

ਰਾਗ ਗੁਜਰੀ

ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਘਰ ੩

੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

RAAG GUJRI

Padas of Ravi Dass Ji, Ghar 3

Ek-Onkar Satgur Parsaad.

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

Prologue: This hymn by Bhagat Ravi Dass Ji in Raag Gujri is on page 525 of the Holy Book, Sri Guru Granth Sahib. In this hymn Ravi Dass Ji says that people often think that flowers, water, milk, etc. are pure substances and use them for offerings to various gods and goddesses while performing idol worship. They forget that there is nothing pure in this world that can be offered to the Almighty God. In order to please Him, a mortal has to unconditionally surrender self to His Will. There is no better offering than that.

ਦੁਧੁ ਤੇ ਬਛਰੈ ਥਨਹੁ ਬਿਟਾਰਿਓ ॥

Doodh tay Bachhrey Thanho Bitariyo.

ਫੁਲੁ ਭਵਰਿ, ਜਲੁ ਮੀਨਿ ਬਿਗਾਰਿਓ ॥੧॥

Fool Bhanwar Jal Meen Bigariyo. 1.

The calf has already adulterated the milk by sucking the cow's breasts. Likewise, the bumblebee has contaminated the flowers and the fish has befouled the water. ||1||

Purport: Since these three items that are commonly used for the worship have become impure, they are not really suitable for making an offering to the Lord.

ਮਾਈ ਗੋਬਿੰਦ ਪੂਜਾ ਕਹਾ ਲੈ ਚਰਾਵਉ ॥

Maayee Gobind Poojaa Kahaa Leh Chraavayo.

ਮਵਰੁ ਨ ਫੁਲੁ, ਮਨੁਪੁ ਨ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥

Our Na Fool, Anoop Na Paavayo. 1. Rahaa.

O my mother, where shall I find something that is pure for an offering to the Lord. Master of the universe? There is no other untouched flower that I can lay my hands upon. Is it possible that I may not be able to please my Lord due to the lack of pure items of worship? || 1|| Pause ||

ਮੈਲਾਗਰ ਬੇਰੇ ਹੈ ਭੁਇਅੰਗਾ ॥

Mailaagar Baireh Hai Bhuye-angaa.

ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਬਸਹਿ ਇਕ ਸੰਗਾ ॥੨॥

Bikh Amirt Baseh Ek Sangaa. 2.

The sandalwood is well known for its fragrance. However, I cannot offer it to the Lord because it has become impure as it is always girdled by poisonous snakes. *Ravi Dass says that where there is nectar, there is a poison.* Wherever I go to search for a pure item, I find that the pure and impure exist together. ||2||

ਧੁਪ ਦੀਪ ਨਈਬੇਦਹਿ ਬਾਸਾ ॥

Dhoop Deep Nayee-baideh Baasaa.

ਕੈਸੇ ਪੂਜ ਕਰਹਿ ਤੇਰੀ ਦਾਸਾ ॥੩॥

Kaisay Pooj Kareh Tairy Daasaa. 3.

The burning of incense, the glowing of a lamp, and an offering of eatables and flowers are also impure because of their smell. O Lord, if these items are not worthy of an offering to You, then how can Your servants (devotees) worship You? ||3||

ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜ ਚਰਾਵਉ ॥

Tan Man Arpiyo Pooj Chraavayo.

ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ ॥੪॥

Gur Parsaad Niranjana Paavayo. 4.

In this stanza Ravi Dass Ji answers the question posed in the previous stanza. Ravi Dass Ji says that as homage to the Lord, I offer by body and soul. Then, by Guru's grace, I attain the Most Immaculate God. ॥4॥

ਪੂਜਾ ਅਰਚਾ ਆਹਿ ਨ ਤੋਰੀ ॥

Poojaa Archaa Ahay Na Tory.

ਕਹਿ ਰਵਿਦਾਸ ਕਵਨ ਗਤਿ ਮੋਰੀ ॥੫॥ ੧॥

Keh Ravi Dass Kawan Gat Mory. 5. 1.

O God, if I needed such pure items as milk, flowers, water, sandalwood, etc. for Your worship, then it would not have been possible for me to worship You because there is no way I would have found any of these items in its purest form. Then, O my Lord, what would have been my plight? Indirectly Ravi Dass says, "I would not have been able to worship the Lord if I needed all these worldly items created by Him. I would not have obtained His mercy and salvation. How can I offer anything to Him when He Himself has created it?" ॥ 5॥ 1॥

ਰਾਗੁ ਸੋਰਠਿ

RAAG SORAT'H

ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ

The word of devotee Ravi Dass Ji

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ek-Onkar Satgur Parsaad.

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

Prologue: There are seven hymns by Ravi Dass Ji in Raag Sorat'h. There is no especial distinction between them as one hymn follows the other. In Sri Guru Granth Sahib, these hymns are on Pages 657 - 659. In the first hymn, Ravi Dass Ji states the basic tenet of the Sikh religion: God is Omnipresent. However, our understanding is so maligned by our egotistical pride that we usually think of Him as a separate entity. As long as we embrace egotism, we will continue treating Him as if He is far removed from us. Only when we overcome our vanity, we will be able to experience the supreme joy and be in harmony with the Infinite. Then and only then we will be able to behold His eternal light shining deep within and in all directions.

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ,

Jab Ham Hotay Tab Tu Nahi,

ਅਬ ਤੂ ਹੀ ਮੈਂ ਨਾਹੀ ॥

Aab Tu He Main Nahi.

ਅਨਲ ਅਗਮ ਜੇਸੇ ਲਹਰਿ ਮਇਓਦਧਿ,

Anal Agam Jaisay Lehar Miyodadh,

ਜਲ ਕੇਵਲ ਜਲ ਮਾਹੀ ॥੧॥

Jal Kewal Jal Mahi. 1.

When my selfishness was ruling me, I was lacking in my purpose because of the absence of God's eternal light within me. Since I have enshrined my Lord in my heart, my ego has vanished. The Lord has endued me with an understanding of the universe and gave me spiritual insight. Blessed with such Divine Wisdom I can now behold the truth. I now understand the mystery of the huge waves caused by a cyclone on the surface of the ocean. In reality, the waves are just water over water. As the waves subside, the water in the waves merges with the water in the ocean. ॥1॥

ਮਾਧਵੇ ਕਿਆ ਕਹੀਐ ਕ੍ਰਮ ਐਸਾ ॥

Madhway Kiya Kahiyeh Bharam Aisaa.

ਜੈਸਾ ਮਾਨੀਐ ਹੋਇ ਨ ਤੈਸਾ ॥੧॥ ਰਹਾਉ ॥

Jaisaa Maniyeh Hoye Na Taisaa. 1. Rahaao.

O Lord, what can I say about such an illusion? My thinking is warped and things are not really what they appear to be. ॥1॥ Pause ॥

ਨਰਪਤਿ ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ,

Narpati Ek Singhaasan Soiya

ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ ॥

Supney Bhaiya Bhikhaary.

ਅਛਤ ਰਾਜ ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ,

Achhat Raaj Bichhurat Dukh Paiya

ਸੋ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥੨॥

So Gat Bhayee Hamaary. 2.

To make his point, Ravi Dass Ji tells a story about a king who fell asleep on his throne. In his dreams, he imagined himself as a beggar. Even though he is still a king and his kingdom is still intact, as a beggar he felt sorrow and pain. He thought as if he has lost his kingdom. O my Lord, such is also my condition. ॥2॥

ਰਾਜ ਭੁਇਅੰਗ ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਹਿ

Raaj Bhuye-ang Parsang Jaisay Hai

ਅਬ ਕਛੁ ਮਰਮੁ ਜਨਾਇਆ ॥

Aab Kachhu Maram Janaiyaa.

ਅਨਿਕ ਕਟਕ ਜੈਸੇ ਭੁਲਿ ਪਰੇ,

Anik Katak Jaisay Bhool Paray,

ਅਬ ਕਹਤੇ ਕਹਨੁ ਨ ਆਇਆ ॥੩॥

Aab kehtay Kahan Na Aaiyaa. 3.

O Lord, now I have become aware of some of the mysteries. It is like the story of a rope mistaken for a snake. It is like the gold and such gold-ornaments as bracelets. In the past, O Lord, I used to think that there is a difference between You and Your creation. Thanks to You, now I know that these are all illusionary differences that no one can describe. ॥3॥

Purport: *Ravi Dass Ji proclaims that the eternal Lord cannot be disassociated from His creation. Existence of one implies the other.*

ਸਰਬੇ ਏਕੁ ਅਨੇਕੈ ਸੁਆਮੀ,

Sarbay Ek Anekey Suaamy,

ਸਭ ਘਟ ਭੋਗਵੈ ਸੋਈ ॥

Sabh Ghat Bhugvey Soyee.

ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ

Keh Ravi Dass Hath Pai Nairey

ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੪॥੧॥

Sehjay Hoye So Hoyee. 4. 1.

By manifesting Himself in various forms, the God alone pervades in all. By being a part and parcel of His creation, He beholds and enjoys it. Ravi Dass Ji says He is nearer to us than our own hands and feet. Whatever happens in this universe happens in accordance with His Will. 4.1.

ਰਾਗੁ ਸੋਰਠਿ

RAAG SORAT'H

Prologue: This is the second hymn of Ravi Dass Ji in Raag Sorat'h. In this hymn he points out that there is only one way to break the noose of worldly attachments and that is to immensely fall in love with the Lord. When one is profoundly in love with Him, one does not feel the pain of death even though one is literally cut off into pieces one bit at a time.

ਜਉ ਹਮ ਬਾਧੇ ਮੋਹ ਫਾਸ,

ਹਮ ਪ੍ਰੇਮ ਬੰਧਨਿ ਤੁਮ ਬਾਧੇ ॥

ਅਪਨੇ ਛੂਟਨ ਕੋ ਜਤਨੁ ਕਰਹੁ,

ਹਮ ਛੂਟੇ ਤੁਮ ਆਰਾਧੇ ॥੧॥

Jao Ham Baanday Moh Faas,

Ham Prem Bandhan Tum Baanday.

Apnay Chhutan Ko Jatan Karho,

Ham Chhutay Tum Aaraadhay. 1.

O Lord, when I was bound with the noose of emotional attachment, at that time I was unable to bind You with the bonds of my love. Since then, I have liberated myself from the worldly attachments by worshipping and adoring You. Now it is Your turn to escape from the bondage of my love. ॥1॥

ਮਾਧਵੇ ਜਾਨਤ ਹੁਹੁ ਜੈਸੀ ਤੈਸੀ ॥

ਅਬ ਕਹਾ ਕਰਹੁਗੇ ਐਸੀ ॥੧॥ ਰਹਾਉ ॥

Madhway Janat Ho Jaisee Taisee.

Aab Kahaa Karohgay Aisee. 1. Rahaao.

O Lord, You know Your devotees very well. You also know how much they love You and there is no uncertainty about it. O Lord, what will You do in the wake of such unconditional love? ॥1॥ Pause ॥

Purport: God keeps His devotees away from the emotional attachment with the materialistic world because of their unconditional love for Him.

ਮੀਨੁ ਪਕਰਿ ਫਾਕਿਓ ਅਰੁ ਕਾਟਿਓ

ਰਾਧਿ ਕੀਓ ਬਹੁ ਬਾਨੀ ॥

ਖੰਡ ਖੰਡ ਕਰਿ ਭੋਜਨੁ ਕੀਨੋ

ਤਉ ਨ ਬਿਸਰਿਓ ਪਾਨੀ ॥੨॥

Meen Pakar Phankiyo aur Kattiyo

Randh Kiyo Bahu Baani.

Khand Khand Kar Bhojan Keeno

Tao Na Bisreeyo Paani. 2.

In this stanza, Ravi Dass Ji cites an example of a fish in order to express his unending love for God. He says, O Lord, I love You in the same way as the fish loves water and even death cannot destroy that love. The fish after being caught is cut up in small pieces and cooked in many different ways. Although it is eaten bit by bit, it does not forget its love for water. ॥2॥

Purport: It is a fact that after eating the fish a person feels thirsty for a long time and continues to drink water to quench his thirst. It appears as if the fish, as it is being digested, still begs for water to keep its commitment with it.

ਆਪਨ ਬਾਪੈ ਨਾਹੀ ਕਿਸੀ ਕੋ,
ਭਾਵਨ ਕੋ ਹਰਿ ਰਾਜਾ ॥
ਮੋਹ ਪਟਲ ਸਭੁ ਜਗਤੁ ਬਿਆਪਿਓ,
ਭਗਤ ਨਹੀਂ ਸੰਤਾਪਾ ॥੩॥

*Aapan Baapey Nahi Kisie Ko,
Bhaawan Ko Hari Raajaa.
Moh Patal Sabh Jagat Biaapiyo,
Bhagat Nahi Santaapaa. 3.*

No one can ever claim paternal dominion upon God. He is there only for those who love Him. Deprived of His love, the entire world is under the shroud of emotional attachment and deception. However, the true devotees of the Lord are not affected by it. ||3||

ਕਹਿ ਰਵਿਦਾਸ ਭਗਤਿ ਇਕ ਬਾਢੀ,
ਅਬ ਇਹ ਕਾ ਸਿਉ ਕਹੀਐ ॥
ਜਾ ਕਾਰਨਿ ਹਮ ਤੁਮ ਆਰਾਧੇ,
ਸੋ ਦੁਖੁ ਅਜਹੁ ਸਹੀਐ ॥੪॥ ੨॥

*Keh Ravi Dass Bhagati Ek Baadhy,
Aab Eh Ka Siyo Kahiyeh.
Ja kaaran Ham Tum Aaraadhey,
So Dukh Ajhoon Sahiyeh. 4. 2.*

Says Ravi Dass Ji, I have focussed my attention whole-heartedly only to worship You, O my Lord. Now there is no need for me to lament about it to anyone. Now I don't have to express to anyone that I am still suffering the pain from the same emotional attachment that I wanted to get rid of by performing Your devotional service. ||4|| 2||

Purport: In short, Ravi Dass Ji says that my emotional attachment for worldly pleasures and passions has absolutely vanished because I have found solace in the Word of the Lord.

ਰਾਗੁ ਸੋਰਠਿ

RAAG SORAT'H

Prologue: In the third hymn in Raag Sorat'h, Ravi Dass Ji says that we have forgotten how difficult it is to obtain the gift of precious life. Our endearment for wealth, our infatuation with our children, and obsession with other worldly attachments keep us from our true purpose in life.

ਦੁਲਭੁ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ,
ਬਿਰਥਾ ਜਾਤ ਅਬਿਬੈਕੈ ॥
ਰਾਜੇ ਇੰਦ੍ਰ ਸਮਸਰਿ ਗਿਹੁ ਆਸਨ,
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹੁ ਕਿਹ ਲੇਖੈ ॥੧॥

*Dulabh Janam Punh Fal Paaiyo,
Birthaa Jaat Abibaikey.
Raajay Indar Samsar Greh Aasan,
Bin Har Bhagati Kaho Keh Laikhey. 1.*

The human form is very difficult to obtain. One receives it as a reward for one's noble deeds. However, without our far sightedness, it goes waste. We have never given any thought to the idea that without the devotional worship of the Lord; magnanimous mansions and thrones, like those of King Indra, are all good-for-nothing. ||1||

ਨ ਬਿਚਾਰਿਓ ਰਾਜਾ ਰਾਮ ਕੋ ਰਸੁ ॥

Na Bichaariyo Raajaa Raam Ko Ras.

ਜਿਹ ਰਸ ਅਨ ਰਸ ਬੀਸਰਿ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥ *Jih Ras Aan Ras Beesar Jaahee. 1. Rahaao.*

We have never considered the sublime essence of the Name of the Lord, the Master of the Universe. The Lord's Name is that sublime essence which enables us to disregard all other essences of the world. In other words, the Lord's Name is priceless. ||1|| Pause ||

ਜਾਨਿ, ਅਜਾਨ ਭਏ ਹਮ ਬਾਵਰ,
ਸੋਚ ਅਸੋਚ ਦਿਵਸ ਜਾਹੀ ॥

*Jaan, Ajaan Bhaye Ham Baawar,
Soch Asoch Diwas Jahee.*

ਇੰਦ੍ਰੀ ਸਬਲ, ਨਿਬਲ ਬਿਬੇਕ ਬੁਧਿ,
ਪਰਮਾਰਥ ਪਰਵੇਸ ਨਾਹੀ ॥੨॥

*Indry Sabal, Neebal Bibaik Budhi,
Parmaarath Parvais Nahi. 2.*

O Lord, knowingly we have become insane and foolish persons. We are passing our days thinking only about our materialistic possessions. Day by day our passions are getting stronger and our mental abilities are getting weaker. For these reasons, we have never even thought about our supreme objectives. ||2||

ਕਹੀਅਤ ਆਨ, ਅਚਰੀਅਤ ਅਨ ਕਛੁ,
ਸਮਝ ਨ ਪਰੈ ਅਪਰ ਮਾਇਆ ॥

*Kahiyat Aan, Achriyat aan Kachhu,
Samajh Na Paray Apar Maayaa.*

ਕਹਿ ਰਵਿਦਾਸ ਉਦਾਸ ਦਾਸ ਮਤਿ,
ਪਰਹਰਿ ਕੋਪੁ ਕਰਹੁ ਜੀਅ ਦਇਆ ॥੩॥ ੩॥

*Keh Ravi Dass Udaas Dass Mati,
Parhar Krop Karho Jia Daiyaa. 3. 3.*

We have become so demented that we don't even know what we say and what we do. We say one thing and do something else. We are completely engrossed in the worldly illusions. We don't even conceive our senselessness. Says Ravi Dass, Your slave, O Lord, I am now completely disillusioned by my foolishness and helplessness. Please don't get mad at me as I seek Your forgiveness. O Lord, have mercy upon my soul. ||3|| 3||

ਰਾਗੁ ਸੋਰਠਿ

RAAG SORAT'H

Prologue: In the fourth hymn in Raag Sorat'h Ravi Dass Ji says that God is Most Gracious. He has everything in His control and nothing is beyond His reach. Therefore, worship the True Lord and accomplish your true purpose in life.

The Pundits, the caretakers of Hindu philosophy, often explain to the common folks that in heaven there are 5 miraculous trees (Mandaar, Paarjaatak, Santaan, Kalap, and Harichandan) and a cow, Kaamdhanya. The trees and cow fulfill all desires of their worshipers. Then, there is a mythical diamond that satisfies one's wishes on command. It is also believed that by performing strenuous penance one attains mastery over the so-called eighteen supernatural powers. In Hindu holy scriptures there is also a story about the nine treasures (all the wealth) of Kuber. One can amass all this wealth if one performs all the religious rituals and rites as ascribed in Vedas.

ਸੁਖਸਾਗਰ ਸੁਰਤਰ ਚਿੰਤਾਮਨਿ

ਕਾਮਧੇਨੁ ਬਸਿ ਜਾ ਕੇ ॥

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ,

ਨਵ ਨਿਧਿ ਕਰ ਤਲ ਤਾ ਕੇ ॥੧॥

Sukh-saagar Surtar Chintaa-mani

Kam-dhayan Bas Jaa Kay.

Chaar Padaarath Ashat Dasaa Sidhi,

Nav Nidhi Kar Tal Taa Kay. 1.

Ravi Dass Ji uses the above concepts in his unique way to highlight the fact that there is but one Lord, who is the ocean of peaceful bliss, has everything under His control. In fact, the mythical diamond and cow, the four great blessings (Religion, Finance, Passion, and Salvation), the eighteen supernatural spiritual powers, the nine treasures etc. are all in the palm of His Hand. ॥1॥

ਹਰਿ ਹਰਿ ਹਰਿ ਨ ਜਪਹਿ ਰਸਨਾ ॥

ਅਵਰ ਸਭਿ ਤਿਆਗਿ ਬਚਨ ਰਚਨਾ ॥੧॥

ਰਹਾਉ ॥

Har Har Har Na Japeh Rasnaa.

Our Sabh Tiaag Bachan Rachnaa. 1.

Rahaao.

Therefore, O naive person, why don't you realize the truth and chant Lord's name time and again with your tongue? To attain salvation, you must abandon all other useless utterances. ॥1॥ Pause ॥

ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ, ਬੇਦ ਬਿਧਿ,

ਚਉਤੀਸ ਅਖਰ ਮਾਂਹੀ ॥

ਬਿਆਸ ਬਿਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ,

ਰਾਮ ਨਾਮ ਸਰਿ ਨਾਹੀ ॥੨॥

Naanaa Khiyaan Puraan, Baid Bidhi,

Choutees Akhar Maanhi.

Biaas Beechar Kehio Parmaarth,

Raam Naam Sar Nahie. 2.

O Pundit, the numerous stories in the Puranas, the ways of doing various rituals and religious rites as outlined in Vedas are all nothing but legends. They are simply written using 34 letters of the (Hindi) alphabet. These stories do not in any way impart divine knowledge necessary for one to seek union with the Lord. In fact, after deep contemplation of Vedas, hermit Vyasaa concluded that the study of these scriptures is no way equal to the chanting of the Name of the Lord. Then, O Pundit, why don't you worship and adore the Almighty God? ॥2॥

ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ ਫੁਨਿ,

ਬਡੈ ਭਾਗਿ ਲਿਵ ਲਾਗੀ ॥

ਕਹਿ ਰਵਿਦਾਸ ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਧਰਿ,

ਜਨਮ ਮਰਨ ਭੈ ਭਾਗੀ ॥੩॥ ੪॥

Sahaj Samaadhi Upadhi Rahat Phuni,

Badey Bhaag Liv Laagee.

Keh Ravi Dass Pargaas Reedhey Dhar,

Janam Maran Bhey Bhaagee. 3. 4.

Ravi Dass Ji says, very fortunate are those who are in love with the Lord. They attain a stable state of mind and are free from all entanglements of life. They enshrine the Lord's light within their hearts and are not afraid of the cycles of life and death. ॥3॥4॥

Purport: Ravi Dass Ji asserts that the soul of a person, who adores and glorifies the All-powerful Lord while he is alive, rests in peace at the Lord's Feet after his death. Thereafter, it ends its reincarnation and is liberated from the pain associated with millions of cycles of life and death.