਫੁਟੰ ਭਵ ਭੂਤ ਸਰਬ ਗਤੰ ॥੫॥੧॥

ਗੂਜਰੀ ਸ਼੍ਰੀ ਜੈਦੇਵ ਜੀਤੁ ਕਾ ਪਦਾ ਘਰੁ ੪
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਰਮਾਦਿ ਪੁਰਖਮਨੋਪਿਮੰ ਸਤਿ ਆਦਿ ਭਾਵ ਰਤੰ ॥
 ਪਰਮਦ੍ਰੁਮੁਤੰ ਪਰਕ੍ਰਿਤਿ ਪਰੰ ਜਦਿਚਿੰਤਿ ਸਰਬ ਗਤੰ ॥੧॥
 ਕੇਵਲ ਰਾਮ ਨਾਮ ਮਨੋਰਮੰ ॥
 ਬਦਿ ਅੰਮ੍ਰਿਤ ਤਤ ਮਝੁਅੰ ॥
 ਨ ਦਨੋਤਿ ਜਸਮਰਯੋਨ ਜਨਮ ਜਰਾਧਿ ਮਰਯ ਮਝੁਅੰ ॥੧॥ ਰਹਾਤ ॥
 ਇਛਸਿ ਜਮਾਦਿ ਪਰਾਭਯੰ ਜਸੁ ਸੁਸਤਿ ਸੁਕ੍ਰਿਤ ਕ੍ਰਿਤੰ ॥
 ਭਵ ਭੂਤ ਭਾਵ ਸਮਥਿਅੰ ਪਰਮੰ ਪ੍ਰਸੰਨਮਿਦੰ ॥੨॥
 ਲੋਭਾਦਿ ਦ੍ਰਿਸਟਿ ਪਰ ਗ੍ਰਿਹੰ ਜਦਿਬਿਧਿ ਆਚਰਯੰ ॥
 ਤਜਿ ਸਕਲ ਦੁਹਕ੍ਰਿਤ ਦੁਰਮਤੀ ਭਜੁ ਚਕ੍ਰਧਰ ਸਰਯੰ ॥੩॥
 ਹਰਿ ਭਗਤ ਨਿਜ ਨਿਹਕੇਵਲਾ ਰਿਦ ਕਰਮਯਾ ਬਚਸਾ ॥
 ਜੋਗੇਨ ਕਿੰ ਜਗੇਨ ਕਿੰ ਦਾਨੇਨ ਕਿੰ ਤਪਸਾ ॥੪॥
 ਗੋਬਿੰਦ ਗੋਬਿੰਦੇਤਿ ਜਪਿ ਨਰ ਸਕਲ ਸਿਧਿ ਪਦੰ ॥
 ਜੈਦੇਵ ਆਇਤ ਤਸ ਸਫੁਟੰ ਭਵ ਭੂਤ ਸਰਬ ਗਤੰ ॥੫॥੧॥

Gujri Sri Jaidev Jiu Ka Pada Ghar 4
Ik Onkar Satguru Parsadi

Parmadi Purkhmanopimang sat adi bhav ratang
 Parmadbhutang parkriti parang jadichinti sarab gatang (1)
 Kewal Ram Naam manormang
 Badi amrit tut maiang
 Na danot jasmarnen janam jaradhi maran bhaiang (1) Rahao
 Ichhis jamad parabhayang jus swasati sukrit kritang
 Bhav bhut bhav sambiang parmang parsanmidang (2)
 Lobhadi drishti par grihang jadibidhi acharnang
 Taj sakal duhkrit durmati bhaj Chakardhar sarnang (3)
 Hari Bhagat nij nihkevla rid karmana bachsa
 Jogen king jagen king danen king tapsa (4)

*Gobind Gobindeti jap nar sakal sidhi padang
Jaidev aio tas safutang bhav bhut sarab gatang (5) (1)
(Sri Guru Granth Sahib page 526)*

Composition of Sri Jaidev in Gujri meter Score 4

In this composition, saint Jaidev has described deep secrets of devotion like

- 1) Described the various names of the Lord like Rama, Hari, Chakardhar (wearer of discus as a weapon) and Gobind.
- 2) Described the qualities of the Lord, like
 - a. Origin of all that exists
 - b. Beyond description
 - c. Sat Chit Anand i.e. existence, knowledge and bliss
 - d. Absorbed in Sat Chit Anand
 - e. Most astonishing
 - f. Beyond maya i.e. Manifest universe
 - g. Beyond contemplation etc.
 - h. By contemplating on Whom, one gets liberated
- 3) Saint Jaidev meditated on the Lord as described by him and advises others to meditate
- 4) Devotion has two parts:
 - a. Meditation on the Lord's Name and
 - b. Praise the Lord like singing praise in "*kirtan*". Do good deeds and describe various gifts by the Lord
- 5) Devotion is of three types:
 - a. "*Nij Bhagti*" i.e. devotion to the beloved Lord.
 - b. Pure devotion without any selfishness.
 - c. Complete devotion with mind, speech and actions
- 6) This devotion is based on high moral character and doing moral deeds.
- 7) Prevented from degrading activities, which are generally done by ritual worshippers and persons of low morals.
- 8) Advantage of devotion like
 - a. No need of Yoga, austerities and charity, etc.
 - b. Fear of birth and death due to re-incarnation is expelled.

- c. All the mystical powers (Sidhies) are attained.
- d. In the end saint Jaidev says that it is not only words but also he is acting on those teachings. He has taken shelter with the Lord who is prevailing everywhere and is capable of granting liberation to everyone.

The Lord is the root cause of all that is created. He is beyond comparison and description (there is nothing with which he can be compared). He is absorbed in Existence-Knowledge and Bliss.

He is most astonishing, beyond "*Maya*" beyond contemplation and is prevailing everywhere (meditate on him)(1)

He is prevailing in all hearts. His name is "Rama". Only repeat this Name because this is nectar and shall lead the meditator to the Lord.

By meditating on Him, the cycle of birth and death is ended. The fear of old age, sickness and death is also destroyed. (1) Pause and Ponder.

O brother, if you desire to win over the messengers of death, then praise the Lord who is personification of benediction and virtuous deeds. The Lord is Eternal and beyond time and change. He is the form of bliss (2)

With this, all sins and evil tendencies like lust, anger, greed, attachments and pride etc. shall vanish. Other evil actions like dishonestly taking away other's wealth, looking at others' women with evil eye is also discarded. So seek shelter with the Lord who is wearer of discus and enjoy His protection (3)

A person who is lucky to be blessed with devotion of the Lord with mind, speech and actions, does not have to do activities like Yoga, austerities, charities and fire offerings etc. (4)

O human being, only meditate on Gobind. You will be granted all "*Sidhies*" i.e. supernatural powers that come with Yoga and Pranayama etc.

Jaidev has come under the shelter of the Lord who is prevailing everywhere and is capable of granting liberation in all the three times i.e. past, present and future (5)(1)

2) Secret of Samadhi

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਜੈਦੇਉ ਜੀਉ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਚੰਦ ਸਤੁ ਭੇਦਿਆ ਨਾਦ ਸਤੁ ਪੂਰਿਆ
ਸੂਰ ਸਤੁ ਖੋੜਸਾ ਦਤੁ ਕੀਆ ॥
ਅਬਲ ਬਲੁ ਤੋੜਿਆ ਅਚਲ ਚਲੁ ਥਪਿਆ
ਅਘੜੁ ਘੜਿਆ ਤਹਾ ਅਪਿਉ ਪੀਆ ॥੧॥
ਮਨ ਆਦਿ ਗੁਣ ਆਦਿ ਵਖਾਣਿਆ ॥
ਤੇਰੀ ਦੁਬਿਧਾ ਦ੍ਰਿਸਟਿ ਸੰਮਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥
ਅਰਧਿ ਕਉ ਅਰਧਿਆ ਸਰਧਿ ਕਉ ਸਰਧਿਆ
ਸਲਲ ਕਉ ਸਲਲਿ ਸੰਮਾਨਿ ਆਇਆ ॥
ਬਦਤਿ ਜੈਦੇਉ ਜੈਦੇਵ ਕਉ ਰੰਮਿਆ ਬ੍ਰਹਮੁ
ਨਿਰਬਾਣੁ ਲਿਵ ਲੀਣੁ ਪਾਇਆ ॥੨॥੧॥

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਜੈਦੇਉ ਜੀਤ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਚੰਦ ਸਤੁ ਭੇਦਿਆ ਨਾਦ ਸਤੁ ਪੂਰਿਆ
ਸੂਰ ਸਤੁ ਖੋੜਸਾ ਦਤੁ ਕੀਆ ॥
ਅਬਲੁ ਬਲੁ ਤੋੜਿਆ ਅਚਲ ਚਲੁ ਥਪਿਆ
ਅਬਡੁ ਘੜਿਆ ਤਹਾ ਅਪਿਉ ਪੀਆ ॥੧॥
ਮਨ ਆਦਿ ਗੁਣ ਆਦਿ ਵਖਾਣਿਆ ॥
ਤੇਰੀ ਦੁਬਿਧਾ ਦ੍ਰਿਸਟਿ ਸੰਮਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥
ਅਰਧਿ ਕਉ ਅਰਧਿਆ ਸਰਧਿ ਕਉ ਸਰਧਿਆ
ਸਲਲ ਕਉ ਸਲਲਿ ਸੰਮਾਨਿ ਆਇਆ ॥
ਬਦਤਿ ਜੈਦੇਉ ਜੈਦੇਵ ਕਉ ਰੰਮਿਆ ਬ੍ਰਹਮੁ
ਨਿਰਬਾਣੁ ਲਿਵ ਲੀਣੁ ਪਾਇਆ ॥੨॥੧॥

**"Rag Maroo Bani Jaideo Jio Ki
Ik Onkar Satgur Parsadi**
Chand sut bhedia, nad sut pooria
Soor sut khorsa dutt kia
Abal bal toria achal chal thapia
Aghar gharia taha apio pia (1)
Mun adi gun adi wakhania
Teri dubhidha dristi samania (1) Rahao
Ardhi kau ardhia sardhi kau sardhia
Salal kau salil saman aia
Badati Jaideo Jaidev kau ramia Brahm
Nirbanu livleen paia (2) (1)

(Sri Guru Granth Sahib page 1106)

Composition of Sri Jaidev in Maroo meter

In this composition saint Jaidev has described the process of going into "*Samadhi*" or deep state of meditation. First of all, he describes the process of "*Pranayama*". In this process a Yogi regulates his breathing alternately from left and right nostrils and also by holding breath for pre-determined duration. This practice will activate "*sushmana nadi*". This in turn activates "*Kundilini*" in "*Muladhar chakra*" and vital energy in it rises to the "*Sahasrara chakra*" on the crown of the head. This activity pacifies all senses and the mind. The Yogi is then fully absorbed in the Lord and in a state like water in water.

By breathing through left and right nostrils alternatively sixteen times, I activated my *Ida nadi* (moon or cold) *pingla nadi* (sun or hot) and also *sushmana nadi*.

The assertive mind was then made humble and poised. Thus the peaceful mind was fashioned to drink the nectar of the union with the Lord.

As the praise and qualities of the Lord were described, the sense of duality of my mind was eliminated.

As the Lord is worthy of supplication and veneration, He was offered due supplication and veneration. My self was absorbed in the Lord like river water joins the ocean water.

Jaidev says, as he contemplated on the Lord, he attained liberation and was fully absorbed in the All-pervasive Lord. (2) (1)

Chapter 7

Saint Trilochan Ji

Saint Trilochan was contemporary of saint Namdev. As per some records, he was born in 1267 AD in village Barsi in Solapur district of Maharashtra. He was a Vaisha, a great Vaishnav devotee and a house holder. He used to serve the fellow devotees.

Saint Trilochan had great faith and love towards saint Namdev. He used to visit Namdev every morning when they would meditate together and Namdev used to narrate stories of great devotees.

Bhai Gurdas in his 10th "*Vaar*" has narrated an incident when Saint Trilochan requested Namdev to request the Lord to appear before him. When Namdev did so, the Lord laughed and told him that he is not pleased with the offerings made by Trilochan. However, He is under the control of saints. Only with devotion, does He visit His devotees and more easily if there is saint to intercede on the devotee's behalf.

In the Slokas of Sri Guru Arjun Dev included in saint Kabir's slokas, there is mention of Namdev advising Trilochan that one should do worldly business with hands and feet but the mind should always be connected with the Lord (refer) to chapter 5 Para 12)

It is said that the Lord was so much pleased with Trilochan that He served in his house. But his wife was very ill mannered, so He left.

Saint Ravidas has also praised saint Trilochan in his works.

There are three compositions of saint Trilochan in Sri Guru Granth Sahib

1) Inner purity is required. Outer garb will not make one true Sanyasi

ਗੁਜਰੀ ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਉ ਕੇ ਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅੰਤਰੁ ਮਲਿ ਨਿਰਮਲੁ ਨਹੀ ਕੀਨਾ ਬਾਹਰਿ ਭੇਖ ਉਦਾਸੀ ॥
 ਹਿਰਦੈ ਕਮਲੁ ਘਟਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨਾ ਕਾਹੇ ਭਇਆ ਸੰਨਿਆਸੀ ॥੧॥
 ਭਰਮੇ ਭੂਲੀ ਰੇ ਜੈ ਚੰਦਾ ॥ ਨਹੀ ਨਹੀ ਚੀਨਿਆ ਪਰਮਾਨੰਦਾ ॥੧॥ ਰਹਾਉ ॥
 ਘਰਿ ਘਰਿ ਖਾਇਆ ਪਿੰਡੁ ਬਧਾਇਆ ਖਿੰਬਾ ਮੁੰਦਾ ਮਾਇਆ ॥
 ਭੂਮਿ ਮਸਾਣ ਕੀ ਭਸਮ ਲਗਾਈ ਗੁਰ ਬਿਨੁ ਤਤੁ ਨ ਪਾਇਆ ॥੨॥
 ਕਾਇ ਜਪਹੁ ਰੇ ਕਾਇ ਤਪਹੁ ਰੇ ਕਾਇ ਬਿਲੋਵਹੁ ਪਾਣੀ ॥
 ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਉਪਾਈ ਸੋ ਸਿਮਰਹੁ ਨਿਰਬਾਣੀ ॥੩॥
 ਕਾਇ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਰੇ ਅਠਸਠਿ ਕਾਇ ਫਿਰਾਹੀ ॥
 ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਸੁਨੁ ਰੇ ਪ੍ਰਾਣੀ ਕਣ ਬਿਨੁ ਗਾਹੁ ਕਿ ਪਾਹੀ ॥੪॥੧॥

ਗੁਜਰੀ ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਤ ਕੇ ਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅੰਤਰੁ ਮਲਿ ਨਿਰਮਲੁ ਨਹੀ ਕੀਨਾ ਬਾਹਰਿ ਭੇਖ ਉਦਾਸੀ ॥
 ਹਿਰਦੈ ਕਮਲੁ ਘਟਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨਾ ਕਾਹੇ ਮਝਿਆ ਸੰਨਿਆਸੀ ॥੧॥
 ਭਰਮੇ ਭੂਲੀ ਰੇ ਜੈ ਚੰਦਾ ॥ ਨਹੀ ਨਹੀ ਚੀਨਿਆ ਪਰਮਾਨੰਦਾ ॥੧॥ ਰਹਾਉ ॥
 ਘਰਿ ਘਰਿ ਖਾਇਆ ਪਿੰਡੁ ਬਧਾਇਆ ਖਿੰਬਾ ਮੁੰਦਾ ਮਾਇਆ ॥
 ਭੂਮਿ ਮਸਾਣ ਕੀ ਭਸਮ ਲਗਾਈ ਗੁਰ ਬਿਨੁ ਤਤੁ ਨ ਪਾਇਆ ॥੨॥
 ਕਾਇ ਜਪਹੁ ਰੇ ਕਾਇ ਤਪਹੁ ਰੇ ਕਾਇ ਬਿਲੋਵਹੁ ਪਾਣੀ ॥
 ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਉਪਾਈ ਸੋ ਸਿਮਰਹੁ ਨਿਰਬਾਣੀ ॥੩॥
 ਕਾਇ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਰੇ ਅਠਸਠਿ ਕਾਇ ਫਿਰਾਹੀ ॥
 ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਸੁਨੁ ਰੇ ਪ੍ਰਾਣੀ ਕਣ ਬਿਨੁ ਗਾਹੁ ਕਿ ਪਾਹੀ ॥੪॥੧॥

"Gujri Sri Trilochan Jio Ke Pade Ghar 1"

Ik Onkar Satgur Parsadi

Antar mal nirmal nahi kina, bahar bhekh udasi
 Hirde kamal ghati Brahm na cheena, kahe bhaia sanyasi (1)
 Bharme bhuli re Jai Chanda
 Nahi nahi cheenia Parmananda (1) Rahao
 Ghari ghari khaia, pind badhaia khintha munda maia
 Bhoom masan ki bhasam lagai, Gur bin tut na paia (2)
 Kai japahu re kai tapahu re, kai bilowahu pani.
 Lakh chaurasih jinhi upai so simarahu Nirbani (3)
 Kai kamandal Kapria re, athsath kai phirahi
 Badati Trilochan sunu re prani kan bin gahu ki pahi (4) (1)
 (Sri Guru Granth Sahib page 525-526)

Composition of saint Trilochan Ji score 1, Gujar meter

The lord is One, Unmanifest and Manifest. He can be attained only by the grace of the True Master.

When there is impurity in one's heart i.e. it is not cleaned, what is the use of outside garb of an Udasi (anchorite)?

When in the heart *chakra* (lotus), one has not realized the Supreme Being, what is the use of becoming a Sanyasi?

O Jai Chanda (a Brahmin disciple) you are lost in illusion of the world. You have not realized the Lord, the source of supreme joy (1) Pause and Ponder.

False Sanyasis have eaten in every house and increased their physical body. Their patched cloak and earrings are just a fraud. Although they put on ashes of the cremation ground on their body but they do not get the essence without a Master.

There is no use of uttering texts or undertaking austerities. These are just like churning water. Remember the liberation giving Lord who has created eighty-four lakhs forms of life (3)

O wearer of ascetic garb! Why carry a begging bowl? Why wander at sixty-eight pilgrim places?

Trilochan says, O creature of the Lord why tread empty straw without grain of wheat in it? (4) (1)

2) Your Last Moment Thoughts Effect Next Incarnation

ਗੁਜਰੀ

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੧॥

ਅਗੈ ਬਾਈ ਗੋਬਿਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥ ਰਹਾਉ ॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੨॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੩॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੪॥

ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ ॥੫॥੨॥

गुजरी

अंति कालि जो लछमी सिमरै ऐसी चिंता महि जे मरै ॥
सरप जोनि वलि वलि अउतरै ॥१॥
अरी बाई गोबिंद नामु मति बीसरै ॥ रहाउ ॥
अंति कालि जो इसती सिमरै ऐसी चिंता महि जे मरै ॥
बेसवा जोनि वलि वलि अउतरै ॥२॥
अंति कालि जो लडिके सिमरै ऐसी चिंता महि जे मरै ॥
सुकर जोनि वलि वलि अउतरै ॥३॥
अंति कालि जो मंदर सिमरै ऐसी चिंता महि जे मरै ॥
प्रेत जोनि वलि वलि अउतरै ॥४॥
अंति कालि नाराडणु सिमरै ऐसी चिंता महि जे मरै ॥
बदति तिलोचनु ते नर मुक्ता पीतंबुर वा के रिदै बसै ॥५॥२॥

"Gujari"

*Ant kal jo lachhmi simre, aisi chinta meh je mare
Sarap jone wali wali autre (1)
Ari bai Gobind Naam mati bisre. Rahao
Ant kal jo istri simre, aisi chinta meh je mare
Beswa jone wali wali autre (2)
Ant kal jo larke simre, aisi chinta meh je mare
Sookar jone wali wali autre (3)
Aaant kal jo mandir simre, aisi chinta meh je mare
Prait jone wali wali autre (4)
Ant kal Narain simre, aisi chinta meh je mare
Badati Tilochan te nar mukta, Pitambar va ke ride base (5) (2)
(Sri Guru Granth Sahib page 526)*

Gujari meter

One who thinks of wealth at his last moments and dies contemplating such, shall reincarnate again and again as a snake (1)

(Therefore) O sister (make sure), do not forget the Lord's Name (1) Pause and Ponder.

One who thinks of woman at his last moments and dies contemplating such, shall reincarnate as a prostitute again and again. (2)

One who thinks of sons at his last moments and dies contemplating such, shall reincarnate as a swine again and again. (3)

One, who thinks of his house at his last moments and dies contemplating such, shall reincarnate as a goblin again and again. (4)

One, who thinks of the Lord Narain at his last moments and dies contemplating on Him, shall be liberated from the cycle of reincarnation. The Lord always resides in his heart (5) (2).

3) The effect of one's actions is ineffaceable

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ਤ੍ਰਿਲੋਚਨ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਨਾਰਾਇਣ ਨਿੰਦਸਿ ਕਾਇ ਭੂਲੀ ਗਵਾਰੀ ॥
ਦੁਕ੍ਰਿਤੁ ਸੁਕ੍ਰਿਤੁ ਥਾਰੋ ਕਰਮੁ ਰੀ ॥੧॥
ਰਹਾਉ ॥ ਸੰਕਰਾ ਮਸਤਕਿ ਬਸਤਾ ਸੁਰਸਰੀ ਇਸਨਾਨ ਰੇ ॥
ਕੁਲ ਜਨ ਮਧੇ ਮਿਲਿਓ ਸਾਰਗ ਪਾਨ ਰੇ ॥
ਕਰਮ ਕਰਿ ਕਲੰਕੁ ਮਫੀਟਸਿ ਰੀ ॥੧॥
ਬਿਸੁ ਕਾ ਦੀਪਕੁ ਸੁਆਮੀ ਤਾ ਚੇ ਰੇ ਸੁਆਰਥੀ
ਪੰਖੀ ਗਾਇ ਗੁਰੁ ਤਾ ਚੇ ਬਾਧਵਾ ॥
ਕਰਮ ਕਰਿ ਅਰੁਣ ਪਿੰਗੁਲਾ ਰੀ ॥੨॥
ਅਨਿਕ ਪਾਤਿਕ ਹਰਤਾ ਤ੍ਰਿਭਵਣ ਨਾਥੁ ਰੀ
ਤੀਰਥਿ ਤੀਰਥਿ ਕ੍ਰਮਤਾ ਲਹੈ ਨ ਪਾਰੁ ਰੀ ॥
ਕਰਮ ਕਰਿ ਕਪਾਲੁ ਮਫੀਟਸਿ ਰੀ ॥੩॥
ਅੰਮ੍ਰਿਤ ਸਸੀਅ ਧੇਨ ਲਛਿਮੀ ਕਲਪਤਰ ਸਿਖਰਿ
ਸੁਨਾਗਰ ਨਦੀ ਚੇ ਨਾਥੰ ॥
ਕਰਮ ਕਰਿ ਖਾਰੁ ਮਫੀਟਸਿ ਰੀ ॥੪॥
ਦਾਧੀਲੇ ਲੰਕਾ ਗੜੁ ਉਪਾੜੀਲੇ ਰਾਵਣ
ਬਣੁ ਸਲਿ ਬਿਸਲਿ ਆਣਿ ਤੋਖੀਲੇ ਹਰੀ ॥
ਕਰਮ ਕਰਿ ਕਛਉਟੀ ਮਫੀਟਸਿ ਰੀ ॥੫॥
ਪੂਰਬਲੋ ਕ੍ਰਿਤ ਕਰਮੁ ਨ ਮਿਟੈ ਰੀ
ਘਰ ਗੋਹਣਿ ਤਾ ਚੇ ਮੋਹਿ ਜਾਪੀਅਲੇ ਰਾਮ ਚੇ ਨਾਮੰ ॥
ਬਦਤਿ ਤ੍ਰਿਲੋਚਨ ਰਾਮ ਜੀ ॥੬॥੧॥

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ਤ੍ਰਿਲੋਚਨ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਨਾਰਾਇਣ ਨਿੰਦਸਿ ਕਾਇ ਭੂਲੀ ਗਵਾਰੀ ॥
ਦੁਕ੍ਰਿਤੁ ਸੁਕ੍ਰਿਤੁ ਥਾਰੋ ਕਰਮੁ ਰੀ ॥੧॥
ਰਹਾਉ ॥ ਸੰਕਰਾ ਮਸਤਕਿ ਬਸਤਾ ਸੁਰਸਰੀ ਇਸਨਾਨ ਰੇ ॥
ਕੁਲ ਜਨ ਮਧੇ ਮਿਲਿਓ ਸਾਰਗ ਪਾਨ ਰੇ ॥
ਕਰਮ ਕਰਿ ਕਲੰਕੁ ਮਫੀਟਸਿ ਰੀ ॥੧॥
ਬਿਸੁ ਕਾ ਦੀਪਕੁ ਸੁਆਮੀ ਤਾ ਚੇ ਰੇ ਸੁਆਰਥੀ
ਪੰਖੀ ਗਾਇ ਗੁਰੁ ਤਾ ਚੇ ਬਾਧਵਾ ॥
ਕਰਮ ਕਰਿ ਅਰੁਣ ਪਿੰਗੁਲਾ ਰੀ ॥੨॥

अनिक पातिक हरता त्रिभवण नाथु री
 तीरथि तीरथि भ्रमता लहे न पारु री ॥
 करम करि कपालु मफीटसि री ॥३॥
 अंम्रित ससीअ धेन लछिमी कलपतर सिखरि
 सुनागर नदी चे नाथं ॥
 करम करि खारु मफीटसि री ॥४॥
 दाधीले लँका गडु उपाडीले रावण
 बणु सलि बिसलि आणि तोखीले हरी ॥
 करम करि कछउटी मफीटसि री ॥५॥
 पूरबलो क्कित करमु न मिटै री
 घर गेहणि ता चे मोहि जापीअले राम चे नामं ॥
 बदति त्रिलोचन राम जी ॥६॥१॥

Dhanasari Bani Bhagtan Ki Trilochan
Ik Onkar Satgur Parsadi

Narain nindis kai bhooli gawari
 Dukrit sukrit tharo karam ri (1) Rahao
 Sankra mastik basta Sursuri isnan re
 Kul jan madhe milho Sarag Pan re
 Karam kari kalank mafitas ri (1)
 Bisaw ka deepak swami ta che re suarathi
 Pankhi rai garur ta che badhwa
 Karam kari Arun pingla ri (2)
 Anik patik harta Tribhawan Nath ri
 Tirath tirath bharmata lahe na par ri
 Karam kari kapal mafitas ri (3)
 Amrit sasia dhen Lachhmi Kalpatar sikhri
 Sunagar nadi che nathang
 Karam kari khar mafitas ri (4)
 Dadhile Lanka gharh uparile Rawan
 Ban sal bisal aan tokhile Hari
 Karam kar kachhauti mafitas ri
 Purablo krit karam na mite ri (5)
 Ghar gehni ta che mohi japiale Ram che Namang
 Badati Trilochan Ram ji (6) (1)

(Sri Guru Granth Sahib page 695)

In this composition saint Trilochan advises his wife (who was not appreciative of his meditation) that all good and bad happenings in our lives take place as a result of our own actions in the past (including past lives). Why blame the Lord for all this like a fool and illiterate person.

Then he gives five examples from mythology to prove his point. Even great personages like Moon, Arun, lord Shiva, Oceans and Hanuman could not escape the effect of their bad karma, how can anybody else do it? To lessen the impact of their bad actions, worship of the Lord Rama helps and that is what Trilochan was doing.

Composition of saint Trilochan in Dhanasari meter

The Lord is one, Unmanifest and Manifest. He can be attained with the grace of True Master.

O foolish illiterate woman, why are you criticizing the Lord. All bad and good happenings are only because of your past actions (1) Pause and Ponder.

The Moon, which abides on lord Shiva's forehead and bathes in Ganges river and in his family lord Krishna was born (lord Krishna was a Chandra Vanshi), yet because of his evil deed, his curse is ineffaceable. (1)

Arun who is charioteer of Lord Sun, the lamp of the world, who has the king of the birds Garur as his brother cannot get rid of the curse on him (for piercing a butterfly with a thorn) and is handicapped (2)

Lord Shiva who can pardon great sins and is the lord of the three worlds, who is roaming from one pilgrim center to another and does not come to the end of his journey, is still stuck with the skull of Brahma (3)

The ocean which gave precious jewels like nectar, moon, celestial cow, Lakshmi (goddess of wealth), wish fulfilling tree Kalapatru, legendry horse Sikhhar and is the Lord of all the rivers is saltiest because of curse (of saints Agastya) (4)

Lord Hanuman who burnt Lanka and destroyed the fort of Ravana, his garden, brought the wondrous herb for reviving Lakshmana and thus pleased lord Rama could not remove his curse of wearing only lion cloth. (5)

Therefore, the effect of past actions cannot be obliterated. O my wife and master of my home, Trilochan says that it is only for this reason that he meditates on Lord Rama (6) (1)

Chapter 8

Saint Sadhna Ji

Saint Sadhna was born in village Sehwan in Hyderabad of Sindh province (now in Pakistan). This place is 142 miles from Rohri junction. Guru Nanak Dev visited this place and a memorial exists in an old fort which is worshipped by the local Muslim public.

Saint Sadhna was a butcher by profession. He was selling meat but did not kill the animals. He was very much devoted towards meditation of the Lord right from the childhood. He was personification of compassion and mercy. He had "*saligram*" or stone images of idols for weightment in his house. When a Sadhu saw them, he said that it was not correct to use idols for weights and took them away for his worship. But the stones did not like to remain with the Sadhu and he returned them to Sadhna.

Saint Sadhna was contemporary of Shri Namdev and Saint Gyaneshwar. He is said to have met both the saints near Ellora caves in Maharashtra State during pilgrimage.

There is a story in which it is said that saint Sadhna was on way to Jagan Nath Puri on pilgrimage. While resting in a town, one woman on seeing his youthful figure was attracted towards him. Sadhna did not reciprocate. The lady thought that her husband was coming in the way of her love, so she killed her husband. When Sadhna did not respond even then, she started shouting that Sadhna had killed her husband. Sadhna was arrested and imprisoned. His hands were imputed as punishment and he was freed.

When he started again towards Puri, the Lord sent a

chariot for his journey. The Lord appeared in his dream and told him that in the last birth he was a renowned learned Pundit of Kashi. This lady was a cow and her husband was butcher but they both died thinking of the Lord at their last moment. So they reincarnated as husband and wife. Sadhna's hands were also restored.

It is said that this composition in Bilawal raga included in Sri Guru Granth Sahib was a prayer to the Lord made by him when in the prison.

A Prayer To Save From Karma

ਬਾਣੀ ਸਧਨੇ ਕੀ ਰਾਗੁ ਬਿਲਾਵਲੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਿਪ ਕੰਨਿਆ ਕੇ ਕਾਰਨੈ ਇਕੁ ਭਇਆ ਭੇਖਧਾਰੀ ॥
 ਕਾਮਾਰਥੀ ਸੁਆਰਥੀ ਵਾ ਕੀ ਪੈਜ ਸਵਾਰੀ ॥੧॥
 ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਉ ਕਰਮੁ ਨ ਨਾਸੈ ॥
 ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ਜਉ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ ॥੧॥ ਰਹਾਉ ॥
 ਏਕ ਬੂੰਦ ਜਲ ਕਾਰਨੇ ਚਾਤ੍ਰਿਕੁ ਦੁਖੁ ਪਾਵੈ ॥
 ਪ੍ਰਾਨ ਗਏ ਸਾਗਰੁ ਮਿਲੈ ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ ॥੨॥
 ਪ੍ਰਾਨ ਜੁ ਥਾਕੇ ਥਿਰੁ ਨਹੀ ਕੈਸੇ ਬਿਰਮਾਵਉ ॥
 ਬੂਡਿ ਸ੍ਰੇਣੇ ਨਉਕਾ ਮਿਲੈ ਕਹੁ ਕਾਹਿ ਚਢਾਵਉ ॥੩॥
 ਮੈ ਨਾਹੀ ਕਛੁ ਹਤੁ ਨਹੀ ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥
 ਅਉਸਰ ਲਜਾ ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨੁ ਤੋਰਾ ॥੪॥੧॥

ਬਾਣੀ ਸਧਨੇ ਕੀ ਰਾਗੁ ਬਿਲਾਵਲੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਿਪ ਕੰਨਿਆ ਕੇ ਕਾਰਨੈ ਇਕੁ ਭਇਆ ਭੇਖਧਾਰੀ ॥
 ਕਾਮਾਰਥੀ ਸੁਆਰਥੀ ਵਾ ਕੀ ਪੈਜ ਸਵਾਰੀ ॥੧॥
 ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਤ ਕਰਮੁ ਨ ਨਾਸੈ ॥
 ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ਜਤ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ ॥੧॥ ਰਹਾਉ ॥
 ਏਕ ਬੂੰਦ ਜਲ ਕਾਰਨੇ ਚਾਤ੍ਰਿਕੁ ਦੁਖੁ ਪਾਵੈ ॥
 ਪ੍ਰਾਨ ਗਏ ਸਾਗਰੁ ਮਿਲੈ ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ ॥੨॥
 ਪ੍ਰਾਨ ਜੁ ਥਾਕੇ ਥਿਰੁ ਨਹੀ ਕੈਸੇ ਬਿਰਮਾਵਉ ॥
 ਬੂਡਿ ਸ੍ਰੇਣੇ ਨਉਕਾ ਮਿਲੈ ਕਹੁ ਕਾਹਿ ਚਢਾਵਉ ॥੩॥
 ਮੈ ਨਾਹੀ ਕਛੁ ਹਤੁ ਨਹੀ ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥
 ਅਉਸਰ ਲਜਾ ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨੁ ਤੋਰਾ ॥੪॥੧॥

"Bani Sadhna Ki Rag Bilawal"

Ik Onkar Satgur Parsadi

Nrip Kaniya ke karne ik bhaia bhekhdhari

Kamarathi, suarathi wa ki paj swari (1)

Tav gun kaha Jagat Gura jau karam na nase

Singh saran kat jaie jau jambuk grase. Rahao

Ek boond jal karne chatrik dukh pawe

Pran gae sagar mile phun kaam na awe (2)

Pran ju thake thir nahin kaise birmawau

Bood mooe nauka mile kahu kahe chadhawau (3)

Main nahin kuchu hau nahin kichh ahi na mora

Ausar lajja rakh leh Sadhna jun tora (4) (1)

(Sri Guru Granth Sahib page 858)

Composition of Saint Sadhna in Bilawal meter

In first couplet, Sadhna ji has given an example when a man, lust seeker, self seeker disguised himself as Lord Vishnu for the love of a king's daughter, the Lord saved his honour. Then he goes to the fact that if the Lord cannot relieve one of one's karma or past actions, what is the use of the Enlightener of the world. Further he requested the Lord to give him timely help before he dies.

O Lord, you saved the honour of a man who was lust seeker selfish person when he impersonated as Lord Vishnu for the love of a King's daughter (1)

O Enlightner of the world, what is your merit if our retribution of deeds (karma) does not leave us. If the jackal (karma) has to eat us, what is the use of taking shelter with the Lion (The Lord) (1) Pause and Ponder

The chatrik (a species of pied cuckoo which drinks only the rain drops) suffers for a drop of rain. What is the use of getting an ocean after death? (If the chatrik does not get a rain drop when alive?) (2)

Tired, without poise is my life, how may I persevere in supplicating Thee? If I get a boat after drowning, who will ride that boat? (3)

I am nothing, no pride is mine, and nothing is mine. O Lord, on this occasion save the honour of Sadhna, your servant (4) (1)

Chapter 9

Saint Sain Ji

Saint Sain was contemporary of saint Kabir Das, saint Ravidas, saint Pipa and saint Dhanna. He was also a disciple of Swami Rama Nand ji.

There are three views about the place of birth of Saint Sain ji. One view is that he was born in Maharashtra and served as a barber in the court of Bidar. The only fact to support this view is existence of many devotional songs in Marathi language in the name of Saint Sain.

The second view is that he was born in Rewa in Rajasthan and that he served the king Ram Singh of Bandhogarh. One day a number of Sadhus came and stayed with Saint Sain. Whole night and the next morning they sang devotional songs (kirtan). When the Lord saw that Saint Sain was busy in His devotion, He assumed the form of Saint Sain and served the king. That day the king enjoyed the services very much. When the king came to know the fact, he was very much impressed and adopted Saint Sain as his Guru (Master).

The third view is that Saint Sain was born in village Sohal in Amritsar district of Punjab state. His father's name was Shri Mukand Rai and mother's name was Shrimati Jiwan Devi. He is said to have been born with the blessings of a saint named Guria. There are a number of temples in Punjab in the memory of Saint Sain.

The general view is that he was born in Punjab but toured all over India where he may have served both the kings of Bandhogarh and Bidar.

Bhai Gurdas in his "*Vaar*" 10 Para 16 has given the

story of Saint Sain. He has described that after listening to the glory of saint Kabir, he adopted saint Ramanand as his Guru. After this he gives the story of the saints visiting Sain, their night long kirtan and the lord serving the king as barber assuming Sain's form.

There is only one composition of Saint Sain in Sri Guru Granth Sahib on page 695.

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ਸ੍ਰੀ ਸੈਠੁ
 ਧੂਪ ਦੀਪ ਘ੍ਰਿਤ ਸਾਜਿ ਆਰਤੀ ॥ ਵਾਰਨੇ ਜਾਉ ਕਮਲਾ ਪਤੀ ॥੧॥
 ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ ॥ ਨਿਤ ਮੰਗਲੁ ਰਾਜਾ ਰਾਮ ਰਾਇ ਕੋ ॥੧॥ ਰਹਾਉ ॥
 ਉਤਮੁ ਦੀਅਰਾ ਨਿਰਮਲ ਬਾਤੀ ॥ ਤੁਹੰੀ ਨਿਰੰਜਨੁ ਕਮਲਾ ਪਾਤੀ ॥੨॥
 ਰਾਮਾ ਭਗਤਿ ਰਾਮਾਨੰਦੁ ਜਾਨੈ ॥ ਪੂਰਨ ਪਰਮਾਨੰਦੁ ਬਖਾਨੈ ॥੩॥
 ਮਦਨ ਮੂਰਤਿ ਭੈ ਤਾਰਿ ਗੋਬਿੰਦੇ ॥
 ਸੈਨੁ ਭਣੈ ਭਜੁ ਪਰਮਾਨੰਦੇ ॥੪॥੨॥

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ਸ੍ਰੀ ਸੈਠੁ
 ਧੂਪ ਦੀਪ ਘ੍ਰਿਤ ਸਾਜਿ ਆਰਤੀ ॥ ਵਾਰਨੇ ਜਾਤ ਕਮਲਾ ਪਤੀ ॥੧॥
 ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ ॥ ਨਿਤ ਮੰਗਲੁ ਰਾਜਾ ਰਾਮ ਰਾਇ ਕੋ ॥੧॥ ਰਹਾਤ ॥
 ਉਤਮੁ ਦੀਅਰਾ ਨਿਰਮਲ ਬਾਤੀ ॥ ਤੁਹੰੀ ਨਿਰੰਜਨੁ ਕਮਲਾ ਪਾਤੀ ॥੨॥
 ਰਾਮਾ ਭਗਤਿ ਰਾਮਾਨੰਦੁ ਜਾਨੈ ॥ ਪੂਰਨ ਪਰਮਾਨੰਦੁ ਬਖਾਨੈ ॥੩॥
 ਮਦਨ ਮੂਰਤਿ ਭੈ ਤਾਰਿ ਗੋਬਿੰਦੇ ॥
 ਸੈਨੁ ਭਠੈ ਭਜੁ ਪਰਮਾਨੰਦੇ ॥੪॥੨॥

"Dhanasari Bani Bhagtan Ki Shri Sain"

Dhoop deep ghrit saji aarti, Warne jau Kamla Pati (1)
Mangla Hari mangla. Nit mangal raja Ram rai ko. Rahao
Uttam diara nirmal bati. Tu hi Niranjan Kamala Pati (2)
Rama bhagat Ramanand jane. Pooran Parmanand bakhane (3)
Madan moorat bhai tar Gobinde.
Sain bhane bhaj Parmanande (4) (1)
(Sri Guru Granth Sahib page 695)

Composition of saint Sain in Dhanasari musical meter

Saint Sain has described his mode of worship. He says that he has arranged incense, lamp and clarified butter and does "arti" or devotional prayers to the immaculate Lord. He says that he is sacrifice to the Lord (1)

O Auspicious Lord, You are the source of all bliss. I daily sing the glory of blissful Lord King prevailing

everywhere (Pause and Ponder)

O Lord, beyond Maya, You are my noble lamp and holy wick (2)

The way to divine devotion is known to my master Rama Nand. He expounds the supreme bliss of perfection incarnate the Lord (3)

O Lord of charming figure, take me across the ocean of birth and death cycles and make me fearless. Sain says that the Master of supreme bliss should be worshipped (4)(1)

Chapter 10

Saint Pipa Ji

Saint Pipa was also a disciple of Swami Ramanand. He was born a prince of Ghatan Nagar in a Rajput family and became ruler of Gagrongarh, 45 miles from Kota in Rajasthan state. He was a worshipper of goddess. It is said that the goddess told him to go to swami Ramanand in Kashi, who will bless him with Divine Knowledge. So he went to meet swami Ramanand with royal splendour. Swami refused to meet him saying that he was a beggar and the kings had no place in a beggar's home. So Pipa again came in all humility. Swami Ramanand asked him to go and jump into a well. When Pipa was going to do so, Ramanand's disciples saved him and Swami Rama Nand blessed him with discipleship very lovingly.

Pipa was younger to saints Kabir and Ravidas. Therefore he treated them with great reverence like elder brothers. There are large numbers of miracles connected with Saint Pipa Ji. Giani Narain Singh has narrated 48 such instances in his book "*Bhagatmal*".

Saint Pipa was a perfect devotee of the Unmanifest Lord, did not approve of idol or ritual worship. The main subject of his compositions is need for company of saints, service to humanity, meditation on the Lord's Name and love for the Lord and His creation. Some of the sayings have become proverbs like.

"Jo Brahmande soi pinde, jo khoje so pave"

i.e. whatever is in the cosmos is also in our body. Only one who searches shall find.

There are lot of followers of Saint Pipa in Bikaner. It is said that when Pipa became a recluse, his associates also

became followers of non-violence and adopted the profession of tailoring clothes to earn an honest living.

There is only one composition of Saint Pipa in Sri Guru Granth Sahib at page 695 in Dhanasari raga.

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ਪੀਪਾ
 ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲ ਕਾਇਅਉ ਜੰਗਮ ਜਾਤੀ ॥
 ਕਾਇਅਉ ਧੁਪ ਦੀਪ ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੁਜਉ ਪਾਤੀ ॥੧॥
 ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥
 ਨਾ ਕਛੁ ਆਇਬੋ ਨਾ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥੧॥ ਰਹਾਉ ॥
 ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥ ਪੀਪਾ
 ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥੨॥੩॥

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ਪੀਪਾ
 ਕਾਯਤ ਦੇਵਾ ਕਾਇਅਤ ਦੇਵਲ ਕਾਇਅਤ ਜੰਗਮ ਜਾਤੀ ॥
 ਕਾਇਅਤ ਧੁਪ ਦੀਪ ਨਈਬੇਦਾ ਕਾਇਅਤ ਪੁਜਤ ਪਾਤੀ ॥੧॥
 ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥
 ਨਾ ਕਛੁ ਆਇਬੋ ਨਾ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥੧॥ ਰਹਾਤ ॥
 ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥ ਪੀਪਾ
 ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥੨॥੩॥

Dhanasari Bani Bhagatan Ki Pipa

*Kaiiau deva, kaiiau dewal, kaiiau jangam jati
 Kaiiau dhoop, deep, naibeda, kaiiau poojau pati (1)
 Kaia bahu khand khojte nav nidh pai
 Na kachhu aibo na kachhu jaibo, Ram ki duhai (1) Rahao
 Jo Brahmande soi pinde jo khoje so pawe
 Pipa pranwe param tut hai, Satguru hoi lakhawe (2) (1)
 (Sri Guru Granth Sahib page 695)*

Composition of saints in Dhanasarni meter Pipa Ji

The self i.e. "Atma" itself is the deity; the self is the temple. The self is wandering ascetic and the pilgrim. The self is incense, the lamp and the offering to the deity. The self is the flower and leaf offerings (1)

In searching the continents of the self, one finds the nine treasures. The Lord be my witness, nothing is born or dies (1) Pause and Ponder

Whatever is in the cosmos is present too in the self. Whoever seeks shall attain this secret.

Pipa states in all humility that the Lord is the Supreme Being. The holy preceptor or Master may bless one with this wisdom (2) (1)

Chapter I1

Saint Dhanna Ji

Saint Dhanna was a carefree saint. He created such a relation with the Lord that his story became world famous. He was born in village Dhuan in Tonk district of Rajasthan in a farmer family.

According to one story, Dhanna once asked one Brahmin named Trilochan to lend him a sacred idol. The crafty Brahmin gave him a round weighting stone to get rid of Dhanna. Dhanna took the stone home worshipped it and offered food and requested the Lord to accept food and went on praying for 2-3 days. Finally impressed by Dhanna's sincerity, the Lord appeared, partook of the food and then only Dhanna ate the rest.

Saint Dhanna was a disciple of Swami Rama Nand and contemporary of saints Ravidas and Namdev. Shri Nabha Swami has mentioned a few miracles like growing of harvest without sowing of seeds and increase in output of the crops in his neighbour's fields.

Saint Dhanna was a simple, humble and carefree mendicant. There are four of his compositions in Shri Guru Granth Sahib, three in Aasa raga and one in Dhanasari Raga.

1. How a worldly person is saved by the Lord

ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭ੍ਰਮਤ ਫਿਰਤ ਬਹੁ ਜਨਮ ਬਿਲਾਨੇ ਤਨੁ ਮਨੁ ਧਨੁ ਨਹੀ ਧੀਰੇ ॥

ਲਾਲਚ ਬਿਖੁ ਕਾਮ ਲੁਬਧ ਰਾਤਾ ਮਨਿ ਬਿਸਰੇ ਪ੍ਰਭ ਹੀਰੇ ॥੧॥ ਰਹਾਉ ॥

ਬਿਖੁ ਫਲ ਮੀਠ ਲਗੇ ਮਨ ਬਉਰੇ ਚਾਰ ਬਿਚਾਰ ਨ ਜਾਨਿਆ ॥

ਗੁਨ ਤੇ ਪ੍ਰੀਤਿ ਬਢੀ ਅਨ ਭਾਂਤੀ ਜਨਮ ਮਰਨ ਫਿਰਿ ਤਾਨਿਆ ॥੧॥
ਜੁਗਤਿ ਜਾਨਿ ਨਹੀ ਰਿਦੈ ਨਿਵਾਸੀ ਜਲਤ ਜਾਲ ਜਮ ਫੰਧ ਪਰੇ ॥
ਬਿਖੁ ਫਲ ਸੰਚਿ ਭਰੇ ਮਨ ਐਸੇ ਪਰਮ ਪੁਰਖ ਪ੍ਰਭ ਮਨ ਬਿਸਰੇ ॥੨॥
ਗਿਆਨ ਪ੍ਰਵੇਸੁ ਗੁਰਹਿ ਧਨੁ ਦੀਆ ਧਿਆਨੁ ਮਾਨੁ ਮਨ ਏਕ ਮਏ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਮਾਨੀ ਸੁਖੁ ਜਾਨਿਆ ਤ੍ਰਿਪਤਿ ਅਘਾਨੇ ਮੁਕਤਿ ਭਏ ॥੩॥
ਜੋਤਿ ਸਮਾਇ ਸਮਾਨੀ ਜਾ ਕੈ ਅਛਲੀ ਪ੍ਰਭੁ ਪਹਿਚਾਨਿਆ ॥
ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀਧਰੁ ਮਿਲਿ ਜਨ ਸੰਤ ਸਮਾਨਿਆ ॥੪॥੧॥

ਆਸਾ ਕਾਧੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥

ਭ੍ਰਮਤ ਫਿਰਤ ਬਹੁ ਜਨਮ ਬਿਲਾਨੇ ਤਨੁ ਮਨੁ ਧਨੁ ਨਹੀ ਧੀਰੇ ॥
ਲਾਲਚ ਬਿਖੁ ਕਾਮ ਲੁਬਧ ਰਾਜਾ ਮਨਿ ਬਿਸਰੇ ਪ੍ਰਭ ਹੀਰੇ ॥੧॥ ਰਹਾਤੁ ॥
ਬਿਖੁ ਫਲ ਮੀਠ ਲਗੇ ਮਨ ਬਤਰੇ ਚਾਰ ਬਿਚਾਰ ਨ ਜਾਨਿਆ ॥
ਗੁਨ ਤੇ ਪ੍ਰੀਤਿ ਬਢੀ ਅਨ ਭਾਂਤੀ ਜਨਮ ਮਰਨ ਫਿਰਿ ਤਾਨਿਆ ॥੨॥
ਜੁਗਤਿ ਜਾਨਿ ਨਹੀ ਰਿਦੈ ਨਿਵਾਸੀ ਜਲਤ ਜਾਲ ਜਮ ਫੰਧ ਪਰੇ ॥
ਬਿਖੁ ਫਲ ਸੰਚਿ ਭਰੇ ਮਨ ਐਸੇ ਪਰਮ ਪੁਰਖ ਪ੍ਰਭ ਮਨ ਬਿਸਰੇ ॥੩॥
ਗਿਆਨ ਪ੍ਰਵੇਸੁ ਗੁਰਹਿ ਧਨੁ ਦੀਆ ਧਿਆਨੁ ਮਾਨੁ ਮਨ ਏਕ ਮਏ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਮਾਨੀ ਸੁਖੁ ਜਾਨਿਆ ਤ੍ਰਿਪਤਿ ਅਘਾਨੇ ਮੁਕਤਿ ਭਏ ॥੪॥
ਜੋਤਿ ਸਮਾਇ ਸਮਾਨੀ ਜਾ ਕੈ ਅਛਲੀ ਪ੍ਰਭੁ ਪਹਿਚਾਨਿਆ ॥
ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀਧਰੁ ਮਿਲਿ ਜਨ ਸੰਤ ਸਮਾਨਿਆ ॥੪॥੧॥

Aasa Bani Dhanna Ji Ki

1k Onkar Satgur Parsadi

*Bharmat phirt bahu janam bilane, tun mun dhan nahin dhire
Lalach bikh kaam lubdh rata mun bisre Prabh hire (1)Rahao
Bikh phal mith lage mun baure, char bichar na jania
Gun te preet badhi anu bhanti, janam maran phir tania (1)
Jugat jani nahi ride niwasi, jalat jal jum phandh pare
Bikh phal sunch bhare mun aise,
Param Purarkh Prabhu mun bisre (2)
Gian parwes gureh dhan dia, dhian maan mun Ek mae
Prem bhagat mani sukh jania, tript aghane mukti bhae (3)
Joti samae samani ja ke, Achhli Prabhu pehchania
Dhannai dhun paia Dharnidhar mil jun sant samania (4) (1)
(Sri Guru Granth Sahib page 487)*

Aasa meter by Dhanna Ji

In this composition, saint Dhanna has described the normal actions of a worldly person in forgetting the moral ethics and remembrance of the Lord. From the 3rd couplet

onwards, he gives his own experience and assures of the Lord's help and guidance in leading to the path of liberation.

Many births have been wasted in wandering yet one is not satiated in the body, mind and the wealth. (Because the body dies, the mind wanders in doubts, the wealth vanishes). The mind forgets the precious diamond like the Lord and is absorbed in poison of greed and desires (1)
Pause and Ponder

Unmindful of moral ethics, the bitter fruits of evil tendencies taste sweet to the mad worldly person. His love for things other than virtues increases. Therefore, the cycle of transmigration is weaved again and again. (1)

Even after knowing the way to liberation, it was not taken to heart. Thus, while burning in the fires of desires one was caught in the hangman's noose. The fellow collected so many bitter fruits (of poison like greed, lust, etc.) that his mind forgot about the Supreme Creator (2)

(Now saint Dhanna gives the method to liberation based on his own experience)

When my Master blessed me with the wealth of the Lord's Name and the Divine Knowledge dawned on me, I meditated on the Lord's Name. Thus I became one with the Lord and was absorbed in Him. Then only I realized bliss of Atma, devotion of love of the Lord and I was liberated. My self was completely satiated (3)

In whosoever the all-pervasive Divine light resides, attains to the Lord undeluded by "Maya". Dhanna has attained the Lord, Who is the support of the universe and is absorbed in Him in the company of holy saints. (4) (1)

2. How The Lord Honours His Saints

ਮਹਲਾ ੫

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ ॥
ਆਢ ਦਾਮ ਕੇ ਛੀਪਰੇ ਹੋਇਓ ਲਾਖੀਣਾ ॥੧॥ ਰਹਾਉ ॥
ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥
ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ ॥੧॥
ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਵੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਇਆ ॥

ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ ॥੨॥
 ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥
 ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ ॥੩॥
 ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥
 ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥੪॥੨॥

महला ५

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਤ ਮਨੁ ਲੀਯਾ ॥
 ਆਠ ਟਾਮ ਕੋ ਚੀਪਰੋ ਹੋਝੋ ਲਾਖੀਯਾ ॥੧॥ ਰਹਾਤ ॥
 ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥
 ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਝੋ ਗੁਨੀਯ ਗਹੀਰਾ ॥੧॥
 ਰਵਿਦਾਸੁ ਫੁਕੰਤਾ ਫੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਝਿਆ ॥
 ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਝਿਆ ॥੨॥
 ਸੈਨੁ ਨਾਝੈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥
 ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ ॥੩॥
 ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥
 ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥੪॥੨॥

Mahalla 5

Gobind Gobind Gobind sang Namdeo mun leena
 Aadh dam ko chhipro hoio lakhina (1) Rahao
 Bunana tanana tiag ke preet charan Kabira
 Neech kula jolahra bhaio guni gahira (1)
 Ravidas dhuwanta dhor neet tin tiagi Maya
 Pargat hoa sadhsangi Hari darshan paia (2)
 Sain nai butkaria oh ghari ghari sunia
 Hirday wasia Parbrahm bhagta meh gania
 Ih bidh suni ke jatro uth bhagti laga
 Mile pratakhs Gusaia Dhanna wadbhaga (4) (2)
 (Sri Guru Granth Sahib page 487-88)

Composition by Guru Arjun Dev

In this composition recorded under Saint Dhanna, Guru Arjun Dev, the fifth Master must have supplemented or made some changes. This is why the heading of Mohalla 5 is given.

Saint Namdev while meditating on Gobind continuously, was absorbed in Him. Thus a printer and dyer worth half a copper became worth lakhs or a millionaire (in spiritual value) (1) Pause and Ponder

Saint Kabir, by discarding weaving and carding yarn was absorbed in the Lord's feet. A low caste weaver thus became the treasure of merit. (1)

Saint Ravidas who was engaged in carrying carcasses always, discarded his worldliness ("Maya"). He beheld the Divine sight and became prominent in holy company (2)

Saint Sain, the barber who used to run errands, as the people knew him, was counted prominently among holy saints when the Lord took abode in his heart (3)

By listening to the glory of these saints, the poor farmer (Saint Dhanna) also engaged himself in devotion. The Lord manifested Himself to Dhanna, such was his good fortune (4) (2)

3. Dhanna's Prayer For Worldly Needs

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾ ਕੀ ਧੰਨਾ
ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥
ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ
ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥੧॥ ਰਹਾਉ ॥
ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ ॥
ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ ॥
ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ ॥
ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀ ਕਾ ॥੧॥
ਗਉ ਭੈਸ ਮਗਉ ਲਾਵੇਰੀ ॥
ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰੀ ॥
ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ ॥
ਜਨੁ ਧੰਨਾ ਲੇਵੈ ਮੰਗੀ ॥੨॥੪॥

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾ ਕੀ ਧੰਨਾ
ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥
ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ
ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥੧॥ ਰਹਾਉ ॥
ਦਾਲਿ ਸੀਧਾ ਮਾਗਤ ਘੀਤ ॥
ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਤ ॥
ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ ॥
ਅਨਾਜੁ ਮਗਤ ਸਤ ਸੀ ਕਾ ॥੧॥
ਗਉ ਭੈਸ ਮਗਤ ਲਾਵੇਰੀ ॥
ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰੀ ॥
ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ ॥
ਜਨੁ ਧੰਨਾ ਲੇਵੈ ਮੰਗੀ ॥੨॥੪॥

Dhansari Bani Bhagtan Ki Dhanna

Gopal tera aarta

Jo jun tumri bhagti karante,

Tin ke kaj sawarta (1) Rahao

Daal, sidha mangau ghiu

Hamra khusi kare nit jiu

Pania chhadan nika

Anaj maghau sut si ka (1)

Gau bhais maghau laveri

Ik tajan turi changeri

Ghar ki gihan changi

Jun Dhanna leve mangi (2) (4)

(Sri Guru Granth Sahib page 695)

Composition of saint Dhanna in Dhannasari musical meter

O Lord, I pray to you about my afflictions. You fulfil the desire of those who are your devotees (1) Pause and Ponder

I beg for lentils, flour and clarified butter. By this much, my heart will be delighted. I also beg for shoes and good clothes. The grain should be from the land ploughed seven times (1)

I need milch cow and buffalo and also a good Arabian mare. Give me a good wife and housekeeper. This is what your servant Dhanna wants. (2) (4)

Chapter 12

Saint Surdas Ji

Saint Surdas was living at Gaughat between Agra and Mathura with his disciples. He became a disciple of Shri Vallabhacharya and took over the services of Shri Nath temple at Goverdhan. He was a very dedicated devotee of lord Krishna. He used to call himself a balladeer (Dhadee) of lord Krishna.

He was born in village Sihi located between Delhi and Mathura in a Saraswat Brahmin family in 1492 AD and died in 1595 AD at a ripe age of 103 years. His famous book is "*Sur Sagar*". This book is loose explanation of 10th chapter of Shrimad Bhagwat Puran. Although this was the first book in "*Braj Bhasha*" i.e. language of modern Uttar Pradesh, but it is of very high standard from thought and poetry point of view. Although he was blind, but his inner eyes being open, he described the love of lord Krishna, Radha and the "*gopies*" vividly. He is rightly called Sun in the sky of poetry and Shri Tulsidas author of "*Ram Chritar Manas*" the Moon. Other authors are merely stars. Saint Surdas was a very highly exalted devotee of the Lord. His devotion was of love and he believed in dispassion, compassion and equality of all beings. He used to say that service of the mind is the highest compared to that of body and wealth.

Some critics try to compartmentalize saints as devotees of Rama, Krishna, Shiva; Unmanifest and Manifest Lord etc. This is a sign of narrow-mindedness. In the path of devotion i.e. "Bhagti Marag", a stage comes when only one Lord is seen everywhere, as is said in Gurbani:

"Nirgun Aap Sargun bhi Ohi, kaladhar jin sagli mohi"

i.e. He, the Lord, is Himself Unmanifest and Manifest. He has bewitched the whole world by his nature ("Maya")

The saints and incarnations (Avtaras) appear different because they come from different cultures, backgrounds and times. Once they become self-realized, they are one with the Lord, and are all the same, like, when different rivers join the ocean, they become ocean and cannot be differentiated.

There is only one composition of Saint Surdas in Guru Granth Sahib at page 1253. Several scholars including Pundit Narain Singh are of the view that when Saint Surdas composed the line "Chhadi mun Hari bikhman ko sang" he became so emotional that he went into deep Samadhi. Shri Guru Arjun Dev completed the rest of the stanza under the name of Surdas.

ਛਾਡਿ ਮਨ ਹਰਿ ਬਿਮੁਖਨ ਕੋ ਸੰਗੁ ॥

ਸਾਰੰਗ ਮਹਲਾ ੫ ਸੂਰਦਾਸ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਕੇ ਸੰਗ ਬਸੇ ਹਰਿ ਲੋਕ ॥

ਤਨੁ ਮਨੁ ਅਰਪਿ ਸਰਬਸੁ ਸਭੁ ਅਰਪਿਓ ਅਨਦ ਸਹਜ ਧੁਨਿ ਝੋਕ ॥੧॥ ਰਹਾਉ ॥

ਦਰਸਨੁ ਪੇਖਿ ਭਏ ਨਿਰਬਿਖਈ ਪਾਏ ਹੈ ਸਗਲੇ ਥੋਕ ॥

ਆਨ ਬਸਤੁ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ ਸੁੰਦਰ ਬਦਨ ਅਲੋਕ ॥੧॥

ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਆਨ ਜੁ ਚਾਹਤ ਜਿਉ ਕੁਸਟੀ ਤਨਿ ਜੋਕ ॥

ਸੂਰਦਾਸ ਮਨੁ ਪ੍ਰਭਿ ਹਥਿ ਲੀਨੋ ਦੀਨੋ ਇਹੁ ਪਰਲੋਕ ॥੨॥੧॥੮॥

छाडि मन हरि बिमुखन को संगु ॥

सारंग महला ५ सुरदास ॥

ॴ सतिगुर प्रसादि ॥

हरि के संग बसे हरि लोक ॥

तनु मनु अरपि सरबसु सभु अरपिओ अनद सहज धुनि झोक ॥१॥ रहाउ ॥

दरसनु पेखि भए निरबिखई पाए है सगले थोक ॥

आन बस्तु सिउ काजु न कछुए सुंदर बदन अलोक ॥१॥

सिआम सुंदर तजि आन जु चाहत जिउ कुसटी तनि जोक ॥

सूरदास मनु प्रभि हथि लीनो दीनो इहु परलोक ॥२॥१॥८॥

"Chhadi Mun hari Bimukhan Ko Sung"

Sarang Mohalla 5 Surdas

IK Onkar Satgur Parsadi

Hari ke sang base Hari loka

*Tun mun arap sarbas sabh arpio
Anad sahaj dhuni jhoke (1) Rahao
Darsan dekh bhae nirbikhai, pae hai sagle thoke
Aan basat siu kaaj na kachhue sundar badan aloke (1)
Siam Sunder tuj aan ju chahat jiu kusti tun joke
Surdas manu Prabhi hath lino dino ih parloke (2) (1) (8)
(Sri Guru granth Sahib page 1253)*

O my mind, leave the company of those turned away from God.

In Sarang meter, composition of Guru Arjun Dev in the name of Surdas

The Lord is One, both Unmanifest and Manifest. He can be attained by the grace of True Master.

Only the God's devotees abide with Him. They have dedicated their body, mind and all else to Him. They are always intoxicated with the ecstasy of Divine Music (1) Pause and Ponder.

At the sight of the Lord, they are relieved of their evil tendencies and have achieved all boons. Except the sight of beautiful visages of the Lord, they are attached to nothing else. Those who discard the beautiful Lord and seek other things are like leeches sucking the leper's blood. Surdas says that the Lord has grasped his heart and the joy of this is like granting of the next world. (2) (1) (8)

Note : The leper's blood becomes sweet but poisonous. The leech loves to suck the blood but dies soon after. Similar is the fate of those who desert the Lord and are attached to worldly objects.

Chapter 13

Saint Parmanand Ji

Saint Parmanand was a poet of a very high order. He was a very gentle and faithful devotee of Lord Krishna. He was born in 1407 AD at Kanauj; district Farukhabad in Uttar Pradesh in a Kanya Kubaj Brahmin Family. From his childhood he was fond of writing and singing devotional songs and he became famous for this in the neighbouring areas.

When at the age of 26 years, he went to Allahabad, he met Swami Shri Vallabhacharya who fell in love with his singing and hymns. Parmanand was also very much impressed by the great teacher and he became his disciple. It is said that after listening to one hymn sung by saint Parmanand, the great Vallabhacharya went into deep trance and remained in this state for 3 days continuously.

Saint Parmanand mostly stayed in Vrindaban near Mathura. His love for lord Krishna was like that of a milkmaid (Gopi). He has mostly described the Lord Krishna in the age of 12 years. He was a singer and a poet. He used both these qualities to sing praises of the Lord.

He is said to have authored 6 books, namely, Parmanand Sagar, Parmanand Dasji ke pudd, Dan Leela, Udhav Leela, Dhruv Chrit and Sanskrit Ratanmala. There is only one composition of his in Shri Guru Granth Sahib at page 1253 in Sarang Raga.

ਸਾਰੰਗ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਤੈ ਨਰ ਕਿਆ ਪੁਰਾਨੁ ਸੁਨਿ ਕੀਨਾ ॥
 ਅਨਪਾਵਨੀ ਭਗਤਿ ਨਹੀ ਉਪਜੀ ਭੂਖੈ ਦਾਨੁ ਨ ਦੀਨਾ ॥੧॥ ਰਹਾਉ ॥
 ਕਾਮੁ ਨ ਬਿਸਰਿਓ ਕ੍ਰੋਧੁ ਨ ਬਿਸਰਿਓ ਲੋਭੁ ਨ ਛੁਟਿਓ ਦੇਵਾ ॥
 ਪਰ ਨਿੰਦਾ ਮੁਖ ਤੇ ਨਹੀ ਛੁਟੀ ਨਿਫਲ ਭਈ ਸਭ ਸੇਵਾ ॥੧॥
 ਬਾਟ ਪਾਰਿ ਘਰੁ ਮੂਸਿ ਬਿਰਾਨੋ ਪੇਟੁ ਭਰੈ ਅਪ੍ਰਾਧੀ ॥
 ਜਿਹਿ ਪਰਲੋਕੁ ਜਾਇ ਅਪਕੀਰਤਿ ਸੋਈ ਅਬਿਦਿਆ ਸਾਧੀ ॥੨॥
 ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ ਨਹੀ ਛੁਟੀ ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ ॥
 ਪਰਮਾਨੰਦ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕਥਾ ਪੁਨੀਤ ਨ ਚਾਲੀ ॥੩॥੧॥੬॥

ਸਾਰੰਗ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਤੈ ਨਰ ਕਿਆ ਪੁਰਾਨੁ ਸੁਨਿ ਕੀਨਾ ॥
 ਅਨਪਾਕਨੀ ਭਗਤਿ ਨਹੀ ਤੁਪਜੀ ਭੁਖੈ ਦਾਨੁ ਨ ਦੀਨਾ ॥੧॥ ਰਹਾਉ ॥
 ਕਾਮੁ ਨ ਬਿਸਰਿਓ ਕ੍ਰੋਧੁ ਨ ਬਿਸਰਿਓ ਲੋਭੁ ਨ ਛੁਟਿਓ ਦੇਵਾ ॥
 ਪਰ ਨਿੰਦਾ ਮੁਖ ਤੇ ਨਹੀ ਛੁਟੀ ਨਿਫਲ ਭਈ ਸਭ ਸੇਵਾ ॥੧॥
 ਬਾਟ ਪਾਰਿ ਘਰੁ ਮੂਸਿ ਬਿਰਾਨੋ ਪੇਟੁ ਭਰੈ ਅਪ੍ਰਾਧੀ ॥
 ਜਿਹਿ ਪਰਲੋਕੁ ਜਾਇ ਅਪਕੀਰਤਿ ਸੋਈ ਅਬਿਦਿਆ ਸਾਧੀ ॥੨॥
 ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ ਨਹੀ ਛੁਟੀ ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ ॥
 ਪਰਮਾਨੰਦ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕਥਾ ਪੁਨੀਤ ਨ ਚਾਲੀ ॥੩॥੧॥੬॥

"Sarang"
Ik Onkar Satgur Parsadi
 Tai nar kia Puran sun kina
 Anpawni bhagati nahi upji, bhukhe dan na dina (1) Rahao
 Kaam na bisrio, karodh na bisrio lobh na chhutio Deva
 Par ninda mukh te nahi chhuti nifal bhai sabh sewa (1)
 Bat par, ghari moos birano, pait bhare apradhi
 Jih parlok jai apkirat soi abidia sadhi (2)
 Hinsa tau mun te nahi chhuti, jia daia nahi pali
 Parmanand sadh sangati mil katha puneet na chali (3) (1) (6)
 (Sri Guru Granth Sahib page 1253)

Sarang meter

The lord is One, Manifest and Unmanifest. He can be attained by the grace of True Master.

O being, what have you gained by listening to Puranas?

Neither the desire for ceaseless devotion nor feeling

for charity to the hungry has arisen in you (1) Pause and Ponder

Neither you have discarded lust nor wrath and greed have left you. All your devotional services have gone waste if calumny of others has not left your lips (1)

O criminal, by highway robbery, cheating and theft in others homes you have filled your belly. You have perfected only such ignorance, which will bring you ignominy in the next world. (2)

Violence has not left your mind; you show no compassion to the God's creation. Parmanand says that you have not even listened to spiritual discourses in the congregation of holy persons (3) (1) (6)

Chapter 14

Saint Bhikhan Ji

There are conflicting views about identity of Saint Bhikhan. One view is that he was Sheikh Bhikhan, a Sufi from village Kakori who was a great scholar of Islam. But, from his language in the two compositions included in Sri Guru Granth Sahib, this does not appear to be correct.

According to Pundit Narain Singh, he was born in a Hindu family at village Pakai in Lucknow district in 1473 AD. When he was only 10-12 years of age, one group of holy saints visited their village. His association with these saints impressed him so much that he neglected all his worldly business and was engaged in association with holy persons. His parents got him married to divert his attention but it was of no avail. Although a householder, he rose very high spiritually and passed away at the age of 90 years.

There are two compositions of Saint Bhikhan ji in Sorath meter at page 659 in Sri Guru Granth Sahib. Both these stanzas are full of emotions in describing benefits of the Lord's Name.

1. The Lord's Name is the only medicine for all suffering

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ ਤਨੁ ਖੀਨਾ ਭਏ ਕੇਸ ਦੁਧ ਵਾਨੀ ॥
ਰੂਧਾ ਕੰਠੁ ਸਬਦੁ ਨਹੀ ਉਚਰੈ ਅਬ ਕਿਆ ਕਰਹਿ ਪਰਾਨੀ ॥੧॥
ਰਾਮ ਰਾਇ ਹੋਹਿ ਬੈਦ ਬਨਵਾਰੀ ॥
ਅਪਨੇ ਸੰਤਹ ਲੇਹੁ ਉਬਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਮਾਥੇ ਪੀਰ ਸਰੀਰਿ ਜਲਨਿ ਹੈ ਕਰਕ ਕਰੇਜੇ ਮਾਹੀ ॥
 ਐਸੀ ਬੇਦਨ ਉਪਜਿ ਖਰੀ ਭਈ ਵਾ ਕਾ ਅਉਖਧੁ ਨਾਹੀ ॥੨॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥
 ਗੁਰ ਪਰਸਾਦਿ ਕਹੈ ਜਨੁ ਭੀਖਨੁ ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥੩॥੧॥

**ਗੁਰੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਕੀ
 ੴ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥**

ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ ਤਨੁ ਖੀਨਾ ਭਯ ਕੇਸ ਦੁਧ ਵਾਨੀ ॥
 ਰੂਠਾ ਕੰਠੁ ਸਬਦੁ ਨਹੀ ਤੁਚਰੈ ਅਬ ਕਿਆ ਕਰਹਿ ਪਰਾਨੀ ॥੧॥
 ਰਾਮ ਰਾਝੁ ਹੋਹਿ ਬੈਦ ਬਨਵਾਰੀ ॥
 ਅਪਨੇ ਸੰਤਹ ਲੇਹੁ ਤਬਾਰੀ ॥੧॥ ਰਹਾਤ ॥
 ਮਾਥੇ ਪੀਰ ਸਰੀਰਿ ਜਲਨਿ ਹੈ ਕਰਕ ਕਰੇਜੇ ਮਾਹੀ ॥
 ਐਸੀ ਬੇਦਨ ਉਪਜਿ ਖਰੀ ਭਈ ਵਾ ਕਾ ਅਉਖਧੁ ਨਾਹੀ ॥੨॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥
 ਗੁਰੁ ਪਰਸਾਦਿ ਕਹੈ ਜਨੁ ਭੀਖਨੁ ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥੩॥੧॥

"Rag Sorath Bani Bhagat Bhikhan Ji Ki"

Ik Onkar Satgur Parsadi

Nainhu neer bahe tun kheena, bhae kes dudh wani
 Rudha kanth sabad nahi uchre, ab kia kare parani (1)
 Ram Rai hoi Baid Banwari
 Apne santah leh ubari (1) Rahao
 Mathe pir sareer jalani hai, karak kareje mahi
 Aisi bedan upaji khari bhai, wa ka aukhadhu nahi (2)
 Hari ka Naam amrit jal nirmal, eh aukhadhu jug sara
 Gur Parsadi kahe jun bhikhan, pawau mokh dwara (3) (1)
 (Sri Guru Granth Sahib page 659)

Composition of Saint Bhikhan in sorath meter

The Lord is One, Unmanifest and Manifest. He can be attained with the grace of True Master.

In this composition, Saint Bhikhan has described condition of beings in old age when all faculties become useless. He says that the Lord's Name is the only remedy in all types of suffering.

In old age when hair go grey, body becomes weak and eyes start watering, the throat is choked and the words cannot be spoken. In this state what can a human being do?

The Lord is the Supreme Physician who saves His devotees (1) Pause and Ponder

There is ache in the head, the body is burning and there is pain in the heart. The torment is such that no remedy is found. (2)

The Lord's Name is the pure nectar water, which is the remedy for the whole world. Bhikhan says that with the grace of the Master, one may attain the door to liberation (3) (1)

2. The Lord's Name is the most precious jewel

ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ ॥
ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ ॥੧॥
ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥ ਜੈਸੇ ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥੧॥ ਰਹਾਉ ॥
ਰਸਨਾ ਰਮਤ ਸੁਨਤ ਸੁਖੁ ਸੁਵਨਾ ਚਿਤ ਚੇਤੇ ਸੁਖੁ ਹੋਈ ॥
ਕਹੁ ਭੀਖਨ ਦੁਇ ਨੈਨ ਸੰਤੋਖੇ ਜਹ ਦੇਖਾਂ ਤਹ ਸੋਈ ॥੨॥੨॥

ऐसा नामु रतनु निरमोलकु पुंनि पदारथु पाइआ ॥
अनिक जतन करि हिरदै राखिआ रतनु न छपै छपाइआ ॥१॥
हरि गुन कहते कहनु न जाई ॥ जैसे गुंगे की मिठिआई ॥१॥ रहाउ ॥
रसना रमत सुनत सुखु सुवना चित चेतें सुखु होई ॥
कहु भीखन दुइ नैन संतोखे जह देखਾਂ तह सोई ॥२॥२॥

"Aisa Naam ratan nirmolak punn padarath paia
Anik jatan kar hirdai rakhia ratan na chhape chhapaia (1)
Hari gun kahite kahan na jai jaise gunge ki mathiai (1) Rahao
Rasna ramat sunat sukh sarwana, chit chete sukh hoi
Kahu Bhikhan doi nain santokhe, jah dekha tah Soi (2) (2)
(Sri Guru Granth Sahib page 659)

For my good deeds, as a reward, I got the invaluable jewel of the Lord's Name.

By innumerable devices, I tried to hide it in my heart, but this jewel cannot be concealed (1)

The Lord's merits are beyond description like the taste of sweet to a dumb person (1) Pause and Ponder

By uttering by tongue, hearing with the ears and contemplating by mind one can enjoy bliss. Bhikhan says that now both his eyes are content because he beholds the Lord wherever he looks (2) (2)

Chapter 15

Saint Beni Ji

There are no records available about the time or place of birth of saint Beni. It is presumed that he was from North India and belonged to the time of saint Namdev and that Guru Nanak Dev collected his works.

As per mention of saint Beni in Bhai Gurdas's "vaars", he was very much dedicated to the Lord's devotion and used to go to lonely spots for meditation. He used to tell his people that he goes to the king's court for service. He thus would pass his time by bluff. There was poverty in his house but saint Beni was always one pointed in his mind towards the Lord's devotion. One day the Lord in the guise of the king came to his house in his absence and gave an unlimited wealth and assurance about further help. This is how the Lord saves the honour of his servants.

There are three compositions of saint Beni included in Sri Guru Granth Sahib. He is mentioned as a great devotee of the Lord by Guru Arjun Dev as well as by Shri Kul Bhatt (Chapter 16) in their works.

1. Remember the Lord's Name, lest you may have to repent. Work for liberation while in this body

ਸ੍ਰੀਰਾਗ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਉ ਕੀ ॥

ਪਹਰਿਆ ਕੈ ਘਰਿ ਗਾਵਣਾ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ ਲਾਗਾ ॥

ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ ਸੁ ਨਾਗਾ ॥

ਤੇ ਦਿਨ ਸੰਮਲੁ ਕਸਟ ਮਹਾ ਦੁਖ ਅਬ ਚਿਤੁ ਅਧਿਕ ਪਸਾਰਿਆ ॥

ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ ॥੧॥

ਫਿਰਿ ਪਛੁਤਾਵਹਿਗਾ ਮੂੜਿਆ ਤੂੰ ਕਵਨ ਕੁਮਤਿ ਕੁਮਿ ਲਾਗਾ ॥
 ਚੇਤਿ ਰਾਮੁ ਨਾਹੀ ਜਮ ਪੁਰਿ ਜਾਹਿਗਾ ਜਨੁ ਬਿਚਰੈ ਅਨਰਾਧਾ ॥੧॥ ਰਹਾਉ ॥
 ਬਾਲ ਬਿਨੋਦ ਚਿੰਦ ਰਸ ਲਾਗਾ ਖਿਨੁ ਖਿਨੁ ਮੋਹਿ ਬਿਆਪੈ ॥
 ਰਸੁ ਮਿਸੁ ਮੇਧੁ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਚਾਖੀ ਤਉ ਪੰਚ ਪ੍ਰਗਟ ਸੰਤਾਪੈ ॥
 ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਛੋਡਿ ਸੁਕ੍ਰਿਤ ਮਤਿ ਰਾਮ ਨਾਮੁ ਨ ਅਰਾਧਿਆ ॥
 ਉਛਲਿਆ ਕਾਮੁ ਕਾਲ ਮਤਿ ਲਾਗੀ ਤਉ ਆਨਿ ਸਕਤਿ ਗਲਿ ਬਾਂਧਿਆ ॥੨॥
 ਤਰੁਣ ਤੇਜੁ ਪਰ ਤ੍ਰਿਅ ਮੁਖੁ ਜੋਹਹਿ ਸਰੁ ਅਪਸਰੁ ਨ ਪਛਾਣਿਆ ॥
 ਉਨਮਤ ਕਾਮਿ ਮਹਾ ਬਿਖੁ ਭੁਲੈ ਪਾਪੁ ਪੁੰਨੁ ਨ ਪਛਾਣਿਆ ॥
 ਸੁਤ ਸੰਪਤਿ ਦੇਖਿ ਇਹੁ ਮਨੁ ਗਰਬਿਆ ਰਾਮੁ ਰਿਦੈ ਤੇ ਖੋਇਆ ॥
 ਅਵਰ ਮਰਤ ਮਾਇਆ ਮਨੁ ਤੋਲੇ ਤਉ ਭਗ ਮੁਖਿ ਜਨਮੁ ਵਿਗੋਇਆ ॥੩॥
 ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧਉਲੇ ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ ॥
 ਲੋਚਨ ਸੁਮਹਿ ਬੁਧਿ ਬਲ ਨਾਠੀ ਤਾ ਕਾਮੁ ਪਵਸਿ ਮਾਧਾਣੀ ॥
 ਤਾ ਤੇ ਬਿਖੈ ਭਈ ਮਤਿ ਪਾਵਸਿ ਕਾਇਆ ਕਮਲੁ ਕੁਮਲਾਣਾ ॥
 ਅਵਗਤਿ ਬਾਣਿ ਛੋਡਿ ਮਿਤ ਮੰਡਲਿ ਤਉ ਪਾਛੈ ਪਛੁਤਾਣਾ ॥੪॥
 ਨਿਕੁਟੀ ਦੇਹ ਦੇਖਿ ਧੁਨਿ ਉਪਜੈ ਮਾਨ ਕਰਤ ਨਹੀ ਬੂਝੈ ॥
 ਲਾਲਚੁ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੁ ਨ ਸੂਝੈ ॥
 ਥਾਕਾ ਤੇਜੁ ਉਡਿਆ ਮਨੁ ਪੰਖੀ ਘਰਿ ਆਂਗਨਿ ਨ ਸੁਖਾਈ ॥
 ਬੇਣੀ ਕਹੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ ॥੫॥

ਸ਼ੀਰਾਗ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਤ ਕੀ ॥

ਪਹਰਿਆ ਕੈ ਬਰਿ ਗਾਥਾ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰੇ ਨਰ ਗਰਮ ਕੁੰਡਲ ਜਬ ਆਛਤ ਤਰਖ ਖਿਆਨ ਲਿਖ ਲਾਗਾ ॥
 ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕ ਅਗਿਆਨ ਸੁ ਨਾਗਾ ॥
 ਤੇ ਦਿਨ ਸੰਮਲੁ ਕਸਟ ਮਹਾ ਟੁਕ ਅਬ ਚਿਤੁ ਅਥਿਕ ਪਸਾਰਿਆ ॥
 ਗਰਮ ਛੋਡਿ ਮਿਤ ਮੰਡਲ ਆਝਿਆ ਤਤ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ ॥੧॥
 ਫਿਰਿ ਪਛੁਤਾਵਹਿਗਾ ਮੂੜਿਆ ਤੂੰ ਕਵਨ ਕੁਮਤਿ ਮੁਮਿ ਲਾਗਾ ॥
 ਚੇਤਿ ਰਾਮੁ ਨਾਹੀ ਜਮ ਪੁਰਿ ਜਾਹਿਗਾ ਜਨੁ ਬਿਚਰੈ ਅਨਰਾਧਾ ॥੧॥ ਰਹਾਤ ॥
 ਬਾਲ ਬਿਨੋਦ ਚਿੰਦ ਰਸ ਲਾਗਾ ਖਿਨੁ ਖਿਨੁ ਮੋਹਿ ਬਿਆਪੈ ॥
 ਰਸੁ ਮਿਸੁ ਮੇਧੁ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਚਾਖੀ ਤਤ ਪੰਚ ਪ੍ਰਗਟ ਸੰਤਾਪੈ ॥
 ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਛੋਡਿ ਸੁਕ੍ਰਿਤ ਮਤਿ ਰਾਮ ਨਾਮੁ ਨ ਅਰਾਧਿਆ ॥
 ਉਛਲਿਆ ਕਾਮੁ ਕਾਲ ਮਤਿ ਲਾਗੀ ਤਤ ਆਨਿ ਸਕਤਿ ਗਲਿ ਬਾਂਧਿਆ ॥੨॥
 ਤਰੁਣ ਤੇਜੁ ਪਰ ਤ੍ਰਿਅ ਮੁਖੁ ਜੋਹਹਿ ਸਰੁ ਅਪਸਰੁ ਨ ਪਛਾਣਿਆ ॥
 ਉਨਮਤ ਕਾਮਿ ਮਹਾ ਬਿਖੁ ਭੁਲੈ ਪਾਪੁ ਪੁੰਨੁ ਨ ਪਛਾਣਿਆ ॥
 ਸੁਤ ਸੰਪਤਿ ਦੇਖਿ ਇਹੁ ਮਨੁ ਗਰਬਿਆ ਰਾਮੁ ਰਿਦੈ ਤੇ ਖੋਇਆ ॥
 ਅਵਰ ਮਰਤ ਮਾਇਆ ਮਨੁ ਤੋਲੇ ਤਤ ਭਗ ਮੁਖਿ ਜਨਮੁ ਵਿਗੋਇਆ ॥੩॥
 ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧਉਲੇ ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ ॥
 ਲੋਚਨ ਸੁਮਹਿ ਬੁਧਿ ਬਲ ਨਾਠੀ ਤਾ ਕਾਮੁ ਪਵਸਿ ਮਾਧਾਣੀ ॥
 ਤਾ ਤੇ ਬਿਖੈ ਭਈ ਮਤਿ ਪਾਵਸਿ ਕਾਇਆ ਕਮਲੁ ਕੁਮਲਾਣਾ ॥
 ਅਵਗਤਿ ਬਾਣਿ ਛੋਡਿ ਮਿਤ ਮੰਡਲਿ ਤਤ ਪਾਛੈ ਪਛੁਤਾਣਾ ॥੪॥

निकुटी देह देखि धुनि उपजै मान करत नही बूझै ॥
 लालचु करै जीवन पद कारन लोचन कछू न सूझै ॥
 थाका तेजु उडिआ मनु पंखी घरि आँगनि न सुखाई ॥
 बेणी कहै सुनहु रे भगतहु मरन मुकति किनि पाई ॥५॥

**Sri Rag Bani Bhagat Beni Jiu Ki
 Pahiria Ke Ghar Gawna
 1k Onkar Satguru Parsadi**

Re nar garbh kundal jub achhat urdh dhian liv laga
 Mirtak pind pud mud na ahinis ek agian su naga
 Te din samul kast maha dukh, ab chit adhik pasaria
 Garabh chhod mrit mandal aia tau Narhari manhu bisaria (1)
 Phir pachhutawehga muria tu kawan kumat bhram laga
 Chet Ram nahi jum pur jahiga jun bichre anradha (2) Rahao
 Bal binod chind rus laga, khin khin mohi biape
 Rus mis medh amrit bikh chakhi, tau punch pragat santape
 Jup tup sanjam chhodi sukrit mut, Ram Naam na aradhia
 Uchhalia kaam kal mati lagi, tau an sakati gul bandhia (2)
 Trun tej pur tria mukh johahi, sur apsur na pachhania
 Unmati kami maha bikh bhule, paap pun na pachhania
 Sut sampati dekh ih mun garbia, Ram ride te khoia
 Awar marat maia mun tole, tau bhug mukh janam wigoia (3)
 Punder kes kusum te dhaule, sapat patal ki bani
 Lochan sarmeh budh bul nathi, ta kamu pawas madhani
 Ta te bikhe bhai mati pawas, kaia kamal kumlana
 Awgati ban chhodi mrit mandal, tau pachhe pachhutana (4)
 Nikuti deh dekh dhun upje, maan karat nahi bujhe
 Lalach kare jiwana pud karan, lochan kachhu na sujhe
 Thaka tej udia mun pankhi, ghar angan na sukhai
 Beni kahe sunhu re bhagatahu, maran mukti kin pai (5)
 (Sri Guru Granth Sahib page 93)

Composition of saint Beni in Sri musical meter

In this composition, saint Beni has drawn a beautiful sketch of a worldly person who is proud of his possessions, sons and powers etc. and is always busy in enjoyments and collecting wealth by fair and foul means in young age. When one grows old, physical and astral strength is lost and the loved ones on whom the person was spending his wealth and energies also neglect him when he is helpless.

Therefore, saint Beni advises that one should instead of spending time and energies on amassing wealth and enjoyments, work for one's liberation. Liberation can only be attained when in this body and not after death.

O man, when you were in the spiral of your mother's womb, you meditated on the Lord. Then all that time during day and night, you had no pride in your body of clay.

O man, now (after birth) you have expanded your mind in all directions. Just remember those days of torment.

Now that you have come out of the womb into this world of mortality, you have forgotten the Lord. (1)

O fool, what sort of doubts and wrong actions you have fallen in. You will have to repent later.

Remember the Lord, otherwise you will go to Yama's domain. Do not behave like an ignorant person (1) pause and ponder

As a child, you were busy in games and pleasures of eating. Every instant love for food and pastimes gripped you.

As a juvenile, you consumed everything even poison taking these to be nectar. As a result, five negative emotions (lust, anger, greed, attachment and pride) started tormenting you.

You did not indulge in contemplation, austerities, restraints, and discarded virtuous deeds. You never meditated on the Lord's Name.

As tide of lust rose, your wisdom was stained, then a woman was tied to your neck (you were married) (2)

In the flush of youth, you became oblivious of good and bad; started seeking faces of other's women.

Intoxicated with powerful poison of lust, you did not discriminate between sin and virtue

You were feeling proud on seeing your sons and wealth and the Lord was cast out of your mind.

When others died, you only weighed the wealth you would gain from them. You wasted your life in lust and pleasure of palate (3)

In old age, your hair became whiter than white lotus

flower and your voice so feeble as if it came from seventh nether region.

Passion still churns your mind though your eyes are watering and power of mind and body have gone feeble.

Because the physical and astral body has become so weak, the mind is diffused.

Because one has forgotten about the Immortal Lord's Word and is all the time busy with material world, at this stage, one has nothing to do but repent on this behaviour (4)

On growing older, one's body is bent and its sight raises cry of pity. If the others say something in his honour, the old man does not understand.

Even at this age, when eyes are sightless, all powers exhausted, the bird of mind has flown away, the old man is still greedy about living longer.

Saint Beni says : O devotees of God! By merely dying, none ever got liberation (this means, all effort has to be made in this life only) (5)

2. Secret Of Samadhi

ਰਾਮਕਲੀ ਬਾਣੀ ਬੋਣੀ ਜੀਉ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ ॥
ਬੋਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ ॥੧॥
ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ ਹੈ ॥ ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ ॥
ਤਹਾ ਨਿਰੰਜਨੁ ਰਮਈਆ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥
ਦੇਵ ਸਥਾਨੈ ਕਿਆ ਨੀਸਾਣੀ ॥ ਤਹ ਬਾਜੇ ਸਬਦ ਅਨਾਹਦ ਬਾਣੀ ॥
ਤਹ ਚੰਦੁ ਨ ਸੂਰਜੁ ਪਉਣੁ ਨ ਪਾਣੀ ॥ ਸਾਖੀ ਜਾਗੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ॥੨॥
ਉਪਜੈ ਗਿਆਨੁ ਦੁਰਮਤਿ ਛੀਜੈ ॥ ਅੰਮ੍ਰਿਤੁ ਰਸਿ ਗਗਨੰਤਰਿ ਭੀਜੈ ॥
ਏਸੁ ਕਲਾ ਜੋ ਜਾਣੈ ਭੋਉ ॥ ਭੋਟੇ ਤਾਸੁ ਪਰਮ ਗੁਰਦੇਉ ॥੩॥
ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥
ਉਪਰਿ ਹਾਟੁ ਹਾਟੁ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ ॥੪॥
ਜਾਗਤੁ ਰਹੈ ਸੁ ਕਬਹੁ ਨ ਸੋਵੈ ॥ ਤੀਨਿ ਤਿਲੋਕ ਸਮਾਧਿ ਪਲੋਵੈ ॥
ਬੀਜ ਮੰਤ੍ਰੁ ਲੈ ਹਿਰਦੈ ਰਹੈ ॥ ਮਨੁਆ ਉਲਟਿ ਸੁੰਨ ਮਹਿ ਗਹੈ ॥੫॥
ਜਾਗਤੁ ਰਹੈ ਨ ਅਲੀਆ ਭਾਖੈ ॥ ਪਾਚਉ ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਰਾਖੈ ॥
ਗੁਰ ਕੀ ਸਾਖੀ ਰਾਖੈ ਚੀਤਿ ॥ ਮਨੁ ਤਨੁ ਅਰਪੈ ਕ੍ਰਿਸਨ ਪਰੀਤਿ ॥੬॥
ਕਰ ਪਲਵ ਸਾਖਾ ਬੀਚਾਰੇ ॥ ਅਪਨਾ ਜਨਮੁ ਨ ਜੂਐ ਹਾਰੇ ॥
ਅਸੁਰ ਨਦੀ ਕਾ ਬੰਧੈ ਮੂਲੁ ॥ ਪਛਿਮ ਫੇਰਿ ਚੜਾਵੈ ਸੂਰੁ ॥

ਅਜਰੁ ਜਰੈ ਸੁ ਨਿਝਰੁ ਝਰੈ ॥ ਜਗੰਨਾਥ ਸਿਉ ਗੋਸਟਿ ਕਰੈ ॥੭॥
 ਚਉਮੁਖ ਦੀਵਾ ਜੋਤਿ ਦੁਆਰ ॥ ਪਲੂ ਅਨਤ ਮੂਲੁ ਬਿਚਕਾਰਿ ॥
 ਸਰਬ ਕਲਾ ਲੇ ਆਪੇ ਰਹੈ ॥ ਮਨੁ ਮਾਣਕੁ ਰਤਨਾ ਮਹਿ ਗੁਰੈ ॥੮॥
 ਮਸਤਕਿ ਪਦਮੁ ਦੁਆਲੈ ਮਣੀ ॥ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤਿਭਵਣ ਧਣੀ ॥
 ਪੰਚ ਸਬਦ ਨਿਰਮਾਇਲ ਬਾਜੇ ॥ ਫੁਲਕੇ ਚਵਰ ਸੰਖ ਘਨ ਗਾਜੇ ॥
 ਦਲਿ ਮਲਿ ਦੈਤਹੁ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ॥ ਬੋਣੀ ਜਾਚੈ ਤੇਰਾ ਨਾਮੁ ॥੯॥੧॥

**ਰਾਮਕਲੀ ਬਾਣੀ ਬੇਣੀ ਜੀਤੁ ਕੀ
 ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

ਭੜਾ ਪਿੰਗੁਲਾ ਅਤਰ ਸੁਖਮਨਾ ਤੀਨਿ ਕਸਹਿ ਝਕ ਠਾਝੈ ॥
 ਬੇਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਝੈ ॥੧॥
 ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ ਹੈ ॥ ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਝੈ ॥
 ਤਹਾ ਨਿਰੰਜਨੁ ਰਸਝੈ ਠਾਝੈ ॥੧॥ ਰਹਾਤ ॥
 ਟੇਕ ਸਥਾਨੈ ਕਿਆ ਨੀਸਾਣੀ ॥ ਤਹ ਬਾਜੇ ਸਬਦ ਅਨਾਹਦ ਬਾਣੀ ॥
 ਤਹ ਚੰਦੁ ਨ ਸੂਰਜੁ ਪਤਣੁ ਨ ਪਾਣੀ ॥ ਸਾਖੀ ਜਾਗੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ॥੨॥
 ਤਪਜੈ ਗਿਆਨੁ ਟੂਰਮਤਿ ਈਜੈ ॥ ਅੰਮ੍ਰਿਤ ਰਸਿ ਗਗਨਮੁਰਿ ਭੀਜੈ ॥
 ਏਸੁ ਕਲਾ ਜੀ ਜਾਣੈ ਖੇਤ ॥ ਖੇਟੈ ਤਾਸੁ ਪਰਮ ਗੁਰਦੇਤ ॥੩॥
 ਟਸਮ ਟੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥
 ਊਪਰਿ ਹਾਟੁ ਹਾਟੁ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਠੀ ॥੪॥
 ਜਾਗਤੁ ਰਹੈ ਸੁ ਕਬਹੂ ਨ ਸੋਵੈ ॥ ਤੀਨਿ ਤਿਲੋਕੁ ਸਮਾਧਿ ਪਲੋਵੈ ॥
 ਬੀਜ ਸੰਤੁਲੈ ਹਿਰਦੈ ਰਹੈ ॥ ਮਨੁਆ ਤਲਟਿ ਸੁੰਨ ਮਹਿ ਗਹੈ ॥੫॥
 ਜਾਗਤੁ ਰਹੈ ਨ ਅਲੀਆ ਭਾਖੈ ॥ ਪਾਚਤ ਝੰਦੀ ਕਸਿ ਕਰਿ ਰਾਖੈ ॥
 ਗੁਰ ਕੀ ਸਾਖੀ ਰਾਖੈ ਚੀਤਿ ॥ ਮਨੁ ਤਨੁ ਅਰਪੈ ਕ੍ਰਿਸਨ ਪਰੀਤਿ ॥੬॥
 ਕਰ ਪਲਕੁ ਸਾਖਾ ਬੀਚਾਰੇ ॥ ਅਪਨਾ ਜਨਮੁ ਨ ਜੁਝੈ ਹਾਰੇ ॥
 ਅਸੁਰ ਨਦੀ ਕਾ ਬੰਧੈ ਮੂਲੁ ॥ ਪਛਿਮ ਫੇਰਿ ਚੜਾਝੈ ਸੂਰੁ ॥
 ਅਜਰੁ ਜਰੈ ਸੁ ਨਿਝਰੁ ਝਰੈ ॥ ਜਗੰਨਾਥ ਸਿਉ ਗੋਸਟਿ ਕਰੈ ॥੭॥
 ਚਤੁਰਮੁਖ ਦੀਵਾ ਜੋਤਿ ਦੁਆਰ ॥ ਪਲੂ ਅਨਤ ਮੂਲੁ ਬਿਚਕਾਰਿ ॥
 ਸਰਬ ਕਲਾ ਲੇ ਆਪੇ ਰਹੈ ॥ ਮਨੁ ਮਾਣਕੁ ਰਤਨਾ ਮਹਿ ਗੁਰੈ ॥੮॥
 ਮਸਤਕਿ ਪਦਮੁ ਦੁਆਲੈ ਮਣੀ ॥ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥
 ਪੰਚ ਸਬਦੁ ਨਿਰਮਾਇਲ ਬਾਜੇ ॥ ਫੁਲਕੇ ਚਵਰ ਸੰਖ ਘਨ ਗਾਜੇ ॥
 ਦਲਿ ਮਲਿ ਟੈਤਹੁ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ॥ ਬੇਣੀ ਜਾਚੈ ਤੇਰਾ ਨਾਮੁ ॥੯॥੧॥

**Ramkali Bani Beni Jiu Ki
 1k Onkar Satguru Parsadi**

Ira pingla aur sukhmana teen basih ik thai
 Beni sangam tah Pirag mun majan kare tithai (1)
 Santahu taha Niranjana Ram hai. Gur gum chine birla koi
 Taha Niranjana Ramaia hoi (1) Rahao
 Dev sthane kia nisani. Tah baje sabad anahad bani
 Tah chand na suraj, paun na pani. Sakhi jagi Gurmukh jani (2)

Upje gyan durmat chhije. Amrit rus gaganantar bhije
Ais kala jo jane bheu. Bhete tas Param Gurdeo (3)
Dasam duara agam apara, Param Purakh ki ghati
Upar hat, hat par ala, ale bhitari thati (4)
Jagat rahe su kabahu na sowe. Teen tilok samadhi palowe
Bij mantar lai hriday hare. Manua ulat sun mahi gahe (5)
Jagat rahe na alia bhakhe. Panchau indri bus kar rakhe
Gur ki sakhi rakhe cheet. Mun tun arpe Krisan preet (6)
Kar palav sakha bichare. Apana janam na jue hare
Asur nadi ka bandhe mool. Pachham pher chadawe sur
Ajar jare su nijhar jhare. Jagan Nath siu gosat kare (7)
Chaumukh diva joti duar. Paloo anat mool bichkari
Sarab kala le ape rahe. Mun manak ratna mahi guhe (8)
Mastak padam duale mani. Mahi Niranjana tribhawan dhani
Panch sabad nirmal baje. Dhulke chawar sankh ghan gaje
Dali mali daitahu Gurmukh gyan. Beni jache Tera Naam (9) (1)
(Sri Guru Granth Sahib page 974)

Ramkali meter by Beni ji

In this composition, saint Beni has very eloquently described the state of "Samadhi". In and around our body, there are subtle energies which flow in mystical lotuses (*chakras*) and nadis. These cannot be seen by our normal eyes but only by the clairvoyants. When a saint goes in the state of "Samadhi", his thoughts, emotions are absolutely still and his connection with the Lord is established. He is then possessed of unlimited powers.

The three subtle flows in our spinal chord are ida (left or Moon flow from left nostril to the base of spine), Pingola (right or the Sun flow from the right nostril to the base of spine) and Sukhmana (central flow) are in perfect harmony.

Beni says that this condition of the three nadis in harmony is the true confluence of rivers Ganges, Yamuna and Saraswati.) The self then bathes in this confluence of the three nadis. (1)

O saints, this state is the abode of the Immaculate Lord Rama. Only with the grace of the Master, some rare persons can attain this state. This is the true abode of the Lord beyond Maya (1) Pause and Ponder.

What are the marks (signs) of Divine abode? There rings the unstuck music and His Word ("Anahad Bani")

There exists no Sun, Moon, Air or Water. There is only holy teachings by the Master and Self Realization. (2)

Enlightenment comes and the foul thinking departs in this state. The seeker's crown chakra (sahasrara chakra, the tenth door on the top of the head) is drenched in holy nectar.

Whosoever realizes the mystery of this miracle shall have meeting with Supreme Divine Enlightener. (3)

The tenth door, the abode of the Supreme Being is unknowable and beyond human limits. Located above loaf shaped instrument of intellect (brain) is the tenth door (crown chakra) is the abode of the Supreme Being.

One who is enlightened is always aware and never sleeps. The three qualities ("satwik", "rajsik" and "tamsik") and the three worlds vanish in his state of absorption in the Lord.

The seed formula "beej mantra" is settled in his mind. His mind is turned away from the world and abides in cosmic and "shunya" (5)

Whoever is awake in spirit, never speaks untruth. He has full control over his five senses. He always bears in mind teachings of his Master. His mind and body are always devoted to the love of the Lord (6)

He who takes his hands as leaves and body as branches never loses his life in the gamble of worldliness.

He dams up the river of demoniac thoughts at the origin itself. Then the Sun of enlightenment rises from the West which is the abode of ignorance. Whoever controls the uncontrollable, fountains of ecstasy flow for him. Such a person will hold dialogues with the Lord of the Universe (7)

At the portal, a four way-facing lamp shedding brightness is seen. Amid endless leaves of creation lies the root essence. With all his faculties, there abides the Lord. The Lord is found when pearl of mind is joined with jewel of breath (when one is aware of the Lord's Name with each breath). (8)

Within the head is the "sahasara" or the "crown chakra" surrounded by jewel of enlightenment or the "Divine Light". Inside this is lodged the Lord of the three worlds.

The holy five sounds play there, with flywhisk waving and conch shells sounding. With the Master granting enlightenment, the demons of evil are crushed. O Lord, Beni supplicates for devotion to Your Name (9) (1)

Chapter 16

The Bhattas and their Compositions

There are 11 Bhattas whose works are included in Sri Guru Granth Sahib. They were Saraswat Bhramins, residents of a village in Karnal district (Haryana state) located somewhere along Saraswati River. Some of their descendants have now migrated to Uttar Pradesh and Madhya Pradesh. Shri Bhagirath was their grandfather who had six sons named Bhikha, Sokha, Tokha, Gokha, Chokha and Roda. The eleven Bhattas who came to Guru Arjun Dev were their sons. These Bhattas were highly spiritually oriented and were worshippers of various gods. They were looking for a True Master and during their search, they assembled in Kashi. There, they heard about Guru Arjun Dev and came to him seeking enlightenment.

Some scholars say they were incarnations of the Vedas and Lord Brahma. There is a story told by Pandit Narain Singh ji. Once Lord Vishnu went to the meeting of the Lord Brahma. When he entered, Lord Brahma and the Vedas did not stand up to show him the respect due to his status. Thus Lord Vishnu took this rude behaviour to be due to their sense of pride and, therefore, cursed them to take birth in Kali Yuga.

Disturbed by the curse, Lord Brahma and the Vedas requested to be forgiven and apologized. Lord Vishnu then told that the fifth incarnation of Guru Nanak Dev would deliver them. Thus, the four Vedas and Lord Brahma reincarnated thus :

1. Samved : Mathura, Jalap (Jal), Harbans and Bal.
2. Rigved : Kalsahar (Tull or Kul) and Nal.

3. Yajurved : Salya and Bhall
4. Atharved : Kirat and Gayand
5. Brahma : Bhikha

When these Bhatts came to Guru Arjun Dev, they found him to be a True Master and stayed there. They were already advanced and well versed in spiritual practices. Therefore, they got the Divine Knowledge by the grace of Guru Arjun Dev. Since they were scholars of great merit, they expressed their desire to compose poetry in praise of the Gurus. Guru Arjun Dev asked them to praise Guru Nanak Dev. To demonstrate that Guru Nanak Dev and the Supreme Being were one, he composed first 9 swayas. Then the Bhatts said that their hearts were not yet clean. So they requested Guru ji to clean their hearts so that they could compose poetry of this high spiritual significance. Then Guru Arjun Dev composed further 11 swayas to end their "body consciousness" and make the Bhatts realize Supreme Being in their consciousness. Thus Guru Arjun Dev composed the first 20 paragraphs.

Then the 11 Bhatts, between themselves composed 123 swayas making a total of 143 stanzas under the heading of "Bhatt Bani".

Compositions of Guru Arjun Dev

1. In praise of the Lord

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
 ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ
 ਸਵਯੇ ਸ੍ਰੀ ਮੁਖਬਾਕੁ ਮਹਲਾ ੫ ॥
 ਆਦਿ ਪੁਰਖ ਕਰਤਾਰ ਕਰਣ ਕਾਰਣ ਸਭ ਆਪੇ ॥
 ਸਰਬ ਰਹਿਓ ਭਰਪੂਰਿ ਸਗਲ ਘਟ ਰਹਿਓ ਬਿਆਪੇ ॥
 ਬ੍ਰਾਪਤੁ ਦੇਖੀਐ ਜਗਤਿ ਜਾਨੈ ਕਉਨੁ ਤੇਰੀ ਗਤਿ
 ਸਰਬ ਕੀ ਰਖਾ ਕਰੈ ਆਪੇ ਹਰਿ ਪਤਿ ॥
 ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਆਪੇ ਆਪਿ ਉਤਪਤਿ ॥
 ਏਕੈ ਤੂਹੀ ਏਕੈ ਅਨ ਨਾਹੀ ਤੁਮ ਭਤਿ ॥
 ਹਰਿ ਅੰਤੁ ਨਾਹੀ ਪਾਰਾਵਾਰੁ ਕਉਨੁ ਹੈ
 ਕਰੈ ਬੀਚਾਰੁ ਜਗਤ ਪਿਤਾ ਹੈ ਸ੍ਰਬ ਪ੍ਰਾਨ ਕੋ ਅਧਾਰੁ ॥

ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ
 ਏਕ ਜੀਹ ਕਿਆ ਬਖਾਨੈ ॥
 ਹਾਂ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ ॥੧॥

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
 ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ
 ਸਵਯੈ ਸ੍ਰੀ ਮੁਖਬਾਕੁ ਮਹਲਾ ੫ ॥

ਆਦਿ ਪੁਰਖ ਕਰਤਾਰ ਕਰਣ ਕਾਰਣ ਸਭ ਆਪੇ ॥
 ਸਰਬ ਰਹਿਓ ਭਰਪੂਰਿ ਸਗਲ ਘਟ ਰਹਿਓ ਬਿਆਪੇ ॥
 ਬ੍ਰਾਪਤੁ ਦੇਖੀਐ ਜਗਤਿ ਜਾਨੈ ਕਤਨੁ ਤੇਰੀ ਗਤਿ
 ਸਰਬ ਕੀ ਰਖ੍ਹਾ ਕਰੈ ਆਪੇ ਹਰਿ ਪਤਿ ॥
 ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਆਪੇ ਆਪਿ ਉਤਪਤਿ ॥
 ਏਕੈ ਤੂਹੀ ਏਕੈ ਅਨ ਨਾਹੀ ਤੁਮ ਭਤਿ ॥
 ਹਰਿ ਅੰਤੁ ਨਾਹੀ ਪਾਰਾਵਾਰੁ ਕਤਨੁ ਹੈ
 ਕਰੈ ਬੀਚਾਰੁ ਜਗਤ ਪਿਤਾ ਹੈ ਸੁਭ ਪ੍ਰਾਨ ਕੋ ਅਧਾਰੁ ॥
 ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ
 ਏਕ ਜੀਹ ਕਿਆ ਬਖਾਨੈ ॥
 ਹਾਂ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ ॥੧॥

**"Ik Onkar Sat Nam Karta Purakh Nirbhau Nirvair
 Akal Murat Ajuni Sai Bhang Gur Parsadi"
 Swaya Shri Mukhvak Mahalla 5**

Adi Purakh Kartar karn karan sabh Aape
 Sarab rahio bharpoor sagal ghati rahio biape
 Bayapat dekhie jagat jane kaun Teri gati
 Sarab ki rakhya kare Aape Hari pati
 Abinasi Abigat aape Aap utpati
 Aike Tuhi aike un nahi Tum bhuti
 Hari unt nahi parawar kaun hai kare bichar
 Jagat pita hai sarab pran ko adhar
 Jun Nanak bhagat dari tul Brahm samsar
 Aik jih kia bakhane
 Han ki bali bali bali bali sud balihar (1)
 (Sri Guru Granth Sahib page 1385)

The Lord is One, Manifest and Unmanifest. His name is Eternal, Creator, Immanent, Fearless, without enmity. His form is Eternal, Unincarnated; Self-Created and can be realized by the grace of True Master.

Swayas by holy tongue of Guru Arjun Dev

The Primal Supreme Being, Immanent, Creator, Almighty is All-Pervasive in all creations and is All-Manifest.

He is Manifest in all creation. Who can know His reality?

The Lord, Divine Master, Immortal, Formless, Self-Created grants protection to all.

You are Unique. There is non like You.

The Lord is without limits and extent. Who has the power to contemplate on Him?

The Lord, father of the universe, prop of all beings, what can Nanak, servant of God and devotee narrate merits of Your devotion just with one tongue.

To Him, I am always a sacrifice. (1)

ਕਵਨੁ ਜੋਗੁ ਕਉਨੁ ਜਾਨੁ ਧ੍ਯਾਨੁ ਕਵਨੁ ਬਿਧਿ ਉਸਤਿ ਕਰੀਐ ॥
ਸਿਧ ਸਾਧਿਕੁ ਤੇਤੀਸ ਕੋਰਿ ਤਿਰੁ ਕੀਮ ਨੁ ਪਰੀਐ ॥
ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿ ਸੇਖ ਗੁਣ ਅੰਤੁ ਨੁ ਪਾਏ ॥
ਅਗਹੁ ਗਹਿਓ ਨਹੀ ਜਾਏ ਪੂਰਿ ਸੁਖ ਰਹਿਓ ਸਮਾਏ ॥
ਜਿਹ ਕਾਟੀ ਸਿਲਕੁ ਦਯਾਲੁ ਪ੍ਰਭਿ ਸੇਏ ਜਨੁ ਲਗੇ ਭਗਤੇ ॥
ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨੁ ਪਰਸਿਓ ਤੇ ਇਤੁ ਉਤ ਸਦਾ ਮੁਕਤੇ ॥੮॥

ਕਵਨੁ ਜੋਗੁ ਕਉਨੁ ਜਾਨੁ ਧ੍ਯਾਨੁ ਕਵਨੁ ਬਿਧਿ ਉਸਤਿ ਕਰੀਐ ॥
ਸਿਧ ਸਾਧਿਕੁ ਤੇਤੀਸ ਕੋਰਿ ਤਿਰੁ ਕੀਮ ਨੁ ਪਰੀਐ ॥
ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿ ਸੇਖ ਗੁਣ ਅੰਤੁ ਨੁ ਪਾਏ ॥
ਅਗਹੁ ਗਹਿਓ ਨਹੀ ਜਾਏ ਪੂਰਿ ਸੁਖ ਰਹਿਓ ਸਮਾਏ ॥
ਜਿਹ ਕਾਟੀ ਸਿਲਕੁ ਦਯਾਲੁ ਪ੍ਰਭਿ ਸੇਏ ਜਨੁ ਲਗੇ ਭਗਤੇ ॥
ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨੁ ਪਰਸਿਓ ਤੇ ਇਤੁ ਉਤ ਸਦਾ ਮੁਕਤੇ ॥੮॥

Kawan jog kaun gayan dhayan kawan bidhi ustat karie

Sidh sadhik tetis core Tiru keem na parie

Brahmadik Sankadi Sekh gun unt na pai

Agahu gahio nahi jai pur sarab rahio samai

Jih kati silk dayal Prabh sei jun lage bhagte

Hari Guru Nanak jinah parsio te it ut sada mukte (8)

(Sri Guru Granth Sahib page 1386)

With what yogic powers, musical meter, meditation or any technique His praise can be sung?

Accomplished yogis, practitioners of yoga and the thirty-three crore deities have not been able to evaluate Him.

Brahma and other gods, sages like Sanak and Sanandan (Brahma's sons), Shesh Nag (the snake god with a thousand hoods) have not been able to realize the extent of His merits.

Beyond our grasp, He is pervasive in all creations.

The Lord with His grace has cut the noose of those who are engaged in His devotion.

Those who have worshipped Guru Nanak Dev, they are liberated in this and the next world. (8)

3. This world is a dream, therefore remember the Lord

ਸਵਯੇ ਸ੍ਰੀ ਮੁਖਬਾਕੁ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰੇ ਮਨ ਮੂਸ ਬਿਲਾ ਮਹਿ ਗਰਬਤ ਕਰਤਬ ਕਰਤ ਮਹਾਂ ਮੁਘਨਾਂ ॥
 ਸੰਪਤ ਦੋਲ ਝੋਲ ਸੰਗਿ ਝੂਲਤ ਮਾਇਆ ਮਗਨ ਭ੍ਰਮਤ ਘੁਘਨਾ ॥
 ਸੁਤ ਬਨਿਤਾ ਸਾਜਨ ਸੁਖ ਬੰਧ ਤਾ ਸਿਉ ਮੋਹੁ ਬਢਿਓ ਸੁ ਘਨਾ ॥
 ਬੋਢਿਓ ਬੀਜੁ ਅਹੰ ਮਮ ਅੰਕੁਰੁ ਬੀਤਤ ਅਉਧ ਕਰਤ ਅਘਨਾਂ ॥
 ਮਿਰਤੁ ਮੰਜਾਰ ਪਸਾਰਿ ਮੁਖੁ ਨਿਰਖਤ
 ਭੁੰਚਤ ਭੁਗਤਿ ਭੁਖ ਭੁਖਨਾ ॥
 ਸਿਮਰਿ ਗੁਪਾਲ ਦਇਆਲ ਸਤਸੰਗਤਿ ਨਾਨਕ ਜਗੁ ਜਾਨਤ ਸੁਪਨਾ ॥੪॥

ਸਵਯੇ ਸ੍ਰੀ ਮੁਖਬਾਕੁ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰੇ ਮਨ ਮੂਸ ਬਿਲਾ ਮਹਿ ਗਰਬਤ ਕਰਤਬ ਕਰਤ ਮਹਾਂ ਮੁਘਨਾਂ ॥
 ਸੰਪਤ ਦੋਲ ਝੋਲ ਸੰਗਿ ਝੂਲਤ ਮਾਇਆ ਮਗਨ ਭ੍ਰਮਤ ਘੁਘਨਾ ॥
 ਸੁਤ ਬਨਿਤਾ ਸਾਜਨ ਸੁਖ ਬੰਧ ਤਾ ਸਿਉ ਮੋਹੁ ਬਢਿਓ ਸੁ ਘਨਾ ॥
 ਬੋਢਿਓ ਬੀਜੁ ਅਹੰ ਮਮ ਅੰਕੁਰੁ ਬੀਤਤ ਅਉਧ ਕਰਤ ਅਘਨਾਂ ॥
 ਮਿਰਤੁ ਮੰਜਾਰ ਪਸਾਰਿ ਮੁਖੁ ਨਿਰਖਤ
 ਭੁੰਚਤ ਭੁਗਤਿ ਭੁਖ ਭੁਖਨਾ ॥
 ਸਿਮਰਿ ਗੁਪਾਲ ਦਇਆਲ ਸਤਸੰਗਤਿ ਨਾਨਕ ਜਗੁ ਜਾਨਤ ਸੁਪਨਾ ॥੪॥

Swaye Shri Mukhbak 5

Ik Onkar Satgur Parsadi

Re mun moos bila meh garbat, kartab karat maha mughna
 Sampat dole jhole sang jhulat, maya magan bharmat ghughna
 Sut banita sajan sukh bandhap, ta siu moh badhio so ghana

*Boio beej aham mum ankur, bitat audh karat aghna
Mirat manjar pasari mukh nirkhat,
Bhunchat bhugati bhukh bhukhna
Simir Gopal Dayal satsangati, Nanak jug janat supna (4)
(Sri Guru Granth Sahib page 1387)*

Swayas of Shri Guru Arjun Dev

O my mind, you are feeling proud like a mouse in its hole and doing most thoughtless actions.

You are fully involved and swinging in the swing of Maya. You are wandering like an owl.

While enjoying leisure in the company of your progeny, wife, friends and relatives, your attachments to these have increased.

From the seed sown by you, shoot of egoism has grown. Thus, your life is passing in committing of sins.

The cat of death is watching you with its mouth wide open. With all the enjoyments, your desires have not ceased.

In the company of saints, remember the Compassionate Lord. Guru Nanak Dev says that this world should be treated like a dream. (4)

Compositions by the Bhattas

1. In praise of Guru Nanak Dev Ji

*ਗੁਣ ਗਾਵਹਿ ਪਾਯਾਲਿ ਭਗਤ ਨਾਗਾਦਿ ਭੁਯੰਗਮ ॥
ਮਹਾਦੇਉ ਗੁਣ ਰਵੈ ਸਦਾ ਜੋਗੀ ਜਤਿ ਜੰਗਮ ॥
ਗੁਣ ਗਾਵੈ ਮੁਨਿ ਬ੍ਰਾਸੁ ਜਿਨਿ ਬੇਦ ਬ੍ਰਾਕਰਣ ਬੀਚਾਰਿਅ ॥
ਬ੍ਰਹਮਾ ਗੁਣ ਉਚਰੈ ਜਿਨਿ ਹੁਕਮਿ ਸਭ ਸਿਸਟਿ ਸਵਾਰੀਅ ॥
ਬ੍ਰਹਮੰਡ ਖੰਡ ਪੂਰਨ ਬ੍ਰਹਮੁ ਗੁਣ ਨਿਰਗੁਣ ਸਮ ਜਾਣਿਓ ॥
ਜਪੁ ਕਲ ਸੁਜਸੁ ਨਾਨਕ ਗੁਰ ਸਹਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ ॥੯॥*

*गुण गावहि पायालि भगत नागादि भुयंगम ॥
महादेउ गुण रवै सदा जोगी जति जंगम ॥
गुण गावै मुनि ब्रासु जिनि बेद ब्राकरण बीचारिअ ॥
ब्रहमा गुण उचरै जिनि हुकमि सभ सिस्टि सवारीअ ॥
ब्रहमंड खंड पूरन ब्रहमु गुण निरगुण सम जाणिओ ॥
जपु कल सुजसु नानक गुर सहजु जोगु जिनि माणिओ ॥९॥*

*Gun gaweh payali bhagat Nagadi Bhuyangam
 Mahadeo gun rawe sada jogi jati jangam
 Gun gawe muni Bayas jin Bed Byakaran bicharya
 Brahma gun uchre jin hukam sabh sristi sawaria
 Brahmand khand Pooran Brahm gun nirgun sum janio
 Japu Kul sujasu Nanak Guru Sahaj yog jin manio (9)
 (Sri Guru Granth Sahib page 1390)*

In the nether world devotees like Shesh Nag in serpent form sing His laudation.

Lord Shiva, yogi, celibate and wandering hermit too sing His laudation.

Sage Vyasa who wrote Vedas and Sanskrit grammars (nine of them) too sings His laudation.

Lord Brahma who by Divine Ordinance accomplished whole creation too sings His laudation.

Over the Universe, Guru Nanak Dev realized Unmanifest and Manifest aspects of the Supreme Being.

Kul says, he too sings laudation of Guru Nanak Dev who practised raja-yoga. (9)

2. In Praise of Guru Angad Dev Ji

*ਅਮਿਅ ਦ੍ਰਿਸਟਿ ਸੁਭ ਕਰੈ ਹਰੈ ਅਘ ਪਾਪ ਸਕਲ ਮਲ ॥
 ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਵਸਿ ਕਰੈ ਸਭੈ ਬਲ ॥
 ਸਦਾ ਸੁਖੁ ਮਨਿ ਵਸੈ ਦੁਖੁ ਸੰਸਾਰਹ ਖੋਵੈ ॥
 ਗੁਰੁ ਨਵ ਨਿਧਿ ਦਰੀਆਉ ਜਨਮ ਹਮ ਕਾਲਖ ਧੋਵੈ ॥
 ਸੁ ਕਹੁ ਟਲ ਗੁਰੁ ਸੇਵੀਐ ਅਹਿਨਿਸਿ ਸਹਜਿ ਸੁਭਾਇ ॥
 ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੁ ਕੈ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥੧੦॥*

*ਅਮਿਅ ਦ੍ਰਿਸਟਿ ਸੁਖ ਕਰੈ ਹਰੈ ਅਘ ਪਾਪ ਸਕਲ ਮਲ ॥
 ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਵਸਿ ਕਰੈ ਸਭੈ ਬਲ ॥
 ਸਦਾ ਸੁਖੁ ਮਨਿ ਵਸੈ ਦੁਖੁ ਸੰਸਾਰਹ ਖੋਵੈ ॥
 ਗੁਰੁ ਨਵ ਨਿਧਿ ਦਰੀਆਉ ਜਨਮ ਹਮ ਕਾਲਖ ਧੋਵੈ ॥
 ਸੁ ਕਹੁ ਟਲ ਗੁਰੁ ਸੇਵੀਐ ਅਹਿਨਿਸਿ ਸਹਜਿ ਸੁਭਾਇ ॥
 ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੁ ਕੈ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥੧੦॥*

*Amia drist subh kare hare agh pap sakal mul
 Kaam karodh aur lobh moh wasi kare sabhe bal
 Sada sukh mun wase dukh sansarah khowai*

*Guru nav nidhi dariau janam hum kalakh dhowai
Su kahu Tull Gur sewie ahinis sahaj subhai
Darsan parsie Guru ke janam marn dukh jai (10)
(Sri Guru Granth Sahib page 1392)*

If the Master (Guru Angad Dev) throws his kind ambrosial glance, he takes away all sins and evils and destroys them.

All the powerful enemies like lust, wrath, greed attachment, pride etc. are subdued.

Eternal joy abides in the heart of such a recipient of ambrosial glance and his worldly sorrows are effaced.

The Master is the river of grace and the nine treasures. He washes away our life's blackness.

Therefore Tull says that such a Benefactor Master should be served upon day and night spontaneously.

By mere sight of the Master sufferings of transmigration are annulled (10)

Note : The last two lines are so popular that these are narrated before opening of Sri Guru Granth Sahib and reading of "Vaak".

3. In Praise of Guru Amardas Ji

*ਜਿ ਮਤਿ ਗਹੀ ਜੈਦੇਵਿ ਜਿ ਮਤਿ ਨਾਮੈ ਸੰਮਾਣੀ ॥
ਜਿ ਮਤਿ ਤ੍ਰਿਲੋਚਨ ਚਿਤਿ ਭਗਤ ਕੰਬੀਰਹਿ ਜਾਣੀ ॥
ਰੁਕਮਾਂਗਦ ਕਰਤੂਤਿ ਰਾਮੁ ਜੰਪਹੁ ਨਿਤ ਭਾਈ ॥
ਅੰਮਰੀਕਿ ਪ੍ਰਹਲਾਦਿ ਸਰਣਿ ਗੋਬਿੰਦ ਗਤਿ ਪਾਈ ॥
ਤੈ ਲੋਭੁ ਕ੍ਰੋਧੁ ਤ੍ਰਿਸਨਾ ਤਜੀ ਸੁ ਮਤਿ ਜਲੁ ਜਾਣੀ ਜੁਗਤਿ ॥
ਗੁਰੁ ਅਮਰਦਾਸੁ ਨਿਜ ਭਗਤੁ ਹੈ ਦੇਖਿ ਦਰਸੁ ਪਾਵਉ ਮੁਕਤਿ ॥੪॥੧੩॥*

*जि मति गही जैदेवि जि मति नामै संमाणी ॥
जि मति त्रिलोचन चिति भगत कंबीरहि जाणी ॥
रुकमांगद करतूति रामु जंपहु नित भाई ॥
अंमरीकि प्रहलादि सरणि गोबिंद गति पाई ॥
तै लोभु क्रोधु त्रिसना तजी सु मति जलु जाणी जुगति ॥
गुरु अमरदासु निज भगतु है देखि दरसु पावउ मुकति ॥४॥१३॥*

(i) Ji mati gahi Jaidev, ji mati Name samani
Ji mati Trilochan chit, bhagat Kabireh jani

*Rukmangad kartooti Ram jampahu nit bhai
Amrik Prahladi saran Gobind gati pai
Te lobh krodh trisna taji su mut Jalh jani jugti
Guru Amardas nij bhagat hai dekh daras pawau mukti (4) (13)
(Sri Guru Granth Sahib page 1394)*

The enlightenment that Jaidev acquired and that entered Namdev's mind; the enlightenment that entered the mind of Trilochan and Kabir; the enlightenment whereby Rukmangad engaged in contemplation of God and that whereby Ambrik and Prahlad acquired liberation by seeking God's succour.

O Guru Amardas by the same enlightenment you discarded greed, wrath and desire.

The bard Jalh says that by the same noble wisdom you acquired the skill (to discard the evils). Guru Amardas is the embodiment of devotion. His very sight brings liberation (4) (13)

*ਘਨਹਰ ਬੁੰਦ ਬਸੁਅ ਰੋਮਾਵਲਿ ਕੁਸਮ ਬਸੰਤ ਗਨੰਤ ਨ ਆਵੈ ॥
ਰਵਿ ਸਸਿ ਕਿਰਣਿ ਉਦਰੁ ਸਾਗਰ ਕੋ ਗੰਗ ਤਰੰਗ ਅੰਤੁ ਕੋ ਪਾਵੈ ॥
ਰੁਦ੍ਰ ਧਿਆਨ ਗਿਆਨ ਸਤਿਗੁਰ ਕੇ ਕਬਿ ਜਨ ਭਲੁ ਉਨਹ ਜੋ ਗਾਵੈ ॥
ਭਲੇ ਅਮਰਦਾਸ ਗੁਣ ਤੇਰੇ ਤੇਰੀ ਉਪਮਾ ਤੋਹਿ ਬਨਿ ਆਵੈ ॥੧॥੨੨॥*

*घनहर बूंद बसुअ रोमावलि कुसम बसंत गनंत न आवै ॥
रवि ससि किरणि उदरु सागर को गंग तरंग अंतु को पावै ॥
रुद्र धिआन गिआन सतिगुर के कबि जन भलु उनह जो गावै ॥
भले अमरदास गुण तेरे तेरी उपमा तोहि बनि आवै ॥१॥२२॥*

(ii) *Ganhar boond basua romawal kusam basant ganant na awe.
Ravi sasi kiran udar sagar ko, Gang tarang antu ko pawe
Rudra dhian gyan Satgur ke kabi jun Bhall unah jo gawe
Bhale Amardas gun tere, teri upma tohi buni awe (1) (22)
(Sri Guru Granth Sahib page 1396)*

In this composition, poet Bhall has described limilteness of the greatness and qualities of Guru Amardas giving similes of drops in a cloud, flowers and blades of grass in the spring, rays of sun and moon, depth of ocean, waves on river Ganges, meditation by Lord Shiva and Divine Knowledge of the True Master.

Note : *The last line is the blessing by Guru Angad Dev on Guru Amardas.*

Drops of water in a cloud, flowers and blades of grass that grow in spring season cannot be counted.

There is limit of rays and sun and moon, depth of ocean and the waves on the river Ganges.

There is no limit of meditations by Lord Shiva or the Divine Knowledge of the True Master the description of which poet Bhalla could sing.

O Amardas of Bhalla clan, your qualities are limitless. Your greatness is unique. There is no parallel. (1) (22)

4. In Praise of Guru Ramdas Ji

ਨਾਨਕਿ ਨਾਮੁ ਨਿਰੰਜਨ ਜਾਨੁਉ ਕੀਨੀ ਭਗਤਿ ਪ੍ਰੇਮ ਲਿਵ ਲਾਈ ॥
ਤਾ ਤੇ ਅੰਗਦੁ ਅੰਗ ਸੰਗਿ ਭਯੋ ਸਾਇਰੁ ਤਿਨਿ ਸਬਦ ਸੁਰਤਿ ਕੀ ਨੀਵ ਰਖਾਈ ॥
ਗੁਰ ਅਮਰਦਾਸ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਇਕ ਜੀਹ ਕਛੁ ਕਹੀ ਨ ਜਾਈ ॥
ਸੋਢੀ ਸ੍ਰਿਸ੍ਟਿ ਸਕਲ ਤਾਰਣ ਕਉ ਅਬ ਗੁਰ ਰਾਮਦਾਸ ਕਉ ਮਿਲੀ ਬਡਾਈ ॥੩॥

ਨਾਨਕਿ ਨਾਮੁ ਨਿਰੰਜਨ ਜਾਨੁਤ ਕੀਨੀ ਭਗਤਿ ਪ੍ਰੇਮ ਲਿਵ ਲਾਈ ॥
ਤਾ ਤੇ ਅੰਗਦੁ ਅੰਗ ਸੰਗਿ ਭਯੋ ਸਾਇਰੁ ਤਿਨਿ ਸਬਦ ਸੁਰਤਿ ਕੀ ਨੀਵ ਰਖਾਈ ॥
ਗੁਰ ਅਮਰਦਾਸ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਇਕ ਜੀਹ ਕਛੁ ਕਹੀ ਨ ਜਾਈ ॥
ਸੋਢੀ ਸ੍ਰਿਸ੍ਟਿ ਸਕਲ ਤਾਰਣ ਕਉ ਅਬ ਗੁਰ ਰਾਮਦਾਸ ਕਉ ਮਿਲੀ ਬਡਾਈ ॥੩॥

(i) Nanak namu Niranjan janio kini bhagat prem liv lai
Ta te Angad ung sung bhayo sair tin sabad surat ki neev rakhai
Guru Amardas ki akath katha hai ik jih kachhu kahi na jai
Sodhi srusti sakal taran kau ab Guru Ramdas kau mili badai (3)
(Sri Guru Granth Sahib page 1406).

Guru Nanak Dev realized the Immaculate Name and performed devotion with deep love.

Thereby Guru Angad Dev abiding by his side was the ocean (of the Lord's Name) that rained down meditation (with consciousness absorbed in the holy Word) on the world.

The story of Guru Amardas is beyond narration. It is not possible to say anything just with one tongue.

Now exaltation was conferred on Guru Ramdas Sodhi to liberate the whole world.

ਹਮ ਅਵਗੁਣਿ ਭਰੇ ਏਕੁ ਗੁਣੁ ਨਾਹੀ ॥
 ਅੰਮ੍ਰਿਤੁ ਛਾਡਿ ਬਿਖੈ ਬਿਖੁ ਖਾਈ ॥
 ਮਾਯਾ ਮੋਹ ਭਰਮ ਪੈ ਭੂਲੇ ਸੁਤ ਦਾਰਾ ਸਿਉ ਪ੍ਰੀਤਿ ਲਗਾਈ ॥
 ਇਕੁ ਉਤਮ ਪੰਥੁ ਸੁਨਿਓ ਗੁਰ ਸੰਗਤਿ ਤਿਹ ਮਿਲੰਤ ਜਮ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥
 ਇਕ ਅਰਦਾਸਿ ਭਾਟ ਕੀਰਤਿ ਕੀ ਗੁਰ ਰਾਮਦਾਸ ਰਾਖਹੁ ਸਰਣਾਈ ॥੪॥੫੮॥

हम अवगुणि भरे एक गुणु नाही ॥
 अंम्रितु छाडि बिकखै बिकखु खाई ॥
 माया मोह भरम पै भूले सुत दारा सिउ प्रीति लगाई ॥
 इकु उतम पंथु सुनिओ गुर संगति तिह मिलंत जम त्रास मिटाई ॥
 इक अरदासि भाट कीरति की गुर रामदास राखहु सरणाई ॥४॥५८॥

(ii) Hum Awgun bhare ek gun nahi,
 amrit chhad bikhe bikhu khai
 Maya moh bharam pai bhule, sut dara siu preet lagai
 Ik uttam panth sunio gur sangat, tih milant jum tras mitai
 Ik ardas Bhat Kirat ki, Guru Ramdas rakhahu sarnai (4) (58)
 (Sri Guru Granth Sahib page 1406)

We are full of demerits without a single virtue.
 Discarding nectar "**amrit**" we are swallowing poison.

Deluded by Maya, attachment and doubt, we are
 attached to progeny and wife.

We have heard that the Master's congregation is the
 noble path, by joining which, the Yama's terror is effaced.

Bard Kirat makes this supplication to Guru Ramdas
 "pray keep us under your shelter" (4) (58)

5. In Praise of Guru Arjun Dev Ji

ਅੰਤੁ ਨ ਪਾਵਤ ਦੇਵ ਸਬੈ ਮੁਨਿ ਇੰਦ੍ਰ ਮਹਾ ਸਿਵ ਜੋਗ ਕਰੀ ॥
 ਫੁਨਿ ਬੇਦ ਬਿਰੰਚਿ ਬਿਚਾਰਿ ਰਹਿਓ ਹਰਿ ਜਾਪੁ ਨ ਛਾਡਿਉ ਏਕ ਘਰੀ ॥
 ਮਥੁਰਾ ਜਨ ਕੋ ਪ੍ਰਭੁ ਦੀਨ ਦਯਾਲੁ ਹੈ ਸੰਗਤਿ ਸ੍ਰਿਸ੍ਟਿ ਨਿਹਾਲੁ ਕਰੀ ॥
 ਰਾਮਦਾਸਿ ਗੁਰੁ ਜਗ ਤਾਰਨ ਕਉ ਗੁਰ ਜੋਤਿ ਅਰਜੁਨ ਮਾਹਿ ਧਰੀ ॥੪॥

अंतु न पावत देव सबै मुनि इंद्र महा सिव जोग करी ॥
 फुनि बेद बिरंचि बिचारि रहिओ हरि जापु न छाडिउ डेक घरी ॥
 मथुरा जन को प्रभु दीन दयालु है संगति स्रिस्टि निहालु करी ॥
 रामदासि गुरू जग तारन कउ गुर जोति अरजुन माहि धरी ॥४॥

(i) Unt na pawat dev sabai, muni Indra Maha Siva jog kari
Phuni Baid biranch bichar rahio, Hari jaap na chhadio ek ghari
Mathura jun ko Prabhu Din Dayal hai, sangat srusti nihai kari
Ramdas Guru jug taran kau Guru Joti Arjun mahi dhari (4)

(Sri Guru Granth Sahib page 1408-09)

All the deities, sages, Indira, the great Shiva who have practised yoga have not realized the Lord's extent.

Not even Brahma who contemplated Vedas and did not cease utterance of the Lord's Name even for a short measure of time (Ghari is 22.5 minutes).

Mathura says that the Lord is gracious to his servants and has conferred bliss on the entire creation.

Similarly, Guru Ramdas imparted the apostolic light to Guru Arjun Dev to save the world. (4)

ਅਜੈ ਗੰਗ ਜਲੁ ਅਟਲੁ ਸਿਖ ਸੰਗਤਿ ਸਭ ਨਾਵੈ ॥
ਨਿਤ ਪੁਰਾਣ ਬਾਚੀਅਹਿ ਬੇਦ ਬ੍ਰਹਮਾ ਮੁਖਿ ਗਾਵੈ ॥
ਅਜੈ ਚਕ੍ਰੁ ਸਿਰਿ ਫੁਲੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਲੀਅਉ ॥
ਗੁਰੁ ਅਰਜੁਨੁ ਸਿਰਿ ਛੁਟੁ ਆਪਿ ਪਰਮੇਸਰਿ ਦੀਅਉ ॥
ਮਿਲਿ ਨਾਨਕ ਅੰਗਦ ਅਮਰ ਗੁਰੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ਹਰਿ ਪਹਿ ਗਯਉ ॥
ਹਰਿਬੰਸ ਜਗਤਿ ਜਸੁ ਸੰਚਰੁਉ ਸੁ ਕਵਣੁ ਕਹੈ ਸ੍ਰੀ ਗੁਰੁ ਮੁਖਉ ॥੧॥

अजै गंग जलु अटलु सिख संगति सभ नावै ॥
नित पुराण बाचीअहि बेद ब्रहमा मुखि गावै ॥
अजै चक्रु सिरि फुलै नामु अंम्रितु मुखि लीअउ ॥
गुरु अरजुन सिरि छुटुआपि परमेशरि दीअउ ॥
मिलि नानक अंगद अमर गुरु गुरु रामदासु हरि पहि गयउ ॥
हरिबंस जगति जसु संचरुउ सु कवणु कहै श्री गुरु मुखउ ॥१॥

(ii) Ajay Ganga jul atal sikh sangat sabh nawe
Nit Puran bachieh, Baid Brahma mukh gawe
Ajay chawar sir dhule Naam amrit mukh liau
Guru arjun siri Chhattar aap Parmesari diau
Mil Nanak Angad Amar Gur, Guru Ramdas Hari peh gayau
Haribans jagati jus sancharyau
Su kawan kahe Sri Guru muyau (1)

ਦੇਵ ਪੁਰੀ ਮਹਿ ਗਯਉ ਆਪਿ ਪਰਮੇਸਰ ਭਾਯਉ ॥
ਹਰਿ ਸਿੰਘਾਸਣੁ ਦੀਅਉ ਸਿਰੀ ਗੁਰੁ ਤਹ ਬੈਠਾਯਉ ॥
ਰਹਸੁ ਕੀਅਉ ਸੁਰ ਦੇਵ ਤੋਹਿ ਜਸੁ ਜਯ ਜਯ ਜੰਪਹਿ ॥
ਅਸੁਰ ਗਏ ਤੇ ਭਾਗਿ ਪਾਪ ਤਿਨੁ ਭੀਤਰਿ ਕੰਪਹਿ ॥

ਕਾਟੇ ਸੁ ਪਾਪ ਤਿਨ੍ ਨਰਹੁ ਕੇ ਗੁਰੁ ਰਾਮਦਾਸੁ ਜਿਨ੍ ਪਾਇਯਉ ॥
ਛਤ੍ਰ ਸਿੰਘਾਸਨੁ ਪਿਰਥਮੀ ਗੁਰੁ ਅਰਜੁਨ ਕਉ ਦੇ ਆਇਅਉ
॥੨॥੨੧॥੯॥੧੧॥੧੦॥੧੦॥੨੨॥੬੦॥੧੪੩॥

ਦੇਵ ਪੁਰੀ ਮਹਿ ਗਯਤ ਆਪਿ ਪਰਮੇਸ਼ੁਰ ਭਾਯਤ ॥
ਹਰਿ ਸਿੰਘਾਸਨੁ ਦੀਅਤ ਸਿਰੀ ਗੁਰੁ ਤਹੁ ਬੈਠਾਯਤ ॥
ਰਹਸੁ ਕੀਅਤ ਸੁਰੁ ਦੇਵੁ ਤੋਹਿ ਜਸੁ ਜਯ ਜਯ ਜੰਪਹਿ ॥
ਅਸੁਰ ਗਏ ਤੇ ਭਾਗਿ ਪਾਪੁ ਤਿਨ੍ ਭੀਤਰਿ ਕੰਪਹਿ ॥
ਕਾਟੇ ਸੁ ਪਾਪੁ ਤਿਨ੍ ਨਰਹੁ ਕੇ ਗੁਰੁ ਰਾਮਦਾਸੁ ਜਿਨ੍ ਪਾਇਯਤ ॥
ਛਤ੍ਰ ਸਿੰਘਾਸਨੁ ਪਿਰਥਮੀ ਗੁਰੁ ਅਰਜੁਨ ਕਉ ਦੇ ਆਇਅਤ
॥੨॥੨੧॥੯॥੧੧॥੧੦॥੧੦॥੨੨॥੬੦॥੧੪੩॥

(iii) *Dev Puri meh gayiu Aap Parmesar bhaiyu
Hari singhasan diau, Sri Guru tah baithayu
Rahas kiau surdev tohi jus, jai jai jampeh
Asur gaye te bhag pap tinh bhitar kampeh
Kaate su pap tinh narhu ke, Guru Ramdas jinh paiyu
Chhatar singhasan pirthmi, Guru Arjun kau de aiyu
(2) (21) (9) (11) (10) (10) (22) (60) (143)
(Sri Guru Granth Sahib page 1409)*

The invincible, eternal Ganges river of the Lord's Name flows by the Guru's side in which the disciples' congregation is bathing. (This seems to be referring to Amritsar tank).

Holy texts ("puran" used symbolically) are ever recited and Brahma enunciates Vedas with his tongue
The immortal whisk waves over his (Guru Arjun Dev's) head.

He utters ambrosia of the Lord's Name with his tongue.

The Supreme Being has himself spread the umbrella of sovereignty over Guru Arjun Dev's head.

Guru Ramdas, with Guru Nanak Dev, Guru Angad Dev and Guru Amardas are united with the Lord.

Bard Haribans says that Guru Ramdas's laudation has spread over the world. Who says that holy Guru is subject to death? (1)

Guru Ramdas, beloved of Supreme Being departed for

the divine realm. The Lord granted him a throne and made him sit on it.

The gods expressed jubilation and hailed his triumph.

The demons, trembling with their sins within them fled away.

The sins of those who attained to Guru Ramdas were annulled.

Guru Ramdas conferred the umbrella and throne of sovereignty to Guru Arjuan Dev before departing. (2) (21) (9) (11) (10) (10) (22) (60) (143)

Chapter 17

Baba Sunder Ji

Baba Sunder ji was great grandson of Guru Amardas, the third Guru. Guru Amardas had two sons Baba Mohri and Baba Mohan. Baba Mohri's son was Baba Anand and Baba Sunder was his son. He was a very learned and saintly person. When Guru Arjun Dev was compiling Guru Granth Sahib, he went to Baba Sunder and requested him to narrate the incidents at the time of passing away of Guru Amardas. Baba Sunder composed 6 stanzas of "sadd" in "Ramkali Raga" which was included in Guru Granth Sahib as "*Ramkali Sadd*" on pages 923-924. "*Sadd*" in Punjabi means call.

Baba Sunder ji has described all Gurus as one spirit. It is also stated that no one should weep after death, but should take it as the Lord's Will and sing the Lord's praise in "kirtan". It is also stated that Guru Amardas called all his family members and relations and made them to surrender to Guru Ramdas. Guru Amardas himself anointed him with sandal paste on the forehead as a mark of consecration. This is first time that the details of last moments of any Guru have been preserved.

Guru Arjun Dev was so pleased with Baba Sunder ji that he blessed him and said that whosoever will recite this Sadd at his last moments; the messengers of Yama will not be able to approach him.

1) Guru Amardas announces, he has received the call

ਰਾਮਕਲੀ ਸਦੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੇ ਸਿਖ ਸੁਣਹੁ ਪੁਤ ਭਾਈਹੋ ਮੇਰੇ ਹਰਿ ਭਾਣਾ ਆਉ ਮੈ ਪਾਸਿ ਜੀਉ ॥
ਹਰਿ ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸਾਬਾਸਿ ਜੀਉ ॥
ਭਗਤੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੋਈ ਜਿਸੁ ਹਰਿ ਪ੍ਰਭੁ ਭਾਣਾ ਭਾਵਏ ॥
ਆਨੰਦ ਅਨਹਦ ਵਜਹਿ ਵਾਜੇ ਹਰਿ ਆਪਿ ਗਲਿ ਮੇਲਾਵਏ ॥
ਤੁਸੀ ਪੁਤ ਭਾਈ ਪਰਵਾਰੁ ਮੇਰਾ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਨਿਰਜਾਸਿ ਜੀਉ ॥
ਧੁਰਿ ਲਿਖਿਆ ਪਰਵਾਣਾ ਫਿਰੈ ਨਾਹੀ ਗੁਰੁ ਜਾਇ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ ਜੀਉ ॥੩॥

ਰਾਮਕਲੀ ਸਦੁ

ੴ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੇ ਸਿਖ ਸੁਣਹੁ ਪੁਤ ਭਾਈਹੋ ਮੇਰੇ ਹਰਿ ਭਾਣਾ ਆਉ ਮੈ ਪਾਸਿ ਜੀਤ ॥
ਹਰਿ ਭਾਣਾ ਗੁਰੁ ਭਾਇਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸਾਬਾਸਿ ਜੀਤ ॥
ਭਗਤੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੋਈ ਜਿਸੁ ਹਰਿ ਪ੍ਰਭੁ ਭਾਣਾ ਭਾਵਏ ॥
ਆਨੰਦ ਅਨਹਦ ਵਜਹਿ ਵਾਜੇ ਹਰਿ ਆਪਿ ਗਲਿ ਮੇਲਾਵਏ ॥
ਤੁਸੀ ਪੁਤ ਭਾਈ ਪਰਵਾਰੁ ਮੇਰਾ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਨਿਰਜਾਸਿ ਜੀਤ ॥
ਧੁਰਿ ਲਿਖਿਆ ਪਰਵਾਣਾ ਫਿਰੈ ਨਾਹੀ ਗੁਰੁ ਜਾਇ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ ਜੀਤ ॥੩॥

"Ramkali Sadd"

1k Onkar Satgur Parsadi

Mere sikh sunhu put bhaiho mere, Hari bhana aao mai pasi jiu
Hari bhana Gur bhaia mera Hari Prabhu kare sabas jiu
Bhagat Satguru purukh soi, jis Hari Prabhu bhana bhawae
Anand anhad wajah waje, Hari Aap gale melawae
Tusi put bhai pariwar mera, mun wekhahu kari nirjas jiu
Dhuri likhia parwana phire nahi Guru jaai Hari Prabhu
pas jiu (3)

(Sri Guru Granth Sahib page 923)

Ram kali musical meter. Sadd

The Lord is one, Unmanifest and Manifest. He can be attained by the grace of the True Master.

The holy Guru said: "listen my disciples, sons and brothers". The Lord's command has come, Himself calling me.

The Lord's pleasure is showered on me and I have obeyed the Lord's Will.

The true devotees of Guru are those who willingly obey his command.

For them there will be mystic bliss and unstuck music and they are held in the Lord's clasp.

You, who are my sons, brothers and family, test this way for yourself.

None can turn away the writ issued from the Divine Court. Therefore, the holy Guru must take departure towards the Lord (3).

2) Anointment of Guru Ramdas

ਸਤਿਗੁਰਿ ਭਾਣੈ ਆਪਣੈ ਬਹਿ ਪਰਵਾਰੁ ਸਦਾਇਆ ॥
ਮਤ ਮੈ ਪਿਛੈ ਕੋਈ ਰੋਵਸੀ ਸੋ ਮੈ ਮੂਲਿ ਨ ਭਾਇਆ ॥
ਮਿਤੁ ਪੈਝੈ ਮਿਤੁ ਬਿਗਸੈ ਜਿਸੁ ਮਿਤ ਕੀ ਪੈਜ ਭਾਵਏ ॥
ਤੁਸੀ ਵੀਚਾਰਿ ਦੇਖਹੁ ਪੁਤ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰੁ ਪੈਨਾਵਏ ॥
ਸਤਿਗੁਰੁ ਪਰਤਖਿ ਹੋਦੈ ਬਹਿ ਰਾਜੁ ਆਪਿ ਟਿਕਾਇਆ ॥
ਸਭਿ ਸਿਖ ਬੰਧਪੁ ਪੁਤ ਭਾਈ ਰਾਮਦਾਸ ਪੈਰੀ ਪਾਇਆ ॥੪॥

ਸਤਿਗੁਰਿ ਭਾਯੈ ਆਪਯੈ ਬਹਿ ਪਰਵਾਰੁ ਸਦਾਇਆ ॥
ਮਤ ਮੈ ਪਿਛੈ ਕੋਈ ਰੋਵਸੀ ਸੋ ਮੈ ਮੂਲਿ ਨ ਭਾਇਆ ॥
ਮਿਤੁ ਪੈਝੈ ਮਿਤੁ ਬਿਗਸੈ ਜਿਸੁ ਮਿਤ ਕੀ ਪੈਜ ਭਾਵਏ ॥
ਤੁਸੀ ਵੀਚਾਰਿ ਦੇਖਹੁ ਪੁਤ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰੁ ਪੈਨਾਵਏ ॥
ਸਤਿਗੁਰੁ ਪਰਤਖਿ ਹੋਦੈ ਬਹਿ ਰਾਜੁ ਆਪਿ ਟਿਕਾਇਆ ॥
ਸਭਿ ਸਿਖ ਬੰਧਪੁ ਪੁਤ ਭਾਈ ਰਾਮਦਾਸ ਪੈਰੀ ਪਾਇਆ ॥੪॥

*Satguru bhane apne, beh parivar sadaia
Mut me pichhe koi rovs, so me mool na bhaia
Mitu paijhe mitu bigse, jis mitu ki paij bhawae
Tusi wichar dekhahu put bhai, Hari Satguru penawae
Satguru partakh hode, bhai raj Aap tikaia
Sabh sikh bandhap put bhai Ramdas peri paia (4)
(Sri Guru Granth Sahib page 923)*

By his wish, the holy Guru called his entire family to himself. The Guru told them not to weep after him. This shall not please him.

Those in love with their friend, should feel happy in his honour and joy.

O my sons and brothers, consider carefully; the Lord has honoured the holy Guru.

The holy Guru in his own presence has conferred royalty on Guru Ramdas.

All his disciples, relations, sons, brothers were enjoined upon to bow to Guru Ramdas. (4)

3) Everyone bows to Guru Ramdas

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲਈ ਰਜਾਇ ਜੀਉ ॥
 ਮੋਹਰੀ ਪੁਤੁ ਸਨਮੁਖੁ ਹੋਇਆ ਰਾਮਦਾਸੈ ਪੈਰੀ ਪਾਇ ਜੀਉ ॥
 ਸਭ ਪਵੈ ਪੈਰੀ ਸਤਿਗੁਰੁ ਕੇਰੀ ਜਿਥੈ ਗੁਰੁ ਆਪੁ ਰਖਿਆ ॥
 ਕੋਈ ਕਰਿ ਬਖੀਲੀ ਨਿਵੈ ਨਾਹੀ ਫਿਰਿ ਸਤਿਗੁਰੁ ਆਣਿ ਨਿਵਾਇਆ ॥
 ਹਰਿ ਗੁਰਹਿ ਭਾਣਾ ਦੀਈ ਵਡਿਆਈ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ਜੀਉ ॥
 ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ ਜਗਤੁ ਪੈਰੀ ਪਾਇ ਜੀਉ ॥੬॥੧॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲई ਰਜਾਝ ਜੀਤ ॥
 ਮੋਹਰੀ ਪੁਤੁ ਸਨਮੁਖੁ ਹੋਝਆ ਰਾਮਦਾਸੈ ਪੈਰੀ ਪਾਝ ਜੀਤ ॥
 ਸਭ ਪਵੈ ਪੈਰੀ ਸਤਿਗੁਰੁ ਕੇਰੀ ਜਿਥੈ ਗੁਰੁ ਆਪੁ ਰਖਿਆ ॥
 ਕੋਝੈ ਕਰਿ ਬਖੀਲੀ ਨਿਵੈ ਨਾਹੀ ਫਿਰਿ ਸਤਿਗੁਰੁ ਆਣਿ ਨਿਵਾਝਆ ॥
 ਹਰਿ ਗੁਰਹਿ ਭਾਣਾ ਟੀਝੈ ਵਡਿਆਝੈ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਝ ਜੀਤ ॥
 ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ ਜਗਤੁ ਪੈਰੀ ਪਾਝ ਜੀਤ ॥੬॥੧॥

*Satguru purukh je bolia, gursikha munn lai rajai jiu
 Mohri putt sanmukh hoia Ramdase pairi pai jiu
 Sabh pawe pairi Satguru keru, jithe Guru aap rakhia
 Koi kari bakhili niwe nahi, phir Satguru ann niwaia
 Hari gureh bhana diei wadiai, dhuri likhia Iekh rajai jiu
 Kahe Sunder sunhu santahu, sabh jagat pain pai jiu (6) (1)*

As guided by the holy Guru, his disciples bowed to his will.

His son Mohri came forward and touched Ramdas's feet.

Everyone touched the feet of Guru Ramdas on whom the holy Guru conferred his light ("jyoti")

Anyone who out of envy refrained from bowing, offered his obeisance by Master's commandment

Predestined as writ by the Lord since Primal time, this greatness was conferred (on Guru Ramdas) by Divine Will.

Sunder says, O saints listen, the whole world made obeisance at Ramdas's feet. (6) (1)

Chapter 18

Rai Balwand and Satta, the Bards

Rai Baiwand and Satta were the musicians in the court of Sri Guru Arjun Dev. They were brothers. They were in difficult financial position. Somehow, they got the impression that the money offered by the devotees was the result of their good singing and thus the prosperity of Guru was only because of them. Therefore, at the time of their sister's marriage, they requested Guru Ji, to give them one day's offering. Guru Ji agreed to this. But, as luck would have it, that day's offering was very meagre. They were very much upset by this and blamed Guru Ji of the conspiracy to deny them the money. They were so angry that they even said things against Guru Angad Dev and his successors to mean that they were all ordinary worldly persons but became great only because of the singers in their court.

Guru Arjun Dev had great patience. He could tolerate things against himself but not against his Masters. So he told them to go away and not to show their faces again. They went away and tried alternative avenues for living but failed. Things became really bad when they, in addition to poverty, were bodily inflicted with skin eruptions. Since Guru Ji had banished them, no disciple would help them. Infact Guru Ji had said that the two bards had committed an unpardonable sin by saying things against the honour of great Gurus. Anybody advocating their cause would be punished and made to ride a donkey with his face blackened.

At that time there was a great devotee of Guru Ji at Lahore by the name, Bhai Ladha, the benevolent. So the duo went to him. At first he bolted his door from inside but later on seeing their condition relented and agreed to help them. Therefore, he inflicted the punishment proposed for helping the two bards by himself. He blackened his face and rode a donkey and marched from Lahore to Amritsar accompanied by beat of drums to present himself before Guru Ji to plead for Balwand and Satta.

By then, the two bards had realized their blunder. Therefore, they wanted to pray for apology. Between them, they composed and sang eight stanzas ("*Pauries*") which is recorded in Sri Guru Granth Sahib at page 966 to 968 under the heading "*Ramkali ki Vaar Rai Baiwand tatha Satte doom akhi*". Guru Ji was so pleased with the two bards on their transformation from calumniators to honest pure hearted praise singers that he bestowed the title of "*Rai*" on them. This title is normally given to Brahmin scholars.

The "*vaar*" is also known as "*tikke di vaar*" because vivid scenes at the times of succession of Guru Angad Dev, Guru Amardas, Guru Ramdas and Guru Arjun Dev are described. It was, therefore, sung customarily at the time of succession of the Gurus. It is also sung at the time of coronation of Sikh rulers.

1) Coronation of Guru Angad Dev Ji

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਗਾਇ ਬਲਵੀਡ ਤਥਾ ਸਤੈ ਡੂਮਿ ਆਖੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਉ ਕਰਤਾ ਕਾਦਰੁ ਕਰੇ ਕਿਉ ਬੋਲੁ ਹੋਵੈ ਜੋਖੀਵਦੈ ॥
 ਦੇ ਗੁਨਾ ਸਤਿ ਭੈਣ ਭਰਾਵ ਹੈ ਪਾਰੰਗਤਿ ਦਾਨੁ ਪੜੀਵਦੈ ॥
 ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਣੀ ਨੀਵ ਦੈ ॥
 ਲਹਣੇ ਧਰਿਓਨੁ ਛਤੁ ਸਿਰਿ ਕਰਿ ਸਿਫਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਦੈ ॥
 ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੋਰਿ ਪਰਾਕ੍ਰੁਇ ਜੀਅ ਦੈ ॥
 ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ ॥
 ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ ਜੀਵਦੈ ॥੧॥

रामकली की वार राइ बलवंडि तथा सतै डूमि आखी
१६ सतिगुर प्रसादि ॥

नाउ करता कादरु करे किउ बोलु होवै जोखीवदै ॥
दे गुना सति भैण भराव है पारंगति दानु पड़ीवदै ॥
नानकि राजु चलाइआ सचु कोटु सताणी नीव दै ॥
लहणे धरिओनु छतु सिरि करि सिफती अंम्रितु पीवदै ॥
मति गुर आतम देव दी खड़गि जोरि पराकुइ जीअ दै ॥
गुरि चेले रहरासि कीई नानकि सलामति थीवदै ॥
सहि टिका दितोसु जीवदै ॥१॥

**Ramkali Ki Vaar Rai Balwand Tatha Satte Doom Akhi
1k Onkar Satgur Parsadli**

*Nau Karta Kadru kare, kiu bole hove jokhivade
De guna Sut bhen bharav hai, parangati dan parivade
Nanak raj chalaia, Sach kote sattani niv dai
Lahne dharionu chhatu siri, kari sifti amrit piwade
Mat Gur Atam Dev di, kharag jore, parakoi jia de
Guru chele rahras kiai, Nanak salamat thivade
Seh tikka dittos jiwade (1)*

(Sri Guru Granth Sahib page 966)

Ballad in Ramkali meter by Rai Balwand and Satta

The Creator of the Universe and the Nature is very just. Who can dare question His doings? When everything is weighed on the scales of justice.

The Divine Qualities and the Truth are sisters and brother. Whoever is tested in their crush gets the bounty of liberation.

Guru Nanak Dev reigned in this corrupted world with the solid foundation and protective fort of acting on Divine Qualities and the Truth.

Then Guru Nanak Dev placed the canopy of this Divine Rule on the head of Bhai Lehna (Guru Angad Dev) who drank nectar of praise of the founder of this rule.

Guru Nanak Dev, the true Master, taught Bhai Lehna the Divine Lord's teachings and handed the secret and open happenings and also granted the gift of powerful life.

Guru Nanak Dev appointed his disciple while in physical body as his successor with proper ceremony. Guru

Nanak blessed Guru Angad Dev with the holy sandal paste mark which was given to him by the Lord. (1)

The duo of Balwand and Satta sang with such devotion and sincerity that the whole congregation was calm and their minds became one pointed on the thoughts of Guru Nanak Dev and Guru Angad Dev.

After completing the singing of first stanza, the two brothers and Bhai Ladha prostrated before Guru Arjun Dev and stood up in attendance. Then the two bards sang and the same environment continued till the 5th stanza was sung.

2) The Guru is beyond this world. His calumniators are destroyed

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ ॥
 ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਲਿ ਤੁਧੁ ਹੋਰੁ ਮੁਚੁ ਗਰੁਰੁ ॥
 ਲਬੁ ਵਿਣਾਹੇ ਮਾਣਸਾ ਜਿਉ ਪਾਣੀ ਬੁਰੁ ॥
 ਵਰਿਐ ਦਰਗਹ ਗੁਰੁ ਕੀ ਕੁਦਰਤੀ ਨੁਰੁ ॥
 ਜਿਤੁ ਸੁ ਹਾਥ ਨ ਲਭਈ ਤੂੰ ਓਹੁ ਠਰੁਰੁ ॥
 ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤੁਧੁ ਵਿਚਿ ਭਰਪੁਰੁ ॥
 ਨਿੰਦਾ ਤੇਰੀ ਜੋ ਕਰੇ ਸੋ ਵੰਞੈ ਚੁਰੁ ॥
 ਨੇੜੈ ਦਿਸੈ ਮਾਤ ਲੋਕ ਤੁਧੁ ਸੁਝੈ ਦੁਰੁ ॥
 ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ ॥੫॥

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ ॥
 ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਲਿ ਤੁਧੁ ਹੋਰੁ ਮੁਚੁ ਗਰੁਰੁ ॥
 ਲਬੁ ਵਿਣਾਹੇ ਮਾਣਸਾ ਜਿਤੁ ਪਾਣੀ ਬੁਰੁ ॥
 ਵਰਿਐ ਦਰਗਹ ਗੁਰੁ ਕੀ ਕੁਦਰਤੀ ਨੁਰੁ ॥
 ਜਿਤੁ ਸੁ ਹਾਥ ਨ ਲਭਈ ਤੂੰ ਓਹੁ ਠਰੁਰੁ ॥
 ਨਤੁ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤੁਧੁ ਵਿਚਿ ਭਰਪੁਰੁ ॥
 ਨਿੰਦਾ ਤੇਰੀ ਜੋ ਕਰੇ ਸੋ ਵੰਞੈ ਚੁਰੁ ॥
 ਨੇੜੈ ਦਿਸੈ ਮਾਤ ਲੋਕ ਤੁਧੁ ਸੁਝੈ ਦੁਰੁ ॥
 ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ ॥੫॥

*Pheri wasaia Pheruaani Satguru Khadur
 japu tapu sanjamu nali, tudh hore muchu garur
 Lab wihane mansa, jiu paani boore
 Warhiai durgah Guru ki Qudarti noor
 jit su haath na labhai tu oh tharur*

*Nau nidh Naam nidhan hai, tudh wichi bharpoor
Ninda teri jo kare, so wanjhe choor
Nere dise mat loke, tudh sujhe door
Pheri wasaia Pheruaani Satguru Khadur (5)
(Sri Guru Granth Sahib page 967)*

Guru Angad Dev, son of Shri Pheru, founded the township of Shri Khadur Sahib

Guru Angad Dev is embodiment of meditation, austerity and contentment and he has destroyed his pride.

Greed destroys humans just like scum pollutes the lake water. In the Guru's court Divine refulgence rains in abundance.

O Guru Ji! You are that cool ocean, the limits of which cannot be found.

The treasure of the Lord's Name, which is the true nine treasures, is in abundance with you.

Whosoever calumniates you is totally destroyed.

The people of the world can only see the things in this world (with their physical eyes), but you see things beyond (can see the three worlds simultaneously)

Shri Pheru's son founded the township of Shri Khadur Sahib (5)

The two brothers prostrated at the end of the 5th stanza and stood up. Just when they had said "ninda teri jo kare so wanjhe choor", Guru ji opened his eyes. Since the bards were genuinely sorry and expressing their true feelings, Guru ji blessed them with a kind, healing look. The eruptions on their body started healing. The duo again sang praise of Guru Arjun Dev in the eighth stanza in which they have also mentioned about compilation of Sri Guru Granth Sahib.

3. In praise of Guru Arjun Dev

*ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥
ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓਨੁ ਆਪੇ ਹੀ ਥੀਮੁ ਖਲੋਆ ॥
ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਆਪਿ ਲਿਖਣਹਾਰਾ ਹੋਆ ॥
ਸਭ ਉਮਤਿ ਆਵਣ ਜਾਵਣੀ ਆਪੇ ਹੀ ਨਵਾ ਨਿਰੋਆ ॥*

ਤਖਤਿ ਬੈਠਾ ਅਰਜਨ ਗੁਰੂ ਸਤਿਗੁਰ ਕਾ ਖਿਵੈ ਚੰਦੋਆ ॥
 ਉਗਵਣਹੁ ਤੈ ਆਥਵਣਹੁ ਚਹੁ ਚਕੀ ਕੀਅਨੁ ਲੋਆ ॥
 ਜਿਨੀ ਗੁਰੂ ਨ ਸੇਵਿਓ ਮਨਮੁਖਾ ਪਇਆ ਮੋਆ ॥
 ਦੁਣੀ ਚਉਣੀ ਕਰਾਮਾਤਿ ਸਚੇ ਕਾ ਸਚਾ ਢੋਆ ॥
 ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥੮॥੧॥

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥
 ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓਨੁ ਆਪੇ ਹੀ ਥੰਸਿ ਖਲੋਆ ॥
 ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਆਪਿ ਲਿਖਣਹਾਰਾ ਹੋਆ ॥
 ਸਭ ਉਮਤਿ ਆਕਠ ਜਾਕਠੀ ਆਪੇ ਹੀ ਨਵਾ ਨਿਰੋਆ ॥
 ਤਖਤਿ ਬੈਠਾ ਅਰਜਨ ਗੁਰੂ ਸਤਿਗੁਰ ਕਾ ਖਿਵੈ ਚੰਦੋਆ ॥
 ਉਗਵਣਹੁ ਤੈ ਆਥਵਣਹੁ ਚਹੁ ਚਕੀ ਕੀਅਨੁ ਲੋਆ ॥
 ਜਿਨੀ ਗੁਰੂ ਨ ਸੇਵਿਓ ਮਨਮੁਖਾ ਪਇਆ ਮੋਆ ॥
 ਦੁਣੀ ਚਉਣੀ ਕਰਾਮਾਤਿ ਸਚੇ ਕਾ ਸਚਾ ਢੋਆ ॥
 ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥੮॥੧॥

*Chare jage chahu jugi, panchain ape hoa
 Apine aap sajion aape hi thuum khaloa
 Aape patti kalam aap, aap likhinhara hoa
 Sabh ummat awan jawani, aape hi nawa naroa
 Takhat baitha Arjun Guru, Satguru ka khiwe chandoa
 Ugwanahu tai athwanahu, chahu chaki kian loa
 Jinnhi Guru na sawio manmukha paia moa
 Dooni chauni karamati sache ka sacha dhoa
 Chare jage chahu jugi, panchain ape hoa (8) (1)
 (Sri Guru Granth Sahib page 968)*

O Guru Nanak Dev! You were your first four incarnations and you are also the fifth one (Guru Arjun Dev)
 You have created these five incarnations from yourself and you are their main support (main pillar)
 (Referring to Guru Granth Sahib compilation) you are the tablet, you are the pen and scribe. (Sri Guru Granth Sahib is your manifestation)

The devotees come and go, (you are busy in construction of temples, tanks, wells, cities, rest houses, etc.) yet you are ever fresh.

Guru Arjun Dev is sitting on the throne and the canopy of the holy preceptor (Guru Nanak Dev) is luminous over him.

His light is spreading in all the four directions from sunrise to sunset.

Those egoists who do not serve the Guru are subject to death.

Your miraculous powers are increasing two-fold and four-fold. This is the holy gift to you by the True Lord.

Your four incarnations appeared at four times and you are yourself the fifth one (8) (1)

- - - - -

*May the Lord bless the reader with
true understanding of Gurbani and
love of His Name !*

-Author

Appeal

**Sewak kau sewa ban ayee..
hukam boojh parm pad payee..**

In the healthy environment of Gurdwara Dehra Sahib Lahore and in the light of the teachings of Gurbani, the work of selfless service which was started by Bhagat Puran Singh at Lahore was implemented after arriving at Amritsar. At the time of partition of the country, on reaching the refugee camp at the Khalsa College, Amritsar on 18-08-1947, Bhagat Puran Singh started the service of suffering humanity with full vigour, which had become need of the hour due to the outbreak of cholera epidemic. After this, he never looked back and for giving the present shape to the Pingalwara, its founder had to struggle very hard, round the clock.

At this time (on 31.03.2009 A.D.) Pingalwara has about 1370 inmates which are being looked after without any discrimination of religion, caste, creed or colour. They include destitutes, cripples, sick and insane men, women, children and the aged. Some of them are suffering from incurable diseases.

In addition to this, a lot of literature is printed and distributed free of cost, free education is given to the poor children, free artificial limbs are provided to the handicapped, and to save and improve the environment, free tree plantation is done in government and common lands, etc. etc.

The daily expenditure of Pingalwara is over Rs. 2,75,000/- (Rs. Two lacs seventy five thousand) which is being incurred out of the donations and help received from the donors and well-wishers.

Donors are humbly requested to send donations through money-orders, bank drafts, cheques, etc., so that the good work of selfless service is kept going.

Dr. Inderjit Kaur

President

All India Pingalwara Charitable Society (Regd.) Amritsar.

Ph : 0183-2584713, Tele-Fax : 0183-2584586

ਅਪੀਲ

ਸੇਵਕ ਕਉ ਸੇਵਾ ਬਨਿ ਆਈ॥
ਹੁਕਮੁ ਬੁਝਿ ਪਰਮ ਪਦੁ ਪਾਈ॥

ਗੁਰਦੁਆਰਾ ਡੇਰਾ ਸਾਹਿਬ ਲਾਹੌਰ ਦੇ ਸਵੱਛ ਮਾਹੌਲ ਵਿਚ ਅਤੇ ਗੁਰਬਾਣੀ ਦੀ ਸਿੱਖਿਆ 'ਤੇ ਚੱਲਦਿਆਂ ਭਗਤ ਪੂਰਨ ਸਿੰਘ ਨੇ ਜੋ ਲਾਹੌਰ ਵਿਖੇ ਨਿਸ਼ਕਾਮ ਸੇਵਾ ਦਾ ਕੰਮ ਆਰੰਭ ਕੀਤਾ ਸੀ, ਉਸ ਨੂੰ ਅੰਮ੍ਰਿਤਸਰ ਪਹੁੰਚ ਕੇ ਅਮਲੀ ਜਾਮਾ ਪਹਿਨਾਇਆ ਗਿਆ। ਦੇਸ਼ ਦੀ ਵੰਡ ਸਮੇਂ 18 ਅਗਸਤ 1947 ਨੂੰ ਖ਼ਾਲਸਾ ਕਾਲਜ ਅੰਮ੍ਰਿਤਸਰ ਦੇ ਰਫਿਊਜੀ ਕੈਂਪ ਵਿਚ ਪੁੱਜ ਕੇ ਭਗਤ ਜੀ ਨੇ ਦੁਖੀ ਮਨੁੱਖਤਾ ਦੀ ਸੇਵਾ ਬੜੀ ਸ਼ਿੱਦਤ ਨਾਲ ਆਰੰਭ ਕਰ ਦਿੱਤੀ ਜੋ ਕਿ ਹੈਜ਼ੇ ਦੀ ਵਥਾ ਕਾਰਨ ਉਸ ਵੇਲੇ ਦੀ ਲੋੜ ਬਣ ਗਈ ਸੀ। ਇਸ ਤੋਂ ਪਿੱਛੋਂ ਉਹਨਾਂ ਨੇ ਕਦੀ ਪਿੱਛਾ ਭੋਂ ਕੇ ਨਹੀਂ ਵੇਖਿਆ ਅਤੇ ਮੌਜੂਦਾ ਰੂਪ ਵਿਚ ਪਿੰਗਲਵਾੜਾ ਬਣਨ ਤੱਕ ਇਸ ਦੇ ਬਾਨੀ ਨੂੰ ਦਿਨ ਰਾਤ ਇਕ ਕਰ ਕੇ ਸਖਤ ਘਾਲਣਾ ਘਾਲਣੀ ਪਈ। ਪਿੰਗਲਵਾੜ ਵਿਚ ਇਸ ਵੇਲੇ 31.03.2009 ਈ. ਨੂੰ ਲਗਭਗ 1370 ਲਾਵਾਰਸ, ਲਾਚਾਰ ਅਤੇ ਰੋਗੀ ਹਨ ਜਿਨ੍ਹਾਂ ਦੀ ਬਿਨਾਂ ਧਰਮ, ਜਾਤ, ਨਸਲ ਜਾਂ ਰੰਗ ਦੇ ਵਿਤਕਰੇ ਦੇ ਸੇਵਾ ਸੰਭਾਲ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਇਨ੍ਹਾਂ ਵਿਚ ਲਾਚਾਰ, ਅਪਾਹਜ, ਬੀਮਾਰ ਅਤੇ ਪਾਗਲ ਔਰਤਾਂ, ਮਰਦ, ਬੱਚੇ ਅਤੇ ਬੁੱਢੇ ਸ਼ਾਮਲ ਹਨ। ਇਨ੍ਹਾਂ ਵਿਚ ਕੁਝ ਨਾ ਠੀਕ ਹੋਣ ਵਾਲੇ ਰੋਗੀ ਵੀ ਸ਼ਾਮਲ ਹਨ।

ਇਸ ਤੋਂ ਇਲਾਵਾ, ਬਹੁਤ ਸਾਰਾ ਸਾਹਿਤ ਛਾਪ ਕੇ ਮੁਫਤ ਵੰਡਿਆ ਜਾਂਦਾ ਹੈ, ਗ਼ਰੀਬ ਬੱਚਿਆਂ ਨੂੰ ਮੁਫਤ ਵਿਦਿਆ, ਅਪਾਹਜਾਂ ਨੂੰ ਮੁਫਤ ਬਣਾਉਣੀ ਅੰਗ ਅਤੇ ਵਾਤਾਵਰਨ ਦੀ ਸੰਭਾਲ ਅਤੇ ਸੁੱਧਤਾ ਲਈ ਸਰਕਾਰੀ ਅਤੇ ਸਾਂਝੀਆਂ ਥਾਵਾਂ ਵਿਚ ਮੁਫਤ ਰੁੱਖ ਲਾਏ ਜਾਂਦੇ ਹਨ, ਇਤਿਆਦਿ।

ਪਿੰਗਲਵਾੜੇ ਦਾ ਰੋਜ਼ ਦਾ ਖਰਚਾ 2,75,000/- ਰੁਪਏ ਤੋਂ ਵੀ ਵੱਧ ਹੈ ਜੋ ਕਿ ਦਾਨੀ ਸੱਜਣਾਂ ਅਤੇ ਪਿੰਗਲਵਾੜੇ ਦੇ ਹਿਤੈਸ਼ੀਆਂ ਵੱਲੋਂ ਦਿੱਤੇ ਦਾਨ ਅਤੇ ਸਹਾਇਤਾ ਨਾਲ ਚੱਲਦਾ ਹੈ।

ਦਾਨੀ ਸੱਜਣਾਂ ਨੂੰ ਸਨਿਮਰ ਅਪੀਲ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਸੰਸਥਾ ਨੂੰ ਮਨੀ ਆਰਡਰ, ਬੈਂਕ ਡਰਾਫਟ ਅਤੇ ਚੈੱਕ ਰਾਹੀਂ ਦਾਨ ਭੇਜਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰਨ ਤਾਂ ਜੋ ਇਸ ਸੁਭ ਕੰਮ ਨੂੰ ਜਾਰੀ ਰੱਖਿਆ ਜਾਵੇ।

ਡਾ. ਇੰਦਰਜੀਤ ਕੌਰ
ਪ੍ਰਧਾਨ

ਆਲ ਇੰਡੀਆ ਪਿੰਗਲਵਾੜਾ ਚੈਰੀਟੇਬਲ ਸੋਸਾਇਟੀ (ਰਜਿ.) ਅੰਮ੍ਰਿਤਸਰ
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