

GURU NANAK DEV'S SERVANTS (SEWAK)

Author's Name: Arshveer Singh

Affiliation: Research Scholar, Punjabi University, Patiala, Punjab, India

E-Mail: toofansingh641@gmail.com

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Abstract

The importance of Seva is accepted in all religions. Service in Indian society was the work done by a compelled and humble person for his master. They were the property of their master, and they had nothing to do but serve the master day and night. The concept of Seva is found in all the Dharam Granths of the world, if we talk about its literal meaning then according to Bhai Kahn Singh Nabha "Seva". Service. Worship. "Name does all service." Shevah. The way. Rule. "Gurmat Paaye Sehaj Seva." (Asa M: 1) 2 Habits. Temperament seva The pronunciation of seva in Sindhi is 'sheva' and it also means worship offering. The form of service is different in every religion. Serving in the Vedic religion was the work of the lower castes. "In ancient Indian (Hindu) society, service in the sense of worship (of the gods) was the prerogative of the upper caste Brahmins, whereas in the context of service (of the individual) it was delegated to the lower castes."

Keywords: *Servant, Seva, Religions, Dharam Granth*

INTRODUCTION

The importance of Seva is accepted in all religions. Service in Indian society was the work done by a compelled and humble person for his master. They were the property of their master, and they had nothing to do but serve the master day and night. According to the alphabetical order, these persons (Shudras) were seated at the lowest place and were given leftover food to eat. The Gur sahib introduced the means of service and meditation to bring about change in religion and society and to lead a good life. Seva itself has been described as the means of salvation. The servant becomes the form of the master by serving his master as Sri Guru Nanak Dev Ji did the service of Bhai Lehna Ji and in the end became the form of the Guru.

SERVICE: MEANING AND DEFINITION

The concept of Seva is found in all the Dharam Granths of the world, if we talk about its literal meaning then according to Bhai Kahn Singh Nabha "Seva". Service. Worship. "Name does all service." Shevah. The way. Rule. "Gurmat Paaye Sehaj Seva." (Asa M: 1) 2 Habits. Temperament seva The pronunciation of seva in Sindhi is 'sheva' and it also means worship offering.

The Encyclopaedia of Sikhism according to service "Sanskrit root sev (to serve, wait or attend upon, honor, or worship), is usually translated as 'service' or 'serving' which commonly relates to work paid for, but does not convey the sense. in which the term is used in the Sikh tradition. The word sevā has, in fact, had two distinct connotations; one, it means to serve, to attend, to render obedience to; and the second, to worship, to adore, to reverence, to pay homage to."

In GurBani, the synonyms of seva, tahal, chakri, kar, mashkat and bhagti are beads of the same series, which reinforces the worship and devotion performed under the devotion of God and Guru. According to which doing Naam Simran of God is the main service. Services to the Guru, service to the Sangat, etc. are focused on Naam Simran of God. As recorded in Gurbani: ਗੁਰੂ ਕੀ ਮੇਵਾ ਗੁਰ ਭਗਤਿ ਹੈ ਵਿਰਲਾ ਪਾਏ ਵੇਈ ॥

THE NATURE OF THE SERVICE

The form of service is different in every religion. Serving in the Vedic religion was the work of the lower castes. "In ancient Indian (Hindu) society, service in the sense of worship (of the gods) was the prerogative of the upper caste Brahmins, whereas in the context of service (of the individual) it was delegated to the lower castes."

The Sevak climbs the ladder of spirituality through the means of service to the Guru, obedience to the Hukam, service to the Sadhu, service to Naam Bani, service through Surat, service through the body, etc. Through Seva, the devotee connects Surat with Akal Purakh. Unwavering faith in the Guru, abiding in His Hukam, serving water, preparing langar, bathing, washing clothes etc. were the major services rendered by Guru Nanak Dev Ji's servants, whose names are as follows: Bebe Nanaki and Jai Ram, Mata Sulakhni, Bhagirath, Mansukh, Bhai Lalo, Rai Bular, Padmani, Salsarai, Bala, Raja Madhurbain etc. Due to the fact that the size of this paper should not be too large, the first part of Sri Gurpartap Suraj Granth, the first part of Sri Guru Nanak Parkash, is written in the name of the first three devotees and the means of service rendered by them as follows:

JAI RAM AND BEBE NANAKI

Jai Ram was the husband of Bebe Nanaki, the sister of Guru Nanak. Jai Ram Ji was the amil of Daulat Khan Lodi. Whenever Bebe Nanaki remembered Guru Sahib, Guru Sahib would immediately walk towards Sultanpur. When Guru Nanak Dev Ji went to Bhai Jai Ram's house. Then sister Bebe Nanaki saw him and ran away. He came at both feet and placed his head. Seeing this, the kind Guru uttered these words. "You are my elder sister, you are older than me, I will bind you, it becomes mine. You have done the opposite which is not suitable for you at all. O my elder sister! Tell me, how have I become equal to you? In the meantime Jai Ram Ji came to the place where Bebe Nanaki was sitting with her brother. Seeing Jai Ram, Guru Ji would get up to perform Bandana. Jai Ram immediately stopped the Guru from tying the knot and bowed to the Guru himself. Jai Ram Ji said, "By coming to my house you have made the house holy. I was waiting for you to come. You have made me happy by giving me your Darshan Deedar. You are a Puran Sant Saroop and kind. Eat and eat as well as you want clothes and food. No matter how you sit and stay, this is your own home. Do Satsang as you please and practice Naam ". Husband and wife's devotion to Guru Ji increased a lot. Leaving the illusion, they began to serve the feet of the merciful.

MATA SULAKHNI

Mata Sulakhni was the godmother of Guru Nanak. Mata Sulakhni married Guru Nanak on 24 September 1487 at Batala. Mata Sulakhni lived day and night in obedience to the Gur. The Guru did as he was told. When the lotus-faced and the savior came and sat in the house, she would take a fan from the maid and slowly breathe the wind. She takes cold water in her hand and washes her feet lovingly and then cleans her feet with a beautiful cloth. At home, the mother serves herself, not from the servants. They worship the Guru with great devotion, eradicating the pride of the mind.

RAI BULAR

Rai Bhoi Bhatti was a Muslim chief who owned Talwandi. His son Rai Bular was a devotee of Guru Nanak. When Guru Nanak Dev Ji came to the town, Rai Bular would definitely go to Darshan and join hands and make bandans, O Guru Ji! My Lord! My contentment will be only if I am freed from the worms of this world. O Deen Dayal, grant my request, I have come to your shelter. Seeing this, Prabhu Roop said, "Tell me what your wish is, your word cannot be changed, say the same thing as this crisis can be solved". The whole family stayed there for four hours, when Rai Bular said they went ahead. Then in his heart Rai Bular thought that first I should prepare food for them. Sending a

servant, he immediately called a Brahmin and said words of great love, "I have met Khudavand Karim, come to our house today and prepare the kitchen." Then, in spite of his old age, Rai Bular got up with water to wash his feet. At that time, the flags of the Bedi clan were sitting on the bed. Rai Bular sat on the ground, washed his feet and took the feet in his hands with utmost respect and love. Holding the feet in his hands, he washed them with his own hands and put them on his head.

KING (RAJA) KAVAL NAIN

The king of Swaranpur town was Kaval Nain. Foreigners in the king's kingdom received free food from the market. The king was very tolerant and considered everyone his own. When the news of the Guru's arrival reached the king, the king himself went to the forest to see the Guru. After talking to the Guru, the Guru tells the story of the king's previous birth and the king is very excited to hear the story of his previous birth. Humbly, he fell at the Guru's feet. Then in many ways the sublime king requested. What better Puran Guru can there be than you, whose Darshan alone has taken away all the sorrows. Walk in the city and sanctify it now and go and sit among the strange women ". He made a beautiful bed between the women and seated the Guru on it. Performed in many ways, the king performed beautiful service with his own hands.

So Seva is a meditation that frees the Sevdar from the darkness of ignorance. Seva is not only an external deed but also an internal conduct. Internal conduct is more important than external conduct. By doing Seva, by chanting Naam and by following the will of Akal Purakh, the wall of ego is broken. Seva is a devotion that lasts after the mind is gone and at the end the Sevak attains Atmik Anand and Mokh Duar. By the grace of the Guru and the devotion of the Guru's servant to the Guru, whenever Bebe Nanaki Ji and Jai Ram Ji came to Guru Nanak Dev Ji, they would start doing seva at the feet of Kirpalu, serving langar etc. Mata Sulakhani ji continued to serve the fan, take cold water and wash the feet. Bhagirath continued to serve and pay obeisance at the Guru's feet. Bhai Lalo kept pressing the Guru's feet, holding the fan and serving langar. Raja Dharam Chand served the Guru's word and received the gift of Simran. Duni Chand invested all his money in the service of the saints at the word of the Guru. Sarevara came to the Guru with devotion, for Charan Pahul and continued to perform Nirmal Seva. The emperor obeyed the Guru's word and meditated on Naam, running the langar for the hungry. He made the Guru a Peer and performed pleasing service. This devotional and loving service unites the devotees with the Guru. Thus the service of the Guru is the best. This service is a higher service than other services because the Guru himself is Kaal Mukh and Kaal also takes place under the Guru's Hukam.