

Sahajo Bai's Devotion to Guru



Sahajo Bai

I Might Renounce God, But Can Never Abandon My Guru!

Sahajobai was a devout girl hailing from Rajputana of the state of Rajasthan, India. She had accepted the discipleship of Sant Charandas ji Mahaaraj. The story of how she got converted to the path of devotion is quite interesting and inspiring.

Her marriage ceremony had just been over. Preparations were afoot to send her off to her in-laws' house. Her hair was being done. She was being meticulously dressed & decorated. Her friends were busy doing her make-up. It was then only, shall we say by the quirk of the fate that Charandaas jee appeared on the scene. Looking at Sahajo Bai whose make-up was in progress, he remarked,

Chalanaa hai rahanaa naheen chalanaa wishwaabees
Sahajo tanik suhaag par kahaan guthaavai sheesh

[O Sahajo! This world is not your permanent abode. We would have to leave, it is dead

sure, this world.

Would you trade your head for such a fickle & ephemeral conjugal bliss?]

No sooner than these words had been uttered, she put off all items of make-up and decoration, and gave up the very idea of going to her in-laws' place. Instead, she got herself married to a life of meditation and grew up, in due course of time, into a great devotee and sant herself. She could attain the Ultimate Perfection (Self Realisation) by meticulously and rigorously obeying the instructions of her Guru, and thus, she had gratefully experienced his infinite grace.

It is with this deep sense of gratitude in her mind that she has expressed her heartfelt emotions towards her Guru in the following verses.

Ram tajaan pai Guru na visaaroon |
Guru ke sam hari ko na nihaaroon ||

I may abandon Ram (God), but I can never forget my Guru |

I do not see God with the same sense of gratitude as I do my Guru ||

Hari ne janm diyo jag maanhee |
Guru ne aawaagaman chhudaahen ||

God sent me into this world |

But Guru rid me of the vicious cycle of birth & death or transmigration ||

Hari ne paanch chor diye saathaa |
Guru ne laee chhudaay anaathaa ||

God sent five thieves (the five sensory organs namely eyes, ears, nose, tongue and skin which keep on stealing (the pleasures in) objects of senses viz. form, sound, smell, taste and touch) to accompany me |

Guru rescued me, the helpless, from the captivity of these (thieves) ||

Hari ne kutumb jaal mein geree |
Guru ne kaatee mamataa bedee ||

God ensnared me in the trap of kiths & kins |

Guru, on the other hand, freed me by snapping the shackles of attachments ||

Hari ne rog bhog urajhaayau |
Guru jogee kar sabai chhutaayau ||

God entangled me in various diseases (bodily as well as mental) and enduring the fruits of fate or deeds performed in earlier births |

While Guru liberated me from all these afflictions by making me a yogi i.e. by making me perform "Yoga-Sadhana" ('Drishti Yoga' and Shabda Yoga') ||

Hari ne karm bharm bharamaayau |
Guru ne aatam roop lakhaayau ||

God misled me into the illusory web of doing (good as well as bad deeds) |

But Guru made me see, taking me beyond these, my true Self ||

Hari ne mo soon aap chhipaayau |
Guru deepak de taahi dikhaayau ||

God hid or concealed Himself from me (though He is in me, I couldn't see Him) |

Whereas Guru, lending me the lamp of inner eye/ vision, enabled me see Him ||

Fir hari bandh-mukti gati laaye |
Guru ne sabahee bharm mitaaye ||

God brought me repeatedly in the fetters of the body and the four kinds of 'mukti' (liberation which is not genuine) namely, 'saalokya', 'saameepya', 'saaropya' and 'saayujya' |

But Guru, imparting the experiential knowledge of 'kaivalya mukti' (access into the sphere of pure consciousness i.e. primeval word), ended all my wanderings & delusions ||

Charandas par tan man waaroon |
Guru na tajaan hari ko taji daaroon ||

I (Sahajo Bai) offer myself whole-heartedly, with all my physical and mental resources, in
sacrifice at the lotus feet of (my Guru) Charandas ji |

I may renounce God, but can never ever forsake my Guru ||