CHAPTER XVII

DADU DAYAL: A KIND-HEARTED SAINT.
Badu Dayal: a kind hearted saint

A great soul was born of a humble parentage at Ahmedabad on the bright fortnight in the month of Phalgun Sud 8, 1601 or Vikram Samvat, according to the English Calendar in the year 1545. There is no definite proof of his birth in a Nagar Brahman family. It is said that he was born in a cotton presser family but some say that his father was a sewer of water carrier made out of animal skin; according to the social custom of mediaeval India, the standard of living of the coolers was poor because of their humble way of earning money. They had their simple way of living and simplicity, but had no tradition of education. He spent his eighteen youthful years with father Lodi Ram in the Maharashtra State and the next six years he roamed in the various parts of central India. At the full years of his youthful age at 25 he moved to Sambhar and later settled at Amber in Rajasthan State. Badu Dayal spent his very energetic life for fourteen years and finally he went over to Narana, a tiny village, not far away from Ajmer, here he preached his philosophy of life.

1. Selection from Hindi literature BK 4
Compiled: Lala Sita Ram,
Calcutta uni., 1924 p 240
Dādu Dayal was one of bright stars among Indian poet-seers of the mediaeval age, which included a group of saints like Guru Nanak, Ravidas and Mira Bai. This was done because of the interaction of Islamic thought on Hinduism. 2 He used to earn his livelihood by sewing skins into bags for raising and distributing waters of the wells in arid zone in Rajasthan. The poverty and the environments devoured his all personal qualities of his worldly life, but could not suppress his spiritual hunger. He was initiated into mysticism by Sundaridas. His original name is lost in a mess. The followers of Sundaridas used to call him affectionately as their elder brother 'Dadu' (pet name of elder brother). 'Dayal' was attributed after his name, because he was a goodhearted person.

When Dādu was working with his small contingent of tools in his room on a day of rainy season, a famous soul Kamal, the son of the great mystic saint Kabir crept into his room and took shelter in the room of Dādu Dayal. Kamal was standing there, though he was repeatedly requested by Dadu to take his seat, but Kamal did not like to disturb

2. Ibid.
the work of Dadu and he did not enter the room, but Kamal was finally persuaded to enter the room and Dadu placed before him a piece of leather for that was all he could offer by way of seat. As soon as Kamal sat on it, tears rolled down from his eyes. He meditated on the seat on the skin piece. Dadu had no bookish knowledge, but had a large heart to receive noble ideas which were in existence out of the common human life. He had a power of vision and love for the beauty made him a poet. So he asked the question to Kamal. Kamal replied that it was because he could not serve the Lord, but God himself has chosen Dadu to serve the Lord with whole-hearted devotion and love for sake of humanism. Kamal also emotionally told Dadu that 'God is every body's Lord'. This sweet word in the form of advice made Dadu in a thrilling status and aroused an unbound joy. Who is simple hearted, pure in thought and loves the followers of Lord can enjoy the high ecstatic mood. No doubt, this was a turning point of life of the large-hearted Dadu. At the touching speech of Kamal his desire for the other worldliness rapidly. He left home on pilgrimage of different places.

3. The saints of India – Swami Tattwananda Cal., n.d.
in north and South-west India to satisfy his spiritual aspiration. During his itinirary stay in the different holy places he met the great personalities of the sufistic thought and had an inaction of thought with the Natha yogi. In course of his progress of pilgrimage he also met with the different spiritual seekers of Truth, or different Schools. He visited Bengal as a part of his pilgrimage and he was impressed by the Catholicity of the Natha yogis of Bengal. Finally he made Rajasthan, an abode of his Lord, from that every place he preached his ideal of humanism not only for the down trodden common people but also was able to influence certain holy hearted dedicated souls of the Maharastra, a state near Rajasthan, he preached by composing poems in local dialect.

Dādu's ideal and service to the humanity :

He had no knowledge from bookish information. He dedicated all his knowledge for spiritualism to the service of humanity for their upliftment. His 'service' has its social and ethical side, expressed in the performance of civic duties and of good works'. 4

Religious fervour sometimes takes the form of rigorous discipline, or sacrifice or penance which Dadu pursued was spiritual, that is to say, it was the outward manifestation of Love of God which filled his heart. 5.

He advocated Bhakti (i.e. devotion) as a source of inspiration of a spiritual life. He used 'Rāmnam' his spiritual profession and said "It is by His grace that my whole family is maintained". 6 His 'Rama' was a formless God.

Dr. Kasitimohan Sen, the noted hagiographer described the psychic level of the learned followers of the path of devotional and said: 'The devotees of our middle ages were none of them learned (in the literary term) men, and they gave novel meanings of their own to the technical terms in use in our philosophy, either because they did not know their technical application or else because they found that such application did not cover the significance of their own direct experience'. 7 There are two main terms of

5. The saints of India - Swami Tattwananda, Cal., n.d.
   p. 192 - 193.
6. Ibid.
Daisa, an ardent follower of Dadu, praised him in this way:

'In order to saturate himself with love, Dadu gave up philosophy and argument, in order to understand the greatness of man he gave up class and clan and sect. In order to drink freely of the beauties of creation, he gave up the bondage of all obsessions and observances. In order to gain the Supreme self, he gave up himself'.

Dādu-Dayāl composed many Sakhis as well as padas (poems attributed to God) in Hindi and local dialects like Marwari, Gujārati, Marathi, Punjabi, and even in Persian. But most of his companions are written in original Brajabhāsa slightly tied up the fragrance of Rajputani idioms. The poetical creation of Dadu was based on higher philosophical fragments and ethical approach bended towards the welfare of his countrymen:
The following extracts are given below from workshops of Dadu collected wisely by Chandrprasad Tripathi in his 'Swami Dadu-Dayal ki bani'..

His conception on God depicted in the following lines:

Savad dudh ghrit ramras, mathi kari karhai
Savad dhud ghrit ramras koi sadh bilowanhar
Dadu amrit karhi le gurmusi gahai bicar.

'Savad (omkar-the Lord) derives poem constant churning of milk, ghee, salt etc. But Dadu says: "It not possible to realise God by the grace of spiritual guide.

For restraintment of sensual perception he advised:

1) Dadu panchon para-modhi le, inhi koi upodes, Yihu man apna pathi kar tau cela Sav des Yihu man apna hathi kor tau cela Sav des Amar bhaye gurgyan saun kete ihi kali mahhi' /
Dadu Gurke gnan bin kete mari janhi //

'Dadu gives the advices to all, five errors, (from sensual perceptions). If you control your mind, your follower will available all over the countries. In this iron age only the knowledge from the spiritual guide is eternal.'
His conception on monism is expressed in the following lines of his composition:

1. Allah tera jikar fiqkar karta hain //
   Dada
   From Savad

'Uh, God, only the Fakir (a dedicated saint) can think you, even he who renounced for you also awfully fears you. A wicked man does no think of you though he passes time in merrymaking. But you are so powerful the powerful men of the world fear you. Those who dedicated their lives for you they also used pass all the day and night on thinking you and lighted the Holy fire only for your realisation. They think you as the limbs of the worldly manifestation of all things. Dādu is nothing but an agent of you, in this world.

2. Khand khand kori Brahmkko
   pacca pacca liye banta /

   Dādu jivata Bhram teji bhram ki gantha

' Think, you all, all the visible things are nothing but manifestation of the supreme Brahman and Dādu says avoiding illusion you should surrender to Brahman.
3. "Purna Brahm bicariye sakala atma ek / Kayaka gun dekhiye nana baran anek //

'Think, all the souls of living brings are the manifestation of Supreme Brahman, though thinkings possess different qualities'.

4. "Ye saba hoi kioa pathamen dharati aru asamane /
Pani pauana dina rataka chandasura Rahimana//
Munammad the kisa pathamen gilaraila kisa rakna /
Inke mursida pikaro kahiye ek Alaha
Ye saba kiske hoi rahe yahan mere nana mahin
Alkh Ilahi jagatguru deya koi nohin

Dadu-dayal passed away in the month of June (Jestha) (the Vikram era 1660) 1603 A.D. He was able to fulfill the mission of his life and his main task of life was to unite Hindu and Muslim communities in a garland of flowers. In a couplet he manifested his whole theme of the
philosophy of life:

'Tum bin aisaon kaun karai /
Garibnewaj Gusain meri mathai mukut dharai //
Nic unch le ke Gusain tharayo hun na tharai //
Hathkaval ke chhaya kakhai kahu thai na darai /
Jaki chhoti jagat kaon lagai tapri tu haondherai//
Amar up lai karai Gusain marayo hun na marai /
Namdeo kabir julhas, jan Raidas tirai /
Badu begi bar nahin lagai Hari saon sabai sarai//

'Oh! God without you who is able to adore me with a crown? My Lord you are the Lord of both high and low. You hath bestowed on me the power so I dare none except you. Oh! My Lord you sanctioned redemption to lowly born Namdeo Kabir and Raidas and blessed them with immortality. I like to pray to you only Thy love and blessing in life'.
Indian philosophy. The Philosophical term 'Advaita' technically leads the meaning of monistic outlook on concept of Godhood. The term 'Dvaita' mean dualistic conception of God, which differs 'Him' from his creation. It separates 'Brahma' and creation. But Dadu used these two terms to denote the two ways of communication which 'man's self holds with Supreme self, the differences between which were brought out by the devotee, Ravidas, before him'.

Dadu was dayāl i.e. a soft-hearted man and kind to all. He did not believe in caste distinctions and that was the reason why he had both Hindus and Muslims among his disciples.

He used to say that the sun, lamp of the universe, the moon, space, the earth, wind and water all are busy in serving the Lord of the universe, without prejudice, they belong not to a particular class. Dadu considered his countrymen as his kins, because all are the creatures of the Lord, of the universe, they are the devotee of the same universal Lord. He introduced the same musical instrument, on

8. Ibid.
which the common devotees of the Lord of Gujarat used to sing the praise of the Lord, to please Him. He used to say adopting a simile of the poor men, that "Love of God is the needle, meditation is the thread and the body of a man is the rag to be patched and worn by the yogi from birth to birth".

He surrendered to the will of God, but he earned his bread by the sweat of his brows. According to his philosophical argument of advaitavad or the way of monistic outlook, he thought: 'If there be any narrowness or feeling of separateness or sectarianism, then such supreme realisation of service is obstructed'. So he lamented over the caste distinction and narrow-mindedness of the common people and said: 'O Dadu' (commenting on himself) 'The Brahman in whom all separate things are to find unity, - even Him they have divided amongst their separate sects. Casting aside the living God, they have tied into bundles of their own ignorance'. Then again Dadu uttered: 'Each is encased in his enclosures of sect or caste, but the heart of Dadu, the servant of the Almighty is not filled within these narrow bonds'. Once his followers asked him

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Y. As quoted by S. W. Tattwananda in 'the saints of India'.

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about vastness of the world to conceive Him in one? Dadu promptly answered them in a simple manner with an intellectual approach: 'Look on the supreme soul and you will find all souls to be one, they are differently coloured bodies. We have no eyes until we catch sight of the supreme Truth, only till then are we kept bound to sects, unable to attain to the bhadra'. A objection came out from the side of his followers:

But each one follows some particular path or other, where is the example of salvation being gained by this universal path of yours, devoid of all distinctions?' Whereupon Dadu answers them: 'Great nature itself' and all greatmen are on my side. What do they pursue earth and sky, water and wind, day and night, sun and moon? What creed was followed by Muhammad; tell me or by Gabriel? To what sect did they belong? Who but Allah himself was their Guru? The invincible God alone is the World Teacher, there is none else'.

(Quoted from K. M. Sen).
Social and ethical value of Đđu's propagation :

Like other mystic saints of the mediaeval age Đđu also contributed to the cause of social uplift ; and his effort for raising the moral standard of the masses was highly praiseworthy. When saints and savants of the country were totally engaged for their personal uplift through the practising the sayings of the scripture in actions on their personal bases and a few followers, the then lower strata of the society was exploited and created the society to earn enormous follow of monetary sources through the highly illegal process, mystics and poet saints lamented over that issue. Đđu came out of an oppressed community and had no other way to earn money but only by devoting his all energy on his profession, but could not satisfy the members of family with their minimum need for their livelihood. Đđu had a keen power of observation about deficiency and short coming of the society. So he much stressed on the development of moral structure of the mass. He used to compose two line-poems and propagated his sayings in medium of singing devotional songs. First he have much stress on unification of opposite communities Hindu and Muslim. He preached his love and fraternity for unifying the two different communities. His sayings were equivalent
to the utterance of Kabirdasa. He also praised Kabir in his poetic compositions.

Dadu did not like to follow the rules and codes or conduct framed by the religious scriptures. He stressed much on the self-reflection. He advised his followers and the common mass to give up the ego-centric thought and told them to follow the universal rules of brotherhood. Surrendering to the will of God was the only way to establish universal brotherhood. He tried to raise the mental standard of the spiritual practitioners and advised them not to pray to God for their personal interest, instead they should pray for the welfare of the whole of human community. He wished that the people should form a clean society. All men should be brave and should fight for the right cause. The common men behave sweetly with men of the different communities. He advised his followers to follow the monistic outlook of oneness of the Lord of the universe. As he was a family man having four offspring including two daughters, so he stressed on his followers to lead the house-hold life because family can make a society well. One of his worthy disciples Rajabji had collected his scattered sayings and poems in the
thirty seven separate 'Anga's or chapters and classed them in 37 musical incantations or Ragas. This valuable collection is now called 'Angabandhu' (i.e. allied matters with secluded catchers). 10

Dādu's Brahma Society:

Dādu's philosophy of life was to form a classless society. He himself discarded the idea of forming a particular sect of his followers. Yet he had formed a Sampradaya or sect. The aim of forming a class of religion was only to facilitate likeminded persons to cherish their views in a proper way. And that was the philosophical base behind the formation of a sect. Dādu's formation of a new sect is nothing but to resist the malfunctions against society by the sectarians. That was done by Dādu for a counter attack against the activities of sects. There was a historical need for the formation a counter sect to the cause of elevation of morale of the true spiritual seeker who had much influence on the general mass of the society. His followers, apparently, also looked upon the formation of any separate class or order to be a danger to the truth of religion, for they always denied that their preceptor was the founder of any sect.

Sundardas, one of the worthy disciples has beautifully described about the Parambrahma - Sampradaya, it is not a history of the sect, but philosophy of the sect. To save the sanctity and special entity of the sect, from the Brahma Sampradaya of Mauhva, the followers of Dadu prefixed an extra word 'Para', which means the Supreme Brahma. The aim of the sect was to simplify the ways and means of religious life. The Buddhists made the religion more simple, after bifurcating the religion, later on coined a term of religion 'Sahaj' mean simple or easy. Kabir took such 'Sahaj' or a simple way of religious life from the Natha yogis. They had their distant relation with the Buddhist religions. Though imbied with the high ideals of Kabir, Dadu adopted the same path of the religion for his disciples and common mass of the medieval ages. Dadu said: "Giving up of self-guard, the worship of God, the curing of all corruptions of mind and body, the cultivation of friendliness for all creatures - this is its essence".

Like Kabir Dadu rejected worshipping of incarnations of God (Avataaras) and the worship of images. Such ideas of the penetrated in the heart Bengal and thus religion change its course of journey in a rigid orthodox manner in later centuries after Dadu’s departure from this world. Jangopaldas, another disciple of Dadu rightly
admitted that Dadu did not restore any sectarian view of the Muslim creed, nor did he introduce any orthodox systems of Hindus, which prevailed among them in mediaeval India. He did not maintain any philosophical system of India in his sect and adopted no sign for his sect or any particular dress for his followers.

Rajjabji, one of the worthy Muslim disciples has nicely described system of philosophy of his preceptor Dadu in this manner: 'The strings of Vina (violin: a string instrument for music) each sound a different note and yet they unite in harmonious obeisance. The individual is but a drop of the spirit, to each of whom comes the call of the ocean of Brahma; and on the one who responds to it, is cast the duty of communicating it to the others, so that the current of devotion may flow onwards; if the individual tries to go alone to the ocean, the arid spaces between dry him up on the way. The love solidarity drop is not enough, the flood of their movement can alone overcome the obstruction of the way and, by Thy mercy, attain Thy presence.'

13. Ibid.
There was a general place for gathering the devotees. This assembly had no name first. Dadu christened the place of religious congregation as 'Alakh-Dariba'. A holy place for the Almighty. 'Dariba' indicates a market place and 'Darba' a perch raised on the pole for the setting of pigeons after their flight. Dadu was a born poet simultaneously he was a philosopher. He poetically depicted the devotees assembled there 'in the presence of effulgence of the Lord'. The devotees tried to supply the refreshment to entertain the brethren according to their ability. On one occasion a poor devotee of Dadu offered some amount of Jawar grain, the follower of Dadu moved at this touchy matter and share the view of the poor man to co-operate each other in time of distress or in the moment of rejoicing. Jamgopaldas, a follower of Dadu and gifted minstrel has recorded such occasion in a verse. After toiling the whole of daytime the common men from both communities used to come to him forgetting their pretty worldly personal worries. The number of Hindu community soared high and the number of Muslim devotees were not few. The following were the famous Muslim disciples of Dadu: Kazi Kordanji, Sheaikh Karidji, Kazi Muhammadji, Sheikh Bahawadji (also known as the Darvish), Bhakhnaji, etc.
Rajjabji was the bright star among the disciples of Dadu.

He framed rules for the Haran Brahma Society:

Dadu was a householder, he had children. He never stressed celibacy for the common people. But he pressed for the dedicated souls to devote much time in meditating on the Almighty and for that reason he thought not married life was a hindrance to realisation of the supreme of the truth.

Dadu had a profound faith in the power of the Almighty. He fearlessly tried to uproot all abnoxious social practices of the age. In every inch of his step he was opposed in a stringent manner by an orthodox group or the society. He said: 'From the day I renounced sectarianism, they were all angry with me, but, by the mercy of the Lord, I neither glory in that nor do I regret it'. 15

Dadu was not blessed with high birth by the Almighty. But he never lamented over his lowly birth and said: 16.

15. Ibid.
16. Ibid.
"God is my forebear, the creator is my kinsman, the World-Guru is of my casta, I belong to the children of the Almighty." 17.

**Amraakhara**

Amongst the servants of the Lord there is neither high nor low. If the service be true, the Lord accepts it. He did not ask the caste of Sadanand (a butcher) or of Raidas (a sweeper) but to them, leaving the Brahmin and Vaisnava disconsolate'. 18.

Dādu had modern outlook regarding freedom of the condsmen and the slaves. He advocated their freedom and refuted the arguments of those who opposed the freedom or practising religion by the slaves. He argued that for the sake of the Supreme Truth, Goraknath sold himself twelve times and the gallant Ali eighteen times. According to him man is a servant of the Lord of the universe, no one else has a right to make a man his servant. He used to admonish the fake saints and Muslim Faqirs who used to cheat ignorant people in the name of religion. Dadu used to say that the magical power is nothing but a prostitution of religion. He advised his followers that 'Truth has power its pun. He introduced no fixed time for prayer for his

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17. Ibid.
18. Ibid.
followers, nor did he set any doctrine or dogma for his sect. He said one should go along one's own path and also told: 'My brother, what is to you, if I made no namaz'.

He advised his followers that to attain the eternal peace in mind, they should attain the supreme truth.

Devotees, both Hindu and Muslim, were gladly attached by the high ideals of Brahma Society. They revolted against orthodoxy. Most of them tried to remember his immortal advice: 'Let your service be as the service of the Lord'.

He also revolted against the authoritative grip on society of the Mulas and the Hindu Pandits, Muhantas (chief of the monastery), Pandas (agents of the temples), Pirs (holy men of the Muslim monastery), Mirs (collectors) and Malliks (Administrator).

He always was afraid of the rich and the powerful men of the Society. He said emotionally: 'I am the servant of the Lord who is redeemer of the lost, I am happy in the company of thieves, of the breakers of law,
of the object of ridicule scoffers against high ideals, who occupy the lowest seats with the fallen. But though people think themselves fulfilled when in the society of their peers, now can I feel full satisfaction only in the company of rich people'.

Dādu's name and fame spread all over the country. Emperor Akbar was an admirer of the mystic saint. He sent a messenger to him and to intimate the information to Dādu of his will to attend the Brahma society and accept his teaching. Dādu boldly reputed the wish of the Emperor and told: 'what can the emperor expect to gain from the society of poor man'? He however, agreed to welcome the Emperor and told the imperial messenger softly: 'But if the devotee Akbar wishes to meet us, he is welcome'.

In 1586 A.D. Dādu had interview with the emperor for a long period of forty days.

The imperial scholars were astonished at the vastness of Dādu's knowledge in the field of religion and social perspective. They asked from what book he had acquired such deep knowledge. Dādu replied

20. Ibid.
humbly: 'The body is my book, in which the 'All merciful writes His messages, my life is my Pandit'. He added, my temple of God is within me. There is worship there no outsider can come and disturb me, bathed and clean, there I offer up my reverence'.

Once a Rajput youth of a high position determined to serve his fellow men and came to meet with Dadu. He asked Dadu: 'You are a true devotee, are you then above everyone else?' Dadu told him with the profound love: 'When the Lord Himself is there, no one is greater than another in the place of devotion. The Lord alone is great, before him there are no distinction of big or small, high or low. The youth was satisfied and was admitted among the followers of Dadu.

Dādu's philosophy lies in the following lines of one of his verses:

*Neither death nor life is He;
He neither goes out nor does He come
is nor sleep nor wakes nor wants nor
is satisfied.

He is neither I nor you, neither one nor two

22. Ibid.
His concept of God unified the Hindus and the Muslims by his worthy followers like Garibdas, Miskinda, Rajjabji and Sundardas.

Sundardas, one of his ablest disciples and propagators of Hindu-Muslim unity had announced a historical utterance as it has been cited by the noted scholar of mysticism in mediaeval India Prof. Kshitimohan Sen:

"Whilst Hindu and Moslem were engaged in their quarrels, Dādu envolved this beautiful society of Parabrahma. What you believe in as obvious and tangible, I, by the favour of Guru (preceptor), have learnt to be a mere dream. The ideal he has held before us, which seems to you but a dream, is for me the only certainty. To the great teacher, now renowned as Dādu-Dayāl (the good Dādu), who looked upon men-made distinction and institutions as so many empty names, I offer my reverent solution."

23. Ibid
His another disciple Khetra-das said:

"Mingling equally with all sects and all classes,
accepting the truth from every aspect,
Dadu was able to realise the true religion."

Rajjabji said, praising the service of his preceptor:

"Neither Bhagavat nor Saiva, not belonging to any sect - ,
Such was his way
No sign nor outward mark, no class name or worldly expectation - ,
Such was his distinction,
No injunctions of Vedas or sastras, no relentlessness rules or rigours - such was his freedom.
No leaning towards Moslem narrowness or Hindu exclusiveness
Firmly established on the Infinite, - such was my beloved Dadu."