

The Message of Bhagats
in
Sri Guru Granth Sahib

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Table of Contents

<i>#</i>	<i>Chapter</i>	<i>Page</i>
	Glossary	3
	Preface	5
1	Bhagat Kabir	8
2	Bhagat Kabir's God	12
3	Bhagat Kabir Challenges Rituals	17
4	God Makes a Devotee Fearless	21
5	Union of Soul with God	25
6	Bhagat Namdev's God	30
7	Bhagat Namdev's God Drinking Milk	34
8	Prayers Turning an Idol	42
9	Sheikh Farid – Humility & Kindness	48
10	Sheikh Farid – Simple Living	51
11	Bhagat Ravidas – Only Good Deeds Matter	58
12	God Love vs Rituals	61
13	Bhagat Jaidev	67
14	Bhagat Sadhna	74
15	Bhagat Trilochan	77
16	Bhagat Beni	85
17	Bhagat Ramanand	93
18	Bhagat Sain	97
19	Bhagat Dhanna	100
20	Bhagat Pipa	109
21	Bhagat Bhikhan	111
22	Bhagat Parmanand	115
23	Bhagat Surdas	117
	References	120
	Appendix 1 - # of Compositions of Bhagats in SGGs	121
	Appendix 2 – Bhagats in Chronological Order	122

Glossary

(This Glossary seeks to explain the meaning of some key Punjabi and English words used in the book.
The Punjabi words are in *italics*)

<i>Bhagat:</i>	One who is deeply devoted to God.
<i>Caste:</i> (upper/lower)	Traditionally, Hindu society is divided into a hierarchical 4-tier caste structure -- Brahmin (priests), Kshatriya (rulers, warriors), Vaishya (traders, farmers), and Shudra (laborers). The top three (Brahmin, Kshatriya & Vaishya) are considered the “upper” castes, and Shudra is considered the “lower” caste.
Creator:	The Divine Being who has created everything -- men, animals, plants, insects, elements, planets, universe, constellations, and everything else.
Darvesh:	From the Persian word meaning “poor, needy.” This is the term used to denote a member of a religious - specifically Sufi - fraternity.
Deities:	In Bhagat Banee, deities (Hindu gods) are referred to by different names, e.g., Raama, Krishna, Gobind, etc.
God:	God (note the capital G in this usage). In Sikhism, the Divine Being (God) has been defined as the One who is Unformed and yet is in all forms. Thus, He is Un-manifest and Manifested. He is eternal, all-knowing, and sublime bliss. His rules originate, govern, run, and terminate creation. Sikhs believe in One God for all mankind. In Gurbani, God is known by many names, but two commonly used names are Akal Purakh (literally, “Timeless Being”) and Waheguru.
god:	See “Deities” above.
<i>Grist Jeevan:</i>	Literally: life of a householder. The Sikh Gurus practiced and emphasized the concept of life of a householder. This was a significant departure from the prevalent Hindu belief that to obtain salvation one has to become a recluse.
<i>Gurmukh:</i>	A compound word Guru + mukh. It refers to one who has turned his/her face towards the Guru and follows and lives by (Shabad) Guru’s teachings in SGGS.
<i>Guru:</i>	A compound word Gu + ru. ‘Gu’ means darkness and ‘ru’ means light. So, Guru means someone who takes one from a state of ignorance to a state of enlightenment or bliss. In the religious context, Sikhs use the term exclusively for the ten Sikh teachers (Gurus) and Sri Guru Granth Sahib (SGGS).
He:	Noun; capitalized when referring to God. Sikh Gurus and the Bhagats consider the entire mankind as brides, and God as the sole groom. In this sense, everyone is of feminine gender and only God is male.
His:	Pronoun; for God. See ‘He’ for the reason for using the masculine gender.
His Grace:	Through God’s Grace one can obtain liberation/salvation. It also requires humility on the part of the seeker.
<i>Hukam:</i>	Literally: order or command. It refers to God’s rules governing the creation, sustenance, and ending of the universe.

Husband:	Since the Gurus and Bhagats referred to God as the sole “male” in the entire creation and as their husband, the rest of mankind is considered His wife.
<i>Jeevan Mukht:</i>	Literally: liberated while alive. Achieved by total acceptance of the Divine Will (Hukam). Such a person is equally accepting of the joys and sorrows in life.
Master:	When capitalized in this book, it refers to the spiritual Master, the Guru.
<i>Mool Mantar:</i>	It is the first verse in the Sri Guru Granth Sahib. It provides the foundational basis of Sikhi. It explains Guru Nanak Sahib’s definition of God.
<i>Naam:</i>	Literally: Name. When used in this book, Naam refers to God specifically. Naam enables the perception of the unperceivable. Naam also refers to the dynamic, creative principle governing the whole of creation.
<i>Naam Simran:</i>	Literally: Remembrance of Naam. Naam Simran is not the reciting or chanting of God's name, but the internalization of the reality that we call "God" in one's psyche. It suggests a deeper or meditative understanding of and a realization of the vision of God, as explained in SGGGS.
<i>Rahao Tuk:</i>	The word “Rahao” is derived from Raha which means to cause to remain, fix, support, or restrain. The word Tuk means a line or sentence. The line containing the "Rahao" contains the central idea of the Shabad. It asks us to wait or pause, and to contemplate on the line or Tuk.
<i>Sat Naam:</i>	Literally: True Name. As the Naam is eternally True (“Sat”), it is called Sat Naam. Everything else in creation is transient – it was not there in the beginning, and it will cease to exist in time, therefore it is not “eternally True” or “Sat”.
<i>Shabad:</i>	Shabad, as used in Gurbani, refers to a hymn in SGGGS. For a complete list of Shabads in SGGGS, please refer to the list of Shabads (qqkrw SbdW kw) at the beginning of SGGGS.
Sheikh:	Sheikh is an honorific title in the Arabic language. It commonly designates a religious leader who has inherited the title from his father or the previous head. The title carries the meaning of leader, head, elder, or a noble.
State of Sehaj:	Sehaj, a Sanskrit word, can be translated in several ways -- as one's natural or spontaneous state of being, or celestial or intuitive peace, intuitive poise, or natural or peaceful ease. So, ‘state of Sehaj’ can be considered as a state of intuitive poise. Self-realization is nothing but attainment of the state of Sehaj.
<i>Surat:</i>	Literally: wakefulness or awareness. As mentioned in SGGGS, one advances to this state of awareness (Surat) by the Grace of God.
True Guru:	Literally: Satguru (siqgurU) for the Sikhs. The True Guru is the spiritual guide who helps one to attain the state of Sehaj and become Jeevan Mukht.
<i>Vaar:</i>	A form of poetic composition. Vaar is a narrative poem, sometimes in ballad style. Each stanza (Pauri) in a Vaar contains a complete idea.
Will:	The Will of God is His Hukam. See “Hukam” above.

Preface

The compositions of 15 Bhagats are included in Sri Guru Granth Sahib (SGGS). Guru Nanak Dev ji had himself collected the Bhagats' compositions during his travels in India, and had personally handed it to his successor, Guru Angad Dev ji. These compositions were then handed over, unchanged, to successor Gurus until it reached Guru Arjan Dev ji, who in 1604 CE included them in the Adi Granth (later known as SGGS).

Compositions of these 15 Bhagats are consistent with Guru Nanak Dev ji's vision and experience of God as enunciated in the 'Mool Mantar' on page 1 of SGGS, preceding the Jap ji Sahib.

This book covers many of these compositions, along with their simple translations and explanations. Its main purpose is to help the reader understand the primary messages of the Bhagats' compositions, and to recognize how closely these are aligned with the Sikh Gurus' teachings in the SGGS.

The inclusion of Bhagats' compositions makes the Sikh scripture remarkable. Besides compositions of the Sikh religion's founder Guru Nanak Dev ji and five of his successor Gurus, the SGGS includes compositions of others who believed in the one Creator and considered all humans as equal. The inclusion of these compositions as 'Banee' elevated the standing of these Bhagats, who were mostly from the so-called lower caste of Hindus or socially ostracized segments of Indian society. Most of these Bhagats had little or no formal education because of their caste or profession, yet they scaled such spiritual heights. The Gurus recognized this spiritual accomplishment by including some of their compositions in SGGS.

The Bhagats' compositions often refer to mythological stories of Hindu gods, seemingly miraculous events, and ritualistic practices. By doing so, the Bhagats were able to connect with an audience comprised at that time mostly of Hindus familiar with such mythological stories and traditional (Hindu) religious practices in India.

In their Shabads in SGGS, the Gurus too sometimes refer to mythological stories connected with Hindu gods - Ram, Krishan, Vishnu, Inder, etc.; and to mythological figures - Pandav, Kaurav, Ravan, etc. to make their point clear to the masses which were familiar with those stories without endorsing the religious rituals practiced during that time.

As is true for many Shabads in SGGS, a literal reading of the Bhagats' compositions, does not provide a correct understanding of their true meaning. The central message becomes clear only when the composition, especially its 'Rahao Tuk', is understood metaphorically, not literally. For the literal translations, and to explain their metaphorical meanings, the book relies mainly on the highly regarded writings of reputed scholars such as Prof. Sahib Singh and others.

Rather than dwelling on the Bhagats' own lives or on the mythological stories they refer to in their compositions, the book seeks to explain the Bhagats' compositions in the context of the teachings of SGGS. Guru Nanak Dev ji and his successor Gurus occasionally elaborated on the Bhagats' compositions to clarify their central message, and to show its consistency with the Gurus' own Shabads.

The book also refers to some of Bhai Gurdas's "Vaars", which he wrote a few hundred years after the Bhagats had left this world. In the span of those few hundred years, many stories had got associated with some Bhagats, claiming that they had miraculous powers. The devotees' intent may have been to show respect and reverence for the Bhagats. Bhai Gurdas's reference to these stories was probably intended to

explain his message to an audience familiar with these mythological and miraculous stories. Like the Bhagats' compositions, Bhai Gurdas's Vaars also should be understood metaphorically, not literally.

Every Shabad in SGGGS is considered "GurBanee," whether composed by Gurus or Bhagats. Every Shabad is unambiguously consistent with the teachings of Guru Nanak Dev ji and the other Gurus in SGGGS. Banee (Shabad Guru) is the True Guru. It teaches humans how to lead a spiritually blissful life (and become Jeevan Mukh). Everything in SGGGS brings an understanding of and a dialogue with the Eternal so that we may understand the essence of God. The Bhagats' compositions are no exception.

Anyone bowing to the Shabad Guru in the SGGGS is also bowing to the compositions of these Bhagats in the SGGGS. When properly understood, it becomes evident that Bhagats' compositions are completely consistent with the other Shabads in SGGGS. The Gurus have personally attested to this, by themselves including it in the Sikh scripture, the Sri Guru Granth Sahib.

1. Bhagat Kabir

Bhagat Kabir (1398-1448 CE) was born in Banaras, a city in northern India which was considered an auspicious (religious) place by Hindus. He is revered by Hindus, Muslims, and Sikhs alike. Through his writings, he became well known as a teacher and social reformer. Kabir did not believe in the ritualistic practices of Hindus, nor in their belief in deities, Brahmanism, and the caste system. He questioned the strict orthodoxy of Hindu as well as Muslim priests.

Authors disagree on Bhagat Kabir's year of birth and death. They also differ on whether he was born a Hindu or a Muslim. There are different stories associated with his background and early years. However, it is clear from Bhagat Kabir's compositions in SGGS that he considered himself simply a human. He criticized both Hindu and Muslim rituals, saying that none of the rituals are of any help in getting closer to God. He passionately believed in God. Bhagat Kabir believed that every human being has been created by Him.

In his following composition included in SGGS, besides criticizing the Muslim ritual of circumcision, he questions both Hindu and Muslim priests as to the basis or religious texts on which they make claims about God favoring either Hindus or Muslims. He says that since God made both Hindus and Muslims, He would not discriminate against either.

ਹਿੰਦੂ ਤੁਰਕ ਕਹਾ ਤੇ ਆਏ ਕਿਨਿ ਏਹ ਰਾਹ ਚਲਾਈ ॥
ਦਿਲ ਮਹਿ ਸੋਚਿ ਬਿਚਾਰਿ ਕਵਾਦੇ ਭਿਸਤ ਦੇਜਕ ਕਿਨਿ ਪਾਈ ॥੧॥
ਕਾ ਤੈ ਕਵਨ ਕਤੇਬ ਬਖਾਨੀ ॥
ਪੜ੍ਹਤ ਗੁਨਤ ਐਸੇ ਸਭ ਮਾਰੇ ਕਿਨਹੂੰ ਖਬਰਿ ਨ ਜਾਨੀ ॥੧॥ ਰਹਾਉ ॥
ਸਕਤਿ ਸਨੇਹੁ ਕਰਿ ਸੁੰਨਤਿ ਕਰੀਐ ਮੈ ਨ ਬਦਉਗਾ ਭਾਈ ॥

ਜਉ ਰੇ ਖੁਦਾਇ ਮੋਹਿ ਤੁਰਕੁ ਕਰੈਗਾ ਆਪਨ ਹੀ ਕਟਿ ਜਾਈ ॥੨॥
 ਸੁੰਨਤਿ ਕੀਏ ਤੁਰਕੁ ਜੇ ਹੋਇਗਾ ਅਉਰਤ ਕਾ ਕਿਆ ਕਰੀਐ ॥
 ਅਰਧ ਸਰੀਰੀ ਨਾਰਿ ਨ ਛੋਡੈ ਤਾ ਤੇ ਹਿੰਦੂ ਹੀ ਰਹੀਐ ॥੩॥
 ਛਾਡਿ ਕਤੇਬ ਰਾਮੁ ਭਜੁ ਬਉਰੇ ਜੁਲਮ ਕਰਤ ਹੈ ਭਾਰੀ ॥
 ਕਬੀਰੈ ਪਕਰੀ ਟੇਕ ਰਾਮ ਕੀ ਤੁਰਕ ਰਹੇ ਪਚਿਹਾਰੀ ॥੪॥੮॥

ਆਸਾ, ਅੰਗ ੪੭੭

*hi(n)dhoo turak kahaa te aae kin eh raeh chalaiee ||dhil meh soch bichaar
 kavaadhe bhisat dhojak kin payee||1||kaajee tai kavan kateb bakhaanee
 ||paRhat gunat aaise sabh maare kinahoo(n) khabar na jaanee||1|| rahaau
 ||sakat saneh kar su(n)nat kareeai mai na badhaugaa bhaiee ||jau re
 khudhai moh turak karaigaa aapan hee kaT jaiee||2||su(n)nat ke'ee turak
 je hoigaa aaurat kaa kias kareeai ||aradh sareere naar na chhoddai taa
 te hi(n)dhoo hee raheai||3||chhaadd kateb raam bhaj baure julam karat
 hai bhaaree||kabirai pakaree Tek raam kee turak rahe pachihaaree
 ||4||8||*

SGGS, p. 477

Translation: O quarrelsome person! (instead of always arguing to prove your religion to be a true religion) contemplate within your mind from where the Hindus and Muslims have come? (Other than from God). Who put them on these different paths? (Since God has created both, how can He discriminate against either). (Just being Hindu or Muslim) who will go to heaven and hell? (i.e. just by calling yourself Muslim you cannot go to heaven, and just being a Hindu one will not go to hell). ||1|| **O Qazi, which books are you reading (and telling others that the Muslims will go to heaven and Hindus will go to hell). Scholars like you (who are biased, read religious books with prejudiced eyes) have all died. None of them have discovered the inner meaning.** ||1|| **Pause** ||Because of the love of a woman, if circumcision is done; I do not believe in it (that it has anything to do with getting close to God). If God wished me to be a Muslim, it would be cut off by itself. ||2|| If only circumcision makes one a Muslim, then what about a woman? Throughout the life, she is man's partner, and she does not leave him. (Therefore, instead of hanging in between) it is better to remain a Hindu. ||3|| **Give up debating about holy books and remember God** (instead of meditating on God, you are engulfed in arguments), you fool, you are hurting

yourself. Kabir has grasped hold of God's support, and the (confrontational) Muslims (engaged in futile arguments) have utterly failed. ||4||8||

ਰਹਾਉ ਦੀ ਤੁੱਕ: ਹੇ ਹਾਜ਼ੀ! ਤੂੰ ਕਿਹੜੀਆਂ ਕਿਤਾਬਾਂ ਵਿੱਚੋਂ ਦੱਸ ਰਿਹਾ ਹੈਂ (ਕਿ ਮੁਸਲਮਾਨ ਨੂੰ ਬਹਿਸ਼ਤ ਤੇ ਹਿੰਦੂ ਨੂੰ ਦੋਜ਼ਕ ਮਿਲੇਗਾ)? (ਹੇ ਕਾਜ਼ੀ!) ਤੇਰੇ ਵਰਗੇ ਪੜ੍ਹਨ ਤੇ ਵਿਚਾਰਨ ਵਾਲੇ (ਭਾਵ, ਜੋ ਮਨੁੱਖ ਤੇਰੇ ਵਾਂਗ ਤਅੱਸਬ ਦੀ ਪੱਟੀ ਅੱਖਾਂ ਅੱਗੇ ਬੰਨ ਕੇ ਮਜ਼ਹਬੀ ਕਿਤਾਬਾਂ ਪੜ੍ਹਦੇ ਹਨ) ਸਭ ਖੁਆਰ ਹੁੰਦੇ ਹਨ। ਕਿਸੇ ਨੂੰ ਅਸਲੀਅਤ ਦੀ ਸਮਝ ਨਹੀਂ ਪਈ।੧।ਰਹਾਉ।

For English translation of the Rahao Tuk, see above.

In his following composition included in SGGS, Bhagat Kabir questions the Hindu belief in the caste system. He criticizes Brahmins for considering themselves as belonging to an “upper caste” by birth:

ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥ ਬ੍ਰਾਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥੧॥
ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੋਏ ॥ ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ ॥੧॥ ਰਹਾਉ ॥
ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥ ਤਉ ਆਨ ਬਾਟ ਕਾਰੇ ਨਹੀ ਆਇਆ ॥੨॥
ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣੁ ਹਮ ਕਤ ਸੂਦ ॥ ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧ ॥੩॥
ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਾਹਮੁ ਬੀਚਾਰੈ ॥ ਸੋ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥੪॥੭॥

ਗਉੜੀ ਕਬੀਰ, ਅੰਗ ੩੨੪

*garabh vaas meh kul nahee jaatee ||braham bi(n)dh te sabh utapaatee
||1||kahu re pa(n)ddit baaman kab ke hoe ||baaman keh keh janam mat
khoe ||1|| rahaau ||jau too(n) braahaman brahamanee jaiaa ||tau aan
baaT kaahe nahee aaiaa ||2||tum kat braahaman ham kat soodh ||ham
kat lohoo tum kat dhoodh ||3||kahu kabir jo braham beechaarai ||so
braahaman kaheeat hai hamaarai ||4||7||*

SGGS, p. 324

Translation: In the dwelling of the womb, there is no ancestry or social status. All have originated from the Seed of God. (Everyone is created by

God) ||1|| **Tell me, O Pandit, O religious scholar: since when have you been a Brahmin? Do not waste your life (in ego) by continually claiming to be a Brahmin.** ||1|| **Pause** ||If you are indeed a Brahmin, born of a Brahmin mother, then why didn't you come by some other way? ||2|| How is it that you became a Brahmin, and I stayed of a low social status? How is it that I am formed of blood, and you are made of milk (instead of blood)? ||3|| Says Kabir, we consider that person to be a Brahmin who contemplates on God. ||4||7||

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਜੋ ਮਨੁੱਖ ਉੱਚੀ ਜਾਤ ਦਾ ਮਾਣ ਕਰਦੇ ਹਨ, ਉਹ ਮਨੁੱਖਾ ਜਨਮ ਅਜਾਈਂ ਗਵਾਉਂਦੇ ਹਨ। ਸਾਰੇ ਜੀਵ ਪਰਮਾਤਮਾ ਦੀ ਅੰਸ਼ ਹਨ। ਉੱਚਾ ਉਹੀ ਹੈ ਜੋ ਪ੍ਰਭੂ ਦੀ ਬੰਦਗੀ ਕਰਦਾ ਹੈ।

Central message: Those who falsely proclaim of being born in an upper caste waste their life. Everyone is created by God. Only the ones who contemplate on God attain a higher status (or state of consciousness).

2. Bhagat Kabir's God

Bhagat Kabir believed only in God. In his compositions included in SGGS, he addresses God by many names. Kabir preached a religion of love for all humanity, aimed at promoting unity amongst all castes and creeds, and all faiths. He speaks of God who is neither a man nor a woman, neither a human nor an angel, neither a yogi nor a celibate. God who is neither a mother nor a son. He is endless, inside every human heart, and outside too, everywhere. His nature and extent cannot be known, and He cannot be confined to a temple or a mosque. He has no body or blood. He is eternal and is neither born nor does He die. The births and deaths of all living beings are ordained by Him. He can be realized only through love and devotion for God. Those who realize Him are freed from the cycle of birth, death, and rebirth. They thus attain eternal bliss.

Bhagat Kabir's following composition makes it unmistakably clear what kind of God he is talking about.

ਨਾ ਇਹੁ ਮਾਨਸੁ ਨਾ ਇਹੁ ਦੇਉ ॥ ਨਾ ਇਹੁ ਜਤੀ ਕਹਾਵੈ ਸੇਉ ॥
ਨਾ ਇਹੁ ਜੋਗੀ ਨਾ ਅਵਧੂਤਾ ॥ ਨਾ ਇਸੁ ਮਾਇ ਨ ਕਾਹੂ ਪੂਤਾ ॥੧॥
ਇਆ ਮੰਦਰ ਮਹਿ ਕੋਨ ਬਸਾਈ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥
ਨਾ ਇਹੁ ਗਿਰਹੀ ਨਾ ਓਦਾਸੀ ॥ ਨਾ ਇਹੁ ਰਾਜ ਨ ਭੀਖ ਮੰਗਾਸੀ ॥
ਨਾ ਇਸੁ ਪਿੰਡੁ ਨ ਰਕਤੂ ਰਾਤੀ ॥ ਨਾ ਇਹੁ ਬ੍ਰਹਮਨੁ ਨਾ ਇਹੁ ਖਾਤੀ ॥੨॥
ਨਾ ਇਹੁ ਤਪਾ ਕਹਾਵੈ ਸੇਖੁ ॥ ਨਾ ਇਹੁ ਜੀਵੈ ਨ ਮਰਤਾ ਦੇਖੁ ॥
ਇਸੁ ਮਰਤੇ ਕਉ ਜੇ ਕੋਊ ਰੋਵੈ ॥ ਜੋ ਰੋਵੈ ਸੋਈ ਪਤਿ ਖੋਵੈ ॥੩॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਡਗਰੋ ਪਾਇਆ ॥ ਜੀਵਨ ਮਰਨੁ ਦੋਊ ਮਿਟਵਾਇਆ ॥
ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥ ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ ਮੰਸੁ ॥੪॥੨॥੫॥

ਗੋਂਡ, ਅੰਗ ੮੭੧

*naa ih maanas naa ih dheau ||naa ih jatee kahaavai seau ||naa ih jogee naa
 avadhootaa ||naa is mai na kaahoo pootaa ||1||eiaa ma(n)dhar meh kauan
 basaiee ||taa kaa a(n)t na kouoo paiee ||1|| rahaau ||naa ih girahee naa
 odhaasee ||naa ih raaj na bheekh ma(n)gaasee ||naa is pi(n)dd na rakatoo
 raatee ||naa ih brahman naa ih khaatee ||2||naa ih tapaa kahaavai sekh
 ||naa ih jeevai na marataa dhekh ||eis marate kau je kouoo rovai ||jo rovai
 soiee pat khovai ||3||gur prasaadh mai ddagaro paiaa ||jeevan maran
 dhouoo miTavaiaa ||kahu kabir ih raam kee a(n)s ||jas kaagadh par miTai
 na ma(n)s ||4||2||5||*

SGGS, p. 871

Translation: It (God) is not human, and It is not a god. It is not called celibate, or a worshipper of Shiva. It is not a Yogi, and It is not a hermit. It has no mother or is It anyone's son. (Yet It resides inside everyone.) || 1 || **Then what is It, which dwells in this temple of (our) body? No one can or has found Its limits. || 1 || Pause ||** It is not a householder, and It is not a renouncer of the world. It is not a king, and It is not a beggar. It has no body, no drop of blood. It is not a Brahmin, and It is not a Kshatriya. (It resides in all of them, yet It is none of them.) || 2 || It is not called a man of austere self-discipline, or a Sheikh. It does not live, and It is not seen to die. If someone cries over Its death (which keeps the body alive), that person loses his honor. (It appears to take birth in everyone and die). || 3 || By Guru's Grace, (since) I have found the (true) Path (of life), both my birth and death have been erased (I am free of birth & rebirth cycle). Says Kabir, (I have realized) that the one which resides inside me is part of It (God). It relates to each other like the ink and the paper on which it is written. || 4 || 2 || 5 ||

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਪਰਮਾਤਮਾ ਹਰੇਕ ਜੀਵ ਵਿੱਚ ਵਿਆਪਕ ਭੀ ਹੈ, ਤੇ ਸਭ ਤੋਂ ਵੱਖਰਾ ਭੀ ਹੈ। ਜੀਵਾਂ ਵਾਂਗ ਉਸ ਨੂੰ ਜਨਮ-ਮਰਨ ਦਾ ਗੇੜਾ ਨਹੀਂ ਹੈ।

Central message: God resides in everyone, yet It is a separate entity. It is free from the cycle of birth and rebirth unlike creatures.

Bhagat Kabir commented on the prevalent religious practices of people seeking to attain merger (i.e. realization) with God. He unambiguously condemns most of these practices and rituals and concludes that realization of God is only possible with devoted remembrance and meditation of God. He made it clear that it is imperative that the mind be made free of ego. He said that ritualistic practices will not get you anywhere on this spiritual journey. In one of his compositions in the SGGS, he says:

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ ॥ ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ ॥੧॥
 ਰੇ ਜਨ ਮਨੁ ਮਾਧਉ ਸਿਉ ਲਾਈਐ ॥ ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ ॥ ਰਹਾਉ ॥
 ਪਰਹਰੁ ਲੋਭੁ ਅਰੁ ਲੋਕਾਚਾਰੁ ॥ ਪਰਹਰੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥੨॥
 ਕਰਮ ਕਰਤ ਬਧੇ ਅਹੰਮੇਵ ॥ ਮਿਲਿ ਪਾਥਰ ਕੀ ਕਰਹੀ ਸੇਵ ॥੩॥
 ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ ॥ ਭੋਲੇ ਭਾਇ ਮਿਲੇ ਰਘੁਰਾਇਆ ॥੪॥੬॥

ਕਬੀਰ ਜੀ ਗਉੜੀ, ਅੰਗ ੩੨੪

Kiaa jap kiaa tap kiaa brat poojaa. Jaa kai ridhai bhaau hai dhoojaa. 1. Re jan man maadhau siau laieeaa. Chaturaiee na chaturabhuj paieeaa. Rahaau. Parahar lobh ar lokaachaar. Parahar kaam karodh ahankaar. 2. Karam karat badhe ahanmev. Mil paathar kee karahee sev. 3. Kahu kabir bhagat kar paiaa. Bhole bhai mile raghuraiaa. 4. 6 SGGS, p.324

Translation: What use is chanting, and what use is penance, fasting or devotional worship, to one whose heart is filled with the love of duality? 1. **O brother, link your mind to God. Through cleverness (without remembering God), He is not obtained. 1. Pause.** Set aside your greed and worldly ways. Set aside your lust, anger, and egotism. 2. Ritual practices bind people in egotism; meeting together, they worship stones (but all these are futile). 3. Says Kabir, He is obtained only by devotional worship. Through childlike love, God is met. 4.6.

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਮਾਇਆ ਦੀ ਖਾਤਰ ਤੇ ਲੋਕ-ਵਿਖਾਵੇ ਦੀ ਖਾਤਰ ਮਨੁੱਖ ਜਪ, ਤਪ ਆਦਿਕ ਕਰਮ ਕਰਦੇ ਹਨ, ਤੇ ਸਿਆਣੇ ਬਣ ਬਣ ਕੇ ਵਿਖਾਉਂਦੇ ਹਨ - ਇਹ ਰੱਬ ਨੂੰ ਮਿਲਣ ਦਾ ਰਾਹ ਨਹੀਂ ਹੈ। ਜੇ ਪ੍ਰਭੂ ਨੂੰ ਮਿਲਣਾ ਹੈ ਤਾਂ ਉਸ ਦੀ ਭਗਤੀ ਕਰੋ ਤੇ ਬਾਲ-ਬੁੱਧ ਰਹੋ।

Central message: For the sake of worldly possessions and to exhibit to others, people perform rituals and pretend to be clever. One cannot meet God through these rituals. If one is serious about meeting God, then one should meditate on God with a childlike innocence.

[Note: It is important to understand the difference between innocence and ignorance. To treat an idol as God is not innocence, it is ignorance. We should not consider anyone our enemy and should respect everyone equally.]

Bhagat Kabir also makes it clear that ritualistic practices are fruitless, unless there is transformation within the human mind, and the mind becomes free of ego. He was against idol-worship. He commented on the practice of plucking flowers and offering them to a stone idol as part of ritualistic worship as follows:

ਪਾਤੀ ਤੋਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ ॥

ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੈ ਸੋ ਪਾਹਨ ਨਿਰਜੀਉ ॥੧॥

ਭੂਲੀ ਮਾਲਿਨੀ ਹੈ ਏਉ ॥ ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੈ ਦੇਉ ॥੧॥ ਰਹਾਉ ॥

ਬ੍ਰਹਮੁ ਪਾਤੀ ਬਿਸਨੁ ਡਾਰੀ ਫੂਲ ਸੰਕਰਦੇਉ ॥

ਤੀਨਿ ਦੇਵ ਪ੍ਰਤਖਿ ਤੋਰਹਿ ਕਰਹਿ ਕਿਸ ਕੀ ਸੇਉ ॥੨॥

ਪਾਖਾਨ ਗਢਿ ਕੈ ਮੂਰਤਿ ਕੀਨੀ ਦੇ ਕੈ ਛਾਤੀ ਪਾਉ ॥

ਜੇ ਏਹ ਮੂਰਤਿ ਸਾਚੀ ਹੈ ਤਉ ਗੜ੍ਹਣਹਾਰੇ ਖਾਉ ॥੩॥

ਭਾਤੁ ਪਹਿਤਿ ਅਰੁ ਲਾਪਸੀ ਕਰਕਰਾ ਕਾਸਾਰੁ ॥

ਭੋਗਨਹਾਰੇ ਭੋਗਿਆ ਇਸੁ ਮੂਰਤਿ ਕੇ ਮੁਖ ਛਾਰੁ ॥੪॥

ਮਾਲਿਨਿ ਭੂਲੀ ਜਗੁ ਭੁਲਾਨਾ ਹਮ ਭੁਲਾਨੇ ਨਾਹਿ ॥

ਕਹੁ ਕਬੀਰ ਹਮ ਰਾਮ ਰਾਖੇ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਰਾਇ ॥੫॥੧॥੧੪॥ ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ, ਅੰਗ ੪੭੯

Paatee torai maalinee paatee paatee jeeau. Jis paahan kau paatee torai so paahan nirajeeau. 1. Bhoolee maalanee hai eou. Satguru jaagataa hai deo. 1. Rahaau. Braham paatee bisan ddaaree fool sa(n)karadheau. Teen dev pratakh toreh kareh kis kee seau. 2. Paakhaan gadd kai moorat keen(h)ee de kai chhaatee paau. Je eh moorat saachee hai tau gaRhanahaare khaau. 3. Bhaat pahit ar laapasee karakaraa kaasaar. Bhoganahaare bhogiaa is moorat ke mukh chhaar. 4. Baalin bhoolee jag bhulaanaa ham bhulaane naeh. Kahu kabir ham raam raakhe kirapaa kar har rai. 5. 1. 14. SGGs, p. 479

Translation: (To offer to the idol), the lady-gardener tears off the leaves, flowers & petals, (but she does not know that) in every leaf, there is life. That stone (idol) for which she tears off those leaves - that stone idol is lifeless. 1. **(By serving the lifeless idol) lady-gardener is mistaken, (real One needs to be worshipped) God is the Living One. 1. Pause.** (O lady-gardener) the leaves are like Brahma, the branches are like Vishnu, and the flowers are like Shiva. When you openly destroyed these three gods, whose service are you performing (by your offerings)? 2. (The sculptor had) carved the stone and fashioned it into an idol, by placing his feet upon its chest. If this stone god were true (alive), it would have devoured the sculptor (for this insult). 3. Rice and beans, candies, cakes, and cookies - the priest enjoys these, while the mouth of the idol remains dry (because it is lifeless and cannot eat). 4. The lady-gardener is deluded, and the world is mistaken, but I am not. Says Kabir, God preserves me. God, my King, has showered His Blessings upon me and has saved me from this delusion. 5. 1. 14.

ਰਹਾਉ ਦੀ ਤੁੱਕ: (ਇੱਕ ਨਿਰਜਿੰਦ ਮੂਰਤੀ ਦੀ ਸੇਵਾ ਕਰ ਕੇ) ਇਸ ਤਰ੍ਹਾਂ (ਇਹ) ਮਾਲਣ ਭੁੱਲ ਰਹੀ ਹੈ, (ਅਸਲੀ ਇਸ਼ਟ) ਸਤਿਗੁਰੂ ਤਾਂ (ਜੀਉਂਦਾ) ਜਾਗਦਾ ਦੇਵਤਾ ਹੈ।੧।ਰਹਾਉ।

Central message: God is alive forever. The lady-gardener is deluded by her offerings and service to a lifeless idol.

For English translation, see above. Bhagat Kabir believed in the omnipresent, formless God. He cannot be reached through rituals.

3. Bhagat Kabir Challenges Rituals

Wearing a thread does not make one holy

Brahmins display external symbols to establish their (so called) “upper-caste” status and privilege. Brahmin and Kshatriya men can put a saffron mark on the forehead and wear a cotton thread (Juneau) around their neck. A special religious “thread ceremony” is held for initiating ‘upper caste’ boys into adulthood, after which they can participate as adults in Hindu religious ceremonies and rituals. Wearing the thread is considered holy. Women and persons belonging to the (so-called) lower caste are forbidden from wearing this thread.

Hindus believe that the caste system and this practice of wearing a sacred thread (Juneau) is in accordance with their sacred texts (such as the Vedas). Bhagat Kabir did not accept this religious construct and practice. His response, which is recorded in SGGS in Raag Aasaa, is as follows:

ਹਮ ਘਰਿ ਸੂਤੁ ਤਨਹਿ ਨਿਤ ਤਾਨਾ ਕੰਠਿ ਜਨੇਉ ਤੁਮਾਰੇ ॥
ਤੁਮ ਤਉ ਬੇਦ ਪੜਹੁ ਗਾਇਤ੍ਰੀ ਗੋਬਿੰਦੁ ਰਿਦੈ ਹਮਾਰੇ ॥੧॥
ਮੇਰੀ ਜਿਹਬਾ ਬਿਸਨੁ ਨੈਨ ਨਾਰਾਇਨ ਹਿਰਦੈ ਬਸਹਿ ਗੋਬਿੰਦਾ ॥
ਜਮ ਦੁਆਰ ਜਬ ਪੂਛਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਕਹਸਿ ਮੁਕੰਦਾ ॥੧॥ ਰਹਾਉ ॥
ਹਮ ਗੋਰੂ ਤੁਮ ਗੁਆਰ ਗੁਸਾਈ ਜਨਮ ਜਨਮ ਰਖਵਾਰੇ ॥
ਕਬਹੂੰ ਨ ਪਾਰਿ ਉਤਾਰਿ ਚਰਾਇਹੁ ਕੈਸੇ ਖਸਮ ਹਮਾਰੇ ॥੨॥
ਤੂੰ ਬਾਮਨੁ ਮੈ ਕਾਸੀਕ ਜੁਲਹਾ ਬੂਝਹੁ ਮੋਰ ਗਿਆਨਾ ॥
ਤੁਮ ਤਉ ਜਾਚੇ ਭੂਪਤਿ ਰਾਜੇ ਹਰਿ ਸਉ ਮੋਰ ਧਿਆਨਾ ॥੩॥੪॥੨੬॥

ਆਸਾ, ਅੰਗ ੪੮੨

Hum ghar soot taneh nit taanaa ka(n)tt janeuoo tumaare. Tum(h) tau bedh paRahu gaitree Gobind ridhai hamaare. 1. Meree jihabaa bisan nain naarain hiradhai baseh Gobindaa. Jum dhuaar jab poochhas bavare tab kias kahas mukandhaa. 1. Rahaau. Hum goroo tum guaar gusaiee janam janam rakhavaare. Kabahoo(n) na paar autaar charaih kaise khasam hamaare. 2. Too(n) baam(h)n mai kaaseek julahaa boojhahu mor giaanaa. Tum tau jaache bhoopat raaje har sau mor dhiaanaa. 3.4.26. SGGs, p. 482

Translation: (O stupid Brahmin! You are proud of belonging to the upper class only because) You have a cotton thread (Juneau) round your neck (which we do not have around our neck, but see), we have a pile of cotton threads in our home. (In fact) We weave cloth daily out of that. (your claim of reciting Gayatri and Vedas is also false because) You only recite Gayatri and Vedas with your lips, whereas God Himself abides in my heart. 1. **God resides on my tongue, my eyes, in my heart. O, Mukand! What answer will you give when the angel of death asks you about your deeds? (What have you been doing your whole life?) 1. Pause.** For many lives you have pretended to be our savior. We are like mere cows, but you are our herdsman. You Brahmins were to lead us the way to liberation, but you have not done that. What kind of guardians are you? (You never guided us on how to cross this world-ocean.) 2. (It is true that) You are a Brahmin (means you are proud of your birth, education that you received at Banaras, and I am a low caste weaver of Banaras (who is not allowed to receive your education). But listen to my wisdom? (Let me share it with you!) You are always searching for landlords and kings to beg at their door, but I meditate (day and night) on God. 3. 4. 26.

ਰਹਾਉ ਦੀ ਤੁੱਕ: ਹੇ ਕਮਲੇ ਬ੍ਰਾਹਮਣ! ਪ੍ਰਭੂ ਜੀ ਮੇਰੀ ਤਾਂ ਜੀਭ ਉੱਤੇ, ਮੇਰਿਆਂ ਅੱਖਾਂ ਵਿੱਚ ਤੇ ਮੇਰੇ ਦਿਲ ਵਿੱਚ ਵੱਸਦੇ ਹਨ। ਪਰ ਤੈਨੂੰ ਜਦੋਂ ਧਰਮਰਾਜ ਦੀ ਹਜ਼ੂਰੀ ਵਿੱਚ ਪ੍ਰਭੂ ਵਲੋਂ ਪੁੱਛ ਹੋਵੇਗੀ ਤਾਂ ਕੀਹ ਉਤਰ ਦੇਵੇਂਗਾ (ਕਿ ਕੀਹ ਕਰਦਾ ਰਿਹਾ ਇੱਥੇ ਸਾਰੀ ਉਮਰ)?।੧।ਰਹਾਉ।

For English translation of the Rahao Tuk, see above.

Reading of scriptures

Brahmins did not allow persons belonging to the lower castes to read scriptures. They claimed that only Brahmins have the exclusive right to reach spiritual heights, and thereby command everyone's respect. However, Kabir was a blessed soul. He not only challenged this practice, but he also pointed out the true nature of God's work in these words:

ਕੋਰੀ ਕੋ ਕਾਹੂ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥ ਸਭੁ ਜਗੁ ਆਨਿ ਤਨਾਇਓ ਤਾਨਾਂ ॥੧॥ ਰਹਾਉ ॥

ਜਬ ਤੁਮ ਸੁਨਿ ਲੇ ਬੇਦ ਪੁਰਾਨਾਂ ॥ ਤਬ ਹਮ ਇਤਨਕੁ ਪਸਰਿਓ ਤਾਨਾਂ ॥੧॥

ਧਰਨਿ ਅਕਾਸ ਕੀ ਕਰਗਹ ਬਨਾਈ ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਸਾਥ ਚਲਾਈ ॥੨॥

ਪਾਈ ਜੋਰਿ ਬਾਤ ਇਕ ਕੀਨੀ ਤਹ ਤਾਂਤੀ ਮਨੁ ਮਾਨਾਂ ॥

ਜੋਲਾਹੇ ਘਰੁ ਅਪਨਾ ਚੀਨ੍ਹਾਂ ਘਟ ਹੀ ਰਾਮੁ ਪਛਾਨਾਂ ॥੩॥

ਕਹਤੁ ਕਬੀਰੁ ਕਾਰਗਹ ਤੋਰੀ ॥ ਸੂਤੈ ਸੂਤ ਮਿਲਾਏ ਕੋਰੀ ॥੪॥੩॥੩੬॥ ਆਸਾ, ਅੰਗ ੪੮੪

koree ko kaahoo maram na jaanaa(n) ||sabh jag aan tanaio taanaa(n) ||1||
rahaau ||jab tum sun le bedh puraanaa(n) ||tab ham itanak pasario
taanaa(n) ||1||dharan akaas kee karageh banaiee ||cha(n)dh sooraj dhui
saath chalaiee ||2||paiee jor baat ik keenee teh taa(n)tee man maanaa(n)
||jolaahе ghar apanaa cheen(h)aa(n) ghaT hee raam pachhaanaa(n)
||3||kahat kabir kaarageh toree ||sootai soot milaae koree||4||3||36||

SGGS, p. 484

(You all had been insulting me by calling me a weaver, but you do not know that even God is a weaver), None of you understood that Weaver, who has stretched out the fabric of the whole world. ||1||Pause|| (O Brahmin!), While you were listening to the Vedas and the Puranas, I spent time weaving. (you used your time learning religious scriptures to make a living, I used my time weaving to make a living. Thus, there is no difference between two of us. Then how come you are proud of your knowledge of scriptures and of being a Brahmin?) ||1||He (God, the Weaver) has made the earth and sky as His loom. Upon it, He moves the two bobbins of the sun and the moon. ||2|| The Weaver (God) using the foot pedals (the cycle of birth and death)

has woven the universe. My mind is pleased with that Weaver who has created everything. I, weaver, has realized (that The Weaver – God) and has found my own home, and recognize Him within my heart. ||3||Says Kabir, when that Weaver combs, He blends my thread with His thread. (i.e. He merges the universe in Himself). ||4||3||36||

ਰਹਾਉ ਦੀ ਤੁੱਕ: (ਤੁਸੀਂ ਸਾਰੇ ਮੈਨੂੰ ‘ਜੁਲਾਹ ਜੁਲਾਹ’ ਆਖ ਕੇ ਛੁਟਿਆਉਣ ਦੇ ਜਤਨ ਕਰਦੇ ਹੋ, ਪਰ ਤੁਹਾਨੂੰ ਪਤਾ ਨਹੀਂ ਕਿ ਪਰਮਾਤਮਾ ਵੀ ਜੁਲਾਹ ਹੀ ਹੈ) ਤੁਸਾਂ ਕਿਸੇ ਨੇ ਉਸ ਜੁਲਾਹ ਦਾ ਭੇਤ ਨਹੀਂ ਪਾਇਆ, ਜਿਸ ਨੇ ਇਹ ਸਾਰਾ ਜਗਤ ਪੈਦਾ ਕਰਕੇ (ਮਾਨੋ) ਤਾਣਾ ਤਣ ਦਿੱਤਾ ਹੈ।੧।ਰਹਾਉ।

For English translation of the Rahao Tuk, see above.

Throughout his life, Bhagat Kabir proclaimed the existence of God. He strongly believed that all humans are created equal, and no one should be discriminated against based on (so-called) ‘low caste’ status of their birth.

4. God Makes a Devotee Fearless

Throughout his life, Bhagat Kabir advocated against religious exploitation and ritualistic practices. Even while living in Banaras – one of the most sacred centers of the Hindu religion – he was not scared of the so-called “high caste” or other religious “elite” people around him. He did not feel weakened or demoralized despite many hurtful actions taken by these people, especially Brahmins who opposed his views. He was not fearful of discriminatory behavior by Muslims either. He faced every situation calmly, considering it the Will of God. He describes one such incident in his following composition in SGGS.

ਗੰਗ ਗੁਸਾਇਨਿ ਗਹਿਰ ਗੰਭੀਰ ॥ ਜੰਜੀਰ ਬਾਂਧਿ ਕਰਿ ਖਰੇ ਕਬੀਰ ॥੧॥

ਮਨੁ ਨ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ ॥

ਚਰਨ ਕਮਲ ਚਿਤੁ ਰਹਿਓ ਸਮਾਇ ॥ ਰਹਾਉ ॥

ਗੰਗਾ ਕੀ ਲਹਰਿ ਮੇਰੀ ਟੁਟੀ ਜੰਜੀਰ ॥ ਮ੍ਰਿਗਛਾਲਾ ਪਰ ਬੈਠੇ ਕਬੀਰ ॥੨॥

ਕਹਿ ਕੰਬੀਰ ਕੋਊ ਸੰਗ ਨ ਸਾਥ ॥ ਜਲ ਥਲ ਰਾਖਨ ਹੈ ਰਘੁਨਾਥ ॥੩॥੧੦॥੧੮॥

ਭੈਰਉ ਕਬੀਰ ਜੀ, ਅੰਗ ੧੧੬੨

*ga(n)g gusain gahir ga(n)bheer ||ja(n)jeer baa(n)dh kar khare kabir
||1||man na ddigai tan kaahe kau ddarai ||charan kamal chit rahio samai
|| rahaau ||ga(n)gaa kee lahar meree TuTee ja(n)jeer ||miragachhaalaa par
baiThe kabir ||2||keh ka(n)bir kouoo sa(n)g na saath ||jal thal raakhan hai
raghunaath ||3||10||18||*

SGGS, p. 1162

(People opposing my religious views), Tied me up - Kabir - in chains and took me to the deep and profound mother Ganges (to drown me and kill me).
||1|| **(O brother), if one has consciousness immersed in the Lotus Feet of God, his mind is not shaken (despite any trouble); then there is no benefit**

to be gained by scaring that person (by torturing it). ||1||Pause|| (But instead of drowning) The waves of the Ganges broke the chains, and I, Kabir (started floating on the river as if) was seated on a deer skin. ||2||Says Kabir, (O brother! Your ritualistic practices and concept of bathing at holy places) your practices cannot help you and cannot become your companion. On the water, and on the land, only God is the Protector. ||3||10||18||

ਰਹਾਉ ਦੀ ਤੁੱਕ: (ਹੇ ਭਾਈ!) ਜਿਸ ਮਨੁੱਖ ਦਾ ਮਨ ਪ੍ਰਭੂ ਦੇ ਸੁਹਣੇ ਚਰਨਾਂ ਵਿਚ ਲੀਨ ਰਹੇ, ਉਸ ਦਾ ਮਨ (ਕਿਸੇ ਕਸ਼ਟ ਵੇਲੇ) ਡੋਲਦਾ ਨਹੀਂ, ਉਸ ਦੇ ਸ਼ਰੀਰ ਨੂੰ (ਕਸ਼ਟ ਦੇ ਦੇ ਕੇ) ਡਰਾਉਣ ਤੋਂ ਕੋਈ ਲਾਭ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਰਹਾਉ।

For English translation of the Rahao Tuk, see above.

Bhagat Kabir showed unwavering faith and a calm state of mind during another life-threatening crisis described by him in SGGGS.

ਭੁਜਾ ਬਾਂਧਿ ਭਿਲਾ ਕਰਿ ਡਾਰਿਓ ॥ ਹਸਤੀ ਕ੍ਰੋਧਿ ਮੂੰਡ ਮਹਿ ਮਾਰਿਓ ॥
 ਹਸਤਿ ਭਾਗਿ ਕੈ ਚੀਸਾ ਮਾਰੈ ॥ ਇਆ ਮੂਰਤਿ ਕੈ ਹਉ ਬਲਿਹਾਰੈ ॥੧॥
 ਆਹਿ ਮੇਰੇ ਠਾਕੁਰ ਤੁਮਰਾ ਜੋਰੁ ॥ ਕਾਜੀ ਬਕਿਬੋ ਹਸਤੀ ਤੋਰੁ ॥੧॥ ਰਹਾਉ ॥
 ਰੇ ਮਹਾਵਤ ਤੁਝ ਡਾਰਉ ਕਾਟਿ ॥ ਇਸਹਿ ਤੁਰਾਵਹੁ ਘਾਲਹੁ ਸਾਟਿ ॥
 ਹਸਤਿ ਨ ਤੋਰੈ ਧਰੈ ਧਿਆਨੁ ॥ ਵਾ ਕੈ ਰਿਦੈ ਬਸੈ ਭਗਵਾਨੁ ॥੨॥
 ਕਿਆ ਅਪਰਾਧੁ ਸੰਤ ਹੈ ਕੀਨਾ ॥ ਬਾਂਧਿ ਪੋਟ ਕੁੰਚਰ ਕਉ ਦੀਨਾ ॥
 ਕੁੰਚਰੁ ਪੋਟ ਲੈ ਲੈ ਨਮਸਕਾਰੈ ॥ ਬੁਝੀ ਨਹੀ ਕਾਜੀ ਅੰਧਿਆਰੈ ॥੩॥
 ਤੀਨਿ ਬਾਰ ਪਤੀਆ ਭਰਿ ਲੀਨਾ ॥ ਮਨ ਕਠੋਰੁ ਅਜਹੂ ਨ ਪਤੀਨਾ ॥
 ਕਹਿ ਕਬੀਰ ਹਮਰਾ ਗੋਬਿੰਦੁ ॥ ਚਉਥੇ ਪਦ ਮਹਿ ਜਨ ਕੀ ਜਿੰਦੁ ॥੪॥੧॥੪॥

ਰਾਗੁ ਗੌਂਡ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ, ਅੰਗ ੮੭੦

*raag go(n)dd baanee Kabir jeeau kee ghar doojaaikOankaar Satguru
 prasaadh ||bhujaa baa(n)dh bhilaa kar ddaario ||hasatee karop moo(n)dd
 meh maario ||hasat bhaag kai cheesaa maarai ||eiaa moorat kai hau
 balihaarai ||1||aaeh mere Thaakur tumaraa jor ||kaajee bakibo hasatee*

*tor ||1|| rahaau ||re mahaavat tujh ddaarau kaaT ||eiseh turaavahu
 ghaalahu saaT ||hasat na torai dharai dhiaan ||vaa kai ridhai basai
 bhagavaan ||2||kiaa aparaadh sa(n)t hai keen(h)aa ||baa(n)dh poT
 ku(n)char kau dheen(h)aa ||ku(n)char poT lai lai namasakaarai ||boojhee
 nahee kaajee a(n)dhiaarai ||3||teen baar pateea bhar leenaa ||man
 kaThor ajahoo na pateenaa ||keh Kabir hamaraa gobi(n)dh ||chauthe
 padh meh jan kee ji(n)dh ||4||1||4||*

SGGS, p. 870

Translation: They tied my arms, bundled me up, and threw me (before the elephant). (The elephant driver) is infuriated and has struck the elephant on the head. But the elephant (instead of squashing me under its feet) ran away trumpeting (in a different direction), (it seems the elephant is saying) I am a sacrifice to this image of God. ||1|| **O my God (and Master), the Qazi is shouting at the driver to drive the elephant (on Kabir), But You are my strength (I am not afraid of anything because of Your blessing).** ||1|| **Pause** || (The Qazi is ordering the elephant driver) hit the elephant (drive him over Kabir) otherwise I shall cut you into pieces. But the elephant does not move (it appears) the elephant is meditating (on God) ||2|| (They) rolled me into a bundle and threw me before the elephant. What sin I, a devotee of God, had committed? The Qazi was blind (in his religious fanaticism)) could not understand it; (on the other side) the elephant was again and again bowing to the bundle (of my body). ||3|| (Qazi ordered the elephant driver to stomp the elephant over me) three times, still his hardened mind was not softened (in pity). Says Kabir, (Qazi could not understand) God is my Master. The soul of His humble servant dwells in the feet of God (no one can scare them). ||4||1||4||

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਸਿਮਰਨ ਕਰਨ ਵਾਲੇ ਬੰਦਿਆਂ ਦੀ ਸੁਰਤ ਸਦਾ ਪ੍ਰਭੂ-ਚਰਨਾਂ ਵਿਚ ਰਹਿੰਦੀ ਹੈ, ਇਸ ਵਾਸਤੇ ਉਹਨਾਂ ਨੂੰ ਕੋਈ ਡਰਾ ਧਮਕਾ ਨਹੀਂ ਸਕਦਾ।

Central message of the Shabad: Devotees of God have their consciousness centered on Him. Nothing can scare them in life. They truly become fearless (ਨਿਰਭਉ).

In these compositions, when taken literally, the personal experience described by Bhagat Kabir may be hard to believe and digest. These were not miracles performed by him to save his own life, or to impress the ruler and spectators, or to make them his followers. The message being conveyed by Kabir is that no matter what the threatening circumstances may be, our trust in God should not waver. One should keep on meditating on God and accept God's Will, no matter what the outcome ultimately turns out to be.

5. Union of Soul with God

There are many Shabads in SGGs by both Guru Ji and Bhagats where they use the relationship between husband and wife as a metaphor to describe a devotee's relationship with God. Kabir uses this metaphor in a variety of ways, including wedding dress and list of guests. Kabir considers himself as the bride, and God as the bridegroom. This metaphor has been traditionally employed by devotees in India, referring to themselves as female and the God as male. In their thinking, all human beings are brides and God is the sole bridegroom. It is a declaration of the ultimate purpose of life, which is to unite the human being with God.

Kabir's compositions are an expression of his experience of this communion with God. Just as the Indian bride at the time of her wedding, dresses in red color, Kabir says that he has dyed himself red. Bhagat Kabir's composition in SGGs is as follows:

ਤਨੁ ਰੈਨੀ ਮਨੁ ਪੁਨ ਰਪਿ ਕਰਿ ਹਉ ਪਾਚਉ ਤਤ ਬਰਾਤੀ ॥
ਰਾਮ ਰਾਇ ਸਿਉ ਭਾਵਰਿ ਲੈਹਉ ਆਤਮ ਤਿਹ ਰੰਗਿ ਰਾਤੀ ॥੧॥
ਗਾਉ ਗਾਉ ਰੀ ਦੁਲਹਨੀ ਮੰਗਲਚਾਰਾ ॥
ਮੇਰੇ ਗ੍ਰਿਹ ਆਏ ਰਾਜਾ ਰਾਮ ਭਤਾਰਾ ॥੧॥ ਰਹਾਉ ॥
ਨਾਭਿ ਕਮਲ ਮਹਿ ਬੇਦੀ ਰਚਿ ਲੇ ਬ੍ਰਹਮ ਗਿਆਨ ਉਚਾਰਾ ॥
ਰਾਮ ਰਾਇ ਸੋ ਦੂਲਹੁ ਪਾਇਓ ਅਸ ਬਡਭਾਗ ਹਮਾਰਾ ॥੨॥
ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਕਉਤਕ ਆਏ ਕੋਟਿ ਤੇਤੀਸ ਉਜਾਨਾ ॥
ਕਹਿ ਕਬੀਰ ਮੋਹਿ ਬਿਆਹਿ ਚਲੇ ਹੈ ਪੁਰਖ ਏਕ ਭਗਵਾਨਾ ॥੩॥੨॥੨੪॥ ਆਸਾ, ਅੰਗ ੪੮੨

Tun rai-nee mun pun rap kar hau paachau tat baraatee. Raam rai siau bhaavar laihau aatam teh rung raatee.1. Gaau gaau ree dhulahanee ma(n)galachaaraa. Maerh gireh aae raajaa raam bhataaraa.1. Rahaau. Naabh kamal meh bedhee rach le braham giaan auchaaraa. Raam rai so dhoolahu paio as baddabhaag hamaaraa. 2 Sur nar mun jan kautak aae koat tetees aujaanaa(n). Kaeh Kabir moh biae chale hai purakh ek bhagavaanaa. 3.2.24 SGGS, p. 482

Translation: I make my body (to dye my mind) the dyeing vat (i.e. I keep my mind in the body so that it does not go astray). Within it (adding water of Naam, dye of devotion), I dye my mind (with the dye of virtues, red in color of love). I make the five virtues my marriage guests [Truth (*Sat*), Contentment (*Santokh*), Compassion (*Daya*), Righteousness (*Dharam*), Humility (*Nimrata*)]. I take my marriage vows with God, my King; my soul is imbued with His Love. 1. **Sing, sing, O recently married brides! (five sense organs immersed in God's devotion) the marriage songs of God because God, my King, has come to my house (heart) as my Bridegroom (the creator of the universe). 1. Pause.** In the lotus of my breath (taking the breath to the navel), I have made my bridal pavilion, and the Mantras of God's wisdom are being chanted to solemnize the wedding. I have obtained the King (God) as my Husband - such is my great good fortune. 2. The angels, holy men, silent sages, and the 330,000,000 deities have come in their heavenly chariots (which represents the spiritual flight of the deities) to witness this spectacle of the marriage. Says Kabir, I have been taken in marriage by the God. 3. 2. 24.

ਰਹਾਉ ਦੀ ਤੁੱਕ: ਹੇ ਨਵੀਓਂ ਵਹੂਟੀਓ! (ਪ੍ਰਭੂ-ਪ੍ਰੀਤ ਵਿਚ ਰੰਗੇ ਗਿਆਨ-ਇੰਦ੍ਰਿਓ!) ਤੁਸੀ ਮੁੜ-ਮੁੜ ਸੁਹਾਗ ਦੇ ਗੀਤ ਗਾਓ, (ਕਿਓਂਕਿ) ਮੇਰੇ (ਹਿਰਦੇ-) ਘਰ ਵਿਚ ਮੇਰਾ ਪਤੀ (ਜਗਤ ਦਾ) ਮਾਲਕ-ਪਰਮਾਤਮਾ ਆਇਆ ਹੈ।੧।ਰਹਾਉ।

For English translation of Rahao Tuk, see above.

In the above Shabad, Bhagat Kabir has used many metaphors. To make the message clear and unambiguous, Guru Nanak Dev ji composed

a similar Shabad in the same Raag. The Rahao Tuks of the two Shabads show close resemblance. Guru Nanak Dev ji's Shabad in SGGS is as follows:

ਕਰਿ ਕਿਰਪਾ ਅਪਨੈ ਘਰਿ ਆਇਆ ਤਾ ਮਿਲਿ ਸਖੀਆ ਕਾਜੁ ਰਚਾਇਆ ॥

ਖੇਲੁ ਦੇਖਿ ਮਨਿ ਅਨਦੁ ਭਇਆ ਸਹੁ ਵੀਆਹਣ ਆਇਆ ॥੧॥

ਗਾਵਹੁ ਗਾਵਹੁ ਕਾਮਣੀ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥

ਹਮਰੈ ਘਰਿ ਆਇਆ ਜਗਜੀਵਨੁ ਭਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰੂ ਦੁਆਰੈ ਹਮਰਾ ਵੀਆਹੁ ਜਿ ਹੋਆ ਜਾਂ ਸਹੁ ਮਿਲਿਆ ਤਾਂ ਜਾਨਿਆ ॥

ਤਿਹੁ ਲੋਕਾ ਮਹਿ ਸਬਦੁ ਰਵਿਆ ਹੈ ਆਪੁ ਗਇਆ ਮਨੁ ਮਾਨਿਆ ॥੨॥

ਆਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਹੋਰਨਿ ਕਾਰਜੁ ਨ ਹੋਈ ॥

ਜਿਤੁ ਕਾਰਜਿ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਹੈ ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੋਈ ॥੩॥

ਭਨਤਿ ਨਾਨਕੁ ਸਭਨਾ ਕਾ ਪਿਰੁ ਏਕੋ ਸੋਇ ॥

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸਾ ਸੋਹਾਗਣਿ ਹੋਇ ॥੪॥੧੦॥

ਆਸਾ ਮ: ੧, ਅੰਗ ੩੫੧

*kar kirapaa apanai ghar aaiia taa mil sakheea kaaj rachaiaa ||khel dhekh
man anadh bhiaa sahu veeahan aaiia ||1||gaavahu gaavahu kaamanee
bibek beechaar ||hamarai ghar aaiia jagajeevan bhataar ||1|| rahaau
||guroo dhuaarai hamaraa veeahu j hoaa jaa(n) sahu miliaa taa(n) jaaniaa
||tih lokaa meh sabadh ravial hai aap giaa man maaniaa ||2||aapanaa
kaaraj aap savaare horan kaaraj na hoiee ||jit kaaraj sat sa(n)tokh dhiaa
dharam hai gurmukh boojhai koiee ||3||bhanat naanak sabhanaa kaa pir
eko soi ||jis no nadhar kare saa sohaagan hoi ||4||10||* SGGS, p. 351

When by His Grace, He came to my home (accepting my heart as His residence), then my companions (eyes, ears, tongue etc.) met together to celebrate my marriage. Beholding this play (my effort), my mind became blissful; my Husband (Master) has come to marry me (to let me stay in His lotus feet). ||1|| **O brides (my sense organs) so sing, repeatedly, the songs of wisdom and reflection (which can distinguish between virtue and evil).**

(O my tongue! Recite the glory of God so that I can refrain from blasphemy; O my ears! Listen to the glory of God so that I stop listening to blasphemy). My spouse, the Life of the world, has come into my home (heart). ||1||Pause||When I was married with Guru's guidance, I met my Husband (Master), and I came to know Him. The Word of His Shabad is pervading the three worlds; when my ego was quieted, my mind became happy. ||2||He Himself arranges His own affairs; His affairs cannot be arranged by anyone else. By the affair of this marriage, truth, contentment, mercy, and faith are produced. Rare are the Gurmukhs who understand it! ||3||Says Nanak, that God alone is the Husband of all. She, upon whom He casts His Glance of Grace (He manifests in her heart), becomes the happy soul-bride. ||4||10||

ਰਹਾਉ ਦੀ ਤੁੱਕ: ਹੇ ਇਸਤ੍ਰੀਓ! (ਹੇ ਮੇਰੇ ਗਿਆਨ-ਇੰਦ੍ਰਿਓ! ਚੰਗੇ ਮੰਦੇ ਦੀ) ਪਰਖ ਦੀ ਵਿਚਾਰ (ਪੈਦਾ ਕਰਨ ਵਾਲਾ ਗੀਤ) ਮੁੜ ਮੁੜ ਗਾਵੋ (ਹੇ ਮੇਰੀ ਜੀਭ! ਸਿਫਤ-ਸਾਲਾਹ ਵਿਚ ਜੁੜ; ਤਾਕਿ ਤੈਨੂੰ ਨਿੰਦਾ ਕਰਨ ਵਲੋਂ ਹਟਣ ਦੀ ਸੂਝ ਆ ਜਾਏ। ਹੇ ਮੇਰੇ ਕੰਨੋ! ਸਿਫਤ-ਸਾਲਾਹ ਦੇ ਗੀਤ ਸੁਣਦੇ ਰਹੋ, ਤਾਂ ਜੁ ਨਿੰਦਾ ਸੁਣਨ ਦੀ ਬਾਣ ਹਟੇ)। ਸਾਡੇ ਘਰ ਵਿਚ (ਮੇਰੇ ਹਿਰਦੇ-ਘਰ ਵਿਚ) ਉਹ ਖਸਮ-ਪ੍ਰਭੂ ਆ ਵੱਸਿਆ ਹੈ ਜੋ ਸਾਰੇ ਜਗਤ ਦੀ ਜ਼ਿੰਦਗੀ (ਦਾ ਆਸਰਾ) ਹੈ।੧।ਰਹਾਉ।

For English translation of the Rahao Tuk, see above.

Bhagat Kabir also declares that this communion has enabled him to become one with God seamlessly. Now, he is enjoying celestial bliss and will not be reincarnated. He shares with us the blessed feeling of union with God in his composition in SGGS.

ਕੀਓ ਸਿੰਗਾਰੁ ਮਿਲਨ ਕੇ ਤਾਈ॥ ਹਰਿ ਨ ਮਿਲੇ ਜਗਜੀਵਨ ਗੁਸਾਈ॥੧॥
 ਹਰਿ ਮੇਰੋ ਪਿਰੁ ਹਉ ਹਰਿ ਕੀ ਬਹੁਰੀਆ॥ ਰਾਮ ਬਡੇ ਮੈ ਤਨਕ ਲਹੁਰੀਆ॥੧॥ ਰਹਾਉ॥
 ਧਨ ਪਿਰ ਏਕੈ ਸੰਗਿ ਬਸੇਰਾ॥ ਸੇਜ ਏਕ ਪੈ ਮਿਲਨੁ ਦੁਹੇਰਾ॥੨॥
 ਧੰਨਿ ਸੁਹਾਗਨਿ ਜੋ ਪੀਅ ਭਾਵੈ॥ ਕਹਿ ਕਬੀਰ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵੈ॥੩॥੮॥੩੦॥

ਆਸਾ, ਅੰਗ ੪੮੩

keo si(n)gaar milan ke taiee ||har na mile jagajeevan gusaiee ||1||har mero pir hau har kee bahureeaa ||raam badde mai tanak lahureeaa ||1||

*rahaau ||dhan pir ekai sa(n)g baseraa ||sej ek pai milan dhuheraa
||2||dha(n)n suhaagan jo peea bhaavai ||keh Kabir fir janam na aavai
||3||8||30||* SGGS, p. 483

I have decorated myself to meet my Husband (Master/God). But God, the Life of the World, the Sustainer of the Universe, has not come to meet me. ||1|| **God is my Husband, and I am God's naive bride. God is so great, and I am infinitesimally small.** ||1|| **Pause** ||The bride (me, the human) and the Groom (God) dwell together. We lie upon the one bed, but (yet) the union is difficult. ||2|| Blessed is the soul-bride, who is pleasing to her Husband (Master). Says Kabir, she (human) shall not have to be reincarnated again. ||3||8||30||

ਰਹਾਉ ਦੀ ਤੁੱਕ: ਪਰਮਾਤਮਾ ਮੇਰਾ ਖਸਮ ਹੈ, ਮੈਂ ਉਸਦੀ ਅੰਵਾਣ ਜਿਹੀ ਵਹੁਟੀ ਹਾਂ (ਮੇਰਾ ਉਸ ਨਾਲ ਮੇਲ ਨਹੀਂ ਹੁੰਦਾ, ਕਿਉਂਕਿ) ਮੇਰਾ ਖਸਮ-ਪ੍ਰਭੂ ਬਹੁਤ ਵੱਡਾ ਹੈ ਤੇ ਮੈਂ ਨਿੱਕੀ ਜਿਹੀ ਬਾਲੜੀ ਹਾਂ।੧।ਰਹਾਉ।

For English translation of the Rahao Tuk, see above.

After the death of this great mystic poet of the 15th century, since his message had resonated with people from both the Hindu and Muslim communities, there was a tussle between Hindus and Muslims over the issue of his last rites. Eventually, in his memory a tomb and Samadhi were constructed, which are revered even today. Even in his death Bhagat Kabir had united those practicing different faiths, who were often at loggerheads with each other.

6. Bhagat Namdev's God

Bhagat Namdev (1270–1350 CE) was born in the village of Naras-Vamani, near Aundha Nagnath and Risod (presently called Narsi Namdeo), in Maharashtra state. His father, a calico printer/tailor, was named Damshet and his mother's name was Gonabai.

Most of the spiritual messages of Bhagat Namdev, just like those of the Sikh Gurus, emphasized the importance of living the life of a householder ("*grist jeevan*"). He believed that even a married person with a family could attain enlightenment. He emphasized that one of the truest forms of devotional meditation is for the husband and wife to jointly seek the blessed experience of God.

Namdev's compositions condemning discrimination based on caste (high and low caste), Karam Kand (ritualistic practices), and idol worship are included in SGGS. He advocated belief in God who is omnipresent (ever present) and omniscient (all knowing).

In his compositions in SGGS, Namdev variously addressed God as Madho, Keso, Sanval, Ram, Ramaia, Naraian, and Beethal.

Beethal

It is erroneously believed by some people that Bhagat Namdev used "Beethal" to mean an idol of the Hindu god Krishna. He was in fact referring to God. In SGGS, the compositions of Bhagats, and of the Sikh Gurus too, used prevalent terminology to address God. The following

examples from Bhagat Namdev's compositions make it clear that he had used "Beethal" to refer to God:

ਈਭੈ ਬੀਠਲੁ ਉਭੈ ਬੀਠਲੁ ਬੀਠਲੁ ਬਿਨੁ ਸੰਸਾਰੁ ਨਹੀ ॥

ਥਾਨ ਥਨੰਤਰਿ ਨਾਮਾ ਪ੍ਰਣਵੈ ਪੂਰਿ ਰਹਿਓ ਤੂੰ ਸਰਬ ਮਹੀ ॥੪॥੨॥

ਆਸਾ, ਅੰਗ ੪੮੫

*e'eebhai beeThal uobhai beeThal beeThal bin sa(n)saar nahee ||thaan
thana(n)tar naamaa pranavai poor rahio too(n) sarab mahee ||4||2||*

SGGS, p. 485

God is here, God is there; without God, there is no world at all. Prays
Namdev, O God, You are totally permeating and pervading all places and
interspaces. ||4||2||

ਤੇਰਾ ਨਾਮੁ ਰੂੜੋ ਰੂਪੁ ਰੂੜੋ ਅਤਿ ਰੰਗੁ ਰੂੜੋ ਮੇਰੋ ਰਾਮਈਆ ॥੧॥ ਰਹਾਉ ॥

ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਚਾਹਹਿ ਬਿਰਲੇ ਕਾਹੂ ਡੀਠਲਾ ॥

ਸਗਲ ਭਵਣ ਤੇਰੋ ਨਾਮੁ ਬਾਲਹਾ ਤਿਉ ਨਾਮੇ ਮਨਿ ਬੀਠਲਾ ॥੫॥੩॥

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ, ਅੰਗ ੬੯੩

*teraa naam rooRo roop rooRo at ra(n)g rooRo mero raamieeaa ||1||
rahaau ||j.....saadhik sidh sagal mun chaaheh birale kaahoo ddeeThulaa
||sagal bhavan tero naam baalaha tiau naame man beeThulaa ||5||3||*

SGGS, p. 693

God, Your Name is so beautiful! Your form is so beautiful! Your Love is so
exceptionally beautiful, O my God. ||1||Pause||.....All the seekers,
Siddhas and silent sages seek Him, but only a rare few behold Him. Just as
Your Name is dear to all the Universe, so is God dear to Namdev's mind.
||5||3||

Namdev is using the word “Ramaiaa” in the Rahao Tuk, and “Beethla” in the last Tuk. Both these words refer to God.

ਆਜੁ ਨਾਮੇ ਬੀਠਲੁ ਦੇਖਿਆ ਮੂਰਖ ਕੋ ਸਮਝਾਉ ਰੇ ॥ ਰਹਾਉ ॥ -----

ਨਾਮੇ ਸੋਈ ਸੇਵਿਆ ਜਹ ਦੇਹੁਰਾ ਨ ਮਸੀਤਿ ॥੪॥੩॥੭॥ ਬਿਲਾਵਲੁ ਗੋਂਡ, ਅੰਗ ੮੭੪

Aaj naame beeThal dhekhiaa moorakh ko samajhaauoo re||
rahaau.....naame soiee seviaa jeh dhehuraa na maseet ||4||3||7||

SGGS, p. 874

O Pandit! I, Namdev, have seen God in this lifetime, (but you stayed ignorant, you could not see God). Let me explain to you ignorant person (why you are not able to see God). ||Pause||.....The Hindu is sightless; the Muslim has only one eye. The spiritual teacher is wiser than both. The Hindu worships at the temple, the Muslim at the mosque. Namdev serves that One God, who is not limited to either the temple or the mosque. ||4||3||7||

Namdev is also making it clear that his “Beethal” is neither in the Hindu temple nor in the Muslim masjid. Instead, He is everywhere.

In the SGGS, the Sikh Gurus have also used the term “Beethal” for God, as is clear from following examples:

1. ਨਾਮੁ ਨਰਹਰ ਨਿਧਾਨੁ ਜਿਨ ਕੈ ਰਸ ਭੋਗ ਏਕ ਨਰਾਇਣਾ ॥ ਰਾਮਕਲੀ ਮਹਲਾ
ਰਸ ਰੂਪ ਰੰਗ ਅਨੰਤ ਬੀਠਲ ਸਾਸਿ ਸਾਸਿ ਧਿਆਇਣਾ ॥ ੫, ਅੰਗ ੯੨੫
naam narahar nidhaan jin kai ras bhog ek narainaa SGGS, p. 925
||ras roop ra(n)g ana(n)t beeThal saas saas dhiaainaa||

Those who have the treasure of God's Name in their heart, for them reciting God's Name is the enjoyment of sensual desires of the world. Meditating on God with every breath is the pleasure, joy, and beauty.

2. ਸਭ ਦਿਨ ਕੇ ਸਮਰਥ ਪੰਥ ਬਿਠੁਲੇ ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ॥ ਦੇਵਗੰਧਾਰੀ
ਗਾਵਨ ਭਾਵਨ ਸੰਤਨ ਤੋਰੈ ਚਰਨ ਉਵਾ ਕੈ ਪਾਉ ॥੧॥ ਰਹਾਉ ॥ ਮ:੫, ਅੰਗ ਪੜ੬
- sabh dhin ke samarath pa(n)th biThule hau bal bal jaau* SGGS, p. 536
||gaavan bhaavan sa(n)tan torai charan uvaa kai paau
||1|| rahaau ||
- O God**, existing beyond the influence of illusion! Bless me so that I can stay at the feet of the pious persons who praise *You*, whom *You* like, who can show me the path to a perfect way of living. ||1|| *Pause* ||
3. ਐਸੋ ਪਰਚਉ ਪਾਇਓ ॥ ਗਉੜੀ ਮਹਲਾ
ਕਰੀ ਕ੍ਰਿਪਾ ਦਇਆਲ ਬੀਠੁਲੈ ਸਤਿਗੁਰ ਮੁਝਹਿ ਬਤਾਇਓ ॥੧॥ ਰਹਾਉ ॥ ੫, ਅੰਗ ੨੦੫
- aaiso parachau paio || karee kirpaa dhiaal beethlai* SGGS, p. 705
Satguru mujheh bataio ||1|| rahaau ||
- I have developed an intimate relationship (with God). With God's grace I am blessed that have told me of the Guru. ||1|| *Pause* ||
4. ਜੀਵਤੁ ਰਾਮ ਕੇ ਗੁਣ ਗਾਇ ॥ ਸਾਰਗ ਮਹਲਾ
ਕਰਹੁ ਕ੍ਰਿਪਾ ਗੋਪਾਲ ਬੀਠੁਲੇ ਬਿਸਰਿ ਨ ਕਬ ਹੀ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥ ੫, ਅੰਗ ੧੨੨੩
- jeevat raam ke gun gai || karahu kirpaa gopaal beeTHule* SGGS, p. 1223
bisar na kab hee jai ||1|| rahaau ||
- I live (blissful spiritual life) by singing the Glorious Praises of God. **O Creator of the universe!** Please be merciful (to me) so that I may never forget (Your Name, Naam).

Like the Sikh Gurus, Bhagat Namdev has used many names for God. Beethal is one of them. He has used it to mean God, who is everywhere.

7. Bhagat Namdev's God Drinking Milk

Bhagat Namdev's following Shabad in SGGs, seemingly tells a story of how he made the idol 'drink milk', thereby enabling him to see God.

ਦੂਧੁ ਕਟੋਰੈ ਗਡਵੈ ਪਾਨੀ ॥ ਕਪਲ ਗਾਇ ਨਾਮੈ ਦੁਹਿ ਆਨੀ ॥੧॥

ਦੂਧੁ ਪੀਉ ਗੋਬਿੰਦੇ ਰਾਇ ॥ ਦੂਧੁ ਪੀਉ ਮੇਰੇ ਮਨੁ ਪਤੀਆਇ ॥

ਨਾਗੀ ਤ ਘਰ ਕੋ ਬਾਪੁ ਰਿਸਾਇ ॥੧॥ ਰਹਾਉ ॥

ਸੁਇਨ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤ ਭਰੀ ॥ ਲੈ ਨਾਮੈ ਹਰਿ ਆਗੈ ਧਰੀ ॥੨॥

ਏਕੁ ਭਗਤੁ ਮੇਰੇ ਹਿਰਦੇ ਬਸੈ ॥ ਨਾਮੇ ਦੇਖਿ ਨਰਾਇਨੁ ਹਸੈ ॥੩॥

ਦੂਧੁ ਪੀਆਇ ਭਗਤੁ ਘਰਿ ਗਇਆ ॥ ਨਾਮੇ ਹਰਿ ਕਾ ਦਰਸਨੁ ਭਇਆ ॥੪॥੩॥

ਭੈਰਉ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ, ਅੰਗ ੧੧੬੩

*dhooth kaTorai gaddavai paanee|| kapal gai naamai dhuh aanee
||1||dhooth peeau gobi(n)dhe rai||dhooth peeau mero man pateesai
||naahee ta ghar ko baap risai||1||rahaau||suoin kaToree a(n)mirat
bharee ||lai naamai har aagai dharee||2||ek bhagat mere hiradhe
basai||naame dhekh narain hasai||3||dhooth peeai bhagat ghar
giaa||naame har kaa dharasan bhiaa ||4||3|* SGGs, p. 1163

(O my God! Your servant) Namdev has milked the brown cow and brought a cup of milk and a jug of water. ||1|| **O my Sovereign God! Please drink the milk (so that) my mind gets blissful. Otherwise, my consciousness will be restless. ||1||Pause||** Namdev has filled the pure heart-like-cup with the ambrosial milk and placed it before God (i.e., Namdev has drenched his heart with God's name and has offered it to God) and begs God to drink the milk). ||2|| God looked upon Namdev, smiled (and said) this one devotee abides

within my heart. ||3|| God drank the milk, and the devotee fell into a super-conscious state. Thus, (in this super-consciousness state) Namdev received the Blessed Vision of God. ||4||3||

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਪ੍ਰੀਤ ਦਾ ਸਰੂਪ, ਜਿਸ ਨਾਲ ਪਿਆਰ ਹੋਵੇ, ਉਸ ਦੀ ਸੇਵਾ ਕੀਤਿਆਂ ਦਿਲ ਵਿਚ ਠੰਢ ਪੈਂਦੀ ਹੈ।

Central message of the Shabad: By lovingly serving God, one truly experiences bliss.

However, in-depth analysis of the Shabad requires the following aspects of the Shabad (the words used, and what they refer to) to be carefully examined:

- 1. Outcome of drinking the milk:** Those who believe in the story say that Namdev was able to see God upon the idol's drinking milk. It defies logic. If Namdev was successful in meeting God with idol worship, he should have continued with idol worship for the rest of his life. However, his Shabad "Aneeley kunbh....." shows that he was firmly opposed to idol worship.
- 2. Innocence** (a state of mind): The story says that Namdev was "innocent" when his father asked him to offer milk to the idol in his absence. The following Shabad of Bhagat Ravidas in SGGS makes a reference to God in relation to the story of Bhagat Namdev offering milk to God.

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥

ਹਰਿ ਸਿਮਰਤ ਜਨ ਗਏ ਨਿਸਤਰਿ ਤਰੇ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਕੇ ਨਾਮ ਕਬੀਰ ਉਜਾਗਰ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਾਟੇ ਕਾਗਰ ॥੧॥

ਨਿਮਤ ਨਾਮਦੇਉ ਦੂਧੁ ਪੀਆਇਆ ॥ ਤਉ ਜਗ ਜਨਮ ਸੰਕਟ ਨਹੀ ਆਇਆ ॥੨॥
ਜਨ ਰਵਿਦਾਸ ਰਾਮ ਰੰਗਿ ਰਾਤਾ ॥

ਇਉ ਗੁਰ ਪਰਸਾਦਿ ਨਰਕ ਨਹੀ ਜਾਤਾ ॥੩॥੫॥

ਆਸਾ, ਅੰਗ ੪੮੭

*har har har har har hare ||har simarat jan ge nisatar tare ||1||
rahaau ||har ke naam Kabir ujaagar ||janam janam ke kaaTe kaagar
||1||nimat naamadheau dhooth peeaiaa ||tau jag janam sa(n)kaT
nahee aaiaa ||2||jan ravidhaas raam ra(n)g raataa ||eiau gur
parasaadh narak nahee jaataa ||3||5||*

SGGS, p. 487

By meditating on God with every breath, the humble are carried across to salvation. ||1||Pause|| Through God's Name, Kabir became famous and respected (in the world) and the accounts of his past incarnations were torn up. ||1|| Because of Namdev's meditation on God's name, God drank the milk he offered, and he shall not have to suffer the pains of reincarnation into the world again. ||2|| Servant Ravidas is imbued with God's Love. By Guru's Grace, he shall not have to go to hell. ||3||5||

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਨਾਮ ਸਿਮਰਨ ਦੀ ਬਰਕਤਿ ਨਾਲ ਨੀਵੀਂ ਜਾਤ ਵਾਲੇ ਬੰਦੇ ਵੀ ਸੰਸਾਰ-ਸਮੁੰਦਰ ਤੋਂ ਤਰ ਜਾਂਦੇ ਹਨ।

Central message of the Shabad: By meditating on God's name, even those belonging to the (so-called) lower castes shall cross the world's ocean (i.e., succeed in achieving the goal of this human life).

The essence of a Shabad is in the Rahao Tuk. In this Shabad, the technique for crossing (the world's ocean) is explained as remembering God – not idol worship. Ravidas is providing examples of two Bhagats – Kabir and Namdev. Bhagat Kabir became famous by meditating on God. Bhagat Namdev

impressed God by meditating on Him. Namdev was already practicing reciting God's name before God (supposedly) "drank milk".

3. Where was the idol? The story says that Namdev's father used to bathe the idol every day and offer it milk. His father was from a "low" caste. It cannot be believed that being a low caste person, the father could keep an idol at home. This was the prerogative of the "higher" caste Hindus and priests. During those days, (so called) lower castes were not even allowed to go near a temple lest the temple gets defiled. It simply means that the story is wrong in suggesting that there ever was an idol to whom Namdev tried to offer milk while his father was away.

4. Golden bowl: The Shabad says that Namdev used a bowl made of gold to offer milk. It is difficult to believe that Namdev – a low caste person doing menial work – could afford a bowl made of gold to offer milk to the idol. In this context, it is interesting to refer to the following Shabad of Namdev in SGGS:

ਸੁਇਨੇ ਕੀ ਸੂਈ ਰੁਪੇ ਕਾ ਧਾਗਾ ॥ ਨਾਮੇ ਕਾ ਚਿਤੁ ਹਰਿ ਸਉ ਲਾਗਾ ॥੪॥੩॥ ਅੰਗ ੪੮੫

*suine kee sooiee rupe kaa dhaagaa ||naame kaa chit har sau laagaa
||4||3||* SGGS, p. 485

My needle (God's Name) is made of gold, and my thread is silver (i.e. by His Grace, my mind is pure). (With this needle and thread)
Namdev's mind is connected with God. ||4||3||

Taken literally, Namdev, being a tailor, was using a needle of gold to stitch clothes. It will also be difficult to believe that he was using silver

(Rupey) for stitching. Gold and silver have been used as metaphors. Both gold and silver are precious metals and are considered pious for Hindu religious ceremonies. Thread follows the needle to sew clothes. Similarly, Guru's Shabad (golden needle) connects (silver thread) the Devotee's spiritual state (*Surat*) to God.

5. Father of the house: The Shabad “Doodh katorey Panee.....”, refers to the father of the house (Ghar ko Baap) in the Rahao Tuk. As we can see from the following examples in SGGs, the “Ghar” in SGGs is used for the human body, and “Father” of the body is the spirit (Aatma, “*man*”).

- 1 ਘਰ ਕੇ ਜਿਠੇਰੇ ਕੀ ਚੂਕੀ ਕਾਣਿ ॥ ਆਸਾ ਮਹਲਾ ੫, ਅੰਗ ੩੨੦
ghar ke jiThere kee chookee kaan || SGGs, p. 370
 I am no longer swayed by my elder brother-in-law (the fear of Death).
- 2 ਘਰ ਕੀ ਨਾਇਕਿ ਘਰ ਵਾਸੁ ਨ ਦੇਵੈ ॥ ਆਸਾ ਮਹਲਾ ੫, ਅੰਗ ੩੨੧
ghar kee naik ghar vaas na dhevai || SGGs, p. 371
 She (This illusion) has become the mistress of my home, and she does not allow me to live in it (does not let me have a state of blissful living).
- 3 ਸਉਕਨਿ ਘਰ ਕੀ ਕੰਤਿ ਤਿਆਗੀ ॥ ਆਸਾ ਮਹਲਾ ੫, ਅੰਗ ੩੯੪
saukan ghar kee ka(n)t tiaagee || SGGs, p. 394
 My Husband (Master) has driven out the one who was my rival (illusion).
- 4 ਘਰ ਮਹਿ ਪੰਚ ਵਰਤਦੇ ਪੰਚੇ ਵੀਚਾਰੀ ॥ ਆਸਾ ਮਹਲਾ ੩, ਅੰਗ ੪੨੫
ghar meh pa(n)ch varatadhe pa(n)che veechaarees SGGs, p. 425

The five passions pervade in the heart of learned people, but here the five are well-behaved (they stay within the limit).

5 ਘਰ ਮਹਿ ਠਾਕੁਰੁ ਨਦਰਿ ਨ ਆਵੈ ॥ ਸੂਹੀ ਮਹਲਾ ੫, ਅੰਗ ੭੩੯

ghar meh Thaakur nadhar na aavai || SGGs, p.739

(One attached to worldly things) he does not even come to see his God living inside him.

6 ਘਰਿ ਰਹੁ ਰੇ ਮਨ ਮੁਗਧ ਇਆਨੇ ॥ ਮਾਰੂ ਮਹਲਾ ੧, ਅੰਗ ੧੦੩੦

ghar rahu re man mugadh iaane || SGGs, p. 1030

Remain in your own home (self), O my foolish and ignorant mind.

There are numerous other instances in SGGs which make it clear that “Ghar” means ‘human body’. Also, the word ‘Reesai” in the Rahao Tuk of the main Shabad under discussion means “to take care”.

6. Who drank the milk?

In the Rahao Tuk, Namdev has addressed God as “Gobindey Rai”. As we have seen, Namdev addressed God with many names. The word used by Namdev and others for idols is “Thakur”. This is clear from the following Shabad in SGGs.

ਆਨੀਲੇ ਕੁੰਭ ਭਰਾਈਲੇ ਉਦਕ ਠਾਕੁਰ ਕਉ ਇਸਨਾਨੁ ਕਰਉ ॥
ਬਇਆਲੀਸ ਲਖ ਜੀ ਜਲ ਮਹਿ ਹੋਤੇ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੧॥
ਜੜ੍ਹ ਜਾਉ ਤਤ ਬੀਠਲੁ ਭੈਲਾ ॥ ਮਹਾ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥੧॥ ਰਹਾਉ ॥
ਆਨੀਲੇ ਫੂਲ ਪਰੋਈਲੇ ਮਾਲਾ ਠਾਕੁਰ ਕੀ ਹਉ ਪੂਜ ਕਰਉ ॥
ਪਹਿਲੇ ਬਾਸੁ ਲਈ ਹੈ ਭਵਰਹ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੨॥
ਆਨੀਲੇ ਦੂਧੁ ਰੀਧਾਈਲੇ ਖੀਰੰ ਠਾਕੁਰ ਕਉ ਨੈਵੇਦੁ ਕਰਉ ॥
ਪਹਿਲੇ ਦੂਧੁ ਬਿਟਾਰਿਓ ਬਛਰੈ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੩॥

ਈਭੈ ਬੀਠਲੁ ਉਭੈ ਬੀਠਲੁ ਬੀਠਲੁ ਬਿਨੁ ਸੰਸਾਰੁ ਨਹੀ ॥

ਥਾਨ ਥਨੰਤਰਿ ਨਾਮਾ ਪ੍ਰਣਵੈ ਪੂਰਿ ਰਹਿਓ ਤੂੰ ਸਰਬ ਮਹੀ ॥੪॥੨॥ ਆਸਾ, ਅੰਗ ੪੮੫

*aaneele ku(n)bh bharaieele uoodhak Thaakur kau isanaan karau
||biaalees lakh jee jal meh hote beeThal bhailaa kai karau ||1||jatr
jaau tat beeThal bhailaa ||mahaa ana(n)dh kare sadh kelaa ||1||
rahaau ||aaneele fool paroieele maalaa Thaakur kee hau pooj karau
||pahile baas liee hai bhavareh beeThal bhailaa kai karau
||2||aaneele dhoodh reedhaieele kheera(n) Thaakur kau naivedh
karau ||pahile dhoodh biTaario bachharai beeThal bhailaa kai karau
||3||e'eebhai beeThal uobhai beeThal beeThal bin sa(n)saar nahee
||thaan thana(n)tar naamaa pranavai poor rahio too(n) sarab
mahee||4||2||*

SGGS, p. 485

(If I bring a pitcher, fill it with water and bathe God (then that bathing is not acceptable to God) because 4.2 million species of beings live in the water. (But my) God already lives (in those species) (and was taking the bath, then) how can I bathe (the idol). ||1|| **Wherever I go, God is there (He exists in everyone) and He continually plays in supreme bliss. ||1|| Pause ||** If I bring flowers to weave a garland to worship God (then those flowers cannot be acceptable to God because) the bumble bee has already sucked out the fragrance. (But my God) already lives (in the bumble bee). God (already lives in the bumble bee and was sucking the fragrance of the flowers) then why should I use it to worship the idol? ||2|| If I carry milk and cook it to make pudding to feed the idol (then that milk cannot be acceptable because) the calf has already tasted the milk (but my God) already lives (in the calf and has tasted the milk) then why should I use it for the idol? ||3|| (In the universe), God is here, God is there; without God, there is no world of existence at all. Namdev prays to that God, You are totally permeating and pervading all places and interspaces. ||4||2||

ਰਹਾਉ ਤੁੱਕ: ਮੈਂ ਜਿੱਧਰ ਜਾਂਦਾ ਹਾਂ, ਉੱਧਰ ਹੀ ਨਿਰਲੇਪ ਪ੍ਰਭੂ ਮੌਜੂਦ ਹੈ (ਸਭ ਜੀਵਾਂ ਵਿਚ ਵਿਆਪਕ ਹੋ ਕੇ) ਬੜੇ ਅਨੰਦ ਚੇਜ ਤਮਾਸ਼ੇ ਕਰ ਰਿਹਾ ਹੈ।। ਰਹਾਉ।

for English translation of the Rahao Tuk, see above.

Everywhere in the Shabad, when Bhagat Namdev is referring to idol worship, he is using the word “Thakur”. But when referring to God, he is using the word “Beethal”. It is clear from Namdev’s Shabad “Doodh katorey Panee.....”, that “Gobindey Rai” refers to God. Namdev says he made someone drink the milk? Also, Ravidas says so in his Shabad mentioned under item 3 above. The question is who “drank the milk” offered by Namdev?

The story makes sense **only** if it is understood metaphorically, and not literally. Neither the idol (nor any God) was made to “drink milk” in the literal sense. It was his meditation that led Namdev to God. Bhagat Namdev is offering his pure heart (golden bowl) full of meditation (sweet milk). Thus, drinking of milk is symbolic of acceptance of Namdev’s efforts. Bhagat Namdev thus attained the state of *Sehaj* (peace and tranquility) (Bhagat *Ghar giyaa*).

8. Prayers Turning an Idol

There are two Shabads in SGGGS composed by Bhagat Namdev which are about praying to God. These Shabads seemingly suggest that by doing so, the “idol” of Beethal turned towards Namdev.

In using the word “Beethal,” Namdev is referring to God, as explained in Chapter 6. It is also important to remember that many of Namdev’s Shabads should be understood metaphorically, and not literally. The literal translation can be misleading or can easily lead to misinterpretation, as is the case for many other Shabads in the SGGGS as well.

The relevant Shabads of Bhagat Namdev are given below. After the Shabad (in Punjabi), first the literal English translation is given and then the metaphorical explanation is given (in Punjabi), followed by its English translation. It is the metaphorical explanation in Punjabi and its English translation that convey the correct meaning of the Shabad and of its Rahao Tuk.

The First Shabad of Namdev

ਹਸਤ ਖੇਲਤ ਤੇਰੇ ਦੇਹੁਰੇ ਆਇਆ ॥ ਭਗਤਿ ਕਰਤ ਨਾਮਾ ਪਕਰਿ ਉਠਾਇਆ ॥੧॥
ਹੀਨੜੀ ਜਾਤਿ ਮੇਰੀ ਜਾਦਿਮ ਰਾਇਆ ॥ ਛੀਪੇ ਕੇ ਜਨਮਿ ਕਾਹੇ ਕਉ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥
ਲੈ ਕਮਲੀ ਚਲਿਓ ਪਲਟਾਇ ॥ ਦੇਹੁਰੈ ਪਾਛੈ ਬੈਠਾ ਜਾਇ ॥੨॥
ਜਿਉ ਜਿਉ ਨਾਮਾ ਹਰਿ ਗੁਣ ਉਚਰੈ ॥ ਭਗਤ ਜਨਾਂ ਕਉ ਦੇਹੁਰਾ ਫਿਰੈ ॥੩॥੬॥

ਭੈਰਉ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ, ਅੰਗ ੧੧੬੪

*hasat khelat tere dhehure aaiaa ||bhagat karat naamaa pakar uThaiaa
 ||1||heenaRee jaat meree jaadhim raiaa ||chheepe ke janam kaahe kau
 aaiaa ||1|| rahaau ||lai kamalee chhalio palaTai ||dhehurai paachhai
 baiThaa jai ||2||jiau jiau naamaa har gun ucharai ||bhagat janaa(n) kau
 dhehuraa firai |3||6||* SGGs, p. 1164

Literal translation: Laughing and playing (enthusiastically), I came to Your Temple, O God. While Namdev (I) was worshipping, (but since people call me of low social caste) I was grabbed and driven out (of the temple). ||1|| **I am of a low social caste, O God; why was I born into a family of fabric dyers?** ||1|| **Pause** || I picked up my blanket and went back, to sit behind the temple. ||2|| As Namdev uttered the Glorious Praises of God, the temple turned towards God's humble devotee. ||3||6||

Metaphorical meaning (in Punjabi): ਉੱਚੀ ਜਾਤ ਵਾਲਿਆਂ ਵਲੋਂ ਸ਼ੂਦਰ-ਅਖਵਾਂਦਿਆਂ ਉੱਤੇ ਹੋ ਰਹਿਆਂ ਵਧੀਕੀਆਂ ਦੇ ਵਿਰੁੱਧ ਪ੍ਰਭੂ ਅੱਗੇ ਰੋਸ। ਜਿਉਂ ਜਿਉਂ ਇਹ ਰੋਸ ਸ਼ੂਦਰ-ਅਖਵਾਂਦੇ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਸਵੈਮਾਨ ਪੈਦਾ ਕਰਦਾ ਹੈ, ਉੱਚ-ਜਾਤੀਏ ਦੀ ਆਕੜ ਘਟਦੀ ਹੈ।

Metaphorical meaning: Namdev is complaining to God regarding humiliation of a person belonging to the so-called low caste by those belonging to upper caste. By meditating on God's name, as a person belonging to low caste gains self-respect, it reduces the negative impact on them of the arrogance (due to the ego) of those belonging to the upper caste.

The Second Shabad of Namdev

ਮੇ ਕਉ ਤੂੰ ਨ ਬਿਸਾਰਿ ਤੂ ਨ ਬਿਸਾਰਿ ॥
 ਤੂ ਨ ਬਿਸਾਰੇ ਰਾਮਈਆ ॥੧॥ ਰਹਾਉ ॥
 ਆਲਾਵੰਤੀ ਇਹੁ ਭ੍ਰਮੁ ਜੇ ਹੈ ਮੁਝ ਉਪਰਿ ਸਭ ਕੋਪਿਲਾ ॥
 ਸੂਦੁ ਸੂਦੁ ਕਰਿ ਮਾਰਿ ਉਠਾਇਓ ਕਹਾ ਕਰਉ ਬਾਪ ਬੀਠੁਲਾ ॥੧॥

ਮੂਏ ਹੂਏ ਜਉ ਮੁਕਤਿ ਦੇਹੁਗੇ ਮੁਕਤਿ ਨ ਜਾਨੈ ਕੋਇਲਾ ॥
 ਏ ਪੰਡੀਆ ਮੋ ਕਉ ਢੇਢ ਕਹਤ ਤੇਰੀ ਪੈਜ ਪਿਛੰਉਡੀ ਹੋਇਲਾ ॥੨॥
 ਤੂ ਜੁ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲੁ ਕਹੀਅਤੁ ਹੈਂ ਅਤਿਭੁਜ ਭਇਓ ਅਪਾਰਲਾ ॥
 ਫੇਰਿ ਦੀਆ ਦੇਹੁਰਾ ਨਾਮੇ ਕਉ ਪੰਡੀਅਨ ਕਉ ਪਿਛਵਾਰਲਾ ॥੩॥੨॥ ਮਲਾਰ, ਅੰਗ ੧੨੯੨

*mo kau too(n) na bisaar too na bisaar ||too na bisaare aamieeaa ||1||
 rahaau ||aalaava(n)tee ih bhram jo hai mujh uopar sabh kopilaa ||soodh
 soodh kar maar uThaio kahaa karau baap beeThulaa ||1||mooe hooe jau
 mukat dhehuge mukat na jaanai koilaa ||e pa(n)ddeea mo kau ddedd kahat
 teree paj pichha(n)auddee hoilaa ||2||too ju dhiaal kirapaal kaheeat hai(n)
 atibhuj bhio apaaralaa ||fer dheea dhehuraa naame kau pa(n)ddeean kau
 pichhavaaralaa ||3||2|* SGGS, p.1292

Literal translation: Please do not forget me; please do not forget me, please do not forget me, O God. ||1||Pause|| The temple priests have this belief that they belong to upper caste, that is why they are furious with me. Calling me low-caste and untouchable, they beat me and drove me out; what should I alone do now, O Beloved God? ||1|| If You liberate me after I am dead, no one will know that I am liberated. These Pandits, these religious scholars, call me low-born; when they say this, they tarnish Your honor as well (Why should anyone meditating on You should be called one belonging to low caste?). ||2|| You are kind and compassionate (to everyone whether he/she belongs to so called upper or lower caste); the power of Your Arm is unrivalled (How can anyone bully Your devotee?). (Upon hearing Namdev's request) God turned the temple around to face Namdev, and with its back towards the Brahmins. ||3||2||

Metaphorical meaning: ਸਿਮਰਨ ਦਾ ਨਤੀਜਾ: ਨਿਰਭੈਤਾ ਅਤੇ ਅਣਖ-ਸਵੈਮਾਨ।

By meditating on God, one becomes fearless and gains self-respect.

For understanding these two Shabads, it is important to know a little bit about Namdev's background. It is known that Namdev spent a

significant part of his life in Pandarpur. Everyone in Pandarpur knew who Namdev was. According to the Hindu caste system, he was from a (so-called) “low caste” (he was a tailor by profession). He was not allowed into Beethal’s temple for worship. Priests (“high caste” custodians of the temple) would not have allowed Namdev on a regular basis.

However, it is possible that one day while Namdev was absorbed in thoughts about God, and was in a spiritually elevated state of mind, he went to the temple. As expected, priests kicked Namdev out, as he was of low caste. Had Namdev been a worshipper of Beethal (idol) and a regular visitor, this would have not happened. Hence, if the Shabad is taken literally, this incident is inconceivable. Also, clearly, in the Rahao Tuk, Namdev is addressing God as ‘Ramaiyaa’, while in other places he addresses Him as ‘Beethal’.

From the above explanations of these two Shabads it seems that Namdev was perhaps pushed out of the temple. When he rested behind the temple, he continued contemplating on God. He was not an idol-worshipper and was not thinking of the idol inside the temple. Instead, he was thinking of God, and could feel the presence of God within himself.

Thus, both these Shabads have a common message. The literal translations give the (incorrect) impression that Namdev is referring to the benefits of worshipping idols of Hindu gods (such as Krishna) in temples, but when the Shabads are understood metaphorically they are in fact conveying a very important message against the caste system practiced by Hindus (which the Sikh Gurus firmly oppose), and in favor of

the benefits of praying only to God, as the Gurus taught us, rather than to idols.

Other examples of this can also be given. Translating a Shabad literally clearly disregards the central message of Sikhi and can lead us towards a wrong path. For example,

ਨਾਨਕ ਨਾਮ ਜਹਾਜ਼ ਹੈ ਚੜੇ ਸੋ ਓਤਰੇ ਪਾਰ।

nanak naam jahaaj hai charey so utrey paar II

Nanak says God's Name (Naam) is a ship. If you get on it, you will be able to get across.

It would be wrong to think that the literal translation gives the correct message. There is in fact no physical ship called 'Naam', so boarding it cannot take us to the other side.

In the referenced Shabads, Bhagat Namdev is describing his mental state. The correct meaning of his Shabads can only be understood metaphorically.

It must also be remembered that the "Shabad Guru" in the SGGS is the True "Guru" of the Sikhs. Every Shabad in SGGS must be respected as GurBanee, whether it is composed by Gurus or by Bhagats, Bhatts etc. Every Shabad teaches us how to attain a life of eternal bliss and how to live morally and in accordance with God's Will in this world. This world then becomes heavenly. When properly understood, no Shabad describes actions which are impossible for a human (i.e., "miracles"). The Gurus say clearly that all physical actions follow the laws of nature (*Hukam*).

We also know that **all** the compositions in the Adi Granth compiled by Guru Arjan Dev ji in 1604 are fully consistent with the earlier Gurus' teachings and Guru Nanak Dev ji's message in the Mool Mantar. The SGGS teaches that God is formless and does not manifest on this earth as a god or 'deity' or as an incarnation (such as Krishna), or as a man-made (stone) idol.

The SGGS has many Shabads about the benefits of praying to God, and none of the Shabads in SGGS, including the two Shabads of Namdev discussed above, accept or endorse idol worship.

9. Sheikh Farid – Humility & Kindness

Sheikh Farid (1173–1265 CE) was born in village Kothowal near Multan, now in Pakistan. His full name was Farid-ud-din Masoud. His father's name was Jamal-ud-din Suleman and mother's name was Karsum Bibi. His mother was deeply religious. She belonged to the family of Hazrat Ali.

Farid lived a fairly simple life. He got his early education in Arabic and Persian from his grandfather Qazi Suaib. At the age of 16, Farid went on a Hajj pilgrimage to Mecca with his parents. At a young age he met his murshid (master), Quṭ-buddin Bakhtiyar Kaki, a noted Sufi saint. His mentor gave Farid a room in his khanqah (monastery) and advised him that the only purpose of taking birth in this world is to seek to realize God. To attain this, one must shun attachment to the pleasures of the world. After Quṭ-buddin Bakhtiyar died, Farid assumed the mantle of his late spiritual guide. Sheikh Brahm, whom Guru Nanak Dev ji met in 1500 CE at Pak Pattan, was the 11th descendant of Sheikh Farid. Guru Nanak Dev ji collected Farid's compositions from Sheikh Brahm.

Farid was popularly known to his followers as "Shakarganj," which literally translates as "treasury of sugar" but metaphorically means "the abode of sweetness or kindness". He touched many lives and showed them the true path to a spiritual life. He was extremely kind. Anyone having a conversation with him felt peace of mind. He preached that humility and kindness are the essence of all human virtues.

Two of Sheikh Farid's couplets included in the SGGS highlighting humility and kindness are as follows:

1. ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ ॥
ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ ॥੧੨੯॥ ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ, ਅੰਗ ੧੩੮੪

*eik fikaa na gaalai sabhanaa mai sachaa dhanee ||hiaau na kaihee Thaeh
maanak sabh amolave ||129||* SGGS, p.1384

Do not utter even a single harsh word (because) God abides in all. Do not break anyone's heart (because) all (living beings) are priceless jewels.
||129||

2. ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੂਲਿ ਮਚਾਂਗਵਾ ॥
ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀ ਦਾ ॥੧੩੦॥

*sabhanaa man maanik Thaahan mool machaa(n)gavaa ||je tau pireeaa
dhee sik hiaau na Thaahae kahee dhaa ||130||*

The hearts of all are like precious jewels; to harm (anyone) is not good at all.
If you desire your Beloved, then do not break anyone's heart.

Guru Nanak Dev ji later elaborated on these Saloks in this way:

ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ ॥
ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ ॥
ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ ॥
ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥
ਸਭੁ ਕੋ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ ॥

ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ ॥

ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੋ ਹੰਤਾ ਮਿਰਗਾਹਿ ॥

ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥੧॥

ਰਾਗ ਆਸਾ, ਅੰਗ ੪੭੦

*salok mahalaa pehilaa ||si(n)mal rukh sarairaa at dheeragh at much ||oi j
aaveh aas kar jaeh niraase kit ||fal fike ful bakabake ka(n)m na aaveh pat
||miThat neevae naanakaa gun cha(n)giaaieeaa tat ||sabh ko nivai aap kau
par kau nivai na koi ||dhar taaraajoo toleeaai nivai su gauraa hoi
||aparaadhee dhoonaa nivai jo ha(n)taa miragaeh ||sees nivaiaai kiaa
theeaaai jaa ridhai kusudhe jaeh ||1||*

SGGS, p.470

Translation: The simmal tree is straight as an arrow; it is very tall, and very thick. But birds which visit it (expecting to get sweet fruits to eat), depart disappointed. Its fruits are tasteless, its flowers are nauseating, and its leaves are useless. **Sweetness and humility, O Nanak, are the essence of virtue and goodness.** (Generally, in the world), Everyone bows down for selfish reasons; no one bows down to benefit someone else. When something is placed on the balancing scale and weighed, the side which descends is heavier. (i.e. one who bows is considered the greater). (bowing means humility at heart, not physically bowing. If it means physical bowing, then) The sinner, like the deer hunter, bows down twice as much. But what can be achieved by bowing the head when the heart is impure? ||1||

Guru Ji used a metaphor of simmal (also spelt semal) to elaborate on the significance of humility. The simmal tree (botanical name Bomba Ceiba, and common name silk-cotton) is fast growing, with beautiful and attractive red flowers. The birds attracted to it come with a hope of finding food but are disappointed as its fruit is acrid and bitter and its flowers are without juice. In other words, they are not of any use, despite being attractive and gorgeous looking.

Sheikh Farid believed that humans have an opportunity in this world to become saintly (*Darvesh*). But, because of greed, people

become evil. He believed that to become saintly, one does not have to abandon family life. One can be a householder and yet meditate to realize God. Sheikh Farid's compositions say that the following are characteristics of a saintly person (Darvesh): humility, no greed, belief in God, service to humanity, not causing hurt to anyone, honest living, and always remembering God.

These virtues of a saintly person are consistent with Guru Nanak Dev ji's own Shabads and teachings.

10. Sheikh Farid – Simple Living

Many of Sheikh Farid's compositions instruct us about the characteristics of a saintly person who, while living a simple householder's life, can still realize God. However, as is true for many other Shabads in the SGGS, a proper understanding of Sheikh Farid's Saloks requires that these be understood metaphorically, and not literally. Some examples are given below.

Simple Food

Taken literally, Sheikh Farid's following two Saloks give the impression that his practices were against the laws of nature when it comes to food:

ਫਰੀਦਾ ਰੋਟੀ ਮੇਰੀ ਕਾਠ ਕੀ ਲਾਵਣੁ ਮੇਰੀ ਭੁਖ॥

ਜਿਨਾ ਖਾਧੀ ਚੋਪੜੀ ਘਣੇ ਸਹਨਿਗੇ ਦੁਖ॥੨੮॥

ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ, ਅੰਗ ੧੩੭੯

Faridhaa roTee meree kaaTh kee laavan meree bhukh ||jinaa khaadhee choparee ghane sahanige dhukh ||28||

SGGS, p.1379

Farid, (earned through honest labor) my bread is simple (as dry as wood), and hunger is my appetizer. Those who eat buttered bread will suffer in terrible pain (i.e., simple bread earned through honest means is better. Wishing for rich, gourmet food becomes cause of misery) ||28||

ਰੁਖੀ ਸੁਖੀ ਖਾਇ ਕੈ ਠੰਢਾ ਪਾਣੀ ਪੀਉ॥

ਫਰੀਦਾ ਦੇਖਿ ਪਰਾਈ ਚੋਪੜੀ ਨਾ ਤਰਸਾਏ ਜੀਉ॥੨੯॥

ਅੰਗ ੧੩੭੯

*rukhee sukhee khai kai Tha(n)ddaa paanee peeau ||Faridhaa dhekh paraiee
chopaRee naa tarasaae jeeau ||29||* SGGS, p.1379

Eat simple bread (earned through honest labor), and drink cold water. Farid, if you see someone having buttered bread, do not get tempted for it. ||29||

Sheikh Farid was a householder, and he led a balanced life. He was a role model, and his actions were a road map for others. However, some people allege that Sheikh Farid used to bite on a piece of wooden bread to satisfy his hunger. This defies the laws of nature and is obviously incorrect. One needs nourishment when hungry. The misunderstanding is the result of a literal translation of Sheikh Farid's Saloks 28 and 29. When correctly understood, in Salok 29 Sheikh Farid is suggesting that one should eat simple food. In Salok 28, he is suggesting that eating even dry bread (earned through honest labor) satisfies hunger, and that even hunger can serve as a good sauce (Laavan). So, Sheikh Farid is advising not to become a connoisseur and indulge in lavish, elaborate, tasty foods for gastronomical pleasures. Sometimes people even resort to dishonest means to sustain such a lavish lifestyle. Instead, one should consider simple food, earned with honest living, as the best food.

For a proper understanding of his compositions in SGGS, we also need to read Sheikh Farid's Saloks 16-36 as one group. Further, we need to understand their metaphorical rather than literal meaning. In these Saloks, Sheikh Farid is describing characteristics of a householder who is also a saintly person. The characteristics of such a person are tolerance, freedom from greed, belief in God, service to others, not hurting anyone, and engaging in honest living. Such persons humbly accept their financial status and always thankful.

To get an even deeper understanding of the above Saloks, we also need to look at the instructions of Guru Sahibs in SGGS regarding food:

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧, ਅੰਗ ੧੬

*baabaa hor khaanaa khusee khuaar ||jit khaadhai tan peeReeaa man
meh chaleh vikaar ||1|| rahaau//*

SGGS, p.16

O Baba, the pleasures of some foods cause needless inconvenience. Eating them, the body gets sick, and ill thoughts enter the mind. ||1|| *Pause* ||

In the above Shabad, Guru Nanak Dev ji says that food is essential for the survival of the body. This is according to the laws of nature. One should stay away from any food which hurts the body. The food should be simple and should be eaten only as needed. One can meditate on God's Name (Naam) only if the body is healthy and strong.

Householder's Life

Taken literally, Sheikh Farid's following Saloks give the false impression that he is advocating torturing his body and retreating to a forest to meet God.

ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਥੀਆ ਤਲੀਆਂ ਖੁੰਡਹਿ ਕਾਗ ॥

ਅਜੈ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ ॥੯੦॥

ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ, ਅੰਗ ੧੩੮੨

*Faridhaa tan sukaa pi(n)jar theeaa taleeaa(n) khoo(n)ddeh kaag ||ajai su rab
na baahuRio dhekh ba(n)dhe ke bhaag ||90||*

SGGS, p.1382

Farid, my withered body (because of indulging in vices) has become a skeleton. (Yet, these) crows are pecking at my palms (i.e. worldly pleasures

and vices are pecking at my heart). Behold the ill fate of mortal beings (who indulged in vices), even now, they have not received God's blessings. ||90||

ਕਾਗਾ ਕਰੰਗ ਢੰਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ ॥

ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਛੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ ॥੯੧॥

*kaagaa kara(n)g dda(n)ddoliaa sagalaa khaiaa maas ||e dhui nainaa mat
chhuhau pir dhekhan kee aas ||91||*

The crows have searched my skeleton and eaten all my flesh (desires for worldly pleasure and vices are still pecking at my deteriorated body). I beg of the vices not to touch my eyes; I yearn to see my God. ||91||

ਕਾਗਾ ਚੁੰਡਿ ਨ ਪਿੰਜਰਾ ਬਸੈ ਤ ਉਡਰਿ ਜਾਹਿ ॥

ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ ਤਿਦੁ ਖਾਹਿ ॥੯੨॥

*kaagaa choo(n)dd na pi(n)jaraa basai ta uddar jaeh ||jit pi(n)jarai meraa
sahu vasai maas na tidhoo khaeh ||92||*

O crow do not peck at my skeleton; if you did not have an option and have landed on it, please fly away. Do not eat the flesh from that skeleton (O vices! do not entice my mind), within which my Husband God abides. ||92||

Before we analyze the above Saloks, let us also look at Sheikh Farid's views on where to find God.

ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ ॥

ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਚੁਢੇਹਿ ॥੧੯॥

ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ ਅੰਗ ੧੩੭੮

*Faridhaa ja(n)gal ja(n)gal kiaa bhavah van ka(n)ddaa moReh ||vasee rab
hiaaleeaaai ja(n)gal kiaa ddooddeh ||19||*

Farid, why do you wander from jungle to jungle, crashing through the thorny trees? God abides in (your) heart; why are you looking for Him in the jungle?
||19||

The above Salok makes it clear that according to Sheikh Farid, God resides in a person's heart.

It is interesting to ponder why Sheikh Farid is talking about torturing his body with hunger, and that crows peck on his skeleton-like body. We can see that the word "crow" has been used metaphorically for "vices" which peck on a person's heart.

ਕਾਗ ਉਡਾਵਤ ਭੁਜਾ ਪਿਰਾਨੀ ॥

ਕਹਿ ਕਬੀਰ ਇਹ ਕਥਾ ਸਿਰਾਨੀ ॥੪॥੨॥

ਸੂਹੀ ਕਬੀਰ ਜੀ, ਅੰਗ ੭੯੨

kaag uddaavat bhujaa piraanee ||keh Kabir ieh kathaa siraanee ||4||2||

SGGS, p.792

Kabir says – (I beg you to bless me with *Your Name*, while waiting for *You*)
My arm is tired driving away the crows. (on the other hand, my life is over)
The story of my life ends. ||4||2||

In his Saloks 90-92 (one can also see Saloks 88 and 89), Sheikh Farid speaks of the dangers of living life in the grip of human vices. In the SGGS, the Fourth Nanak also uses the word "crow" to mean a heart filled with vices.

ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਤਿਗੁਰੁ ਸਤਿਵਾਦੀ ਜਿਤੁ ਨਾਤੈ ਕਉਆ ਹੰਸੁ ਹੋਹੈ ॥ ਗੁਜਰੀ ਮਹਲਾ ੪, ਅੰਗ ੪੯੨

a(n)mirat sar Satguru sativaadhee jit naatai kuooaa ha(n)s hohai| SGGS, p.492

The Guru, the Speaker of Truth, is the pool of Ambrosial Nectar (provider of spiritually blissful life); bathing (spiritually) within it, the crow (a heart always living in vices) becomes a swan (person filled with God's name).

Hence, in essence, if we look at all of Sheikh Farid's Saloks collectively, and understand them metaphorically rather than literally, he provides the following advice for becoming a pure-hearted person who can still realize God:

Do not speak ill of anyone; treat everyone as a friend; do not depend on others; serve others; do not be greedy; engage in honest living; always remember God; get up early in the morning; be humble; speak sweetly and softly; and do not hurt anyone.

His compositions in SGGS provide guidance on how to be a pious person, have a blissful life, and realize God even while living the life of a simple householder. The life of indulgence is not compatible for a spiritual seeker, and it produces physical and mental agony.

11. Bhagat Ravidas – Only Good Deeds Matter

Bhagat Ravidas (1399–1520 CE) was born at Seer Goverdhanpur, Varanasi, U.P., India. His father's name was Raghu Ram and his mother was Kalsa Devi. His father was a shoe merchant. When Bhagat Ravidas grew up, he took up the profession of shoe repairing. From the early age of seven, Ravidas was predisposed to share his food with others and to serve saintly persons. He was married, and spent his life as a householder.

Bhagat Ravidas was a great religious preacher, poet, and social reformer. He was a monotheist (i.e., a believer of God), and his thoughts are in alignment with Guru Nanak Dev ji's teachings (Gurmat). He greatly admired Bhagat Kabir ji and Bhagat Namdev ji.

Bhagat Ravidas believed in God, and not in ritualistic practices for idol worship. His following Shabad in SGGS makes it clear.

ਦੁਧੁ ਤ ਬਛਰੈ ਥਨਹੁ ਬਿਟਾਰਿਓ ॥ ਫੁਲੁ ਭਵਰਿ ਜਲੁ ਮੀਨਿ ਬਿਗਾਰਿਓ ॥੧॥
ਮਾਈ ਗੋਬਿੰਦ ਪੂਜਾ ਕਹਾ ਲੈ ਚਰਾਵਉ ॥ ਅਵਰੁ ਨ ਫੁਲੁ ਅਨੂਪੁ ਨ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥
ਮੈਲਾਗਰ ਬੇਰੇ ਹੈ ਭੁਇਅੰਗਾ ॥ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਬਸਹਿ ਇਕ ਸੰਗਾ ॥੨॥
ਧੂਪ ਦੀਪ ਨਈਬੇਦਹਿ ਬਾਸਾ ॥ ਕੈਸੇ ਪੂਜ ਕਰਹਿ ਤੇਰੀ ਦਾਸਾ ॥੩॥
ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜ ਚਰਾਵਉ ॥ ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ ॥੪॥
ਪੂਜਾ ਅਰਚਾ ਆਹਿ ਨ ਤੇਰੀ ॥ ਕਹਿ ਰਵਿਦਾਸ ਕਵਨ ਗਤਿ ਮੋਰੀ ॥੫॥੧॥

ਗੂਜਰੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀ, ਅੰਗ ਪ੨੫

*goojaree sree ravidhaas jee ke padhe ghar teejaaikOankaar Satguru
prasaadh ||dhoodh ta bachharai thanahu biTaario ||fool bhavar jal meen*

*bigaario ||1||maiee gobi(n)dh poojaa kahaai lai charaavau ||avar na fool
 anoop na paavau ||1|| rahaau ||mailaagar berhe hai bhuia(n)gaa ||bikh
 a(n)mrit baseh ik sa(n)gaa ||2||dhoop dheep nieebedheh baasaa ||kaise
 pooj kareh teree dhaasaa ||3||tan man arapau pooj charaavau ||gur
 parasaadh nira(n)jan paavau ||4||poojaa arachaa aae na toree ||keh
 ravidhaas kavan gat moree ||5||1||* SGGS, p.525

Literal translation: The calf has contaminated the milk in the teats. The bumble bee has contaminated the flower (by smelling it first), and the fish the water (milk, flower & water are thus no longer pure, worthy of offering to God). ||1|| O mother, where shall I find any offering (which is untouched and pure) for God's worship? I cannot find any other flowers worthy of the incomparable God (therefore, can I not worship God?). ||1|| Pause || The snakes encircle the sandalwood trees (sandalwood is no longer pure). Poison and nectar dwell there together (in the same environment). ||2|| Even incense, lamps, food are not worthy of offering (fragrance has already escaped), how should Your servants worship You (since nothing pure is available to offer You)? ||3|| **I dedicate and offer my body and mind to You (these are only things I can offer). By God's Grace, I attain God.** ||4|| If I cannot worship You by offering anything which is pure, Says Ravidas, what shall my condition be by not offering You anything? ||5|| 1 ||

[Note – In Hindu religious practice, milk, flower, water, sandalwood, lamp, and some specific grains etc. are considered pure and worthy of offering to Gods during worship. Here, Ravidas is commenting sarcastically on the purity of these items. He argues that only purity of body and mind can please God, who resides inside everyone.]

For a proper understanding of this Shabad, it must be understood metaphorically, and not literally. The metaphorical meaning, first in Punjabi and then in English is:

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਲੋਕ ਦੇਵੀ ਦੇਵਤਿਆਂ ਦੀਆਂ ਮੂਰਤਾਂ ਨੂੰ ਅਪਨੇ ਵੱਲੋਂ ਸੁੱਚੇ ਜਲ, ਫੁੱਲ ਤੇ ਦੁੱਧ ਆਦਿਕ ਨਾਲ ਪ੍ਰਸੰਨ ਕਰਨ ਦੇ ਜਤਨ ਕਰਦੇ ਹਨ; ਪਰ ਇਹ ਚੀਜ਼ਾਂ ਤਾਂ ਪਹਿਲਾਂ ਹੀ ਜੁਠੀਆਂ ਹੋ ਜਾਂਦੀਆਂ ਹਨ। ਪਰਮਾਤਮਾ ਅਜਿਹੀਆ ਚੀਜ਼ਾਂ ਦੀ ਭੇਟਾ ਨਾਲ ਖੁਸ਼ ਨਹੀਂ ਹੁੰਦਾ। ਉਹ ਤਾਂ ਮਨ ਦੀ ਭੇਟ ਮੰਗਦਾ ਹੈ।

Central message of the Shabad – People try to please deities by offering water, milk, flowers, etc., which they consider to be pure. Ravidas argues that these have already been touched by someone else, thereby are no

longer pure. God cannot be pleased with these items. **He can only be pleased by offering pure body and mind, which translates into doing good deeds.**

In SGGS, there are many references to mythical stories connected with Prahlad, Ram, Ravan, Duryodhan, etc. There are Shabads by Guru Sahibs and by Bhagats describing heaven, but belief in Hindu gods (i.e., manifestations of God on earth) and other figures in mythical Hindu stories is not taught by the Gurus in the SGGS. The audience (public) at the time of Gurus consisted mostly of Hindus who were knowledgeable about these mythical stories, so the Guru Sahibs often referred to the mythological figures in these stories to illustrate their (i.e., Sikhism's) **different** point of view regarding God.

Hundreds of years after Bhagat Ravidas had died, Bhai Gurdas wrote about Ravidas's fame prevalent amongst the Hindu masses.

ਨ੍ਹਾਵਣਿ ਆਇਆ ਸੰਗੁ ਮਿਲਿ ਬਾਨਾਰਸ ਕਰਿ ਗੰਗਾ ਥੇਟਾ।
ਕਢਿ ਕਸੀਰਾ ਸਉਪਿਆ ਰਵਿਦਾਸੈ ਗੰਗਾ ਦੀ ਭੇਟਾ।
ਲਗਾ ਪੁਰਬੁ ਅਭੀਚ ਦਾ ਡਿਠਾ ਚਲਿਤੁ ਅਚਰਜੁ ਅਮੇਟਾ।
ਲਇਆ ਕਸੀਰਾ ਹਥੁ ਕਢਿ ਸੂਤੁ ਇਕੁ ਜਿਉ ਤਾਣਾ ਪੇਟਾ।
ਭਗਤ ਜਨਾਂ ਹਰਿ ਮਾਂ ਪਿਉ ਬੇਟਾ ॥੧੭॥

ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੧੦.੧੭

Nhaavan aaiaa sa(n)g mil baanaaras kar ga(n)gaa theta. Kadd kaseeraa saupiaa Ravidhaasai ga(n)gaa dhee bheTaa. Lagaa purab abheech dhaa ddittaa chalit acharaj ameTaa. Liaa kaseeraa hath kadd soot ik jiau taanaa peTaa. Bhagat janaa(n) har maa(n) piau beta. 17.

Literal Translation: Once, a group of people went to Kasi (Varanasi) to have their sacred dip in the Ganga. Ravidas gave one Kasira (one-fourth of a penny) to one member and asked him to offer it to the Ganga. A great festival of Abhijit Naksatr (star) was taking place then, where the public saw this wonderful episode. Ganges, herself taking out her hand accepted that paltry amount, Kasira, and proved that Ravidas was one with Ganges as warp and

weft are to a fabric. **For bhagats (saintly persons) God is their mother, father, and son, all in one.**

This Vaar needs to be understood metaphorically, and not literally. As explained above, **Ravidas believed in God. He was against ritualistic offerings to idols.** With the passage of time, stories ascribing miracles to Bhagats got prevalent in Hindu society. In his Vaar, Bhai Gurdas is referring to the prevalent story. His main intent is to show that Bhagat Ravidas was close to God.

This central message is clear from the last sentence. Bhagat Ravidas was always engrossed in the Naam, even feeling God's love in the love of a mother, father, and son.

12. God's Love vs Rituals

Bhagat Ravidas believed that God is all-abiding. He considered God closest of all and was immersed in His remembrance. His deep yearning and intense love for the God is reflected in these words:

ਜਉ ਤੁਮ ਗਿਰਿਵਰ ਤਉ ਹਮ ਮੋਰਾ ॥ ਜਉ ਤੁਮ ਚੰਦ ਤਉ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ॥੧॥

ਜਉ ਤੁਮ ਦੀਵਰਾ ਤਉ ਹਮ ਬਾਤੀ ॥ ਜਉ ਤੁਮ ਤੀਰਥ ਤਉ ਹਮ ਜਾਤੀ ॥੨॥

ਸਾਚੀ ਪ੍ਰੀਤਿ ਹਮ ਤੁਮ ਸਿਉ ਜੋਰੀ ॥ ਤੁਮ ਸਿਉ ਜੋਰਿ ਅਵਰ ਸੰਗਿ ਤੋਰੀ ॥੩॥

ਰਾਗੁ ਸੋਰਿਠ ਬਾਣੀ ਭਗਤ ਰਿਵਦਾਸ ਜੀ ਕੀ, ਅੰਗ ੬੫੮

Jau tum girivar tau hum moraa. Jau tum cha(n)dh tau ham bhe hai chakoraa.
1. Jau tum dheevaraa tau ham baatee. Jau tum teerath tau ham jaatee. 2. Saachee preet ham tum siau joree. Tum siau jor avar sung toree. 3.

SGGS, p. 658

Literal translation: If You are the mountain, God, then I am the peacock. If You are the moon, then I am the partridge in love with it. 1. If You are the lamp, then I am the wick. If You are the sacred place of pilgrimage, then I am the pilgrim. 2. **I am joined in true love with You, God. I am joined with You, and I have broken with all others.** 3.

Here, we see that Bhagat Ravidas was totally imbued in God's love, which he considers as true love. He emphasizes that by joining with God, he has broken off with others. This type of love is true, as there are no expectations in return. This is the highest and purest form of love which yields union with God. Guru Nanak Dev ji acclaims God's love in these words:

ਮੋਹੀ ਪ੍ਰੇਮ ਪਿਰੇ ਪ੍ਰਭਿ ਅਬਿਨਾਸੀ ਰਾਮ ॥

ਬਿਲਾਵਲ ਮਹਲਾ ੧, ਅੰਗ ੮੪੩

mohee praem pirae prabh abinaasee raam ||

SGGS, p.843

Meaning: I am enticed by the love of my Husband, the Eternal, Imperishable God.

Bhagat Ravidas was a saintly person. His love of God acted like a magnet and attracted others to seek his company. He spread a message that “God created man, and not man created God” — meaning that everyone is created by God and have equal rights on this earth. Ravidas has given various teachings to the people about universal brotherhood and tolerance.

Ganga Aartee (the Hindu ritual of offering prayer to the Ganges river) is held daily at dusk. Bhagat Ravidas expounded on the Aartee, the traditional Hindu ritual of lighting of lamps in front of god(s), in these words (which must be understood metaphorically, not literally):

ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ਮਜਨੁ ਮੁਰਾਰੇ ॥

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਝੂਠੇ ਸਗਲ ਪਾਸਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ਨਾਮੁ ਤੇਰੋ ਆਸਨੋ ਨਾਮੁ ਤੇਰੋ ਉਰਸਾ ਨਾਮੁ ਤੇਰਾ ਕੇਸਰੋ ਲੇ ਛਿਟਕਾਰੇ ॥

ਨਾਮੁ ਤੇਰਾ ਅੰਭੁਲਾ ਨਾਮੁ ਤੇਰੋ ਚੰਦਨੋ ਘਸਿ ਜਪੇ ਨਾਮੁ ਲੇ ਤੁਝਹਿ ਕਉ ਚਾਰੇ ॥੧॥

ਨਾਮੁ ਤੇਰਾ ਦੀਵਾ ਨਾਮੁ ਤੇਰੋ ਬਾਤੀ ਨਾਮੁ ਤੇਰੋ ਤੇਲੁ ਲੇ ਮਾਹਿ ਪਸਾਰੇ ॥

ਨਾਮੁ ਤੇਰੇ ਕੀ ਜੋਤਿ ਲਗਾਈ ਭਇਓ ਉਜਿਆਰੇ ਭਵਨ ਸਗਲਾਰੇ ॥੨॥

ਨਾਮੁ ਤੇਰੋ ਤਾਗਾ ਨਾਮੁ ਫੂਲ ਮਾਲਾ ਭਾਰ ਅਠਾਰਹ ਸਗਲ ਜੂਠਾਰੇ ॥

ਤੇਰੋ ਕੀਆ ਤੁਝਹਿ ਕਿਆ ਅਰਪਉ ਨਾਮੁ ਤੇਰਾ ਤੁਹੀ ਚਵਰ ਢੋਲਾਰੇ ॥੩॥

ਦਸ ਅਠਾ ਅਠਸਠੇ ਚਾਰੇ ਖਾਣੀ ਇਹੈ ਵਰਤਣਿ ਹੈ ਸਗਲ ਸੰਸਾਰੇ ॥

ਕਹੈ ਰਵਿਦਾਸੁ ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ਸਤਿ ਨਾਮੁ ਹੈ ਹਰਿ ਭੋਗ ਤੁਹਾਰੇ ॥੪॥੩॥

ਧਨਾਸਰੀ ਭਗਤ ਰਿਵਦਾਸ ਜੀ ਕੀ, ਅੰਗ ੬੯੪

Naam tero aaratee majan muraare. Har ke naam bin jhootte sagal paasaare.

1. Rahaau. Naam tero aasano naam tero aurasaa naam teraa kesaro le chhiTakaare. Naam teraa a(n)bhulaa naam tero cha(n)dhano ghas jape naam le tujheh kau chaare. 1. Naam teraa dheevaa naam tero baatee naam

tero tel le maeh pasaare. Naam tere kee jot lagaiee bhio aujjaaro bhavan sagalaare. 2. Naam tero taagaa naam fool maalaa bhaar attaareh sagal joottaare. Tero keeaa tujheh kiasa arapau naam teraa tuhee chavar ddolaare. 3. Dhas attaa attasatte chaare khaanee ihai varatan hai sagal sa(n)saare. Kahai Ravidas naam tero aaratee sat naam hai har bhog tuhaare. 4. 3.
SGGS, p.694

Literal translation: (O God! Ignorant people worship idols, but for me) Your Name is (Your) adoration and is cleansing bath (at holy places). (O brother!) Without the Name (of God) all ostentatious displays are useless. 1. Pause. Your Name is my prayer mat (upon which the Brahmin sits to perform idol worship), and Your Name is the stone (to grind the sandalwood). Your Name is the saffron (one worshipping the idol grinds saffron to sprinkle on the idol) which I take and sprinkle in offering to You. Your Name is the water, and Your Name is the sandalwood. The chanting of Your Name is the grinding of the sandalwood. I take it and offer all this (Your Name as sandalwood and saffron) to You. 1. Your Name is the lamp, and Your Name is the wick. Your Name is the oil I pour into it. Your Name is the light applied to this lamp, which enlightens and illuminates the entire world. 2. Your Name is the thread, and Your Name is the garland of flowers. The eighteen loads of vegetation (from which people pluck flowers to offer to Your idol) are all too impure to offer to You. Why should I offer to You, that which You Yourself created? Your Name is the fan, which I wave over You. 3. (instead of meditating on Your Name) The whole world is engrossed in the eighteen Puranas, the sacred shrines of pilgrimage (thus they are lost in) the four types of creation. **Says Ravidas, Your Name is my Aartee, my lamp-lit worship-service. Sat Naam, is the food which I offer to You.**

ਭਾਵ: ਆਰਤੀ ਆਦਿਕ ਦੇ ਅਭੰਬਰ ਕੂੜੇ ਹਨ। ਸਿਮਰਨ ਹੀ ਜ਼ਿੰਦਗੀ ਦਾ ਸਹੀ ਰਸਤਾ ਹੈ।

Central message of the Shabad: All activities associated with idol worship are useless. Meditating on God is truly worthwhile.

Thus, understood metaphorically, Bhagat Ravidas says in this Shabad that for him Naam is in everything, everywhere, and in every action performed during the Aartee ritual. His reference to Hindu pilgrimage sites, Puraanas (Hindu sacred texts), and “four sources of creation” is also a way of explaining his understanding of the all-pervasive God to an audience consisting mainly of Hindus familiar with these Hindu ritualistic practices and religious beliefs.

Bhagat Ravidas’s views on Hindu priests’ arrogance of being “high caste” Brahmins is as follows:

ਤਰ ਤਾਰਿ ਅਪਵਿਤ੍ਰ ਕਰਿ ਮਾਨੀਐ ਰੇ ਜੈਸੇ ਕਾਗਰਾ ਕਰਤ ਬੀਚਾਰੰ ॥

ਭਗਤਿ ਭਾਗਉਤੁ ਲਿਖੀਐ ਤਿਹ ਉਪਰੇ ਪੂਜੀਐ ਕਰਿ ਨਮਸਕਾਰੰ ॥੨॥

ਮੇਰੀ ਜਾਤਿ ਕੁਟ ਬਾਂਢਲਾ ਢੋਰ ਢੋਵੰਤਾ ਨਿਤਹਿ ਬਾਨਾਰਸੀ ਆਸ ਪਾਸਾ ॥

ਅਬ ਬਿਪ੍ਰ ਪਰਧਾਨ ਤਿਹਿ ਕਰਹਿ ਡੰਡਉਤਿ ਤੇਰੇ ਨਾਮ ਸਰਣਾਇ ਰਵਿਦਾਸੁ ਦਾਸਾ ॥੩॥੧॥

ਮਲਾਰ ਬਾਣੀ ਭਗਤ ਰਿਵਦਾਸ ਜੀ ਕੀ, ਅੰਗ ੧੨੯੩

Tar taar apavitr kar maaneeai re jaise kaagaraa karat beechaara(n). Bhagat bhaagaut likheai teh uopare poojeeai kar namasakaara(n).2. Mere jaat kuT baa(n)ddalaa ddor ddova(n)taa niteh baanaarasee aas paasaa. Ab bipr paradhaan teh kareh dda(n)ddaut tere naam saranai ravidhaas dhaasaa. 3. 1.

SGGS, p. 1293

Literal translation: The palmyra palm (toddy) tree is considered impure (as it yields wine), and so its leaves are considered impure as well. But if devotional prayers are written on paper made from its leaves, then people bow in reverence and worship before it. It is my occupation to prepare and cut leather; each day, I carry the carcasses out of the city. Now, the important Brahmins of the city bow down before me; **Ravidas, Your slave, seeks the Sanctuary of Your Naam.**

The central message of this Shabad becomes clear when we understand its metaphorical meaning, which is:

ਸਿਮਰਨ ਨੀਵਿਆਂ ਨੂੰ ਉੱਚਾ ਕਰ ਦੇਂਦਾ ਹੈ।

Meditation on God elevates a person to a higher spiritual level.

Despite his fame, Ravidas considered that the absence of pride was his main spiritual achievement. Bhagat Ravidas credits God and His Grace for all his personal accomplishments in life. He says elsewhere:

ਐਸੀ ਲਾਲ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਕਰੈ ॥

ਗਰੀਬ ਨਿਵਾਜੁ ਗੁਸਈਆ ਮੇਰਾ ਮਾਥੈ ਛਤੁ ਧਰੈ ॥੧॥ ਰਹਾਉ ॥

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਰਿਵਦਾਸ, ਅੰਗ ੧੧੦੬

Aisee laal tujh bin kaun karai. Gareeb nivaaj gusieeaa meraa maathai chhatr dharai. 1.

SGGS, p. 1106

Literal translation: O Love, who else but You could do such a thing? O Patron of the poor, Master of the World, You have put the canopy of Your Grace over my head. 1. Pause.

Here again, Bhagat Ravidas attests to his firm belief in worship of the God, and not in idol worship or rituals of any kind.

13. Bhagat Jaidev

Bhagat Jaidev (1170—1245 CE) was born in Kenduli, about twenty miles from Suri, in the modern district of Birbhum in West Bengal, India. His father was Bhoidev, a Brahmin of Kanauj, and his mother was Bamdevi. He was a celebrated Sanskrit poet. He became the most famous of the five distinguished poets who lived at the court of Lakshman Sen, king of Bengal, who dates from the year 1170. The five poets were called the five jewels of Lakshman Sen's court, and the king was so proud of them that he erected a monument to preserve their names for succeeding generations.

Bhagat Jaidev believed that God is all-knowing and can do anything. Man, however great, powerful, and famous he may be, is nothing in front of Him. In fact, whatever a human being is, it is due to God's Grace.

His two hymns are found in SGGS. In his first composition he suggests that everyone should meditate on God only - the embodiment of ambrosial nectar. Doing so liberates everyone from worries of the cycle of rebirth, agony of old age, and fear of death.

ਪਰਮਾਦਿ ਪੁਰਖਮਨੋਪਿਮੰ ਸਤਿ ਆਦਿ ਭਾਵ ਰਤੰ ॥
ਪਰਮਦਭੁਤੰ ਪਰਕ੍ਰਿਤਿ ਪਰੰ ਜਦਿਚਿੰਤਿ ਸਰਬ ਗਤੰ ॥੧॥
ਕੇਵਲ ਰਾਮ ਨਾਮ ਮਨੋਰਮੰ ॥ ਬਦਿ ਅੰਮ੍ਰਿਤ ਤਤ ਮਇਅੰ ॥
ਨ ਦਨੋਤਿ ਜਸਮਰਣੇਨ ਜਨਮ ਜਰਾਧਿ ਮਰਣ ਭਇਅੰ ੧॥ ਰਹਾਉ ॥
ਇਛਸਿ ਜਮਾਦਿ ਪਰਾਭਯੰ ਜਸੁ ਸ੍ਵਸਤਿ ਸੁਕ੍ਰਿਤ ਕ੍ਰਿਤੰ ॥
ਭਵ ਭੂਤ ਭਾਵ ਸਮਝਿਅੰ ਪਰਮੰ ਪ੍ਰਸੰਨਮਿਦੰ ॥੨॥

ਲੋਭਾਦਿ ਦ੍ਰਿਸਟਿ ਪਰ ਗ੍ਰਿਹੰ ਜਦਿਬਿਧਿ ਆਚਰਣੰ ॥
 ਤਜਿ ਸਕਲ ਦੁਹਕ੍ਰਿਤ ਦੁਰਮਤੀ ਭਜੁ ਚਕ੍ਰਧਰ ਸਰਣੰ ॥੩॥
 ਹਰਿ ਭਗਤ ਨਿਜ ਨਿਹਕੇਵਲਾ ਰਿਦ ਕਰਮਣਾ ਬਚਸਾ ॥
 ਜੋਗੇਨ ਕਿੰ ਜਗੇਨ ਕਿੰ ਦਾਨੇਨ ਕਿੰ ਤਪਸਾ ॥੪॥
 ਗੋਬਿੰਦ ਗੋਬਿੰਦੇਤਿ ਜਪਿ ਨਰ ਸਕਲ ਸਿਧਿ ਪਦੰ ॥
 ਜੈਦੇਵ ਆਇਉ ਤਸ ਸਫੁਟੰ ਭਵ ਭੂਤ ਸਰਬ ਗਤੰ ॥੫॥੧॥

ਗੁਜਰੀ ਸ੍ਰੀ ਜੈਦੇਵ, ਅੰਗ ਪ੨੬

*purakhamanopima(n) sat aadh bhaav rata(n) ||paramadhabhuta(n)
 parakirat para(n) jadhichi(n)t sarab gata(n) ||1||keval raam naam
 manorama(n) ||badh a(n)mirat tat mia(n) ||n dhanot jasamaranen janam
 jaraadh maran bhia(n) ||1|| rahaau ||eichhas jamaadh paraabhaya(n) jas
 savaisat sukirat kirata(n) ||bhav bhoot bhaav samabiyee(n) parama(n)
 prasa(n)namidha(n) ||2||lobhaadh dhirasaT par giraha(n) jadhividh
 aacharana(n) ||taj sakal dhuhakirat dhuramatee bhaj chakaradhar
 sarana(n) ||3||har bhagat nij nihakevalaa ridh karamanaa bachasaa
 ||jogen ki(n) jagen ki(n) dhaanen ki(n) tapasaa ||4||gobi(n)dh gobi(n)dhet
 jap nar sakal sidh padha(n) ||jaidhev aaiou tas safuTa(n) bhav bhoot sarab
 gata(n) ||5||1||*

SGGS, p. 526

Translation: In the very beginning, was God, unrivalled, the Lover of Truth and all virtues. He is wonderful, transcending creation; remembering Him, no one can comprehend Him completely. ||1|| **Dwell only upon the beauteous Naam, the embodiment of ambrosial nectar and reality. Remembering Him in meditation, the fear of birth, old age and death will not trouble you. |1|Pause.** |If you desire to escape the fear of the Messenger of Death, then praise God joyfully, and do good deeds. In the past, present, and future, He is always the same; He is the embodiment of supreme bliss. ||2|| If you seek the path of good conduct, forsake greed, and do not look upon other men's property and women. **Renounce all evil actions and evil inclinations and seek the Sanctuary of God. ||3|| Worship God, in thought, word and deed.** What is the good of practicing Yoga, giving feasts and charity, and practicing penance? (i.e. Saints know that practicing

Yoga, giving feasts, and practicing penance are not helpful for spiritual progress. Only remembering Him is useful.) ||4|| **Meditate on God;** He is the source of all the spiritual powers of the Siddhas. **Jaidev has abandoned all other means and has come to Him for salvation. He existed in the past and will exist in the future everywhere.** |5||1[

It is interesting to note that there is a Shabad in the same Raag by Guru Nanak Dev ji with similar lyrics and meaning. It is on page 505 of SGGS and is as follows:

ਭਗਤਿ ਪ੍ਰੇਮ ਆਰਾਧਿਤੰ ਸਚੁ ਪਿਆਸ ਪਰਮ ਹਿਤੰ ॥

ਬਿਲਲਾਪ ਬਿਲਲ ਬਿਨੰਤੀਆ ਸੁਖ ਭਾਇ ਚਿਤ ਹਿਤੰ ॥੧॥

ਜਪਿ ਮਨ ਨਾਮੁ ਹਰਿ ਸਰਣੀ ॥

ਸੰਸਾਰ ਸਾਗਰ ਤਾਰਿ ਤਾਰਣ ਰਮ ਨਾਮ ਕਰਿ ਕਰਣੀ ॥੧॥ ਰਹਾਉ ॥ ਗੁਜਰੀ ਮਹਲਾ ੧, ਅੰਗ ੫੦੫

bhagat prem aaraadhita(n) sach piaas param hita(n) ||bilalaap bilal bina(n)teeaa sukh bhai chit hita(n) ||1||jap man naam har saranee ||sa(n)saar saagar taar taaran ram naam kar karanee ||1|| rahaau ||

SGGS, p. 505

Translation: Those devotees who worship God in loving adoration, they thirst for the God, with infinite affection. They tearfully beg and implore (at God's feet) in love and affection, their consciousness is at peace. ||1|| **O my mind, meditate on the *Naam* and seek His Sanctuary. God's Name (Naam) is the boat to cross over the world-ocean. Practice such a way of life.** ||1||**Pause||**

Guru Ji's complete Shabad has many other similarities as well with Bhagat Jaidev's Shabad, which cannot be a mere coincidence. They

provide unmistakable evidence that Guru Nanak Dev ji had collected Bhagat Jaidev's composition during his first Udaasi (travels) while visiting many places of Hindu pilgrimage in India.

In the second composition, Bhagat Jaidev says that by praising the God who has always been in existence from the very beginning, he has been able to reduce the separation from God.

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

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਜੈਦੇਉ ਜੀਉ ਕੀ, ਅੰਗ ੧੧੦੬

*cha(n)dh sat bhedhial naadh sat poorial soor sat khoRasaa dhat keeaa
 ||abal bal toRial achal chal thapial aghaR ghaRial tahaa apiau peeaa
 ||1||man aadh gun aadh vakhaaniaa ||teree dhubidhaa dhirasaT
 sa(n)maaniaa ||1|| rahaau ||aradh kau aradhial saradh kau saradhial
 salal kau salal sa(n)maan aaiiaa ||badhat jaidheau jaidhev kau ra(n)mial
 braham nirabaan liv leen paiaa ||2||1||* SGGS, p. 1106

Translation: By the Grace of the Guru: The breath is drawn in through the left nostril; it is held in the central channel of the Sushmanaa, and exhaled through the right nostril, repeating God's Name sixteen times (i.e., all steps involved in Yoga are in meditating on God. (Because of vices, the weakened mind) I have realized that You and I are the same. I drink the Ambrosial Nectar (of Your Name). ||1|| **Oh! My mind, by meditating on the Name of God, the Source of virtue. My vision, that You and I are separate, has melted away.** ||1|| **Pause** || I worship the One who is worthy of being

worshipped. I trust the One who is worthy of being trusted. Like water merging in water, I merge in God. Says Jaidev, I meditate and contemplate the Luminous, Triumphant God (free of all vices). I am lovingly absorbed in the Nirvana of God. ||2||1||

There is a Shabad in SGGS by Guru Nanak Dev ji with similar lyrics and meaning, and in the same Raag. It is as follows:

ਸੂਰ ਸਰੁ ਸੋਸਿ ਲੈ ਸੋਮ ਸਰੁ ਪੋਖਿ ਲੈ ਜੁਗਤਿ ਕਰਿ ਮਰਤੁ ਸੁ ਸਨਬੰਧੁ ਕੀਜੈ ॥
ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥੧॥
ਮੂੜੇ ਕਾਇਚੇ ਭਰਮਿ ਭੁਲਾ ॥
ਨਹ ਚੀਨਿਆ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ ॥੧॥ ਰਹਾਉ ॥

ਮਾਰੂ ਮਹਲਾ ੧, ਅੰਗ ੯੯੧

*soor sar sos lai som sar pokh lai jugat kar maratu su sanaba(n)dh keejai
||meen kee chapal siau jugat man raakheeaai uddai neh ha(n)s neh ka(n)dh
chheejai ||1||mooRe kaiche bharam bhulaa ||neh cheeniaa
paramaana(n)dh bairaagee ||1|| rahaau ||* SGGS, p. 991

Translation: O Yogi! Get rid of your nature of being of agitated mind (heat up the Sun energy of the right nostril), include nature of being of peace of mind (i.e. cool down the moon energy of the left nostril); practice meditating on God with every breath (this is breath-control). (In reality, this is the method to be in tune with God), make such a change. In this way, the mind – as fickle fish – can be held steady; the swan-soul shall not fly away (towards vices), and the body will not crumble to vices. 1. You fool, why are you deluded (by Pranayaam) and going astray (from reality of life)? You have not been able to realize the source of supreme bliss. 1. Pause.

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਹੇ ਮਨ! ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਜਪ, ਪਰਮਾਤਮਾ ਦੀ ਓਟ ਫੜ। ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਨੂੰ ਜੀਵਨ ਦਾ ਮੋਰਥ ਬਣਾ। ਇਹ ਨਾਮ ਸੰਸਾਰ-ਸਮੁੰਦਰ ਤੋਂ ਪਾਰ ਲੰਘਣ ਲਈ ਜਹਾਜ਼ ਹੈ।

Central meaning: O my mind! Meditate on God's name, lean on God. Meditating on God's name should be your aim. This will get you across the world-ocean.

Bhagat Jaidev was a learned person and a poet, greatly respected for his dedication and commitment to meditation on God. Over time, many stories to highlight Bhagat Jaidev's greatness got attached to him. Some of them show Bhagat Jaidev as a super-human with miraculous powers. Bhai Gurdas has drawn attention to one such story in the following words:

ਅਖਰੁ ਇਕੁ ਨ ਆਵੜੈ ਪੁਸਤਕੁ ਬੰਨਿ ਸੰਧਿਆ ਕਰਿ ਆਵੈ।
ਗੁਣ ਨਿਧਾਨੁ ਘਰਿ ਆਇ ਕੈ ਭਗਤ ਰੂਪਿ ਲਿਖਿ ਲੇਖੁ ਬਣਾਵੈ।
ਅਖਰ ਪੜ੍ਹਿ ਪਰਤੀਤਿ ਕਰਿ ਹੋਇ ਵਿਸਮਾਦੁ ਨ ਅੰਗਿ ਸਮਾਵੈ।
ਵੇਖੈ ਜਾਇ ਉਜਾੜਿ ਵਿਚਿ ਬਿਰਖੁ ਇਕੁ ਆਚਰਜੁ ਸੁਹਾਵੈ।
ਗੀਤ ਗੋਵਿੰਦ ਸੰਪੂਰਣੇ ਪਤਿ ਪਤਿ ਲਿਖਿਆ ਅੰਤੁ ਨ ਪਾਵੈ।

ਭਾਈ ਗੁਰਦਾਸ , ਵਾਰ ੧੦.੧੦

Akhar ik na aavaRai pusatak ba(n)neh sa(n)dhiaa kar aavai. Gun nidhaan ghar aai kai bhagat roop likh lekh banaavai. Akhar paReh parateet kar hoi visamaadh na a(n)g samaavai. Vekhai jai ujaaR vich birakh ik aacharaj suhaavai. Geet govind sampoorano pat pat likhiala (n)t na paavai.

Bhai Gurdas, Vaar 10.10

Translation: He (Jaidev) could not put the words together, and hence closing his book went out in the evening. God, the repository of all virtues in the form of the devotee Himself wrote all the songs for him. Jaidev got elated seeing

and reading those words. He went out in the wilderness and saw a wonderful tree in the deep forest. Every leaf had the songs of Govind (a Hindu god but referring to God here) written on it.

As is the case for other Bhagats whose compositions are included in SGGs, this story must be understood metaphorically, not literally. Though the compositions were written by Bhagat Jaidev, his followers found them to be so meaningful that they began to say later that the words had instead been written for Bhagat Jaidev by a Hindu god (Govind). In this way they appropriate God providence for such creative and artistic endeavor.

Bhagat Jaidev travelled all over the country preaching the gospel of the love of God and of man. He lived a long life and died in the village where he was born, in 1245 CE, in happy retirement.

14. Bhagat Sadhna

Bhagat Sadhna (1180 CE—unknown) was born in village Sehwan in Hyderabad, Sindh province, now in Pakistan. Born into a family of butchers, he took up the family profession of slaughtering goats and selling meat. As there were many shady trees and a drinking water source near his shop, it was frequented by all sundry travelers. Sadhus (Hindu religious mendicants) passing by would also rest in the shaded areas around his place. As he was extremely interested in spiritual subjects, he used to engage in discussions with these Sadhus.

There are many stories associated with Bhagat Sadhna's composition in SGGS, e.g., worshiping a stone statue of Hindu god Vishnu, a princess attempting to lure Bhagat Sadhna for marriage, etc. The renowned scholar Prof. Sahib Singh has analyzed each of these stories in detail and has come to the unambiguous conclusion that all these stories associated with Bhagat Sadhna's life, if taken literally, are without merit. [For reference please see *ਭਗਤ ਬਾਣੀ ਸਟੀਕ - ਪਹਿਲਾ ਭਾਗ*, published by Singh Brothers, Amritsar, India.]

There is only one composition of Bhagat Sadhna in SGGS. It is in Raag Bilaaval and is on page 858. Bhagat Sadhna's Shabad is as follows:

ਨ੍ਰਿਪ ਕੰਨਿਆ ਕੇ ਕਾਰਨੈ ਇਕੁ ਭਇਆ ਭੇਖਧਾਰੀ ॥
ਕਾਮਾਰਥੀ ਸੁਆਰਥੀ ਵਾ ਕੀ ਪੈਜ ਸਵਾਰੀ ॥੧॥
ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਉ ਕਰਮੁ ਨ ਨਾਸੈ ॥
ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ਜਉ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ ॥੧॥ ਰਹਾਉ ॥
ਏਕ ਬੂੰਦ ਜਲ ਕਾਰਨੇ ਚਾੜ੍ਹਕੁ ਦੁਖੁ ਪਾਵੈ ॥
ਪ੍ਰਾਨ ਗਏ ਸਾਗਰੁ ਮਿਲੈ ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ ॥੨॥
ਪ੍ਰਾਨ ਜੁ ਥਾਕੇ ਥਿਰੁ ਨਹੀ ਕੈਸੇ ਬਿਰਮਾਵਉ ॥
ਬੂਡਿ ਮੂਏ ਨਉਕਾ ਮਿਲੈ ਕਹੁ ਕਾਹਿ ਚਢਾਵਉ ॥੩॥

ਮੈ ਨਾਹੀ ਕਛੁ ਹਉ ਨਹੀ ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ॥

ਅਉਸਰ ਲਜਾ ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨੁ ਤੋਰਾ॥੪॥੧॥

ਬਾਣੀ ਸਧਨੇ ਕੀ, ਅੰਗ ੮੫੮

Nirap ka(n)niaa ke kaaranai ik bhiaa bhekhadhaaree. Kaamaarathee suaarathee vaa kee paj savaaree. 1. Tav gun kahaa jagat guraa jau karam na naasai. Singh saran kat jaieeai jau ja(n)buk graasai. 1. Rahaau.Ek boo(n)dh jal kaarane chaatirak dhukh paavai. Praan ge saagar milai fun kaam na aavai.2Praan ju thaake thir nahee kaise biramaavau. Boodd mooe naukaa milai kahu kaeh chaddaavau. 3. Mai naahee kachh hau nahee kichh aae na moraa. Aausar lajaa raakh leh sadhna jan toraa. 4. 1 SGGs, p .858

Translation: God! You protected the honor of a selfish person who was full of lust (means You protected him from lustful vices) who disguised himself as a religious person seeking relationship with a princess⁽¹⁾. [1] **O Enlightener of the world, what merit is Yours if my previous misdeeds do not get erased, (means, if I continue on the path of vices based on my previous deeds) then what is the use of praising You (meditating on Your Name)? Why seek safety from a lion if one is to be eaten by a jackal? [1]. [Rahao]** For the sake of a single raindrop, the songbird suffers in pain (cries and waits). What is the use of an ocean of water if it is found after the songbird dropped dead from thirst? (means, O God! If my soul perishes in vices for want of one drop of Your name-nectar, then what is the use of the ocean full of blessings). [2] (while patiently waiting for Your blessings) my life has grown weary (of vices? If I drown (in ocean of vices) and die, and then a boat comes along, tell me, who shall climb the boat?[3] **I am nothing, I have nothing, and nothing belongs to me (besides this human life). I, Sadhna is Your humble servant. Now, protect my honor (and save me from drowning in this ocean of vices).[4]**

- (1) The reference here is to an ancient lustful story where a person disguises himself as religious person seeking the hand of the princess. Bhagat Sadhna is referring to this story in the first couplet to explain about God's nature of saving humankind. The main point is in the Rahao Tuk, i.e., he is begging God to save him from human vices in this life.

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਹੇ ਜਗਤ ਦੇ ਗੁਰੂ ਪ੍ਰਭੂ! ਜੇ ਮੇਰੇ ਪਿਛਲੇ ਕੀਤੇ ਕਰਮਾਂ ਦਾ ਫਲ ਨਾਸ ਨਾਹ ਹੋਇਆ (ਭਾਵ, ਜੇ ਮੈਂ ਪਿਛਲੇ ਕੀਤੇ ਮੰਦ ਕਰਮਾਂ ਦੇ ਸੰਸਕਾਰਾਂ ਅਨੁਸਾਰ ਹੁਣ ਭੀ ਮੰਦੇ ਕਰਮ ਕਰੀ ਗਿਆ) ਤਾਂ ਤੇਰੀ ਸ਼ਰਨ ਆਉਣ ਦਾ ਕੀਹ ਗੁਣ ਹੋਵੇਗਾ? ਸ਼ੇਰ ਦੀ ਸ਼ਰਨ ਪੈਣ ਦਾ ਕੀ ਲਾਭ, ਜੇ ਫਿਰ ਭੀ ਗਿੱਦੜ ਖਾ ਜਾਏ?।੧।ਰਹਾਉ। -----ਹੇ ਪ੍ਰਭੂ! ਮੇਰੀ ਕੋਈ ਪਾਂਇਆਂ ਨਹੀਂ, ਮੇਰਾ ਹੋਰ ਕੋਈ ਆਸਰਾ ਨਹੀਂ; (ਇਹ ਮਨੁੱਖਾ ਜਨਮ ਹੀ) ਮੇਰੀ ਲਾਜ ਰੱਖਣ ਦਾ ਸਮਾ ਹੈ, ਮੈਂ ਸਧਨਾ ਤੇਰਾ ਦਾਸ ਹਾਂ, ਮੇਰੀ ਲਾਜ ਰੱਖ (ਤੇ ਵਿਕਾਰਾਂ ਦੇ ਸਮੁੰਦਰ ਵਿਚ ਡੁੱਬਣ ਤੋਂ ਮੈਨੂੰ ਬਚਾ ਲੈ)।੪।੧।

The central message of the Shabad is clear. Bhagat Sadhna begs God to save him from the multitude of vices in life. He feels incapable of protecting himself from these powerful human vices on his own. As his life is coming to an end and vices keep attacking him, he begs God to save him before his life ends. He further requests that since he has always been seeking God's protection, he believes he would not continue to suffer the consequences (Karma) of his past misdeeds.

Bhagat Sadhna travelled through various parts of the Indian subcontinent preaching the love of God. During his travels he might have met and accompanied Bhagat Namdev. Bhagat Sadhna spent the last days of his life at Sirhind teaching others, and he died there.

15. Bhagat Trilochan

Bhagat Trilochan (1267 CE - unknown) was born in village Barsi in Solapur district in Maharashtra, India. He belonged to the so-called Vaishya caste. He was a contemporary of Bhagat Namdev. Their homes were not far from each other. He heard about the fame of Bhagat Namdev and set out to meet him. Trilochan traveled to Narsi Bamni for an audience with Bhagat Namdev. The conversation between them is captured by Bhagat Kabir in his Saloks, and is in Sri Guru Granth Sahib (SGGS) as:

ਨਾਮਾ ਮਾਇਆ ਮੋਹਿਆ ਕਹੈ ਤਿਲੋਚਨੁ ਮੀਤ ॥

ਕਾਹੇ ਛੀਪਹੁ ਛਾਇਲੈ ਰਾਮ ਨ ਲਾਵਹੁ ਚੀਤੁ ॥੨੧੨॥ ਸਲੋਕ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕੇ, ਅੰਗ ੧੩੭੫

Naamaa maiaa mohiaa kahai Trilochan meet. Kaahe chheepahu chhailai raam na laavahu cheet. 212. SGGS, p. 1375

Translation: Trilochan says, O Namdev, the material world (maya) has enticed you, my friend. Why are you printing designs on these sheets, and not focusing your consciousness on God?

As we can see here, Bhagat Trilochan was shocked to find Namdev engaged in earning money, utilizing his training as a calico printer. Trilochan asked a pointed question as to why he was engaged in futile pursuits? Bhagat Namdev replies as follows:

ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮਾਲਿ ॥

ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥੨੧੩॥

ਅੰਗ ੧੩੭੫

Naamaa kahai Trilochanaa mukh te raam sa(n)m(h)aal. Haath paau kar kaam sabh cheet nira(n)jan naal. 213. SGGs, p. 1375

Translation: Namdev answers, O Trilochan, say God's Name with your mouth. With your hands and feet, do all your work, but let your consciousness remain with God.

Bhagat Namdev further elaborated on his response with examples from daily life, as under:

ਆਨੀਲੇ ਕਾਗਦੁ ਕਾਟੀਲੇ ਗੂਡੀ ਆਕਾਸ ਮਧੇ ਭਰਮੀਅਲੇ ॥
ਪੰਚ ਜਨਾ ਸਿਉ ਬਾਤ ਬਤਉਆ ਚੀਤੁ ਸੁ ਡੋਰੀ ਰਾਖੀਅਲੇ ॥ ੧ ॥
ਮਨੁ ਰਾਮ ਨਾਮਾ ਬੇਧੀਅਲੇ ॥ ਜੈਸੇ ਕਨਿਕ ਕਲਾ ਚਿਤੁ ਮਾਂਡੀਅਲੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਆਨੀਲੇ ਕੁੰਭੁ ਭਰਾਈਲੇ ਉਦਕ ਰਾਜ ਕੁਆਰਿ ਪੁਰੰਦਰੀਏ ॥
ਹਸਤ ਬਿਨੋਦ ਬੀਚਾਰ ਕਰਤੀ ਹੈ ਚੀਤੁ ਸੁ ਗਾਗਰਿ ਰਾਖੀਅਲੇ ॥ ੨ ॥
ਮੰਦਰੁ ਏਕੁ ਦੁਆਰ ਦਸ ਜਾ ਕੇ ਗਉ ਚਰਾਵਨ ਛਾਡੀਅਲੇ ॥
ਪਾਂਚ ਕੋਸ ਪਰ ਗਉ ਚਰਾਵਤ ਚੀਤੁ ਸੁ ਬਛਰਾ ਰਾਖੀਅਲੇ ॥ ੩ ॥
ਕਹਤ ਨਾਮਦੇਉ ਸੁਨਹੁ ਤਿਲੋਚਨ ਬਾਲਕੁ ਪਾਲਨ ਪਉਢੀਅਲੇ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਕਾਜ ਬਿਰੁਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ ॥ ੪ ॥ ੧ ॥

ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ, ਅੰਗ ੯੭੨

Aaneele kaagadh kaaTeele gooddee aakaas madhe bharameeale. Pa(n)ch janaa siau baat batuooaa cheetu su ddoree raakheeale.1. **Mun raam naamaa bedheeale. Jaise kanik kalaa chit maa(n)ddeeale.1. Rahaau.** Aaneele ku(n)bh bharaieele uoodhak raaj kuaar pura(n)dhare'e. Hasat binodh beechaar karatee hai cheetu su gaagar raakheeale.2. Mandhar ek dhuaar dhas jaa ke guoo charaavan chhaaddeeale. Paa(n)ch kos par guoo charaavat cheetu su bachharaa raakheeale.3. Kahat naamadheau sunahu tilochan baalak paalan pauddeeale. Antar baahar kaaj biroodhee cheetu su baarik raakheeale. 4.1. SGGs, p. 972

Translation: (O Trilochan, as a boy) brings paper, cuts it and makes a kite, and flies it in the sky, keeps talking with his friends, yet he keeps his attention on the string (attached to the kite).1 **(O! Trilochan, my mind has been pierced by the Naam, like the goldsmith, whose attention is held by his work (while talking to others and paying attention to gold in the burning furnace).1 Pause.** (O Trilochan) The young girls in the city take pitcher (go outside the city), fill it with water, laugh, play, and talk with friends, yet keep their attention focused on the pitcher of water.2. (O Trilochan) cows are let loose out of a mansion with ten gates, to graze in the field. Cows graze up to five miles away, but keep attention focused on calves (similarly, my ten organs work to earn livelihood for the body, yet my mind stays focused on God).3. Says Namdev (I give you one more example), listen, O Trilochan: the child is laid down in the cradle, its mother works, inside and outside, yet she holds her child in her thoughts.4.1

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਪ੍ਰੀਤਿ ਦਾ ਸਰੂਪ: ਕੰਮ-ਕਾਰ ਕਰਦਿਆਂ ਸੁਰਤ ਹਰ ਵੇਲੇ ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਵਿਚ ਰਹੇ।

Central message: While working to earn a living, the mind should remain focused on God.

The above answer, with illustrations from daily life, impressed Trilochan. He heeded the advice and started practicing it daily. After the visit with Bhagat Namdev, Trilochan returned to his village and started serving religious mendicants who came that way. Slowly, the daily meditation and service of religious men transformed Trilochan. The cravings for the material world disappeared from his mind, and it also rid him of the fear of death. Bhagat Trilochan then always sought the company of other spiritually minded people. He served saintly persons and started believing that their association (Sangat) influenced his thinking and conduct. He therefore sought the company of those who, like him, sought God's protection and mercy. He used to sing:

ਕੋਈ ਕੋਈ ਸਾਜਣੁ ਆਇ ਕਹੈ ॥ ਮਿਲੁ ਮੇਰੇ ਬੀਠੁਲਾ ਲੈ ਬਾਹੜੀ ਵਲਾਇ ॥

ਮਿਲੁ ਮੇਰੇ ਰਮਈਆ ਮੈ ਲੇਹਿ ਛਡਾਇ ॥੧॥ ਰਹਾਉ ॥

ਸਿਰੀਰਾਗੁ ਤ੍ਰਿਲੋਚਨ ਕਾ ਅੰਗ ੯੨

Koiee koiee saajan aai kahai. Mil mere beeThulaa lai baahaRee valai. Mil mere ramieeaa mai leh chhaddai.1. Rahaau SGGS, p. 92

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਕੋਈ ਵਿਰਲਾ ਸੰਤ ਜਨ (ਜਗਤ ਵਿਚ) ਆ ਕੇ ਇਉਂ ਬੇਨਤੀ ਕਰਦਾ ਹੈ - ਹੇ ਪ੍ਰਭੂ! ਮੈਨੂੰ ਮਿਲ, ਗਲਵੱਕੜੀ ਪਾ ਕੇ ਮਿਲ। ਹੇ ਮੇਰੇ ਰਾਮ! ਮੈਨੂੰ ਮਿਲ, ਮੈਨੂੰ (ਮਾਇਆ ਦੇ ਮੋਹ ਤੋਂ) ਛੁਡਾ ਲੈ, ਜਮਦੂਤ ਵਗਾਤਗ ਆ ਰਹੇ ਹਨ, ਉਹਨਾਂ ਦੇ ਸਾਮ੍ਹਣੇ ਮੈਥੋਂ (ਪਲ ਮਾੜ੍ਹ ਭੀ) ਅਟਕਿਆ ਨਹੀਂ ਜਾ ਸਕੇਗਾ।੧। ਰਹਾਉ।

Central message of the Rahao Tuk: Rare, exceedingly rare, is that friend who comes and says, "O my Beloved, take me into Your Embrace! O my God, please save me!" 1. Pause.

In the following Shabad, Bhagat Trilochan very clearly explains the futility of external rituals. The only way to attain permanent bliss is by meditating on God.

ਅੰਤਰੁ ਮਲਿ ਨਿਰਮਲੁ ਨਹੀ ਕੀਨਾ ਬਾਹਰਿ ਭੇਖ ਉਦਾਸੀ ॥

ਹਿਰਦੈ ਕਮਲੁ ਘਟਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨ੍ਹਾ ਕਾਹੇ ਭਇਆ ਸੰਨਿਆਸੀ ॥੧॥

ਭਰਮੇ ਭੂਲੀ ਰੇ ਜੈ ਚੰਦਾ ॥ ਨਹੀ ਨਹੀ ਚੀਨ੍ਹਿਆ ਪਰਮਾਨੰਦਾ ॥੧॥ ਰਹਾਉ ॥

ਘਰਿ ਘਰਿ ਖਾਇਆ ਪਿੰਡੁ ਬਧਾਇਆ ਖਿੰਥਾ ਮੁੰਦਾ ਮਾਇਆ ॥

ਭੂਮਿ ਮਸਾਣ ਕੀ ਭਸਮ ਲਗਾਈ ਗੁਰ ਬਿਨੁ ਤਤੁ ਨ ਪਾਇਆ ॥੨॥

ਕਾਇ ਜਪਹੁ ਰੇ ਕਾਇ ਤਪਹੁ ਰੇ ਕਾਇ ਬਿਲੋਵਹੁ ਪਾਣੀ ॥

ਲਖ ਚਉਰਾਸੀਹ ਜਿਨ੍ਹਿ ਉਪਾਈ ਸੋ ਸਿਮਰਹੁ ਨਿਰਬਾਣੀ ॥੩॥

ਕਾਇ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਰੇ ਅਠਸਠਿ ਕਾਇ ਫਿਰਾਹੀ ॥

ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਸੁਨੁ ਰੇ ਪ੍ਰਾਣੀ ਕਣ ਬਿਨੁ ਗਾਹੁ ਕਿ ਪਾਹੀ ॥੪॥੧॥

ਗੁਜਰੀ ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਉ, ਅੰਗ ੫੨੫

Antar mal niramal nahee keenaa baahar bhekh udhaasee. Hiradhai kamal ghaT braham na cheen(h)aa kaahe bhiaa sa(n)niaasee. 1. Bharame bhoolee re jai cha(n)dhaa. Nahee nahee cheeni(h)aa paramaana(n)dhaa. 1. Rahaau. Ghar ghar khaiaa pi(n)dd badhaiaa khi(n)thaa mu(n)dhaa maiaa. Bhoom masaan kee bhasam lagaiee gur bin tat na paiaa.2. Kai japahu re kai tapahu re kai bilovahu paanee. Lakh chauraaseeh jini(h) upaiee so simarahu nirabaanee.3.

SGGS, p. 525

Translation: If someone has not cleansed the filth from within, but is dressed as a recluse, has not recognized God in the heart-lotus, then there is no use becoming a Sannyasee? 1. **O Jai Chand, everyone is deluded (that by dressing as a recluse one can realize God, but it is wrong) -- the embodiment of supreme bliss cannot be realized thus. 1. Pause.** If someone nourishes body with food begged from door to door, wears the patched coat and the earrings of the beggar, for the sake of wealth, applies the ashes of cremation to the body, but without a *Guru*, then one cannot find the essence of reality.2. Why bother to chant your spells? Why bother to practice austerities? Why bother to churn water? Meditate on God – who is free of all vices – and has created all species of beings.3. Why bother to carry the water-pot and wear a dress made of patches? Why bother to visit the sixty-eight holy places of pilgrimage? Says Trilochan, listen, mortal: if one has no corn – there is no use trying to thresh? 4. 1.

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਸਾਰੀ ਲੋਕਾਈ (ਇਸ ਭੁਲੇਖੇ ਵਿਚ) ਭੁੱਲੀ ਪਈ ਹੈ (ਕਿ ਨਿਰਾ ਫਕੀਰੀ ਭੇਖ ਧਾਰਿਆਂ ਪਰਮਾਤਮਾਂ ਮਿਲ ਪੈਂਦਾ ਹੈ, ਪਰ ਇਹ ਗਲਤ ਹੈ, ਇਸ ਤਰ੍ਹਾਂ) ਪਰਮਾਨੰਦ ਪ੍ਰਭੂ ਦੀ ਸੋਝੀ ਕਦੇ ਭੀ ਨਹੀਂ ਪੈਂਦੀ।੧।ਰਹਾਉ॥

Central message of the Rahao Tuk: Everyone has this illusion that by dressing as a religious person one can get closer to God. It is wrong. One must keep the mental focus on God.

In the following Shabad, Bhagat Trilochan is addressing his own soul, and is saying that one should not blame God, because one gets happiness or suffering because of one's own deeds.

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

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ਤ੍ਰਿਲੋਚਨ, ਅੰਗ ੬੯੫

*naarain ni(n)dhas kai bhoolee gavaaree||dhukirat sukirat thaaro karam
ree||1||rahaau||sa(n)karaa masatak basataa surasaree isanaan re||kul jan
madhe miliyeo saarag paan re||karam kar kala(n)k mafeeTas ree||1||bisavai
kaa dheepak savaiaamee taa che re suaarathree pa(n)khee rai garuR taa che*

*baadhavaa ||karam kar arun pi(n)gulaa ree||2||anik paatik harataa
 tirabhavan naath ree teerath teerath bhramataa lahai na paar ree||karam kar
 kapaal mafeeTas ree||3||a(n)mirat saseea dhen lachhimee kalapatar sikhar
 sunaagar nadhee che naatha(n)||karam kar khaar mafeeTas
 ree||4||dhaadheelee la(n)kaa gaR upaaReele raavan ban sal bisal aan
 tokheelee haree||karam kar kachhauTee mafeeTas ree||5||poorabalo kirat
 karam na miTai ree ghar gehan taa che moh jaapeeale raam che
 naama(n)||badhat tiralochan raam jee|6|1|*

SGGS, p. 695

Translation: Why do you slander God? You are ignorant and deluded. Pain and pleasure are the result of your own actions. ||1|| Pause ||The moon dwells in Shiva's forehead; it takes its cleansing bath in the Ganges. Among the men of the moon's family, Krishna was born; even so, the stains from its past actions remain on the moon's face. ||1|| Aruna was a charioteer; his master was the sun, the lamp of the world. His brother was Garuda, the king of birds; and yet, Aruna was made a cripple, because of the karma of his past actions. ||2|| Shiva, the destroyer of countless sins, Master of the three worlds, wandered from sacred shrine to sacred shrine. And yet, he could not erase the karma of cutting off Brahma's head. ||3|| Though the nectar, the moon, the wish-fulfilling cow, Lakshmi, the miraculous tree of life, Sikhar the Sun's horse, and Dhanavantar the wise physician - all arose from the ocean, and the lord of entire creation; and yet, because of its (bad) karma, its saltiness has not left it. ||4|| Hanuman burnt the fortress of Sri Lanka, uprooted the garden of Rawan, and brought healing herbs for the wounds of Lachhman to please Hindu god Raamaa; and yet, because of his karma, he could not be rid of his loin cloth. ||5|| **Trilochan says, the karma of past actions cannot be erased (by worshipping idols, bathing at holy places etc.), O my soul; this is why I meditate on the Naam. (I do not blame God for pains. I get it because of my deeds.) ||6||1||**

ਭਾਵ: ਪਰਮਾਤਮਾ ਨੂੰ ਦੋਸ਼ ਦੇਣਾ ਗਲਤ ਹੈ। ਮਨੁੱਖ ਅਪਨੇ ਕੀਤੇ ਕਰਮਾਂ ਕਰਕੇ ਦੁੱਖ-ਸੁੱਖ ਪਾਉਂਦਾ ਹੈ।

Central message: It is futile to blame God. One gets suffering or happiness because of one's deeds.

In the above Shabad, Bhagat Trilochan is referring to Hindu gods (such as Shiva, Brahma, and Vishnu) and to mythological figures (such as Aruna, Dhanavantar, Krishna, Hanuman, Raam and Lachhman) in prevalent Hindu mythological stories. He does this to make his point clear to a predominantly Hindu audience familiar with such stories.

However, his central message is that all the ritual actions mentioned in the Shabad (as examples of common Hindu rituals and religious practice) are of no use. Only by performing good deeds and mediating on God can one make progress on the spiritual path.

16. Bhagat Beni

There is limited biographical information about Bhagat Beni (mid-15th – mid-16th century, CE). He is considered a contemporary of Guru Nanak Dev ji. Some believe that he was born in a village named Asni in Bihar. A festival is held in Asni every year to celebrate his life. By birth, Bhagat Beni was a Hindu of the Brahmin caste, and he became a learned scholar. The poet Kal refers to Bhagat Beni's praise of God and his meditative nature in the following verse in SGGs:

ਭਗਤੁ ਬੇਣਿ ਗੁਣ ਰਵੈ ਸਹਜਿ ਆਤਮ ਰੰਗੁ ਮਾਣੈ ॥

ਜੋਗ ਧਿਆਨਿ ਗੁਰ ਗਿਆਨਿ ਬਿਨਾ ਪ੍ਰਭ ਅਵਰੁ ਨ ਜਾਣੈ ॥ ਸਵਈਏ ਮਹਲੇ ਪਿਹਲੇ ਕੇ ੧, ਅੰਗ ੧੩੯੦

Bhagat ben gun ravai sahaj aatam ra(n)g maanai. Jog dhiaan gur giaan binaa prabh avar na jaanai. SGGs, p. 1390

Translation: The devotee Beni sings His Praises; He is the Master of Yoga and meditation, and the spiritual wisdom of God; He knows none other except God.

Three of Bhagat Beni's compositions are included in Sri Guru Granth Sahib under Siri Raag (p. 93), Ramkali (p. 974), and Prabhati (p. 1351) musical measures. In these compositions, he has severely denounced in an apt and enigmatic tone the practice of ritualistic actions and has advised us instead to always remember God who is the provider of all. His composition on page 93 of SGGs is as follows:

ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ ਲਾਗਾ ॥

ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ ਸੁ ਨਾਗਾ ॥

ਤੇ ਦਿਨ ਸੰਮਲੁ ਕਸਟ ਮਹਾ ਦੁਖ ਅਬ ਚਿਤੁ ਅਧਿਕ ਪਸਾਰਿਆ ॥

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

ਸ੍ਰੀ ਰਾਗ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਉ ਕੀ, ਅੰਗ ੯੩

Rae nar garabh ku(n)ddal jab aachhat uradh dhiaan liv laagaa. Mritak pi(n)dd
 padh madh naa ahinis ek agiaan su naagaa. Tae dhin sa(n)mal kasaT mahaa
 dhukh ab chit adhik pasaariaa. Garabh chhodd mirat ma(n)ddal aaiaa tau
 narahar manahu bisaariaa.1. **Phir pachhutaavahigaa mooRiaa too(n) kavan
 kumat bhram laagaa. Chet raam naahee jam pur jaahigaa jan bicharai
 anaraadhaa. 1. Rahau.** Baal binodh chi(n)dh ras laagaa khin khin moh

biaapai. Rus mis medh a(n)mrit bikh chaakhee tau pa(n)ch pragaT sa(n)taapai. Jap tap sanjam chhodd sukirat mat raam naam na araadhiaa. Auchhaliaa kaam kaal mat laagee tau aan sakat gal baa(n)dhiaa.2. Tarun tej par tria mukh joheh sar apasar na pachhaaniaa. Aunamat kaam mahaa bikh bhoolai paap pu(n)n na pachhaaniaa. Sut sa(n)pat dhekh ih man garabiaa raam ridhai te khoiaa. Avar marat maiaa man tole tau bhag mukh janam vigoiaa.3. Pu(n)ddar kes kusam te dhaule sapat paataal kee baanee. Lochan srameh budh bal naaThee taa kaam pavas maadhaanee. Taa te bikhai bhiee mat paavas kaiaa kamal kumalaanaa. Avagat baan chhodd mirat ma(n)ddal tau paachhai pachhutaanaa.4. NikuTee dheh dhekh dhun upajai maan karat nahee boojhai. Laalach karai jeevan padh kaaran lochan kachhoo na soojhai. Thaakaa tej uddiaa man pa(n)khee ghar aa(n)gan na sukhaiee. Beni kahai sunahu re bhagatahu maran mukat kin payee. 5. SGGs, p. 93

Translation: O man! When you were coiled in the cradle of the womb, upside-down, you were absorbed in meditation (of God). (Then), You took no pride in your perishable body; night and day were all the same to you-you lived unknowing, in the silence of the void (of ignorance). Remember the terrible pain and suffering of those days now that you have spread out the net of your consciousness far and wide (in the worldly affairs). Since you left the womb and entered this mortal world; you have forgotten God from your mind. 1. **Later (once life is over), you will regret, and repent - you fool! Why are you engrossed in evil-mindedness and skepticism? Think of God, or else you shall be led to the City of Death. Why are you wandering around, out of control? 1. Pause.** (First), You played like a child, craving sweets every moment. (since) you become more entangled in worldly attachments, the five vices torture you. Abandoning meditation, penance and self-restraint, and the wisdom of good actions, you do not worship and adore God (*Naam*). You are overflowing with sexual desire, and your intellect is stained with darkness; you are held in the grip of sexual desires.2. In the heat of youthful passion, you look with desire upon the faces of other men's wives; you do not distinguish between good and evil. Drunk with sexual desire and other great sins, you go astray, and do not distinguish between vice and virtue. Gazing upon your children and your property, your mind is proud and

arrogant; you cast out God from your heart. When others die, you calculate how much wealth you will get; you waste your life in the pleasures of sexual organs. 3. Your hair is whiter than the jasmine flower, and your voice has grown feeble, as if it comes from the seventh underworld. Your eyes water, and your intellect and strength have left you; but still, your sexual desire churns and drives you on. And so, your intellect has dried up through corruption, and the lotus flower of your body has wilted and withered. You have forsaken the *Banee*, the Word of the Immortal God, in this mortal world; in the end (of your life), you shall regret and repent. 4. Gazing upon the tiny bodies of your children (and grandchildren), love has welled up within your heart; you are proud of them, but you do not understand. You wish for the dignity of a long life, but your eyes can no longer see (that you will everything behind). Your light has gone out, and the bird of your mind has flown away; you are no longer welcome in your own home and courtyard. Says Beni, listen, O devotee: who has ever attained liberation after such a death? (if one stays entangled in sexual desires while living and could not be liberated while living) 5.

ਰਹਾਉ ਦੀ ਤੁੱਕ: ਹੇ ਮੂਰਖ! ਤੂੰ ਕਿਹੜੀ ਮੱਤੇ, ਕਿਹੜੇ ਭੁਲੇਖੇ ਵਿਚ ਲੱਗਾ ਹੋਇਆ ਹੈਂ? (ਸਮਾਂ ਹੱਥੋਂ ਗਵਾ ਕੇ) ਫੇਰ ਹੱਥ ਮਲੇਂਗਾ, ਪ੍ਰਭੂ ਨੂੰ ਸਿਮਰ ਨਹੀਂ ਤਾਂ ਜਮਪੁਰੀ ਵਿਚ ਧਕਿਆ ਜਾਵੇਂਗਾ, (ਤੂੰ ਫਿਰਦਾ ਹੈਂ) ਜਿਵੇਂ ਕੋਈ ਅਮੋੜ ਬੰਦਾ ਫਿਰਦਾ ਹੈ।੧।ਰਹਾਉ।

Central message of the Rahao Tuk: Later (once life is over), you will regret, and repent - you fool! Why were you engrossed in evil-mindedness and skepticism? Think of God, or else you shall be led to the City of Death. Why are you wandering around, out of control? 1. Pause

ਸ਼ਬਦ ਦਾ ਭਾਵ: ਜਗਤ ਦੀ ਮਾਇਆ ਵਿਚ ਫਸ ਕੇ ਜੀਵ ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਭੁਲਾ ਦੇਂਦਾ ਹੈ; ਸਾਰੀ ਉਮਰ ਵਿਕਾਰਾਂ ਵਿਚ ਹੀ ਗੁਜ਼ਾਰਦਾ ਹੈ। ਬੁਢੇਪੇ ਵਿਚ ਸਾਰੇ ਅੰਗ ਕਮਜ਼ੋਰ ਹੋ ਜਾਣ ਤੇ ਭੀ ਹੋਰ ਹੋਰ ਜੀਉਣ ਦੀ ਆਸ ਕਰੀ ਜਾਂਦਾ ਹੈ, ਪਰ ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਵਲ ਫਿਰ ਵੀ ਨਹੀਂ ਪਰਤਦਾ। ਇਸ ਤਰ੍ਹਾਂ ਮਨੁੱਖਾ ਜਨਮ ਅਜਾਈਂ ਗਵਾ ਜਾਂਦਾ ਹੈ।

Central Message of the Shabad: One gets entangled in worldly affairs and wastes his whole life engaged in various human vices. When all organs get

weak in old age, one still wishes for a long life. One does not meditate on God. Thus, the entire life goes waste.

Since Bhagat Beni was born into a Hindu Brahmin family, he was fully aware of the religious beliefs and ritualistic practices of Brahmins. However, he was clear that these practices were of no spiritual value. Only by meditating on God can one experience spiritual bliss. In SGGS, he explains this belief as follows:

ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ ॥
ਬੇਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ ॥ ੧ ॥
ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ ਹੈ ॥ ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ ॥
ਤਹਾਂ ਨਿਰੰਜਨੁ ਰਮਈਆ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਦੇਵ ਸਥਾਨੈ ਕਿਆ ਨੀਸਾਣੀ ॥ ਤਹ ਬਾਜੇ ਸਬਦ ਅਨਾਹਦ ਬਾਣੀ ॥
ਤਹ ਚੰਦੁ ਨ ਸੂਰਜੁ ਪਉਣੁ ਨ ਪਾਣੀ ॥ ਸਾਖੀ ਜਾਗੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ॥ ੨ ॥
ਉਪਜੈ ਗਿਆਨੁ ਦੁਰਮਤਿ ਛੀਜੈ ॥ ਅੰਮ੍ਰਿਤ ਰਸਿ ਗਗਨੰਤਰਿ ਭੀਜੈ ॥
ਏਸੁ ਕਲਾ ਜੋ ਜਾਣੈ ਭੇਉ ॥ ਭੇਟੈ ਤਾਸੁ ਪਰਮ ਗੁਰਦੇਉ ॥ ੩ ॥ ਰਾਮਕਲੀ ਬੇਣੀ ਜੀਉ, ਅੰਗ ੯੭੪

EeiRaa pingulaa aaur sukhamanaa teen baseh ik Thaaiee. Benee sa(n)gam teh piraag man majan kare tithaiee. 1. Sa(n)tahu tahaa nira(n)jan raam hai. Gur gam cheenai biralaa koi. Tahaa(n) nira(n)jan ramieeaa hoi. 1. Rahaau. Dhev sathaanai kaaa neesaanee. Teh baaje sabadh anaahadh baanee. Teh cha(n)dh na sooraj paun na paanee. Saakhee jaagee gurmukh jaanee. 2. Upajai giaan dhuramat chheejai. Anmirat ras gagana(n)tar bheejai. Es kalaa jo jaanai bheau. BheTai taas param gurdheau. 3. SGGS, p. 974

Translation: The energy channels of the EeiRaa, Pingala and Shushmanaa: all three dwell in one place in the body. This is the true place of confluence of the three rivers: this is where my mind takes its cleansing bath. i.e., one has

no need for practice of EeiRaa-Pingala-Shushmanaa. 1. **O Saints, God dwells there (inside human heart); only rare persons understand this by Guru's grace. All-pervading God lives there.1 Pause.** (if someone asks) What is the insignia of God's dwelling? (the answer is) The unstruck sound current of the Shabad vibrates there. (to remove the darkness of mind) There is no moon or sun, no air or water. The Gurmukh becomes aware and knows the Teachings. 2. (When one is in tune with God) Spiritual wisdom wells up, and evil-mindedness departs; the nucleus of the mind sky is drenched with Ambrosial Nectar. By knowing the secret of this device, one meets God. 3.

ਰਹਾਉ ਦੀ ਤੁੱਕ: ਹੇ ਸੰਤ ਜਨੋ! ਮਾਇਆ-ਰਹਿਤ ਰਾਮ ਉਸ ਅਵਸਥਾ ਵਿਚ (ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚ) ਵਸਦਾ ਹੈ, ਨਿਰੰਜਨ ਸੋਹਣਾ ਰਾਮ ਪਰਗਟ ਹੁੰਦਾ ਹੈ, ਜਿਸ ਅਵਸਥਾ ਨਾਲ ਸਾਂਝ ਕੋਈ ਵਿਰਲਾ ਮਨੁੱਖ ਸਤਿਗੁਰ ਦੀ ਸਰਨ ਪੈ ਕੇ ਬਣਾਂਦਾ ਹੈ।੧।

Central meaning of the Rahao Tuk: O saintly ones, God dwells inside the human heart; and only a few people understand this by God's Grace. The all-pervading God lives there.1 Pause.

Bhagat Beni believed that spiritual liberation can only be attained when a person is alive, and not after death. He expressed his views about (so-called) "sacred" Hindu rituals in these words:

ਤਨਿ ਚੰਦਨੁ ਮਸਤਕਿ ਪਾਤੀ ॥ ਰਿਦ ਅੰਤਰਿ ਕਰ ਤਲ ਕਾਤੀ ॥

ਠਗ ਦਿਸਟਿ ਬਗਾ ਲਿਵ ਲਾਗਾ ॥ ਦੇਖਿ ਬੈਸਨੋ ਪ੍ਰਾਨ ਮੁਖ ਭਾਗਾ ॥੧॥

ਕਲਿ ਭਗਵਤ ਬੰਦ ਚਿਰਾਂਮੰ ॥ ਕੂਰ ਦਿਸਟਿ ਰਤਾ ਨਿਸਿ ਬਾਦੰ ॥੧॥ ਰਹਾਉ ॥

ਨਿਤਪ੍ਰਤਿ ਇਸਨਾਨੁ ਸਰੀਰੰ ॥ ਦੁਇ ਧੋਤੀ ਕਰਮ ਮੁਖਿ ਖੀਰੰ ॥

ਰਿਦੈ ਛੁਰੀ ਸੰਧਿਆਨੀ ॥ ਪਰ ਦਰਬੁ ਹਿਰਨ ਕੀ ਬਾਨੀ ॥੨॥ ਪ੍ਰਭਾਤੀ ਬੇਣੀ ਜੀ, ਅੰਗ ੧੩੫੧

Tun chandhan masatak paatee. Ridh antar kar tal kaatee. Thag dhisaT bagaa liv laagaa. Dhekh baisano praan mukh bhaagaa. 1. Kal bhagavat bandh chiraa(n)mun. Karaoor dhisaT rataa nis baadhan. 1. Rahaau. Nitaprat isanaan sareera(n). Dhui dhottee karam mukh kheeran. Ridhai chhuree sa(n)dhiaanee. Par dharab hiran kee baanee.2. SGGs, p. 1351

Translation: You rub your body with sandalwood paste, and place basil leaves on your forehead. But within your heart is a lethal knife. You look like a thug; pretending to meditate, but like a heron you stand and wait on people to cheat them. You try to look like a Vaishnaav as if the breath of life has escaped you. (i.e. you appear to be a pious person) 1. **You (engulfed in vices) pray for hours to idol. But your gaze is evil, and your nights are wasted in worldly affairs. (your meditation on idol is of no use) 1. Pause.** You (engulfed in vices) perform daily cleansing rituals, wear two loincloths, perform (other) religious rituals and put only milk in your mouth. But in your heart, you have drawn out the sword. You routinely steal the property of others. 2.

ਰਹਾਉ ਦੀ ਤੁੱਕ: (ਹੇ ਵਿਸ਼ਈ ਮਨੁੱਖ! ਤੂੰ ਉਂਝ ਤਾਂ) ਕਲਜੁਗੀ ਸੁਭਾਵ ਵਿਚ ਪ੍ਰਵਿਰਤ ਹੈਂ, ਪਰ ਮੂਰਤੀ ਨੂੰ ਚਿਰ ਤੱਕ ਨਮਸਕਾਰ ਕਰਦਾ ਹੈਂ, ਤੇਰੀ ਨਗਰ ਟੇਢੀ ਹੈ (ਤੇਰੀ ਨਿਗਾਹ ਵਿਚ ਖੋਟ ਹੈ), ਦਿਨ ਰਾਤ ਤੂੰ ਮਾਇਆ ਦੇ ਧੰਧਿਆਂ ਵਿਚ ਰੱਤਾ ਹੋਇਆ ਹੈਂ (ਤੇਰੀਆਂ ਇਹ ਮੂਰਤੀ ਨੂੰ ਬੰਦਨਾਂ ਕਿਸ ਅਰਥ?)।੧।ਰਹਾਉ।

Central message of the *Rahao Tuk*: You, engulfed in vices, pray for hours to an idol, but your gaze is evil, and your nights are wasted in worldly affairs. Your meditation of idols is of no use.

Within a few hundred years of Bhagat Beni’s death, many fictional stories of “miracles” got associated with him. In these stories, his admirers attributed supernatural and miraculous powers to him. Their intention may have been to show that he was somehow larger than life. Bhai Gurdas narrates one such story in the following words:

ਵਡਾ ਸਾਂਗੁ ਵਰਤਦਾ ਓਹ ਇਕ ਮਨਿ ਪਰਮੇਸਰੁ ਧਿਆਵੈ।
 ਪੈਜ ਸਵਾਰੈ ਭਗਤ ਦੀ ਰਾਜਾ ਹੁਇ ਕੈ ਘਰਿ ਚਲਿ ਆਵੈ।
 ਦੇਇ ਦਿਲਾਸਾ ਤੁਸਿਕੈ ਅਣਗਣਤੀ ਖਰਚੀ ਪਹੁੰਚਾਵੈ।
 ਓਥਹੁ ਆਇਆ ਭਗਤ ਪਾਸਿ ਹੋਇ ਦਇਆਲੁ ਹੇਤੁ ਉਪਜਾਵੈ।
 ਭਗਤ ਜਨਾਂ ਜੈਕਾਰੁ ਕਰਾਵੈ ॥੧੪॥

ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੧੦.੧੪

Vadaa Saangu Varatadaa Aoh Ik Mun Pramaysaru Dhiaavai. Paj Savaarai Bhagat Dee Raajaa Hoi Kai Ghari Chali Aavai. Dayi Dilaasaa Tusi Kai Anaganatee Kharachee Pahunchaavai. Aodahu Aaiaa Bhagati Paasi Hoi Daiaalu Haytu Upajaavai. Bhagat Janaan Jaikaaru Karaavai.

Bhai Gurdas, Vaar 10.14

Translation: One day while concentrating on God with single-minded devotion, a strange miracle happened. To protect the glory of the devotee, God Himself in the form of a King went to his house. In great joy, He assured Beni's wife and made available all the necessities and some money for expenditure. From there He went to His devotee Beni and caressed him affectionately. This way He always has His devotees acclaimed.

As is the case for many other compositions in the SGGS, this story too must be understood metaphorically, and not literally. Bhagat Beni was a well-educated scholar with humble temperament. Of course, God did not literally "Himself, in the form of a King", go to his house. Metaphorically speaking, through meditation Bhagat Beni came to the realization of God. In the last line of the Vaar, Bhai Gurdas says that those who live life according to God's principles, as devotees of God, earn the respect and praise of others. He is illustrating this point by using a prevalent story connected with Bhagat Beni.

The central message of all of Bhagat Beni's Shabads in SGGS is thus similar. He severely denounces rituals and other austerities of "Hath Yoga". He asks the common man to learn and practice the real essence of true religion, which is the remembrance of God and meditation on His Name (Naam).

17. Bhagat Ramanand

Bhagat Ramanand (1400 – 1470 CE) was born in Prayag, which was later renamed Allahabad, the name by which it is known today. His mother was Sushila and father was Punya Sadan Sharma, both Gaur Brahmins. He was a famous religious teacher of his time, whose equally famous disciples were Kabir, Ravidas, Sain, Dhanna, and Pipa.

Ramanand was above caste considerations and taught his ideology even to people from the so-called low castes. Ramanand believed that in the spiritual pursuit, one must forget one's (supposed) “caste identity” and social status. He believed that everyone had an equal right to meditate on God, in the same way that everyone has equal rights on air, water, and the earth. Through religious teaching of the poor and people of low castes, he took a very radical approach to preaching.

Only one composition of Bhagat Ramanand is included in SGGS. It is on page 1195 and is as follows:

ਕਤ ਜਾਈਐ ਰੇ ਘਰ ਲਾਗੋ ਰੰਗ ॥
ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ ਮਨੁ ਭਇਓ ਪੰਗੁ ॥੧॥ ਰਹਾਉ ॥
ਏਕ ਦਿਵਸ ਮਨ ਭਈ ਉਮੰਗ ॥ ਘਸਿ ਚੰਦਨ ਚੋਆ ਬਹੁ ਸੁਗੰਧ ॥
ਪੂਜਨ ਚਾਲੀ ਬ੍ਰਹਮ ਠਾਇ ॥ ਸੋ ਬ੍ਰਹਮੁ ਬਤਾਇਓ ਗੁਰ ਮਨ ਹੀ ਮਾਹਿ ॥੧॥
ਜਹਾ ਜਾਈਐ ਤਹ ਜਲ ਪਖਾਨ ॥ ਤੂ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਭ ਸਮਾਨ ॥
ਬੇਦ ਪੁਰਾਨ ਸਭ ਦੇਖੇ ਜੋਇ ॥ ਉਹਾਂ ਤਉ ਜਾਈਐ ਜਉ ਈਹਾਂ ਨ ਹੋਇ ॥੨॥
ਸਤਿਗੁਰ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ ॥ ਜਿਨਿ ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ ॥
ਰਾਮਾਨੰਦ ਸੁਆਮੀ ਰਮਤ ਬ੍ਰਹਮ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥੩॥੧॥

ਰਾਮਾਨੰਦ ਜੀ, ਅੰਗ ੧੧੯੫

Kat jaieeai re ghar laago ra(n)g. Meraa chit na chalai man bhio pa(n)g. 1. Rahaau. Aik divas man bhiee uma(n)g. Ghas cha(n)dhan choaa bahu suga(n)dh. Poojan chaalee braham Thai. So braham bataio gur man hee maeh. 1. Jahaa jaieeai teh jal pakhaan. Too poor rahio hai sabh samaan. Bedh puraan sabh dhekke joi. Uoohaa(n) tau jaieeai jau iehaa(n) na hoi. 2. Satguru mai balihaaree tor. Jin sakal bikal bhram kaaTe mor. Raamaana(n)dh suaamee ramat braham. Gur kaa sabadh kaaTai koT karam. 3.1 .

SGGS, p. 1195

Translation: Where should I go? (Now) My home (heart) is filled with bliss. My consciousness does not go out wandering. My mind has become steady.

1. Pause. One day, a desire welled up in my mind. I ground up sandalwood, along with several fragrant oils. I went to a temple to worship. (Now) my teacher has shown me that God (whom I considered to be in the temple) resides within my own mind. 1. Wherever I go (for pilgrimage or in a temple), I find only water and stones. But You are totally pervading and permeating in all. **I have searched through all the Vedas and the Puranas. I would go there, only if God were not here (in my heart).** 2. I am a sacrifice to You, O my Guru. You have cut through all my confusion and doubt. **Ramanand's master is the All-pervasive God.** The Word of the Guru's Shabad eradicates the (bad) karma of millions of past actions. 3.1.

ਰਹਾਉ ਦੀ ਤੁੱਕ: ਹੇ ਭਾਈ! ਹੋਰ ਕਿਥੇ ਜਾਈਏ? (ਹੁਣ) ਹਿਰਦੇ-ਘਰ ਵਿਚ ਹੀ ਮੌਜ ਬਣ ਗਈ ਹੈ; ਮੇਰਾ ਮਨ ਹੁਣ ਡੋਲਦਾ ਨਹੀਂ, ਥਿਰ ਹੋ ਗਿਆ ਹੈ।੧।ਰਹਾਉ।

Central message of the Rahao Tuk: O Brother! where else I should go. Now, I find bliss within me. My mind does not wander, it is always at peace.

Though Bhagat Ramanand was born into a Brahmin family, in the above Shabad he condemns the temple-oriented ritualistic practices of the so-called Hindu upper castes. He says that bathing in “holy” places or the worship of idols does not help attain a mental state of higher consciousness. By following the path suggested by a True Teacher, all doubts get cleared, and one realizes that the all-pervasive God resides

within oneself. Only a True Teacher's Shabad can help overcome bad karmas of past actions.

The incident of Bhagat Kabir accepting Bhagat Ramanand as his religious teacher is succinctly captured by Bhai Gurdas in his Vaar as:

ਹੋਇ ਬਿਰਕਤੁ ਬਨਾਰਸੀ ਰਹਿੰਦਾ ਰਾਮਾਨੰਦੁ ਗੁਸਾਈਂ ।
ਅੰਮ੍ਰਿਤੁ ਵੇਲੇ ਉਠਿ ਕੈ ਜਾਂਦਾ ਗੰਗਾ ਨ੍ਰਾਵਣ ਤਾਈਂ ।
ਅਗੋ ਹੀ ਦੇ ਜਾਇ ਕੈ ਲੰਮਾ ਪਿਆ ਕਬੀਰ ਤਿਥਾਈਂ ।
ਪੈਰੀ ਟੁੰਬਿ ਉਠਾਲਿਆ ਬੋਲਹੁ ਰਾਮ ਸਿਖ ਸਮਝਾਈ ।
ਜਿਉ ਲੋਹਾ ਪਾਰਸੁ ਛੁਹੇ ਚੰਦਨ ਵਾਸੁ ਨਿੰਮੁ ਮਹਕਾਈ ।
ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰਿ ਪੂਰੇ ਸਤਿਗੁਰ ਦੀ ਵਡਿਆਈ ।
ਅਚਰਜ ਨੋ ਅਚਰਜੁ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਮਿਲਾਈ ।
ਝਰਣਾ ਝਰਦਾ ਨਿਝਰਹੁ ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜ ਘੜਾਈ ।
ਰਾਮ ਕਬੀਰੈ ਭੇਦੁ ਨ ਭਾਈ ॥੧੫॥

ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੧੦.੧੫

Hoye birakat banaarasee rahi(n)dhaa raamaana(n)dh gusaiee(n). Amrit vele uTh kai jaa(n)dhaa ga(n)gaa nhaavan taiee(n). Ago hee dhe jai kai la(n)maa piao Kabir tithaiee(n). Pairee Tu(n)b uThaaliala bolahu raam sikh samajhaiee. Jiau lohoo paaras chhuhe cha(n)dhan vaas ni(n)m mahakaiee. Pasoo paretahu dhev kar poore Satguru dhe vaddiaaiee. Acharaj no acharaj milai visamaadhahi visamaadh milaiee. Jharanaa jharadhaa nijharahu gurmukh baanee aghaR ghaRaiee. Raam Kabirai bhedh na bhaiee. 15

Bhai Gurdas, Vaar 10.15

Translation: Being detached from the world, Brahmin Ramanand lived in Banaras (Kashi). He would rise early in the morning and go to the Ganges to bathe. Once even before Ramanand, Kabir went there and lay in the way. Touching with his feet Ramanand awakened Kabir and told him to speak 'Ram', the true spiritual teaching. As the iron touched by philosopher's stone becomes gold and the margosa tree (Azadirachta indica) is made fragrant by sandalwood, the wondrous Guru turns even animals and ghosts into spiritual

beings. Meeting the wondrous Guru, the disciple wonderfully merges into the great wonderous God. Then from the Self springs a fountain and the words of the *Gurmukh* shape a beautiful form. Now, Ram and Kabir became identical and nothing separated them.

Bhagat Ramanand was known for composing his works and discussing spiritual themes in vernacular Hindi, believing that this makes knowledge accessible to the masses. Several well-known books in Hindi and Sanskrit are attributed to Ramanand.

18. Bhagat Sain

Bhagat Sain (1343 – 1433 CE) was born in village Sohal Thathian, in Amritsar District. His father was Mukand Rai and his mother was Mata Jivni (also known as Jiwan Devi). His father belonged to the Golhen caste of barbers. He got married to Sahib Devi at Lahore, and had a son named Nayi. Sain was a barber at the court of Raja Ram of Rewa, then called Bandhavgarh.

In SGGS, Guru Arjan Dev ji has described the spiritual achievements of Bhagat Sain through selfless service in these words:

ਨਾਈ ਉਧਰਿਓ ਸੈਨੁ ਸੇਵ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫, ਅੰਗ ੧੧੯੨

Naiee udhario sain sev.

SGGS, p. 1192

Translation: Sain the barber was saved through his selfless service.

Bhagat Sain's following composition is included on page 695 of SGGS.

ਧੂਪ ਦੀਪ ਘ੍ਰਿਤ ਸਾਜਿ ਆਰਤੀ ॥ ਵਾਰਨੇ ਜਾਉ ਕਮਲਾ ਪਤੀ ॥੧॥

ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ ॥ ਨਿਤ ਮੰਗਲੁ ਰਾਜਾ ਰਾਮ ਰਾਇ ਕੋ ॥੧॥ ਰਹਾਉ ॥

ਉਤਮੁ ਦੀਅਰਾ ਨਿਰਮਲ ਬਾਤੀ ॥ ਤੁਹੀ ਨਿਰੰਜਨੁ ਕਮਲਾ ਪਾਤੀ ॥੨॥

ਰਾਮਾ ਭਗਤਿ ਰਾਮਾਨੰਦੁ ਜਾਨੈ ॥ ਪੂਰਨ ਪਰਮਾਨੰਦੁ ਬਖਾਨੈ ॥੩॥

ਮਦਨ ਮੂਰਤਿ ਭੈ ਤਾਰਿ ਗੋਬਿੰਦੇ ॥ ਸੈਨੁ ਭਣੈ ਭਜੁ ਪਰਮਾਨੰਦੇ ॥੪॥੨॥

ਧਨਾਸਰੀ ਭਗਤ ਸੈਣ ਜੀ, ਅੰਗ ੬੯੫

Dhoop dheep ghirat saaj aaratee. Vaarane jaau kamalaa pate. 1. Mangalaa har mangalaa. Nit mangal raajaa raam rai ko. 1. Rahaau. Uootam dheearaa niramal baatee. Tu-hee niranjan kamalaa paatee. 2. Raamaa bhagat raamaanand jaanai. Pooran paramanand bakhaanai. 3. Madan moorat bhai taar gobindhe. Sain bhanai bhaj paramanandhe. 4. 2.

SGGS, p. 695

Translation: I offer myself as sacrifice to You, (offering myself as sacrifice is really) worshipping You with incense, lamp, and ghee. 1. **Hail to You, God, hail to You! Again and again, hail to You, God, Ruler of all! With Your grace there is permanent bliss (of your Name inside me).** 1. **Pause.** O God! You are immaculate and pure (You are) sublime lamp and pure wick (for worshipping You). 2. One who performs devotional worship of the all-pervading God, he enjoys the supreme joy and bliss with His Grace. 3. Says Sain, (Oh! my mind) remember God, the embodiment of supreme joy, who carries me across the terrifying world-ocean. 4. 2.

Bhai Gurdas explains in his Vaar 10.16 that a devotee's grandeur is manifested by the grace of God Himself. Bhai Sahib illustrates this point through a legendry story associated with Bhagat Sain:

ਸੁਣਿ ਪਰਤਾਪੁ ਕਬੀਰ ਦਾ ਦੂਜਾ ਸਿਖੁ ਹੋਆ ਸੈਣੁ ਨਾਈ।
 ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਤੀ ਕਰੈ ਭਲਕੈ ਰਾਜ ਦੁਆਰੈ ਜਾਈ।
 ਆਏ ਸੰਤ ਪਰਾਹੁਣੇ ਕੀਰਤਨੁ ਹੋਆ ਰੈਣਿ ਸਬਾਈ।
 ਛਡਿ ਨ ਸਕੈ ਸੰਤ ਜਨ ਰਾਜ ਦੁਆਰਿ ਨ ਸੇਵ ਕਮਾਈ।
 ਸੈਣ ਰੂਪਿ ਹਰਿ ਜਾਇ ਕੈ ਆਇਆ ਰਾਣੈ ਨੋ ਰੀਝਾਈ।
 ਸਾਧ ਜਨਾਂ ਨੋ ਵਿਦਾ ਕਰਿ ਰਾਜ ਦੁਆਰਿ ਗਇਆ ਸਰਮਾਈ।
 ਰਾਣੈ ਦੂਰਹੁੰ ਸਦਿ ਕੈ ਗਲਹੁੰ ਕਵਾਇ ਖੋਲਿ ਪੈਨੁਾਈ।
 ਵਸਿ ਕੀਤਾ ਹਉਂ ਤੁਧੁ ਅਜੁ ਬੋਲੈ ਰਾਜਾ ਸੁਣੈ ਲੁਕਾਈ।
 ਪਰਗਟੁ ਕਰੈ ਭਗਤਿ ਵਡਿਆਈ ॥੧੬॥

Sunn parataap kabeer dhaa dhoojaa sikh hoaa sain naiee|prem bhagat raatee karai bhalakai raaj dhuaarai jaiee|aae sa(n)t paraahune keeratan hoaa rain sabaiee|chhadd na sakai sa(n)t jan raaj dhuaar na sev kamaiee|sain roop har jai kai aaiaa raanai no reejhaiee|saadh janaa(n) no vidhaa kar raaj dhuaar giaa saramaiee|raanai dhoorahu(n) sadh kai galahu(n) kawai khol painhaiee|vas keetaa hau(n) tudh aj bolai raajaa sunai lukaiee|paragaT karai bhagat vaddiaaiee ||16|| Bhai Gurdas, Vaar 10.16

Translation: Hearing the glory of Kabir, Sain also became a disciple. In the night he would immerse in loving devotion and in the morning, he would serve at the door of the king. On one night some sadhus came to Sain and the whole night was spent in singing the Lord's praises. Sain could not leave company of the saints and consequently did not perform the king's service the following morning. (Metaphorically speaking), God Himself took the form of Sain. He served the king in such a way that the king was overjoyed. Bidding farewell to the saints, Sain hesitantly arrived at the palace. From a distance the king called him nearby. He took off his own robes and offered them to Bhagat Sain. 'You have captivated me (with your service)', said the king and his words were heard by one and all. God Himself manifests the grandeur of the devotee. 16.

Bhagat Sain had many disciples of all Hindu castes, low and high. One of his most famous disciples was a Brahmin named Kordass. Bhagat Sain gave him religious instructions and explained the true way of life. He contributed to reducing unjust and immoral social systems like the Hindu caste system, untouchability, etc. There is a temple called Dehra Baba Sain Bhagat, Partabpura in Jalandhar in his memory. Bhagat Sain died in 1433 CE at Kashi (Banaras).

19. Bhagat Dhanna

Bhagat Dhanna (1415–1475 CE) was born into a family of farmers in village Dhuan Kalan, in Tonk District of Rajasthan. His father was Bhai Panna and mother was Mai Reva. Three compositions of Bhagat Dhanna are included in SGGS.

Bhagat Dhanna's first Shabad on page 487 of SGGS is as follows:

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

ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ, ਅੰਗ ੪੮੭

Bhramat firat bahu janam bilaane tan man dhan nahee dheere. Laalach bikh kaam lubadh raataa man bisare prabh here. 1. Rahaau. Bikh fal meeTh lage man baure chaar bichaar na jaaniaa. Gu-n te preet baddee an bhaa(n)tee janam maran fir taaniaa. 1. Jugat jaan nahee ridhai nivaasee jalat jaal jam fa(n)dh pare. Bikh fal sa(n)ch bhare man aaise param purakh prabh man bisare. 2. Gyan praves gureh dhan dheea dhiaan maan man ek maae. Prem

bhagat maanee sukh jaaniaa tirapat aghaane mukat bhe. 3. Jot samai samaanee jaa kai achhalee prabh pahichaniaa. Dhannai dhan paiaa dharaneedhar mil jan sa(n)t samaaniaa. 4. 1 SGGS, p. 487

Translation: One wanders through countless incarnations (while craving for worldly material and pleasures), the body perishes and mind stays restless, even the wealth does not always stay with the person. Attached to, and stained by the poisons of desire and greed, the mind forgets the jewel of God. 1. Pause. O my stupid mind! The poisonous fruit seems sweet to the demented mind, which does not know the difference between good and evil. Turning away from virtue, his love for other things increases, and he weaves again the web of birth and death. 1. O my mind! You do not know the way to God, who dwells within your heart; burning in the trap of desires, you are caught by the noose of death. Gathering the poisonous fruits, you fill the mind with them, and forget God. 2. Whom the Guru has given the wealth of spiritual wisdom, he practices meditation, his mind becomes one with Him; he embraces loving devotional worship for God, comes to know peace, is satisfied and satiated, and is liberated. 3. One who is filled with the God's Light recognizes the undeceivable God. I, Dhanna, have also obtained God, the Sustainer of the World; in the company of humble Saints, am absorbed mentally in *Naam*. 4. 1.

ਰਹਾਉ ਦੀ ਤੁੱਕ: (ਮਾਇਆ ਦੇ ਮੋਹ ਵਿਚ) ਭਟਕਦਿਆਂ ਕਈ ਜਨਮ ਗੁਜ਼ਰ ਜਾਂਦੇ ਹਨ, ਇਹ ਸਰੀਰ ਨਾਸ ਹੋ ਜਾਂਦਾ ਹੈ, ਮਨ ਭਟਕਦਾ ਰਹਿੰਦਾ ਹੈ ਤੇ ਧਨ ਭੀ ਟਿਕਿਆ ਨਹੀਂ ਰਹਿੰਦਾ। ਲੋਭੀ ਜੀਵ ਜ਼ਹਿਰ-ਰੂਪ ਪਦਾਰਥਾਂ ਦੇ ਲਾਲਚ ਵਿਚ, ਕਾਮ-ਵਾਸ਼ਨਾਂ ਵਿਚ, ਰੰਗਿਆ ਰਹਿੰਦਾ ਹੈ, ਇਸ ਦੇ ਮਨ ਵਿਚੋਂ ਅਮੋਲਕ ਪ੍ਰਭੂ ਵਿਸਰ ਜਾਂਦਾ ਹੈ।੧।ਰਹਾਉ।

For translation of the Rahao Tuk, see above.

Bhagat Dhanna is saying in the last sentence of the above Shabad that he met or “merged in” God in the company of the holy persons. However, these terms, as well as the central message of the entire Shabad, must be understood metaphorically, not literally.

To explain Bhagat Dhanna's composition further, just next to Bhagat Dhanna's above Shabad, Guru Arjan Dev ji has added his own Shabad. It is on the same theme, and is also on page 487 of SGGs. It is as follows:

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ ॥
ਆਢ ਦਾਮ ਕੇ ਛੀਪਰੇ ਹੋਇਓ ਲਾਖੀਣਾ ॥੧॥ ਰਹਾਉ ॥
ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥
ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ ॥੧॥
ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀਮਾਇਆ ॥
ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ ॥੨॥
ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥
ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ ॥੩॥
ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥
ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥੪॥੨॥

ਆਸਾ ਮ:੫, ਅੰਗ ੪੮੭

*mahalaa panjavaa | |gobi(n)dh gobi(n)dh gobi(n)dh sa(n)g naamadheau man
leena | |aadd dhaam ko chheeparo hoio laakheena | |1| |
rahaau | |bunanaa tananaa tiaag kai preet charan Kabiraa | |neech kulaa
jolaaharaa bhio guneey gaheeraa | |1| |ravidhaas dduva(n)taa ddor neet tin
tiaagee maiaa | |paragaT hoaa saadhasa(n)g har dharasan paiaa | |2| |sain
naiee butakaareeaa oh ghar ghar suniaa | |hiradhe vasiaa paarabraham
bhagataa meh ganiaa | |3| |eeh bidh sun kai jaaTaro uTh bhagatee
laagaa | |mile pratak gusaieeaa dha(n)naa vaddabhaagaa | |4| |2| |*

SGGS, p. 487

Translation: (Bhagat) Namdev's mind was always absorbed in Naam. (With God's blessing), the calico-printer, worth half a penny, became worth millions (since he was no longer dependent on anybody)1 Pause. Abandoning weaving and stretching thread, Kabir cherished love of God's lotus feet. A weaver from a lowly family became virtuous. | |1| |(earlier)

Ravidas used to carry dead cows every day. (since) he renounced the world of Maya, he became famous by keeping company of the learned persons (Saadh Sangat), the Company of the Holy, and obtained the Blessed Vision of God. ||2|| Sain, the barber, the village drudge, was praised by every householder. God dwells in his heart, and he is counted among the devotees. ||3|| **Hearing this, Dhanna the Jaat applied himself to devotional worship. Dhanna was so very blessed by personally experiencing the God.** ||4||2||

In this Shabad, Guru Arjan Dev ji says clearly that the various Bhagats (Namdev, Kabir, Ravidas, Sain, and Dhanna) became enlightened, or achieved prominence, or gained respect of the sangat, or realized God through constant meditation or absorption in Him. Of course, Bhagat Dhanna did not literally meet God personally. Guru Arjan Dev ji also says that the other Bhagats started worshipping God in the company of holy persons (Sadh Sangat). When Dhanna learned about it, he too felt very blessed after he started worshipping God in the company of holy persons.

The second composition of Bhagat Dhanna is on page 488 of SGGGS. It is as follows:

ਰੇ ਚਿਤ ਚੇਤਸਿ ਕੀ ਨ ਦਯਾਲ ਦਮੋਦਰ ਬਿਬਹਿ ਨ ਜਾਨਸਿ ਕੋਈ ॥
ਜੇ ਧਾਵਹਿ ਬ੍ਰਹਮੰਡ ਖੰਡ ਕਉ ਕਰਤਾ ਕਰੈ ਸੁ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥
ਜਨਨੀ ਕੇਰੇ ਉਦਰ ਉਦਕ ਮਹਿ ਪਿੰਡੁ ਕੀਆ ਦਸ ਦੁਆਰਾ ॥
ਦੇਇ ਅਹਾਰੁ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ਐਸਾ ਖਸਮੁ ਹਮਾਰਾ ॥੧॥
ਕੰਮੀ ਜਲ ਮਾਹਿ ਤਨ ਤਿਸੁ ਬਾਹਰਿ ਪੰਖ ਖੀਰੁ ਤਿਨ ਨਾਹੀ ॥
ਪੂਰਨ ਪਰਮਾਨੰਦ ਮਨੋਹਰ ਸਮਝਿ ਦੇਖੁ ਮਨ ਮਾਹੀ ॥੨॥
ਪਾਖਣਿ ਕੀਟੁ ਗੁਪਤੁ ਹੋਇ ਰਹਤਾ ਤਾ ਚੋ ਮਾਰਗੁ ਨਾਹੀ ॥
ਕਹੈ ਧੰਨਾ ਪੂਰਨ ਤਾਹੂ ਕੋ ਮਤ ਰੇ ਜੀਅ ਡਰਾਂਗੀ ॥੩॥੩॥

ਆਸਾ ਮ: ੫, ਅੰਗ ੪੮੮

*re chit chetas kee na dhayaal dhamodhar bibeh na jaanas koiee ||je dhaaveh
brahama(n)dd kha(n)dd kau karataa karai su hoiee ||1|| rahaau||jananee
kere udhar udhak meh pi(n)dd keeaa dhas dhuaaraa||dhei ahaar agan meh
raakhai aaisaa khasam hamaaraa ||1||ku(n)mee jal maeh tan tis baahar
pa(n)kh kheer tin naahee ||pooran paramaana(n)dh manohar samajh dhekh
man maahee ||2||paakhan keeT gupat hoi rahataa taa cho maarag naahee
|kahai dha(n)naa pooran taahoo ko mat re jee ddaaraa(n)hee |3|3|
SGGS, p. 488*

Translation: O my consciousness, why don't you remain conscious of God? Do not recognize anyone else. You may run around the whole universe, but that alone happens which God does. ||1||Pause|| In the water of the mother's womb, He fashioned the body with ten gates. He gave it sustenance and preserved it in fire of the womb – (O mind see) my God is such (merciful). ||1||The mother turtle (lives) in the water, and her babies are out of the water (on the sand). (Babies) have no wings (to fly to their mother to get food), and (mother turtle) has no teats (to provide milk to babies). God, the embodiment of supreme bliss takes care of them. See this and understand it. ||2||The worm lies hidden inside the stone - there is no way for him to escape out in search of food. Says Dhanna, God takes care of him. Fear not, O my soul. ||3||3||

The central message of the *Rahao Tuk* is:

ਰਹਾਉ ਦੀ ਤੁੱਕ: ਹੇ (ਮੇਰੇ) ਮਨ! ਦਇਆ ਦੇ ਘਰ ਪਰਮਾਤਮਾ ਨੂੰ ਤੂੰ ਕਿਉਂ ਨਹੀਂ ਸਿਮਰਦਾ? (ਵੇਖੀਂ) ਤੂੰ ਕਿਸੇ ਹੋਰ ਤੇ ਆਸ ਨਾਹ ਲਾਈ ਰਖੀਂ। ਜੇ ਤੂੰ ਸਾਰੀ ਸਿਸ਼੍ਰਿਟੀ ਦੇ ਦੇਸਾਂ ਪਰਦੇਸਾਂ ਵਿਚ ਵੀ ਭਟਕਦਾ ਫਿਰੇਂਗਾ, ਤਾਂ ਭੀ ਉਹੀ ਕੁਝ ਹੋਵੇਗਾ ਜੋ ਕਰਤਾਰ ਕਰੇਗਾ।੧।ਰਹਾਉ।

Its translation is as given above.

This composition of Bhagat Dhanna is thus fully consistent with Sikhi principles as per the teachings of the Sikh Gurus in SGGS.

The third composition of Bhagat Dhanna is on page 695 of SGGs. It is generally sung with the Aarti Shabad. It is as follows:

ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥

ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥੧॥ ਰਹਾਉ ॥

ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ ॥ ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ ॥

ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ ॥ ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀ ਕਾ ॥੧॥

ਗਉ ਭੈਸ ਮਗਉ ਲਾਵੇਰੀ ॥ ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰੀ ॥

ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ ॥ ਜਨੁ ਧੰਨਾ ਲੇਵੈ ਮੰਗੀ ॥੨॥੪॥ ਧਨਾਸਰੀ ਭਗਤ ਧੰਨਾ ਜੀ, ਅੰਗ ੬੯੫

dha(n)naa ||gopaal teraa aarataa ||jo jan tumaree bhagat kara(n)te tin ke kaaj savaarataa ||1|| rahaau ||dhaal seedhaa maagau gheeau ||hamaraa khusee karai nit jeeau ||pan(h)eeaa chhaadhan neekaa || anaaj magau sat see kaa ||1||guoo bhais magau laaveree ||eik taajan turee cha(n)geree ||ghar kee geehan cha(n)gee ||jan dha(n)naa levai ma(n)gee ||2||4||
SGGS, p. 695

Translation: O God - protector of the earth, I am a beggar at Your doorstep, (please fulfil my needs); You fulfil all needs of those humble beings who worship You with devotion. ||1||Pause|| Lentils, flour, and ghee - these things, I beg of You. My mind shall ever be pleased. Shoes, fine clothes, and grain of seven kinds - I beg of You. ||1|| I beg of You lentil, flour and oil which can nourish my body. I also beg You for shoes and beautiful dresses as well as special grain. 1. I beg of You water buffalo, and a fine Turkestani horse. I, Your humble servant Dhanna, also begs You for a good wife to care for my home. ||2||4||

ਰਹਾਉ ਦੀ ਤੁੱਕ: ਹੇ ਪ੍ਰਿਥਵੀ ਦੇ ਪਾਲਣ ਵਾਲੇ ਪ੍ਰਭੂ! ਮੈਂ ਤੇਰੇ ਦਰ ਦਾ ਮੰਗਤਾ ਹਾਂ (ਮੇਰਿਆਂ ਲੋੜਾਂ ਪੂਰਿਆਂ ਕਰ); ਜੋ ਜੋ ਮਨੁੱਖ ਤੇਰੀ ਭਗਤੀ ਕਰਦੇ ਹਨ ਤੂੰ ਉਹਨਾਂ ਦੇ ਕੰਮ ਸਿਰੇ ਚਾੜ੍ਹਦਾ ਹੈਂ।੧।ਰਹਾਉ।

Its translation is as given above.

The word “Aarta” in the Shabad rhymes with “Aarti,” and is sung with the “Aarti” Shabads. The word Aarta is from Sanskrit and means “beggar”. However, Bhagat Dhanna’s Shabad on page 695 has nothing to do with the traditional Aarti ritual performed by Hindus. It does not contain any word related to the materials (e.g., flowers, incense, lamp, etc.) used by them as essential elements for performing an Aarti. Instead, in this Shabad, Bhagat Dhanna is requesting (begging) God for the necessities essential for sustaining human life on earth.

It is true that God provides for everything without our asking for it. Yet, there is no prohibition on asking for things necessary for living a life on this earth. There are quite a few Shabads in SGGS where a devotee seeks items necessary to make a living. It must also be noted that one should not ask anything from anyone other than from God.

The SGGS says, for example, that:

- ਮਾਂਗਉ ਰਾਮ ਤੇ ਸਭਿ ਥੋਕ ॥

ਮਾਨੁਖ ਕਉ ਜਾਚਤ ਸ੍ਰਮ ਪਾਈਐ, ਪ੍ਰਭੂ ਕੈ ਸਿਮਰਨ ਮੋਖ ॥ ਰਹਾਉ ॥

ਧਨਾਸਰੀ ਮ: ੫, ਅੰਗ ੬੮੨

Maa(n)gau raam te sabh thok II maanukh kau jaachat sram paieeai prabh
kai Simran mokh II 1 II rahaau II

SGGS, p. 682

I beg only from God for all things. I would hesitate to beg from other people. Remembering God in meditation, liberation is obtained II Pause II

- ਮੈ ਤਾਣ ਦੀਬਾਣ ਤੂ ਹੈ ਮੇਰੇ ਸੁਆਮੀ, ਮੈ ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ॥

ਮੈ ਹੋਰ ਥਾਉ ਨਾਹੀ ਜਿਸੁ ਪਹਿ ਕਰਉ ਬੇਨੰਤੀ, ਮੇਰਾ ਦੁਖੁ ਸੁਖੁ ਤੁਧ ਹੀ ਪਾਸਿ ॥੧॥੧੨ ॥

ਸੂਹੀ ਮ: ੪, ਅੰਗ ੭੩੫

Mai taan dheebaan toohai mere suaamee mai tudh aagai ardhaas II mai hor
thaau naahee jis peh karau bena(n)tee meraa dhukh such tijh hee paasII 2 II
SGGS, p. 735

You alone are my strength, and my Court, O my Master: unto *You* alone I
pray. There is no other place where I can offer my prayers: I can tell my pains
and pleasures only to *You*. II2II

Bhai Gurdas in his Vaar 10.13 explains that to seek God one must
become innocent and pure. To illustrate his point, he mentions one of
the prevalent mythical stories connected with Bhagat Dhanna's life. This
Vaar too should be understood metaphorically, not literally. The Vaar is
as follows:

ਬਾਮੁਣ ਪੂਜੈ ਦੇਵਤੇ ਧੰਨਾ ਗਉ ਚਰਾਵਣਿ ਆਵੈ।
ਧੰਨੈ ਡਿਠਾ ਚਲਿਤੁ ਏਹੁ ਪੁਛੈ ਬਾਮੁਣੁ ਆਖਿ ਸੁਣਾਵੈ।
ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੈ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਵੈ।
ਧੰਨਾ ਕਰਦਾ ਜੋਦੜੀ ਮੈ ਭਿ ਦੇਹ ਇਕ ਜੇ ਤੁਧੁ ਭਾਵੈ।
ਪਥਰੁ ਇਕੁ ਲਪੇਟਿ ਕਰਿ ਦੇ ਧੰਨੈ ਨੋ ਗੈਲ ਛੁਡਾਵੈ।
ਠਾਕੁਰ ਨੋ ਨ੍ਹਾਵਾਲਿ ਕੈ ਛਾਹਿ ਰੋਟੀ ਲੈ ਭੋਗੁ ਚੜ੍ਹਾਵੈ।
ਹਥਿ ਜੋੜਿ ਮਿਨਤਿ ਕਰੈ ਪੈਰੀ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਵੈ।
ਹਉ ਭੀ ਮੁਹੁ ਨ ਜੁਠਾਲਸਾਂ ਤੂ ਰੁਠਾ ਮੈ ਕਿਹੁ ਨ ਸੁਖਾਵੈ।
ਗੋਸਾਈ ਪਰਤਖਿ ਹੋਇ ਰੋਟੀ ਖਾਹਿ ਛਾਹਿ ਮੁਹਿ ਲਾਵੈ।
ਭੋਲਾ ਭਾਉ ਗੋਬਿੰਦੁ ਮਿਲਾਵੈ ॥ ੧੩ ॥

ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੧੦.੧੩

*Baamhan poojai dhevate Dhanna guoo charaavan aavai. Dhannai ddiThaa
chalit eh puchhai baamhan aakh sunaavai. Thaakur dhee sevaa karai jo
ichhai soiee fal paavai. Dhanna karadhaa jodhaRee mai bh dheh ik je tudh
bhaavai. Pathar ik lapeT kar dhe Dhannai no gail chhuddaavai. Thaakur no
nhaavaal kai chhaeh roTee lai bhog chaRhaavai. Hath joR minat karai pairee*

pai pai bahut manaavai. Hau bhee muh na juThaalasaa(n) too ruThaa mai kih na sukhaavai. Gosaiee paratakh hoi roTee khaeh chhaeh muh laavai. Bholaa bhaau gobind milaavai. 13. Bhai Gurdas, Vaar 10.13

Translation: A Brahmin would worship Gods (in the form of stone idols) where Dhanna used to graze his cow. On seeing his worship, Dhanna asked the Brahmin what he was doing. “Service to the Thakur gives the desired fruit,” replied the Brahmin. Dhanna requested, “O Brahmin! If you agree, kindly give one Thakur to me.” The Brahmin tagged a stone on to a bell, gave it to Dhanna just to get rid of him. Dhanna bathed the Thakur and offered him bread and buttermilk. With folded hands and falling at the feet of the stone he begged for his service to be accepted. Dhanna said, “I will also not eat because how can I be happy if you are annoyed.” (Seeing his true and loving devotion) God was forced to appear and eat his bread and buttermilk. **In fact, innocence like that of Dhanna can lead to the achievement of closeness to God.**

20. Bhagat Pipa

Bhagat Pipa (1425 CE - unknown) was born into a Rajput royal family (Kshatriya caste) at Gagaraungarh, in the present-day Jhalawar district of Rajasthan. He became the king of Gagaraungarh at a young age, succeeding his father. He abdicated the throne to become a mystic poet of the Bhakti movement.

He was a philanthropist and a pious man at heart who served religious mendicants wholeheartedly. He went to Banaras and adopted Bhagat Ramanand as his mentor and teacher. He was in search of spiritual solace and said that one should search within oneself for God. He disdained the idea of finding God in any form in the outer world.

There is only one composition of Bhagat Pipa in the SGGS. He says that the body itself is God's temple (Kaiiau deval). One should look inward to find God. One need not make stone images of Him and burn incense or light candles in front of them.

Bhagat Pipa's composition on page 695 of SGGS is as under:

ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲ ਕਾਇਅਉ ਜੰਗਮ ਜਾਤੀ ॥

ਕਾਇਅਉ ਧੂਪ ਦੀਪ ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੂਜਉ ਪਾਤੀ ॥੧॥

ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥

ਨਾ ਕਛੁ ਆਇਬੋ ਨਾ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥੧॥ ਰਹਾਉ ॥

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥੨॥੩॥ ਧਨਾਸਰੀ ਭਗਤ ਪੀਪਾ ਜੀ, ਅੰਗ ੬੯੫

Kaaiyau dhevaa kaiaau dheval kaiaau ja(n)gam jaatee. Kaiaau dhoop dheep nieebedhaa kaiaau poojau paatee. 1. Kaaiaa bahu kha(n)dd khojate nav nidh payee. Naa kachh aaibo naa kachh jaibo raam kee dhuhaiee. 1. Rahaau. Joe brahama(n)dde soiee pi(n)dde jo khojai so paavai. Pipa pranavai param tat hai Satguru hoi lakhaavai. 2. 3. SGGS, Pg. 695

Translation: (Search) within the body, as God (resides there). (Therefore, searching within) the body is for me becoming a Jangam and my body is the place of pilgrimage. (Searching within the body) is for me lighting my incense, lamps, and my offerings. 1. **I searched throughout many realms, (eventually) I found the nine treasures (Naam) within the body. Nothing comes, and nothing goes (means, I am free of birth-and-death cycle); (with His Grace) I pray to God for Mercy (inside my body). 1. Pause.** The One who pervades the Universe also dwells in the body; whoever seeks Him, finds Him there (inside the body). Pipa prays; God is the supreme essence; He reveals Himself through the Guru. 2. 3.

The central message of the Rahao Tuk is:

ਦੇਸ ਦੇਸਾਂਤਰਾਂ ਨੂੰ ਖੋਜ ਕੇ (ਆਖਰ ਆਪਣੇ) ਸਰੀਰ ਦੇ ਅੰਦਰ ਹੀ ਮੈਂ ਪ੍ਰਭੂ ਦਾ ਨਾਮ-ਰੂਪ ਨੌ ਨਿਧਿ ਲੱਭ ਲਈ ਹੈ, (ਹੁਣ ਮੇਰੀ ਕਾਇਆਂ ਵਿਚ) ਪਰਮਾਤਮਾ ਦੀ ਯਾਦ ਦਾ ਹੀ ਤੇਜ-ਪ੍ਰਤਾਪ ਹੈ, (ਉਸ ਦੀ ਬਰਕਤ ਨਾਲ ਮੇਰੇ ਲਈ) ਨਾ ਕੁਝ ਜਮਦਾ ਹੈ ਨਾਹ ਮਰਦਾ ਹੈ) (ਭਾਵ, ਮੇਰਾ ਜਨਮ ਮਰਨ ਮਿਟ ਗਿਆ ਹੈ)।੧। ਰਹਾਉ।

Its translation is as given above.

Bhagat Pipa emphasizes the following four points in his composition:

1. Do not remember God superficially. Do it with an intense feeling.
2. Remembering God is the real worship.
3. God resides inside everyone and permeates the whole universe. He is also the Creator of the universe.
4. Only the Guru can help one meet God.

21. Bhagat Bhikhan

Bhagat Bhikhan (1480—1574 CE), was a medieval Hindu religious preacher. He was one of the most learned men of the time of Emperor Akbar. He lived a remarkably simple life. A married man and householder, he was held in high repute for his piety and learning. He was guided by pious and high thinking. For many years, he was engaged in teaching and instructing the people. His fame spread far and wide. Two of Bhagat Bhikhan's compositions are included in SGGS.

The First composition of Bhagat Bhikhan

This composition of Bhai Bhikhan on page 659 of SGGS is as follows:

ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ ਤਨੁ ਖੀਨਾ ਭਏ ਕੇਸ ਦੁਧ ਵਾਨੀ ॥
ਰੂਧਾ ਕੰਠੁ ਸਬਦੁ ਨਹੀ ਉਚਰੈ ਅਬ ਕਿਆ ਕਰਹਿ ਪਰਾਨੀ ॥੧॥
ਰਾਮ ਰਾਇ ਹੋਹਿ ਬੈਦ ਬਨਵਾਰੀ ॥ ਅਪਨੇ ਸੰਤਹ ਲੇਹੁ ਉਬਾਰੀ ॥੧॥ ਰਹਾਉ ॥
ਮਾਥੇ ਪੀਰ ਸਰੀਰਿ ਜਲਨਿ ਹੈ ਕਰਕ ਕਰੇਜੇ ਮਾਹੀ ॥
ਐਸੀ ਬੇਦਨ ਉਪਜਿ ਖਰੀ ਭਈ ਵਾ ਕਾ ਅਉਖਧੁ ਨਾਹੀ ॥੨॥
ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥
ਗੁਰ ਪਰਸਾਦਿ ਕਹੈ ਜਨੁ ਭੀਖਨੁ ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥੩॥੧॥ ਸੋਰਠ ਭਗਤ ਭੀਖਨ, ਅੰਗ ੬੫੯

Nainahu neer bahai tan kheenaa bhe kes dhudh vaanee. Roodhaa ka(n)Th sabadh nahee ucharai ab kiaa kareh paraanee. 1. Raam rai hoh baidh banavaaree. Apane sa(n)teh leh ubaaree. 1. Rahaau. Maathe peer sareer jalan hai karak kareje maahee. Aisee bedhan upaj kharee bhiee vaa kaa aaukhadh naahee. 2. Har kaa naam a(n)mirat jal niramal ih aaukhadh jag saaraa. Gur parasaadh kahai jan Bhikhan paavau mokh dhuaaraa. 3. 1

SGGS, p. 659

Translation: (O human! in old age due to weakness) water flows down from your eyes, your body has become frail, and hairs have become milky-white. Your throat is choked (with phlegm) and cannot utter even one word clearly; what are you doing even now? (Why are you not meditating on God? Why are you still attached to the body?) 1. **O Beautiful Raam! O God! If You become Physician, You save Your devotees (from attachment to the body) (i.e. You Yourself become the Physician and save Your devotees from attachment to body). 1. Pause.** (O human! Because of old age) your head aches, body burns, and heart is filled with anguish. (every part of the body is in pain) Such is the disease that has struck me; there is no medicine to cure it. (still we are attached to the body). 2.(To get rid of the attachment to the body) **Naam, the ambrosial water, is the only medicine in the world.** Says servant Bhikhan, By Guru's Grace, I have found the Door of Salvation and am free of the bodily attachment. 3.1.

In the Rahao Tuk, the word “Raam” does not refer to god “Ram” of the Hindu epic Ramayana. Instead, it refers to All pervading God. The Shabad also says that “Naam, the ambrosial water, is the only medicine in the world.” This composition of Bhagat Bhikhan resembles that of Sheikh Farid which speaks about the vulnerability of old age. Bhagat Bhikhan's advice is to drink the nectar of Naam whilst one is alive.

The Second composition of Bhagat Bhikhan

This composition of Bhai Bhikhan on page 659 of SGGS is as follows:

ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ ॥
 ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛੁਪੈ ਛੁਪਾਇਆ ॥੧॥
 ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥ ਜੈਸੇ ਗੂੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥੧॥ ਰਹਾਉ ॥
 ਰਸਨਾ ਰਮਤ ਸੁਨਤ ਸੁਖੁ ਸ੍ਰਵਨਾ ਚਿਤ ਚੇਤੇ ਸੁਖੁ ਹੋਈ ॥
 ਕਹੁ ਭੀਖਨ ਦੁਇ ਨੈਨ ਸੰਤੋਖੇ ਜਹ ਦੇਖਾਂ ਤਹ ਸੋਈ ॥੨॥੨॥ ਸੋਰਠ ਭਗਤ ਭੀਖਨ, ਅੰਗ ੬੫੯

Aisaa naam ratan niramolak pu(n)n padhaarath paiaa. Anik jatan kar hiradhai raakhiaa ratan na chhapai chhapaiaa.1. Har gun kahate kahan na jaiee. Jaise goo(n)ge kee miThiaaiee.1. Rahaau. Rasanaa ramat sunat sukh sravanaa chit chete sukh hoiee. Kahu Bhikhan dhui nain sa(n)tokhe jeh dhekhaa(n) teh soiee.2. 2 SGGS, p. 659

Translation: Such is the Naam, the invaluable jewel, the most sublime wealth, which I have found through good deeds. By various efforts, I have enshrined it within my heart; this jewel cannot be hidden even if one tries to hide it. 1. **(the bliss one experiences while singing) The Glorious Praises of God cannot be explained by speaking. It is like the sweet candies given to a mute (as the mute cannot explain the sweetness he is experiencing). 1. Pause.** (this jewel – Naam), the tongue speaks, the ears listen, and the mind contemplates God; they find peace and comfort. Says Bhikhan, my eyes are content (by contemplating on God); wherever I look, there I see God. 2. 2.

Here, Bhagat Bhikhan describes the effect of Naam-Simran on man's body, soul, and mind. The taste of Naam is indescribable, says Bhagat Bhikhan, just as a mute man cannot explain the taste of sweet candy. If you ask this mute person to describe his experience of the taste of candy, he will remain silent, as he cannot speak. But he will just smile, and that says everything. Similarly, the knower of the Absolute Truth (Naam) becomes speechless and silent, and thus behaves like a mute. The Naam provides indescribable comfort and joy to the mind. Remembering Him is comforting. Bhagat Bhikhan says that his eyes have experienced contentment by remembering God. Now, in whichever direction he looks, he perceives God.

Metaphorically, the **central meaning** of the above Shabad is:

ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਇਕ ਐਸਾ ਅਮੋਲਕ ਪਦਾਰਥ ਹੈ ਜੋ ਭਾਗਾਂ ਨਾਲ ਮਿਲਦਾ ਹੈ। ਇਸ ਰਤਨ ਨੂੰ ਅਨੇਕ ਜਤਨ ਕਰ ਕੇ ਭੀ ਹਿਰਦੇ ਵਿਚ (ਗੁਪਤ) ਰੱਖੀਏ, ਤਾਂ ਭੀ ਲੁਕਾਇਆਂ ਇਹ ਲੁਕਦਾ ਨਹੀਂ।੧।

Naam is a precious jewel. It can only be obtained by one's good deeds and God's Grace. Once the gift of Naam has been received, one may try to hide this precious jewel in the heart, yet it cannot be hidden. Others will perceive the purity of the devotee's heart.

The essence of both the Shabads of Bhagat Bhikhan is that it is man's deeds that cause him suffering and discontentment. Caught in the web of Maya (material world) and love for his body, man is engaged in seeking quick fixes, like adding patches of leather for mending a shoe. However, he can secure liberation from such a situation only if God bestows His Grace on him. Then the path to spiritual liberation will become open to him. God's Grace would certainly be bestowed upon him provided he remembers God, who is the Curer of all ills of the world.

22. Bhagat Parmanand

Bhagat Parmanand (1483–1574 CE) was a highly respected religious preacher and poet. He was born into a Brahmin family in village Kannauj, District Farrukhabad. He is believed to have resided at Barsi, situated to the north of Pandharpur, in present-day Sholapur district of Maharashtra state in western India. He died at age 91, after a long and fruitful life.

Bhagat Parmanand's one composition is included in SGGs. It is on page 1253, and is as follows:

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

ਸਾਰੰਗ ਭਗਤ ਪਰਮਾਨੰਦ ਜੀ, ਅੰਗ ੧੨੫੩

Tai nar kīaa puraan sun keenaa. Anapaavaneē bhagat nahee upajee bhookhai dhaan na dheenaa. 1. Rahaau. Kaam na bisario karodh na bisario lobh na chhooTio devaa. Par ni(n)dhaa mukh te nahee chhooTee nifal bhīee sabh sevaa. 1. BaaT paar ghar moos biraano peT bharaī apraadhee. Jeh paralok jai apakeerat soīee abidhiā saadhee. 2. Hi(n)saa tau man te nahee chhooTee jēea dhīaa nahee paalee. Paramaanand saadhasangat mil kathaā puneet na chaalee. 3. 1.6. SGGs, p. 1253

Translation: You have accomplished nothing by listening to the Puranas. Neither eternal devotion has welled up within you nor have you served the needy. 1. Pause. (by listening to Puranas) You have not forgotten lust, and you have not forgotten anger; greed has not left you either. Your mouth has not stopped slandering and gossiping about others. All your effort (for reading the Puranas) has gone waste. 1. (even after listening to Puranas) you fill your belly by breaking into the houses of others and robbing them. But when you go to the world beyond, your guilt will be well known, by the acts of foolishness which you committed. 2. O Parmanand! (by listening to sacred books) Cruelty has not left your mind; you do not cherish kindness for other living beings. You have not joined the Saadh Sangat (Company of the Holy) to talk about God (which can make you pure). (You have not developed any interest to keep company of the Holy).3. 1. 6.

The central message of the Rahao Tuk is:

ਹੇ ਭਾਈ! ਪੁਰਾਣ ਆਦਿ ਧਰਮ ਪੁਸਤਕਾਂ ਸੁਣ ਕੇ ਤੂੰ ਖਟਿਆ ਤਾਂ ਕੁਝ ਭੀ ਨਹੀਂ; ਤੇਰੇ ਅੰਦਰ ਨਾਹ ਤਾਂ ਪ੍ਰਭੂ ਦੀ ਅਟਲ ਭਗਤੀ ਪੈਦਾ ਹੋਈ ਤੇ ਨਾਹ ਹੀ ਤੂੰ ਕਿਸੇ ਲੋੜਵੰਦ ਦੀ ਸੇਵਾ ਕੀਤੀ।੧।ਰਹਾਉ।

For the translation of the Rahao Tuk, see above.

In this composition, Bhagat Parmanand specifically mentions “the Puranas” (which are sacred Hindu texts), but his message covers other religious scriptures as well. He is quite clear that the mere reading of scriptures is futile if that action has not also inspired one to serve fellow beings. He commends sincere devotion of God, which can be accomplished much more easily in the company of religious preachers and saintly persons (as in a Sadh Sangat). He also says that human vices such as lust, wrath, avarice, and slander must be expunged from the mind, for they render all service to others fruitless.

23. Bhagat Surdas

Bhagat Surdas (1478–1586 CE) was a preacher, poet, and musician. He was a saintly person. His name literally means the "slave of melody". His parents had named him Madan Mohan at birth, but as he did not like the name, he changed it to Surdas. Bhagat Surdas's dates of birth and death are somewhat uncertain. Some say he was born in 1478 CE, while others say he was born in 1528 CE in Siri village near Delhi.

Even though Bhagat Surdas was born completely blind, he became a scholar of Persian, Hindi, and Sanskrit. His lilting music and fine poetry attracted many followers and earned him many laurels. As his fame spread far and wide, the Mughal emperor Akbar (1542-1605 CE) became his patron. Akbar was a great admirer of learned people. He appointed Bhagat Surdas the governor of a state. Being a person of simple and compassionate nature, Bhagat Surdas used his position to help the poor.

There is just one line composed by Bhagat Surdas in Sri Guru Granth Sahib (SGGS). It is on page 1253, and is as follows:

ਛਾਡਿ ਮਨ ਹਰਿ ਬਿਮੁਖਨ ਕੇ ਸੰਗੁ ॥

ਸਾਰੰਗ ਭਗਤ ਸੂਰਦਾਸ ਜੀ, ਅੰਗ ੧੨੫੩

Chhaadd man har bimukhan ko sa(n)g.

SGGS, p. 1253

Translation: O mind, do not even associate with those who have turned their backs on God.

In general, in SGGS the name of the Bhagat who composed the Shabad is written above the Shabad(s). Bhagat Surdas's verse is an exception. The name of the composer is not written before the Shabad. However, the authorship of the Shabad becomes clear from the heading

of the next Shabad, which says “ਸਾਰੰਗ ਮਹਲਾ ੫ ਸੂਰਦਾਸ”. Here, Guru Arjan Dev ji is explaining how to leave the company of those who have turned their backs on God. Guru ji is thus elaborating on the preceding composition by Bhagat Surdas.

Guru Arjan Dev ji’s Shabad, also on page 1253 of SGGGS, is as follows:

ਸਾਰੰਗ ਮਹਲਾ ੫ ਸੂਰਦਾਸ ॥

ਹਰਿ ਕੇ ਸੰਗ ਬਸੇ ਹਰਿ ਲੋਕ ॥

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

ਦਰਸਨੁ ਪੇਖਿ ਭਏ ਨਿਰਬਿਖਈ ਪਾਏ ਹੈ ਸਗਲੇ ਥੋਕ ॥

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

ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਆਨ ਜੁ ਚਾਹਤ ਜਿਉ ਕੁਸਟੀ ਤਨਿ ਜੋਕ ॥

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

ਸਾਰੰਗ ਭਗਤ ਸੂਰਦਾਸ ਜੀ, ਅੰਗ ੧੨੫੩

Har ke sang base har lok. Tun mun arap sarabas sabh arapio anadh sahaj dhun jhok.1. Rahaau. Dharshan pekh bhe nirabikhee paae hai sagale thok. Aan basat siau kaaj na kachhooaai su(n)धार badhan alok.1. siaam su(n)धार taj aan ju chaahat jiau kusaTee tan jok. Bhagat Surdas ji mun prabh hath leeno dheeno ih paralok.2.1.8. SGGGS, p. 1253

Translation: (O Surdas!) The people of God dwell with God (thus, (metaphorically) they part company with those who have turned their back on God). They dedicate their minds and bodies to Him; they dedicate everything to Him. They are intoxicated with the celestial melody of intuitive ecstasy. 1. Pause. Gazing upon the Blessed Vision of God’s Darshan, they are cleansed of corruption. They obtain absolutely everything (i.e. they get rid of ill desires). They have nothing to do with anything else; they gaze on the beautiful Face of God. 1. (O Surdas!) But one, who forsakes the elegantly beautiful God, and harbors desire for anything else, is like a leech on the body of a leper (and suck the contaminated blood). But hey Surdas!

For those whose mind God holds in *His Own Hands*, they are blessed in this world and the world beyond (i.e. they live in a state of bliss in this world and the world beyond). 2. 1. 8.

ਰਹਾਉ ਦੀ ਤੁੱਕ: (ਹੈ ਸੂਰਦਾਸ!) ਪਰਮਾਤਮਾ ਦੀ ਬੰਦਗੀ ਕਰਨ ਵਾਲੇ ਬੰਦੇ (ਸਦਾ) ਪਰਮਾਤਮਾ ਦੇ ਨਾਲ ਵਸਦੇ ਹਨ (ਇਸ ਤਰ੍ਹਾਂ ਸਹਿਜ ਸੁਭਾਇ ਬੇ-ਮੁਖਾਂ ਨਾਲੋਂ ਉਹਨਾਂ ਦਾ ਸਾਥ ਛੁੱਟ ਜਾਂਦਾ ਹੈ); ਉਹ ਆਪਣਾ ਤਨ ਮਨ ਆਪਣਾ ਸਭ ਕੁਛ (ਇਸ ਪਿਆਰ ਤੋਂ) ਸਦਕੇ ਕਰ ਦੇਂਦੇ ਹਨ, ਉਹਨਾਂ ਨੂੰ ਆਨੰਦ ਦੇ ਹੁਲਾਰੇ ਆਉਂਦੇ ਹਨ, ਸਹਿਜ ਅਵਸਥਾ ਦੀ ਤਾਰ (ਉਹਨਾਂ ਦੇ ਅੰਦਰ ਬੱਝ ਜਾਂਦੀ ਹੈ)।੧।ਰਹਾਉ।

For translation of the Rahao Tuk, see above.

It is interesting to note that although the Shabad has been composed by Guru Arjan Dev ji, in the last Tuk the name of Bhagat Surdas has been used instead of Guru Sahib as the composer (as “Nanak”, as is the convention in SGGS).

The explanation for this usage is as follows: There are a few Saloks in SGGS among Sheikh Farid’s Saloks which are in fact composed by the Third Nanak and the Fifth Nanak. In those Saloks, the name used is “Farid” instead of Nanak. Guru Sahibs felt a need to expand on Farid’s Saloks to clarify the point unambiguously. Since the compositions were in connection with Sheikh Farid’s Saloks, the Bhagat’s name was used in the Saloks. But since the Saloks were composed by Guru Sahibs, they made this clear by adding “Mahla 3” and “Mahla 5” in the beginning of the Saloks. The same practice was followed by Guru Arjan Dev ji when he elaborated on the composition by Bhagat Surdas on page 1253 of SGGS, as given above.

In India, Bhagat Surdas’s poems are credited with improving the literary value of the Hindi language, transforming it from a rustic to a polished language. His numerous Padas (verses) composed in Brajbhasha are considered a treasure house of the best in Hindi poetry.

References:

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3. *Bhagat Bane Steek* (Punjabi), Parts 1-5, Prof Sahib Singh, www.sikhbookclub.com
4. *Salok te Shabad Farid ji Steek* (Punjabi), Prof Sahib Singh, www.sikhbookclub.com
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6. Shiromani Gurdwara Prabandhak Committee (SGPC) website for Bhagats Kabir and Ravidas, www.sgpc.net/ebooks.
7. *An Introduction to Sri Guru Granth Sahib* by Gurbachan Singh Talib, Publication Bureau, Punjabi University Patiala, for Appendix 1 (# of compositions of Bhagats in SGGS).
8. *Se Bhagat Satgur Man Bhae* by Roop Singh (Editor). Shiromani Gurdwara Prabandhak Committee (SGPC).

Appendix 1: Compositions of Bhagats in SGGS

	Bhagat's Name	# of Compositions
1	Bhagat Kabir	534
2	Bhagat Namdev	62
3	Sheikh Farid	123
4	Bhagat Ravidas	40
5	Bhagat Jaidev	2
6	Bhagat Sadhna	1
7	Bhagat Trilochan	5
8	Bhagat Beni	3
9	Bhagat Ramanand	1
10	Bhagat Sain	1
11	Bhagat Dhanna	4
12	Bhagat Pipa	1
13	Bhagat Bhikhan	2
14	Bhagat Parmanand	1
15	Bhagat Surdas (Note: Only one line is by him, and rest of the Shabad is by Guru Arjan Dev Ji)	1

Appendix 2: Bhagats in Chronological Order

#	Bhagat	Period (CE)
1	Bhagat Jaidev	1170-1245
2	Bhagat Sheikh Farid	1173-1265
3	Bhagat Sadhna	1180-unknown
4	Bhagat Trilochan	1267-unknown
5	Bhagat Namdev	1270-1350
6	Bhagat Ravidas	1399-1520
7	Bhagat Sain	1343-1433
8	Bhagat Ramanand	1400-1470
9	Bhagat Dhanna	1415-1475
10	Bhagat Pipa	1425-unknown
11	Bhagat Kabir	1398-1448
12	Bhagat Beni	Mid 15 th – mid 16 th century
13	Bhagat Surdas	1478-1586
14	Bhagat Bhikhan	1480-1574
15	Bhagat Parmanand	1483-1574

Note: Authors differ on the dates of birth and death of Bhagats. They also differ on other aspects of Bhagats' life – place of birth, religion, miracles associated with their lives. To be consistent, most of the data has been taken from Sikhi Wiki.

Other Books by the Authors

Books by Bhupinder Singh:

1. *Connecting with the Master* - A collection of essays on topics related to Sikhism (Sanbun, 2006)
2. *Gurmat Quotient (GQ)* - Book on development of Spirituality (Sanbun, 2008)
3. *Rehraas - With meaning and commentary in English* (Sanbun, 2008)
4. *Why are we Here?* - Become exploring the purpose of human life (Sanbun, 2009)
5. *Fish Eat Fish World* – An Illustrated Children’s book (Gracious, 2017)
6. *Humility* – A Spiritual Journey (Gracious, 2018)
7. *In Bully’s Eyes* – An Illustrated Children’s book on Bullying (Unique, 2019)

Books by Paramjit Singh Sachdeva:

1. *Appreciating Sikhism* (New Delhi, UBSPD, 2008).
2. *Appreciating All Religions — Religious Literacy in Small Bites* (Bloomington, AuthorHouse, 2011).
3. *Sikh Dharam*, Punjabi translation of *Appreciating Sikhism* (Chandigarh, Unistar Books, 2015).

Books by Karamjit Singh & volunteers of Sri Hemkunt Foundation:

1. *Guru Nanak Dev ji* (English & Panjabi, for ages 6-8)
2. *The Second – Fourth Nanaks* (English & Panjabi, for ages 6-8).
3. *The Fifth Nanak* (English & Panjabi, for ages 6-8).
4. *The Sixth – Eighth Nanaks* (English & Panjabi, for ages 9-11)
5. *The Ninth Nanak* (English & Panjabi, for ages 9-11)
6. *The Tenth Nanak* (English & Panjabi, for ages 9-11)
7. *The Sikhs 1718-1801* (English & Panjabi, for ages 12-14)
8. *The Message of Bhagats in SGGGS* (English for ages 15-17)

Back Cover

Guru Amardas Ji has said about Bhagats:

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥੧੪॥

kahai naanak chaal bhagataa jugahu jug niraalee ||14||

SGGS, p 917

Says Nanak, the lifestyle of the devotees, in every age, is unique and distinct.

This book highlights messages of the 15 Bhagats whose compositions are included in Sri Guru Granth Sahib (SGGS). This book covers many of these compositions, along with their simple translations and explanations. Its main purpose is to help the reader understand the primary messages of the Bhagats' compositions, and to recognize how closely these are aligned with the Sikh Gurus' teachings in the SGGS.

The Bhagats' compositions often refer to mythological stories of Hindu gods, seemingly miraculous events, and ritualistic practices. By doing so, the Bhagats were able to connect with an audience comprised at that time mostly of Hindus familiar with such mythological stories and traditional (Hindu) religious practices in India.

Rather than dwelling on the Bhagats' own lives or on the mythological stories they refer to in their compositions, this book seeks to explain the Bhagats' compositions in the context of the teachings of SGGS. Guru Nanak Dev ji and his successor Gurus occasionally elaborated on the Bhagats' compositions to clarify their central message, and to show its consistency with the Gurus' own Shabads.

The book will convince a reader that when properly understood, the Bhagats' compositions are completely consistent with the other Shabads in SGGS. The Gurus have personally attested to this, by themselves including them in the Sikh scripture, the Sri Guru Granth Sahib.