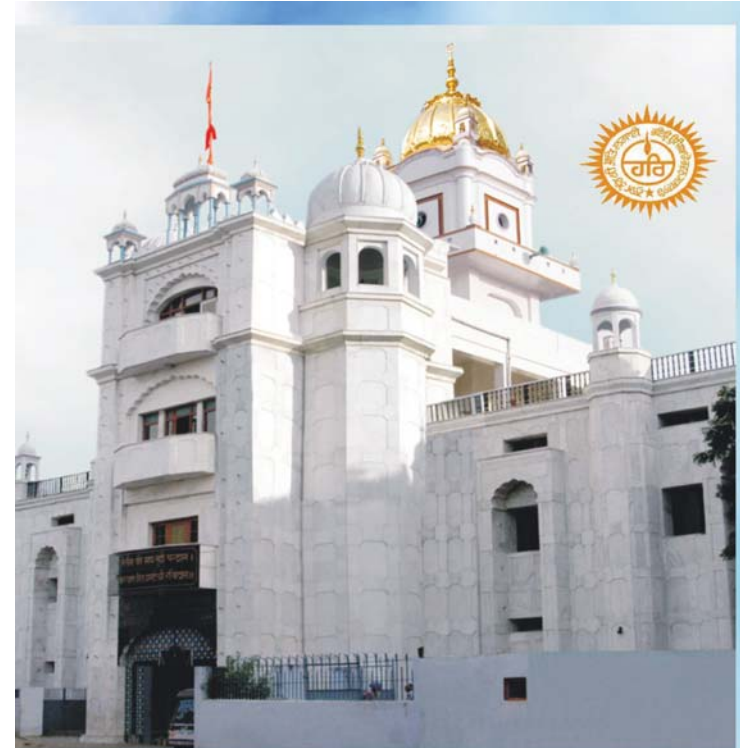


AMRITBANI

Satguru Ravidass Maharaj



English translation by
Siri Ram Arsh



SANT PIPL DASS



SANT SARWAN DASS



SANT HARI DASS



SANT GARIB DASS



SANT NIRANJAN DASS



AMAR SHAHEED

SANT RAMA NAND



SANT SURINDER DASS BAHRA

Amritbani

(Satguru Ravidass Maharaj)
English translation

Other books by Siri Ram Arsh

1. Agnaar (Poems) - 1975
2. Rabaab (Ghazals) - 1978
3. Purslaat (Ghazals) - 1981
4. Sankh te Sippian (Ghazals) - 1984
5. Sparsh (Poems) - 1985
6. Sarghian te Samundar (Ghazals) - 1987
7. Ghazal Samundar (Ghazals) - 1989
8. Kirana Di Bukkal (Ghazals) - 1993
9. Sandli Paun (Novel) - 1989
10. Alokaari Shakti Guru Ravidass (Biography) - 1994
11. Agammi Noor (Epic) - 1996
12. Panth Sajaiyo Khalsa (Epic) - 1999
13. Samundar Sanjam (Ghazals) - 2001
14. Tum Chandan (Epic) - 2002
15. Guru Mileo Ravidass (Epic) - 2005
16. Sagal Bhawan De Nayak (Biography of Guru Ravidass) - 2005
17. Adutti Aad Kavi (Biography of Maharishi Valmik) - 2005
18. Tan Tapan Tandoori (Poems) - 2005
19. Harfan di Sanwedna (Ghazals) - 2009
20. Ravidassia Religion and Dera Sachkhand, Ballan - 2011

Amritbani

(Satguru Ravidass Maharaj)

English translation by

Siri Ram Arsh

**Shri Guru Ravidass Janam Asthan Public
Charitable Trust, Seer Goverdhanpur,
Varanasi (U.P.)**

Amritbani

(Satguru Ravidass Maharaj)

English Translation by :

Siri Ram Arsh

204 Sector 65

Mohali (Punjab)- India-160062

Cell Ph. ++9888452204

email: siriramarsh204@gmail.com

First Published : 2012

© All rights reserved with the Publisher.

Published by:

Shri Guru Ravidass Janam Asthan Public Charitable Trust,
Seer Goverdhanpur, Varanasi (U.P.)

Type-setting by

Kafla Intercontinental

3437 Sector 46-C, Chandigarh

Phone : +9872823437

Printed at :

Mona Enterprises

Naveen Shahdara, Delhi

Price : Rs. 200

Title design: Raman Bhardwaj

Last title picture : Satguru Ravidass Janam AsthanMandir, Seer Goverdhanpur,
Varanasi (U.P.)-India

CONTENTS

BLESSINGS	11
BENEDICTION	12
SOME IMPORTANT FACTS RELATING TO THE LIFE OF SATGURU RAVIDASS MAHARAJ	14
PRINCIPLES OF RAVIDASSIA RELIGION	15
PREFACE	16
AARTI	26

SHABADS

1. TOHI MOHI MOHI TOHI ANTAR KAISA	27
2. MERI SANGAT POCH SOCH DIN RATI	27
3. BEGAM PURA SAHAR KO NAAO	28
4. SADHO! KA SASHTRAN SUN KEENO	29
5. TERA JAN KAHAI KO BOLAI	30
6. AISI BHAGAT NA HOYE RE BHAI	31
7. HAI SABH ATAM SUKH PARKAS SAANCHO	32
8. KOYO SUMRAN DEKHON YAI SABH UPLI CHOBHA	32
9. PEHLAI PEHRAI RAIN DAI BANJARYA	33
10. YA RAMA EIK TU DAANA TERA AADH BHEKH NA	35
11. GHAT AVGHAT DUGAR GHANA	35
12. SATJUG SAT TETA JAGI DUAAPAR PUJA CHAR	36
13. KUP BHARIO JAISE DADIRA	37
14. MARIG MEEN BHARING PATANG	38
15. SANT TUJHI TAN SANGAT PARAAN	39
16. TUM CHANDAN HAM IRAND BAPURE	39
17. KAHA BHAIOO JAO TAN BHAIOO CHHIN CHHIN	40

18. HAR HAR HAR HAR HAR HAR HARE	40
19. MATI KO PUTRA KAISE NACHAT HAI	41
20. DUDH TA BACHHRAI THANHU BITARIO	41
21. JAB HAM HOTE TAB TU NAAHI AB TUHI MAI NAAHI	42
22. JAO HAM BANDHE MOH FAAS	43
23. DULABH JANAM PUNN PHAL PAIO BIRTHA	44
24. SUKH SAGAR SURTAR CHINTAMAN	44
25. JAO TUM GIRIVAR TAO HAM MORA	45
26. JAL KI BHIT PAVAN KA THAMBHA	46
27. CHAMRATA GANTH NA JANIE	46
28. RE MANN! CHET MEECH DIN AAYA	47
29. HAM SAR DIN DIYAL NA TUM SAR	48
30. CHIT SIMRAN KARAO NAIN AVILOKANO	48
31. NAAM TERO ARTI MAJAN MURARE	49
32. MERI PREET GOPAL SOUN JAN GHATAI HO	50
33. TRAHAI TRAHAI TRIBHUVANPAT PAAWAN	50
34. DARSHAN DEEJHAI RAM DARSHAN DEEJHAI	51
35. JAN KO TAR TAR NAATH RAMIYA	51
36. JO TUM GOPALEAH NEH GAIHO	52
37. PRABHU JI SANGAT SARAN TIHARI	53
38. PANDE KAISI PUJ RACHI RE	53
39. NATH KACHHUA NA JANO	54
40. SAH KI SAR SUHAGAN JANAI	55
41. JO DIN AVAHI SO DIN JAHI	56
42. UCHE MANDAR SAAL RASOI	56
43. DUKHIARI DUKHARA JAG MEH	57
44. DARID DEKH SABH KO HASAI AISI DASA HAMARI	57
45. JIH KUL SADH BAISNOU HOE	58

46. KA TU SOVE JAAG DIWANA	59	74. PANDAT! AKHIL KHILAI NAHI KA KEH GAAYUN	81
47. KHALIK SIKSATA MAIN TERA	60	75. NARHAR CHANCHAL HAI MAT MORI	82
48. JO MOH BAIDAN KAASAN AAKHUN	60	76. TAB RAM NAAM KEH GAVAIGA	83
49. TA THAIN PATIT NAHI KO PAWAN	61	77. SANTO ANIN BHAGAT YEH NAHI	84
50. AISA HI HAR KIYO PYIVO	62	78. BHAGTI AISI SUNHU RE BHAI	84
51. KAA GAYOUN KACHHU GAYE NA HOI	63	79. AB KUCH MARAM BICHARA HO HAR	85
52. AB KA KEH KAUN BATAUN	63	80. NARHAR PRAGTAS NA HO PRAGTAS NA HO	86
53. KHOJAT KITHU FIRAY, TERE GHAT MAIN SIRJANHAR	64	81. JIYO TUM KARAN KESWAI LALACH JIV LAGA	87
54. SANTO KUL PAKHI BHAGAT HAIVSI KALYUG MAIN	65	82. GOVINDAI BHOJAL BIADH APARA	88
55. PAANDE! HAR VICH ANTAR DADHA	66	83. AAGAY MANDA HAVAI RAHYA PARKIRAT NA JAYI	88
56. MANN MERO THIRU NA RAHAYI	67	84. DHRIG DHRIG JEEVAN RAJAI RAM BINA	89
57. HUM GHAR AAYEO RAM BHATAR	67	85. AISI LAL TUJH BIN KAUN KARAI	90
58. KALHU NAYI TAH PAD SEES	68	86. SUKH SAGAR SURITAR CHINTAMAN	90
59. MUKAND MUKAND JAPAHU SANSAR	68	87. PIYA RAM RAS PIYA RE	91
60. JE OH ATHSATH TIRATH NHAVALI	69	88. MANN MORA MAYA MAIN LAPTANO	91
61. AAJ DIVAS LAIUN BALIHARA	70	89. BEET AAYU BHAJAN NAHI KINA	92
62. AISE JAAN JAPO RE JEEV	71	90. PRABHU JI TUM AUGUN BAKHASHANHAR	93
63. PARIAI GUNIAI NAAM SABH SUNIAI	72	91. KHAT KARAM KUL SANJUGAT HAI	93
64. PARCHAI RAM RAMAI JO KOI	72	92. RE MANN RAM NAM SAMBHAR	94
65. AB MAIN HARYO RAI BHAI	74	93. HOU BANJARYO RAM KO	95
66. GAYAI GAYAI AB KA KEH GAAYUN	75	94. PREET SUDHAMANN AAV	96
67. RAM JAN HOYUN NA BHAGAT KAHAYUN	76	95. BIN DEKHE UPJAI NAHI AASA	96
68. AB MERI BURRI RE BHAI TATAI CHARRI LOK BARRAI	77	96. AISA DHIYAN DHARO BANWARI	97
69. BAHU RE! BHRAM BHAGAT SUJAN	78	97. ABGAT NATH NIRANJAN DEVA	98
70. JAYO TUM KAARAN KAISVAI ANTAR LIV LAAGI	79	98. BHAISH LIYO PAI BHED NA JANIYO	99
71. AAYO HO AAYO DEV TUM SARNA	79	99. GURU SABH REHAS AGMAIN JAANAI	100
72. BHAI RE RAM KAHAN HAI MOH BATAVO	80	100. TUJHEH SUJHANTA KACHHU NAHI	100
73. AISO KUCHU ANUBHAO KEHAT NA AAVAI	81	101. NAGAR JANAN MERI JAT BIKHIAT CHAMARAN	101

102. HAR JAPAT TEU JANA PADAM KAVLAS PAT	102
103. MILAT PIARO PARAN NATH KAVAN BHAGAT TE	102
104. KESVAYEH VIKAT MAYA TOR TATAI BIKAL GAT MOR	103
105. RAMAH PUJA KAHAN CHARRAU	104
106. BARAJ HO BARAJ BITHULAI MAYA JAG KHAYA	104
107. TUJHI CHARAN ARBIND BHAWAN MANN	105
108. BANDAI JAAN SAHIB GANI	106
109. SO KACHU VICHARIO TATHAI MERO MANN	107
110. BHAI RE SEHAJ BANDO SOI	107
111. DEHU KALALI EK PIALA	108
112. AISI MERI JAAT VIKHIAT CHAMAR	108
113. PAAR GAYA CHAHAI SAB KOI	109
114. SATGUR HUMHU LAKAHI BAAT	110
115. BAPURAO SAT RAVIDASS KAHAI RE	110
116. EH ANDES SOCH YIH MERE	111
117. BORI KARILAI RAM SANEHA	112
118. RE MANN MANCHALA SANSAR SAMUNDAI	112
119. RATH KO CHATUR CHLAWANHARO	113
120. JO TUM TORO RAM MAI NAHI TORON	114
121. KAIH BIDHI AB SUMIRO RE	114
122. AB KAISE CHUTAI NAM RAT LAAGI	115
123. MADHO BHRAM KAISE NA BILAYI	116
124. MANN MERO SAT SAROOP BICHAR	117
125. THOTHO JAN SOYI PACHORO RE KOI	118
126. MADHO! MOH EIKU SAHARA TORA	118
127. PAWAN JAS MADHO TORA	119
128. JAG MAIN VED BAID MANNIJAI	120
129. TUM KARHU KIRPA MOH SAI	120

130. CHAL MANN HAR CHATSAL PARRAOUN	121
131. HAR SIMRAI SOI SANT BICHARO	122
132. SAB KUCH KARAT NA KAHOUN KUCH KAISE	122
133. JA KAI RAM JI DHANI TA KAI KAH KI KAMI HAI	123
134. BHAGAT NA HOYI RE NA HOYI	124
135. RE PAYEO RE RAM AAMI RAS	125
136. DEKH MURKHTA TEHU MANN KI	125
137. AARTI KAHAN LAIN KAR JOVAI	126
138. SANT UTRAI AARTI DEV SIROMNIYEH	127
139. GAGAN MANDAL MAIN AARTI KIJAI	127
140. AARTI KARAT HARSHAI MANN MERO	128
PADAIS	130-151
PAINTI AKHRI	152-158
BANI HAFTAWAAR	159-161
BANI PANDRA TITHI	162-169
BARA MAAS UPDESH	170-182
DOHRA	183
SAAND BANI	184-185
ANMOL VACHAN (MILNI DE SAMAIN)	186
SHADI UPDESH	187-189
SUHAG USTAT	190
MANGLACHAAR	191-194
ANMOL VACHAN	195
SHALOK	196-240

BLESSINGS

The most distinguished Guru of the *Bhakti* movement, Satguru Ravidass had provided a novel concept of equality, liberty and Universal brotherhood during the medieval period of the Indian history. He exhorted human beings to shun superstitions and orthodox rituals.

Dera Sach Khand, Ballan is actively engaged in disseminating the holy philosophy and message of Guru Ravidass. For this purpose, the Dera has been publishing books, other relevant material, producing documentary films and CDs., sponsoring T.V. programmes on Bani and teachings of Guru Ravidass. The sphere of the weekly magazine 'Begumpura Shaher, the voice of the Dera and Ravidassia Religion has been widened by making it a trilingual weekly.

The religious Granth of the newly formed Ravidassia Religion *Amritbani* is already available in Devnagri and Gurmukhi scripts. Mr. Siri ram Arsh, a noted writer, has translated *Amritbani* into English language for the benefit of devotees settled India & abroad.

I am hopeful that this English Version of the holy Amritbani , will be helpful in disseminating the unique concept of socialism and equality put forth by Guru Ravidass about six centuries ago. This book will also provide enlightenment to its readers about the pious thoughts of Guru Ravidass.

I feel immense pleasure in presenting this valuable book to the readers with my sincere blessings.

Sant Niranjana Dass

Gaddi-Nashin

Dera Sachkhand, Ballan,

District Jalandhar

Punjab, India.

BENEDICTION

The formation of new Ravidassia Religion was announced at a mammoth gathering held on the auspicious occasion of the 633rd anniversary of Satguru Ravidass, at Seer Goverdhanpur, Varanasi. In this congregation, the Amritbani of Guru Ravidass was declared the religious Granth of the newly formed Ravidassia Religion. I have been receiving requests from so many quarters to get the holy Amritbani translated into English language. I entrusted this job to a staunch devotee of Dera, Mr. Siri Ram Arsh, a celebrated writer.

Siri Ram Arsh has so far authored 20 books including two epics on the life and teachings of Guru Ravidass viz. Guru Mileo Ravidass in Hindi language and Tum Chandan in Punjabi language. Tum Chandan epic was recited by Sant Rama Nand, (Amar Shaheed of Ravidassia Nation.). The VCDs and DVDs of the recitation are available with the Dera. He has also written two prose books namely *Sagal Bhawan Ke Naiyak* and *Alokari Shakti- Guru Ravidass*, depicting the the life of Guru Ravidass. An other important book of the author is Ravidassia Religion and Dera Sach Khand, Ballan in addition to a biography of Maha Rishi Valmik, Aadi Aad Kavi. Punjab Government has declared his epic *Agammi Noor* (in Punjabi) as the best book of the year 1997-98 and honoured the author with cash prize. Similarly another book of poetry composed by Arsh, Harfan se Sanvaidnan, has been declared the best book of the year 2010. He was honoured with a cash prize, a plaque and a shawl at a special function held at Jalandhar Cantt On November 1, 2011. He was earlier awarded a gold medal by the Dera on February 18,2011, on the occasion of the 634th anniversary of Guru Ravidass at Seer Goverdhanpur, Varanasi.

He is the first writer who has written articles on Ravidassia Religion and its Religious Granth *Amritbani*. In

my opinion, the translation of Amritbani into English language was an Herculean task, which Siri Ram Arsh has completed successfully with the kind blessings of Guru Ravidass and Saints of Dera Ballan.

I am feeling immense pleasure in presenting this important volume to the readers. I am sure Mr. Arsh will write more books in the line in order to spread the holy message of Satguru Ravidass.

Jai Gurdev.


Sant Surinder Dass Bawa
Dera Sachkhand, Ballan
District Jalandhar
Punjab, India.



Some important facts relating to the life of Satguru Ravidass Maharaj

Date of Birth :	Year 1377 A.D.(Magh Sudi 15, <i>Bikrami Samvat</i> 1433)
Birth place :	Seer Goverdhanpur, Banaras (Varanasi), U. P. – India
Name of father :	Shri Santokh Dass
Name of mother :	Shrimati Kalsi Devi
Name of grandfather :	Shri Kalu Ram
Name of grandmother :	Shrimati Lakhpati
Name of wife :	Shrimati Lona
Name of son :	Shri Vijay Dass
Date of Brahmleen (Salvation) :	Sangrand of month of Harh, Bikrami Samvat 1584, (1528 A. D.)
Place of Brahmleen (Salvation) :	Banaras (Varanasi)

Principles of Ravidassia Religion

1. **Our Guru :** Satguru Ravidass Maharaj
2. **Our Religion :** Ravidassia
3. **Our Religious Granth :** Amritbani Satguru Ravidass Maharaj
4. **Our Religious Symbol :** The symbol is a circular emblem with a sunburst border. Inside the circle, the word 'ਗੁਰਿ' (Gur) is written in Gurmukhi script. Below the word, there are two small stars. The entire symbol is surrounded by a decorative border.
5. **Our Salutation :** Jai Gurudev
6. **Our ultimate place of Pilgrimage :** Sri Guru Ravidass Janam Asthan Mandir, Seer Goverdhanpur, Varanasi (U.P.)-India
7. **Our objects :** To propagate the Bani and teachings of Satguru Ravidass. Besides the teachings and thoughts of Maharishi Bhagwan Balmik, Satguru Namdev, Satguru Kabir, Satguru Trilochan, Satguru Sain and Satguru Sadna would also be propagated.
To respect all religions, love the mankind and lead virtuous life.

PREFACE

The doyen of Indian *Bhakti* movement, eminent saint of medieval period and founder of the Ravidassia religion, Guru Ravidass, was born on the full moon night of the month of *Maagh*, *Bikrami Samvat* 1433, which coincides with the year 1377 A.D., at Seer Goverdhanpur near Varanasi (Banaras), U.P.-India. This period is called the darkest period in the history of India because during this age a large section of the Indian society was deprived of the basic human rights including equality, fraternity and sovereignty. Those depressed people were not allowed to receive education, to change their profession, to worship God, in addition to other numerous restrictions imposed on them. Therefore, Guru Ravidass had to wage a relentless crusade against such social evils. Through his hymns he urged the deprived and downtrodden people to shun ignorance & illiteracy and work hard in order to ameliorate their lot because poverty, illiteracy and ignorance are the cruelest enemies of mankind. While showing innocent people the right path of meditation, he had to strive hard to win back the snatched rights of the poor, depressed and oppressed people. He made strenuous efforts at many levels for the social emancipation of the downtrodden people. With a view to achieving this target, Guru Ravidass faced so many difficulties throughout his life.

From the very beginning of his life, the child Ravidass had inclination towards devotion and started worshipping God. For this reason, he faced severe resistance from the orthodox members of the so called upper caste society. The Brahmans of Banaras were putting obstacles in the way of his devotion because according to their ancient traditions, prevailing in the medieval period, no man born in the so called low caste was allowed to perform worship of God. But when they failed to prevent Ravidass from meditation, they conspired to eliminate Ravidass from the scene for ever. According to this conspiracy, deadly attacks were planned to kill Ravidass. But these attacks on his life could not deter Guru Ravidass from performing

meditation of his *Madhav*, the God. A unique thing about Guru Ravidass is that he did not renounce worldly life and his profession in order to worship God. Outwardly he kept himself busy in his profession and inwardly he remained immersed in devotion of Almighty. By worshipping God in a true manner, he acquired oneness with God. Due to his honest, upright and truthful devotion to God, Guru Ravidass was regarded as the great and eminent religious thinker and prominent Guru of his time. Keeping in view his true devotion towards God, some of his contemporary sages like saint Kabir, saint Sain proclaimed him in their hymns as an excellent saint - Guru of the medieval period *bhakti* movement.

During his childhood, Guru Ravidass used to serve the holy saints. According to him, the real learning comes in the company of pious men. This method of learning is elaborately discussed in his hymns. The small amount that he could save out of his meagre income, he used to spend to serve food to the holy persons. He provided pairs of shoes to the saints whenever he saw them bare-footed. His mother Mata Kalsi Devi used to prepare and serve food to the holy persons who visited their house. Later on Mata Lona, the wife of Guru Ravidass joined her mother-in-law in this noble cause.

Guru Ravidass gave to the entire world a unique concept of socialism, equality and dignity of human beings through his holy hymns. In his devotional hymns, he preached for one and only one God, who is the Creator of the whole universe including human beings, and all 84 lakh species. He further exhorted his followers to worship the True and omnipresent God, to whom he called by the name of *Satnam, Hari, Madhav, Niranjana, Lall, Keshav* etc. At the same time he urged the people to establish a casteless and classless society in the world. Guru Ravidass put forth this philosophy during his prime life time i.e. from the last decade of the fourteenth century to the first half of the fifteenth century A.D. This new concept of equality, universal brotherhood and socialism was preached by Guru Ravidass in his sacred hymns for the first time on the Indian soil. This humanitarian philosophy was presented before

the world by Guru Ravidass, almost half a century before the birth of Guru Nanak Dev, four centuries before the birth of the Great Karl Marx and more than four hundred years before the French Revolution. Guru Ravidass gave this unique concept concerning the welfare of the humanity years before the advent of other prominent Gurus and Supreme Thinkers. It will be worthwhile to mention here that Guru Nanak Dev was born in the year 1469 A.D. and Karl Marx was born in the year 1818 A.D. and French Revolution happened between 1789 to 1799, whereas Guru Ravidass, as mentioned earlier, was born in the year 1377 A.D. It is clear from the years mentioned here and from the history of medieval period of this country, that Guru Nanak Dev was 92 years younger than Guru Ravidass. Sri Manohar Dass Meharban, popularly known as Sodhi Meharban (1581 to 1640 A.D.), grandson of Guru Ram Dass and the nephew of Guru Arjan Dev has mentioned in the *Pothi Sach Khand* (1601 to 1618 A.D.) that Guru Nanak Dev used to listen the hymns of Guru Ravidass from Bhai Mardana, the rebeck player and his life-long companion. Like this Karl Marx was 441 years younger than Guru Ravidass. Karl Marx is regarded in the modern era as a great thinker and philosopher who gave the theory of socialism to the entire world.

Guru Ravidass, due to his unique meditation, attained a very high spiritual position during his life. People from far and near started coming to listen his sermons in the congregations being held near his thatched hut. The high status Brahmans, who earlier used to oppose his worship to God, slowly started coming forward to accept him as their Guru. They not only bowed their heads before Guru Ravidass but also used to perform obeisance by lying prostrate on the ground before Guru Ravidass. Seeing such great Brahmans prostrating before a low caste Ravidass, people from other walks of life also joined them and accepted Guru Ravidass as their Guru.

The fragrance of his pious name and stories relating to his nearness to God spread in the country like golden rays of the dawn. After listening to his praise from the people, the Queen of Chittaurgarh, Rajputana, Queen Rattan Kunwari Jhali

visited Banaras and became the disciple of Guru Ravidass. Later her husband Rana Sangram Singh, popularly known in the history of medieval period, as Rana Sanga, accepted Guru Ravidass as his Guru. A few other rulers of this country too became disciples of Guru Ravidass.

The prominent female saint of the royal family of Chittaurgarh, Mirabai accepted Guru Ravidass as her Guru. This fact was repeatedly affirmed by saint Mirabai in her lyrics that she was initiated into the spiritual life by Guru Ravidass. Guru Ravidass was the first Guru of the era who accepted women folk as his disciples. It is said about Guru Ravidass that he was not the Guru of ordinary people only, but he was also the Guru of saints, kings and queens. Therefore, he was called Raj Guru by his contemporary saints.

Like other medieval period saints connected with *Bhakti* movement, Guru Ravidass also composed hymns, lyrical verses, in order to express pangs of separation from God and intense feeling of love for Him. The hymns of Guru Ravidass are overflowing with devotional fervour and deep desire to meet God. His intense devotion bore fruit and he tasted the supreme bliss of Divine union. As a true devotee of God, he achieved a free access to Him. He could meet God whenever he liked and talked to Him. The hymns of Guru Ravidass are revealing this secret to the world. Guru Ravidass was a prominent saint, guide and preceptor of his time. On one side, he composed the hymns of mysticism in order to inspire the devotees to worship the God and obtain the spiritual power to swim across the ocean of existence, whereas on the other side he composed lyrics in order to inspire and motivate poor and deprived people to strive hard for their economic and social uplift. Guru Ravidass in his holy hymns urged the down-trodden people to liberate themselves from the deadly social evils such as caste system, illiteracy, ignorance, poverty, inequality, bonded labour, etc. In order to reform the society, the approach of Guru Ravidass was unique. Instead of hitting the powerful lobby of his time like Saint Kabir, Guru Ravidass undertook the work to raise the dignity of the people belonging

to so called low castes. Guru Ravidass declared with full authority that God is not the monopoly of the self styled high caste people only. The approach of Guru Ravidass in order to deal with this problem was based on reality and truth. He put forth the example of dignity of labour before his followers. He did not give up his profession in order to worship God but used to recite the name of God while doing his work. Guru Ravidass had been performing his ancestral occupation of preparing leather shoes and at the same time he remained occupied in reciting the name of God. He placed before the world this significant example of the dignity of labour that every profession is honourable, if performed whole-heartedly. As there is no upper caste or lower caste in the world, like this, there is no defiled profession or a holy profession. This was the excellent example of performing meditation and at the same time doing job for his livelihood. This unique combination of devotion and duty was placed before the world by Guru Ravidass about six centuries ago. With his hands he was performing his duty to provide livelihood to the members of his family and with his tongue he was reciting the name of God, from whom he had been separated for so many births and struggling hard in this birth to attain reunion with Him.

So many Kings, Queens and other noble, rich and prominent persons of the country became disciples of Guru Ravidass. They had been offering huge donations and ample money. With this money, a *Sarai* (a rest house) was constructed, wherein Guru Ravidass entertained holy men. M.A. Maculiffe, the author of the Sikh Religion in its sixth volume had written that after the construction of *Sarai*, a beautiful temple was also built. In the last phase, a two –storied house for the residence of the Guru was constructed on the site of the hut. The devotees and other pious men who came from far and near places to listen the sermons of their Guru stayed in the *Sarai* for the night. For all the devotees, food was got prepared under the personal supervision of Mata Lona, the wife of the Guru. Food was served to all persons without any discrimination. All the devotees took food while sitting on the

ground in one row. The Kings and Queens also took food while sitting in the same line with other devotees. This unique gathering of people, hailing from different walks of life, was presenting an extraordinary and novel scene on the earth by the grace of Guru Ravidass, because he himself sat in the row with them and took food. The demi-gods and other celestial angels had seen such a distinctive gathering for the first time. Therefore, they reached there to have a glimpse of this marvellous scene. For the first time in India, community kitchen (*Bhandara, Langar*) for the devotees was started in Seer Goverdhan Pur, Banaras by Guru Ravidass. It was also the need of the hour. As mentioned earlier prominent Brahmans became the disciples of Guru Ravidass but the orthodox families of Banaras were still opposing Guru Ravidass and the Brahmans and other members of the upper castes families were not ready to give a glass of water to a thirsty devotee of Guru Ravidass, then what to talk of food? Therefore under these circumstances, the community kitchen which was running earlier at the residence of Guru Ravidass, was started at a bigger scale.

Guru Ravidass was a very important saint of the *Bhakti* movement, which flourished in India during medieval period. So many Kings and Queens became his followers. Even then the history of that period is silent about relevant facts relating to his life. The history has nothing in its fold to tell the new generation about his last days. The history and other literature produced in this country after Guru Ravidass had attained salvation, has assumed a conspicuous silence. Any information about his temporal seat of spiritual authority is shrouded in obscurity. The history and other sources are unable to reveal any secret as to who occupied his temporal seat after him. What happened to the temple, *Sarai* and his two storied residential building, mentioned by M.A. Maculiffe? Similarly it is not known who was declared the custodian of his hymns.

In the twentieth century, the name of Guru Ravidass was excavated by saints and scholars from the debris of darkness. The scholars collected the hymns of Guru Ravidass from different sources. The sagacious and far-sighted sants of Dera

Sach Khand, Ballan, District Jalandhar, Punjab, India took the lead to preserve the manuscripts of Guru Ravidass Bani in the Dera. This historic work was completed by Sant Rama Nand, under the spiritual guidance of Sant Niranjan Dass, *Gaddi-Nashin* of the *Dera*, with the help of Sant Surinder Dass Bawa.

A great sant Pipal Dass, along with his five year old son Sarwan Dass came to village Ballan, District Jalandhar, from Gill Patti, Bhatinda. The picturesque surroundings of the village tempted the saint to make this area, the sphere of his activities. He established a *Dera* there. After Sant Pipal Dass left for his heavenly abode in 1928, his son Sant Sarwan Dass (1895- 1972) was installed *Gaddi-Nashin* of the temporal seat of the *Dera*. He urged his followers to renounce illiteracy and ignorance and work hard in order to ameliorate their social and economic conditions. Due to his efforts the birth place of Guru Ravidass in Banaras was located. He sent Sant Hari Dass for laying the foundation stone for the construction of a *Mandir* at this site. The foundation stone was laid on 4th. June 1965.

Sant Sarwan Dass left for his heavenly abode on June 11, 1972. On completion of first phase of the *Mandir*, *Murtis* (statues) of Guru Ravidass & Sant Sarwan Dass were installed in *Mandir* on 22nd. February, 1974.

Sant Hari Dass, the third *Gaddi-Nashin* of the *Dera* started the construction of a temple in the *Dera* premises in the memory of Sant Sarwan Dass and installed his statue. Sant Hari Dass left for his heavenly abode on February, 6, 1982. As the fourth *Gaddi-Nashin* of the *Dera*, Sant Garib Dass made strenuous efforts to involve the younger generation in his mission to spread the teachings of Guru Ravidass. For this purpose, he visited the U.K., America, and Canada. He set up Sant Sarwan Dass Charitable Hospital at Kathar, District Jalandhar (Punjab). With a view to propagating the philosophy of Guru Ravidass, he started a weekly "Begumpura Shaheer". Sant Garib Dass attained salvation on July 23, 1994 and Sant Niranjan Dass was installed as *Gaddi-Nashin* of the *Dera* on August 9, 1994. After taking over the temporal seat, Sant Niranjan Dass took

keen interest to provide quality education to the poor students. To attain this goal Sant Sarwan Dass Model School was established at Phagwara in Kapurthala District. A charitable Eye Hospital, Guru Ravidass Satsang Bhawan, at Ballan, Guru Ravidass Mandir at Sirsagarh, Haryana, Guru Ravidass Temple at Pune were also set up. He took keen interest in the further development of Birth Place Temple of Guru Ravidass, at Seer Goverdhanpur, Varanasi and got constructed a four storey building and purchased land for the convenience of the pilgrims. The devotees of Europe offered a golden palanquin at the temple. Gold plating of the main dome of the temple was completed in January, 2010.

In order to propagate the pious teachings of Guru Ravidass, Sant Niranjana Dass visited the U.K., U.S.A., Canada, Spain, Holland, Italy, France, Germany, Dubai, Greece and a few other countries. Along with Sant Rama Nand, a prominent preacher of the *Dera*, he laid foundation stones of Guru Ravi Dass *Dhams* at these places. Sant Rama Nand was a missionary saint bestowed with unique qualities. He was a good preacher of Guru Ravidass Hymns, writer and orator in addition to other qualities. He was actively engaged in propagating the teachings of his Guru based on equality of human beings.

From time immemorial, the fight between light and darkness has been continuing in the universe. The worshippers of darkness do not like that the light of virtuous actions may spread in the world. Sant Rama Nand was not simply a light but was more than a light house. Spiritual light had been oozing out from the every part of his body. He was spreading the light of the pious sayings of Guru Ravidass. But the agents of darkness could not tolerate that the sphere of darkness may decrease because they were engaged in extending the area of darkness. During a tour to Austria, when Sant Niranjana Dass and Sant Rama Nand reached the Guru Ravidass Temple, Vienna, on the morning of 24th. May 2009, they were attacked by forces of darkness, who are against the universal and pious teachings of Guru Ravidass. Both Saints were wounded seriously. Sant Rama Nand attained martyrdom on May 25,

2009. The enlightened people of the world immediately rose to the occasion and they launched powerful protests against this inhuman and ghastly killing of the holy Sant. The intellectuals started thinking seriously about this hideous and heinous crime. They reached the conclusion that a separate identity for the followers of Guru Ravidass is the need of the hour. The whole world was looking towards *Dera Ballan*, whose great spiritual visionary had acquired martyrdom in the gruesome tragedy. When *Gaddi-Nashin* of *Dera*, Saint Niranjana Dass recovered from the wounds of bullets and regained sound health, under his guidance, Sant Surinder Dass Bawa and other learned dignitaries of the world, especially linked with *Dera* began brain storming sessions about this situation in order to provide a separate identity to the disciples of Guru Ravidass and other peace loving people. It took almost seven months to reach the conclusion.

A unique congregation to celebrate the 633rd. anniversary of Guru Ravidass was organised at Birth Place Temple, Seer Goverdhanpur Varanasi, India, on 30th. January 2010. Lakhs of devotees from India and abroad were present on the auspicious occasion. In the presence of *Sant Samaj*, an historic decision was taken unanimously to form Ravidassia Religion. This decision was welcomed by all. The mammoth gathering adopted the new religion immediately. The principals of newly formed Ravidassia religion were accepted. *Amritbani*, containing the hymns of Guru Ravidass was declared the religious *Granth* of the newly formed Ravidassia religion. This holy *Granth* contains 140 *Shabads*, 40 *Pade*, *Paintee Akhari*, *Bani Haftavaar*, *Bara Maas Updesh*, *Saand Bani*, *Shadi Updesh*, *Manglachar* and 231 *Shaloks* of Satguru Ravidass. This *Granth* is available at present in two languages i.e. Devnagri and Gurmukhi scripts.

Now I have rendered the *Amritbani* into English language for the benefit of those people who do not know Hindi or Punjabi. For the convenience of those readers, I have added the original hymns in Roman script, so that they could acquaint themselves with the original hymns. I am personally of the view that it is very difficult to translate the holy Hymns of

Guru Ravidass. I have taken benefit from the work of M. A. Maculiffe in this regard.

Guru Ravidass in his hymns says it is very difficult to explain the Eternal Light, even after seeing the same. It is not possible for a devotee to describe the bliss after meeting the God. Like this it is very difficult to interpret the meanings of holy hymns because it has so many layers. This is a fathomless sea. More over there are so many pearls and jewels lying in its bed. Even then I have tried to adopt the middle path so that this version could be of some help to the readers. It took me almost one and a half years to complete this job. Mrs. Sandeep Kaler wife of Mr. Ravi Kaler of the U. K. and Ms. Trisha of British Co-Ed.Patiala, India have transliterated the hymns of *Amritbani* into Roman.

Sant Niranjn Dass, the *Gaddi-Nashin* of the *Dera* and his Deputy Sant Surinder Dass Bawa provided me enlightened guidance in completing this job which was entrusted to me by the latter.

I am also thankful to Ch. Jagjit Singh, former Punjab Cabinet Minister, who has provided financial support of Rs. One lakh through Sant Niranjn Dass, *Gaddi-Nashin* of *Dera Ballan* for the publication of this book,

By the grace of Guru Ravidass, Sant Niranjn Dass, Sant Surinder Dass Bawa and other enlightened persons, I have been able to complete this firstever English rendering of *Amritbani*. I am also thankful to Mr. Dev Bhardwaj for lending a helping hand in reading the text, proof-reading and bringing out this book.

I do hope that the readers will definitely take benefit of this English translation of holy *Amritbani* of Guru Ravidass. I look forward for your valuable suggestions for the making improvements in the next edition.

January 1, 2012

Siri Ram Arsh
204 Sector 65,
Mohali (Punjab)- India
Cell Ph. ++9888452204

AARTI

NAAM TERO AARTI MAJAN MURARE
HAR KE NAAM BIN JHUTHE SAGAL PASARE || RAHAAO ||
NAAM TERO AASNO NAAM TERO URSA
NAAM TERA KESRO LE CHHITKARE
NAAM TERA AMBHULA NAAM TERO CHANDNO
GHAS JAPE NAM LE TUJHEH KAO CHARE
NAAM TERA DIVA NAAM TERO BATI
NAAM TERO TEL LE MAHI PASARE
NAAM TERE KI JOT LAGAI
BHAIO UJIARO BHAVAN SAGLARE
NAAM TERO TAGA NAAM PHOOL MALA
BHAR ATHARAH SAGAL JUTHARE
TERO KIA TUJHEH KIA ARPAO
NAAM TERA TUHI CHAVAR DHOLARE
DAS ATHA ATHSATHE CHARE KHANI
IHAI VARTAN HAI SAGAL SANSARE
KAHAI RAVIDASS NAAM TERO AARTI
SAT NAAM HAI HAR BHOG TUHARE ||

qzq#t|ur#DutL#mq#puz|#
klun|#qz#leg#Mw|#vjo#szvu|#'4'#ukzdx#
qzq#t|ur#Dvq#qzq#t|ur#kuz#qzq#t|uz#n|ur#o|#lFwz|#
qzq#t|uz#lFvz#qzq#t|ur#lRq#lV#ns|#qz#o|#xMl#k#fz|#'4'
qzq#t|uz#lJyz#qzq#t|ur#ezl#qzq#t|ur#t|o#o|#zlk#szvu|#
qzq#t|u|#nL#mclt#ojz#l#Elh#d#xlmDz#Eyg#vjoz|#'5'
qzq#t|ur#tzjz#qzq#Sx#poz#Ez#Dwz#k#vjo#mWz|#
t|ur#lDz#xMl#l#nDz#Dusck#qzq#t|uz#xkL#fy#Troz|#'6'
gv#Dwz#DwW|#Ez|#Nz{l#lhk#yutl{#k#vjo#vPz|#
nk#ulygz#qzq#t|ur#DutL#vlt#qzq#k#kl#Erj#xkz|#'7'6'

SHABAD -1

(Raag Sree)

TOHI MOHI MOHI TOHI ANTAR KAISA. KANAK KATIK JAL TARANG JAISA. JAO PAI HAM NA
PAP KARANTA AHE ANANTA. PATIT PAVAN NAM KAISE HUNTA. || RAHA AO || TUMH JO NAIYAK
ACHHAHU ANTARJAMI. PARABH TE JAN JANIJAI JAN TE SUAAMI. SARIR ARADHAI MO KAO
BICHAR DEHU. RAVIDASS SAM DAL SAMJHAVAI KOU ||

Between You and me, between me and You, what
difference is there?

The same as between gold and the bracelet made from
gold, between water and its ripples.

If I do not commit sin, O Eternal One, then how You
should have gained the name of Purifier of sinners?

You are the Lord, who possesses the faculty of knowing
others' thoughts.

The servant is known from his Master, and the Master
from his servant.

Grant me the wisdom to worship You with full
concentration of mind and body. Some rare saints may explain
to me about the unity in diversity, says Ravidass. •

SHABAD -2

(Raag Gauri)

MERI SANGAT POCH SOCH DIN RATI. MERA KARAM KUTILTA JANAM KUBHANTI. RAM
GUSAIYA JEEA KE JIVNA. MOHI NA BISARAHU MAI JAN TERA. || RAHA AO || MERI HARAHU
BIPAT JAN KARAHU SUBHAI. CHARAN NA CHHADA O SARIR KAL JAI. KAHO RAVIDASS PAROO
TERI SABHA. BEG MILHU JAN KAR NA BILANBA ||

My associations are low; I think of it day and night. My
birth is mean, my acts are crooked.

O God! Lord of the Earth!! Giver of life to men, do not
forget me. I am Your slave.

Remove my troubles, make Your servant full of love
for You.

I will not forsake Your feet even though my body perishes
tomorrow.

Ravidass says, I seek Your protection, O God. Quickly
come to meet Your servant. Do not delay. •

SHABAD-3

(Raag Gauri)

BEGAM PURA SAHAR KO NAAO. DUKH ANDOHU NAHI TIHI THAAO. NAN TASVIS KHIRAJ NA
MAL. KHAUF NA KHATA NA TARAS JAVAL. AB MOHI KHUB VATAN GAH PAIE. UHAN KHAIR
SADA MERE BHAIE. || RAHA AO || KAYAM DAYAM SADA PATISAHAI. DOM NA SEM EK SO AHI.
ABADAN SADA MASHUR. UHAN GANI BASEH MAMUR. TEO TEO SAIL KARAHAI JEO BHAVAI.
MAHRAM MAHAL NA KO ATKAVAI. KAHAI RAVIDASS KHALAS CHAMARA. JO HAM SAHRI SO
MEET HAMARA ||

There is a city named *Begampura*. Where there is no place
for pain and sorrow.

There is no fear of imposing taxes or of tribute (*Kharaj*).

There is no care nor sin, nor dread nor death.

Now I have found an excellent abode, where ceaseless
happiness does reign and the sovereignty of God is firm and
ever existing.

There is no second or third rate citizen. Every body is
equal there.

Inhabited and ever famous is that city.

Its citizens are full dowered with wealth.

They wander there as they please. Nobody restrains them
from going hither and thither.

Ravidass, an emancipated tanner says, O my friend! Come
and become my fellow citizens of the *Begampura*. •

SHABAD-4

(Raag Gauri)

SADHO! KA SASHTRAN SUN KEENO, ANPAWANI BHAGAT NAHIN SADHI, BHUKHAI ANN NA DEENO ||TEK|| KAAM NA VISREO DIYAMBH NA TIYAGAO, LOBH NA BISAREO DEVA . PAR NINDA MUKH TAI NEH CHAADH, NIPHAL BHAYE SABH SEWA. BAAT PARRAH GHAR MUS PRAYO, UDHAR BHARIO APRADHI . HOVAI APRADHI KESO NA SIMRIYO, AHU AVIDIYA SADHI. HAR ARPAN KAR BHOJ NA KINO, KATHA KIRAT NAHI JANI. RAM BHAGAT BIN MUKAT NA PAWAI, AMAR JEEV GRABAI PRANI. CHARAN KANWAL ANRAG NA UPJAYO, BHOOT DAYA NAHI PALI . RAVIDASS PAL SADH SANGAT MIL, PURAN BRAHAM SADA PRITPALI ||

O saints! What is the use of listening to *Shastars*, if you have not worshipped the God or recited His name and not given alms to a hungry person?

You have not renounced the desires, greed and show of wealth. You have not given up back-biting. Therefore, service performed by you has become fruitless.

You have discarded the noble way of meeting the God and have taken refuge in the world which is not your house.

You commit crime in order to feed your stomach. You have not recited the name of God. As such you have acquired ignorance.

You have not dedicated your life to God and thus do not know the greatness of God. It is a fact that you cannot achieve salvation without worship.

You have not yet felt the pang of separation from God's lotus feet and have not adopted mercy. Ravidass says, if a man spends few moments in the pious company of holy saints with true devotion, then he can achieve the God, who is the Creator. •

SHABAD-5

(Raag Gauri)

TERA JAN KAHAI KO BOLAI. BOL BOL APNI BHAGAT KYOUN KHOLAI ||TEK|| BOLAT BOLAT BARRAI BIADHI BOL ABOLAI JAYI. BOLE BOL ABOL KO PAKRAI BOL BOL KON KHAYI. BOLAI GIAN AUR BOL DHIAN BOLAI BED BRRAYI. UR MAIN DHAR DHAR JAB HI BOLAI TAB HI MOOL GAWAYI. BOL BOL AUREH SAMJAVAI TAB LAG SAMAJ NAHI RAI BHAI. BOL BOL SAMAJ JAB BHUJHI TAB KAAL SAHIT SAB KHAYI. BOLE GURU AUR BOLE CHELA BOL BOL PARTIT JAYI. KAHAI RAVIDASS THAKIT BHAYO JAB HI TABHI PARAMNIDH PAYI ||

What is the necessity for your devotee to tell about his devotion? Why he should reveal the secret of his worship after indulging in discussion with others?

Aimless words, sometimes create bickering and become cause of suffering and pain. An aimless speaker expresses wrath on the devotee of God who speaks less. The devotee of God only speaks at the time of necessity because he remains busy in meditation. The words of worthless speaker create controversy.

When a person talks about knowledge, meditation and important writings of *Veds*, arrogantly, then he departs from the main truth.

When a speaker after discussing these points in loud voice makes other to understand then no one understands these points. But when after understanding the substance of these points, one adopts these points then the man conquers the death and other immoral and evil acts.

When the teacher and disciple discuss the point about the spiritual knowledge, then the Guru becomes more reliable for the disciple.

Ravidass says, when a devotee attains stable and firm position only then he can achieve the treasure of supreme wealth. •

SHABAD-6

(Raag Gauri)

AISI BHAGAT NA HOYE RE BHAI . RAM NAM BIN JO KUCH KARIAI SO SABH BHARAM KAHAYI
||TEK|| BHAGAT NA RAS DAAN BHAGAT NA KATHAI GIAN. BHAGAT NA BAN MAIN GUFA
KHUDAYI. BHAGAT NA AISE HAANSI BHAGAT NA AASSA PAASI. BHAGAT NA KUL KAN
GAWAYI. BHAGAT NA INDRI BANDHAI BHAGAT NA JOG SAHDAI. BHAGAT NA AHAAR GHTAYI
YE SABH KARAM KAHAYI. BHAGAT NA NINDRA SADHAI BHAGAT NA BAIRAG BANDHAI.
BHAGAT NA YAI SABH BED BRRRAHI. BHAGAT NA MOODH MUDHAI BHAGAT NA MALA
DIKHAYE. BHAGAT NA CHARAN DHUAYE YAI SABH GUNI JAN GAYI. BHAGAT NA TOH LOH
JAANI JOU LOUN AAP KO AAP BAKHANI. JOYI JOYI KARAI SO SO KARAM BARRAYE. APAA
GAYO TAB BHAGAT PAYI AISI HAI BHAGAT BHAI. RAM MILIYO APNE GUN KHOYIO RIDH SIDH
SABHAI JO GAWAYI. KEH RAVIDASS CHUTI SABH AAS TAB HAR TAHI KE PASS. AATMA THIR
BHAYI TABHI NIDH PAAI ||

O brother! Performing rituals is not the worship of God.
Everything, without the Name of God is illusion.

Neither singing a tasteful and sweet song nor describing
and elaborating knowledge is worship. Going to forest and
staying in the caves of mountains is not worship.

Neither worship is a joke nor is it a game of dice. Worship
is not to forget the traditional customs of dynasty.

To control your senses to practise ascetic exercises or
observe fast cannot be called worship. All these are false rituals.
Like this worship is not to control your sleep. To renounce the
worldly affairs is not worship. Worship is not to explain the
important writings of *Veds*.

The recitation by counting the beads of rosary or become
a clean shaven is not worship.

The intellectuals make you understand that worship is also
not to wash the feet of an idol. A man cannot understand
worship, till he speaks proudly, because under the influence of
pride, he sings his own praise.

The true worship can only be achieved by renouncing
arrogance. When a man achieves true worship then all his
immoral deeds come to an end. His state of affluence and
spiritual power also come to an end. Ravidass says a man after
renouncing his desires can absorb in the God. •

SHABAD-7

(Raag Gauri)

HAI SABH ATAM SUKH PARKAS SAANCHO. NIRANTAR NIRAHAR KALPIT EAI PAANCHO
||TEK|| AADH MADHAYE AUSAAN EIK RAS TAR TUMBH NA TAYI. THAVER JHANGAM KEET
PATANGA POOR RAHIO HAR RAYI. SARBESVER SARBANGI SARBGAT KARTA HARTA SOYI. SIV
NA ASIV NA SADH AUR SEWAK UNEH BHAV NEH HOYI. DHARAM ADHARAM MOCH NEH
BANDHAN JARAA MARAN BHAV NASAA. DRISTH ADRISTH GEYAH AUR GIANA EIK MEK
RAVIDASS ||

All souls are part and parcel of the God, who is True and
self-illuminated. He is self-existent, continuous and sustains
without food. The man, creation of five elements remains busy
in the imagination of God.

He is the beginning, middle and end of this world. He is
eternal authority and constant. He is independent. He remains
present in the elements of earth, insects, moths etc. He is
absorbed in every thing.

He is the Lord of every one and is complete in all respect.
He is the Creator.

He is neither auspicious nor inauspicious. He Himself is
the Master and Himself is the servant. He is above duality.

In the abode of God, there is neither religion nor irreligion,
neither freedom nor enslavement, neither old age nor death.

Ravidass says the God is present in all visible and invisible
objects. He is the only One on this earth, who is to be known.
He is only self-illuminated. •

SHABAD-8

(Raag Gauri)

KOYO SUMRAN DEKHON YAI SABH UPLI CHOBHA . JA KAI JAISI SUMIRAN TA KO TAISI SOBHA
||TEK|| HAMRI HI SEEKH SUNAI SOUN HI MANDAI RAI. THORAI HI ITRAYI CHALAI PATSHAH
CHADAI RE. ATTHI AATUR HAVI KANCHA HI TOLAI RE. UDAI JAL PAISAI NAHI PANDH RAKHO
RE. THORE HI THORAI MUSIAT PRAYO DHANA. KAHAI RAVIDASS SUNO SANT JANA ||

If you see carefully, you will find that the people are
reciting the name of God superficially only to show and to
gain cheap praise. A man will get the praise according to his
meditation upon God's name.

See the hypocrites, they receive education from me and later start quarrelling with me. Those silly persons by ignoring the vast kingdom of God feel proud in little what they have achieved. Such disturbed people strike a false bargain. But the pretenders involved in the false deeds forget the truth. Water flows to down stream and not upstream. Keep your bundle of knowledge with you.

Those people are looting the wealth belonging to others, in small parts. Ravidass says, O saints! Listen to me and perform true worship. •

SHABAD 9
(Raag Gauri)

PEHLAI PEHRAI RAIN DAI BANJARYA TAIN JANAM LIYA SANSAR VAI. SEWA CHUKO RAM KI BANJARYA TERI BAALAK BUDH GANWAR VAI. BAALAK BUDH GANWAR BA CHIATAYO BHOOLA MAYA JAAL VAI. KAHAN HOYE PACHAI PACHITAI JAL PEHLAI NA BANDHI PAAL VAI. BEES BARAS KA BHAYA AYANA DHAAM NA SAKA BHAV VAI. JAN RAVIDASS KAHAI BANJARAYA JANAM LIYA SANSAR VAI. DUJAI PEHRAI RAIN DAI BANJARYA TU NIRKAT CHALEYO CHAAH VAI. HAR NA DAMODAR DHIAYA BANJARAYA TAIN LEHI NA SKA NAAV VAI. NAAV NA LEEYA AUGUN KEEYA IS JOBAN KAI TAAN VE. APNI PRAAI GINI NA KAYII MANND KARAM KMAAN VE. SAHIB LEKHA LAISI TU BHAR DESI BHEER PARAI TUJH TANH VE. JAN RAVIDASS KAHAI BANJARYA TU NIRKAT CHAALAA CHANAH VE. TEEJAI PEHRAI RAAIN DE BANJARYA TERE DHILRAAI PARRAI PRAN VE. KAAYAA RWANI NA KARAI BANJARYA GHAT BHITAR BASAI KUJAN VE. EIK BASAI KUJAN KAYAGARR BHITAR PEHLA JANAM GAVAYE VAI. AB KI BER NA SUKIRIT KEEYO BAHUR A YEH GARRH PAAYEH VE. KAMPI DEH KAYAGARRH CHEENA FIR LAGA PACTHAN VE. JAN RAVIDASS KAHAI BANJARYA TERE DHILRRAI PRRAI PRAN VE. CHOUTHAI PEHRAI RAIN DAI BANJARYA TERI KAMPAN LAGI DEH VAI. SAHIB LEKHA MANNGAYA BANJAYRA TU CHAADH PURANI DEH VAI. CHAD PURANI JIND AYANA BALAD LADH SABERIYA VE. JAM KAI AAYE BAANDH CHALAI BAARI PUGI TERIYA VAI. PANTH CHLAI AKELA HOYAI DUHELA KIS KO DEH SNEH VAI. JAN RAVIDASS KAHAI BANJARYA TERI KAMPAN LAGI DEH VAI ||

O merchant! You have taken birth in this world in the first quarter of night. After coming to this world, due to your immature mind, you were not able to serve the God.

O stupid man! Due to your childish brain, you could not remember God; rather you trapped yourself in the false net of *Maya*. What is the use of repenting later when you have not girded up your loins earlier?

After attaining the age of twenty years, you behaved like a foolish child and could not stand on your feet. Ravidass says,

O trader! You have taken birth in this world in order to recite the name of God.

When you entered the second phase of life, you kept on going in the shadow of ignorance but you did not recite the name of God. You have not even uttered the name of God once, O merchant.

You committed sin by not uttering the name of God and rather you committed more sins due to your young age: you did not know, who is your own and who is not. You go on committing evil deeds.

When the Master will ask for account, then how will you respond? Ravidass says, O trader! You have been marching towards ignorance.

O trader, in the third phase of your life, the laziness and tardiness have overpowered you. In this state neither your body nor your power of speaking were working properly. But even then you did not try to know the God.

O merchant! You forget what happened till now? After losing the first phase of life, still there is a chance for you to recite the name of God.

Now when your body started shivering and the fort of body is being annexed, then you have started repenting. Ravidass says, O friend merchant! I still warn you.

In the fourth stage of life, O merchant! Your body started shivering badly. Now the Master has asked for the account. You have already received the message of the Master to leave this body.

O ignorant man! You have to leave your old body. After loading the bullock, start your journey in the morning. The messengers of the god of death, have arrived and will take you. Now you have completed your turn. The soul has to go alone. The path is too difficult which you have to travel alone. Your dear ones will also not accompany you.

Ravidass says O merchant! Your body has started shivering. Now it is time to remember the God. •

SHABAD 10

(Raag Gauri)

YA RAMA EIK TU DAANA TERA AADH BHEKH NA. TU SULTAN SULTANA BANDA SAKISTA AJANAA
||TEK|| MAIN BEDAYANAT BADNAJJAR DARMANND BARKHURDAR. BEADAB BADBAKHAT
BEERA BEAKAL BADKAR. MAIN GUNHGAR GUMRAH GAFIL KAMDILA KARTAR. TU DARKADAR
DREAAN DIL MAIN HIRSIYA HUSHIYAR. YEH TAN HASAT KHASAT KHRAAB KHATIR ANDESA
BISIYAR. RAVIDASS DASYEH BOL SAHIB DEHU AB DIDAR ||

O God! You are the only wise man on this earth. You are the beginning of this universe.

You are the Emperor of Emperors whereas I am a distressed man.

I am dishonest, having evil sight, a sufferer, a foolish and a characterless man. I am a sinner, guilty, misled and a stupid person.

O God! You are Creator whereas I am a coward man. O God! You are generous, merciful, whereas I am a cunning and greedy man.

My body is in a very miserable condition. Apprehension of doubt is also here.

Ravidass, the servant of God, prays, for His glimpse. •

SHABAD-11

(Raag Gauri Bairagni)

GHAT AVGHAT DUGAR GHANA IK NIRGUN BAIL HAMAR. RAMAIAE SIO IK BENTI MERI PUNJI
RAKH MURAR. KO BANJARO RAM KO MERA TANDA LADIA JAIE RE. ||RAHAAO|| HAO
BANJARO RAM KO SAHJ KAROO BAAPAR. MAI RAM NAM DHAN LADIA BIKH LADI SANSAR.
URVAR PAR KE DANIA LIKH LEHO AL PATAL. MOHI JAM DAND NA LAGEE TAJILE SARAB JANJAL.
JAISA RANG KASUMBH KA TAISA IH SANSAR. MERE RAMAIYE RANG MAJITH KA KAHO
RAVIDASS CHAMAR ||

The road to God is very difficult and steep, and I have one useless ox.

My one prayer to God is: Preserve my assets, O God.

Is there any merchant of God who will join me? My goods are laden and I am about to leave.

I am a merchant of God and deal in divine knowledge.

The wealth I have loaded is God's name, whereas the world has loaded poison.

Your recording angels, who know this world and the next, they may write whatever nonsense they feel about me. I do not care.

The god of death will not touch me since I have cast away all entanglements.

This world is like the fleeting colour of safflower. But the colour of my God is the permanent dye of madder, says Ravidass, the tanner. •

SHABAD 12

(Raag Gauri Bairagni)

SATJUG SAT TETA JAGI DUAAPAR PUJA CHAR. TINOU JUG TINOU DIRE KAL KEVAL NAAM
ADHAR. PAR KAISE PAIBO RE. MO SAO KOOU NA KAHAI SAMJHAIE. JAA TE AAVA GAVAN
BILAIE ||RAHAAO|| BAHU BIDH DHARAM NIRUPEEAI KARTA DISAI SABH LOIE. KAVAN
KARAM TE CHUTTAIE JIH SADHE SABH SIDH HOIE. KARAM AKRAM BICHAREEAI SANKAA
SUN BED PURAN. SANSAA SAD HIRDAL BASAI KAUN HIRAI ABHIMAN. BAHAR UDAK
PAKHAREEAI GHAT BHITAR BIBIDH BIKAR. SUDH KAVAN PAR HOIEBO SUCH KUNCHAR
BIDH BIUHAAR. RAV PARGAS RAJINI JATHA GAT JAANAT SABH SANSAR. PAARAS MANO
TABO CHHUAIE KANAK HOT NAHI BAAR. PARAM PARAS GUR BHAITEEIA PURAB LIKHAT
LILAT. UNMAN MAN MAN HI MILE CHHUTKAT BAJAR KAPAAT. BHAGAT JUGAT MAT SAT KARI
BHARAM BANDHAN KAT BIKAR. SOIE BAS RAS MAN MILE GUN NIRGUN EK BICHAAR.
ANIK JATAN NIGREH KIYE TAARI NA TARAI BHARAM FAAS. PREM BHAGAT NAHI UPJAI TA TE
RAVIDASS UDAAS ||

In the *Satyug*, there was truth, in *Treta* sacrifice, and in the *Dwapar* age the performance of worship.

In the three ages these three observations were established, but in *Kalyug* the name of God is the only support. How shall I be saved? No one explains to me. How my transmigration may cease.

There are many forms of religion described but every one appears to adopt his own.

What are those acts by which I may be saved and by the performance of which I may obtain all things?

If merits and demerits are to be decided by listening to the *Veds* and *Purans*, doubt shall result.

Doubt shall thus ever dwell in the heart, who shall dispel pride?

Man washes his body with water, but in his heart there is evil of every description.

How shall purity result? My purity is such as the elephant practises. As by the sun's light night departs, the entire world knows. As copper when touched by philosopher's stone becomes gold at once.

So if the supreme philosopher's stone, the Guru, be found by destiny, the perturbed mind shall meet God, who is in the heart, and doors of adamant mind shall be opened.

The doubts, the entanglements, and the sins of him who makes the way of devotion firm in his heart shall be cut away. He shall restrain his mind, obtain happiness, and meditate on Him alone who possesses all qualities and yet possesses none.

I have made many efforts to ward off the noose of doubt, but I did not succeed.

Love and devotion have not sprung up in me, therefore, Ravidass is sad. •

SHABAD 13

(Raag Purbi)

KUP BHARIO JAISE DADIRA KACHH DES BIDES NA BUJH. AISE MERA MAN BIKHIAA BIMOHIAA
KACHH ARA PAR NA SUJH. SAGAL BHAVAN KE NAIYAKA IK CHHIN DARAS DEKHAIE JI.
||RAHAAO|| MALIN BHIE MAT MADHVA TERI GAT LAKHI NA JAIE. KARAHU KIRPA BHARAM
CHUKEE MAI SUMAT DEH SAMJHAIE. JOGISAR PAVAHI NAHI TUA GUN KATHAN APAR. PREM
BHAGAT KAI KARNAI KAHO RAVIDASS CHAMAR ||

A well is full of frogs. The frogs know nothing of different countries.

Like this my mind infatuated with evil passions, takes no thought of this world or the next.

O Lord of the entire world! Grant me a sight of your spiritual power for a moment so that I may have a glimpse of your face.

My mind is not clear, O God! Therefore, I cannot understand your condition.

Take pity on me so that my doubts may be dispelled and teach me the lesson of right understanding.

Even supreme *Jogis* cannot explain Your attributes which are beyond expression. Ravidass, the tanner prays for your love and service. •

SHABAD 14

(Raag Aasa)

MARIG MEEN BHARING PATANG KUNCHAR EK DOKH BINAAS. PANCH DOKH ASAADH JAA
MEH TA KI KETAK AAS. MADHO ABIDIA HIT KEEN. BIBEK DIP MALEEN. RAHAAO. TARIGAD
JON ACHET SAMBHAV PUNN PAAP ASOCH. MAANUKHA AVTAAR DULABH TIHI SANGAT
POCH. JEEA JANT JAHA JAHA LAG KARAM KE BAS JAIE. KAAL FAAS ABADH LAAGE KACHH NA
CHALAI UPAIE. RAVIDASS DASS UDAS TAJ BHARAM TAPAN TAP GUR GYAN. BHAGAT JAN
BHAI HARAN PARMAANAND KARAHU NIDAN||

The deer, the fish, the bumble-bee, the moth and the elephant perish each for one sense.

So what hope is there for a man who has five implacable enemies?

O God! Man loves ignorance. The lamp of his knowledge has become dim.

The thoughtless are born again as creeping things; they cannot distinguish between good and evil. They have now obtained human birth so difficult to obtain, and yet in it they associate with the base.

Men and lower animals, wherever they are, are born subject to their previous acts.

The noose of death which hangs over them can by no means be warded off.

Ravidass says, you renounce worldly love, dispel doubt, and make the Guru's divine knowledge your religious fervour.

O God! You are the dispeller of fear from the minds of your devotees. Now You grant me supreme bliss at last. •

SHABAD-15

(Raag Aasa)

SANT TUJHI TAN SANGAT PARAAN. SATGUR GYAN JAANAI SANT DEVAA DEV. SANT CHI SANGAT SANT KATHAA RAS. SANT PREM MAAJHAI DIJAI DEVAA DEV ||RAHAAO|| SANT AACHRAN SANT CHO MARAG SANT CHA OLAHG OLAHGNI. AUR IK MAGAOO BHAGAT CHINTAMAN. JANI LIKHAVAHU ASANT PAPI SAN. RAVIDASS BHANAI JO JANAI SO JAAN. SANT ANANTEH ANTAR NAHI ||

O God! The saints, who are your body, in the company of such saints is my life.

Through the divine knowledge of Guru, I have recognised such saints, as God of the demi gods.

O God of the gods! Grant me the company of such saints so that I may listen to their sermons. Also grant me their love.

The saints' good works, and the saint's way, that I may become attached to what they are attached. I may become slave of their slaves.

I pray for one thing more, the miraculous gem of devotion.

Show me not the wicked and the sinner. Between the saints and the Infinite there is no difference. The man who knows this truth is a wise persons, says Ravidass. •

SHABAD-16

(Raag Aasa)

TUM CHANDAN HAM IRAND BAPURE SANG TUMARE BAASA. NEECH RUKH TE UCH BHAIE HAI GANDH SUGANDH NIVAASA. MADHOO SATSANGAT SARAN TUMHARI. HAM AUGAN TUMH UPKARI ||RAHAAO|| TUM MAKHTOOL SUPED SAPEEAL HAM BAPURE JAS KIRA. SATSANGAT MIL RAHEEI MADHOO JAISE MADHUP MAKHIRA. JAATI OCHHA PAATI OCHHA OCHHA JANAM HAMARA. RAJA RAM KI SEV NA KINI KAH I RAVIDASS CHAMARA ||

You are *sandal*, I am a poor castor-oil plant. I dwell near You.

From a humble shrub I have become a lofty tree. Your excellent perfume abides in me.

O God! I have sought the protection of Your true congregation.

I am without virtues, You are beneficent.

You are white and yellow twisted silk. We are the poor worms who toil and make it.

O God! May I continue to associate with You as the honey bee with the bee-hive?

My caste is low, my lineage is low and my birth is low. I have not served my sovereign God, says Ravidass, a tanner. •

SHABAD-17

(Raag Aasa)

KAHA BHAI O JAO TAN BHAI O CHHIN CHHIN. PREM JAIE TAO DARPAI TERO JAN. TUJHEH CHARAN ARBIND BHAVAN MAN. PAN KARAT PAIOO PAIOO RAMAIYA DHAN. ||RAHAAO|| SAMPAT BIPAT PATAL MAYA DHAN. TA MEH MAGAN HOT NA TERO JAN. PREM KI JEVRI BADHIO TERO JAN. KAH I RAVIDASS CHUTIBO KAVAN GUN ||

It does not matter if my body is seriously wounded or cut into pieces.

O God! Your slave only fears that Your love may depart. Your lotus feet are the home of my heart.

By drinking the nectar of God's name, I have found God, who is my wealth.

Prosperity, adversity, worldly love and wealth screen God from man.

In them Your servant is not absorbed.

Your slave is bound by the rope of Your love. Ravidass says, what is the advantage to escape from this rope of Your love? •

SHABAD-18

(Raag Aasa)

HAR HAR HAR HAR HAR HARE. HAR SIMRAT JAN GAIE NISTAR TARE. RAHAAO. HAR KE NAAM KABIR UJAGAR. JANAM JANAM KE KATE KAGAR. NIMAT NAMDEO DUDH PEEAIYA. TAO JAG JANAM SANKAT NAHI AIYA. JAN RAVIDASS RAM RANG RATA. AEO GUR PARSAD NARAK NAHIJATA ||

God, God, God, God, God, God, God.

By remembering God, saints and sinners are saved.

By reciting the name of God, Kabir became renowned and the accounts of his sins of many births were written off.

Namdev gave milk to God to drink.

Due to this he got freedom from the cycle of birth, death and rebirth.

The slave Ravidass is dyed with God's love. And so, through the favour of the Guru, he shall not go to hell. •

SHABAD-19

(Raag Aasa)

MATI KO PUTRA KAISE NACHAT HAI. DEKHAI DEKHAI SUNAI BOLAI DAURIO FIRAT HAI. RAHAAO. JAB KACHH PAVAI TAB GARAB KARAT HAI. MAYA GAI TAB ROVAN LAGAT HAI. MAN BACH KARAM RAS KASEH LUBHANA. BINAS GAIYA JAYE KAHUAN SAMANA. KAHAI RAVIDASS BAAJI JAG BHAAIE. BAJIGAR SAOO MOHI PAREET BAN AIYE ||

Man, a puppet of clay, how he dances? See, how he looks hither and thither. How he speaks and runs about?

When he acquires anything, he is proud of it but when his wealth is gone then he begins to weep.

In thought, word and deed, he is fascinated by pleasures. So when he perishes he is contained somewhere else.

Ravidass says, the world is a play, my brothers: I have established loving relations with the True Actor i.e. The God. •

SHABAD-20

(Raag Gujri)

DUDH TABACHHRAI THANHU BITARIO. PHOOL BHAVAR JAL MEEN BIGARIO. MAIE GOBIND PUJA KAHA LAI CHARAVAO. AVAR NA PHOOL ANUP NA PAVAO. ||RAHAAO|| MAILAGAR BERHE HAI BHUIENGA. BIKH AMRIT BASEH IK SANGA. DHUP DIP NAIBEDH BAASA. KAISE PUJ KARAHI TERI DAASA. TAN MAN ARPAO PUJ CHARAVAO. TAN MAN ARPAO PUJ CHARAVAO. PUJA ARCH AHI NA TORI. KAHAI RAVIDASS KAVAN GAT MORI ||

The calf has defiled the milk in the cow's udder by tasting it.
The bumble-bee has spoiled the flowers and the fish the water.

My mother, where shall I find something pure to offer in worship to God?

I cannot find other flowers superior to these.

Serpents twine round the *sandal* tree.

Poison and ambrosia dwell together.

Incense, lamps and consecrated bread are polluted.

How shall Your slave perform Your worship?

Let me dedicate and offer my body and soul as my worship.
Thus, by the Guru's favour, I shall find the Pure One.

I have nothing except my body and mind to offer you in worship. Ravidass says, I do not know what will happen to me? •

SHABAD-21

(Raag Sorath)

JAB HAM HOTE TAB TU NAAHI AB TUHI MAI NAAHI. ANAL AGAM JAISE LAHAR MAI OODADH JAL KEVAL JAL MAANHI. MADHVE KIA KAHEEI BHARAM AISA. JAISA MANEEAI HOIE NA TAISA. ||RAHAAO|| NARPAT EK SINGHASAN SOIYA SUPNE BHAIA BHIKHARI. ACHHAT RAJ BICHHURAT DUKH PAAIYA SO GAT BHAI HAMAARI. RAJ BHUIANG PARSANG JAISE HEH AB KACHH MARAM JANAAIA. ANIK KATAK JAISE BHUL PARE AB KAHE KAHAN NA AAIA. SARBE EK ANEKAI SUAMI SABH GHAT BHOGVAI SOIEE. KAHAI RAVIDASS HATH PAI NERAI SEHJE HOIE SO HOIEE ||

When there was ego in me, at that time You were not with me, now You are with me, there is no ego in me.

Strong waves are raised by the wind in the ocean, but they are only water in water.

O God! What shall I say? Through illusion things are not as they are supposed to be.

A king sleeps on his throne, in a dream he becomes a beggar.

He suffers pain at losing his empire, though it is intact. Such has been my condition.

Like the story of the rope and the serpent, I have now had the secret explained to me.

On seeing several bracelets I erroneously supposed that they were distinct from the gold, but what I said then, I now say no longer.

In all things, the one God assumes various shapes. God resides in all hearts. Ravidass says, God is nearer to us than our hands and feet. Every thing takes place according to His will. •

SHABAD -22

(Raag Sorath)

JAO HAM BANDHE MOH FAAS HAM PREM BADHAN TUM BADHE. APNE CHHUTAN KO JATAN KARAHU HAM CHHUTE TUM ARADHE. MADHVE JANAT HAHU JAISI TAISI. AB KAHA KARHUGE AISI. ||RAHAAO|| MEEN PAKAR FANKIO AR KATIO RANDH KIO BAHO BANI. KHAND KHAND KAR BHOJAN KINO TAU NA BISRIO PAANI. APAN BAPAI NAHI KISI KO BHAVAN KO HAR RAJA. MOH PATAL SABH JAGAT BIAPIO BHAGAT NAHI SANTAPA. KAH I RAVIDASS BHAGAT IK BADHI AB IH KA SIO KAHEEIA. JA KARAN HAM TUM ARADHE SO DUKH AJHU SAHEEIA ||

O God! You have bound us with the noose of illusion; we have bound you with the bond of love.

We have been released by adoring You, now You try to release Yourself. O God! You know how we feel towards You?

Now what will You do with us, keeping in view our love for You?

Man catches a fish, slices it, cuts it up and cooks it in various ways.

He bites it and eats it, still it has not forgotten the water.

The supreme Ruler is no man's heritage. God is not a feudal estate of any one. The God belongs to him who loves Him.

Though the screen of illusion has spread all over the world, yet it does not trouble the saints.

Ravidass says, my devotion to the one God has increased, but to whom I shall tell this now? I still suffer misery for the removal of which I worship You, O God. •

SHABAD-23

(Raag Sorath)

DULABH JANAM PUNN PHAL PAIO BIRTHA JAT ABIBEKAI. RAJE INDAR SAM SAR GARIH ASAN BIN HAR BHAGAT KAHHU KIH LEKHAI. NA BICHARIO RAJA RAM KO RAS. JIH RAS ANRAS BEESAR JAH I ||RAHAAO|| JAAN AJAAN BHA E HAM BAVAR SOCH ASOCH DIVAS JAH I. INDRI SABAL NIBAL BIBEK BUDH PARMARATH PARVES NAHI. KAH IAT AAN ACHRIAT AN KACHH SAMAJH NA PARAI APAR MAYA. KAH I RAVIDASS UDAS DAS MAT PARHAR KOP KARAHU JIA DAIA ||\

I obtained this rare birth of attainment in lieu of virtuous deeds, but it is passing away in vain.

The beautiful palace and a throne of king, like *Indar's* without devotion to God, will be of no use.

I have not thought of the pleasure in the supreme God's name, a pleasure in which all other pleasures are forgotten.

What we ought to have known? We didn't know. We have become mad, and not considered what we ought to have considered, and so our days have passed away.

Our passions are strong and our discrimination is weak. Our understanding cannot enter into God's designs.

We say one thing, and do another. Worldly love hinders us from understanding.

Ravidass says, O God! I am Your slave but I am sad at heart. After giving up Your anger, have mercy on my soul. •

SHABAD-24

(Raag Sorath)

SUKH SAGAR SURTAR CHINTAMAN KAMDHEN BAS JAA KE. CHAR PADARATH ASAT DASA SIDH NAV NIDH KAR TAL TAA KE. HAR HAR HAR NA JAP E RASNA. AVAR SABH TIAG BACHAN RACHNA ||RAHAAO|| NANA KHIAN PURAN BED BIDH CHAUTIS AKKHAR MANHI. BIAS BICHAR KAHIO PARMARATH RAM NAAM SAR NAHI. SAHJ SAMADH UPADH RAHAT FUN BADAI BHAG LIV LAGI. KAH I RAVIDASS PARGAS RIDAI DHAR JANAM MARAN BHAI BHAGI ||

God is the ocean of pleasure. In His possession are the miraculous tree, the gem and the cow.

The four advantages, the eighteen miraculous powers and nine treasures are in the palm of His hand.

Why do not you repeat 'God! God!! God!!! with your tongue and abandon all other device of words?

The epic poems, the *Purans* and *Veds* of *Brahma* all are composed out of thirty four letters.

The sage Ved Vyas expressed his conviction that there is nothing equal to the name of God.

They are very fortunate who perform meditation and fix their attention upon God. They shall be freed from their troubles afterwards.

Ravidass says, the fear of death and birth flees from him who has put the light of divine knowledge into his heart. •

SHABAD-25

(Raag Sorath)

JAO TUM GIRIVAR TAO HAM MORA. JAO TUM CHAND TAO HAM BHAIE HAI CHAKORA. MADHVE TUM NA TORAHU TAO HAM NAHI TOREH. TUM SIO TOR KAVAN SIO JOREH. RAHAAO. JAO TUM DIVRA TAO HAM BAATI. JAO TUM TIRATH TAO HAM JAATI. SACHI PRIT HAM TUM SIO JORI. TUM SIO JOR AVAR SANG TORI. JAH JAH JAO TAHA TERI SEVA. TUM SO THAKUR AOR NA DEVA. TUMRE BHAJAN KATEH JAM PHASA. BHAGAT HET GAVAI RAVIDASSA||

If You are a hill then I am Your peacock. If You are the moon, then I am Your '*chakor*'. O God! If You will not break Your relations with me then I will not break with You. If I break with You, then with whom I shall join?

If You are a lamp, then I am Your wick. If You are a place of pilgrimage, then I am Your pilgrim.

I have joined true love with You. After joining You I have broken relations with all others.

Wherever I go I perform Your service.

There is no other Lord like You, O God!

By worshipping Your name the noose of death is cut away. Ravidass sings to obtain Your service. •

SHABAD--26

(Raag Sorath)

JAL KI BHIT PAVAN KA THAMBHA RAKAT BUND KA GAARA. HAD MAS NADRI KO PINJAR PANKHI BASAI BICHAARA. PARANI KIA MERA KIA TERA. JAISE TARVAR PANKH BASERA. ||RAHAAO|| RAKHO KANDH USARAHU NIVAN. SADHE TEEN HATH TERI SIVAN. BANKE BAL PAG SIR DERI. IH TAN HOIGO BHASAM KI DHERI. UCHE MANDAR SUNDAR NARI. RAM NAAM BIN BAJI HARI. MERI JAT KAMINI PANT KAMINI OCHHA JANAM HAMARA. TUM SARNAGAT RAJA RAM CHAND KAHAI RAVIDASS CHAMARA ||

The body is a wall of water supported by a pillar of air. Blood and semen are its mortar.

The poor soul dwells in a skeleton of bones, flesh and veins.

O mortal man! What is mine and what is yours?

As a bird sits on a tree, so is the soul in the body.

You are busy in laying foundation and building walls of your house, but you do not know that at last you need only three and a half cubits land.

You set right your hair and wear your turban on the side of your head. But your body shall become a heap of dust. Even then you possess lofty palaces and beautiful women.

Without the name of God, your game is lost. My caste is low, my lineage is low and my birth is also low.

I have sought Your shelter, O God! Says Ravidass, the tanner. •

SHABAD-27

(Raag Sorath)

CHAMRATA GANTH NA JANIE. LOG GATHAVAI PANHI ||RAHAAO|| AR NAHI JIH TOPAO. NAHI RAANBI THAO ROPAO. LOG GANTH GANTH KHARA BIGUCHA. HAO BIN GAANTHE JAIE PAHUCHA. RAVIDASS JAPAI RAM NAAMA. MOHI JAM SIO NAHI KAAMA||

I am a cobbler but I do not know how to mend shoes. Yet people want me to mend their shoes.

I have no awl to stitch with. I have no scraper to patch with.

People have been ruined thoroughly by mending shoes. I have attained my object without mending shoes. As I repeat

God's name, therefore I have no concern with *Yamraj*, the god of death, says Ravidass. •

SHABAD-28

(Raag Sorath)

RE MANN! CHET MEECH DIN AAYA, TO JAG JAAL NA BHAYA PRAAYA ||TEK|| KAAN SUNAY NA NAJAR DEESAI, JEEH THIR NA RHAI. MUNDH RU TAN THAR THAR KAMPAY, ANTHU BIRIYAN PUHOTO AAYI. KESO SETAH PIKU BHAI SABH, TAN MANN BAL BILMAYA. MADYAN GAYO TURA CHAL AAYI, AJHU JAG RAHEYO BHARMAYA. PANI GAYIYO PAL CHEEJAY KAYA, YEH TAN JRA JRANA. PAANCHO THAKAI JARA JAR SAANAY, TO RAMAI MARAM NA JANA. HANS PANKHERU CHANCHAL BHAI, SAMUJ PEKH MANN MAANHI. PRAT PALU MEECH GRASAI DEHI, FUN RAVIDASS CHETEHE NAAHI ||

O mind, be alert, the day of death has arrived but you are still engaged in worldly affairs.

Your ears do not listen, your eyes do not see and your tongue is unable to speak. Your head and body began to shiver.

It seems that your last time has arrived.

Your hair have turned white. Due to weakness your body has become pale. The power of your mind and body has gone. Your middle age has gone only then the old age has come.

Even then you are being lured by the worldly charms.

The water in your body has decreased. The old age has arrived. Your body has decayed. The five organs of your body have tired. Even then you have not tried to know the secret of God.

O brother! The swan of soul of your body is a very playful bird. You try to think about it and to understand it.

O man! The noose of death is overpowering your body slowly. Ravidass warns the man to be cautious and recite the name of God. •

SHABAD-29

(Raag Dhanasari)

HAM SAR DIN DIYAL NA TUM SAR AB PATIAR KIA KEEJAI. BACHNI TOR MOR MAN MANAI JAN KAO PURAN DEEJAI. HAO BAL BAL JAO RAMAIYA KARNE. KARAN KAVAN ABOL ||RAHAAO|| BAHUT JANAM BICHHURE THE MADHAO IH JANAM TUMHARE LEKHE. KAHAI RAVIDASS AS LAG JIVAO CHIR BHAIO DARSAN DEKHE ||

There is no one as poor as me. None as compassionate as You, for this what further test is necessary now?

May my heart obey Your words! Give me power to do so.

I express deep devotion to You, O God. Why are you silent?

For many births I have been separated from You. Now I dedicate this birth to You. Ravidass says, O God! Putting my hopes in You, I live. It is long since I have seen You. •

SHABAD-30

(Raag Dhanasari)

CHIT SIMRAN KARAO NAIN AVILOKANO SARVAN BANI SUJAS PUR RAKHAO. MAN SO MADHUKAR KARAO CHARAN HIRDE DHARAO RASAN AMRIT RAM NAAM BHAKHAO. | MERI PARIT GOBIND SIO JIN GHATAI. MAI TAO MOL MAHGI LAI JEEIA SATAI ||RAHAAO|| SADHSANGAT BINA BHAO NAHI UPJAI BHAV BIN BHAGAT NAHI HOE TERI. KAHAI RAVIDASS IK BENTI HAR SIO PAIJ RAKHO RAJA RAM MERI ||

I remember You, O God, in my heart, I behold You with my eyes; I fill my ears with Your hymns and songs in Your praise.

I make my mind the honey bee, I put Your lotus feet into my heart and with tongue I utter Your ambrosial name.

My love for God may not decrease! I have bought it dear in exchange for my soul.

Without the companionship of the saints, no love is produced and without love no service is performed for You.

Ravidass, says, You preserve my honour, O my sovereign Lord! •

SHABAD-31

(Raag Dhanasari)

NAAM TERO ARTI MAJAN MURARE. HAR KE NAAM BIN JHUTHE SAGAL PASARE. ||RAHAAO||
NAAM TERO AASNO NAAM TERO URSA NAAM TERA KESRO LE CHHITKARE. NAAM TERA
AMBHULA NAAM TERO CHANDNO GHAS JAPE NAM LE TUJHEH KAO CHARE. NAAM TERA
DIVA NAAM TERO BATI NAAM TERO TEL LE MAHI PASARE. NAAM TERE KI JOT LAGAI BHAIO
UJIARO BHAVAN SAGLARE. NAAM TERO TAGA NAAM PHOOL MALA BHAR ATHARAH SAGAL
JUTHARE. TERO KIA TUJHEH KIA ARPAO NAAM TERA TUHI CHAVAR DHOLARE. DAS ATHA
ATHSATHE CHARE KHANI IHAI VARTAN HAI SAGAL SANSARE. KAHAI RAVIDASS NAAM TERO
ARTI SAT NAAM HAI HAR BHOG TUHARE ||

O God! Your name is my *Aarti* and my ablutions.

Without the name of God, all display is in vain.

Your name is my prayer-mat. Your name is my saffron grater.

Your name is the saffron which I sprinkle.

Your name is the water and Your name is *sandal*, after rubbing, I offer it to You.

Your name is the lamp, Your name is its wick, your name is the oil, I pour therein.

I light the lamp of Your name, which has enlightened the whole world.

Your name is the string, Your name is the garland of flowers, and all the eighteen loads of vegetables are too impure to offer You.

Why should I offer You those things which You have produced? Your name is the whisk which I whisk over you.

The whole world is engrossed in the eighteen *Purans*, the sixty eight places of pilgrimage and the four sources of life.

Ravidass says, Your name is the *Aarti*, I offer You, Your True name, O God. •

SHABAD-32

(Raag Dhanasari)

MERI PREET GOPAL SOUN JAN GHATAI HO. MAIN MOL MAHINGE LAYI TAN SATAI HO ||TEK||
RIDAI SUMIRAN KARAHUN NAIN AVLOKNO SARVANA HAR KATHA POORN RAKHUN. MANN
MADHUKAR KARUN CHARNA CHIT DHARON. RAM RASAYAN RASAN CHANKHU. SADH
SANGAT BINA BHAV NEH UPJAY BHAV BIN BHAGAT KYOU HOYAI TERI. BANDAT RAVIDASS
RAJ RAM SUNU BINITI GUR PARSAD KIRPA KARO NA DERI ||

My love for God may not decrease. I have bought it in exchange of my soul.

I remember You, O God, in my heart. I behold You with my eyes.

I fill my ears with Your hymns and songs in Your praise.

I make my mind the basement. I put Your lotus feet into my heart, and with my tongue I utter your ambrosial name.

Without the company of the saints, no love is produced, and without love no service is performed for You, O God!

Ravidass offers one prayer— give me one chance to have a glimpse of Your enlightened face. Please do not delay. •

SHABAD-33

(Raag Dhanasari)

TRAHAI TRAHAI TRIBHUVANPAT PAAWAN. ATISHAYA SOOL SAKAL BAL JAWAN ||TEK||
KAM KRODH LAMPAT MANN MORA. KAISE BHAJAN KARU MAIN TORA. BISHAM BISHAD
BIHANDANKARI. ASRAN SARAN BHOHARI. DEV DEV DARBAR DUJAARE. RAM RAM RAVIDASS
PUKAARE ||

O Lord of the three worlds, i.e. the entire universe, You are also the Purifier of sinners, please protect me.

In order to remember You, I am ready to bear worst torture and undergo sufferings. I can sacrifice my life for You.

My mind is engaged in the sinful acts of anger and sexual desire.

Therefore how can I recite Your holy name?

O God! After forgetting your name, the human being is entrapped in the worldly agony.

But when the man takes refuge in You, then all his sufferings will come to an end.

O God, of all the demi gods and deities, while standing at the entrance of your court I pray to you that you please allow me to see your holy face because every coming and going breath of mine recites your holy name. •

SHABAD-34

(Raag Dhanasari)

DARSHAN DEEJHAI RAM DARSHAN DEEJHAI. DARSHAN DEEJAI BILAMBH NA KEEJAI ||TEK||
DARSHAN TORA JEEVAN MORA. BIN DARSHAN KYO JEEVAY CHAKORA. MADHO SATGUR
SABH JAG CHELA. AB KE BICHURAY MILAN DUHELA. DHAN JOBAN KI JUTHI AASAA. SAT SAT
BHAKHAI JAN RAVIDASSA ||

O God! Please do not delay. Let me see Your fascinating face. Show Your holy glimpse immediately.

Your glimpse is my life. How can a *chakor* live without seeing the moon, O God!

You are the true preceptor of the whole human race; whole world is Your disciple. After taking birth, if a man remains departed from You, then it is very difficult to get reunion with You, O God!

A man, after forgetting God, remains occupied with the false expectations of wealth and youth. Ravidass tells the truth that a true lover of God remains always emotionally perturbed in order to see the holy glimpse of the God. •

SHABAD-35

(Raag Dhanasari)

JAN KO TAR TAR NAATH RAMIYA. KATHIN FAND PARYO PANCH JAMYIA ||TEK|| TUM BIN
SAKAL DEV MUN DHUNDHU. KAHU NA PAAYO JAM PASS CHUDDEYA. HAM SAI DEEN DAYAL
NA TUM SAR. CHARAN SARAN RAVIDASS CHAMIYA ||

O God! I am your disciple; help me to swim across the sea of existence. I am fully engrossed in the five evils such as lust, anger, greed, attachment and pride.

I have carefully explored the spiritual power of the saints and sages and arrived at the conclusion that there is no one else except You who could save me from the odious clutches of *Yamraj*.

O God! There is no one as poor as I, and there is no one as compassionate as You are.

Ravidass tanner has taken shelter in Your lotus feet, o God! •

SHABAD-36

(Raag Dhanasari)

JO TUM GOPALEAH NEH GAIHO. TO TUM KO SUKH MAIN DUKH UPJAY SUKH KAHAN TAI
PAINHO ||TEK|| MALA NAAM SABHAI JAG DEHKO JHOOTHO BEKH BANAIHO. JHOOTHAI
TE SAANCH TAB HOIHO HAR KI SARAN JAB EH HO. KAN RAS BAT RAS AUR SABHAI RAS
JOOHAI MURRH MANNDAIHO. JAB LAG TAIL DIYA MAIN BATI DEKHAT HI BUJ JAIHO. JO
JAN RAM NAM RANG RAATAI AUR RANG NA SUHAIHO. KAHAI RAVIDASS BHAJO RE KIRPA
NIDHI PRAN GAYA PACHITAIHO ||

O man! If you will not take refuge in the feet of God, then you will have to experience agony and grief during the time of happiness. Then how will you get comfort?

People are engaged in counting the beads, misguiding the masses. The impersonators are also deceiving the people by wearing robes.

The untrue will become true, when you will come under the shelter of God.

The extract of false sayings can give pleasure to ears. But all such extracts are false.

To get your head shaved is also false.

The life is just like oil in the lamp. The life will come to an end before your eyes.

The people who have dyed themselves in the permanent colour of God, then no other colour can be dyed on this fast colour.

Ravidass says, recite the true name of God, who is treasure of kindness, gracious and merciful, otherwise you will repent after death. •

SHABAD-37

(Raag Dhanasari)

PRABHU JI SANGAT SARAN TIHARI. JAG JEEVAN RAM MURARI ||TEK|| GALLI GALLI KO JAL BEH AAYO SURSAR JAYI SAMAYO. SANGAT KAI PARTAP MAHATAM NAAM GANGODAK PAYO. SVAANT BOOND BARSAY FANN UPAR SEES BISHAY BISH HOYE. BAHU BUNDH KAI MOTI NIPIJAY SANGAT KI ADKAYI. TUM CHANDAN HUM IRINDH BAPURAI NIKAT TUMHARAI BASA. NEECH BRIKH TE UNCH BHAYE HAI TUMHARI BAS SHUBASA. JAAT BHI OCHI PAT BHI OCHA UCHAA KASAB HAMARA. TUMHARI KIRPA TE UUNCH BHAYE HAI KAHAI RAVIDASS CHAMARA ||

O God! I have sought the protection of your true congregation. You are the giver of life to the whole world.

When the waste water coming out from the streets mingles with the pure water of the Ganges, then it becomes the holy water of the Ganges. It shows the greatness of pious congregation because this waste water adopts the name of the Ganges.

When the mythical rain drop falls on the hood of a snake then it becomes poison. But when the same drop of rain falls into an open sea-shell then it transforms into a pearl.

This is the result of company. O God! You are *sandal*, I am a poor castor-oil plant. I dwell near you. Therefore, a humble shrub has become a lofty tree. Your excellent perfume abides in me.

O God! My caste is low, my lineage is low, and low is my profession. But due to your benevolence, I have occupied a supreme place, says Ravidass, the tanner. •

SHABAD-38

(Raag Dhanasari)

PANDE KAISI PUJ RACHI RE. SAT BOLAI SOI SATWADI JHUTHI BAAT BADI RE ||TEK|| JO ABINASI SABKA KARTA VIAAP REHIYO SAB THOR RE. PANCH TAT JIN KIYA PASARA SO YO HI KUCH AUR RE. TU JO KHAITH HO YO HI KARTA YANKU MANNIKH KARAI RE. TARAN SAKAT SAHI YEH YA MAIN TON APAN KIYOO NA TIRRAI RE. ANHI BHROSAI SABH JAG BOODA SUN PANDAT KI BAAT RE. YAA KAI DARAS KOON GUNAA CHUTAA SABH JAG AAYA JAT RE. YAA KI SEV SOOL NEH BHAJAI KATAE NA SANSAI PAAS RE. SOCH VICHAR DEKH YAA MURAT YUN CHAADI RAVIDASS RE ||

O ritual performing *pandit!* In the name of God's worship, you are spreading superstitions.

The man, who has the courage to speak the truth, is the only truthful and righteous person, other things are false.

The eternal God is the creator of the universe, who is also omnipresent. The Transcendent-one has created water, air, fire, sky and earth, i.e. the five elements.

O *pandit*, you say that the statue, you worship, is the Creator of the whole creation. But this statue is prepared by a man. If we accept that this statue has the miraculous power to take the man across the ocean of existence, then why not this idol swims in the water itself?

By listening and accepting such superstitious talks of the pandit, the whole world is sinking. Tell me, who has attained salvation by seeing the idol?

The whole world is entangled in the process of transmigration of soul. The idol worship, without true meditation, can neither drive away suffering nor the superstition and misconception.

Ravidass says, after giving full thought to this point, I have given up idol worship. •

SHABAD-39

(Raag Jaitsari)

NATH KACHHUA NA JANO. MAN MAYA KAI HATH BIKANAO. || RAHAO || TUM KAHIAH HOU JAGAT GUR SUAMI. HAM KAHIAH KALIJUG KE KAMI. IN PANCHAN MERO MAN JO BIGARIO. PAL PAL HAR JI TE ANTAR PARIO. JAT DEKHAU TAT DUKH KI RASI. AJOUN NA PATYAE NIGAM BHAE SAKHI. GOTAM NAR UMAPAT SAWAMI. SIS DHARAN SAHAS BHAG GAMI. IN DUTAN KHAL BADH KAR MARIO. BADO NILAJ AJHU NAHI HARIO. KAHAI RAVIDASS KAHA KAISE KIJAI. BIN RAGHUNATH SARAN KA KI LIJAI ||

O lord! I know nothing; I have sold my soul to *Maya*.

You are the great Lord of the world and we are sensualists of the *Kalyug*.

The five evil passions have corrupted my heart and have raised a barrier between You and me.

Wherever I see, there is a stock of trouble. Although, the *Veds* bear witness to this even then I am not satisfied.

As for his sin, on the body of *Indar*, a thousand vagina were formed.

As the head of *Brahma* adhered to the hand of *Shiv*, the Lord of *Uma*, due to a sin committed by *Brahma*, so these wicked enemies have bound and beaten my mind. I am very shameless and have not yet grown weary of their company.

Ravidass says, now where I shall go? What shall I do? I shall seek whose protection except God? •

SHABAD-40

(Raag Suhi)

SAH KI SAR SUHAGAN JANAI. TAJ ABHIMAN SUKH RALIA MANAI. TAN MAN DAIE NA ANTA
RAKHAI. AVRA DEKH NA SUINAI ABHAKHAI. SO KAT JANAI PIR PARAI. JA KAI ANTA
DARAD NA PAI || RAHAAO || DUKHI DUHAGAN DUE PAKH HINI. JIN NAH NIRANTAR BHAGAT NA
KINI. PUR SALAT KA PANTH DUHELA. SANG NA SATHI GAVAN IKELA. DUKHIA DARADVAND
DAR AAIA. BAHUT PIAS JABAB NA PAIA. KAHAI RAVIDASS SARAN PARABH TERI. JIO JANHU
TIO KAR GAT MERI ||

The good wife knows her spouse's worth. She renounces pride and enjoys conjugal happiness.

She gives her husband her body and soul, and makes no distinction between him and herself. She sees no one else, hears no one else and speaks to no one else.

Who has not tolerated the pang of sufferings, himself, he cannot understand the woes of others?

The bad wife who has not served her spouse continuously, she is unhappy and loses both worlds.

It is very difficult to cross the bridge of '*Pursilat*'. She has to cross it alone because there shall be no companion of the soul.

In grief and in pain, I have come to your door, O God. I am very thirsty, but I have received no answer from you.

Ravidass says, O God! I have come to seek refuge in You, now as you think better provide me salvation. •

SHABAD-41

(Raag Suhi)

JO DIN AVAHI SO DIN JAHAI. KARNA KUCH RAHAN THIR NAHI. SANG CHALAT HAI HAM BHI
CHALNA. DOOR GAVAN SIR UPAR MARNNA. KIA TU SOIA JAG IANA. TAI JIVAN JAG SACH KAR
JANA. || RAHAAO || JIN JIO DIA SO RIJAK AMBRAVAI. SABH GHAT BHITAR HAT CHALAVAI.
KAR BANDIGI CHHAD MAI MERA. HIRDAI NAM SAMHAR SAVERA. JANAM SIRANO PANTH
NA SAVARA. SANJH PARI DAH DIS ANDHIARA. KAHAI RAVIDASS NIDAN DIVANE. CHETAS NAHI
DUNIA FAN KHANE ||

The days which come, pass away again. We must march on, nothing is stable.

Our companions are going. We too must have to go. The journey is long. Death stands over us.

Why are you sleeping? Awake for God's service, O silly man. You think that life is a real thing in this world.

He, who gives you life, provides you sustenance. He has opened a shop in every heart.

You renounce egoism and worship God. You preserve the name of God in your heart in the morning and remember His name.

Your life has come to an end. Yet you have not prepared your way. It is evening time and the darkness has spread out its wings on all sides.

Ravidass says, O fool and mad man! Why do you not think that the world is a transitory abode? •

SHABAD-42

(Raag Suhi)

UCHE MANDAR SAAL RASOI. EK GHARI FUN RAHAN NA HOI. IH TAN AISA JAISE GHAS KI
TAATI. JAL GAIO GHAS RAL GAIO MAATI. || RAHAAO || BHAI BANDH KUTAMB SAHERA. OE
BHI LAGE KADH SAVERA. GHAR KI NAR UREH TAN LAGI. UH TAO BHUT BHUT KAR BHAGI.
KAHI RAVIDASS SABHAI JAG LUTIA. HAM TAO EK RAM KAHAI CHHUTIA ||

Man builds lofty mansions with halls and kitchens. But after his death he cannot stay in them for a moment.

This body is like a hut of grass. When the grass is burnt, it is blended with the dust.

Even his relations, his family and his companions start saying, “Take him out quickly.”

A wife, who used to embrace her husband, cries out after his death, “Ghost! Ghost!” and runs away from him.

Ravidass says, death has plundered the whole world but I have escaped by repeating the name of one God. •

SHABAD-43

(Raag Suhi)

DUKHIARI DUKHARA JAG MEH, MANN JAP LAI RAM PIARA RE ||TEK|| GARRH KANCHA
TASKAR TIH LAGA, TU KAHE NA JAAG ABHAGA RE. NAIN UGHAAR NA PEKHYO TUNAI,
MANNUSH JANAM KEH LEKHA RE. PAYOU PASAAR KIM SOI PAREYO, TAI JANAM AKARATH
KOHYA RE. JAN RAVIDASS RAM NIT BHENTHI, REH SANJAM JAGIT PEHRA RE ||

The whole world is full of sufferings. O mind, you recite the name of God.

Your body is perishable. More over five thieves of immoral and sinful deeds are bent upon to destroy your body. On realising this fact, O unfortunate man! Why do you not awake?

You do not see the reality with your own eyes. What is the use of this birth?

You have wasted this birth without any gain. You have lost this birth by sleeping and sitting with sprawling limbs.

Ravidass says, O foolish man! Yet there is time to gain something in this birth. You remember the holy name of God. By reciting His name create nearness to Him. Restraint and save yourself from evil deeds. Control yourself. Only then you can achieve God and make this birth fruitful. •

SHABAD-44

(Raag Bilawal)

DARID DEKH SABH KO HASAI AISI DASA HAMARI. ASAT DASA SIDH KAR TALAI SABH KIRPA
TUMARI. TU JANAT MAI KICHH NAHI BHAV KHANDAN RAM. SAGAL JIA SARNAGATI PARABH
PURAN KAAM. || RAHA AO || JO TERI SARNAGATA TIN NAHI BHAR. UCH NICH TUM TE TARE
AALAJ SANSAAAR. KAHAI RAVIDASS AKATH KATHA BAHO KAE KAREEJAI. JAISA TU TAISA TUHI
KIA UPMA DEEJAI ||

Every body used to laugh at me on seeing my poverty, such was my condition. But I hold the all eighteen

supernatural powers in the palm of my hand through your favour, O God.

You know I am nothing, O God- destroyer of fear.

All men have sought your protection. O God, You are the fulfiller of desires.

They, who have sought Your protection, no longer bear the load of sin. The high and low have been delivered from the shameless world only due to your kindness.

Why say more regarding the Ineffable? O God! You are your own parallel. To whom I can compare you, says Ravidass. •

SHABAD-45

(Raag Bilawal)

JIH KUL SADH BAINOU HOE. BARAN ABRAN RANK NAHI ISUR BIMAL BAS JANIAI JAG SOE.
|| RAHA AO || BARAHMAN BAI SUD AR KHATRI DOM CHANDAR MALECHH MAN SOE. HOE
PUNIT BHAGVANT BHAJAN TE AP TAR TARE KUL DOE. DHAN SO GAO DHAN SO THAO DHAN
PUNIT KUTAMB SABH LOE. JIN PIA SAR RAS TAJE AN RAS HOE RAS MAGAN DARE BIKH KHOE.
PANDIT SUR CHHATARPAT RAJA BHAGAT BARABAR AOR NA KOE. JAISE PURAIN PAT RAHAI
JAL SAMEEP BHAN RAVIDASS JANME JAG OE ||

The family in which a saint of God is born, whether it be of high or low caste, poor or rich, shall have its unalloyed fame blazoned through the world.

Whether man be a *Brahman*, a *Vaish*, a *Shudra*, a *Khatri*, a *Dom*, a *Chandal* or a *Maleechh*, he becomes pure by worshipping God. He liberates himself and the families of both his paternal and maternal parents.

That village is blessed, the birth place is blessed, and his pious family is blessed in the worlds. He has drunk the elixir of God's name, the supreme essence, abandoning all others; he has become intoxicated with the nectar and thus renounced sin.

Among *pandits*, heroes and emperors, there is none equal to the saint. As the leaves of water-lily flourish near the water, remain dry in the water, like this the saints, while living in the world remain uncontaminated by it. Ravidass says the birth of such a saint is auspicious and blessed one. •

SHABAD-46

(Raag Bilawal)

KA TU SOVE JAAG DIWANA. JHUTHA JIVAN SANCH KAR JAANA ||TEK|| JO DIN AAWE SO DUKH MAIN JAHI. KIJAI KOOCH RAHEYO SACH NAHI. SANG CHALIYO HAI HUM BHI CHALNA. DUR GWAN SIR UPAR MARNNA. JO KACHU BOYA LUNAYE SOI. TA MAI FER FAAR NAHI HOYI. CHADIYE KOOR BHAJO HAR CHARNA. TA KO MITE JANAM AUR MARNNA. JIN JIYO DIYA SO RIJAK AMRRAVAI. GHAT-GHAT BHITAR REHAT CHALAVAI. KAR BANDGI CHAD MAIN MERA. HIRDAI KARIM SAMBHAR SAVERA. AAGAI PANTH KHARA HAI JHINA. KHANDE TAAR JAISA HAI PAINA. JIS UPAR MARAG HAI TERA. PANTHI PANTH SWAAR SWERA. KIYA TEH KHARCHA KIYA HAI KHAYA. CHAL DARHAL DIBAAN BULAYA. SAHIB TOH PAI LAIKHAN LAISI. BIR PARIYA TU BHAR BHAR DESI. JANAM SIRANA KIYA PSARA SAMVARA. SANJH PARI CHAHU DIS ANDHARA. KEH RAVIDASS NIDAAN DIVANA. AJHU NA CHETE DUNI FANDKHANDA ||

O mad-man! Why are you sleeping? Awake from the sleep of ignorance. You think that the false life is true and eternal. In reality this world is perishable. The day which comes, passes away again. We have too march on, nothing remains stable. Our companions are going; we too must have to go; the journey is long. Death stands over us.

What you have sown, you will have to harvest the same. Therefore, you worship God, lay aside falsehood. Only then your cycle of birth and death will come to an end.

He, who has given you life, will provide sustenance. In every heart, he has opened a shop. You worship God by giving up egoism.

The way after death is difficult and like double-edged sword. Therefore, you should reform this way by remembering the name of God in the morning.

The god of death i.e. *Yam* will enquire from you, what you have spent and what you have taken? Then God will ask for account of noble deeds. When you will be in trouble, then you will be provided relief from the account of virtuous deeds.

Your life has gone; even then, you are sitting with sprawling limbs. The evening time has come and the darkness has spread its wings in all directions.

Ravidass says, O silly man! You have forgotten that the world is perishable. •

SHABAD-47

(Raag Bilawal)

KHALIK SIKSATA MAIN TERA. DE DIDAR UMEDGAAR BAIKARAR JEEYO MERA ||TEK|| AVAL AAKHIR EILAH AADIM MOJ FARISTA BANDA. JIS KI PANAH PEER PAINGAMBAR MAIN GARIB KIYA GANDA. TU HAJARAA HAJOOR JOG EIK AWAR NAHI DUJA. JISKE EISAK AASRA NAHI KIYA NIWAAJ KIYA PUJA. NALIDOJJ HANOJ BEBAKHAT KUM KHIDAMATIGAR TUMAARA. DARMANNA DAR JAVAB NA PAVAI KEH RAVIDASS BICHARA ||

O Creator! In spite of the fact that I am a broken man, even then, I am Your servant. My heart is anxious to have a glimpse of Your glittering face.

O God! You are the beginning and the end of this world. Angels and men are reciting Your name happily. The holy men and prophets have taken refuge in You, then why should not I poor man sought Your protection?

O God! You are omnipresent. There is no one parallel to You in the world. The man, who has not taken protection of Your love, he may perform prayer, but all useless.

A man, who is ignorant about You, is suffering like a worm of drain. He is selfish but he is Your attendant,

Ravidass, after careful thought says, O God, a fully tired man has requested You to reveal Your identity but so far he has not received any positive answer, therefore he is suffering. •

SHABAD-48

(Raag Bilawal)

JO MOH BAIDAN KAASAN AAKHUN HAR BIN JEEVAN KAISE KAR RAKHO ||TEK|| JIV TARSAI EIK DANG BASERA KARHO SAMBHAL TUM SIRJAN MERA. BIRAH TAPAI TANN ADHIK JARAVAI NEEND NA AAVAI BHOJAN NA BHAVAI. SAKHI SAHALI GARABH GAHELI PEEYU KI BAAT NA SUNUH SAHALI. MAIN RE DUHAGAN ADIKAR JAANI GAYO SO JOBAN SAADH NA MAANI. TU DANA SAYIN SAHIB MERA KHIDMATGAAR BANDA MAIN TERA. KAHAI RAVIDASS ANDESA YEHI BIN DARSAN KIYON JEEVEH SNEHI ||

O brother! I am feeling pang of the separation from God, but I cannot explain the same in words. How shall I spend my life without God?

O God! I am longing for your kind grace. You, kindly provide me protection and take care of me. Without seeing Your face my soul is suffering pang of separation. Due to the

heat of disunion my body is burning. Neither I can take food nor can I sleep.

My companions such as organs of action and sense organs are under influence of pride and do not obey my wishes. I am just like a deserted woman. Till now I have committed sins only. Though my youthfulness has passed away even then I could not follow the right path.

O God! You the only wise and intellectual Master of mine and I am Your servant. Ravidass says O God! I have only one apprehension in my mind, O beloved God, how can I live without seeing Your holy face? •

SHABAD-49
(Raag Bilawal)

TA THAIN PATIT NAHI KO PAWAN HAR TAJJ AAN NA DHIYAYA RE. HUM APUJ PUJ BHAYE HAR THAI NAAM ANUPAM GAAYA RE ||TEK|| ASTADAS BUYAKARAN BAKHANAI RE TEEN KAAL KHAT JEETA RE. PREM BHAGAT ANTAR GAT NAHI TA TE DHANUK NEEKA RE. TA THAI BHALO SWAN KO SATAR HAR CHARAN NA CHIT LAYA RE. MUJAYA MUKAT BAINKUTH BASA JEEVAT EIHA JAS PAAYA RE. HUM APRADHI NEECH GHAR JANMAIN KUTAMBH LOK KARAI HAANSI RE. KAHAI RAVIDASS RAM JAP RASNA KAATAI JANAM KI PAASI RE ||

O Purifier of sinners, none is superior to you. Therefore, why we should remember any demi-god? We were not worthy or respectable but due to the meditation of God, we have become sacred and respectable.

Eighteen *Purans* and grammar books told that a pious devotee is considered victorious of the three ages and six actions. A man whose heart is not inclined towards worship is considered to be a low man.

That man is supreme, who has conquered the dog of greed and dedicated himself to the feet of God. He attains salvation after death, glory and fame while living in the world.

I am a criminal and sinner, who have taken birth in a low family. The people of my caste laugh at me.

Ravidass says, the man who will recite the name of God with his tongue, can save himself from the noose of god of death. Therefore, O man, remember the name of God. •

SHABAD-50
(Raag Bilawal)

AISA HI HAR KIYO PYIVO, MANN CHANCHAL RE BHAI. CHAPAL BHAYO CHOUDIS DHAVIE, RAKHIEO RAHAI ||TEK|| MAIN MERI CHUTYE NEH KABHUN, MAIN MAMTA MADHU BIDHIO. LOBH MOH MEH REHYO RUJHANO, NIT VISHIYA RAS RUHIYO. DAM KOH MOH MAYA BASS, KAPAT KURR HOON BANDHIYO. KAAM LUBDHU KAU BAS PARIYO, KULKAAN CHHARH BIKAYO. CHHAPA TILAK CHHAPAU NAHI SOBHIYE, JAU LAU KESAU NEIH GAYEO. SANJAM REHYO NA HAR HUN SIMRIO, BIRTHA BHARMIO ROO BHARMAIYO. ANIK KOTAK KALA KACHHAI KACHHE, BUHAR SAANG DIKHAVO. MURAKH AAPAN AAP SAMUJ NEH, AURAN KA SAMJHAVO. AAS KARAI BAIKUNTH GAVAN KOU, CHAL MANN KABHU NA THIRAIYO. JAU LAU MANN VAS NEH HUNTAU, TAU LAGH SABH JUTHARIO. KAPAT KIYA RIJHAE NEH KAISAU, JAGG KARTA NEH KAANCHA. KEH RAVIDASS BHAJAO HAR MADHO, SEWAG HOVAI MANN SAANCHA ||

O brother! So far your mind is not stable, you cannot achieve God. It is the habit of the mind to roam in all the four directions. The mind cannot be controlled by making efforts.

You do not renounce the desire of pride and belongings. O man! You get involved in evils of greed and affection. You remain occupied in enjoying the false happiness of sexual desires.

You are fully trapped in the evils of pride, anger, false hood and treachery. The sense of sexual desire and greed has entrapped you thus you are causing severe dent on the conventional rules of your family.

O *Vaishnavite!* If you do not sing songs in praise of God from your heart, then it will be of no use to apply saffron mark on your forehead. You do not spend your life in self-control, and you do not recite the name of God, rather you misled the people by preaching erroneous beliefs.

You exhibit miracles but you know nothing about yourself rather advise others. You aspire for heaven but cannot control your mind. If you do not control the mind till then everything is false.

The God does not become happy with the person who commits fraud because he is the Creator and experienced one. Ravidass says, O man! O *Vaishnavite!!* Recite the true and pure name of God in your mind. •

SHABAD-51

(Raag Bilawal)

KAAGAYOUN KACHHU GAYE NA HOI, GAYOUN ROOP SEHJAI SOYE ||TEK|| NEH AKAAS NEH DHAR DHARNI, PAWAN PUR GHAT CHANDA. NEH AB RAM KISAN GUN BHAI, BOLAT HAI SUCHH CHHANDA. NEH AB BED KATEB PURANAN, SUN SEHAJ RE BHAI. NEH AB MAIN TAIN, TAIN MAIN NAHI, KA SEYU KAHO BATAYE. BHANAI RAVIDASS KA KEH GAYOUN, GAAIN GAYE HARAANA. SAMUJH BICHAR BOL KAHAN GHOU, AAPHI AAP SAMANNA ||

What shall I sing? I am unable to sing a song in the praise of God because by singing such songs I have attained the state of spiritual calm.

After achieving the state of ecstasy, there is neither any sky for me nor the earth. I do not feel the blowing wind or see the moon in the sky or any city on the earth. I have forgotten the splendour of *Ram* and *Krishan*. I am telling you the truth.

I do not rejoice to listen to the *Veds* and *Purans* in this state of spiritual ecstasy. Between me and You and between You and me, all differences have gone. To whom should I reveal this secret?

While singing the songs in praise of God, I have fully absorbed in Him. Now how shall I sing and for whom I shall sing? All my songs have finished, says Ravidass. As I have absorbed in the God. •

SHABAD-52

(Raag Bilawal)

AB KA KEH KAUN BATAUN. AB KA KEH DEBAL DEV SAMAYU ||TEK|| KA SIYOUN RAM KAHO SUN BHAI, KA SIYOUN KISAN KAREEMA. KA SIYOUN BAID KATEB KAHUN AB, KA SIYOUN KAHUN LAIYO LEENA. KA SIYOUN TIRATH BHARAT PUJA, KA SIYOUN NAO KAHAO. KA SIYOUN BHSIT DOJIG NA SAT KAR, KA SIYOUN KAHUN KAHAYE. KA SIYOUN JEEV SEEV KAHAU SADHAU, SUNN SEHAJ GHAR BHAI. KA SIYOUN GUNI NA GHUN KAHUN MADHO, KA SIYOUN KAHUN BATAAI. JAL KE TRANG JAL MAH SAMAYI, KEH KA KAU NAAV DHARIYE. AISE EK ROOP MAIN MADHO, APPAN HI NIRVARIYE. BHANAI RAVIDASS AB KA KEH GAAYU, JAYO KOI AURHAI HOI. JA SIYO GAEAYE GAYAI KAHAT HAI, PARAM ROOP HUM SOI ||

O man! What shall I tell you about God? How he looks? Under which name I shall worship Him in the temple?

To whom I shall address by the holy name of *Ram*, *Krishan* or *Karim*. After renouncing the name of God, which *Ved* or

Puran shall I study? Both religious sacred scriptures have achieved equal status in my eyes.

Which place, I shall call a place of pilgrimage or meditation? How shall I define fast and worship? Which is the true name to remember? Which places I shall call by the name of heaven and hell?

To whom I shall call the benefactor except God, who has acquired a perfect state of mental tranquility?

I shall call Him without attributes or endowed with qualities of attributes. The God possesses which merit of these two?

You tell me when a wave, which takes birth from the water and gets absorbed in the same water then with which name we shall call it. Like this O God! There is no difference between You and me, between the soul and God. Both are integral part of each other. O God! Please elevate me from such situation.

Ravidass says, in whose praise I shall sing songs, because there is none else except God. To whom shall I ask to sing in His praise, because I have already absorbed in the God and adopted His form? •

SHABAD-53

(Raag Bilawal)

KHOJAT KITHU FIRAY, TERE GHAT MAIN SIRJANHAR || TEK || KASTURI MRIG PASS HAI RE, DHUDHAT GHAS FIRAY. | PACHHAY LAGGO KAL PARTHI, CHIN MEH PRAN HARAY. EIRRA PINGLA SUKHMANNANARRI, JA MAIN CHIT NA DHRAY SEHASTAR MEH BHAVAR GUFA HAI, BHAVRA GUNJ KARAY. DIL DARYAV HEERA LAL HAI, GURMAKH SAMAJ PARE. MARJI VA KI SAIN VICHARAY, TAYO HEERA HATH PARAY. KEH RAVIDASS SAMUJH RE SANTO, EHU PADH HAI NIRVAN. EHU REHAS KOYOU KHOJAI BUJHAY SOU HAI SANT SUJAN ||

O man! You are searching the God outside, whereas, the Creator lives in your inner-self. As musk is in the deer itself but the deer searches the musk in the forest.

The god of death is after you and he will pull out your soul in a moment. According to *yoga*, you do not concentrate on the three wind passages and recite the name of God.

You should realise that the cave, in which the flower sucking bee resounds is situated in your body itself.

The precious diamond of God's name is lying in the river of heart. But only a Guru oriented devout can realise this fact. If a devotee, after taking a lesson from that person, who is trifling his life in order to dig out diamond and pearls from the deep sea, dives in his heart, he will definitely be successful in locating the diamond of God's name.

Ravidass says, O man! This state of mind is called salvation. The man, who discovers this truth, will be the pious saint in real sense. •

SHABAD-54
(Raag Bilawal)

SANTO KUL PAKHI BHAGAT HAIVSI KALYUG MAIN, NIPAKH BIRLA NIVHAISI. JAAN PACHHAN HARISH MANN HULSAI, BIN PICHAN MILAT MURJHASI. APSVARATH PARMADH, DAYADHAY, PARMARATH NA DIRRASAI. BIN BISVAS BAANJH SUT JAYESAI, HAR KAARAN KIYUN RASI. BHAV BHAGAT HIRDAI NEH AASI, VISHAI LAAGI SUKH PASSI. KEH RAVIDASS POORA GUR PAVAY, SWANG KI SWANG DUKHASI ||

O saints! The worship is partial in the *Kalyug*. Therefore, there will hardly be anyone, who remains neutral or unprejudiced in this age.

A man remains happy in the partial meditation, to which he belongs but gets perturbed to see the other type of worship to whom he does not like and hence feels dejected.

The self-interested topics are luring men in the sea of fire. People do not know the best object of religious pursuit and they do not stick to it.

A barren woman does not believe that she can give birth to a child, like this the man cannot acquire faith to swim the ocean of existence, without reciting the name of God.

In the mind of a renegade person, the desire to remember the name of God does not appear as he gives preference to the worldly desires.

Ravidass says that a person shall take refuge in a true Guru otherwise he has to suffer while indulging in partial meditation. •

SHABAD-55
(Raag Bilawal)

PAANDE! HAR VICH ANTA DADHA. MUND MUNDAVAI SEWA PUJA BHARAM KA BANDHAN GAADHA || TEK || MALA TILAK MANNOHAR BANNO LAGGO JAMM KI PASSI. JO HAR SAITI JORRYO CHAHO TO JAG SO RAHO UDASI. BHUKH NA BHAI TRISNA NA JAYI KAH KAUN KAVAN GUN HOI. JO DADH MAI KANJHI KO JAVAN TO GHRIT NA KADHAI KOI. KARNI KATHNI GYAN ACHARA BHAGAT INHU SO NYARI. DOI GHORA CHAD KOYO NA PHUNCHO SATGURU KAHAY PUKARI. JO DASA TANN KIYO CHAHO AAS BHAGAT KI HOYI. TOH NIRMAL SANGH MAGAN HAVAY NACHO LAJ SARAM SABH KOI. KOI DADHO KOI SEEDHO SAACHO KURR NIT MARYAA. KAHAI RAVIDASS HAU NA KAHAT HAU YOKADASHAI PUKARIYA ||

O *pandit* ! There is a great difference in the rituals you are performing and the true worship of God. During your religious discourse, you preach people to worship God after getting their heads shaved.

After wearing string of beads, applying saffron mark on your forehead and looking beautiful, you cannot save yourself from the clutches of the messenger of death i.e. *Yam*. If you like to cultivate your relationship with God, then you should reside in this world with full detachment.

But you have not so far renounced the lust. You tell me which virtuous merit you possess? A woman has to coagulate milk with curd and not with any other sour substance to make *ghee*.

Neither your sayings and deeds, nor your knowledge and behaviour are suitable for worship. The worship is some thing else and peculiar. My Guru is advising in loud voice that no one can reach his destination while riding on two horses.

If you want to get your name added in the list of God's servants and want to worship God with full devotion then you have to dance in the open by leaving aside your modesty and shyness.

But you have been cheating the people by telling them right or wrong. Ravidass says, I alone do not say this but other holy saints have also preached this truth loudly that true meditation destroys ignorance. •

SHABAD-56

(Raag Bilawal)

MANN MERO THIRU NA RAHAYI, KOT KOTAK KAR DIKHRVAI, EIT UTT JAGG MAIN DHAYI
||TEK|| MAYA MAMTA MOH LAPTANO, DIN DIN URJAT JAAYI. SUAAN PUCH KABHU HOYE
NA SUDHO, KEEJHU LAKH UPAYI. GURU KO GIAN PREM KI SAANTI, KUBUDH KUKARAM
CHURRAYI. KEH RAVIDASS MANN THIRU HAISVI, CHAL SABH CHADH GURSARNAYI ||

My mind is not stable; it is performing numerous worldly activities and wandering hither and thither in the world.

It is said that after making numerous efforts the tail of a dog does not become straight. Such is the state of my mind.

O mind! Now the time has come to acquire the Guru's divine knowledge and with the help of baton of love you dispel all sinful deeds. Ravidass says, O mind! You should now take refuge in the name of Guru by giving up all evil deeds. •

SHABAD-57

(Raag Bilawal)

HUM GHAR AAYEO RAM BHATAR, GAVAHU SAKH MIL MANGLACHAR. TANN MANN RATT
KARHIN AAPNO, TAU KAHUN PAIEHIN PIV PIAR. PRITAM KO JO DARSHAN PAAYI, MANN
MANDHAR MEHIN BHEYO UJIAR. HAUN MARRAI TAI NAU NIDHI PAYI, KIRPA KEENHI RAM
KARTAR. BAHUT JANAM BICHURAI PIV PAIEYO, JANAM JANAM TAI BILIE RAR. KEH RAVIDASS
HAU KACHHU NEH JANAU, CHARAN KAWANAL MEH TUV MURAR ||

O generous one! The saints of God have arrived at my house today. Therefore, on this occasion of happiness, come and join me to sing the invocatory songs in their praise.

When a devotee dedicates his mind, body and soul to the Guru, only then he gets the love of God in return.

After having a glimpse of my beloved God, the divine light has spread in the temple of my mind. By the grace of God, I have achieved nine treasures of *Kuber*.

I have been separated from God for the past so many births. Now I have achieved Him. Thus all my disputes of births have come to an end.

Ravidass says, I do not know too much about the wonderful act of the Transcendent one. But it is true that I have taken refuge in the holy lotus feet of God. •

SHABAD-58

(Raag Bilawal)

KALHU NAYI TAH PAD SEES, NEH BISRAYOUN KHIN EIKHU EESH ||TEK|| JANAM MARAN
ARU JAGG JALA, NAAM PARTAP NA BIAPEH BYALA. AGAT VIGAT ANADH ANOOPA, VISHAV
VIAPAK BRHAM AROOPA. GHAT GHAT TEH PAIKHIYAT AIESAI, JAL MEH LEHAR, LEHAR JAL
JAYESAI. KEH RAVIDASS HAR SARAB VIAPAK, SARABH CHINTAMAN SARABH PRITPALAK ||

In the Holy feet of God, the god of death, *Yam*, himself bows his head. I do not forget this God even for a moment.

The man is occupied in the cycle of birth and death, and other worldly affairs. The glory of the name of God is so great that the snake of worldly charms cannot bite the devotee.

The God is inapproachable, inaccessible and boundary-less. The God has no beginning. The God has no comparison. The God is eternal, unique and universal. The Creator is formless and invisible.

He is fully absorbed in every particle of the universe like waves in the water. Ravidass says, the God is omnipresent. He cares for every one and eradicates worries of His devotees. He is nourishing and protecting the whole world. •

SHABAD-59

(Raag Gaund)

MUKAND MUKAND JAPAHU SANSAR. BIN MUKAND TAN HOE AUHAR. SOI MUKAND MUKAT
KA DATA. SOI MUKAND HAMRA PIT MATA. JIVAT MUKANDE MARAT MUKANDE. TA KE SEVAK
KAO SADA ANANDE. ||RAHAAO|| MUKAND MUKAND HAMARE PARANAN. JAP MUKAND
MASTAK NISANAN. SEV MUKAND KARAI BAIRAGI. SOI MUKAND DURBAL DHAN LADHI. EK
MUKAND KARAI UPKAR. HAMRA KAHA KARAI SANSAR. METI JAT HUE DARBAR. TUHI
MUKAND JOG JUG TAR. UPJIO GYAN HUA PARGAS. KAR KIRPA LEENE KEET DAS. KAHO
RAVIDASS AB TARISNA CHUKI. JAP MUKAND SEVA TAHU KI ||

O worldly man! You repeat the name of God, the Dispenser of salvation. Without the Dispenser of salvation, the body is going waste.

The Dispenser of salvation is the giver of deliverance. The Dispenser of salvation is our father and mother.

Living persons repeat His name. The man while dying also repeats His name. His worshipper is ever happy.

The Dispenser of salvation is my life. When I repeat the name of the Dispenser of salvation, then it has been recorded on my forehead.

Only he who has ceased to love the world can serve the God. I am a weak man but still I have obtained the Dispenser of salvation as my wealth.

If the Dispenser of salvation do me a favour, then what can the world do to me? When the supreme God has been showering His eternal blessings on me, then no one can harm me.

Having effaced my caste, I have become a courtier of God. You are able to save the world, O God.

Divine knowledge has sprung up and I have become enlightened. God has, graciously accepted this worm as His slave.

Ravidass says, my thirst has now ceased. I repeat the name of God and perform His service. •

SHABAD-60
(Raag Gaund)

JE OH ATHSATH TIRATH NHAVAI. JE OH DUADAS SILA PUJAVAI. JE OH KUP TATA DEVAVAI. KARAI NIND SABH BIRTHA JAVAI. SADH KA NINDAK KAISE TARAI. SARPAR JANHU NARAK HI PARAI. ||RAHAAO|| JE OH GARAHAN KARAI KULKHET. ARPAI NAR SIGAR SAMET. SAGLI SIMRIT SARVANI SUNAI. KARAI NIND KAVNAI NAHI GUNAI. JE OH ANIK PARSAD KARAVAI. BHUM DAAN SOBHA MANDAP PAVAI. APNA BIGAR BIRANNA SANDHAI. KARAI NIND BAHO JONI HANDHAI. NINDA KAHA KARAHU SANSARA. NINDAK KA PARGAT PAHARA. NINDAK SODH SADH BICHARIA. KAHO RAVIDASS PAAPI NARAK SIDHARIA ||

If a man bathe at the sixty-eight places of pilgrimage, if he worship the twelve *Lingam* stones, if he dedicate a well but practise slander then all shall be in vain.

How shall the slanderer of a saint be saved? He knows that he shall fall into hell, surely.

If a man observe eclipses at Kurukshetar, offer his wife with her decorations of ornaments to a Brahman and hear all the *Simritis* with ears, yet if he practise slander, then all shall be in vain.

If he prepares many feasts to *Brahmans*, make then gift of land and build for them splendid public mansions. If, neglecting his own business, he perform that of others, and yet practice slander, he shall wander in many births. Why do you slander, O people?

The character of a slander is well known.

Holy men have considered and decided regarding the slanderer. Ravidass says, he is sinner, and shall go to hell. •

SHABAD-61
(Raag Gaund)

AAJ DIVAS LAIUN BALIHARA. MERE GREH AAYA RAJA RAM KA PYARA ||TEK|| AANGAN BAGARR BHAWAN BHAYO PAWAN. HARIJAN BAITHAI HARJAS GAVAN. KARUN DANDOT CHARAN PAKHARUN. TANN MANN DHANN SANTAN PAR WARUN. KATHA KAHAYE AUR ARTH BICHAREH. AAP TARAI AURAN KO TARAY. KEH RAVIDASS MILAY NIJ DASS. JANAM JANAM KAI KAATAI PASS ||

I express deep devotion for the day, because to-day a supreme saint, who is dear to Almighty, has come to my house.

My entire house including its courtyard, where the holy persons gather to sing songs in praise of God, has become pure with the coming of this saint.

I salute the saint by lying prostrate on the ground. I wash his feet and offer my mind, body and wealth to him.

The saint preaches and analyses the message of God. He has the spiritual power to swim himself and help his devotees to swim across the ocean of existence.

Ravidass prays to God, "I wish to meet such holy saints daily, who have the power to liberate their devotees from the bondage of birth, death and rebirth." •

SHABAD-62

(Raag Gaund)

AISE JAAN JAPO RE JEEV. JAP LIYO RAM NA BHARMO JEEV || TEK || GANIKA THI KIS KARMA JOG. PAR PURSAN SO RAMTI BHOG. NISI BASAR DUSKARAM KAMAYI. RAM KEHAT BAIKUNTHAI JAYI. NAMDEV KAHIEAY JAAT KAI OCHH. JA KO JASS GAEAI TIRLOK. BHAGAT HAIT BHAGTA KAI CHALAI. ANKMAAL KAI BEETHAL MILAY. KOT YAG JO KOYU KARE. RAM NAM SUM TAU NA NISTARAI. NIRGUN KA DUKH DEKHO AAYI. DEHI SAHIT KABIR SIDHAEI. MORI KUCHIL JAT KUCHIL MAIN BAAS. BHAGAT CHARAN HARICHRAN NIWAS. CHARYO BED KIYA KHANDOT. JAN RAVIDASS KARAI DANDOT ||

O man! You endeavour to know the omnipresent God and remember His name. If you will recite His name then all your mental unrest will come to an end.

Do you know *Ganika* was a prostitute, who does immoral acts throughout the day and night? But due to the company of saints she took solemn pledge to refrain from undesirable acts and as a result of reciting the name of God, she achieved heaven, the abode of God.

People consider that saint Namdev, belonged to a low caste but now his praise is being sung in all the three worlds. The God, keeping in view the worship of a man, meets him. A man, who recites the name of God, attains *Bethel* - the God.

A man may perform *crores* of *yags*, but without remembering the holy name of God, he cannot swim the ocean of existence.

This was the miracle of the God that saint Kabir, as a result of reciting the name of transcendent God, entered heaven with his mortal frame.

O God! People know me as a cobbler hailing from a low caste but due to the company of saints I have attained a place in your feet.

Ravidass says, I refute the sayings of four *Veds*, which have divided the humanity into four castes. I only bow before God and pay obeisance by lying prostrate on the ground in front of Him. •

SHABAD-63

(Raag Ramkali)

PARIAI GUNIAI NAAM SABH SUNIAI ANBHAO BHAO NA DARSAI. LOHA KANCHAN HIRAN HOE KAISE JAO PARSEH NA PARSAI. DEV ! SANSAI GANTH NA CHHUTAI. KAM KRODH MAYA MAD MATSAR IN PANCHAHU MIL LUTE. || RAHAAO || HAM BAD KAB KULIN HAM PANDIT HAM JOGI SANIASI. GIANI GUNI SUR HAM DATE IH BUDH KABEH NA NASI. KAHO RAVIDASS SABHAI NAHI SAMJHAS BHUL PARE JAISE BAURE. MOHI ADHAR NAAM NARAIN JIVAN PARAN DHAN MORE ||

O men! You study and hear all the names of God, yet God's designs are unknown.

How shall iron become pure gold unless it is touched by the philosopher's stone?

O God! The knots of doubt are unsolved. Lust, wrath, worldly love, pride and jealousy – these five combined sins are plundering the world.

We are great poets of high family, we are *Pandits*, we are *Jogis*, *Sanyasis*, *Gianis*, virtuous heroes, we are generous – these ideas shall never perish.

Ravidass says, all these men do not understand God. They go astray like madmen. God's name is my support, my life, my soul and my wealth. •

SHABAD-64

(Raag Ramkali)

PARCHAI RAM RAMAI JO KOI PARAS PARSAI DUBIDA NA HOI || TEK || JO DISAI SO SAKAL BINAS ANDITHAI NAAHI VISWAS. BARAN SAHIT KAHAI JO RAM SO BHAGTA KEWAL NIHKAM. PHAL KAARAN PHULE BANRAYI UPJAI PHAL TAB PUHUP BILAYI. GIANEH KAARAN KARAM KARAYI UPJAI GIAN TAB KARAM NISAYI. BATIK BEEJ JAISA AAKAR PASREYO TEEN LOK PASAR. JAHA KA UPJA TAHA SAMAYI SEHAJ SHUNAY MAIN REHYO LUKAYI. JO MANN BINDAI SOI BIND AMAVAS MAINJAISE DEESAI CHAND. JAL MAIN JAISE TUMBA TIRAI PARCHAI PIND JEEVAI NEH MARAI. SO MUN KAUN JU MANN KO KHAI BIN DWARE TIRLOK SAMAI. MANN KI MEHMA SAB KOAI KAHAI KARTA SO JO ANBHAI RAHAI. KAHAI RAVIDASS YAHU PARAM BAIRAAG RAM NAMU KEEN JAPHU SUBHAG. GHARIT KARAN DADH MADHAI SAYAN JEEVAN MUKAT SADA NIBBAN ||

Any one, who worships God, will definitely achieve Him. As iron when touched by the 'philosopher's stone' at once becomes gold, like this when God, the philosopher's stone touch a man then his duality shall no longer remain.

Every thing that we see in the world is perishable. We do not trust without seeing Him. He who repeats the name of God with every alphabet is the only devotee free from desires.

Vegetables blossom to produce fruit. When the fruit appears, the blossoms decay.

For the sake of divine knowledge, a man practises religious ceremonies. When divine knowledge is obtained, then religious ceremonies are not performed.

The vast universe, spread over three worlds, is just like a small seed of banyan tree. Every one takes birth from God and ultimately, will take refuge in Him. The Creator is concealing Himself in the state of spiritual calm and absolute silence.

The mind is part and parcel of God, but the mind cannot see the God without reciting His name. Like this the moon is there in the sky on moonless night but we cannot see it. Similarly God is omnipresent, but due to our ignorance we could not visualise Him.

A man who does not take interest in realising the God, but spends his time in realising his body, he is just like a dead man and his body like a hollowed shell, floats in the water. He who destroys the duality of his mind, is really a *Muni*. He will be absorbed in God. Three worlds are the abode of that God.

Every body acts according to his natural inclinations. It is only the Creator who abides without fear.

Ravidass says, having embraced supreme renunciation, why do not you repeat the name of God, O unlucky man?

The wise women churn coagulated milk in order to make butter. Only those people, who strive for divine knowledge, will obtain salvation. •

SHABAD-65

(Raag Ramkali)

AB MAIN HARYO RAI BHAI. THAKIT BHAYO SABH HAAL CHAAL TAI LOKAN BED BARRAI
||TEK|| THAKIT BHAYO GAYAN AUR NACHAN THAKI SEWA PUJA KAAM KRODH TE DEH
THAKIT BHAI KAHU KAHA LAU DUJA. RAM JAN HOYU NA BHAGAT KAHAYUN CHARAN
PAKHARU NA DEVA. JOI JOI KARUN ULAT MOH BANDHAI TA TE NIKAT NA BHAIVA. PEHLAI
GIAN KA KIYA CHANDNA PEECHAI DIYA BUJHAYI. SHUN SEHAJ MAIN DOU TIAGAI RAM
KAHUN NA KHUDAYI. DUR BASAI KHAT KARAM SAKAL AR DUREU KEENEH SAIU. GIAN-
DHAYAN DOYU DOOR KINAIH DURIU CHHADAI TAIU. PANCHO THAKIT BHAYO HAI JAHAN
TAHAN JAHAN TAHAN THIT PAAYI. JA KAARAN MAIN DOREYON FIRTO SO ABH GHAT MAIN
PAYI. PANCHO MERI SAKHI SAHELI TIN NIDH DAYI DIKHAYI. AB MANN PHOOL BHAYO JAG
MEHIYA ULAT AAP MAI SAMAI. CHALAT CHALAT MERO NIJ MANN THAKYO AB MOSE CHALAO
NA JAAYI. SAAYI SEHAJ MILYO SOI SANMUKH KEHAI RAVIDASS BARRAI ||

O fellow brothers! Now I am defeated. People are giving importance to the *Veds* and *Shastars* in place of God. After seeing this attitude of the people, I feel exhausted.

Without true devotion to God, the singing, dancing, performing rituals, doing service, are all fruitless. My body has exhausted due to passion, anger and other immoral deeds. In these circumstances how a man can attain God with the help of false rituals?

I am a servant of God. Neither I worship a deity nor I wash the feet of a deity, but without reciting the name of God, what so ever I do, it entangles me in the illusion. Therefore, I do not indulge in false rituals.

I lit the lamp of knowledge which has eradicated the darkness of ignorance. After reaching the state of spiritual calm and absolute silence, I have renounced the both. Now neither I worship *Ram*, thinking Him the supreme God nor *Rahim*.

I have given up the six acts, enshrined in the *Veds* and *Shastars*. Now I also have no concern with the worship of *Shiv*. After attaining the state of spiritual calm and bliss, I feel liberated from such knowledge and devotion.

After overcoming the five immoral deeds, I have attained a firm position. In order to achieve God, I was running hither and thither, I have achieved that God from within.

Now the immoral five senses have become my friends. By controlling these five senses, I have attained God. The mind, who was feeling pride in singing the praise of world, has now absorbed in the God.

While travelling, my mind has become fully exhausted. I cannot walk further. Ravidass says that renouncing false rituals, I have attained the state of spiritual calm and bliss, where I have directly come into contact with God. •

SHABAD-66
(Raag Ramkali)

GAYAI GAYAI AB KA KEH GAAYUN. GAWANHAAR TU NIKAT BATAYU ||TEK|| JAB LAG HAI YA TANN KI AASAA TABH LAG KARAI PUKARA. JAB MANN MILIYO AAS NEH TANN KI TABHKO GAWANHARA. JAB LAG NADI NA SAMUND SMAVAI TAB LAG BADAI HUNKARA . JAB MANN MILIYO RAM SAGAR SO TAB YEH MITI PUKARA. JAB LAG BHAGAT MUKAT KI AASAA PARAM TATT SUN GAVAI. JAHAN JAHAN AAS DHARAT HAI YEH MANN TAHAN TAHAN KACHU NA PAVAI. CHADAI AAS NIRAAAS PARAM PADH TAB SUKH SAT KAR HOYI. KAHE RAVIDASS JA SUU AUR KEHAT HAI PARAM TATT AB SOYI ||

I have been singing in praise of God. Now I have achieved Him, therefore, He is too close to me. How shall I sing His praise and by which name I shall remember Him because He is known by numerous names?

So far there is desire in the body, the man goes on recalling Him. But when he absorbs in Him, the man becomes unconscious and gets freedom from desires. Then there left no body to sing.

The river makes noise till it falls into the sea. Like wise, when the soul absorbs in the sea of God, all his hue and cry ends.

So far a man has the desire of salvation; he sings in the praise of God and listens to sermons. Wherever the greedy man goes while keeping desires in his mind, he gets nothing. But when a man, after giving up desires completely, meditates, then he attains salvation.

If a man after renouncing all worldly desires meditates on God only then he obtains the eternal bliss.

Ravidass says that the people of the world have been describing the Almighty in different ways. But to achieve God, is the ultimate truth only. •

SHABAD-67
(Raag Ramkali)

RAM JAN HOYUN NA BHAGAT KAHAYUN SEWA KARUN NA DASA. GUNI JOG JAGAY KACHU NA JANNU TA THAI RAHUN UDASA || TEK || BHAGAT HUYA TO CHARRAI BARRAHI JOG KARUN JAG MAANAI. GUN HUYA TO GUNI JAN KAHAI GUNI AAP KO TAANAI. NA MAI MAMTA MOH NA MOHIA YE SABH JAAHI BILAEI. DOJAKH BHISAT DOYU SUM KAR JANAI DOHUN TARAK HAI BHAI. MAIN TAIN TAIN MAIN DEKH SAKAL JAG MAIN TAIN MOOL GAWAYI. JAB MANN SAMTA IK IK MANN TABHI IK HAI BHAI. KRISAN KAREEM RAM HAR RAGHAV JAB LAG IK NA PEKHA. BED KATEB KURAN PURANAN SAHAJ IK NEH DEKHA. JOI JOI KAR PUJAY SOI SOI KAAANCHI SEHAJ BHAV SAT HOYI. KEH RAVIDASS MAIN TAHAI KO PUJUN JAKAI GAAV THAAV NEH KOI ||

O God, I am neither Your disciple nor Your worshipper. Therefore, I have not served You. I have not become Your servant.

I do not possess versatile qualities and knowledge of *yoga*. Therefore, I am sad and dejected. If a man becomes Your worshipper, then he will achieve fame being your worshipper. If a man has talent, then people will call him a talented man. The talented man will think that he has achieved excellence.

False affection and attachment have attracted me. Both have gone far away from me. I consider hell and heaven equal. Therefore, I have discarded both.

The human beings have forgotten God, due to pride, arrogance and false affection. When the man after giving up the false worldly affection, falls in true love with God only then he attains oneness with Him.

Krishan, Karim, Ram, Hari, Raghav etc., are the different names of the omnipresent God. A man cannot realise this fact till he accepts that all human beings are equal. He may read the *Veds* and *Purans* but he will attain spiritual calm only by reciting the name of God.

The worship of any body, except God is untrue. A man by performing true worship while sitting in ecstasy can achieve

the true God. Ravidass says that I worship only that God who is not having a definite abode and name. •

SHABAD-68
(Raag Ramkali)

AB MERI BURRI RE BHAI TATAI CHARRI LOK BARRAI ||TEK|| ATT AHANKAR UR MEH SAT-
RAJ-TAM TA MAIN REHAYO URJAYI. KARAM BAS PARYO KACHHU NA SUJHAI SWAMI NAM
BHULAI. HUM MANNO GUNI JOG SUN JUGTA HUM MAHA PURAKH RE BHAI. HUM MANNO
SOOR SAKAL BIDHI TIYAGI YEH MAMTA NAHI MITAI. HUM MANNAI AKHIL SHUN MANN
SODHYO SAB CHETAN SUDH PAYI. GAYAN DHAYAN SAB HI HUM JANYO BUJAI KAAUN SO
JAYI. HUM MANNAI PARAM PREM RAS JANYO NAU-BIDH BHAGAT KARAYI. SWANG DEKH
SABHI JAG DAIHKYO FIR AAPAN POR BANDHAYI. SAANG DHAI SAANCH NA JANYO LOGAN
YEH BHARMAYI. SYANG ROOP MAISHI JAB PAHRI BOLI TABH SUDH PAYI. AISYI BHAGAT
HAMARI SANTO PRABHUTA EH BARRAI. APAN ANAN AUR NEH MANAT TATAI MOOL GAWAYI.
BHANAI RAVIDASS UDAS TAHI TAI AB KUCH MOPAI KARYO NA JAYI. AAPO KHOYA BHAGAT
HOT HAI TAB RAHAI ANTA URJAYI ||

When the pride of a man comes to an end, only then people start admiring him. The man due to his ego gets involved in the three characteristics of *Maya*, i.e. virtuous trait, passion and evil. The man engaged in rituals cannot realise God. He has forgotten the boat of God's name which has to ferry him across the sea of existence.

A man under the influence of pride thinks himself a learned, talented, skillful *yogi* and superman. Due to pride, a man considers himself brave, courageous and ascetic. His mother's affection does not cease.

A man thinks himself great and his inner-self pure. He thinks that he has attained the self realisation. Due to pride he thinks himself the most learned person. He does not understand the God.

He is of the view that he knows about the ecstasy of love and he has performed worship of nine types. This is all imitation. People do not know the Ultimate Reality. They are engaged in self-praise.

If a sheep adopts the appearance of a lion, then the sheep will be recognised from her voice only.

O saints, such is your meditation. You consider others

inferior. By adopting this attitude, you have moved away from the God, who is your base.

Ravidass says, after seeing such behaviour of the people, I become sad. If a man after renouncing evil deeds, meditates upon God, only then he can see the glimpse of God in his inner-self. •

SHABAD-69
(Raag Ramkali)

BAHI RE! BHRAM BHAGAT SUJAN. JO LO SAANCH NAHI PECHAAN ||TEK|| BHRAM NACHAN
BHRAM GAAYAN BHRAM JAP TAP DAAN. BHRAM SEWA BHRAM PUJA BHRAM SO PECHAAN.
BHRAM KHAT KARAM SAKAL SAHINTA BHRAM GREH BAN JAAN. BHRAM KAR KAR KARAM
KIYO BHRAM KI YEH BAAN. BHRAM IINDRI NIGRAH KIYA BHRAM GUFA MAIN BAAS. BHRAM
TAU LAU JANIYE KRE SUN KI AAS. BHRAM SHUDH SAREER JAU LAU BHRAM NAAV BINA AV.
BHRAM BHAN RAVIDASS TAU LAU JAU LAU CHAHAI THAV ||

O Brother! The world is an illusion. You can know this fact only through meditation. Only truth can pierce the illusion.

Dancing is illusion, singing is illusion. Recitation, meditation and to give alms, all are illusion. To perform service and worship are illusion. Therefore, O brother, you should identify the illusion.

To perform six types of rituals, all the methods and rules described in the *Veds* and *Shastars*, and to go to forest after abandoning the home, all these are illusion. All rituals performed in the name of illusion are illusory and false.

To control or overcome the senses and take shelter in a cave is illusion. When a man, while attaining the state of spiritual calm, desires to reach the God only then he understands the definition of illusion.

Without the true worship of God, to keep body pure is also illusion. So far a man does not achieve the God till then the illusion cannot be eradicated, says Ravidass, he may visit all the places of worship. •

SHABAD-70
(Raag Ramkali)

JAYO TUM KAARAN KAISVAI ANTAR LIV LAAGI. EIK ANUPAM ANUBHAVI KIM HOYI BIBHAGI
||TEK|| EIK ABHIMANI CHATRIGA BICHRAT JAG MAAHI. JADAP JAL PURAN MAHI KAHUN
WA RUCH NAHI. JAISE KAAMI DEKH KAMINI HIRDAI SOOL UPJAYI. KOT VED BIDHI UCHRAI
BAAKI BITHA NA JAYI. JO JEH CHAHAI SO MILAI AARAT GAT HOYI. KAHAI RAVIDASS YEH GOP
NAHI JANAI SAB KOI ||

O God! I am totally absorbed in you. The experience of your true devotion is unique which cannot be shared or explained.

A sea bird- *papiba*, arrogant in love travels the whole world in search of an extraordinary mythical rain drop, though the whole world is full of water. But his inclination does not shift to other drop of water. Like this the aptitude of your worshipper, constantly, sticks to Your name, O God.

After seeing a woman, a lustful man feels thorn like pain. *Crores* of physicians treat him with different methods but his aptitude does not heal.

He, who loves God sincerely, can achieve Him. The requirement is only that he should take refuge in Him. Ravidass says that this is not a secret. Every one knows this truth. •

SHABAD-71
(Raag Ramkali)

AAYO HO AAYO DEV TUM SARNA. JAAN KIRPA KIJAI AAPNO JANA || TEK || TRIBIDH JON
BAS, JAM DI AGAM TRAS TUMHRE BHAJAN BIN BHRAMAT FIRYO. MAMITA EH BIKHAI MADH
MAATO EH SUKH KABHU NA DUTUR TIRO. TUMHRAI NAAV BISAS CHADI HAI AAN KI AAS
SANSAR DHRAM MERE MANN NA DHEEJAI. RAVIDASS DASS KI SEWA MAAN HO DEVADHIDEV
PATIT PAWAN NAAM PRAGAT KIJAI ||

I have come to take refuge in You, O God of the deities. Kindly shower your blessings on me.

O God! Without reciting Your name, the man is suffering in the cycle of birth and death. The man is engrossed in pride, sexual desires and affection because he does not worship You. Therefore, he cannot control the five sins. I have renounced all the desires except reciting Your name, because I am not happy in performing worldly deeds.

Ravidass humbly prays to the divine power to accept him in His service and manifest His Godhood attribute, the 'Redeemer of sinners'. •

SHABAD-72
(Raag Ramkali)

BHAI RE RAM KAHAN HAI MOH BATAVO. SAT RAM TA KAI NIKAT NA AAVO || TEK || RAM
KEHAT SAB JAGAT BHULANA. SO YAHU RAM NA HOYI. KARAM AKARAM KARUNAMAI KESO.
KARTA NAAV SU KOYI. JA RAMHAI SAB JAG JANAI. BHRAM BHULAU RE BHAI. AAP AAP THAI
KOI NA JANAI. KAHAI KAUN SO JAYI. SAT TAN LOBH PARAS JEEA TAN MANN. GUN PARSAT
NAHI JAAYI. ALIKH NAAM JA KAO THOR NA KATHU. KAYO NA KAHOU SAMUJAYI. BHANAI
RAVIDASS UDAAS TAHI TAI. KARTA KAU HAI BHAI. KEWAL KARTA EIK SAHI KAR. SAT RAM
TIHI THAHI ||

O brother! Tell me where is God? Whose name you all recite! You do not come nearer to that true God, whose abode is the whole universe.

You are reciting *Ram... Ram...* but you have forgotten the true and omnipresent God. The name of *Ram* you recite is not the omnipresent God. The omnipresent God is the Creator. He is kind also.

The whole world knows that God but O brother, as you have engaged yourself in illusion and false rituals, therefore, you have forgotten that God. No body could himself know that Almighty but who will tell you this truth.

That God is free from the three characteristics of *Maya*. He does not involve himself in virtuous trait, emotions and evils. He is not greedy also. None can explain His qualities. He is omnipresent and the whole universe is His abode. Why do you not understand this, O brother?

Ravidass says while seeing this condition of the world I become sad. O brother! We should think over it who is our Creator. Our creator is only one and He is omnipresent. •

SHABAD-73
(Raag Ramkali)

AISO KUCHU ANUBHAO KEHAT NA AAVAI. SAHIB MILAI TO KO BIGRAVAI ||TEK|| SAB MAIN HAR HAI HAR MAIN SABH HAI HAR AAPNO JIN JANA. SAAKHI NAHI AUR KOI DUSAR JANAN HAR SAYANA. BAJIGAR SO RACH RAHIYE BAAJI KA MARAM NA JANA. BAAJI JHOOTH SANCH BAJIGAR JANA MANN PATIYANA. MANN THIR HOYI TO KOI NA SUJAI JANAI JANANHARA. KAHAI RAVIDASS BIMAL VIVEK SUKH SEHAJ SARUP SABHARA ||

The experience of supreme-bliss cannot be explained. When a man achieves God, then no body can separate him from the Almighty.

Every soul is the abode of God and the abode of every soul is God. Only that person knows this secret, who has realised the God. There is no one parallel to God. Who knows the God, is supreme in the world.

On watching the acrobatic skill, performed by an acrobat, a man gets absorbed in it, but he does not know the secret of acrobatic skill. Like this, the God using His acrobatic skill has created this world which is untrue but the God is true. The man, who realises that the world is illusion and only God is true, only that man absorbs in God.

The man, whose mind acquires firmness in God, and then he does not think about other things. Ravidass says that I have adopted the God which is pure, knowledgeable and ocean of happiness. I worship such a God. ●

SHABAD-74
(Raag Ramkali)

PANDAT! AKHIL KHILAI NAHI KA KEH GAAYUN KOI NA KAHAI SAMUJHAYI. ABRAN BARAN ROOP NAHI JA KAI SO KAHAN LAYO LAYI SAMAYI ||TEK|| CHAND SOOR NEH RAAT DIVAS NEH DHARAN AAKAS NA BHAI. KARAM AKARAM NHAI SUBH ASUBH NAHI KA KEH DEHU BADAYI. SEET NA USAN VAAYU NAHI SARVAT KAAM KUTIL NAHI HOYI. JOG NA BHOG ROG NAHI JA KAI KAHO NAAV SAT SOYI. NIRANJAN NIRAKAR NIRLAIPAI NIRBIKAR NIRASI. KAAM KUTILTA TA HI KEH GAVAI HAR HAR AAVAI HAANSI. GAGAN DHOOR DHOOP NEH JA KAI PAWAN POOR NAHI PANI. GUN BIGUN KAHYAT NAHI JA KAI KAHO TUM BAAT SAYANI. YAH SAUN TUM JOG KEHAT HAU JAB LAG AAS KI PASSI. CHHUTAI TABHI JAB MILAI EIK HI BHNAI RAVIDASS UDASI ||

O *Pandit!* No body reveals to me the mystery of God. You tell me, under which name, I shall worship Him, who is

casteless, colourless & formless. The abode of omnipresent God is the whole universe.

The God is neither the moon and the sun nor day and night. He is neither earth nor sky. He is neither auspicious nor inauspicious, neither good nor bad. Let me know by which word I shall praise Him.

In the inaccessible land, there is neither winter nor summer, neither wind nor water and nor evil deeds. Who is above *yog*, enjoyment and diseases? His name is true.

It is difficult to prepare a sketch of his holy face. But He is pure. He is shapeless, unattached, faultless, and sinless, without any support and self existent. The lusty and deceitful persons sing His praise by saying Him lusty, sexy and deceitful. I laugh at the ignorance of those people.

He cannot be called sky, land, sunshine, wind or water. The God is with attributes and also without attributes. Ravidass says, O *Pandit*, you are surrounded by desires completely. You have given the name of yoga to your false rituals. Therefore, you cannot conceive the appearance of God. A man, after getting himself liberated from false rituals shall recite the name of one God. ●

SHABAD-75
(Raag Ramkali)

NARHAR CHANCHAL HAI MAT MORI KAISE BHAGAT KARU MAIN TORI ||TEK|| TU MOHAI DEKHAI MAIN TOHAI DEKHU PREET PARASPAR HOYI. TU MOHAI DEKHAI HAYO TOH NA DEKHU EHU MATT SABH BUDH KHOYI. SAB GHAT ANTAR RAMAS NIRANTAR MAIN DEKHAT HOON NAHI JANA. GUN SAB TOR MOR AB AUGUN KRIT UPKAR NA MAANA. MAIN TO TOR MORI ASAMJHIS KAISE KAR NISTARA. KEH RAVIDASS MADHO KARUNAMAY JAI JAI JAGAT ADHARA ||

O God! My mind is not stable, therefore, how can I worship you?

Now, I have discarded the enthusiastic mood, therefore, I am feeling that You have been watching and blessing me. I am also having glimpses of Your bright and glowing face. Now we are really tied in a reciprocal attachment.

I have given up this feeling that You are seeing me and I cannot see Your face.

O God, You have been residing in each and every person continuously. I cannot understand this truth though I know this fact. O God! You are possessor of all virtues where as I am full of faults because I cannot know Your benefaction.

O God! I am unable to understand Your qualities, therefore, how can I get salvation?

Ravidass says, O God! You are omnipresent, kind-hearted, benefactor of the world. Only by singing songs in your praise, people can achieve salvation. •

SHABAD-76
(Raag Ramkali)

TAB RAM NAAM KEH GAVAIGA. RARANKAR RAHIT SABHHIN MAIN ANTAR MEL MILAVAIGA
|| TEK || LOHA KANCHAN SUM KAR DAIKHAI BHAI ABHAID SAMAVAIGA. JO SUKH HOVAI
PARAS KAI PARSAI SO SUKH VA KO AVAIGA. GUR PARSAD BHYI ANUBHY MATT BISH AMRIT
SUM DHYAVAIGA. KAHAI RAVIDASS MAIT AAPA PAR TAB VA THAUREH PAVAIGA ||

When a worshipper will sing the praise of God with full concentration of mind, then he will find the omnipresent God in him.

When a man does not see any difference between iron and gold only then he will be absorbed in the God after knowing the mystery.

The comfort which the iron realise after getting a touch of the philosopher's stone, i.e. of becoming gold like this the man gets the supreme bliss after absorbing in the God, which cannot be explained.

By the grace of Guru the mind of the man becomes fearless. The poison and nectar become equal for him.

Ravidass says when a man gets liberated after relinquishing his ego only then he gets a place in the court of God. •

SHABAD-77
(Raag Ramkali)

SANTO ANIN BHAGAT YEH NAHI. JAB LAG SAT- RAJ-TAM TEENO GUN BIAPAT HAI YA MAHI
|| TEK || SOYI AAN ANTAR KARAI HAR SO APMARAG KO AANAI. KAAM KRODH MADH LOBH
MOH KI PAL PAL PUJA THANAI. SAKIT SANEH EISHT ANG LAAVAI ASTHAL ASTHAL KHELAI.
JO KUCH MILAI AAN AKHAT JIYO SUT DARA SIR MELAI. HARIJAN HAR BINU AUR NA JANAI
TAJAI AAN SABH TYAGI. KEH RAVIDASS SOYI JAN NIRMAL NISDIN NIJ ANURAGI ||

O saints! This is not a unique meditation. So far the three characteristics of *Maya* that determine the nature of beings and things such as passion, virtuous trait and evil of possessing undesirable property, are flourishing in your bodies till then you cannot perform unique meditation.

The *Maya* has been pushing the man away from God and misleading him from the right path. Therefore the man is engaged in worshipping emotional pleasure, anger, pride, greed and attachment.

The *Maya* has been misguiding the man from right path and urging him to go astray and wander hither and thither. The worldly wealth, which a man earns, except the name of God, will be utilised by his sons and wife. Only the name of God will accompany him during his last journey.

A devotee does not absorb himself in the worldly wealth except the name of God. Ravidass says, only that person is pure and pious who has been reciting the name of God, day and night. •

SHABAD-78

BHAGTI AISI SUNHU RE BHAI. AAYI BHAGAT TAYO GAYI BARRAYI || TEK || KAHAN BHAYO
NAACHAI AUR GAAYAI KAHAN BHAYO TAP KEENAI. KAHAN BHAYO JO CHARAN PAKHARAI
JAU LO TAT NAHI CHEENAIN. KAHAN BHAYO JAI MUNDH MUNDAYO BAHU TIRATH BRAT
KINAI. SWAMI DAS BHAGAT AUR SEWAK KAHU PARAM TAT NAHI CHEENAIN. KAHAI
'RAVIDASS' TERI BHAGAT DOOR HAI BHAG BARRAI SO PAVAI. TAJ ABHIMAAN MAIT AAPA
PAR PIPLAK HAIV CHUN KHAVAI ||

O brother! The meditation of God is such a pious achievement, which destroys the arrogance.

You will not gain anything by holding ostentation, dancing,

singing performing austerities, or washing the feet of deities. All such actions are useless because you do not know the supreme Truth.

After shaving off his head's hair, a person may visit all the holy places as a pilgrim and observe fast there, but he cannot achieve the God by doing this. It is fruitless to perform Master-servant and Guru-disciple worship till a man does not realise the supreme Truth.

Ravidass says, O God! Your worship is too difficult and too far. Only that man, on whom You shower good luck and blessings, can meditate upon You. As an ant picks up sugar pieces from the sand by giving up her false pride, like this the man who meditates on God by surrendering his ego, attains the eternal bliss. •

SHABAD-79
(Raag Ramkali)

AB KUCH MARAM BICHARA HO HAR. AAD AUNT AUSAAN RAM BIN KOI NA KARAI NISTARA HO HAR ||TEK|| JAL TAI PANK PANK TAI AMRIT JAL JALHAI SUDH HOYE JAISAI. AISAI BHARAM KARAM JEEA BANDHIO CHHUTAI TUM BIN KAISE HO HAR. JAP TAP BIDHI NISHAID NAAM KARUNAMAI PAP PUN DOYUO MAYA. AISE MOHIT MANN GAT BIMUKH DHAN JANAM JANAM DAHKAYA HO HAR. TARRAN CHHAIDAN TRACHAN KHAIDAN BAHU BIDH KAR LE UPAI. LUNKHARRI SANJOG BINA JAISAI KANIK KALANK NA JAYI HO HAR. KEH RAVIDASS UDAS TAHI TAIN KAHA UPAAI AB KEEJAI. BHAIBURRAT BHAIBHEET BHAGAT JAN KAR AVALLBAN DEEJAI HO HAR ||

O God! Now I have, up to some extent, understood the reality. God Himself pervades all the ages. He was in the beginning of the universe. He was present in the medieval age and will remain present in the end also. There is no one else to grant salvation to the human beings.

There is mud in the water and the lotus flower, which contains nectar, blossoms in the mud. The soul is tightly tied to the deed and illusion theory. Therefore, without Your kind blessings, O God, the soul cannot attain liberation.

Recitation, meditation, forbidden sin-deed and virtue, O God, are different names of *Maya*. Due to these false rituals, the soul remains engaged in transmigration.

As the black substance in gold cannot be removed by putting it into the furnace or by hammering it, but it can only be removed with the help of ammonium chloride. Like this the soul does not get salvation by performing various types of ascetic methods, but he can attain salvation with the blessing of the Almighty.

Ravidass says I am sad, therefore, I request you O God to do some remedial action for my emancipation. The frightened soul is drowning in the ocean of existence. O God, You please help the soul to swim across the ocean of existence. •

SHABAD-80
(Raag Ramkali)

NARHAR PRAGTAS NA HO PRAGTAS NA HO. DEENA NATH DAYAL || TEK || JANMATHI TE HO BIGRAN. AB KACHHU BUHAT BOHAR SIYAN. PARIWAR BIMUKH MOH LAAG. KACHU SAMUJ PARAT NEH JAN. YEH BHAU BIDES KAL KAAL. HUM AAN PARYO JAMJAL. KABHUK TOR BHROS. JO MAIN NA KAHUN TO MOR DOS. AS KAHYAT HOON MAIN AAJAN. AHO PARBHU TUM SARVGAY SAYAN. SUT SEWAK SADA ASOCH. THAKUR PITHI SAB SOCH. RAVIDASS BINVAI KAR JOR. AHO SUAMI TUM MOH NA CHOR. SUTO PURBALA AKRAM MOR. BAL JAOUN KAROU NIJ KOR ||

O God! Why do not you manifest? Why do not You reveal Your identity and behold? O God! Every soul departs from the God, after taking birth in this world. So am I.

I am totally spoiled and do not know what to do? The members of my family have become estranged.

Due to this reason, I have become a foreigner who is residing in the age of *Kalyug*. Therefore, I feel trapped in the net of *Yam*, the god of death. I have full faith in you, but I do not recite your holy name, that is my fault.

I am doing all this due to ignorance. O God, you know every thing. As a father takes care of his son and the Guru of his disciple, like this the God takes care of His devotee.

With folding hands Ravidass prays, O God! Do not take into account my faults and by ignoring my improper actions, please bless me. Due to my evil sins committed in the previous birth, I am enduring the pang of separation. O

God, please do not pay attention towards my faults but shower Your pious blessings on me so that I may repeat Your name and worship You. •

SHABAD-81
(Raag Ramkali)

JIYO TUM KARAN KESWAI LALACH JIV LAGA. NIKAT NATH PRAPAT NAHI MAT MANNDH ABHAGA ||TEK|| SAGAR SALIL SARODIKA JAL THAL ADHIKAYE. SWATI BUNDH KI AAS HAI PIYO PIYAS NA JAYI. JO RE SANEHI CHAHIYEH CHITWAT HO DOORI. PANGUL PHAL NA PAHUNCHHI KACHU SADH NA PURI. KAHAI RAVIDASS AKATH KATHA UPNISHAD SUNIJAI. JAS TU TAS TU HI KAS UPMA DIJAI ||

The man gets precious birth in order to achieve the God, but he has implicated himself in the false temptation of wealth. Due to this reason, the unlucky man cannot achieve the God, who is residing in him.

There are many sources of water such as, the ocean, lakes, tanks etc. but the rain-bird, *papiba*, remains occupied in search of the mythical rain drop; because no other drop of water can quench the thirst of that bird.

O God! If you want I may see you by maintaining some distance, then let me know, how a crippled man can achieve the fruit in order to materialise his hope.

A man may listen to so many *Upnishads* but the story of the God will remain unexplained.

Therefore, why shall I say more regarding ineffable? Ravidass says, O God! You are your own parallel. There is no one else with whom I can compare you. •

SHABAD 82
(Raag Ramkali)

GOVINDAI BHOJAL BIADH APARA. TA TAI KACHU SUJHAT WAR NA PARA ||TEK|| AGAM GREAH DOOR DURANTAR BOL BHROS DEJAI. TERI BHAGAT PROHAN SANT AROHAN MOH CHARRAI KIN LEEJAI. LOH KI NAAV PAKHANAN BOJHI SUKIRIT BHAV BIHINA. LOBH TARANG MOH BHYO GALAU MANN MEEN BAYO JAN LINA. TUM DINA NATH DAYAL DAMODAR KENAI HET BILAMB KEJAI. RAVIDASS DAS SANT CHARAN KI MOH AVLABHAN DEEJAI ||

O God! The ocean of world is full of sufferings. I do not know how to swim across it. Your abode is too far. It is very difficult to reach there. O God! Say few words to me so that I may get solace.

Your worship is the only boat which can take a man across the sea of existence. But only saints can board this boat. O God! Why do you not allow me to board the boat of your worship?

My boat is made of iron and greed. Therefore, it is very heavy. More over I have loaded it with the idols of stone.

The boat of my body has, already been decayed by the high tides of greediness and affection. The fish of my mind has already been entrapped in the angle of greed.

O Compassionate of the poor! O Cherisher of the meek!! Why are you delaying? Please listen to my request. Ravidass says, I have taken refuge in the feet of saints, now O god! Help me. •

SHABAD 83
(Raag Ramkali)

AAGAY MANDA HAVAI RAHYA PARKIRAT NA JAYI. KUKAR CHOKI CHODIYEH PHIRI BAHAI SU BHAI ||TEK|| SURSRI MAIN JU SURA PARYO KO KARAI NA BICHAR. RAM NAM HIRDAI BASAI SAB SUKH NIDH SAR. KAHAI RAVIDASS SUN KESVAI ANTHAI KARAN BICHAR. TOOMHARI BHAGAT KAI KAARANAI PHIR HAVAI HO CHAMAR ||

Ravidass says, before starting the recitation of God's name, I have already earned evils, thus suffered a lot. But the habitual behaviour of man does not change.

After giving a bath, if a dog made to sit in a seat, but according to its natural habit, the dog will come down and

prefer to sit on the ground. Such is the character of the man.

If some alcohol is poured in the water of the river Ganges, it will not affect the purity of the water and becomes the inseparable part of the water of the Ganges. No one will think that the pure water of the Ganges has become impure.

If the heart of the man becomes the abode of the holy name of God, then the treasure of happiness and wealth will become part of that man.

Ravidass prays to God, listen to my request and think over it wholeheartedly and consciously.

Allow me to take birth in the cobbler's family again and again so that after taking birth in the so-called low-caste, I may meditate on you in every birth, says Ravidass. •

SHABAD-84

(Raag Ramkali-Choupada)

DHRIG DHRIG JEEVAN RAJAI RAM BINA ||TEK|| DEH NAIN BINU, CHAND RAIN BIN, JIOUN MEENA GAHAR JALAI BINA. HASTI SUND BINU, PANKHI PANKH BINU, JAISOYI MANDIR DEEP BINA. JAISAI BRAHMANN VED VIHUNA, TAISO PRANI TUJH NAAM BINA. BAISWA, KUN SUT KAKAU KAHYE, TAISO BHAGAT JAN RAM BINA. MANNTAR SURAT BINU, NARI KANT BINU, JAISO DHARATI Inder BINA. JIOUN BRISHA FALAH VIHUNA, TIYO PRANI TUJH PREM BINA. KAM KRODH HANKAR NIBARYO, TRISHNA TIAGU SANT JANA. KEH RAVIDASS BHAJ SITAL KAYAN, JIYON HAUN LAGO GUR CHARNA ||

The life of a human being is a curse without reciting the name of God.

The body without eyes, the moon without night, fish without deepwater, elephant without trunk, bird without wings, temple without lamp of eternal light, are useless.

As a *Brahman* without the knowledge of *Veds*, is useless like this the birth of a person is meaningless without worshipping the name of God.

As the son of a prostitute cannot be given the name of his father, likewise a devotee cannot be given any name without God's devotion.

As the mystic formula or holy hymns are futile without consciousness and awareness, a woman without husband, earth

without rain, tree without fruit are incomplete like this man is incomplete without the love of God.

Ravidass advises the saints and brothers to renounce passion, anger, pride and desires.

Ravidass says, as soon as a man touches the feet of true Guru, his body becomes pure and pious. •

SHABAD-85

(Raag Maru)

AISI LAL TUJH BIN KAUN KARAI. GARIB NIVAJ GUSIA MERA MATHAI CHHATAR DHARAI. ||RAHAAO|| JA KI CHHOT JAGAT KAO LAGAI TA PAR TUHI DHARAI. NICHAIH UCH KARAI MERA GOBIND KAHU TE NA DARAI. NAMDEV KABIR TILOCHAN SADHNA SAIN TARAI. KAHAI RAVIDASS SUNHU RE SANTAHU HAR JIO TE SABHAI SARAI ||

O God! O my Jewel God!! Without you, who can do such a favour to me.

Cherisher of the poor, Lord of the earth, you have put over my forehead a canopy of spiritual sovereignty.

You do favour to him, whose touch defiles the world. My fearless God has raised my status from low to high caste.

Namdev, Kabir, Trilochan, Sadhna and Sain were emancipated. Ravidass says, listen to me, O Saints! The God is powerful to do anything. •

SHABAD-86

(Raag Maru)

SUKH SAGAR SURITAR CHINTAMAN KAMDHEN BAS JA KE RE. CHAR PADARATH ASAT MAHA SIDH NAV NIDH KAR TAL TA KAI. HAR HAR HAR NA JAPAS RASNA. AVAR SABH CHHAD BACHAN RACHNA || RAHAAO || NANA KHIAN PURAN BED BIDH CHAUTIS ACHHAR MAHI. BIAS BICHAR KAHIO PARMARATH RAM NAAM SAR NAHI. SAHJ SAMADH UPADH RAHAT HOE BADE BHAG LIV LAGI. KAHAI RAVIDASS UDAS DAS MAT JANAM MARAN BHAJ BHAGI ||

God is an ocean of pleasure. In His possession are the miraculous tree, gem and cow.

The four advantages, eighteen miraculous powers and nine treasures are in the palm of His hand.

Why do you not repeat the name of God with your tongue and abandon all other device of words?

The epic poems, the *Purans* and *Veds* of *Brahma*, all are composed out of thirty-four letters.

The sage Ved Vyas has expressed his conviction that there is no parallel to the name of God.

Those are very fortunate who perform meditation and fix their attention upon God. They shall be freed from their troubles afterwards.

The fear of death and birth flees from him. Ravidass says my mind has adopted indifferent attitude towards the worldly affairs. •

SHABAD-87

(Raag Maru - Choupada)

PIYA RAM RAS PIYA RE ||TEK|| BHAR BHAR DEVAI SURAT KALALI, DARYA DARYA PINA RE. PIWATT PIWATU AAPA JAG BHULA, HAR RAS MAH BORANA RE. DAR GHAR VISAR GAYO RAVIDASSA, UNMANN SADH MATWARI RE. PAL PAL PREM PIALA CHALAI, CHUTAI NAHI KHUMARI RE ||

I have taken the elixir of God's name. The Distiller is offering me the cups of this nectar and I am drinking the full flowing river of elixir.

By consuming such nectar, I am absorbed in myself and forgotten the world. After consuming such elixir, a man engages himself fully in reciting the name of God.

Ravidass says, after drinking such nectar, I became so absorbed in the name of God that I lost the way to my home.

Such pegs are being served continuously. As a result of this, the cups of ecstasy do not come to an end. •

SHABAD-88

(Raag Maru - Choupada)

MANN MORA MAYA MAIN LAPTANO ||TEK|| BISASAKAT RAHYO NISVISAR, AJ HOON NEH AGHANO. KAAMI KUTIL LABAAR KUCHALI, SAMJHAI NAHI SAMUJANO. SAT SANGAT PAL NAHI KINAHAI, MANN MURAKH BHU GARVANO. SOT KHAT DIN RAIN BITAI, TAH MAIN RASANA SUKH MANNO. MAYA MEH HIL MIL RAHYO, PHOKAT SATAI JANAM GAWANO. KEH RAVIDASS KACHU CHAIT BABRAI RAM NAM BIN NEH UBRANO ||

My mind is fully engrossed in the evil deeds. Though, the mind remains absorbed in sinful thoughts, day and night, even

then it has not yet tired.

The lustful mind has deviated from the right path. I try to make it understand, but the mind does not accept my advice. The mind does not stick to congregation, rather feel proud by abstaining. The mind is spending day and night in eating and sleeping and feels comfort in such things.

As the mind remains engrossed in evil deeds, therefore, the mind is wasting its life.

Ravidass asks his mind to think seriously over it because doing this the mind cannot cross the ocean of existence. •

SHABAD-89

(Raag Maru - Choupada)

BEET AAYU BHAJAN NAHI KINA ||TEK|| SAI T BHIYO TAN THAR THAR KAMPAL, HAR SIMRAN NAHI KINA. SAT SANGAT NEH GUR PADH SAIYU, PRABH KIRAT NEH GAAYI. NEH MANN RAMYO PRABH CHARNAN MEH, TAN SIYUN PIRIT DRRAYI. KEH RAVIDASS CHALAN KI BARIYA, KOU NA HOAI SAHAI ||

O man! Your life-span is reducing day by day but you have not, so far, started to sing songs in the praise of God. Your hair have turned grey and your body started trembling, it shows that the old age has approached you. But you have neither meditated upon God's name nor derived any benefit from the company of saints.

You have not so far sung the songs in praise of Almighty. During your life-span you have been spending time in pleasures and to look after your body. Your mind has not absorbed in the feet of God so far.

Ravidass says when your last time will come, then no other divine power, except God, will provide you support. •

SHABAD-90

(Raag Maru - Choupada)

PRABHU JI TUM AUGUN BAKHASHANHAR. HOUN BAHU NEECH UDHRO PATKI, MURAKH NIPAT GAWANR ||TEK|| MO SUM PATIT ADHAM NAHI KOYUN, KHEEN DUKHI VISIAR. NAM SUNHI NARAK BHAJAI HAIV, TUM BIN KAWAN HAMAR. PATIT PAWAN BIRRAD TIHARO, AAYE PAROU TOHE DWAR. KEH RAVIDASS EHU MANN AASA, NIJ KAR LEHU UBHAR ||

O God! You are the pardoner of demerits and faults. I am a mean, known sinner, foolish and hypocrite.

There is no other sinner or lowly born. I have become very feeble, weak and sufferer. Therefore, I remain in offended mood like a poisonous snake.

Your holy name is pious and powerful. After listening to Your name the hell goes far away from the man. O God! Who is our own in this world than Your holy name?

You are called Redeemer of sinners; therefore, I have come at Your doorsteps.

Ravidass says, O God! I have come to You with the hope, that You will liberate me from all types of bondages and provide me salvation. •

SHABAD-91

(Raag Kedara)

KHAT KARAM KUL SANJUGAT HAI HAR BHAGAT HIRDAI NAHI. CHARNARBIND NA KATHA BHAVAI SUPACH TUL SAMAN. RE CHIT CHET CHET ACHET. KAHE NA BALMIKAHI DEKH. KIS JAT TE KIH PADEH AMRIO RAM BHAGAT BISEKH. || RAHA AO || SUAN SATAR AJAT SABH TE KRISAN LAVAI HET. LOG BAPURA KIA SARAHAI TIN LOK PARVES. AJAMAL PINGULA LUBHAT KUNCHAR GAE HAR KAI PAS. AISE DURMAT NISTARE TU KIO NA TAREH RAVIDASS ||

A man performs the six good acts and he belongs to a high caste family, if he does not worship God and he does not love the lotus feet of the Master, then he is equal to a *Chandaal*.

O thoughtless man, think upon God in your heart. Why do not you look at Balmik? From a low caste, what a high position he has attained by his special devotion to God. Though Balmik belongs to the lowest caste but due to his devotion to God, he was loved by the God.

How can poor mortals praise God? His praise extends to the three worlds.

Ajamal, the courtesan, *Lodiya*, the huntsman and the elephant were accepted in the God's court as a result of their remembering the God's name. If such degraded beings were saved, then why you should not be saved, O Ravidass! •

SHABAD-92

(Raag Kedara)

RE MANN RAM NAM SAMBHAR. MAYA KAI BHRAM KAHA BHULAYON JAHIGAI KAR JHAR ||TEK|| DEKH DHAU EHA KAUN TERO SAGA SUT NEH SAR. TOR TANG SABH DOOR KARIHAI DAIHINGAI TAN JAR. PRAN GAYE KAHO KAUN TERA DEKH SOCH BICHAR. BOHAR YEH KAL KAAL MAHI JEET BHAVAI HAAR. YEH MAYA SAB THOTHARI RE BHAGAT KO PRITPAR. KEH RAVIDASS SAT BACHAN GUR KAI SO NA JIA TAI BISAR ||

O my mind! You do not recite the name of God, because you have been entrapped by *Maya*, the worldly attachment, in its dragnet. One day you have to leave this world and you will go empty-handed.

You observe carefully, who is your in this world. Your own son will not care for you. After breaking all relations with you, all your relatives and friends, will set your body on fire.

You think who will be your after death? During this age of *Kalyug*, your soul will remain busy in the cycle of birth, death and rebirth i.e. transmigration of soul. Now the game is in your hand. By accepting my advice you can win the game and by not accepting it you can lose the game.

Ravidass says the materialistic world is illusion which is hollow and absurd. Therefore, according to the true sermon of my Guru, you start reciting the name of God. This is the prime wealth which will accompany you during your last journey. •

SHABAD-93

(Raag Kedara)

HOU BANJARYO RAM KO HAR JU KO TANDO LADHO JAYE RE. RAM NAM DHAN PAYEO TA TE SEHAJ KAR BIYOPAR RE ||TEK|| AOUGHAT GHAT GHANO GHANA RE NIRGUN BAIL HAMAR RE. RAMNAM HUM LADIYO TATHAI VISH LADIYO SANSAR RE. ANTEH DHAN DHARIYO RE ANTEH DHUDHAN JAYE RE. ANAT KO DHARYO NA PAYIAH TATHAI CHALIYEA MOOL GAMAYI RE. RAIN GAVAYI SOYI KAR DIVAS GAVAYO KHAYE RE. HIRA YEH TAN PAYE KAR KORRI BADLAI JAYE RE. SADHU SANGAT PUNJI BHAYI RE BASUT LAYI NIRMOL RE. SEHJAI BALDIYA LAD KAR CHAHU DIS TANDO MAIL RE. JAISA RANG KUSAMBH KA TAISA YAHU SANSAR RE. RAMIYA RANG MAJITH KA BHANAI RAVIDASS BICHAR RE ||

I am a merchant of God's name. My vehicle is fully loaded with the name of God and I am ready to move. I have discovered the wealth of God's name and calmly engaged in the trade of God's name.

The ascent of the world is very steep and thus very difficult and my ox is very feeble. But I have loaded my cart with the precious wealth of God's name whereas the people of the world have loaded their carts with poison.

The people of this world have stocked their wealth somewhere else and searching the same at some other place. It is true that the wealth placed at one particular place cannot be located at another place. Such men cannot earn a single penny from such investment but will also lose their principle capital too. The man has acquired a gem like body and it is going waste like a small sea-shell.

O brother! The company of saints is a very valuable asset. After loading the body like an ox, with the God's name, a man can engage himself in the business of God's name and setup centres in all directions.

You recording angels, who know this world and the next, write whatever nonsense you can write about me, I care not for your writings. *Yamraj*, the god of death will not dare to touch me, since I have cast away all entanglements of worldly affairs.

This world is like a fleeting colour of safflower. But the colour of my God is the permanent dye of madder, says the tanner Ravidass. ●

SHABAD-94

(Raag Kedara)

PREET SUDHAMANN AAV. TEJ SAROOPI SAKAL SIROMANN ALAKH NIRANJAN RAV ||TEK|| PEEV SANG PREM KABHUN NEH PAYO KARNI KAVAN BISARI. CHAK KO DHIAN DADH SUT SOUN HOT HAI YO TUM TAI MAIN NIARI. BHOR BHAYON MOH EIK TAK JOWAT TALPHAL RAJNI JAYI. PEEV BIN SAJJAYI KA SUKH SOU BIRAH BITHA TAN KHAYI. MET DUHAG SUHAGIN KEEJAI APNAI ANG LAGAYI. KAHAI RAVIDASS PRABHU TUMRAI BICHOHAI EIK PALAK JUG JAYI ||

O God! You are the nectar of love. You are welcome. Your face is the most glittering one. You are premier and supreme of all. Your appearance is invisible. You are flawless, and pure. I am so ill fated that I cannot love the God. O God! You have discarded me for which reason? As the *Chakor* constantly loves moon, like this I am in love with you.

O God! I am spending the whole life while suffering pang of separation from you.

How can I take a sound sleep on the rosy bed without my beloved that is the God? I am under going pain due to His separation.

I am an ignored and deserted woman. O God! Provide me the status of a married woman with your miraculous touch.

Ravidass says, O God! While enduring your separation, one moment of my life is being spent like an age. ●

SHABAD-95

(Raag Bhairo)

BIN DEKHE UPJAI NAHI AASA. JO DISAI SO HOE BINAASA. BARAN SAHIT JO JAPAI NAAM. SO JOGI KEVAL NIHKAAAM. PARCHAI RAM RAVAI JAO KOI. PARAS PARSAI DUBIDHA NA HOI. ||RAHAAO|| SO MUN MAN KI DUBIDHA KHAE. BIN DUARE TARAI LOK SAMAE. MAN KA SUBHAO SABH KOI KARAI KARTA HOE SO ANBHAI RAHAI. PHAL KARAN PHULI BANRAE. PHAL LAGA TAB PHOOL BILAE. GYANAI KARAN KARAM ABHIAAS. GYAN BHAIA TAH KARMAH NAAS. GHARIT KARAN DADH MATHAI SAIAN. JIVAT MUKAT SADA NIRBAN. KAHAI RAVIDASS PARAM BAIRAG. RIDAI RAM KI NA JAPAS ABHAG ||

Without beholding God, there is no hope. Every thing that we see is perishable.

He who repeats God's name with due praise, he is the only *Yogi* free from desires.

If anyone engages himself in repeating the God's name

and God, the philosopher's stone touches him; his duality shall no longer remain.

He who destroys the duality of his mind is a *Muni*. He shall be absorbed in God, who resides in the three worlds.

Everybody acts according to his natural inclinations. It is only, the creator. Who abides without fear?

Vegetables blossom to produce fruit. When the fruit appears, the blossoms decay.

For the sake of the divine knowledge men practise religious ceremonies. When divine knowledge is obtained, then religious ceremonies are not performed.

To make butter the knowing women churn curd. But those who strive for divine knowledge obtain deliverance while alive and are ever at rest.

Ravidass says, having embraced supreme contempt for the world, why you do not repeat the name of God, O unlucky man? •

SHABAD-96

(Raag Bhairo)

AISA DHIYAN DHARO BANWARI. MANN PAWAN DHIRRI SUKHMANN NARRI ||TEK|| SOI JAP JAPO JO BAHUR NA JAPNA. SOI TAP TAPO JO BOHUR NA TAPNA. SOI GURU KAROUN JO BOHAR NA KARNA. AISI MAROUN JO BOHAR NA MARNNA. ULTI GANG JAMUN MAI LAYAVO. BINHI JAL MAJAN HAIV AAVO. LOCHAN BHAR BHAR BIYAMB NIHARO. JOT BICHAR NA AUR BICHARO. PIND PRAI JEEV JIS GHAR JATA. SHABAD ATEET ANAHAD RATA. JA PAR KIRPA SOI BHAL JANAI. GANGO SAAKAR KAHAN BAKHANAI. SUN MANDAL MAIN TERA BASA. TATHAI JAAV MAI RAHO UDASA. KEH RAVIDASS NIRANJAN DHIYON. JIS GHAR JAYO HON BOHAR NAAAYO ||

O man! You meditate upon God in such a way that your every breath, while passing through the confluence of three wind passages, recites the name of God.

The knowledge provided by the Guru eradicates the darkness of ignorance. When a man after reciting the name of God attains salvation then he is not to die again and again.

In deep meditation the soul of devotee gets a blissful bath in the confluence of three wind passages of the human body which is called the tenth gate.

Then the devotee sees the delightful glimpse of God's face with the eyes of his inner-self and he gets absorbed in the eternal flame of God.

The soul reaches the abode of God. The mystical sweet sound of celestial conch resounds there continuously. Only that devotee can experience and understand who has been blessed by the God. Just like a dumb man, he cannot explain the experience to any other person.

Your abode is situated in the absolute silence zone. This is the reason, why a soul becomes sad? Because the soul fails to establish relationship with You, O God!

Ravidass says, I meditate upon the flawless God. By reciting his name I have absorbed in Him and attained emancipation from the cycle of birth – death and rebirth. •

SHABAD-97

(Raag Bhairo)

ABGAT NATH NIRANJAN DEVA. MAIN KA JAANU TUMHARI SEWA ||TEK|| BANDHU NA BANDHAN CHAYUN NA CHAYA. TUMHI SEYUN NIRANJAN RAYA. CHARAN PATAAL SEES ASMANNA. SO THAKUR KAISE SAPUT SAMANNA. SIV SINKADIK ANNT NA PAYA. BRHAMA KHOJAT JANAM GAWAYA. TORRU NA PAATI PUJUN NA DEVA. SEHAJ SAMADH KARUN HAR SEWA. NAKH PARSED JA KAI SURSAR DHARA. ROMAVALI ATHARAH BHARA. CHARO BED JA KAI SUMIRAT SANSA. BHAGAT HAIT GAWAYE RAVIDASSA ||

O Flawless! O Eternal!! O pure God!!! I do not know how to serve you.

I shall not indulge in worldly affairs. I shall not become slave of *Maya*. O pure God! I want to serve you only, O flawless God.

The God, whose feet are in the nether world and head in the heaven, he cannot be confined to a limited space, time or place. Rather He is Omnipresent.

Lord *Shiv* and sons of *Brahma* could not trace the beginning and end of the God. *Brahma* has also spent his whole life in search of the God.

O God! I do not worship you by plucking petals and offering in your feet. I meditate upon you with full

concentration, while sitting in meditation posture I am here to serve you only, O God.

O God! The Ganges flows from your holy feet. The entire universe is just like a small hair of your body.

Brahma, the composer of four *Veds*, recites the name of God repeatedly. Ravidass says, I sing in the praise of God in order to obtain His blessings. •

SHABAD-98
(Raag Bhairo)

BHAISH LIYO PAI BHED NA JANIYO. AMRIT LEH BISHAI SO MANIYO ||TEK|| KAM KRODH MEH JANAM GANVAYO. SADHU SANGAT MIL RAM NA GAYON. TILAK DIYON PE TAPAN NA JAYI. MALA PEHAR GHANERI LAAYI. KEH RAVIDASS MARAM JO PAAYON. DEV NIRNAJAN SAT KAT DHIYON ||

O Pompous man! You have adopted the out-worldly appearance of a *sadhu*, but you do not know the secret of God. You are like that man who after drinking nectar is running after poison.

O man, you are losing your life in sinful and sexual deeds, by forgetting God. Even in the company of saints and other holy persons, you have not sung the songs in praise of God's name.

By making a saffron mark on the forehead, the heat of evil deeds will not become cool. Like this O man, by wearing rosary, you cannot achieve peace of mind.

Ravidass says, the man who by renouncing worldly rituals makes efforts to realise the true knowledge, only that man can worship the flawless God in his true heart. •

SHABAD-99
(Raag Bhairo)

GURU SABH REHAS AGMAIN JAANAI. DHUNDHAI KOYUN CHAT SASTRAN MEH, KIDHU KO VED VISHANAI ||TEK|| SAANS USAANS CHARAVAI BAHU BIDH, BAITHI SUN SAMADHI. FANTYON KAN BHABHUT TAN LAAYI, ANIK BHARMAT VAIRAGI. TIRATH BARAT KARIYEH BAHUTERE, KATHA BASAT BAHU SANAI. KEH RAVIDASS MILIYON GUR PURAY, JIH ANTAR HAR MILANAY ||

Guru knows the secret of inaccessible God, whereas some one tries to locate him in the six *Shastars* and four *Veds*.

In order to achieve God, someone occupies himself in the ascetic activities of taking and releasing long breath.

Someone has got his ears torn and has rubbed ash on his body. Someone after becoming ascetic has been wondering hither and thither.

Many devotees go to the places of pilgrimage to achieve the God. Others observe fast. Few think that the abode of God is in the congregation where people sing songs in His praise.

Ravidass says, I have achieved the God in my inner self by the grace of true Guru. •

SHABAD-100
(Raag Basant)

TUJHEH SUJHANTA KACHHU NAHI. PAHIRAVA DEKHE UBH JAHI. GARABVATI KA NAHI THAAO. TERI GARDAN UPAR LAVAI KAAO. TU KANIE GARBEH BAVLI. JAISE BHADAO KHUMBRAJ TU TIS TE KHARI UTAVALI. || RAHAAO || JAISE KURANKI NAHI PAIO BHED. TAN SUGANDH DHUDHAI PARDES. AP TAN KA JO KARE BICHAR. TIS NAHI JAMKANKAR KARE KHUAAR. PUTAR KALTAR KA KARAHAI AHANKAAR. THAKUR LEKHA MAGANHAAR. FERE KA DUKH SAHAI JIO. PACHHE KISEH PUKAREH PIO PIO. SADHU KI JAO LEHI OT. TERE MITEH PAP SABH KOT KOT. KAHAI RAVIDASS JO JAPAI NAAM. TIS JAT NA JANAM NA JON KAAM ||

You know nothing, O my body! Seeing good clothes you become so proud of yourself. The proud bride shall not find a place with the Lord. Above your head the crow of death is cawing.

Why are you so proud? O silly girl! Even the life of a mushroom, flourished during the month of *Bhadon* is longer than you.

The deer does not know the secret of musk. The musk is within its own body, but the deer searches the musk outside.

He who understands his own fleeting body, the messenger of death does not abuse him.

The man is so proud of his son and his wife. But the God will take an account from him only. O soul! You have to suffer pain for the actions, you have committed. Afterwards, whom shall you call dear! dear!!

If you seek the protection of holy saints , then millions upon millions of your sins shall be erased .

Ravidass says, who chant the name of God, he is not concerned with the caste, or birth, or transmigration. •

SHABAD-101

(Raag Malar)

NAGAR JANAN MERI JAT BIKHIAT CHAMARAN. RIDAI RAM GOBIND GUN SARAN. ||RAHAAO|| SURSARI SALAL KIRAT BARUNI RE SANT JAN KARAT NAHI PANAN. SURA APVITAR NAT AVAR JAL RE SURSARI MILAT NEH HOE ANAN. TAR TAAR APVITAR KAR MANIAI RE JAISE KAGRA KARAT BICHARAN. BHAGAT BHAGUT LIKIAI TIH UPRE PUJIAI KAR NAMASKARAN. MERI JAT KUT BANDHLA DHOR DHOVANTA NITEH BANARSI AAS PASA. AB BIPAR PARDHAN TIHI KARAHAI DANDUT TERE NAAM SARNAE RAVIDASS DASA ||

O city men! I am a tanner by caste, but in my heart I meditate on God.

If wine is made from water of the Ganges, the holy men will not drink it. If anybody puts wine, which is impure or any other liquid into water of the Ganges, then these liquids after absorbing in the Ganges, will become the water of the Ganges. Like this, while remembering the name of God, I am fully absorbed in Him.

The palm-tree is admittedly impure. If God's words are written on a leaf of a palm-tree, then men will worship it and bow before it.

My trade is dressing and cutting leather and daily remove dead cattle from the city of Banaras.

Yet prominent *Brahmans* now prostrate themselves before me, since I, the slave Ravidass have acquired the shelter of your name, O, God. •

SHABAD-102

(Raag Malar)

HAR JAPAT TEU JANA PADAM KAVLAS PAT TAS SAM TUL NAHI AN KOU. EK HI EK ANEK HOE BISATHRIO AN RE AN BHARPUR SOOU || RAIHAAO || JA KAI BHAGVAT LEKHIAI AVAR NAHI PEKHIAI TAS KI JAT ACHHOP CHHIPA. BIAS MEH LEKHIAI SANAK MEH PEKHIAI NAAM KI NAMNA SAPAT DIPA. JA KAI ID BAKRID KUL GAU RE BADH KARAHAI MANIAH SEKH SAHID PIRA. JA KAI BAP VAISI KARI PUT AISI SARI TIHU RE LOK PARSIDH KABIRA. JA KE KUTAMB KE DHEDH SABH DHOR DHOVANT PHIREH AJAHU BANNARSI AAS PASA. AACCHAR SAHIT BIPAR KARAHAI DANDUT TIN TANAI RAVIDASS DASAAN DASA ||

Neither the Lord of *Lakshmi*, nor the Lord of *Kailash*, nor anyone else is equal to those who recite the name of God. He is One alone though diffused in many ways. Therefore, you repeat the name of God.

In whose house there was nothing except devotion to God, he was by caste an untouchable *Chhimba*-calico-printer-Saint Namdev. The greatness of God's name can be known in the writings of Rishi Ved Vyas. It can also be observed in the sons of *Brahma*. It is also famous through the seven islands of the earth.

Whose family used to sacrifice cows at the Eid and Bakr Eid, and who worshipped *Shaikhs* and martyrs including *Pirs*? Whose father used to observe such rituals, his son Kabir, became a celebrated saint in the three worlds.

All the tanners of my family even still today are engaged in removing dead cattle from the city of Banaras, yet the noted *Brahmans* prostrate themselves before me, says Ravidass, the slave of God's slaves. •

SHABAD-103

(Raag Malar)

MILAT PIARO PARAN NATH KAVAN BHAGAT TE. SADHSANGAT PAI PARAM GATE. RAHAAO. MAILE KAPRE KAHA LAO DHOVAO. AVAIGI NID KAHA LAG SOVAO. JOI JOI JORIO SOI SOI PHATIO. JHUTHAI BANAJ UTH HI GAI HATIO. KAHO RAVIDASS BHAIOO JAB LEKHO. JOI JOI KINO SOI SOI DEKHIO ||

By what devotions shall I meet my beloved, the Lord of souls? The supreme state is obtained by association with saints.

My dress has become dirty. How long shall I wash it?
How long shall I remain in this sleep, which has come
upon me?

All the things, which I had collected, have been perished.
The shop of spurious business is closed.

Ravidass says, when my account will be taken, and then I
shall see whatever I have done and recorded to my credit. •

SHABAD 104

(Raag Aasawari)

KESVAYEH VIKAT MAYA TOR TATAI BIKAL GAT MOR ||TEK|| SUBISH DASSAN KARAAL EHMUKH
GRASAT SUDRIRR SU MESH. NIRUKH MAKHI BAKHAT BIAKUL LOBH KAAL NA DEKH.
INDRIYADIK DUKH DARAN ASANKHYADIK PAP. TOH BHAGAT RAGHUNATH ANTAR TAH TRAS
NA TAAAP. PRATIGYA PARITPAL CHOUN JUG BHAGAT PURWAN KAAM. AAS MOH BHROS HAI
RAVIDASS JAI JAI RAM ||

O God! Without your holy name, the *Maya* causes dreadful
sufferings; therefore, the man remains disturbed. *Maya* bites
the man with her serpent like dangerous sting. *Maya* swallows
the strong and sturdy man.

As a fly cannot resist temptation after seeing sweet
commodity item, like this the greedy man is wasting his precious
time.

The man is committing numerous sins because he is
entrapped in sensuous desires. O God! The man after reciting
your name can only be able to save himself from sufferings.

O God! Due to Your solemn pledge, You have been
nourishing the people during four ages; You have been fulfilling
the desires of Your devotees.

Ravidass says, O God I have full faith in You. O
Omnipresent! I hail You. •

SHABAD-105

(Raag Aasawari)

RAMAH PUJA KAHAN CHARRAU. |PHAL AUR PHOOL ANUPAM NA PAYO||TEK||THANHAR
DOODH JO BACHRU JOOTHARO. PUHUP BHAWAR JAL MEEN BITARIYON. MALIAGIR
BERRIYON BHUANGA. BISH AMRIT DOUO EIKAI SANGA. DHOOP DEEP NAIBEDHI BASA|
KAISAI PUJ KARHAYAN TERI DASA. MANNHI PUJA MANNHI DHOOP. MANNHI SAIYUN SEHAJ
SARUP. PUJA ARCHA NA JAANU TERI. KAHAY RAVIDASS KAVAN GATT MERI ||

Where shall I find anything to offer to you in worship, O
God! I cannot find other flowers superior to these.

The calf has defiled the milk in the cow's udder by tasting it.

The bumble-bee has spoiled the flowers and the fish the
water.

Serpents twine round the *sandal*-tree. Poison and ambrosia
dwell together.

Incense, lamps and consecrated bread are polluted. How
shall your slave O God, perform your worship?

My mind is worship and my mind is incense. During the
calm state of mind, I can have a glimpse of your bright face.

I do not know how to perform your worship. Ravidass
says, in what condition, I am? How shall I attain salvation? •

SHABAD-106

(Raag Aasawari)

BARAJ HO BARAJ BITHULAI MAYA JAG KHAYA. MAHAPRABHAL SABH HI BAS KIYE, SUR NAR
MUNN BHARMAYA ||TEK|| BALAK BIRDH TARUN ATI SUNDER, NANA BHAI BANAVAI. JOGI
JATI TAPI SANASI, PANDIT REHAN NA PAVAI. BAJIGAR KI BAAJI KAARAN, SAB KO KOTIG AVAI.
JO DEKHAI SO BHOOL RAHAI, WAKA CHELA MARAM JO PAVAI. KHAND BRAHMANNND LOK
SAB JITAI, EH BIDHI TEJ JANAVAI. SIAMBHU KA CHIT CHOR LIYO HAI, WAKAI PACHAI LAGA
DHAVAI. EIN BATAN SUKHCHAIN MARIAT HAI, SAB KO RAHAI UJHARI. NEK DRISHAT KIN
RAKHO KAISO, MAITO BIPAT HUMARI. KAHAI 'RAVIDASS' UDAAS BHAYON MANN, BHAJ
KAHAN AB JAIYEH. EIT UTH TUM GOBIND GUSAIN, TUMHI MAH SAMYEAH ||

O God! Please control *Maya*, because you are the liberator.
Maya has engulfed the whole world and lured the deities, saints
and people.

Maya has captivated the children, old, young and intellectual
persons with her various charming and beautiful faces. The
ascetics, hermits, monks and learned men cannot face her.

Due to strange performance of the wonderful God, every body on the earth is engaged in performing miracles, and neglecting the God under the influence of *Maya*. *Maya* has overpowered the people living in the whole universe. By this way, she depicts her power. *Maya* has gained control over every body. *Maya* chases every person and conquers him. After following *Maya*, the man dies in worries. *Maya* says to every body that she is with him. O God! You please save us from the clutches of *Maya*.

Ravidass says O God! By singing songs in Your praise, I have dejected *Maya*. Where shall we go after renouncing Your name? You are omnipresent. After reciting Your name, the man absorbs in You. •

SHABAD-107

(Raag Aasawari)

TUJHI CHARAN ARBIND BHAWAN MANN, PAAN KARAT PAIYO PAIYO RAMIYA DHAN || TEK ||
SAMPAT VIPAT PATAL MAYA DHAN, TA MEH MAGAN NA HOT TERO JAN. KAHAN BHIYON JAI
GAT TAN CHIN CHIN. PREM JAYE TO DARPAI TERO NIJ JAN. PREM RAJ LAI RAKHO RIDHAI
DHAR, KAHAI RAVIDASS CHUTIBO KAWAN PAR ||

O God! Your lotus-feet are the home of my heart. By drinking the nectar of Your name, I have found the God, who is my wealth.

Prosperity, adversity, worldly love, and wealth screen God from man. In them Your servant is not absorbed.

What will it matter if my body is cut into pieces? O God! Your slave only fears that your love may not depart.

O God! Your servant has absorbed You in his heart with love. Ravidass says, now how will you escape? How shall I get emancipation? •

SHABAD-108

(Raag Aasawari)

BANDAI JAAN SAHIB GANI. SAMAJH BED KATAIB BOLAI KABAI MAIN KIYA MANI. JAWANI
DUNI JAMAL SURAT DEKHIYE THIR NAHIN VAI. DAM CHA SAI SEHANS EIKKIS HAR DIN
KHAJANAI THAIN JAH VAI. MANI MARE GARAB 'GAFIL' BAIMIHIR BAIPEER VAI. DARI KHANAI
PARAT CHOBA HOT NAHI TAKSEER VAI. SIAPI SAPEDI TURANGI NANA RANG BISAL VAI. NAPAID
TAIN PAIDA KIYA PAIMAAL KARAT NA BAR VAI. KUCHU GAANTH KHARCHI MIHIR TOSA
KHAIR KHOABI HAATH VAI. DHANI KA FURMAN AAYA TAB KIYA CHALAI SATH VAI. TAJH
BADJAWA BENAJAR KAMDILAN KAR KHASAM KI KAN VAI. RAVIDASS KI ARDASS SUN KACHU
HAK HALAL PACHAN VAI ||

O man! It is definite that the God is generous one. All the religious books such as *Veds* and *Quran* are explaining that there is no jewel in the wholly *Kaaba*, except God.

The excitement of youth and glamour of beauty are instable. Every day your twenty one thousand and six hundred valuable breath are going waste.

O merciless, stupid and teacher-less man, you are being ruined by pride. You have achieved the body consisting of ten gates. The drum of death is continuously beating in your body. You adopt the way of righteousness so that you cannot be trapped by the god of death.

The supreme God has created numerous colours such as black, white, yellow etc. The self-illuminated God has created the universe which He can destroy within no time.

O man! You take my advice seriously and catch hold the blessing of God and merit of your good deeds. These will provide you help to cross the ocean of this world. By this way you will achieve the eternal bliss. When you will get the orders of the Almighty, at that time only the wealth of the name of God will accompany you.

O blind and weak-hearted man! Divorce your bad words and take refuge in the name of God. Ravidass says, O man, you adopt honest means and recognise the true God. •

SHABAD-109

(Raag Aasawari)

SO KACHU VICHARIO TATHAI MERO MANN THIRU HAIV RAHIYO. HAR RANG LAGO TATHAI MERO BARAN PATAL BHAYON || TEK || DHAN SO PANTHI PANTH CHALAWA. AGAM GAWAN MAI GAM DIKHLAWAN. ABRAN BARAN KATHAI JIN KOI. GHAT GHAT BIAAP RAHIYON HAR SOI. JIHI PAD SUNNAR PREM PIASA. SO PAD RUM RAHIYON RAVIDASSA ||

When I think a little about God, then my mind becomes stable. When I dye my inner-self in the fast colour of God's name, then the fake colour fades away. Blessed is that Guru, who has started the religious order of worship and telling the people how to absorb in the sorrow-less God.

Do not practise caste-system because all human beings are equal and God is residing in every particle.

After taking refuge in the lotus feet of God, the deities and men experience different kind of thirst. Ravidass says, I have absorbed myself in the lotus feet of God. •

SHABAD-110

(Raag Aasawari)

BHAI RE SEHAJ BANDO SOI BIN SEHAJ SIDHI NA HOI. NAYOLEEN MANN JO JANIYEH JAB KEET BHIRINGI HOYI || TEK || AAPA PER CHINAYE NAHI RE AUR KO UPDESH. KAHAN TE TUM AAYON RE BHAI JAHUNGAI KITH DES. KEHIYEH TO KEHIYEH KA KEH KAHIYEH KAHAN NA KO PATIAYEH. RAVIDASS DAS AJAAN HAIV KAR RAHIYON SEHAJ SAMAIE ||

O brother! Pray to God in order to achieve the spiritual calm, because before reaching the stage of ecstasy, you could not get salvation.

If you will not involve yourself in the work like an ant till then you cannot achieve anything. Slowly and slowly, you absorb yourself in God.

O brother, you have not so far understood, who is your own and who is not. You are giving sermons to others. You should explore this point from where you have come and where you have to go?

If you want to say something, then what will you say? If you say something then who will trust you?

Ravidass says by renouncing ostentation, I have acquired a state of spiritual calm and I have absorbed in you, O God. •

SHABAD-111

(Raag Aasawari)

DEHU KALALI EK PIALA | AISA AWDHU HOI MATWALA || TEK || KAHAI KALALI PIALA DEAUO. PIVANHARE KA SIR LEAUO. EARI KALALI TAIN KIYA KIYA. SIR KE SATAI PIALA DIYAN. SIR KAI SATAI MEHANGA BHARI. PIVAIGA APNA SIR DARI. CHAND SOOR DOYOUN SANMUKH HOYI. PEEVAI PIALA MARAI NA KOI. SEHAJ SUNH MEIN BHATHI SRAVAI. PEEVAI RAVIDASS GURMUKH DRAVAI ||

O true saints, give me one cup of elixir of God's name. After drinking such nectar I want to acquire the state of ecstasy.

Saints say, we can give you a cup of elixir provided you sacrifice your head.

In exchange for his head, one gets this very costly cup of elixir to drink. Only by offering his head one can drink a cup of such nectar.

After reaching the confluence of three wind passages in the human body, one can drink such elixir only then he can become immortal.

Ravidass says, after attaining such state of ecstasy, the holy men drink such nectar of the name of God. •

SHABAD-112

(Raag Aasawari)

AISI MERI JAAT VIKHIAT CHAMAR. HIRDAI RAM GOBIND GUN SAR || TEK || SURSAR JAL LIYAN KIRIT BARUNI RE JAISE SANT JAN NAH KARAT PAN. SURA APVITAR NIT GANGJAL MANIYEH SURSAR MILAT NEH HOT AAN. TAR TAAR APVITAR KAR MANIYEH JAISE KAAGRA KARAT BICHARN. BHAGWAT BHAGWANT JAB UPARAI LIKHIYEAH TAB PUJIYEAH KAR NAMASKARAN. ANEK ADHAM JIB NAAM SUN UDHRAI PATIT PAWAN BHAYEH PARASSARAN. BHANAT RAVIDASS RARANKAR GUN GABANT SANT SADHU BHAYEH SEHAJ PAAR ||

O God! I am a known tanner. But in my heart, I sing songs in praise of Your virtuous qualities.

If alcohol is added in the holy water of the Ganges, then the water becomes impure and saints do not drink that impure water.

Such water of the Ganges is impure in which liquor is added. You should also think such water impure because the crow does not drink such water. But when the wine and impure water of drains dissolve in the water of Ganges, then it becomes the water of Ganges.

The tree of palm is believed impure. When the name of God and hymns in His praise were got written on the leaves of the palm trees, then people bow their heads before these leaves.

So called low-caste people, have attained emancipation by reciting the name of God, who is redeemer of sinners.

Ravidass says, by singing songs in praise of the colourless and formless God, saints and sages have attained salvation. •

SHABAD-113

(Raag Aasawari)

PAAR GAYA CHAHAI SAB KOI DOHU URWAAR PAR NEH HOYI. || TEK || PAR KAHAI URWAAR SO PARA BIN PAD PARCHAI BHRAMAIN GAMWARA. PAR PARAMPAD MAANJH MURARI TA MAIN AAP RAMAI BANWARI. PURAN BARHAM BASAI SABH THAYI KAHAI RAVIDASS MILAI SUKH SAYI ||

Everybody in this world wants to get salvation, but without reciting the name of God, the man cannot swim across the ocean of existence.

Salvation means to get rid of from the cycle of transmigration of soul. But without knowing the absolute truth, the man remains entrapped in illusion.

The state of supreme meditation helps the man to swim across the ocean of existence. The God himself resides in that state.

After reaching the state of ecstasy, a man realises that the perfect God is omnipresent. Ravidass says, the attainment of God is a supreme bliss. •

SHABAD-114

(Raag Aasawari)

SATGUR HUMHU LAKAHI BAAT. JANAM PACHLAI PAP NASANAI, MITOGO SABH SANTAP || TEK || BAHAR KHOJAT JANAM GAMWAI, UNMANN DHIYAN RAHAI GHAT AAP. SHABAD ANAHAD BAAJAT GHAT MEH, AGAM GIAN BHO GUR PARTAP. DHAN DARA MEH RAHIYON MAGAN NIT, GUNIYON NA MICHU KO CHAP. KEH RAVIDASS GUR RAH DIKHAWAI, TRICHA BUJH MITI MANN SANTAP ||

The true Guru shows the real path to the man by adopting which one can swim across the sea of existence. By traversing on this path, the sins of previous birth and all other sufferings and agonies come to an end.

A man endeavours hard in order to find the God in the world and loses his life. But sitting in meditation, by reciting his name, the man attains the state of spiritual calm. Only then he discovers the God. The mystic sound starts to resound in the body. Such divine knowledge can only be achieved through the Guru.

The man remains busy in wealth and wife, and does not think about the qualities of God.

Ravidass says, the Guru shows the real way, by adopting which all desires and anxieties of the man will desert him. •

SHABAD-115

(Raag Aasawari)

BAPURAO SAT RAVIDASS KAHAI RE. GIAN BICHAR CHARAN CHIT LAVAI HAR KI SARAN RAHAI RE || TEK || PAATI TORRAI PUJ RACHAVAI TARAN TIRAN KAHAIN RE. MURAT MAH PARMESHWAR TOU PANI MEH TIRAI RE. TRIBIDH SANSAR KAWAN BIDHI TIRBOU JE DRRIRH NAAV NA GAHAI RE. NAM CHADIJAI DANDAI BAISE TOU DUNA DUKH SAHAI RE. GURU KO SABAD AUR SURAT KUDALI KHODAT KOI LAHAI RE. RAM KAHHU KE BATAI NA AAYO SO NEKU LABHAI RE. JHOTHI MAYA JAG DAHKAYA TO TIN TAP DAHAI RE. KAHAI RAVIDASS RAM JAP RASNA MAYA KAHUN KE SANG NA RAHAI RE ||

Ravidass says the truth that all human beings should think about the spiritual knowledge of the God and take refuge in His holy feet.

The man after plucking flower-petals offer these to the idol of God because he thinks that the God is the liberator

and he can help him to swim across the sea of existence. Ravidass says, if the God has taken refuge in that idol then why the statue of God does not float in the water?

So far a man does not acquire the strong boat consisting of God's name by divorcing the three characteristics of *Maya*, till then he cannot swim across the sea of existence. If, by ignoring the boat of God's name he catches only oar, then he has to suffer.

According to the pious teachings of the Guru if we apply the spade of knowledge only then we will achieve our goal.

The Supreme God is not allocated to a special one. A man, who searches the God in his inner-heart, achieves Him.

The false *Maya* is misleading the world. The three characteristics of sorrow are causing grave damage to the body of man.

Ravidass advises the man to renounce *Maya* and recite the name of God. •

SHABAD-116

(Raag Aasawari)

EH ANDES SOCH YIH MERE. NISIWASAR GUN GAYO TERE || TEK || TUM CHINTIT MERI CHINTHU JAYI. TUM CHINTAMAN HOIE KI NAHI. BHAGAT HAIT TUM KAHAN KAHAN NEH KEENA. HAMRI BER BHAYAI BALHINA. KAHAI RAVIDASS DAS APRADHI. JAIH TUM DRAVO MAIN BHAGAT NA SADHI ||

O God! There is only one apprehension in my mind that I sing songs in Your praise day and night.

O God! By remembering Your holy name, all my worries have disappeared. Only Your name grants the desired fruit.

O God! What You have not done for Your devotees? But when I need Your blessings at that time, You become powerless. Why do not You help me?

Ravidass says, the slave is a defaulter, who even after becoming Your devotee is not worshipping You. •

SHABAD-117

(Raag Aasawari)

BORI KARILAI RAM SANEHA. SANG SAHELI VIAH CHALI SAB, CHAADH NAIHAR RA GEHA || TEK || KHEL KHILAR BAI SABH BITI, MANN CHIT BHAI NA PIYON PARTITI. MAIN MAIN JO LO GARABH BORANI, TOUN LOUN PIARA MANN NEH AANI. AAPA MAIT MAIN MERI KHOHI, GARAB TIAGI ARPIHI NIJ DEHI. PIYO KO NARI UHI MANN AAYI, JIHI ABH ANTAR AVAR NEH KAYI. JO LOUN PIARA MANN NEH AAYI, KA SOREH SHINGAR BANAYI. SOI SATI RAVIDASS BAKHANI, TAN MANN SIYOUN PIYO RANG SAMANI ||

O insane woman! You love God. Your fellow friends have got married. Therefore, after leaving the house of their parents they have gone to the houses of their bride-grooms.

You have wasted your life while playing and jumping. You have not, so far, won the faith of your dear one. As far as you are proud of your beauty till then your lover, the God, will not love you.

By renouncing pride and ego, you sacrifice yourself and offer your everything to your lover, the God. The inaccessible Lord loves only that woman who has renounced ego and pride.

What is the use to decorate the face with false make-up if the bride is not liked by her bride-groom?

That woman will be called the virtuous who surrenders her mind, body and heart to her husband and absorbs in Him completely, says Ravidass. •

SHABAD-118

(Raag Aasawari)

RE MANN MANCHALA SANSAR SAMUNDAI, TU CHITAR BACHITAR BICHAR RE. JIH GALAI GALIAHI MARIYEA, SO SANG DOOR NIWAR RE || TEK || YAM HAI DIGHAN DOR HAI KANKAN, PAR TIYA GALO JAAN RE. HAVAI RAS LUBUDH RAMAI YO MURAKH, MANN PACHITAVAI NIAAN RE. PAP GUNIO CHAI DHARAM NIBOLI, TU DEKH DEKH PHAL CHAKH RE. PARTIRIYAN SANG BHALO JO HOVAI, TO RANO RAVAN DEKH RE. KAHAI RAVIDASS RATAN PHAL KAARAN, GOBIND KAI GUN GAAYE RE. KAA NCHO KUMBH BHRIYO HAL JAISE, DIN DIN GHATO JAYE RE ||

O mind! You are like a fish whereas the world is like a sea full of various colours. You think about it. You are entrapped in the false attachment, therefore, your body is decaying and you are dying. You liberate yourself from such bonds.

The god of death i.e. *Yamraj* is knocking at your door. But you are engrossed in evil deeds. The company of other's wife will certainly destroy you, O silly man! You are engaged in the enjoyment and pleasure. But you have to repent like an ignorant man later on.

Six religious principles are like the fruits of *margosa* tree for a sinner. Even then you taste such bitter fruit of sinful deeds.

If you think that the company of another's wife is a moral act, see the end of king Ravan.

Ravidass says, O man! In order to achieve the precious gem of God's name you have to sing songs in the praise of God. As water in the unbaked earthen pitcher goes on leaking, like this you are wasting your life without reciting the name of God. •

SHABAD-119

(Raag Asawari)

RATH KO CHATUR CHLAWANHARO. KHIN HAANKAI KHIN UBHO RAKHAI NAHI AAN KO SARO ||TEK|| JAB RATH RAHAI SARTHI THAKAI TABKO RATH CHALAWAI. NAD BIND SABHAI HI THAKAI MANN MANNANGAL NEH GAWAI. PANCH TAT KO YAHU RATH SAAJIYO ARDHAI URDH NIWASA. CHARAN KAMAL LIYON LAYE RAHIYON HAI GUN GAVAI RAVIDASSA ||

The charioteer, who drives the chariot of body is very intelligent and cunning. In a moment he starts driving the chariot too fast and saves the chariot from going off the track. No body knows about this game.

When the charioteer becomes tired then who drives the chariot of body? At this time mind cannot sing auspicious songs. It means that the man cannot perceive the joy of eternal bliss by forgetting God. The mind of the man cannot sing the song continuously in God's praise.

The God has created the chariot of man's body with five elements. The God resides in the universe. While reciting the song in praise of God, I have absorbed in Him by worshipping His lotus feet, says Ravidass. •

SHABAD-120

(Raag Asawari)

JO TUM TORO RAM MAI NAHI TORON. TUM SOUN TOR KAWAN SOUN JORO ||TEK|| TIRATH BARAT NA KARO ANDESA. TUMRAI CHARAN KAMAL KA BHROSA. JENH JENH JAYOUN TUMHARI PUJA. TUM SA DEV AWAR NEH DUJA. MAI APNO MANN HAR SO JORIYON. HAR SO JOR SABAN SE TORIYO. SAB PAR HAR TUMHARI AASA. MANN KRAM BACHAN KAHAI RAVIDASSA ||

O God! My love and devotion is true. If You break relationship with me, even then, I shall not break relationship with You. Because after breaking relationship with You, O God with whom I shall join?

I am not worried about taking bath at pilgrim-centres or observing fast because I have full faith in Your lotus feet.

O God! Wherever I go, I only worship You. There is no other great or pious Lord on the earth except You.

O God! I have connected my mind with You. While doing this, I have snapped relationship with all others.

Ravidass says, O God! All my hopes are focussed on you. I want to see Your holy face. I am demanding this due to my devotion and pious deeds. •

SHABAD-121

(Raag Asawari)

KAIH BIDHI AB SUMIRO RE ATH DULABH DEEN DAYAL. MAIN MAHA BISHYI ADHIK AATUR KAMNA KI JHAL ||TEK|| KAHAN DIMB BAHAR KIYE HAR KANAK KASOTI HAAR. BAHAR BHITAR SAAKH TU HOU KIYON SU SOU ADHIAAR. KAHAN BHAYON BHUT PAKHAND KIYE HAR HIRDAI SAPNAI NA JAN. JO DARA BIBHICHARNI MUKH PATIBARTA JIYA AAN. MAI HIRDAI HAR BAITHYON HAR MOU PAI SARYON NA EIKO KAAJ. BHAV BHAGAT RAVIDASS DAI PRITPAL KARO MOH AAJ ||

O Cherisher of the poor! It is very difficult to recite Your name because the man is engrossed in the flames of sensual desires due to his lustful, salacious and immoral acts.

The man organises false pomp and show to achieve the God. But only that man qualifies the test who has successfully passed the critical scrutiny of the expert judge and proves himself the pure gold. O God! You know everything which is

happening inside and outside. The man, due to his ignorance, is entrapped in the darkness.

Then what is the use of organising such pomp and show if he does not remember the God even in his dreams. It is just like a characterless woman who talks about her faithfulness towards her husband but in her mind she has been thinking about another person.

O God! I have lost the game of the world without Your name. I cannot complete a single work. Ravidass says, O God! You are nourishing and protecting me, that is why I am performing Your worship with Your blessings. •

SHABAD-122

(Raag Aasawari)

AB KAISE CHUTAI NAM RAT LAAGI ||TEK|| PRABHU JI TUM CHANDAN HUM PANI. JAKI ANG ANG BAS SAMANNI. PRABHU JI TUM GHAN BAN HUM MORA. JAISAI CHITWAT CHAND CHAKORA. PRABHU JI TUM DEEPAK HUM BATI. JA KI JOT BARAI DIN RATI. PRABHU JI TUM MOTI HUM DHAGA. JAISAI SONHI MILAT SUHAGA. PRABHU JI TUM SWAMI HUM DASA. AISI BHAGAT KARAI RAVIDASSA ||

How can I give up the holy act of repeating Your pious name? O God! As a result of repeating Your name continuously, I have attained Your worship. Now You please tell me, how I can move back from such pious action.

O God! You are like *sandal*-wood and I am just like water. As after absorbing in *sandal*, the water becomes *sandal*, like this absorbing in you, every part of my body has become fragrant.

O God! You are cloud and I am Your peacock, as You are the moon, I am Your *Chakor*.

O God! If You are a lamp, then I am the wick of the lamp. The light of this lamp is illuminating the whole universe day and night.

You are a pearl and I am a thread. In Your pious company I have become blessed one and auspicious. I have become like that gold which after rubbing the borax shines brightly.

O God! You are Master whereas I am Your servant. Ravidass says, O God! I remain busy in Your worship. •

SHABAD-123

(Raag Aasawari)

MADHO BHRAM KAISE NA BILAYI. TATHAIN DUTI DARSAI AAYI ||TEK|| KANAK KUTAK SUIT PAT JUDA RAJ BHUANG BHRAM JAISA. JAL TARANG PAHAN PRATIMA JIAON, BHRAM JEEV DUT AISA. BIMAL EIK RAS UPJAI NA BINSAI, UDAI ASAT DOYOUN NAHI. BIGTA BIGAT GHATAI NEH KABHU, BASAT BASAI SAB MAHI. NISCHAL NIRAKAR AJANUPAM, NIRBHAY GAT GOBINDA. AGAM AGOCHAR ACHHAR ATRAK, NIRGUN ANT ANANDA. SADA ATIT GIAN GHAN BARJIT, NIRBIKAR ABINASI. KAHAI RAVIDASS SEHAJ SUN SAT, JEEVAN MUKAT NIDHI KAASI ||

O Lord *Madho!* Illusion does not vanish from the mind of a man because there is duality in his mind.

Due to illusion, the gold and ornaments made from gold, yarn and fabric knitted from yarn, look different, like this due to ignorance the rope looks like a snake in the dark. Due to illusion, the water and its tides, the stone and sculpture made from stone look different, like this due to duality the man looks separate from God.

The pure and holy God resides in the world. That God neither takes birth nor dies; neither rises nor sets like the sun. He neither decreases nor increases. The God is omnipresent.

The God is immovable, shapeless, unborn and unique. He is devoid of fear, immortal, illogical, without attributes and delightful.

The God is immortal. He cannot be known without knowledge. God is flawless and imperishable.

Ravidass says the state of spiritual calm and bliss is true. Such calmness and blissfulness provides salvation to the people, which is a unique treasure. •

SHABAD-124

(Raag Asawari)

MANN MERO SAT SAROOP BICHAR. AAD ANT ANANT PARAM PAD SANSA SAKAL NIWAR
||TEK|| JAS HAR KAHYE TAS HAR NAHI HAI ASS JAS KACHU TAISA. JANAT JANAT JAAN
RAHEYON MANN KARAM KAHO NIH KAISA. KAHAT AAN ANUBHAVAT AAN RAS MILAI NA
BIGAR HOI. BAHAR BHITAR PRAGAT GUPAT GHAT-GHAT PRAT AVAR NA KOI. AADHU EIK ANT
PHUN SOYI MADHYA UPADH SU KAISAI. AHAI EIK PAI BHRAM SAI DUJO KANAK ALKRIT
JAISE. KAHAI RAVIDASS PARKASH PARAM PAD KA JAP TAP BARAT PUJA. EIK ANEK ANEK EIK
HAR KAHO KAUN BIDHI DUJA ||

O my mind! Think about the true form of God. This immortal God has to live from the beginning to the end of this world. He is bestowing the supreme ranks to the human beings. By reciting the name of God, the illusion vanishes.

The God is not like this, as people say. No one can say anything about the form of the God. People want to know the real form of the God because nobody can know His secret.

A man says about God something else but to perceive Him is a different experience. After taking the elixir of God's name, the man does not indulge in immoral acts.

The God is residing in each particle of the world. God lives in everyman. There is nothing on the earth without God.

The one God was present in the beginning of the universe and the same one God is present today and will remain present in the future also. Due to illusion, the man thinks differently about Him as he thinks gold and ornaments made from the gold are different. The man looks separate from the God as a result of illusion. But the illusion disappears when he absorbs in the God.

Ravidass says when the eternal light of God illuminates the heart of a person, only then he obtains the supreme place in the court of God. Then he does not need to perform meditation, recitation and worship. The God is residing in the whole universe after adopting various shapes i.e. unity in diversity. There is no one like the God in the world as He is unique. •

SHABAD-125

(Raag Asawari)

THOTHO JAN SOYI PACHORO RE KOI. PACHORO JA MAI NIJ KAN HOYI ||TEK|| THOTHI HAR
BIN JANAM GAMWAYA. THOTHA PANDIT THOTHI BANI. THOTHI HAR BIN SABAI KAHANI.
THOTHA MANDIR BHOG BILASA. THOTHI AAN DEV KI ASAA. SACHA SUMIRAN NAAM BISASA.
MANN BACH KARAM KAHAIN RAVIDASSA ||

O man! The name of God is true. Do not forget Him because He is not false. The essence of His bliss is absorbed in the whole world. The body of a man is false and *maya* is also false. O man! You are wasting your life without reciting the name of God.

Pandit is useless without knowledge. His teachings are baseless and useless without knowledge. All stories are false without remembering the name of God. The temple without the name of God will be just like an empty place. The sensual pleasures are also useless and false. It is also fruitless to worship any demi-god, except the God.

True is only the name of God. His meditation is also true, says Ravidass, whose mind is pure, sayings are true and actions are also true •

SHABAD-126

(Raag Asawari)

MADHO! MOHE EIKU SAHARA TORA ||TEK|| TUMHI MAT PITA PRABH MERO, HOUN MASKEEN
AAT BHORA. TUM JAO TAJO KAVAN MOH RAKHAI, SAHIHAI KAUNU NIHORA. BAHADAMBAR
HOUN KABHUN NA JANIYO, TUM CHARNAN CHIT MORA. AGUN SAGUN DOU SAMKAR
AANIYO, CHOUN DIS DARSAN TORA. PARAS MANN MUH RATU NAH, JAG JANJAR NA THORA.
KEH RAVIDASS TAJ SAB TRISHNA, EIKU RAM CHARAN CHIT MORA ||

O God! You are the only supporter of mine. You are my mother and father, I am humble, meek and flower sucking bumble-bee.

O God! If You have given me up then who will provide help to me? To whom I shall put up my grievances in your absence?

I do not know to perform pomp and show, as my mind always resides in Your lotus feet. You please see my good and

bad deeds equally. I am seeing Your holy appearance in all directions, in both forms, endowed with attributes and without attributes.

I do not need the philosopher's stone at all. All entanglements of life are useless. Ravidass says, by renouncing all desires, the man devotes his mind and self to worship the lotus feet of God. •

SHABAD-127

(Raag Todi)

PAWAN JAS MADHO TORA TUM DARUN AGHMOCHAN MORA ||TEK|| KIRAT TERI PAP
BINASAI LOK BED YON GAWAI. JOUN HUM PAP KARAT NEH BHUDHAR TOUN TU KAHAN
NASAVAI. JAB LAG ANG PANK NEH PARSAI TOUN JAL KAHAN PAKHALAI. MANN MALEEN
VISHIYA RAS ANG PANK NEH PARSAI TOUN JAL KAHAN PAKHALAI. MANN MALEEN VISHIYAN
RAS LAPAT TOUN HAR NAAM SAMBHALAI. JO HUM BIMAL HIRDAI CHIT ANTAR DOS KAUN
PAR DHARIHO . KEH RAVIDASS PRABHU TUM DAYAL HOU ABANDH MUKAT KA KARIHO ||

O God! To sing songs in Your praise is so pious that it has annihilated my terrible sins. The whole humanity and the *Veds* say that your glory and praise can eradicate all sins.

If we, the people of the world do not commit sins, as big as the mountain, O Eternal one, then how should You have gained the name of Purifier of sinners?

If the body has not been polluted by the mud of sins, then it will be of no use to wash the parts of body with water. Now the mind has become impure under the influence of sexual desires, therefore, the time has come to purify the mind by reciting the name of God.

Ravidass says, if one's mind, body and soul are pure, then there is no need to blame anyone. O God! You are the ocean of mercy, what I shall do after getting salvation. O God! Allow me to sing songs in Your praise while living in Your holy feet. •

SHABAD-128

(Raag Sarang)

JAG MAIN VED BAID MANNIJAI. EIN MAIN AVAR AGAM KACHU AURAI KAHO KAWAN PAR
KIJAI ||TEK|| BHOJAL BIADH ASADH PRABAL ATT PARAM PANTH NA GAHIJAI. PARRAI SUNAI
KACHU SAMUJH NA PARYI ANUBHAI PAD NA LAHIJAI. CHAKH BIHUN KATAAR CHALAT HAIN
TINHU ANNS BHUJ DIJAI. KAHAI RAVIDASS BAMEK TAT BINU SAB MILI GARAT PARIJAI ||

Veds are considered the doctors who treat the diseases of the patients. *Veds* tell something else about the God but facts about the inaccessible God are different. To whom one should believe?

The unfathomable ocean of existence has become a strong house of human diseases.

People read and listen to *Veds* but they did not understand them properly. Then how will they acquire the status of fearless which is necessary to know the Creator.

People follow the teachings of *Veds* blindly but they do not use the knowledge. Therefore, they have adopted the wrong path.

Ravidass says, without attaining the divine knowledge and without using their wisdom, people cannot know about the Ultimate Reality. Therefore, they are going towards hell. •

SHABAD-129

(Raag Sarang)

TUM KARHU KIRPA MOH SAI ||TEK|| SAWAS SAWAS TUJH NAAM SAMBHARUN, TUMHI
BHAINT MAMU MANN HARSAYI. TUMHU DAYAL KIRPAL KARUNANIDH TUMHEH
DEENBANDH RAGHURAYI. TUMHARI SARAN RAHO NISWASAR, BHARMAT FIROUN NA HOUN
HAR RAYI. TUMHARI ANUKAMP MAAN MADU CHHUTAI, RAM RASAYAN AMRIT PAYI. AISO
BUDH JACHIHU KARUNAMAIN, TUJH CHARAN TAJJ KITHU NA JAYI. CHARAN-SARAN
RAVIDASS RABARI, APNO JAAN LEHU UR LAYI ||

O God! You bless me. I recite Your holy name with my every incoming and outgoing breath. After seeing Your pious face, I feel extremely happy. O God! You are extremely sympathetic, kind, compassionate and nurturer of the poor.

O God! As I have taken refuge in You, therefore, I have not left the right path. I recite Your name; therefore, my pride

has vanished. I have achieved the nectar of Your name.

O God! My only desire is to achieve a place in Your holy feet. Now I do not want to go to any other place except Your feet. Ravidass says, O God! I have taken refuge in Your pious feet. Please own me and hold me. •

SHABAD-130

(Raag Sarang)

CHAL MANN HAR CHATSAL PARRAOUN ||TEK|| GUR KI SAAT GIYAN KA ACHAR BISRAI TOUN SEHAJ SAMADH LAGAOUN. PREM PAATI SURAT LEKHAN KARHIHOU RARAA MAMAA LIKHI AANK DIKHYOU. YEAH BIDHI MUKAT BHAYE SANKADIK RIDAI BIDAAR PARKASH DIKHOUN. KAGAD KANWAL MATT MAS KAR NIRMAL BIN RASNA NIS DIN GUN GAOUN. KAHAI RAVIDASS RAM JAP BHAI SANT SAAKH DAI BOHAR NA AAOUN ||

O my mind! Let us go to the school of God, where spiritual education will be imparted to you. In this school the baton of Guru's sermon protects you from going astray. Alphabet of pure knowledge will be taught to you there. If by chance, the pupil forgets the world of knowledge, then he assumes the posture of deep and calm meditation.

In this school, for reading and writing, there is a *Phatti* i.e. wooden-tablet of spiritual love and pen of mental awareness. This pen writes on it the name of RAM, the omnipresent God. By studying in such a school, many pupils including *Sanak* had attained salvation. If you do not believe, then should I show you the spiritual flame by dissecting my heart?

By making lotus-petal as paper and wisdom as the pure ink, pupils write the name of God. Without using tongue, they sing the songs in praise of God day and night.

Ravidass says, O brother! Saints are the testimony, that whosoever has recited the holy name of God, he has attained salvation. •

SHABAD-131

(Raag Sarang)

HAR SIMRAI SOI SANT BICHARO. AVAR JANAM BEKAM RAM BIN, KOT JANAM SOUN UPAR BAAROU ||TEK|| HAR PAD VIMUKH KUTIL MAYIARAT, RAM CHARAN CHITHU NA SANAI. JIN MANN MAANU HOYMAI BASHAI, TIH JAN SANT KAHO KIM MANNAI. KAPAT DHAMBH PAR NINDA BURRO, SANT JANAM BHO KILWISH KAARI. JIYON BARIYA RUT BUND UDDHAI MEH AAYI, MILAI SOI JAL KHARO. TA PARSANG SEEP SAWAAT NACHATAR, MOTI NIPIJAT NEER TAI NIAROU. KEH RAVIDASS MOH MADD TIAGO, RAM CHARAN MANN SANT BICHARO ||

Those, who recite the holy name of God, are saints in real sense, because without rendering the name of God the whole life of a person becomes fruitless. Therefore, millions of births can be sacrificed for the sake of that God. After becoming attached to the worldly possessions, a man becomes apostate towards the Creator and thus does not adopt the lotus feet of God in his heart. Those who have pride and arrogance in their minds, how we can accept them as saints. Such stupid persons remain busy in committing fraud, resorting to treachery, and false ostentation. But on the other hand, a saint takes birth in order to eradicate sins and sufferings.

During rainy season, every drop of rain which falls into the sea becomes alkaline. If the same drop of rain, during good omen, falls into an open sea-shell, then it transforms into a pearl.

Ravidass says, O man! Renounce your worldly attachments, use of intoxicating drinks, and devote your mind to the lotus feet of God in the company of saints. •

SHABAD-132

(Raag Jaisri)

SAB KUCH KARAT NA KAHOUN KUCH KAISE. GUN NIDHI BAHUT REHAT SUM JAISAI ||TEK|| DARPAN GAGAN ANIL ALAIP JAS. GANG JALDH PRATBIMB DEKH TAS. SAB AARAMBH AKAAM ANEHA. BIDHI NIKHED KIYO ANEHKEHA. EIHAJ PAD KEHAT SUNAT NAHIN AAVAI. KAHAI RAVIDASS SUKRITI KAI PAVAI ||

How can we describe the God as non-performer, who is responsible for all actions? He is the source of talent and remains constant in various situations.

As the mirror, the sky, the air are unattached like this the reflection of the God can be seen in the ocean.

The beginner is selfless, affectionless and unattached to materialistic world. The God is being described through different methods in so many forms.

Such supreme status can not be achieved only by saying and listening but such supreme position can be occupied only by good deeds, says Ravidass. •

SHABAD-133

(Raag Kanrra - Dopaad)

JA KAI RAM JI DHANI TA KAI KAH KI KAMI HAI. MANSO KO NATH MANORATH PURBAI SUKH NIDHAN KI KAHA GANI HAI. KAWAN KAAJ KIRPAN KI MAYA KARAT PHIRAT APNI APNI HAI. KHAYI NA SAKAI KHARACH NEH JAVAI JAYOUN BHUYANG SIR REHAT MANI HAI. JA KI RAAS DHAVAR NEH AAVAI RAHA KETAKI MUKAT ANI HAI. RAKHVARAI KO CHAKAR SUDARSHAN BIGHAN NA BIAPAI ROK CHINI HAI. SIV SANKADIK PAAR NA PAVAI MAIN BAPURAI KI KAUN GINI HAI. JA KI PREET NIRANTAR HAR SO KAHAI RAVIDASS TAKI SADA BANI HAI ||

The man, who possesses the wealth of the true name of God, does not face any deficiency in the life. The wealthiest man on this universe is the God only, who is also the treasure of comfort. He fulfils all the desires of his devotee and protects him from all evils.

What is the use of that wealth, which is in the possession of a miser man? The miser man remains happy while calling the wealth as his own. As a snake protects his precious gem, like this, the miser-man takes care of his wealth. As the miser man cannot spend his money on eatables, like this the snake cannot derive any benefit from the gem.

If a man recites the name of God, then the demon planets like Saturn, Comet etc., hesitate to come to his sign of Zodiac. Because the God is equipped with a mythical ring-shaped weapon, and that weapon protects the devotees from demons.

The Transcendent one is infinite, inaccessible. Lord *Shiv*, sage *Sanak* etc., could not realise the grandeur of God. Then how can I, a poor man, perceive Him?

The man, who continuously remembers the God, nobody can ever harm him, says Ravidass. •

SHABAD-134

(Raag Kanrra - Dopaad)

BHAGAT NA HOYI RE NA HOYI, JAB LAG TAN SUDH NA HOYI. BHAGAT NAHIN NACHAI AUR GAVAI, BHAGAT NA BHU TAPH KINAH. BHAGAT NAHIN SWAMI AUR SEBUG, JAB LAG PARAM TAT NAHIN CHEENHA. BHAGAT NA GIAN JOG BAIKAGAI, BHAGAT NA KAHAIN KAHAVAI. BHAGAT NA SUN MANNDAL GHAR SODHAI, BHAGAT NA KACHU DIKHAVAIN. JAHAN JAHAN JAAYE TAHAN TAHAN BANDHAN, TRIVIDH TAP NA JAAYI | KAHAI RAVIDASS TABAI SACH PAVAI, AAPA ULAT SAMAYI ||

O brother! So far the body of a person is not pure; he cannot meditate upon God. Neither singing nor dancing is worship. Undergoing intense austerities is not worship.

The worship is not to serve as a master or as a disciple. The real worship is to know the Ultimate Reality. The worship is not only to talk about divine and spiritual knowledge, or asceticism or renunciation or non-attachment. The worship is also not to fabricate stories. After attaining a state of mind without feeling and thought thus reform oneself is not worship. It is also not to exhibit miracles.

By adopting these methods of worship, wherever you go or wander the bondage will tie you tightly and you will not be able to save yourself from the three mythical hardships and troubles. Such worship will also be helpless to eradicate these sufferings.

Ravidass says when a devotee absorbs his soul with the Ultimate Reality, only then he achieves the true God. •

SHABAD-135

(Raag Kanrra - Dopaad)

RE PAYEO RE RAM AAMI RAS ||TEK|| RAS JINI MAGAN HAIV RAHIYA, RARANKAR RASHAI NIT RASNA. EIHU RAS PEEB RAM RAS BURROU, AAPU MAGAN REH HAIV DIN RAINA. LOK RAS LAAG VISHAI VISH DEHI, BHNORAM BHOJAL NAHIN BAHNA. ABH ANTAR BHAJO NIJ AVIGAT, EH UPAYE ANTAR BHO TARNA. CHINTAMANN LAL HATHAI JAI CHARRIYEH, HUVO UJAM TIMIR NAHI REHNA. BHAJAI RAVIDASS RAM NIT RASNA, DULABH JANAM BIRTH NAHIN GAWNA ||

O brother! I have attained the nectar of God's name. Now I want to recite the holy name of God and do not like to look for any other syrup.

I want to take this supreme elixir day & night and want to absorb myself in the name of God.

O mind, till now you remain engrossed in the worldly extracts, due to this you have spent your life in sexual enjoyment and evil deeds which have turned your body into poison, therefore, you cannot swim the sea of existence.

If you want to swim across the sea of existence, then you recite the name of Almighty in your inner-self. This is the only way left for you.

O mind! If you recite the holy name of God, then you will achieve the miraculous gem.

Therefore, Ravidass says, O man! Remember the name of God so that your rare birth does not go waste. •

SHABAD-136

(Raag Kanrra - Dopaad)

DEKH MURKHTA TEHU MANN KI. RAM NAM KO CHADH ADHARO, GAH OTH CHUD TRIN KI ||TEK|| ABH ANTAR RAM NEH JANIYO, CHANHU DHUR BAN BAN KI. JA DIN EH HANSA UR JAYI HAI, CHOR THATHARIA TAN KI. DHANU DARA MAH RAHNU LAPTANO, APHU NEH SUDH VA CHAN KI. JAN RAVIDASS TIAGI JAG AASAA, LAHNU OTH HAR CHARNAN KI ||

O brother! See the foolishness of your mind, who after renouncing the holy name of God, is seeking refuge in other small demi-gods.

You are wandering hither and thither in order to find the God, who is residing in yourself.

One day your soul will take off from your body like a swan from the nest. People remain busy with wealth and women and they have forgotten the day of death.

Ravidass says, everybody, after renouncing the false wishes should take refuge in the lotus feet of God. •

SHABAD-137

(Aarti)

AARTI KAHAN LAIN KAR JOVAI. SEWAK DAS ACHAMBO HOVAI ||TEK|| BAWAN KANCHAN DEEP DHRVAI. JARRH BAIKAG RE DRISTH NA AVAI. KOT BHANU JAKI SOBHA ROMAI. KAHAN AARTI AGNI HOMAI. PAANCH TAT YEAH TIRGUNI MAYA. JO DEKHAI SO SAKAL UPAYA. KAHAI RAVIDASS DEKHA HUM MAHIN SAKAL JOT ROM SUM NAHIN ||

O God! How long shall I go on watching such *Aarti* (prayer) which is based on rituals? Your servant Ravidass is performing a different kind of *Aarti* which is entirely unique and natural.

A devotee may get manufactured 52 lamps of gold and adopts a life of non-attachment; even then he cannot have a glimpse of God.

Millions of suns are engaged in glorifying Him, and then what is the use of lighting such lamps and burning incense before Him.

He has created this world with five elements, such as water, air, fire, earth and sky. The *Maya* has three characteristics i.e. virtuous trait, evil and passion. The whole universe is a creation of His *maya*.

Ravidass says, I have seen the God in my inner-self.

The light of the lamps lighted by the whole world is dim than the light of one small hair of the God's body. •

SHABAD-138

(Aarti)

SANT UTRAI AARTI DEV SIROMNIYEH. UR ANTAR TAHAN PAIS BIN RASNA BHNIYE ||TEK||
MANSAMANDIR MAHIN DHUP DHUPIYEH. PREM PREET KI MAL RAM CHARRIYEH. CHOUN
DISI DIBLA BAAL JAGMAG HAIV RAHIYO RE. JOT JOT SUM JOT JOT MIL RAHIYO RE. TAN
MANN AATAM BAAR SADA HAR GAYEAH. BHANAT JAN RAVIDASS TUM SARNA AAYEAH ||

Saints are involved in performing *Aarti*, a ritual prayer, to the supreme God. The abode of that God is the mind of a man. Therefore, one should remember the name of God from his inner-self.

You should burn the incense and offer garland of your true love in that temple which is situated in your mind.

The lamp of God's name is burning brightly in all the four directions and making the whole universe resplendent. The soul is the integral part of God. O man! After offering your mind and body to the feet of God you should sing the songs in praise of Him. Ravidass says, O God! I have taken refuge in you. •

SHABAD-139

(Aarti)

GAGAN MANDAL MAIN AARTI KIJAI NAAD BIND EIKAI MEK KARIJAI. SUSMANN IND AMRIT
KUMBH DHRAVAI MANSAMALA PHOOL CHARRAVAI. GHEEV AKHANDA SOHAI BAATI TRIKUTI
JOT JALAI DIN RAATI. PAWAN SADHNA THAAL SAJJAI TAMAI CHOMUKH MANN DHAR
LIJAI. RAV SAS HAATH GAHOU TINH MAHIN KHIN DAHINAI KHIN BAMAIN LAHIN. SEHAS
KANWAL SIGHASAN RAJAI ANHAD JHANJAN NIT HI BAJAI. EHUN BIDH AARTI SANCHI SEWA
PARAM PURIKH ALKH ABHEVA. KAHAI RAVIDASS GURDEV BATAVAI AISI AARTI PAR
LANGHAVAI ||

The *Aarti* of the supreme God may be performed in the celestial region with such a glorious and magnificent style so that the sound of the conch of God and the sound of the breath of His creation absorb in each other.

The pitcher of nectar is lying in the middle of your forehead, where all the three wind passages meet. One should offer the garland of desires to Him.

You control the wind with the power of your meditation and then place it in a decorated plate of *Aarti*. Then place the

four cornered lamp of mind in the plate. The lamp in which the four wicks of *ghee* are burning uninterruptedly, like this you prepare the decorative plate for performing *Aarti*. The sun and the moon hold this plate in their hands and rotate the plate right wards and left wards in front of the supreme God, who is seated on a marvellous throne prepared with millions of lotus flowers. The mystic sound of music is continuously listening there.

The *Aarti* performed in this unique style is the only true worship of the Lord, who is invisible and indistinguishable. Ravidass says, such magnificent *Aarti* helps the devotee to swim across the ocean of existence. •

SHABAD-140

(Aarti)

AARTI KARAT HARSHAI MANN MERO AAWAT CHIT TUV ROOP GHNERO ||TEK|| AJAR AMAR
ADOL ABHAIS NIRGUN RAHIT ROOP NEH REKHA. CHETAN SAT CHIT GHAN ANANDA
NIRVIKAR TEJ AMIT ABHEDA. ANUBH AJNAMA SARABGAY ANANTA ABHED ADAISH AVGAT
SUCHANDA. NAM KI BATI GHEEV AKHANDA EIK HI JOT JALAI BREHMANDA. ANAT BAR TOH
DHIYAN LAGAWA MUN JAN PAI PAR NEH PAWA. MANN BACH KARAM RAVIDASS DHIAWA
GHANTA JHALAR MANEH BAJAWAN ||

O God! While performing *Aarti* in front of You, I feel happy. Your different shapes appear before me. You are stable and do not become old. You are immortal and formless. You are without attributes and do not put on any distinctive dress. You are alert, conscious and intellect. You are pure, faultless and sinless.

The God is unique, unborn and knows about everything. He stays away from jealousy and enmity. He is independent and free to do any thing, therefore, nobody knows about His movements.

Ravidass says, in order to perform true *Aarti*, the wick of the holy name of God and *ghee* of His name has been poured in the lamp. Therefore, the lamp of God's name is lighting day and night.

Sages and saints have tried to concentrate upon

God's name, but they cannot know the farthest limits of His holy name.

Ravidass says, I meditate on God in my mind, in my speech and in my deeds. Therefore, the celestial sound resounds in my mind.

PADAI-1

SOHANG OAUNKAR NIRVIKAR AANAAD, AKHAND DHYAN SAROOP. AJAR AMAR AAD KARNA, PURASH ATAL ANOOP. KIRPA KARTAI DAYAL JI, KATAI BANDHAN KAROOP. SAHIB BAKHSHISH SAT SUN, DAS KAR NIJ ROOP. SACH NAM KO SIMAR KAR, JEEV BHAYE TAT ROOP. RAVIDASS KAHAI BHAJ NAM KO, PAVAI SHUDH SAVROOP ||

The only one and one God is eternal and formless. One should meditate on Him continuously. He is immortal and extraordinary. He is compassionate. Due to His kindness all ugly bondages are clipped. O mind! You listen carefully the boons and blessings of the true God. The man, after remembering the name of God is absorbed in Him. Ravidass says a man, who meditates on God, his soul becomes pure. •

PADAI-2

GUR KI MURAT MANN VIKHAI, DHARO SO HUM DAM DHAYAN. NAM DAN ISHNAN KAR DWARE, PAVAI MAAN. MANTAR JAP GUR HIRDAYE MAIN, MILAI SO NICHCHAL GAYAN. BHUKH PIAS NA UTRAI, NAM BINA BHAGWAN. SATGUR SO NAHIN PAVYE, JO DIL MAHAI SUAAN. MANN SACHA KIT BIDH BHAYO, KAR HAI KIYA BIAAN. JHOOTHA PALAN PAALTAI, KAHO KAISAI KALIAAN. AAGIYA GUR KI CHIT DHAR, KAHAI RAVIDASS BIKHAN ||

After assuming the name of your Guru in your mind, you meditate on God. He, who after taking bath, recites the holy name of God, he is honoured at His court. Remember the name of God and acquire knowledge. A man becomes fully satisfied when he repeats the name of God. He cannot achieve God whose mind is not fully absorbed in Him. How mind becomes true? How you describe it? If you rely upon false things then you will not get His blessings. Ravidass says, obey the orders of Guru. •

PADAI-3

KAR EIKAGAR BARIT KO, SIMRAI NIT KARTAR. SAHIB KI SAB REET KA, KAUN KATHAI WISTAR. TIS KI KUDRAT AT BARRI, JANAI KAUN VICHAR. SADGUN NIT HIRDAI BASAIN, MILSI THOR AAPAR. GUR KI LAKHO DIYALATA, SATGUR KIYON PASAAR. KAHAI RAVIDASS BHAGWAN NE DAS DIYAI JAG TAR ||

You recite the name of Creator with full concentration of mind. No one can explain His greatness. Nobody knows about His vast expansion. Only virtuous man can swim across the ocean of existence. Elaborate the kindness of Guru. The God has assumed gigantic appearance. The supreme and true God has created and expanded this universe. Ravidass says, the God has taken His devotees across the river of existence. •

PADAI-4

PRATHMAI SAT SAVROOP THA, VEH ABINASHI AAP. MADYAI VIAPAK HO RAHA, TIS KO TU MANN JAP. ANT SAMAYE BHI RAHOGAI, NIRANKAR PARTAP. MANN BANI KAR KAI BHJAI, MUCHIT KIL VISH PAP. DATA KARTA AAP HAI, DHARAT AAKASH VIAAP. MAHIMA BAHUT BEANT HAI, SATGUR TAI HOI THAP. SOHANG NAM KI DHUN LAGGI, DIL KE ANDAR AAP. KAHAI RAVIDASS VICHAR KE, JANO GUR PARTAP ||

The true God was present in the primal age. He is eternal. You recite His name Who was present in the medieval age. The formless God will also prevail in the end of this world. Remember Him in the mind. He provides protection from sinful deeds. The giver is the Creator, who is omnipresent. His grandeur is infinite only. He can establish such greatness. With every beat of my heart, I am reciting the name of God. Ravidass says, after careful thought, that by the grace of Guru you achieve the God, who is true. •

PADAI-5

JAAP JAPO TUM NAM KA, KAR SATGUR KI SEV. GAWAT HIRDAI NAM KE, BUJHAT NIJ GURDEV. NAM SATYEH SANSAR MAIN, PDARATH JOOTH SA NEV. DUBDHA ANTAR KI TAJAY, NIT SATGUR KAREV. AACHAR DHARO GUR REET KAI, MANGAL NITYEH VADHEV. KAHAI RAVIDASS VICHAR KE, SAHIB DEVAN DEV ||

You recite the name of God and perform service to Him. The heart is singing songs in the praise of God. This is known to the true Guru. Only the name of God is true all other things are untrue. The company of virtuous and holy persons helps in renouncing the doubts and uncertainty of the mind. Follow the righteous path shown by the true Guru, which will bring happiness. Ravidass says, after considering all aspects that God is the only one in the universe, who has the quality to bestow. •

PADAI-6

ANTAR KAR GAVAI SADA, HIRDYEH KAR BHARPOOR. KHOTAI KARAM TAYAGASI, PAP BHAYEH SAB DOOR. KAAG ROOP TAJJ HANS HO, VIKAR NA KARHO BHOOR. DEV DEH TUJH KO DAYI, PARTAKSH JAAN JARUR. KATHNA KATHAI NA HAR MILAI, PAVAI KHOJAN NOOR. KAHAI RAVIDASS VICHAR KE, RAHO BHAWAN HAJOOR ||

The man, who sings songs in the praise of God from his inner-self, all his impure and sinful acts will be washed away. O man! Renounce the demerits of a crow and acquire the qualities of a swan and demit all immoral acts. You are given the body of a deity, you should know this truth. You cannot attain the God by talking only, but you can achieve the supreme flame by exploring the truth. After full consideration, says Ravidass, O man! You recite the name of God and reside in His abode. •

PADAI-7

DEVAN WALA DET HAI, TIS KI KAR MANN AAS. SARAV YUGI PRAT PALIYA, TERI MITI NA KHAHAS. ANTARYAMI JANTA, LEKHAI SAS GARAS. AAGYA GUR KI CHIT DHAR, SADHAN KO RAKH PAAS. BAKHSHAN HARA BAKHSHASI, PRABHU KA HOI DAS. BHASHAN KAR GUR NAM KO, ANTAR RAKH PIAAS. AMRIT VELA NAM SAT, CHAR YUGON MAIN BHAAS. SAT SANTOSH DHARAN DHARO, KEHAT BHAYE RAVIDASS ||

God is the giver; therefore, O man! Have faith in Him. He nourishes all. He possesses the faculty of knowing others' thoughts. You obey the orders of Guru and meditate on Him. He is the pardoner and will forgive your errors if you become His disciple. You talk about the name of God but keep an eager desire to achieve Him. In the ambrosial hour, you recite the true name of God. The omnipresent God is the Master of all four ages. Ravidass says, O man! You adopt the true name of God and assume satisfaction.●

PADAI-8

TAN, MANN DHAN ARPAN KARO, BANI JAP HAR MEET. SAT SANGAT KAR SANT KI, DUSHAT TIAGO REET. SWAAS SWAAS SIMRAN KARO, JANAM AMOLAK JEET. SOHANG NAM KAI BHAJAN SE, DOOR HOYE BHRAM BHEET. TUNHI, TUNHI RATTA RAHAI, AUR NA LAVAI CHEET. MAAN PAYE JIN SEWIYA, PRABH SO PAAYE PREET. NAM NISHAN PRAPTAI, JO GAWAT HAR KE GEET. RAVIDASS KAHAI SATSANG MAIN, AVYAI PAD SATGUR DEET ||

You offer your body, mind and wealth to the holy feet of God and then recite His name. You renounce the evil rituals and enjoy the pious company of holy saints. Remember the name of God with your every breath and conquer your precious birth. Worship the name of God so that erroneous belief may disappear. Repeat the name of God.

You are, O God! You are, O God!! There is nothing without you, O God! O man! Do not allow your mind to wander. He becomes honourable who recites Your name, O God. Their names are known to the worlds, who have sung the songs in Your praise. Ravidass says, in the congregation, the true Guru bestows honourable ranks to His devotees. ●

PADAI-9

GURMUKH SETI PREET RAKH, KUKARAM SE MANN BAND. SAT GOVIND GOPAL GUR, AUR AAWAN JAAN SANBANDH. ANDHER MACHYO SARAB JAGAT MAIN, PARKASH BIN GUR CHAND. NITYEH PARRAN GURMUKH SAT, JAANAT BHAYE SARAB SAND. GUR HI DHARAI ROOP SAB, KHELAI KHEL AANAND. JAN RAVIDASS PUKARTAI, JAPO OANG KAR BAND ||

Keep attachment with devout persons and refrain from evil actions. Have strong affinity with the true Lord of the earth. Without the light of the Guru's moon, there is horrible darkness in the whole world. The virtuous one reads only the true lesson daily. The pious Guru adopts different forms and plays the game of bliss. Ravidass says loudly, O man! You recite the holy name of God. ●

PADAI-10

SARAB HI SAHIB EIK HAI, DUSAR KAUN KAHAYE. MUKAT NA PAVAI BHAJN BIN, JO UTTAM AAP SADAYE. THAKAR NADAR NA AAVHI, KABHU NA LEKHAI LAYI. JO CHAHAI KALIYAN KO, SATGUR LAYE MANAYAI. GUNWANTAYAN SANG GUN VASAI, JO TU DHYAAN LAGAYE. RAVIDASS KAHAI SANSAR MAIN BOHUR NA JANMAIN DHAYE ||

The God of the whole universe is only one. There is no other than Him. One may call himself superior, but he cannot attain salvation without remembering His name. He is invisible. If you need your welfare, then you must meditate on God so that He may help you. If you explore the truth, you will find that virtuous deeds rest with the virtuous persons. Such virtuous people do not take birth again and again, says Ravidass. ●

PADAI-11

NAM DHIAWAI DEV MUN, KARTA PURASH AAGUM. SEES DAAN KAR HAR MILAI, TU NA JAN SEHUM. THAKAR SADA SAMEEP HAI, TIS BIN NEHFAL AUR. GUR GOPAL DHIYAYA TU, MANN AAPNA KAR BHOR. BANDHAN KAUN CHURRAWASI, KIYEAH BINA MANN DHARM. KATAI GOBIND JANAM, MARAN, DOOR HOYAI SABH BHARAM. SAHIB DEEN DIYAL SADA, SOYI MANNO PUKAR. KAHAI RAVIDASS PREET HAR, MANN MAIN RAKH VICHAR ||

The Creator is sorrow-less and inaccessible, the deities and sages recite His name. If you attain the God after sacrificing your head, then it will not be a deal of loss. The God is very close to your heart, without Him, everything is fruitless. You meditate on God; your mind is like a flower-sucking bumblebee. Who will liberate you from bondages without performing good deed? Only God can save you from the cycle of birth and death. He can dispel illusion. You pray to God in your mind, who is compassionate and cherisher of the poor and the meek. Ravidass says, O man! You meditate on God and love Him with true devotion. ●

PADAI-12

TIS JAIVAD DATA NAHI KO, GUR APRAMPAR SOYI. GUR BIN SURAT NA SATYA HAI, BHARAM THAKAI SAB LOAI. DEV NATH AUR SIDH, SARAB GUR MANAI TE HOYAI. DHARTI VAYOM VICHARYAN, TIS TAI BHIIN NA KOYAI. PATAAL PURI JAYKAR DHUN, KACH MACH BHI JOYAI. DANA, DATA, SHEELWANT, UPKARI JAG HOYAI. INDER, BRHAMAN, MAHESH GAN, PAWAN BASANTAR TOYAI. YEH SAB BAPURAI KEET SUM, LAKHAI NA SAHIB JOYAI. KAHAI RAVIDASS PUKAR KAR, BHARAM BHEET MANN KHOYAI ||

There is no generous benefactor like God, who is infinite. A man cannot understand the truth without the help and guidance of Guru. After knowing the truth all doubts come to an end. The demi-gods, angels and divine sages have accepted the role of Guru. After full thought the mother earth has reached the conclusion that there is no one except Him. The melodious sound of songs in His praise resounds in the nether world. Fish and tortoises are sailing in the same boat. The whole world becomes generous, wise, well-behaved and benevolent. The Lord of rain, the Lord of creation, the Lord of earth, fire and wind are all His creations. All are like insects

if they do not meditate on God. Ravidass says loudly, the illusion will be removed from the mind if you worship God. ●

PADAI-13

ATH SATH TIRATH PUN, PHAL, HOWAT JO SACH JAAG. DHIYAN DHARO PRABHU BHAJAN MAIN, TO HOVAI BADH BHAG. MANN KA MANKA PHER LAYE, VIRTI KA KAR TAG. SHARWAN KAR KAI HI BHAYO, EH JAG SAGRO BAAG. SAHIB KE SATSANG MAIN, RAHO MANN SAD HI LAG. JAN RAVIDASS SOHANG GUN BHAJ MANN MAT APNI TIAAG ||

O man! You consider it a meritorious action to go to sixty-eight places of pilgrimage. But if you want to become prosperous, then sing songs in praise of God, with full concentration. You meditate upon God as a devotee and recite His name with every bead of string and with every breath. You listen to the name of God with full intention, with inclination and attend the congregation of the holy persons. Only then your mind will be absorbed in the meditation. Ravidass says, O man! You recite the holy name of God and renounce pride from your mind. ●

PADAI-14

GUNO KA HOVAI SAGRA, DHIAYEH NIRANJAN NAM. NAM GUR KA VOHITHA, TERE AAVAI KAM. KARTA CHIT NA AAVHI, BHOOL GIYAN TU NAAM. PRABHU KA SIMRAN CHODH KE, KHOTAI KARTA KAM. AUGUN TERE DOOR HO, PAR TU GUR KI SHAM. AATH PAIHAR BHAGWAN BHAJ, NIKAT NA AWAI JAAM. SWAAS SWAAS MANN BHAJAN KARO, SIMRO SRI GUR NAAM. RAVIDASS KAHAI GUR SHARAN MAIN, PAVAI SUKH VISHRAM ||

You recite the name of spotless God, who is the ocean of excellence. The name of Guru will provide help to you. But you have forgotten the name of God and you do not recite the name of Creator in your mind. You are engaged in the sinful deeds after forgetting the name of God. You take refuge in the feet of Guru, and then your demerits and sins will be eradicated. You recite the name of God every moment, and then the god of death will not touch you. You remember the name of God with every incoming and outgoing breath. Ravidass says, after taking asylum in the feet of Guru, you will attain salvation. ●

PADAI-15

GURDEV DOVARAI TERA MAAN HO, NIDHYASAN KARAI NIHAAL. JAHAN BAITHAI TAHAN SOBH HO, KABHU NA HOYE BIHAL. GURMUKH KI REET DHARO, GURMUKH KI CHALO CHAL. EIK DHAYANA IK MAIN, KAR TU YEH SAMBHAL. KAARAN KARTAI AANT NA, TIS KI PREET NIHAL. PURA SATGUR MILAT HAI, PRAPAT HOVAI GHAAL. VASTU NAAM PRAPTAI, HRIDEH KAR LAI THAL. SHOBHA PAVAI DEH MAIN, KAHAIN RAVIDASS VISHAL ||

If you recite the name of God, then you will be honoured at the Guru's abode and you will be happy to receive the spiritual powers. Everywhere, you enjoy good reputation and there will be no cause of unhappiness. Be a pious one and live like a devout. Meditate on God. He is infinite and endless. His affection is also pleasurable. After attaining the true God, all your intense efforts will bear fruit. You make your mind a plate in order to receive the name of God. Ravidass says, the name of God will provide you intense happiness and pleasure. •

PADAI-16

KUDRAT KAUN VICHAR HAI, KOI NA JANAI BHAIT. SARABH HI SHAKTIMANN GUR, BHULAI MANN LAYE CHET. GUR BIN AAD VIYAD MAIN, TENO TAP JARAIT. GUR GOBIND PARTAP SAI, HOT JAT SARAV SAIT. NAM LEEYEAH AGH JAYENGAI, PAPAN MOOL HARAIT. JAN RAVIDASS ADHEEN HO, KARO SWAMI HAIT ||

No one knows the secret of Nature. Guru is omnipotent. O misguided man! Recite the name of omnipresent God. Without the guidance of the true Guru, you are suffering. Due to the kind help of Guru and Lord of the earth all difficulties and bondages will be removed. All your sins will come to an end by repeating the name of God. Ravidass says, you recite and love the name of Supreme one with full devotion. •

PADAI-17

TIS BIN DUSAR AVAR NA, NIRANKAR KO DEKH. AMAR, AJAR BHARPOOR GUR, GHAT GHAT MAAHAN SULEKH. NIRANKAR SAD SADIV SOYE, SAHIB SARAV VISHESH. SHARDHA SAI PRITAM MILAI, PAWAT SARAV HI BHEKH. TAP TAPAI MANN MAR KE, HOT JAAT HAI SHEEV. UDAAS RAHAI SANSAR MAIN, BAHU BIAHT HI JEEV. AATAM DER BASAYA, HRIDEH MAIN KAR VAAS. JAG MAIN AAYAN SUFAL HAI, KAHAT BHAYO RAVIDASS ||

There is no one else in the world other than the formless God. This immortal, complete and comprehensive one is omnipresent. The formless one is supreme and unique. A man can achieve Him with devotion. By achieving Him, all doubts of a devotee shall dispel. By controlling his mind if a man meditates on God, then he becomes a blessed one. The boundless mind remains sad in the world. When you feel the God in your heart only then you can become successful in the world, says Ravidass. •

PADAI-18

NAM DHANI KA SAT SADA, GURDEV RAKH MANN ||TEK || ANTAR DHARIN DHYAAN TU, BRITI KO KAR IK. ANT KARAN SUDHAR KE, SOHANG MANN KARO PATH. SATGUR KI DARGAH MAIN, SUNDER HOVAI THATH. GUR KI KIYA UPMA KATHO, ADBHUT LEELA REET. PREM BICHORA NA JARAI, MEEN SAMANN HAI PREET. OAN OAN DHIYAN DHAR, SOHANG BHAID VICHAR. TAT ROOP HOYE JANMANAN, KAHE RAVIDASS AACHAR ||

The name of the God of wealth is true. It is true everywhere. Have faith in Guru. Meditate on Him with full concentration. After making your inner-self pure, recite His name. The divine court of the true Guru has a unique grandeur. How shall I praise the Guru? His performance is wonderful. My affection with God is so deep that I cannot endure the pang of His separation like a fish without water. You meditate on God and think about His mysteries. Ravidass says, the five elements are essential, natural substance for taking birth. O man! Meditate on God, who is the creator of all. •

PADAI-19

DURMAT KA TIAGAN KARO, LAIHO GURMAT KHOJ. KHOTAN KI SANGAT TAJO, KIYOUN SIR PAR UTHAYO BOJ. GUR SHARAN MAIN MANN LAGAI, CHUTAI MAYA BANDH. AAGAI MUSHKIL NA BANAI, HOYE NAAM SANBANDH. JHOOTH BOL, JHOTH BANAI, JOOTH TIAGO GAIL. JAN RAVIDASS VICHARYA, GALI, GALI KAR SAIL ||

O man! Renounce your wickedness and discover the principal teachings of Guru. Give up the company of deceitful persons. Why are you picking up the load of your misdeeds on your head? You will be free from the bondages of wealth, if you take refuge in the feet of Guru. If you connect your soul with the name of God, then all your difficulties will be solved. A man who speaks lie will be called a liar. Therefore, you desert the lie. Ravidass says, after becoming a true and virtuous man, you can go and wander anywhere in the city of *Begampura*. •

PADAI-20

BHAGWAN AATAM DEV KA, KARO MANN APNAI JAAP. NAAM BADHAYI MANNAN KAR, SAB TAPAN SIR TAP. GAT REET NA KEH SAKO, JO MANAI GUR VAAK. KAGAJ MILAI NA PREM KO, KALAM LIKHAI NAHI SAKH. BAITH VICHARO MANN VIKHAI, SATGUR DHIYAN LAGAYE. SANGAT KA PHAL PAAV HAI, PAP NARANCHAK LAAYE. BANI ROT GUR, GUR SADA, ANTAR LAYE SUKH BHAS. MARANG PAWAT LABH HO, KAHAT SATYA RAVIDASS ||

O man! Worship that God in your mind, who is Lord of your inner-self. Think about the greatness and power of God. According to the Guru's preaching, no one can explain the greatness of God. No such paper is made so far on which the affection of God can be written and no such pen is made which can write the reputation and credibility of the God. While sitting in meditation, you concentrate upon the true Guru. The holy hymns of the true Guru always provide happiness. Ravidass says, by adopting the way of mediation one attains the true profit. •

PADAI-21

JIBHA KAANTI MANN KARO, SAAN CHARRAVO TEJ. SACH KHAND MAIN JA MILAI, SATGUR DEVAI BHAJI. DHARAM SAATH SAMBANDH JO, KUL TARAN KI CHAL. PRAAT KAMAYE AAPNI, PAYEH MUSHAKAT GHAL. MUKAT DAWARA PAV HAIN CHINTAN NAAM HAMESH. GUR SEVAK KI REET LAKH SATGUR JAN NARESH. JON, JON BHARMAT NAHIN, MANNAN KE SANG SAATH. JAN RAVIDASS PUKAR TAI, SAHIB KINI DAAT ||

Do not utter harsh words from your tongue. If you put the words on grind-stone, it will sharpen the words. The true Guru possesses the miraculous power to send you to the abode of God. He, who keeps relations with the God, can swim across the ocean of existence. The honest earning is due to rigorous and intense efforts. He, who meditates on the name of God regularly, will attain salvation. In the traditional concept of spiritual Guru and disciple, the Guru is the supreme God. Those persons, who have not been misled by wealth, are performing meditation. Ravidass says, this is happening by the grace of God. •

PADAI-22

VIRAG VIVEK TATIKHASHA, SUM DUM AAD LAI KHOJ. MOMOKHASH BAN SATSANG MAIN, LEH PARMATAM MOJ. TAT TAVN SADHAN BHANAI, MUNIVAR MAT SUDHIR. KATHNAI MATAR NA MILAI, SODHAN KARO SARIR. MANN INDRIYA MALKAR BHRAI, TATAV MASI KAHAI AAP. ANTSHKARAN BHI SHUDH NAHIN, LAGAT SARAV HI PAP. PAPI KARAM KAMAVNA, SO SATSANG MAIN NAS. KAL KAI DOSH SAB DOOR HO, KATHAN KARAI RAVIDASS ||

O mind! Adopt renunciation, reasoning, endurance and equality as a way of life and search the God in the company of holy and spiritual saints. Your mind and other sense organs have become impure. Your inner-most cell is also not pure and you have committed sins. But in the company of holy saints, these sins will come to an end. Ravidass says, in the company of pious saints, all sins, faults, blames of the *Kalyug* will be eradicated. •

PADAI-23

APNA BEEJ TU AAP HI, KHAWAT HAI BAHU BAR. TERA HI TUHJAI SOUNPATA, VEH DATA KARTAR. JO GUR SHARNI PARAT HAI, TIL BHAR BHI BAIANT. SHOBHA PAVAI LOK MAIN, KAHIAI MUNI JAN SANT. NARKAN KE ADHIKAR KO, SHEEGHAR MANN DAI TAYAG. BHAJAN KARO BHAGWAN KA, MILAI RAVIDASS BAIRAG ||

O man! What you have sown, you shall have to reap. The Creator is returning you the fruit of what you have sown earlier. The man who takes refuge in the holy feet of infinite Guru will get praise in the world according to the saints and sages. Discard your sins, so that you can save yourself from the hell. Ravidass says, sing songs in the praise of God and repeat the name of God so that you may adopt renunciation. •

PADAI-24

GUN AAVAI, GUN UCHARAI, GUN MAIN RAHAI SAMAYE. GOVIND GURU, GOPAL GURU, KARTA PURASH BASAYE. BHAGWAN BHJAN MAIN SUKH SADA, HOR HAI SUKH NA KAYE. KAR VISHWASH MANN APNAI, SATGUR CHARNI DHAYE. SAT SUNDER ATT, AGAM APARA. KHEL SAHIB KA, SABH SE NIARA. NIRMAL AATAM SAVROOP, LAKH SAREER HOYE PAVEET. SACH KHAND MAIN JA BASAI, KAHAIN RAVIDASS TU MEET ||

A virtuous soul always remembers and recites the virtuous name of God and takes refuge in Him. Lord of the earth is Guru, who nourishes the world. The Creator of the universe is fully absorbed in every atom. There is no comfort and happiness other than remembering the name of God. Have faith in yourself and take refuge in the feet of God. The true Lord is very beautiful, boundless and inaccessible. His game is unique and distinct. Whose soul is pure, body clean and sacred, only he will attain salvation, says Ravidass. •

PADAI-25

NARAYAN RANG KARAI JAG, DHARAI ROOP AJAIB. DEEN DIYAL KIRPAL PRABHU, DHAN SIRJANHAR SUSAHIB. SUN, SUN KAI UPMA BHNAI, KAVI GRANTH KURAN. KAJI, MULLA KAHIAI HAI. AP APNI SABH MAAN. BHESH, PANTH, YOGI, YATI, LAKHAI NA SO ANJAN. AAP HO UTPAT PAPPANACH KAR, AAP KARAT BHAI HAAN. GHARRI MAHURAT JAANTAI, VEH APRANPAR DEV. DEV, DANUJ, MANNUSH SABHI, LAGAI TIS KI SEV. AMAR PAHCHANAI GURU KA, SO DAS JANAI NIJ BHEV. JAN RAVIDASS VICHARYAN, SUKH PAWAT NIT SEV ||

The God has created this universe, with so many colours. He Himself has adopted various shapes. He is the cherisher of the poor, most gracious and creator of the world. His greatness has been described in the holy-books, such as *Quran* etc. The *Qazi* and *Mulla* describe the God in their own style. *Yogis*, who are away from truth, know nothing about Him. The God is the creator of all human beings and He is also the destroyer. The boundless God knows about the auspicious and inauspicious time. All deities, demons and devotees are engaged in serving the God. The devotee, who discovers ambrosia in the preaching of his true Guru, can know about his inner-self. The eternal happiness can only be achieved by serving the God, says Ravidass, after full consideration. •

PADAI-26

NAM DHIHAVAI SIDH BHAYE, JAPAN JAPO BAHU BAR. SATGUR KE SANG LAAG KAR, LOHA HOVAI PAR. GUR GOPAL JAHAJ JUG, GUR MANNSA PURAN HAR. SAHIB KI UPMA BHANO, MUKH SE LAKH LAKH VAR. MITTER TERA AUR NAHIN KO, TU DEKHI NADAR PASAR. NADRI NADAR SUDHAR MANN, KAHAIN RAVIDASS VICHAR ||

He, who recites the name of God, becomes a divine sage; therefore, everyone should remember His name. After having attachment with God, the iron can swim across the river. The cherisher Lord is just like a ship of the age. He fulfils the wishes of his devotees and takes them across the ocean of existence. He should sing songs in the praise of God for million times. O friend! If you explore the world, then you will find that the God is your best friend. After full consideration, Ravidass says, with the divine grace and blessing of the God, the mind of a devotee becomes pure and he absorbs himself in the God. •

PADAI-27

VARNAN KAR KE KO KAHAI, JAG PALAK PARSHANS. ANTAR KARO MILAP GURU, SAB GUN KI BASAI BANS. SATGUR KAI UPDESH KAR, NIRMAL HOVAI HANS. SATGUR DATA AT BARRA, BRAHAM JANIAI ANS. AISA NAM NIRANJANI, ANTAR LAYE BASAYE. HATH JORR USTAT KARO, GUR RAKHAI SAT BHAYE. BARHAM VAKTA, BHRAM SOTRI, BHRAM NISTHA GURU ASANS. SATGUR SANG PIAR KAR, KAHAI RAVIDASS BADHHANS ||

O man! Who can describe the qualities of God, who nourishes the world? Guru possesses the miraculous qualities to introduce the soul to the God. By listening to the sermons of Guru, the soul becomes pure like a swan. The true God is great and powerful. Due to the kindness of Guru, the soul feels that she is the integral part of the God. The man should imbibe the name of flawless God in his mind. Therefore, a man with folded hands should sing the holy hymns in praise of his Guru, who is the only supreme one to tell him about the Ultimate Reality. Guru knows the origin of God and has firm faith in Him. Ravidass says, O man! Love your Lord whole heartedly and with full devotion only then you will experience the eternal bliss like a supreme swan. •

PADAI-28

DATA SABH GUN BARRA HAI, KIRAT NA MAITAI KOI. SAMUNDAR SAGAR SE JI TARAI, KIRPA KARTA SOI. VED KAHTAHI, SHASTAR KATHAI, TIS BIN AWAR NA KOI. NA HUAN, NA HOYEGA, JANAT HAI JAG LOYE. NAAM JAPO TIS DHANI KA, MAAT GARABH NEH POH. SATGUR KI KAR BANDGI, SUNSHYA SHAKAL MITOYE. GIR, PRITHVI, CHAND SOOR SABH, DHARAT HAI BHAGWANT. RAVIDASS KAHAI ALPAG YEH, JANAT HAI KAYA JANT ||

The Benefactor is supreme than all virtues but nobody can reduce the greatness of hard labour. By His kind favour, the man can swim across the ocean of existence. The *Veds* and *Shastars* say that there is no one parallel to Him in this age and also in the coming age. This fact is known to the whole world. If you do not want to take birth again, then recite His name. The worship of God will remove all doubts from your mind. All mountains, the earth, the moon and the sun are the creation of the supreme God. Ravidass says, a man with a little knowledge cannot know the greatness of God. •

PADAI-29

GURMUKH DWARA NAD SUN, HRIDEH MAAH LAI BUJH. SURAT DHARO MAT UPJAI, NAITRI HOVAI SUJH. MILAI NA SATGUR SHABAD TOH, ANTAR BHARI HAI DUJ. AMAR HOYE SATSANG MAIN, MANN APNAI SE JHUJ. SRESHAT PURASH KA SANG KAR, MAAN KARO SABH CHUR. MANN HASTI SAKAL JARO, PAPAN KO JO MOOR. SAHIB SAITI PREM KAR, RASAATAL SE JA BACH. GUR, GUR MANN MAIN RATAN KAR, MUKH SE BOL TU SACH. SANTAN KE DAWARE PARO, HOVAI PARAM ANAND. KAHAI RAVIDASS BHAGWAN KE, GAVO MANN MAIN CHHAND||

The devout person listens to the celestial sound of God's conch and assumes the God in his heart. If you meditate on God, then you will attain supreme knowledge and your eyes will get the spiritual power to see the God. So far there is duality in your mind; you cannot hear the words of True Guru. If you will attend the company of pious and holy persons, by renouncing all desires, then you will become immortal. The company of supreme saints destroys the pride and arrogance. Finish the identity of your mind, which is the root cause of sins. Love God and save yourself from hell. Recite the name of Guru in your mind and speak truth from your mouth. By taking refuge in the feet of saints, you attain eternal bliss. Ravidass says; sing songs in the praise of God in your mind. •

PADAI-30

PATAL RASAATAL ANANT HAI, KHOJAN HARE LOK. PRABHU MAYA KO ANT NA DHUNDHAT KARTAI SHONK. JEEV VITAL HAI, JEEV MAIN, JEEV SUTAL SO JEEV. JEEV TALATAL, MAHATAL, SAHIB LAKH LAI SEEV. ATAL SAAT PATAL YEH, JEEV EISH LAKH LAIV. IS BIDHI ANT NA AAWAI HAI, KAI PATAL BHEV. BUDHI KITNAI BAL DHARAI, LAGAT NA KOI TAAN. GURMUKH MANN BASAYEH, MANNAK NAM NISHAN. CHINTI KAI SUM BAL NAHIN, CHALAI TERA JOR. NAM BINA BHAGWAN KE, LAKH MACHAVAI SHOR. UTRAI AWARAN DILAI KA, MANN APNA LE SADH. KAHAIN RAVIDASS PUKAR KE, DOOR KARO SABH VYADH ||

The earth and the nether world are unlimited. People cannot search the God. The *maya* of God is unlimited. Those, who endeavour to explore it, are sitting sad. The soul may roam in all the infernal regions of the nether world. The soul stays in the upper or the lower region, but without serving the God, she cannot attain emancipation. The soul cannot also resolve the mystery of God by living in any layer of the nether

world. He may be wise but his wisdom is useless without the name of God. A devotee adopts the name of God in his mind and as a result of this; he gets a valuable treasure, including the precious gem of God's name. The God is powerful even an ant is more powerful than men. You may make noise but all is useless without the name of God. Control your mind and after renouncing immoral acts, recite the name of God. Ravidass says, by remembering the name of God all your sins will be destroyed. •

PADAI-31

NADIYAN LAHIRI BAS RAHA, SAGAR ATT GAMBHIR. CHOUDAH RATAN UPAYA, SAT GUR GUNI GAHIR. UTHAT, BAITHAT NAM BHAI, SO PAWAT SAT SEER. MANN APNAI GURU, GURU RATO, KABHI NA HOVAI BHEER. MUKH PAVITTAR HOT HAI, GUN GAWAT DEEN DAYAL. SARAB GHATA BHARPOOR HAI, ANTARYAMI PAAL. TUJAI BHROSA NA PARRAI, IS KAARAN KANGAL. RAVIDASS KAHAI SANSAR MAIN, AB BHI KAR TU BHAL ||

The composed sea is taking breath through rivers and its tides. It is keeping fourteen gems in its womb, like the true Guru, who is possessing versatile qualities. He, who recites the name of God while sitting and standing, gets the true elixir of God's name. The man, who remembers the name of true Guru, does not face any difficulty. By singing songs in the praise of Cherisher of the poor, the mouth becomes pure. The God, who possesses the faculty of knowing others' thoughts, is omnipresent. O man! You are not relying upon God; therefore, you are poor and penniless. Ravidass says, O man! Search the God in this world. •

PADAI-32

EIK GHARRI SIMRAN KARO NAHIN LAGAI KALU KALESH. PRABHU KE DARBAR MAIN, HOVAI UJAL BHESH. PATIT UDHARAN PARBRAHAM, GUR AVINASHI AAP. SARESHAIT PURASH KA SANG KARO, SHUBH GUN MANN MAIN THAP. ATHAH PRABHU HAR DHANI HAI, GUR KA NAM ATOL. SWAS AMOLAK SUFAL KAR, JIS KA NA KOI MOL. RAVIDASS KAHAI ASHCHARYA VEH, HAR MILNAI KI REET. SWASA BIRTHA NA TAJO, MANN KAR KARO PREET ||

O man! If you meditate upon God for a moment, then the agony of *Kalyug* will not come in your way. In the divine court of Lord, the soul becomes pure. He is Redeemer of sinners, Transcendent one and Immortal. After assuming the God and the virtuous qualities in your mind, spend your time in the company of eminent persons. The boundless God is wealthier and His name is true. Your costly and dear breath will become fruitful only if you recite the name of God. Ravidass says, it is a wonderful experience to absorb in the God. O man! Love God and remember His name with your every single breath. You should not waste your single breath without reciting His name. •

PADAI-33

NIHAL, NIHAL, NIHAL HAI. VEH KARTAR NIHAL. KALYAN TERA KALYAN HO, CHARNI PARO VISAL. AISI MANNO PREET KAR, JAISE CHAKVI SOOR. JAN RAVIDASS BRAHAM RANG RATA, AUGUN HO SABH DOOR ||

Delighted one! Delighted one!! Delighted one!!! Delighted one is the God. If a man recites His name, he gets his delighted blessings. When a man takes refuge in the feet of God, only then he gets happiness and liberation. Love God as a *Chakor* loves the moon. Ravidass says, if a man dyes himself in the fast colour of God, then all his demerits will come to an end. •

PADAI-34

SAHIB SACHA BEANT HAI, ANNT NA PARAI AAKAR. SAHIB SACHA BEANT HAI, ANNT NA SIFAT SHUMAR. SAHIB SACHA BEANT, ANNT NA KAHAIN UCHAR. SAHIB SACHA BEANT HAI, ANNT NA KARAI BICHAR. SAHIB SACHA BEANT HAI, ANNT NAHI KACHU LAIS. SAHIB SACHA BEANT HAI, ANNT NAHI KACHU BHES. SAHIB SACHA BEANT HAI, ANNT NAHIN KARTAR. SAHIB SACHA BEANT HAI, ANNT NA PARAWAR. SAHIB SACHA BEANT HAI, ANNT NA SATGUR DHAM. KAHAIN RAVIDASS PUKAR KE, SIDH BHAYE SABH KAAM ||

The true God is boundless and infinite. He is endless and formless. The true God is limitless, His praises are countless. The true God is endless. Last word is not said about Him. The true God is boundless; the discussion about Him is incomplete. The true God is endless, formless. The true God is limitless. His creations are also limitless. The true God is limitless and nobody knows about His farthest limits. His knowledge and vastness are endless. There is no end to His abode. Ravidass says loudly that due to His kind help a man becomes successful. •

PADAI-35

SATGURU UNCHAATT BARRA, SAT UCHAN VADH NAYON. NAM NIRANJAN GUR SADA, MANN MANNA FAL PAYO. KITNAI HI YODHAI BHYE, SHOOR HUYE AAPAR. SOHANG NAAM KA MEL HO, NOUN KA BAINAI AADHAR. KAAM, KARODH, THAG, THAGAT HAI, RAKHO CHIT SAMBHAL. SAT PARMATAM VEDHIYA, SABHI KARE PRITPAL. KITNAI PRABHU KAI BHAGAT BHAIN, KITNAI HUYE AVTAR. KATNAI PANDIT, JYOTASHI, VEDAN KARE VICHAR. KITNAI HI BREHMAND HAIN KARTA GURU SAMRATH. KITNAI HI USTAT KARAIN, DEEN DAYAL AKATH. KITNAI MURAKH JAGAT MAIN, ROOP BHAIN VIKRAL. KITANI DEVI, DEVTAI, KITNAI KAL KARAL. YEH SABH KHEL GOBIND KE, ANNT NA AVAI KOI. KAHAI RAVIDASS VICHAR KAI, PRABHU MAIN RAHO SAMOYE ||

My true Guru is supreme. His name is eminent and supreme is the Truth. If you recite the name of flawless God as advised by Guru, then you get desired fruit. So many warrior, brave and valiant persons have come and gone. Only the boat of God's name can ferry you across the river of existence. The evils of sexual desire and anger are disturbing you. Therefore, you save yourselves from the cheaters. The Lord is absorbed in the world. True God is nourishing the whole universe. There are so many divine devotees of God and His incarnations. There are so many knowledgeable men, astrologers and

explorers of *Veds*. There are so many cosmos, but only the creator Guru is one who is able and powerful. So many devotees are engaged in praising Him. But the praise of the cherisher of poor cannot be expressed in words. There are numerous fools and hypocrites in the world. There are so many goddesses and demi-gods and so many ages. But this is the game of the Lord of the earth, which is endless. Ravidass says after full consideration, the man after reciting the name of God, ultimately, absorbs in God. •

PADAI-36

SATGUR KA DHAR DHYAN TU, SATGUR SANG NIWAS. SATGUR KA DHAR DHYAN TU, GUR KA NAM PIAAS. SATGUR KA DHAR DHYAN TU, GURU NIRANJAN LAAL. SATGURU KA KAR DHYAN TU LIKHAT LEKH SO BHAAL. SATGUR KA DHAR DHYAN TU, SADHU MAT VICHAR. SATGUR KA DHAR DHYAN TU ANTAR KAR LAI SAAR. SATGUR KA DHAR DHYAN TU, LOBH, VIKAR TIAAG. SATGUR KA DHAR DHYAN TU, KARTAVYAH NEECH VIHAG. SATGUR KA DHAR DHYAN TU, GARABH NA AAVAI MOOL. SATGUT KA DHAR DHYAN TU, VISHYAH RAS JA BHOOL. SATGUR KA DHAR DHYAN TU, KEWAL HOVAI MUKAT. KAHAI RAVIDASS VICHARAYA, IHO SAAR HAI YUKAT ||

If you meditate on true Guru, then you get a place in His abode. If you meditate on true Guru, then you feel the thirst of the name of true Guru. If you meditate on true Guru, then you achieve the flawless gem of Guru's name. Meditate on true Guru and search for Him as written in your destiny. Meditate on true Guru and attend the company of saints, then you become intelligent. Meditate on true Guru and try to know your inner-self. Meditate on true Guru and renounce the greed and other misdeeds. Meditate on true Guru and renounce evil acts. Meditate on true Guru and do not let the pride come to you. Meditate on true Guru and forget the sinful and evil desires. Worship true Guru, so that you may attain salvation. After deep consideration, Ravidass says, this is proper and eminent gist. •

PADAI-37

SOHANG, SOHANG UCHARIYAH, SRESHAT PURASH SANG PIAR. SOHANG, SOHANG UCHARIYAH, KABHU NA AAVAI HAR. SOHANG SOHANG UCHARIYAH, GUR KA NAM GAHEER. SOHANG SOHANG UCHARIYAH, KHOJAI MAT SUDHIR. SOHANG SOHANG UCHARIYAH BHAJAN KARO GURDEV. SOHANG SOHANG UCHARIYAH, TA JANI NIJ BHEV. SOHANG, SOHANG UCHARIYAH, SANDHYA SAMYA DHIYAN. SOHANG, SOHANG UCHARIYAH, AMRIT VELA GAYAN. SOHANG, SOHANG UCHARIYAH, SAKAT SANG NA HOYE. SOHANG, SOHANG, UCHARIYAH, NIRMAL HOVAI SOYE. SOHANG, SOHANG UCHARIYAH, KARAN KAARAN ALEKH. KAHAI RAVIDASS PUKAR KE, MANN NEEVAN KAR DEKH ||

Recite the name of God and love the supreme God. Recite the name of God so that you do not face defeat. Recite the name of God, so that you may get the treasure of Guru's name. Recite the name of God and search for elixir in your inner-self. Recite the name of God and repeat the hymns of true Guru. Recite the name of God and know the secret of God. Recite the name of God and meditate on Him in the evening. Recite the name of God and achieve the spiritual knowledge during ambrosial hour. Recite the name of God without involving yourself too much in the worldly attachment. Only he recites the name of God, who is pure and pious. Recite the name of God, who is the cause of all actions, who is indescribable and invisible also. Ravidass says loudly, O man! You can see Him after renouncing your pride and bowing your mind in prayer before Him. •

PADAI-38

SATGUR SAHIB ATT BARRA, PAWAT NA KOI PAR. SATGUR SAHIB ATT BARRA, JANAT VIRLA SAAR. SATGUR SAHIB ATT BARRA, ANDHYARAIN MAIN DEEP. SATGUR SAHIB ATT BARRA, SUNDER MOTI SEEP. SATGUR SAHIB SAT BARRA, AVAR NA JANAI BHET. SATGUR SAHIB ATT BARRA BHOLAI MANN TU CHET. SATGUR SAHIB ATT BARRA, NAM JAPO MANN MAHAIN. SATGUR SAHIB ATT BARRA, DAS UDHARAI TAHAI. SATGUR SAHIB ATT BARRA, ROM ROM MAIN VAAS. SATGUR SAHIB ATT BARRA NISCHAYE KAHAIN RAVIDASS ||

The true Guru is too great; nobody knows the farthest limits of Him. The true Guru is too great, only exceptional one knows His limits. The true Guru is so great; he is like a lamp in the darkness. The great Guru is like a beautiful pearl in the seashell. Nobody knows the secret of great Guru. The

Guru is too great, O misled mind! Remember Him. The true Guru is too great; you recite His holy name in your mind. The great Guru also provides emancipation to His disciples. The great Guru resides in each and every small hair of the body. Ravidass says, true Guru is really too great you worship Him with full faith and belief. •

PADAI-39

NIRANJAN NIRANKAR PARTAP, MANN KAR JAPAI GURU, GURU AAP. NIRANJAN NIRANKAR SABH DAAT, GUNI VICHARO MANN SABH BHAAT. NIRANJAN NIRANKAR BHAGWAN, AATH PEHAR DHAR TANKA DHYAN. NIRANJAN NIRANKAR AVINASI, JANAM, MARAN KI KATAI FANSI. NIRANJAN NIRANKAR KARTAR, SARAV DUKHON KA UTRAI BHAAR. NIRANJAN NIRANKAR BHAVAJYOTI, DURMAT DUBIDHA ANTAR NA HOTI. NIRANJAN NIRANKAR NARAYAN BHAI, SARAV SUKHON KA HOYE AAIN. NIRANJAN NIRANKAR GOPAL, JEEV JANT KI KARAI PRITPAL. NIRANJAN NIRANKAR NAR NATH, SARAV PADARATH TIS KAI HAATH. NIRANJAN NIRANKAR PARKASH, BHAI HRIDEH KAHO RAVIDASS ||

The God is untainted, formless and majestic. The Guru himself recites His name, therefore, obeying the teachings of your Guru; remember the name of God in your mind. The flawless and formless God is the eminent bountiful and treasure of virtues. Think about Him and meditate His name in your mind seriously. The spotless, formless and immortal God saves you from the cycle of birth and death. The flawless, formless Creator has the power to destroy all sufferings. The eternal flame of flawless and formless God drives away the darkness of doubts and foolishness. O man! If you recite the name of formless and faultless God, then happiness will be bestowed on you. The formless, flawless God is nourishing His creation. The entire wealth and commodity are in the hands of flawless, faultless Lord. Ravidass says, O man! Recite the true name of flawless, formless and enlightened God. •

PADAI-40

OAN, OAN, OANNEET, MANN DHAR SACH BHAGWAN PREET. OAN OAN, OANDHYAAN, SACH, SACH, SABH SACH HI MAAN. OAN, OAN, OAN PUJA, DEVI DEVA, TIS BIN DUJA. OAN, OAN, OAN SATSANG, NAM DHIYEH MANN KAR RANG. OAN, OAN, OAN JAP LEEJAI, MUGADH PATHAR BAHV NAR TAREJAI. OAN, OAN, AMAR KALYAN, ANTAR HRIDEH CHARRAI HAR BHAN. OAN, OAN, GUN VIKHYAN, PAVITTAR GUNON KI HOVAI KAAAN. OAN, OAN TERA ADHIKAR, PAP ROG SABH UTRAI BHAAR. OAN, OAN, OAN DIN RAIN, SOHANG BHAJ MANN HOVAI CHAIN. KAHAI RAVIDASS LAKH GUR KI KARNI, SWAS, SWAS PAR HAR KI CHARNI ||

O man! Recite the name of true God daily and love Him. The only truth in the world is to meditate on God. All goddesses and demi-gods are engaged in the worship of God, because there is none else like Him. Join the pious saints and sages, who are reciting the name of God. By absorbing your mind in the fast colour of God, you meditate on Him. If a sinful man recites the name of God, then he can swim across the sea of existence. By remembering the name of God, one becomes immortal and the eternal light absorbs in his heart. If you realise the virtue of God, then you experience that He is the treasure of excellence. To recite *Om*, *Om* - the God is your privilege bestowed by the Almighty. By remembering the name of God, the heavy loads of your sins and diseases come down. The recitation of God's name will provide relief to your mind. Ravidass says, O man! Recite the name of God with your every breath and as per the advice of your Guru and absorb yourself in the feet of God.

PAINTI AKKHARI

Thirty five Alphabet

U- USTAT KARO EIK ONKARA . TEEN LOK JIN KIYA PASARA ||

O man! Sing hymns in the praise of one God, who has created the three worlds. You eulogize the one God who is absorbed in the entire creation.

A- ALAKH KO LAKH JO BHAYI. DEHAIN DHANDHORA SANT SIPAHI ||

The unique qualities of the invisible God cannot be described in words. The saints and soldiers proclaim with loud voice, o man! You recite the name of one and only one God.

I- ISHWAR KAYA GHAT MAIN. AAKASH RAMIO JAISE SAB MAT MAIN ||

Sky is the integral part of one's body, like this the God dwells in every person.

S- SEESH MAHAL MAIN SWAMI DARSHAI, JAHAN PREM AMI RAS BARSAI ||

O man! You can have a glimpse of the divine Master, in the glass palace, studded with precious gems. The rain of ambrosia is falling in that place continuously. You can reach there by crossing the tenth entrance of your body.

HA- HAR KA SIMRAN KIJAI, KAHAI RAVIDASS AMI RAS PIJAI ||

Recite the name of God and drink ambrosia, says Ravidass.

KA- KAYA KOT MAIN RAM RAHEYO PIARA, SEES MAHAL MAIN DE DIDARA ||

The God dwells in billions of human beings, but His glance can be seen in the glass-palace through deep meditation only.

KHA- KHAYAL SE KARO VICHARA, SARVVI API SAB SAI NIARA ||

Think about the God with full concentration of mind, who is omnipresent and unique.

GA- GOBIND AISE GIANI, NA KUCH BHOOLAI NA KUCH JANI ||

The Lord of the earth is very intelligent. He does not forget anything and there is nothing new beyond His knowledge.

GHA- GHAN NAHIN AHARAN SAHAI CHOTAN, SATGURU SHABAD GHARREA HAI ANOTHA ||

The Guru has coined the novel words of God's name. The anvil of mind, after bearing the blows of hammer of the word of God's name, has attained salvation.

NA- NAINTA SOI SAR, KAHAIN RAVIDASS BAT VICHAR ||

Only that person knows the gist of God's name, who has, continuously, been meditating upon the name of God, says Ravidass, after full consideration.

CH- CHAAM KA CHOLA BHAI, NAM BINA KUCH KAM NA AAYI ||

The whole body of a man is made of leather. Without reciting the name of God, this body is useless.

CHA- CHIN MAIN BHAYA MAMOLA, AMI SAROWAR DIYA JHKOLA ||

O man! Your body will be destroyed in a moment. Therefore, you take a dip in the pool of God's name.

JA- JEEV HAI, JANEAU JAT KA, DAYA KI DHOTI TILAK SATYA KA ||

A man should wear the sacred thread of social brotherhood. He should wear around his waist the cloth of

compassion, kindness and mercy. He should make a mark of truth on his forehead.

JHA- JHILMIL JOT JAGAYI, ALAKH PURUSH TAHAN PUNCHAI AAYE ||

O man! Light the eternal light of God's name in your inner-self so that you may have a glimpse of the invisible God after reaching His abode.

NA- NYANAT SOI DHIANI, DAS RAVIDASS KAHAI BRAHAM GIANI ||

He attains the highest spiritual knowledge, who recognises the God, says Ravidass.

TA- TAINKA TER KA IK RAKHO, EIK BINA DUJA MAT AKHO ||

O man! Have faith in one and only one God. There is no one equal to Him.

THA- THAKUR SHEELA TAR GAYE BHAI, PANDIT BAITHAI MANN MURJHAYI ||

By the grace of God, the idols prepared from stone have swum in the river and the Brahmans are sitting depressed and dejected because the idols they worship have drowned in the water.

DA- DAR NAHI HAR SANG PREET BHAGAT JAN BAITHAI MANN KO JEET ||

Do not fear, if you love God. The devotees have won their minds by overcoming the sinful desires.

DHA- DHAA DINI BURJIPAPAN. SIMRAN KINA AJPA JAPPAN ||

The devotee has demolished the minaret of sins from his mind, after performing the silent prayer.

NA- NUM KI LAYE DORI, KAHAI RAVIDASS LAGI LIV MORI ||

Ravidass says, I have tied the God with the string of love and devotion. As a result of this I have fully absorbed myself in His name.

TA- TRIGUN MAYA RACHDI BHAI, RISHI MUN LIAYE BHARMAYI ||

The God has created the three-fold qualities of *Maya*, the nature of which has misled the saints and sages from the right path of meditation.

THA- SATHIR NAHIN YEH SANSARA. RAV RANK SAB KAAL NAGARA ||

This world is not stable. The drum of the god of death is beating on the head of every king and poor.

DA- DO EIK DIN YAHAN MANDIR SARA, PHIR THAATHA CHORR LADH JAYE BANJARA ||

The temple of this body, where the soul lives, is only for a day of two i.e. mortal. The trader has to go after giving up this luxurious living.

DHA- DHANI JIN DHIYAN LAGAEO. KAL FAANS KE BEECH NA AAYEO ||

Those who have worshipped the God are wealthy only. The god of death cannot hold them in his grip.

NA- NAAM KI NAAV BANAYI. KAHAI RAVIDASS CHARRO RE BHAI ||

I have prepared a boat of God's name. Ravidass says to His devotee, come and board this boat, if you want to swim across the ocean of existence.

R BRAHAM PARMESHWAR SWAMI. SAB GHAT-GHAT KE ANTARYAMI ||

The transcendent God is the master of all. He possesses the unique faculty of knowing others' thoughts.

PHA- FIKAR KAR CHORR JAGSANS. JA MIL BAITHAI AVINASHI PASA ||

The world is full of anxieties and therefore, O man! You should not worry about this world. You meditate on God and absorb yourself in the immortal God.

BA- BRAHAM SO BRAHAM KA VETA. GAGAN MANDAL MAIN RAKHO CHETA ||

He is the only learned and knowledgeable man, who has realised the truth about the Ultimate Reality. He remembers the name of God, while roaming in all the celestial regions.

BHA- BHRAM MITAI JO PANCHAM SEEJAI, JAYE TRIVAINI MAJAN KIJAI ||

Your illusion will be wiped out, if after renouncing the five evils, you meditate on God. You can have a spiritual bath in the pious elixir of God's name, after reaching the confluence of the three wind passages situated in your forehead.

MA- MANN KO GAGAN SAMAAYO. KAHAI RAVIDASS PARAM PAD PAYON ||

The man, who absorbs himself in the sky of knowledge, he gets a supreme rank from the God, says Ravidass.

YA- YAAD KARO, VAH KE GUN GAYO. PAR BRAHAM KE DARSHAN PAAYO ||

Remember and sing songs in the praise of God, only then you can have a glimpse of the glittering face of the great Creator.

RA- RAM RAMAI SO RAM PIARA. PHIR NA DEKHIYA JAMKA DWARA ||

The man, who absorbs himself in the God, is dearer to Him. Such a devotee does not face the god of death. He becomes immortal.

LA- LIV LAGA LE BHAI. JAM KA TRAAS NIKAT NA AAYI ||

O man! You concentrate on God's worship and absorb yourself in Him. Then the fear of the god of death does not come near to you.

VA- VIDHIBADH SIMRAN KIJAI, SOHANG NAM AMI RAS PIJAI ||

The man, who recites the name of God in the proper manner as told by his Guru, only then, he can taste the elixir of God's name.

RRA- RRARR MITI JAB HUVA NABERRA, KAHAI RAVIDASS KIYA AMAR GHAR DERA ||

After drinking the nectar of God's name, the man gets liberation from all types of bondages. Ravidass says, he has become a resident of the God's immortal abode.

* SOHANG SHABAD MANN KIYA BASERA. MET DIYA CHOURASI KA PHERA ||

ONKAR BAVAN KA PANTIS MAIN JAPYO HAI SAR ||

SARV DEV SANTAN KO KARAI HAIN NAMASKAR ||

PANTIS MATRA PREM SE SIMRAIN HAIN NIJ DAS ||

JIN SIMREYO SO MUKAT HAIN KAHAI SADD RAVIDASS ||

ONKAR PANTIS MATRA PREM SE NISVASAR KAR JAP ||

RAVIDASS KAHAI JO SIMRATAI, MIT GAYE TINO TAP ||

ONKAR PANTIS MATRA PREM SE SIMRAN KIYO MANN VAIRAG ||

RAVIDASS KAHAI JO SIMRATAI, TIN KAI PURAN BHAG ||

PANTIS MATRA PREM SE SIMRATAI RAV PARKASH ||

RAVIDASS KAHAI JO SIMRATAI, MIT GAYE JAM KE TRAS ||

RAVIDASS SIMRAT RAMTAI RAM MAIN SAT SHABAD PARTIT ||

AMAR LOK JAYE BASYO, KAL KASHAT KO JEET ||

ONKAR SAPAT SLOKI MATRA, SAT KIYO JAGDISH ||

AMAR LOK VASA KIYA, KAL NAMAVAI SHEESH ||

*If the word of God's name occupies the mind of the man, then the man gets salvation.

The praise of the omnipresent God has been described in thirty-five letters. All deities and demi-gods pay obeisance to saints. Ravidass says, the man who recites the name of God, as described in the thirty-five alphabet with full devotion, will attain emancipation.

Ravidass says, who will remember and recite the name of God daily as written in the thirty-five alphabet, and then his three prominent sinful desires will be eradicated.

By reciting the praise of God, according to the thirty-five letters, a man becomes fortunate because he achieves the state of non-attachment, says Ravidass.

By reciting the name of God as described in the thirty-five alphabet with devotion, the mind of the devotee will be enlightened with the spiritual knowledge. He will also get liberation from the god of death.

The devotee who by remembering the name of God, explores and achieves the truth, he by overcoming all the sufferings of the death becomes a citizen of the immortal abode, says Ravidass.

The man, who recites every word and vowel symbols of God's name with full devotion, becomes the resident of the immortal abode of God and the lord of death bows his head before him.

|| BANI HAFTAWAR ||

SOHANG SATNAM DHIAYON

Weekly Hymns

Recite the name of God

AITWAR AMRIT DA BHARYA BOLAI AMRIT BAIN. GURU KA SHABAD JAPO DIN RATI TA AAVAI SUKH CHAIN. AITWAR VI SAPHAL HAI HAR KA SIMRAN SAR. RAVIDASS JO NAM UCHAREYE PAYA MUKH DUAAR. ||TEK||

The day of Sunday is full of elixir; ambrosial words are spoken on this day. Recite the name of true Guru day and night, only then you will get relief. The day of Sunday is successful for those who recite the name of God on that day. Those who remember the name of God, will attain emancipation, says Ravidass. •

SOMVAR SABH THOR MAIN JALAI THALAI BHAGWAN. MAHIMA PRABHU GAYEAI TAB HOVAI KALYAAN. GOBIND GOBIND JAAP SE AVAI SADA ANAND. SOMVAR SUKH DA JAPO JAPO RAVIDASS MUKAND ||TEK||

Recite the name of God on Monday, and then you experience the God everywhere, i.e. on water and land. Sing songs in His praise then you receive His blessings. By reciting the name of the Lord of the earth, you attain spiritual peace and bliss. Ravidass says, O man! Recite the name of God, who is redeemer of sinners, only then the day of Monday becomes an auspicious day for you. •

MANGALWAR AVAI SADA HOVAI MANGALCHAR. RALMIL SAKHIYAN SIMRALO HAR HAR NAAM ADHAR. PRITAM CHARNI LAGYA KABHI NA AVAI HAR. MANGALWAR SULKHANA KEH RAVIDASS BICHAR ||TEK||

Tuesday comes with the songs of rejoicing. After joining each other, O friends! Recite the name of God, who is the foundation of your lives. You never face defeat, if you surrender yourselves to the feet of your beloved. Ravidass says, Tuesday becomes an auspicious day if you remember the name of God. •

BUDHWARBODH SADA HOVAI GIAN PARKASH. GURU PREM PURAI JO MILAI TUTAI JAM KI PHAS. ANT SAHAI PRABH BAHYE KARAM KAMAYI SOYI. BUDHWAR BUDH SAFAL HAI RAVIDASS JO BHAGAT HOYI ||TEK||

Wednesday, is a day of wisdom which ushers the light of knowledge. He gets himself liberated from the clutches of death, who loves the complete Guru. The God provides help to His devotee, who has performed virtuous deeds. Wednesday is a successful day for those, who recite the name of God, says Ravidass. •

VIRWAR VIDIYA BARRAI PUN PUNA ABHIAAS. SATGUR PURAI MILAN SE HOVAI ATTAM PARKASH. GURU GIAN KA MOOL HAI DHARAM MOOL KA HITKAR. VIRWAR BICHARIYAH NASAI PAP HAJAR ||TEK||

Thursday, is day of acquiring knowledge and performing good deeds. After getting blessings from the true Guru, the inner-self of a devotee becomes enlightened. The true Guru is the source of spiritual knowledge whereas the mercy is the origin of faith. If you remember God on Thursday, then thousands of your sins will be eradicated. •

SHUKARWAR SUHAWNA CHINCHIN BHAJAI KARTAR. VICHAI BASHNA JHOOTHYAN DAIVAI NARKAN DHAR. GAT KARMA ANUSARA HAI JAISA JAISA HOVAI. SHUKARWAR SUHAWNA RAVIDASI NAM JAPAIVE ||TEK||

Friday, becomes an auspicious day, if you recite the name of the Creator every moment. The false, sinful, sexual desires put the man in the hell. A man attains salvation according to his righteous deeds. Friday becomes delightful by reciting the name of God, says Ravidass. •

SHANIWAR BHAJAN SHRISHAT SAT SAT SAB VAR. SHUBH KARMAN SE SAFAL HAI AAVAN JAN SANSAR. BIN BHAJAN BIRTHA SABH JANTAI JO JO AVATVAR. BARAM BAR HAR SIMREYAH KEH RAVIDASS BICHAR ||TEK||

If you recite the name of the creator God on Saturday, then your every day will become auspicious. If after coming to this world, you perform good and virtuous deeds, then your

coming to this world will become successful. Your every day will pass away fruitlessly if you do not recite the name of God. Ravidass says, if you meditate on God, continuously, then you will become successful in your life.



|| BANI PANDRA TITHI ||
Hymns regarding Fifteen Dates

SOHANG SATNAM DHIAYO. AMAVAS JO HAI BHAKHIYA JANO MEET. SHRISAT MUNI SABH GAVADAI GEET. AMAVAS HAI CHUT SADA BASAI HAI JAG JEET. BIRLAI BIRLAI PEEVGAI SOHANG RAS SURJIT. BHAGTA SETI GOSHTI JAYE SABHI BIHAYE. AUNA USKA SAFAL HAI JO JATAI LABH UTHAI. AMAVAS HAI JO AUNDIYAN AAVAN JAVAN REET. KEH RAVIDASS VICHARKAI RAKHO HAR SAI PREET ||TEK||

O man! Recite the true name of God. What is professed by dark moonless night, try to explore the fact? The supreme sages of this world are singing songs in the praise of God. People hate dark night due to its darkness but the darkness has conquered the world. Only a few, who remember the God, drink the nectar of God's name and become immortal. He, who discusses about the name of God with those, engaged in remembering the name of God becomes successful in his life. The moonless night comes and goes. Ravidass urges the man to love God, who is the creator of the universe. •

EKUM EK PARMATMA SANSARAI HAI PARKASH. SWAS SWAS TU SIMRALAI TORRAI JAM KI PHAS. DEENBANDHU DIYAL JO SOI HAI SIMRAN SAR. JAGAT SADA JO SUKH DAIVAI ANTAR HOYE ADHAR. HASTI CHITI AADH LEH JEEVAN HUKAM ANUSAR. BHAJAN KARO JAN PALKA HONA JEKAR PAR. EIKUM EIK PARMATMA RAKHNI USKI AAS. SAT SAT PRABHU SIMRATAI SACH KAHAI RAVIDASS ||TEK||

On the first date, you recite the name of one and only one God, whose pious light is illuminating the whole world. You remember His name with every breath. He breaks the shackles of death. You meditate upon God, who is compassionate and friend of poor. In this world, the God is basis of all happiness. From elephant to an ant, all animals act according to His divine orders. O man! Recite the name of God, who nourishes you all, if you want to swim across the ocean of existence. You should have faith in one and only one God. Recite the true name of God; Ravidass says, on the first date, this is true for all of you. •

DUJI DURMAT DOOR KAR RAKHNA GUR SE NEYU. SAFAL KARAM TAB HONGAI GATI PAVAI EH DEHU. DUJI DURMAT DOOR KAR DAYA DHARAM KIRPAL. SAT SE KAR GOSHTI HIRDAI BASAI GOPAL. SUBH KARMA FAL SUB HAI KARMA SANDNA KHET. PAP KARAM DE KITAK SADA HAAR NAHIN JEET. DUJI DURMAT TIAG KAR LILA AJAB PEHCHAN. KEH RAVIDASS BICHARKAI BHAGAT BHAJAN KALIYAN ||TEK||

On the second date, after renouncing evil-mindedness, you love the true Guru, then you achieve triumphs in your efforts and you will get liberation. Renounce the evil-mindedness towards others and adopt mercy, belief and kindness. Have discourse about truth with holy men, then you realise that your heart has become abode of God, the Lord of the earth. The fruit of good deeds is pure and nice. The man who indulges in sinful acts faces defeat everywhere. Renounce evil-mindedness and try to know the unique name of God. Ravidass says, after considering all aspects, the welfare of a man lies in meditation. •

SANSARI TRISHNA TIAG KE TAN MANN DHAN GURDEV. MITHIYA SAB KO JANKAI RAKH NAM SANEH. KARMI BHAGTI KARAN SE HOVAI JAGAT ADHAAR. VEH SOBHA ATT GHANI AGAI MILAI BHANDAR. TIRATH FAL NA BARAT FAL NAHIN JAG KOI PAYAI. MANN MEH HAUMAIN AHUNKAR JOYE BIRTHA SABHI JAYI. TRITIAYE TIAGIYAI MAAN KO KHOTAI KARAM HUNKAR. HAR HAR NAAM UCHARIYAY KEH RAVIDASS PUKAR ||TEK||

O man! Renounce your desires and dedicate your body, mind and wealth to true Guru. All things are illusory; you love the name of God. The true meditation provides emancipation to this world. The devotee attains glory and precious name of God. It is fruitless to go to pilgrimage and observe fast, because every good deed goes waste, if there is ego and pride in the mind. You renounce evil deeds and pride on third date. Ravidass says, in a loud voice, you recite the name of God. •

CHOTH CHARO TARAF MEH DASON DISA CHOGIRD. JALAI THALAI PRABHU AAP HAI RAKHO NAM KI VIRI. CHAMAN JO TUJAI DIKH RAHA RAHINA NAHI HAMESH. CHAN MANGUR SHARIR HAI BADAN RAHIT NA KES. SAHAYETA KOI NA KAR SAKAI JIN SO LAYEA HAIT. ANNT SAMAI CHADH JAYEGAI MUKH SEWAN PRAIT. CHOTH CHORI NA KARO TIAGO VISHAI BIKAR. GOBIND SIMRAN SAR HAI KEH RAVIDASS VICHAR ||TEK||

On the fourth date, the God is present in all four-sides and in all the ten directions. He is present in the water and on the earth. The garden of the world, which you see, is perishable. Your body is just for a moment and short-lived. Nobody, to whom you love, will come forward to help you when your last time will come. Renounce sinful deeds on the fourth date and meditate on the name of God, Lord of the earth, says Ravidass. •

PANCHMI PREETAM JAN LAYO SABHNA HAI BAGWANT. BRAHMAN AADIK SIMRATAI KOI NA PAYA ANTT. PANCH TATAV KI RACHNA HAI JO DIKHAI AAKAR. TISMAI HOVAI LEEN SABH LILA PRABH APAR. VICHAI VASHNA JHOOTH HAI RAH BHALA BICH NEET. BINA BHAJAN SANGI NAHIN SARAB SUKHAN KA MEET. PANCHMAI PATI PARAMATMA SARAB SHRISTI JAN. GUR KI SARNI DHIAVATAI HOVAI RAVIDASS GIAN ||TEK||

On the fifth date, you should feel that the beloved God is present everywhere. *Brahmans* are meditating on Him but they cannot know the farthest limits of the God. The creation, which we see, consists of five elements. Everybody will absorb in God. His name is unique. All the sexual desires are false. O man! Renounce such desires and meditate on God which is your only companion and will provide you pleasure and happiness. On the fifth date you should feel the spouse God everywhere. While sitting in the feet of spiritual Guru, if you meditate on Him, only then you attain the spiritual knowledge says, Ravidass. •

SHISHTMI BIT VIKHIANIYE SHAT RAS BHOJAN AAD. JISNAI SABH PAIDA KIAYE KAR TU USKI YAD. JO DEKHAT SABH BINSATA BAPAR SHAHI AAD. SIMRAN KAR TU PRABHU KA JO HAI ADH JUGAD. ULTAI NIJMANN KITYA AAVAT TUJHKO HAR. SUBH KARAM KE KARAN SE PAVAI SAT DARBAR. SHISHTMI SHUD KARAM KARAVAI JOVAI. GURU MIL JIVAN MUKAT HAI SAKHA RAVIDASSI HOVAI ||TEK||

The sixth date says that six types of meal and extracts have been created by the Creator. you should meditate on Him, who has created you. Everything you see is perishable including

supreme kings. You worship God who is eternal. If you do wrong things then you will face defeat. By performing good deeds, you can enter the court of true God. The sixth date is auspicious and eminent, which inspires people to perform good deeds. If under the Guru's instruction you have liberated yourself from all sinful acts, then by the grace of Guru, you will attain salvation, says Ravidass. •

SATMI SARAI RAM RAHA AAP HARI SIRJANHAR. TU NA BHULAI PRANIYAN SIMRAN BARAMBAR. HAR PURAN PARMATMA NIRDHAN ADHAR. SARAB VIAPI PRABHU HAI TU NA KABHI BISAR. DUKHIAN KE DUKH DOOR KAR KASHT NIWARO AAP. SADA SAHAI PRABHU HAI KARAI JO USKA JAP NIND KA HUNKARI. PATH KA BHAGAT HAI TASS. HAR BHAJAN SANG MUKTI PAVAI JAN RAVIDASS ||TEK||

On the seventh day of the lunar fortnight, remember God, who is omnipresent. O man! You should not forget Him but meditate on Him again and again. The complete God nourishes the poor. You should not forget the omnipresent God, who destroys the sufferings of sufferers. If you remember Him, only then He will come forward to provide help to you. He stands for His devotees. A devout person preaches people to renounce pride and slander. Ravidass says everybody can attain salvation by reciting the name of God. •

ATHMI ATHO AAM JO SIMRAN KAR HARNAM. SUDH TERA PARLOK JO HOVAI AANT KALYAAN. HOVAI GIAN KI ROSHNI GURU GIAN KA MOOL. GUR SEWA BAH SANT KI KARAM KAMAYE ASLU. BHULAN ANDAR SABH KO ABHUL PRABHU HAI AAP. BHULA RAHAI JO PAP SE MITATSAKAL SANTAP. ATHMI ATAK NA HOVSIIJIS KA RIDA SUFAIE. RAVIDASS ATAK HAI USKO PAP POTRI UTHAI. ||TEK||

The eighth day says, O mind! Remember the name of God for twenty four hours so that, you may attain emancipation. When the inner-self of a devotee becomes enlightened as a result of the knowledge provided by the Guru, then he absorbs in his original source, the God. While serving the saints, sitting in the feet of the Guru, he does righteous action. Everybody is liable to commit mistakes but God is unforgettable, i.e. ever remembering. One who does not commit sins, all his agonies will be wiped out. The eighth day does not obstruct him from

absorbing in the God, whose mind is pure. It will only stop him who is committing sins, says Ravidass. •

NOMI NODH BHAGAT JO HAI BHAGTA MANJUR. PURASH BHALA JO KARAI SABHNA PURAN PUR. PAD SEWAN KIRTAN JAS CHOTHAI ARPAN JAAN. DASS SAKHA NE ARPNA ATHO BANDNA MAAN. NOMI DANDAOT KAHAI JO KAHAI KARAI JAAYE. RAVIDASS BHAJAN AMOL HAI BIRLA PAVAI KOI ||TEK||

The ninth day is auspicious for those devotees, who perform nine types of worship. That man is noble, who performs his duty of remembering the name of God, carefully. Serving the feet of Guru by listening sermons, singing songs in the praise of God and fourth worship is to surrender himself. Similarly the humility, generosity, dedication and the eighth worship is prayer. The ninth type of worship is prostration. Ravidass says, singing of songs in the praise of God, is very precious but only a few can achieve this priceless gem. •

DASMI DARAD NIVAR LEH SACHAI SATGUR SANG. SAMMA VIARTH JAYEGA HUNKARI DUSHAT BHUJANG. MAIN MERI NU MAR LAI MANN MEH SHAANT HOVAI. KRODH BURA HAI KAL SE EISKO LEHO SAMAVAI. SHRISHAT MUNI SABH SAMJHTAI KARDAI NAM ADHAR. SARAB THOR MAIN BAS RAHAN SACHA SIRJANHAR. DASMI DISHO DISH BAS RAHA SARAI HAI KARTAR. HAR HAR TUL NA PRANIYAN KEH RAVIDASS BICHAR. ||TEK||

The tenth date says, you should eradicate your sufferings by joining the pious company of true Guru. The brutal and proud men are losing their precious lives without worshipping the God. If you want peace of mind, renounce ego. The anger is even dangerous than death, therefore, control it. The supreme sages know that the name of God is the basis of this world. The true creator is omnipresent. The tenth date indicates that the abode of God is situated in all the ten directions. There is no one equal to God, says Ravidass after full thought. •

EIKADASI EIK DA DASS RAHU FURNAI TAJO ANEK. BHAGAT HOT TAR JAVAIGE SADA MANNEYA
||TEK|| AMBA GUVABI NINDA BAAS EH JAN. EH SABH JOHAR SUMAN HAI CHADO EINKA
DHAYAN. JUAA MAAS MADHAR BESHYA HINSA CHORI KAR. JEH KHOTAI KARAM HAI DOBAN
NARAK MAJHAR. MANNUKH JOON SULAKHNI GAT KARMAN ANUSAR. BINA BHAIAN BIRTHA
JANAM JAAAYE KAH RAVIDASS BICHAR ||TEK||

Eleventh date i.e. ten plus one day indicates that you should worship only one God and forsake others. By worshipping the God, the devotees can swim across the sea of existence. Testimony, back-biting and vilification are sins but look like flowers. O man! Renounce these evils. Gambling, eating meat, drinking liquor, going to a prostitute, violence and theft are all sinful deeds, which will take you to hell. The life of the man is auspicious which he gets according to his virtuous deeds. Ravidass says, after consideration, the life of a man is going waste without reciting the name of God. •

DURADASI SE DARBAR DITHA AJAB ANDH. BARRAI KRODH SE PAP HAI BAS KHIMA MUKAND.
SAT SANGAT MEH DHARAM HAI BARRAI NAM KA RANG. BAIKUNTH BHI USAI AKHDAI JAHA
HOTAI SAT SANG. DHAN KE BHAGI CHAR HAI DHARAM CHOR NARAP AAG. DHARAM HAIT
JO LAYEGA TIN KAHAIN BADHBHAG. DHARAM HAIT NA LAMDAI LAIDAI TINO NAAAYE. CHOR
NARAP OUR AAG JO KEH RAVIDASS BATAYE ||TEK||

On the twelfth date, the man after reciting the name of God will see a unique scene in the court of God. Anger is the cause of sinful deeds whereas a man can achieve God by pardoning a sinner. The true faith lies in the company of saints and sages, where the mind of a person takes dip in the fast colour of God's name. The congregation in which saints participate is called paradise. There are four partners of wealth viz. *Dharam*, thief, women and fire. The man who spends his wealth towards religious purposes he is very fortunate. But the man who does not spend his wealth on religious purposes his wealth goes to the other three partners, says Ravidass. •

TRADASI TARAN HAR HAI SADA SADA TU DHIAYE. LAKH CHURASI JUN SE UTAM DIYAN
BANAYE. BANDAI BURAJ BANA DIYAN AISA AJAB BANAYE. AISA BANAI NA OUR SE MANN
TAN SEES LAGAYE. US KO NA TU BHULNA PAYA PAT KE BHAYAI. TUJHAI AHAR PAHUNCHAWTA
UDAR MAT KAI JAAAYE. TERAS TERA KALPNA JHOOTHA DIKHTA BHAAS. JHOOTHA SACHAI
PET KA SACH KAHAI RAVIDASS. ||TEK||

The thirteenth date will help you to swim across the sea of existence, if you recite the name of God. The God has created the man supreme to the 84 lakh species. The God has also created the strange body of the man in which he has fitted the unique mind and brain. Such miracles can only be performed by the supreme creator. O man! You are wasting your precious life by not remembering the name of God, who provided you food in the womb of your mother. The thirteenth date says, your imagination is false. Ravidass says, the existence of man is false, i.e. the man is perishable but he can become immortal by reciting the name of God. •

CHAND CHODA BHAYE JAB DIKHTA SARAB AKAR. SARAB BIABI PRABHU HAI SURAJ CHAND
ATAI TAR. HAR SE PREET KARO MANN MERE JAISE CHAND CHAKOR. BALAK PREET KHEER SE
BADAL GHATA SE MOR. CHICH BIN SUNI RAIN JO HIRDAI GIAN BIN MANN. GURU GIAN
AMUL HAI UTAM BHAGAT HAR JAN. CHODA CHODA RATAN SUM EICHA PURAN HOVAI.
RAVIDASS SUNSAI SABH MITAI PRABHU PREM BAS HOVAI ||TEK||

In the moon light of the fourteenth date, a unique figure appears in all directions, which proves that the God is omnipresent. He exists in the sun, in the moon and in the stars also. O mind! Love God like *Chakor* who loves the moon or a boy who loves rice-pudding (*kheer*) and like peacock who loves clouds. As the night is incomplete without moon, like this the heart is incomplete without knowledge. The spiritual knowledge provided by the Guru is precious but only a devout person knows the secret. On the fourteenth date, your fourteenth gem like precious desire will be fulfilled. The God comes under your control by meditation. The illusion of your mind will cease, says Ravidass. •

PUNIYA PURAN CHANDARMAA SARE HA PARKAS. LOCHAN GIANI TRAIGAI HIRDAI NAM PARKASH. GURU SUKH AMRIT PIVGAI MANNMUKH ANDH GAWAR. PREM LAAYE LARR PHARRAIGAI MILAT PADARATH CHAR RAVIDASS JEH GRANTH HAI PARRAI SUNAI MANN LAYE SAB HI PDARATH MILEGAI EISSE SABH BAR PAAYE. PANDRAN TITHI SAMPURAN HAI PURAN PATH KARAYE. SARAB EICHIYA SAMPURAN HAI SABHNA RAVIDASS SAHAYE ||TEK||

On the night of full moon, the light of moon glitters the whole atmosphere. The devotee who possesses a knowledgeable eye and whose heart is enlightened with the spiritual light of God's name will swim across the ocean of existence. The man, who is fully devoted to his true Guru, will drink the nectar whereas self-oriented persons will run about fruitlessly in the darkness of ignorance and illiteracy. Who spend their lives in the feet of God will get four treasures. Ravidass says to his devotees to read the holy scripture and listen to it whole heartedly, and then you will get all riches and boons from this *Granth*. The fifteenth day is complete in itself. Therefore, everyone should get this sacred text recited in his house. All desires of that devotee will be fulfilled and God will appear Himself to rescue him from sufferings.

'BARAN MAS' UPDESH Sermons regarding Twelve Months

Chet (March-April)

CHARRYA CHET SULAKHNA, KAR SANTAN SANG PREET. GUR CHARNAN CHIT LAAYE KAR, RAM NAM JAP NEET. GURGOBIND JEH GAYIAI, KAR SARWAN NIT NEET. GUR KE CHARNAN PREM KAR, HIRDAI DHARO GUR MEET. BACHAN GUR KE SUNAT HI, MITAT BAHRAM SABH BHEET. MANN MUKH SANG NA KIJYE, GURMUKH SANGAT YAHAR. MANNMUKH SANGAT BIGHAN HAI, GURMUKH SANGAT SAR. MANNMUKH SANGAT DUBNO, GURMUKH SANGAT PAR. GURMUKH RIDAI PARGAS HAI, MANMUKH ANDH GUWAR. GUR KE AMRIT VACHAN SUN, SHARDHA HIRDAI DHAR. RAVIDASS BAGTI EIHI HAI, HIRDAI KHOOB VICHAR. CHET SUHANA TINAN NU, JINAN SOHANG NAM PIAR ||

The auspicious month of *Chet* has come. O man! Devote yourself in the service of saints. You remember the name of God daily by offering yourself to the holy feet of the true Guru.

When the songs in praise of the Lord of earth and the spiritual Guru, are being sung, listen to these songs carefully. O friend! Adopt the name of Guru in your heart and devote yourself to the feet of Guru.

Listen the sermon of Guru, then the illusion will cease. After leaving the company of an atheist man, keep the company of a devout.

The company of a self-oriented man will create obstacles in your way, whereas the company of a pious man will be fruitful for you. The company of an apostate man will drown you but the company of a Guru oriented man will help you to swim across the ocean of existence.

The company of a devout person will enlighten your heart with the spiritual knowledge whereas the company of a self-oriented person will entrap you in the darkness of ignorance. Therefore, O man! Listen the sermon of your Guru with full devotion and adopt His words in your heart.

O man! Think seriously about this in your heart, Ravidass says this is the true worship. The month of *Chet* is auspicious only for those persons who love the name of God. ●

Vaisakh (April-May)

VAISAKH SUHAVA SARAV SUKH, GUR KE VACHAN VICHAR. ANTAR DHIAN LAGAYE KAR, SAMJHO SAR AASAR. GURDEV KO GRAHAN KAR, TAJJ SABH JHOOTH BIKAR. HIRDAI HAR, HAR HARI KO, SIMRO VARAN VAR. DUSHTA SANG TIAG KAR, SANTAN SANG PIAR. DRIRR KAR RAM DHIAYE TU, BHAV NIDH UTRAI PAR. HAR, HAR NAM JAPANDAYAN, KADI NA AVAI HAAR. BHAGAT BINA GURDEV KI, HOVAT NAHI KALYAN. GUR BINA JANAM VIARTH EH, JAVAT SACHI MAAN. GUR HAR BHAGAT KAHUNDEYAN, NIHCHAL MIL HAI GIAN. KAHAI RAVIDASS LAG CHARAN GUR, MANN KA HAR ABHIMANN. VAISAKH SUHAVA TINAN HAI, HAR HAR JAPAI SUJAN ||

The month of *Vaisakh* is delightful and bestows happiness only to those who listen to the sermon of Guru carefully and think about Guru's sayings. You meditate on God, who has no farthest limits and try to understand His vastness and unlimited powers.

You imbibe the saying of Guru and renounce false and sinful deeds. You recite the name of God in your heart repeatedly.

You should love the company of saints by giving up the company of bad elements. If you remember the name of God with full determination, then you will swim across the ocean of existence.

He will not face defeat, who is reciting the name of God. Without the guidance of Guru, a devotee cannot attain liberation.

This is a fact that without true Guru, the life is fruitless. A devotee attains knowledge about the God through Guru.

Ravidass says, pay obeisance to the feet of Guru and renounce pride. The month of *Vaisakh* is delightful only for those who remember the name of God and attain the divine sight. •

Jaith (May-June)

JAITH TAPAT BAHU GHAM KAR, SHANT NA HOVAT MEET. KARODH AGAN KAR TAPAT, MANN LOBHI LOBH PREET. SOHANG NAM MUKH JAPAT, JAN KIRAT KARAIH NEET. SANTA SANG NIVAS KAR, SHANT BHAYO TIN CHEET. UTPAT KARAI AAP SABH, KARAI PALNA NEET. PRABHU BIN DUJA NAHI KO, KAR NEHCHAI PARTIT. TIS PRABHU KO TU JAP SADA, HOKAR MANNO NACHIT. PRABHU SIMRAN GUR DAYA TE, NASHAT HOT JAM BHEET. SATGUR KE PARTAP TE, GAWHU PRABHU GUN VAAD. SO KIRPA NAITER RASNA NAM KA, KARAN DIYAY SUN NAD. SUNDER SAJAYA JAH PRABH, RAKH SADA TIS YAAD. JO JAN BHAGAT BIHEEN HAI, JANAM JAYE TIS BAAD. GUR CHARNI LAG BHAGAT KAR, MITAH PAP AGAAD. KIRTAN BHAGTI TISRI, RAKHO EIN KO YAD. JAN RAVIDASS GUR SIMRAYA, JO JAN SADA ANAAD. JAITH TAPUNDA NA LAGAYE, JIN CHAKHYA NAAM SUAAD ||

The month of *Jaith* is too hot and in the warm atmosphere the mind does not remain cool. The fire of anger further heats up the body and the greedy mind involves in the further greediness.

The people are praising those who recite the name of God. In the company of saints your mind will become peaceful.

The Creator also nourishes. Therefore none else except God is definite. You sing songs in His praise.

You remember the name of God, in your calm mind. With the recitation of God's name and due to the kindness of Guru, the fear of the god of death will be wiped out.

With the kindness of true Guru you sing songs in the praise of God. With His blessings you are provided with the eyes to see the God, tongue to recite His name and ears to hear the celestial sound.

Remember the God, who has created your beautiful body. The man who does not worship God, his life is useless.

Worship the God after devoting yourself to the feet of Guru; this will eliminate your sins. You should keep the third type of worship in your mind i.e. singing of holy hymns and to remember Him.

People who are reciting the name of their Guru, they are leading a blissful life. Those who have tasted the holy name of God, they do not feel the heat of *Jaith* month, says Ravidass. •

Harb (June-July)

HARH AVADH HAI GHAM KI, SHANT AVADH SUKH JAAN. LOBH AVADH HAI PAP KI, KAR BHAGAT MILAI HAR DHAM. GUR KE CHARAN SU KANWAL KI, KARHI SEV SUJAN. SAGAL SHRISHAT JAISE MALAT, CHARAN KANWAL BHAGWAN. AATH PAHAR GUR CHARAN MAL, DRIRR KAR NEHCHAI DHIYAN. ANTASH KARAN KARSHUDH, TAB HOT PAP KI HAAN. PAP NASHAT GUR BHAGAT TE, DARSHAN KARJO NEET. KARAN BHAGAT HAI MUKAT KA, KAR NIHCHAI PARTIT. CHARAN BHAGAT KAR LACHMI, SHAKTI BHAI SU MEET. JAGAT CHARAN KI SHAKT TIS, BHAI SO JANO MEET. BHAGAT SU GUR KE CHARAN KI, KAR NIHCHAI DHAR CHEET. GUR BIN AUR NA DHIYAN DHAR, EH RAVIDASS KI REET. HARR SHANT SUKH TIN JANAN, JIN GUR BHAGAT PREET ||

The month of *Harb* is hot and too harsh. But the true happiness lies in reciting the name of God. There is no vice like avarice in the world. O man! If you worship the God only then you can achieve His abode.

The noble men are serving the lotus feet of God. Everybody living in this world wants to achieve the holy feet of God.

O man! If you meditate on Guru's feet with determination, all the twenty four hours, only then your inner-self will become pure and your all sins will be eliminated.

If you worship your Guru then all your sins will be destroyed. Therefore, you can see the glimpse of Guru's face daily. With determination you should meditate on God then you will attain salvation.

O friend! The goddess of wealth *maya* becomes powerful after meditating on the lotus feet of God. But after worshipping the God, the *maya* assumes the unique power of the entire universe.

O man! Therefore, you worship Guru's feet with full faith. You should not meditate on any other demi-god except the Guru. This is the tradition of meditation. The month of *Harb* is peaceful for those who worship Guru with full devotion, says Ravidass. ●

Sawan (July-August)

SAWAN SHANT BHAYE JAGAT MAIN, BARACH HOYE BASHES. GHAR MANGLACHAR HAI, NASAI SABHI KALESH. ANN, DHAN BAHUTA UPJAYA, GAUAN GHAS HAMESH. SUHAGAN SADA ANAND HAI, DUHAGAN MAILA BHES. KAR PUJAN GURU CHARAN KI, SHARDHA SAATH HAMESH. PAAN, SUPARI, PUSHPKAR, PUJAN KARO HAMESH. ARCHNA BHAGTI PANCHMI, GUR PUJA MAIN DHIAN. BINA EISHT GURDEV TE, PUJO DEVA NA AAN. GURU HAR MAIN NA BHED KUJH KAHYO AAP SUJAN. NIHCHAI KAR GUR CHARAN BHAI, HOVAT HAI KALYAN. GUR SAMANN NAHI AUR JAG, JANAT SANT SUJAN. KEH RAVIDASS GURCHARAN KO, KARAT SADA HI DHIAN ||

The month of *Sawan* brings peace and calm to the world because it brings rain. The happiness prevails in every house and all sufferings run away.

The yield of food grains increases. The growth of grass also increases for cows. The married women are happy; the widows are ignored and deserted.

Worship the feet of Guru with devotion. You worship His feet by offering betel-leaf, betel-nut and flower.

This is the fifth type of worship in which more and more attention is being paid on the worship and meditation of Guru with full faith. Do not worship any other idol, except Guru and God.

“There is no difference between Guru and God”, says wise men. You worship the Guru's feet with determination, you will attain happiness.

“There is no one else on the earth like Guru”, wise saints know this fact. Ravidass says, one should always meditate on the feet of Guru. ●

Bhadron (August-September)

BHADRON BHARAM BHULAYA, MAYA SANG PIAR. GUR BIN SHANT NA PAYE HAI, JANAM MARAN MAIN BARAMBAR. JINA VISARYA RAM NAM, GUR CHARNI NAHI PIAR. DHRIG TINA KA JEEVNA, KAHU AYE SANSAR. BHAV JAL MAHI BHAVANDAYAN, NA URWAR NA PAR. GUR CHARNAN KA AASRA, JIN MANN LINA DHAR. KAR DANDOT GUR CHARN MAIN, BHAVNIDH UTRAI PAR. GURDEV GURU SAMAJH KE, KARI SHUKAR VICHAR. BANDANA BHAGTI CHATHI EH, KARAI SHISH VADBHAG. AVAR KARAM SABH TIAG KAR, GUR KI CHARNI LAG. GUR KE CHARAN BAHU PREM KAR, MAYA MOH TIAG. BIN GUR BHAGAT NA THIR KACHU JAGAT PASARA BAG. PURAN PUN PARTAP TE, JAGYO EISO BAIRAG. SIEYO MOH KI NEEND MAIN, GUR KIRPA BHAYO SUJAG. RAVIDASS GURU CHARAN KO, TU KABHI NAHIN TIAAG ||

The man forgets God and engages himself in love of worldly happiness by virtue of illusion in the month of *Bhadron*. You cannot save yourself from the transmigration of soul without the help of Guru. The Guru will provide you the peace of mind.

Those who forget God and do not worship the feet of Guru, their lives become shameful and useless.

They are floating in the middle of the ocean of existence. They are not reaching either bank. Only those will swim across the ocean of existence, who have adopted the feet of Guru in their mind.

O man! If you pay obeisance to the Guru's feet, then you will swim across the ocean of existence. You should be thankful to the God, who has come to help you in the guise of your Guru.

This is the sixth type of meditation which a fortunate disciple performs. After renouncing all other activities, he surrenders himself to the feet of his Guru.

O man! Love the lotus feet of Guru devotedly and renounce the charm of *maya*. The whole world is mortal. The worship of Guru is immortal.

As a result of the virtuous actions performed by a man during his last birth, his mind adopts renunciation. But the man is entrapped in the worldly charms and enjoying a sound sleep. By the grace of Guru, he can awake from his sleep.

Ravidass says, O man! You should not forget the lotus feet of Guru. •

Assu (September-October)

ASSU AASA PURIAN, JAB GUR BHAYE DAYAL. CHARNI LAVO DASS KO, KARO PRABHU PRITPAL. PREM TAR GURNAAM MANN, GAL PAVO MAAL. DARSHAN KAR GUR CHARAN KO, TAB HI BHAYE NIHAL. GUR CHARNI LAG BHAGAT KAR, TIAAG MOH KA JAL. GUR BHAGTI TAB PAYIEH, JE HOVAI LIKHIYA BHAG. DASSA BHAGTI EIHI HAI, SAPTAM JANU LAL. KARO ABHI PACHTAYOGAI, PHIR HAATH NA AVAI KAAL. EH DASA BHAGTI KINI, VIRLAI VEER. SWAS SWAS AAGYA RAKHIYO DHEER. RAHAI SADA VICH AAGYA, EHIO BHAGAT MAHAAN. DASA BHAGTI EIHI HAI, DASAN DAS BIKHAN. BUDH, SUDH TAB HOI HAI, PAVAI NIRMAL GIAN. ASSU PURAN AAS SABH, GURDEV VIKHIAAN. RAVIDASS GURU CHARNAN KA, SADA KARAT HAI DHIAN ||

In the month of *Assu*, all desires of a man are fulfilled, with the blessings of Guru. O God! You nourish all! Please attach me to your holy feet.

You prepare a *rosary* from the string of love and beads of Guru's name and wear it around your neck. You feel happy after seeing a glimpse of Guru's feet.

O man! You get the chance to worship Guru, according to your destiny. You meditate on the Guru's feet and renounce worldly attachment, love and affection.

O disciple of Guru! This is the seventh type of disciple's worship. The worship is being performed in the seventh month of the year is just like ruby-stone. The time will not wait for you; therefore, you start meditation just now. Otherwise you will have to repent later on.

Only rare persons have performed such type of worship with every breath of their body. You should recite the name of God according to His orders. To obey Him is the supreme worship.

To obey God's orders is the supreme meditation. This is the real worship to be performed by a disciple. A servant of God's servant can define such meditation. After achieving the spiritual and holy knowledge of God, a disciple attains wisdom, awareness and power of understating. Great Guru preaches that by reciting the name of God in the month of *Assu*, all desires of the disciple will be fulfilled.

Ravidass says, a disciple should always worship the holy feet of his Guru. •

Kattak (October-November)

KATTAK KARAM TIAAG KAR , BHAGAT KARO GURDEV. SOHANG SOHANG JAPANDIYAN, KAR SANTAN KI SEV. MAT, TAT AUR BHRANT TE, PRIYAH JAN GURDEV. AUR SAKHA NEH JAGAT MAIN, JAISE HAI GURDEV. SAKHA BHAGAT EH ASHTAMI, KITI ARJAN DEV. SAKHA JAN GUR BHAGAT KAR, TIAG KARO AHMEV. KAM KRODH HANKAAR TAJ, TAB KACHU PAVAI BHEV. SAKHA BHAGAT SUBHAV YEH, JIM JAL, DUDH MALEV. SARAB KARAM KO TIAAG KAR, HAR GUR JAPDIN RAIN. BAAJH NEER JIM MEEN KO, AAVAT NAHI CHAIN. CHAKVI KARAI VILAM JIM, KAB EH JAVAI RAIN. CHAND, CHAKOR KI PREET JIM, MOR MUGADH GHAN BAIN. SWAS, SWAS NAHIN BISRAI, JIYON BACHRAI KO THAIN. JIM KAMANN PARSAN ATT, PATI KO DEKHAT NAIN. KATAK SAVER KAAM SABH, JAB GUR KARNA AAIN. RAVIDASS GURDEV CHARAN KO, THOYE, THOYE KAR PAIN ||

You should worship Guru in the month of *Kattak*, after renouncing your sinful deeds. You serve the saints and recite the name of God. You should think the Guru dearer to your mother, grandfather and brothers. There is no other generous person than Guru.

Generous is the eighth type of meditation relating to the month of *Kattak*, which was performed by Arjun of *Mahabharat*. O man! You should perform worship under the guidance of Guru and you should renounce pride.

If the man after renouncing the sexual desires, anger and pride, meditates, then he can know the secret of God. In such type of meditation, the devotee should absorb himself in the God in order to achieve oneness with Him. He should attain oneness with God like water and milk mixed together.

O man! After renouncing your sinful deeds, you should recite the name of God, day and night. As a fish cannot live without water, like this a devotee cannot live without God.

The bird *chakvi*, while wailing, waits for the night to go, o man! You should love God as bird *chakor* loves the moon and peacock loves clouds.

O man! You should not forget the God as the calf cannot forget milk. As a beautiful woman feels happy on seeing her husband, like this you should be happy to see the God.

In the month of *Kattak*, due to the kindness of God, all efforts of a man bear fruit. The devotee should drink the nectar of Guru's feet, says Ravidass. •

Maghar (November-December)

CHARRYA MAGHAR HAI SAKHI, GAVO PRABH KEH GEET. SANTA SANGAT PAYE KAR, GURDEV SIMRO NEET. TAN, MANN, DHAN SABH ARAP KAR, AISE KARO PREET. TIAG LOBH, MOH AHUNKAR SABH, GURDEV KI KARO PREET. GON VAK SABH TIAG KAR, SANT VACHAN DHAR CHEET. TAN, MANN, DHAN EH HANKAAR, APNAI KACHU NA MAAN GARAB KARAT JO INSAI, SO NAR HAI ANJAAN. AAP KACHU NA HOT HAI, DENHAAR HAR DHAM. MAIN KIYA MAIN KARAT HUN, KURRA KARAH MANN. HAR KA DIYA SO GUR DIYA, TAIN KI DIYA AAN. TERA EIK HUNKAR HAI, ARPAN TIS KO MANN. NAV PARKAR KI BHAGAT EH, SAT GURDEV BIKHAN. JAN RAVIDASS KARAI BHAGAT JO, SHUDH BHAYO TIS MANN ||

O companion! The *Maghar* month has come; you sing songs in the praise of God. In the company of saints, you remember your Guru daily.

You dedicate your body, mind and wealth to your beloved God. Such should be your love for Him. You love your Guru after renouncing greed, affection and pride.

After discarding meaningless sayings, you remember the sayings of saints only. You renounce the pride of body, mind, and wealth. There is nothing which belongs to you.

That man is totally ignorant of truth who feels proud about his body, mind and wealth. A man cannot do anything himself. God is the only benefactor.

Man says I have done this, I am doing that, it is all false and not honourable. What the Guru has given to you, it has been given to you by the Benefactor. In return what you can give to the God?

O man! You have one thing i.e. pride. What you can dedicate to God? This is the ninth type of meditation as described by the true Guru. Ravidass says, the disciple who worships God becomes a pure hearted man. •

Pob (December-January)

MAGHAR PURA BHAYA JAB, TAB CHARRYA POH MASS. SOHANG NAAM TU SIMAR NIT, JAG TE HOYE UDAS. AVAR KAMNA SARAB TAJ, SATGUR KI KAR AAS. SATGUR SHARNI LAGAYAN, PAP HOT SABH NAAS. SARWAN KARAT GURA TE, SADHAN GIAN BILAS. VACHAN DHAR GURDEV UR, SABH SANSAI HOVAN NAS. SATNAM UPDESH GUR, KAR TU DRIRR ABHIAAS. VACHAN GURU PARKASH KAR, HOT BHARAM SABH NAS. SARWAN EIS KA NAM HAI, SUN SATNAM BICHAR. SAT SAROOP PARMATMA, MITHIYA JAGAT AASAR. TIS PRABH KO TU SIMAR MANN, JO HAI SARAB ADHAR. SATGUR SHARNI LAG KAR, SAMJHO SAR AASAR. PRABH BIN AVAR NA JAN KACHU, SABH EIK BRAHAM PSAR. ASTHAWAR JANGAM AAD SABH, JIYA, JANT NIRDHAR. JAN RAVIDASS POH BITIYA, AB SUN MAGH VICHAR. JAN GURDEV HAR BHETIYA, BHAVJAL UTRAI PAR ||

After the completion of *Maghar* month, the month of *Pob* arrives. This world is the cause of sufferings; therefore, you recite the name of God daily.

You should renounce all other desires and remember the true Guru. If you devote yourself to the feet of Guru, then all your sins will be destroyed.

After listening to the sermon of Guru, carefully, the man conceives knowledge. You adopt the sermon of Guru in your heart, and then all doubts will be dispelled.

According to the teachings of Guru, you repeat the true name of God. By assuming the sayings of the Guru, a man perceives knowledge regarding the Ultimate Reality. After attaining such spiritual knowledge, all doubts of the devotee will come to an end.

Listen the name of God and think about His true name. Immortal is the true God only, whereas the whole universe is mortal.

You remember God in your mind who is the basis of the universe. After taking refuge in the feet of the Guru, you try to understand this world and the next world.

There is nothing true except the God in the world. The whole universe is His creation. All the *shavite*, ascetics and other species are mortal.

The month of *Pob* is departing, now you should think about the month of *Magh*, says Ravidass. By the grace of Guru who meets the God can swim across the ocean of existence. •

Magh (January-February)

MAGH MAHINA DHARAM KA, DRIRR KAR TU SATSANG. SANTA SANG PREET KAR, KADI NA HOVAI BHANG. DHUR SANT KAI CHARAN KI, SOI SHRESHAT HAI GANG. PAPAN KI MALL UTRAI, CHARRAI NAM KA RANG. MANNMUKH SANG NA KJEAY, PARRAT BHAJAN MAIN BHANG. DUKH BINSAI SUKH LABH HOVAI, GURMUKH JIN KAI SANG. NAM JAPO MIL GURMUKHAN, JO HAI SADA ASANG. TU VI PRABH TE BHIN NAHIN, JION JAL MAHI TARANG. SOHANG NAM RAG RAG RACHAI, NAM KA CHARAI JAB RANG. PANCHO VAIRI TIAG KAR, TAB HOYE NISANG. GUR PREMI GUR KI SHARAN GAH, KARAT KHOOB VICHAR. GURDEV KE PARTAP BIN, SAMJHAI NA SAR ASAR. KARKAI DRIRR UPDESH GUR, BHAVNIDH UTRAI PAR. MAND BHAG BIN SATGURA, DUBAN BAHV NIDH DHAR. SATGUR KE PARSAAD HAM, JANEYA ATAM RAM. JANAN JOG SU JANAYA, JO ATAM NIJ DHAM. MITIA GUMANN GUR DAYA TE, PAYA AB VISRAM. PUNAI SAGAL MANNORTHAN, RAHIYON NA BAKI KAM. ANEK JANAM DUKH PAYE KAR, AYE GUR KI SAM. JEHRAI BICHURAI TEH MILAI, BHAYE AB ATAM RAM. SATGUR KE BHAJAN BIN, NAHIN AVAR KUCH KAM. EIKO SOHANG SATNAM JIYO, SIMRO ATHO JAAM. SARWAN KAR GUR VACHAN KO, NISCHAI KAR UPDESH. NISVASAR ABHIAAS KAR, TAJJ KAR SAGAL KALESH. BUDBUDA PHEN TARANG KA, JAL TE BHIN NA LAIS. SABH BHUKHAN JIN KANAK KE, KANCHAN BIN NA SHESH. GHAT MIT MATI ROOP SABH, AUR NA KACHU VISHESH. ANIK BHANT PAT JO BHAYE, SUTAR TIS KA VAIS. RAVIDASS GURU CHARAN KAI, KARHU SADA ADESH ||

The month of *Magh* is a religious month, you join congregation of pious persons with determination. You should love the company of saints and it should not be broken at all.

Bathe in the dust of the saints' feet which is like the holy water of the Ganges. All sins will be destroyed and the man will adopt the colour of God's name.

Do not accompany the self-oriented one, because this can create obstacles in your recitation. Those who are enjoying the company of holy persons, their sufferings will come to an end and they will gain profit.

You recite the name of God in the company of devout and pious persons. As the water and its waves are not different, like this you are not having any separate identity from God.

When you will absorb yourself in the colour of God, then the name of God will be absorbed in your veins. You have become a devout after renouncing your five evil enemies.

A disciple while sitting in the feet of his Guru discusses about spiritual knowledge. Without the help of his Guru, he cannot understand the depth and meaning of God and His creation.

The disciple of a Guru achieves the spiritual power to swim across the sea of existence, when he assumes the sermons of his Guru. An unfortunate man without the guidance of Guru drowns in the middle of the ocean.

By the grace of Guru, I have come to know about God, which is dwelling in me. I have come to know everything about the abode of God and soul.

My pride has come to an end with the kindness of Guru, now I am feeling calm. My all aims and objects have been fulfilled. There is no work to do for me.

After enduring the sufferings of so many births, I have come to Guru's feet. I have absorbed myself in the Eternal light from where I was separated.

Now I have no other work to do, except singing songs in praise of true Guru. I am reciting the name of true God day and night.

Listen Guru's sermon and accept His advice. You repeat His name continuously by renouncing all conflicts of mind.

As there is no difference between water and its bubbles, between gold and ornaments made from God, like this the soul is not different from the God.

The God has created all human beings from five elements. There is nothing special in any person. A weaver weaves different types of cloth from the same yarn. Like this the God is equally contained in every person.

Ravidass directs the devotees to pay obeisance to Guru's holy feet. •

Phaggan (February-March)

CHARRYA PHAGGAN MASS JAB, FULI SABH GULJAR. DHARTI SABH HARYAWALI, SUNDER BAG BAHAR. BULBUL MASAT BAHAR PAR, BHAVRA BHAYI GULJAR. NIRVAN FUL BAHU BAAG MAIN, GALGAL, AAM, ANAAR. GURMUKH GUR KI SHARAN GAH. KARTAI KHOOB VICHAR. SATGUR KAI PARTAP KAR, SAMJAI SAR ASAAR. KAR KAI DRIRR UPDESH GUR, BHAV NIDH UTRAI PAR. MAND BHAG BIN SATGURAN, DUBAN BHAV NIDH DHAR. SATGUR KAI PARSAD HAM, JANIYA ATAM RAM. JANAN YOG SO JANYA, JO ATAM NIJ DHAM. MITIYA GAMANN GUR DAYA TAI, PAYA AB BISRAM. ANEK JANAM DUKH PAYE KAR, AYE GUR KISHAM. JEHRRAI VICHHURAI TEH MILO, BHAYE SO ATAM RAM. JAN RAVIDASS GUR BHAJAN BIN, NAHIN AVAR KACHU KAM. GUR CHARNON KA DHIYAN KAR, SUN BARAN MASAK UPDESH. PARRAI SUNAI JO PREM KAR, HOVAI KALYAN HAMESH ||

The month of *Phaggan* has arrived and all gardens are blooming. The land has worn lush-green clothing. Gardens are looking beautiful. In the spring season, the nightingale is happy and the lover of flowers, the black bee is also happy to see the blooming flowers. So many types of flowers are there in the garden in addition to fruit of pomegranate and mango.

The Guru oriented disciple, while sitting in the feet of Guru, thinks about the God and discusses the matter about God with him. By the grace of Guru he understands the facts about His expansion.

By obeying the Guru's advice strictly, one can swim across the ocean of existence. The unfortunate man, without the guidance of Guru, is drowning in the middle of the ocean.

With the kindness and blessings of the Guru, I came to know the God, which already exists in me in the shape of soul. I have now come to know the fact that the abode of my soul is in the feet of God.

By the grace of Guru, I have taken refuge in the name of God. The cycle of transmigration has come to an end. After enduring the sufferings of the previous birth, I have adopted the shelter of Guru's feet.

The soul which was separated from God, has now met Him. There is no other duty for me to perform except reciting the name of God, says Ravidass. After taking refuge in the holy feet of Guru, listen sermons about the twelve months. Those who reads and listens these hymns will be benefitted. •

DOHRA

DHARAT AKASH KO THAPAYA, RAIN DIVAS NIT PAAL. SARAV JEEV KAI KARAM JO, SAHIB KARAI KHIAAL. AAP APNA SABH PAVTAI, KIRAT DHUR PARWAN. PAWAN PANI SAVNTAR KE, RAKHSHAK BHAY BHAGWAN. RAVIDASS KAHAI BHAJ NAAM KO, NIRBHAI PAVAI VAAS. TERA FAL TUJH KO MILAI, HOVAI BAND KHALAS ||

The God has created land, sky and established day and night. On the performance of everyone, He keeps vigil. Every body is getting his due according to his deeds, but the honest earnings from hard labour are acknowledged in the court of God. In the wind, fire and water i.e. everywhere the God protects. Ravidass says, you repeat the name of God, and then you will attain fearlessness. You will get desired fruit and attain salvation.

SAAND BANI

SOHANG SAAND SOLAKHYA, SARAB GHAT. MIL GUR NAM LAGAYEO RAT. CHONK CHATAR JAG JAN MAHAAN. PURAN HAAR JAGAT SO PRAN. NANKAI, MAPAI, SAK, SOHAILAI. KAR KIRPA SATGUR PRABH MAILAI. HATH GANA, GANIYO SO MAAL. KIYA PUN, DAN RACHAN AAKAL. KUMBH KAMAL JANAM, JAN PAYEO. SURAT SHABAD AANA AJ MILAYEO. BHAR JAL, KUMBH KARAJ MAIN DHARYO. TIV KARAJ SOPURAN KARIYO. DIPAK DIL, HANG TAIL BITHAI SURAT MILA, UTAI JOT JAGAYI. GUR BHARVASAI, SO SANDHOOR. NOU DARTON, NO GREH SABH DOOR. GURMUKH SAAND, SAMAJH SACH SOI. SABH KARAJ, PRABH OT LAI HOYI. KHOPA KARAJ, SAMAGRI GHIYO. EIK DAR KHATAM SOGANDI BHIYO. AB AMB, PAT JAGAN JAG JAG | SURAT SHABAD MIL MANGAL RAG. SABH MIL PRAN, PRAAN, BITHAO. SANG GUR SAT VISHVAS JAMAO. KAHAI RAVIDASS BHAJ HAR NAM. PRABH SO DHIYAN, SAPHAL SABH KAAM ||

The recitation of God's name is a very precious rhythm. A man feels the God every where. But such recitation of God's name is only achieved with the kind favour of Guru.

God is the only support of the whole world. Everybody should set an ideal example in order to spread the name of God.

By the favour of true Guru, a devotee achieves the God, and then all members of his maternal and paternal families, including his other relatives become his friends.

The song of God's name is a valuable wealth with the man. If he achieves the immortal God, then there is no need to perform charitable actions or to give alms.

The man is like an earthen water pot, who has acquired an eminent birth. Man absorbs in the excellent treasure of God's name only by meditating on Him. In the pitcher of his body, the water of God's name is filled. This is the unique action which completes all of his tasks.

In the lamp of heart, the oil of God's name is poured therein. The mental awareness is connected with the feet of God and lamp of God's name is burning.

The devotee has full faith in his Guru. He has used the vermilion in such a way that nine doors and nine planets have gone far away from him.

O devout! If you have true devotion to the God, then all your tasks will be completed with the help of God.

The name of God is an auspicious coconut to start any work. The name of God is *Ghee* and other ingredients for offering prayer. The court of God is filled with the pleasing fragrance of His own name. All ingredients such as fruit of mango, leaves of mango tree etc., are singing songs in the praise of God in the company of consciousness.

Everybody should take a pledge that in the company of his Guru, he will have full faith in the God's name.

Ravidass says, o man! Recite the name of God. By meditating on God, you will become successful in your life.

* * *

ANMOL VACHAN (MILNI DE SAMAIN)

MEL MILAYA DATAI, MILIYA MILNAI KAI YOG. DIL JE MILVAI DATA, JANDAIN VICHORRAI VALAI ROG. KHUSHIYAN SATGUR BAKHSHAI, UMRAN DE JANDAI NE VIYOG. TAN, MANN VARYA JAVAI, MILNI ADAR SANG HOG. KIRPA PAG MASTAK RAKHO, SATGUR SABAR SIR YOG. PRABH TON MIL KE MANNGO, PAVAI NA VICHORAI VALA BHOG. KEH RAVIDASS PUKARAI, JANMANN DAI JANDAI SARAI SOG ||

Precious sayings

(At the time of ceremonial meeting between the relatives of bride and bridegroom)

By the grace of God, the auspicious time of ceremonial meeting has come. When the hearts meet each other, then the pang of separation goes. When the true Guru bestows happiness then separation of the whole life comes to an end. By dedicating body and mind to the true Guru, the ceremony of meeting will be performed honourably. By wearing the turban of God's grace, the two sides meet each other in an atmosphere of satisfaction. Pray to God that you should not face separation during your lives.

Ravidass says loudly, by reciting the name of God, all sorrows and sufferings of your lives will come to an end.

* * *

SHADI UPDESH
||EIKOONKAR SOHANG SATNAM JIYO||
|| DVAYA SHAND ||
"PEHALRRI LAANV"

PEHALRRI LAANV HAR DARSHAN GURAN DA, JAVAI DOOR BULAYI. DIYAN MAIL HAR DAYA DHAR KAI, GUJHI RAMAJ CHALAYI. ANHAD SHABAD SUNAI MANN THIR KAR, MIT GAYE SARAB ANDHAISAI. KIRPA SINDH GUR MILIYA PURA LIV LAGI HAR BHAI SAI. PURAI GUR TAI SHABAD SACH PAYA, RATAN AMOLAK MEETA. SUNDIYAN HI MANN MAST DIWANA, SHABAD GURAN NAI KITA. MAHA VAAK SUN, SUN KAI GUR DAI, SHARDHA PREET MANN AVAI. KEH RAVIDASS EH HAI LAANV PEHALRRI, CHUSATH TIRATH NAHAVAI ||

Marriage sermons

(*Davaiya Chband*- a prosodic form)

There is only one God whose name is true

First ambulation around *Amritbani*.

During first *laanv* (ambulation) by seeing the glimpse of Guru, who is just like God, all sufferings come to an end. When the God arranges the meeting of two persons, then they spiritually become knowledgeable and the knowledge helps them to understand the secret hints.

If they dedicate their minds to God, then they can hear the mystic sound of God's name. Then all their doubts will be eradicated. By the grace of God, a devotee meets the true and complete Guru, only then he meditates on God with concentration of mind.

A man gets the word of God's name from his Guru, and then by reciting the word of God's name he achieves the gem of His name. After listening the word of God's name from his Guru, a devotee becomes mad and excited to meet the God.

When a devotee hears the name of God, then his mind adopts devotion and love towards God. Ravidass says, during first *laanv*, the couple takes a bath in the sixty four pilgrim places. •

DUJRRI LAANV

DUJRRI LAANV PREM PRITI, SURAT SHABAD MILAYI. SATGUR KITI PARAM PRITI, DARGAH MAIN SUKH PAYI. SARAB MANNORTH TIS DAR TAI PAYO, SHARAN PARAI KO TARAI. HUKAM ANDAR HAI CHAR PADARTH, TAN, MANN JAIKAR VARAI. SATGUR SHARAN REH VADHBHAGI, SAHINSAI SAGAL GUAYAI. SATGUR DATA PRABH SANG RATA, NIS DIN HAR LIV LAYAI. BHARAM BHULAVA, MITIYA DAVA, CHAL GURAN DI CHALI. KEH RAVIDASS EH LAANV DUJARRI BACHAN GURAN DAI PALI ||

Second ambulation around *Amritbani*.

During second *laanv*, the mind loves God and absorbs in Him. When a devotee loves God then he gets happiness in the divine court of God.

The God has the power to fulfil all the desires of a man. The man attains salvation after absorbing in the God. He also gets the four riches after dedicating himself to the feet of God.

All doubts of a man come to an end, when he takes refuge in the God. The true Guru is benefactor, who has absorbed himself in the God and has achieved one-ness with Him. The Guru urges His disciple to meditate on God.

All your doubts will come to an end after adopting the path shown by the Guru. This is the second *laanv*, you should obey by adopting Guru's word, says Ravidass. •

TIJRRI LAANV

TIJRRI LAANV AVARAN DOSH TAI, REHIT BHAYA MANN MERA. HAR GHAT DAI VICH EIK SAMANNA, SO GHAR PAYA DERA. PARAM PRABHU PARMESHWAR JANA, TAN SUKH MILAI UPARAI. MANN MAIN SACH MANGAL SUKH HOYE, JO LOCHA MANN DHARAI. MANGAL DAI MANGAL NIT GAVAN, EIHO AMRIT DHARA. HAR, HAR SANG LIV JURRI JURRANDI SACHA EH SAHARA || SUNDER SHABAD AMOLAK DARSHAN, JO SATGUR DAR AVAI. KEH RAVIDASS SO LAANV TISRI SURAT GAGAN CHARR JAVAI ||

Third ambulation around *Amritbani*.

During the third *laanv*, my mind has become free from the blame of colourless. The God is absorbed in the whole universe. I have seen the abode of God in my inner-self. The man, who meditates on God with full concentration of mind, will get the blessings of God.

By God's grace, the man gets unlimited happiness. After singing the songs in the praise of God, one gets true happiness.

I sing auspicious songs in the praise of God. The stream of God's ambrosia is flowing in my body. God's name is providing true support.

A man will hear beautiful words in the divine court of God. This is the third *laam*, by hearing it the man will attain highest spiritual knowledge, says Ravidass. •

CHOUTHARRI LAANV

CHOUTHARRI LAANV RATAN HAR JANA, SUKH SAMPAT GHAR AYE. ASSA, MANNSA SATGUR PURAI, JAI, JAI SHABAD ALAYE. DHIRAI DHIRAI GAYI PAHUNCH HUN, HO SATGUR DI DASI. NA AVAI, NA JAVAI KIT VAL, MILIYAN PURAKH AVINASHI. SAT SANTOKH BHAYA MANN MERE, SATGUR BACHAN SUNAVAI AYA BAIRAG, MILIYA AVINASHI, JORRI JURRI SUHAVAI. MANN MANDAR MAHAIN CHON UPIJAYA, PREET PRABHU SANG LAYI. KEH RAVIDASS SAT LAANV CHOUTHARRI, PURKHAJ PURAKH MILAYI ||

Fourth ambulation around *Amritbani*.

During the fourth *laam*, the man acquaints himself with the God's precious name, then the treasure of prosperity comes to his house. The true Guru fulfils his desires. The devotee, while applauding, will repeat the name of God.

The bride (soul) after becoming the maid servant of her bridegroom (God) will perform meditation and then she will be absorbed in the feet of God.

Then she will become free from the cycle of transmigration and will achieve the eternal God.

By adopting the word of true Guru, a man gets true satisfaction of his mind. After attaining the state of renunciation, the man achieves the immortal God. The soul after meeting her spouse, the God, then enjoys the bliss of married life.

The man loves the God, who is residing in the temple of his mind. This is the fourth *laam*, which accords the opportunity to a soul to meet the God, says Ravidass. •

SUHAG USTAT

||EIKOONKAR SOHANG SATNAM JIYO||

SURAT SUHAGAN GURU DEV PIARI, SOHANG NAM SANG KHELI. BHUT JANAM DAI VICHRRYAN NU, AAN GURA NAI MAILI. JHOOTHI KHED BISAR GAYI TAN TAI, BAJIGAR SIYON MAILI. SACHA PURAKH MILAYAN PARMESHWAR, TIS SANG LADH LADHELI. AAP SAMAAAN APNAI KITI, AGIAAN NEEND TAI JAGI. BHULI CHUKI RASTAI PAI GAYI, ATAM SIYOUN LIV LAGI. SARAB VIAPI SATGUR MERA, SABH DA KARAI SUDHAR. KAHAI RAVIDASS MANN BHAYAN DIWANA, MILIYA AMRIT DHAR ||

Nuptial Praise (Eulogy)

The God is one and only His name is true.

The conscious of a soul after meeting the word of God's name adopts the married status. The soul enjoys the bliss of the company of God. The soul was separated from the God for the past so many births. The Guru has arranged the meeting of soul with the God. The false game of the world has come to an end for her because she has absorbed herself in the acrobat God due to the kindness of Guru. Now she is enjoying the happiness of eternal bliss because her ignorance has gone and she has become enlightened like God. She has adopted the right path by discarding the wrong path. The true Guru is omnipresent. He is engaged in the reformation of sinners. When a man becomes crazy after the name of God, only then he discovers the stream of God's elixir in his body.

MANGLACHAR PEHLA

HAR, HAR NAM DHIYO, SADA MANN PREM KAR. LOBH, MOH, HUNKAR, DUT, JAMM DUR HAR. SACH, SHEEL, SANTOKH, SADA DRIRR KIJAYE. AMRIT HAR KA NAM, PREM KAR PIJIAYE. SANTA SANG NIVAS, SADA CHIT LORRIAYE. MANNMUKH DUSHATA SANGAT, TON MANN MORRIAYE. MANNMUKH CHIT KATHOR, PATHAR SUM JANIAYE. BHIJAT NAHAN KABI, RAHAI VICH PANIAYE. TAJ KATHOR KA SANG, SADA GUR SHARAN GAHO. GUR CHARNAN MAIN DHIAAN, SADA MUKH RAM KAHO. NAT PATI SATH PREET, SADA MANN KIJAYE. TAN, MANN ARPAT TAHAAN, SADA SUKH LIJIAYE. NIJ PATI SATH PREET, SAYI SUHAGANI. PATI BIN AAN NA HAIRAI SA BADHBHAGNI. JIN DHAN PATI PARMESHWAR, JANYO, HAI SAHI. SADA SUHAGAN NAAR, PAYI DUKH NA KAHAI. KEH RAVIDASS PUKARAI, JAPYO NAAM DOYEA. HAR KARAJ SO EIK, SADA SUKH MANNO DOYEA ||

First Invocatory hymn

O man! You should always recite the name of God. Due to the kindness of God, the sins like greed, affection and pride will come to an end and the fear of the god of death will also be eliminated. A man should adopt truth, modesty and satisfaction in his mind. He should drink the nectar of God's name with full devotion.

Your mind should always prefer to avail the company of saints. You should prevent your mind from the company of self-oriented and wicked persons.

You should accept that the mind of a self-oriented man is just like a hard stone which does not become wet in the water.

You should renounce the company of a harsh and cruel-hearted man. You should take refuge in the Guru. You should meditate on the feet of Guru and recite the name of God.

You should love your spouse God with true devotion. You will attain happiness if you dedicate your body and mind to the God. The woman who is having husband's treasure with her enjoys the bliss of married life for ever. Any kind of suffering will not harass her.

Both husband and wife should recite the name of God because this is the superb and noble action. By doing this both will enjoy happiness for ever, says Ravidass. •

DUJA BHAYO MITAYO, MANGLA DUSRA. BAN, TRIN PARBAT, PUR RAHYO, PRABH HANSARA. GHAT, GHAT EIKO, ALAKH, PASARA PASRAYA. GURMUKH JANAI GAYAN, NA JANAI ASRAYAN. SABH GHAT PURAN BRAHAM, JAN GUR PAEIKAI. RAHAI SADA ANAND, TAS GUN GAEIKAI. JO HAR TAI BAI-MUKH, SADA DUKH PAYE HAI. MANNAS JANAM AMOL, BIARTH GUAYE HAI. GUR BIN LAHAI NA DHIR, PEER BAHU PAYE HAI. LAHAI ANANDAR SARAB, THAOR JAHA JAYI HAI. JAB GUR BHAYAI DIAYAL, SO CHARNI LAYA. SATGUR KATAI BANDHAN, NAM JAPAYA. SADH SANG PARTAP, SADA SUKH PAYEAI. SANTAN KAI PARTAP, NAM HAR DHIAYEH. SANTAN KAI PARTAP, PATI PRABH PAYEAI. MILIYA ATAL SUHAG, VIYOG GVAYEH. SANGAT TOUN AASHIRBAD, EIS JORRIYEA. KEH RAVIDASS EIN SANG, SADA SUKH LORRIAYE ||

Second Invocatory hymn

The second invocatory verse says, O man! Renounce duality from your mind. The God is absorbed in the forest, places of pilgrimage, mountains etc.

The God is absorbed in His entire creation. The devout person only knows the highest spiritual knowledge about the Ultimate Reality. He does not know about anything else.

After achieving the Guru, the devotee comes to know about this reality that the God is absorbed in every atom. The man who sings songs in His praise, he enjoys the pleasure of spiritual bliss.

The man who has turned his face away from the God, has to suffer. He is wasting his life in vain.

Without the guidance of Guru, the man remains impatient and tolerates sufferings. After forgetting God, he has to face humiliation.

The compassionate Guru provides shelter to His devotee in His feet. The true Guru has the power to cut all worldly bondages and helps his devotee to recite the name of God.

As a result of the company of saints, the man enjoys happiness. Due to the kindness of saints, he remembers the name of God.

By the favour of saints, the bride-soul achieves the spouse-God. After meeting the eternal spouse, the days of separation of the bride come to an end.

A man, after getting blessings from the congregation of devotees, joins the God. He enjoys happiness, says Ravidass. •

MANGLACHAR TISRA

RAL MIL SAKHIYAN, MANGAL GAYA TISRA. SADA JAPO HAR NAM, NA KABHU BISRA. SATGUR KAI LAGH CHARAN, SADA HAR GAYIAI. RIDH, SIDH, NOUN NIDH, SABHI KACHU PAYIAI. SATGUR KAI PARSAD, ATAL SUHAG HAI. SATGUR BHAYAI DAYAL, TAN JAGIYO BHAG HAI. SATGUR DARSHAN PAYAI, MITAI AGH SARAB HI. PAEYO SHEEL NIDHAN, MITAI GARAB HI. RAHYA NA SANSO MOOL, JINIEH GUR PAYA. HIRDAI BHAYA PARKASH AGYAN MITAYA. BIN HAR NAM NA SAR, KACHU SANSAR HAI. HAR KA NAM DHI AVAI, BHAV NIDH PAR HAI. MANGAL MAHA SO MANGAL, HAR, HAR NAAM HAI. ATH PEHAR MUKH JAPO, EIHI SHUBH KAM HAI. SACH RAVIDASS BATAVAI, NAM NA CHODIYEAH. GURU CHARNAN MAIN DHIAAN SADA MANN JORRIYEA ||

Third Invocatory hymn

The female friends have sung the third invocatory song. The man does not forget the God, if he recites His name daily.

One should sing songs in the praise of true Guru after devoting himself to the feet of God. A devotee will achieve prosperity, spiritual power and nine treasures of *Kuber*, the god of riches. By the grace of true Guru, the bride gets eternal spouse. After seeing a glimpse of the true Guru's face, all sins of the disciple are eradicated. He becomes fortunate.

Having a glimpse of the face of the true Guru all sins are wiped out. By attaining the treasure of God's name, the pride of a man comes to an end.

Those who have achieved the Guru, all their doubts have been wiped out. The darkness of ignorance comes to an end, when the lamp of God's name is illuminated.

Without the name of God, none else thinks about the worries of the man. By reciting the name of God, the man certainly swims across the ocean of existence.

In all the invocatory songs, the supreme hymn is the name of God. The recitation of God's name is the supreme deed.

One should not renounce the name of God. But devoting to the feet of Guru, he should meditate on the name of God, Ravidass is telling you the truth. •

MANGLACHARAN CHOUTH

MANGAL CHAR AANAND, SAKHI MUKH GAYA. KARAJ BHAYA SUHELA, HAR HAT DHIAYA. DHAN AUR PIR KI, PREET BANI EK SAR HAI. GHATA CHATA SUM MILI, MEEN JIM VAR HAI. PIR SANG PAYE ANAND, NA DUKH KI LES HAI. PATI KI AGAYA MAIN, JO RAHAI HAMESH HAI. PATI PARMESHWAR KARKAI, JIN DHAN JANAYA. SADA SUKHI BOH NAR, SARAB SUKH MANNYA. JIN PAR SATGUR DAYAL, SUKHI BOH GAYEAH. MAHIMA APAR APAAR, NA KIMAT PAYEAH. SATGUR KAI SANG, TERE AVAR VI KAITRRAI. KAR KAI DRIRR PREET, PREM KARO JETRRAI. KARAJ SABHI PURAI, SATGUR KAR DIYEH. PURAB PUN ANEK FALTIS AB LIAYE. JAN RAVIDASS PIAAS, SADA GUR NAM KI. HAR SANG RAHAI PREET, OT EIK NAM KI ||

Fourth Invocatory hymn

The singing of fourth invocatory hymn brings happiness. All his tasks become successful by reciting the name of God.

A man should love the wealth of God's name as the fish loves water.

That woman enjoys the company of her spouse-God, and she should obey the order of her spouse. The sufferings will not touch that fortunate woman.

The woman, who provides the supreme status to her God-spouse in her life, that woman will enjoy happiness and remain happy for ever.

Due to the kindness of true Guru, the disciple feels happy and he sings the songs in the praise of God. The grandeur of infinite God is unlimited. No one can guess His value as He is priceless.

Due to the company of true Guru, everybody becomes your own. You love God with true devotion and also love others.

The true Guru has very kindly, completed your all actions. The true Guru has also been providing you the benefit of good deeds performed by you earlier.

The man should always feel the thirst of God's name. After taking refuge in the name of God, he should love Him, says Ravidass.



ANMOL VACHAN

PRANVANTAI PRAN GHARRI, SOHAYI JIYO. PRABH KIRPA TAI AAN, MILAYI JIYO. PRANVANTAI PRAN, DHARAN KI JIYO. PRAN MAIN EIK NAM, SO LI JIYO. PATI GHAR PATNI EIK RASAYAN JIYO. MAAT BARRI, CHOTI SUM, BHAIN JIYO. PATI, PARMESHWAR, SUM NAHIN DEV JIYO. PUJAN, SEVAN, SUM, NAHIN MEV JIYO. PAWAN, AGAN, JAL, JAN HUMRAYI JIYO. SURAJ, DHARAT, SANGAT, CHAN AGVAYI JIYO. BHUT JANAM VICHRRAT VIYOG JIYO. SURAT SHABAD VIYOG, SANJOG JIYO. PRAN KARTAI, PRAN TORR, NIBHAYO JIYO. LOG KUSANG FARAK, NAHIN PAYO JIYO. JAN RAVIDASS NIBHAO SANG, SOI JIYO. GUR KIRPA TAI, PRAPAT HOYAI JIYO ||

Precious sermon

O man! The auspicious time to take the pledge has arrived. By the grace of God, you have met each other.

You adopt such a vow in your hearts so that you may recite the name of one and only one God with your every breath.

A talented wife brings grandeur to the house of her husband. The man should behave with elder woman like his mother and younger like his sister.

The woman should perceive her spouse like God. She should adopt in her mind that there is no other God or demi-god equal to her husband. She will achieve the most precious fruit by serving her husband.

The air, the fire and the water are associate of man whereas the sun, the earth, the moon are his guide.

For many births, the man has been separated from God. He has been suffering the pangs of separation. The recitation of God's name with full concentration of mind, can only change the state of separation and reunite the man with the feet of God.

O man! You should fulfil your pledge and recite the name of God. You should renounce the company of wicked men. Ravidass says, the God is the permanent companion of man. The God can be achieved by the grace of Guru.

* * *

||SHALOK||

HAR SO HIRA CHADH KAI KARHAI AAN KI AAS |
TE NAR DOJAK JAHIGAI SAT BHAKHAI RAVIDASS |

**He who forsaking God, the diamond, yearns
for other gods, he will go to hell,
verily says Ravidass.**

RAVIDASS HAMARAI RAM JI DASHRATH KAR SUT NAHIN. RAM HUM MAIN RUM RAHYO BISAB KUTAMBH MAHI ||1||

Ravidass says, I do not worship *Ram*, who is the son of *Dasbrath*, but my *Ram* is omnipresent God and He is fully absorbed in my heart as well as in His creation. [1]

RAVIDASS HUMARO RAM TO SAKAL RAHYO BHARPUR. ROM ROM MAI RUM RAHIYO RAM MASOOK NA DOOR ||2||

Ravidass says, my God is absorbed in every atom of the universe. He is Omnipresent [2]

SARAV VIAPAK RAM HAI NAH KOYU EIK THAAM. SATGUR SAHIB SAKHA BHAYO RAVIDASS HUMARO RAM ||3||

The God is omnipresent; therefore, any single place cannot be said His abode. Ravidass says; however my God becomes a very close friend of mine due to the kindness of Guru. [3]

SARAV NIWASI RAM JU SAB GHAT RAHIYO SAMAYE. 'RAVIDASS' NAM CHAKMAK BINA HAK NOOR ADRISHTAYE ||4||

The omnipresent God is fully absorbed in every atom of the world. When a devotee meditates on God only, then with his spiritual power, he can experience the eternal light of the God in his inner-self, says Ravidass. [4]

SAB GHAT MERA SAIYAN JALWA RAHIYO DIKHAYEA. RAVIDASS NAGAR MAH RUM RAHIYO KABHU NA EIT UT JAYE ||5||

Ravidass says, my Master, the omnipresent God is fully absorbed in every thing of the world and performing miracles. His abode is the city of the world. After leaving His abode, He cannot go hither or thither. [5]

SAB GHAT MAH RUM RAHIYO RAVIDASS HAMRO RAM. SOYI BUJHAI RAM KUN JO HOYE RAM GULAM ||6||

Ravidass says, my God is absorbed in everyone. Only he can realise the omnipresent God, who takes refuge in His feet. [6]

GHAT GHAT VIAPAK RAM HAI RAMHI BUJHAI KOI. RAVIDASS BUJHAI SOYI RAM KUN JAYO RAM SNEHI HOYI ||7||

The God is omnipresent but only a few people know this fact. Only that person can know the God who loves Him, says Ravidass. [7]

] RAVIDASS HOUN KHALIK DEKHIYA SAKAL RAHYO BHARPOOR. SABH DIS DEKHIYON VIAPAK KHALIK KA HI NOOR ||8||

Ravidass says, I have seen the Creator, who is absorbed in the whole world. The brightness of His holy light can be seen in all directions. [8]

MUKUR MAH PARCHAYI JIYON PUHUP MADHAI JIYON BAS. TAISAYO HI SRIHAR BASAI HIRDAI MADHAI RAVIDASS ||9||

Like the reflection in mirror and fragrance in flowers, the God lives in every heart, says Ravidass. [9]

RAVIDASS PEEV EIK SAKAL GHAT BAHAR BHITAR SOYAI. SABH DIS DEKHEYO PEEV PEEV DUSAR NAHIN KOI ||10||

My beloved God is fully absorbed in every person. I am feeling the God every where. There is no one else on the earth like Him, says Ravidass. [10]

EIKAI BRAHAM HAI SAKAL MEH AUR SAKAL BRAHAMAH MAHI. 'RAVIDASS' BRAHAM SAB BHESH MEH, BRAHAM BINA KACHU NAHIN ||11||

Ravidass says, there is only one Creator of the universe and the whole creation is His abode. There is nothing except God, the creator of the world. [11]

GAGAN MANDAL PIA ROOP SAOU KOT BHAN UJIAR. RAVIDASS MAGAN MANNUA BHAYA PEY NIHAR NIHAR ||12||

The whole celestial region is shining with the eternal light of God. The light is equal to the light of millions of suns. Ravidass says, after seeing such an illuminated God, my mind has become excited and delighted. [12]

'RAVIDASS' PIY BINU JAGAT MAH SUNI SEJ NA KOI. JIT DEKHUN TIT PIY KAR PRAGAT MOJRA HOYE ||13||

There is no beautifully decorated bed lying unoccupied in the world where beloved God is not enjoying. I see the holy glimpse of my beloved God everywhere, says Ravidass. [13]

SABH NOORAN KAR NOOR JAYO SABH TEJAN MAH TEJ. 'RAVIDASS' HUMARAI PEEV KAR SABH SOUN ADBHUD SEJ ||14||

He is bright of all lights and glorious of all glitters. Ravidass says, my beloved God enjoys the bed of my mind which is uniquely a decorated bed. [14]

'RAVIDASS' JAGAT MAH RAM SUM KOYO NAHI UDAR. GANI GARIB NAWAJ PRABH DINAN KAI RAKHWAR ||15||

There is none else so liberal and generous than my God in the world. He bestows blessings. He is cherisher of poor and protector of meek, says Ravidass. [15]

KABAI AUR KAILAS MAH JIH KUN DHUDHAN JAH. 'RAVIDASS' PIARA RAM TAYO BAITH RAHA MANN MAH ||16||

To whom you are searching in *Kaaba* and *Kailash*, the beloved God is sitting in your mind, says Ravidass. [16]

BAHAR KHOJAT KA FIRAI GHAT BHITAR HI KHOJ' RAVIDASS' UNMANN SADHIKAR DEKHU PIYA KU AOJ ||17||

Why are you searching God outside? Search Him in your inner-self. When after sitting in meditation, you recite the name of God, then you can see Him, says Ravidass. [17]

BAN KHOJAN PIYA NA MILHI BAN MAIN PRITAM NAH. 'RAVIDASS' PIY HAI BAS RAHIYO MANNAV PREMMHI MAH ||18||

O mind! You are searching God in the forest, but the beloved God does not reside in the forest. Ravidass says that the abode of God is the whole universe. You can achieve Him by loving His creation. [18]

BAN KHOJAN KA JAYE RE RAM ALOPA NAH. SARAV BIAPI RAMTO RAVIDASS SABHAN KAI MAH ||19||

Why are you searching the God in the forest? He has not concealed Himself in the jungle. Ravidass says the abode of omnipresent God is the mind of every person. [19]

RAGHO KRISAN KARIM HAR RAM RAHIM KHUDAYA. RAVIDASS MERO MANN BASHI KA KHOJHUN BAN JAYE ||20||

The God is being called by the name of *Ragho*, *Krishan*, *Karim*, *Hari*, *Ram*, *Rahim*, *Khuda*. Why are you going to the forest in search of that God, who is residing in your mind, says Ravidass? [20]

ONKAR HAI SATNAM AAD JUGAD SABH SAT. 'RAVIDASS' SAT KAH SAMUHAI TIKVAI NAHI AST ||21||

The name of God is true. He was true in the primal age and He is also true today and will be true tomorrow. Ravidass says, in front of that true God, the untrue *maya*, cannot stay. [21]

JOU LOUN GHAT MEH PRAN HAI TOUN LOUN JAPYO SATNAM. RAVIDASS PARAMPAD PAYEHI JIN GHAT BASYO RAM ||22||

O man! Recite the true name of God till you are alive. Your inner-self is the abode of that true God. You should recite the true name of God and attain the supreme position by achieving the God, says Ravidass. [22]

SAT EISH KAHU ROOP HAI TA SAKAT AT APAR. RAVIDASS SAT KU DHARNA DAYEHIN PAP NIBAR ||23||

Truth is one of the forms of God. The power of truth is unlimited. All sins will be eradicated if you adopt truth, says Ravidass. [23]

SAT SAKAT SOUN HOT HAI SABH PAPAN KA NAS. BADHIRA SAT SOUN BODH LAIYE SAT BHAKHAI RAVIDASS ||24||

The truth is the supreme power which destroys all sins. O deaf man! You have forgotten the true God, therefore you should realise that fact and recite the name of God, verily says Ravidass. [24]

RAVIDASS SAT EIK NAMHAI AD ANT SACH NAM. HANAN KARAEI SABH PAP TAP SAT SUKHAN KAR KHAN ||25||

Truth is also a name of God. He was true in the beginning and will be true in the end. The God, the mine of happiness, has the power to destroy all sins, says Ravidass. [25]

JIN NAR SAT TIAGIYA TIN JIVAN MIRAT SAMAN. RAVIDASS SOI JIVAN BHALA JAHN SABH SAT PARDHAN ||26||

The man, who has renounced the truth, his life has become soulless. Ravidass says, the life of that person is pious who gives priority to truth. [26]

RAVIDASS SAT MAT TIAGIYE JOU LOUN GHAT MAH PRAN. SAT BHRISHT KAR JAGAT MEH SADA HOT APMANN ||27||

Ravidass says; do not renounce the truth so far you are alive. He has to tolerate dishonour in the world who gives up truth. [27]

KAYIM DAYIM RAM EIK DOEIM SAT EIMANN. RAVIDASSRAM AUR SAT BIN BIRTHA SABH KUCH JAAN ||28||

Ever existing is the God only and second to Him is truth and faith. Ravidass says every thing without God and truth is useless. [28]

RAVIDASS SAT KAR ASRAI SADA SAT SUKH PAYE. SAT EIMANN KEH CHADIAI JAG JAYE TAYO JAYE ||29||

After taking refuge in the true God, the man gets true happiness. He should not renounce the true faith though the whole world may become angry with him, says Ravidass. [29]

RAVIDASS SAT MAT CHADIYAEH JOU LOUN GHAT MAIN PRAN. DUSAR KOAU DHARAM NAHI JAG MEH SAT SAMANN ||30||

A man should not renounce the truth, so far he is alive. There is no other religion or faith in the world better than truth, says Ravidass. [30]

ANTHAKRAN ANBHAYO KARAH TAYO MANNHU SABH SAT. RAVIDASS NIJ ANBHAYO MEH SAT MEH JANHI SAT ||31||

When a man, perceives the God in his inner-self only then he attains knowledge about the eternal truth. Ravidass says, o man! You should know the supreme power of truth from your personal experience. [31]

JEHN ANDH VISHWAS HAI SAT PARAKH TEH NAHI. RAVIDASS SAT SOI JANIHA JOUN ANBHAYO HOYE MANN MAHI ||32||

If the mind of a man is involved in superstitions, then he cannot determine the purity of truth. Ravidass says, only he can assess the genuineness of truth, who has perceived the God in his inner-self. [32]

JO NAR SAT NA BHAKHIN KARHIN VISWASGHAT. TINAH HUN SO KABHU BHULIHIN RAVIDASS NA KIJEH BAT ||33||

The man, who does not speak truth and indulges in

breach of trust, Ravidass says, you should not have any dialogue with such a man. [33]

JAYO NAHIN THA SARIST MAHIN SOYAU HOYEAH NAH. RAVIDASS EIST SARVAT HAI RAHEI SARISITIH MAHN ||34||

If the God was not present in the beginning, then He is not present today also. Ravidass says that God was present in the primal age, He was present in medieval age and He is present today in His creation. [34]

RAVIDASS MADURA PIJIAI JOU CHARAI CHARAI UTRAI NAAM MAHARAS PIJIAE JO CHARRE NAHI UTRAI ||35||

What is the use of taking that liquor whose alcoholic influence increases or decreases repeatedly. You should drink the elixir of God's name whose intoxication when increases, does not decrease, says Ravidass. [35]

ANTARMUKHI BHAYE JAYO KARHI SATNAM KAR JAP. RAVIDASS TINHI SOUN BHAJHUH BHAGHI TINHUH TAAP ||36||

If a man remembers the true name of God in the inner-self of his mind then the three worst sins of the world forsake him for ever, says Ravidass. [36]

EIRRA PINGLA SUKHMANN BIDH CHAKAR PRANAYAM. RAVIDASS HOUN SABHI CHANDHIAU JABHI PAYEON SATNAM ||37||

A man, who after renouncing the yogic exercises being performed through the three wind-passages of the human body, remembers the name of God only, then he can achieve the God, whose name is true, says Ravidass. [37]

EIK CHINTA SATNAM KI DARAEIHU PARAM TAT. SEHAJ PARAM BHAGAT BHAYI RAVIDASS PAYEHI BRAHAM SAT || 38 ||

I am worried about the true name of God. By the grace of true name of God, I have realised the supreme Truth. Ravidass says, after having a glimpse of true God, I have

adopted the calm and deep meditation; therefore, I have achieved the transcendent God. [38]

RAVIDASS ARADHU DEV KUN EIK MANN HOYE DHAR DHIYAN. AAJPA JAAP JAPT RAHHU SATNAM SATNAM ||39||

Ravidass says, O man! Worship God and meditate on Him with full concentration of mind. Then you will adopt a silent prayer. As a result of this prayer, the true name of God will resound in your body day and night. [39]

JA DEKHIYA GHIN UPJAI NARAK KUNDH MEH BAAS. PRABH BHAGAT SOUN UDHRAI PRAGTAT JAN RAVIDASS ||40||

After seeing the sinful deeds of a person, you hate him. Such a person will go to hell. By remembering the name of God all his sinful deeds come to an end, says Ravidass. [40]

HAR SO HIRA CHAD KAI KARAI AAN KI AAS. TAI NAR JAMPURI JAHIGAI SAT BHAKHAI RAVIDASS ||41||

He who forsaking God, the diamond, but yearns for other gods, he will go to hell, verily says Ravidass. [41]

RAVIDASS MANNUKH JANAM MAH HOUN CHINTAU GURU EIK. AAD ANT JA SATGUR RAKHAI SABHAN KI TEK ||42||

In this birth, like other men, I remember only one Guru. My true Guru, who was present in the beginning of the universe, will remain present till the end of this world. He is the protector of all, says Ravidass. [42]

RAVIDASS LORAI JIS BUND KUN SO BUND SAMUND SAMANN. ANTA KHOJI KUN MILYE BRAHAM BUND KOU GIAN ||43||

O man! You are searching for the pious drop of God's name but this drop of elixir is equal to an ocean, which is fathomless. If you search for that drop in your inner-self, only then you can obtain the knowledge about this drop of creation, says Ravidass. [43]

EIK BUNDSOUN BUJH GAYI JANAM JANAM KI PIAAS. JANAM MARAN BANDHAN TUTAYE BHAYE RAVIDASS KHLAAS ||44||

By drinking a drop of God's name the thirst of so many births has quenched. The bondages of birth and death have broken. Ravidass says I have attained emancipation. [44]

AMRIT RAS EIK BUND KUN TALPHAT HOUN DIN RAIN. 'RAVIDASS' AMIRAS BIN PIAI JIARA NA PAVAI CHAIN ||45||

O man! You remain disturbed day and night in order to drink a drop of nectar. Ravidass says without drinking the elixir of God's name, my mind cannot be happy. [45]

EIKAI MATI KAI SABH BHANDAI EIKO SIRJANHARA. RAVIDASS VIAPAI EIKOU GHAT BHITAR EIKAI GHARRAI KUMHARA ||46||

All pots are made from the same clay and only one is their Creator. Ravidass says, creator God is absorbed in His creation. All living beings are created by one potter, the God only, therefore, all are equal. [46]

RAVIDASS UPJAYE EIK BUND TAI KA BAHMANN KA SOOD. MURAKH JAN NA JANYE SABH MAH RAM MAJOOD ||47||

All *Brahmans* and untouchables have taken birth from one drop but the foolish persons do not know that the omnipresent God is present in every person, says Ravidass. [47]

RAVIDASS EIKHI BUND SOUN SABH HI BHAYO VITTHAR. MURAKH HAI JO KARAT HAI BARAN ABARAN VICHAR ||48||

Ravidass says, the whole universe was created from one drop. They are foolish, who are still considering the concept of low and high castes. [48]

EIK JOT TAI JAYO SABH UPJAIN TAYO UCH NEECH KIS MANN. RAVIDASS NAM KAT DHARAI KAHUN KO NAD BIND HAI SAMANN ||49||

When everybody has taken birth from one flame, then how will you decide that who belongs to a low caste and

who belongs to an upper caste? Ravidass says, when the limbs of the bodies of all men are equal, then why are you dividing people between low and high castes? The Creator has created His creation evenly balanced. [49]

RAVIDASS EIKAI BRAHAM KA HOYE RAHYO SAGAL PASAAR. EIKO MATI SAB GHAT SIRJAI EIKO SABH KOU SARJANHAR ||50||

The Creator is absorbed in His creation. Ravidass says, all living beings, like pots are prepared from the same clay and their creator is the only one God. [50]

RAVIDASS EIK HI NOOR TE JIM UPJAYO SANSAR. UCH-NEECH KAH BIDH BHAYE BAHMANN AUR CHAMAR ||51||

When the Creator has created the whole creation from His own glittering flame, and He Himself is absorbed in His creation. Then how, *Brahmans* became high caste and *Chamars* became low caste people, says Ravidass. [51]

RAVIDASS EIK BRAHAM BUND SOUN SAGAL PASARA JAN. SABH UPJAYO EIK BUND SOUN SABH HI EIK SAMANN ||52||

The whole universe is the creation of one drop of the Creator. When all the human beings are created from one drop, then all are equal, says Ravidass. [52]

BAHMANN AUR CHANDAL MAH RAVIDASS NEH ANTAR JAN. SABH MEH EIK HI JOT HAI SABH GHAT EIK BHAGWAN ||53||

O man! There is no distinction between a *Brahman* and an untouchable, *Chandal*, because one flame is absorbed in every body and the God is also dwelling in each person, as a soul, says Ravidass. [53]

EIK NAJAR SOUN SABH KUN DEKHAI SARISIT KA SIRJANHARA. SABH GHAT VIAPAK ALAKH NIRANJAN KAH RAVIDASS CHAMARA ||54||

The Creator of the universe perceives everybody equal; hence He sees every one with one eye. The imperceptible,

faultless one God is omnipresent, says Ravidass, the tanner. [54]

SABH MEH EIKU RAMAH JOT EIKHI SIRJANHARA. 'RAVIDASS' RAMHI SABHAN MAI BRAHAMANN HUYI KA CHAMARA ||55||

Only one is the Creator and the flame of the one creator God is absorbed in everybody. Ravidass says, when one God is residing in every person then how can you make distinction between a *Brahman* and an untouchable, *Chamar*? [55]

RAVIDASS JO KARTA SARISIT KA VAH KO KARTA EIK. SABH MAH JOT SAROOP EIK KAHAI KAHUN ANEK ||56||

Ravidass says, the creator of the universe is one God. The divine light of one God, after adopting several shapes, is absorbed in His creation. [56]

RAVIDASS HOUN DEKHYA SODH KAR SAHIB BHEKH ANANT. EIK ATAM GHAT-GHAT RAMAI SABH DIS EIKYO BHAGWANT ||57||

Ravidass says, I have observed critically that the God is infinite and eternal. The one and only one God after adopting so many forms is dwelling in each person. His abode is in all directions. [57]

AAD ANT JAH KAR NAHIN JIH KAR NAM ANANT. SABH KAR PALANHAR HAI RAVIDASS ABGAT BHAGWANT ||58||

The God is without beginning and also without end. He is infinite and enjoying so many names. He nourishes all and His farthest limits cannot be established, says Ravidass. [58]

RAVIDASS EIK JAGDIS KAR DHARAI ANANTAH NAM. |MERO MANN MEH BAS RAHYO ADHIMANN PAWAN RAM ||59||

There is only one God. His creation has given Him so many names. Ravidass says the name of that God is dwelling in my mind. The God is redeemer of sinners. [59]

RAVIDASS HUMARO SAIAN RAGHAV RAM RAHIM | SABH HI RAM KO ROOP HAI KESO KISHAN KARIM ||60||

Ravidass says, my Master is known by so many names. Some call Him by the name of *Raghu*, *Ram*, *Rahim*. All are the names of the same one God who is dwelling in His creation. Others remember Him by the name of *Kesho*, *Krishan*, *Karim*. [60]

RAVIDASS KOI ALLAH KAHYI KOUO PUKARAEH RAM. KESHAV KRISAN KARIM SABH MADHAYO MUKANDHU NAAM ||61||

Ravidass says, some people call the God by the name of *Allah*, some call Him *Ram*. But *Keshav*, *Krishan*, *Karim*, *Madho*, *Mukand*, all are the holy names of God. [61]

SAMI SIRJANHAR HAI RAHIM KHUDAYE. RAVIDASS HAMARO MOHNA PAVAN KESO RAI ||62||

The God is the creator of the universe, who is being called by the names of *Ram*, *Rahim*, *Khuda*. Ravidass says, my beautiful God is that who is redeemer of sinners, who is called by the name of *Mohan* and holy *Kesho*. [62]

ALAKH ALAH KHALIK KHUDA KRISAN KARIM KARTAR. RAMAH NAYON ANEK HAIN KAHAI RAVIDASS BICHAR ||63||

Ravidass says, I have thought carefully that the God is being remembered as *Allah*, *Khaliq* (Creator), *Khuda*, *Krishan*, *Karim*, *Kartar*, *Ram* etc. People have given so many names to one God. [63]

JAB JAB FAILAYE JAGAT MEH KURR PAP ANDHKAR. TAB TAB RAKHAI HATH DAIYE RAVIDASS EIK RAM HUMAR ||64||

When the falsehood, sins, darkness etc., spread in the world, only then the God comes forward to eradicate such evils from the world, says Ravidass. [64]

RAVIDASS AASEIK RAM KI AUR NA KARHU KOYOU AAS. |RAM CHAD AURAN RAMHIYE RAHIYE SADA NIRAS| |65|

Ravidass says, I have full faith in my God; therefore, I do not look towards any other demi-god for help. Those people who are ignoring the God and seeking help from other demi-gods, they will have to face disappointment. [65]

MATHAI TILAK HAATH JAP MALA JAG THAGNAI KUN SWANG BANAYA. MARAG CHHADH KUMARAG DAHIKAI SANCHI PREET BIN RAM NA PAYA || 66 ||

In order to cheat the world, the clever man puts a saffron mark on his forehead, holds a string of beads in his hand and wears gaudy robes. Ravidass says, he cannot achieve the God without true love. [66]

DEHRA AUR MASEET MAH RAVIDASS NA SEES NAVAYA. JIH LOUN SEES NIVAVANA SO THAKUR SABH THAY || 67 ||

Ravidass says, O man! You bow your head before the God in the temple and in the mosque. But the God is not confined only to temple and mosque. He is omnipresent. [67]

RAVIDASS NA PUJAYE DEHRA AUR MASJID JAYE. JEH TEH EIS KA BAS HAI TEH TEH SEES NIVAYEH || 68 ||

I do not perform worship in a temple, nor do I go to a mosque, I only bow my head in obeisance only there, where the God lives. Ravidass says the God is omnipresent. (68)

HINDU PUJYE DEHRA MUSALMAN MASEET. RAVIDASS PUJYE RAM KUN JIH NIRANTAR PREET || 69 ||

Hindus perform worship of the God in the temples and Muslims in the mosques, but Ravidass meditates upon the God with devotion and love, who is omnipresent. [69]

PREM PANTH KI PALKI RAVIDASS BAI THAYO AAYE. SACHAI SWAMI MILAN KUN ANAND KAHYO NA JAYE || 70 ||

I have occupied a seat in the palanquin of God's

affection. But I am unable to explain the experience of spiritual bliss and joy, which I have felt during these moments of meeting the true God, says Ravidass. [70]

RAVIDASS MERO MANN LAGIYO RAM PREM KO TEER. RAM RASAYAN JAYO MILHIN TAYO HARAI HAMARI PEER || 71 ||

The arrow of God's love and affection has pierced through my mind. The pain of this wound will come to an end when I shall apply on this wound the ointment of God's name, says Ravidass. [71]

KA MATHURA KA DWARIKA KA KASI HARIDWAR. RAVIDASS KHOJA DIL APNA TAYO MILIYA DILDAR || 72 ||

I have gone to all the places of pilgrimage such as, *Mathura, Dwarka, Kasbi, Haridwar* etc., but I could not find God there. When I started searching for Him in the inner-self, only then I found the beloved God in my heart, says Ravidass. [72]

TURUK MASEET ALLAH DHUDHANDYI HINDU DEHRE GASANYI. RAVIDASS DHUDHANDAYA RAM KUN JEH MASEET DEHRA NAHIN || 73 ||

The Muslims are searching for their *Allah* in the mosques and Hindus are looking for their *Ram* in the temples, Ravidass says, I am searching *Allah* and *Ram* in my heart and not in the mosques or temples. [73]

DETA RAHAI HAJAAR BARAS MULA CHAHAI AJAAN | RAVIDASS KHUDA NAH MIL SAKYI JOU LOUN MANN SAITAN || 74 ||

The *Mulla* may go on calling the Muslim devotees for offering prayer for a thousands years but he cannot achieve *Khuda* till his mind is occupied by the devil, says Ravidass. [74]

JAYO ALLAH BASHIN MASEET MAH MANDER MAH BHAGWAN. RAVIDASS KHOJAYO DIL APNAO TINHI PAYO REHMANN || 75 ||

According to Muslim, mosque is the abode of *Allah*

and according to Hindus; temple is the abode of *Bhagwan*. Ravidass says, the man who searches God in his heart he can attain Him. [75]

JO KHUDA PACHAM BASAI TOU PURAB BASAT HAI RAM. RAVIDASS SAIVAON JIH THAKRO TIH KA THAV NA NAM ||76||

It is said the abode of *Khuda* is in the west i. e. *Kaaba* and the abode of *Ram* is in the east. But the God, I meditate, has neither a special place to live, nor a special name to worship. The whole world is His abode and He is called by so many names, says Ravidass. [76]

SURAT SHABAD JAYO EIK HOUN TAYO PAEHN PARAM ANAND. RAVIDASS ANTAR DIPAK JARYE GHAT UPJADI BRAHAM ANAND ||77||

During meditation, when the conscious of a devotee and the pious word of God's name amalgamate in each other, only then a state of supreme bliss occurs in the mind. The lamp of spiritual knowledge lights in the inner-self of the devotee, then he enters into the area of eternal and ultimate bliss, the abode of God, says Ravidass. [77]

RAVIDASS SABDAH SAH JABHI SUKHAH EIKMIK HOYI. ANUBHUTI SATNAM SAVYON DETHI LOI ||78||

When the recitation and meditation become one, then the devotee feels the presence of God in his inner-self. Then the knowledge of true God's name kindles a pious light in the mind of the devotee, says Ravidass. [78]

ONKAR KO DHIYAN MAH JOU LOUN SURAT NA HOYAI. TOU LOUN SANCHAI BRAHAM KUN RAVIDASS NA BUJHYE KOI ||79||

So far a man does not meditate upon God with full concentration of mind, till then he cannot know the true God and achieve Him, says Ravidass. [79]

RAVIDASS DIYA JAGMAGH JARYE BIN BATI BIN TAIL. SURAT SADHIKAR HEYA MAH DEKH PIYA KAI KHEL ||80||

The lamp of God's name is glittering the world without wick and oil. O devotee! You consciously meditate upon God, and experience the strange game of the beloved God in your inner-self, says Ravidass. [80]

RAVIDASS SURAT KUN SADH KAR MOHAN SOUN KAR PIAR. BHOJAL KAR SANKAT KATHI CHUTAH BIGHAN BIKAR ||81||

Ravidass says, you love and meditate on your beloved God with full conscious of mind, then your difficulties, evils and crisis will come to an end. You will be able to swim across the ocean of existence. [81]

JIVAN JOT KAISAI JAG KAISAI HOYAI ANTT. RAVIDASS MANUSH NA JAN HI JANAT HAIN BHAGWANT ||82||

How the lamp of one's life is burning and how the flame of life will be extinguished? Ravidass says, no one knows about this mystery. Only the God knows this secret. [82]

RAVIDASS JANMAI KAYOU HARAS KA MARNAI KAYO KA SOK. BAJIGAR KAI KHEL KUN SAMAJHAT NAHIN LOK ||83||

Why do you celebrate the birth of a child joyfully and mourn the death of a person? Ravidass says, the people do not understand the game of the acrobat-God. [83]

RAVIDASS SOYE SADHU BHALO JAYO JAG MAHN LIPAT NA HOYAH. GOBIND SOUN RANCHA RAHIYE AIU JANIHIN NEHN KOYE ||84||

Only those saints are virtuous who do not get themselves entrapped in the worldly wealth. They keep their minds involved in the worship of God. Except God they do not know any other person, says Ravidass. [84]

RAVIDASS SOYE SADHU BHALO JIYO MANN ABHIMANN NA LAAYE. AOUGUN CHADHAH GUN GAHYE SIMRAYE GOVIND RAI ||85||

Only those saints are pious, who do not allow pride to come nearer to them. After renouncing the faults, they adopt merits and recite the name of God, says Ravidass. [85]

RAVIDASS SOYE SADHU BHALO JAYO RAHYE SADA NIRVAR. SUKHDAYI SAMTA GAHAYE SABHNAH MANNNGHI KHAIR ||86||

Only that saint is virtuous who is devoid of enmity, says Ravidass. He should be a well-wisher of equality and shower happiness on all. [86]

RAVIDASS SOYI SADHU BHALO JAYO APAN NA JATAYAH. SATWADI SANCHA RAHYI MANN HAR CHARNAN MAH LAYA ||87||

Only that saint is supreme who does not involve himself in self praise. By adopting the path of truth, he dedicates himself to the holy feet of God, says Ravidass. [87]

RAVIDASS SOYI SADHU BHALO JEJ MANN NIRMAL HOYE. RAM BHAJAH VISHYA TAJHI MITHI BHASHI NA HOYA ||88||

Only that saint is good, whose mind is pious and pure and who does not speak lie. After renouncing the evil and sinful desires he repeats the name of God, says Ravidass. [88]

RAVIDASS SOYI SADHU BHALO JO JANHI PAR PEER. PAR PERA KAHUN PEKH KE RAHVAI SADHI ADHIR ||89||

Only that saint is noble who feels the pain of others. He himself becomes perturbed and undergoes pain on feeling the sufferings of others, says Ravidass. [89]

RAVIDASS SOYI SADHU BHALO JO PAR UPKAR KAMAYAI. JOI JOI KAHAH VAHISOI KARHI AAPA NAHIN JATAYE ||90||

The real saint is that who favours others with his kind deeds, acts according to his sayings and does not indulge in self praise, says Ravidass. [90]

RAVIDASS SOYI SADHU BHALO JO NIHKAPAT NIRPACH. SHAMASEEL AUR SARAL MANNAH BAHAR BHITAR SWACH ||91||

A pious saint should be candid and impartial. He should be very simple, pardoner, forgiver and pure from inside and outside, says Ravidass. [91]

RAVIDASS SOYI SADHU BHALO NIRMAL JAKAI BAIN. JIH KAR DARAS AOU PARAS SOUN MANN UPJAH SUKH CHAIN ||92||

Only holy saints speak soft, pious and unpolluted words. Man attains happiness by having a glimpse of the face and touching the feet of such saints, says Ravidass. [92]

RAVIDASS SOYI SADHU BHALO JAYO HANSA GAT HOYAI. KAM KARAMSABH CHADH KAR RAM BHAJAN MAH KOYA ||93||

Ravidass says, only that saint is supreme, who has the spiritual power like swan to separate milk from water. By renouncing all sinful desires he should devote himself to the worship of God. [93]

RAVIDASS SOYI SADHU BHALO JIH MANN BASYE JAGDIS. RAHYE OT ONKAR KI BURO BHALO SAHYI SEES ||94||

Only that saint is supreme, whose mind has become the abode of God and the God dwells in his mind. By taking refuge in God, he tolerates the harsh words of others, says Ravidass. [94]

RAVIDASS SOYI SADHU BHALO JO MANNAH DOKH MITAYE. UR MAH AAP NATHAPYI TRISHNA AAS JALAYAI ||95||

That saint is true who overcomes his faults and does not allow pride to establish in him. A true saint is that who after eliminating his wishes, meditates on God, says Ravidass. [95]

RAVIDASS SOYI SADHU BHALO JO SAHIB HATH BIKYAH. SAHIB BHAIT CHARRAN KAYO APNAEH SEES KATAY ||96||

That saint is supreme who has offered his everything including his head to the God, says Ravidass. [96]

RAVIDASS SOYI SADHU BHALO JIH MANN NAHI ABHIMANN | HARAS SOK JANYE NAHIN SUKH DUKH EIK SAMANN ||97||

A true saint is that who does not allow pride to come near to his mind. He neither obscures mourning nor celebrates joy. He realises sorrow and happiness equal, says Ravidass. [97]

RAVIDASS KAHAI JAKAI RIDAI RAHAI RAIN DIN RAM. SO BHAGTA BHAGWANT SUM KRODH NA BIAPAI KAAM ||98||

In whose heart, the God is residing day and night, that devotee has become equal to the God. The pride and evil desires cannot disturb him, says Ravidass. [98]

JIHWA SOUN ONKAR JAP HATHAN SOUN KAR KAAR. RAM MILHI GHAR AAYE KAR KEH RAVIDASS BICHAR ||99||

O man! While reciting the name of God, you earn your honest earning by doing manual hard work. You attain the God while sitting at home, says Ravidass. [99]

NEK KAMAYI JAYO KARHI GRAH TAJ BAN NEH JAYE. RAVIDASS HMARO RAM RAYAI GRAH MAH MILIHI AAYAI ||100||

The man who earns honest earnings does not need to go to forest in search of God. Ravidass says, the God can be achieved while sitting at home. [100]

GRAHHI RAHHU SAT KARAM KARHU HARDAM CHINTHU ONKAR. RAVIDASS HMARO BANDHLA HAYE KEWAL NAM ADHAR ||101||

Ravidass says, the man who does not go to forest and recite the name of God while staying at home, can swim across the ocean of existence. [101]

EIK BHROSO RAM KO AUR BHROSAI SAT KAR | SAFAL HOYEHU JIVANA KEH RAVIDASS BICHAR ||102||

I have full faith in my God and in my noble and true earnings. Only due to this I have become successful in my life, says Ravidass, after full consideration. [102]

KARAM BANDHAN MAH RAM RAHAY FAL KO TAJYO AAS. KARAM MANNUKH KO DHARM HAI SAT BHAKHAI RAVIDASS ||103||

A man should perform duty while renouncing the hope of reward because to perform duty sincerely is the real faith. Work is religion, Ravidass says truthfully. [103]

SOU BARAS LOUN JAGAT MAH JIVAT RAH KARU KAM. RAVIDASS KARAM HI DHARAM HAI KARAM KARHU NIHKAM ||104||

If a man gets a life span of a hundred years even then he should perform noble deeds in this world. Ravidass says noble deed is the religious faith and a man should perform his duty without any desire for reward. [104]

DHARAM HET HIN KIJIEYA SO BARAS LOUN KAR. RAVIDASS KARAMAH DHARM HAI FAL MAH NAH ADHIKAR ||105||

During a life span of a hundred year, one should perform noble deeds according to his faith. Ravidass says, for a man his work is faith. While doing virtuous deeds a man should not think that reward is his right. [105]

DHARAM SAMUJHYE JO KAAR HOYE OH KAR FAL HOYI EISAT. RAVIDASS KOYAU VI KARAM FAL HOHI NAHI ANISAT ||106||

A man, who performs his duty according to his faith, gets desired reward. Ravidass says a work performed according to faith and without desire for reward does not go in vain. [106]

RAVIDASS MANNUKH KAR DHARAM HAI KARAM KARHI DIN RAAT. KARAM MAH FAL PAVNA NAHIN KAHU KAI HAATH ||107||

A man should go on performing noble deeds day and night according to his faith because work is his religion. Ravidass says that a man should keep this fact in mind that the reward of virtuous deeds is not in his hands. [107]

PARKIRTI PARBHAYAO BAS MANNUKH KARAT HAI KAR. MANNUKH TAYO HAI NIMIT ROOP KAH RAVIDASS BICHAR ||108||

A man performs deeds according to his natural temperament. Ravidass says the man is only a medium. He has come to this world in order to perform his duties. [108]

KARMANN HI PARBHAYO TAJ NIHKARMI HOYI KAR KAAM. RAVIDASS NIHKARMI KARAM HI MAIL KARAI RAM ||109||

After renouncing the influence of sinful deeds, a man should perform actions without wish for reward. Ravidass says, he can achieve God by performing such noble deeds without desire for reward. [109]

SUKH-DUKH HAN LABH KAYO JAYO SAMJIHI EIK SAMANN. RAVIDASS TINHEH JINIAYE JOGI PURAKH SUJAN ||110||

One who considers happiness and suffering; loss and profit equal, Ravidass says only such a man can be termed as sagacious and knowledgeable sage. [110]

KARAM JOG KI SADH SOUN ATAMRAM SUDH HOYE. RAVIDASS BIJETA SO BHAYA KARAM KARAI JO KOYAI ||111||

A devotee, who makes his inner-self pure, while undergoing austerities and recite the name of God, such a man becomes victorious in the world. Ravidass says, he achieves the God by performing virtuous deeds. [111]

SADHAK BHANT JOG JUKAT KARAM KARHU RAVIDASS | DHARAMBODH KIJAHU KARAM FAL KI TIAGHU AAS ||112||

Ravidass says, a man should perform holy deeds according to his faith like a true devotee. While performing superior deeds in accordance with his faith, he should not wish for reward. [112]

RAG DEVASH KUN CHAD KAR NIHKARAM KARHU RAI MEET | SUKH-DUKH SABH MAH THIR RAH RAVIDASS SADA MANN MEET ||113||

O friend! By renouncing the feelings of enmity, you should perform noble deeds. You should not have any inclination for reward in your mind. Ravidass says, o friend! You should keep your mind stable while enduring sufferings, enjoying happiness and reciting the name of God. [113]

JIHVA BHAI HARNAM HIT HATH KARAI NIT KAM. RAVIDASS BHAYAI NIHCIT HUM MUM CHIT KARAI RAM ||114||

A man who does his work with his hands and recites the name of God with his tongue he becomes worriless. According to Ravidass, the God himself will think about his worries and eradicate his vexing problems. (114)

RAVIDASS SARAM KAR KHAYEHI JOUN LOUN PAR BASAYE. NEK KAMAYE JAYO KARYI KABHUN NA NIHFAL JAYAI ||115||

Every body should work hard in order to earn his livelihood, only then he can lead a successful life. The noble earnings do not go waste, says Ravidass. [115]

SARAM KAYO EISAR JAAN KAI JAU PUJHI DIN RAIN. RAVIDASS TINHAH SANSAR MEH SADA MILHI SUKH CHAIN ||116||

One who worships hard-work like a God day and night, then his noble earnings will not go waste, says Ravidass. [116]

RAVIDASS HOUN NIJ HATHHIN RAKHON RABI AAR | SUKIRAT HI MUM DHARAM HAI TARAIGA BHAV PAR ||117||

Ravidass says, in order to earn my livelihood, I do hard work. I keep in my hand my tools such as poker and scraper. I recite the name of God with my tongue continuously. Because noble earning is my faith, therefore, the true earning has helped me to cross the ocean of existence. [117]

PRABH BHAGAT SARAM SADHNA JAG MAH JINHEH PAS | TINHAH JIVAN SAFAL BHAYO SAT BHAKHAI RAVIDASS ||118||

One who worships hard-work and meditates on God, he becomes successful in his life verily says Ravidass. [118]

DHARAM KARAM DUYE EIK HAIN SAMAJH LEHU MANN MAHIN. DHARAM BINA JOU KARAM HAI RAVIDASS NA SUKH TIS MAHI ||119||

O man! You should understand this thing clearly that devotion and virtuous deeds are one. You should not feel pleasure in a work done without devotion, says Ravidass. [119]

JANAM JAT MAT PUCHIAI KA JAT ARRUI PAT | RAVIDASS PUT SABH PRABH KAI KOU NEH JAT-KUJAT ||120||

One should not enquire from other about his caste. What is caste-system? Ravidass says, all are the children of the same God. Therefore, no one belongs to the upper or lower caste. [120]

JAT PAT KAI PHER MAH URJHAI RAHYE SABH LOG. MANNUKHTA KUN KHAT HYE RAVIDASS JAT KAR ROG ||121||

All people are involved in the cycle of caste-system. Ravidass says this disease of caste-system is harmful for the human society. This sin of caste-system, one day, will eat up the whole humanity. [121]

JANAM JAT KUN CHAD KAR KARNI JAT PARDHAN. EHIYON SACHA DHARAM HAI KAHAI RAVIDASS BAKHAN ||122||

While discarding his caste which is connected with his birth, we should stress upon his deeds. We should test a man from his deeds and not from his caste, this is true faith, says Ravidass, the truth. [122]

BAHMANN KHATRI BAIS SOOD RAVIDASS JANAM TAI NAH. JO CHAHI SUBRAN KAYO PAVYI KARMANN MAH ||123||

By birth no one belongs to *Brahman*, *Khatri*, *Vaish* or *Shudar* castes. But whose deeds are pious, only he will be termed as a superior man, says Ravidass. [123]

BED PARRYE PANDIT BANYO GANTH PANHI TAYO CHAMAR. RAVIDASS MANNUKH EIK HAYE NAM DHARAI HAYEN CHAR ||124||

One who reads *Veds* is called *Pandit* and who mends shoes is called a cobbler. Ravidass says, all men are equal but they are called by four different names. [124]

NEECH NEECH KAR MARHI JANAT NAHI NADAN. SABH KA SIRJANHARNAR HAI RAVIDASS EIKAI BHAGWAN ||125||

An ignorant man by calling a person, member of a low caste is teasing him. The foolish person does not know the fact that the creator of all is only one God, says Ravidass. [125]

RAVIDASS JANAM KAI KARNAI HOT NA KOAOU NEECH. NAR KUN NEECH KAR DHAR HAI OCHAI KARAM KI KEECH ||126||

Ravidass says, while taking birth in a particular community, a man does not become member of the low-caste. But the mud of his evil and sinful deeds makes him member of the low caste. [126]

RAVIDASS JAT MAT PUCHYI KA JAT KA PAT. BAHMANN KHATRI BAIS SOOD SABHAN KI EIK JAT ||127||

Ravidass says, you do not ask a man about his caste.

Brahman, Khatri, Vaish and *Shudar* belong to only one caste and are equal. [127]

JAAT JAAT MAIN JAAT HAI JAYOUN KAILAN MAI PAAT. RAVIDASS NA MANNUKH JURR SAKAIN JOUN LOUN JAAT NA JAAT ||128||

There are castes hidden in each caste like the leaf of a banana plant. This caste-system cannot be eradicated till all people start living amicably after renouncing their man-made caste, says Ravidass. [128]

RAVIDASS BAHMANN MAT PUJIAYE JO HOVAI GUNHEEN. PUJIHIN CHARAN CHANDHAL KAI JAYO HOVAI GUN PARBIN ||129||

Ravidass says, O man! You should not worship a *Brahman* who is devoid of virtues, but you should worship the *Chandal* who is virtuous, talented and a skilled person. [129]

RAVIDASS SUKARMANN KARAN SOUN NEECH UNCH HO JAYAI. KARAI KUKARAM JOUN UNCH VI TOU MAHA NEECH KAHLAYAI ||130||

Ravidass says, by performing good and virtuous deeds a low caste man can become an upper caste. But if an upper caste man indulges in sinful deeds then he will be called a lowliest person. [130]

DAYA DHARAMJIN MAI NEH HIRDAI PAP KO KEECH. RAVIDASS TINHEH JAN HO MAHA PATAKI NEECH ||131||

Those people, who do not have mercy and faith and their minds are filled with mud of sins, Ravidass says, such persons are great sinners and lowliest men. [131]

JINAH KAR HIRDAI SAT BASYE PANCH DOKH TIN NAHI. RAVIDASS TOU NAR UCH BHAYAI SAMAJH LAIHU MANN MAH ||132||

The people, who do not commit five evils and truth resides in their minds, such persons belong to the upper class, says Ravidass. [132]

PANCH DOKH TAJ JO RAHYE SANT CHARAN LAV LEEN. RAVIDASS TAI NAR JANIYE UNCHAH AUR KULIN ||133||

After renouncing five evils, who dedicates his life to the feet of saints, Ravidass says, only he is a noble and supreme person in the world. [133]

UNCHAI KUL KAI KARNAI BRAHAMANN KOYAI NA HOYAI. JAYUN JANAH BRAHAM ATMA RAVIDASS BRAHMANN SOYAI ||134||

By taking birth in a so called upper caste *Brahman* family, no one becomes *Brahman*. Ravidass says, only he is a *Brahman* who knows that the Creator is living in every person. [134]

KAM KRODH MADLOBH TAJ JAYO KARYE DHARAM KAR KAR. SOI BAHMANN JANEHI KAH RAVIDASS VICHAR ||135||

After renouncing anger, greed, sexual desires, if one performs action according to his faith, Ravidass says only he can be called a *Brahman* in this world. [135]

RAVIDASS JO VAITA BRAHAM KA SOI BRAHMANN JAAN. BRAHAM NA JAYO JANHI TAYO NA BRAHMANN MAAN ||136||

Ravidass says, only he is *Brahman* who has attained the spiritual knowledge about the ultimate reality, the Creator. You should not call him a *Brahman* who does not know about the Creator. [136]

DHARAM KARAM JANAI NAHIN MANN MAH JAAT ABHIMANN. AISYO BRAHMANN SOUN BHALO RAVIDASS SARMAK HUN JAN ||137||

One who does not perform pious and good deeds according to his faith but always boasts about his high caste, Ravidass says, a labourer who does manual labour to earn his livelihood is better than such a *Brahman*. [137]

DEEN DUKHI KAI HAIT JAYO VARAI APNAI PRAN | RAVIDASS OH NAR SOOR KOUN SANCHI SHATRI JAN ||138||

Who can sacrifice his life for the sake of poor and sufferer, Ravidass says, only such brave and powerful person can be called *Kshatri* in real sense. [138]

ANG ANG KATVAEIHJAYO DINAN KAR HAIT. RAVIDASS SHATRI SOYI JANIYEAH JO CHADHAI NA KHAIT ||139||

The man who dares to get parts of his body cut for the sake of poor and sufferers, and does not run away from the battle field, Ravidass says, he is *Ksbtri* in real sense [139]

RAVIDASS VAIS SOYAI JANIYEH JO SAT KAR KAMYAI. PUN KAMAYI SADA LAHAI LORAI SARBAT SUKHAYAH ||140||

Ravidass says, he is real *Vaish* who makes his earnings by truthful means. He is *Vaish* who earns noble earnings and prays for the welfare of others. [140]

SANCHI HAT BAITH KAR SODA SACHA DAIYE. TAKRRI TOLAI SACH KI RAVIDASS VAIS HAI SOYAI ||141||

While sitting in the shop of truth, who gives his customer the goods based on truth, Ravidass says he is real *Vaish* who also weighs the scale of truth. [141]

RAVIDASS JAYO AT PAVIT HAI SOYI SUDAR JAN. JAYO KUKARMI ASUDH JAN TINHAIN NA SHUDAR MAAN ||142||

One who leads a life of purity, Ravidass says; do not call him *Shudar* because he is pure. However whose actions are sinful and leads a impure life, he is *Shudar*, the untouchable. [142]

HARJAN KAR SEVA LAGAI MANN AHUNKAR NA RAKHAI. RAVIDASS SOOD SOYI DHAN HAI JO ASIT BACHAN NA BHAKHAI ||143||

A man, who knows the God and serves the humanity, does not allow pride to come near his heart. Ravidass says;

such *Shudar* is a blessed one and an auspicious person, who does not speak false words. [143]

MANNDAR MASJID DOUO EIK HAI EIN MAH ANTAH NAHI. RAVIDASS RAM REHMANN KA JHAGRRA KOYO NAHI ||144||

The temple and mosque are one. There is no difference in these two religious places. Ravidass says, there is no dispute between *Ram* and *Rehman* because both names are of the same God. [144]

RAVIDASS HAMARO RAM JOI SOI HAI REHMANN. KABA KASHI JANIYEAH DOYO EIK SAMANN ||145||

Ravidass says, my omnipresent *Ram* is also called by the name of *Rehman*. There is no difference between *Kashi* and *Kaaba*. Both are equally holy places. [145]

MASJID SOUN KUCH GHIN NAHIN MANDAR SO NAHIN PIAR. DOYO MEH ALLAH RAM NAHIN KEH RAVIDASS CHAMAR ||146||

I do not hate mosque and also do not love temple, because these holy places are not the real abode of *Allah* and *Ram*, says Ravidass, the cobbler. [146]

MUSALMANN SOUN DOSTI HINDUAN SO KAR PREET. RAVIDASS JOT SABH RAM KI SAB HAIN APNAI MEET ||147||

Ravidass says, o man! You should make friendship with Muslims and love Hindus, because the flame of God, in the shape of soul, is absorbed in every person. Therefore, all men are equal and friends. [147]

JAB SABH KAR DEYO HATH PAG DOYO NAIN DOYO KAAAN. RAVIDASS PRATHAK KAISAI BHAYAI HINDU-MUSALMANN ||148||

Ravidass says, when everyone has equal parts of his body i.e. two hands, two feet, two eyes, two ears etc., then how people can be different from each other? How they have become Hindus and Muslims? [148]

RAVIDASS PAIKHIYA SODH KAR AADAM KABHI SAMANN. HINDU MUSALMANN KAYO SHRISHTA EIK BHAGWAN ||149||

Ravidass says, I have assessed every thing minutely and reached to this conclusion that all men are equal, because the Creator of all Hindus and Muslims is the only one God. [149]

KAHAN SUNAN KUN DOYEI KAR KHALIK KIYON TAMASA. HINDU TURAK DOYU EIK HAI SAT BHAKHAI RAVIDASS ||150||

It is said that Hindus and Muslims are not one but two. But the creation of this world is an amusing and miraculous game of the juggler God. Ravidass says, all Hindus and Muslims are one. [150]

RAVIDASS KANGAN KANAK MEH JIM ANTAR KICHU NAHIN. TAISAO HI ANTAR NAHIN HINDUAN TURKAN MAHIN ||151||

Ravidass says, as there is no difference between gold and ornaments prepared from gold, like this there is no difference between Hindus and Muslims. [151]

HINDU TURAK MAH BHAI NAHI SABH MAIN EIK RUT AUR MASA. DOYAU EIKAH DUJA KO NAHIN PAIKHYO SODH RAVIDASA || 152||

There is no difference between Hindus and Muslims because everybody has same blood and flesh. Both have taken birth in the same style, Ravidass says, after full consideration, both are equal. [152]

HINDU TURAK MAIN NAHI BHAI DUYE AYHU EIK DWAR | PRAN PIND LOHU MAS EIKYE KAH RAVIDASS VICAR ||153||

Ravidass says, there is no difference between Hindus and Muslims. Both have taken birth in the same way. God, in the form of soul, is residing in every person. Their bodies have been prepared from the same type of blood and flesh. [153]

RAVIDASS UPJAYE EIK NOOR TAI BRAHMANN MULLA SAIKH. SABH KO KARTA EIK HAI SABH KUN EIK HI PAIKH ||154||

Ravidass says, every *Brahman*, *Mulla* and *Sheikh* has taken birth from the same light of the God. The creator of all is one and that God is also protector of all and dwells in every body. [154]

RAVIDASS SOYI SURA BHALA JAYO LARAI DHARAM KAI HAIT. ANG ANG KAT BHUEIN GIRAI TAYO NA CHADHAI KHAIT ||155||

Ravidass says, the brave person is that, who fights in the battlefield in order to protect his religious faith. While fighting in the battlefield, limbs of his body may be got cut and fell on the ground, but he should not leave the battle field. [155]

DHARAM HAIT SANGRAM MAH JOU KAATAI KATAI SEES. SO JIVAN SAPHALA BHAYA RAVIDASS MILAH JAGDIS ||156||

Ravidass says, a man while fighting in the battlefield for the protection of his faith, sacrifices his head, then his birth becomes successful because he has attained the God. [156]

BACHAN GAYO NAH AAT HAI SEES KATA PHIR AAYEH. 'RAVIDASS' BACHAN KUN RAKHIAI SIR JAYEAH TAYO JAYAI ||157||

If you have given word of honour to anyone, then it becomes your duty to fulfil the pledge. Ravidass says, one should protect his words and not the head. [157]

RAVIDASS BACHAN JOU DAI DIYO VAH NA JANI PAYE. BACHAN HARAI KO JAGAT MAH KUCH NA SAIS RAHAYAH ||158||

Ravidass says, if you have given word to anyone then you should have to keep your word. If a man does not fulfil his promise then he loses everything including his honour. [158]

SAT SANTOKH AUR SADACHAR JIVAN KO ADHAR. RAVIDASS BHAYAI NAR DEVTAI JIN TIAGAI PANCH BIKAR ||159||

Ravidass says, truth, contentment and virtuous conduct are the basis of pious life. Those people who have renounced five evils and immoral acts have become demi-gods. [159]

JO BAS RAKHAI EINDRIYAN SUKH DUKH SAMAJH SAMANN. SOYU AMRIT PAD PAEIGO KAH RAVIDASS BAKHAN ||160||

A man who keeps his passion under control and understands happiness and sufferings equal will attain salvation by reciting the name of God, says Ravidass. [160]

BUDH AUR BIBAKHIN JAYO RAKHAN CHAHU PAS. EINDRIYA SANG NIRAT KOU TAJ DEHU RAVIDASS ||161||

If you want to become a wise and intelligent man, then you should have to give up dancing on the tunes of your sensuous desires, says Ravidass. [161]

RAVIDASS EICHAYEN APNI BHOG SAI RAKH DOOR. MANN BUDH RAHENHI SHANT NIT GHAT MAH RAHIVAI NOOR ||162||

You should keep your sensuous desires under control. By doing this your mind and wisdom will remain calm and God will provide you enlightenment, says Ravidass. [162]

KURMAI BHANT JAYO RAHHI MANN EINDRIYAN RAVIDASS. SHANT RAHYE NIT ATMA BARRHI ATAM VISHWAS ||163||

If a man turns his sensuous desires introvert like a tortoise, then his soul remains in peace daily and he gains self confidence, says Ravidass. [163]

JO KOYU LORAI PARAM SUKH TAYO RAKHAI MANN SANTOKH. RAVIDASS JAHAN SANTOKH HAI TAHAN NA LAGAI DOSH ||164||

If you want eternal happiness, then keep your mind satisfied, Ravidass says, where there is contentment, there will not be any fault or mistake. [164]

DHAN SANCHYA DUKH HAIT HAI DHAN TIAGAI SUKH HOYAI. RAVIDASS SEEKH GURDEV KI DHAN MAT JORAI KOYAI ||165||

The collection of wealth causes sufferings and its renunciation brings happiness. Ravidass says, my Guru has taught me that no one should collect wealth only. [165]

SACHA SUKH SAT DHARAM MAH DHAN SANCHYA SUKH NAHI. DHAN SANCHYA DUKH KHAN HAI RAVIDASS SAMJH MANN MAH ||166||

True happiness lies in truth and faith but not in the collection of wealth. Ravidass says, o my mind! You should understand this point properly that collection of wealth is a mine of sufferings. [166]

SUKH SARITA MEH BURR KAR SUJH BUJH MAT KOYAI DUKH KI BADRI PAIKH KAI RAVIDASS NEH DIJAI ROYAI ||167||

A man after drowning in the stream of happiness should not have lost his understanding and awareness. When he sees a cloud of sufferings hovering over his head, then he should not start weeping, says Ravidass. [167]

SUKH DUKH SUM KAR JANHU TAYO DUKHAH SUKH HOYAI. RAVIDASS JO SUKHHI DUKH KAHAI TAYO SUKH BHI DUKH HOYAI ||168||

If a man feels happiness and suffering equal, then during the period of suffering he will feel happiness. Ravidass says, if a man perceives suffering during the period of happiness, then the period of happiness becomes the period of suffering. [168]

'RAVIDASS' PREM NAH CHHIP SAKYI, LAKH CHHIPAI KOYAI. PREM NA MUKH KHOLAI KABYOUN NAIN DAIT HAI ROYAH ||169||

After making numerous efforts, a man cannot succeed in concealing his true love. Ravidass says, a true lover may not express his love from his mouth, but the tears oozing out from his eyes divulge the whole story. [169]

RAVIDASS SADA HI RAKHIYA MANN MAH SEHAJ SUBHAYO. RAKHAI NAHIN KUPANTH PAG
JOU LORAON SUKH CHAYO ||170||

Ravidass says; a man should always live in a natural and calm temperament. He should not adopt wrong path if he wants to enjoy happiness. [170]

JO JAN DUSHAT KUMARGI BAEITAH NAHIN TEH PAS. JO JAN SANT SUMARAGI TIN PAYAI
LAGO RAVIDASS ||171||

O man! You should not sit near those persons who are wicked and sinful because they have adopted the wrong path. You should take refuge in the feet of those saints, who have adopted the right path. They himself recite the name of God and motivate others to worship the God's name, says Ravidass. [171]

RAVIDASS JU HAI BEGAMPURA UH PURAN SUKH DHAM. DUKH ANDOH AUR DVESHBHAV
NAHI BASHIN TIH THAM ||172||

The *Begampura*, is a pious place of complete bliss. There is no place for pain, sorrow and enmity in this city of *Begampura*, says Ravidass. [172]

RAVIDASS MANNUKH KAR BASAN KUN SUKH KAR HAI DUYI THAV. EIK SUKH HAI SAV-RAJ
MAH DUSAR MARGHAT GAVAN ||173||

There are two places in the world, where a man can live happily. One is the independent and sovereign state where he can enjoy autonomy. The second is the cremation ground, says Ravidass. [173]

AISA CHAHU RAJ MAIN JAHAN MILAI SABHAN KO AUN. CHOT-BARRAI SABH SUM BASAI
RAVIDASS RAHAI PARSAN ||174||

I want such a regime where everybody gets sufficient food and enjoys equal rights. No one dies of hunger. Ravidass will be happy to see such a country where there is no discrimination between lower and upper classes. [174]

MANN MAH SAT SANTOKH RAKHU SABH KAR SEVA LAG. SEVA SABH KUCH DAIT HAI RAVIDASS
SEVE MAT TIAG ||175||

While adopting truthfulness and satisfaction, one should serve the people. He will achieve happiness while serving people. Ravidass says, a man should not renounce the service to humanity. [175]

DEEN DUKHI KAR SEV MAH LAAG RAHIYO RAVIDASS. NIS BAASAR KI SEVA SOUN PRABHU
MILAN KI AAS ||176||

A man should continuously serve the poor and suffering people. Ravidass says, while serving the humanity day and night, one can hope to achieve the God. [176]

DHUAN TAPAN MAH KA DHARA DHOOM TAPAN HI TIAG. RAVIDASS MILIHAI MOKH DHAM
SEVA HI TUP AAG ||177||

O ascetic! You keep the fire burning in order to undergo austerities. But this is all fruitless. Therefore, you should renounce this type of practice. You should get the warmth of serving the humanity, says Ravidass. [177]

RAVIDASS RAAT NA SOYIAI DIVAS NA KARYEAI SAWAD. AHNIS HAR JI SUMIRIAYE CHHAD
SAKAL PRATVAD ||178||

A man should not spend night while sleeping and day while relishing the tasty food, and enjoying sensuous pleasures. Ravidass says, while ignoring all disputes he should recite the holy name of God. [178]

RAVIDASS TU KAVACH FALI TUJAI NA CHIVAI KOYAI. MAIN NIJ NAM NA JANIYAN BHALA
KAHA TAI HOYAH ||179||

You are just like that cursed fruit- *Kaavach*, whom nobody wants to touch. You have forgotten the God; therefore, you have become a sinner. Ravidass says how you will get His blessings, when you have not remembered the name of God. [179]

ANTAR GAT RANCHAI NAHIN BAHAR KARAI UJAS. TAI NAR JAMPURI JAHIGAI SAT BHAKHAI
RAVIDASS ||180||

A man, who does not recite the name of God in his mind but only repeats his name in order to show his false devotion to the people, Ravidass says, such a man will definitely go to hell. [180]

SABH SUKH PAVAIN JAAS TAIN SO HAR JU KO DAS. KOYO DUKH PAVAI JASU TAI SO NA DASS
RAVIDASS ||181||

He is really the servant of God, after meeting whom a man achieves happiness. If meeting some person, one faces sufferings; he cannot be called the servant of God, says Ravidass. [181]

HAR GUR SADH SAMAAAN CHIT NIT AGAM TAT MOOL. EIN BICH ANTAR JIN PAROU KARVAT
SAHAN KABOOL ||182||

There is no difference between God, Guru and Saint. This has also been said in the ancient religious books. Who thinks that they are separate from each other he has to bear the wrath of saw on his head. [182]

RAVIDASS JEEV KUN MAR KAR KAISO MILHI KHUDAYA. PEER PAIGUMBER AULIYA KOYO NA
KAHIYE SAMUJAYAI ||183||

By killing an animal how can you achieve the God? Why not this fact has been taught to you by the *Pirs, Prophet* of God, and other religious men, says Ravidass? [183]

RAVIDASS JO POSHAN HAIT GAYU BAKRI NIT KHAYAI. PARRYI NAMAJAIN RAAT DIN TABHU
BHISAT NA PAYAI ||184||

Those people who eat meat of cow, goat etc., daily in their meals, Ravidass says, they may perform prayer day and night, but they cannot achieve the heaven. [184]

RAVIDASS MUDAH KAAT KAR MURAKH REHAT HALAL. GALA KATAVAHU APNA TAYO KA
HOEIH HAAL ||185||

After slaughtering the head of an animal, the foolish people describe it legitimate because it is permitted in their religion. Ravidass says, if they have to cut their own heads like this, only then they will realise the pain. [185]

RAVIDASS JO APAN HAIT HI PAR KUN MARAN JAYI. MALAK KAI DAR JAYE KAR BHOGHIN
KARRI SAJAYE ||186||

The man who kills an animal for his food or livelihood, Ravidass says, he has to undergo horrible punishment in the court of God. [186]

PRANI BADH NEH KIJHYEH JIVAH BRAHAM SAMAAAN. RAVIDASS PAP NEH CHUTIYE KAROR
GAUN KAR DAN ||187||

One should not kill any living being because every creature is equal to Creator. Ravidass says, he cannot get liberation from such sinful deeds by giving millions of cows in alms. [187]

RAVIDASS JIBHYA SWAD BAS JAYO MAANS MACHRIYAN KHAYAI. NAHAK JEEV MAARAN
BADAL APAN SEES KATAYAI ||188||

Ravidass says, who eats meat and fish for the taste of his tongue, one day he will get punishment for this sinful act and he will have to get his head cut for killing innocent animals. [188]

RAVIDASS JEEV MAT MARHI EIK SAHIB SABH MAHI. SABH MAHI EIKHU ATMA DUSARAH
KOYU NAHI ||189||

Ravidass says, O man! You should not kill animal because the God is fully absorbed in every creature. Everybody has the same soul. There is no other soul except God in the world. [189]

APNEH GIV KATAENH JO MAANS PARAYA KHAYAI. RAVIDASS MAANS JOU KHAT HAI TAI NAR NARAKHI JAYAH ||190||

One, who eats meat of animals, has to get his neck cut. Ravidass says, such a person will go to hell. [190]

DAYA BHAV HIRDAI NAHIN BHAKHHI PARAYA MAANS. TAI NAR NARAK MAH JAYEHI SAT BHAKHAI RAVIDASS ||191||

A man, who is not kind and merciful, eats meat of animals, such a person will go to hell, verily says Ravidass. [191]

JIVAT KUN MURDA KARHEH AUR KHAEHUN MURDAR | MURDA SUM SABH HOEIHIN KEH RAVIDASS BICHAR ||192||

The people who butcher animals and eat their meat, have become dead creatures, says Ravidass after full consideration. [192]

PRADHINTA PAP HAI JAN LEHU RE MEET. RAVIDASS DAS PRADIN SOUN KAUN KARAI HAI PREET ||193||

Ravidass says enslavement is a sin. O friend! You should understand this important point because no one loves a slave man. [193]

PRADHIN KOU DEEN KAYA PRADHIN BAIDIN. RAVIDAS DASS PRADHIN KOU SABHI SAMJHAI HEEN ||194||

What can be the religion of a slave? A slave has no religion because he is an irreligious man. Everybody thinks a slave inferior and low, says Ravidass. [194]

RAVIDASS SUNSA JIV MEH, SAKHI SOUN BILGAYE. JIVAN MARAN RAHIS KUN, SAKHI KAHAI SAMUJHAI ||195||

Guru has the power to remove illusion from the minds of people. He can resolve the mystery of birth and death, says Ravidass. [195]

RAVIDASS RAAT NA SOVIAI, DIVAS NA KARIYEAH SUAAD. EH NIS HAR JI SIMRIYEA, CHAD SAGAL PRATVAD ||196||

Ravidass says, O man! You should not spend night while sleeping and day while eating only. You should recite the name of God by renouncing all controversies. [196]

SADH SANGAT PUNJI BHAYE, HOUN VASAT LAYI NIRMOL. SEHAJ BALDIYA LADH KAR, CHALIYO LAHAN PIV MOL ||197||

The name of God, most precious wealth, is available in the company of saints. After reaching the state of spiritual calm, you should load this costly wealth, on the bullock cart of your mind, and achieve the God, says Ravidass. [197]

JAISA RANG SAINBAL KAR, HAIV TAISA YEAH SANSAR. HOUN RANG RANGO RAM MAH, BHANAI RAVIDASS BICHAR ||198||

This world is like the fleeting colour. But I have dyed my inner-self in the permanent colour of God, says Ravidass. [198]

BHOU SAGAR RA TARAN KUN, EIKO NAM ADHAR. RAVIDASS KABHYOUN NEH CHADIYEA RAM MANN PATWAR ||199||

The name of God is the only boat which can take you across the ocean of existence. Ravidass says you should not give up the oar of God's name. [199]

SUMIRAN KOT AGHAN KI, HOVAI SAMANN RAVIDASS. JIOUN KI AGH NIRMULIAYE, PARAM JOT PARGAS ||200||

The recitation of God's name can eradicate millions of sins. The eternal light of God's name has the power to destroy all faults and sufferings, says Ravidass. [200]

RAM NAM JIH RAMIYO, SOI TANU AAPU UJAAS. ANT CHAR HAIV JAYEAI, VAIG CHAIT RAVIDASS ||201||

The supreme man in the world is that, who has totally absorbed himself in the name of God. Because after death

the name of God will only accompany the soul during the last journey, says Ravidass. The wealth accumulated by him will not accompany him. [201]

GURU GIAN DIPAK DIYA, BATI DAYI JALAYE. RAVIDASS HAR BHAGAT KARNAI, JANM MARAN BILMAYE ||202||

The Guru has given you the lamp of knowledge. He himself has lit the flame of this lamp. Now you worship the God and bring to an end the cycle of birth, death and rebirth, says Ravidass. [202]

ANDHLA JO GURU PAEHI TOU SHISH BHAEO NIRANKH. RAVIDASS GIAN CHASHU BINA, KIM MITEI BHRAM PHAND ||203||

If a Guru of the disciple is ignorant then the disciple will also become ignorant. Ravidass says without the lamp of God's knowledge, illusion cannot be dispelled. [203]

MAYA DIPAK PEKH KAR, NAR PATANG ANDHIAYE. RAVIDASS GURU RA GIAN JINU, BIRLA KO BACH JAYE ||204||

The burning lamp of *Maya* attracts the moth of life towards it. Thus the moth sacrifices his life in the flame. Only a rare person saves himself from the attraction of *Maya* with the knowledge acquired from his Guru, says Ravidass. [204]

NIHCHALANAND NIDH MIL, BILGOU AADH APAR. RAVIDASS SUMIRAN SAR SOUN PAEYO DARAS MURAR ||205||

The God is eternal bliss and Lord of all treasures. By reciting His name one can achieve Him and the sufferings of the man will, thus, be eradicated, says Ravidass. [205]

PAL PAL CHIN CHIN SIMRIYEAH, JOU LORAI HAR DUAR. HAR MAJAN VIN SIV NAHIN, BHANAI RAVIDASS CHAMAR ||206||

If a man wants to attain the abode of God, then he should recite the name of God repeatedly. Ravidass, a

tanner, says, without taking a bath in the elixir of God's name one cannot achieve eternal happiness. [206]

BHOU SAGAR DUTAR AAT, KIDHU MURIKH YEHU JAN. RAVIDASS GURU PATWAR HAI, NAM NAV KAR JAN ||207||

O foolish man! It is very difficult to swim across the ocean of existence. Ravidass says, but you can cross this ocean in the boat of God's name and rowing the boat with the oars of Guru's name. [207]

RAVIDASS TAN PIARO PATRA, JHARAT NA LAGYI BAR. JARA MEECH JIYOU AAVEI, JAAT NA LAGHIN VAR ||208||

Ravidass says, the body of a person, without the name of God is just like an autumn season. The body will not take much time to fall off. [208]

SOYI TAN KANCHAN JANEI, JIH TAN NAM PARGAS. RAVIDASS RAM CHINTAMANNI, CHUN DIS AUJ UJAAS ||209||

Ravidass says, only that body is pure like gold which has light of God in his inner-self. The name of God, the precious gem, has the power to fulfil all desires. O man! If you want to earn praise, then recite the name of God. [209]

NIS DIN HAR JU SIMRIAYE, TIAAG JAGAT KAR DHAND. RAVIDASS SANT SAHAILRRA, VICH RAT HOVAI NIRDAND ||210||

A man after renouncing all worldly false affairs should recite the name of God. Saints are providing assistance to man in this world in order to establish relationship with the God, says Ravidass. [210]

JO LOHA PARAS MANN, HINAR KIRAN DAMKAYAI | RAVIDASS RAM PARAS MANN, OH DARAS MEH BORAI ||211||

Ravidass says, as the iron after touching the philosopher's stone becomes pure gold, like this a man after touching the feet of God become pure and sinless. [211]

SAMADH THIT HAVAI SANT JAN, APANHU AAP MITAHI | JIMI GANG SUMANND MILI, RAVIDASS SAMUNDEH BILAH ||212||

Ravidass says, a saint, who sacrifices himself while performing meditation, absorbs himself in the God like the Ganges after falling into the sea absorbs herself in the sea. [212]

AAN BHAVAT NIYARA BASAI, MANN BHAWTA PARDES | AAN DEKHAI UN DARAS BIN, HOVAI DUKH BARRAT GHNAIS ||213||

Ravidass says, the unexpected occurrences dwell near man and which he likes stay far away from him. If a man does not see the glimpse of God's face then this increases his sufferings. [213]

JIYOUN SUDH AABAT PEEV KI, BIRAH UTHAT TAN AAG JOYOUN CHUNAI KI KAKRI, JIYOUN CHIRAKAI TIYOUN AAG ||214||

Ravidass says, when a man starts remembering the God then the fire of separation flares up in his body. When water is sprinkled on a piece of lime, then the water incites the fire in that piece of lime. [214]

JIH NIT DEKHAN CHAH HOUN, TAIN NAINAN TE DOOR. RAVIDASS KEH ANBHAVTAI, REHHI NIKAT BHARPUR ||215||

Ravidass says, you want to see God but you cannot see His glimpse with your eyes because the abode of God is far-far away. But if you want to see the God daily in your inner-self then you should recite the name of God. [215]

KAMDHAIN PAARAS POL, KALAP ROOP RA BAARR. RAVIDASS HAR RA BHAGAT BIN, GRAH TAIN BHAL UJAAR ||216||

Ravidass says, if a man has in his possession a philosopher's stone, desire fulfilling cow of heaven and his residence is surrounded by wish fulfilling trees but he does not worship the God, then his house will be considered as a waste land. [216]

TUH MUH HUM EIK HAIN, TUJH LOUN MOR DOR. RAVIDASS PANKHI JIHAI KOU, NEH AANAT KOYU THOR ||217||

O God! You and me are one. My approach is only up to You, because You are my last refuge. Ravidass says, the ship is the only resort of the bird seagull, like this You are my only shelter. [217]

RAVIDASS PITAM EIK TUH, TUMRAI MIT ANEK | SASS KOU KAMOD HAIN BAHU, KAMOD KOU SASS EIK ||218||

Ravidass says, O God! You are my only beloved one, but there are so many who love You. Like this there are so many *chakors* who love the moon but moon is only one, like You O God. [218]

KOT KALAP JIVAN ALAP, BICH HAR BHAGAT BILAS | HAR SIMRAN SAPHAL JANAM, DUH PHAL LEH RAVIDASS ||219||

Ravidass says, the life of time is limitless, but the life of man is too short. In this short period the man has to meditate on God. Only then he will be successful in his life. He achieves double benefit. He gets happiness in this world and the other world. [219]

ANAND MURAT MITAR KI, RAHEI SADA SADA CHIT PUR. NAINAN HI SAMUHAI REHAT, RAVIDASS NIARAI KA DOOR ||220||

The joyful image of the God dwells in the inner-self of a devotee. The blissful image of the God remains in the eyes. Ravidass says, then how can one say He is near or far away. [220]

KOYAL TARSAI AMB KO CHATRIK TARSAT NEER | RAVIDASS LOCHAI DARAS KO, PRAN PARAT NAHIN DHIR ||221||

The nightingale is yearning for mangoes and the rain-bird for a mythical drop of rain. Ravidass says like this I am desirous of God's glimpse. Without seeing His face I feel dissatisfied. [221]

SASS CHAKOR SURAJ KANWAL, CHATRIK GHAN KI REET | RAVIDASS EIVI MUH RAKHIYO, HIT CHIT PURAN PARIT ||222||

As the *chakor* loves the moon sincerely, lotus flower loves sun and rain-bird *papiha* loves the clouds, like this, O God! I sincerely love you from my heart, says Ravidass. [222]

CHALAT HALAT BAITHAT UTHAT, DHAR HU TUMHARO DHIAAN | RAVIDASS TU MUH MANN BASYI, CHARAN KANWAL KI AAN ||223||

Ravidass says, O God! I meditate upon you while standing, sitting and moving. O God! You have made my mind Your abode because I worship Your lotus-feet. [223]

MURAKH MUKH KAMAAN HAI, KATUK VACHAN BHAYEO TEER | SACHRI MARAI KAAAN MEH, SALAI SAGAL SARIR ||224||

The mouth of a foolish person is just like a bow. His harsh words pierce my body like an arrow. When the arrow of immoral words strikes the ears, then the whole body starts burning, says Ravidass. [224]

RAVIDASS MURAKH SAMUJHAYE NEH BINA BICHAR. HANAI PRAYE ATMA, JIBH LIYAN TARVAR ||225||

Ravidass says, a foolish person does not understand that he has been speaking words without considering. By speaking such words, he has been causing distress to others with the sword of his tongue. [225]

RAM PREM HOUN BARAJ KIM, AB BARJAT NEH KAAJ. ROM RAM AMI RAM GAYEO, TAH MA HOT EILAJ ||226||

Ravidass says, how can I live without the love of God? The elixir of God's name has absorbed in every part of my body. The name of God treats every disease. [226]

NAM MOOL HAI GIAN KO, NAM MUKAT KO DABAR. JA HIRDAI HAR BASAI, PARHI NA JAG VIOPAR ||227||

Ravidass says, the name of God is the only source of knowledge. The name of God is the gate to emancipation.

The God has occupied the hearts of those people who do not involve themselves in the worldly affairs. [227]

EIHU JAG DUKH KI KHETRI, EIHU JANAT SABH KOT. GIANI KATAH HAR NAM SOUN, MURAKH KATHIN ROYI ||228||

This world is crop of sufferings, everybody knows this fact. The wise men are harvesting it by reciting the name of God, whereas the foolish persons are reaping it by weeping and crying, says Ravidass. [228]

KATUK BACHAN NAH BOLIAI, SAB GHAT HAR KO BAAS. EIHU GIAN KOU DAVAR HAI, KAHIN RAVIDASS VICHAR ||229||

Ravidass says, one should not speak harsh and bitter words to any person, because the God is absorbed in everybody. This is the gate of knowledge. [229]

SAT VIDIAN KO PARAI PRAPAT KARAI SADA GIAN. RAVIDASS KAHAI BIN VIDIA NAR KO JAN AJAN ||230||

Everybody should learn the true education and acquire knowledge. Ravidass says, without education, the man is ignorant. [230]

