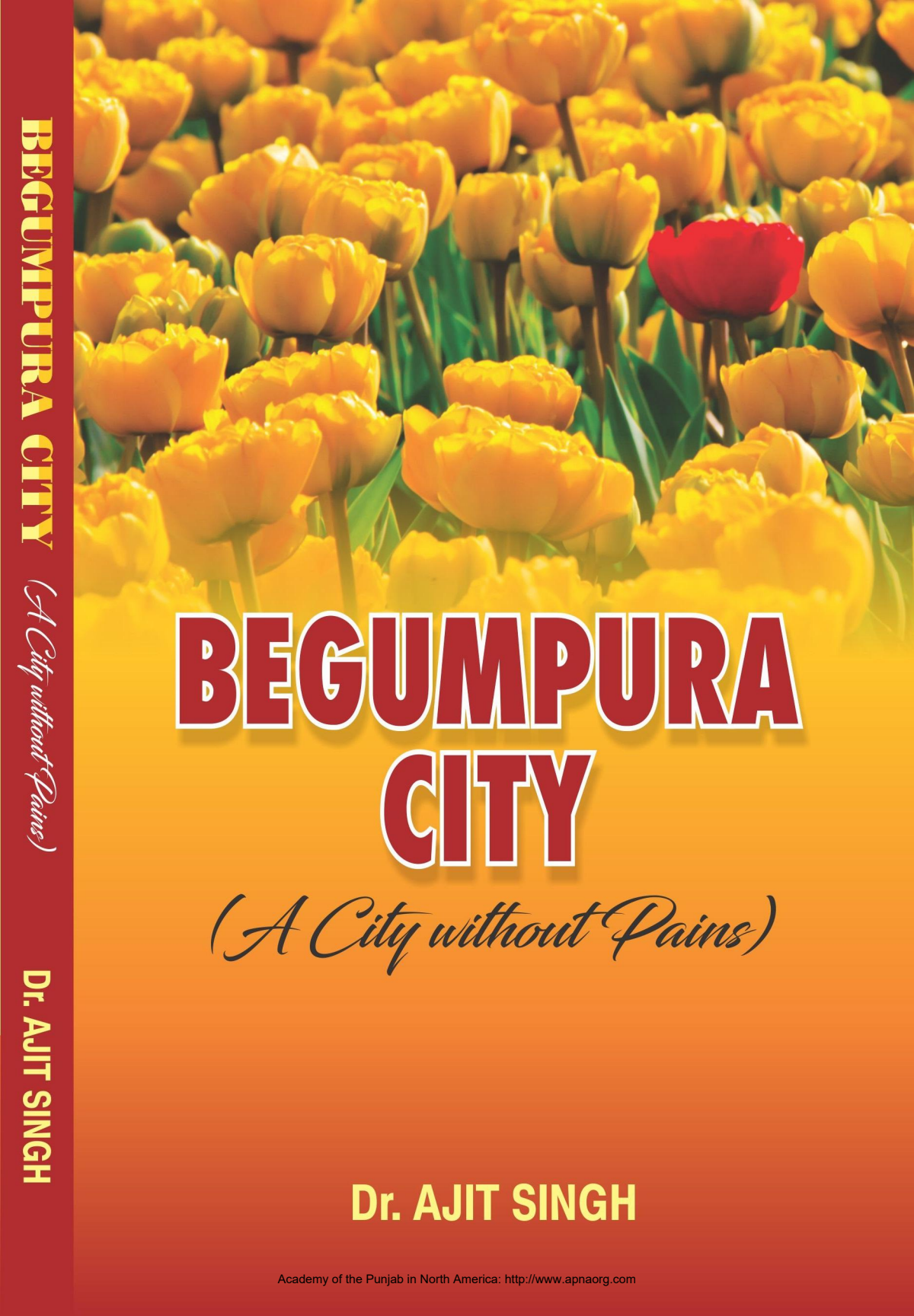


**BEGUMPURA CITY**

*(A City without Pains)*

**Dr. AJIT SINGH**



**BEGUMPURA  
CITY**

*(A City without Pains)*

**Dr. AJIT SINGH**

**BEGUMPURA CITY**  
**(A City Without Pains)**

Dr. AJIT SINGH

**PUNJABI WRITERS CO-OPERATIVE**  
**SOCIETY LIMITED**  
Ludhiana / Amritsar

**BEGUMPURA CITY** (*A City Without Pains*)

*by*

**Dr. Ajit Singh**

Street Number 4 (Left)

Hira Singh Nagar, Kot Kapura -151204

Phone : 01635-223318

Mobile : +91 9814973318,

Mobile : 001-5853050443

E-mail : dr.singhajit@gmail.com

© Author

First Time 2017

Price : Rs.200

:\$ 10

*Publisher :*

**Punjabi Writers Co-operative  
Society Limited, Ludhiana / Amritsar**

*Admn. Office :*

42-Guru Teg Bahadur Nagar,

P.O. Khalsa College,

Amritsar - 143002

*Type Setting & Title Design :*

**Harnoor Graphics**

Amritsar. (Pb.) INDIA

(M) 98760 87875 / hgraphics06@gmail.com

*Printer :*

**PRINTWELL**

Amritsar (Pb.) INDIA

Dedicated  
to  
My Parents  
Late S. Lal Singh (Father)  
&  
Late Smt. Harbhajan Kaur (Mother)  
who have shown me  
right path of life.



**Books in Punjabi:**

1. Panchhi Jhaat (Lekh Sangreh)

## CONTENTS

Preface	6
Foreword	8
<i>Chapter I :</i>	
Life Sketch of Bhagat Ravidasa	11
<i>Chapter II :</i>	
Life Sketch of Bhagat Ravidasa	29
<i>Chapter III :</i>	
Bhagti Movement	52
<i>Chapter IV :</i>	
Incidents Effecting His Social Life	69
<i>Chapter V :</i>	
Bridging the Gap of Hatredness	91
<i>Chapter VI :</i>	
Philosophical Ideology	106
Bibliography	155

## PREFACE

This book Begumpura City ( A City without Pains) includes Bhagat Ravidasa's Hymns found in Shri Guru Granth Sahib ji . Shri Guru Granth Sahib is the only Sikh scripture being compiled and edited by fifth Nanak ,Shri Guru Arjan dev ji. The compositions of holy persons of different faiths from all parts of India and from all walks of life are included in this Holy Granth. The only holy Granth that has been bestowed Guruship to replace the Guru in human form by Shri Guru Gobind Singh ji is Shabad Guru Shri Guru Granth sahib ji. As stated by Giani Gian Singh ji

ਅਗਿਆ ਭਈ ਅਕਾਲ ਕੀ, ਤਭੀ ਚਲਾਇਉ ਪੰਥ,  
Agi bhai akal ki ,tabhi chalaio panth,  
ਸਭ ਸਿਖਨ ਕੇ ਹੁਕਮੁ ਹੈ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ,  
sabh sikhnan ko hukam hai guru manio granth,  
ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ ਪਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ,  
guru granth ji manio pargat guran ki deh,  
ਜਾ ਕਾ ਹਿਰਦਾ ਸੁਧ ਹੈ ਖੋਜ ਸ਼ਬਦ ਮੈਂ ਲੇਹ.  
ja ka hirda shudh hai khoj shabad mein leh.

When we bow to this holy Granth, we respect all the saints whose hymns are included in this Granth. Bhagat Ravidasa ji belonging to Chamar caste considered as shoodar (untouchable) or low caste is also one of the saints among them.His life was full of sufferings being of low caste religious reformer. Details about his life are included in this book with emphasis on the Ideology of his Bani. Every effort has been made to provide authentic information to readers

*Begumpura City / 6*

with consultation through available primary and secondary sources.

I feel highly obliged to Dr. Charanjit Singh Gumtala ji for his personal encouragement and devoting his time and efforts to publish this book. I would not be honest to my duty if I do not express my gratitude to my family ,friends and relatives for lending me their valuable time and suggestions and sparing me to write this book.

My thanks to Sh. Parminder Singh Soch ji for writing Foreword for this book. My heartiest thanks to S.Balbir Singh M.A. for writing a brief about me. It gives me immense pleasure to present this book to the valuable readers.

*Presently :*  
10081 Meadow Woods Lane  
Dayton Ohio USA

**Dr. Ajit Singh**  
Street Number 4 (left)  
Hira Singh Nagar,  
Kot kapura.  
Phone 0015853050443  
+91 01635-223318,+91 98149-73318  
Email : dr.singhajit@gmail.com

## FOREWORD

Dr. Ajit Singh, the author of "Begumpura City" (A City Without Pains), is my close friend. About fifteen years ago I met him in Rochester, New York through his daughter, Dr. Harman Preet Kaur, an oncologist and his son-in-law, Dr. Sandeep Rajan Singh, the cardiologist. After serving Punjab Government Education Department, he moved to Rochester to be close to his family, where I lived almost thirty (30) years. The more we learnt about each other, the closer we became. Eventually we became good friends because of our common interests in literature, religion, philosophy and Sikh history. As far as his academic qualifications are concerned, he is Ph.D. and he passed his Master's degree in Economics and Master's degree in Commerce. He is well versed in English, Punjabi, Hindi, Urdu and Braj languages. He was in teaching and I was in Journalism. He taught in Kotkapura (Punjab) India and around for almost forty years. He used to address the Sikh congregation in Sikh Society of Rochester on certain Sikh historical days such as Guru Nanak Dev's Birthday, the founder of Sikh faith, Guru Gobind Singh, the tenths and the last living Guru, Sri Guru Gobind Singh, who ultimately gave Guruship to Sri Guru Granth Sahib, the Holy Scriptures. The Holy Scriptures contain verses of six Gurus, 15 Saints and 11 Bhattas. The beauty of Sri Guru Granth Sahib is that this contains the scriptures of holy saints from all the different walks of life, whether they were Hindus, Muslims, Brahmins, Shudras, Vaishyas or Kashatriyas. In other words, this is the only Granth in the world, which can be considered a secular Granth, because in this Granth there is no discrimination in between human beings of any race, religion, color,

*Begumpura City / 8*

caste, creed, and or nationality. Even noble prize laurate Ms. Pearl S. Buck, after studying this Holy Book, has highly commended Sri Guru Granth Sahib.

Dr. Ajit Singh, the author of "Begumpura City" talks about Saint Bhagat Ravidas in his book. I have read his book thoroughly and carefully and observed that his knowledge and study about Saint Ravidas and Bhakti Movement is commendable. Saint Ravidas was a North Indian Mystic Poet of Bhagti Movement during the 15th to 16th century. His highly devotional versus left ever lasting impact on the people of all faiths and communities in India. His scriptures are contained in Sri Guru Granth Sahib. Bhagat Ravidas ji was a dedicated disciple of God and believed in the Oneness of the same God for the entire Universe. He treated all human beings as equal whether they were rich or poor, black, white and brown, people living in East or West, whether they are high class Brahmins or Shudras (untouchables) according to Hindu theology. Bhagat Ravidas ji was born to a cobbler family and thus became a cobbler by birth and by profession. He earned his living by repairing worn out shoes and their soles, but at the same time he was in tune with One God and meditated His Name all the times. He became a social reformer and a spiritual figure. He was loved by all. His forty-one (41) verses were added in Sri Guru Granth Sahib by the fifth Sikh Guru, Sri Guru Arjan Dev ji. All of his verses are spiritual and elevating, but the author, Dr. Ajit Singh, picked up one significant line of Saint Ravidas' verse on which the title of his book is based:

“ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ”

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥  
ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥  
ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥  
ਉਹਾਂ ਬੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥  
ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥ ਉਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥੨॥

*Begumpura City / 9*

ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥  
ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥ ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥੨॥  
(SGGS 345)

In the above hymn, Saint Ravidas mentions that there is a City of Eternity, whose name is City Without Sorrows and Sufferings. No anxiety exists there. There are no troubles and the city is completely tax free including of all commodities. There is no fear, no blemish or downfall. And now, I have discovered this most excellent city. Oh my Master, I have found everlasting perfect peace and safety there. The True Royal's Kingdom is steady, stable and eternal. There are no seconds and thirds, all are equal in your Royalty. The population of the Eternal City is dense and popular. People living in that city are eternally rich and contented. They stroll about freely wherever they wish to. They know the Doors of Lord's Mansion and no one stops them to enter Lord's Palace. Ravidas, the shoe makers, says who so ever is a citizen of Lord's City is my friend.

Dr. Ajit Singh has put his heart and soul to write this book on the life and philosophy of Saint Ravidas. He has also covered in this book the period of Bhakti Movement and the life of other Saints, whose scriptures are included in Sri Guru Granth Sahib Ji. Since he is an historian, researcher, academician, he has touched wide range of aspects of Bhakti Movement in his book. He has put together the knowledge of many books, his deep study of many scriptures into this book form, which is worth reading. This book is like a compacted disc of many many files.

I, therefore, strongly recommend readers, to read this book to see his scholarly research work to benefit themselves from his research. This book should be made available in libraries and in Gurdwaras as well.

Parminder Singh Soch  
Raleigh, North Carolina (USA)

*Begumpura City / 10*

## **LIFE SKETCH OF BHAGAT RAVIDASA**

Life details of Ravidas ji are uncertain and contested. The details about his life can be drawn by using primary and secondary sources as there was not a single name used and there was no uniformity of opinion about his time of birth and death, the same uncertainty also exists about names of his parents, etc.

### **Discussion for Name:**

A strange phenomenon regarding Ravidasa is that we find more than one versions of his name. The question that remains to be discussed is why do we find various forms of the name? First in those days, communication was oral rather than written: hence there was no single authentic written text giving the correct version of his name. Second, Ravidasa, who was a widely known and respected saint with followers of different regions and languages was remembered by the name best suited to their accent and language.

Ruidasa for example is Bengali version and Rohidasa is the Marathi name. The name we find in the hymns incorporated in Guru Granth Sahib is Ravidasa., Guru Ramdas, Guru Arjana Dev and Bhai Gurdas also use Ravidasa when referring to him. The version of the name that we find in the Bhakti Mala of Nabhadasa and in Ravidas ki Bani is Raidasa, Mirabai in her verses mostly calls him Raidasa, but occasionally refer him by the name Rohidas. Likewise we find other forms of his name such as Ruidasa, Ramadasa, Raedasa, Rohitasa, Rahadasa. In this context, the question that may be asked is how do we ascertain whether or not all these different names do all refer to Ravidasa which one of them is his original name, and why have there been different versions.



To solve this problem we can seek help from the verses attributed to Ravidasa, where we find references to the personal life of the author. We have noticed that the name of the author of the 40 hymns found in Guru Granth Sahib is Ravidasa. But in the collections of verses entitled Raidas ji ki Bani we find Raidas as the name of the author. Most of the hymns in both these collections are the same and their author as the internal references show is the same person who belongs to Shudar family of Banaras. From this it seems likely that Ravidasa and Raidasa are two different versions of the same name. For Mirabai Ravidasa and Rohidasa is the same person whom she professes as her spiritual enlightener.

Similarly Ruidasa, Ramadasa, Raedasa, and Rahdasa also refer to the same person. As far as the question of the original name is concerned it is perhaps safest to depend on the hymns which are supposed to be the most authentic. The form of his name used in Guru Granth Sahib is Ravidasa, we have little reason to question that this was not his original name. The editor of the Raidas ji ki Bani also maintains that the name the Ramanand gives to the child is Ravidas but later on people start calling him Raidasa. Ravidasa and likewise all other forms of his name are either phonetically modified or abbreviated forms of the original name. Ramanand Shashtri and Sangam Lal Pandey also contend that the original name of the saint is Ravidasa. (All other names are variants of the original name of the regional languages of India became Ruidasa in Bengal, Rohidasa in Maharashtra, Raidasa in Uttar Pradesh and Ravdasa in Punjab (Explanation given by Sangam Lal Pandey).

### **Time Period of Bhagat Ravidasa ji**

All that we find in the early writings on the life of Ravidasa saint are scattered references, who were his contemporaries. It is on the basis of such references alone that we can attempt to establish the era in which he lived. We learn

*Begumpura City / 12*

from these sources that he is a disciple of Svami Ramanand and that Dhanna ,another disciple of Ramanand sees inspiration for his spiritual life from the lives of Namadeva,Kabira, Ravidasa and Saina. Kabira is a contemporary of Ravidasa,who however passes away before him. Kabira is said to have a dialogue with Ravidasa on religious issues.

Jhalibai and Mirabai are said to have been initiated by Ravidasa into the spiritual life . During his lifetime ,Ravidasa perhaps witnessed the reign of Sikander Lodhi . In the light of the relationship of Bhagat Ravidasa with the above mentioned personalities ,we may assign approximate dates of his birth and activities. Svami Ramanand is said to have initiated Ravidasa into spiritual life ;his dates perhaps will help us in our attempt to work out the dates of Ravidasa.There is a great deal of uncertainty regarding the dates of Ramanand ,widely divergent dates have been suggested by different authors. Nabhadasa places Ramanand as fourth in the spiritual descent from Ramanuj (1017-1137) [ Referance Sri Bhaktmala page 282-283].The other spiritual teachers mentioned between Ramanand and Ramanuj are Devacharya, Haryananda and Raghavnanda. Nabhadasa does not give any dates for Ramananda but Sita Ram Sarna Bhagvana Parsad on the basis of Agastya Samhita gives Samvat 1356 and Kalyug 4400 (1299 A.D.) as his date of birth.R.G. Bhandarkar and G.A. Grierson accept this date on the same authority. This date says Bhandarkar is inconsitent with the traditional statement that there are three generations between Ramanand and Ramanuj (1017-1137 A.D.)

Macauliffe ,however maintains that Ramanand must have flourished at the end of the fourteenth and the fist half of fifteenth centuries. This era in his view corresponds with another reckoning which may be employed as a chronological test . J. N. Farquhar gives 1400 -1470 A.D. as the approximate dates of Ramanand which places him 350 years after Ramanuj and makes him a contemporary of Pipa (born in A.D.1425 )

and Kabira, his disciples, further argues that both forms of guruprampara ,(tradition of guruship ) given by Grierson would agree well with this interval. Tara Chand contends that the guruprampara as Nabhadasa gives is incomplete for he mentions the names of only those saints who were most renowned. On the authority of Sita Ram Sarna Bhagvana Parsad,Tara Chand argues that Ramanand was twenty second in descent. If twenty teachers followed Ramanuj before Ramananda, it is more likely that he was born at the end of the fourteenth century than at the end of thirteenth century . The approximate date of Ramanand's death, Tara Chand maintains is the first half of the fifteenth century. In the Ramarcana Paddhti also the guruprampara is not the same as the one given by Nabhadasa. The authorship of the grantha (book ) is attributed to Ramanand himself but this is not accepted by all scholars. According to this version of the guruprampara Ramanand is fourteenth in descent from Ramanuja. From this version also date of Ramanand (1299 A.D.) as given by Agastya Samihita i.e.only 162 years after Ramanuja seems quite improbable. It is too short a period to cover at least twelve generations.

Following Macauliffe ,Farquhar and Tara Chand we may assume that the last quarter of the fourteenth century is the period of Ramanand's birth. A span of 250 years is quite consistent with the life span of twelve teachers between Ramanuja and Ramanand. Ramanand according to Bhakatmala lives for more than 110 years so period of his activities may extend till the end of third quarter of fifteenth century (i.e.C 1375-1475).Bhagat Dhanna, a disciple of Ramanand is contemporary of Ravidasa. A jat by caste he lives in a village Dhuan in the Tonk Territory of Rajputana. He is born in the year of 1415 A.D. According to Guru Arjan Dev ji ,Dhanna is inspired in his spiritual life by the example of Namdeva,Kabira,Ravidasa and Saina. In Guru Granth Sahib in Asa Mohalla 5 at page 487-488

*Begumpura City / 14*

ਮਹਲਾ ੫ ॥

5 Mohalla

5 Fifth Mehl.

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ ॥

**Gobindh Gobindh Gobindh Sang**

**Naamadhaeo Man Leenaa.**

Nam Dev's mind was absorbed into God Gobind,  
Gobind, Gobind.

ਆਢ ਦਾਮ ਕੋ ਛੀਪਰੋ ਹੋਇਓ ਲਾਖੀਣਾ ॥੧॥ ਰਹਾਉ ॥

**Aadh Dhaam Ko Shheeparo**

**Hoeiou Laakheena ||1|| Rehaao ||**

The calico printer, worth half a shell, became  
worth millions. Pause.

ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥

**Bunanaa Thananaa Thiaag Kai**

**Preeth Charan Kabeeraa ||**

Abandoning weaving and stretching thread,  
Kabir enshrined love for the lotus feet.

ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ ॥੧॥

**Neech Kulaa Jolaaharaa Bhaeioo Guneey Geheeraa ||1||**

A weaver from a lowly family,  
he became an ocean of excellence.

ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਇਆ ॥

**Ravidhaas Dtuvantha Dtor Neeth**

**Thin Thiaagee Maaeiaa ||**

Ravidasa ,who used to carry dead cows every day,  
renounced the world of maya.

ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ ॥੨॥

**Paragatt Hoaa Saadhhasang**

**Har Dharasan Paaeiaa ||2||**

He became famous in the saadh sangat, the company  
of the holy persons, and obtained the blessed vision of the  
Lord's darshan.

ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥

*Begumpura City / 15*

**Sain Naaee Buthakaareeaa Ouhu**

**Ghar Ghar Suniaa ||**

Sain, the barber, the village drudge, became famous in each and every house.

ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ ॥੩॥

**Hiradhae Vasiaa Paarabreham**

**Bhagathaa Mehi Ganiaa ||3||**

**The supreme Lord God dwelled in his heart,  
and he was counted among the devotees.**

ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੋ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥

**Eih Bidhh Sun Kai Jaattaro**

**Outh Bhagathee Laagaa ||**

Hearing this,Dhanna,the jat applied himself to devotional worship.

ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥੪॥੨॥

**Milae Prathakh Gusaaeeaa Dhannaa**

**Vaddabhaagaa ||4||2||**

The Lord of the universe met him personally.

Dhanna was so very blessed.

According to Bhakt Mala (Bombay Bhartiya Vidya Bhawan (1971) page 165 Mira Bai also mentions Dhanna as a great saint. The fact that he seeks inspirations from the lives of these great saints need not lead us to the conclusion that he is younger than all of them. It is quite possible that he is contemporary of Kabira ,Ravidas and Sain and comes in contact with them only in the later part of life when they have achieved reputations as a great saint. Saint Kabira has praised saint Ravidasa in his composition as "santon mein Ravidasa Sant hain" i.e. among the saints ;saint Ravidas is the most highly realized saint.Saint Kabira has paid homage to saint Ravidasa's greatness, spiritual attainments, devotion and steadfastness. The dates of Bhagat Kabira , a contemporary of Ravidasa are also shrouded in obscurity. Scholars give contradictory views regarding his dates but without

*Begumpura City / 16*

giving details of controversy;we shall try to establish the approximate period of Kabira's life on the basis of the earliest available resources. As stated above Dhanna ,born in 1415 A.D.,is a contemporary of Kabira ,Ravidasa and Saina Almost all the early accounts maintain that Kabira and Ravidasa are contemporaries and that both were disciples of Ramananada, Kabira passes away before Ravidasa. We learn from the hymns of Kabira that he suffers at the hand of Sikander Lodhi, the king of Delhi from 1489 A. D. to 1517 A.D.for the latter's bigotry.

Successor of Kabira ,Dharmdasa as quoted by Baladeva Upadhiaya at page 251, mentions of the cruelties of Sikandera towards Kabira as under -----

**ਸ਼ਾਹ ਸਿਕੰਦਰ ਜਲ ਮੈਂ ਬੋਰੇ ਬਹੁਰ ਅਗਨ ਪਰ ਜਾਰੇ ।**

**Shah Sikandar jl me bore bahur agan pr jare.**

**ਬੇਗਮ ਹਾਥੀ ਆਨ ਝਕਾਏ ਸਿਹ ਰੂਪ ਦਿਖਰਾਏ ।**

**Begum hathi aan jhkae seh rup dikhrae .**

**ਨਿਰਗੁਣ ਕਥੇ ਅਭੈ ਪਦ ਗਾਵੈ ਜੀਵਨ ਕੋ ਸਮੁਝਾਏ ।**

**Nirgun kthe abhai pd gave jeevn ko smujhae .**

**ਕਾਜ਼ੀ ਪੰਡਿਤ ਸਭੀ ਹਰਾਏ ਪਾਰ ਕੋਉ ਨਹਿ ਪਾਏ ।**

**Kazi pandit sbhi hrae paar kou neh pae.**

The cruelties of Sikander can also be seen as in Shri Guru Granth Sahib at page 870-71 in Kabira's shalok given as under -----

**ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ ਘਰੁ ੨ ॥**

**Raag Gonadd Baanee Kabeer Jeeo Kee Ghar 2**

**Raag Gaund ,The word of Kabir ji,Second house.**

**ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

**Ik Oankaar Sathigur Prasaadh ॥**

**One universal creator God.By the grace of Guru.**

**ਭੁਜਾ ਬਾਂਧਿ ਭਿਲਾ ਕਰਿ ਡਾਰਿਓ ॥**

**Bhujaa Baandhh Bhilaa Kar Ddaariou ॥**

**They tied my arms ,bundled me up,and threw me**

before an elephant.

ਹਸਤੀ ਕੋਪਿ ਮੁੰਡ ਮਹਿ ਮਾਰਿਓ ॥

**Hasathee Krop Moondd Mehi Maariou ॥**

The elephant driver struck him on the head, and infuriated him.

ਹਸਤਿ ਭਾਗਿ ਕੈ ਚੀਸਾ ਮਾਰੈ ॥

**Hasath Bhaag Kai Cheesaa Maarai ॥**

But the elephant ran away, trumpeting.

ਇਆ ਮੂਰਤਿ ਕੈ ਹਉ ਬਲਿਹਾਰੈ ॥੧॥

**Eiaa Moorath Kai Ho Balihaarai ॥1॥**

“I am a sacrifice to this image of the Lord.”

ਆਹਿ ਮੇਰੇ ਠਾਕੁਰ ਤੁਮਰਾ ਜੋਰੁ ॥

**Aahi Maerae Thaakur Thumaraa Jor ॥**

O my Lord and master, you are my strength.

ਕਾਜੀ ਬਕਿਬੋ ਹਸਤੀ ਤੋਰੁ ॥੧॥ ਰਹਾਉ ॥

**Kaajee Bakibo Hasathee Thor ॥1॥ Rehaao ॥**

The qazi shouted at the driver to drive the elephant on. Pause.

ਰੇ ਮਹਾਵਤ ਤੁਝ ਡਾਰਉ ਕਾਟਿ ॥

**Rae Mehaavath Thujh Ddaaro Kaatt ॥**

He yelled out, “O driver I shall cut into pieces .

ਇਸਹਿ ਤੁਰਾਵਹੁ ਘਾਲਹੁ ਸਾਟਿ ॥

**Eisehi Thuraavahu Ghaalahu Saatt ॥**

Hit him and drive him on !

ਹਸਤਿ ਨ ਤੋਰੈ ਧਰੈ ਧਿਆਨੁ ॥

**Hasath N Thorai Dhharai Dhhiaan ॥**

But the elephant did not move ; instead, he began to meditate.

ਵਾ ਕੈ ਰਿਦੈ ਬਸੈ ਭਗਵਾਨੁ ॥੨॥

**Vaa Kai Ridhai Basai Bhagavaan ॥2॥**

The lord God abides within his mind.

ਕਿਆ ਅਪਰਾਧੁ ਸੰਤ ਹੈ ਕੀਨਾ ॥

**Kiaa Aparaadhh Santh Hai Keenhaa ॥**

What sin has saint committed.

*Begumpura City / 18*

ਬਾਂਧਿ ਪੋਟ ਕੁੰਚਰ ਕਉ ਦੀਨਾ ॥

**Baandhh Pott Kunchar Ko Dheenhaa ॥**

That you have made him into a bundle and thrown  
him before the elephant ?

ਕੁੰਚਰੁ ਪੋਟ ਲੈ ਲੈ ਨਮਸਕਾਰੈ ॥

**Kunchar Pott Lai Lai Namasakaarai ॥**

Lifting up the bundle, the elephant bows down  
before it.

ਬੂਝੀ ਨਹੀ ਕਾਜੀ ਅੰਧਿਆਰੈ ॥੩॥

**Boojhee Nehee Kaajee Andhhiaarai ॥3॥**

The qazi could not understand it, he was blind.

ਤੀਨਿ ਬਾਰ ਪਤੀਆ ਭਰਿ ਲੀਨਾ ॥

**Theen Baar Pathecaa Bhar Leenaa ॥**

Three times, he tried to do it.

ਮਨ ਕਠੋਰੁ ਅਜਹੂ ਨ ਪਤੀਨਾ ॥

**Man Kathor Ajehoo N Patheena ॥**

Even then, his hardened mind was not satisfied.

ਕਹਿ ਕਬੀਰ ਹਮਰਾ ਗੋਬਿੰਦੁ ॥

**Kehi Kabeer Hamaraa Gobindh ॥**

Says Kabir, such is my Lord and master.

ਚਉਥੇ ਪਦ ਮਹਿ ਜਨ ਕੀ ਜਿੰਦੁ ॥੪॥੧॥੪॥

**Chouthae Padh Mehi Jan Kee Jindh ॥4॥1॥4॥**

The soul of his humble servant dwells in the fourth state.  
(S.G.G.S.870-871)

In support of this idea of cruelties of Sikander as  
mentioned in Raag Bhairon (Kabira) Shri Guru Granth Sahib  
ji (page 1162) are given as under-----

ਗੰਗਾ ਗੁਸਾਇਨਿ ਗਹਿਰ ਗੰਭੀਰ ॥

**Gang Gusaein Gehir Ganbheer ॥**

The mother Ganges is deep and profound.

ਜੰਜੀਰ ਬਾਂਧਿ ਕਰਿ ਖਰੇ ਕਬੀਰ ॥੧॥

**Janjeer Baandhh Kar Kharae Kabeer ॥1॥**

Tied up in chains, he took Kabir there.

ਮਨੁ ਨ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ ॥

*Begumpura City / 19*



**Man N Ddigai Than Kaahae Ko Ddaraae ||**  
My mind was not shaken;why should my body be  
afraid ?

**ਚਰਨ ਕਮਲ ਚਿਤੁ ਰਹਿਓ ਸਮਾਇ ॥ ਰਹਾਉ ॥**  
**Charan Kamal Chith Rehiou Samaae || Rehaao ||**  
My consciousness remained immersed in the lotus  
feet of the Lord. Pause.

**ਗੰਗਾ ਕੀ ਲਹਰਿ ਮੇਰੀ ਟੁਟੀ ਜੰਜੀਰ ॥**  
**Gangaa Kee Lehar Maeree Ttuttee Janjeer ||**  
**The waves of the Ganges broke the chains .**  
**ਮ੍ਰਿਗਛਾਲਾ ਪਰ ਬੈਠੇ ਕਬੀਰ ॥੨॥**

**Mrigashhaalaa Par Baithae Kabeer ||2||**  
And Kabir was sitting on the deer skin.  
**ਕਹਿ ਕੰਬੀਰ ਕੋਊ ਸੰਗ ਨ ਸਾਥ ॥**

**Kehi Kanbeer Koo Sang N Saathh ||**  
Says Kabir, I have no friend or companion.  
**ਜਲ ਥਲ ਰਾਖਨ ਹੈ ਰਘੁਨਾਥ ॥੩॥੧੦॥੧੮॥**

**Jal Thhal Raakhan Hai Raghunaathh ||3||10||18||**  
On the water and on the land ,the Lord is my  
protector.

(S.G.G.S. 1162 )

From this we can safely assume that Kabir was a contemporary of Sikander Lodhi. In this connection if we accept the traditional dates of Kabir prevalent among his followers and which have been accepted by M.A. Macauloffe and Trigunayata Govinda (as given at page 32 in Hindi book namely Hindi ki Nirguna kavya dhara aur uski Darsanic Prishtbhumi ( Sahitya Niketan Kanpur 1961), They do not contradict the time period of the historical figures discussed earlier. The traditional dohas regarding the dates of Kabira 's birth and death are as under;

**ਚੌਦਹ ਸੌ ਪਚਪਨ ਸਾਲ ਗਏ ਚੰਦਵਾਰ ਏਕ ਠਾਟ ਗਏ ।**  
**Chaudeh se pachpn ge chandervar ek thaat ge.**  
**ਜੇਠ ਸੁਦੀ ਬਰਸਾਯਤ ਕੇ ਪੂਰਨਮਾਸੀ ਪ੍ਰਗਟ ਭਏ ।**  
**Jeth sudi brsayat ke poornmasi prgat bhae.**

*Begumpura City / 20*

**and about death is ;**

**ਪੰਦ੍ਰ ਸੌ ਪੇਤਰਹਾ ਗਿਯੋ ਮਗਰ ਕੇ ਗੈਨ ।**

**Pandreh sau pachhtra giyo mghar ko gain.**

**ਮਾਘ ਸੁਦੀ ਏਕਾਦਸੀ ਰਲੋ ਪੌਨ ਮੇ ਪੌਨ ।**

**Magh sudi ekadsi rlo paun me paun.**

That is Bhagat Kabira is born in samvat 1455 (1398 A.D.) dies in samvat 1575 (1518 A.D.) living to an old age of 120 years. Following these dates we can assume that he is approximately 25 or 30 years younger than Ramananda born (C 1375) and older than Dhanna ( born 1415 A. D.) . He may have gone under the tutelage of Ramananda at the age of 20 when the later was more than 45 years old. After coming in contact with Ramananda he might have become his life long companion. Tradition holds that he accompanied Ramananda during his visit to Gagraun the city of Pipa and on a long journey to the South and Kanchi . The only objection against our accepted dates may be the roza of Kabira built by Bijli Khan in Samvat 1507 ( 1450 A. D.) as mentioned in the Archeological society of India ,North West Province Part 2 Page 224. But if we accept Samvat 1507 (1450 A. D.)as date of his death, there remains no possibility of his persecution by Sikendar Lodhi.

But the internal evidence strongly supports the fact of his persecution by Sikander Lodhi. Further it is maintained in the Parci of Anantdas that Kabira lived for 120 years. It is therefore quite possible that Bijli Khan might have built the Roza out of his respect for him while he was still alive. Mirabai as we have already seen ,often mentions her being initiated into the spiritual life by Ravidasa. He was spiritual guide or "Guru"of famous saint Mirabai . She composed a verse in her guru's praise.-----

**ਮੇਰਾ ਮਨ ਲਾਗੋ ਗੁਰੂ ਸੌ ਆਬ ਨਾ ਰਹੁੰਗੀ ਅਟਕੀ ।**

**Mera mn lago guru so ab na rhungi atki.**

**ਗੁਰੂ ਮਿਲਾ ਰੈਦਾਸ ਜੀ ਮੈਨੇ ਦੀਨੀ ਗਿਆਨ ਗੁਟਕੀ ।**

**Guru mila Raidas ji mahana dini gyan gutki,**

*Begumpura City / 21*

ਤੁਮ ਸੁਣੋ ਦਯਾਲ ਮਾਹਰੀ ਅਰਜ਼ੀ ।  
Tum suno dayal mahri arzi,  
ਭਵ ਸਾਗਰ ਮਹਿ ਬਹੀ ਜਾਤ ਹੂੰ ਤੁਮ ਸਚੇ ਸਤਿਗੁਰੂ ਜੀ ।  
Bhav Sagar mahi bahi jat hoon,  
tum sache satgur ji.

With saint Ravidas as my guru and his blessing of divine knowledge my mind is attached to him. Therefore there is no stopping to my liberation. O Kind master, please heed to my request. I am drifting in the ocean of Maya. Therefore my true master save me from drowning. Mirabai is the only daughter of Rattan Singh ,the younger brother of Bairam De ruler of Merta and she is the grand daughter of Dudaji, the founder of Merta dynasty. she is born in far off Marwara in village named Kurki Samvat 1555-56 (1498-99 A.D.). Mirabai is married to Bhola Raja, the elder son of Maharana Sanga in 1516 A.D..However the discharge of marital obligations is short lived, Bhola Raja Seriously wounded in 1518 A. D., in the battle of Khatoli and probably died from his wounds in 1521 A.D. She became widow at the very young age of 23. (The details are as per Hermann Goetz, Mirabai : her life and times, Bombay Bhartiya Vidya Bhawan 1966 page 4) The contemporary chronicles do not make any clear reference to the meeting of Mirabai with Bhagat Ravidasa. Author of the Parcis, Priyadasa have mentioned Jhali, the queen of Chittod, who comes to Banarasa and becomes disciple of Ravidasa. She invites Ravidasa to Chittod . As per Sri Bhaktmala page 477, both of these writers Priyadasa and Anantdas, mentioned that Ravidasa paid a visit to Chittod on the invitation of queen Jhali. Some modern historians, on the basis of indirect reference have suggested their own solution regarding the relations of Jhali with Mirabai.

Hermnn Goetz maintains that queen Jhali whose other name was Ratana Kunwara, is the the mother of Rana Sanga. After the death of Bhoja Raja, she became the protectress

of Mirabai at Sanga's Court. with regard to meeting of Ravidasa and Mirabai, Hermnn Goetz identifies Ravidasa with the wandering Baba, who gives Mirabai an idol when she is four only and traces Mira's direct source of teachings to another disciple of Ravidasa viz. Queen Jhali. The dates of Mira's birth and of her marriage have been accepted by most scholars as 1498 A.D. and 1516 A.D. Mirabai therefore lived during the first half of 16th century. There is almost no controversy regarding the period of reign of Sikander Lodhi. He was the king of Delhi from 1498 A.D. to 1517 A. D.

As the dates mentioned above do not give us any direct reference regarding the period of Bhagat Ravidasa. We go to the early tradition concerning the date of his birth. The Purnima or full moon day, of the month of Magha ( Feb-March )is celebrated as the birthday of the saint by almost all followers associated with various gaddis i.e. religious seats of the Pantha. The Ravidasa Ramayana further maintains that he is born on Ravivar (Sunday) and his name is also believed to be derived from Ravi (Literally Sun ) which provides him with the ancestry of the Sun (Suryabansi). On the basis of the above tradition then he is born on Sunday on the full moon day of the month of Magha. Besides this no other specific clue is found which are insufficient and incomplete as far as the problem of dating of Ravidasa is concerned. According to Ramacarana Kurila his date of birth is Samvata 1471 (1414 A. D.) . He further holds that Ravidasa lived till the old age of 126 years and died in Samvata 1597 (1540 A. D.). Salkudasa and Ramdasa two of the heads of the religious seats of Ayodhya and Farrukhbada respectively also suggest Samvata 1471 (1414 A.D.) as the date of birth of Ravidasa. Gobind Trigunayata also accepts the above date because the Magh purnima falls on Sunday in that year.

AcHarya Prithvi Singh Azada has suggested Samvata 1433 (1376 A.D.) as the date of Ravidasa's birth. His contention is based on doha from the Sakhi Samgrah

attributed to Bhagata Ravidasa and supposedly compiled by Karamdasa in the early 18th century.

**ਚੌਦਹ ਸੇ ਤੇਤੀਸ ਕਿ ਮਾਘ ਸੁਦੀ ਪੰਦ੍ਰਸ ।**

**Chaudeh se tetis ki Magh sudi pandras.**

**ਦੁਖੀਓਂ ਕੇ ਕਲਿਆਣ ਹਿੱਤ ਪ੍ਰਗਟੇ ਸ੍ਰੀ ਰਵਿਦਾਸ ।**

**Dukhion ke kalyan hit prgte shri Ravidas.**

According to Azada the same date of birth is given in another manuscript copy of the Sakhi's apparently compiled by Premdasa in Samvat 1490 ( 1433 A. D.)

**ਜਉ ਕਲਜੁਗੀ ਜੀਵੇਂ ਕੇ ਨਿਸਤਰ ਅਹੁ ਮੌਖ ਹਿਤ ਮਾਘ ਪੂਰਣਿਮਾਂ ਸਵੰਤ ੧੪੩੩ ਵਿਕ੍ਰਮੀ ਕੁ ਕਾਂਸੀ ਢਿਗ ਮੰਡੂਰ ਗਾਂਵ ਮਹਿ ਜਨਮੇ ਦਾਸਨ ਦਾਸ (ਪ੍ਰੇਮਦਾਸ ਨੇ ਮਾਘ ਪੂਰਣਿਮਾ ੧੭੯੦ ਕੁ ਨਿਜ ਲੇਖਣੀ ਸੁ ਉਤਾਰਾ ਸਮਾਪਤ ਕੀਨਹ)**

**Joo Kalyugi jeeven ke nistr ahu maukh hit Magh Poorniman savnt 1433 vikrami ku Kansi dhig mndood ganv meh jnme dasn dass. (Premdasa ne Magh poorniman 1790 ku nij lekhnii su utaara smapat keeneh.)**

Bhagat Ravidas therefore according to Azada lives to the ripe old age of 151 years. From the foregoing it may be noticed that the scholars are not in agreement regarding the era of Ravidasa. So in the absence of strong evidence no final opinion can be reached to resolve the controversy. On the basis of relationship of bhagat Ravidasa with other saints we may assume that he lived between Samvat 1450 and 1583. (1393 A. D. to 1526 A. D. ) These dates make him younger than Ramananda (1375 A.D.-1475 A.D.) contemporary to Kabira (1398 A. D.-1581 A.D.) older contemporary of Dhanna (born 1415 A.D.) and Mirabai (1498 A.D.-1575 A.D.). According to Bhai Kahan Singh ji Nabha date of birth of Bhagat Ravidas is Samvat Hadh 1,1456.(1399 A. D.)

According to Dr. Shaktidhar Sharma date of birth of Bhagat Ravidas ji as calculated with the help of computer is decided to be January 25,1377 A.D.(samvat 1433 ) that means he took birth on Magh Sudi 15 ,Sunday. the same

conclusion was drawn by Dr. Jasvir Singh Sabar on the basis of calendar of Dr.Kannu Pillai published by Madras Government. So now January 25 1377 A.D. or Magh Sudi 15, Samvat 1433 is generally accepted as Bhagat Ravidasa's date of Birth .(According to Page 12 of Book by Dr.Charanjit Singh Gumtala, 2012.)

### **Parents**

We do not get any clear evidence from the primary source about the names of his father and mother. Though we get some names from the secondary source but they differ from each other. According to Bakhshidasa, the name of grandfather of Bhagat Ravidasa is Haryananda and of grandmother is Catter Kaur and the name of father is Rahu and of mother is Karma. In Bhavisyapurana in saloka 53, the name of his father is Mandasa. The names of his parents are Raghu and Ghurabinia as given by the editor of Ravidasa ji Ki Bani. Whereas names are Santokha and Kalsi ,father and mother respectively according to Ravidasa Lila . In the Janam Sakhi of Ravidasa almost the same names are quoted with a slight difference, The names are Santokha and Konsadevi are given in Janama Sakhi as name of father and mother. According to Bhai Kahan Singh Nabha, as quoted in Bhagat Ravidas ji and his bani ,the name of father is Santokha and of mother is Diari. Of all these contexts Ravidasa Ramayana is said to be earlier text. Scholars tend to accept Rahu and Karma as the most authentic. Whereas the institutions concerned with Ravidasa accept Santokh Dasa and Kalsi Devi as his father and mother respectively as quoted by D.Charanjit singh Gumatala at page 12 of his book Bhagat Ravidasa Jeevan and Rachna.

### **Birth Place**

Knowledge about Bhagat Ravidasa's birth place is not clear from the record available. The reference available that

*Begumpura City / 25*

is most reliable is Shree Guru Granth Sahib and the hymn written in there at page 1293 says :

My trade is dressing and cutting leather and daily removing dead cattle around about Banaras.

**ਮੇਰੀ ਜਾਤਿ ਕੁਟ ਬਾਂਢਲਾ ਢੋਰ ਢੋਵੰਤਾ ਨਿਤਹਿ  
ਬਾਨਾਰਸੀ ਆਸ ਪਾਸਾ ॥**

**(Meri jatt kut bandhala dhore dhowanta nitihi  
Banarsi aas pasa.)**

The verse is not clearly stating whether he is born in Banaras or any other place near Banaras. Anantdas in his Parci maintains that he is born in Banaras. Pariyadasa's commentary also seems to suggest Banarasa as his place of birth. (as quoted at page 473 of Sri Bhakti Mala) Bakhshidasa maintains that Ravidasa lives in Sudra colony, called Madur situated near Kanshi. Quoted in a couplet as under;

**ਕਾਂਸ਼ੀ ਪੁਰੀ ਨਿਕਟ ਮਮ ਧਾਮਾ, ਸੰਕਰ ਬਸੈ ਪੁਤ੍ਰ ਸ ਨਾਮਾ ॥  
Kansi Puri nikat mm dhama,  
sankar base putar s Nama.**

(Quoted at page 23 of Bakhshidasa)

According to him not only Ravidasa but his parents and grandparents also inhabit the same village. Quoted in a couplet as under:

**ਕਾਂਸ਼ੀ ਪਾਸ ਮਛੂ ਅਸਥਾਨਾ, ਸ਼ੁਦਰ ਵਰਨ ਕਰਤ ਗੁਜਾਰਨਾ ॥**

(Bakhshidasa page 27)

**Kanshi Pass Madoor asthana,  
shudr vrn krt guzrana.**

His father tells us in this couplet as written on page 11 of Bakhshidasa

**ਕਾਂਸ਼ੀਪੁਰ ਹੈ ਮੁਨਧਾਮ ਹਮਾਰਾ ॥**

**Kanshipur hai mundham hamara.**

According to his grandparents quoted in the couplet mentioned at page 11 of Bakhshidasa as under :

**ਕਾਂਸ਼ੀ ਨਗਰ ਨਿਕਟ ਮਮ ਗ੍ਰਾਮਾ, ਸੁੰਦਰ ਦਿਵਿਯ ਬਨੋ ਮਮ ਧਾਮਾ ॥**

**Kanshi Nagar nikat mm grama,**

*Begumpura City / 26*

### **Sunder divaya bno mm dhama.**

On the basis of a large following of Ravidasa in different states, claims have also been made by his followers in Rajasthan and Gujrat. There is Ravidasa Ki Chattri near Kumbhanasyama temple in Chittod and Ravidasa Kund (tank) and Kutia (hut) at Madograha in Dhara state of Rajasthan. This claim is not having much strength on the verses and the early tradition. The Chattri, the kutia and the kund may have been built in order to perpetuate the memory of his visits to these places. So it seems likely that Banarasa is his birth place.

There are two big and old colonies inhabited by Sudras in Banarasa which are claimed as birth place of Bhagat Ravidasa. One is Seera Goverdhanapura situated very close to Banarsa Hindu University ( B.H.U.). As per old traditions an old tree at this place, whose trunk still stands there ,is associated with Bhagat Ravidasa.

Now there is a four storey temple built in the memory of Bhagat Ravidasa. This temple is said to be built by late Sant Haridasa ji of Ballian village in Jullundur district of Punjab.

Another place which is also claimed as the birth place of Bhagat Ravidasa is Madhuadih . This place is situated on the G.T. Road about one and half miles to the west of Banarasa Cantonment. This village is comparatively larger and older than to Seer Govardhanpura. It is still inhabited by Sudras. Lohartara, the place associated with Bhagat Kabir, is part of this village. There was an old tank and a temple believed to be built by Bhagat Ravidasa but now they have been destroyed and only a raised mound can be seen. Every year in the month of Magha a big fair is held at this place to celebrate the birthday of Ravidasa. According to the strong local tradition and the view of Ravidasa Ramayana, Maduadih is his birthplace.

However in the absence of some strong historical



evidence this assumption can not be insisted upon. Seer Govardhanpura may also be one of the many places associated with Ravidasa such as Kabira Chaura, Guru Bagha, Panca Ganga Ghata.



Dr. Ajit Singh is a well-known author in punjabi community in USA-Canada as well as in India. Almost every punjabi newspaper and magazine has published his articles on educational system, social life in India and USA.

He completed his education with Masters of Commerce, Economics and Doctorate of Philosophy- Ph.D. But his extensive knowledge of Sikhism and Gurbani has earned him a lot more respect. He is an individual of profound intellectual capacity and a philosopher who enlightens about religious aspects and social matters through his simple scripts.

Most of his articles are based on Gurbani, Mathematics and current Social Issues. Every week his article brings valuable topics to the readers, which are always liked and well received even by new generation. The readers gain valuable information and knowledge about Gurbani and Sikhism. Doctor sahib's articles always provide a novelty to readers.

I am pleased and fortunate to view and write a brief introduction about the author of this book, which reflects his knowledge and hard work to put together Bhagat Ravidas ji's teachings as a philosopher. The life sketch of Bhagat Ravidas ji's book would bring out many historical facts and it will be an inordinate asset to sikh religion and followers.

My best wishes to him for the success of this book.

### **BALBIR SINGH MA**

*Editor-In Chief "Pardes Times"*  
36415 Ruschin Dr Newark, CA 94560  
bsma54@gmail.com, 510-938-7771  
[www.pardesimes.com](http://www.pardesimes.com)



**PUNJABI WRITERS CO-OPERATIVE  
SOCIETY (LTD.) LUDHIANA/AMRITSAR**

Academy of the Punjab in North America: <http://www.apna.org>

ISBN 81-89735-30-6



**BEGUMPURA CITY**

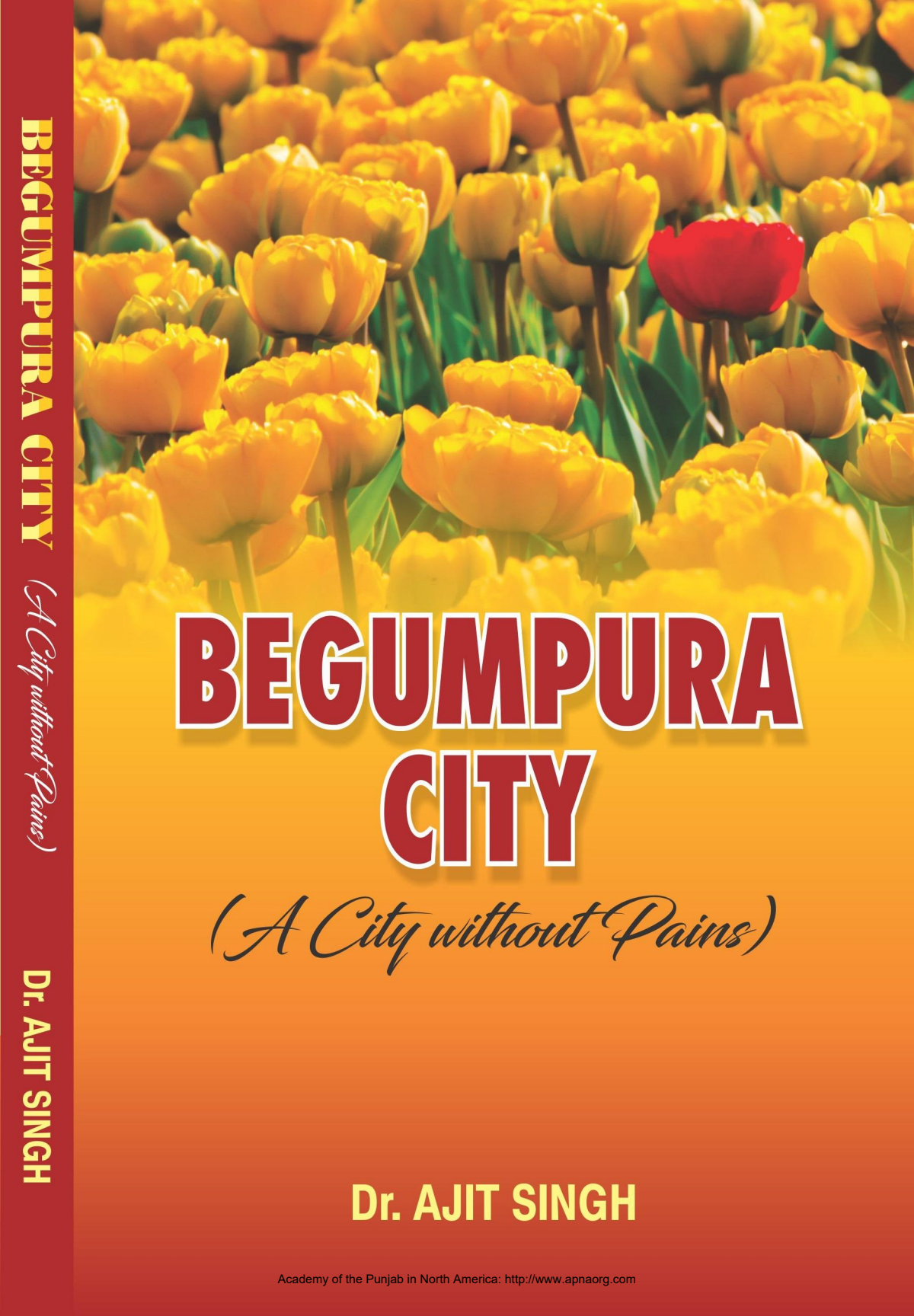
*(A City without Pains)*

**DR. AJIT SINGH**

**BEGUMPURA CITY**

*(A City without Pains)*

**Dr. AJIT SINGH**



**BEGUMPURA  
CITY**

*(A City without Pains)*

**Dr. AJIT SINGH**

## Chapter II

### LIFE SKETCH OF BHAGAT RAVIDAS

Almost all the primary and secondary sources agree that he is a Sudra by caste and his profession is that of a cobbler, and this fact of life is given by him in detail and is written at Page 1293 of Shree Guru Granth Sahib Ji in Raag Malar stated as under:

ਮਲਾਰ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ

(Raag Malar Bani Bhagat Ravidas ji ki )

Malaar ,The word of devotee Ravidasa ji.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

(Ik Onkar Satguru Parsadi)

One universal creator God,by the grace of the true Guru.

ਨਾਗਰ ਜਨਾਂ ਮੇਰੀ ਜਾਤਿ ਬਿਖਿਆਤ ਚੰਮਾਰੰ ॥

(Nagar janan meri jati bjkhiat chamarang)

O humble townspeople, I am obviously just a shoemaker.

ਰਿਦੈ ਰਾਮ ਗੋਬਿੰਦ ਗੁਨ ਸਾਰੰ ॥੧॥ ਰਹਾਉ ॥

(Ride Ram Gobind gun sarang) (rahao)

In my heart I cherish the glories of the Lord ,the Lord of the universe. Pause .

ਸੁਰਸਰੀ ਸਲਲ ਕ੍ਰਿਤ ਬਾਰੁਨੀ ਰੇ ਸੰਤ ਜਨ ਕਰਤ ਨਹੀ ਪਾਨੰ ॥

(Sursuri salal krit baruni re sant jan

karat nhin panang)

Even if wine is made from the water of the Ganges, O saints do not drink it.

ਸੁਰਾ ਅਪਵਿਤ੍ਰ ਨਤ ਅਵਰ ਜਲ ਰੇ ਸੁਰਸਰੀ

ਮਿਲਤ ਨਹਿ ਹੋਇ ਆਨੰ ॥੧॥

Begumpura City / 29

**(Sura apvitra nat awar jal re  
suasuri milat nahi hoi anang 1)**

This wine ,and any other polluted water which mixes with the Ganges is not separate from it.

**ਤਰ ਤਾਰਿ ਅਪਵਿਤ੍ ਕਰਿ ਮਾਨੀਐ ਰੇ ਜੈਸੇ ਕਾਰਾਰਾ ਕਰਤ ਬੀਚਾਰੰ ॥**

**(Tur tar apvitra kari manie re jaise**

**kagra karat bicharang.)**

The palmyra palm tree is considered impure and so its leaves are considered impure as well.

**ਭਗਤਿ ਭਾਗਉਤੁ ਲਿਖੀਐ ਤਿਹ ਉਪਰੇ ਪੂਜੀਐ ਕਰਿ ਨਮਸਕਾਰੰ ॥੨॥**

**(Bhagti bhagaut likhie tih upre**

**pujie kr namaskarang 2)**

But if devotional prayers are written on paper made from its leaves ,then people bow in reverance and worship before it.

**ਮੇਰੀ ਜਾਤਿ ਕੁਟ ਬਾਂਢਲਾ ਢੋਰ ਢੋਵੰਤਾ**

**ਨਿਤਹਿ ਬਾਨਾਰਸੀ ਆਸ ਪਾਸਾ ॥**

**Meri jat kut bandhla dhore dhowanta**

**nitihi Banarsi aas pasa )**

It is my occupation to prepare and cut leather;each day, I carry the carcasses out of the city.

**ਅਬ ਬਿਪ੍ ਪਰਧਾਨ ਤਿਹਿ ਕਰਹਿ ਡੰਡਉਤਿ**

**ਤੇਰੇ ਨਾਮ ਸਰਣਾਇ ਰਵਿਦਾਸੁ ਦਾਸਾ ॥੩॥੧॥**

**(Ab bipr pradhan tih karhi dandaut**

**tere naam sarnai Ravidasa dasa.3 )**

Now the important brahmanas of the city bow down before me : Ravidasa ,your slave seeks the sanctuary of your name. The whole of Ravidasa's life is viewed from this particular angle. The reason being the Brahmanic institution of varnasrama dharma, according to which the sudras have no right to study the sacred scriptures ,to perform sacrifices or to take initiation into religious life. They were very badly if any low caste tried to chant His name so many examples are avilable in which low caste people were given

harsh treatment by the brahmanas and rulers of that period.

Ravidasa is a saint of such high and rare merits that even the Brahamanas, the men of exalted standings, come to pay their respect to him. In Sikh Ideology caste has nothing to do, if you are devoted to God.

About the institution of caste, the universal prevalent evil in Indian society, Guru Nanak Dev has imparted powerfully effective teaching. Here are a few pronouncements illustrating his deep universal humanitarianism:

**ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ ॥੧॥ ਰਹਾਉ ॥**

**Jaanhahu Joth N Pooshhahu Jaathee Aagai**

**Jaath N Hae ||1|| Rehaao ||**

Know all human beings to be repositories of Divine Light, Stop not to enquire about their caste, In the here after there are no castes.

(Asa 3, page 349)

**ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ ॥**

**Fakarr Jaathee Fakarr Naao ||**

Caste is a condemn able notion,pride of name is low and mean.

**ਸਭਨਾ ਜੀਆ ਏਕਾ ਛਾਉ ॥**

**Sabhanaa Jeeaa Eikaa Shhaao ||**

All living things have their sole support in God.

(Sri Raga-ki-var 3 page 83)

**ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥**

**Khasam Visaarehi Thae Kamajaath ||**

Those forgetting the Lord are the truly low caste.

**ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੨॥**

**Naanak Naavai Baajh Sanaath ||4||2||**

Nanak ,the low caste are those who live without God.

(Asa 2 page 349 )

**ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ ॥**

**Jaath Janam Neh Pooshheeai Sach**

*Begumpura City / 31*

**Ghar Laehu Bathaae ||**

God does not ask about social class or birth ;you must find your true home.

**ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ||**

**Saa Jaath Saa Path Hai Jaehae Karam Kamaae ||**

That is your social class and that is your status the karma of what you have done.

**ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਾਟੀਐ ਨਾਨਕ ਛੂਟਸਿ ਨਾਇ ||੪||੧੦||**

**Janam Maran Dhukh Kaatteeai**

**Naanak Shhootas Naae ||4||10||**

The pains of death and rebirth are eradicated ; O Nanak, salvation is in the Lord's name.

(Prabhati 10 page 1330)

**ਕੁਬੁਧਿ ਡੂਮਣੀ ਕੁਦਇਆ ਕਸਾਇਣਿ**

**ਪਰ ਨਿੰਦਾ ਘਟ ਚੁਹੜੀ ਮੁਠੀ ਕ੍ਰੋਧਿ ਚੰਡਾਲਿ ||**

**Kubudhh Ddoomaneer Kudhaeiaa**

**Kasaein Par Nindhaa Ghatt Chooharree**

**Muthee Krodh Chandaal ||**

False-mindedness is the drummer-woman ; cruelty is the butcherness; slander of others in one's heart is the cleaning-woman, and decietful anger is the outcast-woman.

**ਕਾਰੀ ਕਢੀ ਕਿਆ ਥੀਐ ਜਾਂ ਚਾਰੇ ਬੈਠੀਆ ਨਾਲਿ ||**

**Kaaree Kadtee Kiaa Thheeai**

**Jaan Charae Baitheea Naal ||**

What good are the ceremonial lines drawn around your kitchen, when these four are seated there with you ?

**ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਾਰਾਂ ਨਾਵਣੁ ਨਾਉ ਜਪੇਹੀ ||**

**Sach Sanjam Karanee Kaaraan**

**Naavan Nao Japaehee ||**

Make truth your self-discipline ,and make good deeds the lines you draw; make chanting the name your cleansing bath.

**ਨਾਨਕ ਅਗੈ ਉਤਮ ਸੇਈ ਜਿ ਪਾਪਾਂ ਪੰਦਿ ਨ ਦੇਹੀ ||੧||**

**Naanak Agai Ootham Saeer J**

*Begumpura City / 32*

**Paapaan Pandh N Dhaehee ||1||**

O Nanak ,those who do not walk in the ways of sin,  
shall be exalted in the world hereafter.

(Var Sri Rag 20 page 91)

As against the pride of wealth and power and the  
haughtiness of high caste ,Guru Nanak Dev and his holy  
successors have inculcated the spirit of humility :

**ਸੋਰਠਿ ਮਹਲਾ ੫ ॥**

**Sorath Mehalaa 5 ||**

Sorath, fifth mehal.

**ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥**

**Gareebee Gadhaa Hamaaree ||**

Humility is my spiked club.

**ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥**

**Khannaa Sagal Raen Shhaaree ||**

My dagger is to be the dust of all men's feet.

**ਇਸੁ ਆਗੈ ਕੋ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥**

**Eis Aagai Ko N Ttikai Vaekaaree ||**

No evil-doer can withstand these weapons.

**ਗੁਰ ਪੂਰੇ ਏਹ ਗਲ ਸਾਰੀ ॥੧॥**

**Gur Poorae Each Gal Saaree ||1||**

**The perfect Guru has given me this understanding.**

(Sorath 80 Guru Arjan Dev page 628 )

**ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥**

**Sukhee Basai Masakeeneeaa Aap Nivaar Thalae ||**

The humble beings abide in peace; subduing egotism,  
they are meek.

**ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥੧॥**

**Baddae Baddae Ahankaareeaa**

**Naanak Garab Galae ||1||**

The very proud and arrogant persons ,O Nanak are  
consumed by their own pride.

(Sukhmani 12 sloka) (S.G.G.S. 278 )



The holy Gurus raised their voice against the arrogance of the Brahman particularly ,who arrogated holiness to himself.Their hearts were full of compassion for the so called lower castes,who besides being deprived of an honoured place in society ,including the right to possess landed and house property ,were also denied the ministrations of religion . This meant that the path of liberation ,the highest goal achievable by a created being, was sought to be denied to them .Guru Nanak Dev placed himself on a level with those poor disinherited folk out of a spirit of compassion for them .He thus raises his mighty voice :

**ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥**

**Neechaa Andhar Neech Jaath**

**Neechee Hoo Ath Neech ॥**

Nanak seeks the company of the lowest of the low class, the very lowest of the low.

**ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥**

**Naanak Thin Kai Sang Saathh**

**Vaddiaa Sio Kiaa Rees ॥**

Why should I try to compete with the great ?

**ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥੪॥੩॥**

**Jithhai Neech Samaaleean**

**Thithhai Nadhar Thaeree Bakhasees ॥4॥3॥**

In that place where the lowly are cared for-there, the blessings of your glance of grace rain down.

(Sri Rag 3 page 15 )

In another place with heart overflowing with Divine compassion, he thus exalts the low caste :

**ਜਾਤਿ ਕੁਲੀਨੁ ਸੇਵਕੁ ਜੇ ਹੋਏ ॥**

**Jaath Kuleen Saevak Jae Hoe ॥**

If someone of high social standing becomes a selfless servant.

**ਤਾ ਕਾ ਕਹਣਾ ਕਹਹੁ ਨ ਕੋਇ ॥**

**Thaa Kaa Kehanaa Kehahu N Koe ॥**

*Begumpura City / 34*

Then his praises cannot even be expressed.

ਵਿਚਿ ਸਨਾਤੀ ਸੇਵਕੁ ਹੋਇ ॥

**Vich Sanaathanace Saevak Hoe ॥**

And if someone from a low social class becomes a selfless servant.

ਨਾਨਕ ਪਣੀਆ ਪਹਿਰੈ ਸੋਇ ॥੪॥੧॥੬॥

**Naanak Panheaa Pehirai Soe ॥4॥1॥6॥**

O Nanak ,he shall wear shoes made from my skin.

(Malar 6 page 1256)

Guru Arjan Dev while compiling the holy Granth sahib, took care to include in it the hymns of devotion composed by some of the so called untouchable Bhaktas. This was meant to demonstrate that in the eyes of the Guru ,not only should an untouchable receive religious ministrations ,but should have in him piety and enlightenment ,also set up as a teacher. Out of such Bhaktas of the lower castes were Kabir a weaver, Ravidas,a cobbler,Namdev,a dyer and Sadhna, a butcher. In their own pronouncements the Holy Gurus have thus left their testament:

ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥

**Khathree Braahaman Soodh**

**Vais Oupadhaes Chahu Varanaa Ko Saajhaa ॥**

God's teaching to all four castes, Khatri, Brahman, Shudra and Vaish may be imparted

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਧਰੈ ਸੋ ਕਲਿ ਮਹਿ ਘਟਿ ਘਟਿ

ਨਾਨਕ ਮਾਝਾ ॥੪॥੩॥੫੦॥

**Guramukh Naam Japai Oudhharai So Kal**

**Mehi Ghatt Ghatt Naanak Maajhaa ॥4॥3॥50॥**

Whoever by the Masters guidance utters the holy name is liberated.

(Suhi, Guru Arjan Dev 50, Page 747),

ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣ ਸੂਦੁ ਵੈਸੁ ਕੋ ਜਾਪੈ ਹਰਿ ਮੰਤ੍ਰੁ ਜਪੈਨੀ ॥

**Khathree Braahaman Soodh Vais Ko**

**Jaapai Har Manthra Japainee ॥**

*Begumpura City / 35*

Khatri ,Brahman,Shudra and Vaish --any may utter  
God's holi mantra,

ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਪੂਜਹੁ  
ਨਿਤ ਸੇਵਹੁ ਦਿਨਸੁ ਸਭ ਰੈਨੀ ॥੧॥

**Gur Sathigur Paarabreham Kar Poojahu  
Nith Saevahu Dhinah Sabh Raine ॥1॥**

Worship ye the holy transcendent Lord-- Serve Him  
day and night.

(Bilawal Guru Amar Das, page 800)

Guru Arjan Dev defines the true Pandit (Brahman  
Scholar) as one who imparts religious teaching to all four  
castes.(Sukhmani 9.4). The verse is given as under :

ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ ॥

**Chahu Varanaa Ko Dhae Oupadhaes ॥**

He gives instructions to people of all castes and  
social; classes.

ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥੩॥

**Naanak Ous Panddith Ko Sadhaa Adhaes ॥4॥**

O Nanak ,to such a pandit ,I bow in salutation for  
ever.

(S.G.G.S.274)

Brahmanical orthodoxy forbade such ministrations to  
the lower castes. Further on ,in Sukhmani 9.5 Guru Arjan  
dev affirms by writing which is given below:

ਬੀਜ ਮੰਤ੍ਰੁ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥

**Beej Manthra Sarab Ko Giaan ॥**

The beej mantra, the seed mantra, is spiritual wisdom  
for everyone.

ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੋਉ ਨਾਮੁ ॥

**Chahu Varanaa Mehi Japai Koo Naam ॥**

Anyone from any class can chant the naam .

ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥

**Jo Jo Japai This Kee Gath Hoe ॥**

*Begumpura City / 36*

Whoever chants it, is emancipated.

ਸਾਧਸੰਗਿ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥

**Saadhhasang Paavai Jan Koe ॥**

And yet rare are those who attain it in the company  
of the holy.

ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਿ ਉਰ ਧਾਰੈ ॥

**Kar Kirapaa Anthar Our Dhhaarai |**

By his grace ,He enshrines it within .

ਪਸੁ ਪ੍ਰੇਤ ਮੁਖਦ ਪਾਥਰ ਕਉ ਤਾਰੈ ॥

**Pas Praeth Mughadh Paathhar Ko Thaarai ॥**

Even beasts ,ghosts and the stone hearted are saved.

(S.G.G.S.274)

The pandits of those period were too strict regarding imparting religious hymns to the lower castes . If anyone disobeyed he or she was treated so harshly that common folks avoided to go against them. A few people like Ravidas ji and Kabir ji etc. tried to meditate and we have seen above how were they treated by the pandits and the rulers of that time.

### **Ravidasa's Spiritual Guide**

In the verses of Ravidasa ji, we do not find any reference to the name of his spiritual guide ,however all the secondary sources maintain that he is initiated into spiritual life by Swami Ramananda. In these accounts the problem of his initiation is linked with his caste. According to the brahmanic laws ,it is not possible for any brahamana to initiate any sudra into the spiritual life. In the commentary of Priyadasa ,Ramananda initiates the child at the time of his birth ( As given on page 473 of Sri Bhaktimala ) According to Bhavsyapurana ,Ravidasa already becomes a renowned religious figure before he goes to seek initiation from Ramananda. As stated in Bhavishapurana Part IV chapter 17-18 slok 53-56,Ravidasa defeats Kabira in a religious

*Begumpura City / 37*

dialogue but having been defeated by Sankracharya ,he comes to Ramananda. Ravidasa Ramayana also tells us that Ravidasa is mature when he comes in contact with Ramananda.

When we take into account the periods of Ravidasa and Ramananda it is possible that Ravidasa came into contact with Ramananda at the age of 20 or more,when he had achieved a reputation of a great devotee of God. Following couplet in Shri Guru Granth Sahib Ji at page 973-974 in Ramakali bani of Bhagat Ravidasa ji gives clarity that he was a Bhagat of God and not of anybody else.Given as under :

**ਹਮ ਬਡ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ ॥**

**Ham Badd Kab Kuleen Ham**

**Panddith Ham Jogee Sanniaasee ॥**

I am a great poet of noble heritage : I am a pandit, a religious scholar, a yogi and a sanyasi.

**ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ ॥੨॥**

**Giaanee Gunee Soor Ham**

**Dhaathae Eih Budhh Kabehi N Naasee ॥2॥**

I am a spiritual teacher ,a warrior and a giver such thinking never ends.

**ਕਹੁ ਰਵਿਦਾਸ ਸਭੈ ਨਹੀ ਸਮਝਸਿ ਭੂਲਿ ਪਰੇ ਜੈਸੇ ਬਉਰੇ ॥**

**Kahu Ravidhaas Sabhai Nehee**

**Samajhas Bhool Parae Jaisae Bourae ॥**

Says Ravidasa, no one understands : they all run arounds: deluded like madmen.

**ਮੋਹਿ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਮੋਰੇ ॥੩॥੧॥**

**Mohi Adhhaar Naam Naaraaein**

**Jeevan Praan Dhhan Morae ॥3॥1॥**

The Lord's name is my only support: He is my life, my breath of life and wealth.

(S.G.G.S.974 )

Dr. B.P.Sharma ,with the help of a couplet written in Raag Gaudi at page 346 in Shri Guru Granth sahib Ji given

as under opines that Bhagat Ravidasa ji was not without any Guru (Nigura)----

**ਪਰਮ ਪਰਸ ਗੁਰੁ ਭੇਟੀਐ ਪੂਰਬ ਲਿਖਤ ਲਿਲਾਟ ॥**

**Param Paras Gur Bhaetteeai**

**Poorab Likhath Lilaatt ॥**

When one meets the supreme philosopher's stone, the Guru, if such preordained destiny is written on one's forehead.

**ਉਨਮਨ ਮਨ ਮਨ ਹੀ ਮਿਲੇ ਛੁਟਕਤ ਬਜਰ ਕਪਾਟ ॥੬॥**

**Ounaman Man Man Hee Milae**

**Shhuttakath Bajar Kapaatt ॥6॥**

Then the soul blends with the supreme soul, and the stubborn doors are opened wide.

**ਭਗਤਿ ਜੁਗਤਿ ਮਤਿ ਸਤਿ ਕਰੀ ਭ੍ਰਮ ਬੰਧਨ ਕਾਟਿ ਬਿਕਾਰ ॥**

**Bhagath Jugath Math Sath Karee**

**Bhram Bandhhan Kaatt Bikaar ॥**

Through the ways 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॥**

**Soee Bas Ras Man Milae Gun**

**Niragun Eaek Bichaar ॥7॥**

The mind is restrained ,and one attains joy,contemplating the one Lord who is both with and without qualities.

**ਅਨਿਕ ਜਤਨ ਨਿਗ੍ਰਹ ਕੀਏ ਟਾਰੀ ਨ ਟਰੈ ਭ੍ਰਮ ਫਾਸ ॥**

**Anik Jathan Nigreh Keeeae Ttaaree**

**N Ttarai Bhram Faas ॥**

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॥**

**Praem Bhagath Nehee Oopajai**

**Thaa Thae Ravidhaas Oudhaas ॥8॥1॥**

Love and devotion have not welled up within me and so Ravidasa is sad and depressed.

(S.G.G.S.346 )

Some scholars opune that Bhagat Ravidasa Ji had a Guru named Permanand by reading a couplet from his bani written in Shri Guru Granth sahib ji at page 486 given as under :

**ਰਵਿਦਾਸ ਦਾਸ ਉਦਾਸ ਤਜੁ ਭ੍ਰਮੁ ਤਪਨ ਤਪੁ ਗੁਰ ਗਿਆਨ ॥  
Ravidhaas Dhaas Oudhaas Thaj Bhram  
Thapan Thap Gur Giaan ॥**

O servant Ravidas, dispel your sorrow and doubt and know that Guru-given spiritual wisdom is the penance of penances.

**ਭਗਤ ਜਨ ਭੈ ਹਰਨ ਪਰਮਾਨੰਦ ਕਰਹੁ ਨਿਦਾਨ ॥੪॥੧॥  
Bhagath Jan Bhai Haran**

**Paramaanandh Karahu Nidhaan ॥4॥1॥**

O Lord, Destroyer of the fears of your humble devotees, make me supremely blissful in the end.

(S.G.G.S. 486 )

But this seems a wrong idea because Permanand written here means supreme bliss and is not a name of his Guru.

## **Marriage**

We find no mention about his marriage in his bani. from his janamsakhis available we came to know that he lead a good family life. His father arranged his marriage. He was married to Lonee or Lona in the early age of 12 or 13 years. She was a humble and a good nature lady and religious one. According to Barkat Singh giani his wife was Bhagan Devi who belonged to Mirzapur, but Dr. Dharam Paul Maini opines that her name was Launa or Launna and was born in a family of Chamars. This fact is endorsed in Raidas Ramayana . Even today Lona is taken as a Devi and ladies beg for a happy and fruitful life of their children from her. It is a firm belief that with her blessings unwell children get well.

## **Aulaad**

According to Dr. Dharm Paul Maini and Gurcharan Singh in their book at page 12 Bhagat Ravidas had a son namely Vijaidasa. Whereas some scholars have opined that though he was married but had no issue. We find no evidence that he had any issue.

## **Education**

Due to varnavand ,no formal or informal education was allowed for Sudras. Bhagat Ravidasa ji being a Sudra was not allowed to get any formal education. It is said that Pandit Shardanand was running his pathshala in his house. The child Ravidas was put to his school by his parents. Many other casteist people tried their best to restrain Pandit from admitting a low caste student in his school. He being an experienced wise man realized from his face that the boy Ravidas seems to be a godly one. Besides heavy pressure on him pandit admitted him and started teaching him. He taught him the letters of alphabet and he noticed that he was a sober and a promising boy. He realized that boy Ravidas was spiritually enlightened So he developed a great regard for him. From his bani, many references we get of Veds, Puranas, Smirities, many itihask and mithiask events, those show that he has good knowledge of all these. His hymns show that he feels learning gives rise to pride in a man, who comes to regard himself as pandit (learned) and gyani (knower). Bhagat Ravidas himself quoted which is at page 974 of Shri Guru Granth Sahib Ji is given as under :

**ਹਮ ਬਡ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ ॥**

**Ham Badd Kab Kuleen Ham**

**Panddith Ham Jogee anniaasee ॥**

I am a great poet of noble heritage : I am a pandit, a religious scholar, a yogi and a sanyasi.

**ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ ॥੨॥**

*Begumpura City / 41*



**Giaanee Gunee Soor Ham Dhaathae  
Eih Budhh Kabehi N Naasee ||2||**

I am a spiritual teacher, a warrior and a giver- such thinking never ends.

**ਕਹੁ ਰਵਿਦਾਸ ਸਭੈ ਨਹੀ ਸਮਝਸਿ ਭੂਲਿ ਪਰੇ ਜੈਸੇ ਬਉਰੇ ॥  
Kahu Ravidhaas Sabhai Nehee Samajhas  
Bhool Parae Jisae Bourae ||**

Says Ravidasa, no one understands : they all run around deluded like madmen.

**ਮੋਹਿ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਮੋਰੇ ॥੩॥੧॥  
Mohi Adhhaar Naam Naaraaein Jeevan  
Praan Dhhan Morae ||3||1||**

The Lord's name is my only support. He is my life, my breath of life, my wealth.

(S.G.G.S.973)

The feeling of egoism is the greatest obstacle in the way of God realization. The real learning according to Bhagat Ravidasa comes in the company of holy men and through the word of the GURU. Such learning consists in training one's inner faculties to follow the path of God. In Sri Bhaktimala we see his words quoted as under:

**ਚਲ ਮਨ ਹਰ ਟਕਸਾਲ ਪੜਾਊ ॥ (ਟੇਕ)**

**Chal mn hr taksaal padaaon.(Tek).**

**ਗੁਰੂ ਕਿ ਸਾਟ ਗਿਆਨ ਕਾ ਅਛਰ ਬਿਸਰੈ**

**ਤੇ ਸਹਿਜ ਸਮਾਧ ਲਗਾਊ ॥੧॥**

**Guru Ki saat gian ka achhar bisre  
te sehij smadh lagaoon.**

**ਪ੍ਰੇਮ ਕਿ ਪਾਟੀ ਸੂਰਤ ਕਿ ਲੇਖਨ ਰਚੇ ਮਮੇ ਲਿਖਿ ਆਂਕ ਲਖਾਊ ॥**

**Prem ki patti soorat ki lekhn**

**rre mme likh aank lkhaaon.**

**ਯੇਹ ਵਿਧਿ ਮੁਕਤ ਭਏ ਸਨਕਾਦਿਕ ਹ੍ਰਦਯ ਬਿਚਾਰ ਪ੍ਰਕਾਸ਼ ਦਿਖਾਊ ॥**

**Yeh vidhi mukat bhae snkadik**

**hardaya bichar parksah dikhaaon.**

**ਕਾਰਾਦ ਕੰਵਲ ਮਤਿ ਮਸ ਕਰ ਨਿਰਮਲ**

*Begumpura City / 42*

ਬਿਨਾ ਰਸਨਾ ਨਿਸਦਿਨ ਗਨ ਗਾਉਂ ॥੪॥  
Kagad kanval mt ms kr nirmal  
bina rasna nisdin gun gaaoon.  
ਕਹ ਰੈਦਾਸਾ ਰਾਮ ਭਜ ਭਾਈ ਸੰਤ ਸਾਖ ਦੇ ਬਾਹਰ ਨਾ ਆਉਂ ॥੫॥  
Keh Raidasa Ram bhaj bhai sant  
sakh de bahar naa aaon.

### Profession

All the primary and secondary sources agree that his profession is that of a cobbler, and used to do what his parents were doing like carrying dead animals and making and mending shoes, this fact of life is given by him in detail and is written at Page 659 in Raag Sorath in Shri Guru Granth Sahib Ji and is as under :

ਚਮਰਟਾ ਗਾਂਠਿ ਨ ਜਨਈ ॥

**Chamarattaa Gaanth N Janee ॥**

I am a shoemaker, but I do not know how to make shoes.

ਲੋਗੁ ਗਠਾਵੈ ਪਨਹੀ ॥੧॥ ਰਹਾਉ ॥

**Log Gathaavai Panehee ॥1॥ Rehaao ॥**

People come to me to mend their shoes .Pause.

ਆਰ ਨਹੀ ਜਿਹ ਤੋਪਉ ॥

**Aar Nehee Jih Thopo ॥**

I have no awl to stitch them.

ਨਹੀ ਰਾਂਬੀ ਠਾਉ ਰੋਪਉ ॥੧॥

**Nehee Raanbee Thao Ropo ॥1॥**

I have no knife to patch them.

(S.G.G.S.659 )

Bhai Gurdas has also mentioned about Bhagat Ravidasa in vaar 10 and is detailed about his profession as cobbler . In his words written as under:

ਭਗਤੁ ਭਗਤੁ ਜਗਿ ਵਜਿਆ ਚਹੁ ਚਕਾਂ ਦੇ ਵਿਚਿ ਚਮਿਰੇਟਾ ॥

**Bhagatu Bhagatu Jagi Vajiaa**

**Chahu Chakaan Day Vichi Chamiraytaa.**

*Begumpura City / 43*

The tanner became renowned as bhagat in all the four directions.

ਪਾਣਾ ਗੰਢੈ ਰਾਹ ਵਿਚਿ ਕੁਲਾ ਧਰਮ ਢੋਇ ਢੋਰ ਸਮੇਟਾ ॥

**Paanhaa Ganddhai Raah**

**Vichi Kulaa Dharam Ddhoi Ddhor Samaytaa.**

In accordance with his family tradition he would cobble the shoes and carry away the dead animals.

### **Contemporaries**

There are many opinions about his contemporaries. It is agreed that Bhagat Kabira ji and Bhagat Ravidasa ji were contemporaries. Bhagat Kabir's time is taken as 1433 A.D. to 1495 A.D. and this removes all doubts about his being of the same time. Scholars like Macauliffe, Macleod, Bhai Jodh Singh, Dr. Ram Kumar Verma, Ram Chandar Shukla have the same opinion about both being contemporaries. Dr. Hazari Parsad says that Bhagat Kabir Ji was elder to Bhagat Ravidasa Ji. Some scholars say that there may be meeting between Shri Guru Nanak Dev Ji and Bhagat Ravidasa ji. According to Prithvi Singh Azad writes that at the time of Shri Guru Nanak Dev ji's birth Bhagat Ravidasa ji were about 93 year old. Their meeting is said to be held in 1555 A.D. This is the time when Guru Ji started his first Udasi.

In the janam Sakhi of Shri Guru Nanak Dev ji written by Sodhi Meharban mentioned in "Gosht Guru Babe ji ki Bhagatan Naal." he writes that when Shri Guru Nanak Dev Ji were passing through Ayodhya then there came Bhagat Namdev Ji, Jai Dev Ji, Kabir Ji, Tirlochana Ji, Bhagat Ravidasa Ji, Sadhna Ji, Sain Ji, Dhanna Ji, and Bainsi Ji to see him. But adding Bhagat Namdev Ji, Jai Dev ji and Kabir Ji is not historical because these Bhagats left for heavenly abode before the Shri Guru Nanak Dev Ji's birth. (Details given by Prof. Braham Jagdish Singh in his book at page 9-10). This is also in Janam Sakhi written by sodhi Meharban

*Begumpura City / 44*

that Bhagat Ravidasa's bani was in fame and Bhai Mardana often used to sing couplets. The words written are :

ਮਰਦਾਨਾ ਤਲਵੰਡੀ ਰਾਏ ਭੋਏ ਕੀ, ਰਹਿੰਦਾ ਰਬਾਬ ਵਜਾਏਂਦਾ ।

**Mardana Talvandi Rae Bhoie ki  
rehanda, rabab vajaenda**

ਨਾਮਾ, ਕਬੀਰ, ਤਿਰਲੋਚਨ, ਰਵਿਦਾਸ, ਧੰਨੇ, ਬੇਣੀ ਦੇ ਪਦੇ ਗਾਵਤਾ ।

**Nama, Kabira, Tirlochana, Ravidasa, Dhanne,  
Beni de pde gavta.**

ਗੁਰੂ ਨਾਨਕ ਦੇ ਆਗੇ ਪਦੇ ਗਾਵਤਾ ।

**Guru Nanak de aage pde gavta.**

### **Literary Works**

Forty of Ravidas's hymns and one shloak are included in Adi Guru Granth Sahib ji in various ragas detailed as under :

Siri-1, Gaodi-5 (4 shabad and 1 ashtpadi), Assa-6, Gujri-1, Sorath-7, Dhanasari-3, Jaitsari-1, Soohi-3, Bilawal-2, Gaund-2, Ramkali-1, Maaroo-2, Kedara-1, Bhairo-1, Basant-1, Malaar-3, Total-40 and Shlok 1. This bani included in Shree Guru Granth Sahib is most authentic and is oldest source. In other manuscripts there is difference in language and sequence.

### **Worldly Life**

From his verses it is clear that he does not renounce the worldly life and his profession in order to lead a religious life. He always keeps himself busy in his profession outwardly and he always remains immersed in devotion to God inwardly. He starts waiting on saints and when he came in contact with Svami Ramananda ,he goes on his path to God. His father finding him unprofitable in the family business he turns him out of the house. Though his father has considerable wealth but does not give him anything. Ravidasa built his own hut and started living there with his

*Begumpura City / 45*

wife ,earning his lively hood by making the shoes. The small amount of money that he saved out of his meager income, he spent that in the service of saintly persons. He gratuitously supplied holy men with pair of shoes whenever he found them without any. Even in this period of abject poverty ,he lead a very contented and devoted life. The legend of God's visit to him in the semblence of a saint,and leaving him a Parasa Stone (Which is able to convert that thing into gold brought in this stone's contact), relates to his life.

Devotion to God increased as the age increased.An interesting account could be found in Prembodha of his absolute surrender and his intense devotion to God. His devotion bears fruit for him and he is blessed with the vision of God. In his words the same is explained as under:

**ਇਕ ਦਿਨ ਮਨ ਚਿਤ ਬੁਧ ਥਕ ਗਈ ॥**

**ਦੇਹ ਭੀਤ ਕੇ ਚਿਤ ਸੋਭਈ ॥੨੫॥**

**Ikk din mn chit budh thak gae.**

**Deh bhith ke chit sobhai.**

**ਪ੍ਰੇਮ ਮਗਨ ਮਨ ਮੂਰਛਤ ਬਧ ਅਹੁੰਕਾਰ ਅਉਚਿਤ ॥**

**Prem magan mn moorchht bdh ahunkar aochit.**

**ਗਲਤ ਮਹੋਦਿਧ ਪ੍ਰੇਮ ਮਹਿ ਤਨ ਜਿਓ ਭੀਤ ਕੋ ਚੜ ॥੨੬॥**

**Glat mhodidh prem meh tn jio bheet ko chd.**

**ਅੰਤਰਿ ਪ੍ਰੇਮ ਸਿਓ ਨੈਨ ਉਘਾਰੇ ॥ ਪ੍ਰੀਤਮ ਅੰਤਰਿ ਦ੍ਰਿਸ਼ ਨਿਹਾਰੇ ॥**

**Antr prem sio nain ughare.**

**Preetam antir drish nihare .**

**ਸੋਈ ਪ੍ਰੀਤਮ ਤਿਰਭਣ ਸਾਰ ॥ ਨਿਰੰਕਾਰ ਵਹ ਸਰਬ ਆਕਾਰ ॥**

**Soi preetam tirbhavan saar.**

**Nirankaar veh sarab aakar.**

**ਅੰਤਰਿ ਜੋਤ ਸਰੂਪ ਪ੍ਰਕਾਸ਼ਾ ॥ ਟੀਨ ਭਵਣ ਮਹਿ ਤਾਕਾ ਵਾਸਾ ॥**

**Antir jot saroop parkasa .**

**Teen Bhavan keh taka vasa.**

**ਮੋਖੋ ਪਤ ਸੈ ਜੋ ਰੂਪ ਦਿਖਾਇਆ ॥**

**ਮੁਨ ਸੇ ਰੂਪ ਦ੍ਰਿਸ਼ਟਿ ਮਹਿ ਆਇਆ ॥**

**Mokho pt se jo rup dikhaia.**

*Begumpura City / 46*

**Mun se roop mahe aaia.**

ਸੋਈ ਸੋ ਰੂਪ ਫਿਰ ਬਾਹਰ ਆਇਓ ॥

ਦਰਸਨ ਦੇਖ ਚਰਨੀ ਲਪਟਾਇ ॥੨੭॥

**Soi so roop phir bahar aaio.**

**Darsan dekh charni laptae.**

ਠਾਕੁਰ ਤਬ ਪ੍ਰਸੰਨ ਭਇਓ ਰਵਿਦਾਸ ਜੁ ਮਾਂਗੁਹ ਲੇਹੁ ॥

**Thakr tb parsan bhaio Ravidasa ju mangleh lehu.**

ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ਸਭ ਲੈ ਸੁਖ ਭੋਗ ਕਰੂਹ ॥

**Ridh sidh nao nidhi sbh lai sukh bhog karoo.**

In his commentary Priyadasa also refers to Ravidasa's realization of God (reference Sri Bhakt Mala page 475-476).

God in this account first comes in the guise of a saint and then appears again in the dream and gives him gold coins with which he builds a temple for the service of the holy men and the worship of God. From then onwards, his reputation as a realized soul spreads through the length and breadth of the country. From his own verses and from the account of Nabhadasa two periods of his life are clearly discernible.. The first period of his Sadhna (spiritual endeavours) when he is laughed at by the people of his poverty and for his claim to the right of worshipping God. The brahmanas put obstacles in the way of devotion because he is born in a low sudra caste. This fact is endorsed by him written in his Bilaval Raag at page 858 in Shri Guru Granth sahib ji given as under :

**ਬਿਲਾਵਲੁ ਬਾਣੀ ਰਵਿਦਾਸ ਭਗਤ ਕੀ**

**Bilaaval Baanee Ravidhaas Bhagath Kee**

Bilaaval, The word of devotee Ravidasa.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**Ik Oankaar Sathigur Prasaadh ||**

One universal creator God, by the grace of the true  
Guru.

ਦਾਰਿਦੁ ਦੇਖਿ ਸਭ ਕੋ ਹਸੈ ਐਸੀ ਦਸਾ ਹਮਾਰੀ ॥

**Dhaaridh Dhaekh Sabh Ko**

*Begumpura City / 47*

**Hasai Aisee Dhasaa Hamaaree ||**

Seeing my poverty, everyone laughed, such was my condition.

**ਅਸਟ ਦਸਾ ਸਿਧਿ ਕਰ ਤਲੈ ਸਭ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ ||੧||**

**Asatt Dhasaa Sidhh Kar Thalai**

**Sabh Kirapaa Thumaaree ||1||**

Now I hold the eighteen miraculous spiritual powers in the palm of my hand; every thing is by your grace.

**ਤੂ ਜਾਨਤ ਮੈ ਕਿਛੁ ਨਹੀ ਭਵ ਖੰਡਨ ਰਾਮ ||**

**Thoo Jaanath Mai Kishh Nehee**

**Bhav Khanddan Raam ||**

You know and I am nothing, O Lord Destroyer of fear.

**ਸਗਲ ਜੀਅ ਸਰਨਾਗਤੀ ਪ੍ਰਭ ਪੂਰਨ ਕਾਮ ||੧|| ਰਹਾਉ ||**

**Sagal Jeea Saranaagathee**

**Prabh Pooran Kaam ||1|| Rehaao ||**

All beings seek your sanctuary, O God, Fulfiller and resolver of our affairs. Pause.

**ਜੋ ਤੇਰੀ ਸਰਨਾਗਤਾ ਤਿਨ ਨਾਹੀ ਭਾਰੁ ||**

**Jo Thaeree Saranaagathaa Thin Naahee Bhaar ||**

Whoever enters your sanctuary, is relieved of his burden of sin.

**ਉਚ ਨੀਚ ਤੁਮ ਤੇ ਤਰੇ ਆਲਜੁ ਸੰਸਾਰੁ ||੨||**

**Ooch Neech Thum Thae Tharae**

**Aalaj Sansaar ||2||**

You have saved the high and the low from the shameless world.

**ਕਹਿ ਰਵਿਦਾਸ ਅਕਥ ਕਥਾ ਬਹੁ ਕਾਇ ਕਰੀਜੈ ||**

**Kehi Ravidhaas Akathh Kathhaa**

**Bahu Kaae Kareejai ||**

Says Ravidasa what more can be said about the unspoken speech ?

**ਜੈਸਾ ਤੂ ਤੈਸਾ ਤੁਹੀ ਕਿਆ ਉਪਮਾ ਦੀਜੈ ||੩||੧||**

**Jaisaa Thoo Thaisaa Thuhee**

*Begumpura City / 48*

**Kiaa Oupamaa Dheejai ||3||1||**

Whatever you are ,you are O Lord; how can anything compare with your praises

(S.G.G.S. 858 )

But in his life, after spiritual realization,his reputation as a great saint spreads. It is during this period that even the brahmanas, leaving aside their caste distinctions come to bow before him. In Sri Bhakat Mala at page 470 this fact is endorsed and is given as under ;

**ਵਰਨਾਸ਼ਰਮ ਅਭਿਮਾਨ ਤਜਿ ਪਦ ਰਜ ਬੰਦਹਿ ਜਾਸ ਕੀ ॥**

**Varanashram abhiman tej pd rj bandeh jaas ki.**

Bhagat Ravidasa humbly acknowledges that his transformations in his life is due to to all embracing grace of God. this is quoted at page 1106 in Raag Maaroo in Shri Guru Granth sahib ji given as under :

**ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ**

**Raag Maaroo Baanee Ravidhaas Jeeo Kee**

Raag Maroo,the word of Ravidasa Ji.

**ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

**Ik Oankaar Sathigur Prasaadh ||**

One Universal creator God, by the grace of true Guru.

**ਐਸੀ ਲਾਲ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਕਰੈ ॥**

**Aisee Laal Thujh Bin Koun Karai ||**

O love who else but you could do such a thing ?

**ਗਰੀਬ ਨਿਵਾਜੁ ਗੁਸਈਆ ਮੇਰਾ ਮਾਥੈ ਛਤ੍ ਧਰੈ ॥੧॥ ਰਹਾਉ ॥**

**Gareeb Nivaaj Guseeaa Maeraa**

**Maathhai Shhathra Dhharai ||1|| Rehaao ||**

O patron of the poor, Lord of the world, You have put the canopy of your grace over my head. Pause.

**ਜਾ ਕੀ ਛੋਤਿ ਜਗਤ ਕਉ ਲਾਗੈ ਤਾ ਪਰ ਤੁਹੀ ਢਰੈ ॥**

**Jaa Kee Shhoth Jagath Ko Laagai**

**Thaa Par Thuhanaee Dtarai ||**

Only you can grant mercy to that person whose touch pollutes the world.

*Begumpura City / 49*



ਨੀਚਹ ਉਚ ਕਰੈ ਮੇਰਾ ਗੋਬਿੰਦੁ ਕਾਹੂ ਤੇ ਨ ਡਰੈ ॥੧॥

**Neecheh Ooch Karai Maeraa**

**Gobindh Kaahoo Thae N Ddarai ||1|**

You exalt and elevate the lowly, O my lord of the universe ,you are not afraid of anyone.

ਨਾਮਦੇਵ ਕਬੀਰੁ ਤਿਲੋਚਨੁ ਸਧਨਾ ਸੈਨੁ ਤਰੈ ॥

**Naamadhaev Kabeer Thilochan**

**Sadhhanaa Sain Tharai ||**

Naam Dev Kabir Tirlochan, Sadhna and Sain crossed over.

ਕਹਿ ਰਵਿਦਾਸੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਹਰਿ ਜੀਉ ਤੇ ਸਭੈ ਸਰੈ ॥੨॥੧॥

**Kehi Ravidhaas Sunahu Rae Santhahu**

**Har Jeeo Thae Sabhai Sarai ||2||1||**

Says Ravidasa listen, O saints through the dear Lord it is accomplished.

(S.G.G.S.1106 )

It is perhaps this period of life that he initiates Queen Jhali of Chittor into the spiritual life . Some of his contemporary saints may also have visited him., for religious discourses ,and it seems likely that he undertook extensive journeys.preaching the message of God.

During this period he pays a visit to Chittor on the invitation of his disciple Jhalibai.,even today the chattri in Chittor ,and the kuti and the kund in Madogarh are associated with his name. He may well have visited these places also We know from the commentary of Priyadasa ,Ramananada also pays a visit to Gagraun, the city of saint Pipa,accompanied by Kabira and Raidasa.

According to Ravidasa Ramayana ,he visits all the places of pilgrimage and religious centers such as Puskara ,Prayaga, Triveni ,Godavari river, Haridvara, Multanpuri and Panghata. at Panghata during his meeting with Mirabai he discloses that he has come from Kanshi and wants to travel throughout the country. According to another text

*Begumpura City / 50*

Prasanga Pariyata, Ravidasa accompanies Ramananada as far as Kanshi. Ravidasa's followers are found throughout Northern India including Rajsthan where his writings are preserved with great respect and regard. The fact shows that he is quite popular in that part of the country and may have visited there for some time in his life duration.

### **Time of Death**

The time and place of his death is not known. The traditional accounts are obscure and unsatisfactory. In the absence of any authentic historical evidence, it may be assumed that he passes away at some unknown place during his extensive journey to different parts. Dr. Shakti Dhar Sharma opines that Bhagat Ravidas died on Chet Vadi, Bikrami samvat 1584. As per calculations his age comes to be 151 years on this date, which was not acceptable by many scholars being uncommon. But it is found that a saint namely Shiv Sarup died in Kurali district Roop Nagar after completing his age of 155 years. So if it is possible in modern times then it can be possible in the times of Bhagat Ravidas. So it is accepted that Bhagat Ravidas died in Samvat 1584 (1528 A.D.) at Banaras. According to Acarya Prithvi Singh Azad Bhagat Ravidasa lives up to the ripe old age of 151 years.

### *Chapter III*

## **BHAGTI MOVEMENT**

The word Bhagat is believed to be related to Sanskrit root "bhaj" means to recite ,worship,service,meditate and share . If one has to state in simple terms ,then it can be said that Bhagat is one who through remembrance (Simran ) of Almighty ,finds the glimpses of the form of Creator in the whole creation,serves him and share His bounties. Besides this,the word Bhagat can be understood by segregating the letters contained in it ,as for example, the letter bh ( भ ) has been taken to be related to bhau,i.e. love, the letter g ( ग ) with knowledge (gian ) and letter t ( त )with sacrifice (tiag). This has been accepted that the person who is endowed with these three qualities,is in reality a Bhagat.

Glimpse of bhakti movement can be seen in the ancient Vedic literature. The Vedic believers were very simple persons and their devotion was limited only to propitiate their ancestors by offering sacrifices..Being afraid of natural calamities and to be safe from their fury ,these people used to worship them so that they could be recipient of their benevolence..As the time passed, all this became very complicated and was converted into rituals,while segregating the common masses. To oppose all this ,Jain and Buddha religion appeared . Over a period of time ,these also divided into many sects and differences also appeared in their principles for attaining supreme bliss.

The bhakti movement of Hinduism saw two ways of imaging the nature of the divine i.e. Braham -Nirguna or Sarguna. Nirguna Braham was the concept of the Ultimate reality as formless,without attributes or quality. Sarguna

*Begumpura City / 52*

Braham was envisioned and developed with form attribute and quality. The two had parallels in the ancient pantheistic unmanifest and theistic manifest traditions. Nirguna and Saguna concepts of the bhakti movement has been a baffling one to scholars, particularly the nirguni tradition because it offers, states David Lorenzen, "Heart felt devotion to a God without attributes, without even any definable personality." Yet given the mountains of Nirguni Bhakti literature adds Lorenzen, Bhakti for Nirguna Braham has been a part of the reality of high tradition of the Hindu religion along with the Bhakti for Sargun Braham. These were two alternative ways of imagining God during the Bhakti movement.

Guru Nanak, the first Sikh Guru and the founder of Sikhism was a Bhakti saint. He taught, states Jon Mayled, that the most important form of worship is Bhakti. Nam Simran -the realization of God -is an important bhakti practice in Sikhism. In the Sikh traditions, the themes of Nanak's poetry are broadly similar to the Nirguna bhakti ideas of Ravidas and other north Indian saint poets. Most modern scholars states Karen Penchels, consider Ravidas's ideas to belong to the nirguna philosophy within the bhakti movement. In Gurbani it is clearly mentioned that God is Himself Nirguna and Sarguna, there is no distinct dividing line between nirguna and sarguna. At Page 287 of Shree Guru Granth Sahib we can see mentioned as under:

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥  
ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥  
ਅਪਨੇ ਚਰਿਤ ਪ੍ਰਭਿ ਆਪਿ ਬਨਾਏ ॥  
ਅਪੁਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥  
ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥  
ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਸੋਇ ॥  
**Niragun Aap Saragun Bhee Ouhee ॥**  
**Kalaa Dhhaar Jin Sagalee Mohee ॥**  
**Apanae Charith Prabh Aap Banaaeae ॥**

*Begumpura City / 53*

**Apunee Keemath Aapae Paaeae ||  
Har Bin Dhoojaa Naahee Koe ||  
Sarab Niranthar Eaeko Soe ||**

He Himself is absolute and unrelated; He Himself is also involved and related. Manifesting His power, He fascinates the entire world. God Himself sets His play in motion. Only He Himself can estimate His worth. There is none, other than the Lord. Permeating all, He is the One.

(S.G.G.S. 287)

When we see Bhagat Ravidasa's verses it is clear that he was a follower of Nirguna school of thought . In his words ,those are included in Shri Guru Granth Sahib Ji at page 657 and are given as under :

(ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ)

ਸਰਬੇ ਏਕੁ ਅਨੇਕੈ ਸੁਆਮੀ

ਸਭ ਘਟ ਭੁਗਵੈ ਸੋਈ ॥

ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ

ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੪॥੧॥

**Sarabae Eaek Anaekai Suaamee**

**Sabh Ghatt Bhuogavai Soee ||**

**Kehi Ravidhaas Haathh Pai Naerai**

**Sehajae Hoe S Hoe ||4||1||**

The One Lord is pervading the many forms; He enjoys Himself in all hearts. Says Ravi Daas, the Lord is nearer than our own hands and feet. Whatever will be, will be. ||4||1||

(S.G.G.S.Page 657)

Ravidas as a reformer,a saint and a religious teacher is generally associated with a group of sadhakas or worshippers who flourished during the later medieval centuries in Northren part of India. These sadhakas are called bhaktas or saints and the tradition they followed was known as the bhakti or santa tradition. As they believed in Nirguna God so some scholars refer them as followers of school of the

*Begumpura City / 54*

nirguna school. Most of the early Nirguna saints are probably initiated into the spiritual life by Swami Ramananda, who was a great devotee, religious teacher and a reformer. From traditional accounts we come to know that the Ramananda is a successor of Ramanuj, being the renowned twelve century scholar of Sri Vaisnava school of the south.

The south was the leader in most reform movements and it is from the south that the spirit of reform is transmitted to the north through Ramananda, who constitutes an important link between south and north. According to Baldeva Upadhyaya it was Svami Raghvananada, spiritual predecessor and Guru of Ramananda who actually had brought the doctrine of bhakti movement from the south, the credit of transmitting the doctrine of Bhakti from the south to the north and providing it impetus is given to Ramananda in the popular tradition. Scholars though disagree regarding the place of birth of Svami Ramananda.

Macauliffe says that he was born in the south at Mialkot where Ramanuj, where his spiritual predecessor had set up an idol of Visnu and introduced the brahmanas to renounce their devotion to Shiva. Farquhar is also inclined to believe that Ramananada belongs to the Ramaite sect of the Vaisnavas in the south, who later on came to the north, settled in Kasi and preached the doctrine through Rama. He is the founder of Ramavata movement in the north and is thus the first to introduce in the north the name of Rama as diety. This fact is also beyond dispute that a small sect within the Sri Vaisnavas is at that time already in existence in the south which finds release in the worship of Rama. According to R.G. Bhandarkar the favourite diety of Kulasekhara Alvara is also Rama, the son of Dashratha.

The Ramacarnapaddhti is written in sankrit and it briefly states the various modes for the worship of Sri Rama. In addition to these works Pitambardatta Barthwal has edited some hindi compositions supposed to be Ramananda's

but their authenticity is also disputed. The only hymn of Ramanand's that seems to be authentic is preserved in Shri Guru Granth Sahib ji is in Raag Basant at is at page 1195 which is as under :

ਰਾਮਾਨੰਦ ਜੀ ਘਰੁ ੧

**Raamaanandh Jee Ghar 1**

Ramanand Ji First House.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**Ik Oankaar Sathigur Prasaadh ||**

One universal creator God .By the grace of Guru.

ਕਤ ਜਾਈਐ ਰੇ ਘਰ ਲਾਗੋ ਰੰਗੁ ॥

**Kath Jaaceai Rae Ghar Laago Rang ||**

Where should I go ? My home is filled with bliss.

ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ ਮਨੁ ਭਇਓ ਪੰਗੁ ॥੧॥ ਰਹਾਉ ॥

**Maeraa Chith N Chalai Man**

**Bhaeiu Pang ||1|| Rehaao ||**

My consciousness does not go out wandering.

My mind has become crippled.Pause.

ਏਕ ਦਿਵਸ ਮਨ ਭਈ ਉਮੰਗ ॥

**Eaek Dhivas Man Bhee Oumang ||**

One day a desire welled up in my mind .

ਘਸਿ ਚੰਦਨ ਚੋਆ ਬਹੁ ਸੁਗੰਧ ॥

**Ghas Chandhan Chooa Bahu Sugandhh ||**

I ground up sandalwood, along with several fragrant oils.

ਪੂਜਨ ਚਾਲੀ ਬ੍ਰਹਮ ਠਾਇ ॥

**Poojan Chaalee Breham Thaae ||**

I went to God's place and worshipped Him there.

ਸੋ ਬ੍ਰਹਮੁ ਬਤਾਇਓ ਗੁਰ ਮਨ ਹੀ ਮਾਹਿ ॥੧॥

**So Breham Bathaeiou Gur Man Hee Maahi ||1||**

That God showed me the Guru, within my own mind.

ਜਹਾ ਜਾਈਐ ਤਹ ਜਲ ਪਖਾਨ ॥

**Jehaa Jaaceai Theh Jal Pakhaan ||**

Wherever I go I find water and stones.

*Begumpura City / 56*

ਤੂ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਭ ਸਮਾਨ ॥

**Thoo Poor Rehiou Hai Sabh Samaan ॥**

You are totally pervading and permeating in all.

ਬੇਦ ਪੁਰਾਨ ਸਭ ਦੇਖੇ ਜੋਇ ॥

**Baedh Puraan Sabh Dhaekhae Joe ॥**

I have searched through all Vedas and Puranas.

ਉਹਾਂ ਤਉ ਜਾਈਐ ਜਉ ਈਹਾਂ ਨ ਹੋਇ ॥੨॥

**Ooahan Tho Jaaeeai Jo Eeahan N Hoe ॥2॥**

I would go there, only if the Lord were not here.

ਸਤਿਗੁਰ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ ॥

**Sathigur Mai Balihaaree Thor ॥**

I am sacrifice to you, O my true Guru.

ਜਿਨਿ ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ ॥

**Jin Sakal Bikal Bhram Kaattae Mor ॥**

You have cut through all my confusion and doubt.

ਰਾਮਾਨੰਦ ਸੁਆਮੀ ਰਮਤ ਬ੍ਰਹਮ ॥

**Raamaanandh Suaamee Ramath Breham ॥**

Ramanand's Lord and master is all-pervading

Lord God.

ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥੩॥੧॥

**Gur Kaa Sabadh Kaattai Kott Karam ॥3॥1॥**

The word of the Guru's shabad eradicates the karma of millions of past actions.

(SGGSPage 1195)

Translation of above hymn by M.A.Macauliffe Whether shall I go Sir? I am happy ay home. My heart will not go with me; it hath become a cripple.(Pause) One day I did have an inclination to go :

- I ground sandal,took distilled aloe wood and many perfumes.
- And was proceeding to worship God in a temple, When my spiritual guide showed me God in my heart. Whereever I go I find only water or stones. But though O God ,art equally contained in everything. The Veds

*Begumpura City / 57*



and the Puranas all I have seen and searched. Go though thither ,if God be not here.

- O true guru I am a sacrifice unto thee
- Who hast cut away all my perplexities and doubts .
- Ramanand's Lord is the all prevading God:
- The Guru's word cutteth away millions of sin.

(SGGSPage 1195)

In the present age ,the start of bhakti movement is believed to be in the beginning of tenth century from south India.Here whichever Bhagats appeared they were very simple in nature. The only aim of their life was to sing songs in the praises of the supreme power. They started to be known as "Adwar". Adwar word was related the Tamil language and was used for that person who had taken dips in the divine drink tank,one who has become a soul totally immersed with the divine knowledge. The function of Adwar saints were taken over by RAMANUJ. Without doubt ,these saints raised their voices against the ritualistic system, but still they had full faith in the caste system.

The devotional fervour of the Saiva Nayanars(Saiva Leaders) and Vaisnava Alvars (Vaisnava Divers) is the main source behind the rising tide of bhakti in the south.The origins of these devotional sects go back to the Prevedic and Vedic periods respectively. Many changes have been made with the passage of time.With the emergence the Nayanars and the Alvars bhakti movement enters into the decisive phase.It is actually from these Saiva and Vaisnava saints ,that the bhakti movement takes its roots.

The Nayanars are the Saiva bhaktas,who flourished between 7th and 10th centuries in Tamil.They are recokened as 63 in number. Some of them belong to an earlier period.These wandering saints compose hymns filled with devotion for Shiva. The collection of hymns appear in eleven books. These 11 books are called Tirumurai together with Periya Purana (a Saiva hagiology) constitute the sacred lore

*Begumpura City / 58*

of the Saivas. Tamil Saivas regard these hymns more sacred than the Vedas and are employed for all religious and ceremonial purposes. It may be seen that the common theme of all these mystic poets is intense devotion towards Shiva, who is believed to be the highest of all Gods. At the later stage different theological schools such as the Saiva Siddhanta and Vira Saivas develop among the Saivites.

Meanwhile another parallel bhakti movement develops among the Vaisnavas. Twelve Alvara saints are the Vaisnava counterpart of the Saiva Nayanars. The Alvaras include a king, a woman, a brahmanaya, a man of low caste, and a repentant sinner. The religion of the Alvaras is one of passionate devotion directed to the avatars of Vishnu. Poygai, Bhutatter and Pey, the three earliest avatars are thought to be mythical. They are said to have composed one hundred stanzas each addressed to the different arcavatars (manifestations of Vishnu) in various villages of Tamil. The fourth Alvara Tirumalisai, is a great bhakta and a yogi in whose compositions *Nanmukham Tiruvandai* and *Tiruccandaviruttan* are illustrative of his singular devotion to Vishnu as an Ekantika.

The fifth saint, Nammalvar, is the greatest of the Vaisnava saints. His four compositions are the canonical text in the Alvaras and are regarded as four Vedas in Tamil garb. Madhurakavi, a disciple of Nammalvar, who raised the rank of Alvaras in the Vaisnava tradition. The celebrated Goda or Andal, the only woman amongst the Alvaras is the adopted daughter of Visnucitta (Periyalvar). She contributed 173 stanzas, being highly mystical. The religion of the Alvaras is above all one passionate devotion directed to the Avatars of Vishnu. God is easily accessible to the devotee in the form of Avatars and Arcavatars (manifestations of God images set up in temples) and complete self-surrender to the will of the Lord in the required response of the devotee.

Modern research discloses that this concession to women and sudras for admission to path of Bhakti was given as a result of Buddhist influence, because buddhist manastries had been opened to sudras, Vaisyas and women without any distinction. It is also believed that this opening of the path of bhakti to women and sudras was far from being a new thing as a concession. In the local or non-aryan tribes, there was no religious prejudice against women or others. Therefore for Brahamanism the acceptance of the status quo became necessary for bringing these tribes under its authority. For both Ramanuj and Shankaradeva, a very liberal saint would not initiate women to the Vaisnava path. Ramanuj defines devotion or bhakti as un-broken contemplation of God.

Ramanuj aims at reconciling popular Vaisnavism with brahminical orthodoxy and a validating of devotion of release. The way of liberation for him therefore is the way of bhakti. Since bondage is real, it cannot be ended by knowledge alone, cessation of bondage can come only through the grace of God. The mode of bhakti that Ramanuj seeks to defend is a close to the bhakti of Bhagavadgita and of the early Pancaratra tradition of the epics, then to the emotional bhakti of the Alvaras, Karma or action and Jnana or knowledge are necessary preliminaries for the mode of bhakti. Karma is the performance of all acts, rites and ceremonies such as worship of the deity, practice of austerities, pilgrimage to holy places, charity and sacrifices. If performed without any concern for reward, karma purifies the soul and leads to the acquisition of Jnana. The Jnana consists in seeing oneself as distinct from prakrti or matter and as an attribute of God Himself. The doctrine of bhakti in Ramanuj's system is more an upasana means continuous meditation on God than an unbounded love for God, as is commonly understood in the Alvara tradition.

Nimbarka's system is monoistic and also in a way

*Begumpura City / 60*

pluaralistic. He feels that the world ,souls and God are both distinct and identical (Bheda-Abheda).The first two have no independent existence, but are dependent on God. His recommendations for the modes of bhakti are practicaly the same as those of Ramanuj. He believes that Brahman had in it the rudiments of the world. The souls are numberless. By contact with maya, the form of soul is distorted. The nature of soul can be known by the grace of God. The worship recommended is that of Radha-Krishna. The worship is more devotional than that in case of Ramanuj but the approach to life remains otherworldly.

All religions or bhakti system prior to Ramananada excluded the sudras from their fold. They had to do the duties perscribed for low castes and rise in status so as to be born as brahamins. Ramananada's reform extended to the effect that lower castes if admitted to the Vaisnava fold could dine with other disciples. For the rest the system is the same as of Ramanuj. Ramananada was originally a follower of Ramanuj and observed all the dietary rules perscribed for the sect . Once when he had returned to the MATH (मठ) after a tour of the north his co-disciples objected to his laxity in the strict observance of the perscribed dietary rules. On the matter being reported to the head of the MATH (मठ), the Guru agreed with the objection and sided with the critics. In sheer disgust, Ramananada left the order of Ramanuj and formed a new sect with the only difference that the strict dietary rules were partly relaxed. Ramananda's diety was Rama with Sita as his consort.

In Vallabha's system the devotee can continue to be a householder. He first took an ascetic vow but became later a householder. He says that God has Himself become the world and the individual souls because the supreme soul was not happy while all alone. He decided to be many. The system is thus pantheistic. Salvation is only through bhakti. Though one need not give up the householder's life the

method of worship is entirely ritualistic, formal and ceremonial. Apart from the devotion of singing and praising God, the devotee should rise early, drink the washings of the feet of the idol, utter the name of Govardhan and others, remember the river Yamuna etc. Similarly at other times of the day there should be image worship and the feeding of deity accompanied by other ceremonies, like aarti, the ringing of bells, the blowing of the conchshell, bathing, dressing and the feeding of the idol.

There are no public temples but each guru, who is a householder, maintains a private temple at his own house. At eight fixed intervals during the day, the devotee should visit the temple of the Guru. Vallabha's system is not known for any new ideas except that he has excessively ritualised bhakti and made it open to householders.

The goal of bhakti is moksha. It means the return of the soul for merger in Brahman, or a state of bliss and union with God, without involvement in the world of man. The aim is not the service of God or man, nor is it the carrying out of His will in the world. None of these matters receives any priority, the ideal being liberation from the tangles of the world. In life jivan mukta has no social role to play, except that he is still obliged to follow all the prescribed ritualistic duties. As such, there is no stress on the moral life for purposes of personal purity and as an aid to meditation. Originally, bhakti involved only a sense of favourable consideration, affinity, relationship or adoration between the bhakta and the deity, it was indeed a sense of shared kinship. In the second phase of its history, the gap between the deity and the devotee widened. The devotion took the shape of a system of formal worship, including ritualistic and idol worship.

Bhakti was only an alternative method of moksha and the preliminary aid of Jnana and Karma margas was essential for treading the path of bhakti. This position continued up to the time of Ramanuj. The feeling or emotional element

became prominent and central in the third phase of development. It became the sole path of liberation. In the case of Mirabai, it took the form of extreme and ecstatic emotionalism absorbing completely the entire being and the personality of devotee. The goal of life is to lose one's consciousness under the intensity of the joy of union. The bhakti remained only a relation between man and God and never flowed into the field of social responsibility or moral deeds. It was a bhakti which isolated the devotee from the world as much as was done by asceticism or renunciation. But the broad fact is that this bhakti remained unresponsive to and unconcerned with the social and moral problems of man.

In North India, the real impetus to Bhakti movement was received in the time of RAMANAND ji who was fifth in line after RAMANUJ. In reality he propagated the concept of one God and raised his voice against the rituals. RAMANAND had 12 main followers, among which are Bhagat Kabir, Ravidas, Dhanna, Pipa, and Sain whose compositions are included in Guru Granth Sahib. To identify the compositions of Bhagats and other contributors, the name of the holy person has been mentioned along with their Bani in Guru Granth Sahib.

The author of the well known Bhaktamala is Nabhadasa, who was born in the state of Gwalior. According to M.A. Macauliffe as stated at page 2 of The Sikh religion Vol. 6 his earlier name was Nraindasa. As stated by K.M. Sen at page 77 of Medieval Mysticism of India His genealogy is traced to Hanuman, the monkey god, perhaps to conceal his humble birth. He was born blind and his father passed away when he was just a child. When he was five there was a famine in the country. Finding him difficult to bring him up his mother deserted him in the forest. Agardasa and Kalideva, the two pilgrims found him. Kalideva sprinkled water out of his gourd on the eyes on him, the child regained

his eyesight. They took the child along with them in their holy retreat called Astrama, and asked him to wait on the visiting holy men. In this capacity Nabhadasa was able to learn the legendary accounts of the saints.

On the suggestion of Agardasa he recorded all these legends in SANTA CARITRA which form the basis of Bhakatmala. Agardasa, who brought up the child was a follower of Vallabha, but Nabhadasa was a Ramanandi, means a follower of Ramananda. Ram kumar places the date of composition of Bhakatmala as Samvat 1642 (1585 A.D.). Farquhar opines that this date can be brought to still later period. He says that Nabhadasa flourished when Girdhari was the head of the Vallabhas and Tulsi was still alive i.e. 1585 A.D. And 1623 A.D. According to Kedara Natha Divedi the time of Bhakatmala is Samvata 1645 (1588 A.D.) Considering all these views the most probable period is Samvat 1642 and 1650 (1585 A.D. And 1593 A.D.).

The historical facts are found mixed with legends. In the scheme of this text usually one chaupai or caupai. Poetic form written in caupai is a metre is devoted to each saint. Speaking of the importance of the text, Grierson says that it is a store house of legend regarding the saints, ancient and modern of the Bhagvata religion. Tulsidasa's Ramacaritamanasa and the bhaktmala are the two text books of the modern Bhagvata. Nabhadasa devotes one chaupai to Ravidasa of which following is a free rendering :

**ਸੰਦੇਹ ਗ੍ਰੰਥਿ ਖੰਡਨਿ ਨਿਪੁਨ ਬਾਣੀ ਵਿਮਲ ਰੈਦਾਸ ਕੀ ॥**

**Sandeh granth khandan nipun**

**bani vimal Raidas ki.**

**ਸਦਾਚਾਰ ਸਰੁਤੀ ਸ਼ਾਸਤਰ ਵਚਨ ਅਵਿਰੁੱਧ ਉਚਾਰੀਓ ॥**

**Sadachaar sruti shashtar vachan avrudh uchario.**

**ਨੀਰ ਖੀਰ ਵਿਸਰਨ ਪਰਮ ਹੰਸਨਿ ਉਰਧਾਰੀਓ ॥**

**Neer kheer visran param hansin urdhario.**

**ਭਗਵਤ ਕਿਰਪਾ ਪ੍ਰਸਾਦ ਪਰਮਗਤ ਇਤ ਤਨ ਪਾਈ ॥**

**Bhagwat kirpa parsad paramgat it tan pai.**

*Begumpura City / 64*

ਰਾਜ ਸਿੰਘਾਸਨ ਬੈਠਿ ਗਿਆਤ ਪਰਤੀਤ ਦਿਖਾਈ ॥  
**Raaj singhaasan baith giat partit dikhai.**  
ਵਰਣਾਸਰਮ ਅਭਿਤਾਨ ਤਜਿ ਪਦ ਰਜ ਬੰਦਹਿ ਜਾਸ ਕੀ ॥  
**varnasram abhimaan tij pd rj bandeh jaas ki.**  
ਸੰਦੇਹ ਗੰਥਿ ਖੰਡਨ ਨਿਪੁਨ ਬਾਨੀ ਵਿਮਲ ਰੈਦਾਸ ਕੀ ॥  
**Sandeh granth khandan nipun bani**  
**vimal Raidas ki.**

English translation of above metre is :

The immaculate verses of Raidasa are capable of cutting the knot of doubt. His sayings are in accordance with the ethics of the revealed texts. His verses are professed by the people who are like geese which separate water from milk. By the grace of God he attained liberation in this life. Sitting on the highest throne of truth he sets an example of wisdom and faith. Casting away their pride of varna and astrama people come to touch his feet. The immaculate verses of Raidasa are capable of cutting the knot of doubt.

The Bhaktmala is written in a highly compressed style which is difficult to understand without the help of commentary. The first commentary on it was written almost a century after its compilation in samvat 1763 (1706 A.D.) by Priyadasa at the suggestion of Nabhadasa himself. It is written in simple hindi in the poetic form Kabittas or a poetic metre. The commentry is an amplification of the original supplementing the accounts of Nabhadasa. In this commentary nine kabittas are devoted to Ravidasa. The summary of Priyadasa 's account of Ravidasa is as under :

Swami Ramananada has a brahmachari or celibate disciple who collects alms for swami ji. One day due to heavy rains the brahmachari cannot go to the town and accepts alms from a nearby house . The owner of the house has dealing with the chamaras ,his food is therefore impure. Swamiji makes an offering of the same food to diety, but on that day he finds he cannot concentrate on the diety. When he learns of the impurity of the food he puts a curse on his

*Begumpura City / 65*



disciple to be born in a chamara family. The disciple dies on the spot and takes birth in the house of chamara. The child remains the impression of his previous life and refuses to accept any nourishment from his chamara parents.

Ramananada learns of it in a dream. He rushes to the house where the child is born and whispers the initiatory mantra (formula) in his ear. At this he accepts the breast feed of his mother. Ramananada also names the child Ravidasa.

The lower classes among the Hindus undergo double persecution.

First they are subject to suppression by the so called higher classes of the Hindu society. Second they are persecuted by the Muslims. The previous Hindu religion instead of coming in rescue only helps the higher orders to perpetuate their social and religious dominion over the lower classes. The Muslim suppression and forcible proselytizing of the non-Muslims make these two cultural groups like two banks separated by the river flowing between them. The need is felt to build a bridge of the understanding to cross this gap but orthodox Hindus and muslims are not fit to the task. Fortunately there appear the groups of bhakatas sufis and yogis who come forward to perform the task. These Sadhkas being liberal and more often to the faith of other men by their very nature attempt a sympathetic understanding of each other's faiths.

A significant contribution to the growth of a liberal attitude is made by Siddhas and the Nathas who because of nonacceptance of a Godhead and their non-observance of the brahmanical social order and orthodox rites are considered heterodox by brahmanical society. The origin of this sect is not clearly known. The Natha Yoga technique for the realization of the ultimate aim of life is peculiar to them. The sect is divided into various sub-sects but all claim allegiance to Gorakhnatha, a semi legendary figure. Scholars trace Islamic influence through direct and selective as early as

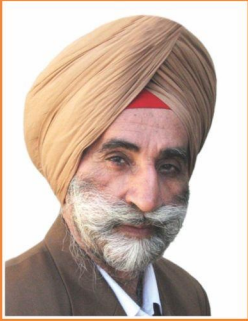
Ramanuj. The process of intermixing ,encounter and interaction becomes more evident in later medieval centuries. Svami Ramanand admits of followers from among Muslims and from the lower castes and explicitly rejects idol worship. A sloka by Ramanad ji, which is on page 1195 ,already stated above which is in Shri Guru Granth Sahib Ji clearly indicates this fact.

The presence and encounter of the movements provides the background for the rise of the movement that later on is called the santa tradition. As this cultural fusion begins at an early stage, we find scattered examples of Yogis,Bhaktas and Sufis whose religious beliefs and practices are very close to the later Santas. In fact they may well be regarded as fore-runners of the santa movement But it is actually with svami Ramananda that this process of reapproachment becomes intense. Santa Kabira, a prominent follower of Svami Ramananda is at the height of this mutual interaction. It is Kabira who initiates the practice of eschewing all ritualistic beliefs and practices ,his radical attitude later becoming a distinct characteristic of santa tradition.” The Santa tradition ,as understood by W.H. McLeod,”was essentially a synthesis of the three principal dissenting movements ,a compound of elements drawn mainly from Vaisnava Bhakti and the Hath Yoga of the Nath Yogis with a marginal contribution from Sufism. Gobind Trigunayat,in his studies of the philosophical background of the Nirguna School ,endeavours to show the influence on the Santa tradition of all the earlier religious philosophical schools found in the Indian religious tradition. In the final analysis his conclusions are similar to McLeod.

The Santas often use Natha terminology and concepts such as Sahaja ,Sabada.Surati etc.but give them a theistic content. They owe a great debt to the Nathas for their rejection of exterior forms, ceremonies, caste distinctions,sacred language and scriptures ,for the strong emphasis upon unity as opposed to duality and for the

*Begumpura City / 67*

concept of mystical union which destroys this duality. From Islamic sources also the Santas derive several important elements through the Sufis. The contribution of Islam to the Santa tradition is more of a negative than that of a positive one. The Santas borrow a critical attitude from Islam. Their rejection of idol worship, rejection of the doctrine of Avtara and of social and religious inequalities are basically due to the influence of Islam. Assimilating elements from all these traditions, the Santa tradition evolves as a distinct religious movement with distinct features. In its early years the movement was not dominant but it was most fertile and in time it changed the course of the religious history of India. Bhagat Ravidasa was one of the most prominent Santas who belongs to the formative period of this movement.



Dr. Ajit Singh is a well-known author in punjabi community in USA-Canada as well as in India. Almost every punjabi newspaper and magazine has published his articles on educational system, social life in India and USA.

He completed his education with Masters of Commerce, Economics and Doctorate of Philosophy- Ph.D. But his extensive knowledge of Sikhism and Gurbani has earned him a lot more respect. He is an individual of profound intellectual capacity and a philosopher who enlightens about religious aspects and social matters through his simple scripts.

Most of his articles are based on Gurbani, Mathematics and current Social Issues. Every week his article brings valuable topics to the readers, which are always liked and well received even by new generation. The readers gain valuable information and knowledge about Gurbani and Sikhism. Doctor sahib's articles always provide a novelty to readers.

I am pleased and fortunate to view and write a brief introduction about the author of this book, which reflects his knowledge and hard work to put together Bhagat Ravidas ji's teachings as a philosopher. The life sketch of Bhagat Ravidas ji's book would bring out many historical facts and it will be an inordinate asset to sikh religion and followers.

My best wishes to him for the success of this book.

### BALBIR SINGH MA

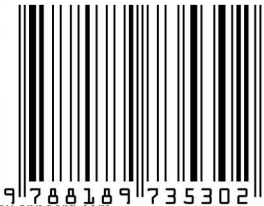
*Editor-In Chief "Pardes Times"*  
36415 Ruschin Dr Newark, CA 94560  
bsma54@gmail.com, 510-938-7771  
[www.pardesitimes.com](http://www.pardesitimes.com)



**PUNJABI WRITERS CO-OPERATIVE  
SOCIETY (LTD.) LUDHIANA/AMRITSAR**

Academy of the Punjab in North America: <http://www.apna.org>

ISBN 81-89735-30-6



**BEGUMPURA CITY**

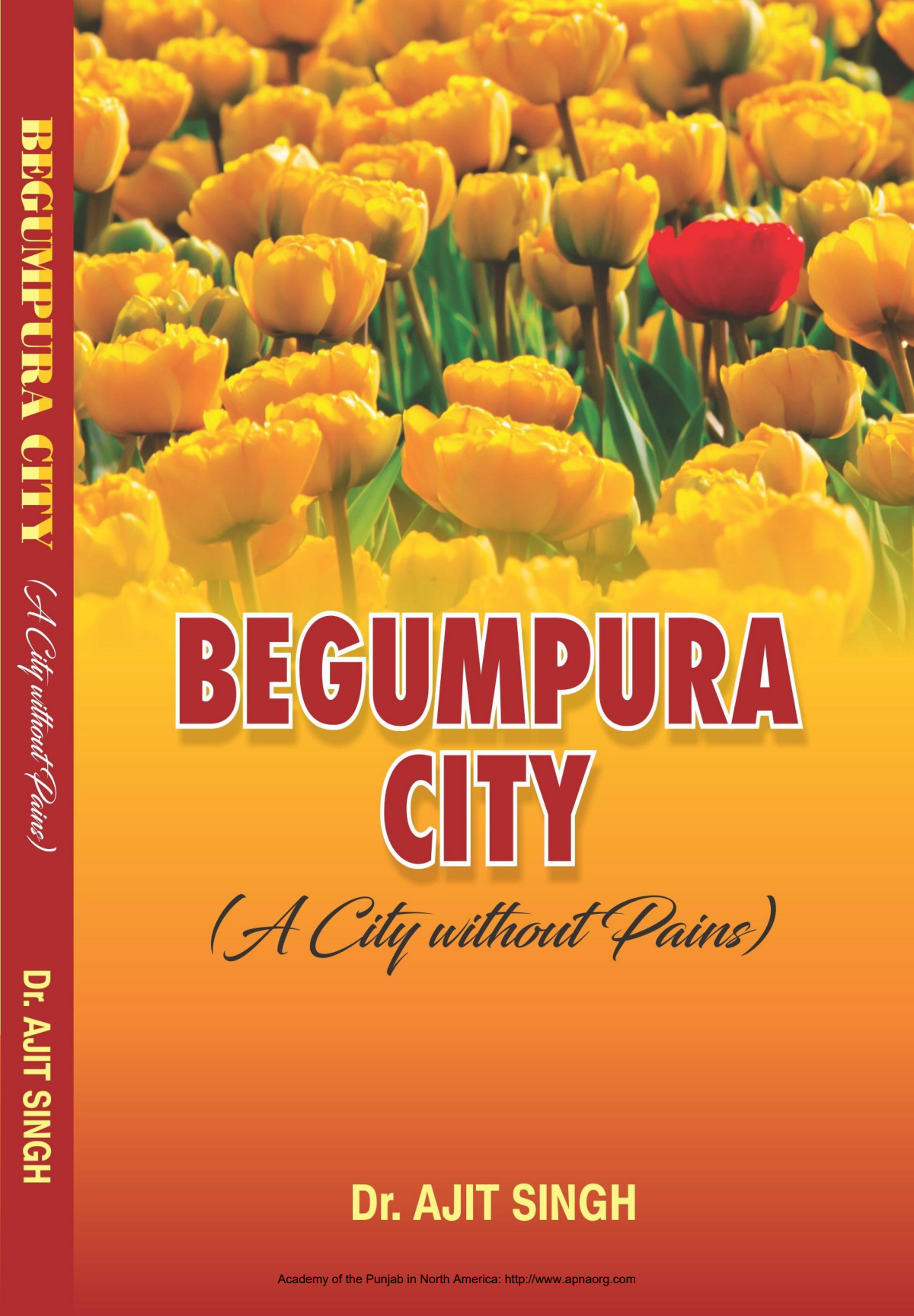
*(A City without Pains)*

**DR. AJIT SINGH**

**BEGUMPURA CITY**

*(A City without Pains)*

**Dr. AJIT SINGH**



**BEGUMPURA  
CITY**

*(A City without Pains)*

**Dr. AJIT SINGH**

## **INCIDENTS EFFECTING HIS SOCIAL LIFE**

We find a great number of legends of his life time. The aim of these legends, as Briggs points out, may be to give him socially respectable ancestry. We do not know the intentions of the writers. Priyadasa's amplification of Nabhadasa's bhaktamala provides useful information regarding life and teachings of Ravidasa. After Priyadasa a large number of commentaries are written in almost all the vernacular languages. The first commentary in Punjabi is by Jaswant Singh, the king of Nabha (1773 A.D. to 1841 A.D.), whose pen-name is Kirti Singh. A manuscript copy of this commentary by Rama Singh, the scribe of Nabha Darbar (court) of 1842 A.D. is preserved in the Central State Library of Patiala (Serial number 475 and accession number 2573). Kirti Singh in his commentary devotes 35 stanzas to Ravidasa. He reproduces many of the legends. Some of the legends are available in other languages. Some of them are detailed under :

### **Man Changa to Kathoti Mein Ganga**

Once some of his disciples and followers asked him to go for the holy dip in the sacred river of Ganges to which he denied. He said that he was busy in the work because he has already promised to one of his customers to deliver shoes. When his disciples urged him repeatedly then he answered of his belief in the saying "Man changa to kathoti mein Ganga." That means our body needs to be holy by soul

*Begumpura City / 69*

and not by just taking a dip in the holy river. If our soul and heart is pure and happy then we are completely holy even after taking bath in the tub.

### **Game in The Middle**

When he was in the pathshala he became friend of the son of Pandit Sharda Nand. One day they were playing hide and seek. Ravidas won the game first time and his friend won the game second time. They were not able to play next game as it was getting dark due to night, and it was turn of Ravidas to win. They decided mutually to play it again next morning. Next morning Ravidas came to play and started waiting for his friend. He did not turn up. After a long wait he went to his friend's house.

He saw that his parents and neighbours were crying in his friend's house. Ravidas asked about his friend and was surprised to know about his death. Ravidas was thinking why he died without completing the game. Pandit Sharda Nand took him to the dead body of his friend. Ravidas said, "It is not sleeping time. Get up and let us play our game hide and seek which was left in the middle yesterday. Guru Ravidas Ji having spiritual powers from the birth, hearing him, his friend woke up. His parents and all the neighbours were surprised seeing him alive and ready for the game.

### **Saving a Boy**

Ram Lal a brahman boy was a very close friend of Ravidas Ji. They could be seen playing together or accompanying each other. That boy never bothered about his caste and did not take him as untouchable. Both loved each other too much. The brahmans were jealous and they could not tolerate that a brahmana boy in the company of an untouchable boy. They tried their best to press his parents to detract their son from moving and playing with the low

*Begumpura City / 70*

caste boy. But this had no effect on Ram Lal.

The Brahmanas being jealous of Ravidas complained to the king about the friendship of Ram Lal with a low caste boy. The king called Ram Lal to his court. It was decided to kill Ram Lal by throwing before a hungry lion. So he was thrown before the lion, and the lion roared when he saw the boy. Ram Lal cried at high pitch of his voice and got fainted. As the lion came near the boy, lion became calm. As it looked round, instead of killing the boy, it looked frightened. It saw Bhagat Ravidas Ji sitting near him to protect him. The lion bowed before him and went back. Ram Lal came to senses. He got up and went straight to his friend and thanked him. The king and the brahmans felt ashamed. The king realised that Ram Lal was protected by some spiritual power and he was freed.

### **Theory of Nirguna God.**

The queen of Chittod, Jhali, came to Kasi on a pilgrimage. During her visit Kabira and Ravidasa were staying there. Kabira is leading a poor and simple life. Ravidasa ,in spite of his humble birth is leading a rich and comfortable life. The queen visits both of them. She was much impressed by Ravidasa and becomes her disciple. When the brahmanas came to know about her initiation by Ravidasa,they feel indignant. They complained to the king of Badhela. The king comes to Kansi accompanied by Saini Nai. All the efforts to pacify brahmanas prove futile. At this Ravidasa comes to Kabira for his help. Kabira comes to rescue Ravidasa against the brahmanas. During this meeting the two saints have a dialogue on the nature of God. Kabira gives the Nirguna theory of God. Whereas Ravidasa is in favour of Sarguna theory. At the end of dialogue Ravidasa is convinced of the theory of Nirguna God. Saini who was present at the meeting professes Ravidasa as his spiritual teacher. At the latter stage Saini wrote down the

*Begumpura City / 71*



dialogue between the saints to which he was the witness. We can understand this dialogue as the religious belief of Ravidasa.

### **Regarding Birth In the Chamara Family**

Swami Ramananda has a brahmchari (celibate) disciple, who collects alms for swami ji. One day due to heavy rains the brahmchari cannot go to the town and accepts alms for swami ji from a nearby house. The owner of the house has dealing with chamars, his food therefore was impure. Swami ji offered same food to the diety. On that day he was not able to concentrate on the diety. When he learns about the impurity of food, he cursed his disciple to be born to the chamar family. The disciple dies on the spot and takes rebirth in the house of chamars. The child retains the impression of his previous life. He refused to accept any nourishment from his chamar parents.

Ramananda came to know about all this in a dream. He rushes to the house where the child took birth. He whispered mantra in his ear. Then the child accepts mother's feed. Ramananda named the child Ravidasa.

### **Lord Vishnu Offers Paras Stone**

His parents seeing him ,not paying attention towards earning turned him out of his house. Ravidasa made a hut behind his father's house and starts living there with his wife. He started earning his livelyhood by making shoes. The little money that he could save out of his meagre income, continued to spend the same in the service of holy men. Realizing the financial distress of his devotee, Lord Vishnu visited him in the guise of a saint. He stays with him for a night and gives him a stone, before leaving ,he said to him to use that stone at any time of need. Ravidasa told him to keep that stone in the hut where you wish. When Lord Vishnoo comes back after some time he finds the stone where he kept it. The stone

*Begumpura City / 72*

was not used for any purpose.

### **Worshipping Salagrama**

Ravidasa was criticised by the brahmanas because of being a low caste worshipping God. They complained to the king that a sudra is leading the worship of the Salagrama (Black stone of different sizes found in the river Gandaki is believed to be the sperm of Vishnu and is worshipped by the Hindus.) and poisoning the people with his parsada (Food offered to Deity). They request the king to stop Ravidasa from worship and save the sanctity of Varanadhama. Ravidasa is summoned by the king to the court. Ravidasa argued that if God is in all hearts, everybody has the right to love and worship Him. The hymn infused with intense divine love which Ravidasa recites convinces everyone of the profundity and sincerity of his devotion. The king pays his respect to Ravidasa and allowed him to continue his worship without any hinderance.

### **Attempt to Kill Ravidasa**

Ravidasa condemned caste system and untouchability. He preached equality, secularism, truthfulness, oneness of God and human rights. Since his message was of universal brotherhood, people from all walks of life irrespective of caste, sex or creed came to listen his sermons. His following was fast increasing. He blew conch-shell, applied Tilak (mark) on forehead, tied dhoti (clothsheet used instead of trousers) like the brahmanas. This annoyed brahmanas. The brahmanas and Piran Ditta Mirasi planned a strategy to kill Ravidasa. A meeting of several young was to be arranged in a lonely and desolate place from the village where Ravidasa would also be invited. In the course of discussion Ravidasa would be manhandled and killed. Bhagat Ravidasa knew it beforehand with his spiritual power. The meeting started at the

*Begumpura City / 73*

venue. In course of discussion a group of person caught hold of him and tried to kill him. Bhagat Ji remembered God and recited Shabad which is at page 345 of Shri Guru Granth sahib Ji and is given below :

**ਰਾਮ ਗੁਸਈਆ ਜੀਅ ਕੇ ਜੀਵਨਾ ॥**

**Raam Guseeaa Jeea Kae Jeevanaa ॥**

O Lord, master of the earth, life of the soul.

**ਮੋਹਿ ਨ ਬਿਸਾਰਹੁ ਮੈ ਜਨੁ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥**

**Mohi N Bisaarahu Mai Jan Thaeraa ॥1॥ Rehaao॥**

Please do not forget me ! I am your humble servant.

(Pause)

**ਮੇਰੀ ਹਰਹੁ ਬਿਪਤਿ ਜਨ ਕਰਹੁ ਸੁਭਾਈ ॥**

**Maeree Harahu Bipath Jan Karahu Subhaaee ॥**

Take away my pains, and bless your humble servant with your Sublime love.

**ਚਰਣ ਨ ਛਾਡਉ ਸਰੀਰ ਕਲ ਜਾਈ ॥੨॥**

**Charan N Shhaaddo Sareer Kal Jaaee ॥2॥**

I shall not leave Your Feet, even though my body may perish.

**ਕਹੁ ਰਵਿਦਾਸ ਪਰਉ ਤੇਰੀ ਸਾਭਾ ॥**

**Kahu Ravidhaas Paro Tharee Saabhaa ॥**

Says Ravidasa, I seek the protection of your sactuary.

**ਬੋਗਿ ਮਿਲਹੁ ਜਨ ਕਰਿ ਨ ਬਿਲਾਂਬਾ ॥੩॥੧॥**

**Baeg Milahu Jan Kar N Bilaanbaa ॥3॥1॥**

Please, meet your humble servant-do not delay!

(S.G.G.S. Page 345)

At this juncture, with his spiritual powers Bhagat Ravidasa cast his appearance on one Bhalla Nath. As a result Bhalla Nath their companion looked to others as Ravidasa.

They killed him. After a short while Bhagat Ravidasa blew conch-shell at his hut. The killers were surprised to hear the conch-shell sound. They went back to the spot of the scuffle. They found that Bhalla Nath had been killed instead of Ravidasa. They repented and prayed Ravidasa to forgive

*Begumpura City / 74*

them for their foolishness.

### **Bhandara By Ravidasa Ji**

Bhagat Ravidasa Ji arranged a bhandara and feeding the poor. Bhandara means auspicious food or gifted food. Ganga ji appeared in the shape of an unmarried girl in bhandara. Seeing her unique beauty the king sent a message to Bhagat Ravidasa that the girl be married to him. Bhagat ji told this to Ganga. Ganga replied that the king will harass you if refused. So let the king come for marriage. On the appointed day the marriage procession arrived at the place of Bhagat Ravidasa ji. Fully adorned Ganga appeared. When she saw the king, she disappeared in the shallow earthen pot showing flowing Ganga. At this such a strong stream of water out-flowed from the pot that the entire marriage procession was drowned. Everyone realized that it was Ganga ji in the shape of the girl, who had come to seek blessings.

### **Meeting With Alwadi King**

Alwadi was the king of Banaras . The qazis were jealous of increasing popularity of Bhagat Ravidas ji. They complained to the king that a chamar is preaching religious tenets. Many persons have become his followers. On their instigation king Alawadi called Ravidasa to his court. Bhagat ji was seated beside the seat of the king. Several persons of chamar community carrying leather on their heads accompanied him. The king felt foul smell .the king expelled them from the court. The king said you are initiating others as your disciples, show some miracle. Bhagat Ravidasa said miracle is already shown. The shloak in support of this is in Shri Guru Granth Sahib Ji at page 1293 given below :

ਮਲਾਰ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ  
Malaar Baanee Bhagath Ravidhaas Jee Kee  
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik Oankaar Sathigur Prasaadh ||  
ਨਾਗਰ ਜਨਾਂ ਮੇਰੀ ਜਾਤਿ ਬਿਖਿਆਤ ਚੰਮਾਰੰ ॥  
Naagar Janaan Maeree Jaath  
Bikhiaath Chanmaaran ||  
ਰਿਦੈ ਰਾਮ ਗੋਬਿੰਦ ਗੁਨ ਸਾਰੰ ॥੧॥ ਰਹਾਉ ॥

Ridhai Raam Gobindh Gun Saaran ||1|| Rehaao ||  
Bhagat Ji says ,”O ! Residents of Banaras I am Chamar  
by caste .I am seated near the seat of the king in darbar  
because I am worshipping God whereas my companions  
carrying leather had been shunted out.

ਸੁਰਸਰੀ ਸਲਲ ਕ੍ਰਿਤ ਬਾਰੁਨੀ ਰੇ ਸੰਤ ਜਨ ਕਰਤ ਨਹੀ ਪਾਨੰ ॥  
Surasaree Salal Kirath Baarunee Rae  
Santh Jan Karath Nehee Paanan ||  
ਸੁਰਾ ਅਪਵਿਤ੍ਰ ਨਤ ਅਵਰ ਜਲ ਰੇ  
ਸੁਰਸਰੀ ਮਿਲਤ ਨਹਿ ਹੋਇ ਆਨੰ ॥੧॥  
Suraa Apavithr Nath Avar Jal Rae  
Surasaree Milath Nehi Hoe Anan ||1||

If alcohol is prepared out of Ganga water it is disliked  
.When alcohol is prepared with well water and thrown in  
Ganga it mixes with Ganga water. It is worshipped.

ਤਰ ਤਾਰਿ ਅਪਵਿਤ੍ਰ ਕਰਿ ਮਾਨੀਐ  
ਰੇ ਜੈਸੇ ਕਾਗਰਾ ਕਰਤ ਬੀਚਾਰੰ ॥  
Tar Taar Apavithr Kar Maaneeai  
Rae Jaisae Kaagaraa Karath Beechaaran ||

Leaves Of TAR tree (Palmyra Palm tree) are  
considered impure.

ਭਗਤਿ ਭਾਗਉਤੁ ਲਿਖੀਐ ਤਿਹ  
ਊਪਰੇ ਪੂਜੀਐ ਕਰਿ ਨਮਸਕਾਰੰ ॥੨॥  
Bhagath Bhaagouth Likheeai Thih  
Ooparae Poojeeai Kar Namasakaaran ||2||

But when paper is prepared out of TAR leaves and

*Begumpura City / 76*

God's praise is written on this paper, every one bows before it.

ਮੇਰੀ ਜਾਤਿ ਕੁਟ ਬਾਂਢਲਾ ਢੋਰ ਢੋਵੰਤਾ

ਨਿਤਹਿ ਬਾਨਾਰਸੀ ਆਸ ਪਾਸਾ ॥

**Maeree Jaath Kutt Baandtalaa Dtor Dtovanthaa**

**Nithehi Baanaarasee Aas Paasaa ॥**

It is my occupation to prepare and cut leather each day, I carry the carcasses out of the city.

ਅਬ ਬਿਪ੍ਰ ਪਰਧਾਨ ਤਿਹਿ ਕਰਹਿ ਡੰਡਉਤਿ

ਤੇਰੇ ਨਾਮ ਸਰਣਾਇ ਰਵਿਦਾਸੁ ਦਾਸਾ ॥੩॥੧॥

**Ab Bipr Paradhhaan Thihi Karehi Ddanddouth**

**Thaerae Naam Saranaae Ravidhaas**

**Dhaasaa ॥3॥1॥**

Now the important brahamans of the city bow down before me, Ravidasa ,your slave seeks the sanctuary of your name.

(S.G.G.S.Page 1293)

After hearing all this ,the king was highly impressed and gave gold chowki and large sums of money. Bhagat Ravidasa distributed the entire money to the destitutes and threw the golden chowki in the Ganga. The qazis again complained that Ravidasa ji has disregarded the offerings given to hm. The king called Ravidasa ji again and asked about the golden chowki. He insisted him to return the same gold chowki. Bhagat ji took the king to the Ganga. Ravidasa ji requested the Ganga to give his gold chowki back. Seven gold chowkis came out from the Ganga with a strong wave. The king said his is only one chowki, how it is that these are seven in number. Ravidasa ji told that in a single day one chowki is multiplied to seven. If it stayed there for more days, it may be multiplied manyfold. All these would have been for your comfort. As the original chowki is taken back from the Ganga nothing will increase. The king realised his mistake and begged apology. The king bowed to Bhagat ji

*Begumpura City / 77*

in reverence and scolded qazis.

(This has been mentioned on page 71 in his book Bhakat Ravidas by Shri Jasbir Singh Sabar Guru Nanak Dev University Amritsar that the dialogue being narrated is written at page 463,466,487 of manuscript Sikh Reference Library Amritsar written in Samvat 1786.)

### **Ravidasa With Brahmanas**

Queen Jhali of Chittod comes on a pilgrimage to Kasi. She visits Ravidasa and is so much impressed by his saintliness that she professes him as her preceptor. The brahmanas accompanying her feel so indignant that when they return to Chittod, they complain to the king against the queen. The king, at the advice of his learned counsellors invites Ravidasa to Chittod. A grand feast is arranged in his honour to which all the brahmanas are also invited. The brahmanas however refuse to eat anything while sitting with Ravidasa.

Arrangements are made for the brahmanas to prepare their own food. To everyone's surprise as they sit down to eat they find Ravidasa sitting between each pair of brahmanas. They repent for their behaviour and become his disciples. At the same feast Ravidasa showed a sacred gold thread under his skin as a mark of high varna.

### **Damri and Bangle Story**

Pandit Ganga Ram set out to attend Kumbh festival, which is held at Hardwar on the bank of river Ganges. On the way he visited Ravidasa Ji at Banaras and paid homage to him. In their dialogue he told that he was going to Kumbh mela at Hardwar. Hearing this Ravidasa gave him a damri (small coin of that period) with the direction that offer this damri to mata (mother) Ganges if she accepts it by taking her hand out of water. Pandit was amazed at the unprecedented condition he never thought of. Even then he

*Begumpura City / 78*

took damri and started his next journey. Thinking in the way that since time immemorial innumerable devotees have offered money, gold ornaments and jewels but it is never heard that Mata Ganges took any offering by taking her hand out. He took it very lofty that this is an impossible condition.

Pandit Ganga Ram took his bath at Har KI Pauri Hardwar, said his prayers and started his return journey. He forgot to offer damri to Mata Ganges. On the way back, in the middle of journey, he felt giddiness, tired and then he sat down and fell asleep. He realized that he forgot to offer Damri to Ganga Mata. When he woke up he went back to the holy river. Pandit spoke loudly that Ravidas has sent a damri to her and can be handed over if it is accepted taking your hand out. He was believing that he will not get any response. To his surprise Ganga Mata lifted her right hand out of water and accepted the damri. In return she gave a gift, which was a golden bangle (Kangan) to him and asked him to give it to Ravidasa Ji. Seeing that Kangan his mood changed and he gave that Kangan to his wife instead of Ravidas. Some days passed they were in need of money. On the advice of his wife he went in the market to sell the Kangan. The jeweller was surprised to see that beautiful kangan, as he had never seen such a kangan before. The jeweller passed that kangan to the king thinking that has been stolen from somewhere. The king showed that kangan to his queen. She liked it and asked for one more bangle for the other hand too. This incident is explained by Bhai Gurdas ji as under:

**ਭਗਤ ਭਗਤ ਜਗ ਵਜਿਆ ਚਹੁੰ ਚਕਾਂ ਦੇ ਵਿਚ ਚਮਰੇਟਾ ॥**

**Bhagatu Bhagatu Jagi Vajiaa Chahu**

**Chakaan Day Vichi Chamiraytaa.**

The tanner (Ravidasa) became renowned as bhagat in all the four directions.

**ਪਾਣਾ ਗੰਢੇ ਰਾਹ ਵਿਚ ਕੁਲਾ ਧਰਮ ਢੋਇ ਢੋਰ ਸਮੇਟਾ ॥**

**Paanhaa Ganddhai Raah Vichi Kulaa**

*Begumpura City / 79*



**Dharam Ddhoi Ddhor Samaytaa.**

In accordance with his family traditions he would  
cobble the shoes and carry away the dead animals.

ਜਿਉਂ ਕਰ ਮੈਲੇ ਚੀਬੜੇ ਹੀਰਾ ਲਾਲ ਅਮੋਲ ਪਲੇਟਾ ॥

**Jiu Kari Mailay Cheedarhay Heeraa Laalu Amolu  
Palaytaa.**

This was his outward routine but in reality  
he was rapped in rags.

ਚਹੂੰ ਵਰਨਾਂ ਉਪਦੇਸ਼ ਦਾ ਗਯਾਨ ਧਯਾਨ ਕਰ ਭਗਤ ਸਹੇਟਾ ॥

**Chahu Varanaa Oupadaysadaa Giaan  
Dhiaanu Kari Bhagati Sahaytaa.**

He would preach all the four varnas (castes). His  
preaching made them rapt in the meditative devotion for the  
Lord.

ਨ੍ਹਾਵਣ ਆਯਾ ਸੰਗ ਮਿਲ ਬਾਨਾਰਸ ਕਰ ਗੰਗਾ ਥੇਟਾ ॥

**Nhaavani Aaiaa Sangu Mili Baanaaras  
Kari Gangaa Baytaa.**

Once ,a groupof people went to Kansi (Banaras)to  
have their sacred dip in the Ganges.

ਕਢ ਕਸੀਰਾ ਸਉਂਪਿਆ ਰਵਿਦਾਸੈ ਗੰਗਾ ਦੀ ਭੇਟਾ ॥

**Kaddhi Kaseeraa Saoupiaa Ravidaasai  
Gangaa Dee Bhaytaa.**

Ravidasa gave one dhela (half a pice or damri) to one  
member and asked him to offer it to the Ganges.

ਲਗਾ ਪੁਰਬ ਅਭੀਚ ਦਾ ਡਿਠਾ ਚਲਿਤ ਅਚਰਜ ਆਮੇਟਾ ॥

**Lagaa Purabu Abheech Daa Ditdaa  
Chalitu Acharaju Amaytaa.**

A great festival of Abhijit nakstar (star) was on there  
where the public saw this wonderful episode.

ਲਇਆ ਕਸੀਰਾ ਹਥ ਕਢ ਸੂਤ ਇਕ ਜਿਉਂ ਤਾਣਾ ਪੇਟਾ ॥

**Laiaa Kaseeraa Hadu Kaddhi Sootu  
Iku Jiu Taanaa Paytaa.**

Ganges herself taking out her hand accepted that  
palttry amount, dhela,and proved that Ravidasa was one with

Ganges as warp and weft.

ਭਗਤ ਜਨਾਂ ਹਰਿ ਮਾਂ ਪਿਉ ਬੇਟਾ ॥੧੭॥

**Bhagat Janaan Hari Maan Piu Baytaa .17.**

For Bhagats ,God is their mother, father and son, all in one.

The king asked pandit to bring one more kangan like the first one, otherwise he will be punished. The pandit was helpless. He broke down and narrated all the incident to the king. He requested the king and queen to accompany him to Bhagat Ravidasa Ji. On reaching there, Ravidasa ji welcomed them whole heartedly. Pandit narrated the whole story to Bhagat Ji and repented for his act and humbly begged pardon of him. He also told that a matching kangan is also required by the king and queen. Ravidasa Ji, asked them to see in the earthen shallow pot. It was to their great surprise that river Ganga was flowing there and there were numberless kangans floating in it.

Ravidasa Ji asked them to get the matching one. They were fascinated and highly impressed by the power of Ravidasa Ji. Both of them became his followers. They stayed their for a while and went back home singing the praises of Ravidasa ji.

### **Dulabh Janam Pun Phal Paio**

Bhagat Ravidasa Ji was an enlightened saint of medieval age. Influenced by the truthfulness of his sacred sermons of worship of God devotee from all castes became his disciples. After learnt of his fame as an emancipated saint, a wealthy seth visited his place to hear his religious discourses. On that day Ravidasa Ji threw light on importance of human birth. The following hymn was explained to the gatherings, which is given at page 658 of Shri Guru Granth sahib ji (S.G.G.S.) :

ਦੁਲਭ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ਬਿਰਥਾ ਜਾਤ ਅਬਿਥੇਕੈ ॥

**Dhulabh Janam Punn Fal Paaeiou**

**Birathhaa Jaath Abibaekai ॥**

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॥

**Raajae Eindhr Samasar Grih Aasan Bin**

**Har Bhagath Kehahu Kih Laekhai ॥1॥**

Tell me, without devotional worship of the Lord, of what use are mansions and thrones like those of king Indra.

ਨ ਬੀਚਾਰਿਓ ਰਾਜਾ ਰਾਮ ਕੋ ਰਸੁ ॥

**N Beechaariou Raajaa Raam Ko Ras ॥**

You have not considered the sublime essence of the name of the Lord, our king.

ਜਿਹ ਰਸ ਅਨਰਸ ਬੀਸਰਿ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥

**Jih Ras An Ras Beesar Jaahee ॥1॥ Rehaao ॥**

This sublime essence shall cause you to forget all other essences. (Pause)

ਜਾਨਿ ਅਜਾਨ ਭਏ ਹਮ ਬਾਵਰ ਸੋਚ ਅਸੋਚ ਦਿਵਸ ਜਾਹੀ ॥

**Jaan Ajaan Bheae Ham Baavar**

**Soch Asoch Dhivas Jaahee ॥**

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 ਬਿਥੇਕ ਬੁਧਿ ਪਰਮਾਰਥ ਪਰਵੇਸ ਨਹੀ ॥੨॥

**Eindhree Sabal Nibal Bibaek Budhh**

**Paramaarathh Paravaes Nehee ॥2॥**

Our passions are strong and our discriminating intellect is weak, we have no access to the supreme objective.

ਕਹੀਅਤ ਆਨ ਅਚਰੀਅਤ ਅਨ ਕਛੁ

ਸਮਝ ਨ ਪਰੈ ਅਪਰ ਮਾਇਆ ॥

**Keheeth Aan Achareeth An Kashh**

*Begumpura City / 82*

**Samajh N Parai Apar Maaeiaa ||**

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॥**

**Kehi Ravidhaas Oudhaas Dhaas Math**

**Parehar Kop Karahu Jeeaa Dhaeiaa ||3||3||**

Says Ravidasa, you slave ,O Lord, I am disillusioned  
and detached : please spare me Your anger and have mercy  
on my soul.

(S.G.G.S.Page 658)

At the end of religious discourses (Satsang) Bhagat Ji distributed nectar from shallow earthen pot lying near his seat. On thinking it as dirty water seth threw nectar behind his head and back instead of drinking it. The nectar fell partially on floor and partially on his clothes. When the gathering dispersed everyone and the seth went their respective homes. Thinking that his clothes had been spoiled and polluted by dirty water given by Bhagat ji, he donated his clothes to the poor man who was a leprosy patient. The poor man wore the clothes. The clothes were bearing blots of nectar and the poor man felt a soothing effect on his body. The leprosy wounds started healing up. He started having sound sleep at the night. In a short period the poor man became completely healthy as if he had never suffered from any disease. On the other hand seth became a leprosy patient. He got treatment from highly qualified vaidis of that period but the disease kept on increasing. The leprosy wounds became wet. The seth plunged into gloom by continuous intense prickly pain. He sat alone and thought as to whether the disease may be due to disgrace of saint. He went to Bhagat ji, and begged pardon for throwing nectar on his earlier visit. Bhagat ji forgave

*Begumpura City / 83*

him. He got relief within a few days after this visit. The entire family of the seth became disciples.

### **Meeran Bai and Bhagat Ravidasa Ji**

Meeran bai was the only child of her parents. She was daughter of the king of Rajasthan and was a queen of Chittod. She was in her infancy when her mother passed away. She was brought up by her grandfather, Duda Ji, who was a worshipper of God. He had met Ravidasa Ji many a times. He was under his influence. She was also influenced by her grandfather's devotional bent of mind. She was also blessed along with her husband at the time of marriage by Ravidasa Ji. After her marriage she became follower of Ravidasa Ji with the consent of her husband and other respected elderly members of the in-laws family. Religious discourses were held daily in open at Kumbh Shyam Temple near Vijay sitambh Chittorgarh. Meeran used to dance in the ground in ecstasy of deep devotion. She always sing the hymn given below:

**Guru Milya Ravidasa ji dini gyan ki gutki,  
Chot lagi nijnam hari ki mharey hivery khatki.**

So she had unshakable faith in Bhagat Ji. Her troubles started after the death of her father in law. The younger brother of her deceased husband namely Bikramjit was apprehensive and did not like her remaining aloof in meditation and in the company of saints. But she was in deep love with God. Bikramjit got her thrown in Gambhiri river at mid-night. But she glimpsed Bhagat Ravidasa Ji in the turmoil of waves. The waves comfortably sprang her out to the bank of river. This incident confirmed her purity and she felt blissful.

Bikramjit was still planning to kill her. He chalked out a strategy to kill her in consultation with his ministers. She was to be given poisoned milk by posing it as nectar sent to her by her Guru Ji. His sister, Uda Bai secretly told her

*Begumpura City / 84*

about the plan.therefore she should not take that poisoned milk,being called nectar. But Meeran said if it is said to be given by Ravidasa Ji,I will take nectar or poisoned milk whatever it be. Pandit Daya Ram offered poisoned milk to her stating that it is nectar sent by Ravidasa Ji. And she should drink it. In meditation Bhagat Ravidasa told her although it is poison mixed milk,you can take it unhesitatingly as nectar. She repeated name of Ravidasa Ji devotionally and carried the pot containing poisonous milk, it became nectar. She drank it and became blissfull. She sang in ecstasy :

**Vish ka pyala Rana Ji melio dio,  
mertani ne paye kar charnamrit pee gai re,  
gun Gobind ra gaye**

Bikramjit still thought another plan killing her. A poisonous snake was to be sent to her posing as garland sent by Ravidasa Ji for her. The snake would sting her when the pot is opened. Pot carrying poisonous cobra was taken to her and she was told that it is a garland sent by Ravidasa Ji for her. She would wear it. She meditated her guru ji ,the snake became a beautiful garland.She removed disc of the pot ,there was a beautiful garland inside .She picked it up and wore it. She was moved and sang :

**Saanp pitaro Rana ji bhejio,  
dio mertani gal daar ,  
Hans hans mera kanth lagaio ,  
ye to mhan re nausar haar.**

She thanked her Guru. She was saved.Now Bikramjit was helpless. He yielded to her and begged pardon for all his attempts to kill her. She forgave him. All the members of her in laws family developed deep regard for Ravidasa Ji.

## **Victory Over False Beliefs**

It is mentioned in almost all the Hindu scriptures that worship of God was the sole right of brahmins only. Bhagat Ravidas Ji of lower caste namely chamar caste started worshipping God. He blew the conch-shell and started ringing the bell. He was enlightened and had realised God. Rituals were discarded and mode of worship was simplified by him. He sang religious discourses, those were most convincing and truthful. Large number of different castes people followed him. Brahmins thought it to be challenge to their supremacy. This had adverse effect on their livelihood. They tried to forbid him from worshipping God but to no effect. They were annoyed and complained to then Kanshi naresh Hardev Singh. Bhagat Ravidasa Ji was summoned to his court. He explained there that it is everybody's right and he being a true worshipper could not stop this practice. All priests along with Ravidas ji were asked to bring their Thakur (idol) to whom they worshipped, to river Ganga on the appointed day. He will be taken as true worshipper whose Thakur (Idol) floats in the river. The pandits brought small Thakur stones wrapped in cotton but Ravidasa Ji was carrying a 40 kg. Heavy weight square stone on his shoulders with full confidence. There was a huge crowd at the appointed place on appointed day to witness the fateful and decisive event. The king and the courtiers reached at the place too. The brahmins priests were given the first turn to prove as they were the aggrieved party. All the pandits, who were tall fleshy with shaved heads, wearing janjus (silk thread) and having tilak on their foreheads blew conch-shells and read the vedic mantras and placed their Thakurs in the river one by one. It was a matter of great dismay to them, their Thakur stones sank into water. All of them bowed their heads down.

*Begumpura City / 86*

All present there were stunned to see their stones sinking deep down in water. It was turn of Ravidasa Ji's now. He lifted his heavy weight Thakur on his shoulders. Now all eyes were gazing at Ravidasa Ji and the stone he carried. There was a great curiosity among the onlookers. As it was a decisive moment because if his stone sinks, then there will be gloom for the lowly. Ravidasa Ji closed his eyes and stood erect. His face blushed and with all humility he prayed to God. His shloak is given below :

ਰਾਗੁ ਗਉੜੀ ਰਵਿਦਾਸ ਜੀ ਕੇ

**Raag Gourree Ravidhaas Jee Kae**

ਪਦੇ ਗਉੜੀ ਗੁਆਰੇਰੀ

**Padhae Gourree Guaaraeree**

Raag Gauri, padas of Ravidasa Ji Gauri Gwaarayree.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

**Ik Oankaar Sathinaam Karathaa**

**Purakh Guraprasaadh ||**

One Universal creator God, Truth is the name, Creating being personified. By Guru's Grace.

ਮੇਰੀ ਸੰਗਤਿ ਪੋਚ ਸੋਚ ਦਿਨੁ ਰਾਤੀ ॥

**Maeree Sangath Poch Soch Dhin Raathee ||**

The company I keep is wretched and low, and I am anxious day and night.

ਮੇਰਾ ਕਰਮੁ ਕੁਟਿਲਤਾ ਜਨਮੁ ਕੁਭਾਂਤੀ ॥੧॥

**Maeraa Karam Kutilathaa**

**Janam Kubhaanthee ||1||**

My actions are crooked and I am of lowly birth.

ਰਾਮ ਗੁਸਈਆ ਜੀਅ ਕੇ ਜੀਵਨਾ ॥

**Raam Guseeaa Jee Kae Jeevanaa ||**

O Lord ! Master of the earth, Life of the soul.

ਮੋਹਿ ਨ ਬਿਸਾਰਹੁ ਮੈ ਜਨੁ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥

**Mohi N Bisaarahu Mai Jan Thaeraa ||1|| Rehaao ||**

Please do not forget me! I am your humble servant.

(Pause)



ਮੇਰੀ ਹਰਗੁ ਬਿਪਤਿ ਜਨ ਕਰਗੁ ਸੁਭਾਈ ॥

**Maeree Harahu Bipath Jan Karahu Subhaee ॥**

Take away my pains and bless, your humble servant  
with your sublime love.

ਚਰਣ ਨ ਛਾਡਉ ਸਰੀਰ ਕਲ ਜਾਈ ॥੨॥

**Charan N Shhaaddo Sareer Kal Jaaee ॥2॥**

I shall not leave your feet, even though my body may  
perish.

ਕਹੁ ਰਵਿਦਾਸ ਪਰਉ ਤੇਰੀ ਸਾਭਾ ॥

**Kahu Ravidhaas Paro Thaeree Saabhaa ॥**

Says Ravidasa I seek the protection of your sanctuary.

ਬੇਗਿ ਮਿਲਗੁ ਜਨ ਕਰਿ ਨ ਬਿਲਾਬਾ ॥੩॥੧॥

**Baeg Milahu Jan Kar N Bilaanbaa ॥3॥1॥**

(SGGS Page 345)

Please meet your humble servant, Do not delay!

Everyone present there saw a dazzling light in the sky and they expected something miraculous is going to happen. Ravidasa ji moved ahead and gently placed the stone in the light blue transparent water of the river. All the onlookers were astonished to see that the pathar floated in the river. Ravidasa Ji smiled and thanked the Almighty for rescuing him. There was appluse from all the viewers. the pandits were unsuccessful in the test. The incident proved them false worshippers. There was a mockery for all the pandits. The king announced the result that Ravidasa ji is the winner and a true worshipper and everybody fell to his feet. Ravidasa Ji was seated in a planquin of gold and moved in a procession in the city.

### **Initiation Of Bibi Bhanwati.**

Bibi Bhanwati of Multan ( now in Pakistan) was a pious lady. She remained busy most of the time of the day in Thakur pooja. But she had no enlightenment yet. She was upset. She heard about Ravidasa Ji, who being an enlightened

*Begumpura City / 88*

saint ,she was told to go to her for his blessings if she needs bliss. Bibi Bhanmati and her husband reached Banaras to see Ravidasa Ji. They bowed at his feet. At the same time Goraknath had also come there for goshti.

Goraknath tried to take away stealithily spiritual powers of Ravidasa Ji but failed. Bhagat ji spared time for Bibi. She told Bhagat ji her mental and spiritual position. Bhagat ji recited this shabad :

**ਆਸਾ ॥**

**Aasaa ॥**

**ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥**

**Har Har Har Har Har Har Harae ॥**

Ram, Ram, Ram, Ram, Ram, Ram, Ram.

**ਹਰਿ ਸਿਮਰਤ ਜਨ ਗਏ ਨਿਸਤਰਿ ਤਰੇ ॥੧॥ ਰਹਾਉ ॥**

**Har Simarath Jan Geae**

**Nisathar Tharae ॥1॥ Rehaao ॥**

Meditating on the Lord, the humble are carried across to salvation. (Pause)

**ਹਰਿ ਕੇ ਨਾਮ ਕਬੀਰ ਉਜਾਗਰ ॥**

**Har Kae Naam Kabeer Oujaagar ॥**

Through the Lord's name Kabir became famous and respected.

**ਜਨਮ ਜਨਮ ਕੇ ਕਾਟੇ ਕਾਗਰ ॥੧॥**

**Janam Janam Kae Kaattae Kaagar ॥1॥**

The accounts of his past incarnations were torn up.

**ਨਿਮਤ ਨਾਮਦੇਉ ਦੁਧੁ ਪੀਆਇਆ ॥**

**Nimath Naamadhaeo Dhoodhh Peeaeiaa ॥**

Because of the Namdev's devotion, the Lord drank the milk he offered.

**ਤਉ ਜਗ ਜਨਮ ਸੰਕਟ ਨਹੀ ਆਇਆ ॥੨॥**

**Tho Jag Janam Sankatt Nehee Aaeiaa ॥2॥**

He shall not have to suffer the pains of reincarnation into the world again.

**ਜਨ ਰਵਿਦਾਸ ਰਾਮ ਰੰਗਿ ਰਾਤਾ ॥**

**Jan Ravidhaas Raam Rang Raathaa ||**

Servant Ravidasa is imbued with the Lord's love.

**ਇਉ ਗੁਰ ਪਰਸਾਦਿ ਨਰਕ ਨਹੀ ਜਾਤਾ ॥੩॥੫॥**

**Eio Gur Parasaadh Narak Nehee Jaathaa ||3||5||**

By Guru's grace, he shall not have to go to hell.

(SGGS Page 487)

When bibi undrestood the meaning of the shabad she was fully impressed with the divine enlightenment of Bhagat Ji. She was moved so she requested for initiation. Bhagat Ji asked her to chant the shabad for attainment of supreme bliss and to avoid all the pains of transmigeration. and blessed her. She became his disciple.

## **BRIDGING THE GAP OF HATREDNESS**

At the time of the advent of Sikh religion there were two main religions in India -Hinduism and Islam. Both the religions hated each other. For Hindu faith, Islam was barbarity and for Muslims ,Hindu religion was paganism. This hatred was so deep rooted that any follower of Hindu faith who crossed Hindu Kush mountain was treated as a serious defaulter and the punishment was his removal from the faith for all times to come. On the other side Islam was the religion of the ruling class ,as a result they not only considered their religion as the best but also themselves. It was in their mind that either the Hindu society should embrace Islam or should agree to stay and live the life as second rate citizens. The consequences turned out to be mutual hatred only.

If one has to express this situation in very simple words,it can be said that entry of Gita in the mosque was paganism and the presence of Quran in the temple was barbarism. The spirit of sitting together was totally absent. Guru Arjan Dev ji wanted to bridge the gaps so created among the followers of various religions in the world and aimed at converting the principle of all to be brought together into real practice by establishing Guru Granth Sahib.

Sikh religion was not a reformist movement that the founder of the faith, Guru Nanak Dev Ji would come ,remove the distortions in the contemporary religions and depart. Guru Nanak Dev Ji while rejecting the principles of traditional religious faiths laid down the base of such

principles which while totally smashing the principles of exploiting humanity,also showed new paths leading to the creation of new man, new society and new nation. This fact is revealed by Gurbani itself :

**ਭੈਰਉ ਮਹਲਾ ੫ ॥**

**Bhairo Mehalaa 5 ॥**

Bhairon Fifth Mehal.

**ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ ॥**

**Varath N Reho N Meh Ramadhaanaa ॥**

I do not keep fasts ,nor do I observe the month of Ramadan.

**ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ ॥੧॥**

**Tis Saevee Jo Rakhai Nidhaanaa ॥1॥**

I serve only the one ,who will protect me in the end.

**ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ ॥**

**Eaek Gusaaee Alahu Maeraa ॥**

The one Lord ,Lord of the world ,is my God allah.

**ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾਂ ਨੇਬੇਰਾ ॥੧॥ ਰਹਉ ॥**

**Hindhoo Thurak Dhuhaan Naebaeraa ॥1॥ Rehaao ॥**

He administers justice in both Hindus and Muslims.

Pause.

**ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ ॥**

**Haj Kaabai Jaao N Theerathh Poojaa ॥**

I do not make pilgrimage to Mecca ,nor do I worship at Hindu sacred shrines.

**ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥੨॥**

**Eaeko Saevee Avar N Dhoojaa ॥2॥**

I serve the one Lord and not any other.

**ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਰਉ ॥**

**Poojaa Karo N Nivaaj Gujaaro ॥**

I do not perform Hindu worship services ,nor do I offer the Muslim prayers.

**ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ ॥੩॥**

**Eaek Nirankaar Lae Ridhai Namasakaaro ॥3॥**

*Begumpura City / 92*

I have taken the one formless Lord into my heart; I humbly worship him there.

ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥

**Naa Ham Hindhoo N Musalamaan ॥**

I am not a Hindu nor am I a Muslim.

ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥੪॥

**Aleh Raam Kae Pindd Paraan ॥4॥**

My body and breath of life being to Allah-to Ram-the God of both.

(S.G.G.S. Page 1136)

Besides this, the following five basic elements are a pre-requisite for any religion:

1. **Prophet:** Sikh religion had its own ten Prophets called Guru Sahibans and the founder of Sikh faith was Shri Guru Nanak Dev Ji.
2. **Script :** There was their own script known as Gurmukhi which was used for writing Gurbani and Gurmat Literature.
3. **Culture :** Their own culture based on Sikh principles had also taken shape.
4. **Scripture :** Now what was required was their own scripture so that Sikh religion could be established for ever. So Adi Granth edited by Shri Guru Arjan Dev Ji Fifth Guru, whose printed version in the current form comes to 1430 pages exists.
5. **Form :** A distinct form was bound to be there based on that scripture which manifested itself in the form of the man adorning the five Kakkars, after the creation of Khalsa.

### **Sequence Of Ragas :**

Raga is the foundation of music and Guru Sahib was well acquainted with the importance of music. Music tops the list of all fine arts as it takes the person into a state of

bliss (Bismad) The effect of music is such that steps of travellers come to a halt by themselves, birds stop swinging their feathers, as we know that shabad of Guru Nanak Dev Ji and Rabab of Mardana was always together. Apart from this, the music relates with the mental state of man. As the feelings or the mental state changes, so do the time of singing the ragas. That is why ragas have been accorded very high importance in Shri Guru Granth Sahib Ji. The sequence is as under :

<b>RAGA</b>	<b>Time of Singing</b>
1. Siri Ragu	Last Quarter or at Noon.
2. Majh	First Quarter of Night.
3. Gauri	First Quarter of Night.
4. Asa	In the Morning.
5. Gujri	Second Quarter of the Day.
6. Devagandhari	Second quarter of the Day.
7. Bihagara	At Mid-night.
8. Vadhans	At Mid-day or Second Quarter of the Night
9. Sorathi	Second Quarter of the Night
10. Dhanasari	Third Quarter of the Day.
11. Jaitsari	At Fourth quarter.
12. Todi	Second quarter of the Day.
13. Bairari	Second quarter and in the Evening.
14. Tilang	Third quarter of the Day.
15. Soohi	Two Hours After Sunrise.
16. Bilaval	First quarter of the Morning.
17. Gond	Second quarter of the Day.
18. Ramkali	From Sunrise to First Quarter of the Day.
19. Nat Narain	Second quarter of The Night.
20. Mali Gaura	Third Quarter of the Day.
21. Maru	Third Quarter of the Day.

*Begumpura City / 94*

22. Tukhari	In the Evening.
23. Kedara	First Quarter of the Night.
24. Bhairu	Early Morning.
25. Basant	First Quarter of the Day and in Spring Season.
26. Sarang	Any Time.
27. Malar	Third Quarter of the Night.
28. Kanara	Second Quarter of the Night.
29. Kalayan	First Quarter of the Night.
30. Parbhathi	First Quarter of the Day.
31. Jaijawanti	Second Quarter of the Night.

The Fifth Guru Shri Guru Arjan Dev Ji wanted to edit such a scripture which could establish globally by breaking national and international barriers.

Therefore apart from including the bani of six Guru Sahibs, Fifteen Hindu Bhagats and Muslim Pirs and Faqirs, eleven Bhats and four Gursikhs were given due recognition. Guru Granth Sahib ji contains words of many languages but their interpretations has been done in Gurmukhi script. The bani of Guru Sahiban has been included under the stamp Nanak and to identify the bani of which Guru, the word Mohalla has been used. Mohalla 1 means bani of Shri Guru Nanak Dev ji ,being the first Guru and Mohala 3, for bani of Shri Guru Amardas Ji, being the third Guru and so on.

Contributors are detailed as under:

**1. Shri Guru Nanak Dev Ji**

Father's Name : Mehta Kalu Ji

Mother's Name : Mata Tripta ji

Sister's Name Bebe Nanaki

Parkash Year 1469 A.D.

Birth Place : Rae Bhoe Ki Talvandi Presently Nankana Sahib Pakistan.

Wife's Name Mata Sulakhani ji

Aulaad 1. Baba Sri chand Ji. 2. Baba Lakhmi Das Ji

*Begumpura City / 95*



Udasi's Time Total 4 Udasi's in 22 years period.  
Gurbani Total 974 hymns in 19 different Ragas.  
Akal Piana In 1539 A.D.

Akal Piana Place Kartarpur, Pakistan.

**2. Shri Guru Angad Dev Ji**

Father's Name Baba Feru Mall Ji

Mother's Name Bebe Daya Kaur Ji

Parkash Year 1504 A.D.

Birth Place Matte Di Sran District Mukatsar Punjab

Wife's Name Mata Khivi Ji

Aulaad 1.Baba Dattu Ji 2.Baba Dasu Ji

3.Bibi Anokhi Ji 4.Bibi Amro Ji

Meeting First Guru Ji 1531 A.D.

Meeting Place Kartarpur Pakistan

Guruship Date 1539 A.D.

Guruship Place Kartarpur Pakistan.

Gurbani 63 Shloks

Akal Piana 1552 A.D.

Akal Piana place Khadoor Sahib Punjab

**3. Shri Guru Amar Dass Ji**

Father's Name Sh.Tej Bhan Ji.

Mother's Name Mata Sulakhani Ji

Parkash Year 1479 A.D.

Birth Place Village Basar Ke District Amritsar Punjab

Wife Bibi Mansa Devi Ji

Aulaad 1.Baba Mohan Ji 2.Baba Mohri Ji

3.Bibi Dani Ji 4.Bibi Bhani Ji

Guruship 1552 A.D.

Gurbani 869 Hymns in 17 Ragas

Akal Piana 1574 A.D.

Akal Piana Place Goindval Sahib Panjab

**4. Shri Guru Ram Das Ji**

Father's Name Shri Hari Das Ji

Mother's name Bebe Daya Kaur Ji

Parkash Year 1534A.D.

*Begumpura City / 96*

Birth Place Chuna Mandi Lahore Pakistan  
Wife Bibi Bhani Ji  
Aulaad 1.Baba Pirthi Chand Ji 2.Baba Maha Dev Ji  
3. (Guru ) Arjan Dev Ji  
Guruship 1574 A.D.  
Gurbani 638 Hymns in 30 Ragas  
Akal Piana 1581 A.D.  
Akal Piana Place Goindval Panjab.

**5. Shri Guru Arjan Dev ji**

Father's Name Fourth Guru Ramdas Ji  
Mother's Name Bibi Bhani Ji  
Parkash Year 1563 A.D.  
Birth Place Goindval (Amritsar) Punjab  
Wife Mata Ganga Ji.  
Aulaad (Guru) Hargobind Ji.  
Guruship 1581 A.D.  
Gurbani 2312 hymns in 30 Ragas  
Akal Piana 1606 A.D.  
Akal Piana Place Lahore Pakistan

**6. Shri Guru Teg Bahadur Ji**

Father's Name Guru Hargobind Ji  
Mother's Name Mata Nanaki Ji  
Parkash Year 1621 A.D.  
Birth Place Guru Ke Mahal Amritsar  
Wife Mata Gujri Ji  
Aulaad (Guru ) Gobind Rai (Singh) Ji  
Guruship 1665 A.D.  
Gurbani 115 Hymns in 15 Ragas  
Akal Piana 1675 A.D.  
Akal Piana Place Delhi

In Northern Part of India, the real impetus to bhakti movement was received in the time of Bhagat Ramanada, Ramananda and his 12 main followers among which are, namely Bhagat Kabir, Ravidas, Dhanna, Pipa, and Sain whose compositions are included in Shri Guru Granth Sahib

Ji. For the sake of identification of the bani of Bhagat, Bhat or other contributors the name of the holy persons has been mentioned along with their bani in the Holy Shri Guru Granth sahib ji.

**Bhagat Kabir Ji**

Father's Name Niru Ji  
Mother's Name Nima ji  
Birth Year 1398 A.D.  
Birth Place Banaras  
Wife Mai Loi Ji  
Caste Weaver commonly known as JULAHA  
Gurbani 532 in 16 Ragas  
Left the World 1495 A.D.

**Bhagat Nam Dev Ji**

Father's Name Dam Seti Ji  
Mother's Name Gona Bai Ji  
Birth Year 1270 A.D.  
Birth Place Village Narsi Bamni District Satara  
Maharashtra.

Wife Rajai Ji  
Caste Chhimba  
Gurbani 61 in 18 Ragas  
Left the World 1350 A.D.  
Place of Death Village Ghuman (Gurdaspur) Panjab

**Bhagat Ravidas Ji**

Father's Name Raghu Rai Ji (Scholars Differ )  
Mother's Name Karma Devi Ji (Scholars Differ)  
BirthYear 1376 A.D. ( Scholars Differ)  
Birth Place Banaras Uttar Pardesh (Commonly Agreed)  
Caste Chamaar  
Gurbani 40 in 16 Ragas.

**Bhagat Ramananda Ji**

Father's Name Bhuri Karam Ji  
Mother's Name Shashila Ji  
Birth Year 1366 A.D.

*Begumpura City / 98*

Birth Place Prayag Uttar Pardesh  
Caste Brahmana  
Gurbani One Hymn in Raga Basanta

**Bhagat Jai dev ji**

Father's Name Bhoj Dev Ji  
Mother's Name Bam devi Ji  
Birth Year 1201 A.D.  
Birth Place Village Kendli, District Bir Bhumi Bengal.  
Caste Brahamana  
Gurbani 2 Hymns in 2 Ragas  
Left The World 1245 A.D.

**Bhagat Trilochan Ji**

Birth Year 1267 A.D.  
Birth Place Village Barsi ,Sholapur Maharashtra  
Gurbani 4 hymns in 3 Ragas

**Bhagat Dhanna Ji**

Birth Year 1415 A.D.  
Birth Place Dhuan Nagar District Tank Rajasthan  
Caste Jatt (Agriculture Tribe)  
Gurbani 3 Hymns in 2 Ragas

**Bhagat Sain Ji**

Birth Year 1390 A.D.  
Birth Place Bandhvagarh Riva Madhya Pardesh  
Caste Nai (Barber)  
Gurbani 1 Hymn in Raga Dhanasari  
Left The World 1440 A.D.

**Bhagat Pipa Ji**

Birth Year 1426 A.D.  
Birth Place Gagaroun Garh Rajasthan  
Wife Sita Ji  
Caste Rajput  
Gurbani 1 Hymn in Raga Dhanasari

**Bhagat Bhikhan Ji**

Birth Year 1480 A.D.  
Birth Place Village Kakori Lakhnow Uttar Pardesh

*Begumpura City / 99*

Religion Islam.  
Gurbani 2 Hymns in Sorathi Raga  
Left the World 1573 A.D.

**Bhagat Sadhna Ji**

Birth Year 12 th Century  
Birth Place Sehban Sindh Pakistan  
Religion Islam  
Gurbani 1 Hymn in Bilaval Raga

**Bhagat Parmananad Ji**

Birth Year 1483 A.D.  
Birth Place Kanauj Maharashtra  
Caste Brahamana.  
Gurbani 1 Hymn in Sarang Raga.

**Bhagat Surdas Ji**

Birth Year 1529 A.D.  
Father's Name Pandit Ravidas Ji  
Caste Brahamana.  
Gurbani 1 Hymn in Sarang Raga.  
Place of Demise Kanshi Uttar Pardesh

**Bhagat Beni Ji**

Birth Year 15 th Century.  
Birth Place Village Asani Nadhya Pardesh  
Caste Brahamana.  
Gurbani 3 Hymns in 3 Ragas.

**Sheikh Farid Ji**

Father's name Sheikh Jamaludin Ji  
Mother's Name Bibi Kursham Ji  
Birth year 1173 A.D.  
Birth Place Village Khotvall,Chaval Mushaikhan,  
Multan Pakistan.

Aulaad 8 Children  
Religion Islam  
Gurbani 116 in 2 Ragas  
Left the World 1265 A.D.

The Word Bhat was used for those people who used to

*Begumpura City / 100*

sing the praises of great warriors. Mahan Kosh has treated this word in this manner and has taken to mean those people who sing the praises of great personalities or presenting their ancestral history would make a man or his family famous. Along with this ,the meaning of Bhat have been taken as fighters and soldiers. In fact centuries old history of this class is available which is in Bhatakshri script being a medieval script . The days of their ascending starts from 9th century A.D. In the areas of Rajasthan their unique stories are in vogue which tell us about their bravery and also bring forth their role as the builder of the society.Chand Vardie who freed Prithvi Raj from the imprisonment of Mohammad Gauri and also got Mohammad Gauri killed by Prithvi Raj ,belong the Bhat tribe. This legend of Chand Bhat is very famous in Rajasthan and everyone is aware of it.

The word Bhat is a punjabi form of Sanskrit word bhrit which is believed to have developed from the Sanskrit root bhri.This word was normally used for mercenaries who fought for their masters and while manifesting total devotion to their masters would treat life and death equally.When the glory of Guru Nanak Dev Ji reached the Bhats they also approached the Guru's court.After having darshan of the divine soul like those of Gurus they were immersed in love and divine grace. They started singing spontaneous praises. These Bhats composed total 123 Sawaie in the praise of Gurus which are a part of Shri Guru Granth Sahib Ji.

### **Bhat Kalashar Ji**

Bhat Kalashar Ji composed 54 Hymns in the praise of first five Guru Sahibans detailed as under :

Sawaie mohale pehle ke 10, Sawaie mohale Dooje ke 10, Sawaie mohale teeje ke 9, Sawaie mohle chauthe ke 13 and Sawaie mohale panjven ke 12. His father Bhat Chokha Ji was the younger brother of Bhat Bhikha Ji.

Bhat Gayand Ji was his younger brother. In many

*Begumpura City / 101*

verses, he had also used his pen name as Tal and Kalh in place of Kalashar.

### **Bhat Jalap Ji**

Bhat Jalap Ji is also known by the pen name Jal. He wrote 2 Hymns as sawaie mohale teeje ke. His father was Bhat Bhikha Ji and his brothers were Bhat Mathura Ji and Kirat Ji whose compositions are also included in Guru Granth sahib ji.

### **Bhat Kirat Ji**

Bhat Kirat Ji contributed 8 Hymns, in those 4 were in Sawaie mohale teeje ke and 4 were in Sawaie mohale chauthe ke. Along with the praises for Guru sahib, he also joined the 6th Gurus army and sacrificed his life fighting bravely against the mughals.

### **Bhat Bhikha ji,**

Bhat Bhikha Ji was the son of Bhat Raja Ji, who contributed 2 Hymns as Sawaie mohale teeje ke.

### **Bhat Salh ji**

Bhat Salh Ji was the son of Bhat Sekhe Ji and young brother of Bhat Bhikha Ji. He contributed 3 Hymns, one as Sawaie mohale teeje ke and two as Sawaie mohale chauthe ke.

### **Bhat Bhalh Ji**

Bhat Bhalh Ji was the brother of Bhat Salh Ji and nephew of Bhat Bhikha Ji. He contributed one Hymn as Sawaie mohale teeje ke.

### **Bhat Nalh Ji**

Bhat Nalh is also known by the pen name Das. He

*Begumpura City / 102*

contributed 16 Hymns as sawaie mohale chauthe ke.

### **Bhat Gayand Ji**

Bhat Gayand was the younger brother of Bhat Kalashar and son Chokha Ji, who was the brother of Bhat Bhikha Ji. He contributed 13 hymns as Sawie mohale chauthe ke.

### **Bhat Mathura Ji**

Bhat Mathura ji was brother of Bhat Kirat ji and Bhat Jalap Ji and son of Bhat Bhikha Ji. he contributed 14 hymns, seven as Sawaie mohale chauthe ke and an equal number as sawaie mohale panjven ke.

### **Bhat Balh Ji**

Bhat Balh Ji was the son of Bhat Sekhe who was the brother of Bhat Bhikha ji. He contributed 5 Hymns as sawaie mohale chauthe ke.

### **Bhat Harbans Ji**

Bhat Harbans Ji in his different style has contributed two hymns as Swaie mohale panjven ke.

There are four more holy men contributors ,three of them are Bhai Mardana Ji, Bhai Satta and Bhai Balvand Ji and fourth one is Baba Sunder Ji who belonged to Guru's family.

### **Bhai Mardana Ji**

Father's Name Bhai Badare Ji

Mother's Name Bebe Lakho Ji

Birth Year 1459 A.D.

Birth Place Rae Bhoe Ki Talvandi Shekhupura Pakistan

Caste Marasi (Bard)

Gurbani 3 Shalok in Raag Bihagada.

Left the World 1534 A.D.

*Begumpura City / 103*



Place of Demise Khuram City.

### **Bhai Satta Ji**

Bhai Satta Ji was a Rababi Dum or Marasi (Bard), He contributed one or 3 last pauris of var in Ramakali Raag. He was cremated by Sixth Guru Shri Guru Hargobind ji.

### **Rai Balvand Ji**

Rai Balvand ji was a Dum Rababi or Marasi (Bard). His major deed was doing Kirtan in Guru's darbar. He contributed one or first five pauris of var in Ramkali Raag.

### **Baba Sunder ji**

Father's Name Bhai Anand Ji who was son of Baba Mohri Ji and grand son of Guru Amardas ji.

Birth Year 1560 A.D.

Birth Place Goindval Sahib.

Gurbani One known as Ramkali Sadu

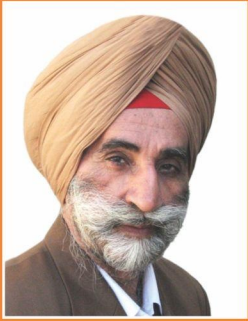
Left the World 1603 A.D.

Shri Guru Arjan Dev Ji compiled the holy granth by adding a great many of His own Shabads and Shabads of all those detailed above. This was the first time that any religion incorporated the works of sincere devotees of other religions into its own scripture. This reflects the universality of thought which underlies the Sikh belief in One God and one family of humanity as children of God. The preparation of the holy book is the most valuable achievement of that time. Guru ji wanted to preserve the original treasures. He did this for not only fixing the path of the efforts of his predecessors but also bestowing on the Sikh Panth an everlasting guiding light that was to serve as both a physical and spiritual phenomenon. Adi Granth was designated as Guru Granth Sahib in 1708 A.D. By the tenth Master of Sikhs or tenth Guru Shri Guru Gobind Singh Ji.

*Begumpura City / 104*

Now Sikhs take this as first Shabad Guru. Sikhs believe that when you have any question in mind then stand with folded hands and do benti called Ardas and read Shabad from the holy granth you will find the answer to your question. It is a matter of faith. Your question is definitely answered if you have faith in Shri Guru Granth Sahib.

The common point between Sikhism and the Santas is their theism. It cannot be denied that despite some of their pantheistic statements, the Santas are broadly speaking theistic. In their rejection of the fundamentals of Hinduism and their denouncement of the CASTE ideology of the brahmnical society, the two systems are quite similar. But divergence is there in many different issues. The views of the Santas about the reality of the world are somewhat ambivalent. The Santas clearly lead a life of withdrawal from the world and non involvement in its affairs. For the Gurus activity in the world is the measure of one's spiritual progress. For Kabir the world is a snare. But for the Gurus, the world is in bloom like a garden . Between the two systems there is a fundamental contrast in their approach to the world.



Dr. Ajit Singh is a well-known author in punjabi community in USA-Canada as well as in India. Almost every punjabi newspaper and magazine has published his articles on educational system, social life in India and USA.

He completed his education with Masters of Commerce, Economics and Doctorate of Philosophy- Ph.D. But his extensive knowledge of Sikhism and Gurbani has earned him a lot more respect. He is an individual of profound intellectual capacity and a philosopher who enlightens about religious aspects and social matters through his simple scripts.

Most of his articles are based on Gurbani, Mathematics and current Social Issues. Every week his article brings valuable topics to the readers, which are always liked and well received even by new generation. The readers gain valuable information and knowledge about Gurbani and Sikhism. Doctor sahib's articles always provide a novelty to readers.

I am pleased and fortunate to view and write a brief introduction about the author of this book, which reflects his knowledge and hard work to put together Bhagat Ravidas ji's teachings as a philosopher. The life sketch of Bhagat Ravidas ji's book would bring out many historical facts and it will be an inordinate asset to sikh religion and followers.

My best wishes to him for the success of this book.

### **BALBIR SINGH MA**

*Editor-In Chief "Pardes Times"*  
36415 Ruschin Dr Newark, CA 94560  
bsma54@gmail.com, 510-938-7771  
[www.pardesitimes.com](http://www.pardesitimes.com)



**PUNJABI WRITERS CO-OPERATIVE  
SOCIETY (LTD.) LUDHIANA/AMRITSAR**

Academy of the Punjab in North America: <http://www.apna.org>

ISBN 81-89735-30-6



**BEGUMPURA CITY**

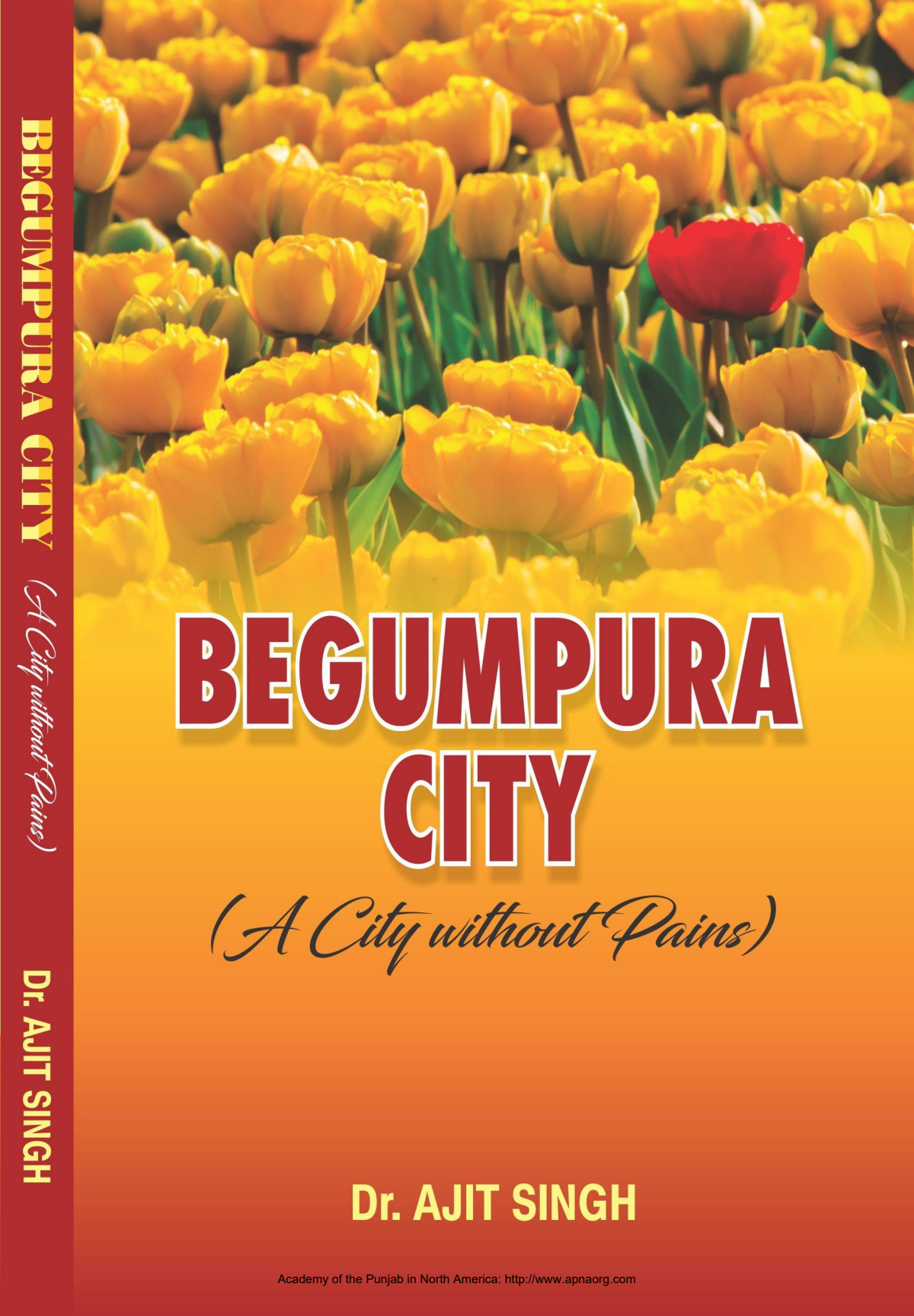
*(A City without Pains)*

**DR. AJIT SINGH**

**BEGUMPURA CITY**

*(A City without Pains)*

**Dr. AJIT SINGH**



**BEGUMPURA  
CITY**

*(A City without Pains)*

**Dr. AJIT SINGH**

## Chapter VI

### PHILOSOPHICAL IDEOLOGY

Bhagat Ravidasa ji strongly opposed the caste system prevailing at his time. He opined that all the human beings are His creation and everyone includes His Jot (Light) in him. The difference between a man and God is just like a wave and an ocean of water, like an ornament made of gold and gold itself, His belief is that if human beings did not sin how the God be known as redeemer of the sinners. He knows each and everyone and knows well what one has in his mind. We can recognize a master by looking at his servant, because as the servant is, we can well imagine about his master and by having a look on the master we can well know about his servant. His shabad in Shri Guru Granth Sahib ji at page 93 explains his ideas and is given as under :

**ਸਿਰੀਰਾਗੁ ॥**

**Sireeraag ॥**

Name of The Raag is sri raag.

**ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ ॥**

**Thohee Mohee Mohee Thohee Anthar Kaisaa ॥**

You are me and I am you what is the difference between us ?

**ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ ॥੧॥**

**Kanak Kattik Jal Tharang Jaisaa ॥1॥**

We are like gold and bracelet, or water and the waves.

**ਜਉ ਪੈ ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ਅਹੇ ਅਨੰਤਾ ॥**

**Jo Pai Ham N Paap Karanthea Ahae Ananthea ॥**

If I did not commit any sins, O infinite Lord.

**ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਕੈਸੇ ਹੁੰਤਾ ॥੧॥ ਰਹਾਉ ॥**

*Begumpura City / 106*

**Pathith Paavan Naam Kaisae Hunthaa ||1|| Rehaao ||**  
How would you have acquired the name, redeemer  
of sinners ? (Pause)

**ਤੁਮ੍ਹ ਜੁ ਨਾਇਕ ਆਛਹੁ ਅੰਤਰਜਾਮੀ ॥**  
**Thumh J Naaeik Aashhahu Antharajaamee ||**  
You are my master, the inner-knower and searcher  
of hearts.

**ਪ੍ਰਭ ਤੇ ਜਨੁ ਜਾਨੀਜੈ ਜਨ ਤੇ ਸੁਆਮੀ ॥੨॥**  
**Prabh Thae Jan Jaaneejai Jan Thae Suaamee ||2||**  
The servant is known by his God and the Lord and  
master is known by his servant as well.

**ਸਰੀਰੁ ਆਰਾਧੈ ਮੋ ਕਉ ਬੀਚਾਰੁ ਦੇਹੁ ॥**  
**Sareer Aaraadhhai Mo Ko Beechaar Dhaehoo ||**  
Grant me the wisdom to worship and adore you with  
my body.

**ਰਵਿਦਾਸ ਸਮ ਦਲ ਸਮਝਾਵੈ ਕੋਊ ॥੩॥**  
**Ravidhaas Sam Dhal Samajhaavai Koo ||3||**  
O ! Ravidasa ,one who understands, that the Lord is  
equally in all, is very rare.

(S.G.G.S. Page 93 )

In this shabad Saint Ravidasa enters into a dialogue with the supreme being and gives four simple examples of difference between the original and its modifications like gold and gold bangles, water and its waves, pure and impure and human and God. When we realize the difference in our intellect ,we are sure to live in a state of likeness with the Supreme Being.

Bhagat Ravidasa does not give any argument to prove the existence of God. He thinks God is more real than the world around him. He thinks God is actively participating in our daily life. The love and devotion of Ravidasa is considering to God and nothing else. God shows His grace to free a man from bondage and attain liberation or mukti from this world full of maya. He takes him near our hands

*Begumpura City / 107*

and feet as given in this Shabad,

ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੪॥੧॥

**Kehi Ravidhaas Haathh Pai Naerai**

**Sehjae Hoe S Hoe ||4||1||**

Says Ravidasa, the Lord is nearer than our own hands and feet, Whatever will be, will be.

(S.G.G.S page 658)

The essential nature of God always remains indescribable, for the human tools of understanding. The modes of expression are considered inadequate to measure the depth and vastness of God. The human senses can not perceive God but we can realize God intuitively. The human senses are not only adequate to fathom His depths but also they constitute hinderances into entering into union with him. The drop merging in any ocean can not know about the ocean but can only merge in it.

ਨ ਬੀਚਾਰਿਓ ਰਾਜਾ ਰਾਮ ਕੋ ਰਸੁ ॥

**N Beechaariou Raajaa Raam Ko Ras ||**

You have not considered the sublime essence of the name of the Lord, our king.

ਜਿਹ ਰਸ ਅਨਰਸ ਬੀਸਰਿ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥

**Jih Ras An Ras Beesar Jaahee ||1|| Rehaao ||**

The sublime essence shall cause you to forget all other essences. (Pause).

ਜਾਨਿ ਅਜਾਨ ਭਏ ਹਮ ਬਾਵਰ ਸੋਚ ਅਸੋਚ ਦਿਵਸ ਜਾਹੀ ॥

**Jaan Ajaan Bhae Ham Baavar**

**Soch Asoch Dhivas Jaahee ||**

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॥

**Eindhree Sabal Nibal Bibaek Budhh**

**Paramaarathh Paravaes Nehee ||2||**

Our passions are strong and our discriminating

*Begumpura City / 108*

intellect is weak, we have no access to the supreme objective.

**ਕਹੀਅਤ ਆਨ ਅਚਰੀਅਤ ਅਨ**

**ਕਛੁ ਸਮਝ ਨ ਪਰੈ ਅਪਰ ਮਾਇਆ ॥**

**Keheeth Aan Achareeth An Kashh**

**Samajh N Parai Apar Maaeiaa ॥**

We say one thing and do something else ,enlarged in endless maya, we do not understand anything.

(S.G.G.S.Page 658)

The ideas given in Raag Gaudi give us an idea about the thinking pattern of saints at the time to which Bhagat Ravidasa agrees. In those views of his mind he prays God please do not forget me, whatever be the ideas of other human beings be. He says I am not in the company of good people and they are not absorbed in good deeds too. My birth is also of low caste. I fear that in this condition You being the life giver to all may not forget me. This all is written in his shabad given at page 345 of Shri Guru granth Sahib Ji and is given below :

**ਮੇਰੀ ਸੰਗਤਿ ਪੋਚ ਸੋਚ ਦਿਨੁ ਰਾਤੀ ॥**

**Maeree Sangath Poch Soch Dhin Raathee ॥**

The company I keep is wretched and low, and I am anxious day and night.

**ਮੇਰਾ ਕਰਮੁ ਕੁਟਿਲਤਾ ਜਨਮੁ ਕੁਭਾਂਤੀ ॥੧॥**

**Maeraa Karam Kutilathaa**

**Janam Kubhaanthee ॥1॥**

My actions are crooked, and I am of lowly birth.

**ਰਾਮ ਗੁਸਈਆ ਜੀਅ ਕੇ ਜੀਵਨਾ ॥**

**Raam Guseeaa Jee Kae Jeevanaa ॥**

**O Lord! Master of the earth, life of the soul.**

**ਮੋਹਿ ਨ ਬਿਸਾਰਹੁ ਮੈ ਜਨੁ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥**

**Mohi N Bisaarahu Mai Jan**

**Thaeraa ॥1॥ Rehaao ॥**

Please do not forget me ! I am your humble servant.

*Begumpura City / 109*



ਮੇਰੀ ਹਰਹੁ ਬਿਪਤਿ ਜਨ ਕਰਹੁ ਸੁਭਾਈ ॥

**Maeree Harahu Bipath Jan Karahu Subhaee |**

Take away my pains and bless your humble servant  
with Your sublime love.

ਚਰਣ ਨ ਛਾਡਉ ਸਰੀਰ ਕਲ ਜਾਈ ॥੨॥

**Charan N Shhaaddo Sareer Kal Jaaee ||2||**

I shall not leave your feet, even though my body may  
perish.

(S.G.G.S.Page 345 )

Bhagat Ravidasa opines that God can not be fully describable even by those who has seen Him. The literary words, metaphors, symbols and images are not sufficient to explain about Him. We have no parallel to Him. He is inexpressible but the saints shared their experience of the supreme, with their love and gladness they enjoyed on seeing Him. Their expression describe His glories and praises along with the attributes. The first and most basic aspect of the nature of God which is emphatically and repeatedly maintained in Ravidasas's verses is His unity. God is the one. There is no scope of duality trinity or triad in him . The brahamnical triad ,the belief in the three gods of creation,sustenance, and destruction ( Brahma, Vishnu and Shiva) has not found acceptance with Ravidasa. Some scholars have given the meaning of GOD as G for generator, O for operator and D for destroyer. But there is difference of opinion in the elaboration given for GOD. Many of them do not agree with this elaboration. These gods ,as we learn from his verses, are not even equal to the saint's immersion in the devotion of the supreme God.

ਮਲਾਰ ॥

**Malaar:**

ਹਰਿ ਜਪਤ ਤੇਉ ਜਨਾ ਪਦਮ ਕਵਲਾਸ

ਪਤਿ ਤਾਸ ਸਮ ਤੁਲਿ ਨਹੀ ਆਨ ਕੋਉ ॥

**Har Japath Thaeoo Janaa Padham Kavalaas**

*Begumpura City / 110*

**Path Thaas Sam Thul Nehee Aan Kooo ||**

Those humble beings who meditate on the Lord's Lotus Feet - none are equal to them.

ਏਕ ਹੀ ਏਕ ਅਨੇਕ ਹੋਇ ਬਿਸਥਰਿਓ  
ਆਨ ਰੇ ਆਨ ਭਰਪੂਰਿ ਸੋਊ ॥ ਰਹਾਉ ॥

**Eaek Hee Eaek Anaek Hoe Bisathhariou  
Aan Rae Aan Bharapoor Sooo || Rehaao ||**

The Lord is One, but He is diffused in many forms. Bring in, bring in, that all pervading Lord. ||Pause||

ਜਾ ਕੈ ਭਾਗਵਤੁ ਲੇਖੀਐ ਅਵਰੁ ਨਹੀ  
ਪੇਖੀਐ ਤਾਸ ਕੀ ਜਾਤਿ ਆਛੋਪ ਛੀਪਾ ॥

**Jaa Kai Bhaagavath Laekheei Avar Nehee  
Paekheei Thaas Kee Jaath Aashhop Shheepaa ||**

He who writes the Praises of the Lord God, and sees nothing else at all, is a low-class, untouchable fabric-dyer by trade.

ਬਿਆਸ ਮਹਿ ਲੇਖੀਐ ਸਨਕ ਮਹਿ ਪੇਖੀਐ  
ਨਾਮ ਕੀ ਨਾਮਨਾ ਸਪਤ ਦੀਪਾ ॥੧॥

**Biaas Mehi Laekheei Sanak Mehi Paekheei  
Naam Kee Naamanaa Sapath Dheepaa ||1||**

The Glory of the Name is seen in the writings of Vyaas and Sanak, throughout the seven continents. ||1||

ਜਾ ਕੈ ਈਦਿ ਬਕਰੀਦਿ ਕੁਲ ਗਊ ਰੇ  
ਬਧੁ ਕਰਹਿ ਮਾਨੀਅਹਿ ਸੇਖ ਸਹੀਦ ਪੀਰਾ ॥

**Jaa Kai Eedh Bakareedh Kul Goo Rae  
Badhh Karehi Maaneeahi Saekh Seheedh Peeraa ||**

And he whose family used to kill cows at the festivals of Eed and Bakareed, who worshipped Shayks, martyrs and spiritual teachers,

ਜਾ ਕੈ ਬਾਪ ਵੈਸੀ ਕਰੀ ਪੂਤ ਐਸੀ ਸਰੀ  
ਤਿਹੁ ਰੇ ਲੋਕ ਪਰਸਿਧ ਕਬੀਰਾ ॥੨॥

**Jaa Kai Baap Vaisee Karee Pooth Aisee Saree  
Thihoo Rae Lok Parasidhh Kabeeraa ||2||**

Whose father used to do such things - his son Kabeer

became so successful that he is now famous throughout the three worlds. ||2||

ਜਾ ਕੇ ਕੁਟੰਬ ਕੇ ਢੇਢ ਸਭ ਢੋਰ ਢੋਵੰਤ ਫਿਰਹਿ  
ਅਜਹੁ ਬੰਨਾਰਸੀ ਆਸ ਪਾਸਾ ॥

**Jaa Kae Kuttanb Kae Dtaedt Sabh Dtor Dtovanth  
Firehi Ajahu Bannaarasee Aas Paasaa ॥**

And all the leather-workers in those families still go around Benares removing the dead cattle.

ਆਚਾਰ ਸਹਿਤ ਬਿਪੁ ਕਰਹਿ ਡੰਡਉਤਿ ਤਿਨ  
ਤਨੈ ਰਵਿਦਾਸ ਦਾਸਾਨ ਦਾਸਾ ॥੩॥੨॥

**Aachaar Sehith Bipr Karehi Ddanddouth Thin  
Thanai Ravidhaas Dhaasaan Dhaasaa ||3||2||**

The ritualistic Brahmins bow in reverence before their son Ravidasa, the slave of the Lord's slaves. ||3||2||

(S.G.G.S.Page 1293)

**Bhagat Ravidasa has used the following traditional names of God :**

Rama,Raja Ram, Sukh Sagar, Raghunatha, Upkari, Hari, Dyal, Madho, Bhav Khandan, Murari, Deva Dev, Mukanda, Gobinda, ,Niranjana, Mata Pita, Prabhu ,Narayana, Gosanya, Bazigar , Parmananad, Garib Nivaj, Thakur, Chandan, Ramaiya, Seh, Patit Pavan, Naik Antarjami and Bhagwant. It is interesting to note in this context that he does not use any Islamic term to designate God. The names are same as with the Saguna santas or Vaishnava bhaktas but they are given different meanings. Ravidasa takes God as transcendent and immanent both.He is the master of all the creation.

### **Ram**

Ravidasa used Ram or Raja Ram for omni-present God. Ram used here is not the same as Dashratha's son. He advised to repeat the name of Ram many a times to remember God.

*Begumpura City / 112*

ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ ਅਛਰ ਮਾਹੀ ॥

**Naanaa Khiaan Puraan Baedh**

**Bidhh Chouthees Ashhar Maahee ॥**

The various shashtras, puranas and the ved of  
Brahm are made up of thirty four letters.

ਬਿਆਸ ਬੀਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ਰਾਮ ਨਾਮ ਸਰਿ ਨਾਹੀ ॥੨॥

**Biaas Beechaar Kehiou Paramaarathh**

**Raam Naam Sar Naahee ॥2॥**

After deep contemplation, vyass spoke of the  
supreme objective; there is nothing equal to Lord's name.

(SGGS P.1106)

ਕਹਿ ਰਵਿਦਾਸ ਸਭੈ ਜਗੁ ਲੁਟਿਆ ॥

**Kehi Ravidhaas Sabhai Jag Loottiaa ॥**

Says Ravidasa, the whole world has been plundered.

ਹਮ ਤਉ ਏਕ ਰਾਮੁ ਕਹਿ ਛੁਟਿਆ ॥੪॥੩॥

**Ham Tho Eaek Raam Kehi Shhoottiaa ॥4॥3॥**

But I have escaped, chanting the name of one Lord.

(SGGS P.794)

ਸਾਧਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਉਪਜੈ ਭਾਵ

ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ ॥

**Saadhhasangath Binaa Bhaao Nehee Oopajai**

**Bhaav Bin Bhagath Nehee Hoe Thaeree ॥**

Without the Saadh Sangat, the company of the  
holy,love for the Lord does not well up ;without this  
love,your devotional worship can not be performed.

ਕਹੈ ਰਵਿਦਾਸੁ ਇਕ ਬੇਨਤੀ ਹਰਿ ਸਿਉ

ਪੈਜ ਰਾਖਹੁ ਰਾਜਾ ਰਾਮ ਮੇਰੀ ॥੨॥੨॥

**Kehai Ravidhaas Eik Baenathee Har Sio Paj**

**Raakhahu Raajaa Raam Maeree ॥2॥2॥**

Ravidasa offers this one prayer unto the Lord;please  
protect my honour ,O Lord my king.

(SGGS P.694)

ਉਚੇ ਸੰਦਰ ਸੁੰਦਰ ਨਾਰੀ ॥

**Oochae Mandhar Sundhar Naaree ॥**

Your palaces are lofty, and your brides are beautiful.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਾਜੀ ਹਾਰੀ ॥੪॥

**Raam Naam Bin Baajee Haaree ॥4॥**

But without the Lord's name, you shall lose the game entirely.

(SGGS P. 659)

**Sukh Sagar :** Bhagat Ravidasa considers Him as Sukh Sagar, being the ocean of peace, the miraculous tree of life, Kaamdhan, the cow which fulfills all desires, the four great blessings, super natural powers etc. are all in the palms of His hand detailed in this shabad, given below :

ਸੁਖ ਸਾਗਰ ਸੁਰਿਤਰੁ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨ ਬਸਿ ਜਾ ਕੇ ਰੇ ॥

**Sukh Saagar Surathar Chintaman**

**Kaamadhhaen Bas Jaa Kae ॥**

He is the ocean of peace, the miraculous tree of life, the wish-fulfilling jewel, and the kamdhain, the cow which fulfills all desires, all are in his honour.

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਮਹਾ ਸਿਧਿ ਨਵ ਨਿਧਿ ਕਰ ਤਲ ਤਾ ਕੈ ॥੧॥

**Chaar Padhaarathh Asatt Dhasaa Sidhh**

**Nav Nidhh Kar Thal Thaa Kae ॥1॥**

The four great blessings, the eighteen supernatural spiritual powers of the Siddhas and the nine treasures, are all in the palm of his hand.

(SGGS P. 1106)

**Raghunatha :** The literal meaning of Raghu is Light and Nath means Master. So Raghunath is He, Himself, the God. Ravidasa used this word for God described as under ;

ਕਹਿ ਰਵਿਦਾਸ ਕਹਾ ਕੈਸੇ ਕੀਜੈ ॥

**Kehi Ravidhaas Kehaa Kaisae Keejai ॥**

Says Ravidasa, what I am to do now ?

ਬਿਨੁ ਰਘੁਨਾਥ ਸਰਨਿ ਕਾ ਕੀ ਲੀਜੈ ॥੬॥੧॥

**Bin Raghunaathh Saran Kaa Kee Leejai ॥6॥1॥**

*Begumpura City / 114*

Without the sanctuary of the Lord's protection, who else's should I seek ?

(SGGS P. 710)

ਨਾਥ ਕਛੂਅ ਨ ਜਾਨਉ ॥

**Naathh Kashhooa N Jaano ॥**

O my Lord and master, I know nothing.

ਮਨੁ ਮਾਇਆ ਕੈ ਹਾਥਿ ਬਿਕਾਨਉ ॥੧॥ ਰਹਾਉ ॥

**Man Maaeiaa Kai Haathh Bikaano ॥1॥ Rehaao ॥**

My mind has sold out and is in maya's hands.

(SGGS P. 710)

**Upkari :** God is always benevolent and man is worthless.

ਮਾਧਉ ਸਤਸੰਗਤਿ ਸਰਨਿ ਤੁਮ੍ਹਾਰੀ ॥

**Maadhho Sathasangath Saran Thumhaaree ॥**

O Lord ,I seek the sanctuary of the company of your saints.

ਹਮ ਅਉਗਨ ਤੁਮ੍ ਉਪਕਾਰੀ ॥੧॥ ਰਹਾਉ ॥

**Ham Aougan Thumh Oupakaaree ॥1॥ Rehaao ॥**

I am worthless and you are so benevolent.

(SGGS P. 486)

**Hari :** Hari means God for Ravidasa Ji. He takes away all the sorrows of the man and provides happiness.

ਨਾਮਦੇਵ ਕਬੀਰੁ ਤਿਲੋਚਨੁ ਸਧਨਾ ਸੈਨੁ ਤਰੈ ॥

**Naamadhaev Kabeer Thilochan**

**Sadhhanaa Sain Tharai ॥**

Nam Dev, Kabir, Tirlochan ,Sadhna and Sain crossed over.

ਕਹਿ ਰਵਿਦਾਸੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਹਰਿ ਜੀਉ ਤੇ ਸਭੈ ਸਰੈ ॥੨॥੧॥

**Kehi Ravidhaas Sunahu Rae Santhahu Har Jeeo**

**Thae Sabhai Sarai ॥2॥1॥**

Says Ravidasa listen O saints ,through the dear Lord, all is accomplished.

(SGGS P. 1106)

ਹਰਿ ਹਰਿ ਹਰਿ ਨ ਜਪਸਿ ਰਸਨਾ ॥

**Har Har Har N Japas Rasanaa ॥**

You do not chant with your tongue the name of the Lord Har,Har ,Har.

ਅਵਰ ਸਭ ਛਾਡਿ ਬਚਨ ਰਚਨਾ ॥੧॥ ਰਹਾਉ ॥

**Avar Sabh Shhaadd Bachan Rachanaa ॥1॥Rehaao॥**

Abandon your involvement in all other words .Pause.

(SGGS P. 1106)

**Dyal :** God is compassionate so one should surrender to Him. Bhagat Nam Dev also considers Him merciful.

ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ ਅਬ ਪਤੀਆਰੁ ਕਿਆ ਕੀਜੈ ॥

**Ham Sar Dheen Dhaeiaal N Thum Sar**

**Ab Patheear Kiaa Keejai ॥**

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॥

**Bachanee Thor Mor Man Maanai**

**Jan Ko Pooran Dheejai ॥1॥**

May my mind surrender to your word; please bless your humble servant with this perfection.

(SGGS P. 694)

**Madho :** Madho means maya's husband. Those who are near Madho are not effected by Maya.

ਮਾਧੋ ਅਬਿਦਿਆ ਹਿਤ ਕੀਨ ॥

**Maadhho Abidhiaa Hith Keen ॥**

O Lord,he is in love with ignorance.

ਬਿਬੇਕ ਦੀਪ ਮਲੀਨ ॥੧॥ ਰਹਾਉ ॥

**Bibaek Dheep Maleen ॥1॥ Rehaao ॥**

His lamp of clear wisdom has grown dim. Pause.

(SGGS P. 486)

**Bhav Khandan :** God is taken as destroyer of fear. So Ravidasa took Him as Bhav Khandan.

*Begumpura City / 116*

ਤੂ ਜਾਨਤ ਮੈ ਕਿਛੁ ਨਹੀ ਭਵ ਖੰਡਨ ਰਾਮ ॥

**Thoo Jaanath Mai Kishh Nehee**

**Bhav Khanddan Raam ॥**

You know, and I am nothing, O Lord ,destroyer of  
fear.

ਸਗਲ ਜੀਅ ਸਰਨਾਗਤੀ ਪ੍ਰਭ ਪੂਰਨ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

**Sagal Jeea Saranaagathee Prabh**

**Pooran Kaam ॥1॥ Rehaao ॥**

All beings seek your sanctuary O God. Fulfiller,  
Resolver of our affairs.

(SGGS P. 858)

**Murari** : The word Murari means killer of moor  
ogre. Krishana killed ogre moor so he is known as Murari.  
Ravidasa used murar for God.

ਰਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪੂੰਜੀ ਰਾਖੁ ਮੁਰਾਰਿ ॥੧॥

**Rameeeae Sio Eik Baenathee Maeree**

**Poonjee Raakh Muraar ॥1॥**

I offer this one prayer to the Lord, to perserve my  
capital.

(SGGS P. 345)

ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ਮਜਨੁ ਮੁਰਾਰੇ ॥

**Naam Thaero Aarathee Majan Muraarae ॥**

Your name Lord is my adoration and cleansing bath.

(SGGS P. 694)

**Deva Dev** : He is taken as bigger than all other saints,  
so taken as Deva dev.

ਸੰਤ ਪ੍ਰੇਮ ਮਾਝੈ ਦੀਜੈ ਦੇਵਾ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥

**Santh Praem Maajhai Dheejai**

**Dhaevaa Dhaev ॥1॥ Rehaao ॥**

The sublime essence of the saints conversation and  
the love of the saints.Pause.

(SGGS P. 486)



ਸੰਤ ਤੁਝੀ ਤਨੁ ਸੰਗਤਿ ਪ੍ਰਾਨ ॥

**Santh Thujhee Than Sangath Praan ॥**

Your saints are your body, and their company is your  
breath of life.

ਸਤਿਗੁਰ ਗਿਆਨ ਜਾਨੈ ਸੰਤ ਦੇਵਾ ਦੇਵ ॥੧॥

**Sathigur Giaan Jaanai Santh Dhaevaa Dhaev ॥1॥**

By the true Guru-given spiritual wisdom I know the  
saints as the gods of gods.

(SGGS P. 486)

**Mukanda :** The word mukanda means Mukti giver  
or liberator. God is a giver of liberation. So Ravidasa advises  
the people to chant Mukanda.

ਮੁਕੰਦ ਮੁਕੰਦ ਜਪਹੁ ਸੰਸਾਰ ॥

**Mukandh Mukandh Japahu Sansaar ॥**

Meditate on the Lord Mukandey, the liberator ,O  
people of the world.

ਬਿਨੁ ਮੁਕੰਦ ਤਨੁ ਹੋਇ ਅਉਹਾਰ ॥

**Bin Mukandh Than Hoe Aouhaar ॥**

Without mukandey, the body shall be reduced to  
ashes.

ਸੋਈ ਮੁਕੰਦੁ ਮੁਕਤਿ ਕਾ ਦਾਤਾ ॥

**Soee Mukandh Mukath Kaa Dhaathaa ॥**

Mukandey is the giver of liberation.

ਸੋਈ ਮੁਕੰਦੁ ਹਮਰਾ ਪਿਤ ਮਾਤਾ ॥੧॥

**Soee Mukandh Hamaraa Pith Maathaa ॥1॥**

Mukandey is my father and mother.

ਜੀਵਤ ਮੁਕੰਦੇ ਮਰਤ ਮੁਕੰਦੇ ॥

**Jeevath Mukandhae Marath Mukandhae ॥**

Meditate on Mukandey in life, and meditate on  
Mukandey in death.

ਤਾ ਕੇ ਸੇਵਕ ਕਉ ਸਦਾ ਅਨੰਦੇ ॥੧॥ ਰਹਾਉ ॥

**Thaa Kae Saevak Ko Sadhaa**

**Anandhae ॥1॥ Rehaao ॥**

*Begumpura City / 118*

His servant is blissful for ever. Pause.

(SGGS P. 875)

**Gobinda** : Bhagat Ravidasa used Gobinda for God too.

ਮੇਰੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਜਿਨਿ ਘਟੈ ॥

**Maeree Preeth Gobindh Sio Jin Ghattai ||**

My love for the Lord of the universe does not decrease.

ਮੈ ਤਉ ਮੋਲਿ ਮਹਗੀ ਲਈ ਜੀਅ ਸਟੈ ॥੧॥ ਰਹਾਉ ॥

**Mai Tho Mol Mehagee**

**Lee Jeea Sattai ||1||Rehaao ||**

I paid it dearly ,in exchange for my soul. Pause.

(SGGS P. 694)

ਫੂਲੁ ਭਵਰਿ ਜਲੁ ਮੀਨਿ ਬਿਗਾਰਿਓ ॥੧॥

**Fool Bhavar Jal Meen Bigaariou ||1||**

The bumble bee has contaminated the flower and, the fish the water.

ਮਾਈ ਗੋਬਿੰਦ ਪੂਜਾ ਕਹਾ ਲੈ ਚਰਾਵਉ ॥

**Maaee Gobindh Poojaa Kehaa Lai Charaavo ||**

O mother where shall I find any offering for my Lord's worship ?

(SGGS P. 525)

ਨੀਚਹ ਉਚ ਕਰੈ ਮੇਰਾ ਗੋਬਿੰਦੁ ਕਾਹੂ ਤੇ ਨ ਡਰੈ ॥੧॥

**Neecheh Ooch Karai Maeraa Gobindh**

**Kaahoo Thae N Ddarai ||1||**

You exalt and elevate the lowly , O my Lord of the universe; you are not afraid of anyone.

(SGGS P. 1106)

**Niranjan** : Bhagat Ravidasa considers this name as mayaless. He has no figure and no caste. We can reach the immaclate Lord just by chanting His name.

ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜ ਚਰਾਵਉ ॥

**Than Man Arapo Pooj Charaavo ||**

*Begumpura City / 119*

I dedicate and offer my body and mind to you.

ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ ॥੪॥

**Gur Parasaadh Niranjan Paavo ||4||**

By Guru's grace, I attain the immaculate Lord.

(SGGS P. 525)

**Mata Pita :** Bhagat Ravidasa shows relation with God as father and mother.

ਸੋਈ ਮੁਕੰਦੁ ਮੁਕਤਿ ਕਾ ਦਾਤਾ ॥

**Soee Mukandh Mukath Kaa Dhaathaa ||**

Mukandey is the giver of liberation.

ਸੋਈ ਮੁਕੰਦੁ ਹਮਰਾ ਪਿਤ ਮਾਤਾ ॥੧॥

**Soee Mukandh Hamaraa Pith Maathaa ||1||**

Mukandey is my father and mother.

(SGGS P. 875)

**Prabhu :** Bhagat Ravidasa Ji takes God as Prabhu too.

ਕਹਿ ਰਵਿਦਾਸ ਸਰਨਿ ਪ੍ਰਭ ਤੇਰੀ ॥

**Kehi Ravidhaas Saran Prabh Thaeree ||**

Says Ravidasa I seek your sanctuary, God.

(SGGS P. 793)

ਤੁਮ੍ਹ ਜੁ ਨਾਇਕ ਆਛਹੁ ਅੰਤਰਜਾਮੀ ॥

**Thumh J Naaeik Aashhahu Antharajaamee ||**

You are my master the inner-knower, searcher of hearts.

ਪ੍ਰਭ ਤੇ ਜਨੁ ਜਾਨੀਜੈ ਜਨ ਤੇ ਸੁਆਮੀ ॥੨॥

**Prabh Thae Jan Jaaneejai Jan Thae Suaamee ||2||**

The servant is known by his God, and the Lord and master is known by his servant.

(SGGS P. 93)

**Narayana :** Literal meaning of Narayana is who lives in each and every nar. Bhagat Ji used narayana for God and takes it as soul of life.

ਕਹੁ ਰਵਿਦਾਸ ਸਭੈ ਨਹੀ ਸਮਝਸਿ ਭੂਲਿ ਪਰੇ ਜੈਸੇ ਬਉਰੇ ॥

*Begumpura City / 120*

**Kahu Ravidhaas Sabhai Nehee Samajhas  
Bhool Parae Jaisae Bourae ||**

Says Ravidasa, no one understands; they all run around, deluded like madmen.

ਮੋਹਿ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਮੋਰੇ ॥੩॥੧॥

**Mohi Adhhaar Naam Naaraaein**

**Jeevan Praan Dhhan Morae ||3||1||**

The Lord's name is my only support, he is my life ,my breath of life,my breath.

(SGGS P. 973)

**Gosainya :** He used Gosainya word for Him who is the master of the universe. He is the soul of life of evry one.

ਰਾਮ ਗੁਸਈਆ ਜੀਅ ਕੇ ਜੀਵਨਾ ॥

**Raam Guseeaa Jee Kae Jeevanaa ||**

O Lord , Master of the earth ,life of the soul.

ਮੋਹਿ ਨ ਬਿਸਾਰਹੁ ਮੈ ਜਨੁ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥

**Mohi N Bisaarahu Mai Jan Thaeraa ||1|| Rehaao ||**

Please do not forget me ! I am your humble servant.

Pause.

(SGGS P. 345)

ਐਸੀ ਲਾਲ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਕਰੈ ॥

**Aisee Laal Thujh Bin Koun Karai ||**

O love ,who else but you should do such a thing ?

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

**Gareeb Nivaaj Guseeaa Maeraa Maathhai**

**Shhathra Dhharai ||1|| Rehaao |**

O patron of the poor, Lord of the world,you have put the canopy of your grace over my head.

(SGGS P. 1106)

**Bazigar :** God is maker of all bazis and playing in His own way and Bhagat ji takes Him as Bazigar (Puppeteer)

ਕਹਿ ਰਵਿਦਾਸ ਬਾਜੀ ਜਗੁ ਭਾਈ ॥

**Kehi Ravidhaas Baajee Jag Bhaae ||**

*Begumpura City / 121*

Says Ravidasa, the world is just a dramatic play, O siblings of destiny.

ਬਾਜੀਗਰ ਸਉ ਮੋਹਿ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥੩॥੬॥

**Baajeegar So Muohi Preeth Ban Aaee ||3||6||**

I have enshrined love for the Lord ,the star of the show.

(SGGS P. 487)

**Permananad :** God is greater than all joys we receive from worldly things. No other joy matches this bliss so it is known as permanand. Bhagat Ji always I wish for such type of bliss.

ਰਵਿਦਾਸ ਦਾਸ ਉਦਾਸ ਤਜੁ ਭ੍ਰਮੁ ਤਪਨ ਤਪੁ ਗੁਰ ਗਿਆਨ ॥

**Ravidhaas Dhaas Oudhaas Thaj**

**Bhram Thapan Thap Gur Giaan ||**

O servant Ravidasa, dispel your sorrow and doubt, and know that Guru-given spiritual wisdom is the penance of penances.

ਭਗਤ ਜਨ ਭੈ ਹਰਨ ਪਰਮਾਨੰਦ ਕਰਹੁ ਨਿਦਾਨ ॥੪॥੧॥

**Bhagath Jan Bhai Haran Paramaanandh**

**Karahu Nidhaan ||4||1||**

O Lord ,destroyer of the fear of your humble devotees, make me supremely blissful in the end.

(SGGS P. 486)

**Garib Niwaj :** He is the patron of the poor and is Lord of the word, so we know Him as Garib Niwaj.

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

**Gareeb Nivaaj Guseeaa Maeraa Maathhai**

**Shhathra Dhharai ||1|| Rehaao ||**

O Patron of the poor ,Lord of the world,You have put the canopy of your grace over my head. Pause.

(SGGS P. 1106)

**Thakur :** Thakur means the owner or master of the universe. Bhagat ji used this word for Him and nothing

equals Him.

ਜਹ ਜਹ ਜਾਉ ਤਹਾ ਤੇਰੀ ਸੇਵਾ ॥

**Jeh Jeh Jaao Thehaa Thaeree Saevaa ॥**

Whereever I go there I serve you.

ਤੁਮ ਸੋ ਠਾਕੁਰ ਅਉਰੁ ਨ ਦੇਵਾ ॥੪॥

**Thum So Thaakur Aour N Dhaevaa ॥4॥**

There is no other Lord master than you,O divine

Lord.

(SGGS P. 659)

**Chandan** : Bhagat Ji names Chandan to God.

ਤੁਮ ਚੰਦਨ ਹਮ ਇਰੰਡ ਬਾਪੁਰੇ ਸੰਗਿ ਤੁਮਾਰੇ ਬਾਸਾ ॥

**Thum Chandhan Ham Eirandd Baapurae**

**Sang Thumaarae Baasaa ॥**

You are sandalwood , and I am the poor castor oil plant, dwelling close to you.

(SGGS P. 486)

**Ramaiya** : He used Ramaiya for God .

ਰਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪੂੰਜੀ ਰਾਖੁ ਮੁਰਾਰਿ ॥੧॥

**Rameeae Sio Eik Baenathee Maeree**

**Poonjee Raakh Muraar ॥1॥**

I offer this one prayer to the Lord, to perserve my capital.

(SGGS P. 345)

ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰੁ ॥

**Jaisaa Rang Kasunbh Kaa Thaisaa Eihu Sansaar ॥**

Love of this world is like the pale, temporary colour of the safflower.

ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੪॥੧॥

**Maerae Rameeae Rang Majeeth**

**Kaa Kahu Ravidhaas Chamaar ॥4॥1॥**

The colour of my Lord's love ,however is permanent, like the dye of the madder plant.so says Ravidasa, the tanner.

(SGGS P. 346)

*Begumpura City / 123*

**Seh** : Bhakti literature takes God as husband and almost all bhaagats take themselves as his wife. So did Ravidasa Ji.

ਸਹ ਕੀ ਸਾਰ ਸੁਹਾਗਨਿ ਜਾਨੈ ॥

**Seh Kee Saar Suhaagan Jaanai** ॥

The happy soul-bride knows the worth of her husband Lord.

ਤਜਿ ਅਭਿਮਾਨੁ ਸੁਖ ਰਲੀਆ ਮਾਨੈ ॥

**Thaj Abhimaan Sukh Raleeaa Maanai** ॥

Renouncing pride ,she enjoys peace and pleasure.

(SGGS P. 793)

**Patit Pavan** : God has enormous power to make pious to all evil doers.

ਜਉ ਪੈ ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ਅਹੇ ਅਨੰਤਾ ॥

**Jo Pai Ham N Paap Karanthat Ahae Ananthaa** ॥

If I did not commit any sins ,O infinite Lord.

ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਕੈਸੇ ਹੁੰਤਾ ॥੧॥ ਰਹਾਉ ॥

**Pathith Paavan Naam Kaisae Hunthaa** ॥1॥ **Rehaao** ॥

How would you have acquired the name, Redeemer of sins. Pause.

(SGGS P. 93)

**Naik Antarjami** : God is master and the inner knower and searcher of all hearts so is known as Naik Antarjami.

ਤਮੁ ਜੁ ਨਾਇਕ ਆਛਹੁ ਅੰਤਰਜਾਮੀ ॥

**Thumh J Naaeik Aashhahu Antharajaamee** ॥

You are my master, the inner-knower, searcher of hearts.

(SGGS P. 93)

**Bhagwant** : Bhagat Ravidasa used Bhagwant for God and a man gets pureity by chanting His name.

ਹੋਇ ਪੁਨੀਤ ਭਗਵੰਤ ਭਜਨ ਤੇ ਆਪੁ ਤਾਰਿ ਤਾਰੇ ਕੁਲ ਦੋਇ ॥੧॥

**Hoe Puneeth Bhagavanth Bhajan**

**Thae Aap Thaar Tharae Kul Dhoe ||1||**

He becomes pure ,by meditating on the Lord God,  
He saves himself, and the family of both his parents.

(SGGS P. 858)

It may be noted from above that God is dyala (gracious and compassionate), garib nivaja (cherisher of the poor), bhavkhandan (destroyer of cycle of transmigration) and mukti ka data (deliverer of salvation). In this stanza Ravidasa Ji tells about his condition. He says every one laughs on my destitution but by your grace I have received so much that even kings give me respect and high caste brahman accept me as your worshipper. It is by the grace of God ,the lowest of the low and the most humble are raised to the highest realm of spirituality.In Bilaval bani of Ravidasa Ji given on page 858 of Shri Guru Granth Sahib Ji given as under :

**ਬਿਲਾਵਲੁ ਬਾਣੀ ਰਵਿਦਾਸ ਭਗਤ ਕੀ**

**Bilaaval Baanee Ravidhaas Bhagath Kee**

Bilaval,The word of devotee Ravidasa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**Ik Oankaar Sathigur Prasaadh ||**

One universal creator God, by the grace of Guru.

ਦਾਰਿਦੁ ਦੇਖਿ ਸਭ ਕੋ ਹਸੈ ਐਸੀ ਦਸਾ ਹਮਾਰੀ ॥

**Dhaaridh Dhaekh Sabh Ko Hasai**

**Aisee Dhasaa Hamaaree ||**

Seeing my poverty,everyone laughed, such is my condition.

ਅਸਟ ਦਸਾ ਸਿਧਿ ਕਰ ਤਲੈ ਸਭ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ ॥੧॥

**Asatt Dhasaa Sidhh Kar Thalai**

**Sabh Kirapaa Thumaaree ||1||**

Now I had eighteen miraculous spiritual powers in the palm of my hand,everything is by your grace.

ਤੂ ਜਾਨਤ ਮੈ ਕਿਛੁ ਨਹੀ ਭਵ ਖੰਡਨ ਰਾਮ ॥

**Thoo Jaanath Mai Kishh Nehee Bhav**

**Khanddan Raam ||**

*Begumpura City / 125*



You know and I am nothing , O Lord ! Destroyer of fear.

ਸਗਲ ਜੀਅ ਸਰਨਾਗਤੀ ਪ੍ਰਭ ਪੂਰਨ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

**Sagal Jee Saranaagathee Prabh**

**Pooran Kaam ||1|| Rehaao |**

All beings seek your sanctuary, O God ! Fulfiller ,resolver of our affairs. Pause.

ਜੋ ਤੇਰੀ ਸਰਨਾਗਤਾ ਤਿਨ ਨਾਹੀ ਭਾਰੁ ॥

**Jo Tharee Saranaagathaa Thin Naahee Bhaar ||**

Whoever enters Your sanctuary, is relieved of his burden of sin.

ਉਚ ਨੀਚ ਤੁਮ ਤੇ ਤਰੇ ਆਲਜੁ ਸੰਸਾਰੁ ॥੨॥

**Ooch Neech Thum Thae Tharae Aalaj Sansaar ||2||**

You have saved the high and the low from the shameless world.

ਕਹਿ ਰਵਿਦਾਸ ਅਕਥ ਕਥਾ ਬਹੁ ਕਾਇ ਕਰੀਜੈ ॥

**Kehi Ravidhaas Akathh Kathhaa**

**Bahu Kaae Kareejai ||**

Says Ravidasa, what more can be said about the unspoken speech ?

ਜੈਸਾ ਤੂ ਤੈਸਾ ਤੁਹੀ ਕਿਆ ਉਪਮਾ ਦੀਜੈ ॥੩॥੧॥

**Jaisaa Thoo Thaisaa Thuhee Kiaa**

**Oupamaa Dheejai ||3||1||**

Whatever you are, O Lord ! How can anything compare with your praises ?

(S.G.G.S.Page 858)

God is not only the passive listener and passive supervisor of the law of karma, but actively participates in it. The idea of God with Ravidasa is not deistic. The law of karma is in fact the will of the gracious Lord. The emphasis of Ravidasa Ji in his description of the nature of God is that God has been described as cherisher of the poor ,protector and uplifter of the downtrodden. He is pioneering their just cause against the inequalities among men created by the

*Begumpura City / 126*

dominating priestly class. All are equal in the eyes of God and all have an equal right of love and worship Him. God's knowledge is revealed to the guru (enlightener) and through the guidance and grace of the guru we can know God.

The hymn given below explains all the hyocracy behind the purity in formal worship of idols or spirits in all religions. Normally flowers, lamps, aromatic substance like sandal, milk and food are used in worship. The worshippers insits on total purity of all these sustances. Here Ravidasa Ji proves that nothing is pure for one or the other reason and the only offering worth offering is one's ownself that means self surrender.

**ਗੂਜਰੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਘਰੁ ੩**

**Goojaree Sree Ravidhaas Jee Kae Padhae Ghar 3**

Goojri Padas of Ravidasa Ji Third House.

**ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

**Ik Oankaar Sathigur Prasaadh ॥**

One universal creator God, by the grace of true Guru.

**ਦੂਧੁ ਤ ਬਛਰੈ ਥਨਹੁ ਬਿਟਾਰਿਓ ॥**

**Dhoodhh Th Bashharai Thhanahu Bittaariou ॥**

The calf has contaminated the milk in the teats.

**ਫੂਲੁ ਭਵਰਿ ਜਲੁ ਮੀਨਿ ਬਿਗਾਰਿਓ ॥੧॥**

**Fool Bhavar Jal Meen Bigaariou ॥1॥**

The bumble bee has contaminated the flower and the fish water.

**ਮਾਈ ਗੋਬਿੰਦ ਪੂਜਾ ਕਹਾ ਲੈ ਚਰਾਵਉ ॥**

**Maaee Gobindh Poojaa Kehaa Lai Charaavo ॥**

O mother ! Where shall I find offering for the lord's worship ?

**ਅਵਰੁ ਨ ਫੂਲੁ ਅਨੂਪੁ ਨ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥**

**Avar N Fool Anoop N Paavo ॥1॥ Rehaao ॥**

I can not find any other flowers worthy of the incomparable lord. Pause.

**ਮੈਲਾਗਰ ਬੇਰੇ ਹੈ ਭੁਇਅੰਗਾ ॥**

**Mailaagar Baerhae Hai Bhueiangaa ||**

The snakes encircle the sandalwood trees.

ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਬਸਹਿ ਇਕ ਸੰਗਾ ॥੨॥

**Bikh Anmrith Basehi Eik Sangaa ||2||**

Poison and nectar dwell there together.

ਧੂਪ ਦੀਪ ਨਈਬੇਦਹਿ ਬਾਸਾ ॥

**Dhhoop Dheep Nee baedhehi Baasaa ||**

Even with incense, lamps,offerings of food and  
fragrant flowers.

ਕੈਸੇ ਪੂਜ ਕਰਹਿ ਤੇਰੀ ਦਾਸਾ ॥੩॥

**Kaisae Pooj Karehi Thaeree Dhaasaa ||3||**

How are your slaves to worship you ?

ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜ ਚਰਾਵਉ ॥

**Than Man Arapo Pooj Charaavo ||**

I dedicate and offer my body and mind to you.

ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ ॥੪॥

**Gur Parasaadh Niranjan Paavo ||4||**

By Guru's grace ,I attain the immaculate Lord.

ਪੂਜਾ ਅਰਚਾ ਆਹਿ ਨ ਤੋਰੀ ॥

**Poojaa Arachaa Aahi N Thoree ||**

I cannot worship you ,nor offer you flowers.

ਕਹਿ ਰਵਿਦਾਸ ਕਵਨ ਗਤਿ ਮੋਰੀ ॥੫॥੧॥

**Kehi Ravidhaas Kavan Gath Moree ||5||1||**

Says Ravidasa ,what shall my condition be hereafter ?

( S.G.G.S. Page 525 )

The rejection of of polytheistic idea of God and the doctrine of avatars ,descent or manifestation of God in human form , is disregarded too.The traditional names associated with various avtaras of Vishnu are retained denoting the idea of one supreme God. The traditional ritualistic form of bhakti ,which was popular with worship-pers of avtaras has also been replaced by nama bhakti His powers are shown in his verses given .The one given in Shree Guru Granth Sahib Ji at page 1106 detailed as under :

*Begumpura City / 128*

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

**Raag Maaroo Baanee Ravidhaas Jeeo Kee**

Raag maroo ,the word od Bhagat Ravidasa Ji.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**Ik Oankaar Sathigur Prasaadh ||**

One universal creator God, by the grace of the true

Guru.

ਐਸੀ ਲਾਲ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਕਰੈ ॥

**Aisee Laal Thujh Bin Koun Karai ||**

O love,who else but you could do such a thing ?

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

**Gareeb Nivaaj Guseeaa Maeraa Maathhai**

**Shhathra Dhharai ||1|| Rehaao ||**

O patron of the poor ,Lord of the world ,you have put the canopy of your grace over my head .Pause.

ਜਾ ਕੀ ਛੋਤਿ ਜਗਤ ਕਉ ਲਾਗੈ ਤਾ ਪਰ ਤੁਹੀ ਢਰੈ ॥

**Jaa Kee Shhoth Jagath Ko Laagai**

**Thaa Par Thuhanaee Dtarai ||**

Only you can grant mercy to that person whose touch pollutes the world.

ਨੀਚਹ ਉਚ ਕਰੈ ਮੇਰਾ ਗੋਬਿੰਦੁ ਕਾਹੂ ਤੇ ਨ ਡਰੈ ॥੧॥

**Neecheh Ooch Karai Maeraa Gobindh**

**Kaahoo Thae N Ddarai ||1||**

You exalt and elevate the lowly, o my Lord of the universe. You are not afraid of anyone.

ਨਾਮਦੇਵ ਕਬੀਰੁ ਤਿਲੋਚਨੁ ਸਧਨਾ ਸੈਨੁ ਤਰੈ ॥

**Naamadhaev Kabeer Thilochan**

**Sadhanaa Sain Tharai ||**

Naam Dev, Kabir, Tirlochan, Sadhna and Sain crossed over.

ਕਹਿ ਰਵਿਦਾਸੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਹਰਿ ਜੀਉ ਤੇ ਸਭੈ ਸਰੈ ॥੨॥੧॥

**Kehi Ravidhaas Sunahu Rae Santhahu Har Jeeo**

**Thae Sabhai Sarai ||2||1||**

Says Ravidasa, listen,O saints through the dear Lord,

all is accomplished.

(S.G.G.S.Page 1106 )

The aarti that Ravidasa Ji performs is of nama ,the divine name, the expression of the nature and being of God in terms comprehensible understanding. His idea of God is monotheistic, but monotheism here is not the same as found in Semitic religions ,where the main emphasis is on the transcendence of God . In Dhansari Raag we can read his verses on aarti mentioned at Page 694 of Shree Guru Granth Sahib Ji described below :

**ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ਮਜਨੁ ਮੁਰਾਰੇ ॥**

**Naam Thaero Aarathee Majan Muraarae ॥**

Your name, Lord is my adoration and cleansing bath.

**ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਬੁਠੇ ਸਗਲ ਪਾਸਾਰੇ ॥੧॥ ਰਹਾਉ ॥**

**Har Kae Naam Bin Jhoothae**

**Sagal Paasaarae ॥1॥ Rehaao ॥**

Without the name of the Lord, all ostentatious displays are useless.

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

**Naam Thaero Aasano Naam Thaero Ourasaa**

**Naam Thaeraa Kaesaro Lae Shhittakaarae ॥**

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॥**

**Naam Thaeraa Anbhulaa Naam Thaero**

**Chandhano Ghas Japae Naam Lae**

**Thujhehi Ko Chaaarae ॥1॥**

Your name is the water and your name is the sandalwood . The chanting of your name is the grinding of the sandalwood, I take off and offer all this to you.

**ਨਾਮੁ ਤੇਰਾ ਦੀਵਾ ਨਾਮੁ ਤੇਰੋ ਬਾਤੀ ਨਾਮੁ ਤੇਰੋ ਤੇਲੁ ਲੇ ਮਹਿ ਪਸਾਰੇ ॥**

**Naam Thaeraa Dheevaa Naam Thaero Baathee**

*Begumpura City / 130*

**Naam Thaero Thael Lae Maahi Pasaarae ||**

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॥

**Naam Therae Kee Joth Lagaaee Bhaeiou  
Oujiaaro Bhavan Sagalaarae ||2||**

Your name is the light applied to this lamp which  
enlightens and illuminates the entire world.

ਨਾਮ ਤੇਰੋ ਤਾਰਾ ਨਾਮ ਫੂਲ ਮਾਲਾ ਭਾਰ ਅਠਾਰਹ ਸਗਲ ਜੂਠਾਰੇ ॥

**Naam Thaero Thaagaa Naam Fool Maalaa Bhaar  
Athaareh Sagal Joothaarae ||**

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

ਨਾਮ ਤੇਰਾ ਤੁਹੀ ਚਵਰ ਢੋਲਾਰੇ ॥੩॥

**Thaero Keeaa Thujhehi Kiaa Arapo Naam  
Thaeraa Thuhee Chavar Dtolaarae |3||**

Why should I offer to you, that which you yourself  
created ? Your name is the fan ,which I wave over you.

ਦਸ ਅਠਾ ਅਠਸਠੇ ਚਾਰੇ ਖਾਣੀ ਇਹੈ ਵਰਤਣਿ ਹੈ ਸਗਲ ਸੰਸਾਰੇ ॥

**Dhas Athaa Athasathae Charae Khaanee Eihai  
Varathan Hai Sagal Sansaarae ||**

The whole world is engrossed in the eighteen  
Puranas ,the sixty eight sacred shrines of pilgrimage ,and  
four sources of creation.

ਕਹੈ ਰਵਿਦਾਸੁ ਨਾਮ ਤੇਰੋ ਆਰਤੀ ਸਤਿ ਨਾਮੁ ਹੈ

ਹਰਿ ਭੋਗ ਤੁਹਾਰੇ ॥੪॥੩॥

**Kehai Ravidhaas Naam Thaero Aarathee Sath  
Naam Hai Har Bhog Thuhaarae ||4||3||**

Says Ravidasa your name is my aarti ,my lamp lit  
service . The true name, Satnam, is the food which I offer  
to you.

(S.G.G.S.Page 694)

Ravidasa emphasises on the need of three refuges of God, God, the nama and the company of holy men. For the release of the jeev the refuges of nama and the company of holy men are as important as the first one which is refuge of god. The doctrine of self surrender is inseparably linked with the doctrine of the grace of God. He who seeks refuge with God, realizes that his own efforts are futile and can be saved only by putting complete faith in the grace of the Lord. This doctrine constitutes one of the important aspects of the path of devotion. Ravidasa Ji gives a hymn given at page 486 of Shri Guru Granth Sahib Ji which is as under :

**ਆਸਾ ॥**

**Aasaa ॥**

Aasaa

**ਤੁਮ ਚੰਦਨ ਹਮ ਇਰੰਡ ਬਾਪੁਰੇ ਸੰਗਿ ਤੁਮਾਰੇ ਬਾਸਾ ॥**

**Thum Chandhan Ham Eirandd Baapurae**

**Sang Thumaarae Baasaa ॥**

You are sandalwood and I am the poor castor oil plant, dwelling close to you.

**ਨੀਚ ਰੂਖ ਤੇ ਉਚ ਭਏ ਹੈ ਗੰਧ ਸੁਗੰਧ ਨਿਵਾਸਾ ॥੧॥**

**Neech Rookh Thae Ooch Bheae Hai Gandhh**

**Sugandhh Nivaasaa ॥1॥**

From a lowly tree, I have become exalted; your fragrance now permeates me.

**ਮਾਧਉ ਸਤਸੰਗਤਿ ਸਰਨਿ ਤੁਮਾਰੀ ॥**

**Maadhho Sathasangath Saran Thumhaaree ॥**

O Lord ! I seek the sanctuary of the company of your saints.

**ਹਮ ਅਉਗਨ ਤੁਮ ਉਪਕਾਰੀ ॥੧॥ ਰਹਾਉ ॥**

**Ham Aougan Thumh Oupakaaree ॥1॥ Rehaao ॥**

I am worthless and you are so benevolent. Pause.

**ਤੁਮ ਮਖਤੂਲ ਸੁਪੇਦ ਸਪੀਅਲ ਹਮ ਬਪੁਰੇ ਜਸ ਕੀਰਾ ॥**

**Thum Makhathool Supaedh Sapeal Ham**

**Bapurae Jas Keeraa ॥**

*Begumpura City / 132*

You are the white and yellow threads of silk and I am like a poor worm.

**ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਗੀਐ ਮਾਧਉ ਜੈਸੇ ਮਧੁ ਮਖੀਰਾ ॥੨॥**

**Sathasangath Mil Reheai Maadhho Jisae  
Madhhup Makheeraa ||2||**

O Lord ! I seek to live in the company of the saints, like the bee with its honey.

**ਜਾਤੀ ਓਛਾ ਪਾਤੀ ਓਛਾ ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥**

**Jaathee Oushhaa Paathee Oushhaa Oushhaa  
Janam Hamaaraa ||**

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॥**

**Raajaa Raam Kee Saev N Keenee  
Kehi Ravidhaas Chamaaraa ||3||3||**

I have not performed the service of the lord, says Ravidasa, the cobbler.

(S.G.G.S.Page 486 )

Attaining absorption in the supreme being is a very difficult process but is not impossible. As our body and mind is capable of walking on level and comfortable path. Path of Lord is difficult on up and down hilly terrain.If we pray humbly and follow His ways we can meet our beloved ,God. Nam for all practical purposes is identical with the supreme reality. The content of nam is only God.

God is revelation for the seeker is contained in nam. The nam in the verses of Ravidasa has been called the divine wealth,the divine knowledge of the guru, the divine love within the easy access of man,the taste of God and the supreme essence of the nature of God.

**ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

**Ik Oankaar Sathigur Prasaadh |**

One universal creator God ,by the grace of the true Guru.

*Begumpura City / 133*



ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਵਿਦਾਸ ਜੀਉ ॥

**Gourree Bairaagan Ravidhaas Jeeo ॥**

Gaudee Bairaagan, Ravidasa Ji.

ਘਟ ਅਵਘਟ ਡੂਗਰ ਘਣਾ ਇਕੁ ਨਿਰਗੁਣੁ ਬੈਲੁ ਹਮਾਰ ॥

**Ghatt Avaghatt Ddoogar Ghanaa**

**Eik Niragun Bail Hamaar ॥**

The path to God is very treacherous and mountainous  
and all I have is this worthless ox.

ਰਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪੂੰਜੀ ਰਾਖੁ ਮੁਰਾਰਿ ॥੧॥

**Rameeae Sio Eik Baenathee Maeree Poonjee**

**Raakh Muraar ॥1॥**

I offer this one prayer to the Lord to perserve my  
capital.

ਕੋ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਮੇਰਾ ਟਾਂਡਾ ਲਾਦਿਆ ਜਾਇ ਰੇ ॥੧॥ ਰਹਾਉ ॥

**Ko Banajaaro Raam Ko Maeraa Ttaanddaa**

**Laadhiaa Jae Rae ॥1॥ Rehaao ॥**

Is there any merchant of the lord to join me ? My  
cargo is loaded and now I am leaving.Pause.

ਹਉ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਸਹਜ ਕਰਉ ਬਾਪਾਰੁ ॥

**Ho Banajaaro Raam Ko Sehaj Karo Byaapaar ॥**

I am the merchant of the lord : I deal in spiritual  
wisdom.

ਮੈ ਰਾਮ ਨਾਮ ਧਨੁ ਲਾਦਿਆ ਬਿਖੁ ਲਾਦੀ ਸੰਸਾਰਿ ॥੨॥

**Mai Raam Naam Dhhan Laadhiaa**

**Bikh Laadhee Sansaar ॥2॥**

I have loaded the wealth of the lord's name : the  
world has loaded poison.

ਉਰਵਾਰ ਪਾਰ ਕੇ ਦਾਨੀਆ ਲਿਖਿ ਲੇਹੁ ਆਲ ਪਤਾਲੁ ॥

**Ouravaar Paar Kae Dhaaneeaa**

**Likh Laehu Aal Pathaal ॥**

O you know this world and the world beyond, write  
whatever nonsense you please about me.

ਮੋਹਿ ਜਮ ਡੰਡੁ ਨ ਲਾਗਈ ਤਜੀਲੇ ਸਰਬ ਜੰਜਾਲ ॥੩॥

**Mohi Jam Ddandd N Laagee Thajeelae**

*Begumpura City / 134*

**Sarab Janjaal ||3||**

The club of the messenger of death shall not strike me, since I have cast off all entanglements.

ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰੁ ॥

**Jaisaa Rang Kasunbh Kaa Thaisaa Eihu Sansaar ||**

Love of this world is like the pale, temporary colour of the safflower.

ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੪॥੧॥

**Maerae Rameeeae Rang Majeeth Kaa Kahu**

**Ravidhaas Chamaar ||4||1||**

The colour of my lord's love however, is permanent, like the dye of the madder plant. So says Ravidasa, the tanner.

(S.G.G.S. Page 345-346)

Nam is divine knowledge, revealed to the heart united with God. It is taken as superior to the scriptures which are composed of letters only. All the scriptures are the medium through which nam is described. Nam is the essence of the scriptures and is not identical with the scripture. The remembrance of nam is the way whereby nam is engrafted in the heart. Nam washes away all the impurities and illuminates the heart. So the first step on the path of the remembrance of nam is repetition of the word with the tongue. The repetition of nam cannot be effective unless the entire personality of the seeker is actively engaged in it.

ਹਰਿ ਹਰਿ ਹਰਿ ਨ ਜਪਹਿ ਰਸਨਾ ॥

**Har Har Har N Japehi Rasanaa ||**

You do not chant with your tongue the name of the Lord, Har Har Har .

ਅਵਰ ਸਭ ਤਿਆਗਿ ਬਚਨ ਰਚਨਾ ॥੧॥ ਰਹਾਉ ॥

**Avar Sabh Thiaag Bachan Rachanaa ||1|| Rehaao ||**

Abandon your involvement in all other words. Pause.

ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ ਅਖਰ ਮਾਂਗੀ ॥

**Naanaa Khiaan Puraan Baedh Bidhh**

*Begumpura City / 135*

**Chouthees Akhar Maanhee ||**

The various Shashtras,Puranas and the Vedas of Brahma are made up of thirty four letters.

ਬਿਆਸ ਬਿਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ਰਾਮ ਨਾਮ ਸਰਿ ਨਾਹੀ ॥੨॥

**Biaas Bichaar Kehiou Paramaarathh Raam**

**Naam Sar Naahee ||2||**

After deep contemplation,Vyas spoke of the supreme objective: there is nothing equal to the Lord's name.

ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ ਫੁਨਿ ਬਡੈ ਭਾਗਿ ਲਿਵ ਲਾਗੀ ॥

**Sehaj Samaadh Oupaadh Rehath Fun**

**Baddai Bhaag Liv Laagee ||**

Very fortunate are those who are absorbed in celestial bliss and released from their entanglements,they are lovingly attached to the Lord.

ਕਹਿ ਰਵਿਦਾਸ ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਧਰਿ ਜਨਮ ਮਰਨ ਭੈ ਭਾਗੀ ॥੩॥੪॥

**Kehi Ravidhaas Pragaas Ridhai Dhar**

**Janam Maran Bhai Bhaagee ||3||4||**

Says Ravidasa,enshrines the Lord's light within your heart, and your fear of birth and death shall run away from you.

(S.G.G.S. Page 658)

The practice of ritualistic actions and of making offerings which were prevalent with the devotees of the avtaras have no relevance with the way of nam-simrana path of liberation with Bhagat Ravidasa is interior.The offerings that one is required to make on this way are of nam and complete surrender of God.

ਉਚੈ ਮੰਦਰ ਸੁੰਦਰ ਨਾਹੀ ॥

**Oochae Mandhar Sundhar Naaree ||**

Your palaces are lofty and your brides are beautiful

ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਾਜੀ ਹਾਰੀ ॥੪॥

**Raam Naam Bin Baajee Haaree ||4||**

But without the Lord's name ,you shall loose the game entirely.

*Begumpura City / 136*

ਮੇਰੀ ਜਾਤਿ ਕਮੀਨੀ ਪਾਂਤਿ ਕਮੀਨੀ ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥

**Maeree Jaath Kameenee Paanth Kameenee**

**Oushhaa Janam Hamaaraa ॥**

**My social status is low,my ancestry is low, and my life is wretched.**

ਤੁਮ ਸਰਨਾਗਤਿ ਰਾਜਾ ਰਾਮ ਚੰਦ ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੫॥੬॥

**Thum Saranaagath Raajaa Raam Chandh Kehi**

**Ravidhaas Chamaaraa ॥5॥6॥**

I have come to your sanctuary ,O luminous Lord ,my king: so says Ravidasa, the shoemaker.

(S.G.G.S.Page 659)

The central place in all the different religious schools of India is occupied by the relationship of the supreme spirit with the human beings. Different approach to the relationship is the basis of all different religious schools.The ultimate concern of Ravidasa Ji was the realisation of God and not the rational enquiry into the various problems of religion.We can find Ravidasa's view about jeev in his verses.According to him jeev is neither soul nor body but it is a combination of both .The jeev is soul imprisoned in the body and entangled with the world's activities.This is clear from the verse mentioned below and can be seen in Shri Guru Granth sahib ji at page 659 :

ਜਲ ਕੀ ਭੀਤਿ ਪਵਨ ਕਾ ਬੰਭਾ ਰਕਤ ਬੁੰਦ ਕਾ ਗਾਰਾ ॥

**Jal Kee Bheeth Pavan Kaa Thhanbhaa Rakath**

**Bundh Kaa Gaaraa ॥**

The body is a wall of water supported by the pillars of air : the egg and sperms are the mortar.

ਹਾਡ ਮਾਸ ਨਾੜੀ ਕੋ ਪਿੰਜਰੁ ਪੰਖੀ ਬਸੈ ਬਿਚਾਰਾ ॥੧॥

**Haadd Maas Naarranaee Ko Pinjar**

**Pankhee Basai Bichaaraa ॥1॥**

The framework is made of bones, flesh and veins; the poor soul bird dwells within it.

ਪ੍ਰਾਨੀ ਕਿਆ ਮੇਰਾ ਕਿਆ ਤੇਰਾ ॥

*Begumpura City / 137*

**Praanee Kiaa Maeraa Kiaa Thaeraa ||**

O mortal ,what is mine and what is yours ?

ਜੈਸੇ ਤਰਵਰ ਪੰਖਿ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥

**Jaisae Tharavar Pankh Basaeraa ||1|| Rehaao ||**

The soul is like a bird perched upon a tree.

ਰਾਖਹੁ ਕੰਧ ਉਸਾਰਹੁ ਨੀਵਾਂ ॥

**Raakhahu Kandhh Ousaarahu Neevaan ||**

You lay the foundation and build the walls.

ਸਾਢੇ ਤੀਨਿ ਹਾਥ ਤੇਰੀ ਸੀਵਾਂ ॥੨॥

**Saadhae Theen Haathh Thaeree Seevaan ||2||**

But in the end, three and half cubits will be your measured space.

ਬੰਕੇ ਬਾਲ ਪਾਗ ਸਿਰਿ ਡੇਰੀ ॥

**Bankae Baal Paag Sir Ddaeree ||**

You make your hair beautiful, and wear a stylish turban on your head.

ਇਹੁ ਤਨੁ ਹੋਇਗੋ ਭਸਮ ਕੀ ਢੇਰੀ ॥੩॥

**Eihu Than Hoeigo Bhasam Kee Dtaeree ||3||**

But in the end,this body shall be reduced to a pile of ashes.

(S.G.G.S.Page 659 )

The world has no independent existence of his own .It derives its existence from God.He is his underlying principle.He is the source and support of the world.If we compare the eternity of God, we find that world is transitory and impermanent. It is like play called baji or sport of God and He is known as bajigar or the player. In this hymn he has described the working of the worldly person. He is of the view that God is a great puppeteer and he makes all humans playing in maya. He opines that we can escape this play by falling in love with the God or the so called puppeteer. These views about his being a player or bajigar are seen in his hymn given in Shri Guru Granth sahib Ji at Page 487 and are given below :

*Begumpura City / 138*

ਆਸਾ ॥

Aasaa ॥

ਮਾਟੀ ਕੋ ਪੁਤਰਾ ਕੈਸੇ ਨਚਤੁ ਹੈ ॥

Maattee Ko Putharaa Kaisae Nachath Hai ॥

How does the puppet of clay dance ?

ਦੇਖੇ ਦੇਖੇ ਸੁਨੈ ਬੋਲੈ ਦਉਰਿਓ ਫਿਰਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Dhaekhai Dhaekhai Sunai Bolai

Dhouriou Firath Hai ॥1॥ Rehaao ॥

He looks and listens, hears and speaks and runs around. Pause.

ਜਬ ਕਛੁ ਪਾਵੈ ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ ॥

Jab Kashh Paavai Thab Garab Karath Hai ॥

When he acquires something, he is inflated with ego.

ਮਾਇਆ ਗਈ ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ ॥੧॥

Maaeiaa Gee Thab Rovn Lagath Hai ॥1॥

But when his wealth is gone, then he cries and bewails.

ਮਨ ਬਚ ਕ੍ਰਮ ਰਸ ਕਸਹਿ ਲੁਭਾਨਾ ॥

Man Bach Kram Ras Kasehi Lubhaanaa ॥

In thought, word and deed, he is attached to the sweet and tangy flowers.

ਬਿਨਸਿ ਗਇਆ ਜਾਇ ਕਹੂੰ ਸਮਾਨਾ ॥੨॥

Binas Gaeiaa Jae Kehoon Samaanaa ॥2॥

When he dies, no one knows where he has gone.

ਕਹਿ ਰਵਿਦਾਸ ਬਾਜੀ ਜਗੁ ਭਾਈ ॥

Kehi Ravidhaas Baajee Jag Bhaaee ॥

Says Ravidasa, the world is just a dramatic play. O siblings of destiny.

ਬਾਜੀਗਰ ਸਉ ਮੋਹਿ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥੩॥੬॥

Baajeegar So Muohi Preeth Ban Aae ॥3॥6॥

I have enshrined love for the Lord, the star of the show.

(S.G.G.S. Page 487 )

Though the world is unreal and impermanent it has an important role to play in the liberation of jeev. The jeev has to fight a battle of his release from bondage. While living in this world of entanglements jeev is to attach himself to God. All the ills and sufferings of jeev are due to bondage. Any attachment to this false and unreal world leads to transmigration or avagavana ,which is called the continuing cycle of the sufferings of jeev. Bhagat Ravidasa Ji in his hymn at page 346 of Shree Guru Granth Sahib Ji written below :

**ਗਉੜੀ ਬੈਰਾਗਣਿ**

**Gourree Bairaagani**

Gauḍee bairaagan

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**Ik Oankaar Sathigur Prasaadh ||**

One universal creator God, by the grace of the true  
Guru.

**ਸਤਜੁਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪੂਜਾਚਾਰ ॥**

**Sathajug Sath Thaethaa Jagee**

**Dhuaapar Poojaachaar ||**

In the golden age of satyayug, was truth; in the silver age of trayta yug, charitable feasts, in the brass yug of duapar yug, there was worship.

**ਤੀਨੋਂ ਜੁਗ ਤੀਨੋਂ ਦਿੜੇ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥੧॥**

**Theena Jug Theena Dhirrae Kal**

**Kaeval Naam Adhhaar ||1||**

In those three ages, people held to these three ways. But in the iron age of kal yug ,the name of the Lord is your only support.

**ਪਾਰੁ ਕੈਸੇ ਪਾਇਬੋ ਰੇ ॥**

**Paar Kaisae Paeibo Rae ||**

How can I swim across ?

**ਮੋ ਸਉ ਕੋਊ ਨ ਕਹੈ ਸਮਝਾਇ ॥**

**Mo So Kooo N Kehai Samajhaae ||**

No one has explained to me .

*Begumpura City / 140*

ਜਾ ਤੇ ਆਵਾ ਗਵਨੁ ਬਿਲਾਇ ॥੧॥ ਰਹਾਉ ॥

**Jaa Thae Aavaa Gavan Bilaae ||1|| Rehaao ||**

So that I might understand ,how I can escape  
reincarnation. Pause.

ਬਹੁ ਬਿਧਿ ਧਰਮ ਨਿਰੂਪੀਐ ਕਰਤਾ ਦੀਸੈ ਸਭ ਲੋਇ ॥

**Bahu Bidhh Dhharam Niroopeeai Karathaa**

**Dheesai Sabh Loe ||**

So many forms of religion have been described; the  
whole world is practicing them.

ਕਵਨ ਕਰਮ ਤੇ ਛੂਟੀਐ ਜਿਹ ਸਾਧੇ ਸਭ ਸਿਧਿ ਹੋਇ ॥੨॥

**Kavan Karam Thae Shhootteeai Jih Saadhhae**

**Sabh Sidhh Hoe ||2||**

What actions will bring emancipation, and total  
perfection ?

ਕਰਮ ਅਕਰਮ ਬੀਚਾਰੀਐ ਸੰਕਾ ਸੁਨਿ ਬੇਦ ਪੁਰਾਨ ॥

**Karam Akaram Beechaareeai Sankaa**

**Sun Baedh Puraan ||**

One may distinguish between good and evil actions,  
and listen to the vedas and puranas.

ਸੰਸਾ ਸਦ ਹਿਰਦੈ ਬਸੈ ਕਉਨੁ ਹਿਰੈ ਅਭਿਮਾਨੁ ॥੩॥

**Sansaa Sadh Hiradhai Basai Koun Hirai**

**Abhimaan ||3||**

But doubt still persits, Skepticism continually dwells  
in the heart, so who can eradicate egotistical pride ?

ਬਾਹਰੁ ਉਦਕਿ ਪਖਾਰੀਐ ਘਟ ਭੀਤਰਿ ਬਿਬਿਧਿ ਬਿਕਾਰ ॥

**Baahar Oudhak Pakhaareeai Ghatt Bheethar**

**Bibidhh Bikaar ||**

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॥

**Sudhh Kavan Par Hoeibo Such Kunchar Bidhh**

**Biouhaar ||4||**

So how can he become pure ? His method of  
purification is like that of an elephant covering himself with



dust right after his bath.

**ਰਵਿ ਪ੍ਰਗਾਸ ਰਜਨੀ ਜਥਾ ਗਤਿ ਜਾਨਤ ਸਭ ਸੰਸਾਰ ॥**

**Rav Pragaas Rajanee Jathhaa Gath Jaanath  
Sabh Sansaar ॥**

With the rising of the sun ,the night is brought to its end; the whole world knows this.

**ਪਾਰਸ ਮਾਨੋ ਤਾਬੋ ਛੁਏ ਕਨਕ ਹੋਤ ਨਹੀ ਬਾਰ ॥੫॥**

**Paaras Maano Thaabo Shhueae Kanak Hoth  
Nehee Baar ॥5॥**

It is believed that with the touch of the philosopher's stone, copper is immediately transformed into gold.

**ਪਰਮ ਪਰਸ ਗੁਰੁ ਭੇਟੀਐ ਪੂਰਬ ਲਿਖਤ ਲਿਲਾਟ ॥**

**Param Paras Gur Bhaetteeai Poorab  
Likhath Lilaatt ॥**

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॥**

**Ounaman Man Man Hee Milae Shhuttakath  
Bajar Kapaatt ॥6॥**

Then the soul blends with the supreme soul, and the stubborn doors are opened wide.

**ਭਗਤਿ ਜੁਗਤਿ ਮਤਿ ਸਤਿ ਕਰੀ ਭ੍ਰਮ ਬੰਧਨ ਕਾਟਿ ਬਿਕਾਰ ॥**

**Bhagath Jugath Math Sath Karee Bhram  
Bandhhan Kaatt Bikaar ॥**

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॥**

**Soee Bas Ras Man Milae Gun  
Niragun Eaek Bichaar ॥7॥**

The mind is restrained and one attains joy, contemplating the one Lord, who is both with and without qualities.

ਅਨਿਕ ਜਤਨ ਨਿਗ੍ਰਹ ਕੀਏ ਟਾਰੀ ਨ ਟਰੈ ਭ੍ਰਮ ਫਾਸ ॥

**Anik Jathan Nigreh Keeeae Ttaaree N Ttarai  
Bhram Faas ॥**

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॥

**Praem Bhagath Nehee Oopajai Thaa Thae  
Ravidhaas Oudhaas ॥8॥1॥**

Love and devotion have not welled up within me ,and  
so Ravidasa is sad and depressed.

(S.G.G.S.Page 346 )

The main cause of separating the jeev from God, as considered by Ravidasa Ji is aviveka or avidya. If we take literal translation of the word aviveka or avidya may be ignorance but here it means metaphysical ignorance.It distinguishes between good and evil for jeev and imparts him the right knowledge regarding the nature of things. Ignorance corrupts the human mana or human mind. The ignorant jeev fails to recognise the real nature of the world. Bharma or doubt dwells in the ignorant or illusioned mind,keeping the human mind in duality or dubidha.The very nature of doubt or bharma is defined as that which conceals the true nature of things and projects what is not there. One , who is in illusion, to him ,the real nature of the world is concealed. Bhagat Ravidasa Ji has given this in his verses described in Shree Guru Granth Sahib Ji at page 346 and is reproduced here :

ਗਉੜੀ ਪੂਰਬੀ ਰਵਿਦਾਸ ਜੀਉ

**Gourree Poorabee Ravidhaas Jeeou**

Gaudee Poorbi Ravidasa Ji.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**Ik Oankaar Sathigur Prasaadh ॥**

One universal creator God, By the hrace of the true  
Guru.

*Begumpura City / 143*

ਕੂਪੁ ਭਰਿਓ ਜੈਸੇ ਦਾਦਿਰਾ ਕਛੁ ਦੇਸੁ ਬਿਦੇਸੁ ਨ ਬੁਝ ॥  
**Koop Bhariou Jaisae Dhaadhiraas Kashh**  
**Dhaes Bidhaes N Boojh ॥**

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॥  
**Aisae Maeraa Man Bikhiaa Bimohiaa**  
**Kashh Aaraa Paar N Soojh ॥1॥**

Just so,my mind ,infatuated with corruption understands nothing about this world or the next.

ਸਗਲ ਭਵਨ ਕੇ ਨਾਇਕਾ ਇਕੁ ਛਿਨੁ ਦਰਸੁ ਦਿਖਾਇ ਜੀ ॥੧॥ ਰਹਾਉ ॥  
**Sagal Bhavan Kae Naeikaa Eik Shhin Dharas**  
**Dhikhaae Jee ॥1॥ Rehaao ॥**

O lord of all worlds ,reveal to me ,even for an instant, the blessed vision of your darshan. Pause.

ਮਲਿਨ ਭਈ ਮਤਿ ਮਾਧਵਾ ਤੇਰੀ ਗਤਿ ਲਖੀ ਨ ਜਾਇ ॥  
**Malin Bhee Math Maadhavaa Thaeree**  
**Gath Lakhee N Jae ॥**

My intellect is polluted : I cannot understand your state O Lord.

ਕਰਹੁ ਕ੍ਰਿਪਾ ਭ੍ਰਮੁ ਚੂਕਈ ਮੈ ਸੁਮਤਿ ਦੇਹੁ ਸਮਝਾਇ ॥੨॥  
**Karahu Kirapaa Bhram Chookee Mai Sumath**  
**Dhaehu Samajhaae ॥2॥**

Take pity on me, dispel my doubts and teach me true wisdom.

ਜੋਗੀਸਰ ਪਾਵਹਿ ਨਹੀ ਤੁਅ ਗੁਣ ਕਥਨੁ ਅਪਾਰ ॥  
**Jogeesar Paavehi Nehee Thua**  
**Gun Kathhan Apaar ॥**

Even the great yogis cannot describe your glorious virtues, they are beyond words.

ਪ੍ਰੇਮ ਭਗਤਿ ਕੈ ਕਾਰਣੈ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੩॥੧॥  
**Praem Bhagath Kai Kaaranai Kahu**  
**Ravidhaas Chamaar ॥3॥1॥**

I am dedicated to your loving devotional worship

*Begumpura City / 144*

says Ravidasa the tanner.

(S.G.G.S.Page 346 )

The abode of God is a place free from sorrow and sufferings. It is a place where ceaseless happiness doth reign. The jeev separated from God wanders in the cycle of transmigration. Being estranged from God jeev absorbs himself in the temporary pleasures of the world as shining clothes, maya and good sons or aulaad . The jeev suffers again when these temporary pleasures vanish. The real hell is the life of separation from Lord. The ignorant engrossed in the love of worldly pleasures and caught in the cycle of pain and suffering is left helpless. This type of situation we can see how Ravidasa Ji explains in his hymn given below ;

**ਬਸੰਤੁ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ**

**Basanth Baanee Ravidhaas Jee Kee**

Basant ,the word of Ravidasa Ji.

**ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

**Ik Oankaar Sathigur Prasaadh ॥**

One universal creator God. By the grace of the true

Guru.

**ਤੁਝਹਿ ਸੁਝੰਤਾ ਕਛੁ ਨਾਹਿ ॥**

**Thujhehi Sujhantaa Kashhoo Naahi ॥**

You know nothing.

**ਪਹਿਰਾਵਾ ਦੇਖੇ ਉਭਿ ਜਾਹਿ ॥**

**Pehiraavaa Dhaekhae Oobh Jaahi ॥**

Seeing your clothes, you are so proud of yourself.

**ਗਰਬਵਤੀ ਕਾ ਨਾਹੀ ਠਾਉ ॥**

**Garabavathee Kaa Naahee Thaaoo ॥**

The proud bride shall not find a place with the Lord.

**ਤੇਰੀ ਗਰਦਨਿ ਉਪਰਿ ਲਵੈ ਕਾਉ ॥੧॥**

**Thaeree Garadhan Oopar Lavai Kaoo ॥1॥**

Above your head ,the crow of death is cawing.

**ਤੂ ਕਾਂਠਿ ਗਰਬਹਿ ਬਾਵਲੀ ॥**

**Thoo Kaane Garabehi Baavalee ॥**

*Begumpura City / 145*

Why are you so proud ? You are insane.  
ਜੈਸੇ ਭਾਦਉ ਖੁੰਬਰਾਜ ਤੂ ਤਿਸ ਤੇ ਖਰੀ ਉਤਾਵਲੀ ॥੧॥ ਰਹਾਉ ॥  
**Jaisae Bhaadho Khoonbaraaj Thoo This Thae  
Kharee Outhaavalee ||1|| Rehaao ||**

Even the mushrooms of summer live longer than you  
. Pause.

ਜੈਸੇ ਕੁਰੰਕ ਨਹੀ ਪਾਇਓ ਭੇਦੁ ॥  
**Jaisae Kurank Nehee Paeiou Bhaedh ||**  
The deer does not know the secret:  
ਤਨਿ ਸੁਗੰਧ ਢੂਢੈ ਪ੍ਰਦੇਸੁ ॥  
**Than Sugandhh Dtoodtai Pradhaes ||**  
The musk is within its own body, but it searches for  
it outside.

ਅਪ ਤਨ ਕਾ ਜੋ ਕਰੇ ਬੀਚਾਰੁ ॥  
**Ap Than Kaa Jo Karae Beechaar ||**  
Whoever reflects on his own body.  
ਤਿਸੁ ਨਹੀ ਜਮਕੰਕਰੁ ਕਰੇ ਖੁਆਰੁ ॥੨॥  
**This Nehee Jamakankar Karae Khuaar ||2||**  
The messenger of death does not abuse him.  
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕਾ ਕਰਹਿ ਅਹੰਕਾਰੁ ॥  
**Puthr Kalathr Kaa Karehi Ahankaar ||**  
The man is so proud of his sons and his wife.  
ਠਾਕੁਰੁ ਲੇਖਾ ਮਗਨਹਾਰੁ ॥  
**Thaakur Laekhaa Maganehaar ||**  
His Lord and master shall call for his account.  
ਫੇੜੇ ਕਾ ਦੁਖੁ ਸਹੈ ਜੀਉ ॥  
**Faerrae Kaa Dhukh Sehai Jeeo ||**  
The soul suffers in pain for the actions it has  
committed.

ਪਾਛੇ ਕਿਸਹਿ ਪੁਕਾਰਹਿ ਪੀਉ ਪੀਉ ॥੩॥  
**Paashhae Kisehi Pukaarchi Peeo Peeo ||3||**  
Afterwards, whom shall you call, dear dear.  
ਸਾਧੂ ਕੀ ਜਉ ਲੇਹਿ ਓਟ ॥  
**Saadhhoo Kee Jo Laehi Outt ||**

*Begumpura City / 146*

If you seek the support of the holy,  
ਤੇਰੇ ਮਿਟਹਿ ਪਾਪ ਸਭ ਕੋਟਿ ਕੋਟਿ ॥  
**Thaerae Mittehi Paap Sabh Kott Kott ॥**  
Millions upon millions of your sins shall be totally  
erased.

ਕਹਿ ਰਵਿਦਾਸ ਜੋ ਜਪੈ ਨਾਮੁ ॥  
**Kehi Ravidhaas Joo Japai Naam ॥**  
Says Ravidasa ,one who chants the nam,the name of  
the Lord,

ਤਿਸੁ ਜਾਤਿ ਨ ਜਨਮੁ ਨ ਜੋਨਿ ਕਾਮੁ ॥੩॥੧॥  
**This Jaath N Janam N Jon Kaam ॥੩॥੧॥**  
Is not concerned with the social class.

(S.G.G.S. Page 1196 )

Ravidasa ji belongs to bhakti movement but his bhakti was different from the traditional sense of the Tamil school of devotion and some other schools of later period. He is of the opinion that bhakti does not consists in giving charity,renouncing the world,suppressing the senses through yogic exercises,increasing knowledge and performance of ritualistic worship.

Ravidasa Ji is careful to differentiate his own path from the path of ritualistic devotion. True devotion in his view is in offering one's body and soul at the altar of God. The path of bhakti spoken of by Ravidasa Ji is the interior path. It may be as single minded,whole hearted and desire free attachment of the jeev to God. The way of the saints is the way of moral and spiritual perfection. The highest goal of Ravidasa Ji is the attainment of bhakti ,but it is to be attained while living in the world and leading an active life. He emphasises the need of punya karmas or meritorious or moral actions. Our present life is the result of the deeds of previous lives and the karmas in the present life will determine our future life. His view about having human life are shown in the hymn given in Shri Guru Granth Sahib Ji

*Begumpura City / 147*

at Page 658 and is as under :

ਦੁਲਭ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ਬਿਰਥਾ ਜਾਤ ਅਬਿਬੇਕੈ ॥

**Dhulabh Janam Punn Fal Paeiou Birathhaa**

**Jaath Abibaekai ॥**

I obtained the 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॥

**Raajae Eindhri Samasar Grih Aasan Bin Har**

**Bhagath Kehahu Kih Laekhai ॥1॥**

Tell me ,without devotional worship of the lord ,of what use are mansions and thrones like those of king Indra ?

ਨ ਬੀਚਾਰਿਓ ਰਾਜਾ ਰਾਮ ਕੋ ਰਸੁ ॥

**N Beechaariou Raajaa Raam Ko Ras ॥**

You have not considered the sublime essence of the name of the Lord,our king.

ਜਿਹ ਰਸ ਅਨਰਸ ਬੀਸਰਿ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥

**Jih Ras An Ras Beesar Jaahee ॥1॥ Rehaao ॥**

This sublime essence shall cause you to forget all other essences.Pause.

ਜਾਨਿ ਅਜਾਨ ਭਏ ਹਮ ਬਾਵਰ ਸੋਚ ਅਸੋਚ ਦਿਵਸ ਜਾਹੀ ॥

**Jaan Ajaan Bheae Ham Baavar Soch Asoch**

**Dhivas Jaahee ॥**

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॥

**Eindhree Sabal Nibal Bibaek Budhh**

**Paramaarathh Paravaes Nehee ॥2॥**

Our passions are strong and our discriminating act is weak; we have no access to the supreme objective.

ਕਹੀਅਤ ਆਨ ਅਚਰੀਅਤ ਅਨ ਕਛੁ ਸਮਝ ਨ ਪਰੈ ਅਪਰ ਮਾਇਆ ॥

**Keheeth Aan Achareeth An Kashh Samajh N**

*Begumpura City / 148*

**Parai Apar Maaeiaa ||**

We say one thing and do something else entangling  
in endless maya, we do not understand anything.

**ਕਹਿ ਰਵਿਦਾਸ ਉਦਾਸ ਦਾਸ ਮਤਿ ਪਰਹਰਿ**

**ਕੋਪੁ ਕਰਹੁ ਜੀਅ ਦਇਆ ॥੩॥੩॥**

**Kehi Ravidhaas Oudhaas Dhaas Math Parehar**

**Kop Karahu Jee Dhaeiaa ||3||3||**

Says Ravidasa your slave O Lord ,I am disillusioned  
and detached ,please spare me your anger and have mercy  
on my soul.

(S.G.G.S.Page 658 )

Bhakti and punya karmas are independent of each other.  
These karmas cannot be performed without devotion of God  
but they are conducive to the perfection of bhakti. Bhagat  
Ravidasa Ji commonly uses his tools of work like  
awl,sticher,patching knife etc. and he never feels ashamed  
of his low caste.

He details about his work of mending shoes and being  
a shoe-maker,he always works and feels proud in work.This  
is shown in his hymns ,oneis given below:

**ਚਮਰਟਾ ਗਾਂਠਿ ਨ ਜਨਈ ॥**

**Chamarattaa Gaanth N Janee ||**

I am a shoemaker ,but I do not know how to mend  
shoes.

**ਲੋਗੁ ਗਠਾਵੈ ਪਨਹੀ ॥੧॥ ਰਹਾਉ ॥**

**Log Gathaavai Panehee ||1|| Rehaao |**

People come to me to mend their shoes. Pause.

**ਆਰ ਨਹੀ ਜਿਹ ਤੋਪਉ ॥**

**Aar Nehee Jih Thopo ||**

I have no awl to stitch them,

**ਨਹੀ ਰਾਂਬੀ ਠਾਉ ਰੋਪਉ ॥੧॥**

**Nehee Raanbee Thao Ropo ||1||**

I have no knife to patch them .

**ਲੋਗੁ ਗੰਠਿ ਗੰਠਿ ਖਰਾ ਬਿਗੁਚਾ ॥**

*Begumpura City / 149*



**Log Ganth Ganth Kharaa Bigoochaa ||**

Mending ,mending,people waste their lives and ruin themselves.

**ਹਉ ਬਿਨੁ ਗਾਠੇ ਜਾਇ ਪਹੁਚਾ ॥੨॥**

**Ho Bin Gaanthe Jae Pehoochaa ||2||**

Without wasting my time mending, I have found the Lord.

**ਰਵਿਦਾਸੁ ਜਪੈ ਰਾਮ ਨਾਮਾ ॥**

**Ravidhaas Japai Raam Naamaa ||**

Ravidasa chants the Lord's name.

**ਮੋਹਿ ਜਮ ਸਿਉ ਨਾਹੀ ਕਾਮਾ ॥੩॥੭॥**

**Mohi Jam Sio Naahee Kaamaa ||3||7||**

He is not concerned with the messenger of death.  
(S.G.G.S. 659 )

In one of the hymns in measure Gaudee Ravidasa Ji gives an interesting account of begampura city or a city without sufferings or the city of no pain. This is the description of the state of liberation. It is a place free from sorrow and pain ,free from the cares and worries of the world,and free from fear of being away from the God.It is a place where there is freedom from all kinds of restraints. This composition describes the state of mind when the saint's conscious rises to a very high level.this state has all bliss, no sorrows, taxes and inquiries and the common folk have full access to the palace of their Lord. There is no fear of mutiny. This hymn is at page 345 in Shri Guru Granth sahib ji given as under :

**ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥**

**Baegam Puraa Sehar Ko Naaou ||**

Baygumpura ! the city without sorrow the name of the town.

**ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥**

**Dhookh Andhohu Nehee Thihi Thaaou ||**

There is no suffering or anxiety there,

*Begumpura City / 150*

ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜ਼ ਨ ਮਾਲੁ ॥

**Naan Thasavees Khiraaj N Maal ॥**

There are no troubles or taxes on commodities there.

ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥

**Khouf N Khathaa N Tharas Javaal ॥1॥**

There is no fear ,blemish or downfall there.

ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥

**Ab Mohi Khoob Vathan Geh Paaee ॥**

Now I have found this most excellent city.

ਊਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

**Oohaan Khair Sadhaa**

**Maerae Bhaaee ॥1॥ Rehaao ॥**

There is lasting peace and safety there ,O sblings of  
destiny.Pause.

ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥

**Kaaeim Dhaaeim Sadhaa Paathisaahee ॥**

God's kingdom is steady stable and eternal.

ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥

**Dhom N Saem Eaek So Aahee ॥**

There is no second or third status,all are equal there.

ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥

**Aabaadhaan Sadhaa Masehoor |**

That city is popullous and eternally famous.

ਊਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥੨॥

**Oohaan Ganee Basehi Maamoor ॥2॥**

Those who live there are wealthy and contented.

ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥

**Thio Thio Sail Karehi Jio Bhaavai ॥**

They stroll about freely just as they please.

ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥

**Meharam Mehal N Ko Attakaavai ॥**

They know the mansions of the Lord's presence and  
no one blocks their way.

ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥

**Kehi Ravidhaas Khalaas Chamaaraa ॥**

Says Ravidasa Ji, the emancipated shoe-maker.

ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥੨॥

**Jo Ham Seharee S Meeth Hamaaraa ॥3॥2॥**

Whoever is a citizen there, is a friend of mine.

(S.G.G.S. Page 345 )

The holy men or the saints are completely absorbed in God and free themselves from the sense of self. Like images the saints represent God on earth. They save not only themselves but also all those who come to associate them. The lives of saints becomes an example for the common folk. The saints live in the world a untainted life. The heart flowing with love for God is the pre-condition of the path of loving devotion. It does not matter about caste or creed a saint belongs. The hymn of Ravidasa ji given below justifies about the thought of Bhagat Ji:

ਬਿਲਾਵਲੁ ॥

**Bilaaval ॥**

Bilaaval Raag.

ਜਿਹ ਕੁਲ ਸਾਧੁ ਬੈਸਨੈ ਹੋਇ ॥

**Jih Kul Saadhh Baisana Hoe ॥**

That family into which a holy person is born.

ਬਰਨ ਅਬਰਨ ਰੰਕੁ ਨਹੀ ਈਸੁਰੁ ਬਿਮਲ ਬਾਸੁ

ਜਾਨੀਐ ਜਗਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

**Baran Abaran Rank Nehee Eesur Bimal Baas**

**Jaaneeai Jag Soe ॥1॥ Rehaao ॥**

Whether of high or low social class, whether rich or poor, shall have its pure fragrance spread all over the world.  
Pause.

ਬ੍ਰਹਮਨ ਬੈਸ ਸੂਦ ਅਰੁ ਖੜੀ ਡੋਮ ਚੰਡਾਰ ਮਲੇਛ ਮਨ ਸੋਇ ॥

**Brehaman Bais Soodh Ar Khyathree Ddom**

**Chanddaar Malaeshh Man Soe ॥**

Whether he is a brahman, a vaishya, a soodra, or a

*Begumpura City / 152*

kahsatyra, whether he is a poet, an outcaste, or a filthy minded person.

ਹੋਇ ਪੁਨੀਤ ਭਗਵੰਤ ਭਜਨ ਤੇ ਆਪੁ ਤਾਰਿ ਤਾਰੇ ਕੁਲ ਦੋਇ ॥੧॥

**Hoe Puneeth Bhagavanth Bhajan Thae Aap  
Thaar Tharae Kul Dhoe ||1||**

He becomes pure by meditating on the Lord ,He saves himself and the families of both the parents.

ਧੰਨਿ ਸੁ ਗਾਉ ਧੰਨਿ ਸੋ ਠਾਉ ਧੰਨਿ ਪੁਨੀਤ ਕੁਟੰਬ ਸਭ ਲੋਇ ॥

**Dhhann S Gao Dhhann So Thaaao Dhhann  
Puneeth Kuttanb Sabh Loe ||**

Blessed is that village and blessed is the place of his birth, blessed is his pure family, throughout all the worlds.

ਜਿਨਿ ਪੀਆ ਸਾਰ ਰਸੁ ਤਜੇ ਆਨ ਰਸ ਹੋਇ ਰਸ

ਮਗਨ ਡਾਰੇ ਬਿਖੁ ਖੋਇ ॥੨॥

**Jin Peeaa Saar Ras Thajae Aan Ras Hoe Ras  
Magan Ddaarae Bikh Khoe ||2||**

One who drinks in the sublime essence abandons other tastes, intoxicated with this divine essence he discards sin and corruption.

ਪੰਡਿਤ ਸੂਰ ਛਤ੍ਰਪਤਿ ਰਾਜਾ ਭਗਤ ਬਰਾਬਰਿ ਅਉਰੁ ਨ ਕੋਇ ॥

**Panddith Soor Shhathrapath Raajaa  
Bhagath Baraabar Aour N Koe ||**

Among the religious scholars ,warriors and kings ,there is no other equal to the Lord's devotee.

ਜੈਸੇ ਪੁਰੈਨ ਪਾਤ ਰਹੈ ਜਲ ਸਮੀਪ ਭਨਿ

ਰਵਿਦਾਸ ਜਨਮੇ ਜਗਿ ਓਇ ॥੩॥੨॥

**Jisae Purain Paath Rehai Jal Sameep Bhan  
Ravidhaas Janamae Jag Oue ||3||2||**

As the leaves of the water lilly float free in the water ,says Ravidasa ,so is there life in the world.

(S.G.G.S.Page 858 )

Jivan mukta is the final end of all the religious strivings.A state of living redeemed or jivan mukta defined by Ravidasa Ji is breaking the bondage from the worldly

*Begumpura City / 153*

entanglements of maya etc.and completely merging with God.

The characteristics of the redeemed person are not different from God. He is in fact a God on earth.His life is taken as a tool in the hands of Lord to make his work easier and help his main target of redeeming the whole mankind. So Ravidasa ji is known as a God on earth. His religious contribution towards mankind is of much importance . The contribution made by him include reviving and revitalizing the essential spirituality. In the earlier period spirituality had almost lost contact with daily life. The people were absorbed in the external formalism and ritualistic practices devoid of inner content. Ravidasa Ji through the example of his own life showed the world,the inner spirit of the religion. He rejected and disregarded all those elements that tend to veil the inner spirit of religion and hinder its application in the real and practical life. His approach convinced the low caste people known as shoodras of the purity and dignity of their caste and so called disgraceful profession. He tried his best that downtrodden classes should find their social and religious freedom. Even today he is taken as liberator of the low castes.

## BIBLIOGRAPHY

1. A Study of Bhakta Ravidasa by Darshan singh
2. Bhagat Shiromani Ravidasa ( Bani ate Viakhia ) by By Pro.Brahmjagdish Singh.
3. Bhagat Ravidasa ji ate Ohna di Bani by Gurmukh Singh.
4. Philosophy of Sikhism by Sher Singh.
5. The Bhagats of the Guru Granth Sahib by Pashaura Singh.
6. The Sikh Ideology by Daljeet Singh.
7. The Sikh Philosophy by Prof.Surinder Singh Kohli
8. Divine Revelation by Dr. Sarbjinder Singh.
9. An Introduction to Sri Guru Granth Sahib by G.S. Talib.
10. Wikipeadia
11. Bani Of Bhagats by Dr. G. S. Chauhan.
12. Bhagat Ravidas Jeevan ate Rachna by Dr. Charanjit Singh Gumtala.
13. The Sikh Religion by M.A.Macauliffe.
14. An Outline of The Religious Literature of India by J.N.Farquhar.
15. Bhagat Bani Steek (Bani Ravidasa Ji ) By Sahib Singh Singh Brothers Amritsar.
16. Ravidasa Bani Da Alochnatmik Adhiyan By Smt. Kulwant Kaur.
17. Param Sant Ravidasa Bhagti Kav by Prithvi Singh Azad.
18. Guru Ravidasa Smajak Drishtikon By Manmohan Sehgal (Punjabi Duniya Special edition)
19. Guru Ravidasa Jeevan Te Bani By Rattan Singh Jaggi

*Begumpura City / 155*

20. Sant Shiromani Ravidasa by Dharam Pal Singal.
21. Sadhan Mein Ravidasa Jeevan Te Vichaar by Dr.Dalip Singh Deep.
22. Ravidasa Bani : Baho Pakhi Adhiyan By Dr. Jasbir Singh Sabar.
23. Shri Guru Granth Sahib Ji.
24. Bhagat Ravidasa; Jeevan Te Rachna by Bhai Jodh Singh.
25. Sant Ravidasa And His Times by Darshan Singh
26. Hints for Self Culture by Lala Har Dayal.
27. Sikhs, Swamis, Sudents, And Spies. By Harold A.Gould.
28. Internet site Search.Gurbani.com
29. isearch gurbani.



Dr. Ajit Singh is a well-known author in punjabi community in USA-Canada as well as in India. Almost every punjabi newspaper and magazine has published his articles on educational system, social life in India and USA.

He completed his education with Masters of Commerce, Economics and Doctorate of Philosophy- Ph.D. But his extensive knowledge of Sikhism and Gurbani has earned him a lot more respect. He is an individual of profound intellectual capacity and a philosopher who enlightens about religious aspects and social matters through his simple scripts.

Most of his articles are based on Gurbani, Mathematics and current Social Issues. Every week his article brings valuable topics to the readers, which are always liked and well received even by new generation. The readers gain valuable information and knowledge about Gurbani and Sikhism. Doctor sahib's articles always provide a novelty to readers.

I am pleased and fortunate to view and write a brief introduction about the author of this book, which reflects his knowledge and hard work to put together Bhagat Ravidas ji's teachings as a philosopher. The life sketch of Bhagat Ravidas ji's book would bring out many historical facts and it will be an inordinate asset to sikh religion and followers.

My best wishes to him for the success of this book.

### **BALBIR SINGH MA**

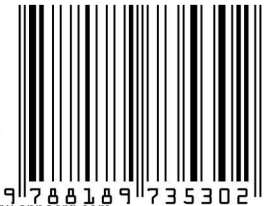
*Editor-In Chief "Pardes Times"*  
36415 Ruschin Dr Newark, CA 94560  
bsma54@gmail.com, 510-938-7771  
[www.pardesitimes.com](http://www.pardesitimes.com)



**PUNJABI WRITERS CO-OPERATIVE  
SOCIETY (LTD.) LUDHIANA/AMRITSAR**

Academy of the Punjab in North America: <http://www.apna.org>

ISBN 81-89735-30-6



**BEGUMPURA CITY**

*(A City without Pains)*

**DR. AJIT SINGH**