BANI OF BHAGATS

Complete Bani of Bhagats as enshrined in
Shri Guru Granth Sahib

Part II

All Saints Except Swami Rama Nand
And
Saint Kabir Ji

Dr. G.S. Chauhan

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PART : II

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Dedicated to

the sacred memory of

Sri Guru Arjan Dev Ji

Who, while compiling bani of the Sikh Gurus, included bani of 15 saints also, belonging to different religions, castes, parts and regions of India.

This has transformed

Sri Guru Granth Sahib

from being the holy scripture of the Sikhs only to

A Unique Universal Teacher
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Preface

Eleventh to fourteenth centuries were very disturbed times particularly in North India due to repeated invasions by the Muslim Tribes from the West. Indian spiritualism was being systematically destroyed, law and order situation was extremely poor, open loot and robberies were common. The public was crying in grief since economic and political activities were at very low ebb. The society was strongly divided into castes, high and low status, the rich and the poor, the landed and tenant communities etc. The spiritual activities were confined to ritual worship and the spiritual leaders were just a farce.

In these difficult times, great saints like Swami Rama Nand, Kabir, Ravidas, Baba Sheikh Farid, Namdev, Trilochan and many others undertook to carry out a difficult task of reviving spiritual greatness and cultural heritage of India. They all did their best to destroy the distinctions of caste and status among their disciples and the society in general.

Shree Guru Granth Sahib, the holy book of the Sikhs is the only holy book which contains compositions of the followers of other religions. It contains compositions of the followers of the Muslim, Hindu religions apart from Sikh saints. Some of the saints include followers of diverse occupations, the so called inferior low caste occupations according to the culture prevailing at that time. The Brahmins would not have even touched those saints but Guru Arjan Dev has given them the exalted status by equating their compositions with those of the Gurus. Thus, Shree Guru Granth Sahib and the Sikh Religion does not belong to any particular country or faith. It teaches universal brotherhood and that all humans are children of the same God and thus brothers and sisters.

Shree Guru Granth Sahib contains compositions of 15 great saints who were not disciples of the Gurus and the sikh Bhagtas. The only common link between them is that they were all worshippers of Unmanifest God. Saint Jaidev was
from Bengal; Saints Namdev and Trilochan were from Maharashtra; saints Ramanand, Kabir and Ravidas were from Kashi or Banaras now in Uttar Pradesh. Saints Pipa and Dhanna were from Rajasthan. Sheikh Farid was from Pakpatan now in Pakistan. Most of the saints travelled over wide areas and spread the message of God. They belonged to different states and times, thus the languages used by them are mixed. But purport of teachings by all of them is same.

The compositions included in Guru Granth Sahib have universal approach and are thus for everybody. Since God is Eternal, the teachings about Him are also Eternal and do not have to change with time. Guru Nanak Dev travelled extensively; from China and Tibet in the East to Mecca in the West and from Mount Kailash in the North to Sri Lanka in the South. During these journeys he met and discussed spiritual matters with the saints and then recorded the summary of discussions in his own compositions like "Sidh Gosht" and "Dakhni Oankar". He also collected the works of earstwhile saints from their successors as in the case of Kabir and Sheikh Farid.

Some of the saints were followers of different religious schools in the beginning. Some worshipped Lord Krishna, some Lord Rama whereas some were Hath Yogis. With their spiritual progress, all of them became followers of Unmanifest God. Like Namdev used to worship Lord Vithal's statue in the beginning but later he saw Lord Vithal in every thing and everywhere. Thus all the compositions in Guru Granth Sahib are those which were composed after these saints became worshippers of Unmanifest God.

Sri Parmahansa Ramakrishna has said, "A truly religious person should think that other religions also are paths leading to Truth. We should always maintain an attitude of respect towards other religions."

In many places, the compositions are interpolated in the compositions of the saints. This has been done by Guru Arjan Dev to either clarify some point in more detail or to supplement the information to avoid any misunderstanding.
The saints being very high souls, sometimes describe their own difficulties encountered in their spiritual practices. The worldly persons would have been discouraged after reading these. Guru Ji has assured the disciples that they need not go to the extent described by the saints and suggested practices within their capacity.

The 11 Bhatts, Baba Sunder Ji and Rai Balwand and Satta were the disciples of the Gurus. They were very learned and Self-realized devotees. Guru Ji has included their compositions in Shree Guru Granth Sahib as these were also of very high spiritual value and explained intricate problems in the spiritual path to help the other devotees.

To have an idea of the scale of compositions by different saints, the following table gives the details:

<table>
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<th>No.</th>
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<td>1.</td>
<td>Bhagat Sadhana</td>
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<td>Bhagat Baba Sundar</td>
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<td></td>
<td>and Satta</td>
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The total volume of these compositions being very large, at first "Bani of Bhagats" was published giving only the selected compositions and brief lives of the saints. The first book was published in 2006 A.D. by Ms Hemkunt Publishers (Pvt) Ltd. And the book sold through the market. The distribution of the book not being satisfactory, it was decided to distribute through All India Pingalwara Charitable Society (Regd.) Amritsar free of cost. The original book contained the text in Roman only. Sardar Mukhtar Singh Goraya Hony. Secy, Pingalwara suggested that it be made trilingual like Japji Sahib and Sukhmani sahib. This was done with the help of Sardar Mukhtar Singh Goraya and the book was again published by Pingalwara.
Dr. Gurmukh Singh Retd. Director Languages Deppt. Punjab who takes great interest in publicity of Gurbani literature suggested that it would be better to translate complete Bani of Bhagats and publish it in trilingual form. Sardar Mukhtar Singh Goraya also agreed to this suggestion. With the Grace of God, this was completed and the work is being published in two volumes. The first volume contains Saint Kabir and Saint Rama Nand’s works and the second volume contains the works of the remaining saints. This would make the books handy.

Sardar Mukhtar Singh has very kindly taken great pains to add Gurmukhi and Devnagri scripts and get the publication done in general. May God bless them. Bibi Indarjit Kaur President Pingalwara has also given a lot of encouragement in this work. Our thanks are due to all of them.

We are sure that these two volumes will help the readers to appreciate great service rendered by the saints of Bhagti movement to rejuvenate the Indian society which had been seriously damaged by the Western invaders. The saints have propagated universal brotherhood, love of God and have given great guidance to the devotees on the spiritual path by providing practical wisdom.

The readers are requested to kindly advise us about any mistakes and any other suggestion.

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Saint Ravidas Ji was born in a suburb of Varanasi known as Manduadih near Varanasi cantonment in 1376 A.D. His father’s name was Sri Mandas Raghu and mother’s name was Smt. Karma Devi.

Saint Ravidas was the disciple of famous Swami Rama Nand of Varanassi. He was friend of his disciple brothers: saint Kabir, saint Dhanna, saint Peepa and saint Sain. Saint Kabir has praised saint Ravidas in his composition as "santan mein Ravidas sant hain" i.e. among the saints, saint Ravidas is the most highly realized saint. Saint Kabir has paid homage to saint Ravidas’s greatness, spiritual attainments, devotion and steadfastness. He was spiritual guide or "Guru" of famous saint Mira Bai. She has composed a verse in her guru’s praise:

"Mero mun lago Guru so, ab na rahungi atki.
Guru milia Ravidas ji mahana, dinee gyan gutki.
Tum suno dayal mahari arji.
Bhav sagar mahi bahi jat hoon, tum sache Satguru ji".

With saint Ravidas as my guru and his blessing of Divine Knowledge, my mind is attached to him. Therefore,
there is no stopping to my liberation. O King Master! please heed to my request. I am drifting in the ocean of Maya. Therefore, my True Master, save me from drowning.

Although saint Ravidas belonged to a low caste of a cobbler, his spiritual attainment was very high. He used to repair shoes, earn his living by hard work, serve the holy persons and spread the "Word" of God among his disciples. He did not accept any offering and lived a very austere life.

It is said that lord Vishnu wanted to test his powers of dispassion. Therefore, he dressed as an old mendicant and visited Saint Ravidas. He told Ravidas that he had philosopher's stone (Paras pathar), which could change iron into gold. So being pleased with Ravidas's devotion and dedication, he wanted to give this stone to him, so that he could look after his and his disciples' needs. Saint Ravidas was not moved by this offer. He indifferently told the mendicant to place the philosopher's stone in the thatched roof of his hut.

After one year, the same mendicant returned to saint Ravidas to find no change. Saint Ravidas lived in the same austere conditions and continued to do repair of shoes. Being surprised, the old man inquired about the philosopher's stone. Saint Ravidas told him to check up the place where he had left it. So when the mendicant checked the thatched roof, he found the stone in the same place. Saint Ravidas explained to him that a true "Man of God" should accept the "Will of God" happily and earn an honest living. This was his state that even lord Vishnu could not trick him.

There are a number of stories about the miracles performed by saint Ravidas. Once a person came to saint
Ravidas for repair of his shoes. Ravidas inquired of him as to where he was going. He said that he was going to mother Ganges for pilgrimage.

So Ravidas gave him two paisa coin to be offered to mother Ganges with the condition that the money should be given only if mother Ganges accepts the money in her own hand. The stranger went to the river and requested mother Ganges to give out her hand and accept the money. Mother Ganges did likewise. The stranger was surprised at this and narrated the whole incident to Saint Ravidas on his return.

Saint Ravidas was devotee of Unmanifest Lord. He has used the names like: "Jagat Guru", "Swami", "Bajigar", "Sagal Bhawan Ke Naika", "Bhawkhandan", "Pooran Kam", "Mukti Ka Data", "Garib Niwaz", "Mukand" and "Neechahu Ooch Kare" etc. for the Supreme Being. He has mentioned "Ram", "Krishan", "Raghunath" and "Karunamaye" also. His devotion is devotion of love, total surrender, and humility with total absorption in the Supreme Being. This is why, Saint Ravidas is considered highest among the Saints.

Saint Ravidas has repeatedly mentioned his low caste in his compositions. He says that it is the grace of the God's Name that the highborn Brahmans and rulers bow before a low caste Ravidas. The king of Chittaur who was his disciple once invited Saint Ravidas. The king gave a grand feast in his honour. The Brahmans objected to eat their food in the company of low caste Ravidas. The king arranged a separate enclosure for the Brahmans. But to their surprise, each Brahmin found that Ravidas was eating from his plate. Then the Brahmans apologized for their rudeness to saint Ravidas.
Works:

Shri Guru Granth Sahib contains 40 compositions by saint Ravidas in various ragas or musical meters.

(Siri Raga Ravidas)

Tohee mohee tohee antar kaisa. Kanak katik jul tarang jaisa (1) Jaupai hum na paap karanta ahe Ananta. Paitit Pawan Naam kaise hunta (1) Rahao Tum jo Naik achhahu Antarjami. Prabhu te janu janijai jan te Suami (2) Sariru aradhe mo kau beechar dehu. Ravidas sam dal samjhae kou (3)

(This stanza represents devotion of the highest order. Here saint Ravidas enters into a dialogue with the Supreme Being and brings out four examples of difference between the original and its modifications i.e.

1) Gold and its bangle
2) Water and its wave
3) Pure and impure
4) Human and God)
These four have been divided into two categories in the last two lines. Pure and impure, human and gods have been created by the God to keep us in His devotion. The difference in the gold and bangle, water and wave are due to our understanding. Once we fully resolve these differences in our intellect, we would live in a state of likeness with the Supreme Being.)

O Eternal infinite Lord! what is the difference between You and me, me and You? The difference is only like gold and its bangle or water and its wave (1)

It may be said that I am a sinner and You are pure. But I am practising devotion only to get purified. Therefore O Lord! if I did not commit sins, how would You be named "Redeemer of the sinners". (1) (Rahau).

O Knower of everything! you are my Master and I am Your servant. A Master is known by his servants, and a servant is known by his Master (2)

O Lord! give me such understanding that I may continue Your devotion. Also provide me with the company of such a great soul who should explain to me the discrimination to understand that the differences are only an illusion. You and me are really One (3)
कुभाँती ॥१॥ राम गुसाव्रा जीजा के जीवना ॥ मोहि न बिसारहु में जनु तेंग ॥२॥ रहाँदु ॥ मेरी हरें विपतति जन करहु सुभां ॥ चरि न छाँदु शंगर कल जाही ॥२॥ कहु रविकाण यरु तेंगी साभा ॥ बेरि मिलहु जन करि न किल्लवा ॥३॥

Ragu Gauri Ravidas Ji ke Pade. Gauri Guareri
Ik Oankar Satinam Karta Purkh Gur Parsadi.


(Sri Guru Granth Sahib page 345)

O God! Throughout day and night, my thoughts are about my bad company, my actions are sinful and I am born in a low caste family. (1)

O my Ram! O Master of the Universe! O life of my pranas! Do not desert me. I am Your servant. (1) (Rahau)

O God! Please pardon me and expel my suffering. Bless me with lot of love. My body may even be destroyed tomorrow but I may not leave Your holy feet. (2)

Ravidas says, O God! Now I am under Your care. Kindly meet me at the earliest and do not delay now. (3)

(1)
गृहु गृहु रविदास जी

बेगम पुरा सहर को नाहु || दूतु अंदोहु नही लिहि ठाहु || नाँ तस्वीस खिराजु न मालु || खुरुफु न खता न तरसू जवालु ||।।
अब मोहि खब चलन गह पाहो || उहाँ खौरी सदा मेरे भाईो ||।।
रहाहु || कहौते दाहिलु सदा पातिमाही || दोम न सेम ईह को अहो ||।।
आवादानु सदा मसहर || उहाँ गनी बसहि मामूर ||।।
नितु नितु चैल कहि जितु भोवे || महरम महल न को अटकवे ||।।
कहि रविदास खलास चमाहे || जी हम सहरी सु मीतु हमारा ||।।

Gauri Ravidas Ji


(In this composition, saint Ravidas describes a state when the saint’s consciousness rises to a very high level. This state has all bliss; no sorrows, taxes, inquiries or checks, etc. The saints have full access to the palace of the Lord. Saint Ravidas says that all residents of this city are his friends.)

Saint Ravidas says that he has attained citizenship of a place or city where there is happiness or bliss all the time. The name of the place is "Begam Pura" i.e. city where there is no sorrow. There are no taxes, inquiries, fear of sins, failures or obstructions to progress (1) (Rahau)

There is no fear of mutiny because the King
Emperor (Supreme Being) is Eternal. There are no second or third rate citizens. All are equal.

This city is always inhabited and famous. All residents are very rich and generous. (2)

There is no restriction. Anybody can go wherever he desires. No body prevents one from going to the palace of the Lord. Ravidas, a cobbler who is liberated says that all residents of this city are his friends. (3) (2)

Note : It is for the above mentioned reason that the prophets and saints of all the orders are brothers and we should not criticize any other prophet or saint. May be that the criticized prophet may pardon us but our Master will not spare us for this crime of saying bad words about his brother saint.

रविदा सूक्ष्म देवकुमार लीला हरी जी | रविदा सूक्ष्म देवकुमार लीला हरी जी

हर अवस्था हृदय ज्ञान दिन निग्रह शिख रघुराम रघुराम रघुराम रघुराम। ॥ ॥

वे बन्धुवर्ती भवने इण्ठर्क राज्ञ पूर्ण भवने इण्ठर्क राज्ञ। ॥ ॥

रघुराम रघुराम रघुराम रघुराम। ॥ ॥

भेद त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं। ॥

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भेद त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं। ॥
Ik Oankar Satgur Parshad..
Gauri Bairagan Ravidas Jiu


(Attaining absorption in the Supreme Being is a very difficult process. Our body and mind are capable of walking on level and comfortable path. Path of the Lord is difficult one, up and down hilly terrain. In this composition saint Ravidas very humbly prays to the Lord to grant him success on this path.)

The path is mountainous, very difficult, up and down i.e. journey into spirituality is very tough. My bull (body) is very weak and without attributes. I humbly pray to the Supreme Being for protection of my wares (spiritual attainments) (1)

Now saint Ravidas prays to the saints for help, saying, his wares (Ram Naam) are being loaded on to the vehicles (his self). They may, therefore, kindly help. (1) (Rahau).

After this, saint Ravidas looks around for help from other worldly people. He finds no help from them because, whereas he is dealing in Ram Naam with equipoise, others are dealing in worldly issues which are like poison to the saints. Thus, no help can be obtained by saints from the worldly people (2)

Here saint Ravidas addresses Chitar Gupta (the
mythical angel who records one's good and bad actions). Ravidas says that he has deserted all involvement in life and, therefore, he cannot be punished by the messenger of death. Therefore, Chitra Gupta can write whatever he wants, the inner meaning of this is that the self-realized saints are not affected by good or bad actions (Karma). They are beyond "karma" or the effect of their actions (3)

Now saint Ravidas gives a word of advice. He says that this world's colour or resultant effect is temporary like the colour of "kasumbha flower" or (cartamus tinctorous). On the other hand, the colour of "Ram Naam" is like that of "majith" or (rubia munjista) which is very fast or permanent. Thus, he is advising that we should deal in "Ram Naam" the effect of which is permanent (4) (1)
Gauri Poorbi Ravidas Jiu Ik Oankar Satigur Parsadi

Koopu bhario jaise dadira kachhu desu bidesu na boojh. Aise mera manu bikhia bimohia kachhu ara paru na soojh. (1)

Sagal bhawan ke Nayika ik chhinu darasu dikhayi jee. (1)


(2) Jogeesar pawahi nahi Tua gun kathan apaar. Prem bhagati ke karnai Kahu Ravidas chamaar. (3) (1)

(Sri Guru Granth Sahib page 346)

Just as the well is full of frogs and they have no idea about the outside world, similarly my mind is also attached to the worldly sins. Therefore my mind cannot think about this or the next world. (1)

O Master of all the Universe! Show me Your face even for a moment. (1) (Rahau)

O Madho! My intellect is dirty, so it cannot know about Your state. Kindly bestow Your grace on me and expel my illusions. Kindly bless me with some counsel and wisdom so that I may understand about these matters. (2)

Even great yogis are not able to narrate Your qualities. Ravidas the cobbler is narrating all this to attain Your loving devotion. (3) (1)
सतत्ज्ञ तत्तता जगी दुआपारे पूजाचार || तीनों जुग तीनों दिने कलि केवल नाम अधार ||।। पारु कैले पाईयो रे || मो मूढ़ कोई न कहे समझावे || जा ते आया गनु विलाहे ||।। रहाँ || बहु विषय धर्म नियोपिे करता दौरे सभ लोहे || कवन करम ते छूटैं निम साधे भर सम्धि होड़े ||।। करम अकरम बीचारे संको सुनि बेद पुजान || संसा सद्द हिर्दे वरे कुनु हिरे अभिमानु ||।। बाहु उदरक पखारे घट भीतर विस्विध वैविक || सुध कवन वर गौड़ीयो स्रोत कृपच विषय बिदुहार ||।। रचन प्रागो रजनी जथा गात जानत भर संसार || पारस भावी तवी छुटक करक होत नहीं बार ||।। परम परस गुरु भेठीयो पूरव लिखि लिलात || उनमन मन मन ही मिले छुटक बजर कपात ||।। भगति जुगति मति सवि कहो भ्रम बंधन कोटि विकार || सोडी वसि रस मन मिले गुन नियुगु ईक विचार ||।। अनिक जजन निराह कोई थारे न टैर भ्रम फास || प्रेम भगति नहीं गृहज ता ते रंजित परदास उदास ||।।

Gauri  Bairagani Ik Oankar Satigur Parsadi


Truth in Satiyug, yugnas in Tretayug, worship as per rituals in Duaparyug were followed in these three yugas. In Kaliyuga, one’s only support is Ram Naam. (1)

O brother! How will you cross the ocean of the world? No body is explaining to me the way in which my repeated birth and death can be terminated. (1) (Rahau)

People talk about many types of paths (dharmas). You can also see the world following these paths. But which is that path which will bless with liberation? By completion of which practice one may attain sidhies? (2)

The Vedas and Puranas have spoken about distinction between good and bad actions. After hearing all this, a doubt arises in my mind as to how to dispel doubts and ego that arise in the mind? (3)

You can wash the body with water from outside. But inside (the mind) is full of lot of negativity and dirt. How can these be expelled and the person purified? All this purification process explained in the books is like the bath of the elephant. (The elephant after the bath throws dust on his body. Similarly we again become dirty after ritual purification.) (4)

The whole world knows that the night is expelled on
rising of the sun. When the philosopher’s stone touches the copper, it immediately becomes gold. (5)

Similarly, if it is your good luck written on the forehead and you get a guru like philosopher’s stone, then with your mind in the fourth state shall by itself meet the mind of the guru and the strong gates which were preventing your meeting with God shall open. (6)

When after destroying the bonds of doubts and evil activities, the mind was attached with loving devotion, then God came and resided in the mind with bliss. Then only the thoughts of Unmanifest God were left in the mind. (7)

All other practices (as given in the holy books) were followed to control the mind but the noose of doubts could not be cut. Nor the yearning for loving devotion arises with these practices. It is for these reasons that Ravidas has turned his mind away from these practices. (8) (1)
Assa Bani Ravidas Jiu ki Ik Oankar Satigur Parsadi


(Sri Guru Granth Sahib page 486)

The deer, fish, flower sucking black bee, moth and the elephant meet their death for possessing only one weakness (like listening to music, tasting, smelling, seeing brightness like lamp flame and sex). The humans who have all the five irreparable weaknesses, what hopes one can have? (1)

O God! I have developed love for ignorance. The lamp of my intellect is very dim. (1) (Rahau)

The insects etc. have been born with ignorance. They have no knowledge about virtue and sin. But the human birth is rare. It is surprising that even humans have low level company. (2)

Whichever life the beings reach as the result of their past karmas, the unbreakable noose of death reaches there itself. There is no remedy for it. (3)

Ravidas the servant is sad because of this world full of illusions. Now he is following the teachings of his guru. O God! You remove the fears of the saints. Kindly bless me with highest bliss. (4) (1)
O God! The saints are Your body and my prana is in their company. According to the teachings of my true master, I take the saints as the god of the gods. (1)

O God! Bless me with the company of the saints. Bless me with taste for the teachings of the saints. O God of the gods! Bless me with love for the saints. (1) (Rahau)

O God! Bless me with the activities of the saints and make me follow their path. I may clean their dirty utensils. (2)
I also beg for loving devotion which is the wish fulfilling jewel. I may not even meet the sinners and atheists. (3)

Ravidas says that other people might say anything, but he says that there is no difference between the saints and God. (4) (2)

\[\text{Aasa} \]

\[\text{Tum chandan hum irund bapure sungi Tumare basa. Neech rukh te ooch bhaye hai gundh sugandh niwasa. (1) Madhau satsungati sarani Tumhari. Hum augan Tum upkaree (1) (Rahau) Tum makhtool suped sapiyal hum bapure jus keera. Satsungati mili raheeyai Madhau jaise madhup makheera. (2) Jatee ochha pati ochha ochha janamu hamara. Raja Ram kee sev na keenee kahi Ravidas chamara. (3) (3)}\]

\[\text{(Sri Guru Granth Sahib page 486-487)}\]

O God! You are the sandalwood and I am humble
castor-oil plant. I had Your company. From a humble bush, I reached high level state. Now beautiful smell resides in me. (1)

O Madhav! I am under the protection of Your company. I am a sinner and You are the pardoner. (1) (Rahau)

O God! You are the yellow and white silk. I am a humble insect. Therefore it is better to live in the company of saints like the honey bees are always attached to honey. (2)

Ravidas the cobbler says that his caste, class and birth, all are very low (It is all Your play. You have put silk in the humble silk worm.). He also did not serve Raja Ram (God). (3) (3)

आम्रा ||
कहा भाइंडो जाडु तनु भाइंडो छिन्नु छिन्नु || प्रेमु जाँडि तनु डरपे तेने जनु ॥१॥ तुझाहि चरन अरबिंद भतन मनु ि पान करत भाइंडो पाइंडो रागदीआ धनु ॥१॥ रहाँडु ॥ संपतं विपति पटल माइंडो धनु ॥ तां महि मगन होत न तेने जनु ॥२॥ प्रेम की जेवरी बाधिंडो तेने जन ॥ कही रविद्याम छूटेबो कवन गुण ॥३॥४॥

Aasa
Kaha bhayio jau tunu bhaiyio chhinu chhinu. Prem jayi tau darpai Tero janu. (1) Tujhahi charan arbind bhawan manu. Paan karat paaio paaio Ramayia dhanu. (1) (Rahau) Sumpati
bipti patal Maia dhanu. Ta pahi magan hot na Tero junu. (2)
Prem kee jewri bandhio Tero janu. Kahi Ravidas chhootio kawan gun. (3) (4)

O God! What if the body is cut into pieces. (I am not worried about destruction of the body.) I am only afraid of the loss of Your love. (1)

O God! Your feet have become the abode of my mind. While drinking the nectar of the love of Your feet, I have found the wealth of Ram Naam. (1) (Rahau)

The wealth, comforts and suffering are the curtains of Maia. Your servant does not get excited with these. (2)

Your servant is tied with the chain of love. What is the use of escape from this chain? Says Ravidas. (3) (4)

आसा ||
हरि हरि हरि हरि हरि हरि हरि मे निसमति जन गइ निसंति ते ||11|| रहाँ || हरि के नाम कबीर दुज़ाग || जनम जनम के काटे कामर ॥1॥ निसमत नामदेव दुःधु पीआहिआ || तड़ु जग जनम संकट नहीं आहिआ ॥2॥ जन रंवदास राम रंगि रता ||
हिदु गुर परसादि नरक नहीं जाता ॥3॥4॥

Aasa


(Sri Guru Granth Sahib page 487)

By meditating on Hari Hari Hari Hari Hari Hari, even the sinners were liberated. (1)

Kabir became famous by meditating on Hari Naam. His records of many lives were destroyed. (1)

O God! On the pretext of offering milk to the idols, Namdev offered milk to You. For this reason he did not have to take another birth in this world. (2)

O God! Your servant Ravidas is intoxicated with Your love. That is why, with Your grace he is not going to hell. (3) (5)

आमा ||
भाटी बैं पूंजी बेसे रुखङ है || तेढ़े तेढ़े ही ले ले सुश्रीविष्ठि खटर है ||
भरपूर लाटे उह नाको ब्रजङ है || भाविन्ध गाली उह बंदूँ लहाङ है ||
भर वह निमं बम ब्रजविनि सर्वस्व || विशाल ब्रजविनि नापे बहुँ महान ||
चिंचि ब्रजविनि घाँसी लगो उपनी || ब्रजविनि घाँसी रुपूर पौरं बलि भाणी || Aasa ||

माती को पूनर कैसे नचत है || देखै देखै सुने बोले दुर्गाओ फिरत है ||
हताहु जब कछु पाये तब गरबु करत है ||
माईता गढ़ी तब गौड़नु लगत है ||
मन वच क्रम रम कमाह कुभाना || बिनसिं गाइआ जारी कहं समाना ||
कहि रविदास बाजी जगु भारी || बाजीगर सलू मौही प्रीति बनि आही ||

Aasa

Maati ko putra kaise nachat hai. Daikhe daikhe sune bole daario phirit hai (1) Rahao Jab kachhu pawe tab garab karat hai. Maia gayi tab rovan lagat hai (1) Mun bach karam rus
kaseh lubhana. Binis gaia jai kahun samana (2) Keh Ravidas 
baji jug bhai. Bajigar sau mohi preet ban aayi. (3) (6)

(In this composition saint Ravidas has described the 
working of an ordinary worldly person. He further says 
that the God is a great puppeteer, who makes all humans 
to play in Maya. In the end, he says that the way to 
escape this play is to fall in love with the puppeteer.)

Saint Ravidas says that human beings are the clay 
puppets (human beings are composed of five elements 
which decompose into clay after death). But, look! how 
this puppet is dancing? This puppet looks hither and 
thither, speaks, hears and runs about (1) (Rahau)

When this one achieves something, he feels very 
proud. But, when wealth is lost, he starts weeping (1)

He is attracted towards six tastes of life with 
thought, speech and action. But, when he dies, no body 
knows where he goes to (here Saint Ravidas means that 
he continues in innumerable birth and death cycles) (2)

Note :- According to Ayurveda system of medicine, 
there are six tastes (1) sweet (2) sour (3) salty (4) pungent 
(5) bitter and (6) astringent.

Ravidas says that this world is the Lord's play. (He 
is not under effect of Maya) because he has been blessed 
with the love of the puppeteer (God) by Himself (3) (6)

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Ravidas says that this world is the Lord's play. (He 
is not under effect of Maya) because he has been blessed 
with the love of the puppeteer (God) by Himself (3) (6)
गुजरे यो रविदास जी के पदे घरु ३
पूजा भक्ति गुरु प्रसाद दिदी ||

(1) मैं गोबिंद पूजा कहा ते चरावतु ||
अरु न फूलु अनूप न पावतु ||
मैलागर बेरहे है भुईंगरा ||
बिखु अंगितू बसह ढिक संगा ||
धूप दीप नपीदाह बामा ||
कसे पूज करहि तेहो दासा ||
नन्दु मनु अरपु फूज चरावतु ||
गुर परसादि निरंजन पावतु ||
पूजा अर्चा आहि न तोरी ||
कहि रविदास कहन गति मोरी ||

Gujri Sri Ravidas Ji ke Pade Gharu 3
Ik Onkar Satguru Parsadi


(In this stanza, saint Ravidas is exposing the hypocrisy behind the purity in formal worship of idols or spirits etc. in all religions. Normally, flowers, lamps, aromatic substance like sandalwood, milk and food etc. are used in worship. The worshippers insist on total purity of these substances. Here saint Ravidas is proving that nothing is pure. All those items are contaminated. So the only offering worth offering is one’s own self i.e. self surrender.)
The calf at the nipples of the cow contaminates the cow’s milk because the calf sucks the milk first. The flower sucking black bee contaminates the flowers. The fish contaminates the water. (1)

O mother! what should I offer in the worship of Supreme Being? I cannot find any other type of flowers or beautiful things to offer. (1) (Rahau)

Now Saint Ravidas comes to aromatic substances like sandal wood, joss sticks etc. He says that the poisonous snakes are living on the sandal-wood tree and are contaminating it with their poison. Thus, nectar (sandalwood) and poison of the snake are found together (2)

While offering, devotee first smells the incense, lamps and other food offering thus contaminating these before reaching the altar. So how can the humble devotee find pure offerings and worship the deity? (3)

In this couplet, saint Ravidas answers the above question. He advises to make the offering of one’s body and mind to the Unmanifest Supreme Being. Then by the grace of the Master, one shall attain the Lord (4)

Saint Ravidas in the end says that since he does not know how to do worship of the Supreme Being, he wonders, he does not know what will be his plight? (5)

O God! When my ego was present in me, then You were not residing in my heart. Now that You have come, my ego has vanished. Just as there are innumerable waves due to air in the ocean, but all these waves are
part of the ocean. These are within the ocean and part of it. (1)

O Madhwe! What can we say about the illusion of the wave and the ocean? Whatever we see in the world, it is not always like that. (There are many illusions.) (1)
(Rahau)

Now Saint Ravidas explains this with two examples.

One king slept on his throne. In the dream he saw that he was a beggar. After loosing his kingdom, he was very sad in the dream. Our state is also like that. (We are all part of God but we have not realised this and we are suffering.) (2)

It is like imagining the rope as a snake in the darkness. Ravidas Ji says that now he has understood this secret to some extent. Like when we see gold bangles of many kinds, we may forget that these are all gold and start thinking that gold is of many kinds. (Now that I have understood) I can not explain the form of this illusion. (3)

God is present in all the hearts and He is running the play of the world. Ravidas says that He is even closer than our hands. He does as per His Will. (4)
(Sri Guru Granth Sahib page 657- 658)

O God! If You tied me with the noose of attachment (to the world), I have tied You with rope of love. I have become free by meditating on You, now how will You become free from my love? (1)

O God! You know about my love for You. With this love now, what shall You do? (1) (Rahau)

The fish after being caught was cut into portions and again cut into small pieces, cooked and eaten. Even then the fish did not forget about water. (You feel lot of thirst after eating fish) (2)

The all prevailing God is not the property of somebody's father. He is all love. The whole world is trapped in the curtain of attachment. Only the saints are free from this suffering. (3)

Saint Ravidas says, o God! I have practiced only
Your loving devotion. To whom can I tell as to why I practiced Your devotion? (That was to become free from attachment. Even now that suffering troubles me sometime,) even now I am suffering from this disease of attachment. (4) (2)


The rare human birth was got because of the result of good karmas in previous births. Now this human birth is being wasted for lack of power of discrimination of what is good and bad karma. Tell me, what is the use of
the house and throne like that of Raja Indira without loving devotion of God? (1)

O being! You did not reflect on love for Raja Ram. In His love all other attachments are forgotten. (1) 

(Rahau)

We have become mad inspite of having all the knowledge. Our days are passing without thoughtfulness. Our senses are strong but the thinking faculty is weak. For this reason we have no knowledge about our liberation. (2)

We do not understand as we say something and do something else. Maia is limitless. Ravidas says, o God! Your servant is sad. Kindly do not desert me, forget Your anger and bless me with Your grace. (3) 

Sukhsagar surtar chintamani kamdhenu basi Ja ke. Chari padarath asat dasaa sidhi nav nidhi kur tul Ta ke. (1) Hari Hari Hari na japahi rasnaa. Awar sabh tiyagi bachan rasna. (1) 

(Rahau) Nana khiyan Puran Bed bidhi chautees akhar
God is the ocean of happiness and He has control over wish fulfilling tree, the crown jewel and the wish fulfilling cow. The four boons (dharam, wealth, desires and liberation); the eighteen spiritual powers and nine spiritual treasures are on His palm of the hand. (1)

O my tongue! Why do you not desert all the other tastes and recite God’s Name? (1) (Rahau)

After careful study of the Puranas, the Vedas and all the knowledge that can be written with alphabet, sage Viyasa has concluded that all these can not be equated with Ram Naam. (2)

Those persons are lucky who have attached their mind with God and they attain sahaj samadhi without any effort. Ravidas says that those who have adopted the light of God in their mind, their fear of birth and death has vanished. (3) (4)

(1) (Sri Guru Granth Sahib page 658)
O God! If You are the sacred mountain, I am the peacock. If You are the moon, I am Your red legged partridge. (Which is the lover of the moon.) (1)

O Madhave! If You do not break your love with me, then I also shall not break. If I break from You, with whom shall I Join? (1) (Rahau)

If You are the oil lamp, I am Your wick. If You are the place of pilgrimage, then I am the pilgrim. (2)

I have developed true love for You. By attaching love with You, I have broken with others. (3)

Wherever I go, I serve You. O God! There is no Master like You. (4)

By singing Your praise, the noose of the yama is cut. Ravidas is singing Your praise for attaining Your devotion. (5) (5)
मेरी नाँद बहोती पाँच बहोती धौल सरसुर ज्योत ॥ ज्योत मयुराकड़ गगन गगन चंद वन रचस्न महसुल ॥४॥

जल की भीति पवन का थंथ्रा रक्त बुंद का गार ॥ हार्द माम नाड़ी को पिंजरे पंखी बसे विचारा ॥१॥ पानी किंग भेसा किंग तेग ॥ जैसे तवत्त पंखि बमंग ॥२॥ रहादु ॥ राख कंध उमाशर कू सोर ॥ साठे तीनि हाथ तेरी सीराँ ॥२॥ बर्त बाल पाण सिरी डैंगी ॥ दिहु नतु होंदी भसम की टेरी ॥३॥ दूंच मंदर सुंदर नारी ॥ राम नाम विनू बाजी हारी ॥४॥ मेरी जाति कमोनी पौति कमोनी ओँ जनमु हमारा ॥ तुम सर्नागति राजा गाम चंद कहा रंजितास चमारा॥५॥


The wall is made of water and the support column is made of air. The mortar is made of the drops of blood. The bones, flesh and nerves form the cage in which the humble bird (the soul) is living. (1)

O being! What is mine and what is yours? The life is like passing night on a tree. (1) (Rahau)

We build walls on the foundations (build large and tall buildings), but only need three and half hands length (one hand length equals one and half feet) for your own burial. (2)

O man! You may make fancy hair style and wear twisted turban, but this body shall become only a heap of ash. (3)
You made tall buildings and enjoyed beautiful women, but without meditation on Ram Naam, you lost your game of life. (4)

Ravidas chamar says, o Raja Ram Chand! My caste is low and class is also mean. My birth is also low but I have come under Your shelter. (5) (6)

Chamrata ganth na janayi. Logu gathawai panhi. || 1 || Rahau || Aar nahi jih topau. Nahi rumby thau ropau. || 1 || Logu gunthi kharaa biguchaa. Hau bin ganthe jayi pahuchaa. || 2 || Ravidas japai Ram Naama. Mohi jum siu nahi kamaa. || 3 || 7 ||

(Sri Guru Granth Sahib page 659)

The cobbler (Ravidas) does not know how to repair but the people come to him for repair of their shoes. (1) (Rahau)

I do not have the poker to stitch and the scraper with which I can join a patch. (Here Ravidas says that he did not have any means like ritual worship as preached by the Brahmans to stitch with God as claimed by the Brahmans.) (1)

The people went on repairing and spent their lives in this job. But I reached there (got liberated) without repair.. (2)

Ravidas meditates on Ram Naam, therefore he has no business with the messenger of death (Yama). (3) (7)
धनास्री भगत रविदास जी की १६वें सतिगुर पुस्तक

हम सरि दौनु दडिआलु न तुम सरि अब पतीआइ तिआ तोजै।
बचनी तोर मोर मनु माने जन कडु पूरनु दोजै (१।)
हडु बलि बलि जाडु सम्भीआ कारने। कारन कवन अबोल।
(रहाउ) बहुत जनम बिछू थेन माधुर छइ हजनु तुमरे लेखे।
कहि रविदास आस लाग जीवु चिर भौइआ दरसनु देखे। (२।)

Hum sari deenu dayialu na Tum sari ab patiyaru kia keejai.
Bachni Tore more munu manai jun kau pooranu deejai. (1)
Hau bali bali jau Ramaiya karne. Kaaran kawan abol. (1)
(Rahau) Bahut janam bichhure the Madhau ihu janam
tumhare lekhe. Kahi Ravidas aas lagi jiwau chiru bhayio
darsan dekhe. (2) (1)

O God! There is no body as humble as me and as
generous as You. Now why are You rejecting me? My
mind is pleased with Your Words. Now kindly show
Yourself to my humble self. (1)

O My Master Ram! I sacrifice myself over You. Why
are You not talking to me? (1) (Rahau)

O Madhau! We have been separated from each other
for many lives and I have devoted my present life to You.
Now Ravidas is living on the hope to see You as a lot of
time has passed since he last saw You. (2) (1)
O God! I wish, there is Your remembrance in my mind, Your vision in my eyes, Your words in my ears and Your beautiful praise in my speech. (1) (Rahau)

I pray that my love for God may not reduce and I have got it at high price by giving my complete self. (1) (Rahau)

The love for God does not generate without the company of saints and without love, your loving devotion is not possible. Therefore Ravidas prays to God. O Raja Ram! Kindly save my honour. (2) (2)

(Sri Guru Granth Sahib page 694)

(Sri Guru Granth Sahib page 694)

O God! Your Name is my aarti (prayer with lighted
lamps and flowers etc). This is also Your bath for me. All other activities are false except Hari Naam. (1) (Rahau)

O God! Your Name is my sitting posture and the stone seat. Your Name is saffron which I spray, Your Name is water and Your Name is sandalwood. I grind this sandalwood with my meditation and then offer to You. (1)

O God! Your Name is the oil lamp and its wick. It is Your Name which is oil put in the lamp. The lamp has been lighted with Your light. Now all of my house is lighted up. (2)

O God! Your Name is the thread and also the flower garland. All the vegetation (Which is offered in ritual worship) is contaminated. How can I offer You the things created by You? I wave the whisk of Your Name. (3)

The eighteen Puranas, sixty eight pilgrim places, all the four forms of creation (mother’s womb, egg, seed and sweat), it is how the world is running. Ravidas describes the aarti of Your Name only. He has only “Sati Naam” for offering You as the food. (4) (3)

१५। नेमसहो धरी गदात्म को दैव उभारु पूर्णति ॥
आध मायृहे ते गर्भ विभारणि ॥१६॥ उग्रि ॥
बुज्ज विक्षोवत ये लाज तुष्क पुष्कर ॥ बुज्ज विक्षोवत वालस्मु वे गर्भे ॥१७॥ देवेन वेदाद भुव २ पुष्कर विभारणि ॥ पृथु प्रमुख तुष्क के भें भुव विभारणि ॥२६॥ तृतीयो उद पुष्कर को गर्भे ॥ अभ्यु ने प्रमुखिद निमाण भजन सम्र ॥२॥ तेजस तृतीय शुभर्गिणि सुभाषी ॥ जो गृह उत्तम द्रव बायाभी ॥२८॥ दिवो निरुत्क भुवं यथा भावति ॥ च्छेद निमाण मनुषु तुष्क विभारणि ॥३५॥ विवि वृत्तियो द्विम बैसे बैसे ॥ विभु उपशुष्क पराभि वर बै लोऽते ॥५५॥

१६। जैतसी वाणी भगता को बृहस्मति गुरु प्रसादि ॥
नाथ कृष्ण न जानु ॥ मनु माहिमा कैं हाथि विकानु ॥१॥
रहाँ ॥ तुम कहोत हो जगत गुरु मुक्तामी ॥ हम कहोत
कलिजुग के कामी ॥१॥ दिन पंचन मेरे मनु जु विगरिओ ॥ पलु पलु हार जी ते अंतर पारिओ ॥२॥ जत देखु तत दुख की रासी ॥ अजी न पलाह निगम भई साखी ॥३॥ गोतम नारि दमपति स्वामी ॥ सीसू धर्मन सहस भग गाँमी ॥४॥ दिन दूनन खलू वधु कर वारिओ ॥ बड़ी निलाजु अजहू नही हारिओ ॥५॥ कह रविदास कहा कैमे कोजे ॥ बिन शुनान सरन का की लोजे ॥६॥१॥

Jaitsaree Bani Bhagta ki Ik Oankar Satigur Parsadi

Nath kachhua na janau. Manu Maia kai hath bikanau. (1) 

(Sri Guru Granth Sahib page 710)

O God! I cannot find the way to escape as my mind has been sold to Maia. (1) (Rahau)

O God! Your Name shows the right path to the world. We are the lust-oriented people of Kaliyuga. (Kindly show us the way.) (1)

These five (negative traits) have spoiled my mind. Every moment they are taking me away from Hari. (2)

Wherever I see, there is a mine of suffering. Even the Shastras also say this, but my mind is not being persuaded to accept this. (3)

Ahilya (wife of sage Gautam who was cursed to become a stone for having sex with Indira and was liberated by Lord Rama); Lord Shiva, Lord Brahma, (whose head was cut by Shiva for casting evil eye on his daughter Saraswati) were all engrossed in sex. (4)
The truth is that these five sinners (the five negative traits) have beaten my mind after tying it. But this shameless mind is even then not learning the lesson. (5)

Ravidas says, where should he go and what should he do (to escape this difficult situation)? Except God whose shelter can he seek? (6) (1)

रविदास जी बड़ी दुगले दोभावना नहीं करते हैं। उन्होंने अभिमान के घर रहना बताया हैं। उन्होंने खुद के साथ रहना बताया हैं। उन्होंने अभिमान के घर रहना बताया हैं। उन्होंने खुद के साथ रहना बताया हैं। उन्होंने खुद के साथ रहना बताया हैं। उन्होंने खुद के साथ रहना बताया हैं। उन्होंने खुद के साथ रहना बताया हैं। 

Ragu Soohee Bani Sri Ravidas Jiu ki
Ik Oankar Satigur Parsadi

(Sri Guru Granth Sahib page 793)

Only the happily married woman knows the bliss of the husband who after dispelling her pride enjoys the pleasure. She has offered her body and mind to her husband and does not have any difference with him. She does not look at anybody else, does not listen to anybody else’s counsel nor she speaks to anybody else. (1)

The person who has not suffered himself, how can he understand other’s suffering? (1) (Rahau)

The person who has dual mind (atheist) loses both sides (world and God), suffers. She has not practiced devotion to her husband. The path of Pulsarat (as per Muslim tradition, the souls have to cross a very narrow bridge like hair. Only very pious persons can cross it and attain salvation.) is very difficult. There will be no companion to help and one shall have to go alone. (2)

O God! This sufferer servant has come to Your door. He has very great thirst for Your vision. But there is no answer to his prayer. Ravidas says, O God! Now I am under Your shelter. Kindly liberate me and make me cross the ocean of the world as You like. (3) (1)
जो दिन आवहि सो दिन जाहि || करना कृत्य रहनु धीरु नाहि ||
संग चलत है हम भी चलना || दूरी गवनन सिर उपर भरना

||।। किया तू सोइआ जागु हिअआ || ते जीवनु जागे सचु करि
जाना ||।। रहाहु || जिन जीवु दोआ सु निरक्षु अंवरवे || सभ
घट भीतर हाटु चलवे || करि बंदियो छाडि में भेगा || हिरद्रे
नामु समारि सवेग ||।। जनमु मिरानो पंधु न सवाग || माँझ
परो दह दिसं अधिआग || कहि रविदास निदानि दिखावे || चेतसि
नाहि दुनिया फन खावे ||।।।।

Jo din awahi so din jahee. Karna kooch rahanu thiru nahee.
Sungu chlat hai hum bhee chalanaa. Doori gawanu sir oopar
marnaa. (1) Kiaa tu soiya jaagu iyana. Tai jeewanu lagi sachu
kari jana. (1) (Rahau) Jini jeeu deeya su rijuk umbrawai. Sabh
ghati bheetari hatu chalawai. Kari bundagee chhadi mai
mera. Hirdai Naamu samari swera. (2) Janamu sirano punthu
na sawaara. Sanjh paree dahdis andhiyara. Kahi Ravidas
nidani diwane. Chetasi nahi duniya fun khane. (3) (2)

(Sri Guru Granth Sahib page 793-794)

When we say that the day has come, means that the
day has passed away. So we also have to depart and
our stay in the world is not permanent. Our caravan is
going, so we also have to move. The journey is long and
the death is imminent. (1)

O ignorant child! Why are you sleeping? Wake up. You
have assumed the worldly life as permanent. (1) (Rahau)

The God, Who has given you the life, shall also give
you your needs like food and clothing etc. He is running
the shops in all the hearts. Therefore, you leave all
thoughts of, “me and mine” and start loving devotion of
Ram. Preserve the Name of God in your heart quickly. (2)

Oh being! Your life is over but you have not cleared
your path for liberation. Evening of the life has dawned
and it is becoming dark on all sides. Ravidas says, o mad person! The world, that is the home of treachery, you are trapped in it. Why do not you think about saving your end? (3) (2)

Ooche mandir saal rasoi. Aik ghri phuni rahan na hoi (1) Ih tun aisa jaise ghas ki tati. Jal gaio ghas ral gaio mati (1) (Rahau) Bhai bandh kutamb sahera. Oi bhi lage kadh sawera (2) Ghar ki naar ureh tun laggi. Uh tau bhoot bhoot kar bhagi (3) Keh Ravidas sabhe jag lootia. Hum tau Ek Ram keh chhutia (4) (3)

(In this stanza Ravidas is discussing the uselessness of temporary possessions like palaces, cooking places, family, physical body, etc. After death, the near and dear ones are keen to get rid of your body quickly. This body is not worth more than the ash. So develop dispassion (“vairagya”) towards these possessions and get attached to one Ram Naam.)

Tall palaces and lovely cooking houses have to be deserted on death as one’s corpse is not allowed to remain inside for even one “Ghari” (22.5 minutes) after the death. (1)
The human body is like a straw mat. When the grass is burnt, only some ash is left behind which mixes with the earth (1) (Rahau)

The friends, family and well wishers, even they want the dead body to be disposed off early (2)

The wife who is close to the body and even embraces the chest, after death runs away from the dead body saying that it is a ghost (3)

Ravidas says that whole world has been robbed by the love of temporary possessions. Only Ravidas has escaped by the grace of Ram Naam (4) (3)

*Bilawal Bani Ravidas Bhagat Ki*  
Ik Onkar Satguru Parsadi

_Darid dekh sabh ko hase, aisi dasa hamari. Asat dasa sidhi kar talai sabh kripa Tumari._  
(1) _Tu janat mai kichh nahin Bhaw Khandan Ram. Sagal jia sarnagati Prabhu pooran kam._  
(1) _Rahao Jo teri sarnagata tin nahi bhar. Ooch neech Tum_
te tare aalaju sansar. (2) Keh Ravidas akath katha bahu kai 
karaij. Jaisa Tu taisa Tuhi kia upma dijai. (3) (1)

(Sri Guru Granth Sahib page 858)

My condition is such that everybody laughs at my 
destitution. But with Your grace eighteen miraculous 
powers (“Sidhies”) are available to me at my palms (1)

O Lord, anuller of the cycle of births and deaths, You 
know that I am nothing. It is only You who fulfil 
everyone’s objectives and bless them with Your protection 
(1) (Rahau)

Those who come under your protection, they are 
relieved of their burden of sins. All people high and low 
are liberated from the difficult problems of this world (2)

In the end Saint Ravidas says, why prolong 
inexpressible Divine discourse. O Lord, You are only like 
Yourself. There is no simile to compare You with (3) (1)
रस मगन डारे बिखु खोड़ि | ॥२॥ पंडित सूर छनपति राजा भगत वरावरे अचूर न कोिड़ि | १० सूरे पात रहे जल समीप भनि रविदास जनमे जागे ओहिड़ि ॥१॥२॥

**Bilawalu**


(Sri Guru Granth Sahib page 858)

The family in which a Baisno sadhu (sage who is worshipper of Lord Vishnu. These are vey devoted holy persons.) is born, then irrespective of the fact that family is poor, rich, their pure fame spreads all over the world. (1) (Rahau)

The saint may belong to any caste like Brahmin, Vaish, Shoodar, Khatri, Doom (singers), the workers in the cremation ground etc. When God resides in anybody, that person is purified due to his devotion to God. That person is liberated and he liberates his family also. (The same thing is explained in the last sloka of Japji Sahib.) (1)

That village is great, that place is great, that tribe is great, that whole place is great where the saint enjoyed the true love of God and deserted all other enjoyments. Then the saint when fully engrossed in love of God, expelled all the poisons from his mind. (2)

No Pandit, warrior or the emperor can be compared with the saint. The saints are always close to God just
like the leaves of the four leaved plant are always close to water. Saint Ravidas says that only such like saint’s birth in the world is purposeful. (3) (2)

Rugu Gond Bani Ravidas Jiu ki Garu 2
Ik Oankar Satigur Parsadi

(Sri Guru Granth Sahib page 875)

O worldly people! Meditate on the liberation giving God. Without meditation on God, one would attain to the lower levels. The same God is the giver of the liberation and is our father and mother. (1)

The servant of God who meditates on God in this life itself and also dies while thinking of God, attains bliss. (1) (Rahau)

Mukand! Mukand is our life. By meditating on Mukand, one attains brilliance on his forehead. The Mukand Whose service is performed by the renunciants, that wealth of Mukand has been found by a humble person like me. (2)

When Mukand helps us, then what can the world do? I have lost my low caste and become courtier in the court of God. O Mukand! In this age of Kaliyuga, You are the only liberator. (3)

Now I have attained Divine Knowledge and divine light has dawned in me. Mukand, with His grace has owned a humble person like me. Ravidas says that now his all thirsts have been dispelled. Now I shall meditate on Mukand and only serve Him. (4) (1)

If anyone bathes at sixty-eight holy pilgrim centres
and worships the twelve self-manifest Shiva idols (“jyoti lingas”), if anyone gives wells and tanks in charity, on uttering calumny, all this goes waste (1)

The calumniator of saints cannot be liberated. He surely will go to hell immediately (1) (Rahau)

If anyone takes holy bath at Kurukshetra (a holy place in Haryana, India) at the time of solar eclipse and offers his wife along with her bedecking in charity on this occasion, listens to all the “Vedas” with his ears, on uttering calumny, he will lose all merit for these good deeds (2)

If someone offers lot of food to the needy, gives land in charity, erects large temples will only receive lot of praise. If even neglecting his own work, goes out of way to accomplish others affairs, on uttering calumny, loses all merit for these good deeds and takes numerous births and deaths (3)

O people of the world! Why utter calumny of others? The calumniator gets exposed as clearly as a mountain. Ravidas says that after much thought he comes to the conclusion that the calumniator is a sinner and shall go to hell (4) (2) (1) (11) (7) (2) (49 total)
कंचनु हिरन होंड़ कैसे ज़ु बारसहि न परसं०१।। देव संसै गाँठि न छूटे ॥ काम क्रोध माइँआ मद मतमर हिन पंचहु मिलि लूटे ॥१०।। रहालू ॥ हम बड़ कवि कुलीन हम पंडित हम जोगी संनिद्रायसी ॥ गीजानी गुनी सूर हम दाते हिन विध कवि हि नासी ॥१२।। कहु रविदास सभे नही समझासि भूलि परे जैसे बुड़े ॥ मोहि अधारु नामु नाराइन जीवन प्रान धन मोरे ॥३॥१॥

Ramkali Bani Ravidas Ji ki Ik Oankar Satigur Parsadi

Parheeyai guneyai Namu sabho suneyai anbhau bhuo na darsai. Loha kanchan hiran hoi kaise jau parsah me paresai. (1) Dev sunsai ganth na chhootai. Kaam krodh Maia madu matsar in panchau mili lootai. (1) (Rahau) Hum baad kabi kuleen hum Pandit hum jogi saniyasee. Giyani guni soor hum date ih budhi kabhi na nasee. (2) Kahi Ravidas sabhai nahi samjhasi bhooli pare jaise baure. Mohi adhar Namu Narayan jeewan pran dhun more. (3) (1)

(Sri Guru Granth Sahib page 973-974)

We read and think. We listen all the Names of God but we do not feel that love for the Self Illuminated God has developed in our mind. How can the iron transform into gold unless it touches the philosopher’s stone? (1)

O God! My knot of illusions is not opening up. The lust, anger, Maia, ego and jealousy; these five have joined together to rob me. (1) (Rahau)

“I am a great poet,” I am an exhausted Pandit”, “I am a yogi”, “I am a sanyasi”, “I am a learned person, great warrior and donor”. My intellect having such emotions has never left me. (2)

Ravidas says that all beings do not understand and are roaming about like mad persons. My support is only Name of Narayan and it is my life, wealth and the prana. (3) (1)
The Lord is one, Unmanifest and Manifest. He can be attained only by the grace of the Guru. O my Divine Beloved! who except You can perform such great deeds? You are the Cherisher of the poor. O Lord! You can place canopy (sign of royalty) over the heads of the humble (1) (Rahau)

Only You show favours to those whose touch defiles the worldly people (the so called untouchables as per Hindus.) O Lord of the earth! You exalt the humble and are not afraid of anyone (1) You have liberated saints,
like Namdev, Kabir, Trilochan, Sadhana and Sain. O Saints! Listen, Ravidas says that Hari is Omnipotent (2) (1)

\textit{Maroo} II


O God! You have full control over the ocean of peace, the tree which yields all the fruits (blessings), the wish
fulfilling jewel, cow, the giver of all wishes. You have on
Your palm, all the four gifts (fulfilling of desires, wealth,
dharam and liberation); the eight great spiritual powers
and the nine spiritual treasures. (1)

O being! Your tongue is not repeating the name of
Hari. You leave all other actions and get absorbed in His
Word.(1) (Rahau)

All the practices mentioned in epics, Puranas, Vedas
in the thirty four alphabet letters, were considered by
sage Vyasa and he concluded that there is nothing better
than Ram Naam for granting liberation. (2)

Those persons who are free from ego of their high
status and are absorbed in effortless samadhi, are very
lucky. Ravidas says that he is sad lest his fear of birth
and death may not be dispelled. (3) (2) (15)
Ragu Kedara Bani Ravidas Jiu ki  
Ik Oankar Satigur Parsadi


(Sri Guru Granth Sahib page 1124)

Somebody may belong to a high family, may be perfect in the six actions, but if he does not have Hari in his heart, and he does not like the stories of God, then he is like the person who cremates dead bodies. (1)

O my careless mind! Remember, remember. Why do you not look at Balmeek? To which caste he belonged? He was liberated after attaining which state? This is the greatness of Hari’s devotion. (1) (Rahau)

The Chandal (cremator of dead bodies) is the lowest class in society, but Lord Krishna even loved them. What praise the worldly people shower on him? His praise isprevading in all the three worlds. (2)

Ajamal, the prostitute named Pingla, the hunter, the elephant, all of them reached the feet of Hari. O Ravidas! When such sinners were liberated, why you shall not be liberated? (3) (1)

(Sri Guru Granth Sahib page 1124)
(This composition is revealing great mysteries of spiritual journey like

1) Unless one sees something, yearning to obtain it does not arise. But, all that we see is perishable. God is
invisible, so it is very difficult to have yearning for the God.

2) The God’s Name should be repeated with understanding. This is effective only then and makes a yogi attain liberation and become desireless. (1)

3) If one remains absorbed in the God with love, it is like touching a philosopher’s stone which leaves no room for doubt or duality (1) (Rahau)

4) A saint whose doubts have been expelled is able to have understanding of the three worlds without the use of his worldly senses.

5) Although everybody follows his mind’s inclinations, but the real doer is one who has become fearless (2)

6) All vegetation blooms to bear fruit but when fruit comes, the flowers wither away.

7) To obtain Divine Knowledge, one has to perform actions. But, after obtaining Divine Knowledge, all the fruits of past actions are destroyed. It is like churning milk to obtain butter. Once butter comes, one stops churning (3).

8) Those who have attained Divine Knowledge and have become “jiwan muktas” i.e. liberated while in physical body, are always free of all bondage. Ravidas says that this is the state of highest dispassion.

9) Saint Ravidas says, “O, unfortunate person! why are you not remembering Ram in your heart?” (4) (1)
Basuntu Bani Ravidas Ji ki Ik Oankar Satigur Parsadi

O my body! You have no understanding. You feel proud by seeing your clothes. An egoist person has no
shelter. The crow of death is cawing on your neck (soon when you are dead, the crows shall prick your skull.) (1)

O mad body! Why are you feeling proud? Just like the mushrooms appear in the monsoons, you may disappear even sooner than that. (1) (Rahau)

Just as the musk deer did not find the secret; while the musk was in his body but he went on finding outside all over. The persons who look within their minds, the messengers of death do not trouble them. (2)

O my body! You are feeling proud of your son and wife, but there is the Master Who shall ask for the details of your karma (waiting on your head.) When you shall have to suffer the result of your action, whom shall you call as “dear, dear”. (3)

If You seek the protection of the saint (your True Master) then your crores and crores of sins shall be dispelled. Ravidas says that who meditates on Divine Naam, he has nothing to do with birth, caste or incarnation etc (shall be liberated.) (4) (1)
Raga Malar Bani Bhagat Ravidas Ji Ki
Ik Oankari Satigur Parsadi

Nagar janan meri jati bikhiat chamang. Ride Ram Gobind gun sarang. (1) Rahao Sursuri salal krit baruni re sant jan karat nahin panang. Sura apvitar nat awar jal re Sursuri milat nahi hoi anang. (1) Tur Tari apvitar kari manie re jaise kagra karat bicharang. Bhagti Bhagaut likhie tih upre pujie kar namaskarang (2) Meri jati kut bandhala dhore dhowanta niteh Banarasi aas pasa. Ab bipar pardhan tih kareh dandaut tere Naam sarnai Ravidas dasa (3) (1)

(Sri Guru Granth Sahib page 1293)

(In this stanza saint Ravidas explains with his personal example how the Lord's Name glorifies even the humblest of persons and articles.)

Oh respected citizens! my caste is well known as a cobbler. But Ram resides in my heart and I have virtues of “Gobind”, the protector of the earth (1) (Rahau)

If wine is made from Ganges waters the saints will not take it (here Saint Ravidas explains that even the purest of waters that of Ganges becomes polluted when made into an impure thing like wine. Similarly, a highly born person doing unholy acts loses purity.)

But, wine though impure thing when poured into Ganga River loses its individuality and becomes pure like Ganga water. (1)
The toddy palm tree is considered to be impure (because alcoholic drink is made from its toddy). But when the paper is made from its pulp and devotional scriptures like “Bhagwat” is written on this paper, then the same paper becomes worth worship and is saluted by all. (2)

My caste people are hide beaters and binders and carry carcasses of cattle around Varanasi. But, now my condition is such that chiefs of “Brahmins” prostrate before me. This is all due to the grace of surrendering to You. O Lord, Ravidas is Your slave (3) (1)
पासा || आचार सहित बिन्न करहि डंडुति तिन तने रविदास
दासान दासा ||3||2||

Malar

Hari japat teoo jana padar Kawlas Pati tas sam tuli nahi aan kou. Ek hi ek anek hoi bisthario aan re aan bharpoor sou.

(1) (Rahau) Ja kai bhagwat lekheeyai awar nahi pekheeyai tas kee jati aachhop chheepa. Bias mahi lekheeyai Sanak mahi pekheeyai Naam kee naamna sapat deepa. (1) Ja kai eedi bakreedi kul gau re badhi karahi maneahi Sekh saheed Peera. Ja kai baap waisa karee pooot aisai saree tihu re lok parsidh Kabira. (2) Ja ke kutumb ke dhedh sabh dhore dhowat firhi ajahu Banarasee aas pasa. Aachar sahit brip karhi dandauti tin tanai Ravidas dasan dasa. (3) (2)

(Sri Guru Granth Sahib page 1293)

Those persons who meditate on Hari, not even Vishnu, Shiva or anybody else be compared with them. (They are above all.) One God is prevailing everywhere in different forms. Make Him reside in your heart. O brother! He is everywhere. (1) (Rahau)

Saint Namdev had only the meditation of God in his house and nothing else. His caste was also the cloth printer which was considered untouchable (at that time.) The greatness of Hari Naam is written in the books written by sages Vayasa and Sanak. It can be seen everywhere in the world. (1)

In whose family, they were killing cows on Id and Bakrid and were worshipping Shaikhs, martyrs and Peers, whose father was doing that and the son did such that he, Kabir became famous in all the three worlds. (2)

Whose relations even today are transporting carcasses around Banaras, that Ravidas, O God! Who is the
servant of Your servants, the high caste Brahmins prostrate before him with great respect. (3) (2)

Malar Ik Oankar Satigur Parsadi


(Sri Guru Granth Sahib page 1293)

O my beloved God! The sustainer of my breath! What type of devotional worship is necessary to attain You? I have attained the highest bliss with association of saints. (Rahau)

How long one can go on washing a dirty cloth? The sleep of ignorance is natural but how long one shall go on sleeping? (The body and mind do not become clean on repeated washing of the body. The sleep of ignorance is not dispelled without company of saints.) (1)
Whatever cuts I sewed up were torn again. The shop dealing in dishonest business was closed. (2)

Ravidas says that when the account (of my karma) was checked (in the court of God), I saw exactly whatever I had done. (3) (1) (3)

हरि में हीरा छाड़िं गे वनहि आन चो भाग ||
ते नर दोजक जाहिंगे मति भावे रंगदास ||२४२||

Sloke

Hari so heera chhadi kai karahi aan kee aas.
Te nari dojak jahige sati bhakhai Ravidas. (242)

(Sri Guru Granth Sahib page 1377 Sloke Kabir Ji)

Those persons who leave the jewel of Hari and depend upon others, they shall go to hell. This is truth, says Ravidas. (242)
Chapter 2

Sheikh Farid Ji

Sheikh Farid was descendent of Farukh Sheikh, the king of Kabul in Afghanistan. When the great grandfather of Sheikh Farid was killed in a battle, his grandfather Sheikh Shaib ran away to Punjab and settled in Kasur now in Pakistan. The ruler of Kasur was aware of high status of Sheikh Shaib. Therefore, he looked after his family with great respect and honour. Since Sheikh Shaib was very spiritually oriented person, he shifted to a village near Multan known as Kothiwal. This village later on came to be known as Chavli Mushekhan because of center for Islamic education started by Sheikh Shaib there.

Sheikh Farid was born in 1173 A.D. His father's name was Sheikh Jamaldin Suleman and that of his mother was Bibi Mariam who was descendant of Hazrat Ali. Sheikh Farid's father expired when Sheikh Farid was very young, so his mother did his upbringing. She started his religious education very early. Sheikh Farid knew Quran Sharif by heart and started offering Namaz. His mother used to place some jaggery and dates under the prayer mat as an allurement. One day when Sheikh Farid was in the forest at the time of Namaz, even there he found lot of jaggery under his prayer mat. He ate some sweet and distributed the rest among his playmates. When his mother came to know of this
Sheikh Farid is “Shakkar Ganj” i.e. fort of sweetness.

Sheikh Farid went to Mecca for “Haj” pilgrimage in 1189 AD. There he met a great saint of Baghdad, Abdul Quadar Jilani. Jilani gave him articles belonging to Hazrat Mohammed Sahib. Sheikh Farid could have glimpse of Hazrat Sahib in a vision due to grace of Abdul Quadar Jilani. On his return to India, he went to Ajmer where he received spiritual instruction from Khawaja Gharib Nawaz. In Delhi, he met Faqir Qutubuddin and became his disciple. Faqir gave him four instructions (1) eat less (2) sleep less (3) speak less (4) meet people less.

Fakir Qutubuddin also advised him to complete his Islamic education. So he went to Sirsa and received instructions from Faqir Abdul Shakur and other saints there.

Finally, Sheikh Farid came to Pak Patan and settled there. It is said that Sheikh Farid went to central India, Junagarh and Assam areas and spent twelve years in the forests doing meditation. He spread Islam as a Sufi saint far and wide. Famous Sufi Faqir Nizzammuddin Aulia was his disciple. He was very austere in his food habits. While living in the forest, he sustained himself on wild fruit and leaves only.

He lived up to ripe age of 93 years and expired in 1266 AD. In his times, whereas the Muslim rulers and the priests were keen to spread Islam with the force of the sword, the Sufi Faqirs spread Islam with love. Sheikh Farid is said to be responsible for wholesale conversion of certain sub castes of Hindus to Islam in areas now in Pakistan.

Sheikh Farid’s outlook was secular and his works
clearly show that he was preaching loving devotion to One God. He was unbiased with regard to caste, creed or religion and preached the true love among humanity and with the Creator.

Since Sheikh Farid’s time was much earlier to Guru Nanak Dev, the references of the Farid in Guru Nanak Dev’s life story are for Sheikh Ibrahim who was tenth descendant of Sheikh Farid and was also known as Sheikh Farid, the 2nd. Sheikh Farid’s works were given by him to Guru Nanak Dev and were included in Sri Guru Granth Sahib by Guru Arjun Dev.

Works:

Aasa Sheikh Farid Jiu Ki Bani
Ik Onkar Satguru Parsadi

Dilhu muhabbat jinh sei sachia. Jinh mun hore mukh hore

(In the first two lines, there is comparison between the true believers and hypocrites. While praising the genuine devotees, Sheikh Farid prays for God's grace and devotion.)

Those who have genuine love for the God, they are the true ones. Those who say something and mean something else i.e. the hypocrites are the false ones (1)

Those who are imbued with yearning for meeting the God are the true ones. Those who have forgotten the God's Name are the undesirable burden on this earth (1) (Rahau).

Those whom the God has attached to Himself are the true saints. Blessed are the mothers of such saints who gave them the birth and their coming into this world has been fruitful (2)

O God! You are Limitless, Unfathomable and Infinite. Sheikh Farid wants to kiss the feet of the holy men who have recognized this fact (3)

O God! I seek refuge in You and You are a great pardoner. Sheikh Farid prays for the alms of His devotion (4) (1)
बोले संख फरीदू दियारे अलह लगे || धिह नन हस्सी खाक निमाणी गौर घरे || आज मिलावा संख फरीद टाकिक कूंटड़ीआ मनह मचंदरदीआ || रहां || जे जण गौर जाह। नाम न आहो || सूखी दुनंकी रंग न अछु बजाईः || बोलीँ सचुए धरमु बुढ़ न बोलीँ || जोग दर मल मौघे जोलीँ || साह दम्बे पाँके मनु धौरियाँ || कंचन बने पाअे कलबि चीरिया || संख हैेती न जग न कोझी धिग महआ || जिसु आमयिण हम बैठे कने बैसिम गएड़ा || कत्तक कूंडों चति डुड़ सारणि बिखुलौँ || मीराले सोंहंडेँ फिर गलि बाखड़ौँ || चले चलणावर विचारा लेड़ मनो || गंडेर छीराव माह तुड़िरा हिकू धिनो || जिसी पूछे अस्मान फरीदा खेवट किनि गड़े || जालण गोरी नालि उलामे जीज़ सहे ॥ ॥

Aasa


Sheikh Farid says, O dear! You get attached with Allah because this body shall become earth when buried in the grave. (The body is not permanent but God is.) (1)

O Sheikh Farid! You can meet God immediately if you can control the senses which vacillate the mind. (1)
(Rahau)

When we know that we have to die and not come again, then why should we get attached to this false world and lose ourselves. (2)

(To save ourselves) we should always speak truth, follow the true path and never tell a lie. Whatever path our Guru tells, follow that like a good student. (3)

When you see the saints crossing the ocean of the world, that gives encouragement to the disciples. Those who do not follow the path shown by the Guru, shall be cut by the saw. (4)

O Sheikh! No body has lived for ever in the body in this world. The place where I am sitting, so many have sat there before me. (5)

In the month of Kartik, the Siberian cranes come, in the month of Chet, the forest fires flare up. The lightening strikes in the month of Sawan in rainy season. In winter, the lovely arms of wives in the neck of their husband look beautiful. (6)

The human beings are going from this world with thoughts (about unfinished plans) in their minds. It is
like that to make any thing it takes six months but it breaks in a moment. (7)

O Farid! The earth inquires from the sky, “Where have the boatmen (humans) gone from these dead bodies?” The sky answers, “They are lying in the graves facing difficulties and are tolerating the blames for their sins.” (8) (2)

Ik Oankar Satigur Parsadi
Ragu Soohi Bani Sekh Farid Ji ki


(Sri Guru Granth Sahib page 794)

I perform austerities, squirm, twist my hands and like a mad person am trying to find God. O my husband (God)! Are You angry with me? All the faults are mine. You My Master! There is none of Your fault. When I was young, I was not careful; now that the youth has passed, I am repenting. (1)

O nightingale! Why are you black? (She answers.) I have been burning due to separation from my Master. How can one be happy in separation from God? When God is pleased, He shall join me with Him. (1) (Rahau)

This world is a troublesome well and I am an alone woman (human being) standing near it. I have no companion or helper. God, very kindly connected me with the company of saints. Then I saw that God is Himself helping me. (3)

My future path is very frightening. It is sharper than the edge of the sword and very narrow. Now I have to travel on that path. O Sheikh Farid! Prepare to leave early and plan for it well in time. (4) (1)
अभी भली मग बेचे, बेचा॥ ज्या घटी त अभी हि विव वेदि र भेषा॥
॥ बेचे बड़ौंग आलोचने मग अभिप्रेति च। तेज सहमी हंसत अगि उठे बेची बोली॥
॥

gहूँ ललित॥
बेज़ा बन्ध न मक्रों बंधन की बैला। भरि सरकर जब उठले तब तरण दुहेला।
हसू न लाड़ा कसुंभई जलि जायसी ठोला।
राहूँ। डिक आपनौं पतली सह करे बोला।
दुख थाणी न आवँ हिर बोल न मेला।
कछे फरिद सहलीहो सह अलाईसी।
हसू चलमी हुमणा अह तनु ठेंसी थोसी॥
॥

Soohi Lalit

(2)

When there was opportune time, you did not prepare your boat. When the sea will rise and the waves shall become high, then swimming shall become very difficult. (1)

O my dear! Do not touch Maia. Your hands shall burn. (1) (Rahau)

Some have accepted the teachings of their Master (God) and God has saved their honour. Just like the milk once out of the teats (of the cow) cannot go back, similarly if we miss this opportunity (of this life) we shall not be able to meet God. (2)

Sheikh Farid says, O friends! When the call from the husband (God) shall come, then the being shall start to leave the world very sadly and the body shall become a heap of dust. (3) (2)
स्लोक सेख फरीद के इक ऑंकार सतिगुर परसडी

Jitu diharhai dhun waree sahe laye likhayi. Maliku ji kuni
sunida muhu dikhale aayi. Jindu nimani kadhiai huda kun
karkaayi. Sahe likhe na chalni jindoo kun samjhaiy. Jindu
wahutee maranu waru lai jasee parnayi. Aapan hathee jolikai
kai gali lugai dhayi. Walahu niki purslaat kunni na suni aayi.
Farida kirhi pawundeyee kharha na aapu muhaayi. (1)

(Sri Guru Granth Sahib page 1377)

The day on which the woman's (human being's) marriage (with death) is to take place, that has been already written by the God. The messenger of death about whom we have been hearing, presents himself. The life (pranas) are taken out by twisting and shaking the bones. Please understand that these appointments with death cannot be put off. The husband (death) shall marry and take away the wife (life). O my body! After sending the life (soul) yourself, with whom you shall embrace with arms around the neck? You have heard
about Pursalat (the bridge one has to cross after death) is finer than human hair. Farid says that inspite of the calls, why are you waiting and getting yourself being robbed? (1)


O farid! The life of a Fakir of God is very difficult and I am following the practices of the world. Now that I have picked up the bundle of being a Fakir, where can
I throw this bundle and leave? (Now that I have become a fakir, I have to conduct myself as per rules of being a fakir somehow.) (2)

The world is hidden fire. It is difficult to know it and take remedial measures. My Master has very kindly blessed me and saved me. Otherwise, I also would have been burnt in this fire of the world. (3)

O Farid! If I know that there are only a few sesame seeds (breath) I would have picked them up carefully. (I would have used my time more usefully.) If I knew that my husband is small, I should not have been very proud. (4)

O God! If I knew that I may miss Your garment's hold, I would have made a tight knot. (If I knew that I may forget Your Name, I would have made more effort.) O God! I have gone around the whole world but I could not find anybody as great as You. (5)

O Farid! If you own fine intellect, then do not commit sins. Look within your own wrapper (mind). (Know your own faults) (6)
O Farid! Do not give back to those who strike you with blows. Instead, you kiss their feet and go back to your home. (Be humble so that their rage is forgotten.) (7)

O Farid! When it was time to avail the opportunity, you were stupefied with the intoxication of the world. (In the meantime) the foundation of the death became firm. You will have to move when your load is full (when your number of breath is complete). (8)

O Farid! Look! Your beard is becoming white. Your exit from the world is approaching and your birth has gone far away. (9)

O Farid! Look! The sugar has become poison (the things which were attractive like youthful activities are harming you.) Whom can you tell all this except your Master? (10)

After seeing the people dying, the eyes are convinced (of certainty of death). After hearing about death, the ears have become deaf. The branch of the tree (body) has
ripened and its colour has changed (the body has become old and close to death.) (11)

O Farid! Those who did not love their husband (God) when their hair were black (when they were young), out of them hardly any body shall remember God when they grow old (with white hair). Develop love with the Master God so that you shall get new colour. (12)

(This sloke is by Sri Guru Amar Das the third master who was attached to his Guru (Guru Angad Dev) in old age to clarify this point.)

The God is always available may be youth or old age when one gets attached to Him. Although everybody desires but the love with God does not depend upon your own desire. This cup of love belongs to the husband (God) and He may bless whosoever He wills. (13)

(Once Farid was passing the bazar and saw that one woman of easy virtue was beating her attendant as she had not powdered the collirium finely. After that woman of easy virtue died, Farid passed by her grave and saw the crows having made their nest in her skull in the space for eyes and their chicks were born in her skull.)

O Farid! The eyes which had infatuated the world, I saw them again. Those eyes which were not tolerating the collirium, in those very eyes the birds were born. (One should not be proud of one's beauty or anyother possession.) (14)

O Farid! Those persons who inspite of our crying and shouting to give them wisdom, do not come on the right path as they have been spoiled by the Satan, how can they turn back and become God-oriented? (15)

O Farid! If you are in search of the Master of everything (God), then become the straw on the path. After you are removed from your source (cut from the fields) you will be trampled under the feet of travellers.
Then You shall be accepted in the door of God. (Humility is necessary for acceptance by God.) (16)


O Farid! Do not malign the earth, there is nobody as great as the earth. It is under your feet when you are alive and on your head when you are dead (in the grave). (17)

O Farid! If there is selfishness in the relationship, then of what type is this love? So long there is
selfishness, the love is false. How long you can survive under the broken roof shed? (The selfish love cannot survive for long.) (18)

O Farid! Why are you wasting time in the forests and hitting the bushes and the thorns? The God resides in your heart and you are searching Him in the forest? (19)

O Farid! With these small legs, I travelled over plains and the mountains. To day, even the earthen pot (water pot) appears to be at a hundred kosa (1.6 km equals one kosa.) distance. (The old age makes one helpless.) (20)

O Farid! The nights are long and the body is aching due to turning it relentlessly. The life of those who depend upon others is cursed. (21)

O Farid! If I have hidden anything from my visiting friends, then I may burn on the red hot coals. (22)

O Farid! The farmer sows the kikar (acasia) tree but expects high quality grapes and other fruits. The businessman is getting the wool spinned but expects the silk. (We get what we sow and not what we wish.) (23)

O Farid! There is mud in the street and the friends house is far away. I am in great love with my friend. If I go then the blanket gets wet and if I do not go then the promise is broken (24)

O my blanket! You get wet and o my Allah’s rain! You go on pouring down. I must go and meet my friend so that the promise is not broken. (Inspite of difficulties, continue the devotion to God.) (25)

O Farid! I was worried that my turban may get dirty. My foolish mind does not know that one day my head shall also be absorbed by earth. (26)

Brown sugar, white sugar, clarified sugar (misree), buffalo’s milk and jaggry; these are all sweet things but O God! The sweetness of these is no where near You. (These do not help you to reach God). (27)

O Farid! My roti is as hard as wood and its accompanying vegetable is only my hunger. Those who eat buttered chapaties, they shall suffer. (Farid says that he takes simple food when hungry. Tasty foods distract you from the path of God.) (28)

O Farid! Eat simple, may be stale and dry food and drink cool water and be satisfied with it. (29)

I could not sleep with my beloved. (I could not meditate on God.) My body parts are aching. Go and ask
those deserted ones how they are passing their nights? (30)

I do not get any place in my in-laws place (the next world) and even in this world (my parents place) nobody cares for me. My husband (God) has never spoken to me. Can such a woman be called a happily married wife? (can not be called.) (31)

The wife who is attached with her husband while in her parents or her in-laws place (in this world or the next world, when one remains attached with God) as the husband (God) is Unfathomable and Limitless, such a wife is liked by the husband (God). Guru Nanak Dev says that she is the real happily married wife. (32)

The wife who after having bath and getting ready goes to sleep carelessly, her beautiful smell of musk is lost and the bad smell of asafoetida is left. (Her all good qualities are lost and evil traits are left over if one does not remember God). (33)

O Farid! I am not worried at the loss of my youth in case my love for my beloved is not lost. How many youths without this love have been lost? (In earlier incarnations.) (34)

O Farid! The anxiety is the cot made with the twine of suffering and my quilt is the love-sickness. O my True Lord! This is how I live! Kindly have a look on my life. (35)

Everybody says “love sickness, love sickness”. But the love sickness is the king. The body which does not generate love sickness is like the cremation ground. (36)
O Farid! All the worldly objects are like poisonous tender stems but covered with sugar. Some people died planning and creating them (wealth) and some died after destroying them. (after wasting wealth.) (37)

O Farid! Four pahirs (twelve hours, each pahir is equal to three hours) were wasted roaming about aimlessly and the other twelve hours were wasted in sleep. God shall ask for the account of the time spent and ask you, for which work you were sent to the world as a human being? (38)

O Farid! Why? I saw the big bronze bell (which is struck to tell time) outside the door of the court. Poor faultless bell is punished for no fault of it. What shall happen to us who are the sinners? (39)

The bell is hit every ghari (equal to 22½ minutes) but after each pahir it is beaten many times. Our body's
fate is like that bell and the life of both passes in suffering. (40)

Sheikh Farid has become old and his body has started trembling. Even if one lives for hundred years, his body shall become ashes in the end (41)


O God! Please do not let Farid wait outside an alien's door. If You keep me like that, then it would be better if You take away the life from my body. (42)
One blacksmith was going to the forest for making charcoal. When he saw Farid also going to the forest, he thought that Farid was also a blacksmith going for the same purpose and he felt jealous. It means that people are jealous of the saints. Farid says that when the saints do not create any problem in their works, then why feel jealous?

The blacksmith was going to the forest with axe on his shoulder and pitcher of water on his head. Farid says that he is in search of his Master (God) where as the blacksmith is searching for burning coals (Maia.) (43)

O Farid! Some have too much wheat flour (they are very rich) and some others do not have even the salt (they are paupers). It is only when one goes to the court of the God that decision as to who shall receive punishment is delivered. (44)

Those who had war drums, kettle drums, had royal umbrellas on their heads and the bards sang their praise, even they went and slept in the burial grounds and were buried in the graves like orphans. (45)

O Farid! Those who made buildings, palaces and mansions, they did wrong or false deals and finally came and lied in the graves. (46)
फरीदा खिंघऱ्डि मेख़ा अमलीआ जिंदु न काँड़ि मेख़ II वारी आपो आपणी चले मसाहिन सेख II 47II फरीदा दुह दीवी बलमदिआ मलकु बाहळा आझ II गुड़ लीता घटु लूटिआ दोवड़े गड़िआ बुझऱ्डि 48II फरीदा देवु कपाहे जि थीआ जि मिरे थीआ निताह II कमादै अरु कागदै कुने कोइलिआह II मंदे अमल कोइदिआ ईं सजाहि निताह 49II फरीदा कौन मुसला सुफ़ गालि दिलि कानी गुढ़ चाँत II बाहर दिमैचं चानणा दिलि अधिआरेगी गालि II 50II फरीदा रती रतू न निकले जे तनु चाँरे कोड़ी II जो तन रते रख सिनु लिन तन रतू न होइड़ II 51II


O Farid! The patched quilt has been repaired with patches at so many places but the soul has no stitch with the body. All the wise ones and the Sheikhs have left this world in their turn. (47)

The messenger of death came and sat while my both eyes were open. He captured the fort (body) looted the mind and extinguished the lamps (eyes). (Here Farid says that although we knew about the death with eyes open, but did not undertake any remedial measures to avoid the messenger of death.) (48)

O Farid! Look what happened to cotton, and also with sesame seeds, sugar cane, papers, the cooking pot and the charcoal? Those who do evil deeds, they receive such punishments. (49)
O Farid! An imposter has the prayer mat on his shoulder, has sleeveless gown worn by ascetics on his body, the scissors in his heart (to cheat others) and sweet jaggery in his toungue (outside false sweet talk). He looks bright light from outside but there is dark night (blackness) in his heart. (50)

O Farid! If somebody cuts my body, then no blood will come out of it. Because those persons who are attached with God, they have no blood. (This point has been clarified by Guru Amar das, the third Master in the next sloke.) (51)
This human body is all blood. The body cannot survive without blood. Those persons who love God, their body does not have blood of greed. With the fear of God, the negative traits of the body become weak and the blood of greed is expelled. Just as the fire purifies the metals, the fear of God expels the dirt of evil traits from the mind. Guru Nanak Dev says that those persons who are coloured in the God's colour are beautiful. (52)

O Farid! Search the holy tank (of God) from where you may get the Divine Knowledge. There is nothing to gain by looking into small ponds. You will only spoil your hands in the mud. (53)

O Farid! When the woman was young, she did not remember God's Name and died on becoming old. Now that woman is crying from the grave, saying O God! I could not meet you. (54)

O Farid! The head hair turned white, then the beard became white and later the moustaches also became
white. O my mad mind! What are you gaining by enjoying (in this life) ? (55)

O Farid! How long you will run on the roof of the house? (The roof has limited size.) Now you are sleeping with regard to your God. Expell this sleep from your mind. You got only limited days in human life (like the size of the roof) and these are passing away. (56)

O Farid! Do not get attached with the houses, palaces and tall buildings. (When in the grave) unmeasured earth will be put on you and you will have no friend. (57)

O Farid! Do not get attached with enjoyable houses and wealth. Always remember the powerful death. Keep the place where you will have to go (death) always in your mind. (58)

O Farid! Forget those actions which are not of any profit lest you have to feel sorry in the God's court. (59)

O Farid! Expell all the doubts in your mind and serve God. The servants of God need to have patience like that of the trees. (60)

O Farid! My clothes are black and my garb is also black. I am full of sins but the people call me a saint. (61)

If we soak the crop burnt due to excess of water again in water, it will not blossom again. Those persons who have been detached from the God, they die feeling dejected. (62)

O Farid! When the girl is unmarried, she is keen to get married. But after marriage, the problems arise. Then she repents that it was better if she had remained unmarried. (Farid means that at first some people are keen to become a fakir but it is a difficult job to live as a fakir. Then they repent but nothing can be done at that stage.) (63)

The pond is full of saline water. The swans camped there. They dip their beek in the water but do not drink it. They are always keen to fly away. (The saline pond is the world and the sages are the swans. The sages live in the world but do not get involved in the world. They always remember the death.) (64)

The swans flew and sat in the field of coarse grain of kodhra. The people try to make it fly away. The fools do not know that the swans do not eat kodhra grain. (65)

The flock of birds which had colonised have left and the pond full of water (this world) shall also be destroyed one day. Only the saints who are unattached like the lotus flowers will survive. (66)
O Farid! You will have to sleep on the ground with a brick as the pillow and the insects shall be biting the body. O God! how many yugas shall pass when I shall be sleeping on one side only (in the grave). (In Islam, rebirth is not accepted. This is why Farid is talking about lying on one side for yugas.) (67)

O Farid! The beautiful water pot (body has expired) has broken and the rope (breath) also has been cut. In
whose house Ajraiyal angel (angel of death) has come as guest? (68)

O Farid! The beautiful water pot has broken and the rope also has been cut. The persons who were ignorant about God, they were only burden on the earth. How shall they come back to-day to correct their mistake? (69)

O Farid! You are a dog who does not perform the prayer of Niwaj. This is not a good thing. You never came walking to the mosque all the five times. (70)

O Farid! Get up and wash your hands, feet and the face (formality of uju cleaning before prayers). Then perform the morning Niwaj. Those heads which do not bow in prayers, cut and remove them. (71)

Jo siru Sanyeen na niwai so siru keejai kanyi. Kunne hethi jalaiyai balan sundai thai. (72) Farida kithe tainde mapia jinhi tu janiohi. Tai pasahu oi ludi gaye tun ajai na patinohi.
(73) فریدا معنی میدان کری دوی تندہ لائی۔ اگئی مولی نا ایکبیس دو پانی سنڈہ بھا۔ (74) محلة 5۔ فریدا خالکو خالک مہ کالک واسی ربه مہی۔ مندا کس نو اکھیئی یان تیس بینو کوئے نہی۔ (75) فریدا ہی دھی نالا کپی یا گالا کہا پیکھ۔ پوانی نا ان ماملہ سانہ نا انی دعوی۔ (76)

What shall we do with the head that does not bow to God? Burn it under the earthen cooking pot instead of the firewood. (72)

O Farid! Where are your parents who gave you birth? They have left this world in your presence. You are still not sure that you also shall have to go? (73)

O Farid! Make your mind perfectly plain by removing the low and high spots. (Purify your mind by removing your ego and other evil traits.) Then the fire of hell shall not come near you. (74)

This sloke is by Guru Arjan Dev, the fifth Master. O Farid! God is in His creation and the creation is living in the God. When there is nothing except God, whom shall we call bad? (75)

O Farid! When the nurse cut the navel chord, if she had cut my throat, then I would not have been facing all the problems and I would not have suffered so much. (76)
चबान चलान सतन से जुणार बाहिग गई। देहें मुती धार से जानी चलां गई। (77) फरीदा बुरे दा भला करी गुसा मानि न हठाह। देही रेगु न लगडी पले समुं किखु पाह। (78) फरीदा पंख पराहुणी टुनी मुहावा बाग। नुभति बनी सुबह मिरुच चलान का करी साजू। (79) फरीदा रात क़यूनी वंडों मुलता मिले न भाटु। जिना नैण नीदाबले जिना मिलण करआ। (80) फरीदा मे जाना दुसू मुझ कू दुसू सवाहिएं जंग। उन्हे चाँड़े के देखिए ताँ घर घर इंहा आगे। (81)

The teeth, feet, eyes and ears, all have failed. The body sobbed and cried, “O friends! Where have you all gone?” (77)

O Farid! Do good to the person who does you wrong and do not be angry. Your body shall not catch disease and you shall gain everything (avoid retaliation with anger). (78)

O Farid! This world is a garden and the birds (all beings) are the night guests. Now that the drum beat indicating arrival of morning has been struck (indications of death are visible), so prepare for leaving. (79)

O Farid! Musk is distributed at night. (Those who remain awake at night for prayer to God, they receive God's grace which is sweet smelling like musk.) This is not given to those who enjoy sleep. Those whose eyes are
feeling sleepy (because they kept awake) they are called and given their share. (80)

O Farid! I thought that I am the only sufferer. When I went to the roof top, I found that this fire of suffering was burning in every home. (81)


(This sloke is by Sri Guru Arjun Dev.) O Farid! The world is a place for enjoyment. In it there is a garden of
fire. But those persons who have been blessed by their Master and elevated, the heat of the fire does not reach them. (82)

(This sloke is by Sri Guru Arjun Dev.) O Farid! If the age is beautiful (youth) and the body is also handsome, then such persons are rarely lovers of God. (83)

O flow of the river! Do not demolish the banks. You also would have to give account of your actions. But the river turns the direction, God wills it to turn. (84)

O Farid! Your day passes in suffering and the night is like sleeping on the thorns. The sailor (God) is standing and shouting, “Your boat is caught in the whirlpool”. (Although the people are suffering day and night, they do not remember God. Who is the deliverer from suffering.) (85)

The long river of life is flowing to demolish its banks (the banks are the strength of the body and the age). If the sailor is careful, then the sand dunes in the river bed or the river bank cannot do any harm to the boat. (If the Master is careful, then no harm can come to the devotee.) (86)

O Farid! You may get twenty friends who only talk, but it is difficult to find even one true friend. For such true friends, I am smouldering like cow dung. (I have very strong desire to meet such true friend.) (87)

O Farid! My body has got used to talk too much unnecessarily. Who should become a sufferer for the sake of the body? I have put ear plugs in the ears. Now it can indulge in as much useless talk as it likes. (When the saint attains Divine Knowledge, he rises above all pains and emotions.) (88)

O Farid! God is like unlimited ripe dates and river of honey. Now the life is passing every day, therefore use the time purposefully lest it may get wasted. (Avail the company of saints and get the message to attain God.) (89)

O Farid! The body has dried up and has become like a skeleton. The crows think that I am dead and they
prick my soles of feet. Look at the fate of the human being? Even now God is not helping! (90)

O Farid! The crows have searched all of my skeleton and have eaten all the flesh. Please do not touch my two eyes as I am still hopeful to see my beloved God. (91)


O crow! Do not prick at my skeleton. Fly away if you
can. Do not eat the skeleton in which my beloved God is residing. (92)

O Farid! The humble grave is calling, “O homeless fellow! Come home. Do not be afraid of death. You have to come to me.” (93)

While seeing with these eyes, so many people have died. Every body is worried about themselves. I am afraid of my own fate. (94)

(These words are spoken by God and Farid has narrated them.)

O Farid! When you correct yourself, you shall meet Me. When you meet me, you shall attain all comforts and happiness. If you become Mine, all the world shall become yours. (95)

O Farid! How long the tree on the river bank will hope to survive? How long the water will stay in the unbaked earthen pot? (96)
O Farid! The palaces became vacant and the residents went to the graves in the wilderness. The humble souls shall occupy the graves. Please tell the Sheikhs to keep ready as today or tomorrow the call shall come. (97)

O Farid! The bank of death looks like the bank of the river. (Just like the banks of the river can not restrict the flow when the river is in flood, nothing can control the oncoming death.) The hell is burning ahead and the hue and cry of the sinners can be heard. Some people have understood the whole situation but some are still roaming about carelessly. The actions you perform in the world are helpful in the God's court. (98)

The heron (human being) was playing pranks on the river bank when the eagle (messenger of death) suddenly swooped on it. When God's messenger of death arrived, all pranks were forgotten. God caused such happenings, which the human being had never thought of. (99)

The human body which weighs three and a half maunds (equal to about 56 kg) works with water and food of grains. The human being came to this world with lot of hopes. When the messenger of death arrives after breaking all the doors, then even the dear brothers also place the dead person after tying up. (They tie up the dead person and carry him on their own shoulders to the grave.) Look! Now the fellow is going on the shoulders of four persons. Whatever good actions this fellow had committed became handy in the God's court. (100)

O Farid! I sacrifice myself over those birds who live in the forests. They may have to eat even the pebbles (for want of any other eatable thing) but they do not leave the faith in God. (101)

O Farid! The season has changed. The body (in the form of forest) has started trembling. (As in the autumn) the leaves are falling. (The body parts like eyes, ears etc are failing.) I have searched all the four corners but there is no relief anywhere. (102)
O Farid! I would tear off the silk clothes and wear a blanket. I shall adopt that form of dress with which I would attain my beloved God. (103)

Mahalla 3. (Composition of Sri Guru Amar Das)
Why do you tear off silk clothes and wear the blanket? Guru Nanak Dev says that if you purify your intentions and make them good and honest, then you shall attain your husband (God) even while sitting at home. (104)

Mahalla 5. (Composition of Sri Guru Arjan Dev.) O Farid! Those persons who were very proud of their honours, wealth and youth, they left without receiving the grace of God just as the dunes are left dry even after the rain. (105)

O Farid! Those persons who have deserted God's Name, their faces are frightening. They have to suffer unhappiness and would get no refuge after death. (106)
हिसू दुनी सिरु दुनी न किनैं कंम || मिसल फकीरों गारखड़ी सु पाऴीैं पूर करैंम ||११५||


O Farid! You did not wake up in the later part of the night (early morning), you consider yourself as dead while being alive. Even if you have deserted God, He has not deserted you. (107)

Mahalla 5. (Composition by Guru Arjan Dev) O Farid! The husband (God) is colourful and very self reliant. The only ornament He expects is love with Him. (108)

Mahalla 5. O Farid! Treat sorrow and happiness alike and expell all the negative traits from your mind. Treat God’s Will as good. Then you shall reach His court. (109)

Mahalla 5. O Farid! The worldly people are behaving as others than the God. You are also doing the same. Only such persons do not behave like others who are taken care of by the God. (110)

Mahalla 5. O Farid! The mind is absorbed in the world and the world is useless. It is difficult to live like saints. This gift is given by God only to very lucky persons. (111)
The meditation in the first part of the night is like the flower; the fruit is the meditation done in the last part of the night (early morning). Those who are awake in the last part of the night, they receive the gift or grace of God. (112)

All the gifts are to be received from God and no body can force God to give the gifts. Some who get up in the morning do not receive the gifts and some may be woken up by God and be blessed with the gifts. (113)
O The one who is searching for the Husband (God)!
There is some fault in you. Those who are happily married, they do not look anywhere else. (114)

(If your object is not being fulfilled, do not loose faith in God.) Make the bow of patience, pull the string of patience and shoot the arrow of patience. Then God shall not let your arrow miss the target. (115)

Those persons who have patience, they burn their body with patience (destroy the desires of the body) and reach God. But they do not disclose their secret to anybody. (116)


Patience! This is the only aim or object and one must become firm in it. (With constant practice the patience will increase) and shall become a river. It shall not remain a small channel. (117)

O Farid! It is difficult to become a fakir. Our love is superficial. Very rare persons can walk on the difficult path of the fakirs. (118)

My body is hot like an oven and the bones are burning like firewood. If my feet get tired of walking, I would walk on my head, provided I meet my beloved God. (119)

Do not heat your body like an oven and do not burn the bones like firewood. What harm your feet and head have done? Meet your beloved God within your heart. (120)

I am searching my beloved God but beloved God is with me. Guru Nanak Dev says that God is unfathomable and cannot be fathomed. But He meets you through the Master (Guru). (121)
हुंस का संग् || जे जाणा बगु बपुडा जनमि न भेड़ी अंगु।\textsuperscript{123} ||
क्षर हसु क्षर बगुला जा कड़ु नदरि धरे || जे तिसु भाई नानका
कागु हसु करे।\textsuperscript{124} || सरवर पेंखी हेकङ्की फाहीवाल पचास ||
हिडु तनु लहरी गड़ु धिया सचे तेंदी तास।\textsuperscript{125} || क्षरण सु अखवू
क्षरण गुणु क्षरण सु मणोआ मंतु || क्षरण सु वेसो हसु करो
जिनु बसि आवे कनु।\textsuperscript{126} ||

हुंसा देखि त्रुंडिया बुगा आयिया चाहु। दुब मोये बागु
बपुर्हे सिरि ताली ओपर पाउ। (122) मै जानिया वद हुंस हई ता
मै केटा सुंगु। जे जाना बापुर्हा जानामि ना बहर्हे
उंगु। (123) किया हुंसा किया बगुला जा कड़ु नदरि धरे। जे तिसु
भाई नानका
कागु हसु करे। (124) सरवर पेंखी हेकङ्की फाहीवाल पचास।
हिडु तनु लहरी गड़ु धिया सचे तेंदी तास। (125) क्षरण सु अखवू
क्षरण गुणु क्षरण सु मणोआ मंतु। क्षरण सु वेसो हसु करो
जिनु बसि आवे कनु। (126)

After seeing the swans (saints) swimming (enjoying
bliss with God), the herons (imposters) also wanted to
copy them. But the unfortunate herons (imposters)
drowned with their head down and legs upward. (122)

I thought the fellow was a great swan (elevated
saint), if I knew that the fellow was an unfortunate
heron, I would never have touched him. (123)

What of the swan or the heron? It depends upon
whosoever is blessed by God. If the God is kind and wills,
Nanak says that the God shall make even the crow into
a swan. (124)

The bird (human being) on the pond (world) is alone
and the hunters (evil desires) are fifty (many). O God!
This body is caught up in the waves. Now only You can
save! (125)

Which is that word? Which is that quality? Which
is that holy mantra? Which garb should I adopt so that I can attain the God? (126)

Humility is the word and to tolerate is the quality. Sweet tongue (speech) is the universal mantra. O sister!
If you adopt these three, the Husband (God) can be attained. (127)

One should behave as an innocent even though you have wisdom. Behave as powerless even though possess the strength. One should share one's possessions even if his own share is missing. Such a person is the saint. (128)
Never talk rude. God is present in everybody, therefore do not hurt anybody’s feelings. All the hearts are priceless jewels. (129)

The hearts of all beings are the precious jewels. Therefore it is not good to break anybody’s heart. If you are desirous of attaining Beloved God, then do not hurt anybody’s heart. (130)
Chapter 3

Saint Namdev Ji

Saint Namdev Ji was among the five foremost saints of Maharashtra. He was contemporary of Saint Gyaneshwar and Saint Trilochan. He was born on 26th October, 1270 AD on a Sunday in village named Narsi Bamani. His father Shri Danashet was a prominent cloth dealer. He soon shifted his residence to Pandharpur, the town of Lord Vithal. His family belonged to tailor (chhipa) caste which is mentioned frequently in his compositions.

Saint Namdev was a family man, yet he achieved the highest stage of Lord's devotion. He had four sons and one daughter. All his family members including his sister named Aubai and the maid servant saint Jainabai were poets and composed Marathi poems known as “Abhangs”.

Saint Namdev was very emotional. As a result of intense devotion, he forced Lord vithal’s statue to drink milk at the age of eight years. In spiritual path, there is no greater sin than to be without a Master. Although saint Namdev thought that lord Vithal was always with him so he did not need a Master, yet it is said that lord Vithal himself persuaded him to adopt a Master. So he went to saint Vishowa Khechar. The saints have their own ways to test the faith of their disciples. Therefore,
saint Vishowa Khechar lied down with his feet on holy “Shiva linga” in Nagnath temple with signs of leprosy all over his body. But saint Namdev with his clairvoyant sight detected the trick of his Master “Guru” and requested for his attunement. Thus, he found a “Guru” for his further spiritual growth.

Saint Gyaneshwar or Gyandev was a great spiritual leader in Maharashtra. It was he who motivated saint Namdev to change over from worship of the Manifest Lord to that of the Unmanifest Lord. Saint Gyaneshwar and saint Namdev used to go on pilgrimages together. After demise of saint Gyaneshwar, saint Namdev came to north via Dwarka and Marwar in Rajasthan. After short stay near Saharanpur, he settled in village Ghuman, now in Gurdaspur district of Punjab. This village is really Namdev Nagar where saint Namdev stayed for two decades, set up temple of lord Vithal and finally passed away at the main door of the temple.

Saint Namdev propagated worship of the Unmanifest Lord in Maharashtra. His followers did not differentiate between high and low status, male and female and different castes. All human beings had equal rights in all fields of life as well as for worship of the Lord. Saint Rama Nand took similar initiative in the north India. Kabir and saint Ravidas took up his lead. Both saints Kabir and Ravidas have very highly praised Saint Namdev in their compositions. Saint Kabir has described saint Namdev as the fountain head of the “devotion of love” towards the God. Saint Ravidas equated him to Maharishi Vyas and Sanak.

There are 61 compositions of saint Namdev included in Shri Guru Granth Sahib. All these compositions in 18
“ragas” belong to his later life when he saw the Lord manifest in all creation.

Works:

The Lord is One, Unmanifest and Manifest. He is Eternal and can be attained only by the grace of the Guru.

Lord (Rama) made the stones float in the water
(while making the bridge from India to Sri Lanka in Ramayana), therefore why should human beings not be liberated by uttering Lord Rama's Name? (1) (Rahau)

The Lord liberated Ganika (the prostitute), ugly hunchback Kubija, Ajamal and Biadh (the hunter who shot an arrow on the foot of Lord Krishna taking the holy mark on the sole of his foot to be an eye of a deer).

Even the one who pierced the Lord’s feet was liberated by him. (1)

The maid’s son Bidar, Sudama were liberated and Ugarsen was made the king. Nama’s Lord will surely liberate those who are not doing any meditation, austerity, do not belong to high caste and also do not perform any good virtuous tasks (2) (1)
Assa Bani Sree Namdeu Ji Ki
Ik Onkar Satgur Parsadi

Aik Anek Biapak Poorak jut dekhau tut Soi. Maia chitra
bachitra bimohit birla bujhe koi (1) Sabh Gobind hai, sabh
Gobind hai Gobind bin nahi koyee. Soot aik mani sat sahans,
jaise, ote pote Prabhu soi (1) (Rahau) Jul tarang aur fen
budbuda, jul te bhin na hoyee. Ih parpang Parbrahm ki leela,
bichrat aan na hoyee. (2) Mithia bharam aur supan manorath
sut padarath jania. Sukrit mansa Gur updesi jagat hi mun
mania (3) Kahat Namdev Hari ki rachna dekhahu ride
bichari. Ghat ghat antar sarb nirantar kewal Ek Murari. (4)

(1)
(Sri Guru Granth Sahib page 485)

The Lord is One, Unmanifest and Manifest. He is
Eternal and can be attained only by the grace of the
Guru.

Everything is the Lord Himself, and prevails
everywhere, maintains everything and is Omnipresent.
Wherever I see, I find Him. Maya, the Lord’s illusive and
creative power presents a captivating, bewitching and
beautiful picture. Only a rare person can understand
this myth of Maya. (1)

Everything is Gobind, the Lord, everything is
Gobind, the Lord. There is nothing except Gobind. (This
is explained with the example of string of beads and
cloth). The same thread is there in hundreds and
thousands of beads in a string. There is one thread in
the warp and weft of cloth. Similarly, it is One Lord
present in everything. (1) (Rahau)
The waves on water surface and the bubble of foam are not different from the water. Similarly, this Universe of five elements or the world is the play of the Lord. If one contemplates on this phenomenon, one will not find anything in this Universe except the Lord (2)

The worldly people take illusions, delusions and things possessed in the dream to be real (by mistake). When I was woken up from these illusions and delusions by the grace of teachings by the Master, my intellect persuaded me to carry out noble and virtuous tasks (3)

Namdev says that, after seeing the Lord's creation, he is convinced in his mind that the Lord is prevailing in every heart, present always everywhere. He is the only One Murrari, the Lord. (4) (1)
अासा


(In this composition, saint Namdev explains the futility of ritual worship and true purity of the offerings made to the deities like water, flowers, milk etc. In a way he is explaining that ritual worship with impure things is not disrespect of the deity so long your mind is pure.)

Bring a pitcher and fill it with water to bathe the Lord. (But the holy books say that) there are 4.2 million living organism in water. How can I bathe my dear Bithal (The Lord) (with this impure water?) Wherever I go, I find my dear Bithal (in Maharashtra, lord Vishnu is known as Bithal). He is always in great bliss and engaged in play (of this world) (1) (Rahau)

Bring the flowers to string them into garland to worship the Lord. But the black bees have smelled the flowers first. Therefore, how can I offer these flowers to my dear Bithal? (2)

Bring milk to cook rice pudding to offer to the Lord.

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But the calf had sucked the milk and thus polluted it. Therefore, how can I offer this (milk pudding) to my dear Bithal? (3)

Bithal is here and Bithal is there, the world cannot exist without Bithal. Nama is praying to You, O Lord. You are prevailing in every place and in between the places. You are present in everything (4) (2)

Aasa


(Sri Guru Granth Sahib page 485)

(Saint Namdev was a tailor and a dyer by profession.)
He has, therefore, explained how he has progressed in the spiritual path by giving examples from his professional functions to explain inner meaning of meditation.

i) In Aasa meter

My mind is the measuring rod or tape and my tongue is the scissors (this means that he is assessing his evil tendencies with the help of his mind by introspection and cutting them by remembering the Lord's Name with his tongue). Thus, the sins which would have been responsible for the hangman's noose are destroyed i.e. the rope of the hangman's noose is being cut by the Lord's Name as measured by the mind. (1)

I do not care what my caste and family say about my actions. I only remember Ram's Name day and night (1) (Rahau)

I engage myself in tailoring and dyeing jobs outwardly. But, in fact, I am all the time engaged in remembering Ram's Name, because I cannot survive without Ram's Name even for a small amount of time (2).

I spend my time in devotion to the Lord and sing praise of Hari. All the eight paharas (twenty-four hours; one pahar is 3 hours), I meditate on my Master (3)

My consciousness (needle) is pure like gold and the guidance of my Master is continuous and pure like thread of silver. I have stitched myself with the Lord Hari with this golden needle and silver thread. (3) (4)

अमृत ||
मयु वंघ कृप विव तनं वर्म || विवेक भावन सैमे सत्य विभास भाग || वये वदि बोले विभास सर्वेः || सर दे मयु राजी अर्थ अभार || १७ ||

A snake sheds its skin (slough) but does not get rid of its poison. It is just like heron (crane) standing in water as if meditating with eyes closed but actually concentrating on how to catch a fish. (These two examples are referring to imposters who dress like and pose as holy men but are actually cheats in practice.) (1)

What is the use of recitation or meditation on the Lord's Name if one's mind is not pure? (1) (Rahau)

A person who earns his living by cheating and coercion is like a lion who finds its meal by hunting. He is the master of cheats (2).

Namdev says, the true path for salvation or liberation is to remember the Name of the Lord and forget all disputes. O traveller!, The true panacea is to drink the medicine of Ram's Name (3) (4).
अमान ||
धर्महेंद्र निन्हीं अमान इंद्र राघव निन्हीं || राघव बलातुंग खेड़ीभरे भयंकर भमल उठानी ||१॥ नैसर्ग उल्लभया ते मंगलु वनस्पति विचि वे वहनं || दंपति भक्तिक देखि ते दुरो हे भगवं ||१॥वहन || बहुं देखि न भणि देखि गृह फुँफ़ुफ़्ने केला || मंडु वे प्रभासित रघु उदि छेदन ||२॥४॥

आसा ॥
पारब्रह्म जि चौनसी आसा ते न भावसी || रामा भगतह चेतीअले अपि न मनु राखसी ॥१॥ कैसे मन तयिहा रे संसार मात्रु बिखे को बना || झूठी माहिमा देखि के भूला रे मना ॥१॥शहू || छीपे के घर जनमु देला गुर उपदेस स्थाला || संतह के परसादि नामा हरि भूलाता ॥२॥५॥

Aasa
(Sri Guru Granth Sahib page 486)

The person who attains God, he shall not like other hopes and enjoyments. The person who has been blessed with Ram Naam by the saints, his mind shall become free of worries. (1)

O my mind! How shall you cross the ocean of the world which is the trap of desires. O my mind! You have been misled by seeing the misleading Maya. (1) (Rahau)

O God! You gave me birth in the house of a tailor, but the teachings of the True Master have been absorbed in my mind. With the grace of the saints, Nama has attained God. (2) (5)
गुजरी स्री नमदेव सी बे परे पढ़ १
96 सतिगुर प्रसादि ॥

जो राजु देहि त करन बड़ही ॥ जो भीख मंगावहि त किका घटि जाहिं ॥१॥ तूं हरि भजु मन मेरे पदु निरबानु ॥ बहुरि न होड़ि तेरा आजन जानु ॥१॥ रहाँदु ॥ सभ ने उपाधि भरम भुलाहि ॥ जिस तूं देविन निसाहि बुझाहि ॥२॥ सतिगुरु मिले त सहसा जाहि ॥ किमं हुड़ पूजि दुजा नदरि न आड़ि ॥३॥ इसे पाथर कोजे भाड़ु ॥ दूजे पाथर घरियङे पाड़ु ॥ जे ओहु देतु त ओहु भी देता ॥ कहि नामदेव हम हरि को सेवाः ॥४॥१॥

Goojree Sri Namdev ji ke Pade Gharu 1
Ik Oankar Satigur Parsadi


(Sri Guru Granth Sahib page 525)

The God is one, both Manifest and Unmanifest. He is Eternal and can be attained only by the grace of true Master.

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If the Lord makes you a king, there is nothing great about it. (Therefore do not be proud of an exalted station). If the Lord makes you beg. This does not make you small (1)

O my mind, remember the Name of Hari. This will liberate you. After this, there will be no coming and going or birth and death (1) (Rahau).

O Lord! You created this Universe and through Your Maya, You created illusion over all the creation. Only those persons whom You blessed with Divine Knowledge understand this great Truth (2)

When one meets the True Master (Sat Guru), then all his doubts as to whom he should worship, vanish. Because there is nobody other than the Lord whom one can worship (3)

One type of stone (idol) is worshipped with love (in the temples and houses), whereas we put our foot on the other stone (flooring etc.). If the first stone is a god or deity, the other stone is also worth worshipping or is a deity. Namdev says that it is to avoid this confusion, that he is not indulging in idol worship and is only serving Lord Hari. (4) (1)
रमझी आकूल री बाजी ॥१॥ रहादू ॥ जिजु आकासे पंखिआलो खोजु निरखियो न जाझी ॥ जिजु जल माझै माछलो मारगू पेखणो न जाझी ॥२॥ जिजु आकासे पढूआलो म्रिग तिसना भरियाँ ॥ नामे चे सुआमी बीठलो जिनि तीने जरिया ॥३॥२॥

**Goojree Gharu 1**


*(Sri Guru Granth Sahib page 525)*

The God Who does not have even sign of impurity, Who is above all kinds of impurities, like the smell of sandalwood, He has come and resides in my heart. Nobody has seen Him coming. Therefore, how can they know? (1)

O friend! Unless all prevasive God tells, how can anybody know it? (1) (Rahau)

(This situation is just like) the movement of the birds in the sky which can not be perceived and the path of the fish swimming in waters can not be visualised. (2)

(It is impossible like) some body may say that water pot full of mirage water is standing in the sky. (Firstly, there is nothing like mirage and secondly, how can there be a water pot full of that water?) The Master of Namdev is Beethal, all the three examples given above fit Him. (3) (2)

वजा मेवठ बाटू ब्लाट लभेन नी बी धव २
9वी मन्दिरवाल ध्वनिणि ॥
तव शेख उष वाप्ना ॥ उघि नर प्रकृत प्रक्ष ॥१॥ रुषि समालि बे
जब देखा तब गाया ॥ तड़ूँ जन धीरजु पावा ॥ १॥ नादि समाहिलो रे सतिगुर भेटिले देवा ॥ १॥ रहाँ॥ जह जङ्गल मिलि कँडु दिसंता ॥ तह अनहद सबद बजंता ॥ जोती जोति समानी ॥ मैं गुर परसारी जानी ॥ २॥ रतन कमल कोठी ॥ चमकार बीजुल तेही ॥ नैंरे नाही दूरी ॥ निज आतमे रहिआ भरपूरी ॥ ३॥ जह अनहत सूर उजारा ॥ तह दीपक जले छंछारा ॥ गुर परसारी जानिआ ॥ जनु नामा सहज समानिआ ॥ ४॥ १॥

Ragu Sorathi Bani Bhagat Namdev Ji ki Gharu 2
Ik Oankar Satigur Parsadi


(Sri Guru Granth Sahib page 656-657)

When I sing the praise of God, I receive His vision. Then, I, the servant of God, get serenity (patience) in my mind. (1)

O friends! Get absorbed in the holy word, then you shall attain God. (1) (Rahau)

Wherever there is light of God, there is also the
Unspoken Word of God. My soul is absorbed in God. I received this wisdom with the grace of my Guru. (2)

The room of the heart lotus, that contains the jewel of spiritual qualities, the lightening of God's presence appears there only. God is not far away. He is close to you. He is residing in the soul within you. (3)

When there is light of Eternal God's presence, it is useless to light the oil lamps (to give light.) With the grace of my True Master, I have received the wisdom and servant Namdev has attained sehaj state. (4) (1)
Saint Nam Dev's neighbouring lady asked Namdev ji as to who had built his hut. (saint Nam Dev's hut was made by the Lord in the guise of a carpenter). If he tells her who is the carpenter, she would pay double the wages to him. (1)

Namdev said, O sister, carpenter's wages cannot be paid by you. Look, the carpenter is pervading everywhere. The carpenter is the source and strength of our life (1) (Rahau)

The carpenter demands love as his wages from those who want their hut built by Him. He comes only when you break your attachment to your people and family. (2)

Such a carpenter is beyond description. He pervades in everything and everywhere. My condition is like a dumb person who, when asked to describe the taste, cannot say anything even after tasting nectar (3)

O sister! Listen to the greatness of my carpenter. He has kept the sea at its place and fixed saint Dhruv as pole star forever. Namdev's Lord Hari secured the return of Sita and made Bhabhikhan the sovereign of Lanka. (4) (2)
The drum without the skin mounting is making sounds. (The unspoken word of God’s grace is being heard.) The clouds are thundering without rainy season of Sawan month. It is raining without the clouds. (The God’s Name is being showered on the devotees.) It happens when the devotee meditates on the Reality (the Truth, the God’s Name.) (1)
I have attained my beloved Ram and my body has become beautiful. (1) (Rahau)

After touching the philosopher's stone (Ram Naam) I have become gold (purified). The jewel of God's Name has been stitched in my mind and the tongue. I have developed special love for God and my all the illusions have been dispelled. My mind has been satisfied after my inquiries from my master. (2)

The water of the pitcher has been mixed with the sea. (The devotee is absorbed in God.) I have realised that it is Ram everywhere. The minds of the Master and the disciple are in harmony. Servant Namdev has realised the Truth. (3) (3)

...
Some have dug up deep foundations and erected tall mansions on them. Who is greater than Sage Markunde who was covering himself with the straw mat to protect himself from the rain. (1)

My creator is my beloved Ram. O being! Why are you proud of your body? It is false and shall get destroyed. (1) (Rahau)

The brothers of Duryodhan, who was claiming, “mine, mine” and whose royal umbrella was upto 48 kosas (about 78 miles). (His army would cover that much distance), but when they died in the battle, their bodies were eaten by the vultures. (2)

The great king like Rawan who owened golden Sri Lanka, and who had elephants at his door , where did those elephants go? His Lanka became somebody else's in a moment. (3)

By cutting a joke on Sage Durwasa, the Jadav clan earned their destruction due to Sage's curse. God has bestowed His grace on His servant Namdev and he is singing His praise. (4) (1)

(Sri Guru Granth Sahib page 692- 693)
I have controlled my ten senses (five organs of senses like taste, sight, hearing, touch and smell; five organs of action) and the five have been completely destroyed (these five are ego, greed, lust, attachment...
and anger). My seventy thousand nerves are filled with nectar. The poisons have been expelled from my system, (1)

I shall not return to this world. I speak nectar of compositions (which comes to me as unspoken words from God) and I give explanation on spiritual matters. (1) (Rahau)

I fell at the feet of my Master and prayed to him. Then he destroyed the attachment with the axe of his teachings. Now I have reversed from the world and become the devotee of the saints. I am afraid of the saints. (I am not afraid of the worldly powerful persons but of the saints as they are truly powerful.) (2)

I shall be liberated from the cycle of birth and death when I would not get attached to the world. Maya is the force which makes one pass through the process of birth and death. I have deserted Maya and now I meditate on the God. (3)

Those savants who worship God like this, their all fears are expelled. Namdev says, why are you wasting time outside? Hari is to be attained with this technique. (4) (2)
मारवाड़ जैसे नींदु बालहा बेलि बालहा करहला ૐ जिजु कुंअंक निमि
नादु बालहा तिंडु मंर मान रामड़ीआ॥१॥ तेरा नामु रूड़ो रूपु रूड़ो
अंि रगु रूड़ो गंिरा रामड़ीआ ॥२॥ रहादु ૐ जिजु धरणो कदु हिड़ट़े
बालहा कुमांबा सीसे भवरला ૐ जिजु कोंक्ल कदु अंडु बालहा
नितु मंर मान रामड़ीआ॥२॥ चकजी कदु जैसे मूर बालहा मान
समेतर हंसुला ૐ जिजु तूणो कदु कंदु बालहा नितु मंर मान रामड़ीआ
॥३॥ बारिक कदु जैसे खीनु बालहा चातिंक मुख जैसे जलधर ला
मछुली कदु जैसे नींदु बालहा नितु मंर मान रामड़ीआ॥५॥ साधि
सिद्ध समल मूल चाहहि विरले काहू ढोटुला ॥ समल भवरण तेरे
नामु बालहा तिंडु नामे मान बीटुला॥४॥५॥

Marwarhi jaise neeru balha beli balha karhala. Jiu kurank
 nisi nadu balha tihu merai mani Ramayia. (1) Tera Naam
 roorho roorho ati rung roorho mere Ramayia. (1)
(Rahau) Jiu dharnee kau Indru balha kusum basu jaise
 bhawarla. Jiu kokil kau umbu balha tihu merai mani Ramayia.
(2) Chakwee kau jaise sooru balha Maan Sarovar hunsula. Jiu
taruni kau kuntu balha tihu merai mani Ramayia. (3) Barik
 kau jaise kheeru balha chatrik mukh jaise jaldhara. Machhulee
 kau jaise neeru balha tihu merai muni Ramayia. (4) Sadhik
 sidh sagal muni chahahi birle kahoo deethula. Sagal bhawan
 Tero Naam balha tihu Name mani Beethula. (5) (3)

As the water is loved in Marwarh (a desert in
Rajasthan state in India). As the camel likes the green
creepers. As the deer loves music at night. Similary I
love Ram. (1)

O my Ram! Your Name is beautiful, Your form is
beautiful. Your colour is very beautiful. (1) (Rahau)

As the earth loves rain, the flower sucking black bee
loves the smell of the flowers, the nightingale loves the
mangoes, similarly I love Ram. (2)
The chakwee bird (ruddy sheldrake) loves the sun, the swans love the Maan Sarovar lake (in Tibet), young bride loves her husband, similarly I love Ram. (3) Just as the child loves milk, the pied cuckoo loves the clouds, the fish loves water, similarly I love Ram. (4)

All the sages and those performing austerities are desirous of having the view of God, but only rare persons are lucky enough to have God's view. Just as all the worlds love God's Name, similarly Namdev loves Beethula. (5) (3)
Some people claim that before Lord Vishnu, lotus flower was created, followed by Lord Brahma and after that the world was created by God. Some others say that first word was created, then Maya and followed by the world. Namdev translates both the views and then says that it is all God’s play. Who knows as to how the different things were created? The God, Who is present in all beings, is making His play. The end is the prayer. (3) (4)

Before Lord Vishnu, lotus flower was created followed by Maya and then all beings. All the dance the beings are performing, understand this as the influence of Maya. (1)

The God first created Word, followed by Lord Brahma and then Maya. Maya created the manifested world. This world is Hari’s play. The God Himself is playing in the beings. (1) (Rahau)

Question: Are the senses making the play?

Answer: Who is there except the hero of the play (God)? If you have any doubt, then Lord Krishna has said, “All this (world) and Me are One.” (2)

I am dejected from this world. After roaming everywhere, I have come to Your door. Question: Who are you? Answer: I am Nama. I have come to seek Your protection. Kindly expell all the causes which would place me in the control of yama. (3) (4)
патित पावन माधुरु बिरुदु तेरा ॥ धनि ते मूनि जन जिन धिआडियो हरि प्रभु मेरा ॥१॥ मेरे माथे लागी ले धूरि गोबिंद चरनन को ॥ सुरि नर मूनि जन तिनहु ते दूरि ॥१॥ रहाँ ॥ दीन का दहिआलु माधो गरब परहारी ॥ चरन सरस नामा बल तिहारी ॥२॥५॥


O Madho! You are reputed for purifying the sinners. Great and auspicious are those ascetics and sages who have meditated on God's Name. (1) 

There is dust of the feet of Gobind (God Who sustains the world) on my forehead. The Gobind is above all the gods, ascetics and human beings. (1) (Rahau)

Madho is saviour of the humble and the suffering and destroyer of the ego. Namdev sacrifices himself over God's holy feet. (2) (5)

टोडी बणी भग्ने बी उरी मिनाहु सभाण भुमपर ॥
वेसी भज्जे तिहार वेसी भज्जे दूरहु ॥ सरु जी भाग्ने जी भज्जे भज्जे ॥१॥ उरधे वे वरधार रहरटिह ॥ निभिह ओंधिप दरटिह दिनहित बङ्गारि ॥१॥ उरधे इ पीछु दूरधे वे बेशु बज्जे ॥ भुधु रुपनरि हरमत सली ॥२॥१॥

टोडी बणी भग्नें की उरी सतिगुर प्रसाद ॥
कोडी बोले निस्त नकोडी बोले दूरहु ॥ जल की माणुली जी खजरि ॥१॥ कोडी रे वकवादु लाहियो ॥ जिन हरि पाछियो तिनहि छपाइयो ॥१॥ रहाँ ॥ पंडित भोंडिय के बेशु बज्जे ॥ मूरखु नामदेहु गामहि जाने ॥२॥१॥

Todee Banee Bhagta ki Ik Oankar Satigur Parsadi. 
Koi bolai nirwa koi bolai doori. Juli kee machhulee chrai

(Sri Guru Granth Sahib page 718)

Somebody says that the God is near and some say that He is far away. All these guess work is like a fish climbing the date palm tree. (God is not a subject of speech. Those who are describing Him are wasting their time. It is like a fish trying to climb a date palm tree.)

(1)

Why are you indulging in foolish talk? Those who attain God, they hide this information. (1) (Rahau)

Those who are the wise ones (pundits), they recite Vedas. Foolish Namdev only remembers Ram. (2) (1)

Kaunu ko kalank rahio Ram Naam let hee. Patit pawit bhaye Ram kahat hee. (1) (Rahau) Ram sung Nam Dev jun kau prtagiya aayee. Ekadsee brat rahaikahai kau teerath jayee. (1) Bhanati Namdeu sukrit sumit bhaye. Gurmati Ramu kahi ko na baikunth gaye. (2) (2)

Even after uttering the Name of Ram, which sin was left? The sinners became purified as soon they uttered Ram Naam. (1) (Rahau)
After attaining the company of Ram, Namdev has determined not to fast on the ekadshi (eleventh of the lunar month). Why should he go to the places of pilgrimage? (1)

Namdev says that now he has attained wisdom and become virtuous. After following the teachings of the true teacher, who have not gone to heaven? (2) (2)


This is poetry with play of three words. (Namdev has
made similar sounding words to come in the sentence so as to sound musical) (1) (Rahau)

The potter has the cooking pot. The king has the female camel and the Brahman has the widow (in those days the Brahmans were not allowing remarriage of the widows) in his house. So they sing (always think of) cooking pot, camel and the widow. (1)

The shopkeeper has asafoetida, the buffalo has horns on its head and there is Shivaling in Shiva temple. Therefore sing (always think of) asafoetida, horns and the Shivalinga. (2)

The oilman has oil in his house, there is creeper in the forest and the gardener has banana plant in his house. Therefore they sing (always think of) oil, creeper and the banana. (3)

Similarly, there is God among the saints, there is Lord Krishna in Gokal and there is Ram in Namdev. Therefore sing Ram, Siam (Krishna) and Gobind (God). (4) (3)

मैं अंधुले की टेक तेरा नामु खुदकारा ॥ मैं गरीव मैं मसकीन तेरा नामु हैं अधारा ॥ ११। रहाँदु ॥ कृष्णाइं रहीम अलाह तु गानी ॥ हाजरा हजारू दीर पैस तु मनी ॥ १२। दरीआउ तु दिहंदु तु विमीआर तु धनी ॥ देहि लेहि ईकू तु दिगर को नहीं ॥ २। तू दानों तू
Tilung Namdev Ji Ik Oankar Satigur Parsadi

Main andhule ki tek, tera Naam Khundkara. Main garib main maskin tera Naam hai adhara. (1) (Rahau) Kariman Rahiman Allah Tu Gani. Hajra hajoor dari pesi Tu mani. (1) Dariau Tu dihand Tu bisiar Tu dhani. Deh leh Ek Tu digar ko nahin. (2) Tu dana, Tu bina, mai bichar kia kari. Name che suami bakhsand Tu Hari. (3) (2) (Sri Guru Granth Sahib page 727)

The Lord is One, Manifest and Unmanifest. He can be attained only through grace of the perfect Master.

O Lord, I am blind and Your Name is my only support. I am poor, humble and Your Name is my only property (1) (Rahau)

O gracious, merciful Allah you are the bestower of boons. You are present everywhere and forever by my side (1)

You are ocean of compassion, great and possessor of all wealth. You are the one who gives and takes. There is nobody else other than You (2)

You are All-knowing, All-seeing; I cannot fathom Your doings. O Hari, Master of Namdev, You are the pardonner (3) (2)

Tilung Namdev Ji Ik Oankar Satigur Parsadi

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You are All-knowing, All-seeing; I cannot fathom Your doings. O Hari, Master of Namdev, You are the pardonner (3) (2)

हरे जलनं हरे जलनं द्वामभरली || बलं बलं तंपं उठँ बलं बलं मंपं ||
तोदी देही विकाली भाफँ देहा तंपं || जजफँ || हरे अभफँ छोरा तोदी देही भाफँ भाफा तंपं || उर्वभर रत्नाली वगँ मुरोखी || हरे देही भाफँ भाफा तोदी सोन || दूरविकर रत्नाली बरी वे भाफोल || चबरी उर्म्भ अभम देवभ करुं || तम सिनो नारासपं मंदगं वरुङ्गं || अभमपां जानपां रत्नं तकिरं || तमे वे नृणी भीव भुवंश ||
हले यांहले यांहले खुसिखवरी || बलं बलं जाँडँ हजऱ्यं बलं बलं
When Namdev was roaming about in Dwarka town, one Mughal caught hold of him to serve as bonded labour. Instead of getting angry, Namdev took him as form of God and became ready to serve him.

O friend, come. O friend, come. Are you well? I be a sacrifice to you. Your bonded labour is good and your name is great. (1) (Rahau)

From where have you come? Where have you been? Where are you going? Speak truth as this is Dwarka a holy place. (It is proper if only truth is spoken in this holy township.) (1)

Your turban is very beautiful. Your speech is sweet. From where Mughal has come in Dwarka? (2)

There are thousands of worlds. There is only One Master of them all. You are also the king like dark coloured Lord Krishna. (3)
Master of Namdev owns horses, elephants, he is master of all the human beings and is bestower of liberation. (4) (2) (3)
रागु गोंड बाणी नामदेव जी की घुरे । निरीक्षितगुर प्रसादि ।
असुमेध जगने ॥ तुला पुरख दाने ॥ प्राण हिमनाने ॥। तखु
न पुजाहि हरि कीरति नामा ॥ अपुने गामहि भजु रे मन आलसीया
॥। रहाँ ॥ गड़हिं पिंडु भरता ॥ बनारसि अंसि बसता ॥ मूँख
बेड़ चतुर पड़ता ॥॥ सगल धरम अछिना ॥ गुर गियाहि दिणी
दिङ्ङता ॥ खटू करम सहित रहता ॥॥ सिवा सक्रति संवादिं ॥
मन छोड़ि छोड़ि सगल भेंदू ॥ सिमरि सिमरि गोंडिंदू ॥ भजु नामा
तरसस 'भवं सिंधे ॥॥

Ragu Gond Bani Namdeu Ji ki Gharu I
Ik oankar Satigur Parsadi.

Asumedh jagne. Tula purkh dane. Prag isnane. (1) Tau na
pujahi Hari keerati Nama. Apune Ramahi bhaju re mun
Mukhi Bed chatur parhta. (2) Sagal dharam achhita. Gur gian
indree drirhita. Khatu karam sahit rahta. (3) Siwa sakti
sumbadung. Manu chhodi chhodi sagal bhedung. Simri simri
Gobinding. Bhaju Nama tarsi bhuv sindhung. (4) (1)

(Sri Guru Granth Sahib page 873)

If somebody performs Ashavmedh yagna (The
yagna performed after the horse of the powerful king
returns back after roaming free for one year. All the
areas covered by the horse were supposed to be that
king's sovereignty.) ; If somebody gives donation equal
to his weight; if somebody goes to Allahabad and takes dip in the Ganges river where Ganges, Jamuna and mythical river Saraswatee meet. (1)

Even then all these things can not be compared with usefulness of devotion to Ram. O my lazy mind! Meditate on your Ram's Name. (1) (Rahau)

If somebody prays for the dead ancestor at Gaya (as per Pind daan ritual); goes and lives at Banaras; and recites all the four Vedas. (2)

He follows all the spiritual practices; has controlled his senses as per his master's teachings; follows the six holy practices (study and teach the Vedas, perform and pay for yagnas, give and take donations). (3)

Studies the dialogue between Lord Shiva and Parbati. O my mind! Leave all these and meditate on God. Always remember God, and practice devotion of God. Then Namdev shall cross the ocean of the world. (4) (1)
Just as a deer forgets everything after hearing music and even loses its life and does not leave its attention from the music. (1)

Similarly, Ram is my music and I am always attracted to Ram like deer is attracted to music. I do not get attracted by anything except Ram. (1) (Rahau)

Just as heron concentrates on the fish and the goldsmith is always thinking of stealing gold while making the ornament. (2)

Just as the lustful person eyes other’s women and the gambler is keen to hide the sea shell while gambling. (3)

Similarly, wherever I see, I find only Ram. Namdev always concentrates on Hari’s holy feet. (4) (2)
मै सत्नमुर बुधि सिखलाही || नर तेजुपज सुरग क्रु जीतिए सो अवक्षण में पाजी ||
जहा जहा धूल नास्तु टैके नैक टिकावह मोह || तीहे नाम अविलम्बि बहुतु जन उपरे नामे को निज मलि हेल ||

Mo kau tari le Ram tari le. Mai ajanu taribe na janau bap Beethla bah de. (1) (Rahau) Nar te sur hoi jat nimakh mai Satigur budhi sikhlayee. Nar te upaji surag kau jeetio so awkhadh mai paayee. (1) Jaha jaha Dhooa Naradu teke naiku tikawahu mohi. Tere Nam awilumbe bahutu jun udhre Name kee nij mati eh. (2) (3)

(1) (Sri Guru Granth Sahib page 873-874)

O my Ram Jee! Kindly liberate me. Liberate me. I am ignorant and do not know how to swim. O my father God (Beethla)! Kindly give me the support of your arm.

(1) (Rahau)

The wisdom that my Satiguru had blessed me with, that the person is changed from human to a god in a moment. I have found such medicine that after being born as a human being, I have conquered the heaven.

(1)

O God! Wherever You have elevated Dhru (the saint who was elevated as pole star) and sage Narad. Kindly take me to that level. With Your grace many have been liberated. This is also the personal opinion of Namdev.

(2) (3)

(3)
जंग ||
मोहि लागती तालाबेली || बच्चे बिनु गाढ़ि अकेली || 11 पानीआ बिनु मैनु तलफ़े || अँसे शम नामा बिनु बापुरो नामा || 12 रहाँदु जेसे गाढ़ि का बाँझा झूंटला || अन चौखता माखनु घूंटला || 21 नामदेवु नागाढ़ि बार्ष || गुरु भेटत अलखु लखारिआ || 31 जेसे बिखै हेत पर नारी || अँसे नामे प्रीति मुरगी || 41 जेसे तापने निरमल धामा || तैसे शम नामा बिनु बापुरो नामा || 51 ॥

Gond

Mohi lagte talabelee. Bachhre bin gaye akelee. (1) Paneeya binu meenu talfai. Aise Ram Nama binu bapuro Nama. (1)

(Sri Guru Granth Sahib page 874)

As the cow squirms without the calf, I am agitated like that. (1)

As the fish squirms without water, similarly, poor Namdev is agitated without Ram Naam. (1) (Rahau)

Just as when we release the calf to suck the milk from cow’s teats before milking. And the calf sucks and gulps the butter. (2)

Similarly, Namdev has attained God. His Guru has blessed him with knowledge of the Unknowable God. (3)

Just as the lustful person loves other’s women, similarly Namdev loves the God Muraree. (4)

Just as human beings get scorched in the sun, similarly, poor Namdev gets ruffled without Ram Naam. (5) (4)
रघु गोंड बाणी नामदेव जी हृ २ ५१ँ सोनिगुर प्रसाद

By reciting the Name of Hari, all of my illusions have been expelled. Meditate on Hari's Name, this is very pure and high level of duty. By reciting the Name of Hari, all the negative effects of caste and family or tribe are expelled. Hari is like the prop or stick for the blind. (1)

I salute Hari. I salute Hari. By reciting the Name of Hari, the suffering at the hands of yama is avoided. (1) (Rahau)

Hari killed Harnakash (father of saint Prahalad.) He gave place to Ajaimal in heaven. That Hari, by teaching Whose Name the woman of easy virtue was liberated, That Hari is the star of my eyes. (2)

The midwife Pootna who used to kill the children and was the trickster, was also liberated by reciting Hari Naam. By reciting Hari Naam, Dropadee (of Mahabharta story) was saved of embarrassment. Wife of sage Gautam, who had been converted to a stone was also liberated. (3)

The God Who killed Kesee and Kans and blessed Kalee snake with life. By meditating on Whom, all the suffering is avoided, Namdev salutes that Hari. (4) (1) (5)
(Namdev is explaining that the result of all the prayers and worship depends upon as to whom you pray. There is no use of prayer to the ghosts and the gods. Even if you attain the state like them, what is the use? The object of worship should be to attain liberation from the cycle of birth and death. Therefore, only pray to God.)

Those who pray to Bhairau and Seetla goddess, they shall become ghosts or the dust raising donkey which will be their conveyance. (1)

I shall give all the gods in exchange and only take One Ram. (1) (Rahau)

Those who worship Lord Shiva and recite Siva Siva, they shall ride the bull and play the small double sided drum. (2)
Those who worship Mahan Mayee, they shall change from man to a woman. (3)

You who is called Aadi Bhawanee, where do you hide when the time for granting liberation comes? (4)

Take the support of Ram Naam with the teachings of your Master. Namdev requests for this and this is also teaching of Geeta. (5) (2) (6)

In this composition saint Nam Dev describes his state on attaining Unmanifest Lord. It is so high a state that no worldly persons whom Namdev calls fools, can understand. The deities as worshipped by Hindus had their own weakness, like, Gyatri mantra is only three and half lines. The fourth line being incomplete, he calls it lame. Similarly, when lord Shiva returned home after considerable time and saw a boy who claimed to be his son and blocked his entry to his own house, lord Shiva killed him in anger. Later on, when Parvati explained the true situation, lord Shiva killed an elephant and put its head on his son’s body. This is known as lord Ganesha.

Similarly, lord Ram Chandra got into trouble with king Rawana by cutting his sister’s nose. This resulted in loss of his wife and battle in Sri Lanka as per the story of Ramayana.

Today Nama has beheld the Lord Beethal. How can he make the fools (worldly people) understand this fact (1) Pause and Ponder.

O Brahmin, I saw your Gayatri grazing in Lodha’s (a farmer caste) field. The Lodha broke her leg with a stick and she was limping (referring to the incomplete 4th line) (1).

O Brahmin, I saw your lord Shiva coming riding a
white ox. When Parvati was cooking food, her son was killed (by him) (2).

O Brahmin, I saw the advent of lord Ram Chandra. He entered into conflict with the king Ravana in which he lost his wife (3).

Hindu is blind in both eyes and Muslim in one eye. God-enlightened ones are the wiser than both. Hindus worship in the temples of deities and the Mohammedans in the Mosques. Nama has worshipped Him who resides neither in the temple nor in the mosque (4) (3) (7).
Bani Namdeu Ji ki Ramkali Gharu 1
Ik Oankar Satigur Parsadi


(by seeing Namdev doing his business of dying and printing cloth, his friend saint Trilochan said that he was busy doing his business and was not meditating on Ram Naam. Namdev replied to him as under.)

Take paper and out of it make a kite. This kite shall fly in the sky. While the kite is flying, the person flying it talks to many people but his mind is always in the string holding the kite. (1)

You apply your mind in Ram Naam as the goldsmith is all the time keen to display his art in the gold work at hand. (1) (Rahau)

In the city, the girls take their water pitchers and fill them with water. They laugh and play games but their attention is always in their water pot. (2)

There is one temple (human body). It has ten doors (ten organs of senses like eyes, ears, touch etc) through which the cows (senses) are released for grazing (these senses are allowed to go out and do their work). The cows (the senses) may be grazing at a distance of five kosas (8 kms) but their mind is always in the calf (reciting Ram Naam). (3)
Namdev says, o Trilochan! Listen, the mother places the child in the cradle and does work inside and outside the house yet her mind is always in the child. (In all these examples, Namdev has explained that your mind should always be in Ram Naam while the hands may be busy doing work.) (4) (1)

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There are innumerable songs and poems of Vedas and Puranas, now I shall not sing those. I shall only play the string instrument of unspoken Word (anahad shabad) in the eternal region of the Unmanifest God.

Dejected from the world, I shall sing Ram Naam. By loving the Unmanifest God, Who is beyond the region of speech, I shall reach the state where there is only the Unspoken Word.

I shall control my breath in the left, right and the common nerves. Thus by combining the moon (cold) and sun (hot) nerves in the common (sukhmna) nerve, I shall join the light of God.

By seeing the place of pilgrimage, I shall not enter the water nor I shall trouble any living being. My Guru has revealed all the sixty eight holy pilgrim places in my Antahkarna. I shall bathe in them.

I shall not receive praise from the big persons and the friends. Nor I shall claim any goodness about myself. Namdev says that his mind is dyed in Hari. He shall attain the state of samadhi in void (thoughtless state of mind) and get absorbed in God.
किस ही केंद्र [[ जैसे तरवरि पंख बसेगा ]] 11। रहाँ।। चंदू होता सूर न होता पानी पवन मिलाहिए।। साम्राज्य न होता बेदू होता क्रूर कहाँ ते आहिए।। 21। खेचर भूचर तुल्मी माला गुर परसादी पाहिए।। नामा प्रणवि परम ततु हे सतिगुर होंदि लखाहिए।।


(Many people say that the karmas are the cause of the creation of the world. The atheists say that humans are born out of the humans and there is no other creator. Namdev asks them, “How shall you start the creation in the first instance?”)

When there was no mother, no father, no karma and nor the body who performed the karmas, you were not there and I was not there, then how and who was born?
(1)

O God! Nobody is sustainer of anybody else. This world is like the tree for passing the night for the birds. (1) (Rahau)

When there was no moon and sun; water and air were mixed. There were no Shastras and Vedas, then from where the karmas came? (2)

The different postures of yoga like khechar and bhoochar postures (these are the postures where the tongue is upturned to block the hole connecting mouth cavity with the head) and garland of basil are the gifts
by the grace of my Guru. Nama prays that only God is the reality. It is God Who has made me know everything through my Guru. (3) (3)

Guru's verses 2

रामकली घरु 2

वानारसी तपु करै उलाटि तीरथ मैँ अगनि टहले काहीं आलय विमोचन कोजे। 
अरुमेछ जगु कोजे सोना गरभ दानु दीजे राम नाम सारे तुडु न पूजे। 
हरो का नामु मित नितिहित लोजे। 
जंग सुधु गोदावरि जाहिर कुहों जुडु केदार तहों गोमति शहस ग्रू दानु कोजे। 
कोटि जुड़ु तीरथ कहै तुडु जुडु हिवाले गारे राम नाम सारे तुडु न पूजे। 
अरु सुंदर दानु गज दानु सिंहजा नागे भूमि दानु अरु दानु मित नितिहित लोजे। 
आलम जुडु निर्माचलु कोजे अय बराबर कंचनु दीजे राम नाम सयर तुडु न पूजे। 
मनहिं न कोजे सुंदर जमाहिं न दीजे सुंदर निमल निरक्षाण पटु चौझा लोजे। 
जसरथ गाढु राजा मेंग राम चंद्र प्रवेश नामा ततु रसु अंगितु पोजे। 

Ramkali Gharu 2

Banarsii tapu karai ulati teerath marai agani dhai kalap keeja. Asumedh jagu keejai sona garabh danu deejai Ram

If somebody goes to Banaras and performs austerity by hanging upside down, or dies at some holy place of pilgrimage; burns his body in fire; does treatment to get rid of old age and diseases; performs Ashwamedh yagna; donates gold by hiding it in some fruit etc; even then that person shall not attain the benefit same as by reciting Ram Naam. (1)

O mind! Leave all this hypocrisy. Do not practice any hox. Recite the Name of God every day. (1) (Rahau)

If one goes to Ganges or Godawary rivers at the time of Kumbh fair; takes bath at Kedar Nath; donates one thousand cows at the bank of Gomti river; prays at a crore of holy places; destroys his body in the ice at the top of Himalya mountain; even then these austerities are not equal to recitation of Ram Naam. (2)

If one donates horses, elephants, beds, women and land; and makes such donations daily; purifies his body perfectly; donates gold equal to his weight; even then all these practices shall not equal to recitation of Ram Naam. (3)

Do not become angry in your mind; do not blame the
yama; but search the state of spiritual attainment which is beyond speech. My Ram Chandra is the king, the son of Raja Dasrath. (Namdev is clarifying that when he talks about Ram, He is not the son of king Dasrath of Ramayna story but Who is God and is even the king of Raja Ramchandra of Ramayna.) Namdev prays that please drink the essential nature of the nectar of the Name of God. (4) (4)

अल्ले गुरुभाई वाणी भगत नामदेव जी की १६ मतिमुर प्रसादि।
धनि धनि ओ राम बेनू बाजि। मधुर मधुर धनि अनहत गाजि।

Blessed, blessed is that flute which plays beautifully.
Its sweet sound is like Anhad Shabad (Unstruck music of God). (1) (Rahau)

Blessed is that male sheep and blessed is the wool made into the blanket which is worn by Lord Krishna. (1)

O mother Devki! You are blessed. The husband of Laxmi was born in your house. (2)

Blessed, blessed is that forest of Brindawan where Sri Narayan did his play. (3)

He plays the flute, grazes the herd of cows and Master of Namdev is in bliss. (4) (1)

Mero bapu Madhau Tu dhanu Kaiso Sanwlio Beethulayi. (1) (Rahau) Kar dhare chakr baikunth te aaye Guj hassee ke pran udhariyle. Duhsasan kee sabha Dropati umbar let ubariale. (1) Gotam nari Ahiliya taree pawan ketak tariyle. Aisa adhamu ajati Namdeu Tau sarnagati aaiyle. (2) (2)

O my father Madhau! O Beethal with long hair! You are blessed. (1) (Rahau)

You came from paradise with chakra in your hand and saved the life of the elephant named Guj. When
Dropadi was being unrobed in the court, You saved her honour. (1)

You liberated Ahiliya the wife of sage Gautam. You purified and liberated numberless persons. Namdev who is of low birth and comes from low caste has come to seek Your shelter. (2) (2)

It is Ram Who is speaking in all the hearts. Who else can speak except Ram? (1) (Rahau)

The elephant and the ant are made of the same earth. These may be considered as different varieties of utensils. In all the gross objects, all the mobile bodies and the insects, God is present in all of them. (1)

Leave all other hopes and pray to One Eternal God. Namdev requests that now he has become desireless. Now except God, nobody is his master and he is servant of none. (2) (3)
कबीर का सबदु गान मारू बानी नामदेव जी की
इक ओंकार सतिगुर परसादी।

चार मुकति चारी सिधि मिली के दुलह प्रभ के सरन परियों।
मुकति भटों चढ़े जग जानिओ जमू कोरति माये छन्न धरियों।
(1) राजा राम जपत की को न तरियों। गुरु दुपेदी साध
की संगति भगत भगतु ता को नामु परियों। (1) सहारु।
संख चक माला लेकु विगाजित देख चैत पतापु जमू डारियों।
निरभदु भई सभ बल गरियों जनम मरन संताप हिरियों। (2)
अरौक कु दो अभ खुद गुरु भमोजन अधिक फरियों।
नू निधि ढाकरे दी बुदी अटलु अजहु न तरियों।
भगत घटि मारियो हरनाखसु नरसंहध गुप होड़ी देह धरियों।
नामा कहें भगति
बस केसव अजहु बल के दुआर उखों। (8)।।

Kabir ka sabad Raghu Maroo Bani Namdeu ji ki
Ik Oankar Satigur Parsadi.

Chari mukati charai sidhi mili kai doolah Prbhu ki saran pario. Mukatu bhaio chauhoon jug janio jasu keerati mathai chhatar dhario. (1) Raja Ram japat ko ko na tario. Gur updesi sadh kee sangati bhagatu bhagatu ta ko naam pario. (1)
(Rahau) Sunkh chakr mala tilaku birajit dekhi prtap jumu
There are four liberations. When I came under shelter of God, all the four liberations were granted. This fact that I have been liberated became known in all the four yugas (ages). The umbrella of fame and glory was placed on my forehead. (1)

Who have not been liberated by meditating on Raja Ram? Those persons who were blessed with the teachings by true Master and thay had association with the saints, became famous as “Bhagat, Bhagat”. (1) (Rahau)

Hari had the conch shell and wheel (a weapon which is rotated and thrown to cut the enemy) in His hand, garland around His neck and a mark on His forehead. After seeing His glory, even the messenger of death was afraid. After receiving the state of fearlessness, I am roaring. God has expelled the suffering of birth and death. (2)

The God blessed with the state of indomitable to king Umbreek (a king of Sun dynasty) and expanded the rule of Bhabheekhan. That God blessed Sudama with nine spiritual treasures. He blessed eternal state to Dhru bhagat which is still valid (refers to pole star which is known as Dhru star). (3)

He killed Harnakhash for saving saint Prahlad by coming in the garb of Narsingh (half man and half lion). Keshav (God) comes under the control of the saint. He is still standing at the door of Raja Bal. (4) (1)
Bhairau Bani Namdeu Jiu ki Gharu 1

I‘\"O Ankar Satigur Parsadi.


O my tongue! If you do not recite Hari’s Name, I would cut you in hundred parts. (1)

I have coloured my tongue with Hari Naam. By reciting Hari Hari, it has acquired beautiful colour. (1) (Rahau)

A tongue which is engaged in other works is useless. The liberation is only available from Hari Naam. (2)

If one performs crores or even countless types of ritual worships, these shall not be as effective as recitation of One Hari’s Name. (3)

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Namdev prays that now he has only one work to do (reciting Hari’s Name). O God! You have countless forms. (4)


The person who has given up other’s money and other’s women, that person lives close to God. (1)

Those persons who do not recite God’s Name, I do not want to see them. (1) (Rahau)

Those persons who still have illusions (those who do not treat all the creation as His form) though they are the humans but they are just like animals. (2)

Namdev prays that one may possess all the thirty two auspicious signs in his body, but one does not look good without the nose. (Just like the human nose, One God’s devotion is very important.) (3) (2)

(Once Namdev’s father had to go out and he directed Namdev to feed gods with milk. Namdev was a simpleton and he thought that the stone idols of gods really drink milk. He brought milk, offered it to the gods and started praying. But the gods did not oblige him. He continued praying. At the end his mind became concentrated and the gods appeared to him in person and drank the milk.)

Namdev milked the Kapila cow (the cow which has five auspicious signs) and put the milk in a bowl and brought a metal vessel. (1)

(After placing the bowl of milk in front of the gods, he prayed, “O gods! Drink milk, drink milk, so that my mind becomes happy. If you do not drink, the head of the family will be angry with me.” (1) (Rahau)

Namdev filled the golden bowl with milk and offered to the gods (and said). (2)
Only Your devotion resides in my heart. God laughed to see Namdev. (3)

After feeding milk to the God, Namdev went home. Namdev had vision of God. (4) (3)


I am mad after my husband Ram. I decorate and make up myself for pleasing Him. (1)

O people! You malign me, malign me again. My mind and body are meant only for my beloved Ram. (1) (Rahau)

O my tongue! Do not enter into arguments with anybody. You only drink the nectar of Ram Naam. (2)

Now my heart has learnt and I can say this with beat of drum that there is definite possibility of my meeting Gopal (God) (3)
Any person may malign me or praise me. (I do not care.) Namdev had attained Unmanifest God. (4) (4) 

Some time, one may not like milk pudding, sweet sugar and clarified butter (ghee). But some time God may make that fellow beg for pieces of loafs of bread. Some time even make one pick up boiled rice pieces and grams (for food). (1)

It is better to live as per the will of God. It is not possible to describe the greatness of God. (1) (Rahau) 

Some time God may bless one with position of possessing the Turkish horses and make these to dance. Some time one may not be able to have shoes for his feet. (2)

Some time He may make one sleep on the white bed
and sometime one may not find even grass to sleep upon.
(3)

Namdev prays that in all circumstances, it is only
God Who makes you cross the ocean of the world. The
one who (is lucky and) meets the Master, that person
shall be made to cross the ocean of the world by the
Master. (4) (5)

Hasat khelat Tere dehure aaiya. Bhagat karat Nama pakri
uthayia. (1) Heenrhee jati meree Jadim Raiya. Chheepe ke
janami kahe kau aaiya. (1) (Rahau) Lai kamlee chalio paltayi.
Dehure pachhai baitha jayi. (2) Jiu jiu Nama Hari gun uchrai.
Bhagt jana kau dehura firai. (3) (6)

(Sri Guru Granth Sahib page 1164)

(Once when namdev went to the Krishna temple
and was happily meditating on God, the Brahmin priests
picked him up and made him leave because he was from
a low caste of cloth printer. He went at the back of the
temple and started singing praise of God, the gate of the
temple turned backward to face Namdev.)

O God! Namdev had come to Your temple in playful
mood. While he was meditating on Him, the Brahmin priests caught hold of him and made him get up and leave. (1)

The Brahmins said that Namdev was of low humble caste. O Krishna! Why did you gave me birth as a cloth printer (Chheepa)? (1) (Rahau)

Namdev picked up his blanket, came and sat at the back of the temple. (2)

As Namdev sang the praise of God, the temple went on turning and the entrance turned towards Namdev. (3) (6)

३८७४७ सम्भवे सौहि धेर २ नेवन मुद्यम भुजादि
सैमी वृधे पौड़ भुजान || विवशेष सल में जी वनन || सैमी खुड़ बुटेच भुजादि
|| सैमी रघे पौड़ रघादि ||| रघे पौड़ रघादि रघादि || रघे चार चार रघादि || सैमी बल बल धुका धुका
|| रघे रघे चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार चार
As a hungry person loves food, as a thirsty person seeks water, as a fool is lost in the love of his family, similar is the love of Namdev’s for the lord Narayan (1)

Namdev is in love with the Lord. He has become dispassionate effortlessly (1) (Rahau)

As is the wanton woman lost in other men, as a greedy man is in love with wealth, as a lecherous man is in love with women, similar is the love of Namdev’s with the Lord Murari. (2)

True love is that which the Lord Himself inspires. The duality vanishes with the grace of the Master. Such a person is always absorbed in the Lord and is never cut off from Him. Namdev’s heart is as such connected to the Lord’s Name. (3)

As is the love of the child and mother, my mind is attached as such with the Lord Hari. Namdev says this with all humility that the Lord Gobind resides in his mind. (4) (1) (7)
(1) Papee ka gharu agne mahi. Jalat rahai mitwai kub nahi.
(4) (2) (8)

A person who neglects his own wife and indulges in lustful activities with other women is blind. Just as the parrot is very happy to see a silk cotton tree but at the end it dies struck with that tree. (The parrot is pleased to see beautiful fruit of silk cotton tree. But when it pricks its beak in the fruit, it gets stuck in the sticky juice.
of the fruit.) Same is the fate of the sinner attached to other women. (1)

The sinner resides in the fire which is blazing all the time and is never extinguished. (1) (Rahau)

Such a sinner does not go to the place where God's devotion is practiced. He leaves the correct path and is waylaid. By forgetting God, the source of all creation, he continues in the cycle of birth and death. He leaves nectar and eats the collected poison. (2)

Wherever there is collection of people for the songs by the women of easy virtue, such person dresses well and goes early to enjoy the tunes and dances. Such a person shall have noose around his neck. (3)

Those who are lucky to have good fortune on their forehead, they leave all this and go to seek Guru's shelter. Namdev advises, O saints! You also cross the ocean of the world (by seeking shelter of the Guru.) (4) (2) (8)
The two teachers of Prahlad by name Sunda and Marka went to his father the king Harnakhasha that inspite of their best efforts, Prahlad does not study. He goes on repeating, “Ram, Ram.” He claps with his hands. He has spoiled other boys also. (1)

He goes on reciting RamNaam and keeps on meditating on rememberance of Ram in his mind also. (1) (Rahau)

The principal queen requests Prahlad saying that the king has conquered all the earth. O son Prahlad! If you do not accept the orders of your father, then your father, the king is determined on some other thoughts. (2)
The evil persons have decided to prolong your life (to kill you). But Raja Ram reversed all the Maya (nature). He saved Prahlad from the fall from mountain, water and fire. (3)

Then Harnakash pulled out his sword and showered fear of death and shouted, “Show me who shall protect you?” The yellow robed Hari, Who is the Master of all the three worlds roared from the pillar. (4)

Hari killed Harnakash with his nails and again assured all the gods and humans of His support. Namdev says that he also meditates on Ram in the form of Narsingh (half human and half lion). He is the One Who blesses with the state of fearlessness. (5) (3) (9)
सूरत में इलाके की संख्या ॥ थे विधिमप्रथा थे भावो यथा ॥ २०॥ वर्षिरूप भवकि पुरुष सज्जन ॥ अहुष्ट्र की यथा लालो भावि ॥ २१॥ बस्तो मुलं चलता दुर्मिहण ॥ गर्भजीि बिपुल मैं व्रजति वावण ॥ २२॥ राघि बचे सन् वर्षिरूप ॥ डियु विद्व वधीमार्य भैले वधिरण ॥ २३॥ रिम पड़िमा ता डिने पवित्र ॥ माड़ि मोहिन्द चर्चा मन्दिरुं ॥ २४॥ रामसंही मध विद्व वधारि ॥ भिहित विपुल मध इमे पवित्र वावण ॥ २५॥ दष्टु सति वे यथा तो सोहे वावण ॥ २६॥ लभिथेण हिर्याविव सज्जन ॥ २७॥ रमे बी व्रजति व्रजी मंगारि ॥ दुर्घ अनु से देहि व्रजमण ॥ २८॥ वर्षिरूप राम थे वर्षिरूप ॥ २९॥ भक्ति व्रजमण वचन ॥ ३०॥
बादिसाहु महल माह जाहिए || अनुदंब की घट लामी आवहिए ||२१||
काजी मुलान बिनती पृथमाधि || बखसी हिंदू मे तरी गाहिए || २२||
नामा कहे सुनह बादिसाहु || हिंदू किंचु पतीआ मुझे दिखाहिए ||२३||
इस पतीआ का हिंदू परवानु || साथी सीता चालावु अलिनान ||२४||
नामदेव सभ गहिआ समाधि || मिलि हिंदू सभ नामे पाह जाहिए ||२५||
जुठा अब क दरार न जीव गाहिए || नामदेव का पतीआ जाहिए ||२६||
नामक की कौरत रही संसार || भगत जनां ले उदंत आ पारि ||२७||
समक कलमं निरंक भाहिआ खेदु || नामे नाराइन नाही भेजु ||२८||

Kaji Mulan bintee furmayi. Bakhsee Hindu mai teree gayi.

(Sri Guru Granth Sahib page 1165-1166)

The emperor asks Namdev to show him some miracles of his Ram. (1)

The emperor tied Namdev with ropes and said, “Let me see your Beethal Hari? You revive this killed cow otherwise I shall kill you.” (2)

Namdev said, “O emperor! How can this happen? No living thing can be revived after death.” (3)

My words cannot achieve anything. Only Rams’s doings can happen. (4)

The emperor was overtaken by his pride and he brought a large elephant and asked it to be excited. (5)

Namdev’s mother weeps and says, “O Namdev! Why do you not leave Ram and say Khuda?” (6)

Namdev replied, “I am not your son and you are not my mother. Even if my body is destroyed, I shall go on singing qualities of Hari.” (7)

The elephant hit Namdev with its trunk but Namdev escaped as he had the shelter of Hari. (8)

The emperor said, “The senior Kazis and Mullans bow before me but this Hindu has insulted me.” (by not carrying out my orders.) (9)

All the Hindus of the city prayed to the emperor, “O
emperor! Please listen to our request. You accept gold equal to the weight of Namdev, but release him.” (10)

The emperor replied, “If I accept wealth in lieu of Namdev, I shall go to hell. Should I leave my faith and collect wealth of the world?” (11)

Although Namdev has been tied with fetters in his legs but he is clapping with his hands and singing praise of Gopal. (12)

He said that if Ganges and Jamuna rivers start flowing in reverse direction, even then Namdev shall continue to sing Name of Hari. (13)

(The emperor had asked Namdev to revive the dead cow in three hours which equals one pahir). When only about twenty minutes were left in this given time, Namdev thought that God, Who is the saviour of the three worlds had not come. (14)

Namdev was just thinking like that when he heard the sound of the feathers of the blue jay (a large heron) and Gobind (God) arrived riding the large heron. (15)

Gopal arrived riding the large heron and saved the honour of His devotee. (16)

Gopal asked Namdev, “You tell me. If you want I shall twist the earth and do everything upside down?” (17)

“If you desire, I shall revive the dead cow so that everybody shall see and have faith?” (Namdev requested for reviving the cow. When the cow became alive.) (18)

Nama requests that the cow can be milked now, “You tie the hind legs of the cow with rope and milk her.” The people first made the calf suck milk and then milked the cow. (19)
After milking the cow, when the pot was filled with milk, it was placed in front of the emperor. (20)

When the emperor returned to his palace, he suffered badly (he became seriously sick.) (21)

The emperor sent his request through the Kazi and Mulla saying, “O Hindu! Pardon me, I am your cow.” (22)

Namdev said, “O emperor! This miracle is the kind of a letter (message) that has been shown to me.” (23)

The gist of this message is, “O emperor! You become pure minded and behave correctly.” (24)

Namdev, Namdev was present in everybody’s mind, All the Hindus joined and went to Namdev and said that all of them had thought. (25)

That if the cow was not revived, then Namdev shall lose his honour. (26)

Now Namdev’s fame was established in the world. He was liberated alongwith other saints. (27)

The slanderer (the emperor) suffered and felt sorry for his action. There is no difference between Namdev and Narayan (28) (1) (10)
घु २ ||

जरु गुर्देतु न मिले मुगरी || जरु गुर्देतु न उत्तरे पारी || जरु गुर्देतु न बैठते तेहर || जरु गुर्देतु न जीवत मरे ||

एक सलि सलि सलि सलि गुर्देतु न || जरु गुर्देतु न दह दिस धावे || जरु गुर्देतु न पंच ते दूरे || जरु गुर्देतु न मियो धूरे ||

एक जरु गुर्देतु न अभिनत बानी || जरु गुर्देतु न अकब तहनी || जरु गुर्देतु न अविस्त देह || जरु गुर्देतु न नाम जप लेहे ||

एक जरु गुर्देतु न भवन वै सुखे || जरु गुर्देतु न चुंर पद बझे || जरु गुर्देतु न सीमु सुआ || जरु गुर्देतु सदा साहसी ||

एक जरु गुर्देतु सदा बाँगे || जरु गुर्देतु पर निंदा निलागी || जरु गुर्देतु बुरा भला इंक ||

जरु गुर्देतु लिलाहिंच लेह || जरु गुर्देतु कंध नहीं हनी || जरु गुर्देतु देहुरा हनी || जरु गुर्देतु चापर छाही ||

जरु गुर्देतु सहमन निकाही || जरु गुर्देतु न अभिनत नाही || जरु गुर्देतु तांन चाक लागाही ||

जरु गुर्देतु न दुआदस सेव || जरु गुर्देतु सभे बियु मेहा ||

जरु गुर्देतु न संसा टूटे || जरु गुर्देतु न जम ने छूटे ||

जरु गुर्देतु न भूमु तेरे || जरु गुर्देतु न जनम न मरे ||

जरु गुर्देतु अद्भुत बिदुहार || जरु गुर्देतु अद्भुत भार ||

जरु गुर्देतु अवर नहीं जाही || नामदेतु गुर को सरणाही ||

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If one meets True Master, then one can meet God. If one meets Master, the he shall cross the ocean of the world. If one meets Master, he shall enjoy in the heaven. If one meets Master, he shall attain the state of Jeewan Mukta. (1)

Gurdev is Truth, Truth, Truth, Truth, Truth. (Repetition is to stress the point.) All other types of services are false, false, false, false. (1) (Rahau)

If one meets Master, he is made firm in Ram Naam. If one meets Master, the mind does not flutter around.
If one meets Master, he is pushed away from five evils (lust, anger, greed, attachment and ego). If one meets Master, then the beings do not die with regrets. (2)

If one meets Master, he attains sweet words like nectar. If one meets Master, he listens to the stories of Unfathomable God. If one meets Master, he is blessed with body like nectar. If one meets Master, then he shall meditate on Ram Naam. (3)

If one meets Master, then he knows all the three worlds. If one meets Master, then he comes to know about the highest state. If one meets the Master, his top touches the sky. If one meets Master, he always gets honours and praise. (4)

If one meets Master, then he becomes sombre for ever. If one meets Master, he shall desert talking ill of others for ever. If one meets Master, he shall see the good and bad with equivision. (He does not hate anybody.) If one meets Master, he has seal of good fortune on his forehead. (He would be lucky to attain God) (5)

If one meets Master, his body does not get damaged (with evil habits). If one meets Master, even the temple of God shall turn its door. (As had happened for Shree Namdev.) If one meets Master, then his thatched roof is made (as had happened for Shree Namdev. Please refer to composition number 9 Gharu 4 Sorath.) If one meets Master, then the bed shall be recovered from the river. (This also refers to the story of Shree Namdev. When the emperor found him innocent, he gave him a nice bed. Namdev was reluctant but on insistence of the emperor, he took it and threw in Jamuna river. When the emperor wanted it back, the river returned it undamaged.) (6)
If one meets Master, it is equivalent to bathing at sixty eight holy places. If one meets the Master, it should be taken as the stamp of approval by God. (As the visitors are stamped at some holy places as proof of having visited the place.) If one meets Master, it is equal to service of the twelve self formed Shiv lingas. If one meets Master, then even the poison becomes nectar. (7)

If one meets Master, then all the doubts and illusions are dispelled. If one meets Master, then he is liberated from the messenger of death. If one meets Master, then he crosses the ocean of the world. If one meets Master, then he is freed from the cycle of birth and death. (8)

If one meets Master, then all the practices given in eighteen Puranas are attained. If one meets Master, then it is equal to offering of eighteen loads of goods in prayer. There is no other shelter except the True Master. Namdev has attained the shelter of his Gurdev, True Master. (9) (1) (2) (11)

(Sri Guru Granth Sahib page 1167)

(It appears that this composition was recited by Namdev, when he was singing praise of God and playing cymbals. One Muslim fakir came and took away his cymbals. Namdev took the Muslim fakir as God Himself.)

O Keshav in the garb of a Muslim fakir! You are welcome. Now You have come in the form of a sage who has all the spiritual powers (sidhies). (1) (Rahau)

You have the sky as your cap on your head, the seven under worlds are your shoes, your dress of leather is the temple. O Gopal! What form You have adopted? (1)

Fifty six crore clouds are Your cloak, sixteen thousand gopies are your lower garment. Eighteen times the vegetation is your conical club and the whole world is your dish plate. (2)

Namdev has made his body as the mosque and his mind as the Mullan. He is performing Namaz prayer in the fourth state (turia) of the mind. O God! The Maya is Your magician who shows You in some form. (God is actually formless.) (3)
You snatched my cymbals when I was singing Your praise. Now to whom should I complain? The Master of Namdev is Omniscient. He is faultless. But, He is prevailing in all the countries. (4) (1)

Basunt Bani Namdeu Ji ki Ik Oankar Satigur Parsadi


If the master is in distress and the servant deserts him, that servant does not survive for long. He brings bad name to his both the families (father’s and mother’s side). (1)

Even if the people laugh at me, I shall not leave Your devotion. Your lotus feet are residing in my heart. (1) (Rahau)
Just as humans are prepared to fight till death for their worldly wealth, the saints also do not leave Ram Naam. (2)

To take bath in Ganges and Godawaree rivers is the custom of the worldly people. When the God is pleased, Namdev shall become His servant. (3) (1)

 mereka vaar haan lookh chane II bharitmaa bhuq beemakh II 11 smaaxh samhde ujj bhechinde II ujj haay bath bhookh II 11 ujj poosh II khalil beem bhuq walee kehde II majaapu II bhav bhuq bharitmaa bhookh II 22 teet srichaak meebhudee beel khru II 33 bhav bhuq ujj ujju bhee II jum

O God! The wave of greed is striking very hard. The boat of human body is going to drown. (1)

O my father Beethula! O Gobinda!! Please cross me beyond the ocean of the world. (1) (Rahau)

My boat is in control of the wind. I cannot work my oar. O Omnipotent Beethula! (2)
O Keswa! Kindly meet me with Satiguru Who shall cross my boat across the ocean of the world. (3)

Namdev requests that he does not even know how to swim. O Beethula! Give me Your arm. Give me Your arm. (4) (2)

O Keswa! Kindly meet me with Satiguru Who shall cross my boat across the ocean of the world. (3)

Namdev requests that he does not even know how to swim. O Beethula! Give me Your arm. Give me Your arm. (4) (2)


(Sri Guru Granth Sahib page 1196)

(When one is a child, the body moves at normal speed as the desires are limited). Later when one becomes young, it collects lot of negative traits (dust) and the movement becomes slow. Maya shows grass (of temptations) to make it move faster. (1)

There is long line of human beings which is driven by Maya as if it is a line of animals. Now my beloved (soul) is taking my body for purification in the water tank of holy company of saints. (1) (Rahau)

Now my Guru who is dyed in love is cleaning me like a washerman. My mind is absorbed in the holy feet of Hari. (God) (2)
Namdev prays, O God Who is prevailing everywhere! Kindly show grace on Your devotee. (3)

सच्चे वर्धित श्रमदेह नी वी इंद्रज्ञ केशव पानी प्रज्ञा (3)

वर्षे वे धरती विधिक वर्ध नर्म्भे || दत्ते वे ठाकुर धारी सर्वसत्त्वे || श्रमदेह वसे फाल भवे वर्ष मर्यम की मृदु लड़ी रहे || नित्य ज्ञान मुलातो लोक सिद्ध क्रोध रहे वे || नित्य भात वाद वसे वर्ष मर्यम की मृदु लड़ी रहे || वालू बिंदु वध वसे वर्ष मर्यम की मृदु लड़ी रहे || वालू बिंदु वध वसे वर्ष मर्यम की मृदु लड़ी रहे || वालू बिंदु वध वसे वर्ष मर्यम की मृदु लड़ी रहे || वालू बिंदु वध वसे वर्ष मर्यम की मृदु लड़ी रहे || वालू बिंदु वध वसे वर्ष मर्यम की मृदु लड़ी रहे || वालू बिंदु वध वसे वर्ष मर्यम की मृदु लड़ी रहे ||

Sarang Bani Namdeu Jiu Ki Ik Onkar Satguru Parsadi
Kae re mun bikhia bun jai. Bhulo re thugmoori khayi. (1)
sangat kabhu nahin karai. Kahat Namdeo ta chi aani. Nirbhai hoi bhajeeyai Bhagwan. (4) (1)

(Sri Guru Granth Sahib page 1252)

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

O my mind! Why do you go into the poisonous forest of the world? There you will go astray by eating the stupefying herbs of Maya (the illusive and creative power of the Lord) (1) (Rahau)

It is like a fish living in water. It is not worried about the net, which will cause its death. For pleasure of palate, it even swallows the iron hook (which results in its death.) Similar is the fate of those who are bound by attachment to wealth and women. (1)

It is like a honeybee, which collects lot of honey. Its honey is snatched and it gets only ashes thrown in its mouth. It is like a cow which generates milk for it’s calf. But, the cowherd ties the calf and milks the cow (2)

A man does a lot of labour to earn the wealth. Then he buries it in the earth. While collecting this wealth, the foolish man does not realize that the wealth, lands and the body will all change into dust (3)

The man possesses a lot of lust, desires, anger etc. but does not ever keep company of holy persons. Namdev tells such persons to take shelter in the Lord and be devoted to Him without any fear. (4) (1)

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बद्हु की न होड माधुर मो मिसु || ठाकुर ते जनु जन ते ठाकुर खेलु परिए है तो मिसु ॥ १॥ रहादु || आपन देशु देशु आपन आप लगावे पूजा || जल ते तरंग तरंग ते है जलु कहन सुनन करु दूजा ॥ २॥ आपहि गाचे आपहि नाचे आपि बजावे तूरा ॥ कहत नामलेखु तू मेरे ठाकुर जनु गूः तू पूरा॥ २॥

Badahu kee na hod Madhau mo siu. Thakur te janu jan te Thakur khelu pario hai to siu. (1) (Rahau) Aapan deu dehura aapan aap lagawai pooja. Jul te tarang trang te hai julu kahan sunan kau dooja. (1) Aapahi gawai Aapahi nachai Aapi bajawai toora. Kahat Namdeu Tun mero Thakuru janu oocha Tu poora. (2) (2)

O Madhau! Why do not you have a bet with me? You and me are playing the game. (The bet is that) “the Master becomes the servant and the servant becomes the master”. (1) (Rahau)

You are Yourself God, You Yourself are the temple and You Yourself are doing the worship. Just as the water becomes the wave and the wave again becomes water. They are “two” only for the purpose of saying and listening to. (1)

You Yourself sing, You Yourself dance and also play the musical instrument. Namdev says, “You are my Master. I am incomplete, You are perfect. (Humans think that soul is different from the body but God is the Universal Soul. Thus, humans are incomplete but God is perfect.) (2) (2)

नम्ब भ्रंडतु भ्रेमे हिस तुथ || रथनल लिखत उथ दूरी मेलक भकाद भ्रातु वचन दित जुइल ॥ ११॥ भ्रंडतु भ्रेमे हिस तुथ दूरी मेलक भकादः भ्रातु वचन दित जुइल ॥ (2) (2)

Rahau kee na hod Madhau mo siu. Thakur te janu jan te Thakur khelu pario hai to siu. (1) (Rahau) Aapan deu dehura aapan aap lagawai pooja. Jul te tarang trang te hai julu kahan sunan kau dooja. (1) Aapahi gawai Aapahi nachai Aapi bajawai toora. Kahat Namdeu Tun mero Thakuru janu oocha Tu poora. (2) (2)

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दास अनिन रंगे निज गुप्त । दरसन निमिन ताप तही मोचन परसन मुक्ति करत ग्रीह कूप। ॥
रहातु मंगल छठावे बाँधे भगत न छटों मोहिं। इंद्र समें मो कु द गाह बाँधे तंतु फून मो पैं जवाब न होइ॥
मे गून बंध सगल को जीवन मेरे जीवन मे दास ॥ नामदेव जा के जो जूज असै तैंसा ता के प्रेम प्रगास॥

Darsan nimakh tap trayee mochan parsat mukati karat grih koop. (1) (Rahau) Meree bandhee bhagat chhadawai bandhai bhagat na chhootai Mohi. Ek samai Mo kau gahi bandhai tau funi mo pai jababu na hoi. (1) Mai gun bundh sagal kee jeewani Meree jeewani Mere daas. Namdev ja ke jia aisee taiso ta kai prem prgaas. (2) (3) (Sri Guru Granth Sahib page 1253)

(My dedicated devotee is My Own form. By just one look of him, one's all the three types of sufferings (physical, pranic and spiritual) are dispelled. (Touching of his feet) delivers one from all the troubles which may be like deep blind well. (1) (Rahau)

If I bind somebody (by curse or dosha for sins having been committed), my saints can liberate that person. But one who is bound by the saints, even I can not liberate that person. If the saints may catch and bind me, even then I do not have any answer. (Saint Ravidas has said that God binds the humans with the knot of Maya which can be opened with loving devotion. When the saints bind God with the knot of love, then God has to yield in front of the saints.) (1)

Though I am the life of everybody, yet I get controlled by the loving devotion of the saints. My devotees are my life. O Namdev! One who has understood this fact, his heart is fully illuminated with My love. (2) (3)
गण मलाय बाणी भगत नामदेव जीजू की दोर सतिगुर ग्रामदार।
सेविले गोपाल गाँधी आकुल निरंजन। भगति दानु दीजी जायहि संत जन।
हादु। जों चौ खाँ दिल दिसे महादिवा वैकुंठ भवन चित्रमाला सपन लोक सामान पूरी अलै।
जों च घर लाललो कुंजारी चंदु सूजु दीलढ़े कुशकु कालु बुझ़ा कोटवालु सु करा सिः।
सु असा राजन जी नरहि। चौ चौ खाँ दिल दिसे महादिवा चंदु मुखु दीवाड़ा जिन्न बिस्म संसंग रामदार।
जों के घर दीसरु वाला जगत गुरु तत सारंका मिरानु भारे जी। पापु पुन्नु जों चौ दोमो दुआरे चिह गमुन लेखी।
धरम गाँधी पुलिल प्रतिकार।
सुन्द्र अंशा राजा स्री गोपालु ॥२॥ जँ चै घरि गण गंधरव रिखी 
बुझझ ठारीआ गावतं आछे ॥ सरब असात बहु सूपोआ अनमूर्ता 
आवाहि मंडलीक बोल बोलहि काछे ॥ चुढूर दूल जँ चै है पतवणु ॥ 
चेरे सकति जीति ले भवणु ॥ अंड टूक जँ चै भसमती॥ सुन्द्र 
अंशा राजा निभवण पती ॥३॥ जँ चै घरि कूम्मा पालु सहर्ष फनी 
बासक मेज वालुआ ॥ अंढरे भार बनानसपटी मालणी छिनवे 
करोड़े मेंध माला पाणीहरीआ ॥ नख प्रसेत जँ चै सूससरी ॥ 
सपत समुद्र जँ चै घड़थली ॥ इते जीआ जँ चै वर्तणी ॥ सुन्द्र 
अंशा राजा निभवण धणी ॥४॥ जँ चै घरि निकट वसली अरजनु 
धाब प्रहलाद अंबरीक नारु नै रमण सुधा गण गंधरव बानवे हेला ॥ 
इते जीआ जँ चै हहि घरी ॥ सरब बिजापिक अंतर हरी ॥ प्रणवे 
नामदेटु ताँ चै आणि ॥ सगल भगत जँ चै नीसाणी॥५॥

Ragu Mlaar Bani Bhagat Namdeu Ji ki. 
Ik Oankar Satigur Parsadi

Seweele Gopal Rai Akul Niranj. Bhagati daan deepa jachahi 
jachahi sunt jan. (1) (Rahau) Jan chai ghari dig disai sarai 
chakunthh bawan chitarasala sapat loke samani pooreeale. Jan 
chai ghari lachamee kuaree chund sooraju deewrhe kautaku 
kalu bapurha kotwul su kara siri. Su aisa Raja Sri Narharee. 
(1) Jan chai ghari kulalu Brhma Chatur Mukh danwrha jini 
bisw sunsaru racheele. Jan kai ghari Eesar banwla jagat Guru 
tut sarkha giyan bhakheele. Papu punn jan chai dangeeya 
durai Chitr Gupat lekheeya. Dharam Rai parulee prtihaaru. 
So aisa Raja Sri Gopalu. (2) Jan chai ghari gan gundharab 
rukhi bapurhe dhadheeya gawunt aachhai. Sarab sastr 
bahuroopiya aakharha Mundleek bol bolahi kachhe. Chaur 
dhool jan chai hai pawan. Cheree sakati jeet le bhawanu. Und 
took ja chai bhasmatee. So aisa Raj Tribhawan Patee. (3) Jan 
chhi ghari koorna palu sahasr fanee basaku sej walooya. 
Atharab bhar banaspatee malanee chhinwai karorhee megh 
mala paneehareeya. Nakh prsev ja chai Sursaree. Sapat
I have meditated upon my Gopal Rai Who is without any dynasty and beyond Maya. O Gopal Rai! Kindly bless us with Your loving devotion. The saints request only for His devotion. (1) (Rahau)

O Gopal Rai! All the directions seen around Your Home are merely small tents. You are perfectly prevailing in all the seven worlds. (His place is beyond human imagination.) The heaven is Your studio. Laxmi, (the goddess of wealth) is always present in Your house. The sun and moon are two lamps. The time is only Your mere play. Sri Shukracharya is policing Your home. O Sri Narsingh Lord! You are such a great king! (1)

O God! Brahma who has four faces is the potter of all the living beings who has formed all this universe. There is mad looking Lord Shiva in Your house who is the Master of the world and who has blessed the whole world with the Divine Knowledge. O God! The sins and virtues are two guards at Your door and Chitrangupta is Your clerk. Dharam Raj is the gateman who brings doomsday. O Sri Gopal! You are such a king. (2)

O God! All the groups of gods, divine singers and the rishies are the ballad singers at Your house. All the religious books (Shastras) are the mimics who assume different guises. This world is only a small arena in which the kings who pay taxes to You are talking very sweetly. The wind is waving the whisk and Maya who
has conquered all the worlds is Your servant. This part of the world (India) is His hearth and He is the king of all the three worlds. My God is Master of all the three worlds. (3)

The tortoise is His bed. (As per the Shastras, the universe is supported by Lord Vishnu in the form of a tortoise.) The mythical serpent, Sheshnag with thousand hoods forms the strings of His bed. The vegetation of eighteen worlds are Your gardener women. The line of ninty six crore clouds is supplying water. The Ganges river is the sweat of Your nails. The seven oceans are Your pitcher stand. All the living beings are Your utensils. Such is the king of the three worlds. (4)

In Your house, there are Arjun, Dhru, Prahlad, Umbreek, Narad, Bhisham Pitama (who was born out of Ganges river), all the sidhas, Budhas, important persons, celestial musicians, and fifty two warriors etc. All these people who are in Your house, God is prevailing in all of them. Namdev says that he has surrendered to the protection of God whose holy flag (praise) is carried by all the saints. (5) (1)
Mo kau Tun na bisari Tun na bisari. Tu na bisare Ramayia. (1) (Rahau) Alawuntee ihu bhrumu jo hai mujh oopar sabh kopila. Soodu soodu kari maari uthaiyo kaha karau bap Beethula. (1) Mooye hooye jau mukati dehuge mukati na janai koila. Ei Pundiya mo kau dhedh kahat Teree paij pichhaudee hoila. (2) Tu ju dayialu kripalu kaheeyat hain Atibhuj bhaio aparla. Feri deeya dehura Name kau Pundeeyan kau pichhwarla. (3) (2) (Sri Guru Granth Sahib page 1192-1193)

O Ram! Do not forget me, do not forget me, O Ram do not forget me! (1) (Rahau)

These Brahmins are under the illusion that they own the temple. That is why they were angry with me. They called me “sudra, sudra” (one belonging to lower service class), beat me and made me get up and leave the temple. O my father Beethula! What should I do now? (1)

O God! If you bless me with liberation after death, who shall know that? These Pandas call me very low level person. This belittles Your honour. (2)

You are called generous and kind and Your arms are very powerful. (Kindly show mercy on me). (On hearing the prayer of Namdev) God rotated the temple and the back of the temple was turned towards the Brahmin priests. (3) (2)
गुण वर्धण भंडी रुपसेठ लीहुँ वो १२१६ महेश्वर भुर्मचि ॥
कैसे रघु गर्व अंतुलनभी ॥ सैते स्वधर भावि थकण थकानी ॥१॥
घण्डी ॥ बैसे धरण घट लौघ न बौघ ॥ शेरण भुवन नाल न दौरे ॥१॥
पानी भाग शेष भुप सैमा ॥ बुधे वे भणभग बीठल शमा ॥२॥१॥
रघु कन्हा बाणी नामदेव जीवु कै सहितिगुर प्रसादि ॥
अः राम गाड़ि अंतरजामी ॥ जैसे दर्पण माहि बदन परसानी ॥१॥
रहुँ ॥ बसे घटा घट लीप न छौपे ॥ बंधन मुक्ता जानु न दौरे ॥१॥
पानी माहि देख्यू मुखू जैसा ॥ नाम कै सुआमो बीठल अंसा ॥२॥१॥

Ragu Kanrha Bani Namdev Jiu Ki
Ik Oankar Satigur Parsadi.

Aiso Ram Rai Untarjamee. Jaise darpan mahi badan prwanee.
(1) (Rahau) Bsai ghataa ghat leep na chheepai. Bundhan
mukta jatu na deesai. (1) Panee mahi dekhu mukhu jaisa.
Name ko Suami Beethlu aisa. (2) (2)

(Ri Guru Granth Sahib page 1318)

Raja Ram is telepathist and knows others' thoughts
like the face can be seen in the mirror. (1) (Rahau)

He is present in each antahkarna, (mind, heart,
intellect etc combined) but no negativity gets attached
to Him. He is free from all the confusions and He has no
caste. (1)

Just as you can see your face in the water, Namdev's
Beethaluu is like that. (He is present in each one of the
beings) (2) (2)

bhūta ज्ञात् ब्राह्मण रुपसेठ लीहुँ वो १२१६ महेश्वर भुर्मचि ॥
भु मो बिखरा भट्ट ची लगै वै गुरुल भट्ट ची लगै ॥ अंतुलनभी रघु
लगणी मे ब्रह्मण ची लगै ॥। शेरण भुवन नाल न दौरे ॥।
भट्ट भणभग बीठल शमा ॥। बुधे वे भणभग बीठल शमा ॥।
भट्ट भणभग बीठल शमा ॥। २।।

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दृष्टिकोण नर्तक महादेव || मंडे गुरु गुरु थे अपने सिवारूढ़ महादुर बीचनी।|| सभा भाग्य इतनी अति दुर्भिष्ट जा ची अभिगानु घटी || रथम बने सजानीचा परिष्व विवेच अरुष बिविरो ||
प्रभाती वाणी भगत नामदेव जी को ९६ि सतिगुर प्रसादि ||
मन की विरथा मनु ही जाने के बुझाल आगे कहोगी || अंतरगती राम सरोवर मे हुए कैसे चहोगी ||
मेरा पुभ सर्व शरीर ठारी || रहतु || माने हाट माने पाट नाने हे पासारी || माने बासे नाना भेदो 'भरमतु हे संसारे' ||
गुर के सर्व ऐत हेतु नापा दुकविश सहवज समानी || सभो हुकमू हुकमू हे आपे निररुभ सतंतू बीचरी ||
जो जन जानि भजही पुख्तोलम ता ची अविगतु वाणी || नामा कहे जगजीवन पाठिए हिरदे अलख विगाणी ||

Prbhatee Bani Bhagat Namdev Ji ki
Ik Oankar Satigur Parsadi.

Manu ki birtha manu hi janai kai boojhal aagai kahiyai. Untarjamee Ram rawayee mai daru kaise chaheeyai. (1) Bedheeyle Gopal Gosayee. Mera Prabhu raviya sarbe thayee. (1) (Rahau) Manai hatu manai patu manai hai pasaree. Manai basai nana bhedee bharmat hai sunsaree. (2) Gur kai sabad ehu manu rata dubidha sahaj samane. Sabho hukamu Hukamu hai aape Nirbhau samatu beecharee. (3) Jo jun jani bhajahi Purkhotamu ta ki abigutu banee. Nama kahai Jugjeewan paiya hirdai alakh bidane. (4) (1) The secret of the mind is known to the mind only. You may tell to some who knows everything. I am absorbed in telepathist Ram so why should I be afraid? (1) My heart has been pierced by the God Who is sustainer of the world. My Master is prevailing every where. (1) (Rahau)
He has His shop in the mind and also His sitting room. All his expanse is in the mind. The God lives in our mind. The worldly people are roaming here and there aimlessly. (2)

When the mind is absorbed in the teachings of the Guru, all the doubts are expelled by attainment of sahaj (equipoise state) state. Everything is as per His will and He is Himself Hukum (Will). Now I have got this thought which has given me fearlessness state. (3)

Those persons who meditate on Him with understanding, their words are eternal. Namdev says that he has attained God Who is the source of life of the world. He, Who is Unfathomable and performs strange unexpected happenings, is residing in Namdev's heart. (4) (1)


Purbhatee

Aadi jugadi jugadi juga juga Tu ka unt na jania. Sarab
niruntari Ramu rahiya ravi aisa roop bakhaniya. (1) Gobindu gajai sabadu bajai. Aanad roopy mero Ramayia. (1) (Rahau) Bawan beekho banai beekhe basu te sukh lagila. Sarbe adi parmladi kast chandanu bhaiala. (2) Tumh che parasu hum che loha sunge kunchan bhaiyla. Tun dayialu ratanu lalu Nama sachi samayila. (3) (2) (Sri Guru Granth Sahib page 1350-1351)

The God Who is from the beginning and the yugas were also started from Him; He is before all beings and nature, Who shall remain for ever in all the yugas, no body has been able to get His limits. Ram Who is prevailing in all beings, His form is described as this. (1)

He is all form of bliss and my Ram and Gobind is roaring. (He is manifest every where.) The sound of unspoken music is being heard. (1) (Rahau)

The tree of bawan chandan (a superior type of sandalwood) is in the forest but its smell is pleasing and restful. But the God Who is the source of all creation and also of the smell, by coming in contact with Him, I, who was ordinary wood, have also become sandalwood. (2)

O God! You are the philosopher’s stone and I am iron. By coming in Your contact, I have become gold. You are benevolent. You are the ruby and diamond jewel. Namdev has been absorbed in Your form of Truth. (3) (2)
The God Who is without any dynasty or lineage has performed a miracle. He has placed Brahm (Himself) in every antahkarna in secret. (1)

This light of God in every being is not known to anybody. But Namdev has come to know It. (1) Rahau)

Just as the pitcher is formed from the earth, similarly, the God (Beethulu) is the source and creator of all the beings. (2)

Whatever actions are performed by the humans, they have to experience their result in the form of karmas. But what God does, it is His own Will. (There is no other influence on His Will.) (3)

Namdev prays that whatever the humans think, they can attain that (by Grace of God). If one is always absorbed in God, one can attain the state of liberation and become eternal. (4) (3)
Note:- Apart from above compositions by Shri Namdev Ji, there are the following compositions about Shri Namdev by Kabir Ji and Sri Guru Arjun Dev in the slokas by Kabir Ji as under:-


Mahalla 5

Dhoondhat dolahi undh gati aru cheenat nahi sunt. Kahi Nama kiu paeeyai bin bhagtahu Bhagwant. (241)

O Namdev! Your friend Trilochan says that Namdev has been attracted by Maya. Why are you printing cloth and not attaching your mind with Ram? (212)

Namdev says, O Trilochan! Maitain recitation of Ram Naam with your mouth. Let your hands and feet
do the worldly business, but your mind should always remain attached with Unmanifest God. (213)

(The worldly people) are searching like mad people but they do not recognise the true saints. Namdev says, “How can you attain God without His loving devotion?” (241)

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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 Yamadevi.

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”, which 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 parakriti parang jadichinti sarab gatang. (I)

(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) (Rahau)

   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, attachment 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 (yagnas) 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)
Chand sut bhedia nad sut pooria soor sut khorsa dutu keeya.
Abal bal toria achal chal thapia aghar gharia taha apio peeya.
(1) Mun adi gun adi wakhania. Teri dubhidha dristi samania.

Nirbanu liv leenu 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 then the vital energy in it shall 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. (1)

As the praise and qualities of the Lord were described, the sense of duality of my mind was eliminated. (1) (Rahau)
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 5

Saint Trilochan Ji

Saint Trilochan was contemporary of saint Namdev. As per some records, he was born in 1267 AD in village Barsi in Sholapur district of Maharashtra. He was a Vaishya (business man), 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, the God is under the control of saints. Only with devotion, He does 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. Please refer to slokas of Saint Kabir nos. (212) and (213)

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

Gujri Sri Trilochan Jio Ke Pade Ghar 1
Ik Onkar Satgur Parsadi.

Antar mali nirmal nahi keena bahar bhekh udasee. Hirde kamal ghati Brahm na cheena kahe bhaiya sanyasi. (1)
Bharme bhuli re Jai Chanda. Nahi nahi cheeniya

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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? (1)

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) (Rahau)

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. (2)

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 thrash the empty straw without grain of wheat in it? (4) (1)

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) (rahau)

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).
री ॥१॥ रघु ॥ संकरा मसतकि बसता सुरसरी हिमनान रे ॥
कुल जन मध्ये मिलिए सारग पान रे ॥ करम करिर कलमक मफीटसमि
गी ॥२॥ विछा का दीपक्कु सामी ता चे रे सुआरथी पंखी गाहि गुइँ
ता चे बाधवा ॥ करम करिर अरुण पिमुला गी ॥३॥ अनि रातिक हर्षता निर्भवण नायु गी
तीरथि तीरथि भ्रमता लहि न पाए गी ॥ करम करिर कपालु मफीटसमि रे।
अम्मन नमीम धीन लछ्छी मकपतर सिखर सुनागर नदी चे नाथं ॥
करम करिर खाय मफीटसमि रे ॥४॥ दाधीले लम्बा गडु शुपालिले रागण बणु
मल विमालि आणि तोखि ले हे ॥ करम करिर कहुटी मफीटसमि रे।
पूरबलो किन्त करमू न मिटै गी घर गेहणि ता चे मोहि जापिअले गाम चे
नामं ॥ बदलि तिलोचन रामजी॥६॥

Dhanasari Bani Bhattan Ki Trilochan
Ik Onkar Satgur Parsadi
Narain nindis kai bhoolee gawaree. Dukritu sukritu tharo
karam ri. (1) (Rahau) Sankra mastik basta Sursuri isnan re.
Kul mun madhe milho Sarag Pan re. Karam kari kalank
mafeetas ree. (1) Bisaw ka deepak swami ta che re suarathee.
Pankhee rayi Garur ta che badhwa. Karam kari Arun pingla
ree (2) Anik patik harta Tribhawan Nath ree. Teerathi teerathi
bharmata lahai na paar ree. Karam kari kapalu mafeetas ree.
(3) Amrit sasia dhen Lachhmi Kalpatar sikhri. Sunagar nadee
che nathang. Karam kari kharu mafeetas ree. (4) Dadhile
Lanka garh uparheele Rawan. Banu sali bisali aani tokhile
Hari. Karam kar kachhauti mafeetas ree. Purablo krit karam
na mite ree. (5) Ghar gehni ta che mohi japiale Ram che
Namang. Badati Trilochan Ram jee (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 karmas i.e. 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 Ram helps and that is what Trilochan was doing.

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) (Rahau)

The Moon, which abides on lord Shiva’s forehead and daily bathes in Ganges river; and in his family lord Krishna was born (lord Krishna was a Chandra Vanshi), yet because of the moon’s 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 loin 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 6

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 as the sadhu did not have same devotion to God as Saint Sadhna. The sadhu therefore 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 (in Odessa state) 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 and 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.

\[
\text{ग्नान कामना को गंगा विलावलु १३१ मनमुख ग्नावरी म्} \\
\text{धिख वर्तिभा वे बस्देहै सिखु धर्षिभा डेवकहो दि} \\
\text{वर्मकवी गुरुगकवी हावा वै धीम सकावी दि} \\
\text{सिख महुव वन नापिनै सिख मंडुव गुप्तमि दि} \\
\text{जगली झूँठ मन मन वजले वर्मकु लुहा पड़े} \\
\text{पुरुष वाहे मायाहे भैंले खालिव मं आहे} \\
\text{पुरुष से बस्दे सिखु रुपी बैंमे विखलिव मटी दि} \\
\text{शह भरे टरुवे भरे बूढ़ विखव बड़हुँ मटी दि} \\
\text{मे गुणी वंधे उपै रुपी विखु आधि मं भेंदी} \\
\text{अभिदेव कंगा वर्मी लेहु मायाहे मनु हंडी मं देवी} \\
\text{!==11} \\
\text{बाणी समाने को गम बिलावलु १३२ मनमुख प्रयादि म्} \\
\text{निन कामुका के कारने हिन्दु भईमा भेखभाऊ मे} \\
\text{कामार्थयु सुआयसी वा को देव सवारी दि} \\
\text{तन गुन कहा जगत गुरा जवु बनु मन नामे दि} \\
\text{सिंघ सरन कत जाड़ी जवु जंबुक गासे दि} \\
\text{राहुलु दे हूंद जल कारने चावकु दुर्गु पावे दि} \\
\text{पान गइ मागु मिले पुनि कोम न आवे दि} \\
\text{पान जु थाके दियु नही कैसे विरावलु दि} \\
\text{दूढ़ मूढ़ नुका मिले कहु काहि चटावलु दि} \\
\text{!==12} \\
\text{मे नाही कचु}
हु नहीं किछु आहि न मोर || अनुसर लजा गखि लेह सधना जनु लोर ||॥

Bani Sadhne Ki Ragu Bilawalu
Ik Onkar Satgur Parsadi


(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 his karma or the result of past actions, what is the use of the Enlightener of the world (God). 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) (Rahau)

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 in 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)

***
Saint Sain Ji

Saint Sain was contemporary of Saint Kabir Das, Saint Ravidas, Saint Peepa 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 (performed 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 Sainu

Dhoop deep ghrit saji aarti warne jau Kamla Patee. (I)
Mangla Hari mangla. Nit mangalu raja Ram Rai ko. (I)
(Rahau) Uttam deeyra nirmal batee. Tu hi Niranjan Kamala
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

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

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

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

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

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Saint Peepa was also a disciple of Swami Ramanand. He was born a prince of Ghatan Nagar in a Rajput family and became ruler of Gagronarh, 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 Ramanand refused to meet him saying that he was a beggar and the kings had no place in a beggar’s home. So Peepa again came in all humility. Swami Ramanand asked him to go and jump into a well. When Peepa was going to do so, Ramanand’s disciples saved him and Swami Rama Nand blessed him with discipleship very lovingly.

Peepa 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 Peepa Ji. Giani Narain Singh has narrated 48 such instances in his book “Bhagatmal”.

Saint Peepa 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 pawai.”

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

There are a lot of followers of Saint Peepa in Bikaner. It is said that when Peepa 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 Peepa in Sri Guru Granth Sahib at page 695 in Dhanasari raga.

Dhanasari Bani Bhagatan Ki - Peepa

Kaiau deva, kaiyau dewal, kaiyau jangam jati. Kaiau dhoop, deep, naibeda, kaiyau poojau patee. (1) Kaia bahu khand khojte nav nidh payee. Na kachhu aibo na kachhu jaibo, Ram ki duhayee. (1) (Rahau) Jo Brahmande soi pinde jo khoje so pawai. Peepa pranwai param tut hai, Satguru hoi lakhawai. (2) (1)

(Sri Guru Granth Sahib page 695)
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 (in worship). (1)

In searching the continents of the self, one finds the nine treasures. I swear by the Lord, nothing is born or dies. (1) (Rahau)

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

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

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Chapter 9

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 for worship. 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.
Bharmat phirt bahu janam bilane, tunu munu dhanu nahin dhire. Lalach bikh kaam lubdh rata mun bisre Prabh heere.

(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) (Rahau)

Unmindful of moral ethics, the bitter fruits of evil tendencies that taste sweet to the mad worldly person. His love for things other than virtues increases. Therefore, the net of 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, that person attains the Lord undeluded by "Maya".

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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)

Mahalla 5


(Sri Guru Granth Sahib page 487-88)
(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) (Rahau)

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)

(Verse 1)

Ved vedam vo rahajh savam savarnam savarnam vagesh ||
Nemsh vashku tandh varthu varthu vach ||
Nandhitvem vechchh vechchh adivam adivam ||
Vane bapacro bhagavat mih samvardh vihrup dum dandru mawo ||
Bhagvad purushdhrtract bhagvadar sattvam adivam ||
Bhagvad purusha bhagvaradvart vacheh bapacro ||
Tane yench purush mawo khan bhagvaradvart ||
Rahau chetaks bhagvaradvart \n\n(Verse 2)

(Verse 3)
अग्नि महिर गर्वै ऋषिसा खसमू हमार॥ २२॥ कूम्भी जल माहि तन निमु बाहरि पंख खींच लिन नाहो॥ पूर्न परमानंद मनोहर समझि देखु मन माहि॥ २३॥ पारिणि कौटु गुप्तु होइ रहता ता चो मारयु नाहो॥ कहे ध्याना पूर्न ताहू को मत रे जीर्ज डरैहो॥ ३३॥


(Sri Guru Granth Sahib page 488)

O my mind! Why do not you remember the Unmanifest Lord? Except Him no body knows the way (to help you.) Even if you go about running in all the universe (to seek help); only, what God wills that shall happen. (1) (Rahau)

Our Master is such Who created the body with ten doors out of water (blood) in the mother’s womb. He protected the food of the baby in the mother’s womb from fire. (1)

The tortoise remains in the water and its newly born children are outside on the sand. They neither have the protection of mother’s wings (like the birds) nor the mother’s milk (like animals.) But, The all prevailing and beautiful God sustains the new born kids of the tortoise. Just think about this! (2)

The insects are hidden in the stone and there is no way out for it. But all prevailing God even takes care and sustains that insect. Saint Dhanna says, “O human being! Do not get afraid! (God shall protect you.) (3) (3)
O Lord! I pray to you about my afflictions. You fulfil the desire of those who are your devotees (1) (Rahau)

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)

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Sri Guru Granth Sahib page 695
Chapter 10

Saint Surdas Ji

Saint Surdas was living at Gaughat between Agra and Mathura with his disciples. He became a disciple of Shri Vallabhaacharya 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 the 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 by 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.
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) (Rahau)

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. (1)
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 11

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 Das ji 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.

Sarang || 9हें सालिगुर प्रसाद ||

तै नर किआ पुरानु सुनि कीना || अन्नावनी भगति नहीं उपजी भूखे दानु न दीना ||

(1) (Rahau) Kaamu na bisrio karodhu na bisrio lobhu na chhutio Deva. Par ninda mukh te nahi chhooti nifal bhahi sabh sewa. ||

(1) (6) Hinsa tau mun te nahi chhooti jia dayia nahee palee. Parmanand sadh sangati mili katha puneet na chali. ||

Sri Guru Granth Sahib page 1253}

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)
(Rahau)

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)

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Chapter 12

Saint Bheekhan Ji

There are conflicting views about identity of Saint Bheekhan. One view is that he was Sheikh Bheekhan, 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 Kayisth 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 reciting the Lord’s Name.

\begin{verbatim}


\end{verbatim}
The Lord is One, Unmanifest and Manifest. He can be attained with the grace of True Master.

(In this composition, Saint Bheekhan 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

Rag Sorathi Bani Bhagat Bheekhan Ji ki
Ik Onkar Satgur Parsadi

Nainhu neer bahai tunu kheena bhaye kes dudh wanee.
Rudha kanth sabad nahi uchrai ub kia kare paranee. (1) Ram Rai hoi Baid Banwaree. Apne santahu leh ubaree. (1) (Rahau)
Mathe peer sareeri jalani hai karak kareje mahee. Aisi bedan upaji kharee bhayee wa ka aukhadhu nahee. (2) Hari ka Naamu amrit jalu nirmalu ehu aukhadhu jug sara. Gur Parsadi kahe jun Bheekhan pawau mokh duara. (3) (1)

(Sri Guru Granth Sahib page 659)
words cannot be spoken. In this state what can a human being do? (1)

The Lord is the Supreme Physician who saves His devotees (1) (Rahau)

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. Bheekhan says that with the grace of the Master, one may attain the door to liberation (3) (1)

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) (Rahau)

By uttering by tongue, hearing with the ears and contemplating by mind one can enjoy bliss. Bheekhan says that now both his eyes are content because he beholds the Lord wherever he looks (2) (2)
Chapter 13

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 in their works.

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सोरा बाणी भगत बेणी जींदो की
पहरियाँ कै घरी गानणा

रे नर गरभ कुंडल जब आछत दुर्घ धिराम लिव लागा
मिसते मिंड फट मद ना अडिङिस हे आगिण सु नागा ते दिन
संमलू कसंट महा दुख अब मित्तु अधिक पासरिणा
गरभ छोड़ मित मंडिर आईंग तु नहरते मनहू बिसारिणा

सिफर पश्तावहिला मृड़िँगा तूं कवन कमति भूमि लागा
चेति रामु नाही जम पूरी जाहिंग जनु बिचारे अवास

सिफर गाज़र गया में हूँ में होली बिचारे
रामु तुं बहुँ संज्ञ छोड़ हूँ घोड़ा मति राम नामु न आराधिला
उछलिंगा काम काल मति लागी तु मानि सकलि गला वाशिला

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मूर्थ जोहहि स्नु अपस्मु न पश्रणिया || उनमत कामिम महा बिखु
भृते पाप पुनु न पश्रणिया।। सन संपति देखि ढिह मनु मारविए
रद्दे ते खोइए।। अवर मरत माहिए मनु तोले तदु भग
मुखि जनमु निमीहिए।।।।।।।। पूंछर केस कुसम ते धुलेस सपत
पातल को बाणी।। लोचन समहि बुधि बल नाठी ता कामु पवसि
माणिणी।। ना ते बिखी भई भइ माति पावसि काहिए कमितु
कुमलणा।। अकगति बाणि छोड़ि मिन्त मंडलितु पाछ़ि पशुताणाए
।।।।।।।।।।।।।।।।।।।। निकुटी देह देखि धृति उपज़े मान करत नहीं बुझीे।।।। लालमु
कै जीवन पद कासन लोचन कछु न स्मृति।। थाका तेज उदाहिए
मनु पंखी धरि आंगनि न सुखाही।। बैणी कहे सुनहरे रे भगतहूँ
मरन मुक्ति किनि पाछी।।।।।।

Sri Rag Bani Bhagat Beni Jiu Ki
Pahiria Kai Ghari Gawna
Ik Onkar Satguru Parsadi

Re nar garbh kundal jub achhat urdh dhian liv laga. Mirtak
pindi pud mud na ahinis ek agiyan su naga. Te din sumulu
kust maha dukh ab chit adhik pasariya. Garabh chhodi mrit
mandal aiyi tau Narhari manhu bisariya. (1) Phir
pachhutawehiga moorhia tu kawan kumat bhrumi laga. Chet
Ramu nahi jum pur jahiga junu bichrai anradha. (1) (Rahau)
Bal binod chind rus laga khin khin mohi biapai. Rusu misu
medhu amritu bikhu chakhee, tau punch pragat santapai.
Jupu tupu sanjam chhodi sukrit mati Ram Naamu na aradhia.
Uchhalia kaamu kal mati lagi tau ani sakati gali bandhia. (2)
Trun teju pur tria mukhu johahi saru apsaru na pachhania.
Unmati kami maha bikhu bhoolai paap punn na pachhania.
Sut sampati dekhi ihu manu garbha Ramu ridai te khoita. Awar
marat Maiya munu tole tau bhug mukhi janamu wigoia. (3)
Punder kes kusam te dhaule sapat patal ki banee. Lochan
sarmahi budhi bul nathee ta kamu pawasi madhanee. Ta te
bikhai bhyee mati pawasi kaiya kamal kumlana. Awgati bani

(Sri Guru Granth Sahib page 93)

(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 into? 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) (Rahau)

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 the 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 the 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 churned your mind though your eyes were watering and power of mind and body had gone feeble. Because the physical and astral body had become so weak, the mind was 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)
ले हिरदैं रहैं। मनुआ उलटि सुनें माहि गहै। जगमु रहैं न अलोग भाखे। पाछु तंद्री बसिस करिँ साखैं। गुर की साखी रखें चीतं। मनु तनु अरे। क्रियन परीत। कर पलव साखा बीचैं। अपना जनमु न जूँँ रहे। असुर नदी का बंधे मूल। पछिमं फंटा चढ़ावे मुमु। अजु जरे मू निझु झरे। जगनाथ छिंदु गोसामट करे। चुमुख ठीका जोत दुआर। पलू अनल मूल। विच्छारे। सरक कला ले आपे रहैं। मनु माणकु रतना माहि गहै। मस्ताकिं पदमु दुआले माणी। माहि निरंजनु निभवण रणी। घंघ लबद निम्माहेल बाजे। दुलके चबर संख्य घन गजे। दल मलि टैतहु गुमुघिं गियाण। बेणी जाचे तेणा नामु।

Ramkali Bani Beni Jiu ki Ik 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) (Rahau)

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), the abode of the Supreme Being. (4)

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)

 пурунди дулау षेटी से वी १६ भविष्युव धूमरथ ||
 उष्ठि संघं भज्जगव पाणी || विर संघव बह उल वर्णी || ठया, चिमरिं वर चिंच ठुलि ||
 रेदिं बैर मुख भविं ठुलि || १९ वाणि ष्यांषु वेंघ चिमरिं ||
 वर चिमरिं बह चिमरिं वर चिंच ठुलि || विर देवी वर चिंच ठुलि ||
 विवक नरहि सा घणां || चिम पुष्माम च्वु घामें ||
 चिम नरहि स्वादिं घुडे || वहां चिमरिं विव भयमे ||
 वे हुंघट रूख भयमे || १९ निभा भज्जगव ज्वरमे ||
 वर हुंघट ज्वरमे || विर वेंघ बिंघ बिंघां ||
 वे हुंघट ज्वरमे ||

 प्रभाती भगत वेश्यी जो की ९६ संसारिण प्रसादि ||
 तन्न क्षुद्रतु भज्जगव पाणी || रवि उंचा जर तल कार्ती ||
 ठया दिसांत बंगा लिब्ल लाग || देश वेसनो प्रान मुख भागा ||
 कली भवित ठंड क्रिघां || क्षण दिसांत गुण निम्न बार्बा ||
 रहां || नित्यप्रिय हिसानां सगें || ठुंडि थोंगी कर्म मुख खीं ||
 रवि कुपर सहिती || पर गुहा वितन को बानी ||
 मिन्न ज्वरसम चक्र गणम || निमित जागति भवातु प्रवें ||
 पाण नाचस्म चितु अकर्मे || हे लम्पट नाच अर्थमे ||
 धिम आसाणु तुल्मः माला ||
 कर जूजल तिलक कपाला || रवि कुपर कंठ रुद्राख्ये ||
 हे लम्पट क्षिमानु अभायखे ||

 जिन आलम ततु न चोंदिआ || सभ फोकट
O Being! You apply sandalwood paste to your body and tulsee leaves on your forehead but you have a knife in the palm of your heart. (Your heart is always ready to hurt others.) There is cheating in your eyes like the heron appearing to be in meditation. When you see a holy person, your face changes colour (lest you may have to feed him.) (1)

You do prolonged saluting in front of beautiful picture of Lord Vishnu. But o man with evil mind! At night time you enter into dispute (for distribution of offerings received from the devotees.) (1) (Rahau)

You bathe your body daily. You have two dhotis. But your actions are such that your tongue is vey sweet but your heart is like a knife. You perform all this drama to grab others' money. (2)
You do worship the idols after making Ganesh Chakra (a mystical diagram). You take part in ritual dancing and drama, thus keep awake whole night. You dance with your feet but you have sin in your heart. O lewd person! This dance is not religion. (3)

You have the seat of the skin of deer, you have garland of tulsee, your hands are clean and a religious mark on your forehead. You have falsehood in your heart and garland of rudrakash fruit around your neck. O lewd person! You do not perform devotion to Lord Krishna! (4)

The person who does not understand his soul (Atma), that fellow is blind. All his actions are wasted. Beni says that one should remember God with teachings of his Master. You can not find the correct path without True master. (5) (1)

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Chapter 14

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 Amritsar to request him for 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. Atheta: Kirat and Gayand
5. Brahma: Bhikha

When these Bhattas 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 Bhattas 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 Bhattas realize Supreme Being in their consciousness. Thus Guru Arjun Dev composed the first 20 paragraphs. Then the 11 Bhattas, between themselves composed 123 swayas making a total of 143 stanzas under the heading of “Bhatt Bani” at pages 1385 to 1409 of Sri Guru Granth Sahib.

Compositions of Guru Arjun Dev

Compositions of Guru Arjun Dev

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 Ik Onkar Sati Nam Karta Purakh Nirbhaup Nirvair
 Akaal Murat Ajuni Sai Bhang Gur Parsadi.

(1) Swaya Shri Mukhbak Mahalla 5


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.

O God! You are Unique. There is none 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)

Amrit prwah sari atul bhandar bhari parai hee te parai Apar Apar pari. Aapuno bhawanu kari munti na doosro dhari opati parlo ekai nimakh Tu ghari. Aan nahee samsari ujeearo nirmari koti prachhat jahi Naam leeye Hari Hari. Jun Nanak bhagatu dari tul Brham samsari ek jeeh kia bakhanae. Han ki bali bali bali bali sud balihari. (2)
O God! You are blessing with flow of nectar. Your immeasurable stores are full. You are beyond anybody's reach and unapproachable. You follow Your own Will and do not consult anybody. According to Your Will, creation and destruction take place in twinkling of the eye. There is no parallel to You. Your Glow of Light is pure. By reciting Hari's Name, crores of sins are destroyed. (Guru) Nanak, servant of Hari has been accepted on Gods door and has attained the highest state of Brahm. How can one tongue describe God's praise? I sacrifice myself over Him again and again. (2)

Sagal bhawan dhare ek then keeye bisthare poori rahio sarab mahi Aapi hai nirare. Hari gun nahee unt pare jeeya junt subh thare sagal ko data ekai alakh Murare. Aap hee dharan dhare kudrati hai dekhare baranu chihanu nahee mukh na masare. Janu Nanak bhagatu dari tuli Brham samsari ek jia kia bakhani. Han ki bali bali bali bali sud balihari. (3)

O God! You have made all the worlds. All the expanse has been made from Yourself. You are prevailing in everything yet You are unattached to anything. O Hari! There is no limit to Your qualities as these are
beyond estimate. All beings are Yours and You are the only One Sustainer of everybody. You are beyond description. You sustain all the creation and display the nature. You have no sign, colour or identification mark. You have no face or beard. The servant of Hari, (Guru) Nanak has been approved in God’s court and has attained the state of Brahm. What can one tongue say about God? Yes, I sacrifice myself over God again and again. (3)

O God! You are the treasure of all the virtues. The value of Your Divine Knowledge and meditation can not be assessed. O God! Your abode is the highest of the high. My mind, wealth and pranas are Your gift. You have

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organised the whole universe in an order. O God! You are the highest of the high. Which virtue of Yours can I describe? O God! You are unfathomable, beyond limits and You have all the skills but no skill can reach You. Who can know Your secret? O God! You are the shelter of all. The servant of Hari (Guru) Nanak has been accepted in Your court and has attained the state of Brahm. What can one tongue say about God? Oh yes, I sacrifice myself over God again and again. (4)


O God! You are without form, with form, undeceivable, prevailing everywhere and beyond destruction. You are always happy, You have unlimited forms, You are the purest form and are always blooming. Unlimited persons are singing Your praise. But, nobody has been able to gain even smallest detail of Your expanse. Those of Your devotees on whom you have showered Your grace, they
are the blessed and auspicious ones. Those who have worshipped Guru Nanak who is the form of Hari, they have been saved from the cycle of births and deaths. (5)

Hari is Truth and Eternal and always has been said as Truth and Eternal. No other person in the past has been said to be such as Hari. The Name of Hari is nectar and by reciting it, one's mind attains happiness. Those devotees who have recited Hari's Name with their tongue have been satiated. Those who have been blessed by God, they have developed attachment with the company of saints. Those who have worshipped Guru Nanak who is the form of Hari, they have attained liberation of their whole lineage. (6)

O God! Your assembly and the court are True. God has blessed the Guru with the True Name. Gods seat is on the True throne and He does True justice. God who never forgets and has permanent memory has created the universe. God’s Name is invaluable and nobody can evaluate it. All those persons on whom God was pleased, they are all in happy state of mind. Those who have worshipped Guru Nanak Who is the form of God, they never incarnate in any form. (7)
Kawan jog kaun gayan dhyan kawan bidhi ustal kareeyai.

With what yogic system, system of knowledge, 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 death of those who are engaged in His devotion. Those who have worshipped Guru Nanak Dev, the form of God, they are liberated in this and the next world. (8)


O God! You are the donor of the donors. I am an applicant who has come under Your shelter. Bless me with the dust of the saints' feet as donation, so that I may cross the ocean of the world. O God! I make one request. Kindly listen to me if it is Your will. I have great desire, kindly bless me with Your vision. With Your vision, my mind gets established in Your meditation. (The coming of Shri Guru Nanak Dev was like) lighting of a lamp in the darkness. With this lamp, all the creation of kaliyuga has changed and God's Name is the spiritual path of the time. It has become known in all the worlds that Your servant Guru Nanak is “Guru Parbrahm”. (9)
Swaye Sri Mukhbakh 5 Ik Oankar Satigur Parsadi


O God! My body is destructible and it is also attached to greed. I am evil, hard headed, dirty and foolish. My mind is wandering and does not become stable. I have not understood the state of the God. I am intoxicated with the youth, beauty, and wealth and am roaming about with very high level of pride. Others' wealth, others' faults, others' women and others' slander is very dear to me. O Telepathist God! I secretly try to cheat others but You see and hear everything. O God! You bless us with life. I do not possess the qualities of good manners, righteousness, generosity, purity etc. I have come to seek Your shelter. O God! You are the cause and doer of all creation! O Master of Guru Nanak! Kindly save me. (1)

कौन करन मसन मनमोहन जीहन पाप विदारन करु || हरि तारन तारन समरथ समें विधि कुलह समूह रुढ़ासन सदु || चित चेति अचेत जानि सतसंगति भरम अंधेर मोहियो कत धंधु || मूरत घरी
चसा पलु सिमरन गम नामु रस्मा संगि लङु || होछुक काजु अलप सुख बंधन काटि जनम्म कहा दुख भंजु || सिखा संत नामु भजु नानक गम रंगि आतम सिँडु रेंजु ||


To sing the praise of God and seek His shelter, these two practices destroy the sins immediately. Hari is a ship to cross the ocean of the world. He is Omnipotent and also liberates the whole lineage of the devotee. O ignorant mind! Remember God, know Him by associating with the saints. Why are you wandering in the darkness in the infatuated state and lost in illusions? You remember God even for a very small period of time, and repeat Ram Naam with your tongue. All these worldly occupations are useless as these give you happiness for a small limited period of time. After that you have to suffer for crores of lives. O Nanak! Remember God’s Name as advised by the saints and enjoy the bliss by getting fully engrossed in the devotion of the God. (2)
भांडी अरुं वंधूग्र बुधन की सभ मूढ़ परी।। वर्धमान होतुत दिन प्रति नित आचर निकाट विख्याम जरी।। रे गुन हीन दीन माहिद्रा क्रिम सिमार सुगभों डेक घरी।। क्रू गाढ़ लेहु क्रिपाल क्रिपा निधि नानक वाट्क भरसे भरी।।


God has created scarce human body by joining father’s semen and mother’s field of the body. He blessed us with all types of food, residence and all types of enjoyments; and destroyed all the hardships and sufferings. Then we came to recognise our father, mother, brothers and other relatives. The body developed day by day and slowly the old age arrived. O human being devoid of all the virtues! O pauper! O germ of Maya! Remember the Creator God even for one gharee (about 22½ minutes). Guru Nanak Dev says, O Gracious God! O treasure of mercy! Kindly hold my hand and remove my load of doubts and duality. (3)
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)

O seeker of spiritual knowledge! This body, house and the love of your dear ones is not permanent. You are absorbed in Maya. How long you will take pride in these things? The royal umbrella, the fly whisk and those who wave the whisk are not permanent. Your age is also passing away fast but you are not thinking over these things at all. Your chariots, horses, elephants and throne shall not go with you after death. You shall leave this world in a moment in naked state. All these warriors, brave soldiers, the landlords and chiefs that you are enjoying, none of them shall go with you. Your forts, protective walls, treasures shall not be helpful. You shall leave this world by shaking off your hands after performing evil deeds in the world. Your friends, sons, wife shall change their minds like the shade of the tree.
O my mind! You remember every moment the God Who is care-taker of the humble and prevails everywhere. O Master of Maya! O Master! O God! Your servant Nanak has come under Your shelter. Kindly cross him across the ocean of the world. (5)


The worldly people apply their full energy and honour to obtain donations, loot others on the paths, to
get absorbed in Maya to collect the wealth. They hide the wealth in safe place from their friends, companions, sons, brothers etc. They run about to earn unfair wealth and waste their whole life thus burn their body. Because of their love for volatile Maya, they do not practice pious actions, spiritual deeds, austerity, purity and ritual practices etc. These people have to roam in various incarnations like that of animals, birds, trees and immovable things like stones etc. They do not remember the Divine Name of the God Who is saviour of the humble and Master of our lives. All the tastes of foods and sweets turn sour at the end of life. Guru Nanak Dev says that those persons who were attached to the feet of the saints have been liberated. The rest who were intoxicated with Maya, leave everything and depart from the world. (6)

Brhamadik Siv chhund muneesur rasaki rasaki Thakur gun gawat. Indr munindar khojte Gorakh dharani gagan aawat funi dhawat. Sidh manukh dev aru danav iku tilu Ta ko maram na pawat. Pria Prabh preeti prem rus bhagtee Hari jun
Ta kai daras samawat. Tisahi tiyagi aan kau jachahi mukh dent rasen sagal ghasi jawat. Re mun moorh simiri Sukhdata Nanak Das tujhahi samjhawat. (7)

All gods like Brahma, Shiva, exalted sages all have been singing praises of God though the mantras of the Vedas with a lot of devotion and love. Indira, great sages, Gorakhnath and others come to the earth and the sky and they search God. The sidhas, humans, gods and the demons have not been able to attain the secret of God even as small as a seed of sesame. The servants of God, the beloved of God through their deep love and devotion of God get absorbed in the vision of God. Those persons who leave God and ask for something from others, their mouth, teeth, tongue all get worn by continuous begging. O foolish mind! Guru Nanak Dev, servant of God tells you to remember the God Who is the giver of all happiness. (7)

Maya rung birung karat bhrum moh kai koopi gubari pario hai. Eta gabu akasi na mawat bista as krimi udaru bhario hai.
Dah dis dhayi maha bikhya kau par dhun chheeni agiyan hario hai. Joban beeti jara rogi gursio jamdoatan dunnu mirtu mario hai. Anik jonie sunkat narak bhunchat sasan dookh garati gario hai. Prem bhagati udharahi se Nanak kari kirpa suntu aapi kario hai. (8)

Maya adopts many colourful forms. But the human being due to his illusions and greed has fallen in the deep dark well. His pride is so high that it does not get accommodated even in the sky though his belly is full of bones, shit and germs. Humans are bewitched by ignorance, therefore they run after poisonous Maya in all the ten directions and snatch others possessions. His youth has passed and the diseases of old age have set in. The baton of the messengers of death is striking on his head and dies in such state. He suffers endless births and rots in the pit of suffering. Guru Nanak Dev says that those persons get liberated through loving devotion whom God Himself blesses with sainthood. (8)

Gun samooh ful sagal manorath pooran hoi aas hamaree. Aukhadh muntr tuntr par dukh har sarab rog khandan

(With recitation of Hari Naam) all the virtues and fruits of all the desires are available. Guru Ji says that his hopes have been fulfilled. Hari Naam is the medicine to expell all diseases of others like the mantras, tantras and bless with all gifts. By recitation of Hari Naam, all the evil tendencies like lust, anger, jealousy, ego, and desires are destroyed. The practices of bath, generosity, austerity and purity are automatically adopted by absorbing God's holy feet in one's heart. God is our friend, accomplice, companion, relation and support of life. Those who have taken the shelter of the Master God, Guru Nanak Dev says that he sacrifices himself over them. (9)

आवध बाटिव र साग पृथ्व का चक्र कभू मंतव || सनिव बाटिव र साग बिंध भल रकम भिडव || भलब बाटिव र साग बाटिव तत पृथिव हिंदव || मौड़ र प्रवलिन बेन्दु बच्चिव गिव पैंविव धिव || सनिव बेन्दा रेंध अथ भेंड बिहें विब भण्ड धिव ||

आवध कृंती न जात प्रेम रस चरण कमल संगि || दारणन बृंदु ने जात बिंध मन दरस मंगि || पातक जरिया ने जात रहिया जन धूरि लगि || नौरू न साकसि बौरि चलि हारि पैंधि पैंगि || नानक रेंग दोंख अध मोह छिट्टे हारि नाम खंगि ||

(Those saints who have enjoyed the fruit of God's) holy lotus feet with loving devotion, they cannot be cut with the weapons. Those whose hearts have been pierced on the path of Hari's vision, they cannot be tied with the ropes. Those who are blessed with the dust of holy feet of the saints, they are not burnt by fire. Those who walk on the path of Hari with their feet, they cannot be drowned by water. Guru Nanak Dev says that with the arrow of Hari Naam, the evils of disease, accusations, sins, and attachment are pierced and destroyed. (1) (10)

Many persons are engaged in many practices like six actions (yoga practices) and study many Shastras. Many people apply ashes on their body and roam about on the pilgrim places. They weaken their bodies with austerities. They suffer without meditation on Hari Naam like the silk worm by increasing love for the thread net who dies in it. Many people perform worship by making signs on their bodies, prepare their food.
themselves and make lot of pomp and show. All these are fruitless activities. (2) (11) (20)

Sawayes in the praise of Sri Guru Nanak Dev

I meditate with my concentrated mind on the Master (Sri Guru Nanak Dev) who blesses with his grace. He is the shelter of the saints and is always present. I reside him in my heart and then sing his attributes. (1)

Gawau gun Param Guru sukh sagar durat niwaran sabad sare. Gawahi gumbheer dheer mati sagar jogi jungam dhianu
dhare. Gawahi Indradi bhagat Prhladik aatam rusu jin janio.
Kabi Kalh sujsu gawau Guru Nanak Raj jog jini manio. (2)

I sing the praise of Supreme Master (Guru Nanak Dev) who is the ocean of bliss, destroys the sufferings, and is the spring of Holy Word. The serene, patient, and ocean of wisdom type of persons sing his praise and the yogis and Shavite ascetics also sing his praise. All the gods like Indira and bhagats like Prahlad who have enjoyed spiritual bliss, they sing the praise (of Guru Nanak dev). Poet Kalh sings the beautiful praise of Guru Nanak Dev who had enjoyed worldly rule as well as spiritual yoga. (He was connected with God while performing all the worldly duties.) (2)

Those who were perfect in all maners like Janak who was the king as well as a yogi and fully coloured in devotion of the God, sing the praise of Guru Nanak Dev. Those who were beyond the illusions of Maya like Sage Sanak (son of Brhma), all sages, sidhas and Jain saints
also sing praise of Guru Nanak Dev. Rishi Dhome and Dhruv Bhagat (who is eternal) who had enjoyed loving devotion also sing the praise of Guru Nanak Dev. Poet Kalh sings the beautiful praise of Guru Nanak Dev who had enjoyed worldly rule as well as spiritual yoga. (3)

Great sages like Kapil, great sages of the past who were boundless and great incarnations sing the praise of Guru Nanak dev. Parshuram son of Jamadagni who has an axe in his hand and whose powers were taken away by Lord Ramchandra also sings praise of Guru Nanak dev. Sages Udho, Akroor and Bidru who had known Omnipresent God also sing the praise of Guru Nanak Dev. Poet Kalh sings the beautiful praise of Guru Nanak Dev who enjoyed worldly rule as well as the spiritual yoga. (4)

(3)

(4)
गावहि गुण वरन चारि खट दरसन झरनातिक सिमरंधि गुणा \nगानै गुण सेसु सहस्र जिहवा रस आदि आंति लिंच लामि धुना \nगावै गुण महहदेओ बैरणी जिनि धियान निरंती जाणिशो। कवि \nकल सुजसु गावहु गूर नानक राजु जंगू जिनि माणिशो॥५॥


All the four casts (Brahman, Khatri, Vaish and Shudras) and the six Shastras sing the praise of Guru Nanak Dev. The gods like Brhma also meditate on him. Sheshnag (serpent god) with his thousand tongues with loving devotion and in the musical tone sings the praise of Guru Nanak Dev from end to end. The great renunciant Shiva who has continuously meditated on God also sings the praise of Guru Nanak Dev. Poet Kalh sings the beautiful praise of Guru Nanak Dev who has enjoyed worldly rule as well as the spiritual yoga. (5)

राजु जंगू माणिशो बिमिशो निरंतर गिरति \nसिरसिट समग उघरी नामै ले तरिशो निरंतर \nगुण गावहि सनकादि आदि जनकादि \nअंडह लागि \nध्रु ध्रु गुरू ध्रु जनमु सक्रवथु भलै लेजि \nपातल पुरी जैकार ध्रु जिन कवि जन कल बखाणिशो। हरि नाम \nसिमक नानक गूर राजु जंगू तै माणिशो॥६॥

Raju jogu manio basio nirwairu niruntari. Sristi sagal udharee Naami le tario niruntari. Gun gawahi Sanakadi aadi
Guru Nanak Dev has enjoyed both the worldly rule as well as spiritual yoga and Eternal and Friendly God is residing in his heart. By meditating continuously on God's Name, Guru Nanak Dev has been liberated and by associating with him, the whole world has been emancipated. The great sages like Sanak (son of Brahma) and king Janak have been singing praise of Guru Nanak Dev from ages. Great, great is Guru Nanak Dev and great and purposeful is his taking of birth in the world. The servant poet Kalh says that even in the nether world, he is being hailed. O Guru Nanak! O enjoyer of Hari Naam! You have enjoyed worldly rule as well as spiritual yoga. (6)

O Guru Nanak! You enjoyed worldly rule as well as spiritual yoga in Satyuga. You tricked king Bali and happily took the form Vaman Awtar. In Tretayuga also you enjoyed worldly rule and called yourself Raghuwansi Ram. In Dwaparyuga, you appeared as Krishan Murari and killed king Kansa, gave kingdom to Ugarsain and blessed the saints with the state of fearlessness. In Kaliyuga, you were called (Guru) Angad Dev and (Guru) Amardas. The Eternal God has blessed that Guru Nanak Dev is eternal. (7)


O Guru Nanak Dev! Your praise is being sung by saints Ravidas, Jaidev and Trilochan. Bhagat Namdev and Kabir always sing your praise by knownig you with equivision. Bagat Beni sings your praise as you enjoyed loving devotion with sahaj state. You are absorbed in
God's devotion with your Master's teachings and do not know anybody else other than Supreme God. Sukhdev, Preekshit and sage Gautam sing the praise of Guru Nanak Dev. Poet Kalh says that Guru Nanak Dev's beautiful praise is always new and is spread in all the universe. (8)

In Patal (nether world) Sheshnag and other saints sing Guru Nanak Dev's praise. Mahadev sings your praise. The jogis and others practicing austerities also sing praise of Guru Nanak Dev. Sage Vyas who has written Vedas and grammar after careful thought also sings Guru Nanak Dev's praise. Lord Brahma who has formed all the creation under instructions from God also sings praise of Guru Nanak Dev. Poet Kalh has sung praise of Guru Nanak Dev who has considered manifest
and unmanifest forms of God as same. Guru Nanak has enjoyed association with God in sahaj state. (9)

**Guru Nanak**

Guru Nanak has enjoyed association with God in sahaj state. (9)

**Gun gawahi naw Nathu Dhunn Guru sach samaiyo. Mandhata**

The nine Nath yogis sing the praise of Guru Nanak Dev because Guru is great and is prevailing in his True state. Mandhata who called himself universal emperor also sings praise of Guru Nanak Dev. King Bali who lives in all the seven worlds also sings praise of Guru Nanak Dev. Bharthari Hari even while living with his Master Gorakh Nath sings praise of Guru Nanak Dev. Sage Durbhasha, Pururwa and Ungira also sing praise of Guru Nanak Dev. Poet Kalh sings praise of Guru Nanak Dev who is residing in everybody’s heart in sahaj state. (10)
The all prevading Creator God is great Who is the cause and creator of the universe and is perfect in all respects. (O Guru Angad Dev)! Satiguru Nanak Dev is also great who has placed his benevolent hand on your forehead. When he placed his hand in sahaj state, the the shower of nectar (God's Name) took place. All the
gods, humans, and sages got drenched with the scent. O Guru Angad Dev! You eliminated the hardship period by your thunder, controlled your mind from wavering, and eliminated five evil traits. You have conquered the whole world by staying on the door of Guru Nanak Dev. You deal with every one at equal level and stay your mind in the fourth state with meditation on the Unmanifest God. O Kalh Sahar! You sing praise of Guru Angad Dev whose fame has spread in the seven continents. Bhai Lehna has become world's Master as Guru Angad with the touch of Guru Nanak Dev. (1)

The person who receives the merciful vision of Guru Angad Dev, the blackness of his sins is scrapped and removed. By having the vision of his door, the darkness of ignorance is expelled. Those persons who recite the holy word of the Guru, they accomplish difficult task.
The Guru shall take them across the ocean of the world and remove their all burden of sins. By associating with the company of saints, they attain sahaj state. They are enlightened with the teachings of the Guru and they possess loving and humble nature. O Kalh Sahar! You sing the praise of Guru Angad Dev whose fame has spread across the seven continents. Bhai Lehna has become Universal Master with the touch of Murari (Guru Nanak Dev). (2)

Tai tau drirhio Naamu aparu bimal jasu bitharu sadhik sidh sujan jeeya ko adharu. Tu ta Janak Raja autaru sabadu sunsari saru rahahi jagatr jul padam beechar. Kalip taru rog bidaru sunsar tap niwaru atma tribidh terai ek liv taar. Kahu keerat kalh Sahar sapat deep majhar Lahna jagat Guru parasi Murari. (3)

O Guru Angad Dev! You have firmly absorbed God’s endless Name and your pure fame is spread all over the world. You are incarnation of King Janaka and your words are very special in the world. You are unattached in the world like the lotus flower in water. You are like wish fulfilling tree of heaven (kalap brikhsh), you expell
the diseases of the body and sufferings of the worldly life. The beings who are yet working in the three qualities (tamas, rajas and satwa gunas) are constantly praying to your feet. O Kalh Sahar! You sing the praise of Guru Angad Dev whose fame is spread in all the seven continents. Bhai Lehna has become Universal Master with the touch of Murari (Sri Guru Nanak Dev.) (3)

O Guru Angad Dev! You have received honour from Guru Nanak Dev. You have worshipped the exhalted Master who has corrected your snake type (constantly changing) mind with his teachings. Your view is like the view of God. You possess Divine Knowledge and by being approved by Guru Nanak Dev, you have known the working of God. Your vision is always on the immovable spot (Name of God). Your pure mind is always pointed towards holy spot. You have worn the armour of purity
and thus destroyed the effect of Maya. O Kalh Sahar! You sing the praise of Guru Angad Dev whose fame is spread in all the seven continents. Bhai Lehna has become Universal Master by the touch of Murari (Guru Nanak Dev.) (4)

Dristi dharat tum haran dahan agh pap prnasan || Sabad soor balwant kaam aru krodh binasan. Lobh moh wus karan saran jachik prtipalan || Aatam rut sangrah kahan amrit kal dhalan || Satiguru Kalh Satigur tilaku sati lagai so pai tarai. Guru jagat Firnseeh ungrau raj jogu Lahna karai. (5)

O Guru Angad Dev! On whom you throw your merciful view, his darkness of ignorance is expelled. You burn his sins and destroy the doshas (accusations-faults). You are warrior of the holy Word and destroy lust and anger. You control greed and attachment; support and sustain the devotees. You collect spiritual nectar and your words have the art of forming nectar. O Kalh Sahar! Guru Angad Dev is Universal Master. Those who attach to his feet with pure mind, they are liberated. The Univerasl Mastaer, the lion son of Baba Feru, Lehna in the form of Guru Angad Dev enjoys worldly rule and yoga. (5)

**Hari pasio Kalu samulwai jun darsanu Lahne bhayo. (6)**

O Guru Angad Dev! Your contemplation on God is free from any make up and your actions are as per your will i.e. independent. Just as a fruit tree when full of fruits bows down and supports the weight, similarly your thoughts are pure. You have known the truth that God is all prevailing and marvellous. You have effortlessly absorbed beautiful compositions of Guru Nanak Dev in your heart. You have attained that state where Guru Nanak Dev had reached and have adopted truth and contentment. Poet Kalh says loudly that those devotees who have had view of Lehna, they have attained touch of God. (6)
मनि बिमासु पाइंगो गहरी गहु हदरथिंग दींओ ॥ गरल नासु तनी
नाटयो आमुं अंतरगति खींओ ॥ रिंदि बिमासु जागिंगो अलिङ्ग कल
धरी दुगंतिंग ॥ सांतिंगु हसं समाधिं रशिंगो सामान्य निरंतिंग ॥
उदमुं धिंद दासिं हरन पिप्किंह कल्मल तसन ॥ सद रांग शहज कलु
चुरे जसु जंघु लहणे रसन ॥७॥

Mani bisasu payio gahari gahu hadrathi deeyo. Garal nasu
tani nathyo amio antargati peeyo. Ridi bigasu jagiyo alakhi
kal dharee jugantari. Satigur sahaj smadhi rawio samani
niruntari. Udara chit darid haran pikhantih kalmal trsan.
Sad rungi sahaji Kalh uchrai jasu jumpau Lahne rasan. (7)

O Guru Angad Dev! You have attained faith in your
mind. Guru Nanak Dev has blessed you with approach
to exhalted God. All the damaging poisons in your body
have been expelled as you have taken the nectar
yourself from your own soul. The power that God has
displayed in the world for ages, it has illuminated your
heart. Guru Angad Dev is effortlessly contemplating on
the God Who is prevailing everywhere. Guru Angad Dev
is generous and expells poverty. The sins are afraid of
him. Poet Kalh says that he always sings the praise of
Guru Angad Dev with love and effortlessly with his
tongue. (7)

Naamu awkhadhu Naamu adharu aru Naamu samadhi sukhu
sada Naam neesan sohai. Rung ratau Naam siu Kalh Naamu

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Hari Naam is the cure for all diseases. Hari Naam is the support for all, and Hari Naam grants the benefit of samadhi. The flag of Hari Naam is always worthy of praise. O Kalh! Guru Angad Dev is dyed in the colour of Hari Naam. Naam makes all gods and humans sweet smelling. The person who has received the touch of Naam from Guru Angad Dev, the sun of his fame shines bright in all the three worlds. By having seen Guru Angad Dev, one attains the benefit of bath at sixty eight holy pilgrim places. (8)

For Guru Angad Dev, True Name is the holy pilgrim place as well as holy bath. True Name is the food and love. By meditating on True Name, Guru Angad Dev has attained fame. With the teachings of his Master, he has obtained True Name and True Name makes everybody fragrant. O poet Kalh! Describe that Guru Angad Dev's
continence and vow is True Name, by having a glimpse of him, one attains Hari Naam and his human birth gets acceptance in God's court. (9)

On whom Guru Angad Dev bestows his benign vision, his all the sins, accusations and dirt is removed. The five evil tendencies i.e. lust, anger, greed, attachment and pride come under his control. Happiness always pervades in the mind of Guru Angad Dev and he destroys the sufferings of the world. Guru Angad Dev is the river of spiritual treasures and he washes away the blackness of our past lives. O poet Tal! Say that Guru Angad Dev should be worshipped day and night effortlessly because by having his glimpse, all the suffering arising out of repeated births and deaths are destroyed. (One is liberated.) (10)
Swayyas in praise of Guru Amardas.

O devotee! Worship that Perfect Master whose One
Name is the only thing which can not be deceived in this world. The Name that has liberated the bhagats across this ocean of the world, meditate on this Name. Guru Nanak Dev is the lover of this Name. With this Name, he installed Lehna as Guru and he attained all the spiritual powers. O poet Kalh! It is only by the grace of Name that the fame of humble Amardas has spread all over. Just as the branches of the plant of minusops elangi (maulsaree, a soft wood fragrance-giving garden plant) spreads fragrance, similarly of the sunrays of fame of greatness of Guru Amardas are appearing in the world. The people are hailing Guru Amardas in North, South, East and West in all the four directions. The Hari Naam, which Guru Nanak had distributed with his tongue, has made river Ganges flow towards West. (It has reversed negative thinking of the people.) The same undeceivable Name has been experienced by Guru Amardas. (1)

The God's Name is contemplated upon by demi-gods,
eunuches, sages, elevated souls, and Shiva by staying in samadhi state. The Name is contemplated upon by all the constellations, pole star, sage Narad, Prahlad and other prominent sages. The sun and the moon are desirous of the Name which has liberated even the people with their hearts as hard as stones. The same Undeceivable Name which liberates the saints has been experienced by Guru Amardas. (2)

The nine Naths, Shiva, Sanakadi (sons of Brahma) by contemplating on the God's Name have been nicely liberated. The eighty four Sidhas, Budhas and Umbreesh saint also were coloured in the God's Divine Name and were liberated. The same Name removed all sins in kaliyuga from the saints Udho, Akroor, Trilochan, Namdev and Kabir. The same Undeceivable Name which liberated the saints is experienced by Guru Amardas. (3)
तितु नामि लागि तेलीम धिंधावह जती तयाःसूर मनि वानिया॥
सोडी नामु सिमारि गोंयेर पितामह चरण चित अङ्गत रसिया॥
तितु नामि गुरु गंभीर गृहुः मनि सत कारि संगति दुधीरिया॥
सोडी नामु अछलु भगतह भवं तारणु अमरदास गुरु केवु मुरिया॥

Titu Naami lagi tetees dhiawahi jatee tapeesur mani wasiya.
Soi Naamu simri Gangev Pitamahi charan chit amrit rasiya.
Titu Naami Guru gambhir garooya mati sat kari sungati udhariya.
Soi Naam Achhalu bhagatah bhav taraan Amardas Gur kau furiya. (4)

By being attached to God’s Name, thirty three crore gods are praying. The same Name is residing in the mind of the celibates and those who are practicing austerities. By being attached to the same Name, the mind of Bhisham Pitamah, the son of Ganges river is joined with Hari’s feet and is enjoying the bliss of holy nectar. By being attached to same Name, the holy congregations are being liberated due to their faith in the sober and great Guru Amardas. The same Undeceivable Name which crosses the saints across the ocean of the world is experienced by Guru Amardas. (4)
भलु प्रसिद्ध तेजो तनी कलु जोड़ि कर धारितो || सोङी नामु भगत भवजल हरुण गुरु अमरदास तै पाइङ्गो ||


The glory of God’s Name is spreading in the world like the sun rays, or the branches of the tree of heaven. All the people in North, South, East and West are saying the glory of the Divine Name. The human birth is worthwhile only if the Divine Name resides in one’s heart. This Name is desired by the gods, humans, demi-gods and the six Shastras. Poet Kalh by praying to son of Tej Bhan with folded hands, who is famous in noble people, O Guru Amardas! You have attained The Name which destroys the re-incarnation of the saints. (5)

नामू धिआवाहि देव तेतीम अरु साधिक मिध्न नर नामी खंड ब्रह्मण्ड धारे || जह नामू समाधिहों हर्षु सोंगु सम करि सहरे || नामू निर्माण मरत में भगत रे लिन धारे || सोङी नामु पदरथु अमर गुरु तुसि दोीओ करतारी ||


The Name which is contemplated by thirty three
crore gods, sages, sidhas and humans, That Name is supporting all the regions and cosmos. Those who meditate on God’s Name, they treat suffering and happiness alike. In all the things in the world, God’s Name is supreme and the saints are always absorbed in the Name. Being pleased with Guru Amardas, the same Name has been blessed by God to him. (6)

Guru Amardas is a true warrior, possessing powerful toleration capacity, having truthful nature, solid companionship, exhalted wisdom, without enmity and is connected with God. From the beginning, he has a white flag (representing forbearance) on the bridge to heaven (so that the saints may get guidance and get liberated.) The Guru who has been connected with God, the saints worship him with loving devotion. Those saints have attained happiness by worshipping the Guru Amardas as he has made them qualified for that state. (7)
For Guru Amardas, the Divine Name is the bath. Name is tasty food and drink, Name is blesser of happiness and the Name is sweet Bani in his mouth. He has worshipped great Guru Angad Dev with whose grace he has understood the state of Unfathomable God. He has attained the residence of Name in his heart with which all his generations have been liberated. Poet Kalh says that whosoever worships Guru Amardas his birth has been fruitful. (8)

Bariju kari dahinaisidhi sanmukh mukhu jowai. Ridhi basai banwangi ju teeni lokantar mohai. Ridai basai akheeyu soi
Guru Amardas has lotus in his right palm and all the sidhies (spiritual powers) are standing in front of him (waiting for instructions). On his left there are powers of Maya which are attracting all the three worlds. Guru Amardas has known the bliss of God Who resides in his heart. Guru Amardas is dyed in the loving devotion of God and he utters His Name with his mouth. Guru Amardas had the seal of grace of God on his forehead. Poet Kalh has prayed to Guru Amardas with folded hands. The person who has meditated on supreme Guru Amardas, he has fulfilled all his desires. (9)
jagat pit. Sakyath su siru Jalapu bhanai ju siru niwai Gur Amar nit. (1) (10)

Only those feet are purposeful which walk on the path of Guru Amardas at fast pace. Only those hands are successful which touch the feet of Guru Amardas. Only that tongue is successful which utters the praise of Guru Amardas. Only those eyes are successful which see Guru Amardas. Only those ears are purposeful with which the praise of Guru Amardas is heard. Only that heart is successful in which Guru Amardas resides. Bhat Jalap says that only that head is purposeful which daily bows to Guru Amardas. (1) (10)

Those persons do not experience any suffering or hunger and those persons are not called poor. Those
persons do not have any sorrow. Those persons are such that no body can assess their limits. They do not serve anybody. They give thousands of things to others. They sit on carpets (they are respected by others.) They remove many from the royal thrones and they install many on the thrones. They enjoy bliss in the world. When with the enemies, they wear the protective dress of fearlessness. Bhat Jalap says that those persons are successful on whom Guru Amardas is pleased. (2) (11)

O Guru Amardas you have read only One Naam, established only One God in your heart and recognised only One God in full faith. With your eyes, speech and with your mouth, you have accepted only One God. You have no duality in your heart. In your dreams, in visible form, you have seen One God and were absorbed in One
God. You have seen One God in thirty days of the month, in five elements and also in thirty five alphabet letters. The God Who has lakhs of forms and even from these lakhs of forms, the Unfathomable God is not assessed, you have described Him as One. Jalap Bhat says, o Guru Amardas! You desire only One God and accept only One God. (3) (12)

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 Jalap 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)

By worshipping the feet of Guru Amardas, the sins of the earth are destroyed. One should worship the feet of Guru Amardas as the sidhas and devotees are desirous of worshipping his feet. By worshipping the feet of Guru Amardas, as by doing so, one attains the Divine Knowledge and the journey of the cycle of births and deaths is terminated. By worshipping the feet of Guru Amardas, one attains fearless God and the cycle of births and deaths is terminated. When one receives the teachings of the True Master, the duality in the mind is finished and comes to know One God. Jalap Bhat says that by vision of Guru Amardas, one attains so many gifts. (5) (14)

Guru Nanak Dev absorbed the True Name of God in his heart very steadfastly. From him Bhai Lehna appeared in the form of Guru Angad Dev. He continued to devote his mind to the holy feet of Guru Nanak Dev. In the same lineage (of Gurus), Guru Amardas appeared who is the destination of all the hopes of devotees. How many qualities of him can I describe? His virtues are unknowable and unapproachable, I do not know the limits of his virtues. God has sent him as a ship to cross the ocean of the world for the association of saints and their dynasties. Keerat Bhat requests, o Guru Amardas! Save me, save me. I am lying in the shelter of your holy feet. (1) (15)
God Himself with His own powers appeared in the world in the form of Guru Amardas. The Unmanifest God appeared in manifest form in Guru Amardas. He enlightened everywhere with the lamp of God's Word. Whichever devotee absorbed the holy Word, he was immediately connected with holy feet of Hari. Guru Amardas by association with Bhai Lehna appeared in the holy lineage of Guru Nanak Dev. (Keerat Bhat says,) O Guru Amardas! O divine ship to cross from the ocean of the world! I pray that I may remain for birth after birth in the shelter of your holy feet. (2) (16)
By seeing Guru Amardas, the devotees gain the virtues of meditation of holy Name, austerity and contentment. Those who surrender to the shelter of Guru Amardas, they are crossed from the ocean of the world by negating the writing in the records of the god of death. The heart of Guru Amardas is full of loving devotion of God and he is always reciting the Name of God in his heart. The heart of Guru Amardas is generous like a deep river and crosses the drowning devotees in a moment. Guru Amardas has appeared in the lineage of Guru Nanak who describes the virtues of God. Keerat Bhat says that those who have meditated on Guru Amardas, their hunger and poverty is removed. (3) (17)

रुचरे करतारे || गुरु गुरुहु दबीआदु पलक दबंतुह तरहे || नानक कुल निमलु अबतिटुगुण करतारे उचरे || गुरु अमरदासु जिन्सेरिदु निन्दु दबकु दबिदु परहरे परे ॥3॥17॥


चिन्द्र चिन्तचिद्र अल्पगुण चवचुरु भुज बरो डिरु सबचुरु इधू देवरं बघरं निन्दुरं बरटरं निन्दुरं मविव बौने ॥ ३ ॥ १७ ॥

cheri chintchapu amardim kahdu puru kahdi bhim n sakdu || sarbab luit nuhu parna saman storinga hu chakdu || tera ukamim parye nismrupa turu kahdu sahib kah sevah || jeb guru dheri suhub divasim nhu mu kahra sukh prema || agam alakh karah parcha jee foughtah}

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O Guru Amardas! I am thinking in my mind to request you, but cannot say it. My all the problems and worries are with me and I am seeking the support of the association of the saints. If you kindly give the mark of approval on my forehead, then I may serve the God. When Guru Amardas sees with his benign vision then the Name of God comes to the mouth like fruit. O Unknowable and Unapproachable God! I say whatever You will. O Guru Amardas! You are the cause as well as doer of all actions. I live as you desire me to live. (4) (18)

hukum bujhi beecharu pawai. Kali mahi roopu Karta Purkhu so janai jini kichhu keeyau. Guru miliau soi Bhikha kahai sahaj rangi darsanu deeyau. (1) (19)

The compositions are by Bhat Bhikha start from here.

Guru Amardas is the form of Divine Knowledge and meditation. He joins the devotees with the Divine Truth. He knows the True God through True Name and is always meditating on One God. He controls lust and anger and does not allow the mind to fly like wind. By accepting the command of God, he attains knowledge and noble thoughts and always resides in the realm of God. In this age of Kaliyuga, Guru Amardas is form of God Who is creator and also absorbed in His creation. This is known only to those who have experienced all these things. Bhikha Bhat says that he has attained Guru Amardas and he is appearing in the happy state of sahaj (effortlessness). (1) (19)

Rahio sunt hau toli sadh bahutere dithe. Suniyasi tapseyahi mukhhu ei pundit mithe. Barasu eku hau firiyau kinai nahu parchau layiau. Kahatiyah kahtee sunee rahat ko khusi na
I am tired of searching the saints. I saw many sadhus. I have seen many Saniyasis, ascetics, and sweet tongued Pandits. I have been roaming about for one year, but no body showed loving attention. I have heard many people preaching but I was not happy to see their mode of life. They were attached to duality and had deserted Hari Naam. What can I say about their virtues? (There were none of these.) The merciful God has joined Bhikha Bhat with Guru Amardas. O my Guru! I shall live as you will. (2) (20)

Guru Amardas is riding the horse of Divine Knowledge after wearing the armour of samadhi (deep
meditation.) Holding the bow of devotion, he is fighting the five evils with the arrows of gentleness of saints. He has resided the fear of Eternal and Fearless God in his heart and has struck his spear of Guru's holy Word in the battle-field of life. He has destroyed the five enemies i.e. lust, anger, greed, attachment and pride. O head of Bhalla dynasty! O son of Tej Bhan, Guru Amardas! You have become the Master of the kings with the grace of Guru Nanak Dev. O Salh Bhat poet! You tell the truth that Guru Amardas has conquered the armies of evils by fighting like this. (1) (21)

\[\text{Ganhar boond basua romawal kusam basant ganant na awai.} \]
\[\text{Ravi sasi kiran udar sagar ko Gang tarang antu ko pawai.} \]
\[\text{Rudra dhian gyan Satgur ke kabi jun Bhall unah jo gawai.} \]
\[\text{Bhale Amardas gun tere, teri upma tohi buni awai. (1) (22)} \]

(In this composition, poet Bhall has described limitlessness 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.)

\textit{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)

सन्होरे भले चूर्ये के ४ ९वीं सतिगुर प्रसाद ||
हिंद मन पुरख निरंजन धिखायें || गुर प्रसाद हरि गुण सद गाव ||
गुर गावत मन होइं विगाय || सतिगुर पूरे जनह को आसा ||
सतिगुर सेव धर पद पाय || अविगुर अविगुर धिखायें ||
निःसु भे दारिद्रन चूंे || कलू सहाय तामु गुण जने ||
सहाय गुण विमल सुजन जन केर अमिस नामु जा कलू पुरी ||
हिंद सतिगुर सेव धर पद पाय नामु निरंजन जुरे धरिया ||
हरि नाम रसिकु गीतियं गुण गाहकु तन समत सरे || कवि कलू ठुकू हरियाम तने गुर गामदास सर अमर भे ||

Swayye Mahalle Chauthe ke 4
Ik Oankar Satigur Parsadi.

Ik mani Purakhu Niranjanu dhiawahu. Gur parsadi Hari gun sad gawai. Gun gawat mani hoi bigasa. Satigur poori janah
Swayyas in praise of Guru Ramdas the Fourth Master.

O Satiguru! Kindly fulfill the hope of your servant so that I may meditate on Unmanifest God with one pointed mind and by the grace of God, I may sing the praise of God. While singing the praise of God, bliss may permeate in my mind. Guru Ramdas has served Guru Amardas and attained the highest state and has meditated upon Eternal and Implicit God, by meeting Guru Ramdas, poverty and helplessness do not cling to you. Poet Kalh Sahar contemplates on the virtues of Guru Ramdas. I sing the pure virtues of great Guru, who has experienced nectar like Hari Naam. Guru Ramdas has served Guru Amardas and enjoyed the bliss of holy Word and absorbed the God’s Name in his heart. Guru Amardas is enjoyer of Hari Naam, desirous of qualities of Gobind, aspirant of True God, and sea of equivision. Poet Kalh, says that Guru Ramdas son of Thakur Hardas is competent to fill the empty pools of human heart with his grace. (1)

हटट पहलों अभिमा अभाव पद अंगितात सह तत्वात एव प्रकाशीकरण सह बिज्ञान || जे पौन्दरीक में हरियं भरि अभन्न धूष निरंतर में बिज्ञान || दिस देश निश्चल अत्यें धत्त रीतियं समस्त अभन्न के सुकृत तो वे || बली वस्त्र ठहरत चक्षुसम उने वृद्ध सम्भागम नद भजन वदे || ॥

घटन परमाह अभिमा अभाव पद अंगितात सर्वत्र सद भरिा || ते पौन्दरीक संत करहि मनि मजनु पुज जिनहु मेया करिआ || तिन
Chhutat parwah amiya amra padu umrit sarovar sad bhariya. Te peewahi sunt karahi mani majanu pub jinahu sewa kareeya. Tin bhau niwari anbhai padu deena sabad matr te udhar dhare. Kavi Kalh Thakur Hardas tane Gur Ramdas sar abhar bhare. (2)

Guru Ramdas is a sacred pool of nectar which is always full and flow of liberation giving nectar is always continuing from him. This nectar is drunk and absorbed in their minds by those saints who have practiced spiritual labours in their previous births. Guru Ramdas removes their fears and blesses them with fearlessness and liberates them by reciting holy Word. Poet Kalh Bhat says that Guru Ramdas, son of Thakur Hardas fills the empty pools of hearts with his grace. (2)


O Guru Ramdas! Your counsel is deep, your association is pure, your spiritual attainments are very
Your mind is awake and your lotus of the heart chakra is fully open. You have attained Fearless Unmanifest God in your heart. Gracious Guru Amardas has made you perfect in recitation of Hari Naam and with the grace of Hari Naam you have controlled the five evil traits (lust, anger, greed, attachment and pride). Poet Kalh Bhat says that Guru Ramdas son of Thakur Hardas fills the pools of hearts with his grace. (3)

Guru Ramdas has experienced the technique of absorption in Unlimited God and he is stable in this state by the touch of Guru Amardas like the touch of philosopher’s stone. He has attained the highest state with the grace of Guru Amardas and his stores are full of loving devotion. Guru Amardas has terminated his cycle of births and deaths. His fear of death has been expelled and his mind is absorbed in ocean of contentment (God). Poet Kalh Bhat says that Guru Ramdas son of Thakur Hardas is capable of filling empty pools of mind with his grace. (4)
अभर भरे पायु अपार रिद अंतरि धारियो || दुख भंजनु आतम प्रवीण वर्तु तत्तु बीचारियो अंगूर वर्दः हरि भाड़ प्रेम रसु आपे जाणियो अंतरि प्रसादिद सहज सेती रंगु माणियो || नानक प्रसादिद अंगद सूमाति गुरि अमरि अमु बरतादियो गुर रामदास कलू चरे तै अटल अमर पद्ध पाइयो।


(5)

Guru Ramdas has filled empty hearts, he has attained Unfathomable God and absorbed Him in his heart. He has meditated in his mind upon God Who is destroyer of suffering and awakens the consciousness. His mind is always elated because of Hari’s love and he knows the enjoyment of God’s love. With the grace of Guru Amardas he enjoys the state of sahaj. With the blessing of Guru Nanak Dev and pure counsel of Guru Angad dev, Guru Amardas has distributed the command of God. Poet Kalh says, O Guru Ramdas! You have attained eternal liberated state. (5)
संतोख सरोवर बसैं अभिमृत रसु रसन प्रकाशैं। मिलत साँति उपजै दृढ़तु दुरंतै नासैं। सुख सागर पाठिए दिनू हरि माग न हुटे॥ संज्ञू सतू संतोखु सोल सनाहु मफुटे॥ सातिगुरु प्रमाणु विन्ध नै सिरिडू जयै जस तू बजाजिए॥ गुरु रामदास कलुचरे पैं अभे अमर पदु पाठिए॥


Guru Ramdas resides in the pool of contentment and delivers the emotion of nectar Name with his tongue. One receives peace of mind by meeting him and the sins run away from distance. He has received the ocean of bliss (God's Name) by grace of Guru Amardas and is firmly attached to it. He is wearing the armour of continence, truth, contentment and gentleness which is unbreakable. God has made Guru Ramdas same as Guru Amardas (there is no difference between them) and the trumpet of his fame is blowing in the whole world. Poet Kalh says, O Guru Ramdas! You have attained eternal liberated state. (6)

जगु जितदु सातिगुर प्रमाण जनि त्रित्वु दिहिए अबतसार। धनि धनि सातिगुर अबतसारु जिनि नामु टिठायदु। नव निधि नामु निधानु रामदासु धनि दार्मिक। सहज संतोखु मिलिओ पुरसु भेटिओ अविनायसी। आदि ले भगवान जितु लगि तरे सो गुरि नामु टिठाजिए॥ गुरु रामदास कलुचरे पैं हरि प्रेम पदार्थु पाठिए॥ (7)
Like Guru Amardas, Guru Ramdas has conquered the world and has meditated on One God in his mind. Guru Amardas is great who has made Guru Ramdas firm in God’s Name. Guru Ramdas has attained nine spiritual treasures and ridhies and sidhies have become his servants. He has attained pool of sahaj (effortless equipoise state) and peace and has joined with Eternal God. The God's Name with which the saints have been attaining liberation from the very beginning, Guru Amardas has made him firm in that God’s Name. Poet Kalh says, O Guru Ramdas! You have attained the loving wealth of God’s Name. (7)

The spring of loving devotion is flowing in the mind of Guru Ramdas. His loving attachment with God from previous births does not finish. Guru Ramdas is gulping the fathomless Word of Guru Amardas with enjoyment. Pure counsel is like mother and contentment is like father to Guru Ramdas and he is always residing the pool of sahaj state. Guru Ramdas is beyond incarnations, and has created himself. He has liberated the world with the holy Word of Guru Amardas. He is implicit, unfathomable, and unreachable. He has resided the holy Word of his Master in his heart. Poet Kalh says, O Guru Ramdas! You have attained the God Who is the liberator of the world. (8)
Guru Ramdas has the treasure of nine nidhies (God's Name) which enables one to cross the ocean of the world. Hari Naam is drop of nectar which destroys the poisons of the world. Guru Ramdas is the tree of sahaj state which has borne fruit and has been blessed with fruits which is the Divine Knowledge (Brhm gyan). These fruits can be had only with the grace of Guru. Those who get these are very lucky and great. Those devotees who have have identified themselves with the Guru, they have been liberated with the grace of Guru's Word. Poet Kalh says, O Guru Ramdas! You have beaten the large kettle drum of holy Word. (9)

Guru Ramdas has made his heart as devoted bed and the sahaj state is the open tent, contentment is the tent wall and gentleness is the eternal armour. He has practiced the Divine Name as per teachings of Guru Amardas. All the companions and associates are being fragrant with the fragrance of Divine Name. Guru Ramdas is free from re-incarnations, is gentle, is free from negativity and resides with Guru Amardas. Poet Kalh says, O Guru Ramdas! You reside in the pool of sahaj state. (10)

Those persons on whom the Master is very much pleased, Hari Naam resides in their hearts. Those on whom the Master is very much pleased, their sins run away even from distance. Those persons on whom Master is very much pleased, their arrogance and pride are expelled. Those on whom Master is very much pleased, he crosses them across the ocean of the world by joining them with the holy Word. Those who have received the Master's authentic teachings, their birth in the world is successful. O poet Kalh! Run and get under the shelter of Guru Ramdas as all the worthwhile objects like liberation and worldly life are attained by getting attached to Guru’s feet. (11)

Satguru Ramdas has erected the tent of faith and masses of many ages have been accommodated. Guru Ramdas has the spear of personal experience in his hand and protection of God’s Name which has satiated the saints. Guru Nanak Dev, Guru Angad Dev and Guru Amardas and other saints have become absorbed in Hari. O Guru Ramdas! Only you have enjoyed the raj yoga (rulership and sainthood). (12)

Janaku soi jini janiya unmani rathu dhariya. Satu santokh samachre abhra saru bhariya. Akath katha amrapuri jis dei so pawai. Ihu Janak raju Gur Ramdas tujh hee bani awai. (13)

The real knower is one who has realised the Truth and rested his mind in the state of perfect bliss. One who has collected qualities of truth and contentment and have filled the pool of their mind which normally cannot be filled. The story of region of bliss is beyond description. It is known to only those who by grace of God.
attain that state. O Guru Ramdas! This state of Divine knowledge befits only to your great self. (13)

Please tell! How can suffering and sins touch them who meditate on God with one pointed concentrated mind with firm resolve? The Guru who is the ship to cross the devotees across the ocean of the world, on whosoever he casts his benign grace, that devotee meditates on holy Word in his heart and expells the lust and anger from within. Guru Ramdas is benign bestower, he blesses with the Divine knowledge of God, meditates
on God in his heart day and night and does not sleep even for time like twinkling of eyes. The devotee whose poverty is expelled by glance of the Guru, he acquires the treasure of God’s Name. He also washes away the negative traits of mind with the teachings of the Master. Please tell! How can suffering and sins touch them who meditate on God with one pointed concentrated mind with firm resolve. (1)

To act as per dharma, one learns from perfect Master (Guru Ramdas). The sidhas, sadhus, sages, gods and humans yearn to serve the Master (Guru Ramdas), his Word is supreme as he is fully absorbed in One God. O Guru Ramdas! Who knows your limits? You are
fathomless, unmanifest form of God, and the capability
to describe the Indescribable God has been blessed to
you only. O worldly humans lost in illusions! If you
worship God with teachings of Guru Ramdas, then you
shall be freed from cycle of incarnations and you shall
not have to undergo punishment by the yama (messenger
of death). O foolish person! Meditate on God day and
night with understanding. The understanding of acting
as per dharma is attained from Guru Ramdas, the
Perfect Master. (2)

Hau bali bali jau Satigur Sache Naam par. Kawan upma deu
kawan sewa sreu ek mukh rasna rasahu jug jori kar. Funi mun
bach karam janu anat dooja na manu Naamu so aparu saru
deeno Guri rid dhar. Nalh kawi paaras paras kuch kunchna
hui chandna subasu jasu simrat an tar. Ja ke dekhat duare
kaam krodh hee niware jee hau bali bali jau Satigur Sache
Naam par. (3)

I would be sacrifice to True God's Name. What
comparison can I make and what service can I render
to God’s True Name? Fold your hands and get absorbed in Name by uttering with one mouth and tongue. Then know the Name by mind, speech and action, do not accept any other thing. That Name has been firmly placed in your heart by Guru Ramdas. Poet Nalh Bhatt says that by meditating on God’s Name, one transforms like the glass changes into gold and with the fragrance of sandalwood tree, other trees also become fragrant. I sacrifice myself over the True Master by whose mere glance one’s lust and anger are expelled. (3)

there was rejoicing in the world and he blessed the human beings with Divine Knowledge to enable them to cross the ocean of the world. Then he blessed Guru Angad Dev with the unfathomable story of God and Guru Angad Dev controlled the five evil traits and his fear of yama was expelled. Then Guru Angad Dev handed over the treasure of God’s Name with which he saved the honour of Kaliyuga and all sins disappeared by seeing his lotus feet. When Guru Amardas was fully satisfied, then he was pleased and blessed Guru Ramdas with the throne of Raj Yog. (4)


Rud is the musical meter. The Hari Naam which has kept the earth and the sky in harmony and air, water ponds, fire and food crops were created. He Who created moon and stars at night and sun during the day and the mountains. He blessed the trees with fruits. He created gods, humans and seven seas and stabilised the three worlds (the earth, sky and the nether world). It is only
Hari Naam which is eternal. Guru Ramdas received the enlightenment about Hari Naam from Guru Amardas.

(1) (5)

The person who has heard the teachings of Guru with his ears, he converts into gold from glass. One who has recited the Name of Satguru with his mouth, he changes into nectar from poison. The person on whom Guru showers his graceful glance, he changes from iron into ruby jewel. Those who have meditated upon the teachings of the Guru, they are converted from stones into pearl jewels. Those who have touched the feet of the Satguru, they are changed from animals and ghosts into gods and humans. Satguru changes them from ordinary wood into sandalwood and their sufferings and poverty is destroyed. (2) (6)
When the Guru is on somebody's side, then how can wealth create pride in him? When the Guru is on somebody's side, then what harm lakhs of arms (armies of enemies) can do to him? When Guru is on somebody's side, then the Divine Knowledge and meditation are stabilized in his mouth. When Guru is on somebody's side, then the holy Word becomes manifest and the person is accepted in the court of God. Servant Nalh Bhatt humbly says that the person who recites the Name of the Guru day and night and adopts Guru's Name in his heart, that devotee is freed from the cycle of births and deaths. (3) (7)
गुर गुरु गुरु क्रु मन मेरे || निने गुरु र भक्तिहरू रघु वीरमयि के अखरपत्र समझ भाग्य ||

gur binu ghoru agraphu gur binu samajh na aaye || gur binu suyati

Gur binu ghoru undharu gurroo binu samajh na awhi. Gur binu sabad

Guru karu sabad supunn aghan katahi sah tere. Guru nayani bayani Guru

Guru nayani layani Guru Guru karahu Gurroo sati kawi Nalh kahi. Jini Guroo na
dekhiayhu nahu keeyau te akyath sunsar mahi. (4) (8)

There is utter darkness without Guru and it is not

possible to understand the correct way to lead life. It is

possible to attain success in meditation and nobody

can attain liberation without Guru. O my mind! The true

thinking is that you must adopt Guru. Adopt the Guru

who is perfect in holy Word of God. Then all your sins

shall be expelled. Poet Nalh Bhatt says that one must

stabilize Guru in his eyes and recite Guru Guru in his

speech because Guru is eternal. Those who have neither

seen nor adopted Guru in their lives, their coming into

this world (in human form) is wasted. (4) (8)

गुर गुरु गुरु क्रु मन मेरे || चचे कट उट भज भज भज भज भज भज भज

Gur gur gur kru man mere || taraan taraan samjhu kallurjan muni samadhi

samvad jisuu kere || puni thumkin naamu sukhadayuk sordu

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O my mind! Recite God’s Name. Guru is the ship to cross the ocean of the world and by listening to his teachings, one attains the state of samadhi. The Guru destroys the sufferings and is bliss-giving warrior. The person who meditates on the Guru, the Guru resides near him. The Guru is Perfect Master, he meditates on God in his heart and by a mere glimpse of him, the sins are destroyed. O my mind! If you desire to attain God, wisdom, spiritual powers and spiritual treasures, then recite God’s Name. (5) (9)

Guroo mukhu dekhi guroo sukh payau. Hutee ju piyas peeyoos piwunn kee bunchhat sidhi kau bidhi milayau. Pooran bho
mun thaur baso rus basan siu ju dahung disi dhayau. 
Gobindwalu Gobind puree sum jalhan teeri bipas banayau. 
Gayau dukhu doori barkhan ko su Guroo mukhu dekhi guroo sukh payau. (6) (10)

By seeing the face of Guru Ramdas, I have received great bliss. I had great desire for drinking nectar, now God has provided me with fancied spiritual power. My mind which was engaged in lust and desires and was vacillating in all the ten directions is fully satiated and has become stable on its place. Guru Amardas has made Goindwal Sahib on the banks of Beas river like heaven. I have received great bliss by seeing the face of Guru Amardas and my sufferings of many years have vanished. (6) (10)


The Perfect Master Guru Amardas has placed his
hand on Guru Ramdas's head. Guru Amardas, by seeing whom, all sins are destroyed, he has showered his bliss and has blessed Hari Naam to Guru Ramdas. Guru Ramdas is absorbed in the Name day and night. By hearing Guru's name, even the messenger of death, son of (Bhan) the sun god is also frightened. O servant Nalh poet! Say that Guru Ramdas has the shelter of Master of the world Guru Amardas. He, a philosopher's stone, has converted Guru Ramdas also into a philosopher's stone by his touch. God has blessed Guru Ramdas with True form. The Perfect Master Guru Amardas has placed his hand on Guru Ramdas. (7) (11)


O Guru Ramdas! Now save the honour of humble Bhat. Just as you saved the honour of saint Prahlad and killed Harnakhash with the finger nails. Again O Hari God! You saved the honour of Dropadee when she was
being disrobed, You supplied her with clothes and other things. You saved Sudama from trouble and, by her reciting Ram Naam, You completed the works of Ganika. O Sri Satguru! In Kaliyuga, kindly show your mercy and save the honour of humble Nalh Bhatt the poet. (8) (12)

Jholna.


Jholna is the musical meter. O human beings! Recite Guroo Guru. Take it as a truth that Guru Ramdas himself meditates on Hari and distributes nine spiritual
treasures to others. He enjoys the bliss of God’s Name with his tongue day and night. Again, if one meditating on God’s Name with Guru’s teachings, he gets coloured in the colour of God’s love. O wise persons! Leave all other paths and only meditate on Hari Naam. Absorb Guru’s teachings in your heart. Free your mind from the five evil traits. By this way you shall attain salvation of your family and lineage and acceptance at Hari’s door. O beings! If you desire happiness in this and the next world, then recite Guroo Guru Name. (1) (13)


O devotees! Recite Guru’s Name with full devotion.
Absorb Guru’s teachings in your heart, consider God as treasure of all virtues and then recite God’s Name day and night. Then, o saints! O Disciples of the Guru! Bathe in the pure and endless water of the Guru’s form and swim in the loving pool of True Love of God. Guru Ramdas meditates on God Who is without any enemy, Unmanifest and fearless. With love of Guru’s Word, he meditates on Hari perfectly. O foolish mind! Leave all doubts and recite the Name of Guru and with full devotion and recite Guroo Guru. (2) (14)

O devotees! Recite Guroo Guru because one can attain Hari only through the Guru. Guru is tranquil,
calm and vast ocean. By meditating on Him, one attains jewels, diamonds and pearls. When one meditates on the Guru with holy Word, then the Guru blesses one with fragrance and intoxication in enjoyment. With his touch, he converts one into gold (like philosopher’s stone) and removes all the dirt of evil thinking. The flow of nectar is always continuing at the door of Guru Ramdas and the saints and devotees bathe in the pure tank of his Divine Knowledge. Adopt the treasure of liberation giving God’s Name in your heart. Recite Guruo Guru as God can only be attained through the Guru. (3) (15)

O my mind! Recite Guruo Guru. By serving (Guru
Ramdas), Lord Shiva, sidhas, devotees, gods, demons, divine musicians and thirty three crore gods have been liberated, listen to his teachings with your ears. Those saints and pious persons who recite Guru's Name with loving devotion, they also have been liberated. By meeting the Guru, Prahlad and sages have crossed the ocean of the world. Sage Narad and others, Sage Sanaka and others have been liberated by meditating on the One God's Name given by the Guru Who is the form of God. Therefore, O mind! leave all other enjoyments. Servant (Kalh Bhatt) humbly says that the Divine Name is attained from the Guru. O my mind! Recite Guru Guru. (4) (16) (29)


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Siri Guru Sahib is the supreme who showed his mercy on Saint Dhroo in Satiyuga and placed his lotus hand on his forehead. Guru is unfathomable and nobody can fathom him. All the ascetics and sidhas have sought shelter of the Guru. O devotees! Accept as truth and adopt the teachings of the Guru in your heart. This way you shall liberate the human life. Guru is the ship to cross the ocean of the world, Guru is the navigator and nobody has crossed the ocean of the world without the Guru. One can attain God with the blessings of Guru. Liberation is not possible without the Guru. Guru Nanak Dev resides near the God. Guru Nanak Dev established Bhai Lehna on the divine throne and blessed him with the God's Divine light.

Bhai Lehna guided the path on the basis of righteousness. Then he handed over the command to Amardas Bhalla. He further established Guru Ramdas Sodhi on the divine seat and handed over to him the inexhaustible treasure of Hari Naam. As a result of his loving devotion to his master, he acquired the treasure of Hari Naam which shall not exhaust in all the four yugas and then handed it over to Guru Ramdas. Those persons who seek shelter of the Guru and worship the feet of Guru, they attain happiness, enjoy the supreme bliss and are called “Gurmukh”. The Primal God, Who sustains everybody has manifested in the body of Guru Ramdas. O devotee! Serve the Master whose state is indescribable as Guru Ramdas is the ship to cross the ocean of the world. (1)

The Guru whose bani is meditated upon by the saints with great fervour, his sight is very fruitful. It blesses one with bliss and happiness. The sight of the Guru is fruitful like the Ganges river in the world as by serving the Guru’s feet, one acquires the highest state. Those who were the sinners, they became devotees of God after being coloured in the teachings of the auspicious Guru and conquer the world of death. In my wisdom, handsome Ramchandra who was born in the house of king Dasrath in Raghuvansh lineage was Guru Ramdas. Even the ascetics seek his shelter. O devotee! The Guru whose state is unfathomable, serve him as Guru Ramdas is the ship to cross the ocean of the world. (2)
The world is unfathomable ocean, to cross it Hari Naam is the ship which can be attained from God. One who has confirmed this in his mind, his cycle of births and deaths in the world are terminated. The devotee who confirms this fact in his heart, his state is elevated. They desert the attachment of Maya, greed, and other evil traits. Their sufferings arising out of lust and anger are also expelled. One who has had the view of Guru Ramdas, who has supernatural sight and is perfect doer and the cause of all actions, his all illusions are expelled. O devotee! Serve the Guru whose state is indescribable as Guru Ramdas is the ship to cross the ocean of the world. (3)
Partapu sada Gur ka ghati ghati pargasu bhaya jasu jun kai.
Iki parhahi sunahi gawahi parbhatahi karahi isnanu. Isnanu karahi parbhatai sudh mani Gur pooja bidhi sahit karung.

The glory of the Guru is evident in everybody's heart and his praise is showing in the mind of the devotees. Many get up early in the morning, bathe and recite, listen to and sing the praise of the Guru. They have a bath in the morning and worship with pure mind as per laid down procedure. They meditate on the Guru and by the touch of Guru who is the philosopher's stone, their bodies become pure as gold. The God who is the life of the world, who is appearing in water and the earth in many colours has manifested in the form of Guru Ramdas. O devotee! The Guru whose state is indescribable, serve him as he is the ship to cross the ocean of the world. (4)

Those persons who have accepted the Guru’s teachings with firm conviction like saint Dhruv, those persons have escaped the death. They have crossed the dreadful ocean of the world in a moment. For them, this world is temporary and perishable like the shade of the cloud. Their Mooladhar Chakra has opened with the grace of the company of saints and they have attained and are enjoying the supreme bliss with teachings of the Guru. Guru Ramdas is Supreme. One must meditate on him with true mind in speech and actions. (5)

(O Guru Ramdas!) You are wonderful and with unique form. You are the one with eyes like lotus flower, your speech is sweet and is beautified with crores of companions. Mother Yashodha (Lord Krishna’s adopted mother) tells you to eat curd and rice. While playing, by hearing the jingle of your cord worn around your loins and your very beautiful form, mother Yashodha becomes absorbed in your love. O Guru! The pen of death and God’s command are in your hands. Tell me, who can destroy your command. Shiva and Brahma desire to adopt your Divine Knowledge in their hearts. You have the true form, always true, residence of the goddess of wealth, the first cause and eternal. You are blissful and have unparalleled form! (1) (6)

O Satguru with Ram Naam! O Guru with superior abode! O Guru with pure mind! O formless and vast Guru! Who is equal to you? You adopted the form of Narsingh to save pure minded Prahlad and tore off Harnakhash with your nails. You had conch shell, chakra, mace and lotus (signs of Lord Vishnu) and adopted the form of Vaman Avtar for a trick. O fathomless God! Who can recognise your form? You have the true form, always truthful, residence of goddess of wealth, the first cause and eternal. You are blissful and have unparalleled form. (2) (7)


O Satguru! For me you are the One with yellow robes (Lord Krishna), with white shining teeth
accompanied by your beloved devotee Radha. You are wearing a garland around your neck and the headgear of peacock feathers. You have no advisers, have great patience, follow the rules of justice, you are unfathomable and unapproachable. You are conducting your play with pleasure. Your story is beyond description and are prevailing in all the three worlds. O king of kings! You have adopted this form naturally (without any effort). O Guru with true form! Always true, residence of the goddess of wealth, first cause and eternal Guru Jee! You are blissful and have unparalleled form (3) (8)
Satguru Ramdas is the form of Gobind (God) for me. O Satguru! You tricked king Bali, you destroyed powerful enemies, you are the bestower of the fruit of devotion. You are the child Krishna and you also attack the enemy with armies of sun and moon with beating of victory drums faultless incarnation of God (Nihklunk Avtar). You meditate on Ram, you are the destroyer of sins, you bless the three worlds with bliss, prevailing in all beings, god of all the gods and you are yourself the snake god with thousand heads. You took form of the fish, tortoise and warah incarnations. You are the one who played with the ball on the banks of Jamuna river (Lord Krishna). Gayand Bhatt says, o my mind! Adopt the superior name of Guru Ramdas in your heart. Leave all evil actions. He is the form of Satguru Gobind (God Who supports the earth). (4) (9)
kalhanu lahari param gati jeeyu. Kaamu krodhu lobhu mohu
jan jun siu cchadi dho hu haumai ka fundhu kaatu sahdsungi
rati jeeyu. Deh g ehu triya snehu chit bilesu jagat ehu charan
kamal sada seyu drirhta karu mati jeeyu. Naamu saru heeye
dharu taju bikaru mun Gyund Siri Guroo Siri Guroo Siri
Guroo sati jeeyu. (5) (10)

Sri Guru Ramdas is eternal. O my mind! Obey the
instructions of the Guru. Accept his mantra as truth.
This is your personal treasure and with this you shall
attain happiness day and night and also you shall attain
superior state of mind. Desert lust, anger, greed,
attachment and cheating every body. Cut the noose of
ego and get absorbed in the company of saints. Body,
house, love of women, these are all enjoyments of the
world. Instead of getting involved in these enjoyments,
serve the lotus feet of the Guru and cofirm this in your
intellect. Gayand Bhatt poet says, o mind! Adopt the
superior Name of Guru in your heart, desert all the evil
actions and understand that Guru Ramdas is eternal. (5) (10)

Sewak kai bharpoo r jugu jugu Wahguroo Tera sabhu sadka.
Nirunkar Prubh sada salamati kahi na sakai kou Tu kud ka.
O blissful Guru! All is Your mercy. From the ages, the treasures of the minds of Your devotees are full. You are Unmanifest, You are Eternal, can anybody say about Your origin? You have created numerous Brahmas and Vishnus, but their minds were attracted towards and got attached to ego. You created eighty four lakh species and from the beginning you have been sustaining all the species by providing food. O blissful Guru! All is Your mercy. From the ages, the treasures of the minds of Your devotees are full. (1) (11)

Guru Ramdas, full of wonders, is playing all the games manifested in the world. He himself laughs, himself reflects and he himself is lighting up the moon and the sun. He himself is the water, he himself is the
earth and he is himself support of the earth. He himself is pervading in every heart. He himself is man and he himself is the woman. He himself is the game of dice and himself is the pawn in the game of dice. O God-oriented sages! Reflect on the fact that Guru Ramdas who is full of wonders is manifest and is playing all the game of the world. (2) (12)


O full of wonders Guru Ramdas! All this universe is your creation. By joining all the elements in a big way, You have created all this game of the universe. You are pervading in water, earth, sky and the underworld and Your words are sweeter than the nectar. All the gods like Brahma and Shiva accept you. You are the death of the death, you are unmanifest and all are praying to you. The liberation is attained with the grace of the Guru and
one's mind gets attached with the company of saints. O full of wonders Guru Ramdas! All this universe is your creation. You have joined the elements in a big way and have created the game of the universe. (3) (13) (42)

The God Who is Unfathomable, Endless, and without the beginning and nobody knows His inception. Lords Brahma and Shiva are always meditating on Him and the Vedas are describing Him. He is Unmanifest, without any enemy, and there is nobody else like Him. God is competent to destroy and create and is the ship to cross everybody across the ocean of the world. He has created many types of the worlds. Devotee Mathura Bhatt repeats His Name with his tongue. That God resides in the mind of Guru Ramdas. (1)

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Guroo samrathu gahi kareeya dhruv budhi sumati smharan kau. Funi dhrum duha farhunti sada agh punj tarang niwaran kau. Mathura jun jaani kahee jeea sachu su aur kachhu na bicharan kau. Hari Naamu bohithu bado kali mai bhaw sagar paari utaran kau. (2)

Guru Ramdas whose flag of spirituality is always flying, I have taken his shelter with a view to stabilize my thinking, to purify my intellect and destroy all the waves of all the sins. Devotee Mathura has said this after careful thought as there is nothing else worth consideration. To cross the ocean of the world in Kaliyuga, Hari Naam is the only ship. (2)

Santat hee satsangati sung surang rate jasu gawat hai. Dhram punthu dhario Dharnidhar Aapi rahe liv dhari na dhawat hai. Mathura bhani bhag bhole unh ke mun icht hee ful pawat

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hai. Ravi ke sut ko tinh trasu kaha ju chrun Guroo chitu lawat hai. (3)

With continuous association with Guru Ramdas, those who get dyed in his love, they sing the praise of God. The God Who sustains the earth, has Himself laid down the path of righteousness, therefore those who are dedicated to this path, they do not run about elsewhere. Mathura Bhatt, the poet says that those who meditate on the feet of Guru Ramdas, those are the lucky devotees and they attain the desired fruit of their labours. Where is the fear of the Yama, the son of sun god to them? (3)

Guru Ramdas is the pure pool of the nectar of God's Name in which the tunes of holy Word arise in early morning before sunrise. This pool is very deep, calm and fathomless. It is always full and is the treasure of all types of precious jewels. The swan like pure saints swim and play in this pool. For them the fear of the messenger of death and the paper on which the karmas are listed
are finished. To destroy the sins of Kaliyuga, the view of Guru Ramdas is the ocean of all blessings and source of the happy state of mind. (4)

The God, by meditating on Whom, the ascetics know all about all the ages (past times and future), very few of them attain the realisation of God residing in their souls. The God Whose praise is sung by Brahma with the Vedas, and ascetic Shiva is continuously meditating on Him and does not leave his abode on Kailash mountains. The God to attain Whom the yogis, ascetics, sidhas, devotees and numerous of those practising self-mortification and have grown wild hair without maintaining them, that form of God, the True Master
Guru Amardas has in his pleasure shown mercy and blessed Guru Ramdas with praise of God’s Name. (5)


Guru Ramdas has the treasure of God’s Name. His mind is introvert. All the three worlds are illuminated with his accumulated glory. By having his glimpse, all illusions are dispelled, the sufferings are removed and the enjoyment of sahaj state blossoms, the devotees and the students are always enamoured of him just like the flower sucking black bee gets intoxicated with the flower’s fragrance. Guru Amardas has firmly established Guru Ramdas on the true throne of spirituality in his life time. (6)
दानि बड़ी अतिवंतु महाबाल संविक दासि कहिए हिंदू तथु पारा परवाह काहू की जा के वसीम धारिए हुरि हथु। (7) (49)

Tarhau sunsaru Maya mud mohit umnrit Naam deeyau samratthu. Funi keertiwant sada sukh sumpati ridhi aru sidhi na chhodai sathu. Dani bado atiwuntu mahabali sewaki dasi kahio ihu tathu. Tahi kaha parwah kahoo ke ja kai baseesi dhario Guri hathu. (7) (49)

Guru Ramdas has liberated the world which was intoxicated with Maya and has blessed with powerful nectar of God’s Name. He gives praiseworthy honours, everlasting happiness and wealth. The spiritual powers and treasures (ridhies and sidhies) never leave him. His charity is great, he is very powerful. This truth has been said by Mathura Bhatt. Why should the person who is blessed with the hand of Guru Ramdas on his head care for favours from anybody else? (7) (49)

तीनि भवन भगुपूरै गिहौ सोड़ी || अपन सरस कीआदू न जगत कोड़ी || आपुन आपू आप ही दुपायू || सूरि ने असुर अंतु नही पायू || पायू नही अंतु सूरि असुर हर गण मंड्राय बोजत फिरे ||

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The God is pervading in all the three worlds and He has not created anybody else like Him. He created Himself by Himself. The gods and the humans have not realised His limits. The gods, demons, humans have not realised His limits and the Shivas attendants and the celestial musicians are also searching for His limits. The God is imperishable, tranquil, free from incarnations, and the cause and doer of all actions and all beings worship Him in their minds. O Guru Ramdas! You are being hailed in the world as you have attained supreme state with the grace of God, (1)

Sri Guru Nanak Dev practiced devotional worship with one pointed mind and surrendered his body, mind.
and wealth to God. Guru Angad Dev adopted the God within himself and he intoxicated his heart with love of the Divine Knowledge of the unfathomable God. Guru Amardas gained control over God and worshipped him by saying Wahu Wahu (wonderful). O Sri Guru Ramdas! You are being acclaimed in the world as you have attained the supreme state with the grace of the God.

Narad, Dhru, Prahlad and Sudama who are the devotees of God from previous births; Ambreesh, Jaidev, Trilochan, Namdev and Kabir are also judged as devotees of God, they were born in Kaliyuga and their praise has spread in all the world. Similarly, O Sri Guru Ramdas! You are being acclaimed in the world because you have attained the supreme state with the grace of the God.
मनसा करि सिम्रंकं तुझे नर कामु क्रोधु मिटिअरु जु तिनं ∴
बाचा करि सिम्रंकं तुझे निनु ठुखु दुरिदमिटयु जु खिरिमं ∴
करम करि तुझ दरस परस परस सर बलु भट जसु गाहियु ∴
सी गुर रामदास जयो जय जग मह तै हरि परम पदु पाहियु ∴॥

Mansa kari simrunt Tujhai nar kaamu krodhu mitiau ju
tinung. Bacha kari simrunt Tujhai tinh dukh drir dritiyau
tu khinung. Karam kari Tua daras paras paaras sar Balh Bhat
jus gaiyau. Sri Guru Ramdas jayo jay jug mahi tai Hari param
padu payiau. (4)

O Guru Ramdas! Those who worship you with one
pointed mind, their lust and anger are dispelled in no
time. Those who worship you with their speech, their
poverty is expelled in a moment. Those who see you with
their actions, they become like the philosopher’s stone.
That is why, Balh Bhatt sings your praise. O Sri Guru
Ramdas! You are being acclaimed in the world because
you have attained the supreme state with the grace of
the God. (4)

Jih Satigur simrant nayan ke timar mitahi khinu. Jih Satigur
simranthi ridai Hari Naamu dino dinu. Jih Satigur simrunthi
jeeya kee tapti mitawai. Jih Satigur simrunthi ridhi sidhi nav
nidhi pawai. Sooey Ramdasu Guru Balh bhani mili sangati dhunn dhunn karaahu. Jih Satigur lagi Prubh payeeyai so Satiguru simrahu narahu. (5) (54)

The Satguru by worshipping whom, the darkness of ignorance of the eyes is expelled in a moment; the Satguru by worshipping whom Hari Naam increases in the devotee's heart day by day; The Satguru by worshipping whom the devotee removes the heat in his heart, the Satguru by worshipping whom the devotee attains ridhies, sidhies and nine spiritual treasures; poet Balh Bhatt says, remain in the company of Guru Ramdas and say great, great to him. The Satguru by surrendering to whose feet one attains God, O humans! Remember him. (5) (54)


That Guru Ramdas achieved the holy Word with hard labour and attained the supreme state, he served
Guru Amardas and never left his company. That is why he produced the light of pearls of Divine Knowledge which destroyed the suffering, poverty and ignorance. Poet Keerat says that the person who leaves the attraction of the objects of Maya and gets attached to the holy feet of Guru Ramdas, the saint, they lose the fear of lust, anger and the messenger of death. Guru Ramdas remained attached to Guru Amardas just like Guru Angad Dev remained attached to Guru Nanak Dev. (1)

That Guru Ramdas who attained the God’s Name by serving Guru Amardas, he resides in the feet of Hari day and night. That is why the congregation feel the fear of Guru Ramdas with deep love. O Guru Ramdas! You are evidently having the fragrance of the sandalwood tree. Dhru, Prahlad, Kabir and Trilochan received the light of God, it was due to meditating on God's Name. Guru Ramdas is the shelter of the saints and by his mere glance one attains the bliss in his mind. (2)
Guru Nanak Dev realised the God's Name and performed loving devotion with his full concentration. He blessed Guru Angad Dev who is like an ocean and he always remained in the company of Guru Nanak Dev. Guru Angad Dev laid the foundation of the system of the practice of joining the consciousness with the Divine Word. The story of Guru Amardas is beyond description. One tongue cannot say anything. Now Guru Ramdas Sodhi has received the honour of being the Guru to liberate the whole world. (3)
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 Keerat makes this supplication to Guru Ramdas "pray keep us under your shelter" (4) (58)


O Guru Ramdas! You conquered the armies of attachment and you threw the lust down by catching it
by the hair. With your powerful glory, you cut anger into pieces and burnt the greed in disgraceful manner. The death and birth accept your command with folded hands. You have bound the ocean of the world and have liberated your disciples with pleasure. You have the royal umbrella over your head and your throne is eternal which is very powerful with the authority of worldly enjoyment and the rulership. Salh Bhatt bard tells the truth, O Guru Ramdas! Your authority is eternal and your forces are indestructible. (1)


O Guru Ramdas! You are the Guru in all the four yugas (ages). You are yourself the form of God. The gods, humans, ascetics, sidhas, and the disciples have been worshipping you from the beginning. You were in the beginning, through the ages and are eternal. Your powers are pervading in all the three worlds. You have
liberated the Vedas and Shastras and you are having powers over old age and death. Guru Amardas has established you on the divine seat of Guruship. You have crossed the ocean of the world and you are the ship to cross others. Salh Bhatt the bard says, O Guru Ramdas! Whosoever comes and seeks your shelter, he does not care for the sins and death. (2) (60)

Swayye Mahalle punjwe ke 5
Ik Oankar Satigur Parsadi.

Swayyas in praise of Guru Arjun Dev, the fifth Master.

I worship that God Who is Immovable and Eternal and by praying to Whom, the evil thinking is dispelled. I adopt the lotus feet of Guru Arjun Dev in my heart and discuss the noble qualities of Guru Arjun Dev in effortless manner. He was born in the house of Guru Ramdas and all his desires and wishes were fulfilled. Right at the birth, he realised the God with the teachings of his Master. Kalh Bhatt describes his qualities with folded hands. In him, the God created a Janak (father of Sita in Ramayana) who mastered bhagti yoga. He has resided the Hari Naam on his tongue and has spread the Word (Bani) of his Masters. (He compiled Sri Guru Granth Sahib). Guru Ramdas attained superior status by being attached to the feet of Guru nanak Dev, Guru Angad Dev and Guru Amardas. Guru Arjun Dev, a bhagat was born in the house of Guru Ramdas. (1)
Very fortunate Guru Arjun Dev resided the holy word in his heart in rational manner. He has stabilised his jewel-like mind in contentment. Guru Ramdas, his Master made him perfect in Divine Name. Guru Ramdas has shown him the Inacessible and Unfathomable God. The God, in the house of Guru Ramdas established the experienced Truth in the form of Guru Arjun Dev.


Guru Arjun Dev has established the reign of Raja janak in the matter of spreading the Divine Knowledge. With the teachings of the Master, my mind which otherwise could not be persuaded has become satisfied. Just as Guru Nanak Dev laid the foundation of Truth and got absorbed in Guru Angad Dev, similarly in the house of Guru Ramdas, Guru Arjun Dev was born who could see the Unfathomable God.
The God King has created a deep game that Guru Arjun Dev is very contented. Satgur Arjun Dev has a very pure intellect. He is self-created and is free from rebirths. Kalh Bhatt, the poet has described his qualities. Guru Nanak Dev blessed Guru Angad Dev with the Divine seat and Guru Angad Dev blessed Guru Amardas with the treasure of Divine Name. Similarly, Guru Ramdas blessed Guru Arjun Dev. This has proved the mystery of the touch of the philosopher’s stone (and turning iron into the philosopher’s stone by mere touch.) (4)
Guru Arjun Dev is immortal, priceless, free from incarnating and is self-created. He destroys the fears, removes the sufferings of the others, fathomless and possesses experienced Divine Knowledge. He has attained the Supreme God Who is difficult to be attained. He has destroyed the illusions and uncertainty, has cool temperament and blesses with happiness. It appears that never born Supreme being has taken birth. Just like Guru Nanak Dev has been absorbed in the words of Guru Angad Dev and Guru Angad is absorbed in the words of Guru Amardas, similarly Guru Ramdas is auspicious who has joined Guru Arjun Dev with him like the touch of the philosopher’s stone. (5)


That Guru Arjun Dev who is being hailed in the world, in whose heart auspiciousness has been lighted
and who is always attached with the God, he is a very lucky one and has attained the Perfect Master. His mind is always linked with the God and he is supporting the weight of the earth. O Guru Arjun Dev! Kalh Sahar the poet sings your praise. You expell the fears, and remove the sufferings of the others. In the Sodhi dynasty, the son of Guru Ramdas is the banner of righteousness and devotee of the God. (6)

Guru Arjun Dev supports righteousness; possesses deep knowledge of the Guru's teachings; removes the sufferings of the others; adopts the teachings of the holy Word; is as generous as God and dispels the ego of the devotees. He is great donor; possesses the teachings of his Guru and the enthusiasm in his mind never diminishes. He is righteous, his treasure of Hari Naam mantra which is like the nine spiritual treasures (nau
nidhis) never finishes. Guru Arjun Dev, son of Guru Ramdas, is prevailing everywhere. He has spread the canopy of sahaj state (equipoise). Kalh Bhatt, the poet says, O Guru Arjun Dev! You have enjoyed both the worldly rule and the spiritual yoga. (7)

Guru Arjun Dev has enjoyed the fear of the fearless God and made lakhs of humans realise the presence of imperceptible God in their hearts. Satguru Ramdas introduced him to God Who is Inaccessible, Unfathomable, and is very deep and sober in state. Because of his being guided by the True Master, he has been accepted in the God’s court. He has experienced yoga in the worldly rule. Guru Arjun Dev is highly auspicious who has filled up the empty tanks (human minds) with the nectar of God’s Name. With the guidance
by Guru Ramdas to him, he has withstood the situations which were intolerable. He is absorbed in the pool of
c-contentment. Kalh Bhatt, the poet says, O Guru Arjun
Dev! You have attained the sahaj state of the mind
effortlessly. (8)

O inaccessible, unfathomable and warrior Guru!
You shower the nectar from your tongue. You give
blessings with your mouth and expell the ego of the
devotees with the holy Word. You have defeated the
ignorance which controls the five organs of perception.
You have resided the God in your heart which is not
disturbed by the thoughts. You have resided Guru
Ramdas in your heart and by engaging yourself in Hari
Naam, you have liberated the world. Kalh Bhatt, the
poet says, o Guru Arjun Dev! You have polished the dome
of Divine Knowledge. (9)
Sorthe.


Sorthe is the musical meter.

Guru Arjun Dev is the authenticated great person and he is firm like the Arjun of Pandav dynasty as per Mahabharat story. He has the spear of Divine Name and the banner of Divine Name decorated by the Word of Guru Ramdas in his hands. (1)

In the ocean of the world, the Hari Naam is the ship. O Guru Arjun Dev! You love Guru Ramdas and combined with the God's Name, you have liberated the world. (2)

You have attained the God's Name which liberates the world with the pleasure of Guru Ramdas. Now you do not depend upon anybody else. By arriving at your door, our purpose (of attaining the Divine Name) has been served (3) (12)

The God Manifest as light called Himself as Guru Nanak Dev. From Guru Nanak Dev, Guru Angad Dev appeared and he was joined with the essential nature (God). Guru Angad Dev very kindly established Guru Amardas as Satguru. Guru Amardas blessed the divine umbrella of holy nectar to Guru Ramdas. Mathura Bhatt, the poet says that by contact and glance of Guru Ramdas, the words of Guru Arjun Dev became sweet like nectar. O devotees! You all see the fifth Master who is the authenticated great Master with your own eyes. (1)

Guru Arjun Dev has adopted the True God, Eternal Naam, truth and contentment in his heart. The First cause God has originally written on his forehead all this in perceptible manner. God’s Divine light is visibly shining on him. His glory is spread on the whole earth. By his association with Guru Ramdas who is like the philosopher’s stone, he has become Guru Arjun Dev from Guru Ramdas. (The iron touching the philosopher’s stone, it also becomes the philosopher’s stone.) Mathura Bhatt the poet says, O devotees! Always keep your mind focussed on Guru Arjun Dev with full concentration. Guru Arjun Dev is like a ship to cross the ocean of the world. Therefore, O humans of the whole world! Get attached to the holy feet of Guru Arjun Dev, you shall cross the ocean of the world safely and comfortably. (2)
तिह जन जाचहु जगह पर जानीअतू बासुर रहनि बासु जा कौ हित नाम सिदु। प्रयम अतीतू प्रस्मितु रे के रंग संग बासना ते बाहर पै देखीअतू धाम सिदु। अयर प्रमंप पुरख सिदु प्रेमु लांगे बिनु भगवान रसु नाही आरे क्राम सिदु। मधुर कौ प्रभु खबर मय अरजुन गुरु भगवान कै होति पाहि जंहार मोलि राम सिदु।

Tih jun jachahu jagat par janeeyatu basur gyani basu ja ko hit Naam siu. Param ateetu Parmesur kai rungi rungho bana te bahari pai dekhheeyatu dham siu. Apar prumpar purakh siu premu laghau bing Bhagwanti rasu nahee aaurai kaam siu. Mathura ko Prabhu sarb may Arjun Guru bhagati kai heti pai rahio mili Ram siu. (3)

O Devotees! Pray to that Guru Arjun Dev who is known all over the world; who loves and resides day and night in the God's Name. He is the supreme renunciant; is dyed in the colour of God; does not have any desires but you find him as a family man. Guru Arjun Dev is attached with love to the Unfathomable God and he has no interest in anybody except Hari (God). For Mathura Bhatt, the poet, Guru Arjun Dev is the all pervading God and is continuously meditating on the lotus feet of God. (3)

अंतु न पातव टेव संवे मूनि हंदु महा सिव जोग करी। पुनि बेंद विरंचि विचार रहिहो हरि जापु न छढ़िहु डेक घरी। मधुर जन कौ प्रभु दीन दयालू है संगति मिसिट निहालु करी। रामदासि गुरु जग तारन कु गुर जोलि अरजुन माहि घरी।

Unt na pawat dev sabai, muni Indra Maha Siva jog kari. Phuni Baid biranch bichar rahio, Hari jaap na chhadio ek
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 of one ghari. (Ghari is 22.5 minutes). Mathura says that the Lord is gracious to his servants and has conferred blessings on the entire creation. Similarly, Guru Ramdas imparted the apostolic light to Guru Arjun Dev to save the world. (4)

In the deep darkness of the world, there was no other source of light. Then God sent Guru Arjun Dev as His own incarnation. Mathura Bhatt, the poet says that those persons who took the nectar of God’s Name from Guru Arjun Dev, their crores of sufferings were expelled. O my mind! Do not consider any difference between the

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Guru and God lest you miss the correct path of righteousness. The Supreme God has manifestly taken abode in the heart of Guru Arjun Dev. (5)

So long the lines of good luck were not vivid on my forehead, I was running hither and thither, O brother! I was drowning in the vast deep ocean of Kaliyuga and the repentance of the past actions was not leaving the mind. Mathura Bhatt, the poet says that the God has incarnated as Guru Arjun Dev to liberate the world. Those persons who have meditated on Guru Arjun Dev, they never passed through the crisis of being born again in the womb of the mother. (6)
काल समुद्र भड़े गुप्त प्रगट हरि नाम मुदार्तु। बसाहि संत जिसु
रिद्वे दुःख दारिद निवार्तु। निर्मल भेख अपार तामु विनु अवरु
न कोदी। मन बच जिन जाणिए तु हयजु तिह समसरी मोडी।
धर्मिन गंगा नव खंड महि जोति सुरुपी रहियो भरी। भान मधुग
कछु भेदु नहीं गुरु अरमु नरसुङ्गु हरि। ॥ ॥

Kali samudr bhaye roop prgati Hari Naam udharanu. Basahi
sunt jisu ridai dukh daridr niwaranu. Nirmal bhekh apaar Tas
bin awar na koyee. Mun bach jini janiau bhayau tih samsari
soyee. Dharani gagan nav khund mahi joti sawroopee rahio
bhari. Bhani Mathura kachhu bhedu nahee Guru Arjunu
pratakh Hari. (7) (19)

To liberate from the ocean of Kaliyuga, Guru Arjun
Dev appeared to bless the world with Hari Naam. The
person in whose mind the saint Guru resides, his
sufferings and poverty are expelled. Guru Arjun Dev is
the pure incarnation of the Limitless God. There is
nobody equal to him. One who realises God with his
mind and speech, he becomes like God. God's pure
incarnation, Guru Arjun Dev is prevailing on the earth,
ether (sky) and on all the nine regions of the universe.

Mathura Bhatt the poet says that Guru Arjun Dev is the
manifest God and there is no difference between the two.

(7) (19)

अमे बीघान सत्तु अटलु निधि मन्त्राविद मथ把持 || हिन्दु पक्ष मपीरि
चेष्ट चुणा भूमि वाकै। अमे चद्रु निधि हरे रामु अभिषू भवि लोकै। ||
सा बसुरु निधि बद्रु भावि प्रकेस्वित लोकै। || विकल्प सदावह मथु मंचडि
मथु बइद्व बीच मयु बइद्व ॥ ॥

अजे गंग जलु अटलु निधि संगत सभ नावे। नित पुराण बाचोरिहि
वेद ब्रह्मा मुखिं गावे। अजे चद्रु सिंहि ठुले नामु अभिषू मुखि
लोकै। गुरु अर्जुन सिंहि छदुआधि परमसारो दोआँ। || मिलि
In the court of Guru Arjun Dev, the Ganges river of Divine Name is always flowing which is eternal and inexhaustible. The congregation of his devotees takes bath in it. There the Puranas (holy books) are always being read and Brahma recites the Vedas. (There is always holy and spiritual environment in his court.) The Divine fly whisk is always being waved over Guru Arjun Dev's head and he is reciting the nectar of Hari Naam with his mouth. The Divine umbrella of Guruship has been blessed by the God Himself. Guru Nanak Dev, Guru Angad Dev, Guru Amardas and Guru Ramdas have all gone to the God. Haribans Bhatt, the poet says that Guru Arjun Dev's glory is spreading in the world. Who says that Guru Ramdas has died? (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 Guru Ramdas were annulled. Guru Ramdas conferred the umbrella and throne of sovereignty to Guru Arjun Dev before departing. (2) (21) (9) (11) (10) (10) (22) (60) (143)

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Chapter 15

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 “Saddu” in “Ramkali Raga” which was included in Guru Granth Sahib as “Ramkali Saddu” on pages 923-924. “Saddu” 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.

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जगी दाता सोई भगति बछलू तिहू लोइ हीदू। गुर सबदि समावहे अब्रु न जाणी कोइ हीदू। अबरो न जाणहि सबदि गुर के इंकू नामु धिआचहे। परसादि नानक गुर अंगद परम पदवी पावहे। आईआ हकारा चलणवारा हरि राम नामि समाडिआ। जगी अब्रु अटलू अनोलू ठाकूर भगति ते हरि पाईआ। (1)

Ramkali Saddu
Ik Oankari Satigur Parsadi


Saddu in Ramkali raga

God is One. He is Unmanifest as well as Manifest. He is Eternal and He is the Master. God can be attained by the grace of true Master.

In the world, there is only One Donor God. He loves the devotees and devotion in all the three worlds. Guru Amardas is absorbed in the Word of God and he does not recognise any body else. He does not recognise
anybody else and meditates on the Guru's Word. He has attained superior position with the grace of Guru Nanak Dev and Guru Angad Dev. Guru Amardas was fully absorbed in Hari Naam when he got a call from God to leave this world. While living in this world, Guru Amardas with his meditation and loving devotion attained the Immortal, Everlasting, Unparalleled and Master God. (1)


Guru Amardas liked the will of God and he got ready to leave this world and proceed to God. Satguru Amardas prayed to God to save his honour. O God! You are always
saving the honour of Your devotees, save my honour also
and bless me with the Name of Unmanifest God. This
Hari Naam is the only companion at the last moment of
leaving this world and keeps the messenger of death and
death away from the devotee. The prayer and the
request of Guru Amardas was heard by God and He very
graciously joined Guru Amardas with Him. The whole
world was saying “blessed, blessed” and was hailing
Guru Amardas. (2)

Mere sikh sunhu put bhaiho merai Hari bhana aau mai pasi
Bhagatu Satguru purukhu soi jis Hari Prabhu bhana bhawye.
Anand anhad wajhi waje Hari Aap gale melawy. Tusee put
bhayee pariwar mera mun wekhahu kari nirjasi jeeyu. Dhuri
likhia parwana phirai nahi Guru jayi Hari Prabhu pasi
jeeyu. (3)

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).

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)

At the last time, Satguru Amardas said that after my death, perform pure musical singing (keertan) of Gurbani. He said that the saints of God may be called who should read the stories about God (Hari katha) like the Puranas. After me read stories of God and listen to Hari Naam. Guru likes the love of Hari as the hearse. Instead of ritual worship with balls of rice, plate made
of leaves, lamps etc, join in the company of saints. The beloved of God, the Guru said that he had attained the Sagacious God. Guru Amardas himself annointed Guru Ramdas with the forehead mark of Guruship and blessed him with the Divine Word. (5)

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 Guru Ramdas’s feet. (6) (1)

(Sri Guru Granth Sahib pages 923-924)
Chapter 16

Rai Balwand and Satta, the Bards

Rai Balwand 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 afflicted with skin eruptions. Since Guru Ji had banished them, no disciple would help them. In fact 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 by himself the punishment proposed for helping the two bards. 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 (“Pauris”) 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.
करता कादु करे किंदु बोलो होवे जोखीवदे ||
दे गुना मति
भेन भराव है परसोवत दानु पड़ीवदे||
नानक राज चलाई आ सच कोट सत्ता नीव दे ||
लहो धरिप्रानु छनु चिर करिझफरीं
अभिने पीवदे ||
मति गु आनम देव दो खड़ि जोरि पराक्रम
जिः दे ||
गुरि चेलेह सहरस वेड़ि नानक सलामति थीवदे ||
साइ टिका दितौसु जीवदे ||

Ramkali Ki Vaar Rai Balwand Tatha Satte Doom Akhi
Ik Onkar Satgur Parsadi

Nau Karta Kadru kare kiu bolu hove jokheevadai. De guna
sut bhen bharav hai parungati danu parheevadai. Nanaki raju
chaliya sachu kotu sattani neev dai. Lahne dharionu chhatu
siri kari sifri amrit peewdai. Mati Gur Atam Dev dee kharagi
jori parakuti jia dai. Guri chele rahras keeyee Nanaki
salamati theevdai. Sahi tikka dittosu jeewdai. (1)

(Sri Guru Granth Sahib page 966)

Ballad in Ramkali meter by Rai Balwand and Satta.

The person whose name is elevated by the Creator
God Himself, how can he be tested or weighed? The
Divine Qualities and the Truth are sisters and brothers
of the human beings. The charity of liberation is
obtained only from the Guru. Guru Nanak Dev reigned
in this corrupted world with the path of Truth from the
fort of Truth with the solid foundations. 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 True Name. 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 furthur and the same environment continued till the 5th stanza was sung.
The fame of greatness of Guru Nanak Dev was now being circulated as that of Bhai Lehna. Guru Angad Dev has the same Divine Light and the same life style as that of Guru Nanak Dev. Guru Nanak Dev the Master has changed his body. The Divine umbrella is now being hoisted on Bhai Lehna's head and he has occupied the throne in the form of the shop of Divinity set up by Guru Nanak Dev. He is doing what has been commanded by Guru Nanak Dev. But this practice is extremely difficult like licking of unsalted stone. Guru Angad Dev is running the free kitchen of Guru's Word started by Guru Nanak Dev. There is no deficiency in the earnings (loving devotion) of Hari Naam. He himself consumes the Divine grace blessed by Guru Nanak Dev and is

distributing it freely among the devotees. When the praise of the God is sung in the Guru’s court, it seems like Divine Light falling from the sky. O True Master Guru Angad Dev! By mere glimpse of yours, the sins of many past lives are expelled. This truth has been disclosed by Guru Nanak Dev, so how can we refrain from repeating it? The sons of Guru Nanak Dev did not obey his instructions and did not accept the Guru (Guru Angad Dev) established by Guru Nanak Dev. They rebelled as they were embittered (for not being made the guru). They are carrying the loads of sins (for not obeying the Guru). The commands by Guru Nanak Dev are now by Guru Angad dev. Guru Nanak Dev set up the game of test by obeyance of instructions, he had established Bhai Lehna as the Guru. Look! Who has won and who has lost in this game! (2)
जिनी कीटी रो मुनाना को साल जिवाहे साले। धारम राई हाई डेव्ह्या लान गालके डालाले। सातीगुरु अखाई साचा करे साब बोट होवा दार्हाले। गुर अंगड़ी दे दोही फिरे सच्चु कर्ते बुड्डी बाहाले। नानाक कैया पलातू दैर मली थाक्हातु बैठा साले। दारी सेवे उम्मती क्षर्ही मासकालौ हो जंगाली। दारी दार्वेसु खासूम दाई नई साचै बानी लाले। बल्वूंड खीवी नेक जानी जीसु बहूँ है च्हालू पटालेले। लंगार दौलती वून्दीएयाई रसु अमृत खीरे घीयाली। गुरसिखा के मुख उज्ज्वल मनमुख थोँडी पराली दे पहदे केबल खस्सू नाली जौं दाश मरटी दाली। माना खीवीँ सह गोंडी सो जीसु गोंडी उठाली।

Guru Angad Dev who acted as per commands of Guru Nanak Dev became respectfully reliable. Dharam Raj the god of justice decides honestly after listening to his assistants as to who is worthy or unworthy. Whatever the True Master says, is done by the God immediately. The fame of Guru Angad Dev has spread all over and the True Lord has established him. Guru Nanak Dev who had hundreds of religious congregations has changed his body and has occupied Guruship in the form of Guru Angad Dev. The devotees are standing at his door and serving him. The sins (rust) of many are removed by grace of the Guru. Guru Angad Dev is standing at the door of Guru Nanak Dev as a saint and the God’s True Name has blessed him with divine shine on his face. Balwand says that mother Kheewee (wife of Guru Angad Dev) is blessed one and has provided dark shade of protection to many. In the Guru's kitchen the food is
served in abundance, the rice pudding with ghee (clarified butter) which tastes like nectar. The faces of the Guru’s devotees are sparkling and those of the ones turned self-wards have turned yellow. When Guru Angad Dev acted like a brave man, the Master approved of him. O Lord! Mother Kheewee is such that she bears the burden of the earth. (3)

The worldly people are wondering and saying
“What Guru Nanak Dev has done? He has made the Ganges river flow in reverse (by selecting Guru Angad Dev a devotee as his successor instead of his own sons.) God like, Guru Nanak Dev uttered the supreme truth aloud. He made the churning stick (mountain) of the consciousness, and churned the holy Word by making the rope of one pointed mind (Basak snake). He has extracted fourteen jewels which have made this transmigrating world shine. O wonder of wonders! He stroked the back of Guru Angad Dev, one of his disciples after tests (and made him the Guru.) He placed the canopy over his head and raised his glorious head to the skies. The light of Guru Nanak Dev got merged in that of Guru Angad Dev and Guru Nanak Dev and Guru Angad Dev became one. The whole congregation may see that Guru Nanak Dev had made the decision after testing his sons and disciples. When Bhai Lehna was approved, then he made him his successor. (4)

Feri wasaiya Phruaani Satiguri Khadooru..Japu tapu sanjamu nali tudh hore muchu garooru. Lab wihane mansa

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.
Guru Amar Das was approved like his sire and grandsire and was annointed the same way, seated on the same throne in the same court. He made Sumer mountain (his consciousness) as the churning stick and thus churned the ocean of the world. Lo! He obtained the fourteen gems (of wisdom) with which he illuminated the world. He rode the horse of equipoise saddled with chastity. He made the bow of truth and arrows of God's praise. Kaliyuga was very dark. Now after Guru's sun has blazed forth with its myriad rays, it is dazzling bright. The truth grew in his farm land and he shaded the whole world with God's Truth. From his kitchen, nectar-sweet made with ghee, refined flour and sugar (halwa or karhah parshadi) is fed to all daily. The Divine Word rang in his mind and he knew the inmost state of the four corners of the world. He blessed all with his divine grace and expelled their cycle of births and deaths. He, the wise person, himself took human birth. He stood firm like Sumer mountain and was not shaken by the winds (of desire etc). He was all-knowing and thus knew the inmost state of everybody's mind. O True king! How can I praise you? You are so great and wise. Whatever bounties you may like to grant to Satta, the bard, kindly bless him with those. Guru Nanak Dev's canopy waved over Guru Amar Das and everybody was wonder-struck. Guru Amar Das was approved like his sire and grandsire and was annointed the same way, seated on the same throne in the same court. (6)
O Guru Ram Das! You are blessed. The God Who created you also embellished you. O What a miracle! The Creator Lord has Himself embellished you. The devotees are bowing before you as embodiment of God. O Guru Ram Das! You are Unchanging, Unfathomable, Incomparable and Infinite Guru. Those who served you with love, you made them cross the ocean of the world. You expelled the greed, lust, wrath and attachment of all who came to you. O Guru! Your court and glory are blessed. You are yourself Guru Nanak Dev, Guru Angad Dev and Guru Amar Das. My mind was comforted as soon as I saw you. (7)
चारे जागे चहु जुगी पंचाविंणु आपे होआ। आपीने आप साजियों आपे हो थामु खलो। आपे पती कलम आपि आपि लिखनहरा होआ। सब उममत आजन जानणी आपे हो नवा निरोश। नबिन बैठा अरजन गूढ सतिसुग का खिबे चंडो। दुगवनहु ते आयकणहु चहु चकी कीआनु लो। जिनी गूढ न सेवियो मनमुखा पहिल नामा। दुगी चुबुणी करमाति सचे का सचा ठो। चारे जागे


(Sri Guru Granth Sahib page 968)

The first four Gurus illuminated the world in their own times and then came Guru Arjan Dev, their very soul. He was self-created and himself the 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.

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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's
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 31-01-2014 A.D.) Pingalwara has about 1700 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 and are terminally ill.

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.4,50,000/- (Rs. Four lac fifty thousand) which is being incurred out of the donations and help received from the donors and well-wishers.

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