This chapter focuses on the Sikh response to the Vaishnava bhakti tradition. It examines the two hymns of Jāidev, although he has not received any direct comment from the Sikh Gurus. He is specifically chosen to address the question of whether the author of these two hymns is identical with the author of the celebrated Vaishnava text Gitagovinda. The chapter also discusses two Vaishnava saints, Surdas and Mira Bai. In particular, it considers the single line of Surdas in the Sarang raga that has received a direct comment from Guru Arjan. It also looks at the reasons why Mira Bai's hymn in the Maru raga was deleted from the Adi Granth.

This book analyses the key issues concerning the phenomenon of scriptural adaptation in a cross-cultural spirit. Specifically, it seeks to address three questions closely related to the process of scriptural adaptation in the Adi Granth: How was the Bhagat Bani collected and canonized in the Adi Granth? Why did certain hymns of the poet-saints of Sant, Sufi, and Bhakti origin receive direct comments from the Sikh Gurus? What is the status of the Bhagat Bani in the Sikh scriptural tradition? The volume explores the interaction between early Sikhism and other religious movements in the Punjab, focusing particularly on those saints from devotional tradition who find a place in the Guru
Granth Sahib. It examines Sikh gurus responses to the work of Shaikh Farid; Kabir and Sant tradition of north India; Vaishnava bhakti tradition represented by various bhagats. It offers a new understanding of religious pluralism, stressing the need to enter into dialogue with an ‘open attitude’ by honouring the individual commitments and maintaining differences in mutual respect and dignity.