



# The Bhagat of Sri Guru Granth Sahib Ji



*Sri Guru Granth Sahib Ji Academy*



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## Foreword

In 1708, our beloved Guru, Our 10<sup>th</sup> Master, Sri Guru Gobind Singh Ji, gave us the greatest blessings ever – Dhan Sri Guru Granth Sahib Ji. Right from the alphabet to the contents, were directly brought to us by Guru Ji himself from Sachkhand. We are the only ones blessed with an original and authentic source direct from Sachkhand.

Sri Guru Granth Sahib Ji is always showering us with the blessings of unlimited happiness. Let's get to know our Guru because when we know the Greatness of our Guru, then our love for Him will grow. So let's embrace our Guru with open arms and in complete humility. Let's receive the bliss that will remove sorrow and misery from our lives.

Guruji promises us that when we take one step towards Him, He in turn, will take a thousand steps towards us in response.

Let's give ourselves a chance to be greeted by these thousands of steps made by our Guruji towards us. Let's acquire new depths in our spiritual lives. Let's not miss the 300<sup>th</sup> Gurgaddi anniversary of Guruji just being by-standers, but let's get involved in this call of our Master, a call that we have kept a deaf ear towards all this while.

Start believing that Sri Guru Granth Sahib Ji is our living Guru. Love and respect our Living and Loving Guru. Join the Sri Guru Granth Sahib Ji Academy to Read Gurbani, Sing Gurbani, Listen to Gurbani and understand our Guru Ji so that we can follow his path. It is the route to a happy, content, stress-less and spiritually fulfilling life.

*Note This humble effort may have numerous shortcomings and we would appreciate your feedback for continuous improvement.*

## BHAGAT TRILOCHAN



Bhagat Trilochan was born in 1267 at village Barsi, district Sholapur in Maharashtra. He belonged to the Vaish caste. He heard about the fame of Bhagat Namdev Ji and reached Narsi Bamni for an audience with him. In his very first meeting, he requested Bhagat Namdev Ji to give him a glimpse of Almighty. He said to Bhagat Trilochan in reply, “You shall also have a glimpse of Almighty if you contemplate on Him with devotion while working with your limbs at the same time.” However Bhagat Trilochan Ji persuaded Bhagat Namdev Ji to request Almighty to bless him with His glimpse. Bhagat Namdev Ji humbly pleaded to Almighty to fulfill Bhagat Trilochan’s requests.

Upon listening to Bhagat Namdev Ji’s advice, He adopted him as his Guru. Bhagat Trilochan Ji returned to his village and started serving every mendicant who came that way. The company of the holy men liberated him from desires for worldly materials and the fear of death. This resulted in him having glimpses of Almighty around him.

With the passage of time, Bhagat Trilochan became very famous among the saints. One group or another of saints were always present at his place. His wife had to cater to the increasing need for food brought about by daily increase in the number of visiting saints. One day, Bhagat Ji’s wife said, “We need to have a servant to help in the cooking, washing and other household chores so we may be able to serve the saints better.”

The next day Bhagat Ji was getting ready to go and search for a servant in the nearby town. Surprisingly, from nowhere, a child appeared at the door in a worn-out shawl and broken shoe. The child was actually the manifestation of God himself, who came to serve and give His glimpse to Trilochan Ji in response to Bhagat Nam Dev Ji’s request.

Bhagat Ji inquired, “Where are you from? Who are your parents? Which town are you from? The servant child answered, “I’ll tell you the truth; I don’t have any parents and I don’t belong to any town. I only stay with whom my character becomes attuned to and I leave immediately once there is a conflict between the character and me.” Bhagat Ji asked, “How can ever there be a conflict in character, please tell me.” The child servant said, “My daily consumption of food is from 5 to 7 Ser (4.5kg to 6.35kg), therefore the house owners gets angry and I leave immediately. It is my responsibility to render services to all the four castes. I don’t need anyone’s help, because with a focused mind I am able to complete the entire work although it requires various skills.”

The child servant told Bhagat Trilochan Ji that his name was “Antarjami” (the knower of all hearts). All the chores of the home were given to “Antarjami”. Before handing over the chores, Trilochan Ji told his wife, “Please do not say any unkind words to this new servant. Secondly, feed him to his satisfaction, as much as

he wants. Do not comment on his eating habits and do not tell others about it. Difficulties will come to the person who comments/fusses about it”.

Saints continued to come and go, while Antanjami continued to serve them diligently. The saints were very pleased with Antanjami and always praised him by saying that he is a “bhagat” and “gurmukh”. These praises brought along with it praise for Trilochan Ji and the whole town came to know about it. A year passed in the service of Antanjami. One day, Trilochan’s wife was chatting with her neighbour. Her neighbour asked, “Why do you look so depressed? Your face used to look so red/radiant but now you are starting to look pale. What is the matter?” Trilochan’s innocent wife did not know that the servant who served saints in her house was actually the manifestation of Almighty himself.

She said, “I do not know where to start. I am growing old but the number of saints who keep coming to my house are also growing. I have to continuously grind the grains to produce flour. And also, my servant...” She refrained herself from continuing further but her neighbor urged her to continue, “Why did you stop. Please tell me, at least you will feel better.” Reluctantly, Bhagat Trilochan’s wife continued, “But, Trilochan Ji has warned me not to tell anyone about this, but because you are like a sister to me, I will tell you but you must not tell anyone. Our servant is a real glutton, he eats tirelessly and I just can’t cope cooking for him day and night. My husband does not say anything to him. I am so fed up. To make matters worse, I am getting older. If the servant consumes everything in the house, what will we eat in our older age? When we are helpless and have no money in our old age, nobody will bother about us.” The neighbor added, “Bhagat Trilochan Ji is making a mistake; he should not employ such a servant. Chase him out of your house and replace him with someone else.”

As Trilochan’s wife was so engrossed in the conversation, she lost track of time and it was already late for her to cook dinner. She thought that the servant would have already started cooking. But the servant was “antanjami” and as such had knowledge of the whole conversation. He immediately left Bhagat Trilochan Ji’s home, in accordance with his condition to Bhagat Trilochan Ji. He left the doors ajar and the house unattended. He disappeared and returned to his original form. When Bhagat Trilochan Ji’s wife returned home, she was shocked to find the house unattended and the servant missing because he had never left the house before this. She searched for him everywhere but in vain. When Bhagat Ji returned home at night, he asked for the servant but did not get a satisfactory answer. He immediately sensed that his wife must have spoken ill of the servant and he must have left the house. For days, Bhagat Trilochan Ji searched for the servant but in vain.

One day while he was asleep, a voice cried, “Hey Trilochan, your servant, Antanjami was indeed “antanjami”, Almighty himself. He came to give you his glimpse. But your wife blew it by not recognizing him. Almighty came to you on the recommendation of Bhagat Namdev Ji.” Bhagat Trilochan Ji was furious on hearing this he was very regretful. He said to his wife, “You have done a lot of damage. Almighty came to our house in the form of the servant but you chased him away merely because of food. Everything is His. We are using His “maya”. Your greedy mind has caused so much damage and has failed to understand Almighty’s ways. Such bad luck.” Instead, his wife started complaining. She said that Almighty was always upset with them. They were left childless and as such had no one to depend on in their old age. Now that they employed a servant to depend on, he has also gone away. She cried, “I am the bad one. Almighty has destined only bad karma for me. I am without any luck. It is pointless for me to live as Almighty is upset with me. Oh Almighty, Oh Almighty”; she continued to call upon Almighty. “You did not give me a child, if you would have given me a child, I would have not made this mistake today.” Listening to this, Bhagat Trilochan Ji tried to calm her down.

One day, she felt fed up and uttered some words insulting Almighty. Bhagat Trilochan Ji told her, “O’ foolish one! Do not speak ill of Almighty because pain and pleasure is all the result of your past karma. The moon has holy dips in the Ganges and yet the scar of misdeeds on his forehead is not washed away. Hanuman, set the city of Langka ablaze, pleased Sri Ram Chander by bringing the plant of life (Sanjivani) but the curse of stealing the saints’ clothes remained. Sri Ram Chander gave him loin-cloth as a reward for his services. Past deeds cannot just be erased from your balance sheet. Bear pain and pleasure as ordained by the Almighty and join me in the praise of Almighty.” Bhagat Trilochan Ji’s hymn in Sri Guru Granth Sahib Ji explains;

**ਧਨਾਸਰੀ , ਬਾਣੀ ਭਗਤਾਂ ਕੀ , ਤ੍ਰਿਲੋਚਨ** (695-1)

Dhanasri, The Word Of Devotee Trilochan Ji:

Prologue: Bhagat Trilochan Ji advices his wife to accept Almighty’s Will.

**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (695-2)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru’s grace.

**ਨਾਰਾਇਣ , ਨਿੰਦਸਿ ਕਾਇ ; ਭੂਲੀ ਗਵਾਰੀ ॥** (695-2, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

Why do you slander Almighty? You are ignorant and deluded.

**ਦੁਕ੍ਰਿਤੁ ਸੁਕ੍ਰਿਤੁ ; ਥਾਰੋ ਕਰਮੁ ਰੀ ॥੧॥ ਰਹਾਉ ॥** (695-2, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

Pain and pleasure are the result of your own actions. ||1||Pause||

**ਸੰਕਰਾ ਮਸਤਕਿ ਬਸਤਾ ; ਸੁਰਸਰੀ ਇਸਨਾਨ ਰੇ ॥** (695-3, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

The moon dwells in Shiva's forehead; it takes its cleansing bath in the Ganges.

**ਕੁਲ ਜਨ ਮਧੇ ;**

**ਮਿਲਿਓ ਸਾਰਗਪਾਨ ਰੇ ॥** (ਮਿਲਿਓ, ਸਾਰਗ-ਪਾਨ ਬੋਲੇ) (695-3, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

Among the men of the moon's family, Krishna was born;

**ਕਰਮ ਕਰਿ ; ਕਲੰਕੁ ਮਫੀਟਸਿ ਰੀ ॥੧॥** (695-3, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

even so, the stains from its past actions remain on the moon's face. ||1||

**ਬਿਸ੍ਰੁ ਕਾ ਦੀਪਕੁ ਸ੍ਰਾਮੀ ; ਤਾ ਚੇ ਰੇ ਸੁਆਰਥੀ ,** (ਬਿਸ੍ਰੁ- ਪੈਰ ਵਾਲਾ ‘ਵ’ ਪੋਲਾ ਬੋਲੇ)

**ਪੰਖੀ ਰਾਇ ਗਰੁੜ , ਤਾਚੇ ਬਾਧਵਾ ॥** (ਤਾ-ਚੇ ਬੋਲੇ) (695-4, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

Aruna was a charioteer; his master was the sun, the lamp of the world. His brother was Garuda, the king of birds;

**ਕਰਮ ਕਰਿ ; ਅਰੁਣ ਪਿੰਗੁਲਾ ਰੀ ॥੨॥** (695-5, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

and yet, Aruna was made a cripple, because of the karma of his past actions. ||2||

**ਅਨਿਕ ਪਾਤਿਕ ਹਰਤਾ , ਤ੍ਰਿਭਵਣ ਨਾਥੁ ਰੀ ॥**

**ਤੀਰਥਿ ਤੀਰਥਿ ਭ੍ਰਮਤਾ ; ਲਹੈ ਨ ਪਾਰੁ ਰੀ ॥** (695-5, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

Shiva, the destroyer of countless sins, Almighty and Master of the three worlds, wandered from sacred shrine to sacred shrine; he never found an end to them.

**ਕਰਮ ਕਰਿ ; ਕਪਾਲੁ ਮਫੀਟਸਿ ਰੀ ॥੩॥** (695-6, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

And yet, he could not erase the karma of cutting off Brahma's head. ||3||

**ਅੰਮ੍ਰਿਤ, ਸਸੀਅ, ਧੇਨ, ਲਛਿਮੀ ;**

**ਕਲਪਤਰ, ਸਿਖਰਿ, ਸੁਨਾਗਰ, ਨਦੀ ਚੇ ਨਾਥੰ ॥** (ਕਲਪ-ਤਰ ਬੋਲੋ)

(695-6, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

Through the nectar, the moon, the wish-fulfilling cow, Lakshmi, the miraculous tree of life, Sikhhar the sun's horse, and Dhanavantar the wise physician - all arose from the ocean, Almighty of rivers;

**ਕਰਮ ਕਰਿ ; ਖਾਰੁ ਮਫੀਟਸਿ ਰੀ ॥੪॥** (695-7, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

and yet, because of its karma, its saltiness has not left it. ||4||

**ਦਾਧੀਲੇ ਲੰਕਾ ਗੜੁ , ਉਪਾੜੀਲੇ ਰਾਵਣ ਬਣੁ ;** (ਦਾਧੀ-ਲੇ, ਉਪਾੜੀ-ਲੇ ਬੋਲੋ)

**ਸਲਿ ਬਿਸਲਿ ਆਣਿ , ਤੋਖੀਲੇ ਹਰੀ ॥**(ਸਲਿ, ਬਿ-ਸਲਿ, ਤੋਖੀ-ਲੇ ਬੋਲੋ)

(695-7, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

Hanuman burnt the fortress of Sri Lanka, uprooted the garden of Raawan, and brought healing herbs for the wounds of Lachhman, pleasing Lord Raamaa;

**ਕਰਮ ਕਰਿ ; ਕਛਉਟੀ ਮਫੀਟਸਿ ਰੀ ॥੫॥** (695-8, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

and yet, because of his karma, he could not be rid of his loin cloth. ||5||

**ਪੂਰਬਲੋ ਕ੍ਰਿਤ ਕਰਮੁ ਨ ਮਿਟੈ , ਰੀ ਘਰ ਗੇਹਣਿ ;**

**ਤਾਚੇ ਮੋਹਿ ਜਾਪੀਅਲੇ , ਰਾਮ ਚੇ ਨਾਮੰ ॥** (ਤਾ-ਚੇ ਬੋਲੋ) (695-8, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

The karma of past actions cannot be erased, O wife of my house; this is why I chant Almighty's Name (Naam).

**ਬਦਤਿ ਤ੍ਰਿਲੋਚਨ ; ਰਾਮ ਜੀ ॥੬॥੧॥** (695-9, ਧਨਾਸਰੀ, ਭਗਤ ਤ੍ਰਿਲੋਚਨ ਜੀ)

So prays Trilochan, Dear Lord. ||6||1||

Meaning:

*Do not blame the Almighty. Blame your own karam. Whatever you sow, you shall reap. The moon rests on the forehead of Shiv. The moon bathes everyday in the Ganga river. Krishn Ji was born in the same family of the Moon. However, the Moon helped Indr Ji, who, because of lust, held up Gautam's wife Ahelia. In anger, Gautam cast a spell on him. Because of that, until now, the mark (klangk) on the Moon's surface remains.. The sun who is the supreme provider of light to the entire world his chariot driver Arun who is the brother is Garuda who is the king of all the flying birds. Arun has no legs because he broke an insect's leg and pierced it through a needle before spinning it in his previous life, therefore he is also roaming continuously as the chariot driver without stop.*

*Brahma fell for his daughter. Thinking that this is a sin, Shivji chopped brahma's head off. Brahma's head became attached to Shiv Ji's palms. To get rid of Brahma's head off his palms, Shivji had to wonder from one shrine to another (he succeeded in Kepal Mochan Shrine however he is also named as Kepali after this incident).*

*Although nectar, moon, kamdhen cow (fulfils the desires), lakshmi (wealth), Kalpther tree (heaven tree – which fulfils thought), horse, Dhanantar Vaid (initiator of Ayurvedic medicines) and other materials which totals to 14 materials were found from the sea during the sea churning in Satyug, still the sea remains salty because it refuses the instruction of a saint Agustmuni. Hanuman, set the city of Langka ablaze and uprooted all the trees in Ashok orchard, pleased Sri Ram Chander by bringing the plant of life (Sanjivani) but the curse of stealing cloths of a saint persisted and remained in piece cloth for the entire life.*

*The previously committed karma is never eradicated without the appropriate repayment. therefore sing the Almighty's praises who is the master. Says Trilochan, let's sing the Almighty's praises together.*

Upon hearing Bhagat Trilochan's sermons in the hymn above, his wife understood that life's joys and pains are brought about by man performing misdeeds instead of singing the praises of God. Thereafter, she was in bliss.

Many times some hypocrite saints would come to Bhagat Trilochan Ji. He would advice them, "Your minds are polluted. You have not understood the truth but have dressed as ascetics (Vairagi – a person who has abandoned worldly passions and materials). Entangled in false notions, you are wandering hither and thither. You are nourishing your body with food begged from the householders. You have pieced your ears, put big rings in them and smeared your bodies with ashes from cremation grounds. All these hypocrisy is for worldly wealth. Truth cannot be realized without a Guru. Give up this chanting, penance, bathing at holy places and hypocritical appearance. Nothing is gained by doing these. These are just like churning water. Meditate on the Almighty who is the creator of this universe."

After he had gained divine knowledge, Bhagat Trilochan Ji would tell anyone who ask for a remedy for their sufferings, to divert their thoughts from the worldly materials and instead to contemplate on Almighty and said, "One does not know about death. It may come any time. One, who thinks about wealth at the time of death, will be reborn as a snake. If one thinks of women, he will be a prostitute in the next life. Thoughts of children coming at the moment of death will be result in reincarnation as a pig. Longing for dwellings brings the life of a ghost. If the mind is immersed in thoughts of the Almighty, salvation will be the result. But these thoughts can only come at the time of death only, if you are conditioned to think of Almighty beforehand." (SGGS Ang 526)

Thus Bhagat Trilochan kept on serving the saints till the end.

Four hymns are included in the Sri Guru Granth Sahib Ji, one each in Sri Raag and Dhanasari Raag and two in Gujari Raag.

Bhai Gurdas Ji describes Bhagat Trilochan as follows:

**ਦਰਸ਼ਣ ਵੇਖਣ ਨਾਮਦੇਵ ਭਲਕੇ ਉੱਠ ਤ੍ਰਿਲੋਚਨ ਆਵੈ ॥**

*dharashan vaekhan naamadhaev bhalakae outh thrilochan aavai||*

Trilochan awoke early daily just to have sight of Namdev,

**ਭਗਤਿ ਕਰਨ ਮਿਲ ਦੁਇ ਜਣੇ ਨਾਮਦੇਉ ਹਰਿ ਚਲਤ ਸੁਣਾਵੈ ॥**

*Bhagath karan mil dhue janae naamadhaeo har chalath sunavai||*



Together they would concentrate on the Almighty and Namdev would tell him the grand stories of Almighty.

**ਮੇਰੀ ਭੀ ਕਰ ਬੇਨਤੀ ਦਰਸ਼ਨ ਦੇਖਾਂ ਜੇ ਤਿਸ ਭਾਵੈ ॥**

maeree bhee kar baenathee dharashan dhaekhaan jae this bhaavai||

(Trilochan asked Namdev) “kindly pray for me so that if the Almighty accepts, I may also have a glimpse of His blessed vision.”

**ਠਾਕੁਰ ਜੀ ਨੇ ਪੁਛਿਓਸ ਦਰਸ਼ਨ ਕਿਵੈ ਤ੍ਰਿਲੋਚਨ ਪਾਵੈ ॥**

thaakur jee non pushhious dharashan kivain thrilochan paavai||

Namdev asked Thakur, the Almighty, as to how Trilochan could have sight of the Him

**ਹਸਕੈ ਠਾਕੁਰ ਬੋਲਿਆ ਨਾਮਦੇਉ ਨੇ ਕਹਿ ਸਮਝਾਵੈ ॥**

hasakai thaakur boliaa naamadhaeo non kehi samajhaavai||

The Lord Almighty smiled and explained to Naamdev;

**ਹਥ ਨ ਆਵੈ ਭੇਟ ਸੋ ਤੁਸ ਤ੍ਰਿਲੋਚਨ ਮੈ ਮੁਹਿ ਲਾਵੈ ॥**

hathh n aavai bhaett so thus thrilochan main muhi laavai||

Almighty replied “No offerings are needed by me. Out of my delight only, I would make Trilochan to have sight of me. ”

**ਹਉਂ ਅਧੀਨ ਹਾਂ ਭਗਤ ਦੇ ਪਹੁੰਚ ਨ ਹੰਘਾਂ ਭਗਤੀ ਦਾਵੈ ॥**

houn adhheen haan bhagath dhae pahunch n hanghaan bhagathee dhaavai||

I am under the total control of the devotees and their loving claims I can never reject; rather I myself also cannot understand them.

**ਹੋਇ ਵਿਚੋਲਾ ਆਣ ਮਿਲਾਵੈ ॥ ਨੰ॥**

hoe vicholaa aan milaavai ||aa||

Their loving devotion, in fact, becomes mediator and makes them meet me.”

## BHAGAT DHANNA JI



### Introduction

In 1416, some 53 years before the birth of Guru Nanak Dev Ji, Dhanna Ji was born in Dhuan village near Mumbai to a Jatt family. His parents were very poor farmers.

At a very young age, Dhanna Ji was asked to take care of the family's buffaloes. He worked very hard herding the buffaloes daily.

Outside the village, there was a temple with statues of deities. Villagers used to stop by in the morning to pay respect to the temple and give food and other offerings. However, the temple's Bhramin priest for

his own consumption used these.

### Almighty's Worship

Everyday, Dhanna Ji observed the Pandit Tirlochan rendering his prayer services, ringing the bell, bathing the statues of deities and performing various rituals for the villagers who came to pray.

One day, Dhanna Ji asked the pandit for an explanation of the rituals, the answers of which, are narrated by Bhai Gurdaas Ji in Vaar 10 Pauri 13, as follows:

**ਬਾਮੁਣ ਪੂਜੈ ਦੇਵਤੇ ਧੰਨਾ ਗਊ ਚਰਾਵਣ ਆਵੈ ॥**

baamhan poojai dhaevathae dhannaa goo charaavan aavai||

A brahman would worship goddess (in the form of statues made of stone) where Dhanna used to graze his cow.

**ਧੰਨੈ ਡਿਠਾ ਚਲਿਤ ਏਹ ਪੁਛੈ ਬਾਮੁਣ ਆਖ ਸੁਣਾਵੈ ॥**

dhannai ddithaa chalth eah pushhai baamhan aakh sunaavai||

On seeing his worship, Dhanna asked the brahman what he was doing.

**ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੇ ਜੋ ਇਛੇ ਸੋਈ ਫਲ ਪਾਵੈ ॥**

thaakur dhe saevaa karae jo eishhae soee fal paavai||

“Service to the Thakur (God) gives the desired fruit,” replied the brahman.

**ਧੰਨਾ ਕਰਦਾ ਜੋਦੜੀ ਮੈਂ ਭਿ ਦੇਹ ਇਕ ਜੋ ਤੁਧ ਭਾਵੈ ॥**

dhhannaa karadhaa jodharree main bh dhaeh eik jo thudhh bhaavai||

Dhanna requested, “O brahman, if you agree kindly give one to me.”

**ਪੱਥਰ ਇਕ ਲਪੇਟ ਕਰ ਦੇ ਧੰਨੇ ਨੇਂ ਗੈਲ ਫੁਡਾਵੈ ॥**

paathhar eik lapaett kar dhae dhhannae non gail shhuddaavai||

The brahman rolled a stone, gave it to Dhanna and thus got rid of him.

**ਠਾਕੁਰ ਨੇਂ ਨ੍ਹਾਵਾਲਕੇ ਛਾਹਿ ਰੋਟੀ ਲੈ ਭੋਗ ਚੜ੍ਹਾਵੈ ॥**

thaakur non nhaavaalakae shhaahi rottee lai bhog charrhaavai||

Dhanna bathed the Thakur and offered him bread and buttermilk.

**ਹਉਂ ਬੀ ਮੂੰਹ ਨ ਜੁਠਾਲਸਾਂ ਤੂੰ ਰੁਠਾ ਮੈਂ ਕਿਹੁ ਨ ਸੁਖਾਵੈ ॥**

houn bee moonh n juthaalaasaan thoon ruthaa main kihu n sukhaavai||

Dhanna said, “I will also not eat because how can I be happy if you are annoyed.”

**ਗੋਸਈਂ ਪਰਤੱਖ ਹੋਇ ਰੋਟੀ ਖਾਇ ਛਾਹਿ ਮੁਹਿ ਲਾਵੈ ॥**

goseen parathaakh hoe rottee khaae shhaahi muhi laavai||

(Seeing his true and loving devotion) God was forced to appear and eat his bread and buttermilk.

**ਭੋਲਾ ਭਾਉ ਗੋਵਿੰਦ ਮਿਲਾਵੈ ॥੧੩॥**

bholaa bhaao govindh milaavai ||13||

In fact, innocence like that of Dhanna makes the sight of the Almighty available.

Bhagat Dhanna Ji requested the priest to give him one of the statues so that he may do his own prayers. In his simple mind, he felt that by pleasing the Almighty, he would be able to ask for blessings to ease his poverty.

The pandit replied, “The Almighty will not be pleased with you. For one, you are a Jatt. Jatts are not capable of performing ritual prayers or worship and neither does a Jatt have the right to keep the deity. Secondly, you are uneducated. An uneducated man represents the birth of a buffalo. Thirdly, the Almighty does not live anywhere else other than the temple. As such, do not argue, let the Brahmins carry out their responsibility of worship and you continue taking care of your farm. Do not attempt your hand at worship as your hands are meant only for cultivation of the land. You will regret it.”

Bhagat Dhanna Ji refused the pandit’s arguments and continued to insist for the deity statue. The pandit was small built compared to Dhanna. For fear of being harmed, the pandit agreed to give a piece of stone instead of a deity statue to Bhagat Dhanna Ji which he just picked from the ground and he cleaned before handing it over to Bhagat Ji and said, “This the stone is the manifestation of

Almighty which we call Salgram.’ Such stones were found in abundance at the temple. The priest told Dhanna to pray with full faith and focus of mind.

Dhanna Ji then wrapped the stone in a blanket and took it home. He immediately went to a carpenter and made a special altar on which to place his ‘*salgram*’.

That night, Dhanna Ji could not sleep. Throughout the night, he kept thinking of the many ways in which he could do service to please Almighty. He also pondered on his many household needs and wondered what to ask from Almighty. How would he prioritize his needs?

These thoughts kept playing in his mind as the night passed. At dawn, Dhanna Ji took his bath and then proceeded to bathe the *salgram*.

Thereafter, Dhanna sat in front of the *salgram* with his hands clasped in prayer for a very long time. Being uneducated, he did not know how to offer prayers. But he just sat there nonetheless, quietly and with full faith.

With complete devotion, he kept saying, “Almighty is so kind. Almighty is the creator of the universe. Please give me happiness. I will be of sacrifice unto you.”

Being alone, Dhanna Ji also had to do all the household chores by himself. After sitting in prayer, he arose to prepare a simple meal as a food offering. He placed the food at the altar then prayed, saying, “Oh Almighty, please bless the food. I am poor and can only prepare *lassi*, *roti* and *makhan* (yogurt drink, bread and butter). I have nothing else, as I am a poor man. When you give me more, I will present a better variety of food to you. Please eat, my Almighty”

After his prayer, he sat to watch. But how could a stone eat the food?

The pandits used to touch the idol’s mouth with the food and then take it back home for their own meal.

Innocent Dhanna did not know what the pandits did daily. Having complete faith in them, he believed that the offerings were indeed consumed by the *murtis*.

Two hours passed and the idol did not consume the food. Dhanna Ji was taken aback and said, “Oh Almighty, do you not consume the food of a Jatt? The food is pure. I had my bath before preparing it. If you do not like yogurt and butter, let me know, I will try to prepare something else. When the pandits offer you food, they do not wait so long as you eat their food immediately. Please bestow your blessings, but only if you deem appropriate. If you do not eat today, I shall also not eat. I will die, but will not eat before you do. I vow this and as a Jatt, I’ll not retreat from my vow. If you insist on eating only from a Brahmin, then I insist that I shall sacrifice myself should my request not be fulfilled.” Bhagat Ji did not consume food on the first day. He fasted for the entire day.

Bhagat Dhanna prepared the food again on the second day and waited for Almighty while praying before the *salgram*. However, Almighty didn’t appear so he continued fasting and this went on till the fifth day.

### **Almighty’s Glimpse**

On the sixth day, observing Dhanna’s strong faith and perseverance, the Almighty noted that Dhanna was indeed a true devotee. Letting him down would make the universe believe that prayers go unanswered and people might just abandon their prayers.

Dhanna Ji continued to wait with his eyes focused on the *murti*. Within the hour, Dhanna Ji had a vision of Almighty eating the bread with butter and drinking the yogurt drink.

Dhanna Ji exclaimed, “My Almighty, you have come! You are eating my food!”

Almighty ate the food and left very little of it and then said,  
“Dhanna, please request for something. I am pleased with you.”

Dhanna clasped his hands in prayers and said:

**ਧੰਨਾ ॥** (695-16)

Dhanna:

**ਗੋਪਾਲ ; ਤੇਰਾ ਆਰਤਾ ॥** (695-16, ਧਨਾਸਰੀ, ਭਗਤ ਧੰਨਾ ਜੀ)

Dear Master of the world, this is Your lamp-lit worship service.

**ਜੋ ਜਨ, ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ;**

**ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥੧॥ ਰਹਾਉ ॥** (695-16, ਧਨਾਸਰੀ, ਭਗਤ ਧੰਨਾ ਜੀ)

You are the Arranger of the affairs of those humble beings who perform Your devotional worship service.  
||1||Pause||

**ਦਾਲਿ ਸੀਧਾ ; ਮਾਗਉ ਘੀਉ ॥** (695-17, ਧਨਾਸਰੀ, ਭਗਤ ਧੰਨਾ ਜੀ)

Lentils, flour and ghee - these things, I beg of You.

**ਹਮਰਾ ; ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ ॥** (695-17, ਧਨਾਸਰੀ, ਭਗਤ ਧੰਨਾ ਜੀ)

My mind shall ever be pleased.

**ਪਨੀਆ ; ਛਾਦਨੁ ਨੀਕਾ ॥**

**ਅਨਾਜੁ ਮਗਉ ; ਸਤ ਸੀਕਾ ॥੧॥ (ਸੱਤ ਬੋਲੇ)** (695-18, ਧਨਾਸਰੀ, ਭਗਤ ਧੰਨਾ ਜੀ)

Shoes, fine clothes, and grain of seven kinds - I beg of You. ||1||

**ਗਊ ਭੈਸ ਮਗਉ ; ਲਾਵੇਰੀ ॥** (695-18, ਧਨਾਸਰੀ, ਭਗਤ ਧੰਨਾ ਜੀ)

A milk cow, and a water buffalo, I beg of You,

**ਇਕ ਤਾਜਨਿ ਤੁਰੀ ; ਚੰਗੇਰੀ ॥** (695-18, ਧਨਾਸਰੀ, ਭਗਤ ਧੰਨਾ ਜੀ)

and a fine Turkestani horse.

**ਘਰ ਕੀ ਗੀਹਨਿ ; ਚੰਗੀ ॥** (695-19, ਧਨਾਸਰੀ, ਭਗਤ ਧੰਨਾ ਜੀ)

A good wife to care for my home

**ਜਨੁ ਧੰਨਾ ; ਲੇਵੈ ਮੰਗੀ ॥੨॥੪॥** (695-19, ਧਨਾਸਰੀ, ਭਗਤ ਧੰਨਾ ਜੀ)

- Your humble servant Dhanna begs for these things, Lord. ||2||4||

*Hey, Almighty. I praise you because you fulfill the needs of those who do your aarti and sing your praises. You have asked me to request for something. I am asking for some needful things. Give me flour, dhal and ghee. I will be pleased if you give me shoes, clothes, 7 types of crops, a cow or a buffalo, a horse for transportation and a beautiful wife to take care of my home. If I get all these, my needs will be fulfilled.*

Upon listening to Bhagat Dhana Ji, Almighty laughed and said your wish will be granted, what else do you need?" Bhagat Ji started to ponder, "what else can I say and ask for?" Then he said, "Dear Almighty promise me that you will always reveal yourself and bless me with your glimpse whenever I think of you." Almighty said, "Your wish is my command". Then Bhagat Dhana Ji said, "Dear Almighty if you grant me my wish, from today I am your servant and I shall spend my entire lifetime in your meditation. Moreover I will never utter any other name than yours." After uttering these words Bhagat Dhana was immersed in a total state of bliss whereby his eyelids closed his eyes and he transcended into deep meditation and when he opened his eyes Almighty disappeared from his physical form.

The Salgram stone was in front of Bhagat Dhana Ji and he carried the dishes which contained the left over food by Almighty and immediately Bhagat Ji consumed the food and reached a state of peace and attained the knowledge of the entire creation. Thereafter he started to sing Almighty's praises until his consciousness was filled with Almighty's name.

After a few days all the materials that he requested were obtained and he got married as well. His planted crops grew very well and even the uncultivated land was filled with crops which he had never planted before. Bhagat Ji continued with his meditation and all the other people started to utter Bhagat Ji's praises by saying that Dhana has become a Bhagat and whoever gets a glimpse of Bhagat Ji becomes peaceful as well.

### **Pandit Trilochan**

One day Bhagat Ji was passing by the temple where the Pandit Trilochan was performing his worship. Pandit Trilochan stopped Bhagat Ji;

Pandit : Dhana, are you still serving the thakur and how is the salgram worship going on?

Dhana : Now I don't worship the salgram anymore. But for the first five days I was in pain as Almighty refused to accept the food and He did not consume anything for five days. I thought He was angry with me, therefore I fasted for the five days as well. At last on the sixth day Almighty physically appeared before me and consumed the food. From that day onwards, Almighty consumes food every morning and I finish the left over food by Almighty. After breakfast Almighty goes to gaze the cows and in the mean time I stay back to do other work.

Pandit : Are you sure that Almighty manifested from the salgram (stone) that I gave to you? I have spent my entire life in Almighty's worship but never before have I seen Him consuming the food physically.

- Dhana : (Surprised) You mean you never had the glimpse of Almighty? Then how do you feed Almighty daily?
- Pandit : We Pandits usually pray and touch a bit of the food offered on the salgram (piece of stone) and consume the food ourselves. This is the practice from ages.
- Dhana : I serve Almighty and talk with Him all the time. Whenever I call upon Him, He is always there to listen and guide me. I see him within the entire creation including you.
- Pandit : (Pandit falls on Bhagat Dhana Ji's feet) You are the most blessed one to have the glimpse and the opportunity to serve Almighty. Almighty is utmost merciful upon you as He gazes your cows. Very rare are those who have this blessed moment in their lifetimes. I never had such opportunity in my life as Almighty is still angry with me.
- Dhana : Almighty was angry with me as well but after five days He physically appeared before me and accepted my plea. I am very sure if you do the same Almighty will bless you with His glimpse. Please don't be sad because Almighty is ever forgiving and I am sure He will accept your prayer as you are closer to him.
- Pandit : Although I am physically close to Him, I am not close to him spiritually. Please request Almighty to bless me with His glimpse, as He never turns down the request of His beloved. I will only obtain Almighty's glimpse upon your blessings, as you are the beloved Bhagat of Him. You are very great Dhana please bless me.
- Dhana : Pandit Ji, let's go to the field now where Almighty is gazing the cows and I will request Him to bless you with His glimpse.

Both of them walked to the field where Almighty was busy gazing the cows. Bhagat Dhana Ji pointed at Almighty from a distance and told Pandit Trilochan, "Look! Almighty is just in front there gazing the cows. Look! How handsome He is and the mind becomes calm upon looking at Him. He is such that nothing looks more wonderful or more radiant than Him." Pandit couldn't see anything other than the cows roaming freely in the open field. He rubbed his eyes and focused on the direction showed by Bhagat Dhana Ji. After attempting for a while Pandit said, "I cannot see the Almighty. Will you please forward my humble request to him?"

Bhagat Dhana Ji walked to Almighty and prostrated in respect. With folded hands Bhagat Ji said, "Dear Almighty, please bless this Brahmin with your glimpse as it is because of him that I have obtained the path of your worship. Otherwise, I would never have been able to perform your worship and obtain your glimpse." Almighty said, "I have blessed you with my glimpse as you have performed meditation for the past 110 lifetimes, it was your previous meditation which made you to stay persistent in offering me the food and I had no choice but to manifest. This Brahmin is not a true devotee of me as he cheats people with mere rituals that benefit him personally. He has also cheated you by giving you an abundant stone which he picked from the ground and which he used as a chilly and spices grinding stone at home. He cheated you by demanding a cow in return of the stone he gave you instead of the real salgram that he prays upon. You should ask him whether he gave you a salgram or a stone. How can I bless and offer my glimpse to such a wicked person, who never hesitated to cheat an innocent person like you? However I am in the service of my beloved Bhagat and I have to perform based on my Bhagat's request although I have to disgrace myself or go

through pain. I can never turn down my Bhagat's request although I have to break my vow. I can go against my own rules but I can never allow my Bhagat's vow to be broken. I always fulfil my Bhagat's requests and never let my Bhagat to be disgraced. Because you requested, I will bless this great pretentious man my glimpse although he is not worthy of my glimpse.'

Upon saying this Almighty blessed Pandit Trilochan with His glimpse and this event become a turning point in the Pandit's life. Almighty showered his mercy upon Pandit Trilochan and Pandit Ji was able to see Almighty within the entire creation. The pandit spent the rest of his life in Almighty's meditation.

### **Embracing a Guru**

Someone came to Bhagat Ji and said that although you have been blessed with the glimpse of Almighty, you are still required to embrace a Guru in order attain salvation. Bhagat Ji humbly asked, "Who shall I embrace as my Guru?" The person mentioned Swami Ramanand Ji's name. Fortunately, Swami Ramanand Ji visited the village and Bhagat Ji served food to the entire group of saints including Swami Ramanand Ji. After serving, Bhagat Ji in utmost humbleness requested Swami Ramanand Ji to adopt him as his deciple to which Swami Ji agreed without any hesitation and bestowed Bhagat Ji with Almighty's name.

### **The Manifestation of Almighty**

Bhagat Ji began to recite Almighty's name while performing worldly affairs and sometimes in the state of complete bliss, Bhagat Ji call upon Almighty to manifest in His physical form. Almighty then helped Bhagatji with his farming.

One day Bhagat Ji was immersed in meditation with utmost love while grazing his cows and wished that Almighty would manifest physically to graze his cows. Almighty is omnipresent and the all-knower of the wishes of his loved ones which He always grants without any delay. A short while after, Almighty appeared in the form of a young boy and told Bhagat Ji that, "It is now your time to meditate and you have saints as your visitors at home. Why not you go home to serve the saints while I graze your cows." Bhagat Ji noticed that the boy's appearance was amazing. At first Bhagat Ji was reluctant but later he agreed knowing that everything that happens is within Almighty's Will.

Upon reaching home he was amazed to see a group of saints sitting in his house together with the same boy whom he left behind at his farm. Almighty in his form as the boy said, "Dear Bhagat, you wished that I graze your cows and water your crops with water from a well. Your wish is granted. Now go and have look for your self." Bhagat Ji went to his farm and was astonished to see Almighty in His various forms performing all of his work.

### **The Last Days**

Bhagat Ji lived a married life while performing meditation till his last breath.

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Extract from Encyclopaedia of Sikhism by Harbans Singh

DHANNĀ, BHAGAT (b. 1415), one of the medieval saints whose *bāṇī* has been incorporated in the Gurū Granth Sāhib, describes himself in a hymn, in Rāga Āsā, as an ignorant Jaṭṭ and explains how he was attracted



to the worship of God by the examples of Nāmdev (a calico-printer), Kabīr (a weaver), Ravidās (a cobbler) and Saiṅ (a barber). Nābhādās, *Bhaktamāl*, includes Dhannā among the twelve disciples of Rāmānand (1299-1410), though it has been questioned if all the twelve did indeed live at the same time. Max Arthur Macauliffe fixes AD 1415 as the year of Dhannā's birth, but his name nowhere appears in the writings of Kabīr (fl. 15th century) or Ravidās (fl. 15th century). The earliest mention of him is in Mīrā Bāī (1498-1546), who in one of her songs proclaims how Dhannā grew corn without sowing seed.

Dhannā was born in the village of Dhūāñ, in Ṭoñk district of Rājasthān. His father was a simple, godfearing farmer, who frequently entertained *sādhūs* in his house. Dhannā, as a child, was deeply impressed by these holy visitors and his mind turned to the pursuit of spiritual grace. Like his Brāhmaṇ neighbour, he started worshipping *ṭhākurs* or idols. He was later converted to *nirguṇa bhaktī*, i. e. worship of the Formless One without attributes, as is evident from his hymns in the Gurū Granth Sāhib. "Loving devotion, " says Dhannā in his *śabda* in Rāga Āsā, "is now fixed in my heart and thereby have I found solace and fulfilment. In whose heart is light divine manifested he alone recognizeth the Immaculate One. " That the devotee does not deny himself the needs of the body is attested by another hymn in which Dhannā supplicates the Lord for "foodgrains produced by tilling the land seven times over, " "a cow in milk as well as a buffalo, " "a dutiful wife to look after the household. " Totally, there are three hymns by Dhannā in the Gurū Granth Sāhib.

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## BHAGAT BHIKHAN JI



Bhagat Bhikhan ji was born in 1473 AD at village Pakain in district Lucknow, Uttar Pradesh in a Kaith Family. Once there was a group of Saints whose leader was Mahatma Mandleshwar. Mahatma Mandleshwar was a great saint who used to spend most of his time in the true congregation and meditation. The group stayed over for a few days and organized a True Congregation in the village. Bhagat Bhikhan ji was 10-11 years old at that time and he spent most of his time in attending the true congregation in which the bliss of Almighty's name was showered.

Bhagat Bhikhan Ji was greatly motivated by True Congregation and his mind began to attain joy by the recitation of Almighty's name with his tongue, listening with ears and its contemplation in the mind. Bhagat Ji approached Mahatma Ji and begged him for Almighty's name by becoming his Guru. Without any hesitation, Mahatma Ji agreed to be his Guru and blessed him with Almighty's name before leaving to continue his journey.

The way of living and talking of Bhagat Ji changed after the departure of the Mahatma. His parents were alarmed at this. They had an apprehension that Bhagat Ji would, soon, abandon his home and hearth and join some group of Saints. To keep their son at home to support them in their old age, they married Bhagat Ji at a young age. Although Bhagat Ji did not forsake his home after marriage, he started paying more attention to the service of the Saints and devotion to Almighty's name. His fame spread far and wide, which he describes in his hymns.

**ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ;**

**ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ ॥੧॥** (659-16, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

By various efforts, I have enshrined it within my heart; this jewel cannot be hidden by hiding it. ||1||

**ਹਰਿ ਗੁਨ ਕਹਤੇ ; ਕਹਨੁ ਨ ਜਾਈ ॥** (659-17, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

The Praises of Almighty's virtues cannot be spoken by speaking.

**ਜੈਸੇ ; ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥੧॥ ਰਹਾਉ ॥** (659-17, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

They are like the sweet candies given to a mute. ||1||Pause||

**ਰਸਨਾ ਰਮਤ , ਸੁਨਤ ਸੁਖੁ ਸ੍ਰਵਨਾ ; ਚਿਤ ਚੇਤੇ ਸੁਖੁ ਹੋਈ ॥** (659-18, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

The tongue speaks, the ears listen, and the mind contemplates Almighty; they find peace and comfort.

**ਕਹੁ ਭੀਖਨ , ਦੁਇ ਨੈਨ ਸੰਤੋਖੇ ;**

**ਜਹ ਦੇਖਾਂ , ਤਹ ਸੋਈ ॥੨॥੨॥** (659-18, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

Says Bheekhan, my eyes are content; wherever I look, there I see Almighty. ||2||2||

*Meaning:*

*Such is the priceless jewel of Almighty's Name which is attainable with the virtuous deeds performed previously through a True Guru. 'Although, I tried very hard to conceal this priceless jewel in my heart but it could not be concealed' means that the greatness manifests by itself. The Almighty's virtues cannot be described completely even if one attempts to utter these virtues, just like a dumb person cannot tell the taste of the sweet dishes that he has consumed. I have obtained eternal joy by uttering the Almighty's name, listening to the Name through my ears and consistently remembering the Almighty's name in the mind. Bhikhen ji says that by obtaining the Almighty's name, my eyes are filled with happiness as I see the Almighty's manifestation within the entire creation. (SGGS: Sorath Bhikhen Ang 659)*

Bhagat Ji initially started with concentrating on the physical form of Almighty for some time. After consistent meditation his mind became very focused and developed to an exalted state which then lead him concentrating on the formless Almighty and Almighty's virtues.

Many people would come to Bhagat Ji to seek remedy for their ills. Bhagat Ji would advice them to meditate on Almighty's name. Almighty is the remedy of all illnesses, and we are to meditate on him all the time at every age in life as mentioned in his hymn in Sorath Raag.

**ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ , ਤਨੁ ਖੀਨਾ ; ਭਏ ਕੇਸ ਦੁਧ ਵਾਨੀ ॥** (659-12, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

Tears well up in my eyes, my body has become weak, and my hair has become milky-white.

**ਰੂਧਾ ਕੰਠੁ ਸਬਦੁ ਨਹੀ ਉਚਰੈ ;**

**ਅਬ ਕਿਆ ਕਰਹਿ ਪਰਾਨੀ ॥੧॥** (659-12, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

My throat is tight, and I cannot utter even one word; what can I do now? I am a mere mortal. ||1||

**ਰਾਮਰਾਇ ; ਹੋਹਿ ਬੈਦ , ਬਨਵਾਰੀ ॥** (659-13, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

Dear Almighty, my King, Gardener of the world-garden, be my Physician,

**ਅਪਨੇ ਸੰਤਹ ; ਲੇਹੁ ਉਬਾਰੀ ॥੧॥ ਰਹਾਉ ॥** (659-13, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

and save me, Your Saint. ||1||Pause||

**ਮਾਥੇ ਪੀਰ ਸਰੀਰਿ ਜਲਨਿ ਹੈ ; ਕਰਕ ਕਰੇਜੇ ਮਾਹੀ ॥** (659-13, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

My head aches, my body is burning, and my heart is filled with anguish.

**ਐਸੀ ਬੇਦਨ , ਉਪਜਿ ਖਰੀ ਭਈ ;**

**ਵਾ ਕਾ ਅਉਖਧੁ ਨਾਹੀ ॥੨॥** (659-14, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

Such is the disease that has struck me; there is no medicine to cure it. ||2||

**ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ ;**

**ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥** (659-14, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

The Almighty's Name (Naam), the ambrosial, immaculate water, is the best medicine in the world.

ਗੁਰਪਰਸਾਦਿ , ਕਹੈ ਜਨੁ ਭੀਖਨੁ ;

ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥੩॥੧॥ (659-15, ਸੋਰਠਿ, ਭਗਤ ਭੀਖਨ ਜੀ)

By Guru's Grace, says servant Bheekhan, I have found the Door of Salvation. ||3||1||

*Meaning:*

*When due to old age, water flows from the eyes, one cannot walk, the hair have (has) turned from black to gray and the throat is cocked (due to which one) and one cannot speak clearly, Dear Almighty, tell me to whom should one go and tell his tale of distress? Dear Almighty, the sustainer of the universe! Please be a physician and save your servants from all worldly pains. When one's forehead is in pain, the (burn) body burns with fever, the heart has a (is in) severe pain and the body is obsessed with such ills that no body has a remedy for them. (T) then it is the sweet nectar of the Almighty's name that is the only cure for all, (no comma) the diseases created by worldly desires. Get this remedy of the Almighty's name through the grace of a guru and get rid of all your ills. By Guru's Grace, says servant Bhikhan, I have found the Door of Salvation. (SGGSJ Ang 659)*

Preaching the path of truth till the age 90, Bhagat Bhikhan gave up this mortal body in year 1563<sup>1</sup>.

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<sup>1</sup> Encyclopaedia of Sikhism by Harbans Singh & Sri Guru Granth Katha Sagar by Pandit Narain Singh Lahore, Mujanga-Wale

## BHAGAT SURDAS JI



Bhagat Surdas Ji was a great poet in the late sixteenth century. Being greatly in love with Lord Krishan's meditation he wrote the great 'Surr Sagar'. He was the son of a poor priest called Ravdass belonging to the Sarsuat clan of Brahmins. Ravdass had seven sons, six of which died during the wars against invaders. Bhagat Surdas Ji was born in year 1483 (it also said to be in the year 1529<sup>2</sup>) in Sihi village near Delhi town<sup>3</sup>. Bhagat Ji was very well known in a town called Hind Sahit.

At birth, Bhagat Ji's name was Madan Mohan. While completing his studies he learnt the musical raags and with Almighty's blessings, he had a great voice and personality. Bhagat Ji started his studies

at a young age and with his intelligence he achieved great success. He never allowed his poverty to become a hindrance to his success.

As Hindustan was at that time being ruled by Muslims, the Persian language was in use. Learning Sanskrit and Persian was recognised as the highest level of studies.

Madan Mohan learnt both the languages. Using the musical raags, he made poems and read them. His melodies voice, personality and the sparkle in his eyes got heads turning. He was much respected and loved. 'Dearest saintly people, when a person gets divine knowledge, there is nothing that is unknown or hidden from him'. Good qualities are obtained through Almighty's blessings. When Almighty is merciful, he blesses his beloved with such qualities.

Madan Mohan used to sing poetry and people use to listen with much devotion and love. He used to be showered with lots of money, clothes and expensive gifts. Madan Mohan became very famous and much praised. Days started passing and he was known as a Poet.

### BEING KNOWN AS SURDAS

Madan Mohan was a handsome young man. He used to sit by the pond and write poems. One day a miracle happened and it touched his heart. By the pond he saw a beautiful, young girl washing clothes. At that time Madan Mohan's concentration swayed, as it is the nature of the eyes to admire beautiful things.

The lady was so beautiful that Madan Mohan lost his concentration and could no longer continue to write his poem. He started staring at her and felt as if "Radha", after taking her bath by the side of Jumna River was waiting for Mohan Murli

The beautiful lady started starring at him as well. A little shy, she came over to him and asked him, "Are you Madan Mohan?" "Yes, I am Madan Mohan the poet. I write poems. I sing poetry. I came here to write a poem and I saw you." said Madan Mohan.

<sup>2</sup> Encyclopedia of Sikhism by Harbans Singh

<sup>3</sup> Some writers are of the opinion that his birth was in Renuka town, Agra beside the road leading to Mathura.

“Why?”

“Because you are very beautiful.” said Madan Mohan

“What, am I beautiful?”

“Beautiful, yes very beautiful. It felt as though Radha was sitting by the Jumna River. Will you be able to look into my eye?”

“Yes, I am looking into your eyes.”

“What do you see?”

“I can see the reflection of my face in your eyes.”

Madan Mohan asked, “Will you come tomorrow?”

“Yes I will surely come.” After saying that, she moved behind, took her bath in the pond and went back home.

The next day, she came. Madan Mohan wrote a poem on her beauty and sang it to her. She started falling in love with him. They were so deeply in love that their love affair caused them to be defamed.

Madan Mohan’s father was very angry with him. Madan Mohan left home. He went to the temple, but his mind was still not at peace. He moved on and ended up in Mathura. Yet, he could not get her beauty out of his mind.

One day, Madan Mohan went to a temple. In the temple he saw a young married woman. Looking at her beautiful face, he could not stop admiring her. She came out of the temple and started walking. Madan Mohan followed her from behind. She reached home and went into her house. He now stood right in front of her house door. Madan Mohan knocked on the door and her husband came out. He saw Madam Mohan’s saintly outlook and addressed him as ‘Mahatma’ and asked him what he wanted.

Madan Mohan asked, “The lady that just entered the house, who is she to you?”

“She is my wife. Tell me Mahatama Ji what is the problem? What happened?” the husband asked.

Madan Mohan answered, “Nothing happened. I just want to make a request.”

The husband said, “Come in, sit down, tell me and it shall be done. All these riches are due to your blessings and it belongs to you, Mahatma.”

Madan Mohan went into the house and sat down. The man called for his wife. As she came Madan Mohan made a request to her, “Please heat up two iron rods and bring them to me.”

The couple could not understand, but she brought the two iron rods anyway.

Madan Mohan held the iron rods and told himself, “See! See full heartedly! After this, don’t see again.” After saying that, he poked the iron rods into his eyes and became Surdas.

The couple was shocked and became very sad. For a month he stayed with them and they took good care of him. As soon as his eyes healed, Bhagat Surdas Ji left.

### **Unkind Treatment By The King**

Bhagat Surdas Ji started singing his poems. He became very famous. He was so famous that even the king of Delhi came to know about him. The king summoned Bhagat Ji to his palace. After listening to him, the king became so happy that he made Bhagat Surdas Ji the leader of a clan. A few individuals became very jealous of Bhagat Ji, and they made up a false story and complained to the king. The king got very angry and sent him to the prison.

Bhagat Surdas Ji stayed in the prison. One day he asked the prison warden, “What’s your name?” He answered, “Timmer (darkness)”. Listening to his name, Bhagat Ji was very surprised. He contemplated on it, and said to himself, “Timmer (darkness) isn’t my eyesight, my life is Timmer (darkness), the prison is Timmer (darkness) and the caretaker is also Timmer (darkness).” He made a poem and kept singing it all day long.

The king heard the poem and became very happy. He allowed Bhagat Surdas Ji to leave the prison. Bhagat Ji left Delhi and headed for Mathura. On his way, he came across a well and he fell into it but was not hurt. He continued his journey and reached Mathura. In Mathura Bhagat Ji started singing the praises of Lord Krishan.

### **Creation Of Surr Sagar**

Surdass lived in Lord Krishan’s land. With some special powers and grace he saw before his eyes the greatness of Lord Krishna and the story of Krishna’s entire lifetime. Bhagat Surdas Ji adopted Swami Balbhachar Ji as his guru. He stayed at Gaoon Ghat and wrote Sri Madh Bhagvat in poetic form. He had a person to help him write. He would read aloud and the helper would write.

Surdaas wrote seventy five thousand verses, after which he left for heavenly abode. Surr Sagar is his greatest gift.

Bhagat Surdaasji’s one shabad is uttered in Sri Guru Granth Sahib Ji, Raag Saarang (Ang 1253),

**ਸਾਰੰਗ , ਮਹਲਾ ੫ ; ਸੁਰਦਾਸ ॥** (1253-11)

Saarang, Fifth Mahl, Sur Daas:

Prologue: Guru Arjan Dev Ji utters the following Shabad a gift to honour Bhagat Surdas Ji. This is why Mahala 5 is written in the title, however the gift always belongs to recipient therefore this Shabad carries the author authenticity of Surdas instead of Nanak.

**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (1253-11)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

**ਹਰਿ ਕੇ ਸੰਗ ; ਬਸੇ ਹਰਿ ਲੋਕ ॥** (1253-12, ਸਾਰੰਗ, ਭਗਤ ਸੂਰਦਾਸ ਜੀ)

The people of Almighty dwell with Almighty.

**ਤਨੁ ਮਨੁ ਅਰਪਿ , ਸਰਬਸੁ ਸਭੁ ਅਰਪਿਓ ;  
ਅਨਦ ਸਹਜ ਧੁਨਿ ਤੋਕ ॥੧॥ ਰਹਾਉ ॥** (1253-12, ਸਾਰੰਗ, ਭਗਤ ਸੂਰਦਾਸ ਜੀ)

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||

**ਦਰਸਨੁ ਪੇਖਿ ; ਭਏ ਨਿਰਬਿਖਈ ;  
ਪਾਏ ਹੈ ਸਗਲੇ ਥੋਕ ॥** (1253-13, ਸਾਰੰਗ, ਭਗਤ ਸੂਰਦਾਸ ਜੀ)

Gazing upon the Sight (Darshan) of Almighty's Darshan, they are cleansed of corruption. They obtain absolutely everything.

**ਆਨ ਬਸਤੁ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ ;  
ਸੁੰਦਰ ਬਦਨ ਅਲੋਕ ॥੧॥** (1253-13, ਸਾਰੰਗ, ਭਗਤ ਸੂਰਦਾਸ ਜੀ)

They have nothing to do with anything else; they gaze on the beautiful Face of God. ||1||

**ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਆਨ ਜੁ ਚਾਹਤ ;  
ਜਿਉ ਕੁਸਟੀ ਤਨਿ ਜੋਕ ॥** (1253-14, ਸਾਰੰਗ, ਭਗਤ ਸੂਰਦਾਸ ਜੀ)

But one who forsakes the elegantly beautiful Lord, and harbors desire for anything else, is like a leech on the body of a leper.

**ਸੂਰਦਾਸ , ਮਨੁ ਪ੍ਰਭਿ ਹਥਿ ਲੀਨੋ ;  
ਦੀਨੋ ਇਹੁ ਪਰਲੋਕ ॥੨॥੧॥੮॥** (1253-14, ਸਾਰੰਗ, ਭਗਤ ਸੂਰਦਾਸ ਜੀ)

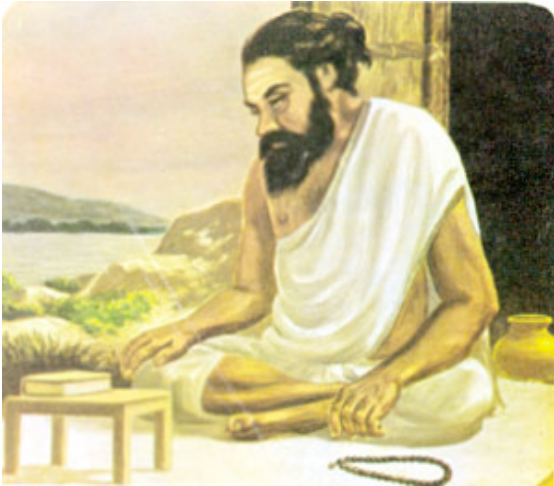
Says Sur Daas, God has taken my mind in His Hands. He has blessed me with the world beyond. ||2||1||8||

### Departure

Bhagat Surdas Ji departed from this materialistic world in the year 1563 at age of 80 in Gokal.



## BHAGAT BHANI JI



Bhagat Bhani is one of the fifteen saints and sufis some of whose compositions have been incorporated in the Guru Granth Sahib.

Among these people, there was Bhagat Bhani whose real name was Brahm Bhat Bhani, born in Asni village year 1613. Very little is known about his personal life except that he spent most of his time in prayer and contemplation. He was from the Brahmin caste and was very poor. Once he saw a dead man's body and realized the ultimate truth about life.

He had a lot of sorrows in his life. Many times he thought of doing something useful in this life because he was not sure whether there is a next life.

He couldn't bear to see his children starving and his wife quarreling with him, so he gave up on his worldly life and left home. On his journey he met a saint and the saint asked him, "Bhani Ji, where are you going?" Bhani Ji said, "What can I say, I am poor and very sad. I just don't know what to do with my life, I feel like dying. My wife and children will die of hunger, that's why I left home."

The saint told him, "By dying your sadness will not vanish, if you commit suicide you will always be sad thus you would go to hell. You should work hard, if you can't work hard than you should meditate in the name of Almighty. Whoever meditates on Almighty, all his desires are fulfilled, Almighty cares for him. Everyone has to go through his karams. There are some karams of the past that cause you to see sadness. Therefore you should meditate and remember Almighty, so that you will attain happiness.

He went to Mahatma Yogi Ram and embraced him as his Guru. Mahatma Yogi Ram thought him to practice Yoga by which meditation can be performed to free the mind from all worldly desires and attain the union with Almighty. However Bhagat Bhani Ji was cautioned not to disclose his spiritual development to any body.

After listening to the saint's advice, Bhagat Bhani Ji left for the jungle to meditate and days passed by. Bhai Gurdas Ji also mentions the same in his poetry as follows:

**ਗੁਰਮੁਖ ਬੇਣੀ ਭਗਤਿ ਕਰ ਜਾਇ ਇਕਾਂਤ ਬਹੈ ਲਿਵ ਲਾਵੈ ॥**

Gurmukh aenee bhagath kar jaae eikaanth behai liv laavai||

Saint Beni, a gurmukh, used to sit in solitude and would enter a meditative trance.

**ਕਰਮ ਕਰੈ ਅਧਿਆਤਮੀ ਹੋਰਸੁ ਕਿਸੈ ਨ ਅਜਰ ਲਖਾਵੈ ॥**

karam karai adhhiaathamee horas kisai n ajar lakhaavai||

He would perform spiritual activities and in humbleness would never tell anyone.

**ਘਰ ਆਯਾ ਜਾਂ ਪੁਛੀਐ ਰਾਜ ਦੁਆਰ ਗਇਆ ਆਲਾਵੈ ॥**

Ghar aayaa jaan pushheesai raaj dhuaar gaeiaa aalaavai||

Reaching back home when asked, he would tell people that he had gone to the door of his king (the Supreme Lord).

**ਘਰ ਸਭ ਵਥੂ ਮੰਗੀਅਨ ਵਲ ਛਲ ਕਰਕੈ ਝਤ ਲੰਘਾਵੈ ॥**

ghar sabh vathhoon mangeean val shhal karakai jhath langhaavai||

When his wife asked for some household material he would avoid her and thus spend his time performing spiritual activities.

**ਵਡਾ ਸਾਂਗ ਵਰਤਦਾ ਓਹ ਇਕ ਮਨ ਪਰਮੇਸ਼ਰ ਧੜਾਵੈ ॥**

vaddaa saang varathadhaa ouh eik man paramaeshar dhhaavai||

One day while concentrating on the Lord with single-minded devotion, a strange miracle happened.

**ਪੈਜ ਸਵਾਰੈ ਭਗਤ ਦੀ ਰਾਜਾ ਹੋਇਕੈ ਘਰ ਚਲ ਆਵੈ ॥**

paij savaarai bhagath dheerajaa hoeikai ghar chal aavai||

To keep the glory of the devotee, Almighty Himself in the form of King went to his house.

**ਦੇਇ ਦਿਲਾਸਾ ਤੁਸਕੈ ਅਨਗਣਤੀ ਖਰਚੀ ਪਹੁਚਾਵੈ ॥**

dhae dhilaasaa thusakai anaganathee kharachee pahuchaavai||

In great joy, He consoled everyone and made available profuse money for expenditure.

**ਓਥਹੁ ਆਯਾ ਭਗਤ ਪਾਸ ਹੋਇ ਦਿਆਲ ਹੇਤ ਉਪਜਾਵੈ ॥**

outhhahun aayaa bhagath paas hoe dhiaal haeth oupajaavai||

From there He came to His devotee Beni and compassionately loved him.

**ਭਗਤ ਜਨਾ ਜੈਕਾਰ ਕਰਾਵੈ ॥ ਨੰ॥**

bhagath janaa jaikaar karaavai ||aa||

This way He arranges applause for His devotees.

On hearing the prayers from his beloved devotee, Almighty came in the form of a king and took rations loaded in a carriage and stopped in front of Bhagat Bheni Ji's house. Then he called out to Bhagat Ji's wife and said, "Is this Bhagat Bheni Ji's house?" Bhagat Bheni Ji's wife answered, "Yes, this is his house but I really don't know where he has gone." Then Almighty also took the form of a king's servant and answered, "He is preaching in the king's darbar and he has sent you this rations. He has sent, clothes, sweets and also other house hold requirements, please take it. He then said that, he would bring a lot more things once the discourse is over. Hearing this, Bhagat Bheni Ji's wife realized and felt ashamed for doubting that Bhagat Bheni Ji did indeed go to the king's darbar everyday. She took all the rations provided and happily started thinking about her loving husband.

She then requested the King's servant pass a message to Bhagat Ji that she would be waiting for his return soon.

Seeing this, Almighty was very pleased with what he had seen and immediately went to where Bhagat Bheni Ji was meditating and woke him from his meditation and told him that his Prayers have been accepted in the house of Almighty. Almighty then elaborated, all your desires have been fulfilled. Bhagat Bheni Ji opened his eyes, then saw and heard Almighty speaking but when he went forward to pay his respects, Almighty just disappeared in thin air.

After seeing such a beautiful sight, Bhagat Bheni Ji got up from his meditation and started walking towards his house happily. Once he reached his home, his wife very respectfully and happily met Bhagat Ji and asked for forgiveness by saying that she was sorry for speaking harshly to Bhagat Ji as she was extremely hungry and didn't realize what she was saying. "The king's servant has passed all the rations and clothes that you sent. Now, the entire requirements of our household have been met and the all-knowing Almighty has heard our prayers," said his wife. Hearing this, Bhagat Bheni Ji was extremely happy and realized that all of this were the fruits of his mediation that Almighty had given to him.

After this episode, Bhagat Bheni Ji decided that he would devote his entire life to meditating the name of Almighty. Bhagat Ji did so much of mediation that he became one with Almighty. Bhagat Ji's compositions are also incorporated in Sri Guru Granth Sahib Ji. Written below is one of Bhagat Ji's compositions:

### ਪ੍ਰਭਾਤੀ , ਭਗਤ ਬੇਣੀ ਜੀ ਕੀ (1351-11)

Prabhaatee, The Word Of Devotee Baynee Jee:

Prologue: Once an atheist came to Bhagat Beni Ji. Observing his outfit, Bhagat Ji uttered the following Shabad.

### ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (1351-11)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

### ਤਨਿ ਚੰਦਨੁ ; ਮਸਤਕਿ ਪਾਤੀ ॥ (1351-12, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You rub your body with sandalwood oil, and place basil leaves on your forehead.

### ਰਿਦ ਅੰਤਰਿ ; ਕਰ ਤਲ ਕਾਤੀ ॥ (1351-12, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

But you hold a knife in the hand of your heart.

### ਠਗ ਦਿਸਟਿ ; ਬਗਾ ਲਿਵ ਲਾਗਾ ॥ (1351-12, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You look like a thug; pretending to meditate, you pose like a crane.

### ਦੇਖਿ ਬੈਸਨੋ ; ਪ੍ਰਾਨ ਮੁਖ ਭਾਗਾ ॥੧॥ (1351-12, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You try to look like a Vaishnaav, but the breath of life escapes through your mouth. ||1||

**ਕਲਿ ਭਗਵਤ ; ਬੰਦ ਚਿਰਾਂਮੰ ॥** (1351-13, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You pray for hours to God the Beautiful.

**ਕੂਰ ਦਿਸਟਿ ; ਰਤਾ ਨਿਸਿ ਬਾਦੰ ॥੧॥ ਰਹਾਉ ॥ (r~qw bolo)** (1351-13, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

But your gaze is evil, and your nights are wasted in conflict. ||1||Pause||

**ਨਿਤਪ੍ਰਤਿ ; ਇਸਨਾਨੁ ਸਰੀਰੰ ॥** (1351-14, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You perform daily cleansing rituals,

**ਦੁਇ ਧੋਤੀ ; ਕਰਮ ਮੁਖਿ ਖੀਰੰ ॥** (1351-14, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

wear two loin-cloths, perform religious rituals and put only milk in your mouth.

**ਰਿਦੈ ; ਛੁਰੀ ਸੰਧਿਆਨੀ ॥** (1351-14, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

But in your heart, you have drawn out the sword.

**ਪਰ ਦਰਬੁ ਹਿਰਨ ਕੀ ; ਬਾਨੀ ॥੨॥** (1351-14, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You routinely steal the property of others. ||2||

**ਸਿਲ ਪੂਜਸਿ ; ਚਕ੍ਰ ਗਣੇਸੰ ॥** (1351-15, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You worship the stone idol, and paint ceremonial marks of Ganesha.

**ਨਿਸਿ ਜਾਗਸਿ ; ਭਗਤਿ ਪ੍ਰਵੇਸੰ ॥** (1351-15, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You remain awake throughout the night, pretending to worship God.

**ਪਗ ਨਾਚਸਿ ; ਚਿਤੁ ਅਕਰਮੰ ॥** (1351-15, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You dance, but your consciousness is filled with evil.

**ਏ ਲੰਪਟ ; ਨਾਚ ਅਧਰਮੰ ॥੩॥** (1351-16, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You are lewd and depraved - this is such an unrighteous dance! ||3||

**ਮ੍ਰਿਗ ਆਸਣੁ ; ਤੁਲਸੀ ਮਾਲਾ ॥** (1351-16, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You sit on a deer-skin, and chant on your mala.

**ਕਰ ਉਜਲ ਤਿਲਕੁ ; ਕਪਾਲਾ ॥** (1351-16, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You put the sacred mark, the tilak, on your forehead.

**ਰਿਦੈ ਕੂੜੁ ; ਕੰਠਿ ਰੁਦ੍ਰਾਖੰ ॥** (1351-16, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You wear the rosary beads of Shiva around your neck, but your heart is filled with falsehood.

**ਰੇ ਲੰਪਟ ; ਕ੍ਰਿਸਨੁ ਅਭਾਖੰ ॥੪॥** (1351-17, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

You are lewd and depraved - you do not chant God's Name. ||4||

**ਜਿਨਿ ਆਤਮ ਤਤੁ ; ਨ ਚੀਨਿਆ ॥** (1351-17, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

Whoever does not realize the essence of the soul

**ਸਭ ਫੋਕਟ ਧਰਮ ; ਅਬੀਨਿਆ ॥** (1351-17, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

- all his religious actions are hollow and false.

**ਕਹੁ ਬੇਣੀ ; ਗੁਰਮੁਖਿ ਧਿਆਵੈ ॥** (1351-18, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

Says Baynee, as Gurmukh, meditate.

**ਬਿਨੁ ਸਤਿਗੁਰ ; ਬਾਟ ਨ ਪਾਵੈ ॥੫॥੧॥** (1351-18, ਪ੍ਰਭਾਤੀ, ਭਗਤ ਬੇਣੀ ਜੀ)

Without the True Guru, you shall not find the Way. ||5||1||

*meaning: A man rubs sandal wood paste on his body and places its leaves on his forehead. But in his heart, he holds a knife in his hand. He looks like a cheat. He closes his eyes and meditates like a heron. He appears to be a Vaishnva, seated still, as if, breath has been taken out of his body. (1) He makes obeisance for a long time before the beautiful idol of Vishnu. He is ever engaged in strife. His eyes are wild with rage. (1) Pause. He takes a bath each day in the morning, wraps two unstitched sheets about and practices the way of works and feeds himself only with milk. His heart is like a drawn knife. What he utters is only to cheat men, of whatever they have.*

*(2) He worships the stone image and paints on his body the signs of Gnesha. He keeps awake through the night as if rapt in devotion. He dances to the idols of Gods, while his mind is engrossed in evil deeds. He is lured by greed and his dancing is wicked. (3) He sits on the deerskin and holds in his hand the rosary of Tulsi. He anoints his forehead with a saffron-mark with clean hands. Upon his neck is the rosary of Rudraksha, but within his mind is falsehood. O sinner, you do not utter the Lord's Name. (4) Who-so-ever does not realize the Quintessence of the Self, all his deeds are blind, false and vain. Without reflecting the mind on the True Guru, one cannot know the way."*

*(Sri Bheni Ji, Rag Parbhati, page 1351, Sri Guru Granth Sahib Ji)*

With Almighty's blessing Bhagat Bheni Ji never had any problems in his life. He started meditating on Almighty. Today Bhagat Bheni Ji is remembered at the place where he lived. People will always remember whoever who worships Almighty. This is the praise of Almighty's name.

## BHAGAT SAIN JI



Bhagat Sain Ji was born in December 1400 AD at village Sohal district Amritsar. His father was Sri Mukand Rai and mother Jiwan Devi. His father belonged to the Golhen caste of personal care providers (Naiee). When he was 10, he was sent to Lahore to his aunt, Sobhi Devi. At Lahore, he learnt the job of being a personal care provider (Naiee) and of being a physician from Ustad Rahim Khan and took up service with Rao Vir Sih the king of Badhavgarh. On his job, every morning he used to provide an oil massage one and a half hours before shampooing and bathing the Raja. In addition he also took care of the King's clothes and entertained him with songs and stories from time to time.

One day, the courtiers and ministers praised Bhagat Kabir Ji very much in the court. Bhagat Sain Ji was also present in the court at that time. On hearing praises of Bhagat Kabir Ji from the ministers, he also made up his mind to take up the meditation of Almighty. He went to Benaras and adopted Bhagat Ramanand Ji as his guru. After his return, he started contemplation on the Name of the Almighty besides having the company and the guru had instructed being in the service of the mendicants as.

One evening, Bhagat Sain Ji was returning home after his duties at the court. On the way, he met a group of saints. Bhagat Sain Ji took that group home. After the meal, the saints started a discourse and Bhagat Ji was so ingrossed in the discussions that he forgot to attend his routine service at the King's palace. Acknowledging Bhagat Sain Ji's selfless service to the saints, Almighty contemplated that, "If Bhagat Ji fails to attend the King's service he will be punished, and how can I tolerate a devotee being punished while he has carried out the noble service of serving my saints. In return something has to be done whereby my devotee's fame and respect is widely spread in the entire world instead of him being punished." Upon pondering such circumstances, Almighty himself manifested in Bhagat Sain Ji's appearance and attended Bhagat Ji's daily routine in serving the King. It is also said that the King had a permanent uncured skin disease from birth, and to the surprise of the King, the skin disease was cured upon the magical touch of Almighty in the form of Bhagat Ji. The King became very pleased with the service.

When the discourse came to the close after sunrise, Bhagat Sain Ji remembered that he had to go to the King. Afraid of the anger of the King, he got ready in a hurry and reached the court. Upon arriving at the palace, everyone was surprised to see Bhagat Ji returning in a rush soon after he had left after completing his daily routine service of attending to the King.

The King was also surprised to see Bhagat Sain Ji coming and the King rose from his throne, and feeling delighted, he said, "Sain! You have returned so soon? You had just gone after giving me the massage and bath. I am very pleased with your service today as your magical touch has cured my skin disease." Upon saying this, the King took off his personal robe and placed it on Bhagat Ji as his sign of gratitude. Bhagat Sain Ji replied very humbly, "Your highness! Please forgive me. I was busy serving the mendicants who had come to my house and could not be present in your service today."

Bhagat Ji continued, “Your highness! I did not come to give you a bath. Seeing me busy serving the holy men, Almighty Himself came in my form and gave you the bath.” Hearing this, the King paid obeisance to Bhagat Sain Ji and said, “Sain! If your Almighty is of this nature, I am your disciple from this day.” The King fell and prostrated at Bhagat Ji’s feet and proclaimed himself to be the servant of Bhagat Ji. The King was enlightened with the knowledge of Almighty through his company with Bhagat Ji.

The king requested that Bhagat Sain Ji continued his meditation and soon, the entire royal family became devotees of Bhagat Sain Ji.

After this incident, the fame of Bhagat Sain Ji’s devotion spread far and near. One of his verses is included in the holy Sri Guru Granth Sahib in which he says, “How should I go to perform `aarti` (worship of the Almighty using lamps) with incense, lamp and butter? O` my formless One, unconcerned with worldly things. Your name is the lamp and devotion to thee is the wick. Only a devotee of Almighty knows of the bliss He bestows. Only he can explain Eternal bliss. O` Almighty! Free me from the cycle of birth and death. Anybody else, who desires Eternal peace should meditate on the Almighty.”

It is said that till today the lineage of the King are the disciples of Bhagat Ji’s generation with the wish to have the glimpse of Almighty through the guidance of Bhagat Ji’s generation.

## BHAGAT PARMANAND JI



Bhagat Parmanand Ji was a Maharashtrian saint-poet, one of whose hymns is included in the Guru Granth Sāhib. Born in 1483, he resided at Barsi, situated to the north of Pandharpur, in present-day Sholapur district of Maharashtra. Bhagat Parmanand Ji was a great ascetic, devout lover of the Almighty and a great scholar as well. He was a true believer of Almighty and in his poetic composition, he used 'Saraang' as his reference to a bird called Saraag (nom de plume), who is ever thirsty for the premature raindrop (swanti) and keeps calling for the particular raindrop to come. His poetry was a descriptive reflection of his actual internal spiritual state of separation

from Almighty, which he describes through the thirst of a Saraag bird. He feels the same way as the Saraag bird that is ever thirsty for the premature raindrop as he feels the pain and agony of being separated from Almighty and His blessings. He always longed for Almighty whom he worshipped. It is said that Bhagat Ji used to kneel down seven hundred times daily to Almighty. His knees use to bleed due to this act of devotion, but he never cared for his bleeding and aching knees. He believed that for a long time that Almighty could be worshipped in the physical form only, but later as his spiritual state developed and he realized that the formless (Nirgun) form of Almighty, can also be loved and prayed to. Bhagat Parmanand Ji's one hymn is incorporated in the Guru Granth Sahib and subscribes to this view. In this hymn, he disapproves of the mere ritualistic reading and hearing of the sacred books, if its teachings are not adopted and practiced in daily life and if people are still disposed to the service of fellow beings. He commends sincere devotion that can be imbibed from the company of holy saints. Lust, wrath, avarice, and slander have to be expunged as they all render selfless voluntary service.

### ਸਾਰੰਗ ॥ (1253-4)

Saarang:

Prologue: There was a devotee who used to come everyday as his daily routine to listen to a discourse of Puranas but his lifestyle did not change. Observing his character Bhagat Parmanand Ji uttered the following Shabad.

### ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (1253-4)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

### ਤੈ ਨਰ ; ਕਿਆ ਪੁਰਾਨੁ ਸੁਨਿ ਕੀਨਾ ॥ (1253-5, ਸਾਰੰਗ, ਭਗਤ ਪਰਮਾਨੰਦ ਜੀ)

So what have you accomplished by listening to the Puraanas?



**ਅਨਪਾਵਨੀ ਭਗਤਿ ਨਹੀ ਉਪਜੀ ;**

**ਭੂਖੈ ਦਾਨੁ ਨ ਦੀਨਾ ॥੧॥ ਰਹਾਉ ॥** (1253-5, ਸਾਰੰਗ, ਭਗਤ ਪਰਮਾਨੰਦ ਜੀ)

Faithful devotion has not welled up within you, and you have not been inspired to give to the hungry. ||1||Pause||

**ਕਾਮੁ ਨ ਬਿਸਰਿਓ , ਕ੍ਰੋਧੁ ਨ ਬਿਸਰਿਓ ;**

**ਲੋਭੁ ਨ ਛੂਟਿਓ ਦੇਵਾ ॥** (1253-6, ਸਾਰੰਗ, ਭਗਤ ਪਰਮਾਨੰਦ ਜੀ)

You have not forgotten sexual desire, and you have not forgotten anger; greed has not left you either.

**ਪਰ ਨਿੰਦਾ , ਮੁਖ ਤੇ ਨਹੀ ਛੂਟੀ ;**

**ਨਿਫਲ ਭਈ ਸਭ ਸੇਵਾ ॥੧॥** (1253-6, ਸਾਰੰਗ, ਭਗਤ ਪਰਮਾਨੰਦ ਜੀ)

Your mouth has not stopped slandering and gossiping about others. Your service is useless and fruitless. ||1||

**ਬਾਟੁ ਪਾਰਿ ਘਰੁ ਮੂਸਿ ਬਿਰਾਨੋ ;**

**ਪੇਟੁ ਭਰੈ ਅਪ੍ਰਾਧੀ ॥** (1253-7, ਸਾਰੰਗ, ਭਗਤ ਪਰਮਾਨੰਦ ਜੀ)

By breaking into the houses of others and robbing them, you fill your belly, you sinner.

**ਜਿਹਿ ਪਰਲੋਕ ਜਾਇ , ਅਪਕੀਰਤਿ ; (Ap-klriq bolo)**

**ਸੋਈ ਅਬਿਦਿਆ , ਸਾਧੀ ॥੨॥** (1253-7, ਸਾਰੰਗ, ਭਗਤ ਪਰਮਾਨੰਦ ਜੀ)

But when you go to the world beyond, your guilt will be well known, by the acts of ignorance which you committed. ||2||

**ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ ਨਹੀ ਛੂਟੀ ;**

**ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ ॥** (1253-8, ਸਾਰੰਗ, ਭਗਤ ਪਰਮਾਨੰਦ ਜੀ)

Cruelty has not left your mind; you have not cherished kindness for other living beings.

**ਪਰਮਾਨੰਦ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ;**

**ਕਥਾ ਪੁਨੀਤ , ਨ ਚਾਲੀ ॥੩॥੧॥੬॥** (1253-8, ਸਾਰੰਗ, ਭਗਤ ਪਰਮਾਨੰਦ ਜੀ)

Parmaanand has joined the Saadh Sangat, the Company of the Holy. Why have you not followed the sacred teachings? ||3||1||6||

## BHAGAT RAMANAND JI



Beside the *Gangga* River, there is a town called *Kashi*, which is also known as *Banars*. In year 1500, everybody in *Kashi* used to remember Bhagat Ramanand Ji. He was a highly spiritual man. He was from Vaishnav origin and a saint.

Based on prior sources, it was written that Bhagat Ramanand Ji was born in Prayag (currently known as Alahbaad). He was born in year 1366AD (1300<sup>4</sup>) in a Brahmin family linked to Gour lineage. His father's name is Pandit Varpushap Sadan Sharera (Bhuriri Karma) and mother's name, Sushila. At that time, the Arabian Muslims ruled India. Teachings of Islam brought by the rulers had

infiltrated the lives and culture of the Indian people. Their way of life was mixed up.

Bhagat Ramanand Ji's name formerly was Ram Datt. After turning 5, his family had a *Jeneau Ceremony* (a Brahmin ceremony) and took him to *Kashi* so that he can start his studies. Those days, *Kashi* was the only center of education for the entire country.

Bhagat Ramanand Ji became a student and started to learn from his teacher. One day, after his class, he went out for a stroll. While walking in the garden, he met Ragvanand Ji who was a saint and astrologer. When Ragvanand Ji saw Ram Datt, he called him close and said, "The Almighty's grace is unbelievable. This child is very beautiful and talented, but unfortunately he is going to depart in a few days time. He will become the cause of his parent's sorrow. He is born with a very short life." He said that and went ahead. Ram Datt went to his teacher and said, "Dear Master, I met Swami Ragvanand while having a walk, he said that my life is very short. I will die after a few days. Because of this, I don't want to continue my studies anymore. What is the purpose in pursuing my education?" When Ram Dutt's teacher heard this and when he got to know that Ragvanand told this to Ram Dutt, he became worried. Then he consoled Ram Dutt and said, "Nevermind. He must have meant that you are turning into an adult, no more a child. Let's go and ask him. Don't worry, Almighty will take care of every thing."

He took Ram Dutt along and reached at Ragvanand's place. He told Ram Dutt's teacher, the same thing as what he told Ram Dutt in the garden previously. After hearing him, Ram Dutt's teacher requested, "Maharaj! What needs to be done so that this child can live longer? Please give some solutions." "This child's age can be prolonged, only if he performs Yoga", answered Ragvanand. "Then please make this child your follower and increase his lifetime. This child is talented," Ram Dutt's teacher requested.

Swami Ragvanand made Ram Dutt his follower and named him 'Ramanand'. He started teaching him yogic techniques (*Joga Abhyas*). By practicing these yogic techniques many times, Bhagat Ji used to uplift his breath to the tenth door (Door of wisdom-dasam duar), hold the breath and bring

<sup>4</sup> Encyclopaedia of Sikhism by Harbans Singh

down his breath. In this manner Bhagat Ramanand Ji's life span increased and he became a *yogi*. Later, Bhagat Ramanand Ji also became the successor to Ragvanand Ji's sact lineage known as Vaisnav. As time passed by, Bhagat Ramanand Ji became a famous teacher (guru), saint and aquired the ability to perform miracles.

Later, Bhagat Ravidas Ji, Kabir Ji, Dhanaji, Pipaji and others became his followers. Bhagat Ramanand Ji did a tour around the whole country's pilgrimage shrines and spread the path of meditation. He was a great saint and his sermons in Sri Guru Granth Sahib Ji are as follows: -

**ਰਾਮਾਨੰਦ ਜੀ , ਘਰੁ ੧** (1195-11)

Raamaanand Ji, First House:

**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (1195-11)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

**ਕਤ ਜਾਈਐ ਰੇ ; ਘਰ ਲਾਗੋ ਰੰਗੁ ॥** (1195-11, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

Where should I go? My home of Antahkaran is filled with Almighty's love;

**ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ ;**

**ਮਨੁ ਭਇਓ ਪੰਗੁ ॥੧॥ ਰਹਾਉ ॥** (1195-11, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

therefore my consciousness does not go out wandering. My mind has become crippled means that my mind has stopped from wandering in worldly desires. ||1||Pause||

**ਏਕ ਦਿਵਸ ; ਮਨ ਭਈ ਉਮੰਗ ॥** (1195-12, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

One day, a desire welled up in my mind.

**ਘਸਿ ਚੰਦਨ ਚੋਆ ; ਬਹੁ ਸੁਗੰਧ ॥** (1195-12, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

I ground up sandalwood, along with several fragrant oils.

**ਪੂਜਨ ਚਾਲੀ ; ਬ੍ਰਹਮ ਠਾਇ ॥** (1195-13, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

I as a feminine (of the Almighty husband) went to a temple with intention to worshipped Him there in physical form.

**ਸੋ ਬ੍ਰਹਮੁ ਬਤਾਇਓ ;**

**ਗੁਰ , ਮਨ ਹੀ ਮਾਹਿ ॥੧॥** (1195-13, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

Almighty's voice appeared in my mind and told me that He is within me as my real-self. ||1||

**ਜਹਾ ਜਾਈਐ ; ਤਹ ਜਲ ਪਖਾਨ ॥** (1195-13, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

Wherever I go, I find water and stones means I find water in pilgrimage shrines and idols in temples.

**ਤੂ ਪੂਰਿ ਰਹਿਓ ਹੈ ; ਸਭ ਸਮਾਨ ॥** (1195-14, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

The inner voice told me that He pervades in totality within all.

**ਬੇਦ ਪੁਰਾਨ ; ਸਭ ਦੇਖੇ ਜੋਇ ॥** (1195-14, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

I have searched through all the Vedas and the Puraanas and understood the conclusion that Almighty exist as the physical form of entire creation.

**ਉਹਾਂ ਤਉ ਜਾਈਐ ;**

**ਜਉ ਈਹਾਂ ਨ ਹੋਇ ॥੨॥** (1195-14, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

I would only go to pilgrimage shrines and temples, only if Almighty does exist in totality within me. ||2||

**ਸਤਿਗੁਰ ; ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ ॥** (1195-15, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

Therefore, I am a sacrifice to You, O my True Guru.

**ਜਿਨਿ ਸਕਲ ਬਿਕਲ ; ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ ॥** (1195-15, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

You have cut through all my confusion and illusion.

**ਰਾਮਾਨੰਦ ਸੁਆਮੀ ; ਰਮਤ ਬ੍ਰਹਮ ॥** (1195-15, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

Raamaanand's Master is the All-pervading Almighty.

**ਗੁਰ ਕਾ ਸਬਦੁ ;**

**ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥੩॥੧॥** (1195-15, ਬਸੰਤੁ ਹਿੰਡੋਲ, ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ)

Guru's Shabad (Gurbani) eradicates the millions of accumulated (Senchit) karma earned in various past lives. ||3||1||

Extract from Encyclopaedia of Sikhism by Harbans Singh

*RĀMĀNANDA (1300-1410), promoter of Vaiṣṇav Bhakti in North India and founder of the Bairāgī sect of anchorites, was born at Prayāga (Allāhābād) in a Kānyakuba Brāhmaṇ family. He studied in Kāśī (Banāras), the ancient seat of learning, and it was here that he became 'a disciple of Rāghavānanda, the fourth āchārya (teacher, preacher, head of a sect) in the line of Rāmānuja, the founder of Vaśiṣṭādvaita. He was, however, more liberal than his gurū with regard to the caste system in general and untouchability in particular. He initiated a separate sect of his own, the Rāmāvat or Rāmānandī Sampradāya, with Lord Rāma and Sītā as its Supreme Deity instead of Chaturbhujā Nārāyaṇa and Lakṣmī worshipped by followers of Srī Sampradāya. Rāmānanda established himself as a teacher at Kāśī, where to this day Pañchgaṅgā Ghāṭ is associated with his name. From there his disciples, the Rāmānandī Bairāgīs, spread his message of Rāma-worship all over the country, but mostly in the central Gangetic plain. It is perhaps his liberal views regarding caste distinctions that has led to a well-established tradition that a number of low caste saints of the Bhakti movement, such as the weaver Kabīr, leather worker Ravidās, the barber Sain and the Jāṭ peasant Dhannā were his disciples, chronological impossibilities notwithstanding.*

*Many works in Sanskrit and Hindi are ascribed to Rāmānanda by his followers, but modern scholars accept only two, Vaiṣṇavamatabja Bhāskar and Rāmāchanā Paddhatī as authentic. Two*

*Hindi padas (hymns) attributed to him are found in the Sarbāṅgī compiled by Rajjab. One of them which duplicates his single hymn included in Sikh Scripture, the Gurū Granth Sāhib, points to his nearness to the Sant tradition of nirguṇa-bhakti (worship of the Transcendent One). In this hymn (GG, 1195) idol-worship is clearly rejected, the supreme Deity, Brāhmaṇ, is conceived as all-pervading, revealed to the mind only through the śabda of the True Gurū, whereas Vedas and purāṇas avail nothing.*

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## BHAGAT SADNA JI



In man's life there are always changes, which are caused by incidents that change one's lifestyle. Bhagat Sadna Ji was a butcher but he later became a bhagat. Let's listen to his life story now.

Bhagat Sadna Ji's parent's names could not be found but his work was butchering. He was born in the year 1180 in a town called Sehvan at Sind District and stayed there as well. From childhood, he was interested in listening to the religious knowledge of saints and fakirs and he himself used to pray to statues representing Almighty. Through religious teachings, Bhagat Sadna Ji

developed great virtues within him. Although he was from the butcher lineage, he had great mercy for all non-speaking animals that were killed brutally by humans just to fulfill their desires and for the taste of the tongue. Naturally when one's self advances spiritually, Almighty is seen within one's self as well as in all others and everything is seen as one common existence. Therefore, Bhagat Sadna Ji began to see his existence as part and parcel of the entire creation. He stopped killing the innocent animals. However being a butcher meant that he had no other means to earn a living as this was the only profession he inherited from his ancestors. To feed his family, he started trading the meat that he purchased from other fellow butchers, because he thought that at least he wouldn't need to slaughter the animals himself. Whenever he found any free time he meditated on Almighty's name and sometimes he sang Almighty's virtues continuously without any limitation of time and also without consuming any food.

Almighty has been always enjoying the company of His beloved Bhagats, and therefore Almighty creates a situation whereby His Bhagat remembers Him all the time. Bhagat Sadna Ji once found a Salgram stone (used for prayers) and used that to weigh meat. Everybody used to dislike him for what he used to do with the Salgram and how he earned his living with it. Bhagat Sadna Ji used to get benefits from the Salgram and his life was dependant on it.

A Hindu saint and priest questioned Bhagat Sadna Ji's meat weighing by using the Salgram. One day a saint came to Bhagat Ji's shop and requested, "Hey Sadna, please give me the black stone. I will pray to it. It is the Salgram. Could you please use a different stone, as you only utilize it just as an ordinary stone.

Bhagat Sadna Ji knew that the Saint wanted Salgram and he gave it to him without any hesitation. The saint took the Salgram to his place of residence. After reaching his temple, he bathed the salgram and lighted up a fragrant joystick, marked it with sandal and presented the Salgram with flowers. Then at night, he prayed and slept. While sleeping, he had a dream and in the dream the Salgram told him that, "You did a very bad thing. I was very happy with Sadna because he used to pray to me. He was mine with his pure heart. He loved me. I am not hungry for respect but instead hungry for love. Bhagat Sadna Ji remembers me while weighing meat as well. Please send me back to him." Listening to these words, the saint woke up. The Saint realized that what he did was wrong and felt guilty. The next morning, he went back to Bhagat Sadna Ji. He said, "Sadna Ji, please take back your Salgram! It belongs to you. You are very lucky that you remember Almighty."

“Why sant ji?” asked Sadna. Then, the saint told him all about his dream. After listening to that, the love and happiness in Bhagat Ji’s heart doubled. He started to immerse himself in prayers. With the Salgram, he weighed meat, he also prayed to it and meditated on Almighty’s name in his heart as well<sup>5</sup>.

### **BHAGAT SADNA JI LEFT HIS BUTCHERING WORK**

There is also another story on Bhagat Sadna Ji’s life which enlightened him towards the divine path<sup>6</sup>.

One day, a rich man came to buy mutton from Bhagat Sadna Ji. Bhagat Sadna Ji told him that there was no more meat at that time because the all the meat had finished. The rich man was a very nice person so Bhagat Sadna Ji couldn’t say ‘No’ to him. At that time there were no refrigerators available to freeze the meat for the next day’s trading and therefore Bhagat Sadna Ji contemplated that if a goat is slaughtered in the night then the remaining meat will be rotten by the next morning. In order to fulfill his customers demand, Bhagat Sadna Ji decided to cut one leg of the goat and keep the goat alive till the next morning. Whe Bhagat Ji held a knife and wanted to cut the goat, suddenly it laughed. While laughing it said, “Hey Sadna! You are going to do something out of the norm.”

Listening to this, Bhagat Sadna Ji was very surprised that the animal was speaking. At that moment, the knife dropped from his hands. Bhagat Sadna Ji asked the goat, “Hey goat, tell me what new thing am I starting? My work is to slaughter and sell you.”

The goat said, “Listen! This cycle of reincarnation has been going on and sometimes I am a goat and you are a butcher and sometimes I am butcher and you are a goat. But in this life, you are going to cut one of my body parts while I am still alive and leaving me to suffer for the whole night just to serve your preferred customer. You are starting something new now. Tomorrow I will also do the same thing to you. This is because we are partners in our deeds (*karma*). This has become part of our practice. We will sell each other’s meat.

The Goat’s story made Bhagat Sadna Ji realize. That day Bhagat Ji declined the rich man’s demands and did not sell the meat to him. The next day, Sadna stopped his butchering work and started praying.

### **BLAME FOR MURDER**

When Bhagat Sadna Ji had the full knowledge that there is only greatness (good) in reciting Almighty’s name and meditating upon it, he went on for pilgrimage to Jagan Nath Puri to meet Purkhotam Ji, and left Sindh. Just 1 station before reaching Jagan Nath Puri, it was dark already. He thought the he should have some food from the house of a family before he continues his journey. He stood in front of a house door and started calling for someone. There was only 1 couple living in that house. The lady’s age was between 20 – 22, and she was a young beautiful woman. Her husband was suffering from an incurable disease. When the wife saw Bhagat Sadna Ji, she asked him to come into the house. She spoke very politely and lovingly, “Please come in! Please bless our home. We are very fortunate that you have come, its as though Almighty has come. Please have some food and relax yourself and bless me to be in your service.”

Looking at her faith, Bhagat Sadna Ji went to the compound and sat on the bed. The pretty woman prepared food with a lot of love and faith. After preparing food, she washed Bhagat Sadna Ji’s feet and asked him to sit on the mat. Then she served him food. She fanned Bhagat Ji until he finished

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<sup>5</sup> Sri Guru Granth Katha Sagar by Pandit Narain Singh Ji Giani Lohore Mujangawale.

<sup>6</sup> Bhagat Mal

eating. Her fanning was just the way a wife fans her husband. While fanning, she was talking lovingly and sweetly asked, where Bhagat Ji came from, where is he heading and why did he become a saint.

After Bhagat Sadna Ji had his dinner, the wife requested him to put up for a night in their house as she made the bed for him. Bhagat Sadna Ji accepted her request. Bhagat Sadna Ji fell asleep while chanting Almighty's name. It was mid night, and the pretty woman came to his bed. She had desires in her heart. Lust made her crazy boil and blind. Looking at her crazy acts, Bhagat Sadna Ji told her, "Sister! Please go away from me! All wives should be faithful to their husbands. As it is, I have done many sins. Please don't make me do more sins. Go away! You are like my sister!"

The woman's bad thoughts were because of her bad desires. She thought that the saint might be scared of her husband. Suddenly, she walked away and after 10 minutes she returned with her husband's head cut. She showed Bhagat Sadna Ji her husband's head and said, "Hey my love! If you were scared of my husband, then here is his head! I never accepted him as my husband. My parents got me married to him. He was useless, suffering from diseases, and he was supposed to die. Now, I accept you as my husband. Come love me, make me yours".

Bhagat Sadna Ji kept listening to all her talks. When she finished her nonsense, he shouted in anger, "Witch! Evil Woman! You have committed a very big sin! You have to pay for your sin in hell. I don't want to do the same. I am going out from your house. You are an evil woman, who killed her own husband. How would you ever love another man?" Sadna Ji lost himself to anger.

After saying this, Bhagat Sadna Ji got up and suddenly the evil woman shouted, "Hey! After killing my husband, you want to commit sin with me! You are not a saint! you are a killer! Everybody, listen, I have been robbed. Run after him! The saint has killed my loving husband. Catch him, he's running away." Looking at her bold act, Bhagat Sadna Ji was very surprised but wasn't worried. He thought that let us just see what Almighty will do. Probably, I am supposed to repay for a sin that I had committed and that's what made me put up a night in this woman's house. This is a game of Almighty.

People started gathering after listening to the woman's shouting. They listened to the woman and surrounded Bhagat Sadna Ji. His hands and legs were tied with heavy ropes. The next morning Bhagat Ji was brought before the judge. During the court proceedings, statements were collected from the all the witnesses who caught Bhagat Sadna Ji during the night before. The evil woman came in tears before the judge and portrayed herself as the most virtuous, innocent, faithful and husband-loving woman while accusing Bhagat Sadna Ji. At the end of the proceedings, Sadna Ji was given the opportunity to speak for himself but Bhagat Sadna Ji decided not to say anything to defend himself but instead he was reciting Almighty's name all along the proceedings without showing any interest as he had un-doubtful faith in Almighty's Will. The Judge had no other choice but to declare Bhagat Sadna Ji as guilty and he announced his verdict to punish Bhagat Ji by the death sentence immediately on the next day before the public. Bhagat Sadna Ji was brought to the prison cell while waiting for the next day's execution. Throughout the entire day and night Bhagat Sadna Ji prayed before Almighty by composing the following hymn, which is included in the Sri Guru Granth Sahib Ji by Guru Arjan Dev Ji (Ang 858):-

### ਬਾਣੀ ਸਧਨੇ ਕੀ ; ਰਾਗ ਬਿਲਾਵਲੁ (858-13)

The Hymn of Bhagat Sadhana, Raag Bilaaval:

Prologue: Bhagat Sadhna Ji was a Muslim butcher who used to perform devotion to Thakur in a Hindu manner. Some people complained that although Bhagat Sadhna is a Muslim, he still worship idols like Hindus. Upon hearing this, the king gave the command to brick him alive in a in his Allahabad Fort. When the wall reached Bhagat Sadhna Ji's neck, he uttered the following Shabad.



**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (858-13)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

**ਨਿਪ ਕੰਨਿਆ ਕੇ ਕਾਰਨੈ ;  
ਇਕੁ ਭਇਆ ਭੇਖਧਾਰੀ ॥** (858-14, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

For a king's daughter, a man disguised himself as Vishnu.

**ਕਾਮਾਰਥੀ ਸੁਆਰਥੀ ;  
ਵਾ ਕੀ ਪੈਜ ਸਵਾਰੀ ॥੧॥** (858-14, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

He did it for sexual exploitation, and for selfish motives, but Almighty protected his honor. ||1||

Once there was a king who's daughter had a wish to marry Vishnu. A carpenter disguised himself as Vishnu with a self-made costume. He came to the king's daughter and said "I came here to fulfill your wish". Soon the king married his daughter to this fraud man. One day, the king's rival from a neighbouring kingdom attacked on the king's kingdom. Although the king had much smaller army, he still was very confident to win the war as he thought that his son-in-law was Vishnu. The carpenter was very worried that his true identity will be revealed so he decided to commit suicide. When the noose was in his neck, Vishnu appeared and told him that his death would cause people to loose faith in God. Then Vishnu bestowed him with a boon that he will win the war against the enemy. Bhagat Sadhna relates this story to plead before Almighty to save him.

**ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ;  
ਜਉ ਕਰਮੁ ਨ ਨਾਸੈ ॥** (858-14, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

What is Your value, O Guru of the world, if You will not erase the karma of my past actions?

**ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ;  
ਜਉ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ ॥੧॥ ਰਹਾਉ ॥** (858-15, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

Why seek safety from a lion, if one is to be eaten by a jackal? ||1||Pause||

**ਏਕ ਬੂੰਦ ਜਲ ਕਾਰਨੇ ; ਚਾਤ੍ਰਕੁ ਦੁਖੁ ਪਾਵੈ ॥** (858-15, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

For the sake of a single rain-drop, the rainbird suffers in pain.

**ਪ੍ਰਾਨ ਗਏ ਸਾਗਰੁ ਮਿਲੈ ;  
ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ ॥੨॥** (858-16, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

When its life-forces (Pran) is gone means when one dies in thirst, even an ocean is of no use to it. ||2||

**ਪ੍ਰਾਨ ਜੁ ਥਾਕੇ ਥਿਰੁ ਨਹੀ ; ਕੈਸੇ ਬਿਰਮਾਵਉ ॥** (858-16, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

Now, my life has grown weary, and I shall not last much longer; how can I be patient?

**ਬੂਡਿ ਮੂਏ , ਨਉਕਾ ਮਿਲੈ ;**

**ਕਹੁ , ਕਾਹਿ ਚਢਾਵਉ ॥੩॥** (858-17, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

If I drown and die, and then a boat comes along, tell me, how shall I climb aboard? ||3||

**ਮੈ ਨਾਹੀ , ਕਛੁ ਹਉ ਨਹੀ ;**

**ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥** (858-17, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

I am nothing, I have nothing, and nothing belongs to me.

**ਅਉਸਰ ਲਜਾ ਰਾਖਿ ਲੇਹੁ ; (ਲੱਜਾ ਬੋਲੇ)**

**ਸਧਨਾ ਜਨੁ ਤੋਰਾ ॥੪॥੧॥** (858-18, ਬਿਲਾਵਲੁ, ਭਗਤ ਸਾਧਨਾ ਜੀ)

Now, protect my honor; Sadhana is Your humble servant. ||4||1||

Bhagat Sadna Ji spent the whole night praying before Almighty, and surprisingly the next morning, the Judge reconsidered his verdict and decided to lighten the punishment from death to cutting off both of Bhagat Sadna Ji's hands

Bhagat Ji's both hands were cut with a huge knife and he was released to go wherever he wished. Bhagat Sadna Ji was feeling the extreme pain and blood was flowing out from both of his hands yet he was delighted and in high spirits as he accepted Almighty's Will. He kept on reciting Almighty's name without any grudge for the evil woman nor the Judge, he kept on walking without any destination.

Almighty is always happy when his Bhagat is in joy and He becomes sad when His beloved Bhagat is in pain. Almighty has been always protecting His beloved ones from the most extreme situations by manifesting Himself in various physical forms just like a mother. Almighty manifested in a scholars dream and ordered him to be in Bhagat Sadna Ji's service by sending a chariot to carry Bhagat Ji and provide all the required medical assistance.

Soon after Bhagat Ji received the treatments, he requested to be taken before Almighty in the temple. Upon entering the temple Bhagat Sadna Ji saw Almighty in His physical form before him, Bhagat Ji bowed before Almighty by touching eight parts of his body to the ground (Asht-Ang : 2 feet, 2 knees, 2 elbows & 2 hands), but he had no hands to perform the complete obeisance, Almighty smiled and looked at his hands. Everyone standing around the temple was shocked to see that Bhagat Sadna Ji's hands became normal before he could touch the ground.

Bhagat Sadna Ji was very anxious to know the reason why was he punished although he did not commit any sin. Almighty then manifested in Bhagat Sadna Ji's dream and said, "In your previous life you were a scholar and a disciplined Brahmin in Kansi. One day a butcher was pulling a cow to be slaughtered, but the cow managed to escape and came to your house to hide. When the butcher came to ask about the cow you pulled the cow with both your hands and handed it over to the butcher. The butcher went to the slaughterhouse and killed the cow without any mercy. In this life time the evil woman who blamed you for killing her husband was the cow in the previous life, the husband whom she killed was the butcher and you handed over the cow for killing to the butcher with both your hands. Therefore, she killed her husband and initiated the situation where your hands were chopped as a revenge for the deeds in your previous life. However this deed was the only stumbling block in your way to achieve the supreme state and attainment of your real-self." Almighty disappeared in Bhagat Sadna Ji's dream after the explaining the reasons behind the reality in this life.

Bhagat Sadna Ji spent his entire life in Almighty's meditation and he was blessed with the glimpse of Almighty through His manifestations in various occasions.

Later he passed away and his grave is in Sarhand.

# BHAGAT JAIDEV JI



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*Praym Bhagati Jaidayu Kari Geet Govind  
Sahaj Dhouni Gaavai.*

Getting immersed in the loving devotion, the devotee Jaidev would sing the songs of the Lord (Govind).

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*Leelaa Chalit Vakhaanadaa Antarajaamee Tdaakur Bhaavai.*

He would describe the glorious feats accomplished by God and was greatly loved by him.

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*Akharu Iku N Aavarhai Pousatak Bannhi Sandhiala Kari Aavai.*

He (Jaidev) knew no would and hence binding his book would return home in the evening.

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*Goun Nidhaanu Ghari Aai Kai Bhagat Roopi Likhi Laykhu Banaavai.*

God, the repository of all virtues in the form of the devotee Himself wrote all the songs for him.

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*Akhar Parhhi Parateeti Kari Hoi Visamaadu N Angi Samaavai.*

Jaidev would get elated seeing and reading those words.

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*Vaykhai Jaai Ujaarhi Vichi Birakhu Iku Aacharaju Suhaavai.*

Jaidev saw a wonderful tree in the deep forest.

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*Geet Govind Sanpoorano Pati Pati Likhiaa Antu N Paavai.*

Each and every leaf had the songs of the Lord Govind written on it. He could not understand this mystery.

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*Bhagati Hayti Paragaasu Kari Hoi Daiaalu Milai Gali Laavai.*

Due to the love for the devotee, God embraced him in person.

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*Sant Anat N Bhaydu Ganaavai □10□*

God and saint have no veil in between.

*(Bhai Gurdaas Ji )Bhai Gurdaas Ji in his Varaa depicting the greatness of Bhagat Jaidev Ji wrote the above.*

### **Bhagat Jaidev Ji's Childhood**

Bhagat Jaidev Ji lived in Bengal, India. Born in the year 1208<sup>7</sup> at village Kendhli (Kindhu Bil), district of Bir Bhum of west Bengal on the river Ajai, he came from a very poor Brahmin family. His father's name was Bhoj Dev Ji and mother's name was Vama Devi Ji (also known as Radha Devi or Rama Devi). Bhoj Dev was one of the five Brahmins who migrated from Kanoj to Bengal, and he was originated from the Brahmin sect called Bhar Dhuaj and from Haras lineage.

Bhagat Jaidev Ji was a very intelligent child. At a very young age he was sent to a Pathshala (religious school) to study Sanskrit. At that time, in the 11<sup>th</sup> century, there were many Hindus who lived in Bengal and hence Sanskrit was taught commonly to most Hindu Brahmins. It was compulsory for children of Brahmin Hindus to be taught Sanskrit. Together with learning Sanskrit, Bhagat Ji also took up classical music ('Raag Vidya'). At a very tender age, he could compose his very own songs.

Bhagat Jaidev Ji had not even completed his education and his parents passed away. The departure of his parents affected Bhagat Jaidev Ji a lot. He could not bear the pain of losing his parents at such a tender age. The only comfort was singing his heart out. As a result many of his compositions were very touching and Almighty-centred. People who heard them became emotional and Almighty-centred as well.

However Bhagat Jaidev Ji continued with his education and completed it with excellence. His relatives in seeing his interest in education continued to support him financially for his daily needs and his education.

<sup>7</sup> Bhagta Dha Senkhaip Jiwan-Birtant by Singh Sahib Giani Mani Singh, the other view are that Bhagat Jaidev flourished in the reign of Raja Karnarav (AD 1142-56) and Raja Purushottam Dev (AD 1170-80), both of Orissa in accordance to The Encyclopedia of Sikhism by Harbans Singh

### **Bhagat Jaidev Ji's First Miracle**

Learned people usually say that children who are gifted or who are saintly will show signs at an early age. In their lives there will definitely be an occasion where their miraculous powers and saintliness will be exposed to the public at large. When such an episode happens, the general public will begin to have faith, believe or respect for such children.

Such was a miracle that happened in the life of Bhagat Jaidev Ji at a very tender age. Bhagat Jaidev Ji at that age was oblivious to the world's deviousness and pretentiousness. Whatever anyone had to say, Bhagat Jaidev Ji accepted it as truth and never questioned or doubted it.

In Bhagat Jaidev Ji's village, there was one Brahmin by the name of Niranjan. He was very cunning and was a swindler. He deceived and swindled everyone. Niranjan noticed the unassuming behaviour of Bhagat Jaidev and thought it to be an opportune target. Hence, he started to get close and friendly to Bhagat Jaidev Ji.

One day, when he came to see Bhagat Jaidev Ji, he pretended to be very sad and said "Jaidev! Your parents were very good people. They were honest and fair and spoke the truth. Whenever they committed something to someone, they would always fulfil their commitment. You know, they had borrowed money from me but before they could return the money they had left the world. I am very saddened of their death and their departure from this world. Had they been here they would have returned the money that they borrowed from me. You know, I am thinking that if you can give your house to me, your parents' debt would be settled. Settling the debts of ones parents is a very good deed for a son to do."

Niranjan said the above in such sweet words that Bhagat Jaidev Ji never caught on to his scheming intentions. He at once agreed to give his house to Niranjan. Upon hearing this Niranjan straight away took out papers that he had prepared earlier for Bhagat Jaidev Ji to assign his house in return for settlement of the so called debt. Bhagat Jaidev Ji immediately signed the papers and gave his house to Niranjan.

Niranjan's happiness knew no bounds at seeing Bhagat Jaidev Ji signing the assignment papers. Holding the signed papers, Niranjan gave a pat on the back of Bhagat Jaidev Ji. By this time, Niranjan's daughter had come. Running and crying she said, "Dad! Your house has caught fire, it is burning"

Listening to this horrifying news, Niranjan ran to his house. On reaching close to his house, he sees his whole house on fire. The fire was at full force. Niranjan stepped in front to try to stop the fire and save his belongings. As he moved in front, the assignment papers that Bhagat Jaidev Ji had signed dropped and caught fire as well. In seconds, they became ashes and Niranjan did not even realize this.

The people of the village on hearing of the fire, all came in droves to help put out the fire. They could not calm the fire. The villagers were dumb struck. Their efforts to put-out the fire did not bring in any results. The fire kept on going stronger and stronger. The villagers were still at a stage of disbelief when Bhagat Jaidev Ji arrived. As Bhagat Jaidev Ji came to the place, the fire immediately stopped. There was not even smoke on the scene. On seeing such a miracle, the villagers were astonished.

Niranjan realised that the burning of his house was a result of his bad deeds. He tried to deceive Bhagat Jaidev Ji into giving him the house. Niranjan's inner voice chided him and he fell at Bhagat Jaidev Ji's feet. Crying, he asked for forgiveness. Saying, "Bhagat. ...Bhagwan Bhagat. ...Bless me!!! I made a mistake. I got what I deserve." Niranjan continued crying and begging for forgiveness. Bhagat Jaidev Ji consoled Niranjan. Bhagat Jaidev Ji then very gently said, "Almighty Knows."

All the villagers got to know of Niranjan's deed. Their faith and respect for Bhagat Jaidev Ji grew by leaps and bounds. They started serving Bhagat Jaidev Ji. Even Niranjan started to serve Bhagat Jaidev Ji.

### **Bhagat Jaidev Ji – The King's Poet**

Since ages, Bengal was known as a colorful and vibrant place. Music, dancing, poetry and spirituality was abundant in Bengal. Singers, musicians, poets were very well respected in Bengal. Even the Kings of Bengal used to compose music and poetry.

Bhagat Jaidev ji had grown to become a very handsome young man and a very good poet and a singer. His face was always vibrant and glowing. He was big built and looked very handsome. At that age, he started wearing a "Dhoti" and looked like a Bhairagi Sadhu. He used to compose songs and walk around while singing his songs. He was such a good singer that wherever he went and sang, people use to gather around him to hear his beautiful songs.

At that time the King of Bengal was Laksman Syan. He had heard a lot of praise about Bhagat Jaidev Ji. He ordered his men to find and bring Bhagat Jaidev Ji to his palace. They managed to find Bhagat Jaidev Ji and brought him to the palace. The King made Bhagat Jaidev Ji, "Raj Kavi" – the King's Poet and gave him a lot of respect. Although, the King had many other learned people, the King gave this honour to Bhagat Jaidev Ji.

Bhagat Jaidev Ji from then on started to stay in the King's Palace. Bhagat Jaidev Ji lived very comfortably in the palace; he was given good food and cloths. Nonetheless, he continued to wear the simple "dhoti" and looked like a Sadhu. Even with all this happiness, his simple way of living and his love for Almighty never changed. Staying in the palace he placed greater effort in improving his Sanskrit and composed more songs in the praise of Almighty.

### **Pilgrimage and Glimpse of Almighty**

Staying in the palace, Bhagat Jaidev Ji became more and more Bhairagi. He wanted to be free. He felt like prisoner staying in the palace. One day, without telling anyone he left the palace and never came back.

He had no idea where to go. He continued walking and walking. Day and night his thoughts were on Almighty. In his mouth, he uttered HIS praises. He felt as if the entire world was singing the praises of Almighty – the birds, bees, animals in the jungle and water, the trees, flowers, all sang the praises of Almighty.

Bhagat Jaidev Ji's inner voice told him to go to the town of Jagan Nath. He felt that there is where someone is waiting for him and that is where his freedom is.

During the nights, he looked at the stars and sang the praises of Almighty and HIS beautiful creation. During the days he walked towards Jagan Nath and while walking he sang the praises of Almighty.

One day, as usual he was singing the praises of Almighty and walking towards Jagan Nath. The day was extremely hot. The path he was walking on was hilly and bad. Water was nowhere to be seen. Bhagat Jaidev Ji continued walking and singing praises of Almighty. He did not care for his thirst. He carried on walking on the hill slopes. Walking up and down the hills had made him lofty. He dropped to the ground and lost his consciousness.

At that time Almighty appeared in the form of a child. Almighty, the knower of all hearts, came to Bhagat Jaidev Ji. Almighty took the appearance of a child and gave Bhagat Jaidev Ji a pot of milk to drink. The unconscious Bhagat Jaidev Ji, when he drank the milk, became conscious. Bhagat Jaidev

Ji finished the entire pot of milk. Bhagat Jaidev Ji looked at the child who had saved him from death. The child looked like an 8 or 10 years old child of a cowherd. His clothes were torn and were old. But his face was like the moon – glowing and lovely to see. When Bhagat Jaidev Ji regained his full consciousness he asked the child – “My child! Who are your parents and where do you come from?”

The child said “Ji! Look there, you can see some huts and that’s where I came from.” As the child was saying this, he pointed to the place to Bhagat Jaidev Ji. Bhagat Jaidev Ji started to look at where the child was pointing his finger. Bhagat Jaidev Ji did not see anything, there were no huts, and there was nothing there as it was just barren land. When Bhagat Jaidev Ji turned back to ask the child of which huts he was talking about, the child was nowhere there. That’s when Bhagat Jaidev Ji realised that the child was Almighty himself who had come to save him. Bhagat Jaidev Ji started saying “Oh Almighty, you came and went so fast”. Then and there he started singing the praises of Almighty. The birds and the wonderful creation of Almighty stood in silence to listen to the praises of Almighty.

### **Bhagat Jaidev Ji and Pathmavethi’s Marriage**

After the incident, Bhagat Jaidev Ji continued his journey and reached Jagan Nath. Instead of staying in a temple, Bhagat Jaidev Ji sat on the side of a road and started to sing the praises of Almighty. His voice had so much of love and his eyes could only see Almighty. Whoever heard of Bhagat Jaidev Ji’s Almighty praising songs just sat in front of him and continued hearing and seeing the handsome Bhagat. Bhagat Jaidev Ji was already handsome but now he had a special spiritual beauty in him. Whoever saw him could not remove their eyes away from him.

Such was Almighty’s blessing that someone would provide him with food twice a day. He did not even need to ask anyone for food. The ladies who came to see him used to bring milk and fruits. Their faith and respect for Bhagat Jaidev Ji grew day by day.

One day, Sudav Brahmin was sent by Almighty to see Bhagat Jaidev Ji. After travelling for a while, Sudav Brahmin reached the town where Bhagat Jaidev Ji was. From the people of the town he heard about Bhagat Jaidev Ji’s praises. He went to the place where Bhagat Ji was and started hearing Bhagat Jaidev Ji singing Almighty’s praises. On hearing, Sudav was filled with bliss. He sat there for a very long time and then got up and went to where he was staying.

He prepared food and brought it for Bhagat Jaidev Ji. While giving the food to Bhagat Jaidev Ji, both of them started talking. During this time, Sudav Ji asked Bhagat Jaidev Ji – “You appear to be from a high caste, but more importantly it appears that Almighty has given you the fruit of Bhagti”

Sudav Ji continued bringing food for Bhagat Jaidev Ji for the next couple of days. One day when he reached home, he saw his daughter – Pathmavethi. The daughter was at the age of getting married. He thought to himself – “Why don’t I get her married to this Bhagat Jaidev Ji? He is young, handsome and more importantly a Bhagat of Almighty! What else do I need?” Such thoughts did not let Sudav Ji sleep the whole night.

The next day, he rose early and went to see Bhagat Jaidev Ji. Bhagat Ji was as usual singing the praises of Almighty.

Sudav Ji immediately went forward and said “Bhagat Ji, I have a humble request to make”

“Ji!” Bhagat Jaidev Ji answered.

Sudav Ji said, “It is my humble request. My daughter Pathmavethi is young and of a marriageable age. It is the saying of the Sasteras that when a woman is ready for marriage, she should be married.



“Please marry my daughter, you are intelligent and you know everything”

Bhagat Jaidev Ji on hearing Sudav Ji said, “I don’t have knowledge of such matters. All of you are well aware of my situation.”

Sudav Ji continued “But I have made up my mind that I want her to marry you. She will be your servant forever – that is my wish”

Bhagat Jaidev Ji was shocked on hearing such words from Sudav Ji. Bhagat Ji said “Hay Bhagat, you know that I am a Sadhu. Neither do I have a house or a permanent place to stay. How can I marry your daughter? Such thoughts are not proper”

Sudav Ji said, “But I have made up my mind. A Brahmin’s mind once made up cannot be denied. You will have to accept my request.” Saying this Sudav Ji left the place.

The next day he came to see Bhagat Jaidev Ji and this time brought along his daughter. In the whole village there was no such beautiful young girl. After giving food to Bhagat Jaidev Ji, he started the topic of his daughter’s marriage again. Sudav Ji said to his daughter “My beloved daughter, bow down to the feet of Bhagat Jaidev Ji” The daughter did exactly as the father had ordered. Sudav Ji had some how forced on the marriage of her daughter to Bhagat Jaidev Ji. Bhagat Jaidev Ji was dumbstruck at this play of Almighty. He just said “What a play by Almighty” and continued singing the praises of Almighty.

### **Bhagat Jaidev Ji – Returning to His Village**

Bhagat Jaidev Ji was just astonished with Almighty’s play. At first HE got him to leave his house to go towards the shrines for pilgrimage and now makes him a householder. Almighty gave him this beautiful Pathmavethi who even the Devtas, Kings, the rich people had the interest in marrying.

After the marriage, Sudav Ji brought Bhagat Jaidev Ji to his house. After staying there for a few days, Bhagat Jaidev Ji thought of going back to his house and staying there.

When his villagers came to know of his arrival back in the village, they became very happy. They were all pleasantly surprised that Bhagat Jaidev Ji had returned with Pathmavethi. Bhagat Jaidev Ji house was once again filled with happiness.

During Bhagat Jaidev Ji’s absence, Niranjana had been staying in his house. On seeing Bhagat Jaidev Ji, Niranjana at once said, “I will leave this house immediately. Bhagat Jaidev Ji you stay in your own house and I will make a place to stay for myself.” Niranjana had high regards for Bhagat Jaidev Ji after his house burning incident.

Bhagat Jaidev Ji said “No, Pandit Niranjana Ji! Please do not leave this house. The house is big enough for both of us. You can take one side and I can take the other. We will stay together.”

Niranjana was no longer the old Niranjana. He had left all his bad deeds and habits. He no longer stole people’s belongings or deceived people. Instead, he had started to love Almighty. He never called anyone bad. The villagers also started liking him. Many times Niranjana used to say that, “in my mind I had the greed to have a better house and because of that I had wanted to cheat Bhagat Jaidev Ji. Almighty knew what I was doing and he burnt my house the minute I tried to cheat Bhagat Jaidev

Ji. Never ever try to cheat anyone especially a good or a pious person; Almighty will punish you. And such bad deeds will only bring in bad results.”

Bhagat Jaidev Ji started staying in the village. His daily basic needs were never on Bhagat Jaidev Ji's mind. This he left to Almighty. Pathmavethi thought of Bhagat Jaidev Ji as a saintly person and started to serve him. Whatever she used to get to eat she accepted and never complained. Even Pathmavethi started praying to Almighty. Whoever used to come to visit Bhagat Jaidev Ji used to bring some food. Bhagat Jaidev Ji continued to sing the praises of Almighty.

### **The Making of Geet Gobind**

Bhagat Jaidev Ji had learnt Sanskrit. He knew the Veda Mantra, Upanishads, Mahabharata, Balmeek Ramayan and Tulsi Ramayana. Most of the verses in these books he knew by heart. So much so that he could go on for months and months singing these verses and he could not finish singing all the verses. Bhagat Jaidev Ji even composed his own songs in Sanskrit.

Bhagat Jaidev Ji wrote a book called “Geet Gobind” on the meditation of Sri Krishna. It was a great book and its compilation took years to complete. He started writing this book when he was in Jagan Nath town and continued the efforts in his village.

It is said that one day Bhagat Jaidev Ji was sitting in memory of Sri Krishna. His thoughts went to Bindraban, where Sri Krishna used to reside during his teenage years. In front of Bhagat Ji eyes came the scene where Sri Krishna is standing far away and blowing the flute. From far away he sees Radha together with her friends coming towards Sri Krishna while dancing and singing. Seeing such a beautiful scene, Bhagat Jaidev Ji uttered a verse. That verse was the start of the compilation of Geet Gobind.

When people used to visit Bhagat Jaidev Ji, they used to bring offerings for him. Through these offerings, Bhagat Jaidev Ji used to run his house. He was never concerned about whether he will have enough food for him and his wife. Even Pathmavethi was very hard working and contented. She used to serve Bhagat Jaidev Ji whole-heartedly and never ever complained. Whatever was given to her, she accepted it happily.

Bhagat Jaidev Ji used to go out in the mornings. Near his village there was a river flowing. Near the river there were huge trees. Bhagat Jaidev Ji used to sit under those trees and write his Geet Gobind. When time came for lunch, Pathmavethi used to bring him lunch at the place.

One day, Pathmavethi was on her way bringing Bhagat Jaidev Ji his lunch. Bhagat Jaidev Ji was writing a song in praise of Sri Krishna. Bhagat Jaidev Ji had completed three verses of the chand that he was writing. He could not find the words for the forth verse to complete the chand. At the same time, Pathmavethi had arrived and called him “Swami Ji! Come and have lunch”

Bhagat Ji said, “Padhmo! I have started on a chand but cannot find the words for the forth verse. Once I complete it I will eat.”

Pathmavethi on hearing this said, “Hey swami ji! Come and have food first. Then after lunch put your thoughts together again on the verse and the words will come to you by itself. It is the will of Almighty, that's why you cannot find the right words”

Bhagat Jaidev Ji agreed and said “Alright, Padmo. I'll listen to you and maybe it is Almighty's will”

Bhagat Jaidev Ji leaves the place where he was writing and goes to the river. Suddenly, Pathmavethi sees her husband coming to her. To the surprise of Pathmavethi, Bhagat Jaidev Ji now said, “Come Padmo, bring me the “Geet Gobind” and lets complete the forth verse.” Surprised, Pathmavethi said, “Swami Ji, you came back half way from the river.”

Without saying anything further, Bhagat Jaidev Ji started to write the last verse and completed the chand. When the chand was completed, Bhagat Ji turned to Pathmavethi and said, “come bring the food and lets have lunch now” Pathmavethi set up the food on the leaves and Bhagat Ji ate it whole heartedly. Bhagat Jaidev Ji finished his food, and moved away. It was then that Pathmavethi was about to start eating the remaining food. Pathmavethi usually ate after her husband. She was about to have her first bite that Bhagat Jaidev Ji arrived and said, “Hey Padhmo! How come today you ate before me. You did not even wait for me.” Please forgive me as it took me quite awhile today to come back from the river”

Pathmavethi’s food was still in her hands and had not even touched her mouth that the food dropped. She was shocked and with trembling hands said, “If it wasn’t you who were here earlier, who was it who came here who looked like you and who completed the fourth verse of the Chand.” Pathmavethi told Bhagat Jaidev exactly what happened a few minutes ago. She also showed him the verse that was completed. Bhagat Jaidev Ji was surprised to see the chand being completed.

Listening to the whole story, and seeing the completed chand, he knew that it was Almighty himself that had come to his help. Bhagat Jaidev Ji then had the remaining food. Immediately after eating the food, he received enlightenment.

### **Placing “Geet Gobind” in the Village Temple**

After the incident of Almighty himself coming to complete the verse of the chand, the Geet Gobind book was completed shortly after. When the book was completed, a copy was made. The book was wrapped in a beautiful cloth and Bhagat Jaidev Ji and Pathmavethi took it to the temple in the village. Upon reaching the temple, Bhagat Jaidev Ji sang a song and after that placed the book at the feet of Sri Krishna’s statue.

The villagers were very pleased with the contents of “Geet Gobind” that they started singing its verses.

In Jagan Nath, there was a king whose name was Brahmen. He thought of himself as a very learned and a great poet. When the praises of “Geet Gobind” reached him, he decided in his mind that he will write a similar “Geet Gobind” and will preach the reading of his Geet Gobind. Because he had a lot of money, it was easy for him to get people to speak highly of him. With money even a fool can be called a pundit. As the saying goes “Kaun Vadda, Maya Vedaei”

King Brahmen, in arrogance of his financial standing started writing his “Geet Gobind”. Upon completion of his Geet Gobind, he called upon all the Brahmins and said to them “Look here, I have written a wonderful Geet Gobind, go and preach on the teachings of this book and I will give you a lot of money” The Brahmins did not want to commit the sin of preaching the fake Geet Gobind in the place of Bhagat Jaidev Ji’s original Geet Gobind.

They said to Brahmen “It is inappropriate for us to start preaching your Geet Gobind. Instead, what we can do is that we place both versions of the Geet Gobind onto the feet of Sri Krishna’s and let him decide which one he accepts. Whichever Geet Gobind he accepts, we will preach the teachings of that Geet Gobind.” The King accepted their suggestion.

The next morning, the news of placing both the Geet Gobinds at the feet of the Sri Krishna’s statue for a verdict on which is the right one spread far and near. On hearing such news, people came from everywhere to witness the event. King Brahmin came with his ministers. He was very confident that it is his Geet Gobind that will be chosen. This was because he was very proud of the knowledge that he had.

That morning, both the books were kept on the feet of Sri Krishna's statue. Everyone stepped out of the temple. The temple priest offered a prayer before Sri Krishna's statue and said, "Hey Sri Krishna! We have placed both the books on your feet. Whichever, you accept, keep it with you. Whichever, you don't throw it out of this temple. Hey Sri Krishna, only you can decide" All we can do is to make a humble request to you."

Everyone from the town was there waiting outside the temple. All were waiting to see who would get the honour of having his book kept and read in the temple.

Waiting outside, they heard as if someone was inside the temple and was moving the things in the temple. After a while, one of the books flew out of the temple. The pages of the book became apart and scattered all over the place. On seeing this, the villagers started praising Sri Krishna. The head priest came forward and picked up the book that was thrown out. On picking it up, he called on everyone and said, "Sri Krishna has thrown out the book that was written by King Brahmen and has accepted the book that was written by Bhagat Jaidev Ji. Hence, from today, only the Geet Gobind that is written by Bhagat Jaidev Ji will be placed in the temple and the verses from therein will be sung in the temple." The villagers were very happy on hearing this but King Brahmen became very much ashamed.

The villagers started teasing King Brahmen. The King picked up his book and quietly started walking towards the sea. He had decided that he would commit suicide. As he reached the shores of the sea and was about to jump into the sea, he heard a voice. "Hey, King! Don't commit a second sin by committing suicide" Your first sin was that you were envious of Bhagat Jaidev Ji. That's why your book was not accepted. At the time of writing the book, you had no faith; you were burning in the fire of jealousy. Let go of your jealousy, ego and foolishness. Go and write a few verses in Bhagat Jaidev's book and it will be accepted. Your name will be remembered forever. And throw your book into the sea."

Hearing this voice, the King felt peace coming to him. He threw his book into the sea and returned to the temple. There he fell to his knees before Sri Krishna's statue and asked for forgiveness. He promised never to be jealous again and will always come to the temple and sing the verses from Bhagat Jaidev Ji's Geet Gobind.

With this episode, Bhagat Jaidev Ji praise grew more and even King Brahmen gave a lot of money to Bhagat Jaidev Ji.

### **Bhagat Jaidev Ji Robbed**

When Bhagat Jaidev Ji left Jagan Nath, King Brahmen gave him a lot of money respectfully. For a long way from Jagan Nath, the King and villagers walked with Bhagat Jaidev Ji. Then they went back to their homes.

On the way back Bhagat Jaidev Ji and his wife, Pathmavethi were going through a jungle trail. Three robbers followed Bhagat Ji with the intention to rob all the wealth that was donated to him by the King. Once Bhagat Ji noticed them, they pleaded to Bhagat Ji with folded hands, "Please allow us to be of your service as this life is very short and it is a great virtue to serve the saint and we shall follow you where ever you go." Bhagat Ji knew that the robbers are after the wealth and to refrain them from committing any sin, Bhagat Jaidev Ji gave everything that the King had given him – all the money and gold coins to the robbers. Upon handing over the wealth to them, Bhagat Ji said, "Please help me to carry this bundle of wealth and kindly purchase my consumables. Do not hesitate to spend the wealth for your needs as well. Wealth is created by Almighty to serve our needs for comfort but wealth becomes useless if it is not utilised properly." At first the robbers were shocked to learn that Bhagat Ji had noticed their intentions. During midnight while Bhagat Ji was resting the three robbers

had a discussion in which one of the robbers said, “This Brahmin (Bhagat Ji) is very smart, he purposely handed over all his money which was actually quite secure with him to get us arrested in the next town by lodging a report against us. He will definitely accuse us for robbery.” One of the robbers said, “Let’s kill him now.” The second one said, “Why must we kill him unnecessarily, just leave him while he is asleep.” The third one then said, “It won’t be a wise decision to leave as he will definitely recognise us and get us arrested.” After a lengthy discussion they decided to chop Bhagat Ji’s hand and limbs and drop him into a deep well.

As Bhagat Jaidev Ji woke to complete his daily routine, the robbers attacked him. They wanted to even keep Pathmavethi with them. Bhagat Jaidev Ji begged the robbers to leave her alone but the robbers did not listen. Instead the robbers chopped both Bhagat Jaidev Ji’s arms and limbs before throwing him into a nearby well and took the money and Pathmavethi with them.

The well did not have much water and Bhagat Jaidev Ji escaped from drowning but he was not able to come out of the well. Bhagat Jaidev Ji just started singing the praises of Almighty loudly. As he was singing, the good King Laksman Sain of Gorr passed through that jungle and heard the Bhagat singing.

He asked Bhagat Jaidev Ji, “Hey singer! Who are you and what are you doing here?” Bhagat Jaidev Ji answered, “My name is Jaidev and some people of Almighty have thrown me in this well. There is nothing to be afraid of; I am just singing the praises of Almighty”

Hearing this, the King threw a rope in the well and asked Bhagat Jaidev Ji to hold the rope and he will pull him up. Bhagat Ji answered, “Without a pail, I cannot come up as I don’t have arms and limbs.”

The King then arranged for a pail and sent it to down and brought out Bhagat Jaidev Ji. On coming out, Bhagat Ji told the King everything that had happened. Hearing this, the King was shocked and seeing the pain that the Bhagat had gone through, he was very sad. The King thought to himself, how Bhagat Jaidev Ji will ever write again.”

King Laksman took Bhagat Jaidev Ji with him and brought him to his palace. Bhagat Jaidev Ji thought a lot about Pathmavethi but somehow knew that Almighty will take care of her. A while later the King’s soldiers succeeded in finding Pathmavethi and brought her back to Bhagat Jaidev Ji in the palace.

Bhagat Jaidev Ji persuaded the King to organise a great charity kitchen (yag) and serve the saints. The King organised the charity kitchen on a very large scale and donated unlimited wealth and garments to all the saints. Upon learning about this, the same three robbers who robbed Bhagat Jaidev Ji came in Sadhu (saint) costumes with intention to collect the gifts that were given away the King. They were shocked to see Bhagat Jaidev Ji alive and sitting next to the King as there was no way to escape. They reluctantly proceeded towards the main sitting area specially prepared to honour the saints. Bhagat Jaidev Ji recognised them very well and instead of revealing their true identity he told the King that they are his senior colleagues as well as great saints and therefore they should be served and honoured with the most number of gifts. Although they were highly honoured by the King by providing them the most prestigious accommodation in his personal palace and ensured their hospitality personally, they were very uncomfortable because of the fear that Bhagat Ji will reveal their true identity. They tried for numerous times to get the King’s permission to leave but the King pleaded them to stay on for a few more days. After staying for a few days, they were allowed to leave by the King and as a gift on their departure, the King gave a bullock full with gold coins and other precious gifts to them in accordance to Bhagat Jaidev Ji’s recommendation. The King also arranged for his armed soldiers to accompany them till they reached their destination.

On the way back, the King’s soldiers asked the robbers pertaining to their relationship with Bhagat Jaidev Ji as they were curious for the special treatment that they received. The robbers said, “Dear

Soldiers, please keep this secret within us. Four of us were working together in a King's palace. One day, Jaidev committed an unforgiving sin in the King's palace, and the king became very angry and announced the death sentence for Jaidev. At that time we were assigned to implement the judgement. We took Jaidev into a deep jungle and we became merciful towards him so instead of killing him we chopped his hands and limbs before hiding him in a well. We showed the amputated hands and limbs to the King as a proof of implementing his judgement. This is the reason of Jaidev's kindness towards us as he was worried if we may revealed his true identity." To the surprise of all the soldiers, the earth below the robbers cracked and the robbers fall into the earth's core. As soon as they fell the earth joined and returned to normal.

The soldiers were terrified and they rushed back to the palace. They went to the King's audience hall where the King was sitting together with Bhagat Jaidev Ji and the soldiers reiterated the incident in detail. Bhagat Ji was very saddened and prostrated and started to sing Almighty's praises while rubbing his arms and legs on the ground. Everyone was caught by surprise witnessing Bhagat Ji's hands and limb growing back while he was totally engrossed in Almighty's meditation.

Raja Lachman Sain came with folded hands and bowed down to Bhagat Ji's feet and said, "You are the writer of the Geet Gobind which unites those who are separated with the Almighty. Please stay here forever and preach the truth which will be very beneficial to the entire world through the means which are available in this kingdom."

### **The True Sati (Faithful Wife)**

One day Raja Lachman Sain's wife was sitting with Bhagat Jaidev Ji's wife Pathmaveti and along with all her personal servants. One servant came running to her and said, "Dear Queen, I bring a very sad news to you, your brother has passed away and in accordance to the rituals his first wife prepared herself to be burned along with her husband. During the cremation ceremony, after his first wife sacrificed herself, the second wife could not tolerate her husband's separation and all of a sudden she jumped into the burning fire during the cremation ceremony. Observing this situation his third wife also ran towards the burning pyre to sacrifice herself but she was saved by the people who were present for the cremation. She then unshielded her sword and killed herself. In this manner your brother and his three wives have passed away." Upon listening to this, the queen was amazed and became proud of her sisters-in-law who sacrificed themselves. She then declared them as Sati (Faithful Wives) who could not tolerate being separated from their husbands and said, "They have made my parents and their parents proud and their sacrifices shall remain as an example to the world." All the servants agreed with the queen except Pathmaveti. Pathmaveti said, "The woman who sacrifices herself after her husband's death by means of burning herself alive or by any other methods is categorised as the lowest grade of Sati. Calling them Sati is undermining the meaning of being a true Sati. The true Sati is the one who dies naturally and instantly upon hearing of her husband's death." Pathmaveti continued "The forceful killing by means of the sword or fire should not be called as an act of a Sati because this is equivalent to committing suicide. In true contexts, what is the death of a woman just like by cutting down a tree the shadow never stays on, upon sunset the heat disappears and the light of the moon during the night disappears with the dawn. In the same manner a woman cannot stay alive without her husband. Therefore the woman's death should coincide naturally without adopting any forceful methods or those are the true Sati who stays alive after the death of her husband to raise her children and retain her honour by contentment and never smear her husband's dignity. Such women are a hundred percent better than those who die just to fulfil the rituals of the ceremony.'

The Queen felt offended with Pathmaveti's statements, and she assumed that Pathmaveti was trying to portray her own greatness and is trying to look down upon the sacrifices of her sisters-in-law. The

queen decided to create a similar situation for Pathmaveti in order for Pathmaveti to prove her stand and said sarcastically, “Oh yes, whatever you have said is true but such great soul can be only you and nobody else.” The queen informed the King of the entire conversation and conveyed her wish to assess Pathmaveti in a similar situation. She planned the false situation and told the King to invite Bhagat Jaidev Ji to the royal orchard so that she can assess Pathmaveti’s love for her husband. The King said, “You have thought of a very wicked idea and why are you running a knife below my throat?” however the King reluctantly agreed to his wife’s requests.

The King took along Bhagat Jaidev Ji to his royal orchard and the queen immediately found a place to sit beside Pathmaveti. As planned, a servant with a sad look on her face came running to the queen and said, “I have come with a sad news that Bhagat Ji has already passed away.” Upon listening to this news the queen started to cry loudly and fell on the ground, she acted as though she had lost her consciousness. Looking at the queen’s condition Pathmaveti said, “Dear Queen, why are you crying unnecessarily? Bhagat Ji is fine as he is perfectly well, this servant has simply conveyed false news.” The queen became ashamed and came back to her room but she didn’t give up her intention. She postponed her plan to some other time.

One day, the King took Bhagat Ji along on his duty tour; the queen took advantage of the situation, came to Pathmaveti while crying and said, “Bhagat Ji, has been eaten by a lion in the forest.” Pathmaveti knew that the queen was trying to assess her love for her husband with false news and so she decided to play along with the Queen’s tricks. Pathmaveti said, “Hei Krishen!” and fell down. The queen was shocked and assumed that Pathmaveti fainted, but after a thorough check it was discovered that Pathmaveti had passed away. The queen panicked and became very sad. The king came back. After listening to what had happened he became extremely sad and decided to kill himself in a burning fire as he regretted his actions very much.

Bhagat Ji was informed about the incident in detail and was also informed about the King’s decision to burn himself alive. Bhagat Ji rushed to the King, and upon arriving, the King dropped at Bhagat Ji’s feet to ask for forgiveness, “Please forgive me, I am a great sinner. I am the cause of Mata Pathmaveti’s death and I am the real culprit because I conspired in the plans created by the queen. Therefore, please allow me to burn alive as at least my soul will rest in peace.” Bhagat Ji tried very hard to talk the King out of his plans but the attempts were unsuccessful. Bhagat Ji concluded that the only way to persuade the king was to bring Pathmaveti back to life.

Bhagat Ji told the queen to go and inform Pathmaveti’s dead body that Bhagat Ji is alive. The queen obeyed the instruction and Bhagat Ji started singing Almighty’s praises. In a very short while he became totally engrossed in Almighty’s love and Pathmaveti’s body began to move slowly. As Bhagat Ji was singing the praises, Pathmaveti became conscious and she participated in singing the Almighty’s praises with her husband. The King and Queen regretted very much and asked for forgiveness from Pathmaveti and thought to themselves why they have not uplifted their spiritual state although they were blessed to have the company of such a saint.

### **Bhagat Jaidev Ji’s Last Days**

Bhagat Jaidev Ji stayed with the King for a very long time. In the palace, Bhagat Ji used to sing the praises of Almighty. Whatever Bhagat Jaidev Ji used to say, would happen.

One day, Bhagat Jaidev Ji said to the King, “Hey King, I wish to return to my village. Give me your blessings. Carry on singing the praises of Almighty and there will never be any shortcomings of any kind. Almighty will always take care of you”

Although the King was reluctant to see Bhagat Jaidev Ji leaving him, he could not stop this. The King always felt peaceful in the presence of Bhagat Jaidev Ji. What could the King do, for he could not go against the wishes of Bhagat Jaidev Ji.

The King gave a lot of money to Bhagat Jaidev Ji and sent his men together with Bhagat Jaidev to guard him until he reached his house.

In his village Kendhali, Bhagat Ji usually takes a bath in the river Ganga once a day, which was 18 koh (43.2km) from his house. Although he was in his old age he maintained this routine. Upon realising his love for the river Ganga, it once told Bhagat Jaidev Ji, “You don’t have to come here, please remain in your residence and contemplate on me. You shall obtain the benefits of bathing in me.” However the river Ganga’s statements did not stop Bhagat Ji from going to the Ganga River. Then again, Ganga said, “I shall come into the river adjacent to your village, therefore, please take your bath there.” Bhagatji asked, “How can I confirm your presence within the river.” The river Ganga answered, “Till today the river has not seen a single lotus plant blossom. When I am within the river, you shall see the blossoming of the lotus flowers.” It is said that a few days later, the river Ganga stated to flow just in front of Bhagat Ji’s house.

Bhagat Jaidev Ji continued to stay in his house and sing the praises of Almighty. Staying in Kendhli, Bhagat Jaidev Ji became very old. One day while having his food, he left this world and became one with Almighty. On seeing the death of her husband, Pathmavethi also left this world to become one with Almighty.

Till today, in the village of Kendhlithere is “samadh” in memory of Bhagat Jaidev Ji. The Ganga River flows near the place where Bhagat Jaidev Ji used to stay. That place is now known as “Jai Dhi Ganga” - “Jaidev’s Ganga”.

Every Maghi’s sangrand, there is big mela where people come from all over the world and take their bath in the Ganga river. There the verses of the Geet Gobind are sung and the praises of Bhagat Jaidev are sung.



## BHAGAT PIPA JI



Bhagat Pipa Ji was born in year 1349 AD (1425 AD<sup>8</sup>). He belonged to the Khidi clan of Rajputs and was the Raja of a small state, Gagroan Garh in eastern Rajasthan. About forty-three years before the birth of Guru Nanak Dev Ji, there was a King by the name of Pipa in Gegnaur, Rajestan. He was appointed King after his father's death. He was a young and a very handsome king. His ministers gave him complete freedom to do whatever he liked. He became interested in women and married many beautiful princesses, until a time came when he had a collection of about a dozen queens. Among them was a queen called Sita who was Pipa's favourite. She was the most beautiful, with

a likeable disposition. Pipa and Sita were both madly in love with each other, so much so that Pipa could not concentrate on his royal duties.

Besides his keen interest in women, Pipa was also a devout worshipper of the Goddess Durga. He carried on the religious customs and rituals related to Durga worship as set by his ancestors. A temple stood in the palace grounds, where religious hymns were sung. He invited the sadhus and Brahmins to preach and feast, in his palace. His queens served the sadhus and other devotees.

One day a group of 'Vaisnawa' came to town. The 'Vaisnawa' religion was becoming popular in the country. Some people who heard their singing, recommended them to the king. King Pipa discussed this topic with his queens, on whether it was appropriate to invite them. Queen Sita approvingly said, "Maharaj, I can't think of anything better than this! Let's go on and invite them!"

So, King Pipa went to meet the saintly group. With folded hands he invited them by saying, "Oh holy people! I would like to invite you to my palace to listen to your singing in praise of Almighty, and also to serve you food and provide other comforts. Please accept my invitation!"

The chief of the group answered, "Oh King, if you so desire, so be it. My group is willing to go to your palace. You can go ahead and prepare our accommodation."

As Pipa was a King, all he had to do was order. His workers set about, making all the necessary arrangements. Carpets and mats were spread on spacious grounds, and food was also prepared. The invited guests came to reside in the King's palace.

Pipa was very fascinated by the holy group and their singing. The 'Vaisnawa' group liked the king, but they were also very disappointed because he was a women-chaser while being a faithful devotee of Durga. They wished and hoped that the King would believe and follow their 'Vaisnawa' path. With this aim in their hearts, the sadhus did 'Ardas' with full devotion.

**ਪਉੜੀ ॥** (੯੧-੧੩)

Pauree:

<sup>8</sup> Encyclopaedia of Sikhism by Harbans Singh

**ਹਉ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕਾ ; ਹਰਿ ਕੈ ਦਰਿ ਆਇਆ ॥** (੯੧-੧੩, ਸਿਰੀਰਾਗੁ, ਮਃ ੩)

I am a minstrel of the Almighty, my Almighty and Master; I have come to the Almighty's Door.

**ਹਰਿ ਅੰਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ; ਢਾਢੀ ਮੁਖਿ ਲਾਇਆ ॥** (੯੧-੧੪, ਸਿਰੀਰਾਗੁ, ਮਃ ੩)

The Almighty has heard my sad cries from within; He has called me, His minstrel, into His Presence.

**ਹਰਿ ਪੁਛਿਆ ਢਾਢੀ ਸਦਿ ਕੈ ; ਕਿਤੁ ਅਰਥਿ ਤੂੰ ਆਇਆ ॥** (੯੧-੧੪, ਸਿਰੀਰਾਗੁ, ਮਃ ੩)

The Almighty called His minstrel in, and asked, "Why have you come here?"

**ਨਿਤ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ; ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥** (੯੧-੧੫, ਸਿਰੀਰਾਗੁ, ਮਃ ੩)

"O Merciful Almighty, please grant me the gift of continual meditation on the Almighty's Name."

**ਹਰਿ ਦਾਤੈ ਹਰਿ ਨਾਮੁ ਜਪਾਇਆ ;**

**ਨਾਨਕੁ , ਪੈਨਾਇਆ ॥੨੧॥੧॥ ਸੁਧੁ** (੯੧-੧੫, ਸਿਰੀਰਾਗੁ, ਮਃ ੩)

And so the Almighty, the Great Giver, inspired Guru Nanak to chant the Almighty's Name, and blessed him with robes of honor. ||21||1||Sudh||

The 'Ardas' by the holy ones produced results. Almighty listened to their prayer and King Pipa had a dream, which had a great impact on his life style.

### The King Has a Dream

King Pipa left the 'bhagat group' and returned to his glass palace to rest. As usual his comfortable bed was adorned with various fragrances, flowers and scents. He laid down beside Sita. As he slept that night, sure enough he had a dream.

In his dream, his romance with his queen Sita was interrupted, when the glass door of his room opened, and a frightening un-earthly creature entered! The King feared it and cried out, "Demon! Demon!" The Satanic figure looked like Narsingh. It drew near the King and warned, "Oh King, listen!" "Do not worship Durga, otherwise you shall die!" After relaying this stern message, the demon retreated and disappeared at the door. The King woke up panic-struck and perspired in cold sweat. He quickly awakened his queen Sita, who had been sleeping soundly during the entire terrifying episode.

King : "Let's go to Durga's temple!"

Sita : "Now ?Immediately? It is midnight and we haven't cleansed ourselves yet."

King : "Forget everything else! We have to go now! Let's go! My heart is beating fast with fear. I had a frightening dream!"

Queen Sita stood up and followed the King to Durga's temple. Upon reaching, he prostrated in worship before Durga's statue. As soon as he did that, he heard a voice saying, "I am a stone! Go and worship Almighty and follow the teachings of the saintly group. Now go away!"

The King was faced by another shock! Obediently he left the temple with Sita and returned to the palace where he met his holy guests. He and Sita spent the rest of the night in their company. At dawn they had a bath and readily joined the saints in their worshipping ceremonies.

### Meeting The Saint

**ਸਲੋਕ ॥** (709-15)

Salok:

**ਸੰਤ ਉਧਰਣ ਦਇਆਲੰ ; ਆਸਰੰ ਗੋਪਾਲ ਕੀਰਤਨਹ ॥** (709-15, ਜੈਤਸਰੀ, ਮਃ 5)

The saints who are most merciful are the saviour for jeevs (being) and singing the praises of Universal Sustainer (Almighty) is their (saints) support.

**ਨਿਰਮਲੰ ਸੰਤ ਸੰਗੇਣ ; ਓਟ ਨਾਨਕ , ਪਰਮੇਸੁਰਹ ॥੧॥** (709-15, ਜੈਤਸਰੀ, ਮਃ 5)

Sri Guruji says that those who have embraced Almighty's shelter by associating with such saints are purified. ||1||

**ਚੰਦਨ ਚੰਦੁ , ਨ ਸਰਦ ਰੁਤਿ ;** ( 'ਨ' ਦੇਹਲੀ ਦੀਪਕ ਹੈ)

**ਮੂਲਿ ਨ ਮਿਟਈ ਘਾਂਮ ॥** (709-16, ਜੈਤਸਰੀ, ਮਃ 5)

The sandal wood, moon and winter during the month of Assu and Ketek is not cold as Almighty's name because the existence of heat of ignorance within cannot be removed at all.

**ਸੀਤਲੁ ਥੀਵੈ ਨਾਨਕਾ ; ਜਪੰਦੜੋ ਹਰਿ ਨਾਮੁ ॥੨॥** (709-16, ਜੈਤਸਰੀ, ਮਃ 5)

Therefore Guruji says that those who recites Almighty's name are completely cold (peace) within. ||2||

The King was very upset by the incident of his dream. A spiritual change was creeping into his mind, in the midst of emotional conflicts. The preacher of Devi Durga's temple approached, and invited the King for the prayer ceremony. He declined the invitation and hurriedly walked towards the holy group and humbly addressed the chief, "Maharaj, show me the way to meditate on Almighty's name. After meeting and hearing you speak, my mind is drenched in the love for Almighty. I am Helpless, and I am unable to have peace day and night. Have mercy on me ! Oh Lord, I am a beggar and I beg of you!"

Witnessing and hearing the King's humble plea, the saint was very touched and replied, "Oh King, it is with Almighty's grace that you have been shown the path to enlightenment, but the holy one who will be eventually blessing you is residing in Kashi. His name is Swami Ramanand. Go and seek him".

The King and queen Sita decided to leave for Kashi, in search of Swami Ji. They journeyed towards Kashi. Quite ready to embrace a new faith, his mind pleaded and implored thus.

**ਪਉੜੀ ॥** (709-12)

Pauree:

**ਮੇਲਿ ਲੈਹੁ ਦਇਆਲ ; ਢਹਿ ਪਏ ਦੁਆਰਿਆ ॥** (709-12, ਜੈਤਸਰੀ, ਮਃ 5)

Dear Merciful Almighty, please unite me in your form because I have fall at your door (came to your shelter).

**ਰਖਿ ਲੇਵਹੁ ਦੀਨ ਦਇਆਲ ; ਭ੍ਰਮਤ ਬਹੁ ਹਾਰਿਆ ॥** (709-13, ਜੈਤਸਰੀ, ਮਃ 5)

Dear Merciful to needy ones, please protect me as I have been wandering in various reincarnations and now I am very exhausted (tired).

**ਭਗਤਿ ਵਫਲੁ ਤੇਰਾ ਬਿਰਦੁ ; ਹਰਿ, ਪਤਿਤ ਉਧਾਰਿਆ ॥** (709-13, ਜੈਤਸਰੀ, ਮਃ 5)

Dear Almighty, (Bhagat Vachel) to love your Bhagats (devotees) is your true primal nature and you have saved the most sinful ones.

**ਤੁਝ ਬਿਨੁ ਨਾਹੀ ਕੋਇ ; ਬਿਨਉ ਮੋਹਿ ਸਾਰਿਆ ॥** (709-14, ਜੈਤਸਰੀ, ਮਃ 5)

I do not have any other support without you (Almighty), therefore I have this prayer in utmost humbleness for you to listen.

**ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਇਆਲ ; ਸਾਗਰ ਸੰਸਾਰਿਆ ॥੧੬॥** (709-14, ਜੈਤਸਰੀ, ਮਃ 5)

Dear Merciful, please hold my hand as I am drowning in this materialistic worldly ocean i.e please protect me. ||16||

Just as in the bani above, where Guru Arjan Dev Ji humbly begs Almighty to accept him as his disciple, so does Pipa's yearning heart also beg for Almighty. "Oh provider Lord, have mercy! I am helpless and I have come to your door. I have no other support. Oh master, you are my provider. Please stretch your arm and help me cross over this treacherous worldly ocean. Show me mercy, my Lord! Without you, nobody can help me get across this terrifying worldly ocean".

Pipa was completely absorbed in his newfound faith, which seemed to transform him. His attachment towards Sita was slowly diminishing. He reached Kashi in a blissful state of mind.

Swami Ramanand Ji used to bathe daily in the river Ganga. One day on his way back he heard that King Pipa was in Kashi and was seeking him. Swami Ji had also noticed that the King had come to Kashi with a large entourage, consisting of elephants, horses and lovely tents. One of his sewaks confirmed, "Yes, the King of Gagnaur has come".

Swami Ji closed the door that lead to his 'ashram' and forbode anyone to enter without permission. Pipa who came to visit Swami Ji and found the door shut. He was told, "To enter you require Guru Ji's permission".

A sewak who was asked to relay Pipa's intention to meet the Guru Ji, returned with the following message from Guru Ji. "Oh King, I am a poor man. Poor as I am, I am unfit company for the King. It will be a good idea if the King decides to go to a temple instead. There is nothing in common with the King and me, and a meeting is immaterial".

Pipa was very disappointed but he was not discouraged when he heard Swami Ji's answer. He immediately ordered a drastic change to be made of his entourage.

Pipa said, "Distribute all my wealth and belongings! My ministers, horses and elephants shall return, leaving me and Sita with nothing but the clothes we are wearing!"

The King's men carried out the orders of the King. They turned back with the entourage. Pipa and Sita were left with nothing but the clothes they wore. He distributed his money and belongings to

the poor. Feeling pleased with himself, he confidently went to meet the Guru Ji, sending his word through the sewak.

Pipa : “Maharaj! I want to see you. My soul yearns to meet you!”

Swami Ji doubted Pipa’s sincerity and decided to put him to a test saying.

Swami Ji : “ If you are so hasty, then go and jump in a well. That way, you will be able to meet Almighty”.

The Guru Ji’s message was very harsh and Pipa felt rejected, nevertheless his faith was strong and overpowering. At that moment he felt that if he were challenged to prove his sincerity, he would have cut open his chest to reveal his earnest and aching heart. Desperately, like a man possessed, Pipa ran here and there, looking for a well to jump in. Sita, who was worried for his safety, chased after him. The King was heard to mutter, “By jumping into a well, I shall receive the ‘darshan’ of the Guru”. When the people around saw and heard what was happening they shouted in concern.

Concentrating on his spiritual strength, Swami Ramanand realized that Pipa was indeed a sincere disciple, and that one day he will be a ‘bhagat’. Swamiji, with his power, was able to block from view all the wells that were in Pipa’s path. Finally bhagatji’s mind became calm, and he came to a halt. He met Swami Ji’s man, who said, “Pipa, Guru Ji has asked for you!”

Pipa : “Guru Ji is calling me? How lucky am I ? I, Pipa the sinner!”

Pipa followed them, to meet Guru Ji. Reaching, he fell on Guru Ji’s feet. With a repenting heart, he pleaded, “Maharaj, show me how to cross this scary worldly ocean. Please tune my mind towards worship of Almighty. I have been a devotee of Devi Durga. My attraction towards woman has cast me into a ditch and I live a life of ignorance”.

Swami Ji : “Get up, say the name “Ram Naam” Get up please!

He held him by the arm and supported him up. Pipa immediately started chanting, ‘Ram Naam’ and finally to Pipa’s great joy, Swami Ramanand Ji blessed him.

### **Pipa Ji becomes a Bhagat**

Swami Ramanand Ji : “Listen bhagat (ref. to Pipa) Take no pride of your royal status and you can continue to rule your kingdom. Honor and serve the holy, Almighty-fearing people. Win support from your people by paying attention to their difficulties. Do not oppress the poor. When your subjects are happy, only then I shall come and visit you. You do not have to come back to Kashi. Keep on chanting the ‘Ram Naam’ for ‘Ram Naam’ means everything to us.

Pipa felt enlightened by this sermon. Besides daily worship of the ‘Ram Naam’ he served the holy saints and their congregation. Food was cooked and served to the very poor daily, and he took an

interest to further promote the Kirtan sessions. He delegated his sovereign duties to his ministers. Except for Sita, he paid his other queens a good proportion of money and asked them to take part in the worship of the Almighty. With his affairs settled, Pipa was able to concentrate fully on meditation and spreading the teachings his new found religion

Though Pipa did as instructed by Swami Ji, he was unsatisfied, because he still felt the need to be with the Guru Ji. In Kashi, the all-knowing Swami Ji was aware of Pipa's growing yearnings, and decided to fulfill his wish. He made plans to visit Gagnaur, with several devotees who were just as interested to meet Pipa, and then he set forth.

Soon word reached Pipa that Swami Ji was on his way to Gagnaur. He was very happy and planned an elaborate welcoming reception. Preparations were made for a place that could accommodate the Kirtan singers. Invitations were sent out, and announcements were made. The people were told about the divine attributes of Swami Ji and of how lucky were they to be visited by such an Almighty-conscious man. It was a rare to have a chance to be in his presence.

Of having the opportunity to meet a saintly person like) Swami Ramanand Ji, Satguru says,

**ਧਨਾਸਰੀ , ਮਹਲਾ ੫ ; ਘਰੁ ੧੨** (683-18)

Dhanasri, Fifth Mahala, Twelfth House:

**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (683-18)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

**ਬੰਦਨਾ ਹਰਿ ਬੰਦਨਾ ; ਗੁਣ ਗਾਵਹੁ ਗੋਪਾਲ ਰਾਇ ॥ ਰਹਾਉ ॥** (683-19, ਧਨਾਸਰੀ, ਮਃ 5)

I bow in reverence to Almighty, I bow in reverence. I sing the Praises of Almighty's virtues, my King. ||Pause||

**ਵਡੈ ਭਾਗਿ ; ਭੇਟੇ ਗੁਰਦੇਵਾ ॥** (683-19, ਧਨਾਸਰੀ, ਮਃ 5)

By great good fortune, one meets the Divine Guru.

**ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ; ਹਰਿ ਸੇਵਾ ॥੧॥** (683-19, ਧਨਾਸਰੀ, ਮਃ 5)

Millions of sins are erased by serving Almighty. ||1||

**ਚਰਨ ਕਮਲ ਜਾ ਕਾ ; ਮਨੁ ਰਾਪੈ ॥** (684-1, ਧਨਾਸਰੀ, ਮਃ 5)

One whose mind is imbued with Almighty's lotus feet

**ਸੋਗ ਅਗਨਿ ; ਤਿਸੁ ਜਨ ਨ ਬਿਆਪੈ ॥੨॥** (684-1, ਧਨਾਸਰੀ, ਮਃ 5)

is not afflicted by the fire of sorrow. ||2||

**ਸਾਗਰੁ ਤਰਿਆ ; ਸਾਧੂ ਸੰਗੇ ॥** (684-1, ਧਨਾਸਰੀ, ਮਃ 5)

He crosses over the world-ocean in the Saadh Sangat, the Company of the Holy.

**ਨਿਰਭਉ ਨਾਮੁ ਜਪਹੁ ; ਹਰਿ ਰੰਗੇ ॥੩॥** (684-2, ਧਨਾਸਰੀ, ਮਃ 5)

He chants the Name of the Fearless Lord, and is imbued with Almighty's Love. ||3||

**ਪਰ ਧਨ ਦੋਖ ; ਕਿਛੁ ਪਾਪ ਨ ਫੇੜੇ ॥** (684-2, ਧਨਾਸਰੀ, ਮਃ 5)

One who does not steal the wealth of others, who does not commit evil deeds or sinful acts

**ਜਮ ਜੰਦਾਰੁ ; ਨ ਆਵੈ ਨੇੜੇ ॥੪॥** (684-2, ਧਨਾਸਰੀ, ਮਃ 5)

- the Messenger of Death does not even approach him. ||4||

**ਤ੍ਰਿਸਨਾ ਅਗਨਿ ; ਪ੍ਰਭਿ ਆਪਿ ਬੁਝਾਈ ॥** (684-3, ਧਨਾਸਰੀ, ਮਃ 5)

God Himself quenches the fires of desire.

**ਨਾਨਕ ; ਉਧਰੇ ਪ੍ਰਭ ਸਰਣਾਈ ॥੫॥੧॥੫੫॥** (684-3, ਧਨਾਸਰੀ, ਮਃ 5)

Guru Nanak says, in God's Sanctuary, one is saved. ||5||1||55||

Pipa went forward a few miles to receive Swami Ji and his men. He requested the tired Swami Ji to sit in the palanquin with him and proceeded to the palace. At the palace Pipa drank 'charanamrit', to honor the Swami Ji. Pipa devoted much of his time entertaining and serving Swami Ji and his group and achieved a lot of satisfaction. Praises of Almighty were sung daily by the Kirtanis and Pipa saw made sure that everything went on smoothly without a hitch. Swami Ji stayed in the palace for several days and one day expressed his wish to return to Kashi. During their stay, Pipa who was very attached to Swami Ji, felt sad to hear of plans to leave.

Pipa Ji said, "Guru Ji, I have lost interest to rule my kingdom because the rule is built of egoism and fear. I do not wish to continue ruling, but I want to follow you. I desperately want my soul to merge with the Maker. Please make this possible!"

Swami Ji, "Oh King! Think again! Our way of life, which you are considering to adopt, is a life of struggle. You will have to endure hunger and cold. You would have to Walk bare-footed in the jungle, rise early in the morning and bathe with icy-cold clear water. Your Ego too, has to be subdued. These are the rules to go by! These are times when Almighty tests our endurance level and there is no limit to how long it can stretch. If you are still interested, then follow us!"

Pipa was happy to be accepted. He prostrated at the Guru Ji's lotus feet. He took off his expensive clothes and wore a 'Kagni' around his neck, just like Swami Ji's other devotees, and wore minimum clothes like a sadhu. He happily abdicated and passed the responsibility of the throne and its rule to his family. His favorite wife Sita also followed the group. In normal practice, females are excluded in the 'Vaisnawa' group, but Swami Ramanand Ji could not bear parting the loving couple. Finally Pipa and Sita together with Swami Ji and his devotees left the kingdom. They became part of the 'Vaisnawa Senasi' group and wandered around spreading the mission.

### **Bhagat Pipa Meets Lord Krishen Ji**

Bhagat Pipa, Sita, Swami Ji and his followers reached Duarka Negeri. Lord Krishen Ji was believed to reside in this district. Swami Ramanand Ji and his followers returned to his ashram in Kashi, while Pipa Ji and Sita stayed back. Pipa Ji meditated and prayed daily hoping to get a vision of Lord Krishen Ji. He also made inquires about the whereabouts of the Lord's home. Some ill conscious people took advantage of his innocent state of mind, and led him way-words. In the end, it was Almighty, who saved and protected him.

Pipa Ji heard a 'pandit' (learned-man) preaching. "Lord Krishen Ji stays in Duarka Negeri. Only those with enlightened souls can reach him. There is another Duarka Negeri below the water-level".

Hearing the 'pandit', Pipa Ji was hopeful and his mind still longed to meet with the Lord. One day while sitting by the shore of the Jumna river, he asked a pandit who spotted a 'tika' (coloured dot) on his forehead.

"Oh Almighty-serving pandit ji! Can you tell me in which Duarka Negeri Lord Krishen Ji is staying, and where is it?"

Thinking that Bhagatji is an illiterate, the conceited pandit, impatiently said, "In the water!"

Upon hearing the answer, Pipa ji wasted no time. He jumped into the river. Seeing him jump, his loyal wife Sita too jumped in. Both disappeared into the waters. People who watched this felt concerned for Bhagatji and were ashamed of the pandit for being so irresponsible. Fearing harm, the pandit hurriedly left the place.

Almighty is always known to protect his devotees. Lord Vishnu took the form of Lord Krishen Ji and saved them. He created a Duarka Negeri in the waters, with his spiritual powers. They met Lord Vishnu, who they thought was Lord Krishen Ji, and were very happy. Their cycle of birth and death was erased, and they became very attached and attracted to this heavenly place. They did not want to return and begged the Lord, "Lord, we want to be accepted and want to stay by your lotus feet".

"Your request will be granted in due time, you still have to complete your life in the world", spoke Lord Kishen Ji.

The Lord gave Pipa Ji a ring and Rukmani Ji gave Sita a saree. Receiving their presents, the couple left the heavenly place. The angels escorted them out of the water. Pipa Ji felt like a fish out of water at having to leave such a beautiful heaven. Clothed and safe, they emerged out of the water. When people saw them again they were shocked and asked, "Bhagat Ji, you were supposed to have drowned", Pipa Ji replied, "No, No, we did not drown! We went to meet the Lord! Having met him we have returned!"

The story of Bhagat Pipa Ji's meeting with the lord, spread throughout the country and Pipa Ji was well respected.

### **The Protection Of Sita Ji**

Among the non-believers there are the believers. These were the people who were very curious and easily influenced by the stories of others. When they heard of Pipa Ji's and Sita's encounter with Almighty in Duarka Negeri, they came from all over the country to pay their respects to Pipa Ji and send him presents. Some of them believed him to be an image of Almighty and worshipped him. Pipa Ji was upset. He felt that it was an improper honor to be equated to Almighty. Moreover, being a bhagat, he felt the need to be alone and to meditate on Almighty's name. But being surrounded by curious crowds daily, he knew it was impossible to do so. Finally Pipa and Sita set out towards the jungle to be alone.

On the way, they met a 'pathan'. They had not reached the thick jungle yet but the surroundings were lonely. The pathan was an evil man. Seeing beautiful Sita in such deserted surroundings, his sexual desires were aroused. He followed the two bhagats while waiting for an opportunity to strike. Pipa Ji walked ahead of Sita, absorbed in worship of Almighty. Sita followed behind. She was thirsty and stopped to drink from the clear, cool waters of a stream. Pipa Ji did not stop, but continued walking ahead. Seeing her all alone, and defenseless, he made his move. As Sita bent down to drink, the 'beast' pounced on her and carried her away into the jungle. Sita Ji was an Almighty-loving person. She turned her thoughts to Almighty during her predicament, and sure enough, there was divine help. Almighty came in the form of a tiger to save Sita's honor. The tiger pounced on the evil man and tore him apart! The pathan died. While Sita was recovering from her



terrifying experience, Almighty stood before her. This time, in the disguise of an old holy man. He said, "Daughter Sita, your husband, Bhagat Pipa is waiting for you. Come with me, and I shall take you to him".

Sita followed the old man who led her to Pipa Ji and then disappeared. Suddenly Sita realized that Almighty had responded to her prayers and saved her twice! She was very regretful, "Oh! He was Almighty himself! He has kindly blessed me with his vision. I wish I had fallen on his lotus feet!" Immediately, she started to chant, "Ram, Ram".

### **The Bogus Sadhus and Sita Ji**

Sita Ji as earlier described was a young, tall and beautiful lady. Worshipping Almighty's name and serving her husband made her very happy. With happiness radiating on her face, she looked even more charming. When a faithless man saw her, he was fell head-over-heels in love with her beauty and desired her.

One day four men who had seen Sita, decided to carry out a most demeaning act! That being to rape her! The perpetrators bought the attire of sadhus and mingled with Pipa and Sita as sadhus. They stayed with them for a few days until one day they arrived at a temple, with two rooms.

The temple was unoccupied and surrounded by a thick jungle. Since Pipa Ji became bhagat, he led a disciplined life. One of the requirements of the rule was to lead a life of abstinence. He told Sita to sleep in one room, while he would sleep with the other four in the next room. Maybe Bhagat Pipa Ji also knew about their evil-plan and wanted to put them right.

At last, the 'sadhus' had the opportunity that they were waiting for. They planned to carry out their evil deeds by going into Sita Ji's room one by one. They waited a while. It was pitch dark. Then one man got up and quietly tip-toed to Sita's room. He crawled on all fours and with stretched hands searched for Sita. He was so overcome with evil passion and was sure she would be powerless against his brute strength. Reaching the area where he thought Sita Ji slept, he spread himself and sprang hoping to take her by surprise. "Oh no! What was that!" quivered the man with fright. It was not the body of Sita, but the prickly-whiskers of a tigress! It had ears and teeth and took a swipe at the man with its paw! Shocked, the intruder staggered out of the room as fast as he could. His companions heard the commotion and came out asking,

"What's the matter?"

"There is a tigress on Sita's bed! It attacked me and would have torn me to pieces but due to some good deed I did in the past, I got spared!"

"Fool! Other than Sita, who else could be there?"

"In your fright you must have imagined that it was a tigress. Let's go and see for ourselves!" decided the others.

They found some things, lighted them at the makeshift fireplace and entered Sita's room. They looked around and sure enough, they saw a fierce-looking tigress sleeping on Sita's bed! Terrified, they dropped the fire, and fled as fast as they could. One of them warned bhagat Pipa Ji saying,

“Pipa Ji, it is a very dark night. Sita Ji who was sleeping the next room is not there anymore. There is a tigress lying on her bed. Either the tigress has devoured her, or she has left the temple. We have no idea what has happened”.

When Pipa Ji heard the sinners’ story, he laughed.

“Sita must be still there but the eyes of your mind have mislead you. Your sinful thoughts have clouded your minds that are why you saw something out of the ordinary. I shall go and see for myself”.

Pipa Ji got up and called Sita,

“Yes, bhagat ji”, sounded a voice like Sita’s.

“Come out! These four sadhus want to meet you”.

The bogus sadhus felt very embarrassed and dumbstruck. They were quiet for the rest of the night and before dawn they left the place.

Later, during the day bhagat Pipa Ji started giving Sita some advice, “Look how many dangerous situations you have to face. Seeing us alone in these lonely places, people are tempted to take advantage of you being a woman. This is the period of Kalyug! Men with low morals are attracted to your beauty and they have no self-control over their desires. Go back to your palace where you will be safe and comfortable”.

Hearing Pipa Ji, Sita the loyal wife, with her hands folded replied, “Dear husband! Do not worry about my presence here. If By staying by your side in the refuge of your lotus feet I cannot be protected, how can I feel safe in the palace all by my own where the queens always face with dangers. A married woman’s refuge is being by her husband’s side all the time whether she is happy or unhappy. I am not going anywhere else!”

“Okay, I accept your wishes”, said Pipa Ji and started on his meditation.

The four men left unnoticed. They were ashamed of their dirty plot and in their minds they knew that it was Almighty indeed who had protected Sita during her ordeal.

### **Suraj Mal Sein Receives A Sermon**

When Pipa Ji preached, he composed hymns . These hymns can be found in Rajasthan. One of Pipa Ji’s hymns is also included in the Sri Guru Granth Sahib Ji.

**ਪੀਪਾ ॥** (695-13)

Peepaa:

**ਕਾਯਉ ਦੇਵਾ , ਕਾਇਅਉ ਦੇਵਲ ;**

**ਕਾਇਅਉ ਜੰਗਮ ਜਾਤੀ ॥ (695-13, ਧਨਾਸਰੀ, ਭਗਤ ਪੀਪਾ ਜੀ)**

Within the body, the Divine Lord is embodied. The body is the temple, the place of pilgrimage, and the pilgrim.

**ਕਾਇਅਉ , ਧੂਪ ਦੀਪ ਨਈਬੇਦਾ ;**

**ਕਾਇਅਉ , ਪੂਜਉ ਪਾਤੀ ॥੧॥ (695-13, ਧਨਾਸਰੀ, ਭਗਤ ਪੀਪਾ ਜੀ)**

Within the body are incense, lamps and offerings. Within the body are the flower offerings. ||1||

**ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ; ਨਵ ਨਿਧਿ ਪਾਈ ॥ (695-14, ਧਨਾਸਰੀ, ਭਗਤ ਪੀਪਾ ਜੀ)**

I searched throughout many realms, but I found the nine treasures within the body.

**ਨਾ ਕਛੁ ਆਇਬੋ , ਨਾ ਕਛੁ ਜਾਇਬੋ ;**

**ਰਾਮ ਕੀ ਦੁਹਾਈ ॥੧॥ ਰਹਾਉ ॥ (695-14, ਧਨਾਸਰੀ, ਭਗਤ ਪੀਪਾ ਜੀ)**

Nothing comes, and nothing goes; I pray to Almighty for Mercy. ||1||Pause||

**ਜੋ ਬ੍ਰਹਮੰਡੇ , ਸੋਈ ਪਿੰਡੇ ; ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥ (695-15, ਧਨਾਸਰੀ, ਭਗਤ ਪੀਪਾ ਜੀ)**

The One who pervades the Universe also dwells in the body; whoever seeks Him, finds Him there.

**ਪੀਪਾ ਪ੍ਰਣਵੈ , ਪਰਮ ਤਤੁ ਹੈ ;**

**ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥੨॥੩॥ (695-15, ਧਨਾਸਰੀ, ਭਗਤ ਪੀਪਾ ਜੀ)**

Peepaa prays, Almighty is the supreme essence; He reveals Himself through the True Guru.

||2||3||This body you see here, well this is Almighty! Within the body exists a soul. It is the soul that is the 'par-atama' or the prime soul. The abode of the saints and sadhus is also within the body. The rituals of worship exist in the body. Everything is within the body. Look within. By the grace of Almighty one finds and receives everything from within one's self.

As Pipa Ji wondered all over the country, his popularity as a bhagat spread. People came from near and far. They wanted to pay their respects to a bhagat, (a former King) who had willingly given up his throne to lead a simple life. Great Kings and the wealthy came too, to listen to his preachings. Pipa Ji's teachings were based on worship to the formless Almighty and he did not advocate idol-worship.

One day Pipa Ji reached a kingdom ruled by Suraj Mal Sein. He had to attend a prayer ceremony in a temple. While on his way for a bath in a pool, Pipa Ji saw a goblet under a berry tree. He heard a voice coming from the goblet.

“Somebody please set me free! Take me out!”

“Oh dear, it's Maya! The enemy of the bhagats muttered bhagat ji and walked away.

He spoke to Sita about the incident.

Pipa Ji : “There were gold coins in the goblet!”

Sita Ji : “Oh dear husband! You did the right thing. They are of no use to us!”

Some thieves heard their conversation and decided to carry the goblet away. But when they looked into it they saw a snake hissing at them. Afraid, they moved away. The thieves were angry and felt deceived. One of them said, “This sadhu must have known that we are thieves. A beautiful lady accompanies him. This was a trick to kill us. We shall take the goblet and leave it near him. The snake will crawl out and sting him. Then we shall take the woman away by force”.

The others agreed to the devious plan. Covering the mouth of the goblet, they carried it to the temple and placed it near bhagat ji’s pillow. When bhagat ji got up, he saw the same goblet near him, and he heard the same voice, “Will anyone ever set me free? I am not the enemy of the saints but a slave!”

Bhagat ji finally freed ‘Maya’ (wealth). He distributed the gold coins among the needy sadhus. Bhagatji showed such generosity that people were very happy and many-praised Pipa Ji.

King Suraj Mal Sein became a devotee and bhagat ji showed him the way to meditate on Almighty. Pipa Ji lived to be 136 years old. During the last few years he was proclaimed “Bhraham Giani” – A self-realised person with refined virtues. Bhagat Pipa Ji is remembered even today, because of his dedicated efforts towards meditation on Almighty.

## BHAGAT KABIR JI



Once in the year 1398 AD (1455 Bikrmi) during Puranmasi in the month of Jeth (11<sup>th</sup> Jun) , Niru Julaha, a resident of the Baransi town was travelling back with his wife Nima, when he reached Lake Lahartara adjacent to Kanshi. He saw a new born baby boy. They embraced the baby immediately as they did not have a child of their own since their marriage. They started raising the baby like their own. This was the baby who was later known as Bhagat Kabir Ji. A group of Kabir Ji's followers, known as Kabir Kesothi celebrate this day as his birthday.

### **Who is the Baby and where he came from.**

Kabir Panthi Another group of Kabir Ji's followers believe that Kabir ji is Almighty himself and therefore they say that when Almighty wished to grant salvation, he himself came from Sat Lok (The Place of Truth) to Lahartara lake as a baby . In his will, Niru and Nima came along because of because of good deeds they performed previously and they were bestowed with the blessings to become the parents of the Almighty himself'.

Some historians believe that one day a Brahmani widow came to visit Swami Ramanand Ji. She bowed and Swami Ramanand Ji was in a deep meditative state could not open his eyes, therefore he could not see nor concentrate on the lady's unkept appearance. He blessed her and said, 'Putri (daughter), Putrwati bhav ( you shall be a mother of a baby boy). Upon listening to the blessings Swamiji bestowed upon her, the widow started shivering and said humbly, 'Bhagwan, I am a widow and you have blessed me with such blessing?,' Swamiji said, 'Putri, my words shall remain unchangeable, but your son will be a great incomparable saint and you will not be looked down upon as well'.

After some time, the widow gave birth to a baby boy. She left the baby at Lahartara lake to escape from being accused by the villagers.

### **Young Age**

As time passed by, the baby grew and he was named Kabir. It was practiced at that time that only Brahmin and Khetri children were allowed to obtain education, whereas Vesh-sect children were thought the art of business and the Sudras remained uneducated, left with no choice other than learning to continue the profession of their earlier generations. Kabir ji was uneducated but he obtained all worldly and spiritual knowledge later through his consistent meditation.

Although he was brought up in a Muslim family, but his believes were more inclined towards Hinduism. Since young, he use to take an early morning bath and prepare the grounds for prayers (Pocha Powna).

### **Thief's Reformation**

Once a thief came to rob someone's house in the village and fortunately the house owner managed to get up and start a commotion. The thief ran away but the whole village got up and the thief could not find any place to hide other than in Kabir Ji's house. He told Kabir Ji of the whole incident truthfully. Kabir Ji said, "Hide on the third bed where my daughter is sleeping, and the Almighty shall bless you." Mean time, the villagers came to Kabir Ji's house in search of the thief, and upon being asked by the villagers Kabir Ji answered, "all together there are six people in my house, me, my wife Loiji, my son Kamala & his wife, my daughter Kamali and her husband. Other then these people, the extra shall be a thief and all of you may arrest him'. Kabir declared the thief to be his son-in-law, and therefore no one came in for investigation and the villagers went back.

The next day, Kabir Ji told the thief that last night he had declared him to be his son-in-law. Kabiji then said, "You may want to take her along with you now, or bring along a few relatives of yours (junj) to get married officially). The thief chose to bring his four brothers as the groom's party to get married to Kamali officially. Then onwards, the thief gave up robbery and decided to serve Kabir Ji.

### **A Roll of Cloth as a Gift to a Sadhu**

Although physically Kabir Ji used to knit the whole day to earn a living, but in his heart, he was always meditating and united with Almighty. Kabir Ji's concentration was totally disengaged from worldly desires and Kabir Ji was always united with almighty; worldly attachments were totally severed and Kabir Ji only loved meditating on the Almighty.

Once, Kabir Ji had a roll of cloth which he planned to sell in the nearby town. A saint approached Kabir Ji and said, "I am naked. Please give me some cloth for me to cover my body," Kabir Ji was about to tear all the cloth he had into half, when the saint said, "Half a roll of cloth wouldn't be enough for me." Kabir Ji then generously gave him the full roll of cloth that he had at no cost, and came home empty-handed.

### **Almighty's Help**

At home, Kabir Ji's starving mother, wife and son were waiting for his return with hopes that he will buy some food with the money he earned from the sale of the cloth. Kabir Ji sat for three continuous days in his meditation and almighty himself transformed into a trader, came on bullocks filled with flour, lentils (daal), rice, block brown sugar (Gurh), sugar, ghee, etc. and unloaded the whole bullock load into Kabir Ji's house.

Kabir Ji's mother was surprised and told the trader, "You must be mistaken. Please do not unload these materials here as they definitely belong to some rich family. My son couldn't have earned so much money to be able to afford all these materials." Almighty said, "Maiji, don't worry. Your son Kabir sent me here to deliver, these items. The roll of cloth was purchased by a King and with the cash Kabir Ji earned, he purchased all these sundries for the house'. Almighty in the form of the trader disappeared with the bullocks after leaving Kabir Ji's house.

### **Anger of Brahmins**

All the sundries were delivered to Kabir Ji's house by almighty himself but Kabir Ji did not return, so his mother sent some people from the neighborhood to search for him. Kabir Ji heard of the happenings and realized that almighty had troubled himself to deliver the sundries. He thanked almighty for blessing him and offered saints the food made of the same sundries. Kabir Ji stopped working and devoted himself into deep and blissful meditation. When the Brahmins heard that Kabir Ji had offered food to the saints, they become very angry and said, "you Julaha! You offered food to all the saints and did not bother to invite us? What is the use of offering food to the low caste and not respecting the Brahmins? You have done a very bad deed. You have done sewa in a very wrong way. Haven't you heard that a Brahmin can make alive a person killed by Brahma himself, but the one killed by a Brahmin cannot be made alive by Brahma". The Brahmins started to warn Kabir Ji.

### **Food for the Brahmins**

The Brahmin said 'you have disrespected the Brahma by neglecting us during your offerings to the saints. This is not the practice of a saint and since you are known as one, you should share whatever you have equally. Therefore, if you can afford food for them, then you should offer us as well'. Upon listening to the Brahmins, Kabir Ji said, "at the moment there is nothing left at home. I am going to the town now, please wait here. If I can find something, then the same will be offered to you all". Kabir Ji escaped from them and went to some hidden place to perform his meditation. In order to preserve the honor of the words of his beloved ones, Almighty himself appeared in Bhagat Kabir Ji's form and came to Kabir Ji's residence with various types of materials. Almighty offered food and a lot of valuable materials e.g. gold coins, etc. to all the brahmins which made them very happy. Almighty served the Brahmins with the intention of spreading Kabir Ji's praise because he is always happy with praises for his saints. Almighty always feels happy when his saint is praised.

On one hand, the Almighty (taking up the form of Kabir Ji) was busy distributing two and a half 'ser' (one ser is equivalent to 0.907 kilogram therefore  $2\frac{1}{2}$  ser = 2.27kg) of sweet dishes made from pure ghee, and on the other hand, took up the form of a Brahmin and collected the sweet dishes. The Almighty in the form of the Brahmin then reached the place where Kabir Ji was and said, "Why are you sitting here in hunger? Go to Kabir Ji's house and you will be given two and a half ser of sweet dishes. Look what I've collected. Don't wait, go quickly. Upon listening to the Brahmin, Kabir woke up and came back home. He was delighted to see almighty standing in his own physical form. On seeing Kabir Ji, almighty took Kabir Ji into his arms.

Day by day new miracles were taking place, and Kabir Ji's praise was well spread all around. All day and night, the true congregation (Sat Sangat) took place in Kabir Ji's house and unlimited food was distributed daily.

### **The Dispute**

People were visiting the river Ganga to bathe in the holy river. Thousands of people, including many saints gathered there. Each saint had his own group of followers to preach. Kabir Ji also had gone to

bathe in the Ganga and sat at one place. Many people had gone to Kabir Ji and requested him to give them his blessings and also deliver a sermon. Kabir Ji had seen the day before a cremation took place. He decided to talk on this topic.

He had seen human beings and four legged animals die. But Kabir Ji said, if an animal dies, the parts of its body become useful to the world, but when a human being dies, it is useless. He then explained the shabad to everyone.

The bones burn like wood, the hair burns like grass and a person only realizes when he gets a knock on his head. While being in the world he forgets almighty and lives with pride and ego and develops greed. He fails to realize his presence in this world and sways away from the truth. As Kabir Ji was preaching, the high caste pandits started shouting by saying that Kashi, the territory of deities will drown in the Ganga. They pressured him to leave as his preaching was an insult to the pandits.

There were many followers of Kabir Ji. An argument started, followed by insults and a physical fight. The pandits were beaten up and they all ran away. News of this incident spread widely in the Kashi. The pandits got the Muslim qazi on their side because Kabir Ji had without fear condemned or misplaced belief of the present faiths and had always preached that Almighty is one although. He is remembered by various names and Kabir Ji always used to pray to the One. Kabir Ji refrained his followers from praying to deities, memorials, etc. All the followers were upset with Kabir Ji and had decided to complain to the Nawab and hoped that he would be sentence to death, and all troubles will be over.

### **Brahmin's to the King Sikandar Lodhi**

The King of Kanshi had unquestionable faith on Kabir Ji. He used to come and bow down to Kabir Ji's feet. The egoistic Brahmins were very upset but could not find anyway to disgrace Kabir Ji. Coincidentally, the King of Delhi, Sikandar Lodhi was on a visit to Agra and came to Kanshi. He was a King who liked to please other people and his weakness was to listen to what people had to say. Taking this as an opportunity, they gathered and went over to Sikandar Lodhi. The pandits and qazis went to the King, and with folded hands before Sikandar Lodhi they said, 'We are in your shelter, we beg for your mercy. Please grant us justice, as Kabir Ji is insulting both religions and following neither one of them. He is creating a new faith of his own'. Upon listening to this complain the King became very angry and ordered Kabir Ji to be arrested immediately and be brought before him. Kabir Ji then and told them to leave while assuring that peace will be restored.

### **Kabir Ji's Arrest**

The King sent his men to arrest Kabir Ji and asked them to bring Kabir Ji to him immediately. As the King's men approached Kabir Ji, Kabir Ji followed their orders and followed them without fear as he had faith in the almighty. Many of Kabir Ji's followers decided to follow him, fearing that the King might do something bad to Kabir Ji. Kabir Ji told them not to worry as this was Almighty's Will. He then recited this shabad:

**ਗਉੜੀ ੧੩ ॥ ('ਤੇਰਵੀ' ਬੋਲੋ) (੩੩੮-੧੪)**

Gauree 13:

**ਫੁਰਮਾਨੁ ਤੇਰਾ ਸਿਰੈ ਉਪਰਿ ; ਫਿਰਿ ਨ ਕਰਤ ਬੀਚਾਰ ॥ (੩੩੮-੧੪, ਗਉੜੀ, ਭਗਤ ਕਬੀਰ ਜੀ)**

Your Command is upon my head, and I no longer question it.



**ਤੁਹੀ ਦਰੀਆ , ਤੁਹੀ ਕਰੀਆ ; ਤੁਝੈ ਤੇ ਨਿਸਤਾਰ ॥੧॥** (੩੩੮-੧੫, ਗਉੜੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

You are the river, and You are the boatman; salvation comes from You. ||1||

**ਬੰਦੇ , ਬੰਦਗੀ ਇਕਤੀਆਰ ॥** (੩੩੮-੧੫, ਗਉੜੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

O human being; embraces the Almighty's meditation,

**ਸਾਹਿਬੁ ਰੋਸੁ ਧਰਉ ; ਕਿ ਖਿਆਰੁ ॥੧॥ ਰਹਾਉ ॥** (੩੩੮-੧੬, ਗਉੜੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

whether your Lord and Master is angry with you or favors you. ||1||Pause||

**ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ਮੇਰਾ ; ਜਿਉ ਫੂਲੁ ਜਈ ਹੈ ਨਾਰਿ ॥** (੩੩੮-੧੬, ਗਉੜੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Your Name is my Support, like the flower blossoming in the water.

**ਕਹਿ ਕਬੀਰ , ਗੁਲਾਮੁ ਘਰ ਕਾ ;**

**ਜੀਆਇ ਭਾਵੈ ਮਾਰਿ ॥੨॥੧੮॥੬੯॥** (੩੩੮-੧੬, ਗਉੜੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Says Kabir, I am the slave of Your home; I live or die as You will. ||2||18||69||

### **Kabir Ji in the King's Court**

Kabir Ji was arrested immediately and brought before the King Sikandar Lodhi. With faith and trust in the almighty, Kabir Ji went and stood in front of the King, Sikander Lodhi. He did not greet the King but stood silently while meditating the on the Almighty's name. The ministers instructed Kabir Ji very harshly to bow before the King as a sign of accepting him as the master. Kabir Ji answered fearlessly 'I don't know how to bow in respect to anyone else other then the Almighty, therefore I only offer my utmost respect to the one and only Almighty'. The minister warned Kabir Ji that the King will be angry and will announce a death sentence but Kabir Ji stood firmly with his faith on Almighty.

The King asked Kabir Ji if it is true that he is preaching against the presently practiced faiths. He said he had received complaints about Kabir Ji doing such, and secondly he was annoyed that Kabir Ji did not greet him. Kabir Ji responded by saying that he is not against anybody but he is definitely against the self-claimed religious leaders who cheat and rob the poor. Kabir Ji affirmed that he is against the injustice and cruelty, be it present in any faith and preaches about doing good to mankind.

Kabir Ji continued 'I did not bow because Almighty is my Master. I only bow to him as he is the King of the universe. The King asked, "What is your faith" to which Kabir Ji replied, "I practice neither one of the faiths and I only meditate upon Almighty's name and I love every one. HE creates every one and HE looks after them. HE takes care and protects everyone, therefore I always remember him."

### **The Kings Verdict**

The King was further annoyed with Kabir Ji's response. You do not believe in me as a King and you are a threat to peace. You shall be drowned in the river. While you are drowning, all the Hindus and Muslims of this town will be gathered around. This is my order, as I want people to see how a traitor is punished.

Kabir Ji was not frightened, and instead there was a smile on his face. He thought of the Almighty, who had always been part and parcel of his life. Almighty had made him strong, spiritually. The

King should have been proud that there is such an Almighty-loving person in his state who treats everyone equally and preaches what is the truth. Instead, he chose to listen to his evil thoughts and he became angry. He lost his mind and said, "Tie Kabir with a chain and throw him in the deepest part of the Ganga. He will drown himself. It is dangerous for such people to walk and talk in my territory."

### **The King punishes Kabir Ji**

During those times, the King's instructions were final. The qazis and pandits were very happy. They were clapping and celebrating while whispering to one another. The followers of Kabir were sad and voiced their disappointment among themselves. Whoever heard of the King's orders against Kabir Ji rushed to the Ganga and soon there was a large crowd.

Kabir Ji was chained and his hands and feet were also tied. The guard was given the nod and he carried Kabir Ji just like one would carry a dead cow. The religious leaders wanted to humiliate Kabir Ji as they felt that Kabir Ji was a threat to the continuity of the beliefs of their respective faiths. Performing these rituals, the religious leaders earned their living. Though there were different names referring of the one Almighty's virtues but the religious leaders were not willing to acknowledge the equality between different faiths and mankind.

Kabir Ji was brought to the banks of Ganga, where thousands of people gathered together with King, Sikander Lodhi. The waters of the Ganga became rapid and reached almost ten feet high. People were saying that the Ganga is celebrating because a holy man was going to play on her laps. The Ganga was so excited, that it kept on rising, being impatient to touch the feet of Kabir Ji. People with evil thoughts were happy to see the Ganga rising and said that Kabir will drown faster. There will be no one after that to praise the name of Kabir.

The boat was brought to the riverbank, Kabir Ji was put into the boat and they rowed the boat up stream. Soon there was thunder and strong winds. Holy people started saying that Almighty is angry with this kingdom, the boat will sink and HE will protect his devotee (Bhagat). However there was a surprise as the weather conditions changed within 5 minutes. The boat did not sink and could be seen by everyone from the riverbank. When the boat reached in the middle of the river where the water was deep, they threw Kabir Ji into the river. As he fell into the river Ganga, Kabir Ji looked up to the sky, remembered Almighty and asked him for protection.

People at the riverbanks started protesting by saying that the King had committed a sin by drowning Kabir Ji. 'The King will vanish, Oh Kabir do not drown. Oh Almighty, save him.' When Kabir Ji said "Ram Tera Aasra" and recited the Bani, the chain that tied his hands and legs broke and his hands and feet were freed. He took a dip in the water and started swimming in the Ganga. Suddenly he was able to cross his legs and he sat on the water, as if he was sitting on the ground and began reciting Almighty's name. The waters in the Ganga became calm and people were surprised. Kabir Ji's followers began reciting, "Praises to the Great Almighty and Kabir",

The Guards in the boat became blind and the boat started sinking. The guards were shouting for help but no one could help as the boat was not visible. They drowned in the Ganga and were washed away, those who witnessed this became frightened.

On the other hand, Kabir Ji was sitting on the Ganga and reciting Almighty's name and uttered this shabad:

**ਗੰਗ ਗੁਸਾਇਨਿ ; ਗਹਿਰ ਗੰਭੀਰ ॥** (1162-2, ਭੈਰਉ, ਮਃ 5)

The mother Ganges is deep and profound.

**ਜੰਜੀਰ ਬਾਂਧਿ ਕਰਿ ; ਖਰੇ ਕਬੀਰ ॥੧॥** (1162-2, ਭੈਰਉ, ਮਃ 5)

Tied up in chains, they took me (Kabir) there. ||1||

**ਮਨੁ ਨ ਡਿਗੈ ; ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ ॥** (1162-3, ਭੈਰਉ, ਮਃ 5)

My mind was not shaken; why should my body be afraid?

**ਚਰਨ ਕਮਲ ; ਚਿਤੁ ਰਹਿਓ ਸਮਾਇ ॥ ਰਹਾਉ ॥** (1162-3, ਭੈਰਉ, ਮਃ 5)

My consciousness remained immersed in the Lotus Feet of Almighty. ||1||Pause||

**ਗੰਗਾ ਕੀ ਲਹਰਿ ; ਮੇਰੀ ਟੁਟੀ ਜੰਜੀਰ ॥** (1162-4, ਭੈਰਉ, ਮਃ 5)

The waves of the Ganges broke the chains,

**ਮ੍ਰਿਗਛਾਲਾ ਪਰ ; ਬੈਠੇ ਕਬੀਰ ॥੨॥** (1162-4, ਭੈਰਉ, ਮਃ 5)

and Kabir was seated on a deer skin. ||2||

**ਕਹਿ ਕੰਬੀਰ ; ਕੋਉ ਸੰਗ ਨ ਸਾਥ ॥** (1162-4, ਭੈਰਉ, ਮਃ 5)

Says Kabir, I have no friend or companion.

**ਜਲ ਥਲ ਰਾਖਨ ਹੈ ; ਰਖੁਨਾਥ ॥੩॥੧੦॥੧੮॥** (1162-5, ਭੈਰਉ, ਮਃ 5)

On the water, and on the land, Almighty is my Protector. ||3||10||18||

Slowly the water currents started bringing Kabir Ji to the place where Kabir Ji used to bath everyday. Kabir Ji recited "Ram tera Aasra" and got out of the water and stood on the riverbank. All of Kabir Ji's followers came running to the riverbank and when they saw that Kabir Ji was fine, they were very happy and started saluting Kabir Ji. As they started walking towards the town, Kabir Ji stood in front followed by his followers, and they were all chanting Almighty's name. Nobody was able to stop them, and the slanderers were ashamed.

The King thought that Kabir Ji had drowned and he was on his way to his palace. The qazis and pandits were following him when they got the news that Kabir Ji did not drown. "He is chanting the Almighty's name and is having a procession in the town." Came in the news. The messenger even said that Kabir Ji is a magician (Jadhuger). "He will not drown in the water, so you should instead burn him in the fire. He used his black magic to drown the boatmen and your guards in the river. People are now singing his praises and condemning you, your majesty. Kabir is now reciting "Ram, Ram" loudly."

The King now starts thinking how a chained person could have escaped from drowning. "If he can escape, one day he will overturn the throne as well. He must die." He again commanded his people to bring Kabir Ji to him. He said he will kill him. The guards immediately went towards Kabir Ji and brought him to the King. Again Kabir Ji was not frightened as he knew his protector is greater than the King.

### Kabir Ji thrown into the fire

The King's army came and arrested Kabir Ji. Everyone was frightened watching Kabir Ji being arrested, except for Mata Loiji, Kamal and Kamali. They appealed to the army to release Kabir Ji but were unsuccessful. Finally, they all went towards the King. They pleaded to the King and told him that Kabir Ji is an Almighty-loving person, and that he should be released. There is possibility that by torturing an Almighty-loving person, a disaster may occur.

The King was egoistic and refused to listen. He said that he will not release Kabir Ji until Kabir Ji stops reciting 'Ram Ram' and starts following the teachings of religious scholars. The King also said that Kabir Ji should practice only one faith and not all faiths because by doing that, he is troubling both the Hindus and Muslims.

Kabir Ji's followers gave up hope that the King will release him and started praying to the Almighty to protect his devotee (Bhagat). The pandits were happy and started saying negative things about Kabir Ji. On the other hand, Kabir Ji stood in front of the King. He was not frightened and kept reciting the name of Ram. When he stood near the King, again he did not greet the King, which made the King very angry. He said, "Kabira, this is not good for you. You still have time to listen to me, and stop reciting Almighty's (Ram) Name. Be a true follower of the established religious laws or else I will make your family and you suffer. I will burn you in fire. Think, you were born in this world to follow the religious scholars and not to disobey them Shame on you, I will not tolerate this anymore. Don't you know the power of the rulers?"

Kabir Ji listened and uttered the following Shabad:

**ਕਬੀਰ , ਜਿਹ ਦਰਿ ਆਵਤ ਜਾਤਿਅਹੁ ;**

**ਹਟਕੈ ਨਾਹੀ ਕੋਇ ॥** (1367-18, ਸਲੋਕ, ਭਗਤ ਕਬੀਰ ਜੀ)

Bhagat Kabir Ji says that no one imposes any restriction while coming and going from true congregation (SatSangat) like door.

**ਸੋ ਦਰੁ ਕੈਸੇ ਛੋਡੀਐ ; ਜੋ ਦਰੁ ਐਸਾ ਹੋਇ ॥੬੬॥** (1367-19, ਸਲੋਕ, ਭਗਤ ਕਬੀਰ ਜੀ)

Therefore why leave such a congregations like door, i.e one must always participate in true congregations because there is no discrimination between king and layman, high caste and low caste, rich and poor.

**ਕਬੀਰ , ਕੂਕਰੁ ਰਾਮ ਕੋ ; ਮੁਤੀਆ ਮੇਰੋ ਨਾਉ ॥** (1368-8, ਸਲੋਕ, ਭਗਤ ਕਬੀਰ ਜੀ)

Bhagat Kabir Ji says dear brother, I am the Almighty's dog, and my mind is as pure as pearl or Almighty's name is my pure pearl means that I am loved by my Guru

**ਗਲੇ ਹਮਾਰੇ ਜੇਵਰੀ ; ਜਹ ਖਿੰਚੈ ਤਹ ਜਾਉ ॥੭੪॥** (1368-8, ਸਲੋਕ, ਭਗਤ ਕਬੀਰ ਜੀ)

My neck is tied with Almighty's command (will) like chain and whichever direction he pulls the chain I walk without any hesitation.

Kabir Ji told the King that he is the dog of the almighty and his name is Moti. Almighty has his chain around his neck and pulls him wherever He likes. Kabir Ji then started saying loudly, "There is only Ram everywhere, only Ram", and uttered the following shabad:

Kabir lagi preet sujan sio barjey log ajaan ll

Kabir Ji says that upon looking at my love, which is attached only with the Sagacious (wise) Almighty, the ignorant ones restrain me;

Therefore how can I break my love with Almighty who has given me this body and life forces (pran)? Almighty's love is unbreakable as he has given all the requirements to all his creation and he himself manifests within his creation.

The King, Sikander Lodhi was surprised that a simple Julahi was not afraid of the Supreme King of a large kingdom. Not afraid of death. The King said 'I will teach him a lesson'. By saying this and to protect his pride, he shivered in anger, his eyes turned red, and he ordered his guards to collect wood. "Make Kabir sit on the wood and burn him. He escaped in the water; let's see how he escapes from fire. Half the wood should be at the bottom and the other half on top. Be on guard and he should not escape. If he escapes again, you will be punished," said the King to the guards.

The guards took Kabir into the jungle. They collected wood and arranged them before asking Kabir Ji to sit on the wood. Thousands of people were watching but no one dared to say anything as it was the time when anyone going against the ruler will have his head chopped.

Fire was lit from four corners. As it was dry wood, fire spread quickly and everyone thought that Kabir Ji will not escape this time. However, Kabir Ji had faith in Almighty and said life and death is in Almighty's hand.

The fire spread and was now at full swing. People started moving back as the heat was unbearable. People were still waiting to see if any miracle happens and if Kabir Ji comes out miraculously of the fire. The fire burned for three hours. After three hours, the guards were convinced that now everything must have turned into ashes, even his bones would have been reduced to ashes by now. They were planning to throw water and collect the ashes to be thrown into the Ganga. They asked for water to cool the pyre. After cooling the pyre, they wanted to collect the ashes but to their surprise, Kabir Ji came out alive and unscathed. His clothes were not burnt and his sandals were not burned. He started reciting the name of Almighty and asked his followers if they were fine. 'My Almighty is the true protector.'

Everyone in Kashi started talking about the incident, Kabir Ji did not die, the fire could not burn him, and he is truly a man of Almighty. There were praises of Kabir everywhere. Kabir Ji's family sitting in sadness became happy after listening to this. Mata Loi was saying that the Almighty had saved her husband himself. Kabir Ji was now a respected person in Kashi and everyone who heard about Kabir went for his darshan.

The guards had strict instruction that Kabir must die otherwise they will be punished. Now out of fear they re-captured Kabir Ji and decided by themselves that without telling the King, they will throw Kabir Ji in front of an elephant and kill him. They failed to understand that if the fire could not kill him, how could he ever die by their attempts.

### **Kabir Ji thrown in front of an elephant**

They had decided that Kabir Ji be thrown in front of a mad elephant. They told the keeper of the elephant that his elephant must kill Kabir Ji. This is the order of the ruler.

Kabir Ji says, "the guards have tied me up and thrown me in front of the elephant's trunk. The elephant was angry but when Kabir Ji fell in front of it, the elephant started trumpeting, as though lamenting the people, "Hey foolish people, what are all of you doing. Such a person has blessed me. You have thrown this person in front of me who meditates the Almighty's name". Oh Almighty what game are you playing?"

Kabir Ji continues to says, "it was a miracle, oh my Almighty there is no limit to your greatness. The guards asked the keeper of the elephant repeatedly to move the elephant forward or risk being sentenced to death if he could not move the elephant forward. The guard urged the keeper of elephant to injure the elephant so that the elephant will pounce on and Kabir will be trampled to

death, Kabir should not be alive. But the keeper held his hands together and said, “can’t you see how much I am torturing the elephant, but it does not want to move, what else can I do? Looks like the Almighty is residing in this elephant, but there is also a question what wrong has this bhagat done that he is tied and thrown in front of this elephant. Can’t you see, even the elephant is bowing to this bhagat”. But the foolish guards could not understand, he had tried three times but still has not given up hope.

Kabir Ji said my Gobind resides in the fourth “padh” (level beyond the three characteristics of maya; Rajo, Tamo and Sato). Nobody is able to see him but he takes care of everyone. The elephant instead of harming Kabir Ji, turns around and ran into the jungle, and did not return. With the grace of Almighty, Kabir Ji was freed from the elephant.

The religious leaders who were the enemy of Kabir Ji were ashamed. Kabir Ji’s followers were chanting his name and were saying that Kabir Ji is a great Bhagat, he is the Bhagat of the Lord. The Guards went back to Sikhander Lodhi, the King and told him that this man can never die, the water, the fire, the elephant, all could not harm nor kill him, he is truly a man of Almighty. The whole of Kashi is now chanting his name and insulting the King. The people are disgracing the religious leaders. What shall we do? We are now very disturbed and our family members have become sick.

Sikhander Lodhi who had the darshan of Sri Guru Nanak Dev Ji but arrogance had blinded him. He forgot the advice given by the Guru. When he heard that Kabir Ji did not die in the fire, he was disturbed. The elephant also did not kill him, his soul was awakened and eyes opened. He regretted his foolishness. After listening to all this he asked his guards if they could bring Kabir Ji to him again. Call him, do not trouble him, do not use rude language, bring him with respect; he is a man of Almighty. Make sure he does not get angry, respect him and tell him the King would like to apologize.

The King’s servant went to invite Kabir Ji. First they went to his house, he was not there. Then they went to the place where Saint’s gather, he was nowhere to be found. They went to the Ganga and as they approached Kabir Ji, he was sitting drowned in deep meditation.

The King’s servant shouted, “Kabir Ji, Kabir Ji” and after calling out five times, Kabir Ji opened his eyes. He looked at the servants but did not utter a word. The servants informed that the King wishes to meet Kabir Ji to ask for forgiveness. Kabir Ji praised the Almighty and thanked him for showing the right path to those who had swayed away from the. Kabir Ji then asked ‘why my *darshan*, the *darshan* of Kabir who is poor, any social position and attached to a low caste (Julaha)’, the guards replied, ‘We are not sure, only Almighty knows the answer. Let’s go, this is the Almighty’s wish’.

As they approached the King, the King came running barefooted to greet Kabir Ji. Previously he had wanted Kabir Ji to greet Kabir Ji’s failure to do so had resulted in him being sentenced to death but now he bowed to Kabir Ji. With full respect he brought Kabir Ji to his tent. He made him sit, put his hands together and asked for forgiveness.

### **Kabir Ji meets Guru Nanak Devji**

Bhai Lahena Singh of Kabir Panthi wrote the history of all the Bhagats whereby in Kabir Ji’s history he wrote that Guru Nanak Dev ji visited Kashi in the year 1509, Guruji was greeted by all the people but Kabir Ji was not in town at that time. On Guruji’s return Kabir Ji met at Panj Koshi, his age was already 106 years old whereby Guru Nanak Dev Ji’s age was only 35. Earlier Kabir Ji was a devotee of Almighty’s physical (Sargun) form, Guruji blessed him with the sermons of formless (Nirgun) form by which Kabir Ji became the devotee of the formless form of Almighty till his last breath;

**Kabir Ji left Kashi**

When Sikander Lodhi became aware of the greatness of Kabir Ji, all others, who ever was poor became the followers of Kabir Ji. All the religious leaders were annoyed and jealous of Kabir Ji. As a result Kabir Ji decided that he will leave Kashi and live somewhere out of Kashi. It should be somewhere where very few people will go, and he would be able to spend more time in meditating. As he was thinking he thought of a place called Maghar.

Maghar is such a place where no one lived. There was a fear that whoever lived in Maghar will be reborn as a donkey due to an ancient curse. There was a possibility that people who had lived there were previously sinners, but Kabir Ji was a highly spiritual person and believed that the land created by the Lord is indeed pure. He made up his mind to move on. Kabir Ji left Kashi with his family and decided to settle in Maghar. Some of Kabir Ji's followers also reached Maghar. With lots of meditation, even a land thought to be bad is now good and the place became lively. Kabir Ji, with meditation, had turned Maghar into another place even greater than "Kashi".

**Kabir Ji returns to Almighty.**

Kabir Ji was a true devotee (bhagat) of the Almighty. The Almighty had now called his bhagat back to him after allowing him to spend time in this world. Kabir Ji was about to take leave from this world. Everyone came to know that Kabir Ji was leaving for good. He is going back to the Lord that his tongue had never been tired of reciting. Kabir Ji had said that he is leaving.

Now there was fear of riots as Hindus claimed that Kabir Ji was theirs and he will be cremated. But the Muslims claimed that he had the blessings of prophet Muhammad and he is a true Muslim, he will be buried and we will build a tomb in his memory.

As the argument was going on, Kabir Ji laid alone in a locked hut and he was engrossed with the Almighty. As he heard the commotion, he asked them not to argue since both hindus and muslims are my his loved ones. Look at the greatness of the Almighty, good deeds reaps good fruit. Both sides were silent. Kabir Ji requested them to bring two blankets and lotus flowers. I will decide on your behalf

His followers brought the blankets and passed on to Kabir Ji. After one hour the chanting of Almighty's name stopped. People started saying. ' Look inside' and when the door was opened, the Hindu's representative, Raja Bir Singh and Muslim representative, Bijli Khan Pathan went in. Upon looking inside they were both surprised as both the blankets were laid and the lotus flowers spread on both the blankets but Kabir Ji's body was under neither of the blankets. By chanting Almighty's name, they came out of the hut. One blanket was taken by Bijli Khan Pathan and the other by Raja Bir Singh.

What happened to the blanket taken by muslims is not known but the Hindus had made a memorial that is exist till this day. Kabir Ji returned to the Lord in 1575 (1495) Bikharmi but due to his Bhagti, he is still alive till today.

## BHAGAT SHEIKH FAREED JI



Sheikh Fareed was born in 1173 AD (Islamic year 584) in a village called Kothi district Multan (Pakistan). His full name was Fareed-ud-din Masoud. His father was Jamal-ud-Din Suleman and mother Mariam (Karsum Bibi). His mother had a high level of religious awareness. He was the grandson of Shaykh Shoaib who was the grandson of Farrukh Shah Kabuli, the king of Kabul and Ghazni, who was the grandson of Saint Ibrahim Bin Adham who was the descendant of Caliph Umar bin al-Khattab.

Fareed Ji's ancestors were Kabul royalty. His grandfather left to Multan from Kabul at 1125 AD during the battle of Chiri in Gajni. Fareed Ji's elders used to believe in Syariah Laws and they were from Sufi background. One of their ancestors, Ibrahim was the King of Balakh. They had a close relationship with the Kings of Kabul and Iran. They were highly respected by the people of the both countries.

### Fareed Ji's Childhood

Due to his mother's religious background, she had a desire to make her son into a highly spiritual saint. At the age of 5, Fareed Ji was sent to a Madrasah for religious learning (at that time, Mullahs used to conduct religious teaching in Mosque). At the age of 10, Fareed Ji had already mastered reading and writing in Arabic. He was also able to recite the Quran. It was not long before he could recite the entire Quran by heart.

### Fareed Ji's visit to Mekkah

At the age of 15, Fareed Ji accompanied his parents to Mekkah to perform Haaj. At that point of time, there were no vehicles of any sorts. People used to walk in groups or by bullock carts. Due to this, the traveling time was much longer. His father passed away about 1 to 1.5 years after returning from Mekkah. After that, Fareed Ji used to conduct his daily religious practices based on his mother's guidance.

### Fareed Shekar Ganj

In accordance to Bhasha Vibhagh Punjab, Baba Fareed Ji's used to carry the Title 101 after his name. Besides this, there was another title, Shekar Ganj (brown sugar), bestowed on him. His mother was the person who gave him this title. According to history, his mother used to entice him to perform the daily 5 prayers by rewarding him with brown sugar. She used to put the brown sugar in a packet and hide it under his pillow. Whenever Fareed Ji returned from his prayers, he will find the brown sugar there and eat it. Fareed Ji's mother used to advice him that whoever performs the daily prayers and meditates on Almighty's name, Almighty will give them sweet rewards making their lives more fruitful. When Fareed Ji got used to this daily routine of conducting the 5 prayers, his mother stopped hiding the brown sugar. One day his mother was astonished to see him eating brown



sugar after performing prayers. She asked him where did he get the brown sugar from, as there is completely no brown sugar at home. Fareed Ji replied “I got it from where you normally hide the brown sugar”. His mother replied “Dear Son, it has been a while since I last hid any brown sugar there”. Fareed Ji then said, “Dear Mother, I’ve been eating the sugar from there all this while”. His mother then told him “Son, Almighty has listened to your prayers and He has continuously been rewarding you with this brown sugar”. It was from this day that his mother gave him the title “Shekar Ganj”. It is through this title few more other stories about Fareed Ji has been related.

One such story is about some traders selling brown sugar from horse back, Fareed Ji asked them “Brother what are you are selling?” One of them replied jokingly “It is salt” Fareed Ji then said “If it is salt, then let it be. It will be sold at a high price”. When the traders reached the market, they found the brown sugar had become salt. At that point of time, due to the shortage of salt in India, the traders were still able to sell the salt at the price of the brown sugar. As the traders were returning from the trip, they bumped into Fareed Ji again. They immediately bow down with respect on his feet and said “You are indeed Shekar Ganj”.

There is another similar story that relates to Fareed Ji’s teacher. The teacher noticed some mud on Fareed Ji’s shawl and said “Today even on your shawl there is some brown sugar” and the mud on Fareed Ji’s shawl turned into brown sugar. Arising from this, even Fareed Ji’s teacher gave him the title “Shekar Ganj”.

### **Fareed Ji’s Educational Journey**

Sheikh Fareed Ji was highly influenced by his mother’s religious thoughts and he too wished to attain a high level understanding of religion and make his family’s (Sufi Fakirs) fame grow further beyond their country and spread the religion further. He will only able to perform all this if he is well versed in all the other languages like Arabic, Persian and Sanskrit. Therefore he went to Multan to further his studies at Hajret Maulana Minhaj Din school (Higher Studies School). Soon after enrolling, he was able to understand the words in the Quran and learned a lot about other Pirs.

Fareed Ji also spent time with other Fakirs and he used to practice the 5 daily ritual prayers, fasting, memorising the Quran and had a very good grasp of the Islamic law and rituals. This made him to be known as a staunch Islam Sufi Fakir. He had no other desire other than meeting Allah (Almighty) and this was also in accordance to the advice given by his mother.

### **Fareed Ji’s Mother, Mariam**

Based on history, a known fact that in the entire world there are only two and half (2½) mothers who have been honoured to have successfully guided their children towards Almighty’s meditation path. The two are the mother of Dheru Bhagat and Fareed ji’s, the half mother is Gopi Chand’s mother because she cried when Gopi Chandji was leaving for meditation.

Day and night Mata Mariam (Khalsum) guided Fareed to follow the path of Sufi with the desire to make him a saint and make his life fruitful. Fareed ji’s mother persuaded him to perform penance (meditation) in an isolated place deep in the wild jungle and to abandon all worldly materials. Fareed performed continuous meditation for a total of thirty-six (36) years.

However, although, Fareed Ji performed penance for thirty-six years he did not attain spiritual enlightenment. Mata Mariam then suggested him to seek for a Guru who could guide him to attain Almighty.

### **Fareed Ji's First Meditation in a Forest**

Upon listening to Mata Mariam, Fareed Ji then proceeded to a forest to perform Almighty's meditation in isolation. Fareed ji performed the Almighty's meditation while roaming in isolation and whenever he feels hungry he consumes raw fruits and leaves. In this way he spent twelve years withstanding all the natures adverse conditions.

At the end of the eleventh year Fareed Ji believed that he has already completed his penance and meditation on Almighty when others were enjoying their household life in comfort. Thereafter he decided to return home and seek his mothers blessing to become a saint.

### **Bhagat Fareed ji's Return**

When Fareed ji returned home after twelve years of extreme penance, he placed his fore head on his mother's feet and said 'Dear Mother, by obeying your instruction I have completed penance in deep forest for twelve consecutive years by abandoning all comforts and meditated on Almighty's name.' His mother replied 'Dear son, then you would have attained Almighty and ultimate wisdom'. Fareed ji replied 'Dear Mother, through Almighty's meditation I have attained a state which differentiate me with other people as I have abandon all the worldly materials and I have no passion for lust, anger, greed, attachment and ego. I have completed my meditation without any desire therefore now I become a true Sufi saint.'

### **Mother Mariam Combs Fareed's Hair**

Fareed ji had developed some degree of ego after his twelve years of meditation. Upon acknowledging this matter his mother thought of a method to eliminate Fareed ji's ego and create realisation through regret.

Fareed ji's hair become dreadlocked as he did not comb them during his meditation, Fareed ji's mother sat down to comb his hair. While combing, Fareed ji's mother pulled his hair harder and Fareed ji said 'Respected Mother, please comb slowly as I am feeling an extreme pain'. His mother replied 'Dear Son Fareed, are you really feeling the pain when I pulling your hair?'. Fareed ji answered, 'Yes mother, I am really feeling an extreme pain, please comb slowly and try not to pull hard'.

Mother Mariam said 'Fareed! When you were plucking leaves from trees in the forest to feed yourself, wouldn't that have caused pain to the tree?'. Fareed ji replied 'Respected mother, the trees are lifeless and how can a lifeless thing feels pain, I am alive therefore I am feeling the pain'. Mariam said 'Son, if we cut off a branch of a tree will that branch remain green?', Fareed ji said 'No mother, the particular branch will wither and dry'. Mariam said 'This means that the tree is alive and has kept the branch alive. Hence, upon cutting the branch will wither and dry off'.

Fareed ji said 'Respected Mother, this means that each and every tiny insect, grass, flower, etc. are alive', Mariam replied 'Yes son, the entire world created by Almighty is alive and they are all repaying their fruit of deeds'. Fareed ji then asked 'Mother, what will be the fruit for meditation performed by abandoning all worldly comfort. Maraim replied "Son, going away on meditation and leaving the happiness of the home is a sin equivalent to committing suicide. Hazrat(Nabi) Mohammad was also a family man. Did he not performed meditation of Allah?"

Fareed ji realised his mother's point and said "Mataji, this means that my 12 years of meditation did not mean anything. Now, I shall live as a family man and at the same time do meditation. Whenever I go away to the jungle for meditation, I shall not cause pain to any of Allah's creation, even if its causes me sufferings. I will perform truthful and complete meditation to meet my Allah."

### **Fareed Ji's Marriage**

Upon listening to his mother's advise, Fareed ji started a household life after getting married. He continued his meditation even after having children. However, after some time Fareed Ji felt deprived of his meditation and thought of going away to the jungle to perform his meditation in isolation.

### **Wooden bread as a Necklace**

Fareed Ji decided to continue his meditation in isolation after considering the household responsibilities as an obstruction in his committed meditation path. However he also upheld his mother's advice not to torture any living beings while performing his meditation. Fareed ji obtained his mother's blessings and made a wooden circular shape of a size of bread. He pierced a hole through the wooden piece and hung it around his neck just like a necklace. This necklace resembles a wooden bread hanging around Fareeds Ji's neck.

### **Fareed Ji's Second Meditation**

Fareed Ji with the wooden bread around his neck walked towards the jungle to perform meditation for the second time. He began his meditation vigorously day and night. Whenever he felt hungry he would bite the wooden bread to reduce the desire of food.

### **Fareed Ji's Encounter with the Blacksmith**

Fareed ji stood firmly in one place continuously for some time performing meditation, his body was smeared with sand and mud because of nature's cause.

One day at dawn, a blacksmith (lohar) who had a contract to cut wood in the jungle which were later converted into charcoal came with a pail of water and an axe. He came close to Fareed Ji and thought the stagnant body of Fareed Ji is a trunk of a tree. Hoping to remove the sand that covered the trunk, he hit the back of the axe on the ankles of Fareed Ji .

He was very embarrassed when he realized that the trunk was actually the body of a meditating fakir. He was shocked and at the same time frightened to think that the fakir may cast a spell (sraf) on him. He immediately fall on Fareed Ji' feet to apologized, to which Fareed Ji replied with the following salok:

**ਕੰਧਿ ਕੁਗੜਾ ਸਿਰਿ ਘੜਾ ; ਵਣਿ ਕੈ ਸਰੁ ਲੋਹਾਰੁ ॥** (1380-2, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

After meditating for a long time, Bhagat Ji's body was so thin that his skin dried and stucked to the bones. One day during sunset, as it was a bit dark, a blacksmith in search of dry branches for preparation of coals, were looking around heating branches with his axe's blunt side to verify the dryness of the branches. Thinking that Bhagat Ji's limb is a branch, he hit Bhagat Ji, realizing the blacksmith Bhagat Farid ji says :-

Dear blacksmith, with an axe on your shoulder and water-pot on your head, you are standing like an enemy and ready to cut me.

**ਫਰੀਦਾ , ਹਉ ਲੋੜੀ ਸਹੁ ਆਪਣਾ ;**  
**ਤੂ ਲੋੜਹਿ ਅੰਗਿਆਰ ॥੪੩॥** (1380-3, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

You are trying to turn me to charcoal and me are longing for my Spouse (Waheguru). At that moment the blacksmith feel so sorry he bowed to Bhagat Ji i.e. deep in meditation Farid Ji says that hey angel of death (blacksmith) with an axe in your hand and the directive (water pot) from Dharamraj, you are here in this world (jungle). Me, I'm longing for my dear Lord but you are trying to take my soul away. ||43||

*Meaning:*

*If you have mistakenly hit me with the back of the axe, why should I be angry with you? Do not feel so embarrassed. Even if you had used the axe directly, I would not be angry with you because we have both left our homes in search of something or other. The difference between our search is that you are wondering in the jungle with an axe and a pale of water in search of charcoal whilst I am searching for my beloved almighty in this lonely jungle. You are engrossed in worldly matters whilst I am thinking of my next life (after death).*

In addition, Fareed Ji told the lohar :”I am living according to the will of Almighty, just like:-

**ਫਰੀਦਾ , ਸਾਹਿਬ ਦੀ ਕਰਿ ਚਾਕਰੀ ;**  
**ਦਿਲ ਦੀ ਲਾਹਿ ਭਰਾਂਦਿ ॥** (1381-2, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, dear brother perform the service (meditation) of your Lord (Waheguru) and dispel the doubt of your mind.

**ਦਰਵੇਸਾਂ ਨੋ ਲੋੜੀਐ ; ਰੁਖਾਂ ਦੀ ਜੀਰਾਂਦਿ ॥੬੦॥** (1381-3, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

And if you attain some spiritual development, as a Saint be like the trees which has termendeous will (endurance) towards disgracement e.g. even if someone through a rock onto a tree, hurting it, it doesn't matter as it in return drops its flowers, fruits and lastly contribute wood for man's usage. ||60||

**Crows feeding on Fareed Ji's body**

As Fareed Ji continue to meditate without any food, his body continued to weaken. The heat of the sun blackened his skin and caused his flesh to dry off. Even after he was left merely bag of bones, Fareed Ji did not pay any attention to his body and recited the following salok:

**ਜੋਬਨ ਜਾਂਦੇ ਨਾ ਡਰਾਂ ; ਜੇ ਸਹ ਪ੍ਰੀਤਿ ਨ ਜਾਇ ॥** (1379-12, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

If the love in my heart for my Groom (Waheguru) remains, I'm not fearful if my days of youth departs.

**ਫਰੀਦਾ , ਕਿਤੀ ਜੋਬਨ ਪ੍ਰੀਤਿ ਬਿਨੁ ;**  
**ਸੁਕਿ ਗਏ ਕੁਮਲਾਇ ॥੩੪॥** (1379-13, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

So Bhagat Farid Ji says that without love for Waheguru many human's youth days have withered (ruined) and dried up (gain nothing). ||34||

In the following salok, Fareed Ji says that one must leave ones pride and do the following:

**ਫਰੀਦਾ ; ਥੀਉ ਪਵਾਹੀ ਦਭੁ ॥** (1378-14, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, if you would like to experience the existence of Waheguru in everybody, then you have to become like the spear grass of the path way where it doesn't mind being step on i.e. become the dust of everyone's feet.

**ਜੇ ; ਸਾਂਈ ਲੋੜਹਿ ਸਭੁ ॥** (1378-14, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, if you would like to experience the existence of Waheguru in everybody, then you have to become like the spear grass of the path way where it doesn't mind being step on i.e. become the dust of everyone's feet.

**ਇਕੁ ਛਿਜਹਿ ; ਬਿਆ ਲਤਾੜੀਅਹਿ ॥** (1378-15, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Even if somebody hurt and breaks your body parts or makes your life miserable, if you forgive them and remain strong to go through the sufferings,

**ਤਾਂ ਸਾਈ ਦੈ ਦਰਿ ; (sWel bolo)**

**ਵਾੜੀਅਹਿ ॥੧੬॥** (1378-15, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

then you will achieve the highest spiritual level that is being one (merge) with Waheguru. ||16||

Looking at the sufferings of his body, Fareed says:

**ਫਰੀਦਾ , ਜਿ ਦਿਹਿ ਨਾਲਾ ਕਪਿਆ ;**

**ਜੇ ਗਲੁ ਕਪਹਿ , ਚੁਖ ॥** (1381-18, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Uttering a renunciation sermon;

Farid Ji says, on the day of my birth, the midwife whom cut my umbilical cord should have slice (cut) my throat a bit.

**ਪਵਨਿ ਨ ਇਤੀ ਮਾਮਲੇ ; ਸਹਾਂ ਨ ਇਤੀ ਦੁਖ ॥੭੬॥** (1381-18, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

So that I shouldn't have not plunged into so many troubles (disputes) and undergo so many hardships (sufferings). ||76||

Observing the weather in the jungle, Fareed says:

**ਫਰੀਦਾ , ਰੁਤਿ ਫਿਰੀ ਵਣੁ ਕੰਬਿਆ ;**

**ਪਤ ਝੜੇ ਝੜਿ ਪਾਹਿ ॥** (1383-9, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, the season has changed, the woods shake and the leaves continually drop off. i.e. when age increases ultimately everyone alive will be old one day and this is when the body will start shaking uncontrollably, teeth drops and body organs loses their functions.

**ਚਾਰੇ ਕੁੰਡਾ ਢੂੰਢੀਆਂ ; ਰਹਣੁ ਕਿਥਾਉ ਨਾਹਿ ॥੧੦੨॥** (1383-10, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Therefore, I have search all the four directions (everywhere) and have found out that no body is permanent anywhere. ||102||

Fareed ji says,

**ਫਰੀਦਾ , ਪਾੜਿ ਪਟੋਲਾ ਧਜ ਕਰੀ ; ਕੰਬਲੜੀ ਪਹਿਰੇਉ ॥** (1383-10, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, tear off into pieces all the expensive cloths and turn them into long loose garments (a piece of robe used to cover a dead body), and use only a blanket to cover the body.

**ਜਿਨ੍ਹੀ ਵੇਸੀ ਸਹੁ ਮਿਲੈ ; ਸੇਈ ਵੇਸ ਕਰੇਉ ॥੧੦੩॥** (1383-11, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

I shall only wear cloths with which I can meet (attain) my groom (Waheguru). ||103||

While meditating in the jungle, referring to the birds, Fareed Ji says:

**ਫਰੀਦਾ , ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ ਪੰਖੀਆ ;**

**ਜੰਗਲਿ ਜਿੰਨਾ ਵਾਸੁ ॥** (1383-8, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, I am a sacrifice onto those birds (Saints) which live in the forests.

**ਕਕਰੁ ਚੁਗਨਿ ਥਲਿ ਵਸਨਿ ; ਰਬ ਨ ਛੋਡਨਿ ਪਾਸੁ ॥੧੦੧॥** (1383-9, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

The Saints whom live in the forest, they survive on small plants and never leave the side of Waheguru i.e. they meditate in great physical difficulties but remain absorbed in the Naam's bliss. ||101||

Having lived without food, Fareed's body become very weak and was a mere handful of bones. Referring to his predicament, Fareed Ji says:

**ਫਰੀਦਾ , ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਥੀਆ ;**

**ਤਲੀਆਂ ਖੂੰਡਹਿ ਕਾਗ ॥** (1382-12, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, my frail body has become like a skeleton after long meditation and the crows, thinking I'm a dead body, peck at my palms. (also) Lust, pride etc are pecking through the body i.e. diverting the good intention of finding Waheguru.

**ਅਜੈ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ; ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ ॥੯੦॥** (1382-13, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Even after meditating for so long, until now, I haven't achieved oneness with Waheguru, dear brother see thou that such is the fate (bad luck) of the man. ||90||

During his meditation, while hanging in a well, Fareedji says to the crows;

**ਕਾਗਾ ਕਰੰਗ ਢਢੋਲਿਆ ; ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ ॥** (1382-13, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

During his meditation, while hanging in a well, Farid Ji says to the crows;

Dear crows, you have searched my skeleton and eaten up all my flesh.

**ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਫੁਹਉ ; ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ ॥੯੧॥** (1382-14, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

But please don't touch these two eyes yet, as I wish to behold (see) my beloved groom (Waheguru) in body (sargun) form i.e. O death (crow) snatcher of body (skeleton), even though you have put a stop (eaten up) to my good deeds (flesh), but anyhow don't try to confiscate my mind and divine intelligence (eyes) because with these I wish to see my Waheguru in infinite (nirgun) form. ||91||

**ਕਾਗਾ ਚੁੰਡਿ ਨ ਪਿੰਜਰਾ ; ਬਸੈ ਤ ਉਡਰਿ ਜਾਹਿ ॥** (1382-14, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

O Crow, do not pinch my skeleton. Now if you have perched upon it, still you better fly away.

**ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ; ਮਾਸੁ ਨ ਤਿਦੁ ਖਾਹਿ ॥੯੨॥** (1382-15, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Do not eat flesh from the skeleton, in which my spouse (Waheguru) dwells. ||92||

He continues to plead to the crows to leave him alone and fly away because in the skeletal like body of his, lives his beloved Almighty.

In this manner, twelve (12) years passed in the same way and Fareed Ji continued to meditate. He never hurt a single creature, saw the existence of his Almighty in every being and continued to respect them. He still did not receive the glimpse of the Almighty throughout the 12 years.

### **Fareed Ji returns home**

After meditating for 12 years, Fareedji returns home, but he was very disappointed because he failed to receive the glimpse of Almighty. When he fell on his mother's feet upon returning home, his mother was surprised to see his weak and fleshless body and saw that wooden bread still hanging around his neck. After seeing this she said:

“Son Fareed, it looks like you have done so much meditation this time and you would have definitely received the glimpse of the Almighty.”

Fareedji said, “Dear mother, this time I have followed strictly your advise and diligently meditated and I never inflicted pain on others feelings. I meditated without eating anything. Still I did not receive the glimpse of the Almighty.”

### **Advise of Fareed Ji's Mother**

Upon listening to Fareed, his mother said, “Fareed, The way you have tortured yourself by staying hungry and tolerating pain; how can you attain Almighty in this way?”

Fareedji said, “Dear mother, you told me that every being including trees are living beings and that we should not give them pain. Almighty exists in every being, living or otherwise, and if one understands that, then one would be able to attain Almighty.”

Fareedji's mother said, “Dear son, if you believe that Almighty exists in every being, then don't you think that Almighty exists in you as well. Then why did you not eat and hurt your stomach, don't you think that Almighty would have felt the pain too? So, how could you have attained Almighty, when you have acted like an enemy to Almighty?”

Fareedji said, “Dear mother, if Almighty exists in me, why can't I see Him? Please show me the way to meet Almighty.”

Fareedji's mother said, “Dear son, Almighty cannot be attained by remaining hungry; you must never do something which will hurt the feelings of Almighty.”

Fareedji said, “Dear mother that means my 12 years of meditation was again meaningless. I will listen to your advice and I will continue my meditation without hurting the feelings of other beings and I will never hurt the feelings of Almighty in me”

### **Fareed Ji Removes Wooden Bread From His Neck**

Upon listening to his mother advice, Fareed Ji removed the wooden bread from his neck. Like before, he stayed at home with his family but Fareedji had the longing of meeting Almighty and continued his meditation

Observing his pain to meet the Almighty, his mother said:

“Dear son, it is very difficult to attain Almighty while you are living within the family. True meditation of the Almighty can only be done in a secluded place.”

Upon listening to the advice of his mother Fareedji got ready for the third time to meditate in the jungle.

### **Fareed Ji’s 3rd Meditation at the Jungle**

Before going to the jungle Fareedji asked for blessings from his mother. On obtaining blessing Fareedji left on his journey to the jungle. Whenever he felt hungry, he would seek for some food from the villagers. Upon arriving at the jungle Fareedji started to meditate.

To avoid feeling tempted with delicious food, Fareed Ji used to recite the following salok:

**ਰੁਖੀ ਸੁਖੀ ਖਾਇ ਕੈ ; ਠੰਢਾ ਪਾਣੀ ਪੀਉ ॥** (1379-8, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, dear brother eat the coarse dry bread and drink the cold water and stay content (happy).

**ਫਰੀਦਾ , ਦੇਖਿ ਪਰਾਈ ਚੋਪੜੀ ; ਨਾ ਤਰਸਾਏ ਜੀਉ ॥੨੯॥** (1379-8, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Seeing another’s buttered bread i.e. seeing the worldly rich people and their materialistic lush world, don’t let your mind long (desire) for it. ||29||

While meditating, he would recite the following salok:

**ਏਨੀ ਲੋਇਣੀ ਦੇਖਦਿਆ ; ਕੇਤੀ ਚਲਿ ਗਈ ॥** (1382-16, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Within the sight of these eyes of mine, plenty of people have departed (died).

**ਫਰੀਦਾ , ਲੋਕਾਂ ਆਪੋ ਆਪਣੀ ; ਮੈ ਆਪਣੀ ਪਈ ॥੯੪॥** (1382-17, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, people have their own anxieties (worries) and I have my own. ||94||

### **Birds Making Noise During Fareed Ji’s Meditation**

Another twelve (12) years passed since Fareed Ji commenced his third round of meditation, which adds on to a total of thirty-six (36) years of meditation in seclusion.

One day, while meditating by reading the holy Quran peacefully in a secluded area of the jungle, the birds started making noises, causing Fareed to loose connection with his beloved Almighty. Fareed Ji was annoyed and it did not cross his mind that Almighty existed in these birds and perhaps, they must also be trying to attain Almighty by meditating loudly. He forgot his mother’s advice and said



to the birds in anger “All you birds shall die”. Unexpectedly all the birds died immediately upon the utterance by Fareed ji.

Fareed Ji felt very sorry seeing the dead birds and thought to himself that he had committed a great sin and would be punished for the death of the birds in the court of Almighty. Then he thought that if his words could cause the death of the birds; then his words must also be able to bring them to life. So he said :”Birds, come to life.”

Immediately, the birds rose to life and flew away.

### **Fareed Ji Becomes Egoistic of His Miracles**

Seeing that his words were able to cause the death of the birds and could also bring them to life, Fareed Ji became arrogant of his abilities. He felt that he had attained Almighty and became a fakir with miraculous powers. Fareed ji decided that he should now return to inform his mother that he has attained Almighty and that his uttered words can become reality.

In delight, Fareed Ji started to jump and dance in the jungle. He felt that his 12 years of meditation were fruitful. Fareed ji thought to him, “Now the people of the world will praise me as I have attained all powers of the world”

### **Fareed Ji Returns Home**

Singing joyfully, Fareed ji started his journey to return home. He could not wait to tell his mother that he had attained Almighty. “Now, I will not have to return to the jungle or anywhere else to seek the Almighty”. While walking quickly Fareed ji felt thirsty on the way and he stopped by a village to drink some water.

Upon reaching near a well in the village, Fareed Ji was shocked to see a newly wedded bride throwing away pails of water taken out from the well. He thought to himself that she may perhaps be mad and decided to ask her for water. After waiting for a while Fareed ji could not tolerate and said :”Daughter, I am very thirsty. Please give me some water to drink.” The newly wedded wife paid no attention to Fareed.

Fareed ji repeated himself, “I have come a long way and I am very thirsty. Please give me some water.” However there was no response at all from the newly wed bride to Fareed ji’s request which started to annoy him.

### **Fareed Ji Gets Angry With the Newly Wed Bride**

When the newly wed did not listen to Fareed Ji’s two consecutive requests for water, he was very upset and angry as she did not respect a great saint who possessed miraculous power which he claimed to have. Irritated, he asked her for the third time, to which she replied “ Fakir Ji, why are you using such a harsh intonation. I am not a bird that would die listening to your angry words. I do not have time to attend to you immediately. Sit down quietly and I will attend to you as soon as I am free.” And she continued to do her work.

Her reply made Fareed Ji lose his thirst. He thought to himself that during his episode with the birds, nobody was present. How could she have known about this? In his curiosity to know how she had the knowledge of the birds, he completely forgot about his thirst. She finally called Farid Ji in a very

humble tone, “ Dear Saint, please come forward and drink the water”, however Fareed ji has long forgotten his thirst and was very anxious to learn how she knew all about him.

He said “Daughter, I am no longer thirsty, I just want to know why are you pouring this water on the ground repeatedly. And secondly, how did you know about the birds dying and coming to life?

The newly wed bride replied, “Dear Saint, I am pouring water because miles away from here, my sister’s house had caught fire and there was nobody in the house. Therefore I was putting off the fire by pouring pails of water. And about the birds, I have served my husband diligently by recognizing him as my true master and through this I was blessed with the powers to see afar.”

Fareed ji said, “Daughter, will this water reach your sister’s house miles away”. She replied “This is nothing, the water can even travel much further.”

Fareed ji enquired further, “Daughter, please tell me how did you meditate to achieve oneness with Almighty”

The newly wed told him her whole story. “My parents were very religious. My mother taught me to treat my husband as Almighty himself and to abide his every instruction. I was married off to a religious man from a good family. He was a very good man. During my first night with my husband, I slept on a separate bed. In the middle of the night, he awakened me to ask for water. As I did not know the house well and was shy to ask for help, with difficulty I brought him the drink in the darkness of the night. By the time I returned to his bed, he was fast asleep. I did deem it not appropriate to awaken him. So I stood next to his bed throughout the winter night. At dawn, my husband awakened. He asked for water and I immediately handed him the cup of water. He was surprised at the speed in which I handed the water to him and asked me how did I respond so fast. I told him that he had asked for a drink at midnight and I had waited to give him the drink all night long. At that instant, my husband bestowed upon me his blessings as he was very pleased with my humble determination to serve and instantly I attained the ultimate knowledge of everything this world.”

Listening to this, Fareed Ji, was astonished thinking that he had failed to achieve Almighty’s sight despite spending 36 years in meditation and this lady obtained everything in one night. So he asked “Did you do anything else besides this?

She replied “No, Sir. I have attained this sight by serving my husband only. He blessed me after being pleased with me.” Fareed Ji said that despite 36 years of meditation, he had failed to achieve anything.

She replied, “Do you think that Almighty is hiding in the forests that you spent so much of time without food and water to search for him. He is residing within your mind and body but you cannot see him. Even if you continue to search for him in the forests for the rest of you life, you will not find him because he is not out there but within all of us”.

“Then how can I attain Almighty” asked Fareed Ji. She replied, “As long as someone does not tell you the whereabouts of something which you are not aware of, you will not be able to discover it. Similarly, without a Guru (Murshid), you will not attain Almighty, even if He resides within you. I am sure you are aware that todate nobody has attained Almighty without a Guru as the saying goes “Guru Bina Gatt Nahin , Tay Shah Bina Patt Nahin (There is salvation without a Guru and there is no honour without a King). There is no need to go into the forest to search for Almighty as you can find him while being at home. Before doing all this, you must have a Guru”

Fareed Ji was puzzled after listening to her and with enormous remorse he returned home to tell his mother of the whole episode.

She admitted that although she knew about the requirement of a Guru she did not tell him about it. Otherwise he would have not been in the state that he is now. Without the 36 years spent in meditation, he would have not searched for Almighty with so much of devotion.

Listening to his mother, Fareed Ji longed to meet his Guru. He continued to search for a Guru who would unite him to Almighty. At that time there were only 2 centres of Muslims in India, namely Ajmer (Sufi Fakir Khewaja) and Dehli (Khewaja Kutbul Deen). He was contemplating on committing to one of them as his Guru.

### **Fareed Ji with His Guru**

After deciding on Fakir Khewaja Kutbul Deen as his Murshid, Fareed Ji spent day and night in his sewa. Amongst all the followers of Kutbul Deen, Fareed Ji used to do the most sewa and diligently followed his instructions. Kutbul loved Fareed Ji the most as he was the sweetest among all. The satisfaction that Fareed Ji derived from the sewa of his Murshid was far greater than the 36 years of meditation. Fareed Ji was put to numerous tests, all of which he endeavored.

### **Fareed Ji's Test**

One night, during a cold stormy winter, Fakir Kutbul called upon Fareed Ji and requested for fire to keep warm. Fareed Ji immediately rushed to his Murshid's instructions but could not find any fire. He went back to his Guru and said 'Fakir Ji, I could not find fire anywhere nearby in this stormy night', however Fakir Ji insisted that he wanted to have the fire by any means.

Fareed Ji looked out of the house and could only see light burning in a house far away. In the storm, Fareed Ji rushed to the lighted house. Upon reaching the house, he immediately asked for the wood with fire, to which the owner asked for 1 Anna (Sixteenth part of a Rupee) in exchange. Fareed Ji tried to explain to the owner that the fire was intended for his Guru and that pleasing the Guru would mean obtaining blessings.

The owner however argued that she was a prostitute and prostitutes do not value blessings but money.

Fareed Ji said humbly, 'Sister, I do not have any cash with me now, I promise to pay you in the morning'.

Fareed Ji then pleaded that she allow him to take the fire and he would return the next day to pay for it. She refused saying that she does not provide credit.

The prostitute said 'I do not accept credit, otherwise give something equivalent to an Anna which is your eye ball, give it to me and take the fire.'

Fareed Ji was so pleased; he immediately poked his finger into his eye and handed his eye to her. He took the fire in return, bandaged his eye and rushed off to his Guru.

He covered himself with a blanket and braved through the stormy night. As he only had one blanket, he thought to himself "How will I pass this chilly winter night with this wet blanket."

When he reached the dhera of his Guru (Murshid), Fareed Ji's blanket was all wet and muddy. But Fareed Ji, did not allow the fire that he had protected in his hands to stop. As his Guru started enjoying the warmth of the fire it cast light on the face of Fareed Ji. Seeing his bandaged eye, his Guru questioned Fareed Ji.

Bhagatji told him that he has some infection in the eye (in direct translation, Bhagatji told that his eye is coming), so his guru twisting the sentence asked him if its coming shall it be big or small. Bhagatji realizing that Pirji knew what had happened, told that he is the Guru, so it's up to him what to give.

Then his Guru replied, "If indeed your eye has come, why are you bandaging it. Remove the bandage."

Pirji, to value the greatness of Almighty, granted Bhagatji with an eye smaller than the previous one symbolizing that nobody can imitate Almighty's creation.

Fareed Ji removed his bandage. His eye had indeed been restored in a smaller size than before and then his Guru explained, "Son, your eye has certainly come but I cannot match the greatness of Almighty and therefore the new eye is slightly smaller than the earlier one"

Fareed Ji got onto his knees to touch the feet of his Guru and upon seeing his muddy blanket, his Guru said "Your blanket is drenched in brown sugar (shekar), you are indeed Shekar Ganj"

And the mud that covered his blanket was immediately converted to brown sugar (shekar).

### **Fareed Ji's Bhagti Completed**

Seeing the dedicated sewa of Fareed Ji, the Guru hugged him tightly and said "Son, today you have completed your meditation (bhagti)."

Fareed Ji was so pleased. He fell on his Guru's (Murshid) feet and tears of joy rolled down. The Guru raised him up and hugged him again and gave him his blessings. Immediately, Fareed Ji received internal bliss and the sight to feel and know Almighty and His whereabouts.

### **Fareed Ji Gets Married**

After blessing Fareed Ji, his Guru arranged for Farid Ji's marriage with the daughter of Sultan Nasiruddin Mahmud, the King of Dehli, Hasbra. He then requested Fareed Ji to spread the message of Prophet Mohamad across Punjab. This is because the preaching of Islam was only focused in Dehli and Ajmer while Punjab remained isolated.

On the way to Punjab, Fareed Ji together with his wife, stopped at a place called Hansi; where he saw an empty mosque. They started to preach Islam from the said mosque, which subsequently became their very own center.

Over time, large crowd started gathering at the center as Fareed Ji successfully preached the message of Prophet Mohamad and helped the people in their predicaments. Slowly, the rich and influential started visiting Fareed Ji.

At that time there were a lot of arguments about religion, caste and creed. The Brahmins always assumed that they originated from Almighty whilst others were of lower creeds. As the people of lower castes got increasingly tired of the attitudes of the Brahmins and other higher caste communities, they started to convert to Islam. In this way, Fareed Ji and his followers were very busy preaching Islam.

A sure way to recognize Fareed Ji's followers were that all of them had one eye which was smaller than the other; consistent with Fareed Ji's eye which had been replaced by his Murshid. His followers continued to preach near and far and until today; they have continued to use Fareed Ji's bani, translated in various languages, to spread the message of Almighty.

### **Fareed Ji's Guru Dies**

A little while after settling in Hansi, the news of the death of Fareed Ji's murshid came. Fareed Ji, with some of his followers, rushed to the grave of his Murshid in Dehli. Placing soil of the grave on his forehead, Fareed Ji promised to intensify the mission of his Guru, which is to preach Islam.

The King of Dehli persuaded Fareed Ji to stay back in Dehli at the center (Dehra) of his Guru, to which he agreed. As he took charge of the center, visitors to the center grew significantly. They were drawn to his bani and were all blessed with whatever they asked for in their prayers. They would return in peace, humility and compassion for others; as preached by Fareed Ji.

After some time, Fareed Ji's followers from Hansi came to his center in Delhi to visit him. They pleaded to him to return to Hansi as they all missed him very much. He resisted by saying that this was the center of his Guru and that he could not leave the place.

They persisted that the people of Hansi longed to see him. He instead advised them to remember Almighty and to diligently perform the five prayers (5 Nimaz) daily and everything would be fine.

They refused to listen and threatened that they'd take their own lives if he persisted. Bowing to their persistence, Fareed Ji followed them back to Hansi.

### **Fareed Ji Back In Hansi**

After returning from Dehli, Fareed Ji continued to stay in Hansi for 20 years. Here he invited his mother, two wives and children; who were in Kothiwaal, to stay with him. He had actually earlier two marriages before he married Hasbra. After Hasbra, he consummated another marriage.

He continued to preach Islam focusing on the elimination of caste and creed differentiation. He used to recite bani daily and advise his followers on the good and bad deeds in this world.

### **Miracle By Baba Fareed Ji**

Leaving his family behind, Fareed Ji left Hansi with his followers on a spree to spread Islam; he passed area of Satlug in Punjab. Coincidentally, the King of the said area was constructing a fort (now known as Fareed Kot). The King was cruel. People who passed the area were forced to offer their labor for free and they were pushed around when doing work.

When Fareed Ji passed by, the King's men dragged Fareed Ji into the construction site and was forced to carry soil in a container. They were also rough with him.

As he continued to carry the load, it appeared to be floating high over his head. On seeing this, one of the observers realized that Fareed Ji was a pious man and should not be made to do such work.

The noble observer approached the King and told him that the fort will never be completed. The King became very upset with the observer and asked why he had said such a thing. The observer explained to the King that his men had been cruel to a saintly person and shall cause harm to the project. While the conversation took place, Fareed Ji was passing through.

Upon seeing the miracle (ie the load floating over Fareed Ji), the King came to his senses. He became enlightened and realized his bad deeds. He fell on Fareed Ji's feet and asked for forgiveness, "My men have done injustice to you. I am very sorry".

Fareed Ji replied :”Your rule is just a creation of Almighty. Why have you assumed that you will always be King and continue to torture the people? When forcing passers-by to attend to your work, have you ever pondered that they may be on their way to perform some important tasks? For example, attend the funeral of a relative? The cry of such person, when forced by your people, will reach the house of the Almighty? And Almighty may just ruin your rule on seeing the pain you inflict on His beloved followers? And then when you die, you will end up in hell and instead of ruling, you will end up becoming a slave too. Not everyone have abandoned worldly life like me, some of them are household (gristi) people whose wives will be waiting for them at home, so that they may be able to feed their children with their earnings. The fort that you are constructing has no benefit for the people. You are just protecting your rule. The people only need a good leader. If you continue to do this, do you think they will help you if others attacked you?

After listening to Fareed Ji, the King was totally enlightened and said “You have awakened me from deep sleep. My mind was disillusioned by money, power, and attachment. Please tell me what should I do. If I discontinue the project, the neighboring rulers will construe it as my weakness and attack me”

Fareed Ji replied, ”I did not ask you to stop work. What I meant is that you should not force your workers as slaves. They should come to work voluntarily and they must be paid accordingly. They must also be given rest. In this way, your people will be happy and will pray for you. The people will only love you if you treat them like the people of Almighty.”

The King immediately called upon all his people and announced: “From now on, you are not forced to work here. Please go back if you wish. Those who work will be given one Anna (16<sup>th</sup> Part of a Rupee) a day”. The people were overwhelmed by his kindness and from then on supported him undividedly. The King also became an Almighty fearing ruler who was loved by his people.

After a few months, the fort was completed. Having contemplated earlier to name it after his name, the King changed his mind. He decided to name it after Fareed Ji, who had given him so much happiness and changed his perspective of ruling his people. The fort was then named Fareed Kot by the King. Fareed Kot remained free of rule then on, even during the rule of the Mughals and the British.

### **Fareed Ji Goes to Ajodhan**

After Fareed Kot, Fareed Ji proceeded to a place called Ajodhan where they stopped at an empty mosque. Here they established another center.

Here, he preached about the equality of mankind, brought about revolt against the Qazis who had continued to surpress the rest. Due to this, the Kazi of Ajodhan became very envious of Fareed Ji and started enmity with Fareed Ji.

The Qazi started accusing Fareed Ji as an alcoholic and pimp; and that Fareed Ji had hoaxed the people with his fakir outfit. The Qazi started preaching that the Almighty, had installed the King as the leader of mankind and the Qazis as the man of the Almighty to guide people in the path of truth. Therefore, the people should abide by the instructions of the Qazis.

When his propaganda against Fareed Ji failed, the Qazi wrote to the Chief Qazi of Multan accusing Fareed Ji of misleading the people. He further complained that Fareed Ji had caused prostitutes to dance in the mosques and liquor to be served, and that all kinds of thieves were frequenting the mosque to see him. He demanded that a stern fatwa be issued against Fareed Ji for the supposedly derogatory acts against Islam.

After reading about Fareed Ji, the Qazi of Multan immediately understood that this was a ploy against Fareed Ji. He was aware of the greatness of Fareed Ji and that Fareed Ji was close to Almighty. He replied to the Ajodhan Qazi's letter and prohibited him from disturbing Fareed Ji. He insisted that Fareed Ji should be given all the freedom to perform his duties and continue to preach as he wished.

Realising that he was not receiving any support; the Qazi of Ajodhan stopped his propaganda against Fareed Ji. Quietly, he attempted to destroy Fareed Ji by sending his men to kill him. All his attempts failed however, as these men would all fall on Fareed Ji's feet on seeing his blessed face.

Finally, the Qazi accepted defeat and fell on the feet of Fareed Ji asking for forgiveness. Fareed Ji read the following salok in reply:

**ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ; ਅਲਹ ਵਰਸਉ ਮੇਹੁ ॥ (A'lh bolo)** (1379-4, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Bhagat Ji, drenched in true devotion again says let my blanket be wetted and my body soaked with the down pour of the Almighty's (Waheguru's) rain:-

**ਜਾਇ ਮਿਲਾ ਤਿਨ੍ਹਾ ਸਜਣਾ ; ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ ॥੨੫॥** (1379-4, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

So that I can bring back fire to heat up water for my dearest friend (Saint) and then go and meet him, so that my love may be severed not.

Fareed Ji utters,

**ਫਰੀਦਾ , ਸਾਹਿਬ ਦੀ ਕਰਿ ਚਾਕਰੀ ;**

**ਦਿਲ ਦੀ ਲਾਹਿ ਭਰਾਂਦਿ ॥** (1381-2, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, dear brother perform the service (meditation) of your Lord (Waheguru) and dispel the doubt of your mind.

**ਦਰਵੇਸਾਂ ਨੋ ਲੋੜੀਐ ; ਰੁਖਾਂ ਦੀ ਜੀਰਾਂਦਿ ॥੬੦॥** (1381-3, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

And if you attain some spiritual development, as a Saint be like the trees which has termendeous will (endurance) towards disgracement e.g. even if someone through a rock onto a tree, hurting it, it doesn't matter as it in return drops its flowers, fruits and lastly contribute wood for man's usage.

||60||

Listening to Fareed Ji, the Qazi became enlightened and stopped all his bad deeds and started believing in him as a true Sufi Fakir.

### **Fareed Ji Buys Land**

After some time in Ajodhan, as more people visited Fareed Ji, the centre became too small for large crowds. Fareed Ji transacted on a piece of neighboring land. Seeing this, the envious Fakirs who were against Fareed Ji, lodged a complaint against the local authority claiming the transaction to be falsified.

Fakir Ji was called to the court to explain but he insisted that the judiciary should meet at the subject land and conduct enquiry directly with the piece of land in question. The judge of the court was very surprised to hear this and came to see Fareed Ji.

The judge said "This man claims that this is his land."

Fareed Ji replied “We shall find out about this. Lets ask the earth as to who does it belong to and the named person will then claim right to the land.”

Realizing that Fareed Ji was a religious fakir with miraculous powers, the judge proceeded to ask earth “ Who do you belong to” to which the earth replied : “I belong to Fareed Ji, I belong to Fareed Ji” the echo could be heard repeatedly for quite a while.

Hearing this, all present bowed to Fareed Ji and asked his forgiveness. Some of the envious Fakirs came forward to ask for forgiveness, to which Fareed Ji replied with the following salok”

**ਫਰੀਦਾ , ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ; ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥** (1381-19, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Farid Ji says, Dear brother! do good for even the evil hearted ones and when doing that do not harbour any anger (rage) over them in your mind.

**ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ; ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥੭੮॥** (1382-1, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

Practising the above, innerself would not be infected by the disease of pride (ego). And as a bonus all your needs (faith, wealth, wishes & salvation) will be fulfilled. ||78||

### Fareed Ji’s marriage and children

Fareed Ji was married four times. His first two marriages took place in Multan, the third with the daughter of King of Delhi whilst the fourth was with a lady who Fareed Ji converted to Islam.

He had 5 sons and 3 daughters. After Fareed Ji, his son, Sheikh Badbudeen carried the honor of the seat (Gedhi) and subsequently the 12<sup>th</sup> recipient of the honor. Sheikh Ibrahim came into contact with Guru Nanak Dev Ji. He met Guru Nanak Dev Ji twice in Pat Patan (formerly known as Ajodhan). Guru Nanak Dev Ji received Fareed Ji’s bani from Sheikh Ibrahim and the said bani was later included in SGGS.

### Fareed Ji’s Departure

Fareed Ji’s life became an exceptionally inspirational for many seekers of the Almighty. He had dedicated his entire life in meditating and serving mankind. However everyone would definitely have to depart from this world sooner or later.

In the year 1266, in the month of Muharam, Fareed Ji was infected by pneumonia when he was 93, which led to his passing away in Pat Patan (Pakistan) on Tuesday, 7th May 1266 AD (679 Hijri).

### Fareed Ji’s Shrine



His mazar (shrine) is the pride of Pakpattan. Khawaja Nizamuddin Aulia constructed his tomb. The Mazar has two doors, namely Noori darwaza and Bahishti darwaza. Bahishti darwaza opens once a year and during the fair and thousands of people pass through it. It (door) is made of silver and floral designs are laid on gold sheet. Thousands of devotees come to visit the shrine daily from within the country and abroad. His *urs* (death anniversary) is celebrated every year on the 5th, 6th and 7th of Muharram.



He is buried at his centre and his memorial was build by Nijam-Ud-Deen, until today his successors are still siting on his throne. Every year large crowd visit his center in the month of Muhram and the complete Quran is recited in his remembrance

## BHAGAT NAAMDEV JI



### Prayer For The Gift of a Son

In the state of Maharashtra district Sholapur at the banks of Krishna river village 'Narsi Bhavni' (Karhad) there lived a man named Dam Seth with his wife. They were worshipers of a Hindu devta called 'Virl Bagwan' whose mandir was in a town called Pindar Pur. Every year they would go to Pindar Pur to do the worship. Dam Seth was a cloth merchant. He used to buy cloth from Pindar Pur and at the same time used to go to the mandir of Pandu Rang for worship. He had daughter named Aao Bai and for long time he did not have another child. Both husband and wife longed for a child and were much

worried. With the intention to expand his business Dam Seth decided to relocate to Pindar Pur with his family. His wife Gona Bai was always worried as she felt emptiness in her home without a son. Both of them will get up early morning take their bath in Chander Bhaga river before proceeding to Pandu Rang's mandir to do worship and make food offerings. They will then offer their prayer for the gift of a son. There is saying that in the house of Almighty there might be some delay but there is no darkness. Therefore, Almighty listened to his beloved ones sincere prayers and Gona Bai conceived a child.

### Birth of Namdev Ji

In this world the merchants of religion created divisions in human race through religious sub-sects, caste systems, the high and the low, the rich and poor. The human race, which was created from one Light was divided into Brahmins, Khattris, Sudars and Vaishs and these religious merchants, began to torture those in the lower caste. The Brahmins started calling themselves the image of Almighty, and said that Almighty has bestowed an exclusive right to do His Worship and Bhagti only to the Brahmin Pandits. The Pandits became so ignorant that they prohibited the other castes from doing worship in the temples. They said that when Almighty does not reveal himself to those from the Sudar caste and even gets angry when he sees them. They said He even curses the lower caste people when He sees them. In order to destroy the ego and pride of such people Almighty from time to time sends His Avtar or His Bhagat. For example, Ravan who had complete knowledge of worldly matters was also inflicted with the disease of egotism, which made him call himself Almighty. This in turn made him commit cruelty. Almighty then sent Sri Ram Chander Ji on to Earth who then killed Ravan. To put an end to Kans' cruelty and the ego of the Kauravs, Sri Krishan Ji was sent while Bhagat Prehlad was born to put an end to Harnakash. Similarly, when on the holy soil of India, the Brahmins enslaved hindus of lower castes and tortured them, Almighty then listened to their plight and sent His bhagat to put end to their sorrows.

The prayers of Dam Seth and Mata Gona Bai were accepted in Almighty's court and on 26 October 1270 A.D at village Narsi Bamni on the bank of river Krishna, in Maharashtra. Almighty sent His bhagat Sri Namdev Ji who was born into their house. The astrologers told his parents that the newborn child was a highly spiritual soul and gave him the name Namdev. Dam Seth and his wife Gona Bai were very happy and celebrated the birth of the child with great joy. Namdev was still

young when his parents left village Narsi Bamni and settled at Pandarpur. So, in his childhood, he started chanting praises of Almighty by the name of Bithal playing two pieces of slate for music.

### **Different Opinions on Birth**

There are different opinions and beliefs of historians on the birth of Bhagat Namdev. Some write that when Dam Seth and Gona Bai prayed for a son, one night Dam Seth had a dream where Almighty told him to go to River Bhima the next morning. He will see a floating oyster in which will be a child. Almighty then told him to raise the child. The next morning Dam Seth went to the river and received the oyster, took the child home and named him Namdev. The name indicates that the child was not born out of the womb of Gona Bai.

Some say that Bhagat Namdev was born from the Gona Bai's womb. However there are also some historians who support both beliefs. Many writers and historians who have written about bhagats and avatars, may have surely added some of their own views. Some writers do this out of fear of plagiarism. These writers however do not realize that by adding their own views, they are spoiling history and hence, the true history cannot be presented to the public. This will cause wrong sermons being given about bhagats and avatars. The writers should realize that by presenting the actual history is equivalent to plagiarism. They should write what actually took place but write it in their own words. They should not write history in the way they deem it should have happened. For example, the love story of Heer-Ranjha has been written by many poets. Varas Shah also wrote about Heer-Ranjha but no one changed their life story. No one ever changed their love epic but described it in their own imaginative words. Contrary to this, when we read the life stories of our Gurus and Bhagats, the books differ from the actual history, but, this will cause the readers to have different opinions.

However Bhagat Namdev writes about his birth in his hymn where he explains:

‘The oyster of salvation (Almighty) blessed Goma and his wife Oma from whose womb was born Gona Bai (Namdev's mother). Gona Bai married Dam Seth and came to his house. They lived in village Narsi and their family name was Gadej and Varadvaji. Gona Bai had a daughter named Aao Bai. Gona bai went to Pindar Pur.’

Bhagat Namdev's wife Raja Bai explains in her writings:

‘My mother in-law received blessings from Almighty Pandu Rang and thus gave birth to a son (Namdev).’

Similarly their servant Jeni writes:

‘Gona Bai asked Almighty to grant her a son. Almighty listened to her prayer and from her womb was born Namdev. Dam Seth was overjoyed and servant Jeni became blissful.

Bhagat Namdev himself further writes:

‘Almighty himself created my Janam Patri (birth certificate). On Saka 1192 sukul 11<sup>th</sup> of Katak, Sunday year 1270. Almighty wrote that this child will write millions of stanzas (Chand), will live till age of eighty and will be inclined to the meditation of Almighty's Name.

From these writings, it is clear that to give any other opinion on the birth of Bhagat Namdev is a mistake. Bhagat Namdev with the blessings from Almighty was born out of the sacred womb of Mata Gona Bai and gave salvation to the downtrodden.

### **The Elders of Bhagat Ji, Caste and Generation**

Bhagat Namdev Ji's generation name was Jadu Shet, His caste was Kushteri, and family name was Vardvaj. He was a cloth merchant that is why he was called Sepi (Sheepey) caste. Some writers opine that the elders of Bhagat Ji were Khattris but this opinion is wrong, they were not Khatri's but Kushteri. Today in Punjab Kusteris are also called Tankstri. Earlier they were known as Shepey i.e. Shinbey. Further elaboration on this will be done when in the chapter where the mandir was rotated where Bhagat Ji in his shabad says clearly about his caste. After reading it there will not be any arguments left. The elders of Bhagat Ji were not residents of Pindar Pur but were residents of village Narsi Bhavni (Karhad) district Sholapur at the banks of River Krisna in a village called Zedi.

Bhagat Ji's great grandfather (paternal) Baba Sri Har Seth Ji loved divine hymns of Almighty. He too was a cloth merchant. He too used to go to Pindar Pur every year in the month of Katak for pilgrimage and continued to do so until old age. One day when he went for the pilgrimage at Pindar Pur, with Almighty's will he breathed his last at the feet of Viri Bhagvan. After his death, his son, Sri Gopal Seth took over the business. The business grew so much that Gopal Seth forgot about the yearly pilgrimage. Then as Almighty's will has it, Gopal Seth's wife and their elder son died separately within a short period of time. These deaths affected Gopal Seth deeply that he thought to himself, it is because he did not go for the pilgrimage at Pindar Pur after his father's death that caused him to lose his family members. He then went to Pindar Pur to ask for forgiveness and vowed to make pilgrimage every year. After his death, his son Sri Gobind Seth Ji continued to conduct the pilgrimage. After his death, his son Sri Nar Har Seth increased the the number of pilgrimages from once a year to once every month. He started to purchase his cloth and thread from Pindar Pur itself and started to do the sewa of the Thakur at the mandir of Viri Bhagvan. Sri Nar Har Seth used to bring along his young and religious son Sri Dam Seth to Pindar Pur for the pilgrimage.

When Sri Dam Seth turned fifteen (15) he was engaged to Gona Bai. One day both Dam Seth and Gona Bai went for the pilgrimage when Sri Nar Har Seth fell ill. When hopes of recovery faded, Nar Har Seth Ji advised his son not to miss the monthly pilgrimage. Shortly after that, Nar Har Seth Ji passed away. Two days later, with Almighty's will, Sri Dam Seth's mother too left the mortal body. Sri Dam Seth Ji accepted fate and returned to his village to take over the family business. Not long after, a resident of village Kalyan, by the name Sri Goma who was a well to do business man, married his daughter Gona Bai with Sri Dam Seth. Later they had a daughter named Aao Bai.

After that for a long time the couple did not have a child. Mata Gona Bai used to worry night and day and prayed that Almighty grant them a son. Sri Dam Seth then moved to Pindar Pur to expand his business where he used to do worship of Padu Rang at the temple of Viri Bhagwan. Both husband and wife will go to the temple of Viri Bhagwan and pray at the feet of Almighty for son. Not long after, Almighty listened to their prayer and Sri Namdev Ji was born.

### **The Place Pindar Pur**

The place Pindar Pur was not a historical site at the beginning. There used to be dense jungles of Bindraban and Sri Krishan Bhagwan used to shepherd his cows here. There used to live A Brahmin by the name Jano Dev and his wife Satyavanti with their son Pandleek. Pandleek was taught to read and understand all the Vedas and other religious books. He was married into a wealthy family. His wife could not get along with Pandleek's family and showed disrespect to his parents. Her influence on Pandleek caused him to ignore the sewa of his parents. Even if he does try to do serve his parents, his wife will scold and bring disgrace to him. Pandleek's mother will do all the household chores such as cooking, cleaning etc. while Pandleek's wife would just give out commands. During the journey, Pandleek's wife was enjoying herself while on the contrary her in-laws had to beg for food from residents of the villages to survive.

But Pandleek's parents would not say anything to their son. The situation came to a point where the humiliation faced by Pandleek's parents became unbearable. They decided to go for pilgrimage. Coming to know about this, Pandleek's wife became adamant that she and her husband too will go for the pilgrimage with them.

During the pilgrimage, one day they arrived at the Ashram of Kuku Swami. There Pandleek and his wife witnessed a miracle. They saw angels cleaning the Ashram to only disappear later. When the Angels witnessed both Pandleek and his wife verbally abusing his parents, they cursed and swore at both Pandleek and his wife. They then told Pandleek that he will have to bear full responsibility of these actions. They then gave an example of a filial son Sarwan who did the sewa of his blind parents by sitting them on a 'Behngi' (a type of trolley) and taking them for pilgrimage. But you Pandleek they said, bring pain and sorrow to your parents. These words affected Pandleek deeply that he asked for forgiveness and his wife too regretted her past actions. Pandleek then made up his mind to do the sewa of his parents. He sat his parents on horses while he and his wife walked behind during the rest of the pilgrimage. For twelve (12) years both Pandleek and his wife did his parents sewa and took them for pilgrimage. Indar Devta (The King of Heaven) witnessing this great service began to tremble with fear. He tried to sabotage the sewa but failed. One day in the jungles of Bindraban came Sri Krishan Ji while shepherding his cows and He was the image of Virl Bhagwan (Bithel Bhagwan). Bithel Bhagwan was so pleased with Pandleek that He gave a blessing that whosoever takes his bath at the River Chander Bhag and chants Bithel he will escape the transmigration cycle. So from the name Pandleek the place obtained its name Pander Pur and became a sacred site. The elders of Sri Namdev Ji used to observe pilgrimage of this place and finally Bhagat Namdev himself worshipped Bithel Bhagwan and the place gained even greater sanctity. This is because it is the birth place of a great Almighty's soul who put an end to difference between the high and lowly human beings.

### **The Pacification of Fire and the Chanting of Bithel**

Bhagat Namdev was only beginning to crawl that one day, his mother after lighting fire on the stove stepped outside for some work. When she returned, she was shocked to see her son Namdev touching the fire which was burning fiercely. She quickly ran towards Namdev to pick him up and when she checked his hands to see how badly they were scalded, she felt coldness like that of ice in his hands. She then described what happened to her neighbors who were astonished upon hearing the story. One lady then neared her hand towards the fire only to feel coldness coming out of it instead of heat. Ever since, everyone started to believe Namdev as a great soul of Almighty. This was Bhagat Namdev Ji's first miracle.

When Bhagat Namdev first uttered a word, it was Bithel and never used to utter any other word. Whenever he uttered anything it was Bithel, Bithel. When he was four years old while chanting Bithel, Bithel, he would start dancing and he would lose himself in the love of Almighty. When rises early morning, the first thing that he uttered was Bithel, Bithel. His mother many times tried to teach him on household matters but his heart and soul was already resided by Bithel Bhagwan. Bhagat Ji's father Sri Dam Seth would rise early morning, after taking bath would do worship of Thakura and make offering of milk which was derived from their own cow. Only after doing this daily would he look into business matters. Sri Namdev Ji had just turned five when he said to his father that he wished to follow him for the worship of the Thakur. His father was delighted to hear that his son had great love for the worship of the Almighty. He however told Namdev that you are still too young but when you grow a little older, I will take you with me for the worship. But Namdev Ji was adamant about his desire. Then his father told him that when he has to go out for work and is unable to do the worship himself, he will then let Namdev Ji to do it and make the offering of milk. He said I will explain to you how to conduct the worship and make the offering. Namdev Ji replied that he knew how to conduct the worship and make the offering. Ever since then, Bhagat Namdev Ji waited

eagerly for his father to go out for work so that he is able to do the worship make offering with his own hands and obtain the sacred sight of his Master. Keeping this desire, he continued to chant Bithel all the time.

### **Namdev Ji Begins Education**

When Namdev Ji turned six (6) or seven (7), his father decided that Namdev Ji is ready for education. Those days there were no schools or colleges. Education was carried out by religious teachers (Pandey and Mullahs) in temples and mosques. Some very learned teachers also carried out classes at their residences. Namdev Ji's father sent his son to a Pandey for education. The teacher first wrote the letter 'Om' on his writing instrument and told Namdev to continue writing it while saying it aloud. However Namdev only made circles on his instrument and kept chanting Bithel, Bithel. The Pandey thought it won't be long before Namdev Ji starts to learn seriously. A few days went by but Namdev kept on chanting Bithel, Bithel. The Pandey then again wrote 'Om' and asked Namdev to repeat it but Namdev Ji told him not to teach him anything else but to tell him about the worship of Almighty Bithel. He said, I want to meet Almighty and obtain salvation. When the teacher heard this great desire from a young and innocent child, he was pleasantly surprised. The teacher then called Namdev Ji's father and congratulated him and said you rather fortunate to have Almighty's loved one born in your house, who is knowledgeable in at a very tender age. What can I teach someone who came after studying from Almighty's court. He is the Bhagat of Almighty will kindle the light of knowledge in people who are lost in darkness, light up their minds and save them.

### **Worship of Thakur and Almighty's Sight**

Namdev Ji many times asked his father for permission to carry out the worship of Thakur. Every time his father replied that son you are still young, but when I have to out of town, you can do the worship of Thakur. A long time passed in waiting. One day Sri Dam Seth called his son and told him that I am going far away from Pindar Pur and will not return the same day. He told Namdev Ji to rise early next morning and get all the necessary items for the worship ready the night before itself. He told him to pour the cow's milk into a container and place the rest of items on to a plate and to proceed to Thakur's temple. He told Namdev Ji to carry out the worship, ring the bell and make the milk offering before returning home. Namdev Ji told his father not to worry and said I will do the worship with my heart (sincerely) that when you come back and ask Thakur Ji, He will not have any complaints against me. These words only made Dam Seth Ji laugh. Namdev Ji gathered all the necessary items. Every minute and hour that passed seemed like a day. He could not wait to do the worship and hoped that the night will pass so that he could go the next morning to meet his Master.

Finally the wait came to an end. Namdev Ji woke up early, took bath, obtained milk from the cow for the offering and prepared the rest of the items on a plate and proceeded towards the temple. Namdev Ji did the worship as explained by his father. He then placed the plate in front of Bithel Bhagwan and started ringing the bell. He closed his eyes and started praying, O Almighty, O Bithel, King of kings, your servant has brought you milk and other offerings and has placed it in front of you. Please accept it by consuming it. Bhagat Namdev was unaware that his father only used to just do the worship, take the milk and other offerings in his hand and touch it on the statue of Krishan Bhagwan before returning home. He thought his father used to wait for Bithel Bhagwan to appear before him and physically consume the offerings before returning home. Some writers however are of the view that Bhagat Namdev used to accompany his father for the worship. However this is only a personal opinion which is wrong. Any average human being who is able to think will know that, if Namdev Ji used to accompany his father for the worship, then he would have carried out the worship as done by his father. Further more he would have questioned in his heart why doesn't his father wait for Bithel

Bhagwan to consume the offerings i.e. why he takes everything back. He would then have, asked his father whether, by just placing the offerings in front of the statue, it is assumed that the consummations have taken place. Hence it is wrong to assume that Namdev Ji used to follow his father for the worship.

When Bhagat Namdev Ji closed his eyes and humbly asked for Bithel Ji to consume the food, he realized that Bithel Bhagwan's statue remained standing the same. Bhagat Ji then again asked, O King of the downtrodden, preserver of the world, if I have made a mistake, I ask for forgiveness, but, please accept my small offering. When after the second prayer, Bithel did not respond, Bhagat Ji became sad and said, when you took the form of Ram Chander, you ate the partially eaten fruit (baer) of Bhilni, In the form of Krishna you ate the salt-less vegetable of Bidar. I have asked you twice, but you have not accepted my offering, hence, there is no religion in my life and I will rather die. When Bhagat Namdev Ji said this, a loud laughter sounded from the statue of Bithel. Bithel then said, O Namdev, in my heart rest my beloved ones, how can ever I break their hearts. If in early times I have consumed their offerings, even now I will consume your offerings delightfully. Having said this, Bithel took physical form, consumed the offerings and said to Namdev, bring these offerings for me everyday. The rest of those who only do false worship have kept me hungry for centuries. Bhagat Ji then was so happy and uttered a shabad which is included in Sri Guru Granth Sahib Ji.

In his shabad Namdev Ji explains:

‘Both the containers, one containing milk while the other containing water were placed in front of Thakur. A prayer was done, O Gobind King, merciful Almighty of the poor, please drink this milk as this will give my mind steadiness. O Almighty do not consider this to be only milk but consider it to be a gold container that contains nectar of life (Amrit) which Nama (Namdev Ji) has placed it in front of you. If you don't consume it, when I return home, my father will be angry with me. Then the Almighty seeing Nama started to laugh and said the Bhagats (the lovers of Almighty) reside in my heart. The Almighty then consumed what was offered to Him. After offering the milk to the Almighty, Nama happily returned home upon obtaining the sight of the Almighty.

When Namdev Ji wanted return home, then the Almighty told him not to let anyone else know about this. When Namdev Ji happily returned home, then his mother asked him if has made the offering to Thakur Ji to which replied ‘yes I have’. When she saw the empty containers, she asked him where the milk and the other items of offering were, and, why did he not bring them home. Bhagat Ji replied everything has been consumed by Thakur (Bithel Bhagwan). His mother was surprised and asked whether Thakurs too actually eat anything. As this conversation was in progress, Namdev Ji's father returned home and asked, son have you gone to the temple and made the offering. Namdev replied, dad, whatever offerings I took for the Almighty, He had happily accepted them. Initially when I called upon Him twice, he did not accept them, however, when I told Him that if he doesn't consume what I brought, I will kill myself, He happily consumed whatever I brought. Bhagat Namdev described everything that transpired to his father and also told him that The Almighty has asked me to come everyday to do his worship.

After listening to the story, Dam Seth was surprised, as to him all offerings and worship were just ancient practices. To him taking offerings to the temple, ringing the bell and placing everything at the feet of Thakur was considered to be worship and consummation of the offering, and after that bringing everything back home is the end of the ritual. He said to Namdev, that he will follow him the next morning and see for himself how he made the offering to the Almighty. The next morning Namdev Ji and his father took their bath, gathered all items of offering arrived in the temple. Bhagat Namdev Ji, did the worship and placed the milk and other items in front and prayed, O my Almighty Bithel, please accept your servant's offerings and consume them. However, Almighty Bithel did not even move from his position. Bhagat Ji then said again, O my Gobind, Gopal Pandu Rang Ji, please accept your servant's gift. After the second prayer, the Almighty spoke, Namdev, I will not accept

your gifts today because you did not come alone today but brought your father along with you. Bhagat Ji replied O Almighty, this is my father, If you given me your sight, please give him too in front of me and accept my offering, because, otherwise he will not send me for your worship as he will think that I am lying about you consuming the offering. Upon hearing this, the Almighty granted His sight to both Dam Seth and Namdev Ji, accepted their offering and consumed it. Dam Seth then asked for forgiveness from the Almighty and said, O Almighty, I have been doing your worship for a long time but you have never granted me your sight, but have done so on the first day Namdev came to you and accepted the offering. I am very fortunate that, due to my son, I am able to have your sight. The Almighty then told him not tell anything to other people. Dam Seth replied, O Almighty these are your greatnesses and how can I hide them. If these miracles could not be kept secret before, how can they be kept so now. Dam Seth bowed down to the Almighty and brought Namdev Ji home. He then told what happened to his wife and said, our son is not an ordinary child he is a Bhagat of the Almighty.

### **Sending of Bhagat Namdev Ji for Work**

When Namdev Ji Father, Sri Dam Seth observed that Namdev's lack of interest in studies, he sent Namdev Ji to his friend who was tailor, to learn tailoring. However Namdev Ji continued to chant Bithel, Bithel even there and, all other apprentices were also encouraged to chant the same. Seeing this the owner of the shop did not ask Namdev to do any work and said, this man is the true Bhagat of the Almighty, what work can I teach him. He said the work that I do is of a worldly nature whereas Namdev, for his salvation does the true/right deed (Karam) by remembering Almighty through divine hymn. The owner than called Dam Seth Ji described everything and said, Dam Seth, you are a very lucky to have such a loved soul of Almighty to be born in your house, who will give shine to you and Pindar Pur. What can I teach him. He is an Almighty's special being who has been sent to save the people. Dam Seth Ji then brought Namdev Ji back home, but Namdev's mind was always attuned towards Almighty's name. Even when he goes out, he will take small stones, create music by hitting them together and will start dancing while praising Almighty, and will continue for a long time.

### **Offering Warm Milk to Almighty**

One day Bhagat Namdev Ji's mother put some milk on the stove for heating and went out to do some work. Namdev then walked into the house and saw the boiling milk. He then said to himself that he should go and offer some milk to his Almighty. Bhagat Ji used some cloth to carry the container of milk, took it and placed it in front of Thakur, clasped his hands and said, O Almighty I brought you some milk, please accept it and consume it. Hearing this Almighty kept quiet. Namdev Ji then said, O Almighty if you don't drink the milk that I brought you, I will not drink milk for the rest of my life. Almighty then drank the hot and burning milk. Namdev then happily returned home with the empty container. Shortly after, his mother returned to the house and asked her son why the milk container was empty. Namdev replied that he took to the temple and had offered it to Bithel. His mother then said, the milk was very hot and it would have burnt Almighty's lips. When Namdev and his mother went to the temple, they saw blisters on Almighty's lips. Namdev's mother asked Almighty how his lips were blistered to which Almighty replied, my Bhagat Namdev offered me milk out of love and that love has appeared on my lips.



### **Bhagat Namdev Ji's Marriage**

When Bhagat Namdev Ji turned eight (8) or nine (9), Dam Seth consulted his wife Gona Bai, and said, Namdev did not study nor learnt any skill. He is always chanting and remembering Bithel, hence, why not we get him married after which he might concentrate a little towards work. Gona Bai too agreed with the suggestion. Sri Dam Seth Ji then got Namdev Ji engaged to Sri Gobind Seth Sada Varteh's daughter Raja Bai who lived in Purva Nagar, and fixed the date of marriage. When Namdev Ji and invited guests were about to leave for the ceremony, his relatives from his caste refused to follow and said to Dam Seth Ji, you are of a higher caste but you are getting your son married to someone from a lower caste (Hari Bhagats), hence, we will not follow you for the marriage. Dam Seth then replied, that he cannot let go of Hari Bhagats. You should join the Hari Bhagats and add merry to my Namdev's marriage. At the beginning they refused, but later after pondering over the matter they realized that even without the them, the marriage is going to take place. So why should they take unnecessary blame later. Sri Dam Seth Ji then got Namdev Ji married to Raja Bai and brought the couple home happily.

Even after the marriage, there was no change to Namdev's meditation. He used to do very little house work i.e. gave very little attention to business and spent most of his time Almighty's Nam Bani and his praise.

### **The Sight of Almighty in Form of Lion**

One day Sri Nam Dev Ji was playing with his friends at an open space away from Pindar Pur. Bhagat Ji after playing for a while, isolated himself and went into remembrance of Almighty's Name (simran). The rest of the boys continued playing when suddenly one of the boys saw from a distance, a big lion walking towards them. All of them ran back to their houses in fear, but Namdev Ji kept on singing Almighty's praises. The lion came near Namdev Ji and stood beside him. Namdev Ji then quickly stood up and hugged the lion and said, "O the form of my Almighty, My Almighty Bithel, you have bestowed much mercy on your servant." Having said this Namdev immersed his consciousness into the Almighty and after a little while, when he opened his eyes, there was no lion, nor any other human being around.

### **Calling of Namdev Ji as One Without Guru (Nigura)**

At the banks of Chander Bhaga river, Ganeswar and other Bhagats were sitting and discussing various knowledge (Gian Gost) in which Bhagat was also was sitting. Ganeswar thought to himself, Bhagat Namdev Ji is without a guru. He then called a Gora a pot maker (kumiar) and asked him to check and see how many among all these Bhagats do not have a guru. Gora replied that he did not know how to check and asked Ganeswar to teach him how to check. Ganeswar said, it is not difficult to check, it is just like, when you check your pots by hitting them with your palm, do the same onto their foreheads. So, Gora kept hitting with his palm on each of the Bhagats foreheads as told and when he hit Bhagat Namdev Ji's forehead, Bhagat Namdev Ji said, "this is absolutely a wrong way to check the Bhagats, this is way of the foolish." The Gora came back and told Ganeswar, among all these Bhagats, only Bhagat Namdev is without a guru (Nigura). Then Ganeswar called Bhagat Namdev and said, "O lad first of all you should get yourself a Guru." Namdev Ji asked what is a guru. Ganeswar said, without a guru you will not obtain knowledge (Gian). Since you do not have a guru, you should remove yourself from the congregation of Bhagats.

**Bhagat Ji is Saddened, Almighty's Test**

When Ganeswar Ji told Namdev that he was a nigura (without a Guru) and made him leave the congregation of Bhagats, he became very saddened and went to Bithel Bhagwan's temple. He placed his head at Almighty's feet and started crying. Almighty who is the knower of all, however asked him what happened and why is he was so sad? Namdev Ji said, O Almighty I have served you for so long, but today I have been called a Nigura (without a Guru) and asked to leave the congregation of Bhagats, and disgraced. I am very hurt by this remark and I wish to end my life. Hearing this Almighty in Bithel form said, so what if the Bhagats and saints have called you a Nigura (without a Guru) and asked you to leave their congregation. You are however ignorant and in the need a Guru. Namdev said, O Almighty, why do I need to have a guru when you already take a form and give sight to me and consume my offering. If I am able to do your worship and have the knowledge of obtaining your sight, why should I get myself a Guru. Almighty said, Namdev do you think this is my only form? No, I have many more forms. I will test you on this. If you are able to recognize me in other forms, then I will consider that you have complete knowledge and do not need a guru. Namdev agreed and said alright then show yourself to me in other forms, I will be able to recognize you. Almighty in the form of Bithel then asked Namdev to bring along Sabta Mali the next day and sit at the banks of River Bhima where He will come.

The next morning, Namdev and Sabta Mali went to the banks of River Bhima and began their wait. A little while later, a religious man (Fakir) with his companion bitch came and sat beside them. Sabta Mali realized that Almighty took the form of the Fakir has brought along with him Kamthen (a cow in Heaven, which grants wishes) which has taken the form of a bitch. Namdev however did not realize this. Then the Fakir lighted his Hukka (a type of tobacco inhaling instrument) and asked Sabta Mali whether he would like to inhale some tobacco. Sabta Mali said yes and started inhaling tobacco. Namdev upon seeing this asked Sabta Mali why he was inhaling tobacco from the Fakir. Sabta Mali said I had the desire to inhale tobacco and that has now been fulfilled. Then the Fakir took out two pieces of bread from his bag put them in a container, milked his bitch and filled the container. The Fakir then asked Sabta Mali if he would like to drink some milk. Sabta thought to himself, this is a good chance to drink Kamthen's milk and took the container of milk in his hands. Namdev said to Sabta Mali, how can you eat bread given as alms to the Fakir and drink bitch's milk. Saying this Namdev Ji got up and went to Bithel's temple and said, O Almighty you delayed much in coming. While Sabta and I were waiting for you, a Fakir came to us with his bitch. Namdev then described what took place to Almighty. Almighty then said, Namdev, you should get a Guru. Namdev replied, 'O Almighty! you told me that only if I am unable to recognize you in other forms I would need to have a guru. So I have waited for you at the said place for a long time but you did not appear in another form. Almighty then said, Namdev, who do you think was the Fakir with the bitch. It was me with Kamthen cow. Namdev then exclaimed Oh! What happened! He then said, this only the first time I was unable to recognize you. Why don't you appear in another form and test me again. Then Almighty said, alright, go to the same place again tomorrow, I will come there.

The next day Namdev and Sabta Mali went to the river bank. Moments Later they saw a Pathan (A Muslim man) riding a horse towards them. Namdev said to Sabta, the man looks like a robber coming towards us, we should run away. Sabta said, I am unable to run, I'll just wait here and see happens. By then the Pathan came near them and shouted, Who are you? Namdev immediately left Sabta and ran towards the temple and described the incident to Almighty and said, I don't know the robber Pathan must have made out of Sabta. By then Sabta too arrived at the temple. Namdev then asked Sabta, the whereabouts of the Pathan to which Sabta replied, that was a Pathan, that was Almighty in the form of a Pathan. Namdev Ji felt embarrassed and said, O Almighty please give me one last chance, but this time please bring along Rukmani Ji (Krishna's Bride) with you. Almighty then said, tomorrow go alone and wait for us at banks of Lake Padam, I will come there with Rukmani, recognize us then. The next day when waited at the banks of the lake, a blacksmith and his

wife, their two children and a cow arrived. The blacksmith and his family came and sat near Namdev. The Blacksmith then asked his wife to cook a meal to which his wife asked what dish would he like with his cappati. The blacksmith answered, cook a chicken. The blacksmith's wife said, the pot is still not full. The blacksmith then made his wife cut up his two children one by one and the cow as well and put them into the pot. Even then, the blacksmith's wife said, the pot is still not full. The blacksmith said, I am very hungry, he then pointed his index finger at Namdev and said to his wife, if the pot is still not full then cut this boy up and put his body into the pot. Hearing this Namdev became terrified and ran into the Almighty's temple, went to Almighty's feet and described what happened. He said, "O Almighty you did not come. Only a devil (Deo) came with his wife from I escaped with great difficulty and arrived at your feet. Almighty then said, that was me and Rukmani. Hearing this, Namdev bowed his head in front of Almighty and said, "O Almighty it is true that I am ignorant and I do need a Guru. Please tell me who I should make my Guru." Almighty then said, "along the banks of river Godawari, there is a sacred pilgrimage site (Tirath) called Nag Nath where lives a saint by the name Visoba Khecher. Go make him your Guru." Namdev then said, "O Almighty, how can go so far away on my own" and asked Almighty to follow him. Namdev was adamant and finally Almighty agreed to follow him. Namdev then told his parents all that transpired and told them that he was going to Nag Nath at the banks of Godawari to find his guru. His parents told him that he will not be able to go on his own suggested that they go with him. Namdev then said, just prepare for my departure as Almighty was already following him.

### **Bhagat Ji Gets a Guru**

After telling his parents, Bhagat Namdev and Bithel Bhagwan left for the Temple of Nag Nath at Oodian. After completing a long journey, when they reached near the temple, Bhagwan Ji remained behind while Bhagat Namdev Ji was sent inside to Visoba Khecher. Meanwhile Visoba Khecher already knew that Bhagwan Ji was sending Namdev to him and decided to test Namdev by turning himself into a leper, placed his foot on the Sivling and lied down on the floor, pretending to be asleep. When Namdev arrived at the temple, he was surprised at what he saw and said, what you are doing by placing your feet on Sivling is an act of disrespect. The Visoba Khecher said, "O lad, then take my legs and place them where there is no Sivling." When Namdev Ji took Visoba Khecher's legs and placed them away from the Sivling, he was surprised at what he saw. Wherever he tries to place Visoba's feet, a Sivling seems to appear at the place. Hence, Namdev returned Visoba's feet at the initial position and being astonished asked Visoba Khecher who he was. The man replied, I am Visoba Khecher. Namdev then thought to himself, all these strange happenings are tests by Bithel Bhagwan on me. Then he thought, Bhagwan Ji asked me to accept Visoba Khecher as my Guru. I cannot go against His command either. I will have to take Visoba as my Guru and obtain the knowledge. Then Namdev said, my name is Namdev and I have come from Pindar Pur to take you as my Guru.

Visoba Khecher then said, take me first outside in the light. I am too old and weak to go out on my own. Bhagat Namdev then gave support and brought Visoba Ji outside. At this point Visoba Ji thought to himself, this lad is so humble that he was not bothered by my ugly body. Namdev Ji then took Visoba Ji as his Guru and asked to be given the knowledge (Gian). Visoba Ji made Namdev sit in front of him and asked him to shut his eyes. He then started to explain 'one' spiritual peace is with oneself. When the mind (man) becomes immersed with real-self (Atma) and becomes one with Almighty (Ishwar), and, when the soul becomes one with Almighty, then it becomes Almighty's form. The greatest knowledge is that, by chanting Almighty's praises from one's tongue, all pain and sorrow perish and by remembering Almighty, salvation is obtained. Let only Almighty reside in your heart. Don't be trapped in the net of Maya (worldly objects) and attachment'. When after giving the Gian to Namdev Visoba Ji asked him to open his eyes, Namdev was surprised to see in place of the

old man, Visoba Khecher Ji in his actual healthy and young form. Namdev Ji placed his head at the feet of his guru. Visoba Ji then blessed Namdev Ji and sent him for his home. Namdev Ji then came out and met Bithel Bhagwan and described to him all that happened. Bhagwan Ji then said, now you are no more Nigura (without Guru) and ignorant, but, have accepted a guru and obtained the knowledge. Hence, no one can disgrace you anymore. Namdev Ji then touched Almighty's feet and both returned to Pindar Pur happily. Upon arriving at Pindar Pur, Namdev touched his parents feet and narrated whatever that took place.

### **Almighty Puts Bhagat Ji Through Test**

One day Bhagat Ji's father sent Bhagat Ji far from Pindar Pur for some work. When Bhagat Ji came home, he felt very hungry. He had with him all the necessary food items and ingredients required to prepare a meal. Therefore he took all the things to the river bank and started cooking himself a meal. After cooking his meal, Bhagat Ji decided to take his bath first at the river. Then Almighty thought, Namdev has now accepted a Guru, hence he should be tested now whether or not he can recognize me in another form. The Almighty took the form of a dog and took one of Bhagat Namdev's capatti's and ran away. When Bhagat Namdev Ji saw the dog, he immediately recognized that Almighty himself has come. He quickly took the bowl of vegetable started running after the dog shouting 'Bhagwan Ji wait, I am bringing vegetables, how are you going to eat the dry capatti i.e. without the vegetables. After running for a while, Bhagwan Ji turned around and saw that Namdev Ji had now obtained the complete knowledge, He then appeared in his actual form. Bhagat Ji then touched Almighty's feet who was very pleased. He accepted Namdev Ji's food and both then returned to Pindar Pur.

### **Bhagat Ji's Mother Advises Bhagat Ji to Look into Business**

Bhagat Namdev Ji always used to chant Bithel and spent most of his time at the temple. His wife Raja Bai could not tolerate Bhagat Ji's behavior beyond a certain limit. She did not say that Bhagwan's worship should not be done, there was always a disagreement that Bhagat Namdev Ji being a married man (Gristi) should earn his living.

One day Bhagat Ji's mother Sri Gona Bai Ji advised Bhagat Ji to take up some job. How are household matters to run if you only keep praying and meditating? There is always a need for all kinds of things for the home for which money is needed. However you do not work and one day, it will be difficult to survive. You should therefore do some work. Hearing these words from his mother, Bhagat Namdev Ji said, I agree with what you say that I should do some work, but, to do that money is needed. Where am I going to get the money? His mother realized that Namdev Ji is ready to start work but has not started due to lack of funds. She went to a moneylender and took a loan for Namdev to start a business. She gave him the money and told him, Namdev take this money and start a business that will generate good profits and with which, the debt taken too will be settled. Namdev Ji assured his mother that he will not do a loss making business.

He took the money and went to Bhagwan Ji's temple. He bowed in front of Bhagwan Ji and told him what transpired. After receiving the blessings, he left to start his business. On his way he thought to himself, what better business can there be other than using the money to buy food and water for the Pandits (Brahmin priests). He then thought, if I were to start this work in Pindar Pur, then my mother will immediately come to know about it. She will then stop me from doing this good profitable work. He then invited the surrounding Pandits to a nearby place, called Rakas Bhawan on the banks of the river. Bhagat Ji had just started his work of providing food for the Pandits when, someone told the moneylender that his money which was given to Bhagat Namdev to start a business is being used to feed Pandits at Rakas Bhawan. Hearing this, the rich man became worried that if Namdev spent all

the money on the food, then all his money will be lost. So he thought, why not he go to Rakas Bhawan immediately and ask for his money back. He then quickly went to Rakas Bhawan and saw himself what he heard. Namdev Ji was eagerly serving the Pandits food.

Seeing this, the moneylender became angry and asked for an immediate return of his money. Namdev Ji first assured him that he should not worry and there is no threat of his money being lost. The moneylender however refused to listen to Namdev Ji and stubbornly asked for his money back. Due to the continuous pressure from the moneylender, Bhagat Ji prayed to Almighty and asked Him to advise the moneylender that his money is being put to good use. Then Almighty said to Namdev Ji, take the man to deep water of the river and push him down into the water at least once. Namdev told the moneylender to follow him into the river where he will return him his money. At first the moneylender refused, but later agreed to do so. Namdev Ji did as told by Almighty. He took the moneylender into deep water and pushed him once into the water. By doing so, the rich man arrived at the next world.

There he saw the Almighty's and Goddesses meditating on the Name and passing their time happily. The moneylender thought, to whom I should pray so that I can return once more to the mortal world (earth). Then he saw Namdev serving food to the Almighty's and Goddesses happily, with his own hands. Upon seeing Namdev he was delighted and went to him. He clasped his hands and said, O Saint Namdev Ji, I have understood now that the work that you are doing is a profitable one. Please send me back to the mortal world, I will not do any other work and I will donate all my wealth to the poor and needy. When Namdev said, "O Seth Ji, please eat some food", he replied, "let me take a bath first." When the moneylender immersed himself into the water, and came out, he was surprised to find himself at the banks of Chander Bhaga river at Rakas Bhawan. When the moneylender went close to Namdev, Namdev said, "O Seth Ji have a seat and please eat some food after which, I will return all your money." The moneylender then ate happily and said, "O Sant Ji, you have given me knowledge, hence, I will not take any money from you. If you need money for such good deeds, please come and take it from me."

### **Throwing the Sorcerer's Stone (Paras) into River**

In the village Pindar Pur, there lived a Brahmin priest (Pandit). He was rich and full of ego. His wife was a very close friend of Bhagat Ji's wife, Raja Bai. One day she came to visit Raja Bai and after seeing Raja Bai's living conditions she said, "sister, it looks like you are living in poverty. I on the other hand am very rich and there is unlimited wealth in my house. The cupboards are full of gold, silver and expensive clothes." Hearing these words, Raja Bai asked, "where did so much of gold and silver come from? My family only lives on a day to day basis." The pandit's wife then said, "my husband has a stone which he calls paras (sorcerer's stone). When the stone touches iron, the iron turns into gold. If you want to become rich, I will bring you the paras. You can turn as much iron into gold as you want and return the paras to me, but, do not tell anyone."

Raja Bai, after hearing the story about the paras was very pleased and said, "alright sister, please bring me the paras. I will create as much gold as I need and return it to you immediately." The pandit's wife brought Raja Bai the paras and reminded her not to reveal the secret to anyone else. A little while later, when Namdev Ji came home, Raja Bai told the story of the paras to Namdev Ji and brought him the stone. She said, we should touch all the iron in our house and turn it into gold with which, the poverty in our will be rid. Bhagat Namdev Ji threw the stone into Bhima river without informing his wife.

Meanwhile when the pandit returned home and found the paras missing, he asked his wife it's whereabouts. At the beginning, his wife tried to evade the question when the pandit asked her again angrily, she said, I have lent it to Raja Bai for a while. I will bring it back immediately. When the

pandit's wife came to Raja Bai and asked for the paras, she said, I have given it to Bhagat Ji. I will get it from him. When Raja Bai asked her husband for the paras, and said, we should quickly turn as much iron into gold as possible, because my friend has come back for her stone, Namdev Ji replied that, I have thrown the stone like thing into the river. Hearing this Raja Bai became upset and said, my friend lent me this precious gift out of love, but you have thrown it into the river. What would she think of me?

Raja Bai however made up her mind and told her friend, sister, I am very ashamed. Bhagat Ji has thrown the stone away into the river. Hearing the news, the pandit's wife almost cried and when she went home and told her husband the bad news, the pandit beat his wife up. He then went to Namdev Ji's house and said, Bhagat Ji, wherever you have hidden the paras, please return it to me. Namdev Ji replied, I assumed it to be a stone and threw it into the river. The pandit said, Namdev you are not that young and naïve to have thrown such a precious item into the river. You must have hid it at your house. Give back my stone to me or I will fight and quarrel with you. Hearing such words filled with anger, Namdev took the pandit to the river bank of Bhima. He then went into the river and brought out stones in both palms, went to the pandit and asked him to recognize his paras among the handful of paras' and take it back. When the pandit looked into Namdev Ji's filled palms, he was surprised to see Bhagat Namdev's palms full of paras' and all of them looked like the one that belonged to him. He could not identify his paras. After witnessing this miracle, the pandit fell at Bhagat Ji's feet and said, you have removed the veil that covered my mind. You are the actual paras by whose touch; even a sinner like me too is able to swim across the ocean of life i.e. obtain salvation.

### **Bhagat Ji Goes to Sell Cloth**

One Bhagat Ji's mother said to Namdev, son, you spend the whole day in the worship of Almighty. There are also others who worship Almighty, but they do not do ignore all other responsibilities at home like you. You have a big family, how can it survive without working and earning. Your friends and relatives make fun of you saying that you are lazy, the reason why you spend the whole day in the temple. If you don't want to do other work, at least follow your friends to sell some cloth. Namdev replied, get me some cloth, I will go and sell it.

The next day, after the worship, Namdev Ji left for nearby villages to sell cloth. He walked the whole day in the streets to sell his cloth, but he could sell none. As sunset arrived, he started walking home. On the way he saw many stones lying on the ground. Bhagat Ji thought to himself, it is the cold season, how are these poor stones going to spend their days in such cold. He then took all the cloth that he had and covered the stones. When all the cloth was laid, he said to himself, my cloth has been quickly sold. Then he thought, when I reach home, what to answer and how to justify the monetary returns and what shall I say. Then he identified one big stone and named it Vinoba and said, I have sold all this cloth to you, and ask when will you give me the money? Surely the stone wasn't going to answer. He then identified another stone, named it Godwa, made it the guarantor and came home.

When his parents asked whether the cloth has been sold, Namdev replied the cloth has been sold but the money will only come in one week's time. One week later, when Namdev Ji went to the stones for his money, he went to the big stone and asked for it. When after many times of asking the stone did not answer, Namdev Ji turned to Godwa and said, you're my guarantor, please get me the money. When no reply came from Godwa, he took Godwa tied it in a piece of cloth came home and put it in a room and locked the doors. When his father asked, Namdev, did you bring the money, Namdev replied, dad, he did not give the money, but I have brought the guarantor and locked him up inside. Namdev Ji's wife had seen him putting the stone inside and said, Namdev did not hide and lock anyone inside except a stone. When the stone was brought outside, everyone was surprised at what they saw. They saw a great amount of gold, but Namdev Ji said, give me only the amount equivalent

to the price of the cloth and the return the remaining gold to Godwa. At this point everyone else in the house started quarrelling that we want to keep all of the gold. Hearing the commotion many people gathered around the house. Among the people who gathered, there was one man whose name was Godwa and he was rich and full of ego. When he saw the amount of gold he became greedy and said to Namdev, take the price of your cloth from me, and give me this stone. Namdev took the money from Godwa and gave him the stone. When Godwa happily returned home, the gold turned back into stone and seeing this Godwa regretted his for being greedy and said, I have received the fruit of my greedy actions.

### **Seeing Almighty in the Form of Brahmin**

One day Namdev Ji came home after the worship of Bhagwan Ji at the temple. Just as he arrived home, a Brahmin came to his door and asked Namdev Ji to serve him food. Namdev Ji replied, pandit ji it is you who always preach that one should fast during Ekadishi (a Hindu observance of the moon) as there is much to gain from doing so, but you are now asking me to serve you food. He said pandit ji it is Ekadishi today, hence, I cannot serve you food. Pandit ji replied, what am I to do if it is Ekadishi, I am so starved that I can die if I don't eat. When Bhagat Ji refused, he said I will then die due to starvation at your door. You will then have to bear the sin of killing a Brahmin. Bhagat Ji replied, the act of killing or saving is in the hands of Almighty, I have no fear on the sin or fruit that come with these acts. When Bhagat Ji said this, the pandit dropped dead. Seeing this many people gathered at Namdev Ji's door and asked him how it happened. Bhagat Ji described what happened. The people said, you have unnecessarily taken the sin of killing a Brahmin on your head. You should have given the Brahmin food. Bhagat Ji said, my Bhagwan has taught me the way to regret my sins and took the body to the crematorium, lit a huge fire. He then placed the body together with himself and increased the fire. Seeing the unbreakable faith in his Bhagat, Almighty appeared in front of Bhagat Ji and seeing his love gave Bhagat Ji a hug. Almighty said this is the result of having a Guru, due to which you have recognized me even in the form of fire.

### **Bhagat Ji's Game**

One day, when Bhagat Ji after his worship returned home, his brother in-law (Raja Bai's brother) came to visit them. Raja Bai said to Namdev, my brother has come after a long time. There is nothing in the house to cook and serve him. Please go to town and get some items and things so I can cook and serve him. The Bhagat Ji said, today is Ekadishi, so there will be no cooking in the house today. Raja Bai and her brother were becoming restless due to hunger pangs. By then Almighty took the form of a rich man, came to Bhagat Ji's door and called out aloud for Namdev Ji. Raja Bai told the rich man that Bhagat Ji has gone out. The rich man said this bag was sent by Namdev Ji, please take whatever amount of money you need from it.

When Raja Bai looked into the bag, she saw it full of gold rings. She took what she needed and bought the necessary food items. She served her brother well. By then Bhagat Ji came home and saw her wife serving her brother food. Bhagat Ji asked his wife where she got all this food from. She said you were the one who sent the gold through the rich man. She said, the rich man gave a bag of gold and said that this bag was sent by Namdev Ji. Bhagat Ji then said that was Almighty himself. The rest of the gold should be donated to the Brahmins. He then went to call the Brahmins. Meanwhile Raja Bai took some of the gold rings and hid them. Bhagat Ji took all the gold that was in the bag and donated to the pandits. When Raja Bai saw the hidden gold rings, they had turned into wooden coal. She was puzzled and told Bhagat Ji what happened. Bhagat Ji asked her to bring him the hidden rings. When she gave the coal to Bhagat Ji, it turned back into gold rings. When Raja Bai saw this, she realized that Bhagat Ji's meditation (bagti) has been accepted in Almighty's court. Bhagat Ji then

donated the remaining gold to the Brahmins. After that day, Raja Bai never asked Namdev Ji to any house work. On the other hand she started to meditate on Almighty's Name.

### **Bhagat Ji's House Catches Fire**

One day Bhagat Ji was doing the worship at Bhagwan Ji's temple when a panicked man came to him and said, Bhagat Ji quickly go home, your house is on fire. Bhagat Ji however remained in concentration of the worship. After finishing the worship, Bhagat Ji came home and saw his house on fire while the neighbors had taken his belongings out. He then took his belongings and threw them back into the fire and said, if this is Almighty's will, then He should be pleased in His will. After all, whatever I have was given by Him. It is through His blessings that I obtained all these and if He has taken them away then we should live with it, by saving them we are not only going against Him, but we become great offenders. If He can give and take them away, then He can also give them back. We should always remain in His will whether in pain or happiness. Man can do whatever he want or use his intelligence, but only what pleases Almighty will take place. So, I do not feel any sorrow due to the fire, my soul has obtained much peace.

### **The Almighty Builds Bhagat's House**

When Bhagat Namdev Ji's house was burnt down with his belongings, members of his family continued to live without a roof on their heads. One day his mother Gona Bai said, son, winter will be here soon. How can be survive like this outside. Mata Ji gave him some money and said, let us build a small hut and make do with it first. Take this money and make the necessary arrangements. Bhagat Ji took the money and first went to Bhagwan Ji's temple and after bowing to the Almighty came out. Outside he saw some sadhus (religious persons, monks) sitting together. Later Bhagat Ji discovered that they hadn't eaten since the day before. He went to town, purchased some food, prepared a meal and served the sadhus. He then went to a quiet place and started meditating on the Almighty's name. While sitting down, he thought to himself, my mother gave me money to build a hut, but I have used it to feed the sadhus. He then went back into deep meditation (Samadhi) thinking that whatever my Almighty pleases He is doing it right and making me do it. If He has burnt my house and belongings, then He will build another for me Himself.

When Almighty saw that His Bhagat had left everything to Him and had gone into deep meditation, then He took the form of a skilled worker and started building Bhagat Ji's house. He told Gona Bai that it was Bhagat Ji who had sent him. In a short duration Almighty built the house and put all necessary belongings in the house. Bhagat Ji's neighbors were surprised to see how quickly the skilled man had built such a beautiful house.

After some time, Bhagat came out of meditation, he got up and walked home and saw a beautiful house on the same place. He was still trying to figure out how the house had been so quickly built when his mother appeared from inside and said, Namdev look how quickly the man that you sent has built the house. Hearing this Bhagat Ji said, mother, I did not send anyone, but his mother replied that the skilled worker said that it was you who had sent him. Bhagat Ji said, mother, that was Almighty himself who has to take care of his loved ones (bhagats). I worship Him day and night, so He does all my work for me. When Bhagat Ji's neighbor (a lady) saw his beautiful house, she said to him, whoever built your house, please send him to me. I will pay him double that you paid him. Bhagat Ji then uttered a shabad (hymn) which is included in the Guru Granth Sahib Ji the meaning of which is as follows:



Meaning: When Almighty built a beautiful house for Namdev, then a woman who was his neighbor asked , “O Namdev, who built your house for you. I will pay him double, tell me where to find him.” Namdev Ji replied, “O lady, the skilled worker who built my house cannot be described. If we were to look for him in deep contemplation (Vichar), then he is omnipresent. The skilled worker is the support of all beings. If we get Him to do any of our work, He doesn’t ask for money but instead asks for our love as payment. If anyone wishes to ask Him to build a house, then one should break one’s attachment with worldly materials and love the skilled worker instead. The skilled worker will then be found. The skilled worker cannot be described, He is omnipresent. Just like a dumb, who is unable to describe the taste of sweet nectar after consuming it, I cannot describe Him to anyone. His qualities are such that He has kept intact the universe land and oceans, He has put the “Dheru” ( a great Bhagat) star in space for him to enjoy worldly pleasures. Namdev Ji says, my Almighty husband brought together Ram Chander Ji and his beloved Sita and gave his beloved Bhagat Papikhan the rule of Lanka. Similarly the beloved Almighty has bestowed mercy on me.

### The Bhagat’s family

Bhagat Namdev’s oldest child was a son whom he named Narayan, after which he had three more sons and one daughter. His sons were Mahadev, Gobind Daas and Vithal Daas while his daughter was named Limba Bhai. The names of his daughters in law were Lada Bhai, Godiyi, Yesayi and Saakrayi. Only Narayan had a son, namely Mukand who in turn had a son named Kesav. The direct descends of Namdev lasted for 11 generations. His wife’s name was Raja Bhai and he had a sister named Aoo Bhai.

### Bhagat Ji’s Vow

One day, Bhagat Namdev Ji was sitting at the banks of River Chander Bhaga, listening to the discourse of some holy saints when he learnt that in Treta Yugh, a rishi named Baalmik had composed a seventy million verses of Ramayan. Upon hearing this Namdevji went to the Mandir and prayed “Sire, I have learnt that Baalmik has composed a seventy million volume Ramayan, please give the blessing to able to write a composition of one hundred million verses. Hearing this, Almighty said, Bhagat Ji, when Rishi Ji wrote the Ramayan during Treta Yug, people had a longer life span (10,000 years). Now during Kalyug, people hardly live until 100 years of age. Hence, it is difficult to write 100 million verses. Namdev said , O Almighty, I have vowed to write a hundred million verses. When again Almighty told him that it is difficult to write 100 volumes of literature, Namdev begged Almighty to help. Then Almighty said, if you have vowed to do so, then it is difficult for you alone to write it. Ask all your family members to help you write it, I too together with Goddess Rukmani will write the literature. Therefore your vow too can be fulfilled. The breakdown of writings are as follows:

No.	Name	Number Of Verses
1	Sant Namdev Ji	497,900,000
2	Raja Bai (Namdev’s Wife)	20,000,000
3	Bithel Bhagwan (Almighty)	10,000,000
4	Goddess Rukmani	5,000,000
5	Dama Seth (Namdev’s Father)	20,000,000

6	Gona Bai (Namdev's Mother)	30,000,000
7	Narain (Namdev's Son)	30,000,000
8	Mahadev (Namdev's Son)	25,000,000
9	Gobind (Namdev's Son)	25,000,000
10	Bithel (Namdev's Son)	30,000,000
11	Ladda Bai (Namdev's Daughter In Law)	15,000,000
12	Godiyi (Namdev's Daughter In Law)	15,000,000
13	Yesayi (Namdev's Daughter In Law)	15,000,000
14	Saakrayi (Namdev's Daughter In Law)	15,000,000
15	Aao Bai (Namdev's Sister)	11,600,000
16	Jeena Bai (Namdev's Servant)	125,000,000
	<b>Total</b>	888,500,000

### **The Brahmins Oppose Bhagat Ji**

Bhagat Ji's popularity spread in Pindar Pur and the surrounding areas. In light of Bhagat Ji's true teachings, the false preaching and cheating of the Pandits were becoming less popular. These Pandits claim themselves to be the true bhagats of Almighty and said that only the Brahmins have the right to worship Almighty, people of other castes were not allowed to conduct acts of devotion. When Bhagat Ji started preaching the true teachings of Almighty to the masses the Pandits began to oppose him as Bhagat Ji was exposing their false teachings. Although they started smearing Bhagat Ji's name and threatened him to stop his preaching, they were not successful. Observing their unsuccessful attempts to refrain Bhagat Ji, these pandits started plotting schemes against the Bhagat.

### **Bhagat Ji Trapped In The Mandir**

The Brahmin pandits analysed and concluded that their profits has has been declining tremendously since Bhagat Namdev started preaching the truth, therefore they conspire to kill him. One day while Bhagat Ji was in the mandir for his worship, several Brahmins armed with sticks entered the mandir. They closed all the doors so that Bhagat Ji could not escape. When Bhagat Ji finished his worship, all the pandits started hitting him with the sticks. However in order to protect Namdev, Almighty turned all the Brahmins into Namdev look-alike and as such they started hitting each other. Almighty helped Namdev to escape from the mandir, after which the mandir again shut all the doors of the mandir tightly. The Brahmins had all fainted after beating each other. When they regained consciousness they were surprised to find Namdev missing from the mandir. They tried to open the doors but did not succeed and started screaming for help. Then they heard a voice saying "These doors will not open until you apologized to Namdev. You will all die in here due to hunger and thirst. This is your punishment for creating animosity with a true Bhagat of the Almighty." Hearing this, the Brahmins repented praying to Almighty for forgiveness. They asked Almighty to release them from the mandir and they would personally seek forgiveness from Namdev. After seeing that the Brahmins were truly sorry for their actions the doors of the mandir opened. All the panders headed straight for Bhagat Ji's home and apologized for their bad deeds. They realized that they were unable to recognize a true Bhagat of the Almighty.

Bhagat Namdev humbly said, “We are all equal beings of Almighty, none are of higher or lower status by birth. Let us break away from the shackles of castes and live in harmony.” All the Brahmins left, singing the praises of Bhagat Namdev.

### **An attempt to drown Bhagat Ji**

The Brahmins who had come to beat Bhagat Ji in the mandir, themselves got trapped inside it, and only managed to escape after repenting for their actions. Although some of these Brahmins understood that Namdev was indeed a true Bhagat of the Almighty and that they should not hold any feelings against him, there were still others who could not accept this fact. These Brahmins now started making a new plan where Namdev would not be able to escape death. They knew that Bhagat Ji crossed the river using a boat, and decided to include the boat owner in their plan to drown Bhagat Ji. They paid the boat owner and came up with a vicious plan. The next day the owner took Bhagat Ji and some others when to cross the river by a boat. However that evening, when Bhagat Ji wanted to return, the boat owner told Bhagat Ji that the boat was on the other side of the river and he could not bring it over due to strong winds. He offered to take Bhagat Ji across on a float. Bhagat Ji replied that it was up to him how he choose to take Bhagat Ji across the river. So the boat owner filled up a float and asked Bhagat Ji to sit on it as he swam along with it. When the reached the half way point, the man told Namdev that the currents in the water were very strong, and that he was very tired. He told Namdev to save his own life. He punctured the float according to the plan and swam away, Upon reaching the shore he informed the Brahmins that Bhagat Ji had drowned in the river. The Pundits were extremely happy. When the Almighty saw that Bhagat Ji was drowning, the float immediately got inflated and was as good as new. Bhagat Ji safely reached the shore, and went home singing the praises of the Almighty. Upon seeing Bhagat Namdev Ji the Brahmins who were rejoicing the death of him felt ashamed but could not understand how he had escaped. These foolish Pandits still could not understand that the Almighty personally protects his true Bhagats. They still wanted to remove Bhagat Namdev from their path.

### **Offering Bhagat Ji Poisonous Ladoos**

The Brahmins now started to create another evil scheme to kill Bhagat Namdev. They decided to fill some ladoos with poison and offer these ladoos to Namdev as a gesture of friendship. Bhagat Ji and his family happily ate these ladoos and the Brahmins merrily went home thinking that they had finally succeeded in their plan to kill Namdev. Bhagat Ji was one who was immersed with the Almighty and as such even the poisonous ladoos failed to cause any harm to him and his family. However a different fate fell on the Brahmins. That night some of these Brahmins were frightened by Messengers of Death (Yamdoot) and they were screaming in pain. The pandits suffered through the night and finally one of them admitted that this must be happening because they have offered poisonous ladoos to Namdev. Bhagat Namdev was feeling fine and as per his routine went to the mandir to perform his worship. Someone suggested to the Brahmins that they should go to the mandir and seek forgiveness from Namdev. All the Brahmins approached Bhagat Ji and promised not to have any more ill feelings towards him. They came to the mandir and gave their word to Namdev and seeking forgiveness. Being a true Bhagat of the Almighty, Namdev didn't have any animosity feeling toward anyone, and as the entire creation and all beings are the creation of the Almighty who reside within His creation. Bhagat Namdev advised the Brahmins, to clear their conscience and meditate on Almighty. They followed his advice and ashamed of their actions. They were amazed that Bhagat Ji was so forgiving even after all the actions they had taken against him.

### **Salvation of the Cannibal**

Once Bhagat Ji went for a mela with his friends. He sat down and started preaching the true teachings of the Almighty. People started leaving the camp of the Pandits and came to listen to Namdev. These Pandits were very offended with Bhagat Namdev and started to conspire against him. In that area there was a cannibal who resides adjacent to a well. He would kill anyone that passed by this well. The Pandits thought of sending Namdev to this well to get some water and then he would be killed by the cannibal. All the Pandits requested Namdev to bring them some water as they were feeling very thirsty. Bhagat Ji picked up pot and started heading towards the well, although his followers warned him about the cannibal but Bhagat Namdev Ji proceeded without any hesitation. When the cannibal saw Bhagat Namdev coming, he was happy that his victim for the day was finally there. As Bhagat Namdev approached the cannibal, he locked his gaze at the cannibal, the cannibal began to lose courage. He fell to Bhagat Ji's feet. Bhagat Namdev told him to serve humanity in order to wash away all his sins. The cannibal asked if it was actually possible to wash away the terrible sins that he had committed. Bhagat Namdev assured him that Almighty is always forgiving.

### **Bhagat Raka Banka**

Near Pandit Pur in a village lived a pot maker called Raka with his wife Banka and daughter named Radka Vaak. They were great worshippers of Bithel Bhagwan. They were also well known for their honesty and contentment. The family earned its living by making and selling clay pots. One day their cat gave birth to three kittens. Raka took the kittens and placed them in an unbaked pot to protect them from being eaten by the dogs. Unfortunately on that particularly day they were scheduled to put their pots into the oven. The cat had gone wandering outside when the family unintentionally put the pot which contained the kittens into the oven and lighted the fire which turned the oven into a bright red. Meanwhile the cat returned to the house and when it could not find the pot containing its offspring, it realized that the pot had been placed into the oven. It then started to whine "meow, meow" as if in pain. When Raka saw the cat, he remembered the kittens and together with his wife and daughter went deep into ponder. He thought to himself, we put the kittens into the pot with good intentions, but we have done an even more merciless act. We will surely suffer the sin that has been committed. With this thought in their minds, the three of them started to pray to Bithel Bhagwan, 'O Almighty, you have protected many of your Bhagats, please save us from this sin.' All three of them did not eat or drink for three days waiting the oven to cool down and kept on praying to Bithel asking him to save the kittens. Three days later when the oven cooled down, they uttered Almighty's Name and started to take out the baked pots. When they took out the pot containing the kittens, it was uncooked, just as it was, before being placed into the oven. The kittens were sitting unharmed in the pot. When the anxious cat saw its kittens, it quickly ran towards them and started to love them.

Having witnessed this miracle, Raka decided to the pot making trade and together with his family started to earn their living by cutting wood from the jungle selling them. The remaining time of the day was spent in the devotion and praise of the Almighty Bithel.

One day Namdev's daughter and Raka's daughter had a quarrel over a certain matter and as a result, both the girls made mean statements about each other. Namdev's daughter complained about the statements made by Radka Vaak, to Namdev due to which, Namdev went to the temple and said to Bithel, "the statements made by Raka's daughter about you have brought disgrace to me."

Almighty then said, "O Namdev, Raka's family is a very contented one and they are my true Bhagats." Namdev replied, "O Almighty how can I believe this, please show me." Hence, the next day Bithel and Namdev went to the jungle where Raka and his family were on their way to gather wood. Bithel gave Namdev gold earrings and told him to throw it on the path where Raka and his

family were about to walk on. Namdev threw them on the path and together with Bithel hid themselves nearby within the visibility range to watch. When Raka saw the earrings, he said to himself, some rich person must have dropped them and these earrings are useless to me. Then he thought, my wife is coming this way behind me, her mind may be swayed by this gold because women and goldsmiths are more attached to gold. He then took the gold earrings, placed them away from the path and covered them with some earth before started walking again.

When Raka's wife arrived at the place, she wondered what her husband was doing here as he had stopped for quite a while. She then saw the heap of earth, removed it a little and saw the earring. She then thought, my husband must have feared that I might take the earring, but these earrings are of no use to me. When she was about to get up, she thought, behind me walking this way is my daughter. As she is still naive, her mind might be swayed by this gold. She then dug a deeper hole and placed the gold inside before covering it with earth. She then continued to walk her way.

When Radka Vaak arrived at the same place she wondered why her parents stopped here for quite a while before moving on when she saw the freshly dug up earth. When she removed the earth, and saw the gold earring. She then said, my parents are so naïve, for having differentiated one earth from the other and tried to hide one using the other. She then just left the gold earring on the ground and continued to walk her way. Having witnessed this Namdev said to Almighty, it's true that the three are contented people and they are your true Bhagats. On the request of Bhagat Namdev Ji, Almighty bestowed His sight to them and said your family is complete in the Bhagti. The three of them also obtained much happiness after obtaining sight of Almighty.

### **Bhagat Gora**

In this chapter we will elaborate on Gora, the pot maker (kumiar), who upon the instruction of Sant Ganeswar was able to determine a person without a guru. Gora, the pot maker, lived with his wife in the village Teer Tok in the state of Maharashtra. He made a living by making earthen pots and he was a devotee of Bithel. One day Gora was kneading some earth with his feet to make some pots while his 10 month old son was playing nearby. His wife had to go out on an errand and asked Gora to keep an eye on the baby. Gora went into deep meditation of Bithel Bhagwan while kneading the clay and did not realize that his son had crawled into the heap of clay. He was so immersed in Bithel that he trampled his son to death without realizing it. When Gora's wife returned, she asked her husband about the baby, but Gora was still immersed in his bhagti and continued kneading the clay. When his wife's gaze fell on the clay she started screaming seeing that the baby had been trampled to death. She got very angry and said to Gora, "what is purpose of your meditation, which doesn't even make you realize that you are trampling your own son. Does Bithel Bhagwan ask that you to meditate blindly?" Hearing his wife's harsh words Gora picked up a stick to hit her. However his wife said that if he had any regard for Bithel Bhagwan, he would not lay a hand on her. Gora dropped the stick hearing the name of Bithel Bhagwan and continued doing his work.

His wife was that surprised that from that day onward Gora did not communicate with her stopped conjugal ties with her. She said to Gora that it was normal for a husband and wife to have disagreements but that he had stopped all marital ties with her that would mean that they would not have any descendents to carry their family name. She apologized for any of her wrong doings and fell on Gora's feet. Gora replied that she had taken Bithel Bhagwan's name to stop him from laying his hand on her and therefore the sun could rise from a different direction but he would not go against those words. Gora's wife relayed the whole scenario to her parents and asked that they arrange for Gora's second marriage in order to save their generation. They decided to wed their younger daughter to Gora. After the wedding when Gora was about to leave his in-law's house they said to him "May the wrath of Bithel Bhagwan be on you if you even once treat our two daughters

differently. Do not treat one better than the other and treat them equally.” Gora bowed his head and returned to his village. Gora’s wife noted that he was still leading a life of abstinence, and asked him about it. Gora replied that it was her parents that asked him to treat his two wives in the same manner and I will not go against their wishes as they have used the name of Bithel Bhagwan in their instruction. One night while Gora was sleeping both his wives laid on his either side and placed each of his arms on their chest. When Gora woke up he very was upset that his hands had betrayed him and as an act of retribution he cut off both his hands.

Krishen Bhagwan saw that my Bhagat has cut off his two hands and that it would be impossible for him to earn a livelihood. Krishenji along with his consort Rukmani guise themselves as pot makers (kumiars) and came to meet Gora. They told him that it was difficult for them to earn a living in Pindar Pur and would like to continue Gora’s pot making business in return they request for lodging in his house. The two families managed to earn a living in this way. After a few days later Sant Ganeswar of Sabta Mali came to Pindar Pur for the darshan of Bithel Bhagwan. Ganeswar figured out that Bhagwan Ji was with Gora. He immediately went to see Gora and told him that Bithel Bhagwan was in fact working for him. Upon hearing this Gora felt ashamed. Bithel Bhagwan and Rukmani quickly left for Pindar Pur as they didn’t want Gora to feel ashamed. Sant Ganeswar, Gora and his two wives also left toward Pindar Pur and headed directly to the mandir of Bithel Bhagwan. There Bhagat Namdev was singing kirtan to some worshippers and Sant Ganeswar, Gora and his two wives also joined the crowd. Bhagat Namdev asked Gora to come forward and hand him a musical instrument. Bhagat Namdev asked him to play the instrument and join him in the kirtan. Gora told Bhagat Ji that he doesn’t have hands to hold the instrument. Bhagat Namdev told him to repeat the name of Bithel Bhagwan and hold the instrument with his dismembered hands and that Bithel Bhagwan would bless him with a pair of new hands. As Gora put forward his arms to pick up the instrument, the miracle happened and he immediately had a pair of new hands. Gora began to play the instrument. Seeing that Bhagat Namdev was in merciful mood, Gora told him “ Please revive (bring back to live) my one and only one son.” Bhagat Namdev prayed to Bithel Bhagwan and told Gora to call out the name of his son. When Gora and his wife called out the baby’s name, the child came crawling into the mandir. Gora and his family returned to Teer Tok singing the praises of Bithel Bhagwan.

### **Bhagat Kumar Daas and Sabta Mali**

Not far from Pinder Pur there was a village in Paidhen Khater where a Brahmin by the name of Kumar Das was residing. He had no legs, he meditates all the time by focusing in the bithel’s statue which was placed in a temple located at Pinder Pur and wishes to bow before the statue to fulfill his desire. Based on the saying that ‘whomever we remember he remembers us as well’, therefore one day a group of saints from his village decided to visit Pinder Pur and Kumar Das requested them to include him. However he couldn’t cope with walking speed of others as he has no legs so he told the group to proceed and requested them to deliver his message to the bithel’s statue that he is coming slowly. Kumar Das was proceeding slowly with utmost love for Almighty in his heart. Almighty knew that his devotee is coming alone, He manifested himself in a form of a Brahmin and came to Kumar Das. Almighty asked Kumar Das ‘Where do you want to go’ and Kumar Das replied that he is going to Pinder Pur and asked the Almighty about his destination, Almighty replied that he is also going to Pinder Pur as well, but he is exhausted from travelling long distance therefore he will also walk slowly with Kumar Das.

After a while Almighty in the Brahmins form told Kumar Das that he is very exhausted and wish to rest, Almighty left Kumar Das in his meditation and he went over to Pinder pur as the entire game was created by Almighty himself.

The saints group who reached earlier conveyed Kumar Das message. Almighty in the brahmin's form took along Bhagat Naam Dev Ji and Saint Gyaneshwer to the place where Kumar Das was sitting in meditation. On the way a garden owned by Sabte Mali came, Almighty wished to show Sabte Mali's meditation to Bhagat Naam Dev, therefore He told both of them to sit while he proceeds to the garden to drink some water. Sabte Mali was meditating on Almighty at that time, Almighty sat before Sabte Mali and he was delighted to see Almighty. Almighty told Sabte to hide him as there are two robberers chasing him, Sabte Mali said ' Dear Almighty, you are the creator of the entire universe and there is no one who have the ability to hide you', Almighty insisted. Sabte Mali cut his stomach with a sharp knife and ask Almighty to hide inside his body. Sabte mali took a shawl to cover his body. Meanwhile Bhagat Naam Dev Ji and Saint Gyanseshwar came looking for Almighty and asked Sable Mali about the whereabouts of Almighty and Sabte Mali replied there was nobody there. Bhagat Naam Devji saw an edge of Almighty's shirt from Sabte Mali's shawl and told that Almighty is with you please expose him. Almighty instructed Sabte Mali to release him.

Bhagat Naam Dev ji realised that he was wrong to claim himself as the greatest bhagat of Almighty as there were even greater bhagat then him.

Almighty took all three of them to the place where Kumar Das was meditating, Kumar Das was delighted to receive the glimpse of Almighty and his beloved Bhagats. Almighty asked Kumar Das for his wish and Kumar Das requested Almighty to dwell within him. Almighty granted his wish and he continued his meditation till the end of his life.

### **Bhagatji's Discourse to Paras Ram**

Bhagat Namdev Ji was an ocean of humbleness. One day Bhagatji was walking through a market when a Brahmin by the name of Paras Ram came before him. Paras Ram was a preacher who influenced all the uneducated people to worship him as a Guru. However Bhagatji has defeated him in various occasions while having a religious debate before his disciples.

Paras Ram stopped Bhagatji and warned him 'Bhagatji do not interfere in my way of preaching especially insulting me during my audience with disciples, which then turns them to go against me, your ancestors has always been my lineage disciples and you are trying to become a great scholar. There will be no one worse them me if you ever come and interfere again'. Bhagat Namdev Ji replied very humbly 'Dear panditji my ancestors may have been bowing down to your ancestors but I am the servant of the entire world. I have no enmity with you, I only wish to preach the true sermon of Almighty'. Upon listening to Bhagatji, Paras Ram thought that he has manage to frighten Bhagatji and he went back home and told his wife that he has dishonored Bhagatji today in the audience of public. Paras Ram's wife was a devoted lady and said 'please do not misinterpret humbleness with fear, you are getting very egoistic and if Bhagatji utters any word naturally it will definitely bare fruit which will become a curse therefore we should ask for forgiveness'. Upon listening to his wife Paras Ram contemplated deeply and realized that he has been very rude to Bhagatji. The next day he went to Bhagatji and asked for forgiveness by touching his feet.

### **Bhagatji's True Path Discourse**

Bhagatji contemplated in his mind that most of the people in Pinder Pur has already understood the truth but the ones who are residing in different towns and villages are still ignorant about the ultimate truth, therefore proper preaching is required. Not far from Pinder Pur there was a carnival in which Pandits (scholars) were looting the innocent people with their knowledge. Bhagatji with his companions identified a vacant place and started their chanting aloud with drum and other musical instruments. When this melodious music and chanting was heard people started gathering around

Bhagatji and his companions. Observing the movement of the crowd the Pandits were amazed and they came along to watch as well.

Bhagatji delivered a discourse on the greatness of Almighty's name in comparison to the most greatest known rituals, donation and sacrifices. The audience were delighted and decided to sit and participate in the Almighty's name chanting. The Pandits were very upset with Bhagatji because of his preaching which categorised all their practices as hypocrisy and which will then affect their earnings. They got together and demanded Bhagatji and his followers to leave the carnival immediately. No one stood up and leave the congregation, the Pandits had no choice other to stand aside to listen. Bhagatji continued with his discourse on equality in mankind which was well accepted.

### **King's Calls Bhagatji**

In the year 1325 King Gias-ul-din Tuglak died, his son Muhammad Tuglak who ruled till 1341 succeeded him, during his rule dearth came upon Delhi and he moved his capital to Dev Giri in Maharashtra and named it Daulta Bhad. When Muhammad Tuglak was in Daulta Bhad the Pandits went to him to complain with intentions to take revenge from Bhagat Namdevji. They made up their stories by saying that Bhagatji claims to be miraculous and Almighty's greatest devotee, it seems that Bhagat has black magic by which he brings a death to alive and turn rich to poor and poor to rich, they also created such stories which were against the King. The King immediately issued an arrest warrant to Bhagatji. The King soldiers took the arrest warrant and came to Bhagatji. Bhagatji's mother got very worried and Bhagat told his mother not to worry as Almighty will always be the protector. When bhagat was arrested and escorted, thousands of his followers followed him, which he ask them to return to their respective homes. Only a few followed bhagatji.

The king was very angry and told bhagatji 'you have spoken against my religion with intention to disgrace the faith and you claim to be the greatest devotee of Almighty therefore I would like to see your miraculous powers performed before me, one of my cow died you have to bring it back to life or if you cant perform such miracle then convert to Islam'. Bhagat Namdevji replied 'I never ever have spoken against anyone or any religion I am just passing over the message of Almighty to everyone as all are equal in the court of Almighty, life and death is in Almighty's hand therefore I cant bring the death cow to life. The religion barriers are only with human but in Almighty's court there is no such differentiation. None of your proposals are acceptable to me'. The king become very angry after listening to the bare truth from bhagatji and told that he will announce death sentence to the one who never obey his order, bhagatji replied 'I will never bow to an egoistic person rather I will embrace death'. Bhagatji mother came to know about the court proceeding and became very worried about bhagatji's well-beings, she came crying and told 'Dear Son please accept at least one of the Kings proposal so that your life will be spared'. Bhagat told his mother that he shall never step even an inch from his determination even if he has to die for it.

Bhagatji's follower collected money and offered to the King in return for bhagatji's life but bhagatji refused to such trade and instructed them not to interfere. The judgement was soon announced to tie bhagatji's hand and legs and throw him before a wild killer elephant, the judgement was executed immediately. Bhagatji was thrown on an open field and the elephant was released. The elephant came running towards bhagatji, when the elephant came close to Bhagat Namdev he stopped and refuse to proceed further, when the elephant driver knocked the elephant with his goad (a sharp end wood) on the elephant's head the elephant bowed down and touched his trunk to Bhagatji's feet and ran back. The King and all the audience were amazed. The King tried many other ways to kill Bhagatji but all his attempts were wasted. At last the King realised that Bhagatji is a great saint and bowed down to Bhagatji's feet to ask for forgiveness and requested for mercy upon the dead cow.



Bhagatji forgive the King immediately. Bhagatji sprinkled water and touched the dead cow while uttering Almighty's name, amazingly the dead cow came to life.

The King was very impressed and wished to give precious gifts to Bhagatji but bhagatji refused to accept, after persuading Bhagatji, the King gave his personal shawl to Bhagat and said that 'Bhagatji, please keep this carefully as this is indeed very precious'. Bhagat was returning home escorted by the King soldiers and Bhagatji thought that it will be difficult to take a good care of the shawl therefore he throw the precious shawl into the river. The soldiers went back to the King and told him that Bhagatji did not appreciate the gift at all as he throws it into the river without any sense of belonging. The King become very angry and ordered his soldiers to bring Bhagat Namdevji to him.

King asked 'Bhagatji, why did you throw away the precious shawl that I have presented to you? If you didn't want to have it, then you should have returned it back to me'. Bhagatji replied 'Dear King, once you have offered a gift to me, it belong to me so it becomes my wish to do what I like with it. I have actually kept it in a very secured place'. King demanded Bhagatji to show him the place. Bhagatji took the King to the river bank and said 'Look into the waves carefully', the King saw his shawl with each wave, he was surprised to see that there were numerous similar shawls, he asked 'Bhagatji, why are there so many shawl in the river as you have only thrown one'. Bhagatji answered ' King, it is a universal law that if you donate one sincerely you will get many in return but now you will not even receive one as you have claimed ownership over the donated shawl.' Kings ego was completely vanished and he becomes Bhagatji follower.

### **Vow to a Bride**

Once bahagatji was going for a pilgrimage to temple by the name of 'Audia Naag Nath' in Maharashtra with a group of Saints and followers. On the way they stopped to rest, everyone else went into the village to seek for food while Bhagatji was sitting in meditation near a crematorium. A young bride who husband died in young age was walking along fully dressed in her marriage dress to sacrifice herself by burning alive with her dead husband's body (Sati custom). While walking she saw Bhagat Namdevji in his mediation posture, she came running to bhagatji and bow down to his feet. Bhagat Namdevji gave a vow by saying 'You may always be a faithful women to your husband (Suhagan)'. She was shocked to hear the vow and with folded hands she said very humbly 'Dear Saint, my husband just died and I am going to be sacrificed on his body cremation, how can I stay as a faithful wife without a husband?'. Bhagatji did not say anything, he stood up and started walking along with the group towards the cremation ground. When the body was placed on the logs of wood, Bhagatji took the cloth which was covering the face of the dead body and said 'Son, say Ram Ram' immediately the bride's dead husband came alive. Everyone standing around was shocked and requested Bhagatji to name the person again as he is considered to be reborned, everyone suggested Jionda but Bhagatji named him Jai Dev.

On the way Bhagatji came across a weeping person whose bull cart's bull died, the loss of tremendous to bear by the poor owner. Bhagatji felt very pity and sprinkled water while uttering Almighty's name on the dead bull. The dead bull came to live again.

### **The Turning of Temple**

Bhagat Naam Devji and his group arrived in Audia Naag Nath temple during the celebration of Shivratri celebration in the evening. All the pandits were doing Arti at that time. Bhagatji and his group started singing the Almighty's praises with drums which attracted most of the crowd around them. The people who were standing with the pandit who were performing Arti also couldn't resist the melodious tune came to Bhagatji, The pandits was very upset, they came to bhagatji with the

intention to start an argument, they went to bhagatji and stopped him from singing and preaching as he was from a low caste. Bhagatji said everyone is judged by his deeds not the caste he is born to. Looking at the overwhelming support for bhagatji they moved back and call upon the group of Brahmin, when the group become bigger they forcibly snatched the drum and all the instruments from Bhagatji and his group. They pushed Bhagatji out of the temple. Bhagatji was very sad with the incident and while sitting at the back of the temple he cried in prayer to Almighty, as Bhagatji was getting engrossed deeper and deeper in singing the Almighty's praises the temple started to turn from facing east to west. The temple faced bhagatji and the back was facing the pandits. The pandits were amazed and felt ashamed on their caste ego. They went to Bhagatji and ask for forgiveness.

### **Gopal Beaten By A Snake**

Once Bhagat Namdev ji together with his companions went for pilgrimage, when they reached Kapaladhara Khetar they decided to rest for the night at a river bank. They started singing Almighty's praises in passion, on the same river bank. Kamalakar Brahmin's wife Shudhmeti was filling water, she heard the melodious voices singing the praises of Almighty. She rushed home and told her husband that a group of sages has lodged at the river bank and expressed her wish to serve them food. Kamalakar immediately went over and requested very humbly before Bhagat Naam devji to allow them to serve food for the entire group. Bhagat Namdev ji refused without explaining any reason. Kamalakar was very upset and told his wife, Shudhmeti was very sad and tears were flowing from her eyes.

Their young son Gopal came back and asks his mother for the reason of being sad after observing the house environment. Shudhmeti told her son everything. After listening Gopal ask for permission to go and persuade Bhagatji to accept their offer, Shudhmeti tried to stop her son by saying that Saints never change their decision. Gopal insisted and Shudhmeti had no choice but to grant permission to her son.

Gopal went to Bhagatji's tent and bowed down in utmost respect with folded hands he said very humbly 'Dear Saint, my father came earlier to invite you to come to our poor peoples house and grant us the honour to serve you and your group food'. Upon hearing the sweet words and the sincerity of Gopal, Bhagatji could not decline the offer and agreed immediately to visit their house before departing to continue their pilgrimage the next morning. Gopal came home running and told the good news to his parents, both of them was very happy.

Next day Shudhmeti was awake early in the morning before sunrise to prepare food, Gopal was very excited and he assisted his mother. Shudhmeti told Gopal to carry the dried cow waste from outside the house which was used as the burning medium to cook. Gopal went outside in the dark to carry the dried cow waste from a large stack, unknowingly a poisonous snake was hiding within the stack which came out and bite Gopal. Gopal fall onto ground and died immediately. After a long wait Shudhmeti came outside, she saw Gopal on the ground and the snake passing by she knew that Gopal has been bitten by the snake and due to the poison Gopal is dead. Instead of crying or making noise Shudhmeti carried Gopal's body and rest him on his bed and covered his body with a blanket. She did not want to create an unpleasant environment and wished to fulfil Gopal's final wish to serve Bhagatji and his companions. Soon after the food was ready Bhagatji and his companions arrived they were seated and plates were placed before them, then the food was served. Bhagatji asked Shudhmeti about the whereabouts of Gopal who came to invite them yesterday, Shudhmeti said 'Dear Bhagatji he is still on bed sleeping and he will cry if he is awoken forcefully'. Bhagatji refused to eat until Gopal comes and serves him. Immediately Bhagatji told one of his companions to go and bring Gopal, the person went in and saw that Gopal is dead. He carried Gopal's dead body and placed it before Bhagatji, Bhagatji said 'Dear Gopal where have you hide yourself after inviting us

for food, wake up and serve us the food'. It was these words that made Gopal to rise and sit before Bhagatji with folded hand ask for forgiveness. Observing this miracle Kamalakar and Shudhmeti placed their forehead on Bhagatji's feet and Bhagatji blessed them a vow of happiness.

### **Almighty in A Pathan's Form**

Bhagatji continued his pilgrimage, when they reached near Dwarka Bhagatji was waking alone and a thought came to his mind that if Almighty be merciful and bless me a average mare it would be very useful as a transportation medium which would spare the body from tiredness. Instantly a Pathan sitting on a mare came along and told Bhagatji 'Can you please carry the colt for a while as it look very tired,' Bhagatji carried the colt and prayed to Almighty ' Dear Almighty you are great, I ask for mare to ride and you have given a colt to carry.' When such thoughts came to bhagatji's mind the Pathan came down from his mare and insisted Bhagatji to ride mare and he carried the colt. Bhagatji was riding the mare and he was curious that how can it be that a pathan appeared in Dwarka, after such thoughts Bhagatji looked back and Pathan and his colt disappeared. Bhagatji realised that it was the manifestation of Almighty himself in the form of Pathan came to fulfil his wish.

### **Bhagatji In Punjab**

During the pilgrimage Bhagatji arrived in Bhut Vind, district Amritsar in Punjab, there was a widow by the name of Adoli and young son lived. They served Bhagatji and become Bhagatji's followers. Bhagatji became very close to the son. One night the widow son had a stomach pain and he passed away. The widow carried her son to Bhagatji and requested Bhagatji to bring her son to alive. Bhagatji placed his hand on the dead body and amazing the widow's dead son came to life. The widow was very happy and requested Bhagatji to name him, Bhagatji named him Bahur Dass as he came again. Till today there is Bhagat Namdevji's remembrance place in this town.

Bhagatji proceeded to village Marer in district Gurdaspur and preached the truth. Bhagatji then went to Bhitival where the people came to bhagatji and said that the water table in area was deep therefore it was difficult to reach the water for farming purposes. Bhagatji ask them to dig a wide deep hole in the ground, when the hole was wide and deep enough clear water surfaced from the ground and well was dug. This place is called Naame Aana which till today has a tank (sarovar) and well in remembrance of Bhagat Namdev Ji.

### **Ladha Ji**

There was a oil trader by the name of Ladha lived in Dhaliwal district Ludhiana, he came to know that Bhagatji was in Sakhowaal. The next day he came to meet Bhagatji after meeting Bhagatji he was delighted and promised to supply oil in all lamps within Bhagatji's complex. Ladha consistently supplied oil to all the lamps but one day he completely sold the oil and there was no balance for the lamps in Bhagatji's complex. He decided to skip the day and replace it tomorrow, while he was passing by Bhagatji's complex Bhagat call him and 'Dear beloved one why are you hiding and trying to escape without supplying oil to the lamps?'. Ladha said 'dear Bhagatji I have no more oil as my oil container is empty today', bhagatji said 'Just turn your container down there shall be more oil then usual today.' Ladha was surprised to that oil keep on pouring from the empty container. Ladha requested bhagatji to bless him with only one son and until today over the generations they usually have only one son.

### **Bhagat Namdev Ji in Ghuman**

During his pilgrimage Bhagatji came to Ghuman village in Gurdaspur. When Bhagatji arrived there was no village, he made a small hut and later developed the entire village. Bhagatji met his old friend Jalo here whom he sent to Bhut Vind to call his follower Bahur Dass. There was a water shortage in this village Bhagat ji made arrangement to dig a pond which was unwallled, everyone use to drink water from this pond.

Bhagatji cured Keso Patri's leper disease and also cure Radha Khetri's long uncured disease who then donated big sum of money out of which was utilised build wall around the pond.

Bhur Dass served Bhagatji very diligently who was then married to Radha Khetri's daughter. One day Bhur Dass observed Bhagatji to be sad and asked for the reason, bhagatji replied that he wish to go back to Pinder Pur to visit his parents there.

Bhagatji appointed Bhur Dass as the head priest of Ghuman and went back to Pinder Pur after 17 years staying in his developed town.

### **Bhagat Ji's Final Days**

Bhagat Namdev spent many years of his life preaching in many distant places. His family was very pleased to see him when he returned to Pindar Pur after a very long time. All of his disciples came to meet him and everyone was in a very joyful mood. His family requested Namdev's followers to let Bhagat Ji remain in Pindar Pur and not take him for any more pilgrimages. Bhagat Ji remained in Pindar Pur and continued the worship of Bithel Bhagwan. He was now already 80 years old and his body was weakening. Bhagat Ji understood that this was an indication that he was now into the last days of his life and looked forward for his departure from this world. That fateful day was on 3<sup>rd</sup> July 1350 A.D. His samaad was made on the east side of the mandir in Pindar Pur and the entrance is named as "Namdev Dwaar"

## BHAGAT RAVIDAS JI

**ਰਵਿਦਾਸੁ ਚਮਾਰੁ ਉਸਤਤਿ ਕਰੇ ; ਹਰਿ ਕੀਰਤਿ ਨਿਮਖ ਇਕ ਗਾਇ ॥**

Ravi Daas, the leather-worker, praised Almighty, and sang the Kirtan of His Praises each and every instant.

**ਪਤਿਤ ਜਾਤਿ ਉਤਮੁ ਭਇਆ ; ਚਾਰਿ ਵਰਨ ਪਏ ਪਗਿ ਆਇ ॥੨॥**

Although he was of low social status, he was exalted and elevated, and people of all four castes came and bowed at his feet. ||2||

(Sri Guru Granth Sahib Ji; Suhi Mahala 4: Page 733)



### Introduction

These verses from the bani of Sri Guru Ram Das Ji aptly describe the spiritual greatness of Bhagat Ravidas Ji, whose bani is included in Sri Guru Granth Sahib Ji – 41 compositions in 16 different rags. Bhagat Ji was born on Sunday the 4<sup>th</sup> February 1414<sup>9</sup> of the 14th century in Mandoor Garh, Kashi (Benares; Uttar Pardesh) an important religious centre of Hinduism. Caste barriers were predominant with the ritualistic Brahmins possessing total control over religious and worship matters. The Brahmins were also ego-ridden and

looked down upon people from the low-caste.

Bhagat Ji was born to a couple from the sudar caste – the lowest in the caste hierarchy. His parents were involved in the leather trade / cobblers. His father was Raghu (also known as Raghaw Das or Mann Das or Santokh Das) and his mother Ghurbinia (also known as Karama Devi or Kalsi).

In the course of his spiritual quest, he reached a stage when he **discarded images and idols and turned to the worship of the One Supreme Being**. Bhagat Ravidas Ji acknowledged the omnipresence and omnipotence of Almighty. According to him, the human soul is only a particle of the Divine; the difference between the two is like the difference between, the water and the wave. He rejected distinctions between man and man on the basis of caste or creed, for, as he says, in the world beyond no such differentiations will be acknowledged. To realise Almighty, which is the ultimate end of human life, man should concentrate on His Name, and give up mere ritualism. For him, birth in a low caste is no hindrance in the way to spiritual development. The only condition required is freedom from duality; all else including pilgrimage to and bathing in the sixty-eight centres is of vain.

<sup>9</sup> Guru Ravidas – Jivan Te Rachna by Harnam Singh Lakha

According to the Indian spiritual tradition, Bhagat Ji is an example of Nirguna Bhagti, which sees Almighty as without attributes, and beyond our ability to conceive. In general, nirguna devotees tended to be low caste, and had reservations about image worship.

Although there is no much details of Bhagat Ravidas Ji's marriage but in accordance to Achariya Prithvi Singh's 'Ravidas Darshan', he was married to Mata Luna Ji.

### **Bhagat Ji Refuses To Drink His Mother's Milk.**

After Bhagat Ji was born, he refused to drink his mother's milk and would cry day and night. By the fifth night, his mother Dhurbinia was very worried why her baby was not drinking her milk. She sent her husband, Raghu to seek some answers from a wise person.

In his journey, Raghu met with Swami Ramanand Ji and related his problem to Swami Ji, who then agreed to follow him to see the child. Upon arrival at the house, the parents handed over their son to Swami Ramanand Ji. Swami Ji took one of his hands and placed it on Bhagat Ji's head and said: "Child! Don't cry. This is the result of the act of your previous birth. Walk on the right path and you shall attain all that you wish. Ram, Ram, Ram."

As soon as Swami Ji finished saying this, Bhagat Ji stopped crying and smiled. Swami Ramanand Ji then told Raghu to hand over the child back to Dhurbinia for his feed. Bhagat Ravidas Ji without any hesitation drank her milk.

A disciple of Swami Ji, who witnessed this incident, inquired what Swami Ji meant when he told the child, "This is the result of the act of your previous birth." Swami Ji then explained to his follower that the child in his previous birth was a Berhamcari, who was his follower, but committed one mistake in his life. Being curious, the disciple pressed further on what was the mistake that caused this Berhamcari to be born again.

Swami Ramanand Ji said that the Berhamcari had on one occasion brought to him food from a "lowly minded" family, which did not practice an honest living, but lived on the "blood" of other people and through deceit. Swami Ji said after taking the food, he could not concentrate on his meditation and he cursed the Berhamcari to be born in a low caste family.

Swami Ji further explained, that the child was now worried the consequences of drinking the milk of a "low caste" mother. He clarified that the child did not understand that a person is not judged low or high based on caste, but on his deeds and actions. Swami Ji said, he therefore, told the child to accept his birth in a low caste family and use this opportunity to meditate and contemplate on the Name of the Ram.

### **Bhagat Ji and Kirat Karni (Bhagat Ji Banished From His House)**

As Bhagat Ji grew up, his father inspired him to join the family business (cobbler and leather business). But Bhagat Ji was imbued with celestial and humane values. Bhagat Ji used to enjoy the company of saints and sadhus. He used to go to Swami Ramanand Ji's dehra and meditate on the Name of Ram. Bhagat Ji also used to speak the truth. The money he received from his father for business was normally spent for the welfare of the saints and the needy. But all these caused concern among his parents, who began to worry that their son may leave the house. As a solution, they got

him married. But things did not change. The wife was from a good house. She respected Bhagat Ji a lot. During this time, Bhagat Ji would get up in the morning, have his bath and contemplate on the Name of Almighty. But some of the house work came to a stall. Furthermore, if someone came and had no money to pay for the shoes, he would give it free to the person. His father was extremely perturbed at all these happenings and banished him from the house. Bhagat Ji did not resent, but quietly left the house, and started living in a make-shift hut with his wife, and set up a small wayside shop of mending shoes. He also started spending most of his time on the meditation of the Name of Almighty and in the company of saints and sadhus.

### **Bhagat Ravidas and Maharani of Chataur**

Bhagat Ji's selfless devotion and casteless love for humanity spread far and wide. Maharani Jhalli of Chataur was a noble woman of benevolence and piety. She had heard about the greatness of Bhagat Ji and yearned for his Darshan. She managed to convince her husband to let her go on a pilgrimage to Kashi. She also gathered a lot of food, clothes and other things as offerings. During this time, the pandits were well-known of striping almost everything possible from the pilgrims, who came to Kashi. When she reached nearby Kashi, she met two pandits, who offered to take her to the usual Dharamsala where the Maharani of Jhalli would normally rest and later perform all the necessary pilgrimage rituals. But, to the shock of the pandits, she said she wanted to go to see Bhagat Ravidas Ji. One of the pandits said, "What? To the house of a cobbler first! Hey Ram! What are you saying? According to the tradition, you have to bath in the Ganges River first. You have come for tirath yatra. You are taking a wrong step," They tried their best to dissuade Maharani from going to Bhagat Ravidas Ji's place. In spite of their disapproval, she told her servants to move on to Bhagat Ravidas Ji's place. When she reached Bhagat Ji's place, he was in his ecclesiastic benediction at the time, and was reciting his hymns:

**ਜਲ ਕੀ ਭੀਤਿ , ਪਵਨ ਕਾ ਥੰਡਾ ;**

**ਰਕਤ ਬੂੰਦ ਕਾ ਗਾਰਾ ॥** (659-3, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The body is a wall of water, supported by the pillars of air; the egg and sperm are the mortar.

**ਹਾਡ ਮਾਸ ਨਾੜੀ ਕੇ ਪਿੰਜਰੁ ; ਪੰਖੀ ਬਸੈ ਬਿਚਾਰਾ ॥੧॥** (659-3, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The framework is made up of bones, flesh and veins; the poor soul-bird dwells within it. ||1||

**ਪ੍ਰਾਨੀ ; ਕਿਆ ਮੇਰਾ ਕਿਆ ਤੇਰਾ ॥** (659-4, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

O mortal, what is mine, and what is yours?

**ਜੈਸੇ ਤਰਵਰ ; ਪੰਖਿ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥** (659-4, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The soul is like a bird perched upon a tree. ||1||Pause||

**ਰਾਖਹੁ ਕੰਧ ; ਉਸਾਰਹੁ ਨੀਵਾਂ ॥** (659-5, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You lay the foundation and build the walls.

**ਸਾਢੇ ਤੀਨਿ ਹਾਥ ; ਤੇਰੀ ਸੀਵਾਂ ॥੨॥** (659-5, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

But in the end, three and a half cubits will be your measured space. ||2||

**ਬੰਕੇ ਬਾਲ ; ਪਾਗ ਸਿਰਿ ਡੇਰੀ ॥** (659-5, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You make your hair beautiful, and wear a stylish turban on your head.

**ਇਹੁ ਤਨੁ ਹੋਇਗੋ ; ਭਸਮ ਕੀ ਢੇਰੀ ॥੩॥** (659-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

But in the end, this body shall be reduced to a pile of ashes. ||3||

**ਉਚੇ ਮੰਦਰ ; ਸੁੰਦਰ ਨਾਰੀ ॥** (659-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your palaces are lofty, and your brides are beautiful.

**ਰਾਮ ਨਾਮ ਬਿਨੁ ; ਬਾਜੀ ਹਾਰੀ ॥੪॥** (659-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

But without the Almighty's Name, you shall lose the game entirely. ||4||

**ਮੇਰੀ ਜਾਤਿ ਕਮੀਨੀ , ਪਾਂਤਿ ਕਮੀਨੀ ;**

**ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥** (659-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

My social status is low, my ancestry is low, and my life is wretched.

**ਤੁਮ ਸਰਨਾਗਤਿ ਰਾਜਾ ਰਾਮ ਚੰਦ ;**

**ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੫॥੬॥** (659-7, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I have come to Your Sanctuary, O Luminous Lord, my King; so says Ravi Daas, the shoemaker. ||5||6||

**ਚਮਰਟਾ ; ਗਾਂਠਿ ਨ ਜਨਈ ॥** (659-8, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I am a shoemaker, but I do not know how to mend shoes.

**ਲੋਗੁ ; ਗਠਾਵੈ ਪਨਹੀ ॥੧॥ ਰਹਾਉ ॥** (659-8, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

People come to me to mend their shoes. ||1||Pause||

**ਆਰ ਨਹੀ ; ਜਿਹ ਤੋਪਉ ॥** (659-8, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I have no awl to stitch them;

**ਨਹੀ ਰਾਂਬੀ ; ਠਾਉ ਰੋਪਉ ॥੧॥** (659-8, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I have no knife to patch them. ||1||

**ਲੋਗੁ ਗੰਠਿ ਗੰਠਿ ; ਖਰਾ ਬਿਗੂਚਾ ॥** (659-9, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Mending, mending, people waste their lives and ruin themselves.

**ਹਉ , ਬਿਨੁ ਗਾਂਠੇ ; ਜਾਇ ਪਹੂਚਾ ॥੨॥** (659-9, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Without wasting my time mending, I have found Almighty. ||2||

**ਰਵਿਦਾਸੁ ਜਪੈ ; ਰਾਮ ਨਾਮਾ ॥** (659-9, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Ravi Daas chants the Almighty's Name;



**ਮੋਹਿ ; ਜਮ ਸਿਉ ਨਾਹੀ ਕਾਮਾ ॥੩॥੭॥** (659-10, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

he is not concerned with the Messenger of Death. ||3||7||

Maharani was captivated upon hearing these hymns. As soon as Bhagat Ji finished his meditation, she fell at his feet and begged for his blessings. She also placed all the money, clothes, food and other offerings she had brought at Bhagat Ji's feet. Soon, she also began to recite the Bani of Bhagat Ravidas Ji and abandoned all her luxurious set up. By this time, stories had spread around Kashi that the Maharani had become a disciple of Bhagat Ji. Through out her stay at Kashi, she did not bother about the Brahmins. All her money and food was utilised for the langgar at Bhagat Ji's place. After one month, she returned to her palace and would often be engrossed in Kirtan. All the happenings in Kashi had caused a lot of anger and jealousy among the Brahmins especially the fact that she given all the offerings to Bhagat Ji. They decided to lodge a complaint with her husband – Maharana. Upon meeting the Maharana, they lamented: “The Kings are supposed to be the protectors of the Dharam, but if they themselves break the rules of conduct, how can Dharam survive? The Maharana who was unaware of the happenings in Kashi inquired from the Brahmins what they were trying to imply. They instigated to the Maharana that his Maharani had adopted a cobbler as her Guru. At this time, the Maharani had yet to tell her husband that she had made Bhagat Ravidas Ji as her Guru. Maharana was full of rage and immediately went into her chambers. Maharani was at that time reciting the hymns of Bhagat Ji. He was pacified by listening to the following bani of Bhagat Ravidas which was:

**ਬੇਗਮ ਪੁਰਾ ; ਸਹਰ ਕੋ ਨਾਉ ॥** (੩੪੫-੧੨, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Baygumpura, 'the city without sorrow', is the name of the town.

**ਦੂਖ ਅੰਦੋਹੁ ; ਨਹੀ ਤਿਹਿ ਠਾਉ ॥** (੩੪੫-੧੨, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

There is no suffering or anxiety there.

**ਨਾਂ ਤਸਵੀਸ ; ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥** (੩੪੫-੧੩, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

There are no troubles or taxes on commodities there.

**ਖਉਫੁ ਨ ਖਤਾ ; ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥** (੩੪੫-੧੩, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

There is no fear, blemish or downfall there. ||1||

**ਅਬ ਮੋਹਿ ; ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥** (੩੪੫-੧੩, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Now, I have found this most excellent city.

**ਊਹਾਂ ਖੈਰਿ ਸਦਾ ; ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥** (੩੪੫-੧੪, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

There is lasting peace and safety there, O Brother. ||1||Pause||

**ਕਾਇਮੁ ਦਾਇਮੁ ; ਸਦਾ ਪਾਤਿਸਾਹੀ ॥** (੩੪੫-੧੪, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Almighty's Kingdom is steady, stable and eternal.

**ਦੋਮ ਨ ਸੇਮ ; ਏਕ ਸੋ ਆਹੀ ॥** (੩੪੫-੧੪, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

There is no second or third status; all are equal there.

**ਆਬਾਦਾਨੁ ; ਸਦਾ ਮਸਹੂਰ ॥** (੩੪੫-੧੫, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

That city is populous and eternally famous.

**ਉਹਾਂ ਗਨੀ ਬਸਹਿ ; ਮਾਮੂਰ ॥੨॥** (੩੪੫-੧੫, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Those who live there are wealthy and contented. ||2||

**ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ; ਜਿਉ ਭਾਵੈ ॥** (੩੪੫-੧੫, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

They stroll about freely, just as they please.

**ਮਹਰਮ ਮਹਲ ; ਨ ਕੋ ਅਟਕਾਵੈ ॥** (੩੪੫-੧੬, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

They know the Mansion of the Almighty's Presence, and no one blocks their way.

**ਕਹਿ ਰਵਿਦਾਸ ; ਖਲਾਸ ਚਮਾਰਾ ॥** (੩੪੫-੧੬, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas, the emancipated shoe-maker:

**ਜੋ ਹਮ ਸਹਰੀ ; ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥੨॥** (੩੪੫-੧੬, ਗਉੜੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

whoever is a citizen there, is a friend of mine. ||3||2||

After she finished reciting the above hymns, Maharani realised that her husband was standing there. Maharana: "I've been told that that you have made Ravidas, a cobbler as your Guru. Is this true?" Maharani replied: "Yes, swami ji. Whatever you have heard is correct. Bhagat Ravidas Ji is a very great Bhagat. Everyone is singing his greatness." But the Maharana replied: "Maharani! This is not a good thing. This should not have happened."

Maharani told her husband that all humans were equal in the House of Bhagwan (Almighty). Maharana insisted that should she seek forgiveness from the Brahmins, but she refused, saying that she had not committed anything wrong. She informed her husband that the Pandits were greedy and that they were angry because they did not receive any offerings from her. She also told him of the enmity the Brahmins had with Bhagat Ji. Maharana did not have answers to many of the issues raised by Maharani. Both then proceeded to face the Pandits.

The Maharani upon seating on her throne asked the Pandits: "Pandito! Aren't you all angry because I've given all the offerings I brought to Kashi to Bhagat Ji and you all have got nothing? The pandits replied, "Yes! We are. We should have received the offerings." Maharani then inquired: "So, you are not angry about any other matter?" They replied: "Yes, what else can there be? It is our right to receive the offerings. We should get it. You can make whoever your Guru." She then ordered that each pandit be given two hundred gold coins. To questions from Maharani, they also admitted to Maharana on the miracles that had happened in Kashi involving Bhagat Ji and their enmity with him. Almighty Himself is the protector of his Bhagats. At this time, it is said that the Pandits saw the vision of Bhagat Ravidas Ji before them. Seeing his vision, they became scared. They could not lie and apologised to Maharana and said: "We are greedy of maya." Maharana and Maharani then gave them the gold coins, money and clothes and sent them off with full respect.

Maharani also managed to make Maharana a disciple of Bhagat Ravidas Ji. They decided that they should call Bhagat Ji to their palace. During this time, the Maharana decided to hold a big oblation. During the pangat (seating in same column of rows) when all were seated and food was about to be distributed, the pandits protested why Bhagat Ravidas Ji, a cobbler, was seated among them. Bhagat Ji too heard their complaint, but bore no anger against them. Bhagat Ji told the Maharani to let the Brahmins to eat first. A thought ran across in Maharani's mind to have all the pandits thrown out

from her palace. But, Bhagat Ji who understood her thoughts, said no. Maharana and Maharani reluctantly agreed and told the pandits to eat first. Bhagat Ravidas Ji voluntarily moved away. The pandits were proud of their success in having Bhagat Ji removed from the pangat. But, when they saw the miracle of Almighty, they became scared. Miraculously every person distributing food looked like Bhagat Ravidas Ji to the Brahmins (Another account states that when the Brahmins sat down to eat, they saw Bhagat Ji seated between every two of them). Those present understood the message from Almighty – that

Almighty was unhappy with what the pandits did. After this incident, even the pandits went to Maharana and told him to ask Bhagat Ravidas Ji to come and sit with them to eat food.

### Mira Bai and Bhagat Ravidas.

Mira Bai was the daughter-in-law of the Udehpur King – Maharaja Sanga. She became a widow in her young age. One day, after obtaining her father's permission, she proceeded to Kashi for tirath yatra with her companion and trusted servant called Karma Bai. Mira Bai was a devotee of Sri Kirshan Ji. When she reached Kashi, she saw that it was full of “drama” and found very little of the true puja of Parbhram (Almighty). She wanted to see and sense the light of Almighty but failed to find it anywhere. Slowly, Mira Bai too abandoned the worship of idols and concentrated solely on Bhagti. She started to sing the phajan of Parbu Paramatma. Her life took a turn when she saw Bhagat Ravidas Ji for the first time. She told herself this is the true puja of Parbu. She finally found what she was searching for.

Mira Bai called out “Swami Ji”, but as soon as these words were uttered, Bhagat Ji interrupted and said: “I am low caste person. I myself beg and make appeals before Parbu (Almighty), whom I have been separated from for ages and I am also in the cycle of birth and death. Why call me Swami Ji? The Malik (Almighty) is the Swami, who is our Creator. Make your pleas / appeals before Him. Saying this, Bhagat Ji recited the following:

### ਧਨਾਸਰੀ , ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ (694-6)

Dhanasri, Devotee Ravi Daas Ji:

Prologue: This Shabad was uttered by Bhagar Ravi Dass Ji when He saw Almighty;

### ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (694-6)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

### ਹਮ ਸਰਿ ਦੀਨੁ , ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ ;

ਅਬ ਪਤੀਆਰੁ ਕਿਆ ਕੀਜੈ ॥ (694-7, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

There is none as forlorn as I am, and none as Compassionate as You; what need is there to test us now?

**ਬਚਨੀ ਤੋਰ , ਮੋਰ ਮਨੁ ਮਾਨੈ ;**

**ਜਨ ਕਉ ਪੂਰਨੁ ਦੀਜੈ ॥੧॥** (694-7, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

May my mind surrender to Your Word; please, bless Your humble servant with this perfection. ||1||

**ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ; ਰਮਈਆ ਕਾਰਨੇ ॥** (694-8, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I am a sacrifice, a sacrifice to Almighty.

**ਕਾਰਨ ਕਵਨ ; ਅਬੋਲ ॥ ਰਹਾਉ ॥ (ਅ-ਬੋਲ ਬੋਲੇ)** (694-8, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

O Lord, why are You silent? ||Pause||

**ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ ;**

**ਇਹੁ ਜਨਮੁ ਤੁਮਾਰੇ ਲੇਖੇ ॥** (694-8, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

For so many incarnations, I have been separated from You, Lord; I dedicate this life to You.

**ਕਹਿ ਰਵਿਦਾਸ , ਆਸ ਲਗਿ ਜੀਵਉ ;**

**ਚਿਰ ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥੨॥੧॥** (694-9, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas: placing my hopes in You, I live; it is so long since I have gazed upon the Blessed Vision of Your Darshan. ||2||1||

After reciting this shabad, Bhagat Ji said “Hey Dewi, Ram is the Giver. Always make your offerings to Him and sing His praises like this:

**ਚਿਤ ਸਿਮਰਨੁ ਕਰਉ , ਨੈਨ ਅਵਿਲੋਕਨੋ ;**

**ਸ੍ਰਵਨ ਬਾਨੀ ਸੁਜਸੁ ਪੂਰਿ ਰਾਖਉ ॥** (694-10, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

In my consciousness, I remember You in meditation; with my eyes, I behold You; I fill my ears with the Word of Your Bani, and Your Sublime Praise.

**ਮਨੁ ਸੁਮਧੁਕਰੁ ਕਰਉ , ਚਰਨ ਹਿਰਦੇ ਧਰਉ ;**

**ਰਸਨ , ਅੰਮ੍ਰਿਤ ਰਾਮ ਨਾਮ ਭਾਖਉ ॥੧॥** (694-10, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

My mind is the bumble bee; I enshrine Your feet within my heart, and with my tongue, I chant the Ambrosial Almighty's Name (Naam). ||1||

**ਮੇਰੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ; ਜਿਨਿ ਘਟੈ ॥** (694-11, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

My love for Almighty of the Universe does not decrease.

**ਮੈ ਤਉ ਮੋਲਿ ਮਹਗੀ ਲਈ ; ਜੀਅ ਸਟੈ ॥੧॥ ਰਹਾਉ ॥**(694-12, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I paid for it dearly, in exchange for my soul. ||1||Pause||

**ਸਾਧਸੰਗਤਿ ਬਿਨਾ, ਭਾਉ ਨਹੀ ਉਪਜੈ ;**

**ਭਾਵ ਬਿਨੁ, ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ ॥** (694-12, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Without the Saadh Sangat, the Company of the Holy, love for Almighty does not well up; without this love, Your devotional worship cannot be performed.

**ਕਹੈ ਰਵਿਦਾਸੁ , ਇਕ ਬੇਨਤੀ ਹਰਿ ਸਿਉ ;**

**ਪੈਜ ਰਾਖਹੁ ਰਾਜਾ ਰਾਮ ਮੇਰੀ ॥੨॥੨॥** (694-13, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Ravi Daas offers this one prayer unto Almighty: please preserve and protect my honor, Dear Almighty, my King. ||2||2||

Hearing these verses from Bhagat Ji, Mira Bai felt peaceful. By then, it was already evening. It was time for Aarti. Mira Bai too used to perform the Aarti prayers by lighting up oil lamps, until she saw the Aarti being performed by Bhagat Ravidas Ji. With both his hands folded and with one mind, Bhagat Ji read the following Shabad:

**ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ; ਮਜਨੁ ਮੁਰਾਰੇ ॥** (694-13, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your Name, Lord, is my adoration and cleansing bath.

**ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ;**

**ਝੂਠੇ ਸਗਲ ਪਾਸਾਰੇ ॥੧॥ ਰਹਾਉ ॥** (694-14, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Without Almighty's Name (Naam), all ostentatious displays are useless. ||1||Pause||

**ਨਾਮੁ ਤੇਰੋ ਆਸਨੋ , ਨਾਮੁ ਤੇਰੋ ਉਰਸਾ ;**

**ਨਾਮੁ ਤੇਰਾ ਕੇਸਰੋ, ਲੇ ਛਿਟਕਾਰੇ ॥** (694-14, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your Name is my prayer mat, and Your Name is the stone to grind the sandalwood. Your Name is the saffron which I take and sprinkle in offering to You.

**ਨਾਮੁ ਤੇਰਾ ਅੰਭੁਲਾ , ਨਾਮੁ ਤੇਰੋ ਚੰਦਨੋ ;**

**ਘਸਿ ਜਪੇ ਨਾਮੁ, ਲੇ ਤੁਝਹਿ ਕਉ ਚਾਰੇ ॥੧॥** (694-15, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

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 to You. ||1||

**ਨਾਮੁ ਤੇਰਾ ਦੀਵਾ , ਨਾਮੁ ਤੇਰੋ ਬਾਤੀ ;**

**ਨਾਮੁ ਤੇਰੋ ਤੇਲੁ, ਲੇ ਮਾਹਿ ਪਸਾਰੇ ॥** (694-16, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your Name is the lamp, and Your Name is the wick. Your Name is the oil I pour into it.

**ਨਾਮ ਤੇਰੇ ਕੀ ਜੋਤਿ ਲਗਾਈ ;**

**ਭਇਓ ਉਜਿਆਰੋ , ਭਵਨ ਸਗਲਾਰੇ ॥੨॥** (694-16, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your Name is the light applied to this lamp, which enlightens and illuminates the entire world. ||2||

**ਨਾਮੁ ਤੇਰੋ ਤਾਗਾ , ਨਾਮੁ ਫੂਲ ਮਾਲਾ ;**

**ਭਾਰ ਅਠਾਰਹ, ਸਗਲ ਜੂਠਾਰੇ ॥** (694-17, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your Name is the thread, and Your Name is the garland of flowers. The eighteen loads of vegetation are all too impure to offer to You.

**ਤੇਰੇ ਕੀਆ, ਤੁਝਹਿ ਕਿਆ ਅਰਪਉ ;**

**ਨਾਮੁ ਤੇਰਾ, ਤੁਹੀ ਚਵਰ ਢੋਲਾਰੇ ॥੩॥** (694-18, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Why should I offer to You, that which You Yourself created? Your Name is the fan, which I wave over You. ||3||

**ਦਸ ਅਠਾ, ਅਠਸਠੇ, ਚਾਰੇ ਖਾਣੀ ;**

**ਇਹੈ ਵਰਤਣਿ ਹੈ, ਸਗਲ ਸੰਸਾਰੇ ॥** (694-18, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The whole world is engrossed in the eighteen Puraanas, the sixty-eight sacred shrines of pilgrimage, and the four sources of creation.

**ਕਹੈ ਰਵਿਦਾਸੁ , ਨਾਮੁ ਤੇਰੇ ਆਰਤੀ ;**

**ਸਤਿ ਨਾਮੁ ਹੈ, ਹਰਿ ਭੋਗ ਤੁਹਾਰੇ ॥੪॥੩॥** (694-19, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas, Your Name is my Aartee, my lamp-lit worship-service. The True Name, Sat Naam, is the food which I offer to You. ||4||3||

After this, Mira Bai did a benti to Bhagat Ji for guidance and to show her how Bhagti should be done. She also said that people always made fun of her and said things about her. To this,

Bhagat Ji replied: “Mira your birth is in the royal house. Your Bhagti and wandering maybe weird for some people but people even laugh at the poor. These people are blind. Their eyes are blindfolded by maya. They don’t possess the gyan (knowledge) but are engrossed in worldly materials, greed and are selfish. We should not be angry with them because they don’t have the gyan.” Mira Bai then replied: “I will do as you wish. Bless me.” Bhagat Ji then gave her his updesha and she started her Bhagti.

### The Journey to Mewar

Mira Bai and her companion Karma Bai stayed for sometime with Bhagat Ravidas Ji and were engrossed in doing sewa and simran. After sometime they returned to their town Mewar. Upon reaching Mewar, Mira Bai continued with her meditation. She had also abandoned all worldly items and maya. Mira Bai used to recite the following hymns of Bhagat Ravidas Ji:

**ਆਸਾ ॥** (੪੮੬-੧੮)

Aasaa:

**ਕਹਾ ਭਇਓ ; ਜਉ ਤਨੁ ਭਇਓ ਛਿਨੁ ਛਿਨੁ ॥** (੪੮੬-੧੮, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

What would it matter, if my body were cut into pieces?

**ਪ੍ਰੇਮੁ ਜਾਇ ; ਤਉ ਡਰਪੈ ਤੇਰੇ ਜਨੁ ॥੧॥** (੪੮੬-੧੮, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

If I were to lose Your Love, Almighty, then Your humble servant would be afraid. ||1||

**ਤੁਝਹਿ ਚਰਨ ਅਰਬਿੰਦ ; ਭਵਨ ਮਨੁ ॥** (੪੮੬-੧੮, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your lotus feet are the home of my mind.

**ਪਾਨ ਕਰਤ ਪਾਇਓ ;**

**ਪਾਇਓ ਰਾਮਈਆ ਧਨੁ ॥੧॥ ਰਹਾਉ ॥** (੪੮੬-੧੯, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Drinking in Your Nectar, I have obtained the wealth of Almighty. ||1||Pause||

**ਸੰਪਤਿ ਬਿਪਤਿ ; ਪਟਲ ਮਾਇਆ ਧਨੁ ॥** (੪੮੬-੧੯, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Prosperity, adversity, property and wealth are just a veil of Maya,

**ਤਾ ਮਹਿ ਮਗਨ ਹੋਤ ਨ ; ਤੇਰੋ ਜਨੁ ॥੨॥** (੪੮੭-੧, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Therefore, Your humble servant is not engrossed in it (Maya). ||2||

**ਪ੍ਰੇਮ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ; ਤੇਰੋ ਜਨ ॥** (੪੮੭-੧, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your humble servant is tied by the rope of Your Love,

**ਕਹਿ ਰਵਿਦਾਸ ; ਛੂਟਿਬੋ ਕਵਨ ਗੁਨ ॥੩॥੪॥** (੪੮੭-੧, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

says Bhagat Ravi Daas Ji, what benefit would I get by escaping from it also mean that now contemplate how will You (Almighty) escape? ||3||4||

These hymns took a real big effect on her. However, her parents and in-laws were unhappy with her indulgence in bhagti and forced her to forego her meditation, but Mira Bai refused and continued to place her mind on the above shabad. This did not go down well with her brother and her in-laws, who were angry with her decision. They even hatched a plan to kill her and managed to convince her own mother to give her poison.

“Mira, drink this amrit. It liberates one from the cycle of death and birth,” said her mother. Mira Bai, who trusted her mother and her Almighty, drank the poison. But it took no effect on her. The poison turned into amrit. For Mira Bai, the drink tasted great and she asked for more. Feeling ashamed, her mother was wordless; she suspected that Mira Bai knew of her plans and that was why she was asking for more. She hugged Mira Bai and told: “It was not amrit, but poison. It was given to kill you. Your brother and father do not want to see you alive. That’s why they told me to give you this poison.” When Mira Bai asked why, the mother replied, “You have committed a big mistake by making Ravidas, the cobbler as your Guru.”

Mira Bai: “Mata Ji. In the eyes of Bhagwan all are his children. Based on their pass deeds or actions, some are rich and some are poor. The atma and blood are the same. Mata Ji, even though I drank the poison, I did not die, the poison turned into amrit. Bhagwan has protected me.”

One day, Karma Mai thought: “It is possible that the on-going problem may grow further, maybe Bhagat Ravidas Ji should be asked to come to Mewar.” Hearing this, Mira Bai smiled and continued with her phajan after giving her consent. Karma Bai said she would go to Kashi and ask Bhagat Ji to come to Mewar.

When Karma Bai reached the dehra of Bhagat Ji, she requested him to follow her to Mewar and related to him what had happened there. He agreed and left for Mewar. On his journey to Mewar, Bhagat Ji continued to preach and recited the following hymns:

**ਜੈਤਸਰੀ , ਬਾਣੀ ਭਗਤਾ ਕੀ** (710-14)

Jaitsri, The Hymns of Bhagats (Devotees):

**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (710-14)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

**ਨਾਥ ; ਕਛੁਅ ਨ ਜਾਨਉ ॥** (710-15, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

O my Master, I know nothing.

**ਮਨੁ ; ਮਾਇਆ ਕੈ ਹਾਥਿ ਬਿਕਾਨਉ ॥੧॥ ਰਹਾਉ ॥** (710-15, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

My mind has sold out, and is in Maya's hands. ||1||Pause||

**ਤੁਮ ਕਹੀਅਤਹੋ ; (ਕਹੀਅਤ-ਹੋ ਬੋਲੋ)**

**ਜਗਤ ਗੁਰ , ਸੁਆਮੀ ॥** (੭੧੦-੧੫, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You are called Almighty and Master, the Guru of the World.

**ਹਮ ਕਹੀਅਤ ; ਕਲਿਜੁਗ ਕੇ ਕਾਮੀ ॥੧॥** (710-16, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I am called a lustful being of the Dark Age of Kali Yuga. ||1||

**ਇਨ ਪੰਚਨ ; ਮੇਰੇ ਮਨੁ ਜੁ ਬਿਗਾਰਿਓ ॥** (710-16, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The five vices have indulged my mind.

**ਪਲੁ ਪਲੁ ਹਰਿ ਜੀ ਤੇ ; ਅੰਤਰੁ ਪਾਰਿਓ ॥੨॥** (710-16, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Moment by moment, they lead me further away from Almighty. ||2||

**ਜਤ ਦੇਖਉ ; ਤਤ ਦੁਖ ਕੀ ਰਾਸੀ ॥** (710-17, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Wherever I look, I see loads of pain and suffering.

**ਅਜੋਂ ਨ ਪੜ੍ਹਾਇ ; (ਪਤਿਆਇ ਬੋਲੋ)**

**ਨਿਗਮ ਭਏ ਸਾਖੀ ॥੩॥** (710-17, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I do not have faith, even though the Vedas bear witness to Almighty. ||3||

**ਗੋਤਮ ਨਾਰਿ ; ਉਮਾਪਤਿ ਸ੍ਰਾਮੀ ॥**

**ਸੀਸੁ ਧਰਨਿ ; ਸਹਸ ਭਗ , ਗਾਂਮੀ ॥੪॥** (710-17, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Shiva cut off Brahma's head, and Gautam's wife and Almighty Indra mated; Brahma's head got stuck to Shiva's hand, and Indra came to bear the marks of a thousand female organs. ||4||

**ਇਨ ਦੂਤਨ ; ਖਲੁ , ਬਧੁ ਕਰਿ ਮਾਰਿਓ ॥** (710-18, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

These demons have fooled, bound and destroyed me.



**ਬਡੇ ਨਿਲਾਜੁ ; ਅਜਹੁ ਨਹੀ ਹਾਰਿਓ ॥੫॥(ਨਿ-ਲਾਜੁ ਬੋਲੋ)**(710-18, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I am very shameless - even now, I am not tired of them. ||5||

**ਕਹਿ ਰਵਿਦਾਸ ; ਕਹਾ ਕੈਸੇ ਕੀਜੈ ॥** (710-19, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas, what am I to do now?

**ਬਿਨੁ ਰਘੁਨਾਥ ; ਸਰਨਿ ਕਾ ਕੀ ਲੀਜੈ ॥੬॥੧॥** (710-19, ਜੈਤਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Without the Sanctuary of Almighty's Protection, who else's should I seek? ||6||1||

During his journey, whenever there was danger, he used to hold a satsang. Whoever he met on the way, he would enquire their well being. At the same time, Bhagat Ji's greatness continued to grow. Once, Bhagat Ji also started a conversation on the relationship between a Bhagat and Almighty, especially on how Almighty listens to his Bhagats. He then recited the following Shabad:

**ਜਉ ਹਮ ਬਾਂਧੇ ਮੋਹ ਫਾਸ ;**

**ਹਮ ਪ੍ਰੇਮ ਬਧਨਿ , ਤੁਮ ਬਾਧੇ ॥** (658-3, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

If I am bound by the noose of emotional attachment, then I shall bind You, Lord, with the bonds of love.

**ਅਪਨੇ ਛੂਟਨ ਕੇ ਜਤਨੁ ਕਰਹੁ ;**

**ਹਮ ਛੂਟੇ ਤੁਮ ਆਰਾਧੇ ॥੧॥** (658-3, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Go ahead and try to escape, Lord; I have escaped by worshipping and adoring You. ||1||

**ਮਾਧਵੇ ; ਜਾਨਤ ਹਹੁ ਜੈਸੀ ਤੈਸੀ ॥** (658-4, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Dear Almighty, You know my love for You.

**ਅਬ ; ਕਹਾ ਕਰਹੁਗੇ ਐਸੀ ॥੧॥ ਰਹਾਉ ॥** (658-4, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Now, what will You do? ||1||Pause||

**ਮੀਨੁ ਪਕਰਿ , ਫਾਂਕਿਓ ਅਰੁ ਕਾਟਿਓ ;**

**ਰਾਂਧਿ ਕੀਓ ਬਹੁ ਬਾਨੀ ॥** (658-5, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

A fish is caught, cut up, and cooked it in many different ways.

**ਖੰਡ ਖੰਡ ਕਰਿ ਭੋਜਨੁ ਕੀਨੋ ;**

**ਤਊ ਨ ਬਿਸਰਿਓ ਪਾਨੀ ॥੨॥** (658-5, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Bit by bit, it is eaten, but still, it does not forget the water. ||2||

**ਆਪਨ ਬਾਪੈ , ਨਾਹੀ ਕਿਸੀ ਕੋ ; ਭਾਵਨ ਕੋ ਹਰਿ ਰਾਜਾ ॥**(658-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Almighty, our King, is father to no one, except those who love Him.

**ਮੋਹ ਪਟਲ ਸਭੁ ਜਗਤੁ ਬਿਆਪਿਓ ;**

**ਭਗਤ , ਨਹੀ ਸੰਤਾਪਾ ॥੩॥** (658-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The veil of emotional attachment has been cast over the entire world, but it does not bother Almighty's devotee. ||3||

**ਕਹਿ ਰਵਿਦਾਸ , ਭਗਤਿ ਇਕ ਬਾਢੀ ;**

**ਅਬ ਇਹ ਕਾ ਸਿਉ ਕਹੀਐ ॥** (658-7, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas, my devotion to the One (Almighty) is increasing; now, who can I tell this to?

**ਜਾ ਕਾਰਨਿ , ਹਮ ਤੁਮ ਆਰਾਧੇ ;**

**ਸੋ ਦੁਖੁ , ਅਜਹੂ ਸਹੀਐ ॥੪॥੨॥** (658-8, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

That which brought me to worship and adore You - I am still suffering that pain. ||4||2||

Prologue: Through this shabad Bhagat Ji expresses his foolishness and praises the Almighty's meditation. While concluding, Bhagat Ji prays humbly before Almighty;

On another occasion, a man came and met Bhagat Ji and asked him how the fear of birth and death could be overcome. Bhagat Ji gave him the following updeshe through this shabad:

**ਦੁਲਭ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ; (ਦੁਲਭ ਬੋਲੋ)**

**ਬਿਰਥਾ ਜਾਤ , ਅਬਿਬੇਕੇ ॥** (658-8, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I obtained this precious human life as a reward for my past actions, but without discriminating wisdom, it is wasted in vain.

**ਰਾਜੇ ਇੰਦ੍ਰ ਸਮਸਰਿ ਗ੍ਰਿਹ ਆਸਨ ;**

**ਬਿਨੁ ਹਰਿ ਭਗਤਿ , ਕਹਹੁ ਕਿਹ ਲੇਖੈ ॥੧॥** (658-9, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Tell me, without devotional worship of Almighty, of what use are mansions and thrones like those of King Indra? ||1||

**ਨ ਬੀਚਾਰਿਓ ; ਰਾਜਾ ਰਾਮ ਕੋ ਰਸੁ ॥** (658-9, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You have not considered the sublime essence of Almighty's Name (Naam), our King;

**ਜਿਹ ਰਸ ਅਨ ਰਸ ; ਬੀਸਰਿ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥** (658-10, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

this sublime essence shall cause you to forget all other essences. ||1||Pause||

**ਜਾਨਿ ਅਜਾਨ ਭਏ ਹਮ ਬਾਵਰ ;**

**ਸੋਚ ਅਸੋਚ ਦਿਵਸ ਜਾਹੀ ॥** (658-10, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

We do not know what we need to know, and we have become insane. We do not consider what we should consider; our days are passing away.

**ਇੰਦ੍ਰੀ ਸਬਲ ਨਿਬਲ ਬਿਬੇਕ ਬੁਧਿ ;**

**ਪਰਮਾਰਥ ਪਰਵੇਸ ਨਹੀ ॥੨॥** (658-11, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Our passions are strong, and our discriminating intellect is weak; we have no access to the supreme objective. ||2||

**ਕਹੀਅਤ ਆਨ , ਅਚਰੀਅਤ ਅਨ ਕਛੁ ;**

**ਸਮਝ ਨ ਪਰੈ , ਅਪਰ ਮਾਇਆ ॥ ('ਅੱਪਰ' ਨਹੀਂ ਬੋਲਣਾ)** (658-12, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

We say one thing, and do something else; entangled in endless Maya, we do not understand anything.

**ਕਹਿ ਰਵਿਦਾਸ , ਉਦਾਸ ਦਾਸ ਮਤਿ ;**

**ਪਰਹਰਿ ਕੋਪੁ , ਕਰਹੁ ਜੀਅ ਦਇਆ ॥੩॥੩॥** (658-12, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas, Your slave, Dear Almighty, I am disillusioned and detached; please, spare me Your anger, and have mercy on my soul. ||3||3||

### **Bhagat Ravidas Ji's Updesh**

Once, a Brahmin came to Bhagat Ji to mend his shoes. Bhagat Ji noticed that the Brahmin was proud of his new clothes and of his caste. The Brahmin also kept his distance from Bhagat Ji and spoke proudly. At this juncture, two of Bhagat Ji's followers came by and paid their respects to Bhagat Ji. They said, "Bhagat Ji, through your blessings difficult times have gone away. The mind has become peaceful. You are truly the roop of Ram."

Hearing this, the Brahmin became very angry and ticked them off them for comparing a cobbler with the roop of Ram. The two followers were angry with the remarks made by the Brahmin, but Bhagat Ji stopped them from saying anything to the Brahmin. Instead, Bhagat Ravidas Ji said: "The pandit is correct. I am a poor cobbler. How can you compare me with Ram? Ram is my Malik and Creator. Ram, Ram, Ram."

After Bhagat Ji finished with the shoes, he handed it over to the Brahmin, who threw the money towards Bhagat Ji and left the place. The others were still around him and they heard the following updesh from Bhagat Ji:

**ਬਸੰਤੁ , ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ** (1196-8)

Basant, The Hymn of Ravi Daas Ji:

**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (1196-8)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

**ਤੁਝਹਿ ਸੁਝੰਤਾ ; ਕਛੁ ਨਾਹਿ ॥** (1196-9, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You do not realize anything means the truth,

**ਪਹਿਰਾਵਾ ਦੇਖੇ ; ਉਭਿ ਜਾਹਿ ॥** (1196-9, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Seeing your clean white clothes, you are so proud of yourself.

**ਗਰਬਵਤੀ ਕਾ ; ਨਾਹੀ ਠਾਉ ॥ (grb-vql bolo)** (1196-9, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The proud bride shall not find a place with Almighty.

**ਤੇਰੀ ਗਰਦਨਿ ਉਪਰਿ ; ਲਵੈ ਕਾਉ ॥੧॥** (1196-9, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Above your neck (head), the crow of death is cawing. ||1||

**ਤੂ ਕਾਂਇ ਗਰਬਹਿ ; ਬਾਵਲੀ ॥** (1196-10, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

O Fool Bride (Being)! Why are you so proud?

**ਜੈਸੇ , ਭਾਦਉ ਖੁੰਬ ਰਾਜੁ ;**

**ਤੂ ਤਿਸ ਤੇ , ਖਰੀ ਉਤਾਵਲੀ ॥੧॥ ਰਹਾਉ ॥** (1196-10, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Even the mushrooms in the month of Bhado (summer) lives for two and half days but you are rushing even faster means that the remaining period of this body cannot be assumed to be forever.

||1||Pause||

**ਜੈਸੇ ; ਕੁਰੰਕ ਨਹੀ ਪਾਇਓ ਭੇਦੁ ॥** (1196-11, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Just like the deer does not know the secret of the fragrance of its own musk;

**ਤਨਿ ਸੁਗੰਧ ; ਢੂਢੈ ਪ੍ਰਦੇਸੁ ॥** (1196-11, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

which apart of its own body and wanders around searching for it similarly Almighty is within us but we wander around looking for Him.

**ਅਪ ਤਨ ਕਾ ; ਜੋ ਕਰੇ ਬੀਚਾਰੁ ॥** (1196-11, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Whoever contemplates on his own body to discover the user of this lifeless body who infuses life into this body;

**ਤਿਸੁ ਨਹੀ ਜਮਕੰਕਰੁ ; ਕਰੇ ਖੁਆਰੁ ॥੨॥** (1196-11, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

the Messenger of Death does not abuse him. ||2||

**ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕਾ ; ਕਰਹਿ ਅਹੰਕਾਰੁ ॥** (1196-12, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The man is so proud of his sons and his wife means such pride is baseless as nothing belongs to the self-created ego as such perception is merely illusionary;

**ਠਾਕੁਰੁ ; ਲੇਖਾ ਮਗਨਹਾਰੁ ॥** (1196-12, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

his Master shall call for his account.

**ਫੇੜੇ ਕਾ ਦੁਖੁ ; ਸਹੈ ਜੀਉ ॥** (1196-12, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The subtle body (soul) suffers in pain for the actions it has committed,

**ਪਾਛੇ ਕਿਸਹਿ ਪੁਕਾਰਹਿ ; ਪੀਉ ਪੀਉ ॥੩॥** (1196-13, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Afterwards (afterlife), whom shall you call, "Dear, Dear" as there will be no one to protect you. ||3||

**ਸਾਧੂ ਕੀ ; ਜਉ ਲੇਹਿ ਓਟ ॥** (1196-13, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

If you seek the Support of the Saint (Guru),

**ਤੇਰੇ ਮਿਟਹਿ ਪਾਪ ; ਸਭ ਕੋਟਿ ਕੋਟਿ ॥** (1196-13, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

millions upon millions of your sins shall be totally erased.

**ਕਹਿ ਰਵਿਦਾਸ ; ਜੋ ਜਪੈ ਨਾਮੁ ॥** (1196-14, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Bhagat Ravi Daas Ji says, one who chants Almighty's Name,

**ਤਿਸੁ ਜਾਤਿ ਨ ਜਨਮੁ ; ਨ ਜੋਨਿ ਕਾਮੁ ॥੪॥੧॥** (1196-14, ਬਸੰਤੁ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

is not concerned with social class, birth and rebirth therefore O Being! you should also recite Almighty's Name. ||4||1||

### **Bhagat Ji and The Ganges River**

In Kashi, there was a big oblation. During this time, Bhagat Ji wanted to have bath in the Ganges River. It was very crowded as many pilgrims were having their purification bath and forwarding their offerings. He took out a coin (damri) and a thought ran in his mind that he will not throw it into the river, but wished for the Ganges River to personally accept his coin. The Ganges River knew of his intention and Bhagat Ji heard a voice saying that the River would accept his coin, adding that Almighty is only hungry for Bhagti and not material offerings. Bhagat Ji then took out the coin and went into the Ganga River. Taking a dip and coming up, he offered the coin, and from the water arose a hand which accepted Bhagat Ji's coin. Many saw the hand, including the Pandits. It is said at this time and the bells of the temples around the area rang aloud. Bhai Gurdas Ji touches on this incident and says that Almighty Himself protected the honour of Bhagat Ravidas Ji and compares this relationship like that of between a son and a

father – where the father fulfills the wishes of his son. From this day onwards, the bhagti of Bhagat Ravidas Ji was pragat (manifested) and everyone started calling him Bhagat Ji.

There is also another version of this sakhi. The following is the sakhi...Once, a Brahmin was about to set out for the Ganges River. Bhagat Ravidas Ji approached the Brahmin with a coin (damri) that he had saved from his honest earnings and requested him to offer the coin to mother Ganges (Ganga Mai) only when she stretches out her hands seeking the offer. The Brahmin took it as a joke, but still he accepted the coin and left the place. It is said that as the Brahmin was having his bath, mother Ganges stretched out her hands and sought the offering Bhagat Ji had sent. The Brahmin was wonderstruck, and placed the coin on her hands. Mother Ganges was immensely pleased on receiving an offering from Bhagat Ravidas Ji, and in return she gave for him, a golden bangle to the Brahmin who was tempted by this beautiful and costly object. However, on his return, he did not give the bangle to Bhagat Ji. Instead, he gave it to a King and earned considerable wealth in lieu of it. The Queen was pleased beyond words on receiving such a wondrous gift. She requested her husband that he should order the Brahmin to bring another similar bangle for her so that she has a pair. The King ordered the Brahmin to bring one more bangle of the same quality and beauty.

The Brahmin now found himself in a tight corner. When he could not think of a way out, he at last went to see Bhagat Ravidas Ji. He admitted his deceit and narrated the whole incident to him. He further told Bhagat Ravidas Ji that his life could only be spared if Bhagat Ji helped him to get another bangle for the queen. He fell prostrate before Ravidas and made a humble request with folded hands that he should be kind enough to help him out and thus save his life. Bhagat Ji asked him to have patience, and then asked him to look into the bowl which was full of water used to dip the leather in to make it soft, in the shoe-making process. The Brahmin looked intently into the bowl. He saw the Ganges flowing therein and many, many such bangles lying at the bottom. The Brahmin was puzzled. Bhagat Ji told him to put his hands into the bowl and take out a bangle to fulfill his need. Thus, he came to know the spiritual position of Bhagat Ravidas Ji.

### Bhagat Ravidas and the Paras Stone (Philosopher's Stone)

**ਆਸਾ ॥** (੪੮੬-੧੮)

Aasaa:

**ਕਹਾ ਭਇਓ ; ਜਉ ਤਨੁ ਭਇਓ ਛਿਨੁ ਛਿਨੁ ॥** (੪੮੬-੧੮, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

What would it matter, if my body were cut into pieces?

**ਪ੍ਰੇਮੁ ਜਾਇ ; ਤਉ ਡਰਪੈ ਤੇਰੋ ਜਨੁ ॥੧॥** (੪੮੬-੧੮, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

If I were to lose Your Love, Almighty, then Your humble servant would be afraid. ||1||

**ਤੁਝਹਿ ਚਰਨ ਅਰਬਿੰਦ ; ਭਵਨ ਮਨੁ ॥** (੪੮੬-੧੮, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your lotus feet are the home of my mind.

**ਪਾਨ ਕਰਤ ਪਾਇਓ ;**

**ਪਾਇਓ ਰਾਮਈਆ ਧਨੁ ॥੧॥ ਰਹਾਉ ॥** (੪੮੬-੧੯, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Drinking in Your Nectar, I have obtained the wealth of Almighty. ||1||Pause||

**ਸੰਪਤਿ ਬਿਪਤਿ ; ਪਟਲ ਮਾਇਆ ਧਨੁ ॥** (੪੮੬-੧੯, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Prosperity, adversity, property and wealth are just a veil of Maya,

**ਤਾ ਮਹਿ ਮਗਨ ਹੋਤ ਨ ; ਤੇਰੋ ਜਨੁ ॥੨॥** (੪੮੭-੧, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Therefore, Your humble servant is not engrossed in it (Maya). ||2||

**ਪ੍ਰੇਮ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ; ਤੇਰੋ ਜਨੁ ॥** (੪੮੭-੧, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your humble servant is tied by the rope of Your Love,

**ਕਹਿ ਰਵਿਦਾਸ ; ਛੂਟਿਬੋ ਕਵਨ ਗੁਨੁ ॥੩॥੪॥** (੪੮੭-੧, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

says Bhagat Ravi Daas Ji, what benefit would I get by escaping from it also mean that now contemplate how will You (Almighty) escape? ||3||4||

One day, a sadhu came to see Bhagat Ji. It may have been Almighty Himself, who came to test Bhagat Ji. It is also possible that it was a merciful Sadhu, who wished to end Bhagat Ji's

poverty. The sadhu spotted a long beard and had a mala in his neck. He came and sat next to Bhagat Ji and told him: "Bhagat Ji, although you practice kirat, but you still suffer difficulties." He also enquired on Bhagat Ji's condition. But, Bhagat Ji replied that he was happy with how he was and that he was fine as long as he had the treasure and the wealth of the Name of Almighty.

Sadhu: "I have come here after hearing the greatness of your name. But upon seeing your condition, a thought has come across my mind to do your sewa. I have a paras stone and I want you to have it." Bhagat Ravidas Ji asked what it could do. The sadhu explained that the stone could turn any iron it touched into gold, adding that Bhagat Ji could sell the gold and become wealthy. However, Bhagat Ji replied that he did not need the stone as he did not need maya and that the kirat was everything.

But the Sadhu insisted and said, "Every one needs maya. With maya one can build big mehals (mansions) and do many other things. Can't you see how many people collect maya?" The sadhu then took out the paras and showed it to Bhagat Ravidas Ji. Bhagat Ji, who was one with Almighty, replied that the more maya a person had, the more he would become hangakar (proud) and the mind (budhi) would be ruined and sins increase. The sadhu still placed the paras stone near Bhagat Ji and left. Bhagat Ji took the stone and hung in on the ceiling.

After the sadhu left, Bhagat Ji's wife came and asked Bhagat Ji, "Ji, what was the sadhu talking about paras and gold?" Bhagat Ji replied that the sadhu offered richness and wealth. He said the sadhu told him that the paras stone could turn iron into gold and that he could sell the gold and become rich. Bhagat Ji said he had hung the stone on the ceiling and left it there saying that it was of no use to him. Bhagat Ji also added: "We should not do anything that can lead us away from Almighty. The Name of Almighty is everything."

After a few years, the sadhu came back, but was shocked to find that every thing was the same as before and Bhagat Ji still lurking in material poverty. He asked Bhagat Ji about this and on the stone. Bhagat Ji said he had hung it up the ceiling. "There it is – the black stone – you can take it back," he said. The sadhu was very pleased with what he heard and proceeded to take the stone from the ceiling. He turned to Bhagat Ji and asked him what his actual desire was. Bhagat Ji turned to him and recited the following shabad:

**ਆਸਾ ॥** (੪੮੭-੨)

Aasaa:

**ਹਰਿ ਹਰਿ , ਹਰਿ ਹਰਿ ; ਹਰਿ ਹਰਿ ਹਰੇ ॥** (੪੮੭-੨, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The ones who recites Almighty's Name with mind, body and speech, become blissful.

**ਹਰਿ ਸਿਮਰਤ ; ਜਨ ਗਏ ਨਿਸਤਰਿ ਤਰੇ ॥੧॥ ਰਹਾਉ ॥** (੪੮੭-੨, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

by remembering Almighty the ones who could never swim across the worldly ocean on their own, had been carried across to salvation. ||1||Pause||

**ਹਰਿ ਕੇ ਨਾਮ ; ਕਬੀਰ ਉਜਾਗਰ ॥** (੪੮੭-੩, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Through Almighty's Name, Bhagat Kabir Ji became famous and respected.

**ਜਨਮ ਜਨਮ ਕੇ ; ਕਾਟੇ ਕਾਗਰ ॥੧॥** (੪੮੭-੩, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The accounts of his many past incarnations were torn up. ||1||

**ਨਿਮਤ ਨਾਮਦੇਉ ; ਦੂਧੁ ਪੀਆਇਆ ॥ ('ਨਿਮੱਤ' ਨਹੀਂ ਬੋਲਣਾ)** (੪੮੭-੩, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

When Naam Dev Ji's grandfather had to visit his village, Bhagat Naam Dev Ji was assigned to perform devotion at the temple; when Bhagat Ji offered milk, Almighty manifested in physical form to drink the milk.

**ਤਉ ਜਗ ਜਨਮ ; ਸੰਕਟ ਨਹੀ ਆਇਆ ॥੨॥** (੪੮੭-੪, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

He shall not have to suffer the pains of reincarnation into the world again. ||2||

**ਜਨ ਰਵਿਦਾਸ ; ਰਾਮ ਰੰਗਿ ਰਾਤਾ ॥ (ਰਾੱਤਾ ਬੋਲੋ)** (੪੮੭-੪, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Servant Ravi Daas is imbued with Almighty's Love,

**ਇਉ ਗੁਰਪਰਸਾਦਿ ; ਨਰਕ ਨਹੀ ਜਾਤਾ ॥੩॥੫॥** (੪੮੭-੫, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

with Guru's Grace, I shall never to go to hell. ||3||5||

**ਮਾਟੀ ਕੋ ਪੁਤਰਾ ; ਕੈਸੇ ਨਚਤੁ ਹੈ ॥** (੪੮੭-੫, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

How does the puppet of physical body dances around which made from five principal elements?

**ਦੇਖੈ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ; ਦਉਰਿਓ ਫਿਰਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥** (੪੮੭-੫, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

He looks and listens, hears and speaks, and runs around. ||1||Pause||

**ਜਬ ਕਛੁ ਪਾਵੈ ; ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ ॥** (੪੮੭-੬, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

When he acquires something, he is inflated with ego.

**ਮਾਇਆ ਗਈ ; ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ ॥੧॥** (੪੮੭-੬, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

But when his wealth is gone, then he cries and bewails. ||1||

**ਮਨ ਬਚ ਕ੍ਰਮ ; ਰਸ ਕਸਹਿ ਲੁਭਾਨਾ ॥** (੪੮੭-੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The desires which attracts being (jeev) through thought, word and deed,

**ਬਿਨਸਿ ਗਇਆ ; ਜਾਇ ਕਹੂੰ ਸਮਾਨਾ ॥੨॥** (੪੮੭-੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

when he dies, he goes to another physical form based on his desires. ||2||

**ਕਹਿ ਰਵਿਦਾਸ ; ਬਾਜੀ ਜਗੁ ਭਾਈ ॥** (੪੮੭-੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Bhagat Ravi Daas says, the world is just a dramatic play, O Brother.

**ਬਾਜੀਗਰ ਸਉ ; ਮੁਹਿ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥੩॥੬॥** (੪੮੭-੮, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I have enshrined love for Almighty, the director of the show. ||3||6||



Observing Bhagat Ravidas Ji's strong reflection towards Bhagti, the Sadhu said that Bhagat Ji's mind was very pure and that he would achieve salvation. Saying this, the sadhu vanished from there. Seeing this miracle, Bhagat Ji understood that it must have been Almighty Himself. He deeply regretted why he did not do the Darshan of the sadhu satisfyingly. From this day onwards, all the ridhia and sidhia, came to Bhagat Ji.

**ਆਸਾ ॥** (੪੮੬-੧੪)

Aasaa:

**ਤੁਮ ਚੰਦਨ , ਹਮ ਇਰੰਡ ਬਾਪੁਰੇ ; ਸੰਗਿ ਤੁਮਾਰੇ ਬਾਸਾ ॥** (੪੮੬-੧੪, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You are sandalwood, and I am the poor castor oil plant but by dwelling close to you,

**ਨੀਚ ਰੂਖ ਤੇ ਉਚ ਭਏ ਹੈ ; ਗੰਧ ਸੁਗੰਧ ਨਿਵਾਸਾ ॥੧॥** (੪੮੬-੧੪, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I have become exalted from a lowly tree; Your fragrance, Your wonderful fragrance now pervades within me. ||1||

**ਮਾਧਉ ; ਸਤਸੰਗਤਿ ਸਰਨਿ ਤੁਮਾਰੀ ॥** (੪੮੬-੧੫, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Dear Almighty, I seek the Sanctuary of the company of Your Saints;

**ਹਮ ਅਉਗਨ ; ਤੁਮ ਉਪਕਾਰੀ ॥੧॥ ਰਹਾਉ ॥** (੪੮੬-੧੫, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I am worthless, and You are so benevolent. ||1||Pause||

**ਤੁਮ ਮਖਤੂਲ ਸੁਪੇਦ ਸਪੀਅਲ ; ਹਮ ਬਪੁਰੇ , ਜਸ ਕੀਰਾ ॥** (੪੮੬-੧੬, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You are the white and yellow silk shawl, and I am like a poor worm means that although a worm bites the shawl, the shawl still protects the worm.

**ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ਮਾਧਉ ; ਜੈਸੇ ਮਧੁਖ ਮਖੀਰਾ ॥੨॥** (੪੮੬-੧੬, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Dear Almighty, this is my humble prayer before You, please bless me to remain in the Company of Your Saints, like the bee with its honey. ||2||

**ਜਾਤੀ ਓਛਾ , ਪਾਤੀ ਓਛਾ ; ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥** (੪੮੬-੧੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

My social status is low, my ancestry is low, and my birth is low as well.

**ਰਾਜਾ ਰਾਮ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ;**

**ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੩॥੩॥** (੪੮੬-੧੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I have not performed the service of Almighty, Almighty, says Ravi Daas the cobbler. ||3||3||

### **Bhagat Ji and his Updesh on Nindak (Slanderer)**

Once, Bhagat Ji's sewak came to him and did a benti. He said, "It is very difficult for me to relate this, but when I heard it, I felt very troubled and angry." The sewak said four Brahmins came to have their pilgrimage bath at the Ganges River and in their conversation they did Bhagat Ji's nindia

(slander). The sewak added, “I was angry and I did the nindia of their idols. Bhagat Ji then advised his sewak that “if someone does your nindia and you in return do their nindia you would be a bigger slanderer.” “It doesn’t matter if someone does nindia about you. Do not reply but instead keep silent.” Bhagat Ji then explained to the sewak that the person who does nindia will have to go to hell. Bhagat Ji added even their donations and good deeds will not be accepted and would not bear its fruit. Bhagat Ji then proceeded to recite the following shabad:

**ਗੋਂਡ ॥** (875-10)

Gond:

**ਜੇ ਓਹੁ ; ਅਠਸਠਿ ਤੀਰਥ ਨ੍ਹਾਵੈ ॥** (875-11, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Someone may bathe at the sixty-eight sacred shrines of pilgrimage,

**ਜੇ ਓਹੁ ; ਦੁਆਦਸ ਸਿਲਾ ਪੂਜਾਵੈ ॥** (875-11, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

and worship the twelve Shiva-lingam stones,

**ਜੇ ਓਹੁ ; ਕੂਪ ਤਟਾ ਦੇਵਾਵੈ ॥** (875-11, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

and dig wells and pools,

**ਕਰੈ ਨਿੰਦ ; ਸਭ ਬਿਰਥਾ ਜਾਵੈ ॥੧॥** (875-11, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

but if he indulges in slander, then all of this is useless. ||1||

**ਸਾਧ ਕਾ ਨਿੰਦਕੁ ; ਕੈਸੇ ਤਰੈ ॥** (875-12, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

How can the slanderer of the Holy Saints be saved?

**ਸਰਪਰ ਜਾਨਹੁ ; ਨਰਕ ਹੀ ਪਰੈ ॥੧॥ ਰਹਾਉ ॥** (875-12, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Know for certain, that he shall go to hell. ||1||Pause||

**ਜੇ ਓਹੁ ; ਗ੍ਰਹਨ ਕਰੈ ਕੁਲਖੇਤਿ ॥** (875-13, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Someone may bathe at Kuruk-shaytra during a solar eclipse,

**ਅਰਪੈ ਨਾਰਿ ; ਸੀਗਾਰ ਸਮੇਤਿ ॥** (875-13, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

and donates his decorated wife in offering,

**ਸਗਲੀ ਸਿੰਮ੍ਰਿਤਿ ; ਸ੍ਰਵਨੀ ਸੁਨੈ ॥** (875-13, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

and listen to all the Simritees,

**ਕਰੈ ਨਿੰਦ ; ਕਵਨੈ ਨਹੀ ਗੁਨੈ ॥੨॥** (875-14, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

but if he indulges in slander, these are of no account. ||2||

**ਜੇ ਓਹੁ ; ਅਨਿਕ ਪ੍ਰਸਾਦ ਕਰਾਵੈ ॥** (875-14, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Someone may give countless feasts,

**ਭੂਮਿ ਦਾਨ ; ਸੋਭਾ ਮੰਡਪਿ ਪਾਵੈ ॥** (875-14, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)  
and donate land, and build splendid buildings;

**ਅਪਨਾ ਬਿਗਾਰਿ ; ਬਿਰਾਂਨਾ ਸਾਂਢੈ ॥** (875-15, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)  
he may neglect his own affairs to work for others,

**ਕਰੈ ਨਿੰਦ ; ਬਹੁ ਜੋਨੀ ਹਾਂਢੈ ॥੩॥** (875-15, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)  
but if he indulges in slander, he shall wander in countless incarnations. ||3||

**ਨਿੰਦਾ ਕਹਾ ਕਰਹੁ ; ਸੰਸਾਰਾ ॥** (875-15, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)  
Why do you indulge in slander, O people of the world?

**ਨਿੰਦਕ ਕਾ ; ਪਰਗਟਿ ਪਾਹਾਰਾ ॥** (875-15, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)  
The emptiness of the slanderer is soon exposed.

**ਨਿੰਦਕੁ ; ਸੋਧਿ ਸਾਧਿ ਬੀਚਾਰਿਆ ॥** (875-16, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)  
I have thought, and determined the fate of the slanderer.

**ਕਹੁ ਰਵਿਦਾਸ ;** (875-16, ਗੋਂਡ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)  
**ਪਾਪੀ ਨਰਕਿ ਸਿਧਾਰਿਆ ॥੪॥੨॥੧੧॥੭॥੨॥੪੯॥ ਜੋਤੁ ॥**

Says Ravi Daas, he is a sinner; he shall go to hell. ||4||2||11||7||2||49|| Total||

When Bhagat Ji recited this hymns, there were about eight or nine people seated around him. Bhagat Ji advised them never to indulge in nindia. Bhagat Ji's updeshe really had an effect on them and they gave their word that they would not indulge in nindia in the future.

### The World is Passing

One day, a person came to Bhagat Ji, and did a benti that Bhagat Ji should build a good house for himself. Bhagat Ji had this reply:

**ਸੂਹੀ ॥** (794-4)  
Suhi:

**ਉਚੇ ਮੰਦਰ ; ਸਾਲ ਰਸੋਈ ॥** (794-4, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)  
You may have lofty mansions, halls and kitchens.

**ਏਕ ਘਰੀ ਫੁਨਿ ; ਰਹਨੁ ਨ ਹੋਈ ॥੧॥** (794-5, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)  
But you cannot stay in them, even for an instant, after death. ||1||

**ਇਹੁ ਤਨੁ ਐਸਾ ; ਜੈਸੇ ਘਾਸ ਕੀ ਟਾਟੀ ॥** (794-5, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

This body is like a house of straw.

**ਜਲਿ ਗਇਓ ਘਾਸੁ ; ਰਲਿ ਗਇਓ ਮਾਟੀ ॥੧॥ ਰਹਾਉ ॥** (794-5, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

When it is burnt, it mixes with dust. ||1||Pause||

**ਭਾਈ ਬੰਧ ; ਕੁਟੰਬ ਸਹੇਰਾ ॥**

**ਓਇ ਭੀ ਲਾਗੇ ; ਕਾਢੁ ਸਵੇਰਾ ॥੨॥** (794-6, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Even relatives, family and friends begin to say, "Take his body out, immediately!"||2||

**ਘਰ ਕੀ ਨਾਰਿ ; ਉਰਹਿ ਤਨ ਲਾਗੀ ॥** (794-6, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

And the wife of his house, who was so attached to his body and heart,

**ਉਹ ਤਉ ; ਭੂਤੁ ਭੂਤੁ ਕਰਿ ਭਾਗੀ ॥੩॥** (794-7, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

runs away, crying out, "Ghost! Ghost!"||3||

**ਕਹਿ ਰਵਿਦਾਸ ; ਸਭੈ ਜਗੁ ਲੂਟਿਆ ॥** (794-7, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas, the whole world has been plundered,

**ਹਮ ਤਉ ; ਏਕ ਰਾਮੁ ਕਹਿ ਛੂਟਿਆ ॥੪॥੩॥** (794-7, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

but I have escaped, chanting Almighty's Name . ||4||3||

After this, Bhagat Ji further explained that all material objects would be meaningless because in the end only our Bhagti would remain with us. He recited:

**ਸੂਹੀ ॥** (793-18)

Suhi:

**ਜੋ ਦਿਨ ਆਵਹਿ ; ਸੋ ਦਿਨ ਜਾਹੀ ॥** (793-18, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

That day which comes, that day shall go.

**ਕਰਨਾ ਕੂਚੁ ; ਰਹਨੁ ਥਿਰੁ ਨਾਹੀ ॥** (793-19, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You must march on; nothing remains stable.

**ਸੰਗੁ ਚਲਤ ਹੈ ; ਹਮ ਭੀ ਚਲਨਾ ॥** (793-19, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Our companions are leaving, and we must leave as well.

**ਦੂਰਿ ਗਵਨੁ ; ਸਿਰ ਉਪਰਿ ਮਰਨਾ ॥੧॥** (793-19, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

We must go far away. Death is hovering over our heads. ||1||

**ਕਿਆ ਤੂ ਸੋਇਆ ; ਜਾਗੁ ਇਆਨਾ ॥** (794-1, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Why are you asleep? Wake up, you ignorant fool!

**ਤੈ ਜੀਵਨੁ ਜਗਿ ; ਸਚੁ ਕਰਿ ਜਾਨਾ ॥੧॥ ਰਹਾਉ ॥** (794-1, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You believe that your life in the world is true. ||1||Pause||

**ਜਿਨਿ ਜੀਉ ਦੀਆ ; ਸੁ ਰਿਜਕੁ ਅੰਬਰਾਵੈ ॥** (794-1, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The One who gave you life shall also provide you with nourishment.

**ਸਭ ਘਟ ਭੀਤਰਿ ; ਹਾਟੁ ਚਲਾਵੈ ॥** (794-2, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

In each and every heart, He runs His shop.

**ਕਰਿ ਬੰਦਿਗੀ ; ਛਾਡਿ ਮੈ ਮੇਰਾ ॥** (794-2, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Meditate on Almighty, and renounce your egotism and self-conceit.

**ਹਿਰਦੈ ਨਾਮੁ ਸਮਾਰਿ ; ਸਵੇਰਾ ॥੨॥** (794-2, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Within your heart, contemplate Almighty's Name (Naam), sometime. ||2||

**ਜਨਮੁ ਸਿਰਾਨੋ ; ਪੰਥੁ ਨ ਸਵਾਰਾ ॥** (794-3, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your life has passed away, but you have not arranged your path.

**ਸਾਂਝ ਪਰੀ ; ਦਹ ਦਿਸ ਅੰਧਿਆਰਾ ॥** (794-3, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Evening has set in, and soon there will be darkness on all sides.

**ਕਹਿ ਰਵਿਦਾਸ ; ਨਿਦਾਨਿ ਦਿਵਾਨੇ ॥** (794-3, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas, O ignorant mad-man,

**ਚੇਤਸਿ ਨਾਹੀ ; ਦੁਨੀਆ ਫਨ ਖਾਨੇ ॥੩॥੨॥** (794-4, ਸੂਹੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

don't you realize, that this world is the house of death?! ||3||2||

### **Bhagat Ji gives updeshe to Rani Swastri**

The wife of the Kashi Raja, Rani Swastri had heard a lot about Bhagat Ji including one on the religious Ganges River stretching her hand out to receive an offering from Bhagat Ji. She was yearning for his darshan (glimpse). But a thought ran across her mind that Bhagat Ji was from a low caste and she was the queen of Kashi and had a high social standing. She also thought that it would be against the maryada (practices) and that the Brahmins would not be happy. She decided not to go to see Bhagat Ji. However, whenever she sat in meditation, Bhagat Ravidas Ji's vision would appear before her. After experiencing this, she told her assistant Dasi that no matter what, they would go to obtain the darshan of Bhagat Ji the next day.

Dasi with her hands folded said, “Rani, he is a cobbler and you have a high standing – a maharani – you should consider your status.” But the Maharani was adamant and insisted that she wanted to go. The next day, she took Dasi and went to see Bhagat Ji. She went and sat in the sangat, but she did not bow her head. She also forwarded some money for offerings through Dasi.

**ਗਉੜੀ ਪੂਰਬੀ , ਰਵਿਦਾਸ ਜੀਉ** (੩੪੬-੫)

Gauree Poorbee, Ravi Daas Jee:

**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (੩੪੬-੫)

There is only one Almighty without duality (Eak), life of the entire creation (Ongkaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

**ਕੂਪੁ ਭਰਿਓ , ਜੈਸੇ ਦਾਦਿਰਾ ;**

**ਕਛੁ ਦੇਸੁ ਬਿਦੇਸੁ ਨ ਬੂਝ ॥** (੩੪੬-੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The frog in the deep well knows nothing of its own country or other lands;

**ਐਸੇ ਮੇਰਾ ਮਨੁ ਬਿਖਿਆ ਬਿਮੋਹਿਆ ;**

**ਕਛੁ ਆਰਾ ਪਾਰੁ ਨ ਸੂਝ ॥੧॥** (੩੪੬-੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

just so, my mind, infatuated with corruption, understands nothing about this world or the next. ||1||

**ਸਗਲ ਭਵਨ ਕੇ ਨਾਇਕਾ ;**

**ਇਕੁ ਛਿਨੁ ਦਰਸੁ ਦਿਖਾਇ ਜੀ ॥੧॥ ਰਹਾਉ ॥** (੩੪੬-੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

O Almighty of all worlds: reveal to me, even for an instant, the Blessed Vision of Your Darshan.

||1||Pause||

**ਮਲਿਨ ਭਈ ਮਤਿ , ਮਾਧਵਾ ;**

**ਤੇਰੀ ਗਤਿ ਲਖੀ ਨ ਜਾਇ ॥** (੩੪੬-੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

My intellect is polluted; I cannot understand Your state, O Almighty.

**ਕਰਹੁ ਕ੍ਰਿਪਾ , ਭ੍ਰਮੁ ਚੁਕਈ ;**

**ਮੈ ਸੁਮਤਿ ਦੇਹੁ ਸਮਝਾਇ ॥੨॥ (ਸੁਮੱਤਿ ਬੋਲੋ)** (੩੪੬-੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Take pity on me, dispel my doubts, and teach me true wisdom. ||2||

**ਜੋਗੀਸਰ ਪਾਵਹਿ ਨਹੀ ; ਤੁਅ ਗੁਣ ਕਥਨੁ ਅਪਾਰ ॥** (੩੪੬-੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Even the yogis cannot describe Your Glorious Virtues; they are beyond words.

**ਪ੍ਰੇਮ ਭਗਤਿ ਕੈ ਕਾਰਣੈ ;**

**ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੩॥੧॥** (੩੪੬-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I am dedicated to Your loving devotional worship, says Ravi Daas the tanner. ||3||1||

### **Bhagat Ji becomes one with Paramatma (Almighty)**

By this time, the greatness of the Bhagti by Bhagat Ravidas Ji had spread afar, and to such a state that Kings and Rulers would come for his darshan. Many had even forgotten of his low caste and birth. He reached such a spiritual stage that he became one with Almighty. He started to have conversations with Bhagwan. The bachans (conversations) are recorded in his bani as follows:

**ਰਾਗੁ ਸੋਰਠਿ ; ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ** (657-16)

Raag Sorath, The Word Of Devotee Ravi Daas Ji:

**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (657-16)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

Prologue: Once while meditating, Bhagat Ravidass Ji saw Almighty before him and he tried to move forward to bow on Almighty's feet but Almighty took a step back. Observing this, Bhagat Ji uttered the following shabad;

**ਜਬ ਹਮ ਹੋਤੇ , ਤਬ ਤੂ ਨਾਹੀ ; ਅਬ ਤੂਹੀ, ਮੈ ਨਾਹੀ ॥** (657-17, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

When I am in my ego, then You are not with me. Now that You are with me, there is no egotism within me.

**ਅਨਲ ਅਗਮ ਜੈਸੇ , ਲਹਰਿ ਮਇ ਓਦਧਿ ;**

**ਜਲ ਕੇਵਲ ਜਲ ਮਾਂਹੀ ॥੧॥** (657-17, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The wind may rise up huge waves in the vast ocean, but in reality the wave is made from water with the support of wind, once the wind stops the wave falls in water forming water again. In similar manner Almighty is the ocean and its creations are the waves created by Maya which seems to be different but in reality it was, is and it will always be Almighty. ||1||

**ਮਾਧਵੇ ; ਕਿਆ ਕਹੀਐ ਭ੍ਰਮੁ ਐਸਾ ॥** (657-18, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Dear Almighty, what can I say about such an illusion?

**ਜੈਸਾ ਮਾਨੀਐ ; ਹੋਇ ਨ ਤੈਸਾ ॥੧॥ ਰਹਾਉ ॥** (657-18, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Things (creation of Maya) are not as they seem. ||1||Pause||

**ਨਰਪਤਿ ਏਕੁ , ਸਿੰਘਾਸਨਿ ਸੋਇਆ ;**

**ਸੁਪਨੇ , ਭਇਆ ਭਿਖਾਰੀ ॥ (657-19, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

It is like the king, who falls asleep upon his throne, and dreams that he is a beggar.

**ਅਛਤ ਰਾਜ , ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ ;**

**ਸੋ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥੨॥ (657-19, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

His kingdom is intact, but separated from it, he suffers in sorrow. Such is my own condition. ||2||

**ਰਾਜ ਭੁਇਅੰਗ , ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਹਿ ;**

**ਅਬ ਕਛੁ ਮਰਮੁ ਜਨਾਇਆ ॥ (658-1, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

Like the story of the rope mistaken for a snake, the mystery has now been explained to me.

**ਅਨਿਕ ਕਟਕ ਜੈਸੇ , ਭੂਲਿ ਪਰੇ ;**

**ਅਬ ਕਹਤੇ , ਕਹਨੁ ਨ ਆਇਆ ॥੩॥ (658-1, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

Like various types of jewellery are made from gold, which is mistakenly thought to be different (bracelet, ring, necklace, etc) but now what can be said when the fact is realised that all the jewellery are made of the same material in different shapes. ||3||

**ਸਰਬੇ ਏਕੁ ਅਨੇਕੈ ਸੁਆਮੀ ; ਸਭ ਘਟ ਭੋਗਵੈ ਸੋਈ ॥ (658-2, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

In similar manner, the One (Almighty) is pervading within many forms; He enjoys Himself in all hearts.

**ਕਹਿ ਰਵਿਦਾਸ , ਹਾਥ ਪੈ ਨੇਰੈ ;**

**ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੪॥੧॥ (658-2, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

Says Ravi Daas, Almighty is nearer than our own hands, everything that happens are through and within His Will. ||4||1||

**ਜਉ ਹਮ ਬਾਂਧੇ ਮੋਹ ਫਾਸ ;**

**ਹਮ ਪ੍ਰੇਮ ਬਧਨਿ , ਤੁਮ ਬਾਧੇ ॥ (658-3, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

If I am bound by the noose of emotional attachment, then I shall bind You, Lord, with the bonds of love.

**ਅਪਨੇ ਛੁਟਨ ਕੋ ਜਤਨੁ ਕਰਹੁ ;**

**ਹਮ ਛੁਟੇ ਤੁਮ ਆਰਾਧੇ ॥੧॥ (658-3, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

Go ahead and try to escape, Lord; I have escaped by worshipping and adoring You. ||1||

**ਮਾਧਵੇ ; ਜਾਨਤ ਹਹੁ ਜੈਸੀ ਤੈਸੀ ॥ (658-4, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

Dear Almighty, You know my love for You.



**ਅਬ ; ਕਹਾ ਕਰਹੁਗੇ ਐਸੀ ॥੧॥ ਰਹਾਉ ॥** (658-4, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Now, what will You do? ||1||Pause||

**ਮੀਨੁ ਪਕਰਿ , ਫਾਂਕਿਓ ਅਰੁ ਕਾਟਿਓ ;**

**ਰਾਂਧਿ ਕੀਓ ਬਹੁ ਬਾਨੀ ॥** (658-5, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

A fish is caught, cut up, and cooked it in many different ways.

**ਖੰਡ ਖੰਡ ਕਰਿ ਭੋਜਨੁ ਕੀਨੋ ;**

**ਤਊ ਨ ਬਿਸਰਿਓ ਪਾਨੀ ॥੨॥** (658-5, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Bit by bit, it is eaten, but still, it does not forget the water. ||2||

**ਆਪਨ ਬਾਪੈ , ਨਾਹੀ ਕਿਸੀ ਕੋ ; ਭਾਵਨ ਕੋ ਹਰਿ ਰਾਜਾ ॥**(658-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Almighty, our King, is father to no one, except those who love Him.

**ਮੋਹ ਪਟਲ ਸਭੁ ਜਗਤੁ ਬਿਆਪਿਓ ;**

**ਭਗਤ , ਨਹੀ ਸੰਤਾਪਾ ॥੩॥** (658-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The veil of emotional attachment has been cast over the entire world, but it does not bother Almighty's devotee. ||3||

**ਕਹਿ ਰਵਿਦਾਸ , ਭਗਤਿ ਇਕ ਬਾਢੀ ;**

**ਅਬ ਇਹ ਕਾ ਸਿਉ ਕਹੀਐ ॥** (658-7, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas, my devotion to the One (Almighty) is increasing; now, who can I tell this to?

**ਜਾ ਕਾਰਨਿ , ਹਮ ਤੁਮ ਆਰਾਧੇ ;**

**ਸੋ ਦੁਖੁ , ਅਜਹੂ ਸਹੀਐ ॥੪॥੨॥** (658-8, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

That which brought me to worship and adore You - I am still suffering that pain. ||4||2||

Bhagat Ji further says,

**ਸੁਖ ਸਾਗਰੁ ਸੁਰਤਰ ਚਿੰਤਾਮਨਿ ; ਕਾਮਧੇਨੁ ਬਸਿ ਜਾ ਕੇ ॥** (658-13, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

He is the ocean of peace; the miraculous tree of life, the wish-fulfilling jewel, and the Kaamadhayna, the cow which fulfills all desires, all are in His power.

**ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ ;**

**ਨਵ ਨਿਧਿ ਕਰ ਤਲ ਤਾ ਕੇ ॥੧॥** (658-13, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The four great blessings, the eighteen supernatural spiritual powers of the Siddhas, and the nine treasures, are all in the palm of His hand. ||1||

**ਹਰਿ ਹਰਿ ਹਰਿ ; ਨ ਜਪਹਿ ਰਸਨਾ ॥** (658-14, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You do not chant with your tongue Almighty's Name (Naam).

**ਅਵਰ ਸਭ ਤਿਆਗਿ ; ਬਚਨ ਰਚਨਾ ॥੧॥ ਰਹਾਉ ॥** (658-14, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Abandon your involvement in all other words. ||1||Pause||

**ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ; (ਨਾਨਾ ਬੋਲੇ)**

**ਚਉਤੀਸ ਅਖਰ ਮਾਂਗੀ ॥** (658-15, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The various Shaastras, Puranaas, and the Vedas of Brahma, are made up of thirty-four letters.

**ਬਿਆਸ ਬਿਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ;**

**ਰਾਮ ਨਾਮ ਸਰਿ ਨਾਹੀ ॥੨॥** (658-15, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

After deep contemplation, Vyaas spoke of the supreme objective; there is nothing equal to the Almighty's Name. ||2||

**ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ ਫੁਨਿ ;**

**ਬਡੈ ਭਾਗਿ ਲਿਵ ਲਾਗੀ ॥** (658-16, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Very fortunate are those who are absorbed in celestial bliss, and released from their entanglements; they are lovingly attached to Almighty.

**ਕਹਿ ਰਵਿਦਾਸ , ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਧਰਿ ;**

**ਜਨਮ ਮਰਨ ਭੈ ਭਾਗੀ ॥੩॥੪॥** (658-17, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas, enshrine Almighty's Light within your heart, and your fear of birth and death shall run away from you. ||3||4||

**ਜਉ ਤੁਮ ਗਿਰਿਵਰ ; ਤਉ ਹਮ ਮੋਰਾ ॥** (658-17, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

If You are the mountain, Lord, then I am the peacock.

**ਜਉ ਤੁਮ ਚੰਦ ; ਤਉ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ॥੧॥** (658-18, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

If You are the moon, then I am the partridge in love with it. ||1||

**ਮਾਧਵੇ , ਤੁਮ ਨ ਤੋਰਹੁ ; ਤਉ ਹਮ ਨਹੀ ਤੋਰਹਿ ॥** (658-18, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Dear Almighty, if You will not break with me, then I will not break with You.

**ਤੁਮ ਸਿਉ ਤੋਰਿ ; ਕਵਨ ਸਿਉ ਜੋਰਹਿ ॥੧॥ ਰਹਾਉ ॥** (658-19, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

For, if I were to break with You, with whom would I then join? ||1||Pause||

**ਜਉ ਤੁਮ ਦੀਵਰਾ ; ਤਉ ਹਮ ਬਾਤੀ ॥** (658-19, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

If You are the lamp, then I am the wick.

**ਜਉ ਤੁਮ ਤੀਰਥ ; ਤਉ ਹਮ ਜਾਤੀ ॥੨॥** (658-19, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

If You are the sacred place of pilgrimage, then I am the pilgrim. ||2||

**ਸਾਚੀ ਪ੍ਰੀਤਿ ; ਹਮ ਤੁਮ ਸਿਉ ਜੋਰੀ ॥** (659-1, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I am joined in true love with You, Lord.

**ਤੁਮ ਸਿਉ ਜੋਰਿ ; ਅਵਰ ਸੰਗਿ ਤੋਰੀ ॥੩॥** (659-1, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I am joined with You, and I have broken with all others. ||3||

**ਜਹ ਜਹ ਜਾਉ ; ਤਹਾ ਤੇਰੀ ਸੇਵਾ ॥** (659-2, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Wherever I go, there I serve You.

**ਤੁਮ ਸੋ ਠਾਕੁਰੁ ; ਅਉਰੁ ਨ ਦੇਵਾ ॥੪॥** (659-2, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

There is no other Lord Master than You, O Divine Lord. ||4||

**ਤੁਮਰੇ ਭਜਨ ; ਕਟਹਿ ਜਮ ਫਾਂਸਾ ॥** (659-2, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Meditating, vibrating upon You, the noose of death is cut away.

**ਭਗਤਿ ਹੇਤ ; ਗਾਵੈ ਰਵਿਦਾਸਾ ॥੫॥੫॥** (659-3, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

To attain devotional worship, Ravi Daas sings to You, Lord. ||5||5||

**ਜਲ ਕੀ ਭੀਤਿ , ਪਵਨ ਕਾ ਥੰਭਾ ;**

**ਰਕਤ ਬੁੰਦ ਕਾ ਗਾਰਾ ॥** (659-3, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The body is a wall of water, supported by the pillars of air; the egg and sperm are the mortar.

**ਹਾਡ ਮਾਸ ਨਾੜੀ ਕੇ ਪਿੰਜਰੁ ; ਪੰਖੀ ਬਸੈ ਬਿਚਾਰਾ ॥੧॥** (659-3, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The framework is made up of bones, flesh and veins; the poor soul-bird dwells within it. ||1||

**ਪ੍ਰਾਨੀ ; ਕਿਆ ਮੇਰਾ ਕਿਆ ਤੇਰਾ ॥** (659-4, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

O mortal, what is mine, and what is yours?

**ਜੈਸੇ ਤਰਵਰ ; ਪੰਖਿ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥** (659-4, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The soul is like a bird perched upon a tree. ||1||Pause||

**ਰਾਖਹੁ ਕੰਧ ; ਉਸਾਰਹੁ ਨੀਵਾਂ ॥** (659-5, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You lay the foundation and build the walls.

**ਸਾਢੇ ਤੀਨਿ ਹਾਥ ; ਤੇਰੀ ਸੀਵਾਂ ॥੨॥** (659-5, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

But in the end, three and a half cubits will be your measured space. ||2||

**ਬੰਕੇ ਬਾਲ ; ਪਾਗ ਸਿਰਿ ਡੇਰੀ ॥** (659-5, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

You make your hair beautiful, and wear a stylish turban on your head.

**ਇਹੁ ਤਨੁ ਹੋਇਗੋ ; ਭਸਮ ਕੀ ਢੇਰੀ ॥੩॥** (659-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

But in the end, this body shall be reduced to a pile of ashes. ||3||

**ਊਚੇ ਮੰਦਰ ; ਸੁੰਦਰ ਨਾਰੀ ॥** (659-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your palaces are lofty, and your brides are beautiful.

**ਰਾਮ ਨਾਮ ਬਿਨੁ ; ਬਾਜੀ ਹਾਰੀ ॥੪॥** (659-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

But without the Almighty's Name, you shall lose the game entirely. ||4||

**ਮੇਰੀ ਜਾਤਿ ਕਮੀਨੀ , ਪਾਂਤਿ ਕਮੀਨੀ ;**

**ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥** (659-6, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

My social status is low, my ancestry is low, and my life is wretched.

**ਤੁਮ ਸਰਨਾਗਤਿ ਰਾਜਾ ਰਾਮ ਚੰਦ ;**

**ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੫॥੬॥** (659-7, ਸੋਰਠਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I have come to Your Sanctuary, O Luminous Lord, my King; so says Ravi Daas, the shoemaker. ||5||6||

#### Discussions with Bhagat Ravidas Ji

One day, some of Bhagat Ji's satsangis had a discussion with Bhagat Ji. The discussion centred on how an individual could liberate himself from bad deeds. They said that often man did not do anything to escape from bad deeds. They asked Bhagat Ji for his advice.

**ਗਉੜੀ ਬੈਰਾਗਣਿ** (੩੪੬-੧੦)

Gauree Bairaagan:

**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (੩੪੬-੧੦)

There is only one Almighty without duality (Eak), life of the entire creation (Ongkaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

**ਸਤਜੁਗਿ ਸਤੁ , ਤੇਤਾ ਜਗੀ ; (ਜਗੀਂ ਬੋਲੋ)**

**ਦੁਆਪਰਿ ਪੂਜਾਚਾਰ ॥** (੩੪੬-੧੧, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

In the Golden Age of Sat Yuga, was Truth; in the Silver Age of Trayta Yuga, charitable feasts; in the Brass Age of Dwaapar Yuga, there was worship.

**ਤੀਨੋ ਜੁਗ ਤੀਨੋ ਦਿੜੇ ;**

**ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥੧॥** (੩੪੬-੧੧, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

In those three ages, people held to these three ways. But in the Iron Age of Kali Yuga, the Name of the Almighty is your only Support. ||1||

**ਪਾਰੁ ਕੈਸੇ ਪਾਇਬੋ ; ਰੇ ॥** (੩੪੬-੧੧, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

How can I swim across?

**ਮੋਸਉ ; ਕੋਉ ਨ ਕਹੈ ਸਮਝਾਇ ॥** (੩੪੬-੧੨, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

No one has explained to me,

**ਜਾ ਤੇ ; ਆਵਾ ਗਵਨੁ ਬਿਲਾਇ ॥੧॥ ਰਹਾਉ ॥** (੩੪੬-੧੨, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

so that I might understand how I can escape reincarnation. ||1||Pause||

**ਬਹੁ ਬਿਧਿ ਧਰਮ ਨਿਰੂਪੀਐ ;**

**ਕਰਤਾ ਦੀਸੈ ਸਭ ਲੋਇ ॥** (੩੪੬-੧੨, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

So many forms of religion have been described; the whole world is practicing them.

**ਕਵਨ ਕਰਮ ਤੇ ਫੂਟੀਐ ;**

**ਜਿਹ ਸਾਧੇ ਸਭ ਸਿਧਿ ਹੋਇ ॥੨॥** (੩੪੬-੧੩, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

What actions will bring emancipation, and total perfection? ||2||

**ਕਰਮ ਅਕਰਮ ਬੀਚਾਰੀਐ ; ਸੰਕਾ ਸੁਨਿ ਬੇਦ ਪੁਰਾਨ ॥** (੩੪੬-੧੩, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

One may distinguish between good and evil actions, and listen to the Vedas and the Puraanas, but doubt still persists.

**ਸੰਸਾ ਸਦ ਹਿਰਦੈ ਬਸੈ ;**

**ਕਉਨੁ ਹਿਰੈ ਅਭਿਮਾਨੁ ॥੩॥** (੩੪੬-੧੪, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Anxiety continually dwells in the heart, so who can eradicate egotistical pride? ||3||

**ਬਾਹਰੁ ਉਦਕਿ ਪਖਾਰੀਐ ;**

**ਘਟ ਭੀਤਰਿ ਬਿਬਿਧਿ ਬਿਕਾਰ ॥** (੩੪੬-੧੪, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Outwardly, he washes with water, but deep within, his heart is tarnished by all sorts of vices.

**ਸੁਧ ਕਵਨ ਪਰ ਹੋਇਬੋ ;**

**ਸੁਚ , ਕੁੰਚਰ ਬਿਧਿ ਬਿਉਹਾਰ ॥੪॥** (੩੪੬-੧੫, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

So how can he become pure? His method of purification is like that of an elephant, covering himself with dust right after his bath! ||4||

**ਰਵਿ ਪ੍ਰਗਾਸ , ਰਜਨੀ ਜਥਾ , ਗਤਿ ;**

**ਜਾਨਤ ਸਭ ਸੰਸਾਰ ॥** (੩੪੬-੧੫, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

With the rising of the sun, the night is brought to its end; the whole world knows this.

**ਪਾਰਸ ਮਾਨੋ ਤਾਬੋ ਛੁਏ ; (ਤਾਬੋ ਬੋਲੋ)**

**ਕਨਕ ਹੋਤ , ਨਹੀ ਬਾਰ ॥੫॥** (੩੪੬-੧੬, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

It is believed that with the touch of the Philosopher's Stone, copper is immediately transformed into gold. ||5||

**ਪਰਮ ਪਰਸ ਗੁਰੁ ਭੇਟੀਐ ;**

**ਪੂਰਬ ਲਿਖਤ ਲਿਲਾਟ ॥** (੩੪੬-੧੬, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

When one meets the Supreme Philosopher's Stone, the Guru, if such pre-ordained destiny is written on one's forehead,

**ਉਨਮਨ , ਮਨ ਮਨ ਹੀ ਮਿਲੇ ;**

**ਛੁਟਕਤ ਬਜਰ ਕਪਾਟ ॥੬॥** (੩੪੬-੧੭, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

then the soul blends with the Supreme Soul, and the heavy, inner Spiritual Doors are opened wide. ||6||

**ਭਗਤਿ ਜੁਗਤਿ ਮਤਿ ਸਤਿ ਕਰੀ ;**

**ਭ੍ਰਮ ਬੰਧਨ ਕਾਟਿ ਬਿਕਾਰ ॥** (੩੪੬-੧੭, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Through the way of devotion, the intellect is imbued with Truth; doubts, entanglements and vices are cut away.

**ਸੋਈ ਬਸਿ ਰਸਿ ਮਨ ਮਿਲੇ ;**

**ਗੁਨ ਨਿਰਗੁਨ ਏਕ ਬਿਚਾਰ ॥੭॥** (੩੪੬-੧੮, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The mind is restrained, and one attains joy, contemplating the One Almighty, and now I see Him in all living creation. ||7||

**ਅਨਿਕ ਜਤਨ ਨਿਗ੍ਰਹ ਕੀਏ ;**

**ਟਾਰੀ ਨ ਟਰੈ ਭ੍ਰਮ ਫਾਸ ॥** (੩੪੬-੧੯, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I have tried many methods, but by turning it away, the noose of doubt is not turned away.

**ਪ੍ਰੇਮ ਭਗਤਿ ਨਹੀ ਉਪਜੈ ;**

**ਤਾ ਤੇ ਰਵਿਦਾਸ ਉਦਾਸ ॥੮॥੧॥** (੩੪੬-੧੯, ਗਉੜੀ ਬੈਰਾਗਣਿ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Love and devotion have not welled up within me, and so Ravi Daas is sad and depressed. ||8||1||

**ਆਸਾ , ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ** (੪੮੬-੫)

Aasaa, Bani of Sri Ravi Daas Ji:

**ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (੪੮੬-੫)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

**ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ; ਏਕ ਦੋਖ ਬਿਨਾਸ ॥** (੪੮੬-੬, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The deer, the fish, the bumble bee, the moth and the elephant are sized and killed for their one desire. Note: Deer has desire to hear, Fish has a desire to taste, Bumble bee has a desire to smell, Moth has a desire to see and Elephant has a desire to touch.

**ਪੰਚ ਦੋਖ ਅਸਾਧ , ਜਾ ਮਹਿ ; ਤਾ ਕੀ ਕੇਤਕ ਆਸ ॥੧॥** (੪੮੬-੬, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

But human has all the five desires, so what is the hope for the one who is filled with all the five incurable vices? ||1||

**ਮਾਧੋ ; ਅਬਿਦਿਆ ਹਿਤ ਕੀਨ ॥ (ਅ-ਬਿਦਿਆ ਬੋਲੋ)** (੪੮੬-੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Dear Almighty, this ignorant being (jeev) is in love with this world.

**ਬਿਬੇਕ ਦੀਪ ; ਮਲੀਨ ॥੧॥ ਰਹਾਉ ॥** (੪੮੬-੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The lamp of knowledge (wisdom) has grown dim. ||1||Pause||

**ਤ੍ਰਿਗਦ ਜੋਨਿ ਅਚੇਤ ਸੰਭਵ ; ਪੁੰਨ ਪਾਪ ਅਸੋਚ ॥** (੪੮੬-੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The creeping creatures live thoughtless lives, and cannot discriminate between good and evil.

**ਮਾਨੁਖਾ ਅਵਤਾਰ ਦੁਲਭ ; ਤਿਹੀ ਸੰਗਤਿ ਪੋਚ ॥੨॥ (ਦੁਲਭ ਬੋਲੋ)** (੪੮੬-੮, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

It is so difficult to obtain this human incarnation, and yet, the being (jeev) keep company with the low (lust, anger, greed, moh & ego). ||2||

**ਜੀਅ ਜੰਤ ਜਹਾ ਜਹਾ ਲਗੁ ; ਕਰਮ ਕੇ ਬਸਿ ਜਾਇ ॥** (੪੮੬-੮, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Wherever the beings and creatures are, they are born according to the karma of their past actions.

**ਕਾਲ ਫਾਸ ਅਬਧ ਲਾਗੇ ; (ਅਬਧ ਬੋਲੋ)**

**ਕਛੁ ਨ ਚਲੈ ਉਪਾਇ ॥੩॥** (੪੮੬-੯, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The noose of death is unforgiving, and it shall catch the being (jeev) and non of the attempts based on intelligence to escape death has ever been successful. ||3||

**ਰਵਿਦਾਸ ਦਾਸ , ਉਦਾਸ ;**

**ਤਜੁ ਭ੍ਰਮੁ , ਤਪਨ ਤਪੁ , ਗੁਰ ਗਿਆਨ ॥** (੪੮੬-੯, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Dear Almighty, I (Bhagat Ravi Daas) am your servant, observing the reality I become ascetic and abandon the illusion of maya and embraced Guru-given spiritual wisdom which is the penance of penances.

**ਭਗਤ ਜਨ , ਭੈ ਹਰਨ ; ਪਰਮਾਨੰਦ ਕਰਹੁ ਨਿਦਾਨ ॥੪॥੧॥** (੪੮੬-੧੦, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Dear Almighty, the Destroyer of the fears of Your humble devotees, end my reincarnations and make me supremely blissful in the end. ||4||1||

### **Sakhi of Guru and Chela (Guru and Disciple)**

A sadhu once related the following story to Bhagat Ravidas Ji. The story is as follows: There was this man, who due to some reason became very sad and emotional. He decided to leave his house and headed for the jungle. In the jungle, he met a puran sant (saint) and he began to carry out the sewa of this saint. Impressed with his service, the saint made him his disciple. The man also began to meditate on the Name of Almighty and obtained some sakhti (power). One day, the saint wanted to go somewhere and told his disciple that he should remain silent and that he should not curse or bless anyone. Soon after the saint left, a King who was on a hunting trip came by and fell at the feet of this disciple. With his hands folded, the King begged for blessing of a child in his house. Seeing his yearning for a child, the disciple blessed the King and told him not to worry and that a child would be born in his house.

After sometime, the saint returned and the disciple said, “Guru Ji, a King came today and really yearned for a child. I blessed him with a child.” The Guru replied: “I told you to remain silent and not to bless or curse anyone. According to his karam (destiny), he would not have a child. And now because of your action, you shall be born in his house as the child.”

Soon after the disciple die, he was reborn as a child in the King’s house. Eighteen years passed in silence and the child never spoke a word. The King tried every possible cure, but nothing worked. One day, when the King was going for hunting, he decided to take his son along with him. During the hunting trip, they came across a rabbit and the dogs gave a chase but it managed to escape and hid in a hole. But when it entered into its hiding place, the rabbit did not keep quiet and told the other rabbits about how it cleverly managed to escape the hunters. The hunters who heard the noises knew where the rabbit was hiding and pulled it out from its hiding place and killed it.

Seeing this, the King’s son laughed and laughed. The King who was very happy asked his son why he was laughing. He was also surprised because on many previous occasions, he had tried to get his son to talk or say something, but it proved to be futile. The son then related his whole story to the King. He said that his Guru had told him to keep silent but he did not and instead blessed the King with a child. He said due to this, he had to born again as the King’s son. He said the rabbit’s action reminded him of his action and similarly if the rabbit had remained silent it would not have died. But it went in and talked and because of this it had to die. “I have been silent for 18 years because of this as I do not want to enter this cycle of birth and death again. Because of the kirpa of my Guru, I know all about my past birth and I even know the language of the animals.”

### **Daya and Dharam**

One day, when Bhagat Ji was seated at his place, a rich man (sahukar) was running after a poor man with a stick. The poor soul entered into Bhagat Ji’s place and begged for protection. The rich man too soon reached Bhagat Ji’s place. He called out for the poor man to come out. “I am going to kill you,” said the rich man, who also cursed the man for failing to repay his debt. Seeing this, Bhagat Ji enquired: “Why do you want to kill this poor man. Dharam includes having daya (mercy) on the poor, animals and the needy. It is higher than any other act. You also wear a tilak and bath in the Ganges River. How much does this man owe you?”



“Twenty-dollars. He borrowed money from me saying that his children were hungry and that they were dying, and asked for mercy. I gave him the money. There is also interest. If you want to show daya, then you give me the 20 dollars,” said the rich man angrily.

Hearing this, Bhagat Ji said he would give the 20 dollars to the rich man. At this time, some of Bhagat Ji’s companions were also present. Bhagat Ji enlightened them about the role of daya in Dharam. He told them the following sakhi:

There was a beautiful girl called Rareba. When she was born, a king from another region conquered their town and her parents died in the war. Her caretaker called Goli managed to take her to safety. They could not get any shelter, but managed to obtain refuge at the house of a fakir. They stayed there and Goli looked after her. In the company of the fakir, the girl too began to meditate on the Name of Almighty.

One day Goli was going somewhere with the girl, and they bumped into a prostitute, who upon looking at the beautiful girl managed to bribe Goli to sell the girl to her. The prostitute took the girl to her den. One day, a rich client came to her place and after giving her money, she sent him upstairs to the girl. But as soon as he stepped into her door way, he felt his body weakened and became blinded. He fell to the ground and could not reach Rareba, but when he moved backwards he became fine. He tried his best to reach Rareba but failed in all his attempts. Finally, he thought that the girl had powers and was a beloved of the Almighty. His thoughts changed and did a benti and said: “From today onwards, you are my religious mother and I am your son.” He also asked for forgiveness for his earlier intention.

Rareba: “May Almighty bless you.” The man then came to her and bowed at her feet and said: “I would like to take you away from this place.” He paid money to the prostitute for her release and took her to his house. He told her that it was her house and he would agree to anything that she wanted. She lived happily there. The man too started to wake up in the morning and meditate and contemplate on the Name of Almighty.

One day, she told him that she felt like going for a pilgrimage to Mecca. She joined a group of pilgrims on their way to the holy city. When Mecca was about 65 miles more, she stopped near a well and told the other pilgrims that she wanted to perform her prayers. She told the others to proceed first and that she would catch up with them later. When she was reciting her prayers, a female dog, which had just given birth, came near the well. It was thirsty and started to bark. Rareba could not bear the thirst of the dog. But there was no container with which she could take the water out from the well. Finally, she decided to pull out her hair and dipped it into the well. When it was soaked wet, she pulled the hair out and then squeezed the water out and gave it to the dog and her puppies. Being pleased with her mercy, Almighty brought Mecca to her and told her to have its darshan.

Listening to this story, the rich man, who borrowed the money to the poor man, calmed down. Bhagat Ravidas Ji then said that Almighty was pleased with the mercy showed by Rareba to an animal. “This is a poor man, you should have showed mercy to him but instead you did the opposite. Take this money from me.” Although the rich man had calmed down, but his greed was still there. He took the money and left the place. However, after three months, the rich man became a bankrupt.

**ਮਾਮਾ ॥**

**ਮਾਟੀ ਕੋ ਪੁਤਰਾ ; ਕੈਸੇ ਨਚਤੁ ਹੈ ॥** (੪੮੭-੫, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

How does the puppet of physical body dances around which made from five principal elements?

**ਦੇਖੈ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ; ਦਉਰਿਓ ਫਿਰਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥** (੪੮੭-੫, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

He looks and listens, hears and speaks, and runs around. ||1||Pause||

**ਜਬ ਕਛੁ ਪਾਵੈ ; ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ ॥** (੪੮੭-੬, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

When he acquires something, he is inflated with ego.

**ਮਾਇਆ ਗਈ ; ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ ॥੧॥** (੪੮੭-੬, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

But when his wealth is gone, then he cries and bewails. ||1||

**ਮਨ ਬਚ ਕ੍ਰਮ ; ਰਸ ਕਸਹਿ ਲੁਭਾਨਾ ॥** (੪੮੭-੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The desires which attracts being (jeev) through thought, word and deed,

**ਬਿਨਸਿ ਗਇਆ ; ਜਾਇ ਕਹੂੰ ਸਮਾਨਾ ॥੨॥** (੪੮੭-੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

when he dies, he goes to another physical form based on his desires. ||2||

**ਕਹਿ ਰਵਿਦਾਸ ; ਬਾਜੀ ਜਗੁ ਭਾਈ ॥** (੪੮੭-੭, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Bhagat Ravi Daas says, the world is just a dramatic play, O Brother.

**ਬਾਜੀਗਰ ਸਉ ; ਮੁਹਿ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥੩॥੬॥** (੪੮੭-੮, ਆਸਾ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

I have enshrined love for Almighty, the director of the show. ||3||6||

### Aarti

Aarti means singing the praises of Almighty. During Bhagat Ravidas Ji's time, Aarti (with oil lamps before idols) started in the temples. Bhagat Ji, who did not believe in idol worship but in the One Supreme Being, did the Aarti of Almighty through Shabad. He sang Almighty's praises through his Shabad and showed the world how Aarti should be performed – by singing the praises of Almighty. The first shabad is on ustat (greatness) and the next about Aarti:

**ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ; ਮਜਨੁ ਮੁਰਾਰੇ ॥ (ਮੱਜਨੁ ਬੋਲੋ)** (694-13, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your Name, Lord, is my adoration and cleansing bath.

**ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ;**

**ਝੂਠੇ ਸਗਲ ਪਾਸਾਰੇ ॥੧॥ ਰਹਾਉ ॥ (੬੯੪-੧੪, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

Without Almighty's Name (Naam), all ostentatious displays are useless. ||1||Pause||

**ਨਾਮੁ ਤੇਰੋ ਆਸਨੋ , ਨਾਮੁ ਤੇਰੋ ਉਰਸਾ ;**

**ਨਾਮੁ ਤੇਰਾ ਕੇਸਰੋ, ਲੇ ਛਿਟਕਾਰੇ ॥** (694-14, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your Name is my prayer mat, and Your Name is the stone to grind the sandalwood. Your Name is the saffron which I take and sprinkle in offering to You.

**ਨਾਮੁ ਤੇਰਾ ਅੰਭੁਲਾ , ਨਾਮੁ ਤੇਰੋ ਚੰਦਨੋ ;**

**ਘਸਿ ਜਪੇ ਨਾਮੁ, ਲੇ ਤੁਝਹਿ ਕਉ ਚਾਰੇ ॥੧॥** (694-15, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

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 to You. ||1||

**ਨਾਮੁ ਤੇਰਾ ਦੀਵਾ , ਨਾਮੁ ਤੇਰੋ ਬਾਤੀ ;**

**ਨਾਮੁ ਤੇਰੋ ਤੇਲੁ, ਲੇ ਮਾਹਿ ਪਸਾਰੇ ॥** (694-16, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your Name is the lamp, and Your Name is the wick. Your Name is the oil I pour into it.

**ਨਾਮ ਤੇਰੇ ਕੀ ਜੋਤਿ ਲਗਾਈ ;**

**ਭਇਓ ਉਜਿਆਰੋ , ਭਵਨ ਸਗਲਾਰੇ ॥੨॥** (694-16, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Your Name is the light applied to this lamp, which enlightens and illuminates the entire world. ||2||

**ਨਾਮੁ ਤੇਰੋ ਤਾਗਾ , ਨਾਮੁ ਫੂਲ ਮਾਲਾ ;**

**ਭਾਰ ਅਠਾਰਹ, ਸਗਲ ਜੁਠਾਰੇ ॥ (੬੯੪-੧੭, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)**

Your Name is the thread, and Your Name is the garland of flowers. The eighteen loads of vegetation are all too impure to offer to You.

**ਤੇਰੋ ਕੀਆ, ਤੁਝਹਿ ਕਿਆ ਅਰਪਉ ;**

**ਨਾਮੁ ਤੇਰਾ, ਤੁਹੀ ਚਵਰ ਢੋਲਾਰੇ ॥੩॥** (694-18, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Why should I offer to You, that which You Yourself created? Your Name is the fan, which I wave over You. ||3||

**ਦਸ ਅਠਾ, ਅਠਸਠੇ, ਚਾਰੇ ਖਾਣੀ ;**

**ਇਹੈ ਵਰਤਣਿ ਹੈ, ਸਗਲ ਸੰਸਾਰੇ ॥** (694-18, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

The whole world is engrossed in the eighteen Puraanas, the sixty-eight sacred shrines of pilgrimage, and the four sources of creation.

**ਕਹੈ ਰਵਿਦਾਸੁ , ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ;**

**siq nwmu hY, hir Bog quhwry [4]3]** (694-19, ਧਨਾਸਰੀ, ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

Says Ravi Daas, Your Name is my Aartee, my lamp-lit worship-service. The True Name, Sat Naam, is the food which I offer to You. ||4||3||

The following year, Bhagat Ji (113 years old) called one of his sewaks. He said, “My life in this world has come to an end. I will be leaving tomorrow. Do simran and continue to have the bhgati of Parbu here. Inform the rest and have a satsang.” The sewak who became emotional upon hearing this informed everyone. Many people came to the dehra and it was crowded. And finally when the time arrived, Bhagat Ji left the world to the House of Almighty, where he was accepted in full respect.

In accordance to Anant Das Vaishnav's Bhagat Ratnavli Raidas Ki Perchei' which is one of the oldest written scripture of Bhagat Ravidas Ji (completed in 1588), Bhagat Ravidas Ji departed from this world in Chittaur in the year 1527.

**END**



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