Divine Revelation
by
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First Published in India by
Sikh Foundation in September 2004

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Photographs:
Courtesy - Punjab & Sind Bank, Bank of Punjab, V&A Museum U.K.,
D.S.G.M.C Delhi and S.G.P.C Amritsar

Illustrations:
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Managed, Created & Published by:
Sikh Foundation
A-35 Lajpat Nagar-I, New Delhi-110024, INDIA
Tel.: 9810567300, 9811567640
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The 400th anniversary of the installation of Sri Guru Granth Sahib assumes a special significance and is being celebrated the world over. Heterogenity of linguistic structures amidst a perfect homogeneity of thought process is the hallmark of Guru Granth Sahib. This unique holy scripture is unique in many ways. It is the only religious scripture that enjoys the distinction of being compiled and edited by the Prophet of Sikh religion, the fifth Master, Guru Arjan Dev himself. It contains the compositions of holy men drawn from all parts of India, belonging to different faiths, speaking different languages, following divergent cultural traditions, placed in many caste categories - both high and low, existing in different periods of time but united only by the divine nature of the message contained. Guru Granth Sahib is the only holy scripture that has been bestowed Guruship by the Prophet to replace the Guru in human form. It has been providing necessary spiritual guidance to the millions of Sikh devotees since then and being worshipped as Shabad Guru.

The emergence of this book 'Divine Revelation' at this juncture is certainly a very laudable step. Authentic information has been provided in an easy language while keeping brevity intact. Relevant facts about the contributors which include six Gurûs, fifteen Saints, eleven Bhaṭs along with four others closely connected with the Gurûs have been presented here in a graphic manner. The author has been able to explain in a logical manner why this scripture was compiled by the Prophet himself. One wonders why so badly needed basic information was not provided so far. He has raised many important points and each one can form the cogent reason for further explanation.

The author, Dr. Sarbjinder Singh is a young and upcoming but serious scholar of Comparative Religious Studies. He is presently
engaged in teaching and conducting research work in the Department of Śrī Gurū Granth Sāhib Studies in Punjabi University, Patiala. His companion Pañjābī volume ‘Dhur kī Bāṇī’ has amazingly received well winning accolades from all corners. He deserves all encouragement and praise for this effort.

The designers and publisher of this research work, Sikh Foundation, New Delhi have done a wonderful job by bringing out this volume so well that it has turned out to be collector’s piece. The publisher has maintained the tradition of adhering to dizzy heights in the field of producing religious books, which it started some years ago. It gives me immense pleasure to associate my self with such an exalted venture.

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The Holy Scripture

The existence of a religious denomination is not possible without scripture. These scriptures are to show the path to the followers to act according to the principles of faith as laid down by their Prophets, Gurus, Saints and Holy men. Taking the refuge of these scriptures, the followers have been able to adhere to the traditions of their faith even after centuries. Using those prophetic dictates for the welfare of the society, they not only attract other people towards their faith but also are in a position to convince them to adopt the same. It is because of these scriptures that we find religion in every nook and corner of the world and the presence of every culture is made available to us.

It is therefore clear that holy scripture is the central-pivot of the religion; it is the life and blood of the religious thought. It would not be an exaggeration to aver that the existence of religion cannot be thought of without scriptures and the fear of effacement into oblivion is always looming large without these. That is why scripture is considered so central and essential for the religion.

A scholar avers that scriptures are like springs of fresh and cool water for travellers who are tired and thirsty due to long and arduous journey in the deserts. The holy scriptures are compared with the dense shade provided by green trees in the sandy dunes. It is therefore clear that the relationship of religion and scripture is that of soul and body.
Uniqueness

The Holy Bible, Holy Qurān, Sacred Vedas, Jain Angas, Buddha Tripiṭika and Śrī Gurū Granth Sāhib are the famous scriptures of the world which not only gave expression to the principles of their own faith but also helped in creating great nationalities. If we look at the history of the creation of the above mentioned scriptures, the glimpses of the unique distinction of Gurū Granth Sāhib manifest prominently, because:

1. In the annals of the world religions, this is the only scripture which has been accepted as Gurū.
2. This is the only scripture which is compiled by one of the Prophets himself and consequently this scripture has been accepted without any ifs, buts and doubts whatsoever.
3. In this scripture, the life sketches of the Prophets have not been presented as miracles.
4. The thought process and philosophy presented here, while opening the doors of human salvation creates a picture of a person who treats the emancipation of humanity, life dedication to the Lord and the ultimate death as the same for him.
5. This scripture has the 500 year long history of India (12th to 17th Century A.D.) preserved in its contents.
The task of editing Gurū Granth Sāhib was carried out by the fifth Master, Gurū Arjan Dev himself. The work of editing this ‘Divine Revelation’ started in 1599 A.D. For this purpose, the enchanting and captivating surrounds of Rāmsar, having a close proximity to Amritsar were chosen. Bhāi Gurdās got the honour of scribing this Granth and the great work was completed in 1604 A.D. It was first installed in Harimandar Sāhib and Bābā Buḍhā ji was appointed its first Granthī. The first Hukamnāmā (divine dictate) that appeared was as under:

Sūhi Mahlā 5

santā ke kāraji āpi khaloiā hari kammu karāvaṇī āia rāma. dhārati suhāvi tālu suhāvā vichi amritu jalu chhāiā rāma. amritu jalu chhāiā pūrana sāju kāraīā sagala manoratha pūre. jai jai kāru bhaia jaga antari lāthe sagala visūre. pūrana pūrakha achuta abināsi jasu veda purāṇī gāiā. apanā biradu rakhiā paramesari nānaka nāmu dhīāiā.1.

(G.G.S. pg. 783)
Why edited?

* Purification of Bible

Judaism and Christianity are the two famous and main religions of the world. The religious scriptures of both these religions are given the name Bible. It is in two parts:

i. The Old Testament - This is the scripture of the Jews. ‘Testament’ here means ‘Agreement’, which the prophets of the Jews made with God.

ii. The New Testament - This is the holy scripture of Christians. This promise was made by Jesus with God.

These two scriptures together were named Bible. The Christians accepted this scripture and Judaism as their legacy. In this holy scripture, there are 66 books out of which 39 are part of the Old Testament and New Testament comprises 27 books.

The main problem with this scripture was that it was created about 100 years after the demise of Jesus. The act of preaching and development of Christianity started in a big way after the departure of Jesus. But the main problem that arose was that in the absence of a written scripture, the interpretation of the principles of Bible was done in an altogether arbitrary manner resulting in total distortion of meanings. This problem was really a serious one for the devout Christians because they could realize that if soon after the departure of Jesus such a practice could start, then after the passage of time, the problem would take such a serious turn that it would be impossible to retrieve and gradually the general public will lose faith in the Christian way of thought. Consequently the fear of effacement of the religious thought will always loom large forever. Therefore after a sustained contemplation, the compilation of this book started in 52 A.D. and was completed in 100 A.D. After
completion, the name ‘Purification of Bible’ was given to it.

The Sikh Gurūs were fully conscious of this fact. Therefore Gurū Nānak himself preserved his whole Bāṇī in written form and passed on this collection to the next Gurū along with other Bāṇīs that he had collected from different sources. This tradition continued up to the fifth Gurū because the Sikh Gurūs never wanted to see their followers facing the same problem as that of Bible. They therefore decided to complete the task of compiling this holy scripture under their own supervision.

* Holy Qurān

The prophet of Islamic religion was Hazrat Mohammad Sāhib and he was born in Mecca. The holy scripture of this religion is Qurān. The root of the word Qurān is ‘qura’ which means to read, speak and gather etc. Thus the meaning of Qurān is scripture to be read, to be spoken or that compilation in which books of earlier prophesis as well teachings have been collected.

The Holy Qurān contains those words of Allāh that were revealed to Hazrat Mohammad through the angel Gibrāil. During the holy month of Ramadān in 610 A.D. the verses (āits) of Qurān started being revealed to Mohammad Sāhib and this continued for 23 years without a break. Prophet Mohammad was not literate, so he used to learn this message by heart and this was later on dictated to the scribe. The leading scribe among many others was Zaid Bin Sābit. Till the demise of Hazrat Mohammad, Qurān was either memorised by several people or it was written on the palm leaves, bones or the animal hides.

After Prophet Mohammad, the Khalāfāt age started. The main Khalifās of this period were - Hazrat Abū Bakar, Hazrat Umar, Hazrat Usmān and Hazrat Alī. During the Khalāfāt of Hazrat Abū Bakar, big
battles were fought and in these battles, those who laid down their lives included most of the Hafizs. It was but natural that the conditions created thus were going to be a cause of concern. If those people who had memorised the Holy Qurān disappeared one by one, then what would be the fate of the scripture. Therefore it became necessary that the verses of Qurān be preserved or compiled. For this, Hazrat Umar consulted Hazrat Abū Bakar and they felt the need of some other ways of preserving the holy verses apart from memorising. But Abū Bakar was indecisive as to whether the task which was not undertaken by the Prophet himself should be pursued or not. But after being persuaded and convinced by the arguments of Hazrat Umar, he appointed a committee under the leadership of Zaid Bin Sābit. This committee collected all the writings & Hāfizs and prepared a standard text after large scale consultations. A copy of the manuscript was placed with Hazrat Hafzā, the revered wife of Hazrat Mohammad so that whosoever needed could copy from it. In this manner this holy scripture also assumed the written form after the Prophet.

Hazrat Usmān during his reign had got prepared many copies of this and were sent to different parts of the country so that the readings of Qurān were done according to these copies and if there existed any part different from it could be discarded.

Gurū Arjan Dev treated the above facts in a serious way and decided about the compilation of Bāṇī so that such crises do not occur in the Sikh religion.

* The Holy Vedas

Vedas are the holy scriptures of Hindu religion. These are four in number - Rig Veda, Sām Veda, Yajur Veda and Atharva Veda. The entire life system of the Hindu faith is based on these holy books. The most astonishing
mystery of these scriptures is that according to believers of Hindu faith, these scriptures are not human creations. That is to say, their creator is not human. These have come down to earth directly, whereas all other scriptures have been prepared by their prophets or their followers. As such these are the holiest of all and these have also been written in Sanskrit, the language of gods (devas).

There are two very important concepts in Hindu religion on which the whole Hindu faith is based. They are - Shruti and Simrati.

In Hindu tradition, Shruti is used for revelation. Shruti means that which was heard or seen (seer). Whatever holy words the Hindu rishis heard or visualized, those were stored in their memory. Simrati also means to memorise. Another meaning of Simrati is also the code of conduct for the followers of the faith. Famous among these are the Manu Simrati, Nārad Simrati and Yājñavalkya Simrati.

In Hindu faith, the tradition was prevalent was of oral (memorise and speak) word and not of written text. This tradition continued for thousands of years. The Vedas continued to be in memory and the written form appeared only at the time of Mahābhārata by Rishi Ved Vyās. The long oral tradition continuing for thousands of years gave rise to many problems. The real forms or meanings of Vedas started disappearing. With the passage of time, the priestly class began to discard the holy feeling about these. Their personal narrow ends came to the fore, which resulted in many alteration in the original text. Taking refuge in this distortion, almost three fourth part of Indian populace was rendered handicapped. Women was despised, Vaishyas and Shūdars were confined to a limited role and a new class of Chandāls was created which enjoyed no rights at all. The spirit of co-existence disappeared from Indian society and flew away as if it had wings. To establish superiority, the priestly
class did so much harm that the results were really dreadful and highly damaging for the nation for a very long period of time.

The fifth Master wanted to save the Sikh religious scripture from oral tradition so that the scripture does not turn out to be a tool of enslaving people but should be a means of emancipating humanity. That is why, Gurū Sāhib took the decision of compilation of ‘Gurū Granth’.

**Religious scriptures of Jainism : Pūrva and Ang**

Jain religion is an important bead in the garland of the Indian religious traditions. According to Jain believers, their faith came into existence right from the beginning of this world. That is why they consider their faith to be the oldest. The founders of Jain faith are known as Tirathāṅkars. Tirathāṅkara literally means the bridge crossing which man overcomes every type of suffering and disease. He becomes free from all ailments. These Tirathāṅkaras were 24 in number. The first amongst them was Tirathāṅkar Rishabh Dev whose mention has also been made in Rig Veda. But this religion owes its existence as world religion to Mahāvīra Jain who was the last or 24th Tirathāṅkara. He is believed to have visited this planet about two thousand five hundred years ago like a divine soul.

The Jain scriptures are known by the names of ‘Pūrva’ and ‘Ang’. These scriptures were written in Ardha Māgdhi or Jain Prākarit. These comprise Jain religion, philosophy, yoga, ethics, education and mythology in detail. But even the followers of Jain religion are not united in their views about these. So much so that the main reason of the followers being divided into different sects is due to the lack of unity of views about these holy books. The main Digambar Jain sect can be seen as an example. This sect accepts only four books as genuine and totally rejects all others. According to them, those books
which contained the words of Mahāvīra are all lost. In fact, the tragedy
of Jain scriptures was that despite being the oldest religion, the first
attempt to arrange and organise its scriptures was made in the first
Mahā Sabhā (big gathering) of Jains in Pāṭliputra in third century B.C.
But its form was kept oral only. As a consequence, the first part which
was known as 'Pūrva', was lost forever and only 'Angs' could survive.
These were given the written form much later in the fifth century by
Achārya Devridhī at the place known as Valabhi in Gujarāt after a very
hard labour. It is quite evident that even if we start counting right
from the time of Mahāvīra, the Jain scriptures were written about 973
years (close to a millenium) after their Tirathāṅkaras. It is evident as to
what can happen during such a long oral tradition.

In the Bāṇī of the Sikh Gurūs, a detailed and vivid description
of Jain religion and followers of Jain faith is found. Gurbanī rejects
outrightly their ways of life. This shows that the Gurūs were fully
aware of their ritualistic and restrained life-style. How can this be
possible that they were not having any knowledge about the history of
their scriptures. Therefore in the task of editing the Sikh scripture, the
tragedy of Jain religious books must have played its role in some form
or the other.

* The Holy Pāli Tripitaka

Pāli Tripitakas are the holy books of Budhism. Bodhi followers treat these as the holy
words of Lord Buddhā, which he had uttered, after attaining enlightenment, in Magdhī language, also known as Pāli. Till the
demise of Buddhā, these were not reduced to writing and keeping them alive in oral tradition was considered a sign of their holy form,
though the style of writing was in existence by that time. It however
was not much popular. Budhism being easy and clear to grasp became very popular in India and abroad in a short period of time. But here a
problem also arose that Buddha's words not being in written form began to be interpreted in a number of diverse ways. Whatever the facts may be, there was no written form of Buddha's words and principles of Buddhism before the time of Ashoka. These were given complete written form in 85 B.C. under the supervision of King Viradgāmanī of Ceylon. In the beginning, these were inscribed on the marble slabs which are in existence even today. This way the teachings of Buddha assumed the written form about five hundred years after Buddha. This is well nigh impossible that the oral tradition continued for such a long period of time and no changes occurred in its form. A number of examples of this are also available from the Tripitakas. Besides this, if the history of Buddhism is studied then it becomes amply clear that the main reason behind Buddhism being divided into different sects is the difference of opinion about the interpretation of teachings of Lord Buddha.

Guru Nānak, during his Udāsīs had long interactive meetings with Nāthas, Siddhas and Yogīs belonging to various sects of Buddhism. He had adequate information about the reasons of their different forms. This was but natural that this information also reached Gurū Arjan Dev. Hence to ensure that Sikh doctrine remains free from any doubts, he himself might have considered it fit to edit the scripture himself.

* Inter Faith Dialogue

At the time of the advent of Sikh religion, there were two main religions in India - Hinduism and Islam. Both the religions hated each other. For Hindu faith, Islām was barbarity and for Muslims, Hindu religion was paganism. This hatred was so deep rooted that any follower of Hindu faith who crossed Hindu Kush mountain was treated as a serious defaulter and the punishment was his removal from the faith for all times to come. The problem with Hinduism was that
the Hindus not only hated the Muslims but had also divided its own society on unethical basis that their faith in being human had also been shattered badly creating perpetual divisions in the society; thus paving the way for the subjugation of the country. On the other side, Islam was the religion of the ruling class, as a result, they not only considered their religion as the best but also themselves. It was in their mind that either the Hindu society should embrace Islam or should agree to stay and live the life as second rate citizens. The consequence turned out to be mutual hatred only. At the level of practice, there was not even a trace of religiousness among the preachers of both the religions.

If one has to express this situation in very simple words, it can be said that the entry of Gita in the mosque was paganism and the presence of Quran in the temple was barbarism. The spirit of sitting together was totally absent. Guru Arjan Sahib wanted to bridge the gaps so created among the followers of various religions in the world and aimed at converting the principle of “all to be brought together” into real practice by establishing Guru Granth Sahib.

* For the distinct existence of Sikhism

Sikh religion was not a reformist movement that the founder of the faith, Guru Nanak would come, remove the distortions in the contemporary religions and depart. Guru Nanak while rejecting the principles of traditional religious faiths laid down the base of such principles which while totally smashing the principles of exploiting humanity, also showed new paths leading to the creation of new man, new society and new nation. This fact is revealed by Gurbani itself, Guru avers:

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varata na rahau na maha ramadana.
tisu sevi jo rakhai nidana.1.
eku gusai alahu mer.
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Besides this, the following five basic elements are a pre-requisite for any religion:

i. Prophet
ii. Script
iii. Culture
iv. Scripture
v. Form

Sikh religion had its own ten Prophets (Gurū Sāhibāns) and the founder of Sikh faith was Gurū Nānak. There was their own script known as Gurmukhī which was used for writing Gurbāṇī and Gurmat literature. Their own culture based on Sikh principles had also taken shape. Now what was required was their own scripture so that Sikh religion could be established forever. A distinct form was bound to be there based on that scripture which manifested itself in the form of the man adorning the five Kakārs, after the creation of Khālsā.
Sequence of Bāṇī

The Ādi Granth edited by Gurū Arjan Dev ji, whose printed version in the current form comes to 1430 pages, can be divided into three sections -

1. Page 1 to 13 comprises the Bāṇī of Nitnem i.e. ‘Japu’ which is without rāga and ‘So daru’ & ‘Sohilā’ whose Shabads are in the rāgas.

2. Page 14 to 1352 is strictly based on musicology and comprise a large section of Gurū Granth Sāhib. Gurū Arjan Dev ji has divided this section into 30 rāgas and afterwards, Gurū Gobind Singh ji included the Bāṇī of Gurū Tegh Bahādaru Sāhib, finally adding the rāga Jaijāvantī; thus making a total of 31 rāgas.

3. Page 1353 to 1430 includes Salok Sahaskrit Mahalā 1 and 5, Salok Bhagat Kabir and Farīd ji, Sawaīe Sri Mukhbāk Mahalā 5, Bāṇī of Bhaṭs, Salok Vārā te Vadhik, Salok Mahalā 9 and Mundāvanī Mahalā 5. The text of Gurū Granth Sāhib ends here. In the starting saloka of Mundāvanī, Gurū Granth Sāhib has been portrayed as such a dinner plate in which many types of food has been presented. These preparations are the main basis of the consciousness of the contented life. By this, man has to attain the spiritual heights. After this, very humbly Akāl Purakh has been thanked with whose grace this task could be completed. Rāga-mālā is mentioned in the end of Gurū Granth Sāhib.

purā satiguru jānjāi, purē purā ṭhaṭu baṇāiā.  
pure pūrā tolu hai, ghaṭai na vadhai ghaṭāi vadhaiai.  
(Bhāi Gurdās, vār 26 paurī 16)
**Sequence of Rāgas**

Rāga is the foundation of music and Gurū Sāhib was well acquainted with the importance of music. Music tops the list of all fine arts as it takes the person into a state of bliss (bismād). The effect of music is such that steps of travellers come to a halt by themselves, birds stop swinging their feathers; as we know that Shabad of Gurū Nānak and Rabāb of Mardānā was always together. Apart from this, the music relates with the mental state of man. As the feelings or the mental state changes, so do the time of singing the rāgas. That is why rāgas have been accorded very high importance in Gurū Granth Sāhib.

The sequence of rāgas included in Gurū Granth Sāhib is as under -

<table>
<thead>
<tr>
<th>Rāga</th>
<th>Time of singing</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sirī rāgu</td>
<td>Last quarter or at noon</td>
</tr>
<tr>
<td>2. Mājh</td>
<td>First quarter of night</td>
</tr>
<tr>
<td>3. Gauṛi</td>
<td>First quarter of night</td>
</tr>
<tr>
<td>4. Āśā</td>
<td>In the morning</td>
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<tr>
<td>5. Gūjari</td>
<td>Second quarter of the day</td>
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<tr>
<td>6. Devagandhārī</td>
<td>Second quarter of the day</td>
</tr>
<tr>
<td>7. Bihāgarā</td>
<td>At mid-night</td>
</tr>
<tr>
<td>8. Vaḍahansu</td>
<td>At mid-day or second quarter of the night</td>
</tr>
<tr>
<td>9. Soraṭhi</td>
<td>Second quarter of the night</td>
</tr>
<tr>
<td>10. Dhanāsari</td>
<td>Third quarter of the day</td>
</tr>
<tr>
<td>No.</td>
<td>Place</td>
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<td>-----</td>
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<td>11</td>
<td>Jaitasari</td>
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<td>12</td>
<td>Toḍi</td>
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<td>13</td>
<td>Bairarī</td>
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<td>Tilang</td>
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<td>Sūhī</td>
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<td>16</td>
<td>Bilāval</td>
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<td>17</td>
<td>Gonḍl</td>
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<td>18</td>
<td>Rāmakalī</td>
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<td>19</td>
<td>Naṭ Nārāin</td>
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<td>20</td>
<td>Māli Gaurā</td>
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<td>21</td>
<td>Mārū</td>
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<td>22</td>
<td>Tukhārī</td>
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<td>23</td>
<td>Kedārā</td>
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<td>24</td>
<td>Bhairau</td>
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<td>25</td>
<td>Basantu</td>
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<td>26</td>
<td>Sārang</td>
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<td>27</td>
<td>Malār</td>
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<td>28</td>
<td>Kānaṛā</td>
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<td>29</td>
<td>Kaliān</td>
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<tr>
<td>30</td>
<td>Prabhātī</td>
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<tr>
<td>31</td>
<td>Jaijāvanti</td>
</tr>
</tbody>
</table>
Sequence of Poetic Forms

After the sequence of the contributors and rāgas, Gurū Arjan Dev ji has used various forms of poetic compositions in a marvellous way. Before the start of Bāṇī in any rāga, Mūl-mantar (basic sermon) has been given which is called the Manglācharan (invocation). Mūl-mantar has been given before the start of the very first Bāṇī Japu in Gurū Granth Sāhib. It has appeared in Gurū Granth Sāhib in various forms which are as under -

‘Ika oankāra satināmu karatā purakhu nirabhau niravairu
akāla mūrati ajūni saibhan gura prasādi’,
‘Ika oankāra satināmu karatā purakhu gura prasādi’,
‘Ika oankāra satināmu gura prasādi’ and
‘Ika oankāra satigura prasādi’.

After this the whole Bāṇī has been given a unique sequence in the form of shabad, ashtapadī, solahe, chhant, vār and salokas. Gurū Arjan Sāhib has included the related salokas with the pauṛī of every vār. The salokas which were left alone, were collected at one place under the heading ‘Salok vārā te vadhik’. Besides this, the use of dupade, tipade, chaupade etc. and in the end large Bāṇīs such as Bārah Māha, Bāvan Akharī, Siddh Gosṭī, Sukhmanī, Oankār, Thītī, Paṭī etc. has been included. Gurū Sāhib has used the word ‘Rahāo’ in the Bāṇī which literally means halt and contains the central idea of the Shabad. Besides this, the counting of Bāṇī has been done with the use of numerals. With this mathematical sequence, a stamp has been put on the Gurū’s Bāṇī; thus keeping it in the pure form. By this way, no Shabad can be deleted or added. Going through the editorial scheme of Gurū Granth Sāhib, one becomes aware of the fact that the editor, Gurū Arjan Dev ji was how much conscious about the purity and authenticity of the Ādi Granth.
Total Contributors

Guru Arjan Sāhib wanted to edit such a scripture which could establish itself globally by breaking the national and international barriers. That is why, apart from including the bāṇī of Guru Sāhibs, Hindu Bhagats and Muslim pīr-fakirs were also given due recognition by including their Bāṇī in Guru Granth Sāhib. This holy scripture contains words of many languages but their interpretation has been done in Gurmukhi script.

This holy scripture contains Bāṇī of
6 Guru Sāhibān
15 Bhagats
11 Bhaṭs
4 Gursikhs
Thus, making a total of 36 contributors.

It is the only scripture of the world which not only includes persons from different religions but from different cultures, languages and castes also; thus taking the dignity of man to the highest peak. The only pre-requisite for inclusion of Bāṇī in this holy scripture is the concept given by Guru Nānak and not the superiority of caste or class. That is why, a contributor of Bāṇī, Bhagat Ravidās belongs to the cobbler class while the other contributor, Bhagat Rāmānand is a Brāhmin. The house of Guru negates the superiority by birth and accepts the superiority of the intellect.

Guru Gobind Singh ji recited the whole Bāṇī at Talwanḍī Sābo and got it in written form by Bhai Manī Singh ji. At the time of jotī-jot (demise), Guru Sāhib gave it the honour of being the Guru of the Khālsā in 1708 A.D. at Nānder, Mahārāshṭra, India.
Sequence of Contributors

The contributors of the Bāṇī have been placed in a particular sequence in Guru Granth Sāhib -
1. First, the Bāṇī of Guru Sāhibān in successive order.
2. Then, the Bāṇī of Bhagats.
4. Composition of other contributors.

Guru Sāhibān

The Bāṇī of Guru Sāhibān has been included under the stamp of ‘Nānak’. But to differentiate and indicate that the Bāṇī is of which Guru, the word ‘Mahalā’ has been used. For example, Mahalā 1 is written in front of Bāṇī of Guru Nānak Dev ji, Mahalā 5 in front of Bāṇī of Guru Arjan Dev ji etc. Guru Granth Sāhib includes the Bāṇī of first five successive Gurūs and the ninth Gurū. (Tenth form of Nānak, Gurū Gobind Singh ji included the Bāṇī of the ninth Gurū at a later stage.)
<table>
<thead>
<tr>
<th><strong>Guru Nānak Dev Ji</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Prakāsh</strong>          : 1469 A.D.</td>
<td></td>
</tr>
<tr>
<td><strong>Place</strong>            : Rāe Bhoi di Talavanḍī</td>
<td></td>
</tr>
<tr>
<td>: (now Nankāṇā Sāhib, Pākistān)</td>
<td></td>
</tr>
<tr>
<td><strong>Father</strong>           : Mehtā Kāḷū jī</td>
<td></td>
</tr>
<tr>
<td><strong>Mother</strong>           : Tripatā Devi jī</td>
<td></td>
</tr>
<tr>
<td><strong>Sister</strong>           : Bībī Nānaki</td>
<td></td>
</tr>
<tr>
<td><strong>Guru ke Mahal (wife)</strong> : Mātā Sulakhaṇī jī</td>
<td></td>
</tr>
<tr>
<td><strong>Sāhibzāde (sons)</strong> : Bābā Śrī Chand jī and Bābā Lakhami Dās</td>
<td></td>
</tr>
<tr>
<td><strong>Realization</strong>      : 1499 A.D., Veīn river, Sultānpur Lodhī</td>
<td></td>
</tr>
<tr>
<td><strong>First Proclamation</strong> : Nā ko Hindū hai, nā ko Musalmān hai</td>
<td></td>
</tr>
<tr>
<td>: Neither there is any Hindū nor Muslim</td>
<td></td>
</tr>
<tr>
<td><strong>Udāsīs</strong>           : 4 - towards North, East, South &amp; West</td>
<td></td>
</tr>
<tr>
<td><strong>First Travel</strong>     : Towards Hindū religious centres</td>
<td></td>
</tr>
<tr>
<td><strong>Second Travel</strong>    : Towards Buddh religious places</td>
<td></td>
</tr>
<tr>
<td><strong>Third Travel</strong>     : Towards the places of Yogīs and Nāthas</td>
<td></td>
</tr>
<tr>
<td><strong>Fourth Travel</strong>    : Towards Muslim religious centres</td>
<td></td>
</tr>
<tr>
<td><strong>Time-period of Udāsīs</strong> : 22 years</td>
<td></td>
</tr>
</tbody>
</table>
### Objective of the Travels
- To have dialogue with other religious practices
- For the benefit of One and All - 'chāriā sodhāṇi dharāti lokāi'

### Bāṇī
- 974 hymns in 19 rāgas

### Special Contribution
- Establishment of Pangat and Sangat
- Choosing the leaders from the Sangat
- Collecting Bāṇī and giving it the shape of a Pothi
- New concept of keeping the Gurū's tradition moving

### Joti-jot
- 1539 A.D., Kartārpur (Pākistān)

---

**jaba lāgu duniā rahiai nānaka kīchhu suṇiai kīchhu kahiai.**
As long as we are in this world, O Nānak, we should listen, and speak of the Lord.

(S.G.G.S. pg.: 661)
<table>
<thead>
<tr>
<th><strong>Guru Angad Dev Ji</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Prakash</strong>           : 1504 A.D.</td>
</tr>
<tr>
<td><strong>Place</strong>             : Matte di Sara, Distt. Firozpur, Panjab</td>
</tr>
<tr>
<td><strong>Father</strong>            : Babā Pherū Mall ji</td>
</tr>
<tr>
<td><strong>Mother</strong>            : Bebe Dayā Kaur ji</td>
</tr>
<tr>
<td><strong>Guru ke Mahal (wife)</strong> : Mātā Khīvī ji</td>
</tr>
<tr>
<td><strong>Sahibazāde (sons)</strong> : Babā Dātū ji and Babā Dāṣū ji</td>
</tr>
<tr>
<td><strong>Sahibazadīā (daughters)</strong> : Bibī Anokhī ji and Bibī Amro ji</td>
</tr>
<tr>
<td><strong>Meeting with</strong>      : <strong>Guru Nanak Dev ji</strong> : 1531 A.D., at Kartārpur</td>
</tr>
<tr>
<td><strong>Guruship</strong>          : 1539 A.D., Kartārpur</td>
</tr>
<tr>
<td><strong>Preaching Centre</strong>  : Khaḍūr Sāhib, Panjab</td>
</tr>
<tr>
<td><strong>Bāñī</strong>              : 63 salokas</td>
</tr>
</tbody>
</table>
Special Contribution:
* Ratification of Gurmukhi script
* Started the tradition of Janam Sakhis
* Gave due recognition to the status of women by appointing Mata Khivi as head of the Langar
* Preservation of Banii
* Established schools to encourage academic and physical education

Jotijot: 1552 A.D., Khaḍur Sāhib, Pañjāb

jisu piāre siu nehu tisu āgai mari chalai.
dhrigu jiwaṇu sansāri tā kai pachhai jiwanā.
Die before the one whom you love; to live after he dies is to live a worthless life in this world.

(S.G.G.S. pg. : 83)
<table>
<thead>
<tr>
<th><strong>Guru Amar Das Ji</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Prakash</strong>          : 1479 A.D.</td>
</tr>
<tr>
<td><strong>Place</strong>            : Village Bāsarke, Amritsar, Panjāb</td>
</tr>
<tr>
<td><strong>Father</strong>           : Bābā Tej Bhān ji</td>
</tr>
<tr>
<td><strong>Mother</strong>           : Mātā Sulakhanī ji</td>
</tr>
<tr>
<td><strong>Guru ke Mahal (wife)</strong> : Bibī Mansā Devī ji</td>
</tr>
<tr>
<td><strong>Sahibazade (sons)</strong> : Bābā Mohan ji and Bābā Mohri ji</td>
</tr>
<tr>
<td><strong>Sahibazadiā (daughters)</strong> : Bibī Dānī ji and Bibī Bhāni ji</td>
</tr>
<tr>
<td><strong>Gurūship</strong>         : 1552 A.D., Khaḍūr Sāhib</td>
</tr>
<tr>
<td><strong>Preaching Centre</strong> : Goindwāl, Panjāb</td>
</tr>
<tr>
<td><strong>Bāṇī</strong>             : 869 hymns in 17 rāgas</td>
</tr>
</tbody>
</table>
Special Contribution: * Rejected the tradition of untouchability by constructing Bāuli in Goindwāl
* Establishment of 22 Manjis (like 22 states of Akbar) as preaching centres
* Establishment of 52 Piṛis (like 52 body-guards of Akbar) as sub-centres
* Started the tradition of meeting the Guru after partaking Langar
* Opposed the rituals of Satī (self-immolating widow) and Pardā (veil)
* Got abolished Jaziā - a tax imposed upon non-Muslims by Akbar
* Preserved Bāṇī, got prepared Pothīs through his grandson Sahansar Rām in which the Bāṇī of the Bhagats were also collected alongwith Gurus Bāṇī

Jotī-Jot: 1574 A.D., Goindwāl, Pañjāb.

jagatu jalandā rakha lai āpanī kirpā dhāri.
jitu duārai ubarai titai laihu ubāri.

The world is going up in flames - shower it with your mercy, and save it! Save it, and deliver it, by whatever method it takes.

(S.G.G.S. pg. : 853)
<table>
<thead>
<tr>
<th><strong>Guru Ram Das Ji</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Prakash</strong></td>
</tr>
<tr>
<td><strong>Place</strong></td>
</tr>
<tr>
<td><strong>Father</strong></td>
</tr>
<tr>
<td><strong>Mother</strong></td>
</tr>
<tr>
<td><strong>Guru ke Mahal (wife)</strong></td>
</tr>
<tr>
<td><strong>Sahibzāde (sons)</strong></td>
</tr>
<tr>
<td><strong>Guruship</strong></td>
</tr>
<tr>
<td><strong>Preaching Centre</strong></td>
</tr>
<tr>
<td><strong>Bāṇī</strong></td>
</tr>
</tbody>
</table>
Special Contribution:
* Founded the city of Amritsar (Guru ka Chakk)
* Excavation of two sarovars - Santokhsar and Amritsar
* Established the Masand system
* Started the system of preparing hand-written Guṭkās
* Pointed towards a major change through the Baṇī of ‘Lāvā’

Jotī-jot: 1581 A.D., Goindwāl, Pañjāb

hama andhule andha bikhai bikhu rāte kiu chālaha gura chāli.
sataguru daiā kare sukhadātā hama lāvai āpanā pāli.
I am blind, totally blind, entangled in corruption and poison.
How can I walk on the Guru’s path? If the true Gurū, the giver of peace, shows his kindness, he attaches us to the hem of his robe.

(S.G.G.S. pg. : 667)
<table>
<thead>
<tr>
<th><strong>Gurū Arjan Dev Ji</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Prakash</strong> : 1563 A.D.</td>
</tr>
<tr>
<td><strong>Place</strong> : Goindwāl, Distt. Amritsar, Pañjāb</td>
</tr>
<tr>
<td><strong>Father</strong> : Gurū Rām Dās jī</td>
</tr>
<tr>
<td><strong>Mother</strong> : Bibī Bhānī jī</td>
</tr>
<tr>
<td><strong>Gurū ke Mahal (wife)</strong> : Mātā Gangā jī</td>
</tr>
<tr>
<td><strong>Sāhibzādā (son)</strong> : (Gurū) Hargobind jī</td>
</tr>
<tr>
<td><strong>Gurūship</strong> : 1581 A.D., Goindwāl</td>
</tr>
<tr>
<td><strong>Preaching Centre</strong> : Amritsar</td>
</tr>
<tr>
<td><strong>Bāṇī</strong> : 2312 hymns in 30 rāgas</td>
</tr>
</tbody>
</table>
Special Contribution:

* Constructed Harimandar Sāhib with four entrances amidst Amritsar sarovar
* Established the sarovar and city of Taran Tāran where a leprosy home was built to serve the lepers
* Founded the city of Hargobindpur on the banks of river Biās
* Constructed a Bāoli in Lāhore
* Started the system of Dasvandh (tithe)
* Permanent stamp on the Sikh nationality by compiling Adi Granth
* First martyr of Sikh religion

Jotī-jot:

1606 A.D., Lahore (Pākistān)

sagala parādha dehi loroni.
so mukhu jalau jitu kahahi ṭhākuru joni.
You sing lullabyes to your stone god - this is the source of all your mistakes. Let that mouth be burnt, which says that our Lord and Master is subject to birth.

(S.G.G.S. pg. : 1136)
<table>
<thead>
<tr>
<th><strong>Gurū Tegh Bahādār Ji</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Prakash</strong> : 1621 A.D.</td>
</tr>
<tr>
<td><strong>Place</strong> : Gurū ke Mahal, Amritsar</td>
</tr>
<tr>
<td><strong>Father</strong> : Gurū Hargobind ji</td>
</tr>
<tr>
<td><strong>Mother</strong> : Mātā Nānaki ji</td>
</tr>
<tr>
<td><strong>Gurū ke Mahal (wife)</strong> : Mātā Gūjarī ji</td>
</tr>
<tr>
<td><strong>Sāhibzādā (son)</strong> : (Gurū) Gobind Rāi (Singh) ji</td>
</tr>
<tr>
<td><strong>Gurūship</strong> : 1665 A.D., Bakālā</td>
</tr>
<tr>
<td><strong>Preaching Centre</strong> : Anandpur Sāhib</td>
</tr>
<tr>
<td><strong>Bāṇi</strong> : 115 hymns in 15 rāgas</td>
</tr>
</tbody>
</table>
Special Contribution

- Undertook travels for the propagation of Sikhism
- Founded the city of Anandpur and Gurdwara Lahore
- Unique sacrifice for the ‘Right to freedom of religion’
- Three Sikhs also sacrificed their lives along with him

Jotī-jot

: 1675 A.D., Delhi

bhai kahu kau deta nahi nahi bhai mānata āna.
kahu nānaka suni re manā gīāṇī tāhī bakhāṇī.
One who does not frighten anyone, and who is not afraid of anyone else - says Nānak, listen, mind: call him spiritually wise.

(S.G.G.S. pg. 1427)
The word ‘Bhagat’ is believed to be related to Sanskrit root ‘bhaj’. ‘Bhaj’ means to recite, worship, service, meditate and share. If one has to state in simple terms, then it can be said that Bhagat is one who through the remembrance (simran) of Almighty, finds the glimpses of the form of Creator in the whole creation, serves him and share his bounties. Besides this, the word Bhagat can be understood by segregating the letters contained in it, as for example, the letter bh (ॐ) has been taken to be related to bhau i.e. love, the letter g (ॐ) with knowledge (giān) and letter t (ॐ) with sacrifice. This has been accepted that the person who is endowed with these three qualities, is in reality a Bhagat.

Glimpses of Bhakti movement can be seen in the ancient Vedic literature. The Vedic believers were very simple persons and their devotion was limited only to worshipping of gods or to propitiate their ancestors by offering sacrifices. Being afraid of natural calamities and to be safe from their fury, these people used to worship them so that they could be receipient of their benovelence. As the time passed, all this became very complicated and was converted into rituals, while segregating the common masses.

To oppose all this, Jain and Buddh religion appeared. Over a period of time, these also got divided into many sects and differences also appeared in their principles for attaining supreme bliss.

In the present age, the start of Bhakti movement is believed to be in the beginning of the tenth century from south India. Here, whichever Bhagats appeared, they were very simple in nature. The only aim of their life was to sing songs in the praises of the supreme power. They started to be known as ‘Ādwār’. Ādwār word was related to Tamil language and was used for that person who had taken dips in
the divine tank, one who has become a soul totally immersed with the divine knowledge. The functions of Āḍwār saints were taken over by Rāmānuj. Without doubt, these saints raised their voices against the ritualistic system, but still they had full faith in the caste system.

In north India, the real impetus to Bhaktī movement was received in the time of Rāmānand ji who was fifth in line after Rāmānuj. In reality, he propagated the concept of one God and raised his voice against the rituals. Rāmānand had 12 main followers, among which were Bhagat Kabīr, Ravidās, Dhannā, Pipā and Saiṇ whose compositions are included in Gurū Granth Sāhib.

To identify the composition of Bhagats, Bhaṭs and other contributors, the name of the holy person has been mentioned along with their Bāṇī in Gurū Granth Sāhib.
### Bhagat Kabir Ji

<table>
<thead>
<tr>
<th>Born</th>
<th>1398 A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place</td>
<td>Banaras, Uttar Pradesh</td>
</tr>
<tr>
<td>Father</td>
<td>Niru ji</td>
</tr>
<tr>
<td>Mother</td>
<td>Nimai ji</td>
</tr>
<tr>
<td>Wife</td>
<td>Mai Loi ji</td>
</tr>
<tr>
<td>Caste</td>
<td>Julaha (weaver)</td>
</tr>
<tr>
<td>Initiation</td>
<td>From Bhagat Ramanand ji</td>
</tr>
<tr>
<td>Bani</td>
<td>Total 532 in 16 ragas</td>
</tr>
</tbody>
</table>
| Main Achievements | * Promoted workmanship and hard labour  
* Opposed the priest class  
* Opposed idol worship  
* Negated caste system |
| Demise     | 1495 A.D. |

"jau tū brāhamanu brahamaṇī jāia. tau āna bāṭa kāhe nahi āīā.  
If you are indeed a Brāhmaṇ, born of a Brāhmaṇ mother,  
then why didn't you come by some other way?"  
(S.G.G.S. pg. : 324)
Bhagat Nām Dev Ji

Born: 1270 A.D.
Place: Village Narsi Bāṃṇī,
       Distt. Satārā,
       Mahārāshtra
Father: Dam Setī jī
Mother: Gona Bāī jī
Wife: Rājāī jī
Caste: Chhīmbā (calico printer)
Bāṇī: Total 61 in 18 rāgas
Main Achievements:
* Worship of one God
* Negated the caste system
* Opposed religious factionalism
Demise: 1350 A.D., village Ghūmāṇ,
        Gurdāspur, Panjāb

ekai pāthara kijai bhau, dūjai pāthara dhariai pau.
je ohu deu ta ohu bhi devā. kahi nāmdeu hama hari ki sevā.
One stone is lovingly decorated, while another stone is walked upon.
If one is a god, then the other must also be a god.
Says Nām Deu, I serve the Lord.
(S.G.G.S. pg. : 525)
Love of this world is like the pale, temporary color of the safflower. The color of my Lord's love, however, is permanent, like the dye of the madder plant. So says Ravi Dās, the tanner. (S.G.G.S. pg. : 346)
Bhagat Rāmānand Ji

Born : 1366 A.D.
Place : Prayāg, Uttar Pradesh
Father : Bhūri Karam ji
Mother : Shasīlā ji
Caste : Brāhmaṇ
Initiation : From Swāmī Rāghavāchārya
Bāṇi : 1 hymn in rāga Basantu
Main Achievements : * First Vaishanav Bhagat who made the people of low-caste his disciples such as Bhagat Kabir, Ravidās and Dhannā etc.
* Turned from idol worship to the worship of the Formless One

Compositions : ‘Sīr Vaishāṇav Matābuj Bhāskar’ and ‘Sīr Rāmācharan Paddhat’

satigura mai balihāri tora. jini sakala bikala bhrama kāṭe mora.
ramānand suāmī ramata brahma. gura kā sabadu kāṭai koṭi karama.
I am a sacrifice to you, O my true Gurū. You have cut through all my confusion and doubt. Rāmānand's Master is the all-pervading God. The word of the Gurū's Shabad eradicates the karma of millions of past actions.

(S.G.G.S. pg. : 1195)
Bhagat Jai Dev Ji

Born : 1201 A.D.
Place : Village Kendli, Distt. Bir Bhumí, Bengal
Father : Bhoj Dev ji
Mother : Bām Devī ji
Caste : Brāhmaṇ
Bāṇī : 2 hymns in 2 rāgas
Main Achievements : * Composed the granth ‘Gītā Govind’
* From idol worship to the worship of Formless
Demise : 1245 A.D.

kevala rāma nāma manoraman. badi amrita tata macian.
na danoti jasamaraṇena janama jarādhi maraṇa bhaeian
Dwell only upon the beauteous Name of the Lord,
the embodiment of ambrosial nectar and reality.
Remembering him in meditation, the fear of birth,
old age and death will not trouble you.
(S.G.G.S. pg. : 526)
Bhagat Trilochan Ji

Born : 1267 A.D.
Place : Village Bársi, Sholápur, Maháráshtra
Báñi : 4 hymns in 3 rágas
Main Achievements : * Adopted the worship of Formless in place of idol worship
                          * Emphasized on discarding worldly rituals

anti kāli nārāiṇu simarai aisi chintā mahi jo marai.
badati tilochana te nara mukatā pítambara vā ke ridai basai.
At the very last moment, one who thinks of the Lord, and dies in such thoughts, says Trilochan, that man shall be liberated; the Lord shall abide in his heart.
(S.G.G.S. pg. : 526)
<table>
<thead>
<tr>
<th><strong>Born</strong></th>
<th>1415 A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Place</strong></td>
<td>Dhuān Nagar, Distt. Tānk, Rājasthān</td>
</tr>
<tr>
<td><strong>Caste</strong></td>
<td>Jatt (agriculturist tribe)</td>
</tr>
<tr>
<td><strong>Initiation</strong></td>
<td>From Bhagat Rāmānand jī</td>
</tr>
<tr>
<td><strong>Bāṇī</strong></td>
<td>3 hymns in 2 rāgas</td>
</tr>
</tbody>
</table>
| **Main Achievements** | * Worship of One God  
                      * Unique concepts of worship  
                      * Promoted workmanship and hard labour |

**gopāla terā āratā.**

jo jana tumari bhagati karante tina ke kāja savāratā.

O Lord of the world, this is your lamp-lit worship service.

You are the Arranger of the affairs of those humble beings who perform your devotional worship service.

(S.G.G.S. pg. : 695)
Bhagat Saiñ Ji

Born : 1390 A.D.
Place : Bāndhāvgārh, Rīvā, Madhya Pradesh
Caste : Nāī (barber)
Initiation : From Swāmī Valabhāchārya
Bāṇī : 1 hymn in rāga Dhānāsārī
Main Achievements : * Negated caste system
* Perception of the Formless Akāl Purakh
* Disbelief in idol worship
Demise : 1440 A.D.

madana mūrati bhai tāri gobinde.
sainu bhaṇai bhaju paramānande.

The Lord of the world, of wondrous form,
has carried me across the terrifying world-ocean.
Says Sain, remember the Lord, the embodiment of supreme joy!
(S.G.G.S. pg. : 695)
**Bhagat Pipā Ji**

<table>
<thead>
<tr>
<th>Born</th>
<th>1426 A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place</td>
<td>Gagaroun Gaṛh, Rājasthān</td>
</tr>
<tr>
<td>Wife</td>
<td>Sītā ji</td>
</tr>
<tr>
<td>Caste</td>
<td>Rājpūt</td>
</tr>
<tr>
<td>Initiation</td>
<td>From Bhagat Rāmānand ji</td>
</tr>
<tr>
<td>Bāṇī</td>
<td>1 hymn in rāga Dhanāsari</td>
</tr>
</tbody>
</table>
| Main Achievements | * Became sadhū (hermit) after discarding the royal throne  
* Dedicated to the concept of unity of God  
* Established a monastery in Duārkā |

jo brahamanḍe soī pinḍe jo khojai so pāvai.

pipā praṇvai parama tatu hai satiguru hoi lakhāvai.

The one who pervades the universe also dwells in the body; whoever seeks him, finds him there.

Pipā prays, the Lord is the supreme essence; He reveals himself through the true Guru.

(S.G.G.S. pg. : 695)
### Bhagat Bhikhan Ji

<table>
<thead>
<tr>
<th>Born</th>
<th>1480 A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place</td>
<td>Village Kakori, Lakhnau, Uttar Pradesh</td>
</tr>
<tr>
<td>Religion</td>
<td>Islam</td>
</tr>
<tr>
<td>Initiation</td>
<td>From Sayyad Mir Ibrahim</td>
</tr>
<tr>
<td>Bani</td>
<td>2 hymns in raga Sorathi</td>
</tr>
</tbody>
</table>
| Main Achievements | * Faith in one Allah and one Creation  
|               | * Looked upon all religion and its people as one  
|               | * Treated the God’s Name and His remembrance superior to the Muslim code of conduct |
| Demise       | 1573 A.D.          |

**hari guni kahate kahanu na jai.**
**jaise gunge ki mithiää**

The glorious praises of the Lord cannot be spoken by speaking.
They are like the sweet candies given to a mute.

(S.G.G.S. pg. : 659)
Bhagat Sadhanā Ji

Born : 12th century
Place : Sehbān, Sindh (Pakistan)
Religion : Islām
Bāṇī : 1 hymn in rāga Bilāval
Main Achievements : * Instead of the prevailing concept of emancipation in Indian tradition, preached the concept of Jīvan-mukata (emancipated) and used the term 'ausar lajā' (protect honour) for it.
* Chose the occupation of a butcher to emphasize on righteous earning but also attained the love of God

\[ \text{tava guna kahā jagata gurā jau karamu na nāsai.} \]
\[ \text{singha sarana kata jāiai jau jambuku grāsai.} \]
What is your value, O Gurū of the world,
if you will not erase the karma of my past actions?
Why seek safety from a lion, if one is to be eaten by a jackal?
(S.G.G.S. pg. : 858)
**Bhagat Parmānand Ji**

<table>
<thead>
<tr>
<th>Born</th>
<th>1483 A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place</td>
<td>Kanauj, Mahārāṣṭra</td>
</tr>
<tr>
<td>Caste</td>
<td>Brāhmaṇ</td>
</tr>
<tr>
<td>Initiation</td>
<td>From Swāmī Valabhāchārya</td>
</tr>
<tr>
<td>Bāṇī</td>
<td>1 hymn in rāga Sārang</td>
</tr>
</tbody>
</table>
| Main Achievements | * Composed the granth 'Parmānand Sāgar'
 |                     * Turned towards worship of the Formless from idol worshipping |
| Demise  | 1593 A.D.       |

So what have you accomplished by listening to the Purānas? Faithful devotion has not welled up within you, and you have not been inspired to give to the hungry.

*(S.G.G.S. pg. : 1253)*
# Bhagat Sūrdās Ji

<table>
<thead>
<tr>
<th><strong>Born</strong></th>
<th>1529 A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Father</strong></td>
<td>Pandit Ravidās ji</td>
</tr>
<tr>
<td><strong>Caste</strong></td>
<td>Brähmaṇ</td>
</tr>
<tr>
<td><strong>Bāṇi</strong></td>
<td>1 hymn in rāga Sārang</td>
</tr>
</tbody>
</table>
| **Main Achievements** | * Inspired towards the worship of the Formless One  
* Worked as an official of Akbar in the area of Sandilā in Avadh  
* Scholar of Hindi, Sanskrit and Persian  
language |
| **Demise** | Kāśhī, Uttar Pradesh |

**chhāḍi mana hari bimukhana ko sangu.**
O mind, do not even associate with those who have turned their backs on the Lord.

(S.G.G.S. pg.: 1253)
### Bhagat Beṇi Ji

<table>
<thead>
<tr>
<th>Born</th>
<th>15th century</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place</td>
<td>Village Āsanī, Madhya Pradesh</td>
</tr>
<tr>
<td>Caste</td>
<td>Brāhmaṇ</td>
</tr>
<tr>
<td>Bāṇī</td>
<td>3 hymns in 3 rāgas</td>
</tr>
</tbody>
</table>
| Main Achievements |  * From idol worship to the worship of Formless  
* Preached the concept of equality |

> jini ātama tatu na chinhia.  
sabha phokaṭa dharama abiniā.  
kahu beṇi guramukhi dhīvai.  
binu satigura bāṭa na pāvai.

Whoever does not realize the essence of the soul - all his religious actions are hollow and false.  
Says Beṇi, as Gurmukh, meditate.  
Without the true Gurū, you shall not find the Way.  
(S.G.G.S. pg. : 1351)
**Sheikh Farid Ji**

<table>
<thead>
<tr>
<th>Born</th>
<th>1173 A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place</td>
<td>Village Khotvål, Chāval Mushaikhān, Multān (Pākistān)</td>
</tr>
<tr>
<td>Father</td>
<td>Sheikh Jamāludin ji</td>
</tr>
<tr>
<td>Mother</td>
<td>Bibi Kursham ji</td>
</tr>
<tr>
<td>Children</td>
<td>8</td>
</tr>
<tr>
<td>Religion</td>
<td>Islām</td>
</tr>
<tr>
<td>Initiation</td>
<td>Kutabdīn Bakhtīār Kākī</td>
</tr>
<tr>
<td>Bānī</td>
<td>Total 116 in 2 rāgas</td>
</tr>
<tr>
<td>Main Achievements</td>
<td>* Head of the Chishti order of Sūfis</td>
</tr>
<tr>
<td></td>
<td>* Established the concept of equality by depicting Creator in the creation</td>
</tr>
<tr>
<td>Demise</td>
<td>1265 A.D.</td>
</tr>
</tbody>
</table>

*dilahu muhabatī jinha sei saχiā.*

* jinha mani horu mukhi horu si kāndhe kachiā.*

They alone are true, whose love for God is deep. Those who have one thing in their heart and other on mouth, are judged to be false.

*(S.G.G.S. pg. : 488)*
Composition of the Bhaṭs

The word ‘Bhaṭ’ is a Pañjābī form of Sanskrit word ‘bhṛit’ which is believed to have developed from the Sanskrit root ‘bhṛi’. This word was normally used for mercenaries who fought for their masters and while manifesting total devotion to their masters, would treat life and death equally. Besides this, this word was also used for those people who used to sing the praises of great warriors. Mahān Kosh has treated this word in this manner and has taken it to mean those people who sing the praises of great personalities or by presenting their ancestral history would make a man or his family famous. Along with this, the meaning of Bhaṭ have been taken as fighters and brave soldiers.

In fact, centuries old history of this class is available which is in Bhaṭākshri script (a medieval script). The days of their ascending starts from 9th century A.D. In the areas of Rājasthān, their unique stories are in vogue which tell us about their bravery and also bring forth their role as the builders of society. Chānd Vardie who freed Prithvī Rāj from the imprisonment of Mohammad Gaurī and also got Mohammad Gaurī killed by Prithvī Rāj, belong to the Bhaṭ tribe. This legend of Chānd Bhaṭ is very famous in Rājasthān and everybody is aware of it. It is thus evident that there were only two main duties of Bhaṭs - expression of praise and bravery.

The great Gurū Nānak raised the divine concept of ‘Ik oankār’ creating a context leading from slavery to emancipation and thus, made man aware of his human-ness. He created the present context after taking the person out of his past and future. Then the people having faith in such belief started visualising the prophetic soul who could lead them to emancipation, in Gurū Nānak. Now Gurū Nānak was their true emperor. When this glory of Gurū Nānak reached the Bhaṭs, they also approached the Gurū’s court. After having darshan of
the divine soul like those of Gurūs, they were immersed in love and divine grace. They started singing spontaneous praises and then we find many example of their singing the praises of Gurūs and showing exemplary courage as well.

These Bhaṭs composed verses in the praise of Gurūs which are a part of Gurū Granth Sāhib. They also laid down their lives and died as martyrs in many a battle.

Bhaṭ Bāṇī
Major Deeds

Total 123 Sawaīe

* Unique task of praising Gurū’s concept and Gurū’s court
* Praised Gurū Sāhibān on the basis of the image of mythological characters
* Total faith in Guru-jot and institution of Guruship
Bhaṭ Kalasahār Ji

Bāṇī : 54 hymns
Sawaie Mahale Pahile Ke 1 : 10
Sawaie Mahale Dūje Ke 2 : 10
Sawaie Mahale Tīje Ke 3 : 9
Sawaie Mahale Chouthe Ke 4 : 13
Sawaie Mahale Pañjve Ke 5 : 12

Bhaṭ Kalasahār ji composed sawaie in the praise of first five Guru Sāhibān. His father Bhaṭ Choukhā ji was the younger brother of Bhaṭ Bhikhā ji. Bhaṭ Gayand ji was his younger brother. In many verses, he had also used his pen-name as Ṭal and Kalh in place of Kalasahār.

su kahu ṭala guru sevīai ahinisi sahaji subhāi.
darasani parasiai gurū kai janama maraṇa dukhu jāi.
So speaks Ṭal the poet: serve the Gurū, day and night, with intuitive love and affection. Gazing upon the blessed vision of the Gurū, the pains of death and rebirth are taken away.
(S.G.G.S. pg. : 1392)

kabi kala sujasu gāvau
gura nānaka rāju jogu jini māṇio.
Kal the poet sings the sublime praises of Gurū Nānak, who enjoys mastery of Raja yoga, the yoga of meditation and success.
(S.G.G.S. pg. : 1389)

kalh sahāru tāsu guṇa jampai.
Kal Sahār chants His glorious praises.
(S.G.G.S. pg. : 1396)
Bhaṭ Jālap Ji

Bāṇī : 2 hymns
Sawaie Mahale Tije Ke 3 : 2

Bhaṭ Jālap ji is also known by the pen-name of Jal. His father was Bhaṭ Bhikhā ji and his brothers were Bhaṭ Mathurā ji & Kirat ji whose compositions are also included in Gurū Granth Sāhib. His composition depicts the respect he had for the Gurū’s court, especially for Gurū Amar Dās ji and its limits cannot be portrayed.

Fruitful is the head, says Jalap, which bows forever before Gurū Amar Dās.

... tai lobhu krodhu trisanā taji su mati jalha jāṇi jugati.

... says Jal that through sublime thoughts you renounce vices to know the way.

(S.G.G.S. pg. : 1394)

Bhaṭ Kirat Ji

Bāṇī : 8 hymns
Sawaie Mahale Tije Ke 3 : 4
Sawaie Mahale Chauthe Ke 4 : 4

Bhaṭ Kirat ji was the younger son of the head of the Bhaṭs tribe, Bhikhā ji. His composition is full of love, the language used is very captivating and it leaves the impression of deep devotion. Alongwith the praises for Gurū Sāhib in his composition, he also joined the sixth Gurū’s army and sacrificed his life fighting bravely against the Mughals.

ika aradāsi bhāṭa kīrati ki gura rāmadāsa rākhahu saraṇāi.

Kirat the poet offers this one prayer:

O Gurū Rām Dās, save me! take me into Your sanctuary!

(S.G.G.S. pg. : 1406)
Bhaṭ Bhikhā Ji

Bāṇī : 2 hymns
Sawaie Mahale Tije Ke 3 : 2

Bhaṭ Bhikhā was the son of Bhaṭ Raia ji and was born in Sultanpur. His sons - Bhaṭ Kīrat ji, Mathurā ji and Jālap ji has also praised Gurū Amar Dās ji, Gurū Rām Dās ji and Gurū Arjan Dev ji in a marvellous manner.

hari nāmu chhoḍi dūjai lage tinha ke guṇa hau kiā kahau.
guru dayi milāyau bhikhīā jīva tú rakhahi tīva rahau.

Those who have abandoned the Lord's Name, and become attached to duality - why should I speak in praise of them?
So speaks Bhikhā: the Lord has led me to meet the Gurū.
As you keep me, I remain; as you protect me, I survive.
(S.G.G.S. pg. : 1396)

Bhaṭ Salh Ji

Bāṇī : 3 hymns
Sawaie Mahale Tije Ke 3 : 1
Sawaie Mahale Chauthe Ke 4 : 2

Bhaṭ Salh ji was the son of Bhaṭ Sekhe ji, the younger brother of Bhaṭ Bhikhā ji. He was the brother of Bhaṭ Kalh ji.

gura amaradāsa sachu salha bhaṇi tai dalu jītau īva judhu kari.
Sal speaks the truth; O Gurū Amar Dās, you have conquered the army of evil, fighting this way.
(S.G.G.S. pg. : 1396)
Bhaṭ Bhalh Ji

Bāṇī : 1 hymn
Sawaṁe Mahale Tīje Ke 3 : 1

Bhaṭ Bhalh ji was the brother of Bhaṭ Salh ji and nephew of Bhaṭ Bhikhā ji.

rudra dhiāna giāna satigura ke kabi jana bhalha unahu jou gāvai.
bhaḷe amaradāsa guṇa tere teri upamā tohi bani āvai.

With these spiritual wisdom of the true Gurū, says Bhal the poet, these may be counted. O Gurū Amar Dās, your glorious virtues are so sublime; your praises belong only to you.

(S.G.G.S. pg. : 1396)

Bhaṭ Nalh Ji

Bāṇī : 16 hymns
Sawaṁe Mahale Chauthe Ke 4 : 16

Bhaṭ Nalh ji is also known by the pen-name of ‘Dās’. He regarded the pious land of Goindwāl as heavenly abode.

guru nayanī bayaṇi guru guru karahu gurū satī kavi nalha kahi.

So speaks Nal the poet: with your eyes and with the words you speak, make him your true Gurū.

(S.G.G.S. pg. : 1399)

aba rākhahu dāsa bhāṭa ki lāja.

Now, please preserve the honor of your humble slave Dās.

(S.G.G.S. pg. : 1400)
Bhat Gayand Ji

Bāṇī : 13 hymns
Sawaśe Mahale Chauthe Ke 4 : 13

Bhat Gayand ji was the younger brother of Bhat Kalasahār ji and son of Chokhā ji who was the brother of Bhat Bhikhā ji, the head of Bhaṭs tribe. The composition of Bhat Gayand ji in the praise of Guru Sāhib depicts the true devotion of a Sikh to his Guru..

नामु सारु हिए धारु तजु बिकारु माना
गयांदा सातिगुरु सातिगुरु सातिगुरु गुबिंदा जियु।
Enshrine this most excellent Name within your heart,
and renounce the wickedness of the mind, O Gayand
the true Gurū is the Lord of the universe himself.
(S.G.G.S. pg. : 1403)

Bhat Mathurā Ji

Bāṇī : 14 hymns
Sawaśe Mahale Chauthe Ke 4 : 7
Sawaśe Mahale Paṅjve Ke 5 : 7

Bhat Mathurā ji, like his brother Bhaṭ Kirat ji & Bhaṭ Jālap ji and his father Bhaṭ Bhikhā ji was totally committed to the Gurūs and saw the image of God in the Gurūs.

भणी माथुराकछु भदु नाही गुरु आजुनु पराताखाह हरिः
Speaks Mathurā: there is no difference between God and Gurū;
Gurū Arjan is the personification of the Lord himself.
(S.G.G.S. pg. : 1409)
**Bhaṭ Balh Ji**

Bāṇī : 5 hymns  
Sawaiye Mahale Chauthe Ke 4 : 5  

Bhaṭ Balh ji was the son of Bhaṭ Sekhe, who was the brother of Bhaṭ Bhikhā ji.

---

karama kari tua darasa parasa pārasya sara balha bhaṭa jasu gāiyu.  
sri gura rāmadāsa jayo jaya jaga mahi tāi hari parama padu pāiyu.  
Those who obtain your blessed vision, by their good deeds, touch the philosopher's stone, and like Bal the poet, sing your praises. O supreme Gurū Rām Dās, you have attained the supreme status of the Lord.  
(S.G.G.S. pg. : 1405)

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**Bhaṭ Haribans Jī**

Bāṇī : 2 hymns  
Sawaiye Mahale Pañjve Ke 5 : 2  

Bhaṭ Haribans ji in his unique style has illustrated the importance and eulogize the vessel of the holy Shabad; thus expressing his deep faith on the Gurū.

haribansa jagati jasu sancharhu su kavaṇa kahai sri guru muyu.  
So speaks Haribans: their praises echo and resound all over world; who can possibly say that the great Gurūs are dead?  
(S.G.G.S. pg. : 1409)
Other Contributors

In Guru Granth Sahib apart from the Gurus, Bhagats and Bhats, the compositions of four more holy men has been included. These are those great personalities who had seen by their own eyes the life of the Gurus and the ever increasing area of Sikh faith. Three out of them - Bhai Mardana ji, Bhai Satu and Bhai Balwant ji were the Rababís of the Gurus who used to sing Gurbani in the presence of Guru. The fourth holy man Baba Sundar ji was related to the Guru's family. He was the grandson of Baba Mohari ji (son of Guru Amar Dás ji) and his father was Bhai Anand ji. He was the great grandson of the third Guru, Guru Amar Dás ji.
Bhāi Mardānā Ji

Born : 1459 A.D.
Place : Rai Bhoe Ki Talwanḍi
(Shekhūpurā, Pākistān)
Father : Bhāi Bādare ji
Mother : Bebe Lakho ji
Caste : Marāsī (bard)
Initiation : From Gurū Nānak Dev ji
Bāṇi : 3 salokas in rāga Bihāgarā
Major Deeds : * Accompanied Gurū Nānak Dev ji
during the four Udāsīs covering a
distance of around 39,000 miles
for the benefit of One and All
* Established a unique example of
the relationship of Gurū and a Sikh
Demise : 1534 A.D., Khuram City

Drinking too much in the company of
falsehood and greed, one is ruined.
So let good deeds be your distillery,
and truth your molasses; in this way,
make the most excellent wine of truth.
(S.G.G.S. pg. : 553)
**Rāi Balwand Ji**

Caste: Ḍūm Rabābī (bard)
Gurū's Grace: Gurū Arjan Dev jī entrusted the title of Rāi upon him
Bāṇī: Total 1 (first 5 pauṛīs of Vār) in Rāmkalī rāga
Major Deed: Kīrtan of Bāṇī in Gurū’s darbār

nāu karatā kādaru kare kiu bolu hovai jokhivadai.
One who chants the Name of the Almighty Creator - how can his words be judged?
(S.G.G.S. pg. : 966)

**Bhāi Satā Ji**

Caste: Ḍūm Rabābī (bard)
Guru’s Grace: Cremated by Gurū Hargobind Sāhib himself
Bāṇī: Toatal 1 (last 3 pauṛīs of Vār) in Rāmkalī rāga
Major Deed: Praised the Gurūs through Kīrtan

chare jāge chahu jugī panchāīna āpe hoā.
The four Gurūs enlightened the four ages; the Lord himself assumed the fifth form.
(S.G.G.S. pg. : 968)
Bābā Sundar Ji

Born : 1560 A.D.
Place : Goindwāl, Panjāb
Father : Bhāī Anand ji
Bāṇī : Total 1 (Sadu) in
Rāmkalī rāga
Demise : 1603 A.D., Goindwāl

satguri bhānai āpanai bahi paravāru sadāiā.
mati mai pichai koi rovasi so mai mülü nā bhāiā.
True Gurū summoned his family as per his Will.
Let no one weep for me after I am gone,
that would not please me at all.
(S.G.G.S. pg. : 923)