

## **Whether the fifteen Bhagats whose Bani is present in Guru Granth Sahib were born before Guru Nanak Sahib, during that period or after Guru Nanak Sahib?**

**ਕੀ ਪੰਚਰਾਂ ਭਗਤ, ਜਿਨ੍ਹਾਂ ਦੀ ਬਾਣੀ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਹੈ, ਉਹ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਤੋਂ ਪਹਿਲਾਂ ਹੋਏ ਸਨ, ਸਮਕਾਲੀ ਸਨ, ਜਾਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਤੋਂ ਬਾਅਦ ਹੋਏ ਸਨ?**

The historical information about Sikh religion is generally provided without going in to the details of documentary evidences. In many cases only limited information is available to know how the conclusions have been drawn. In many cases the information is available without quoting any reference from which the information had been derived. With the passage of time the ritualistic stories take the form of real history. People keep on modifying the history depending upon their understanding and selfish interest. With the passage of time the real history gets changed in to a mystery and we go far away from the reality what existed at that time.

In case Sikh History, most of the writers are non Sikhs. Among the Sangat only a few Sikhs try to study and analyse the Sikh history. Most of the people are interested to listen to ritual stories. This has resulted in the distortion of Sikh history. Writings of 15 Bhagats are present in Guru Granth Sahib. But limited historical information is available about them. Large number of rituals and impractical stories are associated with some of them. Gurmat does not accept such miracles. Common public likes the miracles and are very much impressed by such stories. This has resulted in the increase of Dera's and their followers. Number of people understanding and following the truth is generally limited. The period of 15 Bhagats according to prevailing history is as below:

<http://www.sikhiwiki.org/index.php>

Bhagat Kabir Ji (1441 to 1518), Bhagat Nam Dev Ji (1270 to 1350), Baba Farid Ji (1173 to 1265), Bhagat Ravidas Ji (1399 to), Bhagat Trilochan Ji (1267 to), Bhagat Dhana Ji (1415 to), Bhagat Baini Ji (Not known), Bhagat Jaidev Ji (~1170 to), Bhagat Bhikan Ji (1480 to 1573), Bhagat Sain Ji (~1344 to), Bhagat Pipa Ji (1425 to), Bhagat Ramanand Ji (1366 to), Bhagat Parmanand Ji (1483 to), Bhagat Surdas Ji (1483 to 1573), Bhagat Sadhna Ji (1180 to).

### **The year wise period of 15 Bhagats according to prevailing history is as below:**

Bhagat Jaidev Ji (~1170 to), Baba Farid Ji (1173 to 1265), Bhagat Sadhna Ji (1180 to), Bhagat Trilochan Ji (1267 to), Bhagat Nam Dev Ji (1270 to 1350), Bhagat Ramanand Ji (1366 to), Bhagat Ravidas Ji (1399 to), Bhagat Dhana Ji (1415 to), Bhagat Pipa Ji (1425 to), Bhagat Kabir Ji (1441 to 1518), Bhagat Bhikan Ji (1480 to 1573), Bhagat Parmanand Ji (1483 to), Bhagat Sain Ji (~1344 to), Bhagat Surdas Ji (1483 to 1573), Bhagat Baini Ji (Not known).

Limited proofs are available for the Sikh History. Inadequate information is known about the Bhagats. Most of the information is copied from one another without quoting any reference of real source of information. In some of the cases only estimates are available. We have got an authentic, true and effective source to test the realities of the history. Let us try to explore that source of knowledge, i.e. Guru Granth Sahib and try to get enlightenment about the real history.

The writings of 15 Bhagats have been included in Guru Granth Sahib. (6 Guru Sahib, 15 Bhagats, 11 Bhattas, 3/4 Sikhs). Guru Arjan Sahib has respected the Bhagats by including their writings in Guru Granth Sahib. Qualities of Bhagats have also been discussed by Guru Sahib's. There is no other religious book in the world which includes the writing of persons belonging to another religion.

In Guru Granth Sahib central idea of the Shabad is present in the "Rahao" (ਰਹਾਉ) sentence of that Shabad. The following Shabad advises the mind to remember Akal Purkh with the help of complete Guru. Hence, the stability of mind can only be achieved with the help of Shabad Guru. Also internal peace of mind can only be obtained by following the teachings of the Shabad Guru.

In the same Shabad Guru AmarDas Sahib has described that Bhagat Nam Dev Ji and Bhagat Kabir Ji has achieved success in their life with the help of complete Guru. They have controlled their ego by praising the Akal Purkh. Now no one can degrade them because of low caste, because even the devtaa's are also reciting their Bani.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥ ਮਾਇਆ ਮੋਹੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਨਾ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ ॥ ਮਨਮੁਖਿ ਕਰਮ ਕਰਹਿ ਨਹੀ ਬੁਝਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥ ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥ ਮਨ ਰੇ ਨਾਮੁ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥ ਗੁਰੁ ਪੁਰਾ ਸਾਲਾਹੀਐ ਸਹਜਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥ ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਿਆ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥ ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਮਾਈਐ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥ ਘਰਿ ਮਹਲਿ ਸਚਿ ਸਮਾਈਐ ਜਮਕਾਲੁ ਨ ਸਕੈ ਖਾਇ ॥੨॥ ਨਾਮਾ ਛੀਬਾ ਕਬੀਰੁ ਜੋਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ ॥ ਬ੍ਰਹਮ ਕੇ ਬੇਤੇ ਸਬਦੁ ਪਛਾਣਹਿ ਹਉਮੈ ਜਾਤਿ ਗਵਾਈ ॥ ਸੁਰਿ ਨਰ ਤਿਨ ਕੀ ਬਾਣੀ ਗਾਵਹਿ ਕੋਇ ਨ ਮੇਟੈ ਭਾਈ ॥੩॥ (੬੭, ੬੮)

We should keep in mind that the concept of Shabad Guru and complete Guru was started by Guru Nanak Sahib only. The prevailing history does not talk about any physical Guru of these Bhagats who was complete Guru. The brief description about the referring of various Bhagats in Guru Granth Sahib by Guru Sahib's and other Bhagats is given below. The details about this information can be seen in the following websites:

<http://www.geocities.ws/sarbjitsingh/Bani6010GurMag20140401Version.pdf>

<http://www.sikhmarg.com/2008/0706-bhagat-sumkali.html>

Bhagat Nam Dev Ji has been referred by various names like (ਨਾਮਦੇਉ, ਨਾਮਦੇਵ, ਨਾਮਦੇਅ, ਨਾਮਦੇ, ਨਾਮੇ, ਨਾਮੈ, ਨਾਮਾ) in Guru Granth Sahib. The 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> Guru Sahibs, Bhagat Trilochan Ji, Bhagat Ravidas Ji, Bhagat Kabir Ji and Bhatts have used the name of Bhagat Nam Dev Ji in their Bani. Bhagat Nam Dev Ji has also used his own name in his Bani. All the Guru Sahibs have also used the "Rahao" sentence in their Bani, to describe the central idea of the Shabad. Similarly, Bhagat Nam Dev Ji has also used the "Rahao" sentence in his Bani to describe the central idea of the Shabad.

Bhagat Kabir Ji has been referred by various names like (ਕਬੀਰੁ, ਕਬੀਰ, ਕਬੀਰਾ ਕਬੀਰੈ, ਕਬੀਰਿ, ਕੰਬੀਰੁ, ਕਮੀਰ) in Guru Granth Sahib. The 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> Guru Sahibs, Bhagat Ravidas Ji and Bhatts have used the name of Bhagat Kabir Ji in their Bani. Bhagat Kabir Ji has also used his own name in his Bani. Bhagat Kabir Ji has also used the "Rahao" sentence in his Bani to describe the central idea of the Shabad.

Baba Farid Ji has been referred by various names like (ਫਰੀਦਾ, ਫਰੀਦੈ, ਫਰੀਦ) in Guru Granth Sahib. The 3<sup>rd</sup> and 5<sup>th</sup> Guru Sahibs, have used the name of Baba Farid Ji in their Bani. Baba Farid Ji has also used his own name in his Bani. Baba Farid Ji has also used the "Rahao" sentence in his Bani to describe the central idea of the Shabad.

Bhagat Ravidas Ji has been referred by names (ਰਵਿਦਾਸ, ਰਵਿਦਾਸੁ) in Guru Granth Sahib. The 4<sup>th</sup> and 5<sup>th</sup> Guru Sahibs, have used the name of Bhagat Ravidas Ji in their Bani. Bhatts have used the name of Bhagat Ravidas Ji in their Bani. Bhagat Ravidas Ji has also used his own name in his Bani. Bhagat Ravidas Ji has also used the "Rahao" sentence in his Bani to describe the central idea of the Shabad.

Bhagat Trilochan Ji has been referred by names like (ਤਿਲੋਚਨ, ਤਿਲੋਚਨੁ, ਤਿਲੋਚਨ, ਤਿਲੋਚਨਾ, ਤਿਲੋਚਨ) in Guru Granth Sahib. The 4<sup>th</sup> and 5<sup>th</sup> Guru Sahibs, have used the name of Bhagat Trilochan Ji in their Bani. Bhagat Nam Dev Ji, Bhagat Ravidas Ji and Bhatts have used the name of Bhagat Trilochan Ji in their Bani. Bhagat Trilochan Ji has also used his own name in his Bani. Bhagat Trilochan Ji has also used the "Rahao" sentence in his Bani to describe the central idea of the Shabad.

Bhagat Dhana Ji has been referred by names (ਧੰਨਾ, ਧੰਨੈ) in Guru Granth Sahib. The 4<sup>th</sup> and 5<sup>th</sup> Guru Sahibs, have used the name of Bhagat Dhana Ji in their Bani. Bhagat Dhana Ji has also used his own name in his Bani. Bhagat Dhana Ji has also used the "Rahao" sentence in his Bani to describe the central idea of the Shabad.

Bhagat Bainsi Ji has been referred by name (ਬੇਣੀ) in Guru Granth Sahib. Only the 5<sup>th</sup> Guru Sahibs, have used the name of Bhagat Bainsi Ji in his Bani. Bhagat Bainsi Ji has also used his own name in his Bani. Bhagat Bainsi Ji has also used the "Rahao" sentence in his Bani to describe the central idea of the Shabad.

Bhagat Jaidev Ji has been referred by name (ਜੈਦੇਵ) in Guru Granth Sahib. The 4<sup>th</sup> and 5<sup>th</sup> Guru Sahibs, have used the name of Bhagat Jaidev Ji in their Bani. Bhagat Kabir Ji and Bhatts have used the

name of Bhagat Jaidev Ji in their Bani. Bhagat Jaidev Ji has also used his own name in his Bani. Bhagat Jaidev Ji has also used the “Rahao” sentence in his Bani to describe the central idea of the Shabad.

Bhagat Bhikan Ji has been referred by name (ਭੀਖਨ) in Guru Granth Sahib. Bhagat Bhikan Ji has used his own name in his Bani. Bhagat Bhikan Ji has also used the “Rahao” sentence in his Bani to describe the central idea of the Shabad.

Bhagat Sain Ji has been referred by names (ਸੈਣੁ, ਸੈਨੁ) in Guru Granth Sahib. The 4<sup>th</sup> and 5<sup>th</sup> Guru Sahibs, have used the name of Bhagat Sain Ji in their Bani. Bhagat Ravidas Ji has used the name of Bhagat Sain Ji in his Bani. Bhagat Sain Ji has also used his own name in his Bani. Bhagat Sain Ji has also used the “Rahao” sentence in his Bani to describe the central idea of the Shabad.

Bhagat Pipa Ji has been referred by name (ਪੀਪਾ) in Guru Granth Sahib. Bhagat Pipa Ji has used his own name in his Bani. Bhagat Pipa Ji has also used the “Rahao” sentence in his Bani to describe the central idea of the Shabad.

Bhagat Ramanand Ji has been referred by name (ਰਾਮਾਨੰਦ) in Guru Granth Sahib. Bhagat Ramanand Ji has used his own name in his Bani. Bhagat Ramanand Ji has also used the “Rahao” sentence in his Bani to describe the central idea of the Shabad.

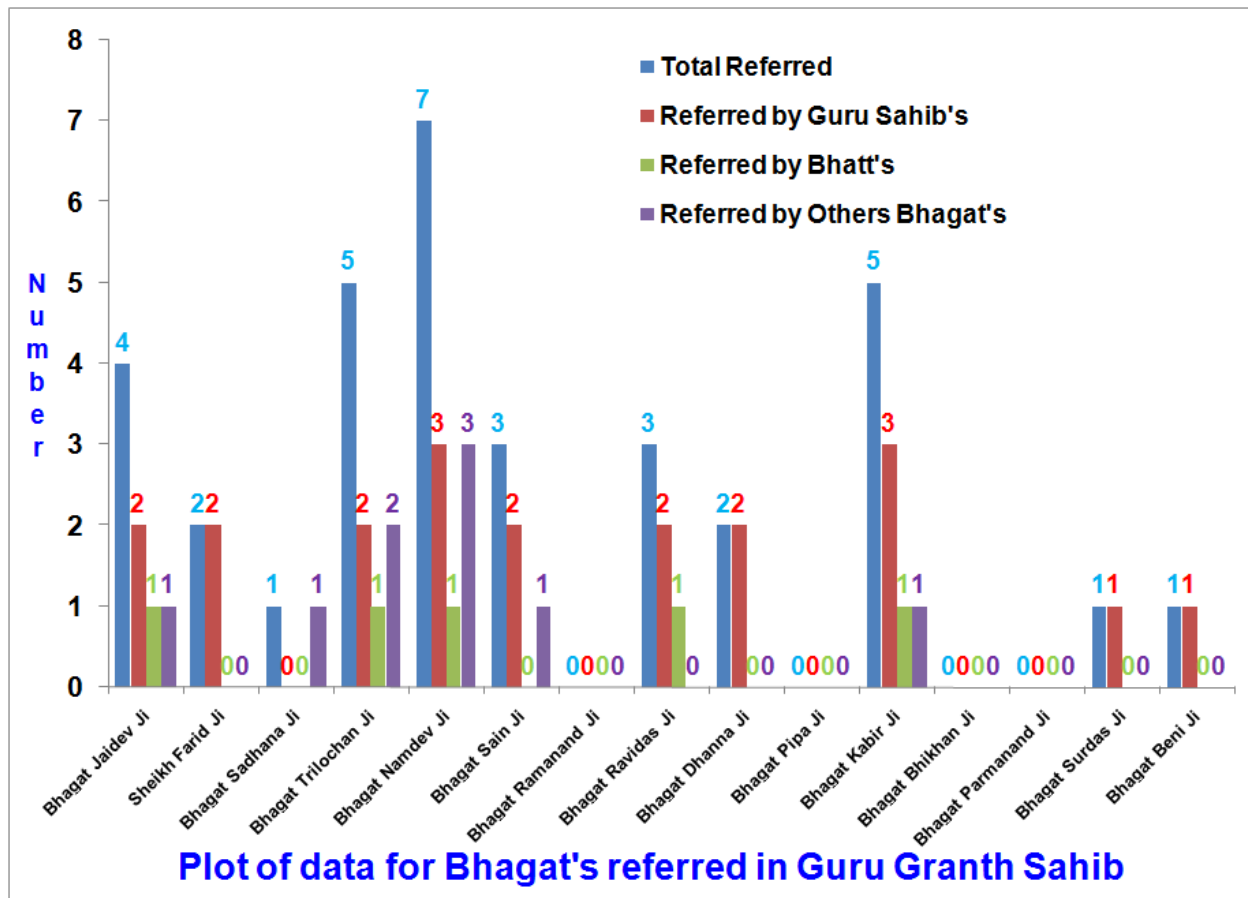
Bhagat Parmanand Ji has been referred by name (ਪਰਮਾਨੰਦ) in Guru Granth Sahib. Bhagat Parmanand Ji has used his own name in his Bani. Bhagat Parmanand Ji has also used the “Rahao” sentence in his Bani to describe the central idea of the Shabad.

Bhagat Surdas Ji has been referred by name (ਸੁਰਦਾਸ) in Guru Granth Sahib. The 5<sup>th</sup> Guru Sahibs, have used the name of Bhagat Surdas Ji. Bhagat Surdas Ji has not used his own name in his Bani. Bhagat Surdas Ji (Mehla 5) has used the “Rahao” sentence in his Bani to describe the central idea of the Shabad.

Bhagat Sadhna Ji has been referred by name (ਸਯਨਾ) in Guru Granth Sahib. Bhagat Ravidas Ji has used the name of Bhagat Sadhna Ji. Bhagat Sadhna Ji has also used his own name in his Bani. Bhagat Sadhna Ji has also used the “Rahao” sentence in his Bani to describe the central idea of the Shabad.

The following Table gives the name of the Bhagats, their period according to the available history and who has referred about them in Guru Granth Sahib.

<b>Name of the Bhagat</b>	<b>Period according to the prevailing history (Birth, Jyoti Jot)</b>	<b>Guru Sahib's and Bhagats who has referred about him in Guru Granth Sahib</b>
Bhagat Jaidev Ji	~1170 to	4 <sup>th</sup> , 5 <sup>th</sup> Guru Sahib, Bhagat Kabir Ji, Bhatts, Self
Baba Farid Ji	1173 to 1265	3 <sup>rd</sup> , 5 <sup>th</sup> Guru Sahib, Self
Bhagat Sadhna Ji	1180 to	Bhagat Ravidas Ji, Self
Bhagat Trilochan Ji	1267 to	4 <sup>th</sup> , 5 <sup>th</sup> Guru Sahib, Bhagat Nam Dev Ji, Bhagat Ravidas Ji, Bhatts, Self
Bhagat Nam Dev Ji	1270 to 1350	3 <sup>rd</sup> , 4 <sup>th</sup> , 5 <sup>th</sup> Guru Sahib, <b>Bhagat Trilochan Ji</b> , Bhagat Ravidas Ji, Bhagat Kabir Ji, Bhatts, Self
Bhagat Sain Ji	~ 1344 to	4 <sup>th</sup> , 5 <sup>th</sup> Guru Sahib, Bhagat Ravidas Ji (1399), Self
Bhagat Ramanand Ji	1366 to	Self
Bhagat Ravidas Ji	1399 to	4 <sup>th</sup> , 5 <sup>th</sup> Guru Sahib, Bhatts, Self
Bhagat Dhana Ji	1415 to	4 <sup>th</sup> , 5 <sup>th</sup> Guru Sahib, Self
Bhagat Pipa Ji	1425 to	Self
Bhagat Kabir Ji	1441 to 1518	3 <sup>rd</sup> , 4 <sup>th</sup> , 5 <sup>th</sup> Guru Sahib, <b>Bhagat Ravidas Ji (1399)</b> , Bhatts, Self
Bhagat Bhikan Ji	1480 to 1573	Self
Bhagat Parmanand Ji	1483 to	Self
Bhagat Surdas Ji	1483 to 1573	5 <sup>th</sup> Guru Sahib
Bhagat Bainsi Ji	(Not known)	5 <sup>th</sup> Guru Sahib, Self



Some of the anomalies of the prevailing history get revealed very clearly. How Bhagat Ravidas Ji (1399) who was born much before Bhagat Kabir Ji (1441 to 1518) can mention about Bhagat Kabir Ji. This clearly shows that Bhagat Ravidas Ji must have been born after Bhagat Kabir Ji. Many Bhagats have been referred by the 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> Guru Sahib and have been praised by them. Normally it is propagated that Guru Nanak Sahib has collected the writings of all the Bhagats. But it is strange that Guru Nanak Sahib has not at all referred to even a single Bhagat out of the 15 Bhagats. Even Guru Angad Sahib has also not referred to any Bhagat in his Bani. If there was any respect for the Bhagats, then Guru Nanak Sahib must have referred to the Bhagats. There is no respect for the thankless persons in Guru Granth Sahib. Hence, it is impossible for Guru Nanak Sahib to be a thankless person.

Guru Nanak Sahib has referred to large number of persons of the past in his Bani like: Brahma, Bal the King, Hari Chand, Harnaakhash, Prahlad, Raawan, Arjun, Madhu-keetab, Meh-khaasaa, Jaraasandh, Kaal-jamun, Rakat-beej, Kaal-naym, Durodhan, Janameja, Kansa, Chandoor, etc.

Guru Nanak Sahib has also referred in his Shalok's about large number of persons of the past involved in the prevailing writings of the Hindu religions, like: Indra, Paras Raam, Ajai, Rama, Sita, Lakhshman, Raawan, Paandavas, Janmayjaa, Shaykhs, Pirs and spiritual teachers, etc.

Guru Nanak Sahib has also referred in his Bani about other number of persons of the past like: Gautam, Ahalyaa, Indra, Harichand, Bal the king, Janmayjaa, Vyaas, etc.

Guru Nanak Sahib has also referred in his Bani about the attack of Babar and destruction of Hindostan, the miserable situation of the common public, cruelty of kings, cheating by their subordinates, etc.

Guru Nanak Sahib has referred in his Bani about large number of persons of the past history, then how can he miss to mention about the Bhagats. If Guru Nanak Sahib had great respect for the Bhagats then he must have mentioned about them somewhere in Guru Granth Sahib. But there is no proof for this in Guru Granth Sahib.

Guru Nanak Sahib has taught the proper way of living to each and everyone. Society was getting misguided because of useless rituals. Guru Nanak Sahib has also taught the real definition of a Jyogi, Pandit, Brahman, Khatri, Muslim, Panda, etc and has also taught them how to be useful to the common public.

During his conversations with The Siddha's, Guru Nanak Sahib has taught in "Sidh Gosht", the proper way of living to each and everyone. Guru Nanak Sahib has recited Bani in the local languages so that the common public can understand to come out of the futile rituals and establish their relation with the Akal Purk. Guru Nanak Sahib has recited many Bani like: Baarah Maahaa {ਬਾਰਹ ਮਾਹਾ, ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੧ ਬਾਰਹ ਮਾਹਾ (1107)}, Thitee (The Lunar Days) {ਥਿਤੀ, ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ਥਿਤੀ ਘਰੁ ੧੦ ਜਿਤਿ (838)}, Dakhaneer Ongkaar {ਓਅੰਕਾਰੁ (ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰੁ (929)}, Kuchajee (The Ungraceful Bride) {ਕੁਚਜੀ {ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਕੁਚਜੀ (762)}, Suchajee (The Noble and Graceful Bride) {ਸੁਚਜੀ {ਸੂਹੀ ਮਹਲਾ ੧ ਸੁਚਜੀ (762)}, Pehray (Stages of life) {ਜੀਵਨ ਦੇ ਪਹਿਰੇ {ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਪਹਰੇ ਘਰੁ ੧ (74), ਤੁਖਾਰੀ ਮਹਲਾ ੧ (1110)}, ਰਾਗੁ ਬਸੰਤੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ ਦੁਤੁਕੇ (1168)}, Aartee {ਆਰਤੀ {ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ (13), ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਆਰਤੀ (663)}, Patee (The poem of the Alphabet) {ਪਟੀ {ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਪਟੀ ਲਿਖੀ (432)}, Sacred thread of the soul {ਜਨੇਊ (471)}, Concept of impurity {ਸੁਤਕੁ (472)}, Bathe at sacred shrines of pilgrimage {ਤੀਰਥਿ (687)}, Eating {ਖਾਣ (16)}, Wearing {ਪੈਨਣੁ (16)}, Ceremonial lines drawn around your kitchen {ਸੁਚਾ ਚੌਕਾ (91)}, Fast {ਵਰਤ (1245)}, etc.

Therefore, if we try to analyse the history taking in to account the Bani recited by Guru Nanak Sahib, then it is clear that all the Bhagats were during or after the period of Nanak Sahib. They might have moulded their life by studying the Bani of Nanak Sahib and had achieved the capability to write.

Even someone may say that Guru Nanak Sahib has collected the writings of Bhagats, but did not feel appropriate to write about them. But this does not seem to be correct, because Guru Nanak Sahib has mentioned directly or indirectly in his Bani about most of the persons whom he has met during his tours to various parts of the world. Even Guru AmarDas Sahib and Guru Arjan Sahib has mentioned about some historical events.

In the prevailing history, the period of Baba Farid Ji is mentioned as 1173 to 1265. But the language of Baba Farid Ji is quite similar to the Bani of Guru Angad Sahib.

*ਸਲੋਕ ਮਃ ੨ ॥ ਜੋ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ ॥ ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੋ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ ॥੧॥*

(੮੯)

*ਉਠੁ ਫਰੀਦਾ ਉਜੁ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ ਗੁਜਾਰਿ ॥ ਜੋ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ ॥੧॥ ਜੋ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕੀਜੈ ਕਾਇ ॥ ਕੁੰਨੇ ਹੇਠਿ ਜਲਾਈਐ ਬਾਲਣੁ ਸੰਦੈ ਥਾਇ ॥੨॥ (੧੩੮੧)*

The following Shalok of Guru Nanak Sahib and Bhagat Kabir Ji are quite similar. Either both of these belong to Guru Nanak Sahib or Bhagat Kabir Ji has added the Shalok of Guru Nanak Sahib along with his own writing.

*ਸਲੋਕ ਮਃ ੧ ॥ ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥ ਇਕ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥੧॥*

(੮੩)

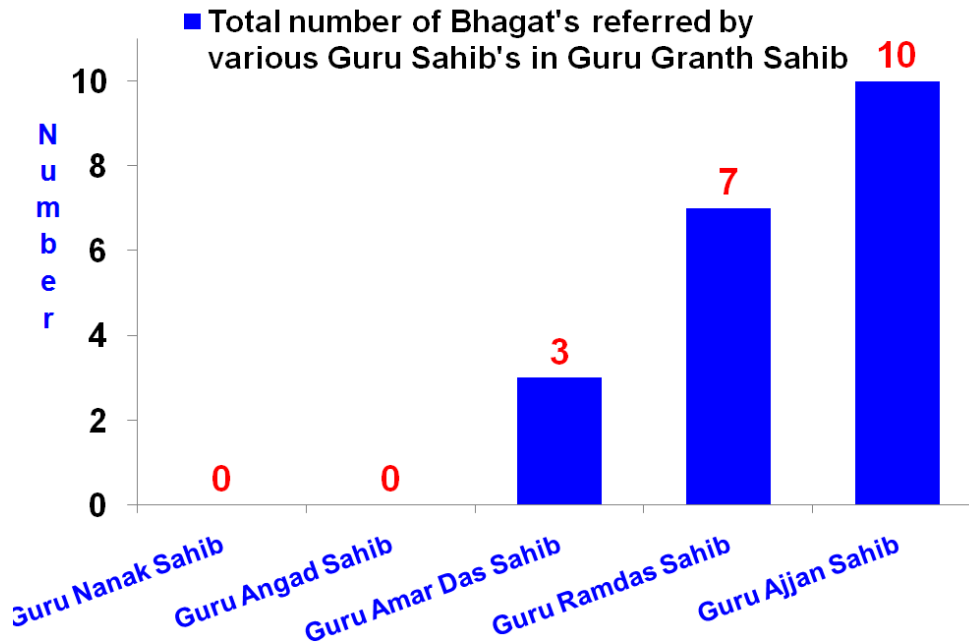
*ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥ ਇਕਿ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥੧੧੩॥ (੧੩੮੩-੧੩੮੪)*

Bhagat Kabir Ji has used language similar to the language used by Guru Angad Sahib. This is a sign of similar period for both of them. The following Shabad's of Bhagat Kabir Ji (1441 to 1518), Bhagat Bhikan Ji, (1480 to 1573) and Guru RamDas Sahib (1534 to 1581) have lot of similarity of language.

When we try to analyze the writings of the Bhagats, then we see that there is not much difference in the wording and language used by them, as it should have happened in a period of approximately 400

years (1170 to 1573). However, the differences due to the location can be there, which is clearly seen in case of Bhagat Nam Dev Ji.

When we try to analyze on the basis of Guru Granth Sahib, we find that Guru Arjan Sahib has referred to 10 Bhagats, Guru RamDas Sahib has referred to 7 Bhagats and Guru AmarDas Sahib has referred to only 3 Bhagats. Whereas Guru Nanak Sahib and Guru Angad Sahib has not referred to even a single Bhagat. This observation proves that information about these Bhagats might have started getting received during the period of AmarDas Sahib and with the passage of time there was increase in the information. This might be the reason that Guru RamDas Sahib has referred to 7 Bhagats and Guru Arjan Sahib has referred to 10 Bhagats.



Ref: <http://www.sikhmag.com/2008/0706-bhagat-sumkali.html> and  
<http://www.geocities.ws/sarbjitsingh/Bani6010GurMag20140401Version.pdf>

Both the Guru Sahibs and Bhagats have mentioned that they have learned and achieved this high status because of the complete Guru ( “ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ” ). In Guru Granth Sahib it is clearly mentioned that complete Guru is the Shabad Guru. Many a times it is mentioned about the physical Guru’s of these Bhagats in the prevailing history. But they might not have achieved the completeness; otherwise there should have been some mention about them in Guru Granth Sahib. Even these Bhagats have not mentioned about their physical Guru’s in any of their Bani present in Guru Granth Sahib. This clearly shows that these Bhagats would have adopted their Guru as Shabad Guru as taught by Guru Nanak Sahib.

*ਧੰਨੈ ਸੇਵਿਆ ਬਾਲ ਬੁਧਿ ॥ ਤ੍ਰਿਲੋਚਨ ਗੁਰ ਮਿਲਿ ਭਈ ਸਿਧਿ ॥ ਬੇਣੀ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਗਾਸੁ ॥ ਰੇ ਮਨ ਤੂ ਭੀ ਹੋਹਿ ਦਾਸੁ ॥੫॥ ਜੈਦੇਵ  
 ਤਿਆਗਿਓ ਅਹੰਮੇਵ ॥ ਨਾਈ ਉਧਰਿਓ ਸੈਨੁ ਸੇਵ ॥ ਮਨੁ ਡੀਗਿ ਨ ਡੋਲੈ ਕਹੂੰ ਜਾਇ ॥ ਮਨ ਤੂ ਭੀ ਤਰਸਹਿ ਸਰਣਿ ਪਾਇ ॥੬॥ ਜਿਹ  
 ਅਨੁਗ੍ਰਹੁ ਠਾਕੁਰਿ ਕੀਓ ਆਪਿ ॥ ਸੇ ਤੈ ਲੀਨੇ ਭਗਤ ਰਾਖਿ ॥ ਤਿਨ ਕਾ ਗੁਣੁ ਅਵਗਣੁ ਨ ਬੀਚਾਰਿਓ ਕੋਇ ॥ ਇਹ ਬਿਧਿ ਦੇਖਿ ਮਨੁ ਲਗਾ  
 ਸੇਵ ॥੭॥ ਕਬੀਰਿ ਧਿਆਇਓ ਏਕ ਰੰਗ ॥ ਨਾਮਦੇਵ ਹਰਿ ਜੀਉ ਬਸਹਿ ਸੰਗਿ ॥ ਰਵਿਦਾਸ ਧਿਆਏ ਪ੍ਰਭ ਅਨੁਪ ॥ ਗੁਰ ਨਾਨਕ ਦੇਵ  
 ਗੋਵਿੰਦ ਰੂਪ ॥੮॥੧॥ (੧੧੯੨)*

All the Guru Sahibs have used the “Rahao” sentence in their Bani, to describe the central idea of the Shabad. Similarly, all the Bhagats have also used the “Rahao” sentence in their Bani to describe the central idea of the Shabad. This indicates that all the Bhagats have also followed the structure of writing similar to the one initiated by Guru Nanak Sahib. Someone may say that Guru Arjan Sahib has added these sentences of “Rahao”. But it is impossible because wherever he has added along with the writing of the Bhagats, he has clearly written as Mehla 3 or 5 along with that to clarify that this line of particular Guru Sahib has been added to clarify the meaning of the subject being discussed. Guru Arjan Sahib has

mentioned the title of each Shabad, its writer, the Raag and its type, sequence of Shabad's, numbering, subtotal and total at all the places. This does not leave any ambiguity and also there is no scope of any addition and alteration in the True Bani. This is like a perfect Software Interlocking System which Guru Arjan Sahib has adopted 400 years ago.

Bhagat Nam Dev Ji and Bhagat Kabir Ji have been referred by the 3 Guru Sahib's, i.e. Guru AmarDas Sahib Guru RamDas Sahib and Guru Arjan Sahib. Hence, they might be contemporary to Guru AmarDas Sahib. Baba Farid Ji being a Muslim have not been referred by the Bhagats and Bhatts. Only Guru AmarDas Sahib and Guru Arjan Sahib have referred to him. These observations on the basis of Guru Granth Sahib proves that information about these Bhagats might have started getting received during the period of AmarDas Sahib and with the passage of time there was increase in the information.

Hence, the Gurbani written in Guru Granth Sahib proves that all the 15 Bhagats might have been after the period Guru Nanak Sahib and all these Bhagats might have got guidance to write from the Bani of Guru Nanak Sahib.

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