

ਗੌਂਡ ॥

RAAG GOND

Prologue: In the second hymn Ravi Dass Ji says that the performance of noble acts and religious rites is useless for a person who spends his life in slandering and condemning others.

ਜੇ ਓਹੁ ਅਠਸਠਿ ਤੀਰਥ ਨ੍ਹਾਵੈ ॥

Jay Oh At'h-sat'h Teerath Nahaawey.

ਜੇ ਓਹੁ ਦੁਆਦਸ ਸਿਲਾ ਪੂਜਾਵੈ ॥

Jay Oh Duaadas Silaa Pujaawey.

ਜੇ ਓਹੁ ਕੂਪ ਤਟਾ ਦੇਵਾਵੈ ॥

Jay Oh Koop Tatta Dewaawey.

ਕਰੈ ਨਿੰਦ ਸਭ ਬਿਰਥਾ ਜਾਵੈ ॥੧॥

Karey Nind Sabh Birthaa Jawey. 1.

For a person who indulges in the act of slandering others, it is useless to perform such rituals as bathing at sixty-eight holy places of pilgrimage, worshipping the twelve Shiva-lingam stones, digging wells and ponds for the intended purpose of welfare of mankind. ||1||

ਸਾਧੁ ਕਾ ਨਿੰਦਕੁ ਕੈਸੇ ਤਰੈ ॥

Saadh Ka Nindak Kaisay Tarey.

ਸਰਪਰ ਜਾਨਹੁ ਨਰਕ ਹੀ ਪਰੈ ॥੧॥ ਰਹਾਉ ॥

Sarpar Janho Narak Hi Parey. 1. Rahaao.

How can the slanderer of the holy saints be saved? In other words, there is no way a slanderer can be saved from the pangs of birth and death. It is known for certain that such a person always goes to hell. ||1|| Pause ||

ਜੇ ਓਹੁ ਗ੍ਰਹਨ ਕਰੈ ਕੁਲਖੇਤਿ ॥

Jay Oh Grehan Karey Kulkhait.

ਅਰਪੈ ਨਾਰਿ ਸੀਗਾਰ ਸਮੇਤਿ ॥

Arpey Naar Shingaar Samait.

ਸਗਲੀ ਸਿੰਮ੍ਰਿਤਿ ਸ੍ਰਵਨੀ ਸੁਨੈ ॥

Saglie Simriti Sarwanie Suney.

ਕਰੈ ਨਿੰਦ ਕਵਨੈ ਨਹੀਂ ਗੁਨੈ ॥੨॥

Karey Nind Kawney Nahi Guney. 2.

It is of no avail for a person to perform such acts as bathing at the sacred place of Kurukshaytra, offering his beautiful and bedecked wife, and listening to all the holy books (Simrities) with complete devotion when he indulges in the act of slandering others. ||2||

ਜੇ ਓਹੁ ਅਨਿਕ ਪ੍ਰਸਾਦ ਕਰਾਵੈ ॥

Jay Oh Anik Parsaad Krawey.

ਭੂਮਿ ਦਾਨ ਸੋਭਾ ਮੰਡਪਿ ਪਾਵੈ ॥

Bhumi Daan Sobhaa Mandip Paawey.

ਅਪਨਾ ਬਿਗਾਰਿ ਬਿਰਾਨਾ ਸਾਢੈ ॥

Apnaa Bigaar Biraanaa Sandhey.

ਕਰੈ ਨਿੰਦ ਬਹੁ ਜੋਨੀ ਹਾਢੈ ॥੩॥

Karey Nind Bahu Jonie Handhey. 3.

If a person slanders others, he continues to wander in countless incarnations even though he performs such noble acts as offering numerous feasts, donating land and thereby earning praises in the world, and straightening affairs of others while neglecting his own. ||3||

ਨਿੰਦਾ ਕਹਾ ਕਰਹੁ ਸੰਸਾਰਾ ॥

Nindaa Kahaa Karho Sansaaraa.

ਨਿੰਦਕ ਕਾ ਪਰਗਟਿ ਪਾਹਾਰਾ ॥

Nindak Ka Pargat Paahaaraa.

ਨਿੰਦਕੁ ਸੋਧਿ ਸਾਧਿ ਬੀਚਾਰਿਆ ॥

Nindak Sodh Saadh Bichaariyaa.

ਕਹੁ ਰਵਿਦਾਸ ਪਾਪੀ ਨਰਕਿ ਸਿਧਾਰਿਆ ॥੪॥੨॥

Kahu Ravi Dass Paapee Narak Sidhaariya. 4. 2.

O people of the world, why do you indulge in slander? It does not take long for the public to realize the character of a slanderer. Says Ravi Dass, after giving a considerable thought, I have concluded that the slanderer is a sinner who goes directly to hell after his death. ||4| 2||

ਰਾਮਕਲੀ

RAAG RAAMKALEE

ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

The word of 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: This is the only hymn by Ravi Dass Ji in Raag Raamkalee. It begins on Page 973 and continues on Page 974 in the Holy Book, Sri Guru Granth Sahib. In this hymn Ravi Dass Ji says that we should always recite the Name of the Lord and place ourselves in His Hands. Only complete submission to the Lord will help us attain steady state of bliss.

ਪੜੀਐ ਗੁਨੀਐ ਨਾਮੁ ਸਭੁ ਸੁਨੀਐ,

Parhiye Guniye Naam Sabh Suniye,

ਅਨਭਉ ਭਾਉ ਨ ਦਰਸੈ ॥

Anbhao Bhao Na Darsey.

ਲੋਹਾ ਕੰਚਨੁ ਹਿਰਨੁ ਹੋਇ ਕੈਸੇ,

Lohaa Kanchan Hiran Hoye Kaisay,

ਜਉ ਪਾਰਸਹਿ ਨ ਪਰਸੈ ॥੧॥

Jau Paarseh Na Parsey. 1.

We read the Name of the Lord as written in the Holy Scriptures, we hear His glories as recited by others, and we also reflect upon His numerous attributes, but we do not have a direct perception of the Lord, the embodiment of love and intuition. (*Our attachments with the wicked vices keep us away from the Lord and we fail to realize that we owe our very existence to Him. Ravi Dass Ji tells us about this reality by giving an example*). If the iron does not touch the Philosopher's stone, how can it be transformed into gold? Likewise, if one does not discover God within oneself, how can one find God elsewhere in the universe? ||1||

ਦੇਵ, ਸੰਸੈ ਗਾਠਿ ਨ ਛੁਟੈ ॥

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ,

ਇਨ ਪੰਚਹੁ ਮਿਲਿ ਲੁਟੈ ॥੧॥ ਰਹਾਉ ॥

Dev, Sansay Gant'h Na Chhutney.

Kaam Krodh Maya Mad Matsar,

En Panchan Mil Loottey. 1. Rahaao.

O Lord, the five such vices as lust, anger, attachment with Maya, conceit, and jealousy have pilfered my conscience to the extent that I have become helpless and cannot forsake the skepticism. ||1|| Pause ||

ਹਮ ਬਡ ਕਬਿ, ਕੁਲੀਨ, ਹਮ ਪੰਡਿਤ,

ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ ॥

ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ,

ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ ॥੨॥

Ham Bad Kabi, Kuleen Ham Pandit,

Ham Jogi Sanyaasee.

Giaanee Gunny Soor Ham Daatay,

Eh Budhi Kabeh Na Naasee. 2.

Under the influence of the five vices we have forgotten about our Creator who made us what we are today. Overwhelmed by these passions, we cannot stop thinking that we are great poets with noble heritage. We are Pundits, the religious scholars worthy of admiration. We are Yogis and Sannyassies who have renounced the world. We are learned people because we have read the Scriptures and are abreast with everything that is taking place in this world. We are skilled warriors and are not afraid of death. We are generous persons who give charity to the needy. We have been unable to dispel our egotistical nature. ||2||

Purport: In essence, Ravi Dass Ji says that it does not matter who we are and what we do, it is our pride that takes over us. Once that happens, everything is lost.

ਕਹੁ ਰਵਿਦਾਸ ਸਭੈ ਨਹੀ ਸਮਝਸਿ,

ਭੂਲਿ ਪਰੇ ਜੈਸੇ ਬਉਰੇ ॥

ਮੋਹਿ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨੁ,

ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਮੋਰੇ ॥੩॥ ੧॥

Kahu Ravi Dass Sabhey Nahi Samjhas,

Bhool Paray Jaisay Baoray.

Mohi Adhaar Naam Naaraayan,

Jeewan Praan Dhan Moray. 3. 1.

Says Ravi Dass, those who are victims of the five vices are running around like insane people in the pursuit and fulfillment of their worldly pleasures. They do not understand the fundamental fact of their existence. However, as far as I am concerned, O Lord, You are my life, my breath and my spiritual wealth. In fact, O Lord, you are my only support. From the Lord I obtain everything and I seek help from Him alone. ||3|| 1||

ਰਾਗੁ ਮਾਰੂ

ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

RAAG MAARU

The word of Ravi Dass Ji

Ek-Onkar Satgur Parsaad.

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

Prologue: There are two hymns by Ravi Dass Ji in Raag Maru. These hymns are on Page 1106 in the Holy Book, Sri Guru Granth Sahib. In the first hymn Ravi Dass Ji says that God exalts those who glorify His Excellence. He never forsakes a struggling soul and He turns to good what is perceived by the world as evil. Even the lowly, downtrodden, neglected and oppressed people walk upright and straight when they enshrine the spiritual truth and message of the Most High in their hearts. There is nothing that God cannot accomplish.

ਐਸੀ ਲਾਲ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਕਰੈ ॥

ਗਰੀਬ ਨਿਵਾਜ ਗੁਸਈਆ ਮੇਰਾ,

ਮਾਥੈ ਛਤੁ ਧਰੈ ॥੧॥ ਰਹਾਉ ॥

Aisee Laal Tujh Bin Kaon Karey.

Gareeb Niwaaj Gusaanyian Mairaa,

Maathey Chhatar Dharey. 1. Rahaao.

O my lovely God, who else but You could do such marvelous things? Only You can bestow honor to the meek and poor souls. O Lord, You are the One who can transform a destitute into a king and shelter him under the canopy of Your Grace. ॥1॥ Pause ॥

ਜਾ ਕੀ ਛੋਤਿ ਜਗਤ ਕਉ ਲਾਗੈ,

ਤਾ ਪਰ ਤੁਹੀ ਢਰੈ ॥

ਨੀਚਹ ਉਚ ਕਰੈ ਮੇਰਾ ਗੋਬਿੰਦੁ,

ਕਾਹੁ ਤੇ ਨ ਡਰੈ ॥੧॥

Jaa Ki Chhoat Jagat Ko Laagey

Ta Par Tuhee Dharey.

Neechah Ooch Karey Mairaa Gobind

Kaahu Tay Na Darey. 1.

Ravi Dass Ji says, it is only You, who can grant mercy to the one whose touch pollutes others. O Lord of the Universe, You are not afraid of anyone when You elevate the status of a lowly person to that of a distinguished person. ॥1॥

Background: According to the caste system, a person born in a Shudra caste is considered to be an untouchable person. When a Shudra either touches a person belonging to a higher class or his shadow falls upon him, that person considers himself as if he has been polluted. It is common for such a person (especially a Brahmin) to purify himself by taking a bath in the holy river (such as Ganges).

ਨਾਮਦੇਵ ਕਬੀਰੁ ਤ੍ਰਿਲੋਚਨੁ,

ਸਧਨਾ ਸੈਨੁ ਤਰੈ ॥

ਕਹਿ ਰਵਿਦਾਸੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ,

ਹਰਿ ਜੀਉ ਤੇ ਸਭੈ ਸਰੈ ॥੨॥੧॥

Naam Dev Kabeer Trilochan,

Sadhnaa Sain Tarey.

Keh Ravi Dass Sunho Ray Santho,

Har Jio Tay Sabhey Sarey. 2. 1.

It is only by the Lord's Grace that the saints like Nam Dev, Kabeer, Trilochan, Sadhna, and Sain were able to cross over the terrible World Ocean and be with Him thereafter. (Each one of them was born in a family belonging to a lower class status). Says Ravi Dass, O saints, listen to me very carefully, the Lord is capable of doing everything. There is nothing that is not within His reach. ॥2॥ 1॥

ਰਾਗੁ ਮਾਰੁ

RAAG MAARU

Prologue: This hymn also appears in Raag Sorat'h with minor variations. It simply means that it can be sung in both Raagas. In this hymn Ravi Dass Ji says that God is the Most Gracious. He has everything under His control and nothing is beyond His reach. Therefore, worship the True Lord and accomplish your aim 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. These five trees and the cow are believed to fulfill all the worldly desires of their worshipers. Then there is a mythical diamond that fulfills one's wishes on command. It is also believed that by performing strenuous penances one can attain mastery over the so-called eighteen supernatural powers. In Hindu scriptures there is also a story about the nine treasures (all the wealth) of Kuber. These treasures are within the reach of a mortal if he performs religious ritual and rites according to Vedas. Now read Ravi Dass Ji's point of view.

ਸੁਖਸਾਗਰ ਸੁਰਿਤਰੁ ਚਿੰਤਾਮਨਿ,

ਕਾਮਧੇਨ ਬਸਿ ਜਾ ਕੇ ਰੇ ॥

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਮਹਾ ਸਿਧਿ,

ਨਵਨਿਧਿ ਕਰ ਤਲ ਤਾ ਕੈ ॥੧॥

Sukh-saagar Suritar Chintaa-mani,

Kaam-dhain Bas Jaa Kay Ray.

Chaar Padaarath Ashtt Mahaa Sidhi,

Navnidhi Kar Tal Ta Kai. 1.

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

ਹਰਿ ਹਰਿ ਹਰਿ ਨ ਜਪਸਿ ਰਸਨਾ॥

ਅਵਰ ਸਭ ਛਾਡਿ ਬਚਨ ਰਚਨਾ ॥੧॥ ਰਹਾਉ ॥

Har Har Har Na Japas Rasnaa.

Our Sabh Chhaad Bachan Rachnaa. 1. Rahaao.

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

ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ,

ਚਉਤੀਸ ਅਛਰ ਮਾਹੀ ॥

ਬਿਆਸ ਬੀਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ,

ਰਾਮ ਨਾਮ ਸਰਿ ਨਾਹੀ ॥੨॥

Naanaa Khiyaan Puraan Baid Bidhi,

Chautees Achhar Maahi.

Biaas Beechaar Kahiyo Parmaarath,

Raam Naam Sar Nahi. 2.

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

ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ ਹੋਇ,
ਬਡੇ ਭਾਗਿ ਲਿਵ ਲਾਗੀ ॥
ਕਹਿ ਰਵਿਦਾਸ ਉਦਾਸ ਦਾਸ ਮਤਿ
ਜਨਮ ਮਰਨ ਭੈ ਭਾਗੀ ॥੩॥ ੨॥

Sahaj Samaadh Upaadh Rahat Hoye,
Baday Bhaag Liv Laagee.
Keh Ravi Dass Udaas Dass Mat
Janam Maran Bhai Bheagee. 3. 2.

Ravi Dass Ji says, very fortunate are those who are absorbed in the Name of 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 birth and death. ||3|| 2||

Purport: Ravi Dass Ji asserts that the soul of a fortunate person who adores and glorifies the All-powerful Lord rests in peace after his death. Thereafter, it ends its reincarnations and is liberated from the pangs of birth and death.

ਰਾਗੁ ਕੇਦਾਰਾ
ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

RAAG KAYDAARAA
The word of Ravi Dass Ji
Ek-Onkar Satgur Parsaad.

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

Prologue: This hymn by Ravi Dass Ji in Raag Kaydaaraa is on Page 1124 in the Holy Book, Sri Guru Granth Sahib. In this hymn Ravi Dass Ji says that it is a great honor to sing the glorious praises of the Lord. One who remembers Him even for a moment attains everlasting bliss and obtains salvation at His Feet. The true worship of the Lord implies that one must regulate one's life both in attitude and in action according to the divine principles.

As per Hindu philosophy and school of thoughts, there are six religious rituals that one must perform in order to attain salvation. These rituals are: Reading Vedas and helping others to read; offering formal feasts in the name of various gods and goddesses and assisting others to do the same; giving alms to the needy and persuading others also to perform such acts of charity.

ਖਟੁ ਕਰਮ ਕੁਲ ਸੰਜੁਗਤੁ ਹੈ,
ਹਰਿ ਭਗਤਿ ਹਿਰਦੈ ਨਾਹਿ ॥
ਚਰਨਾਰਬਿੰਦ ਨ ਕਥਾ ਭਾਵੈ,
ਸੁਪਚ ਤੁਲਿ ਸਮਾਨਿ ॥੧॥

Khatt Karam Kul Sanjugat Hai,
Har Bhagti Hirdey Naahi.
Charnaarbind Na Kathaa Bhaawey,
Supach Tul Samaan. 1.

On the one hand, a person may belong to the highest caste (Brahmin) and may have exceptional knowledge of the Scriptures. On the other hand, a person may perform six religious rituals to attain salvation. Neither the fact that a person comes from a good family nor the performance of various rituals helps him to obtain solace if he does not have devotion to the Lord in his heart. One who cannot appreciate the discussion of the Lord's lotus-like Feet is no different than an outcaste (a pariah). ||1||

ਰੇ ਚਿਤ ਚੇਤਿ ਅਚੇਤ॥

ਕਾਹੇ ਨ ਬਾਲਮੀਕਹਿ ਦੇਖ ॥

ਕਿਸੁ ਜਾਤਿ ਤੇ ਕਿਹ ਪਦਹਿ ਅਮਰਿਓ,

ਰਾਮ ਭਗਤਿ ਬਿਸੇਖ ॥੧॥ ਰਹਾਉ ॥

Ray Chit Chayt Achayt.

Kaahay Na Baalmikeh Daikh.

Kis Jaat Tay Kih Padeh Amriyo,

Raam Bhagati Bisekh. 1. Rahaao.

O my unconscious mind, always remember the Name of the Lord. Why don't you think about Balmeek? He attained a very high status from such a low social status (untouchable) as a result of his devotional service to the Lord. ||1|| Pause ||

ਸੁਆਨ ਸਤੁ ਅਜਾਤੁ ਸਭ ਤੇ,

ਕ੍ਰਿਸ਼ਨ ਲਾਵੈ ਹੇਤੁ ॥

ਲੋਗੁ ਬਪੁਰਾ ਕਿਆ ਸਰਾਹੈ,

ਤੀਨਿ ਲੋਕ ਪ੍ਰਵੇਸ ॥੨॥

Suaan Satar Ajaat Sabh Tay

Krishan Laavey Hayt.

Log Bapuraa Kiya Saraahey

Teen Lok Parvays. 2.

Balmeek's profession was to catch and kill dogs. For this reason he was considered to be an enemy of the dogs. He came from the lowest of the low class. But due to his unconditional devotion, he was lovingly embraced by Krishna. How can the people lacking divine knowledge praise him? In other words, Balmeek attained a status beyond all praises. In fact, his praise extended throughout the three worlds. ||2||

Background: Once Pandavas offered an enormous feast. The ceremony was not considered complete even though all persons, who were present, enjoyed the feast to their heart's content. However, Krishna sensed the absence of Balmeek and called for him. When Balmeek came, Krishna washed Balmeek's feet with his own hands and offered food and drinks to him. The feast was declared successful only after Balmeek was done eating. Such is the power of one's devotion toward the Lord.

There are numerous stories in Hindu Scriptures about those who in their distress remembered the Lord and achieved salvation. One such story is about Ajaamal, a wretched Brahmin from Kanoj, India, who married a prostitute. She gave birth to 10 children. Knowing the wicked behavior of Ajamal, a holy person asked him to name his son, Narraiyna (a cherished name for God). At the time of his death, Ajaamal uttered his son's name again and again and achieved salvation.

There is also a story about a prostitute, called Pingulaa, who lived in Janakpuri, India. She was advised by a saint to keep parrot as a pet and train it to say Ram, Ram (a revered epithet for the Lord). While she was training the parrot, she got completely absorbed in God's Name and obtained deliverance.

Another story is about a hunter, Lubhit. While hunting in the woods his misguided arrow fell at the feet of Krishna. Krishna took it as an act of submission and redeemed him.

Finally, there is a story about an elephant, Kunchar. While bathing in a pond, a crocodile got firm hold on its leg. The elephant tried its best but to no avail. Finally, it offered a prayer to the Lord, who came to its help and rescued it from the jaws of the crocodile.

ਅਜਾਮਲੁ ਪਿੰਗੁਲਾ ਲੁਭਤੁ ਕੁੰਚਰੁ,
ਗਏ ਹਰਿ ਕੈ ਪਾਸ ॥

ਮੈਸੇ ਦੁਰਮਤਿ ਨਿਸਤਰੇ,
ਤੁ ਕਿਉ ਨ ਤਰਹਿ ਰਵਿਦਾਸ ॥੨॥ ੧॥

*Ajaamal Pingulaa Lubhit Kunchar,
Gaye Har Kai Paas.*

*Aisay Durmat Nistaray,
Tu Kiyon Na Tareh Ravi Dass. 3.1.*

Ravi Dass Ji uses the above-mentioned stories to make his point. He says that Ajaamal, Pingulaa, Lubhia, and Kunchar sought help from the Lord and got emancipation. When the Most Magnanimous Lord has saved such evil-minded persons, then O Ravi Dass, why wouldn't He save you?
॥ 3॥1॥

Purport: Ravi Dass says that when a person remembers the Lord even for a moment, the Lord listens to his prayers and comes to his rescue. Therefore, one must always keep the Lord's Name at the tip of one's tongue.

ਰਾਗੁ ਭੈਰਉ

ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ ਘਰੁ ੨
੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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

RAAG BHAIRAO

*The word of Ravi Dass Ji, Ghar 2
Ek-Onkar Satgur Parsaad.*

Prologue: This hymn by Ravi Dass Ji in Raag Bhairao is on Page 1167 in the Holy Book of the Sikhs, Sri Guru Granth Sahib. In this hymn Ravi Dass Ji says that God-fearing persons should learn from the signs and attributes of the Lord all around them even though He is not visible to the naked eyes. Such persons should always be on their guard against all that is false. By virtue of his fondness and devotion for the Lord, a person finds heavenly peace and is free from all desire and pain. He ultimately becomes one with the Lord.

ਬਿਨੁ ਦੇਖੇ ਉਪਜੈ ਨਹੀ ਆਸਾ ॥

ਜੋ ਦੀਸੈ ਸੋ ਹੋਇ ਬਿਨਾਸਾ ॥

ਬਰਨ ਸਹਿਤ ਜੋ ਜਾਪੈ ਨਾਮੁ ॥

ਸੋ ਜੋਗੀ ਕੇਵਲ ਨਿਹਕਾਮੁ ॥੧॥

Bin Daikhay Upjey Nahi Aasaa.

Jo Deesey So Hoye Binaasaa.

Baran Sahit Jo Jaapey Naam.

So Jogi Kewal Nihkaam. 1.

It is not an easy task to touch Lotus-like Feet of God because He is not visible to the naked eye. Without seeing Him, the yearning to worship Him does not arise. It is for this reason one remains attached to the visible world. But whatever we see in this world is not everlasting. It will wither away with the passage of time. Regardless of the fact that God is invisible to the naked eye, a person who chants and sings steadfastly the Praises of the Lord is a true Yogi. Such a person knows how to exert complete control over his emotions. He achieves freedom from all worldly desires and attains the ultimate stable and serene state of mind. ॥1॥

ਪਰਚੈ, ਰਾਮੁ ਰਵੈ ਜਉ ਕੋਈ ॥

Parchey Raam Ravey Jou Koyee.

ਪਾਰਸੁ ਪਰਸੈ ਦੁਬਿਧਾ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

Paaras Parsey Dubidhaa Na Hoyee. 1. Rahaao.

When someone recites the Lord's Name repeatedly and in a steady manner from the heart, sooner or later he is absorbed in His love. It appears as if he has touched the philosopher's stone and turned himself into pure gold. He sees Lord's image in all and eradicates his sense of duality. ||1|| Pause ||

ਸੋ ਮੁਨਿ, ਮਨ ਕੀ ਦੁਬਿਧਾ ਖਾਇ ॥

So Muni Man Ki Dubidhaa Khaaye.

ਬਿਨੁ ਦੁਆਰੇ ਤ੍ਰੈ ਲੋਕ ਸਮਾਇ॥

Bin Dwaaray Trey Lok Samaaye.

ਮਨ ਕਾ ਸੁਭਾਉ ਸੁਭੁ ਕੋਈ ਕਰੈ ॥

Man Ka Subhaao Sabh Koyee Karey.

ਕਰਤਾ ਹੋਇ ਸੁ ਅਨਭੈ ਰਹੈ ॥੨॥

Kartaa Hoye Su Anbhey Rahey. 2.

Consider that person to be a true Rishi (sage) who has licked the duality of his mind. He is always engrossed in the love of his Omnipresent and Formless Lord. In this world, everyone does according to his own convictions and inclinations. But someone who meditates upon the Lord's Name follows His commands by discarding his own ideologies. By virtue of this fact, he becomes one with the Lord and remains free from all fears. ||2||

ਫਲ ਕਾਰਨ ਫੂਲੀ ਬਨਰਾਇ ॥

Fal Kaarn Foolee Banraaye.

ਫਲੁ ਲਾਗਾ ਤਬ ਫੂਲੁ ਬਿਲਾਇ ॥

Fal Laagaa Tab Fool Bilaaye.

ਗਿਆਨੈ ਕਾਰਨ ਕਰਮ ਅਭਿਆਸੁ ॥

Giyaaney Kaarn Karm Abhiyaas.

ਗਿਆਨੁ ਭਇਆ ਤਹ ਕਰਮਹ ਨਾਸੁ ॥੩॥

Giyaan Bhaiyaa Teh Karmeh Naas. 3.

It is a well-known fact that the vegetation blossoms in order to produce fruit. The blossoms wither away as soon as the fruit takes its form. Likewise, God-fearing people of the world perform their daily actions (such as prayers) for the sake of spiritual wisdom. They strive to lead a life of high moral standard and be one with the Lord. Once they gain the spiritual wisdom, they attain such a stable and peaceful state of mind that ultimately detaches them from the worldly passions. ||3||

ਪ੍ਰਿਤ ਕਾਰਨ ਦਧਿ ਮਥੈ ਸਇਆਨ ॥

Ghirat Kaarn Dudh Mathey Sayiaan.

ਜੀਵਤ ਮੁਕਤ ਸਦਾ ਨਿਰਬਾਨ ॥

Jeewat Mukat Sadaa Nirbaan.

ਕਹਿ ਰਵਿਦਾਸ ਪਰਮ ਬੈਰਾਗ ॥

Keh Ravi Dass Param Biraag.

ਰਿਦੈ ਰਾਮੁ ਕੀ ਨ ਜਪਸਿ ਅਭਾਗ ॥੪॥੧॥

Ridhey Raam Ki Na Japas Abhaag. 4. 1.

A woman, well versed in daily chores, churns milk because it is the only way to extract butter (Ghee) from it. Butter is the essence of Milk. Likewise, a person who chants His Name constantly knows very well that all his good-faith endeavors are simply the means to find a permanent place at the Lord's Door. Such a person ultimately attains salvation and thereafter remains in the state of heavenly peace (Nirvana). Ravi Dass Ji says, O unfortunate one, do you really want to attain ever-steady state of mind? Then why don't you meditate upon the Name of the Lord who is already in your heart? ||4||

Purport: Ravi Dass Ji says that God dwells in each and everyone. However, His existence can only be realized by chanting His Name. We must also realize that the sole purpose of our worldly actions is to seek union with Him. We have to perform all those deeds that are necessary as a household member. However, we must not forget the Lord while performing these deeds. Our ultimate aim is find oneness with the Lord. It is like the purpose of a woman who churns milk to obtain butter.