Kalaam-e-Goya

Bhai Nand Lal

Translated by
Sardar Pritpal Singh Bindra

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views expressed in the articles published herein do not necessarily reflect the opinion or policy of the Institute of Sikh Studies
Dedicated to the memory of
Late Dr. Ganda Singh
the doyen of Sikh History & Research

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Mahan Kosh, Bhai Kahan Singh Nabha, Bhasha Vibhag, Punjab

Note:
Punjabi Translation of the Persian Text included in this volume is the work of Dr. Ganda Singh. It is taken out of his book, “Bhai Nand Lal Granthavli,” published by Punjabi University, Patiala.
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FOREWORD

Bhai Nand Lal ‘Goya’ (1633-1713), the great exegete of Sikhism, occupies a unique place of honour and reverence among the Sikhs. His works form a part of approved Sikh canon and are recited in Gurdwaras. Most of his writings are in Persian except a few like Jot Vigas which is in Punjabi.

When Sardar Pritpal Singh of Canada proposed that his rendering of Bhai Nand Lal’s works in English may be published by the Institute of Sikh Studies, the idea was welcome as it would provide an easy access to valuable Sikh lore to the younger generation who do not know Persian. The Institute, therefore, accepted the proposal and Sardar Pritpal Singh was asked to send his translation. It is an English rendering of the Punjabi translation of Bhai Nand Lal’s verses done by renowned scholar Dr Ganda Singh that had been published by the Punjabi University, Patiala under the title Granthavali of Bhai Nand Lal.

It was considered apt that before publication, the script should be seen through by an expert well versed in Persian and English. Prof. Gurdial Singh ‘Aarif’ who is well known Persian scholar (Munshi Fazil) and had been teaching English at Government College, Chandigarh was requested to check its language. He has accomplished the job deftly and has also gone through the printed proofs.

I appreciate Sardar Pritpal Singh for taking this praiseworthy initiative and producing his scholarly lucubration. He also collected funds to help the Institute defray its publication expenses. Prof. (Dr) Kirpal Singh, the eminent historian and scholar of Persian, who was Editor of the Abstracts of Sikh Studies - the journal of the Institute - handled this project eruditely on behalf of the Institute and he was ably assisted by Maj Gen (Dr.) Jaswant Singh who, working tirelessly, contributed his laudable acumen to the publication of Bhai Nand Lal’s works in Persian.

I express my sincerest thanks to all of them and my honourable colleagues on the Institute of Sikh Studies for the production of this book which will serve as a good vade mecum to those who are interested in accessing advanced outpourings of the great Bhai Nand Lal.

Gurdev Singh
President

Date : June 3, 2003
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Bhai Nand Lal Goya (1633-1713 A.D.) the poet laureate of Guru Gobind Singh (1675-1608 A.D.) was one of the greatest exponents of Sikhism. His works form part of Sikh canon and have been recited in holy congregations along with the Sikh scripture. His most popular ode eulogising Guru Gobind Singh viz “Nasuro Mansoor Guru Gobind Singh” has been echoing in every Gurdwara and sung with devotion in the congregations.

Bhai Nand Lal was a versatile genius. Besides being a poet of eminence he was erudite scholar of Sikhism. He delved deep in Gurbani and like Saint Paul of Christianity, codified the utterances of the Tenth Master in the form of Rehat Namah and Tankhah Namah. His study of Gurbani was very intensive and his Persian verses convey the import of Gurbani. That is why Rababis (Muslim musicians of holy hymns) often quote the verses of Bhai Nand Lal to elucidate the concept contained in the Gurbani. How identical are their meanings can be illustrated by a few examples from Bhai Nand Lal’s Gazals.

Bhai Nand Lal writes: 
Qadam-i-aan beh ke rah-i-khuda pemuda may bashad 
Gurbani: Pair suhawey ton dar juldey. 
– Guru Granth Sahib, p. 64

Bhai Nand Lal: Daran zaman ke yad neahi byad may miram 
Gurbani: Aakhan jiwan visrai mar jaon. 
– Guru Granth Sahib, p. 12

Bhai Nand Lal: Dil gar dana bawad ander kanare yar ast 
Gurbani: Man tun jot sarup hain apna mool pachhan 
– Guru Granth Sahib, p. 441

Bhai Nand Lal: Chasham gar bina bawad har tarif didar ast 
Gurbani: Jehan pekhan tahan tu hi basna. 
– Guru Granth Sahib, p. 181

Bhai Nand Lal ranks with the galaxy of Sufi poets of Iran like Hafiz and Maulana Rum. He represents Sikhism in the genre of Sufi literature, as his verses are inspired by Gurbani. A few examples of similarity between Bhai Nand Lal’s Gazals and those of Hafiz and Maulana Rum are noted below:

Bhai Nand Lal writes: 
Goya khamosh bash ke suda-i-ishq-i-yar 
Ta aan siar ast az sar-i-khud wa namay kunem 
Goya be silent so that secret of intense love 
may not be disclosed from our head

Hafiz writes: 
Badard-i-ishq basaaz khamosh sho Hafiz 
Ramuz-i-ishq mukun fash peshe ahl-i-aqal 
Hafiz make harmony with intense love and be silent. 
Do not divulge enigma of love be fore the sagacious people.

Bhai Nand Lal writes: 
Murshad-i-kamal hama ra arzoo ast 
Gair murshad kas niabad rah-i-badost 
All desire the perfect guide (God). 
Without guide nobody has found way to friend (God)

Maulana Rum says: 
Har ke oo be murshade dar rah shud 
Oo az golan gumrah wa dar chah shud 
Whosoever treads the way without guide he is misled by imaginary wild demons and falls into well 
(For more details see Shri Lakshvir Singh of Nabha’s article in Tasnifat-i-Goya edited by Gyani Mahan Singh, Khalsa Tract Society, Amritsar, 1963, (pp. 17-44).

It is a matter of regret that the younger generation is ignorant about their heritage in Persian language. How the elder generation was keen
that their children should be conversant with the works of Bhai Nand Lal can be judged by a letter of Major General (Dr) Jaswant Singh, Finance member of the Institute of Sikh Studies. He writes, “When in school I was asked by my father to learn Persian so that I could recite verses of Bhai Nand Lal to him in his old age. I learnt Persian though my father died young. Therefore, I was emotionally involved in the publication of this monumental work.”

We express our deep sense of gratitude to Sardar Pritpal Singh Bindra the author of the book who with zeal and devotion translated the complete works of Bhai Nand Lal from Punjabi to English. He laboured for long time for this pioneering work. English and Punjabi translations side by side of the complete works of Bhai Nand Lal are being published for the first time. The author also collected money for its publication which is commendable.

We are grateful to Prof Gurdial Singh Aarif M.A. (English), Munshi Fazal (highest degree in Persian) and author of a couple of books in Urdu poetry. He acceded to my request to go through the entire script from the language point of view. He diligently worked for line to line editing and made several corrections. My thanks are due to Sardar Gurdev Singh, IAS (retd.) who took keen interest in this project and wrote its foreword, to Dr Kharak Singh for his occasional advice and guidance and Maj Gen Dr Jaswant Singh for arranging its production, publication, and diligently going through the typedscript.

Kirpal Singh
Editor
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May 16, 2003
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COMMENTS

Translating poetry from one language to another is extremely difficult, if not impossible. This is truer when it comes to translating oriental poetry into a European Language. Subtle meaning of some of the words has no adequate equivalent as certain expressions defy description. One example will suffice to make the point: Mother considered to be a dense shade of the Banyan tree would have to be spoken of as the sunshine in European context.

English language has its limitations, but in the hands of some one with love at heart for subtle and fascinating couplets i.e. the Kalaam rendered by the likes of Bhai Nand Lal Goya, it becomes the language of poetry. Pritpal Singh Bindra, famous for his book Thus Sayeth Gurbani, which was received by all with great enthusiasm and won him the coveted Akali Phoola Singh Award, undertook the challenge and rendered some of the most fascinating couplets (Kalaam) of one of the court-poets of Guru Gobind Singh.

It proves without doubt that a spark and love for the person of Bhai Nand Lal and his writings coupled with tremendous reverence for Guru Gobind Singh and, by his Grace, Sardar Bindra has achieved the unachievable and rendered the beautiful Ghazals and Couplets of Bhai Sahib into English. The book will be treasured in the homes of the Sikhs of the Guru as well as the admirers of the poetry written by Bhai Sahib.

Sardar Pritpal Singh Bindra has done justice to whatever he selected for inclusion in this volume. My wish is that he should render other writings of Bhai Nand Lal into English, which will, perhaps, form a part of the next edition of Kalaam-e-Goya.

Toronto May 10, 2003

S. Hardev Singh, Artist
Toronto, Canada
Kalaam-e-Goya, the poetry of Bhai Nand Lal Goya translated by S. Pritpal Singh Bindra, winner of Akali Phoola Singh Book Award '98 is an attempt to help the Sikh Jagat to enjoy the outpourings of the mystic mind of Bhai Nand Lal who chose to spend the Autumn of his life in Anandpur Sahib living in close proximity of Guru Gobind Singh Ji.

Sixty-one Ghazals Nineteen Rubayaats and a few Baits bring the readers to perceive the transcendental mind of Bhai Sahib, which has no boundaries. The metaphoric universe of Ghazals through de-automatised psyche produces wise passiveness, mental silence and choiceless attention in readers who get wonderstruck at the beatitude of Goya’s expression.

Bhai Nand Lal takes us to the oceanic stage of relating, responding and becoming through his Rubaiyaat and urges us to cultivate our own gardens of love. The language of Bhai Nand Lal’s poetry is fathomlessly strange, enigmatic and takes us to “the other kind of seeing”. It helps us to dissolve our ego through I’m.

Dr. S. S. Sodhi, Ph.D.
Halifax, Canada

Outside Guru Granth Sahib, the holy Sikh scripture (consecrated 1604AD), and next to the Epics and Quatrains of Bhai Gurdas (1551-1637AD), the Kalaam-e-Goya, the poetry of Bhai Nand Lal Goya (1633-1713AD) is considered to be the most ardent by the celebrated literary enthusiasts and the lay-zealots. He was a contemporary and the poet laureate of Guru Gobind Singh (1666-1708AD).

His father, Diwan Chhaju Ram, was in the employ of the court of Prince Dara Shikoh, the eldest son of Emperor Shah Jahan, at the regional capital of Multan. When Dara Shikoh moved to Ghazni in Afghanistan, Diwan Chhaju Ram accompanied him and was appointed the chief secretary of the royal court. Bhai Nand Lal was born there in 1633AD when his father was just above the age of fifty.

The boy Nand Lal was very brilliant and, apart from good knowledge of Persian and Arabic languages, he gained an insight into the temporal and the spiritual values of life. It is said that, when a religious priest wanted to put a wooden necklace around his neck to initiate him into the Vaishnav denomination, he refused to acquiesce. He wanted to gain full religious knowledge before he would consent to the ritual. His age at the time was seventeen (Bhai Kahan Singh Nabha specifies it as 12).

He was still under twenty when his father died. According to the custom prevalent, he was offered a job in the royal court, which was much lower in rank. He wanted to take over his father’s position. He was dismayed and, after selling all his property there, and collecting all the money, he moved back to Multan (now in Pakistan), at his parental abode.

Wasif Khan, the Mughal Chief at Multan had been a friend of his father. He offered him the job of a secretary. Through his hard work and intellectual capability, he soon took over the administration as the principal secretary. Some accounts contend that he rose to the position
of Deputy Governor of the Province.

There, he was married to a girl belonging to Sikh religion. He was very much impressed by the thoughts and the spiritual values depicted in the verses in Guru Granth Sahib rendered by his wife.

In 1682 AD he came on a pilgrimage to Amritsar and from there he decided to proceed to Anandpur Sahib to seek celestial enlightenment at the portal of Guru Gobind Singh, the Tenth Master. Aurangzeb had issued strict orders banning all activities pertaining to art and music. It is assumed that Bhai Nand Lal moved to Anandpur to escape the Emperor’s wrath against the literary endeavour in general.

Although Bhai Jee did create exquisite poetry, yet he did not gain much prominence. A diamond remains obscured, covered in the dust till it is captured by the vision of a shrewd assayer. When he presented himself at the Celestial and Temporal Court of Guru Gobind Singh, he tendered and recited his epic poem Bandgi Nama, An Ode to Worship. It overwhelmed Guru Jee aesthetically and he wrote a couplet at the back of the book,

‘Whose cup is filled with nectarous aqua,
He gets the epistle of life revealed to him.’

And the name Zindgi Nama, The Epistle of Life, was assigned to the book.

He did not stay at Anandpur Sahib for a long time. It is said that on the recommendation of Guru Jee, in about 1678 AD, he joined the cerebral faculty of Prince Muazzam (later Emperor Bahadur Shah) and accompanied him to the South as his principal secretary.

Emperor Aurangzeb once asked the exposition of a certain Ayat (Couplet) from the Holy Quran. Various Mohammedan priests expounded it but the Emperor was not convinced. The interpretation presented by the Prince seemed very authentic and, on enquiry, the Emperor learnt that Bhai Nand Lal, a Hindu, had explicated it. He commented why such a learned and intelligent person had not come in the folds of Islam as yet. Suspecting Aurangzeb’s motive, he escaped and came back to Anandpur after about one year. (This could be one of the points of Aurangzeb’s vengeance on Guru Jee).

Although Guru Jee wanted Bhai Nand Lal to stay there just contemplating on his literary works, his humility led him to spend most of his time serving in the Langar, the community kitchen.

He was at Anandpur up to 1705 AD when, under the deceitful promises of the Mughal forces, Guru Jee had to abandon the place. In the melee that followed, the whole family was scattered. Nothing much is known about his whereabouts till the death of Emperor Aurangzeb. It appears that he rejoined his previous master, Prince Muazzam, who had crowned himself as the Emperor under the name of Bahadur Shah. It is said that Bhai Nand Lal was instrumental in persuading Mata Sundri and Mata Sahib Deva to move to Delhi after the upheaval of Anandpur Sahib. They stayed there till the last days of their lives.

Hari Ram Gupta (History of the Sikhs) maintains that Bhai Nand Lal was present at the Emperor’s Lohgarh campaign against Banda Bahadur in 1710. When Bahadur Shah died in 1712 he accompanied his son Jahandar Shah and came to Delhi. Farukh Siyar assassinated Jahandar Shah in 1713 AD. Bhai Nand Lal, somehow, escaped the rage of Farukh Siyar and went to Multan. ‘There he opened a school to impart higher education in Persian and Arabic. He died in 1718 AD*. In 1849, on Punjab’s annexation, the British found this school functioning under the patronage of Nand Lal’s descendants.’

*According to Bhai Kahan Singh Nabha - 1705 AD and Dr. Ganda Singh - 1713 AD
Ghazals
Ghazal One

A yearning for celestial adoration engendered my existence,
Otherwise, I fancied not the tangibility.(1)

How creative is the life passed in his retention,
Diversely, what gain do I have under this blue dome?(2)

With the lack of your remembrance I wane,
And without your recollection what use is my living?(3)

My heart and soul I sacrifice at the altar of that pious being,
Who revealed to me this kindly light.(4)

Neither there was the earth, nor the sky,
When the obsession for a glimpse of yours brought me down to pay my obeisance.(5)

Oh Goya, I can endure not, without pondering upon you,
And soon I will be liberated to converge onto my benefactor.(6)(1)
Ghazal Two

Both, the temporal and the heavenly worlds are in the halter of the fairy-faced benefactor.

And both the domains are not worth the price of my friend’s one hair.

We can face not even one sidelong blink of the friend’s looks, Enough is for us, his one glance, which grants us a long life.

He epitomises a Sufi, sometimes he becomes a venerator and sometimes he is self-absorbed.

Clever though he is, he is multifarious.

Who else can appreciate his pinkiness except a fancier?
The value of the garnet is assessed only through the vision of a gems’ assayer.

Through all the moments and all the winks, Goya remains alert, To relish the vanity of the benefactor’s vision.
Ghazal Three

Oh, Saqui, give me a cupful, which endows hilarity to my heart,
And the pious vision, enables me to pass through all the impediments. (1)

Proceeding to the portal of my revered one, I feel exuberant.
The bell in the neck of the camel is tolling unnecessarily, I am not amenable
to an interlude. (2)

God is omnipresent; you just concentrate on going for his vision,
May there be no hurdles and rivers or coasts. (3)

Why are you roaming around in the jungles and the barren lands,
When the Sultan of the graciousness has created his image in your own
vision? (4)

Wherever I look, I see nothing but the essence of his piety.
Goya asks, 'how and where I could surrender this world and the people
therein?' (5)
Come, Saqui, fill here the cup with colourful wine,
As the crimsoning wine endows the celestial glimpse.(1)

If the gargling of decanter announces Mansoor’s Anal-haq*,
Then who would care for the inebriation of the wine and where is that mental cup?(2)

The world is enveloped in the darkness but, my friend, you brighten the self,
And illuminate your semblance, as the luminescence is needed.(3)

Even an iota of his remembrance, expands the whole existence,
But, only if one gets just a speck of leisure.(4)

Both eyes of mine O Goya are the embodiment of the flowing rivers,
And every tear out of them will enliven the garden once again.(5)(4)

(*Mansoor raised the slogan of ‘I am God’ and he was prosecuted)
Ghazal Five

Travellers on celestial paths must have reverence,  
Along with the remembrance in their hearts and the rendition on their lips.(1)

At all the places, the resplendence of the God, Almighty,  
We have found absorbed in the congregation of the elderly.(2)

Without his vision, the temporal eyes attain not the light,  
Because we perceive the Lord among all his people.(3)

Our eyes are opened not, without his splendour,  
And then, in all the creation, we find the Almighty.(4)

The dust of the pious feet enlightens the heart,  
Subject to your affinity with the people advancing on his path.(5)

Who is there, Goya, whose aspirations are fulfilled not,  
Provided he has fully subdued his mind (ego).(6)(5)
Ghazal Six

If the heart is full of compassion, my friend, you are already in his lap.
And with the omnipotent vision, his glimpse all around can be intuited.(1)

Every where is his glimpse, and without his glimpse what good is the existence?
As every where exists (the pious mountain of) Toor and the fire of his splendour.(2)

If you have a mindful head, then, go and place it at his feet.
If you have a life to retain, advance and sacrifice it for his cause.(3)

If you have hands, proceed and use them to hold his apparel.
And if the power is still there in your feet, then progress along and approach him.(4)

If ears have the faculty of listening, why would they heed anything but his name?
And if the tongue is capable of oration, it will recite in each word his hidden message,(5)

Whereas the Brahmin is engrossed in idol-worship, the Momin (Muslim priest) is revering the graves.
I feel intoxicated at all the places where I come across the cups of your veneration.(6)

Stride not on the path of the love like Mansoor, This path leads the traveller’s first step towards the sacrificial noose.(7)
Like Goya, if your potentiality is to dole out pearls, Whatever you possess, you disburse in the name of your benefactor.(8)(6)
The beggar along your street has no aspiration for the kingdom. Neither he wishes to rule, nor has be a yearning for the royal crown. (1)

One, who prevails over the domain of his heart, epitomises a king. And the one who achieves him, is matched by no other veteran. (2)

The beggar in your avenue is the sovereign of both the worlds. The juvenile slave of your tresses needs no emancipation. (3)

There exists no eye, which is exalted not with your radiance, And there survives no bosom, which is not endowed with celestial treasures ? (4)

Sacrifice yourself for him and make no hesitation, Goya, Because there is no place for vacillations in our dealings. (5)(7)
Ghazal Eight

Passed through my vision, has the unkind lover,
And I went by expending my life through my own eyes. (1)

The mist of my sighs surpassed such limits in the skies,
That it spread blue all around and scorched its heart. (2)

He made me a martyr with just one signal through his eye brows.
There exists no remedy now when the arrow is already out of the bow. (3)

I could not achieve the knowledge of my tangibility.
Alas, all the efforts of my existence turned futile. (4)

Goya, the one who passes, just once, through the fancier’s street,
He desires never to proceed to the heavenly garden. (5)(8)
Ghazal Nine

Not only the moon feels shy of confronting your face,
The sun of this world is your slave too. (1)

My eyes have witnessed nothing but God,
And how benevolent is the eye which has perceived the Almighty! (2)

We have flaunted neither our devotion nor apathy,
But if we have committed any sins, he grants clemency. (3)

Why should we bring around another one,
When there is enough babble for the unique one. (4)

Goya has uttered no other word, except the Almighty,
Because the Almighty is the exonerator. (5)(9)
Ghazal Ten

In the assembly of ours, none is conversed about except the sweetheart, Without hesitation come in as no one is a stranger there.(1)

Shed the eccentricity and know your own self, As a knower of self remains not an alien to the Almighty.(2)

The one who strives for him, is the master of his heart, And this needs neither a clever person nor an adherent.(3)

Oh, you the counsellor, how long are you going to narrate the parables? This is the congregation of self-absorbed ones and there is no place for fiction.(4)

Celestial treasures are bestowed only on the heartthrobs, Why are you roaming around in the jungles, as they are never found in the corners of the wilderness? (5)

Go and beg this treasure of fondness of the godly lovers, Because, even, in their temporal life, there is nothing but Celestial Name. (6)

How long are you going to tattle like that, Oh, Goya, better it is to keep quiet, Emancipation is not obtainable, either at Kabah or at the place of the idols. (7)(10)
गान्नल 11

चित्र (में) दिश धूम की देखी सूचना नूँचा दे है। 'देखि सैट नूँचा',
उं मुख़ं, 'दिशयं भुजव,चीं, सीधी अंडे धड़ती देखिं 'देखि सैट
नूँचा'। (1)

तेल्ये भधे की दिश दस्तूँ, नूँचा दी धरधरी है,
उं नूँचा मुझा दे मपत परव दे घरङूँ दें। (2)

धूम की धूम धि प्रामाण यव तूँ, मधमत दे पहुँचत दूँ, नूँचा दें,
विद्यें रे दिम नूँचा की धरधरी दर मैं तूँ नूँचा दे तूँ। (3)

धूम दिनूँ देकवैं तनामा दिखैँ, लिम की हिसी बेदी वास तनीँ,
धिम निर्माण की धरधरी हैं दे दूँ, दूँ। (4)

धिम धिम देम धिम गुमान घरे दूँ की पूरव तैँ?
(दिखैँ) धरधरी दे की बुनव मन्तर दै आठौं बुझते दूँ। (5)

लेबं दे दिमवाद अभिनव दरं निंदिजः ध्यानमुख बने उठ, मरवैं,
धिलेवां दिखि दूँ दिखि आभारावनी दे बाढ़ी दूं 'दें सी रंग
आभार बन्धे उठ। (6)(11)

Ghazal Eleven

If the heart of mine passes through the halter of her tresses,
It would deem to have gone through the countries of Khutan, China-
Machine and Khatai*(1)

One glance of your semblance, for me, is the sovereignty of both the worlds.
Being under the shadow of your tress, far excels the spectrum of the wings of Huma**(2)

Optimistically, steer the capital of your life span,
As I know not, which way the early morning breeze may come and go.(3)

The sovereignty of both the worlds, is nothing but tumult,
And the holyman does not take that as the Godly benevolence.(4)

About passing through this destitute land, what you have asked ?
There, they all will go through, the kings as well as the indigent ones.(5)

The couplets of Goya, are endower of life like the immortal water.
Moreover, in piety, they, even, surpass the life rejuvenators.(6)(11)

* China and adjoining countries.
** Huma is a mythological bird which stays in the skies and any body passing under its shadow attains kingship
Ghazal Twelve

Tonight he may proceed to have the glimpse of the sweetheart, 
And he may advance towards that shrewd idol-breaking lover. (1)

Although, arriving at the lover’s lane is exacting, 
Yet, like Mansoor, passing through noose, he can achieve the goal. (2)

Oh, my mind, you may not have faculty for the school, 
But, at least, you can go to the house of intoxication. (3)

When my heart, in your affection, has become the envy of the garden, 
How can it go to the garden which has become ineffectual. (4)

Oh my mind, when you have become an acquaintance of Godly doings, 
You, the treasure of mysteries, can retire into my bosom. (5)

When there are hundreds of gardens open in your own home, 
O Goya, why would one go to all those temporal portals. (6)(12)
Behold, at last the explorer of Divine Name took the way to the Godly domain,
And has earned the profit out of this precious long life.(1)

No human is outside the span of your sable tresses,
And even my devout mind is affected and is going crazy.(2)

Now, when her elevated stature has created place in our vision,
Nothing, except that strolling cypress tree, flatters our discernment.(3)

The (tolling of the bell in the neck of the) she-camel of Laila has excited my mind,
Which has got self-absorbed like Majnu and is proceeding to the wilderness.(4)

Nothing suits me since the time her love story captured my heart,
And nothing appeases me except the true tale of her love.(5)

If you come for a moment I will present the pious gift,
Which our pearly eyes has preserved like the lively flowers of the poppies.(6)

Today, my life is springing out of both my eyes, as the chances Of her glimpse have vanished till the day of judgement.(7)

Except the remembrance of God, nothing comes on tongue.
At last, Goya’s heart has earned the profit out of his living.(8)(13)
Ghazal Fourteen

Isolated from the beloved, my heart is blistering,
And my being is kindling for the sake of my comely benefactor.(1)

In that inferno, I was burnt so much,
That whosoever heard, was scorched, as well, like a chanar* tree.(2)

I am not the only one amidst the fire of love,
Rather, the whole world is affected with the nettling sparks.(3)

I bear in the blazes of the beloved’s separation,
Like the beneficial calcination of alchemy.(4)

Bravo! the heart of Goya,
Which is facing the heat, awaiting a glimpse of the beloved’s countenance.(5)(14)

(* Name of a tree that grows on the hills and is supposed to emit the sparks of fire.)
Ghazal Fifteen

Save me from the two wild, charming eyes,
Protect me from the Candy-like mouth and lips.(1)

Alas for the moment which goes away wasted,
And unfortunate is the negligence and lamentable is our laxity.(2)

The heart is disillusioned by the confrontation of the religiosity and the blasphemy,
Let me be emancipated at the portal of Almighty.(3)

Acolytes and coquettish beloveds have apprehended the world,
And, with my hands raised, I have been wailing,(4)

Through the arrows of her stares
How could Goya keep calm; save.(5)(15)
Ghazal Sixteen

The self-absorbed one desires, just a crimson cup-ful,
Whereas the thirsty one craves only for sweet and cold water.(1)

The association with godly people is filled with celestial light,
And the searchers of God need nothing else.(2)

Just one smile of yours has transformed the world into a garden,
And one who has seen it, does not need a gardener.(3)

Your one affectionate smile steals away the heart,
But, even then, I have the need of the same.(4)

Goya, there is none other than you in both the worlds,
I covet only you, for my belief and being.(5)(16)
Your sable tresses are morning’s veil,
As if the sun were enshrouded by the black clouds.(1)

When the moon of mine, awakes from the morning slumber in the
ambrosial hours,
It appears to sneer at the semblance of the sun.(2)

When you, with your dreamy eyes, emerged,
The morning sun became ashamed to see you.(3)

When the morning sun takes away the veil from its face,
With its auspicious advent, it endows brilliance to the universe.(4)

The vigil through out the night is the life of spiritual seekers,
And, Goya, for me, the sleep at the early hours is a taboo.(5)(17)
Ghazal Eighteen

This playful vision takes away my mind and the faith. 
And also this benign sight takes me out of the deep rooted anxieties.

The strand of her hair raises tribulations, 
And her frolicsome glance endows merriment to the world.

The dust of her feet is the enlightenment of the mind, 
And the propitious sight may be the leading kindly light.

The one who has tasted the effect of that bright eye, 
Does not raise his eye even to relish a rose.

Goya, one who concedes to her dextrous looks, 
May be once, all his apprehensions are decimated.
Behold, the time for spring season is approaching,
With the spring, comes the benefactor, and the heart is at peace.(1)

The eye’s pupil holds his splendour,
And wherever it sees, it perceives the friend’s semblance.(2)

And the direction, in which my eye focuses, I just pursue,
As, in this regard, nothing else I can envisage.(3)

The friendly claimants received the news that
Voicing Anal-haq, Mansoor is heading towards the noose.(4)

Tell all the flowers to bloom,
At the news which is announced by nightingale.(5)

Abashed was Almighty and I remained in perplexity,
As there is no epilogue to your fondness.(6)

Goya always embroils in your swirling tresses,
Because his heart goes astray in your fondness.(7)(19)
Ghazal Twenty

What can a lay-doctor prescribe to a chronic patient of love?
When your own legs are maimed, what can a guide do?(1)

All her splendour is visible sans veil,
But, as you, yourself, are imbued in ego, what can her moon-like countenance do?(2)

To you, who have not been endowed with the contentment of mind,
What good is a secluded place or a magnificent mansion?(3)

Without the affection of a love-guide, how would you attain the celestial goal.
Without an inspiration from a mentor in you, how can an escort lead you?(4)

Oh, Goya, when you embellish your eyes with the dust of the feet of the holyman,
Only then you can perceive the Almighty; otherwise what can any collyrium do?(5)(20)
**Ghazal Twenty-one**

The eastern breeze combing through her tresses,
Seems like an exotic chain coiling around, encasing my agitated heart.(1)

Since the primordial times, we presume, the human frame,
He, himself, has created for his own abode.(2)

The heart of a lover soon turns into that of the beloved,
And, from head to feet, he becomes the embodiment of the darling.(3)

Just for one piece of bread, why are you roaming around, mean one?
You know, how the urge for grabbing an iota made Adam the slave of greediness.(4)

Do not relate Laila’s anecdote to the distraught Goya,
As the Majnu’s narrative is fathomed only by a crazy like me.(5)(21)
Ghazal Twenty-two

People pay their obeisance eighteen thousand times towards your portal,  
And all the time they perform circumambulations around the Holy Kabah of your avenue.(1)

Wherever they may see, your splendour is visible,  
And those with rent heart are sufficed to have a perception of your countenance.(2)

They have renounced their lives for your magnanimous attributes,  
And they apply your fragrance to enliven the inert ones.(3)

Your semblance is the epitome of godly phenomenon,  
And they behold the image of Almighty through your visage.(4)

Those, with raven hearts and devoid of vision, are not constrained,  
They bring round the sun to relate it to your delineation.(5)

In your fondness, the crazy enthusiasts fill the world with clamour,  
And they even relinquish hundreds of lives for the sake of just one strand of your hair.(6)

When the resplendence from under your veil, spreads your brilliance,  
In every direction your splendour is deliberated on.(7)

Allured by your fondness, Goya is reflecting upon you,  
Because he takes melodic sweetness from the fragrance of your diction.(8)(22)
Ghazal Twenty-three

Oh, you, that your astral eyes, are not bound by the temporal domains, 
And even the sun in the sky becomes insignificant when it faces you.(1)

To catch the lover’s heart, the hunting sweetheart, 
Needs nothing but the halter of your tresses.(2)

At least, consider this life as benevolence, 
As we have not come across any morning which culminates not in an evening.(3)

How long may I console my mind? 
Because, without your glimpse, I feel not any alleviation.(4)

Goya, the eye, which sprinkled pearls, has turned into a river, 
Because there is no solace without the vision of your comforting semblance.(5)(23)
वाण्त 24

जब उठे सवे मग रूपमंडिल बने खुष वेठ बंके तवी,
मधु चबटा की लबा की पैसा तवीं ते सब्जी।(1)

धिलामे देहं तु उठे उठें ते अंधक ही राजमा तै,
मझी उमंगी विषय करे आगीय पे की तवीं ते सब्जी।(2)

मधु अंग्रेज विख सा तरस रुखा वेठिया तै,
वि निम सा वेंटी विचारण तवीं।
जब उठ आमी सरु तवीं ते हिरे आगीय तवीं ते सब्जी।(3)

मैं आविश्या, डेढी दिख विजाय बदले आमीं सरु कालिक बढ़ते गा,
द्विव आविश्या,सभीं तुम्हारे विचारण(अर्थम्) सेवा तवीं ते सब्जी।(4)

केवल बसों मेंवितिया सीमा वींपा सतीया चूतां ही लामा हिख
में तांडव उं गा गा, यह भेंदे विख ली जीं(उठें घड़े) तवीं बुद्धी
(5)

जब जंदें ली मां चैने पतें उठें लिख मजबुत तवीं घट सर्दी,
आमीं मुरला की वेंग दें वाकिंद तवीं ते सब्जी।(6)

उठे दोझी विख मेंवितिया अंकरं ही संदीप्या(विलेन्या) ते बड़ीया गया,
मैं की झंडा,निकली उठे दिख मेंविती क्रम तवीं ते सब्जी।(7)(24)

Ghazal Twenty-four

Till the time your life endowing red lips speak,
There can descend no remedy for our aches.(1)

The thirsty lips are yearning for your nectarous lips,
As they can be quenched not through Khizir (aquatic-god) or, even,
Maseeha the Saviour.(2)

The heartache, we have gained, has no remedy,
And no contentment is there till the life is consumed.(3)

I declared to offer my being, to gain just one of her twinkles,
But she said, no bargaining can come between you and me.(4)

With an obsession to be in the interlaced tresses of the sweetheart,
I go, but the cluster of my heart untangles not without you.(5)

We cannot perceive the extent of the shore of desire,
Till the time our eyes emerge not as a sea.(6)

Goya, in your recollection, even my eyes have become bloodless,
What can I do? There is no consolation without you.(7)(24)
Ghazal Twenty-five

What, if you show your semblance, which is quintessence of the full moon?
Then, Oh, My Moon, what will you lose meeting me this evening?(1)

The whole world is the prisoner of your tresses,
And if you untie it, would it harm you?(2)

The whole world is plunged in the darkness without you,
And if you appear like the sun, would it harm you?(3)

Come, may be momentarily, and posture in my vision,
O, you, the filcher of my heart, if you engross my perceptions, would it harm you?(4)

This black mole, which is relishing your face,
If you trade it for humanity, would it harm you?(5)

You are subsisting in my vision, then, whom am I searching for?
If you advent from behind this curtain of invisibility, would it harm you?(6)

Goya is searching for you in all the directions,
If you make him visualise the way, would it harm you?(7)(25)
Ghazal Twenty-six

The walk, which leads to the godly avenues, is gracious,
And the tongue, in meditation of Celestial Name, is auspicious.(1)

Whatever the way around me I see, it is beyond my perception,
As, always, his own countenance is projecting over my vision.(2)

Through the perfect preceptor, at last, I attained this enlightenment,
That the humankind is always drenched in the anxieties.(3)

Fortunate is that heart-owner, whose conscience is illuminated and is brimming with the knowledge,
And who, by bowing at the celestial portal, pays his obeisance.(4)

Sacrifice your head (ego), Oh Goya, go and roam around his boulevard sans a boast,
As he has enlightened me for this, through just one of his winks.(5)(26)
Ghazal Twenty-seven

Thousands of adorned thrones are lying on the way to you,
But, no crowns and the diamonds are coveted by your lovers.

Everything in this world is amenable to destruction,
But the lovers decay not, as they discern the attributes of adoration.

The eyes of the entirety are yearning for his glimpse,
And the thousands of hearts are becoming frail, being alienated.

In just one twinkling of the eye, he endows the kingdom of the world,
As, you must bear in mind, his mendicants are graced with the regency.

Oh, Goya, you seek the audience of the devotees of the Righteous One,
Because the adherents of the Almighty are always clung with him.
Ghazal Twenty-eight

My hands may always be absorbed in the travails,
But, what can I do, my heart stalks towards the beloved.(1)

Though the sound of ‘You can’t see me’ echoes into all the bearings of his heart,
Musa went ahead to espy the Almighty.(2)

This is not an eye which rolls down tears,
The cup of affection is always full to the brim.(3)

Heart-filcher and the heart are in unison in the body,
And, that is why, the heart always dashes towards the sweetheart.(4)

In both the domains his head remains high with pride,
who, like Mansoor, treads towards the noose?(5)

Goya has attained the real life in the rememberance of the sweet-heart
Why should he now visit the tavern?(6)(28)
लाख 29

देखै हिम दे आंस में ये दिन ममि मशहूर था,
दिन दिन भीं बिच दुख यातमाज था, हिम दे बेंटी जान था।(1)

मैं साहब रा, मैं नज़र भाग्ना। बिच िंउं लगकर या दुख
बयाईहै,
बिंउं मैं बेंटी भागि अस्त आंस लगे राज हवी गयी है।(2)

मतबाज दे मुरू ते मेंम अखेल दे पाले तुृ लल वद हिंडा,
मंझे दरानि हिंड हिंड वेंटी भागि अस्त घाव अगि है।(3)

मैं हूँ भगमुख संत नीची या पहाड़ाप्पा धराभट था,
दिन हूँ तुृ दवजा दे विबाह दुकान ती डरती अगे तरं वी शुकवा ती
लेंड है।(4)

मैं दरानि! आयहा राज दुखा बदला भूलकर हे बिंउं बेंटी वेंटा वद
बिंउं मे घाबरी आंस दुखाख दे हिंड हूँ देवे तल बुख लेंड है।(5)

हवें दर दरानि लीदी माँचन बढ़ाई हैं रम,
भव गोमा दे हिंड तरं दुखाख दे हैं में तल घाव लेंड है।(6)(29)

Ghazal Twenty-nine

Who is there, who is intoxicated in the love of his sweetheart?
The one, who has a benefactor, is the sovereign of the world.(1)

Oh, you, the Mirthful One, I perceive that they will smite both the worlds,
Because, today, your exhilarated eyes are inebriated.(2)

The stole of my eye is imbued red through my heart’s gore,
Which itself has endowed a strange spring-time flavour to my mind.(3)

The one who attains the shadow of the gallows like Mansoor,
He neither desires for the shadow of Tooba the heavenly tree; nor aspires
for the heaven itself.(4)

Oh, you the Candlewick, sparkle your pink-flowery pretence, a while,
Because the sacrificing-moths and the nightingales are coming with some
errand to you.(5)

There may be chains around for all the demented ones,
But Goya just stays still in the halter of your tresses.(6)(29)
Ghazal Thirty

Whereas the poverty stricken (mentally) with no baggage (consciousness) are heeded not,
Where the sovereigns have no approach, we have attained.(1)

They don’t want to buy even a thousand high heavens for just half a grain of barley,
Because none from them can reach the avenues of the beloved.(2)

The physician of love, it is said, has so expounded,
That the maladies of the vagrants, no body except the Almighty, knows.(3)

If you want to achieve the enlightenment for the vision of your heart,
Remember, that no antimony, can reach the dust of the celestial portal.(4)

Recollecting the friend, the life span can be expended,
As there is no other medication comparable to that.(5)

All the temporal wealth, I trade for the dust of his portal,
Because, unless I sacrifice myself for him, I cannot achieve him.(6)

Goya endears himself to the dust of his sanctuary,
(Because,) unless one eliminates the self in the dust, one cannot realise the goal.(7)(30)
Ghazal Thirty-one

A handful of the dust from his sanctuary turns into a medication,
And converts the beggars into the sovereigns of seven realms.(1)

The dust from your portal, for me, is equivalent to seven regal crowns.
I may be infested with depravity, if I become desirous of the crown and the throne.(2)

If a chemist can convert copper into gold, why can’t,
A seeker of the Almighty impart incandescence to the lust.(3)

Whosoever listens, intently, to the couplets of Goya,
He cares little for a mine teeming with the diamonds and the pearls.(4)(31)
Ghazal Thirty-two

A sack full of raw-sugar is not sweeter than your modest semblance.
Just as there can’t be a better simile, than the one which I have narrated.(1)

If you are seeking union with her, then get acquainted with the trait of separation.
Unless the guide is there, how can you reach the destination?(2)

Abandon not the stole of your eye lashes from your hands,
Till the time the pocket of your desires is filled with the pearls.(3)

The branch of the tree of desires of a lover does not bear fruits,
Unless it is watered with the tears through the eye-lashes.(4)

Oh, Goya, the fool, don’t boast about your love,
As, only he can travel on this path who does not keep a head.(5)(32)
Ghazal Thirty-three

The (festival of) Holy blossoms and spreads its fragrance,
And it blooms the sprout of her beautiful lips.(1)

The rose, the amber*, the jasmine and the reddish abeer*,
All are showered like the rain on all the sides.(2)

How to talk of the sprinkling of saffron?
It is endowing hue and fragrance to every dull being.(3)

The scattering of the pigment by her auspicious hands,
Is dyeing both the heaven and the earth.(4)

Through her benevolence, both the domains have become colourful,
And she has adorned me like kings with the gorgeous attire.(5)

Whosoever has her propitious glimpse,
Attains the bliss of both the worlds.(6)

I should sacrifice myself for the dust of the avenues of the congregation,
That is the utmost desire of Goya.(7)(33)

* Names of two scents.
Ghazal Thirty-four

Very soothing it is to recite his adoration through the tongue,  
As the recitation of his name endows sweetness to the lips. (1)

How charming is your chin, the epitome of an apple,  
In the garden, there can be found no fruit so savoury. (2)

Even a glimmer of yours has brightened my eyes,  
And how charming is that splendour, I can sacrifice myself for it. (3)

The coils of your tresses have filched my heart;  
As a consequence, your pink lips, somehow, are very delectable. (4)

Oh, Goya, the savour endowed by your couplets,  
Is surpassed not by any other taste. (5)(34)
The enlightened ones are inclined to go to her abode,  
As the lover’s avenue gratifies the adherent.(1)  
Her tresses have enchanted the whole world,  
And for her enthusiasts, her hair is captivating.(2)  
I can sacrifice even the heavenly garden for her,  
Because I feel enthralled in her avenue.(3)  
I attain life through the auspicious dust of her feet,  
As her walking-in is the harbinger of soothing fragrance.(4)  
The remembrance of the Almighty is tranquillising,  
And it is mellower than all the sweet fruits.(5)  
You may become the acqua of benevolence for the whole world,  
If such an aspiration fascinates your mind.(6)  
Goya’s couplets are so fruitful in India,  
That they deem even sweeter than the milk and sugar.(7)(35)
Ghazal Thirty-six

O, you the eye-brows of the spring, with your advent,
The garden of this temporal world has fully blossomed.(1)

Your graceful smile endows exhilarated life,
And it pacifies and appeases the saintly-visions.(2)

Except for the love for the Almighty, no affinity is resolute,
As no adoration is more lasting than the celestial veneration.(3)

To which ever side you turn your vision, you endow existence,
As it is your vision which showers existence all around.(4)

The Almighty, in every condition, is omnipresent,
But where is the eye which can have his glimpse?(5)

Without the Almighty’s perception, the emancipation comes not,
As the world is already in the jaws of Death.(6)

Remember Goya, only a man beseeching God becomes immortal,
Because without adoration, there remains no other emblem.(7)(36)
मैं धृष्टि दी लेंगी सिंह नघन \(\text{(1)}\) दें मूँह उन में वाजाय़ा जाय़ा,
कहों मैं जाओ बिंदु धृष्टि नघन \(\text{(37)}\) दें लेंगी कहों मेरी निरंतरता लिंगी मैंकुटी शैव्यी मी।

बाह्‌ये दरिद्रे समानः \(\text{(1)}\) हूँ \(\text{(37)}\) दें दिम उद्रं तुः \(\text{(2)}\) लघुः समानः,
बिंदुः \(\text{(37)}\) ते \(\text{(2)}\) दिम धृष्टि \(\text{(37)}\) दी क्रम लिखा किरार्ति (2)

रः, \(\text{(37)}\) धृष्टि \(\text{(2)}\) ही सुभाषः \(\text{(2)}\) समानः, \(\text{(37)}\) ते \(\text{रूः} \) \(\text{(2)}\) दिस्म \(\text{(37)}\) दी रूः \(\text{(2)}\) दिम धृष्टि \(\text{(37)}\) दी क्रम लिखा किरार्ति।

उद चन्द्र लिखि \(\text{(37)}\) हैं बाहले चन्द्र [धृष्टि \(\text{(37)}\) की तरीकः लिखिती] किरार्ति (3),
(\(\text{उद} \) मूँह) \(\text{(37)}\) ते \(\text{रूः} \) \(\text{(2)}\) दिम धृष्टि \(\text{(37)}\) दी तरी \(\text{(2)}\) \(\text{(37)}\) दें \(\text{भल} \) चन्द्र \(\text{(37)}\) हरी \(\text{रहे} \) \(\text{रा} \) खूंट \(\text{(37)}\) \(\text{भी} \) \(\text{शै} \)।

\(\text{इं} \) \(\text{मैंकुटी} \) देंगे खरे \(\text{अशिष्टे} \) ली \(\text{उसे} \), \(\text{निज़ा} \) \(\text{दे} \) देंगे \(\text{खरे} \) \(\text{तरी} \) \(\text{मालिके} \)।

\(\text{केवल} \) \(\text{इं} \), \(\text{मालिके} \) \(\text{चन्द्र} \) \(\text{दें} \), \(\text{निज़ा} \) \(\text{दे} \) \(\text{चन्द्र} \) \(\text{खरे} \) \(\text{दे} \) \(\text{विम} \) \(\text{अधिष्ठे} \)।

Ghazal Thirty-seven

In the lap of time, my youth has gained the agedness.
And, in your association, how graciously my life has passed!(1)

Deem the remaining breaths as auspicious,
As it is autumn which ushered in the spring into life.(2)

Propitious are the instances which advance in the remembrance of the
Almighty,
Because, while we are still enumerating, they vanish like the air.(3)

The caravan of the waves is flowing like the rolling stream,
You must suckle some breath-bequeathing water out of this life
expanding river.(4)

You have revelled in many a deed transpiring into no fulfilment,
Goya, now, you render such services as well benefit you hereafter.(5)(37)
वानल 38

सह बैठ्ठ दू कस्तोल, नमः निर्धूः देवी दली दी मित्र श्रद्धाम दै, नमः सह बैठ्ठ दू आयती मद्युट्ट दू मूर्त भुंज लिंगाम दै।(1)

सह ले माझा दुसी दली निन्द्वले पूर्णम्भ भगु भद्यिभाग दै। मैं भाग दू दे केशे मुख दू घना दू थुङा लिंगाम दै।(2)

आयती मद्युट्ट लिंगाम दू क्वा नल दू लक मित्र भइ अदे होस के निषेषा,
दिम नैमी दुभुम दू दिनी दुइ णंतिभाग मी।(3)

माकिना दू मझा ही ठेंटे मृदके दा नुबत सुबती जाग दै,
समुसुखा दैं दिनाम दूठे ठेंटे दरबर दू सुभ भिन्डसाग दै।(4)

मैं ले धमा निद ठेंटे निन्द्वले भैरे निद दू ही याकर् दै?
दिन दूइ नैनी बांग दै,दिन निद दू नमस्कर् सहस्तर नासे घिन्नेहः दै।(5)(38)

Ghazal Thirty-eight

Oh, you the perceiver of secrets one, I have reached the limits of your avenue,
And now I have turned my attention away from all other directions.(1)

Since the time our roaming around your approaches has enhanced,
I have abandoned the aspiration, even, for the most charming paradise.(2)

With a tress imbued with fragrance, she has captured my heart and the faith,
And that is what I have earned by dint of this long life.(3)

The Quran of your semblance remains intrinsically inscribed in every mind,
And for the performers of the prayers, your eye-brows are the prayer-alcoves.(4)

How can I say, without you, in what condition my heart is?
It is like a candle whose destiny is burning and melting.(5)(38)
Ghazal Thirty-nine

Without you the entire world is bewildered,
Without you my heart is turned into ashes.(1)

The searcher for the Almighty remains alive forever,
And his tongue remains suffused with meditation.(2)

Her black mole, strewing fragrance, has captured the heart of the world,
And the indifdelity in her black tresses is a bait for the faith.(3)

Come show me your countenance, which is scintillating like the sun,
Because, this is the only elixir for the eyes pouring down tears.(4)

I always sacrifice my heart for her exquisite stature,
As my life is just there to be relinquished for the beloved.(5)

Alas, you had asked for the welfare of Goya, just for an instant may be,
As that is the only medicament for his rent heart.(6)(39)
दानव 40

व हेमा है सहजी, मृदी आते माड़ रहूँ,
इँसान तो मित्र वैसलो के लापरे,आते हरिजो विच घट सग।(1)

हुँ है जीत बल मंध चाँद वे ही ता चेष प्रिय हे मुंडा’ हैं
हुँ मर्दी से मर्दी मंध ते पार,आते मर्दी बल दिम हूँ प्यली वध।(2)

हुँ हैं हतिज हूँ चुटचूट बहले यापांच से बांट हुएले भाँच बांट,
आते हुँ मुर्गहट मूंढत हो जिये ला वैली घट सग।(3)

मैं तैले विद तरीं बिन्दू,वि हूँ भंडार नाथ बनानई बल ना,
मैं तैले बिन्दू,वि वि पशुपत की हूँ मर्दी,भूच बल बल बध।(4)

हुँ वैले बल भांंदिगड़ हांक विनिव विवर धैं?
हुँ तैले देशे विले पाल दा बंडबंड बल बध।(5)

समा जेना ले विल बरंग मंदिरी आते उनथा भविष्या नवू,
इँसान आए निनिं मनमयन के मृत(पूरबज़ुल) ते मनमोह उत्तरः इंसा हरिजो विच घट सग।(6)(40)

Ghazal Forty

You may become an inebriated, a mystic or a chaste one,
But turn into, an embodiment of worship and an ascetic.(1)

Do not gaze at the strangers, as you are epitome of blindness,
And maintain all your vision to keep it open for your friend.(2)

Go and circumambulate around the majestic and magnanimous captor
of the hearts,
And be captivated in the halter of her aromatic tresses.(3)

I do not lead you to the temple or the mosque,
But I maintain, wherever you go, you must face the Almighty.(4)

Why are you proceeding towards the aliens like the strangers?
You, rather, become a source of consolation for the broken hearts.(5)

Remain contented and be pacified like the heart of Goya,
And remain aloof from temporal needs and gains.(6)(40)
Ghazal Forty-one

Hearts are kindling and the minds are ablaze,
In predicament, both the domains are yearning for your glimpse.(1)

The dust of your portal, which is a celestial antimony for the pious ones,
Is not comparable by any cure for the tormented visions.(2)

Both, the moon and the sun, revolve around her path,
And it is her beneficence that she equips them to oblige the universe with brilliance.(3)

Wherever I observe, there prevails the charm of her grace,
And the temporal world remains lured by her curled tresses.(4)

The earthen stratum is laden with my pearly tears,
But still, Goya, I am retaining my grip on the world for the sake of her vivacious red lips.(5)(41)
Ghazal Forty-two

Whosoever discerns your attributes,
He emancipates himself of hundreds of deep-rooted adversities.(1)

Heeding to the expositions of the perfect and pious master is nectar for us,
It is like the resuscitation and deliverance of the stagnant hearts.(2)

The Almighty is miles away from your egoist pretence,
But, if you implore your insight, you may be emancipated from your vanity.(3)

Oh, Goya, you withdraw your hands away from greediness and attachments,
So that you may espy the Almighty in your inner-self.(4)(42)
Ghazal Forty-three

Come, with your exhilarating and graceful gait, for a walk in the garden,
As our eyes are already vexed anticipating your arrival.(1)

For my afflicted heart, even, your one smile is the salve,
And one beam, out of your graceful lips, is the panacea for all the ailments.(2)

She turned to me with just one glance of hers and pillaged my heart,
And with her sharp vision picked its pocket.(3)

Your auspicious footsteps have rejuvenated the spring,
And this temporal world has been transmuted into a paradise. How gracious !(4)

Why don’t you divert your one glance towards Goya’s miseries?
So that he can behold his glorious master in his inner-self.(5)(43)
Ghazal Forty-four

We have a prominent relationship with you,
And your advent is the harbinger of happiness to the world.(1)

My blooming heart and outstretched vision,
All, I have spread on the way you are coming.(2)

Be benevolent to the devotees of the Almighty,
To savour the happiness, prevailing in the world.(3)

Always put your thoughts towards the Divine avenues,
So that you can easily cross over the bridge of Siraat*. (4)

None is happy and contented under this firmament,
O, Goya, now you just pass through this dilapidated inn.(5)(44)

* According to the Muslim belief, a bridge that is as narrow as a hair as sharp as the edge of a sword and crosses over the fire of hell.
ग़ाज़ल 45

निये  आप,  में तेरा  लाभ।   इंते हारे हैं तेरा  देख  रखा  चौंके,  
इंते अपना  दिल  अपने  नींदमाल  है महल  है,  तेरा  देख  रखा  चौंके।(1)

बुलबुल  आते  इलाहबाद  चेहरे  चौंकी  बिख  उल,  
इंते  बल  लटी  इंते  मेरे  बल  बल  अग।  तेरा  देख  रखा  चौंके।(2)

अपने  समय  वेश  हो  मेरे  समय  ही  हैं  जुड़े  छिन  फिसलब,  
अपने  मेरे  बलब  तेरे  नींदे  दुख  मांड।  तेरा  देख  रखा।(3)

बिख  झंझ  दें।  बिख  देख  झंझ  हैं  बलब  बलब,  
मेरे  बलब  बल  तेरे  दुख  तिलक  आँच।  तेरा  देख  रखा।(4)

अग,  मेरींग्राम  अच्छा  है  चींटी  बिख  आ।  
बिख  मेरे  हारे  मेरींग्राम  बिखेरीं  अच्छा  बिख  है।  देख  हमें  मरूदी  
दें।(5)(45)

Ghazal Forty-five

Oh, my life, wherever you go, may the Almighty protect you,
You have taken my heart and faith; may God shelter you.(1)

Both the nightingale and the flower are yearning for you,
Come, for a moment may be, to my garden; may God bless you.(2)

Sprinkle salt through your reddish lips on my impaired heart,
And let my roasted heart be burnt; may Almighty protect you.(3)

How charming it will be if your lofty stature,
Comes strolling into my garden; may God grace you.(4)

Come, come into the pupil of my vision,
As your abode is in my tear-shedding eyes; may Almighty be your 
shelter.(5)(45)
Ghazal Forty-six

Whereas, O My Beloved, your semblance is a source of illumination for the candle,
There, the pearl-shedding candle-light is scattering the tears.

Wherever the candlelight is kindled,
It becomes the illuminated flower of the garden of the candle.

Since the time you illuminated your visage,
The candlelight is sacrificing itself for you a hundred times.

To sacrifice themselves for sake of your face,
The tearful eyes of the candlelight are showering their life.

Tonight you came not and waiting for you,
The searing glow of candlelight scorched the multitude.

Goya, how amazing and beautiful is the sight of early morning!
All the humanity is in slumber but the candlelight is still beaming.

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There, the pearl-shedding candle-light is scattering the tears.

Wherever the candlelight is kindled,
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Tonight you came not and waiting for you,
The searing glow of candlelight scorched the multitude.

Goya, how amazing and beautiful is the sight of early morning!
All the humanity is in slumber but the candlelight is still beaming.
Ghazal Forty-seven

Oh, Saki (the bartender), come and fill the cup,
So that I can make my reflections colourful.(1)

The halter of your spiralling tress has trammelled my heart,
Out of its each twined curl I have found this guidance.(2)

Through the brilliance of the virtuous and celestial rays,
Hundreds of thousands of the candle-lights are kindling all over.(3)

O, Goya, always retain his remembrance and meditate on him,
So that you are emancipated from all the miseries of the world.(4)(47)
Ghazal Forty-eight

If you spruce your understanding with fondness,
Then, soon, you will, without any exaggeration, envisage your own self.(1)

Entrapped in conceit, you have gone far away from the Almighty,
If you cast off your vanity, you can behold the manifest God.(2)

The ones imbued with love are always love-lorn,
It is futile to brag before them, O boaster.(3)

Relinquish revelling in the enjoyment of five senses.
So that you may relish the cup full of piety.(4)

If you can find your way to your preceptor,
O Goya, you will emancipate yourself from the temporal adversities.(5)(48)
Ghazal Forty-nine

Her coming for a rendezvous has eliminated the cause of separation,
How long could I have gone on narrating the account of my alienation?(1)

Except you, there is none in and outside my vision,
And nor does there exist any trace of estrangement.(2)

As yet the alienation had not soiled my encounter with you,
As I had heard the criterion of reunion through separation.(3)

Alienation from you has so scorched my heart,
That the lightening my cries has incinerated the abode of isolation.(4)

What has this isolation from you done to Goya’s thinking?
Its narration is beyond description.(5)(49)
गङ्गा ५०

भेंदे यहाँ सुभी चहल चि वाल सुह, नूँ से वैनु येव्ही चि गाल गाँधा दि गुढ़चा ज्ञा यहाँ(१)

वच्च से विखंजन से जब दिने हु चल चिदं, 
हिंदु येव्ही से भीमले चि भूषी दुः गलिरुड़ गमधन आई(२)

हिंदु चमुखा है, नूँ येव्ही चि जादी हिँदा हालते, 
हिंदु निध विका रखा है से भूष्म से जाने रखा लोक(३)

जानका दी धूमी बौड़ी दे तत्त चक्की येव्ही दे जान हुं, 
प्रिय सी बाप तत्त ब्रम्हर जनी भें जल(४)

मन से बी बच्चे दे जान हुं विदेशा बेसखड़ी बीजी, 
भग्नान्त लगा येव्ही हृदी भूष ची मूली दी दीव सहस्त्री है(५)

मुखा है दिलने नूँ वच्च से भूष साग बिहना दिलना है, 
भूष से जान रखा दी भग्नान्त दी बिंडु बुि जीती है(६)

से वच्च हु भूष ची निजार 'से निजार जहाँ सुह सुहे, 
मूं तेन निजारु हाले बेंगे, उँ तान रही भग्नान्त दे सहस्त्र(७)

कच्चा नूँ से सुभी हृदी भूष की बिंडु बुि कीजी, 
वच्च सी बेसखड़ी बिंडु येव्ही से बेंगे वेदी मधुम तली देखी(८)(५)

Ghazal Fifty

Listen to the description of the manner of love, 
So that you can relish the parleys of attachment.(1)

The one, whom the Almighty has subjugated in love, 
In the affairs of devotion, considers himself lucky.(2)

That moment is auspicious which is spent in his meditation, 
And only that head is lucky which rolls for the sake of his admiration.(3)

Thousands, ready to sacrifice their lives, are standing in his avenue, 
Supporting themselves against the wall of love.(4)

Whosoever disobeys on his way to the Almighty, 
Only the noose like Mansoor’s, suits him.(5)

Fortunate is heart, which is endowed with the celestial penchant, 
And the overwhelming regard has hunched the back of sky.(6)

If you heed the devoted melody emanating through the sitar*, 
You, the kind one, will become immortal.(7)

The sovereigns abandoned the kingdoms, 
Just to gain insight into the secrets of love.(8)

Like Goya, whosoever suffered from the malady of love, 
Except the meditation of the Almighty, he toiled for no other ointment.(9)(50)
The Almighty has endowed life to me for the purpose,  
That out of this mortal body, comes nothing but his name.(1)

In separation from you, the lovers’ condition is like that of  
The flowers of poppy the hearts of which are stained and the chests are torn apart.(2)

Inert is the time, which is spent without meditation on you,  
But, so long as your protection is there, there is no apprehension.(3)

For your sake, the emperors have relinquished their thrones,  
Please, unveil yourself, as the whole universe is getting deadbeaten.(4)

Listen, the dust of your portal rejuvenates the world,  
And, please, be compassionate to the seeking travellers who come in distress.(5)

Temporal entity is the one, which is tarnishing both the worlds,  
Dara was reduced to the dust, and Karoon was annihilated too.(6)

Without you my eyes always keep on pouring the pearly tears,  
O, Goya as the grapes pour out of the bunches.(7)(51)
Ghazal Fifty-two

‘Who am I?’ I know not,
But we are his subjects and he is our protector.(1)

The adherents of the Almighty, meditate only on his name,
And except the reflections upon his name, nothing is deliberated.(2)

My perfect preceptor pronounces the benediction,
Charming is the exposition which makes me his confidant.(3)(52)
वाजल 53

हर तैयार तब गरजत बिन्द गरजत हुआज ते,
डबू दुल बैठ पिटू पैठ फिस बरछ बिखर जैनं?

(1)

वंश ही निहंद सलम जहाँ, भैं मेरी सच। वेश हुआ न बघु, लभ सभल बांक बेंश बघ स, टुम हे उसका कर भविष्य बघ स।

(2)

वंश ही जाप हे बउं निकर चम ही दुरस्विन्द्र,
वर भल लोग दीघा नमर बिल बूढ़ प्रस्वर दिनाः।

(3)

निवे ही दुः बैठे, टुम हे घर एत बेंती लगीं,
मैं प्रिय निवे बिल दुः बैठे ताइज बेंते उल्ले।

(4)

गोई, टुं तम हे तम हे बिलं टेम बलु न बघु,
बिलं ने यमी सड जोल-जोल बेंही जैन।

(5)

Ghazal Fifty-three

When the Almighty exists in all the postures,
Why are you indulging in other undertakings?(1)

Oh my life, do nothing but praise the Lord,
And becoming his worshipper, procure his benefaction.(2)

All the time passed without reflecting upon him,
According to the impeccable ones, is just calamitous.(3)

Wherever you see, there is nothing but himself,
Just at the time of union, why do you become oblivious.(4)

Goya, don’t articulate a word except the name of the Almighty,
As all the rest of the tattle is just specious.(5)(53)
All the Divine ones, we appraise as the Almighty,
And consider ourselves to be the serfs of those souls. (1)

The pupils of our eyes need no antimony,
As we have savoured the dust of the pious ones. (2)

All the times, we keep our heads bowed on the ground for prostration,
As we value our benefactor’s semblance as the Celestial illumination. (3)

The sovereigns are endowed with sovereignty by the hermits,
And, consequently, we regard the hermits of his avenue as the sovereigns. (4)

Oh, Goya, we have no longing for the sovereignty and the prosperity,
Because we deem your tresses as the cover under the wings of Huma*. (5)(54)

* Huma is a mythological bird, which stays in the skies, and any body passing under his shadow attains kingdom.

Ghazal Fifty-four

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And consider ourselves to be the serfs of those souls. (1)

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Oh, Goya, we have no longing for the sovereignty and the prosperity,
Because we deem your tresses as the cover under the wings of Huma*. (5)(54)

* Huma is a mythological bird, which stays in the skies, and any body passing under his shadow attains kingdom.
Ghazal Fifty-five

In the pupils of my eyes I have seen the filcher of my heart
And, now, towards any side I look, I come across my benefactor only.(1)

I have circumambulated both, the Kabah and the Temple,
But I have encountered none other than yourself.(2)

In your search, I turned my vision to all the perimeters.
But in the abode of my heart I found nothing but the dwelling of the Almighty.(3)

Begging at your portal is more auspicious than the sovereignty,
Because, the supremacy of both the domains, I have seen in the desertion of personal interest.(4)

Goya, it resounded in my ears since the primal times,
I have envisaged the epilogue of the world right in its prologue.(5)(55)

In the pupils of my eyes I have seen the filcher of my heart
And, now, towards any side I look, I come across my benefactor only.(1)

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But I have encountered none other than yourself.(2)

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Goya, it resounded in my ears since the primal times,
I have envisaged the epilogue of the world right in its prologue.(5)(55)
Ghazal Fifty-six

From our benefactor we desire nothing but himself, 
And we ask not for any relief from the ailments of our senses.(1)

We are lovesick of that Nargasi (flowery) companion, whose slave 
Nargis, the flower herself is, 
And we crave not for Masiha (the Christ) and Khizar (the Prophet).(2)

All around, wherever we looked, we got fascinated by your glamour, 
And except the elegance of our patron, we need no other spectacle.(3)

When our companion is with us, we behold none else, 
And in the presence of others we never even open our eyes.(4)

We sacrifice our life like a moth on the candle; 
But do not wail in vain like a nightingale. (5)

Goya! Remain silent, because the passion for the lover, 
We keep in our minds as long as the mind remains alive.(6)(56)
Ghazal Fifty-seven

We remain alive eternally by recollecting the Almighty,
As we are, for ever, indebted to his compassion.

The egoist revels in no meditation,
(Not realising) that the Almighty is the master and we are his slaves.

In this effigy of dust, his own accomplishment lies,
And through this we realise the provider of all.

I have laid my head at the feet of that Great King,
And have sought redemption from both, the temporal and the celestial domains.

In all the visions, there is nothing but his light,
And that is why I have sought the company of the sublime beings.

Since the time I have attached myself to him,
I have earned the graceful touch of his feet.

Who is Goya? Just a worshipper of the Godly name.
And (on his account) we have glittered like the sun.
Ghazal Fifty-eight

We are simply the affectionate people, who know not the Celestial being.
We distinguish not between slander and blessings.(1)

We are ecstatic about that lover, who is equally frantic about us,
We recognise neither the sovereigns nor the hermits.(2)

The truth is that, here, none else than you endures,
As we cannot make difference between yours and ours.(3)

On a pilgrimage of love, the feet and the head have interchanged,
Although I expound like this, in fact, the feet and the head are indistinguishable.(4)

Like Goya, we have been inebriated since the primal day,
The criteria for the prayers and the hypocrisy are not known to us.(5)(58)
Ghazal Fifty-nine

Whenever we lift our eyelids to have the glimpse of our affectionate one,
The pearl-dropping eyes pour like a flowing river.(1)

Wherever we glance, we come across our benefactor’s semblance,
As we never care to look at the strangers.(2)

O you, the recounting devotee, hinder me not from beholding the pretty one,
As I have focused my sight on the visage of my beloved.(3)

Except heeding the narration through your countenance, I have relished nothing as the food for thought,
And on the way to your abode, I have repeated it again and again.(4)

Goya! we have got enchanted with the vision of the beloved,
Why should we, then, long for mysterious wine.(5)(59)
Ghazal Sixty

In my vision, there is none but my self-righteous sovereign,
Because his auspicious stature soothes my eyes.(1)

When he showers nectar through his petal like lips,
It seems he is rejuvenating the deceased ones through his smile.(2)

For a glimpse of yours, my eyes have become a heavenly spring,
Please turn around and come, my afflicted life is ready for sacrifice for you.(3)

If you peep into my inner most, self, You will find nothing there but yourself.
As every particle of my body recounts you alone. (4)

Goya, I am just a handful of dust, but my innermost self is brimming with his edification,
And that is why my conscious mind is always meandering around him.(5)(60)
**Ghazal Sixty-one**

If you become faithful, none can there be disloyal,
And the opportune moment is that you enhance alertness.\(^{(1)}\)

If you are endowed with life, then sacrifice it at the portal of the benefactor,
And, by relinquishing your heart, become a benefactor yourself.\(^{(2)}\)

The avenues of the love are unending, and beyond the tread,
Turn your head into your feet and take them to the sanctuary of the lover.\(^{(3)}\)

The people's utterance is the prerogative of their individual reflections,
You just keep your deliberations secured to know your confidant.\(^{(4)}\)

Goya trades his frantic heart in the hope,
That, perhaps you may become a procurer.\(^{(5)}\)(61)

\(^{*}\) A stringed musical instrument
One

In the fondness for you, every one came rolling over his head,
And established his sovereignty over all the nine domains.
His arrival was auspicious and the departure was propitious too,
And, thus, Goya, he is the one who found the true way.(1)

Two

The eye, which recognises not the Almighty, is unenlightened,
And expends this precious life just in oblivion.
Weeping, he emanates, and departs with obscured aspirations.
Alas, he, in his coming and going, accomplishes naught.(2)
Three

This eye of yours is the domicile of my patron,
And the throne of this entity is the abode of true sovereign.
Through passions and sensuality, this goal can’t be reached,
As these paths are sanctified for the dauntless devotees of Divinity. (3)

Four

Every heart, which is one with the beloved,
Believe me, has become the embodiment of his sweetheart.
Not, even, an iota remains out of his benevolence and the compassion,
Because the painter is always submerged in his painting. (4)
Five

To emanate and to forsake, is a matter of a few moments,
And we just look around and espy nothing but self.
But why should we observe others?
As neither there has been, nor will there ever be anybody without you.(5)

Six

Every person who is the seeker of the Almighty,
Has a status and is endowed with eminence in both the domains,
But Goya does not barter even a grain for them,
As your Majnu, does not care about Laila?(6)


Seven
When the Divine adherents come into this world,
They come to enlighten the stray ones.
Goya! If you are longing for the vision of the Almighty.
(Deem that), the devotees of the Almighty are coming to show the kindly light.(7)

Eight
In our faith, the people revere not the outsiders,
They remain conscious and lose not their senses.
Not for a moment, they become oblivious of God,
And discriminate not between high and low.(8)
Nine

If you have an iota of love for the Almighty,
It is better than a thousand sovereignties.
Goya, in reality, is the slave of his true preceptor,
And this annotation needs no testimony.(9)

Ten

Every being in the world yearns for enrichment,
And covets horses, camels, elephants and gold.
Whereas all others crave for one thing or the other,
Goya begs of Almighty just his own divine remembrance.(10)


**Eleven**

He is thoroughly imbued with resplendence,  
And shines like the mirror with no crevice.  
He remains aloof from the ignorant, be sure,  
And takes advent in the heart of the knower of Ultimate Reality. (11)

**Twelve**

This life is invaluable, which is dissipated,  
And how can this dilapidated house, be restored?  
Not unless the perfect preceptor endows succour.  
Goya, how can your agonised heart, be ameliorated? (12)
Thirteen

The cruel one is determined to annihilate me,
But my tormented being is relying on the Almighty,
He is in grief, how to proceed
We are in despondency, what the Almighty will do?(13)

Fourteen

The fruit of life, which we have secured is?
The recollection of the Almighty in both the domains.
The endowment of life is a great evil,
When we get deliverance from it, we achieve the Almighty.(14)
Fifteen

We secure an antimony through the dust of your portal,
By dint of which we have prospered.
We never bow to the deviators,
As in the abode of our heart, Almighty’s emblem is lying.(15)

Sixteen

Goya! It is the Celestial remembrance, which has brought the cue of his existence,
Otherwise, Where from could we get this cup filled to the brim.
Except seekers of the Almighty, none is destined,
To obtain this fortune, which we have succeeded in gaining.(16)
Seventeen

Goya! How long is your stay going to persist in this mortal inn, Which seems sometimes at its tethers, and sometimes asserting forever. How long are we going to fight like dogs over the bones, As we know well the world and the dwellers therein too. (17)

Eighteen

Goya! If you want to see his resplendence, If you want to escape your trait of egoism, Be careful, these corporeal eyes are a hindrance in your way. Behold without such vision, if you want to perceive. (18)


Nineteen

What are you searching for? The Almighty is omnipresent.
Why are you roaming around if your aim is to seek the Almighty.
Both the domains are the emblem of your rich dominance,
And whatever you articulates, is the true explication of the Divinity.(19)
O, you, the breeze, don’t blow away my dust from the portal of my benefactor,
The adversary may, otherwise, allege that I am everywhere.(1)

Except that beloved, there is nobody else at the Kabah and the Temple of Idols,
How can the sparks produced through (the striking of) the stones be dissimilar?(2)

The sky bends to pay obeisance to the earth,
Because the devotees of the Almighty spend a few moments there in meditation.(3)

Under the shade of the tree of Tooba*, the desires are fulfilled,
But under the shelter of the godly men, the Almighty is obtainable.(4)

* A tree in paradise
Zindgi Nama
He is the sustainer of the heaven and the earth,  
And endows existence to both the humans and the animals.(1)

The dust of his avenues is the collyrium for our eyes,  
He is the enhancer of the dignity of all; the rulers and the mendicants.(2)

The one who remains imbued with his remembrance,  
stimulates the recollection of the Almighty.(3)

If you ever remain infused with his recollection,  
Then, Oh My Life, you will become a perfect man.(4)

Hiding you are (like) the sun, behind the clouds,  
Come, from behind the clouds, and reveal your moon-like semblance.(5)

This, body of yours, epitomises clouds, behind which the sun is hiding.  
Retain the remembrance of the Almighty, this only is the purport of the life.(6)
The one who attains the truth behind the divine secrets, not even an iota, except the Almighty, remains his motive.

The ultimate truth? It is the recollection of the Almighty. What virtues of his can this handful of dust realize?

If you achieve the company of the pious ones, then, Oh My Friend, you procure the blissful eternity.

This fortune consists in the service of the Almighty’s humanity, as all the beggars, as well as the rulers, dedicate themselves to his path.

O, My Brother, you embrace their (the pious ones’) temperament, and remain in obeisance to their boulevard.

The one who has been circumambulating their portals, attains the enlightenment of the sun and the moon.
As the remembrance and supplication are the eternal treasurer,
You, must participate in prayers, recitations and meditations. (13)

Through the enchantment of worship, all the sovereignty is yours,
And from the moon to the inferno, all over spreads your supremacy. (14)

The one who is ignorant of the Almighty, he remains imbecile,
May he be a beggar or a king. (15)

The godly love is the supreme entity,
And the shelter under him is like the crown for us. (16)

The godly remembrance, epitomises the godly love,
Because his charming vision is the divine medication for us. (17)

The godly love is the life of our souls,
And his worship is the wealth of our ultimate belief. (18)
On Fridays, the chaste and sober Muslims, 
Get together to pay their obeisance.(19)

Analogically, in our religion, all congregate in the company of the holy. 
And they get imbued with the godly hue.(20)

Twice a month we come around, 
To gather for specific recollection of the Provider.(21)

That congregation is auspicious which is devoted to the Almighty, 
And that gathering is laudable which eliminates heart-aches.(22)

That congregation is meritorious which remains in the recollection of the Almighty. 
That congregation is commendable whose foundations are unpretentious.(23)

That congregation is inauspicious, in which deceptiveness commands, 
And which leads to the repentance in the days to come.(24)
The heaven and the earth are false entities,
They both are just an iota in the magnanimity of the Almighty. (25)

Both the worlds are in the command of the Almighty,
And both, the Valies (the benefactor) and, the Nabis (the Seers) sacrifice themselves unto him. (26)

The one who attains solidarity through the recollection of the Almighty,
He attains eternity along the celestial existence. (27)

Both these domains are particles of his resplendence,
And both the sun and the moon go round as his torch bearers. (28)

The worldly achievement is nothing but turmoil,
The one who becomes oblivious of Divine existence is either a bull (thick-headed) or an ass (fool). (29)

To remain in neglect of the Almighty, even, for a moment, implies a hundred deaths.
To the ones with the celestial enlightenment, godly reminiscence is the real life. (30)
Every moment that passes in his remembrance,
Has roots bonded with the Almighty.(31)

Who-so-ever pays his obeisance at his portal,
gets spirit of sacrifice and faith fortified by the Almighty.(32)

The head is blessed to pay homage,
And this is the only remedy for all the headaches.(33)

That is why you must always pay your obeisance before the Almighty.
The one with enlightenment, not even for a moment remains oblivious
of him.(34)

The one who remains unaware, cannot he be adjudged as wise
Any one who lingers on as insensible, is follish and ignorant.(35)

A person with knowledge does not dither,
As only the godly achievements, he considers to be his life’s savings.(36)
Only that one is compassionate and honest,
Who does not remain unaware of him, even for an instant.(37)

It is infidelity to remain oblivious of the Almighty,
And to linger on in the love of temporal existence.(38)

What good are the world and its temporal attire for which
Currently, Oh Maulvi (Muslim Clergy), you have forsaken the
Almighty?(39)

These worldly enjoyments are subject to mortality,
The one, endowed with them, is shallow.(40)

The faithful and the mundane, both belong to him,
And both are subject to his obligation.(41)

How magnanimous is the company of the God’s devotees,
As they always strive to attain celestial enlightenment!(42)
His remembrance is the wealth of faith.
Every beggar is knighted through his recollection. (43)

Day and night, they remain happy in his prayers,
As his worship is the real worship and his recollection is the real evocation. (44)

What is the reigning and what is the hermitage? Bear in mind,
It is to reminisce the procreator of the humanity and the spirituality. (45)

If his remembrance becomes the pal of your living,
Then both the worlds will come under your command. (46)

His recollection is the greatest honour,
You remember him and just go on contemplating upon him. (47)

If you want to achieve magnificence, partake in worship,
Failing which, at last you will be dishonoured. (48)
Be ashamed, be ashamed, be ashamed, 
Your stone-like heart? Make it receptive.

Resiliency exemplifies humility, 
And this is the ultimate prescription for all the afflictions.

How can the men with godly devotion become self-promotional? 
How can the high-headed ones, yearn for the lowliness?

The self-promotionality is an unholy trait, 
Which creates its place in earthly being.

This self-promotion is the characteristic of your imprudence. 
The truthful devotion should be the capital of your faith.

Your body is a blend of air, earth and fire. 
You are just a drop of water and the resplendence is godly endowment.
Your conscious heart is brimful with godly brilliance.
You were just a flower but have turned into a flower-garden.

Roam around in this landscape of yours,
And, like a virtuous bird, soar through.

There exist in each corner of that (landscape), thousands of celestial gardens,
And both these domains are the grains from the same ear.

Celestial recollection is the food for that pious bird,
His remembrance is its recollection, and its reminiscence.

Whosoever is imbued with the recollection of the Almighty,
The dust of his avenues is collyrium for our eyes.

If you gain the celestial remembrance,
Then, O My Mind, consider, all your adversities eliminated.
The solution for all the ills is in the godly recollection,  
As the godly recollector is the embodiment of godly existence.\(^{(61)}\)

In fact, without the Almighty, nothing is acceptable,  
O, My Mind, who is there which is not imbued with godly light throughout?\(^{(62)}\)

As you are a ray of that great splendour, you must become its glitter,  
And relinquishing the anxieties, ever remain in exhilaration.\(^{(63)}\)

How long will you continue in this ever-lasting confinement?  
Renounce the worries, recollect the Almighty and subsist for ever.\(^{(64)}\)

What is an affliction? It is the ignorance of the divinity.  
And what is happiness? It is the recollection of the Infinite One.\(^{(65)}\)

Do you know what is the purport of the Infinite One?  
The Infinite One is the one who is immune from transmigration.\(^{(66)}\)
Every man and woman is imbued with his adoration,
And, in both the domains, all rumpus is for him.(67)

His domain is either in the eloquence of the valis (the saints)
Or in the hearts of the ones who think of him day and night.(68)

His (devotee’s) vision does not capture the strangers,
His drop does not flow in any direction except towards the godly sea.(69)

The celestial human is the possessor of both the domains,
Because, except the truthful Omnipresence, he does not see any body.(70)

Both, the heaven and the earth, are destructible,
And except his realization, rest is all ignorance.(71)

Remember him, as far as possible, recall him,
And treasure your abode by retaining his recognition.(72)
Your heart is the domicile of the Almighty.
What can I say, God himself has expounded like this.(73)

Your companion and your yes-man is a sovereign,
But you are following all the virtuous and the lowly-ones for benevolence.(74)

Sorry for you, your life and your stipulations,
And regrettable is your obliviousness and gait.(75)

Whosoever longed for his vision,
In his perception, all depicted his embodiment.(76)

In every painting, the painter radiates,
But a heretic cannot unravel the mystery.(77)

If you covet for the guidance in the love of the Almighty,
Then remember him and just recollect him.(78)
O Brother, do you know what the remembrance of the Almighty is;  
And who dwells in all these hearts?(79)

When he abides in all the hearts,  
Then every heart is his abode and shelter.(80)

When you have perceived that he resides in all the hearts,  
To revere all the hearts should become your ideal.(81)

Remembrance of the Almighty is the only remembrance,  
And the one, who bears not this in mind, feels not gratified.(82)

The aim of the celestially knowledgeable is the godly awareness,  
And the one imbued with ego, remains detached from the Almighty.(83)

O, Goya, What is your entity? Just a handful of dust,  
And that too is beyond your control.(84)
The Almighty has created seventy-two clans,  
And among those he gave prominence to the Naji*.(85)

And the clan of Najis, you may regard,  
As the shelter for all the seventy-two clans.(86)

Each and every one of them is a pious person,  
And he is handsome, kind-hearted and of amiable-natured.(87)

They don’t relish anything but the remembrance of the Almighty,  
And they have no other criteria except the celestial recollection and prayers.(88)

Their eloquence is laced with sugar and candies,  
And through every one of their hair, the nectar flows.(89)

They are devoid of jealousy and enmity, and are above malice,  
And they never indulge in bad deeds.(90)

(*The ones emancipated from the bondage of life and death.)
They revere and respect every body,
And create the affluent out of the indigent.

They endow nectar to the lifeless ones,
And confer existence to the waning hearts.

They bring greenery into the dehydrated woods,
And convert the stink into aroma.

Individually, they all are very tender-hearted,
Always pursue the godly nature, and epitomise the Almighty.

Learning and literature, seek through their temperament,
And their semblance gets resplendence from the spiritual Sun.

Their realm is the kingdom of the humble ones,
And both the domains are their adherents.
It is a nation of the submissive-ones, and the children of God,
As all is subject to eradication except God who is stable for ever.(97)

Their company has turned dust into elixir,
And their benevolence has affected all the hearts.(98)

The one who gets once into their assembly,
Never endures distress till, even, the doom’s day.(99)

The one who could not achieve resplendence throughout his life,
Radiates like the sun through their company.(100)

We are indebted to them,
As we are bounden by their benevolence.(101)

Thousands like me sacrifice themselves for them,
And whatever I may say in their praise is paltry.(102)
Their glory is beyond description,
As their temporal attire, is virtuous needing no dousing.(103)

Keep faith on them; after all how long is this world going to last?
At the end your emancipation will be through the Almighty only.(104)

Now you constantly relate the anecdotes of the Celestial majesty,
And follow the one who is leading on this path.(105)

So that you may achieve your life-long aspirations,
And relish the love of that magnanimous majesty.(106)

Even an imbecile one acquires the courage there,
And the drowning one reaches the shore.(107)

Whosoever is endowed with the recollection of the Almighty,
Even that benighted one achieves the ability to seek knowledge.(108)
The one who is not unaware of godly existence, even for moment,
Deem that one honoured with the crown of reverence. (109)

This affluence is not in the destiny of every one,
Their remedy lies with none else than the celestial healer. (110)

Every ailment has its cure in godly remembrance,
And the posture he keeps one in, one must accept. (111)

The pursuit of truth is to realize the perfect preceptor,
As, without the preceptor, none can achieve the Almighty. (112)

(Seeking) travellers have countless avenues,
But they need not follow the way of the caravan (holy congregation). (113)

They always remain vigilantly aware of the remembrance of God.
Themselves, they are accepted as they toil for the vision. (114)
He is the perfect preceptor and only He can be,
From whose expositions, the celestial fragrance radiates. (115)

Any one who presents himself just as an iota before him,
Instantly, starts showering resplendence like the sun. (116)

That life is worth which passes without hesitation,
In the recollection of the Almighty. (117)

The egoism is the domain of the fools,
And the worship of the Almighty is the criterion of the believers. (118)

Negligence, even during the spell of one breath, is like the death.
May God save (us) from the clutches of the Satan of the hell. (119)

One who remains permeated with his remembrance day and night,
(He knows) this commodity is available only at the shop of the godly adherents. (120)
Even the humblest person at their shrine,
Is more prominent than any distinguished one in this world.(121)

Many discerning ones sacrifice themselves upon their avenues,
And the dust of their avenues is collyrium for my eyes.(122)

You, O My Obedient One, deliberate upon yourself like this,
So that, My Cherished One, you may become a discerning sage.(123)

These holy ones have many men as the servers,
As it is a person’s prerogative to render invocations.(124)

Therefore, it is imperative for you to become their attendant,
And never be a burden upon them.(125)

Although there can be none else to lead you to the Almighty,
But, even, to think in such terms is profanity.(126)
I have perceived that the company of these confidants of hearts,
Make a speck, earn sun-like resplendence.(127)

Who is the man of God? The one who acknowledges the Almighty,
And whose semblance depicts the godly splendour.(128)

Their association lends you the affection of the Almighty,
And their alliance provides you with the lesson from the holy book.(129)

They endow an iota with the brilliance of the sun,
And turn the dust luminous with light of truthfulness.(130)

Your eye is made of dust, but in it dwells the godly brilliance.
And therein lodge all the four directions and the nine heavens.(131)

Their service is the epitome of the worship of the Almighty,
As that is acceptable to the omnipotent entity.(132)
You may also revel in his worship so that you too are embraced.
How can every mindless person grasp his worth?(133)

To recollect him day and night, should be your only motive.
One must not remain without his remembrance, even for a moment.(134)

Their eyes are glittering with the vision of the Almighty,
And they may be in the guise of the beggars, but they are the sovereigns.(135)

That kingdom is that, which persists for ever,
And remains invariable and pious like the celestial entity.(136)

They are the embodiment of piety.
They are the godly offspring and form the fraternity of all.(137)

They endow honour to all the supplicants,
And, without doubt, they hand out (celestial) wealth.(138)
They turn the paltry ones into the absolute enlightened ones,
And endow the heart-felt sincerity to the ones with no compassion.(139)

They get rid of the ego in their inner most,
And sow the seeds of truth in the fields of hearts.(140)

They deem themselves as fundamentally humble,
And whole day remain absorbed in the worship of the Almighty.(141)

How far could one go on complimenting the godly beings?
I will be lucky if I could relate just one out of thousands.(142)

You, as well, toil to search for some apostles; which ones?
The ones who are dynamic as the rest are all just deadbeat.(143)

Do you know the meanings of living?
Only that living is worth, which is spent in the recollection of the Almighty.(144)

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Do you know the meanings of living?
Only that living is worth, which is spent in the recollection of the Almighty.(144)
The pious ones exist through the mystic knowledge of the Almighty,  
As the bounty of both the domains is available in his abode. (145)

The essence of living is the realization of the godly remembrance,  
And that is what the saintly beings are. (146)

Their recollection is pronounced by all the dynamic tongues,  
And both the worlds are running to seek the divine path. (147)

All worship the glorious Almighty,  
And auspicious is that reverence and propitious is that report. (148)

If you toil to deliberate on and discuss the truth,  
It can be directed only towards that Omnipotent. (149)

The virtuous age has secured such wealth,  
Only through the fraternity of holy congregation. (150)
They adore only such play and nothing else pleases them,
As, except to utter the truth, nothing more to say is their trait.(151)

In the Hindvi language they are called Sadh-sangat, (the holy congregation).
O, Maulvi, (the Muslim Priest), in fact it is all their description.(152)

Their company is accessible only through the benevolence of the Almighty,
And due to his compassion, man’s destiny becomes apparent.(153)

Any one who is blessed with such an eternal wealth,
Deem that his life expectation has secured optimism.(154)

All these are destructible except those ones, who are imperishable,
And consider them to be the comrades who provide you with the cups full of pious love.(155)

Whatever is apparent is due to their company,
And owing to their benevolence, the advancement and the bliss prevails there.(156)
All this inhabitation is the result of divine compassion,
And to forget him, even for a moment, is like seeking the demise and misery.(157)

Their association is the accomplishment of this life,
As the life is only that, which is expended in his worship.(158)

If you want to attain reverence for the Almighty,
Acquire the knowledge of that perfect being.(159)

Their fraternity is the alchemy for you,
So that whatever you desire, becomes proper.(160)

All those you find hale and hearty,
subsist on account of their (holy) audience.(161)

Their lives are due to the benevolence of the congregation,
And their association is the proof of godly generosity.(162)
Every one needs their companionship,  
To enable himself to unravel the pearly chains from his heart.(163)

O you the Unaware One, you are the holder of a precious treasure,  
But, alas, you have no perception of those hidden riches.(164)

How can you discover that treasure and know  
What commodities lie under that lock?(165)

For this purpose, you must go and search for the cache’s key,  
So that you can discover the realities of the hidden hoard.(166)

Open that lock with the celestial key,  
To enable yourself to learn the lessons from the hidden book.(167)

The key of the divine name is held by the pious ones,  
And it acts as the salve for the afflicted hearts and the lives.(168)
When such key comes in the possession of an individual, Whosoever he may be, he becomes the master of the treasure.(169)

When the searcher of the wealth discovers the treasure, Deem him emancipated from all the worries and misgivings.(170)

The one who found the way to the beloved’s avenue, Regard him, O My Friend, as unified with the godly enthusiasts.(171)

Their affiliation has turned an iota into a moon, And has transformed every beggar into a sovereign.(172)

May their character be impressed with the divine kindness, So also their ancestors, and the progeny may be blessed.(173)

Anyone who had their glimpse, believe him to have had the celestial vision, And consider him having picked up the exquisite flower from the garden of true passion.(174)
Their association is the epitome of plucking the flowers from the garden of the celestial knowledge.
And to have their glimpse is equivalent to the vision of the Almighty.(175)

It is arduous to describe the vision of the godly image,
His domination, as well as the creation, reveal his entity.(176)

Through their generosity I have had the vision of the Almighty,
And through their beneficence, I have picked up the flowers from the divine garden.(177)

To have a godly glimpse is a holy thought;
I am just a nonentity and every where his mysterious entity prevails.(178)

One who has appreciated this perfect word,
Deem him to have discovered the hidden treasure.(179)

The divine revelation is an enchanting entity,
And godly entity is the embodiment of the godly beings.(180)
They remain in seclusion even in the congregation,
But in each one’s eloquence, their adoration prevails. (181)

Only that one can appreciate the enigma,
Who, with fondness, narrates the bounty of his affection. (182)

One who has the affinity to the Almighty as a garland around his neck,
Even that lowly one attains wisdom and prominence. (183)

When the passion for the Almighty is your shelter,
Even, an iota is transmuted into the radiating sun. (184)

Through their expositions, the nectar of truth is showered,
And their glimpse, furnishes the eyes with serenity. (185)

Day and night, they revel in pious recollection,
And, even in the guise of worldly garb, they are impeccable beings. (186)
In spite of all this, they are sovereigns,  
And they remain contented in all circumstances.(187)

Their guise is worldly but their conventions are righteous,  
And none else like them is apparent in the whole world.(188)

They are determined and adept in their godly recollection,  
And they comprehend the truth, adore it and worship it as well.(189)

Although they remain in worldly pretence from head to feet,  
You will never find them negligent of the Almighty, for a moment even.(190)

Their body may be a handful of dust,  
But the virtuous Almighty has endowed them with piety.(191)

And this body of dust becomes the embodiment of godliness through his recollection,  
Because they are the manifestation of the divine endowment.(192)
Their conviction 'is to seek the celestial vision,  
And their protocol is, forever, to adore the Almighty.(193)

How can every one have such a fortune?  
The eternal wealth is in their company only.(194)

All this is acquired through their audience,  
And the wealth of both the domains is in their acclaim.(195)

Their association endows extreme benefits,  
The date-plam of their earthly frame, bears the fruits of truth.(196)

When would you again have access to such a congregation?  
As only such a congregation endows you with the compassion.(197)

The aim of the humanity is to seek association with the Almighty,  
As without the acknowledgement of the Almighty, it is severance from all.(198)
When the human heart takes its way to the godly avenue,  
It gets awareness of its temporal entity and spiritual attainment.(199)

He gets emancipated from earthly and heavenly transmigration,  
And, like the seekers, he is liberated from the worldly attachments.(200)

The one who tinged his heart with the godly hue,  
He earned the acclaims in both the worlds.(201)

The sun, beamed in his inner most,  
As he secured the truth in the association of the godly adherents.(202)

Day and night, he recollected the name of the Almighty,  
And the divine appellation persisted as his comfort.(203)

Whosoever was facilitated though divine meditation,  
His deserted abode regained rejuvenation through the truthfulness.(204)
The godly remembrance is an enormous wealth,
And it surpasses all the treasures, commodities and silver.(205)

Whosoever aspires for the Almighty, the Almighty adores him,
And, consequently, the godly love affects him as prominent elixir.(206)

The purpose of this body’s aspiration is the recollection of the Almighty,
However, it dwells in the eloquence of the holy men.(207)

Only that holiness is worth, which is rendered for the truthfulness,
What worth is that sovereignty which is meaningless?(208)

Both, the drunkard and the teetotaller, are aspirants,
See, for whom that Celestial Being craves.(209)

The human is that one who yearns for worship,
As, without the godly pontification, it is all dishonour.(210)
However, apparently only that one is befitting,
Who has achieved the absolute preceptor.

Both, the temporal and the celestial worlds are obedient to the Almighty,
And both the domains are aspiring for a glimpse of the Almighty.

Whose affection is directed towards the Almighty,
Authentically, he becomes a seeker of the knowledge.

The celestial seekers delve into the worship of the Almighty,
And the godly aspirant showers resplendence upon all.

The reality is that you must linger on as a man of God,
A disrespectful one faces perpetual celestial humiliation.

That age is auspicious which is expended in the godly remembrance,
Otherwise what good is that time, which is spent vainly?
Man is born to worship,
And meditation and reminiscing are eternal remedies.

Fortunate is the eye, which has attained vision of the lover's countenance,
As the pupils of both the domains are always directed towards him.

Both, this world and that world, are permeated with truth,
But true godly beings are rare on this earth.

The one who has become one with the Almighty,
Is admired throughout the countries of Rome and Habash.

To blend with the entity of the Almighty is the godly affection,
And in the fondness for God, there lies the eternal bliss.

Under the shade of the Master, he is worthy and respectable,
And we, under the shade of worship, are seeking his shelter.
He, in the footsteps of the Master, is the sovereign of the universe,  
And under the shade of the worship, while meeting him, we remain just  
the supplicants.(223)

He, in the guise of the Master, helps us all to subsist,  
And through the worship alone we come to know of him.(224)

Throughout the ages they strove for such (godly) fortunes,  
And spent all their lives aspiring for such company.(225)

One who attains just an iota of such (divine) affluence,  
Ultimately epitomizes a radiating Sun.(226)

Except that celestial entity, all is dereliction.  
And the godly recollection is the wealthy possession of the blessed  
one.(227)

The glimpses of the godly vision are gained,  
Only if the congregation of the holy men affects one.(228)
Even if one word of truth secures abode in the heart,
Then, through the root of each hair, the veracity will prevail.(229)

Whosoever puts himself on the godly path,
Gets the celestial resplendence on his face.(230)

It is all the benevolence of their association,
As the divine company is a magnanimous treasure.(231)

Nobody knows the state of those holy men,
Because not all and sundry can get an access to them.(232)

Apparently they seem to be the embodiment of the Almighty,
But, in fact, they are the sanctuary for both the domains.(233)

In spite of performing their jobs, they are not restrained by their work.
As they expend their ages in the remembrance of the Almighty.(234)
They consider themselves to be as humble as an ant, Although, they possess the might of the dreaded elephant.(235)  
Whatever you observe around, gets overwhelmed by them, As their splendour is beyond any scrutiny.(236)  
The congregation of the godly lovers is a superb blessing, And such wealth and generosity cannot be affected by any worries or sorrows.(237)  
They, themselves, are lofty and magnanimous, And whosoever revels in their company, is highly acclaimed.(238)  
Deem one who has recognised his roots, to have attained the path of the worship.(239)  
Both this earth and the heaven are diffused with the pious existence, But this temporal world is running around to find ‘where God, Almighty is.’(239)
If the eyes get focussed on the godly vision,
Whatever becomes visible, it is celestial glimpse.(241)

Whosoever saw them (the holy-men), deem, he had godly glimpse,
And he had perceived the way to worship.(242)

This affection for the Almighty affects in strange ways,
As, through each element of such fondness, godly splendour is showered.(243)

He is the master of this illusion as it is his own image,
And through the supplication and obeisance only his worship becomes meritorious.(244)

He himself is the embodiment of the Almighty,
And his meditation flows through the entire human body.(245)

The masters attain honour through the Master,
Consequently the human being should persist in worship.(246)
The master’s trait should be the admiration of the Master,
As only through the godly achievements, the Spring is savoured.(247)

The Master’s praises are eternal,
And the man’s meditation remains dynamic for ever.(248)

You have turned your back on the Master,
Because under illusion you have renounced him.(249)

The temporal wealth is transient,
And, therefore, may be momentarily, divert your attention to the Almighty.(250)

When your heart is permeated through the remembrance of the Almighty,
How can That All-provider stay alienated from you.(251)

If you remain oblivious of the celestial consciousness,
O, the benighted one, what alliance prevails between you and him?(252)
His recollection is the remedy for the agonies of both the worlds,
And his remembrance is kindly light for all the forgetful ones.(253)

Reflecting upon his name is imperative for all,
And reprehensible is one who disregards him.(254)

O, Almighty, endow this man with such vigour,
That he expends his life imbued with your worship.(255)

That life is worth, which elapses in remembrance of the Almighty,
And the one passed without him is just dissipation.(256)

There is no purpose nobler than the recollection of the Almighty,
As, without reminiscing God, our mind cannot be satisfied.(257)

There is eternal happiness in the recollection of the Almighty,
And how lucky we are that this is leading us on a kindly way!(258)
Although the Almighty abides in all the hearts,
Yet only a discerning one becomes resolutely faithful.(259)

Perception of the learned one only is worthy of Gods’ vision,
As only an erudite person person can perceive his mysteries.(260)

Always remain in the assembly of the holy ones,
So that you can achieve emancipation through his benevolence.(261)

Whatever is visible, it is through their audience,
As this body and the soul, are all his being.(262)

The pupils of the eyes are glittering due to their association,
And, through their assembly, the dust of my body has turned into a flower-garden.(263)

Blessed is that congregation, which has transformed the dust into elixir,
And every humble one into an intelligent one.(264)
Every minute and instant, which one spends in reminiscing him,
For him it is turned into a pearl, a garnet and a diamond. (265)

All these worldly diamonds and garnets are destructible,
Only the godly recollection is the most precious for the human beings. (266)

Do you know, what the attributes of the godly adherents are?
They are emancipated from the bondage of life and death. (267)

They cannot survive without the worship; not for a moment even,
And they wave their divine flag all over the nine regions. (268)

They aspire for the welfare of the whole universe,
And endow resplendence to all the embellishments. (269)

For the godly adherents, the divine remembrance is the adornment,
Because the eyes of the godly devotees are filled with the pearls of celestial splendour. (270)
Their discourses are the means of worship for eternal life, 
And on their tongues, always remains the recollection of the Almighty.(271)

Their articulations epitomise the celestial authority, 
And, even, one breath of theirs does not transpire without godly reflection.(272)

They all aspire for the godly glimpse, 
As this world is the Almighty’s flower-garden.(273)

The shadow of the one who won the fraternity of the godly devotees, 
Is of those more auspicious than the shade under the spread-wings of the bird Huma.(274)

Deem the godly recollection as the surrender of the self, and 
Except celestial love in the heart, as liberation from all others (attachments).(275)

To get the emancipation from one’s own self, is the real deliverance, 
And to submit the mind in the godly love is the real deliverance.(276)
Deem the one who fell in love with the Almighty,
As leaping through all the nine heavenly domains.(277)

The company of the devotees with hearts engrossed in celestial love,
Is an elixir; but how can that be your destiny?(278)

Both, the heaven and the earth, are in predicament,
And being in a dilemma, they are perplexed,(279)

Any one who possesses godly and pious aspiration,
Must receive eternal knowledge from his holy guide.(280)

The celestially enlightened ones lead you to meet God,
As they have secured the nectar of immortality.(281)

This is the eternal achievement for an enlightened one,
This fact is well-known and acclaimed universally.(282)
The self-realised, enlightened, and affectionate devotees,  
Forever meditate upon his name. (283)

To recount the godly name is their worship,  
And eternal prosperity leads to his path. (284)

When the eternal prosperity displays its semblance,  
Deem that, you belong to the Almighty and the Almighty belongs to you. (285)

If the heart is silhouetted by the godly shadow,  
Deem that the thorn of the separation is eliminated from the core of the heart. (286)

When the thorn of the separation goes out of the core of the heart,  
The heart's chamber is inhabited by the Almighty's existence. (287)

Like the drop of water which falls into the river,  
And submerges into the water, (the godly beings) seek the godly rapprochement. (288)
Once when the drop amalgamates into the river,  
It does not remain subject to separation.(289)

When the drop flows towards the river,  
It perceives the value of its independent identity.(290)

But when the drop accomplishes the eternal fusion,  
In reality, its desire is fulfilled.(291)

Then the drop declares, ‘Although I was just a drop of water,  
Yet see how much I have assessed the magnitude of the sea.’ (292)

If the river, very kindly, has accepted (drop) me,  
It has merged me into its own self.(293)

Then it (drop) emerged out of the vastness of the river accompanying 
the waves,  
And in form of a wave, it supplicated the river.(294)
Similary, the human-being who blends with the Almighty, achieves perfection in the avenues of worship. (295)

The wave and the river, although, seem amalgamated into one, still variation in between the river and the wave is conspicuous. (296)

I am just a wave but you are unfathomable sea, and there is as much divergence between us as between the sky and the earth. (297)

Although I am obscure, I am endowed with your benevolence, because I am still a wave in your pious creation. (298)

You need the congregation of the holy men, above all, you just secure them (i.e. waves). (299)

The perfect creator appears in his creation, as the creator dwells in his own creation. (300)
The creation and the creator are fused into one,
And the pious ones, forsake all in their entirety, except the Almighty.

Then, you too, O My Friend, will have to decide,
Who the Almighty is and who you are.

If you have got blended with that divine entity,
Except his worship, utter no other word.

As, all there is, it is due to meditation upon him,
Without his worship, the life remains a dishonour.

The Almighty, too, has proclaimed (for us) to revel in the worship
And any one who becomes his devotee, achieves the bliss.

Who so ever claimed, ‘I am the Almighty.’
Sharah* put him like Mansoor on the gallows.

(*Islamic code of religious conduct.)
Infusion in the godly ecstasy, keeps one conscious, 
And for the enlightened ones, even sleeping is realization.(307)

In actuality, the disobedience is repaid for its doings, 
But it is the submission, which leads to the kindlly light.(308)

If you have epitomised the Almighty from head to feet, 
And want to merge into that unique entity.(309)

Adopt the way of worship, 
Become his serf and keep walking in your avenue.(310)

Under all circumstances regard him as present, 
And deem him omnipresent, and as observing all.(311)

On the route to the Almighty, there is no other lesson except to adore him, 
And for the godly searchers, there is no way except to remain in his will.(312)
The seekers of the Almighty forever remain in submission,
And they always sojourn and stroll around in respect.(313)

What does an impertinent one know about his way,
As the disrespectful one can never envisage the Almighty?(314)

A disrespectful one can never find the godly avenue,
And no forgetful one has ever found the righteous way.(315)

Only respectfulness shows the way to the divine domain,
And the disrespectful one remains devoid of the celestial benevolence.(316)

How can a disrespectful one realize the godly avenue,
Because he is condemned through the divine curse?(317)

If you take protection under the umbrella of the devotees of the God,
You will be imparted respectful assignments.(318)
The disrespectful ones approach this place and become the teachers of honour.

Here, even an extinguished lamp endows light to the world. (319)

Oh, My Almighty, shower the knowledge upon every impertinent one,
So that he may expend his life in your recollection. (320)

O, Being if you relish the taste of godly reminiscence,
O you the Virtuous One, you will become immortal. (321)

Deem this body of dust as everlasting,
Because his love has taken abode in this fortress. (322)

The godly fondness and enthusiasm are breath for the soul,
And his remembrance is the treasure of faith and belief. (323)

See, how the godly yearning dwells in each heart,
And how can he take lodging in the house of dust. (324)
But when the fondness for the Almighty comes to your rescue,
Deem the everlasting wealth falling in your hands.(325)

The dust of his avenues is collyrium for your eyes,
And, for the enlightened ones, such dust is superior to the royal crown.(326)

In the light of truthful consciousness,
The temporal wealth is not a perpetual commodity.(327)

The meditation upon the Almighty is ever imperative for you,
As the godly worship keeps you dispassionate.(328)

The enlightened ones are imbued with the celestial knowledge,
And the yearning for the godly awareness is strewn in their blood.(329)

The shelter of the godly affection is resolute,
Though every rise has its downfall.(330)
The fondness for the Almighty’s wonders is eternal, 
Alas! an iota of his affection could be gained!(331)

The one who achieves (even an iota),  becomes immortal,  
As, verily, his aspirations are fulfilled.(332)

When his expectations bear fruit,  
A speck of the godly fondness inhabits his heart.(333)

The nectar drips from each one of his hair,  
And the whole world rejuvenates through the aroma.(334)

Fortunate is the man who achieves the Almighty,  
And renounces everything except him.(335)

In spite of subsisting in the worldly guise, he is imperceptible,  
And, like the godly-being, he likes to remain obscured.(336)
Apparently he may seem to be a slave in the handful of dust,
But, internally, he remains permeated by the company of the Almighty.(337)

Visibly he seems to be engrossed in the love of wife and child,
But, in reality, he always remains bonded with the Almighty(338)

Seemingly, he appears to be absorbed in greed and voracity,
But his innermost remains chaste with the godly reminiscence.(339)

Presumably, his attention is diverted towards the camels and the horses,
But, his inner self is indifferent to the worldly affairs.(340)

Overtly, he may have an inclination to gold and silver,
But, in fact, he abounds (celestially) in water and land.(341)

Slowly and steadily his innermost becomes apparent,
He develops like the box of sweet aromas.(342)
Internally and outwardly he achieves harmony,
And both the domains become obedient to his commands.(343)

Both his heart and his tongue, are strewn with divine retention.
The heart is transformed into a tongue and the tongue into a heart.(344)

The divinely accomplished ones have expounded,
That godly beings remain happy and prosperous in celestial recollection.(345)

The dominance and prominence of the True Being is honourable.
I pay my obeisance to the travellers proceeding on this path.(346)

The way-farer progressing on this course, has reached the destination,
And his mind has achieved the awareness of his conquests.(347)

The godly beings just need his reminiscence,
As the cup of godly fondness, when full, always overflows.(348)
The dominance is the prerogative of the True Lord,
And that Lord has endowed brightness to this, handful of dust.(349)

The passion for the divine remembrance bestowed upon him the honour,
And the godly fondness enlightens him on all the secrets.(350)

Then this handful of dust sparkled through his recollection,
And in his heart the divine love radiated.(351)

Let us sacrifice ourselves for that Accomplished All-powerful being who,
With a drop of water, transforms this dust into a glittering sun.(352)

Let us sacrifice ourselves for the dust which became luminous,
And, which was endowed with such a benediction.(353)

Applause, for the nature, which bears the godly fruits,
And which has bestowed the power of eloquence upon this handful of dust.(354)
The divine reminiscence is the accomplishment of this life,
And we adore the vision, which is captivated by the veracity.(355)

How auspicious is the heart, wherein lies the fondness for the Almighty!
In fact it becomes paradigm of godly affection.(356)

Fortunate is the head which paid the obeisance on the righteous path,
And, like the pole-stick, took away the ball of kindness.(357)

Felicitous are the hands which transcribed his admirations,
And propitious are the feet, which passed through his avenues.(358)

Virtuous is the tongue, which revels in his name,
And tender is the heart which remains in his meditation.(359)

He dwells in all the parts of our body,
And the affection for him is permeated through each male and female heart.(360)
All the desires and aspirations are directed towards him,
And euphoria for him is enshrined in every hair.(361)

If you want that you may hold the celestial knowledge,
Sacrifice your life and unify your existence with his being.(362)

Sacrifice for the True Lord, whatever you possess,
And for a moment pick your crumbs from his dining-place.(363)

When you are satisfied with the awareness of his true knowledge,
Obviously, your objectives are fulfilled.(364)

When the sun of the celestial cognisance confers just a speck of its
resplendence,
You achieve the fruit for your whole life,(365)

Your entity, then, exhilarates and glitters,
And the godly eagerness earns you adorability of the people.(366)
Whosoever develops the godly affection,
Through his key all the locks are undone.(367)

You, as well, open the lock of your heart,
And from this hidden treasure acquire untold amount of the wealth.(368)

Therein, there is abundance of pearls and diamonds,
And in your lot, many royal gems are writ.(369)

O you the Honourable One, whatever you may desire,
It will be available to you from this infinite treasure.(370)

Go, and gather round the godly enthusiasts,
So that you can acquire such celestial fondness.(371)

If you perceive the true attachment for the Almighty,
The benevolence of their company will enliven you.(372)
Although nothing dwells in all the hearts except the Almighty,
Yet the truly enlightened ones have their unique lofty status.

Godly state is not discerned by any one except the knowing ones,
And the illuminated ones do not utter anything except reciting his Name.

Even the kings relinquished their sovereignties,
And went round like mendicants through the streets.

To enable themselves to remain imbued with the godly remembrance,
And to attain emancipation from the cycle of birth and death.

If one meets a guide on such a path,
Then all the purposes of sovereignty are fulfilled.

If all the (armed) forces become the seekers of the Almighty,
As a matter of fact, they all will achieve edification.
If the traveller discovers a guide on that Path,
Why should he decline to accept this sovereignty.(379)

If the seed of truth is sowed into the garden of the heart,
Then the veil of ignorance is lifted away from the core.(380)

If the godly meditation lodges in their hearts,
They possess the diamond-studded eternal throne.(381)

Through their every hair, the aroma of the truthfulness is emitted,
And every one is invigorated by the fragrance of their company.(382)

Their bodies would not renounce the divine name,
Had the reverend preceptor shown them the way.(383)

The life’s nectar is retained in the inner most of the heart,
But, without the preceptor, the world cannot know it.(384)
That true entity is nearer to you than your own aorta,
Why are, you, the Ignorant One, roaming around in the jungles.(385)

When the torchbearer of this road becomes your avenue-leader,
You will attain the solitude inside the congregation itself.(386)

Whatever they possess,
They abdicate just in an instant.(387)

They follow the perfect knowledgeable one,
So that they can achieve the true being.(388)

An absolute preceptor converts you into a perfect saint,
And fulfils all your aspirations.(389)

The truthful criterion is that you embrace the divine attribute,
So that you, too, can shower resplendence like the Sun.(390)
The true God provides you sweetheartedness,  
And the perfect preceptor helps towards that. (391)

If you come in contact with a leader on this path,  
Through your insight alone, you can find all the commodities. (392)

One who comes across the perfect preceptor,  
The latter puts the crown of true wisdom upon his head. (393)

The true and the perfect preceptor unravels the godly mysteries,  
And the seeker achieves the celestial wealth. (394)

Both the worlds are under his command,  
And both the worlds are devoted to him. (395)

The true obligation is the truthful godly thought,  
And to the enlightened ones, the eternal truth is revealed. (396)
When one recognises one’s Almighty,
Deem him as the one who captures the celestial riches.(397)

He dwells in your heart but you are searching around,
And he dwells in your abode but you are running towards Mecca, the Muslim Holy Place.(398)

He is depicted through every hair of yours,
Where are you running outside in his search.(399)

In your divine heart, celestial resplendence is shining,
Just as the glittering moon is shining in the sky.(400)

Through your tear-filled eyes, only he is worth beholding,
And your eloquence proclaims the godly command.(401)

Your body is resplendent with the godly brilliance,
And even the whole universe is glittering with his magnificence.(402)
But you are not aware of your own self,
And remain in predicament on account of your actions.(403)

The perfect preceptor can endow you with godly realisation,
As he effects the dressings upon the impairments of the (celestial)
segregation,(404)

So that you may join the fraternity of godly compatriots,
Enabling yourself to secure your heart and embracing kind
heartedness.(405)

All your life you remained in the search of the Almighty,
And that kept you in dilemma through out.(406)

Not only you but the whole world is in perplexity,
And so are the heaven above and all the four regions.(407)

The heaven above is revolving around him in an ecstasy,
Because, due to celestial fondness, it has attained kind heartedness.(408)
मिरे मंगल दे साँत पूजन जयवत धनस्मान उत,
निरें दबिने पूजन दूर्ज यली वली यहूदे दिनसे उत(409)

देवा संवारा श्राकन्बा दिल बिल बंसना खा
पह दिल(भरी)भरी खावे वही लल दिलबिता देनिश्चा है(410)

सके देवे बिल बिल दाँव दे साँत साम ते अपना आपान दापा,
का दे साँत तेंदे ते बनाद, तेंदे साती साम दुर्जे दे लम्बे दा बुध घट वदाी(411)

सब्जे सा सबुध ती सब्जे दे तम्ब दा हिमसान था,
सब्जे दे दिखाई देंग अभिज थी(412)

चूँ निम दूर में अन अन चन्दन चिन्दा,
में अपातिक्षादूरम दूर दूर अपाते अन देंग किसा(413)

चित्र बिलबार सब्जे दे जने मलिलुड़ दी खा,
ले बूढ़ नैसू बंजीपा हूँ, दूर दूर एकदम दे संरचा है(414)

The people of the world, are in amazement about him,
Just like the mendicants who roam around in the streets in search for him.(409)

The sovereign of both the worlds is in the heart,
But the body is smeared with the dust and water.(410)

When the true godly entity established its place in your heart,
O My True Celestial Devotee, your whole being was elated through his fondness.(411)

The entity of the true one is the mark of true name,
Relish the true nectar from the love of the true one.(412)

The one whom I have been searching at various abodes,
Suddenly I found at my own abode.(413)

This is the benevolence of the true and perfect preceptor,
Whatever I desire, I gain from him.(414)
But for him, the inner aspirations are not fulfilled,
As every beggar cannot acquire the royal riches.(415)

Except the preceptor, bring not any name on your tongue,
Because, only the perfect mentor leads you to the Almighty.(416)

Although every entity may have many preceptors,
But the perfect mentor is rarely accessible.(417)

That Almighty, the pious one has fulfilled my ambitions,
And endowed consolation to the detached heart.(418)

The attainment of the perfect preceptor is the divine achievement,
As he is the one who procures solace for the mind and the body.(419)

Above all, O My Mind, you liquidate your own SELF,
So that you can proceed on his avenue of veracity.(420)
If you get the acquainted with the true mentor,
You will, easily, master your mind. (421)

The one who did not relinquish his ego,
He was not acquainted with the mysteries of the Almighty. (422)

Whatever there is, it is in your own abode,
Roam around in the meadow of your heart as the seed of knowledge is lying there. (423)

If the perfect preceptor becomes your path-leader,
You will attain the true knowledge of the Almighty. (424)

If your mind leads you on the celestial path,
Every hair of yours will shower the godly name. (425)

In this very world your wish will be gratified,
And you just disregard worries and the misgivings of the world. (426)
Nothing is beyond your body,  
Just try to recognise yourself for a moment.(427)

If you acknowledge who you are and who the Almighty is,  
The true benevolence of the Almighty will be yours forever.(428)

Who am I? Just a speck out of handful of ostensible dust,  
All this bounty has come to me through my preceptor.(429)

And exalted is that preceptor through whose benevolence,  
This handful of dust has been endowed with the pious godly name.(430)

Salute to that impeccable preceptor, who,  
Enlightened us, the oblivious hearts, by according temporal and celestial resplendence.(431)

Admirable is the preceptor, who grants ecstasy to the mind,  
And meritorious is the preceptor, who got the heart liberated from bondage.(432)
Praiseworthy is the preceptor who imparted the divine acquaintance,
And emancipated the heart from sorrows and adversity.(433)

Splendid is the preceptor who, by the grace of the concealed One,
Bestows upon us an eternal life.(434)

Glorious is that preceptor who has transformed,
Just a drop of water into the radiating moon.(435)

Marvellous is that preceptor, and fabulous is his benevolence,
And for him, millions like me sacrific themselves.(436)

His name is infused into both, the earth and the heaven,
And through him every devotee gets his desires fulfilled.(437)

One who feels satisfied listening to his expositions,
May be deemed gaining the presence of the Almighty forever.(438)
The Almighty forever stays as his protector,
And the divine meditation always prevails upon his mind.

If you are desirous of communicating with the Almighty,
Seek the audience of the ideal preceptor.

The absolute preceptor is the epitome of the Almighty,
The glimpse of the impeccable preceptor soothes the soul and the mind.

The exemplary preceptor in reality is the embodiment of the Almighty,
And the one who declines him, is discarded.

The flawless preceptor does not promote anything but the Almighty,
And without him no one has ever threaded this divine pearl.

How far can I go on thanking for his benevolence?
Whatever my eloquence gets, I deem it my good luck.
When the Almighty got my mind rid of profanity,
The unblemished preceptor impressed upon it the intelligence,(445)

Otherwise how could I seek the true kindly light,
And how could I seek the true lesson from the book of veracity?(446)

When all this I have attained through the preceptor,
Any one who does not recognise the preceptor, is an apostate.(447)

The perfect preceptor removes all afflictions of the mind,
And all the desires prevailing in your heart are fulfilled.(448)

When the inviolate preceptor discerns your pulse,
Your life deems it as an absolute achievement.(449)

Through the flawless preceptor, the eternity is awarded to the life,
And through his benevolence mastery over the mind is attained.(450)
The being is born to achieve him; 
And now, feeling alienated, he is roaming around insane. (451)

This commodity of truth is available at a shop of truth, 
The unblemished preceptor is a celestial symbol. (452)

The perfect preceptor endows you with the piety, 
And takes you out of the dungeon of afflictions. (453)

The inviolate preceptor erases the mind’s tinge, 
And consequently the heartfelt desires get gratified within the heart. (454)

The enlightened one’s company is a unique treasure, 
And through the pious congregation, it is accessible. (455)

O My Cherished One, heed me, 
So that you can distinguish between the body and the soul. (456)
You become the confidant of the devotees of the Almighty,
And, in your eloquence, don’t recount any word except the divine appellation.(457)

You epitomise yourself as dust, spread in the avenues of the godly devotees,
And don’t be worried about this shallow world.(458)

If you perceive the anecdotes extolling the love,
Then you become the title of the book of adoration.(459)

The godly affection bestows upon you the celestial embodiment,
And makes you to expend life with a head held high in both the worlds.(460)

O, My Almighty, Lead my mind to the avenues of affection,
And endow me with the passion to grace your unique love,(461)

So that all my days and the nights are passed in your recollection,
Enable me to relinquish the slavery of the worries and sorrows.(462)
Endow me with such a wealth, as is eternal,
And bless me with a congregation that eliminates all my adversities.(463)

Bestow upon me intentions, which beseech the truth,
And grant me the courage to sacrifice myself for the godly domains.(464)

Whatever is in my possession, I may sacrifice for you,
And lay down my life and mind on your righteous path.(465)

Endow my eyes, with discernment of your glimpse,
And grant to my mind the treasure of your mysteries.(466)

Accord to our mean hearts the fondness for you,
And around our necks, set the collars of meditation.(467)

Equip our alienation with the spirit of tryst,
And be benevolent to our lives heading towards the autumn.(468)
Turn each of our hair into a tongue,
So that we can extol the Almighty in our each breath. (469)

The praise of the Almighty is beyond any attempt,
And this anecdote of the True King is widespread in all the avenues. (470)

Do you know what the significance of this avenue is?
Nothing else but him exalt and that is the real living. (471)

To subsist in his worship is the ideal living,
May a person be through and through an overlord. (472)

When he, the embodiment of truth, endows courage,
The man, through worship, achieves perfection. (473)

The worship is the wonder of manliness,
And the worship is the emblem of life. (474)
Man’s life is only in the worship,
And this worship is the true life of the man. (475)

If you desire to achieve an emblem for your life,
The meditation upon the Almighty is the only way. (476)

Don’t try to domineer, rather toil to become a server,
And except veneration, there is nothing more to explore. (477)

This body of dust is virtuous through the adoration for the Almighty,
As, except godly reverence, rest is all dishonour. (478)

You prevail in worship to get acceptance,
Rather than adopting the criteria of the egoists and the apostates. (479)

(This worship) behoves the hearty people.
Through that worship your status is enhanced. (480)
The perfect preceptor has expounded as such,
He has enliven your heart with the godly recollection.(481)

Inscribe in your heart the commands of the inviolate preceptor,
So that you can hold your head high in both the worlds.(482)

This command will turn your body of copper into gold,
And this gold is achieved through the evocation of the Almighty.(483)

This mundane gold is destructible and harbinger of many predicaments,
But the remembrance infused with (celestial) gold is infinite.(484)

The true riches are in the dust under the pious feet,
And this is so real a wealth that it cannot be decimated.(485)

Every spring is followed by autumn, this you have observed,
Though the spring comes too often in this world.(486)
But this spring (of worship) remains prevalent till the doom's day,
O My Almighty, may it not be affected by malevolent looks. (487)

Whosoever is blessed with the collyrium of the dust from under the pious feet,
Believe me, the godly resplendence starts emanating from his visage. (488)

Although the celestial knower is prevailing in this temporal world,
In fact he is, him self, in search of godly consciousness. (489)

Every breath of his is permeated with divine recollection,
And anecdotes of his glorious name are always in his eloquence. (490)

Through every breath of his, he puts his mind upon the Almighty,
And with the godly aroma he keeps his heart suffused with celestial fragrance. (491)

He always remains linked with the Almighty,
And, consequently, he obtains the true fruit of his life. (492)
The fruit of this life comes through the preceptor,
On whose eloquence, the godly name predominates all the time.(493)

The perfect preceptor mirrors the absolute Almighty,
Therefore, you must toil to get divine mysteries unravelled through him.(494)

The absolute preceptor is the embodiment of the Almighty,
His reflections always remain lodged in our hearts.(495)

When his image inhabits any individual heart,
Then only the godly name abides in his mind.(496)

I have strung all these beads in this wreath,
So that this measure may impart (awareness) to the ignorant ones.(497)

Like the cup, this book is brimful with the nectarous existence,
And, therefore, it is assigned the name of The Epistle of Life.(498)
Its text sprinkles the aroma of divine cognisance,  
And through this the temporal clusters are unfolded.(499)

One who reads it through the godly benevolence and compassion,  
Achieves honours among the enlightened ones.(500)

In it, there is the narration of celestial scholars, 
Which enlightens the intellect and the understanding.(501)

Oh, you the Seeker, in it, except reverence for the Almighty, 
There is no mention of any other word.(502)

The godly remembrance is the wealth of enlightened minds,  
And except the divine reminiscence, rest is all futile.(503)

Except the evocation to the Almighty, do not perceive any hearsay,  
Only the godly retention, only the godly retention and only the godly retention.(504)
O My Almighty, endow verdancy to all the putrefied minds,
And grant verdure to the decaying hearts. (505)

O My Almighty, be the protector of this being,
And bestow redemption on every disconcerted heart. (506)

O My Almighty, bestow upon Goya’s heart the fondness for devotion.
And sprinkle your affection on the eloquence of Goya, may be just an iota. (507)

So that, except the recollection of the Almighty, he may not indulge in any other worship,
And also he may not learn any other lesson apart from celestial motivation. (508)

So that he may not indulge in any other deification,
So that he may not recount any other word except God. (509)

O Almighty, illuminate my eyes with the divine resplendence.
Eliminate all that there is in my heart except the Almighty. (5010)
Ganj Naama
Panegyrical Discourse
The Almighty is Omnipresent

Guru Nanak, the perfect mentor, is the sustainer of the earth and inhabitant of all hearts.
He is kind and potent, and redeemer of sinners.

My mind and being, at down and dusk,
My head and forehead, in all reverence,

Serve as offering to their perfect preceptor,
Thousands of times in humility.

Because he has produced the gods out of the humans,
And bestowed honours upon these mortals of dust.

All the acclaimed ones are just the dust of his feet,
And all the gods and the goddesses pay tribute to him.

May there be thousands of Suns and Moons glittering,
But without that preceptor, the whole universe remains in darkness.

The pious and ideal preceptor is the embodiment of godly resplendence,
And, consequently, he keeps on predominating my heart.
The being that does not meditate upon him,  
May be deemed to have wasted the fruit of his life. (7)  

Upon these fields swarming with shoddy fruits,  
When he accords satiated vision from a distance, (8)  

He feels contented just by looking at them,  
And races towards them to pluck the fruits. (9)  

But, he gets no fruits from that garden,  
And returns all hungry, thirsty and tired. (10)  

And, without the preceptor, deem all the play,  
As if all the fields were strewn with the thorny bushes. (11)  

First Guru - Guru Nanak Dev Jee  
(In Prose)  
The Almighty is the Truth  
The Almighty is Omnipresent
Sovereign Nanak is his name and he is pervaded with righteousness, No other holy-man, as distinctive as he, has ever been in the world.

His detachment enhances the pride of the saintliness, And it becomes every body's mission to sacrifice life for him.

The seekers of the Almighty and common on-lookers, All are toiling for the (divine) dust sprinkled by him.

When the Almighty himself eulogises him, what tribute can I render, And how can I expound his worthiness?

Thousands from the domain of the spirits are his disciples, And so are the millions from the temporal world.

All Gods from the metaphysical world pay tribute to him, And all the angels from the spiritual universe bow at his feet.
All the humans of the world become god-like through him,
His image is evident both in the nether and the upper domains.(19)

All in his congregation are knowledgeable,
And they rejoice in appreciating the magnanimity of the Almighty.(20)

Their respect, abode, honour and standard
Triumph forever; and God endows to them a position higher than others.(21)

When the Lord of both the worlds addressed,
Him through his benevolence,(22)

He responded, ‘I am your man, I am your slave,
And I am the dust from the feet of both, the high and the low.’(23)

The same way, when he was approached again,
He repeatedly responded with similar reply.(24)
That I am in you and there is none other like you,  
Whatever I wish, I perform and that is always just.(25) 

Show the world the way of meditation by Me,  
And, by dint of My compliments, make them all virtuous.(26) 

At all the places I am your benefactor and sustainer,  
I am your helper and I regard you well.(27) 

Who so ever will esteem you high,  
He will, through his mind and soul, acclaim me.(28) 

Display to me your lofty self,  
And convert my enigmas into simple ones.(29) 

Go to the world, and lead with my kindly light,  
Because, without me, this temporal world has no significance.(30)
In fact, I show you the way,
And you go and cover the paths on your own feet.(31)

Whomsoever I adore, I enlighten him with the avenues,
And through you I create happiness in him.(32)

And the one whom I put on sordid routes,
Doesn’t regain the Almighty through your guidance even.(33)

Without me, this universe is proceeding on a dissolute course,
My confidants have turned into magicians.(34)

They are revelling in reviving the dead,
And are annihilating the loving ones.(35)

They are transforming fire into water,
And then extinguish water with fire.(36)
They proceed the way they desire,
And entangle all the belongings with their magic. (37)

You go, and turn their paths towards me,
So that they can adopt my sermons. (38)

They may not turn towards any magic instead of remembering me,
And except my portal they may not go to any other side. (39)

As this way they are saved from the hell,
Otherwise, with tied hands, they fall flat. (40)

From one end to the other, the whole world,
Is wailing and revelling in cruelty. (41)

Due to me, they don’t distinguish between good and bad,
And without me, they all are in predicament. (42)
They get together and, with the stars,
They count their joys and sorrows.(43)

Unfortunately they write their good and bad fate in their horoscopes,
And, at the end, sooner or later, they pronounce.(44)

They are not solemn and stable in divine rememberance
And their conversation becomes distressing.(45)

Divert all their intentions towards me,
So that, except remembering me, they befriend none else.(46)

So that I may let them run their life missions smoothly,
And reform their righteousness through my resplendence.(47)

I have manifested you,
So that you may become the kindly light for the whole universe.(48)
Eradicate their affection towards duality, 
And show them all the virtuous course.'(49) 

The true preceptor responded, ‘How am I worthy, 
That I may motivate all the hearts towards righteousness?(50) 

What am I and how lofty is the aim? 
Me, just a humble person, and there, you are in all the glory.(51) 

But still your command is my honour, 
And I will never be neglectful; not for moment even.(52) 

You are enlightener and great teacher, 
You show the righteous path and direct all the minds.’(53) 

Second Guru - Guru Angad Dev Jee 
(In Prose.54) 
The Almighty is Truth 
The Almighty is Omnipresent
Guru Angad is the one who is the preceptor of both the worlds.
Through the grace of One Supreme Being, he is benevolent to the sinful ones. (55)

Not to talk of two domains, through his kindness, Thousands of other domains are flourishing. (56)

His manifestation is the magnanimity of the Almighty, He descends from the Almighty and then blends into the Almighty. (57)

He is manifested in both, apparent and obscure, And he ever prevails both internally and externally. (58)

One, who exalts him, is the true admirer of the Almighty, As his being comes straight from the celestial book. (59)

His celestial appreciation cannot be done even by both the worlds, And for his demeanour even the celestial extent is not enough. (60)
It is, therefore, better if, through his magnanimity,
We gain his generosity and through that earn his command.(61)

Our head may always pay obeisance at his feet,
And both, our body and our mind, sacrifice themselves for him.(62)

Third Guru - Guru Amar Das Jee
(In Prose.63)
The Almighty is the Truth
The Almighty is Omnispresent

Lineage of Guru Amar Das is pre-eminent,
and has been blessed with the boon of grace and benevolence.(64)

In view of the acclaims and honours, he is the loftiest of all,
As he has occupied the celestially resolute seat.(65)

Through his expositions, this world is radiating,
And through his justice the earth and the world are turned into a celestial
garden.(66)
Not just thousands of us, even both the domains have become his slaves,
As his magnanimity and kindness are beyond description.(67)

Fourth Guru - Guru Ram Das Jee
The Almighty is the Truth
The Almighty is Omnresent

Guru Ram Das, is a treasure for the whole humanity,
and is the protector of truthful domain,(69)

He embraces both, the temporal and the celestial, emblems.
He is the emperor of the ones who support the crowns.(70)

To enumerate his honours, the inhabitants of all the three domains feel humble.
From his eloquence, the pearls of four Vedas and six Shastras pour out.(71)

The Almighty has chosen him out of his prominent confederates,
And has elevated his honour much higher than his other pious souls.(72)
बी बढ़े अब ये की टैंटें, ली धर्ममार अब ये दूलीबी, माने ये माने लिख रख इस फूल भांडा टेलट पौधे उठा।(73)

भैरो या धामरी
स्वादवधे - 74)
वाघिबाणी सीधी मठ वामियाणी सीधी उपनव नामर

बुरू अबलल बसहिम अबे वागिबाणी छा दूध है, वहो मफत ही आसलीबाट छा भुज्जटकावा है।(75)
धीम छा इससब मार सबको ही बनिहात छा बझाबाट है, जाने मलीली हेत बुरटं हूँ बुराक्षट बूढ़ा है।(76)
ऐ नतक हो,लरम जी धीम दे मुरीसे उत, माने जी धीम दी भिजभ दे अभिमुख बुधी बुढ़ की बूढ़ पीढ़ लागे गला।(77)

वैसी दिशन बसली बाघी इस्ने इं हुडाबाणी है, मिलन बढ़ेमे रागे विभाग बुड़बुड़ सेघ ही धीमे दे ली उठा।(78)

Not to talk of high and low and the sovereigns and the mendicants, All pay their obeisance to him from the core of their hearts.(73)

Fifth Guru - Guru Arjan Dev Jee
(In Prose.74)
The Almighty is the Truth
The Almighty is Omnipresent

Guru Arjan is the embodiment of benevolence and compassion, And he is the searcher of the reality of the celestial superiority。(75)

His semblance renders the glimpse of divine benevolence, And he is the enhancer of the immortal traits。(76)

Not to talk of two domains, thousands are his votaries, And all of them relish the nectar of his benevolence。(77)

The celestial verses radiate through him, And all the enlightening discourses as well pertain to him。(78)
Through him come the godly sermons,
And the celestial grace attains its resplendence. (79)

Sixth Guru - Guru Hargobind Sahib
(In Prose.80)
The Almighty is the Truth
The Almighty is Omnipresent

Guru Hargobind was the embodiment of benevolence,
Through whom the unfortunate and withered ones got emancipation. (81)

The number of his benefactions is much greater than all the pebbles,
And his resplendence is the brilliance of the Almighty. (82)

His entity epitomises the godly compassion,
And he is far ahead of all the divine adherents. (83)

He is renowned through his saintliness as well as regality,
And all, high and low, remain under his obligation. (84)
धीरे ते ठुल तरल होें नगर वेसत घर,
धीरे बनगती है भिखर ते सबे भिक्षामे रहा।(८५)

सबरी धुरमसी
(खशुबा - ८६)

राजराज चरसेव नीरत महेश राजराज चरसेव

इस्तेमाल नविक अलकार में अडकत घर है वे सबे अगर यापली हो, 
इस्तेमाल नविक अलकार में बुलवत है वे सबे लोक हो।(८७)

व्रज इस्तेमाल नविक अलकार जीवन वंशलीय अलकार है, 
व्रज इस्तेमाल नविक अलकार केज बलेकेज लंका करता है।(८८)

राजेन्द्र इस्तेमाल नविक अलकार सीमाएं धर्मविरोधी है निर्दय अलकार है, 
स्वप्न लेख व्रज इस्तेमाल नविक अलकार बल दे मजबूत पुटे वह।(८९)

इस्तेमाल नविक अलकार मी वाहती मंक ही धुरमसी है, 
इस्तेमाल नविक अलकार के उदवर (आममतं) जू तुम्हें भेट बला है।(९०)

Both the domains are resplendent through his radiance,
And everybody is longing for the benefaction of his glimpse。(८५)

Seventh Guru - Guru Har Rai Jee
(In Prose. ८६)

The Almighty is the Truth
The Almighty is Omnipresent

Guru Har Rai nourishes truth, and adheres to veracity,
And Guru Har Rai is a sovereign as well as a preceptor。(८७)

Guru Har Rai is benevolent to both the worlds,
And Guru Har Rai is the forerunner of the lives heretofore and hereafter。(८८)

The Creator gratifies in applauding the generosities of Guru Har Rai,
And all the humanity succeeds in its ventures due to Guru Har Rai。(८९)

Guru Har Rai’s expositions are the sovereignty of truthfulness,
And Guru Har Rai articulates commands to all the heavens。(९०)
Guru Har Rai is the annihilator of the rebellious and the arrogant,
But Guru Har Rai is the benefactor and the shelter of the weak and the destitute. (91)

Eighth Guru - Guru Har Kishan Jee
(In Prose. 92)
The Almighty is the Truth
The Almighty is Omnipresent

Guru Har Kishan is the manifestation of kindness and benevolence,
And, he is the most admired of God’s nearest adherents. (93)

The separating distance between him and the Almighty is just as much as the thickness of a leaf.
All of his entity is due to the divine compassion. (94)

All are the seekers of his celestially sustaining kindness,
And the earth and the time, all carryout on his orders. (95)

Both the worlds succeed under his generosity,
And due to his goodwill, even an iota attains sun-like splendour. (96)
For all who adore him, his shelter is a blessing,
And all the beings, from heaven to earth, obey him.(97)

Ninth Guru - Guru Tegh Bahadur
(In Prose. 98)
The Almighty is the Truth
The Almighty is Omnipresent

Guru Tegh Bahadur is the epitome of the treasure of compliments and honours.
And he embellishes the godly court with splendour.(99)

The rays of truthfulness sparkle through his entity,
And both the domains are illuminated due to his kindness.(100)

From all his honourable ones, he designated him,
As he had acquiesced to his command as fait-accompli(101)

His honour among all the chosen ones is the highest,
And, through his generosity, he has denoted him as worship-worthy in both the worlds.(102)
All have their attachment with his beneficence,
And his true strength emanates from the radiance of the celestial knowledge.(103)

Tenth Guru - Guru Gobind Singh Jee
(In Prose.104)
The Almighty is the Truth
The Almighty is Omnypresent

The defender and the protected is Guru Gobind Singh,
Embraced by the Almighty is Guru Gobind Singh.(105)

The godly treasure is Guru Gobind Singh,
Splendour of celestial kindness is Guru Gobind Singh.(106)

Guru Gobind Singh is the kindly light for the seekers of truth,
Guru Gobind Singh is the sovereign of the sovereigns.(107)

Guru Gobind Singh is the monarch of both the worlds,
Guru Gobind Singh is the annihilator of the enemies.(108)
Guru Gobind Singh is the shower of divine light.
Guru Gobind Singh is unraveller of celestial secrets.
Guru Gobind Singh discerns the obscured phenomena.
Guru Gobind Singh is the cloud of auspicious showers.
Popularly accepted is Guru Gobind Singh.
Guru Gobind Singh is united with and is a means to unite men with the Almighty.
Guru Gobind Singh is endower of existence to the world.
Guru Gobind Singh is the ocean of godly kindness.
Guru Gobind Singh is cherished by the Almighty.
Guru Gobind Singh is in the divine quest and a favourite of the people.
Guru Gobind Singh is an adept in swordsmanship.
Guru Gobind Singh is nectar for the life and the soul.
Guru Gobind Singh is the master of the crowns.
Guru Gobind Singh is the reflection of the celestial shadow.

Guru Gobind Singh is the treasurer of all wealth.
Guru Gobind Singh decimates all agonies.

Guru Gobind Singh is the sovereign of both the worlds.
In both the realms there is none as good as Guru Gobind Singh.

The Almighty, himself, is the minstrel of Guru Gobind Singh.
Guru Gobind Singh manifests ideal traits.

The prominent godly adherents pay obeisance at the feet of Guru Gobind Singh.
The divine followers remain under the command of Guru Gobind Singh.

The celestially accepted ones applaud Guru Gobind Singh.
The mind and the body are divinely directed by Guru Gobind Singh.
The infinite one kisses the feet of Guru Gobind Singh.
Victory-drums of Guru Gobind Singh are beaten in both dominions.(121)

All the three realms are in obedience to Guru Gobind Singh.
All the four corners are under the supremacy of Guru Gobind Singh.(122)

The whole universe is a slave of Guru Gobind Singh.
The valour of Guru Gobind Singh is the eradicator of enemies.(123)

Guru Gobind Singh is plain-hearted and above malice.
Guru Gobind Singh is the truth and the mirror of truthfulness.(124)

The truthfulness of Guru Gobind Singh is pragmatic.
The pious Guru Gobind Singh is the sovereign.(125)

Guru Gobind Singh showers the benevolence,
Guru Gobind Singh endows the riches and the boons.(126)
Guru Gobind Singh is the most charitable.
Guru Gobind Singh is kind to kind-hearted ones.(127)

Guru Gobind Singh endows boons to the endowers of blessings.
Guru Gobind Singh is the most sensitive observer.(128)

Guru Gobind Singh remains forever and is resolute.
Guru Gobind Singh is compassionate and auspicious.(129)

Guru Gobind Singh is the embodiment of the omnipotent Almighty.
Guru Gobind Singh is the ray of godly luminosity.(130)

Those who listen to to the name of Guru Gobind Singh,
Through the benevolence of Guru Gobind Singh, get godly vision.(131)

Those who praise the entity of Guru Gobind Singh,
Achieve the benevolence and generosity of Guru Gobind Singh.(132)
The narrators of the merits of Guru Gobind Singh, Through the kindness of Guru Gobind Singh attain eminence.(133)

The ones who perceive the glimpse of Guru Gobind Singh, Feel exhilarated in the avenues of Guru Gobind Singh.(134)

Those who revere the dust at the feet of Guru Gobind Singh, Through the bounties of Guru Gobind Singh, are accepted.(135)

Guru Gobind Singh is adept in all the pursuits. Guru Gobind Singh is the shelter for the destitute.(136)

Guru Gobind Singh is a devotee as well as worthy of veneration. Guru Gobind Singh is the embodiment of kindness and magnanimity.(137)

Guru Gobind Singh is the chief of the leaders. Guru Gobind Singh is the magnificent resource for godly attainment.(138)
All the angels are in attendance to Guru Gobind Singh,
And are the admirers of the beneficence of Guru Gobind Singh.(139)

Even the pious procreator of the world attends upon Guru Gobind Singh.
She serves and facilitates Guru Gobind Singh.(140)

Even the nature is subordinate to Guru Gobind Singh.
It desires to remain imbued with veneration of Guru Gobind Singh.(141)

All the seven heavens are the dust of the feet of Guru Gobind Singh,
And are efficient and clever servers of Guru Gobind Singh.(142)

The lofty celestial throne is obedient to Guru Gobind Singh.
Guru Gobind Singh will prevail till the eternity.(143)

The honour and merits of Guru Gobind Singh are the loftiest,
As Guru Gobind Singh retains an eternal throne.(144)
Due to Guru Gobind Singh, this world is enlightened.

Through the kindness of Guru Gobind Singh both, the mind and the soul, bloom.(145)

The status of Guru Gobind Singh enhances day by day.

Guru Gobind Singh is the honour of the place of regality.(146)

Guru Gobind Singh is truly the preceptor of both the worlds.

Guru Gobind Singh endows the light of discernment to all the visions.(147)

The whole universe is under the command of Guru Gobind Singh,
And the splendour of Guru Gobind Singh is magnificent.(148)

Both the domains are in the lineage of Guru Gobind Singh.

All the people are holding the apparel of Guru Gobind Singh.(149)

Guru Gobind Singh is liberal in bestowing benevolence.

Guru Gobind Singh is the opener of all the portals.(150)
दुरु कोसिंह सिंह भिँतर रख बत्त्रु बत, दुरु कोसिंह सिंह सर्कुर किर धरीपुकट गता।(151)

दुरु कोसिंह सिंह उन महीन भिख दी बुख गत, दुरु कोसिंह सिंह उन रंधर भिख दी बुख गता।(152)

सन्ने दी दुरु कोसिंह सिंह दे(देव दे) देवी भक्ति बहुत बल करते गत, दुरु कोसिंह सिंह देव दी भिख दे वर्ष बजमये बाले गता।(153)

वर्षी(वर्षिता) दुरु कोसिंह सिंह से मिशरी गत, सन्ने मंगल दुरु कोसिंह सिंह दे बुख गता।(154)

पैसे दिखाते दुरु कोसिंह सिंह दे दुरु दूरं छू मेंड़ा देख दे बल, अते दुरु कोसिंह सिंह दे भिख दे दुरु-धरत पाल।(155)

देसर नएर दूरं दूरे दुरु कोसिंह सिंह (दी भिंतर) सर उंघ दे, सन्ने देसर दूरे अते देरे दुरु कोसिंह सिंह भागपुरे तुझ गता।(156)

Guru Gobind Singh is brimful with compassion.
Guru Gobind Singh retains the absolute character。(151)

Guru Gobind Singh is the eternal soul of all the beings.
Guru Gobind Singh is the internal glow of each vision。(152)

All earn the sustenance from the portal of Guru Gobind Singh.
Guru Gobind Singh showers the clouds of godly kindness。(153)

Twenty-seven continents are begging of Guru Gobind Singh.
And all the seven regions sacrifice themselves for Guru Gobind Singh。(154)

All the five elements pay tributes to Guru Gobind Singh.
And they remain the servers of the household of Guru Gobind Singh。(155)

Benevolent hand of Guru Gobind Singh is over both the realms.
All the gods and the angels remain humble in the presence of Guru Gobind Singh。(156)
(Nand) Lal is a slave-dog at the portal of Guru Gobind Singh. He is endowed with the sign of a stamp of Guru Gobind Singh.(157)

His status is lower than that of the dogs of Guru Gobind Singh. He is the one who takes the leftover from the dinner of Guru Gobind Singh.(158)

This slave aspires for the reward from Guru Gobind Singh, Which is the dust from the pious feet of Guru Gobind Singh.(159)

May his life be sacrificed for Guru Gobind Singh, And may his head rest at the feet of Guru Gobind Singh.(160)
Jote Bigas
(English)
Splendour of the Light
Guru Nanak is the embodiment of the Almighty
No doubt, he is immaculate and formless.(1)

The Almighty has manifested him through his benevolence and splendour.
And the whole universe gains great blessings through him.(2)

The Almighty has adopted him from the chosen ones,
And he has established him much higher than the highest ones.(3)

The Almighty, himself, has designated him as the preceptor of the universe.
Without any doubt he is the emancipator and the quintessence of benedictions.(4)

The Almighty has honoured him as a supreme sovereign,
And from him, the seekers achieve source of the reverence.(5)

The Almighty, himself, has established him on a high pedestal.
The Almighty has endowed him with all sorts of virtues.(6)
The Almighty has directed all his adherents towards his feet, 
As his victory flag reaches the heavenly heights. (7)

The throne of his sovereignty is invariable, 
And the crown of his high magnificence prevail forever. (8)

He has been bestowed with generosity and distinction. 
Through him all the cities and inhabitation get prominence. (9)

He is the forerunner of all the incarnations, 
And in his virtues, he is matchless. (10)

Thousands of Brahmas revel in his adoration, 
As his magnificence is greater than that of all the great ones. (11)

Thousands of Ishars and Indras pay their obeisance at his feet. 
His status is loftier that that of the lofty ones. (12)
There are thousands upon thousands of Dhrs and Vishnus,  
And plenty of Ramas and Krishnas.(13)

There are thousands of gods and goddesses and numerous like Gorakhs,  
And they all sacrifice themselves at his feet.(14)

Thousands of heavens and thousands of skies,  
Thousands of worlds, hells, and paradises,(15)

Thousands of couches and thousands of thrones,  
Lay themselves at his feet with humility.(16)

Thousands of people and thousands of demigods,  
Thousands godly incarnations and the heavens,(17)

Thousands of inhabitants at thousands of places,  
Thousands of earths and thousands of ages,(18)
All are bequeathed by God to Guru Nanak as the servers,
And we are gratified by such divine benefaction.(19)

Both the realms are glorious due to him,
And the Almighty has infused more resplendence into him than any of his ancestry.(20)

Thousands of Adams and thousands of Eves,
And thousands of deities sacrifice themselves at his feet.(21)

Thousands of Emperors act as his servers,
Thousands of suns and moons convey to him their humble greetings.(22)

Nanak is him, him is also Angad,
And his embodiment, too, is Amar Das, the benevolent.(23)

Him is Ram Das and him is Arjun,
And supreme and kind Hargobind is him too.(24)
Him is the creator Guru Har Rai,
To whom all the noble and the base are evident.(25)

Him is Harkishan the lofty one,
By whom every body’s wishes are fulfilled.(26)

Him is Guru Tegh Bahadur,
From whose resplendence Guru Gobind Singh was born.(27)

Him is Guru Gobind Singh and him is Guru Nanak,
Whose discourses are like the pearls and diamonds.(28)

His words are the essence which is laced with truth.
His word is diamond which has been radiated with truth.(29)

He is purer than the purest sermons.
He is above all the Shastras and Philosophies.(30)
In all the six directions, bearers of his commands prevail,  
And, due to him the whole domain remains glorious.(31)

The drums of his sovereignty are beaten in both the worlds,  
And his godliness is the matter of pride for the humanity.(32)

His lofty star endows light to both the worlds,  
And his towering star sets the enemies ablaze.(33)

From the deep down fish to the heavenly extremity,  
whole creation revers his pious name heart and soul.(34)

All the temporal and celestial beings revel in his remembrance,  
And his creed is more fortunate than any other belief.(35)

What are many Kaiser 1 and what are thousands of Khakans 2?  
What are numerous Kisras 3 and what are several Kaoos 4? (36)

(1. Title of Roman Emperor; 2. Title of Emperors of China and Turkey; 3. A king of Iran. 4. A King of Iran – also called Kaikaoos.)
Various are the Foors\(^1\), and so are Faghfoors\(^2\),
They all are just the dust of his feet.(38)

They all are his servers and slaves,
And they all carry out to his celestial commands.(39)

What is the Tzar\(^3\) of Russia and the Sultan of Hind,
And what are the rulers of the South and prestigious Raos\(^4\),(40)

From East to West, all the Chiefs and the Kings,
Survive observing and serving his sacred orders.(41)

Thousands of Kioomers\(^5\) and Jamsheds\(^6\),
Remain with their loins girded up at his service.(42)

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1. Name of an ancient king of Kanuj (Iran).
2. Title of Chinese Kings
3. Title of Russian Emperors
4. Title of Indian Rajput rulers
5-6. Iranian rulers.
Thousands like Rustam¹, Saam² and Isfand Yar³,
Are his serfs.(43)

Thousands of rivers like Ganges and Jamuna,
With reverence bend their heads in obeisance.(44)

Not to speak of Indras and Brahmas,
And not to speak of Ramas and Krishnas.(45)

They all are helpless in adoring him,
And they all are toiling for his benevolence.(46)

In each continent, in each direction he is obeyed,
And in each country, his name is exalted.(47)

In each region and in each domain he is remembered,
And the true believers bow to his orders.(48)

1. A brave wrestler of Iran
2. Grandfather of Rustam
3. Name of a king of Iran
From the temporal world to the seventh heaven all are his subjects,
From moon down to the fish below the earth, all are his servers. (49)

His benevolence and kindness are numerous.
His miracles and his antics are celestial. (50)

The tongues get tied extolling his compassion.
His praise is boundless and beyond description. (51)

Kindness is his character and beauty is his nature.
He is renowned for his generosity and known for his bounties. (52)

He forgives all the guilt and is a guarantee for all the humanity.
He is the sea of bravery and the sun in the righteous path. (53)

He is emancipator of the people and saviour of all.
Through his touch, even the dark clouds shine. (54)
He is bountiful in kindness and a treasure of generosity.
He is full of charity and there is no limit to his largesse.(55)

He flies the banner of justice and good sense,
And he makes the eyes of trustworthiness gleam.(56)

He dwells in the lofty palaces and prominent mansions,
He possesses considerate habits and urbane nature.(57)

Chaste is his temple and ethical his designation,
And thousands of suns and moons are his beseeching beggars.(58)

His status is high, he is a great protection,
And he identifies good from bad.(59)

He is the purifier of different domains and bestower of grace.
He keeps the stature high and is full of goodwill.(60)
He surpasses in nobility and earns appreciation from all;
Ears respect through his kind habits and is immaculate in looks.(61)

His semblance is the depiction of the godly splendour.
His pomp and show remains forever and his greatness is eternal.(62)

Due to his qualities he is beautiful and he is perfect to earn acclaim.
He forgives the vices and supports the world.(63)

By nature he is benevolent and the master of compassion,
All the angels bow their heads before him.(64)

He owns all, the earth, the sky and the heavens,
And he endows light to the zones under the darkness.(65)

He, in reality, is the light of graciousness and maturity.
He possesses dignity, and is majestic.(66)
He is the guardian of amenities and distinctions.
He is the cache of beneficence and bounties.
He is the climax of magnanimity and wisdom.
He is the power of the intellectuals and the impeccable ones.
He is the treasure of offerings and highly judicious,
And he accepts the supplications of the humble ones.
He is pride of the elderly and the kings and the leader of the amiable ones.
He abounds in greatness and represents the virtuous ones.
From his resplendence, the world has attained beauty, handsomeness and prominence,
And its inhabitants have gained the benefits.
In his hands, two pearls sparkle like the sun;
One represents the kindness and the other is the sign of affliction.
Due to the former, this world symbolizes the truth,
And the latter annihilates the ignorance and the cruelty.\(73\)

He has eradicated all the ignorance and the brutality,
And due to him, the whole world is abounding with aroma and ecstasy.\(74\)

His semblance is radiating godly resplendence.
His existence is eternal through the celestial grandeur.\(75\)

All the high and the low, are paying obeisance at his portal,
And are humble servers and slaves.\(76\)

All, the kings and the preceptors, capitalize the benefits,
And all the celestial and human bodies achieve respect through him.\(77\)

All, the young and the old, fulfil their desires through him,
And so do all the wise and the ignorant obtain virtue.\(78\)
He has so engendered Satyug (the Age of Truth) in Kalyug (the Age of Darkness),
That all, the high and the low have become the zealots of veracity.(79)

All the falsity and perjury have been eradicated,
And the darkness of the night has attained the splendour.(80)

He has emancipated the world from the gods and demons,
And has eliminated all the ignorance and the barbarity from this earth.(81)

Through him the temporal night has started sparkling,
And due to him no merciless person has been allowed to survive.(82)

Through his advice and understanding the world has been graced,
And through him every mind is brimming with intellect.(83)

His whole quantum is laced with discerning eyes,
And everything around him has become evident.(84)
The secrets of all the places are apparent to him,
And through his grace, even, the dry wood bears fruit.

The stars and the sky, all are his subjects,
And all, the high and the low, are under his command.

The earth and the fire, the air and the water,
The glittering sun, the moon laden with radiance.

The sky and the plateau, all are his serfs,
And they all stand in attendance with their heads bowing in obeisance.

All the reproductive modes — eggs, the mammals, the sweat, and the ten senses,
They all cater for his veneration.

The trait of discernment has achieved its solidarity from him,
And the base of the generosity is solidified through him.
The foundations of truthfulness are set through his compassion,
And this temporal world has secured enlightenment through his splendour. (91)

The adorned celestial comeliness, which is laced with truth,
Has purged the world of ignorance, and made it chaste. (92)

The semblance of the justice and fairness glows,
And the heart of the tyranny and offence is scorched. (93)

The foundations of the cruelty have been uprooted,
And the justice stands elevated every where. (94)

For the vines of benevolence and bounty, he is a raining cloud,
As he is the Sun of the heavenly clemency and wonders. (95)

For landscapes of benevolence and kindness, he is like the thick clouds,
And for the world of gratuities and endowments, he is the custodian. (96)
He is the sea of bounty and ocean of consideration.
He is the cloud of goodwill and the rain of charity.(97)

Due to him the earth is happy and the world is inhabited,
And through him the subjects are delighted and the country is contented.(98)

From a citizen to armed personnel, the whole territory,
Is under the command of this fortunate one.(99)

The desires of the world are fulfilled through his grace,
And both the worlds, through his consideration, are proceeding under proper rules and regulations.(100)

The Almighty has awarded him the key for all the adversities,
As all his accepted-mortals put down the oppressors.(101)

He is the sovereign of the glorious reign,
And he is the master of the manual of greatness.(102)
He is the pearl of dignity and miracles.
He is the light and endows light to the chastity. (103)

He is the shine of the pearls of respect and honour.
He is the sunlight and credit of the grand and the honourable. (104)

He is the bestower of respect and honour to the worthy semblance,
As he raises high the flag of venerability. (105)

He is the pearl of the river of generosity and charity,
And he is the moon of the bounties and the redemptions. (106)

He protects the country of mercy and kindliness,
And he manages to run the affairs of both the domains. (107)

He is the chemical for endowing copper look like the skies,
And he is the brilliance for the semblance of justice and affection. (108)
He is beneficial for honour and affluence,
And he is the vision of godly order and glory.(109)

He is the sprinkler of aroma in the heavenly garden,
And he is the fresh fruit of that auspicious tree of charity.(110)

He is the edge of the sleeves of the years and the months,
And creates the celestial heights of honour and splendour.(111)

He is the warrior of bravery, strength and victory.
He is the aroma of the flower of justice and equity.(112)

He is the universe of compassion and the world of benediction.
He is the ocean of charity and the deep sea of kindness.(113)

He is the pinnacle of heights and the leader of the chosen ones.
He is the cloud of blessings and the sun of edification.(114)
He is the embodiment and resplendence of truthful talk.
He is the brightness of the countenance of justice and equity.(115)

He is the light of long and lonely night of union.
He is the soul of the garden of goodness and honour.(116)

He is the diamond of the ring of the fairness and impartiality.
He is the fruit of the tree of benediction and consideration.(117)

He is the pearl out of the mine of benevolence and benediction.
He is the light endowing commitments and bounties.(118)

He is the freshness of the celestial garden-creepers.
He is the aroma of the celestial gardens of the Almighty.(119)

In the battle-field, he is like a roaring lion,
And in the cultural-meets, he showers pearls.(120)
He is a mounted soldier in the battle-fields,
And he is renowned in the race for decimating the enemies.(121)

He is the snorting crocodile in the sea of battles.
Through his arrows, he strings the enemy hearts.(122)

He is the shining star of the cultural-meets,
But he is the hissing snake in the fighting-fields.(123)

He is the auspicious Huma (bird) of the heights of dexterity,
And he is the excelling moon of the heights of magnificence.(124)

He is the decoration of the life-subsisting flowers.
He is the heart of leadership and vision of the eyes.(125)

He is the fresh flower of the garden of pomp and magnificence.
He is beyond any accounts of ups and downs.(126)
He is the guardian of the eternal and everlasting domain.
By virtue of his knowledge, he is unique in both the domains.(127)

All the Walees¹, all the Nabees²,
All the Sufis³ and all the teetotallers,(128)

Have bowed their heads in humility at his portal,
And they have humbly fallen at his feet.(129)

Whether the elderly, or the mendicants,
Whether the learned, or the auspicious ones,(130)

Whether the Naths, or the Gouse⁴ and Pirs,
Whether the holy, or the profane ones, or the kings and the indigent,(131)

All are the slaves and the servers of his name,
And all aspire and covet for him.(132)

The destiny and nature, both pay their obeisance to him,  
And both, the heaven and the earth, are at his disposal. (133)

The sun and the moon, both are at his portal as mendicants.  
Both water and earth are rejoicing in the spread of his glory. (134)

He welcomes the kindness and benevolence.  
He is brimful with generosity and blessings. (135)

His discourses are aromatic for the Arabs and the Iranians.  
From his resplendence both the west and the east, get splendour. (136)

Any person who, with full faith and confidence,  
Places his head at his auspicious feet, (137)

The Almighty elevates higher than the highest beings,  
Even though his destiny and luck may have been ordinary. (138)
Any body who revered him with true faith,
Fulfilled all his desires and aspirations.(139)

Every person who listened to his pious name,
Was emancipated of all the sins.(140)

Every person who got his pious glimpse,
Got the divine resplendence twinkling in his eyes.(141)

Whosoever caught his eye,
God enhanced his respectability by his union.(142)

All the sinners got emancipation through his generosity,
And by washing his feet, even the dead are revived.(143)

What is nectar in comparison with the water washed through his feet?
Because it (the nectar), too, becomes his slave.(144)
If dead dust can get life through the nectar,  
Through this nectar life, too, is rejuvenated.(145)

The criteria of his expositions is such,  
That hundreds of nectars are absorbed in there.(146)

The world of many dead, he has restored,  
And has won over many hearts to become his serfs.(147)

What is river Ganges as compared with his pool of nectar,  
Because, all the sixty-eight places of pilgrimage, are under his command ?(148)

His entity, being true, is ever-lasting and immortal.  
Through celestial resplendence his mind is for ever enlightened.(149)

To realise the truth, he possesses the highest divine vision,  
And to judge the truth, he manifests the enlightened perception.(150)
Through truthfulness, he exhibits much more knowledge than others do,
As he is the king of intellect and comprehension.(151)

His sustained semblance, radiates celestial resplendence,
And his luminous soul is like the glittering sun.(152)

In kindness and generosity he is entirely benevolent,
And from head to toe, throughout, he is divine.(153)

In courage, he possesses the highest fortitude.
In status and rank, he is more auspicious than all others.(154)

Though, to conquer both the worlds,
He does not need the sword and the spear.(155)

Yet, when the power of his sword sparkles,
Through its lightening, the enemy forces are incinerated.(156)
धूम देखें दें गर्वी दें निजाब दर पूरा दे महंत है,
धूम देखें दें घट्ट दें निजाब दी भर नर्म है । (157)
धूम ही वरीय है नानावर्तं अनेक लेखिकां दूरे आयों दें दें दिन दम निकाह है
धूम देह दें दें दें दें पूरे ही पूरे धूम रही है। (158)
धूम ही विदीय दें घड़त हूँ धूम बृहत्तं हिंदु हिंदु,
धि बहुत ही मांडे दे हिंद दिन भरण नगर तरी भी बन मर्म है। (159)
अबलूत नं धूम अने दुसरे नं सम्भ बी जल?
अभद्रदल्जन नं सम रक्ष्म हो जल? (160)

धेमाद हैं भेम अने नर्मतं गदेव,
निमित्ता दर आप्ते तीर्थ धूम दें चर्चा दें दुर्वृद्धि दें जल। (161)
धूम संदे दे हिंदीय विस्तार दे मधुे बुखब जल,
इंग्रण संघर्ष दे धूम दें दें बृहद घलिया बीड़ी है। (162)

His spear makes the heart of the elephant bleed,
And through his arrow, the lion’s heart is blazed. (157)

His halter has entrapped the brutes and the barbarians,
And his spear has reduced the devils to dust. (158)

His sharp arrows have pierced so through the mountains,
As even Arjun could not do during the day of the war. (159)

What are Arjun or Bhim and Rustam or Saam?
What are Asfand Yaar or Rama and Lakhshman? (160)

There are thousands of Maheshas¹ and thousands of Ganeshas²,
Who, in humility, pay obeisance at his feet. (161)

The winner of that war are the slaves of this king,
As both the domains have secured prominence at his hands. (162)

(1. The chief god-Shivji; 2. Son of Shivji and Parbati, who is regarded as the god of wisdom)
There are thousands of Alees\(^1\) and thousands of Walees\(^2\),
Who bow their distinguished heads at his feet.\(^{(163)}\)

When his arrow is shot swiftly,
The hearts of all his enemies are penetrated.\(^{(164)}\)

His arrow so cuts through the stone,
As the Indian sword shears through the grass.\(^{(165)}\)

How far can the stone and the steel face his shaft?
Facing his strategy, even the wise ones lose their wits.\(^{(166)}\)

When his mace strikes the elephant-head,
May it be like a mountain, it pearishes in the dust.\(^{(167)}\)

His adoration cannot be quantified,
As it is beyond even the comprehension of the angels.\(^{(168)}\)

\(^{(1.}\text{Name of the fourth caliph;}\ 2.\ A\text{God-realised person.})\)
He is above our intellect and understanding,
And narration of his praiseworthiness is beyond expression through our tongues.(169)

His entity is the pillar to support the roof of the celestial search.
His semblance, through divine benevolence, is always gleaming.(170)

His heart is the sun sparkling with the godly splendour,
As, in faith, he is far ahead of all the truthful believers.(171)

He is much higher than any thing, comprehended,
And he is much more honourable than and beyond any compliments.(172)

Through the generosity of his demeanour, the whole world is replete,
And his attainments cannot be confined to any perimeters.(173)

When his adoration is beyond any boundaries,
How can it be contained in the pages of this book.(174)
May God bless Lal with the spirit to sacrifice his head for his name,  
And may the body and the mind of Lal get donated to him.  
(175)

This ends the Jote Bigas authored by Bhai Nand Lal Goya.
Jote Bigas
(English)
Splendour of the Light
Hail, hail the Guru, the saviour of the sinners.
Hail, hail the Guru, the promoter of the saints.

Hail, hail the Guru, the liberator,
Hail, hail the Guru, the stable and infinite.

Hail, hail the Guru, who meditates on God.
Hail, hail the Guru, who is beyond limits.

Hail, hail the Guru, who ousts the ignoble,
Hail, hail the Guru, who annihilates the demons.

Hail, hail the Guru, who tears apart the vicious.
Hail, hail the Guru, who espouses the kindness.

Hail, hail the Guru, who is from the beginning and forever.
Hail, hail the Guru, who is stable and fathomless.
Hail, hail the Guru, who worships the truthfulness.
Hail, hail the Guru, who is absolute in resources.
Hail, hail the Guru, who dons the thrones.
Hail, hail the Guru, who is firmly established.
Hail, hail the Guru, who ravages the anxieties.
Hail, hail the Guru, who revels in sincerity.
Hail, hail the Guru, who sustains the emancipation.
Hail, hail the Guru, who liberates the congregation.
Hail, hail the Guru, who fulfils the desires.
Hail, hail the Guru, who inspires the godly name.
Hail, hail the Guru, who inculcates the righteousness.
Hail, hail the Guru, who redeems the apostates.
Hail, hail the brave Guru, who spreads truth and courage.
Hail, hail the Guru, who is beyond deceits. (13)

Hail, hail the Guru, who is impeccable.
Hail, hail the Guru, who eradicates the fear and disbelief. (14)

Hail, hail the Guru, who is beyond deception and penetration.
Hail, hail the Guru, whose knowledge is absolute. (15)

Hail, hail the Guru, who surmounts all the hindrance.
Hail, hail the Guru, who is imperceptible and mysterious. (16)

Hail, hail the Guru, who eliminates all the worries.
Hail, hail the Guru, who is always benevolent. (17)

Hail, hail the Guru, who provides sustenance to all.
Hail, hail the Guru, who is the embodiment of the Almighty. (18)
Hail, hail the Guru, who provides all the nine treasures.
Hail, hail the Guru, who is a (godly) attraction forever.
Hail, hail the Guru, who reveres the One Only.
Hail, hail the Guru, who is imperceptible and beyond comprehension.
Hail, hail the Guru, who promotes the truthful-living.
Hail, hail the Guru, who is free and bestows the total emancipation.
Hail, hail the Guru, who is celestially perfect.
Hail, hail the Guru, who promotes the sincere-living.
Hail, hail the Guru, who infuses every heart.
Hail, hail the Guru, who is the sustainer of the destitutes.
Hail, hail the Guru who rehabilitates the infirm ones.
Hail, hail the Guru who promotes the divine remembrance.
ब्रजु ब्रजु ब्रज भवत धुरते ।
ब्रजु ब्रजु ब्रज मंधान मुरते।(25)

ब्रजु ब्रजु ब्रज बलक ता हुतके ।
ब्रजु ब्रजु ब्रज चक्र सृपिते।(26)

सार्जन में भवानियो ब्रज लेखन के ।
में अभ काम बख लेखन।(27)

में ब्रज राम में आषारन ।
में उत्ति बेदिंद उत्ति धारण।(28)

में ब्रज राम में बांसा राम बांसान ।
में उत्ति विराम अतीत अधारन।(29)

में वैत्ति यानुपर विनति समुदान ।
में ब्रजु बेसिन्स सिध उत्ति ला बुधग।(30)

Hail, hail the Guru, who is absolutely competent.
Hail, hail the Guru, who is a true warrior.(25)

Hail, hail the Guru, who never shudders.
Hail, hail the Guru, who is perfect in all the arts.(26)

Nanak passed on the Guruship to Angad,
Then Amar Das served Hari, the Almighty.(27)

Then Ram Das to Arjun,
And then Hargobind worshipped the Almighty.(28)

So the Almighty blessed Har Rai,
Who made Har Krishna, infinite and inaccessible.(29)

Then Tegh Bahadur who was the epitome of veracity was blessed.
As was Guru Gobind Singh, the embodiment of Hari.(30)
All are one and one into all,
And there exists no distinction among them.(31)

(There are) numerous Brahmas*, Bishans* and Maheshas*,
Many goddesses like Durga and Vaishnavas*,(32)

Many are Ramas* and Krishnas*, the incarnate,
Many are Narsinghs* who killed Harnakshas*. (33)

Many are Dhruvs and Prehlads*,
As are Gorakhs*, Sidhs* in meditation,(34)

Numerous are the skies and the heavens,
As are Indras*, Dharam Rais* and the Jamkals*,(35)

Many are Sidhs*, Naths*, the recluses,
Many are Jogis*, reveling in Yoga,(36)
Many musical tunes are being produced.
In many heavens Sidhs* are in meditation,(37)

Many are life-sources, creations and universes,
Many are continents and nine-regions,(38)

Many are brave and valiant heroes
Many are messengers and the seers,(39)

There are many in the form of thirty three karors (millions),
Many are the suns and many are the moons,(40)

All of them sacrifice themselves for the Guru,
And above them all is the incarnation of the Guru.(41)

Lal, the server of the servers,
Has come forward seeking the protection of Satguru, the true preceptor.(42)
Through the benevolence of the congregation,
He is begging for the godly name from Satguru.(43)

Completed Jote Bigas, as authored by Munshi Nand Lal Multani. Forgive
the lapses of the old server of the worshippers. May all the congregation
be blessed.
Hail, hail, hail

*Mythological and legendary potentates
Rahit Naama
Code of Conduct
Speech of Sri Guru Jee
Chaupeyi

Sikhs of the Guru, listen, My Companions,
Getting up early in the morning, conceive God in the mind.(1)

Then recite the incantation of Waheguru, the Supreme Being,
And after ablution, read and recount Jap Jaap.(2)

Then come and have the Darshan (glimpse) of mine,
And sit there reverentially with profound attention to the Guru.(3)

When the three watches of the day have gone past,
Listen to the exposition by of the Guru with complete attention.(4)

In the evening listen to the Rehras,
And pay attention to the Kirtan (singing of Hymns) and Katha (Sermons).(5)

One who practices such a way,
Will attain the eternal bliss.(6)
The Sikh who revels in five routines,
He secures the emancipation for his twenty-one generations.(7)

Not only he achieves family’s emancipation, but also eternal bliss.
He saves his soul from transmigration.(8)

Speech of Bhai Nand Lal
Dohira
What you have stated, Oh My Gurdev Master, ‘come to seek my vision,’
Please enable me to understand, how we can pursue the same.(9)

Speech of Sri Guru Jee
Dohira
Assiduously listen Nand, there are three entities of mine,
And these, you comprehend, are Transcendental, Attributive and the Guru’s Shabad, the Celestial Word.(10)

Chaupeyi
There is one Perception, which is beyond all the three attributes,
Which has been expounded many a time in Vedas,(11)

The Almighty invests every heart
And is indivisible as water in the pitcher,(12)
Deem (that) written on each of your body-hair,
And the factual pronouncement I make to you for veracity:(13)

The Sikh desirous of Guru’s Darshan,
Should go and have the Darshan of Granth Jee,(14)

After ablution early in the morning,
he should judiciously undertake its three circumambulation,(15)

Dohira
With folded hands he should be seated, seeking my audience,
And after paying obeisance to Guru Granth Jee, listen to the celestial exposition.(16)

Chaupeyi
Hearing the Shabad with concentration, and by putting mind into the Guru,
He should listen and make others heed the Guru’s enlightening Shabad.(17)

One who wants to communicate with me,
He may read, listen to and ponder over Granth Jee.(18)
Ones who aspires to listen to my sermons,
Diligently, should he read and recite Granth Jee.(19)

Deem Granth Jee as my embodiment,
And concede to no other perception.(20)

My Sikh is my third embodiment,
Who remains imbued in the essence of Gurbani day and night.(21)

One who puts confidence in and affection upon the Guru’s Shabad.
He, always and ever, achieves the vision of the Guru.(22)

He should revel in listening and recounting Guru’s Shabad,
And with full concentration read Jap Jee Jaap.(23)

He should go and espy the Guru’s Portal,
And should withstand being tempted by other women.(24)
With zeal, he should serve the Sikhs of the Guru,
After relinquish all ego from his mind.

One who tends towards these actions,
Recognises my manifestation.

Dohira
That Sikh of the Guru gets acceptance, who performs the service,
And the one who surrenders through mind, body and soul, and becomes
prominent server of mine.

The service of such a Sikh of the Guru is approved by me,
And listen, Nand, earnestly, this is the way, the heaven is secured.

Speech of Nand Lal
You have expounded that Transcendental, Corporeal and Guru’s Shabad
are your three attributes.
Transcendental is not visible and Corporeal is through the Sikh.

Chaupeyi
Your Transcendental Attribute is infinite,
And who can have that vision, Oh My Benevolent-one.
Oh, My Master, you remain the Guru of the temporal world,
And, Knowing-all, you prevail on all the minds.(31)

Speech of Sri Guru Jee

Listen, Sikh Brother, Nand Lal,
Listen earnestly to my sweet words,(32)

Guru’s Sikh becomes auspiciously corporeal,
If he is, primarily and diligently, engaged in the service of Guru.(33)

Guru’s Sikh, who conceives Guru’s Shabad,
Obtains the blessings through the embodiment of the Shabad.(34)

One who adheres to the explication through the manifestation of the Shabad,
Leads others to the Infinite one.(35)

Brother,, I have narrated to you this discourse,
And the ones who read and listen to it thoughtfully.(36)
Their attributes will be beyond description,
And, through my honour, the lights will merge into the light.(37)

It is Samwat Seventeen hundred and fifty-two*,
Auspicious Ninth day of first half of moon in the month of Maghar*. (38)

On a Friday at the bank of (river) Satluj,
The hero expounded these solemn verses to Nand Lal.(39)

Those Sikhs of the guru who remember Waheguru attentively,
Are endowed with salvation, remember, O Gursikh! (40)

(*December 1695CE)
Tankhah Naama
Code of Discipline
Questions: Bhai Nand Lal Jee  
Responses: Guru Gobind Singh Jee

Nand Lal queried, “Guru Jee, enlighten me,  
Which deed is ethical and which is not becoming.(1)

Nand Lal, listen to the premise, the Sikh conduct deems this,  
Without the celestial name, ablution and benevolence, a Sikh should  
not savour the food.(2)

One who does not participate in the true congregation early in the  
morning,  
Will be adjudged as deserving a (religious) retribution.(3)

The one who participates in the true-congregation half-heartedly  
Will find shelter nowhere.(4)

While listening to the celestial glories, (one who) starts idle-talks,  
Says Gobind Singh, goes to the hell.(5)

Coming across a poor-man, if he does not entertain him,  
He obtains the fundamental punishment.(6)
One who tattles without the knowledge of the celestial word,
Benefits by nothing at all.\(^{(7)}\)

If he does not pay his obeisance,
He will attain not access to the Supreme Being.\(^{(8)}\)

**Dohira**

One who distributes graced-pudding with avarice in his heart.
More to some and scanty to others, he, for ever, remains in affliction.\(^{(9)}\)

**Chaupeyi**

Listen to the procedure of preparing consecrated pudding.
Take three components in equal quantity.\(^{(10)}\)

After brooming, mud-plastering the floor,
And using the scrubber, wash all the utensils.\(^{(11)}\)

Then take the bath and come forward all clean,
And, except Vaheguru, the Almighty, utter nothing else.\(^{(12)}\)
Take a pitcherful of fresh water,
Then, Gobind Singh says, he will be physically fit.(13)

After preparing it, place it on a stool,
With holy hymns flowing in all the four directions.(14)

Dohira
One who bows his head to a Turk (enemy) and surrenders his sword at his feet,
Gobind Singh says, “Listen Lal Jee, he runs into the cycle of life and death.”(15)

Chaupeyi
One who never goes to the divine congregation,
And distributes sacred pudding without proper conduct.(16)

One who wears red (shining clothes) and takes snuff,
Gobind Singh says, he will be punished by the Yama of death.(17)

When sisters and mothers come to the congregation,
One who casts an evil eye at their row.(18)
निख वेल्डॅ में बलदेश
श्रीलाम मुख नग देखे रखे।(19)

यी बैल ना पैसा यात्रा
वर्य तेजिह निख देखे नाम यात्रा।(20)

निख वेल्डॅ दिल रेंग से दिले
अवध नथर नामे भिले।(21)

भल भदिवी वा बल बले झले
सपुं नये वर्य वे मझ निकले।(22)

मंदन
बैलकन देहें बलदेश वर्जन चुहे बल घण्टी
रतु बने निर लीठ ता दृढ़ पन्ने रल्ल सी।(23)

सौरवा
जमाव नशु तविह देहे पुथ घेल से अधि
वर्य तेजिह निख लुल नी लिन वा बलु ता निम्नार।(24)

And being a Sikh, if he renders wrath,
(He) loses the respect which a daughter could endow。(19)

One who plunders the daughter or the sister,
Says Gobind Singh, he is pushed towards the devil。(20)

Being a Sikh if one goes around without a sword,
His soul faces the transmigration。(21)

If he swindles the effects of the guest,
All his prayer and worship bear no fruit。(22)

Sortha
One should comb the hair and put around the turban twice a day,
Should clean the teeth and, Lal Jee, this way one will never suffer。(23)

Dohira
One who does not spare tithe for the Guru and revels in fabrications,
Lal Jee, Gobind Singh says, should not be trusted。(24)
शेखरी

क्या पाटी में तवीं लगाई
दिव कान माई घुमाई(25)

दिवं दिवंस सतिशा ने भेषि
शीशुल दस्त दिवं दिवं बैट ने भेषि(26)

थूंसली बच से वकल धिकाई
पिला दिन तन में पबल धिमाई(27)

बचे बचत से भाले लुली
बचे बेटेद धिक देव बच लुली(28)

क्यू उदंबत ते भाग में घरे
क्यू बुन मंद बचत से जाओ(29)

ठिथ वपा भुटि ठिथ खाये
मुख्त लिख में लाम भुव लाओ(30)

चाँपेयी

If he does not take bath in cold water,
And without reading Jap, takes his food,(25)

Without saying Rehras, passes the evening,
Without reciting Keertan (Sohila) goes to sleep,(26)

Through back-biting if he gets his way through,
Cursed is his birth if he forgets the righteousness,(27)

One who stands not by his words,
Says Gobind Singh, he is honoured nowhere.(28)

One who eats meat taken from Turks,
One who utters any words except the Guru’s Shabad,(29)

Puts heart to hear the Triya Raga,
Listen, Lal Jee, he heads for the domain of death.(30)
सेपटी

अतुलस्म खिरू से बना मियाज्जे
ढेर बीसे फिर वृद्ध मां काले।(31)

विन्यादी ब्रह्म ब्राह्मण से बढ़े
विक मिया भाग्यी लेन से गाले।(32)

अति देश गरीं ढेरे चाल से
लढ़ी घापे प्रकाशी भाग।(33)

वीरावर वषा मियुं मत तवीं रापे
मेंद मिथ बे बुध मालपे।(34)

हिंना सुभा तवे से मस्त
महा दृढ़ पापे जिम बे बरल।(35)

बुध बी हिंसा मुशे सा बाहु
ढेर बी हिम संका विजयपार।(36)

Chaupeyi

Without supplication one who commences a task,
Prior to offering, puts something in the mouth。(31)

Abandoned belongings, one who takes away,
And takes an other’s wife to the bed。(32)

One who does not serve an approaching guest,
He won’t be honoured in the divine court。(33)

If he does not listen to the explications and singing of hymns,
And abuses a saintly Sikh。(34)

By back-biting and gambling, if he gains,
He suffers greatly through the death。(35)

If he not listen to the criticism of Guru’s,
Honour him by offering a sword。(36)
Dohira
One who keeps not the charitable cashbox and indulges in deceitful trade,
Says Gobind Singh, Lal Jee, he suffers through thousands of hells.(37)

Chaupeyi
Without worshipping Waheguru, one who eats,
The Sikh who pays visit to a prostitute,(38)
Who revels with another’s wife,
Says Gobind Singh, such a Sikh is not regarded.(39)

One who is cunning and impostor for the Guru,
He should be considered severely punishable.(40)
Abandoning the Guru, one who goes to beg others,
And sleeps at night without anything on,(41)
Unclothed one who revels in sex,
And all naked cleans his teeth,(42)
Dohira
One who goes around naked or eats bare headed, 
Or gives out sacred pudding in a naked state is adjudged as a big offender.(43)

Chaupayi
Khalsa is the one, who renounces calumny, 
Khalsa is the one who volunteers to contend in the first rank.(44)
Khalsa is the one who annuls the five vices. 
Khalsa is the one who burns the (effect of) the (previous) actions.(45)
Khalsa is the one who relinquishes the ego. 
Khalsa is the one who keeps away from another’s wife.(46)
Khalsa is the one who does not imitate the others’ viewpoint. 
Khalsa is the one who is infused with the divine name.(47)
Khalsa is the one who puts his heart into Gurbani. 
Khalsa is the one who can eat the steel.(48)
Dohira
Regarding the creation as that of the Creator, one should not exploit the creation.
If creation is put in agony, Lal Jee, the Creator is enraged.(49)

Chaupayi
Khalsa is the one who looks after the poor.
Khalsa is the one who annihilates the the evil-doers.(50)

Khalsa is the one who remembers the divine name.
Khalsa is the one who invades the barbarians.(51)

Khalsa is the one who is permeated with the celestial entity.
Khalsa is the one who destroys the bondage.(52)

Khalsa is the one who rides the horse.
Khalsa is the one who is ever ready for righteous war.(53)

Khalsa is the one who adorns the arms.
Khalsa is the one who exterminates the vicious.(54)
Dohira

Outcry prevails for the Almighty and the slander fosters no one.
The hills and forests in all the three domains (of creation) will remember him.(55)

Chaupeyi

Listen, Nand Lal, this is the veracity,
Through which (I) reveal my sovereignty.(56)

All the four castes, (I) blend into one caste,
And popularise the worship of Waheguru.(57)

They will mount the horse and fly the falcon,
Seeing them as such, Turks (enemies) will flee.(58)

(I will) make the one combat a hundred and twenty-five thousand.
The Sikh proceeding thus, (I will) get emancipated.(59)

The spears wave and the elephants are decorated,
At every door the victory drums beat.(60)
When a hundred and twenty-five thousands fire-works sparkle,
Then assume that, Khalsa has attained victory.(61)

Dohira
The Khalsa will rule and the rebels will be eliminated,
All will be obliged to join and only those who surrender will survive.(62)

This is the directive of Guru, that if the son of a Sikh shaves the head,
His posterity will be ruined, and if a shaven one becomes Sikh, his descendants will flourish.

This concludes the Code of punishment