

The Study of Life and Philosophy of Guru Ravidas

(GURU RAVIDAS PARGAS DI KHOJ)

Author

ROOP LAL ROOP
(State Awardee in Educational Matters)

Translated into English by :

AMBASSADOR RAMESH CHANDER
IFS (Retired)

Published by:

BRITISH RAVIDASIA HERITAGE FOUNDATION

BRIEF BIO-PROFILE OF ROOP LAL ROOP

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Occupation	: 01.06.1977 to 30.11.1979 Zonal Assistant : 01.12.1979 to 28.05.1990, S.S. (Master) : 29.05.1990 to 18.03.1999, Head Master (Selection through PPSC) : 19.03.1999 to 08.08.2008, Principal (Selection through PPSC) : 09.08.2008 to 10.07.2010 Dy-District Education Officer, (Sec.) : 10.07.2010 to 31.01.2016 District Education Officer (S.E.) –Retired
Departmental achievements	: Awarded with State Award–2003 by Punjab Government for the best service in the Education Department – Awarded seven times by District Administration Tarn Taran and Kapurthala for Excellent Services in various fields. Sirjana Kendra, Kapurthala – honoured with Dr. Sarvepalli Radha Krishnan Excellence Award–2021
Literary Achievements	: Approved as Shiyar (Poet) by All India Radio, Jalandhar, – Continued participation in Doordarshan, Jalandhar's programs like 'Darpan', 'Mera Pind Mere Khet', 'Parivaran Lei' etc.
Awarded by Punjabi Likhari Sabha, Jalandhar	: Jeevan Darshan–Sant Indradas (1994)
Books	: Mitti Di Khushboo (1998) Edited
Co-authored Books	: Kaav Rishman (2020) Edited : (1) Mehkhan (1978), (2) Dhiyaan Dhiyaanian (2004), (3) Sidha Rah Shivian Nu Jave (2007), (4) Hal Murida Da (2013), (5) Kalaman De Sirnaven (2015), (6) Kalman Da Safar (2017), (7) Virse De Pujari (2018), (8) Iko Rah De Pandhi (2018), (9) Jagat Gur Baba (2019 Punjabi), (10) Jagat Gur Baba (2019–English), (11) Haiku Sansar (2020), (12) Rang Birangian Kalman (2020), (13) Balihari Kudarat Vasya (2020), (14) Boond Boond Samudra (2021).

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DEDICATION

In the memory of my younger brother,

Resident of the Heaven,

Late Kaka Kulwinder Singh Nar

Son of Shri Biru Ram Nambardar

and Shrimati Raj Kaur

THEME SABAD (BANI) OF THE BOOK

Begampura Sahar Ko Nau!!
Dukh Andohu Nahi Tih Thaaoo!!
Nan Taswis Khiraj na Maal!!
Khauf Na khata Na Taras Jawaal||1||
Ab Mohey Khub Vatan Gah Payee!!
Uhan Khair Sada Mere Bhai||1|| Rahaa||
Kayam Dayam Sada Patishi||
Dom Na Sem Ek So ahi||
Aabadaan Sada Masahur||
Uhan Gani Baseh Mamur||2||
Teo Teo Sail Karehi Jeo Bhava||
Maharam Mahal Na Ko Atkava||
Keh Ravidass Khalas Chamara||
Jo Ham Saheri So meet Hamara||3||2||

The pinnacle of Guru Ravidas' philosophy: 'Begampura Sahar Ko Nau' is the world's first shabad which he uttered for the social, economic and political equality of man.

– Roop Lal Roop

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A VENTURE WORTHWHILE

Dr. Sarwan Singh Pardesi

‘Guru Ravidas Pargas Di Khoj’ – The Study of Life and Philosophy of Guru Ravidas seems to be a catchy name but its inner layer appears to adopt a decisive approach about Guru Ravidas. From the title rises a desire of deep study about Guru Ravidas. The fact that this book is named ‘Guru Ravidas Pargas Di Khoj’ and reach this serious point of study and understanding also points to the deeply honest endeavor of Roop Lal Roop, the learned author of the book. Arriving at a final decision about any historical entity is a very difficult task but the overall effort of the author is evident from this selfless venture of his. It is clear that his heart and mind is not to create a cheap book but to initiate a serious discussion about Guru Ravidass. Compared to what has been written and said before this enterprise of his, this work certainly has its own special significance as it is not a mere bookish knowledge but a sincere effort to reach right conclusions.

Roop Lal Roop, the author of the book has discussed the life and mission of Guru Ravidas with great detail. He has collected under different titles the verses and thoughts presented the details of life and philosophy of the great Saint in the books that have been written about Guru Ravidas. It is a painstaking exercise to put the matter in the form of a good book. Compared to what has been written/said before this venture of his, this work certainly has its own special significance. Because of this, instead of being just a generic work, this book draws attention to its inventive content. This is the reason why this book has the status of a research work. In this sense, on the basis of the facts presented by the author, the importance of this book and the author’s research become the focus of the reader’s attention.

Roop Lal Roop, the author of ‘The Study of Life and Philosophy of Guru Ravidas’ has discussed the life and works of Guru Ravidas with great detail. The author has collected under different titles the books written about Guru Ravidas and the various books (Granth) found in the name of Guru Ravidas and the ideas presented about the life of the great Saint. He has made it the subject of his study by remaining neutral despite having a different opinion from those authors/compilations by not making them the subject of undue criticism. Instead of finding weaknesses in those authors/compilations, the author has focused more on his own assumptions based on his research skills. This is the reason why this work of his turns out to be the treasure of his new study. Even though writing about great (Guru) personalities is free from any illusions but while writing about such a religious personality, it is very difficult to avoid the influence of his supernatural greatness, his divine influence. Even so, even after entering the period of scientific thought and practice, under the influence of medieval thought, we could not free ourselves from the recognition of any external (divine-magical) intervention at the social level. This has two implications. On the one hand, by accepting such a religious/great personality, we are denying our self-importance as human beings and are proving that if the so-called God’s hand was not on the head of such a personality, then his own importance would be lost. There was nothing like this. Secondly, it has the opposite effect on the people, that instead of appreciating the merits of the personality concerned, an external invisible force (God) ‘places a gracious hand’ on his head. One becomes more interested in the greatness of the great man

and consequently, the study of the respective personality becomes a bridge to religious beliefs/superstitions. The encouraging thing is that Roop Lal Roop has largely shown interest in avoiding this influence. This is the reason why he does not leave the path of logic while considering the life and teachings of Guru Ravidas.

Every historical figure is a product of contemporary social conditions in the making of ones persona. Contemporary socio-cultural and economic relations have the greatest influence in the emergence of a personality as a god, leader, warrior, thinker or revolutionary personality and the corresponding personality is a product of that social order and social contradictions. In scientific terms, such a personality is a product of the contemporary socio-cultural and economic structures, the challenges faced by the people, instead of being a work of God's mercy. Therefore, it becomes necessary to observe and test the actions of such a person in the prevalent scenario. Without doing so we are not appreciating his social contribution, assess his social role and can't appreciate his contribution. Roop Lal Roop, according to his ability, has protected the evaluation of Guru Ravidas's contribution (Ghalana) from getting distorted.

In his book, the learned author has elaborated on the birth, place of birth of Guru Ravidas and through a comparative study of the pre-determined dates of birth in the pre-written books. He has presented his decisive opinion about the date of birth and leaving the Chola (Passing away) of Guru Ravidas. Despite all these endeavors, another aspect demands our attention. Guru Ravidas is not a separate entity; rather he is a member of his social segment that is Dalits. The society at the time of Guru Ravidas was divided into four Varnas (castes) according to Brahminical thinking and conduct. Guru Ravidas's caste falls in the lowest category, given the status of Shudras and Untouchables. This class is not allowed to live in the settlements of villages and cities and its settlements are kept far away from the urban settlements so that it can stay away from their shadow or company. This class is forbidden to dress, eat, drink and adorn themselves like the people of the upper class. Not only is this, even in those settlements, a keen eye kept on their intermingling to ensure that they do not hold any grudges against the rulers/occupiers/Brahmin class. They had no right to get educated. In spite of such need and importance, the working class is being considered as a burden on this earth. Any attempt like reading/listening was meted out to this class with severe punishments. Therefore, the most important thing is that Guru Ravidas and the social relevance of his teachings should be considered more so that the needy masses can take his guidance and gain freedom from the feudal/capitalist system. He could make conscious efforts for the working class to attain a respectable place in the society and ultimately develop the courage to fight and die for the establishment of 'Begampura' (a place without sorrow and misery).

In his book, the author has also drawn attention to the trend of separating Ravidas Bani from Guru Granth Sahib. This aspect demands special attention. The Guru Sahibs including all the Saints (Bhagats) have made a conscious effort to prepare the oppressed people to stand up against feudalism/royalty; Nizam's (Establishments) oppression and plunder get united to form a separate platform and independent society. The entire Guru Granth Sahib is a vision of the heroes of human freedom against the oppressor class (Jarwal Jamaat) for the establishment of a free society by making headlong efforts for the achievement of human freedom. For the fullness and maturity of this vision

(philosophy), the Guru Sahibs themselves, understanding the relevance of the thinking of Guru Ravidas and other scholars, philosophers and sociologists, have included their verses in the Guru Granth Sahib and its lofty ideals and vision. Considering the thought of these revolutionary leaders as equal to their own thought, they have given it a place in the Guru Granth Sahib. From Guru Gobind Singh to Banda Singh Bahadur, the entire Sikh movement, consisting largely of workers, farmers and artisans, fought for the freedom of the oppressed (Dabel Jamaat – including the followers of Guru Ravidas). Unfortunately, after Banda Singh Bahadur, against the thinking and practice of Guru Sahib, the state that was established in the shape of ‘Sikh Raj’ under the leadership of Maharaja Ranjit Singh was the same feudal system against which the Sikh movement was fighting. The result of this was that the feudal system was once again established in Punjab, which adopted the same behavior with the depressed and oppressed masses as it had been doing before. This hateful regime already started treating the oppressed people with hatred and discrimination. By owning all the Guru-dhams (religious places) and Guru Granth Sahib, they tried to prove that they were the real heir of the Guru Granth Sahib and the Sikh movement and the dalit classes (kammi-kamin) will not be permitted to join and come close to the mainstream of the society.

This is the situation of separating the verses of Guru Ravidas from the Guru Granth Sahib and installing them in the religious camps (Deras). The deras hope that people will continue to gather at their Deras just like the Gurudwaras and they will also continue to enjoy the income of offerings like the Jamaat (coterie) occupying the Gurudwaras and the Guru Granth Sahib. But this is causing the biggest loss to the oppressed people and also the Sikh movement. The operators of these camps (Deras) have made the Guru Granth Sahib the target of their protest, instead of blaming the Gurudwaras and the looters professing Guru Granth Sahib. This behavior has created an environment for the poor masses to be alienated from the Guru Granth Sahib and to oppose it. The Dabel Jamaat (oppressed class) should remember one thing that no compassionate personality like the Guru Sahibs will be born in the future. Therefore, the people of today’s separated Dabel Jamaat should understand that there would be no one to hold their hand and call them to come along. Today’s separated Dabel class (dalits), in its scattered and divided form, will be left to bear the brunt of the caste system once again. The vested interests (so called high-castes) want that the spirit of fearlessness and bravery that the Gurus instilled in the Dabel Jamaat (oppressed masses) should be eradicated and these people should once again be made their slaves and subservient. Therefore, the heirs of Guru Ravidas need to consciously refuse to fall into this Brahminical trick. These camps (Deras) have neither their own thinking, nor philosophy, nor any organizational structure for the freedom of the oppressed class, nor can the saints of these camps (Deras) give any organizational leadership and they are not ready to make any sacrifice for the dalits, their own social edifice.

Through this work, the author has also pointed out many such other burning issues and has given solid food for thought. The author is to be congratulated for this venture.

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ABOUT THE RESEARCH BOOK

The book ‘Guru Ravidas Pragasu Di Khoj’ – The Study of Life and Philosophy of Guru Ravidas is the result of constant research over the years. Having being born in a Ravidasiya family, the writer was privileged to participate in the Nagar Kirtans, which were then called processions (Jaloos), organized in prominent villages on the occasion of Gurpurab from his childhood. Listening intently to the speeches of old saints, musicians (ragis, rababis, dhadis, singers), poets, etc., who participated in these events, his life history was engraved on my infant mind. Till 1975, some booklets and life narrations (Janam Sakhian) were also available to read. In all the stories heard and read viz., Make stones swim in the Ganga, Offer of Damri (low denomination coin) to the Ganga, Receive bracelets studded with diamonds from the Ganga, Demonstrate sacred thread of all ages (Char Yugan de Janju), Eat Community food (Preeti Bhoj) with Brahmins, Water to Multan, Offer nectar to King Pipa from the tanning tub (Kun), Bless Rani Jhali, Mirabai and Sultan Sikandar Lodhi among others used to be prominent narrations/occasions. For me, the life of Guru Ravidas was limited to only this much.

I read the book of Dr. Padam Gurcharan Singh “Guru Ravidass: Thinker and Poet (Guru Ravidas Vicharak Te Kavi)” in 1987. It was for the first time that it was known that there was a great difference of opinion among the scholars about his name, date of birth, place of birth, parents, marriage, Guru’s death (Jyoti-Jot Samawana) etc. While reading Dr. Padam’s book again and again, the dream of exploring the correct information, lost in the dust of the past, came to my mind. But due to the lack of any proper guidance, this dream wandered in the mind for a long time like a weaver’s web. Therefore, I used to read the booklets, tracts, magazines, newspaper articles, research books etc. frequently and took necessary notes from them. This process continued for a long time. But instead of seeing a comprehensive glimpse of the life-philosophy of Guru Ravidas, it became more and more blurred. An attempt has been made to clear this blurriness in this book.

After retiring from government service in January, 2016, I decided to realize the dream I had cherished for a long time. While studying various scriptures, I got information that Guru Ravidas ji travelled about 40,000 km in four directions during his long life of 126 years. He preached in 94,000 religious congregations (Satsangas) to embrace the whole humanity while travelling and touring on foot. After Mahatma Buddha, he was the great personality (Yug Purush) who appeared on the world stage and chose the mode of spiritual journeys to convey his divine message to the masses. His path was also different from the journeys of Nath Jogis (Sect of Saints). Its purpose was to uplift the society without following any creed or religion, high and low, caste, discrimination and ritualism. Therefore, in order to find out about his social welfare activities, from Kashmir to Kanyakumari and from Jagannath Puri to Dwarka, wherever his blessed feet lay, the writer himself went and saw the prevailing realities there and studied and analyzed these with his own eyes. The author of these words also travelled to Nepal and Bhutan for this purpose. During these trips, it was noticed that the research books of renowned scholars were far away from the reality on the ground. Many of the facts shown by them did not match with the local geography. But considering the research writings

of these scholars as a scale or base, many researchers had done their Doctorates and had taken degrees and many were striving to do so. But no writing capable of removing the veil from reality could be found. Some researchers, fearing the whip of their guide, have done their job by superfluous means (Loon Gunnan) and did not delve deeply into the life-philosophy of the Guru. Some of them have rejected the facts recorded in the earlier research books without any argument in order to get gold medals from the generous medal givers, Dera Heads. The conclusion is that the life and philosophy of the Guru is systemically adulterated.

So far we have no other source of the authenticated poetry (Sabad or Bani) of Guru Ravidas Ji other than that enshrined in Sri Guru Granth Sahib. Even though many books and research books have been published in the process, but no researcher has tried to remove the errors in rest of the Bani of the Guru. Most of the researchers have recorded the verse (Sabad/Bani) in their thesis as a mere filler, consulting/considering only one book as the basis and did not pay any attention to rectifying the mistakes. In this way, while reading and comparing various books, the meaning of many words has changed. If we leave the scholarly research books of Guru Ravidas' Bani, popular in Ravidasia society namely; Amritbani Guru Ravidas Maharaj Ji, Sri Ravidas Deep, Adi Prakash Ratnakar, Sri Ravidas Pargas, Gursikhya Sahib, Aadi Gurbani Granth, Aarti Gutka Guru Ravidas etc. are some of the prominent texts. But there are not only differences in the combinations of shabads found in these scriptures, but there are also innumerable additions and deletions of words. It can also be seen in 'Amritbani Guru Ravidas Maharaj Ji' which is the latest publication.

In order to find the origin of Guru Ravidas Bani, each word (letter) has been cross-checked against the criteria of standard dictionaries by visiting the Deras associated with him established all over India and relying on more than five dozen texts and research works available in the libraries of various universities and colleges in Punjabi, Hindi, English, Sanskrit, Marathi and Gujarati languages. What has been recorded in this book is the matter revealed by Sahib-e-Kamal Guru Ravidas Ji. Rejecting the erroneous additions done by the new writers by inserting/using the name of Guru ji, no space has been given in this research book. Therefore, 126 shabads and 216 shlokas uttered by the Guru which came to our knowledge after research have been recorded in this book.

The historical place 'Baikunth Keel' associated with Guru Ravidas life-story has also been referred as 'Baikunth Kol' (near Balaji Mandir Trupati), 'Ravidas Kund' (near Chiwar Station (Gujarat), 'Ravidas Kund' at Junagadh by some scholars. All the misconceptions found in the research books about 'Ravidas Kund' at Ellora in Hyderabad, 'Ravidas Kuti' in Mandogarh (Rajasthan) etc. have been identified in this research book with the help of personal journeys. With this, an attempt has been made to curb the tendency of providing wrong information in various books to the Ravidassia society.

The 8 journeys of Guru Ravidas Ji have been arranged from a historical point of view based on the study of about 200 research texts and Bharat Darshan (Tours and Travels) through the breadth and length of the country and also Nepal and Bhutan as well as conversations and dialogue with many wandering Sadhus, Yogis, Ascetics, Deradars, Scholars, etc. In these journeys, stories heard in

childhood from the forefathers who came from Pakistan after partition of the country have also come handy. Many new places, discovered during Bharat Darshan, which were visited by Ravidas have also been brought to light. It is hoped that these historic places will be transformed into living memorials sooner or later and will prove to be milestones for the entire Ravidassia community to get united. Therefore, I feel immense pleasure in dedicating this research book to the Ravidassia community.

My gracious wife, Sital Kaur contributed immensely for bringing out the book ‘The Guru Ravidas Pargas Di Khoj’. She took all responsibilities of the household on her shoulders during my Bharat Darshan and gave me time and opportunity to engage with the history of the Guru. Principal Harmesh Lal Ghera, State Awardee preserved the precious treasure of Guru’s history by continuously printing the texts of rare scriptures sent through WhatsApp during my travels from place to place. Thanks to him for all the help in writing this book. The encouragement of Principal Satpal Sodhi and Mukesh Kant Mall, Accounts Officer never let me feel alone in the long and risky journey and their support kept me going. Thanks to Kundan Lal Badhan (Buddhist), Master Ramdhan Nanglu, (Great Thinker), Prof. Hardeep Rajaram and Harmeet Singh Atwal, members of Bharatiya Sahitya Akademi, New Delhi, who always kept the doors of their libraries open to me and kindly helped me with the draft of this research book. They gave valuable suggestions to make this research book see the light by going through it carefully. My special thanks go to Dr. Sarwan Singh Pardesi who read the manuscript of this book and found the words to call this a ‘Venture Worthwhile’. I respect Dr. Pritpal Singh Mehrotra Ji who gave valuable suggestions in naming the book in keeping with the spirit of the book. Thanks to the divine spirits of Nar Mandir Bohan, Hoshiarpur (Punjab) whose blessings eased my every difficulty in this endeavor. Varinder Sharma also deserves thanks who gave great support to type the draft of this book in record time even in the dreadful days of Corona epidemic. The text of the verse (Bani/Sabad) in the book has been recorded carefully. Nevertheless, I apologise for any inadvertent mistakes (Ukai), if any.

Although, this research book is the result of years of research yet the details/references contained in it are not final. The success of this book will be seen in the future researcher’s efforts who take forward the caravan of Guru’s Mission.

In the end, I beg pardon from Guru Ravidas Ji for many shortcomings which might have been left in my writing about his lofty life and mission. It is also possible that my research has not been complete and upto the mark due to many things but the readers have ample information about it. We will be waiting for your valuable suggestions to improve the next edition.

Roop Lal Roop
(State Awardee)

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Date: 10.01.2022

CONTEMPORARY SCENARIO

Shri Guru Ravidas Ji has been the great humanistic prophet of Bhakti Movement. For the people of Ravidasia religion, he is the voice of God and a folk hero for the people. His life study makes human life understandable in various political, religious, social and economic situations. That is why his life is considered to be an amalgamation of unique, special, important and glorious events in the history of India. After Mahatma Buddha, he has the great honor of giving a common message of social interest to the world. He made a valuable contribution in improving and reforming the social community by erasing the caste, high-low, untouchability and other differences that have existed for centuries in the Indian society. Due to the oppression of Brahmanwad and Manuwad (Caste-based social system), the indigenous (Mool-niwasi) people of India were suffering. Guru ji showed them a ray of hope after 2700¹ years. He rekindled the flame of devotion and worshipping of God in their homes.

Guru Ravidas's name is prominent in the galaxy of Saints of the Bhakti Movement due to his relentless struggle. He raised a strong voice against the rulers, fundamentalists, ritualistic priests, etc. and created lofty ideals for the welfare of the afflicted masses. His philosophical thought is not specific to any caste or religion. Rather, it is for the entire humanity and is free from geographical boundaries. He was the first prophet in the known history of India after the extinction of the Indus Valley Civilization. The people of Chamar, Mochi, Dhedh, Chammaktaiya, Jatiya, Jatava etc. (name of various castes of Shudras) castes have accepted him as their leader and Guru. In the Saint tradition, the people of these castes feel proud to call themselves Ravidasia or Raidasi due to the great strides taken by him in reforming the society.

After more than 600 years, the Ravidasia or Raidasi people following the footsteps of Guru Ji, establish Ravidasia Dharam on the auspicious day of Magh Purnmashi on January 30, 2010², in the presence of more than 10 lakh devotees. They compiled and recited his divine hymns 'Amritbani Satguru Ravidas Maharaj Ji' on the occasion of Shubh Avtar Purab (Birthday of Guru Ravidass) at Seergoverdhanpur (Varanasi) at a grand function blessed by the Revered Saints of the community (Saint-Mahapurusha). Not only in India but also throughout the world devotees of Guru Ravidas recognize this as their distinctive identity.

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1. It was in Sapta Sandhu that the mightiest Shudra king, Shambara, ruled before the Aryans had invaded it in 1300 B.C. Shambara had one hundred castles spread over his empire which extended from Afghanistan to provinces of Sindh and Punjab. These castles were destroyed by the invaders after bloody wars fought over a period of forty years. The victory over Shambara was the greatest event for the Aryans because after conquest of Sapta Sandhu, the doors of Indo Gangetic plains lay open to them for further advance to the east. **A.R. Darshi, Shudra's Lost Glory, First Edition–2001, Page–10**
 2. The Sant Samaj decided to launch 'Ravidasia Dharam' and instal 'Amrit Bani Satguru Ravidas Maharaj Ji' as religious book. Accordingly Ravidasia Dharam, Amrit Bani Satguru Ravidas Maharaj Ji and HAR (i) were announced on 30 January 2010 in the Presence of more than ten lakhs of devotees from India and abroad at the auspicious, occasion of 633th Guru Ravidas Jayanti day at Shri Guru Ravidas Janam Asthan Mandir, Seer Goverdhan Pur Varanasi.

Chain Ram Suman, Mircales of Jagat Guru Ravidas Ji, Page 45–46

In the creation of Ravidasia Dharam (religion), the message was spread all over the world that Guru Ravidas Ji was a great Ascetic (Saint) filled with devotion to the Lord (God), a supreme man who relieved the sufferings of the afflicted, an image of renunciation above delusion, a divine thinker of the saintly society, the preacher who guided the Kings and Maharajas, the World Guru who respected the four Varnas (Caste division of the Hindus) and the perfect man (Kaamal Mard) who destroyed the Varna system. He inspired the humble, poor, needy and struggling people of the society to work to live a dignified life in the society.

With a view to know the relevance of Guru Ravidas's life and his divine message, it is necessary to examine his contemporary political, religious, social and economic conditions; which he inherited and due to which the indigenous people of India (Moolniwasis), who were rulers, were condemned to face the most abominable and miserable conditions for centuries.

Political situation—The Tughlak Sultanate was on its last breath in 1414 at the time of Guru Ravidas's birth. After the death of the last Tughlak Emperor, Nasir-ud-Din-Mahmud Shah (1394–February 1413 AD), his Wazirs (Ministers) and Amirs (Advisors) installed Daulat Khan Lodhi on the throne of Delhi. But he proved to be an extremely weak King. Syed Vanshi (Lineage) Khizr Khan on 28 May 1414 removed him from the throne and laid the foundation of 'Syed Dynasty'. After Gulam dynasty, Khilji dynasty and Tughlak dynasty, Syed dynasty was the fourth Muslim dynasty to sit on the throne of Delhi. In fact, in 712 AD with the attack of Muhammad-bin-Kasam on Bharat, the way for the Muslim invaders to loot the wealth of India was opened.

The early Islamic raiders in their religious zeal not only looted the property of the Idol-worshipper Hindus but also vandalized their temples. Many Hindu women were made slaves and auctioned in the bazars (markets) of Ghazni for two Dinars each. The period of more terrible repression of Mahmud Ghazni was from 1000 to 1025 AD. After seventeen attacks, he plundered Hindu temples on a large scale and looted countless gold, silver and wealth and took them to Ghazni. He, in 1025, attacked the temple of Somnath with only five thousand raiders, brutally killed 25000 Hindus and looted the entire treasure of the temple and broke the idol of Somnath with his own hands and left. After that, the period of Mohammad Ghauri's attacks began. Taking advantage of the weaknesses of the then rulers, he won Multan in 1175 and Lahore in 1179. After defeating Khusro Malik in 1186, he captured all of Punjab. Thus, he became the first Muslim King to lay the foundation of an Islamic state in India. He remained the ruler of India till 25 March 1206. On his way back to Ghazni, and was assassinated by some Shia rebels and Hindu Khokhars while offering evening prayers at Damik (in present-day Jhelum district of Pakistan).

Muhammad Ghauri had no son of his own. Therefore, after his murder, the Sultanate (Territory) fell into the hands of his famous slave Qutbuddin Aibak. The foundation of the Turkish Sultanate was, thus, laid in India; which is also famous in history as slave lineage (Gulam Vansh). Qutbuddin Aibak¹ was a tyrant King. He inflicted unspeakable and intolerable oppression on the Hindus. He

1. It is mentioned (in Jibakat Nasari) on Page 9 that at the time of conquer Bihar Qutbuddin murdered about one Lakh Brahmins and burnt the famous Library of Hindus.
(Daulat Rai, Sahibe Kamaal: Guru Gobind Singh Ji Edition–1983, page–13, Gurmat Sahit Charitable Trust, Bazaar Mai Sewa, Amritsar)

demolished all the temples in Meerut and built mosques. He demolished 113 Hindu temples in Kalanjar city alone and made, those who did not accept Islam, to sleep forever. Even the rulers behind the slave lineage (Gulam Vansh) did not show any leniency towards the Hindus.

The conditions in India were such that whenever a Sultanate or ruler changed, Hindus were targeted. During the rule of the Khilji dynasty after the Gulam dynasty, Alauddin Khilji massacred Hindus and shed rivers of blood. His dark feat of tying the blind to the horses' tails still haunts him in history.

Jalaluddin Khilji cut the heads of fourteen thousand Hindu priests and placed them on the walls of the fort. By lighting a lamp on each head, he spread terror among the people and later threw the heads into the river Jamuna. He shamed humanity by awarding twenty thousand children, men and beautiful women to his religious people to build his glory reputation.

During the rule of the Tughlaq dynasty and the Syed dynasty, the massacre of Hindus came to a halt. But the demolition of their temples continued. Alauddin Alam Shah, the King of the Syed dynasty, was at odds with his Chief Wazir (Minister), Hamad Khan. He handed over his rule to Bahlol Lodhi, who died on 19 April 1451 AD. On that day, he declared himself King and laid the foundation of the Lodhi dynasty in India. With the establishment of the Lodhi dynasty, bad days began again for the Hindus, which became more tyrannical during the rule of Sultan Sikandar Lodhi. He himself has written, "I have converted 4,32,000 infidels and killed 2,63,000 Hindus, in return for which the Almighty Karim will always keep the door of heaven open for me and my descendants."¹

After the death of Sikandar Lodhi, Hindus either became Muslims or started living like Muslims. No one had the courage to name the deities or worship them. A sense of humility and inferiority had taken root in them. They used to dress like Muslims and carry 'Kateb' (Quran) in their hands while going out of their houses.

On the other hand, Muslim historians describe Sultan Sikandar Lodhi as an able, just, kind and tolerant ruler. The author of 'Tarikhe Dawoodi' writes, "Sikander Lodhi was a kind and just King. He was an epitome of tolerance. He was well known for his open-heartedness, humility and respect for others. He had no desire to put on extra flamboyant clothes for his pomp and show to demonstrate his might. No man had access to him who was of bad conduct. He always lived in the company of religious men. He used to get inspiration from good people and he was bright in mind and pious in body. He never tried to fulfill his lusty desires; he was always afraid of God and always kept his people's welfare in mind. He was a great, judicious, courageous and fearless King who looked at the rich and poor with the same eye without any discrimination. Every human being was equal to him. He was running his State on proper lines by imparting justice. He always tried to make his people happy and he himself helped the distressed."

Although, Sikandar Lodhi's harshness towards Hindus and the inexorable oppression he inflicted

1. Borrowed; Surinder Singh Johar, Sh. Guru Nanak Dev Ji, Edition-2004 A.D., Page-13.

on them will always be written in black letters in history yet the rest of the royal qualities shown by the author of Tarikhe Dawoodi appear to be correct. Being a follower of good people, in 1489, on his first visit to Banaras after becoming the King, he was deeply impressed by the humanitarian campaign of Guru Ravidas and Satguru Kabir and respectfully invited them to his Court and bowed before their divine power. After getting rid of his skin disease, he invited Guru Ravidas Ji to Delhi with complete respect and gave him a Royal welcome. In gratitude for his recovery from illness by the grace of the Guru, he allotted him a large Jagir (Estate) of 700 Bighas at Tughlaqabad (Delhi). Demolition of Hindu temples and propagation of Islam was a part of his policy like that of other Muslim rulers which started from the time of Mahmud Ghaznavi and continued till the time of Emperor Aurangzeb.

Ibrahim Lodhi, the last King of the Lodhi dynasty, was killed on the battlefield of Panipat on April 21, 1526, fighting a decisive battle against Babur. His 16000 soldiers were also defeated in this war. The bones of about 6000 warriors were scattered around the dead body of Ibrahim Lodhi. After conquering the battle of Panipat, Babur deployed his forces to conquer Delhi and Agra. After the complete victory on 27 April 1526 A.D, a proclamation was read, in the main mosque of Delhi, in the name of Zahiru-ud-Din Muhammad Babur and the foundation of Mughal rule in India was laid. The Mughal rule ended with the last Mughal emperor Bahadur Shah Zafar after 331 years in 1857 A.D. with the abdication by the British.

From the political point of view, Guru Ravidas Ji's time was full of turmoil. In order to maintain their grip on the common people, during their 126-year long lifespan, all the Muslim rulers inflicted great oppression on the Hindus. Guru Ravidas Ji not only remained steadfast in such a horrible period but he also gave the concept Democratic Socialism in the form of 'Begampura' to the contemporary rulers. He reminded Babur who came to seek the life of his son Humayun.

**Sab Hakam Hooye Bawre, Man Meh Karye gumaan
Gathari sirr par paap ki, Ravidas na dargah maan.**

Guru Ravidas Ji gave a message to the common people with his divine light even in extremely unpleasant situations.

**Pradhinta Paap hai, Jaan Lehu re meet|
Ravidas das Pradhin siu, kaun kre hai preet||170||
Pradhin kau din kia. Paradhin Bedin|
Ravidas Dass Paradhin Ko. Sab hi samjhe heen||171||**

Religious Scenario

India is the only country in the world where many religions and beliefs have been prevalent for centuries. Among the major religions Jainism, Buddhism, Hinduism, Islam, Sikhism, Christianity etc. are notable. Sufi faith, Nath faith and Sant faith can be counted among the faiths. By the time of Guru Ravidas Ji's arrival, Jainism had been swallowed up by Hinduism and Buddhism was fighting

a losing battle for its existence. On one side, the Muslim rulers were preaching Islam with the force of the sword and on the other side; the Sufi saints were inspiring the way to reach the dictum “One God” by crossing the stages of the Eight Paths (Abudiyat, Ishq, Juhad, Marfat, Wajd, Haqiqat, Wasl and Fanha). They were engaged in bringing the masses under the flag of Islam. Harmony was missing from the society. India had to pay the price of Hindu polytheism and caste system in the form of centuries of slavery. The people of the fourth Varna were deprived of practicing any religion. They were strictly prohibited from reading, listening and reciting the Vedas. The violator had to pay the price in the form of severe punishment. Therefore, the victims of the fourth Varna turned towards Islam, where they were blessed with equality. In this way, there was widespread violence in the society. At such a critical time, Guru Ravidas Ji condemned the Brahminical (Varan Vivastha) system and ordered to strengthen the masses with spiritually:

Brahman Bais Sood Aru Khatri Dom Chandar Malech Man Soy||

Hoi Punit Bhagwant Bhajan Te Apu Tari Tare Kul Doi||1|| **G.G. Sahib, Page-858**

Jo teri Sarnagta tin nahi bharu||

Ooch nich tum te tare aalaj sansar|| **G.G. Sahib, Page-858**

Owing to the prohibition from reading and worship, the Shudras were made to consider themselves inferior. In order to remove their sense of inferiority, rejecting the ritualistic approaches of Hindus, he gave the message of ‘Satnam’ – Almighty’ and uttered-

Namu Tero Aarti Majanu Murare. Hari Ke Nam Bin Jhutte Sagal Pasare||Rahau||

Nam Tera Aasano Nam Tera Ursa, Nam Tera Kesaro Le Chhitkare||

Nam Tera Ambhula Nam Tera Chandano ghasi Jape Nam Le Tujhahi Kau Chare||1||

G.G. Sahib, Page-694

Guru Ravidas Ji gave high priority to human equality to establish religious tolerance. He blurred the weapons of graded inequality and said:

Muslim sio dosti| Hinduan Sio Kar Preet||

Ravidas Jot Sab Ram Ki| Sab hain apne meet||141||

Sabna doyu haath paag| dou nain doyu kaan||

Ravidas Parathak kaise bhaye| Hindu aru muslman||142||

Ravidas Kanak katak meh| Antar hei kish nahye||

Taisu hi antar nahye| Hinduan Turkan maahi||143||

Hindu turk mahin bhed nahin| Doyu aaye ek dawar||

Pran pind lohu aik hai| Keh Ravidas Vichar||144||

Guru Ravidas Ji tried to bring the entire humanity into one Mala (necklace) during his sojourns in the country and abroad. Describing religion as the path to the welfare of humanity, he rejected the ritualistic structure and described everyone as a part of God and made a valuable contribution in bringing the Bhakti Movement on the new thinking.

Social Conditions:-

Due to the coercion and tyranny of the Muslim rulers during the times of Guru Ravidas Ji, the hold of the Hindu caste system was loosening day by day and Islam was gaining a firm footing. Jainism and Buddhism had given up the struggle to defend their existence.

The Hindus were mauled badly in their struggle in defending themselves but they were not ready to give up the stubbornness of Tulsidas and his assertions of 'Dhol Ganwar Shudra Pashu Nari, Yeh Sab Tadan Ke Adhikari' – Animals, Illiterate, Outcastes, Animals, Women should be subjected to punishment – Even when they were stuck in the swamp of Such-Bhit, they never called to join hands with the foreign raiders by standing the Shudras with them. It was Satguru Kabir who raised his voice condemning the Hindu caste system.

Jan Thoon Braahaman Brahamanee Jaaya ||

To Aan Baat Kaahae Nehee Aaya ||

Tum Kat Braahaman Ham Kat Soodh ||

Ham Kat Lohoo Thum Kat Dhooth ||

G.G. Sahib, Page-324

The life of the people of the fourth Varna was extremely painful. They were prohibited from reading, listening and reciting the Vedas. They were forbidden to go on pilgrimage. Their karma (job) was the service of the first three Varnas and they were forced to subsist on the left-overs of the high castes. Guru Ravidas ji, shaking the roots of high-low, untouchability and caste system said that everyone is a part of the one Lord (God). He gave a message to the entire creation that no Class or Caste had monopoly over the Lord (God). He was common to all and all belong to Him. He said–

Ravidas jaat na Pooshyee| Kye jaat kay paat||

Brahman Khatri Bais sood| sabnah ka ek taat||125||

Ravidas Sukarman Karneh| Neechu ooch ho jaye.

Ooch Kukarm jo kare| so bhi neech sadayee||128||

Guru Ravidas Ji clarified that a person born in a high caste was also low if he did bad deeds. He was also a Chandal (condemnable) and was guilty. But a person who worked to earn his bread and butter becomes elevated from the low while meditating on God. By doing so he not only lifted himself but the entire community he belonged to. The flame of God's name shines equally in all–

Brahman Bais Sood Aru Khatri Dom Chandar Malech Man Soy||

Hoi Punit Bhagwant Bhajan Te Apu Tari Tare Kul Doi||1||

G.G. Sahib, Page-858

Guru Ravidas Ji not only chanted the Lord's name himself but made the others to do so. The learned Brahmins and great Kings used to bow down to his divine power.

Meri Jaati Kut bandhla Dhor Dhowanta|| Nitah Banarasi Aas Paasa||

Ab Bippar pradhan teh karohi dandaut|| Tere naam sarnaye Ravidas Dasa||

G.G. Sahib, Page-1293

There was no respect for women in the society. She had no rights equal to men. Even today,

Hindu rigid lines are prevalent in the society. In spite of the Supreme Court's verdict of 28 September 2018 in the case of Sabarimala Temple of Kerala, entry of women into the Temple is prohibited. But Guru Ravidas Ji gave initiation to women centuries ago and gave them equal status to men. Women such as Rani Jhali, Mirabai, Rani Champak Malni, Bhanmati, Kamaali, Mochanbai, Karmabai came to the fold of Guru Ravidas from and remained firm on their beliefs despite social opposition. With this revolutionary step of the Guru, the shackles of slavery on the feet of women for centuries were broken and the path of their self-respect was paved.

Economic Conditions

The wings of the said to be 'Golden Sparrow' – India were brutally plucked by the Muslim raiders. The vast wealth of India was plundered by foreign invaders. The Indian society was struggling with poverty when the Islamic Rule was established in India during the time of Muhammad Ghauri. It was the beginning of the dark period for the Hindus which continued for centuries. The unnecessary taxes were imposed on the Hindus and they were prohibited from worshipping their gods and celebrating their festivals. Jizya (Tax) was imposed on religious journeys. At the time of Guru Ravidas Ji, the condition of the entire India had become extremely pathetic. A humiliating 'breast tax' was imposed on Shudra women in South India. A woman who did not pay taxes had to keep her breasts bare. However, this tax is not mentioned in the writings of any Swaran (High Caste) writer. The Shudra (Marginalized) people were in dire need of food. The Muslim raiders used to loot food from the Hindu household. With a view to lift and raise the society out of this situation and system, Guru Ravidas Ji introduced a new concept which Karl Marx made the blueprint of his theory of Socialism in his work, Das Kapital. Guru Ravidass stipulated:

Begampura Sahar Ko Nau!! Dukh Andohu Nahi Tih Thaa!!

Nan Taswis Khiraj na Maal!! Khauf Na khata Na Taras Jawal ||1||

Ab Mohey Khub Vatan Gah Payee!! Uhan Khair Sada Mere Bhai ||1|| Rahaao||

Kayam Dayam Sada Patisahi|| Dom Na Sem Ek So ahi ||

Aabadaan Sada Masahur|| Uhan Gani Baseh Mamur ||2||

Teo Teo Sail Karehi Jeo Bhavai|| Maharam Mahal Na Ko Atkavai ||

Keh Ravidass Khalas Chamara|| Jo Ham Saheri So meet Hamara ||3||2||

Guru Ravidas Ji recognized and shared the pain of the Shudra (marginalized people) society from the core of his heart. The living condition of the people was extremely miserable due to religious and social inequality. He guided the contemporary rulers and gave the message–

Aisa Chahoon Raj Meh| Jahan Mile Saban Ko Ann||

Chhote Bare sab sum Base| Ravidas Rahe Parsan||159||

Guru Ravidas Ji gave high priority to manual labor (self-help) while introducing the concept of 'Begampura'. He did his work himself and gave a common message that even the smallest work can be beneficial for man. Work done with mind is always pleasant. In order to convey the message of

manual labor to man, he not only gave verbal advice on ‘self-help’ and ‘do it yourself’ concept but became a living example of this thinking. In order to get the human being out of the curse of poverty (Gurbat), he emphasized on the dictum of ‘Work – Kirat’ with dignity and respect –

Sarm Ko Isur Jaanke| Jau kare din Rain.

Ravidas Tinah Sansar Meh| Sada Sada sukh Chain ||114||

Sukrit Kamawe Dharam ki| Hath Rakhe Ranbe Aar.

Ravidas Eh Mum Dharam hai| Tarege Bhaw paar ||115||

Prabh Bhagti Sarm Sadhna| Jag meh Jinke paas.

Tinka Jeewan Safal hai| Sat Bhakhai Ravidas ||116||



Guru Ravidas: The Life Story

Due to the lack of agreement among the scholars regarding the life description of Guru Ravidas Ji, it has become an extremely controversial issue. There is no concrete decision about it to date. There is an age old dust of misgivings of Brahmanical (caste-based order) on the situation. Instead of clearing it, the scholars who follow the Brahmanical thinking have tried to destroy the original ideology of the Bhakti Movement by spreading the dualistic ideas of Karma-Kandi (ritualistic) philosophy. Due to the hidden agenda of these anti-social forces, the shining true face of the Guru is longing to give the noble message of truth to the people. Unfortunately, instead of uprooting these Ramanandi (Brahmanical) assertions, many of our own national scholars and saints has fell victim to this mischief and were backing the said ulterior forces. But the Sun of Truth has reached the homes of the lower castes as a silver ray of light in spite of unending Brahmanical efforts. Dalits, the followers of the Guru Ravidas are organizing themselves in the spiritual light of the great Guru.

Our effort will be to make some historical judgments about the life details of the Guru; Let the efforts of those forces leave the scene. Those who have recognized the Begampura concept of the great leader by breaking the vicious circle of Ramanandis (Hindu traditionalist) have not only given the precious time of their lives but even their lives for the propagation of the thought of the Guru.

In order to know the truth of Guru's life story, we have to look at the life stories of other great Saints of the Bhakti Movement and we have to observe the distortions found in Guru's life story. In fact, when Guru Ravidas Ji appeared; at that time, it was customary to write stories about the victories and defeats of kings, oppression, indulgences, religious passions, building constructions, etc. The subjects related to the life of common people were missing from history. Balads were written in praise of rulers. This work was done by the scholars of that time, the nobles of the Kings and the Maharajas or they themselves. In this context, 'Indica' of Magasthenes¹, 'Shahnama' of Firdowsi², 'Khujain-ul-Futuh' of Amir Khusrow³, 'Tahqiq-i-Hind' of Al-Biruni⁴, 'Kitab-ul-Rahila' of Ibn Batuta⁵, 'Dabastani Musahab' Mohsin Fani⁶ etc. world famous books are worth reading. In these treatises, scholars have depicted the rulers of their time and contemporary social conditions. In Feroze Shah's 'Fatwa-i-Firozshahi', Babur's 'Babarnama', Akbar's 'Aine Akbari', Jahangir's 'Tawzke Jahangiri', etc., the Emperors themselves presented the situation (Surte-hawal) of their reign. But in these books, there is no systematic account of Saints, Pirs, Fakirs (spiritual leaders), great men etc. of the

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1. Magesthenes a famous Egyptian historian came to India during the rule of Chandragupta Maurya.
 2. Firdowsi was a famous Persian poet during the rule of Mahmud Ghazni. His book 'Shahnaama' is world's long Veer-epic than all.
 3. Amir Khusrow born in India was a famous Sufi Musician, Scholar, Poet and the disciple of Nizamuddin Auliya.
 4. Al-Biruni was a famous Philosopher, Poet, Renowned Mathematician and historian. He came from Persia during the rule of Mehmud Gazanavi.
 5. Ibn Batuta was a Morocco traveller who came to India in 1332 A.D. at the time of Mohammad Tughluq. He remained in India for eight years and appointed as Judge on handsome salary.
 6. Mohsin Fani was contemporary of Guru Hargobind Sahib, who came to India from Iran. He has done the deep research on all the religions of India and gave his views. In the writing about Sikh religion he wrote Guru Nanak was King Janak in his previous birth.

times; only hints are given without details. As Ibn Batuta, describing his journey to India, has mentioned the famous fourteenth-century Delhites and pious men of Islam, Sheikh Mahmud, Sheikh Alauddin Nili, Sheikh Sadruddin Quhrani¹, Kamaluddin Abdullah and Nizamuddin Badauni² (Nizamuddin Auliya) in his travelogue.

Some accurate and meaningful results can be obtained about the lives of the great people from such hints made by the historians in their writings. But neither of these historians has done justice to Satguru Namdev, Satguru Chowkhamela, Satguru Ravidas, Satguru Kabir etc. belonging to the lower castes nor has there been any such scholar of these lower castes who could have registered the struggle of these great men. Therefore, the most ancient source we have to know about the life of the Guru is 'Parichai Anantadas' which was written after 48 years of Guru's demise in 1645 Bikrami. The Parichai gave details of Guru's birthplace Banaras, Chittor Yatra, Sant Ramanand, Satguru Kabir, Satguru Sain, Rani Jhali etc. entailing 28 accounts of his previous and present life; It played a prominent role in portraying the life of Guru Ravidas. But he is also the first person who gave way to distortions in Guru's pious life story and tried to bring them under the Brahmanical yoke of Ramananda by fabricating various stories. Therefore, it is no exaggeration to call him the flagbearer of the Ramanand school of thought.

Among the scholars of Ramanand school of thought, the best students are Dr. Dharmapal Singhal, Chairman of Guru Ravidas Chair, Panjab University, Chandigarh and loyal student, Dr. B. P. Sharma. The scholarship and intellect of both was remarkable. But due to the adoption of Ramanandi thinking, they could not do justice to the many aspects of Guru Ji's biography. They have adapted the life and ideology of Guru Ravidas Ji according to the ideology of the upper caste thinking. As such, they had passed and conferred doctorate research degrees (Ph.D.) to many through Guru Ravidas Chair of Panjab University. But just to get the Ph.D., the truth has been undermined and people are unaware the facts. That is why the pages of the books are full of lies and the real ideology of Guru Ji is delayed in reaching the people. We, for the promotion of our opinion will record the boldly written statement of Avtar Singh 'Isewal', "I (author) also obtained Ph.D. in the year 1989. The theme of my thesis was 'Comparative Study of Spiritual Thought of Guru Ravidas and Guru Nanak Dev.' My supervisor was also Dr. Dharmapal. The theses written under the supervision of Dr. Singal of Guru Ravidas Chair, according to my opinion been written under compulsion. Barring a few scholars, most of the researchers have considered Swami Ramanand Ji as the Guru of Guru Ravidas Ji. Under these circumstances, how much justice would have been done? Readers can easily guess." ³

The arrival of Guru Nanak Dev Ji is important to put the life story of Guru Ravidas Ji in its right perscript. There is solid historical evidence available of three meetings of Guru Nanak with Guru Ravidas at Chuharkana, Sultanpur Lodhi and Banaras. The Verses of Guru Ji enshrined in Sri Guru Granth Sahib Ji were also collected by Guru Nanak Dev Ji himself. Therefore, the lofty principles of Guru Nanak may help to determine some aspects of Guru Ravidass's life too.

“Guru Nanak Sahib was born on Visakh Sudi 3, 1526 Bikrami (April 15, 1469 A.D.) in Talwandi Rai Bhoi which is now called Nankana Sahib. This date is given in old Janam Sakhis (like Valayat Wali, Meharban Wali, Bhai Mani Singh Wali, Mahima Prakash etc.). The previous books like Nanak Parkash etc. in which the date of birth is given as Katak Purnmashi give the total age of Guruji as 70 years, 5 months and 7 days. The same age has also been given in the Parchis (papers) of Seva Das. The data of age take the date of birth only to Visakha, counting backwards from the date of Joti-Jot Samhana – demise (Assu Vadi 10). It is like a Persian saying ‘Drog Gora Hafja na Bashad’ – Now all the historians accept the Visakha date only but until now, the leaders of the panth, have not been inspired to celebrate Gurpurb on the correct date.”⁴ In most of the Janam Sakhis, the date of birth is given as 1526 Bikrami, but in Mahima Parkash, it is recorded as 1525. One of the poets writes:-

Sammat Bikram Nipat Ko Pandran Sahas Pachies.

Vaisakh Sudi Thit Teej Hai Paryu Sant Bas ies.⁵

There is no room for error due to the fact that the birth date of Guru Ji is written in words; it was possible if it was in numbers. Thus this date is ambiguous; the date coincides with many birth stories but the year (Samat) does not match. “One thing that is different from other birth stories (Sakhis) in Sodhi Meharban’s birth Sakhi; it is that he did not consider the birth place of Guru Nanak Sahib as Talwandi but as Chahalanwala which was the place of maternal grandfather of Guru Nanak.”⁶

“McAuliffe concluded that the birth of Sri Guru Nanak Sahib was celebrated in Visakha in ancient times. But during the reign of Maharaja Ranjit Singh, it started to be celebrated on the full moon of Katak and since that time this tradition has been going on.”⁷

The date of birth of Satguru Kabir ji is 1398 A.D. as recognised by most of the scholars but the world famous philosopher and the Second President of India Dr. Radha Krishnan Ji has given it as 1440 A.D.⁸ Kundan Lal Badhan (Buddhist)⁹ also agrees with the said date. According to Dr. Darshan Singh, “unfortunately, the dates of Ramanand’s birth and death have not been determined with certainty. Some scholars admit his life span was 1299 to 1410 A.D. and some others give it as 1366 A.D. to 1467 A.D.”¹⁰

From the above details, it is clear that there is no indication of the biographies of the great men of the Bhakti Movement, especially those belonging to the lower castes, being written simultaneously or methodically. When there is no consistency in the life details of Sant Ramanand and Guru Nanak Dev Ji, belonging to the upper castes, one cannot imagine consistency in the life of Guru Ravidas. According to Manu Simriti, “No Shudra can equal a Brahman; It is forbidden for him to listen to the Vedas; if he listens knowingly, his ears should be sealed; if he recites, his tongue should be cut and if he remembers body should be dismembered; the punishment for killing a Shudra would be equivalent to killing an owl or a dog. Not only eating with Shudras is forbidden but also to come

near his shadow.”¹¹ In these adverse circumstances, who could have appreciated the great men belonging to the lower strata of the society? Those who did not have the right to read, write, talk or even listen to lessons; they were being burnt alive in the furnace of hell. Blessed are those parents who gave birth to a great man like Satguru Ravidas. Blessed are the great men like Guru Ravidas who advised and taught, in the extreme adverse conditions, the so called upper castes with their devotion and strength that Akal Purakh (Almighty) is not the domain or property of any particular caste; He is the omnipresent and Omni powerful and Omni giver. He belongs to all and all belong to him. He not only did worship of God himself but also hit the arrogance of caste-oriented social order and also made them to understand the potency of ‘Har’ the true Almighty. It is not a big deal that scholars do not agree on the life story of such a revolutionary leader. The fact is that the misconceptions about the life history have been created for a specific vested purpose. It is important to consult the opinions of various scholars before arriving at a firm conclusion in this regard.

Table-1
Scholars supporting the birthday Sammat 1433

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
1.	Jasbir Singh Sabar	Bhagat Ravidas: Sarot Pustak	Sunday	Magh Purnima 1433, Page-29	
2.	Prof. Lal Singh	Steek: Bani Shri Guru Ravidas Ji ate Tatt- sidhant	—	1433, Page-07	
3.	Dr. N. Sihun	Sant Shiromani Raidas: Bani Aur Vichar	Sunday	Magh Sudi Purnima 1433, Page-44	
4.	Pandit Madhusudan	Sant Ravidas	Sunday	Magh Purnima 1433, Page-07	
5.	Dr. Inderpal Mehta	Sant Ravidas ate Miranbai : Ik Tulnatmik Adhiyain	Sunday	Purnima 1433, Page-58	
6.	Shambhu Nath Manav	Kashi Dharma Darshan Evam Kashi Mahatam	Sunday	1433, Page-94	
7.	Madan Jalandhari	Guru Ravidas Life and Salok	—	Shukal Purnamashi 1433, Page-13	
8.	Roop Singh, Dr. Gursharanjit Singh	Bhagat Ravidas Ji (Jivan Te Vichardhara)	—	Magh Sudi Pandaran, 1433, pages-2	

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
9.	Dr. Manju Dwivedi	Sant Ravidas-Ek Vichar	–	1433 (Bhumika)	
10.	Ratan Singh Jaggi (Editor)	Bani Guru Ravidas	–	1433, Page-2	
11.	Dr. Avatar Singh	Guru Ravidas and Guru Nanak Dev de Adhiyatmik Chintan Da Tulnatmik Adhiyain	Sunday	Magh Purnima 1433, pages-24	
12.	Acharya Prithvi Singh Azad ¹	Ravidas Darshan	Sunday	01 Magh Purnima 1433, page-72	
13.	Dr. Dharmapal Sarin	Nich Te Uch Kio Mere Satguru	Sunday	Magh Poornima 1433 Page-18	
14.	Indraraj Singh	Sant Ravidas	–	1433	
15.	Saint Premadas	Vishav Shanti De Path Pardarshak Satguru Ravidas	–	Page-34 1433, Page-11	
16.	Vivek Mohan	Sant Ravidas	Sunday	Magh Purnima 1433, Page-07	
17.	Dr. B.P. Sharma	Sant Guru Ravidas		Magh Di Puranmashi 1433, Page-09	
18.	Magan Das Solanki	Sant Shiromani Rohidas Ji Ka Jiwan Charitar (Gujarati)	Sunday	1433, Page-15	
19.	Dr. Puru Bhagore	Samajik Kranti ke Agardut Sant Ravidas (Rohidas)	Sunday	Magh Poornima 1433, Page-09	
20.	All India Sant Shiromani Guru Ravidas Association Charitable (Reg:) Trust, Modi-Puram, Meerut (Publisher)	Guru Ravidas Dharma Granth	–	Magh Shukal Purnima 1433, Page-40	

1. Acharaya Prithvi Singh Azad in Pustak 'Guru Ravidas' Translator Ravi Kumar Anu, page-10 write Guru Ji born on Sunday Magh Punia 1443.

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
21.	Dr. Krishna Kalsia	Essay: Guru Ravidas Avm Sant Rajab (Pustak :Guru Ravidas: Jiwan Aur Rachna)	–	1433 Page–186	
22.	Dr. Sarabjit Kaur Sandhawal	Essay: Keh Ravidas Sunhu Ray Santho (Jan Sahitya, February– March (April 2007)	Sunday	Magh Sudi 15 1433 Page–27	
23.	Dr. Avtar Singh Esewal	Krantikari Rahibar Sri Guru Ravidas Ji		Magh Sudi Pandaras 1433, Page–35	
24.	Jagir Singh Shastri	Jiwanian Guru Granth Sahib De Santan Bhagtan Dian		Magh Sudi 15 Samiti, 1433 Bikarmi, Page–111	
25.	Dr. Harpreet Kaur	Vilakshan Pratibha Ke Swami Guru Ravidas	Sunday	Magh Poornima 1433 Page–10	

Table–2
Scholars supporting the birth day Sammat 1433/1376 A.D.

S. No.	Name of Author	Name of Article/ Book	Day	Bikrami Sammat	A.D. Year
1.	Brahm Jagdish Singh	Bhagat Shiromani Ravidas	Sunday	Magh Di Purnmashi 1433, Page–10	1376 Page –10
2.	Dr. Padam Gurcharan Singh	Guru Ravidas: Vicharak Aur Kavi	Sunday	Magh Purnima 1433, Page–22 (until No valid date found)	1376 Page– 22
3.	Dr. Dharmapal Singal ⁺	Guru Ravidas: Life Jiwan Te Vichar	Sunday	Magh Sudi Punia1433 Page–02	1376 Page– 02

⁺ Dr. Dharmapal Singal mentioned the same birth date in his books ‘Guru Ravidas Jiwan Te Rahass’, page-24, ‘Sant Shiromani Ravidas’, page-32 and ‘Mahamanav Saant Guru Ravidas’, page-27.

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
4.	Santokh Singh Kainth	Shach Di Lo	–	–	1376 Page–63
5.	Jasbir Jassi+	Satguru Ravidas Ji: Jiwan Ate Udesh	Sunday	Magh Shukal Purnima 1433, Page–16	15 Jan. 1376 Page–16
6.	Chaudhary Amin Chand	So Han: Satguru Ravidas Ji	Sunday	Magh Shukal Pandaran Page– 1433 Page–107	1376 Page–107
7.	Dr. Harnam Singh Shan	Bani Bhagat Ravidas Ji Ki	–	1433 Page–26	1376 Page–26
8.	Dr. Dilip Singh Deep	Sadhan Mein Ravidas Sant Jiwan Ate Vichar		1 Magh Purnima 1433 Page–03	1376 Page–03
9.	Siri Ram Arsh	Sagal Bhavan de Nayik Guru Ravidas Ji	–	Magh di Puran- mashi 1433 Page–12	1376 Page –12
10.	Vidyadhar Gokhale	Sant Rohidasanche Samagar Darshan Rudardas (Nivedan) Book: Saint Rohidas Charitra Ani Vadumya, Krit Dalit Mitra Shri A.D.. Karande	–	–	1376 Page –07
11.	Surjit Singh Minhas	Sada Virsa	Sunday	Puranmashi Page–13	Jan. 15 1376 Page– 13
12.	Balwant Kaur Chand	Article: Bhagat Ravidas (Jansahit, February– March–April–2007)	Sunday	1433 Page–188	23 Jan. Page –188

+ In the book ‘Satguru Ravidas Ji : Jiwan Updesh Evam Bani Di Viakhiya’ Jasbir Jassi quoted the above birth date of Guru Ji on page–15. But in the book ‘So Hung : Satguru Ravidas Ji’ he wrote January 25, 1377/1433 Sammat Bikrami Magh Shukal Purnima Parvishat Pandran, Sunday (Page–1)

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
13.	Vishal Kumar Bhandari	Essay: Bhagat Ravidas Madkalin Sahit Vich Bimb (Jan Sahit, February-March-April -2007)	–	1433 Page–179	1376 Page–179
14.	Jaswinder Singh Punian	Essay: Bhagat Ravidas di Vichardhara (Nanak Prakash Patrika, Dec-2011)	–	–	1376 Page –239
15.	Dr. Dharam Singh	Essay: On Bhagat Namdev te Bhagat Ravidas ik Tulnatmik Adhiyain (Punjabi Duniyan, June-July 1977)	–	–	1376 Page–153
16.	Harvinder Singh Tharika	Begampura: Shri Guru Ravidas Ji Di Jiwan Katha	–	–	1376 Page–26
17.	Kavi Ratan Bakshi Das Jatav	Pracheen Samphran Asli Ravidasayan	Sunday	Magh Purnima 1433 Page–50	1376 Page–50
18.	Dr. Vijay Kumar Trisharn	Mahakavi Ravidas Samaj Chetna Ke Agardut	Sunday	Magh Purnima 1433 Page–27	1376 Page–27
19.	Dr. Saroj Rani Sharma	Guru Ravidas: Biography Te Bani Bodh	Sunday	Magh Purnima 1433 Page–10	1376 Page–10
20.	Jagbir Singh	Gurmit Kav Da Itihas	–	–	1376 Page–107
21.	Lashkar Singh Dhandwarvi	Pargateh : Guru Ravidas	Sunday	Magh Sudi 15 1433 Page–27	1376 Page–27

Table–3
Support Scholars supporting the birthday Sammat 1433/1377 A.D.

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
1.	Dr. Harnek Singh+	Guru Ravidas: Jiwani Te Bani Di Parmanikta	Sunday	Magh Sudi 15 1433 Page–102	25 Jan. 1377 Page–102

+ Dr. Harnek Singh Kaler has proved the birth date of Guru Ji Magh Sudi, 1433 Bikarmi on Sunday in his book 'Aisi Dasha Hamari' (page–37). But he left the date January 25, 1377 which is mentioned in his book 'Guru Ravidas : Jiwani Te Bani Di Parminikta.'

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
2.	Sant Surinder Das Bawa Ji (Dera Sachkhand Ballan, Jalandhar)	Amritbani Satguru Ravidas Maharaj Ji (steak)	–	Magh Sudi Pandras, 1433 Page–04	1377 Page–04
3.	Hardeep Rajaram	Guru Ravidas Bani: Yatharthak Adhiyain	Sunday	Magh Sudi Pandaran Punia 1433 Page–19	1377 Page–19
4.	Dr. Surinder Bangar ⁺	Guru Ravidas Bani Path Te-Pripekh	–	–	1377 Page–21
5.	Vijay Kumar Hazara	Pavangatha Jagatguru Ravidas ji		The Night in the month of Magh Purnmasi 1433 Page–48	1377, Page–48
6.	Chain Ram Suman	Miracles of Jagatguru Ravidas Ji	–	Magh Sudi-15 1433, Page–91	1377, Page–91
7.	Lekh Raj Prawana	Sri Guru Ravidas (Jiwan ate Kirtan)	Sunday	Magh Shukal Purnima Falgun Parvishte 1433, Page–43	Jan. 15 1377, Page–43
8.	Sital Singh	Guru Ravidas Bani Adhiyain	Sunday	Magh Punia 1433, p–31	25 Jan. 1377, Page–31
9.	Prof. Hamdarveer Nosheharvi	Essay: Guru Ravidas Ji Da Manav Darishtikon (Jan Sahit February–March–April–2007)	–	–	No. 1377, Page–55
10.	Dr. Karam Singh Raju Retd. I.A.S.	Essay: Guru Ravidas Inqulabi Manav Chetana (Jan Sahit February–March–April–2007)	–	Magh Sudi 1377, Pandras 1433, Page–06	Page–06
11.	Dr. Hukum Chand Governor	Essay: Tatkalin Dharam Sadhana Evam Guru Ravidas (Book: Sharman Parampara Aur Guru Ravidas, Dr. Mahesh Ahirvar)	–	1433, Page–125	1377, Page–125

⁺ Dr. Surinder Kumar Bangar Ji mentioned the date of birth of Guru Ji 1376 AD in his essay ‘Adhunik Sandarbh Vich Ravidas Bani Di Mahatata’ (Jan Sahit, February 15 March–April, 2007 page–90)

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
12.	Pakhar Singh	Manukhata Da Chanan Munara Guru Ravidas	–	–	1377, Page–01
13.	Satish Kumar (Faguni Ram)	Sant Shiromani Guru Ravidas Ji Ki Aarti	–	Magh Purnima 1433, Page–16	1377, Page–16
14.	Malkit Singh	Begampura Da Vasi	–	Magh di Punia Page–9	1377, Page–9
15.	Dr. D.V. Jindal	English Reader–Class VIII, Punjab School Board of Education	–	–	1377 Page–91
16.	R.L. Kalsiya	Jeevan Darshan–Guru Ravidas	-	Magh Sudi 15 1433, Page–xix	1377 xix
17.	Sant Ram Dayal (Bhagat)	Param Sant–Sri Guru Ravidas	Sunday	Magh Sudi Purnima 1433 Page–ii	1377 Page–ii

Table–4

Support Scholars supporting the birth day Sammat 1435/1378 A.D.

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
1.	Simarjit Brar Simi ⁺	Essay–Bhagat Ravidas, (Jan Sahit, February (March April 2007)	–	–	1378 Page–150
2.	Joginder Singh Bumbai	Bhagat Tere Man Bhanvde	–	–	1378 Page–4

Table–5

Scholars supporting of the birth day Sammat 1471/1414 AD

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
1.	Giani Barkat Singh Anand	Janam Sakhi Shri Bhagat Ravidas Ji	Sunday	1 Harh 1471 Birth on Night remain one Pahir Page–11	
2.	Kashi Nath Upadhyay (Radha Swami Satsang Beas)	Param Paras Guru Ravidas	–	–	1414 Page–27

+ Simarjit Brar Simmi also wrote the birth date 1378 A.D. Can't be said absolutely authentic. (Page-Same)

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
3.	Kundan Lal Badhan	Karantikari Guru Ravidas Ji		1471 Born Harh (Due to high temperature birth Celebrations Started in Magh Sudi) Page-28	1414 Page-28
4.	Dr. Govind Trigunayat	Hindi Ki Nirgun Kavyadhara Aur Uski Darshnik Pishatbhoomi	—	—	1471 Page-33
5.	Dr. Rama Prasad Tripathi	Hindi Vishavkosh	—	1471 Page-220	
6.	Sant Kala Singh Giani Namdharia	Janam Sakhi Bhagat Ravidas Ji	Sunday	Ek Harh (Sangrand 1471 Page-8)	
7.	Banta Ram Ghera	Adi Guru Prakash Patrika	Sunday	Magh Sudi Pandras Born at 4 O'clock in the morning, 1471 Page-04	1414 Page-04
8.	Giani Gurmel + Singh Nabha	Eh Janam Tumare Lekhe	—	Harh Di Sangrand 1471 Page-07	
9.	Bhai Bhan Singh, Channan Singh	Puratan Prasang Janam Sakhi Shri Ravidas Bhagat Ji	Sunday	1471 Page-05	
10.	Prof. Darshan Singh	Sant Ravidas & His Times	—	1471 Page-05	June-July 1414 Page-05
11.	Dr. Taran Singh	Essay: Bhagat Ravidas Ji Dian Jiwan Thittan (Nanak Prakash Patrika: Punjabi University Patiala, December-2011)	Sunday	Reference : Hindi Vishavkosh 1471 Magh Purnima Page-17 (But Dr. Sahib has accepted 1495 on Page-20)	

+ Sammat 1471: In the Granth of Seergoverdhanpur and a few other scholars added Ist Harh. But on Ist Harh 1471 Sammat is 29 June, 1414 A.D. and the day falls Friday. A few Scholars added the Purnmashi of Magh with the Sammat. But the Magh Purnmashi is 29 Magh 1471 Sammat 23 February 1415 A.D. and the day falls Saturday. Dr. Jasbir Singh Sabar, Bhagat Ravidas : Srot Pustak, Edition-1997, Page-28.

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
12.	Herbilas Jakhu	Essay: Sri Guru Ravidas Sankhep Jiwan Ate Sikhiya (Publisher: Sri Guru Ravidas Religious Council, Bulwer Hampton U: K-1982-83)			1414 Page-75
13.	Ratan Chand Rojhe	Essay: Yug Pravartak Sant Guru Ravidas (Book: Sant Shiromani Guru Ravidas-Vichar Darshan Rajkumar Ahirwar)		1471 Page-152	1414 Page-152
14.	Kripal Singh Khak, J.R. Puri	Hazrat Sultan Bahu			1414 Page-291
15.	Dhanna Singh Gulshan	Essay: Nichon Uch Bhagat Ravidas Ji (Punjabi Duniyan July-August, 1971)		Ek Harh 1471 Page-19	—
16.	Ram Sarup Varma	Essay: Dharmik Samnavay Wa Ravidas ki Bani (Book: Sharmana Parampara Aur Guru Ravidas, Dr. Mahesh Prasad Ahirwar)		Magha Poornima 1471 Page-132	
17.	Virender Kumar Sethi ⁺	Meera Prem Deewani	—	—	According to some Traditions 1414 Page-16
18.	Dr. Mira Gautam	Sant Ravidas Nirgun Bhakti	—	1471 Page-142	—
19.	Balraj Puri	Essay: Samajik Sabhiyachar Krantikari Guru Ravidas (Book-Guru Ravidas Jiwan Te Vichardhara)			1414 Page-206
20.	Charan Seechewalvi	Sache Patshah			1414 Page-54

+ Varinder Kumar Sethi in the face of some conventions has accepted 1414-1532 A.D. and in front of some other facts it has been accepted 1434-1552 A.D. He also mentioned the manuscript discovered from Seergoverdhan in which the time period 1414-1540 A.D. has been given. Meera Prem Diwani, Edition-2005, Page-16

Table-6
Scholars supporting the Birthday 14 From to 16th century

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
1.	Yogendra Sinhu	Sant Redas	Sunday	Magh Purnima About 1500 Page-23	Between 1400 to 1410
2.	Editor Mamta Jha	Sant Ravidas Ratnavali	Sunday	Magh Purnima-15, About 1500 Page-26	
3.	Yogi Dharmanath Bhikshu	Sri Guru Ravidas Jiwan Charitra Aur Ravidas Vachanamarit	Sunday	Magh Purnima 14th Shatabdi Page-20	
4.	Ashutosh Swami	Sant Ravidas	Sunday	Magh Purnima around 15th century Page-09	
5.	Dr. Radha Krishnan	Occasional Speeches and the Writings		Fifteenth Century, Page-579	
6.	Duncan Greenley's	The Gospels of Guru Granth Sahib	—	15th Century, Page-29	
7.	Dr. Govind Rajneesh	Redas Rachnavali			
8.	Prof. Ratan Chand	Sant Ravidas	—	From 15th to till 16th century Page-11	
9.	Dr. Kulwant Kaur	Guru Granth Sahib Vich Darj Ravidas Bani da Alochanatmik Adiyain	—	born in 15th century	
10.	Mr. M.A. McAuliffe	The Sikh Religion: Part Six	—	Ramananda's Shish and Contemporaries of Kabir	
11.	Giani Pratap Singh Jyotashi	Asli Janam Sakhi Brahm Giani Bhagat Ravidas Ji	—	15th Century, Page No. 8	
12.	Dr. Chandra Dev Roy	Kabir and Redas Ek Tulnatmik Adhiyain		15th and 16th. century page-68	
13.	Swami Ramanand Shastri	Sant Ravidas Or Unka Kavya	Sunday	1441 to 1454-55 Page-84	—
14.	Acharya Parshu Ram Chaturvedi	Uttari Bharat Ki Sant Parampara,	—	At the end sixteenth century Page-243	—

Sr. No.	Name of Author	Name of Article/Book	Day	Bikarmi Sammat	AD Year
15.	Mata Prasad (Former Governor)	Abhimat (Bhumika) Guru Ravidas Ki Hatya Ke Parmanik Dastavez (Krit: Satnam Singh)	—	15th century of page-10	—
16.	Balram Prasad Shastri	Essay: Sant Ravidas Ki Bhakti-Sadhana (Saint, Shiromani: Guru Ravidas)	—	In middle 1441 to 1454 Page-108	-
17.	Dr. Shukdev Sinhu ⁺	Essay: Gair Abhijat Dharma Parampara aur Raidas (Pustak : Shaman Parampara Or Guru Raidas, Mahesh Prasad Ahirwar)	—	from 1441 to 1455 Middle Page-64	—
18.	Satyarthi	Sant Shiromani Sri Guru Ravidas Ji Maharaj Da Jeevan Charitar	—	—	At (Sikander Lodhi 1488 to 1516) The age of Guru Ji in between 90 to 118 years Page-51
19.	Bhai Kanh Singh Nabha ⁺⁺	Mahan Kosh, Fourth Edition	—	—	Kabir's contemporary Page-1025
20.	Kanihia Lal Chancharik	Sant Ravidas: Jeevan Aur Darshan	—	In between 1441 -55 Page-76	—
21.	Swami Ramanand Shastri / Virendra Pandey	Sant Ravidas Or Unka Kavya	Sunday	Magh Purnima 1441 to 1455-56 Between Page-04	—

+ Dr. Sukhdev Sinhu accepted in his book 'Redas Prichayee' Edition 1993 A.D., page-16, the Guru Ji's birth date 1475 Bikrami.

++ Dr. Dharampal Singal ji in his book 'Guru Ravidas: Life, Philosophy and Rahas', Version-2004, page-24 and Bhai Kanh Singh Nabha's Mahan Kosh page-568 second edition quoted Guru ji's birthday as 1456 on Monday, Pravishta, 16 January 1400 AD. has registered. Which is not in our hands

Footnote – Some scholars have recognized the full moon of Haar Sammat 1455 and that day falls on Saturday.

Table - 7
Scholars supporting of the birthday Sammat 1445/1388 AD

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
1.	Dr. Kuldeep Singh Dhir	Essay:- Ravidas Bani : Manavvadi Sandesh Nanak Prakash Patrika December-2011)	—	—	1388, Page-134
2.	Dr. Ram Kumar Verma	Hindi Sahitya Ka. Alochnatmik Itihas	—	1445, Page-224	—
3.	Dr. Dharendra Verma	Hindi Sahitya Kosh (Bhag Dusra)	—	1445, Page-506	1388, Page-506
4.	Dr. Om Prakash Sharma	Sant Sahitya Ki Lokik Pristha Bhoomi	—	1445, Page-30	1388, Page-30
5.	Dr. Ganga Ram Garg	Sankshipat Oxford Hindi Sahitya Praichayak	Friday	1445, Page-234 Pravishta-16	January 24, 1388

Table-8
Support Scholars supporting of the birthday Sammat 1455-56/1398-99 A.D.

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
1.	Pvt. Dr. Chander-Shekher Chandekar	Samajik Krantiche Parnete Sant Shiromani Guru Ravidas (Marathi)	Sunday	-	Feb. 15 1398, Page-18
2.	Shamsher Singh Ashok	Bhagat Ravidas	—	1456, Page-04	1399, Page-04
3.	Kavi Mangu Ram Bahrowal ⁺	Guru Ravidas Maharaj Ji Ki Janam Sakhian (Editor:- Dharmapal Saroy and Bibi Amar Kaur).	—	Purnmashi of 1456, Page-14	1399, Page-14

⁺ Kavi Mango Ram Bahrowal accepted Guru Ji's birth in 1370 A.D., Magh di Purnamashi on Sunday, in the Janam Sakhi which was published around 1932 A.D. (Writer has the photocopy). The Janam Sakhi has no cover) Kavi has written in Baint Chhand:-

San tera Sau eisvi satrah si, Jadon Guran de aan didar hoye.
Mah magh te Puniya Thit Jano, Aitwar nu si Paidawar hoye.

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
4.	Dr. Bhagavatvrat Mishra	Sant Redas Or Unka Panth	Wednesday	Parvishta-27 1455, Page-116	22 January 1399, Page-116
5.	Dr. Vishnu Dutt Rakesh	Uttar Bharat Ke Nirgun Panth Sahitya Ka Itihas	Wednesday	Parvishta-27 1455, Page-83	22 January 1399, Page-83
6.	Nagar Pracharini Sabha Varanasi	Hindi Vishwa Shabad Kosh	Wednesday	Parvista-27 1455, Page-220	22 January 1399, Page-220
7.	Mahant Sat Darbari Jamna Das alias* Jaswant Singh ⁺	Sri Ravidas Pragasu	—	Harh Di Sangranad At Swa Pehar Early Morning 1456, Page-62	1399, Page-62
8.	Teja Singh Sapra	Satguru Shri Ravidas Sahib Ji	—	Harh Sangranad 1456, Page-02	—
9.	Shri 108 Swami Harinam Das ji's Udaseen Vaidya	Adi Shri Guru Granth Sahib Ji Dian Puratin Beeran Te Vichar	—	1456, Page-24	—
10.	Dr. Dharmapal Maini ⁺⁺	Redas	—	1456, Page-15	—
11.	Rajinder Singh Sachdeva	Bhagat Ravidas	—	Maghar Di Purnima 1456 Page-11	—
12.	Kavi Varyam Singh	Sri Ravidas Leela	Tuesday	Magh Sudi Pandaras 1456, Page-13	1399, Page-13
13.	Watan Chand Ji Vaid	Amar Leela: Sri Jagat Guru Ravidas Ji Maharaj	Sunday	Magh Di Purnima 1456, Page-3	1399, Page-3
14.	Acharya Chandrasekhar Shastri	Sant Ravidas	—	Near about 1456, Page-20	—

+ Dr. Dharampal Singal has given a table in his book 'Sant Shiromani Guru Ravidas' edition-1983 (Page, 23-24) On Sr. No. 4, He mentioned Mahant Jamna Das Sat Darbari, (Sammat 1456, Ravidas Pargasu, page-62), mentioned Monday Parvishta, 16 January 1400 AD, But the writer has this Granth and it has the date as we mentioned above on S. No. 7. For the rest facts Dr. Singal is responsible.

++ Dr. Dharampal maini accepted in his book 'Sh. Guru Ravidas : Ik Preecha.' Guru Ji's birth on 3, January, 27, 1384 AD. the day was Friday-page-154.

Table-9
Miscellaneous birth dates

S. No.	Name of Author	Name of Article/Book	Day	Bikrami Sammat	A.D. Year
1.	Piara Singh Padam	Guru Granth Sanket Kosh	–	–	From 1482 to 1527 Page–285
2.	Dr. Triloki Narayan Dixit	Hindi Sant Sahitya	–	1447, Page–94	–
3.	Dr. Sangam Lal Pandey	Sant Ravidas Vayaktitav Evam Krititrava	–	1450, Page–15	–
4.	Sant Jagbir Sinhu	Sant Ravidas Mahatmaya	–	Magh Purnima 1444, Page–42	–
5.	Chandrika Prasad Jigiasu	Sant Parwar Redas Sahib	–	1460, Page–18	–
6.	Dr. Prabhakar Machve	Nirgun Sant Kavya	Wednesday	Pravishta–11, 1527 Page–90	February 5 1470, Page – 90
7.	Dr. Jaswinder Kaur Dhillon ⁺	Essay: Bhagat Ravidas Bani Vich Dalit Chetna (Nanak Prakash Patrika December – 2011)	–	–	1737, AD. Page–75
8.	Dr. John Farquhar	An out line of Literature of India	–	–	1470, Page–43
9.	Mahant Hira Das ⁺⁺	Sri Maharaj Ravidas Leela	Sunday	Magh Punnia Shukal Paksh	– 1307
10.	Kirpa Sagar	Essay: Guru Ravidas Ek Mahan Smaj Sudharak (Pustak Eh Janam Tumahare Lekhe – 1978 A.D.)	–	–	Pages – 59
11.	Amrik Singh I.A.S.	Essay: Bhagat Ravidas Ji Ek Mahan Brahm Giani (Pustak Eh Janam Tumahare Lekhe-1978 A.D.)	–	–	1398

+ The birth date of Guru Ji mentioned by Dr. Jaswinder Kaur Dhillon 1737 A.D., totally wrong. May it be the press mistake. It is not acceptable.

++ Mahant Heera Das has a ‘Dohira’ regarding the birth of Guru Ji –
**Terai Das Satt San Bikrame Magh Sudi Pandras-
Rav Pargas Parbhat mein Pargate Gur Ravidas.**

Looking at the above tables, there is a difference (anomaly) of 232 years (1250 A.D. to 1482 A.D.) between the dates of birth of Guru Ravidas Ji. The main reason for this is the lack of education of the natives (original habitats) and mischievous game-plan of the Ramanandis for the supremacy of Brahmanism. For six centuries the natives have been carrying this load as bulls of this Ramanandi oil extractor machine. Some scholars have made desperate efforts to relieve them of this tragedy but they have neither got the support of a single native Sadhu or Dera nor have they dared to take off the Ramanandi glasses from their eyes to read and study the historical facts. Some Sadhus only to carry their personal agenda remained engaged not only to exploit their devotees' for economic considerations but also to harass them mentally. There has been a bunch of scholars associated with them who by hiding their real face under the mask of their so-called scholarship not only continued to perpetuate the Ramanandi tradition but also under the cover of blind-faith, flattery and monetary considerations, have been granting doctorate degrees. They have been receiving gold medals from an organization by supporting these rotten ideas again and again. Bereft of community responsibilities, the Sadhu-Sampardhay (Group of Saints) has been the victim of their chess moves. None of them has constituted a committee of scholars till date to generate a correct and universally accepted picture of Guru Ravidas's life, writings and ideology. On the other hand not many scholars did justice while researching about the facts of Guru's life. In the process of receiving the highest degree of Ph.D., they have shown indifference while making clear judgments in their research thesis's. The books are full of quotes of Dick, Tom and Harry and there is no clear finding of their own. It is natural to question the scholarship of such scholars who have neither the courage nor the mind to make a judgment. Such stale scholarship leads to nothing but frustration on the part of the readers. Therefore, those who intend to know the truth where shall they go in the ocean of knowledge? It is difficult to understand. The reader remains ignorant as the bumble bee is locked in the flowering bud while sucking the essence. Let us read the statement of Kulwant Kaur ji, "On the whole, it can be said that Bhagat Ravidas was born in a settlement near Banaras; Madwadih or Seergovardhanpur. It is also possible that that settlement has now become an integral part of Banaras under the influence of urbanization."¹² This narration is like sailing in two boats at one go. There is another version, "Many critics have accepted Kabir's date of birth around 1455–56 Bikrami Sammat. According to Dr. Chandradev Ray, his time is 1425 Sammat to 1505 Sammat. Based on the above ideas, the birth time of Bhagat Ravidas Ji comes to be the fifteenth century of Bikrami."¹³ Dr. Sahiba (Madam) has opened the Pandora's box by taking into account research and information of various scholars regarding the birth of Guru Ji. From such information, the reader gets confused and mired in the circle of life (Churasi da gade). It would have been a good thing if she had given a clear judgment instead of beating about the bush to clear the cobwebs from the life story of the great Guru. This is the reason why there is no general consensus at the national level about the life facts of Guru Ji life. This requires a lot of efforts. But the efforts of the Sadhu-Mandals (Cliques of Saints) involved in mutual conflicts are extremely negative.

The conditions of Sadhu-Mandals (Saint Groups) are so bad that 'Sri Guru Ravidas Sadhu Samparday Society, Punjab's (Regd.)'s President Sant Nirmal Das Ji Baba Jode, Raipur Rasulpur Jalandhar (Punjab), without taking his organization into confidence, accepted the invitation of RSS Chief to be the Chief Guest for their grand Dussehra event-2017 at Nagpur. But there was a strong

opposition to this from a section of the society and the followers of Guru Ravidas living abroad. Saint Nirmal Das had to turn back feigning of ill health while traveling near Delhi to attend the event. As a result, 'Sri Guru Ravidas Sadhu Samparday Society,' Punjab bifurcated as wrote by 'Punjabi Tribune' on 8.10.2017 under the heading The invitation of RSS pitched the 'takala' of monitor lizard (Goh) in the compound of Sadhu Samparday. Referring to the meeting held at Pandwa (Phagwara), Punjab, "Sant Mahapurusha (Prominent Saints) present in the meeting alleged that Sant Nirmal Das was engaged in implementing the secret agenda of RSS." The result of this conflict was that the 'Sadhu Sampraday' was divided into two factions. Sant Kulwant Ram of Bharomjara was installed as the President of the breakaway faction. In such a conflicting situation, the Mool Niwasies (Original Natives) are drowning day-by-day in the Ramanandi swamp without credible leadership.

It is the need of the hour that the people of Ravidasia society, across India, should establish a powerful central organization on the lines of 'Akal Takht', the foremost organization of Sikhs. This outfit should not only issue directions with regard to the mission and philosophy of Guru Ravidas but also should form a high level committee of scholars which should oversee the codification of established facts of the life of Guru Ravidas and these facts should become the very basis of further study and research. These facts should be disseminated among the community and the society at large.

It will not be out of place to record the views of Surjit Singh Minhas, former Speaker of the Legislative Assembly of Punjab regarding the biography of Guru Ji. He presented his book 'Sada Virsa' to the author on 11.04.1999. The fourth article in the book's index of contents was 'Sant Shiromani-Bhagat Ravidas Ji' which I read all in one go. After not seeing the mention of the name of Guru Ji's parents in the article, I asked him the reason, and his answer was very clear." Conclusive information about the birth, death, parents of Bhagat Ravidas Ji is not available." Another such incident occurred in 2006 when the author was posted as Principal at Government Senior Secondary School, Pandori Nijran, District Jalandhar (Punjab). A delegation of Saints under the leadership of Sant Pakhar Singh Dingrian and Sant Chandra Hans from Ravidasia Deras of the area expressed their great joy that the Punjab School Education Board included a Write-up on Guru Ravidas in the English Reader of Class VIII. They said that it was good but expressed displeasure that the name of Guru's parents was not recorded in it. They pressed to convey their protest to the concerned department.

In the conversation with Sant-Mandali, the author mentioned about the book of Surjit Singh Minhas and the views of other scholars; on that Group of Saints felt reluctant to pronounce any of their judgment and decision. After the departure of the Saints, the author was drowned in the sea of thoughts that even after six centuries, not only ordinary devotees but also sadhus, saints and scholars were confused about the life of Guru Ji. Since then these questions were burning in my mind and I was seized of the matter. Whenever I tried to solve them; these issues became more intricate and challenging. Today these questions have become more apparent and relevant. But the value of this slowly and steadily emerging fact will be determined according to public opinion. This is our belief.

After Guru Ravidas Ji's birth date 1433 Bikrami, birth date 1471 Bikrami is the only such date which has great support of scholars. But these scholars are divided on the opinion of Magh Purnima (Full Moon of the month Magh). Some scholars have recognized Sangrand of Harh (First day of the month of Harh) instead of Magh Purnima. But in the history of centuries, five or six months have no special significance. Such a discussion is also heard about the birth of 'Kattak ke Visakh'+ of Guru Nanak Dev Ji. The full moon of Kattak has been recognized. There is no confusion on the century and the year. There is a gap of 38 years between Guru Ravidas Ji's birth date 1433 Bikrami and birth date 1471 Bikrami which needs to be clarified and sorted out.

There are many other facts about the birth of Guru Ravidas Ji which have been indicated by researchers and scholars but we would limit our argument and analysis to 1433 and 1471 because the rest of the events do not match with the life events of the Guru and as such these were not considered.

The author traveled from Kashmir to Kanyakumari and from Assam to Dwarka to research the life of Guru Ravidas Ji. He interacted with the priests of many Ravidasi temples, saint, scholars and devotees and had discourses with them. Ravidasia people living all over India consider their information to be historical and correct. Due to which it is a very difficult task to reveal the universally accepted facts. Voluminous research works have been read carefully in which most of the research has been done in the guidance of Dr. Dharmapal Singal. The scholars differ greatly about the details of the life and are divided into several factions. The glimpse of which is clearly visible from the birth charts recorded in this book regarding his birth. Each faction has tried to prove its views in a different way with their arguments. About this Dr. Dharmapal Singal's statement is very important in which he writes 'Till today many aspects of Ravidas Ji's biography are still a matter of disagreement for scholars'. The sad thing is that even the devotees, when they started writing the biography, did not think that they were not doing justice to their favorite leader by making all kinds of guesses; especially with regard to name, parents, place of birth, date of birth, ideology, thought, religious traditions, journeys and customs etc., as many mouths as many versions. No one thought about the authenticity of what was being said and the source and reference of the books from which it was taken.¹⁴ Now, we will discuss about life details of Guru Ji to ascertain the relevance of Dr. Dharmapal Singal's assertions simultaneously.

Date of birth of Guru Ravidas Ji

The list of those who believe that Guru Ravidas Ji's birth date is Magh Purnima 1433 Bikrami is comparatively very long. The main reason for this was that Dr. Dharmapal Singal continued as Chairman, Guru Ravidas Chair of Panjab University, Chandigarh for a long time. Under his guidance,

+ According to 'Puratan Janam Sakhi' published in 1952 by Wazir-i-Hind Press, Amritsar, 'Baba Nanak was born in Sammat 1526, on the Tiritiya of Vaisakh, on the night of Chanani, on the night of Amrit, as long as the night remained, –Page–1

++ Editor S.S. Padam, in 'Janam Sakhi Parampara di Janamdaati Sakhi Mahal Pahale Ki', has written with reference to the famous work of renowned historian Karam Singh 'Kattak Ki Visakha' Lahore–1932 pages 255–56. 268–69 'Guru Nanak's birth day is Visakha Sudi Teej.' –Jamima–1.

+++ Editor Dr. Surinder Singh Kohli in 'Janam Sathi Bhai Bala' it is recorded 'What did Janam Patri Nanak Bedi write? Samvat 1526 Date Katak Sud Purnimasi Nanak was born. Midnight passed on the clock. –Page–50

many researchers on Guru Ji's philosophy earned the degree of Ph.D. One of his criteria for conferring the degree was to accept Ramanand as the Guru of Guru Ravidas and the second was to accept Guru Ji's birth date as Magh Purnima 1433 Bikrami. About accepting Ramanand Ji as Guru, Dr. Avtar Singh Esewal's statement has been recorded on page-25 of this book for the interest and information of the readers. Considering Ramananda as the 'Guru' of Guru Ravidas Ji and establishing his date of birth as Magh Purnima Sammat 1433 are inter-related, the list of such scholars is crowded due to benevolence of Dr. Singal. Some of them are the well wishers and friends of Dr. Singal and the aspirants of Ph.D. degree who did not have any choice but to follow Dr. Singal. Thirdly, the well-wishers of the researchers who could not do Ph.D. but wrote books on the life and philosophy of Guru Ji also extended and honoured friendship to remain in the picture. Fourthly, due to the name and fame of Punjab University in the world of education, this fact received more recognition. But we will test it on historical rigor.

Dr. Dharmapal Singal can be called the Alambardar (Principal) of those who believe that Guru Ravidas was born on Magh Purnima Sammat 1433 as he held the flag of this after Dr. B.P. Sharma; he took up the flag in his capacity as the Chairman, Guru Ravidas Chair, Panjab University, Chandigarh. He was also successful in getting it recognized by the scholars doing research on Guru Ji under him. In fact, it was a huge anti-native (Moolniwasi) Brahmanistic conspiracy with which they tried to give oxygen to the moribund Manuwadi thinking (discriminatory thinking). Obviously, the high caste scholars were a part of this campaign led by Dr. Singal but many native scholars for the sake of a Ph.D. degree mindlessly became a part of it. They did not know in time that they were getting caught in the chess move of the Bhramanwad who infiltrated the world famous Buddhism and swallowed it and re-implemented the law of Manusmrati. And as such gave deep roots to the Brahmanical establishment for centuries. These were Satguru Ravidas and Satguru Kabir who shook the roots with their ideology and guided the masses to revolt against this system. It was only natural that Brahmans like Anantadas were concerned about this. That is why he fabricated stories without any head and tail to bring these two revolutionary leaders under the Brahmanical yoke. Osho's statement about the creation of stories of Hindus asserts. "Hindus are efficient; they have never crucified anyone and are good at making up stories. When the story only works, why would they take out the dagger! Stories work as daggers"¹⁵ Therefore, they tried to prove with the help of stories that Satguru Ravidas Ji was a Brahmin in his previous life and Kabir ji was born to a Brahmin mother.

Guru Ravidas Ji was born in the family of Chamars (Leather workers) and Kabir Ji was brought up in the family of Weavers. They became the top Saints during the medieval Bhakti Movement only because of their divine qualities. But it was purposely spread that they were the disciples of Sant Ramanand and it was only because of his grace that they became mature and apt in their devotion and prowess. If the Contractors (Helm-men) of the contemporary system did not control these two great leaders, then the Manuwadi ideology would have suffered a serious blow. Therefore, they strongly propagated baseless stories in the uneducated native society (Moolniwasi) which were being still sung and spread by many uneducated Saints as divine stories. They formulated two stories with regard to Ravidas. One of them was that Ravidas was the disciple of Ramanand even in his previous birth. One day Ravidas came back after begging alms in his previous birth when he was a celibate disciple of Ramanand. Brahmans also brought alms of begging. Ramananda prepared the

puja plate and offered prasad to his Thakurji – the idol (deity) of God. But it was for the first time in Ramanand's life, Thakur Ji refused to take Prasad.

“First of all one must understand that the idols neither accepted nor refused the offering. You go and try to do this with any idol. No idol has either accepted or rejected the offering. It is a lifeless statue.”¹⁶

Osho Rajneesh further writes, “The story got currency but how did the people get the confidence that this story was true? No one has seen the previous birth. Ramanand and Pandits (priests) say this but how does one know? Another story was that the people once strongly requested Raidas to give some proof that he was a Brahmin in his previous birth. It is said that Raidas gave proof. He peeled off his skin and found a gold thread instead of Janeu made of cotton thread. Then only the people agreed. For this Raidas was included in the Bhakatmal (A book of Saints) like other great Saints. These rotten stories, these false stories, have been spread only to hide and falsify a small fact that Raidas was a Chamar and how to accept and own Chamar in the higher social order. But I tell you that these stories are false. There is no sin in being a Chamar.”¹⁷

Guru Ravidas Ji was born on Sammat 1433; this is one such story in the form of a couplet (Doha) which has been presented by Acharya Prithvi Singh Azad as follows:-

Sant Karmadas Ji accepted the birth of Guru Ravidas Ji as Magh Purnima in 1433. According to the calculation, it falls on Sunday. No other date falls on Sunday which is connected with Ravidas Ji's birthday. Regarding the date of birth of Guru Ravidas Ji, the following text is popular in the Ravidasi community since the centuries-

Chaudah Sau Tentis ki Magh Sudi Pandras|

Dukhion Ke Kalyan Hit, Pragade Sri Ravidas|²⁴

Dr. B.P. Sharma has presented this couplet regarding the birth of Guru Ji as follows:-

‘Dr. John Farquhar, H.H. Wilson, McAuliffe and Dr. Tara Chand have considered the birth of Ravidas in 1470 but according to traditional folklore and Ravidasia Saints, his birth date is considered to be Sammat 1433 Magh Purnmashi only and Ravidasia people celebrate his birthday on this day every year :-

Chaudah Sau Tentis Ki Magh Sudi Pandras

Dukhion Ke Kalyan Hit, Pragade Sri Ravidas|¹⁹

Now, let us see the presentation of Dr. Dharampal Singal about the birth of Guru Ravidas Ji:-

‘His father was Sri Raghava (Raghunath Mal) and mother Srimati Karmadevi. This is confirmed from the scripture ‘Bhavish Purana’. The family resided at Manduadih (or Mandur), a village near Banaras, and traded in leather. Ravidas Ji was born in this Chandravanshi family in Sammat 1433 or 1376 A.D. which is confirmed by this Sloka (couplet) of Sant Karmadas’ -

Sammat Chaudah Sai Tetisa, Magh Sudi Pandras|

Dukhiyon Ke Kalyan hit, Pragade Sri Ravidas|²⁰

Dr. Harnek Singh Kler, going further than his guide, Dr. Dharmapal Singal, has written that “The third opinion regarding the birth of Guru Ravidas Ji is Magh Sudi Pandaran, 1433 Bikrami

Sammat according to 'Ravidas Mahima' recorded in the handwritten 'Sakhi Sangdha' of Sant Karmadas Ji. According to the calendar, this date falls on Sunday. Saints of the Ravidasia Sect accept Guru Ravidas Ji's birthday as Sunday and Magh Sudi 15."²¹

It is clear from the above discussion that Acharya Prithvi Singh Azad, whom Dr. Jasbir Singh Sabar²² has termed as leader of those who believe that Guru Ravidas was born on Magh Sudi 15, Sammat 1433 Bikrami/1376 A.D. He has described the popular couplet about his birth as based on the tradition of the Ravidasia Sect for centuries. Dr. B.P. Sharma has also agreed with such opinion. But Dr. Dharmapal Singal has linked this couplet with the name of Sant Karmadas without proving its authenticity. Dr. Harnek Singh Kler has said that it was written in 'Ravidas Mahima' of Sant Karmadas. "This ancient 'Sakhi Collection' was preserved with Acharya Prithvi Singh Azad which was destroyed in a fire during the partition of the country."²³ But the learned author did not tell that How did the the couplets, Bani, Sakhis of Guru Ji that Acharya Ji has collected in his book 'Ravidas Darshan' survive or saved? What was their source? Even Acharya did not mention it in his book. That is why scholars consider this couplet ambiguous and doubtful. Dr. Sabar has also considered this couplet as a traditional popular 'Sakhi'²⁴, and did not consider it to be the work of Sant Karmadas.²⁴ Dr. Brahmjagdish Singh's statement about this is 'From which source is this sloka taken and is it authentic or not? No reference is found to know this fact.'²⁵ Kashinath Upadhyay has recorded this couplet in his book with reference to Acharya Prithvi Singh Azad but not recognizing it, admitted that Guru Ji was born in 1414 A.D. It is clear from this that it was under Dr. Dharampal's guidance which donated it to Sant Karmadas. In fact, this was part of the dubious move by Anantadas to keep Guru Ji under the banner of Ramanand to maintain the supremacy of Brahmanism as the Divine Light in the house of Shudras (untouchables) could be a threat to Brahmanism.

Therefore, within 48 years of the passing away of Guru Ji, Anantadas spread the Ramanand's shelter/protection over him by writing 'Raidas Ki Parichai' and instilled the view that he was a Brahmin in his previous life. Although Ramananda's date of birth is not fixed yet the author of the 'Hindi Literary Dictionary has considered the date of birth of 'Agast Sahanta' – August Theory as authentic. According to this, birth date is Sammat 1356 to 1467. The opinion of most scholars accepts this date.'²⁶ According to Dr. B.P. Sharma, 'Swami Ramananda was born in Prayag in Sammat 1356 (year 1299) and died in Sammat 1467 Visakha Shukla-Pakh Teej in Panch ganga ghat monastery in Kashi.'²⁷ Dr. Jasbir Singh Sabar has also confirmed the death of Swami Ramanand on Sammat 1467²⁸ when Swami Ramanand said good bye to this world in 1467. They had to fix his birth date much earlier than the date of Guru Ravidas in order to prove that he was his successor so that it could be proved that whatever Guru Ji did was due to Ramanand. That is why the Doha of "1433" was invented and was imposed on the uneducated lot of natives (Moolniwasis) to which they are now accustomed and do not find anything strange in it. In fact, this is equivalent to giving history a new turn and just for the sake of proving Guru Ji as Ramanand's disciple, his (Guru Ji's) birth has been postponed by 38 years. The sad thing is that the Ravidasi community has put its separate revolutionary identity at stake by recognizing it. In the author's opinion, this traditional couplet needs to be propagated as follows:-

**Sammat Chaudah Sau Ikahtar Ki Magh Sudhi Pandras
Dukhiyon Ke Kaliyan Hit Pargate Sri Ravidas.**

Bhai Barkat Singh, the author of 'Bhagat Ravidas' Janam Sakhi', has written Janam Sakhi in verse and the lines of Janam Sammat are as follows:-

**Paksha Chanana Aitwar Din Tarhke Sawant Nachhattar
Sammat Bikram Ji da haisi chaudan Sau Ikatar
Janam lia Ravidas Bhagat Ne 'Rav' ton Tej Ujala.²⁹**

After analyzing the above discussion, it can be said that the prevalence of traditional couplets has been done to strengthen Brahmanism. It is like killing two birds with one stone. With this, on the one hand, Ramanand is celebrated and on the other, the divine light of Guru Sahib is dimmed. As such, we cannot recognize the couplet 'fourteen hundred and thirty-three' written by Ramanand's clique for the following reasons.

The Long Age of the Guru

The age of Guru Ravidas Ji is said to be 151 years. No other saint (great man) of the medieval Bhakti Movement was blessed with such a long lifespan. That is why the common reader gets surprised while reading his long life. But the devotees are accepting it under the sense of devotion just as many stories prevalent in Indian Hindu mythology are supported by the devotees. In these stories, the age of a particular person is not hundreds but millions of years. As it is said about King Sahansarbahu, with a thousand arms, he ruled the earth for 85000 years. Thus, his age must be believed to be around one lakh years. The information heard about Rishwadev Avatar is even more interesting. He was the son of Nabhi of the Ishwaka clan born from the womb of Marudevi. The length of his body was three thousand yards and his age was eight million and forty lakh years. He performed severe penance for one lakh years and sat on the throne at the age of twenty. There was a thousand year war between Hiranakshsha demon and Vishnu. Thus, estimating their age does not become a difficult task. The devotees of Satguru Kabir have believed his age to be 300 years.³⁰

At present, the population of the world is more than seven billion. Google has a list of 100 people with the oldest authentic age in the last 250 years. Among them, the number of men is only six. The oldest woman in the world is Jeanne Calment of France; His life span from 21.02.1875 to 04.08.1997 is 122 years and 164 days. Oldest Age Series no. 16, the man Jiroman Kimural was Japanese whose lifespan was 116 years and 54 days from 19.04.1897 to 12.06.2013. At Series No. 100, two American women are Florence Knapp and Elena Slough and their life span is 114 years 93 days from 10.10.1873 to 11.01.1988 and 114 years 93 days from 04.07.1889 to 05.10.2003 respectively. But for Dr. Dharmapal Singal, 'It is not an extraordinary thing for Prabhu Bhagat Guru Ravidas Ji to live to the age of one and a half hundred years. Many in these days of Kaljugi live an age of 120–125 years.'³¹

It would be appropriate to write here that Satguru Kabir was born in 1398 A.D. and passed away (Jyoti-Jot Samana) in 1518 A.D., Kabir Panthis have come around and have abonded the assertion of Kabir's age as 300 years. In the same way, Ravidasia devotees should also take a reasonable decision about Guru Ravidas Ji long life of 151 years and put an end to the speculation of uncertain longevity forever. In our personal opinion, no sadhu, saint, great man or person can live for 151 years. Even if the matter had ended there, we would have had no problem. The objection is

that Dr. Dharmapal Singal has failed to give any solid judgment in his researches. Whatever researches he has done or conducted as the Head of ‘Guru Ravidas Chair’; in them, the facts about Guru Ji’s life account are self-contradictory. He has written ‘According to some traditions, the lifespan of Ravidas was 1414–1532; while others believe it was 1434–1532. Scholars are still researching the life of Ravidas. Yet it can be said with confidence that he was the contemporary of Mira for the first 34 or 42 years of her life.’³² Dr. Saroj Rani Sharma³³ has also promoted this opinion with confidence. Virender Kumar Sethi has revealed the same truth and wrote, ‘The research of the scholars about the life of Guru Ravidas Ji is going on, but this much can be said with full confidence that he was a contemporary of Mira for the first 35 to 42 years of his life.’³⁴ Dr. Singal and Dr. Saroj Rani Sharma have verified this and Virender Kumar Sethi has said the same with complete confidence. There is a difference of only one year in accordance with ‘Nishche (decision)’ and ‘Bhorase (confidence)’ of these scholars. We ignore this difference and fully sideline the Dr. Singal’s assertions.

Dr. Dharmapal Singal has given the date of birth of Guru Ravidas in 1433/1376 A.D. and Mirabai was born in Sammat 1555/1498 A.D. and admitted the age of Guru ji as 151 years as he passed away in 1584/1527 A.D. We will examine the facts discovered by him according to the table given below.

Sr. No.	Mirabai Birth	According to Dr. Singal Synchronicity	Synchronicity Guru Ji Demise	Dr. Singal Guru Ji	Difference in years	According to age Synchronicity
1.	1498 A.D.	34 years	1532 A.D.	1527 A.D.	5	156 years
2.	1498 A.D.	42 years	1540 A.D.	1527 A.D.	13	164 years

After digging up the pages of Dharmapal Singal’s erroneous research, it becomes clear that Guru Ji has been living even after 1527. Age is no rubber band to the sling that can be stretched further nor can we blindly recognize his research because he was the Head of the ‘Guru Ravidas Chair’ and we cannot not cross the D – line (Lachman Rekha). According to the above table about the lifetime of Guru Ji both the proven dates of Dr. Singal (1376–1527 A.D.) are automatically rejected.

This not only Dr. Singal even Dr. Jasbir Singh Sabar found that Guru Ji did not leave this world and went to Satlok (Heaven) in 1527. Expressing this, he has written ‘In the first part of this book, I hesitated to accept Mirabai as Guru Ravidas Ji’s disciple in the face of the opinion of some scholars. But now after a long period of 12 years, due to serious study of this point and some new points coming to light, I have no hesitation in accepting Mirabai as Guru Ravidas Ji’s disciple. The main point is about the date of birth of Mira ji which, according to most scholars, is 1560 Bikrami and has been accepted. Sant Guru Ravidas Ji’s time has been considered to be 1433–1589 Sammat.’³⁶ In this way, Dr. Sabar has accepted his age as 156 years instead of 151 years. This, in his words, is the culmination of serious study over a period of 12 years. But no scholar recognizes the age of 156 years of Guru ji. Thus, according to our research, Guru’s age is 1414–1540, gets even more steady and strong.

2. Mirabai’s meeting is doubtful:-

Guru Ravidas Ji was born in 1376 A.D.. By accepting it, Sant Mirabai’s meeting and interaction

with him comes under the shadow of doubt and high-caste writers are successful in targeting two birds with one stone. On the one hand, they easily bring him in the fold of Sant Ramanand and on the other hand, erroneous longevity; they free Mirabai from her meeting with the Guru. As Gulab Rai has written, 'Legends are prevalent that Mira made Raidas Bhakta her Guru.'

There are many posts in the writings of Mira in which there is a mention of Raidas as her Guru. For Example:-

Mera Man Laago Har sun, Ab Na Rahun atki.

Guru Miliya Raidas Ji, Dini Gayan Ki Gutki.

Or

Redas Sant Mile Moh Satguru, Dinhi Saran Sahedani.

But from the perspective of history, this opinion cannot be accepted. Raidas came before Mira. By calculating the years and century, Raidas passed away before Mira's birth? It is believed that Raidas was not alive after Sambat 1550 or 1560. Mira was born in Sambat 1555.It is more likely that Mira had no guru. Yes, Congregation of the Sants (Sant Sammagam) was dear to her—'Krishna' or 'Brahma' was her Satguru.³⁷

The author has also written that the popular verses under Mira's printed works, in which she considers Ravidas Ji as her guru, have been adulterated by another author. According to Virendra Kumar Sethi, 'There is a verse in the Bhagatmal which contains the names of the twelve disciples of Ramanand Ji and among them is the name of Ravidas Ji. On the basis of this position, many scholars have considered the time of Ravidas Ji to the middle of the fourteenth century and on this basis have refused to consider Ravidas Ji as the Guru of Mirabai.'³⁸ According to Dr. Dharmapal Singal, Prof. Parshuram Chaturvedi and Shri Desraj Singh Bhati, going by the verses of Mirabai and even accepting Saint Ravidas as her Guru, these scholars are adamant that she did not take direct Naam (Updesh) from Raidas, she was baptised by some other Ravidassia Sant (perhaps) (Vithal Dass).³⁹

In our opinion, recognizing Mirabai as a Shudra (untouchable) Saint's disciple is a 'caste-based' problem of upper-caste writers. But they take shelter under the notion that year of Guru Ji's birth was 1376 A.D. They argue this to end this confusion on the lines of the proverb—'If there is no bamboo there will be no flute'. A definite solution is to accept the year of birth as 1414 A.D. and kill two birds with one stone. With this, the devotees will tend to accept this.

3. Confusion of Year of birth 1376 A.D. and 1377 A.D.

Guru Ravidas was born in 1433. Believers are not unanimous on the Gregorian Calendar and year. Some scholars are tied with 1376 A.D. and some 1377 A.D. Dr. Singal's lobby is the plaintiff of 1376 A.D. and Dera Sachkhand Ballan (Jalandhar) recognizes 1377 A.D. It is a strange contradiction that both agree on Bikarmi Sammat 1433 and the day Sunday. But they are divided on A.D. year. It is not fair to keep devotees trapped in this confusion.

4. Sunday's Rigmaroll

Many scholars have accepted that Guru Ravidas Ji was born in Magh Sudi Pandras 1433 and the day was Sunday. But like agreeing on the year, they also differ on the dates that fall on Sundays.

Jasbir Jassi and Surjit Singh Minhas have accepted 15 January 1376 A.D. and Balwant Kaur Chand on 23 January 1376 A.D. which fell on Sunday. Similarly, Dr. Lekh Raj Parwana considers 15 January 1377 A.D., the Sunday and Dr. Harnek Singh Kler and Sital Singh accept 25 January 1377 A.D., the Sunday. Most of the scholars did not fall into the confusion of the date and they made do with 1376 A.D. or 1377 A.D. tagging Sunday. It is very strange that according to the calendar calculations, these dates do not occur on Sundays; but scholars keep asserting this.

5. Confusion (Ghachola) of the year of Joti-Jot Samana (demise)

Those who believe that Guru Ravidas was born in 1433 also accept the date of the Guru's passing away (Jyoti Jota Samana) as 1584 but they are divided in the year of birth as 1376 A.D./1377 A.D. like the year of demise as 1527 A.D. And 1528 A.D. It does not give any clue to the life of Guru Ji and such there is no use in believing or writing about it.

6. Historical meeting with Emperor Babur

If it was considered that the year of Guru Ji's demise (Joti Jot Samana) as 1527 A.D. or 1528 A.D. his meeting with Babar was not possible as this meeting was considered to have taken place in the mid-1530s. It is said that in 1529 when Humayun fell ill after coming from Badakhshan, his condition continued to deteriorate despite royal treatment. Babar began to pray before Allah-Tala (God) and went to the refuge of the contemporary Pirs (Saints). His visit to the famous Pir Abu Baqa is recorded in history; who had advised Babar to give alms to poor while praying for Humayun's recovery. Pir's blessings (Dua) came in handy and worked. Babar wanted to see his son well the soonest possible. In January 1529, in order to quell the revolt of his Afghan enemies among whom Nusrat Shah was the most prominent, he went from Bihar to Bengal via Chunar, Banaras and Ghazipur and listened and learnt about the glory (fame) of Guru Ravidas. He took Humayun along in August 1530 and proceeded from the Agra Fort with full Royal order. This demonstratively was to show his royal power to the masses but from within he was completely devastated seeing his son's death approaching moment by moment. With this, he presented himself before Guru Ji in Banaras with great regard and reverence along with his son. Hearing Babar's plea (Faryad), Guru Ji uttered:-

Sab Hakam Huye Baware Man Mein kare Gumaan.

Gathari Sirr Par Paap Ki. Ravidas Na Dargah Maan.

After hearing the said sermon from Guru Ji's mouth (Mukharbind), Babar was enlightened. He begged pardon of his mistakes, repented of the atrocities committed and returned to Agra with the blessings of Satguru. This meeting changed his life. History is a witness that even though he was a 48-year-old mighty warrior, he became a noble and generous man. About the strange change in Babar's conduct and behaviour, Chain Ram Suman has written, "Therefore, Babar developed respect for Guru Ji. His teachings stunned Babur. In remorse he distributed money of his treasures at Delhi and Agra to the poor and destitute. Now, the subjects developed respect for Babur and called him. **"QALANDAR or Faqir."**⁴⁰

With the blessings of Guru Ravidas Ji, Humayun was cured but Babar passed away after a brief illness on 26 December 1530 A.D. Some historians attribute the Emperor's death to his 'three rounds'

of the bed of the sick Humayun on the advice of astrologers (Nazumian). But Prof. Sriram Sharma rejected this notion through his article published in 'Calcutta Review-1936' saying that one's illness cannot be transferred to another by crying before God as this story is connected with this incident.

Birthday

Guru Ravidas Ji's birth is mainly considered to be on the day of Sunday. But it is surprising to read that even if a scholar considers the year of birth as 1376 A.D., 1377 A.D., 1398 A.D., 1399 A.D. or 1414 A.D. but he has fixed the needle on Sunday only. It is argued that that is why he was named 'Ravidas' because he was born on the day of Sunday as the Sun is called Ravi in Hindi. Someone may ask why the scholars have taken out this stick after the name of Guru Ravidas alone. Why is it so? The name of any other Saint of Bhakti Movement is not found prevalent on any particular day or month. Why was the name of a child born in a Shudra (untouchable) family, six and a half centuries ago, kept after the day of the week by his parents? There is not a single other such example in their family lineage. But in order to prove that his birthday was only on the day of Sunday, the scholars have done a lot of brainstorming and cited thousands of astronomical calculations and strange ways and means to fit the date of birth on Sunday. Dr. Jasbir Singh Sabar, to prove this, cited the calendar of Swami L. D. Kanupile's calendar⁴¹ published by the Government of Madras in 1922. He has tried to prove the day of Sunday and dates - born on Magh Sudi 15, 1433 Bikrami on January 25, 1377 A.D. with difficulty. He did not find any calendar or Jantri (astrology book) in Banaras, the stronghold of Hindus and the birthplace of Guru Ji. Should we appreciate the scholars who found this calendar from Madras only to prove the day of Sunday as the birth of Guru Ji? If not found even here, they would have reached Andaman-Nicobar. We do not agree with the opinion that he was named 'Ravidas' because he was born on the day of Sunday. The parents longing for a baby received the gift of a son and in happiness the family seemed to have seen the sun rise in their courtyard, so they named him 'Ravidas' with all happiness. However, not all scholars agree with the opinion that he was born on the day of Sunday. Out of the seven days of the week except one Thursday (see birth tables recorded in this book), all other days are Sunday, Monday, Tuesday, Wednesday, Friday and Saturday the Scholars tried to prove his birthday. We recognize – Magh 15 – Bikrami Sammat 1471/1414 A.D. and that day was Friday.

Parents

There is no consensus among scholars about the names of Guru Ravidas Ji's parents. Like father's name Raghu, Maandas, Santokh, Satyananda etc.; mother's name Karma, Kalsi, Ghurbinia, Dhurbinia, Subinian, Parbinia, Santkumari, Diyari, Raghurani etc. are found in the books. Raghu named Rahu, Raghurai, Raghuram, Raghunanda, Raghunandan, Raghunath, Raghava, Ragho, Raghova etc.; Karma named Karmo, Karmi, Karmadevi, Karmavati etc., Kalsi named Kausi, Kausan, Kaus Devi, Kalsi Devi etc. Scholars have also given space to the corrupted forms of the names – Gharbinia, Diari, Daya Kaur etc. in their writings. Dr. Dharmapal Singal named Mother Karma and Father Raghu, Dr. Chandra Shekhar Chandekar, Dr. Darshan Singh, Dr. N. Sihun, Dr. Krishna Kalsia, Dr. Inderpal Mehta, Dr. Avtar Singh, Dr. Harnek Singh Kaler, Dr. Sarabjit Kaur Sandhawalia, Dr. B. P. Sharma, Dr. Harnam Singh Shan, Yogi Dharmadas Bhikshu, Prof. Madhusudan Sharma, Prof.

Girjashankar Mishar ‘Poonam’, Shambhu Nath Manv, Prof. Hamdardvir Nowshahrvi, Bhai Jodh Singh, Acharya Prithvi Singh Azad, Balveer Kaur Chand, Bharpur Singh Balveer, Sant Jagbir Singh, Sant Bakshi Das, Ram Sagar Gambhir etc., supported by the name Ghurbinia and Raghu. Sukdev, Acharya, Chandra Shekhar Shastri, Dr. Padam Gurcharan Singh, Dr. Harpreet Kaur, Dr. Govind Rajneesh, Dr. Meera Gautam, Vishal Bhandari, Balram Prasad Shastri, Jaswinder Singh Punia etc. Kalsi and Santokh named. Dr. Jasbir Singh Sabar, Dr. Manju Davedi, Dr. Karam Singh Raju, Kundan Lal Badhan (Buddhist), Hardeep Rajaram, Sant Surinder Das Bawa Ji, Poet Mangu Ram Baharawal, Giani Barkat Singh Anand, Sant Hira Das, Manjit Singh Kamala, Santokh Singh Kainth, Madan Jalandhari, Mamta Jha, Kirpa Sagar, Chaudhry Amin Chand, Chan Ram Summan, Vijay Kumar Hazara etc. Supporters named Diari and Santokh. Bhai Kahn Singh Nabha, Amrik Singh I.A.S, Manjit Kaur, Jamnadas alias Jaswant Singh Sat Darbari, Teja Singh Sapra Sat Darbari etc. are Sikh scholars. Dr. Yogendra Sinhu, Ashutosh Shastri and some others support the name Mata Dhurbinia. Bakshish Singh has written the mother’s name as ‘Parbinia’⁴², which is the origin of our check. Satnam Singh and some others have also recognized the name Raghurani, which in our opinion is an epithet used to denote Karma as wife of Raghu. But the problem before us is not only that what is the name of his real mother among Karma, Kalsi, Ghurbinia, Dhurbinia, and Raghurani? The problem is that the names of Raghu Ji’s three wives are mentioned in the ancient texts; out of these two wives Karma and Kaldev have been mentioned by Sant Bakshi Das in his book ‘Asli Ravidas Ramayana’ as follows:-

Bhajan kiya nij naam ka. Kar Duttia Ka Waas

Karma Ji Ke Garbh Se, Janme Sri Ravidas

Page–40

Duji Priya Kaldev Sanjoga. Ta Sang Rahu Kiya Niyoga.

Sukh Santosh Sant Sevakai. Att Ustasta Kaal Nasayee.

Page–32

Swami Ramananda Shastri and Virendra Pandey⁴³ have recorded the mention of Raghu ji’s third wife ‘Jai Deva’ with reference to a ‘Ravidas Ramayana’ and also clarified that his married wife was only Karma Ji.

Narrating the birth of Guru Ravidas from the womb of Karma Ji, Pandit Girjashankar Misar ‘Poonam’ has also recorded in his ‘Raidas Ramayana’:-

Karma Prabh ka Dhian Dhar. Roki Apani Maas

Tahey Sameh Teh Garbh Se, Pargat Bhaye Ravidas.

Page–6

It is clear from the above testimonies that Guru Ji was born from the womb of Mata Karma Ji. Therefore, neither ‘Kaldeva’ nor ‘Jaideva’ can be accepted as their mother. No ancient scriptures testify this.

Dr. Avtar Singh has started a new discussion. “Referring to Dr. Chandradev’s ‘Raidas Ramayana’ he writes that Ravidas had two mothers Bhagwati and Kankur and Ravidas was born from Bhagwati.”⁴⁴ But Swami Ramananda Shastri and Virendra Pandey have recognized Karma Ji as the only mother, considering ‘Ravidas Ramayana’ of Jadadpur resident Sant Bakshi Das⁴⁵ as the old but the others are new in content. According to our research, there is strong evidence of his birth from

the womb of Mata Karma; it is unwise to advocate any other name. But from the evidence of Raghu Ji's three wives, it is clear that polygamy was common in Shudra (untouchable) families as well. The family was a high and dignified status in his community.

The name Ghurbinia is very strange and elusive. It does not seem possible that such a name could have been prevalent centuries ago among uneducated Chamar families. Dhurbiniya appears to have been a name coined by a translator while transliterating it; we cannot recognize these as the names of Guru Ji's mothers.

During our research, we have come to the conclusion, about the names of the parents, Kalsi and Santokh that their prevalence has started only after the publication of Sant Hira Das's book 'Ravidas Deep'. Unaware of his sources, we surmise that he may have read or transcribed some Sakhi (legend) of Guru Ji's Baba Ji, "..... Puttar ki prapti par unke ghar santosh hua" (on getting a son, they felt satisfied). The word 'Santosh' recorded in this statement like 'Santosh' was recorded as 'Santokh'. In the same way, the Hindi word 'Karma' was written as 'Kausan' or else it happened as a printers devil. But these names became popular due to these coming in writing. The 'Ravidas Deep' was the first book published on the life and vision of Guru Ravidas Ji that talked about the independent existence of Chamars and their identity. Therefore, the poems, stories and sakhis recorded in it were read by Chamar saints, poets and scholars and preached these among the common people. Its influence on the books 'Sri Ravidas Pragas' and 'Sri Adi Prakash Ratnakar' which came into existence after this book is also clearly visible. A unique example of how deep it was respected among the chamars having only cursory understanding of the matter. There is a rare example of this; Master Ramdhan Nanglu, a resident of Bhogpur (Jalandhar), was 12 years old at the time of the partition of India and Pakistan. His father bought this scripture (Ravidas Deep) from Lyallpur. During the disturbances of partition, they could not even lift a needle from their home; but considering this book as a community asset, they brought it to India by keeping it close to their chest; they still keep it with respect and reverence as a heritage symbol.

It would be appropriate to write here that Guru Ji was born in a Hindi-speaking region of India and not in Punjab. Six and a half hundred years ago, if any name would be in vogue in the Hindi-speaking region, it would certainly be 'Santosh' and not 'Santokh.' 'Santokh' is a Punjabi name and not a Hindi name. There is no question that Guru Ji's grandparents named their son 'Santokh'. Even today this name is not prevalent in Hindi speaking region and there will be many boys and girls named as 'Santosh'.

The name Kausan from Karma became Kalasan or Kalsi in the same way as the Punjabi people generally make 'Parasu' as Parsa and then Paras Ram. The reason behind the formation of Kalsi from Kausi may be that it is also a Gotra (sub-caste) of Chamars and Ramgarhias of Punjab. Being polite and fluent in speech, it became Kausan/Kausi and then Kalsi or Kalasan. The followers of this name are Punjabi and now the writers are also Punjabi. In particular, these authors are associated in some form or the other with 'Dera Sachkhand Ballan', (Jalandhar).

It is sad to write that some Ph.D. researchers are distorting the passages found in the ancient

scriptures to suit their convenience; like:-

Santosh Das ji Jiske Taat

Karma Janani Garbh ki maat.⁴⁶

The learned writer wrote that these names are mentioned in the old verses. In our opinion, there is no such text and neither Dr. Bhagore has found any indication of the source of the said post. In fact, it seems to be a paraphrase of Sant Bakshi Das's post, which basically reads as follows:-

Qahu Bhakat Hamaare Taata

Karma Janani Garbh ki Maata.⁴⁷

It is not difficult to infer from such researches that the life facts of Guru Ji are being mixed up continuously; whereas, the time has come to bring consistency in these life facts.

The author of 'Sri Ravidas Bhagwan Ka Satya Swabhava' has mentioned Ravidas father's name as 'Sri Satyananda' and mother's name as 'Santa kumari'⁴⁸ as mentions in the post:-

Sunhu Sri Ravidas Kar Sadananda Pitu Dev.

Santkumari matu bhal karyan Pati kar sev.

Sant Karmadas Ji in his work 'Ravidas Mahima' has accepted the name of his father as 'Maandas' and the name of the mother of as Karma. In 'Bhavish Purana' the father's name is also recorded as 'Maandas'. In 'Raidas Purana' the mother's name is written as 'Bhagvati'. But all these assumptions are primarily mythological texts and the events recorded in them do not correspond to historical facts; as such we cannot recognize these names.

Although Sant Karmadas Ji has the honor of being his great-grandson in 'Ravidas Bansavali' (Ravidass family lineage), by the time his fifth generation came into existence, 'Parichai Anantadas', Bhagatmal Nabhadas and other mythological works had come into currency. Therefore, Sant Karmadas Ji also did not remain untouched by the influence that was inflicted on them. Therefore, their works need to be examined and approved from a historical perspective.

Here, it is also necessary to highlight another fact that many scholars have found a new path – as Karma alias Kalsi alias Raghurani is written as the name of Guru Ji's mother and Raghu alias Santokh is written as the name of the father. The first impression from this passage is that those scholars have no ability to decide. Second is their lack of dedication and commitment to research; which is the basic part of any research. Thirdly, 'name' is related to 'self' and a person can change his name by changing his name and using the name as a prefix (alias) so that no one gets confused. As Mahant Jamna Das changed his name to 'Jaswant Singh' and his identity in literature is as 'Mahant Jamnadas alias Jaswant Singh'. No one else has the right to be nicknamed by a personality who lived centuries ago; therefore, we do not consider any such research and reject it.

According to the proverb 'Hundred yard rope and a knot at the end', it has become clear that Guru Ji's mother's name was 'Karma Devi' and father's name was 'Raghunanda'.

Mother Karmadevi and father Raghunand were living in deep depression with Mata Lona, the religious wife of Ravidas Ji as Guru Ji had gone on a long journey for the welfare of the people at the age of 22. They were longing for a child at home. But Ravidas Ji's whereabouts were not known.

They were devastated physically. After twelve years, when Ravidas Ji returned from his first public welfare trip, the cold blood running in the old veins of his parents warmed up. They kissed his son's forehead with great desire and happiness and listened to the stories of his long journey with great interest and joy. The vehicle of family life (Grihashth) again hit the track. Manual labor, meditation (bhajan) and giving sermons to the congregation became the daily routine of Ravidas Ji. In moments of leisure, he would sit by his parents and ease the burden of their old age with great devotion. In 1453, father Raghunand Ji received a call from God and passed away. Mata Karmadevi Ji also passed away (went to Baikunth Dham) as if she could not bear the separation with her husband. Giani Barkat Singh Anand has also confirmed the death of Ravidas Ji's parents together. "Death comes easy for good people." There was a complaint of minor fevers and the pious couple abandoned their bodies and reached Baikunth Dham (heavenly abode). Guru Ji invited the entire community and relatives and bathed his old parents at the Ganga Ghat with great desire and ceremony and performed the rites according to the rules at the Cremation Site (Murda Ghat) on the banks of the Ganga.⁴⁹

On the occasion of the funeral of his parents, Ravidas Ji did not do any unwarranted rituals and instead of giving any donation to the priests (Brahmins), he donated to the extremely poor and orphans. On this, priests raised uproar but Ravidas Ji explained to them that they were not the appointed contractors of God. The fruit of auspicious conduct (karma) is automatically attained by all. That is why he did not believe in rituals and did not believe in any man-made precepts. Now is the time to let go of these undesirable rituals. Ravidas ji's step was greatly applauded in the entire city of Kashi.

Place of Birth:-

The devotees in general and scholars were divided into four groups about the birth place of Guru Ravidas Ji. But with the blessings of Sri 108 Sant Sarwan Das Ji of Dera Sachkhand Ballan (Jalandhar), the foundation stone of the birthplace temple at Sirgovardhanpur (Benaras), was laid by Swami 108 Hari Das Ji on 14 June 1965. With this yet another group was added making it 5. The details of the popular five beliefs about the birth place are as follows.

1. A site in the state of Gujarat:-

It is a popular belief that he was born somewhere in Gujarat province. We have not found any support for this from any section of scholars. However, presence of a large number of devotees in Gujarat, the use of Gujarati words in his Verses, the presence of Guru Ravidas Wells or Ponds on spiritual places are the basis of this popular belief. But it is a mistake to consider these evidences to determine the place of birth of Guru Ji. As Mahatma Buddha was born in Nepal but Buddhist monasteries are found in the entire Asian continent and the number of Buddhists are more in Tibet, Burma, Thailand, Japan and other countries. In order to get the common people out of the worldly filth, every great man resorts to words that can be understood easily in his discourses. Thus, the transfer of words from one language to another involves the genius and skill of Saints. The memorials of such great men are associated with devotion and reverence such as Guru Nanak Dev Ji's birth place was in Punjab (now Pakistan). But places of worship associated with him are also found in India, Nepal, Pakistan, Afghanistan, Iran etc. Thus, this idea regarding the birth place of Ravidas Ji

is a mere assumption and as such not acceptable.

2. A place in the state of Rajasthan:-

In the state of Rajasthan, the birth site of Guru Ji is not a mere assumption like Gujarat but there are also evidences which need to be explored. Prominent among these evidences is a Ravidas Chhatri at Fort Chittor and Ravidas Kuti and Ravidas Kund at Mandogarh. The settlements of a large number of devotees at these places are also considered as a proof of this by the scholars.

The installation of the 'Ravidas Chhatri' near the Kumbh-Shyam Temple in the Chittorgarh Fort and the Temple of Mirabai is neither related to his place of birth nor is it an indication of his demise (Joti-Jot Samana) there as it is believed. This is a symbol of the immense devotion of the Rajput Royal family who always loved to be at the feet of their beloved Guru. These monuments related to their Royal Guru (Raj Guru Pritam) continued to satisfy their spiritual yearnings for a long time.

Unaware of the geographical conditions, almost all the scholars have described Mandogarh as a part of Rajasthan. Dr. Sabar is of the view "In a village called Mandogarh in Rajasthan itself, there is a Pool (Kund) and Kuti (Cottage) of Bhagat Ravidas. The scholars believe the Rajasthani pronunciation of Mandur to be Mandogarh and claim that he was born at Mandogarh."⁵⁰ One doesn't understand that how Dr. Sabar accepted this delusion? The author has travelled to Mando on 23.08.2017. It is 110 km from Indore and 32 km from Dhar sub-division and is a part of the state of Madhya Pradesh. The author has also heard locals pronounce it as Mandhor or Mandor akin to Mandur. This place is 4 km from Mando. It is located in the backyard of Kakar Kho and there is no other village here. It is an extremely scenic semi-hilly area. There is Ravidas Kuti and Ravidas Kund, whose priest is a Pandit (Brahmin) who knows nothing about Guru Ji. Guru Ji must have set foot on this place during his journey but it is not his birth place. In support of this, many scholars have given the fallacious reference of 'Raidas Ramayana'.

Kashi Dhig Mandur asthana, Shudra Varna Karat Gujrana.

Mandur Nagar Leena Autara, Ravidas Shub nam Hamara.

It is clear from the first line of this Verse that this is not Mandor in Madhya Pradesh but the long living 'Mandur' town near Kashi (Banaras).

The huge number of Guru's devotees in Rajasthan was due to his being the Guru of the Rajput dynasty. As the saying goes, 'Jeha Raja, Tehi Parja' (public follows the ruler), the people became followers of him in large numbers due to their feelings of respect and affection towards the Kings. Another major reason for this was the impact of their divine power all over India. But the large number of disciples in Rajasthan like Gujarat is not a basis for his birth place there. In that period, Bhagat Ravidas of Vishnoi Sect also happened to be there in Rajasthan. His time, incidentally, is considered to be 1530 to 1600 Sammat (see "Jumboji, Vishnoi Sampradai aur Sahitya" part-2, page-612-15), due to which many scholars seem to have fallen prey to this delusion. Even some scholars have connected the work of Bhagat Ravidas Chhatrapal with Ravidas of Banaras which is a complete mistake.⁵¹

3. A place in Western Uttar Pradesh:-

There is also a popular belief that Guru Ravidas was born in an area of Western Uttar Pradesh. Agra, Badayun, Moradabad, Meerut, Saharanpur etc. districts come in this region and Ravidasia people live here in large numbers. The basis of Guru's birth in this area is a speech by Lala Lajpat Rai of which no writing, photo or any other record is available but the words from the mouth of a historical person have become a part of people's memories. The research of Ramananda Shastri, who has been a Member of Parliament, is very meaningful. Discussing in his book, he has written "The present Minister of Uttar Pradesh, Mr. Chaudhary Girdhari Lal in a discourse expressing his opinion in this regard told that his elder brother late Chaudhary Bihari Lal Ji who was a well-known Congress worker and a social activist and also Parliamentary Secretary in the state government organized a conference 'Akhil Bharatiya Ravidas Mahasabha' about 34 years ago. The conference was inaugurated by late Punjab Kesari Lala Lajpat Rai. Expressing his enlightened opinion on the life and place of birth said that an important part of the life of Sant Ravidas was spent in Banaras. In the old age, he toured the country. He or his descendants did not live in Banaras but lived in the Western part of Uttar Pradesh. The fame of Banaras attracted Sant Ravidas to follow his professional and working father."⁵²

Lala Lajpat Rai was a responsible, intellectual and historical personality of the society at that time; as such his opinion cannot be ignored. It is possible that his opinion is based on such rare scriptures which are not available to us at present. If he had transcribed his thoughts, then it would have been an important document for creating the life story of Guru Ji. Now on the basis of only one speech we cannot determine the place of birth of Guru Ji but we can definitely say that their ancestors must have gone to Banaras from the Western region of Uttar Pradesh to expand their business. Thus it will remain a separate topic of research.

4. Place of birth Mandur near Banaras

Till 1964, no one had any illusions, nor was it a subject of research for scholars, about the birth place of Guru Ravidas as Mandur which is now called Manduadih. All the ancient scriptures and writings mention only Mandur Nagar, which is located at a distance of three kilometres West of Banaras Cantonment Railway Station. We get the earliest hint of this from one of his own Verses. Gurdev writes:

Meri Jaat Kutbandla Dhor Dhowanta

Nitah Banarasi Aas Pasa.

Ab Bipar Pardhan Tih Kare Dandaut

Tere Naam Sarnaye Ravidasu Dassa.

Sri G.G. Sahib, Page-1293

The above illustration given by Guru Ravidas Ji in his Bani will have to be examined in the context of six centuries ago, not the present times. How far will the boundaries of 'Banaras and its periphery' be? So we have to examine the geographical location of ancient Kashi/Banaras. There is a sloka recorded in 'Kashi Darpan'.

मध्मेश्वरमारभ्य यावद्देहलिविघ्नपम् ।

सूत्रं संस्थाप्य तद्विक्षु भ्रामयेन्मण्डलाकृतिः ।।

तत्र या जायते रेखा तन्मध्ये क्षेत्रमुत्तमम् ।

काशीति यद्विदुर्देवास्तत्र मुक्तिः प्रतिष्ठिता ।।

Translation – “The area lying within the circle formed by taking Madhyameshwara as center and the distance from Madhyameshwara to Dehali Vinayaka as radius is known as Kashi.”⁵³

Kashi is another sloka indicating the boundaries of Banaras.

दक्षिणोत्तर दिग्भागे कृत्वासि वरणां सुराः ।

क्षेत्रस्य पश्चिमे भागे तं देहलिविनायकम् ।।

Traslation – “Bounded by Asi in the South, Varana in the North, Dehali Vinayaka in the West and the Ganges in the East, is Varanasi.”⁵⁴

According to Hindu scriptures, starting from the Madhyameshwar Temple to the Dehali Vinayaka Temple, if measured by a thread, the middle part of that circle is considered as sacred Kashi. This is the called Panchkoshi Parikrama. Even today, Hindu women complete the Panchkoshi Yatra by taking a bath, without taking any food, at Manikarnika Ghat and visiting the holy shrines of Kadmeshwar, Shivpur, Rameshwar, Bhimchandi and Kapildhara to obtain the desired fruit. Manduadih is a longtime-dwelling town around such a perimeter.

This couplet of ‘Raidas Ramayana’ about the birth place of Guru Ravidas is as follows.

Kashi Dhig Mandur Sthana, Shudra Varna Karat Gujrana.

Mandur Nagar Leena Autara, Ravidas Shubh Naam Hamara

The confirmation of Guru Ravidas Ji’s birth in Mandur Nagar is also confirmed by his warm relationship with Satguru Kabir, ideological affinity and devotional spirit between them as stipulated in many stories (Sakhis). The most interesting thing about the relationship between the two Saints has been asserted by Dr. Beni Pershad Sharma about which I have not heard or read anywhere else. Considering the closeness, unity of thought and conduct of both the Saints, this cannot be completely denied. Let us read what Dr. B.P. Sharma wrote:-

“Except from this context – Parijat (composed by Ramananda’s brother Chetan Das in Sammat 1506 in Des wadi Prakrit Gana language, Ramanand devotees present in Kashi requested Chetana Das to write a biography of Swami Ji). According to this, “Neeru Neema Julaha found a new born baby floating on the ‘Lahartara’ pond in Kashi. The child did not drink milk. Swami Ramananda sent his chief disciple, Anantananda and gave a medicament (Sudha muchhi herb) to the child. The child began to suck the milk of the neighbor Karmadevi. There is a settlement of tannery workers near Lahartara pond in Manduwa village. This Karmadevi is the mother of the newborn child Raidas. Therefore, it has to be said that Ravidas and Kabir drank the milk of the same mother and the birth-time of both of them falls in Sammat 1455–56 with a difference of a couple of months. Both of them had an inseparable and close relationship. In this era, Kabir has been a very influential person due to his honesty, sharp and bitter criticism of the social evils and clarity of thought. This is why Ravidas used to call Kabir as his ‘Guru Saman and elder brother – Guru like elder brother’”⁵⁵

Apart from the above Sakhi, many Sakhis and Seminars are available to read about the relationship between Ravidas and Kabir which clearly indicate their living in the neighborhood,

growing up together, travelling and touring and working together for the welfare of the people. Although we disagree ideologically with Ramanand biased Sakhis (stories), we cannot dismiss all Kabir-Ravidas Sakhis as fabrications. While there is evidence of Satguru Kabir being a resident of Lahartara Nagar, it has become a matter of research to consider Guru Ravidas as a native of Seergovardhanpar instead Mandur Nagar. Before discussing this, it is important to note the comment made by Dr. Dharmapal Singal.—“Acharya Prithvi Singh Azad says that he himself has visited this place many times and that everything is a drama and there is no truth in these things. According to him, neither this place is the birthplace of Ravidas Ji, nor is there any authenticity to this so-called Handwritten matter. It seems that a motive is working behind this to establish a Monastery (Math) there.”⁵⁶

In the light of the writings of the ancient scriptures, a small temple of 4×3 was built at the birth place of Guru Ravidas Ji, by the residents of Mandur. Devotees struggling with the scourge of poverty used to gather at the temple in their free time and chant the praises of Guru Ji. To further illuminate the glory and fame of his name, in the sixth decade of the twentieth century, devotees like Mithai Lal, Moti Lal, Baijnath, Pancham Ram, Badri Nath, Narayana Das, Sahadev Ram, Amrit Lal, Sita Ram, Prem Lal among others formed a Satsang Seva Samiti, Manduadih (Varanasi). Among the Committee members Mithai Lal (who passed away on 14.01.2019) was posted as a class four employee in the Department of Justice of U.P. He was a good speaker and the head of the Committee who had full knowledge about the life story of Guru Ji. The scholars visiting Mandur for research work often met him. But every scholar has adapted his statements to suit his own ideology. For this reason, the statements penned by him by various scholars appear to be self-contradictory. The writer had two meetings with him in December 2016 and February 2018. Apart from the ancient scriptures like ‘Raidas Ramayana’, ‘Parichai Anantadas’, ‘Ravidas Deep’ etc. related to the life of the Guru, he had preserved some other research oriented writings. He said that efforts were made by ‘Sant Ravidas Samagam Satsang Seva Samiti, Manduadih’ for the new construction of the temple, but they could not do because of financial constraints till 1960, they continued to worship in the small temple of Janam Site of the Guru according to the guidance of his fore-fathers.

It is a matter of coincidence that during the sixth decade of the twentieth century, blessed 108 saints Sarwan Das Maharaj Ji emerged as a messiah for the Chamar caste in Doaba region of Punjab on account of his meditation and devotional spirit. By propagating the teachings of Guru Ravidas Ji, he encouraged parents to give their children high education. Many got government jobs in a short time and many of them went to England, America, Canada, Italy, France, Germany, Austria, New Zealand, Australia etc. with his blessings. The disciples of Sant Ji who started earning well in foreign countries, thought with zeal to construct a suitable and dignified place (‘Sant Di Kutia’) for the revered Sant and refurbished and renovated the Dera of Sant Sarwan Dass. Day-by-day Kutia (Dera) started moving towards the path of becoming a Centre of Spirituality (Sachkhand). The Saints with their divine vision dreamed of the construction of a great temple at the birth place of Guru Ravidas Ji at Banaras with a view to unite the Ravidasia people on one platform. Sant Sarwan Das started consulting with his devotees to realize the lofty dream. Banta Ram Ghera was one of the many devotees of the Sant Ji. He was a Superintendent in the Indian Railways. Due to the facility of

railway passes (tickets), the responsibility of the research work of the temple was entrusted to him by the Sant Maharaj.

Mithai Lal told the writer in his meeting on February 1, 2018 that in 1960 Banta Ram Ghera contacted the representatives of 'Sant Ravidas Samagam Satsang Seva Samiti' at Mandur and informed about the purpose of his journey. The members of the Committee were overwhelmed and pledged their wholehearted support. During this visit, Banta Ram Ghera made the entire plan for the construction of the temple. He came back in 1961 on a Horse-carrier (Tanga) with a few other companions. He also brought with him rice, sugar, ghee, semolina suzi etc. for langar (community meal). Bricks, steel rods, cement etc. were arranged locally in a couple of days. The foundations (brick laying) was done after preparing traditional Prasad (Sacrament) and Banta Ram Ghera himself laid the foundation of the 8'x6' temple in the presence of all Mandur residents. After doing the foundations of the temple, he went back to Punjab with his companions. After a short break in 1962, he came back to Mandur but did not undertake the work of temple construction. People waited for him but he did not return to Mandur. It was found in 1965 that he has started the construction of the temple at Seergovardhanpur. There was no idea why he changed his mind to build a temple in Mandur?

Banta Ram Ghera's arrival at Mandur in search for the birth place of Guru Ravidas, starting the construction of the temple with his own hands, is another strong testimony that this is his real birth place. It seems to us that Ghera's co-ordination with the members of 'Sant Ravidas Samagam Satsang Seva Samiti' may not been good. It is possible that a sense of mistrust arose among them and Banta Ram Ghera hesitated to hand over the responsibility of maintaining the temple to the Samiti after its construction. For this reason, he must have started looking for an alternative place for the construction of the temple.

Mithai Lal further informed that when no contact was made again by Banta Ram Ghera till 1965, the Samiti took the residents of Mandur together and started concerted efforts to construct the temple. They collected every penny from the whole town and built a make-shift (Jhonpdi-numa) temple in 1966. Till 2012, this temple has been providing spiritual comfort to devotees all over the world under the name of 'Sri Sant Guru Ravidas Birthplace and Sermon (Updesh) Sathal (place), Lahartara Nai Basti Mandur Nagar (Manduadih), Varanasi'. Mithai Lal kept getting messages through many emissaries that the Samiti should give up the claim of Guru Ji's birth place to the Mandur Nagar and a magnificent temple would be built and given to them. Regarding the reply given to the emissaries, he said, "We will not allow history to be changed (Hum Itihas ko Badalne Nahin Denge). We don't care if our heads are chopped (Chahe Hamara Sar Cut jaye). We are "Jaiswars" –descendants of Ravidas. We will not do any deal with them. Our temple may be ordinary or good." Mithai Lal said all this in one breath. He was fully charged.

The construction of the present temple at Mandur Nagar has been made possible with the support of Hon'ble Jarnail Singh, District Additional Sessions Judge, resident of Jalveda, District Ambala (Haryana), who is the present member of 'Sri Sant Shiromai Guru Ravidas Seva Samiti (Reg.) Lahartara Nai Basti, Mandur Nagar (Manduadih) Varanasi. He donated four and a half lakh

rupees with the support of donors in 2012. A five storied temple is under construction here. Two floors have been constructed.

Interestingly, the make-shift temple (Jhonpadi-numa mandir), the foundation of which was laid by Banta Ram Ghera with his own hands, has not been tampered with within the vast hall of the temple. But his appearance has been renewed.

After parting association with Guru Ravidas Janam Sathali, Mandur Nagar, Banta Ram Ghera visited all the shrines related to Guru Ji in Banaras. The information about his Banaras exploration (Brahman) is found in Swaran Ram's article 'Datar Pita Satgur Ravidas Ji Maharaj: Historical Gurdham' as follows: 'One should not return only by traveling to the place of birth or the city of Kashi or the Ghats but visit all the pilgrimages (Holy places which are related to Satguru Ravidas Maharaj. Why was it necessary to write these words of advisory? Wherever we went, we got repeated complaints that no Punjabi had come here till date except one Banta Ram Ghera came from Delhi.'⁵⁷

5. Place of Birth Seergovardhanpur

Banta Ram Ghera arrived at Seergovardhanpur in search of a suitable site for the birth place of Guru Ravidas. The site of the present temple was vacant (nazul) government land. The next to it was the house of Ramdev Guleria. He was known as 'Paul' as he kept and husbanded sheeps, goats and cows. He had only one girl child and no boy. His house was bought by Banta Ram Ghera and the adjacent vacant land was also acquired for the construction of the temple with the consent of the influential people of the village. Later, Ram Dular's house was bought for the purpose. This was confirmed by villagers Chaman Lal Yadav (90 years), Lal Ji Yadav (88 years) and J.K. Yadav (66 years) to the author who met them in separate meetings. They also told that before 1916, the current Seergovardhanpur village did not exist. There was a dense forest there. Guru Ji used to perform Satsang (spiritual discourse) there under the cool and comforting shade of trees. This was his place of work (Karmabhumi). This village used to live within the boundaries of Banaras Hindu University. For this research, the author had to go to Banaras again on 12.02.2019. While searching for texts of old works in the Central Library of the BHU. I met an eminent scholar and researcher, Shambhu Sharan who remained a student of the University. He wrote a research article 'Sarva Vidya Ki Rajdhani' (Capital of Comprehensive Education) on the occasion of the University's Diamond Jubilee. The article was also published in the Varanasi-based newspaper 'Aaj'. Discussing in detail and referring to books on 'History of Kashi', the article said that in 1916, Kashi Naresh (Ruler of Kashi) donated 1300 acres of land to Madan Mohan Malviya for the University. The land was inhabited by villages now named; Bhagwanpur, Gadiwanpur, Chhitupur, Seergorvdhanpur, Dafi, Chitaipur, Suswahn, Karaodhi, Naryan etc. within the University Campus. In this way Chaman Lal Yadav, Lal Ji Yadav and J.K. Yadav's statements were stamped by learned writer Shambhu Sharan. It is clear that before 1916, these villages did not exist in their present locations. A Sub-Committee consisting of Pandit Madan Mohan Malviya, Babu Moti Chand and Pandit Baldev Ram Dave⁵⁸ was constituted on June 27, 1915 to mark and secure the land proposed for the construction of the University. The Sub-committee inspected the construction site on July 15, 1915. The south side of the proposed land was marked with concrete pillars. Roads were constructed for the general public in the other three

directions on the land proposed for the University. The inhabited villages were given land off the roads for their resettlement by Kashi Naresh. The Banaras Hindu University Act was passed on October 1, 1915 by the Government. On behalf of 'Hindu University Society', Maharaja Bahadur of Darbhanga approached Viceroy Lord Hardinge to lay the foundation stone of the University. In response, he said in October, 1915 in a telegram:-

"Have just read your letter and readily accept the very kind invitation of the Hindu University Committee to lay the foundation-stone of the new University, in the success of which I take the great possible interest. It will be great pleasure to me to do so. I would suggest the fourth February as a convenient date if there is no objection to it. You may certainly announce the contents of this telegram. I will write from Nainital, Viceroy".⁵⁹

H.E. Lord Hardinge laid the foundation stone of the University with his own hands and it is still located in the Temple of Mata Lakshmi Ji. From this, it becomes clear that the villages adjacent to the common road outside the University wall were inhabited in 1916.

It will be appropriate to write here that according to All India Ad-Dharma Mission (Regd.) that till the year 1964, no one knew for sure about the birth place of the Sri Guru Ravidas. Keeping in mind the strong desire of the people of Punjab; especially Sant Sarwan Das (Ballan) and the followers of Delhi, Mr. Banta Ram Ghera established All India Ad-Dharma Mission in 1960 and through this medium in the year 1963 discovered the birth place (Janam Sthana) of Guru Ji. It was indicated in the research report presented on January 14/15, 1964 that the correct place of birth was considered to be village Seergoverdhanpur Pargana Village Amanatpur, District Varanasi, Uttar Pradesh.

At the same time, Mission workers utilising 90 square yard empty panchayat land of the birth place of Shri Guru Ravidas Ji built a two feet high mud platform measuring 20 by 20 feet and a grass roof was made on it. An Idol (Chota chitra) of Shri Guru Ravidas Ji was placed inside it along side the signage (symbol) of 'Sohang'. The flag (Nishan Sahib) was established and unfurled by the volunteers of Ad-dharma Mission in the presence of other followers of the Guru and started worship and meditation at the holy site.⁶⁰

According to Dera Sachkhand Ballan (Jalandhar). There was no historical temple at the birth place of Jagatguru Ravidas Ji in the whole world. Swami Sarwan Das Ji, Swami Haridas Ji and Swami Garib Das Ji planned to build a temple at the birth place of Guru Ji in Kashi. Sant Sarwan Das Ji got the foundation stone of the temple laid by the gracious hands of Sant Hari Dass on 14th June, 1965 (the first day of the month of Harh - Sangranad)⁶¹. It is also recorded in the sources of All India Ad-Dharma Mission (Regd.) that in the presence of dozens of Sadhu-Saints and thousands of Guru's devotees, Sant Haridas (Ballan)⁶² laid the foundation stone of the temple.

The Mission people say that "Banta Ram Ghera formed an organization in Delhi named All India Ad-Dharma Mission in 1960. Before this, Ghera Ji had formed the All India Scheduled Caste and Scheduled Tribe Railway Employees Association which included employees living in every province of India. As such and through him, the task of researching and promoting things pertaining to Guru Ji's was easy. For this reason, most of the railway employees were selected to be the members the All India Ad-Dharma Mission Managing Committee. Shri Guru Ravidas Ji Birthplace Temple Kashi (Banaras) was first discovered by the All India Ad-Dharma Mission through two years of hard work in Banaras in 1964. They completed the research and showed the place (Sirgoverdhanpur) to

some selected Saints and intellectuals from Delhi and Punjab and made them satisfied by presenting the facts before them.”⁶³

The composition of the Committee formed by the All India Ad-Dharma Mission (Regd.) to search for the birthplace of Guru Ravidas Ji came under questions from the very beginning because Banta Ram Ghera himself was a railway employee. He selected most of the railway employees to the search committee. Undoubtedly, these employees would not be scholars but his colleagues and friends. The explanation and justification given by the Mission also seems doubtful that few intellectuals and Saints of Delhi and Punjab were apprised of this on the basis of facts. Who were these intellectuals? Who were the Saints? What facts were shown? Everything was up in the air. That is why the Saints of many Deras do not agree with this research even today. The intellectuals feel that this historic decision taken at their level by the All India Ad-Dharma Mission (Regd.) has been imposed on the entire Chamar community and to this day they do not give their consent to all this. In Dr. Lekh Raj Parwana’s opinions, “It would be appropriate to clarify the fact that Seergovardhanpur Basti (settlement) which is currently adjacent to Banaras Hindu University is the place where Sri Guru Ravidas Ji had his preaching place (spiritual satsang site). This religious preaching place was given by Emperor Sikandar Lodhi to Sant Ravidas as a reward at that time when Ravidas Ji was arrested on the complaints of Brahmins. It did not please the Almighty and resulted in God’s curse (Ishwar Karopi). The whole family of the Emperor including himself fell ill and recovered on the second day when Ravidas Ji was seen by the Emperor sitting outside the captive house (jail) praying and meditating. As a sign of repentance begged pardon (Khimma) from Guru Ravidas..... Sikandar Lodhi offered Sri Guru Ravidas to take the land as per his desire and requested him to set up his preaching place in Manduadih at this place i.e. near the famous temples and Brahminical pilgrimage places of Banaras city. The followers of Guru Ravidas acquired as much land as required and named the place as Gurdhanpur. At that time the official language was Urdu-Persian and every order was issued in Urdu or Persian. Gurdhanpur written in Persian script, it is read as Gavardhanpur.”⁶⁴ To confirm his opinion, although Dr. Parwana did not give any reference yet it certainly gave strength to our finding that Seergovardhanpur was the work place – ‘Karmabhumi’ of Guru Ravidas.

Guru Ravidas Ji’s sixth birth centenary was celebrated on February 4, 1977 all over India. On this auspicious occasion, a convoy of seven buses was sent from Delhi to visit the birthplace of Guru Ravidas at Banaras with the great efforts of the then Defense Minister Babu Jagjivanram on behalf of the Government of India. The first seat of the first bus was reserved for Sant Jagbir Singh, a contemporary Saint and renowned scholar. The caravan left on February 2nd and reached Banaras on Magh Purnima Sammat 2033 Bikrami, February 04, 1977. Sharing the thoughts that came to mind during the journey, Sant Jagbir Singh wrote. ‘It was just to see whether the 6th centenary year of Guru Ravidas’ birthday was being celebrated properly or not. It was only to conform to the wishes and thinking of the followers from Punjab in deference to the public opinion.’⁶⁵

Sant Jagbir Singh writes in his second book, ‘The village near Kashi – ‘Seergovardhanpur’ is visible from far’. It is Ravidas ji’s birthplace (Janmabhoomi). Someone says ‘no’, someone says ‘yes’, – very confused!! We talked about ‘Ravidas ji’ with many high-ups in the Chamar community. Their answer was that ‘they do not know’. We asked them whether there was anybody in their

family or near ones in the society who could tell us. The answer was the same – ‘we do not know.’⁶⁶

The inhabitants of Seergovardhanpur could not answer Sant Jagbir Singh satisfactorily. As such he hesitated to recognize this place in the absence of evidence. Presenting the scene of bowing down in the temple, he has written ‘After reaching the compound of Sri Ravidas Samriti-Sansthan, the first thing we saw was an old tree of tamarind (Imli’ ka brikash) and it was told and said that ‘Raidas Ji’ used to meditate and conduct spiritual discourses under that tree.’⁶⁷

Vijay Kumar Hazara has written about the tamarind tree, ‘When the earth was dug seven feet deep, the sacred tools of Guru Ravidas Ji were found from there as told by Swami Sarwan Das Ji. The roots of the tamarind tree also came out from that place which dated back to the time of Guru Ravidas Ji. Due to the grace of Satguru, this tamarind tree is still lush green’⁶⁸. Sant Jagbir Singh saw the stump of this tamarind tree in 1977. But the foundation stone of the temple was laid in 1965. I don’t know why the dry tree did not turn green even in these twelve years. Indeed, it seems, a new tamarind plant has been planted after the fall of the stump which is not a supernatural thing to happen.

On reading the inscription in the temple, Sant Jagbir Singh wrote, “foundation stone of Sant Raidas’s Samark Mandir was laid by Sant Haridass of Ballan (Jalandhar). Kashi Vishwavidyalaya (Varanasi) Vice-Chancellor Dr. Kalu Ram Srimali inaugurated it on February 9, 1971. Oh! What a political trickery? These things must be bitter”⁶⁹. Sant Ji did not agree with the life stories of Guru Ravidas Ji, which were told by the then administrators of the temple.

The author traveled to Seergovardhanpur on July 12, 1998 and from July 12 to July 17 went around the streets of the village and saw that all the dwellings of the resident Chamars were mud houses made in a hap-hazard manner. Seeing the condition of the houses, it was obvious that these people would have come from outside to work during the construction of the University. Sumari, Sumra, Nageshwar etc admitted that many of the people living there related to the districts of Gazipur, Jaunpur, Bijnor etc.. When inquired about Guru Ravidas Ji’s lineage, there only reply was ‘we don’t know’. The same answers were given to Sant Jagbir Singh in 1977 on the occasion of the sixth centenary of Guru Ji. Even after a long period of 21 year, the knowledge of these people about their Prophet (Guru) was meager and they did not know anything except the temple of Guru Ji. The author witnessed during his various visits to Seergovardhanpur in 2016, 2018 and 2019 that now there had been a lot of improvement in the living conditions, houses, conduct etc. of those people. But some of them, instead of becoming followers of Guru Ravidas, have embraced Christianity which is a matter of concern for the entire Chamar community.

It will also be appropriate to write here that Dera Sachkhand Balan (Jalandhar) and All India Ad-Dharma Mission separately take credit for the discovery of the birthplace of Guru Ravidas Ji, at Seergovardhanpur. Showing his reverence, Siri Ram Arsh has even written, “In the year 1950 A.D., a great saint Sarwan Das of Punjab went to Banaras and started searching for the birthplace of the Guru. The ancient village of Seergovardhanpur, a little away from the West gate of the Banaras Hindu University, was declared the birthplace of the Guru.”⁷⁰ Mr. Gurnam Singh Mukstar has also written, “This story pertains to 1950 when Sant Sarwan Das travelled to Banaras. He wanted to see some glimpses of Guru Ravidas Ji’s life but there was no special landmark anywhere that offered a

glimpse of the flames of revolution. Finally, it was heard from some elders of the Chamar Basti (settlement) about an old well and a story of a Saint in the past. After a lot of research, it was found that Guru Ravidas was born here in the untouchable settlement of Seergovardhanpur.”⁷¹

According to our research and study, Revered 108 Sant Sarwan Das Maharaj Ji never went to Banaras nor did he himself explore the birth place of Guru Ravidas Ji at Seergovardhanpur. This pious work was completed by several devotees with his blessings. It was only because of his devotion and powers that he was successful in identifying and giving the Guru Ji’s work place – ‘Karmabhumi’ during his lifetime. The credit for this goes only to the blessed 108 Sant Sarwan Das Maharaj, due to his dedication this place has started shining like the moon in the whole world. The tireless efforts of Banta Ram Ghera to initiate the work of the temple are also commendable. It is said that later, some differences between Dera Sachkhand Ballan (Jalandhar) and Banta Ram Ghera cropped up with regard to the temple. But this is not the subject of our consideration here.

Now, we will try to test the logic of the research done by Banta Ram Ghera about considering Seergovdhanpur instead of Mandur as the birthplace of Guru Ravidas Ji.

Guru Ravidas was not the leader of any one person or organization but was the supreme leader of the entire humanity. His own formulations (Bani) indicated his birth place was around Banaras and the ancient scriptures were talking about Mandur Nagar. Then why was there a need to search for a new birthplace? Which Ravidasia organizations from across India were taken into confidence for this historic decision to be taken for the Ravidasia community? For this purpose, All India Ad-Dharma Mission (Regd.) formed a Committee in 1963. What were the names and qualifications of the members of the said Committee? On which date were the meetings of the committee held? That committee visited which places and on which dates to search for the birthplace? What arguments were presented in the report submitted on January 14/15, 1964 to confirm Seergovardhanpur as the correct place of birth instead of Mandur Nagar? Which high powered Committee brain-stormed the report that changed the history of the Chamar community and was accepted on the basis of what arguments? These are some of the questions, the answer to which we did not get from any report or document. Before commenting on this, it is necessary to see the logic of Siri Ram Arsh. “In the settlement of Mandurdih, the author sat at the Mithai Lal’s shop and asked the people about that temple. People told him that this temple was built by some people who came from Punjab. But those local residents could not produce any facts about Guru Ji’s birth in Manduadih. One of them told that this settlement came into existence only a few decades ago. The temple was also built a few years ago, but there is no information about the birth Place of Guru Ji in the records of the Patwari (land revenue official) of this village.”⁷²

The learned writer should have the knowledge that during six centuries, the untouchables living in slum huts at the mercy of the rulers of the time would have been displaced many times and settled many times. But no controversy has ever been raised about the birthplace of Guru Ravidas. The author himself has examined the records of Patwari of Mandur Nagar. There is no record of Guru Ji’s birth in it. Same logic applies to the record of Patwari of Seergovardhanpur village. Therefore, the said contention of Siri Ram Arsh is automatically rejected. It should also be mentioned here that all the land speaks the name of Kashi Naresh (Raja Sahib) in the ancient records. There is no entry in the name of any particular person.

It will also be appropriate to write here that Siri Ram Arsh is the scholar who wrote his own book 'AgamiNoor' (Sri Guru Ravidas): a grand poetic work.

**Shehr Banaras Di Dharti Nu, Manduadeeh San Kahende
Shoshit, Tirskare Vargan De, Lok Use Vich Rahende.
Aise Basti Vich Vasda Si, Uttam Kismat Wala.
Naam Raghu 'Raghav' Si Jis Da, Kudrat Da Matwala.
Us Di Nek Supatni Karman, 'Karman Devi' Naa Si.
Rabbi Hukam Ch Rahendi Hoyee, Ban Payee Na Maan Si.
Chaudan Sau Teti Sammat Jad Antt Padaw Te Aya.
Terain Sau Sattar Eesa Vich Chhe Da Jod Milaya.
Magh Purnmashi Ne Si Neel Gagan Rushnaya.
Chandi Gagar Vich Jeekan Chand Si Naha Ke Aaya.
Din Aait Da Nirmal Sucha, Uche Bhagan Wala.
Sarghi Da Si Rang Anootha, Na Gora Na Kala.
'Manduadeeh' basti de andar pargtya ik bacha
Lat-Lat Jot Dage Mastak vich, Noor Si Sucha-Sucha.**

It is clear that Siri Ram Arsh has recognized that name of the father of Guru Ravidas as 'Raghu/Raghava' and that of mother's as 'Karma' and his place of birth as 'Manduadih'. It is mentioned in his work – 'Sagal Bhavan de Nayaka.' 'Many biographers have written the name without any research, which has no basis. Every book is confusing'⁷³. The scholarly writer forget that he himself was confusing the issue by making references without any new research. Let us see his assertion, 'The name by which people worship him as the beautiful off spring of his fortunate parents is accepted in this book - Father's name is Santokh Das and mother's name is Kalsi Devi'.⁷⁴

In his epic poem, 'Agami-Noor (Shri Guru Ravidas) the author himself has accepted and given the name of father as 'Raghu' and mother as 'Karma'. And now he has obliterated it on his own. Similarly, he has written 'Seergordhanpur'⁷⁵, as the birth place of Guru Ji instead of the 'Manduadih' settlement which he accepted otherwise. It can neither be called research nor scholarship. Remember that the life and philosophy of Guru Ravidas is a living history based on his Verses and ancient writings, not a wax figure which may be altered or reshaped. Historical facts cannot be molded at will. Some saints have also tried to call Mandur the so-called Nanaka (maternal side) village of Ravidas Ji, like the Nanaka Village of Guru Nanak Dev Ji which is not correct.

We have proved earlier that before 1916, Seergovardhanpur village did not exist at its current location. We do not agree with considering the temple with the name of Guru Ravidas Ji as the birthplace (Janambhumi) instead considers it as his workplace (Karmabhumi). The aura of this Karambhoomi is shining in the spiritual sky like Sultanpur Lodhi, Panja Sahib, Kartarpur Sahib, Sri Anandpur Sahib, Chamkaur Sahib, Talwandi Sabo etc. While Guru Nanak Dev Ji was born at 'Nankana Sahib' and Guru Gobind Singh Ji was born at 'Patna Sahib' but in the minds of the Sikh

Sangat, the respect of any holy place is not less but more. Now when on January 30, 2010, on the auspicious occasion of Purnamashi of Magh, under the umbrella and blessings of Revered 108 Saint Niranjan Das Maharaj Ji, 'Ravidasia Dharma' has been proclaimed from this holy land and 'Amritbani'; the so called Verses Satguru Ravidas Maharaj Ji' – the religious scripture of Ravidasia Dharma has been presented to the nation then this holy place has been bestowed the honour as the 'birthplace' of Ravidassia Dharam. It will add to the glory of the temple in the name of Guru Ravidas Ji for its further success and development.

The All India Ad-Dharma Mission (Regd.) which established Seergoravdhanpur as the 'Birthplace' of Guru Ravidas Ji retreated from its stand on the issue in the wake of some differences with Dera Sachkhand, Ballan Jalandhar. The Mission bought a new house in the vicinity of the University some 100–125 yards before the temple and started construction of a new temple in the name of 'Sadguru Ravidas Birthplace Ashram, Seergovardhanpur, Varanasi (U.P.)'. It is being propagated by the Management, "This was the house of Guru Ravidas Ji and he was born here and the temple built by Dera Sachkhand, Ballan (Jalandhar) was his place of meditation." With this, the entire Chamar community is being divided by the current breed of leaders. There is a great need to be aware of these machinations.

General readers resort to any information from the writings of scholars who have written on that subject. The literature that comes into their grasp is final for them. Instead of doubting the written text, one reads it and shares it with others. In this way, a public opinion is developed by sharing ideas from time-to-time. Something similar has also happened with the life-facts of Guru Ravidas which are written with devotion by some scholars. As the glory of the magnificent temple built at the place of birth of the Guru at Seergovardhanpur has spread all over the world. It has now become the center of faith of millions of people. In the temple, palanquins, lamps (jot), umbrellas etc. are made of gold. Even the temple urns are covered with gold. But still Mandur did not disappear from the memories of scholars. Let us see some variations:-

Category–1 : Place of Birth: Seergovardhanpur.

"This place was then situated near the boundary of Mandua Deeh in the vicinity of Banaras."⁷⁶

Category–2 : "Prominent followers of Sant Shiromani Ravidas, Manduadih village which is famous by the name of Seergoverdhanpur is India's holy shrine in the Kashi region. Harinand Ji who belonged to Suryavanshi clan of Pipal Gotra was living there whose wife's name was Chitra kaur tha"⁷⁷

Category–3 : It is mentioned in the trilingual weekly 'Begumpura Shehar' of Dera Sachkhand in Ballan (Jalandhar)⁷⁸ –

"There is evidence that Sri Guru Ravidas Ji Maharaj used to perform his Satsang (spiritual discourse) at 'Madur Nagar', which is now called 'Seergovardhanpur'."

Category–4 : He was born in Seergovardhanpur, Kashi, near Banaras in Madur Basti (ancient name Manduadih).⁷⁹

Category–1: It is a big mistake of R.L. Kalsia to show the boundaries of Mandur of that time located in the vicinity of Seergovardhanpur as the land records in India were started by King Akbar's

Minister, Raja Todarmal. Before that, no such information was found in the history of India. Apart from this, the distance of Seergoverdhanpur from Manduadih is about 10 km and other villages also come in between. Thus these two villages are not proved to be close to each other.

Category–2: The writer calls Mandur village was popularly known as Seergovardhanpur which is not correct.

Category–3: The weekly ‘Begampur Shehar’ which is the mouth piece of Dera Sachkhand Ballan (Jalandhar) has not only considered Mandur as Seergovardhanpur in its article ‘Shri Guru Ravidas Ji with Guru Kabir Ji and Guru Nanak Dev Ji’s Gyan Goshtis’ (discourses among Guru Ravidas, Guru Kabir and Guru Nanak Dev) but also has admitted that Guru Ravidas used to perform his Satsang (spiritual discourse) here. In this way, our opinion has been confirmed by the article published in the Dera newspaper.

Category–4 : The writer has mixed up Seergovardhanpur, Kashi, Banaras and Madur. The readers do not understand this.

In this way, we see that the writings of ancient scriptures and the words of Guru Ji’s Bani (Verses) coincide – ‘Aas Pasa’ – Vicinity – are in favor of Mandur Nagar which perfectly conforms to the holy place as his birthplace. The researches and findings of top scholars also testify the same. The names of these scholars are worth mentioning – Dr. Padam Gurcharan Singh⁷⁹, Dr. Dharmapal Singal⁸⁰, Dr. Harnek Singh Kler⁸¹, Dr. Gobind Rajneesh⁸², Dr. Harpreet Kaur⁸³, Dr. N. Sihun⁸⁴, Dr. Ratan Singh Jaggi⁸⁵, Dr. Inderpal Mehta⁸⁶, Dr. Yogendra Sinhu⁸⁷, Dr. Avtar Singh⁸⁸, Acharya Prithvi Singh Azad⁸⁹, Prof. Lal Singh⁹⁰, Yogi Dharmanath Bhikshuk⁹¹, Mamta Jha⁹², Ashutosh Swamy⁹³, Shambhu Nath Manav⁹⁴, Chaudhry Amin Chand⁹⁵, Pandit Madhusudhan Sharma⁹⁶, Manjit Singh Kajla⁹⁷, Dr. Lekhraj Prawana⁹⁸, Dr. Dilip Singh Deep⁹⁹, Dr. Vijay Kumar Trisaran¹⁰⁰, Bhai Jodh Singh¹⁰¹ and Prof. Darshan Singh¹⁰².

Among the scholars who consider Seergovardhanpur to be the birthplace of Guru Ravidas, except Dr. Jasbir Singh Sabar, all others belong to the new generation and their faith seems to have been permeated with devotion (Asta). In the list of such scholars, the names of Dr. Jasbir Singh Sabar¹⁰³, Dr. Surinder Bangar¹⁰⁴, Dr. Manju Divedi¹⁰⁵, Prof. Brahmjagadish Singh¹⁰⁶, Hardeep Rajaram¹⁰⁷, Chain Ram Summan¹⁰⁸, Shri Ram Arsh¹⁰⁹, Sant Surinder Das Bawa Ji¹¹⁰, Santokh Singh Kainth¹¹¹, Madan Jalandhari¹¹², Vijay Kumar Hazara¹¹³, Lashkar Singh Dhandwarvi¹¹⁴ among others, are worth mentioning.

Looking at the entire discussion, it emerges that the top scholars in their research books have recognized Mandur Nagar (Manduadih) as the birth place of Guru Ravidas on the basis of facts. There are some scholars like Dr. Taran Singh¹¹⁶, Prof. Hamdardvir Nowshervi¹¹⁶, Ram Sarup Varma¹¹⁷ etc. who, without any debate, have concluded the matter and considered Kashi, Banaras as the place of birth. Banaras Hindu University is a potent proof that before 1916, nine villages including Seergovardhanpur did not exist in their present locations. As such, Seergovardhanpur cannot be recognized as the birthplace of Guru Ravidas Ji. This honour goes to the holy land of Mandur Nagar on account of the testimony of Guru Ravidas Ji’s Amritbani(Collection of Guru Ravidas’s Verses) and ancient writings.

There is not only argument in favor of ‘Manduadih’ as the birth place of Guru Ravidas but also

that it is located near the ancient Kashi. Kashi is also considered the capital of Hindu culture for the last three thousand years. It is a place of great reverence for Hindus like ‘Mecca’ of Muslims, ‘Rome’ of Christians and the ‘Jerusalem’ of Jews. Testifying its importance, Dr. M.M. Kane’s wrote, ‘Banaras and Kashmir were famous for their excellent Schools of Hindu Thought for scholars during Al-Bruni’s time. It is written in Aine-Akbari that Banaras has been the seat of learning in India since ancient times’¹¹⁸. The unparalleled fame of Kashi has been registered in Vedas, Puranas and their source books of Hindus; no other in the world could be equated with the glory of Kashi. In Skanda Purana, only in its Kashi Khand, more than 15000 Shlokas (Verses) pertaining to places of pilgrimages and sub-pilgrimages.... Here the name of different places, references related to Kashi and the number of verses related to Kashi in each Purana is presented for the convenience of the readers.

Series No.	Name of the Purana	Reference-place	Shloka No.
1.	Matsya Purana	(Chapter 180 to 185)	411
2.	Kuram Purana	(Purbaratha, A.D. 31 to 35)	226
3.	Ling Purana	(Purbarth, A.D. 92)	190
4.	Padma Purana	(Adi Khand, A.D. 33 to 37)	170
5.	Agni Purana		112
6.	Skanda Purana	(Kashi Khand)	15,000
			16,109

If the number of Shalokas from Nardiya Purana is added to it, the description of Kashi in the Purana is available in approximately 16,500 Shlokas.¹¹⁹

It is clear that ‘Kashi’ holds a very high and honourable position in Hinduism. Respectfully Hindus call it Kashi (Lightning Path of Salvation), Varanasi (Varna + Nasi–destroyer of sins committed by the senses), Avimukta (Avi + Mukta–Releaser from sins), Anand Kanan (Lord Shiva’s the most beloved city), Shamshaan or Mahashamshaan (the giver of liberation from the world) etc. Kashi is revered by these five names.

In the Vedas, Puranas and Upanishads, the glory of Kashi has been sung in thousands of Shlokas (Verses). These shlokas are full of praises of Brahmanism and negation of untouchables. Being born in Manduadih near Kashi, Ravidas Ji had to bear this tribulation from his childhood and lived with it. His personality was developed in a brutal environment of untouchability, caste discrimination and high or low caste dogmas of Hindu society. It was for this reason that the seeds of revolution were germinated in his ideology from the very childhood. His composition ‘Namu Tero Aarti Majnu Murare; Hari ke naam binu Jhutha Sagal Pasare’ – (Reciting your name is my only prayer as except your name everything is false). It was a rebellious bugle against the Hindutava forces. He chanted this prayer (Aarti) in opposition to the centuries-old ritualistic practices (Aarties) performed by the Pandits (Hindu priests) daily at the sunset at the ‘Dassavamedh Ghat’. Had he been born 5–7 km away from the ancient Kashi in some other village, then surely the form and tenor of his ideology would have been different. Therefore, the location of Manduadih, his birthplace, near the ‘Holy

Kashi' is yet another potent proof of his birthplace. But some of the so-called researchers of our times have tried to blunt and negate the lofty ideology of Guru Ji by taking out its birthplace from Kashi as he having being born in the citadel and stronghold of Brahmanism cut the chains of bondage of discriminatory practices.

Those who believe that Guru Ravidas was born away from Kashi have also separated him from the awakened Saint of the Bhakti Movement, Satguru Kabir, who was born in Lahartara, a town right next to Manduadih. History is a witness that the intimate childhood love of the two Saints remained steadfast till their death. Many stories like Kabir Ji partaking milk of Guru Ravidas Ji's mother and treating each other as elder and younger brothers are still read and heard. The works like 'Parchi Anant Das' and 'Raidas Ramayana' testify this. Hence we cite the childhood relationship of Guru Ravidas and Satguru Kabir as a testimony in favor of 'Manduadih'.

Uttar Pradesh government has also considered Guru Ravidas' birth place as 'Manduadih'. In 'Amar Ujala' on July 22, 2017, news was published under the title 'Seer Nahi, Manduwadih Mein Janmen Sant Redas' – Not Seer but in Manduwa: Guru Ravidas was born. "Sant Raidass was born in Manduwadih village near Lahartara, Varanasi. While many followers believed that he was not born in Manduwadih but in Seer village located near Kashi Hindu University. The State Government and the Deputy Chief Minister, Dr. Dinesh Sharma, in a written answer, told that according to the available evidence, Sant Redas was born in Manduwadih village.

Actually Samajwadi Party M.L.C., Shatrudar Prakash asked the government about this whether the government will take any decision to resolve the issue related to birthplace of Sant Raidas to include his biography in the curriculum of high school or secondary education. However, Deputy Chief Minister Dr. Dinesh Sharma said in his written reply that Saint Redas was born in Manduwadih.

In the year 2021, Guru Ravidas Jayanti was celebrated all over the world on February 27. 'Dainik Jagran' published from Varanasi in its issue of 28.02.2021 published the news about the Jayanti and wrote "Sant Ravidas Ki Jayanti Ko Laker Bhim Army Chief Chandrashekhar Ravana to participate in the birth anniversary celebrations in Varanasi." On reaching there, on Saturday he glanced through the newspapers published in Varanasi. Reading the news published in "Dainik Jagran" with the title "Aaj bhi jinda hai vah perh (Tree) jahan Ravidas ne kiya tha shastarth" – the place where Guru Ravidas did spiritual discourse is still exists – it was learned that Saint Ravidas was born in Mandur Nagar, Banaras.

Prabhu Prasad, the manager of Sri Sant Shiromani Guru Ravidas Birthplace Temple, Mandur Nagar (Varanasi), told the writer that on the occasion of Guru Ravidas Jayanti, 2021, more than 5000 pilgrims came from abroad to visit Seergovardhanpur, especially came Mandur Nagar and received unlimited happiness from the Guru's abode.

Guru Ravidas Mandir Mandur Nagar Committee, in accordance with the official approval of 15.9.2021, installed on the G.T. Road a sign board – Mandur Nagar – Birthplace of Guru Ravidas. Guru Ravidas Public Charitable Trust objected to this and filed a complaint. The hearing of which was conducted by 'Shri Sugriva Ram, Officiating Executive Engineer Provincial Block at Varanasi on 8.11.2021. After listening to both the sides, he gave his opinion. Vide letter 5/7 Camp-General/ 2021 dated 08/11.2021 and wrote, "It is clear from the evidence and verbal interaction that only one

party – Prabhu Prasad, Secretary/Manager of Shri Sant Shiromani Guru Ravidass Sewa Samiti, Lehartara, and New Basti (Mandur Nagar) Manduadih Banaras has presented the details to the office. The second party – Chief Secretary of Shri Sant Guru Ravidas Public Charitable Trust of Dera Sant Sarwan Dass of Village Ballan in Jalandhar has not presented and made available any evidence, in spite of both written and verbal repeated requests. It seems that they don't have any evidence in this regard. This letter also goes in favor of Mandur as birthplace.

It is said that 52 Kings (Rulers) were convinced of the devotion and power (Shakti) of Guru Ravidas Ji Maharaj and became his followers. This thing is happening in front of us even today. President of India, Giani Zail Singh¹²⁰ came for paying obeisance at Seergovardhanpur on 25th May, 1984. Honorable K.R. Narayanan, President of India paid obeisance at this temple on July 16, 1998 and inaugurated the 'Sri Guru Ravidas Gate' at the Lanka Crossroads (Choraha). Shri Kalyan Singh, Chief Minister, Uttar Pradesh and Babu Kanshi Ram Ji were also with him on this auspicious occasion. It was here that the author had the privilege of shaking hands with the Honorable President of India. Kumari Mayawati, Chief Minister, Uttar Pradesh during her tenure came to offer floral tributes at this holy place of Guru Ravidas Ji. Chief Minister Yogi Adityanath was also especially present for obeisance during Guru Ravidas Jayanti 2018 and 2019 successively. Prime Minister Shri Narendra Modi also came to pay obeisance on the auspicious occasion of Guru Ravidas Jayanti 2016 and 2019. Although, political Pandits (analysts) see it as related to vote-bank politics but to us it seems like a staunch Hindu Prime Minister kneeling before the supernatural power of Guru Ji. It is a big honour to Ravidasia Dharma and devotees of Guru Ravidas Ji'. Ms. Priyanka Gandhi Vadra, General Secretary of All India Congress Committee reached Seergovardhanpur and paid obeisance to Guru Ravidas on the occasion of Guru's Jayanti on 9 February, 2020. In this context, the revolutionary role played by the Revered 108 Sant Niranjana Das Maharaj Ji has become a golden page in the history of the Ravidasia community of which generations to come will continue to be proud of.

Marriage

Evidence of Guru Ravidas Ji's marriage with Mata Lona ji at the age of 13 at Mirzapur¹²¹ is found in the works of many scholars and story-tellers (Sakhikars). The author visited Mirzapur, which is 65 km from Banaras on 11.02.2019 for paying obeisance at a temple (Gurdham) dedicated to the auspicious marriage of Guru Ravidas and Mata Lona. While wandering from place to place in the streets and neighborhoods of the city, he finally saw a simple temple of Guru Ji in a neighborhood called 'Dunghar' (Mohalla) which showed the pitiable plight of Ravidasia people. Even though the inauguration stone of 1983 on the wall of the temple was showing the presence of Pandit Omkant Mishra, Member of Parliament yet the condition of the temple was in bad shape. On talking to the temple management and the elders of the neighborhood, they told that Guru Ji's in-laws were in Jalandhar district of Punjab. The author who is from Jalandhar (Punjab) itself informed them that there was no such place. Then they closed the talk by saying that there was no temple in Mirzapur which indicated the marriage of Guru Ji. The author had to come back to Banaras. Mr. Prabhu Prasad, the Manager of Guru Ravidas Birthplace Mandur, said that Guru Ji's in-laws were located

10 km from Banaras at Small (Chotte) Mirzapur (near Harua). On 12.02.2019, the author travelled to Mirzapur village. There was a small temple of Mata Lona Ji which was deeply respected by the local Ravidasia people. But it was not like what Bhai Gurdas Ji's Verse about Guru Nanak said 'Jithe Baba Pair Dhare Pooja Asan Thapan Soa' – The place which is visited by the Guru becomes a site of worship. But Ravidasia people are strengthening the Owners of Deras (Deradars) who are divided in different groups. But their efforts to save and preserve the history of their icon are next to nil. Even after six and a half centuries, Ravidasi people of the city like Mirzapur cannot be freed from the blame of not having proper knowledge of the history of Guru Ji. The name of Guru Ravidas Ji is being used by them (Deradars) but no efforts are being made to promote and spread the philosophy of his life. Therefore, big efforts are needed from the beginning to reveal the glorious history of Guru Ji. The historical memorials of Guru Ji shall not only tell the story of his history but will also prove to be milestones for the whole community and help to bring about unity among the people.

Bansavalinama (Family Lineage) Guru Ravidas

Many research books have been written about the life philosophy of Guru Ravidas Ji but the scholars have not done any special effort to determine his Bansavalinama (family details). The first source that gives an insight into his life is Ananta Das, author of 'Raidas Ki Parichai', its composition period is 1645 Bikrami, is considered. In this book, there is a mention of twenty-eight Sakhis associated with his life and his Chamar Caste but this is silent about his family lineage. Therefore, before saying anything about his family, it is necessary to fix whether he was married?

"It is generally accepted among the followers of Ravidas that he was an established family man. He used to live a common life in the parlance of family and while doing all the household and work for his livelihood, he was absorbed in the Lord's (God) service and meditation. There are many stories to his mending shoes, giving nectar to disciples from a shoe-soaking container (Daori) and living a life of contentment and self-satisfaction in a make – shift shelter (Jhonpdi) which have become a popular folklore. If not much is known about the Saint himself and about his birth-place and his parents then where is question about his 'wife and son?'"¹²² Dr. Harnek Singh Kaler's opinion is that 'the nature of the facts related to his life suggests that he should have remained celibate throughout his life. His long life is also a testimony of his pure diet and sattvic (pious) life."¹²³

Sant Jagbir Singh has written by referring to Acharya Prithvi Singh Azad's observations on 'Raidas Mahima' written by Sant Karmadas has categorically downsized the debate on Guru Ravidas' Bansavali, 'If the description of Lona Chamari in his poetic treatise is described as a person practising Tantra-Mantra or magic-jugglery belonging to the land of worldly-life (Kamrup) as witchcraft then How can I be guilty by saying her as Guru Ravidas Ji wife as Gorakhnath's contemporary referred to as Lona Sidha?"¹²⁴

It is clear from the above discussion that the followers of Guru Ravidas consider him to be a family-oriented personality. He has not spoken of abandoning the family life anywhere in his Verses (Bani) nor has he condemned the female folk as the tradition of Nath-Panth (Nath Sext). Apart from the Kings-Maharajas, he blessed many Queens-Maharanis with his gracious sermons; among them

the the names of Rani Jhali, Rani Karmabai, Mirabai, Rani Champak Malini etc. are notable. But Dr. Singal did not consider him as a family personality. Dr. Harnek Singh Kler also in his Ph.D. thesis endorsed his guide as a Yes-man.

We do not agree with Sant Jagbir Singh's opinion that 'Lona Chamari' being a witch of Kamrup community (magician) and contemporary of Gorakhnath, she cannot be accepted as the wife of Guru Ravidas. Lona's name is mentioned in Malik Muhammad Jaisi's historical work 'Padmaavat', it does not mean that no woman can be born and named 'Lona' after Gorakhnath period. Many men and women with the names and characters recorded in Ramayana and Mahabharata have existed before, are still present in our society and will continue to be born in the future. Guru Ravidas's wife is not the 'Lona Devi' who adorns the Sumer Mountain and is worshiped by women folk for the protection, health and longevity of their children. But she is well-mannered, beautiful and self-contented – a saintly figure and was Guru Ji's wife. Some scholars have recognised her as 'Lona'.

Among the scholars who considered Guru Ravidas to be a married personality, the following names are worth mentioning; Dr. Yoginder Singh¹²⁵, Dr. N. Sinhu¹²⁶, Dr. Lekhraj Parwana¹²⁷, Dr. Ratan Singh Jaggi¹²⁸, Dr. Vijay Kumar Trisharan¹²⁹, Prof. Brahmjagadish Singh¹³⁰, Acharya Prithvi Singh Azad¹³¹, Dr. Padam Gurcharan Singh¹³², Kundan Lal Badhan¹³³, Giani Narayan Singh¹³⁴, Bhai Jodh Singh¹³⁵ etc.

Bhai Darbari Das confirmed in his book 'Pothi Harijas', which is a historical work of the first decade of the nineteenth century that Guru Ji was a family man. It becomes clear from the 'Pothi Harijas' also mentioned about the wife and a son of Guru Ravidass which wrote –

Chaupai (Satanza)

Duye Bakure Baate Vand Aawe. Pache Bache so ghar Ley ave.

Ekua Aap Joru Ek Pootu. Aawe Koyea Sadhu Atitu||

Etne Mahey kareh Gujran. So Bhi khaye aawe mehmaan.

Ravidas Bhagat ki yahe Prakirit. Samadh Samaan khaloti Birat||112||

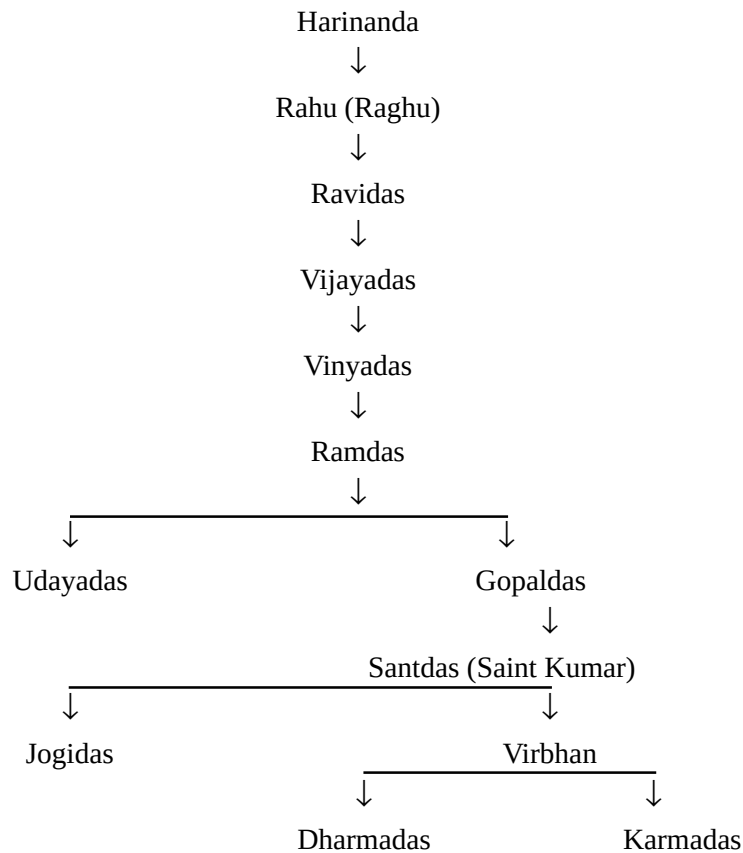
Now there is no doubt about the marriage of Guru Ravidas Ji. The statement of Dr. Harnek Singh Kaler – "The contemporary Saints have not written anything about his family while the Saints have clearly mentioned about Kabir's son and daughter. If his genealogy (Banswali) was there, surely some of the Saints would have mentioned it."¹³⁶ It gets automatically rejected. It may be recalled that Bhai Darbari Das is considered to be the last heir (Gadidaar) of the Meharbani sect.

Sant Jamnadas alias Jaswant Singh, a Sat Darbari Sikh, in his book 'Sri Ravidas Pragas' has accepted the name of Guru Ravidas's wife as 'Subhagan' and has written about his son, Sant Kumar and daughter, Sant Kumari. The Sakhikar (story teller) Kala Singh Namdharia has given the wife's name as 'Bhagan'. The Sakhikar (Storyteller) Barkat Singh Anand as 'Bhagdevi' and Bhai Jodh Singh as 'Bhagwanti'. But due to the non-confirmation of these names by other scholars and the absence of references from ancient texts, we have also neglected these assertions about the names.

In 'Raidas Mahima' composed by Sant Karmadas which is a work of the last decade of the seventeenth century, there is a mention of the seven generations of Guru Ravidas. His father's name

‘Mandas’ is mentioned in it. The same name is recorded in the ‘Bhavish Purana’ but the scholars in view of the references of the ancient scriptures did not recognize it. His brief genealogy is mentioned in ‘Ravidas Ramayana’ in which his father’s name is mentioned as Rahu and grandfather as Harinanda. Top scholars have considered ‘Rahu’ as a corrupted version of ‘Raghu’. These names are supported by a large number of scholars. Thus, in view of ‘Ravidas Ramayana’ and ‘Raidas Mahima’ of Sant Karmadas, the lineage of Guru Ravidas is determined as follows:

BANSAVALINAMA



Virbhan, a descendant of Guru Ravidas, who was a Saint full of devotion and full of deeds, as recorded in verses 43 and 44 of ‘Raidas Mahima’, was the one who challenged and raised his voice against the anti-religious conduct of Emperor Aurangzeb as:

Veerbhan Bhakti Meh Pura.

Dharma Hetu Laryo Ban Sura ||43||

Sadhu Panihar Sewa kini.

Aurangzeb Sion Takkar Lini ||44||

His sons Sant Dharmadas and Sant Karmadas inherited the saintly spirit of the father from home. Sant Dharmadas raised the flag of revolt against the Mughal rule and Sant Karmadas chose the

devotional path of Guru Ravidas. According to Acharya Prithvi Singh Azad, ‘Sant Dharamdas, who was one of the ‘Panch Pyaras’ – Five loved ones of Sikhs was named as Dharam Singh by Shri Guru Gobind Singh Ji was the progenitor of Guru Ravidas Ji.¹³⁷ Sant Dharmadas had the privilege of taking Amrit (Baptising) from the blessed hands of Guru Gobind Singh Ji. Apart from ‘Raidas Mahima’ written by Sant Karmadas, Guru Ravidas Ji Bansawali (family lineage) is not known from any other source. But the available Bansawali is the glorious history of the ‘Ravidasia community’ while maintaining and preserving this, the research work should be planned afresh.

Gotra (Sub-caste) of Guru Ravidas Ji

Before knowing about Guru Ravidas Ji’s Gotra (sub-caste), knowledge of its literal meaning is necessary. The word ‘Gota’ is synonymous with the Sanskrit word ‘Gotra’ which was used by the Vedic people to identify hereditary castes. Maharishi Panini has written in his book ‘Ashtadhyai’, “Proutaram Prabhariti Gotram”. According to this definition, Gotra is the name of the unified family which includes father, son, grand son, great-grandson etc. Acharya Ram Chandra Verma¹³⁸ and Bhai Kanh Singh¹³⁹ interpret it as clan, lineage and dynasty and according to the Punjabi-Hindi Dictionary¹⁴⁰; it means progeny, gotra, brotherhood, fraternal family. Thus, the Gotra is an indicator of the blood relationship and hereditary roots of a particular family.

There is a difference of opinion among the scholars about the Gotra of Guru Ravidas Ji. In the views of Acharya Prithvi Singh Azad, ‘According to the census of 1891, people of Ravidas-caste or Ravidasia-panth are found divided into 1157 sub-castes, in which Ravidasis have a special place with the ‘Chandra Gotra’. The ‘Ravidas Mahima’ written by Sant Karmadas Ji also confirms that Ravidas Maharaj’s own Gotra was also ‘Chandra’¹⁴¹. Commenting on these views of Azad, Sant Jagbir Singh has written, ‘What every writer intends to prove by associating his Gotra with that of Guru Ji?’¹⁴² It seems from these comments that Azad’s Gotra was also Chandra. Sant Jamnadas alias Jaswant Singh ‘Sat Darbari’¹⁴³, ‘Jasbir Jassi’¹⁴⁴, ‘Kundan Lal Badhan (Buddhist)’¹⁴⁵, Magan Lal Solanki¹⁴⁶, Vijay Kumar Hazara¹⁴⁷, Dr. Inderpal Mehta¹⁴⁸, Chowdhury Amin Chand¹⁴⁹ etc. have considered Guru’s Gotra as ‘Jassal’. Dr. Lekh Raj Parwana¹⁵⁰ named his Gotra as ‘Kutbandhala’, Dhanna Singh Gulshan¹⁵¹ as ‘Jassi’, Yogi Dharmadas Bhikshuk¹⁵² as ‘Pipal’, Yogendra Singh¹⁵³ and Sant Bakshi Das¹⁵⁴ as ‘Piplag’, Dr. Beni Prasad¹⁵⁵ and Prof. Sukdev Singh¹⁵⁶ have considered it as ‘Dhusia’, Pandit Girjashankar Mishra ‘Poonam’¹⁵⁷ as ‘Vikal’, Kripal Singh Dardi¹⁵⁸ as ‘Chandor’ and Sant Jagbir Singh¹⁵⁹ as ‘Gondayan’.

Scholars have different opinions about the details of Guru Ravidas’s entire life including his Gotra. No seriousness is being shown by any scholar, scholarly community, any Sadhu or Dera of Sadhus about the universally accepted facts of Guru’s life. In July, 2008 ‘Sri Guru Ravidas Sadhu Sampradai Society (Regd.) made an effort by holding a Seminar at Dera Sant Pritam Dass on the initiative of Baba Jode of Raipur Rasulpur, District Jalandhar (Punjab) in which the following topics were discussed by the scholars:

1. Decision about the ideology of Shri Guru Ravidas Ji’s thought and philosophy.
2. Decision about Shri Guru Ravidas Ji’s date of birth, parentage, place of birth and demise (Joti Jot Samaona).

3. Decision on Guru Ravidas Ji's honorific as Bhagat or Guru, in accordance with Shri Guru Granth Sahib.

4. Decision on the picture of Guru Ravidas Ji.

5. What is the religion of original inhabitants (Mool-Niwasi), their ideology and historical background?

6. What should be the Prayer (Ardas) of the faith of Mool-Niwasis?

7. What is the historical background of salutation–Jai Gurudev?

8. Decision on Religious Identity Symbols

9. What should the Mool-Niwasi be called –Ad-dharmi, Dalit or something else?

As per Society's letter No: SGRSSS/154 dated 29.06.2008, the author was invited as a commentator to a Seminar held on Sunday, 06.07.2008.

Research papers were read by scholars in this high level seminar. Every topic was seriously discussed by the commentators. At the end of the event, everyone seemed excited that the results of this seminar will surely guide the community. But the organizers stopped the proceedings of the Seminar as the conclusions did not meet their expectations. Thus, this earnest and successful effort could not achieve any worthwhile result as a proverbial saying "The water outlet of the roof remained where it was" – Parnala Othe Da Othe.

It would be reasonable to write here that the difference on facts is not only found in the life description of Guru Ravidas but also in the life facts of other Saints, Gurus and leaders of the Bhakti Movement. Like Guru Gobind Singh Ji's contemporary poet Senapat wrote in his work 'Shri Guru Shobha' "Baba Ajit Singh was the youngest Sahibzada (son) and then goes on to write him elder. Editors of 'Shri Guru Shobha' both Dr. Ganda Singh and Shamsher Singh Ashok have commented that Baba Ajit Singh was the eldest son.¹⁶⁰ Similarly, Sardar Sardul Singh Kavishar has written in his article 'Ek Parsidha Itihasik Bhul' (A prominent historical mistake), "Baba Jorawar Singh Ji was martyred while following Baba Ajit Singh Ji in Chamkaur and Baba Jujhar Singh Ji was martyred in Sarhind with Fateh Singh. Now is the time for us to remove this omission otherwise there is a danger that it will also take root in the same way as the mistake on the birth day of Guru Nanak Sahib has cropped in."¹⁶¹ Be that as it may, there is no 'if and but' in the Sikh world about the order of Guru Gobind Singh Ji's Sahibzadas (sons) Baba Ajit Singh Ji, Baba Jujhar Singh Ji, Baba Zorawar Singh Ji and Baba Fateh Singh Ji instead there is a consensus on the matter. But such a consensus could not be formed about the life facts of Guru Ravidas. The author, while researching his life facts after having dialogues with many Sadhus, Saints and followers during his tour of India, has come to the conclusion that the main reason for this is the tampering of the life facts of the Guru by the Punjabi version of these details. For example, the name of Guru Ji's mother has been considered by some scholars to be 'Dayari' which has been changed to 'Daya Kaur'. Guru's grandmother's name appears as 'Chitukumari'¹⁶² in 'Asli Ravidasayan' but she has been changed to 'Chatar Kaur'. It is also a mechnation of Punjabis to call Guru Ji's Karmabhumi (Place of work) in Seergovardhanpur as his birthplace. The 'Jaiswar' Gotra of Guru Ji has been given the Punjabi version as 'Jassal' without consulting the Manduadih residents. The scholar Jasbir Jassi has connected his own Gotra

‘Jassi’¹⁶³ with that of Guru Ji. Sant Jagbir Singh does not recognize the date of birth of Guru Ji by saying that it was decided by the Punjabis on the basis of public opinion.

It is clear that some mistakes have been deliberately made in the life facts of Guru Ravidas and some scholars with little knowledge have done so sub-consciously. As Hindi letter ‘Gha’ and ‘Dha’ is similar to Punjabi letter ‘Ba’. Therefore, some scholars believe that the name of Guru Ji’s Baba Ji (Grandfather) has been sub-consciously changed from ‘Dharu’ to ‘Baru’ and his mother’s name from ‘Ghurbiniya’ to ‘Dhurbiniya’. Though these names are not recognized in this book yet, for the information of the readers, it is also necessary to write that due to these letters, Ravidas Ji’s Verses found outside the Guru Granth Sahib Ji have also become fragmented and erroneous. These have been revised after careful examination in this book. With this, meaning of the Bani (Verses) of the Guru has become clearer.

We have no reason to deny that the Panjab University, Chandigarh, Guru Nanak Dev University, Amritsar, Punjabi University, Patiala, Dera Sachkhand, Ballan District Jalandhar (Punjab) and some eminent scholars have done significant efforts on a large scale to enhance clarify the life philosophy of Guru Ravidas Ji. But no effort has been made on the lines of ‘Sikh Sangat’ to bring uniformity in the life-facts of Guru Ravidas. Everyone is playing their tambourine (Dafli) without any logic – no one interrupts and no one asks. The dictum of ‘as they please’ is being applied here and there in these matters. In order to bring uniformity in the details of life of Guru ji, the sentiments of not only the nearly one crore Ravidasias living in Punjab but also the other 350 million Ravidasis living in the rest of India will have to be taken into consideration. Therefore, a big brainstorming is required at the India level to get universally accepted facts.

As regards the Gotra of Guru Ravidas, we have to consider the opinions of various scholars and the opinion of the people of Manduadih for a decision. But more importantly W. Briggs’s book ‘The Chamars’, which can be called an encyclopedia of the Chamars, especially the Chamar caste of Uttar Pradesh, in which he gives strong judgments about the Chamars and the leather workers, should also be taken into consideration. He has made it clear in the beginning of this book, “The aim in writing the following pages has been to present an accurate and fairly complete account of the chamars. To do so a considerable amount of material has been included which, with variations, is the common possession of many castes. No attempt, however, has been made at a comparative study. The basis of this work has been the chamars of the United Provinces, but the Chamars and the leather-workers of the other parts of India as well have been noted.”¹⁶⁴

While discussing Census of 1891, W. Briggs mentioned about 1156 sub-castes of Chamars. Among them, he mentioned in his book, Rangiya, Mangatiya, Dhingaria, Lashkriya, Sukriya, Kausutiya, Kanaujiya, Damaria, Vanjara, Karval, Jaiswar, Ahirwar, Mochi, Pachvahan, Ghodchara, Desa, Khatik, Dohar, Dosadha, Chamkatiya, Kayyan, Nigti, Gharami, Dom, Dhalgar, Jatiya (Jatua), Dhusia (Jhusia), Kori (Koli), Nona, Pasi, Channal, Banobhi, Barraria, Bola, Meghwal, Regar, Chandaury, Dhunsan, Karol, Domar etc. were prominent. Among them, he mentioned about seven castes which did well in UP and has played a major role in moving the wheel of time forward. These prominent sub-castes include Ahirwar, Chandaury, Jaiswar, Jatiya, Kori, Chamkatiya and Dhusiya. Commenting on the Chamar sub-caste of Uttar Pradesh, Briggs has written–

“Among all the sections of the chamar of the untied provinces, two great sub-castes predominate. These are the Jatiya and the Jaiswar.”¹⁶⁵

Both ‘Jatiya’ and ‘Jaiswar’ sub-castes suggested by W. Briggs will be considered while judging the caste (Gotra) of Guru Ravidas. But here it is clear that the ‘Jassal’ Gotra, which a scholar has added to the name of Guru Ji to show the importance of his Gotra, has not found any place in the book ‘The Chamars’. Actually, ‘Jassal’ Gotra does not pertain to Chamars of U.P. but of Chamars of Punjab and also Jats and Chhinbas of Punjab. Briggs did not determine any Gotra of Guru Ravidas but definitely wrote that ‘Ahirwar’¹⁶⁶ and ‘Chamkatiya’¹⁶⁷ sub-castes call themselves descendants of the Guru. Similarly, according to Kripal Singh, Chamars of ‘Chandor’¹⁶⁸ sub-caste also link their lineage with Ravidas. The ‘Ahirwar’ caste people suggested by Briggs mainly reside in Jhansi, Hamirpur, Farrukhabad, Hardoi, Bulandshahr etc. Their main occupation is agriculture. Only a few are involved in leather business. Therefore, the blood of Ravidas Ji’s caste does not flow in the veins of this caste. The people of the ‘Kori’ caste also do not engage in leather business and neither do the ‘Jatiya’ people. Therefore, they too cannot be considered as descendants of Guru Ji. ‘Chamkatiya’ and ‘Chandor’ are castes associated with leather trade. But in Jalandhar city, people of Bootan Mandi and its vicinity belonging to Mall, Lakha, Mahey and Kler Gotras are also connected with leather business. But they cannot be given the status of belonging to Guru Ji’s clan.

Acharya Prithvi Singh Azad has considered the Gotra of Guru Ravidas as ‘Chandra’. But this has been rejected by Sant Jagbir Singh in his book ‘Alaukik-Alok Mein Sadguru ‘Ravidas Ji’ as mentioned on page () earlier. From this ‘Chandra’ Gotra, it seems that some scholars consider Guru Ravidas ji as ‘Chandravanshi’ and some as ‘Surajvanshi’. As Sant Hira Das has also accepted his birth in ‘Chandra Kul’– Chandra family.

Kashi dig madur gam tih bhayo ravi prakash,

Ravi Prakash Rajni Yatha Bhashon Aap Ravidas.

Jagat Andhkara mit Gayo Jion Pargate Sri Ravidas

Sache Prabhu ki Jyoti ne Kino Timmar Vinash.

Chandar Kul meh Janam Kar Bhaye Jagat Bikhiat.

Ravidas Deep Granth, Page–28 (Hindi Edition)

It seems that Acharya Prithvi Singh Azad wrote his Gotra ‘Chandra’ on the basis of ‘Chandravanshi’ clan or else it is his (Azad’s) own Gotra, as is clear from the comment of Sant Jagbir Singh. There is no basis for Guru Ji’s Gotra as ‘Gondayan’ as suggested by Sant Ji and ‘Vikal’ Gotra as suggested by Pandit Girjashankar Mishra. No evidence of this has been found during the research work in Banaras nor has any other scholar including Briggs mentioned it in his book. Jasbir Jassi’s effort to associate his own Gotra with the name of Guru Ji, Dhanna Singh Gulshan has also mentioned it in his article. It is nothing more than the glorification of their own tribe–Gotra. We have rejected the ‘Jassal’ Gotra of Guru Ji based on our research as it has no connection with the tribals (Mool-niwasis) of Uttar Pradesh. Now, due to Seergovardhanpur temple coming into discussion, some Chamars have started calling themselves ‘Jassal’ out of reverence. But they don’t know ABC (alphabets) or the importance of Gotra. There is no mention of this Gotra being related

to Guru Ji in the ancient scriptures.

Gotras – ‘Pipal’, ‘Piplag’ and ‘Piplang’ are synonymous of each other. It is a Gotra of high caste ‘Surajvanshi’ people. In order to cash in the immense glory of Guru Ji in favour of the upper castes, instead of calling him Brahmin in this birth, which was not even possible, under fraudulent-mechination, he was given the ‘Piplang’ Gotra of Surajvanshis, high caste Brahmins who were the descendants of King Ramachandra. Guru Ravidas Ji did not belong to this lineage nor did he have any relationship with the ‘Piplang’ Gotra.

The ‘Dhusia’ tribe is also pronounced as ‘Jhusia’ in many places. People of this Gotra live in the districts of Banaras, Gorakhpur, Ballia, Saharanpur, Bulandshahr etc. Their main occupation is making shoes and horse bridles. Some people also do agriculture. Guru Ravidas Ji calls his caste ‘Bikhiyat¹⁶⁹’ in the Bani (Verses). But the Dhusia sub-caste does not figure among the popular castes of Banaras.

Dr. Lekh Raj Parwana seems to have considered Guru Ravidas’ Gotra as ‘Kutbandhla’ on the basis of one of his Shabads in a Verse of Guru Ji – ‘Meri jati Kutbandhla dhor dhowanta nitih Banarasi aas pasa’. But Guru Ji is not referring to the Gotra here but to the special occupation of ‘Kutwa’¹⁷⁰, a caste of Chamars who removes¹⁷¹ the skin of dead animals. Dr. Bhagat Singh Bedi¹⁷² and others have given the meaning of the word ‘Kutbandhala’ as ‘despicable’ or ‘infamous’. Prof. Lal Singh¹⁷³ has interpreted it as ‘Removal of animal skin and Ratan Singh Jaggi¹⁷⁴ as ‘beating and reaping’ – (Kattana Baddana).

From this, it is clear that ‘Kutbandhala’ or ‘Kutwa’ is an occupation like barber, blacksmith among others. These occupations or castes have different Gotras. Thus, ‘Kutbandhla’ cannot be considered as Guru Ji’s Gotra.

All other Gotras except ‘Jaiswar’ did not stand up to the test of logic. It will also be tested according to Guru Ravidas Ji’s own Verse - ‘Nagar Jana Meri Jati Bikhiyat Chammaran’.

W. Briggs in his book, ‘The Chamars’ has given only ‘Jaiswar’ and ‘Jatiya’ sub-castes a place among the superior sub-castes of the Chamars. He writes about the Jaiswar subcaste.

“The Jaiswar is found almost exclusively in the eastern part of the provinces. From his ranks many menial servants and house servants for Europeans are recruited in the towns and cities. Many are grasscutters and grooms; indeed many of the grooms (sais) from Culcutta to Peshawar are Jaiswars of Jaunpur and Azamgarh. Some of them of this caste are Tanners. Some of them make shoes and many are labourers. Some Jaiswars were with troops that fight with Clive at Plessey.”¹⁷⁵

It is evident that Jaiswar is the sub-caste whom Guru Ravidass brought on the pedestal of ‘prominence’ – Bikhiyat. It was confirmed by the President of Shri Sant Shiromani Guru Ravidass Janam Sathan Mandir, Mithai Lal during his meeting with the author on February 1, 2018, a mention of which has already been made. The Chamars of Manduadih consider themselves Jaiswar’s of Guru’s clan. This is the Gotra which finds mention in the Verse of Guru Ji. It is also proved here that Jassal Gotra is a corrupted version of Jaiswar. Now, we can say with authority that the Gotra of Guru Ravidas was Jaiswar.

Midwife's Name

According to some scholars, fixing the name of Ravidas ji's midwife is like riding a purely imaginary horse – just a guess work. This fact does not hold any special importance in his philosophy of life. But the scholars who have made it a subject of thought, the mood of the society at that time can be felt from their mindset. As Yogi Dharmanath Bhikshuk has said, 'When Karma Mata was to give birth to Guru Ravidass Shri Raghu called the mid-wife to perform the delivery. The midwife refused to come by saying that she did not perform the delivery in their caste.' It can be assessed, only by remembering those circumstances, how much pain and hurt Raghu Ji must have undergone? After trying here and there, father Raghu knocked on the door of a blind mid-wife by the name Shanti Devi. Shanti Devi agreed to come with Raghu ji and that blind midwife facilitated the delivery of Karma Mata (mother)¹⁷⁷.

Mahant Jamna Das alias Jaswant Singh 'Sat Darbari' has said that 'Bhani Dai' came and congratulated Santokh and Kalu Ji and gave them the good news. They were very happy and made her (Bhani) happy with offerings¹⁷⁸. Rajendra Mohan Bhatnagar in his novel has mentioned the name of Guru Ji's midwife as 'Dhupo'¹⁷⁹ and has mentioned the tragic social conditions of the times.

No scholar has found any source about the names of Guru Ravidas Ji's midwife 'Shanti', 'Bhani' and 'Dhupo'. Therefore, due to the non-existence of any evidence and cooking stories in the air no recognition can be given to these names. These names have been given space in this book so that the propagation of such untrue and absurd things can be stopped.

Education

Guru Ravidas Ji's Verses recorded in 'Guru Granth Sahib' indicate that he not only had knowledge of letters (writing skills) but also possessed full knowledge of Ragas according to Pingal system. But the means of providing education in the society at that time were through Ashrams, Gurukuls, Madrasas etc. (names of spirituals monasteries). There were no formal schools of study. That is why he did not acquire formal education from anywhere. Belonging to an untouchable family, his access to Ashrams, Gurukuls, Madrasas etc. was not possible. Discourses of Sadhu-Sants, Rishi-Muni, Tapishar Mahatma (spiritual wanderers) was a great medium of learning. He must have been attracted to these great men since his childhood due to his desire to gain knowledge. This virtue of his must have been encouraged by his parents. The association of sadhus, saints and good men would have made him a teacher (Guru) – givers of knowledge. Swami Ramananda Shastri and Varendra Pandey have identified three basic sources of his knowledge.¹⁸⁰

1. Traditional rites (Family conduct)
2. Satsang (Spiritual discourse)
3. Experience.

Indeed Kabir's saying 'mas kagad chhuyo nahin, kalam gahyo nahin haath' – Did not touch ink and paper; did not hold pen in hand – applies to him perfectly. The foundation of the Brahmanical structure rested on the edicts of Manu as stated:

न शूद्राय मति दद्यान, नाच्छिष्टं न हविष्कृतम् ।

न चास्यो पदिशेद्धर्मं न चास्य व्रतमादिर्शित् ।।

–मनु

Education should not be imparted to untouchables. Fragment of knowledge should not even touch them nor should they teach spirituality. (Dharma-karma)

In such a situation, religious education was a far cry; even getting simple education was strictly prohibited. Maharishi Gautam Simriti's addict (fatwa) makes this structure more solid

अथाहास्य वेदमुवश्रण्वतस्त्रपु।

जतुम्यां श्रोतपरिपूरणम्

उदाहरणे जिह्वाच्छेदः धारणे शरीर भेदः।

आसन-शयन वाक्पशिवु समप्रेप्सुर्दय शतम्।।

If Sudra does the mis-deed to listen to the recitation of the Vedas, the king should fill his ears with lead and lacquer. If a Shudra recites the Veda-mantra, his tongue should be cut off. If he sings the Veda-mantra, the king should kill him. If he moves, sits, gets up and talks like an upper-caste man, then he should be fined a hundred panas (an ancient copper coin).

It is clear that even thinking about literacy for the untouchables in such unfavorable circumstances tantamount to a crime. Baba Saheb Dr. B. R. Ambedkar and Babu Manguram Mugowalia experienced all this even in the twentieth century. Six centuries ago, the situation would have been even worse. Therefore, the scholars like Yogi Dharmanath Bhikshuk¹⁸¹, Acharya Chandrashekhar Shastri¹⁸², Dr. Lekh Raj Perwana¹⁸³, Dr. Vijay Kumar Trisharan¹⁸⁴, Kanihia Lal Chancharik¹⁸⁵, Dr. N. Sinhu¹⁸⁶ believe that he (Guru ji) acquired knowledge through self-experience and his association of Saints.

Prof. Buta Singh Bara Pind¹⁸⁷ said that he received education from a Maulvi (Muslim priest). He has also talked about Ravidas Ji's knowledge of Prakrit, Brij, Sanskrit, Urdu, Persian, Arabic etc. It would have been good if Prof. Buta Singh had given us the clue of Maulvi's name, which despite our efforts, we could not get it from anywhere.

Giani Barkat Singh Anand has stated that 'when the boy was five years old, the father brought him to Pandit Sharda Nand Ji in a big school to educate Ravidas with the traditional offerings of One Rupee and sweets (Parashad). Pandit Ji kept the Rupee and distributed the sweets among the children,¹⁸⁸ In our view in Ravidas Ji's contemporary society, the admission of an untouchable child in Pandit Sharda Nand's Pathshala (School) is an empty fantasy. Such opinion cannot be recognized.

It is the opinion of Watan Chand Vaid Sakhikar (Story teller) that Ravidas Ji acquired the entire 'reading and writing (Akhar Gyan) from Sant Ramananda¹⁸⁹. Please see one of his couplets.

Ramanand Ji Aakhde Satguru Ji nu Bol.

Parho vidhiya Roz Tum Jitni mere kol.

(Page-79)

The Sakhikar further wrote that Ravidas Ji created the 35 letters (alphabet) of Gurmukhi on getting enlightened with knowledge (Gyan de kapat khul jaan te).

Kagaz Kalam Dawat Nu Guru Farde, Akhar Gurmukhi Likh Banaye Painti

Shakalan Badl ke ilm Tyar Kita, Ramanand nu Akhar Ginaye Painti

Vapis Lena na Khusya ilm Kahinde, Ramanand nu bol Sunaye Painti

Gun Dasde Urhe ton Shuru Kar Ke, Arth La ke Den Janaye Painti.

(Page-79)

Such a testimony is also recorded in his Verses recorded in Sri Guru Granth Sahib.

Nana Khian Puran Bed Bidhi Chautis Akhar Mahi.

Beas bichari Kahiyo Parmarthu Ram naam sari nahi ||2||

Sri Guru Granth Sahib, Page-658

The reason for creating the Gurmukhi alphabet in the opinion of Param Paras Mahant Sat Darbari is that Vedas, Puranas, Upanishads etc. of Hindus' were in Sanskrit language. Apart from the untouchables, the common people also did not have the knowledge of not only this language but also the Devanagari language. The Arabic and Persian languages that came with the arrival of the Muslim rulers were extremely difficult. Therefore, Guru Ravidas Ji created a simple language to enlighten the common people; especially the untouchables. He has written that "to remove the difficulties and to pave the way of love and devotion, Sri Satguru Ravidas Ji Sahib created a new script 'Sukhain Gurmukhi' for these simple people and wrote in this supremely blissful language 'Sat -Amritbani' paved way for the journey of humanity."¹⁹⁰ He claims that 'Sat-Amritbani' book is a work written in Gurmukhi script by Guru Ravidas Ji in Sammat 1527. Therefore, he filed 'Case No: 875 of 1932: Court Sheikh Abdul Majeed Sahib B.A. L.L.B. Judge Bahadur Sahib's court in Mutawala Khafifa city of Amritsar.'¹⁹¹ Regarding the decision of this case, he has written, "With the grace of Shri Ravidas Ji Sahib, 'Judge Bahadur' of the English court, 'Sat-Amritbani', written in Gurmukhi written in 1527 gave the decision on March 11, 1932 in my favor."¹⁹² In our opinion, this case was for a claim on 'Pothi Sahib' not for the adjudication of the writer. The fact that it was settled by mutual-agreement makes this point clear. The entry of the mutual settlement is recorded in the Hindi text on Page 26(a) of Pothi Sahib.

According to our study, Ravidas Ji acquired the entire knowledge from the traditional conduct (Sanskar) of the family, the association of Saints and congregations (sadh-sangat) from his childhood and his self-experience. Sant Ramananda did not contribute anything in this because, according to our research, his contemporaneity with Ravidas Ji is not proven. If any scholar, by hook or crook, tries to prove this, there would not be an iota of truth in this. Ramanand was a staunch Manuwadi Hindu and was averse to see and meet any Shudra. If at all, he was to do so, he used to do it from behind the curtain. It can easily be made out from the following assertions of Sant Jagbir Singh:

"In Sammat 1545, Bahlol Lodhi's son 'Sikander Lodhi'+ reached Kashi Nagar. The King had been suffering from some itching disease for some days. His body was having burning-sensation day and night. King went to meet 'Ramanand' with a view to consult him for some treatment of the skin disease after hearing his important status. 'Ramanand' got angry with him and in rage the King killed 'Ramanand'."¹⁹³

It is clear that such a fundamentalist Saint cannot even imagine teaching an untouchable. He attained enlightenment through self-experience like Mahatma Buddha. From his childhood, he had cultivated his mind to be in the service of God which resulted in his divine knowledge. Sant Bakshi Das has a couplet (Doha) –

+ The statement of Sant jagbir Sinhu is unmatched with historical facts. Sant Ramanand may be assassinated by Mohammad Shah Tuglak-4 in Sammat 1467/1410 A.D.

**Duadas Varsh Umar Ho gayee, Apat Gyan Hari Bhakti Samai
Sabse Mitrata Shaturta tiyagi. Sat mile charno Anuragi.**

Guru Ravidas Ji has said in his Bani while explaining his source of knowledge.

**Gur ki sati gayan ka akhru|
Bisartu sahij samadh Lagau||1||
Chal man har chatsaal Parhau||Rahau||
Prem Ki Pati Surati Kar Lekhin| Raha mum Likh Aak Lakhau ||2||
Eh Bidhi Mukti Bhaye Sankadik| Ridhe Bidhaar Parkas Batau||3||
Kagadu Kalam Mat Mas Kar Nirmalu| Bin rasna nis din gun gau ||4||
Keh Ravidas Ram Japu Bhai| Sant Sakhi Dai Bahur Na Aau ||5||**

Evidence of Guru Ravidas's knowledge of different languages is also present in 'Parchi Anantadas'. Rani Jhali sent a 'letter' to Ravidas Ji through her emissaries. After reading the letter, he discussed it with Kabir Ji, who was like his elder brother to move towards Chittor. 'Ananta Das' has stated.

**Chaale Bhagat Gahar Nehi Layee| Kashi Nagar Pahunche Jayee||
Kiye pranam milai Raidasa| Santan Juth Dekhai Pasa ||64||
Sab So Mil Patri Jab Dini| Jan Redas Vanchayan Lini||
Bhagtan Kahi baat Sab maani| Darsan Karn Aatur Rani||65||
Tab Chalbai ki baal chalayee| Sab Santun ko Khabbar karayee||
Aisee Jugat Kahye sab Sant| Jo Aagya Deve Bhagwant||66||
Tab Redas Vichaari Batta| Guru Samaan kabir Badh Bhrata
Ta ko Bujhan Praat Padhare| Kabir Aadar Kar sab Baithare||67||
Tab kabir Kau Bachan Sunawa| Chittor Te Hum ko dal Aawa||
Deho Aagiya Tio Anusarahi| Kaho Chalo Kaho Uttar Karahi||68||**

It is clear that Guru Ravidas Ji had deep knowledge of various languages which he acquired through self-experience. A prime example of this is to read the Royal letter sent by Rani Jhali.

Passing away (Demise) – Joti Jote Samana

Scholars are not of one opinion about the date, place and mode of Guru Ravidas Ji's passing away (Pralok Sidharna). But all agree that he lived longer than almost all the great Saints of the Bhakti Movement. It is said that he gave the message of fraternity to the humanity through 94000 Satsangas (discourses) during his travels both in India and abroad. Along with the common people, he also made the royal palaces of the Kings and Maharajas his work premises. Influenced by his ideology, fifty-two Kings of ancient India also became his followers. After a long struggle for human welfare, his body had become extremely weak, which is also mentioned in his own Verses (Bani).

Ab me harayo re bhai.

Thakit Bhayo Sab Haal Chaal Te Login Ved Bedai ||1|| Pause||

Thakit bhayo gayan aru nachan. Thaki Seva Pooja.

Kaam karod Te Deh Thakit Bhayee. Aur na Jaaniyo Duja.

In the writings of some scholars, there are references to his retirement in the Heaven (Baikunth) while alive. Sodhi Manohar Das Meharwan recorded in ‘Katha Swami Ravidas Ji Ki Samavane Ki’ that Nama, Dhanna, Trilochan, Sain, Kabir and Sadna came to Guru Ravidas with the message of Akal Purakh (God Almighty) and said ‘We have come to convey the request of the Almighty to you; Ravidas responded, Yes, please do so and wished them well; What is the order of Him (God)? Please say it in front of me. The Saints said, Yes Sir, as you wish; You have been called by Thakur; He will come to take you in 21 days’ time.’ On the twenty-first day, Thakur Ji himself came to take Guru Ji. Sodhi Meharban has written describing the scene of taking him out of the world in a dignified manner.

‘Then attentive Thakur Ji came to Ravidas. He made Ravidas sit comfortably and took him to the Heaven (Baikunth) Nirgun le meh chade Sri Thakur Ji Ravidas Kau Pichhe Loghu Kaha ji Bhai morning time Gusai Ravidas took a bath. Ha-ha Ravidas bhala bhaktu tha bada bhaktu tha. Someone said that it was a form of God. Hindu kaheh Ji Ravidas ki dehi Jalawah Muslim kaheh Ji dabah. No one was seen or seen. Muslims don’t see anything, Hindus don’t see anything. Kiya Dabayee Aru Kiya Jalaye The body also became invisible. Muslimanhu Allahu Allahu Kiya Hinduah Ram Ram Kiya Everyone got up and came home. How many people say, “Dhann Ravidasu, Dhann Ravidasu, Dhann Dhann.”

Bhai Darbari Das, the last Heir of the ‘Meharbaan Sect, in his book ‘Harijas Ki Pothi’, has mentioned that he became invisible in accordance with ‘Parchi Gusain Ravidas Bhakti Ki’.

Chaupai (Quartet) - Koyee Kahe Bhaktu Bhagavan. Koyee Kahe, “Bado sur Gyanu”.

Hindu Bole dehu jalai. Kahe turk hum daeh dabaaye.

Dou Jhagarhi Aaps Mahi ? Jidd koyee Dhirr Chhode Nahi.

Bhaya adist Redas Sareer. Dou Majab Bhaye Dalgir ||373||

Mahant Hira Das of Chak Hakim Dera also believed, “On the Chandasu in the month of Chetar, on the full moon day in the temple of Thakur, Ravidas Ji left the world (Sach Khand Siddhar) while chanting Ram Ram”

Khel Pratamatta Ko Bhajo Chatar Bed Guna Gai.

Chet Badi Ki Chudasi Sann Puran Brahm Samai.

Shri Maharaj Ravidas Guru Ji lived on this planet for more than 100 years

Mahant Jamana Das alias Jaswant Singh ‘Sat Darbari’ wrote about Ravidas Ji’s ‘alive elopement’ from the heights of the Himalyas¹⁹⁴. Swami Ramananda Shastri and Virender Pandey have assumed that he suddenly passed away (left for heavenly abode) during his journey to Punjab or South India of which the devotees could not have definite information¹⁹⁵. Ashutosh Swami has also considered

him to be disappeared alive¹⁹⁶. According to Dr. Yogendra Singh, there seems to be a talk among the devotees about his sudden disappearance due to the sudden passing away (Joti Jot Samana)¹⁹⁷. Similarly, there are such stories about Satguru Kabir and Guru Nanak Dev having been eloped alive. In them, the devotion of the devotees towards their leader appears to be inherent. Otherwise, everyone knows that the body is impermanent and its end is death. But it is acceptable that the great Saints used to wander for human welfare. Due to their passing away in an unknown place and due to the fact that the correct news could not reach their birthplace or place of residence (Ashram), the evidence of their mysterious disappearance must have become popular.

Saint Bakshi Das believed that Ravidas Ji got salvation (Moksha) at Ganga Ghat¹⁹⁸ Banaras. Among those who accepted his Mahanirwana (passing away), Dr. Padam Gurcharan Singh¹⁹⁹, Yogi Dharmadas Bhikshuk²⁰⁰, Dr. Shakdev Sinhu²⁰¹, Dr. Harnek Singh Kaler²⁰², Sant Surinder Das Bawa²⁰³, Dr. Kulwant Kaur²⁰⁴ etc. are included. Saint Jagbir Singh²⁰⁵ acknowledges his demise (Joti Jot Samana) in the presence of Guru Nanak Dev Ji. According to the research of All India Dharma Mission (Regd.), his place of cremation (samadhi) was in Kashi Gopal Temple in Banaras.²⁰⁶

Among those who recognized Guru Ravidas Ji's demise (Joti Jot Samana) at Chittor, Dr. Dharmpal Singal²⁰⁷, a Dr. N. Sinhu²⁰⁸, Dr. Vijay Kumar Trisaran²⁰⁹, Pandit Madhusudan Sharma²¹⁰, Chowdhury Ami Chand²¹¹, Dr. Sarabjit Sandhawal²¹², Satnam Singh²¹³, Acharya Prithvi Singh Azad²¹⁴ etc., are included. Sant Ram Dayal (Bhagat) accepted that Guru's death on March 6, 1528 on Chet 14 of Samat 1584 at the coast of Gambhiri river²¹⁵. Dr. Vijay Kumar Trisharan and Satnam Singh consider the story of his showing the Janu (Sacred thread) by slitting his chest as a Brahminical mechanization and connect it with a plot by Rajput Kings to kill him by dismembering his body with a sword at the instigation of Brahmins. But scholars do not agree with the opinion that Guru Ji was murdered in a painful manner. It is a gross crime to dwarf their supernatural personality. In the worldly way, even today, seeing an old man who is a hundred or so year's old, one's thoughts melt and becomes eager to receive his blessings. Apart from this, he neither had any Jagir (Estate) nor was he a King of any Princely State whom the Rajput Kings were to kill and take possession of his wealth. We condemn this kind of thinking that destroys the personality of the great leader. The story showing Janu (Sacred thread) was told by Brahmins to strengthen their caste pride and to prove that Ravidas was a Brahmin in his previous life. This story proves that Brahmanism had completely knelt before him and Ravidas Ji's authority was prevailing all over India.

Parchi of Anant Das whose creation period was 1645. Dr. Jasbir Singh Sabar has recorded in his book 'Bhagat Ravidas: Sarot Pustak', 'Rajasthan Prachya Vidya Shodh Pratishthan, Manuscript Granth of Jodhpur No. 15756 and whose manuscript date is 1707 Sammat as the resource book.'²¹⁶ Apart from this, Dr. Sabar wrote three more documents – City Palace Library, Jaipur Manuscript No: 1843 Sammat 1722/1665 A.D., Bharatiya Vidya Mandir Shodh Pratishthan Bikaner Manuscript No: 21 Sammat 1827/1770 A.D. and the manuscript number: 33 Sammat 1843/1786 A.D., has also been compared with the text of the original manuscript. There is no mention of the alleged killing of Guru Ji anywhere in it. Rather, the references to Rani Jhali's grand farewell to him indicate that he reached Kashi after completing a journey of one month:

Dichhe Aagiya Ab Ghar ko Jawa. Gur Gobind Ka Darsan Pawa.
Sab Sewag mile Urlaagi. Satgur Charan Saran Surit Laagi. ||235||
Sewag Sagal Mile Raidasa. Sab Hi Ko Mann Bhayio Udaasa.
Har Simaran Kije Har Dassa. Ham Hain Sada Tumare Passa. ||236||
Chale Raidas Gharon ki Wata. Darshan Karat Log Bahu Fata.
Gamat Karat Chale Jahan Jaawe. Sab Sant Mil Hari Jas gaawe. ||237||
Gaam Gaam Thi Chalan na Pawe. Kaarat Mahocha Anand Uchhaawe.
Sab Nar Nari Darsan Karhi. Bahut Parsad Aan Kr Dharhi. ||238||
Aise Gamat Bahut Karyaee. Maas Ek main Pahunche Jayee.
Sab Santan Mil Harkh Vadhae. Sakal sadh darsan ko aawe. ||239||

It is clear that starting from Chittor; Guru Ravidas travelled from village-to-village holding events and delivering divine discourses to the devotees in spiritual meetings (satsangs) reached Kashi within a month, where all the devotees and Saints welcomed him. Thus, the allegation of the alleged murder of Ravidas Ji at Chittor fabricated by Dr. Vijay Kumar Trisharan and Satnam Singh is automatically rejected.

The list of such scholars is very long who attributed the Nirvana (death) of the historically great man Ravidas Ji to Sammat 1584 and has kept their writings free from the controversies of what happened at Chittor and his alleged murder. But on the basis of a couplet, which is said to be of ‘Ananta Das’, they have considered Chittor as their place of Nirvana.

Pandran Sau Chau Asi, Chitaure Bhayee Bhir.

Jar Jar Deh Kanchan Bhai, Rav Rav Milyo Sareer.

Firstly, the authenticity of this couplet is doubtful, because Dr. Sabar meticulously researched the manuscripts of ‘Ananta Das’ in the ancient libraries of Jodhpur, Jaipur and Bikaner, and recorded the text of ‘Raidas Ki Parchi’ in his book ‘Bhagat Ravidas: Sarot Pustak’ according to the following description. It does not include this Doha (couplet). Even if this couplet is recorded in a source book, then it cannot be connected with Ravidas Ji’s Nirvana because Ravidas Ji was neither a ‘King’ nor a ‘Maharaja’. Why was there a crisis at Chittor on the demise (Joti Jot Samana) of Guru ji? Crisis came in countries, cities, forts, establishments, etc., when the enemy’s forces suddenly attack the rulers who are comfortably settled. A stanza from Punjabi poet Mohan Singh’s poem ‘Sipahi Da Dil’ is very apt to illustrate this situation.

Vagan Chhad de Hanjhuan waliye ni

Pair dharan de Mainu Raqab utte.

Sade Desh Te Bani Hai Bhir Bhari

Tut Paye ne Vairi Punjab Utte.

Ro Ro ke na Paani Pher Aiwin.

Mere Sohane Punjab Di Aab Utte.

Saru Vargi Jawan main Phookni ain,

Beh gaye Bhoond je Aa ke Gulab Utte?

It is clear that the ‘crisis’ at Chittor was holding some sad historical event in its bosom but the scholars have linked it to Ravidas Ji by erroneously interpreting its meaning. Dr. Dharmapal Singal Chairman, Guru Ravidas Chair, Panjab University, Chandigarh says, “Here the combination of Raidas and Ravidas and Ravi (Sun) and Ravivar (Sunday) is also revealed by the poet.²¹⁷” The great scholar has changed the meaning without any research. As a poet, the meaning of this couplet seems to me to be like this.

Pandrah Sai Chau Asi, Chitaur Bhai Bhir.

Jar²¹⁸ Jar Deh Kanchan Bhai, Rav²¹⁹ Rav Milyo Sareer.

This Doha conveys the historical event of 1584 Bikarmi when the Mughal Emperor Babar attacked Mewar and the throne of Chittor was endangered. Ranasanga deployed his top ranking warriors into the war of Kanwaha for the sake of Rajputs’ honour and glory. The fierce and decisive war between the Mughals and the Rajputs took place on March 15, 1527/1584. In this war, Mirabai’s father Rana Ratan Singh and his cousin Jaimal attacked forcefully on the Mughal forces in the battlefield with the fierce challengers of Rajput warriors. Those brave warriors with wide chests and golden bodies facing Babar’s cannons stood their ground reminding the Mughal armies of their bravery. Their valour was recorded in the golden pages of history. Ranasanga was also injured in the war and died after some time. Thus, in the said couplet, the poet has described the historical event of Kanwaha as a crisis at Chittor. It is not even closely related to Ravidas Ji’s Jyoti-Jot (demise). With this clarification, not only the opinion of the alleged killing of Guru Ravidas Ji is rejected but also his natural Nirvana at Chittor which some scholars believed to have happened in 1527 and some 1528 also gets rejected.

In ‘Katha Gusain Ravidas Ji Ki Samavane Ki’ written by Sodhi Manohar Das, it is recorded that Namdev, Dhanna, Sadna, Trilochan, Sain and Kabir, carrying the message of Akal Purukh (Almighty), came to Guru Ravidas Ji Dham (Place of stay) in all happiness that Thakur Ji (God) has called him to the Heaven on the twenty first day. It is clear from this that the Mahapurkh (Saints) who came with the message had died before Ravidas Ji. Dr. Jasbir Singh Sabar believes that he was born in Sammat 1433 and he died between 1575 and 1590²²⁰. It means he did not recognise Sammat 1584. Kundan Lal Badhan (Buddhist)) has given the date of Pralok Siddharan (demise) as 1540 A.D.²²¹. It is accepted in the Issue–33 dated 26 November 2018. of the weekly newspaper of Dera Sachkhand Ballan, District Jalandhar (Punjab) – ‘Begampura Shehar’ published on the main page the article ‘Sri Guru Ravidas Ji’s Gyan Goshtiya with Guru Kabir Ji and Guru Nanak Dev Ji’ (Spiritual Discourses with Guru Kabir Ji and Guru Nanak Dev Ji -” This fact has been proven historically that Guru Nanak Dev Ji passed away (Jyoti Jyot Samana) before Guru Ravidas Ji, “All India Ad-Dharma Mission (Regd.) announced his death in 1540 A.D.²²² Dera Sachkhand Ballan believed that the time of his death was at Sangrand (first day) of the month of Harh in 1584 Bikrami in Banaras. But when Ravidas ji performed body renunciation (death) after that of Guru Nanak Dev Ji, the date of 1584/1527/1528 – Sangrand of Harh instead of 1597/1540 appears to be more logical. Ravidas Ji

was in his Ashram ‘Kashi Gopal Mandir’ during his last days. Next to this place was the beautiful garden of Kashi Naresh (King). Mirabai was also present among many Saints and disciples during his last days. Giving full respect to him as a divine, supernatural and historical great-man, a sandal wood bonfire was made in the garden near the Kashi Gopal temple and given a final farewell with deep spiritual sentiments.

The Guru of Guru Ravidas Ji

‘Guru Bina gatt nahi, Shah Bina pat nahi’ – No salvation without a Guru: No respect without Shah (Money lender) is a common saying. Being virtuous in life and attaining liberation after death, the existence of a living Guru is considered essential. But in the world, Sikhism is one such religion in which ‘Sri Guru Granth Sahib Ji’ has the status of ‘Guru’. After Guru Gobind Singh Ji’s death, their (Sikhs) faith in it remained intact for centuries. They look for guidance in every sphere of life from it (Sri Guru Granth Sahib) and a physical Guru has no place in Sikhism. Due to the importance of the incarnate Guru in Indian culture, although our opinion differs, some scholars have attempted to determine the Guru-parampara (Guru Tradition) of Guru Ravidas which is as follows:

GURU TRADITION

According to Prof. Prakash Singh²²³

Shri Ramanuja
↓
Shri Deva Nanda
↓
Shri Harya Nanda
↓
Shri Ramananda
↓
Bhagat Ravidas

According to Bhai Kanh Singh²²⁴

Shri Ramanuja
↓
Shri Deva Nanda
↓
Shri Harya Nanda
↓
Raghava Nanda
↓
Ramananda

Ramanuja is said to have studied the Vedas from his father and Yadava Prakash. On becoming a disciple of Sri Vaishnava Yamun Muni, he preached the worship of Vishnu and Lakshmi²²⁵. But history does not reveal what or who was the source of his knowledge beyond Ramanuja’s father, Yadav Prakash, and Sri Vaishnava Yamun Muni. We will have to determine and fix the needle somewhere – on Self-knowledge, Self-realization and Self-experience as the source of all knowledge of Ramanuja. Such thinking and thought is found only in rare souls. Among such divine souls, the name of Mahatma Buddha, Satguru Namdev, Satgur Kabir, Satguru Ravidas and Guru Nanak Dev etc. can be mentioned who used their self-knowledge for the welfare of mankind.

It is recorded in history that before Sant Ramananda, Baba Farid and Sant Namdev planted the ‘seed’ of devotion in North India. But in order to keep Brahmanism in the upper hand, it was preached–

Bhakti Dravida Upaji, Laaye Ramanand.

Prakat Kiya Kabir Ne, Saptdeep Navakhand.

To strengthen the claim of Brahmanism, Saint Nabha Das recorded this Shloka (couplet) in 'Bhagatmaal', using historical facts.

Anantananda, Kabir, Sukha, Surasura, Padmavati, Narahari.

Pippa, Bhavanand, Redas, Dhanna, Sen, Sursuri Ki Ghar Hari.

The period of creation of 'Bhagatmal' was in 1630 to 1640. While in 1588 itself, Ananta Das by writing 'Parchi Radas Ki' had set the stage for Ramanand being the Guru of Ravidas Ji. According to our research, Ramananda's life span was 1299-1410. In this way, the contemporaneity of the two saints is not proved. Dr. Uday Pratap Singh also, in his research, has accepted time period of Sant Ramananda as 1299-1410²²⁶. Pandit Parshu Ram Chaturvedi has reached a similar conclusion on the basis of other arguments. None of those five (Sen, Kabir, Pipa, Ravidas and Dhanna) accepted Ramananda as their Guru in clear terms²²⁷. All of them did not even mention his name. But scholars among them Ramkumar Verma²²⁸, Dr. Dharmapal Singal²²⁹, Dr. Dilip Singh Deep²³⁰, Dr. Beni Prasad Sharma²³¹, Bhai Jodh Singh²³², Acharya Prithvi Singh Azad²³³, Yogi Dharmanath Bhikshuk²³⁴, Pandit Madhusudan Sharma²³⁵ etc. have accepted Ramanand as Guru of Guru Ravidas.

Dr. Vijay Kumar Trisharan²³⁶, Dr. Gurcharan Singh Padam²³⁷, Dr. Parshuram Chaturvedi²³⁸, Dr. Jasbir Singh Sabar²³⁹, Prof. Lal Singh²⁴⁰, Dr. Lekh Raj Parwana²⁴¹, Prof. Brahmajagdish Singh²⁴², Dr. Puru Bhagore²⁴³, Kundan Lal Badhan (Budhisht)²⁴⁴ and such other scholars have proved in their research works that Saint Ramananda was not the Guru of Ravidas Ji. Dr. Avtar Singh Esewal²⁴⁵ has recorded in his research book that Dr. Krishna Kalsia, Dr. Karam Singh, Dr. Triloki Narayan Diksht, Dr. Manmohan Sehgal; Dr. Chandrika Prasad Jagyasu etc. also do not accept Ramananda as his Guru.

By the third decade of the 15th century, Guru Ravidas Ji's devotion and power had begun to reverberate all over India. The mighty Kings and Maharajas had become his disciples. The masses have started seeing a ray of hope in negating the repressive and oppressive Hindu caste structures. Satguru Kabir used to challenge the Hindu traditions with full attention.

Jau Tu Brahaman Brahamani Jaya. Tan Aan Vaat Kahe nahi Aaya||2||

Tum Kat Brahmanu Hum Kat Sood Hum Kat Lohu Tum Kat Dudh ||3||

Guru Granth Sahib, Page-324

Satguru Kabir's Bani (Verse) hits direct and deep while Ravidas Ji's Bani strikes the soul. Their comment on the classification of Varnas (Caste system) of Manuwad is:

Brahman Bais Sood Aru Khatri Dom Chandar Malech Mann Soye.

Hoi Punit Bhagwant Bhajan Te Aap Tari Tare Kul Doye. Guru Granth Sahib, Page-858

Sant Ananta Das, Sant Nabha Das and Sant Priyadas fired the first Manuwadi arrow and attached the two great men who had emerged from the untouchable society to Sant Ramananda. Thus, their divine power was placed in the cradle of Brahmanism. Sant Nabha Das added many myths to Guru Ravidas in 'Bhagatmal'. By simplifying the difficult language of this scripture, Sant Priyadas wrote 'Bhagat Ras Bodhani' with his own commentary. Ravidas Ji was described as a brahmachari (celibate) in his first birth and the disciple of Sant Ramananda. One day Ramananda cursed him for bringing Siddha (alms) from a lowly house. With the Guru's curse, he was reborn in the house of the Chamars.

The breastfeeding from an untouchable mother became a religious crisis for the celibate due to the memory of previous birth. His parents became extremely sad. The whole thing reached Ramananda's ears. Then he realized the whole story. Ramananda personally went to the boy's home and gave the mantra (spiritual dispensation) in his ear, the matter was solved thus.

What a funny story? On the one hand, Saint Ramananda's meditation is disturbed by the frugal food brought from a lowly household and on the other hand, the same Saint goes to the home of the Chamars and makes the new-born child to breastfeed by putting a Mantra in his ear. The status of Saint Ramananda is also created above 'Dharmaraj' – Almighty God, by whose curse the celibate dies and is reborn next to his ashram and does not suckle milk. There is no mention in 'Bhagatmal' of this story being told to the Brahmachari's parents that your son has taken birth again in the house of the Chamars. Nor is there any effort or reaction of his parents indicated; whose son was cursed and killed. If Saint Ramananda went to the house of two-day old Ravidas and gave Mantra to his ear, then why did the Brahmins fight with him all his life? Why did Ravidas Ji feel the need to write himself 'Chamar' in his poem (Bani)? Faced with such unanswered questions, we reject these claims altogether.

It is not understandable as to why these questions did not arise in the mind of Dr. Dharampal Singal and Dr. Beni Pasad Sharma, who has been adamant about calling Ramanand as the 'Guru' of Ravidas Ji? It seems that everything has been buried under caste pride. Dr. Singal put the only condition for awarding Ph.D. degree to researchers was that Saint Ramananda was the 'Guru' of Ravidas Ji and his birth date was Sammat 1433. Confirmation of this (about Guru) becomes easy from Dr. Avtar Singh Isewal's statement. Another example of this is Dr. Krishna Kalsia was awarded Ph.D. by the 'Guru Ravidas Chair, Panjab University Chandigarh' for his thesis 'Guru Ravidas Ji's Bhakti Marg'. The second degree was given under the guidance of Dr. Dharampal Singal. He wrote with full authority in his thesis, "The status or glory of Ramanand is obvious as the Guru of Guru Ravidas Ji who did not ask his disciple to keep the word (Sabad of Gyan) secret." Guru Ji clearly writes that I received this mantra from my Guru. My rasna (tongue and lips) chants this daily and from it I get good Rasa (taste) or Rama Rasa. Now my rare birth will not go waste. I will swim across the ocean of wordly journey –

**Ra-Rn, Ram, Mohe, Guru Dinho, Nahi Es Mantar Bisrau.
Keh Ravidas Rankar Japatihn Bhaun Sagar Tari Jau.”²⁴⁶**

But Dr. Krishna Kalsia after getting his Ph.D. degree, he quickly realized his mistake. In 1994 he wrote in his book "Guru Ravidas-Roop Saroop", "Dr. B.P. Sharma has certainly taken the initiative for the research of Guru Ravidas Bani. He has also written four books he could not avoid his class (Upper caste) pride. He has changed a few Verses while compiling Verses from manuscripts. This change is only intended to prove Shri Ramananda as the Guru of Guru Ravidas Ji.”²⁴⁷

Such Hindu scholars are still trying to dwarf the philosophy of the untouchable leaders by various tactics. Dr. Uday Singh's statement is "If Kabir had the fullness of spiritual prowess; Swami Ramananda had entirety of unshakeable knowledge. If Redas considered God (Prabh) as chandan (scented wood) and himself as water (pani), the sugandh (scent) of the Chandan was Ramananda. This also was the height of Meera's devotion and Ramanand was the deity.”²⁴⁸

Out of 52 Acharya Peethas (Educational Centres) in all India, 36 belong to Ramananda or Ramavat Sect only. With a view to prove Sant Ramananda as anti-caste, a very misleading assertion is propagated “Jaat paat puchhe nahin koi, hari ko bhajai so hari ka hoi.” – Nobody will ask the caste while going to God; those who will remember or worship God will belong to God. If this is indeed the statement of Sant Ramananda, then Brahmanwad which does not get tired of calling him the ‘Saint of Saints’, why does caste discrimination continue? The influence of the Saint of Saints is just marginal in this regard. It seems that this statement was put in the mouth of Sant Ramananda only for his acceptance and elevation. The Saint who did not accept the food (alms/shida) brought from the humble home by a ‘Brahmachari’ – calibrate; his ‘statement’ of caste discrimination is not acceptable. Dr. B.P Sharma’s book ‘Sant Guru Ravidas Bani’ contain some some mixed verses are found to prove Sant Ramanand as the ‘guru’ of Ravidas Ji,

Ramanand Mohi Guru Miliyo, Payo Brahm Bisas.	
Ram Naam Amiras Piyo. Redas Bhi Bhayo Palas	Page–140
Das Ravidas Yahu Kal Vyakul Bhayo.	
Trahi Trahi Gur Rama Alamban More.	Page–134
Doi Ghoda Chadhi Kou Na Pahute.	
Satugar Rama Kahe Pukaari.	Page–133
Sansar Prapanch Ho Vyakul Ramananda.	
Trahi Trahi Anaath Nath Gobinda	Page–107
Patar Naav Khevtia Gur Rama.	
Naam Let Hi Tar Hai	Page–27

The ancient source of the verses of Guru Ravidas found outside Sri Guru Granth Sahib Ji is a handwritten Granth No. 12 – Lipikal Sammat 1693 is available at Dadu Sanskrit Mahavidyalaya, Jaipur. The positions recorded in it are also found in Dr. B.P. Sharma’s book ‘Sant Guru Ravidas Bani’. But there is no mention of ‘Ramanand’ in these as may be seen:-

Doyee Ghoda Chadhi Kou Na Pahute.	
Satguru Kahe Pukaari.	Page–213/A
Das Redas yahu kaal byakul bhayo.	
Trahi Trahi Avar Alamban Nahi More.	Page–217/a
Sansar Parpancha Me Byakul Permananda.	
Trahi Trahi Anaath Nath Gobinda	Page–219/A

It is clear that Dr. B.P. Sharma, living in the stream of caste pride, has deliberately mixed up various positions (Verses) so that Sant Ramananda can be established as his ‘Guru’.

Dr. Avtar Singh Esewal has written using strong words, ‘Dr. B.P. Sharma in order to prove Swami Ramananda as the Guru of Guru Ravidas Ji has mixed up the words under a well thought out plan. This action of Dr. Sharma Ji is highly condemnable.’²⁴⁹

In the face of the ancient texts, it is clear that some writings have been adulterated by Brahmanist scholars in order to establish him Guru Ravidas Ji's 'Guru'; then we can bluntly say that Sant Ramananda was not his 'Guru'.

Apart from Sant Ramananda, some scholars accept 'Baba Jinda', 'Sandan Muni', 'Paramananda', Kabir, Mandas etc. as the Guru of Ravidas Ji. Therefore, it is necessary to consider these great men as his 'Guru'.

Guru of Guru Ravidas – Baba Jinda

Bhai Kanh Singh has mentioned about 'Jindpir', which he also wrote as 'Jindah Pir'. 'There is a beautiful temple of Jindpir in the Island of Sindhunad near Bhakhar. Hindus and Muslims go there for worship. Guru Nanak Dev also visited this place.'²⁵⁰ The same incident of 'Janam Sakhi Bhai Bala' in 1715 appears to be recorded in the manuscript (hand written copy) which said, 'Then Mardana asked, did you met the Guru who was he? And now what did he do? Then Guru Nanak said to Mardana that "His name was Baba Jinda". Every body obeys him on the Earth and the Sea. Even the Fire and the Earth are in his order. And we Four have found Baba Jinda. Call that Baba as Baba and no one else. Again Mardana said, "Yes Sir but who are the four? Then Guru Nanak said, "One is Ravidas Chamiyar a perfect Saint and second Kabir the weaver who is greater than Ravidas and me. He will be born a hundred years after us and Ravidas and he will be greater than us three."²⁵¹ The Sikhs consider this Sakhi (story) to be the adulterated work of Handalia and do not give any recognition to it. No scholar has accepted Baba Jinda as Ravidas Ji's Guru as such this view is automatically rejected. The 'Daryapanthis' of Sindh and Balochistan worship Jindah Pir and also have the names 'Sheikh Tahir' and 'Khwaja Khijr'²⁵².

Guru of Guru Ravidas – Sandan Muni

According to research by All India Ad-Dharma Mission (Regd), 'Guru Ravidas Ji's Guru's name was Swami Sandanmuni Ji who lived near Dehri Unsun Station. Now-a-days, it is called Ravidas Garhi.'²⁵³ Actually, it is not Dehri Unsun but Dehri Anson which is a small town (Kaswa) in Shahbad district of Bihar. According to our research, there is no location of 'Sandanamuni' near the railway station; nor does anyone have any information about it. The mention of 'Sanandamuni' definitely comes in the 'Raidas Ramayana' of 'Sant Bakshidas'

Harinandan Dhaulagiri Aaya. Muni Sanandan Tapta Paya.

Hath Jod Parkarma Dini. Shastang dandvat kini

'Harinanda' is the name of Baba Ji (Grand-father) of Guru Ravidas who came to 'Sanandanamuni' to continue progeny of the family (get child). But the All India Ad - Dharma Mission (Regd) has not given any information about its source nor has any scholar given any importance to this belief. So this name is not worth considering.

Guru of Guru Ravidas – Parmananda

According to Dr. Davinder Singh Vidyarthi, 'In the Words (Sabad) of Ravidas in Shri Guru Granth Sahib, Kabir, Namdev and Trilochan are mentioned as his predecessors. At one place only the word 'Parmananda' which may be considered as his Guru's name'²⁵⁴. In his Bani, the mention of 'Parmananda' is as follows:-

**Ravidas Das Udas Taju Bhram Tapan Tapu Gur Gyan.
Bhagat Jan Bhai Haran Parmanand Karhu Nidan ||4||1||**

Guru Granth Sahib, Page–486

Prof. Darshan Singh has also accepted 'Paramanand' as the Guru of Ravidas Ji²⁶⁵. While 'Paramanand' is the cognate word of 'Param + Anand'. Dr. Dharmapal Singal also did not accept this opinion of Prof. Darshan Singh²⁶⁶. Dr. Harnek Singh Kler has recognised the opinion of Dr. Singal²⁶⁷. As such, this idea is rejected by the scholars on basis of understanding the meaning of Paramanda.

Guru of Guru Ravidas – Sant Kabir Ji

Ravidas ji has given great honour to Kabir Ji as well as Namdev, Trilochan, Sadhana, Sen in 'Raag Maru Bani Ravidas Ji Ki'.

Namdev Kabir Tilochanu Sadhana Sen Tresher

Keh Ravidas sunhu re santu

Hari Jio Te Sabai Sarai ||2||1||

Guru Granth Sahib, Page–1106

Ravidas Ji has expressed the glory of ancient and contemporary Saints in there verses (Sabad). From this, it can be inferred that Kabir was his Guru; it is a mistake completely. Along with Kabir, the names of four other Saints have also come here; not everyone can be given the status of his Guru. Satguru Kabir Ji has also shown great respect towards Ravidas Ji in his poem (bani):-

Hari so hira chhaad ke karhi aan ki aas.

Te Nar Dojak Jahage Sat Bhakhai Ravidas.

Guru Granth Sahib, Page–1377

Just on the basis of one Shloka (Verse) of of Guru Ravidas Ji cannot consider Kabir Ji as his Guru. Some scholars consider Kabir his Guru on the pretext of one Verse in 'Raidas Ki Parchai of Ananatdas:-

Tab Ravidas Vichari Baata; Gur Saman Kabir Bad-bhrata

Ta Ke Bujhan Praat Padhare; Kabir Adar Kar Sab Baidhare

From the said position, according to Dr. K.N.Upadhyaya, there is an indication that Sant Kabir was the Guru of Ravidas Ji²⁵⁸. Dr. Rajkumar Verma has hinted at the said belief that Kabir was the Guru of Ravidas based on the famous 'Sarab Gutika' – of Bhagat Sain²⁵⁹.

It is clear that both the prominent Saints and great men of the 'Bhakti Movement' have influenced each other. But the question of 'Guru' cannot be judged based on this; rather it is a unique example of deep affection between the two Saints. They also toured the country and abroad together for the welfare of the people and created a dialogue for the development of spiritual philosophy. In this way, Kabir Ji is not the Guru of Satguru Ravidas.

Guru of Guru Ravidas – Maandas

In 'Bhavish Purana', the name of Guru Ravidas Ji's father is 'Maandas'. His father's name

‘Mandas’ is also recorded in ‘Raidas Mahima’ written by Sant Karmadas.

Mandas Chamran Kau Mukhiya; Grihast Mahi Jo sab se Sukhiya.

Grihini Ta Keh Karmadevi; Ram Bhaktani Santunu Sevi ||2||

Sant Jagbir Singh, while expressing his opinion regarding Saint Maandas being his Guru, writes in Bhavikh Purana and Kashi Mahatamya, Maandas is considered as his father. This saying is correct; people who have attained the position of Guru call their disciples as sons. Mandas Ji was prominent Saint Mahatma of his clan (Kul Parwar) who’s Satsang he heard from his childhood. Maandas does appear in the list of Saints recorded in the ‘Bhagatmal’ tradition. Confirmation of this opinion has also been done by W. Briggs. Rajasthan literature mentions the name ‘Maandas’ as his Guru. Sant Ji heard the name of Maandas as his Guru from the mouth of an old priest of a Mahavir temple in Rajasthan. In the books of Sant literature and history of Rajasthan, the name of his initiation Guru is written as Maandas. ‘Bhavish Purana’ has been changed from time-to-time. Therefore, the information contained in it is not authentic. As such, the name of ‘Maandas’ is not worth considering as Ravidas Ji’s Guru.

It is clear from the above discussion that none among; Ramanand, Baba Jinda, Sandanmuni, Parmanand, Kabir, Maandas was the Guru of Ravidas nor has he made any such mention in his Verse (Bani). He was a Master of divine knowledge. He has said in a direct dialogue with the Akal Purakh (Almighty):-

Sagal Bhavan Ke Naika Ik Chhin Dars Dikhaye Jio. (Pause)

Malin Bhai Mati Madhva Teri Gat Lakhi Na Jaye..

Karhu Kripa Bhramu Chukai Mai Sumat Dehu Samjhai||2||

Jogisar pavhi Nahi Tua Gun Kathan Adhaar.

Prem Bhakti Kai Karnai Kahu Ravidas Chamar ||1||

Guru Granth Sahib, Page-346

Guru Ravidas Ji got divine knowledge from Akal Purakh while walking on the path of love and devotion. After receiving this gift, he had no desire left. Nor was there any distraction in his mind. That is why he worshiped the Almighty with full devotion for the salvation of mankind:-

Upjio Gyan Hua Pargas, Kar Kirpa Leene Keet Dass||

Kahu Ravidas Ab Trisna Chuki, Japi Mukand Sewa Tahu Ki||

Guru Granth Sahib, Page-875

Now, it would be appropriate to say that the ‘Guru’ of Ravidas Ji was Akal Purakh (Almighty) himself. Dr. Harnek Singh Kler’s statement that, “Ancient sources state that Guru Ravidas started Navadha Bhakti at the age of seven, cannot be agreed upon. It is not possible to attain this without a Guru like this”.²⁶¹ Dr. Kler forgets that Guru Ravidas Ji had attained the next level of ‘Dashdha Bhakti’ from ‘Navadha Bhakti’ due to the blessings of Akal Purakh (Almighty). In ‘Dashdha Bhakti’²⁶², ‘involvement (Prem) and raga (music) predominate,’ which provides supernatural comfort

to the wandering souls. Guru Ravidas's Bani is full of Prem and Raga. What did he have to learn from someone else? Their spiritual world was very well illuminated. He silenced Charpat Nath, the teacher of Navadha Bhakti, in a discourse held at Chamba (Himachal Pradesh) with a Verse revealed by Parbraham (Almighty).

Nath Kachhua Na Janau. Manu maya kai haathi bikanau||1||Rahau

Tum Kahiat ho Jagat Gur Swami. Hum kahiyat kalijug ke kami.

Guru Granth Sahib, Page-718

In this way, the cradle of Sant Ramanand, Dr. Harnek Singh Kler's attempt to identify Guru Ravidas with Ramanand fails which has already been rejected in this book. He attained enlightenment through a rigorous method of self-realization like Mahatma Buddha which he shared and propagated for human welfare. Thus, we can say that, 'Guru' was not be a worldly man but transcendental (Par Braham).

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251. Dr. Surinder Singh Kohli (Editor), Dr. Jagjeet Singh (Coordinator Editor)
Janam Sakhi Bhai Bala, Edition–1975 A.D., Page–212.
252. Bhai Kahn Singh, Mahan Kosh, Edition–1981 A.D., Page–624.
253. Misardeep Bhatia (Edi), Adi Guru Parkash Patrika, Page–09.
254. Punjabi Dunia, Bhasha Vibhag Punjab, Patiala, July–August–1971 A.D., Page–59.
255. Sant Ravidas & His Times, Edition–1977 A.D., Page–4.
256. Sant Shiromani Ravidas, Edition–1983 A.D., Page–32.
257. Guru Ravidas, Jeevan ate Bani ki Parmanikta, Edition–1995 A.D., Page–137.
258. Guru Ravidas, Edition–1983 A.D., Page–18.
259. Dr. Padam Gurcharan Singh, Sant Ravidas Vicharak or Kavi, Edition–1977 A.D., Page–32.
260. Borrow: Dr. Harnek Singh Kaler, Guru Ravidas Jeevan te Bani ki Parmanikta, Edition–1995 A.D., Page–138–139
(Sarot: Sant Jagbir Sihun rachit, Sant Ravidas Mahatmaya)
261. Guru Ravidas: Jeevan te Bani ki Parmanikta, Edition–1995 A.D., Page–146.
262. Dr. Hardev Bahari, Pracheen Bhartiya Sanskriti Kosh, Edition–1998 A.D., Page–149.

Guru Ravidas Name: Dismissal of Doubts

Guru Ravidas Ji's poetry is full of human consciousness. He has a dream of making a garland of the whole society (create unity) without discrimination. "It appears that Ravidas Ji did not base his ideology on the ideology of any previously prevalent religion. He adopted what he experienced. In this way, Bhagat Ravidas Ji appears to be emerging as an original thinker and leader."¹ He made the spiritual peace of all beings on the basis of his philosophy and determined the direction of his movement by sensitively experiencing the pain of others out of his personal pain.

So Kat Janai Peer Paraee

Ya ke Antar Dard Na Payee.

Rag Suhi, page-793

He went to the common people with a new experience and a new message. Common people gave him great respect. He travelled widely in the country and abroad to break the caste and ritualistic bondage established by the Brahmins (upper castes). Not only the common people, but the high-ranking scholars and Kings-Maharajas felt proud to call him as his disciples. For this reason, his followers are found in every corner of pan-India. They live in large numbers in Uttar Pradesh, Uttarakhand, Bihar, Bengal, Jharkhand, Chhattisgarh, Madhya Pradesh, Maharashtra, Gujarat, Rajasthan, Haryana, Delhi, Punjab etc. Even in Lahinda Punjab (Punjab of Pakistan), there are a large number of people living there who follow Guru Ji. Since 2011, they have started celebrating the birth anniversary of Guru Ravidas with great pomp and show. Hence his followers remember him by different names using different dialects and pronunciation variations living in the width and length of a large country. Calling him by different names in their language according to their own convenience by the people of every region is a symbol of deep affection, respect and devotion of the people towards him as well as a unique example of the great personality of a great man. Dr. Harnek Singh Kler has given a list of 16 names in this regard:-

1. Ravidas 2. Redas 3. Ramadas 4. Rohidas 5. Raydas 6. Rivdas 7. Ravdas 8. Ramdas 9. Haridas 10. Rayidas 11. Rotidas 12. Ruitas 13. Ruidas 14. Raidas 15. Rohidas 16. Ramdas²

Prof. Sangam Lal Pandey has mentioned 12 names of Guru Ji in his list:-

1. Ravidas 2. Redas 3. Raydas 4. Ruidas 5. Ruidas 6. Rayidas 7. Rohidas 8. Rotidas 9. Rahdas 10. Ramdas, 11. Ramadas 12. Haridas³

Kashi Nath Upadhyay has given a list of nine names of Guru Ji and has accepted his correct name as 'Ravidas'.

The names mentioned by him – 1. Raidas 2. Raydas 3. Ruidas 4. Roohdas 5. Rohidas 6. Rudardas 7. Ramdas 8. Redas 9. Ravidas⁴

But according to our research, some other names like Ramidas, Ravtas, Rohtashava, Mochi Ramdas, Raihitdas, Radaus, Randas, Ranhidas, Rayedas, Rabidas etc. can also be included in it. In this way, the series of names of Guru Ji reaches 26. Until the Seventies of the Twentieth century, the

old generation of Punjab has been pronouncing the Guru's name as 'Ramdas' or 'Ramidas'. With the spread of education, the pronunciation of these names has almost disappeared. Devotees in Odisha call him 'Mochi Ramdas'. Sant Eknath in his works and Belvidere Press Allahabad has written Guru's name 'Rohidas' in many places in their publications. In the book 'Sant Nabha Das', Belvidere Press Allahabad, the name 'Randas'⁵ is used for him. According to Dr. Dharmapal Singal, Sant Ek Nath and Belvidere Press have also used the name 'Rahitdas'⁶ for Guru Ji in many places.

It is important to judge the correct name by looking at the various names shown in the above lists. The most appropriate source for clearing the doubts in our opinion can be his own Bani (Verse). But according to research so far, no book or hand-written proof of Guru Ji has been found in this regard. But a book written by 'Gurmukh Sikh' called 'Sat Amritbani'⁺ is available. Apart from this, the verses (Bani) uttered by him are found in various scriptures written by the disciples and devotees during 94,000 Satsangs⁷ (discourses) held by him in the country and abroad. In the later half of the fifteenth century, the essence of Guru Ji's Shabads began to resonate in the nook and corner of India, especially in the North India. But along with the Bani, there were variations in his name as well. "Since his supporters and followers were found in different provinces of the country, they also felt the necessity of his Gurudev's Bani. Those concerned people got copies of Ravidas Bani for further circulation. The Shabads, Verses and Shlokas (couplets) continued to differ in language and script. Due to this, there is a difference between the available manuscripts.⁸" Among the manuscripts of his Verses, the oldest manuscript available is dated 1636 and belongs to 'Sant Dadu Dayal Sanskrit Mahavidyala, Jaipur'. It is preserved there as Manuscript No. 12. In this Bani, the name of Guru Ji is written as Raidas.

Shri Guru Nanak Dev Ji reached Banaras on 19th February 1509⁹ while passing through Prayag during his first travel (October 1507 to 1515)¹⁰. "During his stay at Banaras, Guru Nanak Sahib also visited the house of Bhagat Kabir. After staying at Kabir's house for one night, Guru Sahib, Bhai Mardana and Bhagat Kabir went to Baba Ravidas's village together"¹¹. Referring to this meeting, Revered Sant Sat Darbari wrote—

– Sri Guru Nanak Ji Sahib became happy after meeting Sri Guru Ravidas Ji Sahib in Banaras.

– He answered the caste braggarts that 'Neecha Andar Neech Jaat, Neechi hu att Neech. Nanak Tin ke sant sath Vadiya sion kiya Rees. Nanak Rehna Bhagat Sarnayee/Gauri Mohalla ||4||10||Tin Sanga Je Tujhe Dhiyade.

– With a lot of love and respect, Mardana Doom asked for five books of Bhagat Bani from Shri Satguru Ravidas Ji Sahib while leaving on the fifteenth day.¹²

All India Ad-Dharma Mission (Regd.) is of the opinion that during his stay at Banaras, Guru Nanak Dev Ji met Satguru Ravidas Ji and Satguru Kabir Ji continued to meditate and spiritual exchanges together for two and a half to three months.¹³ The Verses of the Saints were also taken down. "Actually, Shri Guru Nanak Dev Ji collected and compiled the Bani. He travelled to many countries and met the followers (disciples) of great men (Mahapurusha) and obtained their Bani. That is the collection of Bani called 'Bhagat Bani'. Sri Guru Nanak Dev ji continued to preach that

+ Pothi Sat Amritbani of Mahant Jamnadas alias Jaswant Singh, Sat Darbari Sampardaye, is safe in the custody of his successors.

Verses (Bani). He recited that Bani while staying at Sri Kartarpur Sahib (on the bank of the Ravi).”¹⁴ The Bani that Sri Guru Nanak Dev ji brought with him from Banaras, the same Bani is recorded in Sri Guru Granth Sahib and it has the stamp of the name of ‘Ravidas’. As such it is clear that apart from ‘Ravidas’ and Raidas, no other name is found in his poems (Verse). The rest of the names have been used for him by common people or writers themselves in their speech due to their convenience or pronunciation variants of the language. Here it is worth considering whether ‘Ravidas’ and ‘Raidas’ are the names of the same great man or they are two different great men. For this judgment we will consult various available sources:

1. Sri Guru Granth Sahib

The composition of Shri Adi Granth Sahib Ji was completed by the Fifth Guru (Pancham Patshah) Shri Guru Arjan Dev Ji under his supervision by five prominent scribes¹⁵ in Sammat 1658¹⁶ Bikrami at Shri Ramsar Amritsar, among whom the leading scribe was Bhai Gurdas Ji.

Jasvir Jassi also, quoting Kesar Singh Chhibbar Bansawali Nama 1769 AD: Pages 67–68, besides Bhai Gurdas, four other authors of Sri Guru Granth Sahib Ji, have accepted – Sukha, Mansa Ram, Haria and Sant Ram Ji. In this great book (Granth), 40 Sabad (Verses) of Guru Ji were recorded which carry the name of him as ‘Ravidas’. It is an ancient, authentic and decisive source.

2. The poems Hymns of the leading poets of Sri Guru Granth Sahib

The authors of the Verses recorded in Sri Guru Granth Sahib – Sri Guru Ramdas Ji (1534–1581)⁺, Sri Guru Arjan Dev Ji (1563–1606)⁺⁺ and the great souls who sang the glory of the Guru Sahibs and Bhattas⁺⁺⁺ (respected singers) have been glorified with the name ‘Ravidas’.

3. Vaaran (compositions) of Bhai Gurdas Ji

Bhai Gurdas Ji was born on 2nd Katak Sammat 1612. It happened at village Basarke (Amritsar). He was the nephew of Sri Guru Amar Das Ji and maternal uncle of Sri Guru Arjan Dev Ji. ‘He was a great scholar in the Court of Shri Guru Amar Das Ji, Shri Guru Ram Das Ji, Shri Guru Arjan Dev Ji and Shri Guru Hargobind Ji.¹⁸ His verses (compositions) open the hidden meanings and mysteries of the Bani of Sahibs, Bhagats, Bhattas etc. and are termed as the key to the Gurubani. In the praise of Guru Ravidas Ji, he has explained very beautifully the Verse of Love and Harmony (Prema bhakti) and high position of Guru ji in the 17th step (Pauri) of the 10th Var (Composition).

Bhagat Bhagat Jag Vajiya Chahun Chackan Vich Chamreta.

Panha Gande Rah Vich Kulla Dharam Dhoye Dhor Sameta.

+ . Ravidas Chamaru Ustati kare kirti nimakh ek gaye.
patit jaati Utamu Bhaia chaar varan paye pag aye.

Shri Guru Granth sahib, page–733.

++. (a) Ravidas dhuvanta dhor niti tin tayagi maya
Pragtu hoya sadh sangi hari darsun paya.

Same page–487

(b) Ravidas dhiaye prabhu anoop.
Guru Nanak dev Govind roop.

Same page–1192

+++ . Gun gavee Ravidas bhagtu Jaidev Trilochan.
Nama bhagtu Kabir sada gavhi sam lochan.

Same page 1390

Jeon Kar maile Chilhde Heera Lal Amol Paleta.

Chahun Varna Updesh Da Gian Dhian Kar Bhagat Saheta.

Nahavan Aaya Sang Banaras Kar Ganga Theta.

Kad Kasira Saupya Ravidasa Ganga ki Bheta.

Lagga Purb Abhich Da Ditha Chalit Acharg Ameta.

Liya Kasira Hath Kad Soot Ik Jeon Tana Peta.

Bhagat Jana Har Maa Peyo Beta||17||

According to Dr. Harnek Singh Kler, Bhai Gurdas (1559–1639) has the honour of being the leading writer of *Adi Bir* (Original Document). Apart from this, Bhai Sahib has written the lives of Guru Sahibs, Bhagat Jans and Gurmukh Sikhs in *Kabit*, *Sawayiye* and *Vaar* (names of styles and modus of writing poetry). Similarly, the life facts and name of Guru Ravidas, are included in the 10th, 12th, 15th, and 25th *Vaars* (Composition).

In fact, Bhai Gurdas Ji has used the name ‘Ravidas’. The 15th *Vaar* which has a total of 21 steps do not tally with the assertions of Dr. Harnek Kler which instead of 15th *Vaar* is recorded in the 23rd *Vaar*.

4. Meharbani literature

Sodhi Manohar Das Meharban (1581–1640) the son of Baba Prithi Chand, who became the Head of *Diwane Bhekh* (name of organisation). He had been quarreling with Guru Sahibs like his father did. He wrote a *Janam Sakhi* (story) of Sri Guru Nanak Dev Ji in which many *Shabads* are against *Gurmat* (Teachings of Gurus). Dr. Baljinder Kaur Joshi writes in his article ‘Bhagat Ravidas Mahima in Meharbani Sahitya (Meharbani literature)’, “During the times of the Guru, the leaders and disciples of the Meharbani Sect created a considerable amount of literature of which very few works have come out in print. Scholars have adopted an indifferent attitude towards its editing and publication because it is the literature of the Menials (lesser-beings). If we study the literature written by them, it becomes clear that in these writings, not a single word has been said against the dignity of the Gurus, no matter what is the historical role of the leaders of this Sect. If we study this literature, nowhere Sodhi Manohar Das Meharban has said anything against Guru Sahiban, despite the indifferent historic role of these leaders of the Meharbani Sect on the whole.”

In the *Janam Sakhi* of Guru Nanak Dev ji, Sodhi Meharban has mentioned Guru’s name as Ravidas or Rabidas and has explained the situation of the times most aptly with ease and respect. Whatever the reality of their role and thinking may be?

“Then Parbraham (Almighty) ordained that Ravidas Bhagat has done very perfect worship?” Bring Ravidas Bhagat to me. Along with Kabir, Trilochan and Dhanna was ordered Tell him this was the order of Thakur (Almighty) that He should come on the 21st day. Then Thakur said to Kabir, Nama, Trilochan, Dhanna, Sain to go and get the glimpse of Ravidas.”

The son of Sodhi Manohar Das Meharban, Shri Hariji, like his father, was an accomplished scholar and lover of literature. After his father’s death, he became the head of the Meharban Sect.

Sixth Patshah (Sixth Guru) Shri Guru Hargobind Ji had made Kiratpur Sahib a center of religious preaching; Therefore, Guru Har Rai Ji and Guru Har Krishna Ji were also associated with Kiratpur Sahib throughout their lives. Sri Hariji occupied Sri Harmandir Sahib without any resistance. He had made such a strong grip on the management of Sri Harmandir Sahib that on Maghar Sudi Purnmashi Sammat 1721 Bikrami Sri Guru Teg Bahadur Ji came to Amritsar with his family to pay respect and obeisance at Sri Harmandir Sahib, the disciples of Hariji closed all the doors of Darbar Sahib. And Guru Ji had to return without paying obeisance. Dr. Gurbachan Singh Sek writes, “Hariji occupied Harmandir Sahib for 57 years and passed away in 1753 Bikrami/1696 without appointing any successor or heir. Eventually, a fight broke out for the throne among Hariji’s sons who inflicted a severe blow on the organization of the Meharbani Sect.”²⁵ He wrote his father’s meaningful (Pramarth) work ‘Sukhmani Sahansarnama’ in 1703 Bikrami. In the said scripture ‘Guru Ravidas Ji’s discourse with the Almighty (Alavadi Patshah Naal Goshti) recorded under the 29th Ashtapadi Chapter), Sri Hariji described the divine personality of Guru Ji in beautiful words.

“Ravidas Bhagat Ji’s glory was widespread in the world. Kazies (Muslim Judges), Sultana (Rulers) alleged that Ravidas was a Chamar (low caste). People, both Muslim and Hindu, respected him and considered him Peer (spiritual leader) who won them as Murids”.

In ‘Sukhmani Sahansarnama’ written by Hariji, Guru Ji’s name ‘Ravidas’ is mentioned in the Verses related to Bhagats.

Gusain Ramanand Bhagat Tera Naam. Trilochan Kabir Japahi Naam Ram.

Ravidas Jai Deo Beni Dhanna Dhayave Sadana Sain Pipa Gun Gave.

Parbraham Guru Baba Nanak mera. Chauthe pad meh Sada Basera.²⁶

5. Harjas Ki Pothi

‘Harjas Ki Pothi’ – The book of Harijas, a masterpiece of Meharbani literature is written by Bhai Darbari Das. Bhai Sahib’s historical importance is also due to the fact that he was the 14th and last heir of the Meharbani Sect. According to the Meharbani Sect, “The first Guru Nanak, the second Angad, the third Guru Amardas, the fourth Guru Ramdas, the fifth Guru Arjan, the sixth Guru Sahib, the seventh Meharban, the eighth Hariji, the ninth Hari Narayan, the tenth Kaul Nain, the eleventh Harinand, the twelveth Abhay Ram and thirteenth was Nirbhay Guru; whose son Didar Das. Hence Darbari was the fourteenth Guru on that throne at the time.

Bhai Darbari Das, referring to Guru Bansawali (family lineage) of the Meharbani Sect, also acknowledges the Guru Didar Das as the 14th Guru²⁷ and also writes that he himself gave the ‘Mala’ i.e. the throne by Guru Nirbhay–

Iyo Janah Gur Poora Tutha.

Kar Kira dini Maala Ji.

Harijas Ki Pothi–229.I

Thus Bhai Darbari Das himself becomes the fourteenth Gadidar (Heir) of the Meharbani Sect. It is possible that he had a tussle with Bhai Didar Das for the throne and he may have run a separate throne in parallel. Whatever the circumstances may have been, it is certain that he was a top scholar fully devoted to the Lord. He completed this great book in Sammat 1860 Bikrami during the reign of

Maharaja Ranjit Singh and it has 919 (Patras)⁺. Now-a-days, this manuscript, in three beautiful bound volumes, is preserved at the village Varoke (Moga) with the Committee of ‘Gurudwara Bhai Darbari Das Ji’. A handwritten copy of the original ‘Harijas Ki Pothi’, in a single volume, is available on one side from the Sahib Sri Guru Granth Sahib. In this manuscript, some punctuation (Laga Matra) variations have crept in. Like:-

Dohra|| Adi Katha Ravidas Ki Sun Lahu Dhari Ur Dhayan |1|

Handwritten copy ‘Harijas Ki Pothi’

Dohra|| Adi Katha Rivdas Ki Sun Lahu Dhari Ur Dhiyanu |1|

Original Script ‘Harjas Ki Pothi’

The pages of ‘Harijas Ki Pothi’⁺ from 531 to 760 record the writings (Parchiis) of Bhagats. These Parchiis are 30 in numbers. ‘Parchi Bhagat Ravidas Ki’ is written in 379 stanzas from Patra (page) 668–93 at the 22nd place in this book. In it, he uses more names ‘Rivdas’ (रिवदास)²⁸ and ‘Rhidas’ (रिदास)²⁹ for Guru Ji. But in many stanzas they have also sing his praises with the names ‘Ravidas’³⁰, ‘Ravidasu’³¹, ‘Rivdasu’ (रिवदासु)³², ‘Rivdasi’ (रिवदासि)³³, ‘Rivdasi’³⁴, ‘Rivdasu’³⁵ etc. At one place in ‘Harijs Ki Pothi’, the name ‘Ramdas’ is also used for him.

Ramdas Bhagat, Ki Ram Siu Preet Lagi Sachu Saar |

Ya Ki Damari Ganga Layee Darbari Bhuja Pasaru ||

Patra (page)–916.I

6. Pothi Sahib – Kushal Das

Kushal Das was a contemporary of Bhai Darbari Das, a Sikh (follower) of the Meharbani Sect. His handwritten Granth ‘Pothi Sahib’ is found in the rare collection of the Library of Guru Nanak Dev University, Amritsar and is preserved as Granth No. 598. According to Dr. Jasbir Singh Sabar, he received initiation (Diksha) from Abhay Ram and completed this Pothi in 1873 B³⁶: (1816), one year after the death of Didar Das.’ In this Pothi, after depicting the glory of first five Gurus (Patshahian), the fame of Bhai Didar Das, the fourteenth Gadidaar of the Meharbani Sect has been recorded. In this book, Kushal Das accepted Guru Ji as a great spiritual figure and praised him with the name Ravidas:-

Bhagat Bado Ravidas Hai Kiya Mahama Gaye.

Singh Roop Hari Dhariya Dij Sakal Draye.

Thakur Hoyal Godi Paye Ravidas Bulaye.

Sloka!! Wahu Wahu Hari Bhakti Hai Jo Jap Te Har Nau||

Tin Ki Mahama Ati Badi Sachkhand Jin Gau||

Liu Kasira Gang Maat Tab Bhuja Kadhaye||

⁺ Dr. Jasbir Singh Sabar has listed 918 leaves of ‘Harijs Ki Pothi’ on page 92 of his ‘Bhagat Ravidas: Source Book’. But Dr. Gurcharan Singh Sek has listed 919 leaves on page 42 of his book ‘Parchiyan Bhagtan Diyan-Darbari Das Krit Vivechanatika Adhyayan’. To clear the doubts, the author personally visited the ‘Gurudwara Baba Bhai Darbari Das’, village Vairoke, district Moga, on 20.04.2018 and had a darshan of the book. In which Dr. Sabar’s information was found to be incorrect; the book has only 919 pages. After centuries, the paper of the book had started to deteriorate; therefore, the Gurudwara Committee has preserved the book in three golden volumes by getting all the pages laminated.

Badshah Gang Pithi Jab Chaam Uthayae.

Ravidasai Charni Lago Badsahu Suyae||.

7. Prem Ambodha Pothi

According to the internal testimony of this book, its creation period is Sammat 1750. It contains the biographies of sixteen Bhagats; the first eleven Bhagats of Kal-Yuga (dark period) include Kabir, Dhanna, Trilochan, Namdev, Jayadeva, Ravidas, Mirabai, Karmabai, Pipa, Sain and Sadhana, three Treta-Yuga (Third Period) Bhagats – Balmik, Sukadeva and Badhak, and two Sat-yuga (Truth Period) Bhagats, Dhru and Prahlada. There are writings (Parchis) – The first Parchi is of Satguru Kabir Ji and the last one is of Prahlad. Guru Ji's Parchi is listed in the 6th place. The author of this book is Kewal Dass as accepted by Dr. Gurcharan Singh Sek. But according to our study, and details recorded in the book³⁷, the author of Guru Ji's Parchi in this book could be Guru Gobind Singh Ji and not Kewal Das. This scripture is preserved at the Central State Library, Patiala as Granth 2584. In this book, the names of Guru Ji, 'Ravidas'³⁸, 'Rivdas' and 'Rivdasu' are mainly mentioned.

8. Birad Pratap Granth

In this scripture, Bhagatmal written by Bawa Ramdas mentioned Parchis of Namdev Ji and Ravidas Ji. The date of creation of this book is dated Sammat 1859 as mentioned in the beginning of the Pothi. The glory of 121 Bhagats has been sung in the Bhagatmal. Guru Ji's glory is recorded under the name 'Ravidas' in 21 Majhas (verses 464–484) under 'Parchi Bhagat Ravidas'. "After this, some details of the ten Guru Sahibs, Meharbaniya's, Ramrayya's and other Bhagats are given in five five Majhas (paras)."³⁹ The fact that 21 verses of Guru Ravidas Ji are recorded in Bhagatmal is a great sign of his high spiritual status.

9. Sri Maharaj Ravidas Leela

'Sri Maharaj Ravidas Leela' printed in the name of Guru Ravidas Ji by Mahant Hiradas of Chak Hakim, Phagwara (Punjab) in Samat 1995 from Printing House Bhai Nand Singh (Jandu Bijli Press) Chauda Bazar, Ludhiana is a rare public document. During our research work, some photo pages of this book have come into our possession which contains valuable information about his life-philosophy depicting the contemporary wisdom, scholarship and beliefs.

The praises of Saints, Pirs, Fakirs, Devotees, Gurus, Hindu Avatars etc. have been written in the form of pamphlets (Parchis) by various scribes in common manuscripts for a long time. Among such writings, 'Parchiyan Anantadas', 'Sukhmani Sahansranama', 'Pothi Harijas', 'Prem Abodh Pothi' (Parchiyan Prem Bhagatan Kiyan), 'Bhagati Premakari', 'Bhagat Sudhasar' etc. are notable and worth mentioning. But 'Sri Maharaj Ravidas Leela' is the first such book in which we get complete information about his life. It contains his birth certificate (Janam Patra) along with other life events which is as follows:-

Sri Ravidas (Om) Ravidas Bhagat Birth Certificate (Janam Patra)

Shri Ganesha-e-nam: Durga Shakti-e-nam: Ichit abyakat rupai nir guna e gunatamen ne sum sant,

jag, da dhara murtiye braham inm: janini janam sukhaanam bardhani kula sampadiyam padbi purab punananam. Likh ate Janam Pantra Athsubh Sammat Sre asam Han. Sri Nirpati Bir Bikramadit Raje Sammat 1307) Saka Saliva Nansya 1112) Tattar Mase Ot Mas Subh Kari Mase Magh Mase Sukal Pakshe Punan Ait Dine 21 Ghari 32) Pal Suwati Nuchantre 25 Ghari 30 (Pal Din Maan 26) Ghari 31) Pal Ratriman 33) Ghari 29) Pal Te Ur Kean 60) Ghari Makar Arak Gat Day 27) Sekh Din 13 Tantra Sri Suraj Udayan 5) Pal Tat Samen Makar Lagan Udayan. Sri Maharaj Dada Kalu Jit da Sut Santokh Ji Grahe Sudharm Patni Mata Kansi Puttar Jenam Got Jassal Rashi Tula Soami Shukar Shehar Kasi Ji Sri Maharaj Ravidas Ji ne Avtar Dhariya.”⁴⁰

With the publication of the birth certificate of Ravidas in the book of Mahant Hiradas, it has become a topic of discussion among scholars. Certain facts about his life will be re-examined by many scholars. But according to this birth certificate, his birth date is Sammat 1307/1250 to which we cannot give consent because this fact does not match with the historical events that happened in his lifetime.

10. Granth Ravidas Deep

The ‘Granth Ravidas Deep’ by Sant Hira Das of village Chak Hakim (Phagwara) of Kapurthala, the renowned Princely State of undivided Punjab, is the first detailed and voluminous book written about Guru Ravidas in Punjabi language in which the Guru’s life is described. The Bani and Author’s own 15 Tithi (Fortnight), Baramanh (Yearly), Mangala Charan (Blessed Feet), Lavaan (Marriage Rituals) etc. are recorded with explanatory commentaries. He has used literary genres like Kabit, Dohra, Chaupai, Swaya, Naraj Shand, Shankar Shand etc. to create the life narrative of Guru Ji. He has recorded a Svaya (Stanza) about the period of composition of the Granth:-

Sammat Uni Sai Pansat Me Pun. Sawan mas ki duj bicharyo.

Braspati Bar Vichar Subhan Pun. Paratakal Arambh Sudharyo.

Chet Athai Bitit Bhayo. Din shukarvar Sristi Niharyo.

Sampuran Granth Bhayo Tab Hi| Jab Sri Gur Sis Par Hath Ju Dhariyo ||10||

Granth Ravidas Deep, page-448

Among the contemporary native Saints, Saint Hira Das was an intelligent (Tej Tarar) and scholarly Saint of high standing. Due to his good reputation as a Saint, his book became a topic of discussion throughout Punjab. The poets, poetry reciters, narrators and Sakhikars (story tellers) of that time gave space to the names of places and stories recorded in it in their works without any change or edit. In this way, the details recorded in it easily reached the common people. He was the first Punjabi poet who wrote Guru Ji’s father’s name as Santokh⁴¹ and mother’s name as Kausi⁴². More than 100 years have passed since this name became popular among Punjabis; therefore, the writers have to make a lot of effort to confirm the real names of the Guru’s parents to the Sangat (followers). Alongwith learned writers, there is a great need for the co-operation of Saints, intellectuals and youth to raise the banner of truth. We have a big hope that one day this will be possible.

He begins the life story of the Guru Ji with Chatra Sain⁴³, an arrogant King who by the curse of Shiva was born in the house of Kalu Chamar at Kashi and his queen Dharam Kaur⁴⁴ was born in the

house of Dharu Chamar in a village four miles away from Kashi. Kalu named the boy Santokh and Dharu named the girl Kausi.

According to the birth story of Guru Ravidas Ji, with the boon of Vishnu, Shiva was to be born in the Chamar caste. He pleaded that this sentence (Punishment) should not be given to him. But on the persuasion of Brahma he vowed that unless they (Brahma and Vishnu) themselves come and give darshan (appear physically); she will not conceive. After taking this vow, Shiva entered the womb of Mata Kausan.

Swaya||Tab Aye Parvesh Kio Shiv Ji|

Nij Maat Su Kausi Ke Udar Majhara||

Granth Ravidas Deep, page-37

The author of the Granth (scriptures) is saddened by the way of worship of the people of Chamar caste. He reminisces ‘Why do you worship Sultans, Gugga and Devis and other such deities? Why don’t you not worship your own lofty one (ISHT DEV)? Who has given everything to you?’⁴⁵ He is also saddened by the conversation of Chamars to Sikhism because here also they are called ‘Ramdasia Sikh’. Caste does not spare them here too. The concerted Sikhs are treated like Chamars. As such becoming a Sikh is of no consequence. On this matter, if you adopt the religion of Muhammad, it would be a different preposition because whoever from the lowly castes such as Chuda, Chamar, Sainsi, Gadhilla become a Muslim; after reading Muhammad’s Kalma (Verses of Koran), they are accepted in the fold without any caste discrimination. By doing so one can sit and interact with Hindus on equal footing. Therefore, it is better to convert to Islam.⁴⁶

From the above views of Sant Ji, it appears that he must have had close relations with Muslim families. It is also possible that the land for the Dera (Place of seat) was donated by a Muslim family. It is also possible that like the prevalent practice of untouchability in the Sikhs like Hindus which was prevalent in the Punjab till the Seventies of the Twentieth century, the author has also gone through such mental agony. Sant Ji has been unable to give any clear guidance to the natives (Moolniwasis) because on the one hand he talks about abandoning the worship of Hindu Gods and Goddesses and on the other hand he also lays the foundations of his worship by calling Guru Ji an Avatar of Shiva.

There is a magnificent wall painting inside the ornate 8-sided temple at ‘Dera Sri Guru Ravidas Mandir Sachkhand, Chak Hakim’ built by Sant Ji in Sammat 1945. In front of the main door of the temple is a wall painting of a Pandit (Hindu priest) who came to take the bracelet from Shri Guru Ravidas Ji which justifies the Sakhi (story) of the diamond-pearl studded bracelet. On its left side there is a wall painting of Guru Gorakh Nath, Barefooted Akbar Badshah (Emperor), Bhairon Jati, Devi Chatrabhuji, Hanuman Vir and Dhyanu Bhagat. There is a depiction of 10 Guru Sahibs in the enclosure to the main door. On the right hand side of the temple are images of Charp, Narada, Vishwamitra, Harichand, Ruidas and Tara Rani. Above these images, in the second row above the main door, the images of Mahant Hira Das, Modar, Shradha Ram, Jawala Das are painted with year. Baba Kabir Sahib is shown with weaving comb weaving cloth. There is depiction of initiation (establishment) of the Khalsa Panth by Shri Guru Gobind Singh Ji with the image of Ramachandra, Sita, Ravana and Hanuman. Above the main image of Guru Ravidas Ji are wall paintings of Brahma, Vishnu, and Shiva.

It is clear that the temple murals depict the ideology of the time but they do not guide the common man in determining his ISHT (person worthy of worship). Such a dilemma appears even after reading Granth Ravidas Deep.

Dera Sri Guru Ravidas Mandir Sachkhand Chak Hakim preaches that Guru Ji visited this shrine during his journey to Punjab. According to Dr. G.C. Kaul, “Sri Guru Ravidas Dera, located on Jarnaili Road (G.T. Road) at Chak Hakim (Phagwara), is considered to be the main ancient shrine associated with the Guru in Punjab.”⁴⁷

||Dohra||

Bahu Deson Ka Sel Kar Man Mah Kia Bichar.

Sarb Kala Samarth Gur Taka Nahi Darwar||22||

Sardhaheen Su Lok Hai Nahi Kahun Adhikar.

Hira Das Gur Isht Ko Rachhun Mein Darbar||23||

Commenting on the above Quartet (Four lines), Sant Ji writes that he has visited far and wide places and found that there was no temple of Guru Ji anywhere. Seeing the non-believer people of his community, he determined that a temple should be built for them. Therefore, while searching for a place, ‘Ek Asthan Pasind Kiya Tahan Mandir Rachya.’⁴⁸ (Liked a site and build a temple there) Rather, this temple is a symbol of Sant Hira Das’s deep devotion to Guru Ji; he established the temple at the place he liked.

During his visit to Banaras on 11.12.2016, the author saw the Hindi translation of Sant Hira Das ‘Granth Ravidas Deep’ in a Mandir Constructed with the great efforts of Babu Jagjiwan Ram, Deputy Prime Minister of India at ‘Sant Shiromani Sri Guru Ravidas Mandir’ on Chettra Sukal 15 Sammat 2036 Rajghat (Banaras). Due to the book being in very poor condition, its publisher and year of publication could not be known. But from a torn page, it was definitely read that it was published from Ambala (Haryana). Translator (Ulthakar) has made many additions and omissions in the stories, names, places and shabads of this book. Along with the names of mother, father and grandfather recorded by Sant Ji, Ulthakar (Translator) has written other names in brackets like Mata Kausi (Karma), Father Santokh (Rahu) and Grandfather Kalu (Harinanda)⁴⁹. The practice (tradition) of praising the Hindu gods and goddesses, by paying attention in the minds of Thirty-three crores of Gods and Goddesses say or pronounce ‘Jai Shri Ram’⁵⁰ was invoked. Guru Ji profoundly pronounced and excellent ‘Nam Tero Aarti’ prayer or Ardas has been replaced with Pandit Shradha Ram Phillauri’s Aarti (prayer) ‘Om Jai Jagdish Hare’; by the Ulathkar (Translator) which is not in the original text⁵¹. However, the scholars also say about the original text, “Its creator has twisted the verses at will.”⁵² Mahant Jamna Das alias Jaswant Singh Sat Darbari Sikh also says about this “Hira Das Chak Hakima” not only harmed the glory of Satguru Ravidas but also spared no effort to help Muslims by writing ‘Guru Ravidas Deep’ and distorting the Shabad (Verses) of Guru Ji has changed and harmed the direction of Guru’s thought. The titles of the Verses and the Mangalacharana (blessing recitals) have been inappropriately touched.”⁵³ In our thinking, one may find good things (gems) by churning the chesspool of this scripture (Granth) which may further illuminate the life story of Guru Ji. Sant Hira Das has used the name ‘Ravidas’ for Guru in his scriptures.

11. Sri Ravidas Praagsu

The author of 'Sri Ravidas Praagsu', Mahant Jamna Das alias Jaswant Singh Sat Darbari Sikh, has used the name Ravidas for Guru Ji. But by showing 'Raidas' a different personality, he has created a new confusion. According to his statement, a boy was born to Raghu Chamar and from the womb of Ghurbiniya Chamari on Sammat 1489 in Chhana Chamarari Mutsil Bhagalpur. Because he was born in the month of Chet, the midwife named him Chetu. He was Kalu Ji's brother and Santokh Ji's maternal son and Shri Ravidas Sahib Ji's maternal brother (Bhai), son of his aunt⁵⁴ (father's sister). Chetu was always in confidence and service of Satguru Ji; that is why people started calling him 'Raidas'.⁵⁵

Mahant Ji distorts many stories and incidents associated with Ravidas and writes 'Raidas ji went to Merta (Marwar country) on the order of Sahib Ji (Almighty) and taught Prem Bhagati (devotion and love) to Miran Bai and others from both the sexes (Premi Premana). In this way, he has described Miran Bai as the disciple of 'Raidas'. His statement about Satguru Kabir Ji is, 'He (Raidas) kept saying that my Satguru Ji would come and give a sermon (spiritual advisory). But Kamir (Mira) loved him so much that ultimately he felt satisfaction to get the mantra (trick) of love devotion from Raidas'.⁵⁶

After showing Raghu Chamar and Ghurbiniya as Guru Ji's Phufa and Bhuya (Aunt and Uncle), Bibi Ratni and Mittu Chamar⁵⁷ are also considered by him to be Guru Ji's Bhuya and Phufa. The name Guru Ji's son was Sant Das and his daughter's name Sant Kaur⁵⁸. While adding the link of Guru Ji's family relations, he has succumbed to a pitfall in writing, 'Santokh Ji kept Daya Kaur's younger brother Jeevan with the advice of his parents. He was the one who married Jeevan⁵⁹. In this way, Jeevan was Guru's maternal uncle according to the relationship. But subsequently he wrote in his book, "This Jeevan Chamar was the maternal uncle's son of Sri Ravidas Sahib⁶⁰." According to our understanding, Jeevan was not a relative of Guru Ji but was one of his disciples.

The context of the story on 'Damdi' associated with the Guru's name which bears the seal of Bhai Gurdas Ji, associated it with Jeevan Das as 'Ganga Ram bathed in the Ganges. After performing all his pujas (rituals), and verbally telling the purpose, Jeevan Das Chamar's Damari was offered to the Ganges⁶¹'.

It is mentioned in 'Katha Ramanand Ji Di', 'Some caste proud inflicted thought Ramanand of the Brahmin caste was a Shish (disciple) of Shri Satguru Ravidas Ji Sahib, who belonged to the Chamar caste and wrote in the Bhagatmal that Ravidas was Ramanand's Shish (disciple)⁶².

Even though it is clearly evident that Mahant have deliverately distorted the stories and events

+ Mahant Jamnadas Ji's choice of name as Jaswant Singh, Guru Ji's mother's name as Daya Kaur and his daughter's name as Sant Kaur suggests that he was influenced by Sikhism. A picture of Guru Ravidas Ji's court during his arrival in Udaipur has been released by his devotees; in which the Guru Ji is seated on a beautiful throne, wearing a white turban and white robe. He has a golden umbrella on his head. On the right side of the throne, his servant Sewa Das is swinging the Guru Ji's rosary, behind him stand Gurmukh Sikh and Jivan Das with folded hands in reverence. All the servants are wearing hair and the Bana is with the Guru Ji. On the left side of the throne, Rana Kumbh Singh and Rani Jhali along with other high caste devotees are seeking blessings from the Guru Ji with folded hands. This picture is also a symbol of the Sikh thinking of the Mahant Ji.

that have been prevalent for centuries. It is not acceptable; still the whole story is not to be rejected. The book contains valuable information about Guru Ji's journeys and the people he came in contact with during his journeys whom he blessed with his divine vision; which can be used as invaluable supporting material for deeper research.

12. Janam Sakhis Guru Ravidas Ji

The Janam Sakhis (life stories) of Sri Guru Ravidas Ji are written in prose and verse by various Sakhikars (story tellers); among them, Giani Barkat Singh Ji Anand Guralvi (Dhakdar)'s 'Janam Sakhi Bhagat Ravidas Ji', Giani Narayan Singh Mujanganwale Lahore's 'Asli Te Sab Ton Vaddi Janam Sakhi Shri Bhagat Ravidas Ji' Giani Pratap Singh's 'Asli Janam Sakhi Bhagat Ravidas Ji', Giani Kala Singh Namdhari's 'Janam Sakhi Bhagat Ravidas Ji', Waryam Singh Chandar's 'Sri Ravidas Leela', Mangu Ram Baharawal's 'Sri Guru Ravidas Mission', Rajinder Singh Sachdeva's 'Bhagat Ravidas', Bhai Bhan Singh-Bhai Chanan Singh's 'Puratan Prasang Janam Sakhi Sri Ravidas Bhagat Ji', Assa Ram Nagra, Kartar Singh-Kavishar's religious narration 'Sri Ravidas Bhagat' etc. are prominent. In the said Sakhis, the fame of Guru Ji has been registered with the name 'Ravidas'.

13. Sant Shiromani Sri Ravidas Ji Maharaj

The author has received a book of 'Satyarthi' which was Published on 1st Assu 1984 by Pari Mahal inside Shah Alami Darwaza Lahore from the heritage treasure of Mata Raj Kaur and Father Biru Ram Ji which they bought from Lahore before the partition of 1947 while staying at Chak Damuana (Shekhupura). The name 'Ravidas' has been used for Guru Ji in this book. The book has three pages of introduction and total pages are 58. Dr. Gokal Chand Narang Barrister at Law of Lahore has written 'Ravidas Hindu Rikhi Santan Se Prathana' after the introduction of the book. Shriman Satyarthi has done a job by writing on Guru Ravidas and has met the need of the time. Maharaj Ravidas Ji was actually a great Mahatma, he was a staunch Hindu of the Vaishnava Sect. I hope that all castes of leather or cloth artisans will benefit from this book and become familiar with Hinduism. The Hindu race and India will become strong founders and will illuminate the name of their Guru Ravidas Maharaj and will honour the beloved Hindu race of Shri Ramchandra Ji.⁶³

The author's opinion about Guru's name is, "His original name is Ravidas, in Punjab they call him Sri Ramdas and in Delhi and Agra they call him Raidas or Rai Das and Rabdas. His name Ravidas was given by Guru Ramanand Ji at the time of accepting Guru Ji as his disciple."⁶⁴

References to this book are being recorded for the first time in the research done so far regarding Guru's life and philosophy. These passages shed light on his life as well as promote Guru's name as 'Ravidas'; This Arya Swaraj Sabha Punjab i.e. the Aryan people will stand witness to untouchability and low thinking towards the Shudras persecuted by the caste system. As such, in the above quoted lines, instead of the welfare of untouchables and their empowerment, the worry of saving the Hindu religion seems to be heavy. This process is continuing even today.

14. Vaartak Teeka Bhagatmal (Lal Singh Narottam)

Written in prose, this book contains the testimonies of about 40 great Saints. The Sakhis about Guru Ravidas Ji are given at page 474 to 494.⁶⁵ In these, the author has used the name Ravidas and 'Ravdas' for Guru Ji. Like:-

“Hey Ravidas, now you also make your Thakur (images of deity) swim in the river; After hearing such a words, Ravdas ji also put his Thakur in the river; After doing so, the Thakur started swimming in the river as the ducks swim in the river.”⁶⁶

No information is available about the author and the period of composition of this book. Its seventh edition was printed by Bhai Buta Singh–Pratap Singh in 1928.⁶⁷

15. Amritbani Satguru Ravidas Maharaj Ji

‘Amritbani Satguru Ravidas Maharaj Ji’ is a new religious book of the new ‘Ravidasia Dharam’ which came into existence on 30 January 2010. The pages of this book are 177 and the size is 14” × 8”. The need for such a book was being felt by the followers of the Guru since long; but the martyrdom of Sant Ramanand Ji, Dera Sachkhand, Ballan, District Jalandhar (Punjab) at ‘Sri Guru Ravidas Dharam Asthana’ in the Austrian city of Vienna on 25th May 2009 by the bullets of the enemies of humanity became the immediate reason for its initiation. Due to this painful incident, the followers of Guru Ji living all over the world were shaken from within and they took to the streets in anger. Curfew was imposed in all over Punjab. Out of this deep community wound, ‘Ravidasia Dharma’ and the scripture ‘Amritbani Satguru Ravidas Maharaj Ji’ came into existence. The faith of people of Ravidasia Dharam is now aligned to this scripture. In ‘Amritbani Satguru Ravidas Maharaj Ji’, apart from his 40 holy Poems (Sabads) recorded in Sri Guru Granth Sahib; his Verses have been searched and recorded from available manuscripts, scriptures and books in Dev Nagri script. Even in the external Verses of Sri Guru Granth Sahib, the name ‘Raidas’ is given to him; But in the scripture ‘Amritbani Satguru Ravidas Maharaj Ji’, he is mentioned as ‘Ravidas’.⁶⁸ The Bani (verses) recorded in this Scripture named after Guru ji has become a subject of new research for some of the researchers of the Bani.

16. Shri Gursikhya Sahib

‘Sri Gursikhya Sahib’ is a voluminous scripture (Granth) published by Ravidasia Sartaj Committee UK in the year 1991–92 which contains 832 pages, (page 831 and 832 blank) of size 10”x7” collected by Sant Gurdev Das Lughah. Apart from the Verses of Guru Ravidas, Guru Kabir, Mirabai, Sri Ramanand, Verses from ‘Granth Ravidas Deep’ of Sant Hira Das have been included in this book. There are many rough or unrecognised Verses written under the name of Guru Ravidas and Guru Kabir. The author of these may be the compiler himself or another contemporary poet because the wording of these poems seems to be devoid of devotional qualities and pertain to contemporary times. Almost all words in the scriptures begin with the phrase ‘Sohan Satnam Dhyao’.

The author has used the word ‘Mukhbani’ (Uttered by mouth) with the original Verses of Guru Ravidas and Guru Kabir; while Bani composed by himself or a contemporary poet has been classified as ‘Gursant Bani’; Like ‘Gursant Bani Jaap Sahib’, ‘Siri Gursant Bani Rag Dhanasari’ etc. But which verse is the work of which great man or poet; no details are recorded in the scripture. The vocabulary of the Raw Verse Kachi Bani) recorded in the Granth is of an ordinary gener.

Vocabulary of the Raw verse (Kachi Bani)

“Siri Gursant Bani Ram Sukhawali”

Bani ka Jo Karai Adhar.

Mann Soina Hoyo Bhoot Nikal ||20||

Ravidas Bta Gaye Iko Jugti.

Ram Naam Bin Hoya Na Mukti ||21||

Page-45

||Siri Gursant Bani Sankar Chhand||

Ravidas Satguru Kirpa Kare Naam Dhare Dhiyan.

Dargahe Gaye Pashaniye Naal Satgur Giyan.

Page-56

||Siri Gursant Bani Rag BiRaagn||

Ravidas Kirat Kamaye sach ki Jo Dhur Chale Naal.

Jaaye Mila Prabh Apne Door Nasse Jam kaal||9||

Page-81

Apart from Guru Sahib's Bani and other Raw Poems (Kachi Bani), the compiler has also recorded – Pandran Tithi (Fortnightly), Baramah (Monthly), Bani Haftawar (Weekly), Lavaan (marriage rites) etc. For Shabad (Verse) composition he used – Raag Dhanasari, Raag Siri, Raag Suhi, Raag Ramkali, Raag Tukhari, Raag Basant, Raag Bhairo, Raag Bilawal, Raag Sorthi, Raag Assa, Raag Ram, Raag Ram Chaturka, Raag Sohle, Raag Baint, Raag Ashtapadi, Raag Chaturka, Siri Raag Noori, Shloka etc.

Guru Ravidas Ji's Shabad 'Re Man Machhala Sansar Samunde' has been recorded twice in this book under Raag Sorthi on page-488 and Raag Kanara on page-797. Despite being the same Word, there is a lot of difference between the Raags and the syllables. Like:-

Re mann machla sansar samnde, Tu Chit Bichitar Vichar Re ||

Jehi Gaale Galiye Hi Mariye. So Sang Door Nivar Re ||

Page-488

Re Maan Machla Sansar Samundeya, Tun Chitar Vichartar Vichar Re ||

Yih Gaale Galiyanti Mariye. So Sang Door Nivar Re ||

Page-797

The variation of combinations in the same verse of the Shabad puts a question mark on the seriousness of the compiler. Due to such lack of seriousness, many more mistakes and drawbacks have crept in the scripture.

'Aghnas Jaap' recorded in the beginning of Swami Ishar Das Maharaj's book 'Sri Adi Prakash Ratnakar' is recorded at pages 687 to 696 of this book. It has 26 steps (stanzas) and it is a work full of philosophical merits written under the name of Guru Ravidas Ji. But these Verses (Bani) said to be of Guru Ji; is doubtful

17. Sri Saini Sagar Granth

The typed script of 'Sri Sain Sagar Granth' available in one volume size 15''x8'' (672 pages)

with the Management Committee Dehura Baba Sain Bhagat Ji (Regd.) Pratabpura, Tehsil Phillaur (District Jalandhar), Punjab has been preserved. According to the Management Committee, the original manuscript of this book has been lost. The author saw during his visit on 15.08.2021 that this book is a precious treasure of Sain Ji's Shabads-Bani. In this, apart from his life story – Raag Sri – 11 Rag Assa – 24, Raag BaRaagn–16, Raag Gowdi–2, Raag Todi–14, Raag Gujri–21, Raag Degandhari–33, Raag–Behagra–30, Raag Sorath–32, Raag Jaytisree–12, Raag Dhanasri–26, Raag Kalyani–18, Raag Tilang– 18, Raag Bilavalu–19, Raag Ramkali–17, Raag Maru–19, Raag Kidara–14, Raag–Malar–19, Raag Kanra–20, Raag Prabhati–19, Raag Vadhansa–20, Bishanpada–3, Raag Bhairo– 19, Raag Bhairvi–1, Raag Tukhari–21, Raag Bairadi–17, Raag Majhu–10, Raag Gond–17, Raag Suhi–14, Kabit–87, Bent–46, Dohra–182, Sortha–293 and Dakhna– 245, are included. Ravidas Ji has been remembered as 'Ravatas' in this scripture.

Dhanna Te Ravatas Ji Trilochan Sadhana Jan.

Namdev Aur Surdas Kirtan Kita Jaamani Charo Jam.

According to the information received from the Management Committee, the draft of 'Sri Saini Sagur Granth' was typed from the original text sometime in 1981.

18. Sri Guru Ravidas Mission Janamsakhi

Shri Guru Ravidas Mission Janmasakhi is a historical document written by poet Mangu Ram Baharawal which he himself got printed from Amritsar in 1932.

According to the poet's family sources, he also got his works published from Lahore. The author has a photocopy of the Janamsakhi of the poet in his possession but the edition year and publisher's name are not known due to the lack of an outer cover of the document. During his lifetime, the poet continued to write about Guru Ji's life and in the year 1975 his disciple Sadhu Ram Shaunki published 'Guru Ravidas Maharaj Ki Sakhiyan'. After the death of the poet, his grandson Master Dharmapal Saroy and his daughter Bibi Amar Kaur edited the said book and published it again in the year 2006. It contains 150 couplets, 117 verses, 71 poems, 101 stanzas, 25 Korra Chhand, 34 (Varan) verses, written by the poet Manguram Baharawal about the life story of Guru Ji in addition to 20 Sri Mukhuwak, 14 Svaya, 27 Shlokas/Words, 10 Lines, 8 Gadhi Chhand, 9 Kalyan, 7 Davaya Chhand, 5 Bhajan, 4 Kesari Chhand, 3 Kafi Chhand, 2 Shankar Chhand, 2 Kundaliya Chhand, Mukand Chhand, Chauvala Chhand, Prem Nari Chhand, Brahmani Var etc. are serialized. There are 23 cases of biography. There are discrepancies between the Janam Sakhi published in 2006 and the one of which the author has a photocopy regarding the birth date and other details of Guru Ji. Like:-

Baint (Stanza)

Jithe Zor Si Samajh Lai Zalma Da, Kashi Shehar De Vich Avtar Hoye.

Mata Kalsi Te Pita Santokh Janno, Paida Khas Jo Ghar Chumar Hoye.

San Tera Sau Isvi Satrah Si, Jadon Guran De Aan Didar Hoye.

Mah Magh Te Punia Tith Janno, Aitwar Nu Si Paidavar Hoye.

Janam Sakhi (Page with the Author-Page-4)

Dohra (Couplet)

**Charan Kamal Par Bandana Kavi Ki Barambar,
Kalsi Nandan Satguru Arshi Sri Avatar |1|
Deen Dayal Duk Bhanjana, Nirdan Ke Rishpal,
Aaye Kashi Shehar Main, Santokh Pita Ke Lal |2|
Chaudan Sau Chhipanja Bikrami Magh Sudi Pandras,
Rav Parkash Parbhat Mein Pargate Guru Ravidas |3|**

Guru Ravidas Maharaj Ji Dian Sakhian page-22

Kabit (Poetry)

**Pishe Mur Chheeti Nal Saare Halkaryan Nu,
Agge Jana Kithe Tenu Kam Ki Jarur Da.
Aam Khas Firda Ein Aan Ke Bazar Vich,
Ghar Jaa Ke Baith kaam Kar Tu Chhahur Da.
Pairan Terian Te Pair Saade Aunge Brahamana De,
Nauna Payn Ganga Ja Ke Painda Badi Door Da.
Kandh Naal Lagg Ke Kharota Bip Kavi Rama,
Watda Kachechian Nu Dooron Khara Jhoorda.**

Janam Sakhi with the Author-Page-28

Kabit (Poetry)

**Pishe Mur Cheeti Nal Saare Halkaryan Nu,
Agge Kidan Jana Tenu Kam Ki Jarur Da.
Aam Khas Aan Ke Firda Ein Bazar Vich,
Ghar Jaa Ke Baith kaam Kar Tu Shahur Da.
Hoya Ki Kehr Je Nain Aa Gaya Bazar Vich,
Akhan Khol Das Mainu Kaston Hain Ghurda.
Paidan Terian Te Pair Sade Aunge Brahmanan De,
Nahauna Pau Ganga Ja Ke Painda Kavi Door Da.**

Guru Ravidas Maharaj ji dian sakhian, page-49

As there is a difference between the two narrations, there is also a difference in the word combinations in many places in the book. It would have been good if the historical works of the poet reached the readers in their original form.

The date of birth of Guru Ji is 1370 A.D. in the first Janamsakhi and 1456 Bikrami in the latter

in the Works of the poet. It is possible that latter he came in contact with Mahant Jamnadas Elia Jaswant Singh Sat Darbari and Swami Ishardas Ji Maharaj and under their influence he revised his earlier statement because both the above saints have accepted Guru Ji's date of Birth 1456 Bikrami. It is under their influence he has also described 'Raidas'⁶⁹ as a separate personality and described him as the son of his aunt (Bhua) many of the Sakhis related to the life of Ravidas ji are similar as in 'Sri Ravidas Pargas' of Mahant Jamnadas and 'Sri Adi Parkash Ratnakar' of Swami Ishardas Ji. Some of the stories are new, such as Machhandra Nath's showering stones on the Guru, Guru ji freeing the Pandits bathing in the Gangas from a leopard's trap, the story of Gorakh Nath's filling the chalice, brining Karmo's son Manna back to life after he dies from a snakebite, face-to-face conversation with Lord Vishanu, Guru Nanak Dev Ji's making a good deal (Khara Sandha) by offering food to the Guru etc.

The writer of the Foreword of the book, Pritam Singh with the permission of the printer and publisher has given foot notes on the disagreement on places and facts.

19. Shri Ravidas Jeevan Charitar Granth

'Sri Ravidas Jeevan Charitra' whose original author is Sant Bakshi Das; its translator Sri Veda Murthy Acharya Laddu Gopal (of Mathura) has been depicted as its writer. But according to the testimony recorded at the end of the text, its Hindi translation was completed by Acharya Vedamurti Chaturvedi Modak Gopal Shastri of Mathura at Calcutta on 29.03.1998. Thus the publisher has created a situation of illusion. We will consider its translator to be Veda Murthy Acharya Laddu Gopal Shastri (Mathura Vasi) in our book. The publisher has written 'Original (Asli) Ravidas Ramayana' on every page of this book and described it as the pure first edition. The author of this book accepted Harinand as grandfather⁺⁷⁰ and Chatar Kaur as grandmother of Guru Ji. Harinanda pleads with Sunandan Muni on the Mount Dhaulgiri to be blessed with a son; while bestowing the gift of a son Muni named him as Rau (Rahu). Harinand comes home and shares Muni's explanation with Chatar Kaur.

Harinand Pur Apne Aya. Muni Pratap Harsh Ur Chhaya.

Chatar Kaur Bhairiya Samjhayee. Muni Pratap Mitte Dukhdayee. Page-29, 30

Accordingly, Rahu was born, became young and got married. In the process, he became depressed due to having no heir to his property. With the advice of Narada Muni, he went to Kheer Sagar and worshiped to get a son. Khir Sagar was happy and said:-

Satya Naam Raakho Vishwasa. Sut Ka Naam Pade Ravidasa.

Karma Mat Garbha Avtara. Kul Ujawal Hoya Vans Tumhara. Page-39

After the birth story of Guru Ji – Conception of Ramananda as Guru, Gyan Goshti (Spiritual discourse) with the Pandits of Kashi, appearance of Maharani Ganga at the end of the month of Magh and her acceptance of Guru Ji's Kodi (damri) – small coin, floting stones in the Ganges, Gyan

+ 'Mahabhogwat Charit' page 142 mentions Guru Ravidas Ji's grandfather's name as 'Baiju'. But this name is not supported by scholars. Sant Hira Das, Mahant Jamna Das alias Jaswant Singh Sat Darbari Sikh, Kala Singh Namdharia, Mangu Ram Baharawal write Guru Ji's grandfather's name 'Kalu' in their works. But 'Harinand' is mentioned in ancient texts from the works of these scholars. Therefore, we have recognized Dada's name 'Harichand' in our research book.

Goshti with Satguru Kabir, while washing Kabir's clothes blessings to Kamali and Mirabai's adoption of Ravidas as Guru, Guru Ji's journey to Pushkar, Prayag, Godavari, Ganga, Haridwar, Kurkhetra, Multanpuri etc. for the welfare of humanity, Maharaja Rana's torture of Mirabai, Goshti (discourse) with Guru Gorkha, Sadhana Pir Sultan's complaint to Sikandar Lodhi's against Guru Ji, Maharani Yogavati of Chittor coming to Guru Ji's refuge, Guru Ji's Moksha (salvation) at the the shore (Ghat) of the Ganga etc. are recorded in the Sakhis Granth (Scriptures).

Like many other writers (Sakhikars), the author has ignored the historical facts. He has also linked the story of Rani Jhali with Rani Yogavati erroneously. While Anantdas, who composed 'Raidas Ki Parichai' within 48 years of Guru Ji's, demise (Joti Jot Samana), has recorded this story under the name of Rani Jhali. It seems that contemporary poets and poetry recitors have used the name of Rani Yogavati to describe her immense devotion to Guru Ji to the extent of Yoga. Secondly, Gorakh Nath was not a contemporary of Guru Ji. 'According to Rahul Sankaratain, his period of was 809 A.D. to 949 A.D. But Dr. Mohan Singh estimates his time between 940 A.D. and 1040 A.D.⁷⁰ After accepting Dr. Barthwal's opinion, Gorakh Nath's period has been kept around 1050⁷¹. As such, it is universally accepted that Gorakh Nath did severe penance (Ghor Tapasia) and brought the Jog doctrine to heights. Jog Mat became known as 'Gorakh Mat' in the world. He opened the doors of Jog Mat for all castes to break the shackles of caste. People from North India, especially from the lower castes, joined the 'Jog Mat' in large numbers. Some scholars call him a Brahmin and some a Weaver. Actually he belonged to the Chamar⁷² Caste but some scholars tended to hide this fact. Incorporation of the lowest castes into its fold and the overwhelming response of the low castes confirm this. He started flourishing in four corners of the country. Kings and Princes like Puran, Bharthari, Gopi Chand etc. became his disciples. Honoring his high glory; the Gadidars (Heirs) after him started calling themselves 'Gorakh'. Therefore, the Gorakh's discourse that is said to have happened with Guru Ravidas Ji is possible of another Gadidadar – Heir (Charpatnath) who was the contemporary of Guru Ravidas Ji who would have been known by the name of 'Gorakh'.

20. Ad-Amritbani Granth of All India Adi-Dharma Mission

'Ad-Amritbani Granth' is part of the promotion and dissemination of the life, philosophy and teachings of Guru Ravidas Ji undertaken by the Research Forum of the All India Adi-Dharma Mission. Apart from the Aarti Section at the end of the book, it has 10 chapters. All Chapters – begins with – Mangala Charan, "Jyoti Niranjana Sarb Vyapat Rarankar Byapi Haran Achal Abinasi Satya Purusha Nirbikar Swarup Sohang Satnam," The Fourth chapter contains Padavali (prose) and 8 Bhajans of Mirabai. The Fifth chapter contains 26 Bands (compositions) in the name of Guru Ji under the title 'Bani Adi-Granth' after the Saadhana Recital (Path) and followed by Satobar (Weekdays), Pandaran Tithi (Fortnightly), Baramasa (12 months of the year). In fact, these Verses are included not in the 'Adi-Granth' (Sri Guru Granth Sahib) but are recorded in the beginning of the 'Sri Adi Prakash Ratnakar' Granth. This Bani is also found on pages 687 to 696 of the book 'Sri Gursikhya Sahib' under the title 'Sri Guru Ravidas Bani'. In the Sixth chapter there are couplets and 9 Sabads of Saint Dadu Dayal Ji. In the Seventh chapter, 'Shaadi Updesh' – Marriage Advisory, 'Sohag Ustat' Praise of the Spouse and 'Ann Dev Path' are given. Kabir's Bani in the Eighth chapter and the Shabads (Bani) of Sri Guru Nanak Dev Ji in the Ninth chapter is enshrined at Serial Nos. 15 to 18.

Apart from the Verses recorded in ‘Sri Guru Granth Sahib’ and ‘Amritbani Sri Guru Ravidas Maharaj Ji’, many Verses are recorded in this scripture under the name of Guru Ji. But a translator (Ulathkar) has distorted some of its Verses by using modern Punjabi vocabulary; due to which its authenticity is doubtful. A part from some other Verses in the Granth, the Poem recorded under the title ‘Nitya Niyam’ seems to be the work of an ordinary poet and not of Guru Ravidas Ji, as spirituality and the philosophy of Godly Guru are missing from it. These are the imaginative flights of an ordinary poet depicting the vision of Guru Ji. The name ‘Rabidas’ is used for Guru Ravidas Ji in almost all the Verses of this scripture. In some places, the name ‘Ravidas’ is also recorded. Like:-

Rabidas Hamaro Sayian Raghav Ram Rahim.

Sab Ki Prabhu Ke Roop Hein Kesho Krishan Kareem ||5||

Chapter Ist

Sut Pariya Jayon Maat Ko Rabidas Ko Pariya Naam.

Rabidas Mein Kiya Chinta Karoon, Chinta Mohey Na Koye ||30||

Chapter Ist

Ek Bund So Bujh Gayi Janam Janam Ki Piyas.

Janam Maran Bandhan Toote Bhaye Ravidas Khalas ||14||

Chapter Nine

After reading Verse number 30 of the said first chapter, the common reader will realise and spontaneously say that this is not the Verse of Guru Ravidas Ji. Even an uneducated but simple listener will plug his ears after hearing the name of Guru Ji in such a vocabulary. It is not understood under what thought the publishers of this book, ‘Research Forum’ All India Ad-Dharma Mission, are offering such adulterated Verses to the devotees in the name of Guru Ji. We term this effort not only unfortunate but most unfortunate.

21. Satguru Ravidas Ji Adi Gurbani

Published by Sri Guru Ravidas Mandir Prabandhak Committee, Kalkaji, New Delhi in the year 1998 A.D., this book has 189 pages. At the beginning of the Granth there is a Mangalacharan:-

Nirakar Aj Anupam Nirbhey Gat Gonda

Agam Agochar Akshar Atrak

Ananta: Ananda

Satgur Ravidas Ji Adi Gurbani, page-1

This book has seven chapters and the said Manglacharan is recorded at the beginning of all of them. At the end of the book, pages 188–189 under the title Sohang, there are 9 Mangalacharans in Sanskrit language. There is no evidence in the scriptures about the creator of these Manglacharans.

The compilers of Shabads in the scriptures have recorded 141 Shabads in 27 Raags under the seal of Guru Ravidas Ji according to the order of the Hindi alphabet. Apart from the poems (shabads), Sohang Jaap (Recital of Sohang), Sandhya Aarti (Evening Prayer), Atam Gyan (Self realisation), Saint Mahima (Glory of Saints), Brahmagyan (God-realisation) etc. are also included in the scripture. Mohan Singh Ahir has written under the ‘Two Word’ – (Foreword) in the beginning of the book,’

‘Satguru Ravidas Ji’s sweet and melodious Shabads are enshrined in these very holy scriptures – ‘Adi Gurbani’, Adi Granth, Adi Prakash, Ravidas Deep and Ravidas Prakash, which are placed and adorned gracefully in the Ravidas Gaddis (Deras) resembles Guru Ji’s own self.’⁷³

Apart from the Words recorded in ‘Sri Guru Granth Sahib’ and ‘Amritbani Satguru Ravidas Maharaj Ji’, this scripture also contains some other Shabads. Some Shabads of the Bani outside these Holy Scriptures do not match with Guru Ji’s philosophy. Because every Shabad of the Guru is an expression of his deep experience which is a transcendental depiction of ideas descended from the universe of spirituality, humility, devotion, love and dedication. Despite the thought and intellectual element in his Shabads, these are full of music, steeped in the subtlety of melody. The untold story has been told with ease. But the compilers have recorded some such Shabads in the scriptures which does not pertain to Guru Sahib and seem to be poems of an ordinary person. Like:-

Sugandh Vishe Bhaura Liptave, Murakh Apni Jaan Gavave.

Ek Pursh Mein Panch Jo Kahiye, Es Se Bach Kar Kaise Jave.

Gayan Kharag Se Deu Urayee, Das Ravidas Keh Samghyee.

Raag Asa, Shabad–51, Page–69

Aap Khavai Aur Khilavai, Jag Mein Karai Mazuri.

Keh Ravidas Sunhu Re Santo, Tinki Bhakti Puri.

Raag Asa, Shabad–50, Page–68

Bhajan Karo Re Prani, Teri Sudhar jaye Zindgani.

Raag Asa, Shabad–48, Page–67

Tiyaga Vishe Ras Sanga, Karo re nar nit satisanga.

Raag Suhi, Shabad–27, Page–58

Linking such thin-minded (base poetry) poetry with Guru Ji’s Bani; is a great treachery and injustice with his higher spiritual being. It is ignorance. Devotees need to be aware and refrain from such ignorant people; so that the divine philosophy of that great leader can be perpetuated for future generations.

22. Amar Leela Sri Jagat Guru Ravidas Ji Maharaj

Poet Watan Chand Vaid, born in Village–27, Post Office – Tih Chak, District Lyallpur (Pakistan) after the tragedy of 1947 came to Ladowali, City Jalandhar (Punjab), India and started writing ‘Amar Leela Sri Jagat Guru Ravidas Ji Maharaj’. In 1984 A.D., he shifted and settled in Bhanoki Barasta, Phagwara district Kapurthala (Punjab) for earning his bread and butter and there he completed this precious book which was printed by his son Hari Ram in 2009 A.D. in 604 pages.

The Poet is influenced by Mahant Jamana Das alias Jaswant Singh Sat Darbari and he has retained almost all the stories related to the life of Guru Ji in ‘Sri Ravidas Paragsu’ Granth. Regarding Ravidas as a separate person, he was described as the Guru of Mirabai. The meeting of Guru Ji with Guru Nanak Dev Ji at Chuharkane and Kashi has been depicted. The praise of the temple built at Seergovardhanpur, Kashi by Sant Sarwan Das Ji of Ballan wale and the praise of Sant Mangal Das of Uche Pind wale have been recorded.

The Poet has recorded the Kursinama (succession of heir) of the Sat Darbari Gaddi+ in the Seventh volume of the Granth on page–568 and has written, “Sat Darbari Gaddi, which is dedicated to ‘Shri Guru Akalpurakh Ravidas Ji’ continues till today. His Guru Parnali (System) and the prayer of Sat Darbari Gadis+, the great man Swami Ji Niranjan, His great messenger (Avtar) of humanity, Sat Purakh (Greatman) Sri Jagat Guru Ravidas Ji Sahib, Sant Satguru Redas Ji Sahib, Sant Satguru Haridas Ji Sahib, Sant Satguru Ram Ji Sahib, Sant Satguru Santokh Das Ji Sahib, Dharam Kaur Ji Sahib (Meeran Bai Ji Sahib’s granddaughter and a disciple), Tehal Das Ji Sahib, Sant Saran Das Ji Sahib, Sevadas Ji Sahib, Param Das Ji Sahib, Nirman Das Ji Sahib, Sadhu Ram Ji Sahib, Guru Dayal Das Ji Sahib, Mahant Garib Das Ji Sahib, Mahant Bala Ram Ji Sahib, Param Paras Mahant Satdrabari Ji Sahib, the composition of 35 letters of Gurmukhi, the rare human incarnation of Sri Guru Ravidas Ji Sahib’s handwriting dates back to 1527. On March 22, 1932, Param Paras Mahant Sat Darbari Ji initiated this case. This is an important work of our times, sung the praise of Guru Ji in poetry form.

23. Ad-Guru Bani Granth

‘Ad-Guru Bani Granth’ has been published by All India Adi-Dharma Mission (Regd.). Its publisher and collector is Shri B.R. Ghera, President of All India Adi-Dharma Mission (Regd.), Shri Guru Ravidas birth place Seergovardhanpur of B.H.U., District Varansi (Kashi), Uttar Pradesh. It contains 46 Shabads composed in Raags, Raagnis and other genres; out of which Suhag, Shaadi Updesh and Twelve Month (Baran Masa) Advisories – Updesh) of Sri Guru Ravidas Ji are prominent. The Shaadi Updesh (Lavan da Path) Baran Masa and Suhag of Guru Sahib are not recorded in any other ancient scriptures. The verses recorded under these subjects appear to be composed by some new poet. The antiquity of which is not proven by any source. The age of this Bani is not more than the age of the All India Ad-Dharma Mission (Regd.); It means that some scholars of the Mission seem to have composed this Bani. It has been recorded in ‘Amritbani Satguru Ravidas Maharaj Ji’ without proving its authenticity. Thus it has become a major research topic because the literature published by the All India Adi-Dharma Mission (Regd.) does not give any clue to the source of these Verses.

+ The ashram of Param Paras Mahant Sat Darbari was in village Ghawaddi, district Ludhiana (Punjab). He is the most famous Mahant among all the Sat Darbari Mahants. His argument is that the Gurmukhi script was created by Guru Ravidas Ji. He published his book, 35 Characters of Gurmukhi, from Sardar Budh Singh's Sri Gurmat Press, Amritsar, in 1933. On the mercy of Sri Ravidas Ji Sahib, the Judge Bahadur of the English Court decided in my favour on 11th March, 1932, the Sat Ampoori Bani Bahruf Gurmukhi handwritten by Sammat B: 1527.

‘If a gentleman wants to see a copy of this suit, he should ask the court for a copy as follows:’ “Suit No. 875 D. 1932: Adalat Sheikh Abdul Majid Sahib B.A. L.L.B. Judge Bahadur Sahib Court Mutalba Khalifa in the city of Amritsar.’ (Page–40)

To get information about the above case and the Gaddidars, the author reached village Ghawaddi, Ludhiana district on 01.06.2017. The villagers and members of Guru Ravidas Gurudwara Committee confirmed that the details of the case were correct. But they do not have any records and no Gaddi is functioning now. He said that after the death of Mahant Jamna Das alias Jaswant Singh Sat Darbari, his disciples were not far behind; due to which the practice of the throne has gradually ended and the entire record has been destroyed.

++ Poet Watan Chand Vaid has written in his book the date of victory of the Gurmukhi script case as 22 March 1932; which is actually 11 March 1932.

The size of Adi Guru Bani Granth is 14'' × 9'' and it has 70 pages. The publication of this book by the All India Ad-Dharma Mission (Regd.) at Seergoverdhanpur before the great temple being built by the Sri Guru Ravidas Birth Place Public Charitable Trust (Regd.) Varanasi (U.P.), 100–125 yards before towards the BHU, is at the temple under construction. By showing this place as the ancestral home of Guru Ravidas Ji, correct historical information is being hidden from the devotees. They are being confused by the stories told by them. Every Verse recorded in this book is prefaced with the phrase, 'Iko Sonhang Satnaam Jeo'. It also includes those 40 Holi Poems (Shabads) of Guru Ravidas Ji which are part of Shri Guru Granth Sahib Ji. Apart from this, the Shabads of Guru Ravidas Ji found in different ancient scriptures are also included which have been authenticated by the scholars to be the Bani of Guru Sahib. But the authenticity of the additional Verses recorded in this book is completely doubtful.

24. Granth: Adi-Gurbani Satguru Ravidas Ji

The date of creation of this book of Jasbir Jassi is October 1998 A.D. There are four main parts of the book. The first part contains 177 Shabads of Guru Ji, including 40 Shabads recorded in Sri Guru Granth Sahib, from page 1–89, in 24 Raags. The second part of the book 'Amritbani' contains 40 verses of the Guru from pages 90–101, the third 'Sakhi Bhag' from pages 102–130 in which there are 374 Sakhis. The fourth and last is the Aarti Section in which five Aartis are recorded.

The fifth is Aarti 'Naam Tero Aarti Majan Murare'. The name Ravidas⁷⁴ is used throughout the text.

The authenticity of the Sakhis recorded in the 'Sakhi Bhag' does not appear to have been checked by the author. As mentioned in the fifth Sakhi, Guru Sant Ramanand of Guru Ji which does not meet the bar of logic. It is a hidden attack on the philosophy and personality of the Guru Ji by the Brahmanwadi writers. The whole scripture is full of ideological and verbal weaknesses.

25. Shri Adi-Prakash Ratnakar Granth

'Shri Adi-Prakash Ratnakar' is a 14'.5'' × 9'.5'' size large book written by Swami Ishardas in 1248 pages which was published for the first time in Sammat 2041. This book is the best example of his scholarship, diligence, faithfulness and penance which is a store house of invaluable knowledge. In it, the Verses of Guru Ravidas, Baba Farid, Baba Bulleshah, Sant Dadu, Sant Mirabai etc. have also been collected. Kachi Bani (Rough Bani) composed by Swami Ji under the names of Satguru Ravidas, Satguru Kabir, Satguru Balmik etc. is also recorded in this book.

At Anandgarh, District Hoshiarpur (Punjab), a huge 'Adi-Dawara' temple is under construction at Swami Ishardas's shrine. At this 'Adi-Dawara' the scripture 'Sri Adi Prakash Ratnakar' is installed at the temple itself. According to the testimony recorded on page–1248 of this book, the 'Managing Committee of Adi-Dawara' considers Swami Ishardas to be the author of all the verses of the book. But in many words, apart from the name of Ishardas, 'Das' and other names of Kalidas are also stamped. Like:-

Ishar Dasa Tor Tagade.

Chad Jahaj Neet Dhara Re ||9||

Page–14

Kalidasa Dohan De Madh Mein.

Koyu Na Ganth Rahaye ||8||

Page-73

Das Kahe Tiu Gur ke pyare.

Gurmukh Mil Liyo Naam Nazara ||4||

Page-634

It is possible that Swami Ji used the name ‘Das’ for himself in an abbreviated form but ‘Kalidas’ misleads to some another writer. It is a subject of separate research. According to Swami Ji’s own testimony, he was born in Sammat 1957/1900 A.D., on Jaith 15 on Tuesday at Sohalpur Sodhian District Jalandhar (Punjab) from the womb of mother Khemon at the house of father Dev Raj. He did not receive education from any school and did not receive any formal training from anywhere. He attained this position only through the company of Sadhus and severe penance (Tapasia). After the Sadhana (Concentration) of his mind, he left home and rested at Anandgarh (Hoshiarpur) and took up his seat (resided) there, while working for the upliftment of the Shudras (low castes), he passed away here in 1963 A.D.

According to the sources of the Ad-Dharma Movement, Babu Manguram Mugowalia presented the book ‘Sri Adi-Prakash Ratnakar’ to the Simon Commission as the community scripture of the Ad-Dharma in Lahore in 1928 while advocating the rights of the Shudras (low castes). But then this book did not exist. Therefore, in 1929, he called a meeting of all Saints and community poets of Punjab at Jalandhar in order to truly present this scripture to the people of Ad-dharma. In that meeting, the responsibility for the creation of this scripture was handed over to Swami Ishardas. After 30 years of research, he prepared this book in 1959 A.D. but due to financial problems during his lifetime, it could not be published. This dream of his was realized in 1985 A.D. by the Management Committee, Anandgarh (Hoshiarpur).

In addition to the Bani written under the names of Satguru Ravidas, Satguru Kabir, Satguru Balmik, Baba Farid, Sant Dadu, Sant Mirabai etc. in the book ‘Sri Adi-Prakash Ratnakar’, famous characters of Hindu history and mythology – Gautam Rikhi, Markanda, Ahallaya, Dronacharya, Parashuram. , Duryodhana, Hanuman, Prahlad, Harnaksha, Ganaka, Ajamal, Harichand, Sabri were included. The life glimpses of Sita, Rama, Ravana, Dropati, Tararani, Bidar, Sudama, Ambrik, Raja Janak, Raja Bal, Raja Sirmoh, Badhak etc. are also recorded in it. Famous devotees of the Bhakti Movement Satguru Sadhana, Satguru Pipa, Satguru Beni, Satgur Sain as well as Ghajin Shah, Baba Roti Ram, Baba Jawahar Das Soosan, Nand Lal Sahore wala, Baba Ladhru, Baba Fattu Shah, Baba Buteshah of the Nineteenth and Twentieth centuries have been attached. The shrines of Tanda, Swami Daya Nand etc. have also been discovered. About 700 Saints, Gods and Goddesses, Sadhu Mahatma etc. are mentioned in this granth. 52 literary genres such as Raags, Shlokas, Couplets, Verses, and more literary modes etc. are recorded in this granth.

For the followers of Ad-Dharma, various rituals for the conduct of marriage have been layed – Pushkara, Milni, Ghoris, Suhag, Vatana, Shabad Bedi de, Lavaan etc. are included in this granth. Apart from the Kandi area of District Hoshiarpur, some people of district Una and Kangra of Himachal Pradesh complete their social rituals with this scripture.

The basis of the Janamsakhi of Guru Ravidas Ji in the 'Sri Adi-Prakash Ratnakar' granth is mainly the stories recorded in the 'Sri Ravidas Paragsu' book of Mahant Jamnadas alias Jaswant Singh Sat Darbari. But sometimes Swami Ji has also erred. In one place in the Granth, the name of Guru Ji's mother is written as Dayari (page-408) and in another place, the name of the mother is written as Kalsi (page-557); while Mahant Jamnadas has accepted his mother's name as Dayari.

In the scriptures, Swami Ji has mentioned the Hinduwadi details of Nine Naths, Sixty eight Tirthas, Twelve Rishis, Eight Metals, Eighteen Puranas, Eighteen Narakas, Twenty Four Avatars, Vedas, Simratris etc.

History of India starting from the rule of Daravida and Bhils, arrival of Aryans, composition of Vedas, introduction of Varna system, rise of Jainism and Buddhism, invasion of Alexander, birth of Shankaracharya, decline of Jainism and Buddhism, Religious schism in India, advent of Islam, beginning of Bhakti Movement, establishment of English rule, foundation of Arya Samaj by Swami Dayananda, establishment of Congress, emergence of Muslim League, Mahatma Gandhi, Pandit Jawaharlal Nehru, Lala Lajpat Rai etc., India's independence, Gandhi Ji's death by bullets, rise of communist movement etc. form the historical background of the movements in book, and as such it seems like a history book. From page-1031 to 1034 reading the ill effects and remedies of Vayu, Kapha, Pitta etc., it seems to be a book of medicinal knowledge. Swami Ji's discussion of historical facts and subtleties of wisdom in it has put a question mark on the spirituality of this scripture.

Due to the fact that this book was printed 22 years after the passing away of Swami Ji, there are many omissions. Most of the mistakes are of proof reading. Here and there many words have been missed. Due to which its poetry does not have a strong impact on the reader. Even so, the main reason for the existence of this scripture was to establish a distinct identity of the native people (Moolniwasi) from Hinduism; But it has not only praised the Hindu deities but also glorified the Vedas:-

Simrati Veda Purana Pukare.

Hari ke name bin koor pasare |1|

Page-168

If the Simratris and the Vedas would have invoked the name of 'Hari', then a revolutionary ideology like the Bhakti Movement would never have been born. It was the Vedas that taught the lessons of the high and the low, caste system, untouchability and forced a large number of people to live a life of oppression. These Vedas alone divided the society into 6743 castes and more than 72000 Gotras. It deprived them of their basic rights by doing their social, economic and mental exploitation. For this reason Baba saheb Dr. Bhimrao Ambedkar Ji on 25 December 1927 consigned Manusmriti to fire. In short, this scripture certainly glorifies the name of Guru Ravidas Ji but remains much below in recognising his divine thought.

According to the wishes of Babu Manguram Mugowalia, his last rites were performed in 1980 A.D. in the presence of the said scripture which is the historical achievement of this book.

26. Puratan Granth Seergovardhanpur

Banta Ram Ghera is the discoverer of the so-called ancient scriptures of Seergovdhanpur. Guru Ravidas thought, philosophy and ideology are absent in the Verses of this book. In terms of style and

language, it is far behind from the Bani of Guru Ji. The language of the Posts (Padian) written in it is modern Punjabi. It is full of those words which Ravidas Ji has not used in his Bani or has used only sparingly. Among its 41 Posts Satguru 42, Sahib 32, Sohang 30, Om 25, Niranjan 14, Nirankar 13, Bhagwan 11, Satsang-7, Purush and Gurmukh 6, Kartar and Data are used 5 times. The lack of philosophical depth resonates in these Verses. There is no consistency in the number of rows of Posts. Pada (Verse) 33 has 4 lines and Pada 35 has 14 lines. The number of lines in some Verses is – Six, Eight, Ten and Twelve. It is evident from the use of the word ‘Sohang’ 30 times in its total 41 Shabads that its creator must be a contemporary poet of Babu Manguram Mugowalia influenced by the Adi-dharma Movement. Therefore, the authenticity of these posts will remain a subject of discussion among scholars because these 41 Poems (Shabads) have become part of ‘Amritbani Satguru Ravidas Maharaj Ji’. Dr. Jasbir Singh Sabar calls it ‘Seergovardhanpur Wala Granth’ and writes, “There is a temple built here in the memory of Bhagat Ravidas Ji.” “This town is considered to be the birth place of Bhagat Ravidas Ji. A Granth is installed in this temple which is worshipped. There are 41 Verses and 11 Sakhis in the book. This manuscript has not been found in any other institute of Banaras. Only printed books have been seen. There is no year – Sammat of this book either.”⁷⁵ There are no page numbering of the granth and neither the Verses recorded in it are found recorded in any other manuscript. Now this scripture is not worshiped in the Seergovdhanpur temple. Instead the scripture ‘Amritbani Satguru Ravidas Maharaj Ji’ has been installed and the verses contained in it are chanted (recited).

It is recorded in the writings of Banta Ram Ghera, the researcher of the ancient scriptures of Seergovdhanpur, that this manuscript was found during the excavation of the temple itself and it was taken down in written records with great difficulty. But during the excavation of the temple in 1964 A.D. by the time scientists were preparing to go to the moon, there was no shortage of technology to handle such a historical record. The organization which claims to have discovered the birth place of Guru Ravidas Ji 600 years ago should have preserved such a community source as a matter of priority for the authenticity of its discovery. History is made by toil and struggle, not by lip-service and camouflage. As such, we cannot call this scripture authentic.

27. Sat Amritbani

‘Ek Onkar Satguru Prasad. According to the words recorded in ‘Sati Amritbani’ of Shri Satgur Ravidas Sahib Ji, if its antiquity is proved, then it can be a historical book of Ravidasia religion. It contains forty Holi Poems (Sabads) of Guru Ravidas Ji recorded in Guru Granth Sahib. At the end of the forty Holi Poems, the Shloka has been recorded as follows by giving a serial number.

“Hari So Hira Chadi Kai Karhi Aan Ki aas.”

Te Nar Dojak Jahage Sat Bhakhai Ravidas

Jora|| Sudha Ravidas.”

At the beginning of ‘Pothi’, the Original Mantra (Mool Mantra), which is recorded in Sri Guru Granth Sahib Ji, is given. Next, the name of the book, author and its composition period are given.

“Ek Onkar Satinam Karta Purkh Nirbhau Nirvair Akal Murt Ajuni Saibhang Gur Prasad.” The Book of Sat Amritbani of Sri Satguru Ravidas Sahib Ji was written by Sahib Ji. Gurmukh Sikh started writing Pothi Sahib on the order of Satguru Ji Sahib. On – The Sangradi (First Day of the month) of Sawan 27 Sammat Bikramajit 1527”⁷⁶.

In accordance with the above verse, the name of the scribe of this Pothi Sahib is ‘Gurmukh’, the Sikh (disciple) of Guru Sahib. Its creation period was 1527/1470 A.D. It is also recorded that this ‘Pothi Sahib’ was composed by the order of Guru Ravidas. The language of the Pothi Sahib is Gurumukhi (Punjabi) which is handwritten with black ink. With the publication of this Pothi Sahib, the entire history of Gurmukhi script changes and it can be a major source that Gurmukhi script was popular before the birth of Guru Nanak Dev Ji. But the ‘Mool-mantra’ recorded at the beginning of the book casts doubt on its antiquity which is the subject of serious research. Therefore, without proving its authenticity, no concrete judgments are possible.

‘Sat Amritbani’ – Pothi Sahib is 6”× 4.5” in size which contains 30 pages. On one side of the first 8 pages, Bani of Guru Ravidas is written, on pages from 9–25, the rest of the Bani of Guru Ji is written on both sides of the pages. In the start, first two pages of Pothi Sahib are blank and the three pages also did not have any entry. On page–26 the following narration in Hindi is given with blue ink.

“Shri Satguru Ravidas Sahib’s Satya Amritbani – Pothi Sahib Ji Akshar Gurmukhi-Sammat 1527 Bikram Sawan 27” Mr. Mahant Narayandas Kabir Panthi Shisya Devi Das.”

Kabir Panthi gave this book to Sahib Bhakta Bani Khoj (Research) Kartam with his pleasure. Paharpur, Gurudwara location District Mainpuri, Post–Padam. Tehsil–Jasrana, Thana State. One – With pleasure – Belongs to Mahant Jaswant Singh Ji of the Village Leela, Post Pakhowal. District and Tehsil Ludhiana. Confirm that today, 11th March 1932 A.D. There is Now on Pothi Sahib and has given up his claim on compromise – Devidas Kabir Panthi.

Param Paras Mahant Sat Darbari says that ‘with the grace of Shri Ravidas Ji Sahib, ‘Judge Bahadur’ of the English Court gave ‘Sat Amritbani’ written in Gurmukhi handwritten Sammat B: 1527 decision dated March 11, 1932 in my favour.’

“If anyone wants to take a copy of this case and see it, then to get a copy, he should give an application in the court stating – Case No. 875 of 1932 A.D. Adalat Sheikh Abdul Majeed Sahib B.A. L.L.B, Judge Bahadur Sahib Adalat Mutalba Khafifa in the city of Amritsar. Devi Das, son of Nek Ram, Caste – Barber (Hajam) belonging to Kabirpanthi, resident of Amritsar, Beru Ram, near Mutsil Church.”⁷⁶

About the creator of the Gurmukhi script; the statement of Param Paras Mahant Sat Darbari is, “Guru Angad Ji did not make Gurmukhi alphabet, ‘Manukha Avitar Dulabh’ (by Sri Satguru Ravidas Ji Sahib) much earlier than him, on page–17 of this book’s letter “Pappa” and the said difficulties from number (1) to number (8) are designed to overcome the difficulties.”⁷⁷

According to the 26th Patra of ‘SatAmritbani’ – Pothi Sahib which is written in Hindi; in this book was written by Devidas Kabir Panthi on March 11, 1932 A.D., he gave the book with happiness

to Mahant Jaswant Singh Satdarbari. The date of the court decision is also 11 March 1932 A.D. It is clear that the said suit was about the claim on 'Sat Amritbani' book and not about the judgment on Gurmukhi's script; as preached and belived in the Ravidasia Samaj (community). In this book, the name 'Ravidas' is accepted for Guru Ji.

Although the imprint of the name 'Ravidas' donating to Guru Ji is found in many scriptures, manuscripts, sakhis, records, books etc. yet there is no dearth of evidence with the imprint of the name 'Raidas'. Some inscriptions of the name 'Rohidas' and 'Ruidas' are found only in the States of Gujarat, Maharashtra, Karnataka, Bengal, etc., therefore, they are not considered here. The details of manuscripts, scriptures, books etc. bearing 'Raidas' are as follows:-

1. 'Raidas Ji Ki Parichai' written by Anantadas Vaishnav : 'Raidas Ji Ki Parichai' by Anantadas Vaishnav, the great grandson⁷⁹ of Sant Pipa Ji, is an ancient source of information about the life of Guru Ji. About the life of Anantadas, there is no information from any other source except the pamphlets (Parchai) he wrote about various Saints. According to the Verse recorded at the end of Sant Namdev's Parichai, the time of the tracts written by him can be considered as Sammat 1645 Bikrami.

"Savat Solah Sai Pantala, Bani Bole Vachan Rasala".

Antarjami Aagiya Keeni, Das Anant Katha Kari Linhi.

The foundation stone of Sant Shiromani Shri Guru Ravidas Temple, Rajghat (Banaras), was laid by the Honourable Babu Jagjiwan Ram, Deputy Prime Minister of the Republic of India, on Chetar Shukla 15, Sammat 2036, on April 12, 1979, on the banks of the holy Ganges. The time of 'Raidas Parichai' composed by Ananta Das is also dated 1645 Bikrami on the marble inscriptions here. The editor has also cited four sources as the basis for the pamphlet (Parchai).

1. India Office Library MSS Hindi A/12 Pukhrana
2. Bhandarkar Prachaya Shodh Mandal Pune Basta 536/1895-90
3. Jaipur City Palace Library Manuscript No. 1343 (Sammat 1722), 7642 (Sammat 1822), 12422 (Sammat 1831), 8633 (Sammat 18th century), 14741 (Sammat 18th century).
4. Sanskrit Mahavidyala, Jaipur Manuscript - In additional, it was compared with the manuscript of Nagri Parchai Sabha K Ram Charandas.

The text of Anantadasa's Prachai on the marble inscriptions set up on the walls of the temple; Dr. Jasbir Singh Sabar in his book 'Bhagat Ravidas : Sarot Pustak' version, 1997, the basis of which is slightly different from that of 'Rajasthan Prachaya Shodh Pratishthan, Jodhpur Manuscript No. 15756 whose manuscript date is 1707⁸⁰ Sambat.

The text of Ananta Das Vaishnav's 'Raidas Parichai' recorded by Dr. N. Sihun in his book 'Sant Shiromani Raidas : Bani Aur Vichar' is different from the above two. Like:-

1. Aur Ek Redas Chamara; Janu Narada Liyo Avatara.

Sood Kahun To Avai laja, Darshan Kaarn Kalpai Raja.

Inscription of Sant Shiromani Shri Guru Ravidas Temple

2. Aur Ek Redas Chamaru Mano Liyo Nardu Autaru

Shudar Kahun To avai Laja, Darshan Kaarn Kalpe Raja

Dr. Jasbir Singh Sabar, Bhagat Ravidas: Sarot Pustak, Page–244

3. Abru Yek Redas Chamara. Janu Narad Lino avatara.

Sudra Kaho To Avai Laja. Darsan Karni Talfa Raja.

Dr. N. Sihun, Sant Shiromani Redas: Bani Aur Vakhar, Page–219

Sant Shiromani Sri Guru Ravidas Temple, Marble Inscriptions of Rajghat (Banars), ‘Bhagat Ravidas: Sarot Pustak’ and ‘Sant Shiromani Ravidas: Bani Aur Vikhar’ text variations of scholarly writers, in accordance with their scholarship or that of early scribes, local dialects – can be the possible reason. In ‘Raidas Ji Ki Parchai’ written by Ananta Das, the name ‘Raidas’ is used for Guru Ji.

2. Sant Nabhdas Composed Bhagatmal: Creator of Bhagatmal “Nabhdas was born in Doom dynasty in Gwalior city in Sammat 1600. His real name is Narayan. This Vaishnava Sadhu Ji was a disciple of Agardas who composed the ‘Bhagatmal’ between 1642 and 1680 sammat of 108 verses (Chapaies) which contains life stories of famous Bhagats but from a historical point of view, this book has no value.”⁸¹ According to scholars like; Dr. Ram Kumar Verma, the creation period of this book was 1645,⁸² Dr. Jasbir Singh Sabar between Sammat 1687–90⁸³, Dr. Narendra Jha Sammat 1687–88⁸⁴, Dr Mata Prasad Gupta Sammat 1653⁸⁵, Pandit Harinarayan Parohit between Sammat 1640–90⁸⁶, Pandit Jyoti Prasad Nirmal and Pandit Deen Dayal Gupta Sammat 1680⁸⁷ accept the period of its creation. In the face of facts given by Dr. Jha in his research book it is more logical to consider the creation period of ‘Bhagatmal’ as 1687–88.

The events and stories recorded in Bhagatmal are almost identical to the events and stories recorded in ‘Raidas Ji Ki Parchai’ written by Ananta Das. It is clear from this that ‘Raidas Ji Ki Parchai’ composed by Anant Das was composed 42–43 years before Bhagatmal. It was propagated and disseminated among the common people through Satsangs in spiritual exchanges. Its influence on Nabhdas’s Bhagatmal is clearly visible. Thus the contemporaneity of Swami Nabhdas and Swami Ananta Das is also proved.

Swami Nabhdas has recorded the life stories of about 200 Saints of Sarguna and Nirguna Way of Life (Path) in Bhagatmal. According to Dr. Yogendra Singh, “Bhagatmalkar (Writer of Bhagatmal) has written very reverential lines on Saint Raidas.”⁸⁸

Sandeh Granth Khandan Nipun Bani Vimal Redas Ki.

Sadachar Surati Shastravachan Avirudh Ucharyo.

Neer Kheer Vivarn Param Hansni Ur Dharyo.

Bhagwat Kripa Prasad Param Gati Eh Tan Payee.

Raj Sihasan baith Giyat Partit Dikhayee.

Varnasaram Abhiman Tji, Padraj Bandhi Jasu Ki.

Sandeh Granth Khandan Nipun, Bani Vimal Redas Ki.

Bhagatmal Steak Page–470

In the above lines, the praise of Guru Ji in the Courts of the Kings and Maharajas and the praise of his divine verses has been made the subject of these assertions. Dr. Dharampal Singal⁸⁹ attributed these lines to Print No. 57 of Bhagatmal. But Dr. Jasbir Singh Sabar⁹⁰; handwritten number 31203, Rajasthan Oriental Vidya Shodh Pratishthan, Jodhpur and Dr. Harnek Singh Kler⁹¹; handwritten Granth No. 2274 Rajasthan Prachya Vidya Pratishthan, Jodhpur while referring to these have written it as Print No. 58. There is minor textual variation in the prints given by the four scholars but the idea is the same. In Bhagatmal, the name 'Raidas' has been used for Guru Ji.

3. Bhavish Purana: "Bhavish Purana is the 11th Purana out of the 18 Puranas⁹² written in the Sanskrit language of the Hindus. There are five Parva (Sections) and 14500 Shlokas (Couplets). Similar to other Puranas, it also describes the ancient kingdoms and Chandra Surya Vansha and extreme misery (Aghora Kalpa) which Brahma himself said that it would describe the future events. A special description of Suraj-Upasana (Sun worship) is found in this Purana.⁹³" It seems after reading of Sutra Granth that the scriptures that are available in the Vedic language, the subject matter of their description is Vaishnavism or Shaivism and discussion of Varnashram (Division on the bases of Varna/caste) Dharma, Sraddha (offerings to the dead), Fasting, etc. have been included in it. Along with the worldly descriptions, the stories of Gods and Kings and the customs of the time are recorded in the subjects of the Vishwa Puranas. The texts, stories and events of the Purana available under the same name are different. Bhavish Purana records events related to Hindu rule, Mughal rule and British rule. According to Hindu scholars, it is called 'Bhavish Purana' because it records future events.

There is no concrete evidence regarding the composition period of Bhavish Purana. Sri Ved Vyasa is believed to be the author of these Puranas. But there are differences of opinion among the scholars about the author of Bhavish Purana. Dr. Jasbir Singh Sabar, based on the book of Shri Khem Raj Behl, has written according to its internal testimonies, "This work cannot be earlier than the last decade of the 18th century. Sri Ved Vyas's are considered to be 28 and the place of Ved Vyas Ji who happened in this period is 26th. Therefore, its creator can be called the 26th Ved Vyasa."⁹⁴

The events recorded in the Bhavis Purana do not stand up to the strictness of the historical perspective. According to Dr. Padma Gurcharan Singh, "In Bhavish Puran, historical facts have been ignored altogether but more importance has been given to improbable and imaginary words. Calling Guru Nanak, who came after Swami Ramanand Ji, as Swami Ji's disciple has become a matter of laughing stock."⁹⁵ In this Purana, the name of Guru Ji's father is Mandas and while recording other events, the name 'Raidas' has been used for him.

Charamkara Grahe Jato Dhitiya Pingalapati:||

Mandasya Tanyo Redas Iti Visrat ||53||

Puri Kashi Masmagye Kabire Ramatattaparam.

Jitva Mat Vivaden Shankaracharya Magta: ||54||

Tiyo Vivado Samvad Ho Ratran Matantre.

Parajitasram Redaso Naitrava To dhijastamam.

Ramananda Mupagamyas Tasya Shikhyat Vasagat: ||55||

4. Raidas Ramayana: 'Raidas Ramayana' composed by Pandit Girjashankar Mishra Poonam, Bharathana (Etawah) is a melodious work for which the author has set in the tune of 'Radhe Shyam' using 'Doha' and 'Chhand' literary genres. Although the name of the book is 'Raidas Ramayana', the author has used the name 'Ravidas' in the entire work. All the details contained in it correspond to Sant Bakshidas's 'Sri Ravidas Jeevan Charitra' (Original Ravidas Ramayana). In the work under consideration, Guru Ji's father's name is 'Rau'⁹⁶ and Gotra 'Vikal'⁹⁷ while in 'Asli Ravidas Ramayana' father's name is 'Rahu'⁹⁸ and Gotra 'Piplug'⁹⁹. Due to this minor difference, it was not considered necessary to go into the details of this composition.

5. Shri Chanwar Puran: 'Shri Chanwar Puran' written by Basant Lal Chaturvedi, Mukhiya Balwacharya Sattar, Visram Ghat, Mathura corresponds to 'Chanwar Purana' published by Anglo Oriental Press, Lucknow under the supervision of K.C. Bannerji. It also mentions calling Guru Ravidas Ji 'Raidas' with love. Going forward, it is full of false and unbelievable stories of the Kings of the Chanvarvanshi dynasty who ruled for millions of years. It is a part of mischievous a tactic and dirty thinking to keep native people (Moolniwasi) as a part of Hindu religion. In addition to the base story of 'Chanwar Purana', there is a Cheta Chamar story in which he is described as a Janeudhari (Sacred thread wearing) Brahmin in his previous life.

The Sakhis related to the life of Guru Ravidas Ji are recorded under 'Sant Guru Ravidas Charitra Katha'. It shows his grandfather Harinanda, grandmother Chitrakaur, father Rahu and mother Karmabai. The story of Brahamchari (celibate) related to the birth of Guru Ji is associated with a character named 'Sukrat'. The story is almost the same. Rahu is said to have been born on Dhaulgiri Mountain with a boon given by a sage to Dada Harinanda and Guru Ji was born with a boon given by Khir Sagar to his father Rahu. The boy was also named 'Ravidas' by Kheer Sagar. After the birth of Guru Ji, the stories namely; drinking of mother's milk only on the request of Sant Ramanand, assuming him as Guru, floating stones in the Ganga, showing seven births, Baba Kabir Ji's visit from Multan, Mirabai's becoming of his disciple during her visit to Chittor Yatra, meeting Gorakh Nath, Bhagat Sadhana's complaint to Sikander Lodhi against Guru Ji, finding Queen Padmani of Chittor's lost bracelet, lifting of the curse of untouchability of a gathering of lakhs of people in Kashi and giving them a message of love and harmony, Lord Vishnu sending a plane from the sky after Ramananda's curse was over and Guru Ji's departure from the world (demise) are recorded in the Sakhis.

The said Ramanandi narrator has ignored the historical facts in the Sakhis narrated about Guru Ji. Sant Sadhana Ji was born in 1180¹⁰⁰ A.D. He has no connection whatsoever with Guru Ravidas Ji or Sikander Lodhi. Similarly, Alauddin Khilji attacked Chittor in 1303 A.D., convinced of the beauty of Rani Padmani. Rani Padmani's husband Raja Ratan Singh fought a bloody battle but was eventually was captured. Alauddin entered the fort in August 1303 A.D.¹⁰¹ but he did not face a bullet except the ashes of Queen Padmani, the queen of beauty. Therefore, the testimony of Guru Ji presenting the missing bangle to Rani Padmani does not match with historical facts.

6. Chanwar Purana: When was 'Chanwar Purana' composed and by which author; there is no clear testimony about this in this book. But the author has received from the family of late Teja Singh Sapra Sat Darbari of Ludhiana, second edition of a rare but deteriorated (not in good condition)

book published by Keshav Prasad. At the beginning of the book, from a request – ‘Nivedan’ written by Jangi Lal Chaurasia, the time of publication of the first and second editions of this Purana seems to be clear. According to him, “In the Year 1926 A.D.: in the Central Province, Mahar Bhai, a resident of Chhatisgarh province, started a movement to convert to Islam. After watching the current situation, I was much perturbed which I am unable to write. It has been published in the newspapers like “Vishav Mitra” that our brother Baba Ram Chandra Kisan (Farmer) Leader also helped us. Dau Ghanshyam Singh, Council Member of C.P. also helped. When this news spread throughout the province, people of the above mentioned caste met me and expressed their thoughts. I told them that the doors of 108 Maharishi Swami Dayananda Saraswati Ji Maharaj were open.” The first edition was published by Swami Dayananda Saraswati in 1875 A.D., after laying the foundation of Arya Samaj in 1875–1880 A.D. In order to curb the tendency of the untouchables to convert in the face of persecution of Brahmanism, to our understanding, some clever Arya Samaji, composed the Chanvar Purana in 1875–1880.

Many legends of Hindu mythology bear witness that whenever the chariot of Brahmanism gets stuck somewhere, the multi-talented Lord Narada, who is known to be an expert in creating mischief by back-biting to whom Brahma cursed him to keep moving here and there manifests himself or is made to appear. Lord Narada has also been made witness of ‘Chanwar Purana’. “According to its role in this connection, “The work of the Chanwar Purana, which was achieved through a lot of effort, was made by one Bridha (old) Mahatma who lived on the highest peak of Tibet. Its language was changed from the Dev Language (Godly language) and was published in Hindi language for the masses.” The Hindu brothers consider and treat Puranas with great love and affection which is admirable. We feel and expect that you will look at the Chamvar Purana with the same love and devotion. The proof is the same as of Garuda Purana. The witness of Chanwar Purana is Shri Narada himself just like Shri Garuda of the Garuda Purana.”¹⁰³

On the one hand, in the Chanwar Purana, under a deep mischievous trick, the Hindu people are excoriated for its respect so that the untouchables stick to Hinduism and on the other hand, there is a conspiratorial attempt to give sweet pills to the untouchables by giving them crores of years of Kingship. An attempt has been made to indoctrinate and mislead the untouchables by making Sri Narada Bhagwan the witness of its legend. The legend has it that Chamars are part of the Bahadur Chandravanshi community. This dynasty had ruled this earth for two crore fifty six Lakh and ninety seven thousand nine hundred and twenty five¹⁰⁴ years. Chamvarsen¹⁰⁵ was the first Chakravarti king of this dynasty who reigned for 436 years 9 months and 17 days. Chamundaray¹⁰⁶ was the last King of this dynasty who was the son of Suryasena¹⁰⁷ in the nine hundred and seventy-2nd¹⁰⁸ generation of the powerful and glorious King Bhadarsena. Bhadarsen’s sons Maysharasen and Shatralaya spread the Vedic civilization in their country. Therefore, it is a sin to call this lineage as Chamars.

Chamars are not really a problem for Hindus. The problem for them is the glory of Guru Ravidas Ji for which they are to fabricate various baseless stories. But Acharya Rajneesh says in his sermons, “These street rotten stories, these false stories have been floated only to falsify a small fact that he was a Chamar. How to accept and recognise a Chamar? But I tell you that these stories are lies. He was a Chamar and there is no sin in being a chamar.”¹⁰⁹

“Yes, in the Chanwar Purana, using both the names Raidas and Ravidas for the Guru, doubts have been negated about this. Shri Bhagat Ravidas Ji, whose name is famous and is called Bhagat Raidas with love and respect. It has become a great and accomplished Hari Bhagat. He was born in the famous Surya Kul Sambhuta Sri Chanvar dynasty. Today, people call this great dynasty by the name of Chamar; but it is Surya Kul of Chanwar vansh.”¹¹⁰ ‘Chanwar Purana’ has a total of 36 pages but the name of the creator is not recorded in it.

It is clear from the above detailed discussion that there is no mention of any name other than ‘Ravidas’ and ‘Raidas’ in Guru Ji’s Bani. His brothers, sakhikars, granthkaras etc. have remembered him in their works as Ravidas, Raidas, Rohidas, Ruidas, Ravdas, Ramdas, Rabidas, Ravidas, Raidas, Haridas, Raidas etc. Guru Ji’s distinguished disciple, Mirabai remembers him as Rohidas and Redas in her posts:-

1. **Jhanj Pakhawaj Venu, Bajawat jhalar nau jhankar.
Kashi Nagar Ka Chowk Meh Guru Mila Rohidas.**
2. **Redas Sant Mile Mohe Satgur Dinhi Surat Shahdani.
Mai Mili Jaye Parm Priya Aapne, Tab Meri Peer Bujhani.**
3. **Mero man lago hari syon ab na rahungi atki.
Guru Mila Redas ji dinhi gayan ki gutki.**
4. **Meera Satgur Dev Ki Karai Bandana Aas.
Jin Chetan Aatm Kahiya, Dhan Bhagwan Redas.**

G.W. Briggs has also considered Guru’s name as Raidas¹¹¹. Dr. B.P. Sharmas derives that the word ‘ray’ means fire; According to his opinion, “Because of the light like the Sun, this child was named Raidas-Ryadas, Radas or God’s Servant.”¹¹² The title of another book by Dr. B.P. Sharma is ‘Sant Guru Ravidas; But he has mostly used the name ‘Ravidas’ in it. Another biographer, Mr. Pakhar Singh’s book is ‘Manukhta da Chann Munara’: Guru Ravidas’ in which he has used the word ‘Ravidas’ for Guruji while addressing him. Dr. Harnek Singh Kler has commented on this book, “An author writing the biography of Guru Ravidas has written his name ‘Ravidas’ (रविदास) in his entire book which is a proof of the author’s basic level of knowledge about Guru Ravidas.”¹¹³ But Dr. Kler has made no such comment about Dr. B.P. Sharma who has used again and again the name ‘Ravidas’ (रविदास) in his book. May be Dr. Sharma Ji’s upper caste was an constraint for Dr. Kler.

Magan Das Ji Solanki’s book ‘Sant Shiromani Rohidas Ji Ka Jeevan Charitar’, which is in Gujarati language, mentions the name ‘Rohidas’ for Guru Ji. At Village Sirsai District Junagadh (Gujarat) there is an ancient Ashram of Guru Ji named ‘Sant Shiromani Rohidas Ashram’. In Gujarat, Guru Ji is popularly known as Sant Rohidas.

There is a book ‘Bhagat Ruidas’ by Shri Madhusudan Majumdar in Bangla language. The name of the temple of Guru Ji in Hyderabad at Gajularamaram Road, Chandragiri Nagar was seen by the writer during his visit on November 25, 201 where Guru Ji is known as ‘Rohitas’. But the name Ravidas is also popular. The writer has seen advertisements with the name ‘Ravidas’ in large letters here regarding the celebration of Guru Ji’s birthday.

Ruidas in Bengal, Raidas, Ramadas and Ravidas in Uttar Pradesh, Radas and Raidas in Rajasthan, Ravidas and Raidas in Haryana, Ravidas, Ramdas, Ramidas in Punjab, Mochi Ramdas in Odisha, and Ruhidas and Raidas in Maharashtra – such names are in currency.

Bhai Kanh Singh has written in agreement with Guru Ji's name 'Ravidas', "Chamar, a resident of Kashi, who was a disciple of Ramananda, attained the rank of Paramahansa by virtue of knowledge; Ravidas was a contemporary of Kabir, it is also written as Raidas in many books, Ravidas Bani is recorded in Sri Guru Granth Sahib.¹¹⁴

Dr. N. Sinhu said about the name 'Haridas' of Guru Ji, with reference to Sangam Lal Pandey and wrote, "People who consider Haridas as Ravidas according to Vyas's verses; Haridas and Ravidas are two names of the same person. But the name Haridas is a variant form of Ravidas, and not another name. Shri Viyogi Hari Ji in his 'Sant Sudhasagar' has given one of the stories (Sakhis) of Guru Ravidass as:-

Sab Sukh Pavain Jasu Tein, So Hariju Ko Das.

Kou Dukh Pavan Jasu Te, So Na Das Haridas.

This proves that Haridas is the name of Ravidas. "Though Ravidas was devoted to Hari yet his name was not Haridas. 'Uprayukat Sakhi Ka Vastut' – The subject matter of Appropriate Sakhi – This means that any person who suffers from man, he is not a Haridas. And here Haridas means devotee of Hari."¹¹⁵

Dr. N. Sinhu writes about Guru Ji's name while giving his decision, "The name is an adjective in itself which is a symbol of someone in particular. Then there is no question of his being pure or impure. This is the reason why till today no one has written 'Surya Das' by distorting 'Surdas' name. Name can be distorted because of the variation in pronunciation but the name cannot be changed. Another thing is that in that ancient period, there was no education among the followers of Raidas and his castes. Therefore, it is unimaginable to have a refined name like 'Ravidas.' Our humble view is that the name of our renowned poet was 'Raidas' which we have used in this book."¹¹⁶

We can't quite agree with Dr. N. Sihun's view. Shri Guru Nanak Dev Ji met Shri Guru Ravidas ji three times. Their third meeting at Banaras in 1509 A.D. was no ordinary meeting. During his stay in Banaras, he regularly met Guru Ravidas and Satguru Kabir for about 2–3 months. He participated in the Satsangs (congregations) organized by Guru Ji and delivered spiritual thoughts orally to spread the thought of 'the caste of man is one – Man as and God is one'. On his departure from Banaras, his companion Mardana Ji received five books of Bani from Guru Ravidas Ji which was embellished in 'Sri Guru Granth Sahib' as per the wishes of Guru Ji. After Guru Ji's contemporaries Satguru Kabir and Satguru Dhanna, Guru Ramdas Ji, Guru Arjan Dev Ji and Bhatt poets addressed him as 'Ravidas'. Bhai Gurdas Ji has also stamped this name. In this way, the name 'Ravidas' of Guru Ji preached and disseminated by Guru Nanak Dev Ji cannot be wrong and neither there can be any new form of the name as 'Raidas'. The name 'Raidas' has come into existence due to its simple pronunciation by common people. In view of the ideological connection between the Bani found under this name and the Bani found under the name Ravidas, we can say safely that both the names 'Ravidas' and 'Raidas' belong to the same great man.

Foot Note

1. Roop Singh, Dr. Gursharan Jeet Singh, Bhagat Ravidas Ji (Jeevan te Vichardhara), Edition–1998, page–6, 7
2. Guru Ravidas : Jeevni te bani di parmanikta, Bhasha Vibhag, Punjab, Edition 1995, page 77
3. Sant Raidas : Viyaktitav Evam Krititav, page–7
4. Parm paras : Guru Ravidas, Radha Swami Satsang, Bias, Seventh Edition–2005, page–29
5. Sant Nabha Das, Balvedear press, Elahabad, page–27
6. Sant Shiromani Ravidas, Edition–1983, page–27
7. Dr. Mahesh Prasad Ahirvaar (Sampadak) Shraman Parmpara or Guru Ravidas, page–119,
8. Dr. Lekh Raj Parvana, Shri Guru Ravidas (Jeevan ate kritan) Edition–1993, page–72
9. Principal Satibeer Singh, Sada Virsa, Edition–1997, page–90
10. Dr. Harjinder Singh Dilgeer, Sikh tawareek–Pehla hissa, Edition–page–133.
11. –Same–page–134
12. Gurmukhi de 35 akhar, Shri Gurmat press, Amritsar, Edition–1933, page–16
13. All India Adi-Dharam mishan (Ragd.), Shri Guru Ravidas ji page–41.
14. Shri 108 Swami Harinaam das ji Udaseen Vaid, Puratan beedan te vichar, Edition–1969, Page–65
15. Bhai Sant Ram te haria sukha mansa ram
Likhde jaan so chare likhari jo sahib karn bakhanu
Tisi saman sahib dharmchand ji kar gaye swara.
Sammatu solan sau chitali haad din baki chara||3||
Guru arjan ji tahan chale gaye mukaani
Chare Likhhar likhde naal likhe jaan jo sahib uchaare bani
De ardas bheta uthon uth aayee, Ramdaspur aaye dera paye||32|| Bansawalinama dasan patshahian ka
Kesar singh Chibar krit samapandan–Dr. Raijasvir Singh (Edition 2001, page 37)
16. Dr. Jagjit Singh (Sodhak), Gurmati sahit vivechan, Bhasha Vibhag, Punjab, Edition 1993, page–349
17. Satguru Ravidas Ji : Jeevan ate Udes, Edition–2004, page–91
18. Pandit Narain Singh ji Giani Mujhanga Wale lahore, Varan Bhai Gurdas (Sateek), Edition–1988, page–769
19. Dr. harnek singh kaler, Guru Ravidas : Jeeven te bani di parmanikta, edition–1995, page–79
20. Jan Ravidas chamar hoe chahun varna vich kari vadiayee.
Pandit Narain Singh Ji Giani Mujhanga Wale Lahore, Varan Bhai Gurdas (Sateek), Edition–1988, baharvin vaar, pandarvi paudi, page–264.
21. Bhagtu Ravidas Vakahaniea Jan Ravidas Bidar Guru Bhayee.–same, twenty third vaar fiftin paudi, page–458
22. Kul Ravidas chamau hai Sain sanati andar naaye.Sama Twenty fifth war, Fifth paudi, page–490
23. Bhai Kahn Singh, Mahan kos, Edition–1981, page–469.
24. Jan Sahit, February–march–april 2007, Bhasha vibhag, Punjab, Page–76
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Glory to Guru Ravidass

Among the prominent leaders of the medieval devotional movement—Bhakti Movement, the name of Guru Ravidas Ji shines brightly. In view his life span from the second decade of the fifteenth century to the fourth decade of the sixteenth century, his contemporaneity with Guru Nanak, Satguru Kabir, Satguru Sain, Satguru Dhanna, Satguru Pipa, Satgur Surdas, Baba Saindas, Sant Mirabai etc. is established. He is the only leader in the vast spiritual universe of India whose hymns of incomparable love and devotion have been sung for centuries not only by his contemporaries but also by his predecessors. From his verses, glimpses of the various aspects of the Guru's divine light can be felt. This view is very important to know, understand and explain his philosophy of life. Therefore, first we will discuss the verses of the Bani of Guru Granth Sahib and also his external Verses.

1. **Satguru Sain Ji** (1390–1440 A.D.) was the Court Barber of Naresh Rajaram of Bandhavgarh, now called Rewa. He is believed to have been born at the village of Sohal (Taran Taran) where the Gurudwara Shri Naiyana built by his son Nai (Barber) is enshrined. There assembles large crowds every month. At village Pratappura⁺, tehsil Phillaur, district Jalandhar (Punjab), there is also a shrine (Dera) where 'Sri Sain Sagur Granth' (page 672) is preserved. This typed manuscript in one volume has been seen and read by the author on 15.08.2021. There is rejoicing here on the day of Purnima (Full moon day). Gurudwaras have also been built in his memory at places like Lahore, Bartha (Una), Bhawani, Rewa etc. His lifespan is considered to be 50 years. Prof. Ranade's has admitted his demise in 1448 A.D. He appreciated Guru Ravidas ji in his poetry.

Ravidas Bhagat Ne Aisi Kini. Thakur Paya Pakar Adhini||

Doobat Thakur Jal Meh Aaya. Tulsi Dal Aur Tilak Charhaya||

Bhog Lagaya Har Dhoop Dewaya||

Sain Dass Har Sewa Kiti. Ram Naam Gur Gaya||

2. **Satguru Kabir Ji** (1398-1518 A.D.) and Guru Ravidas Ji were not only fellow citizens of Kashi, the capital of Hindus, but also close friends of neighbouring village. Kabir Ji is glorified in Guru Granth Sahib and Bahri Bani (External Bani) as a great Saint along with his ideology and thought.

Hari So Hira Chhad Kai Karhi Aan Ki Aas||

Te Nar Dojak Jahage Sat Bhakhai Ravidas||

Shri Guru Granth Sahib, page-1377

Footnote-Dr. Jasbir Singh Saber has recorded in his book 'Bhagat Ravidas Shrot Pustak' edition 1997 AD, page-450, "Sant Sain Ji is very well known in Punjab and a very famous dehra has been built in his name in Johlan, a place near Jalandhar district. In this dera, the "Shri Sain-Jeevan Rachnavali" Granth is also seen, in which Guru Ravidas-Upma is also mentioned." The author has visited the village of Johlan, located on the Jalandhar-Hoshiarpur road, about four km from Jalandhar Cantt. On 01.10.2020, there are five Gurdwaras/Deras in the village. But none of these is a dera related to Satguru Sain Ji, nor is there a Granth related to Satguru Sain Ji in any dera here. Another 'Jauhalan' village in Jalandhar district is about 7 km from Gauraa. A distant village is also located nearby. Even during the journey from here, no hint of the information given by Dr. Saber was found in the village.

- Sadhan Mein Ravidas Sant Hai. Supach Rishi So Maniya||**
Hindu Turak Duy Deen Bane Hai, Kachhu Nahi Pahchaniya||
3. **Satguru Dhanna Ji** (1415–1475 AD) was a great Saint with naivety (simplicity) in and out of his persona. He accepted Guru Ravidas Ji's influence of Dhor Dhowan (manual labour) and renunciation of Maya as dictated by his inner self.
Ravidas Dhuvanta Dhor Neeti Tinhi Tyagi Maya¹||1||
Pargatu Hoya Sadh Sang Hari Darshan Paya|| Shri Guru Granth Sahib, page–487
4. **Satguru Pipa Ji** (1425-1538 A.D.) was the contemporary of Rana Kumbha and was the King of Gagarongarh. Abandoning the attachment of Rajbhag (Reign), he took shelter (became disciple) of Guru Ravidas Ji and also joined his travels. Some scholars consider his age to be 136 years. Guru's praise is found in his works.
Ja Ki Jaat Ke Dhedh Dhor Dhowat Phire Ajhun Banarsi Aas Passa||
Khat Karm Sahit Bipar Dandwat kare Pargat Nisan Raidas Dasa||3||
Japat Je Nara Charan Kavalaspati Tas Samtuli Nahi aan Koyee||
Aap Hai Ek Anek Hwai Bistrayau Antt Hi Yek Hwai Rahyo Soyee||4||
Daso Dass Thai Jass Rahio Bharpuriya Kar Kaun Marg Ye Khoj Pau||
Daas Pipa Kahe Kathin Kal Kaal Mein Bhagat Bhagwant Bhaj Par pau||5||
Je Kal Raidas Kabir Na Hote|
Te Lok Ved Aur Kalyug Mil kar Bhagat Rasatal Dete||
5. **Satgur Surdas Ji** (1483–1565 A.D.) was a contemporary of Emperor Akbar. He attained a high position in the spiritual circle and spent his last days in Kashi. His Samadhi (grave) exists there. He has sung the glory of Guru Ravidas in his book 'Sur Sagar'.
Eh Baat Saban Sun Payee, Raidas Eh Sab Jag Puje Aaye|
Sadhna Redas Mirabai, Kripa Kari Brajraj||
6. **Guru Ramdas Ji** (1534–1581 A.D.) praised Guru Ravidas Ji in his Shabads (Bani) and said that though he was from a low caste yet attained the highest status with his unparalleled devotion to the Lord (Prabhu) and people of all four castes fell at his feet.
Ravidas Chamar Ustat kare Har Kirat Nimakh Ik Gayi|
Patit jaat Uttam Bhaya, Chaar Varan paye Pag Aaye|| (Aaye)
Shri Guru Granth Sahib Ji, Page–733
7. **Guru Arjan Dev ji** (1563-1606 A.D.) has bestowed great praise on Guru Ravidas Ji in his Bani due to his love and devotion and for becoming 'Govind Rup' – Image of God himself,
Kabir Dhiayo Aik Rang. Namdev Har Jio Basay Sang|
Ravidas Dhayaye Prabhu Anup. Gur Nanak Dev Govind Rup|
Shri Guru Granth Sahib Ji, page–1192

Bhalo Kabir Das Dasan Ko Utmu Sen Jan Nai|

Ooch Te Ooch Namdeyo Samdarshi Ravidas Thakur Ban Aayee||

Shri Guru Granth Sahib Ji, page–1207

8. **Bhatt Kala Sagar Ji** (sixteenth century) was the son of Bhatt Chokha and the younger brother of Bhatt Bhikha Ji. His 54 verses are found which he uttered about the first five Sikh Gurus. He has also used his nickname ‘Kal’ as well as ‘Tal’ at many places. He also sang the praises of Guru Ravidas Ji.

Gun Gawai Ravidas Bhaktu Jayadev Trilochan|

Nama Bhakt Kabir Sada Gavahi Sam Lochan||

Shri Guru Granth Sahib Ji, page–1390

9. **Bhai Gurdas Ji** (1559–1639 A.D.) has the honour of being the writer of ‘Adi–Granth’. The leading Saints of the Bhakti Movement are praised by him in his 10th Vaar (Composition). The glory of Guru Ravidas Ji has also been sung in the 17th Step of this Vaar.

Bhagat Bhagat Jag Vajia Chahun Chachkan Vich Chamreta|

Pana Gande Rah Vich Kula Dharm Dhoye Dhor Sameta|

Jion Kar Maile Chithare Heera Lal Amol Paleta|

Chahun Varna Updesh Da Gyan Dhian Kar Bhagat Saheta|

Navan Aaya Sang Mil Banaras Kar Ganga Theta|

Kad Kasira Saupya Ravidase Ganga Ka Bheta|

Laga Purb Abhich Da Ditha Chalt Acharaj Ameta|

Laya Kasira Hath Kad Soot Ik Jion Tana Peta|

Bhagat Jana Hari Ma Pio Beta ||17||

Apart from the writers/creators (Banikars) of Guru Granth Sahib, the details of the great men who sung the glory of Guru Ravidas are as follows.

1. **Baba Saindass ji (Born 1468)**–There is no specific information available about the life-time of Baba Saindas Ji (born in 1468 A.D.). He glorified Guru Ravidas Ji for the supreme position he obtained by carrying the dhor (dead animals) and mending shoes.

Dhor Bharit Durgandh Uthit Hai Mukh Dapit Let Sawasa|

Tahi Tucha Le Paniha Ganthe, Bhagit Bhayo Ravidasa||

Quoted from: Gusain Gurbani, page–676

2. **Sant Kamal Ji (Fifteenth century)**–The reason for the lack of concrete facts about the life period of Sant Kamal Ji (fifteenth century) is the diversity of stories about the life period of Satguru Kabir Ji. Kabir was born in 1398–1518 A.D. but some believe - 1440-1548 A.D. In any case, the life-time of Sant Kamal Ji can be recognized in the fifteenth century. He was a contemporary of Guru Ravidas Ji. About him, Sant Kamal Ji’s verses is also found.

Aap Baney Banjara, Sang Redas Kamal Re|

Hey Hari Hey Har Hoti Aayee, Gun Chhayie Aru Paal Re||

3. **Sant Mirabai (1498–1573 AD)**—At the occasion of Sant Mirabai Ji marriage in 1516 A.D. with Kunwar Bhojraj, there are strong evidences of Guru Ravidas Ji coming in contact with them at Chittor and are available in the ancient scriptures. Before marriage she was a worshiper of Lord Krishna. But after coming under the shelter of Guru Ravidas Ji, she chose the path of Nirguna-Bhakti. The proof of this is present in his posts (Short poems).

1. **Kohjat Phiron Bhed Va Ghar Ko, Koyee Na Kart Bakhani|**

Satguru Sant Milai Redasa, Dinhi Surat Sahadani|

2. **Guru Miliya Redas Ji Manhe, Dini Gyan Ki Gutki|**

Chot Lagi Nij Naam Hari Ki, Maharo Hivre Khatki||

3. **Nahi Meh Pehar Saas Re, Nahi Piya Ji Re Saath|**

Meera Ko Govind Miliya Ji, Guru Miliya Redas||

4. **Maat Pita Sab Kutumb Kabila, Sab Matlab Ke Garji|**

5. **Meera Ke Prabh Tum Hi Swami, Sri Raidas Satgur Ji||**

4. **Saint Haridas Vyasji (born 1510 AD)**—He was one of the prominent Saints of the ‘Niranjani Sect’. His Bani is found in two scriptures—‘Shri Harijas Ji Ki Bani’ and ‘Hari Purush Ki Bani’. He has depicted Guru Ravidas ji’s birth in a low caste and attaining a high position in his poems (Bani).

1. **Jan Ravidas Neech Kul Uncha, Ta Ku Teen Lok Sab Jaane Re|**

Jan Ravidas Vai Nirbhey Dekhiya, Tan Te Ulti Tane Re||

2. **Itne Hai Sab Kutumb Hamaro|**

Sen, Dhanna Aur Naama, Pipa Aur Kabir, Raidas Chamaro||

5. **Sant Eknath Ji (1533–1599 A.D.)**—He was a famous Marathi Saint. He was born in Paithan in the clan of Sant Bhandas. His father was Surya Das and mother Rukmini Ji. He praised Guru Ravidas Ji under the popular name ‘Rohidas’ in Maharashtra.

Rohidas Chamar Sab Kujh Jana Kathore Gang Dekh|

6. **Sant Dhruv Das (1538–1623 A.D.)**—The poetic work of Sant Dhruv Das is found in the book ‘Bhagat Namavali’. He has given a special place to the devotion of Guru Ravidas Ji along with many Saints of the medieval Bhakti Movement.

Jagat Wich Pipa Dhanna, Aur Raidas Kabir|

Mahadhir Darid Ek Ras Bhare Bhakti Gambhir||

7. **Sant Dadu Dayal Ji (1544–1603 A.D.)**—Pandit Sudhrak Davedi believed that he was born in Jaunpur. But some other scholars have considered it at Ahmedabad. As his Work place

(Karambhumi) is Rajasthan, in our opinion he was born in Ahmedabad. The main Dera (seat) of the Dadu Sect is at Naraina near Ajmer Sharif. 400 handwritten scriptures related to Saint Literature are preserved here. He gave great respect to Guru Ravidas Ji in his Bani. He belonged to the Pinjara (cotton spinner) caste.

1. **Amrit Ram Rasayan Piya. Tathai Amar Kabira Kiya.**
Ram Ram Keh Ram Samana. Jan Redas milaye Bhagwana.
2. **Namdev Kabir Julaho. Jan Redas Tarai**
Dadu Beg Nahin Laagai, Har Sion Sabai Sarre
8. **Baba Wajid Ji (1556–1660 A.D.)**– He was a Sufi Faqir of high standing. According to Dr. Mohan Singh Diwana, “Baba Wajid was born in Jalandhar. But Shri Maula Bakhsh Kushta and some other scholars consider that he was born in Kabul.”² The Choupais, Adils, Dohas, Chants, Horoscopes (names of literary writings) composed by him are oriented with the language of Doabi and Pathani. In our opinion, his birth place must have been Jalandhar and his work place (Karam-bhoomi) was Kabul (Afghanistan). He has sung the praises of Guru Ravidas Ji in his compositions.
Ravidas Chamar Dhiyadya Kewal Krishna Har|
Vaki Damri Layee Ganga Bhuja Pasaar Kar||
Ik Bhagati Karde Marey Na Hoya Dars Har|
Vajida Kaun Aakhe Sayin Nu Eon Nahi Enj Kar||³
9. **Sant Ananta Das Ji’s (1550-1652 A.D.)**–His work ‘Raidas Ki Parichai’ is the first work looking at the life of Guru Ravidas Ji. It has 251 Stanzas (Padas). It can be considered as a reliable document except for a few stories written with Hindu rituals in focus. In it, the praises of Guru Ravidas Ji have been sung.
Sari Sonj Jab Dekhi Rani Ta Pichhe Mann Meh Prachhtani|
Chalo Jahan Raidas Chamaru Vaho Ka Dekhi Bioharu||
Pahunche Tahan na Lage Vara. Dekhe Ooche Dhaul Pagara|
Dekhi Diwala Bhayo Ananda. Jahan Sada Baithe Govinda||
10. **Sant Rajab ji (1567–1689 A.D.)**–He is the second eminent poet (Banikar) after Sant Dadu Dayal in Dadu Panth. Chandas, Ramdas, Khemdas, Kalyan Das, Mohan Das etc. are counted among his prominent disciples. His famous book is ‘Rajjab Bani’, which contains 5352 Sakhis in Dohra, Sortha, Chaupai and Chhand of poetry genres. Apart from this, 117 Verses (Swaay), 206 Verses (Padas) and about 204 Verses (Chand) composed by him are also found. While singing the glory of many Saints, he has also praised Guru Ravidas Ji.
1. **Ranka Nama Kabir Sen Sadhana Kul Heenai|**
Param Paras Redas Dhanna Kumbhar Napa Su Kamine||

2. **Aad Jaidev Ant Raidasa. Bhaav Bhagat Kaate Karn Paasa|
Jan Rajab Karna Meh Keso. Prem Nem Bhaj Bhan Andeso||**
11. **Sant Garib Das Ji (1576–1636 AD)**—He was the second Gadidar (Heir) of Dadu Panth. Seeing his devotion, dedication and loyalty, Sant Dadu Dayal ji had appointed him as his successor before leaving the Chola (passing away). He was an eminent scholar. He sung the glory of Guru Ravidas Ji with deep passion.
 1. **Alakh Niranjan Kalpa Na Jayee. Taha Kabir Ji Rahiya Samayee|
Prem Sanehi Pran Niwas. Sanmukh Thade Jan Raidas||**
 2. **Jhilmil Jhilmil Noor Parkasa, Taha Gun Gawe Dedu Dadasa|
Aparampar paar Nahi Aawe. Dass Garib Aarti Gawe||**
 3. **Ravidas Rangila Rang Hai, Diya Janeyu Torh|
Jagye Jayonar Chole Dhare Ik Raidas Ik Gorh||**
 4. **Namdev Redas Aru Dadu. Kare Bandagi Sabhi Sadhu|
Pipa Sojha Bhawanu Hardasa Sanmukh Thade Jagpati Bayasa||**
12. **Sodhi Manohardas Meharban ji (1581–1640 A.D.)**—He was the son of Prithi Chand, eldest son of Guru Ramdas Ji, Sodhi Meharban is the author of ‘Meharbaan Wali Janmasakhi’. It was edited and published by Khalsa College, Amritsar under the name of ‘Janam Sakhi Shri Guru Nanak Dev Ji’ in 1962 A.D. It contains references to Guru Ravidas Ji along with other Saints of medieval period.
Mardana dumu klalan ka talwandi rai bhoe ki rahda, rabab Vajayeda, Nama, Kambir, Tilochan, Ravidas, Dhane, Beni ke pade gavata. Guru Baba Nanak Aage Pade Gavata.
13. **Sant Chhote Sundar Das Ji (1596–1691 A.D.)**—He is counted among the beloved disciples of Sant Dadu Dayal Ji. Seeing his beautiful form in his childhood, they also named him ‘Sunder’ – Beautiful. Another disciple of his was also named Sundar. Hence he became popular as ‘Chote Sunder Das’. He was familiar with Hindi, Urdu, Persian, Sanskrit, Brijbhasha, mixed Punjabi, Gujarati etc. There are 42 original scriptures of him. Among them ‘Gyan Samudra’, ‘Sukh Samadhi’, ‘Swapan Prabodh’, ‘Veda Viksha’, ‘Sundar Vilas’, Panch Prabhav etc. are popular. He has beautifully portrayed the struggle of Guru Ravidas Ji against Brahmanism.
Jan Ravidas Sadhi Sura Tan, Bipran Mar Machayee Re||
14. **Sant Tuka Ram Ji (1598–1650 A.D.)**—He was born in Pinde Dehu (Pune) Maharashtra. His works are recorded in the book ‘Abhang Gatha’. He has given special honour to Guru Ravidas Ji, praising the great Saints of the Bhakti Movement.
**Gora Kumbhar, Ravidas Chamar, Kabir Musliman, Sena Nai|
Kanhopat, Vaisya, Chokha Mela, Chhoot Janabai||**

15. **Sant Jan Gopal Ji (Sixteenth Century)**—He was a contemporary of Sant Dadu Dayal, the founder of the Dadu Panth. At the time of Sant Dadu Ji's meeting with Emperor Akbar at Fatehpur Sikri, Sant Jan Gopal became his disciple. His works 'Dadu Janam-leela Parichai', 'Bharat Charitra', 'Moh Vivek Leela', 'Kaya Samvad', 'Jakhri Prana', 'Barah Masiya' etc. are the testimony of his erudition. He has composed the Verses under the influence of Guru Ravidas Ji's Prema-Bhakti – Devotion and Love.

1. **Jan Redas Bipra Tas Ganga Tei Kadhai**

Bhaktu Vaslata Janai Phir Parvah Baade||

2. **Naam Kabir Karai Redas. Pipa Jan Dadu Hari Pass**

Aarti Agam Anant Aparajit Jan Gopal Na Lahe Vichara||

16. **Sant Jagga (1600–1650 A.D.)**—About Sant Jagga, there is a Sakhi in the Dadu Panth that he was asking for (begging) cotton for Sant Dadu Dayal's camp in Amir Nagar by shouting 'Deh Mai Soot, Leh Mai Poot' – Give cotton and get son. A virgin girl came to Baba Ji and said 'Lo Baba Soot', Jagga Ji said 'Lo Mai Poot'. On returning to the camp, Antargami (Enlightened eternally) Dadu Ji said that he had made a wrong promise. She was not destined to have a son. Now you have to live in her womb. Consequently, after the marriage of the girl, Jagga Ji was born from that woman's womb and became a disciple of Dadu Dayal Ji as 'Chote Sunder Das'. Sant Jagga Ji has also glorified Guru Ravidas Ji along with other Saints.

Ramanand Sukha Sri Ganga, Nanak, Kahiyo Raho Har Sanga

Pipa Sadhana Dhanna Raidasa Ram Naam Ki Bandhai Asa||

17. **Sant Bakhna ji (1610–1680 A.D.)**—He was one of the famous Saints of Dadu Panth. In the context of the Thakurs (floating in the Ganges) – Guru Ravidas's victory over Pandits, he specially mentioned in his posts (Padas).

Pandit Kop Sawai Kharh Aeye, Thakur Liyo Raidas Ka

Uppar Karke God Padhare, Pandit Giyo Niras Ka||

18. **Sant Nabhdas Ji (Sixteenth Century)**—Scholars are not of one opinion about the life-time of Sant Nabhdas. Dr. Jasbir Singh Sabar believes that he was born between 1620–1630⁴ Sammat and died around 1710 Sammat. His famous book 'Bhagatmal' contains information about 200 medieval period Saints of the Bhagat Movement. In it, Guru Ravidas Ji's lofty and upright personality is appreciated.

Sandeh Granth Khandan Nipun Vani Vimal Radas Ki

Sadachar Surati Sastra Vachan Avirudh Ucharyo||

Neer Kheer Bibaran Param Hansni Ur Dharyo

Bhagwat Kirpa Prasad param gat Ehi Tan Pai||

- Raj Sihansan Baith Giyat Parteet Dikhayee|**
Varnasaram Abhiman Tji Padraj Bandih Jas Ki|
Sandeh Granth Khandan Nipun Vani Vimal Redas Ki||58||
19. **Sant Chain Das Ji (1683–1788 A.D.)**– He wrote about the incident of Guru Ravidas Ji reversing the flow of the Ganga.
Jan Redas Sursuri Mori Pipe Chandvai Bujhayo|
Bhagat Bhajan Ki Paij Niwari Dar Su Saar Dhikayo||
20. **Sant Charan Das Ji (1703–1782 AD)** -His birthplace is Dehura District Alwar (Rajasthan). His father was Muralidhar and his mother was Kunji Devi. At the age of five, he started the Lord's devotion. In his book 'Bhakti Sagar', praising Guru Ravidas, he wrote that God himself came and protected him in every calamity.
Vipad Dekh Rohidas Vahan Prabhu Aape Aaye|
Bhakat Vasal Bhagwan Paras Diye Dikhave||
21. **Sant Paltu Sahib Ji (1710–1780 A.D.)**–He was a Kandu Bania by caste but was strongly opposed to caste division and ritual system of Hinduism. His Samadhi (grave) is five km from Ayodhya at Ramkota. His brother Hulasdas has written the birth date of the Saint as 1826 in his book. His Guru's name was Govindas. Guru Ravidas Ji is praised in his writings.
Hare Hum Kulin Sub Koti Koti Kai Upai|
Kaise Tum Thakur Hum Sapne Humun Na Pai Hain||
Paltu Das, Dekho Yeh Reejh Mere Sahib Ki|
Gaye Hain Vahan Jab Radas Ne Bulayee hai||
22. **Sant Panap Das Ji (1718–1774 A.D.)**–He was born in village Tijaura (Rajasthan). It is said that he did not die but he took Samadhi (eloped) while alive at Dhampur. He has given Guru Ravidas Ji the same status as Guru in his Bani.
Nanak Redas Aur Kabira Panap Das Unhi Ka Chera||
23. **Sant Raviram Saheb Ji (1736–1803 A.D.)**–He was a resident of Tanchha (Gujarat). He is counted among the prominent disciples of Sant Bhan Das Ji. He has given respect to Guru Ravidas Ji as 'Rohidas' in his posts.
Namdev Kabir Ji Pipa Aru Rohidas||
24. **Sant Balak Ram Ji (Eighteenth Century)**–No information is available about the life of Sant Balak Ram Ji but he was much convinced of the love and devotion of Guru Ravidas. He gave a special place to Guru Ji along with many Saints.
Ravidas Bhavan Dadu Param Nanak Kanha Brahm Rat|
Jai Dev Tilochan Saban Ko Su Balak Ram Vandan Karat||

25. **Sant Charan Brahm Das Ji (Eighteenth Century)**—His Verses reveal the various aspects of Guru Ravidas Ji. There is a Post about the finding of Mohars (golden coins) by Guru Ji while worshipping.
Kitne ee Pargatu Kiye Parche Te Piyar De Moharan, Raidas Kun Ton Sankat Tare|
26. **Bhai Darbari Dasji (Eighteenth Century)**—His book of Panna 1838 - ‘Pothi Harijas’ made him relevant. The original manuscript of this scripture is preserved at ‘Gurudwara Bhai Darbari Das Ji’ village Vairoke District Moga (Punjab). In this book, the glorification of Guru Ravidas Ji is recorded in 379 stanzas from 668 to 692 at Number 22.
Iv Hi Chtwat Audh Vihani| Eo Suni Raidas Kahani|| (Page 668.2)
27. **Sant Chatrabhuj Sahib Ji (Joti-Jot 1875 A.D.)**—The valuable work of Sant Chatrabhuj Sahib is ‘Nirgun Sagar Granth’. It contains the glory of Guru Ravidas Ji.
Chatrabhuj Mere Des Ke Naam Kabira Doy|
Ki Dadu-Raidas Hai En Sam Aur Na Koy||
28. **Kushal Das Ji (1806-1873 A.D.)**—Praise of Guru Ravidas Ji by Kushal Das Ji is recorded in Pothi Sahib, Manuscript No. 598, preserved in Guru Nanak Dev University Library, Amritsar.
Bhagat bado Ravidasu Hai Kiya Mahima Gaye|
Singh Roop Hari Dhariya Dhij Sagal Draye ?
Thakur Hoye Godhi Pye Ravidas Bulaye|
Liyo Kamira Hira Maat Tab Kuja Kadhaye|
Badshah Gang Pithi Jab Chaap Uthaye|
Ravidasai Charni Lago Badshah Suyaye||
29. **Bhai Kirat Singh Ji (Nineteenth Century)**—He has translated ‘Bhagatmal’, composed by Sant Nabha Das Ji, like that of Sant Priyadas. But he has also made some additions to it in the process. In Guru Ravidas Parchi, published in 1898 A.D. from Wazir Hind Press, Amritsar and commentary (Tika) of Bhagatmal, published in 2006, he has used Totak Chhand, Padhri Chand, Tribhangi Chhand, Bhujang Prayat Chhand, Chhapai, Kundaliya etc. (modes of poetry). He has sung the glory of Ravidas to his heart’s content.
Jab Thakur Nahi Trai Jal Mai. Apmaan Kare Nirpahun Pal Meh|
Par Basey Chale Dij Teer Nadi. Ravidas Ridai Su Anand Sadi||
30. **Sadhu Bidhi Das Udasi (Nineteenth Century)**—He composed ‘Bhagati Sudhasar’ Manuscript No. 4211 preserved in Sikh Reference Library, Amritsar. He was a resident of Nankana Sahib, District Sheikhpur (Pakistan). The life of Guru Ravidas Ji is recorded from 131 to 137 of the book ‘Bhagati Sudhasar’.⁵
Haridwar Kau Hum The Chale. Ravidas Ko Hum Tab Mile|
Aik Shidam Tabo Mohe Dino. Karo Ganga Ki Bhet Parbino||

31. **Sant Hira Das Ji (Jyoti Jot 1935 A.D.)**—He composed ‘Ravidas Deep’ Granth published 1912 A.D. He was born in Bharsinghpur, Tehsil Phillaur, District Jalandhar (Punjab). He established the Dera Shri Guru Ravidas Mandir at Sachkhand, Chak Hakim (Phagwara) where ‘Ravidas Deep’ Granth has been kept (installed). Sant Hira Das Ji’s own Verses and Guru Ji’s Words are also recorded in this book. He has given great honour to Guru Sahib in his Bani.

Haar Sat Sukh Tin jana Jin Gur Bhagat Parit|

Gur Ravidas Pad Kamal Tar Hira Das Man Cheet||

32. **Swami Ishardas Ji (1900–1963 A.D.)**—He was born at Sohalpur Sodhian, District Jalandhar (Punjab). He was a scholar of eminence. He composed the book ‘Sri Adi Prakash Ratnakar’, in which great glory of Guru Ravidas Ji is recorded. This book (Granth) was published for the first time in 1985 A.D. and now it is seated at the ‘Ad-Dawara’ at his Karma-Bhoomi (work site) at Anandgarh District Hoshiarpur (Punjab). This book (Granth) has 1248 pages and in it Swami Ji has also recorded his verse in the name of Guru Ji.

Prem Sudama Dekhiya Kache Chaval Charhayel

Ravidas Prem Bidr Ka Aluna Saag Khail|

It is clear that Guru Ravidas Ji was such a priceless jewel of the Indian spiritual world, whose glory was sung by the contemporary Saints during his lifetime. He is one such exalted entity whose hymns have been sung by the most Saints. Apart from the above three dozen great men, Sant Gurdev Das Lugah, Swami Maskin Das, Bhagat Sevak Ram, Bhagat Bhavan Das, Bhagat Gual, Das Gobind, Bhagat Rasaka, Sant Nityananda, Sant Nagri Das, Sant Molikh Das, Sant Raghav Das, Sant Seva Das, Sant Darshan Das, Sant Dayabai, Sant Kalyan Das, Swami Agardev, Bhagat Rup Das, Bhagat Vijaya, Sant Dasganu Maharaj etc. Many other Saints can also be included in this series. The Verses written by these Saints in praise of Guru Ravidas Ji are available but due to the facts that their life details are not in our hands, it has refrained us from including them in the book.

Foot Note :

1. ‘Ravidas Dhuvanta Dhor Neeti tini tyagi maya’ Shabad in Guru Granth Sahib mahalla-5.
2. Prof. Jasbir Singh Sabar, Bhagat Ravidas : Sarot pustak, Edition–1997 A.D., page–451.
3. Udril : Padam, Pyara singh (Prof.), Baba Vajeet (Editor), page–25.
4. Bhagat Ravidas : Sarot pustak edition–1997 A.D., page–265
5. Dr. Jasbir Singh Sabar, Bhagat Ravidas, Sarot pustak, Edition–1997 A.D., page–165

Authenticity of Guru Ravidas Bani

The 40 Shabads of Guru Ravidas Bani are recorded in the Sikh religious book ‘Sri Guru Granth Sahib’. One Shabads ‘Sukhu Sagar Surat Chintamani Kamadhenu basi ja ke’ Raag Sorthi p. 658, with a few words changed again appears under Raag Maru on page–1106. Some scholars consider the number of his Shabads to be 39. But in the total 5894¹ Shabads of Sri Guru Granth Sahib Ji, only 40 of his Shabads have been accepted as correct. These Shabads have the honour of passing through the divine vision of Shri Guru Arjan Dev Ji and the seal of their authenticity has been affixed by the Gurus.

The 40 Shabads of Guru Ravidas recorded in Shri Guru Granth Sahib are also available in the book ‘Sat Amritbani’⁺ which is said to have been written by him in 1527 B.C. But its antiquity and authenticity are yet to be proved. Mahant Param Paras Sat Darbari to get this book moved the Court under ‘Suit no. 875 of 1932 in the Court (Adalat²). Sheikh Abdul Majeed Sahib B.A. L.L.B. Judge Bahadur Sahib conducted the Adalat Mutalba Khafifa in the city of Amritsar and won the case on March 11, 1932. Many Saints, great men, scholars and researchers have made detailed study and observations about the said 40 Shabads of Guru Ji; as such, we have not written much in this book in hand to avoid repetition. Only authentic Shabads found outside of the Guru Granth Sahib have been given space in the book. The details are as follows.

Sr. No.	Raag’s name	Number of Shabads
1.	Siri Raag	01
2.	Raag Gowdi	12
3.	Raag Asa	11
4.	Raag Sorthi	18
5.	Raag Dhanasari	10
6.	Raag Jaitsari	02
7.	Raag Todi	01
8.	Raag Suhi	03

(a) Piara Singh padam, Sanjhiwalta Di Murat : Guru Granth, Gurmat Sahit Vivechan, Bhasha Vibhag, Punjab, Edition–1993 A.D., page–351. In the appendix of this book the No. of Shabads ‘Sri Guru Granth Sahib’ is given 5811.

(b) As per the book of Prof. Brahmjagish Singh, ‘Guru Granth Sankalp Kosh’ the total No. of Shabads according to different scholars is given as under :-

1. Dr. Charan Singh (Bani Biyora)–5894.
2. Bhai Kahn Singh Nabha (Mahan Kosh)–5867
3. Dr. Taran Singh (Guru Granth Ratnavali)–5871 (Edition-2013, page–226)
2. Parm Paras Mahant Sat Darbari, Gurmukhi De 35 Akhar, Edition–1933, Page–39.

+ Foot Note : Parm Paras Mahant Sat Darbari Wrote about the Pothi (Book) of Guru Ravidas Sahib Ji, “If Gurmukhi is formed by Guru Angad Dev Ji then a lot of time before him ‘Satt Amritbani’ writtten in 1527 Bikrami how can be get from Devi Das Pesar Nek Ram Hajam Kabir Panthi, Sewak Bhagat Ram Caste Brahamn native Odisha Distt. Nainpuri Sub, Cast Matahid Agra Avad wale. The Bani uttered by ‘manukha Avitar Dulabh’ (Shri Satgur Ravidas Ji Sahib) 40 shabad and one Shloka. It started from Sri Raag, “Tohi Mohi Mohi Tohi Antar Kaisa. Kanak Kattak Jal Trang Jaise” and at the end ‘Har so Hira Chhad Ke Kareh Ann ki Aas, Te Nar Dojak Jahega Satt Bhakhe Ravidas.

Sr. No.	Raag's name	Number of Shabads
9.	Raag Bilawal	12
10.	Raag Gond	02
11.	Raag Ramkali	26
12.	Raag Maru	03
13.	Raag Kedara	05
14.	Raag Bhairau	05
15.	Raag Basant	01
16.	Raag Sarang	03
17.	Raag Malar	02
18.	Raag Kanra	05
19.	Raag Kalyan	03
20.	Raag Prabhati	01
	Total Shabads	126

It is known about Guru Ravidas Ji that he has been the greatest Tatveta Saint with divine vision with a longest life span among all the Saints–Great men (Mahapurushas) of the medieval Bhakti Movement. In his long life, he may have composed only 40 words; how can it be? The scriptures and manuscripts of his hymns are found in many places in Uttar Pradesh, Madhya Pradesh, Gujarat, Rajasthan and Punjab which were left out of the hymns recorded in ‘Sri Guru Granth Sahib Ji’. Among them, Nagri Pracharini Sabha, Banaras, Dadu Sanskrit Mahavidyala, Jaipur, Shri Agar Chand Nahata, Bikaner, Rajasthan, Oriental Research Institute, Jodhpur, Rajasthan Prachaya Vidya Pratishthan, Udaipur, Sikh Reference Library, Amritsar, Guru Nanak Dev University, Amritsar, Institutions such as Dera Sachkhand Ballan (Jalandhar), Ravidasiya Dharma Prachar Asthan Kahanpur (Jalandhar) etc. are notable. The ‘Guru Ravidas Chair’ established at Punjab University, Chandigarh has done exemplary research on his Poetry, Life and Philosophy. But his life–story is legendary in public memory. People read, listen, sing and enjoy in Satsangs even today and get thrilled. His other Verses, therefore, are still a subject of research.

All of India has been the Karma-Bhoomi of Guru Ravidas Ji. It is said that he went from place to place and performed 94000 Satsangs (spiritual discourse) to guide the people. Blessed are those souls who had the good fortune of attending his Satsangs and who did the benevolence of inculcating them in the minds of the people by chanting the Verses heard from his Satsangs. Blessed are those writers and authors who codified the Amritbani enshrined in the hearts of common people and made it golden pages of history for posterity. Now most of his Shabads (Bani) have become available in writing. For this reason, many of his poems are found identically in the form of manuscripts or published in many books with little or no modification. The word–difference between Shabads and Sakhis (Stories) is part of a natural process because it is linked to the listener’s understanding and absorption. Such a phenomenon is also possible for the scribes to listen to his Verses and pen them down and while transcribing from one language to another language. On the basis of these natural

discrepancies, we cannot call any Shabad in vogue in more than one of their provinces as unauthentic. Therefore, in this book, we have given space only to those Shabads, in which the depth of his vision matches with the Shabads recorded in Sri Guru Granth Sahib. The author has identified places, outside Punjab, pertaining to Guru Ravidass in Rajasthan, Gujarat, Maharashtra, Karnataka, Tamil Nadu, Kerala, Andhra Pradesh, Madhya Pradesh, Delhi, Uttar Pradesh, Bihar, Odisha, Bengal, Sikkim, Nepal, Jammu and Kashmir, Haryana, Delhi etc. Having gone to the Camps (Deras) related to Guru Ji, he had interacted and discussed with many Sadhus, Saints and Scholars. He has read more than 125 published texts, books and manuscripts in this regard. Many new scriptures have come into fore; in which the Poems (Bani) recorded under his name are really innovative and ideologically extremely base. As this, does not touch the level of 'Dhur Ki Bani' (Eternal Bani), it does not add to his status. Therefore, we did not give any recognition to such Verses. In this category the following may be kept – 'Guru Ravidas Dharma Granth' published by 'All India Sant Shiromani Guru Ravidas Association Charitable Trust, Meerut', 'Adi Amrit Bani Sri Guru Ravidas Ji' published by 'Research Forum All India Adi-Dharma Mission'. A few Shabads recorded in 'Nitya Niyam Aarti Gutka' published by Sri Guru Ravidas Mandir, Kapal Mochan (Yamunanagar). Based on the scriptures, books, manuscripts, Gutkas (Small book), etc., we have recorded their authentic Shabads in our book; among them the list of major Kritas (Scriptures) is as follows:–

1. Amritbani Satguru Ravidas Maharaj Ji (Steek) Sant Surinder Das Bawa Ji
2. Adi Prakash Ratnakar–Swami Sant Ishar Das Ji
3. Ravidas Deep–Sant Hira Das Ji
4. Sri Ravidas Praagsu–Mahant Jamana Das alias Jaswant Singh, Sat Darbari
5. Gur Sikhya Sahib–Sant Gurdev Das Lugah
6. Nit Niyam Aarti Gutka–Sant Ram Dayal, Kapal Mochan, Yamuna Nagar
7. Adi Amrit Bani Sri Guru Ravidas Ji–Research Forum All India Adi-Dharma Mission, Sawan Park, Delhi
8. Satguru Ravidas Ji: Jiwan Ate Udesch – Jasbir Jassi
9. Sat Kirti Gyan Yoga–Sant Jagbir Singh
10. Ravidas Darshan–Acharya Prithvi Singh Azad
11. Radas Ji Ki Bani–Belvedere Press, Allahabad
12. Sant Sudhar–sar Sangreh – Sri Viyogi Hari.

Apart from the above major texts and books, Sant Ravidas: Vichark Aur Kavi (Dr. Padma Gurcharan Singh), Sant Redas (Dr. Yogendra Singh), Sant Shiromani Ravidas Bani Aur Vichar (Dr. N Sinhu), Bhagat Ravidas: Sarot Pustak (Dr. Jasbir Singh Sabar), Esi Bhakti Karai Radas (Osho Rajneesh), Guru Ravidas: Jivani Te Bani Di Parmanikta (Dr. Harnek Singh Kler), Ravidas Rachanavali (Dr. Govind Rajneesh), Sant Ravidas (Pt : Madhusudan Sharma), Sant Ravidas (Vivek Mohan), Sant Ravidas : Ratnavali (Mamata Jha), Sant Ravidas : Ek Vichar (Dr. Manju Dwivedi), Param Paras Guru Ravidas (Kashi Nath Upadhyay), Sant Ravidas : Jivan Aur Darshan (Kanaihia Lal Chancharik), Guru Ravidas (Dr. Dharamveer), Sant Ravidas Ki Nirgun Bhakti (Dr. Meera Gautam),

Guru Ravidas Jivan Aur Darshan Ate Rehas (Dr. Dharmapal Singal), Sri Guru Ravidas: Life and Kirtan (Dr. Lekh Raj Pravara), Krantikari Guru Ravidas Ji (Kundan Lal Badhan), Sant Ravidas Aur Unka Kavya (Swami Ramananda Shastri/Virendra Pandey), Shri Guru Ravidas Jivan Charittar Aur Ravidas Vachanamarat (Yogi Dharma Nath Bhikshu) etc. have been studied with care.

The main reason for the inconsistencies in Guru Ravidas Ji's verses is the lack of printing facilities until the seventeenth century. Generally, the Verses and legends of Saints and Sages were preserved through manuscripts. Therefore, it would have been a natural thing for devotees to add or subtract letters while copying these texts from one language to another. But by the last half of the twentieth century, when the printing press had reached its peak and become common, the researchers who conducted and obtained Ph.D. degrees did not make any effort to correct the mistakes in their writings. They have used it only as a tool to prove their point by recording it mindlessly in their research books. While propounding these verses to the readers, they have neither paid any attention to the Guru's philosophy nor tried any explanation or message in it. The gentleness, purity and melody of his verses recorded in Sri Guru Granth Sahib Ji did not even come to their mind. Therefore, their entire efforts in this matter have been limited only to Khanapurti (lip service). But it is not possible to give a place here for all the errors found in the source books of great scholars who have been sitting on great positions; a few selected examples will be recorded here for the information of the readers.

In the verses found outside of Sri Guru Granth Sahib, there is a Shabad of Guru Ji in Raag Sorthi, 'Re Man Machhala Sansar Samunde. Tu Chitarr Vachitar Vichar Re.' Let us see a sample of this Shabad:-

1. **Jam chai magan morichhai kankani. Preet Pangalau Tran Gaye.**
Dr. Jasbir Singh Sabar, Bhagat Ravidas: Sarot Pustak-1997, Page-389.
2. **Jab Chhed Gan Dor Chhai Kankan. Par Triya Gale Jaye Re..**
Dr. Harnek Singh Keller, Guru Ravidas: Jivani Te Bani Di Parmanikta-1995, Page-316.
3. **Jam hai digani dori hai kankan Par Tiya Galau Jan Re.**
Dr. Dharmapal Singal, Maha Manav Sant Guru Ravidas-2005, Page-78
4. **Yam Hai Digani Dori Hai Kankan, Par Tiya Galau Jani Re.**
Sant Surinder Das Bawa Ji, Amritbani Satguru Ravidas Maharaj Ji (steek) undated,
Page-206
5. **Jam chhai digan dori chhai kankan, Par tiya lago jani re.**
Ratan Singh Jaggi (Editor)
Bani Guru Ravidas (Language Department, Punjab)-1984, page-104
6. **Jam hai digani dori hai kankan, Par tiy galau jani re.**
Dr. N. Sihun, Sant Shiromani Redas: Bani Aur Vikhar-2013, Page-166
7. **Jam chh digam dori chhe kankan, Paratriya lago jani re.**
Dr. Yogendra Sihun, Sant Redas-2014, page-163

8. **Jam chai digan dori chhai kankan, Paratriya logo jani re.**
Sant Gurdev Das Lugah, Ravidasya Japa–undated, page–50
9. **Jam chhe digan dori chhe kankan, Par triya lagi jani re.**
Sant Ram Dayal (Bhagat), Nit Niyam Aarti Gutka–2016, Page–183
10. **Jam chhai digani dori chhai kankan, Par tia galau jani re.**
Jasbir Jassi, Satguru Ravidas Ji : Jivan Ate Udesh–2004, Page–58
11. **Jam hai digani dori hai kankan, paratriya galon jani re.**
Jasbir Jassi, Satguru Ravidas Ji: Life and Purpose–2004, Page–343
12. **Jam chhai digan dori chhai kankan, Par tiya lago jani re.**
Kashinath Upadhyay, Param Paras Guru Ravidass–2008, Page–202
13. **Jam chhedi gani dori kankan, pratraya gala jani re.**
Pandit Madhusudan Sharma, Sant Ravidas–2008, Page–76
14. **Jam chhedi gani dori chhai kankan, Par triya galau jani re.**
Dr. Govind Rajneesh, Raidas Rachnavali–2010, page–105
15. **Jam chadigam dori chhai kankan, paratriya lago jani re.**
Kanihiya Lal Chancharik, Sant Ravidas: Jivan Aur Darshan–1999, Page–133
16. **Jam chhedi gani dori kankan, pratraya galau jani re.**
Vivek Mohan, Sant Ravidas–2005, page–106
17. **Jam chhai digani dori chhai kankan, Par trir galau jani re.**
Sant Gurdev Das Lugah, Sri Gursikhya Sahib 1991–92, page–797
18. **Jam chh digam dori chhai kankan, partriya lagau jani re.**
Swami Ramananda Shastri/Virendra Pandey,
Sant Ravidas aur Unka Kavya–1955 (Bhumika), page–116
19. **Yama hai digani–dori hai kankan. Par Tya Galo Jan Re.**
Research Forum, All India Adi–Dharma Mission, Adi Amrit Bani Sri Guru Ravidas Ji,
undated, page–5–9
20. **Jam chhai digam dori chhai kankan. Pratriya Lago Jan Re.**
Jasbir Jassi, Sohang : Satguru Ravidas Ji–2000, Page–101
21. **Jamhai digani dori chhai kanchan, Par triya galau jani re.**
Dr. Dharampal Singal, Guru Ravidas Darpan (Shri Guru Ravidas Bani da Teeka)–1994,
Page–173

Dr. Dharmapal Singal, Guru Ravidas Darpan (Commentary on Shri Guru Ravidas Bani)–1994, Page–173 – Among the above position recorded in the research works of high–ranking scholars, there are no two positions lines which tally each other. Therefore, it was the duty of the scholars to correct the additions and omissions of letters in the Shabads while researching about Guru Ji’s Bani

and put the stamp of authenticity on all the Bani found and recorded so far. But nothing like that happened. Now we regret in writing that ‘Guru Ravidas Chair, Panjab University, Chandigarh’ has also not fulfilled its responsibility. Even Dr. Dharmapal Singal, who was the Head of the said Chair himself, his Padas (Poetry), recorded at Serial Nos. 3 and 21, do not clarify their meaning and are not compatible with each other. In such a situation, what can be expected from another scholar when the Head of the Chair is ignorant of the basic genre of Gurbani. Merely, talking of the manuscripts lying in different places and telling their numbers and location is not an achievement. The accomplishment should be based on the Shabads uttered by Guru Ji. These should also convey the correct form of Gurbani. Otherwise, centuries will pass but Guru Ji’s yet to be recognised Shabads will not be given authenticity.

We have tried to make our humble contribution in the solemn work of providing authenticity to the Bani of Guru Ji. With this in view, we have tested and checked each shabad of the Bani from the dictionaries of Sanskrit, Hindi, Punjabi etc. and with the kind blessings of the Guru these have been recorded with a sense of inner spirit. The reference to the Pada (Poetry) which has been made in the preceding para does not convey any meaning in that form. Its words are dumb and dumb without any meaning. But Guru Ji’s blessings are as follows:

Jam chhedhi gana dori chheh kankan

Pratriya Galhu Jan Re.

Word meaning –

Chhedhi – teasing, **Gana** – Group, flock, **Chheh** – to break into pieces, **Kankan** – greedy substance, Jewar, **paratriya** – someone else’s woman, **Galhu** – embracing, neck hanging.

In this verse, Guru Ji explains to the human being that like a fisherman throws a piece of bread or flour with a string (fish catching tool) to the flock of fish and the greedy fish becomes his prey; In the same way, abandon someone else’s woman (adultery) who is adorned with gold ornaments, considering it as the hanging by the neck and adopt and lead a life without greed for success.

Let us see another variation of the Verse ‘Japau Ram Gobind Bithul Basudev’ in Raag Dhanasari:–

1. Satya Satya Mad Parpan Prati Sat Man Sam Mal

Mann, karma, Vachan, Avar Avlab Nahi mero.

Dr. Jasbir Singh Sabar, Bhagat Ravidas: Sarot pustak–1997, Page–364

2. Sate Satya Mud Parpan Mansa Mamal

Mann, Karm vachan aur Avlamban nahi mero

Dr. Harnek Singh Kler, Guru Ravidas: Authenticity of Biography and Bani–1995,
Page–324

3. Satya satya mrid parpan, mansa mamal

Mann karm bachan avlamban nahi mere.

Jasbir Jassi, Satguru Ravidas Ji: Jivan Ate Udeshe 2004, Page–358

4. Satya satimrid parpan mann sa mal

Mann Karam Bachan Jamanika.

Govind Rajneesh, Redas Rachnavali–2010, page–115

5. Sat Sat Mrt Parpan Man Sam Mal,

Man Karam Vachan Avar, Avar Alamban Nahin Mere

Dr. Yogendra Sihun, Sant Redas–2014, Page–138

6. Sat sat mrad pad pan mansa mamal.

Man Kram Bachan Aur Avlamban Nahin Mere

Pandit Madhusudan Sharma, Sant Ravidas–2008, Page–82

7. Devasti Mat Sat Prati Sat Mann Amal,

Man Bach Karam Aru Ablamban Nahi Merau.

Dr. N. Sihun, Sant Shiromani Redas: Bani Aur Vichar–2013, Page–193

8. Dev Sat Sat Sat Pratisti Mann Amal.

Mann bach karman aur Avlamban nahi mera.

Dr. Lekh Raj Parwana, Guru Ravidas: Jiwan ate kirtan–1993, Page–537

What message do scholars of source books want to convey to readers in the presentation of such compositions (Padas); is beyond comprehension. These posts do not make any head or tail. It is a pity that such positions are shared with the saints and devotees of Ravidasya Samaj. Sometimes the name of the scholar and his book is also taken with great pride. The common devotees feel blessed to hear such verses from the mouths of Saints and Sages and in their naivety harbor the illusion of being connected with Guru's blessings but the darkness of ignorance does not go away from them, when one gets to read such Verses in religious books as well. But the Guru Ji said is:

Sat Mat Sat Pratisat Sat Man Amal

Mann Bach Karam Avari Avlamban Nahin Mero.

Meaning: – The path of good faith for the attainment of divine knowledge is followed with a sense of complete surrender. I have no other support other than you to make my mind with words and deeds of a scholar of Sat Marg.

Apart from these compositions (Padas), there are many words in the Sabads (Verses) which do not convey any meaning and help in clarifying the meaning of any word. The form and use of such redundant words is inappropriate. Like:–

Sr. No.	Words of Reference Books	This Words in Research Book	Page of This Book
1.	Yarma, Ya Rama	Ya Rama	265
2.	Yama Hai Dighan	Yama Chhedi Gana	299

Sr. No:	Words of Reference Books	This Words in Research Book	Page of This Book
3.	Parasvar	Parasura	300
4.	Jadbhartha	Jarbhartha	300
5.	Adaish	Avigat	306
6.	Dibal	Diwara	307
7.	Ganda	Gainda	311
8.	Vicket	Bigit	311
9.	Nikat	Nigad	311
10.	Jal Manorath	Jalmarijar	311
11.	Mansa Mamal	Man Amal	312
12.	Kaar	Sirr	314
13.	Aband	Band	319
14.	Adhikar	Agh Kar	323
15.	Buyakaran	Byakiran	324
16.	Jeeta	Sika	324
17.	Meshi	Seli	340
18.	Sarodika	Sarita	345
19.	Nirasi	Nirswasi	350
20.	Anas	Us	351
21.	Karma	Akram	354
22.	Sat Tan Lobh	Satit Na Lobh	362
23.	Dhayavaiga	Dhavaiga	363
24.	Dikhao	Lakhao	385

These words are only among some selected Shabads (Verses). However, the reference books, especially the books of Punjabi scholars, are full of impure and erroneous vocabulary which has been unconsciously recorded in ‘Amritbani Satguru Ravidas Maharaj Ji’ (Steek wrote by Sant Surinder Das Bawa) which has been translated into many languages of the world. Therefore, concerted efforts are needed from the beginning to make the correct Shabads (Verses) of Guru Ji reach the devotees.

In ‘Amritbani Satguru Ravidas Maharaj Ji’ which is the holy book of Ravidasya Dharma, 140 Shabads and 230 Sakhis of Guru Ji are recorded. Out of these, 40 Shabads are enshrined in the Sikh religious book ‘Sri Guru Granth Sahib Ji’ and are authentic. A total of 126 of his Shabads (Verses) have been recorded in this book; out of which 100 Shabads are already included in ‘Amritbani Satguru Ravidas Maharaj Ji’ and are the solemn part of the Granth. These have also earned authenticity (A few Shabads needs attention) through the faith of millions of devotees and the deep researches

of scholars. In view of the references of reference books, texts, manuscripts and Gutkas (small books), we also considered the remaining 26 Shabad recorded in this book as authentic; because they represent the divine ideology of the Guru and are imbued with the holy spirit of co-existence (Hum–Shehri). Ignoring the new poetry written by modern writers under his name is of an extremely base level. It falls far short of the humanistic values of the spiritual message of living like web of Honey Bees (Madhup Makhira), a melody of oneness. This new poetry does not stand near the lofty Bani of the Guru. As such it has not been incorporated in this book.

Some scholars have referred to the work named ‘Prahlad Charitra’ in their books under the name of Guru Ravidas Ji. But there is no uniformity in this composition and three different versions of it are prevalent. It is not possible to include these three categories here in this book. Therefore, the first one of the three is recorded for the information of the readers:–

1. **Nagar Baro Multan Uhan Hirnakus Raja.**
Tahan Janme Kunvar Prahlad Sarayee Muni Jan Kai Kaja.
Ask Bipra Bulay Greha Greha Kundal Raj Kumar.
Harijan Autrau Shubh Lagan Meh Asur Sanharan Haar.
Jasbir Singh Sabar, Bhagat Ravidas: Sarot Pustak–1997, Page–271
2. **Shahar Baro, Multan Jahan, Ek Kulwant Raja.**
Tahan Janme Prahlad Sarre Sur Muni Ke Kaja.
Puchhoo Bipra Bulai Kai Janmio Rajkumar.
Ya Chhaure Prahlad ko guna te Prayiai ||1||
Dr. Yogendra Sihun, Sant Redas–2014, page–172
3. **Keh dho re Prahlad kaha guna tu padhyo.**
Hoon Padhyo Ram ko Naam. Aur Hoon Kashu Na Jano
Ram Naam Nari Chhadi. Aur Hoon jo nahi mano
Kaha Padho Re Baware. Aur social Janjal.
Bho Sagar Jamlok Mai Mohi Kaun Utare Paar ||1||
Dr. Harnek Singh Kler, Guru Ravidas: Jivani Te Bani Di Parmanikta and Bani–1995, Page–349

Dr. Jasbir Singh Sabar has recorded under ‘Ab Prahlad Charitra Likhayate’ and has 18 stanzas. It has also been included in ‘Sant Shiromani Redas: Bani Aur Vichar’ on page–207 of Dr. N. Sinhu. Dr. Yogendra Singh’s ‘Prahlad Charitra’ also has 18 stanzas and these stanzas are written on page–134 of ‘Raidas Rachnavali’ by Dr. Govind Rajneesh and ‘Sant Ravidas Aur Unka Kavya’ page–135 and Swami Ramananda Shastri and Virendra Pandey have also recorded in their books.

There are 12 stanzas of ‘Ab Prahlad Chiritra Likhayate’ added by Dr. Harnek Singh Kler in his book. We have not come across, if some other scholar might have recorded them in his book. Dr. Dharmapal Singal has recorded ‘Prahilad Charitra’ from page 202 to 205 of his book ‘Guru Ravidas Darpan’– (Commentary on Shri Guru Ravidas Bani). Its essence is that of Dr. Sabar’s Prahlad. But

in all the stanzas there is variation in words which naturally creates doubts in the reader's mind. Dr. Singal did not reveal the source of the Prahlad Charit's acquisition. Dr. Sabar has written about 'Prahlad Charitra' in his book. 'To determine the text of this work, we have read Narayana's Sambat 1710/1653 A.D. by Dadu Dayal which has been considered the base of the text. There are 13 to 18 stanzas of this composition.'¹ Dr. Yogendra Singh and Dr. Harnek Singh Kler did not cite any source about the inclusion of this work in their books.

Many stories of Hindu mythology, like the story of Prahlad Bhagat, have been popular in our society since ancient times. Among them, famous stories, like Raja Gopi Chand, Raja Bharthari, Puran Bhagat, Sarvan etc., are playing a big role in making the human mind a student of morals and the path of truth. Guru Ravidas Ji has mentioned many characters of Hindu mythology in his Bani; Prahlad, Draupadi, Bhisam, Darbasa, Ashtavakar, Vishwamitra, Narada, Bhivikhana, Sudama, Shiva, Parvati, Ram, Ravana, Angad, etc. but we have not found a complete character portrayal of anyone, nor have we found any saint of the medieval Bhakti Movement portraying these personalities. As such, we cannot recognize this work as the work of Guru Ravidas. The finding of three different versions of this composition is also strong evidence that it is a part of Biparvadi Chadyantar – Brahmistic Trickery which has always been ready to own the lofty personality of Guru Ravidas Ji to forward the vested interests of Brahmanism.

With the launch of 'Amritbani Satguru Ravidas Maharaj Ji' Granth' on 30th January 2010, on the occasion of Guru Ravidas Ji's 633rd auspicious birth anniversary, an effort has been made to give a unique identity to the 'Ravidasia Dharam' on the world stage. Now this scripture has become a symbol of deep faith for crores of devotees. They have started performing the happy and sad rituals (Dukh–Sukh) of their life in the presence of this holy book. Even a sacred ceremony like marriage has been established in the form of 'lawan de paath' written in the Granth. But while searching for Guru Ji's Bani, various 'Lavan Da Path', written under the name of Guru Ravidas Ji, have been found in various scriptures which is as follows:–

Sant Hira Das, Ravidas Deep–1912, Page–347 to 348

Ab lawan Likhayte

Har Har Santo Lanw Pahili Satyug sach Vartaya.

Brahma Ved Pade Gun Gave Karte Antt na Paya.

Ses Sahans Dhare Mukh Jihwa Nav Tan Naam Alaya.

Sur Nar Gan Gandarv Gun Gawat Kinhun Antt Na paya.

Brahma ved reet kar sagali barn ashram bataya.

Barn ashram ke bhin bhin kar sabhi karm drirhaya.

Dharm kiya Asthapan sab mein paap vikar guyaya.

Kaniya bhagth hoyee ghar mein dharmi kaj rachaya.

1. Bhagat Ravidas Sarot Pustak, Edition–1997, Page–270.

Jan Ravidas lanw eh pahili heera das samjhaya||1||
Har har santo lanw eh dooji satgur miley badhbhagi.
Nirbhai bhaye charn gur lage kil vikh mall sab tiyagi.
Nirbhai satgur paye bhaye hum nirbhai nirbhai son liv laagi.
Ghat Ghat antar poor rahio prabh preet tahin sang pagi.
Satgur kirpa te hum janiya eko bracham samaya.
Jahi dekho teh parbraham hai doosar nazar na aya.
Satgur mo par kirpa keeni sab karj ban aaya,
Jug trete mein Janak Raj ghar Sita Ram biahiya.
Jan Ravidas lanw eh dooji har har Ram dhiyaeya.
Heera das Gur kirpa kini attal suhag tab paya ||2||

Har Har santoo lanw eh tiji jug dupar bartara.
Pooja archa jag dharm kar hot jeev nistara.
Duapar mein avtar Krishan Dhor Kans ko pakar sangara.
Bhagtan ki bahu kari Rakhiya Rakhsh sab chun mara.
Dina Nath Dyal Hari ke Kya Gun Aakh Bakhana.
Rukam baandh ke rukman viahi door kiya tis manna.
Bird Hari ka bhagat bashal hai jug jug paij sawere.
Ek var har naam jap nar karj hove saare.
Jan Ravidas lanw eh tiji prabh santan ke piare.
Heera das gur kirpa kiti Karj sabhi saware||3||

Har Har santoo lanw eh chauthi kaljug ki bartara.
Daiya dharm ki Bhayee nunata maya moh bisthara,
Avar dharm Nehphal hai koyee Ram naam phal bhara.
Santan sangat Ram naam Japu tab hovat Nistara.
Gur ki bhagat Ram Japu mukh sein kar santan ki sewa.
Ram naam som sadhan nako gur saman nahi deva.
Satgur miley pap sab naase bhaye Pawit sareera.
Sab hi karj poore satgur miliya gahir gambhera.
Chare jug bed hai Chare chare lanw kahije.
Jan Ravidas Gur suhag attal kiya phere es vidh dije ||4||

Lanwan Poorian||

Swami Ishar Das Ji Maharaj, Shri Adi Prakash Ratnakar

Sammatt–2041, page–1225 to 1227

Four lavan

Param purakh pahili lanve, Ek Nirankara Jai Jai Ram ji ||1||
Param Purakh te Maya Bhayee Maya Pasara Jai Jai Ram Ji ||2||
Maya Ton Mann Mann Ki Do Nari Subh Kasubh Khalara Jai Jai Ram Ji ||3||
Prawaat Nivirat Do Kal aayee Moh Babeke Basara Jai Jai Ram Ji ||4||
Agam Dar Te Bidh Padaye Bishan Shankar Jai Kara Jai Jai Ram Ji ||5||
Nirahaar Sabh Bolna Satjug ka Bartara Jai Jai Ram ji ||6||
Dukrat jave sukrat aaye prabh bhaj jiva ka shutkara jai jai Ram ji ||7||
Satgur Bheta Jan Ravidas pahili Lavan Karja Nistara Jai Jai Ram Ji ||8||

Data Dujari Lanve Payiya Jai Jai Ram Ji ||1||
Satgur Bajh Pir Na Paayiye Lakh Churasi Phir Phir aayaJai Jai Ram Ji ||2||
Kar safayee tau pir pai anahad shabad bataya Jai Jai Ram Ji ||3||
Anand Badhaya Mangal Gave Agh Karma Te Jaya Jai Jai Ram Ji ||4||
Tareta Jug Duavpar Thai Treta Trai Bidh Bhagat Kahaya Jai Jai Ram Ji ||5||
Ram Dhiyay Janam Banane Jan Thakar Sharni Laya Jai Jai Ram Ji ||6||
Rama Avatar Tarete Aaye Dhanush tor Suvambar Banaya Jai Jai Ram ji ||7||
Duji Lanve Ravidass Chauntarfi Har Har Gaya Jai Ram ji ||8||

Trloki Nath Tiji Lanve Karj Sudh Karai Jai Jai Ram Ji ||1||
Trai Gun Trai Sharan Teti Karor Devta Sharn Aye Jai Jai Ram Ji ||2||
Khaar guaye khari bahaye khat darshan Tharan stayee chaar padhai jai jai Ram ji||3||
Deen Dayal Damodar Swami Nirbad Kar Bandh Chhudai Jai Jai Ram Ji ||4||
Santan, Bhangatan, Gurmukhan Nij Piariyon mail milaye, Jai Jai Ram Ji ||5||
Tria Jug Duapar Aya Jaggi Pooja Duapar Paye Jai Jai Ram Ji ||6||
Akheer Jug Duapar Aa ke Radhe Krishna Mangal Gaye Jai Jai Ram Ji ||7||
Tiji Lanve Torio Sut Sutar Ravidas Rabb Rabb Dhyae Jai Jai Ram Ji ||8||

Charnar Bind Chouthi Lanve Char Lavan Chatar Chalayian Jai Jai Ram Ji ||1||
Karan Sankalp Nij Dahta Nij Kar Mat Tat Gan Bhaya Jai Jai Ram Ji ||2||
Char Lawan Char Jug Char Ashram Char Sadhan Char Bed Sunaya Jai Jai Ram Ji ||3||
Char Antash Karan Sudh Kar Hari Pai Satguru Aukhad Dwayian Jai Jai Ram Ji ||4||
Char Chatarfi Chaman Tera Das Disan Nabhadhar Char Konen Char Bahiyan Jai Jai Ram Ji ||5||
Chautha Jug kal ka nau ta nastara taj dukrat kewal naam dhiayan jai jai Ram ji ||6||
Chauthe jug akheeri vaqat ho, avatar Neh Kalank Sudh karaiyan Jai Jai Ram Ji ||7||
Jan Ravidas Chouthi Lanve Karj Banya Sohang Shabad Jaap Japayain Jai Jai Ram Ji ||8||

Sant Gurdev Lugah, Shri Gur Sikhya Sahib

Edition 1991–92 PP. 574 to 576

||Siri Gursant Bani Raag Suhi||

SOHAN SATNAM DHYAO

Hari Pahladi Laav Prabh Dharma Hadure Karma Likhaya Ram Jiyo ||
Hari Nirmal Naam Sanyog Banhai Trishan bhujaya Ram Jiyo ||1||
Brahm Bed Reet kar sagli Satguru Naam Dhiyaya.
Atman Ram Mano Liv Lagi Paap Bikar Gawayiya ||2||
Phool barse kar, Dharma Kamayee Sarang Mangal Gayiya||
Satgur kirpa dharai apani mann tan meetha layiya ||3||
Simran naam dhiavo prabh data puran var ab payiya||
Jan Ravidas Laav Eh pahili karj aap rachayia ||4||1||Tek||

Hari Dujri Laav Prabh Kar Manjure Kant Milave Ram Jio
Anand Bhai Sukh Sehaj Kamayiya Mangal Gavai Ram Jio ||1||
Hari Guna Gai Meil Milai Andin Pritam Dhyavai.
Ghat Ghat Antar Vasai Swami, Tumari Kirpa Paave ||2||
Mangal Gaya Hari Prabh Dhiyaya Manas Dhandhai Lavai
Shabad Amolak, Amritbani is aapai rachan rachave ||3||
Sabani Thayien hoya sahayee doosar nazar na aavai|
Jan Ravidas Laav Eh dooji attal suhaag tab pavai ||4||2||Tek||

Hari Tijari Laav Prabh Sang Samavai Milai Vadhayee Ram Jiyo ||
Satguru aisa mail milaya lagan lagai Ram jio ||1||
Parbraham Puran Parmeswar Hari kirpa kare Gusai.
Naam Daan Amolak Rasa Manai Vadabhagi Karma Kamayee ||2||
Sant Jana Mil Hari Guna Gai Jug Jug paij rakhayee.
Mann Tan Seetal Hari Mann Bhavai Anhad Sabad sunayee ||3||
Mann nirmal sukhdan prapat bhag banayee.
Jan Ravidas laav eh tiji Satguru mail milayee ||4||3||Tek||

Hari chouthari laav prabh bhaye nihala Karj sware Ram jiyo ||
Hari Purakh Milai Mann Waji vadhayee Gun Preet Aparai Ram Jio ||1||
Dhun Vaji Hadurai Hari Manjurai Jan Mangal Gavan Sarai ||
Hari Prabh Bhaya, mann mitha layaa sajan miley piyare ||2||
Satguru Kirpa Keeni Var Paya Hari Hari Antar Dharai ||
Saran Swami Hari Antarjami Bhagat Jana Sabb Tarai ||3||
Hari Gun Gavai Sada Sukh Pavai Thakar Kaj Swarai ||
Jan Ravidas Laav Eh chauthi Manorath pooran saare ||4||4||Tek||

“Eko Sohng Satnam jio.” ‘Adi Guru Bani Granth’ Publisher and Compiler : All India Adi-Dharma Mission (Regd.) ‘Shadi Updesh recorded at Seergoverdhanpur, birth place of Sri Guru Ravidas Page-61 to 62.

“Ek Sohng Satnam jio.”

Shadi Updesh

Pahili laav of Hari Darshan Guran da, Jaave door balayee
Diya mail Hari Daya Dhar ke, Gujhi Ramaj chalayee.
Anhad shabad sune mann thir kar, Mit gaye sarb andese.
Kirpa Sindh Gur miliya poora. Liv laagi har bhese
Poore gur te shabad sach paya, Ratan amolak meeta.
Sundian hi man mast dewana, Shabad guran ne keeta.
Maha Vaak Sunn Sunn Ke Guru De, Sharda Preet mann aavye
Ravidas eh hai laav Pahladi. Chausath Tirth Nave ||1||

**Laav Dujari param pariti. Surat shabad malayee.
Satgur kiti param pariti. Dargah main sukh payee.
Sarv manorath tis dar te payo, Saran pare ko tare.
Hukam andar hai chaar padarth, Mann tan jekar vaare.
Satguru Sharan Rah Vadbhagi. sahinsa sagal guyaye
Satguru Data Prabh Sang Rata. Nis din Har liv laave.
Bharam bhulawan mitiya davan, Chaal guran ki chaali.
Keh Ravidas eh laav doosari, Bachan guran de pali ||2||**

**Tiji Laav Avran Dos Te, Rahit bhaiya mann mera.
Har ghat de vich ek samana, So ghar paya dera.
Pram Prabhu Parmeshar Jana. Ta sukh mile upaare.
Mann mein sach mangal sukh hoye, So locha mann dhare.
Mangal de mangal nit ganwan, Eho Amrit dhara.
Hari Hari Sang Liv Judi Judanti Sacha Eh sahaara
Sundar shabad amolak darshan, Jo Satgur Dar aave.
Keh Ravidas so laav tisri, Surti gagan charh jave ||3||**

**Chauthi Lava Ratna Hari Jana. Sukh Sampati Ghar Aaye
Asha Mansa Satgur Pure. Jai Jai Shabad Alay
Dhire Dhire Pahunc gayee hun. Ho Satguru ki Dasi
Na aave Na jave kit val miliya purkh abnasi
Sat Santokh Bhaya Man Mere Satgur bachan sunave.
Aaya viraj miliya abnasi jori juri suhave
Mann mandir mahe chon upjiya, Preet prabhu sang layee.
Keh Ravidas Sat Laav Chauthari. Purakhe Purakh Millayee ||4||**

‘Amritbani Satguru Ravidas Maharaj Ji’, Publisher: Sri Guru Ravidas Birthplace Public Charitable Trust (Regd.) Varanasi (U.P.)–2010, Page–141 to 144.

Shadi Updesh

||Ik Onkar Sohan satnam Jio||

||Davayia Chhand||

PAHLADI LAANV

Har Darshan Guran da, Jaave door balai.
Diya mel har daya dharke, Gujhi ramaj chalayee.
Anhad shabad sune mann thir kar, Mit gaye sarb andhese.
Kirpa sindh gur miliya poora, Liv lagi har bhese.
Poore gur te shabad sach paya, Ratan amolak meeta.
Sundiyan he mann mast diwana, Shabad guran ne keeta.
Mahanvak sun sun ke gur de, Sharda preet mann aave.
Keh Ravidas eh hai laanv pahilrhi chausath tirth naave.

DOOJARHI LAANV

Doorjrhhi laanv prem preeti, Surat shabad milae
Satgur kiti parm preete, Dargah mein sukh payee.
Sarb manorath tis dar te payo, Sharan pare ko tarai.
Hukam Andar hoye char padarth, Tan mann je kar varai.
Satgur sharan rahi vadbhagi, Sahise sagal guyaye.
Satgur Daata Prabh sang Rata, Nis din har liv laye.
Bharam bhulawa mitiya dawa, Chahal guran di chali.
Keh Ravidas Eh laanv doojarhi, Bachan guran de Pali.

TEEJARHI LAANV

Teejrhi Laanv avarn dosh te, Rahit bhaya mann mera,
Har ghat de vich ek samana, So ghar paiya dera.
Parm prabhu parmeshvar jana, Tan sukh mile uparai.
Mann main sach mangal sukh hoye, Jo locha mann dharai.
Mangal de mangal nit gavaan, Eho Amrit Dhara.
Har Har sang liv juri Jurhandi sacha Eh sansara.
Sundar shabd amolak darshan, Jo satgur dar aavai.
Keh Ravidas so laanve Teesari surat gagan charh javai.

CHAUTHARI LAANV

Chauthari Laanv Ratan Har Jana, Sukh Sampati Ghar aaye.

Aasa mansa satgur poore, Jai Jai Shabad Alaye.

Dhire Dhire Gayee Pahunch hun, Ho satgur di dasi.

Na aave na jaave kit val, miliya Arabh Avnasi.

Satt santokh bhaya mann mere, Satgur Vachan Sunavai.

Aaya Bairag, miliya avnasi, Jori jurhi suhavai.

Mann mandir mahen chon upajia, Preet prabh sang layee.

Keh Ravidas Sat laanv Chautharhi, Purkhe purkh milayee.

The text of the Lavan recorded in the Granth, ‘Amritbani Satguru Ravidas Maharaj Ji’ is very similar to the text of the ‘Adi Guru Bani Granth’, except for a few words and punctuations. It is possible that due to the publication of this book in the first half of the Eighties of the Twentieth century. We do not think that the source of the text of the Lavan included the text ‘Amritbani Satguru Ravidas Maharaj Ji’ is any other text because we do not find any clue of ‘Laavan’ in any ancient source.

The names of Mahatma Hira Das Ji, Swami Ishardas Maharaj Ji and Sant Gurdev Das Lugah can be counted among the Saints who composed verses under the seal of Shri Guru Ravidas Ji. Bani of Mahatma Hira Das Ji is recorded in ‘Sri Ravidas Deep Granth’, Swami Ishardas Ji’s ‘Sri Adi Prakash Ratnakar Granth’ and Sant Gurdev Das Lugah’s ‘Sri Gursikhya Sahib’ Granth. Sant Jagbir Singh (of Delhi) has also composed Verses in the name of Guru Ravidas in the book ‘Satikirti Gayan Yoga’. Reading the Shabads of these great men, it is known that they have taken great pains to promote and spread the philosophy of Guru Ji. They have also achieved some success in this regard. As Mahatma Hira Das Ji’s ‘Sri Ravidas Deep Granth’ has been installed in many temples of Guru Ravidas Ji across Pan-India. The ‘Sri Ravidas Deep’ has been expanded to 730 pages by the Management of Dehra Guru Ravidas Maharaj Ji of Chak Hakim by adding to it more Verses of Guru Ravidas Ji. It was limited to 448 pages in the original book. The name of this Granth is now adorned as ‘Sri Guru Ravidas Deep Granth’. Swami Ishardas Ji’s ‘Sri Adi Prakash Ratnakar’ Granth has been installed (Prakash) at ‘Adi Dawara at Nandgarh (Hoshiarpur), Punjab. Some devotees of this region complete their Rituals of Joy and Sorrow (Khushi–Gami) with this scripture. During his tour of India, the author did not see the light of ‘Sri Gursikhya Sahib’ and ‘Satikirti Gayan–Yoga’ anywhere.

Some of the shabads of ‘Sri Gursikhya Sahib’ Granth are very deep and they seem to be walking on the path of Guru Ravidas Ji Bani and his legacy. The ‘Aghnas Jaap’ text recorded in ‘Sri Adi Prakash Ratnakar’ can be said to be High caliber. It has the ability to take the human mind out of its wanderings and guide it to the path of Gurumat (spiritual path). The author is of the opinion that

considering these Saints as 'Preacher Saints' of the philosophy of Guru Ravidas Ji, their Bani, which conforms to Guru Ji's Bani, should be recognized as 'Gursant Bani' and an accepted 'Text of Ravidasia Dharma' should be prepared. With this the entire Ravidasia Communiy will be brought under one banner (Ik Sutra). In this way, the inadvertent ambiguity in the Granth 'Amritbani Satguru Ravidas Maharaj Ji' will also be removed and this 'New Granth' will become the Spiritual Scripture of 'Ravidasia Dharma' instead of being the book of some individual or Dera. Therefore, for the larger interests of the community, the scholars including the saints should leave the 'Ego' (Hauma) and sit together to prepare and approve the universally accepted scripture.

Recorded in Shri Guru Granth Sahib : THE BEST MELODY OF RAVIDAS BANI

Guru Ravidas Ji, a symbol of peace, decency, elegance, dignity and harmony, was the first such prophet who gave a spiritual blow to many Hindu beliefs like rituals and caste-hatred with divine logic. Rejecting the castes-caste system vehemently, he described all creatures as part of God and advocated equal rights for all citizens. This step of his can be called a revolutionary religious and social movement of the time. After centuries, a new ray of hope appeared in his 'Begampura' concept, making life easier for people steeped in unbridled blind-faith and superstition. With a view to recognise and justify his presence, mighty rulers like Sultan Sikandar Lodhi and Emperor Babar also visited Kashi, the capital of the Hindus, to seek his blessings. Thousands of people continued to attend his Satsangs (spiritual discourses) to make their lives successful. Thus Kashi had become the center of his activities.

The Hindu edifice built on the inhumane practices had begun to turn into a pile of rubble with the voice of truth of Guru Ravidas. He was strongly and vehemently opposed by the Contractors of Religion (Hindu orthodoxy). But their protest failed to suppress the voice of right and truth and his fame spread in four corners of the land. Even during the childhood of Nanak Patshah, his Bani was being read, heard and sung by the people of Punjab. The proof of this is graciously recorded and written in 'Janam Sakhi Sri Guru Nanak Dev Ji' by Sodhi Meharban which is mentioned earlier in this book. It has been said that Guru Nanak used to sing the hymns of other great Saints of the Bhakti Movement as well as the hymns of Guru Ravidas.

Guru Nanak Dev Ji during his first travelogue (Udasi) in February 1509 A.D. reached Banaras and met Satguru Ravidas whose exalted personality was touching the heights of the sky apart from acceptance on the ground by the masses. During his stay in Banaras, Guru Nanak Dev Ji also collected Bani from Guru Ravidas. These verses were made an eternal part of the 'Adi Granth' by Guru Arjan Dev Ji, the Fifth Patshah, traversing the path of the blessed hands of the Second, Third and Fourth Patshah (Sikh Gurus); his 40 Shabads in 16 Raags are recorded in 'Sri Guru Granth Sahib –

Serial No.	Raag Name	Shabad Count	Page
1.	Siri Raag	1	93
2.	Raag Gouri	5	345
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4.	Raag Gujri	1	525
5.	Raag Sorthi	7	657
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10.	Raag Gond	2	874

Serial No.	Raag Name	Shabad Count	Page
11.	Raag Ramkali	1	973–74
12.	Raag Maru	2	1106
13.	Raag Kedara	1	1124
14.	Raag Bhairau	1	1167
15.	Raag Basant	1	1196
16.	Raag Malar	3	1293

In the above Shabad (Verses), the best path of moral life – free from ritualism, hypocrisy, caste–distinction, inequality, back–biting and unprincipled criticism etc. has been shown and instilled. It is the path of truth born out of Prema–Bhakti (Love and devotion) which inspires man to live a pious life – full of happiness by getting rid of the five sins. Saints such as Farid, Sadhana, Jai Dev, Trilochan, Namdev, Parmanand, Ramanand, Sain, Kabir, Dhanna, Pipa, Beni, Surdas, Bhikhan, etc. also gave due place to these values and by fully endorsing these lofty ideals prepared a fertile ground of Gurmat (pious spiritual order).

Glorifying the life and philosophy of Guru Ravidas, the Fourth Patshah and Pancham Patshah had made special mention of him in their Verses.

Ravidas Chamar Ustati Kare Hari Kirti Nimakh Ek Gaye ||

Patit Jati Uttamu Bhaya Chari Varn Paye Pag Aaye ||2||

Suhi Mahala 4 Page–733

kabir Dhiayau Ek Rang || Namdev Hari Jiyo Baseh Sang ||

Ravidas Dhayae Prabhu Anoop|| Guru Nanak Dev Govind Roop ||18||

Basant Mahala 5, Page–1192

Many Shabad (Bani) uttered by Guru Ravidas Ji in his Bani have a respectable place in the spiritual universe of the Sikh World. Out of which Upkar, Amrit, Apar, Anbhau, Avatar, Archa, Anik, Satnam, Sarni, Sangati, Sagal, Satsangati, Sarnagati, Sarnaye, Sangi, Seva, Sansa, Koti Koti, Kirpa, Khalas, Govind, Gurprasad, Gati, Jal, dandauti, tirtha, darsanu, dayal, darsi, dubidha, duhagni, dhanni, panth, patisahi, Paragas, Pargatti, patit, pavan, Paramarth, Parahari, Punit, Parmanand, Fas, Funi, Bibek, Basa, Bipati, Bandgi, Bairag, Bichar, Bikh, Bisri, Baure, Bhog, Bhavan, Bhaio, Mukand, Malin, Mohi, Meet, Mukta, Majith, Ramaiya, the words Rata, Riday etc. are notable. But it is a pity that due respect is not given by Sikh scholars for the vocabulary (Shabads) of Guru Ravidas Ji which has a great role in giving the path of Gurmat (pious spiritual order) greater currency and meaning. Ravidas Ji and other Bhagat Sahibs are portrayed as extremely poor, humble, and helpless and without any standing whereas the revolutionary thinking of the Gurus is evident from the Bani of the Bhagats. We can say that the Bani of all 35 Greatmen (Maha–purkh), which has been enshrined in Sri Guru Granth Sahib, is fully capable of bestowing the gift of virtues on humanity.

Bani of Guru Ravidas Ji has been recorded in the Scriptures – ‘Amritbani Guru Ravidas Maharaj Ji,’ ‘Granth : Ravidas Deep’, ‘Sri Ravidas Pargasu’, ‘Adi Guru Bani Granth’, ‘Guru Sikhya Sahib’, ‘Aadi Prakash Ratnakar’, ‘Nitya Niyam Aarti Gutka’ etc. in addition to ‘Sri Guru Granth Sahib Ji’. But we cannot say that Bani recorded in these Scriptures, except that of Sri Guru Granth Sahib, is without flaws

and drawbacks. The authors of various scriptures have composed their own poetry in the name of Guru Ravidas Ji. The devotees and followers who have faith in these scriptures are propagating in the community by saying that their Bani pertained to Guru Ravidas Ji. It is a big betrayal and injustice to the divine personality of Guru Ji. Unfortunately, this trend is still continuing. The blind faith devotees are not doing anything to stop this trend. Therefore, the Noorani philosophy (Godly thought) of Guru Ravidas is being severely undermined by doing Satsangs here and there. In order to stop this trend, there is a great need for the scholars of the Ravidasia community to call spade a spade and segregate milk from water with concerted efforts with their writing process.

In Guru Ravidass Ji's Bani – human consciousness, religious consciousness, social consciousness, dalit consciousness, self-consciousness, feminine (Nari) consciousness, cultural consciousness, love-devotion, political consciousness etc.–there are glimpses of many trends and tunes of various lofty hues. But the tune (Sur) of Prema-Bhagati (Love and devotion) is the supreme tone. The flow of this stream appears to be continuously flowing in the 40 Words (Sabads) recorded in his 'Sri Guru Granth Sahib'. Therefore, these forty Words are being considered here in accordance with 16 Raagas.

1. Raaga Sri – 'The name of this Raaga is only 'Sri' but the word Raaga has been added¹.' This Raag has got the first place under the Raaga arrangement of Sri Guru Granth Sahib. This Raaga with a revolutionary tone is sung in extreme heat of summer and cold of winter. Guru Ravidas has a Shabad in this Raaga. Flowing in the river of love, in this Raag, he has expressed harmony with God. Only a practitioner in the state of Sunna-Samadha (enlightened self) can be able to say to God that his name is holy only because of our sins. There is no difference between you and me

Tohi Mohi Mohi Tohi Antaru Kaisa Kanak Katik Jal Tarang Jaisa ||1||

Jau Pai Hum Na Pap Karanta ahe ananta || Patit Pavan Naam Kaise Hunta ||1||Rahau||

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2. Raag Gaudi – This Raag is called Gaudi because it is the poetic genre of the country Gaud. In the ancient texts of Indian music, it is also written as Gaudi, Gauri, Gawri, Gori etc. In 'Sri Guru Granth Sahib' other varieties of this Raag, Guereri, Eastern, Dakshini, BaiRaagni, Chetti, Deepki, Eastern Deepki, Majh, Malwa, Mala, Sorthi etc. are also found. Five Shabads of Guru Ravidas are found in this Raag at No. 3 in 'Sri Guru Granth Sahib'. The fourth segment (hour) of the day is the time to sing this Raag to depict 'Shingar Bhav' appropriately.

Guru Ravidas Ji being a traveller on the path of love and harmony has recognized Raag Gaudi as a means of reaching formless power (Almighty). Believing that Lord as the savior of all calamities, he has prayed to get the divine love of the all-powerful (God).

Meri Sangat Poch Poch Din(u) Rati|| Mera Karamu Kutilta Janam Kubhanti||1||

Ram Gusayia Jea Ke Jivna|| Mohi Na Bisarhu Mein Janu Tera||1|| Rahau|| **Page-345**

He depicted the 'Begampura' concept to alleviate all the sufferings of the society. In this, on the one hand, his unconditional love towards the downtrodden is visible and on the other hand, there is a glimpse of mutual love between the citizens freed from economic hardships.

Begampura Sahar Ko Nau|| Dookhu Andoh Nahi Tih Thau||

Na Tasvees Khiraju Na Mal(u)|| Khaufu Na Kata Na Tarsu Jawal||1||

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By rising above the delusion of life (Moh–Maya) and seeing the world as tender as a flower (Kasumbha), it is possible to cultivate the pure flow of love in one’s mind and soul. With a view to enjoy the pure happiness, it is necessary to be with him (The Kadar and the Kyanat).

Jaissa Rang(u) Kasumbh Ka Tessa Ihu Samsar(u).

Mere Ramaye Rang(u) Majith Ka Kahu Ravidas Chamar(u) ||4||

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Hunger for worldly things leads the mind astray. Even great Yogis (Ecstatic) caught in such wanderings do not reach their destination, while a scholar of love (travelers on the path of Love) gets all the boons.

Jogisar Pavahi Nahi Tu Guna Kathanu Apar ||

Prem Bhakti Kai Karnai Kahu Ravidas Chamar ||

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Among all worldly endeavors, love is the only path through which union with God is possible. All other efforts are futile.

Anik Jatan Nigrah Kiya Tari Na Tre Bhram Fas||

Prem Bhagat Nahi Upje ta te Ravidas Udas||

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3. Raag Asa – This fourth Raag – Raag Asa contains six Shabads of Guru Ravidas in the ‘Sri Guru Granth Sahib’. According to ancient Indian music texts, the time to sing this Raag is morning and evening. “Satguru Angad Dev started the ritual of singing Asa Di War in the mornings (Amritvele) in the Diwan (congregation) and in the presence of Guru Nanak Maharaj.”²

Guru Ravidas explains in this Raag that human birth is rare. But Panch–dosh (five diversions) become a hindrance in love–devotion and destroys the mental faculty (Vivek). A person without knowledge becomes depressed.

Ravidas Das Udas Taj(u) Bhram(u) Tapan Tapu Gur Gyan||

Bhagat Jan Bhai Haran Parmanand Karhu Nidan ||4||

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Guru Ravidas considers Saints – Mahapurusha as the form of God and soul of the Sangat (Congregation). Therefore, for the association and company of Saints, he asks for the gift of love from the Lord.

Sant Tujhi Tan(u) Sangati Pran|| Satgur Gyan Janai Sant Deva Dev ||1||

Sant Chi Sangat(i) Sant Katha Ras|| Sant Prem Majhai Dijay Deva Dev|1|Rahau|| Page-486

Away from the Lord, Ravidas Ji considers himself the same as Cactus (Erind). In this Raag, he has recorded the best example of love.

Satisangati Mil Rahie Madhau Jaise Madhup Makhira ||2||

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His love–cord has such a capacity to bind the Lord that it is not possible even for the Lord to escape from it.

Prem ki jevari badhio tero jan. Keh Ravidas Chhutibo Kavan Gun ||3||

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In his Bani, Guru Ravidas describes such a high state of love that a person who understands and comes into his fold gets emancipated from all the sufferings of the world.

Jan Ravidas Ram Rang(u) Rata|| Eon Gur(u) Parsad Narak Nahi Jata ||3||

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The material things that a person collects in life remain here and eventually perish. Ravidas Ji says that only God's love can lead to salvation of man (Bhav Sagar Par Karna).

Man Bach Karam Ras Kasah Lubhana Binsi Gaya Jai Kahu Samana ||2||

Keh Ravidas Baji Jag(u) Bhai. Bajigar Sau Mohey Preet Baniayi ||3||

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4. Raag Gujri – This Raag, originating from the Gujar community, is associated with the province of Gujarat. In the 5th segment of 'Sri Guru Granth Sahib', this Raag contains a Shabad of Guru Ravidas Ji. In order to please the Almighty Lord, he declares that all the things of the world are impure and not worthy of offerings. Instead, one should offer oneself (Tan Man Dhan) and surrender to the lover (Almighty)

Tan(u) Man(u) Arpau Pooja Charavau Gur Persad Niranjana Pavau ||4||

Pooja Archa Ahi Na Tori Keh Ravidas Kawan Gati Mori ||5||

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5. Raag Sorth – Saints Mahapurusha have used this Raag of serious nature for chanting Vairaagmai Bani (Sabad of penance and remorse). In the ancient scriptures, the time for singing this Raag is the second span of the night. At the 9th segment of the Guru Granth Sahib, there are 7 Sabads of Guru Ravidas. Ravidas Ji, the great scholar of Prema-bhakti, does not consider God as separate from man but one who lives in mind and soul.

Sarbe Eku Anekay Swami Sabh Ghat Bhogwe Soi ||

Keh Ravidas Hath Pai Nerai Sahjai Hoi Su Hoi ||4||

Page-658

The cord of love is extremely effective in controlling the Lord. That is why it is necessary to give up attachment to worldly things. Without love and devotion of Him one cannot get liberation from sufferings.

Keh Ravidas Bhakti Ek Badhi Ab Ih Ka Siu Kahiye ||

Ja Karni Hum Tum Aradhai so Dukh(u) Ajahu Sahiye ||4||

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Ravidas ji, while guiding the suffering humanity, explains that human birth is rare but man has forgotten everything due to his attachment to worldly things. Love is the only way to get rid of suffering and get His Grace. But man does not understand the causes of depression and sufferings.

Kahiyaan aachariyaan ann kachhu Samajh na pare apar maya ||

Keh Ravidas Udas Das Mat Parhari Kopu Karhu Jiya Daya ||3||

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Those who love the Lord have good fortune. By loving Him from the heart, the cycle of birth and death can end.

Sahaj Samadhi Upadh(i) Rahat Fan(u) Bada(i) Bhagi Liv Lagi ||

Keh Ravidas Praagsu Riday Dhari Janam Mern Bhai Bhagi ||3||

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Peacock's love for the green mountains and Chakor's (bird) love for the Moon is a unique example. Ravidas Ji inspires man to have such love for the Lord to cut the trap of life.

Tumre Bhajan Kateh Jam Fasa Bhagat Het Gavai Ravidasa ||5|| **Page-659**

The embodiment of the five elements, the human body is perishable. Nothing goes with a person without Naam Simran (God's worship). Therefore, it is necessary to become a subject of His love.

Banke Bal Paag Sirr Deri|| Eh tanu hoigo bhasam ki dheri ||3||

Uche Mandir Sundar Nari|| Ram Naam Bin(u) Baji Hari ||4|| **Page-659**

Sufferings cannot end by falling in love with worldly beings and things. That is why Ravidas Ji prefers the love of God so that by meditating for Him one can find salvation from worldly sufferings.

Ravidas Japai Ram Nama Mohi jan siu nahi kama ||3|| **Page-659**

6. Raag Dhanasri – This Raag is used to create an atmosphere of renouncement (Vairaagmai Prakriti). The time to sing this Raag is the third segment of the day. According to Dr. Taran Singh, 'Aarti' – Prayer is embedded in the soul of this Raag." ³ This Raag contains three Shabads of Guru Ravidas in the 10th part of 'Sri Guru Granth Sahib', These Shabads give the message of reckoning human birth to God by doing auspicious and good deeds.

Bahut Janam Bichure Thai Madhau Ehu Janm(u) Tumahare Lekhe ||

Keh Ravidas Aas Lagi Jeevu Chir Bhaio Darsn(u) Dekhe ||2|| **Page-694**

Meditating on God makes the mind as sweet as honey. His love comes at a high price.

Meri Preet Gobind Siu Jin(i) Ghate||

Mein Tau Mol(i) Mehgi Lai Jia Sate||Rahau|| **Page-694**

This Raag can be called the pinnacle of Guru Ravidas' Prema-bhakti. The famous Aarti – 'Naam Tero Aarti Majnu Murare' is enshrined in this Raag. In this Aarti, he has described the offering of 'Satnam' as the best of all things.

Das Atha Athsathe Chare Khani Eho Vartan(i) Hai Sagal Sansare ||

Keh Ravidas Namu Tero Aarti Satnaamu Hai Hari Bhog Tuhare ||4|| **Page-694**

7. Raag Jaitasari – This Raag of ancient and difficult nature originated from the combination of 'Jayat' and 'Sri' Raags. The time to sing it is the fourth segment of the day. In 'Sri Guru Granth Sahib' this Raag, is listed as the 11th place, contains a Shabad of Guru Ravidas. In this Raag, he considers the Lord's refuge as the best place to keep the five vices of Maya away from the mind. It can be attained with love.

In Dutan Khalu Badhu Kar(i) Mario. Bado Nilaju Ajhu Nahi Haryo ||5||

Kahe Ravidas Kahe kase Kijai. Bin(u) Raghunath Sarni Ka Ki Lijai ||6|| **Page-710**

8. Raag Suhi – In this Raag, three Shabads of Guru Ravidas are listed at number 15 in 'Sri Guru Granth Sahib'. The time to sing this Raag is the second hour of the day. In the Shabads of this Raag, Ravidas describes everything in the world as perishable and makes it clear that there is no other way to get rid of the sufferings of life without the service and love of the Lord.

Dukhia Dardvandu Dar(i) Aaya. Bahut Piyas Jababi na Paya ||

Keh Ravidas Sarn(i) Prabh Teri. Jiu Janahu Tiu Karu Gat Meri ||3||

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Jo Din Aavhi So Din Jaahi. Karna Kuch(u) Rahn(u) Thir(u) Nahi ||

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Uche Mandir Saal Rasoi. Ek Ghari Funi Rehn(u) na Hoi ||

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9. Raag Bilawal – Singing this Raag of the genre of joy creates an atmosphere of joy and happiness. The time to sing it is the second hour of the day. In ‘Sri Guru Granth Sahib’ this Raag listed as the 16th place, contains two Shabads of Guru Ravidas.

Guru Ravidas gives the message that the world does not give any honour to those who live in the state of poverty. Instead, the world laughs at the pitiful and miserable condition of the poor.

But one who lives in the shelter of the Lord and loves Him attains a high position even though he is lowly.

Jo Teri Sarnagta Din Nahi Bhar(u) ||

Ooch Neech Tum Te Tare Aalju Sansar(u) ||2||

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No position in the world – king, strong, warrior, fearless, scholar, etc. can equal that of the Lord’s devotee. The whole world bows before the souls imbued with the love of the Lord.

Pandit Soor Chhatrapati Raja Bhagat Brabari Aur(u) Na Koi ||

Jaise Purain Paat Rahe Jal Sameep Bhani Ravidas Janam Jag Oye ||3||

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10. Raag Gond – It is one of the most ancient and difficult Raagas in the Indian music system. The time to sing it is the second hour of the day. In this 17th segment of ‘Sri Guru Granth Sahib Ji’ there are two Shabads of Guru Ravidas.

Guru Ravidas gives the message of servitude to God, the giver of salvation to all the creatures of the world. That giver of salvation is like our parents. He gives pleasure to his lover (devotee) in life and even after death.

Jeevat Mukande Marat Mukande|| Ta Ke Sewak Kau Sada Anande ||1||Rahau||

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A backbiter who bathes in 68 shrines (Teerth) does not get any respect in the society. Everything goes in vain.

Je Oh(u) Athsath(i) Teerath Nahave|| Je Ohu Duadas Sila Pujave ||

Je Ooh(u) Koop Tata Dewave|| Kare Nind Sabh Birtha Jaave ||1||

Page-875

11. Raag Ramkali – Expressing the feeling of happiness, singing of this Raag in the first hours of the day, creates a calm and compassionate feeling. One of the Shabads of Guru Ravidass is listed under this segment in the 18th place of Sri Guru Granth Sahib. He gives message in this Shabad that under the curse of five base elements one loses ones Vivek (mental capacity) and gets entangled in the self-righteousness. He does not engage himself in Prema-bhakti (love of God) which leads to sufferings in life.

Kahu Ravidas Sabhai Nehee Samajhas Bhool Parai Jaisae Bourae ||

Mohi Adhhaar Naam Naaraayin Jeevan Praan Dhann Morae ||3||1||

(Page-773-74)

12. Raag Maru – According to Kahn Singh Nabha, “This Raag is sung especially at the time of war and death in the third hour of the day according to simple rituals.”⁴ There are two Shabads of Guru Ravidas in this Raag listed in the segment 21 of Sri Guru Granth Sahib. He has beautifully portrayed the unique feelings of the past in this Raag. His message is that the Lord lifts up his lovers from below and holds an umbrella over their head. The life attached to Him becomes free from the fear of birth and death.

Aisee Laal Thujh Bin Koun Karai ||

Gareeb Nivaaj Guseyia Maeraa Maathhai Shhathra Dhharai ||1|| Rehaau || Page–1106

Sahaj Samadhi Upadhi Raht Hoi Bade Bhag(i) Liv Lagi ||

Keh Ravidas Udas Das Mat Janm Mern Bhai Bhagi ||3||

Page–1106

13. Raag Kedar – Listed at the 3rd place in ‘Sri Guru Granth Sahib’, this Raag contains a Shabad of Sri Guru Ravidas. The time to sing it is the second hour of the night. In this Raag, he has given the message that by loving the Lord, even the biggest sinners can swim in the ocean of life for salvation. A simple person can achieve this easily.

Ajaml(u) Pingula Lubhatu Kunchr(u) Gaye Hari Kai Pas ||

Ese Durmat(i) Nistare Tu Kiu Na Tarih Ravidas ||3||

Page–1124

14. Raag Bhairon – In this 24th Raag of ‘Sri Guru Granth Sahib’, Ravidas Ji has a Shabad. According to ancient music scriptures, the time to sing it is Sandhi Prakash (Evening prayer). His message is that flowers fall off when plants bear fruit. In the same way, when good deeds arise from the love of the Lord, bad deeds are destroyed.

Fal Karan Fooli Banrai || Falu Laga tab Foolu Bilai ||

Giyanaai Karn Karm Abhiyas(u) || Gianu Bhaya Teh Karm Nas(u) ||3||

Page–1167

15. Raag Basant – From the name of this Raag itself, it is clear that it is a Raag of spring season (Basant). Its singing time is the second hour of the day but can be sung at any time during spring. In this 25th Raag of ‘Sri Guru Granth Sahib’, there is a Shabad of Guru Ravidas. His message is that pride has no place in life. Human existence is also going to be ephemeral. Therefore, by remaining in the limits of one’s existence and coloring oneself in the love of God one can relieve oneself from the sufferings of life.

Sadhu ki jau leh oat Tera Mitehi Paap Sabh Kot(i) Kot(i) ||

Keh Ravidas Jo Jape Namu. Tisu Jate Na Janamu Na Joni Kam(u) ||4||

Page–1196

16. Raag Malar – In the rainy season, special feature of this Raag is Bhakti Rasa. The time to sing it is the third hour of the night. But it can be sung anytime during the rainy season. In this 27th Raag of ‘Sri Guru Granth Sahib’ there are three Shabads of Guru Ravidas. Telling the glory of Bhakti (Meditation), he has given the message that the scholar of this path or traveller of this journey gets great respect in the society. With the company of Sadhus (Fakirs), the fallout of bad karma ends and the person gets honour in the society.

Meri Jat(i) Kutbandla Dhor Dhovanta Nitah Banarasi aas Passa.

Ab Bipra Pardhan Tih(i) Karch(i) Dandauti Tere Naam Sarnanye Ravidasu Dasa ||3||

Page–1293

Ja ke Kutamb ke Dedh Sabh Dhor Dawant Fireh(i) Ajah(u) Banarasi Aas Pasa ||

Achaar Sahit Bipra Karch(i) Dandaut(i) Tin Tanai Ravidas Dasan Dasa ||3|| Page-1293

Milat Pyaro Pran Nathu Kavan(i) Bhak te ||

Sadh Sangati Pai Param Gate ||Rahau|| Page-1293

It is clear that Guru Ravidas Ji has used the Raags of various provinces in his Bani. On the one hand, his touring of India and to see, know and understand the culture of each place can be considered as a unique example of understanding the social edifice. And on the other hand, it may be termed as an exemplary step towards strengthening the bonds of love between people of different religions through the medium of music. That's why all his Poetry (Bani) is imbued with the philosophy of connecting man with man, and there is an overtone of love in every Shabad of his.

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2. Bhai Kahn Singh, Mahan kosh, Edition-1981, Page-91
3. Borrow : Dr. Jasbir kaur, Nanak Parkash patrika December-2011 (Edition Second), Lekh : Bhagat Ravidas di bhagati sangeet Parampara, Page-100.
4. Mahan Kosh, Edition-1981, Page-966.

Guru of Rani Jhali and Mirabai : Guru Ravidas

The story of Guru Ravidas Ji being the Kul-Guru (Family Guru) of the Rana dynasty of Mewar begins with Rani Jhali. Many historians (Shakhikars) and scholars have also called Mirabai as 'Jhali Bai', which is not correct. Being of Jhala lineage, Rani 'Jhali'¹ or 'Jhala' was appended to her name, as Mirabai was known as Rani Medtani and Rani Kunwarba Sahiba as Rani 'Agar'. Rani Jhali's real name was 'Ratanbai'. Some scholars have also written her as 'Ratankunwari'². Pandit Girja Shankar Mishra Poonam³ and Sant Bakshi Das⁴ have also remembered her as Yogwati in their writings for her transcendental devotion to Guru Ji and faithfulness to the extent of yoga. She was the daughter of Jhalavanshi Raja Raj Sahib Raidhari Gopal Singh, whose Principality was Halwad⁺ during his reign in 1436 A.D. During his first visit to Gujarat, Guru Ravidas Ji had built his Ashram in a beautiful place in the dense forest at village Sirsai in the Princely State of Junagadh. In order to remove the scarcity of water for the people, he revealed (found) seven pools of water there. Because of this favour, he earned appreciation of the people. In those days, there was a severe shortage of domestic ghee – refined butter (desi ghee) for the 40-day's Havan (fire – ghee ritual) of Hindus at Dwarka. On the request of Pandits (Purohits), Guru Ji contributed greatly to the completion of the Havan by collecting ghee from the well to do (rich) – Maldharian. With this feat, his glory spread throughout Gujarat. When his Band of Saints arrived at Halwad to deliver the divine message to mankind, the sound of Satnaam (God's name) started echoing in the entire city. Raj Sahib Raidhari Gopal Singh along with his family attended the Satsang and paid obeisance. After listening to Guru Ji's humanistic divine Shabads, he made the service of humanity the state religion and became his follower along with his family. The supernatural fame of Guru Ji got settled in people's memories. He became the topic and subject of discussion in the village gatherings (Sath and Chaupals).

A beautiful girl was born in the home of Raj Sahib Raidhari Gopal Singh between the years 1445–1450 A.D., who was named Ratnabai. She was brought up according to the Royal traditions and religious family rites were performed. These cultural echoes got instilled deeply in her persona. The supernatural stories of Guru Ji heard in her childhood were engraved in the child's mind. Her emotions, on meeting the Guru, got wings to give peace and solace to the people.

The fame of Raj Kumari Ratnabai's beauty, grace, elegance and dignity spread far and wide. When Rana Kumbha of Mewar heard this, he sent a proposal of relationship to Raj Sahib Raidhari Gopal Singh for his son, Rajkunwar Raymal, which was accepted. The knot of marriage of Princess Ratnabai and Rana Raymal was tied in 1462 A.D. Rani Ratnabai took an important place among his 10 other queens due to her beauty and scholarly qualities. Being a Jhalavanshi, she soon came to be known as Rani Jhali.

From the above discussion, there is no doubt that Rani Jhala belonged to the Jhala Royal family of Halwad Princely State. Now, we will try to make a solid judgment about her life before and after married in historical context.

+ King Harpal Dev Mackwana laid the foundation stone of princely state Halwad in 1090 A.D. His descendents conquered the Patdi. Princely state and made it the power point of their kingdom. This area is known as Jhalawar. Hence, they are known as 'Jhalla' kings in the history.

According to our research, Rani Jhali was the wife of Rana Raymal (1473 – 1508 A.D.). Padmavati Shabnam has also considered Rani Jhali as the mother of Rana Sanga⁵ in her book ‘Mira Ek Adhyan’, – page–106.

From ‘Maharana Sanga’, Ajmer–1918, pages. 12–13, written by Harvilas Sharda, Kashi Nath Upadhyay has quoted, “According to Barwa Devidin’s notebook (Vahi), two of the eleven queens of Rana Raymal were from the Jhala lineage. One of them was named Ratan Kunwar and the other was Mehtab Kunwar. Rani Ratan Kunwar was the mother of Rana Sangram Singh (whose popular name was Rana Sanga and whose daughter-in-law was Mirabai). It is possible that she went to Banaras and took initiation from Guru Ravidas Ji and because of her connection with Jhala house, she was called Jhali Rani.”⁶

Poet Manguram Baharowala⁷ and Watan Chand Vaid⁸ have written the name of Rani Jhali’s husband as Ran Singh.

Aurat Raje Ran Singh Di Jhala Raj Gharane ||

Shaklon Si Oh Padmani Badan Phull Samane || 50 ||

Kavi Mangu Ram Bahrowal

Putri Gopal Singh Bhoop Di, Jhala Bai Naam.

Pooja De Vich Magan Si, Hor Koyee Na Kaam

Ma Piyo Raja Rhionde, Na Khatiya Eljam

Basdi Vich Chittorgarh, Ran Singh Raja Naam ||42||

Kavi Vatan Chand Vaid

Poet Manguram Baharowal and Poet Watan Chand Vaid writing the name of Rani Jhali’s husband as Ran Singh is a trick to make their Kalaam (poetry) sound and potent. Otherwise too, to add the word Rana with the name of Sisodia Rulers like Rana Hamir Singh, Rana Kshetra Singh, Rana Kumbhakarna Singh (Rana Kumbha), Rana Sangram Singh (Rana Sanga), Rana Ratan Singh, Rana Bikramadit Singh, Rana Udai Singh etc., for centuries can also be a reason for this. They may have made Ran Singh from Rana Raymal to add lyricism to their poems. Therefore, we quote it as a confirmation of our opinion not considering it as a separate name.

Some scholars do not consider Rana Rayamal as Rani Jhali’s husband. Therefore, in order to arrive at a final judgment, it is necessary to test their views in the historical context. Mahant Jamana Das alias Jaswant Singh Sat Darbari, Ramanand Shastri/Virendra Pandey believe in ‘Kumbha’. Dr. Dharmapal Singal, Dr. Jasbir Singh Sabar, Dr. Harnek Singh Kler, Harwinder Singh Threke, Prof. Lal Singh, Siri Ram Arsh, Chain Ram Summan, Yogi Dharmanath Bhikshu etc. write her husband as ‘Rana Sanga’. Ram Charan Kuril, Uday Singh and Giani Barkat Singh Anand, Giani Narain Singh Mujanganwale, Manjit Singh Kajala etc. consider her husband as Chandrahans. Chandrahans is also written by some scholars as Chandrapratap, Chandrabhan, Chandrabhag etc.

It is recorded in history that Rana Kumbha acquired seat of power (Raj Gadi) in 1433 A.D. at the age of 13. Thus, his birth year was 1420 A.D. If Rani Jhali is accepted as his queen, then her birth should be around 1420–1425 A.D. But the problem with this is that this recognition does not connect her with Mirabai which is a historical fact. In 1516, Mirabai was married to Bhojraj and two years after marriage in 1518, he was seriously injured during a war. After struggling with life and death for almost three years,

he passed away in 1521 and Mirabai became a widow in her full youth. At this time, Rani Jhali was alive and she was successful in saving Mirabai from becoming 'Sati' (death by consigning to the pyre of the husband) due to the power of Naam (potent power of meditation) based on the idealistic and lofty teachings of Guru Ravidas while the Purohit Caucus (Band of Brahmins) of the Rajgharana (Royal family) was determined to consign her to become Sati on Bhojraj's pyre. It was Rani Jhala who took her on a pilgrimage to Kashi in 1522 A.D. to raise Mirabai from the immense shock of her husband's death. Here, Mirabai received blessings from Guru Ji to cross the ocean of separation from husband. The mention of meeting with Guru Ravidas Ji in Kashi is recorded in Mirabai's Padavali (Poetry).

Jhanj pakhavaj Venu Vajawat, Jhalar Nau Jhankar.

Kashi Nagar Ka Chawkma, Guru Miliya Rohidas.

In view of the said evidence, the age of Rani Jhali exceeds 100 years. But we cannot recognize the longevity of the age of his disciples as that of Guru Ji. As such, we do not recognize Rani Jhali as the wife of Rana Kumbha.

'Rana Sanga' was not the husband but the son of Rani Jhali as recorded in Barwa Devideen's notebook (Vahi). It is also recorded in the history that in order to free the subjects of Mewar from the attacks of the Muslim ruler Ghiyasuddin forever, Raymal, as soon as he sat on the throne, killed Gyasuddin's blood thirsty (Khoonkhar) General Joharulkul in the first conflict and forced the king to flee. But to avenge his disgrace, he handed over the command of the army to Zafar Khan, the fiercest warrior of his time, and attacked to plunder the Eastern part of Mewar. Rana Raymal took this attack as a challenge and entered the battle field himself along with his five sons Kunwar Prithvi Raj, Jaymal, Sangram Singh, Patta Singh and Ram Singh. The Rajput warriors chased the enemy to Mandogarh and killed Commander Zafar Khan. Gyasuddin bowed his head before Rana Raymal and begged pardon (Khalasi karie). With this victory, the stories of Rana Raymal began to be sung not only in Mewar but throughout North India. He was already considered the Moon of Mewar by the subjects and due to his victories; he was also considered the lucky one with good fortune. Kavishars (poetry reciter) started portraying him as Rana Singh or Chandrabhag in their works. Many poets have also praised him with the names Chandra Pratap, Chandrahans, Chandrabhan etc.

Ram Charan Kuril has already accepted Rani Jhali's husband to be Rana Uday Singh. He was a ruler of a stern and harsh nature (ruthless ruler). Due to his actions, his compatriots (near and dear ones around) turned against him and he was killed by his brother Rana Raymal. Rana Udai Singh (First) ruled only for five years. If Rani Jhali was his wife, his life would have been extremely miserable. But there is not a single trace of hatred or sadness at her shining face. So we did not accept her as wife of Rana Uday Singh.

From the above discussion, it becomes clear that Rani Jhali's husband was Rana Raymal who got married in 1462 and the mention of which has already been done. We have also mentioned that Rani Jhali was influenced by Guru Ravidas Ji's life-philosophy after listening to his stories from childhood. Seven-Eight years after her marriage in Sammat 1527/1470 A.D., on the auspicious occasion of Magh Sankranti, she went to Kashi on Tirtha Rattan (spiritual tourism). While visiting various temples, she met Satguru Kabir Ji. On his inspiration, she went to the ashram of Guru Ravidas Ji and received Naam Diksha (initiation) from him after being influenced by the discourses delivered in his Satsang (Congregations).

Sant Jagbir Singh writes about this, “In the year 1502, it was a festival of Magh Sankranti – at that time Sant Ravidas Ji was over 65 years old. There was the Magh Mela (gathering) in which the then Maharaja Rana Kumbha and Maharani Jhali of Chittor were present for bath and obeisance. On the Ganga Ghat (platform), she listened to Sant Ravidas’s sermons and after attaining self-satisfaction and realization became his disciples. Some facts to prove this matter are as follows:-

Kabir Redas-Samvad, written by Saini, “is the most famous book about Saint Ravidas which is considered to be composed in 1502 Bikrami. It is mentioned that Maharani Jhali of Rajasthan came to Banaras for pilgrimage and after being influenced by Saint Ravidas, she received his initiation (became disciple). This journey has also been described in the books written later.”⁹

It is difficult to agree with the statement of Sant Jagbir Singh Ji that Magh Sankranti was also celebrated in 1502 A.D. and that the creation date of ‘Kabir Redas-Samwad Granth’ was also Sammat 1502. It takes a long time for any event to become part of folklore after its occurrence. Therefore, Rani Jhali’s visit (Tirtha praytan) in 1502 and the recording of this event in the book published in the same year is not acceptable. We have also proved that Rani Jhali’s husband was Rana Rayamal and not Rana Kumbha. Therefore, we cannot agree with Sant Ji’s statement.

After Rani Jhali received Diksha (initiation) from Guru Ravidas, her glory began to rise in the Royal family of Mewar. His participation in the auspicious occasion of marriage of Mirabai and Bhojraj in 1516 A.D. is a historical event, a vivid example of which is the ‘Ravidas Chhatri’ installed in front of Mirabai’s temple is a witness to this saga.

MIRABAI

Mirabai is counted among those select women whose pride narration (Gaurava Gatha) in the Indian history has been sung for centuries. She was the gorgeous great-grand-daughter of Rao Jodha Ji, the founder of Jodhpur, the well-groomed grand-daughter of Rao Duda, the lovely maternal grand-daughter of Nana Surtan Singh and the beautiful daughter of father Kunwar Ratan Singh and mother Veerkunvari. She was born in 1498 A.D. at Merta⁺. She was the second child of her parents. Their first child was a son, Goparaya (alias Durjansal) who died in his infancy. Folklore has it that when Mirabai came into the womb of her mother, Rao Duda specially appointed his Royal priests to read religious scriptures and recite Bhajans to Veerkunvari (Mirabai’s mother). Because of this, religious interests were revealed in her from childhood. This event can also be attributed to her birth in Merta.

In ‘Bhagatmal Nabhdas’, Bhagatmal Raghavdas and Parchi Mirabai, there are also indications that she was born in Merta. As –

Merte Janma Bhoomi, Jhoomi Het Nain Lage.

Pare Girdhar Lal, Pita ho hi ke Dham Mein¹⁰

Bhagatmal Nabhdas

Mat Pita Janami Pur Merte

Preet Lagi Har Pihar Mahi¹¹

Bhagatmal Nabhdas

Meera Janami Merte, Bhagti Karam Kalukata ||

Bin Bajaye Bajiya Mehra Sauwan Wala¹²

Parchi Mirabai

⁺ According to folklore, 'Merta' is the city founded by King Mandhata.

Ancient sources speak in favour of Merta⁺ as the birth place of Mirabai. The facts collected during the author's visit to Merta on 08-10-2016 also testify in favour of this. Due to this reason, we did not accept his birth place Kurki, Bajauli, Chowkri etc. in our research which is supported by various scholars.

Playing in the mother's lap, Mirabai was still a little girl of two years old, when her mother died. Some scholars believe her age to be 6 years and some 10 years at that time. But reading the artworks at Rao Duda's Palace at Merta which is now a Museum dedicated to Mirabai's memory, makes it abundantly clear that her mother passed away when she was only two years old.

Raja Rao Duda and his wife brought up the baby girl Mira with abundant pampering. As the King was a wise man with religious interests, Saints and great men used to visit his house. Since the whole environment of the house was coloured in spiritual hues, she was coloured in the beautiful attribute of devotion from her childhood. Being a Rajput princess, she was taught religious scriptures as well as music, sewing, embroidery, horse riding and archery. In this way, the glory of Gunavanti (well groomed) Mirabai's qualities spread far and wide.

Rana Sanga of Mewar had close family ties with Rao Duda. They used to come and go with each other on Royal occasions. It was at these events that Rana Sanga was impressed by seeing Sughad, Sujana and Rupwanti (well-groomed, wise and beautiful) Mirabai and proposed her to give in relationship to Rao Duda for his son Kunwar Bhojraj which he readily accepted. But providence had something else in mind. Shortly after the engagement of Mirabai, Rao Duda passed away in Sammat 1572 Bikrami. Mirabai was extremely shocked by this. In this extremely painful hour, King Veeramdev, who was Mirabai's Tau (father elder brother), who loved Mirabai very much, became her support. According to the royal traditions of the Rathore dynasty, he arranged her wedding ceremony at Merta in 1573/1516 A.D.¹³. The whole city was decorated like a bride. Rana Sanga entered the city with a procession of Princes, Kings and Warriors decked out in Rajputi pomp and show, mounted on Royally decorated elephants, camels, horses and chariots to the sounds of bands – Shehnai and nagaras. After the grand wedding, Veeramdev presented Mirabai with valuable gifts like elephants, camels, horses, maid-servants and many villages. It is said that Rana Sanga also gave a large Jagir (Estate) in the name of Mirabai from which she used to get an annual income of ₹ 3,20,000/.

In celebration of the marriage of Kunwar Bhojraj and Mirabai, the entire Chittor city was decorated par excellence. The entire city was on its toes in happiness to welcome the newly married Royal couple. There were cheers everywhere. To add spiritual colour to the celebrations of Chittor, the Royal family had already invited their Kul (family) Guru Ravidas Ji. Guru Ravidas reached Chittor with his Kirtan Troupe singing Hari Jas (God's praise). "Incidentally, it was the marriage of Bhojraj, the son of Rani. Bhojraj was getting married to famous devotee Mirabai. Guru Ji blessed the Suhag (Married) couple whole heartedly. Mirabai's devotional spirit was further awakened. The whole family became the devotee of Guru Ravidas."¹⁴ It was here that Mirabai came in contact with Guru Ji for the first time. She got immense solace by meeting and receiving the blessings of Guru Ravidas. She became contented with the nectar the life offered by the enlighten vision of the Guru. She hailed him – Dhan Ravidas – Dhan Ravidas (Guru Ravidas is Great) – with her eternal thirst of spirituality ! She received full honour, respect and comfort from the household of her in-laws. Yuvraj Bhojraj was greatly impressed by her chastity, simplicity, modesty, and devotional spirit and their relationship had become as of the Moon and Chakor (bird).

Some narrators have fancifully suggested that Bhojraj was unhappy with Mirabai's spiritual orientation and did not like her. If that was the case, it would not have been difficult for him to get Mirabai out of his way. He maintained his married life happily for about five years which proves that there was no difference of opinion between them. Rani Jhala handing over her temple to Mirabai for worship established inside the Chittor fort can be considered as another testimony of their comfortable family relations. This was the time when the name of Guru Ravidas Ji was shining like the Moon in the universe of Bhakti Movement. Mira became so enamored of his name and wanted to be always associated with his feet. She got Ravidas Chhatri constructed in front of her temple based on the pattern of his feet taken at the time of marriage. Many scholars believed it to be a sign of Guru Ji's final journey. But it is not so. This is a living testimony of Mirabai's respect towards her Guru. The author has travelled to this place on 05-10-2016.

The Brahmin Priests of the Mirabai Temple⁺ accept donations from the followers of Guru Ravidas Ji but are unable to provide any historical information about him, with the help of whom Mirabai attained the supreme position in the Saint-Sect (Sampardhya). The insignia engraved at 'Ravidas Chhatri' are in an abandoned condition today. By reaching out to the government, the Ravidasia Samaj should take responsibility for its maintenance and upkeep because it is the only ancient and living historical sign of Guru Ravidas Ji's time in the whole of India which has not only preserved his history in its bosom but it is also the peak of his lofty personality. Its existence in front of the place of worship of a Rajput Hindu King inside his huge fort is a great proof of the battle won by the Guru against Manuwadi caste system.

In building the Ravidas Chhatri, in the wake of collapsing of the caste system, Bhojraj, born from the womb of Maharani Kunvalbai out of Rana Sanga's twenty-eight marriages, had a great contribution. Being the eldest among his seven brothers and four sisters, his responsibilities and expectations were also very high. Being a handsome Prince and brave warrior of his time, he wanted to see Mirabai as the Queen of Chittor one day. But it was not to be by providence. He passed away in 1521 A.D.

Bhojraj had great appreciation for Mirabai's spiritual interests. He used to feel immense joy to see her performing puja (Worship) in the temple with his grandmother (Rani Jhali). Seeing the Agadh, Agam, Agambha and Aganja (deep-rooted attributes of meditation) devotion towards her Guru ji under the parental umbrella of her grandmother, he constructed the 'Ravidas Chhatri' with the symbols of Guru Ji in 1517–1518 A.D. according to the wishes of Mirabai. By doing so, he tried to convey the message of his Kul-Guru's revolutionary thinking – free from the feeling of high and low, caste discrimination and conforming to fraternity as fellow citizens.

Some scholars see the Ravidas Chhatri with the death (Akal Chalana) of Guru Ravidas Ji in 1584/1527 A.D. (We assume Sammat 1597/1540 A.D.) which is not consistent with the historical facts. This was the time in the history of North India when the rulers started to worry about saving their kingdoms

+ The 8th century temple, built within the Chittor Fort, was being reconstructed by Rana Kumbha around the time of the marriage of his son Rana Raymal in 1462. Along with other administrative responsibilities and constructions, its work was also entrusted to Rana Raymal. Rana Kumbha was proud of his great ability. Fortunately, Raymal also got a companion like Rani Jhali who was equally intelligent. Together, the two of them enhanced the beauty of the temple. They named the temple 'Kumbh Shyam' after Rana Kumbha. Rana Kumbha was so impressed by the creative, artistic, and visionary talent of Rani Jhali that he gifted her another temple for her religious rituals and worship, which is now known these days as the Mirabai Temple. Originally, this temple was built by Rana Kumbha for Rani Jhali and she worshipped here for about 50 years of her life. But at the last stage of her life, she was impressed by the devotion of Mirabai and donated this temple to her. Which is now known as 'Mirabai Temple'.

with the entry of Mughals. At such a time, it cannot be possible for a great man who preaches spiritualism to be with a ruler in his fort. All the attention of the Kings and Queens is focused on war-planning. Mahapurusha (greatmen) who was immersed in devotion would have abandoned such places voluntarily. Moreover, staying with a ruler for a long time is also not a part of their life style. As such, it is not possible for Guru Ravidass, in 1527, to be present at Chittor.

In the light of the above opinion, the blasphemy raised by Satnam Singh in the book ‘Guru Ravidas ki Hatya Ke Pramanik Dastvej’ (authentic documents of Guru Ravidass’s assassination)’ regarding the killing of Guru Ravidas inside the Chittor fort, is automatically nullified. Not even a wretched person can think of a plan to kill even an ordinary old person of 151 (years the age of Guru Ji). Ravidas Ji was a prominent figure of his time. Any such imagination about him is highly reprehensible.

With the entry of the Mughals into India, the situation in North India became turbulent at once. The state of disbelief prevailed everywhere. In 1527 A.D., in fact, the rulers of Mewar had to fight directly (face to face – dastpanja) with the Mughals. In a fierce battle, Rana Aja Jhala, Rana Saja Jhala and Ratan Singh (Mirabai’s father) were martyred in the battle field along with many other warriors. This gave Mirabai a big shock. The rivalry between the rulers of Mewar and the attacks of Bahadur Shah, the ruler of Gujarat, shook the roots of Mewar rule. At this time, Mirabai also had to be a victim of the inner-intrigue of the Fort of Chittor. In such a situation in 1533 A.D., she left the Fort of Chittor with the help of his Tau, Veeradev and went to Merta. But King Maldev of Jodhpur in 1538 A.D. also won Merta. Mira came to Ajmer with her Tau, Veeramadev. Even here defeat did not leave her. Veeramadev also lost the battle of Ajmer and the whole family became distraught and dispersed. Mirabai with her supporters in 1539 A.D. reached Brindavan.

After staying for some time in Brindavan, Mirabai felt a longing to see her guru. As such in 1540 A.D., she reached Guru Ji’s Gopal Temple in Kashi along with her Bhajan-Mandali (Musical Troup). The Kirtan (recital) of his Verses was flowing in the temple and the light of eternal happiness was pouring from his mouth. Due to his extreme old age, the devotees were eager to taste the immortal drops of solace enshrined in his utterances. The Guru passed away in Banaras in the presence of Mirabai and she participated in all his last rites.

Dr. Dharmapal Singal¹⁵ has accepted the contemporaneity of Guru Ravidas and Mirabai as 34 to 42 years and Varinder Kumar Sethi¹⁶ as 35 to 42 years. Both the scholars agree on the birth of Mirabai as 1498¹⁷ A.D. and there is consensus on the contemporaneity of Guru Ravidas and Mirabai for 42 years. If this argument of the two scholars is accepted, then the year of Guru Ravidas Ji’s death (Joti Jot Samana) is $1498 + 42 = 1540$. With this historical fact, our research concludes that the life span of Guru Ravidas is 1414–1540 A.D. and seems to be even more rational. Along with this, this historical truth is also confirmed that Guru Ravidas Ji was alive till the time (1539 A.D.) when Guru Nanak Dev Ji passed away (Joti Jot Samana). Therefore, in the face of these proven historical events, the Ravidasia Samaj should accept the life span of Guru Ravidas as 1414-1540 A.D.

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Guru Ravidas : Journeys for Public Welfare

Background :—

Guru Ravidas Ji's public welfare journeys are part of the rich tradition of Indian culture that began with Mahatma Buddha's journey from Bodh Gaya to Sarnath. After attaining enlightenment on the Purnima of Visakha under a Pipal (Banian) tree at Bodh Gaya, he delivered his first message against the inhuman and ritualistic structure of Brahminism to Kondana, Bhadiya, Vappa, Mahanama and Asaji at Sarnath on the Purnima of the month of Ashad which is known in history as 'Dharma Chakra Parivartana'. Since the number of Buddha's first disciples was five, the number five has been considered auspicious in Indian culture since that time.

The first disciples of Mahatma Buddha went to every nook and corner of India and preached his teachings with passion. As a result, people oppressed by Brahminism started mobilizing themselves under the banner of Buddhism. In a short time this religion became established as the State Religion in India. Within a few hundred years, it crossed the borders of India and spread to Nepal, Tibet, Bhutan, Burma, Thailand, Japan, China, Pakistan, Afghanistan, Iran etc. The major reason behind the rapid spread of Buddhism in Asian countries was the religious pilgrimages of Buddhist monks. Wherever they went, they appreciated the human values, eradicated hatred from the mind, instilled love in the souls, taught the lesson of non-violence and followed the path of truth. It was only due to the religious journeys of the Buddhist monks that the whole of Asia was colored in Buddhist colors. It is from these journeys of Buddhist monks that people's welfare journeys were started.

In the history of public welfare travels, the names of world famous travellers such as Fahyan¹, Hyunsang², Itising³, Albruni⁴ etc. are also notable. Although, their travels were not directly related to public welfare yet their researched writings and dialogues with the people made a valuable contribution in advancing the cause of religion and public welfare.

With the advent of Islamic rule in India, many Islamic Peers, Faqirs and Darveshs (Islamic mystics) preached and promoted Islam with zeal. The names of Hazrat Data Ganj Baksh, Ali Huzbiri, Sanjari Ajmeri, Abul Hasan, Hazrat Moinudin Chisti, Hazrat Khawaja Kutubudeen, Bakhtiar Kaki,

1. Fahyan was a Chinese philosopher. He came to India in 399 A.D. during the reign of Chandragupta Vikramaditya with his four companions Huyeeching, Taucheng, Huyeesing and Huyeevaiyee. They visited to famous Buddhist monasteries upto 412 A.D. of India and Sri Lanka and studied manuscripts.
2. Hiuntsang came to India in 630 A.D. during the reign of the Samart Harshavardhana and till 644 A.D. he continued to meet the people of India and Sri Lanka, Bangladesh, Nepal and Bhutan. For five years he continued to study Buddhist scriptures and Indian philosophy at Nalanda University.
3. Itising was a Chinese traveller. He came to India via Java and Sumatra in 679 A.D. after Hiuntsang. He studied Buddhist scriptures at Nalanda University for 10 years. Along with studying Buddhism, he also propagated it till 695 AD.
4. Albruni was an Iranian philosopher. He came to India in 1017 A.D. with Mahmud Ghaznavi. He composed 146 books. 'Kitab-ul-Hind' is one of his masterpieces. He had no direct connection with the propagation of Islam. But his works certainly guided the Islamic preachers. His perception of India was that Brahmins were the most learned. They were religious and arrogant. They considered their country, religion and culture to be the best. This perception of his led to the clash between Hinduism and Islam.

Baba Farid, Hazrat Khawaja Usmani, Hazrat Sheikh Bahudeen Zakria Multani were prominent to be mentioned in this regard. According to famous historian Sir Jadunath Sarkar, “Islam in India flourished not by the sword but became more prosperous and popular through the discourse of Sufi saints.” Baba Farid cajoled the low castes – suppressed and oppressed under Hinduism to live a dignified life with human values and believe in One–God, instead of the 33 million gods and goddesses of the Hindus. They made a large part of North India their Karma–Bhoomi (place of work) to give the message of one Allah. Their innovative message and simple life had such an impact on the common people that clans and clans converted to Islam. Many Rajput Ranas (Feudal lords) also converted to Islam due to their inspiration.

Islam was firmly established in India by the 12th century. On the one hand it was being preached by Islamic preachers, especially Sufi Saints in an inspiring manner and on the other hand the rulers of Khilji dynasty, Tughluq dynasty, Syed dynasty, Lodhi dynasty and Mughal dynasty were spreading Islam by force. Emperor Sikandar Lodhi used to say with great pride that he had converted 4,32,000 infidels and killed 2,63,000 Hindus. He demolished many Hindu, Buddhist and Jain temples and constructed mosques. After him, Mughal Emperor Aurangzeb completed the remaining task and demolished Hindu temples. In Banaras alone he destroyed hundreds of temples and the number of Hindu temples was reduced to less than 20 during his reign. The reconstruction of temples in Banaras began during the Maratha rule and the British. Thus, during the time of Guru Ravidas, Hinduism had become quite weak and was struggling to save its existence. Therefore, it was a very suitable time to control and eradicate Brahminist brutality. Saints like Satguru Namdev, Satguru Kabir, Satguru Ravidas, Satguru Pipa, Satguru Sain; Guru Nanak etc. took full advantage of the situation and tried to give the people a right direction.

Guru Ravidas belonged to the reputed clan of Chamars. He received his religious ethos from his Saintly mother Karma Devi and the simple life style of his father Raghu, a Karamjogi. At the age of seven, traits of devotion began to appear in his behaviour. He used to go away from home for the company of wandering Sadhus and return home late in the evening. In this way, while walking daily in the streets of Varanasi, he saw the Pandits (Hindu Priests) worshipping gods and goddesses in those temples with great attention. But his entry into the temples was prohibited and as such he started worshipping by making two clay idols near his house. This was not his amateurish activity but the first blow to Brahminism. But clever Priests named the clay idols made by the Guru Ji as idols of Ram and Janaki (Sita) to maintain their pride of idolatry. But these were not the idols of Rama and Janaki; they were the symbol of God residing in him. It was the first big blow to break the grip of Brahmanism. Along with this, he also started blowing the conch shell (Sankh) and described it as a technique to strengthen the breathing process to the naive people.

Guru Ravidas Ji was the owner of a handsome personality with a healthy body. He became friendly with Ramlal, the same age (Ham Umar) son of Pandit Shradhananda. They used to play, eat and drink together. When the fanatical elements (hardcore Hindus) came to know about it, they complained to Pandit Shradhanand. Ramlal’s parents immediately stopped him going out of the house. The sadness of his childhood friendship began to haunt him in the confinement of the house. This separation devoured him and became weak (withered and turned into a dead tree). The desperate

parents' tried every best to help their son but all their efforts fell in vain. Ramlal became bed-ridden and stopped even moving. As he did not come to play for many days, Guru Ji went to his house one day and called him. The distraught parents said that he was sick and did not get out of bed. Guru Ji said, 'If you permit, I will make him get up'. When the parents with happiness asked him to make him up; Guru Ji held his arm and said, 'Come, give me my turn, it was your turn that day.' The touch of Guru Ji's hands warmed the blood in his cold veins and he sat up to play and give his turn. The parents touched Guru's feet and recognized that he was not an ordinary child, but a divine light (Rabbi Roop).

There is another popular story related to the childhood of Guru Ravidas Ji – a blind mother (lady) named Karmavati lived in his neighbourhood. Spinning the wheel (to make cotton thread) was her daily routine. One day when she was to start spinning the wheel, Guru Ji lifted stealthily the basket (Shikoo) with cotton roles (Punis). When she could not lay her hand on the basket even after searching here and there, she sat by the spinning wheel in despair. Without telling her, Guru Ji placed the basket next to her and covered the mother's eyes with both hands from the behind. Mother asked, "Who is who are you ?" "Guru Ji said, "Guess mother." Mother said, "I cannot see my son." Then Guru Ji raised his hands from her eyes and stood in front of her and said, "See and recognise me, mother." Mother's eyes got light and she started seeing. Giving blessings, Mother went to Guru Ji's house and recognised his divine personality. Even if we do not agree with such stories, people still hear and narrate these.

By the time he stepped on the threshold of youth, Ravidas had realized that with the humanistic approaches and teachings of Buddhism and Islam the edifice (Parisht Bhoomi) was ready to raise the people of the ills of high and low, untouchability and caste from the muddy mess. It was only needed to take organizational steps to motivate people. Therefore, he gave high priority to the message of harmony in life and living together without discrimination. He decreed this divine idea by enshrining this in his Bani:–

Tum Makhtul Suped Speial Hum Bapure Jas Kira ||

Sat Sangat Mil Rahiye madho Jaise Madhup Makhira ||2||

Shri Guru Granth Sahib, page–486

Putting his ideology into practice, he established a Bhajan Mandali (Singing Troupe) in his town, the purpose of which was to awaken the people oppressed by Brahmanism. Later, he expanded the Bhajan–Mandalies and sent them in all directions outside Kashi and also awakened the untouchables. Such a reference is also found in Rajendra Mohan Bhatnagar's¹ novel in which he shows a Group of Raidasis (Tolly) reaching Banaras via Delhi, Shahdara, Ghaziabad, Dasna, Hapur, Bagsar, Garmukteswar, Amroha, Moradabad, Raebareli, Selan, Dalmiu. It is possible that the novelist has an imagination in it but the existence of Bhajan–Mandalies of Ravidas Ji cannot be denied because his participation in 94000 Satsangs (discourse) organized by him in his life time can be considered as a great testimony in favour of these Bhajan–Mandalies. Guru Ravidas Ji himself was a great musician and Kirtaniya (singer of devotional compositions) which has been mentioned by Bhai Darbari Das in 'Pothi Harijas Ki'–

Chaupai : Chaar Garhi Pichhali Nis Rahe|| Tal Rabab Su Le Kar Bahe||

Kare Kirtan Har Gun Gawe|| Magan Hoye Gad Gad Hoy Jawe||8||

Dalit Sant, Edition–2015 A.D., Page–246

Confirmation of Guru Ravidas Ji being the composer of high caliber is also available in the ‘Parchi (booklet) of Ananta Das’

Unche Baster Sundar Gata|| Mukh Te Nikse Sundar Bata||

Garb Bhayo Rani Qau Jab Hi|| Kiyu Dandwat Bhagat Tahan Sab Hi||122||

Ravidas Ji followed the Sangat (Sangha or Congregation) practice initiated by Buddhist monks and Islamic preachers for equality in the society and brought it to the backyards of the untouchables at the grassroots level and posed a great challenge to the caste system of Hinduism. Before this, he had raised his finger and objected to the Karma–Kandi structures of Pandits (Hindu priests). Therefore, the Hindu Pandits, considering the Sangat practice as a new challenge, complained to Kashi Naresh stating that this step and the new method of worshiping is against the Vedas. Ravidas Ji reasoned in the court of Kashi Naresh–

Brahman Bais Sood Aru Khatri Dom Chandar Malechh Man Soi||

Hoye Puneet Bhagwant Bhajan Te Aap Taar Tare Kul Doye||1||

Sri Guru Granth Sahib, page–858

The stance of discrimination based on the caste system of Manuvadis was exposed in the King’s court and Ravidas emerged victorious in this struggle. Greedy Pandits had to face humiliation. In this way, the tradition of ‘Sangat Pratha’ established in the society from long ago reached the homes of the untouchables due to the efforts of Ravidas Ji. Although, Dr. Hari Ram Gupta² does not consider the Sangat practice to be new or a revolutionary step in the Bhakti Movement and sees the origin of this in the establishment of Buddhism and the entry of Islam into India. But in history, its reaching the neighbourhoods of the untouchables will be known only as a single forward looking step of Ravidas Ji in this regard.

When he reached the age of 18, Ravidas Ji’s work style and conduct started to be discussed in Kashi. Some supernatural incidents of his childhood had become a topic of discussion. The light of his fame was spreading easily even outside Kashi. At the age of 20, he went to Prayagraj with his Bhajan–Mandali for the holy bath of ‘Magh–Ishnan’. Here he met with the Maldharis⁺ of Kathiawar from whom Pandit used to accept ghee (refined butter) for Havan (consigning Ghee etc. to fire) but they were forbidden to participate in worship. They also had to bathe at distant Ghats. Millions of people used to travel from far and wide every year to bathe in this ‘Magh–Mela’⁺. ‘Kumbh Mela’ did not exist at that time.

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2. The Maldhari were a people living in the Kathiawar region (Gujarat). Buffalo rearing was their profession. Living in the forests, they made a living by selling milk and ghee.
 3. When did the Kumbh Mela begin ? There is no information about it in Hindu scriptures. Some scholars believe that it began in 525 B.C. Some scholars believe that it began during the reign of King Harshavardhana (617–647 AD). The writings of Hiuen Tsang mention a fair held at the confluence of two rivers, and scholars link it to the Kumbh Mela. Adi Shankaracharya believes that it began 850 years ago. D.P. Dubey is of the opinion that no Purana mentions the Prayag fair as the Kumbh Mela. It is said that the gods and demons together churned the ocean of Kheer to obtain

Guru Ravidas along with his Satsang Fellows and Gujarat's Maldharis reached the Ghat of the Ganges where the Pandits were taking alms from the common people and allowing them to bathe with ceremonial rituals. The Pandits were enraged by Ravidas Ji taking bath with his companions without any ritual and donation. On learning that they belong to the untouchable caste from Kashi, they got angry like a wild fire. In the wake of heated arguments, calm and cool minded Ravidas Ji asserted that if 'the intension is good; the Ganga can be in the Kathauti (Bowl of water for shoe repair)'. Pilgrimages, greed, false pride, caste pride and ritualistic practices cannot purify the mind. The burden of sins again spoils the conscience, just as an elephant after a bath again soils its body by putting dirt on itself with its own trunk. Purification of the mind is done by meditating on the Lord's name. He sang in Raga Gauri—

Bahar Udak Pakhariya|| Ghat Bhitari Vivid Bikar ||

Such Kawan Vidh Hoyiyai|| Kunchar Vidh Biyohar ||

Satyug Sat Treta Jagi|| Duapar Pooje Achaar ||

Tin Yug Tino Darirh|| Kal Kewal Naam Adhaar || Sri Guru Granth Sahib Page-346

Guru Ravidas Ji said that the state of 'birth-rebirth' – Avagaman – is not destroyed by ritualistic deeds. The Vedas, Puranas, Upanishads are resorted to for the idea of 'Karma and Akrama' which make the ego more firm within us. The confusion in the state of mind remains as it is. To get rid of it, the first thing is to give up pride. By birth, no one is high and low. All creatures are equal. The creator of all is the same God (Brahman). He resides in everyone. The confusion created by Vedas, Puranas, Simritis can be removed only by the name of God (meditation). He asserted:—

Karma Akram Bicharya Sanka Sun Ved Puran ||

Sansa Sada Hirdai Basai Kaun Hirai Abhimanu || Sri Guru Granth Sahib Page-346

All creatures are an element of God. He is the sustainer of all. The walls of caste are built by man for his pride which hinders his natural development. To get rid of them, he preached in simple language—

(Balance Foot Note for page 184)

nectar. The churning of the Madranchal mountain and the rope of the Vashki serpent were made. Out of this, 14 gems were obtained. Finally, Dhanvantari appeared with a pot of nectar. A war broke out between the gods and demons to obtain this pot. But the pot of nectar, at the behest of the gods, was taken away by Jayanta, the son of Indra. A fierce battle took place between the gods and the demons for 12 days to obtain the nectar. To end the war, Lord Vishnu took the form of Mohini and confused the demons with a peace proposal. He distributed the nectar in such a way that by the time the demons' turn came, the nectar was gone. That is, he cunningly made the gods drink all the nectar. In this way, the demons lost the battle of nectar. But with this, the arrow in the eye of the gods became visible. It is said that during the 12-day war, some drops of nectar fell in Prayagraj, Haridwar, Ujjain and Nasik. Therefore, considering these places as centers of mystical powers, Kumbh Mela is now organized after every 12 years. Hindus also believe that one year of the gods is equal to 12 of our years. For this reason, Kumbh Mela is organized after 12 years and Mahakumbh Mela after 144 years. Hindus believe that there are 12 Kumbhs, of which 4 are celebrated on Earth and 8 are celebrated by the gods in the heavenly realms. The first reference to the Kumbh Mela is found in a British report of 1868 A.D., which records that the increasing number of visitors to the Magh Mela had created problems of cleanliness and control. Therefore, elaborate arrangements were made for the fair in January 1870 A.D. To increase the importance of their pilgrimages, Hindus changed the annual 'Magh Mela' to 'Kumbh Mela'. Now, after 6 years, Ardh Kumbh is also celebrated.

Ravidas Ek Hi Boond Siyo| Sab Jag Rachna Visthar ||

Log Bhulawa kart Hai| Barn Abarn Vichar ||47||

Ravidas Ekai Brahm ka| Hoya Rahiyo Sagal Pasar ||

Ekai Maati Sirje Sabe| Sab Ka Eiko Sirjanhaar ||49||

Ravidas Ek Hi Noor Te| Upjio Sab Sansar ||

Ooch Nich Kis Vidh Bhaye| Brahmn Aur Chamar ||50||

The words of Ravidas Ji shook the conscience of Pandits. They realized that he was not an ordinary soul but a divine being. They asked for forgiveness and stopped opposing him..

There was no limit to the joy of the Gujarati Maldharis at Prayagraj who took their first blissful bath at the Ganges Ghat. Realizing the sad plight of Maldharis in the Kathiawar area, they requested Ravidas Ji to visit Kathiawar (Gujarat) too and took leave of him. Ravidas Ji returned to Kashi with his Satsangis. But his pilgrimage to Prayagraj became a topic of discussion across India as it was the first time an untouchable bathed at Prayagraj at a Ghat considered sacred by Hindus.

Though staying at Kashi, Ravidas Ji had examined and tested the ritualistic structure of Brahmanism with a deep insight yet by travelling to Prayagraj he had come to know that the entire humanity was entangled in this spider's web. There was a great need to educate people to get rid of it. Therefore, he made the center of his activities at 'Maidagan Chowk'⁺ near his home. After making a hut there, he started the work of mending or repairing shoes while meditating (Bhajan Bandagi). Shoe repairing was not his occupation as such but it was a message of manual labour to the people – 'no work is small; thinking can be small'. Living in a simple hut and living a simple life, he was re-connecting the people who were separated from the society owing their occupation. It was due to his foresight that this profession was recognized by Emperor Akbar and started making boots for his troops from Ravidas Ji's followers. Today, not only Chamars, but millions of well to do families are associated with leather business and are leading comfortable lives.

The Paras (a tool which converts iron into gold) related story of Guru Ravidas Ji took place in this 'Maidagan Chowk'. Seeing his simple condition, a wealthy man tried to give him money so that he could improve his life by turning iron into gold. But despite his refusal, the rich man hung Paras at the roof of his hut. A few years later, when he came back, he saw that Guru Ji was doing his work in the same condition. He was surprised and asked Guru Ji about the Paras. He nodded and said that Paras would be there where he had placed it. The rich man was deeply moved by his abandoning of worldly things (Tyag of Moh–Maya).

In 'Maidagan Chowk', Ravidas Ji's hut had become a shrine for common people. By joining his Satsang in the evening and morning, people started to feel themselves as a blessed lot. The thirsty souls (seekers of salvation) for long felt a sense of satisfaction by seeing the eternal light of the persona of Guru ji. Brahmins, Kshatriyas, Vaishyas and Shudras all enjoyed and benefited from his company. 'Maidagan Chowk' was the main square of Kashi. It was the main junction for pilgrims

⁺ Maidagan Chowk is an important intersection of Kashi. It was here that Mirabai met him. Near this intersection is his 'Gopal Ashram', which is now occupied by Pandits. It is said that till 1750 A.D., its name was 'Ravidas Mandir'. His last rites were performed in the garden adjacent to this temple. Today, on the occasion of Ravidas Jayanti, the procession begins from Maidagan Chowk.

coming from all directions to visit the Ghats of Kashi. Therefore, no traveller who came to Kashi returned without seeing him. Travellers used to make their lives successful by listening to the Satsangs from his blessed mouth and chanting the Bani. That is why the fame of his Bani was spread in the breadth and length of Bharat. It has been confirmed in the 'Pothis Sachkhand' of Sodhi Manohar Dass Mehrban that Guru Nanak Dev used to sing his Verses (Padas)

In the year 1435 A.D. at the festival of Abhich³, there were great celebrations and enjoyment at all the spiritual sites of Hindus. According to Barkat Singh Anand⁴, "In 1492, there was great Kumbh Mela at Haridwar. All and sundry, Saints, Faqirs and the ordinary people tended to participate in the Mela and started to move there for seeking the welfare of all and one. One batch of pilgrimage of about 400 started from Gazipur. In the group there was a poor Brahmin by the name of Ganga Ram. His shoes were damaged. He sat next to Bhagat Ji and got his shoes repaired. When he got up and started to leave, Ganga Ram took out a Damri (a small coin) from his pocket and placed it in front of Ravidas. Ravidas Ji picked up that Damri and handed it to Ganga Ram and said, 'Pandit ji, this is my offering to Mother Ganga Ji. By standing on the bank and announcing that it was the offering of Ravidas, when she would extend her hand, please keep this Damri on the palm of the Mother Ganga. Don't throw it into the water. If she gives a return gift (offering) take that and give it to me on your return.'"⁴

After completing his activities, Pandit Ganga Ram called for the acceptance of Ravidas Ji's Damari on the banks of the Ganga at Haridwar. It is said that Ganga Mai (Mother) took out both her hands and accepted Guru Ji's Damari. It is mentioned in the 10th Vaar (verse) of Bhai Gurdas Ji-

Nahawan Aya Sang Mil Banaras Kar Ganga Theta|

Kadd Kasira Saupya Ravidasai Ganga's Di Bheta

Laga purab abhich da ditha chalit acharju ameta|

Laya Kasira hath Kadd Soot ik Jiyon Tana Peta||

Bhagat Jana Hari Maa Piyo Beta ||7||

Receiving Ravidas Ji's Damari (Bhai Gurdas has written in his Kasira-composition)-by Mother Ganga with humbly folded hands was a sign of his great glory spread across four Kunth (Four corners of the universe). Actually, the beautiful and dignified 'Ganga' was not in her subtle form. Nor was she a supernatural being. Rather, she would have been a beautiful girl named 'Ganga' from a high family in whose mind Ravidas Ji's supernatural glory was deeply engrained. As soon as she heard his name from the Pandit's mouth, she felt that he had sent this symbolic gift only for her. Therefore, she accepted the offering with folded hands, considering it to be a divine gift. In exchange for the Damari, she handed over her diamond studded bracelets to Pandit Ganga Ram as a token return offering for the Guru. Pandit's astonishment was beyond belief. But being greedy, he handed over one bracelet to Ravidas Ji and took the other home. He handed over that bracelet to King Chandra Pratap⁺ for a handsome reward. Seeing the diamond studded bracelet, the King's queen became enchanted and asked for another bracelet like that. On being trapped in the King's court, he

⁺ King Chandra Pratap was a descendant of King Mandhata of Jaunpur. King Mandhata was from the lineage of Prithvi Raj Chauhan.

had to tell the whole truth and Ravidas Ji saved Pandit Ganga Ram's life by giving him another bracelet. King Chandra Pratap and his queen along with Pandit Ganga Ram and many other mortals were influenced and received the gift of Naam (initiation) from Guru Ji.

Maidagan Chowk in Kashi had become the center of Ravidas Ji's activities. Many Saints and Sages from far and wide used to come to his cottage and held long spiritual talks. Out of these events, Jan-Sadharan (public) was finding the seeds of social equality. From the company of Wondering Sadhus, Ravidas Ji took a detailed blueprint for the achievement of his Mission. He realized that long journeys are needed to spread the message of Right, Truth and Justice. Accordingly, he first thought of going to Gujarat, the country of 'Maldharis'.

First Journey:– 1436 to 1448 A.D.

In February 1436 A.D., Guru Radivas Ji alongwith a Bhajan–Mandali comprising of Jeevan Das, Seva Das, Gurmukh Das and Anmol Roy, for generating awareness against the ritualistic and caste–based structure of Hinduism, planned a long journey from Kashi to Gujarat. Performing Satsang in the villages–enroute, he travelled from Allahabad, Satna, Damoh, Sagar, Mandsaur, Godhra, Baroda and from Bharuch, by sea, to Bhavnagar to Amreli in October 1436 and arrived at village Sirsai of the Princely State of Junagadh. A commemorative stone has been erected at 'Sant Shiromani Guru Ravidas Ashram, Sirsai', as the living testimony of the first journey. It is recorded in the inscription written at the temple that Guru Ravidas Ji arrived and adorned this place in 1436 A.D. This place is located at a distance of 40 km from Junagadh. Here Guru Ji revealed seven water–pools for the convenience of the people.

1. Shall Kund
2. Himal Kund
3. Charam Kund
4. Hadgaro Kund
5. Sananghat Kund
6. Amar Kund
7. Shivghat Kund.

Now the first three kunds are intact while Serial No. 4 to 7 has disappeared. The total land of the ashram is 5 bighas. There is only one main door. In the compound of Temples of Kali Mata and Bhairon deities have been established by the Hindu devotees. Construction of Guru 'Ravidas Ashram' was done by Saint Naja Ram around 1970. His Samadhi (grave) is present in the ashram. Ravidas Ashram has excellent accommodation for visitors. Langar (Community meals) is served with sweet millet bread and butter milk (chati lassi) apart from other Gujarati dishes of excellent quality. The author has visited this ashram on 04.11.2016.

There is no special discussion of Guru Ravidas Ji's Bani or ideology in the Ashram. Nor do the Administrators have any such story teller (Kathvachak) who is aware of Guru Ji's ideology and can also guide the pilgrims. However, the Granth 'Amritbani Guru Ravidas Maharaj Ji' is available in Hindi language in the Ashram. But the Administrators are ignorant of the maintenance and etiquette

to keep the holy scriptures. There is no specific literature available in Gujarati language about Ravidas Ji's life and philosophy. The organizers are looking for good story tellers (Kathavachak) so that Guru Ji's ideology can be propagated and disseminated on a large scale. By going to this Ashram, where Guru Ravidas have visited and lived, the mind gets eternal peace.

Some wrong details are recorded in the books about Sirsai Ashram written by known scholars. It is written, 'There is also a Kund in Junagadh city of Kathiawar⁵.' Or 'There is 'Ravidas Kund' near Chivarrh station of Junagarh (Gujarat) in Kathiawar⁶.' In fact, there is no Kund named after Ravidas Ji in the city of Junagadh nor is there any railway station named 'Chivarrh'. 'Kund' is located in Sirsai Nagar and the nearby railway station is named 'Chawand'. New books are being written by new researchers by referring to the books of great scholars but the true history of Guru Ji is not reaching the people. Therefore, it is necessary to make efforts on a large scale by the organizations functioning in the name of Guru Ji all over the world to bring the well-researched and accurate history of Ravidas Ji to the devotees.

The Kundas (Pools) revealed by Ravidas Ji at Sirsai Ashram had their own importance. 'Shal Kund' is also known as 'Ganga Kund'. According to Gujarati folklore, the incident of the diamond studded 'bracelet' pertaining to Pandit Ganga Ram had happened at this place. The then King of Kankan was greatly impressed by this incident and became disciple (Shish) of Guru Ji along with his family. Actually, this incident happened at Haridwar itself but due to the lack of means of communication at that time, it seems that some devotee connected it with the 'Shal Kund' of Sirsai. The water of 'Himal Kund' is cold so it is also called 'Himala Kund'. From here people have been using water for drinking. 'Charm Kund' is also called 'Sharm Kund'. In this pool (Kund), Ravidas used to soak leather for his job as a shoe mender (Cobbler). There is another legend associated with this Kund that the 40-day Havan (Fire offering) of Hindus was being held at Dwarka and before the completion of the Havan, they ran out of ghee (refined butter). Due to the non-arrangement of desi ghee, there was a fear of non-completion of the Havan. The reason was that the 'Maldharis', who met Ravidas Ji at Prayagraj, had not sent ghee for the Havan. As such, the Priests, out of compulsion, requested Ravidas Ji to arrange ghee for the completion of the Havan as they knew that Maldhari had become Ravidas Ji's disciples. On Guru Ji's advice, the landlords offered them unlimited pots of ghee. It is said that all the pots of ghee were put into the 'Charm-kund' and the ghee reached Dwarka. After the completion of the Havan, the Priests came to Sirsai and kneeled before the Guru Ji in reverence.

In today's scientific era, a question may arise on this legend that how can the desi ghee consigned in 'Charam-kund' reached Dwarka, a distance of 250 kms ? It is probable the ghee might have been collected in that Kund and transported later to Dwarka by some special means. Another thing becomes clear here that Ravidas Ji's philosophy was to help the needy. He rose above caste and helped the priests despite ideological differences. With this incident, his fame spread all over Gujarat.

In 'Hadgaro Kund' people used to perform a ritual called "Pind Daan". By bathing in the 'Shananghat Kund', devotees used to purify their bodies. The water of 'Amar Kund' was reserved for wild animals. People used to clean their clothes with the water of 'Shivghat Kund'. In this way, Ravidas Ji made a serious attack on caste discrimination by revealing the seven Kunds. This created a sense of pride among the untouchables.

At the time of Guru Ravidas Ji's arrival at Sirsai, there was an extremely dense forest, which is still around from Satadhar to Somnath spread over 2500 square km. In this forest, according to the data of the Government of India, there are about 400 lions. At that time people were very afraid of wild animals. But after Ravidas Ji camped in the forest at a comfortable site (Ramnik Than), the periphery started echoing with the name of 'Hari' (God). It became common for people to visit him. The forest was turned into a comfortable abode (Jangal Mein Mangal). Amritmai (spiritually meaningful) discourses started to be held daily. It is said that Guru Ji lived in this place for 15 years. According to our research, they stayed here only for 4–5 years. But he made Sirsai village his center of activity. For the benefit and welfare of people, he also went on a tour of places like Parachi, Ambareli, Junagarh, Ahmedabad, Halwad, Dawarka etc. After 12 years, he returned from the same place after his first journey.

On hearing Guru Ravidas Ji's praises, King Kankan Singh Chawda of the Kankeshwari Princely State, who was a devotee of the Ganga, came to seek Ravidas Ji's blessings while going on a pilgrimage (on foot yatra) to visit and bathe in the Ganges. He (Guru Ji) sent offerings (Prasad) to Mother Ganga and advised that give this Prasad if Ganga accepted it by extending out her hand; else bring it back. Legend has it that Ganga accepted the Prasad.

A famous Saint of the Bhakti Movement, Narsinh Mehta, also known as 'Narsi Mehta' or 'Narsi Bhagat', belonged to Gujarat. He was the same age as Guru Ravidas Ji. He was born in Sammat 1470 at the home of Nagarvanshi Brahmin Krishna Damodar Das and Mata Lakshmi Gauri in Talaza village near Junagadh. He was deaf–dumb from birth. His parents died while taking care and treating him praying for his future. The responsibility of tendering him fell on the shoulders of the grandmother as the grandfather had also ascended to heaven (died). Fortunately, Guru Ravidas Ji was at Sirsai for the welfare of the masses. Dadi (grandmother) took Narsi Mehta to Sirsai Ashram. Hearing the anguished cries of the grandmother, Guru Ji witnessed her plight with his divine vision and asked her to fetch water from the 'Shal Kund'. When Ravidas Ji gave him water to drink, Narsi Mehta began to listen and speak.

The poets and scholars wrote that Narsi Mehta remained deaf and dumb until the age of 8 and was cured with the blessings of a Krishna devotee (Bhagat). If this was true, Narsi Mehta would never have raised his voice against caste system according to Ravidas Ji's ideology. It is said that once he along with his companions was going through hardships on a long journey and was down with the pangs of hunger and thirst. The villagers, who belonged to the untouchable caste, got worried about the well–being of those Sadhus. But they came to know from the dress of the Sadhus that they were high caste Hindu Sadhus. Afraid of some kind of apostasy, they begged Narsi Mehta from a distance with folded hands that they were ready to help but they belonged to the untouchable caste and were followers of Ravidas Ji. Narsi Mehta asked the villagers for help with an open mind. But his companions, who were staunch Hindus, began to fear defilement and spoke of preferring death to impurity. Narsi Mehta cleared their doubts by saying that they were also a part of God like us. They were human beings like us. We were dependent on each other – as fellow human–beings. They were the disciples of the great Saint Ravidas Ji. Their philosophy was to help the afflicted and downtrodden. Therefore, there should be no refrain from accepting their help. They accepted the advice of Narsi Mehta as his peers. The untouchable villagers fed them with deep sense of hospitality and the group moved on to their destination.

The privileged class resented Narsi Mehta's social egalitarian ideology. But he continued to advance towards realising the aim of his ideology. His wife Manakabai also supported him fully. Slowly, he started getting appreciation and cheer. His daughter Kunwarbai was married in a high family and his son Shamaldas's marriage was also fixed in a well to do family. In the marriage of the son and daughter, where prominent Sadhu Mahatmas and rich people participated, there was also a large participation of untouchable caste people. Due to the presence of untouchables in the wedding, the upper class people were not happy but were keeping mum. But the magic and influence of Guru Ravidas Ji's thinking was alive in the mind of Narsi Mehta. He created a big and definite milestone in Gujarat by giving the message of unity and fraternity in the marriage of his son and daughter. With a view to salute his thinking, Baba Sri Chand Ji visited his Ashram during his Junagadh sojourn (Yatra). He also made a special discussion about the contribution of Ravidas Ji and his legacy.

There is a village called Ajotha near Veraval in the District of Junagadh. An idol of Lord Mahadev was installed in a temple of this village. Untouchables were prohibited from entering the temple and worshipping. The residents of Ajotha came to 'Sirsai Ashram' and shared this information with Guru Ravidas. By that time, his name was ruling the roost all over Gujarat. Guru Ravidas Ji with his congregation of Saints came and camped at 'Parachi', 20 km from Somnath under a Pipal tree on the banks of the river Saraswati. The Satsang started and Amritbani (nectar of Bani) began flowing. People from the villages started coming in flocks. The Priests of Ajotha temple came to know that all the devotees were going to listen to Ravidas Ji's discourse. They also reached Parachi with the idol of Lord Mahadev. That idol is adorned in the temple of Parachi. Parachi became a place of pilgrimage for the untouchables. But now there is no memorial of Ravidas Ji in the temple here. It needs major efforts to revive the memorial of Guru Ji.

Ravidas Ji went to Somnath Temple from Parachi. But he did not go there for obeisance (darshan) but to see and assess the miserable life of the untouchable girls who were forcibly kept as 'Slaves of God' – Dev-Dassis by the Priests. To get rid of this hellish life, he started giving the gift of name (initiation) to women. The names of his servants Rani Jhali, Meera Bai, Karmavati, Ganga, Rani Champak Malini, Savitri, Kamali, Bhanmati, Mochanbai etc. are recorded in the pages of history. Mirabai fought a big battle with her contemporary society for the self-respect of women of which women can be proud of.

Ravidas Ji, during his journey in 1440, went to the city of Junagadh in Gujarat. In 269–232 B.C., Buddhism has been dominant here, being a part of Maharaja Ashoka's Kingdom. There is a huge inscription of Maharaja Ashoka in Sonpur area of Junagadh. A little further from this inscription is the huge 'Juna Akhara' of the Nath Jogis. Ravidas Ji interacted with the Jogis of 'Juna Akhara' and appreciated their contribution in breaking the caste divide in the society. During these meetings with Jogies here, he also got information about the land journeys to present-day Pakistan, Afghanistan, Iran, Iraq, etc.

Ravidas Ji reached Ahmedabad from Junagadh. This city was founded by Sultan Ahmedshah⁺,

+ Sultan Ahmad Shah's camp was situated on the banks of the Sabarmati River. A rat passed by it following a dog. He asked his spiritual advisor about it, and he said that it was a strange coincidence. This place is fortunate. Therefore, Sultan Ahmed Shah I laid the foundation of the city on Thursday, February 26, 1411 A.D., at the site of 'Manak Burj'. He named the city 'Ahmedabad' after his religious teacher 'Sheikh Ahmed Khatu Ganj Bakhsh' and two other personalities, Qazi Ahmed, Malik Ahmed and himself, all four of whom had the 'Ahmed' name.

the First. Being the capital of the Kingdom, rich people and nobles used to live here. Hearing the news of Guru Ravidas Ji's visit to the city, people flocked to see him. His discourses had a magical effect on the congregations. He talked about human love while openly attacking the caste and ritual structures. It was at this place that 'Ghiyas-ud-Din-Jain-ul-Abidin', the King of Kashmir, who had come there on the invitation of Sultan Ahmadshah, had the privilege of attending the Satsang of Guru Ravidas Ji. His divine discourses had stood the test of time and the followers (Sangat) was listening to him with attention enjoying the spiritual bliss of his discourses. The message of Human-Oneness had a profound effect on the King of Kashmir. He returned to Kashmir and stopped the persecution of Hindus. The Hindus who had left the Kashmir Valley out of fear were called back and rehabilitated and stopped cow-slaughter and Jizya (Tax) on Hindus. Hindus who converted to Islam were allowed to return to Hinduism. He extended generous help for the development of Sanskrit language and translated 'Mahabharata' and Kalhan's 'Raj Tarangani' into Persian. For the prosperity of the people, he made the Kashmiri residents skilled by inviting skilled artisans of woodwork, shawl weaving, floral scarfs (Phulkari), Dari (Carpets) etc. from Central Asia and Persia. These arts are still alive in Kashmir of today. The Emperor's repentance from oppression and becoming a guardian of the people in the true sense was the wonder of Guru Ravidas's Satsangs. Due to the successful Satsangs of Ahmedabad, his glory took to further heights (Char Chand Lag Gaye).

From Ahmedabad, Guru Ravidas walked 150 km. with his Satsang Mandali and arrived at Halwad city in 1441 A.D. The atmosphere of the entire city became joyful. The sounds of 'Hari' were dissolving the fragrance of spirituality in the atmosphere. The then King Raj Sahib Raidhari Gopal Singh along with his family joined the Satsang for paying obeisance to Guru Ji. He became a follower of Guru Ji after hearing the message of love, devotion and service to humanity from Guru Ji's blissful voice. After a stay of seven days, he was given a royal farewell for the next destination. Satguru reached Dwarka via Jamnagar. There is a huge 'Jagat Mandir' of Hindus, which is also called 'Dwarkadhish'. This is the land of Lord Krishna. Hindus believe that the temple was built here by 'Vajrabh', the grandson of Lord Krishna. According to the research of the Department of Archaeology, the present temple was 2000 to 2200 years old. Dwarka city is one of the four Dhams of Hindus. Entry of untouchables was forbidden in this temple. Therefore, Guru Ji started his Satsang at the sandy beach of the sea. Thousands of pilgrims and untouchables of Dwarka attended and participated in his Satsang in the morning and evening. He gave the message to all the 4 Varnas (Entire society) of having salvation through love and devotion by abandoning the base elements of lust, anger, greed, attachment and false pride. Later when Sant Kabir came to Dwarka, he also delivered his sermons from this sandy site.

Subsequent to Dawarka, Guru Ji along with his Mandali (Troupe) reached, via Okha, the city of Chandka in the now Pakistan which is old name of Larkana of the Province of Sind. Centuries ago, cotton cloth of this place was famous and was traded as far as Egypt. The ruins of the Indus Valley Civilization are found 30 km from here at a place called Mohinjodaro, a famous civilization of the native people (Moolniwasi) of India. Later, the Aryan people came and established their influence leading to decline of Buddhism. From time to time, Buddhist monks came here to preach the teachings of Buddhism. Therefore, this city has great importance in history. Guru Ravidas Ji taught the lesson of mutual unity (fraternity) to the people who were worried about the decline in the

society and the attacks of foreign rulers. He gave the Gur–Mantra to the people to cope with unpleasant situations through the power of their hands (self–confidence). The flow of his Amritbani continued to dissolve the nectar of love all around for a week in Larkana. It seemed that Heavens (Baikunth) had come down to the Earth. For this reason, even today this city has the honour of being called the Heaven of Sindh Province. Hindu and Muslim community were much impressed by Guru’s sermons and appreciated by saying in one voice ‘we have seen today with our own eyes that Larkana has become the Heaven of Sind.’ Ravidas Ji took leave of the love–soaked people of the town and set off for his next destination.

From Larkana, Guru Ravidas Ji passing through Khairpur, Sukkur, Shikarpur, Kandhakot⁺, Tangwani, Jacobabad, Kashmore etc., reached Temples of ‘Mother Hinglaj’, also known as ‘Hinglaj Devi’, near Hingol River in Balochistan. This temple is situated in the shining (Surmai) hills of Hinglaj. Hindus believe that Lord Vishnu cut Sati Durga Mata’s body into 51 pieces in order to dissuade (Moh–bhang) Shiva. These pieces of the body fell at different 51 places and these places are called 51 Shaktipeeth of Hindus. Mother’s head is believed to have fallen at Hinglaj. This place is still highly revered by Hindus but the number of pilgrims has decreased due to the partition of India–Pakistan. Ravidas Ji’s reason for coming here was to save the untouchables from Hindu Karam–Kandi structure. Therefore, he started the flow of Kirtan (Satsang and discourse) away from the mother’s temple. A large number of pilgrims joined the Sangat (Congregation). The divine light of Ravidas Ji’s face was enchanting the people. No one was taking their eyes off his face to contend the soul. For once, time seemed to standstill. Slowly, all the pilgrims sat down together. Finally, the Priests closed the gate of the temple to observe and listen to the enlightened Satsang of the Guru. The entire congregation had become the beads of a garland. The molecules of hatred were eliminated from the mind. Blessed Ravidas! Blessed Ravidas!! There were cheers in the air all around. Guru Ji passing through Koita reached Kandhar in Afghanistan in 1442. This ancient city of Afghanistan is famous for fruits and hot spices. Alexander the Great, in 326 A.D., had conquered it. After his death, his General Seleucus became the ruler here. Seleucus, in 305 A.D., handed over Kandahar to Chandragupta Maurya. It was the center of Buddhism during the reign of Maharaja Ashoka and one of his inscriptions (Silanias) is also found there. As Kandhar has been a part of India for a long time, it is also known as the capital of Hindu Royal Kings. After the Buddhist monks, the influence of the Nath Jogis also had been found here. Ravidas Ji gave a new message of his philosophy to the people of Indian background (diaspora) living here. People living hundreds of miles away from Kashi were made aware of the new thinking that was sprouting at Kashi and told them the way to be freed from the clutches of illusion (Moh–Maya). He thought the new concept of Prayer (Aarti) by chanting the Mantra of Satnaam instead of earthly things.

After Kandhar, Ravidas Ji reached Abadan via Shiraj and Basra. Abadan is the most romantic and beautiful city in Iran. He was very impressed by the environment and the sociable nature of the people there. Everything of the city left an indelible mark in his mind. It was a unique experience of the journey which he later used in the phrase (Sabad) ‘Begampura Sehar Ko Nao’ – The Name of the City was Begampura – City without Sorrow – to immortalize his journey forever. From here they

⁺ Kashmore Sindh, is an ancient city located on the borders of Punjab, and Balochistan. It is also called the ‘Gateway of Punjab’.

marched towards Baghdad. Baghdad is the capital of Iraq and an ancient historical place. At the time of Guru Ji's arrival there, the cruel King Jehanshah was establishing his rule by force. Therefore, he prohibited any infidel from entering the city. Because of this, his soldiers stopped Guru Ji outside the city along with the Bhajan–Mandali. Calm–minded Ravidas took a seat under a tree and began his melodious and thought provoking Kirtan (singing of spiritual compositions–Rasa–Bhinna). Even though the King's soldiers did not understand what was being said? But they were enjoying themselves with the melodious nectar of the Bani. On the other hand, the King's health began to deteriorate. The doctors (Vaid Hakim) tried to treat the disease of the King but there was no success. Najumiya (Forecasters) advised the King that the Sadhus who had been stopped outside the city should be allowed to enter the city with full respect. By the order of the King, a beautiful chariot with Arabian horses was sent for the Guru and he was given a Royal welcome in the King's court. The King became healthy. Guru Ji stayed in Baghdad for 40 days as a guest of the King.

After leaving Baghdad, Ravidas Ji went to Kabul (Afghanistan) while passing through the city of Tehran in Iran. On the way, covering the oldest trade route, he addressed people with his message of love. Jalalabad⁷ has been a stronghold of Buddhist and Hindu cultures. But with the rise of Muslim rulers, the people here were forced to live a life of fear and segregation. His divine message gave great encouragement and contentment to the masses.

From Jalalabad, Ravidas Ji came to the city of Multan in present–day Pakistan which has been a major cultural and commercial center for centuries. It is also called 'Piran Di Puri' – Land of Mystics. There is a huge temple of the Sun god which had been the focus of Hindu belief. It has been a major center of activities of Sufi Saints. It is also mentioned in the 'Mahabharata'. During the Mahabharata War, Katoch Sultanate ruled there. The ancient name of Multan is said to be 'Mool–Asthana'. Bibi Bhanmati from here and her husband Bhoj were the disciples of Guru Ravidas. He left idol worship and chose the path of devotion to the 'Formless God' – Nirgun. With such conduct, he conquered the magical behavior of the Nath Jogis as mentioned in the ancient Sakhis (Stories).

Bibi Bhanmati used to recite the praises of her Guru to her neighbours, Dharmon. Dharmon used to say that she will believe her, if her Guru would come to meet her in Multan. It was surprising that Ravidas Ji appeared at Bhanmati's house. Poet Watan Chand Vaid has written well about this incident, "Sadh Sangat Ji (Fellow diciples), Bibi Dharmon started talking about the past incidents experienced by her, First I went to Bhanmati's house to listen to Kirtan. I was listening with love. Bhoj and Bhanmati praised Guru Ji and said that their Guru was all–knowing. Kashi people used to listen to him heartily. Do not consider him far away; consider him to dwell within us. After hearing so much loving praise, on completion of the Kirtan, I told Sister Bhanmati, if you think that your Guru knows, he should come to Multan and will feed him with love. Bhanmati said, Sister, she was not capable of that; you have to call Guru Ji with your love. It is true that he knows all. I went to bed at night remembering the Guru with a true heart. Sadh Sangat ji, Guru Ji gave me a dream–like vision and Guru Ji came to Multan early in the morning⁸." It was all joy at the home of Bhamati. People were showering flowers. For centuries thirsty souls had been swinging in the Heaven. In front of Bhanmati's house there was Kirtan in the mornings and evenings. People began to think that all worldly things were useless without the name of Almighty. Ravidas Ji also held special meetings with Sufi Saints and Nath Jogis while staying in Multan. His name became 'Talk of the town' all over Multan. One of the compositions of Poet Watan Chand Vaid :

Jai Jaikar Multan Vich Hundi, Ooch Neech Nu Dilon Basar Baithe.
Butt Pooja Nu Chhadd Ke Bhajan Karde, Satnam Nu Samajh Adhaar Baithe.
Jani Jan Satguru Bhaagan Nal Milde, Bhame hon Kitne Baldhar Baithe.
Ajj Tak Na Miliya Guru Sachaa, Maun Dharke Kayee Hazar Baithe.
Gallan Nal Ban Baithele Brahm Gyani, Samajh Gallan nu Dilon Ruzgar Baithe.
Khali Dhol De Vang Garhgajj Painsi, Palley Kujh Na Ban Lecturar Baithe.
Kayeen Sir de Vich Sawah pai, Jatajut Bna Jatan Khalaar Baithe.
Sada Guru Paras Karda Mann Kanchan, Kashi Vich Hai Layee Darbar Baithe.
Jeev Eish Da Mel karaun Wale Ooch Neech Nu Samajh Shakar Baithe.
Dhan Dhan Multan De Lok Akhan, Kavi Kashi vich Guru Avtar Baithe.

Amar Leela Sri jagat Guru Ravidas Ji Maharaj, Page-474

From Multan, Guru Ravidas passing through Bahawalpur, Jaisalmer, Barmer, Chittor, Ajmer, Pushkar, Jaipur⁺ etc. reached back to his Ashram at Sirsai in 1446 A.D. The Sangats (followers) of the area were eagerly waiting for him. They felt happy on the Guru's arrival. They lit lamps with native (homemade) ghee in the Ashram and town of Sirsai. Cheers and happiness returned to the Ashram. Guru Ji used to sing his Bhajans (lyrics) and give sermons to the devotees. For almost two years, the teaching and sermons continued continuously. Thousands of mortals made their lives successful by listening to him. Ravidas Ji felt that now his mission there was completed, it was time to go back to Kashi. He left Sirsai and passing through Ajmer, Jaipur, Mathura, Brindavan, Kanpur, Allahabad etc. in 1448 A.D. reached his cottage (Hut) in the city of Kashi. Poet Watan Chand Vaid's poem stated it :

Kashi Vich Paunche Guru Der Na Lagayee Jra,
Dekh Ke Te Sewakan Ne Shukar Manaya Hai.
Phullan De Jo Haar Lai Ke Mile Satsangi Sare,
Guru Gall Paa Ke Sir Kadami Niwaya Har.
Sewakan Ne Puchh Kiti Kithon Maharaj Aaye,
Hall Multan Wala Guran Ne Sunaya Hai||226||
Kar Ishanaan Guru Laa Ke Samadhi Baithe
Kashi Vich Guru Darbar Nu Sajaya Hai.

Amar Leela Sri Jagat Guru Ravidas Ji Maharaj, page-475

⁺ Mahant Jamnadas alias Jaswant Singh Sat Darbari has mentioned in 'Sri Ravidas Pragas Granth' the journey of Guru Ravidas Ji to Karachi, Jaisalmer, Jodhpur, Bahawalpur, Kalabagh, Kohat, etc. (page-347). Karachi did not exist at the time of Guru Ji. Centuries ago, a woman named Mai Kolachi had set up a fish trap here. Later, the Baloch expanded it as Kolachi. It was also called Karakola. The present city of Karachi came into existence in 1729 A.D. The people of the Ravidasiya community live in the Kandhkot area, a little away from present-day Karachi, and they celebrate 'Ravidas Jayanti' with great pomp.

In Kashi, Ravidas Ji started his daily work as before. People started coming to his hut more than before. But he was free from delusion (Moh–Maya). The Sangat themselves started the construction of ‘Gopal Mandir’ with his blessings. Confirming this opinion, Dr. Yogendra Singh has written, “The Gopal Mandir in Kashi is believed to be the birth place of Sant Ravidas Ji. In the basement of this temple, called Tulsi Gufa, the objects used by Sant Ravidas are also preserved and protected. Devotees said that this temple was built by Ravidas himself. It is possible that this was true and Ravidas ji’s Ashram or Sthana (Place) would have been there.”⁹ ‘Dr. B.P. Sharma has also recognized the statement that the ‘Gopal Mandir’ was constructed by Ravidas Ji. He has also admitted that Rani Jhali took Naam Diksha (initiation) from Guru Ji in this a temple¹⁰. The literal meaning of ‘Gopal Mandir’ is the ‘House of God’ and Sangat (followers) considered it as such in reality. From here, he used to give sermons to the congregation and also do manual labor for his bread and butter. Doing manual labour was not his profession as such but it was a message to the humanity that manual labor or doing one’s own work was the guarantee and insurance of a bright future.

Second Journey – 1460–1465 A.D.

Sometimes later, after the return of Guru Ravidas from his first journey, his parents went to Baikunth Dham – passed away. Guru Ji performed their last rites without any Brahmnical pretensions and it was instructive and exemplary for public. Not giving any charity to Pandits (Hindu Priests) became a topic of discussion. But his action to deviate from the tradition was appreciated by the common people of Kashi. Therefore, there was a huge increase in the number of Saints and pilgrims in his Cottage (hut) which had now taken the form of a huge building. Ghumakkar (Wandering) Sadhus used to listen to his sermons with attention and share their thoughts. He also used to discuss details of his distant journeys with the common people which gave him a glimpse of India (Bharat Darshan), while sitting in Kashi. In this way, they used to come excitedly to Ravidas ji’s house again and again and go back after earning ‘Satnam’ – God’s grace along with worldly knowledge. Mother Lona used to extend her help to Ravidas Ji in these matters in the service of the devotees. The household was moving smoothly. In March 1460, Guru Ravidas Ji left for the second journey with his Bhajan–Mandli. Satguru Kabir also went up to Gaya with them.

The distance of Gaya from Varanasi is about 250 km and Bodh Gaya is 15 km from there. Gaya⁺ is a pilgrimage site for Hindus. Bodh Gaya is the place where Mahatma Buddha attained Enlightenment. Ravidas Ji took a seat under a thick tree in a beautiful place near the settlement of untouchables outside Gaya. The arrival of Sadhus became a talk of the town in Gaya. He informed the untouchables about Shukracharya, the ancestor of the original inhabitants (Moolniwasis) of Gaya whom the Hindus regard as the ‘Guru of Demons’ but well versed in Dharma Shakti, Shastra and Shastra Vidya (Weapon Education). Gayasura, the son of Tripurasura and Mata Prabhithi, after

+ Hindus believe that donating a Pind Daan (“Offering of rice balls” A Hindu ritual) in the Falgu River at Gaya gives salvation to one’s ancestors. It is said that Lord Rama donated the village of his father’ King Dasharatha, Bhishan donated the Pind Daan of his father Shatnu, Yudhishtira donated the (“Offering of rice balls” A Hindu ritual) of his father Pandu, Lord Krishna donated the village of his father Vasudev and mother Devaki to the river Phalgu. There is a legend that the king of Vishalpur named ‘Vishal’ was childless. On the advice of astrologers, he went to Gaya to donate his Pind Daan. While donating the Pind Daan, two men, one red and the other white, appeared in front of him. He said that after donating the Pind Daan here, he has been liberated from hell and is going to heaven. He blesses that a son will be born in his family.

whom Gaya is named, received his education from Guru Shukracharya. With this background, he advised common people to be educated to break down the walls of high and low (untouchability). Along with the gift of Satnam (Gods Worship), he warned that things like flour, sesame, barley, rice, fruit or millet, water container, lota, kush for sitting (a type of grass used for Yagna etc.) used by the Pandits (Hindu Priests) at the time of Puja (Pind Dan) etc. were not needed. The materials were nothing but a useless ritual. Just by donating these things one cannot get salvation. Giving the message of good conduct to the masses, he reached Bodh Gaya and exchanged thoughts with Buddhist Bhikshus (Monks).

From Bodh Gaya, Guru Ravidas Ji reached Sonpur⁺ (Bihar) in the month of Cuttak (Kattak), preaching from village to village. Here, near the confluence of the Ganga and Gandak, is the famous Harinath temple of the Hindus which was built by Lord Rama on the way to the court of King Janak at the time of the Sita Savamvar – Competition to win over Sita. A huge fair is held here on the full moon of Cuttack which lasts for a month. After the full moon bath, huge cattle fair used to be held at Hajipur, a short distance from here. It was shifted Sonpur by the Royal Order during the reign of Emperor Aurangzeb. It is recorded in history that Emperors like Chandragupta Maurya used to buy elephants and horses from this fair. It is also mentioned in history that Emperor Akbar bought elephants and horses from here. Along with elephants and horses, slaves and women (Human trafficking) were also bought and sold here. Guru Ravidas stayed here for a whole month and praised God and inspired people to respect women. It is said that after Ravidas Ji's visit to Sonpur, traders turned away or restrained from buying and selling women.

After leaving Sonpur, Ravidas Ji reached Visakhapatnam and took a seat on the golden sandy beach of the sea. Due to the pleasant environment on the sea coast, travellers kept coming here. According to a local legend (Dant-katha), a South Indian King travelled to Banaras through this route around the 10th or 11th century. He stayed at this place for the night and the beauty of the place captivated him. To immortalize his pleasant experience, he built a temple here in the memory of 'Visakha Devi' worshiped by his family. From here the name Visakhapatnam became popular. Hindus believe it to be a city named after 'Visakha', the son of Lord Shiva and Parvati. But the folklore of Visakhapatnam is associated with Banaras. When people came to know about Banaras, the fatherland of Guru Ravidas, the whole city flocked to see him. He conveyed the message that just as the rivers falling into the sea lose their existence and become the form of the ocean and the ocean does not differentiate with anyone, the conduct and mind of man should also be like the ocean. In this way, teaching people the lesson of liberation from the bondage of high and low (caste system), he left Visakhapatnam for their next destination.

From Visakhapatnam, Guru Ravidas reached Kotiling, which is now known as Bhubaneswar and is the capital of the Odisha State. As its name suggests, Bhubaneswar is famous as the City of Palaces (Bhawans). At one time there used to be more than 1000 Shiva temples here. There are many other temples here but the Parasurameswaram temple built in the 15th century by King Yoja Kesari of Odisha is the oldest temple.

Another uniqueness of Bhubaneswar is Bindusagar Sarovar (Pool). Hindus consider taking a bath at its 'Manikaran Ghat' as an auspicious occasion. Legend has it that thousands of sages used

⁺ The fair held on the full moon day of Kattak in Sonpur is called 'Chhatra Mela' by the locals.

to do penance (Tap) in the Tapovan here centuries ago. It was considered and thought that all the pilgrims (Tirths) of India should be gathered or assembled here. Therefore, different groups were formed and sent to Afghanistan (which was a part of India) and visited the four corners of India. They brought water (kamandals) from different shrines and reverently put them in the 'Bindusagar'. Therefore, it is believed that by taking a bath here, one gets the fruits of all pilgrimages. The writer has traveled to Bhubaneswar on 14.02.2019. There is no building, temple, memorial etc. of Ravidas Ji in the city. Untouchables, living around, have little knowledge about him. On communicating with the Jata Sadhus (Sadhus with uncut hair), it was learned that Saint Ramananda had come to bathe in Bindusagar Sarovar with his twelve disciples. Among them were Satguru Kabir and Satguru Raidas Ji. According to our research, there is no connection between him and Saint Ramananda, But from this legend (Dant-Katha), his journey to Bhubaneswar is definitely confirmed because there is evidence of his going to Jagannathpuri.

Guru Ravidas Ji left Bhubaneswar and reached Puri in 1462. Jagannath Dham, one of the four holy shrines of Hindus, is located in Puri. It is 1828 km from Delhi is in the East. Lord Sri Jagannath Temple is the main temple of Puri. It is situated in the middle of the City of Puri on a 20 feet upper reaches called Nilgiris. The writer has traveled to this place on 16.02.2019. Thousands of people visit this temple every day to visit Sri Jagannath (Lord Krishna), Balarama (brother of Lord Krishna) and Subhadra (sister of Lord Krishna) adorned there. The temple is 665 feet long and 615 feet wide. In the Eastern side of the temple is the 'Shankha Chakrakint Singh' entrance (Gate). Beyond this, the huge courtyard of the temple comes by climbing 21 steps. There are also temples of other Gods and Goddesses around the courtyard. The temple of Shri Jagannath Ji is 80 feet long, 80 feet wide and 60 yards high. A red flag flies on top of the temple. The entry of untouchables was prohibited in this temple. Guru Ravidas tried to enter this temple but on being informed that he belonged to the fourth Varna of the Hindu divide, he was strictly ordered to sit far away from the temple where the sound of the Aarti could not reach his ears. Satguru already expected such an ill treatment. He took a seat on the golden sandy beach of the sea at a distance of about 500 meters from the 'Temple of Betarak' (Illogical). In the evening, when Guru Ji sang the Aarti (Prayer) 'Namu Tero Aarti Majnu Murare, Hari Ke Naam Binu Jhutha Sagal Pasare' with his Bhajan-Mandali, souls thirsty from the ages joined the Sangat (congregation). Nectar of the Bani (Amritmai vachanas) started raining from Satguru's lips. Seeing thousands of souls in a state of ecstasy (spiritual contentment), even the waves of the ocean became calm. Symbolizing this auspicious occasion, Swami Ishardas Ji has written—

Tribhangi Chand||2||

Apni Aarti Guran Ne Uchaari Aye. Ethe Bhi Vikhali Te Shakti Bhaari Ay|1|

Chand Pariwar Vang Ghera Paa Liya. Aarti Da Path Guran Ne Suna Liya||1||

Sun Ke Aarti Bhil Si Khaloye Ke. Dassde Ay Haal Apana Si Roye Ke||1||

Lainde Pande Pooja Saton Dho Maan Aanke, Mandir Kolon Rakhan Saanu Door Janke|2|

Jagannath Murti Na Darsh Paa Liya||2||

Bhilan Di Arjoyee Guran Layee Sun Ji. Tusan Paas Jagannath Ban Jaayoo Hun Ji||1||

Kar Kiyo Pooja Man Chit Laye Ke. Baith Jaayoo jagannath Pass Aaye Ke||2||

Bal Paye Si Divey Uthe Aa Aghamm De. Teti Ta Karor Dev Thaal Thamm De.

Karde Aarti Dev Hath Jor Jo. Lakhan Te Karoran De Hataye Kohar Jo.

Sun Ke Aarti Raja Aap Aa Giya.

Sri Adi Prakash Ratnakar, page-447, 448

It is clear that Guru Ravidas ji, with his supernatural power, opened the doors of the temple for the Bhils (low castes) forever. He filled them with self-respect and made them Priests of Sri Jagannath temple.

Brahaman Pande Sare Chal Aaye Bhul Chuk Karo Maaf Ji||7||

Utho Chad Gaye Chadave Lakhan Arban Bheelan Di Todi Faas Ji||8||

Banaya Mandir Jahan Aaye Murti Devte Gaya Aakal Ji||9||

Pujari Kite Bhel Jagan Nath De Poori Keeti Guran Aas Ji||10||

Sri Adi Prakash Ratnakar, page-449

There was a great desire in the soul to bow down to holy site of discourses of Guru Ravidas. With this in mind, the writer wandered here and there through the streets of Puri. But no clue of this place was found anywhere. While searching, we came across a dilapidated hall of ‘Punjabi Math’ near ‘Shri Jagannath Temple’. On entering the place with pride, a Janeu-dhari Pandey (Hindu Priest) told that there was no Punjabi in the Monastery (Math). His family had been in possession of this temple for five generations. This Monastery is a historical landmark of Sri Guru Nanak Dev Ji’s journey to Puri. At this place, Guru Nanak Dev Ji recited the Aarti (Prayer) ‘Gagan Mai Thaal Ravi Chand Deepak Banai, Tarika Mandal Janak Moti’ while discarding the ritualistic prayers (Aartis) of Hindu Priests. But instead of getting into any controversy, the Sikhs moved 4 kilometers from the temple and constructed ‘Gurudwara Aarti Sahib’ in ‘Balia Panda’ Mohalla in 2012.

The surprising thing was that here nobody knew anything about Ravidas, Redas, Rohidas, Ruhtas, and Ruidas etc. Therefore, in despair, the writer had to visit ‘Shri Jagannath Temple’ to wrap up journey to Puri. Due to the strict prohibition of photography inside the temple, mobile phones had to be deposited outside. After entry through the Sankha Chakrakint Singh gate saw all the idols of Hindu Gods and Goddesses installed in the temple. After darshan – visit of the temple while returning to the place of stay, continuous queries resulted in finding an untouchable settlement ‘Bali Mochi Shahi’ (small). The writer felt happy as if he got wings to fly to the Settlement. Seeing the small houses longing for the basic needs of life, it was understood that this was the settlement of the followers of Guru Ravidas Ji. But the religious symbols and pictures of Hindu deities were visible on the doors and walls of all the houses. I was looking curiously at the houses of the residents and they were surprised at my Punjabi outfit. Introducing myself, I stopped by an 80-year-old man sitting near a small temple. Little naked half-babies, some women and a young man stood near me. I had a common question for everyone, “Is this a town of cobblers?” When I got the answer in the affirmative – “yes”, I asked the next question about the information on Guru Ravidas Ji, everyone turned their heads in negation – “No”. My next question was, “Who is the Guru of cobblers?” Everyone said in unison, “Cobbler (Mochi) Ramdas.” Hearing ‘Cobbler Ramdas’ from their mouths, I was in a dilemma. A young man took him inside his house to showed me his photo. Out of the small

pictures of 20–25 Hindu gods and goddesses reverently installed on one wall of the house, he pointed out a photo – Guru Ravidas mending the shoes and said it was ‘Mochi Ramdas’. I immediately understood why people in Puri did not know anything about Ravidas Ji as they called Ravidas Ji ‘Mochi Ramdas’. This incident dates back to 16.02.2019. Ravidas Ji’s birth anniversary (Jyanti) was falling on 19.02.2019. But they did not have a slightest knowledge about the Jyanti and were completely ignorant of the life of Guru Ji. For their information, I showed them some photos of Ravidas Ji in ‘Dhyan Mudra’ – Meditative Pose from my phone gallery. But they were not ready to accept that it was their Guru – ‘Mochi Ramdas’ as they had not seen any other picture except the picture of Guru Ravidas Ji, repairing the shoes. All the people were made to sit and brief information was given about the life story of Ravidas Ji. Just to instill it, some of them at random were asked to re-narrate the story. To preserve the information, a diary (Notebook) was ordered and the detailed bio-data of Ravidas was written down and handed over. The writer urged them that on 19.02.2019, the birth anniversary of Guru Ji should be celebrated together and his name should be pronounced as ‘Guru Ravidas Ji’ instead of ‘Mochi Ramdas’. Many women even chanted ‘Guru Ravidas Ji’ in front of me. Before I left, they told me that they were poor and illiterate. A short distance from this Settlement was ‘Mochi Shahi’ (Badi – Big). The well-to-do people of their clan lived there. They suggested that information about Ravidas Ji must be given to them. But as it was dark, I left this task until the next morning and came to my place of stay.

I had to take the next morning train at 11 O’clock for the next journey. I got ready early in the morning and reached ‘Mochi Shahi’ (Badi). After seeing the cobblers’ shops in the bazaar, I stopped at the shop where the image of Guru Ravidas was displayed. After giving my introduction, I asked about the photo and the answer was the same – ‘Mochi Ramdas’. Here too some families were gathered and I enlightened them about the brief biography of Guru Ji. A boy named, Balaram, a Graduate (B.A.) was given the detailed bio-profile of Guru Ji on a notebook. Here also the writer urged them to pronounce ‘Guru Ravidas Ji’ instead of ‘Mochi Ramdas’ and celebrate ‘Ravidas Jyanti’ together on 19.02.2019. He insisted on staying for one more day so that the life story of the Guru could be discussed with the participation of people on a large scale. But due to lack of time I could not do so. He clearly said that he did not know anything about Ravidas Ji and nor there was any of the Verses (Bani) or any other literature available there. The writer took leave of them by promising to come back and provide literature.

The untouchables of Puri are still suffering under the slavery of Hinduism. They have no identity different from Hindus. They say ‘Jai Jagannath’ for ‘Dua–Salam Greetings when meeting each other. They apply tilak, tikka, dhoti in their daily get-up. The cobbler shopkeepers touch all their tools and chant ‘Jai Jagannath’, ‘Jai Jagannath’ after receiving the Bohni – first earning of the day. It took only a few moments for Guru Ravidas to instill self-respect in their ancestors but now it may take a long time as the situation had changed. Hinduism is showing its dominant form again. Centuries ago, due to the spread of Christianity, untouchables were converted to Christianity on a large scale. Therefore, concerted efforts are needed on a large scale to bring them under the banner of Ravidas Ji.

The life of the untouchables of Puri is a mirror by which Sadhu Sects, Deras and Organisations working in the name of Guru Ravidas can evaluate their performance. Six and a half hundred years

ago, a leader (Rehbar) walked from house to house to awaken the people but today, those who have cars, motors and planes as means of transport, could not spread his name even to the places where Guru Ji visited and sermoned. The entire society needs to sit together for brain-storming these issues.

Bali Mochi Shahi (Badi) is the same place where Guru Ravidas Ji spread the light of his divine message. It is located at a distance of 500 meters from 'Sri Jagannath Temple'. The untouchables who joined his Satsang must have settled here with devotion and pride. The author has traveled to all the four Dhaamas of Hindus – Badrinath, Dwarka, Rameswaram and Jagannathpuri, the first three Dhaamas having no untouchable Settlements (Basti). The settlement of 'Bali Mochi Shahi' (Badi) near 'Sri Jagannath' Dham is a tribute to the holy memory of Guru Ravidas Ji as his historical journey. With this place coming to light, the Ravidasia community would built the 'Guru Ravidas Takhat' here sooner or later which will become a beacon of light for the generations to come.

Guru Ravidas Ji, preaching on the way from Jagannathpuri, reached Madaripur⁺ (Bangladesh) passing through Baleshwar, Medinipur, Calcutta in 1463 A.D. Sadan Shah Saramast, who was an accomplished Sufi Fakir, welcomed him and got initiated, he told Guru Ji that his glory was reaching all over the universe. The people of the town had been waiting for him for many days. He took Ravidas Ji to his residence. Guru Ji had long discussions with the Saints of the Madaria Sect. Sufi Fakir was greatly influenced by the ideology of 'One God' propounded by Guru Ji. He termed God as the parent of all and cajoled them to meditate.

Mukand Mukand Japahu Sansaar. Binu Mukand Tann Joi Auhar

Soi Mukandu Mukit ka Daata. Soi Mukandu Hamra Pit Mata||1||

Jiwan Mukande Mart Mukande. Take Sewak Ko Sada Anande.

Sri Guru Granth Sahib, page-875

Guru Ravidas Ji reached Dhaka, the capital of present day Bangladesh from Madaripur. At that time, Rukandin Barbak Shah (1459–1474 AD) ruled Dhaka⁺⁺. He was a justice-loving, public-oriented and tolerant ruler. In his Ministry (Wazarat), there were Hindu nobles like Kedar Roy, Narayana Das, Jagdananda Roy, Sunanda, Gandharva Roy, Sundar, Mukanda etc. along with Muslims. Hindus had complete freedom of worship. But he had a soft attitude towards Islam. He invited 120 Muslim Fakirs, under the leadership of Shah Ismail Ghazi, to propagate Islam in his Kingdom. He also gave Royal respect to these Fakirs. With the entry of Ravidas Ji in Dhaka with his Bhajan–Mandli, the atmosphere of the city became more joyful. In order to eliminate the molecules of hatred in the minds of Hindu and Muslims, he said in Basant Raga–

Tujhe Sujhanta Kachhu Nahi, Pehrava Dekh Ubhi Jahe

⁺ Madaripur is a city named after the famous Sufi saint Badiuddin Jinda Shah Madar. He was born in Syria and at the age of 14, he entered the company of Sufi saints after performing Hajj to Mecca. He did a great job for the propagation of Islam in the states of Gujarat, Kashmir, Punjab, Himachal, Uttar Pradesh, Bihar, Bengal, present-day Bangladesh, Madhya Pradesh, Maharashtra etc. The 'Madaria' sect also became popular after his name.

⁺⁺ According to Hindu legend, 'Dhakeshwari Devi' is the source of power. In the 12th century, 'Raja Balal Sen' built the 'Dhakeshwari Devi Temple'. Hence, this city became famous as 'Dhaka'. During the Mughal period, in 1608 A.D., it came under the Mughal rule and 'Islam Khan Chishti' became its first ruler. He named it 'Jahangirabad' after Emperor Jahangir. During the British rule, the name of this city again became popular as Dhaka. Now it is the capital of 'Bangladesh' which came into existence in 1972 A.D.

Garabvati Ka Nahi Thau, Teri Gardan Upre Lavey Kaau

Tu Kanye Garbahi Bavli

Jaise Bhadau Khumb Raju Tu Tis Te Khari Utavali ||1||Rahau||

Sri Guru Granth Sahib, page–1196

The discourses of Guru Ravidas Ji became the topic of discussion in the entire city. His mantra of ‘Satnam’ was echoing throughout the city. The King sent his Hindu nobles to Ravidas Ji. They respectfully took him to the King’s court. The King welcomed him and enjoyed the spiritual singing (Raina–subai kirtan).

Leaving Dacca, the Guru reached the country of Kamrup⁺, which was the main center of ritualistic magic (Jadu–Mantra). After hearing Ravidas Ji’s chants of ‘Jai Jaikaar’, the Jatari Jayasan (lady practitioners of Jadu–Mantra) assumed that he was a magician and had nailed (attracted) people with his magic. But she was proud of her sorcery. She, with her wand of magic tricks went to confront Ravidas Ji. Sant Ishardas Maharaj has written–

Jatari Jayasan Madh Bengale Ravidas Ka Sunna Pratap |

Jaadu Ki Gathari Baandh Kar Dekhan Ayee Aap ||1||

Bhup Bipar Tum Jeet Leye Jadu Kar Ravidas |

Sirr Dhar Di Baji La Beth Gayee Jadhu Kar Pargas ||2||

Pirhame Agni Ban Chhadiya Jatari Jayaban Jaan |

Dagadh Kran Ravidas Ko Varun Dukhaya Aan ||3||

Kilah Burf Da Ban Giya, Ird Gird Ravidas |

Agan Baan Seetal Bhaya Sithi Jayasan Khas ||4|| Sri Adi Prakash Ratnakar, page–1214

The magic of the Jayasan Jadugarni (Lady Magician) that was meant to kill Ravidas Ji inside the Ice Fort failed. During another spell, she released venomous snakes to bite him. But Nag (snake) sat in front of Guru Ji after doing a round (parkarma). Then Jayasan realized that he was not an ordinary person but a divine persona and she gave up ill–motivated intentions. But instead of giving her head (betting condition) according to the conditions of the bet, she began to beg for her life very submissively. She promised to abandon these undesirable acts of sorcery or magic. The Ocean of Compassion, Guru Ravidas Ji pardoned her. Sant Ishardas Maharaj has written describing it–

Satguru Date Daya Upaji Amrit Diya Pillai ||

Dibb Darishat Khull Gayee Jayasan Jadhu Mantar Tajaye ||1||

Satguru Bhanhe Jah Nij Des Jahan Tumara Des ||

Adi Purakh De Simaraan Bin Mukh Chhadd Ke Gun Jan Kalesh ||2||

Sri Ravidas Prakash Ratnakar, page–1216

By bestowing the gift of nectar of life to the Jaysan, Ravidas Ji showed her the right path to live

⁺ A district of East Bengal in Assam, bordering Bhutan, and the surrounding area, the abode of Kamakhya Devi is in this country. In ancient times, this country was very famous for Mantras, Jantras, etc.

peaceful life. After that, he entered Nepal passing through Guwahati, Kokrajhar, Siliguri, Gangtok etc. From here while preaching and delivering sermons at Viratnagar, Saptari, Dhankuta, Sarlahi in 1464 reached Kathmandu. The famous 'Pashupatinath Temple' of Hindus' is situated on the banks of the Bagmati Ganges at Kathmandu. Lakhs of devotees come every year from the country and abroad to visit this temple.

The author traveled to Viratnagar and Saptari (Nepal) on 26.11.2015. According to the information collected from scholars familiar with Ravidas Ji's name and his life philosophy, the number of his followers in Nepal is more than 12 lakh but there is no historical place highlighting his memory anywhere. But many legends (Dant Katha) are popular among the common people from which one can make out it that he traveled to Nepal. There is a legend that Guru Ji was seated on the path to 'Pashupatinath Temple' at Kathmandu. That an elderly blind couple was going to pay obeisance. They were conversing and wondering in a sad state of mind that they did not know what were the sins of the previous life for which they were punished as to they could not even blessed to see with their own eyes. This matter came to the ears of Ravidas Ji and he called the blind old couple and made them sit; heard their pain and asked what would happen if they see God with their eyes ? The couple said in one tone, "Their life will be successful. They will be blessed. But they were not so lucky. They have spent their whole life with blindnees." Ravidas Ji called for water from the Bagmati Ganga and washed the eyes of the old couple with his tender hands. The light returned to their eyes. They started chanting praises of Ravidas Ji in great joy. Thanking Guru Ji a million times, they left for 'Pashupatinath Temple' for paying their respect.

For centuries, the Hindu Priests of 'Pashupatinath Temple' had spread a dogma that one can break the cycle of birth and death of ones seven generations by taking a bath at the 'Gauri ghat' of the Bagmati Ganga. The public and the pilgrims were fleeced (looted) in this way. Ravidas Ji called it a false ritual and warned the public that the path to attaining God is 'Sat – Santokh Aur Sadachar' – Truth–Contentment and Right conduct. There is no benefit in bathing at shrines–

Kia Mathura Kia Dwarka Kiya Kashi Kiya Haridwar

Ravidas Khoja Dil Apana. Tau Miliya Parwardgar

Sat Santokh Aru Sadachar. Jiwan Ka Hot Aadhar.

Ravidas Bhe Nar Devate. Jin Chhade Panch Bikaar.

Rejecting the ritualistic structure of the Hindus, he emphasized on the purity of the mind for spiritual peace. 'Auspicious deeds' are necessary to cross the Bhavasagara (Oceans of Life), not pilgrimages and baths. Good behavior alone destroys all worldly suffering. Liberation from worldly desires such as lust, anger, greed, attachment, pride etc. leads a person to the heights of life. Ravidas Ji's teachings have great popularity in Nepal even today. Although there is no historical memorial of him established here.

But of late, the untouchables, suffering from centuries of Hindu caste system, have turned towards Ravidas Ji spiritually. The organizations like 'Sant Guru Ravidas Foundation, Nepal' and 'Satguru Shiromani Ravidas Begampur Nirman Trust, Nepal' are active in liberating the untouchables from the yoke of Hindu goddesses such as Bahiroba, Janai, Kandova, Bhavani etc. being worshiped by the untouchables. A Temple of Ravidas Ji at Saptari has been built by 'Sant Guru Ravidas

Foundation, Nepal’ in 2016. The Foundation stone of a huge ‘Sadguru Ravidas Ji Begampura Dham’ at Sarlahi, Barathala District was laid on 06.07.2019 by ‘Satguru Shiromani Ravidas Begampur Nirman Trust, Nepal’ with the blessings of ‘Sant Sukhdev Baghamre’ Guru Ravidas Ashram, Katridge, Poona (India). Guru Ravidas temples are also popular in the cities of Harkathwa, Chataul, Bariya, Mahotri etc. There is a great need for the Ravidas Deras and Organizations in India to join hands with the Nepali followers of Ravidas Ji.

After completing his mission in Nepal, preaching on the way at Raxaul, Samastipur, Pataliputra (Patna), Buxar reached his Ashram at Kashi in 1465 A.D.

Third Journey 1472–1478 A.D.

Guru Ravidas Ji had become one of the most incredible personalities of the spiritual universe of North India. His name was associated with stories like handing the bracelet to the Ganges, floating Stones in the Ganges and calling the Idols across the Ganges. His fame had spread from the slums to the palaces. At the Kashi Gopal Temple, the whole of North India began to smell the fragrance of his chants rising from his Satsangs. Dr. Dharmapal Singal’s statement says, “It is indisputable that by the time of Guru Nanak Dev Ji arrived, the light of Guru Ravidas Ji’s devotion and Bani had definitely spread to Punjab. The inclusion of 40 Verses of Ravidas Bani in Guru Granth Sahib indicates this.” According to Sodhi Meharban’s ‘Pothi Sachkhand’ (a book published by Khalsa College, Amritsar under the name Puratan Janamsakhi), Guru Nanak Dev used to sing his own hymns as well as the hymns of Namdev, Kabir, Trilochan, Ravidas, Dhanna and Beni.” In this way, his Verses filled the air all over with enchanting tunes (Sarodic elements).

Guru Ravidas Ji demolished the Forts of Hinduism in the East and made his Third Public Welfare journey to the South in 1472 A.D. Sant Hira Das has confirmed this in ‘Granth Ravidas Deep’ and has written–

Poorab Mein Updesh Kar Kine Lok e Puneet.

Dakhan Mein Updesh kar udham dhariyo cheet ||1||

Aise Mann Main Dhar Kar Bhaye Su Antr Dhiyan

Penda Tin Hazar Koh Ek Ghari Mein Jaan ||2||

Granth Ravidas Deep, page–381

The devotional Verses of Sant Hira Das speak loudly that Guru Ravidas went far and wide in South India to deliver his divine message. On his way from Kashi, there was a huge Satsang at the Gopal Temple and the devotees saw him off with great respect and love for the next expedition. He was accompanied by Satguru Kabir, Satguru Dhanna, Satguru Pipa and 14 disciples of his Kirtan Mandli (Singing troupe) among whom Gurmukh Das, Sewa Das, Jeevan Das and Anmol Rai were prominent. This group of Saints with the Bhajan Mandli reached Rewa⁺ while doing Satsang from village to village and city to city and creating a dialogue with the common people against social evils. Sant Sain had already spread the light of his teachings in Rewa and happened to be the fore–

+ The history of Rewa, also known as Bandhogarh, is connected with the Baghela dynasty of Gujarat. Viagar Dev, who belonged to the Baghela dynasty, became the first ruler of Rewa in 1234 A.D. He extended its boundaries to Kalpi and Chandalgah. His son Karandev was married to the daughter of Raja Ratanpur and was given the city of Bandhogarh as dowry. He also made it his capital.

runner (came before Ravidas Ji) of Ravidas Ji. He was serving as the Royal Barber in the court of King Rajaram. He was a very pious King and was greatly influenced by the new steps being taken in the Bhakti Movement by Saints such Ravidas, Kabir, Dhanna, Pipa among others. As such, he made great arrangements for the Satsang of the great Saints by decorating the city richly. For two weeks there was great excitement in the city and mutual love was created in the veins of the common people.

Satguru Kabir, Satguru Dhanna and Satguru Pippa returned from Rewa and Guru Ravidas Ji with his Bhajan–Mandli reached Nagpur in the month of Sawan via Durg and Dantewara. The author has traveled to Nagpur on 10.07.17. Nagpur is the major city of Central India and it has a history of 5000 years in its bosom. There are many Temples of Hindus, countless Mosques of Muslims, Monasteries of Buddhists, Churches of Christians and many Gurdwaras of Sikhs. At the time of Guru Ravidas Ji's arrival, there were neither Churches of Christians nor Gurdwaras of Sikhs existed there. The religious institutions of these religions came into existence after a long time. At Nagpur, Guru Ravidas Ji interacted with the common people and the farmers pleaded that they were very distressed by the Muslim raiders. They take away their bulls by force and slaughter them and eat them. Ravidas Ji interacted with contemporary Fakirs (Rustics) and emphasized the importance of bulls and described them as the basis of human life. To get rid of this evil, he asked to worship bulls on the day of Pathori Amavasya of Bhadon (No–moon day). On this day, a beautiful Apsara (Beautiful lady) named Chandika treacherously killed the tribal King Pola, also known as Polasura. He was a devout tribal King who loved living beings. According to the tradition set by Ravidas Ji, since that time, farmers had been worshipping bulls considering them as the basis of life. Now they decorate the bulls with silk shawls, colourful necklaces, beads, flower garlands etc. and celebrate this day with great pomp in the form of a fair (Mela) in public places which is popularly known as 'Pola Mela'+ in South India. Collectively people worship bulls. This fair is celebrated with great vigor in Maharashtra, Madhya Pradesh and Chhattisgarh too. Farmers in the South call it 'Mattu Pongal'. In North and West India it is called 'Godhan'.

Ravidas Ji reached Tirupati by way of Vijayawada from Nagpur. Here is the famous 'Tirumala Tirupati Devasthan' of Hindus. 'Sri Venkateswara Swamy' is worshiped here who is also popular among Hindus as 'Shri Bala Ji'. This temple is located at 'Venkatadhri' at the 7th peak of the Tirumala Mountain. Before reaching this, one has to cross the six peaks of Shesadhri, Niladhri, Garudadhri, Anjanadhri, Brishtadhri and Narayandhri. The chain of these seven mountains is called 'Tirumalai' or 'Venkut'. On the seventh peak, its height is 3200 feet. The Temple of Lakshmipati

+ There are two types of legends prevalent among Hindus about Pola Mela. One is that Kansa sent the demon Paulasur to kill Krishna, whom Krishna had tied to his child Leela. Therefore, Hindus celebrate it as a protection for children. According to another legend, a tribal girl from Sabargaon village fell in love with a boy from the 'Pandurna tribe'. The boy ran away and took her away. The tribals chased and surrounded them. The people of the Pandurna tribe also came. The loving couple jumped into the river. The tribal stoned the boy to death and the Pandurna tribe stoned the girl to death. Later, both the parties felt remorse and brought their bodies to the temple of Goddess Chandika. After the worship, both of them were cremated together by making a single pyre. This fair is held in their memory. Although in the Chhindwara area, the ritual of stoning an idol of evil in a river or pond is still observed today. But all these are rituals and a conspiracy to erase the history of Guru Ravidas Ji. Due to the efforts of Ravidas Ji, even Muslim farmers started worshipping bulls and their looting stopped.

(Vishnu) which is believed to have been established in the fifth century is located. Hindus remember 'Shri Bala Ji' by 108 names. According to Vyogi Hari, "At the Tirtha Tirupati at Balaji Mountain below Baikunth-Kol there is a Throne and Samadhi of Ravidas Ji." Jasbir Jassi has written about this that there is a Monument⁺ of Ravidas Ji (Ravidas Pathway) near the slope of Tirupati Temple. There is also a Ravidas throne named "Baikunth-Keel" under Balaji Hill. Kundan Lal Badhan (Buddhist)⁴ has also mentioned about this. Such more statements of many other scholars are available. The writer had made up his mind to travel to this place. But for the information of the readers it is necessary to write that a Tract No. 27 'Jhutha Sagal Pasare', published by Sri Guru Ravidas Mission Prachar Sanstha Punjab (Regd.), Binpalke (Jalandhar) came to the attention of the writer. In that Dr. G. C. Kaul's article 'Travels of Sri Guru Ravidas' is available. It states, "Several places including South India are associated with his memory such as his memorial at the foothills of Balaji Pahari (Poona) near Tirupati Temple at Hyderabad (Andhra Pradesh) and Ravidas Kund at Allora in present-day Telangana, Ravidas Kund at Junagadh in Kathiawar (Gujarat) and his insignia (foot-prints) under the 'Ravidas Chhatri' at Chittor etc. Apart from this, a pond is also related to him at Mandur in Kashi."⁵

According to the information of 'Jhutha Sagal Pasare', the author reached Poona on 18.05.2017. 'Bala Ji Mandir' is located at the village Narayanpur at a distance of about 45 km from Poona. It is also known as 'Mini Bala Ji Temple'. After going there, I was disappointed that there was no memorial of Ravidas Ji near the 'Mini Bala Ji Temple'. Although it was already confirmed by Sant Sukhdev Baghamre Ji at Poona but to clear the doubt, the writer went to the temple and searched around but could not find any place related to Guru Ravidas Ji.

For the information of the readers, it is also important to write that there is no place (Mandi) related to Guru Ji at Ellora in present Telangana. About this place there are also many misconceptions in the books, "There is a Ravidas Kund at Ellora in Hyderabad." Ellora is neither in Hyderabad city nor in Telangana state. This pool is 32 km away from Aurangabad in Maharashtra in the Ellora Caves. Detailed information about this is recorded on page (___) of Guru Ji's current journey. There is no Ravidas Kund in Junagadh either. It is located in Sirsai village of Junagadh district which has been mentioned in Guru's first journey. There is no tank associated with the name of Ravidas Ji near Mandur village at Kashi. A lake associated with the name of Satguru Kabir Ji is found in Lehartara where he was found (according to legend) floating in a lotus flower. The remains of Mandur Pond have disappeared.

The author traveled on 06.07.2017 to visit the memorial of Ravidas Ji at Tirupati. My son Harshanveer also accompanied me in this journey. We reached the Balaji Temple and saw that there was a huge gathering of lakhs of devotees all the time. One has to wait for hours to pay obeisance. Rich people by taking a special ticket costing Rs. 300/- could do so in less time. Here, men and women shave their heads and become roundish (Ghonmon). It is said that women's long hair is then sold to earn huge profits. There is a 'Pushkarni Pond' near the temple which has no relation with Ravidas Ji. We tried much to have some more details from the Pandits (Priests) but no one gave any information. After two days of troublesome concerted efforts, this work had to be postponed till the next visit.

The author made the second trip to Tirupati on 22.02.2019. Guru Ravidas Ji's monument, Baikunth-Keel (near Baikunth) and Sarovar were investigated by walking around the streets of the city. But there was only disappointment. Finally, when dialogue started with the Ghumantu (Wandering) Sadhus, many layers of Guru Ravidas's journey came to light. The purpose of the trip to Tirupati was not to visit Sri Venkateswara on the 'Seventh Peak', because the Priests of the Temple of Sri Jagannath Puri did not allow him to enter the temple last time. His aim was to do the welfare of the common people. As such, he took a seat on the slope of the first hill. The local people informed him that there lived a dacoit (Thug) named Ali. He robbed the pilgrims going to visit Sri Venkateswara Swamy and even killed some of them. In the night, he tried to rob Guru Ravidas and his congregation, while admonishing him, Guru Ji said, "Your name is Ali, which reminds of the fact that you are a child of Allah. But your deeds are against people. People look at Allah with hatred instead of love because of your misdeeds. You should serve the pilgrims in the name of Allah." Guru Ji's discourses had a deep impact on him and he repented of his bad deeds. He converted his camp (place of stay) into an Ashram for the people and engaged in their service. People started calling him 'Alipiri' in Telugu language. Ali+Piri means, 'Ali' is his own name and 'Piri' in Telugu means to abandon or wander (about-turn). It means that he turned away from bad deeds. That's why people started calling him 'Alipiri' with love. Today the name of that area is 'Alipiri'. It is here that the buses and passengers going to the 'Tirupati Balaji' temple are strictly checked. Here is the grand entrance to the temple for the pilgrims coming on foot. There existed no monument of Guru Ravidas Ji – no reservoir and no other sign. Everything has come under the mainstream – Hinduism. If there have been a small memorial of him in ancient times, it has been demolished for the construction of wide roads. There is a huge temple, some 100 yards away, from the entrance of the Temple. The stair of 3850 steps to reach 'Bala Ji Mandir' starts from here. It takes about 4 hours to walk to the temple. At the beginning of the staircase, there is a board of 'SRIVARI PADALA MANDPAM'. There is a huge temple of 'Shri Lakshmi Narayan' too. There is a sacred stone on the first step to enter this temple. Devotees break coconuts on this stone, put Tulsi leaves and offer flower garlands for the peace of their family. There is a running Havan Kund nearby. Tenders are given by the Temple Management for appropriating coconuts broken on stone. The coconuts in turn are sent to the oil extraction mills. In this way, the temple management earns a lot of money from this Hindu ritual as well.

Guru Ravidas Ji did Satsang for 40 days on the slope of the First Hill. Due to 'Alipiri' adopting life of virtue after Guru's teachings, he got acclaim all around.

When Guru Ji left from here, people had kept his foot-bear (Khadawan) here as a sign of respect. The Pilgrims used to start their journey by bowing to his Khadawan – foot-shandals. Some of the disciples even used to put the Khadawan on their heads. But now there was nothing of this sort. A suitable historical memorial needs to be built here.

It is also important to dispel the misconceptions of the readers about 'Baikunth Keel' or 'Baikunth Kol' situated near Tirupati Bala Ji. There is no place called Baikunth Keel or 'Baikunth Kole' which many scholars have mentioned in their research books. There is a long queue to go to the temple which is called 'Venkut Que' in the name of 'Sri Vanketeshwara Swamy'. Many scholars have written 'Baikunth Keel' and others 'Baikunth Kole' in the same way which has been mentioned on page (___) of this book.

Scholars, generally, have not made any special mention of the journey of Guru Ravidas Ji beyond Tirupati. Swami Ramananda Shastri and Virendra Pandey have given their opinion, “It is also possible that he went towards the South but we do not agree on whether he traveled (too far) to the South.”⁶

Swami Ramananda Shastri and Virendra Pandey also have this opinion, “Kund – symbols in their name are still present in Rajasthan, Gujarat, Nasik and Madras etc. There is a Janashruti (People’s Memory) related to his life in which there is a mention of Saint Ravidas building a pond or temple with the money received from God’s grace (collection by offerings by the disciples).⁷ It could be ‘Gopal Mandir’ only. It is also possible that they have constructed a pond near this temple for the convenience of devotees. But now the site is densely populated and there is no sign of a pond etc. Wherever Ravidasi devotees live in India, temples and ponds are found associated with Ravidas Ji’s name. The author traveled to Chennai on 08.07.2017. The old cobblers – repairing shoes, told that there were ponds in the name of Guru Ravidas in Dravid localities during the ancient times but their existence has now ended due to urbanization. This proves that during his Southern journey, he gave the message of the right way of life to the Dravidians in Madraspatnam (Chennai)⁺ and they were deeply influenced by his discourses. But later in the British rule for a long time, everything changed. People know Tamil language as well as English language. The knowledge of Hindi language has remained only marginal. Many Dravidians have become Christians.

On his way from Madraspatnam to Madurai, Guru Ravidas Ji reached Rameswaram which is one of the four holy shrines and twelve jyothilingas of the Hindus. It is 61.8 square km Island is connected to India by a bridge. It is shaped like a conch. Its Southern part is called Dhanushkoti or Dhanushkaudi. Sri Lanka is only 24 km away from here. Lord Rama is said to have retrieved Sita from Ravana and subjected her to the Fire Test (Agni-priksha) at this place of Dhanushkaudi. That is why Rameswaram Dham has great respect among Hindu people.

Here the Dravidians were the victims of Hindu’s atrocities. After the centuries Guru Ravidas Ji came and lent and asm of then. To inculcate self-respect in them he said in his Bani :-

Brahman Bais Sud And Khatri Dom Chandar Malechh Man Soi ||

Hoi Punit Bhagwant Bhajan Te App Tari Tare Kul Doi ||1||

Shri Guru Granth Sahib, page-858

In Rameswaram, he performed Satsang for 7 days and severely attacked and criticized the caste structure of Hindus. During the visit here on 11.07.2017, the writer did not receive any information about any of his memorials. But the cobblers here consider him as their spiritual master. But due to Non-availability of written material, the precious history of Ravidas Ji has been lost in the dust of time.

Ravidas Ji went to Tuticorin from Rameswaram. The author did research work at this place on 13.07.2017. People here do not celebrate his birth anniversary like in Punjab. No Jhakis (Tableus), no Nagar Kirtan (City processions) and no Langar (Community kitchens) are arranged. They resort

⁺ The state of Tamil Nadu was previously known as ‘Madras’ since 1969 A.D. Its capital was also Madras. But in 1996 A.D., the name of the city of Madras was changed to ‘Chennai’. Originally, it was a village called Madraspatnam, which was purchased by the East India Company in 1639 A.D. They made it the Madraspatnam Presidency in 1652 AD.

to advertisements in his praise on his birth anniversary. Posters having brief life and thought of Guru Ji are distributed to the common people and pasted on the walls, Some literate and educated people gather at a special place to discuss his philosophy of life and plan to awaken the masses. Here we met Jeevan Kumar Malla, President, Bahujan Dravid Party. He made us stay 'Arivukalam' a place at 6 km from Tuticorin which pertained to Babasaheb Ambedkar.

During the night stay at Arivukalam, the knowledgeable people there told that Guru Ravidas Ji gave his message while referring to the original teaching of a Dalit Saint Nandnar Ji of a Nainar tribe centuries ago. During journey to Tuticorin, information about the 'Land of Ellora' situated at 2 km from Arivukalam in the village of Namachiapuram which was said to be a shrine related to Guru Ravidas Ji came to light. According to the information collected by going to the spot, Sant Satwinder Jit Singh Hira, President, All India Adi Dharma Mission (Regd.) India, purchased 4 kanals of land in the year 2012 A.D. for the construction of a temple in the name of Guru Ravidas. This place is named 'Land of Ellora'. Local people have no idea about this nomenclature. They could only tell that this name was given by people who came from Punjab. My son Harshanveer was also with me. He photographed the vacant plot of land. On this 4 kanal land there was nothing but a rusted iron billboard at the spot. The text written in Tamil language was not readable. There was only an empty piece of land with thorny bushes. In the year 2018, the construction of the temple here has been started under the guidance of Sant Satwinder Jit Singh Hira. It cannot be called Guru Ravidas' Charanchhoh (where Guru Ji visited) but a living image of his Southern journey. It will, in due course, become a major center for the promotion and spread of philosophy in the South.

Beyond Tuticorin, Guru Ravidas Ji went to Kanya Kumari through Tirunelveli. The author has done a thorough research on the streets of this place on 15.07.2017. Although there is no information available about Guru Ji's arrival here yet there is no reason for him to return back from Tuticorin, having come hundreds of miles away from Kashi. He must have traveled to Kanyakumari. The explorers and researchers will find signs of his journey sooner or later. Sant Hira Das has recorded in his 'Granth Ravidas Deep'—

Malewar Ek Shahar Hai Dhakhan Mein Pradhan |

Keine Tanh Niwas Gur Lok Hitarth Jaan ||3||

Granth Ravidas Deep, page—381

Pakki Kund Banai Kar Karat Chaam Ko Kaam |

Kriya Dise Maalin Sarb Nimal Hirde Naam ||4||

Granth Ravidas Deep, page—382

Malewar Jo Shahar Hai Ta Mein Seth Pradhan |

Sevak Babe Ka Bhaya Taj Kr Sabh Abhiman ||

Granth Ravidas Deep, page—432

It is clear from the posts (Pada) of Sant Hira Das that Guru Ravidas traveled to the capital city of 'Malewar'. Before knowing the history of the big city, it is necessary to ascertain the status of 'Malewar'. In his book, Sant Ji has mentioned the region between the Southern end of Maharashtra to Kanya Kumari between the Western Ghats and the Arabian Sea, an area of 845 km long coastal region is called 'Malewar' which is actually known as 'Malabar'. In ancient times, its major city was 'Kozhikode' from where trade was carried out through sea route to Arab countries as well as to China. A famous Russian merchant named Afanasy Nikitin came here during the reign of the 81st

King of Samuthiri Dynasty, Maan Vikram Mahan (1466–1474 A.D.). His three books are regarded as guides for seafarers. The life of the lower castes was full of suffering under the rule of ‘Samuthiri Vanshi’ Hindu Kings. They had to pay many kinds of taxes for sitting and sleeping on a bed, wearing good clothes, wearing dhoti, cutting hair, taking bath, traveling etc. The most heinous tax was on untouchable women was—a tax on women to cover their breasts according to the size of breasts.⁺ This tax was prevalent in the entire state of Kerala. Guru Ravidas Ji saw the untouchables buried under the burden of taxes during his public welfare journeys in South India, especially present-day Tamil Nadu and Kerala. Before this, he had traveled to the romantic (Ramnik) city of Iran, Abadan, during his first journey. Sanctifying all his experiences, he coined the phrase ‘Begampura Sehar Ko Nao’. This concept of his was collaborated and incorporated by Karl Marx in his book ‘Das Kapital’ about 400 years later and became the foundation of socialism. Poet Watan Chand Vaid’s writings also confirm Guru Ji’s visit to ‘Malved’. Although he has connected it with East India but in reality it is only ‘Malabar’ of South India because there is no famous region called Malved or Malabar in Eastern India. Poet’s poetic band is—

Jhanda Gadd Ke Guru Malved Baithe. Dharm Charaha Guru |

Door Door Ton Lag Payee Aun Duniya, Aavan Lag Paye Guru Di Sharan Sare |

Amar Leela Sri Jagat Guru Ravidas Ji Maharaj, page–499

Poet Watan Chand Vaid has explained Ravidas ji’s public welfare journeys in one of his Bands—

Chitagaun Te Bijapur Gaye Swami, Kareemganj Singhabad Jamde Hai |

Nall Damyanti Daga Ate Golpare, Chamaara Ram Nagar Chackar Lamde Hai |

Kishanganj Siligori Sudhar Karke, Jalpai Gori De Tayin Tramade Hai |

Kita Dhake Bangale Nu shudh Kar Ke, Watan Chand Ji Naam Japamde Hai |

Amar Leela Sri Jagat Guru Ravidas Ji Maharaja, page–499

After reaching the city of Kozhikode, Ravidas Ji took his seat at that place where the view of the Sunset is extremely pleasant. When he started the Satsang, the people of the town came and joined in good numbers. But King ‘Maan Vikram Mahan’ got angry after hearing Guru Ji’s praises. He sent soldiers and summoned Ravidas Ji to his court. He was sentenced to run a hand mill (Chakki) for seven days on the charge of not honoring and practicing the Hindu caste system. It is said that the King’s Courtiers pressed their fingers under their teeth (were surprised to see) when the hand mill (Chakki) began to run on its own. On hearing this, the ground slipped under the King’s feet (felt ashamed) and he realized his mistake. The King along with his Queen Champak Malani rushed to Guru Ravidas to touch his feet and begged pardon by realising his blunder. He also hosted a big

⁺ Southern kings had officials in every village/city to collect taxes from the untouchables. Those who did not pay taxes were given severe punishments. God was the protector of women’s dignity. In the early nineteenth century, the tax on covering the breasts (chest tax) was opposed by Nangeli, a brave untouchable woman from Cherthala town in Travancore state. When she refused to pay the tax, the village official visited her house. To protect her honor, she cut off both her breasts, placed them on a banana leaf, and presented them to the officer. She died covered in blood. Her husband also sacrificed his life by burning himself alive in her pyre. There was an uproar among the untouchables and they mobilized and came out against the then king. Finally, the king was forced to ban the ‘Chhati Tax’. This can be said to be the result of Guru Ravidas Ji’s loud voice against taxes.

feast (Preeti Bhoj) in his palace for the Guru. Generous Donations were made to the court Priests and Trays of diamonds and jewels were presented to Guru Ravidas. But he did not accept all this and without hesitation told the King that this money should be spent on the welfare of the poor masses. The King and the Queen were deeply moved by his spirit of renunciation and received 'Nama' – initiation from Ravidas Ji for their spiritual peace.

From Kozhikode, Guru Ji reached Mysore while giving divine message to the people on the way. There is a famous temple of Mata Chamundeshwari⁺ and the Priests here perform Hindu rituals⁺ day and night to strengthen the foundations of untouchability. Untouchables were forbidden to walk on the path leading to the temple. They were inflicted with a deep sense of inferiority complex. With a view to lift them from this state of mind and also it being the land of the Untouchable King Mahkhasher, he conducted a series of Satsangs for 21 days continuously here. Hundreds of people started walking barefoot to his Satsangs to benefit from Ravidas Ji's Amritmai (solaceful) discourses. Bowing down to this supernatural glory, the Priests of the Temple offered to open the doors of the temple for him. The door has an inscription 950 A.D. But Guru Ji very bluntly said that his aim was not temple entry but equality. The achievement of which is possible not by worshiping in temples and mosques but by following the path of love and devotion. Places that stamp rituals instead of faith in the Lord (Astha) neither can offer spiritual peace nor was 'Rama' imprisoned in these places. He resides in every particle of life. Guru Ravidas Ji decreed–

Dehura Aru Masit Meh Ravidas Na Sis Niwai ||

Yahu Lau Sees Niwavana So Thakuru Sab Thai ||65||

Guru Ravidas Ji came to Narsi Nagar which is popular today as Narsi Namdev while preaching on the route from Mysore to Bijapur, Pune, and Pandarpur. Here he rekindled the torch of social equality lit by Satguru Namdev Ji. Guru Ravidas Ji gave a sermon for 14 days to the devotees who came from all over India to pay obeisance. During this stay, he heard the shabads (Bani) of Satguru Namdev Ji from his devout disciples and prepared a book by penning it down. He brought this book with him to Banaras. When Guru Nanak Dev Ji during his first Journey (Udassi) in February 1509 A.D., he reached Banaras, he spent some time in the Temple of Guru Ravidas. Bhai Mardana, a companion of Guru Nanak Dev Ji, received five books of Bani from him at the time of his farewell (departure). It is possible that among these five books, the book containing the Verses of Satguru Namdev Ji are also included.

From Narsi Namdev, Guru Ravidas reached Devagiri – built by Emperor Muhammad Tughlaq in 1327 A.D. as his capital city and named it as Daulatabad. This place had become the centre of

⁺ According to Hindu mythology, the demon Mahikhasura had created terror in the region. He had imprisoned the gods. In order to free the gods from his imprisonment, the goddess Durga bound Mahikhasura. In reality, 'Mahikhasher' was a wise and untouchable king. The Aryans who came from Central Asia were unable to control him. Then, to kill him in a planned manner, they resorted to the cunning tricks of Durga, whom Prof. Inder Singh Ghagga has written on page 195 (2012 edition) in his book 'The End of Mythological Legends', "In the form of Mahadevi or Mahamaya, she is the ultimate deceiver, that is, the deceiver." She entered the king's palace on the Ramnik hill and captivated his heart with her beauty. After eight days, seeing the king trapped in her trap, she took the opportunity and killed him on the ninth day. She took possession of his palaces and named herself 'Chamundeshwari'. Now that hill is also called 'Chamundi' hill. The place where Mahikhasher was killed became famous as 'Mahikha Mandal'. Later it came to be called 'Maheshwari', which is now known as Mysore. The untouchables should preserve the legacy of their powerful king Mahikhasher, where today there is a temple of 'Chamundeshwari Devi', which is reached by climbing about 1000 steps.

+ Mahikhasura was a great warrior and a kind king. The people lived happily in his kingdom. When the Aryan invaders tried to seize his kingdom, he killed their bodies on the battlefield. He spread the bodies of the warriors killed by the Aryan invaders on the battlefield. They cut up their elephants and horses like a tailor cuts clothes. This is mentioned in the ‘Sri Dasam Granth Ratnavali’ written by Jodh Singh, which is the work of Guru Gobind Singh Ji—

Judh Karyo Mahikhasur danav maari sabhe sain girayo||
kai kai dutook dai ar khet mhanbarband maha ran payo||
Saroon tarang nisaryo jasu ya chhabi ko man mai ih aayo||
Marikai chhatrni kundke Chhetarmein manhu pathike ramju nahayo||14||

Lai Mahikhasur Atar su shastar sabhe kalvatr jeo cheer ke daro. luth pai luth rahi guth juth gire sirr se rath senghav saare|
good sane sit lohu main lal kral pare ran mai gajkare. jeo darji jam bhrir ke si mai baage anek kata kari dare||15||
Jodh Singh, Sri Dasam Granth Ratnavali, Edition–2000 A.D. (Published on the Tricentennial of the Khalsa Panth), Sahatya Academy, New Delhi |
In the above Svaiya, the bravery of Mahikhasura is shown incomparably. Therefore, it can be said with certainty that if he had not fallen into the trap of Durga's Maya, the history of India would have been different. Whatever happens, the bravery of Mahikhasura will remain recorded in golden pages and the chess players will remain ashamed of their hypocrisy.

- As per the last wishes of Emperor Aurangzeb, he was buried in simplicity at the feet of Hazrat Khwaja Zainuddin Shirazi. After his death, Aurangzeb was given the title of 'Khuldeh Makan'. That is why the place where he was buried became famous as 'Khuldabad'. The Nizam of Hyderabad, Mir Osman Ali Khan, built a marble platform over his unmarked grave.

who strengthened Islam in South India. Among them Sheikh Burhanuddin Muhammad, Sheikh Muntzibuddin Zar Jarai Bakhsh, Nazmuddin Amir Hassan bin Ala Assanjri Addehlawi, Syed Yusuf bin Ali bin Muhammad Al-Husseini-Addehlawi Al Daulatabadi, Syed Muhammad Balkal Gesudraj, Maulana Fariduddin Adib, Khawaja Hussain, Sheikh Janudi Na Dawood, Shah Jalal Mulkab Baganj Khan, Shah Khaksara Kudisa Sirrahu etc. were prominent. Makdoom Syed Ziauddin – Baibani Sant was also a prominent ally among the Islamic preachers of the Khuldavadi Fakirs. From Multan, he reached the village of Kandahar Sharif in Nanded district, which was the main base of Islamic preachers at that time in 1456 A.D. According to the order of his Mentor (Murshid), he left Kandahar Sharif in 1470 A.D. and went to Ambad village in Jalna district of Maharashtra to propagate Islam. But the people of Ambad strongly opposed him and drove him out of Ambad. As such, he stopped his activities and moved three kilometers away from Ambad. He made his home (place of stay) in the forests of Fakhrabad village. For many years he studied the minds of the people and planned the modus operandi of the propagation of Islam. He could not see any way to right go on the track. At the same time, Guru Ravidas Ji arrived at Daulatabad in 1476. With a view to make his good impression among the common people, he came and met Guru Ravidas. At that time, the Fort of Daulatabad was occupied by Muhammad Shah Bahmani II (1463–1482 A.D.). His Prime Minister Mahmud Gawan was a very learned and religious man. Makdoom Syed Ziauddin Baibani was greatly impressed by the majesty of the Guru and he took him with all due respect to interact with the Saints and Sadhus living inside the Fort. He was welcomed by Prime Minister Mahmud Gawan inside the Fort. His arrival at Daulatabad was considered an auspicious sign. In 1474 A.D., the whole of South India was in the grip of drought. A terrible famine-like situation had developed in the State. People were migrating to Gujarat and Malwa in search of food. Coincidentally, on the arrival of Guru Ji in 1476 A.D., there was heavy rain. Not only the common people but the then rulers thanked him and respected him immensely. He was kept as a Royal guest in the Fort for two days and had spiritual exchanges with the Sufi Saints present inside the Fort. The next day, Sultan Muhammad Shah II himself attended his Satsang and was deeply impressed by his public welfare ideology. He gave them a Royal farewell while taking the major policy decision to make Guru Ji's ideology a guiding principle in governance.

Makdoom Syed Ziauddin Baibani took Guru Ravidas Ji from Daulatabad to Khuldabad (Bagh-e-Bahisht) where he was welcomed by the Sufi-Saints. He held long discussions with the Sufi-Saints for a week for the creation of equitable society (Sam-Samaj). The author has traveled to this place on 20.08.2017. The pilgrims of Syed Januddin Dawood Shiraji's Dargah believe that the discourses (Goshties) of the leading Saints of the medieval Bhakti Movement have been held with Khuldabadi Sufi Fakirs and that Satguru Kabir and Guru Ravidas visited this place.

Makdoom Syed Ziauddin Baibani became a true believer by staying in the company of Guru Ravidas Ji for about 10 days and the molecules of power, pride and arrogance were lost forever. He developed a good reputation among the common people who earlier used to prevent him from entering their villages. His dargah is three km from Ambad in the village of Fakhrabad. People of all communities pay respect there.

Guru Ravidas Ji from Khuldabad, with his Group of Saints (Sant Mandli), reached the caves of Ellora some 12 km. away. There are holy shrines of Buddhists, Jains and Hindus. The Ellora Caves

are a unique example of ancient Indian architecture. Guru Ravidas Ji took his seat at a beautiful place near Berul village. For two weeks, the travelers who came to see the caves of Sri Ghraneshwar⁺ and Ellora continued to enjoy their Satsangs along with the local people.

It is recorded in history that people of Naga caste have been influential in and around Ellora. Berul was a colony of Naga caste people only. The settlement of Nagas is called 'Barul' in Marathi language. It is from this 'Barul' that the name of the present settlement Berul has come into vogue. There is a popular legend among the untouchables that at the time of the arrival of Guru Ravidas Ji, the ruler Yeldeo had worms all over his body (Skin problem). He came to Guru Ji in a state of extreme distress and pleaded for relief from his suffering. Ravidas Ji called for water from the Yel Ganga River flowing nearby and dug a small pit near him or his seat and put the water in it. After taking bath with that water, the ruler was cured. After giving millions of thanks to Guru Ji, he built a Tank (Kund) at that place which became famous as 'Ravidas Kund'. But the Hindu people have made the name of Ravidas Ji vanish by adding fabricated stories of Hindu gods and goddesses with regard to the pool. The author has traveled to this place on 22.08.2017. Now this kund is named as 'Punyashlok Ahilyabai Holkar Shivalya Tirth Kund'. It is said that he got it rebuilt in the 18th century.

There are 41 steps to the pool. Small temples are built on these steps. There is a temple in the middle of the Pool (Kund). Here the pilgrims are given a ritualistic bath by the Pandas (Hindu Priests). Thus, the name of 'Guru Ravidas Ji' has disappeared from this Kund under a Hindu mechanism (Shadyantar). A huge fair is held here during Mahashivratri in February/March every year. The followers of Ravidas also participate in the fair but there is no separate identity of them. They are also fully derelicted in Hinduism. There is a great need to free and preserve this sacred memorial of Guru Ravidas Ji. This place is still remembered as 'Ravidas Kund'. This is the same 'Ravidas Kund' which most scholars have described as situated at Ellora in Hyderabad. But this holy place, touched by the feet of Guru Ravidas Ji (Guru's visit), is located 32 km away from Aurangabad (Mahanashtra) near the caves of Ellora.

After blessing Berul Settlement, Guru Ravidas reached Kannada with his Kirtan Group (Bhajan Mandli). Here he took a seat on a beautiful hill outside the city. Pilgrims flocked from far and wide to see the Saint with supernatural vision. He performed Satsang for 10 days here, dispelling the illusions of the people. Even though no suitable memorial has been established here but the hill top where he used to give the true divine message to the people while performing Satsang is still called 'Chamar Tekri'.

From Kannada, Guru Ravidas Ji reached Nasik which is a holy pilgrimage place for Hindus. According to Hindu belief, when the Sun and Jupiter enter the Leo Rashi, the Kumbh Mela in Nasik is held on the banks of the Godavari River. The focal point of the Nasik Kumbh Mela is the shrine of Trimbakeshwar, also known as 'Sinhastha'. It is one of the 12 Jyotirlingas of Hindus. Kumbh Mela was held at Nasik in 2015 A.D. Guru Ji freed (salvaged) the devotees who came to bathe on the

+ Shri Ghrishevar Ji's Divya Jyotirlinga is the twelfth Jyotirlinga of Hindus. Finally, the pilgrimage of Jyotirlingas is considered complete only after visiting this place. It was established by King Krishna Deva Rai in the 10th century. Queen Ahilyabai Holkar of Indore had the entire temple and Tirath Kund rebuilt in the 18th century and renamed it Tirath Kund.

banks of Godavari River from the Hindu rituals. He also purified the dirty hearts of the Pandas (Hindu Priests) here with his sermons.

Guru Ji's next destination was Mando which Sultan Hoshangshah (1406–35 A.D.) made his capital and invited a large number of Ulama (Muslim Intellectuals) and Sufi Saints from all corners of India and settled them in Mando to impart moral values to his subjects. He was a popular King because of his tolerant policy towards Hindus. He laid the foundation of Jama Masjid which is counted among the select important Mosques of India, The Mosque was completed by his successor Sultan Mahmud-I in 1440 A.D. He also erected the 'Vijay Satambha' – Victory Pillar, which has now collapsed, near the Ashrafi Mahal to commemorate his victory over Rana Kumbha of Chittor. However, the narrative of the pages of history tells that this war was not decisive and the establishment of Vijaya Satambha was just a ploy to create a false impression of so called victory among the subjects because Rana Kumbha also installed 'Vijaya Satambha' in Chittor to mark the victory of such a war. The Pillar is still standing there. But Sultan Mahmud's subjects continued to respect him and his Princes as Vijayapala due to the construction of 'Vijay Satambha'. He also invited high-ranking scholars like his father to come and settle in Mando to create a good influence among the people. It has been endorsed by S.A.A. Rizvi by saying, "Mehmud was interested in all aspects of community life. He actively promoted the development of agriculture and trade, established centers of Islamic learning, and encouraged scholars from other parts of India to move to Mandu."⁹

Thus, due to the liberal policy of the rulers of the time, 'Mando' had become a unique example of social harmony. Due to such uniqueness, Mando Nagar got the touch of Guru Ravidas Ji's feet (Guru visited Mando). Here he met Ulema and Sufi Saints and gave the message of further strengthening of the social fraternity. At the distance of four km from here at the village Mendi Kheri, he encamped with his Bhajan Mandli, at a beautiful scenic spot on the bank of Kakra Kho⁺ (Kakra khad). Sangat began to gather for Darshan (Meeting) of Guru Ji with constant Satsangs and Community Meals (langar). There was a severe lack of water here, Guru Ji removed a stone and revealed a spring of sweet water which is still flowing continuously. He preached at this shrine for 49 days.⁺⁺

A beautiful Sevaka (disciple) Kumari Ganga along with her friends and associates reached here in search of Guru Ji for his Darshan (Pay respect). This beautiful maiden like Apsara (beautiful Fairy) has been described by many scholars as a microcosm of the river Ganga. But according to our study, she must have been maiden of a high family whose name was Ganga and because of her deep affection for the River Ganga, her name 'Ganga' became popular.

The Satsang of Guru Ji was attended by common people along with Princes and other prominents. Kumari Ganga, present in the Satsang, looked like a fairy descended from the skies and her beauty appealed to everyone's mind. The word of his supernatural glory slowly reached Sultan Ghiyas

+ Kakra Kho is a picturesque place surrounded by lush green hills which has now been developed as a tourist destination by the Tourism Department, Madhya Pradesh.

++ Dr. Ram Kumar Ahirwar in the book 'Sant Siromani Guru Ravidas Vichar Darshan' page-142 has mentioned that Guru Ji's stay at Madon was 19 days. But it is impossible for the marriage of Kumari Ganga and the incident of disappearance in Kakra Kho to happen in 19 days. Therefore, this period can be 49 days.

Shah (1469–1501 A.D.). The Lover of beauty (Shabaab), the King already had 16,000 beautiful fairies (beautiful ladies) as concubines in his palaces, some of them belonged to high Hindu families. Dressed up nicely, these beauties present themselves day and night from place to place and make the environment of the palaces colorful. About 500 beautiful fairies (Ladies) used to run Meena Bazaar with all the hustle and bustle (Chahal Pehal) all day long. Kumari Ganga also went to this Meena Bazaar and came to envious notice of the King's concubines. Hearing the praise of Ganga's beauty (Hussan) from them, the King became desperate to make her adorn his palaces. He sent the message of his intention to Guru Ji through a Minister (Wazir) hearing which his (Guru's) heart was deeply hurt. When Kumari Ganga came to know about Guru Ji's uneasiness, she asked him to agree to the marriage on the condition that the King should take her 'Bridal Carriage' – Dolla from the Ashram. The King was happy after hearing the condition. He sent his Nobles with bands and bells and Bridal–Carriage (Dolla) decorated with Royal garlands studded with diamonds and pearls to bring Ganga Kumari in marriage on the appointed day, The Barat (Marriage party and procession) was well received by the Satsangies at the Ashram.

Kumari Ganga had many opportunities to slip away from there while there was still time but she did not want to put her Guru Ravidas Ji in any trouble. She had made up her mind to sacrifice herself to protect the high and pure glory of Guru Ji. The wedding ceremonies were being performed; God willing, heavy rain started pouring. When rain stopped and before Kumari Ganga boarded the Dolla (Bridal Carriage), Kumari Ganga expressed her desire to go to the banks of the Kakra Kho for some rituals and ceremonies. The Shehnais started ringing and the Procession was ready to depart with Dolla, Kumari Ganga leapt into the Kakra Kho. In order to catch and save her, the entire Barat also jumped and was washed away in Kakra Kho. Ganga's daughter, Kumari Ganga also disappeared (Elope) in Kakra Kho. Her sanctity and purity and Guru Ji's glory began to be celebrated in four corners of the land. When the Sultan got the information about this, he repented of his Royal mistake by taking shelter of the Guru. Some scholars describe this event as taking place in the city of Malewad¹⁰ in Bengal but this place does not match with the historical facts. Dr. Dharamvir¹¹ related this incident to Mando without discussing its historical background. He considered Ganga to be the living maiden (girl) of a Hindu household.

There is a small temple next to the Shiva Parvati Temple that talks about the visit (touching the sacred feet) of Guru Ravidas Ji, There is a Board 'Ganga Ji Shiv Sthan Sant Shiromani Guru Ravidas Ji' placed at the entrance of the temple. The temple has been fully Brahminized (Hindu orientation). At its left corner, there is a spring of water. Along with the spring, the statue of Guru Ji decorates the place. Shivalinga is installed in front of the main gate of the temple. Apart from the main Shivalinga, there are three other smaller Shivalingas. All are worshipped. There are two water Tanks (Kunds) in front of the temple. The water from the first Pool is used for drinking and the water from the second Pool is used for bathing and washing. During his visit on 23.08.2017, the author has seen local people filling water from the first Pool for drinking. The Priest said that 'Ravidas Jayanti' is celebrated here every year in which two to three thousand people join the congregation. Sangat arrives from places like Mando, Dhar, Nalcha, Badnavar, Ujjain, Indore, Sagar, Mahu etc. and bows down to the Guru Ji's immense contribution.

After staying for a long time at Mando, Guru Ji passed through Dhar and went to Ujjain⁺, the land of seven sagars⁺⁺, four Dham temples⁺⁺⁺, one Shaktipeeth⁺⁺⁺⁺ and many Hindu temples⁺⁺⁺⁺⁺, along with his Band (Mandali) of Saints in 1476 A.D. The marriage of Guru Ji's dedicated disciple Kumari Ganga and her disappearance in the Kakra Kho River and the discussion of Guru Ji's charismatic personality were on the tongues of the common people. People of all castes got together and gave him a grand welcome. The Saint–Mandali first took a bath on the banks of Sipra River and then the evening (Raina Subai) Satsang took place. The whole city sat with complete attention and rapt silence and the nectar of Sermons continued to rain. The place where Guru Ji took a dip in the River Sipra is called 'Ravidas Ghat', which is adjacent to Ram Ghat. The idol of Guru Ji was decorated there which was destroyed by the anti–social elements. Due to the tense atmosphere, bathing of the natives (mool–niwasis) was prohibited for a long time. But due to their continuous struggle, the statue of Guru Ji has been re–established on a square at 'Ravidas Ghat' by the Municipal Corporation, Ujjain on 15 May 1992.

During his visit to Ujjain on 25.08.2017, the author noticed that on the left side of the idol of Guru Ji, which was installed by the Municipal Corporation, Ujjain in the year 1992, the then Member of Parliament Satya Narayan Jatia, in association with, other local leaders, installed a granite stone on February 22, 2016. It only tells the story of getting appreciation just for nothing. A leader (MP) who led at least 'ten lakh' people should have created history by establishing a grand (Alishan) Mandir there with the full support of the society.

The Priest of the said small temple is a Brahmin who was chanting the Mantras of the Vedas in Sanskrit and the natives (mool–niwasis) were made to worship according to Hindu rites and rituals. There was no mention of Guru Ravidas. On this, the writer asked, with respect, the Priest to recite Guru Ji's Verses and convey the message to the common people according to the path shown by him. The Priest felt a bit ashamed. Meanwhile, three youths from the Ravidasia community present there became angry with the Priest. But the author told them that our people should become trained and capable of holding such positions, an effort should be made to replace Priests at such holy places from our own community.

At the request of Sant Govardhan Das Ji, who with the spiritual guidance of Guru Ji, was also struggling for the rights of the native (moolniwasis) people, Guru Ji sat down under the big Banyan

+ Seven Sagar : Ratnakar Sagar, Rudra Sagar, Purushottam Sagar, Vishnu Sagar, Govardhan Sagar, Kheer Sagar, Pushkar Sagar

++ Four Dham Temples : Shri Badri Vishal Dham, Shri Dwarka Dham, Shri Jagannath Dham, Shri Rameshwaram Dham

+++ Shaktipeeth : Shri Harisiddha Shaktipeeth

++++ Other names of Ujjain : Padmavati, Kush Sathalli, Avantika, Amaravati, Kumudvati, Vishala, Kanakshingarga, Pratikalpa, Ujjayini

+++++ According to a legend, the gods and demons together formed the knot of Vasuki Naga to obtain the Kheer Sagar gem. The gods cunningly caught the serpent Vasuki by the tail and exposed his face to the demons. After great hardship, fourteen gems were obtained, including the Airavata elephant, the Kalakuta, the Kausatva gem, the Kamadhenu cow, the Uchasrava, the Kalpa tree, Mahalakshmi, the Rambha apsara, the Varuni Madira, the moon, the Parjati, the conch, the Dhanvantari, the nectar of the water, etc. A fierce battle took place between the gods and demons to obtain the nectar of Kumbh, which was taken to the world of gods by Indra's son Jayant. But in this struggle, the drops of the nectar of Kumbh fell into the rivers Yamuna, Ganga, Godavari and Sipra at Prayag, Haridwar, Nashik and Ujjain. For this reason, the Kumbh Mela is held in these places after 12 years.

tree (Bohar) in Brindavan. Today, this place is densely populated near Bheru Nala. A building dedicated to the memory of Guru Ji has been established by 'Sant Siromani Ahirwar Samaj Sangh, 'Brindavan' at this place. Inside the building, two beautiful palanquins are decorated with Cushioned seats. On the left hand is the throne of Guru Ji, which is placed slightly higher than the throne of another Saint, Govardhan Das Ji, as a mark of respect for the Majesty of Guru Ji. Here the artifacts of Guru Ji, Charan Paduka, Bastar, Takiya, Stick, Chimta etc. are kept with devotion as a mark of respect. Chimta and Takiya do not appear to be of the time of Guru Ji. These items may have been used by the successors (Gadidars).

There are Mausoleums (Samadhis) of various Gadidars (Successor) in the courtyard of the building (Bhawan). The biggest Samadhi is that of Sant Govardhan Das Ji who Guru Ji's great disciple was blessed to be the Gaddi (Successor) by patting him at his back. According to the Management of the building (Bhawan), there is a legend that Sant Govardhan Das took Samadhi (breathed his last) while he was still alive and he was eloped in the Samadhi by himself. Hence it is also called Jivat Samadhi (Living Mausoleum). The Gaddi (Seat of power) started by the Guru at Ujjain continues successively and after Sant Govardhan Das Ji there have been seven Gadidars who are known as Mahants.

1. Mahant Poker Das Ji
2. Mahant Moti Das Ji
3. Mahant Amar Das Ji
4. Mahant Devi Das Ji
5. Mahant Mohan Das Ji
6. Mahant Khushal Das ji
7. Mahant Kalu Das Ji

From the time of Guru Ji, the number of Mahants who adored the Gaddi must be more but we could not get the information about all of them. But the continuous existence of the Gaddi is a clear proof of Guru's Ujjain arrival.

Guru's contemporary, Head of Gorakh Panth, met Guru Ji at Kashi. He saluted and appreciated Guru's manual labour (Hath di Kamai) philosophy and high spiritual prowess which had become a topic of discussion in the Nath Panth. Therefore, on Guru Ji's appearance in Ujjain, Tantipa, the leader of the Nath Panth there, along with his Nath associates came to Guru Ji's Satsang at Brindavan. He appreciated his discourses that destroyed the caste system and also associated him such activities of the Nath Panth.

Ujjain being a city of religious faith of Hindus, pilgrims used to gather here from all corners of India. Whosoever heard the news of Guru Ji's presence at Ujjain would go to Brindavan to listen to his discourses. In this way, thousands of people became his disciples during his stay here. They mugged and chanted his hymns in his Satsangs and spread these to distant regions. With these Satsangs, Guru Ji's found a dedicated personality, Saint Mochanbai who became his supreme disciple and after Guru Ji's departure from Ujjain, She widely propagated his teachings not only in the

Malwa region but also in other distant areas. Because of this, she is highly respected by the Ravidasia community and is considered a deity worthy of worship throughout the Malwa region.

Guru Ravidas Ji started from Ujjain and reached Naharia village at a distance of 12 km. The people of this place had heard about his glory and requested him to stay in the city for one night. He removed many illusions and delusions of those people by doing Satsang there. This town, which has received the touch of Guru Ji's feet, is counted among the best towns of Madhya Pradesh. From here they reached Bundi via Bhopal, Vidisha and Sagar etc.

Milkhi Ram of Bundi was a wealthy money-lender. He had built a luxurious mansion in the city by squeezing the blood of the people – exploiting. Being the owner of the tallest mansion, his pride was on the seventh sky. One day suddenly he fell down and died due to slipping of his foot while going down the stairs. There was chaos in the Haveli (Mansion). Incidentally, when Guru Ji arrived in the city, the sounds of mourning also reached his ears. He recited the Verses (Bani) in the Satsang to convey the message to the entire people–

Uche Mandir Saal Rasoi, Ek Ghari Funi Rehnu Na Hoi ||1||

Eh Tan Aisa Jaise Ghas Ki Tati, Jali Gayeo Ghasu Ral Gayeo Maati ||

Sri Guru Granth Sahib, page–794

Guru Ravidas Ji from Bundi reached Agra⁺ in 1477 A.D. and encouraged the people of the Chamar caste to do manual labour (Kirat). Influenced by his teachings, the local untouchables started making leather shoes which became world famous over time. The leather boots made by the Chamar cobblers of Agra became popular. Emperor Akbar, about a hundred years later, ordered large-scale production of boots for his troops. It was the wonder of Ravidas Ji's thinking that their standard of living (economic prosperity) sky rocketed. Even today, Agra is known as a leading city for the manufacture of leather goods.

While staying in Agra, Ravidas Ji got information about Karori Mall Khatri who was a wealthy money-dealer. He was staining his hands with the blood of poor labourers by not paying their due. Guru Ravidas Ji went to his house to bring him to the right course and gave him the message to 'wake up' from sleep and stop exploiting the poor. Karori Mall could not understand this subtle message but his wife, Buddhan understood. She had heard this message in Ravidas Ji's Satsang a few days ago–

Jo Din Aavhi So Din Jaahi, Karna Kuchu Rahnu Thiru Nahi ||

Sang Chalat Hai Hum Bhi Chalna, Dur Gavanu Sir Upar Marna ||1||

Kiya Tu Soya Jagu Eyana, Tai Jivanu Jagi Sachu Kari Jana ||1||Rahau||

(Sri Guru Granth Sahib, pp. 793–94)

When Buddhan explained the mystery of Ravidas Ji's subtle message (Ramj), Karori Mall sank into deep thoughts and became the Messiah (benefactor) of the poor by following the path of goodness. After Agra, Ravidas came to Mathura. The Pandas (Hindu Priests) of Mathura were also

+ The name of Agra appears in the Mahabharata as 'Agravan'. The present Agra was founded by the Emperor Sikandar Lodhi in 1504 A.D. and he shifted his capital from Delhi to Agra in 1506 A.D.

looting the poor devotees by trapping the common people in the Karmakandi spider-web of the Hindu rituals. Therefore, besides giving sermons to the common people in Mathura, he also inspired those Panda (Priests) to do auspicious and good deeds.

From 1472 to 1477 A.D., Guru Ravidas had completed his mission of raising the misguided public of South India on to the path of love and devotion. Therefore, he undertook a long journey from Mathura to Mainpuri, Etawah, Kanpur, and Allahabad in 1478 A.D. and reached his Ashram – Gopal Temple at Kashi. The devotees and Saints welcomed him perfusely. Satsang was continuously performed by the devotees till his arrival in the Gopal Temple and everyone got new energy with his return. Kashi Nagri was full of joy. A large number of devotees started coming from far and wide to see Guru Ravidas Ji. The success of his long journey to South India further increased his popularity among the common people. He had made love and devotion for human welfare his life's mission. He stayed in his Ashram at Kashi for three years while fulfilling his family responsibilities as well as preaching the devotees. From 1472 to 1478 A.D., he traveled from village to village and city to city with his Bhajan–Mandali. Undoubtedly success everywhere kissed his feet. In this way, all the Saints together started preparing for the next mission.

The fourth journey – 1481–1487 A.D.

Guru Ravidas completed three public welfare journeys in the East, West and South directions as a great torch bearer. In these journeys, he found that Hindus recognized the existence of God in every particle but they neither saw nor applied this in the living beings–untouchables, made of bones and flesh nor did they allow them to meditate on his name. There was a complete prohibition on hearing, pronouncing and reading God's name by the low castes. The violator of this 'black rule' had to face unbearable oppression and sometimes he even had to lose his life. Lord Rama's killing (assassination) of Sage Shambhuka was a prime example of this. During his journeys to raise the untouchables from such a miserable and dubious life, he on the one hand sharpened the sphere of public awareness and gave them an edge in the glorious colour of unity. And on the other hand, the head of Hindu Varan–Viwastha (Caste System) was smashed with the hammer of Love–Bhakti. Many rulers of the time had become his disciples after knowing the divine message of his truly innovative philosophy. In which the Kings of Mewar, Jhalawar, Rewa, Dhaka, Mando, Delhi, Kozhikode, Daulatabad, Baghdad, Kashmir, Balkh, etc. were prominent.

During his journey to South India, he rekindled, with his divine vision, the flame of reform lit by the Dalit Saints – Saint Chokhamela, Saint Nandnar and Satguru Namdev Ji. The flame was on the verge of extinguishing surrounded by caste whirlwinds. The teetering and vulnerable untouchable society learned to stand on its own feet. In order to kindle the same flame in North India, he had deep spiritual discourses with his contemporaries Satguru Kabir, Satguru Pipa, Satguru Dhanna etc. The Hindu scholars had been adhering to the vested interest in saying that Saint Ramananda was the originator of the Bhakti Movement in North India. There is also a Post (Pada) in this regard :

Bhakti Daravad upji Laye Ramanand |

Pargat Kiya Kabir Ne Saptdeep Navkhand |

We cannot give any recognition to the said Post (Pada) because it portrays Sant Ramananda,

who had a deep faith in Varna system (Caste system) of the Hindus and used to have a muslin veil before his mouth while talking to an untouchable, as the founder of the Bhakti Movement just for the heck of it. While Satguru Namdev Ji, who preceded Saint Ramananda, started from South India by lighting the flame of devotion, he reached the village of Ghuman (Gurdaspur) in Punjab. He stayed here for 18 years and planted the tree of Bhakti, Devotion to God, in Punjab with his own hands.

Even before this, Baba Farid Ji had toured North India and by freeing many Sufi Saints from the clutches of polytheism (many gods), he made the common people understand the dictum of ‘One God’. Thus calling Sant Ramananda as the founder of the Bhakti Movement in North India is a conspirator’s idea, which is nothing more than an effort to give Hindus an upper hand. It was Guru Ravidas who, after the Buddhist Monks, resumed the series of pilgrimages for the welfare of the people. It happened for the first time in history that the Kings of the time deviated from the traditional ways of the Maharajas (Rulers) and adopted the ‘Begampura’ philosophy of Guru Ravidas Ji and planned for public welfare.

Guru Ravidas, along with his Kirtan Mandli, moved towards North India from Banaras in 1481 A.D. A mammoth Satsang took place at his ‘Gopal Ashram’ and thousands of devotees saw him off with devotion for a new campaign. The special feature of this journey was that Satguru Kabir Ji, Satguru Pipa Ji and Sant Sain Das Ji were also with him. This supernatural congregation of great Saints passed through Sultanpur, Faizabad, Ayodhya, Saharanpur and reached ‘Kapal Mochan’ near town of Yamuna Nagar.

Sant Ram Dayal (devotee) of Sri Guru Ravidas Temple, Kapal Mochan (Yamuna Nagar) said about the arrival of Guru Ravidas Ji, “In 1519 A.D., on the way to the historical place Khuralgarh to the Sirdhar Mountain, ‘Sri Guru Ravidas Ji Maharaj, travelled from Kapal Mochan, after staying for 1–2 days. Ravidas Ji Maharaj was the first to reach the holy place Sirdhar passing through the Shivalik Mountains. It is duly reflected in the Janam Sakhi (Life story) of Guru Nanak by the Saints.”¹ According to our research, the date given by Sant Ram Dayal (Bhagat), in 1519 A.D., about Ravidas Ji’s arrival in Punjab, is not correct in accordance with his life description and details. The two historical events about his North India–Travels are respected by most of the scholars. These are also associated with Guru Nanak Dev Ji. First – the Chuharkana incident in 1482 A.D – Guru Sahib’s (True Deal) Scha Sauda and Second –the Sultanpur Lodhi event in 1496, the event relating to ‘Vein Pravesh’. There is no historical evidence available of Guru Ravidas Ji coming to Punjab for the third time.

The Holy Place, Kapal Mochan is associated with many legends of Hindu Gods like Shiva, Parvati, Brahma and Adi Badri etc. On the South side of Kapal Mochan is the ‘Rin Mochan Tirth’ – Pilgrimage. It is said that after the Mahabharata War, the Pandavas washed their weapons in this lake and cleared themselves of debt of gratitude. There is a ‘Suraj Kund’ place in the East direction which is considered to be the abode of meditation of Mata Kunti. “Guru Gobind Singh Ji came to this holy place twice. The first time he did penance (meditation) for 52 days and the second time he came to celebrate the birth anniversary of Guru Nanak Dev Ji. Today also, two Gurdwaras are located here.”² Actually, Kapal Mochan was a major stop for the journeys of Buddhist Monks where they used to come and stay to propagate Buddhism. They did great work of awakening the general

public. After the fall of Buddhism, the hold of the Buddhist Monks on this place got loosened. During the British rule, the Hindus took complete possession of Kapal Mochan. Before that it was also the abode of Nath Jogis and Ghumantu (Wandering) Sadhus. Guru Ravidas Ji along with his Kirtan Mandali used to perform Satsang at this place. People also got the privilege of listening to the discourses of Satguru Kabir, Satguru Pipa and Satguru Saindas Ji here.

The supernatural Mandli of Saints, from Kapal Mochan, reached a village called ‘Mir Hota’ passing through Sarhind. It was a matter of coincidence that Yusuf and Nahang Khan, two nobles of the Sultan during the Lodhi period in 1481 A.D. were engaged in development projects in ‘Mir Hota’. Jalal Khan, the grandson of Nahang Khan, built a Fort there for the protection of the subjects. There was great enthusiasm among the people for urban development. Fortunately, Ravidas Ji’s Saint Mandli also came there. Taking this as auspicious omen, they held a ten-day Rain Subai (Day and Night) Satsang here and the fountains of mutual love flowed from the hearts of the people. People longing for love and peace began to settle near the Fort. The size of ‘Mir Hota’ started getting bigger day by day. Being situated between Lahore and Delhi, the importance of this town increased even more. People began to call this city ‘Lodhiana’ voluntarily which later became Ludhiana.

From Mir Hota, Saint Mandli reached Attari passing Hadiabad, Jalandhar, Jandiala, Bandala (Amritsar Distt.) from which is 26 km from India–Pakistan border in Amritsar and reached village Dande⁺ just 2 kms from there. He performed Satsang at the holy stage (Podium) reserved for the Saints and preached Prema–Bhakti (Love and Devotion) to the devotees for two days. From here this congregation passed through Lahore in 1482 A.D. and reached Chuharkana. In the Sandal Bar Forest near Chuharkana, there was a hermitage (peaceful abode) of Sadhus, Naths, Jogis, Bhikshus, etc. It used to be the meeting place of Saints and Sadhus. The people of the area used to get spiritual happiness by the company of these Sadhus. Even Guru Nanak Dev Ji knew about this place and he sometimes used to spend time in the company of intellectuals and learned (Alma–fazals) here for spiritual thoughts. With a view to change dispatched nature and conduct and bring him to the worldly life, ‘One day, Mehta Kalu called his son and gave him Rs. 20 and advised him to go to the market at Chuharkana and procure merchandise to start a retail outlet. After saying Sat Kartar (Yes Sir), Guru Ji took twenty rupees from his father and left for Chuharkana along with Bhai Bala. Seeing a group of Sadhus and Fakirs there, Baba got down from his horse and bowed down to them in reverence. It was found out during the introductory conversations that the Saints did not get food to eat. Guru Ji said, “Bhai Bala Ji, we are advised by the father to do some profitable deal with the money. There could not be a better deal than feeding the Hungary Sadhus.” Bhai Bala said yes as you wish. Baba placed twenty Rupees⁺⁺ in front of the Mahant for the meal of the Saints. Baba Ji returned home but being afraid of Mehta Ji, he hid himself under the tree of Pillu which is now

+ A building has been constructed at the place where Guru Ravidas Ji’s feet were touched in village Dande (Amritsar) with the donation of ‘Sri Guru Ravidas Janam Utsav Committee (Regd.) Delhi. But its appearance as a historical monument is yet to be established. During the author’s visit on 14.09.2020, the village elders told us that until a few years ago, groups of saints used to come and visit here

++ During the dark period of Guru Nanak Dev Ji’s life, the Lodhi dynasty ruled till 1526 A.D. At that time, silver and copper coins were used for transactions. At that time, the circulation of rupees had not started. The use of the name rupee for coins was introduced by Sher Shah Suri (1538–1545 A.D.) and he issued an 11 gram silver coin called rupee. The common people used copper coins for transactions, which were called ‘paisa’. Therefore, Guru Nanak Dev Ji’s father must have given him 20 coins to make a fair deal.

called Tambu (Tent) Sahib. Mehta Ji was very angry after hearing this news from Bhai Bala. He caught hold of Baba and thrashed him badly. Baba Ji very patiently said, Father ! You had ordered to do a very profitable business and I did so – Sacha Sauda.’³ Dr. Harjinder Singh Dilgir is of the opinion that according to Sakhi (story), Guru Sahib spent those 20 Rupees on feeding the hungry Sadhus. “This story cannot be true (because in those days not a few Sadhus could eat food with 20 rupees but thousands of people could be fed) Guru Sahib could not have preached the philosophy of spending money on the idlers and parasites.”⁴ About this Chuharkana incident, Lekh Raj Parwana is of the opinion “Five Saints: Kabir, Trilochan, Ravidas, Sain and Dhanna came to Punjab for the sake of preaching Dharma.”⁵ Guru Nanak Dev Ji received (money) from his father Mehta Kalu Ji for business, Guru Nanak had made a genuine deal (Sacha Sauda) by engaging in the service of these Saints and received their blessings. Baba Ji was aware and in the know of things. He must have seen some Satvik (Potent) and spiritual power in the Saints. As such he served the Saints.” In the opinion of Kartar Singh M. A., “They were very learned Saints. They used to stay in secluded and peaceful places to rest”⁶ At that time the Great Saints were no other but Guru Ravidas, Satguru Kabir, Satguru Pipa Ji etc.

From this, it is clear that the Sadhus, whom Guru Nanak Dev Ji fed, were the great Saints of that time and their shabads (Bani) was on the tongue of the common people. Influenced by this, Guru Sahib took the second revolutionary step by doing the ‘True Deal’ – Khara Sauda to ‘Reform the World’ after refusing to wear the ritualistic thread (Janeu) with his Godly Vision (divya drishti). He looked at every aspect of the world with a deep insight. He was a great intellectual as a visionary. “In 1476 A.D., Guru Nanak Sahib was sent to Pandit Ji (Teacher) to study. Two years after learning Siddham Bhasha (Language – Punjabi script was called Sidhongaya then) from Pandit Gopal, he studied Sanskrit from Pandit Brij Nath. At the age of 13, he learned the Persian language from Maulvi Qutbadin and also studied Arithmetic and book-keeping (Hisab-Kitab). He also read many other books on philosophy. At the age of 14, he was the most educated youth of that time.”⁷ In this way, he destroyed the roots of High and Low, Caste-difference and discrimination by making a ‘True Deal – Khara Sauda’ at Chuharkana.

It is also important to clarify here that Dr. Lekh Raj Parwana has included Saint Trilochan, Saint Sain and Dhanna in the Sadhu Mandli – the Congregation of the Great Five Sadhus whom Guru Nanak Dev Ji hosted at Chuhakana. According to our research, the time of Sant Trilochan Ji (1267–1375 A.D.), Sant Sain Ji (1390–1440 A.D.) and Dhanna Ji (1415–1475 A.D.) do not coincide with the journey of Guru Ravidas Ji. As such we do not agree with Dr. Lekh Raj Parwana’s assertions.

From Chuharkana Mandi, Sant-Mandali reached village Pipnakha district Gujranwala. The well to do people of Pipnakha had advance knowledge about the visit of the spiritual Saint-Congregation. They were desperate to welcome the Sadhus in their city. To their good fortune, knowledgeable Saints reached that city. The entire village prepared 36 types of food (variety of dishes) and served the Saints for 10 days. Rain Subai (Day and Night) Satsangs were held and deep spiritual thoughts exchanged for strengthening fraternity in the society. The whole town was looking like Baikunth (Heavenly abode). At the time of departure of the Saint-Mandali, the people of the village happily showered flowers and coins (money) on the Saint-Mandali. The devotees collected the coins and placed these at the feet of the Sadhus as a sign of immense respect. Time stood still due

to the love of the Sangat (devotees). The great Saints gave the money to Saint Pipa Ji and asked him to construct a Pucca Pool (Taal) for the convenience of the people. For a long time this Pool was known as 'Pipe Da Taal'. According to the information received from Pipnakha (Lahinda Punjab in Pakistan), a public park has been made at that place by filling the earth in 'Pippa Da Taal'. But a huge ancient Hindu temple in the village is still safe but in an abandoned state that speaks of the story of partition of 1947.

The construction of Pucca Taal in Pipnakha was completed in two and a half months by Saint Pipa Ji. During this period, Saint-Mandali continued to spread its divine message to the people in the areas of Gujranwala, Hafzabad, Gujarat, Chaniot, Sialkot etc. After the completion of the local mission, Sant-Mandali reached Poonch via the route of Rawalkot. Poonch has been the center of activities of Nath Yogis and Vairagi Sadhus since ancient times. After a few days of rest, the Saint-Mandali reached 'Nangali Sahib'+, 5 km from Poonch. Sants choose to halt at a Cave near the village. The author has traveled to this place on 30.06.2019. The Ramnik (Beautiful) cave on the banks of the Durangli River still seems to present 'the Dialogues and Discourses' of the Sages and Saints. But his ancient appearance has changed with the passage of time. Now it has been developed as the place of Penance of Saint Mela Singh Ji. For 15 days, the Sangats gathered there with happiness and returned home fully contented chanting – Dhan Hai, Dhan Hai, Dhan Hai – Appreciating the Saints on getting peace in their souls with the divine sermons of the Saints.

In 1483 A.D., from Nangali Sahib, Guru Ravidas Ji along with his accompanying Saints and Bhajan-Mandali, reached Srinagar in Kashmir which was ruled by Sultan Hasan Khan at that time. There was a general belief among Kashmiri Hindus that Sultan Ghiyas-ud-Din-Jain-ul-Abidin, father of Sultan Hasan Khan, after coming in contact with Guru Ravidas Ji at Ahmedabad in 1440 A.D., there was a pleasant change in his behaviour. He had become a gentle Moman (Islamic) King from a dogmatic hardliner. He allowed the people who were forcibly converted from Hindus to join Hinduism again. Cow slaughter was banned and Jizya (tax) paid by Hindus was abolished. He allowed them to celebrate their festivals freely and started great efforts for the development of Sanskrit language. With this he had convinced the Hindu people with his policies of public welfare and interest. The traditions established by him were going on as they were. Therefore, under the leadership of Pandit Ram Kishan, Guru Ravidas was warmly welcomed by the Hindus of Kashmir. In 03.12.2003, April 2004, May 2005 and March 2018, the author has made continuous trips to Srinagar for research work related to Guru Ji.

Pandit Ram Kishan had good access and rapport with the Government offices. He briefed and glorified Guru Ravidas to the then ruler Hasan Khan, who with great courtesy invited him to hold a Satsang in his Royal Court. The Royal Palace was fully drenched with the spirituality of the Saints. The Kings and Queens were fully involved emotionally in these festivities. Seeing the splendor of the Pandal (Podium of Satsang), the gods and goddesses seemed to be showering flowers from the sky. The Sultan attended the Pandal with an utmost devotion to listen to the supernatural discourses

+ After the creation of the Khalsa Panth by Guru Gobind Singh Ji in 1699 A.D., Bhai Rocha Singh, Bhai Pheru Singh and Bhai Punjab Singh were sent to the Kashmir and Pothohar regions to propagate Sikhism. Due to their efforts, a large Gurdwara Sahib has been established at Nangali Sahib, where devotees from the area attend without any discrimination on the day of Baisakhi.

of the Saints. Amritmai (Peace giving) Words (Bani) of the Saints echoed throughout the night in the Fiza (environs) of the valley. People listened to the Amritbani all night. Souls that were yearning for peace and contentment for long felt a sense of Godly relief by the morning. Here, Guru Ravidas Ji sat and delivered sermons on the banks of many beautiful sites – Nag⁺, Bal⁺⁺, Sar⁺⁺⁺ and Lakes⁺⁺⁺⁺ for the benefit and contentment of the devotees with his divine message. The devotees came from far and wide to benefit from his divine message. After five months or so, he conducted a huge Satsang in Srinagar and took leave of the devotees to catch up his next destination.

From Srinagar, Elahi–Mandali (Godly Group) reached Peshawar via Barmula and Muzaffarabad. Peshawar⁺⁺⁺⁺⁺ is the capital of the Khyber Pakhtunkhwa State in present–day Pakistan. Some consider it a ‘City of Men’ and some recognize it as a city inhabited by King Porus.

In ‘Aine Akbari’, Allama Abul Fazal has written it as ‘Peshawar’. It is said that when Emperor Akbar was coming from Kashmir through this route, he crossed the difficult path of mountains and forests and called it ‘Peshawar’, which means the city that comes after reaching the border. Peshawar has been the main center of Buddhism. Maharaja Ashoka established many monuments for the propagation of Buddhism, among these ; Savaldher, Sangau, Takhtbai, Saribalol, Kharkai, Katlang, Ranigat, Maini, Zaida, Topi, Jamalgari Hund, Gahela etc. were famous. Even after 300 years of Maharaja Ashoka, Peshawar continued to retain its prominence in the sphere of religion. But later the presence and strength of Hindu preachers started to strengthen. By the time Guru Ravidas came there, the ideological conflict between Hindus and Buddhists had taken a fierce form. Therefore, by becoming the banks of the River of Hatred to contain the ill–will, he made both the parties feel the ‘Formless Power’ – Almighty in his Satsangs and gave them the lessons of Prema–Bhakti – Love and Devotion. The Buddhist Lamas were so impressed by Guru Sahib’s ‘Begampura’ philosophy that they begged him to come to ‘Hashatnagar⁺⁺⁺⁺⁺’, present day ‘Hayatbad’ where ‘Pushkalvati’

+ The word ‘Naag’ in Kashmiri language means a fountain. Guru Ravidas Ji created a Satsang and preached to the Sangat of Neel Nag, Malak Nag, Arpal Nag, Vairi Nag, Anant Nag, Sukh Nag, Kaj Nag, Kaunsa Nag, Kokar Nag, Patal Nag, Natar Nag, Shesh Nag etc.

++ ‘Bal’ means source. Guru Sahib guided the people living in places like Ichcha Bal, Khana Bal, Manas Bal, Gagri Bal, Narbal, Gandharbal, Sumbal, Hazratbal etc.

+++ There are many Sars (ponds, lakes) in Kashmir which are natural. Which people consider sacred and visit. The places which have received the touch of Guru Sahib’s feet include Satya Sar, Brahma Sar, Vishnu Sar, Krishna Sar, Jowl Sar, Gahau Sar, Saran Sar, Dudhad Sar, Nila Sar, Yaman Sar, Kausar etc.

++++ Guru Ravidas Ji has built Lake Pan Ganga, Lake Shesh Nag, Lake Dal, Lake Ganga Bal, Lake Tar Sar, Lake Treimori, Lake Mas Bal, Lake Kausar Nag, Lake Hokar Sir etc. served to connect the people living there and the tourists with love and devotion and colored the entire Kashmir Valley in the glorious colour of Amritmai Bani.

+++++ The name of the city ‘Peshawar’ has a long history, which has changed many forms since the time of King Porus till the present time. Like–

1. Porsapura (during the time of King Porus), 2. Purshapura (during the time of Maharaja Ashoka), 3. Purasapur (during the time of King Kanishka), 4. Parasavar (during the time of Fahian), 5. Poleshapolo (during the time of Hiunsang), 6. Paraspur (during the time of Putalni), 7. Pursavar (during the time of Abu Rihan), 8. Parshavar (during the time of Masudi), 9. Peshawar (during the time of Emperor Akbar), 10. Purushor (during the time of Akhun Darveza), 11. Pekhawar (during Khushal Khan Khattak), 12. Peshawar (during Maharaja Ranjit Singh), 13. Peshawar (present day)

+++++ The old name of Hashtnagar was ‘Asht Nagar’ (eight hills) which with the passage of time came to be known as Hashtnagar. The eight towns of ‘Hasht Nagar’ included Padang, Razhar, Turangzai, Tarnab, Sherpao, Charsada, Utsanzai and Umarzai. These eight cities were described as ‘Elephant Cities’ by the Chinese travelers Fa–Hian and Hiun–Tsang in their writings. The famous Buddhist temple ‘Pushkalvati’ was located between Charsadda and Padang. Even today, excavations reveal ruins from the Buddhist period.

world famous temple of the Buddhists stood and Mahatma Buddha offered his eyes for the public good here. It was a major holy center of Buddhists and Hindus were interested in increasing their grip here. Therefore, there was a sharp clash between the two religions. Guru Ravidas Ji's Sant-Mandali also gave a message to create an atmosphere of harmony and fraternity in their Satsangs to destroy the molecules of hatred from the minds of the people. After a week of Satsang, the feeling of 'Sam-Sahari' – Fellow-Citizenry – started to smell from the leaves of the trees of the city (Fragrance of brotherhood). Guru Sahib with his Saint Mandli reached Bukhara, a city in present day Uzbekistan, via the Badakhshan route from Asadabad. Bukhara was a major trading center due to its location on the ancient 'Silk Road'. The city was a commercial center as well as a center of propagation of Islam since the 9th century. Buddhist Monks and Nath Yogis had ancient Centers of their activities at Bukhara. The news of the arrival of Guru Ravidas and Satguru Kabir in Bukhara spread around. People started joining their Satsang. One day, a Satsang was being conducted at a place near the Palace of Sultan Ibrahim. The King kept listening to everything from his Palace. In the morning he called the entire Congregation of Saints to the Palace. He was a ruler of a very pleasant and colourful personality. He had 16000 Queens and lakhs of Horses, hundreds of Elephants and Camels. He used to wear precious shoes studded with diamonds. He had no faith in Saints. He asked Guru Ravidas Ji where was his God ? Show me. Guru Ravidas asked the King to get a glass of milk. Milk was ordered. Guru Sahib dipped his finger in it and started rotating it. The King said that sugar was added to the milk and it was sweet – drink and see. Guru Ji said that there was sweetness in milk but there was no Ghee (Refined butter) in it. The King said in surprise that how will you reveal the existence of God ? You did not know even the method of extracting Ghee from milk. The King continued and explained the method – first heat the milk. Fertilize (Jaag) – Maintain the temperature – Make curd – Churn the curd – Obtain the Butter – Heat the butter and get Ghee. Guru Sahib responded that Oh ! King, you know the difficult method of making Ghee. Saints know the method of finding God. This method can be distinguished or adopted only by associating with Puran Sant (Know-all Sant) with a great sense of devotion. The King understood the message of Guru Ji and chanted – Blessed Ravidas! Blessed Ravidas!! Blessed Ravidas!!!;in reverence.

Guru Ravidas Ji told the King that he wanted to spend a night in this inn (Rest House). The King replied in Royal tone, "Does it look like a Sarhan (inn)? This is his 'Raj Mahal' – Royal Palace. Here live his Queens, Ministers, Generals and other Nobles." In turn, Guru Ravidas enquired as to who lived here in this Palace before him ? The King immediately replied that his father lived here. Guru Ji further asked, "Who lived here before that ?" The King's answer was that his grand-father (Baba). But the King could not answer who lived there before that and who will live there after him. The king said that his son; after that his son and so on and added "Who will be its owner after that, Allah only knows." Guru Sahib asked that O Rajan ! Then how come it was your palace? It seems to him Sarhan (Rest House). You live here today. I don't know who will be here tomorrow. All this was there in the womb of the future. Hearing this, the doors of the King's thinking were opened and he began to think of his beautiful palace as a Sarhan (Rest House) only. He bowed down to Guru Maharaj in all humility and opened the doors of the Raj Mahal (Palace) for Guru Ji's Saints. Guru Sahib remained the Royal Guest of the King of Balkh for one and a half months and connected the forgotten and wandering souls (up-lifted the masses) with the Supreme Being – Allah.

Guru Ravidas Ji gave divine message to the common people around Balkh for forty days in 1485 A.D. and thought of returning to Kashi. Going from one place to another from Balkh, Guru Ravidas once again reached Multan via Kandahar and Jalalabad in 1486 A.D. Here he was to bless the daughter of Satguru Kabir Ji, Kamali.

‘Pani Gaya Multan’ concerning Kamali is a very interesting legend (Dant Katha) which is related to Ravidas Ji. It is said that once after hearing the fame of Guru Ravidas, Guru Gorakhnath came to Banaras from Gorakhpur and met Kabir. He obtained information about Ravidas from Kabir. He told that Ravidas has a direct connection with Akal Purakh – Almighty. He said :

Tohi Mohi Mohi Tohi Antaru Kaisa Kanak Katik Jal Trang Jaisa ||

Jaupe Hum Na Paap Karanta Ahai Ananta. Patit Pawan Naam Kaise Hunta ||1|| Rahau||

(Sri Guru Granth Sahib, Page–93)

Jau Hum Bandhe Moh Fas. Hum Prem Badhan Tum Badhe ||

Apne Shootan Ko Jatanu Karahu. Hum Shoote Tum Aradhae ||1||

Madhve Janat Hahu Jaise Taise. Ab Kaha Karahuge Esi ||1||Rahau||

(Sri Guru Granth Sahib, Page–658)

Guru Gorakhnath was much impressed by hearing the Verses (Bani) of Guru Ravidas Ji and wished to visit him. When Kabir Sahib came to meet Ravidas along with Guru Gorakhnath⁺, Guru Sahib gave them a warm welcome. He himself got up and brought two glasses of syrup (Sharbat). Kabir Sahib picked up one of glasses but Guru Gorakhnath did not drink the Sharbat because he thought that Guru Ji’s hands were not clean because of his shoe–mending work. Guru Ji gave the glass of Sharbat to Kabir Ji’s daughter Kamali. After the sharing of ideas, Guru Gorakhnath departed.

After some time, Gorakhnath was passing through Multan in an invisible state (Adarishat Avastha). Kamali called him (Nath Ji) to have some refreshments. Gorakh Nath was surprised because in this form he called by someone for the first time. He descended from the sky and passed by Kamali as a Jogi and asked her as to who she was ? Who was her Guru and from whom she learnt this quality ? Kamali told that she was the daughter of Kabir Sahib and this quality entered into her when he refused to drink a glass of Syrup – Sharbat from the hands of Guru Ravidas Ji at Kashi and she took the same glass from his hand and drank it. Gorakhnath fell into deep thought. He realized his mistake. He took leave of Kamali and went straight to Kabir Sahib at Kashi and requested him that he wanted to go to Guru Ravidas Ji. Both Kabir Sahib and Guru Gorakhnath went to Guru Sahib. This time the All-know (learned) Satguru did not offer any Jal–Pan (refreshments). On this, Guru Gorakhnath asked for water in due course, Guru Sahib said, ‘Pani Gya Multan’ – Water has gone to Multan.

Kamali paid great respect to the Sant–Mandali when they came to Multan and the Sant–Mandali blessed her with deep love. After staying in Multan for a few days, the Saint–Mandali took leave

+ Guru Gorakhnath’s time is considered to be the ninth and tenth centuries. But he had the ability to increase his life span by 300–400 years through Riddhi-Siddhis. But after the thirteenth century, no clue is found in his history. Guru Gorakhnath’s meeting with Guru Ravidas Ji and Satguru Kabir could have been any other Nath Yogi. But due to the fame of Gorakhnath, his name has become popular in legends.

and went from place to place passing through Faridkot, Bathinda, Delhi, Kanpur in 1487 A.D. They reached Banaras again. On the return of Guru Ravidas Ji to his Ashram, there were celebrations in great joy in the entire city of Kashi. 'Gopal Mandir' again became a hub of pleasant hustle and bustle.

Fifth Special Journey (1493–1494 A.D.)

Guru Ravidas had made four journeys in four directions for the welfare of people. The fifth special trip to Delhi was made in August 1493 at the request of Emperor Sikandar Lodhi. It is recorded in history that he got the Throne of Delhi on 17 July 1489 A.D. after the death of his father Bahlol Lodhi. Although his elder brother, Babarak Shah, who was the Governor of Jaunpur, considered himself the heir to the throne who was the Governor of Jaunpur yet Sikandar Lodhi, handsome, gracious and wise man occupied the Throne. He sent a delegation to Jaunpur with a peace proposal of submission and reconciliation ; the proposal was rejected. Therefore, soon after he occupied the Throne, he had to contest and fight it out with his elder brother. Sikandar Lodhi won the battle at Kanaauj and Babarak Khan got defeated and fled to Badaun. After this, King Sikandar Lodhi visited Banaras at the end of 1489 A.D. He proved to be a very generous ruler for the Muslims but a severe and hard ruler for the Hindus. He ordered the demolition of many Hindu temples in Banaras. Historians are of the opinion that he perpetrated unspeakable and intolerable atrocities on Hindus to prove himself as a true Muslim with reference to the story of a Hindu (Goldsmith) pregnant lady, Bibi Ambha. He demolished the places of worship of Hindus and constructed Mosques.

It was during his visit to Banaras that King Sikandar Lodhi got information about the glory of Guru Ravidas and Satguru Kabir and the war waged by them against Hindu ritualistic practices. He was greatly impressed by hearing the stories of Guru Ravidas's welfare journeys in four directions. He showed a great gesture by inviting him and Satguru Kabir to his Court and shared ideas with them. There are stories in the ancient Janam Sakhis (Life-stories) of Guru Ravidas Ji that King Sikander Lodhi sent Sadna Pir as a messenger to convert him to Islam. Sadna Pir could not make him Muslim but he himself became his disciple (Shish). We do not agree with this story. Sadna Pir, whose Verses (Bani) is recorded in Sri Guru Granth Sahib, was born in 1180 A.D. As such, Sadna was not his contemporary. But instead of Sadna Bhagat or Sadna Kasai, this Sadna Pir can be considered as another personality. But Sikandar Lodhi became angry and trampled him under the feet of an elephant, threw him in jail, punished him of grinding a mill, etc. are fabricated stories. He killed millions of Hindus and converted millions to Islam. Whatever he said was to be obeyed else got killed. He did not listen to appeals or arguments. Apart from Guru Ravidas Ji, there are also stories of Satguru Kabir, Satguru Namdev, Guru Nanak Dev Ji being imprisoned and punished to grind mills (Chaki Chalona). It seemed that devotional spirit of the devotees was working behind these stories. After meeting him and learning about his philosophy of life, the King realised his spiritual power. It has been endorsed by Dr. Lekh Raj Parwana's assertions made by him with reference to the views of Dr. Dharampal Sarin, "When Sikandar Lodhi came to Banaras, he heard a lot about the fame of Ravidas. Impressed by this, he invited Guru Ravidas to his Court. Sikandar Lodhi was astonished to see his devotion, knowledge and supernatural glory." According to another legend, when Sinkandar Lodhi went to Banaras, the contemporary Brahmins were very jealous of

Ravidas Ji because of his devotion and knowledge. Pandits (Hindu Priests) complained to Shah Sikandar Lodhi. A booze-fueled – drunkard Hathi (Elephant) Ravdas was unleashed to crush Ravidas to address the the complaint. Instead of crushing Guru Ji; the elephant saluted and touched his feet. Shah Sikandar was very surprised and he reprimanded the Pandits and sought forgiveness from Ravidas for his misunderstanding.”¹ The story of the complaint of Pandits to Sikandar Lodhi recorded in this statement is fabricated because the Hindus were completely afraid of the King. He used to kill 1500 Hindus daily. Therefore, there is no question of a Hindu taking a complaint to him. But it is certain that the verses (Bani) that Guru Ravidas Ji uttered in the Court of the King had convinced and won Sikandar Lodhi. The verses (Bani) uttered by Guru Sahib in Raga Asa was–

Mein Bediyanat Badanzer|| Begous Gair Guftar.

Beadab Badbakhat beera Beakal Bedkaar ||1||

ya Rama Ek Tu Dana|| Tera Adi Baishno ||

Tu Sultan Sultana|| Banda Sakista Rajana ||1||Rahau||

Main Gunahagaar Gumrah Gafil ||Kamdila Kartar||

Tu Dayal Dariyaab Dil|| Main Hirsiya Hushiyar ||2||

Yeh Tan Hast Khast Kharab, Khatir Andesha Bisiyaar ||

Ravidas Dasih Boli Sahib|| Dehu Ab Didar ||3||

Sikandar Lodhi himself was a well-educated and highly intelligent ruler. Hearing the Arabic–Persian vocabulary from Guru Ravidas’s mouth, he was happy and his courtiers were stunned. He found Guru Sahib’s ideology equal to that of Islamic philosophy. He became a great admirer of Ravidas Ji. Considering the outcome of the discussion held at Banaras between Sikandar Lodhi and Guru Ravidas, Prof. Lal Singh has written, “In this way, Sikander Lodhi, being satisfied and influenced by the discussion on Islamic ideology with Guru Ravidas Ji, accepted the authority of Guru Ji’s spirituality and the scholarship of divine thought. Sikandar Lodhi requested Guru Ji to visit Delhi and he reached Delhi. It was here that Sikander Lodhi requested Guru Ji to go to Macca and hold discourses which Guru Ravidas Ji accepted.”² Macca is the greatest holy place for Muslims. Entry of non–Muslims there was prohibited even during Sikandar Lodhi’s time and as of today. It is recorded in history that Sikandar Lodhi was a hardcore Muslim ruler. His sending a non–Muslim to Macca for discourse is a pure fantasy which has no basis. As such, we cannot agree with the statement of Prof. Lal Singh. However, Sikander Lodhi was a great admirer of Great Sadhu –Saints and intellectuals (alma–fazals) and he deeply respected Ravidas Ji’s scholarship. According to our research, Guru Sahib had already traveled to Arab countries like Iran, Iraq, and Turkey during his first public welfare journey. He had complete knowledge of the geography, language and culture of Arabia, the proof of which is clearly visible in his later Poems (Bani). During the first trip, he enjoyed the natural colors of the city of Abadan and during the third journey, he saw the poor people of South India suffering from taxes. These eye–witness experiences have been well described by him in the verses ‘Begampura Sahar Ka Nau’ which he had penned before the reign of Sikandar Lodhi.

1. Shri Guru Ravidas : Jeevan ate Kirtan, Edition–1993 A.D., page–130.

2. Satguru Ravidas ji di Itihasik Jeevni, Edition 2016 A.D., page–258.

Emperor Sikandar Lodhi was inflicted by a terrible skin disease in 1492 A.D. His Royal Physicians tried their best but he did not get any relief. He neither could sleep at night nor rest during the day. He was compelled to remain in the Court most of the time. The severe skin disease made him fed up of life. His Royal grip was starting to loosen. In the process, he thought that instead of ‘Dawa’ – Medicine, he should resort to ‘Dua’ – Prayer. He had heard that Guru Ravidas Ji had cured the ruler of Berul from a skin disease. Therefore, he sent orders to his Nobles at Banaras that Guru Ravidas Ji should be brought to Delhi with great respect. According to the order of the Emperor, Guru Ji was brought to Delhi in a Chariot with great respect. The King pleaded with him to cure him of this serious illness. Guru Sahib heard the King’s pain and agony and blessed him for his speedy recovery. Guru Ji came to a Pond (Jaohar) near Tughlakabad and started to meditate. On coming out of Samadhi (Meditation) into the Awakened (Normal) state, he sent a message to the King to come and bathe in the Pond. The King was cured by taking a dip in that holy Pond. Guru Ravidas Ji began to be hailed and appreciated all around. It is said that the King was happy and gave him 700 Bighas of land near Tughlaqabad so that he could serve the people better with the income of this land. The Pond, in which Sikandar Lodhi was cured by taking a dip, became famous as ‘Chamar Wala Jaohar’.

The life stories (Janam Sakhis) of Guru Ravidas Ji are the testimonies that he was a great renunciator (Moh–Maya) and free from delusion. After giving favour to King Sikander Lodhi, he gave the message of Right and Truth to the people according to his heart’s content and came to Banaras in 1494 A.D. He did not appropriate the land gifted by the King. But this incident continued to dwell in people’s memories for generations to come. With a view to register Guru’s special journey to Delhi, the ‘Guru Ravidas Jayanti Celebration Samiti (Regd.) Tughlaqabad, Delhi took great pains to construct a Temple near that holy Jaohar (Pond) which has now dried up. There was a plaque (Sila – stone) on the wall of that Temple, on which it was written in Hindi ‘Guru Ravidas Jayanti Celebration Samiti (Regd.) Tughlaqabad Delhi – Erected in the year 1954–59 – Inaugurated by Railway Minister Babu Jagjiwan Ram of the Government of India Ji on 1–3–1959’. It is clear that ‘Chamar Wala Jaohar’ is the golden page associated with the history of Guru Ravidas Ji, His followers could feel proud of it. It is a different matter that the large Jagir (Estate) given to Guru Sahib by Emperor Sikandar Lodhi has come under Government/Non–government occupation with the passage of time. According to the records – Khasra No : 122, Khasra No : 123, Khasra No : 124 and Khasra No : 124/1, is registered in the name of Guru Ravidas Mandir, Guru Ravidas Dharamshala, Guru Ravidas Samiti (Regd.) Tughlaqabad along with a dense forest area in vicinity. It is said that this land was acquired in by ‘Delhi Development Authority’ in 1986. From time to time, constructions done by the ‘Guru Ravidas Jayanti Samiti (Regd.) Tughlaqabad, Delhi on the site for progress and empowerment (Dalit Uthan) were demolished by the ‘Delhi Development Authority’. The Samiti went to the Supreme Court for justice against this injustice. But on August 9, 2019, as expected, the Court decision came against the Committee (Samiti). ‘The Punjabi Tribune’ on 11.08.2019 wrote under the news ‘Ravidas Temple demolished in Delhi – On orders of the Supreme Court, ‘The centuries–old Ravidas Temple in Tughlaqabad Extension of Delhi has been demolished today by the Delhi Development Authority (DDA) in the broad daylight in the presence of heavy security forces after Supreme Court orders. The SC Bench headed by Justice K Mishra had pronounced the decision to demolish this Temple yesterday.’ According to the records of the Revenue Department

of Delhi Administration, the land donated by King Sikandar Lodhi to Guru Ravidas Ji still stands in his name. The sentiments (Asta) of crores of Ravidas Ji's devotees living in rural areas are connected with this sacred historical place of Guru Ji. The Temple was constructed by the poor devotees with their own finances and regular worship was offered and conducted there. But the Manuwadi (discriminatory) government led by PM Narendra Modi, butchered the sentiments of crores of people and bulldozed the holy Temple of Guru Ravidas Ji. The scars of the demolition of Babri Masjid on December 6, 1992 and construction of a Temple in place were still alive. They also destroyed the historic Temple of the Ravidasia community in the broad daylight with the force of baton. They are afraid that the Ravidasia community, on getting aware and awakened of their glorious past, would stand up and start demanding their share in the pie. Therefore, their history (Ravidasis community) was being destroyed. But it is like the proverbial writing on the wall that the letters engraved in the hearts are never erased. On August 10, 2019, as soon as the news of the collapse of the Temple was received, the soldiers of the Ravidas is community expressed their strong anger and showed their strength on the roads by stopping the traffic for hours in the cities of Punjab and Haryana.

Saint Satwinder Jit Singh Hira, President All India Adi-Dharma Mission (Regd.) bravely faced the Government repression to save the Temple of Guru Ravidas Ji at Chamarwala Jaohar, Tughlaqabad (Delhi) from Martyrdom (demolition) for more than one and a half months by continuous sit-in (Dharna) at the site. Other Saints of Dalit society including 108 Saint Niranjana Das Ji Maharaj, Dera Sachkhand Ballan (Jalandhar), Saint Kulwant Ram, President Guru Ravidas Sadhu Sampradaye (Community), Saint Mohindpal Pandawa, Baba Nirmal Das Baba Jaure. Saint Sukhdev Baghamre etc. were also involved in the ongoing struggle to save the Temple of Guru Ji at Tughlaqabad. Saint Satwinder Jit Singh Hira, who was protesting, was forcefully arrested along with his followers by the law and order authorities.

Guru Ravidas Temple, Tughlaqabad Chamarwala Jaohar was brutally demolished with the help of bulldozers in broad daylight on August 10, 2019. Even the holy statue (Pratima) of Guru Ji was disrespected and desecrated. The news of this reprehensible incident spread like wildfire all over India in no time. The protests were registered by Ravidasia Samaj. There was a call of 'Punjab Bandh' on August 13, 2019 given by various organizations. Bowing to the fierce anger of the Ravidasia Sangat (followers), the Punjab Government also supported the Punjab Bandh and strong protest demonstrations were held in the deserted markets streets of the entire Punjab. On August 21, 2019, the Saint-Samaj called Ravidasia Sangat from all over India to join the protest 'Delhi Chalo' to move and awake the Central Government. More than five lakh people protested on the streets of Delhi and a massive rally was held at Ramlila Maidan. In the evening, Ravidas Ji's zealous soldiers under the leadership of Chandrasekhar Azad Ravana marched towards the ruined and desecrated Ravidas Temple in Tughlaqabad. There were clashes between the protesters and security forces. The security forces also opened fire after lathi charge to disperse the crowd. Some youths were injured. Protesting 96 volunteers of Guru Ravidas outfits including Chandrasekhar were booked under various sections and thrown in Tihar Jail. The followers of Guru Ji stood like a rock. Finally, the Central Government sent a proposal to the Supreme Court to grant 200 yards of land for the reconstruction of the Guru Ravidas Temple at the same place where the Temple was demolished. Hon'ble Supreme Court ruled in 'Guru Ravidas Jayanti Samiti (Regd.), Delhi v/s Union of India and

in other case, in its order MA No. 1384 OF 2019 in SLP (C) No. 7500 OF 2019 dated 20.10.2019 for the construction of 20 × 20 Meter area (Sanctum-sanctorum) of the Temple, the 4 Samadhis (Graves) of Guru's Disciples-Saints and the restoration of the history by providing a corridor for the Temple. The Government of India was also ordered to form a Committee for the construction of the Temple within 6 weeks from the date of the decision.' Faced with the honorable court's decision, an 11 member Committee was formed by the Government of India under the stewardship of Sant Niranjana Das Ji. The Members of the Committee were; Saint Sukhdev Baghamre Ji, Saint Satwinder Hira Ji, Shri M.R. Bali, Shri Rishipal, Shri Bali Ram, Saint Hitkari Ji, Shri Hans Raj Hans MP, Mr. Dushyant Gautam, Mr. Mahipal Khankwal and Mr. Surjeet Kumar.

Accordingly, the land was ear-marked on 15.07.2020 in the presence of the committee members in terms of the DDA letter no. F2 (08) 2020/Court Case/DHNW/D.D.A 670 dated 07.07.2020 and cleared the way for the construction of the Temple. But DDA, New Delhi vide letter No. F.8(9) 19/IL/2303 dated 27.10.2021 addressed to Chairman, Guru Ravidas Vishram Dham Mandir, Chamarwala Johar demanded an amount of Rs.4,33,66,765/- for the lease 400 Meter land for for 30 years for building the Temple. In this way, the discriminatory intention of the Government, in denying the land donated by Sultan Sikander Lodhi to Guru Ravidas, was exposed.

The Sixth journey 1496–1500 A.D.

Guru Ravidas Ji rejected the ceremonial Aarties (Prayers) which was done with flower garlands, saffron, sandalwood, oil lamp, incense etc. and adoted the new Aarti – Naam Tero Aarti. The Kings and Maharajas were listening and adhering to his 'Begampura' concept with great interest. The common people began to see a ray of hope from the gloom of centuries. The time had come to counter the atrocities of Hindu establishment on the dalits. On the one hand, the Muslim rulers suffocated them and on the other, Saints like Guru Ravidas and Satguru Kabir shut them up (Bolti Bandh) in the spiritual realm. Attacking the caste-system, Ravidas Ji decreed–

Brahmin Bais Sud Ar Khatri. Dom Chandar Malecch Mann Soi

Hoi Punit Bhagwant Bhajan Te. Aap Tari Tare Kul Doi

(Sri Guru Granth Sahib, Page–858)

On the one hand, Guru Ravidas Ji's challenging roar weakened false spirituality of Hindus and on the other hand, Kabir Sahib's verbal strike crushed them mentally. He asked in all frankness–

Jo Tu Brahman Brahmani Jaya. Tau Aan Baat Kahe Nahin Aya ||

Tum Kat Brahman Hum Kat Sood, Ham Kat Lohu Tum Kat Dud ||

Shri Guru Granth Sahib, page–324

The challenge of Satguru Kabir Ji had made Brahmanism ridiculous. Hinduwadis were deeply embarrassed by his cogent arguments and rebellious nature. Therefore, Kabir Sahib had to pay a heavy price for his continuous challenges on Hinduism. It is said that the Hindus hooligans beat him seventeen times and set his house on fire three times. Going even further, being the son of Niru and Nima, the Hindus alleged that Kabir was a 'Oras'¹ –unnatural being and said he did not belong to his parents which is considered a curse in common language. In this way, the Hindus used every Haruva

(pretention) to silence and suppress Kabir Sahib but he continued to roar like a lion and the Hindus found no answer to his assertions. Defeated and bowing before Kabir Sahib's divine knowledge, he too, like Guru Ravidas, was brought to the fold of Ramanand. These two great Saints did not write a single Word (verse) about Saint Ramananda in their Poems (Bani). While Kabir Ji said in praise of Guru Ravidas Ji—

Hari So Hira chhad ke kareih aan ki aas ||

Te Nar Dojak Jahage Sat Bhakhai Ravidas ||

Shri Guru Granth Sahib, page–1377

Main To Aya Maan Ki God Mein, Kaya Janu Marg Kaya Hoye |

Raah Puche Tum Ravidas Se, Jin Gathari Laye Dhoie ||

Dr. Hazari Prasad Dwivedi also considered Ravidas Ji to be older than Kabir Ji². Guru Ravidas Ji has uttered in Ragha Maru respecting the great Saints of his times and his predecessors of the Bhakti Movement—

Nichu Ooch Kare Mera Gobind Kahu Te Na Dare ||1||

Namdev Kabiru Tilochanu Sadhana Sain Tarai ||

Keh Ravidas Sunuh Re Santhu. Hari Jiu Te Sabai Sarai ||

Shri Guru Granth Sahib, page–1106

That's why ; even Dr. Birendra Verma does not accept Bhagat Ravidas Ji as Ramananda's disciple. He wrote that he (Ravidas Ji) is considered to be Ramananda's disciple, but no source had proved that Ravidas' was his disciple (Shish).

Dr. McLeod completely rejects this possibility and says : The tradition that he was a disciple of Ramanand must be rejected.

Even Dr. Parashuram Chuturvedi does not consider him a disciple of Sri Ramananda.”³ If Guru Ravidass could incorporate the Bani of 5 prominent Saints of Bhakti Movement, he would have given a mention of Saint Ramananda with happiness. But from the absence of any evidence, it is clear it was nothing but a mean ploy of Brahmanwad to handover the reign of knowledge to the upper castes – Brahmans to satisfy their own ego.

The supernatural knowledge of Guru Ravidas and Kabir Sahib defeated Brahmanism completely. Therefore, after long spiritual thoughts, the two Saints took the fresh message of the Formless Parabraham (All–Pervasive) and ‘Fellow–Citizen – Fraternity’ from house to house, he proceeded towards Punjab in 1496. This time an impressive Bhajan–Mandli led by Guru Ravidas Ji and Satguru Kabir Ji was also with him. This Congregation of Saints, performing Satsangs on the way, rejecting the ritualistic structures and singing the praises of God, went from Banaras, passing through Farukabad, Badaun Amroha, Meerut, reached Kurukshetra, The arrival of the Saints at Kurukshetra was not a coincidence but a special feature of their Mission. Hindus give Kurukshetra the status of ‘holy religious site’. Here at a place called ‘Jyotisar’, Lord Krishna revealed the Message of the Gita to Arjun. This holy place is also mentioned in the Verses of Gita. Its name Kurukshetra became

popular because of its association with the Kuru Emperor who was the Elder (Chieftan) of the Kauravas and Pandavas. It was here that the Mahabharata war took place and the human blood was shed profusely. It is believed that the color of the earth is still red due to the blood shed by the warriors here. The origin of the Hindu society's 'Varan-Vivastha' – caste system, by imparting Hindu teachings said to be started from here. That is why, both the Saints decided to work here with elan by doing Satsang for two weeks to destroy the molecules of caste system. By admonishing the Pandits to desist from false deeds, Sant-Mandali passing through Sarhind, Ludhiana, Phillaur, Nakodar etc. reached Sultanpur Lodhi in the month of October in 1496 A.D. The Sant-Mandali made their stay at a beautiful and picturesque location on the banks of the Kali Vein (Rivulet), a few miles from the city. This place was on the sides of the direct GT Road from Lahore to Delhi and was known as 'Sant-Ghat'⁺. Actually it was a Buddhist shrine which is also mentioned in the writings of Hyunsang. Buddhist Monks on their way to Balkh-Bukhara for preaching used to stop here at the site built in Tamas Van⁴ (Black Forest). The soil here was black, the sand of Vein (Rivulet) was black and the shade of the Tamas Forest was also black. At that time the name of the city was 'Sarvamanpur'. "People say that the size of this city was twelve miles diametrically in those days. Later it was destroyed. In the 11th century, it was rehabilitated by Sultan Khan Lodhi, a General of Sultan Mahmud Ghazni. At that time, this city came to life again. Then it had 32⁺⁺ markets."⁵

Being a famous city of its time ; there was always a pleasant hussle and bussle. On getting information from one another about the arrival of Guru Ravidas and Kabir Sahib, huge crowds started to join the banks of Kali Vein (Rivulet). Sister Nanaki and Bhaiya Jai Ram Ji knew about Guru Nanak Dev Ji's Saintly nature. That's why "Baba Nanak Dev Ji's brother-in-law Jai Ram and Sister Bebe Nanaki took a lot of care of Nanak Ji with apprehensions that he might not leave home and become a Hermit." The Ber Sahib Gurdwara of Sultanpur was not in existence at that time but the Vein (Rivulet) flowed there. Guru Nanak Sahib's dip in this Rivulet made this river respectable.....Baba Ji was seldom sent out alone. Bhai Bhagirath, who was his assistant, always stayed with Baba Ji. On the day of the Sant Sammalen (Conference), while talking to his associates, he came to bank of Vein (Rivulet) at the place of Ber Sahib Gurdwara. After taking off his clothes, he handed over the clothes to Bhai Bhagirath Ji and jumped into the river with a loin cloth only on

+ **Footnote** : In the 32 markets of Sultanpur, there are market merchants, market musicians, market whitesmiths, market bakers, market coffee sellers, market basatis, market kalabs, market explorers, market kamangars, Market for the sarees, market for the cotton weavers, market for the bangles, market for the indigo weavers, market for the silk weavers, market for the craftsmen, market for the happy Romans, market for the confectioners, market for the spice sellers, market for the gote canaries, market for the lalaris, Market dachiyas, market pansaris, market pan suparis, etc. were prominent. Dara Shikoh and Aurangzeb also received their primary education in this city. Over time, the city's khol, khe, donkeys and dates also became famous. But now the splendor has returned here. The 550th birth anniversary of Guru Nanak Dev Ji was celebrated here with extraordinary pomp. Lakhs of devotees from home and abroad, including the country's President and Prime Minister, paid homage to this holy land. Due to the Gurdwara Ber Sahib three kilometers away, the black water car-seva performed by Sant Balbir Singh Sinchewal and the two historic visits of former President of India Dr. A. P. J. Abdul Kalam, this city now shines like a moon on the world map.

+ **Footnote** : Santghat is the ghat of the river Bein near Sultanpur where Shri Guru Nanak Dev Ji used to bathe. After leaving Modikhana, he adopted the attire of a saint (sad attire) at this place.

the pretext of taking a bath and disappeared into the stream of the Rivulet. Three kilometers away from Gurdwara Ber Sahib is “Sant Ghat Gurdwara”, where Satsang was generally conducted. He reached the Satsang. These were the same Saints who came to carry forward their Mission in Punjab. Guru Ravidas was also among these five Saints.”⁶ According to Mamta Jha, ‘Guru Nanak met Guru Ravidas for the second time, when Guru Ravidas came to Punjab after twelve years of touring India with his followers. After meeting with his friends, devotees, Saints and Bhagats, he reached Sultanpur and the program of the Saint’s event was finalized’⁷. The Vein (Rivulet) episode of Guru Nanak Dev Ji in 1496 A.D. has also been confirmed by Kartar Singh M.A. “One day in the year 1496 A.D., Guru Ji went to take a bath in Vein (Rivulet) at the morning hours (Amrit baile) according to the daily routine. In 1496, Guru Ji disappeared in the Rivulet.”⁸ About this, after coming out of Vein, Guru Ji himself explained it in Raga Maru–

Koi Aakhe Bhootana Ko Khaye Betala.

Koi Akhe Aadmi Nanak Vichara.

Sri Guru Granth Sahib, page–991

By participating in the three–day Saint Samagam (Conference) held at Sant–Ghat, Guru Nanak Dev Ji decided to reform the society for the benefit of humanity by bringing them to new and true values of the Bhakti Movement. After listening to the discourses of the Saints, his supernatural insight had taken a tremendous form. He stood for the dictum – ‘Non is a Hindu and Non is a Muslim’ and said–

“Ek Onkar Satinam Karta Purukhu Nirbhae Nirvair.

Akal Murt Ajuni Saibhan Gur Prasad.”

Sri Guru Granth Sahib, Page–1

The second meeting of Guru Nanak Dev Ji with Guru Ravidas Ji was extremely important from a historical point of view. Guru Nanak Dev Ji was involved in the spiritual thoughts during the Saint Sammelan and his wisdom was highly praised by the Saints. It was here that Nanak decided to lead the world with a new, innovative and unique way of thinking. When the Mission of the Saints at Sultanpur was completed, they made plans for their further journey. From Beas and the present day Goindwal Sahib, Kabir Sahib with his chosen associates hit the G.T. Road to Lahore to give his divine message to humanity. Guru Ravidas Ji, with his Saint–Mandali, performing Satsang from village to village and passing through Batala, Gurdaspur, Pathankot reached Jammu⁺. The city was a major center of religious activities of Hindus and Buddhists at that time. Due to the sharp clash between the two religions, the social fabric was torn apart. With the entry of Islamic raiders, the third party also jumped into this mess. Guru Ravidas Ji emphasized on the importance of love and devotion as well as mutual relationships during the Satsangs held in Jammu city. He made the people of the fourth caste – Shudras (Chatur Varna) who were oppressed in the society stand up and conduct themselves on the maxims of true and dedicated work for their bread and butter and advised them to join the main stream of the society as Co–citizens.

+ Jammu is a city named after the famous 9th century king Jambu Lochan. It is said that while he was hunting in the forest across the Tawi River, he saw a lion and a deer drinking water together. When he shared this incident with his minister, he said that this incident was a symbol of happiness, peace and unity. The king was very impressed by this answer and he built the city of ‘Jambupura’ at this place and made it his capital. This city is the present–day city of Jammu.

After leaving Jammu, Guru Ravidas Ji came to Chamba which was the center of activities of the famous Nath Yogi Charpat Nath⁺. Charpat Nath and Guru Ji exchanged their thoughts. Guru Ji gave Charpat Nath the message of rising above self-gratification for the welfare of the common people. But the Yogi was struck with himself. Here Guru Ravidas Ji uttered the shabad (Bani) in Raga Jayatsari–

Nath Kachhua Na Janau. ManU Maya Kae Haath Bikanau||1||Rahau||

Tum Kahiyat Hau Jagat Guru Swami. Hum kahiyat Kalijug Ke Kami ||1||

In Panchan Mero Manu Ju Bigario. Palu Palu Hari Ji Te Anturu Pariyo||2||

Jat Dekhau Tat Dukh Ki rasi. Ajau Na Patae Nigam Bhaye Sakhi ||3||

Gautama Nari Umapati Swami Sisu Dharan Sahas Bhag Gami ||4||

En Dootan Khal Badh Mariyo. Bado Nilaju Ajahu Nahi Haryo||5||

Keh Ravidas Kaha Kase Kijjae. Binu Raghunath Sarni Ka Ki Lijai ||6||1||

Sri Guru Granth Sahib, page–710

From Chamba, Guru Ravidas Ji reached Janakapur (Janauri) district Hoshiarpur passing through Pathankot, Kamahi Devi, Dholwaha. The Rajputs had full sway at Janauri and the life of the Chamar caste people was extremely painful. Hearing the heart-pain of the people, Guru Ji took a seat under a Banyan–Pipal Tree. The Banyan tree has been cut during the construction of the GT Road but the Pipal tree is still there. As the Shudras were forbidden to draw water from the Pokharas (Ponds) of that time, they yearned for water. Guru Ji removed some stones from the place where he sat and revealed water. This place is known as ‘Chamar Chhappadi’ – Chamar Pond. The Shudras lived for centuries by drinking water of this Pond. Now this place has become a colony of people of all castes. A government primary school is run in the name of ‘Chamar Chhappadi’. The Pond was earth filled to construct the building for the school. The people approached the government and now the name of this settlement has been changed to ‘Ram Nagar’. Dogar Shah, a devotee of Guru Ji’s, installed a well here for all Varnas (Castes) to drink water in order to instill the glory of Guru Ji which quenched thirst of people for centuries. But now this abandoned well is still reminds about the journey of Guru Ravidas Ji. The legends of this holy land touched by the Guru have died out with the passage of time. There is a great need to preserve this discovery (information) from public memories as a befitting memorial of Guru Ji.

⁺ The time of Charpat Nath is considered to be the thirteenth century. But Guru Ravidas Ji had arrived in Chamba in 1498 A.D. From a simple point of view, the contemporaneity of Charpat Nath and Ravidas does not match. But it is famous about Yogis that they used to increase their life span by 300–400 years with their Yoga Siddhi. Gorakhnath’s time is also discussed from the 9th to the 12th century. Therefore, determining the life span of famous yogis like Mahendra Nath, Jalandhar Nath, Gorakhnath, Charpat Nath etc., who were top yogis, is an extremely difficult task. (A) Dr. Lekh Raj Pravara, while mentioning the travels of Guru Ji on page 113 of his book ‘Sri Guru Ravidas: Life and Works’, has recorded ‘Srinagar to Dalhousie’ in the first Udasi in series no. 9 and ‘Dalhousie to Gorakhpur (Conversations with the Nathas)’ and ‘Gorakhpur to Kashipur’ in series no. 10. Dalhousie did not exist at the time of Guru Ravidas Ji’s journey to North India. This city was settled by the British in 1854 A.D. History suggests that Lieutenant Colonel Napier discovered this place which was later developed as a summer resort for British officers. On the advice of Sir Donald Macleod, it was named after the then Viceroy of India, Lord Dalhousie, in 1861 A.D. Therefore, this city cannot be included in the travels of Guru Ji. Editor : Mamta Jha has also mentioned the same on page 62 of her book ‘Sant Ravidas Ratnavali’. Which is not correct.

From Janakapuri (Janauri), Guru Ravidas Ji, relieving the sufferings of the public, along with his Congregation of Saints, reached Khuralgarh in 1499 A.D. The Management of present day ‘Sri Guru Ravidas Historical Shrine, Khuralgarh (Khurali) Regt. No. 305 District Hoshiarpur (Punjab) and Sri Guru Ravidas Historical Shrine Charanchoh Ganga (Amrit Kund) Sachkhand Sahib, Khuralgarh, District Hoshiarpur (Punjab). The organizers of this place on firm the arrival time of Guru Ji was 1515 A.D. He stayed at these places for a period of 4 years 2 months 11 days during the reign of Rajput Raja Ben Singh. Dr. Kewal Kumar Sood has recorded the history of Khuralgarh Sahib, “.....The story (Sakhi) dates back to 1515 A.D. when Satguru Ravidas Maharaj Ji set foot on the land of Punjab. Satguru Ji came to Punjab and visiting Ludhiana reached Phagwara (Chak Hakim). Satguru Ji stayed there where a Gurdwara Sunder Sahib is adorned today. From here, he reached Khuralgarh (Khurali), a small town in Hoshiarpur district which was the Princely State of Raja Ben Singh. Raja Ben was a relation (Masad – Uncle) of a disciple of Guru Ji, Meera.”⁹ Saint Juginder Pal Johari has written “Satguru Ravidas Maharaja Ji starting from Banaras–Kashi while preaching the truth of Adi – Sach (Reality of Life), at the request of Mirabai, arrived at Shri Khuralgarh in Punjab in the State of Hindu Rajput Raja Ben Singh.”¹⁰ He has further stated that, “Guru Ravidass stayed at this place for 4 years 2 months and 11 days.”¹¹ About this Dr. Dharmapal Singal’s statement reveals, “Khuralgarh is a small village in Punjab bordering Himachal Pradesh. King Venu and an ancient Fort and ‘Panch Ganga Dhara’ which were visited by the Guru, these memories tell story of his glory.”¹² The arrival of Guru Ravidas Ji in Khuralgarh is certain. But in spite of utmost efforts, we couldnot find any mention of Raja Ben Singh or Raja Venu in the pages of history. According to our opinion, Dr. Dharmapal Singal knew that Raja Ben Singh had no mention in history. He has tried to establish his own authority (scholarship) by fabricating the story of King Venu, who found a mention in the Mahabharata as Raja Ven⁺ and the Fortress of Khuralgarh. The author has made four trips to Khuralgarh Nagar from time to time to clear the doubts in this regard. Every street in the village has been thoroughly researched and analyzed. The educated people and elders of the village told that they did not hear any story about Raja Ben Singh or Raja Venu from their ancestors. There is neither an old Fort in the village nor any ruins of the Fort, while such signs (remains) are common in Princely towns. It seems that Dr. Singal has created the Fort by riding imaginary horses while sitting in Chandigarh without traveling to Khuralgarh. Germani Das, Diwan (Advisor) of Maharaja Kapurthala. Jagjit Singh has given 13 lists of 281 of Kings and Maharajas who took the Privy Purse during the British period in his book ‘Maharaja’. These facts are ancient and historical about all the Princely States of Punjab. But there is no mention of Khuralgarh Princely State in them. Baba saheb Dr. Bhim Rao Ambedkar Ji has also mentioned 627 historical Princely States of India. We have not come across any such reference which can be considered as the basis of Khuralgarh being a Princely State. Otherwise also from 1489 to 1517 A.D., Hoshiarpur area was a part of Sultan Sikandar Lodhi’s tyrannical rule. Due to the act that his mother was a Hindu Goldsmith, the Afghan Umrahs (Spiritual leadership) were staunch opponents of his accession to the throne. He killed 2, 63,000 Hindus

+ Ven : Son of King Ang, it is written in the Mahabharata that when he became king, he proclaimed that ‘No man should offer anything to the gods, such as offerings, sacrifices, etc., I alone am the deity entitled to worship and offerings.’ The sages pleaded with great humility not to do so, but he did not agree. Therefore, the sages killed Vena with the power of mantras and arrows. (Bhai Kahn Singh Nabha, Mahan Kosh, Edition–1981, Page–1107)

during his rule (1489–1517 A.D.) to prove himself as a true Muslim. In the Kingdom of such a cruel king, it is not possible for a Hindu Rajput to rule a Princely State.

Prof. Lal Singh has created a new confusion by referring to ‘Mahan kosh’ about Raja Ben Singh. With a view to assess Prof. Lal Singh’s Kathya Kathan (statement) and Mahan Kosha’s Kathan (statement), these are recorded as these were. Prof. Singh has written, “Raja Ben Singh and Meera Bai had a close relationship. Kangra Fort is situated at the confluence of Ban Ganga and Patal Ganga. Is this Ban Ganga related to Charan Choh Ganga in Garshankar (Hoshiarpur) ? Raja Ben Singh is also known as Raja Ben–Wat. The Baan Ganga pertains to story of Mahatma Ravana’s shot of an arrow and flow of the Ganga out of the Mountain – (Mahan Kosh–852). It reveals the fact that King Ban–Wat was either from Mahatma Ravana’s lineage or else he used to worship Mahatma Ravana. The people of the hilly areas are natives (Mool–niwasi) who belong to the Shudras are Untouchables communities. Important places of Mahatma Ravana and Shiv Ji Maharaj in Himachal Pradesh are Baijnath and Mahakal in Kangra district. The distance between both is only 10 km. Both were natives (Mool–niwasi). Ben–Ganga was the creation of Mahatma Ravana (Mahan Kosh 852). Raja Ben Singh alias Raja Ban–wat being the Raja of the Fort situated at Kangra could be the worshiper of the Ben–Ganga. Mahatma Ravana is the worshiper of Shiva. The statue of this Ganga is available on both sides of the Darshani Deori (Gate). The fact of the image of Ben–Ganga is established. King Ban–Wat used to worship it.”¹³

The text of the statement recorded in Mahan Kosha is as follows. “Sangaya–Ben Ganga, is an ancient tributary of the Ganga in the area of Gazipur and Kashi. There is a legend that Ravana’s shot of an arrow in the mountain resulted in the flow of water. It is a mountain river in the South of Nepal. There is a river in the region of Jaipur which flows through the region of Bharatpur, Dholpur and Agra and joins the Jamuna. According to the Purana, there is a stream of the Ganges at Kurukshetra which Arjun made it flow with his shot of an arrow to quench the thirst of Bhishma Pitama.

According to Mahan Kosha, Ravana shot an arrow in the mountain in the region of Kashipur and Gazipur and released Ben Ganga. Prof. Lal Singh has included Kangra district and Raja Ben Singh in it. It is about the Fort of Khuralgarh and Raja Ben Singh. Prof. Singh talks about Mahatma Ravana, Pratima of Ganges, Baijnath, Mahakal, Shiva etc. Nothing is relevant to the subject and the readers understand nothing. The learned writer has made the text of the ‘Mahan Kosh’ meaningless (Arth da Anarth). Therefore, our opinion gets strength that Raja Ben Singh of Khuralgarh could be a prominent person of the village without being a historical personality.

About Mirabai’s visit to Sri Khuralgarh Sahib, Dr. Kewal Kumar Sood has written, “Mira’s mother did not like her coming to Punjab..... Then Mira’s mother ordered two of her soldiers to convey this news to her brother–in–law (Behnoie), Mira’s uncle (Masad). King Ben Singh.”¹⁵ The learned writer did not know that Mirabai’s mother had passed away in her infancy and she was brought up by her Grandparents. Dr. Sood further writes, “Satguru Ravidas Maharaj Ji used to give the Naam Shabad (Mantra for Meditation) to the people of Khuralgarh and connect them with the Almighty – the Master of Humanity. After two years or so, Satguru Ji ordered and advised Mira, “Go Daughter; You also go to your home and make your life worth–while remembering God.”¹⁶

Dr. Sood’s statement, prima facie, shows that he has distorted the historical facts and presented the events from a different perspective. History is a reality which truly occurred on the Earth in front

of the masses. Becoming a part of folklore, it flows like a spring in the heart of human beings. Some wise men by penning it down make it an indelible part of history. But the course of historical events cannot be changed by force. The imaginary statements of Dr. Kumar Sood put a question mark on the 'Khuralgarh Darshan' – events pertaining to Guru Ravidas.

Let's assume that the arrival of Guru Ravidas Ji at Shree Khuralgarh Sahib happened in 1515 A.D. After some time, Mirabai along with Jhalan and Bhanmati would have reached here in 1516. After two years or so, she would have returned to Mewar in 1518 A.D. by the order of Guru Ji. Thus Dr. Sood's fictitious story is rejected from the beginning because Mirabai's marriage with Kanwar Bhojraj in 1516 A.D. is a historical fact. The Scholars have also accepted that Guru Ravidas Ji especially came to Chittor to bless this Royal Couple. As such, in 1516, neither Guru Ji nor Mirabai was in Punjab.

It is accepted that Mirabai was born in 1498 A.D. Due to the death of his mother, Veerkumvari, when she was only two years old, she was brought up under the care of his grandfather Rao Duda. Rao Duda was a Rajput King with spiritual interests. She did not come in contact with Guru Ravidas Ji before her marriage in 1516. As a Princess of the Rajput family, there is no question of her coming to Khuralgarh in and around 1516. As such, we can't agree with Dr. Sood's statements.

Guru Ravidas Ji's stay at Shri Khuralgarh Sahib for 4 years, 2 months and 11 days does not match with historical records. By the end of the 15th century, his name had begun to shine in the spiritual universe of India like the Moon of Punia (Full-moon). His Compositions (Bani) were sung and listened to in religious functions far and wide. References to Sri Guru Nanak Dev Ji singing his hymns are part of his Janamsakhis (Life stories). That's why the Kings and Maharajas along with the masses used to be on their toes for the darshan (glimpse) of Guru Ravidas. Their Mission was to annihilate and erode the caste system, sense of high-low, discrimination and ritualistic mess (Daliddar) spread in every corner of India. That is why his travelling schedule and interaction was that of Yogis – Wandering Saints. Except for the Sirsai Ashram in Gujarat, he did not stay anywhere for years during his journey's. At the time of the Guru Ji, Khuralgarh was neither a Princely State, nor a commercial center, nor was it situated on any main road. With a view to alleviate the suffering of the afflicted masses, he would have set foot in this for a week or ten days. The entity whose thought was capable of taking the entire universe into its fold must have been a great votary discipline and time. Therefore, it was not possible for Guru Ji to stay at Shri Khuralgarh for 4 years, 2 months and 11 days, nor did he have that much time.

At the time of Guru Ravidas Ji's arrival at Khuralgarh, Mother Gurdasi, Mother Mangalan, the Miraculous Events of the Ganga to quench the thirst of the thirsty happened. All these may have happened in a few days when he visited the holy place and all and sundry would have stood up to cheer him. But it is a big mistake to entangle these matters in historical complications. According to our research, Guru Ravidas Ji came to Punjab only twice and both times his meeting with Guru Nanak Dev Ji is accepted by the scholars. There is no evidence of his coming to Punjab for the third time. Therefore, during his sixth journey (1496–1500 A.D.) in 1499 A.D., his coming to Sri Khuralgarh Sahib is proved.

Returning from Khuralgarh, Guru Ravidas Ji traveling the route of Ropar, Pinjore, Poonta Sahib, and Rishikesh with his Saint-Mandali reached Haridwar in 1500 A.D. He took a seat near the

‘Hari Ki Pauri’ and preached for 15 days to thousands of people who came to Haridwar to pay their respects and pilgrimage to their departed (dead) relatives (family members). The incidents of the girl named Ganga accepting the Damari (coin) sent by him and offering a bracelet as a Token return gift, were enshrined in people’s memories. That is why the Pandits (Hindu Priests) sitting on the banks of the Ganges paid great respect to Guru Ji and listened to his discourses with reverence. A small temple has been erected near the ‘Hari Ki Pauri’ to commemorate his arrival at Haridwar; “Shrimati Lakshmi Devi Barupal and Shri Panna Lal Barupal Member of Parliament, Lok Sabha Constituency Sri Ganganagar Division Bikaner (Rajasthan) inaugurated the statue of Sant Shiromani Guru Ravidas Ji in the presence of Irrigation Minister Babu Jagjiwan Ram Ji of the Government of India on Kartik Sudi 15 Full Moon Days – 18 November 1975 Tuesday at Lunar eclipse – The Statue (Pratima) was re-installed. This Temple is maintained by the Pandas (Hindu Priests) which needs to be freed from these hands.

After completing his Mission in Haridwar, Guru Ravidas Ji returned to Banaras via Moradabad, Sitapur, Barabanki, and Faizabad. During this Sixth journey of Guru Ji, not only the times had changed, but the thinking of the people had also changed. The Bhakti Movement that started from the Twelfth century had reached its full swing. Guru Ji’s contribution had started to show its effect. Despotism like Sikander Lodhi started taking care of their subjects by offering many facilities and services. With the arrival of the Guru at Banaras, the devotees began to reunite in the Gopal Temple. The entire people started welcoming his ‘Begampura concept.

Seventh Journey 1507–1508 A.D.

During his six journeys, Guru Ravidas Ji had dialogues with the common people in the language of common conversation. Therefore, wherever he went, his sermons touched the soul of the people. Having knowledge of the Sanskrit language, he kept a distance from its burdens (difficult and complicated nature). People found it very easy to understand the knowledge of Formless God (Nirakar Brahman) in their own simple language. For this reason, huge crowds continued to join his Satsangs which became the reason for spreading his fame in four corners of the land. With a view to spread the light of his philosophy to the borders of China, he marched to Badrinath, the Fourth Dham of Hindus with his Saints Mandali. This time, a large number of workers who made shoes by their own hands were also included in his Saintly Congregation. Chanting the Name of God, they passed through Barabanki, Lakhimpur, Pilibhit, Nainital, Ranikhet, reached Chukhattia with the message of love and devotion. Chukhattia is a picturesque town nestled on the banks of the Ramganga River. Gurudev performed Satsang for ten consecutive days on the banks of River Ramganga. Time used to stand still when the devotees chanted divine Verses (Bani) together and in unison. The nectar of life would start raining from the sky. Sangat (devotees) would return home saying – Dhan Ravidas. Dhan Ravidas! Dhan Ravidas!! – In appreciation of the Guru. The author has traveled to this city on 02.09.2018. Devotees living there – the followers of Guru Ji said that they were the descendants of those decent fore-fathers and elders – who had the good fortune to be in the company of Guru Ji and to walk with him and settle here. The place where Guru Ravidas Ji took Asana (Seat) on the bank of Ramganga is known as ‘Ravidas Ghat’. But now with the expansion of the city and the re-routing of the River, that place has been relegated to the bosom of the past.

From Chukhatiya, via Gaurasena, Ravidas Ji came to Karan Prayag. He preached for a few days on this Sangam (confluence). From Karan Prayag to Nand Prayag via Chamoli, he reached Joshimath. Here he sat next to the Elephant Mountain and connected the people of the city with the Name of the Lord (Almighty) for five days. Dr. Lekh Raj Parwana mentions this journey of Guru Ji in the second Udasi and writes, “Travelling from Kashipur to Gorakhpur, Partapgarh, Shahjahanpur, he climbed the Himalayas. He advised the Sangat to return and decreed that his son Sant Ram will be his Heir of the Gurgaddhi (Heir of the Guru) after him and he would initiate the devotees by giving them Guru–Mantra. Now he will come back after doing penance (Meditation) for a long time. After this trip, no one knows whether he returned to Kashi again or not.”¹ Dr. Parwana has made the said statement with reference to Mahant Jamnadas alias Jaswant Singh Sat Darbari’s book ‘Sri Ravidas Pragas’. “With his going to Himalyas, Shri Satguru Ravidas Ji’s devotees (Sikhs) believe (Nischa) that Sri Ravidas Sahib eloped physically (Sanadeh) in the mountains.”² It may be seen in ‘Raidas Te Jeevan’ published in ‘Allahabad Belvedere Press’. Guru Ravidas Ji made up his mind to go to Badrinath because of the immense love shown by the Hilly people. A large number of Sangat who went with him did not go to Shahjahanpur but to Joshimath. The people who live here consider themselves to be the descendants of the elders who came with the Guru’s company. As the route from Vishnu Prayag beyond Joshimath was extremely difficult, he turned back the devotees and continued on his journey. Mahant Jamnadass alias Jaswant Singh Sat–Darbari said, “Preaching and educating the Hilly people and also interacting with the Sadus (Bairagi, Yogi with the message of love and devotion and also cajoling the Hindu Priests to follow the path of truth, he reached Sirdhar Mountain after traversing Hemkund Mountain situated at he height of 17672 feet about 10–12 km away.”³ Guru’s visit to Sirdhar Mountain is cofirmed in a life story (Sakhi) of Guru Nanak which the writers got it from the trash (Raddi); it is mentioned on page 186, “The one whose name is Himanchal, if a man sets foot in it, he gets lost (Gal Janda Hai). If there was no place for a man here, Mardana asked Guru Ji as to why have we come ? Then Guru Nanak said, ‘Kartar (God) has brought us here.’ Mardana asked Guru ji, ‘was there any place beyond this?’ Guru Nanak informed that there was Hem Mountain ahead and Guru Ji started for the Sirdhar Mountain. Then Shri Guru Ji went to Sirdhar Mountain. So Guru Angad asked Bhai Bala why it has been named as Sirdhar Parbat (Mountain) ? Bala said When Guru Ji was standing on Mount Sirdhar, Mardana asked Guru Ji, why is Mount Sirdhar called by this name? Then Guru Nanak said, listen Mardana Ji, Mount Sirdhar is named for the fact that this mountain Sirdhar–Here there is no easy way to reach here. One may reach here whose food is air. One Kabir Bhagat and second Bhagat Ravidas could reach here. Mardana further asked, Guru Ji these Pandas (Hindu Priests) had been to Himachal ; where did they had been ? Then Sri Guru Nanak Dev Ji said, “Mardania, Pandas had not reached Himachal, but they had been lost in the snow on the way. One King Yudhishtira had come back safely and had gone to Swarag Lok (Heaven)+.” It is clear that Guru Ravidas Ji travelled to Sirdhar Parbat. We can also Confidently say that this journey was started by Guru Ji in 1507 A.D. after he returned after climbing Sidhar Parbat from Badrinath. If this was not the case, the author of Guru Nanak Dev Ji’s

+ The author has found four photocopies of some Sakhi of Guru Nanak Dev Ji from the trash of Kawadive, whose pages are No. 70, 186, 196 and 283. On page 70, ‘Kauda Rakhash’, on page 186, Guru Ravidas Ji’s ‘Sirdhar Parbat ‘te Jan’, on page 196, ‘Sakhi Meena Parbat Ki’ and on page 283, ‘Sakhi Asa Des Ki Chali’ are recorded. The author has read about 8 available Janam–Sakhis of Guru Nanak Dev Ji, but the book containing these Sakhis has not come into our possession.

Janamsakhi would have written that, like the Pandas, he had disappeared (lost) in Himanchal. It is clear from the fact that the story teller (Sakhikar) did not give such an illustration as such Guru returned safely. According to Sakhikar, Kabir Sahib also went to Sirdhar Parbat. Whether he went with Guru Ravidas Ji or alone is a matter of separate research.

On his return from Sirdhar Parbat, some willing devotees (Sangats) were waiting at Joshimath with their eyes wide open to welcome Guru Ravidas Ji's. On their arrival, they were highly pleased and started chanting – Blessed Ravidas ! Blessed Ravidas !! Blessed Ravidas !!! The air was filled with cheers and joy. From Joshimath, Guru Ji came to Rudraprayag, eliminating the sufferings of the poor and needy on the way. From here he went on a pilgrimage to Kedarnath. The purpose of his Kedarnath Yatra was to awaken the masses against Hindu practices. After completing his Mission in 1508 A.D., he reached Ayodhya. Being near Banaras, he used to come here quite often. He used to stay and meditate at a beautiful place called Hanuman Kund near the present day Railway Station. The Bhajan Mandli there whole heartedly welcomed him. The writer visited this place on February 28, 2017. Here his traditional establishment (Gaddi) is functional. Out of the Gaddidars (Heirs) at respective times, the revered (108) Sant Jokhan Dass was quite prominent. At the main entrance of the Temple constructed in 1918, the inscription “Om – Shri Ravidas Mandir – Panchayati Mahant 108 Baba Jokhan Dass ji, 1918” is the witness of this.

It is said that at the time of his last Journeys, Guru Ravidas set up a spiritual outfit called ‘Sadhu Sampradaya.’ With reference to an article published in the Punjabi Duniya in December, 1965, Dr. Jagjit Singh in his article “Bhagat Ravidass – Ik Darshnik Adhyan (Philosophical Study)” has written, “According to Shamsher Singh, Bhagat Ravidas established an organisation ‘Sadh’ Sampardaye which is still existing in the district of Mirjapur and Farukhabas in UP⁴. It is also possible that Mahant Jamna Dass alias Jaswant Singh also followed this Sadh Sampradaye and try to start ‘Sat Darbari Sikh Sampradaye’ but due to indifference of his predecessors it could not be flourished.”

On completion of his Mission in 1508, Guru Ji came back to Banaras. At his Gopal Mandir in Banaras, the Satsang traditions were continuing as it was. With his arrival, all the activities became more smooth and strong. Sangat came from far and wide to benefit from his discourses.

Eighth Journey 1516–1517 A.D.

Guru Ravidas had traveled all over India and presented his ‘Begampura’ philosophy in front of the people. In the past, mighty Emperors like Sultan Sikandar Lodhi and Shahanshah Babar had bowed down to this truly innovative ideology of the Guru. The Rajput Ranas of Mewar had set a unique example in India by rejecting all Hindu traditions. This ideology of Guru Ravidas has been adopted by the Western countries for the last five centuries and they are making plans to settle humans on the Moon and the Mars. But his birth-land (Bharat) is still entangled in superfluous ideas – ‘drinking cow’s urine and ‘using cow dung’ in curing all diseases. God save my India!!

Guru Nanak Dev Ji has recorded the essence of his three meetings with Guru Ravidas Ji in his divine Verse which will continue to illuminate the dark recesses of the minds of casteists for ages to come.

“Nicha Andar Neechu Jaat Neechuh Hu Ati Neechu.”

**Nanak Tin Kae Sang Sathi Wadya Sio Kiya Reis.” Sri Guru Granth Sahib Ji, Page–15
243**

Though Mahatma Buddha had planted the tree of destroying the caste system in society ; Nath Yogis nourished it in its infancy. Guru Ravidas Ji watered that plant with his Amritmai Bani and turned it into a dense shady tree. That is why he was cheered and appreciated everywhere. Rani Jhali of Mewar professing him as her ‘Guru’ was not a trivial matter but a turning point in history. She continued to act like a drunken elephant despite the opposition of the Manuwadi Hindu Priests and succeeded in making Ravidas Ji the Kul–Guru (Family Guru) of the Rajput Ranas of Mewar. Guru Ravidas had fully convinced her with spiritual acumen. Without Guru ji, her condition was like a fish without water. Incidentally in 1516 A.D., Mirabai’s marriage was fixed with Kunwar Bhojraj. How could Rani Jhali miss this auspicious opportunity ? She sent a special invitation to Guru Sahib through Messengers. Rani Jhali’s invitation is also mentioned in the most ancient source of Guru Sahib’s biography, Parchi Anantadas.

Jiyo Mata Baalak Kau Pokhe, Jayon Satguru Aatm Santokhe||

Kari Binati Patri Mai Likhai. Mukh Akhayan Bhagtan Ko Sikhai||163||

Chale Bhagat Gahar Nehi Layee. Kashi Nagar Pahunche Jayee||

Kiye pranam milai Raidasa. Santan Juth Dekhai Pasa||164||

Sab Saun Mil Patri Jab Dini, Jan Raidas Vanchayan Lini||

Bhagtan Kahi Baat Sab Mani, Darsan Kaarn Aatur Rani||165

Tab Kabir Kau Bachan Sanava, Chitaur Te Hum Ko Dal Ava||

Dehu Agiya Bhiyo Anusarhi. Kaho Chalo Kaho Utar Karhi||168||

Tab Kabir Kahi Mat Aise, So Raidas ke Haride Baisei||

Keso Ki Agya Tum Jao, Rakho Dasa Tan Ko Bhau||169||

Dr. Dharmapal Singal has written, referring to Guru Ravidas Ji’s special visit to Chittor, “After getting initiation (Naam Daan) from Guru Ji, the Queen was eager to meet and see him. She was much interested in inviting Guru Ji to her residence to make her house holy with the visit of the Guru. She prepares a congregation of devotees and sent a request to Guru Ravidas Ji to this effect with a Band or Group of Devotees. After consulting Kabir Ji and taking permission of the Lord (Hari), Guru Ravidas Ji left for Chittor. While doing Katha Kirtan (devotional singing) and worshipping Hari, Guru Ji arrived near Chittor. Rani was much happy to have her Guru with them to sanctify their home. The pilgrims were camped in the Garden. Seeing this devotional scene, the Rani and the people felt a sense of happiness.... Incidentally, the marriage of the Rani’s son Bhojraj was to be solemnized with the famous devotee of the Guru, Mirabai. Guru Ji blessed the Suhag couple (the newly married couple) wholeheartedly. Mirabai’s devotional spirit was further awakened. The whole family became the devotees of Guru Ravidas.”¹

The mention of Guru Ji blessing the blessed couple at the time of their marriage is also recorded in ‘Parchi Anantadas’.

1. Guru Ravidas : Jeevan te Vichar, Edition–1996 A.D., page–121

Meera Bhoj Parnay Bhayo, Rahe Mahoshe Rang

Man Bhar Raidas Aashish Dayo, Bhae Bisnu Ek Rang.

It is clear that Guru Ravidas Ji visited Chittor on the invitation of Maharani Jhali in 1516 A.D. at the auspicious occasion of the marriage of Bhojraj and Mirabai ; it was a special trip. From here it also becomes clear that Rani Jhali had sent Special Messengers to Kashi to invite Guru Ji. Therefore, the assertion of Guru's visit to Khuralgarh in 1516 and staying there for a long time gets negated and rejected. On this auspicious occasion, when the entire Royal family became Guru's disciple, the family got His Footprints as a mark of respect which are still adorned at the 'Ravidas Chhatra'. It is the only living memorial of Guru Ravidas Ji. Say it a grave is a mistake to associate this holy place with his final time (Samadhi) or passing away of Guru ji.

With the arrival of Guru Ravidas Ji on a special invitation, the atmosphere of the entire Chittor city became joyful. For two and a half months, Guru Sahib was the guest of the Royal family and Satsang was held continuously inside the Fort. A large number of people joined the Satsang and got soulful contentment by listening to his divine discourses. The statement made by some scholars that Mirabai used to climb over the wall of the Fort in the darkness of the night to go to Guru Ji's Satsang, is also rejected. How could a newly married woman even think of going out of the Fort of the proud Rajput Kings ? There is a need to be extremely aware of such statements made by scholars in a speculative manner. Guru Ravidas also visited the beautiful lakes close to Udaipur. Udaipur as a Royal Guest of Rani Jhalan. Udaipur city developed later on.

Guru Ravidas, after completing his special trip to Chittor, returned to Kashi in 1517 A.D. Although some scholars believe that he died in Chittor but we have proved in our book that he spent his last days in Kashi and he did not pass away 1527 A.D. in Chittor. This is also confirmed from the article "Sri Guru Ravidas Ji's Gyan Goshtians with Guru Kabir Ji and Guru Nanak Dev Ji" published in issue 33 of 'The Weekly Begampura Sehar' on Monday 26 November 2018." It is recorded in the article, "This fact has been proven historically that Guru Nanak Dev Ji passed away before Guru Ravidas ji." (Page-1) After the end of this journey, at the later years of life, Guru Sahib breathed his last in his Gopal Mandir.

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1. Dalit Saint, Edition-2015 A.D., page-246.
 2. The Institution of the Sangat was not a new or a revolutionary innovation. It had its fore-runner in the Buddhist Sangha and in the Congregations of Islam. Dr. Hari Ram Gupta, History of Sikh Gurus, Page-98.
 3. (a) Some scholars believe that the meaning of 'Abhicha' is 'Abhijit'.
(b) According to Bhai Kahn Singh Nabha, 'According to astrology, in the first four days of Uttarakhara Nachhatra, Abhi (face to face) defeats the enemy in this Lagna. Therefore, 'Abhijit' is Sangya." Mahankosh, Edition-1981, Page-72
 4. Shri Bhagat Ravidas Ji, Mitihien, page-35.
 5. Prof. Braham Jagdish singh, Bhagat Shiromani Ravidas, Edition-1996 A.D., page-17
 6. (a) Kundal Lal Badhan (Buddhist), Krantikari Guru Ravidas Ji, Edition-2009 A.D., page-34
(b) Jasbir Jassi, Satguru Ravidas Ji Jeevan ate Uddesh, Edition-2004 A.D., page-18.
 7. Mahant Jamnadas Urf Jaswant Singh Satdarbari, Shri Ravidas Pragam, Edition-1932, Bhumika, page-147.
 8. Amar Leela Shri Jagat Guru Ravidas Ji Maharaj, Edition-2009 A.D., page-468.
 9. Saint Raidas, Edition-2015 AD., page-26

10. Udit, Dr. Harnek Singh Kaler, Guru Ravidas : Jeevni te Bani di Parmanikta, Edition-1005 AD., page-192.

Third Journey

1. Guru Ravidas : Jeevan, Darshan ate Rahasaya, Edition-2004 AD., page-21.
2. Udit : Swami Ramanand Shastri : Varinder Panday, Sant Ravidas or Unka Kavya, Edition-1955 (Bhumika) page-77
3. Satguru Ravidas Ji, Jeevan ate Uddesh, Edition-2004, page-18
4. Krantikari Guru Ravidas Ji, Edition-2009, page-34.
5. Jhootha Sagal Pasare (Tract No. 27), February-2015, page-4
6. Saint Ravidas or Unka Kavya, Edition-1995, (Bhumika), page-79
7. Same page-71
8. Abdus sayyad dehlai (translator), Alama gulam ali azad balgar (Original Writer Rozatul auliya) Edition-2015, page-06.
9. The Wonders That was India Part-II, Edition-1987 Page-67
10. Guru Ravidas Maharaj ji dian sakhian, Kavi Mangu Ram bahdowalia, Edition-2007, page 143 to 162.
11. Guru Ravidas, Edition-1995, page-55

Fourth Journey

1. Nit Niyam Aarti Gutka, Edition-2016, page-2
2. Saint Ram Dyal, Nit Niyam Aarti Gutka, Edition-2016, page-2
3. Complete Biography of the Ten Gurus, Harbhajan Singh: Harcharan Singh (Publisher) Bookseller, Bazaar Mai Sewan, Sri Amritsar, undated, page-14
4. Sikh Twareekh: Nanak Raj Chalaia, Edition-2008 A.D., page-119
5. Sri Guru Ravidas: Jeevan ate Kirtan, Edition-1993 A.D., page-117
6. Jeevan katha Guru Nanak dev, Edition-1997 A.D., page-84
7. Dr. Harjinder singh dilgeer, Sikh twareekh, Nanak Raj Chalaia, Edition-2008 A.D., page-117

Sixth Journey

1. (a) Kundan Lal Badhan, Mahan Krantikari Kabir ji (Part First), Edition-2012 A.D., page-xii
(b) Auras means offspring born from the father's semen, offspring born from a married wife. (Bhai Kahn Singh Nabha, Mahan Kosh, Edition-1981, Page-110)
2. Udit : Vivek Mohan, Sant Ravidas, Edition-2006 A.D., page-50
3. Udit : Dr. Jasbir Singh Sabar, Bhagat Ravidas : Sarot pustak, Edition 1997 A.D., page-39.
4. Report of the Tour in Punjab in 1878-79 Cunningham Superintendent Government Printing Calcutta in 1882, page 55
5. Balbir Singh Kanwal, Cities of Punjab, edition 1967 A.D., page 84
6. Dr. Lekh Raj Parwana, Shri Guru Ravidas : Jeevan ate Kirtan, Edition-1993 A.D., page-117-118.
7. Sant Ravidas Ratnawali, Edition-2016, page-107
8. Jeevan Katha : Guru Nanak Dev, Edition-1977 A.D., page-105
9. Khuralgarh Darshan, Edition 2012, page-19
10. Ek sohn Satinam jeo, without date, page-85
11. -Same- page-101
12. Guru Ravidas : Jeevan te Vichar, Edition-1996 A.D., page-8
13. Satguru Ravidas ji di Itihasik Jeevani, Edition-2016 A.D., page-286
14. Bhai Kahn Singh Nabha, Mahan kosh, Edition-1981 A.D., page-852
15. Khuralgarh Darshan, Edition-2012 A.D., page-20
16. -Same- page-26

Seventh Journey

1. Shri Guru Ravidas : Jeevan ate Kirtan, Edition-1998 A.D., page-113
2. Mahant Jamnadas Urf Jaswant Singh Satidarbari, Shri Ravidas Pragasu, Edition-1932 A.D., page-350
3. -Same page-233
4. Punjabi Dunia, July-August, 1971, page-152.

Guru Ravidas : Meetings with Guru Nanak and Chetanya Mahaprabhu

The two Meetings of Guru Ravidas and Guru Nanak Dev Ji in Chuharkana –1482 and Sultanpur Lodhi–1496 respectively have been mentioned Ravidas Ji's Fourth and Sixth journey. Their third meeting took place at Kashi. In fact, the philosophy of Guru Ravidas Ji and Satguru Kabir Sahib was well accepted and recognized not only in Kashi but all over India. The walls of Manuwadi Castle were shaken. With a view to give another push to the dilapidated walls, Guru Nanak Dev Ji reached Banaras during his First Journey (Udassi) on 19 February 1509¹ A.D. By this time, Guru Ravidas had returned from his journey to Sirdhar Parbat (Mountain). The detailed story of the journey was heard by Guru Nanak Dev Ji during his meeting with Guru Ravidas Ji at Banaras. Later it became an integral part of Janamsaki his (Life stories) of Guru Nanak.

Giani Barkat Singh Anand has written describing the meetings of Guru Ravidas and Guru Nanak Dev Ji in Kashi, "When Shri Guru Nanak Dev Ji arrived in Kashi by preaching throughout the world then Ravidas Bhagat Ji was 102 years old and Guru Nanak Dev Ji's age was of 47 years. The three of them together exchanged thoughts for the good of the world. Ravidas Ji greeted Guru Nanak Dev Ji and embracing him and said, Bhagat Ravidas Ji you are great and blessed; your life is successful. With your endeavours, you have shown the way to lakhs of people. As long as the world would last, your name will remain immortal. Your Bani will be worshiped with our Bani. Your name will be saluted with our name." In this way, the conversations and discourses between the two happened at Kashi amidst the continuing Community Meals (Langars)"². Madhusudan Sharma and Vivek Mohan have accepted Guru Ravidas Ji's age as 122 years at the time of his meeting with Guru Nanak Dev Ji. Dr. Harjinder Singh Dilgir has assessed it 90–95 years. But we have accepted Guru Ravidas Ji's age as 95 years with absolute confidence.

Giani Barkat Singh Anand's statement that Bhagat Ji used to arrange Langar (Community Meal) for Guru Nanak Dev Ji makes it clear that at that time the practice of Langar was prevalent in Guru Ravidas Ji's Gopal Mandir. All and sundry used to partake food there and without any discrimination.

Dhanna Singh 'Gulshan', former Minister of Social Welfare, Government of India, in his article "Nichon Ooch Bhagat Ravidas Ji" wrote about the meeting between Guru Ravidas and Guru Nanak.

"At the time of Shivratri festival on February 19, 1509, at the age of 47, Guru Nanak Dev Ji, preaching the world, arrived at Kashipur. He went straight to Bhagat Ravidas Ji's place. Guru Ji stood in honour to welcome and hugged him. Guru Nanak said, "Your life was great and fulfilling. You have reformed and improved the millions of masses. Your name will become immortal. Your shabads (Bani) will be worshiped with our Shabads (Bani). You will be praised and saluted. The discourses and spiritual exchanges continued amidst continuous Langar hosted by Bhagat Ravidas's Dera."³

Dr. Jasbir Singh Sabar has written on page-44 in his 'Bhagat Ravidas : Sarot Pustak while referring to the said information of 'Gulshan', "Gulshan Ji has not cited any source for the authenticity

of the said information. It is evident from the writing and vocabulary of this book that this must have been taken from an ancient source which we could not access.”⁴

Surprisingly, Dr. Sabar has referred to the Janam Sakhi (Life Story) of Bhagat Ravidas written by Giani Barkat Singh Anand on page 44 of his ‘Bhagat Ravidas: Sarot Pustak and the said extract is recorded on page-163 of this Janam Sakhi which Gulshan Ji wrote in his article with minor modifications has been registered. But it is inexplicable that it did not come into the grasp of the learned writer.

Dr. Harjinder Singh Dilgir has also confirmed the meeting of Guru Ravidas Ji and Guru Nanak Dev Ji in Banaras. But from his controversial statement, his caste pride becomes apparent. He not only revealed his limited knowledge of the Bani of Guru Granth Sahib but also committed the crime of stating falsehood. He writes, “Guru Nanak also went to Bhagat Kabir’s house in Banaras. After staying one night at Bhagat Kabir’s house, Guru Sahib together with Bhai Mardana and Bhagat Kabir went to Baba Ravidas’s village. On this occasion, Baba Ravidas and Bhagat Kabir took Guru Nanak Sahib as their teacher. At this time Baba Ravidas was 90–95 years old, Bhagat Kabir was 55 years old and Guru Nanak Sahib was 40 years old. Guru Nanak Sahib gave the title of ‘Baba Ravidas’⁵ to Bhagat Ravidas. Dr. Dilgir should have known that the name of Guru Ravidas Ji and Satguru Kabir Ji started shining like the Moon of Punnia (Full Moon Day) in the spiritual universe of the devotees while Guru Nanak was still a child of young age. The light of the philosophy of both had reached from the slums to the State Palaces. The Great scholars and Kings–Maharajas had become his disciples. There was no need to have a teacher by the great persona of such an exalted status. The Holy Bani uttered by the Guru had reached even Punjab. It is recorded in Sodhi Manohar Das Meharban’s Janam Sakhi Guru Nanak Dev Ji’s–‘Pothi Sachkhand’:

“Mardana dumu kalalan ka Talwandi Rai Bhoe Ki Rahda, RababuVajanda, Nama, Kambir, Tilochan, Ravidas, Dhanne, Beni de Pade Gawata. Guru Babe Nanak Agge Pade Gawata.” Page–73

Bani of Guru Ravidas Ji is enshrined in The Sri Guru Granth Sahib rejects this statement. Dr. Dilgir has neither read nor understood the Bani. Guru Ji has clearly said in the Verse :

Meri Jaat Kutbandhala Dhor Dhavanta|| Nitah Banarasi Aas Pasa||

Ab Bipar Pardhan Tih Karhi Dandauti|| Tere Naam Sarnai Ravidas Dasa||

Sri Guru Granth Sahib, page–1293

Dr. Dilgir did not see scholars, Pandits, Kings–Maharajas doing Dandauts (lying down straight on the earth like a rod) in reverence and becoming disciples of Guru Ravidas Ji. He saw only the low caste of Guru Ji. Therefore, we reject his statement outright, considering it part of a conspiracy like that of Ramanandi Scholars.

Pandit Madhusudan Sharma⁶ and Vivek Mohan⁷ have also confirmed the meeting of Guru Ravidas and Guru Nanak Dev Ji in Banaras. Both of them have also written in their statements that some scholars believed that this meeting took place in Ayodhya but we can say with certainty that they met in Banaras itself because the center of activities of Guru Ravidas Ji was Banaras and not Ayodhya. More so, this was not an ordinary meeting of the two great men but a solemn meeting for the benevolence of the entire universe. In such a meeting, Bhai Mardana⁺, the companion of Guru

+ "After coming to Banaras and meeting Sri Guru Ravidas Ji Sahib, Sri Guru Nanak Ji Sahib became pleased. +.....Mardane Doom, with great love, had asked for five volumes of Bhagat Bani from Sri Satguru Ravidas Ji Sahib on the fifteenth day of his departure."

(Param Paras Mahant Sat Darbari, 35 letters of Gurmukhi, edition–1933 A.D., page–16)

Nanak Dev Ji, received from Guru Ravidas Ji five collections of his Bani and the Bani of other great men which is mentioned in the writings of the Sat Darbari Sect. Therefore, we can give historical status to this meeting of Guru Ravidas Ji and Guru Nanak Dev Ji which played a sterling role in changing the course of the time.

Fourth meeting of Guru Ravidas and Guru Nanak Patshah

A mention of the fourth meeting of the two great men at Chittorgarh is found in the writings of Sant Jagbir Singh. The period of Second Udassi (Journey) of Guru Nanak Dev Ji was 1510–1515 A.D. in which he traveled to Indore, Hyderabad, Guntur, Kanchipuram, Thiruvannamalai, Trichanapalli, Rameswaram, Sangaladeep, Trivandrum, Kottayam, Nanded, Bidar, Ujjain, Somnath, Junagadh, Dwarka, Bikaner, Chittorgarh, Sirsa⁸ etc. In 1514 A.D., while returning from his journey to the South, he has had dialogue with the people of Chittorgarh about social concerns and guided people to have a good conduct for a high and proper lifestyle. Chittorgarh arrival of Guru Ravidas Ji for Kunwar Bhojraj and Mirabai's auspicious marriage in 1516 has been recorded in the ancient scriptures of the time. Thus, the arrival time of both Guru Nanak Dev Ji and Guru Ravidas Ji at Chittorgarh does not match with each other. But scholar Saint Jagbir Singh mentions two meetings between the two great men. According to the first encounter, "Guru Nanak, while traveling to some places with Sant Ravidas, received advice from Ravidas Ji at Mewar at the age of 47." According to the second meeting, "Guru Nanak Dev Ji, in Samat 1579, arrived in Kashi to have a religious discussion with Ravidas Ji for the second time. At this time, Guru Ravidas had become very old and in the presence of Guru Nanak, he passed away (Joti Jot Sama Gaye)."⁹

The meeting of Guru Nanak and Guru Ravidas at Mewar (Chittorgarh) as asserted by Sant Jagbir Singh is not based on historical facts. From Chittorgarh, they moved towards their next destination through Ajmer, Sirsa, Sultanpur Lodhi in 1514 A.D. and reached Talwandi, in and around 1515 A.D., whereas, Guru Ravidas Ji reached Chittorgarh in 1516 A.D. As such, we have not recognized this meeting of the two great men. Thus the statement of Saint Jagbir Singh that Guru Nanak received education (guidance) from Ravidas Ji at Mewar at the age of 47 is automatically rejected.

The fifth meeting of Guru Ravidas and Nanak Patshah

Saint Jagbir Sibgh has recorded in his book 'Sant -Ravidas Mahatamya' on page-55 that Guru Nanak Dev Ji arrived in Kashi for the second time in 1579 to have a religious discussion with Guru Ravidas. But the history is silent about the special journeys of Guru Nanak except the Fourth Udassis (Journeys). As such, we have not recognized this meeting. But it has become a new subject of research for the scholars.

Based on these meetings, some scholars conclude that Guru Nanak Patshah was the disciple of Guru Ravidas Ji. About this K.M. Munshi writes that "Guru Nanak Dev Ji, the founder of Sikhism was the disciple of Ravidas Ji."¹⁰ We do not agree with the said statement of the author. During the three meetings of the two great men, they may have had discussions on social concerns and spiritual topics, but there is no evidence in favor of their Guru–Shish (Guru–Disciple) relation. Just as Ravidas Ji's Guru is not considered to be a worldly man but the Supreme Being, in the same way Guru Nanak

Dev Ji was also a divine prophet entrusted by the Akal Purakh. His Guru was also the Supreme Master of the Universe.

Here it will also be appropriate to remove the misconception that some clever people have written ‘Sant Renu’¹¹ as the Guru of Guru Nanak. It is absolutely wrong. There is yet another writing of Bhai Kanh Singh Nabha, “These Udasi Sadhus were Poets, and most of them resided in village Bhudan (Maler Kotla area). They have written the history of Guru Nanak Dev Ji– ‘Srimat Nanak Vijaya’. Apart from this, many scriptures like ‘Japu Tika’, ‘Guru Nanak Bodh’, ‘Udasi Bodh’, ‘Anubhav Amrit Sagar’ etc. have been created. Sant Renu Ji passed away 1930, and his Samadhi (Grave) existed. The genre of the poem is recorded here :

Swaya

Adi Acharya Nanak Dev Niranjana Anjan Jah Bilasi.

Simrit Bed Puranan Marg Jiva Lagai Kati Bhav Fasi.

Jeevan Taran Karan Aapan Aaye Mahe Su Bakunth Niwasi.

Tahi Namami Shri Guru Ko Jini Panth Karyo Jag Gah Udasi.”¹²

It is clear that Saint Renu was a Saint–Poet of the highest order in the nineteenth and twentieth centuries. His contemporaneity with Guru Nanak Dev Ji is not proven. But Giani Gian Singh’s statement said “Guru Ji said, Bhai Bala, we are advised by the father to do a real deal that is very profitable. There is no other real deal that is profitable than feeding the hungry Saints.” Bala said, “As you wish.” Baba placed twenty Rupees in front of the Mahant (Saint Renu).”¹³

Even after thorough research, we did not find any trace of a Saint Renu associated with the Bhakti Movement. Saint Renu who came to light on the world stage appears to be about 300 years after Guru Nanak Dev Ji. But the scholars of Brahmanic thought referring to the ‘True Deal’ saga with Guru Ravidas, Satguru Kabir, Satguru Pipa Ji etc. and seeing the historical saga with discriminatory caste angle have created this imaginary Mahant named ‘Sant Renu’ of which no one knew anything. Giani Gyan Singh’s ‘Tawarikh Guru Khalsa’, written in the last decade of the nineteenth century made it, it seems, enter Punjabi narration and literature. With this imaginary thinking, some scholars with little knowledge considered him as ‘Guru’ of Guru Nanak Dev Ji which is not even proved to be his contemporary. In this way, this belief becomes more weighty than the Saints to whom Guru Nanak Dev Ji served food would be the great Saints of that time, Guru Ravidas, Satguru Kabir, Satguru Pipa etc. Their shabads (Bani) were sung, heard and read in Punjab. He (Guru Nanak) could not think of serving food to lesser beings (Idle sadhus).

Meeting with Chetanya Mahaprabhu

Guru Ravidas Ji, during his eight public welfare journeys, raised his voice for equal rights to all citizens by strongly criticizing the spirit of caste–distinction, high–low and birth based discrimination. The fame of his ‘Begampura’ concept had spread far and wide. During Guru Ravidas Ji’s lifetime, the influence of his teachings was evident in the work style of the Saints who preceded him and who spear headed the Bhakti Movement and carried the responsibility on their shoulders. Among them were included ; Satguru Kabir, Baba Saindas, Satguru Dhanna, Satguru Pipa, Sant Mirabai, etc., apart from Chetannaya Mahaprabhu (1486–1534 AD). He laid the foundation of the Gauda Sect of Vaisnav as he adopted the style of dancing and singing to please Parbraham (Almighty). He raised

his voice for Hindu–Muslim unity to end political instability in the country. He was extremely influenced by Guru Ravidas Ji’s fight against caste and creed. He also made these aspects a part of his working style. During his spiritual journeys, he preached the creation of a society free from caste system and emphasized on social harmony. In 1515 A.D., he started his journey from Jagannath Puri to Barindavan on the Dussehra day. He reached Kashi in the month of Katak crossing dense forests on the route of Chotta Nagpur. He stayed with his Bengali disciple Tapan Mishar for 10 days in Kashi. During this time, Guru Ravidas Ji was in Kashi. Chetanya Mahaprabhu took his disciples with him and went to meet Guru Ravidas Ji at his Gopal Mandir. Guru Sahib made him sit next to him with great respect and discussed with him issues for the strengthening of the social harmony. Guru Sahib also shared his travel experiences with him. Guru Ji fully appreciated the Mission being pursued by Chetanya Mahaprabhu for social harmony. Taking leave of Ravidas Ji, he left for his next destination with renewed energy.

Foot note :

1. Dr. Harjinder Singh Dilgeer, Sikh Twareekh : Nank Raj Chalaya part–I, Edition–2008 A.D., page–133
2. Sab Ton Vaddi Te Asli Janam Sakhi Shri Ravidas Bhagat Ji, undated, page–163
3. Punjabi Dunia, July–August 1971, page–24
4. Bhagat Ravidas : Sarot Pustak, Edition–1997 A.D., page–44
5. Sikh Twareekh : Nank Raj Chalaya part–I, Edition–2008 A.D., page–134–135
6. Sant Ravidas : Edition–2008 A.D., page–38
7. Sant Ravidas, Edition–2006 A.D., page–36
8. Jagat Guru Baba, Europi Punjabi Sath, Valsaal (U.K.), November–2019, page–292
9. Udit : Dr. Harnek Singh Kaler, Guru Ravidas : Jeevan te Bani di Parmanikta, Edition–1995 A.D., page–159.
10. Udit : Dr. Harnek Singh Kaler, Guru Ravidas : Jeevan te Bani di Parmanikta, Edition–1995 A.D., page–159–160.
11. Bhai Kahn Singh Nabha, Mahan Kosh, Edition–1981 A.D., page–244.
12. Pritam Singh & Krishan Lal (Editor), Guru Mahima Ratnawali, Edition–1984 A.D., page–166.
13. Twareekh Guru Khalsa (Part–I), Edition–2011 A.D., page–75.

BANI GURU RAVIDAS

**Har Har Har Har Har Har Hare ||
||Jai Gurudev Dhan Gurudev Jiyo ||
Ek Onkar Satguru Prasad ||**

Siri Raag Bani Guru Ravidas Jio ki

Thothi kaya thothi maya |
Thotha hari bin janam gawaya ||1||
Thothe¹ jin pachhore² re koi |
Pachhore ja hau nij³ kanhi⁴ hoyi ||1||Rahau ||
Thotha pandit thothi bani |
Thothi hari binu sabai kahani ||2||
Thotha mandir bhogu bilaasa |
Thothi aan dev ki aasa ||3||
Sacha sumiran naam bisasa⁵ |
Mann bach karam kahai Ravidasa ||4||1||

-
1. Hollow, foka, empty, chaff
 2. Put in a sieve and sift, sift, beat
 3. Own, special, particular
 4. Particles of spiritual happiness, grains of food
 5. Faith, confidence.

**Har Har Har Har Har Har Hare ||
||Jai Gurudev Dhan Gurudev Jiyo ||
Ek Onkar Satguru Prasad ||**

Raag Gaudi Bani Guru Ravidas Jio ki

Bhagti na ras danu || Bhagti na kathai giyan ||
Bhagti na ban¹ meh gufa khudayi ||
Bhagti na aisi hasi || Bhagti na aasa pasi² ||
Bhagti na sab kul kan gaayee ||1||
Aisi bhagti na hoe re bhaee ||
Ram naam bin jo kachhu kariyai ||
So sab bharm kahayee ||1||Rahau ||
Bhagti na indri badha || Bhagti na jog sadha ||
Bhagti na aahar ghatayee || Yeh sab karam³ kahayi ||
Bhagti na nidra sadhai || Bhagti na vairag badhai ||
Bhagti na bede barhayee ||2||
Bhagti na mund⁴ munda⁵ || Bhagti na mala dikhae ||
Bhagti na charan dhuaye || Bhagti na guhni kahaye ||
Bhagti na tau lau jani || jau aap(i) kau aap(i) bakhani ||
Joe joe karai so karam barhayee ||3||
Apo⁶ gayeo tab bhagti payee || Aisi bhagti na hosi bhayee ||
Ram mileo apno gunhi khoeyo || Ridhisidhi⁷ sabai gavayee ||
Keh Ravidas chhuti sab aas || Tab hari tahi ke paas ||
Atma thir⁸ bhayi jabai tab sab nidhi⁹ payee ||4||1||

-
1. Forest, jungle
 2. Noose, bondage
 3. Rituals
 4. Being a sannyasi, a renunciation saint
 5. Cleaning the hair on the head and cheeks with a

6. razor
7. Feeling of pride
8. Wealth, riches, miracles, supernatural powers
9. Stable
9. Treasure, house, residence.

Raag Gaudi

Ihi sansaru aapar bhau¹ sagra ||
Ta pai janamu marnhu sandeh bhari ||
Kaam krodh lobh moh ahankar bhram ||
Anant bharm chhedu² mam karsay pari ||
Dev kawlapati³ teri sarnhi aaya ||
Mora janam sandeh marat⁴ chhedu may ||1||Rahau ||
Panch sangi mili pirihu prani ||
Jaye na sakeyo bairag bhaga ||
Sut⁵ dara⁶ kul bandhanu ja mathai,
Deh disa siri kaal laga ||2||
Bhagti chiyantu⁷ tau mohin dukhu biyapai ||
Moh chiyantu teri bhagti jaye ||
Ubhai⁸ sandeh mohin rainhi din biyapai ||
Deen data karhun kauonu upaye ||3||
Chapal⁹ cheteyo nihin bahu dukhu dekheyo ||
Kaam bahi¹⁰ moheyo karam fanda ||
Sakti¹¹ sanbandhu giyan padu hari Liu ||
Ridai bisrup¹² taji bhayo andha ||4||
Param prakasu abinas¹³ aghmochana¹⁴ ||
Nirakh nijj roop bisramu paya ||
Badati¹⁵ Ravidas bairagi padu chiyantata ||
Jio jagadis gobind raya ||5||2||

1. Fear, dread, horror, delusion

2. Cutting, destruction, hole, fault, pollution

3. Lakshmi's husband, Vishnu, the creator

4. Death

5. Son, Beta

6. Wife, woman

7. Thought, consideration, feeling, attention

8. Both, the two

9. Fickle, eager, unstable, cunning, hasty

10. Pusher, driver, rider, vehicle

11. Powerful, strong, potent

12. Removal, displacement

13. Imperishable, never destroyed, creator

14. Remover of suffering, destroyer of suffering

15. Say, speak, order.

Raag Gaudi

Kaamna bisreo dayambh¹ na tyago ||
Lobh na bisreo deva ||
Par ninda nihin chhadi mukhu tai ||
Nifalu bhayee sabhu seva ||1||
Sadhahu ka sastar² ansuni³ kinahu,
Anpavni⁴ bhagti na sadhi ||
Bhuthai Ann nihin dinhu ||1||Rahau ||
Baat⁵ parhi⁶ gharu mus(i)⁷ prayeo⁸ ||
Udhar(i)⁹ bhareo apradhi ||
Havai apradhi keso¹⁰ na simreo ||
Eh avideya sadhi ||2||
Hari arpanu kar bhoj na kinhu ||
Katha kirt(i)¹¹ nihin jani ||
Ram bhagti bin mukti na pavai ||
Amar jeev gurabai¹² prani ||3||
Charn kanwal anurag¹³ na upjeo ||
Bhoot¹⁴ daya nihin pali ||
Keh Ravidas palu sadh sangt(i) mili ||
Puran Brahm sada pritpali¹⁵ ||4||3||

-
1. Arrogance, pride, conceit, hypocrisy, ignorance, stupidity
 2. Thoughts, spiritual thoughts
 3. Unheard, not paying attention, not acting
 4. Food and water, food, unwavering, steadfast
 5. Robbery, theft, stealing
 6. Falling, killing
 7. Looting, cheating
 8. Running, fleeing, the act or meaning of running

9. Stomach, belly
10. God, Creator, Almighty
11. Glory, fame, good name, honor
12. The phrase “to cry out” means to cry, to weep, to destroy
13. Love, affection
14. Kalyan, great devotee, creature, living being, past time, essence, core
15. Sustainer.

Raag Gaudi

Koyu sumaru¹ na dekheyo ihi sab upl(i)² choba³ ||

Ja kau jeta parkasau ta kau teteh sobha ||1||

Hum⁴ hee pai seekh sikhai hum hee siu madai⁵ ||

Thorai hee itrayi⁶ chalai patisahi chhadai⁷ ||1||Rahau ||

Ati hee atur⁸ vahai kacha⁹ hee torai¹⁰ ||

Burhai¹¹ jal paim¹² nihin pandur¹³ re khore¹⁴ ||2||

Thorai thorai musiyat¹⁵ prayu dhana ||

Keh Ravidas sunhu sant jana ||3||4||

-
1. Sumarg, good path
 2. Cloud, hail (iron), stone, cow dung.
 3. A tent without a roof, a loft, a container in which medicine is tied and the limbs are burned
 4. A noble man (saint)
 5. Wrong, bad, to quarrel
 6. Glory, boast, boasting, to boast, to show arrogance, Luxury
 7. To walk in style, displaying royal pomp and circumstance
 8. Suffer, patient, distressed, restless, unsettled
 9. Raw, before ripening
 10. To break, to separate
 11. Deep, profound
 12. To go
 13. A water snake
 14. A pit, a bath in a little water
 15. A snatch or steal someone's property, to cheat, to rob.

Raag Gaudi

Puhup¹ madhi² jayun basu basat hai ||

Tayun sab ghat rameh raghurayi ||

Bahir khojat janam sirano³ ||

Mirg trisna raheyo urjhayi ||1||

Gir(i)⁴ vanhu⁵ kaahai khojan jayi ||

Ghat abhiyantar⁶ khojahu bhayi ||1||Rahau ||

Ram varan meh thir⁷ maan rakhahu,

Ridai kavan basai Raghurayi ||

Keh Ravidas sunhu re santahu ||

Ram bhajan binu kini gati payi ||2||5||

-
1. flower, meaning of blooming, blossom
 2. honey, sweet juice
 3. past, passed
 4. mountain, peak, ten names, a sect of ascetics
 5. forest, jungle
 6. mind, conscience, in the heart, from within
 7. stable, settled, firm, certain.

Raag Gaudi Purbi

Kavanhu bhagt(i) siu rahai pyaro pahuno¹ ||
Ghar(i) ghar(i) dekheyo mai ajab abbhawno² ||1||
Maila maila kaprha³ kaha lag(i) dhou ||
Aavai aavai nindarhi⁴ kaha lagi sou ||1||Rahau ||
Jayun jayun jorun tayun tayun fatai,
Jhuthe sai bani(j)i⁵ uth(i) gayu hatai⁶ ||2||
Keh Ravidas pareyo jab lekheyo,
Joe joe kiyu soe soe dekheyo ||3||6||

-
1. Guest, visitor, God
 2. Defect, error, deficiency, lack
 3. Clothes stained with the dirt of bodily sin
 4. Sleep
 5. Trade, business
 6. Marketplace, market.

**Har Har Har Har Har Har Hare ||
||Jai Gurudev Dhan Gurudev Jiyo ||
Ek Onkar Satguru Prasad ||**

Raag Gaudi Purbi Pachisi

Sun(i) Gurudev binntiya karo bandana lakhbar ||
Soi karhu upadesu mohe jitu lagai Hari Siu pyaar ||1||
Narayan(i) merai Beethula¹ ||
Darsan Dehu Ramaiya² ||1||Rahau ||
Gur Kartar Gobind Gur Puran Gur Bhagwan ||
Gur abhinasi³ sarb meh Gur bhagat jana Kai Praan ||2||
Gur patit udharan dukhu hiran ||
Bhau bhanjanu⁴ aghanas⁵ ||
Gur parupkari saran sur bhagat rate gunatas⁶ ||3||
Ati sanjam jap tap karai nav khand dhruv⁷ firayee ||
Mann binu Har(i) preeti na chhutsi je lakh karm kmayee ||4||
Binu amal amli na rahai jal binu meen⁸ maraaye ||
Mann aisi Hari siu preeti kari ||
Tera janam maran dukhu ja(i) ||5||
Kokil amb preeti chatrik boond pyar ||
Mann aisi Hari siu preeti kar(i) tu paveh mokh duar ||6||
Kaya hans priti hai piya sang uljhi naar ||
Mann aisi Hari siu preeti kar(i) tu karj leh svaari ||7||
Jiv jal dudh priti hai gau bachhre pyar ||
Mann aisi Hari siu preeti kar(i) tu pavai mokh duar ||8||
Bhukheh preeti anaj siu maat poot siu het ||
Mann aisi Hari siu preeti kar(i) tu janam padarath jetu ||9||

Taskar chori⁹ na tajeh¹⁰ ||
 Dekh(i) deepak pachai¹¹ patang ||
 Mann aisi Hari siu preeti kar(i) tera chuke jam siu sang ||10||
 Sihn maas ati preeti hai tikhavant¹² jal neer ||
 Mann aisi Hari siu preeti kar(i) ||
 teri kateh duvidha¹³ dhir ||11||
 Jiv gaj¹⁴ kam suyard ras karh¹⁵ bandh bandhavai app ||
 Mann aisi Hari siupreeti kar(i) ||
 Tere katai dukhu santapu ||12||
 Uthav ghan¹⁶ ghat kalia man bigsai¹⁷ mor anand ||
 Mann aisi Hari siu preeti kar(i) tu pavai parmanand ||13||
 Dekhu ju priti kurung¹⁸ ki Sun(i) naad tajeh jin pran ||
 Mann aisi Hari siu preeti kar(i) tu dargah(i) paveh maan ||14||
 Chakvi suraj ati preeti hai dheke jal pia aaye ||
 Mann aisi Hari siu preeti kar(i) tera moh ka parda jaye ||15||
 Jiv nav tak sikh Gur preeti hai ||
 Mil(i) dharhn(i)¹⁹ indar sigaar²⁰ ||
 Mann aisi Hari siu preeti kar(i) sab sirath kareh jaikar ||16||
 Bhavru kusam siu uljheya ati preeti chand chakor,
 Mann aisi Hari siu preeti kar(i) ||
 Panch vasgati²¹ aaveh chor ||17||
 Juari jue hetu hai nar lobhi dhanu siu pyar ||
 Mann aisi Hari siu preeti kari Tere kateh rog bikar ||18||
 Par nari bikhayi²² rachi jaise pasu hareyao²³ ||
 Mann aisi Hari siu preeti kar(i) nij mehli²⁴ pavai thao ||19||
 Binu khir²⁵ baal na reh sakai jal binu kamal bilalaye²⁶ ||
 Mann aisi Hari siu preeti kar(i) Jam charni lageh aye ||20||
 Jiv jan(i)²⁷ mil janu²⁸ bigsada ||
 Dekhu karhal²⁹ bel rijhae ||

Mann aisi Hari siu preeti kar(i) tujhe dukhu na lage aae ||21||
Binu sarvar hans na reh sakai ||
Jau muktahal³⁰ aparu ||
Mann aisi Hari siu preeti kar(i) Tu bhavjal utreh paaru ||22||
Jo tis bhavai so karai avar na karhna jaye ||
Jis tu maleh su mileh gurmukh(i) paveh thaye ||23||
Tujh binu mer(i) ko nahi meri tujh agaye ardasu ||
Hari Satgur moh lahanteya³¹ ||
Dhur(i) puran hoveh aas ||24||
Dhuri bhag purai Gur bheteya laga Hari siu pyar ||
Darsan paya saadh sang(i) kahu Ravidas bicharu ||25||7||

-
1. Who accepts the ignorant
 2. Creator, Parabrahman, God
 3. Indestructible, never destroyed
 4. Destroying, breaking, driving away
 5. Destroyer of suffering, destroyer
 6. Lord, master, light of virtues, radiance of virtues
 7. Unchangeable, stable, firm, steadfast, ever-same, sky, mountain, pillar, pole
 8. Fish
 9. Thief, thug, bandit
 10. Abandoning, to forsake
 11. Rotting, perishing
 12. Thirst, parched
 13. Pain, suffering, agony, to suffer
 14. Elephant
 15. Pull, strain, bondage, chain of obstacles
 16. Cloud, mist
 17. To smile, laughing, being happy, smiling, being pleased
 18. Deer, Mirga
 19. Earth, Prithvi, Bhoomi, ground
 20. To adorn, decorate, adorn with beauty,
 21. To be sub-dued, to be controlled, to be sub-ordinate
 22. Engaged in vishay, word contact etc.
 23. Hari Chug, an animal that comes after seeing a green field
 24. Woman, wife, one who lives in a palace
 25. Milk
 26. To lament, to express sorrow
 27. Mother, Maa, birthplace
 28. People, devotees, saints, men, creatures
 29. Camel
 30. Pearl, string of pearls
 31. To take off, to lift off.

Raag Gaudi Asa

Janam maran aru jag jala¹ ||
Nam partap na biyapeh biyala² ||1||
Kalahu³ nae⁴ tahi pad seesa⁵ ||
Nahin bisrahun khin ekahu Eesa⁶ ||1||Rahau ||
Agati⁷ bigat(i)⁸ anad(i)⁹ anupa¹⁰ ||
Visav biyapak Brahm arupa¹¹ ||2||
Ghat ghat teh pekhiyat aese ||
Jal meh lehar lehar jal jaese ||3||
Keh ravidas Hari sarb biyapak ||
Sarb chintamanhi¹² sarb pratipalak ||4||8||

-
1. A noose || a net with strings to trap living beings
 2. A snake || a serpent || a killing elephant
 3. Birth || birth time || duration || time || black || dark
 4. By bathing || taking a bath in the naam
 5. Mirror
 6. Ishwar || God || Supreme Brahm || Creator
 7. Immovable || which has not fallen
 8. Elapsed time || idle || void || slow motion
 9. The Creator || who has no beginning
 10. Whose likeness could not be compared
 11. Without form || without shape
 12. Supreme Brahm || Creator || God.

Raag Gaudi Junglee

Hau baydyant(i)¹ badnazar² ||
Dardmand³ barkhurdar⁴ ||
Bayadav⁵ badbakhat⁶ baura⁷ ||
Bayakal(i)⁸ badkar⁹ ||1||
Ya Rama ek tu dana¹⁰ ||
Tera adi bheku na ||
Tu Sultan sulitana ||
Banda sakista¹¹ ajana¹² ||1||Rahau ||
Hau gunahgar gumrah gaphil¹³ ||
Kamdila¹⁴ Kartar ||
Tu darkadar¹⁵ dariao dil ||
Hau hirseya¹⁶ huseyar ||2||
Ihi tan(i) hastu¹⁷ khastu¹⁸ khrab ||
khatir andesa¹⁹ bisiar²⁰ ||
Ravidas daaseh bol(i) Sahibu ||
Dehu ab didar ||3||9||

1. Dishonest || liar

2. Evil-eyed

3. Decent || respected || tired

4. Son

5. Arrogant || corrupt || disrespectful

6. Unfortunate || regrettable

7. Mad || drunk || senseless

8. Crazy

9. Evildoer || sinner

10. Data || donor || knowledgeable || knowing

11. Afraid || sad || frightened || broken (in loss)

12. Ignorant || unaware

13. Lazy || indolent || unaware || unconcerned

14. Weak-hearted

15. Respectful || honorable || appreciative

16. Greedy || covetous

17. Existence || being || exists

18. Patient || sick || poor

19. Worry || anxiety || fear || hesitation

20. Big || great || more.

Raag Gaudi Junglee

Pehle pehrai raine ke banhijareya¹ || Tai janam leya sansar ve ||
Seva chuki² Ram ki banhijareya || Teri baal budh(i) ganwar ve ||1||Rahau ||
Baal budhi ganwar na cheteyo || Bhuleya maya jal ve ||
Kaha hoe pachhai pachhitaye || Jad pehle na baadhi paal³ ve ||
Bees baras ka bhaya ayana⁴ || Tham(i)⁵ na sakeya bhar ve ||
Jan Ravidas kahai banhijareya || Tai janam leya sansar ve ||1||
Duje pehrai raine ke banhijareya || Tu nirkhat⁶ chaleya chhav⁷ ve ||
Hari na Damodar⁸ dhiaya banhijareya || Tu lai na sakeya naav⁹ ve ||
Naav na liya augunhi kiya || Jam joban kai tanh¹⁰ ve ||
Apni prayi ganhi¹¹ na kayi || Mande karam kmann ve ||
Sahib lekha lesi tu bhar(i) desi || Bhir¹² parai tujh taav ve ||
Jan Ravidas kahai banhijareya || Tu nirkhat chaleya chhav ve ||2||
Teeje pehrai raine ke banhijareya || Tere dhilarhe parai pran ve ||
Kaya¹³ ravani¹⁴ kya karai banhijareya || Ghati bhitar(i) basai kujan¹⁵ ve ||
Ek basai kujan garh bhitar(i) || Ahela janam gawaya ve ||
Ab ki ber na sukrati¹⁶ kiyo || Bahur(i)¹⁷ na ihi garh paya ve ||
Kampi dehu kaya garh khinha¹⁸ || Phiri laga pachhitanh ve ||
Jan Ravidas kahai banhijareya || Tere dhilarhe parai pran ve ||3||
Chauth pehrai raine ke banhijareya || Teri kampan lagi dehu ve ||
Sahib lekha mageya banhijareya || Tu chhadi puranah thehu¹⁹ ve ||
Chhad(i) puranhi jind ayana || Balad(i)²⁰ lad(i) sabereya²¹ ve ||
Jam kai Aavae baadh(i) chalaе || Baari pugi tereya ve ||
Pathi chale akela hoe duhela²² || Kis siu dei sunehu ve ||
Jan Ravidas kahai banhijareya || Teri kampanu lagi dehu ve ||4||10||

1. A trader || merchant || businessman ||

2. Forgetfulness || omission || mistake ||

3. Awning || a cloth stretched over the mast of a boat || in which the boat moves by filling it with air
4. Ignorant || uninformed || lacking information
5. To save from falling || to hold || to take in hand
6. Seeing || being examined || finding
7. Image || reflection ||
8. God || Parmeshwar
9. Chanting and meditating on the name of God
10. Due to pride || due to arrogance
11. Counting || calculating
12. Crowd
13. Body ||
14. Flow || movement
15. Lifeless || qualityless || object || powerless || tasteless
16. Good karma || sat karma || auspicious || virtuous || fortunate
17. Again || once more || after this || after this || afterwards
18. Weak || old || thin || lean
19. Place || location || body
20. Bull || ox
21. Morning || dawn || daybreak
22. difficult || challenging || tough.

Raag Gaudi Junglee

Mala tilak manohar banhu || Laagahu jam ki pasi ||
Jao Hari siu joriyaa chahhu ||
Tao jag siu rehhu udas(i) ||1||
Pandey hiri¹ vich antar(i) dadha ||
Moond² mundavai seva puja ||
Bhruma ka bandhan gadha ||1||Rahau ||
Bhookh na bhajeh trisna na jayi ||
Karhu kaunh kavanh gunh hoyi ||
Jao dadh(i)³ mehin kanji⁴ ko javan ||
Tao ghirtu⁵ na kadhai koyi ||2||
Karni kathni gyan achara ||
Bhagt(i) Inhu siu nayari ||
Doe gorha charh kou na pahunche ||
Satgur kahai pukari ||3||
Jao dasa tanh kiyo chahhu || Aas bhagti ki hoyee ||
Tau nirmal sang magana havai ||
Nachahu laj sarm sabh khoyee ||4||
Koyee dadhahu⁶ koyee sidhahu⁷ ||
Sachahu kurh nit(i) marya ||
Keh Ravidas hao na karat hao ||
Ekasidhahu⁸ pukareya ||5||11||

1. To imitate another || to abandon

2. To shave || to make pure

3. Curdled milk || curd

4. A kind of sour juice

5. Ghee || grease

6. Burnt

7. Hypocritical || straightforward

8. Creator || God || Supreme Being.

Raag Gaudi Bairagani

Bahri khojatu janam gamvae ||
Unmani¹ dhyan rahay ghat aap ||
Sabad anahad² bajat ghat mehin ||
Agam³ gyan bhao Gur partap ||1||
Satgur hamhu lakhayi baat ||
Janam paachhle paap nsane⁴ ||
Mitoge sabu santap ||1||Rahau ||
Dhan dara⁵ meh rehayo magn nit ||
Gunheyo⁶ na michli⁷ kao taap⁸ ||
Keh Ravidas Gur raah dikhavai ||
Triksa⁹ bujhi mit(i) mann santao ||2||12||

-
1. Struck || troubled || one with uprooted meditation || a posture of yoga || a state of knowledge
 2. Without limit || boundless || without injury || the word heard by yogis through the tenth door
 3. One who does not move || immovable || where one cannot reach || not worthy of enjoyment
 4. Sign || symbol || mark || place for shooting an arrow or bullet
 5. Woman || possessor
 6. Qualified || a tool of government and carpenters with which one knows the straight line
 7. Obtaining by violating manners || breaking rules
 8. Physical || mental etc. suffering || pain
 9. Excess of greed || strong desire for achievement || sharp || quick.

**Har Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||**

Raag Aasa Bani Guru Ravidass Jiyo ki

Dhanu su panthi jin(i) panth chalava ||
Agam¹ gavan² meh(i) gam³ dikhhlava ||1||
Su kachhu bicharyo mero mann thirkai⁴ rahyo ||
Hari sang(i) lago Tathai barn⁵ palt(i) bhayo ||1||Rahau ||
Abran⁶ barn kathai jin koi ||
Ghat ghat byap(i) rahyo Hari soi ||2||
Jih(i) pad suranar(i)⁷ prem piyasa ||
So pad ram(i) rahyo jan Ravidasa ||3||1||

-
1. One who does not move || immovable || mountain || where one cannot reach
 2. Movement || travel || affairs with female
 3. Sorrow || grief || worry || anxiety
 4. Trembling || shaking || slipping
 5. Form || colour || shape || caste
 6. Lowly || outside the four castes || colourless || of bad complexion
 7. A god-like human being || a person with divine qualities.

Raag Asa

Nhin akas nhin dhar¹ dharnhi² ||
Pavan pur ghat chanda ||
Nhin ab Ram Krishana gunh bhayee ||
Bolat hai suchhanda³ ||1||
Ka gau kachhu gae na hoyi ||
Gau roop sehjai soyi ||1||Rahau ||
Nhin ab Bed Kateb Puranan ||
Ka siu kahun batayi ||2||
Bhanhe Ravidas ka keh gau ||
Gayen gaaye hranha⁴ ||
Samuj(i) bicharu bol kaha dhau⁵ ||
Apehi aapi smaanha ||3||2||

-
1. Supporter || holder || sustainer || earth || mountain
 2. Earth || artery || vein || intestine
 3. Independent || moving according to one's will
 4. Astonishment || wonder || surprise
 5. What || kaya || Dhaun.

Raag Asa

Gali gali ko jal beh aayo ||
Sursari¹ jaye smayo ||
Sangat ke partapu mahatam ||
Naam Gangodik² payo ||1||
Prabhu ji sanget sarn(i) tihari ||
jag jivan Ram murari ||1||Rahau ||
Swanti boond barsai fani³ upar ||
Sees bhikhai⁴ hoe jayi ||
Tetu boond kai moti nipjai⁵||
Sangat ki adhikayi⁶||2||
Tum chandan hum arind⁷ bapure⁸||
Nikati tumare baasa ||
Neech brikh tai uch bhae hai ||
Tumhari baas⁹ subasa¹⁰||3||
Jati bhi ochhi¹¹ pati bhi ochhi ||
Ochha kasab¹² hamara ||
Tumhari kirpa tai ooch bhaye hai ||
Keh Ravidas chamara ||4||3||

1. River of the gods || Ganges

2. Ganges

3. Snake || snake's head

4. Poison

5. Origin || production || emergence || birth

6. Speciality

7. A castor plant that grows in dry places

8. Despicable || poor || needy

9. Fragrance

10. Spreading a noble fragrance || fragrant

11. Despicable || lowly || inferior

12. Work || profession || employment.

Raag Asavari

Aisi tum he karhho Maharaj ||
Dur mahi¹ tum baithe dekhtu ||
Bigratu² hai jo kaj ||1||Rahau ||
Dropati suta ki tujh he dekhtu ||
Khaichu layi sabhu laj ||
Baras sahans³ dus yudh krayo ||
Jugal⁴ udharani raj ||1||
Bhagat jano ko chhin chhin taryo ||
Jio tareyo tiu saj ||
Kaach⁵ kathir⁶ patit⁷ hum te ho ||
Nainan dekhtu aaj ||2||
Khalhal⁸ kasi logu bahu aveh ||
Dekhn(i) bhagtu samaaj ||
Biradh⁹ Tajhu kai birdu¹⁰ sabharo ||
Keh Ravidas chamraj ||3||4||

-
1. Cherised || beloved || lover || friend
 2. Change of form || becoming distorted || having another form
 3. Thousand
 4. Pair || couple
 5. Raw || worthless || wax || lacquer
 6. Mercury || Ranga || Ranga-named metal
 7. Sinner || vile || wicked || rascal
 8. Very old person
 9. Person of old age || old man
 10. Daily routine || daily hymn || rules of religion || Sikh || disciple.

Raag Asavari

Ehi saar¹ kavan bidhi tireyo ||
Jo dith² naav³ gahai⁴ re ||1||
Naav chhad je dumai⁵ basai ||
To dunha dukh sahai re ||2||
Gur ko badu⁶ aru surti kudali ||
Khodt(i) koe lahai re ||1||Rahau ||
Ram kahun ke vaat na aayo ||
Soene⁷ kol bahai re ||3||
Keh Ravidas Ram japi rasna ||
Maya kahun santi⁸ na rahai re ||4||5||

-
1. Water || ocean || wealth || riches
 2. To appear || to see || to be seen
 3. Boat || ship || yacht
 4. To catch || to take in
 5. To immerse
 6. Word || saying || statement
 7. Gold || Maya || wealth || riches
 8. Companion || partner.

Raag Asavari

Su¹ kichhu bichreyo ||
Ta tai mero manu thir² hvai³ Gayo ||
Hari rang lageyo ||
Ta tai baran⁴ palat Bhayo ||1||
Nahi koye oocha nahi koe nicha ||
Jau Kau pandt tahi kau sicha⁵|1||Rahau ||
Dhan su panthi panth chalava ||
Agam⁶ gavaan⁷ meh Ram dikhlava ||2||
Abarn⁸ barn kathai janu koye ||
Ghatu ghatu biyapu rehyo Hari soye ||3||
Ehi pad surnari⁹ prem piyasa ||
Su pad rami reheyo Ravidasa ||4||6||

-
1. Extremely || very much || therefore || that
 2. Constant
 3. Being || happened || becoming
 4. Race || colour || shape || form || statement || declaration
 5. True || genuine
 6. Deep || difficult || inaccessible || not easily understood.
 7. Walking || traveling || movement || female movement
 8. Colourless || having no colour || of a bad colour || which cannot be described.
 9. God and man || beings with divine qualities.

Raag Asavari

Subikh¹ dasan kural² ahimukh³||

Gramat⁴ suthil⁵ subhekh ||

Nirkh(i)⁶ makhi⁷ bhakhya⁸ vyakul ||

Lobh kaal na dekh ||1||

Kesve⁹ wicket¹⁰ maya tor ||

Tatai bikal¹¹ gat(i)¹² mati mor ||1||Rahau ||

Indradik dukhu darun¹³||

Asankhyadic paap ||

Tohi bhajat Raghunath antar ||

Tahi tras¹⁴ na tap ||2||

Pratigya Pratipal chahun yug ||

Bhakti puran kam¹⁵||

Aas mohi bhros tor || Ravidas jai jai Ram ||3||7||

-
1. Poisonous || full of poison
 2. Terrible || awful
 3. Snake's mouth
 4. Held || controlled
 5. Beautiful
 6. To see || to look at
 7. Bee || honeybee
 8. To eat || to taste
 9. Brahma || God || Superhero || Creator
 10. Terrible || hard || difficult || onerous
 11. Restless || agitated || distraught || artless || broken || incomplete || one whose mind is not at peace.
 12. Condition || gait || state || manner || custom || activity of the deceased || illusion
 13. Terrible || hard || tearing
 14. Fear || terror || anguish || suffering
 15. Desires.

Raag Asavari

Juwani Jubanh(i)¹ jmal² surat || Dekheya thir nahin bve ||
Dam³ chhe sai sahasar⁴ Ikisi || Har din khajane thai jaahin bve ||
Bande jani Sahib gani⁵||
Samjhi bed kateb⁶ bolai || Kaabe meh kya mani⁷||1||Rahau ||
Mani marai garab gafil⁸|| Bemehar⁹ bepir¹⁰ bve ||
Darikhane¹¹ prai choba¹²|| Hot nahi taksir¹³ bve ||2||
Kuchhu gath(i) kharchi mehru¹⁴ tosa¹⁵ || Khair khubi¹⁶ hathi be ||
Dhani Ka phurman¹⁷ aaya || Tab kiya chalai sathi bve ||3||
Sahi¹⁸ spedi¹⁹ turarangi²⁰ nana rangu bisar bve ||
Napaيدا tai paida kiya || Paimal²¹ karat na bar bve ||4||
Khushi hoe darog²² bolai || Ankiya²³ hi mahi²⁴ bve ||
Pinges²⁵ meh jaiase parai patanga || Aise hi jar(i)²⁶ jahi bve ||5||
Saikha²⁷ saida²⁸ peer murida²⁹ || Dekhiai jar³⁰ pes bve³¹||
Dhani³² ki kachhu khabr nahi || Aaya akal andes³³ bve ||6||
Mula kamil³⁴ kimar(i)³⁵ rata³⁶ || Sahe³⁷ surat na hoyee bve ||
Ukaal³⁸ pata³⁹ dikhaya || Tab dahak⁴⁰ diya royee bve ||7||
Dil dariya jikur⁴¹ kasi⁴² || Hajra⁴³ dar haj bve ||
Dibanu⁴⁴ dil ki khabr payee || Sansar dekeya kaj bve ||8||
Taji⁴⁵ badjuba⁴⁶ benjir⁴⁷ kamdil⁴⁸ || Kari khasm ki kanhi⁴⁹ bve ||
Ravidas ki ardas sunhi || Kachu haq halal⁵⁰ pchhanhi bve ||8||8||

-
1. Young, youthful, joban, Tarun, Josh
 2. Beauty
 3. Breath, respiration
 4. Thousand, ten hundred
 5. Wealthy, rich, rich man, opulent
 6. Book, four Semitic books Torah, Psalms, Angels, Quran
 7. Precious stone, gem, bead, noble object, ornament
 8. Careless, sluggish, lazy
 9. Ruthless, painful

10. One who does not feel the pain of others, a coward, one who has no Guru or religious teacher
11. A house with many doors, the body (there are ten doors)
12. A stick, a staff, an iron rod
13. Sin, guilt, fault, crime
14. Mercy, grace
15. Travel expenses, expenses and food that is taken with you during a trip, treasure
16. Virtue, noble, goodness
17. Command, order,
18. Royal, regal, standard, ink, writing fluid, illumination
19. Colourless, bright, white
20. A colourful headpiece in the shape of a feather, a colourful shawl
21. Ruined, destroyed, trampled underfoot
22. Lie, untruth, myth
23. Without any virtue, without doing anything
24. Chieftainship
25. Fire, agni
26. Burning, decaying
27. Old man, scholar, elder, a special feature of Muslims Caste
28. Lover, crazy
29. Follower, disciple, firm follower or devotee
30. Gold, wealth
31. Decoration, in front, in front of, strength, force
32. God, Almighty, Creator, Eternal Being
33. Worry, anxiety, pondering
34. Complete, perfect, fit, without inferiority
35. Gambling ground, place to gamble with a bet, gambling
36. Beloved, flavored, red-coloured
37. Breath, swas, dum, saha (fixed day, day of death)
38. Annihilation, destruction
39. Sanad, certificate authority letter
40. Cheating, misleading, to deceive, wandering
41. As, just as, like, as you do
42. Varanasi, Banaras, Kashi has been famous in India since ancient times ; The birthplace of Guru Ravidas Maharaj Ji.
43. Present, exists, apparent, visible
44. Ruler, one who does justice, the revenue minister of the Nazim (province) during the Mughal emperor
45. To abandon, to give up
46. Bad tongue, speaking bad words
47. Bad eyesight, without light, blind
48. Short-hearted, cowardly, fearful, weak
49. Shame, modesty
50. Proper, appropriate, free from error, Right.

Raag Asavari

Kahai kalali piyala dehun || Piwanhare ka sir lehun ||1||
Dehu kalali¹ ek piyala ||
Aisa audhu² hai matwala³||1||Rahau ||
Ehi kalali tai kya kiya || Sirr kai satai⁴ piyala diya ||2||
Chand sur⁵ duo sanmukh hoyee ||
Pivai piyala marai na koyee ||3||
Sehj sun meh bhathi⁶ sarvai⁷||
Pivai Ravidas gurmukh darvai ||4||9||

-
1. A woman who serves alcohol
 2. A saint, a hermit, a recluse, a sannyasi, a man who has renounced evil deeds
 3. Intoxicated, under the influence
 4. Exchange, replacement
 5. The sun
 6. A frying pan, a stove, a furnace, a furnace on which one places a frying pan
 7. To cook, ripening
 8. Liquid, wealth, metal (gold, silver etc.).

Raag Asavari

Balak birad tarun(i)¹ ati sundar || Nana² bhekh bnavai ||
Jogi jati tapi saniyasi || Panditu rehn na pavai ||1||
Barj(i)³ ho barj(i) Bithule maya jag khaya ||
Mahaprabal⁴ sabh hi basi kiye || Surnari⁵ muni⁶ bharmaya ||1||Rahau ||
Bajigar ki baji karn(i) || sab kau kautig⁷ avai ||
Jo dekhai su bhuli rahai || Baka⁸ chela marmu⁹ ju pavai ||2||
Khand brahmand lok sab jitai || Ehi bidhi tej jnvai¹⁰||
Sab he ka chiti chor liyo hai || Bakai¹¹ pichhai laga dhavai ||3||
Eni batani sukhuchain mariyatu hai || Sab ko rahai ubhari¹²||
Nek drisati jan rakho kesav || Meteo bipatu hamaari ||4||
Keh Ravidas udas bhayo mann || Bhaj(i)¹³ kaha ab jayiai ||
Et¹⁴ ut¹⁵ tum Gobind Gusayi || Tum he meh smayiai ||5||10||

-
1. Young man
 2. Of various kinds
 3. To stop, to release, to forbid
 4. Very powerful, strong
 5. A person with divine qualities, a person in the form of a god
 6. A sage, a muni, a ascetic, a great man
 7. Comedy, spectacle
 8. Brave, courageous, adventurous
 9. A mystery, a secret
 10. To inform, to give news
 11. The rest, others
 12. To provoke, to distract
 13. By running, through running
 14. Here, the world of death
 15. There, the world of the hereafter.

Raag Asavari

Apa paru¹ Chinahai nahi re || Auran kao updes ||
Kaha te tum ayo re bhai || Jahege kis des ||1||
Bhai re sehaj Bandoḥ Soye ||
Bin Sehaj Sidhi Na hoye ||
Layolin⁴ manu tab janiai ||
Jab keet bringi⁵ hoye ||1||Rahau ||
Kahiai tao kahiai kahe kahiai ||
Kaha kaun patiaye⁶ re ||
Ravidas das ajan⁷ havai⁸ kari ||
Reheo sehj samaye re ||2||11||

-
1. Stranger, alien
 2. To understand, recognize, achieve, distinguish
 3. Servant, slave, another tree growing among trees, an immortal plant that is fed on the sap of other trees, due to this the bark of the trees dries up and the plants die
 4. Concentration of the mind, attachment
 5. Bumblebee, bhauri, a type of butterfly, bilni (it makes many species of insects and moths its own form)
 6. To trust, to believe, to rely on
 7. Naivety, ignorant, one who does not have knowledge
 8. Ho kar, hoke, be.

Har Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||

Raag Sorath Bani Guru Ravidas Ji ki

Abhantari¹ Ram nahi janeyo ||
Chhaanhu dhoor banu ki ||
Ja din eh(i) hansa uri jahi ||
Chhori² thatthariya³ tann ki ||¹||
Dekh(i) murkhata yahu mann ki ||
Ram naam koo chhadi adharae ||
Gahi oat chhudo⁴ trin⁵ ki ||ੴ||Rahau ||
Dhanu⁶ dara⁷ Mehi Rahahu laptanai ||
Aapho nahin sudh va⁸ chhan⁹ ki ||
Jan Ravidas tyagehu jag aasa ||
Lahahu oat hari charanana ki ||2||¹||

-
1. Heart, mind, conscience, inside, within, in the heart
 2. Leaving, opening
 3. Shelter, assist, support, Eid, Protection, refugee
 4. Grind, crush
 5. Grass, straw, stubble
 6. Wealth, beloved thing, praiseworthy, young woman
 7. Possessor, wife, woman
 8. To be blown away by the wind, to perish
 9. Time period, moment, lamha.

Raag Sorth

Eh andes¹ soch jiya mera ||
Nisbsari² gunh gaayu tere ||¹||
Tum chintat³ meri chintoh⁴ jaayi⁵||
Tum chintamani⁶ haeho ik naayee⁷||१||Rahau ||
Bhagati het ka nahi keenhee ||
Hamri ber⁸ Bhayae balheena⁹||2||
Keh Ravidas Das apradhi ||
Jau tum dravio Suosu¹⁰ bhagat na saadhi ||3||2||

-
1. Anxiety, worry, fear, doubt, fright
 2. Day and night
 3. Thought, meditation, worship
 4. Worry
 5. To Go away, ending, finishing
 6. Creator, Parabrahman, God
 7. Name
 8. Turn, turning
 9. Weak
 10. Being merciful.

Raag Sorath

Singi¹ jata Bibhutan lagavai ||
Sambar² Sidh Kahavai ||
Nath³ nau lakhai⁴ maran na Janhe ||
Bhav Chandali⁵ laavai ||1||
Brahma parh gunhi Beda ucharehi ||
Mann ki bhrand⁶ na jayee ||
Karm karaih jag soojhai nahi ||
Boht bikarm⁷ krayee ॥१॥Rahau ||
Maas⁸ divas lag roza rakhai ||Kalma⁹ bang pukare ||
Mann meh kaati¹⁰ jeev sanghore¹¹||
Naam alah ka soreh(i)¹²||
Kewal Brahma satya kar janeh(i) ||
Sehaj sunn meh dhara¹³ re ||
Darimada¹⁴ dar(i)¹⁵ janab¹⁶ na pavehi ||
Kehe Ravidas bhichara re ||3||3||

-
1. The trumpet of the yogis which is made of horn, the sound of the horn
 2. A demon whose name also appears in the Rig Veda as Dasyu, water wealth, war, fasting
 3. To be possessed by a spirit, lord, master
 4. To indicate, a sign that distinguishes something from another, a characteristic
 5. Chandali, woman, low thinking
 6. Delusion, false understanding, fire
 7. Condemnable deed, misdeed, mischievous deed
 8. Month
 9. The main mantra of Muslims (La ilaha illallahu Muhammad Rasoolullah)
 10. Scissors
 11. Slaughter, nerve, destruction
 12. To make noise, to shout, to chant
 13. Dhaar, line, sting, capable of being worn
 14. Week, tired, defeated
 15. Sharp Edge, gate, value, glory, company of gods
 16. Respectful word, information, notification

Raag Sorath

Kaha bahr(i) dimb¹ keeye || Har kanak² kasoti haar³||
bahar bheetar saakh(i) tu || Hau keeyo soosa⁴ andhiar ||2||
Kehi bidh⁵ anhsarau⁶ re || ati dulabh⁷ deen dyaal ||
Mai maha vishayi⁸ ati atur || Kamna ki jhaal¹⁰||1||Rahau ||
Kaha bhayo bahu pakhand keeyau ||
Hari hirde supan jaan ||
Jau dara¹¹ bibhcharni¹²||
Mukh patibarta¹³ jeey aan¹⁴||2||
Main hirdai haar baitheyo Hari ||
Mopai sareyo na eko kaaj ||
Bhaav bhagat Ravidas ke ||
Pratipaal¹⁵ kar mohe aaj ||3||4||

-
1. Movement, fight, a female organism that takes the form of a new organism by combining with the semen of the male or by growing on its own
 2. Gold
 3. Critic, examiner, expert, Judge, Connoisseur
 4. A water creature
 5. Method, ritual, type, form, worship
 6. Following, imitating, custom, practice, acting according to something or a decision
 7. Very good, unique, beloved, difficult to find
 8. Absorbed in desires, passions
 9. Sufferer, patient, sad, anxious, restless
 10. Wave, tide, whirlwind, lust, a shower of rain that lasts for many days
 11. Woman, wife
 12. Bad behavior
 13. One who loves her husband immensely, a Sati–Sadhvi
 14. Someone else, someone else in the heart
 15. Guardian, nurturer, caretaker.

Raag Sorath

Kani¹ Sunai na najar(i) deesai ||
Jeeha² dhir na rahayee ||
Mund³ ru⁴ tann thar thar kampayee ||
Antar beriya⁵ pahauto aayee ||1||
Re mann chet meech(u)⁶ din aaya ||
Tau jag bhayia praya ||1||Rahau ||
kesu⁷ setu⁸ pink⁹ bhaye sabu ||
Tann mann bal bilmaya¹⁰||
Madhyan¹¹ gayeo tura¹² chal(i) aayee ||
Ajhoon jag raheo bharmaya ||2||
Pani gayeo pal chheejai¹³ kaaya ||
Eh tann jara¹⁴ jarana¹⁵||
Pancho thakae jara jaru saanai ||
Tau Ram marmu na jaana ||3||
Hans pankheru chanchal bhayee ||
Smujh(i) pekhi mann mahi ||
Preet pal meech grasai¹⁶ dehi ||
Phuni Ravidas chethu naahi ||4||5||

-
1. Ear
 2. Tongue, Woman
 3. Head
 4. To Hurt, To Anger
 5. Ferry, Boat, yatch, sage (End-Time)
 6. Death, Demise
 7. Hair
 8. White, uncoloured
 9. Brown, Brown with a Glimpse of Yellow
 10. Bowing, Toy
 11. Youth, Afternoon
 12. Immediately, Quickly, soon
 13. Shortage, Depletion, The Uselessness of an Object
 14. Those Gold Wires on Which Vines Are Drawn, Valuable Object
 15. blazing, flaming, Igniting, burning
 16. Meal, Food.

Raag Sorath

Jau tum toro Ram hum nihin torai ||
Tum siu torai¹ Kavanu siu jorai ||1||
Tirath barat na karo andesa²||
Tumre charan kamal ka bharosa ||1||Rahau ||
Jaha jaha jaayu tumari pooja ||
Tum Sa³ dev avaru nihin duja ||2||
Hau apna mann Har siu jorio ||
Har siu jor(i) sabnu siu torio ||3||
Sab parhari⁴ tumari hi aasa ||
Mann bach karma Kahai Ravidasa ||4||6||

-
1. To break, to break off or to end the relationship
 2. Worry, thought, idea, fear, doubt
 3. Like
 4. Abandonment

Raag Sorath

Jab rathu rahai sarthi¹ thakai ||
Tab ko rath chalavai ||
Naad² binod³ sabai hi thakai ||
Mann mangal nahi gavai ||1||
Rath ko chatur chalavanhaara ||
Khinha haakai khinha ubho⁴ raakhai ||
Nahi aan ku saaro⁵||1||Rahau ||
Panch tat(u) ko yeh rath sajeyo ||
Ardh⁶ urdh⁷ nivasa ||
Charnh kanwal layeyo lay(i) raheyo ||
Gunh gaavai Ravidasa ||2||7||

-
1. Chariot driving, chariot driver
 2. Sound produced by the combination of words, sounds, body fire, continuous meditation of the Guru's teachings in the mind
 3. Game, spectacle, excitement
 4. Standing, erect
 5. Lord, owner, driver, remembrance, news
 6. People, earth
 7. Hereafter, high, sky (people–hereafter, low–high, earth–sky).

Raag Sorath

Jo abinasi¹ sab ka karta ||
Biyap raheyo sabu thaur² re ||
Panch tatu jini kiya pasara ||
Su yohi³ kichhu aur re ||1||
Pandae⁴ kaisi pooje rachi re ||
Sat(i) bolai soyee sativadi⁵||
Jhoothi baat bachi⁶ re ||1||Rahau ||
Tu ju kehat hai yohi karta ||
Yakoon manikh⁷ karai re ||
Tarn Sakit Sahi ya Mahi ||
Tau aapan kiyon na trai re ||2||
Ehi bharosai sabhu jag boorha⁸||
Suni pandit ki baat(i) re ||
Ja ki darse⁹ kaun gunh¹⁰ chhoota ||
Sabh(u) jag aaya¹¹ Jaate¹² re ||3||
Ja kai sev mool nahin bhaajai ||
Kateh na sansae¹³ paas re ||
Soch(i) bichare dekheya moorte ||
Yo¹⁴ chhadi Ravidas re ||4||8||

-
1. Who never perishes, Creator, Parabrahman
 2. Place, space, opportunity, chance
 3. Similarly, in the same way
 4. Pandit, Panda
 5. Truth-teller
 6. Rest, other
 7. Human
 8. Experienced, clever, old age
 9. Philosophy
 10. Benefit, personal nature, subject of knowledge sense organs
 11. Cycle of transmigration
 12. Recognizing, knowing
 13. Doubt, illusion, delusion
 14. Therelike, thus.

Ragu Sorath

Tumh maat-pita Prabhu mero ||
Hau maskeen¹ ati bhora ||
Tum jau tajhu kawan mohey raakhae ||
Sahihai kayon nihora²||1||
Madho mohe(u) eku saharo tora ||
Bahadambar³ hau kabahon na janeyo ||
Tum charnan chit mora ||
Agun⁴ sagun⁵ doyoo samkar(i) janeyo ||
Chahon dis darsan tora ||2||
Paras mann mohey ratu nahin bhavai ||
Jag janjar⁶ na thora ||
Keh Ravidas taj(i) sab trisna ||
Iku Ram charan chit mora ||3||9||

-
1. Submissive, meek, living quietly
 2. Favor, prayer, supplication, support, trust, refuge
 3. External pomp
 4. Wath less, without qualities, passion, perfection, devoid of the seven virtues
 5. With virtue, Free from passion, goodness, and sattva qualities, Educated and skilled
 6. Worldly bondage, chains, entanglement.

Ragu Sorath

Prabhu jee tum chandan hum pani ||
Jaki ang sang baas smaani ||1||
Ab kaise chhootai Ram naam ratt Laggi ||1||Rahau ||
Prabhu ji tum ghanu¹ hum ban mora ||
Jaise chitvatu² chand chakora ||2||
Prabhu jee tum deepak hum baati ||
Jaki jota barai³ din raati ||3||
Prabhu jee tum moti hum dhaga ||
jaise sonehi milatu suhaga ||4||
Prabhu jee tum Swami hum dasa ||
Aisi Bhagt karai Ravidasa ||5||10||

-
1. Dense, cloud
 2. Observation, vision, way of seeing or feeling
 3. Burning.

Ragu Sorath

Pati¹ torai pooj rachavai ||
Taranh² Taranh³ kahai ||
Murat mahey⁴ basai pamesur ||
Tau pani mahey tarai ||1||
Bapuro⁵ sat(i) Ravidas kahai ||
Gyan bichar charan chit(i) laavai ||
Hari ki saran rahai ||Rahau ||
Tribidhi⁶ sansaar kavani bidh tirbo⁷||
Jau darirh naav na gahai⁸||
Naav chhaadi je doomae⁹ baisae ||
Tau doonha dukh sahai ||2||
Guru ko shabad aru surat kudali¹⁰||
Khodat¹¹ kou lahai ||
Ram kaahu kai baatai¹² na aayo ||
Sonae kool¹³ bahai ||3||
Jhoothi maya jag dehkaya¹⁴||
Teen taapu dahai ||
Keh Ravidas Ram japu rasna ||
Maya kaahu kai sang na rahai ||4||11||

-
1. Manners, respect, shame, letter
 2. The act of saving or liberalizing, crossing, savior
 3. Small ferry, small boat, enthusiastic, liberalizer
 4. In, in the middle
 5. Poor, humble
 6. Three types, heaven, earth, hell (afterlife)
 7. Swimming
 8. Grasping, absorbing
 9. Immersion
 10. Soil-digging device
 11. Spending, uprooting, scraping
 12. Way, route, path
 13. River bank, coast
 14. Misled, deceived, lured.

Ragu Sorath

Paar kahai urwar su para ||
Binu padu parchai bhrmeh¹ ganwara²||1||
Paar³ gaya chahai sab koi ||
Duhun⁴ urwaru⁵ paar nihi hoi ||1||Rahau ||
Paar parampadu⁶ manju⁷ Murari⁸||
Ta meh apu ramah Banwari⁹||2||
Puran Brahm basai sab thaai¹⁰||
Keh Ravidas milai sukhu sai¹¹||3||12||

-
1. Circle, wandering, doubtful, revolving, deceiving, making a mistake
 2. Fool, ignorant, shameless, crazy
 3. Other shore, other side, upper shore, border
 4. Twice
 5. The other shore means the visible world, the other side means the hereafter
 6. The highest position
 7. Clean, pure, beautiful, lovely, charming
 8. Creator, the Supreme Being, Krishna
 9. Creator, the Supreme Being
 10. Place, location
 11. God, the Eternal Being.

Ragu Sorath

Bimal¹ ek ras upjai na binsai || Udai astu deyo nahi ||
Bigta bigti² gatagat³ nahi ||
Bast⁴ basai sab mahi ||1||
Madho bharam kaise na bilai⁵||
Ta tai duti⁶ bhaav darsai ||1|| Rahau ||
Kanak⁷ cutak⁸ sut⁹ pat¹⁰ juda¹⁰||
Raj(u)¹² Bhujang¹³ Bhram Jaisa ||
Jal trang pahn¹⁴ Pratima jiyo ||
Brahm jiva duti¹⁵ asia ||2||
Nischai¹⁶ nirakar¹⁷ Aj¹⁸ anupam¹⁹||
Nirbhaya gati Gobinda ||
Agam²⁰ agochara²¹ akhar²² atrak²³||
Nirgun Ati Ananda ||3||
Sada atit²⁴ gyan ghan²⁵ varjit²⁶||
Nirbikar²⁷ abinasi ||
Keh Ravidas sahaj sunn Sat ||
Jeevan mukt nidh(i)²⁸ Kasi²⁹||4||13||

-
1. Clean, pure
 2. Interpersonal
 3. Transit, Transiting
 4. Dwelling, lover with whom the heart is attached
 5. Meaning of being absorbed (merged)
 6. Duality, degenerate, low-caste, vulgar raffish
 7. Gold
 8. Coil, bracelet
 9. Weaving thread, raw thread, fine silk thread
 10. Garment, fine cloth
 11. Unique, different, separate
 12. Rope
 13. Snake, serpent
 14. Stone
 15. Aura, glow
 16. Immovable, which does not move from its place
 17. Formless, God, creator, sky

18. God, soul, a sage, chariot of the sun, moon
19. Supreme, matchless
20. Unfathomable, beyond thought, beyond reach
21. The divine, which cannot be seen, transcendental
22. The One who does not perish, the indestructible, the transcendent, the Creator
23. Irrational, lacking logic
24. Past, detached, outside, solitary, far, beyond
25. Serious, solid, dense
26. Cannot be known with knowledge
27. In whom there is no fault, who does not change, the one who remains the creator, God
28. Home, treasure, storehouse, ocean
29. Kashi, Varanasi, Banaras, a place of pilgrimage in Kashi where in ancient times people used to sacrifice themselves under a saw with the desire to attain salvation.

Ragu Sorath

Beda te Puranah || Puranah te bhagavad ||
Bhagavad te bhagat(i) pargat keenhi ||
Bhagti te prem, prem te lachhna¹||
Binu satsang na jati² cheenhi³||1||
Dhan Hari bhagti tarlok⁴ jas paavni⁵||
Karho satsang ehi bimal⁶ jas gaavni ||1||Rahau ||
Ganga paap harai sas⁷ taapu ||
Aru Kalpatar⁸ deenta dur khovai ||
Paap aru taap tuchh mati dur kar(i) ||
Ami⁹ drist(i) jab sant jovai¹⁰||2||
Ram bhagati jit(i) chit par dhart ||
Te mann bach karam kar(i) bisbasa ||
Sant Dharanidhar¹¹ dhari kirti¹²|| jag bistri¹³||
Parinatha¹⁴ Jan charan Ravidas Dasa ||2||14||

-
1. A sign of good fortune, a sign (a sign is one that is different from the form ; such as the creator of the world, the protector of the universe and the destroyer)
 2. Recognized, known, going, passing by
 3. Understanding, recognizing, knowing
 4. Heaven, earth, and hell are three peoples, the superior, the inferior, and the intermediate
 5. Holy, pure, with feet, Place your feet in my house so that it becomes a holy place
 6. Clean, pure, holy, free from dirt, Parabrahman, Creator
 7. Moon, Chandrama
 8. Kalpa tree, tree of the gods, wish-fulfilling tree in heaven
 9. Amrit, Nectar
 10. Seeing, looking at, spreading, affecting
 11. The one who holds the earth, the creator, God, Sheshnag, Ox, tortoise, bull
 12. Good name, glory, fame
 13. Asana, laying down, reclining
 14. Very bent, attained the result.

Ragu Sorath

Bahulae jag karae Nahukh¹ Raja || Mann mai bhayi badayee²||
Kar hankar sat rikhi rath joye || Jonu sarpahu paayee ||1||
Mann re Hari bhaj shaam savere || Jo Jehi kareh vaisa hi pavae ||
Karam phal tatkali nibere ||1|| Rahau ||
Mann meh darp³ kiyau thau Ravana || Nij bal dokh dhikayee⁴||
Aadar de rakhayi thau sita || Tau bhi lank jarayee⁵||2||
Keyo thatholi⁶ jaadav⁷ kapil⁸ siu || Mann Meh kapat rachaya ||
Karee nayanda sadhu Har jan ki || Sagar⁹ bans nasaya ||3||
Ehi sansaru kajli koon kothari || Aru vikh hayoon ra koowa¹⁰||
Kahe Ravidas haumai Jag Khaya ||
Jayo Nalini¹¹ Bhu¹² Suva¹³||4||15||

-
1. The Mahabharata tells the story of Nahukha, the son of Ambarika, the king of Ayodhya and the father of Yayati, who killed Vritrasur. Fearing with Brahm murder Indra hid in a lotus pipe, so Vrihaspati made him sit on Indra's throne. After taking the throne, Nahukha invited Indrani. She sent a message back that if she tied seven Rikhis to the palanquin and came to take him, she would redy to come. Nahukha tied the Rikhis to the palanquin and took the away saying "Serp-Serp" (go quickly), then he fell from heaven as a serpent due to the curse of Agastya Muni. King Yudhishtira freed Nahukha from the serpent world
 2. Glory, exaltation, greatness, majesty
 3. Pride, arrogance, conceit, arrogance, anger, stubbornness, fear
 4. To heat, to become red, to warm
 5. To burn
 6. Laughter, joke, mockery, ridicule
 7. Shri Shishan ji, a person of the Yadhu dynasty, a relative of the Yadavs
 8. The author of the Sankhya Shastra is said to be the son of Kardam, born from the womb of Devahuti, who is considered the fifth incarnation of Vishnu in the Bhagavad Gita. In the Gita, Lord Shiva has said, 'Sidhana Kapilo Muni'. There is a story in the Puranas that he burnt the 60,000 sons of King Sagar to ashes with a single glance when they were searching for the horse stolen by Indra. He destroyed the entire dynasty of King Sagar
 9. See series no. 8
 10. Well
 11. A device for trapping parrots, made from bamboo pipes. A hollow pipe is placed on a skewer above a pool of water. When a parrot sits on it, the pipe rotates and the parrot starts hanging on it with its head. Fearing drowning in the water, it does not let go of the pipe and is caught. It is put in a cage.
 12. to wander, to go, to roam
 13. Parrot.

Ragu Sorath

Ras jin maganah havai raheya ||
Rarankar¹ rakhai nit rasna ||
Eho ras peeb² Ram ras boorau ||
Aapu magan rehvai din raina ||1||
Re payeo rn³ Ram amiya⁴ ras ||1|| Rahau ||
Lok ras laag visay⁵ vikhu⁶ dehi ||
Bhanho Ram bhaojal⁷ nahin behna ||
Abhinantar⁸ bhajho nit abigat⁹||
Ehu upaye antt¹⁰ bhav tarna ||2||
Chintamani¹¹ lal hath jaye charheya ||
Huvau ujas¹² timir¹³ nahi rehna ||
Bhajay Ravidas Ram nit rasna ||
Dulabh janam birath nahi gavna ||3||16||

-
1. The chanting of the name of God, meditation chanting
 2. Drinking, husband, dear, beloved
 3. Speech that gives peace to the mind, pacifying the fire of lust
 4. Amrit, nectar immortal
 5. Vishya, knowable by the senses such as the object of the eye, the sound of the ear, the touch of the skin, the taste of the saliva, the smell of the nose, etc.
 6. Poison
 7. The worldly ocean, terrible world ocean
 8. Mind, heart, inside, within
 9. Avinashi, formless, imperceptible
 10. At the end, at the time of death
 11. According to the Puranas, a gem, Parabrahman, Creator
 12. Light, illumination
 13. Blindness, cataract, the disease that causes darkness before the eyes.

Ragu Sorath

Sakat¹ soch² poch³ din raati ||
Karam kutil⁴ mori jaat kujati⁵||1||
Rama ho Jag Jivan Mora ||
Tu na bisari mai jan tora⁶||1|| Rahau ||
Harhu bipati mora karhu subhav⁷||
Charan na chhado hau bal⁸ jaav ||2||
Kahe Ravidas kachhu dehi alamban⁹||
Beg¹⁰ milho na karuh bilamban¹¹||3||17||

-
1. Bullock cart, cart, rehda
 2. Worry, concern, sorrow, regret, anger
 3. Despicable, inferior, bad, poor, weak
 4. Crooked, winged, poets write crooked things like a curl (swirl), a parrot's beak, a dove's moon, a lion's claw, a pig's hood, etc.
 5. Bad caste, low caste
 6. Your
 7. Good nature, natural feeling
 8. Power, strength, ability
 9. Support, aid, basis
 10. Quickness, speed, force, flow, stream
 11. Delay, slackness, taking longer than normal or expected time

Footnote – 'The author has received only one manuscript copy of the above title from Sant Sahitya Sangam, Bikaner.' **Sant Redas, Edition-2014, Page-130**

–Yogendra Sinhu,

Ragu Sorath

Re mann machhla¹ sansar samunde²||
Tu chitaru bachitaru³ bichari re ||1||
Jehi gaal⁴ galiahi⁵ mariaai ||
Su sang(i) dur nibar(i)⁶ re ||1|| Rahau ||
*Jam chhede⁷ Ganh⁸ Dori chheh⁹ Kankanh¹⁰||
Partireya¹¹ gaalhu¹² jahn(i) re ||
Hoy ras lubudhu¹³ ramhi ju murakh ||
Mann pachhtavai anyanh¹⁴ re ||1||
Paap gular¹⁵ hai dharm niboli¹⁶||
Tu dekh(i) dekh(i) phal chakh re ||
Partireya sang(i) bhal jau hovai ||
Tau Rana Ravana dekh re ||2||
Keh Ravidas ratan¹⁷ phal payiai ||
Gobind ka gunh gae re ||
Kachai¹⁸ kumbh bharyo jal Jaise ||
Din din ghatahu jaie re ||3||18||

-
1. Fish, male fish
 2. Sea, ocean
 3. Colourful
 4. Talking to women, conversation, blemish, stain, stigma
 5. To pinch, squeeze, to squeeze
 6. To leave, to stop, to cut, to abandon, to forbid, to remove
 7. Meaning of teasing, the beginning of something, teasing
 8. Group, herd, caste, class, a group of such people and beings who have similarity in nature
 9. To tear into pieces, to cut into pieces (here it means to lure the fish by placing flour, bread or any edible substance in front of a fisherman's hook tied with a string to catch fish)
 10. Greed, a thing of greed, an ornament, a crown, a bracelet, a necklace, a valuable object
 11. Strange woman, other woman, woman except own wife
 12. To embrace, to hug
 13. A greedy, a hunter
 14. Ignorant, unaware
 15. Miphal, the fruit of a large shady tree like a banyan tree, which contains countless micro-organisms, a form of leprosy in which ulcers like a 'Gullar' fruit appear on the body and burst
 16. Nimoli, the fruit of the neem tree
 17. A noble substance, a gem, a pearl
 18. A child, made of clay.

**Har Har Har Har Har Har Hare ||
Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||**

Ragu Dhanasari Bani Guru Ravidas Ji ki

**Aho Dev Tero Amit¹ Mahima Mahadev²||
Maya Mann Joban Dahanu³ Kalikh⁴ Kaliratan⁵||
Sakal⁶ Sansai Sman⁷ Nirvanhu⁸ Pad Bhuvan⁹||
Naam Bighno¹⁰ Agh¹¹ Pawan¹² Patan¹³||1||Rahau ||
Aho Dev Guru Gorakh¹⁴ Basudev¹⁵ Viswamitra¹⁶ Vyas¹⁷
Jamdagani¹⁸ Srigi¹⁹ Rikhi Darbasa²⁰||
Markanday²¹ Balmik(u)²² Bhrigu²³ Angirai²⁴||
Kapil²⁵ va Angdalim²⁶ Sukhmatim²⁷ Nyasa²⁸||1||
Atriya²⁹ Ashtabkar³⁰ Gur Gajanan³¹||
August³² Pulast³³ *Prasur³⁴ Siva³⁵ Vidhata ||
**Jarhbharat³⁶ Subh³⁷ Rikhi Chiyavan³⁸ Basista³⁹||
Jehni Jagtaval⁴⁰ Tabeh Dhyana Raata ||2||
Aho Dev Dhru⁴¹ Ambrik⁴² Prahlad⁴³ Narada⁴⁴||
Bidru⁴⁵ Dravuna⁴⁶ Akrur⁴⁷ Pandav⁴⁸ Sudama⁴⁹||
Bhisam⁵⁰ Uddhav⁵¹ Bhivikhanh⁵² Chandrahasu⁵³||
Bali⁵⁴ Kal(i) Bhakt Jugati Jayadev⁵⁵ Nama⁵⁶||3||
Kabir⁵⁷ Garuda⁵⁸ Hanhvantu⁵⁹ Grisuta⁶⁰ Aatm Saja ||
Jai Vijaya Draupati⁶¹ Istri Parcheta ||
Rukmangad⁶² Angad⁶³ Basudeva Devaki⁶⁴||
Aur Aginht Bhagat Kahun Keta ||4||
Ahu Dev siv Sankadik⁶⁵ Surti Bhagwant ||
Bharathi⁶⁶ Satbrat⁶⁷ Anibran⁶⁸ Gunh Durvigeyam⁶⁹||**

Tu aakal Aprsan Byapak Brahm Karam ||
Ras Sudh Chetan puran(i) Maneyam⁷⁰||5||
Sargunh Nirguhn Nirmay⁷¹ Nirbikar⁷²||
Har Anjan Niranjan Bimal⁷³ Aprmayam⁷⁴||
Tu Parmatma Prkirti Abigtu⁷⁵ Mam Bigati⁷⁶||
Sachidanand⁷⁷ Gur Gyan Meyam⁷⁸||6||
Ahu Dev Pawan Pawak⁷⁹ Awani⁸⁰ Jaldh(i) Jaldhara ||
Trunh⁸¹ Kaal Jasu⁸² Mrtgati⁸³ Byadhi⁸⁴ Badha ||
Gaj Bhujang Bhuvapal⁸⁵ Sasi Skr⁸⁶ Digpal⁸⁷||
Agya Ananta Na Muchte⁸⁸ Maryada ||7||
Abhai Bar⁸⁹ Birdu Pratigiya Sat Sankalp ||
Hari Dust Tarn⁹⁰ Charn⁹¹ Saran⁹² Terai ||
Das Ravidas Ihu Kaal Byakul ||
Trahi Trahi Avar Avalamban⁹³ Nihin Merai ||8||1||

-
1. Infinite, boundless, immeasurable
 2. Lord, Creator, Parabrahm
 3. The act of burning, burning to ashes
 4. Blackness
 5. The black night of Kaliyuga
 6. Total, All, whole, complete
 7. To equalize, the vital energy residing in the navel
 8. Moksha, liberation, release, removal, death
 9. Creation, world, universe, sky, people (people are considered fourteen)
 10. Obstacle, barrier, restriction
 11. Sin, unrighteousness, suffering, crime
 12. Breath, air, air that purifies
 13. The act of falling, throwing down, falling
 14. The Acharya of the Yogis, Gorakhnath, who was born in the city of Gorakhpur, is written by many as the disciple and son of Machchandranath, who was from the Chamar caste, he is counted among the nine Naths, the Kannapata Panth of the Yogis has started from this great man
 15. The omnipresent, Parbrahman, kartar, krishna ji
 16. His real name is Visvartha. According to the Rig Veda, The son of King Kushika, and as per Mahabharata and other ancient Granths he was the son of Puruvansh. King Gaadh the ancestor of Kanyakubaja, the ancestor of Kanyakubja, was a glorious Rikhi, who, despite being a Kshatriya, attained the position of Brahmarikhi
 17. A Rikhi Vyasa, who was the son of Parashara from the womb of Matsyodari, whose first name was Karishna due to his black complexion, was born in the island of Yamuna, and Vyasa is known for his division and expansion of the Vedas
 18. A Brahmin from the Bhriyu dynasty, who was the son of Richika and Satyavati. The place where Jamadagni lived is famous in Ghazipur district as 'Jamaniya', which is a corruption of Jamadagni.

19. A Rikhi whose wife Shanta, who was the daughter of King Dasharatha and who was adopted by Angraja Lompad, has descendants called Singraur Kshatriyas. Gautama and other Kshatriyas also consider themselves descendants of Sringi Rikhi
20. A Rikhi, who was the son of Atriya and Anasuya. Some believe him to be born from Shiva. According to the Mahabharata, the one who has strong faith in religion is called Darbasa
21. According to the Padma Purana, Markandeya was the son of Mrikandu Rikhi, seven Rikhis came to his house and the child Markandeya bowed to them. The Rikhis blessed him with long life. Later, the Rikhis saw that his life was very short, so they took the child to Brahma and gave him the boon of being a long-lived child.
22. This Rikhi is believed to have been born from the hole of termite, anthills, ant-heap. Being the author of the Ramayana, he is also called Adi Kavi
23. According to the Mahabharata, once Brahma was performing a yagya for Rudra, seeing the wives and daughters of the gods gathered there, Brahma's virility was aroused, which the Sun collected and sacrificed in the fire, from which three children were born, seeing the beautiful children, Shiva, Agni and Brahma were tempted and divided them one by one, Shiva got Bhṛigu, Agni got Angira and Brahma got Kavi (Venus)
24. Angira Rikhi, who is the author of many mantras of the Rigveda, who is one of the seven great Rikhis and ten Prajapatis, is also considered the priest of the gods and the god of sacrifice. Some believe that he was born from the mouth of Brahma. In the Van Parva of the Mahabharata, it is written that Angira was the son of Agni and his wife's name was 'Shubha'
25. Shiva, Sun, Dog
26. A Rikhi who was the son of Uru. He worshipped Vishnu and asked for a son like Indra. Vishnu allowed him to marry some noble girl, but he married a Yama girl named Sanitha. From whom Ben was born who was extremely cruel, Angadalin went to the forest in sorrow
27. Giver of pleasure, enjoyable, pleasant
28. Abandonment, renunciation
29. Son of Brahma. One of the seven Rikhis of Prajapati and wife Anasuya (see series no. 20)
30. A Rikhi whose body had eight taydan. He was the son of a Brahmin from the womb of Sumati (Sujata), the daughter of Udalaka. When he was in the mother's womb, one day Kahod was teaching the Vedas to the students. The child in the womb said to his father, "You are defiling the Vedas. " Kahod became very angry and cursed that this boy would have deformed (taydan) limbs. Therefore, eight of his limbs became deformed.31. Ganesh Ji
32. A famous Rikhi who fixed the Vindhya mountain range, who revealed many mantras of the Rigveda. It is written in the Rigveda that Agasti is the son of Mitravaruna (Mitra and Varuna are two gods but everywhere their names come together, they are twins) whose semen was ejaculated after seeing Urvashi, from the semen that fell into the pot Agasti was born and from the semen that fell outside Vashishtha was born
33. One of the seven Rikhis, son of Brahma, father of Vishrava and grandfather of Kubera and Ravana
34. A Vedic Rikhi, who composed many mantras of the Rigveda, was a disciple of Kapal Muni. Nirukta writes that he was the son of Vashishta, but in the Mahabharata and Vishnu Purana, he is described as the son of Shakti Rikhi from the womb of Adishyanti and the grandson of Vashishta
35. Shiva, ease, comfort Mukti, Mahadev, husband of Parvati
36. According to the Bhagavad Gita, King Bharat raised (upbringing) a deer, at the time of death, he remained in love with it, due to this he obtained Mirgyoni, abandoned the body of a deer and was born again in a Brahmin house. Due to the knowledge of his previous birth, he broke away from all attachment and lived a solitary life. That is why this name was formed
37. Excellent, superior, good, illumination
38. Bhṛigu's son from the womb of Paloma is a Rikhi. According to the Mahabharata, when he was in the womb, a demon wanted to take his mother away from the house, but after coming out of the womb, the child destroyed him with his strength. It got this name due to falling (falling) from the womb
39. See series no. 32 and series no. 34
40. The sequence of creation of the world, the order of the world
41. The one who remains constant, the creator, God, the immovable, the sky. According to the story of Bhagavata and Vishnu Purana, the son of King Uttanapad was born from the womb of Suniti. Due to the trouble of the throne with Uttam, born from the womb of his mother's Shaukan (Second fir of the husband) Suruchi, Due to

- disquieting situation with Uttam (Second wife of the husband), over the throne, the son of his mother's Shaukan he left home with the permission of his mother, took the mantra of the name from the Rikhis, went to Madhuvan and performed severe penance of the Supreme Lord. After having a direct vision of the Supreme Lord, the devotion was complete, then his father respectfully seated him on the throne, he ruled for 36000 years and went to the immovable place
42. Ambarikh, Surya, Vishnu, Shiva, Yudh, Jang, According to the Valmiki Ramayana, the son of Prashushraka, the king of Ayodhya, the Sun dynasty, for whose protection Vishnu's Sudarshana Chakra pursued Durvasa Rikhi
 43. He was the son of the Shudra king Hiranakshapa. Hiranakshapa fought with the gods (Aryan rulers) and took away the heavenly world from Indra. But Prahlad joined his father's opponents. The Aryan rulers killed Hiranakshapa (Harnaksha) by deceit and Prahlad became the king of the demons
 44. A Rikhi who composed many mantras of the Rigveda. According to the Visnu Purana, he was the son of Kashyapa. It is known about him that he used to cause quarrels by applying duty here and there
 45. King Vichitvirya's maidservant Sudeshna had a son named Vyasa, he was a great strategist, a devotee of God and a truthful speaker. He always taught good teachings to the Kauravas and Pandavas. During the Mahabharata war, he was on the Kauravas' side
 46. Drona, the son of Kathota, the potter of wood, Rikhi Bharadwaj, whose lover Apsara became virile after seeing her, whom he kept in the potter's pot of wood, the son born from this was called Drona
 47. Yadav, father Shavafalaka was born from the womb of mother Gandini. Shri Krishna's uncle who had brought Krishna's and Balarama to Mathura, after the death of Kansa, he lived with Krishna's first in Mathura and then in Dwarka. He had the Siamantaka gem obtained from Sri Yishna of Shatadhanva, so wherever he lived, wealth kept increasing
 48. Yudhishthira, Bhima, Arjuna were born from the womb of King Pandu's queen Kunti, and Nukla and Sahadeva were born from the womb of Queen Madri. They are called the Five Pandavas
 49. A poor Brahmin, a childhood friend and fellowsister of Sri Krishna's
 50. Fearful, death, Devavrata, son of King Shantanu, who was from the womb of Ganga. King Shantanu, in his old age, was fascinated by the appearance of the Dhiwarputari Satyavati and desired to marry her, but her parents said, "If the royal tilak, given Devavrata, what will be the benefit of our daughter?" To fulfill his father's wish, Devavrat made a vow to Satyavati's parents that he would neither sit on the throne nor have children. He took a great vow, but his name was Bhisam
 51. Son of Devbhag Yadav, who was the uncle and friend of Krishna Ji. He went to the Gopis of Brindavan from Dwarka with Krishna Ji's messages
 52. Younger brother of Ravana, who took refuge in Ramchandra Ji by following Shiva's advice, Shri Ram killed Ravana and gave the kingdom of Lanka to Bhavikhan
 53. A king of the South whose parents died at a young age, the wise and intelligent minister took over the entire kingdom. He made many attempts to kill Chandrahasu, but God protected him everywhere
 54. The son of Prahlad's grandson Virochana, born from the womb of Vindhyavali became a glorious king who defeated Indra and established his kingdom among three people
 55. The son of Bhojdev Brahmin, a resident of Kannauj, born from the womb of Ramadevi in Kenduli (Bengal). Two of his verses are recorded in Guru Granth Sahib
 56. Born from the womb of Mata Gonabai in the house of Damshet Chhipe in Narsibamani (Maharashtra). 61 of his verses are recorded in Guru Granth Sahib
 57. Satguru Kabir was a saint of high rank. He was born in Kashi, where Kabir Chaura and Kabir Math are two of his famous religious places. It is said about him that he was born from the womb of a widowed Brahmin. (The tellers of this Chhayyantra mention the widowed Brahmin, but do not name her.) His real parents were Neema and Neeru ji. He strongly rejected the Brahminical ritualistic traditions, for which they were falsely accused of being his parents
 58. The son of Kashyap from Vinata's womb, who was the vehicle of Vishnu and the king of birds, his half body is that of a bird and the upper part is that of a human
 59. Hanuman
 60. Devoured, surrounded, the one who settles the body, mind and thoughts

61. The common wife (bride) of the five Pandavas whom King Yudhishtira lost to the Kauravas in gambling, which later became the cause of the Mahabharata war
62. The golden armband, a righteous (Religious) king who was the husband of Mohini and the father of Parmangad.
63. The son of Bali who was born from the womb of Tara, he went to the assembly of Ravana as the messenger of Ramachandra ji
64. The wife of Vasudeva and the mother of Krishan ji
65. The four sons of Brahma – Sanak, Sanandana, Sanatana and Sanat
66. Indians, people living in India
67. One who upholds the rule of truth
68. Avarana, without varna, unbroken
69. Knowable with difficulty, which is considered difficult
70. To meditate on, in the mind
71. Healthy, sound, good
72. Unchanging, remaining in one state
73. Free from dirt, pure, clean
74. Beyond estimation
75. Unknowable, imperishable
76. Unstable, untimely
77. Sat–chit–anand, creator
78. Knowable, measurable
79. One who purifies
80. Earth, land, soil, ground
81. Young, youth, new, sun
82. Fame, glory
83. Pond of nectar, Amrit
84. Hunter, disease, illness, disaster
85. The second of the seven people, the one between the sun and the earth, the guardian, the king
86. Indra the god
87. The guardian god of the ten directions
88. To abandon, to leave
89. Superior, the best, lara, pala, daman
90. To save
91. With the feet
92. In the shelter
93. To support, to hold.

Ragu Dhanasari

Aarti¹ Kahan Lo² Joveh³||

Sewak das achambho hoveh ||1||

Bawan⁴ kanchan deep dharavai ||

Jash⁵ bairagya⁶ drist na aavai ||1||Rahau ||

Koti⁷ bhanu⁸ jaki sobha romai⁹||

Kaha aarti agni homai¹⁰||2||

Panch tat triguni¹¹ Maya ||

Jo deesai so sakal upaya ||3||

Keh Ravidas ditha mam¹² Mahi ||

Sakal jyot rom Samm nahi ||4||2||

-
1. The twirling of a lamp in front of an idol, the exalted glory or praise that is sung during aarti.
 2. Equal, equal to, up to, until
 3. To see, to look at, to add
 4. Of short stature, dwarf
 5. Original, foundation, basis, fool
 6. The name of a Manu, the meaning of being sad about the world, renunciation of attachment, penance
 7. Crore
 8. The sun
 9. Every pore of the body in the whole body, with a pure and perfect heart
 10. Havan, Yaga, pouring ghee into the fire, offering to water, offering a sacrifice to fire or wind, ghee
 11. The three qualities of love : Satya, Rajo, Tamo
 12. Me, mine.

Ragu Dhanasari

Aarti karat hansai man mero ||1||
Awat chitu tab roop ghanero¹||Rahau ||
Ajar² amar adol abhekha ||
Nirguna rehat roop nihin rekha ||
Chetan sat chitu ghan ananda ||
Nirbikar³ tej amit⁴ abhekha ||1||
Anupam⁵ ajanma⁶ sarvagiya⁷ ananta ||
Abheh *advait⁸ avigat⁹ suchhanda¹⁰||
Naam ki baati gheev akhanda ||
Ek hi Jyot Jalai Brehmanda ||2||
Anati¹¹ bar toh dhiyaan lagawa ||
Sun(i) janu pai paar na pava ||
Mann bach karam Ravidas dhiyaa ||
Andr jhalar¹² manih bajava ||3||3||

-
1. Much, more, dense, thick
 2. That which is not old, remains as it is
 3. That which does not change, unchanging
 4. Unlimited, that which cannot be measured, which has no measure
 5. Unparalleled, beautiful, good
 6. Birth less
 7. The one who goes everywhere, which has approach to everywhere
 8. The one who is incomparable, without distinction, unique, there is no distinction between the divine and the living being
 9. Indestructible, that which is not destroyed
 10. The one who moves according to one's own will
 11. Own wish, which is not determined by anyone, wish, a wish, the one who is not destroyed
 12. Victory bell, a plate-shaped instrument, which is played with a stick wrapped in cloth, it is played in Hindu temples during Aarti, in ancient times it was played during war.

Ragu Dhanasari

Sant utarai aarti deva sirumaniye ||
Ur¹ antri² tehin baisi³ binu rasna bhanie ||1||
Manasa⁴ mandir mahin dhoop dhupaiyee re ||
Prem preet ki mal⁵ Ram charhaiye re ||1|| Rahau ||
Chohn dis(i)⁶ *deevara⁷ bal⁸ ho Jagmag gayiyo Re ||
Jyoti jyoti samm jyoti jyoti mil rahiyo re ||2||
Tan(i) mann atm war(i) sada har gaya re ||
Bhanhat jan Ravidas tum Sarnhai re ||3||4||

-
1. Heart, mind, supreme, superior
 2. Inside
 3. Meaning of controlling
 4. Of the mind, through the mind
 5. Garland of flowers, garland
 6. Direction
 7. Lamp, deepak, Chirag
 8. To light, to create, to kindle.

Ragu Dhanasari

Gagan mandal meh aarti keejai ||
Naad¹ bind ek meke karijai ||
Susman² indu amrit kumbh dhravai ||
Manasa³ mala phool charhvai ||Rahau ||
Gheev akhanda sohai bati ||
Trikuti⁴ jyot jalai din raati ||
Pawan sadhana thal sajijai ||
Tamai chaumukh mann dharijay ||1||
Ravi⁵ sasi⁶ haathi gahau tih mahin ||
Khinu dahane⁷ khinu bamai⁸ Lahen ||
Sahas kanwal singhasan rajai ||
Anhad jhalar⁹ nit hi baajai ||2||
Ehin bidhi Aarti saachi Seva ||
Param purikh alakh abheva¹⁰||
Keh Ravidas Gurudev batavai ||
Aisi aarti paar langhavai ||3||5||

-
1. Words, sounds, vocal knowledge, music, and infinite sounds that the yogi hears in the tenth door
 2. Sukhmana Nadi, Most gravious, central energy channel
 3. By heart, desire, wish
 4. According to Hatha Yoga, a chakra inside the body which is considered in both the eyebrows
 5. Sun
 6. Moon
 7. Right
 8. Left
 9. Victory bell, Jaya Ghanta, hanging border of brocade–pearl–silk etc.
 10. One whose secret is not revealed, without secrets.

Ragu Dhanasari

Jas¹ Hari kahiai || tas² hari³ nahi ||
Hai us Jasi kichhu taisa ||
Janat Janat Jani raheo sabhu ||
Bharm⁴ keho nij kaisa ||1||
Manu mero sat(i) saroop⁵ bicharam ||
Adi ant anant param pad ||
Sansa sakal nibaram⁶||१||Rahau ||
Kehyat aan anubhavati aan ||
Ras milai begar⁷ hoyi ||
Bahr bheetar pragati gupat ||
Ghat(i) ghat(i) rameh avaru na koyee ||2||
Aad ek anti phun(i)⁸ soyi ||
Madh(i) upadhi⁹ ju kaise ||
Ahae ek pai bharm su dooja ||
Kanak¹⁰ alankrit¹¹ jaise ||3||
Keh Ravidas Prakas parm pad ||
Kaya Japu Tapu brat pooja ||
Ek anek anek ek Har ||
Kahaho kavanu bidhi dooja ||4||6||

-
1. As, as is
 2. Like, like that
 3. Fame, glory
 4. Mistake, blunder, forgetfulness
 5. Form, beautiful form
 6. To remove, remove, to prevent, to forbid
 7. Different
 8. Again, a second time, then, afterwards
 9. Status, position, title
 10. Gold
 11. Ornament, jewellery, gold.

Ragu Dhanasari

Tum bin sakal Dev Muni dhoondai ||

Kahun na payo jam pass¹ chhudayia ||1||

Jan kau tar(i)² Tar(i) || Tar bapu³ Ramaiya⁴||

Kathin fandh⁵ pareyo Panch⁶ jamiya⁷||1||Rahau ||

Hum so deen⁸ dayal⁹ na tum se ||

Charan saran Ravidas chamaiya ||2||7||

-
1. Noose, bondage, snare
 2. To cross, to pass over
 3. Father
 4. God, Ishwar, Akal Purakh
 5. Trap, Net, bond
 6. Panj, Five
 7. Jamdoot (Lust, Anger, Greed, Attachment, Arrogance)
 8. Poor, Weak
 9. Merciful, kind, compassionate.

Ragu Dhanasari

Japo Ram Gobind Bithalu¹ Basudev²||
Hari Bisan Vaikuntha madhukitabhari³||
Krishan Kesaw Rikhikesa⁴ Kavalakanta⁵||
Aho Bhagwant Tribidhi⁶ Santapahari⁷||1||Rahau ||
Aho dev sansaru tau gehar gambhir bheetar ||
Bhramat dis badis⁸ kachhu na soojheh ||
Bikal⁹ byakul dekhi pranavati¹⁰ premhetu ||
Grasat(i) mat Mohe marg na soojeh ||
Dev ihi ausar¹¹ aan kayon sakai Samari¹²||
Devdin¹³ udharan charan saranu te ||
Nahi aan gaati bipat(i) kau haran¹⁴ aur ||
Sripati¹⁵ suns(i) seekh sambhar¹⁶ Prabhu karo meri ||1||
Aho Dev kam kesar(i)¹⁷ kaal bhujang¹⁸ Bhamini¹⁹ Bhalu²⁰||
Lobhu sookar²¹ krodha barnaranu²²||
Garb *Gainda maha moh tatni²³||
*Bigiti²⁴ *nigad²⁵ ahankar aarnu²⁶||
*Jalmarijar²⁷ urmi²⁸ tarl Trisna ||
Makar²⁹ indri³⁰ jeev jantrak mahi ||
Bhramati biyakul nath sat(i) vidhyadik³¹ panth ||
Devadev³² visram nahi ||2||
Aho dev sabai asangati mer³³ madhi futa bher³⁴||
Nao nauka bade bhag payee ||
Binu Gur³⁵ Karandhar³⁶ dolai na lagai teer ||
Bikhahi³⁷ pravaah augati³⁸ jayee ||
Dev kahi karun pukar kaha jayoo kaso kahun ||
Ka karun anugreh³⁹ daas ki trasari⁴⁰||

Eh barat maan aru avlamban⁴¹ nahi ||
Tau bin tribidhi nayak Murari⁴²||3||
Ahu dev jete kaheyai achet tu sarbug⁴³||
Hau na jano gyan dhiyan tero ||
Sat(i) mat(i) sat(i) pratisati⁴⁴ mann amal ||
Mann bach karam avar(i) avlamban nahi mero ||
kathin kalikaal⁴⁵ janjaal jag jmunika⁴⁶||
Gyan vairag drirh bhagti nahi ||
Malin⁴⁷ mat Ravidas || nikhil⁴⁸ sevabhiyas⁴⁹||
Prem bin sakal⁵⁰ sansai na jahi ||4||8||

-
1. Who accepts the ignorant
 2. The omnipresent, who gives abode to all within himself
 3. It is written in the Ramayana that from the dirt of Brahma's ear, Madhu and Kaitabh were born, Madhu and Kaitabh, auspicious deeds, nectar, beloveds that please the mind
 4. Swami, Parabrahman
 5. Creator, husband of Lakshmi
 6. Three types, three kinds, meaning to remove the three heats. (fever)
 7. The one who removes all sufferings such as pain, suffering, trouble, burning, etc.
 8. In the ten directions, at home and abroad
 9. Restless, Sorry, troubled, artless, fragmented, weak, imperfect
 10. To greet, to salute
 11. Opportunity, time, occasion
 12. To contemplate, to consider, to preserve
 13. God, Creator, Supreme Being
 14. To destroy, to take away, to snatch away
 15. Creator, wealthy, rich, eternal God
 16. Care, caution, with
 17. The hair of the neck of a horse or lion
 18. A snake, a snake that moves crookedly
 19. Beautiful, a woman
 20. A bear
 21. A boar
 22. A prostitute, a harlot, a prostitute who is not respected
 23. A lizard
 24. A depraved person, impure
 25. A person trapped in a bond, a bond
 26. Forest, meadow, wild boar, wild buffalo
 27. Water cat, udbilao
 28. Wave, lehar, sorrow, pain, suffering, thirst, rise, attachment, death, hunger
 29. Fish, a water creature called a gharial, deceit, fraud, trickery

30. The power by which external knowledge is obtained. The number of senses is 10. There are five senses of knowledge and five senses of action
31. In the form of a method, according to a methodical idea
32. Creator, the worship able god among the gods
33. Harmony, amity, friendship, union, fellowship, unity, event
34. Drum
35. Method, way
36. Sailor, ship, one who holds the rudder
37. Poison, war of unrighteousness, alcohol, liquor
38. One who has fled, runaway, fast speed, difficult, impossible
39. Grace, mercy, kindness
40. Destroyer of fear, awe, dread, etc.
41. Supporting, holding
42. Destroyer of ignorance, Guru, Creator
43. All-pervading
44. Hundred percent
45. The great feminine, great time
46. Curtain, moss, chic
47. Dirty, filthy, nasty
48. Complete, all, whole, entire
49. Harmony, brotherhood, concord, oneness
50. Whole, total, entire, group.

Ragu Dhanasari

Ati ras saar¹ aaparū bhavsagra ||
 Ta meh janam maranhu sandeh bhaari ||
 Kaam bhram krodh bhram lobh bhram moh bhram ||
 Ananti bhram chhed mam² karsi pari³ ||1||
 Tujh dev kamalapati⁴ jan sarnh aaya ||
 Mujh janamu sandeh bharam chhed⁵ maya ॥१॥Rahau ||
 Panchu sangi⁶ mili peerheo praneyo ||
 Jaaye na sakeyo bairagi bhaga ||
 Putar vardu⁷ kulbadhu⁸ te bhareya⁹ ||
 Bhakhai¹⁰ daso dis(i)¹¹ *sirr kaal laaga ||2||
 Bhagti chintahu tau mohi dukhu biyapai ||
 Mohu chintahu tau meri bhagti jayi ||
 Ubhai¹² sandeh mohi rainh(i) din biyapai ||
 Deen data karun kawan upayi ||3||
 Chapal¹³ cheteho nahin bahut dukhu dekheyo ||
 Kaam basi¹⁴ mohiyo karam fandha ||
 Sakti¹⁵ sambandh keeyo gyan padu hari leeyo ||
 Ridai bisawrup¹⁶ taji¹⁷ bhayeo andha ||4||
 Param pargas abinas¹⁸ aghmochna¹⁹ ||
 Nirkhi niji roop bisram paaya ||
 Bandat(i)²⁰ Ravidas bairag padu chintuna ||
 Japyo Jagadis Gobind Raya ||5||9||

- | | |
|--|--|
| 1. Wealth, power, strength, chess, chaussor, etc., a piece of wood, a bed, a bird | 13. Playful, cunning, flirtatious, impatient, unstable, restless |
| 2. Mine, belonging to me, affection | 14. Control, to settle, dwell, come under control |
| 3. Raised, nurtured, reared cow, split, torn, dug, ocean | 15. Power, Maya, women, nature, wives of the gods: Kaumari, Rudhri, Shanta, Indrani, Vaishnavi, Brahmani, Narasimhi, Varahi, Viraja, Kundotri, Gaumukhi, Medha, Lolaki, Dhriti, Kriya, Daya, Kartiki, Pradhana, Dirghajihva, Kanti, Chamunda, Chandika, etc. |
| 4. Kamalakanta, the creator whose maidservant is Maya | 16. The world, the universe |
| 5. By cutting, piercing | 17. Abandonment, leaving |
| 6. Five desires: lust, anger, greed, attachment, pride | 18. One who never perishes, one who remains forever, indestructible |
| 7. The giver of boons, the fulfiller of wishes, the Supreme Being, the Creator, the brave, the warrior, the rose | 19. Destroyer of sin, remover of suffering |
| 8. A noble bride, a woman of a good family | 20. Worshipped, one who has been worshipped. |
| 9. A woman married according to the Shastra method, a bride, a wife | |
| 10. Hear up, Warm up, vanity, a favorite | |
| 11. Ten directions | |
| 12. To beat the head, that way, to that side, in the | |

Ragu Dhanasari

Trahi trahi¹ tribhuvanpati² pavan³||

Atisya⁴ sool⁵ sakal bal(i) Jaavan ||1||

Kama krodh lamptu⁶ mann mora ||

Kaise bhajan karhun hau tora ||1||Rahau ||

Bikham⁷ byadhi⁸ bihandankaari⁹||

Asrni¹⁰ sarani¹¹ sarani tuhari ||2||

Dev¹² deva¹³ darbar duarai ||

Ram Ram Ravidas pukarai ||3||10||

-
1. Protect, save
 2. Lord of three people
 3. Holy, pure, sandalwood, purifying, water, cow dung
 4. Extremely, very much
 5. Sorrow, pain, suffering
 6. A lover of a unrelated woman, immersed in the subject
 7. Terrible
 8. Suffering, pain, illness, disease
 9. To refute, to destroy thoroughly, to cut thoroughly
 10. Wrong Path, misguided
 11. Path, route, stem, road
 12. Parabrahman, creator
 13. God, Goddess Durga, donor, giver.

Har Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||

Raag Jaitsari Bani Guru Ravidas Ji ki

Sab kichhu karat kahau kichhu kaise ||
Gunhi bidhi bahut rahat sansi¹ jaise ||
Darpan gagan anil² alep³ jas ||
Gang jaldhi⁴ pratibimb dekhi tas ||1||Rahau ||
Subh aarambh akam⁵ ane⁶ha ||
Bidhi⁷ nikhedh⁸ kiyo ane⁹keha ||2||
Ehe pad kahat sunat nahin aavae ||
Keh Ravidass sukriti¹⁰ kau pavai ||3||

-
1. Moon
 2. Wind, air
 3. Detached, not attached to any object
 4. Ocean containing water
 5. Desireless, peaceful, unshakable
 6. Time, call
 7. Brahma, Creator, Karma, work, action, condition, state
 8. Refutation, version, obstruction
 9. Restraint, prohibition, restriction, without saying
 10. Well done, virtuous, righteouse

Ragu Jaitsari

Hau kaya Janau dev kaya Janau || Manu maya ke hath bikanau ||1||
Chanchal¹ manua chahun disi² dhavai || Panchu indri thir na rahavai ||¹|| Rahau
||
Lok ved mohi sukoot³ barhayee || Leek⁴ lok mau pai taji na jayee ||2||
Sanak⁵ sanandan⁶ Mahamuni Gyani || Suk⁷ Narad⁸ aru byas⁹ bakhani ||3||
Gavat nigam¹⁰ Umapati¹¹ swami || Ses¹² sahas¹³ mukhu kirati Gami¹⁴||4||
Hari padu bimukh Aasu nahin Chhootai || Ta tai trishna dinu dinu lootai ||5||
Bahu bidhi karam liye bhatkava || Tumhe dos hari kayun lagavai ||6||
Bhanhe Ravidas naam nahin leeya || Satat(i)¹⁵ bhikhei¹⁶ swadu chitu deeya
||7||2||

Footnote : This Shabad is a part of ‘Nath Kachhua Na Jaano’ under Ragu Jaitsari recorded in Pavan Ang 710 of Sri Guru Granth Sahib Ji, which is available in Hindi books ‘Sant Siromani Raidas Bani Aur Vichar’ composed by Dr. N. Sinhu, page 182, ‘Sant Raidas’ composed by Dr. Yogendra Singh, page 145, ‘Sant Ravidas’ composed by Vivek Mohan, page 114 etc. But in view of the status and respect of Sri Guru Granth Sahib Ji, the additional verses recorded in this Shabad have been recorded as a Shabad under Raag Jaitsari itself. The words ‘Keval Ram’ in the last verse of the Shabad have been replaced with ‘Bhanhai Ravidas’ so that the meaning of Guru Ravidas Ji’s Bani remains clear.

1. The fickle, the unstable, the wandering, the mind, the greed, the eyes of a prostitute
2. Direction
3. Silence, hush, complete silence
4. Line made by the movement of a snake, etc., trail, long line
5. One of the four sons of Brahma, Sanak (big), old,

madness, sound

6. Sanandana (second) is one of the four sons of Brahma
7. A minister of Ravana, parrot, a sage Sukdev
8. A sage who composed many mantras of the Rig Veda, which is said to have originated from the head of Brahma, many people call the troublemaker who gossips here and there as Narada, in the Meccan epic Narada is the name of the devil
9. A rikhi who composes the Smriti and Puranas
10. Veda, any part of the Veda, a book that explains the meanings of the Veda, caravan, way, path
11. Shiva, husband of Parvati
12. The rest
13. Thousand, ten hundred, with joy, victory, conqueror, triumph, force, strong, victorious
14. One who walks, goes, walks, foreigner, confluence
15. Always, consistantly, constantly, continuously, a taste
16. Visya, knowable by the senses, touch of touch, content

**Har Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||**

Raag Todi Bani Guru Ravidas Ji ki

Keerti¹ teri paap binasai ²||
Lok beda eh gavai ||
Jau hum paap kart nahi bhudar³ ||
Tau tu kaha nasavai⁴ ||1||
Pavan jas madhao tora ||
Tum darun⁵ aghmochan⁶ mora ||1||Rahau ||
Jab lagi⁷ ang pank⁸ nahin parsai⁹ ||
Tau jal kaha pakhalai¹⁰ ||
Mani maleen bikheya ras lampatu¹¹ ||
Tau hari naam sambhalai ||2||
Jau hum bimal ridai chit antir ||
Dos kavanu par dhareheyo ||
Keh Ravidas prabh tum dyalu ||
*Bandh¹² mukti kab karheyo ||3||1||

-
1. Glory, fame, splendor
 2. Annihilation, ruin, destruction
 3. Mountain, terrible, sin, the one who holds the earth, the king
 4. To destroy
 5. Terrible, horrible, unbearable
 6. Sin destroyer, sorrow, destroyer, the one who destroys
 7. To reach, to meet, to coincide
 8. Sin, guilt, wing, a bumblebee drinking the nectar of a flower
 9. To make contact, to touch
 10. To wash thoroughly with water, to wash away
 11. One who is immersed in desires, in love with a unrelated woman
 12. Bondage.

**Har Har Har Har Har Har Hare ||
Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||**

Raag Suhi Bani Guru Ravidas Ji ki

**Kahe karnhi mal mal nahavai ||
Mathai tilak charheya rahe ang ||1||
Arae bhai keya karu satisang ||1|| Rahau ||
Kaprhe rang na hoye faqeer ||
Pancho indri hoye bedhang ||2||
Sirr par joot¹ jata² hai bhari ||
Kaho kayo firta re nang ||3||
Panch dhoonhe meh tapeh tapisar³||
Kahae kiyon jalaveh re ang ||4||
Keh Ravidas tarenh ki ehu bidhi ||
Mann changa to kathoti⁴ mehin gang ||5||1||**

-
1. Bunch
 2. The hair on the head is tangled and rope-shaped
 3. The god of the tapias, the chief tapia
 4. Wooden chip, wooden stick, chip.

Raag Suhi Chaupada

Gadh kacha taskar¹ tihi laga ||
Tu kahae na jaag abhaaga re ||1||
Dukhiyari dukhiyara² jag meh ||
Mann jap lai Ram pyara re ||1||Rahau ||
Nain ughar(i) na pekheyo ||
Tujh manukh janam keh lekha re ||2||
Payo³ pasaar kimi soe pareyo ||
Tai janam akarath⁴ khoya re ||3||
Jan Ravidas Ram nit bhetey ||
Hari sanjam jagat pehra re ||4||2||

-
1. Thug, thief
 2. Sorrowful
 3. Foot
 4. Vain, unsuccessful, without benefit.

Raag Suhi

Mithiya jag maya taji¹ dini ||
Sat(u) sarup mann dhari hai ||
Jo deesai sabu maya fandha ||
Taki jewer qatri² hai ||1||
Amar bhaye hum kahe ku mar hai ||1||Rahau ||
Anik baar janme aru marai ||
Funi³ ho bhavr(i)⁴ na pari⁵ hai ||
Patr(i) naav khevatiya⁶ Guru Naama ||
Nam let(i) hi tar hai ||2||
Par janam meh patak⁷ bahule ||
Hau pachhai hi bichhur(i) hai ||
keh Ravidas ab bani kachhu aisei ||
Fun(i) ausar⁸ kihin pari hai ||3||3||

-
1. Abandon, leave
 2. Pruning
 3. Then, again
 4. Wandering
 5. Next, later, whiel, falling
 6. Boatman
 7. Sin, crime
 8. Opportunity, chance.

**Har Har Har Har Har Har Hare ||
Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||**

Raag Bilawal

Hau bedan(i)¹ kasin(i)² kau aakhun ||
Hari binu jeevan kaise rakhun ||1||
Jiya tarsai ikk dang bsera ||
Karhu sambhal na sur³ mun(i)⁴ mera ||Rahau ||
Birha tapai tan(u) adhik jravai⁵||
Nidra na aavai bhoj na bhavai ||2||
Sakhi saheli garb⁶ gaheli ||
Peev ki baat(u) na sunhu saheli ||3||
Hau duhagini⁷ * agh⁸ kari jani ||
Geya su juban sathi na mani ||4||
Tu dana⁹ sai sahib mera ||
Khidmatigar¹⁰ banda hau tera ||5||
keh ravidas andesa¹¹ ehi ||
Iss darsan keyo jeeveh snehi ||6||1||

-
1. Pain, suffering, sorrow
 2. To whom
 3. God, god-like person
 4. Sadhu, Rikhi, Saint, Man with Divine Qualities
 5. To burn, to ignite, burning
 6. Sleep
 7. Widow, person with bad luck
 8. Sin, committing a sin, committing a crime
 9. Giver, donor, knowing, wise
 10. Disciple, servant, one who serves, attendant
 11. Worry, anxiety, fear, doubt.

Raag Bilawal

Ashtadas¹ *Byakiran² Bakhanai³||
Teen kaal⁴ khat⁵ Seeka⁶||
Prem bhagt(i) antrigat⁷ nahi ||
Ta tai dhanuk⁸ neeka⁹||1||
Har bin nahin koyi patit¹⁰ paavan¹¹||
Hari jan aanihi¹² dhiyavai ||
Hum apuj puji bha(i) Hari te ||
Naam anupam¹³ gaavai ||1|| Rahau ||
Ta tai bhalo saban(u)¹⁴ ko satru¹⁵||
Hari charn chit(i) laavai ||
Muya mukat baikunth¹⁶ baasa ||
Jeevit(i) jaha jasu paavai ||2||
Hum apradhi karam nahin keena ||
Kutumbu lok kareye haasi ||
Keh Ravidas Ram japu rasna ||
Kateh jam ki paasi ||3||2||

-
1. Eighteen Puranas
 2. Spread out on all four sides
 3. Narration, description, praise, appreciation
 4. Three periods
 5. The six main scriptures of Hindus are Vaisheshika Nyaya, Samkhya, Patanjali, Yogadarshan, Mimamsa, and Vedanta
 6. Learning, gaining knowledge, a crown of honor
 7. Obtained within
 8. Bow-wielding, a low caste descended from the Bhils, who lived in the forests, and were called Dhanak because they carried a bow (Guru Nanak Dev Ji once took the form (appearance) shape of Dhanak to test his Sikhs)
 9. Excellent, good, nice, beautiful
 10. Sinner, vile, wicked, scoundrel
 11. Holy, pure, sandalwood, water, cow dung, purifying, Rudraksha
 12. To another
 13. The best, the unparalleled, the incomparable
 14. Swan, era
 15. Enemy, foe
 16. Heaven, paradise.

Raag Bilawal

Jin jeev deya so rijak¹ umrhavai²||
Ghat(i) ghat(i) bheetaru rehat³ chalavai ||
Kar(i) bandagi chhad mai mera ||
Hirdai karim⁴ sambhari⁵ savera ||1||
Keya tu sovai jaag inyana ||
Jhootha jeevan sachu kari jana ||1||Rahau ||
Jo kachhu boya luniye⁶ soyi ||
Ta meh fer(i) far⁷ kachhu na hoyi ||
Chaad koor bhajayo Hari charna ||
Ta ka mitai janamu aru marna ||2||
Aagey path khara hai jheena⁸||
Khandedhar jaisa hai paina⁹||
Tis oopar marg(i) hai tera ||
Panthi path sambhar savera ||3||
Kaya tai kharcha kaya tai khaya ||
Chal daarhaal¹⁰ dewan¹¹ bulaya ||
Sahib tu pai lekha lesi ||
Bhiri parai tu bhari bhari desi ||4||
Janam sirana keya psara ||
Sanjh Pari chahun disi andhiya ||
Keh Ravidas naadan devana ||
Ajho na chetai duni fandkhana ||5||3||

-
1. Food, livelihood, sustenance
 2. To provide
 3. Welt, a device for drawing water from a well, which has a large wooden wheel
 4. Merciful, Kindest, Humane
 5. To maintain, to manage, to arrange, to care for, to be mindful, to be mindful of,
 6. Cutting, destroying mature crops
 7. To change
 8. Very fine, thin, minute, subtle, slender, weak
 9. Sharp, thin or sharp-edged
 10. Immediately
 11. God's court
 12. The house of sorrows, the mess.

Raag Bilawal

Khalik Sixta¹ mai tera ||
Deh didar umedgar² bekrar jiyo mera ||Rahau ||
Avali³ akhir Elah⁴ Adim⁵||
Mauj⁶ frista⁷ banda ||
Jiski panah⁸ peer paigambar ||
Mai garib kya ganda ||1||
Tu hazera⁹ hazur jog ek ||
Avaru nahin hai duja ||
Jiske isq¹⁰ aasra nahi ||
Kya nawaj kya puja ||2||
Nala¹¹ dojak¹² hnoj¹³ bebakhat¹⁴||
Kami¹⁵ khidmatigar¹⁶ tumara ||
Darmada¹⁷ dri jwab na pavai ||
Keh Ravidas vichara ||3||8||

-
1. Scared, sad, frightened, broken (in bereavement)
 2. Fulfiller of hopes, kind
 3. In the past, row, category, line
 4. Creator, Allah
 5. The first human being whom God created from clay in His own image, initial, the first
 6. Wave, enthusiasm, wave of the mind
 7. God, advocate, messenger, light of God
 8. Shelter, refuge, protection, defence, guardianship
 9. In front, visible
 10. Love, affection
 11. Cry, wail, lament
 12. Sorrow, grief, hell
 13. So far, up to now
 14. Bad fate
 15. Bastard, vile
 16. Servant, attendant
 17. Miserable, painful.

Raag Bilawal

Gobind tumhare charnarbind¹ seyo smadhi lagi ||
Ur² bhujang³ bhasam ang satat⁴ bairagi ||Rahau ||
Jaakai teen nyan amrit bain sees jatadhari ||
Kot(i) kalap dhyan alap⁵ madan⁶ antakari⁷||1||
Jaakai leel⁸ chin sakat⁹ Braham gale rundmala¹⁰||
Prem magan firat nagan Sant Sakha Bala¹¹||2||
As¹² Mahes¹³ bikat¹⁴ Bhesu ajahu dars asa ||
Kaise milu Ram tohi sat gave Ravidas ||3||5||

-
1. Lotus feet
 2. Chest, heart, mind
 3. Snake
 4. Always, forever, constantly, continuously
 5. Word, speech
 6. Lust, sexual play, lustful chatter, spring, bumblebee, myna, a method of intercourse
 7. Destructive
 8. Blue, the number of a hundred billion
 9. Strength, power, might, wealth, property, mightiness
 10. Without the head, torso, the rest of the body after the hands and feet are cut off, the body
 11. Child, boy, pupil
 12. This, such, like this, equal
 13. God, Mahadev, Shiva
 14. Terrible.

Raag Bilawal

Bisiyaan¹ ratu² sansa³ bharm(i)⁴ atkiyao ||
Bhanwar fand maheen rahiye ||
Jag maheen raheho kanwal jal ||
Guru charana chitu rahiye ||1||
Ta ko janam akarath⁵ kahiye ||1||Rahau ||
Aasanu chhadi drirh aasan beth(i) ||
Ram naam liv layiye ||
Puja, bhajan, kirtan, sab kichhu ||
Dasdisa⁶ mahin smayiye ||2||
Net net jehin ved bakhanai ||
Ram roop tehi kahiye ||
Keh Ravidas jau biyape ghat(i) ghat(i) ||
Tehi kahai bisrahiye ||3||6||

-
1. Subject matter that can be known through the senses of sight, eye, nose, touch, taste, etc.
 2. Beloved, lover, happy, pleased
 3. Doubt, suspicion
 4. In delusion
 5. Ineffectual, without benefit
 6. The ten directions are East, East South angle, South, South west angle, West, West north angle, North North east angle, Sky, Netherworld.

Raag Bilawal Dupada

Tehi kim janahi saintnu ki mahima ||
Jo maya janjal lapete ||
Aath pehari tinhi kachhu na sujheyi ||
Jayo teli kun vrikhab¹ sankete²||1||
Jo sukh hot saadh kun bhete ||
Gavat Ram sakal³ dukh mete ||1||Rahau ||
Jo jan Ram naam neh uchrai ||
Udhar bharai jayo gardav⁴ lete ||
Jan Ravidas Ram bal⁵ garjati⁶||
Manahu chyari⁷ pdarath bhete ||2||7||

-
1. Bull, bullock, ox
 2. Sorrow, trouble, affliction
 3. Whole, all, face, look
 4. Donkey, fool
 5. Help, support, trust received from someone
 6. Desire, meaning, selfishness
 7. Four, four substances : art, religion, lust, and liberation.

Raag Bilawal

Nahin bisram¹ lahum Dharanidhar²||
Ja ke surnir³ santu sarnh(i) abhiyantar⁴||1||Rahau ||
Jag jaha gayeyo taha janam kaachhai ||
Tribidh⁵ taap tribhavanpati⁶ paachhe ||1||
Bhaye ati deen khed maya basi ||
Jasu teen taap pragateh tai⁷ tasi⁸||2||
Dwarai⁹ nad¹⁰ sa vikut¹¹ bikh¹² Kaarn(i) ||
Bhool pariyo manuya¹³ bikhiyavani¹⁴||3||
Keh Ravidas Sumerio badd Raja ||
Kaat deyo jan Sahibu laaja¹⁵||4||8||

-
1. Peace
 2. Tortoise, Sheshnag, Earth-bearer, White bull, Landlord
 3. A man with divine qualities, a god and a man, a king who ruled independently over the country
 4. Inside, within, in the daytime, central place, mind, conscience
 5. O learned men, there are three types of suffering:
(a) Karma-spiritual suffering from the body, such as disease and anger, and mental disorders; (b) Metaphysical suffering from living beings, such as mosquitoes, snakes, and lions; (c) Supernatural suffering from living deities, such as sunlight, frost, wind, and thunder
 6. The three people are the lords of heaven, earth and hell, the creator, God
 7. Settlement, decision, certain, you
 8. This way, that way, his
 9. Door
 10. Rivers with masculine names such as Indus, Yamuna, Ganges, Son
 11. Terrible, fierce, hard, difficult
 12. Poison
 13. Mind, conscience, heart
 14. Engrossed in desires
 15. Shame, shame of worldly misdeeds.

Raag Bilawal

Maya mamata moh laptano¹||
Din din urjhati jayee²||
Suyan³ poochh kabahu hoe na soodho ||
Keejohu lakh upayee ||1||
Man mero thir na rahayee ||
Kot kotika kar dikhravai ||
Iti uti⁴ jag meh dhayee ॥१॥Rahau ||
Guru kayu gyan prem ki saati⁵||
Kubudh⁶ kukaram chhurhayee ||
Keh Ravidas mann thir hwaisy ||
Chal sab chhad gursarnhayee ||2||9||

-
1. Drowned, a woman, a lover of unrelated woman, clinging
 2. Trap, stuck
 3. Dog
 4. Here, there
 5. Cover, wash, sari
 6. Bad faith.

Raag Bilawal

Mai meri chhotie nahin kabahun ||
Mein mamta madu bidheyo¹||
Lobh moh meh raheyo rujhanahu ||
Nit visiyan² ras reejheyo ||1||
Aai soyi Hari kun payebo || Man chanchal³ re bhayee ||
Chapal⁴ bhaeyo chahun dis dhavayi⁵||
Rakheyo na rahayee ||1||Rahau ||
Dyamb⁶ ko moh maya basu ||
Kapat koorh hau bandhayeo ||
Kaam lubhadu⁷ kau basi pareyo ||
Kulkan(i)⁸ chhadde bikaneyo ||2||
Chhapa⁹ til chhapahu nahin sobheye ||
Jau lau kesau¹⁰ na gayeyo ||
Sanjamu raheyo na Hari kun simreyo ||
Birtha bhrameyo ru¹¹ bharmayeo ||3||
Anik kautagu¹² kla kaachhekachhe¹³||
Bahuri sang dikhabo ||
Murakhi aapn aap samujhe nahin ||
Auran ka samujhavo ||4||
Aas karai baikunth¹⁴ gavan kau ||
Chal man kabahun na thirayeo¹⁵||
Jau lau mann basi nahen hunta ||
Tau lagi sabhu juthareyo ||5||
Kapat kiya reejhayi na kesau ||
Jagu karta nahin kacha ||
Keh Ravidas bhajau Hari madhau ||
Sewagah havai mann sacha ||6||10||

-
1. To pierce, String, String up, Stiche, to Sew
 2. Female intercourse, object, subject to be known by the senses
 3. Not stable, fickle, moving
 4. Unstable, fickle
 5. Running, fleeing
 6. Foolish, ignorant, pretentious, hypocritical
 7. Greedy, deluded

8. Family decency, family shame
9. Stamp, seal
10. God, Parabrahman, Ishwar, Creator
11. And, Or
12. Comedy, spectacle, desire
13. Making a disguise
14. Heaven, Jannat, Paradise
15. Stable, immovable.

Raag Bilawal

Ram naam ik chhinu na sumriyo.

Bisyan¹ siu bahu ghaat²||

Jayo khag³ pekh darpan mahi tanu ku ||

Beri beri⁴ chunjiyat⁵||1||

Kayu manu tedhu tedhu jaat ||1||Rahau

Ja ku pekhi bahu grivanu⁶||

Haad maas kau gatu⁷||

Thook laar bisita⁸ kau berho⁹||

Ant chhaar Hvai¹⁰ jaat ||2||

Ajahu chet(i) gahu sikh murikh ||

Janam akarth¹¹ jaat ||

Jal thal vau agan kau putra ||

Chhin meh hohi bhasmat ||3||

Koti jatan kar(i) jogi tapi harai ||

Nischeh hansa urhi jaat ||

Keh Ravidas Ram bhaj(i) baware¹²||

Baiye¹³ beete pachhichat ||4||11||

-
1. Female intercourse, object, subject to be known by the senses such as eyes, nose, ears, touch, taste
 2. The act of sitting with a stake, truth, injury
 3. Bird, sun, moon, beautiful, form
 4. Again and again, time and again
 5. The eyes are sensitive to light, and the eyes are not able to tolerate bright light
 6. Arrogance, pride
 7. Bhramar, Bhaura, Song, Wealth
 8. Dirt, excrement
 9. Boat, raft, enclosure, wrap
 10. Ash, ashes
 11. Useless, without benefit, fruitless
 12. Mad
 13. Age, state.

Raag Bilawal

Re chit chinyatsi¹ din dayaleh ||
Hari binu Aur na Koyi ||
Jo dhavai² Brahimand khand lo³||
Tehi karta karhi Su hoyi ||1||Rahau ||
Jin janani ke udar(i)⁴ udki⁵ tai ||
Pind Kiyo das dhara⁶||
Diyo adhaar agn(i) mukh rakhiyo ||
Aeisa khassam Hmaara ||1||
Kurmi⁷ und dharahi jal antari ||
Seer pankh jaha nahi ||
Puranh Paramanand pyodhar⁸||
Chint chint tehi Thahi ||2||
Keet pakhan⁹ gopi¹⁰ sabahin tai ||
Sarang¹¹ kitahu nahi ||
Keh Ravidas puran Hari Jakai ||
Tu kahe ko jeevan trahi ||3||12||

-
1. Meditation, memory, thought, idea
 2. Running, washing, cleaning, sensing, moving
 3. Light, heat, flame, loo
 4. Pregnancy
 5. Water, liquid, the act of giving water to ancestors
 6. Progeny, offspring, conceived
 7. Householder, wife
 8. Water-bearing, cloud, mountain, pond, coconut
 9. Stone
 10. Protector, keeper
 11. Light, illumination.

**Har Har Har Har Har Har Hare ||
Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||**

Raag Gond Bani Guru Ravidas Ji ki

Aangan bagarh¹ bhavan bhayo pavan ||

Hari jan baithe Hari jas gavan ||1||

Aaj divas leou² balihara ||

Mere grah aaya raja Ram ka piara ॥ੴ॥Rahau ||

Karoun dandot charan pakharoun³||

Tan man dhan upar varoun ||2||

Katha kahai aru arath bicharai ||

Aapi tarai auran⁴ kau tarai ||3||

Keh Ravidass mileh nij dass ||

Janam janam kae katai pas⁵||4||1||

-
1. Palace, room, courtyard, yard, place for tying cows and buffaloes, herd, offering
 2. The act of taking, acquiring, receiving
 3. Washing, cleaning
 4. To more, to others
 5. Snare, bond.

Raag Gond

Aese jaan japo re jeev ||
Jap layo ram na bharmo jeev ||1||
Ganika¹ thi kis karma jog ||
Par purukh sio ramti bhog ||2||
Nisbasaru² duskaram kamaye ||
Ram kahat baikunthai jaye ||1||Rahau ||
Namdev keh(i) jaati ke ochh³||
Ja ko jas gavai Trilok ||3||
Bhagt(i) het bhagta kai chale ||
Ankmal⁴ lai Bithal⁵ mile ||4||
Kot(i) yagay jo kou karai ||
Ram naam sam taou na nistarai⁶||5||
Nirgun ka gunhi dekhio aayee ||
Dehi sahit Kabir sidhayee ||6||
Mori kuchil⁷ jaat kuchil meh baas ||
Bhagat het Hari charan nivas ||7||
Chario bed kiya khandaut⁸||
Jan Ravidass karae dandaut ||8||

-
1. A prostitute who lived in the palace of King Janaka ; by paying attention to the Creator, she achieved the highest fruit
 2. Day, room in which the bride and groom spend their honeymoon
 3. Lowly, low
 4. Embrace, meeting, secret, conscience, heart
 5. God, Creator, Eternal Being
 6. To be freed, to be liberated
 7. Dirty, filthy
 8. To refute.

**Har Har Har Har Har Har Hare ||
Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||**

Raag Ramkali Bani Guru Ravidas Ji ki

Asahij dhiraj lobh trisna udhrat¹ kop².
Madan³ bhawang⁴ niheen mantar janta⁵||
Bikham pavak⁶ jawaalu⁷ tahe var na par⁸.
Lob ki serpani⁹ gyan hanta¹⁰||1||
Kaha Sute¹¹ mugadh nar kaal ke manjh¹² mukh.
Taj(i) ab Sat(i) Ram chayantat¹³ anek sukh ||1||Rahau ||
Bikham sansar biyal¹⁴ vyakul tavai¹⁵.
Moh gunhi bikhai¹⁶ sanbandh bhuta¹⁷||
Teri¹⁸ gur garudi¹⁹ mantar sravan diyo.
Jaag re Ram keh keh Suta ||2||
Sakal simriti sant mati Kahai titi.
Payi nahi panang²⁰ mati parambeta²¹||
Brahma rikhi Narad Sambhu Sankadik²²||
Ram rami²³ ramat²⁴ bhai paar teta ||3||
Yajan²⁵ yaajan²⁶ jaap ratan²⁷ tirath daan ||
Aukhadhi²⁸ rasik²⁹ kand³⁰ mool³¹ deta ||
Nagdavani³² jarjari³³ Ram sumiran bari ||
Bhaanhat Ravidas chet nimeta³⁴||4||1||

-
1. To lend, to free, to be free
 2. Anger
 3. Love, Cupid, Festival, Bumblebee, Myna bird
 4. Snake of lust, snake living on the limbs of Shiva
 5. Instrument, punisher, animal, public
 6. Agni, fire, sun, fast, morality
 7. Deceit, deception, decline, fall

8. Across
9. Female snake
10. Destroyer, killer
11. Sleeping
12. Middle, in the middle
13. Thinking, contemplating, doing, considering, contemplating
14. Rogue, evil, fierce, snake, tiger, king, Vishnu
15. Is fuming (with anger)
16. Sexual desire
17. Evil spirit, jinn, ghost, past time, dead body
18. By calling
19. One who removes snake venom with mantra
20. Emerald, gemstone, turquoise or a popular green gemstone
21. Parabrahman, Ishwar, Paramta
22. The four psychic sons of Brahma namely Sanaka, Sanandana, Sanatana and Sanat Kumara
23. To be happy, to make happy, to play, to be charming, to be beautiful
24. To pronounce, through articulation
25. To perform a sacrifice, to worship
26. The act of performing a sacrifice
27. The act of saying a word repeatedly
28. Herb, plant, disease-killing
29. Delicious, palatable, fun-loving, kind person, beautiful
30. Carrot, radish, turnip, butternut etc., a plant with leaves like a Bombax Ceiba (Simbal) form, whose thick root is a part of it
31. Edible substances found in the roots of vines and trees
32. Wormwood, a plant whose wood does not attract snakes
33. Old, broken, dilapidated condition
34. Calm mind, humility, modesty, remembering God.

Raag Ramkali

Agam¹ grehi duri duranter(i) ||
Bol bhros tum deejai ||
Teri bhagti santu prohan²||
Arohan³ mohi tum leejai ||1||
Gobinde bhavajal(i)⁴ byadhi⁵ apaara ||
Ta kachhu sujhie var⁶ na para ||1|| Rahau ||
Loh ki naav⁷ pkhani⁸ bojhi ||
Sukirit⁹ bhav behina¹⁰||
Lobh trang moh bhayeo gala¹¹||
Meen bhayeo mann leena¹²||2||
Dinanath sunhu mama binanti ||
Kavan het bilambhan¹³||
Ravidas das Charnat mahi ||
Mohi dijai alamban¹⁴||3||2||

-
1. Immovable, wherever it is not reached
 2. Ladder
 3. Climbing up, riding, achieving higher states
 4. World, ocean
 5. Pain, illness, suffering, affliction
 6. Door, gate
 7. Boat, ship
 8. Stone
 9. One who does good deeds, virtuous deeds, virtuous
 10. Without, devoid of, abandoned
 11. Slander, gossip
 12. Intoxicated
 13. Delay, procrastination, laziness, relaxation
 14. Support, assistance, basis.

Raag Ramkali

Ati ahankar ur meh sat raj tam ||
Ta mai raheyo urjhayee ||
karam bas(i) pareyo kachhu na sujhe ||
Swamy naav¹ bhulayee ||1||
Ab meri burhi² re bhai ||
Taatai charhi lok brarhayee³||1||Rahau ||
Hum mano gunhi jog sunhi jugto⁴||
Maha purakh re bhayee ||
Hum mano soor sakal bidhi tyagi ||
Mamta nahin mitayee ||2||
Mano akhil sunn⁵ mann sodheyo ||
Sab chetan sudhi payee ||
Gyan dhyan sabeh hum janeyo ||
Boojhayee kaun so jayee ||3||
Hum janeyo prem prem ras janey ||
Nau bidh⁶ bhagt(i) krayee ||
Swang dekh sab he jag dehkeyo⁷||
Apnu paur⁸ bandhayee⁹||4||
Swang pehru hum sachu na janeyo ||
Logan Yeh bharmayee ||
Swachh roop *seli¹⁰ jab pehri ||
Boli tab sudh aayee ||5||
Aisi bhagti hmari santaho prabhuta ehi brarhayee ||
Aapn ant(i)¹¹ aur nahin maanat(i) ||
Taatai mool gwayee ||6||
Bhanhe¹² Ravidas udas tahi te ||

Ab kichhu kereyo na jayee ||

Aapa khoye bhagti hot hai ||

Tab rahe antr(i) urjhayee ||7||3||

-
1. Boat, ferry
 2. Life-like boat sank
 3. Worldly fame increased
 4. Trick, solution, cleverness, cunning to do a difficult task properly
 5. Empty space, solitude, desolation, emptiness, incompleteness
 6. Navdha Bhakti
 7. To deceive, to cheat, to swindle, to lament
 8. Relating to a city or town, of a city
 9. To establish etiquette, to create
 10. Spear, spearhead, small dupatta, chunni, black woolen rope worn by fakirs
 11. Lack of humility, arrogance
 12. Statement, saying, description.

Raag Ramkali

Adi Anti Ausan¹ Ek Ras || Ek Taar Hi Bhayee ||
Tawar² Jangam³ Keet Patanga || Puri Rahio Hari Rayee ||1||
Hai Sab Atam Soim⁴ Parkas Sancho⁵||
Nirantar Nirahaar⁶ kalpati⁷ E Pancho⁸||1|| Rahao ||
Sarbesawar⁹ Sarbangi¹⁰ Sarabgati¹¹|| Karta Harta¹² Soyee ||
Siv¹³ Aru Siva¹⁴ Na Sadhu Aru Sewag || Une¹⁵ Bhaav Na Hoyee ||2||
Dharam Adharam Mokhi Nahin Bandhan || Jara¹⁶ Marni Bhav¹⁷ Nasa¹⁸||
Drishti Adrishti Gae¹⁹ Aru Gayata || Ek Mek Ravidasa ||3||4||

-
1. Pure mind, consciousness
 2. Immovable, permanent, mountain, hill
 3. Wandering, not staying in one place, a sect of Shaivism
 4. Self,
 5. True, indestructible
 6. One who renounces food, one who has not eaten anything, foodless
 7. suffering
 8. Five elements (earth, water, wind, fire and sky)
 9. God, the Lord of all
 10. All-pervading, not lacking in any aspect
 11. Omnipresent
 12. Killer, destroyer, thief, taker
 13. Mahadev, husband of Parvati, happiness, salvation, Mahesh, creator
 14. Parvati, power
 15. To reduce, to count
 16. Old age
 17. World, world
 18. A plant (Arusa whose leaves give relief from asthma, death, destruction, annihilation)
 19. Subject of knowledge.

Raag Ramkali

Aayeyo hau Aayeyo dev tum sarna¹||
Jan(i)² kirpa keejai apno jana ||1||Rahau ||
Tribidhi³ jonih⁴ baas jam ki agam⁵ tras⁶||
Tumhare bhajanu bin bhramti fireyo ||
Mamta⁷ aham⁸ bikhai⁹ mad¹⁰ matai ||
Ehi sukh kabahun na dutari¹¹ tirio ||1||
Tumre naav bisas chhad(i) aan¹² ki aas.
Sansari dharm mere mann na dharijai¹³||
Ravidas das ki seva maneyo Devadhidev¹⁴||
Patit pavan naam pragat keejai ||2||5||

-
1. Refuge
 2. Knowing
 3. Three types of species : Andaj, Jeraj, Utbhaj
 4. Species
 5. Unfathomable, difficult, not easily understood, which is unfathomable, inaccessible
 6. Fear, suffering, pain, distress
 7. The desires of one's mind, greed, attachment, illusion
 8. Ego
 9. Poison, toxin
 10. Drugs, wealth, power, and such pride in education that one forgets the knowledge of good and evil
 11. Difficult, hard
 12. Another one
 13. Patience
 14. The God of the Gods, The Great God.

Raag Ramkali

Ek abhiyaani chatriga¹ bichrat jag mahen ||
Jadp(i) jal puran mahi kahun va² ruchi nahin ||1||
Jau tum karn kesve antrar layeyo³ laagi ||
Ek anupam⁴ anubhayi kim(i) hoye bibhagi⁵||૧||Rahau ||
Jaise kami dekhi kamini hirdai sool upayee ||
Koti baid bidh uchrai⁶ va ki bitha⁷ na jayee ||2||
Jo tohi chahai so milai aart(i)⁸ gat(i)⁹ hoyee ||
Keh Ravidas ehi gop¹⁰ nahin janhai sab koyee ||3||6||

-
1. The rain bird (Papiha) that tastes the nectar of the swan
 2. His, her
 3. Commitment, merging, absorption of one into another
 4. Very good, unique, like no other
 5. Batwara, division, portion, share, act of dividing
 6. Saying, speaking, articulate
 7. Suffering, illness, pain, agony arising from lust
 8. Pain, agony, humiliation
 9. Condition, state, purity, chasteness, salvation, liberation
 10. Secret, mysterious, concealment.

Raag Ramkali

Sab meh Hari hai Hari meh sab hai ||
Hari apno jin(i) jaana ||
Sakhi¹ nahi aur koyi dusar || Jananhaar syana ||1||
Aiso kachhu anbhau² keht na avai ||
Saheb mileh tau kau bilgavai³||1||Rahau ||
Bajigar siu rachi rahijai || Baji ka maram⁴ na jana ||
Baji Jhuth saach bajigar || jaan mann patiyana ||2||
Mann thir hoe tau koe na soojhai || Janeh jananhara ||
Keh Ravidas bimal⁵ vivek⁶||
Sukh sahaj saroop sambhara⁷||3||7||

-
1. Testimony, martyrdom
 2. Knowledge of the Supreme Principle, wonder, astonishment, unimaginable talk
 3. Separation, to be separated, the act or meaning of separation
 4. Mystery, secret
 5. Clean, beautiful, pure, holy, innocent
 6. Wisdom, correct and clear knowledge of good and evil
 7. Accumulation, gathering, wealth, nurturing, protection, arrangement, consciousness, decoration, senses.

Raag Ramkali

Sagaru salil¹ *sarita² jal thal adhikayee³||

Swanti boond ki aas hai pio pyas na jayee ||1||

Jau tum karnh(i) kesve⁴ laalach jeev laaga ||

Nikati naath⁵ prapat(i) naahi mann mor abhaga ||1||Rahau ||

Jau re snehi chahiye chitvat⁶ hau doori ||

Pangul⁷ fal na pahunchayi kachhu sadh⁸ na puri ||2||

Keh Ravidas akath katha upnikhad⁹ sunijai ||

Jas¹⁰ tu tas¹¹ tu tuhi kas¹² upma deejai ||3||8||

-
1. Water, Liquid H₂O
 2. River, stream, dhara
 3. Abundance, excess, greatness
 4. God, Parabrahman
 5. Akal Purakh, Ishwar, Creator, God
 6. Seeing, the colour of seeing, insight, vision
 7. Pingla, Lula, crippled, from hands and feet, handicapped
 8. Desire
 9. Sitting to listen to the teachings of the guru
 10. The kind of
 11. That kind of, that type
 12. With whom ?

Raag Ramkali

Soi aan¹ antar karai Hari siu ||Apmarg² kau aanai ||
Kaam krodh madd³ lobh moh ki ||
Pal pal puja thanai⁴||1||
Santahu anin⁵ bhagti ehi naahi ||
Jab lag(i) sat raj tam teeno gunh ||
Byapat hai ya mahi⁶||1||Rahau ||
Sakat(i)⁷ sanehu isht ang laavai ||
Asthal⁸ asthal khelay ||
Jau kichhu mileh maanai abinasi⁹||
Sutu dara¹⁰ sirr melay ||2||
Harijan hariye¹¹ avar(i) na janai ||
Tajeh aan taan¹² tyagi ||
Keh Ravidas soi jan nirmal ||
Nisdin jau anuragi¹³||3||9||

-
1. Other, second, pride, all, manner, shame, fear, respect, manners
 2. Wrong path, wrong way
 3. Drugs, alcohol
 4. To make a firm resolution, to be determined, to begin work with readiness
 5. A worshipper of one, who does not accept another
 6. Inside, within
 7. Rooted, entrusted, related, cautious, power, strength, force
 8. Land, earth, place, location, uninhabited, desert
 9. Indestructible, which never perishes, abinashi
 10. Wife
 11. To Hari, to the creator
 12. Power, strength
 13. Lover, beloved, one who sings in return for love.

Raag Ramkali

Bhagti na hoe nachai aur gaaye ||
Bhagti na hoe bahu gunh keenhai ||
Bhagti nahin hoe swami aru sevag¹||
Jab lag param tat nahin deenhai²||1||
Santoh bhagti na hoe re bhagat na hoyee ||
Jab lag tan man sudh na joyee ||1||Rahau ||
Bhagti na gyan jog bairageh ||
Bhagti na kahai kahaye ||
Bhagti na suni mandal gharu sodhai ||
Bhagti na kachhu dikhaye ||2||
Jaha jaha jeev aap bandhavai ||
Tathai kichhu kahya na jayee ||
Keh Ravidas tabai sachu paveh ||
Aapa ulati smayee ||3||10||

1. Servant, attendant
2. To see, to recognize.

Raag Ramkali

Hum bad kavi¹ kulin² hum pundit ||

Hum yogi || saniasi ||

Gayani gunhi soor³ hum daata ||

Ehi mat kabahun na nasi ||1||

Ram binu sansay gaath(i) na chhutay ||

Kaam krodh moh madd⁴ maya ||

Inn panchan mili lootay ||1||Rahau ||

Parhai gunai kichhu samjhi na parayi ||

Anbhai⁵ bhav na darsai⁶||

Loha hiran⁷ hoe dhau⁸ kaisay ||

Jau paras na parsai ||2||

Keh Ravidas sabhai asmanjis⁹||

Bhool parai bharm bhorai¹⁰||

Morey aadhar Naam Narayan ||

Jeevan pran dhan moray ||3||11||

-
1. Poet, one who composes
 2. Born into a noble family, hereditary, of good lineage
 3. Hero, brave
 4. Intoxicant, intoxicating substance, ego, musk, myrrh
 5. Experience, wonder, astonishment
 6. To be seen, to appear
 7. Gold
 8. Well, from, don't know, not known
 9. Doubt, obstacle, difficulty, state of uncertainty
 10. Whirlwind, bhamber, a circle in flowing water.

Raag Ramkali

Kaha bhayeyo nachae aur gaye ||
Kaha bhayeyo tapu¹ kinhai²||
Kaha bhayeyo je charn pakhalai³||
Jau maram⁴ tatu⁵ nahin chinhai⁶||1||
Bhagti aisi sunhu re bhayee ||
Aayi bhagti tau gayi barhayee⁷||1||Rahau ||
Kaha bhayeyo je moond mundayeo⁸||
Bahu tirathu barat kinhai ||
Swami Das bhagat aur Sevak ||
Jau parm tatu nahin dinhai ||2||
Keh Ravidas teri bhagti dur hai ||
Bhag barhe so paavai ||
Taji abhiman met(i) aapa⁹ pru¹⁰||
Pipalku¹¹ hvai chunihi khavai ||3||12||

-
1. Penance
 2. Did, doing
 3. Washing feet
 4. Vital place, a delicate part of the body where injury can cause extreme pain or death
 5. Brahman, Creator, Supreme
 6. To recognize, to understand, to discern, to attain
 7. Glory, greatness, arrogance
 8. To make baldheaded, hairless head
 9. Own, One's own
 10. Stranger, someone else's, alien
 11. Ant.

Raag Ramkali

Chand soor nahin raat divas nahen ||
Dharn aakash na bhayee ||
Karm akarm nahin subh asubh nahin ||
Ka keh dehu badayee¹||
Akhil² khilai³ nahin ka keh pandit ||
Koyi na kahe samujhayee ||
Abarn⁴ barn⁵ roop nahin jaa kai ||
Kahn lau laaye⁶ smayee ||1||Rahau ||
Seet vaayu usanhi⁷ nahen sarbatu⁸||
Kaam kutil na hoyee ||
Jog na bhog rog nahin jaa kai ||
Kahayo naam sat(i) soyee ||2||
Niranjan nirankar nirlepeh || Nirbikar *nirsvasi⁹||
Kaam kutilta¹⁰ hi keh gaavai ||
Har Har aavai haasi ||3||
Gagan dhoor dhoop nahin jaa kai ||
Pavan pur nahin pani ||
Gunhi nirgunh Kehyat nahin jaa kai ||
Kahayo tau baat syani ||4||
Yehi siyu tum jog keht hai || Jab lag aasu ki pasi¹¹||
Chhutai tab jab mileh ek hi ||
Bhanhai Ravidas udasi ||5||13||

-
1. Glory, honor
 2. Complete, whole, all, total
 3. Bloom, blooming, (not) different
 4. Avarna, colourless, Which could not be described, devoid of colour
 5. Red, black, colour, caste, distinction, fame, picture, image, virtue, praise
 6. Love, to love, to fall in love
 7. Hot
 8. All, everything
 9. Breathless
 10. Deceit, hypocrisy, crooked, crookedness
 11. Snare, bond, net or rope used to catch birds, a rope used to tie a horse's feet.

Raag Ramkali

Janam to hi hau bigraan¹||
Ahu kachhu bujhat bahuri² syan³||1||
Narhari⁴ pargatesi⁵ na ho pargates na ho ||
Dina Nath dyal ||1||Rahau ||
Parivar bemukh mohe laag ||
Kachhu samjhi nahin jaag ||2||
Ehi bhau bides⁶ kalikal⁷||
Ahu⁸ hau Aavi pareyo jamjaal ||3||
Kabahun kai tor bhros ||
Jo hau na kahun ta mero dos ||4||
*Ass⁹ kehyat hu hau ajan¹⁰||
Ahu prabhu tum sarvagya¹¹ syan ||5||
Sut¹² sevak sada asoch¹³||
Thakur piteh sab soch ||6||
Ravidas binvai¹⁴ kar(i) jor ||
Ahu swami tum mahen na khor¹⁵||7||
Su tau poorbla akarm¹⁶ mor ||
Bal¹⁷ jayoo karau nij kor¹⁸||8||14||

-
1. To change form, to deteriorate, to become disorganized, to be different, to be opposed
 2. After this
 3. Wise, knowlegable, on the straight path, wise, right
 4. The best of men, the transcendent, the creator
 5. To be revealed
 6. The afterlife, another world
 7. The time of Kaliyuga
 8. Joy, sorrow and wonder are the cognitive words
 9. Such, similar, to enjoy, to spread, to receive, to leave
 10. Ignorant, to call for praise
 11. Omniscient
 12. Son, kid, squeezed out
 13. Thoughtless, Inaccuracy, impurity, lack of the act of thinking, thoughtlessness
 14. To request, to pray
 15. Aw, fault, evil, defect
 16. Bad deed
 17. To sacrifice, to go as a sacrifice
 18. Row, line, crore, corner of the eye, blank, unmarked.

Raag Ramkali

Jab lagg hai ehi aas tanu ki aasa ||
Tab lagi kare pukara ||
Jab manu mileyo aas nahin tanu ki ||
Tab ko gavanhara¹||1||
Gaye gaye ab kahe gayoo ||
Gavanhar kau nikati batayoo ||1||Rahau ||
Jab laag nadi na samund smavai ||
Tab laag badai ahankara ||
Jab manu mileyo Ram sagar siu ||
Tab ehi miti² pukara ||2||
Jab lagi bhagti mukti ki aasa ||
Parm tatu sunhi gavai ||
Jahn jahn aas dhart³ hai ehi mann ||
Tahn tahn kachhu na pavai ||3||
Chhadai aas niras⁴ parm⁵ padu⁶||
Tab sukh(u) sat(i) kar soyee ||
Keh Ravidas jasun⁷ awar kehtu hai ||
Parm tatu ab soyee ||4||15||

-
1. Singer, vocalist
 2. Ending, be ending
 3. Earth, holds, sustains, worldly matter
 4. Renunciated, free from craving, sad
 5. Highest, Best, Prime, Main, Primordial, Beyond Which Nothing Is Further Or Additional
 6. Position, Status
 7. To Whom.

Raag Ramkali

Jal meh pank¹ pank amrit jal ||
Jaleh sudhi hoe jaise ||
Aise karm dharm jag badheyo ||
Chhutai tum binu kaise ho Hari ||1||
Ab kachhu marm² bichara ho Hari ||
Adi ant ausan³ Ram bin ||
Koe na karai nivara⁴ ho Hari ||1|| Rahau ||
Jap tap bidh nikhed⁵ karunhamay ||
Paap pun dou maya ||
Aise mohe man gati bimukh⁶ dhan ||
Janam janam dehkaya⁷ ho Hari ||2||
Tarharn⁸ chhedan⁹ trayan¹⁰ khedan¹¹||
Bahu bidh kari lai upayee ||
Lonkharhi¹² sanyog binu jaise ||
Kanak¹³ kalank¹⁴ na jaye ho Hari ||3||
Bhanho Ravidas kathin kali kewal ||
Kaha upaye ab keejai ||
Bhau¹⁵ burhat bhaybheet bhagtu janu ||
Kar(i) Avalamban¹⁶ Dijay ho hari ||4||16||

-
1. Mud, filth, slush, sin, crime, ab
 2. Real mystery, divine knowledge
 3. End, ending, result, fruit, outcome, consciousness, pure, a bumblebee drinking honey from a flower
 4. Relief, liberal, salvation
 5. Abandonment, denial, rejection, obstacle
 6. Faceless
 7. Entangled in the cycle of movement, lamenting, scolding, cheating
 8. Beating, scolding, punishing, threatening, staring at with a frown
 9. Destroying, piercing or cutting apart
 10. To cut, cutting, to carve, to peel, to shape
 11. Piercing, expelling, chastising, reprimanding
 12. Ammonium Chloride, Sol. Ammoniac, NH₄Cl
 13. Gold
 14. Gold dirt, blemish, blame, infamy, stain
 15. Fear, dread
 16. Support.

Raag Ramkali

Jo deesai su sakal binas || Anhdeethai nahi biswas ||1||
Parchai¹ Ram rameh je koyee ||
Paras parsai² dubidh na hoyee ॥१॥Rahau ||
Barn³ sehat kahai jo Ram || Su bhagta kewal nehkaam⁴||2||
Fal karni fooley banrae || Upjai fal tab puhup bilayee⁵||3||
Gyanehn karn(i) karm kraye || Upjai gyan tab *akarm nsaye ||4||
Batt⁶ kai beej jaisa akar(u) || Pasreyo teen lok pasaar ||5||
Jaha ka upjeya taha bilaye || Sehj sun(i) meh reheyo lukayi ||6||
Jo man bindai⁷ soi bind || Amavas mehin jaise deesai chand ||7||
Jal meh jaise toomba tirai || Parchai pind jeev na marai ||8||
Su mun(i)⁸ kaun ju mann kun khayee || Bin daure⁹ trilok¹⁰ smaye ||9||
Mann ki mehmasa sab koyoo kahai || Pandit¹¹ su jo anbhahi rahai ||10||
Keh Ravidas ehu parm bai raag || Ram naam kin(i) japahu subhag ||11||
Ghrit¹² kaarni dadh(i)¹³ mathai sayan¹⁴|| Jeevan mukti sada nirbanh ||12||17||

-
1. To be close, to mingle, to be distant
 2. Touching, to touch
 3. Colour, form, shape, caste
 4. Free from desire, desireless
 5. To be absorbed, to be free from worry, to merge, to combine
 6. Bush
 7. Known, ephemeral, momentary
 8. A sage, a saint, a rikhi, one who maintains silence, one whose mind is not troubled
 9. Cycle, run, wander
 10. Three people (heaven, earth, and hell), (white, brown, and black people)
 11. Scholar, wise man
 12. Ghee, gheyo, whipped, shiny
 13. Curd, frozen milk
 14. Infinite, wise, intelligent.

Raag Ramkali

Tu mohe dekhai hau tohe dekhun ||
Preet parspari¹ hoyi.
Tu mohe dekhai hau tohe na dekhun ||
Ehi mat sab budh(i) khoy ||1||
Narhari² chanchal³ hai mat mori ||
Kaise bhagti karun mai tori ||1||Rahau ||
Sab ghati antr(i) rams⁴ nirantar ||
Hau dekhit nahin jana ||
Gunhi sab tor⁵ mor⁶ sab augunh(i) ||
Kart(i) upkar nahin mana ||2||
Hau⁷ tau⁸ mor mori asamjhi⁹ siu ||
Kaise kar(i) nistara¹⁰||
Keh Ravidas abgati¹¹ karunhamay¹²||
Jai jai jagatu aadhara ||3||18||

-
1. Among themselves
 2. The best of men, the Creator, the Supreme Being
 3. Fickle, restless, unstable
 4. To reside, to stay
 5. Your, yours
 6. Mine
 7. I
 8. You
 9. Without understanding
 10. Generous, emancipated
 11. Who cannot be known, the Supreme Being, without a body, formless, Cupid, Anang
 12. Merciful, kind, very kind.

Raag Ramkali

Thakit bhayeo gayan aur nachan || Thaki¹ seva puja ||
Kam krodh te deh thakit bhayee ||
Aur na janeyo duja ||1||
Ab mai hareyo re bhayee ||
Thakit bhayeo sab haal chaal te ||
Login ved brhayee²||1||Rahau ||
Ram jan hau na bhagat(i) kahayu ||
Charn pankharu³ na deva ||
Joi joyi karun ulat mohe badhay.
Ta te nikat na bheva⁴||2||
Pehle gyan ka kiya chandna⁵||
Pachhai diya bujhayee ||
Sunn sehaj hau doyo tyagee ||
Ram kahun na khudayee ||3||
Dur(i) basai khatu karam⁶ sakal ||
Aru dukh keenhe Seyoo⁷||
Gyan dhyan dur(i) dou kinehe ||
Dureyo chhadai teyo ||4||
Pancho thakit bhayeo jaha taha ||
Jaha taha thit⁸ payee ||
Ja Karan(i) hau daureyo firto ||
So ab ghat⁹ meh payee ||5||
Pancho meri sakhi saheli ||
Tin nidhi¹⁰ dayi dikhayee ||
Ab mann ful(i) bhayeo jag meheya¹¹||
Aap hau ulat(i) smayee ||6||

Chaltu chaltu meru man thakeyo ||

Mao pai chaleyo na jayee ||

Sayi sehaj mileyo soi sanmukh ||

Keh Ravidas batayee ||7||19||

-
1. It's over, finished
 2. Praise, admiration, smile, glorification
 3. Washing, cleaning
 4. Secret, mystery, one who knows secrets, esoteric
 5. Light, illumination
 6. Six, 6, shash, six actions of a Brahmin:
 - (1) reading
 - (2) teaching
 - (3) yajna (yoga, performing a sacrifice)
 - (4) yaajna (act of performing a sacrifice),
 - (5) receiving alms,
 - (6) giving alms
 7. Shiva worshipper, ascetic, service, serviceable
 8. Status
 9. Body, soul, heart, mind, conscience
 10. Treasure
 11. I, mine

Raag Ramkali chaupada

Deh nain binu chand raihn¹ binu ||
Jayo meen gehru jal bina ||
Hasti³ sund binu pankhi pankh binu ||
Jaesoyi mandir deep bina ||1||
Dhrig dhrig jivanhu sache Ram² bina ||1||Rahau ||
Jaesoyee brahmanh ved vihunha ||
Taesoyee pranhi tujh naam bina ||
Veswa kun sut ka ko kahiye ||
Taesoyee bhagat jan Ram bina ||2||
Mantar surti binu nari kant binu ||
Jaesoyi dharat salil bina ||
Jiyu birkha falhe⁴ vihunha ||
Tiyu pranhi tujh prem bina ||3||
Kam krodh hankar nibarau ||
Trisna tyagahu sant jana ||
Keh Ravidas bhayee sital kaya ||
Jau hau lago gur charna ||4||20||

-
1. Night
 2. Elephant
 3. Akal Purakh, Parbrahman, Parampara
 4. Fruit.

Raag Ramkali

Bolti bolti barhai Biyadhi¹||
Bol abolai² jayee ||
Bolai boli aboli kau pakrai ||
Bolai boli kau khayee ||1||
Tero jan kaahe kau bolai ||
Bol(i)³ Bol(i) apni bhagti kiyo kholai ||1||Rahau ||
Bolai gyan maan⁴ par(i)⁵ bolai ||
Bolai ved brarhayee⁶||
Ur⁷ meh dhar(i) dhar(i) Jab he bolai ||
Tab he mool gvayee ||2||
Bol(i) bol(i) avareh samjhaavai ||
Tab lag samjhi na bha(i) ||
Boli boli samajh(i) jab bujh(i) ||
Tab kaal sahet sab khayee ||
Bolai guru aur bolai chela ||
Bolai bol(i) partiti aayee ||
Keh Ravidas thakit bhayeyo jab ||
Tab he paramanidhi⁸ payee ||4||21||

-
1. Disease, illness, suffering, sorrow
 2. Bad speech
 3. Word, speech, statement, talk
 4. Pride, glory, prestige, honor
 5. Other, different, separate, enemy, foe
 6. Glory, praise, appreciation
 7. Chest, mind, dil, heart
 8. Parabrahman, Heaven.

Raag Ramkali

Bhagtu hua tau charhai barhayee¹||
Jog karun jag manai²||
Gunhi hua tau gunhi jan kahai ||
Gunhi aap kau tanai³||1||
Ram jan⁴ hoyu na bhagat(i) kahayu ||
Seva karun na dasa ||
Gunh(i) jog jag⁵ kichhu na janao ||
Ta tai rahun udasa ||1||Rahau ||
Na mamta mohu na mehma ||
Eh sabhu jahe balayee⁶||
Dojakh⁷ bhisat⁸ doyu sam kar janayee ||
Doyu tark⁹ hai bhayee ||2||
Hau tai mamta¹⁰ dekhu sakal jag ||
Hau tai mool gwayee ||
Jag mann mamta ek ek mann ||Tabeh ek hai bhayee ||3||
Krisan Karim Ram Hari Raghav ||
Jab lag(i) ek na pekha¹¹||
Bed kateb Kuran Puranan ||
Sehaju¹² ek nahin dekha ||4||
Joe joe puji ai soe soe kachi¹³||
Sehaj bhav sat hoye ||
Keh Ravidas hau tahi ju pujan ||
Ja kai gav thav na koye ||5||22||

-
1. Glory
 2. Honor
 3. Strength, power
 4. Slave, servant, person
 5. Creation, the world, Universe, macrocosm, Cosmos, sphere, ball
 6. Pestilent, disaster, calamity

7. Hell
8. Heaven
9. Views, thought, renunciation, self-sacrifice
10. Attachment, affection, ego
11. Seeing, observing, overview
12. Real, love, nature, bliss, Parabrahman, Creator
13. Raw, hypocritical, perishable.

Raag Ramkali

Bharm nachanh bharm gavan ||
Bharm japu tapu daan ||
Bharm seva bharm puja || Bharm su pehchani ||1||
Bhayee re bharm¹ bhagti sujan(i)²||
Jau lau saach siu nahin pehchan(i) ||1||Rahau ||
Bharm khatu karma³ sakal Sahinta⁴||
Bharn greh banu⁵ jaan ||
Bharn kar(i) kar(i) Karma Kiye ||
Bharm ki eh Baan⁶||2||
Bharm indri nigrahi⁷ kiya || Bharm gufa meh baas ||
Bharm tau lau Janeya(i) || Sun(i)⁸ ki karai aas ||3||
Bharm sudh⁹ sarir ju lau || Bharm nav¹⁰ bnav ||
Bhanhey Ravidas bharm tau lau
Ju lau chahai thav¹¹||4||23||

-
1. Wheel, wandering, doubt, mistake, nervousness, prestige, companion
 2. Lover, wise, clever, skillful
 3. Six actions (reading, teaching, performing a sacrifice, getting a sacrifice done, giving alms, receiving alms)
 4. Mantra of the Vedas, collection of rules or methods, concept, collected
 5. Forest, Jungle
 6. Bani, word, virtue, habit
 7. To prevent, stop, obstruct, suppress, bond, bind, resist the inclination of the mind through practice and restraint, God
 8. Consciousness, void, empty, dream, sky, sound, word, that state of great transcendence when there was no creation
 9. News, updated, to be clean, clean, unadulterated, pure, to be chaste
 10. Boat, yacht, ferry
 11. To create
 12. Place, location.

Raag Ramkali

Bhuleyo nath¹ sakal² jag dehkayu³||
Jhothai bhekh bnayeo ||
Jhooth tai sachu tavai hai payeo ||
Hari ki saran jab aayeo ||1||
Jau tu Gopal⁴ na gayeo ||
Tau tum ka sukhu meh dukhu upjai ||
Sukh kaha te payeo ||1||Rahau ||
Kamras⁵ batras⁶ aur sarbaras⁷||
Jhoothai moorh⁸ dulayeo ||
Jab lag(i) tel diya meh baati ||
Fir pachhai bujh(i) jayeo ||2||
Jab tum Ram naam rang ratae⁹||
Avaru na rang rangayeo ||
Keh Ravidas bhajahu kirpanidhi¹⁰||
Pranh gaaye pachhatayeo ||3||24||

-
1. Lord, Master, Husband, title of Gorakh Panthi saints
 2. Whole, all
 3. Entangled in the cycle of movement, lamenting, to lament, cheating
 4. Parabrahman, God, Godhead, World-saver
 5. The joy of hearing, Kannaras
 6. The taste of words, engrossed in words
 7. All pleasures, overwhelming joy
 8. A fool who doesn't understand what to do now
 9. Gleams, intoxication, ecstasy, drowsiness
 10. God, Godhead, the guardian.

Raag Ramkali

Ram Kehat sab jagat bhulana || So eh Ram na hoyee ||

Karma¹ akram² karunamay³ Keso ||

Karta nau su koyee ||1||

Bhayee re Ram⁴ kaha mohe batavo ||

Sat Ram ta kai nikat(i) na aavo ||1|| Rahau ||

Ja Ramhi sab jag jaanai || Bharm bhule re bhayee ||

Aape aap tai koe na janai || Kahe kaun su jayee⁵||2||

*Satit⁶ na lobh pars⁷ jee tanu mann ||

Gunhi parsat jayee ||

Alkhu⁸ nau thaur⁹ na ketahun ||

Kiyo na kahaho samjhayee ||3||

Bhanhe Ravidas udas tahi tai || Karta kau hai bhayee ||

Keval karta ek sahi sirr¹⁰||

Sat Ram tihi thaai¹¹||4||25||

-
1. Action, three types of action (prescribed, predestined, accumulated), generosity, father, mercy, the doer of action
 2. Without action, misdeed, undoable action, bad action
 3. Grace form, in which grace is predominant
 4. The True Form of God, God, Creator
 5. Having gone, having arrived, having come
 6. Always, at all times, continuously, continuously, one, taste
 7. To make contact, touching
 8. That which is not visible, the etiquette of yogis, the word of knowledge, invisible, God
 9. Opportunity, place, suitable place
 10. Above, on, creation
 11. In location, in place.

Raag Ramkali

Loha sanam kar(i) kanchan sanam kar(i) ||
Bhed abhed smavaiga ||1||
Jab Ram naam keh gavaiga ||
Rarankar¹ rehat sabahan(i)² meh ||
Antr(i) mel milavaiga ||1||Rahau ||
Jo sukhu hovai paaras kai parsai³||
Su sukhu hovai ka keh gavaiga ||2||
Guru prasadi bhay(i) anbhai⁴ mat(i) ||
Bikh amrit sam *dhavaiga⁶||3||
Keh Ravidas met(i) aapa par⁷||
Tab va thaureh pavaiga⁸||4||26||

-
1. Lord, Parmatma, God, Parabrahman (formless)
 2. In all
 3. To make contact, touching
 4. Fearless
 5. Intellect
 6. Appearing
 7. Strange, alienation
 8. Place, a place of stay where one feels safe.

Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||

Raag Maru Bani Guru Ravidas Jio ki

Sat sangat pal nihin Keeni ||
Mann murikh bahu garvano¹||
Sot khat din rainh bitaye ||
Tahi² rasna sukh mano ||1||
Mann mora maya mehen laptano³||1||Rahau ||
Bisa⁴ Sakat⁵ raheyo nisbasur⁶||
Ajahu nihin aghano⁷||
Kami kutil⁸ lavaar⁹ kuchali¹⁰||
Samjhay nahin samjhano ||2||
Maya meh hilmil¹¹ raheyo ||
Phokat¹² sate janam gavano ||
Keh Ravidas kachhu chetu bavare¹³||
Ram naam binu nihin ubrano¹⁴||3||1||

-
1. Arrogance, pride
 2. Then, in the same place
 3. The meaning of clinging, running to swallow, pouncing
 4. Words that can be known through the senses such as the form of the eye, the hearing of the ear, the taste of the tongue, the touch of the nose, the smell of the nose, intercourse with a woman, pleasure
 5. Strength, ability, power
 6. Day and night, constantly, continuously
 7. To be completely satisfied
 8. Twisted, crooked, hypocritical, deceitful
 9. One who makes false promises, talkative
 10. Bad behavior, misconduct
 11. Mingle, blend, intermix commingla, to be busy
 12. To be shallow, devoid of substance
 13. Mad
 14. To rise, to rise high, to become good.

Raag Maru

Bhar bhar devai surat kalali¹||
Dariya dariya peena re ||
Peevat peevat aapa jagu bhula ||
Hari ras mah(i) baurana² re ||1||
Pia Ram ras pia re ||1||Rahau ||
Dar ghar visar gayeo Ravidasa ||
Unmann³ sadd matwari re ||
Pal(u) pal(u) prem piyala chalai ||
Chhuta nihin khumari re ||2||2||

1. Brewer, a caste

2. Mast, Fun, Messing around and fun

3. A yoga posture, a state of relaxation, a state of enlightenment.

Raag Maru

Mo sam patit adham¹ nihen kou ||
Kheen² dukhi visyar³||
Naam sune narak bhaj hvai ||
Tum binu kawan hamaar ||1||
Prabhu ji tum augun bakhsanhahar ||
Hau bahu nich ughri⁴ paatki⁵||
Morikh nipat⁶ gawar⁷||1||Rahau ||
Patit pavan birhto⁸ tiharo ||
Aay parhu tohi duwar ||
Keh Ravidas ehu man aasa ||
Nij kar lehu ubar⁹||2||3||

-
1. Sinful, vile, wicked
 2. Weak, thin, slender
 3. Subject matter that can be known through the senses of sight, nose, ear, touch, taste, etc., Minglad with opposite sex
 4. To appear, to come out of the veil, to reveal
 5. Sinful
 6. Pure, absolutely, only
 7. Uncivilized
 8. Gained, earned, profit, benefit
 9. To raise, to free, to protect, to save.

Har Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||

Raag Kedara Bani Guru Ravidas Ji ki

Ehu sansar saghan¹ ban bikhu² ko ||
Ta mai bahu dukhu dund³ byalayee⁴||
Roop ravanhu⁵ ke unumekh⁶ manukha ||
Patang parhe jimi aayee ||1||
Samajh mann chit nirmal jasu gayee ||
Raghupat⁷ prabhu ko charan saran taji ||
Anit kihun jini jayee ||1||Rahau ||
Kam kales prathm(i) jag pass ||
Kou na gayo sachu payee ||
Ta mai chain kimi tu hulsai ||
Sunhi murakh sati bhayee ||2||
Sada santap nahin nar nehchal⁸||
Kimi chhuteh ehu kayee ||
Keh Ravidas bhajo Hari charna ||
Taji jagu fand amiras⁹ payee ||3||1||

-
1. Dense, garha
 2. Poison, the proceeds of wrongdoing, illusion
 3. A pair of two things, two opposite substances such as darkness and light, happiness and sorrow, male and female
 4. Killer, snake
 5. The act of making words, singing, chanting, cuckoo
 6. To appear, to come suddenly, to bend, to hang
 7. Creator
 8. Unwavering, immovable, fixed
 9. Nectar, alcohol, libration, brew.

Raag Kedara

Santoh kul¹ pakhi bhagti hvaisi kaliyuga meh ||
Nipung² birla nibhaisi³||
Jahn pchhanh(i) harkh(i)⁴ man hulsiyu⁵.
Binu pchhanh(i) miltu murjhasi ||1||
Apswarth⁶ paramodhi⁷ dadhiyade⁸||
Paramartha na dirhasi⁹||
Binu biswas banjh sati jayese ||
Hari Karn(i) jiu rasi¹⁰||2||
Bhav bhagat hirdai nihen aasi ||
Visay lagi sukh pasi ||
Keh Ravidas pura gur pavai ||
Svang kau svang dukhasi¹¹||3||2||

-
1. Inhabited country, home, family, lineage, race
 2. Pure, clean, without mud
 3. To Carry on, the act of carrying
 4. Joy, happiness
 5. Happiness, joy, enthusiasm, encouragement, light
 6. Selfishness, one's own selfishness
 7. Happiness, joy, comforts, contentment
 8. Burnt, burned
 9. To make firm, steadfast, firm, strong
 10. Truth, capital, purchased goods
 11. Painful, pain giver.

Raag Kedara

Darsan(u) deejay Ram darsan deejay ||

Darsan(u) dije bilamb¹ na keejay ||1||

Darsan(u) tora jeevan mora ||

Bin darsan(u) kiyo jivai chakora²||1||Rahau ||

Madho Satguru sab jag chela ||

Ab ke bichhurai milan duhela³||2||

Dhan joban ki jhoothi aasa ||

Sat(i) sat(i) bhakhai jan Ravidasa ||3||3||

1. Delay, procrastination
2. A bird of the partridge family which is considered a lover of the moon and an eater of embers
3. Difficult, challenging.

Raag Kedara

Dekhe dhahun¹ yaha kaun tero ||
Saga sutu² nihen naar ||
Tor(i) sang sabhu dur(i) karehi ||
Dehege tan(i) jaar³||1||
Re mann Ram naam sanbhari⁴||
Maya kai bhram kaha bhuleyo ||
Jahege karu jhaar⁵||1||Rahau ||
Pranh gaye kahu kaun tero ||
Dekh(i) soch(i) bichhaar ||
Bahure⁶ ehi kalikal⁷ mahiyat⁸||
Jitu bhavai haar ||2||
Eh maya sabhu thothri re ||
Bhagti disai pratipaar⁹||
Keh Ravidas sat(i) bachnu Guru kai ||
So jee thai¹⁰ na bisar ||3||4||

-
1. Well, a word that is used in sentences, options, orders, etc., I don't know
 2. Son
 3. To ignite, to burn
 4. To gather, to prove, to prepare, to nurture
 5. To yield, empty-handed
 6. After this, then, subsequently
 7. The time of Kali Juga, the bad time, the painful time
 8. Reality, truth, essence, nature
 9. The one who nurtures, to protect, to nurture
 10. From.

Raag Kedara

Peev sang(i) prem kabahun na payo ||
Karnhi¹ Kavin Bisari²||
Chak³ kau dhyan dadhisut⁴ su hot(i) hai ||
Jau tum tai hau niyari ||1||
Preet(i) sudhaman(i)⁵ aav⁶||
Re swasi preeti sudhaman(i) aav ||
Tej sarup(i) sakal siromani ||
Alakh⁷ Niranjan raav⁸||1||Rahau ||
Bhor⁹ bhayo Mohe ek tuk jovat(i)¹⁰||
Talfat¹¹ rajni¹² jayee ||
Peev binu sez ka sukhu sou ||
Birha bitha¹³ tanu khaee ||2||
Met(i) duhag(i)¹⁴ suhagin(i)¹⁵ kejai ||
Apnai ang(i) lagayee ||
Keh Ravidas prabhu tumrai vichhrai ||
Ek palak jug jayee ||3||5||

-
1. Toil, labor, earnings, deeds
 2. To let go, to forget
 3. Chakvi, Chakwa, Surkhab, to scatter
 4. Moon, lotus, pearl.
 5. Heaven, paradise, moon, beautiful house, nectar, amrit
 6. Age, birth.
 7. That which cannot be seen, invisible, Godhead, God
 8. King, rich, wealthy, chieftain of the court, position of kings
 9. The early part of the day, dawn, morning.
 10. To see, to look at.
 11. To torment, to ruin, to destroy, to annihilate
 12. Night
 13. Suffer, pain, suffering
 14. Misfortune, state of separation from husband, unlucky
 15. To be fortunate, a woman whose husband is alive.

**Har Har Har Har Har Har Hare ||
Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||**

Raag Bhairo Bani Guru Ravidas Ji ki

Bandhu na bandhan chhau na chhaya ||

Tumhi seu¹ Niranjan raya ||1||

Abigati² nath Niranjan(i)³ deva ||

Mai kaya janu tumari seva ||1||Rahau ||

Charan patal sees asmana ||

So thakur kaise sampat(i)⁴ smana ||2||

Siv⁵ sankadik⁶ antt na paya ||

Brahma khojat janam gwaya ||3||

Torhun na pati⁷ pujun na deva ||

Sehj smadhi karun hari seva ||4||

Nakh⁸ parsed⁹ jakai sursari¹⁰ dhara ||

Romawali Atharah bhara ||5||

Char ved ja kai sumirit sasa¹¹

Bhagti het(u) gavai Ravidasa ||6||1||

-
1. Service, serviceable, Shiva worshipper
 2. Indestructible, God
 3. Free from eye-strain (Anjan), pure from Maya, untainted, transcendent, blameless
 4. In a box, a vessel-shaped thing, a piece of clay, a flower, remaining, closed
 5. Mahadev, husband of Parvati, happiness, liberation
 6. The four psychic sons of Brahma namely Sanaka, Sanandana, Sanatana and Sanat Kumara
 7. Leaves of vegetation, caste, class, order
 8. Toenails
 9. Moisture, sweat, perspiration
 10. River of gods Ganga
 11. Breath breath.

Raag Bhairo

Sat sangat nihen gur pad seu¹||
Prabhu kirt(i)² nahin gayee ||1||
Setu³ bhayeo tann thar thar kampeh ||
Hari simran nahin keenha ||2||
Beeti aayu bhajan nihen keenha ||1|| Rahau ||
Nahin mann rameyo Prabh charnan mahen ||
Tann siu preet dirarhayee ||3||
Keh Ravidas chalan ki bariya⁴||
Kou na hot sahayee ||4||2||

-
1. Service, asceticism, worthy of consumption
 2. Fame, splendor, good name, glory
 3. From young to old
 4. Time, turn, occasion.

Raag Bhairo

Sas usas¹ charhavai bahu bidhi ||
Baitheh sunn smadhi ||
Phateyo kanu Bhabhut tanu layee ||
Anik bharmat bairagi ||1||
Guru sabhu rahes² agmeh³ janai ||
Dhunde kou khat satar mahin ||
Kidhun kou ved bakhanai ||1||Rahau ||
Tirath bartu karae bahutere ||
Katha bastu bahu saanai⁴||
Keh Ravidas mileyo gur puray ||
Jihi antar Hari milanai ||2||3||

-
1. Long breath, cold breath
 2. Secret
 3. In which the intellect does not reach, unthinkable
 4. To include, to mix two things together, to intensify.

Raag Bhairo

Soe japu japahu jo bohur(i) na japna ||
Soe tapu tapahi jo bohur(i) na tapna ||
Aisa dhyān dhar(i) banvari¹||
Mann pavan drirh sukhman narhi ||1||Rahau ||
Soe Guru karohu jo bohur(i) na karna ||
Aiso marn maro jo bohuri na marna ||2||
Ulti Gang² Jamun³ meh lyavau ||
Binhi jal majan⁴ davai⁵ pavau ||
Lochan⁶ bhar(i) bhar(i) bimb⁷ niharau ||
Jot(i) bichar(i) na avaru bicharau ||4||
Pind⁸ prai⁹ jeev jis ghar jaata ||
Sabd ateet anahat(i)¹⁰ rata¹¹||5||
Ja par kirpa soe bhal janai ||
Goongau sakar¹² kaha bakhanai ||6||
Sunn mandal meh tera basa ||
Tathai jeev meh rahai udasa ||7||
Keh Ravidas Niranjan dhiyavo ||
Jis ghari jayo hau bohur(i) na aavo ||8||4||

-
1. God, Lord
 2. Ganga, Ida Nadi
 3. Jamuna, Pingla Nadi
 4. To bathe, to take a bath
 5. Bathing in both, Ganga–Jamuna (Ida–Pingla) rivers
 6. Eye
 7. Image, shadow, reflection, blood, red fruit, the fruit of the body whose colour is red, Mount Kailash, the sun
 8. Soul, body
 9. Beyond all, beyond all speech, the supreme Beloved
 10. Creator, Supreme Being, the one who has not been harmed, in Hatha Yoga, the word that is heard by closing the ears with the thumbs, in Hatha Yoga, one of the chakras inside the body which is near the heart and according to modern science, it is near the glands that make the body strong and which disappear before old age
 11. One who knows the taste, one who is beloved, one who is red, of blood colour, of red colour
 12. Sugar.

Raag Bhairo

Bhekh layeo par bhed na janeyo ||

Amrit lae bikhae¹ su maneyo ||

Kaam krodh meh janam gvayeyo ||

Saad sangt(i) mili Ram na gayeyo ||1||Rahau ||

Tilak diyo pai tapn(i)² na jayee ||

Mala Peher ghaneri³ hilayee⁴||2||

Keh Ravidas marma⁵ ju payo ||

Dev Niranjan sati kar dhiyayo ||3||5||

-
1. Relation with opposite sex, Romantic, knowable by the senses, touch of skin, content
 2. The heat of romance
 3. Very much, more
 4. To shake, to stir
 5. Secret, mystery, basic fact.

Har Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||

Raag Basant Bani Guru Ravidas Ji ki

Saas saas tujh naam sambharao ||
Tumheh bhet mamu mani harsayee¹||
Tum dyal kirpal karunanidi²||
Tumheh Deen bandhu³ Raghurayee⁴||1||
Tumeh karahu kirpa muhem sayee ||1||Rahau ||
Tumheh saran rahahu nisbasaru⁵||
Bharmat firho na hau harirayee⁶||
Tumhari anukampa⁷ maan madu chhutai ||
Ram rasain⁸ amrit payee ||2||
Aiso budh(i) jacheo karunha⁹ meh ||
Tujh charn tajj kitoh na jayee ||
Charn(i) sarn(i) Ravidas raavari¹⁰||
Apno jaan lehu ur¹¹ layee ||3||1||

-
1. Joy, happiness
 2. Treasure of grace, refuge of mercy
 3. The helper of the humble, the one who binds the minds of the humble with his generosity
 4. In Gurbani, the word Raghurai is the symbol of God
 5. Night and day
 6. Creator, God, lover of the Creator
 7. Treasure of grace, mercy, compassion
 8. Name of the Creator according to Gurmat
 9. Treasure of grace, mercy, one of the nine flavors of poetry
 10. Your, of, yours, belonging to you
 11. Chest, mind, brain, heart.

Har Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||

Raag Sarang Bani Guru Ravidas Ji ki

Hum ghar ayeo Ram bhataru ||
Gavahu sakhi mili manglachar ||
Tan mann ratu² karehin aapno ||
Tau kahun payeai piya pyar ||1||Rahau ||
Pritam kun jau darsan paye ||
Mann mandir meh bhayeo ujiyar ||
Hau marhae³ to naunidhi⁴ payee ||
Kirpa keeni sati Kartar ||1||
Bahut janam bichhure piya payo ||
Janam janam bilayi⁵ raar⁶||
Keh Ravidas hau kachhu nahin jano ||
Charnh kanwal mehin tuv murar⁷||1||

-
1. Patron, husband, lord
 2. Happy, pleased, beloved, lover
 3. Dead body, lifeless body, wrapped, shrouded
 4. Nine treasures, all wealth, in the Sanskrit scriptures, the main treasures are Padma, Mahapadma, Sankha, Makara, Kachhapa, Mukunda, Kund, Neel, Vachan etc.
 5. To wail, to lament
 6. The act of quarreling, war, strife
 7. Parabrahman, Paramatma, Creator, God.

Raag Sarang

Hari pad bimukh kutil¹ mayarat²||
Ram charan chitu na sanai³||
Jin mann manu haumai Baseh ||
Tih jan sant Kahahu kiv manai ||1||
Hari simrai soi sant bicharo ||
Aavru janamu bekam Ram bin ||
Kot(i) janam sau upar(i) baaru ॥१॥Rahau ||
Kapti⁴ dyamb⁵ paru ninda burhu⁶||
Sant janam bhau kilvikh⁷ karo ||
Jayo barkha rut boond uddhi⁸ mahin ||
Aayee milih soi jal khaaro ||2||
Ta parsang(i) seep⁹ swat(i)¹⁰ nachhatra ||
Moti nipjat¹¹ neer te nyaro ||
Keh Ravidas moh mad¹² tyago ||
Ram charan mann sant bicharo ||3||2||

-
1. Hypocrite, cheat, fraud
 2. The greedy one, the enchanter
 3. Imitation, likeness, splendor, glory, grandeur
 4. Deceit, fraud
 5. Riot, uprising, fraud
 6. Drowning,
 7. Sin, crime
 8. Powerful, strong
 9. Oyster
 10. The fifteenth constellation out of the twenty-seven constellations, from whose raindrops pearls are born
 11. Birth, growth, production
 12. The pride of wealth, power, and education, which leads to the loss of knowledge of good and evil.

Raag Sarang

Bhavajal(i)¹ biadh(i)² asadh(i)³ prabal att ||

Param panth na gahijai⁴||1||

Jag meh Ved Ved⁵ manijai ||

Ini meh avaru agdu⁶ kachhu avarai ||

Kahu kavanu pari kijai ||1||Rahau ||

Parhai gunai kachhu samjhi na pareyi ||

Anabhau⁷ padu na lahijai ||2||

Chakh(i)⁸ biheen⁹ qatar chalat hai ||

Tinih na as¹⁰ bhuj¹¹ dijai ||3||

Keh Ravidas bibek¹² tatu binu ||

Sab mili garat¹³ parijai¹⁴||4||3||

-
1. World, ocean
 2. Suffering, disease, affliction, trouble
 3. Disease, which has no cure
 4. To absorb
 5. Physician, hakim, doctor, healer
 6. Medicine, drug
 7. Experience
 8. Eye
 9. Devoid, without, abandoned
 10. This, such, like this, equal
 11. Arm, support
 12. Wisdom, the ability to discern between good and evil
 13. Hell, abyss
 14. To fall, to tumble.

Har Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||

Raag Malar Bani Guru Ravidas Ji ki

Kheli khilar bay¹ sab biti ||
Mann chit bhave na piya paratiti ||
Mai mai jau lau garb² bauraani³||
Tau lau piyra⁴ mann nahin aani ||1||
Bauri⁵ kar le Ram sneha ||
Sang saheli vihah chali sab ||
Chhadi nehar(i)⁶ ra⁷ geha⁸||Rahau ||
Apa met(i) mai meri khohi ||
Garb tyagi arpih nij dehi ||
Piya ko nari uhi mann Aayee ||
Jihi abhantar(i)⁹ nihen Kayee ||2||
Jo lau Piyra mann Nihin Aayee ||
Ka solih Siyagar banai ||
Soe sati Ravidas bakhani ||
Tan mann siu piya rang samani ||3||1||

-
1. Age, life, state, strength, power, force
 2. Ego, pride
 3. Mad, careless
 4. Cherished, lover, beloved, pritam, friend
 5. Mad, foolish, naive woman
 6. Father's house
 7. To, who, until
 8. Home, house
 9. Mind, heart, conscience, inner, inside.

Raag Malar

Jaese ande pandu¹ bharth² mahen ||

Le gaj³ ghat⁴ utar⁵ dhari ||

Taese rakhau apne sevak kau ||

Vishyan⁶ viyadhi⁷ abhay⁸ kari ||1||

Jo jan udhau⁹ mohe na bisare ||

Hau na bisarai aadhi ghari¹⁰||1|| Rahau ||

Jau mahin bhajeh bhajhun mai taakun ||

Hari simran tai paari pari ||

Keh Ravidas sadh sangti mil ||

Ram bhajeh tau bipatu tari ||

-
1. Yellow yolk
 2. A person who bears a burden, someone who has the burden of protecting something.
 3. Ghazi (The army of Ghazis who used to oppress the kingdom and the land, Guru Ji prays to the Eternal God for the sake of humanity to take those oppressors across the rivers)
 4. River, ghat
 5. To take off, to carry across, to carry to another side
 6. Words that can be perceived through the senses, such as the form of the object of the eye, the hearing of the ear, the taste of the palate, the touch of the hand, the smell of the nose, intercourse with a woman, and pleasure
 7. Disease, illness
 8. Fearless, unafraid
 9. Celebration, occasion of happiness
 10. Hour, moment.

Har Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||

Raag Kanarha Bani Guru Ravidas Ji Ki

Eh sab sangi divas char ke ||
Dhan¹ dara² sut³ pit⁴ maat re ||
Bichhure milanu bahun(i) nahin hvai ho ||
Jayo tarvar(i)⁵ chhinu⁶ pat re ||1||
Janam amol akarath⁷ jaat re ||
Simranu karahu kabahun nahin hari ko ||
Jau lau nahin chharta⁸ gaat⁹ re ||1||Rahau ||
Tau kaise hari naam lahuge ||
Gar atkai kaf¹⁰ pit¹¹ baat¹² re ||
Call karal¹³ bharmat fandak¹⁴||
Jayo karat achano¹⁵ ghaat¹⁶ re ||2||
Chatai nahin alapu mat(i) murakh ||
Chhadi amrit vikhu khaat re ||
Keh Ravidas aas taj aure ||
Siri Gupal rang Raach¹⁷ re ||3||1||

-
1. Wealth, Maya, Property, Producing, Fruiting, Body, soul
 2. Wife, Woman, Possessor
 3. Son
 4. Father
 5. Big and Beautiful Tree, Excellent Tree, Tree
 6. A moment, Short, a little while, Particle, a trifle
 7. Wasteful, Useless
 8. Deceitful, Meaning of Deceit
 9. Body, soul

10. Balarama
11. Bile is the form of heat in the body, which, if in its proper state, protects the body, but when corrupted, it causes many diseases in the body
12. Flatulence, Balaram, Vayu, Pawan
13. Terrible, terrifying
14. Catcher, trapper, fraudster
15. Suddenly
16. Beating, killing, murder
17. To be absorbed, to merge, to be in love.

Raag Kanarha Dupada

Kavan kaj kargat¹ ki maya ||
Karat firat apni apni hai ||
Khae na sakai kharch na janeh ||
Jayu bhavang² sirr rahat mani³ hai ||1||
Ja kai Ram ji dhani hai || Ta kai kahe ki kami hai ||
Mansa⁴ ko nath manorath purbai⁵||
Sukh Nidhan ki kaha gani⁶ hai ||1||Rahau ||
Ja ki ras(i)⁷ bhavar⁸ nahin aavai ||
Rahu⁹ ketu¹⁰ ki muchut¹¹ ani¹² hai ||
Rakhvare¹³ ko chakar sudarsan¹⁴||
Bighan na biyape rok chhini¹⁵ hai ||
Siv sankadik¹⁶ paar na pavai ||
Mau bapurai¹⁷ ki kaun gini hai ||
Ja ki preet nirantar Hari siu ||
keh Ravidas ta ki sada bani hai ||3||2||

-
1. Hand-held, in hand
 2. Serpent, snake, lizard
 3. Excellent object (diamond, money, pearl, etc. gems)
 4. Purpose, intention, company, companionship, assembly, meeting
 5. To complete
 6. To calculate, count, wealthy, rich
 7. Principal, purchased goods, amount, capital
 8. To like, to be liked
 9. Rahu, a planet according to astrology, it is written in the Vishnu Purana that eight black horses pull the chariot of Rahu
 10. Wisdom, knowledge, brilliance, flag, comet, one of the nine planets according to astrology
 11. Fall, the act of falling, renunciation
 12. Shame, shame in the mind
 13. Protector, guardian
 14. Vishnu's wheel (Vishkarma made this wheel from the rind of his sun-lathe)
 15. To be divided, to be cut off (this is recorded in the Vishnu Purana)
 16. The four sons of Brahma, namely Sanaka, Sanandana, Sanatana, and Sanat Kumara
 17. Body, soul, ghost.

Raag Kanarha

Guru's sati¹ gyan ka akhar ||
Bisratu seheji smadhi lagau ||1||
Chali mani hari chatsali² prhau ||1||Rahau ||
Prem ki pati surati Kari lekhan ||
Rara mama³ likh(i) aak⁴ *likhayu⁵||2||
Eh bidhi mukat(i) bhaye sankadik⁶||
Ridai bidari⁷ parkas batayau ||3||
Kagad(u) kalam⁸ matt(i) mass⁹ kar nirmalu ||
Bitu rasna nis din gunhi gau ||4||
Keh Ravidas Ram japu bhayee ||
Sant sakh(i)¹⁰ Dai bahuri na Aau ||5||3||

-
1. Stick
 2. A house for the study of disciples, a school, a madrasa, a school for chanting the name of Hari
 3. Ra + M = Ram
 4. Letter, note, symbol, sign, number, the symbolic value of something
 5. The state of a work, event, etc., the imagination or thought that arises in the mind regarding something
 6. The four psychic sons of Brahma, namely Sanak, Sanandan, Sanatan, and Sanat Kumar
 7. Being aware, knowing, bursting, tearing
 8. Writing, remaining extremely pure
 9. Ink, mascara
 10. Companion, proof.

Raag Kanarha

Jab dekha tab chamo cham ||
Cham mandir mahin khelai Ram ||1||Rahau ||
Cham ka oot cham ka nagara¹||
Chamo cham bajavan hara ||1||
Cham ka bachhura cham ki gaye ||
Chamo cham duhavan² jayee ||2||
Cham ka ghorha cham ki jeen ||
Chamo cham karai talim ||3||
Cham ka purakh cham ki ji³ ho ||
Chamo cham milava hee ho ||4||
Keh Ravidas cham hamra bhayee ||
Cham mandir meh Ram dikhayee ||5||4||

-
1. Sting, throw, bang
 2. Milking, extraction, milking process, milk extraction
 3. Tongue, mind, heart, coming to someone.

Raag Kanarha

Sansar parpanch¹ meh byakuli² parmananda ||

Trahi trahi anath Nath Gobinda ||1||

Maya mohla³ kanha⁴||

Mai janu sevag tera ||1|| Rahau ||

Ravidas binvai⁵ kar(i)⁶ jori⁷||

Abigatu⁸ Nath kavanu gati⁹ mori ||2||5||

-
1. Deceit, deception, expansion of the five elements
 2. Nervous, engaged in some work, moving quickly here and there
 3. Tax collector, peddler, pawnbroker, collector of transactions, etc., muhsil
 4. A person who steals the eye due to his own fault, in whom there is some kind of defect or deficiency
 5. Request
 6. Hand
 7. To add, by adding
 8. Inexpressible, bodiless, formless, transcendental, Kamadeva, soul, individual
 9. Salvation, Moksha, condition, state.

Har Har Har Har Har Har Hare ||
||Jai Gurudev, Dhan Gurudev, Jiyo ||
Ek Onkar Satguru Prasad ||

Raag Kaliyan Bani Guru Ravidas Ji ki

Sursuri¹ meh ju sura² Paryo ||

Ko karhi na vichaar ||

Ram naam hirdai basai ||

Sab sukh nidh(i) saar ||1||

Aagai Manda hvai³ rahiya ||

Parkirati⁴ na jayee ||

Kukr(i)⁵ chowki⁶ chahodiyai⁷||

Phiri baheh su bhai ||1|| Rahau ||

Keh Ravidas sun(i) kesve ||

Antahakarnh⁸ bichar ||

Tumhari bhagti kai karne ||

Thiru⁹ hvai hau chamar ||2||1||

-
1. Ganga river
 2. Alcohol, an intoxicant found in gems when the ocean is churned
 3. Being
 4. Nature
 5. Dog
 6. Four-legged seat
 7. Sitting, offering
 8. During the day, inside, within, mind
 9. Firm, steadfast, strong.

Raag Kaliyan

Kasturi mirg paas hai re || Dhudhat ghas firai ||
Pachhai lago kaal pardhi¹|| Chhin meh pran hrai ||1||
Khojat mana kaha² firai ||
Tere ghat meh sirjanhara ||1||Rahau ||
Irha pingla sukhmana nari³|| Ya meh chitu na dharai ||
Sahastrar⁴ meh bhamvar gufa hai ||
Bhamvra gunj karai ||2||
Dil daryawa⁵ hira lal hai || Gurmukh smajhi parai ||
Marjiva⁶ ki sain⁷ bicharai || Tau hira hath parai ||3||
Keh Ravidas samjhi re santoh || Eh padu hai nirvaan⁸||
Eh rahas(i)⁹ kou khojeh bujheh ||
Sou saint Sujan ||4||2||

-
1. Hunter who hunts with a bow
 2. Where, at which place, on which side
 3. Pulse, vein, duct
 4. According to Hatha Yoga, one of the eight chakras within the body, its location is considered to be the upper part of the skull
 5. River, flowing stream of water, ocean, sea
 6. One who renounces body-consciousness and attains spiritual life, one who dives into the ocean to find a gem
 7. Meaning of being absorbed in self-bliss
 8. Liberation, release
 9. Secret, Confession, Heaven, Paradise.

Raag Kaliyan

Ka siu Ram kahun sunn bhayee || Ka siu Krishan Karima ||
Ka siu Ved kateb kahun ab || Ka siu kahun liyo¹ lina²||1||
Ab ka keh kayon batayu ||
Ab ka keh devl(i)³ dev samayu ||1||Rahau ||
Ka siu Tap tirath barat puja || Ka siu nau kahau ||
Ka siu bhisitu⁴ dojigu⁵ na satt kar(i) ||
Ka siu kahun kahau ||2||
Ka siu jeev seev⁶ kahun Madhau ||
Sun(i) sehaj(i) ghar(i) bhayee ||
Ka siu gunhi na guni kahun Madhau ||
Ka siu kahun batayee ||3||
Jal ki trang jal mahin smayi ||
Keh ka ko naav dhriyai ||
Aise tai mai ek rup hai Madhau ||
Apnhi hee nirvariyai⁷||4||
Bhanhe Ravidas ab ka keh gayu ||
Jau koyi aureh hoyee ||
Ja siu gayehi gae kehat hai ||
Parm rup hum soyee ||5||3||

-
1. Absorption, engrossment, dedication of mind, concentration of character
 2. Immersed, engrossed, the hand resting on the chest is absorbed
 3. A priest, one who earns his living by worshipping a deity, a rikhi whose name was Ashtavakara
 4. Heaven, Paradise, Jannat
 5. Hell, Narak, Jahannam
 6. Limit, boundary, Shiva
 7. To relieve, remove, remove suffering, etc.

Raag Prabhati

Jau mayope rai Ram dayala ||
Deu chun¹ jhun² ghee dala ||1||
Madhu paras³ mann lai jau ||
Mohe siyone⁴ ka nahin chau ||1||Rahau ||
Hau bhau rukhi sukhi khayo ||
Aurani ki hau bhukhu mitau ||2||
Koyi pareh na dukhu ki paasa⁵||
Sab sukhi baseh Ravidasa ||3||

-
1. Flour
 2. Salt, seasoning
 3. A mythical stone whose touch turns iron into gold
 4. Gold, golden
 5. Noose, bondage.

Salokas of Guru Ravidass Ji

Along with the Bani, Guru Ravidas created Salokas too. Many scholars have compiled these under the title of Sakhis (Stories). Dr. Govind Rajneesh¹ wrote 30 Sakhis, Acharya Prithvi Singh Azad² 194 and Dr. Dharampal Singhal³ 312 in their respective books. Acharya Prithvi Singh Azad wrote about the Sakhis of Guru Ji, “I had 105 old Sakhis which had the signature of Sant Karam Dass and it was written at the end of these, ‘Sakhis of Guru Ravidass’; Copied by the devoted disciple of Guru Ravidas Karam Dass on the Magh Purnima of 1757; From where did Sant Karam Dass get the Sakhis of Guru Ravidas? It could not be ascertained from these copies of the Sakhis. But my father told me that he had heard from his fore-fathers that these were copied from the sacred book (Pothi) which was in possession of Dharamdas⁴.” Acharya Ji was the first Shudra (Dalit) Minister in the Punjab Government after partition in 1947 as he had written in his book ‘Ravidas Darshan’. In spite of the fact that he was a responsible man, neither he preserved the documents signed by Sant Karam Dass nor did he pass these on to some responsible organization. He could have done it easily and the entire community could have benefitted from it. It seems that he was not much interested in research but to get personal and his family’s ego registered as he mentioned in the Foreword of the book ‘Ravidas Darshan’ – Apni Baat (Self Explanation) not only the names of his father and grand-father but also the name of uncles (Taya) too in the book. It is a different story that his successor scholars did not pay much attention to his assertions. But his book ‘Ravidas Darshan’ seems to be the fore-runner of Sakhi writing exercise.

The word ‘Sakhi’ depicts the eye witness account of historical event and public conduct of the time. It entails some subtle message and advice for the public good. The Salok is a narration of appreciation and acceptance of obvious realities uttered by a great man or Sant Mahatma. That is why we have preferred to call the Padas (Verses) of Guru Ji as ‘Shalokas’ in this book. We have not included the Salokas which do not conform to the philosophy of Guru Ji and do not bear the recognition. These have been compiled from various books and scriptures.

Har Har Har Har Har Hare||

Ek Onkar Satguru Parshad||

Salok

Ravidas Hamare Ram Ji| Dasrath ka sut naahi|

Ram hameo mah(i) Ram(i) rahio| Bisb kutambah maahi||1||

Ravidas Ji affirms about his Rama,

He isn’t the son of Dasratha. He is populates in our hearts and is dwelling in the whole universe.

Ravidas Hamaro Ram hai| Sakal Rahio Bharpure|

Rom Rom Mahi Ram(i) rahio| Ram Ride Na Dure||2||

1. Ravidas Rachnavali, Edition–2010, page–137 to 139.

2. Ravidas Darshan (Sri Guru Ravidas Ji ki Sakhian), Edition–1973, Page 1 to 192.

3. Guru Ravidas Darpan (Sri Guru Ravidas Bani), Edition–1994, page–208 to 256.

4. Ravidas Darshan (Sri Guru Ravidas Ji ki Sakhian–Apni Baat), Edition–1973,

Guru Ravidas articulates that My Rama is part of The whole universe. He resides in my heart And never far from my heart.

Sarv Vayapak Ram Hai| Nahin kou Ek Thaam|

Satguru Sahib Sakha Bhayo| Ravidas Hamaro Ram||3||

Ravidas enunciates, My Ram is Omnipresent. He has no fixed abode. By the grace of Satguru He becomes the companion of The living being with the cord of love.

Sarv Niwasi Ram Ju| Sab Ghati Rahio Samaye|

Ram Nam Chakmak⁺ bina| Hak Noor Adristaye||4||

Ravidas Ji, manifests that Rama is present in each particle.

But it cannot experience the light until the heart is rubbed with the flint (stone) of the name.

Sab Ghat Mera Saiya, Jalwa Rahio Dikhaye|

Ravidas Nagar mahi rami rahio, Kabahu na Itut jaye||5||

My Lord is performing His miracle, In every particle of the universe.

He can't move here and there and detached from the human body.

Sab Ghat(i) Mahin Ram(i) Rahio, Ravidas Hamaro Ram||

Soi Bujhei Ram Kou, Jau Hove Ram gulam||6||

Ravidas says my Ram is engrossed in all particles. But anyone can know him only, who dedicates himself to him.

Ghat Ghat Viyapak Ram hai, Ramey bujhe koye||

Ravidas Bujhe Soi Ram kau, jau Ram Sanehi hoye||7||

Only a few people have the knowledge of Rama residing in particles. He can be identified only by those who love him wholeheartedly.

Ravidas hau Khalik(u) dekhia, Sakal Raheo Bharpur||

Deh(i) dis dekhun Vayapia, Khalku ka hi noor||8||

I perceive the presence of God throughout the entire universe, witnessing the light of the creator radiating in all ten directions.

Mukar Mahi Parchhai Jio, puhup madhe jau baas||

Taisu hi Siri Hari Base, Hirde Madhe Ravidas||9||

Just as the shadow resides in the mirror and the fragrance exists in the flowers, so too does the Lord dwell, In each person's heart.

Ravidas pia ik sakal ghat(i), Bahar bheetar(u) Soye||

Dahe dis hau dekhun pia, Dusre Nahi Koye||10||

Foot Note :- 'Chackmak' is a special kind of stone which Produce fire when it makes rub with iron. In old times this stone is used in 'Pathridhar guns'.

—Bhai Kahn Singh nabha, Mahan Kosh—1981, page—451.

My cherished particle dwells within my mind. I perceive his light both externally and internally. I've looked in all directions, yet I find none but Him.

Ekai Braham hai sakal mahin, Aru sakal brahmh(i) maahi||

Ravidas Brahm sab Bhekh mahin, Brahm bina kachu naahi||11||

Only one God exists, encompassing the entire world, and the whole world is contained in that God. Whatever is seen in this Mundane, world is a form of the divine.

Gagan Mandal pia Roop Seu, Kot(i) Bhanu Ujar||

Ravidas Gagan manua bhaya, Pia Nihar Nihar||12||

My Lord's presence radiates like countless rising suns, the whole world is shining with his supernatural light. Gazing at the beauty of my beloved, My mind becomes completely captivated.

Ravidas Pia bin Jagatu Mahi, Sunii sej na koye||

Jitu Dekhun Tit(u) hi pia, Pargat Mojra Hoya||13||

Ravidas affirms there is no place in the whole world where pallet is empty without my Lord. Wherever I gazed, I see him.

Sab Nooran mahi nor jeu, Sab tejin mehi tej||

Ravidas hamare pia ki, Sab siu adbhut sej||14||

Among all lights my Lord's brilliance is supreme. The room shines with the radiance of his brilliance. He is truly extraordinary, and our togetherness brings immense joy.

Ravidas Jagatu mahi Ram sam, Kou nahin udar||

Gani Gareeb nawaz prabhu, Denan(u) ke rakhwar||15||

No one is as generous as my Rama. He is kind-hearted, a supporter of both the rich and the poor and a bestower of honor, Saviour of the poor.

Kabe Aru Kailas mah(i), ban mehi dhudan jaye||

Ravidas Piara Ram tau, Baithe rahio manu maahye||16||

O dear ! the divine presence with us. You seek in Kaba, Kailas and the forests he resides within the temple of your mind. All you have to look inward.

Bahar(i) khojat kia Phire, Ghat bheetar(u) hi khoj||

Ravidas Unman(i) sadh kar, Dekhu pia kun Oj||17||

Those who search for the Lord externally should seeking Him within the heart. One can reach the heights of Lord Only by controlling the mind's activity, to enjoy his highness.

Ban khojhe pia na mile, Ban meh(i) pia naah(i)||

Ravidas pia hai basi rahio, kutumb premh(i) maahey||18||

You don't need to seek the Lord in the forest ; he isn't concealed there. He is all-encompassing and resides within the minds of everyone.

Ban Khojan ka jaye re, Ram alopa naahey||

Sarb biapak Ram hai, Ravidas sabhan naahey||19||

Oh ! fellows why did you searching the Lord in forests. He is not hide there. He resides in the Universe and in all the human beings.

Ragho kisan(u) kareem har(i), Ram raheem khudaye||

Ravidas more manu bashey, Kit(u) khojhun ban jaye||20||

The world remembers the Lord by many names like Raghav, Kisna, Karim, Hari, Ram, Rahim, Khuda etc. He resides within me. I do not need to go to the forests for that.

Aonkar hai satinam, Aadi Jugad(i) sat(i)||

Ravidas sat(i) kai samhue, Tikvai nahi Aast(i)||21||

From the long ages the name of Akal Purakh has the honour of being true. The scum cannot compete without that 'True' entity.

Jau lau ghat(i) meh(i) pran hai, Tau lau japhu satnam||

Ravidas parampad Paayihen, jin(i) ghati basio Ram||22||

Throughout your lifetime, contemplate His true name. The mind in which he settles. He attains salvation.

Sati Ees Kahun Roop hai, Sat(i) sakti at(i) apar(u)||

Ravidas sat(i) kau Dharna, Dehin papu nibar(u)||23||

Truth is a manifestation of the divine. His limitless power knows no bounds. Remembering his name in the mind destroys all sorrows.

Sati sakt(i) siu hot hai, sab papan(u) ka naas||

Badhira sat(i) siu bodh lai, sat(i) bhakhe Ravidas||24||

Through the power of truth, all negativity is eradicated.

His knowledge is necessary for the deaf soul, Then only happiness is possible.

Ravidas sat(i) ik naam hai, Ad(i) Ant sach(u) naam||

Hanan(u) kareh(i) sab pap(u) tap(u) Sat(i) sukhan ke khan||25||

Truth is a name of Akalpurakh (God) who is educated from beginning to end, who removes physical, verbal and mental disorders of all living beings. He is an inexhaustible source of pleasures.

Jinn(i) nar sat(i) tiyagia, Tim(i) jeevan mirt(u) saman||

Ravidas soi jeevan bhala, Jahn pawhihi sati maan||26||

A being that has turned away from Truth is akin to a mere existence. Life of that being is fruitful that honours True and get honour in life.

Ravidas sat(i) mat(i) tiyagia, Jau lau ghat(i) mahin pran||

Sat(i) Tiyagihe jagat(u) mahin, Sada hot Apman||27||

One should remain committed to the path of truth as long as there are soul in the body. He who forsakes the truth is always disregarded in the world.

Kayam dayam ik Ram hai, Doim sat(i) emaan||

Ravidas sati aru Ram binu, Birtha sabh kachhu jaan||28||

There is one God who is eternal, And the other embodies eternal truth. He is always the essence of Truth. Without truth and faith, Everything else is meaningless.

Ravidas sat(i) ka Aasra, Sat(i) sada sach paye||

Sati emaan nahin chhadia, Jag jaae to jaaye||29||

By embracing truth, one can always discover true happiness. Thus, no living being should ever leave the truth, even in the face of the worldly losses.

Ravidas sat(i) nahin Chhadia, Jau Lau Ghat(i) mah(i) Pran||

Dusar koyu dharm nahin, Jag mehi sat(i) samaan||30||

One should always hold on the truth while inhabiting in the body or live. No religion in the world can compare to the value of truth.

Atma jau anbhau Kareh(i), Tau manio sab sat(i)||

Ravidas Atam anbhau bin(u), Sab kichu hot asat||31||

The understanding or enlightenment That the soul recognizes is true.

Without self-illumination, everything is an expanse of lies.

Jahan Andh Vishwas hai, Sat(i) parakh tahan naaheye||

Ravidas sat(i) soi janihai, Anbhau Atma maheye||32||

Truth cannot be verified through blind faith. The test of truth is possible only with self-awareness.

Jau prani sat(i) na bhakhhe, Manh(u) kareh(i) jau ghat(u)||

Ravidas tinhun sang Chhadia, Mool na payeea jhatu||33||

Avoid person that deceives and misleads attentionally. He should be avoided as there is no value his company.

Jau nahin tha aadi mahin, Ab bhi soi nahin||

Ravidas Ishat sarbat hai, Sada Srishti mahin||34||

What was not on this earth in the beginning, has no existence even now. But the existence of God has always been in the creation.

Ravidas madhura ka peejeea, Jo chadde chadde Utrayae||

Naam maharas peejiaye|| chade saburoj savaeye||35||

What is the profit of drinking wine, which causes a temporary high and eventually fades shortly. The joy of drinking nector of Naam Maharas is experienced both day and night.

Prabhu rang rate Jan karhin, Satnam ka jaap||

Ravidas Tinhi bhajan(u) siu, Jawehi teenhu taap||36||

Those individuals who unite in singing ‘Satnam’ from their hearts will be relieved from the three forms of ills – Aadha, Vyadha, and Upadha (deprivation, sickness and sorrow).

Ida pingla sukhmana, Bidh(i) Chakar pranayam||

Ravidas hau sab chhadia, Jabahi payeo satnam||37||

It is not longer classified under the Pranayama method associated with the irha, Pingala and Sukhmana arteries. Having resorted to Satnam, I have let go of all else.

Mujhe Chinta Ik naam ki, Darsaehu parm talt||

Sahaj sadhna bhagt(i) bhayee, Ravidas payea Brahm sat(u)||38||

My focus is solely on one Naam that paves the way to the Supreme Being. I have reached Parabrahm through the Bhakti Marga of Sahaj Sadhana.

Ravidas aradhu Ram ko, Man chit(u) dharhu satnam||

Jaap ajpaah japatu rahu, Jau Aawahi Aage Kaam||39||

The genuine name of God should be revered with a unified spirit. It is only through the chanting of that sacred Naam. One finds true value in the dargah (Heaven).

Jau dekhe ghin(u) upje, Narak kund mahin baas||

Prabhu Bhagat(i) siu Udhrehi, Dushat karam Ravidas||40||

The dwelling of the being repulsed by all forms of evil resides in the depths of hell. The removal of negative Karma can only be achieved through devotion to the Lord.

Ravidas manukha janam mahin| Naam bhajhu prabhu ek||

Ant sahayee hoye sada, Rakhey sabhn(u) ke tek||41||

Ravidas Says : A person should meditate only the Name of Lord in his birth, who is the ultimate helper and savior of all from suffering.

Ravidas lorai jis boond Ke, Soye samund samaan||

Antar(u) khoje tau milahe, Brahm boond ko giyan||42||

Ravidas ji explains : A drop of God’s Name is like a vast ocean. The knowledge of that divine drop should be discovered within oneself

Brahm bund siu bujh gai, Janam janam ki pyas||

Janam maran Bhi chhutio, Bhai Ravidas Khalas||43||

By attaining the divine drop, the thirst from births has been quenched. I have also been freed from the bonds of Birth and death.

Amrit ras ik boond ko, Hau talfat din rain||

Bajh ameeras peevhie, Ravidas na pawah(i) chain||44||

For a single drop of Amrit Rasa I yearn day and night. My mind remains restless, without drinking a drop of nectar.

Sabh Bhande mati ek ke, Sab ka eko sirjanhar||

Sabh ghat(i) bheetru ek hai, Ravidas eko kumhaar||45||

All the creatures of the world have been created by the Creator, from the same clay and all of them have the light of that same one.

Ravidas Upjio 1k boond siu, Kia Bahman kia Sood||

Murakh mann na Janahie, Sab meh(i) Ram mojood||46||

All beings in the world are born from a single drop, may he be a Brahmin or a Shudra. But the stupid mind does not understand that God is present in everyone.

Ravidas 1k hi boond siu, Sab jag rachna visthar||

Lok Bhulawa karat hai, Barn Abarn vichaar||47||

The creation and expansion of the world has happened from a single drop. The fools dwell in the circle of Varana–Avarna.

Sab Ek jot te Upjeo, Ooch Neech kis(i) maan||

Ravidas Chhad(i) sab kalpana, Hai naad bind samaan||48||

All living things in the world have originated from one light. All beings in the world have originated from one light. High–low caste division and untouchability are human imaginations. All are equal and have same sound and drop of nectar.

Ravidas Ekai Brahm ka, Hohi Rahio sagal pasar||

Ekai mat(i) sirjai sabai, Sab ke eko sirjanhaar||49||

The entire universe is the expansion of one God. All are made of the same clay and the creator of all is also the same.

Ravidas Ek hi nor te, Upjio sab sansaar||

Ooch neech kis bidh(i) Bhae, Bahman Aur chamaar||50||

Ravidas declares : The whole world is an expansion of one ray (light). When this is true, then there is no conflict between high and low and Brahmin or Chamar.

Ravidas eko brahm boond siu, Ehu sagal pasara jaan||

Sab meh(i) sacha soyee hai, Sab hai Ek samaan||51||

All living beings originate from the same divine drop. This drop is the spread of this world. He dwells in all equally.

Bahman aru chandaal mahin, Ravidas nahin antar(u) jaan||

Sab mahin Eko joot hai, Sab mahin Ek Bhagwan||52||

Ravidas saith : There is no difference between Brahmans and Chandals.

The light of the same God shines in all. God resides equally in all.

Sab Eko nadari dekhda, Sirthi ka Sirjanhaar||

Sab to lekha lait hai, Keh(i) Ravidas vichaar||53||

Ravidas Ji preaches : God, the creator of creation, sees everyone with one eye and takes account of everyone according to his deeds.

Ravidas jau karta sirith ka, Vah to karta ek||

Sab Eko jot(i) saroop hai, Rakhey naam Anek||54||

There is only one God who created the whole creation. He is the shining light among all, but his names are many by the curious persons.

Ravidas dekhia jagat(u) mahin, Hau dithe bhekh anant||

Ek Atam ghat ghat ramahi, Deh(i) dis(i) ek bhagwant||55||

There are many abodes in the world. But the same soul resides in all of them. The existence of that One God Is visible all directions.

Adi Ant kou na thiya, Hau kie yatan Anant||

Sabh ka palanhaar hai, Ravidas Abigat Bhagwant||56||

Ravidas States : Millions of efforts were made, but no beginning or end could be found. That formless God is the Sustainer of all.

Ravidas Ek jagdish hai, Dharaehi Anantah(i) naam||

Mero mann mehin bas rahia| Adhipat(i) pawan Ram||57||

The creator of the entire universe is one. But his names are many. In my mind, he is the only Supreme, pure and holy Rama.

Ravidas hamaro saian, Raghav Ram Rahim||

Sab hi Ram saroop hai, keso Kisan Kareem||58||

My Lord is referred by many names like Sai, Raghav, Ram, Rahim, Kesava, Kisan, Karim etc. despite these different the names, they all represent one Rama.

Ravidas kou Allah kaheh(i), Kou pukarhi Ram||

Kesav Kisan Kareem Sab, Madho mukandhu naam||59||

Some refer to that ultimate essence as Allah, while others call it Ram. Names like Kesava, Kisan, Karim, Madho, Mukand and many others all represent that one reality.

Swami Sirjanhaar hai, Ram Rahim Khudai||

Ravidas hamaro Mohana, Pawan keso Rai||60||

The creator of all living beings is one God. He is also known by the names Ram, Rahim, Khuda etc. My lord is loving. He is pious and able to purify all sinners.

Alakh Allah Khalik Khuda, Kisan karem Kartar||

Ek jot(i) hai jagatu mehin, Keh(i) Ravidas Vichar||61||

Aulakh, Allah, Khalik, Khuda, Kishan, Karim, Kartar etc. are the many others names of that Akal Purakh. Yet, He is the only light shines in all.

Jab Jab Upje jagatu mehin, koorh pap andhkar(u)||

Ravidas hath dehi(i) rakhe, Eko Ram hamar(u)||62||

When the shadows of the sins envelop the world ; at that very time, God remains the sole source of light and protection.

Ravidas aas ek Ram ki, Aur nahin kau aas||

Aas jau auranu ki kare, Hoveyee ant(u) niras||63||

In the times of suffering, true hope can only be found in one God. Those who have their hopes in other gods and goddesses with ultimately be left without hope and disappointed.

Mathe tilak hath japu mala, Jag thagne ke swag||

Ravidas kumarg dehkai, Hot na Ujleh bhaag||64||

Decorating a tilak on the forehead and carrying a rosary is indicative of deceit. Following such a path will ensure that the star of fortune can never shine.

Dehura aru Maseet meh(i), Ravidas na sees nivaye||

Jau lau sees nivavna, so thakur(u) sab tha(i)||65||

Ravidas explains one should not bow, in temples and mosques. God resides within every particle of existence. He is everywhere and all-encompassing.

Hindu pooje dehura, Aru muslman Maseet||

Ravidas ride mehin dekheyi, Sahib ki sachi preet(u)||66||

Hindus go to Temple for worship while Muslims to the Mosque to offer their prayer in Sijda. However, the true experience of divine or love comes from within.

Prem panth ki paalki, Ramayia baithiyo aaye||

Ravidas swami milnyia ka, Anand kaheu na jaye||67||

My Ramaiah is seated in my heart—akin to a beautiful palanquin. The joy of the union with the Lord cannot be expressed in words.

Ravidas mero man laagio, Ram prem ka teer||

Ram Rasayan jau milhi, tau harai hamari peer||68||

In my heart, I feel the sharp arrow of the Lord's love ; without his presence, there is no alternative. It is only through the medicine of his deviant love that the pain of my heart can vanished.

Kiya Muthra kia Dwarka, kia Kasi kia Hardwar||

Ravidas Khoja dil apna, Tau milia parvardigar||69||

Travelling to Kashi, Mathura, Dwarka, Haridwar etc. piligram did not achieve anything. Ultimately, the divine light is found only in within introspection.

Deta rahe hajar bars, mula chahe ajaan||

Ravidas Khuda na mil sakeyi, je(u) lau mann abhimaan||70||

To achieve connection with God, Mullah may shout for a thousand years, but until he abandons pride his mind, he can't attain God.

Na allah base Maseet mehin, na Mandir mehin Bhagwan||

Ravidas Khoja dil apna, Antar(i) payo Rahiman||71||

God is not found in a mosque or in temple ; His presence is discovered through inner reflection. He dwells within all living beings.

Na Khuda pacham basey, Na purab basey Ram||

Ravidas Ghat(u) Ghat(u) birajayee, Tis ka Thaam na gaam||72||

Khuda does not inhabit in the West, nor does Rama dwell in the East. Instead, he exists within everyone. He has no location and specific abode.

Surat shabad jau ek ho, Tau payee param anand||

Ravidas ride Deepak jaryee, Tau upje Braham anand||73||

Through the focusing of Surat and soul on the teachings imparted by the Guru, one achieves the highest form of happiness. With the grace of the Guru, the heart is illuminated, leading to the experience of divine bliss.

Ravidas shabad kau janIah(i), Shabad Surat vich hoye||

Anubhuti satnam ki, Aapah(i) devh(i) loye||74||

The profound connection of the word and the Surat can only be achieved through deep contemplation. It is only when the word and surat unite in a state of meditation that one can truly experience the Satnam, illuminating with inner flame of the Lord.

Onkar ke dhian mehin, Jau lau surat na hoye||

Tau lau sachee Braham ko, Ravidas na bhujhe koye||75||

Until the Surat doesn't concentration in the Lord's meditation, the true divine cannot be realised. Nor is it possible to know any mystery of it.

Ravidas dia jag mag jarae, binu baati binu teil||

Surat ride meh(i) sadh kar(i), Dekh peea ke khel||76||

The lamp of the Lord's name shines brilliantly in creation, shining without a lamp or oil. By focusing Surat in the heart, one can experience the Lord's blessing.

Ravidas surat kau sadh kar(i), Mohan seu kar(i) piyar||

Bhavjal ka sankat tareh(i), Chhuteh sagal bikaar||77||

Only by keeping the Surat in mediation and loving the Lord can the crisis of Bhavsagar be cut off. It is also possible to get rid of all the vices.

Ravidas jyoti kaise jarahi, aru hovat kaise ant(u)||

Manukh kacchu na janeh(i), janat(i) hai Bhagwantu||78||

Man does not know how the flame of Akal Purakh God ignited with the body and how it ends. All this secret is God's protection.

Ravidas janam ka haras ka, Marne ka kia sook||

Bajigar ke khel ko, Bhujhat(i) nahi lok||79||

Birth should not be a source of joy, nor should death be a cause of sorrow. This is the Lord's plan, which is difficult to understand.

Ravidas soi sadhu bhalo, Jag mehin lipat na hoye||

Naam Gobind raacha rahe, aur lobh na koye||80||

That Sadhu deserves reverence who is unburdened by worldly concerns. May he discover devotion in the name of the Lord and may he be free from the weight of many other desires.

Ravidas soi sadhu bhalo, Mann abhimaan na laye||

Chhad(i) sagal janjal ku, Simreh(i) Gobind Raye||81||

That saint deserves to be revered who holds no pride in his mind. Leaving all the entanglements of the world, who reflects on the name of that Lord.

Ravidas soi sabhu bhalo, Jau rahahi sada nirvair||

Sukhdayi sabhnah(i) gahahe, Sabhnahi maageh(i) khair||82||

The sadhu who has no enmity or opposition in mind, deserves our utmost respect. It is his covenant to ask God for the welfare and happiness of all.

Ravidas soi sadhu bhalo, Ahankar ride na laye||

Satiwadi sada raacha rahey, Har(i) charnan man(i) laav(i)||83||

That sadhu is excellent, who does not retain pride in his heart. He should consistently value the truth and remain focused on the divine.

Ravidas soi sadhu bhalo, Jau Janeh(i) par peer||

Par peer ke karanh(i), Rahah(i) sada Adheer||84||

He is the most compassionate sadhu, who understands the suffering of others because of suffering of others, he is always concerned and worried.

Ravidas soi sadhu bhalo, Jau upkar kamaeye||

Bahar(i) bheetar sam hoh(i), Jau akhah(i) bachanu nibhaeye||85||

That sadhu worthy of worship who is benevolent to common people. There should be no distinction between him, and he must honour his promise.

Ravidas soi sadhu bhalo, Nirmal ja ke bain||

Dars ja ka sukhdaeyi, manu upajhi sukh(u) chain||86||

He is a saint deserving respect, whose words may be sacred. With his glimpse, happiness can be achieved and the body and mind can attain the state of peace.

Ravidas soi sadhu bhalo, Jau hansa gati ho(i)||

Kam krodh aru lobh moh, Hankar bhi chadai jo(i)||87||

He is the epitome of saintly manners, who knows how to separate milk and water like a goose. Relinquishes lust, anger, greed, attachment and pride.

Ravidas soi sadhu bhalo, Jis man(u) baseh(i) Jagdis||

Dhareh(i) ot Onkar ki, bura bhala sahih(i) sees||88||

That Sadhu is perfect and worthy of worship, in whose mind the Lord resides. Who takes the shelter of the Lord, endures the bad and worse situations of life.

Ravidas soi sadhu bhalo, Jau manh(u) dokh(u) mitayee||

Man(i) mahin aap na thapah(i), Trisna sagal jalayee||89||

That sadhu is superior who destroys all the flaws of the mind. He does not allow the meaning of “I” to approach the mind and destroys all desires with the help of Naam’.

Ravidas soi sadhu bhalo, Jau Sahib haath(i) bakaye||

Sahib bhet(u) chadaan kau, apanh(i) sees Kataye||90||

That greatest sadhu is the one who connects his life with the Lord, sacrifices himself in the love of the Lord.

Ravidas soi sadhu bhalo, Jih(i) man(u) naahin abhiman(u)||

Harass sok janeh(i) naahi, Sukh(u) dukh(u) Ek Samaan||91||

He is a polite sadhu, who does not have any pride in his mind. Perceiving no distinction between happiness and sorrow, he remains in his will.

Ravidas soi sadhu bhalo, Ja ke riday raheye Ram(u)|

So bhagatu bhagwant sam, Kareh(i) karam niskamu||92||

Blessed is that saint, within whose heart Rama dwells. He is same as Lord knows the truth. He does deeds without any greed.

Jeebhah seu Onkar japu, Hathan(i) seu kar kaar||

Ram milh(i) ghar aaye kar, Keh Ravidas bichaar||93||

A person who meditates and chanting the Lord name ; does daily work with his hands he attains the Lord sitting at home.

Nek kamayee jeu kareh(i), Kiu kar(i) ban(u) meh(i) jaaye||

Ravidas hamaro Ram raye, Ghar mahin mileh(i) aaye||94||

A man who earns livelihood with his nails need not go to the forests for devotion. Such a dedicated person can discover the divine right in his own home.

Dharam Karm doye Ek hai, jaan lehu man(i) maah(i)||

Ravidas bina dharam ke, harkh(u) karam meh(i) naah(i)||95||

Guru Ravidas Ji Maharaj injuncts that one should grasp the fact that both religion and karma are one. There is no happiness in my work without religious devotion.

Seelwant sab se bada, Sarb ratan k(i) khan||

Teen lok ke sampada, rahi seel meh(i) aan||96||

Ravidas explains : High and pure conduct is the source of all virtues and the greatest of all. Such a person gains the respect of three realms (lower realm, middle realm and higher realm).

Bed padahi Pandit hua, Gath Pani chamaar||

Ravidas maanukh ek hai| naam Dhareh(i) hai chaar||97||

In the established structure of Hinduism, a person who reads the Vedas is called a Pandit and a person who mends shoes is called Chamar. Ravidas declares that all human beings are equal ; the four varnas are an obstacle in human unity.

Aarj kareh(i) sat(i) vidya, Oocha paye gyan(u)||

Keh Ravidas bin vidya, Nar ko jaan(i) ajaan(u)||98||

By acquiring true education an individual's aim should be to attain greater knowledge. Ravidas emphasizes that without education, a person is ignorant.

Oothat Baithat chalt halat, Tera Dharun Dhyan||

Ravidas baseh(i) man(i) maahey, Tum charnan ki aan||99||

Ravidas Ji expresses that whether I stand, sit, walk or move, I remain connected to the Lord. I pray that the love of Your lotus feet may dwell in my mind to get respect in society.

Sat(i) karam gharu mahin karahu, Hardam chintihu Onkar(u)||

Ravidas hamaro Bandhwa, Hahi kewal naam aadhar(u)||100||

A creature who does good deeds while staying at home. Remembers the Lord at all times. He who takes the Lord as his Saka–Samabandhi (Relative) and his name as foundation of life.

Ek Bharose Ram ko, Aur dusro sat(i) kar||

Safla hoh(i) ehu jeewna, Kehi Ravidas bichar||101||

An individual who has faith in one Rama and the principle of true action (karma). Ravidas articulates his life is successful in the world

Karm mahin Ram(i) rahio, Phal(u) ki tajahu aas(u)||

Karmh(i) saacho dharma hai, Sat(i) Bhakhe Ravidas(u)||102||

A living being who does deeds with intent, who doesn't anticipate fruit his life is pleasant. Accepting karma as religion is the name of good life test.

Sau baras lau jagat(u) mah(i), Jeevat Reh(i) kar kaam||

Ravidas karmh(i) dharm hai, Karam karah(u) Niskaam||103||

Even if a person gets long life of 100 years, It is essential to perform good deeds, As Karma is the true Dharma. Engaging in selfless actions is crucial for happiness.

Dharam haet hi kijiye, Sau baras lau kaar||

Ravidas karamh(i) Dharam hai, Phal(u) ki Aas bikaar||104||

A man should do good deeds as per Dharma even in long life one should not hope for fruit, It is in the hands of the Lord.

Dharam Jaan(i) jau kaar hoe, Man(u) vanchhit Phal paye||

Ravidas kau karam phal, Birtha mool na jaye||105||

A person who does righteous deeds gets the desired fruit in life. Karma done with selflessness Never goes away fruitless.

Ravidas hamaro dharma hai, Karam karah(u) din raat||

Phal Ram ke haath hai, Malik Sabhanu sugaat||106||

Continue doing Karma with a true heart. The fruit is in the hands of the Lord Who rewards everyone.

Khote karman taj(i) kar(i), Niskarmi ho kar(i) kaam||

Ravidas sada hi Niskaram, Mel karaveh(i) Ram||107||

Don't do bad deeds do good deeds selflessly selfless good deeds lead to union with God.

Sukhu Dukhu haan(i) labh kau, Jau jane ehi ok samaan||

Ravidas tinhi(i) Janie, Jogi purkh(u) sujaan||108||

Consider pleasure and pain as one as well as profit and loss as part of life .The one who do this Is both a Yogi and sage.

Karamyog ki sadhna, Aatamram sudh hoye||

Ravidas bijeta sau bhaya, Shubh karam karehi(i) joye||109||

Karma Yogi attains the Lord within himself With his Karma–Sadhana. Whatever do the good deeds defeat all the afflictions.

Sadhak Bhat(i) jo jugti, Karam karahu Ravidas||

Dharam bodh(i) keechai karam, Phal ke chhade aas||110||

Man should perform good deeds Like a true Yogi, karma should be done with devotion without expecting rewards.

Davesh bhaav kau chhadd(i) kar(i), Sev karah(i) jan(u) meet||

Sukh(u) dukh(i) mahin thir rahah(i), Ravidas sada man(u) meet||111||

Shed the trait of treating people with ill–will And do good deeds selflessly. The mind of such a person is always stable his mind does not wander in vain, it remains friendly.

Jeebhah bhajh(i) Har(i) naam nit, Hasat kareh(i) nit kaam(u)||

Ravidas Bhae nischind hum, Mum chinta karh(i) Ram(u)||112||

A man should always meditate with his tongue and always do his work himself. Then there is no need to worry, his worries are undertaken by the Lord.

Ravidas sarm(u) kare Khavih(i), Jau lau paar basaye||

Nek kamayee jau kareh(i), Kabhun na nihphal jaayee||113||

A person who feeds himself by earning his own bread, his life is successful. His truthful earnings never go waste.

Sarmu ka(i) eesar(i) janike, Jau kareh(i) din raain||

Ravidas tinha sansar mahin, Sada Sada sukh chain||114||

A person who perceives work as a form of worship. And earns his bread by sincere efforts, He always achieves happiness in the world.

Sukrit kamave dharma ki, Hath(u) rakhe rambi aar||

Ravidas Ehi mum dharm hai, tarega bhav paar||115||

The man who earns with devotion, keeping his tools in his hand, That man is worthy of worship. He enables himself to get salvation.

Prabhu Bhagt(i) sarm(u) sadhna, Jag meh(i) jinn(i) ke paas||

Tinka jeevan saphal bhayo, Sat(i) Bhakhe Ravidas||116||

One who worship Lord, work with devotion and live simple life his life is successful. It is the basic Mantra of good life.

Dharam karam due ek hai, Samajh(i) leu man maah(i)||

Dharam bina jau karam ha(i), Ravidas tise sukhu naah(i)||117||

Both Dharma and Karma are interrelated. Understand both are one. Karma without Dharma Cannot bring about happiness.

Janam jaat mat puchea, Kiya jaat auru paat||

Ravidas Ram sabhnihi meh(i), nahin kau jaat kujaat||118||

Don't ask the caste of a fellow being there is nothing in the caste system Divinity exists within all of us. There is no Upper or Lower caste.

Jaat paat ke bharam mahin, Urjhio sare log||

Ravidas Ram sabhnaah(i) mahin, Janam jaat hai rog||119||

High and low caste is an illusion. All people are entangled in this viciousness. God resides in all Caste by birth is like a disease.

Janam jaat ku chhaad(i) ke, karam jaat pardhan||

Karam hi sacha dharma hai, Keh Ravidas bakhaan||120||

Caste by birth is hollow and must be shed caste by Karma is the truth and supreme Ravidas acclaims that Karma is the true Dharma.

Bahman khatri Bais Sood, Ravidas janam te naah(i)||

Jau chahah(i) subarn kau, Pawahi karmhi maahi||121||

A person is not a Brahmin, Kshatriya, Vaishya or Shudra by birth. To earn respect in the society, One should do good deeds.

Bed padae pandit bhayo, Gaath panhi tau chamar||

Ravidas Ram sabanh(i) mah(i), Baran koyu na chaar||122||

A person who has knowledge is a Pandit. He who repairs shoes is a chamar. God did not create any caste. He is in everyone. There are no four Varnas.

Neech neech kar marhin, Janat(i) nahi nadan||

Sabanh(i) mahin biapda, Ravidas ek bhagwan||123||

Those People who insult someone by calling them lowly, are ignorant. The Lord is residing within everyone. He is one.

Ravidas janam ke karane, Hote na kau neech||

Neechhu neech kar(i) dar(i) hai, Oochhe karam ki keech||124||

No one is born inferior by birth. One becomes the lowest of the low. Because of one's evil deeds.

Ravidas jaat na puchhiye, Kia jaat kia paat||

Bahman Khatri Bais Sood, Sabnah(i) ka ek taat||125||

We should not get indulged Into the confusion of caste. Caste is nothing, Brahmins, Kshatriyas, Vaishyas, and Shudras all have one Lord.

Jaat jaat meh(i) jaat hai, Jau kelan ke paat||

Lekha hovaye karam ka, Ravidas na puche jaat||126||

The human race is divided Into many castes; like the banana leaves, the final account will be of deeds Nobody will ask ones caste.

Ravidas Bahman mat poojiyai, jau hove gunheen||

Poojehi charan chandal ke, Jau gun(i) parbeen||127||

We should not worship a Brahmin Because of his caste, if he is virtue less a virtueless lower caste person Is worthy of worship.

Ravidas sukarman kaarne(i), Neechhu ooch ho jaye||

Ooch kukaram jau kareh(i), So bhi neechu sadaaye||128||

By doing good deeds even a lowly person Attains a superior status in the society. If a high caste commits misdeeds, then he should also be regarded as lowly.

Daya dharma man(u) meh(i) nahin, Ride paap(u) ke keech||

Ravidas tinhhin jaaniye, Vad papi Aru neech||129||

A person whose heart has no mercy, Whose body is filled with the sludge of sins, That person is a great sinner and lowly.

Jini ke hirde sat(i) base, Panch dekh(u) naahin||

Ravidas te nar ooch bhaye, Jaan(i) lehu man(u) maahin||130||

The man in whose mind the truth resides, and is free from the five evils of Lust, anger, greed, attachment and pride,

His status should be regarded high in the society.

Panch dokh taj(i) jo raheyee, Sant charnan(i) meh(i) leen||

Ravidas te nar janiye, Oocha ta ka deen||131||

A person who abandons five bad traits and lives in the shelter of Saints Remember and have fear of God. His conduct and living is high.

Ooche kul ke karne, Bahman koyu na hoye||

Jau janeh(i) braham aatma, Ravidas Bahman soye||132||

A person is not considered as Brahmin Just because he is born in a high caste. A true Brahmin is someone who has the knowledge of The Divine authority irrespective of caste.

Kaam karodh moh lobh taje(i), Jau kareh(i) dharma ki kaar||

Soi Bahman janihin, Kahi Ravidas bichar||133||

A person who renounces Lust, Anger, Greed, and pride and conducts himself judiciously is a wise person, a Pandit.

Dharam karam jaanh(i) naahi, Man mahi jaat Abhiman||

Aise Bahman seu bhala, Ravidas saram(u) koon jaan||134||

A person bereft of Dharma–Karma and caste pride in his mind, A self–made hard working man
Is better than an idle Brahmin.

Deenu dukhi ke het jau, Vaar dae apne pran||

Ravidas te nar soor ko, Sacha Chhatri jaan||135||

A person who is ready to sacrifice his life to assist those in need. He is a true warrior. He is a
true Kshatriya.

Ravidas bais soi janiye, Jau sachi kaar kamay||

Nek kamayee sada lahai, Lare sarbat sukhay||136||

In the true sense of the word, Vaish, We should respect that person who earns and profits with
honesty And also struggles for the good of all.

Saachi haati baith(i) kari, Dae sach sauda tol||

Takdi tole saach ki, Ravidas so Bais amol||137||

An honest and fair shop–keeper who weighs the stuff with fairness with good intension that
fellow is priceless and he is the true Vaish – Merchant.

Hari janan ki sev kareh(i), Ho santan(u) ki dhoo||

Ravidas Sood soi dhan hai, Mool na bhakhai kood||138||

A Shudra who serves the Lord’s creatures Go on the bath of Sant marg. And has no sense of
pride in his mind is worthy of respect. He never speaks falsehood.

Ravidas hamaro Ram joye, Soi hai Rahiman||

Kaba Kashi janeh(i), Dou ek samaan||139||

There is no difference between Ram and Rahman. Both are one. in the same way As Kaaba
and Kashi are same.

Masjid seu keu ghin nahin, Mandir seu nahi payar||

Dau meh(i) Allah Ram nahin, Kah(i) Ravidas chamar||140||

I have no animosity towards the mosque no any affection for the temple. As Allah and Ram
don’t live there they reside within us.

Musalman seu dosti, Hinduan seu kar preet||

Ravidas jyoti sab Ram ki, Sab hai apne meet||141||

Be friendly with Muslims And love the Hindus. All have the light of God All are our friends

Sabaneh(i) dau haath pag, Deu nain dau kaan||

Ravidas parthak kaise bhaye, Hindu aru Muslmaan||142||

Everyone has the same two hands, two feet, two eyes and two ears how can Hindus and
Muslims Be different and separate

Ravidas kanak katak mahin, Antar hai kichhu naahi||

Taiseu hi antar naahi, Hinduan Turkan maahi||143||

Just as there is no distinction between gold and gold's ornaments the same way here is no difference Between Hindus and Turks.

Hindu Turak mahin bhed nahin, Dou aaye ek dwar||

Pran pind lohu ek hai, Kahi Ravidas bichar||144||

Both Hindus and Turks are born in the same way. Their bodies—flesh and blood are of the same. There is no distinction among them.

Ravidas Upjio ek noor te, Bahman Mula Sheikh||

Sab ka karta ek hai, sab kun ek hi Pekh||145||

The whole world originated from one light. Whether one is a Brahmin – Mulla or Sheikh The creator of all is one. All should be considered equal.

Ravidas soi Sura bhala, Jau lare dharma ke het||

Ang Ang kat bhuen gire, Tau na chhade khet||146||

He who fights for Dharma is a true warrior. He may get defeated and destroyed but he does not leave the field.

Ravidas bachan hai jau dia, Veh na kabahun jaaye||

Bachan harai jau jagat mahin, pale kichu na paaye||147||

Fulfill the promises once made promises are to be honoured he who does not honour his promises Tend to lose everything in life.

Sat(i) santokh aru sadachar, jeevan ka hot(i) adhar||

Ravidas bhaye nar devte, Jin(i) chhade panch bikar||148||

The basis of human life is virtues as truth, patience, contentment those who get rid of the five vices tend to become devtas.

Budh aru bibek kau, jau rakhan chahe paas||

Indrian ke nirat kau, Taj(i) dehu Ravidas||149||

Who wants to be intelligent and prudent he should control his senses, says Guru Ravidas Ji.

Kooram bhanti jau rakhhi, man(u) indri Ravidas||

Sukhdayee soi aatma, Pawah(i) Aatam visas||150||

One has to controls ones senses like the proverbial tortoise his soul remains peaceful. And he also gains self–confidence.

Jau kau lore param sukh, Tau rakhe mann santokh||

Ravidas pawah(i) santokh ko, Tan na laage dokh||151||

A person who wants supreme happiness should always be contented in his mind. With the attainment of contentment, The body also becomes pain–free.

Sukh(u) hai saache dharma mahin, Dhan jode such naah(i)||

Dhan dukh(u) ke khan hai, Ravidas jaan(i) man maah(i)||152||

Happiness lies in true Dharma–Karma. Adding wealth does not lead to happiness. Instead, unnecessary wealth is the source of suffering

Sukh(u) sarita mahin bood kar, Sujh mool mat(i) khoye||

Dukhu ke badri pekhi kai, Ravidas dukhi mat(i) hoye||153||

Enjoying the river of happiness, One should maintain his wisdom. One should not be saddened by seeing the clouds of bad days, These would soon scatter.

Sukh dukh sam kar janiyai, Tau dukh bhi sukh hoye||

Ravidas jau sukhen dukh kahai, Tau sukh bhi dukh hoye||154||

One who equates pleasure and pain, For him, even sufferings turn into happiness. But one who grumbles even in happiness, His happiness also turns into sorrow.

Ravidas Ram sada rakhiyai, Mann mahin sahaj subhayo||

Rakhe nahin pag kumargi, Jau lore sukh payo||155||

Human beings should always remember the Lord in simplicity. To find happiness in life, One should never do any wrong.

Jau jan dushat kumargi, Na baith mana tihin paas||

Jau jan sant sumargi, Tin(i) paye lago Ravidas||156||

Avoid the man, who follows a wrong path, one should not even sit next to him. He who walks on the path of Saints, Kiss his feet even

Ravidas hai begampura, Uhan pooran sukh(u) dhaam||

Dukhu andoh aru bhedbhav, Nahin base teh(i) Thaam||157||

Begampura is the abode of absolute bliss Sufferings, pain and discrimination do not have any place there.

Ravidas hamare basan kau, Sukh(u) ke Doyu dhaam||

Ek sukh(u) sawaraj mahin, doosar marghat thaam||158||

To live a happy life there are only two places. One is in Swaraj – self–rule and the other in the grave – after death.

Aisa chahun raaj main, Jahan mile sabhan ko ann||

Chote bade sab sam base, Ravidas rahe prasan||159||

There should be such a regime where there is no hunger. All are equal there – no High and Low With this we all will be happy.

Mann mahin sat(i) santokh raakhe, Jan sewa mahin laag||

Sewa sabh kichu det hai, Ravidas Ujwal bhaag||160||

With contented mind devote yourself in public welfare. Bright fortune can be attained from Public service. One can attain all the pleasures.

Deen dukhi ke sev mahin, Laag rahio Ravidas||

Nis Basar sewa seu, Prabhu milan(u) ki aas||161||

Man should be engaged in the service of the poor. Only one who remains day and night in service can hope to meet the Lord.

Dhuan tapan mahin kia dhara, Dhuan tapan kau tyag||

Ravidas mileh(i) mokh dhaam, Sewa hi tap aag||162||

Burning incense without love there is no benefit Service is the true prayer it would result in salvation.

Ravidas raat na soiyai, Diwas na kariyai sawad||

Nis Din Har(i) ji simriyai, Chhad sagal pratiwad||163||

One should not spoil the night by sleeping and the day by tasting delicious food. One should meditate of the Lord, leaving aside all arguments.

Ravidas hai kanwach phalli, Tujhe na ccheevai koye||

Tau nij naam nahin janiya, Bhala kahan te hoye||164||

The life of one who does not meditate of the Lord is like a conch – Beans, Which burns skin on a touched. One who does not even try to know himself, How would one do well in life?

Antar meh(i) ranche nahin, Bahar jau kareh(i) ujaas||

Te nar jampur jahige, Sat(i) bhakhe Ravidas||165||

One who doesn't meditate on God Internally But pretends to do so from the outside, He is condemned to the Hell. It is the ultimate truth.

Sab sukh pave jaasu te, So Har(i) ji ka daas||

Kayu dukh paawe jaasu te, So na daas Ravidas||166||

The person from whom people get happiness that fellow is the true devotee of Lord. A person from whom someone get hurt, he is not even a servant of Lord.

Har(i) gur sadh samaan chit, Ehi Aagam tat mool||

En(i) mahin antar jau kareh(i), Karvat(u) milih(i) kabool||167||

God, Guru and Saint are one and the same. This is the basic tenant of Shastras. One who differentiates among them. He has to bear the pain of tearing apart

Ravidas aapne het jau, Par kun maran jaye||

Malak ke dar jaaye kar, Milhi kadi sajaye||168||

One who kills another being for one's own benefit. He will be severely punished at the house of God.

Prani badh nahin kijiya, Sab mahin Braham samaan||

Ravidas paap nahin chhutiye, karoor gau kar(i) daan||169||

Killing a living being is a sin. The Lord resides in all equally. Even by donating unaccounted cows, The sin of killing fellow beings is not pardoned.

Pradhina papu hai, Jaan lehu re meet||

Ravidas das pradheen seu, Kaun kare hai Preet||170||

A life of slavery is a sinful. We should understand that none loves the Subjugated.

Pradheen kau deen kia, Pradheen bedeen||

Ravidas das Pradheen kau, Sabh hi samjhe heen||171||

Slave and Poor has no status they does not have any faith. Slave is not respected everyone looks down upon him.

Sadh sangat(i) punji bha(i), Hau basat layee nirmol||

Sehaj balad par ladike, Chaleu lahin pia kol||172||

By associating with Saints, One gets a priceless gift of peace. Enjoying the peace one may lead a comfortable life by the mind tending to soothe.

Jaaisa phul saimal ka, Hai taisa ehi sansar||

Hau man rangau Ram mahin, Kehio Ravidas Bichar||173||

Just as Symbal flowers are tasteless its flowers are colourless. Immerse yourself in the God. You will get pleasure.

Bhau Sagar ra tart kun, Eko naam adhaar||

Ravidas kabhun na Chhadiyai, Ram naam patwar||174||

Name of Lord is the only way to cross the ocean of life. One should never leave this way. God's Name is the Oar – Tool to row the boat.

Simbal kot(i) aghan kau, Hove saman Ravidas||

Sabah(i) Agh nirmooliyai, Param jot pargas||175||

Meditation on the Lord destroys the million sins and misdeeds when the divine light of the Lord burns, All vices and sins are eradicated.

Ram naam jau rameo, Soye tan(u) Aapu Ujaas||

Ant Chhar hoe jahige, Beg(i) chet(u) Ravidas||176||

The man who is colourful in the colour of God, is bright. Without devotion to the Lord, Everything will be eliminated. Hence pray to God immediately.

Guru gian Deepak dia, Bati dai jalaye||

Ravidas Hari bhagat(i) karne, Janm(u) maran bilmaye||177||

Guru has given the lamp of knowledge light the lamp of knowledge. With the Mantra of the Guru One gets freed from the cycle of life.

Jau guru andhla pawayo, Tau sis na bhayo nand||

Ravidas Gyan chas(u) bina, Mitah(i) na bhram fand||178||

The one whose Guru is ignorant, his disciple cannot be happy. Nor can he be knowledgeable. Without an enlightened eye, The trap of illusions cannot be banished.

Maya deepaku paikhe kar(i), Nar patang andhayel||

Ravidas guru ra gyan jin(i), Birla ko bach(i) jaaye||179||

In the light of Maya lamp, the living moth is burning self with the mantra of the Guru, Only little escape from this mess.

Pal(u) pal(u) chin(u) chin(u) simriye, Jau lore har(i) dwar||

Har(i) majan(u) bin(u) siv nahi, Bhane Ravidas chamar||180||

If one wants the union of God, Remember him every moment. There can be no salvation without The name of Lord.

Bhau sagar dutr(u) ati, Nahin murakh kareh dhyan||

Ravidas guru Patwar hai, Naam naav kar(i) Jaan||181||

It is very difficult to swim across the ocean of life. But the foolish mind does not care. Guru is the rudder and Naam is the boat, with the support of which one has to cross the ocean.

Ravidas tanu piyra paatra, Jhart(u) na lagae baar||

Jara meech(u) jeu aavee, Bahure na lagaye daar||182||

The human body is like a dried leaf, Which does not take long to fall. Once the soul leaves the body, One cann't be living individual again.

Soye tan(u) kanchan janaye, Jih(i) hoveye naam pargas||

Ravidas Ram Chintamani, deh(i) dis auj ujaas||183||

That body is like gold in which the name of the Lord shines. Desired fruits are obtained from the Money–chest of Lord's Name. His lofty light is in all directions.

Nis din hari ju simriye, Chhad(i) jagt(u) ke dhand||

Ravidas hai naam sahelrda, Kateh(i) janmu ki fand||184||

Man should relinquish the false pursuits of the worldly things and meditate on the Naam. That will be the only help. To cut the noose of life–circle at the end.

Jau loha paras mani, hun kiran chamkaye||

Ravidas Ram paras mani, Jau daras sieu bijulaye||185||

As the iron becomes gold by the touch of Paras, In the same way, life becomes worth With the Lord's name.

Samadh(i) thid hauve sant jan(u), Apnhu Aap(u) mitaye||

Jeu Ganga samund mili, Ravidas sumundhi bilaye||186||

A true saint is one who assimilates himself In devotion to Lord ; Gets belonged to the Lord. Just as the Ganga merges into the ocean and ends its own identity.

Ann bhavat(u) niyra basai, Mann bhavat(u) pardes||

Ann dekhai un dars bin, Dukhu bhi badat ghanes||187||

Providence is very near and close. But unwanted desires are many. Providence occurs by being away from the Lord. Suffering also increases to extreme.

Jiu sudh(i) aabt(i) pia ki, Birha Uthat(i) tanu aag(i)||

Jiu chune ki kakri, Jal chhirke tau baagi||188||

Thinking and understanding of your loved one, body and mind get on fire. Just like water makes lump of lime on fire. This fire of separation is calmed only by union.

Jit nit dekhan lochu hai, Titu nainan te door(i)||

Ravidas kahe mann bhavte, Raheh(i) nikt(i) bharpoor(i)||189||

The beloved whom you desire to see lives far away from your eyes. Those who remember him in their minds, He comes and resides in their mind.

Nihchal anand nidhi mileh(i), Bilgau aadh(i) apar||

Ravidas sumiran saar siu, Paeo dars(u) muhar||190||

The Name of God keeps the man steady. Bestows happiness and wealth. Frees the mind from immense worries. By remembering him he may be met.

Kamdhen(u) paras pol(i) hai, Kalap roop ra baad(i)||

Ravidas Har(i) ra bhagti bin(u), Greh te bhala ujard(i)||191||

Even the Kamadhenu cow and Paras, Who give the desired fruit are futile without the name of the Lord have no value. Home in which God is not remembered That Home is like a desert.

Tohi mohi ham(u) ek hai, Tujh lau mor(i) daur||

Ravidas pankhi jahaaz ka, Nahin aanat kau thor||192||

There is no difference between you and me. My race is only up to you. As the bird of the ship in the sea Flies and returns without the destination.

Ravidas preetam ek tohi, Tumre meet anek||

Sas(i) kau bahu kamood hai, Kamood kau sas(i) ek||193||

O Lord ! You are my only loved one. Your loved ones are many. As the Moon is loved by many Chakors. But Chakors have only one Moon to love.

Kot(i) kalam jeevan alap, Bich(i) Hari bhagat(i) bilaas||

Har(i) sumiran saphla janam, Duh phal lehu Ravidas||194||

Human life is very short but desires are millions. Bhakti of the Lord can lead to happiness in life. By remembering God the fruit of both the Worlds is obtained.

Anand moort(i) hau piya ki, raheh(i) sada chitu poor(i)||

Baseh(i) sada nainan mahin, Ravidas neyre kiya doori||195||

The image of the beloved should always remain in the mind. He may be near, or far, But he should always dwell in the eyes.

Koyal tarse aam kau, Chatrik taras neer||

Ravidas loche dars kau, Pran parat nahin dheer||196||

As Cuckoo longs for mangoes and Papiha for the Swati drop, I yearn for your glimpse. Without you, my soul does not rest.

Sis chakor suraj kamal, Chhatrik ghan(i) ki reet(i)||

Ravidas ev moh(i) rakhiyo, Hit chet(u) poorn preet(i)||197||

Just as Chakor is in love with the Moon, The Lotus is in love with Sun and papiha is in love with clouds. I ask for the gift of such love, God grant me such love.

Moorkh(i) mukh Kaman hai, Katuk bachan bhayio teer||

Shankri marai kaan mahin, Saare sagal sareer||198||

A fool's mouth is like a bow and his words are like arrows. When his bad words hit the ears, The body and mind get burned.

Ravidas moorkh(i) samajheh(i) nahin, Kabhun bina bichaar(i)||

Hune paraye aatma, Jeebhah leo tarvaar(i)||199||

A fool never appreciates emotion of love he argues senselessly without knowing he kills the soul of another with the sword of his tongue.

Chalati halati bathat(i) oothat(i), Dharhun tumro dhayan||

Ravidas moh(i) man(u) basai, Charan kamal ki aan||200||

Walking, Moving, Sitting, Standing I remember and love you. Your presence is in my mind. I need the shelter of your feet.

Ram prem hau barj(i) kiv, Ab barjat nahin kaaj||

Rom Rom Ame rame gayio, Koye na hott ilaaj||201||

I cannot stop my mind from loving the Lord. There is now no work left to do. He resides in me throughout. There is no treatment of this eternal sense.

Naam mool hai gyan ko, naam mukti kau dwar||

Jau hirde Har(i) base, Pareh(i) na jag byopaar||202||

Name of God is the basis of knowledge and door to salvation. The mind in which the name of Hari resides, Does not get involved in worldly pursuits.

Ehi jag dukh(u) ke khetri, Eh(u) jaanatu sab koye||

Giani kateh(i) naam (i)u, Moorkh(i) kateh(i) roye||203||

This world is the forming of sufferings; everyone knows this Wise men forming this by remembering God But foolish cut it crying unnecessarily.

Katuk bachan nahin boliyai, Sab ghat(u) har(i) ko baas||

Eh(u) gyan ko dwar hai, Keh(u) bichar ravidass||204||

Don't speak bitter words to anyone. As God resides in everyone. This path is the source of knowledge Think and use it appropriately

Ravidas hamaro Ram bin, Laagi Jalan nahin jaaye||

Bardati bardti jalan bhayee, Jiv Jiv keea Upaye||205||

Without meditating on the Lord, Suffering of the body and mind does not end. By treating it with worldly substances, This suffering increased.

Kaam Krodh moh lobh phaas, Rakhey bhagat(i) se door||

Hankari jan bhagat(i) kare, Ravidas na chards(i) noor||206||

The hook of lust, anger, greed, attachment keeps man away from the path of devotion. Even if a haughty man worships, He will not be Anlightened by God.

Meen mod hai neer jiu, Ar(u) lobhi ko daam||

Sut pariya jeu maat ko, Ravidaseh(i) pariya naam||207||

As fish is happy in water, A greedy person in wealth and a child feels pleasure in mother's lap I find joy in the Name of the Lord.

Ravidas chintah kiu kare, Chintah moh(i) na koye||

Sagli chintah Ram ki, Mum Chintah kio hoye||208||

Why should I worry ? I have no worry. When Ram is there to worry for me I don't worry about anything.

Kathi kate na aatma, Aag sake na jaal||

Ravidas naam rijhwar hai, Pani sake na gaal||209||

The soul cannot be cut It cannot be burned. It is purified by the Name of God. It cannot be washed by water.

Sab hakam hue baawre, Man meh(i) kareh(i) guman||

Gathri sirr pur paap ki, Ravidas na dargeh(i) maan||210||

All Rulers are crazy. They feel proud of themselves. They carry the bundle of sins on their heads. They don't have any place in the Dargah.

(This Saloka was recited by Guru Ravidas Ji when King Babar came to meet Guru ji to seek well-being of his son Humayun.)

Swarg bhog ichcha nahin, Nahin Baikunth niwas||

Daras ek sat(i) Ram ko, Kehi sadhu Ravidas||211||

A true Sadhu does not nurture desire to enjoy Heavenly life ; Nor he yearns for Baikunth. A true Sadhu desires to see and meet God, Guru Ravidas explained.

Abinasi nahin binsai, Abigat(u) alakh apaar||

Ravidas jan jeevan hai, sarbas(u) pran adhaar||212||

The Lord is imperishable who never perishes. His infinite glory cannot be described. He is the giver of life to all. He is the origin of all the substances of life.

Kanak koot avtayiia, Bahure bhin nahin hoye||

Parmal basu pasariyai, Ravidas bhed nahin koye||213||

Gold ornaments can be molded to gold again Jewellery and gold are not separate. Fragrance of Parmal (rice) does not separate. Even man cannot be separated from God.

Sun mahal ke bhetre, Deesat(u) divya parkas||

Adhbhut mahima taas ki, Gaavai kiv Ravidas||214||

Inside the emptiness there is the light of the Divine. His glory is wonderful. It cannot be sung and explained, conveys Ravidas.

Anhad naad nirantar(i), Taha rain din hoe||

Jan Ravidas Braham ki, Mahima taha samoe||215||

Where there is constant prayer and appreciation there is the presence of Lord. His glory is embodied in the whole world.

Shabad braham sun bilas, Surti sundar naar(i)||

Jan Ravidas mukti mai, Ek roop anuhaar(i)||216||

The word (Shabad) of God is echoing in the whole universe and enhancing its beauty. The lady of consciousness enjoyed its fame. It leads to the path of salvation. There is no other way.