

ਸਿਰੀ ਰਾਗੁ ॥

SIREE RAAG

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ek-Onkar, Satgur Parsaad.

There is but one God. He is realized by the kindness of the True Guru.

Prologue: This hymn appears on page 93 of Sri Guru Granth Sahib, the holy book of the Sikhs. In this hymn Bhagat Ravi Dass Ji makes it clear that there is no difference between the human beings and the Omnipresent Lord. The differences arise only when we forsake Him, forget His message, and follow the crooked path of discord. But God, with His infinite mercy and love, guides us back on the path of righteousness and forgives our sins as our struggling souls turn to Him.

ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ ॥

Tohee Mohee Mohee Tohee Antar Kaisaa.

ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ ॥ ੧ ॥

Kanak Katik Jal Trang Jaisaa. 1.

O God, what is the difference between You and me or, for that matter, between me and You? The answer: If there really is any difference between the Lord and the human beings, it is no more than the illusion that seems to separate gold and gold-bracelet on one hand, or the water in the ocean and the waves on its surface on the other. ||1||

Purport: Ravi Dass Ji says that there really is no difference between the Lord and the human beings. Bracelet is simply another form of gold that would be hard to distinguish once melted. By the same token, when the waves on the surface of the water subside, their identity is lost as they merge into water and become one with it.

ਜਉਪੈ ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ਅਹੇ ਅਨੰਤਾ ॥

Jaopey Ham Na Paap Krantaa ahay Anantaa.

ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਕੈਸੇ ਹੁੰਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥

Patit Paavan Naam Kaisay Huntaa. 1. Rahaao.

O Lord, with Infinite Wisdom, had I not committed any sins, how would You have acquired the name of Redeemer of sinners? ||1|| Pause ||

Purport: Bhagat Ji says that we appreciate the light only because of the darkness. If there were no darkness, none would have appreciated the light.

ਤੁਮ ਜੁ ਨਾਇਕ ਆਛਹੁ ਅੰਤਰਜਾਮੀ ॥

Tum Jo Naayak Aachhoo Antar-jaamy.

ਪ੍ਰਭ ਤੇ ਜਨੁ ਜਾਨੀਜੈ ਜਨ ਤੇ ਸੁਆਮੀ ॥ ੨ ॥

Prabh Tay Jan Janiejeh Jan Tay Suaamy. 2.

O Lord, You are the knower all things both secret and open. You are the Master and I am your servant. It is a fact, O Lord, if there is a servant, there must also be a master. Likewise, if there is a master, he must have at least one servant. ||2||

Purport: In essence, Ravi Dass Ji says that we exist because of Him and He dwells within us.

ਸਰੀਰ ਅਰਾਧੈ ਮੋ ਕਉ ਬੀਚਾਰੁ ਦੇਹੁ ॥

Sareer Araadhey Mo Ko Beechaar Deho.

ਰਵਿਦਾਸ ਸਮਦਲ ਸਮਝਾਵੈ ਕੋਉ ॥ ੩ ॥

Ravi Dass Samdal Samjhaavey Koyo. 3.

Says Ravi Dass, O Lord, grant me the wisdom that I will continue worshipping You as long as I am alive. In addition, O God, have mercy upon me and unite me with those holy persons who would help me behold the existence of oneness in all. ||3||

Purport: *It is a human nature to emulate others. Thus, only in the company of the holy persons one tends to emulate the saintly deeds by following the path of righteousness. Such a person will have the fear of the Lord in his heart at all times and will perceive His existence everywhere. He will devote his life in meditating upon His Name and celebrating the Praises of the Lord while asking for His forgiveness.*

ਰਾਗੁ ਗਉੜੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ

RAAG GAUREE, Padaas of Ravi Dass Ji

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ek-Onkar Satnaam Kartaa Purakh Gur-Parsaad.

*There is but one God, the Omnipresent Creator.
He is realized by the kindness of the True Guru.*

ਗਉੜੀ ਗੁਆਰੇਰੀ ॥

Gauree Gwaarayree

Written in Raag Gauree, there are five hymns by Ravi Dass Ji. Three of them have three stanzas (Padaas) each, one has four and the last one has eight. It is for this reason, these hymns have padaas as a common heading.

Prologue: *The first hymn by Bhagat Ravi Dass Ji in Gauree Raag is on page 345 of Sri Guru Granth Sahib. In this hymn he says, "I am a very lowly person, my company is no good either, and I perform menial jobs. However, O God, I have sought Your shelter. Please protect my honor and be with me at all times".*

ਮੇਰੀ ਸੰਗਤਿ ਪੋਚ ਸੋਚ ਦਿਨ ਰਾਤੀ ॥

Mairy Sangat Poch Soch Din Raanty.

ਮੇਰਾ ਕਰਮੁ ਕੁਟਿਲਤਾ ਜਨਮੁ ਕੁਭਾਤੀ ॥ ੧ ॥

Mairaa Karam Kuttiltaa Janam Kubhaanty. 1.

O my Lord, day and night, I am worried and tortured by the thoughts of what will become of me. First of all, I am born in the lowest of the low family. Then, I keep a bad company and do all sorts of menial jobs. ||1||

ਰਾਮ ਗੁਸਈਆਂ ਜੀਅਕੇ ਜੀਵਨਾ ॥

Raam Gusanyian Jiyaa kay Jeevnaa.

ਮੋਹਿ ਨ ਬਿਸਾਰਹੁ ਮੈ ਜਨ ਤੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥

Mohe Na Bisaaroh Main Jann Tairaa. 1. Rahaao.

O my Lord, O Master of the Universe, O supporter of my life, please do not forsake me because I am your humble servant. ||1|| Pause ||

ਮੇਰੀ ਹਰਹੁ ਬਿਪਤਿ ਜਨ ਕਰਹੁ ਸੁਭਾਈ ॥
ਰਰਣ ਨਾ ਛਾਡਉ ਸਰੀਰ ਕਲ ਜਾਈ ॥੨॥

Mairy Haroh Bipat Jann Karoh Subhaae.
Charan Naa Chhaadyoon Sareer Kal Jayee. 2.

O God, kindly help me ease my sufferings and bless me so that I feel like a fortunate person. Grant my prayer that I shall not leave Your Feet even though my body may perish. ||2||

Purport: Ravi Dass Ji says, O God, give me such a strength that even as the death lays a claim upon my body, I should still be worshipping You.

ਕਹੁ ਰਵਿਦਾਸ ਪਰਉ ਤੇਰੀ ਸਾਭਾ ॥

Kaho Ravi Dass Paryo Tairy Sanbhaa.

ਬੋਗਿ ਮਿਲਹੁ ਜਨ ਕਰਿ ਨ ਬਿਲਾਬਾ ॥੨॥੧॥

Baig Milho Jan Kar Na Bilaanbaa. 3. 1.

Ravi Dass says that I am now under Your protection, O Lord. I appeal to You for an immediate meeting without any further delay because the life is passing by with the passage of time. ||3||1||

Purport: Ravi Dass Ji is alerting us that it is never too late to worship the Almighty God. The time to worship is now. Do not delay it any further because nobody knows when the messengers of death may lay a claim upon your body. When that happens, it would be too late.

ਰਾਗੁ ਗਉੜੀ

RAAG GAUREE

Prologue: This is the second hymn in Raag Gauree on Page 345 of Sri Guru Granth Sahib. In this hymn, Bhagat Ravi Dass Ji spells out the ultimate state of mind, also referred to as the fourth state. When one achieves such a state, one becomes fearless. One rises above the worldly attachments, becomes a servant of the Lord, and enters His Mansion without hesitation. The five demonic forces (Lust, Anger, Greed, Infatuation, and Ego) that were once obstructing one's path toward salvation finally become one's friends. In order to attain such a blissful state, one needs not only the company of the holy persons but also the inclination to contemplate upon His Name, over and over again.

ਬੇਗਮਪੁਰਾ ਸ਼ਹਰ ਕੋ ਨਾਉ' ॥

Begumpuraa Shehar Ka Naaon.

ਦੁਖ ਅੰਦੋਹੁ ਨਹੀ' ਤਿਹਿ ਠਾਉ' ॥

Dukh Andoh nahi Tihi Thaaon.

ਨਾ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥

Na Tasvees Khiraj Na Maal.

ਖਉਫ ਨ ਖਤਾ ਨ ਤਰਸ ਜਵਾਲ ॥੧॥

Khaaouf Na Khataa Na Taras Jawaal. 1

There exists a place called Begumpura, “**the city without sorrows**”. At this place, there are no sufferings and anxieties. Since there are no world-like commodities at this place, one does not have to worry about paying taxes on these goods. When one becomes a resident of this place, one does not have to fear about committing sins that lead to moral downfall. ||1||

ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥

Aab Mohay Khoob Watan Geh Payee.

ਉਹਾ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

Oohan Khair sadaa Mairay Bhayee. 1. Rahaao.

O my brother, I have found a most beautiful, ever peaceful and safe, place for me to live.
||1|| Pause ||

ਕਾਇਮ ਦਾਇਮ ਸਦਾ ਪਾਤਿਸ਼ਾਹੀ ॥

Kaayam Daayam Sadaa Patshahy.

ਦੋਮ ਨ ਸੋਮ ਏਕ ਸੋ ਆਹੀ ॥

Doam Na Saym Ek So Aahy.

ਆਬਾਦਾਨੁ ਸਦਾ ਮਸ਼ਹੂਰ ॥

Aabaadaan Sadaa Mash-hoor.

ਉਹਾ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥ ੨ ॥

Oohan Gany Baseh Maa-moor. 2.

Eternal is the Kingdom of this place and it is very stable and resolute. In this place, no one has second- or third-class citizenship. All are considered equal there. The city is bustling with people and it is absolutely famous for this reason. Spiritually blessed and contented people call it as their home. ||2||

Purport: In essence, Ravi Dass Ji says that when a person achieves a stable state of mind, he treats everyone equally as he forsakes all desires for the worldly possessions and attachments.

ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥

Tiyoon Tiyoon Sail kareh Jiyoon Bhaavey.

ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥

Mehram Mahal Na Ko Atkaavey.

ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥

Keh Ravi Dass Khalaas Chamaaraa.

ਜੋ ਹਮ ਸ਼ਹਰੀ ਸੋ ਮੀਤ ਹਮਾਰਾ ॥ ੩ ॥ ੨ ॥

Jo Ham Shehry So Meet Hamaaraa. 3. 2.

In such a peaceful place, people can stroll about freely just as they please. They are very well aware of this Mansion and know its ins and outs. So, there is no one who can stop them from enjoying the bliss at such an exquisite place by blocking their ways. Ravi Dass, the shoemaker, says that I have gained freedom from the shackles of pain, suffering, worries, fear, and the cycle of life and death. Who-so-ever is a citizen of this sanctuary is also a dear friend of mine, so says Ravi Dass. ||3|| 2||

Purport: In the kingdom of the Lord, one does not confront any kind of worldly pain and suffering. One can easily go in and out of the Lord's Mansion and nobody has the power to restrict one's movements. One always enjoys a blissful state of mind at this place. However, to become a resident of such a sanctuary, one has to shed the garb of worldly attachments and obey His commands while leading a family life.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਵਿਦਾਸ ਜੀਉ ॥

GAUREE BARAAGANI, RAVI DASS JI

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ek-Onkar Satgur Parsaad.

There is but one God. He is realized by the grace of the True Guru.

Prologue: Throughout Gurbani, man is referred to as a merchant or a trader. As a trader in this world, one's ultimate aim is to earn His Name and profit from it so that one finally achieves salvation. However, the worldly passions are obstructing one's path as one marches toward one's ultimate goal. Ravi Dass Ji says that one has to rise above the allure of these passions in order to succeed in one's mission.

ਘਟ ਅਵਘਟ ਡੁਗਰ ਘਣਾ,
ਇਕ ਨਿਰਗੁਣ ਬੈਲ ਹਮਾਰ ॥
ਰਮਈਏ ਸਿਉਂ ਇਕ ਬੇਨਤੀ ਮੇਰੀ,
ਪੁੰਜੀ ਰਾਖ ਮੁਰਾਰਿ ॥ ੧ ॥

Ghat Awghat Doogar Ghanaa,
Ek Nirgun Bail Hamaar.
Ramaiye Sion Ek Bainty Mairy,
Punjee Raakh Muraar. 1.

The path is not only very difficult and treacherous but is also mountainous. It has steep peaks and abysmal valleys. The irony is that all I have is a weak ox that may easily give up along the way. In order to stay on my course, I offer this prayer: "O my Lord, You are the only One who can help me follow the right path and preserve my capital (honor)." ॥1॥

***Purport:** Ravi Dass Ji says that on the path of righteousness one confronts many hurdles. A person with a weak mind can be easily persuaded to surrender by the demonic forces. To stay on the right path, one must always pray for His mercy and seek His guidance.*

ਕੋ ਬਨਜਾਰੇ ਰਾਮ ਕੋ, ਮੇਰਾ ਟਾਂਡਾ ਲਾਦਿਆ ਜਾਇ ਰੇ ॥੧॥ ਰਹਾਉ ॥

Ko Banjaaray Raam Ko, Mairaa Tанда Laadiyaa Jaaye Ray. 1. Rahaao.

Is there anyone who is also a trader and is willing to earn the Name of the Lord as a profit? I am eagerly waiting for such a person to accompany me as my cargo is being loaded. ॥1॥ Pause ॥

***Purport:** For a human being as a trader, the cargo consists of all the sensory organs such as eyes, ears, nose, tongue, etc. These sensory organs, if not used properly, can misguide a person from the path of righteousness. For instance, God gave us eyes so that we can exalt His wondrous creation and see His image in all beings. However, quite often, we use our eyes with evil intentions.*

ਹਉਂ ਬਨਜਾਰੋ ਰਾਮ ਕੋ,
ਸਹਜ ਕਰਉ ਬਾਪਾਰ ॥
ਮੈਂ ਰਾਮ ਨਾਮ ਧਨੁ ਲਾਦਿਆ,
ਬਿਖ ਲਾਦੀ ਸੰਸਾਰਿ ॥ ੨ ॥

Haon Banjaaro Raam Ko,
Sahaj Karyon Baapaar.
Main Raam Naam Dhan Laadiya,
Bikh Laady Sansaar. 2.

I am a merchant of God's Name. I deal in spiritual wisdom and the stability of my mind is my profit from this trade. For this purpose, by God's Grace, I have loaded the wealth of His Name while all other merchants of the world have loaded such a poisonous cargo that leads directly to their spiritual downfall. ॥2॥

ਉਰਵਾਰ ਪਾਰ ਕੇ ਦਾਨਿਆ,
ਲਿਖਿ ਲੇਹੁ ਆਲ ਪਤਾਲ ॥
ਮੋਹਿ ਜਮ ਡੰਡ ਨ ਲਾਗਈ,
ਤਜੀਲੇ ਸਰਬ ਜੰਜਾਲ ॥ ੩ ॥

Urwaar Paar Kay Daaniyan,
Likh Leho Aal Pataal.
Mohe Jum Dand Na Laagye,
Tajeelay Sarab Janjaal. 3.

O Chitra Guptas, you can record what-so-ever nonsense you want to record in your journals about me. I am not at all frightened from the consequences of your writings because the Most Merciful Lord is on my side. The baton of Messenger of Death will not strike me as I have given up all the entanglements of the world. ॥3॥

Purport: In Hindu mythology, the angels of death who keep the record of one's deeds are called the Chitra Guptas. O Chitra Guptas, you are well known as accountants because you keep account of each and every person's deeds and misdeeds. It is believed that, based upon your descriptive accounts, a person is either led to heaven with honor or thrown into hell with disgust. For these reasons, everyone is afraid of your existence.

ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ,

ਤੈਸਾ ਇਹੁ ਸੰਸਾਰ ॥

ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ,

ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੪॥ ੧॥

Jaisaa Rang Kasunbh Ka,

Taisaa Eh Sansaar.

Mairay Ramaiye Rang Majeet'h Ka,

Kaho Ravi Dass Chamaar. 4. 1.

Ravi Dass, the shoemaker, says that the more I trade and earn the profit of Lord's Name the more I realize that this world is temporary and it fades away quickly like the pale color of a safflower. However, I have also discovered that my Lord's love is everlasting like the red dye made from the roots of a madder plant. ॥4॥ 1॥

ਗਉੜੀ ਪੂਰਬੀ ਰਵਿਦਾਸ ਜੀਉ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is but one God. He is realized by the grace of the True Guru.

GAUREE POORBEE, RAVI DASS JI

Ek-Onkar SatGur Parsaad.

Prologue: This hymn is on page 346 of the Holy Book, Sri Guru Granth Sahib. In this hymn, Ravi Dass Ji gives a very beautiful example of one's limited sphere of knowledge and how it affects one's thinking. He says, one must rise above his limited understanding and pray to obtain the Divine Wisdom. Only then, one can glorify Him in Truth, be in harmony with the Infinite, and enjoy sublime joy.

ਕੁਪੁ ਭਰਿਓ ਜੈਸੇ ਦਾਦਿਰਾ,

ਕਛੁ ਦੇਸੁ ਬਿਦੇਸੁ ਨ ਬੁਝ ॥

ਐਸੇ ਮੇਰਾ ਮਨ ਬਿਖਿਆ ਬਿਮੋਹਿਆ,

ਕਛੁ ਆਰਾ ਪਾਰੁ ਨ ਸੁਝ ॥੧॥

Koop Bhariyo Jaisay Daadira,

Kachhu Desh Bidesh Na Boojh.

Aisay Mairaa Man Bikhiya Bimohiya,

Kachhu Araa Paar Na Soojh. 1.

Consider the case of frogs in a well. For them, there is nothing beyond the well's periphery. Such is also the state of my mind because it is entrapped inside an illusionary-well of passions and attachments, sorrows and pains, selfishness and degradation. Owing to its own corrupting nature it understands nothing about this world or the next. ॥1॥

ਸਗਲ ਭਵਨ ਕੇ ਨਾਇਕਾ, ਇਕੁ ਛਿਨੁ ਦਰਸੁ ਦਿਖਾਇ ਜੀ ॥੧॥ ਰਹਾਉ ॥

Sagal Bhavan Kay Nayeekaa, Ek Chhin Daras Dikhaaye Jee. 1. Rahaao.

O Master of the Universe, Let me have your blessed vision, albeit for a moment. ॥1॥ Pause ॥

ਮਲਿਨ ਭਈ ਮਤਿ ਮਾਧਵਾ,

ਤੇਰੀ ਗਤਿ ਲਖੀ ਨ ਜਾਇ ॥

ਕਰਹੁ ਕ੍ਰਿਪਾ ਕ੍ਰਮ ਚੁਕਈ,

ਮੈਂ ਸੁਮਤਿ ਦੇਹੁ ਸਮਝਾਇ ॥੨॥

Maleen Bhayee Mat Maadhwa,

Tairy Gat Lakhy Na Jaaye.

Karho Kirpaa Bharam Chukyee,

Main Sumat Deho Samjhaaye. 2.

O my Lord, my sense of reasoning is so polluted that I am unable to understand Your state of Excellence. O Lord, have mercy on me, dispel all my doubts about You and Your creation, and enlighten me with Divine Wisdom so I can understand nature. ||2||

Purport: Only spiritual insight helps a mortal understand not only about his true purpose of life but also about the Almighty God through His wondrous manifestations. Such an insight is gained by the mercy of a True Guru.

ਜੋਗੀਸਰ ਪਾਵਹਿ ਨਹੀਂ

ਤੁਮ ਗੁਣ ਕਥਨੁ ਅਪਾਰ ॥

ਪ੍ਰੇਮ ਭਗਤਿ ਕੈ ਕਾਰਣੈ,

ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੩॥ ੧॥

Jogisar Paawey Nahi,

Tu Gun Kathan Apar.

Prem Bhagati Kai Kaarney,

Kaho Ravi Dass Chamaar. 3. 1.

The fact remains that even the great Yogis, with all their supernatural powers, cannot glorify Lord's virtues because they are beyond description. But, says Ravi Dass, the shoemaker, O mortal, you must always praise and appreciate the Infinite Lord so that He may bless you with the gift of His devotional worship. ||3|| 1||

Purport: Ravi Dass says that one must feel contented as and when God considers one to be worthy of His worship. One may achieve supernatural powers through penance, but the penance does not give one the right to demand God's Mercy. As a devotee one should always keep on singing the Glorious Praises of the Lord with no selfish motive hidden behind them.

ਗਉੜੀ ਬੈਰਾਗਣਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

GAUREE BAIRAAGANI

Ek-Onkar Satgur Parsaad.

There is but one God. He is realized by the grace of the True Guru.

Prologue: The fifth and the last hymn by Ravi Dass Ji in Raag Gauree is on page 346 of Sri Guru Granth Sahib. In this hymn, Ravi Dass Ji points out that there is no such ritual ceremony or religious rite that can help a person to achieve salvation. Nothing can save a person from the noose of death except the very Name of the Lord when earned in its earnest. Only when we turn to the Almighty Lord and plead for His mercy, He comes to our rescue and saves us from the gyrations of birth and death. He is always there to forgive those who beg for His forgiveness because the Lord is the Most Merciful.

ਸਤਜੁਗਿ ਸਤੁ, ਤੇਤਾ ਜਗੀ,
ਦੁਆਪਰਿ ਪੁਜਾਰਾਰ ॥

ਤੀਨੋ ਜੁਗ ਤੀਨੋ ਦਿੜੇ,
ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥੧॥

Satyug Sat, Taitaa Jagy,
Duaapar Pujaa-chaar.

Teeno Jug Teeno Deerhey,
Kal Kaywal Naam Adhaar. 1.

O Pundit, you consider yourself to be a very learned man, and you are urging me to believe that people followed a very unique religious rite or ritual ceremony in each of the four Ages.

According to you, O Pundit, donations were considered noble in the Age of Satyug, charitable feasts were the order of the day during the Age of Trayta Yug, and worship of Various gods and goddesses was at its zenith in the Brass Age of Dwaapar Yug. Thus, in those three Ages, people held steadfastly to these three ways of pleasing the Lord to obtain salvation. Now, in the Age of Kalyug (Age of Machinery), you are preaching that one has to perform idol worship in order to obtain the needed spiritual support. ॥1॥

ਪਾਰ ਕੈਸੇ ਪਾਇਬੋ ਰੇ॥

ਮੋ ਸਉ ਕੋਉ ਨ ਕਹੈ ਸਮਝਾਇ॥

ਜਾ ਤੇ ਆਵਾਗਵਨੁ ਬਿਲਾਇ ॥੧॥ ਰਹਾਉ ॥

Paar Kaisay Paebo Ray.

Mo Siyo Koyu Na Kahey Samjhaaye.

Jaa tay Aawaa-gawan Bilaaye. 1. Rahaao.

But, O Pundit, with such a disconnection of ritual ceremonies and religious rites among the Ages, how can one get across the vast and deadly worldly ocean? How can one ritual ceremony be considered better in one Age and not in the other? Why do the people need different rituals in different Ages when the spiritual aim is the same?

To tell you the truth, O Pundit, I am lost. How can I swim across the deadly ocean? Thus far no one has made me realize the trick to do so. No one has yet brought to my attention any supreme ritual ceremony or religious rites that might help me end the cycle of birth and death. ॥1॥ Pause ॥

Purport: *Ravi Dass Ji is questioning the importance of various religious customs. If one religious rite or ritual ceremony can help people unite with the Lord in one Age, then why would the people need different religious rites or ritual ceremonies in other Ages?*

ਬਹੁ ਬਿਧਿ ਧਰਮ ਨਿਰੂਪੀਐ,
ਕਰਤਾ ਦਿਸੈ ਸਭ ਲੋਇ ॥

ਕਵਨ ਕਰਮ ਤੇ ਛੁਟੀਐ,
ਜਿਹ ਸਾਧੇ ਸਭ ਸਿਧਿ ਹੋਇ ॥੨॥

Bahu Bidh Dharam Niroopiyeh,

Kartaa Disey Sabh Loye.

Kawan Karam Tay Chhutiye,

Jih Sadhay Sabh Sidh Hoye. 2.

The scriptures explain that there are various ways of practicing religion. In fact, the entire world has been observed to follow these various paths in an attempt to redeem themselves from their transgressions. But, O Pundit, you have not yet made one thing clear to me. What actions will liberate me from the noose of death and make my life-dreams come true? ॥2॥

ਕਰਮ ਅਕਰਮ ਬੀਚਾਰੀਐ,
ਸੰਕਾ ਸੁਨਿ ਬੇਦ ਪੁਰਾਨੁ ॥
ਸੰਸਾ ਸਦ ਹਿਰਦੇ ਬਸੈ,
ਕਉਨੁ ਹਿਰੈ ਅਭਿਮਾਨੁ ॥੩॥

*Karam Akaram Beechaariyeh,
Shankaa Sunh Baid Puraan.
Sansaa Sad Hirday Basey,
Kaun Hirey Abhimaan. 3.*

The advice given in Vedas and Puranas increases my doubts even further. I am at a loss to know which action (religious activity) is in accordance with the scriptures and which is not. In addition, I am not even sure if I am performing a religious activity exactly the way it should be performed. It is also possible that I may feel very proud after performing these religious rites and ritual ceremonies. Such doubts are still persisting in my mind. Then, O Pundit, could you tell me about such a religious rite or a ritual ceremony that I may perform to alleviate my doubts and get rid of my pride? ॥3॥

ਬਾਹਰੁ ਉਦਕਿ ਪਖਾਰੀਐ,
ਘਟ ਭੀਤਰਿ ਬਿਬਿਧ ਬਿਕਾਰ ॥
ਸੁਧ ਕਵਨ ਪਰ ਹੋਇਬੋ,
ਸੁਚ ਕੁੰਚਰ ਬਿਧਿ ਬਿਉਹਾਰ ॥੪॥

*Baahar Oudak Pakhaariyeh,
Ghat Bheetar Bibidh Beekaar.
Sudh Kawan Par Hoyeebo,
Such Kunchar Bidh biyohaar. 4.*

O Pundit, you also stress upon the notion that one must bathe at a holy place in order to purify oneself. However, by taking a bath one can only wash oneself outwardly. The heart is still stained by all sort of vices. Then, explain me O Pundit, how can one purify one's heart and soul? Otherwise, taking a bath at a holy place and cleansing the body reminds me of a method of purification like that of an elephant: *An elephant covers itself with dust immediately after taking a bath.* ॥4॥

ਰਵਿ ਪ੍ਰਗਾਸ ਰਜਨੀ ਜਥਾਗਤਿ,
ਜਾਨਤ ਸਭ ਸੰਸਾਰ ॥
ਪਾਰਸ ਮਾਨੋ ਤਾਂਬੋ ਛੁਏ,
ਕਨਕ ਹੋਤ ਨਹੀਂ ਬਾਰ ॥੫॥

*Ravi Pargaas Rajny Jathaa-gati,
Jaanat Sabh Sansaar.
Paaras Maano Tanbo Chhuye,
Kanak Hoyt Nahi Baar. 5.*

But, O Pundit, the entire world also knows the fact that the darkness of the night disappears as soon as the sun begins to rise in the horizon. It is also widely accepted that it does not take very long for copper to transform into gold when a philosopher's stone touches it. ॥5॥

Purport: Ravi Dass indirectly says that in the company of the holy persons one becomes aware of one's purpose in life. He too becomes holy as he begins to perform good deeds. His evil mind forsakes his ego as it is taken over by humility. A humble person begins to see his shortcomings, and begins to praise others as he realizes that the Lord pervades everywhere.

ਪਰਮ ਪਰਸ ਗੁਰੁ ਭੋਟਿਐ,
ਪੂਰਬ ਲਿਖਤ ਲਿਲਾਟ ॥
ਉਨਮਨ ਮਨ ਮਨ ਹੀ ਮਿਲੇ,
ਛੁਟਕਤ ਬਜਰ ਕਪਾਟ ॥੬॥

*Param Paras Gur Bhediye,
Poorab Likhath Lilaat.
Unman Man Man He Milay,
Chhutt-kat Bajar Kapaat. 6.*

Likewise, It is also believed that one's destiny is written on one's forehead as ordained by God. If one is lucky enough, one meets the True Guru with capabilities far exceeding that of philosopher's stone. With the grace of the Guru, the soul finally blends with the Supreme Soul. Once that happens, one obtains such a spiritual insight that one begins to understand the purpose of one's very existence. It feels as if all the stubborn doors that were once shut are now wide open and the totally obscured reality of life suddenly becomes apparent. ॥6॥

ਭਗਤਿ ਜੁਗਤਿ ਮਤਿ ਸਤਿ ਕਰੀ,
ਕ੍ਰਮ ਬੰਧਨ ਕਾਟਿ ਬਿਕਾਰ॥
ਸੋਈ ਬਸਿ ਰਸਿ ਮਨ ਮਿਲੇ,
ਗੁਨ ਨਿਰਗੁਨ ਏਕ ਬਿਚਾਰ ॥੭॥

*Bhagati Jugati Mat sat Kary,
Bharam Bandhan Kaat Bikaar.
Soyee Bas Ras Man Milay,
Gun Nirgun Ek Beechar. 7.*

When a person, by virtue of his devotional service to the Lord, imbues his mind with the eternal Truth, he gains control upon himself, is capable of overcoming any doubts about the ultimate aim of his life, and is able to cut off his worldly entanglements and vices. Such a person attains a stable state of mind and enjoys everlasting bliss. Completely absorbed in the stable state, he thinks about the supreme qualities of the Lord that are beyond the three attributes of Maya. ॥7॥

ਅਨਿਕ ਜਤਨ ਨਿਗ੍ਰਹ ਕੀਏ,
ਟਾਰੀ ਨ ਟਰੈ ਕ੍ਰਮ ਫਾਸ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਨਹੀਂ ਉਪਜੈ,
ਤਾਂ ਤੇ ਰਵਿਦਾਸ ਉਦਾਸ ॥੮॥ ੧॥

*Anik Jatan Nigreh Kiye,
Taary Na Tarey Bharam Phaas.
Prem Bhagti Nahi Upjey,
Taan Tay Ravi Dass Udaas. 8. 1.*

It does not really matter how many ritual ceremonies and religious rites one performs to avert the fear of death from one's mind, one will never be successful in one's mission unless one is fully immersed in the Name of the Lord. Such activities do not really inculcate the love for Almighty Lord in one's heart. These are merely actions one is led to perform under the pretence of gaining peace of mind. Says Ravi Dass, this is why I am so disillusioned and discouraged by ritual ceremonies and religious activities. ॥8॥ 1॥