

ਰਾਗ ਸੋਰਠਿ

RAAG SORAT'H

Prologue: This is the fifth hymn in Raag Sorat'h by Ravi Dass Ji. In this hymn he says that nothing is better than God. Only by His grace, one gets to worship Him. It is only through constant meditation on the Word of the Lord one obtains everlasting bliss. The highest form of devotion is to obey His commands without ever worrying about their ramifications.

ਜਉ ਤੁਮ ਗਿਰਿਵਰ ਤਉ ਹਮ ਮੋਰਾ ॥ **Jau Tum Girivar Tau Ham Moraa.**

ਜਉ ਤੁਮ ਚੰਦ ਤਉ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ॥੧॥ **Jao Tum Chand Tau Ham Bhaye Hain Chakoraa. 1.**

O Lord, if you are the most magnificent mountain, then I am that peacock who dances to admire its vast size. On the other hand, if You are the moon, then I am that partridge who is madly in love with it. In fact, it does not matter who You are, O my Lord, I am simply Your lowly follower with an unconditional love for You. ||1||

ਮਾਧਵੇ ਤੁਮ ਨ ਤੋਰਹੁ ਤਉ ਹਮ ਨਹੀ ਤੋਰਹਿ॥ **Maadhway Tum Na Torho Tau Ham Nahi Toreh.**

ਤੁਮ ਸਿਉ ਤੋਰ ਕਵਨ ਸਿਉ ਜੋਰਹਿ॥੧॥ਰਹਾਉ॥ **Tum Siyo Tor Kawan Siyo Joreh . 1. Rahaao.**

O God, it is my humble request to you. If You do not sever your ties of kinship with me, I will never sever my ties with You. It is that simple. But, on the second thought, if I were to break my ties with you, with whom would I then establish my links? ||1|| Pause ||

Purport: In short, there is no way I can forsake You, my Lord, because and I am completely devoted to You. I cannot knock at the door of someone lese because there is no one equal to You.

ਜਉ ਤੁਮ ਦੀਵਰਾ ਤਉ ਹਮ ਬਾਤੀ ॥ **Jao Tum Deevraa Tao Ham Baaty.**

ਜਉ ਤੁਮ ਤੀਰਥ ਤਉ ਹਮ ਜਾਤੀ ॥੨॥ **Jao Tum Teerath Tao Ham Jaaty. 2.**

O my Lord, if You are the lamp, then I am the wick who is ever ready to help intensify Your flame of love. By the same token, if You are the sacred place of pilgrimage, then I am that pilgrim who bows his head at its door. ||2||

ਸਾਚੀ ਪ੍ਰੀਤਿ ਹਮ ਤੁਮ ਸਿਉ ਜੋਰੀ ॥ **Saachy Preet Ham Tum Siyo Joree.**

ਤੁਮ ਸਿਉ ਜੋਰ ਅਵਰ ਸੰਗਿ ਤੋਰੀ ॥੩॥ **Tum Siyo Jor Our Sang Toree. 3.**

O Lord, I have completely secured my true love for You. There is no one in the world who can sway me to do otherwise. In order to surrender myself absolutely to You, I have broken all relationships with others. ||3||

ਜਹ ਜਹ ਜਾਉ ਤਹਾ ਤੇਰੀ ਸੇਵਾ ॥ **Jah Jah Jao Tahaa Tairy Sewaa.**

ਤੁਮ ਸੋ ਠਾਕੁਰੁ ਅਉਰੁ ਨ ਦੇਵਾ ॥੪॥ **Tum So Thaakur Aur Na Dewaa. 4.**

O my Lord, I serve You wherever I go as I see You everywhere. To tell You the truth, my Lord, there is no other Master like You to whom I can serve from the bottom of my heart. ||4||

ਤੁਮਰੇ ਭਜਨ ਕਟਹਿ ਜਮ ਫਾਸਾ ॥

Tumray Bhajan Kateh Jum Fasaa.

ਭਗਤਿ ਹੇਤ ਗਾਵੈ ਰਵਿਦਾਸਾ ॥੫॥ ੫॥

Bhagati Hayt Gaaway Ravi Dassaa. 5. 5.

Only by meditating upon Your Name, O my Lord, one is freed from the noose of death. In order to be able to perform Your devotional service, Ravi Dass sings Your Glorious Praises. ॥5॥5॥
Note that death will come to us all and no one can escape from it. It is the tormenting pain associated with death from which one can free oneself by whole-heartedly chanting the Word of the Lord and surrendering completely to His Will.

ਰਾਗੁ ਸੋਰਠਿ

RAAG SORAT'H

Prologue: *In the sixth hymn in Raag Sorat'h Ravi Dass Ji points out that our stay in this world is of very short duration. However, we tend to forget this reality and ignore the Lord. We build huge mansions, lavishly absorb ourselves in worldly pleasures, and perform heinous actions to fulfill our passions and obligations.*

ਜਲ ਕੀ ਭੀਤਿ ਪਵਨ ਕਾ ਥੰਭਾ,

Jal Ki Bheet Pavan Ka Thanbhaa,

ਰਕਤ ਬੂੰਦ ਕਾ ਗਾਰਾ ॥

Rakat Boond Ka Gaaraa.

ਹਾਡ ਮਾਸ ਨਾੜੀ ਕੋ ਪਿੰਜਰ,

Haad Maas Naarhy Ko Pinjar

ਪੰਖੀ ਬਸੈ ਬਿਚਾਰਾ ॥੧॥

Pankhy Basey Bichaaraa. 1.

The human body is like a structure whose walls are made of water and whose roof is supported by the pillars of air (breath). The poor soul-bird dwells in that body. Mother's egg and father's sperm are like the mortar binding the structure together. All this is kept intact by a framework that is made up of bones, flesh, and veins. ॥1॥

ਪ੍ਰਾਨੀ ਕਿਆ ਮੇਰਾ ਕਿਆ ਤੇਰਾ॥

Praanee Kiya Mairaa Kiya Tairaa.

ਜੈਸੇ ਤਰਵਰ ਪੰਖਿ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥

Jaisay Tarvar Pankhi Basairaa. 1. Rahaao.

The world is like a tree and we are like the birds that come and stay in that tree just for a night and then fly away the next morning. O mortal, why are you lost in thoughts of duality? There is nothing in this mortal world that belongs to you or me. *Everything belongs to Him, the Almighty Lord.* ॥1॥
Pause ॥

ਰਾਖਹੁ ਕੰਧ ਉਸਾਰਹੁ ਨੀਵਾਂ ॥

Rakhyo Kandh Usarho Neewaan.

ਸਾਢੇ ਤੀਨਿ ਹਾਥ ਤੇਰੀ ਸੀਵਾਂ ॥੨॥

Saadhay Teen Haath Tairy Seewaan. 2.

O naïve person, first you lay deep and solid foundations and then you erect walls to build mansions for your lavish life-style. But all you need is three and a half feet of space on a daily basis to rest and sleep. ॥2॥

ਬੰਕੇ ਬਾਲ ਪਾਗ ਸਿਰਿ ਡੇਰੀ ॥
ਇਹੁ ਤਨੁ ਹੋਇਗੋ ਭਸਮ ਕੀ ਢੇਰੀ ॥੩॥

Bunkay Baal Paag Sir Dairy.
Eh Tan Hoyego Bhasam Ki Dhairy. 3.

In order to show off your wealth, you beautify your hair and wear a stylish turban turned to one side on your head. You have never ever realized that one day your body will be reduced to a pile of ashes. ॥3॥

ਉਚੇ ਮੰਦਰ ਸੁੰਦਰ ਨਾਰੀ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਾਜੀ ਹਾਰੀ ॥੪॥

Ochay Mandir Sundar Naaree.
Raam Naam Bin Baazi Haaree. 4.

Driven by your impulses and riches, you take pride in building colossal palaces and marrying the most beautiful woman. However, without enshrining the Lord's Name in the heart, it is but a lost game. ॥4॥

ਮੇਰੀ ਜਾਤਿ ਕਮੀਨੀ, ਪਾਤਿ ਕਮੀਨੀ,
ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥
ਤੁਮ ਸਰਨਾਗਤਿ ਰਾਜਾ ਰਾਮ ਚੰਦ,
ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੫॥੬॥

Mairy Jaati Kameenee, Paati Kameenee,
Ochhaa Janam Hamaaraa.
Tum Sarnaagat Raajaa Raam Chand,
Keh Ravi Dass Chamaaraa. 5. 6.

Says Ravi Dass, O my Luminous Lord, my King, my social status is low, I am born in the family of untouchables, and I perform menial jobs. However, I have sought Your protection. *Therefore, kindly come to my rescue, O my Lord, and bestow upon me the Divine Wisdom so that I cannot forget You even for a moment.* ॥5 ॥6॥

ਰਾਗੁ ਸੋਰਠਿ

RAAG SORAT'H

Prologue: This is the seventh and last hymn in Raag Sorat'h by Ravi Dass Ji. In this hymn he explains how people are absorbed in the worldly pleasures and are intoxicated by its materialistic splendor. They are all preoccupied in taking care of their temporal bodies and no one seems to pay any attention to the Lord's Word. Such an affinity for the mortal body is nothing but an affliction. On the other hand, when a person attains the state of bliss by meditating upon the Lord's Name, he is not afraid of death. Such a noble person neither cherishes life nor despises death. For him, happiness is no different than sorrow. He regards life and death as the two sides of the same picture.

Ravi Dass Ji was born in an untouchable family. His daily routine was to carry dead carcasses of animals and to make/mend shoes. He lived in or near Benaras, a well-acclaimed center for Hindu religion in Uttar Pradesh, India. Idol worship was the most prevalent religious ritual performed during his life time, and to great extent still is, by Brahmins in that city. Put yourself in that time frame and imagine the situation. On one side there were well educated and learned Pundits who were

preaching idol worship to dupe the public at large. On the other side there was Ravi Dass Ji, a person belonging to the lowest of the low class, challenging their tenets by stating that there is but one God, our Lord, the Master of the Universe, verily the Most Gracious and the Most Merciful. We can very well imagine how Ravi Dass Ji must have been ridiculed and tortured by the Pundits on a regular basis. In fact, even today one can narrate many such stories that are still taking place not only in India but also all over the world where one group of people looks down upon the other. In this hymn, Ravi Dass Ji responds to taunts and sarcasm he faced on the daily basis by using the items of his profession (shoemaker) as the medium of his expression.

ਚਮਰਟਾ ਗਾਂਠਿ ਨ ਜਨਈ ॥

Chamrattee Gaant'h Na Janyee.

ਲੋਗੁ ਗਠਾਵੈ ਪਨਹੀ ॥੧॥ ਰਹਾਉ ॥

Log Gat'hawain Panhee. 1. Rahaao.

I am a poor shoemaker who does not know how to mend a shoe (the human body). However, the people are busy getting their shoes mended. ||1|| Pause ||

Purport: In essence, Ravi Dass Ji says that people are so busy in taking care of their daily necessities of life that they don't know how to worship the Lord.

ਆਰ ਨਹੀ ਜਿਹ ਤੋਪਉ ॥

Aar Nahi Jih Topaoh.

ਨਹੀ ਰਾਬੀ ਠਾਉ ਰੋਪਉ ॥੧॥

Nahi Raanby T'haon Ropaoh. 1.

Neither I have an awl to stitch the shoes nor I have a knife that I can use to cut a piece of leather and use it to patch them. We must admire the ways in which Ravi Dass Ji is using the tools of his trade to shed light upon our way of life. In short, he says that I lack that attachment with my body, which forces me to look after it in a lavishly manner. In addition, I don't nurture greed that compels me to serve delectable cuisine to please my body. ||1||

ਲੋਗ ਗੰਠਿ ਗੰਠਿ ਖਰਾ ਬਿਗੁਚਾ ॥

Log Gant'h Gant'h Kharaa Biguchaa.

ਹਉ ਬਿਨ ਗਾਠੇ ਜਾਇ ਪਹੁਚਾ ॥੨॥

Haon Bin Gaant'hay Jaaye Pahunchaa. 2.

By continuously mending their shoes, people have wasted their lives and destroyed themselves beyond repair. (People are so busy in taking care of themselves that they don't have time to think about the Lord. They have lost their true purpose in Life.). On the other hand, without wasting any time on mending (without spending time to take care of myself), I had ample time to worship the Lord. As a result of it, I am already there at His Feet. ||2||

ਰਵਿਦਾਸ ਜਪੈ ਰਾਮ ਨਾਮਾ ॥

Ravi Dass japey Raam Naamaa.

ਮੋਹਿ ਜਮ ਸਿਉ ਨਾਹੀ ਕਾਮਾ ॥੩॥ ੭॥

Mohe Jum Siyo Naahi Kaamaa. 3. 7.

Ravi Dass has forsaken the love for his body and now chants the Name of the Lord. For this reason, he has nothing to do with the Messenger of Death. ||3|| 7||

Purport: Ravi Dass says, "Since the messenger of death is also created by the Lord, he cannot harm me any more because I have sought His protection."

ਰਾਗੁ ਧਨਾਸਰੀ

RAAG DHANAASAREE

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 three hymns by Ravi Dass Ji in Raag Dhanaasaree. These hymns appear in the contiguous form on Page 694 in the Holy Book of the Sikhs, Sri Guru Granth Sahib. In the first hymn, Ravi Dass Ji exalts the Lord and glorifies Him in Truth. We must always pray to Him and show our unwavering fealty to our Creator in order to experience the sublime joy of His spiritual subliminal image.

ਹਮ ਸਰਿ ਦੀਨੁ, ਦਇਆਲ ਨ ਤੁਮ ਸਰਿ,

Ham Sar Deen, Daiyaal Na Tum Sar,

ਅਬ ਪਤੀਆਰੁ ਕਿਆ ਕੀਜੈ ॥

Aab Patiyaar Kiyaa Keejey.

ਬਚਨੀ ਤੋਰ, ਮੋਰ ਮਨੁ ਮਾਨੈ,

Bachnee Tor, Mor Man Maney,

ਜਨ ਕੋ ਪੂਰਨੁ ਦੀਜੈ ॥੧॥

Jan Ko Pooran Deejey. 1.

O Lord, it is a forgone conclusion that there is none so destitute as I am and none so compassionate as You are. Therefore, there is no need to perform any further test or to search for any more evidence. Please bless me to the fullest extent that my mind is completely absorbed in following Your commands at all times. ||1||

ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ ॥

Haon Bal Bal Jao Ramaiya Kaarnay.

ਕਾਰਨ ਕਵਨ ਅਬੋਲ ॥੧॥ ਰਹਾਉ ॥

Kaarn Kawan Abol. 1. Rahaao.

O my immaculate Lord; I am willing to sacrifice myself in Your service. Then, for what reason are You so quiet? O Lord, why don't You talk to me? ||1|| Pause ||

ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ,

Bahut Janam Bichhuray Thay Maadho,

ਇਹ ਜਨਮੁ ਤੁਮਾਰੇ ਲੇਖੇ ॥

Eh Janam Tumhaaray Laikhay.

ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਾਗਿ ਜੀਵਉ,

Keh Ravi Dass Aas Lag Jeeveo,

ਚਿਰ ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥੨॥੧॥

Chir Bhaiyo Darshan Daikhay. 2. 1.

O Lord, I have been separated from you for so many lives. Please have mercy upon me, and let me dedicate this life entirely to You. It has been so long since I had Your spiritual vision. I am passing this life with the hope that I may be able to glance at Your subliminal image. ||2||1||

In essence, Ravi Dass Ji says, in order to have the glimpse of the source from which we came, we must act in accordance with His Will, offer ourselves to Him, and seek His protection. We must not succumb to wiles and evils of materialistic world. We must perform acts of righteousness to save our souls from the lapidations of the Messenger of Death.

ਰਾਗੁ ਧਨਾਸਰੀ

RAAG DHANAASAREE

Prologue: In the second hymn, Ravi Dass Ji answers a basic question: How shall we pray? What words shall we use to convey the yearnings of our miserable and ignorant hearts to the One who knows all? The answer: The prayer must come from the heart. It must also be unconditional prayer. We must praise Him for His creation and His cherishing care. We must worship Him and ask for His guidance at all times.

ਚਿਤ ਸਿਮਰਨੁ ਕਰਉ ਨੈਨ ਅਵਿਲੋਕਨੋ,

ਸ੍ਵਨ ਬਾਨੀ ਸੁਜਸੁ ਪੂਰਿ ਰਾਖਉ॥

ਮਨੁ ਸੁ ਮਧੁਕਰੁ ਕਰਉ ਚਰਨ ਹਿਰਦੇ ਧਰਉ,

ਰਸਨ ਅੰਮ੍ਰਿਤ ਰਾਮ ਨਾਮ ਭਾਖਉ ॥੧॥

Chit Simaran Karyo Nain Avilokno,

Sarwan Baani Sujas Poor Rakhyo.

Man Su Madhukar Karyo Charan Hirday Dharyo,

Rasan Amrit Raam Naam Bhakhyo. 1.

It is my earnest request to You, O Lord, to help me remember You through meditation in my consciousness; behold You with my inner eyes; and listen to Your sublime words full of praises with my ears. Let my mind be a bumblebee so that I can cherish the Divine fragrance of Your existence, allow me to enshrine Your Feet in my heart so I can hold You dear to me and please help me chant Your gratifying Name with my tongue. ||1||

ਮੇਰੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਜਿਨਿ ਘਟੈ ॥

ਮੈ ਤਉ ਮੋਲਿ ਮਹਗੀ ਲਈ ਜੀਅ ਸਟੈ ॥੧॥

ਰਹਾਉ ॥

Mairy Preet Gobind Siyo Jini Ghattey.

Main to Moal Mehngy Layee Jiya Sattey. 1.

Rahao.

I am afraid that my love for the Lord of the Universe may not diminish to the point that I lose interest in Him. I have paid for it very dearly because I earned it in exchange for my soul. ||1|| Pause ||

ਸਾਧ ਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਉਪਜੈ,

ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ ॥

ਕਹੈ ਰਵਿਦਾਸ ਇਕ ਬੇਨਤੀ ਹਰਿ ਸਿਉ,

ਪੈਜ ਰਾਖਹੁ ਰਾਜਾ ਰਾਮ ਮੇਰੀ ॥੨॥ ੨॥

Saadh Sangat Binaa Bhaao Nahi Upjey,

Bhaav Bin Bhagati Nahi Hoye Tairy.

Kahey Ravi Dass Ek Baintee Har Siyo,

Paij Rakho Raajaa Raam Mairy. 2. 2.

Love for the Lord does not swell up without the company of the holy and pious persons. And without true love, O Lord, one cannot perform Your devotional worship. In his supplication to the Lord, Ravi Dass Ji says, "O my King, I have sought Your guardianship. Please preserve and protect my honor." ||2|| 2||

Prologue: In the third and last hymn in Raag Dhanaasaree, Ravi Dass Ji says that the Aartee (waving of a platter containing burning oil-lamps, flowers, rice, and other fragrances in a circular motion before an idol) is simply a ritual performed without any contemplation. One does not obtain any solace by simply performing rituals and religious rites. One must pray from the core of one's heart and accept the Will of the Lord. God's worship is the only way for one to attain solace and thereby salvation. In Sanskrit, the word Aartee means to unfold one's sufferings in the presence of the Lord and beg for His assistance to alleviate the pain caused by misery and anxiety.

ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ਮਜਨੁ ਮੁਰਾਰੇ ॥

Naam Tairo Aartee Majan Muraaray.

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਝੁਠੇ ਸਗਲ ਪਾਸਾਰੇ

Har Kay Naam Bin Jhut'hay Sagal Paasaaray.

॥੧॥ ਰਹਾਉ ॥

1. Rahaao.

O Lord, the ignorant people are busy performing the Aartee (idol worship). As far as I am concerned, Your Name alone is not only my Aartee but also a cleansing bath for me (Now I don't have to visit various places of pilgrimage to cleanse my soul from the sins). O naïve people, without the everlasting Name of the Lord, all other rituals are nothing but glitzy and useless displays.

॥1॥ Pause ॥

Purport: In order to perform idol worship, Aartee, a time consuming ritual, the Pundit sits on a special mat. He uses a special stone to grind sandalwood in water. Then he mixes saffron, an orange-yellow coloring matter, with it. The mixture is then sprinkled on and around the idol (god). All through this ritual, he is busy chanting the magic spells (mantras) often not knowing what is being uttered by him. In the stanza that follows Ravi Dass Ji says that God's Name is everything to me.

ਨਾਮੁ ਤੇਰੋ ਆਸਨੋ ਨਾਮੁ ਤੇਰੋ ਉਰਸਾ,

Naam Tairo Aasno Naam Tairo Ursaa,

ਨਾਮੁ ਤੇਰਾ ਕੇਸਰੋ ਲੇ ਛਿਟਕਾਰੇ ॥

Naam Tairaa Kaysro Lay Chhitt-kaaray.

ਨਾਮੁ ਤੇਰਾ ਅੰਭੁਲਾ, ਨਾਮੁ ਤੇਰੋ ਚੰਦਨੋ,

Naam Tairaa Ambhulaa Naam Tairo Chandno,

ਘਸਿ ਜਪੇ ਨਾਮੁ ਲੇ ਤੁਝਹਿ ਕਉ ਚਾਰੇ ॥੧॥

Ghas Japay Naam Lay Tujhay Ko Charay. 1

Ravi Dass Ji says, as far as I am concerned, O my Lord, Your Name itself is the special mat for me. Your Name is also the stone I need to grind the sandalwood. Your Name is the saffron that I use to create the colorful mixture. O Lord, Your Name is the water as well as the sandalwood. I take the sandalwood and water and grind them together while I am chanting Your Name and I offer all this to You. ॥1॥

Purport: In short, Ravi Dass Ji says, "I use God's Name for every item that I need to perform His worship".

ਨਾਮੁ ਤੇਰਾ ਦੀਵਾ ਨਾਮੁ ਤੇਰੋ ਬਾਤੀ,
ਨਾਮੁ ਤੇਰੋ ਤੇਲੁ ਲੇ ਮਾਹਿ ਪਸਾਰੇ ॥
ਨਾਮੁ ਤੇਰੇ ਕੀ ਜੋਤਿ ਲਗਾਈ,
ਭਇਓ ਉਜਿਆਰੋ ਭਵਨ ਸਗਲਾਰੇ ॥੨॥

*Naam Tairaa Deevaa Naam Tairo Baaty,
Naam Tairo Tail Lay Mahay Pasaaray.
Naam Tairay Ki Joyti Lagaayee,
Bhaiyo Ujjaaray Bhavan Saglaaray. 2.*

O Lord, that is not the end of it. I also regard Your Name as the lamp and the wick. Considering Your Name as the oil, I lovingly pour it into the lamp. I again use Your Name to lighten the lamp which, in turn, brightens and illuminates the entire world. ॥2॥

ਨਾਮੁ ਤੇਰੋ ਤਾਗਾ ਨਾਮੁ ਫੂਲ ਮਾਲਾ,
ਭਾਰ ਅਠਾਰਹ ਸਗਲ ਜੁਠਾਰੇ ॥
ਤੇਰੋ ਕੀਆ ਤੁਝਹਿ ਕਿਆ ਅਰਪਉ,
ਨਾਮੁ ਤੇਰਾ ਤੁਹੀ ਚਵਰ ਢੋਲਾਰੇ ॥੩॥

*Naam Tairo Taagaa Naam Fool Maalaa,
Bhaar At'haarah Sagal Jut'haaray.
Tairo Kieya Tujhay Kiya Arpiyo,
Naam Taira Toohee Chawar Dholaaray. 3.*

I also consider Your Name as flowers. I bind these flowers together with the thread of Your Name to make a garland. (This is the best I can do. O Lord, I know that people offer various types of flowers to please their deities when they perform idol worship). But, these people have no inkling that the entire vegetation of the world is too impure. Therefore, it is not worthy of Your worship. On the other hand, what is the goodness of offering to You something that You Yourself have created? Therefore, I use Your Name as a special fan to wave over You. ॥3॥

ਦਸ ਅਠਾ ਅਠ ਸਠੇ ਚਾਰੇ ਖਾਣੀ,
ਇਹੈ ਵਰਤਣਿ ਹੈ ਸਗਲ ਸੰਸਾਰੇ ॥
ਕਹੈ ਰਵਿਦਾਸ ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ,
ਸਤਿ ਨਾਮੁ ਹੈ ਭੋਗ ਤੁਹਾਰੇ ॥੪॥ ੩॥

*Das At'haa At'h Sat'hay Charay Khaany,
Ehai Vartan Hai Sagal Sansaaray.
Kahay Ravi Dass Naam Tairo Aartee,
Sat Naam Hai Bhog Tuhaaray. 4. 3.*

O Lord, the whole world is engrossed in various rituals and religious rites. The importance of Your Name has completely lapsed from its consciousness. People are busy reciting the fairy tales as mentioned in the eighteen Puranas. They are under the impression that they can purify their souls by simply bathing at sixty-eight sacred shrines of pilgrimage. They have no control upon the wickedness of their actions. Therefore, it should not come as a surprise to see them wandering through the four sources of creation. Ravi Dass Ji says, O Lord, Your Name alone is the Aartee for me. It is for this reason, I sincerely offer to You , O Lord, Your own everlasting Name as the Divine Food. ॥4॥ 3॥

ਜੈਤਸਰੀ

ਬਾਣੀ ਭਗਤਾਂ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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

RAAG JAITSREE

The word of the devotees

Ek-Onkar Satgur Parsaad.

Prologue: This is the only one hymn by Ravi Dass Ji in Raag Jaitsree under the general heading of the word of the devotees. This hymn is on Page 710 in the Holy Book of the Sikhs, Sri Guru Granth Sahib. In this hymn Ravi Dass Ji says that our passions have gotten complete control upon us and we have become totally helpless. There is only one way out that may save us from their wickedness and that is to meditate upon the Word of the Lord.

ਨਾਥ ਕਛੁਅ ਨ ਜਾਨਉ ॥

Naath Kachua Na Jaanyo.

ਮਨੁ ਮਾਇਆ ਕੈ ਹਾਥ ਬਿਕਾਨਉ ॥੧॥ ਰਹਾਉ ॥

Man Maayaa Kay Haath Bikaanyo. 1. Rahaao.

O my Lord, I have sold out my mind and it is now a puppet in the hands of Maya (the illusionary world). Now I feel totally helpless and cannot figure out anything. ||1|| Pause ||

ਤੁਮ ਕਹੀਅਤ ਹੈ ਜਗਤ ਗੁਰ ਸੁਆਮੀ ॥

Tum Kahiyat Ho Jagat Gur Suaami.

ਹਮ ਕਹੀਅਤ ਕਲਿਜੁਗ ਕੇ ਕਾਮੀ ॥੧॥

Ham Kahiyat Kalyug Kay Kaami. 1.

O Lord, You are well known as the Guru, the Master of the World, because You guide everyone on the path of righteousness. I am a perverted person in the so-called Dark Age of Kal-Yug. Therefore, I humbly request You to show me the right path. ||1||

ਇਨ ਪੰਚਨ ਮੇਰੇ ਮਨੁ ਜੁ ਬਿਗਾਰਿਓ ॥

In Panchan Mairo Man Ju Bigariyo.

ਪਲੁ ਪਲੁ ਹਰਿ ਜੀ ਤੇ ਅੰਤਰੁ ਪਾਰਿਓ ॥੨॥

Pal Pal Har Ji Tay Antar Paariyo. 2.

The five vices (lust, anger, greed, attachment, and ego) have misled me on a ruinous path. Every moment, they are taking me farther and farther away from the Lord. In short, the more I yield to these vices, the more I forget to remember the Lord. ||2||

ਜਤ ਦੇਖਉ ਤਤ ਦੁਖ ਕੀ ਰਾਸੀ ॥

Jat Kat Dekhiyoh Tat Dukh Ki Raasie.

ਅਜੋ ਨ ਪਤਾਇ ਨਿਗਮ ਭਏ ਸਾਖੀ ॥੩॥

Ajoun Na Pataye Nigam Bhaye Sakhie. 3.

These vices have ruined the whole world. Wherever I look, I see nothing but loads of pain and suffering. O Lord, even though I know that the whole world is suffering from mental anguish and the Vedas bear witness to the fact that only Lord is the Savior, I still lack faith and have not been able to bridle my passions. ||3||

ਗੋਤਮ ਨਾਰਿ ਉਮਾਪਤਿ ਸ਼ਾਮੀ ॥

Gautam Naar Umaapati Swaami.

ਸੀਸ ਧਰਨਿ ਸਹਸ ਭਗ ਗਾਮੀ ॥੪॥

Sees Dharan Sahas Bhag Gaanmi. 4.

So treacherous are these five passions, they don't even spare those who are supposed to have supernatural powers. Ravi Dass Ji uses Hindu scriptures to cite some examples.

It is believed that Gautam's wife, Ahalaya, fell in love with Indra and copulated with him. When Gautam heard about it, he got mad and cursed Indra. As a result, Indra came to bear marks of thousands of female organs on his body.

Then there is a story about Brahma who was so intoxicated by the beauty of his daughter that he wanted to have sex with her. She tried to run away from Brahma but to no avail. Wherever she went, Brahma was already there. When Parvati's husband, Shiva, came to know about it, he could not control his rage and cut off Brahma's head. However, Brahma's head got stuck to Shiva's hand. Shiva tried his best but could not shake the head off his hand. Only when Shiva dipped himself in a sacred pool at Kapaal Mochan, Brahma's head came off from Shiva's hand. ॥4॥

ਇਨ ਦੂਤਨ ਖਲੁ ਬਧੁ ਕਰਿ ਮਾਰਿਓ ॥

In Dootan Khal Badh Kar Maariyoh.

ਬਡੋ ਨਿਲਾਜੁ ਅਜਹੁ ਨਹੀ ਹਾਰਿਓ ॥੫॥

Badoh Nilaj Ajhoon Nahi Hariyoh. 5.

I know that these five demons have fooled, bound and destroyed my mind, body and soul. But, O Lord, I am so shameless that I have not yet accepted my defeat from them. *Only when a person realizes his shortcomings, he can take steps to improve upon them.* ॥5॥

Purport: *In short, they have debilitated me to the extent that I cannot dare to raise a finger against them. I have become a mere puppet for them.*

ਕਹਿ ਰਵਿਦਾਸ ਕਹਾ ਕੈਸੇ ਕੀਜੈ ॥

Keh Ravi Dass Kahaa Kaisay Keejey.

ਬਿਨੁ ਰਾਘੁਨਾਥੁ ਸਰਨਿ ਕਾ ਕੀ ਲੀਜੈ ॥੬॥ ੧॥

Bin Raghunaath Saran Ka Ki Leejey. 6. 1.

Says Ravi Dass, What should I do? Where should I go? Without the Lord, who else's protection should I seek? ॥6॥1॥

Purport: *In essence, Ravi Dass Ji says that there is no other place except the holy Feet of the Lord where we should bow our heads and beg for mercy. The Most Merciful Lord will certainly save us from the bondage of five passions and will always lead us on the path of righteousness.*