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.
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 maian
Na danot jasmarnen janam jaradhi maran bhaiang (1) Rahao
Ichhis jamad parabhayang jus swasati sukrit kritang
Bhav bhut bhav sambiang parmang parsanmidang (2)
Lobhadi dirshi par grihang jadibidhi acharnang
Taj sakal dukhrit durmati bhaaj Chakardhar sarnang (3)
Hari Bhagat nij nihkevla rid karmana bachsah
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

Chand Sat Bhedia, Nad Sat Puriya
Mun Adi Gun Adi Wakhania
(Terri Dubhidha Drasti 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)
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

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

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Gujri Sri Trilochan Jio Ke Pade Ghar 1


gujri sri trilochan jio ke pade ghar 1
gujri sri trilochan jio ke pade ghar 1
gujri sri trilochan jio ke pade ghar 1
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gujri sri trilochan jio ke pade ghar 1
gujri sri trilochan jio ke pade ghar 1

"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, Gujari 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 earings 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 bowel? 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

2) 2) 2) 2) 2) Y YY Y YY Y YY Y YY Y YY
अंत काल जो लक्ष्मी सिमरे ऐसी चिंता माह जे मरे ॥
सरप जोगिन बलि बलि अउलि ॥ १॥
अंत काल जो गोविंद नाम भैये जे गहौ ॥
अंत काल जो इनाम सिमरे ऐसी चिंता माह जे मरे ॥
बेसव जोगिन बलि बलि अउलि ॥ २॥
अंत काल जो लड़के सिमरे ऐसी चिंता माह जे मरे ॥
मुक्ति जोगिन बलि बलि अउलि ॥ ३॥
अंत काल जो मंदर सिमरे ऐसी चिंता माह जे मरे ॥
प्रेम जोगिन बलि बलि अउलि ॥ ४॥
अंत काल नारायण सिमरे ऐसी चिंता माह जे मरे ॥
बदन निशोचनु ने नर मुक्ता पीतापर ब्रह्म र पिताम ॥ ५॥

"Gujari"

Ant kal jo lachhmi simre, aisi chinta meh je mare
Sarap jone wali wali autre (1)
Ari hai Gobind Naam mati bisre. Rahao

Ant kal jo istri simre, aisi chinta meh je mare
Biswa 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

The effect of one's actions is ineffaceable. The effect of one's actions is ineffaceable. The effect of one's actions is ineffaceable. The effect of one's actions is ineffaceable. The effect of one's actions is ineffaceable.
अनिव यात्रिक हत्ता विवेकव नाथे री
लोकाध संगीत भ्रमरता लहे न पावे री ||
कर्म करि कखरू मफोटाम सरी ||
अभिन सरसा धीन लछिमी कल्पन मिशवारी
सुनगार नदी चे नाथे ||
कर्म करि खारु मफोटाम सरी ||
दादाले लंका गहू उपालूले मारण
बुध मलि विसाल माणि लोखंडोले हरी ||
कर्म करि कछवूट मफोटाम सरी ||
पूर्व भित्र क्रमू न मिटू री
घर गेहुम ता घर माहि जापीउले गम चे नामे ||
बदन निलोधन गम जी ||

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 bhrarmata 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 baisal aan tokhile Hari
Karam kar kachhauti mafitas ri
Purablo krit karam na mite ri (5)
Ghar gehni ta che mohi japiare Ram che Namang
Badati Trilochan Ram jī (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.

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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, legendary horse Sikhar 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 Maharshta 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**

\[\begin{align*}
\text{बाणी सखने की गयू बिलाखु} \\
\text{ईं गानपुर प्रसादर} \\
\text{तिष कौनसा के कारने हकु भक्त के भक्तारी} \\
\text{कामाराय सुराराय या को खेल सवारी} \\
\text{तव गुण कहा जन गुण जउ करम} \\
\text{सिंध सरन कन जाई} \\
\text{एक बंद जल कारने भाविक दुखु पाये} \\
\text{प्रान गए सागुर सिले पुर्ण काम न आये} \\
\text{प्रान ज़ा थाके धरु नहीं कैसे सिरमानु} \\
\text{वाँध मूर ऊतका सिले कहू काहिं चढावाउ} \\
\text{मैं नहीं कहू हउ नहीं किंतु आधि न मोग} \\
\text{उदमर सजा गाँव लेह सधना जनु तेरा}
\end{align*}\]
"Bani Sadhna Ki Rag Bilawal"

Ik Onkar Satgur Parsadi

Nrip Kaniya ke karne ik bhaia bhekhdhari
Kamarathi, suarathi wa ki paij 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 Enlightener 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.

"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 Nirajan 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.

Dhanasari Bani Bhagatan Ki Pipa

Kaiau deva, kaiau dewal, kaiau jangam jati
Kaiau dhoop, deep, naibeda, kaiau 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 II

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

अभास घटौ जलो गये नाहो जो
स्वर्णधिंकु धुनायं
उज्जुष्ण विस्तृत सम्भव देव भावि किसने धुन गये
जगाति
विस्तृत देव भाव लोहे मनं च विस्तृत ते साहितम ते

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Aasa Bani Dhanna Ji Ki
1k Onkar Satgur Parsadi

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

(Sri Guru Granth Sahib page 487)
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

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)
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

3. Dhanna's Prayer For Worldly Needs

3. Dhanna's Prayer For Worldly Needs

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3. Dhanna's Prayer For Worldly Needs
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)
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 or 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 by differentiated.

There is only one composition of Saint Surdas in Guru Granth Sahib at page 1253. Several scholars including Pandit 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.

"Chhadi Mun hari Bimukhan Ko Sung"
Sarang Mohalla 5 Surdas
IK Onkar Satgur Parsadi
Hari ke sang base Hari loke
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. 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. 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.

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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)
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 Daśji 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.
Anpawini 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 sabb sewa (1)
Bat par, ghari moos birano, pait bhare apradhi
Jih parlok jai apkirat soi abidia sadhi (2)
Hinsa tau mun te nahi chhutio, jia daia nahi pali
Parmanand sadh sangati mil katha puneet na chali (3) (1) (6)

“Sarang”

Ik Onkar Satgur Parsadi

Tai nar kia Puran sun kina

Anpawini 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 sabb sewa (1)
Bat par, ghari moos birano, pait bhare apradhi
Jih parlok jai apkirat soi abidia sadhi (2)
Hinsa tau mun te nahi chhutio, 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

ранा ਰੇਣਦੀ ਗਤੀ ਵਾਧਾ ਦੋਹੀ ਸੀ ਦਿੱਲੀ

1੫੭੭ ਰੂਪਵਾਂ ਭਰਮਾਂ ||

ਖੈਰਾ ਤੋਂ ਬਣੇ ਉਤਮ ਧਰਮਾਂ ਦੇ ਦੇਤੇ ਦੂਪ ਢਾਲਦੀ ||

ਦੂਪ ਬੰਧਣ ਮਾਰੇ ਕੀ ਹੇਠੇ ਅਨੁ ਬੱਧ ਵਧਾਕਾ ਧਰਤੀ || ੧੧

ਸੁਖ ਖੁਸੀਂ ਟੀਪ ਬੇਸੀ ਧਰਤੀateral ||

ਪਰਮ ਮੂਲ ਸੇਂ ਲਗੀ ਦ੍ਰਿਸ਼ਾਲੀ || ੧੧ਵਾਂ ||

ਦੂਪਾਂ ||

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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

"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 ho 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)
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

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)

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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

    ਮੁੱਖ ਮੰਦੀ ਕਰਾਓ ਬੇਟੀ ਸੋਧੀ ਆਓ ||
    ਧਿਆਨ ਕਰੋ ਲਗਵਾਓ ਆਓ ||
    ੧੬੬੪

    ਖੇਤਿਆ ਨਾਲ ਚੀਨੀ ਵੇਲੀ ਵੇਚ ਜਾਓ ||
    ਜਦੋਂ ਚਰ ਰੋਧ ਮਾਰੇ ਬਹੁ ਬਹੁ ਵਧ ਵਧ ਵਧ ਜਾਓ ||
    ਸੇਹ ਸੇਹ ਮੋਕਲ ਬਹੁ ਬਹੁ ਬਹੁ ਬਹੁ ਵਧ ਜਾਓ ||
    ਰੁਠ ਰੁਠ ਮੋਕਲ ਮੋਕਲ ਨਿਸਲ ਰੁਠ ਜਾਓ

    ਮੇਰੋ ਦਾਰਾ ਤੋਂ ਤੋਂ ਬਹੁ ਬਹੁ ਬਹੁ ਬਹੁ ਬਹੁ ਬਹੁ ਬਹੁ ਬਹੁ

    ਮੁੱਖ ਮੰਦੀ ਕਰਾਓ ਬੇਟੀ ਸੋਧੀ ਆਓ ||
    ਧਿਆਨ ਕਰੋ ਲਗਵਾਓ ਆਓ ||
    ੧੬੬੪

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सीता बाली भगत बैंगी गीत की
पहरीजा की धारी गायका
पहेली संतपुर प्रसाददि

रो नारायण क्रंडन जन आद्य उदय धीमान दिवाल लामा
मिलान सिंहिद श्रद्ध मात ना अहिन्तिम एक अहिन्तियू नु नामा
ते दिन तम्भुस कमट महा दृष्ट अब पिलु अरविक पासाना
गर्भ छोड़िहि प्रिंट मंडप आहा तु नारायण मनु सस्तरारिया

पितर पूलवालिहिषा मुहिषि नून कहने अरुगाहि लामा
चंदेल गाम नाहि जस पती हाथी जनि बिक्रणे अतिवाहि
सालिन बिनिन किंदर श्रम लामा दिनिन दिनिन माहि बिदामी
राम मिनि मेरु अमिनि मिनि चारुहि तु एक पुस्त संताणे
जबा तु जस्मु ढोडहि सुकृत्ति माहि नम नामस्य असकही
उत्साहिया कमु कल माति लागी तु आति सकही गानी बाँधिया

तुलिया तेजु प्रा विन मुनि नहिंहि सुर अमुस्य न पासाना
उपालं कामि महा विनिन भुले वापृ पुरुष न पासाना

सुत संपति देशि इह मनि महिया माहि विदि ते बेडा आ
अयर मात माहिया मनु तोंहि तु भग दुरदह नमम बिधिया
Pुंडर केस कुस्मस ते धाले सपन पानाल को बाली
लोकन समाहिः बुध बल नाहि ता कमु पवसम माध्यायिः
ता ते बिदि भें माहि पारसस काइया कमु कुमिलाणा
अवगंति बाली छोड़िहि प्रिंट मंडप तु छाई पांधुलाणा

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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
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 Niranjan Ram hai. Gur gum chine birla koi
Taha Niranjan 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)

Annu so naa su hiqau kare II
Jatvarat midi nirmai dhanai kare II

Chatri jau baukha maa jau chaukha II
Phali bhadabh bhu bhavitva II

Samj chauk le aapron bhi II
Bhau bharuch khal khal bhay dksre II

Bhajve nadv chauph jau II
Phali bhavamulg bhukhat pati II

Pand samrad nirmai santo II
Dhyan chauk samkh dad gane II

Asur dals denau bhuvarhia waman II
gane tere dand kaur tham II

Ramkali Bani Beni Jiu Ki
1k Onkar Satguru Parsadi
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 looses 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 Bhatts and their Compositions

There are 11 Bhattas whose works are included in Sri Guru Granth Sahib. They were Saraswat Bramins, 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.
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**

   ॐ नमः सर्व वर्तमानं पुरुषं पुनर्विश्वासः
   अवन्तः मृत्युं अनुसूची नानां वृत्तं पुरुषं
   नानां नो अवन्तः अवन्तः ||
   आर्यं वर्तमानं वर्तमानं वर्तमानं अवन्तः ||
   शब्दं विधिः विद्वानं मनोज्ञं वर्तमानं अवन्तः ||
   सुपुर्णं धर्मं सत्तरं भवेत् भवेत् भवेत् गौरवं
   महत् लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं लोकं

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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)

Kawan jog kaun gayan dhayan kawan bidhi ustat karie
Sidd 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

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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 bharrat 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 Bhatts

1. In praise of Guru Nanak Dev Ji

    गुरु गाउंधि दायाराई ब्रजज त्रावणि ब्रजतेरु नायक ॥
    महादेवसु गुरु गाउंधि ब्रजज त्रावणि ब्रजतेरु नायक ॥
    गुरु गाउंधि धर्म ज्ञायते रूपजोन धर्मज्ञानी ॥
    ब्रजज धर्म ज्ञायते रूपजोन धर्मज्ञानी ॥
    ब्रजज धर्म ज्ञायते रूपजोन धर्मज्ञानी ॥
    जगु गुरु गाउंधि दायाराई ब्रजज त्रावणि ब्रजतेरु नायक ॥

    गुरु गाउंधि दायाराई ब्रजज त्रावणि ब्रजतेरु नायक ॥
    महादेवसु गुरु गाउंधि ब्रजज त्रावणि ब्रजतेरु नायक ॥
    गुरु गाउंधि धर्म ज्ञायते रूपजोन धर्मज्ञानी ॥
    ब्रह्मज धर्म ज्ञायते रूपजोन धर्मज्ञानी ॥
    ब्रह्मज धर्म ज्ञायते रूपजोन धर्मज्ञानी ॥
    जगु गुरु गाउंधि दायाराई ब्रजज त्रावणि ब्रजतेरु नायक ॥

    गुरु गाउंधि दायाराई ब्रजज त्रावणि ब्रजतेरु नायक ॥
    महादेवसु गुरु गाउंधि ब्रजज त्रावणि ब्रजतेरु नायक ॥
    गुरु गाउंधि धर्म ज्ञायते रूपजोन धर्मज्ञानी ॥
    ब्रह्मज धर्म ज्ञायते रूपजोन धर्मज्ञानी ॥
    ब्रह्मज धर्म ज्ञायते रूपजोन धर्मज्ञानी ॥
    जगु गुरु गाउंधि दायाराई ब्रजज त्रावणि ब्रजतेरु नायक ॥

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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

\[
\begin{align*}
\text{Amia drist subh kare hare agh pap sakal mul} \\
\text{Kaam karodh aur lobh moh wasi kare sabhe bal} \\
\text{Sada sukh mun wase dukh sansarah khowai}
\end{align*}
\]
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

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

(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)

In this composition, poet Bhall has described limitlesness 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 Bhall 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

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.

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(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

अंतः त यथाशुच देव मशी भिवरि भण भिवरि न्यूत वही ||
द्वि पर विचित्र विचारि वविचारि उद्व त स्वर्गीय देव वही ||
अधिक तत्त्व भो दुख दीन संपु त भाविक देव वही ||
तस्यां भवन्ति शुरु न्यात उवव शुरु भविक अवनु भवि घरी ||

अंतः न फातं देव सबसे मूवि हिन्द मशी स्वयं जोग करी ||
फुवि भेद विचित्र विचारि जोगियो हरि जाग न छाडिव इंक घरी ||
मेधया जन को प्रभु दीन दयालु है संख्य दिवरि दिलालु करी ||
गंगदासी गृह जग नारन कु गु गु जोग अरुण माहिं घरी ||
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)

(i) Unt na pawat dev sabai, muni Indra Maha Siva jog kari
Phuni Baid biranch bichar rahiio, Hari jaap na chhadio ek ghari
Mathura jun ko Prabhu Din Dayal hai, sangat sristi nihal kari
Ramdas Guru jug taran kau Guru Joti Arjun mahi dhari (4)
(Sri Guru Granth Sahib page 1408-09)

(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)
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) (22) (60) (143)
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

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मेरे सिख सुनिए, मेरे, हरि भग्ना आउ मेरे पास जोई ॥
हरि भग्ना गुर भाइए मेरा हरि प्रभ करे सावधान जोई ॥
अनंत सतियू पञ्चक सोई निमु हरि प्रभ भग्ना भाईए ॥
तुम भई, परिवार मेरा मन में वेघाहु करिन निरालम जोइ ॥
(3)
"Ramkali Sadd"
1k Onkar Satgur Parsadi
Mere sjkh 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 wajeh 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

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

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

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

irápí kI báv iávi píriávi huv kávi dũri akávi

19 bí mándug pdhávi ॥

tréñu bávñu bávñu kávñe kirtñi bûnu ñvën këviñkë ॥

de júñu mándug ñët bávñu de máñuládi bávñu bávñkë ॥

ãráñi bávñu chándúkë sávo bënto ñávñtò sëvè de ॥

sávñ bënto pokkëkë bûnu smáv de smáv de smáv de ॥

ária bávñu ñávñtò bûnu pdáv mándug mándug këviñkë ॥

bí ávi bávñu íññu de dëvàmá mándug mándug níññu ॥

de návñe oamámá oamámá oamámá oamámá ॥

mávi híba híbalú níññu ॥
रामकली की वार राह बलान्धि तथा सते हुमि आखी
परिपूर्ण यात्रा अवधि दे

नाभ करत सहस्र कोटि हरी पुरानों भवते
दे मुगा सति रेखा भवत हैं रामगति दानुট पढ़ियों दे

अनन्य गुरु चलाता रहते सच्ची तनावों नीति दै
हरियाँ धरिया हैं जन तस्री तस्री सरकारी अधिमतू मोहि दै

मस्त में अलम देव दी बालबंग जीं जलकुड़ जीहै दै

गुरु चला, बहराहिप कोई नानाक, सलामत थावें दे

सहि दिका दिनवार जीवित दे

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 sfiti amriti 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

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

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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

चरवे करो चरु हृदय में सेवित आपे तुम्हा ||
आपेवे आप मर्मित हारिए ती बीनी तवर्र ||
आपे उम्रे वज्रल आर्द हार्द तिमरुक तुम्हा ||
सब दुर्मिति आपक लक्ष्मी आपे ती सत्व निर्माण ||
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.

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 doha
Chare jage chahu jugi, panchain ape hoa (8) (1)
(Sri Guru Granth Sahib page 968)
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)

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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.
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अभिक

मेचब वढ़े में हर बिंदु को आदि।
बुधब धृशु प्रभा नप सरी।

तारामणि त्रिकार नाटक संशोधन के सर्वें भाविक बिंदु अन्य बुबवाली की मिलिक ज्ञेस्त लंकग्न बढ़ाई पूरे तिथा हे से सर्वें व्यथे इस्मान नेका धर तंग आवेद बीड़ मी। हुया हुया अभिकाम तुम्हों दे आभारी सभा पुनर्गति का दीना। गोरा खू बेड़ा में 18 अक्तूबर 1947 तू स्थान वर्तन अभिकाम दे बल्लिस्तो बैंड बिंदु प्रेम बेड़ा नी में दुर्गी भावम ली में काली मेंजिंदा रहते आवेद का विंटी से वित तैया की तरंग बढ़त हुया बेडे ही खेड़ बट रनी मी। हिम दे तिन्ह ध्वनि दुरुस्त दे इदी ध्वनि हे दे तनी वैधिक आउ तेजसु तु बिंदु बिंदु बिंदु विंदु मिकाला शरद शरद शरद हिम दे शती हु बिंदु ग्रहण तने में मदन भाग्नाथ भाग्नाथ प्रथम प्रथम। पिंडालकर बिंदु हिम दे बेठे 31.03.2009 ही।

हु वार्षिक 1370 सालक, रूपम अने देवी दल दिनुं दी दिन्ता वाण, वात, समस्त संग देवा दे विंदुवे दे में कंभु बोटी संदो पाई ये। दिनुं बिंदु रूपम, भालोम, शीघ्र अने भालो भाला, भाला, बेडे अने बेडे मनस्त बन। दिनुं बिंदु बुध तो ठीक डोट बनें देवी की मनस्त बन।

हिम दें दिन्ता, बुधल सदा गतिक धर ले भूमि बिंदुम छांता है, खाली दीशका हू भूमि बिंदुक, भालोम हू भूमि वर्दाही अंता अने बालकला ली कंभु अने घोड़ा सदी मरवां अने मरवां अने मरवां अने मरवां बिंदु भूमि संघ नाम दल। दिनुं बिंदु केट तब ठीक डोट बनें देवी की मनस्त बन।

पिंडालकर्षण के वेंसर पर भुज 2,75,000/– घाने दें दो दें ही दें हे हे हे ज्ञेस्त इन्नी मंडळ अने पिंडालकर्षण के इस्मानग्न हें रिंड हें एड अने मरवां लाक बेड़ा है।

इन्नी मंडळ अने मिलि बाहील बोटी संदो है ज्ञेस्त हु भालो भालक, बेड़ा तरसन अने बेड़ा तरसन एड बेड़ा ध्वनि मरवां बनां दे दें हिम गुढ़ तंग हु भाली बिंदुमिछा संदो।

मानसिक वैद्य
मानसिक विंदुमकः पिंडालकर्षण नेमसार एडिउडिपो नियमित (रवि.) अभिकाम
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