Kabitt Sawaiyye
Bhai Gurdas Ji

Text and English Translation by
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Bhai Gurdas
Life and Works

Bhai Gurdas Ji is much honoured for his Sikhi way of life and literary work. He was a leading figure in Sikhism who enjoyed the patronage of Guru Arjan under whose supervision he inscribed the first copy of Sikh Scripture, the Guru Granth Sahib, which is still extant. He was born in a Bhalla Khatri family, his father’s name was Ishar Das and mother’s name was Jivani at Goindwal in 1608 Bk/AD -1551. That makes him, Nephew of third Guru Amardas Ji.

Bhai Ishar Das, one of Guru Amar Dass’s cousins had settled in Goindwal soon after the town was founded in 1603 Bk/AD 1546. Bhai Gurdas, who was the only child of his parents, lost his mother when he was barely three and his father when he was 12. He spent his early years at Goindwal and Sultanpur Lodhi. At the former place, he had the opportunity of listening to many men of knowledge and spiritual attainment who kept visiting the town which fell on the Delhi-Lahore road and was then the religious centre of the Sikhs. He later proceeded to Varanasi where he studied Sanskrit and Hindu scriptures. He was initiated into Sikhism then extensively visiting Agra, Lucknow Varanasi, Barhanpur, Rajasthan, Jammu and Chamba hills, preaching Guru Nanak’s word. After the passing away of Guru Ram Das, in 1581, he returned to the Punjab, visited Goindwal and thence proceeded to Amritsar to pay his obeisance to Guru Arjan, Guru Ram Dass’s successor. He made Amritsar his home and through his devotion and love of learning carved for himself a pre-eminent position among the Guru’s disciples. When the Guru decided to compile the Holy Granth containing the hymns of the Gurus and of some of the saints and Sufis, he chose Bhai Gurdas to be his principal helper. They worked together on the volume, which was completed in 1604. The entire text was inscribed by Bhai Gurdas. The copy written in his hand is preserved to this day in the family of the Guru’s descendants at Kartarpur, in Jalandhar district of the Punjab.
Bhai Gurdas also contributed the labour of his hands to the excavation of the sacred pool at Amritsar (1577). He was chosen to recite the Gurus' hymns to Emperor Akbar when he visited Kartarpur in 1596-97 on his way back from a military campaign. As the tradition goes, the Emperor had been incited by Prithi Chand and his supporters against Guru Arjan saying that the hymns he was planning to compile into a volume had an anti-Muslim tone. As Bhai Gurdas read out verses selected at random, the Emperor was deeply impressed with their spiritual content. When Guru Hargobind, Nanak VI, decided to construct in front of the Harmandir, Akal Takht, Throne of the Timeless Lord, he entrusted the task to the two most revered Sikhs of the time, Bhai Gurdas and Bhai Buddha the latter blessed by Guru Nanak himself Bhai Gurdas was assigned to looking after the premises. Guru Hargobind also appointed him to teach his young son (Guru) Tegh Bahadur ancient classics even as Bhai Buddha supervised his training in Manly arts of archery and horsemanship. Bhai Gurdas led a batch of Sikhs to Gwalior where Guru Hargobind had been detained under the orders of the Mughal emperor Jahangir. He was present at the weddings of the Guru's sons Baba Gurditta (April 1621) and Baba Sooraj Mall (23 April 1629). He offered Ardas at the death in 1621 of Mata Ganga, Wife of Guru Arjan, and recited Scripture and offered Ardas at the time of Baba Buddha's death on 17 November 1631.

Bhai Gurdas was the bulwark of Sikhism still for many years. He was the expounder and exemplar of the Sikh way of life. He was a man of wide learning especially in ancient texts and philosophy, and devoted his exceptional talents to preaching the Sikh faith. He composed verse, which is valued for its racy style and for its vivid exposition of the teaching of the Gurus. His poetry, now available in two volumes, in Punjabi Varan Bhai Gurdas and in Braj Kabitt Sawaiyye and is sung along with Gurbani, the Gurus' word, at holy congregations. Guru Arjan put his seal of approval on it by designating it as the "key" to the Holy Scripture. Bhai Gurdas, who never married, died at Goindwal on Bhadon sudi 5, 1693 13k/25 August 1636.

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"The Encyclopaedia of Sikhism."
Foreword*

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(English adaptation by Pritpal Singh Bindra)

Sri Guru Granth Sahib is the basis and the root of the consciousness of Sikhism and its moral behaviour. Sri Guru Granth Sahib has been acknowledged as the Shabd Guru. It was bestowed with Gurugaddi as the living Preceptor by Guru Gobind Singh in 1708 at the time of his journey to his heavenly abode.

In the purport of the basic doctrine of Sri Guru Granth Sahib, there are plenty of hymns relating to such basis and consciousness, which endow eminence and uniqueness to the compositions of Bhai Gurdas. The principals and basic doctrines delineated in Sri Guru Granth Sahib, being in conceptualised

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After his debut as Research Scholar in Punjabi University, Patiala he taught in Shivalik College, Nangal and Sikh Missionary College, Amritsar. In 1990 he passed his M.Phil and then attained his PhD in September 1997.

He spent five years in journalism; a year each as Assistant Editor of Guru Nanak Parkash Patrika and Jeevan Lehar and two years as Editor of Punjab Today (Punjabi Magazine). Apart from 23 articles in various Magazines and Newspapers, he immaculately compiled “Kabit Savaiye” Bhai Gurdas and fastidiously presented them along with the Text, Line-index and Concordance cum Dictionary.

Apart from teaching in the schools, he is very active as a Sikh Minister and is active in imparting knowledge of Sikh Religion and Culture by organising children camps.
ideology, obviously, present complexity in comprehension by the general populace. As a matter of fact, the emerging institutions, to gain consciousness and conceptualisation, need elucidation. Prominence of Bhai Gurdas as a writer lies in the establishment of the tradition of Gurmat to rationalize Sikh History, Sikh Society, Sikh Decorum and Sikh Credence. Giani Lal Singh for the understanding of Vedas, Bible and Hadis of Quran gives credit to Rishi Viyas, St. Peter and Abu Harare and Hazrat Aysha respectively. The honour, which has been endowed to these individuals for the purport and inference of medieval Holy Scriptures, the same honour, is bestowed upon Bhai Gurdas.

LIFE AND PERSONALITY:
The authentic details of the Punjabi Poets of medieval era are not as much available. Similarly, in case of Bhai Gurdas, the facts available are very limited.

Regarding his birth, there is considerable variation among the Scholars. Bhai Vir Singh Jee ascertain the birth of Bhai Gurdas taken place between 1543 CE and 1553 CE. According to Prof. Sardool Singh it is 1558 CE. Dr. Ganda Singh, Prof. Sahib Singh, Dr. Taran Singh, Dr. Rattan Singh Jaggi believe the birth of Bhai Gurdas taken place in 1551 CE. According to Bhai Kesar Singh Chhiber, the name of the father of Bhai Gurdas was Eeshar Das. His father was the younger brother of Sri Guru Amar Das who were the resident of Basirkigilan in District Amritsar. When as per the orders of Guru Angad Dev, Guru Amar Das moved from Basarke to Goindwal, and then his younger brother accompanied him as well. The childhood of Bhai Sahib was spent at Goindwal and here, under the auspicious of Guru Amar Das, he gained his elementary education. He became the devotee of Naam and became an ardent disciple of Satguru. In 1574 CE when Guru Ram Das succeeded on the throne of Guruship, during that time, at the behest of Guru Amar Das he travelled towards Agra, Lucknow, Rajasthan, Barhanpur, etc to promote Gurmat. There, when, he received the news of the departure of Guru Ram Das on his celestial journey, he returned to seek abode at Ramdaspur with Guru Arjan Dev.

While dwelling in the audience of Guru Arjan Dev, Bhai
Gurdas, with an in-depth urge, studied the gradually emerging Sikh doctrine and conventions. The adversaries of the Guru's enlightenment were unable to face the ingenuous values as they had been used to face the obscurities. The visions which have been imbued with darkness, could face not the enlightenments, even, though from inside the Guru-household; the real brother of Guru Arjan Dev, along with his collaborators was becoming party to such diversities. Prithi Chand was, from the very beginning, the victim of covetousness and, being the elder son of Guru Ram Das, considered himself to be the rightful heir apparent. He was strewn with jealousy and, consequently, was reproached as the heretic.

Externally, the ruler of the time, Emperor Jehangir, denied accepting this enlightenment, addressing the same as the 'Trade of Falsehood.' During all these upheavals Bhai Gurdas offered full collaboration, and endeavoured to annihilate these gambits. He also, considerably, contributed his efforts in the building of Harmandir Sahib. Bhai Santokh Singh mentions in is magnum opus, Gur Pratap Sooraj Granth, “Bhai Gurdas, epitome of devotion and exultation, rendered services.”

Along with performing such service, Bhai Gurdas created a niche for himself in the literary and spiritual realm. In this regard, Bhai Vir Singh writes, “Bhai Gurdas had two immortalising tasks; first to sit with Sri Guru Jee to serve in collecting, collating and writing all the Bani in his hands. Secondly, there is his own Bani, which serves the purpose of 'key' to understand the principal and doctrine of Sikhi and Gurbani. Consequently, glimpses of Gurbani are discernible through his literary compositions.

The celestial beams emanating through the establishment of Harmandir Sahib, Canonisation of Sri Guru Granth Sahib and such magnificent endeavours, the hope of the adversaries of were dashed. Collaboration of Prithi Chand and Chandu, through the order of Jehangir, Guru Arjan Dev Jee was martyred in 1606 CE.

After the martyrdom of Guru Arjan Dev, the responsibility of Baba Buddha and Bhai Gurdas was enhanced. Bearing in mind his elderliness and scholarship, Bhai Gurdas was bestowed with the honour of the first Sevadar of Sri Akal Takht, then known as Akal Bunga.

When Guru Hargobind Sahib went to Delhi on the invitation
of the Emperor Jehangir, in his absence, the management of the Guru’s household was entrusted in the hands of Bhai Gurdas and Baba Buddha Jee.

During these days, Bhai Gurdas and Baba Buddha Jee initiated the Chowkee (circumambulation of Sri Harmandir in the evening, just after the Rehras Sahib, which is still performed to commemorate the endeavours of Bhai Gurdas and Baba Buddha Jee.

During the time of Guru Hargobind Sahib, Bhai Sahib had been going abroad on sojourns to promote Sikhi in Kabul, Kanshi, Varanasi, etc. According to Dr. Ganda Singh, when the demands for the proliferation of Sikhi were received from Kabul and Kanshi, then Guru Jee, initially, asked Bhai Sahib to proceed to Kabul and thereafter other places. The effect of Bhai Sahib’s preaching was so enormous that the congregation there erected a Gurdwara there to commemorate his name.

He has been endowed the honour of subsisting during the Guruship of Guru Amar Das, Guru Ram Das, Guru Arjan and Guru Hargobind Sahib. Consequently, all his creations are sprinkled with Gurmat philosophy. Whole of his life, Bhai Sahib spent in promoting Sikhi doctrine among the congregations. Perhaps, being engrossed in his this mission; he never contemplated on embracing the married life. Prof. Sahib Singh Jee write, “Bhai Gurdas did not get married and, therefore, he left behind no descendants.” In spite of that, in his renderings, Bhai Sahib has ratified the principle of married life in Sikhi (which is obvious from his Kabitts)

At the age of 78, Bhai Sahib achieved amalgamation with the celestial light at Goindwali in September, 1629 CE. Giani Gian Singh and Prof. Sahib Singh concur with this date but Bhai Kahan Singh Nabha believes it was 1637 CE, which is accepted by Dr. Rattan Singh Jaggi as well.

The aim of Bhai Gurdas was to become a protagonist of Gurmat. To revel in audience of the Guru was his prominent part of his personality, and, consequently, traces of the consciousness of Gurmat are plentifully visible in his literary creations. He was an embodiment of humility, affection, truth, courage and deep composure. He was the epitome of the treasure of knowledge, a
grand poet-laureate, a great thinker and a great scholar. All these are obviously evident from his, both, the internal and external endeavours.

To sum it, it can be established that, not only Gurbani ants its purport, Bhai Sahib was a great proponent of Gurbani; he was a blooming encyclopaedia of the secular human life. His knowledge was multidimensional. To explicate his point of view, he was endowed with a treasure of vocabulary, a magnanimous coffer of paradigm, extensive trait of imagination, and profound knowledge of languages. He had observed the environment so deeply that their reflections were infused in his poetical renderings. He attained, as matter of fact, a noble place as a glorious litterateur.

Almost all the scholars are synonymous in delineating that the cruel lapse of the time caused the loss of the most of Bhai Sahibs' literary debuts. Prof. Sardool Singh writes in his book, *Bhai Gurdas*, “He had translated the Vedantic and Niaye Shastras (Medieval Hindu Philosophical and Scriptural books of learning) into chaste Punjabi prose and poetry. It is pity that all that has not reached us. A few years ago, at Rikhikes, at Nirmala Mahan Mandal (the congregational place of Nirmala adherents) a Nirmala Yogi exposed that a simple Punjabi translation of the Shastras was lying at the library of Guru Gobind Singh at Anandpur Sahib. But, now, there is no traces of such manuscripts there.”

In spite of that, according the research of the various Scholars, whatever the literary creations of Bhai Sahib are available, can be dividing into three categories;

1. Varan, whose number is believed to be 40.
2. Six Slokas of Sanskrit, which are available through “Sri Gur Pratap Sooraj” of Bhai Santokh Singh.

Kabitt Sawaiyye (which are in Braj), their number is 675.

**VARAN (EPICS):**
The Epics created by Bhai Gurdas are the unique contribution of Bhai Sahib to the medieval Punjabi Literature. No one has created the composition in such chaste and distinctive Punjabi Language prior to him. Dr. Jit Singh Seetal says, “The Punjabi language of
these Varan is much nearer to the present day Punjabi and, also, depicts the superior form of the medieval of the Punjabi Language. There seems to be no effect of Hindi, Braj and Persian on them. It is obvious, by that time; the Punjabi has gained its own unique form at that time and has gained the status of an independent language.”

From textual point of view, the aim of the Varan is to explicate the Sikh Doctrine and Sikh Decorum. According to Bhai Kahan Singh Nabha, “Bani of Bhai Sahib is extremely winsome and is the treasure of Sikh principals. It won’t be inappropriate to say that there can be no other suitable decorum of Sikhi superior to the decorum expressed in the Bani of Bhai Sahib. Sri Guru Arjan Dev Jee has expounded that by reading the Bani of Bhai Gurdas true norms of Sikhi are achieved and this Bani presents a form of exegesis of Gurbani.” Along with the Linguistic and Spiritual traits, they are deemed imperative from the political and historical point of view as well.

SLOKAS:
As cited earlier, the Bhai Sahib’s knowledge with respect to the languages was very vast. Six Slokas produced by Bhai Sahib in Sanskrit are found in Bhai Santokh Singh’s Sri Gur Pratap Sooraj. According to Bhai Santokh Singh, these Slokas were created by Bhai Gurdas at Kanshi during his preaching sojourn. These were enunciated during his preaching debuted to enhance the prominence of the Name of Waheguru. The Pundits were spell bound on his expositions. In view of his proficiency in the Language, he perceived great reverence but, in spite of that, he did not turn away from language of the populace.

KABITT SAWAIYYE:
Besides Varan, Kabitt Sawaiyye of Bhai Sahib are a very prominent. Up to now, through endeavour of research-scholars, 675 Kabitt Sawaiyye are accessible. Prior to 1940 CE in the books available in the shops, only 556 Kabitt Sawaiyye were traced. Bhai Sohan Kavi, the creator of Gur Bilas Patshahi 6 and Bhai Kahan Singh Nabha has also mentioned their number as 556. As a matter of fact, in almost all the literature their number varies. In about 1940CE Bhai Vir Singh came across a handwritten
manuscript in which, in addition to 556, there were 673 Kabitt Savaiyye. Thereafter he found another book in which there were 21 Kabitt Savaiyye of Bhai Gurdas.

When and where these Kabitts were written? In this regard there are two theories prevalent among the scholars. First supposition is that the Kabitts were created by Bhai Sahib in his early years, whereas the Varan, during the period he had gained maturity in his age. Both Dr. Taran Singh and Dr. Sita Ram Bahri believe that the Kabitt Savaiyye are the primary endeavours. But Bhai Vir Singh, Prof. Sahib Singh and Dr. Rattan Singh Jaggi believe otherwise pointing out that, while living at Kanshi, Agra, etc., Bhai Sahib had attained proficiency Hindi language. Rather Jaggi concludes this analogy based on the internal study of the same and this supposition mainly accepted and it is inferred that Bhai created these during his preaching in the non-Punjabi areas and, being away, was deprived of Guru’s audience.

ANALYTICAL STUDY:
This is true that the Kabitt Savaiyye of Bhai Sahib have not perceived as much prominence as the Varan. There can be many inferences but the main cause can be the limitation of the language. But, we must concede that the celestial flights that Bhai Sahib has depicted in these are not found in the Varan. Perhaps we can surmise that there no such need in the Varan.

Gurmat doctrine and Gurmat philosophy, which Bhai Sahib has described in Kabitt Savaiyye is unique and ineffable. In these the depth of perceptions, pangs of separations and the deep mysteries of Gurmat have been unraveled. Dr. Ganda Singh says, “Kabitt Savaiyye are the poetical dissertation in the fundamental principles of Sikhism and present a most scholarly treatment of the subject.”

Kabitt Savaiyye of Bhai Sahib present the Sikh Consciousness through an indisputable contrivance; the contrivance which was made prominence by the Gurus and Bhai Sahib was quite permeated. The main aim of this book is to elucidate this consciousness.

The initiation of every institutionalised religion is based on some prominent entity. Sikh Religion was founded through the
advent of Guru Nanak. Up to the Sixth Guru, the Sikh Religion, developing in a variety of aspects, achieved the institutionalisation; establishment of the Harmandir Sahib and Sri Aad Granth were the prominent endeavours in this respect.

Up to the time of Sixth Master, Sikh Religion has to face a number of challenges because, as it is customary, the factual enlightenments are not accepted universally. Such element of society, thinking on their own terms, tried to reflect upon the Sikh Principles. As per their own contemplation they tried to deflect the Sikh Form and Consciousness. In the first instance is the creation of synonymous ‘Bani’ by people like Meharban; under the Puranic hue, they tried to tarnish the Janamsaakhi literature, the lives of the Guru Sahiban and the doctrine promulgated by them.

We all realize that the Sikh Religion is not just the product of the circumstances at the time but, doctrinally, it has initiated way to the rebuilding of the history. All the conceptions based on Gurbani are independent and do not need to be adjudicated under some prevalent religious consciousness; Sikh Religion is the revealed one, whatever the truth radiated, it was infused in the Gurbani, and it has been clearly delineated in Gurbani in Sri Guru Granth Sahib:

“By myself, I do not even know how to speak;
“I speak all that the Lord commands.” (Rag Suhi M.1 Page 763)

“The Bani of His Word emanated from the Primal Lord.
“It eradicates all anxiety.” (Sortha M.1 Page 628)

Attempts have been made in the West to alienate the Religion from Scientific perceptions. In the universe, from time to time whirlwinds of unscientific discernments have arisen in Hindu, Christian, Budha and Islam religions. When the protagonists of religion start lacking the understanding of religiosity, then, through that religion, the truth cannot triumph. The religious realities cannot be hidden under the guise of untruthfulness and the whims. At that moment, the situation of, “utterly lacking in spiritual wisdom” (Sri Rag M.3 Page 38) prevails. And, then, people like Carl Marks term “religion as opium.

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In such a situation, the endeavour is needed to make the truths adjacent to the religion as virtuous, rational and scientifically acceptable. Through such criteria Bhai Gurdas has tried to describe and establish the Sikh Doctrine and Philosophy.

GURU:
According to the Sikh Religion the voyage of Sikhi commences with Gurprasad (through the benevolence of the Guru) and is led to the One Universal Creator and its basic axis is Shabd, the Revealed Word, which has been illuminated in Sidh Gosht. For the illustration of this ecclesiastic radiance, obviously, the accomplisher needs the guidance of the Absolute Brahnm and for the seeker, the Guru is the Absolute Brahnm. In Gurbani Guru has been endowed the status of Absolute Brahnm:

"The Guru is God, and God is the Guru, O Nanak; there is no difference between the two, O Siblings of Destiny."

(Aasa M.1 Page 442)

In reality, Guru is the material embodiment of God, Almighty and is His epitome. The same principle is ascertained by Bhai Sahib through variant contrivances, rationales, paradigm and societal criteria. In his creation, Bhai Sahib, very rarely, mentions about the Godly Form but, mainly, Satguru is deemed as the true Godly embodiment:

Ref: Kabitt: 36

The Transcendental, God, Almighty is like a that seed through which a magnanimous tree becomes extant and that invisible form can be savoured as manifested through Satguru:

Ref: Kabitt: 38

From the forgoing it is evident that the Guru is the epitome of the immanent aspect of God, Almighty but Guru’s evident form is the Shabd Guru, which has been demarcated by Guru Nanak Dev in Sidh Gosht and Bhai Gurdas is quite responsive to the same:

Ref: Kabitt: 534

Whole Sikh culture is imbued with central theme as the Guru.
Without the doctrine of the Guru, the Sikh faith cannot be assumed:

Ref: Kabitt: 35

GURMUKH:
Dr. Taran Singh writes, “This is a socio-religious appellation and an individual is deemed entitled to that designation (Gurmukh) who subsists his life according to the precepts of the Guru. Guru Nanak has deemed the principal duty of the man to get kindled with divine virtues. As a matter of fact the divine virtue is the criterion of a Gurmukh.” The ideal of the Sikh Gurus was to develop high-valued and truthfully righteous social order and for that only the Gurmukh could become the axis. The Gurmukh is not some outwardly entity; rather its development commences in this very mortal world. Only, it needs to save itself like a swan:

*When thought, talk and deeds in Gurmukh attain harmony. Then the highest and ideal status, affectionately, becomes evident.* (53)(1)

And then, through the accord with the congregation seeks the concentration upon the awareness of Shabd: Ref: Kabitt: 137.

Revelling in the concentration upon the awareness of Shabd and gaining unison with the inner soul, Gurmukh perceives brightness and Bhai Sahib illustrate the criteria: Ref: Kabitt 168.

In such a situation, every task of the Gurmukh is under the command of the Guru because all these actions lead towards the fulfillment: Ref: Kabitt: 91.

Gurmukh, who savours such ecstasy, earns the Guru’s exultation and is showered celestial blessings: Ref: Kabitt 111.

SPIRITUAL QUEST:
To merge with the Ultimate, Indian philosophy has accepted many spiritual paths but, among all those, the perceptibility and devotional love are the supreme ones. In Gurmat, Guru Nanak Dev has blessed the regard to just one, “O Nanak, emancipation comes only by loving devotional worship; through duality, people are engrossed in duality.” (S.G.G.S. Page 75)

In the Bani of Bhai Gurdas, this criterion of Gurmat has been
bestowed prominence as depicted in Kabitt: 472, the false values cannot replace the quest for truth.

When a performer practises austerities and gets permeated in divine hue, then unique becomes his bearings as demarcated in Kabitt: 65.

And, then, in such a stage the soul, tormented by love pangs, tosses and turns: Kabitt 401.

When the love pangs are elevated, then the awareness, through harmony with the Shabd: Kabitt: 62

Through continuous initiation, man, at the end becomes knowledgeable same way as, through regular practice, a vocalist becomes an adept musician: Ref: Kabitt: 588

Bhai Gurdas has explicated this devotional highway in many renderings such as Kabitt: 652.

KIRTAN-BHAGTI (Devotional Hymns Signing):

Traveller in the devotional highway takes shelter under Kirtan-bhagti makes the journey lapsing promptly like as the Gurbani says: “To live as Gurmukh is the lifestyle by which we come to meditate on the Supreme Lord. The Gurmukh sings the Kirtan of His Praises.” (Majh M. 5 S.G.G.S. Page 131)

Gurmat has endowed centric prominence to the Kirtan. As Dr. Balkar Singh says, “By propounding, ‘In this Dark Age of Kali Yuga, the Kirtan of the Lord’s Praises are most sublime and exalted (Rag Maru M.5 SGGS Page 1075)’ Guru Jee seem to have turned the attention of the whole spectrum of Bhagti-movement towards religio-social enlightenment.

Accepting this criterion, Bhai Gurdas has aptly delineated its prominence and concept: Kabitt 128

As compared with all other trails, the Kirtan is the premier source to achieve proximity with the Guru. “Ineffectual are all types of demeanours, but for remaining vigilant in the holy-company and reminiscing on the Shabd.” Ref: Kabitt 304

When would this human form be attainable again? Lest this opportunity is lost, Bhai Sahib demarcate the coconsciousness: “How would human form come again, and how would pious company be available?

“Only by walking everyday towards holy congregation
revelling in Keertan.” Kabitt; 500

SAT SANG (Virtuous Congregation):
Sat Sangat is reckoned superior in all spheres of life. But it is the Sikh doctrine only, which articulates that the Transcendental Entity has its abode in congregation.

As the Gurbani says, “The Lord God prevails in the Sangat, the Holy Congregation; reflect upon the Shabd and understand.” (Sloka M.4 Page 1314 SGGS)

And also, “How is the Society of the Saints to be known? There, the Name of the One Lord is hymned.” (Sri Rag M.1 Page 72 SGGS)

Bhai Gurdas deliberated, preached and infused this Gurmat principle among the congregations.

Like amalgamation of mundane commodities, by congregating, the Almighty pervades therein and His glories prevail; Ref. Kabitt 122

Through such union of the Gursikhs, the individual emerges as a virtuous person; Kabitt 129

“Infused with divine ecstasy, the righteous domain is found in the congregation, As Satguru, the epitome of Absolute Brahm, has his abode there.” Kabitt 125

And, revelling on this doctrine, Bhai Gurdas addresses Narid Muni in Kabitt No. 303

BIRHA (Pangs of Separation):
The trait of the life of the one divinely-permeated persons is to make the sweet pangs of the godly love as the part of the consciousness. Through such a soul, blissful rays emanate Even Gurmat has accepted such Birha as the pivot of the realistic norms of life:

“O Nanak, that human body, in which there is no pain of separation from the Lord-take that body and burn it.”

Sri Rag Sloka M: 2, SGGS Page 89

In most of Kabitt Sawaiyye of Bhai Gurdas, Birha is predominant. He has immense affection for Satguru. Without his vision, surrounded by Birha, he laments. The description of the circumstances leading to the reunion is splendid. Imbued with
Guru’s Vision savours the extreme ecstasy and tosses and turns like the fish and depicts himself, chirping like pied-piper: Ref: Kabitt 205

Expressing the emotional impatience, he writes that the burning through fire, drowning in water, snake-bite, injuries through arms, tormenting through hot or cold weather, cow slaughter, and annihilation of Brahmins or families, all these agonies are not even an iota as compared with ‘separation of the most dear one.’ Out of this Birha, spiritual bliss and ecstasy are perceived. Kabitt 572

JIWAN MUKTI (Emancipation of Life):
It is the concept through which life attains freedom, release, liberation, emancipation; redemption, salvation, deliverance, end of transmigration of soul and its union with God, the Supreme Soul. In Gurmat this is achieved through ecstasy, discipline and spiritual quest, and its uniqueness is revealed in Gurbani:

O Nanak, meeting the True Guru, one comes to know the Perfect Way.
While laughing, playing, dressing and eating, he is liberated.
(Sloka M.5 SGGS Page 522)

And also Sri Guru Arjan Dev delineate:

One who, in his soul, loves the Will of God,
Is said to be Jiwan Mukta - liberated while yet alive.
As is joy, so is sorrow to him.
He is in eternal bliss, and is not separated from God.
As is gold, so is dust to him.
As is ambrosial nectar, so is bitter poison to him.
As is honour, so is dishonour.
As is the beggar, so is the king.
Whatever God ordains, that is his way.
O Nanak, that being is known as Jiwan Mukta
(Gauri M.5 SGGS Page 275)

The same Gurmat contrivance is visible in the creation (Kabitts) of Bhai Gurdas:

Kabitt-Sawaiyye – Bhai Gurdas Ji / 21
For the emancipation of life, realise the designs of All-pervading (Almighty),
And, like lotus flower, remain unattached with illusionary attachments.(248)

Philosophically, Jiwan Mukti has been made conspicuous through semblance with Sinmbal, Bamboo, Gold, and Poison; it is made explicit in Kabitt 27
Such a Jiwan Mukta, through the enlightenment endowed by the Guru achieves emancipation, then:
The trepidations of life and death are eliminated,
And the Gurmat enlightens with the emancipation of life.
(Kabitt 281)

PROMINENCE OF HOUSEHOLDERSHIP:
Guru Sahiban has challenged the celibacy and has given prominence to Parvirti, the involvement in worldly life. The aim was to associate the Guru adherent individual with norms of life as is pronounced Guru Tegh Bahadur Sahib:

Why do you go looking for Him in the forest?
Although he is unattached, he dwells everywhere. He is always with you as your companion.

Dhanasri M. 9 SGGS Page 684

Under the auspices of Revered Gurus, Bhai Sahib closely watched the criteria of householdership. Delineating on rice and its protection under its shell, Bhai Sahib describe how a Gursikh revels remaining in householdership: Kabitt 121
In Kabitt 376, while highlighting the magnanimity of various decisive factors of mundane existence, he says, ".... And among all the religious sects, the life of householder is prominent...."
According to the Hindu Shastras, the life is divided into four classes; Celibacy, Householdership, Dwelling in Forests (Alienation form the mundane world), and Renunciation. Bhai Sahib write, that although the Indian religious tradition has given prominence to various other doctrines, but, being dependent on the householders, their base still is the householdership. He ends Kabitt 375:
The same way, are Four Shastras, four-castes and Four Ashrams, They all are deemed as emanating through the ambience of married-life.

Likewise, exemplifying through the criteria of birds, Bhai Gurdas says in Kabitt 548:
Same way, one abandons householdership and becomes an ascetic,
Feeling deviated, looks back for refuge and returns towards householdership.

NIMRITA (Humility):
Guru Nanak Sahib says, “Sweetness and humility, O Nanak, are the essence of virtue and goodness.” (Sri M. 1 SGGS Page 470)

Societal set up of the world is strewn with dilemmas. Bhai Sahib advises that all these bickering can be eradicated if one party adopts reconciliation as the criterion: Kabitt 288.

Idealising. “When something is placed on the balancing scale and weighed, the side which descends is heavier” (SGGS Page 47) Bhai Gurdas illustrates through citing the example of Earth, Small Finger. Fly, Bhagat Ravidas, Naama, Bidder and Kabir; they all attained prominence by remaining modest; Kabitt 632
In spite of permeated with Power, Pride, and Knowledge, how one should remain humble and subservient to the Guru, Bhai Sahib feature this brilliantly in Kabitt 528.

RELINQUISHING THE CONCEIT:
Gurbani asserts, “Ego is a chronic disease…” and Bhai Sahib, through the instance of water, illustrates:

Where there dwells the ego and pride, like water (Almighty) flows not,
As, remember, water always surges downward. Kabitt 288 (2)

And this way, the abandonment of Conceit, helps in striding towards the goal.

SERVICE AND BENEVOLENCE:
Gurbani says,
"In the midst of this world, do Seva, 
And you shall be given a place of honour in the Court of the 
Lord.". Sri Rag M. I SGGS Page 26

Concurring with this principal, Bhai Gurdas writes: 
By performing the service, all humanity achieves equanimity. 
And with callous attitude towards illusions, the vices are 
turned over. Kabitt (295)

This trait of Seva is not an easy task and there are hardly ever entities like Sarawan: 
Like Sarvan rendered service to his mother and father, 
A Sikh rarely performs service for the Guru so keenly. (1) Kabitt 103

Rendering service to the Gursikh, what gains are perceived, Bhai Sahib delineate them in Kabitt 673.

POOJA DAA DHAN (Earning through performing prayers): 
The clever individuals in Indian social set-up devised such principles through which they could plunder the earnings of innocent householders. Guru Nanak had already disowned this criterion: "One who works for what he eats, and gives some of what he has 
O Nanak, he knows the Path. (Sloka M1 SGGS Page 1285)
The consciousness gained by Bhai Gurdas through Gurbani was expressed in the Kabitts 517 wherein he associates such earnings with the eating of raw mercury.

PAR TAN PAR DHAN (To claim right on other people’s Body and Wealth) 
In Kabitt 506, Bhai Sahib explicate: 
"It is sinful to aspire for other’s wife and other’s riches, 
As through sins, righteous acts, ecstasy and all those, just vanish"

RITUALISTIC DECORUM: 
In the Sikh Religion, there is no place for irrational orthodoxy and ritualistic decorum. In Gurbani and Sikh history, plenty of instances are available. Bhai Gurdas enlightens the votaries of the
Sikh religion as expressed in Kabitt 613.

And in Kabitt 439, he impresses:

*Just by singing, hearing, visioning and keeping (eyes) shut, how can ultimate goal be achieved,*

*Unless the Guru's sermons are earned through efforts.*

This is how, Bhai Gurdas, the first grammarian of Sikh Scriptural Treatise, untangled the tranquil elements. The main purpose of religious doctrines (Theology) is to establish the truth. Bhai Gurdas, through his creations, contributed considerably; he has brought forward the truthful features in the discernment of Gurmat.
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Invocation

(S Gandh - Punj - इंग्लिश)

Setha:

अदि प्रवृत्त अड़ेले एकम श्री मदिराव चटत\nपट पट वा पवेदेय देह अलेक विषेश समि II 9 II

Sortha

Aad purkh aades onam Sri Satgur charan.
ghat ghat ka parves ek anek bibek sas.1.

(Eulogy – Guru Akaal Purkh3)

Sortha3

Honour to the Timeless Being, obeisance at the feet of Satguru4,
Prevailing in all the times, who is unique with moon like enlightenment. (1)

Dohra

Onam Sri Satgur charan aad purkh aades.
Ek anek bibek sas ghat ghat ka parves.2.

Dohra5

Obeisance at the feet of Satguru, prevailing in all the times,
Which is unique and prevails in all the times. (2)

---

2 Akaal Purkh – The Timeless Being
3 Sortha - Couplet
4 Satguru/Sat Guru – True Preceptor
5 Dohra - Couplet

Kabitt-Sawaiyye – Bhai Gurdas Ji / 27
Chhand

Ghaṭ ghaṭ ka parves ses peh kahat na aavai.
Net net keh net bed bandee jan gaavai.
Aad madh ar aṅt hute hut hai pun ho nam.
Aad purkh aades charn sarai Satgur onam.3.1

Chhand 6

Abounds in all the specks and can be narrated not even by the thousand-tongue (legendry) of cobra,
Which has been repeatedly recounted by the bards of the Vedas,
Through out past, present and till the end; it was, is and will be,
Prevailing in all the time; obeisance at the feet of Satguru.(3)(1)

Guru Nanak — Ustat

Sortha

Abigat alakh abhev agam apaar anant gur.
Satgur Nanak Dev Paarbraham pooran Brahman.4.

(Eulogy — Guru Nanak Dev Ji)
Sortha

Indestructible, incomprehensible, inexplicable, unfathomable, infinite is He,
And the Guru Nanak is the embodiment of (that)
Transcendental and the Immanent Image.(4)

6 Chhand - Quatrain

28 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Dohra

Agam apaar anant gur abigat alakh abhev.
Paarbrambah pooran Brahm Satgur Nanak Dev.5.

Dohra

Inaccessibles, magnanimous, infinite Guru is incomprehensible, and inexplicable;
Transcendental and Immanent is Satgur Nanak Dev.(5)

Chhand

Satgur Nanak Dev dev devee sabh dhiaaveh.
Naad baad bismaad raag raagan gun gaaveh.
Sunn smaadh agaadh saadh sangat sparanpar.
Abigat alakh abhev agam agmit apranpar.6.2.

Chhand

Sat7 Gur Nanak Dev is revered by all the gods and goddesses,
Implies, in abundance, the Ragas and Ragnis8, they sing the praises,
While in deep contemplation, the holy congregation triumphs,
And attains limitless, innate, and eternal, (bliss).(6)(2)

7 Sat – True, Truth
8 Ragas and Ragnis - Musical Notes
Sortha

Jagmag jot saroop, param jot mil jot meh.
Adbhut atihe anoop, param tat tateh milio.

(Eulogy – Guru Angad Dev Ji)

Sortha

Epitome of Radiant Jote (Guru Nanak), and this supreme Jote was fused into Jote (Guru Angad),
And created wondrous, infinite and unique blending of Entities.

Dohra

Param jot mil jot meh jagmag jot saroop.
Parm tat tateh milio adbhut atihe anoop.

Dohra

The Supreme Jote amalgamated into Jote and the Jote achieved radiance,
The Supreme Entity prevailed and endowed unique, inherent and supreme Entity.

9 Jote - Divine Light

30 / Kabitt-Sawaiyye – Bhai Gurdas Ji
हस्त:
अद्भुत अतिविद्या अद्वैत तृतीय परम वै धर्मम्
गुरु अंगद विद्या अंतर धर्म स्वयम् विद्या वै धर्मम्
अवलोकन वर्ण विविध जुड़ि जोध एवं पंडतिक भवि
नन्दनगर तैल गुरु तैल भिन्न तैल भिन्न भवि

Chhand
Adbhut atihe anoop roop paaras kai paaras.
Gur Aŋgad mil aŋg sang mil sang udhaaras.
Akal kala bharpoor sootar gat otpot meh.
Jagmag jot saroop jot mil jot jot meh. 9.3.

Chhand
Unique, inherent and supreme entity attained effect of Paras\(^\text{10}\) from Paras,
Guru Angad attained the amity (of Guru Nanak) and, through
this became (his) part.
And being filled with celestial commandment was webbed like
warp-weft.
Epitome of Radiant Jote (Guru Nanak), (and this) Jote
amalgamated into Jote (Guru Angad). (9)(3)

(बुध अभवम् — दृष्टज्ञ)

Sortha:
अंन्म्रित द्रिस्त निवास अंन्म्रित बचन अनहद सबद्
सत्गुरु अमर प्रगास अंन्म्रित अंन्म्रित बहे। 10।

Sortha
Anmrit drist niwaas anmrit bachan anhad sabad.
Satgur Amar Pragaas mil anmrit anmrit bhae. 10.

(Eulogy — Guru Amardas Jee)

Sortha
Nectarous vision is predominant, and Nectarous expression is
the Divine Word,
Satguru Amar (Das) enlightens and the ones savouring nectar
become (pious) like nectar. (10)

\(^{10}\) Paras - Philosopher’s Stone; everything touched with this is gilded

Kabitt-Sawaiyye – Bhai Gurdas Ji / 31
Dohra

अन्मृत बचन अनहद सबद अन्मृत दिशा मस्त निवास।
भिन्न अन्मृत अभिन्द्र के। सतिवात अनहद पुजार। १९॥

Dohra

Nectarous-expression is the Divine-Word and Nectarous vision is predominant
The ones savouring nectar become (pious) like nectar, as Satguru Amar (Das) enlightens. (11)

Chhand

Satgur Amar Pragaas taas charnaamrat paavai.
Kaam naam nihkaam parampad sehaj smaavai.
Gurmukh saandh sugaandh saadh sangat nij aasan.
Anmrit drisat niwaas anmrit mukh bachan pragaasan. 12.4.

Chhand

Through the manifestation of Satguru Amar (Das), savour the nectar,
And eliminate all human desires, and achieve the divine enlightenment.
Through the fragrance of divine-aroma, a Gurmukh\(^\text{11}\) realizes the holy congregation,
As, in the (Guru's) vision, the nectar predominates and through the holy recital, it enlightens. (12)(4)

\(^{11}\) Gurmukh – the Guru-ward, Devotee of the Guru

32 / Kabitt-Sawaiyye – Bhai Gurdas Ji
(Guru Ramdas - Guru Harmandir)
Setha:
 Guru bhae gurmukh sandh mil.
Gurmukh Raam Naam Gurmukh bhae.13.
(Eulogy – Guru Ramdas Ji)

Setha
Subsisting in Divine Entity, the Guru and Gurmukh amalgamate,
Gurmukh recounted Ram12, and, through Ram (godly name),
Gurmukh was embodied as (Guru) Ram (Das).(13)

Dohra
Gur bhae gursikh sandh mil brahmaasan bisraam.
Raam Naam gurmukh bhae gurmukh ramta Raam.14.

Dohra
Guru and Gurmukh amalgamated by subsisting in Divine Entity,
Gurmukh was embodied as (Guru) Ram (Das), as Gurmukh recounted Ram (the God).(14)

---
12 Ram – God Almighty

Kabitt-Sawaiyye – Bhai Gurdas Ji / 33
Chhand

Gurmukh ramta Raam Naam gurmukh pragtaaio.
Sabad surat gur giaan dhiaan gur guru kahaaio.
Deep jot mil deep jot jagmag antar ur.
Gurmukh ramta Raam sandh gurmukh mil bhae Gur.15.5.

Chhand

Gurmukh was pronounced as (Guru) Ram (Das), and manifested was the Gurmukh,
With the awareness of Shabad and by contemplating upon the Guru, the Guru (Ramdas) attained the Guruship,
The divine light merged into divine light, and it became resplendent,
Gurmukh was pronounced as (Guru) Ram (Das), as the Guru (Jote) amalgamated into Gurmukh (Jote)(15)(5).

(Sorpaq Patna Chot - Chhand)

Sorpana:
Agare ano tisabh hukh hukh simah sump jagai||
Agare pun karwan singh samadh n sahajee|| 16||

Sorpana

Aad ant bismaad phal drum Gur Sikh sandh gat.
Aad param parmaad ant anant na jaaniai.16.

(Eulogy - Guru Arjan Dev Ji)

Sorpana

Their beginning and the end are inexplicable, as the Sikh and the Guru embody like fruit and tree,
The beginning precedes the creation and the finale of the outcome can be ascertained not.(16)

13 Shabad - A celestial Hymn, Song, Word

34 / Kabitt-Sawaiyye - Bhai Gurdas Ji
देवता:

दल दुभ जुल मिय मंग बांड अरिट धांड घमरिट||
धांड मधेंध र जातीआै आन्द धुल पठरिट|| १५||

Dohra

Phal drum Gur Sikh sandh gat aad ant bismaad.
Aнт anant na janeeai aad param parmaad.17.

Dohra

As the Sikh and the Guru embodied like fruit and tree, the beginning and the end became unique.
The finale of the end could be ascertained not, but foremost was the primary initiation.(17)

छंद:

अरिट धांड घमरिट ठहर भिंडि ठहर सबसे पुरि॥
सारमिट मिहिट सभारिट ठहर सबउँ सवज़ सुरि॥
सफ़ख़ि मुख लिप वेंट नोटि गुमारि गुल गुलमक़॥
मध रघ धुराम बटे गुल दे गुल अबसल॥ १७॥ ६॥

Chhand

Aad param parmaad naad mil naad sabad dhun.
Salileh salil smaae naad sarta saagar sun.
Narpat sut nrip hot jot gurmukh gun gurjan.
Raam Naam prasaad bhae gur te gur Arjan.18.6.

Chhand

The primary initiation is foremost; as a (musical) note merges into notes, Shabad is evolved,
Like water mingles with water, a stream merges into sea,
And Raja’s son becomes Raja, the Jote transmutes into Gurmukh,
(Guru) Ram (Das)’s entity became bounty and was enlightened to personify as the Guru Arjan.(18)(6)
(Eulogy – Guru Hargobind Sahib)

Sortha

Perfect was the godly knowledge, through which the entity was illuminated,
When the (divine) name was endowed by God, the entity of the Guru as (Guru Har) Gobind became apparent. (19)

Dohra

Aapa aap pragaas hoe pooran Brahm bibek.
Gur Gobind bakhaaneeai naam doe Prabh ek. 20.
Chhaïnd

Naam doe Prabhb ek tek gurmukh thehraaee.
Aad bhae Gur Naam duteeaa Gobind hadaааee.
Har Gur Hargobind rachan rach thaap othaapan.
Pooran Brahm bibek pragat hue aapa aapan.21.7.

Chhant

When the (Divine) Name was endowed by God, the Gurmukh became resolute;
Primarily, the (godly) name prevailed and, then (Har) Gobind attained the supremacy.
Har the Guru (Guru Arjan) and the Guru Hargobind; the
Creator created and established (them) (as the Gurus)
Perfect was the godly knowledge, through which the entities
were manifested.(21)(7)

(Guru Akaal Purkh – The Entity)

Sortha

Bismaadeh bismaad ascharjeh ascharj gat.
Aad Purkh Parmaad abhuth parmadbhuth bhae.22.

(Guru Akaal Purkh – The Entity)

Sortha

Ecstatic, ecstatic, strange, strange was the establishment,
The primary entity attained strange and ecclesiastic status.(22)
Dohra

Ascharjeh ascharj gat bismaadeh bismaad.
Adbhut parmadbhut bhae aad purkh parmaad.23.

Dohira

Strange, strange and ecstatic, ecstatic was the situation,
The primary entity attained strange and ecclesiastic status.(23)

Chhant

The primary entity is eternal and is devoid of any emotions, passions or aroma,
It is beyond the feeling of vision and touch, and is afar from realization, intellect and diction.
Through human intellect, and Vedic knowledge, its mysteries cannot be ascertained
But in all the three Time-periods (past, present and future), Satguru is worthy of obeisance.(24)(8)
वरिउँ:

Kabitts:

दरसन देखत ही सुध वी त सुध वनी, दुरसन वी त दुरसन वनी भग्न भी त भग्न है।
मुरड़ढ़ भी स मुरड़ढ़ भर्द मे स फिरान तरिक़े,
लिखित मे स लिखित तरिक़े लाड़ मे स लाड़ है।
पीलस वे पीलस तारस वे तारस तारिक़े,
वाड़ मे त वाड़ वनी धड़ लाड़ धड़ है।
आससु धमालबुढ़ फिसमे फिसमे,
आससु मे आससर भग्न भग्न है॥५॥

Darsan dekhat hee sudh kee na sudh rahee,
Budh kee na budh rahee mat mai na mat hai.
Surat mai na surat au dhiaan mai na dhiaan rahi,
Giaan mai na giaan rahio gat mai na gat hai.
Dheeraj ko deeraj garb ko garb gaio,
Rat mai na rat rahee pat rat pat hai.
Adbhut parmadbhut bismai bisam,
Ascharjai ascharaj at at hai. 9.

(Godly) vision of Satguru divined and waned all the sense of
my awareness,
Sagacity of understanding vanished and the intellect
abandoned intellect.(1)
Awareness penetrated not the awareness, and thoughts
remained not in mind,
Awareness sustained not the awareness and the profound
thinking vanished.(2)
Patience relinquished patience and the pride eliminated the
pride,
The love begot not the love, but the divinity maintained the
honour.(3)
Strange, very strange, amazing, very amazing,
Outlandish and peculiar and there is no conclusion (to the
Godly Vision).(4)(9)
Dasam sathaan ke smaan kaun bhaun keho,
Gurmukh paavai su tau ant na paav-ee.
Unmanee jot paatantar deejai kaun jot,
Daiaa kai dikhaavai jaahee tahee ban aav-ee.
Anhad naad samsar naad baad kaun,
Sri Gur sunaave jaahe soee liv laav-ee.
Nijhar apaar dhaar tul na aîmrit ras,
Apio peeaavai jaahe tahee mai smaav-ee. 10

Apart from Dasam Duar\textsuperscript{14}, what else is there to embed,
Which, only the Gurmukh attains, but no one else.(1)
When the higher spiritual enlightenment is endowed,
The (godly) benevolence is embodied and (the benefactor) is extolled.(2)
What musical tune can be equivalent to primordial sound?
To whom Sri\textsuperscript{15}, the Guru endows, he is permeated.(3)
None is equivalent to the Divine Nectar,
Which can be savoured through own efforts; and, thus one gets permeated.(4)(10)

\textsuperscript{14} Dasam Duar - Divine opening in the human body, other nine being physical
\textsuperscript{15} Sri – Sir, Sire, Honourable
The union of the Sikh and the Guru is Cent-percent\textsuperscript{16},
Just leap across and get blended with the Divinity.(1)
By becoming not a mammon and attaining Divine consciousness,
Godly splendour brings the celestial awareness.(2)
The mind is blocked; its portals are shut with gravel,
And the worldly tunes are rife, but contemplate only on the Divine Word.(3)
Relinquish the erstwhile debates, abandon all other traits,
Then the profound Nectarous stream will be obtained.(11)

\textsuperscript{16} Cent-Percent - Completely
नहि सँड़ि अलम थम उठि सँड़ि सजी पेश बन, नहि सँड़ि अलम आप आप नजी देखिये। नहि सँड़ि अर्थ विभाग उठि सँड़ि सजै अप्यभाजन विभाग, नहि सँड़ि राह घट अलम बिमेहिये। नहि सँड़ि आप्षिनि शृणु नैचि अप्यानि जाइ, नहि सँड़ि र रंग है उठि सँड़ि अलम र लेखिये।

राजुहुप मण्डलव दिग्गज विभाग विभाग, ठेव जी अहेकमेल ठेव अहेक देखिये।।१२।

Jau lau anras bas tau lau nahee prem ras,
Jau lau anras aapa aap nahee dekhecai.
Jau lau aan giaan tau lau nahee adhiaatam giaan,
Jau lau naad baad na anaahad bisekhecai.
Jau lau ahangbudh sudh hoe na antar gat,
Jau lau na lakhaavai tau lau alakh na lekhecai.
Satroop Satnaam Satgur giaan dhiaan,
Ek hee anekmek ek ek bhekhecai.12.

So long as there exist worldly affections, there prevails not any (Divine) love,
So long as there subsists astray thinking, own self can be realised not.(1)
So long as mind remains absent, the Divine thinking prevails not.
So long as temporal merry-making is there, the celestial word can approach not.(2)
So long as the greedy intellect is there, self-realization survives not.
So long as, one desires not for the transcript, one can have not destiny writ.(3)
True identity is the True Name; Satguru is the contemplation and knowledge,
The One is fused into many and each one becomes manifold.(4)(12)
Naana mistaan paan bauh binjnaad swaad,
Seechat sarb ras rasna kahaaee hai.
Dirist daras ar sabad surat liv,
Giaan dhiaan simran amit baḍaaee hai.
Sakal surat asparas au raag naad,
Budh bal bachan bibek tek paaee hai.
Gurmat Satnaam simrat saphal hue,
Bolat madhur dhun sunn sukhdaaee hai.

Various foods and delicious viands,
They offer flavour and the one which savours them all is known as tongue.(1)

Through vision and the awareness of Shabad,
Celestial knowledge and recollections are greatly acclaimed.(2)

Through observation; feeling of touch, the musical traits,
Intellect, awareness, and expression and all the knowledge is achieved.(3)

Through contemplation upon Gurmat\(^\text{17}\) and Satnaam\(^\text{18}\) success is secured,
Provided the eloquence is sweet and the listening harmonious.(4)(13)

\(^{17}\) Gurmat – the Guru’s Precepts
\(^{18}\) Satnaam - The True Name
प्रेम रस बस हुए पतंग संगम ना जानै,
बिरहा बिच्छहो मैं हुए मर जाने है।।
दरास धियान जोत मैं ना हुए जोते शरीर,
चरण बिमुख हो प्राण थ्राने है।।
मिल हिच्रहात गत प्रेम न बिल्लू जाने है,
भीत शरीर पतंग मैं लेख लटाते है।।
भाटम सत्य निवृत्य यििि है फ्लॉग सैतिस,
लापत मलेग टेग तवज हुए जाने है।। 1४।।

Prem ras bas hue patang saṅgam na janai,
Birha bichkoh meen hue na mar jaane hai
Daras dhiaan jot mai na hue jotee saroop,
Charan bimukh hoe praan thehraane hai.
Mil bichhrat gat prem na birha jaane,
Meen au patang mohe dekhat lajaane hai.
Maanas janam dhirg dhann hai trigad jon,
Kapat sneh deh narak na maane hai.14.

Falling in sweet love? I appreciate the love of Patanga,\(^{19}\).
Separation of fish from water? I learn the norm of sacrifice.(1)
Merely envisioning the Jot? One embodies not Jot,
But, gaining the touch of pious feet, the lives become sustainable.(2)
Realised not the feeling of love and separation,
Till I found fish and moth and, then, I felt ashamed of me.(3)
Humans are loathsome, worthy is the birth of other species,
As they (humans) adore temporal love and fear not to face the hell.(4)(14)

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\(^{19}\) Patanga – Moth, Winged Insect which flies towards the lamp and gets killed.

44 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Gurmukh sukhphal swaad bismaad at Akath katha binod kehat na aav-ee.
Gurmukh sukhphal gaändh parmaadbhut,
Seetal komal parsat ban aav-ee.
Gurmukh sukhphal mehma agaadh bodh,
Gur Sikh saändh mil alakh lakhav-ee.
Gurmukh sukhphal ang ang kot sobha,
Maaiaa kai dikhaavai so to ant na dhaav-ee.15.

Gurmukh gets strange feeling by savouring this (Divine) fruit,
But His untold exposition and His unique play come not effortlessly.(1)
Gurmukh gets the fruit of distinctive aroma (of Divinity),
And, through its soothing and delicate touch, achieves the success.(2)
Gurmukh accomplishes the fruit of infinite praises of (Divine) Intellect,
And a Sikh meeting the Guru grasps the perception of the Invisible One.(3)
Gurmukh gets the fruit with each part laden with tremendous (Divine) glory,
And, then, the temporal illusions do not dare to arouse.(4)(15)
By reverse breathing, and behaving agitatedly like a fish, if Satguru is entertained, then the supreme status is obtained.(1)

Controlling the breathing via reed, completing through Som-sar  
And achieving through Sukhmana, (one) savours the nectar.(2)

After burning the ego, killing the pride and annihilating the whims,
The body and soul do not stray around elsewhere.(3)

The element amalgamates in element, voice is absorbed in music and water vanishes in water,
(Similarly) the Soul meets Supreme Being and the tranquillity prevails.(4)(16)

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20 Som-sar - A sort of gesture of Yogis/Ascetics  
21 Sukhmana - One of the breathing passage in Yoga  
22 Here Bhai Gurdas refers to the Yogic practices of penance
लघुस्तंभ भगवान तनभ तिलोकेश भाँति,
मदम तनभ गुल चतुर सम्म सवर वै।
खेतर अभिल गुल सम अभिल देवेशे,
पुष्कर अभिल गुल चतुर वधत वै।
ठामका अभिल चतुरपवित्र धमना वै,
समर अभिल गुलभु तिलवत वै॥
गमड अभिल गुलेश में वै मदम,
चतुर अभिल धमना दत वै॥ १७॥

Chirangukaal maanas janam nirmol paale,
Saphal janam Gur Charan saran kai.
Lochan amol Gur daras amol dekhe
Sarvan amol Gur bachan dharn kai.
Naaska amol charnaarbind baasna kai,
Rasna amol Gurmantar simran kai.
Hasat amol Gurdev sev kai saphal,
Charn amol pardachhna karn kai.17.

Lapsed many lives and gained the human nativity,
But the triumph of the birth comes at the Guru’s portal.(1)
The sight becomes auspicious with the sight23 of the Guru,
And the Guru’s propitious expositions soothe the listening.(2)
The aroma is precious when it flows through his feet,
And the tongue is prized when it recites the Guru’s invocation.(3)
The hands are worth if they perform service to the Guru,
The feet are worthy of merit if they revel in circumambulation.(4)(17)

23 Sight - Vision, Glimpse

Kabitt-Sawaiyye – Bhai Gurdas Ji / 47
Daras dhiaan dib dirisṭ pargaas bhaee,
Kruna katachh dib deh parvaan hai.
Sabad surat liv bajar kapaaṭ khule,
Prem ras rasna kai anmrit nidhaan hai.
Charan kamal makraṇḍ baasna subaas hasat,
Pooja parnaam sapha su giaan hai.
Aṅg aṅg bism sarbaṅg mai smaae bhae,
Man mansa thakat Brahm dhiaan hai.18.

With the mind illuminated with transcendental vision,
The human body accedes to gain the godly radiance.(1)
The awareness of Divine Word opens the firmly blocked mind,
And provides the love which imparts a treasure of Nectar.(2)
The dust of pious feet, the devout aroma,
And hands in prayer and obeisance, gain the celestial perception.(3)
Every part and whole body is strewn with His existence,
And this eliminates all the desires prevailing in the mind.(4)(18)
Gurmukh sukhphal at ascharj mai,
Herat hiraane aan dhiaan bisraane hai.
Gurmukh sukhphal gandh ras bisam hue,
Anras baasna bilaas na hitaane hai.
Gurmukh sukhphal adbhut asthaan,
Mirat maandal asthal na lubhaane hai.
Gurmukh sukhphal sangat milaap dekh,
Aan giaan dhiaan sabh niras kar jaane hai.

Gurmukh attains peculiar fruit of (Divine) benevolence,
Which, wondrously, makes him to shed the hesitations of mind.(1)
Gurmukh gets unique Divine aroma,
And consequently does not revel in temporal tang.(2)
Gurmukh achieves such distinctive position,
That the enclaves of the friendship fancy him not.(3)
Gurmukh observes harmony in the congregation,
And comes there and finds all the knowledge and reflections.(4)(19)
Gurmukh sukhphal daiaa kai dikhaavai jaahe,
Taahe aan roop rang dekhe naahee bhaav-ee.
Gurmukh sukhphal maiaa kai chakhaavai jaahe
Taahe anras naheen rasna hitaav-ee.
Gurmukh sukhphal agho gahaavai jaahe,
Sarb nidhaan parsan kau na dhaav-ee.
Gurmukh sukhphal alakh lakhaavai jaahe,
Akath katha binod vahee ban aav-ee.20.

Gurmukh observes the (Divine) compassion,
And revels not in any other festivities.(1)
Gurmukh, savours benevolence of (His) kindness,
And his tongue carouses not in any other tastes.(2)
Gurmukh finds unapproachable (Divine) harvester,
Then, he roams around not to seek other treasures.(3)
(But to that) Gurmukh, who realizes the incomprehensible,
The unknown consciousness comes without ploughing through.(4)(20)
Sidh Naath jogee jog dhiaan mai na aan sake,
Bed paath kar Brahmaadik na jaane hai.
Adhiaatam giaan kai na siv sankaad paae,
Jag bhog mai na Indraadik pehchaane hai.
Naam simran kai sekhaadik na sankhya jaane,
Brahmcharj naardadik hiraane hai.
Naana avtaar kai apaar ko na paar paaio
Pooran Brahm gursikh man maane hai.21

Sidh, Naath and Jogis\textsuperscript{24} could not achieve enlightenment,
And through the recitation of Vedas, Brahma and others
attain no consciousness.(1)
Shiv and all the four sons of Brahma\textsuperscript{25} accomplished not any
spiritual knowledge,
Nor, in the world, were recognised Indra\textsuperscript{26} and the
associates.(2)
Included in them are countless Sheshnaags\textsuperscript{27} revelling in
contemplations,
And also amazingly integrated are many celibates and the
like of Naarid.(3)
Various incarnations could not achieve as well,
But the perfect and enlightened Guru’s Sikh full fills his
minds aspirations.(4)(21)

\textsuperscript{24} Jogi – Yogi,
\textsuperscript{25} Sanak, Sandan, Sanatan and Sant Kumar
\textsuperscript{26} Indra – The god of gods, god of rain, Jupiter
\textsuperscript{27} Shesh Naag – Multi-headed Snake/Cobra
Gur updes ridai niwaas jaas, 
Dhiaan Gur moorat kai pooran Brahm hai. 
Gurmukh sabad surat unmaan giaan, 
Sehj subhaae sarbaatam kai sam hai. 
Haumai tiaag tiaagee bismaad ko biaraagee bhae, 
Man unman liv ganmta aganm hai. 
Sookham asthool mool ek hee anek mek, 
Jeewan mukat namo namo namo nam hai.22.

The Sikh in whose heart inhabits the humility, 
And contemplates on the Guru’s image, he embodies the 
Perfect Being.(1) 
Gurmukh, with the consciousness of Shabad, imbues the 
mind with knowledge, 
And ultimately epitomises the Supreme Eminence.(2) 
Shedding the pride, incredibly adopting sobriety, 
With conscious mind, perceives the unperceivable.(3) 
Among the manifold, magnanimous imperceptibles is just 
One,
Which endows emancipation through obeisance to the 
celestial Name.(4)(22)

52 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Darsan jot na jotee saroop hue pataṅg,  
Sabad surat mirag jugat na jaanee hai.  
Charan kamal makrand na madhup gat,  
Birha biog hue na meen marjaanai hai.  
Ek ek tek na tarat hai trigad jon,  
Chaatur chatar gun hoe na hiraanai hai.  
Paahan kāthor Satgur sukh saagar mai,  
Sun mam naam jam narak lajaanai hai.23.

Just by seeing the light, the moth gets not the emancipation,  
Like the contrivance of a deer$, the awareness of the Shabad  
is realised not.(1)  
Blessing through (Guru’s) feet is like the bee obtaining juice  
from flower,  
And the pain of separation is like the death for the fish (out of  
water).(2)  
The trivial species persist on expressing with the support of  
the One only,  
But the naïve four, get robbed (of their lives)(3)  
Satguru is the ocean of benevolence but I am like a hard  
stone (sitting at the shore),  
Hearing my name even the Yama feels embarrassed.(4)(23)

$ It is said that an icon of musk remains stuck at the belly of a deer. It  
produces music but the deer thinks the music is coming from  
elsewhere and runs towards that direction to capture the same.

$ The bee goes deep inside the lotus, which enfolds it but, in view of its  
devotion, does not shy away from the death..

$ Such as frogs etc

32 Yama – messenger or god of death
गुरमटि मानि ववि चंसल अभसल बढ़े,
भग भल भुत्र वणी निकाल बोिे है।
गुरमटि मानि ववि नेंसिं बै अमीत बढ़े,
बास मै अवास बै अभत धर लीिे है।
गुरमटि मानि ववि उँचिये चंडि रंिििे,
ित्रिबुटि बिल्बेलि भगि अमि अभि लीिे है।
गुरमटि मानि ववि वलन अभसल बढ़े,
बै ब्यूं निलिष्ट भगि निष्टिे बै लीिे है॥ २४॥

Gurmat sat kar chanchal achal bhae,
Maha mal mootar dhaaree nirmal keene hai.
Gurmat sat kar jon kai ajon bhae,
Kaal sai akaal kai amar pad deene hai.
Gurmat sat kar haume khoe hoe ren,
Tirkutee tirbenee paar aapa aap cheene hai.
Gurmat sat kar barn abarn bhae,
Bhai bharm niwaar daar nirbhai ko leene hai. 24.

Deeming Gurmat as veritable, the fickle ones attain serenity,
And deep rooted defiled ones, become chaste.(1)
Deeming Gurmat as veritable, ones strewn in transmigration
are emancipated,
And escaping the cycle of death, they achieve Amar-
pad33 .(2)
Deeming Gurmat as veritable, relinquish the ego,
Jump across the Trikuty34 and Tribeni35 and realise the
self.(3)
Deeming Gurmat as veritable, abandon the distinction of
castes,
Renounce all whims and get imbued with the
Fearlessness.(4)(24)

33 Amar-pad - Highest stage of mystic self-realization
34 Trikuty - Hindu Trinity of Brahma, Vishnu and Mahesh
35 Tribeni – Confluence of 3 rivers: Ganga, Jamuna and Sarsvati

54 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Gurmat sat kar adham asaadh saadh,
Gurmat sat kar jaant saant naam hai.
Gurmat sat kar abibekee hue bibekee,
Gurmat sat kar kaam nihkaam hai.
Gurmat sat kar agiaanee brahmgiaanee,
Gurmat sat kar sejh bisraam hai.
Gurmat sat kar jeewan mukat bhae,
Gurmat sat kar nihchal dhaam hai.25.

Deeming Gurmat as veritable, the lowly becomes a holy­man,
And deeming Gurmat as veritable, the mundane person gains sainthood.(1)

Deeming Gurmat as veritable, the indiscriminate one attains discernment,

Deeming Gurmat as veritable, the libidinous one remains not salacious.(2)

Deeming Gurmat as veritable, the ignorant one becomes knowledgeable.

Deeming Gurmat as veritable is like dwelling in Tranquillity.(3)

Deeming Gurmat as veritable, gains the liberation for survival,
And remains segregated from the self-conceit,(4)(25)
Gurmat sat kar bair nirbair bhae,
Pooran Brahm Gur sarb mai jaane hai.
Gurmat sat kar bhed nirbhed bhae,
Dubdha bidh nikhedh khed binaasne hai.
Gurmat sat kar baais parmhans,
Giaan ans baïs nirgandh gandh thaane hai.
Gurmat sat kar karm bharm khoe,
Aasa mai niraas hue biswaas ur aane hai.26.

Deeming Gurmat as veritable, the enmity turns into amity,
As the Brahm-Guru 36 is omniscient.(1)
Deeming Gurmat as veritable, all the mysteries are unravelled, And all the traits of duality and obliterations are annihilated.(2)
Deeming Gurmat as veritable, the crow-like (base) mentality, attains integrity of a swan, And the swan-like purity turns around the foul criteria.(3)
Deeming Gurmat as veritable, all the soiled actions are eliminate, And all sadness turns into optimism and confident prevails in the heart.(4)(26)

36  Brahм-Guru

56 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Gurmat sat kar sinbal saphal bhae,
Gurmat sat kar baans mai sugandh hai.
Gurmat sat kar kanchan bhae manoor,
Gurmat sat kar parkhat andh hai.
Gurmat sat kar kaalkoot amririt hue,
kaal mai akaal bhae asthir kandh hai.
Gurmat sat kar jeewan-mukat bhae,
Maaiiaa mai udas baas bandh nirbandh hai.27.

Deeming Gurmat as veritable, even the Simal-tree produces edible fruits,
And through Gurmat, even the bamboos spread the sweet aroma.(1)

Deeming Gurmat as veritable, even the rotten iron turns into glittering gold.
And through Gurmat, the ignorant judge becomes a perfect assayer.(2)

Deeming Gurmat as veritable, the poison turns into nectar,
The Akal\textsuperscript{37} prevails upon Kal\textsuperscript{38} and immortality is gained.(3)

Deeming Gurmat as veritable, through which (one) achieves emancipation,
And, in spite of surrounded by worldly illusions, one remains unsullied.(4)(27)

\textsuperscript{37} Akal – The Indestructible  
\textsuperscript{38} Kal – The death or the angel of death
Sabhad surat liv Gursikh sandh mile,  
Sas ghar soor poor nij ghar aae hai.  
Ult pawan man meen tribaneee prasang,  
Trikuete ulangh sukh saagar samaae hai.  
Trigun ateet chaturath pad gaṁta kai,  
Nijhar apaar dhaar anmea chuaae hai.  
Chak-e chakor mor chaatrik anandmaee,  
Kadlee kamal bimal jal chhaae hai.28.

Through the awareness of Divine Word, the Guru’s Sikh attains (divine) accessibility,  
And where just moonlight dwells, the sun comes and illuminates that abode.(1)  
(Then) air flows rearward, and fish travels back to Tribeni,  
Trikut is defied and (Gursikh) is absorbed in the sea of solace.(2)  
Three virtues from the past and four stages of knowledge become known,  
And (Gursikh) achieves the boundless stream of nectar.(3)  
Like the Chakvi40, Chakor41, Morr42, and Papiha43 feel blissful,  
And (Gursikh) flourishes like Kadli44 and Kamal45.(4)(28)

Virtuosity, Passion, Propensity
Chakvi – ruddy sheldrake, the bird which revels in looking at the sun  
Chakor – red-legged partridge which loves moon  
Peacock – which fancies rainy weather  
Papiha – the rain-bird  
Kadli – a type of green banana tree  
Kamal - Lotus Flower.
Through the awareness of Divine Word, the Guru’s Sikh attains (divine) accessibility, Five vices\(^{46}\) are eliminated and five virtues predominate\(^{47}\).(1)
Eliminated are the fear, delusions, mysteries, and worldly grieves,
When the mundane and Vedic rights are taken over by the Guru’s consciousness.(2)
Illusion and the Supreme One become One when Dasam Duar is passed through,
And then all over prevails anhad\(^{48}\) with twinkling and jingling melodies.(3)
In the higher spiritual state of Dasam Duar, the bliss prevails,
And a spring is established by an infinite stream through Supreme Being.(4)(29)

\(^{46}\) Lust, Anger, Greed, Passion and Conceit

\(^{47}\) Truth, Gratification, Compassion, Righteousness and Patience

\(^{48}\) Anhad – The celestial music audible through Dasam Duar; through this the attentive minds become receptive to the unique, celestial and winsome Shabd.

Kabitt-Sawaiyye – Bhai Gurdas Ji / 59
Neither remaining a householder at home,
Nor becoming an ascetic in the jungle, one attains any fruit
(Atonement)\(^{1}\)
Neither revelled in incessant reading and contemplation,
Nor practised the (Yogic) pastures while at the place of
Sidhas.\(^{49}\) (2)
By pondering on Yoga\(^{50}\), even Nath (Master Yogi) could not
perceive Nath (The Lord)
Nor even through Yajna\(^{51}\), Bhog\(^{52}\) and Pooja\(^{53}\) could seek
(Almighty)\(^{3}\)
Even after worshipping gods and goddesses, the perception
of ego could not be obliterated
Only Gurdev\(^{54}\), who is imperceptible and mysterious,
implments the discernment.\(^{(4)}\)\(^{(30)}\)

\(^{49}\) Sidh – Austere

\(^{50}\) Yoga/Yogic - A system of exercises practiced as part of this
discipline to promote control of the body and mind.

\(^{51}\) Yajna – Oblation

\(^{52}\) Bhog – Sanctifying the Sacred Food

\(^{53}\) Pooja - Prayer

\(^{54}\) Gurdev – the great Guru, God Almighty
Trigun ateet chaturath gun gaimta kai,
Pañch tat ualagh parm tathwasee hai.
Khāt ras tiaag prem ras kau praapat bhae,
Poor sur sapat anhad abhiaasee hai.
Asī sidhaant bhed naathan kai naath bhae,
Dasm sathal sukh saagar bilaasee hai.
Unman magan gagan hue nijhar jharai,
Sehj smaadh Gur parche utaasee hai.31.

Attains three virtues and, then, receives fourth trait of (divine) attribute,
Relieves the deliberations on his body of five elements and, then, inhabits in the Supreme Element.(1)
Relinquishing the six tastes and espousing for the taste of (divine) love,
Abandons the music of seven notes, and meditates in anhad, the blissful tunes.(2)
Lets the mystery of eight doctrines of Nath to remain with Naths,
And, himself, through Dasam Duar, becomes desirous of the realm of bliss.(3)
Reaches Dasam Duar imbued with the stream through (the divine) spring,
And, imbued with tranquillity, revels in the Guru’s teachings and achieves seclusion (from temporal effects)(4)(31)
दुब्दह निवार अबरन हुए बरन बिखाई,
पाँच पांचन ना दरस आदरस हाई।
पार्व पारस गुर पारस आपरस बहै,
कनिक अनिक दहात आपर आपरास हाई।
सात दुआर पारस गुर्मसल संख्यासत नै,
एकिस एकिस बुद्ध र आहारस हाई।
गुर सिक्ह सिंद्र मिले ब्रह्म दिखाई तीम,
अठतस गार गार आहर ब्रह्म है॥ ३२॥

By permeating mind with Shabd, Gurmukh gets (divine) communion,
And then five vices\(^{55}\) are annihilated and five virtues\(^{56}\) predominate.(1)
Exceeding all is the touch of touch-stone but the perception through the Guru surpasses all,
And The way, various metals become gold by the touch of touch-stone, one’s own-self becomes immaculate.(2)
After dominating over the nine physical apertures\(^{57}\) in the body, reach the Tenth door,
Where (divine) Nectarous spring flows and none other trait remains as harmonious.(3)
The reunion of the Guru and Sikh epitomises Cent-percent\(^{58}\) celestial reunion,
And the insatiable mind is filled with bliss and feels fully replete.(4)(32)

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\(^{55}\) Passion, Anger, Greed, Infatuation, Ego

\(^{56}\) Truth, Contentment, Compassion, Righteousness, and Patience

\(^{57}\) Two Ears, Two Noses, Two Eyes, Mouth, Back-passage and Urinary Organ,

\(^{58}\) Cent-per-cent

62 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Charan kamal bhaj kamal pragaas bhae,
Daras daras samdaras dikhaae hai.
Sabad surat anhad livleen bhae,
Unman magan gagan pur chhaae hai.
Prem ras bas hue bisam bideh bhae,
At ascharj mai herat hiraee hai.
Gurmukh sukhphal mehma agaadh bodh,
Akatth katha binod kehat na aae hai.33.

With the convergence upon the lotus-like (divine) feet, attain the celestial enlightenment,
And through his (Guru’s) Darshan obtain the godly vision.(1)

With Shabd in mind, get absorbed in Anhad,
Gaining spirituality and enjoining the bliss, reach Dasam Duar.(2)

Imbued with Nectarous-love, forget the (body) temporal awareness,
Feel extremely incredible and spread this (strange experience) as well.(3)

The blissfulness achieved by Gurmukh is boundless,
And its spectacle can be narrated not and is beyond description.(4)(33)
Eliminate the impiety; illuminate the mind with Gurmat,
Flake off the ignorance and, then, acquire the celestial knowledge.(1)
With (divine) vision, disregard the wavering thought,
Adopt the awareness of Divine Words as austerity, and, thus, achieve the (godly) recognition.(2)
Become an adherent of Nectarous love, renounce other traits,
Converge into Jote, and recount His eulogies.(3)
Guru and the Sikh completely (effusively) integrate into the Almighty,
Then, perfect knowledge gets sprinkled in the mind.(4)(34)
थैं थैं वैट युगिङ्ग वे तिराम समु, भैमा अतुलं गण लगा दिखाते है।
सवे हिरण्यकि वे अश्व ते ताता भूत, मीरभ मकं गुरिमथ पुरुषे है।
नजा त्री रंथवेर मारा मरार सर्वि, भाल नसल गुरिमथ महरे है।
तिराम मेरानि वषात रेड रेड वैट,
पुर्त यशो गुरिमथ महरे है॥ ३५॥

Rom rom kot Brahmaand ko niwaas jaas,
Maanas autaar dhaar daras dikhaae hai.
Jaake Oangkaar kai akaar hai naana parkaar,
Srimukh sabad GurSikhan sunaee hai.
Jag bhog naeebed jagat bhagat jaahe,
Asan basan Gursikhan laadaae hai.
Nigam sekhaad kathat net net kar,
Pooran Brahm Gursikhan lakhaae hai.35.

Through each speck (of your body), pay obeisance to the One prevailing in the cosmos,
Who has, in the human form incarnated to endow the (divine) vision.(1)

Whereas the magnitude of Onkar⁵⁹ is varied,
(Guru) has auspiciously pronounced the Divine Word for the Gursikhs⁶⁰ .(2)

The votary for which the world performs oblation, provides consecrate food, and attire,
But the Gursikhs have already found..(3)

What Vedas and theologians have expounded repeatedly,
The perfect Gursikh has achieved the writ of that.(4)(35)

⁵⁹ Onkar - The Protector of All, The formless yet manifest one, God
⁶⁰ Gursikh - the Guru’s Sikh
Nirgun sargun kai alakh abigat gat,
Pooran Brahm Gur roop pragtaae hai.
Sargun Sri Gur daras kai dhiaan roop,
Akul akaal gursikhan dikhaae hai.
Nirgun Sri Gur sabad anhad dhun,
Sabadbedhee Gur Sikhan sunaee hai.
Charan Kamal makranda nihkaam dhaam
Gursikh madhukar gat laptaae hai.36.

Indestructible, and beyond description, are the Nirgun\textsuperscript{61} and Sargun\textsuperscript{62} aspects,
Which have advent as a form of an Omnipotent Brahm\textsuperscript{63} (1)
Contemplate on the Immanent Sri Guru, who showers blissful notes,
And illuminates the Guru’s Sikhs, to be free of castes and (the fear of) death.(2)
Contemplate on the Transcendent Sri Guru, who showers blissful notes,
And makes audible, the heartfelt Divine Words for the Guru’s Sikhs.(3)
The Nectarous juice through lotus feet is the abode of desirelessness,
And the Guru’s Sikh revels in it like a bee.(4)(36)

\textsuperscript{61} Nirgun – Without attributes and transcendental aspect of reality.
\textsuperscript{62} Sargun – Endowed with qualities, immanent aspect of god.
\textsuperscript{63} Brahm – The Ultimate Reality

66 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Poorn Brahm Gur bel hue chanbelee gat,
Mool saakha patar kar bibadh bithaar hai.
Gursikh puhp subaas nij roop taamai,
Pargat hue kart sansaar ko udhaar hai.
Til mil baasna subaas ko niwaas kar,
Aapa khoe hoe hai phulel mehkaar hai.
Gurmukh maarg mai patit puneet reet.
Sansaaree hue nirankaaree parupkaar hai.37.

Guru is beckoning around the Omnipotent God like jasmine vine,
Which is speckled with roots and branches, and is endowed with vast magnanimity.(1)
The entities, which were endowed with (divine) aroma,
They become evident and delve in the redemption of the world.(2)
The seed amalgamates and then gets strewn in the aroma,
It sacrifices its own self but spreads out its fragrance.(3)
In the path of Gurmukh, the renegades adopt the holy rites,
And the householder, getting permeated with godly traits, revels in benevolence.(4)(37)
Guru, the epitome of the Omnipotent Brahm, is like a widespread tree,
Which has roots, base, branches and a variety of leaves.(1)
Likewise, His-Own Form prevails in Gursikhs,
Along with the endowment of (divine) aromatic smell, and taste of benevolence.(2)
Desirous of the aroma of lotus-feet, get imbued,
And they revel in this nectar for the emancipation of the world.(3)
The auspiciousness of the criteria of the Gurmukh is beyond narration,
And it is worth paying obeisance repeatedly.(4)(38)
In spite of variant lineages and different shades, which are there in cows,
But, as is known through out the world, the milk produced is same in colour.(1)
In vegetation, the fruits and greens are there in variation,
But they burn and produce the fire giving out same hue.(2)
Four colours, of lime, olive, beetle-nut and catechu, are there wrapped in a Paan\(^{64}\),
But they lose their self, integrate and produce a queer tint.(3)
Among the mortals with temporal thought, Gurmukh promotes Ek-onkar\(^{65}\),
And then, through the awareness of Shabad, ponders over the highest (divine) entity.(4)(39)

\(^{64}\) Paan – A dainty chewing beetle-leaf with lime, beetle-nuts catechu-nut etc. wrapped in it.
\(^{65}\) Ek-onkar – The formless yet manifest. God, Almighty
By irrigating with water, many types of vegetation sprung up,
When strewn with the aroma of sandalwood, they all are termed as sandalwood.(1)
From the mountains eight types of metals are acquired,
When they come in touch with Paras, they become to known as gold.(2)
At night-time, many stars twinkle,
But, during the day, only one source, the light from the sun, is acknowledged.(3)
Whereas in people, there prevails public-ethos, but in Guru-Ward dwells the Lord,
And the awareness of the superiority of the Divine Word predominates.(4)(40)
Like a bride of a upright household who veils in the presence of elderly in-laws,
But at the ecstatic union, does not conceal (under veil) from the husband.(1)
Like the Manni66 (snake) which keeps its family by coiling around,
But becomes straight and easily enters the hole.(2)
Like the son, who, in the presence of parents, parleys not with his wife,
But, in their absence, showers all his love upon the spouse.(3)
Although seems prevailed upon by public-ethos, but the Gurmukh dwells in Ek-onkaar,
And the awareness of superiority of Divine Word captures his mind.(4)(41)

66 Manni – It’s topmost vertebra of certain spies of snake. Hear it just symbolises snake.
Jog bikhai bhog ar bhog bikhai jog jat,
Gurmukh panth jog bhog sai ateet hai.
Giaan bikhai dhiaan ar dhiaan bikhai bedhe giaan,
Gurmat gat giaan dhiaan kai ajeet hai.
Prem kai bhagat ar bhagat kai prem nem,
Alakh bhagat prem gurmukh reet hai.
Nirgun sargun bikhai bisam biswaas ridai,
Bisam biswaas paar pooran parteet hai.42.

The austere yearns for householder-ship, and the householder craves for abstinence,
But the craving of a Gurmukh is distinctive.(1)
Knowledge follows contemplation\(^{67}\) and the contemplating one, yearns for knowledge,
But, in the principle of Gurmat, Knowledge supersedes the Contemplation.(2)
Aspirants of devotion and the devotees of the criteria of love,
Instinctively, are drenched in (divine) love and that is the principle of Guru-ward.(3)
Some are with transcendental and some are laced with immanent qualities, but in some heart almighty dominates absolutely,
And it enlightens with absolute and wonderful credence.(4)(42)

\(^{67}\) Meditation

72 / Kabitt-Sawaiyye – Bhai Gurdas Ji
विचड़ वट्ठ विवि तेज विवि स्मृति पुष्टि,
विवि मैदि वे विकार विवि स्मृति द्वांड़ वे।
सवट विवेन टेव पूजा गुप्ति गुरामड़ि,
अदप तीखि देहमाती वे भष्म वे।
विकार विकार वलही वे वृप्पड़ भेव वह,
गुरामड़ि गुच्छ पेभ भेव केन दिन दूरिद़ वे।
चल वभल रक मंगल भयुध माटि,
छास साथ्य भयुधत भूट मंग वे॥ ४३॥

Even a speck of perception in the body, illuminates godly revelation,
And the contemplation upon the Jote, endows divine vision.(1)
Through the knowledge of Shabad, Gurmat becomes apparent,
And makes the attainment of Anhad equivalent to the realization of highest status (of Yoga)(2)
Through the Knowledge and Contemplation comes the pleasure of love,
And Gurmukh gets imbued with the soothing (Divine) Name.(3)
To be at the auspicious lotus feet is like the bee enclosed in a lotus bud,
Ecstatically in meditation, relishing Nectarous love for serenity of mind.(4)(43)
The parrot catches hold of a reed (noose to save itself) but gets caught,
Struggles to free itself but remains in custody of strange (hunter’s) hands,(1)
Then he shouts, tai-tai and says, ‘learn, learn,’
After getting lesson itself, advises others.(2)
It learns the name of Ram (from devotees of Ram) and the teaching of fowl words from Jamnis 68 ,
And thus is the intellect moulded, through the congregation.(3)
Similarly, through Sadh Sangat 69 (holy company), the touch of the Guru’s feet is met,
And then, realizing own-self, the Gurmukh achieves the (divine) bliss.(4)(44)

68 Greeks, here pastoral folks
69 Sadh Sangat – Holy Company

74 / Kabitt-Sawaiyye – Bhai Gurdas Ji
The vision remains Divine as the eyes sustain (the heavenly) image,
And with this vision, and mediation upon the Guru, the mind goes not astray. (1)
In the Shabad, there is awareness, and in the awareness the celestial melody is infused,
And the awareness of the Shabad, leads not away the contemplation upon the Guru, (2)
Through knowledge and contemplation, the Nectarous love becomes evident,
And through Gurmat the love for Divine Name becomes indestructible. (3)
While subsisting in the world, considering the life and the soul as the godly bequests,
The comfort of Gursikh is deemed due to Divine treasure. (4)(45)

Kabitt-Sawaiyye – Bhai Gurdas Ji / 75
The union of thought, talk and deeds endows the status of a sovereign,
And through the ecstasy (of occupying) this throne, one gains eternity of ruling.(1)

Gaining the solidarity of truth, patience, compassion, righteousness and comprehension,
And through these five criteria, the five principles, Gurmat is made eminent.(2)

All the materials and all the treasurers are His congregation,
And the Shiv Nagri (Dasam Duaar) is endowed splendour by the (Divine) aroma.(3)

In the governance, the prevalence of love, showers (Divine) comfort and nothing but comfort,
And all the aims are fulfilled making the task successful.(4)(46)
When the thought, talk and deeds become unison under the auspices of (Divine) feet,
Then, through this, the approach to the awareness of three Trikal\(^70\) is gained.(1)
The tranquillity and deep meditation that cannot be narrated,
But, internally and constantly, they prevail in all the lands.(2)
In the domain of whole creation and the cosmic region, the Sustainer of the life prevails,
And this way the Guru’s Sikh seeks alliance and, is imbued with His contemplation,(3)
Like, the mirror and the reflection there in, the musical instrument and the music emanating from it,
And, like woof \& weft in the cotton, all misconceptions (of separation) are eliminated.(4)(47)

\(^{70}\) Trikal – The Earth, the heaven and the nether region
Charan saran man bach karm hue ikatar,
Tan tribhavan gat alakh lakhaaee hai.
Man bach karm karm man bachan kai,
Bachan karm man unmanee chhaaee hai.
Giaanee dhiaanee karnee jio Gur mahoaa kamaad,
Nijhar apaar dhaar bhaathee kai chuaaee hai.
Prem ras aṁmrit nīdaan paan pooran hue,
Gurmukh saṁdh mile sehj samaaee hai.48.

When the thought, talk and deeds become unison under the auspices of (Divine) feet,
Then Tribhavan71 is comprehended and, even, the Invisible becomes apparent.(1)
Thought, talk and deeds through deeds, thought, and talk,
They all; talk, deeds and thought, achieve the highest (Divine) status.(2)
Knowledgeable, Deliberator and Performer are alike jiggery-balls, molasses, and sugar-canies,
Which, when pass through the (divine) oven, flow out like eternal fountain.(3)
The love for divinity is fulfilled through relishing the curative nectar,
As, through the association of Gurmukh, the amalgamation with tranquillity is achieved.(4)(48)

71 Tribhavan – Three domains of earth, heaven and nether region.
Bibidh birkh balee phal phool saakha, ।
Rachan charitar chitar anik parkaar hai. ।
Barn barn phal bauh bidh swaadras, ।
Barn barn phool baasna bithaar hai. ।
Barn barn mool barn barn saakha, ।
Barn barn patar sugan achaar hai. ।
Bibidh banaaspat antar agan jaise ।
Sakal sansaar bikhai ekai ekangkaar hai.॥49॥

Various types of trees, vines, flora, roots and branches, ।
All these all are the variant portrayals of the Creator.(1) ।
(Comprising of:) ।
Various types of fruits, spewing tasty juices, ।
Variety of flowers, spreading aroma in abundance,(2) ।
Assortment of trunks, multiplicity of branches, ।
Numerous types of leaves, whose nature varies,(3) ।
May wood be in variation, but inherent fire is same, ।
Similarly, the whole cosmos is embedded with the one only, ।
Ek-onkaar.(4)(49)
Gur Sikh sandh mile drisaṭ daras liv,
Gurmukh Brahmgiaan dhiaan liv laaee hai.
Gur Sikh sandh mile sabad surat liv,
Gurmukh Brahmgiaan dhiaan sudh paaee hai.
Gur Sikh sandh mile swaamee sewak hue,
Gurmukh nihkaam karnee kamaee hai.
Gur Sikh sandh mile karnee su giaan dhiaan,
Gurmukh prem nem sehj smaaee hai.50.

When the Guru and Sikh harmonise, then the vision is enlightened,
And the Gurmukh’s concentration achieves supreme spiritual knowledge.(1)
When the Guru and Sikh harmonise, submergence in the awareness of Shabad is achieved,
And the Gurmukh’s concentration accomplishes supreme spiritual consciousness.(2)
When the Guru and Sikh harmonise, then master becomes servant,
And the Gurmukh earns the incentive, may not even be desirous of the reward.(3)
When the Guru and Sikh harmonise, then the knowledge and contemplation prevail,
And Gurmukh gets absorbed in tranquillity.(4)(50)
When Gurmukh is met, the mind gets permeated with divine meditation,
Then, (it is realised that) the perimeters of Ek-onkaar are of numerous modes.(1)
When Gurmukh is met, the mind gets infused with knowledge,
Then (it is realised that) Nirankaar² and Onkaar are spread through in varied ways.(2)
When the Guru and Sikh harmonise, then master becomes’ servant,
And, through godly discernment, achieves the characteristics of love and devotion.(3)
When Gurmukh is met, the peculiar conditions prevail,
Then (one) bows down in obeisance repeating nait, nait³.(4)(51)

² Nirankar – The Formless One
³ Panth - Religious Order
Sukhmana – A sort of Yogic imaginative vein, which leads from the tip of the nose to the brain.
Nem – Pious pledge or resolution.
³ “You are divine, you are divine.

Kabitt-Sawaiyye – Bhai Gurdas Ji / 81
Gurmukh man bach karm ikatar bhae,  
Ang ang bisam sarbang mai samaae hai.  
Prem ras anmrkt nidhaan paan ke madon,  
Rasna thakat bhaee keht na aae hai.  
Jagmag prem jot at ascharj mai,  
Lochan chakat bhae herat hiraee hai.  
Raag naad baad bismaad prem dhun sun,  
Sarvan surat bilai bilai bilae bilae hai.  

When thought, talk and deeds in Gurmukh attain unanimity,  
Then, incredibly, every speck of (his) body gets (Divinely) prevailed.(1)  
By savouring the treasured Nectarous godly name one is exhilarated,  
Fatigued, may be the tongue gets, but halts not narrating (His benevolences)(2)  
Amazing is the inherent Divine Light, which is resplendent,  
And makes people to wonder and ponder over in admiration.(3)  
Listen to (Divine) raagas, musical notes, and reverberating tunes,  
As the consciousness of listening makes one to enunciate in admiration.(4)(52)
Gurmukh man bach karm ikatar bhae
Pooran parmpad prem pragtāae hai.
Lochan mai drisat daras ras gandh sandh,
Sarvan sabad surat gandh ras paae hai.
Rasna mai ras gandh sabad surat mel,
Naas baas ras surat sabad lakhaae hai.
Rom rom rasna sarvan drig naasa kot,
Khanḍ Brahmanḍ pind praan mai jataae hai.53.

When thought, talk and deeds in Gurmukh attain harmony,
Then the highest and ideal status, affectionately, becomes evident.(1)
In the eyes, prevails the Divine vision, coming through the godly aroma,
And the consciousness of listening of Shabads mollifies the ears.(2)
The tongue retains eloquence, which amalgamates with the awareness of Shabad,
And then, all that aroma and cordiality dictate the awareness of Shabad.(3)
Each speck (of body) revels in eloquence, visioning and observance,
And finds (Him) in heaven, earth and nether-region.(4)(53)
Pooran Brahm aap aapan hee aap saaj,
Aapan rachio hai naao aap hai bichaar kai.
Aad Gur duteeaa Gobind kahaaio,
Gurmukh rachna akaar Oankaar kai.
Gurmukh naad bed gurmukh paavai bhed,
Gurmukh leelaadhaaree anik autaar kai.
Gur Gobind au Gobind Gur eknek,
Ot pot sootar gat aibar uchaar kai.54.

Omnipotent, Almighty, Himself created and, then, prevailed, Himself gave the name, after contemplating upon Himself.(1)
The Primal Guru then assigned another name and called Himself Gobind74,
And created Gurmukh within the perimeters of Onkaar.(2)
Gurmukh intones Vedas, and Gurmukh comprehends the mysteries,
And Gurmukh displays wonders of various incarnations.(3)
Guru Gobind75 and Gobind the Guru are one and the same,
Like, deemed are woof & weft, in the woven cotton cloth.(4)(54)

74 Gobind – Lord of the Earth
75 Here it symbolizes the Lord of Earth not Guru Gobind Singh, the Tenth Master

84 / Kabitt-Sawaiyye – Bhai Gurdas Ji
जैसे बीज बोई होत बिर्ख बिठार गुर,
पूरान ब्रह्म निरंकार एकांकार है।
जैसे एक बिर्ख सई होत है अनेक फल,
तैसे गुर सिख सय नंतार सक्षा है।
लक्ष विभागु गुर सय विभागु गुर,
निरंकार सत्कार घर्म ज्ञान है।
विभागु विभागु घर्म सय विभागु घर्म,
सय नंतार घर्म एक घर्म चूर्ण है॥ ५५॥

The sowing of a seed expands into a tree, likewise is the Guru’s (Divine) span,
(Which extends) through Omnipotent Almighty, who is Formless Ek-onkaar.(1)

The way, tree flourishes variety of fruits,
Likewise, the holy congregation is the magnitude of Gursikhs.(2)

Visioning the Guru and contemplating upon the Guru Shabad,
Brahm is deliberated both, as Sargun and Nirgun.(3)

Through knowledge and contemplation, the holy place becomes dynamic,
Where in the holy congregation spreads the love and devotion leading towards emancipation.(4)(55)
Fruit begets seed, seed begets fruit, and seed becomes fruit and fruit becomes seed,  
Beginning is before the creation, and the end is beyond the end.(!)  
Father begets son and son becomes father, and circle culminates not,  
And the basic criteria of production prevails deeply ingrained.(2)  
Travellers’ abode is coming in and going out (of the boat), And going across and coming back remains their main purpose.(3)  
The Omnipotent, Almighty is the Lord of the Earth76 and Gobind is the Guru  
And unravelled are the mysteries, only through virtuous Sikh.(4)(56)

76 Here it symbolizes the Lord of Earth not the Guru Gobind Singh, the Tenth Master

86 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Adopting Gurmukh’s path, the infernal region is dissipated,
And through Gurmukh’s association, the company of five- 
vices is eliminated,(1)
Seeking protection under the Guru’s feet, all whims and 
misdeeds are eradicated,
And with the divine vision, the dread of evil times dashes 
away.(2)
Through the Guru’s sermons, even the die-hard minds are 
unwrapped,
As the entranced brain is awakened with the consciousness 
of Shabad.(3)
Even a speck of (godly) benevolence, procures all the 
comforts,
And the emancipation is achieved by concentrating through 
the Guru’s Knowledge.(4)(57)

Gurmukh panth gahe jampur panth mete,
Gursikh sang panch doot sahng tiaage hai.
Charan saran Gur karam bhrm khoe,
Daras Akaal kaal kantaak bhai bhaage hai.
Gur updes ves bajar kapaaat khule,
Sabad surat moorchhat man jaage hai.
Kinchat kaṭaachh kirpa sarb nidhaan paae,
Jeevan mukat Gur giaan liv laage hai.57.
Gurmukh panth sukh chaahat sakal panth,
Sakal daras Gur daras adheen hai.
Sur sursar Gur charan saran chaahai,
Bed Brahmaadik sabad livleen hai.
Sarb giaan Gur giaan avgaahan mai,
Sarb nidhaan Gur kirpa jal meen hai.
Jogee jog jugat mai bhogee bhog bhugat mai,
Gurmukh nijpad kul akuleen hai.58.

Well wished are the Gurmukh’s paths by all the Panth,77, But all the (Divine) paths are subject to the vision of the Guru.(1)
The gods and the godly tributaries, all are desirous of blessings through the Guru’s feet,
As the Vedas and Brahma’s adherents get imbued with (Guru’s divine) Shabad.(2)
All the knowledge are searching through the Guru’s knowledge,
Because, through the Guru’s benevolence, all the treasurers become like water for fish.(3)
Jogi revels in asceticism and the householder carouses in householdership,
But Gurmukh, aloof from sectarian criteria, achieves divine status.(4)(58)

77 Panth - Religious Order

88 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Utt pavan man meen kee chapal gat,
Sukhmama sangam kai Brahm satthaan hai.
Saagar salil geh gagan gha†a ghamand,
Unman magan lagan Gur giaan hai.
Jot mai jotee saroop daamnee chamatkaar,
Garjat anhad sabad neesaaan hai.
Nijhar apaar dhaar barkha anmrit jal,
Sewak sakal phal sarb nidhaan hai.

By reverse-breathing, controlling the mind wavering at the speed of fish in water,
Realising through the Sukhmama78, (Yogis try to) reach the Brahma’s place,(1)
Like the rivulets flowing into the sea and, like the clouds submerging in the sky,
They get strewn in detached circumstance to contemplate on the Guru’s knowledge.(2)
For amalgamation of their soul into divine Jot, they desire for lightening miracle,
And shout with drumbeats to seek blissful Shabad.(3)
But when Nectarous water is showered,
All the (true ones) savour the fruit from the (Divine) treasures.(4)(59)79

78 Sukhmama - A sort of Yogic imaginative vein, which leads from the tip of the nose to the brain.
79 All those austere practices of the Yogis do not get as much enlightenment as a devotees of the Guru’s Shabad.

Kabitt-Sawaiyye - Bhai Gurdas Ji / 89
Logan mai logaachaar bedan mai bed bichaar,
Log bed bees ekees gur giaan hai.
Jog mai na jog bhog mai na khaan paan,
Jog bhogaateet unman unmaan hai.
Drist daras dhiaan sabad surat giaan,
Giaan dhiaan lakh prem parm nidhaan hai.
Man bach karm sarm saadhnadhyaatm karm
Gurmukh sukh sarbotam nidhaan hai.60.

Among the people, prevails public-ethos, and the Vedic folks revel in Vedas,
But the people remaining aloof from Vedas, exclusively, put their minds in the Guru’s knowledge.(1)
Neither there is (divine) amalgamation in Yoga, nor material satisfaction in householdership
Neither in Yogic criteria nor in Householdership, there lies any ultimate intellect.(2)
Contemplation on godly vision, and the awareness of Shabad,
And through the contemplation and knowledge, are secured millions of treasures of love and reverence.(3)
Among mind, talk and deed, supreme is the spiritual endeavour,
Through which Gurmukh achieves the supreme treasure of tranquillity.(4)(60)
Sabad surat liv dhaavat barj raakhe,
Nihchhal mat man unman bheen hai.
Saagar lehar gat aatam trang . rang,
Parmadbhut parmaarth parbeen hai.
Gur updes nirmolak ratan dhan,
Parm nidhaan Gur giaan livleen hai.
Sabad surat liv Gur Sikh sandh mile,
Sohang Hanson ekaamek aapa aap cheen hai.61.

With the awareness of Shabad, the wavering mind is controlled,
Apprehension is eliminated and the intellect attains supremacy.(1)
Like waves in the sea, the soul ripples in divine colours,
And, in peculiar ways, spreads the Spiritual understanding.(2)
Guru’s sermons are precious gems,
And this supreme treasure is achievable by getting absorbed in the Guru’s wisdom.(3)
With the consciousness of Shabad, Sikh congregates with the Guru,
Uttering, ‘thou me, me thou’ unifies into the One, and then, realises himself.(4)(61)
Sabed surat avgaahan bimal mat,
Sabed surat Gur giaan ko pragaas hai.
Sabed surat sam drisat kai dib jot,
Sabed surat liv anbhai abhiaas hai.
Sabed surat parmaarth parmpad,
Sabed surat sukh sehj niwaas hai.
Sabed surat liv prem ras rask hue,
Sabed surat liv bisam biswaas hai.

By pitching into the Consciousness of Shabad, the mind is scoured,
And the Consciousness of Shabad, illuminates through the Guru’s knowledge.(1)
With the Consciousness of Shabad, vision attains equality in deeds.
And the Consciousness of Shabad leads to uninterrupted meditation.(2)
Through the Consciousness of Shabad, Divine knowledge becomes supreme,
And with Consciousness of Shabad, one abodes in the comforts of tranquillity.(3)
With the Consciousness of Shabad, Divine love becomes melodious,
And through the Consciousness of Shabad, one is imbued with the faith upon godly contemplation.(4)(62)
द्रिष्ट दरास लिव गुर सिख सांह्द मिले, ।
घट घाट कास जल अंतर धियान है। ।
सबाद सुरात लिव गुर सिख सांह्द मिले, ।
जन्तर सुरत ज्योति धीरज मिले धीरज है। ।
बुद्धिधि भर घट घाट दिव्य के, ।
उस दिव्यक जाल गुरों दिलान है। ।
शेव अधि अलेव भेष युध विशेष भेव, ।
मूज मठ मंड अधिरो भाव भाव है। ।

Drīṣṭaṁ daras līv Gūr Sīkhaṁ saṁhṛd mīl, ।
Ghaṭaṁ ghaṭaṁ kaśaṁ jalaṁ ṝntar dhiyaṁ hari. ।
Saba� surat līv Gūr Sīkhaṁ saṁhṛd mīl, ।
Jantaraṁ ḍhun jantre saṁvīn saṁjhan hari. ।
Gurumukhaṁ maṁ bhaṁ ṛkarm juye svaṁ, ।
Tanaṁ tribhavan gat gaṁṭṭa gaṁnaṁ hari. ।
Ek aṁ aṁeṁ meṁ bhaṁ bhibek te, ।
Srot sarta samūrdar āamtā sanman hari.63. ।

Through the adoration for the (Divine) vision, the Sikh and
the Guru integrate,
Then, like the reflection of heaven in water contained in each
pitcher (human being), (Divine) meditation is instilled.(1)
With the Consciousness of Shabad, Sikh congregates with
the Guru,
And, like the melody through musical instruments, is led to
the highest (spiritual) stage.(2)
Gurmukh, achieves the consolidation of mind, talk and
deeds,
And then inherits the perception of Tribhavan from
within.(3)
Whether the (human) entity is an individual or in manifolds,
it is prevailed by the discernment of Brahm.
In The same way, as the (Divine) spirit prevails (like water
flowing) in spring, stream and sea.(4)(63)
गुरुमुख, अभिषेक वचन विां जित्वरु जहे,
उल्लभ्या गद पुरुष असुध लहरे है।
अंतर विभाग विशेष तेज वे विहेड़ वर्णित,
सुधुकल वृप विष अंदर वर्णित है।
अभिषेक वृप विभाग वे भूतम वर्णित,
लोभन तिवंश गद पत्रल सवर लहरे है।
आतम उत्तम पें जम भय पन भट,
अभिषेक वर्ण विहेड़ वेदन विहरे है॥ ६४॥

Gurmukh man bach karm ikatar bhae,
Parmadbhut gat alakh lakhaaee hai.
Antar dhiaan dib jot ko udot bhaio,
Tribhavan roop ghat antar dikhaaee hai.
Parm nidhaan Gur giaan ko pragaas bhaio,
Ganmta trikaal gat jatan jataae hai.
Aatam trang prem ras madh paan mat,
Akath katha binod herat hiraee hai.64.

Gurmukh, achieves the fusion of mind, talk and deeds,
And then the One, with peculiar traits, becomes apparent.(!)
With inherent (Divine) knowledge achieve the perceptibility,
Which illuminates the mind with the criteria of
Tribhavan,(2)
When the supreme treasure of the Guru’s knowledge
becomes evident,
Then (one) toils to revel on the approach towards Trikal.(3)
Imbued with divine bliss get captivated by savouring the
nectar,
And then, will the mysterious story of the unknown be
unravelled.(4)(64)
Without (Divine) sap, the tongue prattles slyly,
But with affectionate (Divine) passion, it adopts taciturnity.(1)
Getting exhilarated through the treasure of (Divine)
affectionate love,
His looks inward and recognise not any duality.(2)
One imbued with celestial name and tranquil contemplation,
Never listens to the word leading to duality.(3)
Forgetting the self, the one who feels emancipated from
temporal world,
Easy becomes his capability to realize Tribhavan and
Trikal.(4)(65)
Sakal sugandhta milat argaja hot,
Kot argaja mil bisam subaas kai.
Sakal anoop roop kamal bikhai smaat,
herat hiraat kat kamla pargaas kai.
Sarb nidhaan mil parm nidhaan bhae,
Kotak nidhaan hue chakit bilaas kai.
Charan kamal Gur mehma agaadh bodh,
Gur Sikh madhukar anbhai abhiaas kai.66.

Comprising all the aromas, perfume is obtained,
But even the blend of many perfumes remains estrange (as compared to divine fragrance)(1)
All the traits of splendour are imbued in Kamla,
But all these Kamla feel estrange on observing the Divine radiance.(2)
All the treasures amalgamate and create a big monetary reserve,
But even millions of such treasures are filled with surprise on facing the celestial treasure.(3)
The blessing through celestial feet is beyond comprehension,
And the Gurmukh, like a bee, revels around to seek bliss.(4)(66)
Ratan paarkh mil ratan preekha hot,
Gurmukh haat saat ratan biohaar hai.
Maanak heera amol man maktaahal kai,
Gaahak chaahak laabh labhat apaar hai.
Sabad surat avgaahan bisaahan kai,
Parm nidhaan prem nem Gurduaar hai.
Gur Sikh sañdh mil sangam smaaam kai,
Maaiaa mai udaas bhav tart sansaar hai.67.

Only through an assayer of jewels, the jewels can be evaluated,
Similarly, only in the Gurmukh’s shop, shopping of the (Divine) jewels can be done.(1)
The precious pearls, diamonds, and necklaces,
Whatever is aspired by the trader, the provider, endows through its ingenuity.(2)
Through the awareness of Shabad and deep understanding, the purchase is conducted,
As the treasure of the nem\(^8\) of devotion is there at the Guru’s portal.(3)
The association of the Sikh and the Guru is the holy congregation,
Otherwise permeated in illusion, remains the whole world.(4)(67)

\(^8\) Nem – Pious pledge or resolution.
The admirer of auspicious feet, relishes (the Divine) nectar,
And then his mind gets imbued with tranquil contemplation.(1)
The admirer of auspicious feet, relishes (the Divine) nectar,
And then, with Gurmat in his heart, gets his soul illuminated.(2)
The admirer of auspicious feet, relishes (the Divine) nectar,
And then, savouring the nectar, gets all the evil-mindedness eliminated.(3)
The admirer of auspicious feet, relishes (the Divine) nectar,
And then, although living a mundane life, remains unattached with temporal values.(4)(68)
From a sinking boat, whatever is saved, it is deemed as virtuous,
But once it is sunk, then only repentance is left behind.(1)
From the house on fire, whatever is saved, it is deemed as virtuous,
But when all is burnt, then only repentance is left behind.(2)
After the action of thieves, whatever is left behind, is deemed virtuous,
But when everything is taken away, then remains only the empty house.(3)
When one, at the end, at least, seeks the protection of the Guru's auspicious feet,
He achieves emancipation, failing which, lamenting, (one) faces the Yamas.(4)(69)
अंत वर्ष देव कहीं निल्गूँ वे मजी चंदे, वीर जीत चंदे वे मरल मंगल नी। अंत वर्ष देव कहीं निल्गूँ वे नेप पूछे, रिंद छुट सड़व चंदे वे मे बच नी। अंत वर्ष देव कहीं निल्गूँ वे खेत भै, झगी वे मुही चढ़ने गला मे विलुप्त नी। उसे उसमद गुलमद वे आसाप नाप, मंगल मुड़ल जांदे भरस्म अभिअण नी। २०।

Ant kaal ek gharee nigreh kai satee hoe, Dhann dhann kehat hai sakal sansaar jee. Ant kaal ek gharee nigreh kai jodha joojhai, It ut jat kat hot jai jai kaar jee. Ant kaal ek gharee nigreh kai chor marai, Phaasee kai sooree chadhaae jag mai dhikaar jee. Taise durmat gurmat kai asaadh saadh, Sangat subhaav gat maanas autaar jee.70.

With determination, at the end, (she) becomes sati82, And is admired by the whole world.(1) With determination, at the end, the warrior attains martyrdom, And he is applauded with ovations any where and every where.(2) With determination, at the end commits theft, He is put to gallows and is admonished in the world.(3) But one with base intentions, through Gurmat turns into a saintly person, As with the association of holy congregation, that man achieves emancipation.(4)(70)

82 Sati - One who burns herself at her husband’s funeral pyre.
Aad kai anaad ar ant kai anant at,
Paar kai apaar na athaah thaah paaee hai.
Mit kai amit ar sankh kai asankh pun,
Lekh kai alekh nahee tol kai tulaaee hai.
Ardh urdh parjant kai apaar jant,
Agam agochar na mol kai mulaaee hai.
Parmadbhut ascharj bisam at,
Abigat gat Satgur kee baajaaee hai.71.

The beginning precedes the creation and the end is beyond the conclusion,
And is boundless and unfathomable.(1)
Immeasurable He is and countless are His numerations.,
Neither can be counted nor is weighable.(2)
He is beyond the boundaries of heaven and earth,
And is inaccessible; neither evident and nor approachable.(3)
Being very strange and as such wondrous,
Only through Satguru can be admired.(4)(71)
Sanctuary at the Guru’s (auspicious) feet is more significant than numerous pilgrimages,
Relinquishing gods and goddesses, come seek shelter at the Guru’s auspicious feet.(1)
Sanctuary at the Guru’s feet, fulfils all aspirations,
And all the mundane and miraculous treasurers just become icons forever.(2)
Sanctuary at the Guru’s feet enables to accomplish altruistic place,
And then through (Divine) penance and attachment emancipation is achieved by one and all.(3)
Sanctuary at the Guru’s feet, instils vast knowledge,
And causes to eliminate evils and reveals (good aspects).(4)(72)
मुसलिम देखभेल में भविष्य अनंत,
अत्याचार भाल भक्ति नियमत है।
मुसलिम देखभेल वे ठ जैसे भैं,
मी गुज़ मधुर आपात सिरिफ़ नियमत पिंधा है।
मुसलिम देखभेल चित्रि चित्रि उवें,
मी गुज़ बटांग लिखि वे ठ प्रभा पूर्त है।
मुसलिम देखभेल ऐस मंग लड़ा ऊम,
अधिकारी जादू मज़बुत नियमत है॥ ॥

Gursikh ekmek rom mehma anant,
Agam apaar Gur mehma nidhaan hai.
Gursikh ekmek bol ko na tol mol,
Sri Gur sabad agmit giaan dhiaan hai.
Gursikh ekmek drisat drisat taarai,
Sri Gur katachh kirpa ko na parmaan hai.
Gursikh ekmek pal sang rang ras,
Abigat gat Satgur nirbaan hai.73.

Attaining (Divine) harmony, the glory of even a speck of Gursikh becomes supreme,
The Unapproachable and Magnanimous One, makes the Guru’s treasure full of eulogies.(1)

Attaining (Divine) harmony, the Gursikh’s expression becomes beyond measure and price,
And the Guru’s auspicious Shabad endows knowledge and contemplation beyond horizons.(2)

Attaining (the Divine) harmony, the (temporal) vision realizes wide spectrum.
As, even the askance look of the Guru becomes equivalent to (the Divine) benevolence.(3)

Attaining (the Divine) harmony, every moment is imbued with (the Divine) nectar,
As only indestructible Satguru is liberator.(4)(73)
Drizzle, drizzle and through thundering clouds drizzle,
And the drizzling rain spreads blissfully on the earth,(1)
Through drizzle the flora gains blossomy,
And through the drizzling rain, flowers and vegetation yield.(2)
Drizzling brings the birds chirping in variant manners,
And the aroma from the flowers sprinkles sweet music through the breeze.(3)
Whispering wind and melodious singing, endows the blessedness to the flora,
Similarly triumph is achieved through the aroma through the auspicious feet.(4)(74)
कीटी वे दुःख विपरीत गुड़ भर्ती हृदय रूपी दुखदर्पण।
आदर धन देता नहीं धीरी हृदय दुखदर्पण।
भगवान वे जीता त भवते वे जीवित जाना,
भवति त चीड़ी नीड़े मति त भुलाए।
उभरत हृदय त पुंछे आवाग धम,
धुम उठि त पैदा भूल्यु धात पहली।
अमेर पृथ भें में हम भवत भजारी धरण,
बुधभुध समझ निधि तुटे गुर्द भक्ति।॥ २५॥

Cheetee kai udar bikhai hastee samaae kaise,
Atul pahaar bhaar bhirangeen uthaav-ee.
Maachhar kai daang na mart hai basat Naag,
Makree na cheetai jeetai sar na poojav-ee.
Tamchar udat na pahoochai aakaas baas,
Moosa tau na pairat smundar paar paav-ee.
Taise pria prem nem agam agaadh bodh,
Gurmukh saagar jio boond hue samaav-ee.75.

How can an elephant absorb in ant’s abdomen,
And how can a rat carry the mountain.(1)
Through the stinging of a mosquito, a snake dies not,
And the web spread by a spider can catch not a tiger.(2)
An owl can fly not to go through the skies,
And mouse cannot swim across the ocean.(3)
Although the devotional love is beyond comprehension,
But the Gurmukh, like a drop of water, submerges in the
(Divine) sea.(4)(75)
Sabad surat avgaahan kai sadh sang,  
Aatam trang gang saagar lehar hai.  
Agam athaah aah apar apar apaar at,  
Ratan pragaas nidl pooran gehar hai.  
Hans marjeeva gun gaahak chaahak sant,  
Nis din ghatika mahoorat pehar hai.  
Swaant boond barkha jio gavan ghata ghamamj.  
Hot muktaahal au nar narhar hai.  

In the holy company, revelling deeply into the awareness of Shabad,  
The self-realization waves through (Divine) sea,(1)  
(He is) unapproachable, profoundly deep, far beyond than beyond,  
But (Divinely) the ideal one gets enlightenment of such gems, lying obscurely.(2)  
Swan, self-sacrificer, entertainer of customers, and devotee-saint,  
They all must remain vigilant every minute and every hour,(3)  
(Because) through the thundering dark black clouds (heaven), the Drop of Immortality comes,  
And that pearl bestows the godly entity even upon a humanoid.(4)(76)
Sabad surat liv jot ko udot bhaio,  
Tribhavan au trikaal antar dikhaae hai.  
Sabad surat liv gurmat ko pragaas,  
Akath katha binod alakh lakhaae hai.  
Sabad surat liv nijhar apaar dhaar,  
Prem ras rasak hue apeeaee peeeae hai.  
Sabad surat liv sohang soh ajapa jaap,  
Sehj smaadh sukh samaae hai.77.

Getting engrossed in the awareness of Shabad, the enlightenment comes,
And Trikal and Tribhavan are illuminated internally.(1).
Getting engrossed in the awareness of the Shabad, Gurmat is radiated,
And the indescribable bliss becomes apparent.(2)
Immersed in the awareness of the Shabad, Nectarous jet flows,
And getting imbued with divine love, the desirous one keeps on relishing the (Divine) stream.(3)
Engrossed in the awareness of the Shabad, commence such contemplation,
Which leads to the state of tranquillity and bestows immersion in the (Divine) salacious sea.(4)(77)
The ones suffering with three ailments of mind, body and whims,
The Gursikh shows them the way, towards the divinely endowed Guru.(1)
(The one's who) achieve emancipation from the cycle of birth and death, through the nectar of benevolence,
Are saved from the dread of life and death, and achieve fear free status.(2)
Getting permeated by the (divine) aroma through the auspicious lotus feet,
The initiation, understanding and self-restraint are excelled..(3)
By abandoning the whims and ritualistic actions, and restraining the leaning towards them,
The eternal understanding spreads the tranquillity.(4)(78)
Bohath parves bhae nirbhai hue paargaamee,
Bohath smeep bood mart abhaage hai.
Chandan smeep durgandh so sugandh hohe
Doorantar tar gandh maart na laage hai
Sihja sanjog bhog naar gar haar hot,
Purkh bides kuldeepak na jaage hai.
Sri Gur kirpa nidhaan simran giaan dhiaan,
Gurmukh sukhphal pal anuraage hai. 79.

A seat inside the ship is deemed safe to go across the sea,
Whereas the unlucky ones, even at the sea-shore, can face death,(1)
The touch of Sandalwood transforms stench into fragrance,
But a tree nearby tree does not get effected.(2)
The woman copulating on the bed becomes like a garland,
But when the husband goes abroad, even light does not kindle in the house.(3)
Similarly by revering, contemplating and acknowledging benevolence of Sri Guru,
Gurmukh appreciates all the moments and fruits of solace.(4)(79)

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Kabitt-Sawaiyye – Bhai Gurdas Ji / 109
Charan kamal ke mahaatam agaadh bodh,
At ascharj mai namo namo nam hai.
Komal komalta au seetal seetalta kai,
Baasna subaas taas duteeaa na sam hai.
Sehj smaadh nijaasan singhaasan,
Swaad hismaad ras ganmat agam hai.
Roop kai anoop roop man mansa bakat,
Akath katha binod bismai bisam hai.80.

To comprehend the consequence of the auspicious lotus feet?
It is beyond revelation, you just pay your obeisance.(1)
As it is more subtle than elusive and more tranquil than serene,
And there is none other aroma comparable to this.(2)
One who has gone into tranquillising state at the auspicious lotus feet,
His savouring of divine flavour is unique and is further than beyond.(3)
His entity becomes exclusive, beyond expression,
And, then, his mysterious expositions fill one with amazement.(4)(80)
Satgur darsan sabad agaadh bodh,  
Abigat gat net net namo namo hai.
Daras dhiaan ar sabad giaan liv,  
Gupt pargat that pooran Brahm hai.
Nirgun sargun kusmaavalee sugandh,  
Ek au anek roop gamta agam hai.
Parmadbhut ascharjai ascharjmai,  
Akath katha alakh bisme bisam hai.81.

Satguru’s Divine Word and Vision need deep indulgence,
As they epitomise indestructible Almighty, but you just pay
your obeisance.(1)
Put your mind in His vision and get imbued with His
knowledge,
Because in all this mysterious set up, prevailing is the
Wonderful Brahm.(2)
The aroma of Immanent and Transcendental One is spread
out from the bunch of flowers,
Which reaches both the accessible and the inaccessible.(3)
Extreme mysterious and wondrous is He,
And covert and unexplainable are his mysterious
ways.(4)(81)
Satgur daras dhiaan giaan anjan kai,
Mitar satarta niwaaree pooran Brahm hai.
Gur updes parves aad kau aades,
Ustat ninda met gaamta agam hai.
Charan saran gahe dhaavat barj raakhe,
Aasa mansa thakat saphal janam hai.
Saadh sang prem nem jeewan mukat gat,
Kaam nihkaam nihkarm karm hai.82.

Vision of True Guru is eye-lasher for contemplation and wisdom,
Eliminating all the hate among the friends and foes, the ideal Brahm becomes apparent.(1)
With the Guru’s sermons, pay obeisance to the Primal Being,
Which eradicate (temporal) acclaims and censures,(2)
By holding the pious feet, stopped is the race towards vices,
All the (malicious) desires and intentions are shattered and life becomes effectual.(3)
The pious Divine Name through holy congregation endows life emancipation,
Then, the obsessions are eliminated and the infatuations are transmuted into (good) deeds.(4)(82)
Satgur dev sev alakh abhev gat,
Saavdhaan saadh sang simran maatar kai.
Patit puneet reet paaras karai manoor,
Baans mai subaas dai kupaatreh supaatar kai.
Patit puneet kar paavan pavitar keene,
Paaras manoor baans baasai durm jaatar kai.
Sarita samundar saadh sangh trikhaavant jeea,
Kripajal deejai !nohe kanth chhed chaatarke.83.

With service at Satguru, all the mysteriousness leads towards salvation,
Because the company of holy congregation (itself) is equivalent to the (Divine) contemplation.(1)
The piety turns apostasy into piety like a Philosopher’s Stone acts upon rotten iron.
Which is unlike smell through bamboo, which affects neither the base minded ones nor the ideal ones.,(2)
The piety turns apostasy into piety, which in turn spreads piety into others,
(Whereas ) Philosopher’s Stone illuminates iron, the bamboo spreads its smell in vegetation.(3)
The stream runs towards sea, devotee heads towards the congregation, both feeling thirsty,
But only through the (divine) benevolence, a Drop of Immortality passes through the tiny whole in the throat of Pied-Cuckoo.(4)(83)
Neither worldly interaction, nor the aroma out of bamboos,
Nor the conversion of rusted iron, only the divine knowledge
in people counts,(1)
Gurmukh interacts with only One, the Lord,
Which, like Sandalwood, spreads aroma to bamboos and
other trees.(2)
Rust turns into gold and that is the result of the touch of
philosopher’s Stone,
And as the Paras transforms rust, it achieves prominence.(3)
In the holy company, Gursikh acquires the criteria of
converting apostasy into piety,
As by associating with the Gurmukh, the Gursikh realizes
eminence.(4)(84)
Charan saran Gur bhaee nihchal mat,
Man unman liv sehj smaae hai.
Drist daras ar sabad surat mil,
Parmadbhut prem nem upjaae hai.
Gursikh saadhsang rang hue tanbol ras,
Paaras paras dhaat kanchan dikhaee hai.
Chandan sugandh sandh baasna subaas taas,
Akath katha hinod keht na aae hai.85.

By bowing at the feet of the Guru, eternal becomes the intellect,
The thinking is elevated and the mind achieves tranquillity.(1)
The vision is divined; the awareness of the Shabad is accomplished,
Thus the strange feeling of love for Nem is developed.(2)
Guru, Sikh, and pious entity, they all integrate (like ingredients) in a tasty Paan,
The same way, Paras affects metal and it turns into gold.(3)
Getting imbued with the smell from sandalwood, the aroma is spread all around,
But this dispersal of incalculable (divine) bliss is beyond explanation.(4)(85).
Premras anmrit nidhaan paan pooran hue,
Akath katha binod na aae hai.
Giaan dhiaan siaan simran bismarn kai,
Bisam bideh bismaad bismaae hai.
Aad parmaad ar ant kai anant bhae,
Thaah kai athaah na apaar paar paae hai.
Gur Sikh sandh mile bees ik-ees ees,
Sohang soee deepak sai deepak jagaae hai.

Although the savouring and dependence upon the nectar is fulfilled,
But this dispersal of incalculable (Divine) bliss is beyond explanation.(1)
Forgetting all knowledge, contemplation, wisdom, meditation,
Get imbued with strangely prevailing (Divine) mystery.(2)
The beginning is, further than the beginning, the end is far beyond the end, of this (Divine) existence,
Which is deeper than deep with inaccessible magnitude.(3)
Only the Sikh of the Guru gets hundred-per-cent access to the One Only, the Lord,
As only through the divine light, the temporal light is ignited.(4)(86)
When a Sikh travels to seek shelter at Satguru’s auspicious feet,
Then the whole world follows to look for the protection of auspicious feet.(1)
The Sikh obediently adheres to the command of Satguru,
And such command is reverently accepted by the whole world.(2)
The Sikh who renders service to Satguru, through mind, body and soul,
All the celestial treasures become apparent to him.(3)
The Sikh whose heart is imbued with Satguru’s edifications and sermons,
He is listened by all and sundry to acclaim the (Divine) prominence.(4)(87)
Gursikh saadhsang rang mai rangeele bhae,
Baarnee bigandh gang sang mil gang hai.
Sursuree sangam hue parbal parvaah liv,
Saagar athaah Satguru sang sang hai.
Charan kamal makrand nihchal chit,
Darsan sobha nidh lehar trang hai.
Anhad sabad kai sarb nidhaan daan,
Giaan ans hans gat sumat sarbang hai.88.

Gursikh gets permeated in the holy company,
Like the colour and smell of wine becomes Ganga by amalgamating in Ganga (River)(1)
Ganga and its tributaries join together to create a great flow, And turn into a sea, which epitomises the vastness of Satguru.(2)
The aroma through the pious lotus feet endows serenity to the mind,
And the auspicious vision waves and makes the ripples.(3)
Everywhere is prevailing the treasure of Anhad83 Shabad, And the dispersal of this knowledge, like action of the swan84, is in all spheres.(4)(88)

83 Anhad -The celestial music audible through Dasam Duar ; through this the attentive minds become receptive to the unique, celestial and winsome Shabad.
84 Hans – Swan: the entity, which annihilates the ego in the lover and ensues love in the devotee.
Gurmukh maarg hue dubdda bharm khoe,
Charan saran gahe nij ghar aae hai.
Daras daras dib drisat pragaas bhaee,
Anmrit kataachh kai amarpad paae hai.
Sabad surat anhad nijhar jharn,
Simran mantar liv unman chhaee hai.
Man bach karam hue ikatar gurmukh sukh,
Prem nem bisam biswaas upjaae hai.89.

By following through the avenues of the Gurmukh, the adversities are eliminated,
And with the advent of the auspicious pious feet, the (Divine) awareness is achieved.(1)
Through (Guru's) glimpse the Divine enlightenment is perceived,
And with the Nectarous vision Amar-pad is achieved.(2)
The awareness of Shabad is like celestial fountain,
Which through sermonizing reaches the Divine heights.(3)
Gurmukh attains consolation through mind, talk and deeds,
And with the affection for Nem, a unique type of confidence is produced.(4)(89)
Gurmukh aapa khoe jeewan mukat gat,
Bisam bideh geh samat subhaao hai.
Janam maran sam narak surag ar,
Punn paap sampat bipat chinta chaaoo hai.
Ban greh jog bhog log bed giaan dhiaan,
Sukh dukh soganand mitar satar taaoo hai.
Losat kanik bikh anmrit agan jal,
Sehj smaadh unman anuraao hai. 90.

Gurmukh wipes out the ego, sets upon a path to emancipation,
Peculiarly abandons temporal values and achieves serenity,(1)
Then birth and death, heaven and hell,
Benevolence and adversity, they all become insignificant.(2)
Jungle or domestication, celibacy or familial and erudition or meditation,
Relief or grievance, bereavement and bliss, friends or foes, all seem like foes.(3)
Lump of mud or gold, nectar or fiery-water,
They all become meaningless on attaining the higher state of Sehaj-smadh85 (4)(90)

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85 Sehaj-smadh – The stage of deep concentration and meditation.
Saphal janam gurmukh hue janam jeetio,
Charan saphal Gur maarg ravan kai.
Lochan saphal Gur darsa valokan kai,
Mastak saphal raj pad gavan kai.
Hasat saphal nam Satgur baanee likhe,
Surat saphal Gur sabad sarvan kai.
Sangat saphal gursikh saadh sangam kai,
Prem nem gañmata trikaal tribhavan kai.91.

Gurmukh’s birth becomes auspicious as it is regained through accomplishments,
And by stepping ahead successfully on the Guru’s path.(1)
Auspicious are the eyes, the eyes through which the Guru’s Darshan is sought,
And that forehead is propitious which savours the dust of the fortunate path.(2)
Auspicious are the hands, which scribe Satguru’s Bani\(^{86}\),
Because through that the awareness to savour Gur-Shabd comes.(3)
Gursikh’s congregation is triumphant which assembles through piety,
As only it is the love for the Nem, which takes through Trikal and Tribhavan.(4)(91)

\(^{86}\) Bani/Gurbani - The divine utterances (as ordained by the Guru Granth Sahib)
Charan kamal makrand ras lubhit hue,
Sehj smaadh sukh sanpaṭ samaane hai.
Bhaijal bhaiaanak lehar na biaap sakai,
Dubdha niwaar ek ōk thehraane hai.
Drisaṭ sabad surat barj bisarjat,
Prem nem bisam biswaas ur aane hai.
Jeewan-mukat jagjeewan jeewan mool,
Aapa khoe hoe aprampar purane hai.92.

The admirer of auspicious feet, relishes (the Divine) nectar,
And, then, after achieving the tranquil reflections, dwells in soothing coffers.(1)
Dreadful waves can never suppress,
As all the dilemmas are eradicated with the (Divine) patronage alone.(2)
Only by discarding restraint on Vision, Shabad and Awareness,
And through love for Nem, a unique trust is achieved.(3).
Emancipation of life, revelling in life, roots of life,
After loosing self, all these shelters become dependent (upon Almighty).(4)(92)
The stream and the tank waters amalgamate into one (can be distinguished not),
(Same way) when, once, many integrate into One, then how can they be split apart?(1)
While chewing betel-leaf, with lime, katha\(^\text{87}\) and betel-nut (in it), the reddish (saliva) is produced,
But then their individual four hues cannot be split.(2)
With the touch of Paras, many metals become gold,
But then, thereafter, reversion to their individual entity can be achieved not.(3)
With the fragrance from sandalwood, whole vegetation becomes aromatic,
Similarly, are the unique criteria of the devotees and beholder of the world.(4)(93)

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\(^{87}\) Katha - Extract of the bark of catechu tree
Chatur barn mil surang tanbol ras,
Gursikhs saudhsang mai rangeele hai.
Khaand ghrit choon jal mile binjnaad swaad,
Premras anmrit mai rasak raseele hai.
Sakal sugandh sanbandh argaja hoe.
Sabad surat liv baasna baseele hai.
Paaras paras jaise kanik anik dhaat,
Dib deh man unman unmeele hai.94.

Four colours (in betel-leaf) amalgamate and produce one
dark-red hue,
Similarly Gursikhs by joining the holy company get
drenched (in one Divine colour,(1)
Sugar, Ghee88, and flour are blended to produce tasty viands,
Similarly the affectionate admirers get drenched in
Nectarous love.(2)
Varieties of bouquets get together to produce Argaja89,
Likewise with the amalgamation of the awareness of the
Shabad and contemplation, the divine aroma is produced.(3)
With the touch of Paras, many metals turn into gold,
Similarly, the godly entity endows serenity to the restless
mind.(4)(94)

88 Ghee – Butter Oil
89 Argaja – Prepared by mixing musk, perfume, sandalwood, saffron,  
rose-petals and etc.

124 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Pawan gawan jaise guđeeaa uđat rahai,
Pawan reht guđee ud na sakat hai.
Đoree kee maror jaise laţoaa phirat rahai,
Taao haaoo mițai gir parai hue thakat hai.
Kanchan asudh jio kuthaarea theehtaat nahee,
Sudh bhae nihchal chhab kai chhakat hai.
Durmat dubidha bharmat chatur kunt,
Gurmat ek tek mon na bakat hai.95.

The flow of wind enables the kite to take off,
As, without wind a kite flies not.(1)
Through the winding string a toy-bulb rotates,
When the thread’s momentum ends, it falls over.(2)
The debased gold cannot hold its lustre in the furnace,
But once purified, it is stabilised and earns the acclaims.(3)
(One) drenched in duality and impiety keeps on roaming all around,
But on gaining the reliance upon Gurmat, he goes into contemplation and blabs not.(4)(95)
प्रेम का अभिभुत निष्ठाघात धात पुनः गैरि,
परमद्वृद्ध गैरि आउँच उलझा है।
ठिठुंठ दे तिमारम मन्ति ठहर विमालन, ठिठुंठ दे विमाल असस्वतु पूर्नि है।
तेहि तु तिमारम वैमे मुहि तु मुहस्तै वैमे,
चपे में घड़ियै वैमे ज़ज़ा कम वंज़ा है।
अब तब विस्तेंद्र अंता अंता घवट गुटि, ठेंठु तिनगी खूंट माज़ा मृत्यु जै।

Prem ras anmrit nidhaan paan pooran hoe,
Parmadbhut gat aatam trang hai.
It te drisa! surat sabad bisarjat,
Ut te bisam ascharj parsang hai.
Dekhai su dikhaavai kaise sunai su sunaavai kaise.
Chaakhe so bataave kaise raag ras rang hai.
Akath katha binod ang ang thakat hue,
Herat hiraanee boond saagar sarbang hai.96.

By savouring love from the Nectarous treasure, the perfection is achieved,
And, incredibly, one (the Gurmukh) is beckoned on to the divine path.(1)
Puts not vision on temporality and recalls the awareness of Shabad,
Revelation is caused and the strangeness overpowers.(2)
Then, he shows what he sees, and narrates what he hears,
And tells what he tastes, and explains the Melodiousness of sound,(3)
Every speck of his body narrates this untold phenomenon,
And peculiarly enough, the drop submerges in the (Divine) occasion.(4)(96)
साध्संग गंगा मिल श्री गुर सागर मिलें, गईन धियान पारं पिथान लिये हैं।
चरण कमल मकरंड मुखुकर गत, चंद्रमा चकोर गुर धियान रस भीन है।
सबद सुरत मुक्ता अहार हंस, प्रेम परमार्थ बिम जल मीन है।
अमृत का ताच्च अम्रापद कीर्पा किर्पाल, कामला कल्पतर कामधेनाद्वीण हैं।

(Gurmukh) through holy company, achieves Ganga (holiness) and through that realises the ocean like Guru, and then, through the knowledge and contemplation gets permeated by the supreme saviour.(1)
Like a black bee, admirers the aroma through pious feet, and like a rain-bird, remains awaiting with serene contemplation upon the Guru.(2)
Accepts the awareness of the Shabad like a swan does the pearls, and, like a fish in water, remains in the pursuit of Divine and pure love.(3)
Through the Nectarous divine benevolence, achieves the eternal eminence, and is endowed (Divine) wealth, and blessing through Kalpatar90 and Kamdhain91 .(4)(97)

90 Kalpatar – The tree that showers everything which is desired.
91 Kamdhain – The symbolic cow, which fulfils all your desires.
Ek Brehmaand ke hitaar kee apaar katha,
Kotch Brehmaand ko naaik kaise jaaneai.
Ghat ghat antar au sarb niraantar hai,
Sookham satshool mool kaise pehchaaneai.
Nirgun adrist srist mai naana parkaar,
Alakh lakhio na jaee kaise ur aaneeai.
Satroop Satnaam Satgur giaan dhiaan,
Pooran Brahm sarbaatam kai maaneeai.98.

The magnanimity of even one universe is not possible to narrate,
Then how can the magnanimity of the Master of all the cosmos be recounted?(1)
Dwelling in each speck, He prevails incessantly,
And, basically, being both apparent and imperceptible, how can He be recognised?(2)
Being Nirgun as well as away from the temporal life,
And imperceptible as He is, how can He be accomplished?(3)
His True Form, True Name with contemplation and knowledge upon Satguru,
The absolute Brahm is deemed as the most auspicious (entity)(4)(98)
Pooran Brahm Gur pooran sarbmaee,
Pooran kirpa kai parpooran kai jaaneeai.
Daras dhiaan liv ek au anek mek,
Sabad bibek tek ekai ur aaneeai.
Drist daras ar sabad surat mil
pekhta bakta srota ekai pehchaaneeai.
Sookham satthool mool gupat pargaat thaat,
Naṭwaṭ simran mantar man maaneeai.99.

Through the absolute Brahm, perfect Guru, while prevailing over,
And showering (Divine) benevolence, makes to realize the piety.(1)
Imbuing the mind with One’s meditation, the One who is one with every one,
Through the enlightenment of the Shabad, is deemed as apparent.(2)
Amalgamation of the vision of the Image, and the awareness of the Shabad,
Can only be discerned by those who perceive through sight, speech and listening.(3)
The creator, apparent as well as imperceptible, manifests like a juggler,
Juggling the incantation, spreads the Nem in the mind.(4)(99)
Neither in paternal; parents, grandparents or grandparents,
Nor in friends, relatives, sons, in-laws and brothers,(1)
Neither in maternal: mother, and elderly nana\textsuperscript{92} and nani\textsuperscript{93},
Nor mama\textsuperscript{94}, mami\textsuperscript{95}, masi\textsuperscript{96}, mausa\textsuperscript{97} and many other prominent ones.(2)
Neither in-law: saas, sahurah, sala, sali,
Nor the priest, beggar, donor.(3)
Neither I narrate or see viands, clothes, money, glory,
Just remain confined to the relationship of Gurmukh and the holy congregation.(4)(100)

\textsuperscript{92} Nana – Maternal Grandfather
\textsuperscript{93} Nani – Maternal Grandmother
\textsuperscript{94} Mama – Mother’s brother
\textsuperscript{95} Mami – Mama’s wife
\textsuperscript{96} Masi – Mother’s sister
\textsuperscript{97} Mausa – Husband of mother’s sister
Jaise maata pita paalak anek sut,
Ank sultan pai na taise hoe na aavee.
Jaise maata pita chit chaahat hai sultan kau,
Taise na sultan chit chaah upjaav-ee.
Jaise maata pita sut sukh dukh sojanand,
Dukh sukh mai na taise sut thehraav-ee.
Jaise man bach karm Sikh an lu4aavai Gur,
Taise Gur sewa gursikh na hitaav-ee.101.

The way, mother and father rear many of their offspring,
But their progeny is unable to perform The same way.(1)
The way, mother and father are fond of their children,
But their children do not show as much affection.(2)
The way, the mother and father share agonies and comforts with their children,
But the children do not console their well-being as well as upsets.(3)
The way, through mind, talk and deeds, the Guru rejoices with his Sikhs,
But the Gursikh does not render as much service to for the Guru.(4)(101)
Jaise kachhap dhar dhiaan saavdhaan karai,
Taise maata pita preet sut na lagaav-ee.
Jaise simran kar koonj parpak karai,
Taiso simran sut pai na ban aav-ee.
Jaise gaoo bachhra dugad peeaane pokhai,
Taise bachhra na gaoo preet hit laav-ee.
Jaise giaan dhiaan simran gursikh prati,
Taise kaise Sikh Gur sewa thehraav-ee.102.

The way, the turtle, which, after giving birth, rears with care,  
But care like that is rendered not by children to the parents.(1)  
The way, a Koonj\(^98\) inspires (its offspring) to (to fly) steadily,  
But the same type of inspiration springs out not from the progeny.(2)  
The way, a cow rears the calf by letting it to suck milk,  
But the calf shows not such affection towards cow.(3)  
The way, Gursikh is endowed the knowledge, intellect and contemplation,  
Then how should a Sikh render service to the Guru?(4)102)

\(^{98}\) Koonj – A migratory bird of cold region

132 / Kabitt-Sawaiyye – Bhai Gurdas Ji
जैसे मात पिता केरी सेवा सरवन कीनी,
सिख बिरलेवे गुर सेवा ठहरावी।
जैसे लाच्हमन राघुपत भाई भागत माई,
कोट मध्ये काहाहू गुरभाई बन आवी।
जैसे जल बरन बरन सरबंग रंग,
बिरले बिबेकी साद साहंस माहंस।
गुर सिख सांध भीते भीम भीम दीम,
पूर्व जिन्हें ते बर्फ अरुण लघुसंह।॥ १०३॥

Like Sarvan rendered service to his mother and father,
A Sikh rarely performs service for the Guru so keenly.(1)
Like the service rendered, reverently, by Lachman to
Ragupat (Lord Rama),
Only one in million in the Guru's brotherhood could
imitate.(2)
Like water when mixed with a colour, wholly adopts that
colour,
Rarely will there be an intellectual, who get not blended in
the (holy) congregation.(3)
The reunion of the Guru and Sikh epitomises Ikis-bees⁹⁹
(cent-per-cent) celestial reunion,
As through absolute benevolence some get Divine
writ.(4)(103)

⁹⁹ Ikis Bees - Cent-per-cent, total amalgamation or absorption
Lochan dhiaan sam lost kanik taakai,
Sarvan ustat ninda samsar jaaneeai.
Naaska sugandh birgandh samtul taakai,
Ridhai mitar satru samsar unmaaneeai.
Rasan suaad bikh anmrit smaan taakai,
Kar sapars jal agan smaaneeai.
Dukh sukh samsar biaapai na harkh sog,
Jeewan mukat gat Satgur giaaneetai.104

(Gursikh) visualizes a lump of soil and gold as similar,
And deems the admirations and the censures alike,(1)
For (the Sikh’s) nose, the aroma and the stench are no different,
And in the mind, the friends and foes are regarded equivalent.(2)
The nectar seems like the taste of poison,
And, to the hands, water seems like fire,(3)
When (the Sikh) faces the laments and rejoicings without regrets,
Then Satguru grants him the emancipation.(4)(104)
Charan saran gahe nij ghar mai niwaas,
Aasa mansa thakat anat na dhaav-ee.
Darsan maatra aan dhiaan mai reht hoe,
Simran aan simran bisraav-ee.
Sabad surat monbart kau praapat hoe,
Premras akath katha na keh aav-ee.
Kinchat kaṭaachh kirpa parm nidhaan daan,
Parmadbhut gat at bismaav-ee.105

Through the protection of auspicious feet, celestial abode is sought,
The desires and aspirations are eliminated, and futile running ceases.(1)
Through the Divine vision alone, the distraction of the mind is checked,
And meditation of Nem, enables to forget all other contemplations.(2)
But for the awareness of the Shabad, taciturnity cannot be achieved,
Only through divine affection, the untold (godly) story can be related.(3)
Even a speck of benevolence through the (divine) treasure,
Admirably, leads on The way, to (His) great ecstasies.(4)(105)
Imbued with the awareness of Shabad, dissipate the self and be at the service of the Guru,

Because the time lapses by heading towards the Guru’s sermons.(1)

The intellect is gained by becoming pious one,
Which awards the perfect knowledge for contemplation upon Brahm.(2)

Meditation, desirelessness, householdership, realization of Ecstasy; they all become routine,
By getting permeated and savouring the nectar of Divinity.(3)

True form and true name are there in the knowledge and contemplation upon Satguru,
Obeisance to the one who is prevailing since the beginning.(4)(106)
Sabad surat aapa khoe Gur daas hoe,
Baal budh sudh na kart moh droh-kee.
Sarvan ustat niinda samtul surat liv,
Lochan dhiaan liv kanchan au loh kee.
Naaska sugandh birgandh samsar taakai
Jihba smaan bikh anmrit na boh-kee.
Kar char karm akarm apath path,
Kirt birt sam ukat na droh-kee.107.

Permeated in the awareness of Shabad, and by surrendering the self, become the Guru’s minion,
And, then, through childlike intellect, there would remain no bearing of ego and deceit.(1)
With the understanding (of Shabad), no disparity seems to exist between eulogies and censure,
Like the criteria of vision through eyes which deems not any variation between iron and gold.(2)
No inconsistency is perceived by the nose; neither for fragrance nor for stench,
And the tongue distinguishes not between the poison and the nectar.(3)
Hands and feet, deeds and misdeeds, paths and aberrations,
The actions and the dejections are considered not as the accounts of betrayal.(4)(107)
Sabad surat aapa khoe Gur daas hoe,
Sarb mai pooran Brahm kar maaneeai.
Kaast agnee maala sootar goras gobans,
Ek au anek ko bibek pehchaaneeai.
Lochan sarwan mukh naaska anek sotar,
Dekhai sunai bolai man maik ur aaneai.
Gur Sikh saandh mile sohang sohee otpot,
Jotee jot milat jotee saroop jaaneeai.108.

Permeated in the awareness of Divine Word, and by surrendering the self, become the Guru’s minion,

Then, deem the absolute Brahm, prevailing in the entire strata.(1)

Fire in (different types of) wood, (variation of) beads in the cotton rosaries, the milk from (various) cows,

The characteristics are same, but through the consciousness can be distinguished.(2)

Eyes, ears, mouth, nose are the different (parts of body),

Which enable the (Divine) awareness through vision, audacity and speech.(3)

The reunion of the Guru and Sikh is amalgamated like woof & weft.

And the fusion of (godly) light into (temporal) light, is deemed to achieve Divine entity.(4)(108)

138 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Gaanda mai mithaas taas chhilka na leeo jaae,
Daarm au daakh bikhai beej geh daareeai.
Aanh kirnee chhuharaa maajh guthlee kathor,
Kharboojaa au kaleeda sajal bikaareeai.
Madhu maakhee mai maleen saaai paae saphal hue,
Ras bas bhae nahee trisna niwaareeai.
Sri Gur sabad ras anmrit nidhaan paan,
Gursikh saadh sang janam swaareeai.109.

From the Sugar cane, the sweetness is sucked but nothing can be realized from its bark,
And the seeds of the grapes and pomegranate are just discarded.(1)
(The fruits of) mangoes, khirnī100, dates, they all contain hard stones,
Whereas the watery cantaloupe and melons are troublesome.(2)
The honey with bees seems mucky, but with the passing of time (after cleaning) it becomes acceptable,
But through its taste the urge for eating ends not.(3)
Sri Guru’s Divine Word is like achieving the Nectarous-treasure,
And Gurmukh, through the association of the holy congregation, seeks emancipation for the life hereafter.(4)(109)

100 Khirnī – Mimosaceous tree
सलिल मैं धर्म धर्म मैं सलिल सैमे,
सब अहरुप वै विभाग न भक्त है वै।
उर्फी नाच भाटी वै शरणी नाथिया अवेल,
इंके नसु पट पट नाथिया सभाप है वै।
उर्फी नाची नाथिया मै नष्ट नी वै देशीभूत,
पेशीभूत अपि अपि अर्व न तिथापे है वै।
पूर्व धुम धुम देशेत्व वे अवर्त,
धुम विषेव देव देव ठरभरे है वै।॥ ११०॥

The earth exists in water and water prevails in the earth,
When a well is dug, spread is there of the chaste water.(1)
Through water and earth, variety of pitchers are formed,
And, then, in each and every pitcher, water abounds.(2)
Looking inward of all the pitchers,
Visible is just ones’ own image and nothing else.(3)
Omnipotent Brahm manifests in the form of the Guru,
And only the divine knowledge provides refuge.(4)(110)
Charan saran Gur ek païda jaæe chal, 
Satgur koï païda aage hoe let hai. 
Ek baar Satgur mantar simran maatar, 
Simran taahe baaranbaar Gur het hai. 
Bhaavnee bhagat bhaae kaudee agarbhaag raakhai, 
Taahe Gur sarb nidhaan daan det hai. 
Satgur daiaa nidh mehma agaardh bodh, 
Namo namo namo net net net hai.

Set upon a journey to seek protection at the Guru’s auspicious feet,
Then Satguru will stride over many journeys to receive.(1)
Just once ponder over the incantation upon Satguru,
Then Satguru will recall you millions of times.(2)
By aiming even with a penny worth of reverence and commemoration,
(One) earns the Guru’s compassion for the endowment of enormous treasure of Nem.(3)
Satguru is the wealth of empathy and his tributes are unaccountable,
And I pay obeisance many, many times as there is none like Him.(4)(111)
Premras anmrit nidhaan paan pooran hue,  
Unman unmat bism biswaas hai,  
Aatam trang bauh rang ang ang chhab,  
Anik anoop roop up ko pargaas hai.  
Swaad bismaad bauh bibidh suras sarb,  
Raag naad baad bauh baasna subaas hai.  
Parmadbhut Brahmaasan singhaasn mai,  
Sobha sabha mandal akhandal bilaas hai.\[112\]

By savouring through the treasure of (godly) Nectarous-love,  
Startlingly, incredible (Divine) confidence is instilled.(1)  
Variant Divine waves turn each body-element exquisite,  
And, thus, the unique features, laminate the whole strata.(2)  
Astonishingly delicious nectar resonates,  
And provides formidable musical sounds, and sprinkles aromatic fragrance.(3)  
Tenth Door becomes auspicious while dwelling in the holy congregation,  
To endow it blissfulness.(4)(112)
Biythaavantai jantai jaise baid upchaar karai,
Biytha britaant sun harai dukh rog kau.
Jaise maata pita hit chit kai milat sutai,
Khaan paan pokh tokh hart hai sog kau.
Birhanee banita kau jaise bhartaar milai,
Premras kai hart birha biog kau.
Taise hee bibekke jan paruphaar het,
Milat salil gat sehj sanjog kau.113.

The way, a sick-person’s illness is treated by a doctor,
And, (he,) after listening to the symptoms, suggests the remedy,(1)
The way, the parents meet the son with affection,
And eradicate his ailment by feeding nourishments,(2)
The way, a husband meets a separated spouse,
And eliminates her ailments of separation,(3)
Same way, the knowledgeable ones, under the surge of benevolence,
And becoming polluted free like water, achieve ecstatic reunion.(4)(113)
Biythaavantai baid roop jaachak daataar gat,
Gaahkai biaapaaree hoe maat pita poot kau.
Naar bhirtaar bidh, mitar mitartaaee roop,
Sujan kuṭamb sakha bhaae chaae soot kau.
Logan mai logachaar bed kai bed beechar,
Giaan Gur ekangkaar avdhoot avdhoot kau.
Birlo bibekee jan parupkaar het,
Milat salil gat rang sarbang bhoot kau.114.

A doctor for a patient, for beggar a philanthropist,
A customer for a trader and parent for the son,(1)
The husband for the wife, friend for a friend,
Real relative for the family, all aspiring for tradition,(2)
Folks among the people, Vedics among the ones who ponder
upon Vedas,
Knowledgeable ones for Ek-onkaar, the renouncers for
ascetics,(3)
Rarely are there any intellectuals, who ponder over
theologically,
And, like untainted water, flow smoothly to embrace all the
people.(4)(114)
दर्शन द्वारा विभाग दिखाई देते हैं; काहे विरोधी बताये, अविभाज्य तथा बनाए रखिए तथा सर्वाधिक हैं।

अनुवाद

Through celestial vision, the temporal love is diminished,
And when temporal vision is eliminated, then the divine love
overpowers. (1)

But indulging in spiritual deeds, the divinity prevails,
And with celestial penetration, the supreme entity is
engrossed. (2)

With the knowledge of Shabad, get accepted and attain
contentment,
As the pursuit of the purport of the Divine Word is
absolute. (3)

The element absorbs the element, and the light begetting
light amalgamates into Supreme Light,
And Nectarous love gets permeated like a fish in
water. (4)(115)

Kabitt-Sawaiyye -- Bhai Gurdas Ji / 145
Through spiritual deeds comes the realization of the godly knowledge,
And like amalgamation of an element into element, the supreme element is obtained.\(^1\)
Dependence upon the knowledge of Shabad is like unique fusion,
Which is same as tuning in the vocal music through musical instruments during regular practice.\(^2\)
One with dejected mind puts his mind in the Supreme Master,
Then his path becomes indestructible and gets the writ of blissfulness.\(^3\)
When the divine Nectarous vision permeates the body,
Then rarely any one remains without achieving the emancipation.\(^4\)(116)

\(^1\) Riaz – Regular practice in music

146 / Kabitt-Sawaiyy : Bhai Gurdas Ji
Supan charitar chitar jaagat na dekheeat,
Taarka mandal parbhaat na dikhaaeeai.
Tarvar chhaiaa laagh deeragh chapal bal,
Teerath purb jaatra thir na rahaeeai.
Nadee naav ko sanjog log bauhrio na milai,
Gandharb nagar mirg trisna bilaaeeai.
Taise maaiaa moh dhroh kutanb sneh deh,
Gurmukh sabad surat liv laaeesi.117.

The dreaming episodes can be perceived not while awake,
And the stars in the sky can be observed not at the dawn.(1)
The shades of the tree elongate and shorten with the sway of the sun,
And travel to the pilgrim-places does not remain unwavering.(2)
Going across the stream in a boat, people seldom meet again,
And the deer in mirage gets cheated while running after water.(3)
The same are the wealth, love, enmity, family-affection and ego,
But Gurmukh gets his conscientiousness imbued with awareness of Shabad.(4)(117)
Naihar kuaar kaniaa laadlee kai maaneet,
Biaahe sasuraar jaae gunan kai maaneet,
Banj biohaar lag jaat hai bides praaneet,
Kahee-e supoot laabh labhat kai aaneet.
Jaise tau sangraam samai pardal mai akelo jaae,
Jeet aavai soee sooro subhaat bakhaaneet.
Maanas janam paape charan saran Gur,
Saadhsangat milai Gurdhaar pehchaaneet.118.

In the house of the parents, girl is treated as a darling-pet.
But, after marriage, at in-laws, she is recognized only through her virtues.(1)
Involved in the business, an individual goes abroad,
But he is recognised as a dutiful-son only if he returns with profitable proceeds.(2)
During the battle triumphs in the enemy army all-alone,
But is recognised as valiant one only if he returns after accomplishing victory.(3)
Achieves birth as a human-being and seeks shelter at the Guru’s auspicious feet,
And, then, through holy congregation, is recognised at the Guru’s Portal.(4)(118)
Naihar kuṭamb taj biaahe sasuraar jaae,
Gunan kai kulabadhoo bird kahaav-ee.
Pooran patibart au gurjan sewa bhaae,
Gireh mai girhesur sujas pragtaavee.
Ant kaal jaae pria sang sehgaamnee hue,
Lok par/ok bikhai ooch pad paav-ee.
Gurmukh maarg bhai bhaae nirbaah karai,
Dhann gursikh aad ant thehraav-ee.119.

Leaving behind the parents’ house, (she) goes to the house of in-laws,

Through (her) virtues, (she) is deemed as the daughter-in-law with high esteems.(1)

Being perfect virtuous-wife and through service to the elderly,

In the household, (she) prevails and earns excessive acclaims, and makes her commands discernible,(2)

At the end of life, accompanies her spouse, and, then, she is applauded in the society, as well as, the hereafter.(3)

Gurmukh who manages to travel on (Divine) path,

At the end, he is adjudged as the auspicious Sikh of the Guru.(4)(119)
Jaise nirp dhaam bhaam ek sai adhik ek,
Naaik anek Raja sahan ladaav-ee.
Janmat jaakai sut vahee kai suhaag bhaag,
Sakal Raanee mai patraanee so kahaav-ee.
Asn basn sihjaasan sanjogee sabai,
Raaj adhikaar tau sapootee gireh aav-ee.
Gursikh sabai Gur charan saran liv,
Gur Sikh sandh mile nijpad paav-ee.120.

The way, there, in the palaces, live woman who surpass each other,
And the master (Raja) of manifold, loves all of them.(1)
But the one who gives birth to a son is deemed as virtuous,
And among all the queens, she is considered supreme.(2)
Eating and subsisting are available to all,
But the governing penchant is vested in the hands of the one with the son.(3)
All the Gursikhs seek the protection of the Guru’s auspicious feet,
But the one who perceives the Guru’s association, achieves the Divine appellation.(4)(120)
उम मे उंचूर चंडे ठिपसे मर्जें गुते,
देंच यानि बतू ते ठलिप्रवाज नी।
उम मे उंचूर तिथिविभक्त साजी ते पहुँच,
उनके ते कृं तिथिभक्त चेउ ते विकाल नी।
उम मे तिथिभक्त चंडे बनात भलीत दुष्प,
मृग बलविन्द्र उन्मे ते से त प्रभ नी।
जूलू दिपेम तालामिथ लिजू मे खैताजी,
लिजू वस्त स्वतं संक्ष पेड़ रुड़ दीयन नी।। १२१।।

_Tus mai tandul boe nipjai sehansar guno,
Deh dhaar kart hai parupkaar jee.
Tus mai tandul nirbighan laagai na ghun,
Raakhe rahai chirankaal hot na bikaar jee._
_Tukh sai nikas hoe bhagan maleen roop,
Swaad karvaae raadhe rahai na sansaar jee._
_Gur updes Gursikh gireh mai bairaagee,
Gireh taj ban khand hot udhaar jee._121.

One paddy seed when sown produces thousands of rice kernels,
And taking up such a form, spreads its benevolence.(1)
The paddy seed, remaining untainted in the shell, gets not infested,
Sustains long life and becomes not rotten.(2)
Relinquishing husk, attains foul character,
Tastes bitter and earns wrath in the world.(3)
With the Guru’s sermons in his mind, Gursikh revels in householdership,
And, while living as householder, goes not into jungles for emancipation.(4)(121)
उत्ति अखि चुरा भिलि अनुठ घरर नैसे,
चदूर घरर यै उबेस नम गुप है।
छृप यै लबूर भिलि रपि यै बधटकिंठि,
खंडक पिंटु छृप भिलि बिंठ अनुप है।
बुमब सुनाय भिलि डिस यै हलेस देन,
सबल सुणाय भिलि अववाता पुप है।
टेंडी निध मार्मरू मंड भतेमूज है।
हम बीम डीम भिले अवबाँड जूप है॥ २२॥

Hardee au choona mil arun barn jaise,
Chatur barn kai tanbol ras roop hai.
Doodh mai jaavan milai dadh kai bakhaaneeat,
Khaanda ghirat choon mil binjan anoop hai.
Kusam sugandh mil til sai phulel hot,
Sakal sugandh mil argaja dhoop hai.
Doe Sikh saadh sang panch parmesar hai,
Das bees tees mile abigat oop hai.122.

Turmeric and lime meet and produce red colour,
But the integration of four colours in Betel leaf gets the true form.(1)
Rennin is put in milk for coagulation (to prepare yoghurt),
But by its amalgamation with sugar and butter-oil, turns out tasty viands.(2)
When the scent from the flowers is mixed in the linseeds-extract, aromatic oil is produced,
But when numerous kinds of fragrances are amalgamated, then multi sweet-smelling incense is formed.(3)
When two Sikhs meet, it is friendship, and five stand for Godly entity,
And when ten, twenty or thirty meet, supreme becomes their significance.(4)(122)
Ek hee goras mai anek ras ko pragaas,
Dahio mahio maakhan au ghiro unmaaneaai.
Ek hee ukhaaree mai mithaas ko niwaaas gur,
Khaand misree au kaleekand pehchaaneaai.
Ek hee gehoo sai hot naana binjnaad swaad,
Bhoone bheeje peese au use-ee bibdhaaneaai.
Paavak salil ek ekeh gun anek,
Panch kai panchaamrat saadh sang jaaneaai.123.

From one milk, manifold varieties are produced,
And are known as yoghurt, butter-milk, butter, and butter-oil.(1)
The sweetness of sugar-cane is permeated,
In the jaggery, sugar-cubes and sugar-patties.(2)
From the same wheat come many food of tastes,
Roasted, damped, ground, boiled and variant varieties.(3)
Water and fire are distinct but are infused with many qualities,
And through the meeting of virtuous five, holy congregation is known.(4)(123)
क्षण भिक्षु चुरु नल फलवं हिरवु ब्रटे,
पंचान भिलु पुरागु पंजत्तु पुजाम है।
भिलाग पतिग खेल चंडा अकं बुझ एल,
मल क मुरंहू दे अलाना वैशाख है।
चेतु वदन घर घर अदि मुबंबी वापर,
अप एह भिक्षु भक्त अभूत वध उप है।
ऐसे सप्तमार्ते भिलाग व भुजापूजौ, मच्छा नाघु पुलप खुरभ वे फिलु है।

Khaand ghirt choon jal paavak ikatar bhae,
Panch mil purgat panchaamart pargaas hai.
Mirgmad gaura choaa chandan kusam dal,
Sakal sugandh kai argaja sobaas hai.
Chatur barn paan choona au supuaree kaatha,
Aapa khoe milat anoop roop taas hai.
Taise saadhsangat milaap ko partaap aiso,
Saavdhaan pooran Brahm ko niwaas hai.124.

Sugar, butter-oil, flour, water and fire join together,
And by meeting as such, produce Nectarous (sacred)
pudding.(1)
Musk, Gaura102, Sandalwood-extract, petals of flowers,
Them all are combined together and the auspicious aromatic
incense is prepared.(2)
Four ingredients; lime, betel-nut, catechu and betel-leaf,
(They) annihilate their self, come together and attain unique
entity.(3)
Similarly, the prominence of joining the holy congregation is
as such,
That, by remaining aware, gets shelter under the ultimate
Brahm.(4)(124)

102 Gaura – Yellowish and aromatic ingredients.

154 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Sehj smaadh saadhsangat mai saach khand, 
Satgur pooran Brahm ko niwaas hai. 
Daras dhiaan sargun Akaal moorat, 
Pooja phul phal charnaamart biswaas hai. 
Nirankaar chaar parmaarth parampad, 
Sabad surt avgaahan abhiaas hai. 
Sarb nidhaan daan daaik bhagat bhaae, 
Kaam nihkaam dhaam pooran pargaas hai.125

Infused with Divine ecstasy, the righteous domain is found in the congregation, 
As Satguru, the epitome of Absolute Brahm, has his abode there.(1)

Put your mind and vision in Sargun Immortal Entity, 
Which is tantamount to the savouring of nectar through auspicious feet and rendering prayer by offering flora.(2)

The Amiable Formless, dwelling in celestial heights and the Prime Entity, 
Can be sought only through deep dives in the sea of the awareness of the Divine Word,(3)

Provider of the bounties of all the (divine) treasures looks after the devotees, 
And fully illuminates the ones who relinquish all passions and temporal desires.(4)(125)

Kabitt-Sawaiyye – Bhai Gurdas Ji / 155
सहज समाधि सादसंगत सुकिरत भोमी,  
चित चित्वत फळ प्रापत उद्यार है।  
बाजर कपात फुले ग्रां जाप्संगति में,  
सबद सुभव लाभ कड़ विशिष्ट विशुद्ध है।  
माप्संग भूरा सागर गुलदेश में,  
असाध अवेश उत्तरव आपत तै।  
सहज सुभेद तेड एलेख अमित लाभ,  
सेवाव समाधी सेवाराह श्रेष्ठ है।॥ १२६॥

"Sehji smaadh saadhsangat sukirt bhoomee,  
Chit chitvat phal praapat udhaar hai.  
Bajar kapaat khule haaat saadhsangat mai,  
Sabad surat laabh ratan biohaar hai.  
Saadhsang Brahm sathaan Gurdev sew,  
Alakh abhev parmaarth aachaar hai.  
Safal sukhet het banat amit laabh,  
Sewak sahaaee bardaaee upkaar Iwi.126."

Infused with divine ecstasy, the righteous domain is found where the abode becomes auspicious,

Mind is satiated and the Divine fruit (benevolence) becomes the means of emancipation.(1)

The gritty portals are opened in the holy congregation,

And it becomes the trade of the Awareness of the Shabad.(2)

Render service to the Guru Dev at the Braham’s (celestial) place,

As the approach to the Indescribable and Mysterious One is obligatory.(3)

The fruitful cultivation of the fields brings many rewards,

As it becomes beneficial and profitable to the ones rendering service.(4)(126)
Gurmukh saadh charnaamart nidhaan paan,
Kaal mai akaal kaal biaal bikh maareeai.
Gurmukh saadh charnaamart nidhaan paan,
Kul akuleen bhae dubidha niwaareeai.
Gurmukh saadh charnaamart nidhaan paan,
Sehj smaadh jin aasan kee tareeai.
Gurmukh saadh charnaamart parmpad,
Gurmukh panth abigat gat niaareeai.127.

Gurmukh savours the treasure of nectar through the auspicious feet,
Then finds Akaal even in Kaal and to annihilate the snakes (Kals’s) poison.(1)
Gurmukh savours the treasure of nectar through the auspicious feet,
Family vanity is discarded and all the dilemmas are eradicated.(2)
Gurmukh savours the treasure of nectar through the auspicious feet.
And attains the State of Tranquillity, for himself to swim across.(3)
Gurmukh savours the treasure of nectar through the auspicious feet,
As the indestructible path of Gurmukh is unique.(4)(127)
Divine ecstasy showers the holy accord in the congregation,
Like the endeavour of the thundering clouds.(1)
Divine ecstasy hymns the Guru’s Divine Word,
Which makes the divine melodies resound lucidly.(2)
Divine ecstasy endows celestial identity to the holy congregation,
With miraculous lightening bestowing blossoms.(3)
Divine ecstasy imparts a solemn Nectarous stream,
Then the nectar is showered and blissfulness prevails all over.(4)(128)
The way, the offspring of cow subsists by eating grass,
And through boiling its milk, the yoghurt and butter are obtained.(1)
In the sugar-cane there is sweetness, it gets cut into pieces and, then, is passed through extractor,
Then, through boiling, gives out sweet sugar and sugar-bubbles.(2)
With the association of Sandalwood, vegetation gains Sandalwood-aroma,
And trees of Plaas and Dhaak seem like Sandlewood too.(3)
By associating with the holy congregation, the householders turn into adherents of the Formless,
And through Gurmat, Divine benevolence gets imbued.(4)(129)
Even the millions of sweet and Nectarous viands,
Can achieve not as much auspiciousness,
As of the expositions through the holy-men.(1)

Even the enormous serenity of moon and the aroma of the sandalwood,
Can match not the humility and sweetness through the holy-men.(2)

Millions of the features of Kamdhen\textsuperscript{103} and the fruits through the Kalpatar\textsuperscript{104},
Cannot match the beneficial divine benevolence.(3)

All the treasure and millions of fruits of efforts,
Cannot match enormity of the divine compassion.(4)(130)

\textsuperscript{103} Kam-Dhen – Imaginative cow, which provides all the bounties wished for.

\textsuperscript{104} Kalpatar – An imaginative auspicious tree.
कोळान कोळान रोप रंग अंग अंग चहब,
कोळान कोळान स्वाद रस बिन्जनाद काई।
कोळान कोळान को बासना सुबास रस,
कोळान कोळान को रा० नाद बाद काई।
कोळान कोळान को रिध सिध निध सुधा,
कोळान कोळान गियान दियान कर्माकाई।
सागल पदार्थ हुये कोळान कोळान गुण,
Pujas na dhaam upkaar bisaad kai.131।

 Millions of features and variant colourful beauties,
Millions of tastes of millions of viands,(1)
Millions of aromas, millions of tangs, millions of smells,
And millions and millions are the Raagas and their tunes.(2)
Millions of spiritual prowess and millions of mundane powers,
Millions of knowledge and millions of deliberation,(3)
All those entities are in millions and countless,
But none can reach the saintly companionability.(4)(131)
Due to her humility, the goat is deemed chaste,
But, due to its self-esteem, the lion is regarded as foul. (1)
Being noiseless in nature, sugarcanes hold sweet-juice,
But with their ever shouting quality, bamboo-trees have neither aroma nor serenity. (2)
Through its roots, Rubiaceous plant\(^{105}\) produces colours and earns the friends (colourful clothes),
But thorny flowers produce playful but transitory colours. (3)
Same way, the human reverence is like the frog’s deceptive love with water,
But the real love is unique like the love of fish with water. (4)(132)

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105 Rubiaceous plant – A plant whose roots are used to produce colours.
With absolute godly contemplation and absolute Divine knowledge,
The absolute devotees adhere to the sermons of Satguru.(1)
Water loses its own hue and adopts the colour in which it amalgamates,
Same way, a knowledgeable devotee immerses in the Divine Entity.(2)
The way, various metals become gold with the touch of Touch-stone,
And the aroma of Sandalwood prevails over all the vegetation,(3)
All-knowing, Absolute-Divine-light acts like woof & weft,
And with devotionally imbued mind, pays obeisance to the Primeval Entity.(4)(133)
Jaise karpoor mai udat ko subhaao taate,
Aur baasna na taakai aagai thehraav-ee.
Chandan subaas kai subaasna banaasptee,
Taahee te sugandhta sakal sai samaav-ee.
Jaise jal milt sarbaang sang rang raakhai,
Agan jaraae sab rangan mitaav-ee.
Jaise Rav sas Siv sakat subaav gat,
Sanjogee biogee dristaant kai dikhaav-ee.134.

To spread its own smell is the characteristic of camphor,
And its aroma remains not still from then onward.(1)
The sweet smell of sandalwood endows aroma to vegetation,
And, as a result of this, its fragrance is spread through out.(2)
The water gets totally assimilated in all the colours,
Whereas fire burns all colours and annihilates them,(3)
The way, the sun and the moon are bestowed upon avarice and patience,
The people are either immersed in duality or imbued with Divinity.(4)(134)
Put your mind to have vision of Sri Guru, and knowledge of Sri Guru’s Divine Word,
As these are the armaments to restrain five vices. (1)
The auspicious dust of the feet of Sri Guru and seeking protection under Sri Guru,
All the misdeeds and dualities are eradicated and fearlessness prevails. (2)
Receiving the writ of Sri Guru’s elucidation and adopting the guise of Sri Guru’s Sevak\(^\text{106}\),
Unperceivable writ, the Almighty Himself dictates, and gets written. (3)
Gursikh indulges in holy discussion in the holy congregation,
Then through consistent humility revels in tranquillity. (4)(135)

\(^{106}\) Sevak – One who renders service with devotion.
The way, roots of Rubiaceous plant are dug out from deep down the earth,
The clothes are brilliantly dyed and they (the colours) never abandon their association.(1)\textsuperscript{107}
The way, safflower, relinquishing its source, bears flowery (colours),
It is renown for its abandoning quality\textsuperscript{108}.(2)
The water flows down the slope and the flames of the fire tower atop,
And that is why, the fire burns giving soot and the water is cool and cleansing.(3)
Gurmat leads towards pre-eminence and impiety drags down the superiority,
And by winning over the loss, (Gurmukh) faces not the embarrassment of losing.(4)(136)

\textsuperscript{107} Majeeth is renown as a fast colour
\textsuperscript{108} The colour gained through safflower is known as short-lived

166 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Gurmukh saadhsang sabad surt liv,
Pooran Brahm sarbaalam kai jaaneai.
Sehj subhaee ridai bhaavnee bhagat bhaae,
Bhivas milan samdars dhiaaneai.
Nimartaa niwaas daas daasan daasaan mat,
Madhur bachan mukh bentee bakhaaneai.
Pooja praan giaan Gur aagiaakaaree agarbhaag,
Aatam aves parmaatam nidhaaneai.137.

Gurmukh in the holy congregation puts his mind into the awareness of Shabad,
And then realizes that the Absolute Brahm is all-pervading.(1)
Spontaneously permeates his mind with Divine affection,
And by meeting blissfully and mindfully considers all alike.(2).
The humility is instilled and becomes humbler than humbles,
And through melodious oration, presents his supplication.(3)
With his every speck of Divine knowledge, he remains in the Guru’s attendance,
And through the spiritual absorption seek the Treasures of Divinity.(4)(137)
True Form and true Name are (realized) with the knowledge and contemplation through Satguru,
And (consequently) listen and deem truthfully the Satguru’s sermon.(1)
With mind towards the Omni Brahm Visionary,
And through awareness of Shabad, the Guru is deemed to be the epitome of Knowledgeable Omni Braham,(2)
The eternal Gurmat enlightens the mind,
And by acquiescing, the mind achieves the higher (Divine) status.(3)
Most transcendental and stranger than strange state is formed
Which, with determination, creates unique and amazingly (Divine) path.(4)(138)
Satguru is the epitome of the absolute and ultimate Light,
And Satnaam (True Name) is the absolute knowledge through Satguru. (1)

Absolute contrivance is true, and true is the Gurmat instilled in the mind,
And the absolute service leads to a place in the holy congregation. (2)

Absolute obeisance at the auspicious feet is like the deeds of a bee,
By sucking auspicious juice becomes absolute and, then, all the passions are annihilated. (3)

Absolute Brahm endows the Guru, the absolute super (Divine) treasure,
Then, where the absolute (divinity) illuminates, that abode becomes magnanimous. (4) (139)
Darsan jot ko udot ascharaj-mai, 
Taamai til chhab parmadbhut chhak hai. 
Dekhbe kau drisṭ na sunbe kau surt hai, 
Kehbe kau jihba na giaan mai ukat hai. 
Sobha koṭ sobh lobh lubhat hue lotpot, 
Jagmag jot koṭ ot lai chhapat hai. 
Ang ang pekh man mansa thakat bhaee, 
Net net namo namo at hoo te at hai.140.

Illumination through the vision of Jote is astonishing, 
And even a speck of its radiance is astounding.(1) 
(To narrate it) neither the ability of seeing, hearing, 
Nor expression through tongue, and the acquisition of knowledge (are enough)(2) 
Millions of praises revel in seeking honour, 
But facing the Jote, they just hide behind the veils.(3) 
The whole body is satiated and the consciousness feels tiredness, 
(By repeating) ‘None is like Him’ and constantly paying obeisance to Him.(4)(140)

170 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Chhab kai anek chhab sobha kai anek sobha,
Jot kai anek jot namo namo nam hai.
Astut upma mahaatam mehma anek,
Ek til katha at agam agam hai.
Budh bal bachan bibek jau anek mile,
Ek til aad bismaad kai bism hai.
Ek til kai anek bhaant nihkaant bhaee,
Abigat gat Gur pooran Brahm hai.141.

Pretty, very pretty, admirable and very admirable,
Illuminating and very illuminating and I pay obeisance (to Him) again and again.(1)
(His) admirations, praises and auspiciousness are so varied,
That even a speck of his deed is beyond perception.(2)
The intellect, power, eloquence, when even all these get together,
They do not become equivalent to an speck of (the Divine) uniqueness.(3)
Facing just a speck (of His praise), even any transformation is voided,
Because that unknown entity is the absolute Brahm.(4)(141)
Darsan jot ko udot ascharj-mai,
Kinchat kaṭaachh kai bism koṭ dhiaan hai.
Mand muskaan baan parmadbhut gat,
Madhur bachan kai thakat koṭ giaan hai.
Ek upkaar kai bithaar ko na paaraavaar,
Kot upkaar simran unmaan hai.
Daiaanidh kirpanidh sukhnidh sobhanidh
Mehma nidhaan ganmta na kaahoo aan hai.142.

Illumination through the vision of Jote is astonishing,
Facing even His slight vision, millions of wisdoms fell in amazement.(1)
The criterion of His sweet and jovial nature is extraordinary;
And it is exhausting to narrate the vastness of His knowledge.(2)
Even his one munificence has no bounds,
And His millions of kindness are beyond speculations.(3)
His treasures are full of benevolence, kindness, consolation and comfort
But they are beyond the approach of any one else.(4)(142)
Millions of speculations about the beginning are needless,
And, amazingly, there are millions of assumptions about the end.(1)

Millions of seas are there whose banks are inestimable,
And their depth are arduous and incalculable.(2)

The entity is mysterious and beyond comprehension,
Its facts are not perceivable and even the knowledge and contemplation can achieve not,(3)

Invisible, indecipherable, far beyond the horizons and god of the gods,
Such a Gurdev is revered by the Gursikhs in the holy company.(4)(143)
हृस्कर छोटे
अगि भगवानि विनयकि गुज़े लभज़,
पुजार पुज़ा युज़ा मैड़ि लभी।
भिलि चुड़ा चक्त दिग्व चक्त वृद्धि माफतेना,
सजन पुर्णि वीजूर्त सब्ज मल्ही।
भग विग्रजध विन्यास गुरसिंह मृदुल पुर्णि,
गुरसिंह मुब्रार अनुभ मल्ही।
विषुड वरण्ड बध लिप्न है गाँध है,
उगिन अहिजारि भिन्न पीड़ि सम्पी॥१४४॥

Jholna Chharid
Aad parmaad bismaad gur-e namah,
Pragat pooran Brahmb jot raakhee.
Mil chatur barn ik barn hue saadhsang,
Sehj dhun keertan sabad saakhee.
Naam nihkaam nij dhaam gursikh sarwan dhun,
Gursikh sumat alakh laakhee.
Kinchat kataachh kar kirpa dai jaanhe lai.
Taanhe avgaah pria preet chaakhee.144.

Primordial, its embodiments and amazing (creation); all pay obeisance to the Guru,
Who manifests through the Jote of Absolute Brahnn.(1)
Four castes meet and, with the holy alliance, attain the oneness,
As well, the tranquillising melodies flow through Shabad Keertan109 and (the Guru’s) anecdotes.(2)
Through the listening of melodies, Gursikh savours Nem, relinquishes ego,
And, then, Gurmukh, deeply imbued, gets unwritten (Divine) writ.(3)
To attain even a speck of the benevolence, one can go ahead,
Dive deep to relish affection of the benefactor.(4)(144)

109 Keertan – melodiously singing of the holy hymns

174 / Kabitt-Sawaiyyc – Bhai Gurdas Ji
The awareness of the Shabad manifests immediately,
And when it is wedged with holy company, it reverts not.(1)
The criterion of love, once dominates the heart, becomes belief,
Then mind is conquered and the temporal thinking defeats not.(2)
Passion is eliminated and, becoming ego-less, revels in good deeds,
And under displeasure feels not discouragement.(3)
With the knowledge through the Guru and mind in Absolute Brahm,
In the world, the path of piety will never be relinquished.(4)(145)
वर्षिक
बेटिल बेटिल विभूष विभूष अवघातः दै, 
बेटिल बेटिल विभूष विभूष ऐन रणजी। 
बेटिल बेटिल विभूष विभूष वर्ग, 
बेटिल बेटिल ऐन घान घान जी। 
बेटिल बेटिल मजिल मजिल अद्वितियः दिण्डि दे, 
बेटिल बेटिल गण गण ऐन इतवृत्त जी। 
बेटिल बेटिल भृषभ भृषभ गुरु गुरु बान, 
हेतु हेतु भो भो भो ये तभानवः जी॥१४६॥

Kabitt

Kotan kotaan giaan giaan avgaahan kai,
Kotan kotaan dhiaan dhiaan ur dhaarhee.
Kotan kotaan simran simran kar,
Kotan kotaan unmaan barang baar hee.
Kotan kotaan surt sabad au drisit kai
Kotan kotaan raag naad jhunkaar hee.
Kotan kotaan prem nem gur sabad ko,
Net net namo namo kai namaskaar hee.146.

Vast of knowledge is there and to seek, millions dive deep into (the sea) of wisdom,

 Millions and millions contemplate and permeate their hearts.(1)

 Millions of devotees meditate and contemplate,

 Millions of millions just ponder in doubt.(2)

 Millions gain awareness of Shabad,

 And millions listen to the reverberating sounds of Raagas.(3)

 Million through affection relate the Guru's Shabad,

 And revering it again and again pay the obeisance.(4)(146)
True is Satguru and true is Satguru’s Shabad,
True is holy congregation and is recognised by Gurmukh.(1)
True is divine contemplation, true the awareness of the Shabad,
True is the company of Gurmukh, and these must be borne in mind.(2)
The vision is for reflection upon Brahm, and through Shabad comes knowledge,
Congregation is Brahm’s abode, recognised though affection.(4)(151)
Gurmukh pooran Brahm dekhe drisṭ kai,
Gurmukh sabad kai pooran Brahm hai.
Gurmukh pooran Brahm srut sarvan kai.
Madhur bachan keh bentee bism hai.
Gurmukh pooran Brahm rasgandh sandh,
Premras chandan sugandh gamaagam hai.
Gurmukh pooran Brahm Gur sarb mai,
Gurmukh pooran Brahm namo nam hai.152.

Gurmukh perceives Absolute Brahm through (Divine) vision,
And also Gurmukh through Divine Word achieves Absolute Brahm.(1)
Gurmukh heeds to Absolute Brahm through ears,
Then repeating melodiously, expresses the unique supplications.(2)
Gurmukh savours Absolute Brahm even through the unification of stench and flavour,
Because the Divine essence is superior than the flavour through sandalwood, which is transitory.(3)
Gurmukh visions the Guru which is the epitome of Absolute Brahm.(4)(152)
Daras adaras daras ascharjmai,
Herat hiraane dirst agam hai.
Sabad agochar sabad parmadbhut,
Akath katha kai srut sravan bism hai.
Swaad ras reht apeea piaa premras,
Rasna thakat net net namo nam hai.
Nirgun sargun abigat na gehn gat,
Sookham sathool mool pooran Brahm hai.153.

Six (Vedic) Philosophies remain in predicament and estrangement,
As the Divine vision is inaccessible.(1)
Shabad is indiscernible, and Shabad is peculiar,
For those, who remain in dilemma while heeding through the ears.(2)
Those who relinquish temporal delights and are imbued with lover’s affection,
They get not tired relating, ‘none is like Him and I obeisance again and again.’(3)
The immanent and transcendental virtues are deep-rooted and indestructible,
And, visible or invisible, primarily, Absolute Brahm is He.(4)(153)
Khule se bandhan bikhai bhalo hee seechaano jaate,  
Jeev ghaat karai na bikaar hoe aavee.  
Khule se bandhan bikhai chak-ee bhalee jaate,  
Raam rekh met nis pria sang paav-ee.  
Khule se bandhan bikhai bhalo hai sooa parsidh,  
Sun updes Raam Naam liv laav-ee.  
Mokh padvee sai taise maanas janam bhalo,  
Gurmukh hoe saadhsang Prabh dhiaav-ee.154.

Rather than free, the hawk is better in a cage,  
As it will not go out for needless killing.(1)  
Rather than free, Chakvi\textsuperscript{110} is better in a cage,  
As, to eradicate Ram’s curse, will sermonize whole night to seek the lover.(2)  
Rather than free, the parrot is better of in the cage,  
As, by listening to sermons, will revel in the name of (lord) Rama.(3)  
Instead of salvation, the birth as human is better,  
Becoming a Gurmukh, through holy company, will meditate upon the God.(4)(154)

\textsuperscript{110} Chakvi – A bird known as Ruddy-sheldrake
Imbued with the awareness of Divine Word, remain aloof from caste consciousness,
As all the four castes, through holy congregation are deemed as one.(1)
Imbued with the awareness of Shabad, become like the fish in water,
Which quietly goes around in water and savours it too.(2)
Imbued with the awareness of Divine Word, gain perfection,
And recognise the one only Absolute Brahm.(3)
Imbued with the awareness of Shabad, becomes the dust of pious feet,
And then Gurmukh realizes the loftiness of the consciousness of the Divine Word.(4)(147)
Gurmukh dhiaan kai patista sukhanbar lai.
Anik patanbar kee sobha na suhaav-ee.
Gurmukh sukh phal giaan misaan paan,
Naana binjnaad swaad laalsa mitaav-ee.
Param nidhaan pria prem parmaarth kai,
Sarb nidhaan kee ichha na upjaav-ee.
Pooran Brahm Gur kinchat kripa kataachh,
Man mansa thakat ant na dhaav-ee.148.

Gurmukh, through contemplation, gains the gown of honour,
But the tribute through averse apparels, may be silky, feels not splendorous.(1)

Gurmukh, through spiritual knowledge, gains delightful viands,
And the desire for countless delicious foods is eliminated.(2)
The supreme treasure is in the love for (Divine) quintessence,
Then there remains not any desire for (temporal) treasures.(3)

When the Guru, the epitome of the Absolute Brahm, showers the eye of benevolence,
Mind’s aspirations are satiated and roves around not vagrantly.(4)(148)

178 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Dhann dhann gursikh sun gursikh bhae,
Gur Sikh man gursikh man maane hai.
Gur Sikh bhaae gursikh bhaao chaaao ridai,
Gur Sikh jaan gursikh jag jaane hai.
Gur Sikh sandh mile gursikh pooran hue,
Gur Sikh pooran Brahm pehchaane hai.
Gur Sikh prem nem Gur Sikh Sikh Gur,
Sohang soee bees ik ees ur aane hai.149.

Listening to the praises of the Guru, Sikh becomes a Gursikh,
And the Sikh with the Guru in mind, is recognised as Gursikh.(1)
Sikh desires for the Guru, becoming Gursikh achieves the (divine) affection,
And by recognising the Guru, the Sikh is renown as Gursikh..(2)
Guru and the Sikh convene, the Gursikh achieves perfection,
And then Gursikh is recognised by Absolute Brahm.(3)
Guru and the Sikh through Divine love immerse as the Guru-Sikh or Sikh-Guru,
And thus reciprocating, comprehend cent-per-cent.(4)(149)
Satguru is the truth; imbue the heart with Satguru’s true intellect,
Then the duality pervades not, and the desire for three virtues becomes the thing of the past.(1)
The Absolute Brahm, through absolute Guru, is extended throughout,
As One is in all and, by amalgamating, becomes universally benefactor,(2)
He is free of hate, attachment, dependence, running after shelter.
And is formless, ego-less, and is with tranquil mind,(3)
Is pure, priceless, untainted, desire-less for food,
Without attachments, secret-less, could not be deceived, and cannot be subdued..(4)(150)
बालक किसर जोड़ताल जा रा बिवास्ता,
ईक ही जनन है अनिक प्रकार है।
जैसे निस्दिन तिथि वार पाचह मास रूट,
चतुर मास त्रिभुध बर्थ विभाग है।
जागत सुप्पन अभियोग असहमय है,
तुलीय पुस्तां पुस्तां विस्तार विपद्य है।
भवन नतम सरस्वत मिस्य समुं मंड,
ब्रज विषेवी नत मुख वीकां है।॥ १५९॥

Baalak kisor jobnaad au jara bivastha,
Ek hee janam hot anik prakaar hai.
Jaise nisdin tith vaar pachh maas rut,
Chatur maasa tribidh bakh bithaar hai.
Jaagat supan au sahkopat avastha kai,
Tureeaa pragaas Gur giaan upkaar hai.
Maanad janam saadhsang mil saadh sant,
Bhagat bibekee jan Brahm beechaar hai.159.

Babyhood, childhood, youth and elderly age:
Birth is the similar but it turns into different forms.(1)
Same way, are the days, nights, faces of the moon, months and seasons,
And four monthly three seasons, they are all the spread of the year.(2)
The states of wakefulness, dreaming, sound–sleeping, and holiness,
All these four, illuminating the Guru’s knowledge, achieve (Divine) benevolence.(3)
The same way, the human birth, seeking the holy company,
Becomes Divine deliberator upon the entity of Brahm.(4)(159)
Jaise chak-ee mudat pekh pratibinb nis
Singh pratibinb dekh koop mai part hai.
Jaise kaach mandar mai maanas anandmaee,
Swaan pekh aapa aap bhoos kai mart hai.
Jaise rav suI jam roop au dharmraae,
Dharm adharm kai bhaao bhai kart hai.
Taise durma! gurmat kai asaadh saadh
Aapa aap cheenat na cheellat chart hai.160.

The way, the ruddy-sheldrake feels pleasure seeing own shadow (deeming it as its lover) at night,
But a lion gets irritated seeing self reflection in the well,(1)
The way, one feels blissful sitting in a glasshouse,
But the dog seeing (its own reflection all around) kills itself by barking (incessantly)(2)
The way, sun’s son dreads the heathens,
But to the righteous ones, showers blessedness,(3)
The same way, the impiety recognises not the invincible Gurmat,
And the pious ones appraise the self and do not criticise the entity.(4)(160)
Jaise tau salil mil barn barn bikhe,
Jaahee jaahsee rang milai soee hue dikhaav-ee.
Jaise ghrit jaahsee jaahsee paak saak sang milai,
Taise taise swaad ras rasna chakhaav-ee.
Jaise swaangee ek huë anek bhaaant bhekh dhaare,
Joee jooe swaangi kachhahi soee tau kahaav-ee.
Taise chit chanchal chapal sang dokh lep,
Gurmukh hoe ek tek tehraav-ee.161.

The way, water amalgamates with many colours,
And whatever the colours it comes across, it adopts the same hue.(1)
The way, the butter-oil is submerged in viands and greens,
But only the taste (of original components) is imparted through the tongue.(2)
The way, there is only one mimicker who disguises in variant ways,
Whosever’s mimicry he performs, he is known by that.(3)
Same way, playful minds are tarnished in the company of playful companions,
But Gurmukh rests upon the support of the One and Only.(4)(161)
Sagar mathat jaise nikse anmrit bikh,  
Parupkaar na bikaar samsar hai.  
Bikh achvat hot ratan binaas kaal,  
Ach-e anmrit mooe jeevat amar hai.  
Jaise taaro taaree ek los Ł sai pargat hue,  
bandh mokh padvee sansaar bisthar hai.  
Taise hee asaadh saadh san au majeeth gat,  
Gurmat durmat tev sai na tar hai.162

By churning the sea both, the nectar and the poison, are attained,

But the benefit of the one and the damage by the other make them dissimilar.(1)

By taking poison, precious (life) is annihilated,

But by savouring nectar, the dead achieve emancipation.(2)

The lock and the key are made from the same iron,

Whereas the lock creates bondage, the key brings liberation.(3)

Same way, an apostate and holy person both are like jute and Majeeth111,

But they, respectively, retain impiety and Gurmat.(4)(162)

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111 Majeeth – A very fast red colour dye.

192 / Kabitt-Sawaiyye – Bhai Gurdas Ji
A parrot flies in the jungle from tree to tree,
And sitting there on the tree relishes the fruit.(1)
Whatever the company one confronts,
Listening to their discourses, learns the same language,(2)
The coquettish mind is like the wavering quality of water,
Whatever the tint it comes across, with the same colour it gets imbued with(3)
A base minded wishes for wine at the last hour,
But the one keeping Ganga like holy company desires for meeting the pious person.(4)(155)
जैसे जैसे रंग संग मिलत सेतानबर हुए,
तैसे जैसे रंग अंग अंग लप्तफर है।
बघवत बखर अत्यधित वचन यथावतेव,
लिखत लिखस्य भए वचन अध्ययन है।
मीठ ग्नीथरणम् यथान लिखिन्य पतंग भै,
लिमि लिम गैंडे रघु राजाय दिखंग है।
जैसे जैसे चंचल चंचल पहिरत गहरी गर्भ,  
मंगल मर्गाय भिन्नाय भूगतात्पर है॥१५४॥

When the white cloth comes across any colour,
Then all its layers absorb the same hue,(1)

When chronicle of Bhagwat is written on a fabricated paper,
Then that paper becomes the medium of emancipation.(2)

Winter, summer and rainy-season, all three seasons vary in length,
And everyday, the day appears either shorter or longer.(3)

Similarly, the sportive mind is unstable like the flowing wind,
Which spreads both, the stench and aroma.(4)(156)
Chatur pehr din jagat chatur jug,
Nis maha parla smaan din prati hai.
Utam madham neech tirgun sansaar gat,
Log bed giaan unmaan aasakat kai.
Raj tam sat gun augan simrit chit,
Tirgun ateet birloee gurmat hai.
Chatur barn saar chaupar ko khel jag,
Saadhsang jugal hoe jeevanmukt hai.157.

Four watches of the day and four watches of night are there in the world;

(Where) the nights seem like doomsday, but the days are reverse (optimistic)(1)

Superiority, mediocrity and lowliness are prevalent in the world,

And the people are entangled in the discourses upon the knowledge of Vedas.(2)

Qualities of optimism, egotism and pessimism, being the contradictory ones, are pondered over not in mind,

Being considered contrary to Gurmat, are abandoned.(3)

The world is infused with Chaupar, the game of four dices,

Only through the holy company, perceived is the life emancipation.(4)(157)
Jaise rang sang milat salil mil,
Hoe taiso taiso rang jagat mai jaaneeai.
Chandan sugandh mil pawan sugandh sang,
Mal mootar sootar birgandh umaaneeai.
Jaise jaise paak saak binjan milat ghirt.
Taiso taiso swaad ras rasna kai maaneeai.
Taise hee asaadh saadh sangat subhaav gat,
Mooree au tanbol ras khaae te pehchaaneeai।158।

The way, water, on meeting a colour, adopts its hue,
Same way, the human characteristics prevail in the world。(1)
The aroma from sandalwood, by amalgamating in the wind,
spreads the fragrance,
And due to adverse stench, the filth and the urine are made aware of。(2)
The way, the greens and butter-oil meet in the kitchen,
And they make one’s tongue feel such sort of tastes。(3)
Likewise, the unholy as well as the saintly, realise the characteristics of the divine congregation,
Which, like radish and betel leaf, can be distinguished only through eating。(4)(158)
Through the impact of rains both the hailstones and the pearls are showered,
The pearls are known as beneficial, and the hailstones create adversities.(1)
With the hailstones, the vegetation is ruined,
But the pearl, through its radiance, earns the acclaims in the (royal) courts.(2)
The destructive hailstone, within the flicker of eye, face obliteration,
But the benevolent pearl retains its splendour.(3)
The same way, are the characteristics of holy and unholy, Gurmat and impiety, even trying hard, cannot be subdued.(4)(163)
हमरे दुर्ग अंतम अफ़्री गुलमध मीठ दीम, गुलमध मूठ वै ठलिमुठ वच्चादी।
ग्यान महा मंदिर अभय भासप मंदु, धातु विविधत वर्णि गरवा गुलमध।
बुलमध मूठ वै घरमीठ बोनमघर,
वालिमध मुखर तिले रघु वै घरमध।
हुंरान्तः लगित लैमे वानु घर घर हिदे, गुलमध दीया देव देव नान गुलमध॥१६४॥

Laja kul ankas au gurjan seel deel, Kulabadhoo bart kai patibart kahaav-ee.
Dust sabha sanjog adham asaadh sang, Bauh bibchaar dhaar ganka bulaa-vee.
Kulaabadhoo sut ko bakhaaneeat gotraachaar, Ganka suaan pita naam ko bataav-ee.
Durmat laag jaise kaag ban ban phirai, Gurmat hans ek tek jas bhaav-ee.164.

Through the urge of family honour, elderly respect and modesty,
The daughter-in-law of the household is deemed as virtuous.(1)
But in the company of felons, in the association of unholy and lowly,
And revelling in whoring is known as a prostitute.(2)
The progeny of virtuous daughter-in-law is related as auspicious in families,
But in case of prostitute, who can tell the name of the father.(3)
Enveloped in impiety the crow roams around in the jungle,
But swan like Gurmat, relying on Divine support, earns the acclaims.(4)(164)
Rejoicing in the human-form, through the impact of society, One acquires either Gurmat or impiety.(1)
Through the holy company, one achieves pious and knowledgeable status,
Gets emancipation from (temporal) life and is known as a Divine savant.(2)
In the company of lowly, un-holy, thieves and gamblers, (One becomes) a swindler, robber, alcoholic, or arrogant.(3)
Everybody in the whole world is revelling in its own parameters,
But, only a Gurmukh can recognise The way, of Gurmat.(4)(165)
Jaise tau astdhaatoo daareeat naao bikhai,
Paar parai taahe taoo vaar paar soee hai.
Sooee dhaat agan mai hot hai anik roop,
Taoo joee soee pai su ghaat thaat hoee hai.
Sooee dhaat paaras paras pun kanchan hoe,
Mol kai amolanoop roop avloee hai.
Param paaras Gur paras paaras hot,
Sangat hue saadhsang satsang po-ee hai.166.

The way, a boat is fully loaded with eight types of metals,
It goes across, but the characteristic (of metal) remains the same.(1)
When the metals are put in the fire, they retain the same (metallic) characteristic,
And they all produce beautiful ornaments through moulding,(2)
But the same metals, on touching the Philosopher’s Stone, turns into gold,
And become and achieve handsome form.(3)
By associating with holy company, the piety prevails,
And the ordinary congregation seems holy congregation.(4)(166)
Jaise ghar laagai aag bhaag niksat khaan,
Preetam prosaee dhaae jart bujhaav-ee.
Godhan hart jaise kart pookaar gop,
Gaao mai guhaar laag turt chhadaav-ee.
Boodat athaah jaise parbal parvaah bikhai,
Pekhat parrooa vaar paar lai lagaaav-ee.
Taise antkaal jam jaal kaaal biaal grase.
Gursikh saadh sant sankaat miitaav-hee.167.

When the house catches fire, the householders run and get out,
But the friends from neighbourhood come to extinguish.(1)
When the cows are being stolen, then the cowherd shouts for help to save,
And then the village folks give a chase and rescue them.(2)
In the deep and fast flowing water, when one is drowning,
The swimmer, worthy of swimming across the stream, takes the drowning one from one bank to the other.(3)
Same way, when one is entangled in the noose of death,
Gursikh with the holy congregation eradicates the adversity.(4)(167)
Neither passion, anger, greed, love,
Nor pride and jealousy are entrenched (in the Gurmukh),(1)
Nor are the ego, bondage, filth, enmity,
Hindrances, dependence, form, task, solidarity, fear, and
disappointments.(2)
Neither urge for eating, seeking protection, formless, devoid of work,
Nor solidarity, avoidance of whims, fearlessness, and
disappointments are instilled.(3)
Neither ritual, whims, tiredness, tang,
Nor skirmishes, bring the state of renunciation.(4)(168)
Gurmukh sabad surt liv saadhsang, 
Parmadbhut prem pooran pragaase hai.
Prem rang me anek rang jio trang gang,
Prem ras me anek ras hue bilaase hai.
Prem gandh sandh mai sugandh sanbandh kot,
Prem srut anik anaahad ulaase hai.
Prem asparas komalta seetalta kai,
Akath katha binod bism biswaase hai.169.

Gurmukh seeks awareness of Shabad through holy congregation,
And, amazingly, the love for celestial vision is illuminated.(1)
In the divine love, like ripples in (River) Ganga, there are much merriment,
And in the Divine love, variety of blissful affections prevail.(2)
In the aroma of Divine love, there are amalgamated millions of fragrances,
And in the melody of Divine love, many varieties of tunes are embedded.(3)
The divine love is not corporeal and is epitome of elegance and serenity,
And through unsolicited narration, it’s phenomenon endows strange confidence,(4)(169)
Prem rang samsar pujas na ko-oo rang,
Prem rang pujas na anras smaan kai.
Prem gandh pujas na aan ko-ooai sugandh,
Prem prabhta pujas prabhta na aan kai.
Prem tol tul na pujas nahee bol katulaadhaar,
Mol prem pujas na sarb nidhaan kai.
Ek bol prem kai pujas nahee bol ko-oo-ai,
Giaan unmaan as thakat koṭaan kai.170.

No other love compares with the Divine love,
And no one can achieve the love equivalent to the Divine love.(1)
Aroma of Divine love cannot be reached by any other aroma,
As the nobility of Divine love cannot be achieved by any other nobility.(2)
Assessment of the priority of Divine love, cannot be adjudged,
As the valuation of divine-love cannot be compared with all the treasures.(3)
The appreciation of one word of Divine-love cannot be explained.
Even millions knowledgeable get exhausted by speculating.(4)(170)
Obeisance at the auspicious feet of Absolute Brahm, the Guru,
Then the blissful tranquillity endows millions of astonishing consolations.(1)
Millions of praises are there and are (Divinely) alluring,
And millions are revelling in such charming (Divine) enticement.(2)
Millions of delicacies are sacrificed for the Divine sacrifice,
Which, through its serenity, gives millions of its devotees the strange (Divine) feeling.(3)
From (Divine) nectar, boundless becomes the ecstasy,
Then the mind, like a bee remains enclosed in the box (of Divinity).(4)(171)
The happening in the dream, if one wanted to see when conscious,
Then it only comes through ecstatic (Divine) contemplation.(1)
The one, who is infatuated with the urge for wine, gets satisfaction (by drinking),
Similarly, to get in tune with Omnipresent, urge for (Divine) perception should be evident.(2)
If some one wants a child to recite the Divine Word in harmony,
Then the awareness of the tune and its resonance cannot materialise.(3)
Untold narration remains mysterious, and can only be described by the ones who realise.
In the same way, the aroma of sandalwood is depicted by the trees of other kind.(4)(172)

202 / Kabitt Sawaiyye – Bhai Gurdas Ji
Premras ko prataap soee jaanai jaa mai beete,
Madan madon matwaaro jag jaaneai.
Ghoorm hue ghaail so ghoomat arun drig
Mitar saturta nilj laja hoo lajaaneai.
Rasna raseelee katha akath kai mon brat,
Anras rehat na utar bakhaaneai.
Surt sañkoch samsar astut ninda,
Pag dagmag jat kat bismaaneai.173.

Only the one who concedes (to Almighty) relishes the Divine love,
Like, as the world knows, a drunkard falls for the attachment with alcohol.(1)
The injured one (in war) turns around in bewilderment and with red-eyes,
Relinquishes disgrace by abandoning any enmity or amity.(2)
The tongue remains tied during narration of anecdotes as well as silence,
Becomes devoid of any savour and, nor responds to any exploration.(3)
Keeps his awareness confined to himself, as both, the appreciation and criticism, become alike to him,
Although his feet wobbles but, seems, heading towards uncertainty.(4)(173)
Tanak hee jaaman kai doodh doodh hot jaise,
Tank hee kaanje parai doodh phat jaat hai.
Tank hee beej boe birkh bithaar hoe,
Tank hee ching pare bhasam hue smaat hai.
Tank hee khaae bikh hot hai binaas kaal,
Tank hee anmrit kai amar hoe gaat hai.
Sangat asaadh saadh ganika biwaahita jio,
Tank mai upkaar au bikaar ghaat hai.174.

With little rennin, the milk becomes yoghurt,
But when a drop of citrus goes in, it turns sour.(1)
Just a little seed, turns out to be a big tree,
And little spark (of fire) drops, then every thing perishes.(2)
Eating a tiny piece of poison, brings around the death,
But with a drop of nectar, emancipation is perceived.(3)
The company of a prostitute and virtuous woman and also of
the wicked-person and a Gurmukh,
In a short time both, the vices and virtues are
decimated.(4)(174)
Saadh sang drisṭ dars kai Brahm dhiaan,
Soee tau asaadh sang drisṭ bikaar hai.
Saadh sang sabad surt kai Brahm giaan,
Soee tau asaadh sang baad ahankaar hai.
Saadh sang asn basn kai maha prasaad,
Soee tau asaadh sang bikham ahaar hai
Durmat janam marn hue asaadh sang,
Gurmat saadh sang mukat duaar hai.175.

The holy company enlightens the vision to contemplate upon
Brahm,
But the enlightenment through wicked company makes the
vision futile.(1)
Awareness of Divine Word through holy company earns the
Divine enlightenment112,
But the same through ignoble company produces
arrogance.(2)
Through the holy company subsisting and eating are like
sacred puddings,
But savouring the same among the foul company becomes
like relishing poison.(3)
The life and death both attain debasement through the
heinous company,
Only Gurmat, through holy company, grants
emancipation.(4)(175)

112 Gian - knowledge
Through Gurmat, the temporal revelation becomes Divine vision,
But with Durmat\textsuperscript{113}, in spite of eyes, the body suffers blindness.(1)

Through Gurmat, the tightly closed doors of awareness are opened,
But Durmat causes the firmly closed doors to remain fastened.(2)

Through Gurmat, the treasure of Divine nectar is savoured,
Bur the main criteria of Durmat is to flow out foul utterances.(3)

Gurmat is ecstatically in nature and contains no jealousy and enmity,
But the altercations, enmities and anger are the companions of Durmat.(4)(176)

\textsuperscript{113} Durmat – Wickedness, evil-mindedness

206 / Kabitt Sawaiyye – Bhai Gurdas Ji
Durmat gurmat sangat asaadh saadh,  
Kaam chësta sanjog jat satwant hai.  
Krodh ke birodh bikhai sehj santokh mokh,  
Lobh leharantar dharm dheer jant hai.  
Maaiaa moh droh kai arth parmaarth sai,  
Ahangmev tev daiaa darveebhoot sant hai.  
Dukirt sukirt chit mitar saturta subhaav,  
Parupkaar au bikaar mool mant hai.177.

Durmat and Gurmat are like the wicked-attitude and the holy-criteria,  
(Whereas the former) is the embodiment of lustfulness, (the latter) represents chasteness and truthfulness.(1)  
The anger permeates enmity, ecstasy unfetters patience,  
Avarice waves but righteousness and fortitude (prevails upon) the people.(2)  
Illusion and attachment are deceptive in seeking Celestial knowledge,  
Relinquish conceit and seek saintly compassion.(3)  
Mind, in good deeds or bad deeds, or in friendly or enmity trait,  
Benevolence and uselessness are the basic criteria (for distinguishing)(4)(177)
Satgur Sikh ridai pratham kripa kai basai,
Ta paachhai kart aagiaa maiaa kai manaav-ee.
Aagiaa maan giaan gur parm nidhaan daan,
Gurmukh sukh phal nijpad paav-ee.
Naam nihkaam dhaam sehj smaadh liv,
Agam agaadh katha keht na aav-ee.
Jaiso jaiso bhaao kar poojat padaarbind,
Sakal sansaar kai manorth pujaav-ee.178

Satguru prevails upon the Sikh’s mind, primarily showers benevolence,
And then enables (him) to resume the temporal life.(1)
Acquiescing, he savours the treasure of the Guru’s benevolence,
And then Gurmukh achieves the opportunity of receiving the fruit of consolation.(2)
(Godly) Divine Name, abode of desirelessness, ecstatic meditation,
Their extent cannot be measured and their traits are unrecountable.(3)
With what one worships auspicious lotus feet of the Guru,
One’s all the temporal desires are fulfilled.(4)(178)
Jaise pria bhetat adhaan nirmaan hot,
Baanchhat bidhaan khaan paan agarbhaag hai.
Janmat sut khaan paan ko sanjam karai,
Sut hit ras kas sakal tiaag hai.
Taise Gur charn sarn kaamna pujaee,
Naam nihkaam dhaam ant na laag hai.
Nis andhkaar bhavsaagar sansaar bikhai,
Panch taskar jeet Sikh hee sujaag hai. 179.

The way, the wife meets her husband and gets pregnant,
And presents him affordable viands,(1)
To give birth to a son, she remains austere in eating,
And, for sake of son, relinquishes all sort of fancies.(2)
Similarly the desires are fulfilled through protection of the Guru’s auspicious feet,
And, then, the Divine Name of the God, which is the home of desirelessness, does not go astray.(3)
Dreadful night is spreading over dreadful universe,
Five vices can be obliterated by a Sikh through awareness only.(4)(179)
The Sikh, who is chaste and conforms to Satguru’s command,
The dust of his lotus feet too is revered immensely.(1)
Whereas Siva, Sanak etc, the four sons of Brahma, could not achieve (the prominence as of a Gurmukh,)
In spite of Vedas’ and Sheshnaags’114 out cry of, ‘No end, no end’ (to their godly grace)(2)
Four traits (Righteousness, Economy, Passion, Emancipation), three ages of past, present and future, all these,
Along with celibates and householders, are trying to surpass (Gurmukh’s) pious streams in the world, (3)
To become sacred for the holies and pious for the piety,
And to deem the discussion of their untold narrations as pure and bounteous.(4)(180)

114 Sheshnaag - Mythological multifaceted snake
गुरमुख गुरजी नमस्कार भी छिटटी,
उत्सव दिनहरा भल शुभकामना भागे है।
सुधारि होती बसी है गुरमुखि विशे,
इन्हें शुभकामना हित भित्रिसमे है।
सुभाषी तै छिटटी पलट निखरवाली बढ़े,
कता धीम धीम बढ़े मतियुग जिहा है।
वंित अपील लोह वंित वंित बढ़े,
तवत तवत्त बढ़े अलभ सुधे है।181

Gurmukh sukh phal chaakhat bhaee ultee.
Tan sanaaatan man unman maane hai.
Durmat ult bhaee hai gurmat ridai.
Durjan surjan kar pehchaane hai.
Sansaaree sai ult pat nirankaaree bhae.
Bag bans hans bhae Satgur giaane hai.
Kaarn adheen deen kaarn karn bhae,
Harn bharn bhed alakh lakraane hai.181.

The Gurmukhs, who savour the (godly) benevolence and solace, reverse their destiny,
Bodily they may seem adhering to antiquity, but their minds gain sobriety. (1)
Wickedness turns around and the Gurmat is imbued,
And deem the base-minded as eminent. (2)
The householders turned around and become the believer in the Formless,
As with the knowledge through Satguru, the crane-like attain the swan-like disposition. (3)
The ones who remain under the (temporal) criteria, become subservient to such foundations,
And the mysteries of the life and the death are preordained. (4) (181)
Gurmukh sukh phal chaakhat ulijke bhaee,
Jon kai ajon bhae kul akuleen hai.
Jantant te sant au binaasee abinaasee bhae,
Adham asaadh bhae saadh parbeen hai.
Laalchee laloojan te paavan kai pooj keene,
Anjan jagat mai niranjan-ee deen hai.
Kaat maaiaa phaasee gur greh mai udaasee keene,
Anbhai abhiaasee priaa prem ras bheen hai.182.

The Gurmukh, who savours the (godly) benevolence and solace, turns round his destiny,
Getting out of the circle of creation and destruction, (he) is relieved of the family ego.(1)
Householder becomes the saintly, the destructible achieves rejuvenation,
And lowly and mean attains saintly wisdom.(2)
The greedy and insatiable people are converted into worthy of praise,
As, out of black greedy world, (Gurmukh) endows them an ego-less status.(3)
At the portals of the Guru, the saddening trappings of the noose of ego are cut off,
Then reveller of dread-less entity gets imbued with Nectarous (Divine) love.(4)(182)
The mind, set for the Vision of Satguru, is unique,
And the ones achieving Vision go beyond the philosophy of Six Shastras. (1)
Protection through Satguru’s auspicious feet leads towards desirelessness,
And the adherents do not lead themselves to revere any other deities. (2)
Satguru leads towards the awareness of the Shabad and fondness for Mool Mantra\textsuperscript{115},
And then remains there not any reliance upon magical charms. (3)
Through the compassion of Satguru, the comforts of holy congregations and equality come by,
And, then, the progeny of swans feels not homely except (the Lake) Mansrover. (4)(183)

\textsuperscript{115} Mool Mantra – Primal Incantation
Ghosla mai Anda taj udat akaaschaaree,
Sandhiaa samai Anda hot chet phir aavee.
Tireaa tiaag sut jaat ban khand bikhai,
Sut kee surt gireh aae sukh paaav-ee.
Jaise jal kund kar chhaadeeet jalcharee,
Tab chaaihe tab giah let man bhaav-ee.
Taise chit chanchal bharmaat hai chatur kunt,
Satgur bohith bihang thehraav-ee.184.

After laying the egg in the nest, the bird flies away,
But, in the evening, with mindful of affection for the egg,
comes back,(1)
Leaving behind the son, the woman proceeds to the jungle
(to work),
But, on coming back, feels relieved on observing son’s well-being.(2)
Like the creation of water-hole and letting a fish loosing in there,
Then, whenever feels the urge, catches it.(3)
Likewise, the mind goes astray in all directions like a bird,
But it returns to get appeased through Satguru.(4)(184)
Chatur barn mai na paaeeai barn taiso,
Khat darsan mai na darsan jot hai.
Simrit puraan bed saastar smaan khaan,
Raag naad baad mai na sabad udot hai.
Naana binjnaad swaad antar na premras,
Sakal sugandh mai na gandh sandlz hot hai.
Usan seetalta spars apars na,
Gurmukh sukh phal tul otpot hai.185

In four castes, neither there exists the same hue,
Nor there is uniformity in the philosophies of Six Shastras,(1)
Simritis, Puranas, Vedas, Shastras and such treasures,
Are neither melodious nor has as much musical harmony as prevails in Divine Word.(2)
The viands are many but they lack juice of affection,
In all their aromas, there is no concordance of the tongue.(3)
Warmth, chilliness, feeling of touch and alienation are like woof & weft.(4)(185)
Writing and reading inspire (her) till the time (he) is in a foreign land,
(She) reads aloud and listens the messages narrated from far away.(1)
The desire to see and be seen dominates,
And on meeting each other, the separation turns into reunification.(2)
Going astray, (a deer) tries to search all around (for the musk),
But the deer does not acquiesce that the musk is already inherent in him.(3)
When the Sikh is met by the Guru, the All-knowing prevails,
Then, becoming a Sevak, pays obeisance and serves the Master.(4)(186)
Deepak patang sang preet ik-angee hoe,
Chandrma chakor ghan chaatrik na hot hai.
Chak-ee au soor jal meen jio kamal al,
Kaast agan mrig naad ko udot hai.
Pit sut hit ar bhaamnee bhataaar gat,
Maaiaa au sansaar duaar mitat na chhot hai.
Gursikh sangat milaap ko prataap saacho,
Lok parlok sukhdaaee otpot hai.187.

The love of the moth with the light is one sided,
Same way, is that of Pied Cuckoo with the moon and Rainbird with the clouds,(1)
Ruddy goose with the sun, fish with water and bee with lotus-flower,
Wood with fire, and musical-tone used for catching the deer,(2)
Father’s love for son, wife’s love for husband,
They all can be eliminated not through illusionary and temporal world,(3)
But the affection of the Gursikh is the true benevolence,
And acts like woof & weft to endow succour here and hereafter.(4)(187)

116 Chatrik – A type of pied-cuckoo, which is supposed to drink only the raindrops.
Logan mai logaachaar anik prakaar piaar,
Mithan biohaar dukhdaaee pehchaaneeai.
Bed Mirjaada mai keht hai katha anek,
Suneeaai na taisee preet man mai na maaneeai.
Giaan unmaan mai na jagat bhagat bikhai,
Raag naad baad aad ant hoo na jaaneeai.
Gursikh sangat milaap ko partaap jaiso,
Taiso na trilok bikhe aur ur aaneaai.188.

In the people, many types of temporal-loves prevail,
But consider all those as pain-giving myths.(1)
In the criteria of Vedas, they say, there are many a stories,
But adhere not to such affections, which suit not your mind.(2)
The discourses of knowledge in the world prevail not,
And the initiation, the end of Raagas, and the melodious music through instruments is realised not,(3)
The way, there exists the auspicious company of Gursikh and congregation,
Such a criteria is not found to subsist in any other beings, neither here nor hereafter.(4)(188)
Brahm, the Absolute the Guru, if endows absolute benevolence,
Then the malady of ego vanishes and humility generates in the heart.(1)
The edicts of Vedas enunciate variety of anecdotes,
But, neither listen to such enticement, nor get your mind imbued with them.(2)
With godly love, the desire to savour Nectarous treasure is fulfilled,
And, then, with strange confidence perceives the (godly) reflection.(3)
Attain the ecstatic feeling after relinquishing the past distresses,
And after gaining true Gurmat from Satguru, become the servant of the Guru.(4)(189)
Gurmukh gets imbued with awareness of Divine Word of the Guru in the company of holy congregation,  
And, renouncing the three-qualities\(^\text{117}\) from the past, remains aloof from the worldly maladies.(1)  
Nem, which is the source of eternity, routinely permeates the heart,  
Then, (one) passing through the contemporary life, gets illuminated with the (Divine) knowledge.(2)  
The imperceptible place where one and all interact,  
Brahm is discerned and Brahm is confided upon.(3)  
Get permeated through the auspicious feet, relinquish ego, achieve humility, and  
After gaining true Gurmat from Satguru, become the servant of the Guru.(190)  

\(^{117}\) Traigun - Three Qualities: Rajo Gun-Quality of Impulse, Tamo Gun-Quality of Ignorance, Sato Gun-Quality of Goodness (Dr. Manmohan Singh)
हृदयें अभिभव्य वै अभिभव्यम् अभिभव्यस्य नृत, 
ठिंग्न नृत दर्शन वै तभु वृक्षमः है।
भ्रम रत्नै भीठर वाही में रत्नै भीठो, 
छठी वर्ष मास छठी वेश विश्वमः है।
चंस रत्नै मधुम दुर्जालिङ श्रीशिवलिङ, 
बुद्धिन्द्र भूतिन्द्र वानिक सयन्त्र वै वृक्षः है।
घण्ठ रत्नै गीत अंडे अंडे वर्ष मद्यमः, 
चंद्र भविष्य नैमे घण्ठ न मुष्यमः है॥१९१॥

Haumai abhimaan kai agiaanta avagiaa Gur, 
Ninda Gur daasan kai naam gurdaas hai. 
Mahura kahaavai meetha gae so kahaavai aaee, 
Roothee kau keht tuthee hot uphaas hai. 
Baanjh kahaavai sapootee duhaagan suhaagan, 
Kureet sureet kaatio nakta ko naas hai. 
Baavro kahaavai bhoro aandhrai kahai sujaakho, 
Chandan smeep jaise baas na subaas hai.191.

Strewn in conceit, arrogance and ignorance disobeys the Guru,
Indulges in criticism of the servants of the Guru, and, then, 
calls himself as servant of the Guru.(1)
He calls ‘poison’ as ‘sweet,’ ‘departing’ as ‘arriving,’
The ‘sullen’ as ‘cheerful,’ which all is like taking out the mickey,(2)
Also calling an ‘infertile woman’ as ‘the chaste one,’ a ‘widow’ as ‘propitiously-married,’
‘Misdemeanour’ as the ‘auspicious criteria’ and ‘one with tarnished nose’ as ‘the upright-nose one,’(3)
(Similarly) calling a ‘madman’ as an ‘intellectual,’ the ‘blind-man’ as the ‘one with superior vision.’
(Without realizing that) the aroma of the sandalwood cannot penetrate into the adjacent growing bamboo trees.(4)(191)
Gursikh ek mek rom na pujas kot,
Hom jag bhog naeebed poojaachaaar hai.
Jog dhiaan giaan adhiaatam ridh sidh nidh,
Jal tal sanjamaad anik prakaar hai.
Sinmrit puraan bed saastar au saangeet,
Sursar dev sathal maaiiaa bisthaar hai.
Koṭan koṭaan Sikh sangat asankh jaakai,
Sri Gur charn net net namaskaar hai.192.

When the Guru and the Sikh integrate, then, even millions of efforts, cannot be matched,
Not even through the Havanas, ritualistic serving of viands to the gods, and ritualistic ceremonial recitals.(1)
The yogic-meditations, spiritualistic-knowledge, supernatural actions,
And many other types of customary austerities.(2)
(Including) Simritis, Puranas, Vedas, Shastras and (Ritualistic) Music,
Sarsvati (a holy river), temples of Gods, all are just illusionary proliferations.(3)
Millions of Sikhs are there in millions of Holy congregations,
Who constantly pay their obeisance at the auspicious feet of Sri Guru.(4)(192)
The dust of the Guru's auspicious feet, touches Sikh's forehead (when paying obeisance),
Then (even) the touch of that Sikh’s feet are desired throughout the world.(1)
Millions of Lakhshmis\textsuperscript{118}, Kalpatra\textsuperscript{119},
Paaras, Nectars, Chintamanis\textsuperscript{120}, and Kaamdhens,(2)
Sur Nar\textsuperscript{121}, Naaths\textsuperscript{122}, Munis\textsuperscript{123}, Tribhavan and Trikuty,
Prosaic and Vedic knowledge, Six Shastras, revere not all these.(3)
Akin to the auspiciousness of the association of the Guru and Sikh-congregation,
Consider not any other worthy of listening and appreciation.(4)(193)

\textsuperscript{118} Lakhshmi - Hindu Goddess of Wealth
\textsuperscript{119} Kalpatra - Tree in the Garden of Lord Indra which fulfils all desires
\textsuperscript{120} Chintamanis - The ones who fulfil all the desires
\textsuperscript{121} Sur Nar – Godly and Mundane Entities
\textsuperscript{122} Naaths – Follower of Yogic Sect
\textsuperscript{123} Munis - Ascetics
Gursikh sangat milaap ko prataap at,
Bhaavnee bhagat bhaae chaee kai chaeele hai.
Drist dars liv at ascharjmai,
Bachan tanbol sang rang hue rangeele hai.
Sabad surt liv leen jal meen gat,
Premras anmrit kai rasak raseele hai.
Sobha nidh sobh kot oth lobh kai lubhit,
Kot chhab chhaah chhipai chhab kai chhabele hai.194.

The fusion of the Gursikh and the congregation is a matter of great splendour,
As in the aspiration for worship, enhancement is experienced. (1)
The sight of (godly) vision permeates them with strange feeling,
Like a Betel leaf, they keep on chewing and get infused, (2)
Get absorbed in the awareness of Divine Word of the Guru like a fish in water,
And, by savouring the nectar, become the admirers of devotees, (3)
As they are the treasures of honour, millions of desirous of praises revere them,
And they are so dignified that the millions of nobles escape under their shades. (4)(194)

Even an iota of fusion of the Guru and the Sikh cannot be narrated,
And what else can acclaim as much admiration as the association of Gursikh and the holy congregation?(1)
The expanse of the One and Only, Onkaar is boundless,
And is absorbed through the awareness of Shabad in the holy congregation.(2)
The Absolute Brahm, the Guru is inherent in the holy company,
There, even, the servers of the servers do not display any ego.(3)
Guru is Satguru and the Gursikhs comprise the holy congregation,
And the Jote moves around in them like woof & weft.(4)(195)
Pavneh pavan milat nahee pekheeat,
Salile salil milat na pehchaaneeai.
Jotee mile jot hot bhinn bhinn kaise kar,
Bhasmeh bhasm smaanee kaise jaaneeai.
Kaise panch tat mel khel hot pind praan,
Bichurat pind praan kaise unmaaneeai.
Abigat gat at bisam ascharjmai,
Giaan dhiaan agmit kaise ur aaneaai.196.

Air amalgamating into air can be seen not,
Water mingling with water is recognizable not.(1)
When Jote merges into Jote, they can be disintegrated not,
Like the way, ashes merged in ashes, can be distinguished not.(2)
How the amalgamation of five elements create body and life,
And how can be speculated, the separation of body from life?(3)
Emancipation through unknown is a strange phenomenon,
But, without contemplation and meditation how can it be permeated?(4)(196)
चार कुंत सात दीप भैं त सर्वप्रकृति सिधे,
स्वरूप सिन्धुवास त छड़ बियू नातींगे।
देह देखे निःशक्त दरभंगा वै त देखिये सुरिंदे,
सृणा पवित्र हृदय भूम्मंडल त भागींगे।
बुद्ध अहिंसा उपाधि त सर्वभूमि छूटे सुगा,
चोट घरत घर चंदा त निःसंह नापियींगे।
गुरुविभा मंगाविंद भिक्षु पूर्ण वै पूर्ण सैंगे,
उमे अहिंसा देखिये नातींगे त पवित्र हृदय।१९७॥

Chaar kunj saat deep mai na navkhand bikhai,
Dehdis dekheai na ban grih jaaneeai,
Log bed giaan unmaan kai na dekhio sunio,
Swaraj paiaal mritmandal na maaneeai.
Bhoot au bhavikh na barsea chaaro jug,
Chatur barn khat daras na dhiaaneeai.
Gursikh sangat milaap ko prataap jaise,
Taiso aur thaur suneeai na pehchaaneeai.197.

Four directions, seven-continents, nine regions, ten commands, (all these) can be predicted neither at home nor in jungle.(1)
And also, neither they can be observed and found among the people.(2)
Nor in the past, future and during all the four ages,
As well as through four castes and six Shastras, they cannot be contemplated.(3)
Auspiciousness is endowed only to the association of the Guru, Sikh and the Congregation,
Such a criteria has neither been heard nor recognised.(4)(197)
Ookh mai piookh ras rasna reht hoe,
Chandan subaas taas naaska na hot hai.
Naad baad surt bihoon baismaad gat,
Bibidh barn bin drisī so jot hai.
Paars pars na spars usan seet,
Kar charn heen dhar aukhdee udot hai.
Jaae panch dokh nirdokh mokh paavai kaise,
Gurmukh sehj santokh hue achhot hai.198.

In the sugar cane, there is Nectarous juice, which is there, even before it is tasted through the TONGUE,
The aroma is there in sandalwood but no NOSE (to savour the smell itself)(1)
The eccentric and resonating music is there in the instruments but no EARS to listen,
Numerous are there the colours, but without VISION they do not enlighten (to relish the beauty).(2)
Philosopher’s stone through touch transforms (other metals into gold) but (itself) has no SENSE of heat or cold,
The earth produces (medicinal) roots (which cure hands and feet) but itself cannot walk.(3)
How can one permeated with such five (temporal) traits achieve emancipation?
Only the Gurmukhs, imbued with (holy) ecstasy and patience can remain aloof (from such worldly characteristics)(4)(198)
The tongue is futile, if it has no sense of taste,
And futile is the consciousness, if it values not Anhad music. (1)
Vain is the vision that enables not one to visualize one’s own self
And useless is the breath, which contains not the aroma of the Primal Entity. (2)
Hopeless are the hands, which seek not the touch of Paaras-like Guru,
And useless are the feet which are deprived of the Gurmukh’s Path. (3)
Each iota of Gurmukh through each part of the body remains in virtuous concentration,
As the Divine vision and awareness are the benevolence of the holy congregation. (4)(199)
Pasooaa maanukh deh antar antar ihai,
Sabad surt ko bibek abibek hai.
Pasu hariaao kehio sunio allsunio karai,
Maanas janam updes ridai tek hai.
Pasooaa sabad heen jihba na bol sakai,
Maanas janam bolai bachan anek hai.
Sabad surt sun samajh bolai bibekee,
Naatur achet pasu pret hoo mai ek hai.

Humans and animals vary, and variation is this,
One has the awareness of Shabad and the other is devoid of the same.(1)
Prevented not to go to green pastures, the animal listens not,
But the humans pay attention and permeate the heart with sermons.(2)
The animals lack the eloquence and, through tongue, can express not,
But the humans utter words of many types.(3)
The wise one listens, understands and realizes the awareness of Shabad,
Otherwise, like animals, he remains an unintelligible.(4)(200)
Sabād surat heen pasooaa pavitar deh,
Khar khaae anmrit pravaah ko suaao hai.
Gobar go mootar sootor parm pavitar bhae,
Maanas dehee nikhidh anmrit apiaao hai.
Bachan bibek tek saadhan kai saadh bhae,
Adham asaadh khal bachan durao hai.
Rasna anmrit ras rasik rasaain hue,
Maanas bikhai dhar bikhm bikh taaoo hai.201.

Without the awareness of Shabad, the human is worse than the animal,
Which (animal) eats the green fodder but bestows Nectarous milk.(1)
The cow-dung and (its) urine are deemed auspicious,
But, human body is worthless which consumes propitious viands (and produces filth.)(2)
Holier than holy are those who venerate the holy persons,
But those, who adhere not to the holy utterances, are the lowly ones.(3)
The ones with Nectarous tongues become the adherents of contemptuous essence, such dreadful humans are the epitome of poisonous snakes.(4)(201)
The animals eat green fodder and are devoid of the awareness of Divine Word of the Guru,
But, to supplant their trait of muteness, they endow the flow of Nectarous (milk).(1)
Through the mouth, man relishes many viands,
But only those, which are tasteful, earn the compliments.(2)
Auspicious is the human birth, which seeks protection through (Divine) knowledge,
But, the one who is devoid of Divine Word, is an embodiment of the animal.(3)
Human birth, which is bereft of Divine Word,
Its condition is like a dreadful poisonous snake.(4)(202)
The eyes (of the beloved) suffer with a longing to vision and converse,
And the ears feel the deprivation for the melodious word (of the lover)(1)
The tongue suffers being unable to discourse in view of being in separation,
And the chest yearns for the contact like a Paaras-touch.(2)
The feet, walking towards the bed, feel the impact of separation,
And, collectively, all body-parts suffer the shock of parting.(3)
Each iota of body is tormented and feels impatient,
Like a rabbit surrounded by hunters during the chase.(4)(203)
An iota of the benevolence of the (Divine) vision, endows unique features to (her) body,
And, in extreme ecstasy, she claims the status of a nymph.(1)
Besides the pupils of eyes, the tiny black-mole,
Endows the mark which transforms her into a damsel.(2)
Millions of moles can compete not with that,
And millions of moles greedily aspire for the same status.(3)
She becomes the heroine of the Hero of the Universe,
As the flowery mole enables the heroine to subdue all the beauties.(4)(204)
The incredible reflection brought the One in the dream, who was graceful and special, And made me feel as if that, absolute and chaste One, has adorned my (abode.) (1)
Who is the epitome of this extremely benevolent face, adorned with cosmic Vision, Which is explicating Nectarous and honey-like discourses. (2)
Gracefully and ecstatically has captured my heart, The Divine love prevails and I am imbued with bliss. (3)
The chirping of rain-bird opened my eyes, Felt like fish out of water and, was awakened feeling the love-pangs. (4) (205)
Neither I have the eyes to vision, nor can I inspire others to visualise.

(Then) how can (me), a beloved, visualise and lead others to have the vision?(1)

Neither (I) know how promote awareness, nor am I endowed with the trait to listen to,

How can then (I) narrate the benevolence of the benefactor?(2)

Neither Gurmat is in (my) mind, nor (my) mind is in Gurmat,

Thus, remaining perturb, can achieve not the ecstastical state.(3)

Every body-part of me, the lowly one, is distraught,

How can I claim to be the heroine of the Hero.(4)(206)
Birah biog rog dukhit hue birhanee,
Keht sandes pathikan pai usaas te.
Dekhoh trigad jon prem ke preva,
Par kar naar dekh toojat aakaas te.
Tum to chatardas bidiaa ke nidhaan pria,
Tria na chhadaavoh birah rip rip traas te.
Charn bimukh dukh taarka chamatkaar,
Herat hirahe rav dars pragaas te 207.

One, tormented by the pangs of love and parting from her beloved husband,
Through sighs of separation, spreads the message of her seclusion, among the wayfarers (1)
Look, how the oddly born pigeon infused with love,
When sees his female, shoots down flying from the skies.(2)
But, you the treasure of love, endowed with Fourteen Wisdoms\(^{124}\),
Should not abandon your beloved in the captivity of dreaded separation.(3)
Deprived of your auspicious feet, I am longing like the twinkling stars,
Who, after having the glimpse of sun, just elope.(4)(207)

\(^{124}\) Fourteen Wisdoms: 4 Vedas, 4 Up-Vedas and 6 Philosophies
जो ऐसे प्रिय बहाव है तो उसे देखो और दिखा कर दें।
देखो, दरास हो जाएगा सोभा का सुहाव-प्रेय।
सबाद सुरत गुर जी का उपजाव होगा।
जो ऐसे प्रिय है तो देहदि प्रगति होगी।
जो ऐसे प्रिय है तो सिखासन की मिलती है।
प्रेमरस का बन बन आता है।

the one who desires for the Lover, he (lover) is perceived
and becomes apparent,
And the benevolent vision is endowed to deem him
auspicious.(1)

The one, who desires for the Lover, gets auspicious words
narrated,
As the awareness of the Shabad conveys the Guru’s
knowledge.(2)

The one, who desires for the Lover, gets revealed through all
the ten directions,
And then one is really known as the heroine of the hero.(3)
The one, who desires for the Lover, the couch enables them
to unite,
And, then, captivated by the juice of love, one savours and
relishes.(4)(208)
जो दुधा प्रियावति का संस्कार कहे सुनावाई,
सो दुधा सुन्दरी कहे चमके कहे सुहावाई है।
जो दुधा प्रियावति का संस्कार कहे सुनावाई,
सो दुधा सुन्दरी कहे धन्य ज्ञान ज्ञान हैं।
जो दुधा प्रियावति का संस्कार कहे सुनावाई,
सो दुधा सुन्दरी कहे प्रेमनी हैं।

The one, who desires for the Lover, is bestowed with splendour,
And, then, the same damsel is known as lovelier than all lovelies.(1)

The one, who desires for the Lover, embellishes oneself with adorations,
And, then, only that one, in colourful decorations, is known as the wedded-one.(2)

The one, who desires for the Lover, gets all her longings fulfilled,
And, then, that one is known as damsel of benevolent and refined dispositions.(3)

The one, who desires for the Lover, savours the nectar of affection,
Only that one is called the beloved, who is an ardent devotee.(4)(209)
बिराह बिरहवा में गेल चुप गुदी बिउगम,
सब टुब टुब बड़े धड़ी लियेंगे बिलेट हे।
बिराह अत्याचार में मदर्ती भाम बियम गुदी,
बिरहानी बेठ़ संघ बियख मंगेये हे।
बिराह बिरहवा वेळा लेखत जी बाहरी हारी,
बिराह बिउग लिये आउग अनेये हे।
बिराह बियम भूणगर ठूणगर बारी बारी,
बिरहानी वैमे लोगे बिरह पूर्वे हे॥ २१०॥

Distressed by pain of separation, getting anaemic like the white-paper,
And totally shattered, writes and sends a letter from the foreign-land.¹²⁵ (1)
Distressed by the pain of separation, the skin is blackened like that of Krishna,
And that is the message written by the one in love-pangs.(2)
Distressed by the pains of separation, the writer’s heart splits,
And, crying hard, expresses the poignant predicaments.(3)
The distressed one is anguished, and is laden with sighs,
And that distraught one, how can survive when alienation prevails? (4)(210)

¹²⁵ Bhai Gurdas, on the instance of the Guru Arjan Dev spent sometime at Varanasi. According to Bhai Vir Singh Jee, he wrote such Kabits to express his anxiety regarding the separation from the Guru Jee.
By dint of the heretofore writ, the gracious people meet, and get matrimonially engages,
And (she) listens and relishes the messages\(^{(1)}\).
Observing customs, the marriage takes place, and an urge prevails for vision,
And, with his presence there, deliberates upon his nature and features.(2)
At the fall of night, attends to the realization of Divine Word of the Guru,
As through celestial knowledge, the Supreme Entity prevails.(3)
Surpassing the knowledge, awareness and recitation, (she) converges,
Captivated through the nectar of love, gets permeated to submerge into strange ecstasy.(4)(211)

\(^{(1)}\) Clandestine message from her would-be husband

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Ek sai adhik ek naaika anek jaakai,
Deen kai daiaal hue kripaal kripaadhaaree hai.
Sajnee rajnee sas premras ausar mai,
Able adheen gat bentee uchaaree hai.
Joee joee aagiaa hoe soee soee maan jaan,
Haath jore agrabhaag hoe aagiaakaaree hai.
Bhaavnee bhagat bhaae chaaike chaeele bhaajau,
Saphal janam dhann aaj meree baaree hai.212.

One and more than one are the heroines of which,
He is embodiment of compassion, and is kind and benevolent.(1)
At the night-time, when the moon is the companion and the
time is like the Nectarous love,
The meek and the obedient one, utters the request,(2)
Whatever is the command, accepted it will be with honour,
(Saying this) and with folded hands, comes forward and
expresses her meekness,(3)
That, with the urge of meditation and great enthusiasm, will
earn your favour,
Because I had the opportunity of pleasure to earn for my
emancipation of my life.(4)(212)
A black mole, besides the pupil of the lover's eye,
Even a tiny reflection from this, endows (her) virtues of all
the three worlds. (1)
The face of the beloved is adorned with such criteria,
That even millions of Kam-devs\textsuperscript{127} commence to toss and
turn with its glimpse. (2)
Millions of embellishments cannot endow as much charm,
As the charm of that mole is superior than all the
ornamentation. (3)
Even an iota of benevolent vision enhances the glory of
mole,
Which, like pied-piper, causes interruption in the meditation
of the nymphs. (4)(213)

\textsuperscript{127} Kam-devs – Cupids, the god of love
Sri Gur daras dhiaan khaṭ darsan dekhai,
Sakal daras sam darsan dikhaae hai.
Sri Gur sabad panch sabad giaan ganm,
Sarb sabad anhad samjhaae hai.
Mantar updes parves kai aves ridai
Aad kau aades kai Brahm brahmae hai.
Giaan dhiaan simran premras rasik hue,
Ek au anek ke bibek pragtaae hai.214.

The one who contemplates on Sri Guru, he ponders not over Six (Vedic) Philosophies,
As all the Philosophies are made perceptible through the vision (of the Guru)(1)
Through Divine Word from Sri Guru, Enlightenment of Divine knowledge is realized,
And, through five musical nodes all the Divine Words are communicated.(2)
When the sermon of holy-hymn permeates the mind,
Then (one), revering the Creator, revels in the universe.(3)
When through knowledge, contemplation and meditation get imbued,
Then one and all perceptions become evident.(4)(214)
Sat bin sanjam na pat bin pooja hoe,
Sach bin soch na janeoo jat-keen hai.
Bin Gur deekhiaa giaan bin darsan dhiaan
Bhaao bin bhagat na kathnee bhai bheen hai.
Saant na santokh bin sukh na sehj bin,
Sabad surat bin prem na prabeen hai.
Brahm bibek bin hirdai na ek tek,
Bin saadh sangal na rang livleen hai.215.

No austerities needed for Truth and no worship accomplishes honour,
As well, if thought is without truth, then the wearing of Juneau (sacred thread)\textsuperscript{128} is abased.(2)
No pacification without contentment, no comfort without ecstasy,
And without awareness of Shabad, the (Divine) affection pervade not.(3)
Without the knowledge of Brahm, the mind does not achieve benevolence of the One and Only,
Neither, one gets infused with holy hue, without the holy company.(4)(215)

\textsuperscript{128} Juneau - Sacred thread worn by upper caste Hindus as mark of initiation..
क्यूगा बलक भवतो मम खुशिङ वुटि,
क्यूगा बलक उपि नग भयति है।
मृि गुज महर पुि मुि अर गह गह वीति,
ओरभित महर उपि कहाँ देखिं देि है।
लिंधि वटानु लिंधि गुज वलिङ तिपथि,
सलग तिपथि दंथ हेश दुध औि है।
मृि गुज एगर एम एम एम एम एम,
उम ह एस्टर् सुभाजि भाजि है।॥२१६॥

Charan kamal makrand ras lubhit hue,
Charan kamal taahe jag madhukar hai.
Sri Gur sabad dhun sun gad gad hoe,
Anmrit bachan taahe jagat utar hai.
Kinchat kataachh kripa Gur daiaa nidhaan,
Sarb nidhaan daan dokh dukh har hai.
Sri Gur daasan daas daasan daas daasan daas,
Taas na Indaraad Brahmaad samsar hai.216.

As soon as one attains the dust of the Guru’s auspicious feet,
The whole world becomes like black bee to seek the dust of
his feet.(1)

As soon as one feels elated by relishing the melodious
Shabads of Sri Guru,
His Nectarous words unshackle the whole world.(2)

Even an iota out of the Guru’s treasure of compassion,
Becomes universal treasure of benevolence, and all the
pleasures and pains are eradicated.(3)

The server of the servants of the Guru, and the server of the
servants of (his) servants,
Cannot be equalised, even, by gods like Indra and
Brahmaad129 .(4)(216)

129 Brahmaad – The gods Brahma, Vishnu and Shiv

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जब ते परम गुर चरण सरान आए, चरण सरान लिव सकाल संसार है।
चरण कमल मक्रण्ड चरनम्रित काई,
चाहत चरण रेन सकाल अकार है।
चरण कमल सुख संपत सेह गह, निह्चल मं त परमार्थ बीचार है।
चरण कमल गुर महमा अगाध बोध,
नेट नेट नेट नामो नामस्कार है।

जब ते परम गुर चरण सरान आए,
चरण सरान लिव सकाल संसार है।
चरण कमल मक्रण्ड चरनम्रित काई,
चाहत चरण रेन सकाल अकार है।
चरण कमल सुख संपत सेह गह, निह्चल मं त परमार्थ बीचार है।
चरण कमल गुर महमा अगाध बोध,
नेट नेट नेट नामो नामस्कार है।

When one comes under the shelter of the Guru’s auspicious feet,
Then the whole world seeks the protection of one’s feet.(1)
The dust of the lotus feet is like the nectar,
And the whole humanity yearns for this dust.(2)
Through lotus feet the abode of ecstasy is sought,
Then, through tranquil perception, the celestial understanding prevails.(3)
The auspiciousness of the Guru’s lotus feet is beyond comprehension,
Great, great it is and I, again and again pay my obeisance.(4)(217)
Charan kamal Gur jab te ridhai basaae,
Tab te asthir chit anat na dhaavhee.
Charan kamal makrand charnmrit kai,
Praapat amar pad sehj smaavhee.
Charan kamal sukh man mai niwaas keeo,
Aan sukh tiaag Har Naam liv laavhee.
Charan kamal makrand vaasna niwaas,
Aan vaas pheekee bhaee hirdai na bhaavee.218.

When the heart is permeated through the Guru’s lotus feet,
Then the wavering mind stops wandering aimlessly.(1)
The dust of the auspicious lotus feet is Nectarous,
Through which one achieves the splendorous state of ecstasy.(2)
Since, through auspicious lotus feet, solace dwells in the mind,
All the amenities are discarded and only the Godly Name prevails.(3)
When the aroma of the dust of auspicious lotus feet is absorbed,
All other aromas seem insipid and the heart does not acknowledge them.(4)(218)
When it was the turn of the favourite wife\textsuperscript{130} of the husband with a multitude of spouses,
She was drenched in dreams and fell asleep.\textsuperscript{(1)}
The affectionate ones, imbued with chasteness, wait avidly,
And by relinquishing the sleep, they do not remain in slumber.\textsuperscript{(2)}
In spite of being the cohort of the lover, I remained asleep,
Leaving me there in slumber, left without the union.\textsuperscript{(3)}
The wonder of the dream let me not meet my companion,
Now the frightful night, neither prolongs nor ends.\textsuperscript{(4)}\textsuperscript{(219)}

\textsuperscript{130} Naik or Naika means hero or heroine but here they have been used as husband and wife.
Roopheen kulheen gunheen giaanheen,  
Sobha heen bhaagheen tap heen baavree.  
Drist daras heen sabad surat heen,  
Budhbal heen soodhe hasat na paavree.  
Preet heen reet heen bhaae bhai prateet heen,  
Chit heen bit heen sehj subhaavree.  
Ang angheen deenadheen praacheen lag,  
Charan saran kaise praapat hue raavree.220.

Devoid of beauty, progeny, virtuosity, knowledge,  
(As well as,) glory, providence, austerities, I am wandering around.(1)  

Devoid of vision, awareness of Divine Word of the Guru intellect and power,  
Neither my feet nor my hands remain capable.(2)  

Devoid of love, rites, brotherly affections,  
(As well as,) being of callous mind and with lack of monetary facilities, I have lost ecstasy and patience.(3)  

Losing all my body, deserting religiosity, adhered not to the sermons,  
And with all these qualities, how can I achieve the touch of your auspicious feet?(4)(220)
जन-नी सुतेह बिख रेंड रेंड बरीर तम्मे,
याब भैसे पाकुश बसे बैसे तम्मे।
बवीर लट्ठ बैसे रान्न बसे बैसे थाहे नाहु,
बजरुम रेंठर थैसे रये लीठ बरीरे।
बैसे लट्ठ बसट थांग बरीर फरक नपशस्रुहु,
लबैसे बसे भरमही रुहे बरीर सरीरे।
बैसे लट्ठ बसट भैसे भिन्न लट्ठ वभादे लेंड,
गाजे र भवर बसे बाने ये अवरधीरे॥ २२१॥

The mother poisons her son, then how can he be saved?
If the watchman commits burglary, who else can be trusted?(1)
If the boatman sinks the ferry then how can the other bank be reached?
When the leader starts swindling, then who else can be relied?(2)
If the fence starts eating the harvest, then, what could the owner do?
If the sovereign indulges in injustice, then who will care for the judge?(3)
If the doctor kills the patient and the friend commits perjury,
The Guru endows not the emancipation, then, whose benevolence could be sought?(4)(221)
Like the bee, mind meanders around in all directions,
But, then achieves consolation by submerging in the
enclosure around auspicious feet (of the Guru).(1)
Relishing the serene, aromatic and unique comeliness,
Then, the mind like bee wanders not away.(2)
Imbued with ecstasy and radiating in Divine light,
Remains permeated, and is attuned blissfully with (celestial)
melodies.(3)
Remember, only that Gurmukh fully (cent-per-cent)
derstands,
Who achieves the celestial status, through the surrender of
self.(4)(222)
The mind sprints fast like a deer that runs because of the smell of musk coming through his own head, Not realizing this, it runs around chasing the aroma.\(^{131}\) (1)
Although the frog and the lotus abode in the same pool, But, as if living in different domains, appreciate not each other.(2)
The way, a poisonous snake relinquishes not its poison, In spite of keeping itself wrapped around the sandalwood tree.(3)
The way, a Raja becomes a beggar in the dream, But the Gurmukh wanders around in the world eradicating the inconsistencies.(4)(223)

\(^{131}\) It is said that the musk exists in the head of the deer. The deer does not realize this, thinks smell coming from somewhere outside and runs after the source.
Baae hue baghoola baae mandal phirai tau kaha,
Baasna kee aag jaag jugat na jaaneaai.
Koop jal garo baadhai niksai na hue smundar,
Cheel hue udai na khagpat umaaneaai.
Moosa bil khod na jogeesur gupha kahaavai,
Sarp hue chiranjeev bikh na balaaneaai.
Gurmukh trigun ateet cheet hue ateet,
Haume khoe hoe ren kaamdhen maaneaai.224.

Becomes like a whirlwind, which roams around in the atmosphere,
But, with the brunt of self-conceit, knows not the contrivance of eradicating the (ego).(1)
The water fetched out of well, by using rope and vessel, cannot be epitomised as sea.
And the kite by flying high in the skies cannot claim itself as the king of the birds.(2)
A hole dug by a mouse cannot be declared as a yogic-cave,
A snake, with the elongation of age, does not relinquish poison.(3)
But by shedding three vices, a Gurmukh puts his mind into the future,
Surrendering ego, reveres the dust of the Guru’s feet as Kam-Dhen.(4)(224)
Sabad surat liv Gur Sikh sandh mile, 
Aatam aves parmaatam prabeen hai. 
Tate mil tat swaantboond¹³² muktaahal hue, 
Paaras kai paaras parspar keen hai. 
Jot mil jot jaise deepkai dipt deep, 
Heerai heera bedheeat aapai aapa cheen hai. 
Chandan banaaspatee baasna subaas gat, 
Chatur baran jan kul akuleen hai.225.

Through the awareness of Divine Word, the Guru and the Sikh meet,
Then the amalgamation of the soul with the Supreme Soul becomes dextrous,(1)  
An element merges into another element; the immortal rain-drop enters into the seashell and turns into a pearl,
And the (metal) touching philosopher’s stone is transformed into philosopher’s stone.(2)  
Through Divine-light is kindled the Divine-light like the flame of one lamp ignites the other lamp,
Also only a diamond pierces through a diamond, thus, to present its attribute.(3)  
The aroma of sandalwood spreads out through the adjacent flora,
The same way, the four social-orders gain casteless characteristic,(4)(225)

¹³² Swaantboond – An immortalising rain-drop..

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गुरमाति मांड बिखे मांडवृष सेधे दिस्ता,
मांडवृष भिखरना वै भेंतम पाषे है।
सत्वर विचिन मांड सृष्टि सूर्य तुलना,
सृष्टि मांड मांड पृथ्वी तुलना तुलना है।
सृष्टि ज्युल्महूर्त जमल भेंतम पाषा सृष्टि,
पाषा हरिम वैहि पाषा हरिम हिस्ते है।
मांडवृष मांडवृष मांडवृष विभरत विभरत,
जुद निध मंडित भिखेभ अल्पथ हंगहे है।॥२२६॥

With Gurmat permeating the heart, the eyes perceive the truth,
Then Satnaam prevails upon the tongue, and one gains the Nectarous juice.(1)
Perceive the truth of the Shabad; imbibe in the awareness of the melodious Shabad,
And then the true aroma enters the nose to fulfil (the Divine) urge.(2)
Succour through the touch of auspicious saintly feet endows enlightenment,
As the Paras through the contact transforms (other metal) into Paras.(3)
True Form, True Name (comes) through contemplation upon Sat Guru,
And when the Guru and the Sikh integrate, then the inexplicable becomes explicable.(4)(226)
Aatma tribidhee jatar katar sai ikatar bhae,
Gurmat sat nihchal man maane hai.
Jagjeevan jag jag jagjeevan mai,
Pooran Brahmgiaan dhiaan ur aane hai.
Sookham sathool mool ek hee anek mek,
Goras gobans gat prem pehchaane hai.
Kaaran mai kaaran karar chitar mai chitero,
Jantar dhun jantree jan kai jank jaane hai.227

Wavering three virtues of mind are consolidated,
And, through Gurmat, the truth is infused in the heart.(1)
The Life-benefactor of the world is pervaded in the world
and the world is manifested with the Life-benefactor,
And the knowledge and the contemplation upon the Absolute
Brahm enable to get this inculcated in the heart.(2)
Small and large, unique and common, they all have the same
root,
And are recognizable like the milk of cows (which is
similarly in qualities) although their varieties vary,(3)
The Creator (subsists) in his creation Same way, is the
painter in his painting,
The music in the musician and the parenthood in the
offspring,(4)(227)
Naaik hai ek ar naaika asat taakai,
Ek ek naaika ke paanch paanch poot hai.
Ek ek poot grih chaar chaar naatee,
Ekai ekai naatee doe patnee prasoott hai.
Taahoo te naek pun ekai ekai paanch paanch,
Taate chaar chaar sut santat sanbhoot hai.
Taate aath aath suta, suta suta aath sut,
Aiso parvaar kaise hoe ek soot hai.228.

The hero is only one and rest are the heroines,
Then each heroine is bestowed with five sons each.(1)
Each son has four grandchildren each,
And each grandson has two childbearing wives each.(2)
There after, each one produces five (children) each,
And from them, the offspring of four each are created.(3)
From them eight girls each, from each girl eight girls each are produced,
And, then, in such a multiplicity of family, how can one’s mind remain conscientious.(4)(228)
Ek man aath khand khand paach took,  
Took took chaar phaar phaar doe phaar hai.  
Taahoo te paese ek paeesa ek paanch taank,  
Taank taank maase chaar anik prakaar hai.  
Maasa ek aath ratee, ratee aath chaawar kee,  
Haat haat kan kan tol tuladhaar hai.  
Pur pur poor rahe sakal sansaar bikhe,  
Bas aavai kaise jaako eto bisthaar hai.229.

One maund* of weight has eight units and each unit has five parts,
Each part is divided into four parts, and then each one has two parts each,(1)
From them come out paise* and each paise* is divided into five takkas*, each takka is four masas* each, and thus they are variable.(2)
One masa* is eight ratis*, each rati is made of chawals,
And they are used to weigh grains etc through all the weighing-scales.(3)
Such criteria is spread through out the world, and, when, the world is revelling this way,
Then how can that be realized whose spread is so vast?(4)(229)

*These are various units of weighing and measuring.
Khagpat prabal paraakramee parmhans,
Chaatur chatur mukh chanchal chapal hai.
Bhujbalee asat bhuja taake chaalless kar,
Ek sau ar saath paao chaal chala chal hai.
Jaagrat supan alzinis daihdis dhaavai,
Tribhavan prati hoe aavai ek pal hai.
Pinjaree mai achhat udat pahuchai na ko-oo.
Pur pur poor gir tar thal jal hai.230.

(The magnum bird) heron is powerful and intelligent,
And is clever with sharp brain, and remains alert from all four directions,(1)
Very sturdy with eight arms and forty hands,
One hundred and sixty feet for unstoppable gait,(2)
Day and night, whether in dream or awake prevails everywhere,
And moves around through three domains of earth, skies and heavens.(3)
Enclosed in the cage a bird can fly not but it has access to all the towns, jungles and mountains.(4)(230)
जैसे पंची छिलढ़ हिवत तै अवगाहत, 
रगि उगति भिंजति मे तपीभूति भरति तै।  
जैसे सालगन ताजिषट घट मे भोजत, 
धाम मुज्दि अवगद्ध तै अंतुमान भरति तै।  
जैसे विकिप्रभायत विषभ विल्स मे प्रव्यस्त, 
जाते सापेतः उगति भंजूत वी बरति तै।  
जैसे विक्रम पूड़ि ब्रम्ह स्वच्छ भिज, 
हितसम वेउ भाइ महिलाव निभात तै॥ २३९॥

Jaise panchhee udat phirat hai akaaschaaree, 
Jaar daaar pinjree mai raakheeat aan kai.  
Jaise gajraaj gaihbar ban mai madon,  
Bas hue mahaavat kai ankusah maan kai.  
Jaise bikhaadhar bikhm bil mai paataal,  
Gahe saaphera taahe mantran kee kaan kai.  
Taise tribhavan prati bhramat chanchal chit,  
Nihchal hot mat Satgur giaan kai.231.

Like, a birds which flies around the skies,  
But when entangled in a halter, it is put in a cage.(1)  
Like, a burly elephant gets exhilarated in the jungle,  
But when captured becomes obedient through the sharp stick of the Mahaavat.(2)  
Like a snake which remains in the whole leading to the celestial heights,  
But gets caught through the entrancing spells of the snake-charmer,(3)  
Similarly, the mind wavering through the earth, skies and heavens,  
Gains tranquillizing intellect through the Satguru’s wisdom.(4)(231)
The wonder of creation is a unique phenomenon,
Unitary it is, but is laden with diversities.(1)
Eyes are endowed vision, ears achieve audibility,
Nose accomplishes smelling trait, and the tongue is bestowed with power to express.(2)
Existing inside, they create such variation,
They know not each other and create variable thinking.(3)
The trait of creation is irredeemable and cannot be ascertained,
Great, great, and great is He and I, again and again, pay Him obeisance.(4)(232)
The illusion of mammon, and devilish five vices are disastrous,
As they, in the stream like bodies, are creating sea-like havocs.(1)
Age is diminishing but magnum are getting the expectations,
And, enveloped in the waves of pleasure, is seeking protection through avarice.(2)
Strewn with desires is (man) wandering in all directions,
And within a few moments run around in all the domains.(3)
Being imbued with various tormenting diseases, and infused with mind full of vices,
Finds solace only by seeking protection under the One and only, the true Guru.(4)(233)
Jaise man laagat hai lekhak ko lekhai bikhai,
Har jas likhat na taiso thehraav-ee.
Jaise man banj biohaar ke bihaar bikhai,
Sabad surat avgaahan na bhaav-ee.
Jaise man kanik au kaamnee saneh bikhai,
Saadhsang taise neh pal na lagaav-ee.
Maaiaa bandh dhandh bikhe aavadh bihaae jaae,
Gurupdes heen paachai pachhutaav-ee.234.

The way, a writer feels in his mind, he writes down,
But everything delineated does not transpire in that manner.(1)
As the trading criteria of mind has a magnum expanse,
It does not relish the awareness of Divine Word.(2)
As the mind is absorbed in gold ornamentation and damsel,
It does not take pleasure in the holy congregation.(3)
Permeated by illusionary forces; the life goes on proceeding,
And devoid of the Guru’s sermons, in the later life, repents.(4)(234)
Jaise man dhaavai par tan dhan dookhna lau,
Sri Gur saran saadhsang lau na aav-ee.
Jaise man laagai praadheen heen deenta mai,
Saadhsang Satgur sewa na lagaav-ee.
Jaise man kirat birat mai magan hoe,
Saadhsang keertan mai na thaihraav-ee.
Kookar jio chauch kaaadh, chaakee chaatibe kau jaae,
Jaake meetha laagaa dekhai taahee pachhai dhaav-ee.235.

When the mind gets infused with some one else’s wife, wealth and denigration,
It does not seek the association and patronage of Sri Guru.(1)
As the mind gets influenced by other people’s lowly jobs,
It does not get involved in the service of Satguru’s holy company.(2)
As the mind gets busy in the daily routine (of life),
It takes no pleasure in participating in holy recitation in the divine congregation.(3)
It is like a dog with greedy face, going ahead to lick the (spilt) flour,
And runs towards the place wherever sees the illusionary trait prevailing.(4)(235)
Sarvar mai na jaane daadar kamal gat,  
Mrig mrigmad gat antar na jaane hai.  
Man mehma na jaane aih bikh bikham kai,  
Saagar mai sankh nidh heen bak baane hai.  
Chandan sameep jaise baans nirgandh kandh,  
Ulooai alak din dinkar dhaiane hai.  
Taise baanjh badhoo mam Sri Gur purakh bhet,  
Nihchal sebal jio hauma abhimaane hai.  

The frog, living in the tank, realizes not the significance of the lotus-flower,  
And the deer does not appreciate the illusionary-attribute lying in his head.\(^{(1)}\)  
In view of the frustrating poison, the snake does not recognize the existence of manni\(^{134}\) in its head,  
And the shell, lying in deep sea, does not appreciate its own worth.\(^{(2)}\)  
The bamboo tree remains devoid of fragrance in spite of its existence next to the sandalwood tree,  
And the owl, even in the sunlight, remains in meditation (keeps its eyes shut)\(^{(3)}\)  
In spite of achieving the protection of the entity of Sri Guru, going around like a barren woman,  
And remain in ego like a fruitless Sinmbal\(^{135}\) tree.\(^{(4)}\)\(^{(236)}\)

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134 Top most vertebra of snake is supposed to cure snake-bite  
135 Sinmbal - A tree, which looks charming and attractive, especially to the birds but produces no fruits, not even worth for the birds.

266 / Kabitt Sawaiyye – Bhai Gurdas Ji
यवत्र चुड़ाभास बिजे त धरकत मिलाः
तिपाई त पाठ धरत अभिव हृदान्त वै।
इलिंकुर शरणं पलिंकुर घण्टापदी,
अनििहैं त वलियु असि संस वे मुखान्त वै।
मिसं नमेिना बैिा तिगहुः संहु घुः,
शुरु ो अनपात नेषे त्रिविण शटान्त वै।
अनिे भं तासा मपरमाणिि भएल संह
ततिि हिंकार भवतनाल अभिभाष वै॥२३७॥

Barkha chatur-maas bhido na pakhaan sila,
Nipjai na dhaan paan anik upaav kai.
Udit basant parphulit banaaspatee,
Maulai na kareer aad bans ke subhaav kai.
Sihja sanjog bhog nihphal baanjh badhoo,
Hue na aadhaan dukho dubidha duraav kai.
Taise mam kaag saadhsangat maraal sabha,
Rahio niraahaar muktaahal apiaav kai.237.

The stones get not wet through the rain coming from all the four directions during the monsoon.

And, even with great efforts, crops can be grown not on them.(1)

During Basant (Spring) Season), the vegetation blooms,
But the plants, like the ones of wild caper variety, flourish not.(2)

The barren woman remains sterile even after copulation on a couch,
Cannot produce the offspring but tries to hide her adversity.(3)

The same way, me, a crow136, although in the company of swan like piety,
Remains deprived of pearl like cuisine.(4)(237)

136 Crow subsists on food from rubbish and garbage

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फड़त मंगे नैमे छंवसी ठिकाई सीमा,
उत्वै शान्त गैडी सच्छ संयम मे आवश्यी।
जयि एड एड गुड़ि पुड़किंड महसूल उठा, आधि निजस्म पढ़े बेंग टूडवाण्डी।
असब पूड़क गुड़ि अस्तुइव वै, पूड़कपिस्त असि ध्वंस त स भर्तरी।
ऐमे ती भाविक नए मंगो ठुम्ब ताड़ि, नूकेरिंग टूडवाण्ड सुध तूध पउष्टी॥२३८॥

Deceivingly, the contraption137 bows down its head,
So that water acquiesces and is trapped in its love-bondage
(bucket),(1)
Spills in the (farm) field, to make it fertile,
But it, itself, becomes empty, left just to bear its own
burden.(2)

Going down and up it carries on,
But water does not relinquish its useful treat.(3)
The same way, is the criteria of holy congregation,
As Gurmat and evil-mindedness reciprocate the comfort and
sufferings.(4)(238)

137 Contraption – The prop fixed on a Persian Well, which is pushed to
bend down with a bucket to fetch water.

268 / Kabitt Sawaiyye – Bhai Gurdas Ji
जाईसा तू कुचौल पवित्रता आतें माखी,  
राखी ते राहित जाए बाईः इच्छाचारी है।  
पुलि नवी अराज सतर्क पहुँच बैठे,  
लैं हे आसार हैवलेखक केशर कृषी है।  
वयस्क विषाल निषिद्ध हैविकाल मे टटी दिखाई,  
लैं हे नीडपूर अधिकार आपिता है।  
जिनं सूती विन्दु में हैं ते हर विभावती पृथी,  
लक्ष बाली देगी अन्त गुढ़ि दुःखी है।॥२३९॥

Jaïsa tau kucheel pavitarta ateet maakhee,  
Raakhee na raihat jaave baiithe ichhachaaaree hai.  
Pun jau ahaar sanbandh parves karai,  
Jarai na ajar ukled khed bhaaree hai.  
Badhik bidhaan jio udiaan mai taatee dikhaae,  
Karai jeevghaat apraadh adhikaaree hai.  
Hirdai bilaaao ar nain bag dhiaane praanee,  
Kapat snehee dehee ant hue dukhaaree hai.239.

The way, the dirty and polluted fly cannot be refrained,  
And, as per its own choice, sits wherever it likes,(1)  
Accompanying the food, if it goes in (the stomach)  
Being indigestible, through vomits, it inflicts grave不方便。(2)  
A hunter in the jungle, deceptively putting false tati138,  
Indulges in slaughter of innocent animals and becomes guilty of carnage.(3)  
Cunningness is in the heart like a tomcat, but pretending to be mediator like a heron inside,  
Such a hypocrite, at the end, faces distress.(4)(239)

138 Tati – A partition created using bamboo sticks etc. to mislead the birds
Gaoomukh baagh jaise basai mrigmaal bikhai,
Kangan paihar jio bilaeaa khag moh-ee.
Jaise bag dhaan dhaar kart ahaar meen,
Gamka singaar saaj bibhchaar johee.
Panch batwaaro bhekhdaaree jio saghaatee hoe,
Ant phaasee daar maarai droh kar droh-ee.
Kapat sneh kai milat saadhsangat mai,
Chandan sugandh baans gatheelo na boh-ee.240.

Like a cow-faced lion, jumps in the herd of dear, And a cat, wearing sacred bracelet, arrives and deceives the birds\(^\text{139}\), (1)
Like Indian heron pretending to be in meditation, tries to impress the fish,
Like a prostitute who adorns herself and then looks for some paramour,(2)
Like a robber who disguises as sanctimonious person,
But, in fact, he is a betrayer and killer through halter,(3)
Such like person if comes in the association of holy company,
Remains like a bamboo and achieves no aroma.(4)(240)

\(^{139}\) A cat comes towards the mice wearing a holy bracelet showing that she has returned from a religious sojourn and has become a pious being

270 / Kabitt Sawaiyye – Bhai Gurdas Ji
आदि जी अपना बिखेरी तेलिक तिलकाद थे, भगवान जी वालुं जी वालुं विकिंग है। सत्ताद हुए मूंढ ढूंढ असरारियों, बससुप्ने वालुं विकिंग ठिंडे पृथु है। पड़ा विकिंग नरेश लेख में बेड़ा दिखे, घरन विकिंग ले विकिंग सपटु है। पड़ा विकिंग बस वालुं जलक घीडी, जुलिपेम विठ सबुध लड़ है। ॥ २४१ ॥

Aad hee adhaan bikhai hoe nirmaan praanee, 
Maas das ganat hee ganat bihaat hai. 
Janmat sut sarb kutamb anandmaee, 
Baalbudh ganat bateet nis praat hai. 
Padhat bihaaveet joban mai bhog bikhai, 
Banaj biohaar ke bithaar laptaat hai. 
Badhta biaaj kaaj ganat avadh beetee, 
Gurupdes bin jampur jaat hai. 241.

Human is conceived in mother’s womb,
And ten months pass by just by counting,(1)
The birth of a son brings happiness to whole family,
And the days and nights slip by quickly,(2)
Gets education, attains youth, gets married and copulates,
And engaged in spreading the business, EXPENDS life very swiftly,(3)
Expanding business ends not and life spans goes on and, at
the end without the Guru’s precepts, reaches the domain of death.(4)(241)
Jaise chak-ee chakva bandhak ikatar keene,
Pinjaree mai base nis dukh sukh maane hai.
Kaihat parspar kot surjan vaarao,
Ot durjan par jahe gaih aane hai.
Simran maatar kot aapda sampda kot,
Sampada aapda kot Prabh bisraane hai.
Satroop Satnaam Satgur giaan dhiaan,
Satgur mat sat sat kar jaane hai.242.

The male and female Rudy-sheldrake are caught and put together,
Enclosed in the same the cage, they share their comforts and sorrows.(1)
They express to sacrifice thousands of others, even, kind people,
Upon the one who, after catching them, has put them, in the same cage (to remain together).(2)
By deliberating (upon God), even, millions of sorrows turn into solace,
And millions of sorrows conquer if Prabhu, the God, is forgotten.(3)
Meditate upon the knowledge of Satguru; the True-form and the True-name,
And deem the Satguru as the truth and the intellect.(4)(242)
Pun kat panchatat mel khel hoe kaise,
Bharmat anek jon kutanb sanjog hai.
Pun kat maanas janam nirmol hoe,
Drist sabad surat ras kas bhog hai.
Pun kat saadh sang charan saran Gur,
Giaan dhiaan simran prem madh prajog hai.
Saphal janam gurmukh sukhphal chaakh,
Jeewanmukat hoe log mai alog hai.243.

When the creation of five elements is integrated,
After wandering through many births, unique entity is attained,(1)
When the human birth becomes auspicious,
(It) revels in (Divine) vision and awareness of Divine Word of the Guru,(2)
When, through the holy company, (it) seeks blessings at the auspicious feet of the Guru,
It gets imbued with knowledge, thought, and meditation.(3)
Auspicious is the birth of Gurmukh, who can savour the fruit of comfort,
And, while leading temporal life, achieves the emancipation.(4)(243)
The process of Creation is distinctive and vibrant,
Observing His creativity, the Creator pervades upon the hearts.(1)
Through the knowledge of One, the One which is unitary in diversities,
And, is like a vocalist deemed permeated in the tunes.(2)
All living and wearing are through His treasures of benevolence,
And the treasures of His benevolent-empathy endow comfort.(3)
And He, (with the traits to) talk, narrate and listen is omnipotent,
And Him, the Absolute Braham, is known through the holy company of the Guru.(4)(244)
Lochan sravan mukh naaska hast pag,
Chihan anek man mek jaise jaaneaai.
Ang ang pusat tusatmaan hot jaise,
Ek mukh swaad ras arpat maaneaai.
Mool ek saakha parsaaaka jal jio anek,
Brahm bibek jaavdek ur aaneeaai.
Gurmukh darpan dekheeat aapa aap,
Aatam aves parmaatam giaaneaai.

Eyes, ears, mouth, nose, hands and feet,
They are variant but known (and act) through one mind.(1)
Each limb is contented and satiated,
But only one mouth is known to provide all the viands and
tastes.(2)

Just one is the base (tree-trunk) but the branches (needing
water through this) are plenty,
(Similarly,) ponder upon the expanse of Braham’s
discernment.(3)

A Gurmukh observes his own reflection in the mirror,
And through self consciousness realizes Parmaatma\(^{140}\), the
God, Almighty.(4)(245)

\(^{140}\) Parmaatma – Supreme Soul, the God, Almighty
Jat sat singhaasan sahaj santokh mantree, 
Dharm dheeraj dhuja abichal raaj hai. 
Siv nagree niwaas daiaa dulhanee milee, 
Bhaag tau bhandaaaree bhaao bhojan sakaaj hai. 
Arth beechaar parmaarth kai raajneet, 
Chhatarpal chhima chhatar chhaina chhab chhaab hai. 
Aanand smooh sukh saant parja prasan, 
Jagmag jot anhad dhun baaj hai.246.

The chastity is the King and contentment, the Minister, 
Patience is the Banner, and solidarity, the Governing.(1) 
Abode is the Town of Bliss, where Compassion becomes the bride, 
The Destiny is the treasure and viands, the Objectives.(2) 
Virtuous Pursuit, its Politics and forgiveness, its Royal Canopy, 
The adoration for which it is spread through all domains.(3) 
The bliss and comfort prevail in the entire subject, 
While the glitter of celestial Word is proclaimed loudly.(4)(246)
Paancho mundra chakar khāt bhed chakarvai kahaae,
Ulangh tribene trikutee trikaal jaanee hai.
Nav ghar jeet nij aasan singhaasan mai,
Nagar agampur jaae thaihraane hai.
Aan sar tiaag maansar nihchal hans,
Parm nidhaan bismaahe bismaane hai.
Unman magan gagan anhad dhun,
Baajat neesaan giaan dhiaan bisraane hai.247.

Relinquishing (Yogic) five ear-tops and six rings, claims to be a universal king,
And defying Tribeni, and Trikuty, achieves the awareness of all the three eras.(1)
After winning over the Nine-Duaars (Nine doors)¹⁴¹, he professes sovereignty of Dasam Duaar,
And goes and establishes at an inaccessible abode.(2)
After abandoning those (temporal) environs, like an eternal swan, comes to Mansrover Lake,
And with realization of godly treasure, achieves the stranger than strange status.(3)
This way, he gets permeated through blissful melodies,
And, even the trumpets of knowledge and contemplation are left behind.(4)(247)

¹⁴¹ Duar - Openings in the body; nose, mouth, ears, rectum, vagina

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अवघात उतर स्रोवर मज़न कराई।
जपत अजपा जाक अंबहाई अभिअसी है।
निजहार आपार धार बर्खा आकाश बास,
जगमग जोत अनहद अबिअसी है।
आतम अवेस परमातम पूजित वै,
अवपावान विभाष निरुप निरुप निरुप है।
शीतल भूवाल नगरीतह लुमारी सवारी,
सहिष्णु वनस्पति गाज भविश्य मे उदासी है।

Coming down the hillock, bathes in the lake,
Deliberates upon the (Divine) prayer and becomes pious by ruminating.(1)

Magnificent is the waterfall and rain is pouring down from the heavens,
With celestial lights flashing, anhad is perceived,(2)
Soul is prevailed upon when Supreme Soul ingresses,
Then all the spiritual knowledge; contemplative, mundane and miraculous powers become subservient.(3)

For the emancipation of life, realises the designs of All-pervading (Almighty),
And, like lotus flower, remains unattached with illusionary attachments.(4)(248)
Charan kamal saran Gur kanchan bhae manoor,  
Kanchan paaras bhae, paaras paras kai.  
Baais bhae hai hans, hans te parmhans,  
Charan kamal charnaamrit su-ras kai.  
Senbal sakal phal, sakal sugandh baans,  
Sookree sai kaamdhen kruna baras kai.  
Sri Gur charan raj mehma agaadh bodh,  
Log bed giaan koṭ bism namas kai.249.

Under the protection through the Guru’s lotus feet, even iron-fillings turn into gold,  
And gold becomes Philosopher’s stone through the touch of Philosopher’s stone.(1)  
Crow turns into swan, and the swan into supreme-swan,  
As the nectar through the touch of auspicious lotus feet is supreme.(2)  
Sinmbal\textsuperscript{142} starts producing fruit, and the bamboo, devoid of smell, begins to give out aroma,  
The foul eating female-pig becomes blessed Kamdhain,(3)  
Difficult it is, to comprehend the grandeur of the auspicious feet of Sri Guru,  
As millions of people with Vedic knowledge cannot even perceive.(4)(249)

\textsuperscript{142} Sinmbal - a tree which looks attractive but does not produce edible fruit

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The millions of million are getting stranger than strange,
And millions of million are becoming wondrous through the wonders.(1)

Uncommon and millions of times exceptional,
Are all getting extremely happy through millions of tunes of Celestial Word,(2)

Millions of million of the states of knowledge cannot be recounted,
As millions of million are becoming sullen and hovering over.(3)

Associating with the holy company, Gurmukh contemplates on the awareness of Divine Word of the Guru,
As, infinite is Prabhu\(^{143}\), and incalculable is His expanse.(4)(250)\(^{144}\)

\(^{143}\) Prabhu – The God, Almighty

\(^{144}\) Here, Bhai Gurdas seems to be stressing and narrating the magnanimity and the expanse of Prabhu
Gurmukh with the awareness of Shabad, and contemplating through holy company,
Reverses even the flow of air and becomes as vigilant as fish.(1)
Glory is to the one who, through unending reflections, recognising one-self.
As in the intellectual state, the wonder of Highest Divine Light predominates.(2)
Notes of Celestial Word Divine, start reverberating into ears,
And it seems like nectar sprinkling through the water-falls,(3)
In the wake of such experience, which is peculiar,
And that unusual understanding leads to the godly goal.(4)(251)
Drisṭ daras samdaras dhiaan dhaar,
Dubidha niwaar ek ṭek gaih leejeeai.
Sabad surat liv astut ninda chhaad,
Akalh katha beechaar maun brat keejeeai.
Jagjeevan mai jag jag jagjeewan ko,
Janeeai jeewan-mool jug jug jeejeeai.
Ek hee anek au anek ek sarb mai,
Brahm bibek tek prem ras peejeeai.252.

Eyes, contemplatively, vision the godly existence,
And, relinquishing all dilemma, espous for the benevolence of the One and Only (God).(1)
Renouncing sycophancy and denigration, imbues with the awareness of Shabad,
Avoids squabbling discourses, and deems it better to adopt taciturnity.(2)
The life retainer is in the temporal world and the world itself is godly,
Once the primal life retainer is realized, it prevails through all the ages.(3)
The One is diverse, and the Diverse One prevails in all,
And the one by seeking protection through Braham, the discernible-one, savours the Nectarous elixir.(4)(252)
The mystery of Indestructible; how can it be permeated in the heart?

That, which is beyond narration, how can it be recounted?(1)

That, what is beyond comprehension, how can it be achieved?

That, which is invisible, how can that be made observable?(2)

How can one, beyond approach and corporeal touch, be known?(3)

When the Gurmukh converges, only he can experience and narrate,

And, peculiarly, after abandoning the temporal desires submerges (in Almighty) like a drop.(4)(253)
Gurmukh with the awareness of Divine Word of the Guru,
contemplating through holy company,
And through devotional-love, meditation and awareness,
achieves the Absolute Braham.(1)

Because his comeliness is unique and extremely peculiar,
The vision through his eyes is uninterruptible,(2)
With the Raagas flowing divine recitations through musical instruments,
Gain the awareness of Divine Word, which are laden with blissful discourses.(3)

The devotion imbued with divine-fright and yearning for nectar through the touch of auspicious feet,
For ever inculcates celestial hope and awakens the body through all the parts.(4)(254)
Hom jag naeebed kai pooja anek,
Jap tap sanjam anek punn daan kai.
Jal thal gir tar teerath bhavan bhooa,
Himaachal dhaara agar arpan praan kai.
Raag naad baad saangeet bed paath bauh,
Saihaj smaadh saadh, kot jog dhiaan kai.
Charan saran Gur Sikh saadh sang par,
Vaar daaraau nigrah hath jatan kothaan kai.255.

Varied sacrificial-feasts are performed to gratify the gods,
Also are undertaken, many penances, austerities and benevolences,(1)
Roaming through the seas, lands, valleys, jungles, lands,
And striding towards the snowy hill-tops, abandon their souls.(2)
Trumpeting and singing the Raagas with music, they recite the Vedas,
And perform ecstatic reparations indulging in millions of Yogic meditations,(3)
But, Gursikh, through the auspices of Holy Feet along with the Holy Congregation,
Sacrifices millions of all such endeavours.(4)(255)
मधुर बचन संसर मुप नाप, 
रव भव गोर्क विध भिक्ष है।  
मधुर बचन साइल भिटर भार, 
रव सवर सजाय बट वभ है। 
मधुर बचन बे गीतापि अधि संडेय सांडि, 
रव सवर आंंडेय टेथ मूह है। 
मधुर बचन लिख अतम मुणाभ वीं, 
रव सवर लिख मुणाभ अतम है।॥ २५६॥

Madhur bachan samsar na pujas madh,  
Kark sabad sar bikh na bikham hai.  
Madhur bachan seetalta mistaan paan,  
Kark sabad satpat kat kam hai. 
Madhur bachan kai tripat au santokh saant, 
Kark sabad asantokh dokh sram hai. 
Madhur bachan lag agam sugam hoe, 
Kark sabad lag sugam agam hai.256.

Melodious discourses are sweeter than, even, honey,  
But the curt utterances beat not the tang of poison,(1)  
Melodious discourses endow the serenity of betel-leaf juice,  
But the sharpness of terse discourses is not less than the extreme bitterness,(2)  
Melodious discourses are the epitome of contentment and calmness,  
But the rude utterances are agitative, tiring and flawed.(3)  
Through the melodious discourses, intricate tasks turn simple,  
But curt utterances make the simple affairs complicated.(4)(256)
Gurmukh sabad surat saadhsang mil,
Bhaan giaan jot ko udot pragtaaio hai.
Naabh sarvar bikhai Brahm kamal dal,
Hoe praphulit bimal jal chhaaio hai.
Madh makrand ras prem parpooran kai,
Man madhukar sukh sanpaat samaaio hai.
Akhath katha binod mod amod liv,
Unman hoe hue manod anat na dhaaio hai.257.

Gurmukh gets imbued with awareness of Divine Word of the Guru in the company of holy congregation,
And, then, the Divine-wisdom, sparkling like sun-rays, is manifested.(1)

Amidst the tank, the petals of Divine lotus are spread,
They bloom all over and make water pious.(2)
Because of intense love for Nectarous juice of flowers,
The bee, seeking solace, even goes into the box (and gets trapped).(3)

Unlimited are the narrations of the stories of such sacrifices,
Permeated by the supreme spiritual circumstance, (mind) goes not astray.(4)(257)
Jaise kaacho paaro maha bikham khaaio na jaae,
Maare nihklank hue klankan mitaav-ee.
Taise man sabad beechaar maar haumai met,
Parupkaaree hue bikaarn ghaṭaaav-ee.
Saadhsang adham asaadh hue milat,
Choona jio tanbol ras rang pragtaav-ee.
Taise hee chanchal chit bhramat chatur kunt,
Charan kamal sukh sampat smaav-ee.258.

The way, unprocessed mercury is extremely poisonous and no one eats,
But when processed, it is purified and cures many ailments.(1)
Same way, the mind, contemplating upon the Shabad, eliminates the ego,
And the mind becomes benevolent and strives to eradicate the vices.(2)
Infected by the meanness and debasement, goes and integrates in the Holy Company,
But, then thereafter, like lime in the betel-leaf, displays its pleasant character.(3)
Same way, the vagabond mind, straying in all the four directions,
Submerges in the blissful state by seeking the protection through the auspicious lotus feet.(4)(258)
Gurmukh maarag hue dhaavat barj raakhe,
Saihaj bisraam dhaam nihchal baas hai.
Charan saran raj roop kai anoop oop,
Daras daras samdaras pragaas hai.
Sabad surat liv bajar kapaat khule,
Anhad naad bismaad ko biswaas hai.
Anmrit baanee alekh lekh ke alekh bhae,
Pardachhna kai sukh daasan ke daas hai.259.

When the path of Gurmukh starts slipping away, the (Divine) barrier encumbers,
And then the celestial criteria becomes his serene abode.(1)
By seeking the blessings of auspicious feet, adorns the Unique Form,
And, then through the perception, secures the Omni­observer.(2)
Permeated in the awareness of Shabad, even the sturdily shut gates become ajar,
And unique tunes of anhad make known His vastness.(3)
Infused with the Nectarous Baani, gets the writs unwritten,
And, comforts through circumambulations, turn him humbler than humble.(4)(259)
Gursikh saadh roop rang ang ang chhab,
Deh kai bideh au sansaaree nirankaaree hai.
Daras daras samdaras Brahm dhiaan,
Sabad surat Gur Brahm beechaaree hai.
Gur updes parves lekh kai alekh,
Charan saran kai bikaaree upkaaree hai.
Pardachhanna kai Bramaadik parikramaad,
Pooran Brahm agarbhaag aagiaakaaree hai.260

Gurmukh is the epitome of Holiness and all his body depicts
His magnificence,
Temporality is eliminated, and the mortal gains piety.(1)
With (Divine) vision, comes godly reflection,
And with the awareness of Shabad deliberates on Brahm-guru.(2)
Guru’s sermons prevail and (his) writ is unwritten,
And the beggar at the auspicious feet becomes philantropist.(3)
Even the benevolent Brahmaad (gods) circumambulate (the
Gurmukh),
As (he) becomes subservient and revels in the presence of
Absolute Brahm.(4)(260)
Gurmukh maarag hue bhraman ko bharm khoio,
Charan saran Gur ek tek dhaaree hai.
Daras daras samdaras dhiaan dhaar,
Sabad surat kai sansaaree nirankaaree hai.
Satgur sewa kar sur nar sewak hwai,
Maan Gur aagiaa sabh jag aagiaakaaree hai.
Pooja praan praanpat sarb nidhaan daan,
Paaras paras gat parupkaaree hai.261.

Gurmukh, travelling on the (godly) path, relinquishes all apprehensions and delusions,
As (he) receives refuge under the auspicious feet (of) the Guru.(1)
With (divine) vision, comes to gain godly contemplation,
And through awareness of Divine Word of the Guru, temporality secures piety.(2)
With the service to the Guru, gets both, the humans and the gods, at his service,
And by revering the Guru, earns the obedience of all the world.(3)
By worshiping the Lord-husband, the endower of all treasures,
Like the touch of a Philosopher’s stone, becomes benevolent too.(4)(261)
मुँह बूढ़ बुढ़ भविष्य वहैं म बेवली, वचनी वर्तनी वर्णि तेठठ तेठठ तेठठ है।
मुँह बूढ़ बुढ़ भविष्य असभमा, आहँ गयी भयं म बेवली भयं भग भें है।
अंगाँ वे विपयत हिस्तविकं तेठठ, अवत व्रम विवृति भिशिव बूढ़ भें है।
वर्ग धृपि भृपि वटि भें वै विलेन ब्रह्म, नौहिसबिज़ि गान्द विशिष्य मुख है॥२६२॥

Poorn Brahm Gur mahima kahai su thoree, Kathnee badnee baad net net net hai.
Poorn Brahm Gur pooran Sarbmaee, Ninda kareeai su kaan kee namo namo het hai.
Taahhe te biwarjat astut ninda do-oo, Akath katha beechaar mon brat let hai.
Baal budh sudh kar deh kai bideh bhae. Jeewan mukat gat bisam suchet hai.262.

Absolute Braham Guru; all those eulogies are not enough,
The futile talks are ineffective, as there is none like Him.(1)
Absolute Braham Guru; absolutely prevails over the universe.
How can, then, there be any criticism; again and again pay obeisance.(2)
In view of this, renouncing both, the admirations and criticism,
Just ponder over the untold and hidden qualities, and remain austere.(3)
Revel in the childlike philosophy, and surrender sensual norms,
Then achieve the emancipation and, peculiarly enough, realize the awareness.(4)(262)
Extreme auspiciousness is there, in joining the congregation of Gursikhs,

And, peculiarly, it is made eminent through the interaction of the affections.(1)

Visioning (the godly) sight, and by discerning the Godly vision,

The distractions act not and the mind wavers not.(2)

The Shabad is deliberated, and awareness of Shabad comes,

And by listening and uttering, the mind secures knowledge.(3)

Mind and body's subsistence is forgotten,

Disregarding temporality, Nectarous elixir enthrals. absolutely.(4)(263)
Jaise lag maatar heen parat aur ko aur,  
Pita poot poot pita samsar jaaneai.  
Surat bihoon jaise baavaro bakhaaneeat,  
Aur kahe aur kachh hirdai mai aaneai.  
Jaise gung sabha madh kah na sakat baat,  
Bolat hasaae hoe bachan bidhaaneeai.  
Gurmukh maarag mai manmukh thakat hue,  
Lagan sagan maane kaisai maaneeai.264.

The way, the use of vowels twists the meaning,
As is realised in the case of pita (father) and poot (son),(1)
The way, without consciousness, sensibility is denoted as madness,
And, then, even the truthful purport is perceived erroneous by the mind.(2)
The way, a mute cannot express in the audience,
And if he speaks nonsensically, his twisted talk earns the contempt.(3)
Same way, in the criteria of Gurmukh, a Manmukh\textsuperscript{145} cannot prevail,
As, how can the mind of a wayward, be restrained?(4)(264)

\textsuperscript{145} Manmukh – Apostate, Self-oriented, Guided by own mind only, Not willing to adhere to the Guru’s teachings

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Millions of beauties with comeliness and praiseworthiness,
Millions of glittering lights,(1)
Millions of splendid and auspicious rulers,
Millions manifesting with bliss and solace,(2)
Millions reveling in musical and knowledgeable nodes,
Millions, like woof & weft, celebrating in Yoga and penances.(3)
But all these millions are just like the speck, as His wisdom is unbound,
Pay obeisance again and again and seek the awareness of Shabads.(4)(265)
अर्थात ब्रह्म वर्ण ब्रह्मस्ती है मसी, भिन्नी विद्वय वैदिक एवं विभागी।
बच नसी विलिमस्ति अत्ति विभिबुद वाली, जवर वर्ण वर्ण मंगक विलिमगी।
सवन सहाय निंद भन्न वर्ण वर्ण है, भय भवनेक वश वियुत अनन्ती।
विनाम अत्ती वृंदि विनाम विज्ञान याव, विनियम भवन अत्ति अनन्त अनन्ती।

Aihnis bhramat kamal kumudnee ko sas,
Mil bichhrat sog harkh biaaphee.
Rav sas ulangh saran Satgur gahee,
Charan kamal sukh sanpaṭ milaaphee.
Sahaj smaadh nij aasan subaasan kai,
Madh makrand ras lubhat ajaaphee.
Trigun ateet hue bisraam nihkaam dhaam,
Unman magan anaahad alaaphee.266.

Sunflower faces sun during day and bluish-sunflower yearns for moon at night,
Meeting and, then, separation, reciprocate the consolation and the aggravation.(1)
To violate these criteria of sun and moon, seek refuge at Satguru,
As, through the auspiciousness of the lotus feet (of the Guru), the coffers of solace are opened.(2)
Heavenly concentration is like posturing for Dasam Duaar (Tenth Gate),
Which is like bee relishing juice, no matter if it gets stuck.(3)
Three intrinsic-values\(^\text{146}\) pass by, desirelessness state is achieved,
And then mind is permeated in the resonating melodies of celestial knowledge.(4)(266)

\(^{146}\) Three Qualities: Rajo Gun-Quality of Impulse, Tamo Gun- Quality of Ignorance, Sato Gun-Quality of Goodness (Dr. Manmohan Singh)
Lotus and water-lily aspire to have the vision of the sun and moon,  
But get stranded through criteria of meeting and separating. (1)  
By relinquishing transverse-values and by relishing the nectar through the Guru’s lotus feet,  
The criteria of bee is eliminated and diseaselessness is achieved. (2)  
Through the serene, comfortable and melodious coffers of Celestial Word,  
Capability of Divine Word prevails upon the temporal lives. (3)  
Gurmukh perceives all the comforts, bliss and glories of deep-rooted wisdom,  
All of those, which are permeated in the acts of Yoga*, Consecration*, Obscurity* and Invisibility*147. (4)(267)  

147 Jog, Bhog, Au-lakh, Niranjan

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The way, the body visions itself in the mirror,
Likewise, the immanent quality is manifested through the contemplation upon the Guru.(1)
The way, the mind of the player/singer is in harmony with the musical-instrument,
Likewise, the knowledge of the Guru’s Divine Word is infused thoroughly.(2)
The wandering mind, through eloquence and destiny consolidates itself,
Then perceives absolute illumination and is endowed the treasure of Celestial Name.(3)
Get absorbed in celestial-stature and melodies of Celestial Word,
And, thus, the ecstatic understanding will face no obliteration.(4)(268)
Koṭan koṭaan dhiaan drīṣṭ daras mīl,
At ascharjmai herat hiraae hai.
Koṭan koṭaan giaan sabad surat mīl,
Mahima mahaatam na alakh lakhaaee hai.
Tīl kee atul sobha tulat na tulaadhaar,
Paar kai apaar na anant ant paae hai.
Koṭan koṭaan chandar bhaan jot ko udot,
Hot bal balihaar baaranbaar na aghaae hai.269.

Contemplating million and millions of times, the Divine vision is perceived,
And, amazingly, all the weirdness is eliminated.(1)
Through millions of eruditions, when the awareness of Divine Word is gained,
The glory and auspiciousness of this can neither be written nor dictated.(2)
Even an iota of (Divine) praise is immeasurable and cannot be weighed on any scale,
It is further than beyond and, either its depth or the end, cannot be ascertained.(3)
Millions of moons and suns, sacrifice upon this resplendence
And its ecstatic understanding faces not the obliteration.(4)(269)
 Millions of Universes are there in a speck of the (Divine) body,
Then, how much will there be the radiance of the Absolute One?(1)
The eminence of even one mole is immeasurable,
How can the resplendence of the Absolute Brahm be recounted?(2)
The Oankaar\textsuperscript{148}, whose extent is inestimable,
How can the Divine Word be discerned through just one tongue?(3)
The glorious and unexplainable accounts are of Guru, the Absolute Brahm,
Countless, countless, countless are them and they pay the obeisance again and again.(4)(270)

\textsuperscript{148} Aunkar/Oankaar - The formless yet manifest, also see Onkaar

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Charan kamal makrand ras lubhat hue,
Man madhukar sukh sanpat samaane hai.
Parm sugandh at komal seetalta kai,
Bimal sathal nihchal na dulaane hai.
Sahaj smaadh at agam agaadh liv,
Anhad runjhun dhun ur gaane hai.
Pooran param jot parm nidhaan daan.
Aan giaan dhiaan simran bisraane hai.271.

Through the auspicious lotus feet, the aromatic Nectarous juice is sought,
And, then, the mind gets engrossed in the solace, like the bee.(1)
Due to this premium aroma and blissful serenity,
The virtuous-entity remains placid and tranquil.(2)
Through ecstatic understanding and deep contemplation,
Sermonises and sings the blissful-tunes of Celestial Word.(3)
With the benevolence of Absolute and Primal Jote,
All other knowledge, contemplation and sermonising are forgotten.(4)(271)
राज तमो सतो क्रोध लोभ मोह हंकााँर,  
हार गुर गियान बाँन क्रांत निह्क्रांत है।  
क्रांत निह्क्रांत, निहकर्म कर्म गत,  
आसा कै निरास भै, भ्रांत निहभ्रांत है।  
स्वाद निहस्वाद आर बद निहबाद भै,  
असन्प्रेश निसप्रेश देह गेह पांत है।  
गुरमुख प्रेम रस बिसम बिदेह सिख,  
मायाम मै दुःखम बग मेवाजी देवार्थ है। 272।

Rajo-Tamo-Sato\textsuperscript{149} and Kaam-Krodh-Lobh-Moh, Hankaar\textsuperscript{150}, Through the Guru’s knowledge, they all become insipid,\textsuperscript{(1)} Passion and lust are rendered desireless, the destiny is emancipated, Distress is turned into contentment and going astray is diminished.\textsuperscript{(2)} Garish ones attain flavour, interacting ones become amicable, Eager-less become fervent, and personal and environmental ego are diminished.\textsuperscript{(3)} Gurmukh, through ecstasy of love, astonishingly, eliminates the self, Relinquishes illusions, lives in solitude.\textsuperscript{(4)(272)}

\textsuperscript{149} Rajo, Sato and Tamo: Rajo Gun-Quality of Impulse, Sato Gun-Quality of Goodness and Tamo Gun- Quality of Ignorance. (Dr. Manmohan Singh)

\textsuperscript{150} Kam: passion, lust, Krodh: anger, wrath, Lobh: greed, Moh: attachment, love, infatuation, Hankaar: pride, vanity, arrogance
Pratham hee til boe dhoor mil boot baandhai,
Ek sai anek hot pragat sansaar mai.
Ko-oo lai chabaae ko-oo khaal kaaḍhai rewaree kai,
Ko-oo karai tilwa milaae Gur baar mai.
Ko-oo ukhlee daar koot tilkuṭ karai,
k-o-oo koloo peer deep dipat andhiara mai.
Jaake ek til ko beechaar na kahat aavai,
Abigat gat kat aavat beechaar mai.²⁷³

To start with, sow a sesame-seed, which in the soil grows into a plant,
And, in the world, from the one only, many sprout,(1)
Some just chew them and some peal them and prepare sugar-balls,
And some fry them and some repeatedly beat them after mixing with sweet jaggery.(2)
Some put them in mortar to ground with pestle to make bhuga¹⁵¹ .(3)
When the qualities of just one sesame-seed cannot be recounted,
Then how can be narrated the virtues of the Formless One?(4)(²⁷³)

¹⁵¹ Sesame pounded with sugar or jaggery to prepare snacks/bars for eating.
रचना चितर चितर भिन्न भिन्न बिसम बिचित्रपत,  
एक चीती बे चित्र बाघुत त भावयी।  
पूण्य जी चीती बे भिङ्ग बे पूण्य लेवे,  
मया अतवेव एक भिङ्ग मै माहव्री।  
अलूंगारी पिंडै तेवेभे भन्ना चार्त लात,  
पाईत भिङ्ग घणम उती भिङ्ग पाहती।  
हिंगो भिङ्ग उपवास बिंगो दुप गुंडि खिम्भेदै,  
चीती चित्र अल्प चित्रे वट भावणी। 274।

The creation of the Creator is wondrous,  
Even the creation of an ant can be explained not,(1)  
Primarily observe the reunion of ants,  
Thousands of them compromise just in one hole.(2)  
Leader is followed directly in line on the same path,  
And sensing the sweet smell, invade collectively,(3)  
Same time meet the black-bee and epitomize black-bee,  
(Even) ant’s characteristics are incomprehensible, then, how  
can Creator be revealed? (4)(274)
रचना चरतार चितार बिसाम बचितारपन,
ग्रह ग्रह एक ही अंतर विश्व विश्वास है।
उद दे सिग मद दिन मधु मंदिचर विद्वान बिहार,
दिन मद दे लिख मद मद मइंद अनन्य है।
उद दे सबक रंग रंग वै रंगत वरिय,
दिन मद मस्ति मज़हब मै उद महणे है।
उद मस्ति ग्रंथ में मद मज़हब मै गुज़रे,
गुज़रे मस्ति में मद मद मस्ति है॥ २१४॥

Creation of the Beings’ nature is sprinkled with amazements,
The One is infused in each but the display is varied.(1)
One gets a letter written, which (in turn) is got read from some one else,
One writes but the other sets the reply as per his perception.(2)
One sings Raaga after mastering over the tunes,
After grasping himself, lets others relish.(3)
An assayer, values the of diamonds and, then, declares its worth,
Similarly, through a Gurmukh, one gets written ones writ,(4)(275)
पूरान ब्रह्म गुर पूरान कीर्पा कै दीनें,
साच उपदेस प्रियं की जिल्हूल भवं देनें।
साच गुर मृदाण विलें तीनम है भुज्जाण देनें।
पूरान ब्रह्म गुरप्रियी देनें मले देनें जीवं नम, पूरान देनें वहाण बाहही देनें।
पूरान गुज तुभ नाथ पुष्ट खुब हस, देव जी भेंडेव देव निज नि देनें॥ २५४॥

Poorn Brahm Gur pooran kripta kai deeno,
Saach updes riati nihchal mat hai.
Sabad surt liv leen jal meen bhaie.
Poorn sarbmaee pai gheeti jugat hai.
Saach ridai saach dekhai sunai bolai gandh ras,
Poorn parspar bhaavne bhaagat hai.
Poorn Brahm drum saakha patar phool phal.
Ek hee anekmek Satgur sat hai.276.

Guru, the epitome of Absolute Braham, showers kindness,
The truth prevails over the heart and mind is satiated.(1)
With the awareness of the Divine Word, one is permeated like a fish in water,
And is, also, like butter, which is blended in milk.(2)
Truth in the heart, visions the truth and utters cordially,
Such absolute socialise, is permeated with celestial devotion.(3)
Absolute Brahm, which is infused in all the branches, leaves, vegetation and fruits,
Is one, but diverse and the truth is True Guru.(4)(276)
Absolute Brahm and Absolute Guru are part of the one Supreme Jote,
Both are like woof & weft which turn cotton threads in to a whole.(1)
Seeing and eyes, hearing and ears, they all are interrelated words,
Like two banks of stream keeping the awareness of the stream itself.(2)
The vegetation in the vicinity of sandalwood gives out same type of aroma,
And through the touch of Paras, the metals of varied properties, become gold.(3)
Eye-lasher of the Guru’s knowledge becomes the eye-lasher of flawlessness,
Which eliminates the duality and endows the shelter of Gurmat.(4)(277)
Daras dhiaan liv drist achal bhaee,
Sabad bibek srut sravan achal hai.
Simran maatar sudha jihba achal bhaee,
Gurmat achal unman asthal hai.
Naaska subaas kar komal seetalta kai,
Pooja parnaam paras charan kamal hai.
Gurmukh panth char achar hue ang ang,
Pang sarbang boond saagar slil hai. 278.

With contemplative absorption, the vision is stabilised,
And through ears, the knowledge of the Shabad becomes resolute.(1)
Tongue becomes indomitable even with minimum sermonising,
Good thinking dominates, and highest spiritual status is achieved.(2)
The nose realizes the aroma and the hands, the touch of serene feet,
And then, the prayer becomes unique through the touch of auspicious lotus feet.(3)
The feet of the Gurmukh attain solidarity,
The body, through all parts, is sanctified like a drop amalgamates in the sea.(4)(278)
Visioning through eyes, perceiving knowledge through Divine Vision,
And using Divine Vision to contemplate upon Prabhu, they all eliminate worldly predicaments.(1)
Shabad without awareness, awareness without Shabad, The aroma is perceived not and the tang is not felt.(2)
Taste without tongue, the tongue unable to taste, Without the touch of the hands, all the skills become questionable.(3)
Feet leads towards the goal but astray-going feet are lost, By relinquishing astray walk, amazingly, the walk towards beloved proceeds.(4)(279)

Gurmukh, through the awareness of Shabad, eradicates the ego, Achieves emancipation through realizing the godly affiliation.(1) Become synonymous with innermost and, then, innermost is divine, Thereafter All-knowing is felt submerging in the innermost.(2) Illusionary seems the expanse of the Braham whereas the Braham is all the expansion, Recognition and the discernment of the Braham is the only real shelter.(3) The temporal existence is cosmos and cosmos, the temporal existence and both are like woof & weft.(4)(280)
Charan saran Gur dhaavat barj raakhai,
Nihchal chit sukh sahaj riwaas hai.
Jeewan kee aasa ar maran kee chinta mitee,
Jeewan mukat gurmat ko pragaas hai.
Aapa khoe honhaar hoe soee bhalo maanai,
Sewa sarbaatam kai daasan ke daas hai.
Sri Gur daras sabad Brahm giaan dhiaan.
Pooran sarbmaee Brahm biswaas hai.281.

Shelter under the Guru’s auspicious feet, pacifies the deflecting mind,
The heart is appeased and tranquillity prevails.(1)
The trepidations of life and death are eliminated,
And the Gurmat enlightens with the emancipation of life.(2)
Accepts humility, believing in destiny, expresses in gratitude,
Renders service becoming humble to the ones who are humble,(3)
Through the Guru’s Vision, Divine Word, Celestial-knowledge and Contemplation,
The credence of the Absolute Braham, the one prevailing universally, is obtained.(4)(281)
Gurmukh sukhphal kaam nihkaam keene,
Gurmukh udam nirudam ukat hai.
Gurmukh maarag hue dubidha bharm khoe,
Charan saran gahe nihchal mat hai.
Darsan parsat aasa mansa thakat,
Sabad surat giaan praan praanpat hai.
Rachna charitar chitar bisam bachitarpan,
Chitar mai chitera ko basera sat sat hai.282.

Gurmukh through prolific-solace purges temporal desires,
And for the Gurmukh, initiative to relinquishing discomfiture is forgone feature.(1)
In the avenues of Gurmukh, the duality and whims are lost,
As, through the auspicious feet, he achieves the tranquillity.(2)
By perceiving Vision, all the desires and sensualities are eliminated,
And the awareness and knowledge of the Supreme Lord predominates.(3)
Creation of the Beings’ nature is sprinkled with amazements,
As, in the Creation, the Creator’s miracle, truly prevails.(4)(282)
Sri Gur sabad sun sravan kapaat khule, 
Naadai mil naad anhad liv laaee hai. 
Gaavat sabad ras rasna rasaain kai, 
Nijhar apaar dhaar bhaathee kai chuaaee hai. 
Hirdai niwaas Gursabad nidhaan giaan, 
Dhaavat barj unman sudh paaee hai. 
Sabad aves parmaarth parves dhaar, 
Dib deh dib jot pragat dikhaaee hai. 283
Gur Sikh sangat milaap ko prataap at,
Prem kai parspar pooran pragaas hai.
Daras anoop roop rang ang ang chhab,
Herat hiraane drig bisam biswaas hai.
Sabad nidhaan anhad runjhun dhun,
Sunat surat mat harn abhiaas hai.
Drist daras ar sabad surat mil,
Parmadbhut gat pooran bilaas hai.284.

Gur-Sikh joins the congregation; the extreme auspiciousness is bequeathed,
And, through mutual affection, absolute Divinity illumines.(1)
Perceiving the vision of the form, complexion and physique,
One’s discernment is amazed to observe as such.(2)
Such precious and melodiously cascading harmonies,
Listening to them constantly, exhilaration is achieved.(3)
The Divine vision and awareness of Divine Word amalgamate,
Then the mode of fondness becomes absolute and magnanimous.(4)(284)
Gurmukh sangat milaap ko prataap at,
Pooran pragaas prem nem kai parspar hai.
Charan kamal raj baasna subaas raas,
Seetalta komal pooja kot na samsar hai.
Roop kai anoop roop at ascharjmai,
Naana bismaad raag raagnee na paṭantar hai.
Nijhar apaar dhaar anmrit nidhaan paan,
Parmadbhut gat aan nahee samsar hai.285.

Gurmukh joins the congregation; the extreme auspiciousness is bequeathed,
And, through mutual affection, absolute Divinity illumines.(1)
The aroma through auspicious lotus feet spreads so much serenity and delicacy that millions of entreaties cannot compare.(2)
(Godly) forms are unique and extremely startling,
And cannot be matched by any musical expressions, Raagas and Raagnis.(3)
Nectarous treasure is a ceaselessly spouting cascade,
It is the way, of enamoured ones and is unmatchable.(4)(285)
वर्ण गवन नल रीढ़ख अभस्म नैमे,  
अवलित स्वन्य भूष उपद भवीठ हैं।  
वहन वहन भिलि मस्लिस वहन मंदी,  
निस्मांभ अवलित मृण वहन विक्व लिह हैं।  
नल पृथिविः परस्व पृथिविः प्रति,  
अवलित पुल्राप वहन भूष वीठ हैं।  
अवलित जी आसाप साप मंत्राभ मुगल वांट,  
वालाभ वृक्षाभ भूष भूष वीठ हैं॥२८६॥

Navan gavan jal seetal amal jaise,  
Agan urdh mukh tapat maleen hai.  
Barn barn mil salil barn soee,  
Siaam agan sarb barn chhab chheen hai.  
Jal pratibinb paalak praphulit banaaspatee,  
Agan pradgadh kart sukh heen hai.  
Taise hee asaadh saadh sangam subhaav gat,  
Gurmat durmat sukh dukh heen hai.286.

Water flows down the slope, gains coolness and serenity,  
But fire towers high, acquires heat and plays foul.(1)  
Water amalgamating with various colours adopts their hue,  
But the blackening fire, tarnishes all the beauties.(2)  
The benevolent water makes the vegetation bloom,  
But fire utterly destroys and presents no solace.(3)  
Likewise, is the association of virtuous and irreverent ones,  
Good thinking and evil minded thinking donate comfort and misery respectively.(4)(286)
Covetousness, antagonism, greed, and conceit are un-saintly,
But the saintly are truthful, righteous, compassionate and
contended ones.(1)

Good thinking in association with saints infuses reverence,
But through evil minded thinking in association with
impiety, afflictions prevail.(2)

Living and demising outside the shelter of Guru’s auspicious
feet,
And then aspiring for emancipation without this lotus-
shelter, it is mournful.(3)

In the progeny of knowledge, Gurmukh subsists like swan,
Which after throwing cover of bad-deeds, picks up good-
ones from the milk-pudding.(4)(287)
Haar maanee jhagro mitat ros maare sai rasaain hoe,
Pot qaare laagat na dand jag jaaneeai.
Haumai abhimaan asthaan ooche naahe jal,
Nimat navan thal jal paikchaaneeai.
Ang sarbang tar har hot hai charan,
Taate charnaamrit charan ren maaneeai.
Taise Har bhagat jagat mai ninmaraebhoot,
Jag pag lag mastak parvaaneeai.288.

Concede the defeat, the acrimony diminishes, wrath eliminates and peace prevails,
Abandon the bundle of accountability, then tax liability won’t hang about.(1)
Where there dwells the ego and pride, like water (Almighty) flows not,
As, remember, water always surges downward.(2)
The auspicious feet (being at the bottom of body) are forever humble,
And, consequently, nectar through auspicious feet must be revered,(3)
And, this way, every devotee remains humble and the whole world pays him obeisance.(4)(288)

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318 / Kabitt Sawaiyye – Bhai Gurdas Ji
Never pray through bowing your head, as it towers the body,
Pray not through eyes, although they are considered supreme in visioning,(1)
Pray not through the ears, just because they listen, and pray not through nose because it smells the aroma,(2)
Pray not through the mouth just because it speaks auspicious Word,
Pray not through hands because they support all the body parts,(3)
Mouth which enjoys all the tastes and make speech is not worshipped nor the hands which nourish all other limbs,
Feet which are devoid of ability to see, talk, hear, smell or taste are worshipped for their traits of humility.(4)(289)
Navan gavan jal nirmal seetal hai,
Navan basundhar sarb ras raas hai.
Urdh tapasiaa kai Sri khand baas bohai ban,
Navan samundar hot ratan pragaas hai.
Navan gavan pag poojeeat jagat mai,
Chaahe charnaamrit charan raj taas hai.
Taise Har bhagat jagat mai ninmareebhoot,
Kaam nihkaam dhaam bism biswaas hai. 290.

Water flows down the slope, gains coolness and serenity,  
And the earth, lying under (feet), is the treasure of all the compassions.(1)  
The sandalwood tree performs penance while remaining upside down152,  
And this way, spreads aroma in the vegetation around.(2)  
Lying low feet are revered throughout the universe,  
And the nectar through them and the dust from underneath is aspired.(3)  
Likewise, the devotees in the world remain humble,  
Passion and lust are rendered desireless, and amazing confidence prevails.(4)(290)

152 Its branches and leaves remain bent downward

320 / Kabitt Sawaiyye – Bhai Gurdas Ji
The awareness of Shabad comes rapidly like the speed of fish in water,

And passes through Sukhmana, even pushing like going ahead through opposing winds.(1)

With strange trust and love, revels fearlessly,

Savour the wine of love and, quietly moves on.(2)

Divine Word becomes celestial and through awareness knowledge is gained,

Stream of love cascades and ecstasy flows.(3)

Caring less for Trikuty, finds comfort in the sea of tranquillity,

As Dasam Duaar (Tenth door) is the only truthful abode.(4)(291)
Jaise jal jalaj au jal dudh seel meen,
Chak-ee kamal dinkar prati preet hai.
Deepak patang al kamal chakor sas,
Mrig naad baad ghan chaatrik suchet hai.
Naar au bhattaar sut maat jal trikhaavant,
Khudiaarthee bhojan daaridar dhan meet hai.
Maaiiaa moh droh dukhdaaee na sahaaee hot,
Gur Sikh sandh mile trigun ateet hai.292.

The love prevails in water and water-lilies, water and milk, water and fish,
Ruddy-sheldrake and lotus with sun,(1)
Moth with lamp, bee with flower, partridge with sun, deer with musk, and pied-cuckoo with mortality-rain-drop,(2)
Wife with husband, son with mother, thirsty-one for water, hungry for food, pauper for rich-man,(3)
But the love of mammon is deceptive and distressing,
And when Sikh associates with the Guru,
Traigun\(^{153}\) become the thing of the past.(4)(292)

\(^{153}\) Traigun – Three fold qualities of nature: Rajo Gun-Quality of Impulse, Sato Gun-Quality of Goodness and Tamo Gun- Quality of Ignorance
Charan kamal makraṇḍ ras lubhat hue,
Ang ang bisam sarbang mai smaane hai.
Drist daras liv deepak patang sang,
Sabad surat mrig naad hue hiraane hai.
Kaam nihkaam krodhaakrodh nirlobh lobbh,
Moh nirmoh ahangmev hoo lajaane hai.
Bismai bisam ascharjai ascharajmai,
Adbhut parmadbhut asthaane hai.293.

Imbued with the dust from the auspicious feet,
Amazingly, body seems absorbed in the Almighty.(1)
Like the affection of bee with lamp,
And musk for the deer, the awareness of the Divine Word comes.(2)
Lust becomes passionless, anger is eliminated, and greed disappears,
Infatuation turns into affection, and pride feels dishonoured,(3)
All this strange and amazing position,
Becomes strangest and is filled with fondness.(4)(293)
Darsan jot ko udot sukh saagar mai,
Kotak ustat chhab til ko pragaas hai.
Kinchat kripa kotak kamla kalpatar,
Madhur bachan madh kotak bilaas hai.
Mand muskaan baan khaan hai kotaan ras
Sobha kot lotpot kumdanee taas hai.
Man madhukar makrand ras lubhat hue,
Sahaj samaadh liv bisam biswaas hai.294.

The radiance and vision of Jot is the ocean of solace,
Even through iota of (this) luminance, millions of honours are showered.(1)
A speck of (Divine) benevolence, contains millions of Kamla\textsuperscript{154} and Kalpatra\textsuperscript{155},
And the melodic and pious words feel like millions of sermons.(2)
The gentle smile is equivalent to millions of moonlights,
And, on it, millions of Kumadani\textsuperscript{156} are sacrificed.(3)
Mind gets imbued with auspicious and aromatic dust,
And, while in state of ecstasy, achieves unique confidence.(4)(294)

\textsuperscript{154} Kamla – The Goddess of Wealth
\textsuperscript{155} Legendry tree which fulfils the desires of gods
\textsuperscript{156} Type of lotus flower which blooms in the moonlight

324 / Kabitt Sawaiyye – Bhai Gurdas Ji
Seeking the shelter under auspicious feet, the mind relinquishes the baseness,
It becomes as clear as mirror and, then, good thinking triumphs.(1)
Guru’s knowledge acts like eyewash, even the tiniest vileness diminishes,
And, then, with caring eye-lasher contemplate upon the One prevailing over all the lands and waters.(2)
Destroyed are all the whims and demolished are all the misdeeds,
And five vices, the devices of chicanery, are completely annihilated.(3)
By performing the service, all humanity achieves equanimity,
And with callous attitude towards illusions, the vices are turned over.(4)(295)
In the presence of moon, (Planet) Rahu cannot eat (cover) the sun,
When it (moon) is not visible, then the phenomenon is known as Solar Eclipse.(1)
When it illuminates from West, they pay obeisance to the moon (full moon-night)\(^{157}\),
But on meeting the West the shooting star beats it in that domain (dark moonless night)\(^{158}\) (2)
The fire remains instilled in the wood for long time,
But going into fire, it produces fire (heat) immediately.(3)
Same way, is the association of the saints and wicked-ones, Evil minded ones achieve Good thinking by coming into their association.(4)(296)

\(^{157}\) Pooranmashi
\(^{158}\) Masseya
नाप वी मुन्नरण्णी भण्ट वी तेष पूर्णि, बैठ लल तेष श्रृंग विमेंश नाप मंत्र मे।
हुलनङ्ग असाप पूर्णि लल तेष भावु, बैठ उठि धर्मम्ल तेष में अंग भाव मे।
बस्त अनाल नाण्ड पूर्णि विभविणि, मुसल्ली लल घाड़ी भूम्भ नल गंगा मे।
हुलनङ्ग सुमधुर अनुवा मध्य गाँठ, दूसरनः अनाल विवणि धंजा गी वर्ण।

Saadh kee sujantaasee paahan kee rekh preet,
Bair jal rekh hue bisekh saadh sang mai.
Durjanta asaadh preet jal rekh ar,
Bair tau paakhaan rekh sekh ang ang mai.
Kaast agan gat preet bipreet,
Sursaree jal baarunee saroop jal rang mai.
Durmat gurmat ajya sarap gat,
Upkaaree au bikaaree dhang hee kudhang mai.297.

Alliance with piety is like a mark on stone,
But the prominence of the holy company makes antagonism
like a streak on water.(1)
The affection with unholy and wicked-one is like line on
water,
The enmity is like the cut going throughout the stone.(2)
Heat remains latent in wood but (the human) base-love burns
the affection,
Sacred stream-water amalgamates with wine becomes the
same,
But same water going in Ganga achieves sacredness.(3)
Good thinking imbuing with Evil thinking, is like
relationship of goat and snake,
One is benevolent and other destructive as, nothing but sting,
it has to offer.(4)(297)


Durmat gurmat sangat asaadh saadh,
Kaasaat agan gat tev na tarat hai.
Ajya sarp, jal gang baarunee bidhaan.
San au majeeth, khal Pandit larat hai.
Kanitak puhaps sail ghatika snaah sastar,
Hans kaag bag biaadh mrig hoe nibrat hai.
Losaat kanik, seep sankh madh kaalkoot.
Sukh dukh-daaik sansaar bichrat hai.298.

Good thinking and Evil thinking are like association of holy and unholy,
Their natures, like wood and latent fire, are irrevocable..(1)
Goat and snake, Natural water and jagged wine,
Creeping Plant and Majeeth (Colour Producing Plant),
Likewise, are the wise and the foolish of varied natures.(2)
The thorn and the flower, pitcher (for cold water) and stone (which breaks it),
Whereas swan relishes melodies and gaiety but the hunter and lion go after meat.(3)
Iron, gold, sea-shell, conch-shell, nectar, poison,
All these are means of comfort and distress prevailing in the world.(4)(298)
Frog and lotus-flower, bamboo and sandalwood, crane and swan, Paras and stone, poison and nectar, are all in concordance,(1)

The deer and musk, snake and manni (bead of snake)\(^{159}\), honeybee and companion, barren (woman) and spouse’s-love,(2)

Owl and sun-light, rains and crops, eating and living, patient and illness,(3)

Same way, the seed of Good thinking grows not in saline soil, Grapes never appear and separation prevails.(4)(299)

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\(^{159}\) Top most vertebra stone in certain species of snakes, supposed to cure snake-bite

Kabitt Sawaiyye – Bhai Gurdas Ji / 329
Sangam sanjog prem nem kau patang jaanai,
Birah biog sog meen bhal jaan-ee.
Ik tak deepak dhiaan praan parharai,
Salil biog meen jeewan na maan-ee.
Charan kamal mil bichhruai madhup man,
Kapat-sneh dhrig janam agiaan-ee.
Nihphal jeelvan marn Gur bimukh hue,
Prem ar birah na do-oo ur aan-ee.300.

The game, which is ensued in the name of love, is known only to the moth,
And anguish of separation is realised only by the fish.(1)
With urge to meet the light with fascinations, (moth) sacrifices its life,
But on separation from water, she (fish) relinquishes her existence.(2)
To aspire for the touch of lotus (divine) feet, is like (the moth) accepting separation from the flowers,
Pretended affection, retains ignorant life.(3)
Worthless is the survival and demise of the person who turns away from the Guru,
He realizes neither love nor separation.(4)(300)
To permeate the vision with Divine Vision is His prerogative,
All the visions are realised by visioning solely through (Satguru’s) vision. (1)
Himself, he delineates and instils the awareness of the Shabad,
Thus deem all the Shabads emanating through One Shabad. (2)
Himself is the performer of all the causes and also the knower of them all,
And all the deeds only the Creator Himself recognises. (3)
When in the mind, the contemplation and knowledge of Satguru are amalgamated,
Then is deemed, the knowledge of Brahm as the only sustenance. (4)(301)
Even the slanting looks of (the Almighty) instil the universe with pride,
Without them even the saintly relationships remain in delusions.\(^{(1)}\)
The Onkar, whose magnitudes are varied,
Prevails to permeate the holy congregation at Keertan.\(^{(2)}\)
In whose obedience are Siva*, Sanak*, Brahm*\(^{160}\) etc.,
By facing Him, the holy-congregation gains immeasurable virtues.\(^{(3)}\)
Beyond comprehension is the honour bestowed upon the saints,
Who remain extremely infused like the fish in water.\(^{(4)}\)\(^{(302)}\)

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\(^{160}\) Various gods in Hindu Mythology
Nij ghar mero saadhsangat naard mun,
Darsan saadhsang mero nij roop hai.
Saadhsang mero maata pita au kutanb sakha,
Saadhsang mero sut sresa! anoop hai.
Saadhsang sarb nidhaan praan jeewan mai,
Saadhsang nij pad sewa deep dhoop hai.
Saadhsang rang ras bhog sukh sahaj mai,
Saadhsang sobha aii upma au oop hai.303.

Oh, Narid Muni\textsuperscript{161}! In saintly congregation is my abode,
And to have my vision, the holy-congregation is my embodiment,(1)
Holy congregations are my parents and all my family,
And holy congregations are my progeny which are superior and unique.(2)
Through holy congregations come the treasure of solace,
And holy-congregation are the means of enlightening the incense of service.(3)
Through the association of holy-company relish the comforts of ecstasy,
Because the glory gained through holy-company is embodiment of honour.(4)(303)

\textsuperscript{161} A godly entity which is famous for indulging in back-biting

Kabitt Sawaiyye – Bhau Gurdas Ji / 333
अगम अपार देव अलक अलेख अड़ि,
अविव सश्र नि तिजूर त भदीराय।
पावेन त सम ब्रज भदीराय त गण संग,
रुप बन श्रेय वै अवपु त नयापीराय।
देवल पुराव देव डेव लेखाई त भदीराय,
वत्स प्राम मुद सेव लिय विद भदीराय।
विजेत अविव पुराव वै अवपु समे,
सम्रात सापसैं वृदि सम्र सापसैं।

Agam appar dev alakh abhev at,
Anik jatan kar nigrah na paaeeai.
Paaeeai na jag bhog paaeeai na raaj jog,
Naad baad bed kai agoh na gahaaeeai.
Teerath purb dev dev sevkai na paaeeai,
Karm dharm brat nem liv laaeai.
Nihphal anik prakaar kai achaar sabai,
Saavdhaan saadhsang hue sabad gaaeeai.304.

(He is the) One who is inaccessible, magnanimous, beyond comprehension, and mysterious,
And cannot be achieved by just controlling the sensual senses.(1)
Can be accomplished not by performing ritualistic or royal services,
And also not through musically trumpeting Vedas.(2)
Can be perceived not through pilgrimages, fiestas and self-punishments before gods,
But only through good-deeds, righteousness, penances, austerities and contemplation.(3)
Ineffectual are all types of demeanours,
But for remaining vigilant in the holy-company and reminiscing on the Divine.(4)(304)
Supan charitar chitar joee dekhai sooe jaanai,
Doosro na dekhai paavai kauh kaise jaaneeai.
Naal bikhai baat kee-e suneeat kaan deee-e,
Bakta au srota bin ku pai unmaaneeai.
Paghoola ke mool bikhai jaise jal paan keejai.
Leejeeari jatan kar pee-e man maaneeai.
Gur Sikh sandh mile guhaj katha binod,
Giaan dhiaan prem ras bisam bidhaaneai.

"The happenings in the dream?" only the one who experiences, knows,
Others envision not, then how can they recognize?(1)
The talk through a pipe is known only to the talker and the listener,
How can it be known to anybody except the speaker and the listener.(2)
The way, through roots, lotus or any plants enjoy water,
Only that one can believe who savours such water to one’s fulfilment.(3)
When the Guru and the Sikh congregate, it is mystical wonder,
Which, peculiarly, prevails the wisdom, contemplation, affection, and emotions.(4)(305)
Navan gavan jal seetal amal jaise,
Agan urdh mukh tapat maleen hai.
Saphal hue aanb jhuke rahat hai chirankaal,
Nivai na arind taante aarbala chheen hai.
Chandan subaas jaise baaseei banaaspatee,
Baas tau badaaee boodio sang livleen hai.
Taise hee asaadh saadh ahangbudh ninmarta kai,
San au Majeeeth gat paap punn keen hai.306.

Down flowing water is serene and unsoiled,
But when going above (as steam) it displays wickedness.(1)
After gaining the mangoes, the tree-branches bend downward and attain longevity,
But (rind) the fig tree bends not and, consequently, is deprived of endurance (long life).(2)
The aroma from sandalwood tree spreads in the vegetation around it,
But living in pride (due to its height), the bamboo remains submerged in water (and devoid of aroma).(3)
The same way, are the unholy and holy; arrogant and humble,
Likewise are as jute162 and madder163 which depict sin and virtue.(4)(306)

162 Jute grows above the soil and is used to make ropes
163 Madder-roots grow under the soil and help the colours to remain fast.

336 / Kabitt Sawaiyye – Bhai Gurdas Ji
In the entire flora, there exist two\(^{164}\) types of trees, which have great expanse and height,
But they remain aloof, imbued with pride.\(^{(1)}\)
Through the fragrant from Sandalwood, Sinmbal becomes aromatic,
But, in view of knots in it, bamboo remains smells.\(^{(2)}\)
The cotton from Sinmbal is useful and its shadow is relished by the birds and animal,
But the bamboo is the annihilator of its own kind by burning\(^{165}.\(^{(3)}\)
Same way, an unholy becomes pious through the virtuous congregation,
And the Guru cannot be concealed, by becoming the adversaries of Guru’s Brotherhood.\(^{(4)}\)(307)

\(^{164}\) Sinmbal and Bamboo

\(^{165}\) When the bamboo trees rub each other, they ignite and catch fire
बिर्ख बाली भिकाप सहस सामात डालिगा,
सामु उद्रू खलऱ टेढ़ी खड़ी सतैं नागि है।
सहस पृष्ठि उचव श्वामउ वसल उड़, गामु उद्रू बढ़फ़ी जिड़िय अपूल त बैकह है।
सहस वर्णामयी मुंग दिले भेंदू जाओ, गामु उद्रू तीजे जाटीआ बनेर यत भणि है।
चंद्र समीप जी अलम हिलाय वजे, नागमध टेढ़ी जन्म भूकी त छूपावी है। 308॥

Birkh balee milaap saphal saghan chhaaiiaa,
Baas tau baran dekhee mile jarai jaar hai.
Saphal hue tarhar jhukat sakal tar,
Baans tau baḍaee boodio aapa na sanmaar hai.
Sakal banaaspatee sudh ridai mon gahe,
Baans tau reeto gaṭheelo baaje dhaar maar hai.
Chandan sameep hee achhat nirgandh rahe,
Gursikh dokhee hajar praanee na udhaar hai.308.

Trees combined with the with vines of other plants, provide thick shadows,
But the bamboos burn themselves, and burn the ones coming in their contact.(1)
Triumphant is the fruit-bearing tree, whose branches bend down,
But the bamboo, imbued with pride, remains isolated.(2)
All the flora with unpolluted temperament, survives calmly,
But bamboo with its hollowness and knots produces lamenting sounds.(3)
To remain devoid of smell in spite of in the vicinity of Sandalwood’s-aroma,
Adversary of a Gursikh, the heartless-one cannot achieve redemption.(4)(308)
Gursikh sangat milaap ko prataap aiso,
Prem kai parspar pag laptaav-hee.
Drisht daras ar sabad surat mil,
Pooran Brahm giaan dhiaan liv laav-hee.
Ek mistaan paan laavat maha prasaad,
Ek gurpurab kai Sikhan bulaav-hee.
Siv sankaad baachhai tinke uchisat kau,
Saadhan kee dookhna kavan phal paav-hee.309.

Such is the magnanimity of the Gursikhs and the congregation,
That they bow at the feet of each other.(1)
Through Divine Vision and awareness of Shabad, they integrate,
And through wisdom and contemplation get absorbed in the Absolute Brahm.(2)
Some bring the edible viands and some Maha-pershad\textsuperscript{166},
And some invite the Sikhs at the time of Gurpurb\textsuperscript{167}.(3)
Even Siva\textsuperscript{168} and Sanak-aad\textsuperscript{169} aspire to partake these,
But the censurers of the saints cannot aspire to savour the fruit.(4)(309)

\begin{itemize}
\item \textsuperscript{166} Pershad or Mahan -pershad – Consecrated Pudding
\item \textsuperscript{167} Gurpurb - Auspicious Day and Occasion of the Sikh Gurus and the Religion
\item \textsuperscript{168} Siva/Shiva – Devta or god of Hindu Mythology
\item \textsuperscript{169} Sanak-aad – Four sons of Brahma of Hindu Mythology
\end{itemize}
Jaise bojh bhaaree naav aanguree due baahar hue,
Paar parai poor sabai kusal bihaat hai.
Jaise ekaahaaaree ek gharee paaksaala baih,
Bhojan kai binjnaad swaad kai aghaat hai.
Jaise raaj-duaar jaae karat juhaar jan,
Ek gharee paachhai des bhogata hue khaat hai.
Aath hee pahar saaith gharee mai jau ek gharee,
Sadh smaagam karai nij ghar jaat hai.310.

Like, a fully loaded boat is about two fingers above water,
And, when it goes across, then every body feels satisfied,(1)
Like, the person, who takes one meal a day, occupies his seat
in the kitchen,
And feels satiated by eating variety of foods.(2)
Like, a person who goes to the imperial residence and pays
his respects,
Then, becoming a land-lord, reaps the fruit.(3)
Similarly, out of eight watches of the day, just one watch is
spent in the holy company,
Then one benefits to go to the ultimate goal.(4)(310)
कार्तक जैसे दीपमालिका राज्नी समाई।
दीप जोत को उदोत हो रहे बिलाई है।
बार्फ़ा समाई जैसे बुदबुदा को प्रगास,
तास नाम पलक मैं न ताउ ठहराई है।
ग्रीक्षम समाई जैसे ताउ म्रिंग त्रिस्ना चारित, जहाँ दी प्लास्टिक टेम्पल प्रयत्न क्षम है।
दैम भैरव भरिश्च दाहिने विजय चरुक भरत, भरे हैल में द्रुत चक्र लघुत्त हैं।

Kaartak jaise deepmaalika rajnee samai,
Deep jot ko udot hot hee bilaat hai.
Barkha samai jaise budbuda ko pragaas,
Taas naam palak mai na tau thahraat hai.
Greekham samai jaise tau mrig trisna charitar,
Jhaaee see dikhaaee det upaj smaat hai.
Taise moh maaiaa chhaaiaa birkh chapal chhal,
Chhalai chhail Sri Gur charan laptaat hai

At night, during the month of Kartik\textsuperscript{170}, the display of lights is done,
The lights shine from the divas\textsuperscript{171} but soon vanish.(1)
During the rain, the bubbles appear,
But within the twinkling of eye disappear.(2)
During the summer, the deer runs towards mirage (to quench its thirst),
Reflection is there, but the material (water) becomes invisible.(3)
Same way, are the shadows of the tree of the (temporal) attachments,
But one, through the touch of Sri Guru’s auspicious feet overpowers the illusions.(4)(311)

\begin{footnotesize}
\begin{itemize}
\item Kartik - At the time of Diwali festival in Oct/Nov
\item Diva/Divas – Earthen oil lamp/s
\end{itemize}
\end{footnotesize}
The way, apparels, by touch with the body, become dirty,
And by treatment with water and soap attain cleanliness.(1)
The way, the water of the pond is covered with scum.
But by shaking (with hands) clean drinkable water becomes
visible.(2)
The way, night is dark in spite of presence of twinkling stars,
But with the sunrise, luminosity spreads all around.(3)
Same way, through illusion, false-love and whims, the mind
is fouled,
Then only Satguru’s wisdom and contemplation become the
kindly light.(4)(312)
अंतर अभिभ जी सिरंदव गावत लगै,
पाहै भे पहुँचे र पारित नहीं पावै।
पहुँचे र तभ धर्म धरुप र वातावरण धरत,
पहुँचे र धर्म बिना हंसप दिवसप्रदै।
पहुँचे र धर्म वात विद्वंद भूठ,
अत्य दिवस अंदलीह गुटि र धरती।
पन्न पूजा पूजा सजी अपन अमृत मन,
जौ पूजा दिवार पापनिया यति आवै।।

When one, fantasizes in the mind, his travel through many countries,
Cannot be captured howsoever fast some one may give the chase.(1)
Neither it can be caught using a chariots nor by an elephant or a horse,
Can be reached not by a flying birds, nor by a deer although pursuing bouncingly.(2)
Not even air, which can reach all the three domains,
And the nether and upper regions, too.(3)
But five vices, entrapping like ghosts, capture the mind,
But if Guru’s wisdom is gained through the piety, then (even wavering mind) remains in control.(4)(313)
Aandhre kau sabad surat kar char tek,
Bhari charn kar drist sabad hai.
Goongai tek char kar drisht sabad surat liv,
Loole tek drisht sabad surat pad hai.
Paangure kau tek drisht sabad surat kar tek,
Ek ek angheen deenta achhad hai.
Andh gung sunn pang lunj dukh punj mam,
Antar ke antarjaamee parbeen sad hai.314.

Blind has the awareness of the words, support of the hands and the feet,
And the deaf has that of feet, hand, vision and expression through words.(1)
Dumb depends upon feet, hands, vision, and awareness of the words,
The cripple has the support of vision, words and the ears.(2)
Lame lives depending upon eyes, hands and awareness of words,
And the disability being devoid of one body-part, remains veiled.(3)
But, I, the one without eyes, unable to speak and hear, one-legged cripple,
You, the Omniscient, are the only one who can eradicate my adversities.(4)(314)
 Blind has the awareness of the words, support of the hands and the feet,
But the one who is blind as well as dumb, he has the awareness of words, and the ability to use hands and feet. (1)
One who is blind, dumb and deaf, the hands and the feet are his support,
But if one is blind, dumb, deaf and cripple, then his hands are only his assistance. (2)
But, I, being unable to see, speak, hear, cripple and lame,
Devoid of all these, am strewn with problems. (3)
You, the Omniscient, are the only one, who can eradicate my adversities,
Otherwise how can I linger on and how would I get the emancipation. (4)(315)
चक-ेे चकरं भिंग भीरत खिंग असं पत्रणा,
पूंडि ख़िंकरेंगी घुंडणी छात्दरी है।
हेव हेव हेव मै टठड़ त भतड़ सबै,
अंतिं अंडड़ वो चण्ड सक्की असै है।
गुमसिंध संवार्ड भिंसा वे पूनपु ओमी,
लैगा बसलेंगा सुख्तावी सण्ठी है।
गुमसिंध नुति मुखि छात्दरं त भिटड़ सावी,
अंड भिंसा चंडरिंल निष्ठे विपु त भिटण्ठी है।

Chak-ee chakor mrig meen bhring au patang,
Preet ikangee bauhrangee dukhdaaee hai.
Ek ek tek sai tart na marat sabai,
Aad ant kee chaal chalee aae hee hai.
Gursikh sangat milaap ko prataap aise,
Log parlog sukhdaiik sahaaee hai.
Gurmata sun durmat na mitat jaakee,
Aih mil chandan jio bikh na miitaee hai.316.

Ruddy-sheldrake, red-legged partridge, deer, fish, bee\(^{172}\),
Their loves are one-sided and inflict distress.(1)
But each one of them refrains not and faces annihilation,
And this criteria prevails from the very beginning and till the end (of the universe).(2)
But the auspiciousness of the affinity of Gurmukh with the congregation is such,
That the life, both here and hereafter, remains comfortable.(3)
Even if, after adhering to good thinking, evil thinking is not erased,
It is like inability to shed poison even through Chandan (an antidote).(4)(316)

\(^{172}\) Their loves with sun, moon, mirage, water, lotus and lamp respectively

346 / Kabitt Sawaiyye – Bhai Gurdas Ji
Fish has no awareness that water is devoid of wisdom of expression,
And water can eradicate not the dilemma of fish.(1)
Without any care she prevails in the pools and streams,
She swallows the fishhook but (water) saves not the poor wretch.(2)
Although, when separated from water, she squirms and abandons her life,
The water does not realise the anguish suffered by the fish.(3)
The pangs of love are suffered by all the (fish) generation with courage,
But for the clan of Gursikhs, such a love (love with hypocrites) is malediction.(4)(317)
लीला पे आन्द्र पढ़न पूर्णि तीति लगा, 
लीलावति भल रंग धीरलिंग निये सानि है। 
आज चलि आन्द्र ववल पे पलेट ववहि, 
वववल मंडल वाँचि पुल धमाल तै। 
भल वह वृत ततु भीर लिखलील कानि, 
विधवल उल्ल त मवल वाँचि उणि है। 
पुष्पली मूर्णि जि पूर्णि वै हैं भैं त तै, 
गुरसिंह सुखधारिणि मूर्णि विचि विमाळि है॥ ३१८॥

Deepak pai aavat patang preet reet lag, 
Deepkah maha bipreet mile jaar hai. 
Al chal aavat kamal pai sanheh kar, 
Kamal sanpat baandh praan parhaar hai. 
Man bach kram jal meen livleen gat, 
Bichhrat raakh na sakat giah daar hai. 
Dukhdaaee preet kee prateet kai marai na tarai, 
Gursikh sukhdaaee preet kio bisaar hai.318.

Intense love brings moth towards the lamp, 
But, contrary is the reaction of light; it leaves it burnt down.(1) 
Black bee flies towards lotus with affection, 
But the lotus encases (imprisons) it within its leaves (at sunset).(2) 
As the destiny has it, the fish lives to revel in water, 
But when she is thrown out (being hooked), fatal becomes the parting.(3) 
Pierced by affection, without fear, one sacrifices life for ones love, 
Then how can a GurSikh forget the blessed love of the Guru?(4)(318)
योगव पहुँच दिविस चिमिय उत्सव वीरु, ।
मैं गुर सदा पिरामित दिव्यदर सिनिग्न। ।
समस्त वास्तु आक्ष खुशठ त यात्री मयौं, ।
भरत नवंति गुर अच्छठ त सिनिग्न। ।
मैं सब देवी देव अदि त संज्ञी टेंड, ।
गुर मुख सलाम तै टेंड टेंड सिनिग्न। ।
टेंड टेंड टेंड मे टेंड त अछठ मयौं, ।
मैं गुर मूर्खजी मंती भवंभ आभू।। ३१९।।

Deepak patang dib drisṭ daras heen, ।
Sri Gur daras dhiaan tribhavan ganmta. ।
Baasna kamal al bharmat na raakh sakai, ।
Charan sarn Gur anat na ranmta. ।
Meen jal prem nem ant na sahaaee hot, ।
Gur sukh saagar hai u ut sanmta. ।
Ek ek ṭek se ṭart na mart sabai, ।
Sri Gur srabangee sangee mahaatam anmrita.319.

What there is to talk of divinity, which the moth expects from the lamp?  
Only, through the contemplation upon Sri Guru, all the three domains\textsuperscript{173} are perceived.(1)  
Lotus lures black bee through its aroma, but can stop it not for going astray,  
But by seeking protection under the Guru’s auspicious feet, one does not diverge.(2)  
Fish reveres water but that comes not to rescue her at the end,  
But for the Sikh in the Guru’s ocean, the life here and hereafter is no different.(3)  
All those depending upon just one shelter, are annihilated,  
But with absolute support of Sri Guru, the glory is eternalised.(4)(319)

\textsuperscript{173} Three domains of earth, heaven and nether region

\textsuperscript{319} Kabitt Sawaiyye – Bhai Gurdas Ji / 349
Moth meets the light, but the lamp saves it not from burning,
It burns to death but attains not deliverance.(1)
Black bee meets lotus, as going astray may save it not,
Dies in box (enclosing of petals at sunset) but perceives no salvation.(2)
By meeting water, fish can eliminate not her dilemma,
Facing death by departing (from water), realizes not the heaven.(3)
Here and hereafter, only Guru's assistance saves,
And, therefore, savour the nectar of (His) wisdom and contemplation.(4)(320)
Deepak patang al kamal salil meen,
Chak-ee chakor mrig rav sas naad hai.
Preet ikangee bauhrangee nahee sangee ko-oo,
Sabai dukhdaaee na sahaaee ant aad hai.
Jeevat na saadhsang mooe na parmgat,
Giaan dhiaan prem ras preetam prasaad hai.
Maanas janam paae Sri Gur daiaa nidhaan,
Charn saran sukh phal bismaad hai.321.

Lamp and moth, lotus and black-bee, fish and water,
Ruddy-sheldrake, red-legged partridge, deer, sun, moon and melody,(1)
The love of them all being one sided, they are not (true) companions,
They all are pathetic, as they come not to rescue when the end comes.(2)
While alive, none are holy-company, and when dying, none accompanies,
All inflict discomforts and none come to rescue at the end.(3)
Human life comes only from the treasure of benevolence of Sri Guru,
Come to seek protection under his auspicious feet, as the strange are the fruits of comfort there.(4)(321)
Gurmukh panth Gur dhiaan saavdhaan rahe,
Lahai nij ghar ar sahaj niwaas jee.
Sabad bibek ek "ek nihchal mat,
Madhur bachan Gur giaan ko pragaas jee.
Charn kamal chamaamrit nidhaan paan,
Prem ras bas bhae bisam biswaas jee.
Giaan dhiaan prem nem pooran prateet cheet,
Ban grih samsar maaiaa mai udaas jee.322.

The way, of Sikhi is to remain attentive while contemplating upon the Guru,
Recognise self and perceive the ecstasy.(1)
By conceding to the shelter of the Shabad, the mind is satiated,
And, then, illuminated are the melodious words of the Guru’s wisdom.(2)
The nectar through auspicious feet is the auspicious treasure to savour,
Once the celestial love is secured, an extraordinary credence prevails.(3)
If mind is imbued with wisdom, contemplation, holy­
identity, and absolute-faith,
Then, whether at home or in jungle, remains unaffected by temporal influences.(4)(322)
Chhadhmaarbe ko traas dekh chor na tajat choree,
Batwaara batwaaree sang hue takat hai.
Biswa-rat birtha bhae, man mai na sanka maanai,
Juaaree na sarbas haare sai thakat hai.
Amalee na amal tajat jio dhikaar kee-e,
Dokh dukh log bed sunat chhakat hai.
Adham asaadh sang chhaadat na angeekaar,
Gursikh saadhsang chhaad kio sakal hai.323.

In spite of dread of death, the thief does not discard stealing,
Highway robber, collaborating with other robbers, practises his designs.(1)
Pursuer of prostitutes; fright of disease, hinders him not,
A gambler relinquishes not even after losing all his family.(2)
An addict abandons not the drugs, even though admonished,
And, in spite, of people’s curses and Vedas sermons, goes on devouring.(3)
When a base and lowbred person renounces not such habits,
Then, how can a Gursikh leave the holy-congregation?(4)(323)
Damak dai dokh dukh, apjas lai asaadh,  
Lok parlok mukh siaamta lagaavhee.  
Chor jaar au juaar madhpaanee dukrit sai,  
Kalah kales bhes dubidha kau dhaavhee.  
Mat pat maan haan kaan mai kano4ee sabha,  
Naak kaan khand 4and hot na lajaavhee.  
Sarb nidhaan daan daaik sangat saadh,  
Gur Sikh saadhoo jan kio na chal aavhee.324

Corrupt person squanders all his wealth and earns wrath,  
Hear and hereafter gets his honour defaced.(1)  
Thief, whore, gambler, drunkard and corrupt-dealer,  
Becoming sources of bickering, always remain in quandary,(2)  
Lose prestige and respect and get ears and nose torn off,  
The nose and the ears are tarnished, but feel no repentance.(3)  
Holy-congregation is the endower of all the treasure of compassion,  
Then why not Guru’s Sikh and the holy people walk towards this.(4)(324)
Jaise tau aksmaat baadar udot hot,
Gagan ghaṭa ghamand karat bithaar jee.
Taahee te sabad dhun ghan garjat at,
Chanchal charitar daamnee chamakkaar jee.
Barkha anmrit jal mukta kapoor taate,
Aukhadhee upaarjana anik prakaar jee.
Dib deh saadh janam maran rahat jag,
Pragtat karbe kau parupkaar jee.325.

The way, suddenly the black clouds appear,
And they spread in abundance all around the sky,(1)
From them, thunder out the melodies of Shabad,
And they glitter with the flirtatious and wondrous lightening.(2)

Rains pours down the Nectarous water to endow the drops of immorality\(^{174}\) and camphoric\(^{175}\).

And through them many types of medicines are prepared.(3)
Saints are the celestial entity and they subsist in the world without the fear of life and death,
They manifest to endow benevolence to others.(4)(325)

\(^{174}\) A drop of rain going into a sea-shell turns into pearl
\(^{175}\) A rain drop when enters into a banana on the tree, it turns it into Camphor
सहल बिठव इस टेड निप्पद फलन भाइ,  
निप्पद बनदड़ सव्व ताड़ गाड़ पल्ला पल्ला है।  
मालान में वर्षू भुध हेतिगुड़ मीठ वे निप्पद,  
टेड भवरुप्त अहवाल न बीसालते है।  
सैमे धड़ड़ कर पल्ला धड़ड़ धड़ड़ पल्ला,  
भवव गीता अमोल परुप्पा है।  
घुथ में धिंड़ निप्पद फूलाम टेड वेल्जु पल्ला,  
अहवाल बीटे बुध मपत वे बुधन है।

Saphal birkh phal det jio paakhaan maare,  
Sir karvat saih gaih paar paar hai.  
Saagar mai kaadh phoreeat seep ke jio,  
Det muktaahal avagiaa na beechaar hai.  
Jaise khanwaara khaan khanat hanat ghan,  
Maanak heera amol parupkaar hai.  
Ookh mai piookh jio pragaas hot koloo pachai,  
Avgun kee-e gun saadhan kai duaar hai.326.

The fruit-tree when showered with a stone, gives back the fruit,  
After getting sown (and turned into a boat) carries across (the waters).(1)  
After taking out of the sea, the shell’s mouth is forced-opened,  
In turn it gives back the pearl without any trepidation.(2)  
The way, an excavator of mines breaks the ground triumphantly,  
Who, in turn, get precious diamonds.(3)  
From sugar-cane is produced the juice through the press,  
Same way, the ones devoid of demerits are treated at the holy portals.(4)(326)
Saadhsang darsan ko hai nitnem jaako,  
Soee darsane samdaras dhiaane hai.  
Sabad bibek ek tek jaakai man basai,  
Maan Gur giaan soee Brahmgiaanee hai.  
Drisṭ daras ar sabad surat mil,  
Premee pria prem unman unmaanee hai.  
Sahaj samaadh saadhsang ikrang joee,  
Soee Gurmukh nirmal nirbaanee hai.327.

One, who observes the daily visits to the holy-congregation,  
He is the real believer, and a universal contemplator.(1)  
Whose heart is imbued with discernment of Shabad,  
He, in reality, has savoured the Guru’s knowledge and, then  
him only is Brahm-Giaani176 .(2)  
Ones, whose celestial vision and the awareness of Divine  
Word are in unison,  
They only are the affectionate devotees and possess the  
higher spiritual eminence.(3)  
In the wake of ecstatic mood, gets permeated in the hue of  
holy company,  
Only that Gurmukh is pious and worthy of  
emancipation.(4)(327)

176 Brahm Giaani - One who has attained Brahm Gian; the highest  
spiritual knowledge
Daras dhiaan dhiaanee sabad giaan giaanee.
Charan saran driir maaiiaa mai udaasee hai.
Haumai tiaag tiaagee bismaad kai bairaagee bhae,
Trigun ateet cheet anbhai abhiaasee hai.
Dubidha apras au saadh indree nigrah kai,
Aatam pooja bibekee sunn mai saniaasee hai.
Sahaj subhaav kar jeewan-mukat bhai,
Sewa sarbaatam kai Brahm biswaasee hai.328.

One with contemplative vision is the (real) meditator and the
one who realises Divine Word of the Guru, is
knowledgeable,
Seeks determination at auspicious feet and, in spite of living
in temporal world, remains detached.(1)
By relinquishing ego, becomes renouncer and that, strangely
enough, is a real ascetic,
Leaving behind Traigun, realises the celestial Name.(2)
Renounces the duality and overpowers the sensuality,
Comprehends the worship of Supreme Soul and, only then,
becomes real ascetic.(3)
Through the criteria of ecstasy, attains the emancipation,
And, consequently, he reveres the supreme believer.(4)(328)
The way, a stone inhabits in water through out the ages,
Being rigid at heart, remains drowned through its own weight.(1)
In spite of the fact that gourd-shell is washed up at sixty-eight places of pilgrimage, it remains bitter,
Its bitterness is eliminated not, even after washing from inside and out.(2)
Day and night, the snake keeps coiled around the sandalwood tree,
But relinquishes not the poison being imbued with ego (of its longevity).(3)
Same way, one with affection instilled with deceit, remains fruitless in the world,
Because, he is forever a critic of the saints.(4)(329)
Jaise nirmal darpan mai na chitar kachhoo,
Sakal charitar chitar dekhat dikhaa-v-ee.
Jaise nirmal jal baran ateet reet,
Sakal baran mil baran banaa-v-ee.
Jaise tau basundra suaad baasna rahat,
Aukhadhee anek ras gandh upjaa-v-ee.
Taise Gurdev sew alakh abhev gat,
Jaiso jaiso bhaao taisee kaamna pujaa-v-ee.330.

The way, there is no visible character in the mirror,
But as soon by looking into this, it produces the character,(1)
The way, the clean water is devoid of any hue,
But on meeting any colour, adopts the same shade,(2)
The way, the earth is devoid of any aroma,
But produces many herbs and vegetations of various bouquets,(3)
Same way, service to the Guru is mysterious and beyond understanding,
As one performs, one gets the desires fulfilled.(4)(330)
सुख दुःख हानि भिड़ पुश्च शिखड़ लेख,
जंतर कै ना बस कच्छ जन्त्री जागैस है।
बघार बिजली में बंध बिन्द गाड़ि, नाम बढ़े बिलेप गहरे वें हीम हैं।
बहुव धूपस लिये बंध लिये है शीर्ष, प्राप्त बाण बड़े बड़े बंध भर बिस्मृति है।
अमृत लिंग बना विस्मात जल में, वैसूरण बने बनं बाण हृद अभि अमृत है।

Relief and anxieties, friendship and enmity, they all are destinies writes,
Nothing itself is in the musical-instruments, it is only the Supreme music Master.(1)
Helplessly bear the writ according to the deeds,
As (you) sow, so shall (you) reap and to protect, the Almighty is there.(2)
Creator, the Supreme? Is it just destiny or positive reality?
Is it iota or is it magnum? No one is sure hundred percent.(3)
Some revel in eulogies and some in censures,
Remember only the Creator, as, where there is curse, there is blessing.(4)(331)

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मानसर पर जाँ बैठेआई ले जाए बग,  
मुक्ता अमोल तज मैन बीन खाट है।  
अश्वान पांड काबै काज जाहातेआई जौक,  
Pेआतन पाई लाहू आच-ए आघात है।  
पूर्व सुधोप पति सोवी र हजार उपी,  
भव तुवेंप पति मेंज़ चलन नए है।  
तैम ज्ञान भान वी हजार ते हजार है बजु खित,  
सूडूर वी टेंके मेंड सुंदर ते मुगुड है।॥ ३३२॥  

Take and leave a Indian heron at the Mansrover Lake,  
Disregarding the precious pearls, it starts hunting for fish.(1)  
If a leech is stuck to the teat of an animal,  
It does not suckle milk but is satiated by sucking blood.(2)  
The fly savours not the fragrance out of the aromatic foods,  
But, when there are stinking victuals, she runs fast and reaches them.(3)  
The way, an elephant after shower with water, throws dust over his head,  
Same way, one inimical of the saints, achieves not the pleasure of holy-congregation.(4)(332)
Gurmat sat ek tek duteeaa na sat,  
Siv na sakat gat anbhai abhaiaasee hai.
Trigun ateet jeet na haar na harkh sog,  
Sanjog biog met sahaj nivaasee hai.
Chatur barn ik barn hue saadhsang,  
Panch parpanch tiaag bisam biswaasee hai.
Khat darsan parai paar hue sapatsar,  
Navduaar ulangh dasmaee udaasee hai.333.

Gurmat is the only sustenance, not duality,
No deliverance through Shiva’s power; meditate upon All-
Fearless-One.(1)
Remains detached from Traigun, and to win or to lose
bothers him not,
Relinquishing the desire for either reunion or separation,
achieves the ecstatic abode.(2)
In the holy-company, all the four castes amalgamate into one,
Five vices are eliminated and puts confidence upon the One
with Unique Form.(3)
The holy-congregation by relinquishing Six (Vedic)
Philosophies,
May revel in Dasam Duaar (Tenth door) and discount nine
openings (in the body i.e. temporal life).(4)(333)
Nadi naav ko sanjog sujan kutanb log,
Milio hoigo soee milai aagai jaaikai.
Asan basan dhan sang na chalat chale,
Arpe deejai dharmsaala puhchaikai.
Aatho jaam saatho ghaaree nihphal maaiaa moh,
Saphal palak saadhsangat smaaikai.
Mal mootar dhaaree au bikaaree nirankaaree hot,
Sabad surat saadhsang liv laaikai.334.

The meeting and union with the friends and the relatives is like the passengers in the boat,

You are reciprocated The way, you intermingle.(1)

Subsisting, dressing and wealth accompany not,

But only that goes along which is spent at the place of righteousness.(2)

All the eight watches spent in egoistic means are ineffectual,

But, within a twinkle can become triumphant by submerging in holy-congregation.(3)

A believer, who revels in lowliness and gets instilled with grime,

Can achieve piety through the awareness of Divine Word of Guru and holy company.(4)(334)
Relinquish the temporal love, which is like the ego in the bamboos in the forest,
Go and seek submersion in the enclosure around Guru’s auspicious lotus feet. (1)
There, unique is the form and amazing the vision,
And reverberating Celestial Word is resounding serenely. (2)
While the tongue relishes the unique Nectarous pulp,
The nose is enchanted by the blooming fragrance. (3)
The gracefulness and serenity enlivens the body,
Then the bee-like mind meanders not off-course. (4) (335)
बासना को बास दोट सांगत बिनास काल,
चरान कमल गुर एक ठीक पाती है।
भाईजल भाईआनक लहर न बिपाप सकाई,
निज घर संपत काई दुबिद्धा मिला है।
आन गियान ध्यान सिमरान बिसिमरान काई,
प्रेम रस बस आसा मंसा ना पाती है।
दृढ़ीक्षा ठानाड़ ठेव ठेव ठिंडरल भंडर,
समान सार्वपि छित्रभंत छिन्न छाई है। 336

The aroma of the fragrance wipes out the evil sways,
As this springs out only from the auspicious lotus feet of the Guru.(1)
The dreadful waves of the temporal-sea can pervade not,
As, being in the godly enclosure, all the dilemmas are eradicated.(2)
Disregarding all other knowledge, contemplation and meditation,
Infused with Nectarous adoration, all the desires and needs are eliminated.(3)
Duality is eradicated, the mind perceives eternity,
And, then, mind through ecstatic concentration achieves highest absorption.(4)(336)
Charan kamal raj mastak lepan kai,
Bharam karam lekh siaamta miṭāaee hai.
Charan kamal charanaamrit maleen man,
Kar nirmal doot dubidha miṭāaee hai.
Charan kamal sukh sanpaṭ sahaj ghar,
Nihchal mat ek tek thahraaee hai.
Charan kamal Gur mahima agaadh bodh,
Sarab nidhaan au sakal phal-daaee hai.337.

With the touch of auspicious dust through the lotus-feet,
All the blemish of whims and writs of miss-deeds are expunged.(1)
The nectar through the auspicious lotus feet affects upon the foul mind,
And it becomes virtuous and all duality is obliterated.(2)
Auspicious lotus feet are the enclosure of ecstasy,
In which, with eternal love, mind is satiated with the sustenance through the One and Only,(3)
The auspiciousness of the Guru’s Lotus-feet is magnanimous,
As it is the source which endows all types of fruits of benevolence.(4)(337)
Charan kamal raj majan kai dib deh,  
Maha malmootar dhaaree nirankaaree keene hai.
Charan kamal charnaamrit nidhaan paan,  
Trigun ateet cheet aapa aap cheene hai.
Charan kamal nij aasan singhaasan kai,  
Tribhavan au trikaal ghanmita prabeene hai.
Charan kamal ras gandh roop seetalta,  
Duteeea naasat ek teh liv leene hai.338.

The ablution of body through the dust of auspicious lotus-feet is celestial,
All the grime is wiped away and the Formless dominates.(1)

The nectar through the auspicious lotus-feet is a unique treasure,

Traigun become the thing of the past, and self-realization is achieved.(2)

Enthroning the auspicious feet at the heart, Tribhavan and Trikal become explicit.(3)

Through the aromatic fragrance of auspicious lotus-feet, comes serenity,

Duality is annihilated and mind is permeated with the dependence upon the One and Only.(4)(338)
Charan kamal raj majan prataap at,
Purab teerth kot chharan saran hai.
Charan kamal raj majan prataap at,
Devi dev sewak hue poojat charan hai.
Charan kamal raj majan prataap at,
Kaaran adheen hute keen kaaran karan hai.
Charan kamal raj majan prataap at,
Patit puneet bhae taaran taran hai.

Majestic is the auspiciousness of the ablution through the dust of lotus-feet,
As millions of propitious pilgrimages are just under the auspicious feet.(1)
Majestic is the auspiciousness of the ablution through the dust of lotus-feet,
As, even, the gods and the goddesses, turning into servant, revere the auspicious feet.(2)
Majestic is the auspiciousness of the ablution through the dust of lotus-feet,
As the obedience rendered makes the rendering absolute.(3)
Majestic is the auspiciousness of the ablution through the dust of lotus-feet,
As the apostates are sanctified to swims across the worldly ocean.(4)(339)
Maansar hans saadhsangat paramhans,
Dharm dhuja dharamsaala chal aav-hee.
Ut maktaahal ahaar duteeaa naasat,
It Gursabad surat liv laav-hee.
Ut kheer neer nirvaaro kai bakhaaneaat,
It gurmat durmat samjhaav-hee.
Ut bag hans bans dubidha na met sakai,
It kaag paag samroop kai milaav-hee.340.

Swan comes to Mansrover-lake but the seeker of religious entity flocks to a righteous place.(1)
For it (the swan) there are pearls but nothing else to savour,
But here, there is Guru’s Shabad to get permeated with (celestial) awareness.(2)
There, it is said, the milk is distinguished from water,
And here, the distinction between good thinking and evil thinking is made to understand.(3)
There, the enmity between the swans and heron cannot be eliminated,
But here, ones with crow-like malice, are endowed (equal) piety.(4)(340)
Gurmukh sangat milaap ko prataap chhin,
Siv sankaad Brahmaadak na paavhee.
Simriti puraan bed saastar au naad baad,
Raag raagnee hoo net net kar gaavhee.
Devee dev sarab nidhaan au sakal phal,
Swarg samooh sukh dhiaan dhar dhiaavhee.
Pooran Brahm Satgur saavdhaan jaan.
Gurmukh sabad surat liv laavhee.341.

Even an iota of the association with the Gursikh and congregation,
Cannot be achieved by legendry gods like Shiva, Brahma and his sons.(1)
Not even by singing of Simritis, Puranas, Vedas and Shastras,
Raagas, Raagnis and their repeated recitations;(2)
The gods, goddesses, the treasures and their amenities,
And all the heavens just contemplate upon Him with solace.(3)
To deem Satguru, the Absolute Brahm, as the circumspect,
Gurmukh gets imbued with the awareness of Divine Word of the Guru.(4)(341)
Creation of the Creator is unique and full of amazements,
No one is similar but in all prevails the same spirit.
It seems all illusions but, like jugglers stone, it exists through out,
And, although obscure, it prevails all over.
One vision is dissimilar to other vision,
And one word is not analogous to other word, but the awareness is homogeneous.
His form, features, destiny, stature and eloquence are unique,
And all of them are deep-rooted and beyond comprehension.
True formulation is Satguru as he deliberates upon the Absolute Brahm,
And True Name through Satguru is of Paar-Braham\(^{177}\) (1)
The Word of the Guru is Celestial and it is imbued with the knowledge of Brahm,
Truthful is the path of a Gurmukh but its attainment is not (easily) achievable. (2)
Guru’s Sikh with the holy company realizes the true abode of Brahm,
And, at the time of Holy lyricism, perpetually, he remains vigilant. (3)
Gurmukh’s faith, permeated with aspirations and enthusiasm, is truthful,
And, inevitably, Gurmukh persists in paying his obeisance. (4)(343)

\(^{177}\) Par-Braham – Transcendental One
Nirankaar niraadhaar niraahaar nirbikaar,
Ajonee akaal apranpar abhev hai.
Nirmoh nirbair nirlep nirdokh,
Nirbhai niranjan atah par atev hai.
Abigat agam agochar agaadh bodh,
Achut alakh at achhal achhev hai.
Bismai bisam ascharajai ascharjmai,
Adbhut parmadbhut Gurdev hai.344.

(He is) formless, needs no shelter, without the desire of viands, devoid of vices,
Unborn, deathless, further than beyond and mysterious,(1)
Also (He) is immune to temporal effects, sans enmity, is guiltless,
Fearless, devoid of illusory phenomena and far beyond the ends.(2)
His rapidity cannot be felt as it is beyond the approach through mind and the sensual appendage,
(He) is indestructible, incomprehensible and neither can be deceived nor infiltrated.(3)
Extremely inexplicable, and far beyond mysteries,
And such peculiar and outlandish is Gurdev.(4)(344)
Kaartak maas rut sard pooranmaasee,
Aaath jaam saath gharee aaj teree baaree hai.
Ausar abheech bauh naaik kee naaika hue,
Roop gun joban singaar adhikaaree hai.
Chaatir chatur paath sewak sahelee saath,
Sanpada samagree sukh sahaj suchaaree hai.
Sundar mandir subh lagan sanjog bhog,
Jeewan janam dhann preetam piaaree hai.345.

The month of Kartik (October/November), cold is the season and it is full-moon day,
And at the eighth watch and sixth quarter, the time is yours,(1)
Under auspicious (zodiac) sign one becomes the hero of many heroines,
And becomes entitled to youthful adornments,(2)
Intelligent and adept in eloquence with sixty friendly traits,
Along with all the temporal qualities and viands, attain charming ecstasy,(3)
The auspicious moment and propitious attachment are the conclusion of the union,
Then life-birth becomes appreciable and, this way, get the support of the lover.(4)(345)
The sunrays make the body parts resplendent,
When the friends come and adorn the body with ornaments. (1)
First they apply the Watna\(^{178}\) and the (scented) shampoo on the hair
After bathing with warm water, give the body a unique hue. (2)
Embellishing the hair with flowers and amalgamating with scenting flora,
They apply the perfumes, which enhance the feeling of love. (3)
Wearing the enchanting attire, she looks at herself in the mirror,
After adorning the bed, the one with wandering mind, runs not away. (4)(346)

\(^{178}\) Watna – Paste made with oil, barley flower and turmeric and is used to message the body of bride or the bridegroom to make it lustrous.

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वाजी में भांजा छियलेहे मुंडरेहे वेम, 
वुंभ बंसले वे बिलवे ते तल्ला मे। 
अंसर बंसले दिसा केमाति बतलट हुल, 
षणी मीम हुल ते अमल भव दुःखान मे। 
वंडल मली वर्येहु भवलट अभि भवुरपरक, 
षणा बतलट हुल भेड़ हुल गा मे। 
उससाती बतलट भूपिता भिक्षी यानी, 
अंजोगा भटुप हृदपिठ वट पाएं मे॥ ३४७॥

**Kak-hee dai maang urjhaae surjhaae kes,**
Kunkam chandan ko, tilak dai lalaar mai. 
Anjan khanjjan drig, besar karn-phool, 
Baaree sesphool dai tamol mukh duaar mai. 
Kanth saree kapot markat au muktahal, 
Baran baran phool sobha ur haar mai. 
Chachar-charee kankan mundarka mahdee banee, 
Anggeaa anoop chhedarpeeeth kat dhaar mai.347.

With the comb, decorating the hair-parting line, puts a dot of sandalwood-paste on forehead,(1)
With coquettish eye-lasher in the eyes, with nose-ring and flowery earrings, chews betel-nuts in the mouth,(2)
With the necklace around the neck laced with the pearls and jewels,
The various flowers enhance her splendour,(3)
Adorning arsi\(^{179}\), bangles, rings with henna (on the body),
With unique bodice with low-cut up to the waist.(4)(347)

\(^{179}\) Arsi – a ring with a small mirror in it.
देहित सन्त हिमि सवभान लेहि ममि,
पृथभ महेशी बहे पेश गम चपीमे।
पृथभ दिश बै उठे अभि है दिम्परिपत,
भिसीमे दिहाव बै बृदि अठड़ त गमीमे।
चउठ बहस भवैत तम लिछि गृहि,
भर भूपव धुष मेंप दिरुपीमे।
सेही लभकि परीमे त पृि पथ दै,
पहच आभेभ धिप मंजु धुष सवीमे।॥ ३४५ ॥

Sobhit sarad nis jagmag jot sas,
Pratham sahelee kahai prem ras chaakheemai.
Pooreeai nirantar kai hue antar na raakheemai.
Charun kamal makrand ras lubhat hue,
Man madhukar sukh sanpa bhilaakeemai.
Joee lajaee paaeeai na pun padam dai,
Palak amol pria sang mukh saakheemai.348.

The chilly season is auspicious and the moon is sparkling,
The bosom friend solicits to go and savour the taste of
love,(1)
As with absolute benevolence, has come the compassionate
one,
To meet that persistent one, there remains no ambiguity,(2)
Aspiring for the aroma through lotus-feet,
The mind searches for a contented abode.(3)
The one, who is reticent, perceives not the reward of
virtuosity,
And, one perceives not even an iota of lover’s bliss; as
pronounced by prominent ones.(4)(348)
Kanchan asudh jaise bharmat kuṭhaaree bikhai,
Sudh bhae bharmat na paavak pragaas hai.
Jaise kar kankan anek mai pragraṭ dhun,
Ekai ek šeek pun dhun ko binaas hai.
Khudhiaa kai baalak bil-laat akulaat at,
Asthanaa paan kar sahaj niwaas ṭiwi.
Taise maia bharmat bharmat chatur kunṭ dhaavai,
Gur updes nihchal grih pad baas hai.349.

The way, the counterfeit gold moves around in the crucible,
But after gaining clarity, achieves the splendour.(1)

When on the arms, many bangles resonate,
But when amalgamate into one (in hot crucible), their reverberation is lost.(2)

Being hungry, a baby howls and cries,
But on receiving milk through breasts, feels elated,(3)

Same way, swelled in the criteria of mammon, (one) is running around in all the four directions,
But by perceiving the Guru’s sermons, achieves the resolute abode.(4)(349)
Jaise deep dipat bhavan ujeeraaro hot,
Sagal samagree grih pragat dikhaat hai.
Otpot jot hot kaaraj baachhat sidh,
Aanand binod sukh sahaj bihaat hai.
Laalach lubhnaee ras lubat naana patang,
Bujhat hee andhkaar bhae akulaat hai.
Taise bidmaan jaaneel na mahima mahaant,
Antreechh bhae pachhai log pachhuataat hai.350.

The way, through the lamp, house becomes illuminated,
And all the goods in the household become visible,(1)
The light revolves like warp-weft, tasks are fulfilled,
And the time passes blissfully and happily,(2)
Lured by light many moths are entranced,
But when extinguished, they cry repenting (for not availing
the opportunity of meeting)(3)
Same way, that wise one realizes not the prominence of
glorious ones,
But when they part away, then he regrets.(4)(350)
Jaise deep dipat mahaatmai na jaanai ko-oo,
Bujhat hee andhkaar bhatkat raat hai.
Jaise durm aangan achhit mahima na jaanai,
Kaatat hee chhaanhe baiṭhe kau billaat hai.
Jaise raajneet bikhai chain hue chatur kunt,
Chhatar ḍhaala chaal bhae jantar kantar jaat hai.
Taise gursikh saadh sangam jugat jog,
Antreechh bhae paachhe log pachhutaat hai.351.

The way, no one appreciates the illuminating lamp,
But as soon as it is extinguished, the straying darkness rings in,(1)
The way, the advantages of the tree in the courtyard are not realized,
But, soon after it is chopped off, the benefits of its shade are missed,(2)
The way, with the governance, prosperity remains all around,
But with the departure of the ruler, anarchy prevails.(3)
Same way, the Gursikhs in the holy-company remain ingenious,
But when abandoned, people commence regretting.(4)(351)
Jaupai jaanai anoop roop drigan kai dekheeat,
Lochan achhat andh kaahe te na pekhhee.
Jau jaanai sabad ras rasna bakhaaneeat,
Jihba achhat kat gung na srekh hee.
Jaupai jaane raag naad suneeat sravan kai,
Sravan sahat kio bahro bisekh hee.
Nain jihba sravan ko na kachhooai basaee,
Sabad surat so alakh lekh lekhhee.352.

If it is realised that the eyes capture the visibility of beauty,
Then, in spite of eyes, why cannot the blind one see?(1)
If it is realised that the Divine Word is harmonised through
the tongue,
Then, in spite of a tongue, why cannot a dumb speak?(2)
If it is realised that music is relished through ears,
Then, in spite of ears, why cannot a deaf hear?(3)
There is nothing in the control of eyes, tongue and ears,
Only through the awareness of Divine Word, the destiny
becomes writ.(4)(352)
Jananee jatan kar jugvai jaathar raakhai,  
Ta te pind pooran hue sut janmat hai.  
Bahurio akhaad khaad sanjam sahat rahai,  
Toahee te pai peeat arog-pan pat hai.  
Mal mooter dhaar ko bichaar na bichaarai chit,  
Karai pratipaal baal taoo tan gat hai.  
Taise arbhak roop Sikh hai sansaar madh,  
Sri Gur daiaal kee daiaa kai san gat hai.353.

Through efforts, mother supports pregnancy,  
And, then, body gets into shape and son is born,(1)  
Then, observes austerity in what to eat and what not to,  
And that is how (the child) regains the life devoid of infirmities.(2)  
Without the care of excrement (of baby) in her heart,  
Renders the nourishing (to the child) and thus (he) nurtures,(3)  
The same way, is the Sikh in the world,  
(For him) the escape is only through the benevolence of Sri Guru’s benediction.(4)(353)
Jaise tau jananee khaan paan kau sanjam karai,
Ta te sut rahai nirbighan arog jee.
Jaise raajneet reet chakarvai chaitann roop,
Ta te nihchint nirbai basat log jee.
Jaise kareeeaa samundar bohith mai saavdhaan,
Ta te paar pahunchat pathik asog jee.
Taise Gur pooran Brahm giaan dhiaan liv,
Ta te nirdokh Sikh nij pad jog jee.354.

The way, a pregnant woman practices austerities in eating,
So that the son remains free of abnormalities, and diseaseless,(1)
The way, a monarch keeps the state polity consciously,
So that his subject subsist without fears and worries,(2)
The way, a sailor remains alert while crossing the sea,
So that the passengers go across safely,(3)
The same way, with Absolute Brahm Guru in mind,
A guiltless Sikh perceives the higher spiritual status.(4)(354)
Jannee sutah jau dhikaar maar piaar karai,
Piaar jhirkaar dekh sakat na aan ko.
Jan-nee ko piaar au dhikaar upkaar het,
Aan ko dhikaar piaar hai bikaar praan ko.
Jaise jal agan mai parai, bood marai jarai,
Taise kripa krop aan banita agiaan ko.
Taise Gursikhan kau jugwat jatan kai,
Dubidha na biaapai prem param nidhaan ko.355.

The mother rebukes and treats her son sarcastically,
But cannot bear any body else’s love or derision (towards her child),(1)
Mother’s love and rebukes are for advantage,
But some body else’s rebuke and love can be wearisome,(2)
The way, water and fire drown and burn (respectively)
And likewise it is ignorance to trust a unfamiliar female,(3)
Same way, Gursikh may contrive the means,
So that he entangles not in any dilemma.(4)(355)
Jaise kar ghat sarap sut pekh maata,  
Kahai na pukaar, phuslae ur mand hai.  
Jaise baid rogee prati kahai na bithaar britha,  
Sanjam kai aukhad khawaae rog dan hai.  
Jaise bhool chook chatteaa kee na beecharai paandha,  
Kah kah seekhiaa moorkhat mat khan hai.  
Taise pekh augun kahai na Satgur kaahoo,  
Pooran bibek samjhaavat prachan hai.356.

The way, a mother, on seeing a snake in son’s hand shouts,  
But affably takes (him) in the arms to hug.(1)  
The way, a hakeem\(^{180}\) gives not the details,  
But, aptly, gives the medicine and eliminates illness,(2)  
The way, a teacher does not just ponder upon the mistakes of the pupil,  
But by imparting the knowledge, eliminates the ignorance,(3)  
Same way, observing the demerits Satguru does not hesitate,  
But imparts the perfect knowledge to enhance lucidity in wisdom.(4)(356)

\(^{180}\) Hakeem – lay-doctor

386 / Kabitt Sawaiyye – Bhai Gurdas Ji
The way, (a mother) feeds dainty food to the baby,
And dissuades the breast-feeding,(1)
Mixing with sugar, making it sweeter, a lay-doctor persuades
to take medicine,
Deeming it sweet, the patient eats and gets rid of the
disease.(2)
The way, a cultivator waters and re-waters paddy,
When it ripens, he harvests and fetches it to his house.(3)
Same way, the Guru fulfils the desires, satiates,
And through spiritual entity provides the benevolence of
Naam\textsuperscript{181} .(4)(357)

\textsuperscript{181} Naam - Dynamic creative principle; Reality, God, the Name;
Giaan dhiaan praan sut raakhat jan-nee prati,
Avgun gun maata chit mai na chet hai.
Jaise bhartaar bhaar naar urhaar maanai,
Taate laal lalna ko maan man let hai.
Jaise chatteaa sabheet sakuchat paandha pekh,
Taate bhoool chook paandha chhaadat na het hai.
Man bach karm Gur charan saran Sikh,
Taate Satgur jam dootah na det hai.358.

As a son rallies all his knowledge and thought in the hands of the mother,
The mother never takes his virtues as well as demerits to her heart.(1)
The way, a wife in love does not mind husband’s transgressions,
Consequently, the husband bears respect for wife in his heart.(2)
The way, a pupil becomes meek on seeing the teacher,
Subsequently the teacher ignores his forgetfulness and renders affection.(3)
Similarly, when a Sikh through his mind and deeds seeks protection at Guru’s feet,
The Satguru does not let him get trapped in the hands of devils.(4)(358)
Kotan kotaan kaam katak hoe kaamaarathee,  
Kotan kotaan krodh krodheewant aahe jee.  
Kotan kotaan lobh lobhee hue laalach karai,  
Kotan kotaan moh mohai avgaahe jee.  
Kotan kotaan ahankaar ahankaaree hue,  
Roop rip sanpai sukh bal chhal chahee jee.  
Satgur Sikhan ke romah na chaap sakai,  
Ja mai Gur giaan dhiaan sastar sanaahe Jee.359.

Millions of millions of the armies are imbued with lust,
Millions of millions are imbued with wrath,(1)
Millions of millions revelling in engrossment are becoming greedy,
Millions of millions stuck in attachments are further drowning,(2)
Millions of millions becoming proud are getting stuck in egotism,
And want to entice through allurements, dread and deceptions,(3)
But not even an iota of the Sikh of the Satguru can be suppressed,
As there prevail the arms of Guru’s knowledge and contemplation.(4)(359)
Jaise tau sumer ooch achal agam at,
Paavak pavan jal biaap na sakat hai.
Paavak pragaas taas baanee chaugunee charat,
Paun gaun dhoor door hoe chamkat hai.
Sangam salil mal dhoee nirmal karai,
Harai dukh dekh sun sujas bakat hai.
Taise gursikh jogee trigun ateet cheet,
Sri Gur sabad ras anmrit chhakat hai.360.

The way, the mountains of Sumer are deemed lofty and inaccessible,
And the fire and water can have no effect on them,(1)
If the fire illuminates, then their prominence is enhanced,
If the wind blows, it eliminates the dust and enhances brightness,(2)
The association of water eradicates grime and brings cleanliness,
On visioning and hearing, sufferings are eliminated, and people shower praises.(3)
Same way, the Sikh’s mind deems Traigun as a gone by trait,
And savours the nectar of Sri Guru’s Divine Word.(4)(360)
Jaise sukdev ke janam samai jaako jaako,
Janam bhaio te sakal sidh jaaneeai.
Swaant boond jooe jooe part samundar bikhai,
Seep kai sanjog muktaahal bakhaaneaai.
Baawan sugandh sanbandh paun gaun karai,
Laagai jaahee jaahee durm chandan samaaneaai.
Taise Gursikh sang jo jo jaagat anmrit jog,
Sabad prasaad mokh pad parvaaneaai.361.

The way, who-so-ever were born at the time of the birth of Sukhdev\textsuperscript{182},
They all became known as Sidhs\textsuperscript{183},(1)
The way, the Swantboond drops down in the sea,
Merges into the shell and is transformed into a pearl.(2)
The way, the wind flowing and passing patting the aromatic tree,
When touches any trees on its way, makes them aromatic too.(3)
Same way, one who seeks the company of Gursikh at ambrosial hour,
Through the benevolence of Shabd, perceives the emancipation.(4)(361)

\textsuperscript{182} Sukhdev – A Sage according to Epic Mahabharta
\textsuperscript{183} Sidh - Sage
Teerath jaatara samai na eksai aavat sabai,
Kaahoo saadhoo paachhai paap saban ke jaat hai.
Jaise nrip-saina samsar na sakal hot,
Ek ek paache kae koṭ pare khaat hai.
Jaise tau samundar jal bimal bohith basai,
Ek ek pai anek paar pahuchaat hai.
Taise Gursikh saakha anik sansaar duaar,
Sanmukh ot gahe koṭ biaasaat hai.362.

At the time of pilgrimage, not all the pilgrims are similar,
But, through the association of unique holy-man, all get the sins eradicated.(1)
The way, whole soldiery of the ruler is not alike,
But following the same (General), millions thrive.(2)
The way, there go many ships in the undefiled waters of the sea,
And through each one of them many go across.(3)
The same way, there are a great number of Guru’s Sikhs in the world,
But, by coming face to face only, millions are showered benefactions.(4)(362)
If a lighted lamp is kept underneath an enclosed saucepan,
Then, in spite of it (being lit) nothing in the house is visible.(1)
But, as soon as the performer of such act, unravels the light,
The pitch darkness vanishes and the luminance spreads,(2)
Then every household object becomes visible,
And the one, who hid the light, becomes apparent.(3)
The same way, the luminescing one remains hidden,
But through the Guru's precepts becomes illuminating.(4)(363)
Jaise brithaawant jant aukhad hitaae ridai,
Britha bal bimukh hoe sahaj niwaas hai.
Jaise aan dhaat mai tanak hee kalank ğaare,
Anak baran met kanak pragaas hai.
Jaise koṭ bhaar kar kaasaṭ ıkataṛa mai,
Ranchak hee aanch det bhasam udaas hai.
Taise Gur updes ur antar praves bhae,
Janam maran dukh dokhan binaas hai.364.

The way, a patient is appeased through medicine,
The suffering is turned over and he feels rapturous,(1)
The way, some metals are amalgamated with chemicals,
Their hue is transformed and they appear to be gilded.(2)
The way, heaps of wood are created,
Just with a little spark of fire, they all turn into ashes,(3)
Same way, when Guru’s sermons permeate,
The sufferings of both the life and death are eliminated.(4)(364)
Jaise anee baan kee rahat toot dehee bikhai,
Chunbak dikhaae tatkaal niksat hai.
Jaise jok tonbareae lagaaeeat rogee tan,
Ainch let rudhar britha sam khasat hai.
Jaise juvtin prati mardan karai daaee,
Garbh sathanbhan hue peera na grast hai.
Taise paanche doot bhoot bibharm hue bhaagjaat,
Satgur mant jant rasna rasat hai.365.

The way, the pin of an arrow is left inside the body,
And, by using a magnet, it is taken out,(1)
The way, a leech is stuck with patient’s body,
It sucks out poison, and the pain is relieved.(2)
The way, the midwife messages the pregnant lady,
The pregnancy is stabilised and the delivery pain is lessened,(3)
Same way, five devilish digressing vices get eliminate,
When, the tongue articulates the Guru’s incantation.(4)(365)
Jaise tau saphal ban bikhai birkh bibidh, 
Jaako phal meetho khag taapo chal jaat hai. 
Jaise parbat bikhai dekheai paakhaan bauh, 
Jaamai to heera khojee khoj khanwaara lalchaat hai.
Jaise tau jaladh madh basat anant jant, 
Mukta amol jaamai hans khoj khaat hai.
Taise Gur charan saran hai asankh Sikh, 
Jaamai Gur giaan tahe lok laptaat hai.366.

Just as a fruit orchard has many types of fruit trees, but birds fly only to one which has the sweet fruit.(1)
Numerous stones are available in the mountains, but in search of diamond longs to see the stone that can yield one a diamond.(2)
Just as lake is inhabited many forms of marine life, 
But a swan visits only that lake which has pearls.(3)
Similarly numerous Sikhs reside in the refuge of the True Guru, 
But he who has the knowledge of Guru residing in his heart, people feel attracted and enamored to him.(4)(366)

396 / Kabitt Sawaiyye – Bhai Gurdas Ji
The way, the brilliance of moonlit-night spreads absolute splendour,
And the contemplating Chakor puts full mind in it,(1)
The way, during the pitch darkness, the lamp becomes visible,
And all the Moths moving like woof and weft create buzzing sounds,(2)
The way, realizing their utility, the dainty viands are kept in the pot,
But, soon, thousands of greedy ants swarm in,(3)
The same way, when the knowledge through the absolute Guru permeates,
The whole world pays obeisance at the pious feet.(4)(367)
Jete phool phoole tete phal naahe laagai duram,
Laagat jitek parpak na sakal hai.
Jete sut janmat jeeat na tete,
Jeeat hai jete tete kul na kamal hai.
Dal mil jaat jete subhat na hoe tete,
Jetak subhat joojh maran na thal hai.
Aarsee jugat Gur Sikh sabh hee kahaavai,
Paavak pragaas bhae virle achal hai.

The way, the budding flowers come in abundance but the fruits are scanty,
And the fruits are not ripe as many as the budding-flowers,(1)
The way, the sons are born, but all of them don’t survive,
But those who survive, they flourish the lineage like lotus,(2)
Many enlist themselves in the army but all of them are not heroic,
But those who are valiant, they do not hesitate to sacrifice themselves.(3)
Imitating Arsi (a mirror)\(^{184}\) all claim to be Gur Sikhs,
But, when put to test, rare are those who could withstand.(4)(368)

\(^{184}\) Arsi - Arsi is a small mirror set in a ring. A mirror when put in fire, cracks but the Arsi remains intact
Jaise ah agan kau baalak bilok dhaavai,
Gaith gaith raakhai maata sut billaat hai.

Brithaavant jant jaise chaahat akhaad khaad,
Jatan kai baid jugwat na suhaat hai.

Jaise panth apanth bibekah na boojhai andh,
Kat gahe atpatee chaal chalio jaat hai.

Taise kaamana kart kanik au kaamanee kee,
Raakhai nirlep gursikh akulaat hai.369.

The way, a baby pounces to catch fire or snake (deeming them as shining toys)
And the mother tries to keep him away, although the son screams,(1)
The way, a patient aspires to eat dainty foods,
The hakeem\textsuperscript{185} prevents, although (the patient) resents.(2)
The way, the pathways and wild walkways are not distinguished by the blind,
But he continues on his zigzag walk, in spite of holding a stick in his hands (3)
The same way, a Sikh desires for gold (wealth) and woman,
The Guru with universal vision protects when the Sikh feels perturbed.(4)(369)

\textsuperscript{185} Hakeem – Lay-doctor

Kabitt Sawaiyye – Bhai Gurdas Ji / 399
Jaise maata pita anek upjaat sut,
Poonjee dai dai banaj biohaareh lagaavhee.
Kirat birat kar ko-oo mool khovai rovai,
Ko-oo laabh labhat kai chauguno ba4haavhee.
Jaiso jaiso jooe kula dharam hai karam karai,
Taiso taiso jas apjas pragtaavhee.
Taise Satgur samdarsee puhup gat,
Sikh saakha bibidh birkh phal paavhee.

The way, a mother and father rear many offspring,
And endowing them wealth, put them into businesses,(1)
Indulging in trade, some just lose their entire principal,
But some earn and make four fold profits,(2)
The way, one acts and performs one’s deeds,
Same way, one gets either the admiration or disapproval,(3)
The same way, is Satguru, who is like fragrant spreading flower,
And the humble Sikhs, like all the branches, attain the fruits.(4)(370)
Jaise narpati bauh banita biwaah karai.
Jaakai janmat sut vaaihee grih raaj hai.
Jaise uddadh madh chahooll or mai bo hath chalai.
Joee paar pahuchai pooran sah kaaj hai.
Jaise khaan khanat anant khanwaara khojee,
Heera haath charai ja kai, ta kai baaj baaj hai.
Taise Gursikh navtan au puraatun,
Jin par kaataachh kripa, takai chhab chhaaj hai.371.

The way, a monarch marries a multitude of damsels,
But the one who gives birth to son, she rules the household,(1)
The way, the ships run around in all directions in the sea,
But the one which reaches across is considered as the perfect in all tasks,(2)
The way, the mine-diggers search the mines,
But the one who gets hold of the diamond, his trumpets (in happiness) blow,(3)
The same way, are the novices and old-hand Sikhs,
Those with the vision of benevolence have their miracle prevailed.(4)(371)
Boond boond barakh panaare baih chalai jal,
Bahurio umang bahai beethee beethee aaekai.
Ta te nora nora bhar chalat chatur kunṭ.
Sarita sarita prati milat hai jaaekai.
Sarita sakal jal prabal pravaah chal,
Sangam samundar hot, samat samaaekai.
Ja mai jaiseeai samaaee taiseeai mahima bađaæe,
Ochho au ganbheer dheer, boojheeeai bulaaekai.372.

Drop by drop rain water comes and flows though gutters,
Then shooting and jumping passes through streets,(1)
Filling the small and large gullies, spreads all around,
And joins the small and large streams,(2)
All the water through streams moves with force,
And reaches the confluence at the sea and gets absorbed in there.(3)
The way, the absorption comes, the glory is achieved,
Mean and sombre remains serene, and are known only through eloquence.(4)(372)
The way, a diamond held in the hand seems tiny,
But by getting it assayed, the coffers can be filled by money,(1)
The way, there is no weight of a Hundi\textsuperscript{186} tied around the waist,
But when it is presented, it gets a lot of amounts,(2)
The way, the seed of a banyan-tree is just tiny one,
When the same seed is planted, it grows with a great spread,(3)
The same way, are the Guru's utterances for the Guru's Sikhs,
Realization of their auspiciousness, is deemed as the achievement of Godly-abode.(4)(373)

\textsuperscript{186} Hundi – Bill of Exchange, Promissory Note
Jaise mad peeat na jaaneel marann taako,  
Paachhe matwaaro hoe chhake chhak jaat hai.  
Jaise naar bheet bhaat bhaat raah na bhed jaanah,  
Udat adhuan aan chihaan dikhaaat hai.  
Kar par maanak na laagat hai bhaaree tol,  
Mol sankhiaan damkhan herat hiraat hai.  
Taise Gur anmrig bachan sun maanai Sikh,  
Jaanai mahima jau sukh saagar samaat hai.374.

The way, one does not realize the effects of drinking of wine,  
Drinks, gets tipsy and continues consuming more,(1)  
The way, a wife mating husband, does not know about the impact,  
But on the visibility of pregnancy, all the signs become obvious.(2)  
The way, the weight of the diamond lying on the hand is not felt,  
But, after learning its value, admiration are expressed,(3)  
The same way, a Sikh adheres to the nectarous Word of the Guru,  
As through its realization only, sea of benevolence are relished.(4)(374)

The way, crocodiles, turtles, swans, pearls, stones, Nectar and poison are known through their association with water,(1)
The way, the lock, key, sword, armour, and arms, Although they vary but they all are the product of iron,(2)
The way, through the same soil variety of pots are made, In which milk-pudding, water, food, and medicines are stored,(3)
The same way, are Four Shastras\textsuperscript{187}, four-castes and Four Ashrams\textsuperscript{188}, They all are deemed as emanating through the ambience of married-life\textsuperscript{189}.(4)(375)

\begin{footnotesize}
\textsuperscript{187} Shastras - Sacred books of Hindu Philosophy
\textsuperscript{188} Ashram - Hindu Hermitage or Monastery
\textsuperscript{189} Their existence, as a matter of fact, is through the nuptial society
\end{footnotesize}
रैमें मदि मंदिरु मस्त मे सन्दु घड़े,
मेद मे मधेत घड़े मलदु घरह रहे।
उकल विष्ये रैमें चंकर मिल्यु घड़े,
पेटु मे वरल अंडे दीउम वे भर रहे है।
पंडाभत मे गौं भुग वसद मे मलदुकल,
वणाल मे नितीसु भरम धर्म है।
जिम्माभत मे जिम्माभत अछ मिम्माभत मे पिंभत नुक़,  
सबल पवन मे जिम्माभत भुवन है॥३७६॥

Jaise sar sarita sakal mai samundar bado,
Mer mai sumer bado jagat bakhaan hai.
Tarvar bikhai jaise chandan birakh bado,
Dhaat mai kanak at utam kai maan hai.
Panchheean mai hans mrig raajan mai saardool,
Raagan mai Sri raag paaras paakhaan hai.
Giaanan mai giaan ar dhiaanan mai dhiaan Gur,
Sakal dharm mai grihsat pradhaan hai.376.

The way, the sea is bigger than all the ponds and streams,
And among the hills, Mountains of Sumer are magnanimous in the world,(1)
Among the trees, the Sandalwood is deemed as gorgeous,
And among the metals, gold is considered as prominent,(2)
Among the birds, swan, and lion among four-legged animals,
And Sri Raga among the melodious-notes and the Paras among the stones,(3)
Among all the knowledge, the knowledge of Satguru and contemplation upon Guru,
And among all the religious sects, the life of householder is prominent.(4)(376)
The benefits of bathing at pilgrim places are as such,
The bodies are cleansed and the desires are eradicated,(1)

Advantage of holding the mirror and the candle in the hands are as such,
Facial expressions are depicted and The way, to follow becomes evident,(2)

The benefits of the copulation of wife with husband are as such,
Like the Swantboond in the shell, it supports the pregnancy,(3)

The same, way the advantages of seeking protection at Guru’s feet are such,
That by deeming Guru’s sermons as rosary, the heart is infused.(4)(377)
The way, mother and father do not ponder over son's demerits,
And jovially and with affection raise him,(1)
The way, a patient in distress narrates his suffering to the lay-doctor,
Who, after full examination, prescribes the medicine,(2)
The way, there are many pupils in the school,
And the intellectual teacher imparts knowledge to make them learned,(3)
The same way, the Guru eliminates the ignorance and weaknesses,
And, through celestial knowledge, leads towards the understanding of aesthetics.(4)(378)
Jaise tau karat sut anik iaanpan,
Taoon na jan-nee augan ur dhaario hai.
Jaise tau saran soor pooran partagiaa raakhai,
Anik avagiaa kee-e maar na bidaario hai.
Jaise tau sarita jal kaastah na borat,
Karat chit laaj apnoee pratpaario hai.
Taise hee param Gur paaras paras gat,
Sikhan ko kirat karam kachhoo na bichaario hai.379.

The way, a son indulges in many amateurish acts,
But the mother does not bear them unpleasantly in her heart,(1)
The way, a warrior keeps his promise of protecting a seeker,
In spite of his (seeker’s) many defaults, does not annihilate him,(2)
The way, the stream water does not drown the piece of (wooden) board,
Because, in its heart, it deems it to be the product of its own benevolence,(3)
The same way, the supreme Guru is like Philosopher’s Stone,
And he does not consider the Sikhs’ faults of heretofore life.(4)(379)
A man who ponders over the beauty of righteous deeds,
He is deemed to be honourable in the family,(1)
One whose business dealings with the Shah\(^{190}\) are truthful,
That business performer is deemed as sincere,(2)
(One who) performs master’s job as much consciously as Raja’s order,
That orderly of the master is recognised as prominent.(3)
Similarly, the one who adheres to the Guru’s sermons whole-heartedly,
And only that Sikh in the world perceives the awareness of the Shabad.(4)(380)

\(^{190}\) Shah – Rich merchant, sop-keeper, money-lender, banker etc.
Water is related to the earth and earth is akin to water,
Reciprocation of affections make the association magnanimous,(1)
The way, through water, the Tamaal\textsuperscript{191} tree is reared,
Its wood neither drowns nor gets burned in fire,(2)
By moulding (iron) and fixing (wood), hammers are made,
Which make iron (ship) to go across the sea,(3)
Through God, man is known and through man God is approached,
And obviously, man’s virtues and vices are pondered over.(4)(381)

\textsuperscript{191} Tamaal - An evergreen very large tree which is found on high mountains and is used in building ships
विशाल समे सैने टूट हुए जापीड़ मीठ,
ठेवी गुटे कबरड़ ठेवै गरि वारि नाहि होंगे।
टूटै रस विखै सैने बनाव तीरदूर उरू,
वरुङ बड़े से तगुङ बड़े पत्ते से धुंधली होंगे।
तैमे टूटै बुकी सहिंग मै बरि टूटै छाड़े,
बरुङ भक्तिमति बरुङ पाति पवतली होंगे।
पनह अपम लवण वै असर माप,
हूँच लीला पहड़ी पूरिम टिथभागी होंगे॥ ३८२॥

Biaah samai jaise duoon or gaaeeat geet,
Ekai hue labhat ekai haan kaan jaaheeeai.
Duhoon dal bikhai jaise baajat neesaan taan,
Kaahoo kau jai kaahoo kau praajai pahchaaneaai.
Jaise duhoon kool sarita mai bhar naao chalai,
Ko-oo maajh dhaar ko-oo paar parvaaneaai.
Dharm adharm karm kai asaadh saadh,
Ooch neech padavee prasidh unmaaneaai.382.

At the time of marriage, the songs are sung at both the sides,
(Although) it is known that one side gains and the other faces loss,(1)
On both sides, the trumpets are blown,
But how can we see which side wins and which other accepts the defeat?(2)
The way, a boat full of people moves through water,
Some get stuck in whirlpool and some achieve passage,(3)
Righteousness and wickedness are the means of saintliness and irreligiosity,
In view of good deeds of the mean (people), they are deemed as prominent.(4)(382)
Paahan kee rekh aad ant nirbaah karai,  
Tarai na saneh saadh bigrah asaadh ko.  
Jaise jal mai lakeer dheer na dharat tat,  
Adham kee preet au birudh judh saadh ko.  
Thohar ukhaaree upkaaree au bikaaree,  
Sahaj subhaav saadh adham upaadh ko.  
Gunja phal maanak sansaar tulaadhaar bikhai,  
Tol kai smaan mol alap agaadh ko.383.

Streak on a stone stays with it forever,  
Likewise is the love of the holy-man and quarrel with an incorrigible,(1)  
The way, a streak survives not on water even for a moment,  
Likewise the love of a mean person and misguided bickerings are transitory,(2)  
Cactus and sugarcanes (respectively) are troublesome and beneficial,  
Holy-man has aesthetic mind but an unholy is wearisome,(3)  
Rati\textsuperscript{192} from a flower and red-jewel, both are used for weighing in a scale,  
In the scale they seem equivalent but in value; one is negligible and the other precious.(4)(383)

\textsuperscript{192} Rati - A small red and black seed used for weighing precious metals
Jaise kulaabadhoo ang rachat seegaar khoras,
Taee ganika rachat sakal singaar jee.
Kulaabadhoo sihja samai ramai bhataar ek,
Biswa tau anek sai karat bibhchaar jee.
Kulaabadhoo sangam sujas nirdokh mokh,
Biswa parsat apjas hue bikaar jee.
Taise gursikhan kau param pavitar maaiiaa,
Soee dukhdaaik hue daihat sansaar jee.384.

The way, a noble bride adorns her body applying sixteen traits,
Likewise, a prostitute embellishes her body too,(1)
The righteous wife shares bed only with her husband,
But a prostitute perverts with many men.(2)
The righteous wife, through reunion with her husband, earns acclaims,
But the prostitute through her off-course indulgences makes herself evil,(3)
Likewise, in case of Guru’s Sikh, the criterion of a mammon gets converted into piety,
And those, who remain permeated in duality, get themselves scorched.(4)(384)
The iron is used in making means of apprehending (handcuffs etc.)
But the same iron when touched by Paras is transformed into gold,(1)
The ornamentations embellish the virtuous ladies,
But the same ornaments beautify the body of a prostitute.(2)
The immortal rain-drops drops in the sea and becomes a pearl,
But the same immortal rain-drops entering in the snakes mouth, turns into poison,(3)
The perversion is the criteria of the mammons in temporal life,
But the Gursikhs, in all respects, are always benevolent.(4)(385)

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Soee loha bis bikhai bibidh bandhan roop,
Soee tau kanchan jot paaras prasang hai.
Soee tau singaar at sobhat patibrata kau,
Soee abharan ganika rachat ang hai.
Soee swaant boond mil saagar muktaaphal,
Soee swaant boond bikh bhefat bhuieang hai.
Taise maaiaa kirat birat hai bikaar jag,
Parupkaar gursikhan srabang hai.385.

Kabitt Sawaiyye – Bhai Gurdas Ji / 415
Ka-ooa jio maraal sabha jaae baiithe maansar,  
Duchit udaas baas aas durgandh kee.  
Swaan jio baithaeeai subhag prajang par,  
Tiaag jaae chaakee chaatai heen mat andh kee.  
Gardhab ang argja jio lepan keejai,  
Lotat bhasam sang hai kutev kandh kee.  
Taise hee asaadh saadh sangat na preet cheet,  
Mansa upaadh apraadh sanbandh kee.386.

If a crow goes to Mansrover Lake and enters the company of swans,
Longing for muck and smell, it remains there just feeling odd,(1)
The dog may be comforted to sit on a decorated bedstead,
But, due to base thinking, it goes and licks the flourmill stones,(2)
Donkey’s head may be smeared with pastes of sandalwood, camphor and petals,
But, due to its bad temperament, it tosses and turns its head in dust and ashes,(3)
The same way, the renegades lose affection of holy congregation,
And remain busy in committing sins and transgressions.(4)(386)
तितथा वै अपरु अपिे तितथा वै, रघु तै अतपध वै सीत वै दिनिलस्य है। अति मधु परि अर्थ तितथा वै है परह, टेब अंपर वै अर्थ विपत विपत है। अविद्यार्थ वै लांघ धिनिल अन्तर पुष, तत्व तितथा भूतिनिव भूतिनिव है। अविद्यार्थ उत्तर चरण चरणीया मूळी, मंजो मर्मरंका गम निलिव ग्रहण है। ॥ ३८७ ॥

Niraadhaar ko adhaar aasro niraasan ko, Naath hai anaathan ko deen ko daiaal hai. Asarn saran au nirdhan ko hai dhan, Tek andhan kee au kripan kripaal hai. Akritghan ke daataar patit paavun Prabh, Narak nivaaran pragiaa pratipaal hai. Avgun haran karan kartagiaa swaamee, Sangee sarbang ras rasak rasaal hai. ॥ ३८७ ॥

(He is) the support for the deprived ones and the shelter for the shelterless,

Master is for the destitute and is compassionate towards meek,(1)

Shelterless come for shelter, and moneyless one seek sustenance,

(He) is the support of the blind ones, as the benefactor is permeated with compassion,(2)

God, the benefactor to the ungrateful ones, is the saviour of the apostates,

Also is the eradicator of the hell and sustainer of commitments,(3)

Being the knowing-all, is the eliminator of all wrong-doings,

(He) is a thorough companion and is imbued with admirations.(4)(387)
कोई सीताल कर करत सीआम गाही,
परस तपत परदागढ़ करत है।
कूकर के चुआत केल्वरल लागाई छोट,
कातत सार्वे पीर डीर ना धरत है।
भूहट जी गागर पार्ट ही पकहाँ पार,
पाहन पार्ट पून गागर हरत है।
ताइ ही आसाध संग प्रीत हौन बिरोध बुरो,
लोक परलोक दुःख दोख ना तरत है।।३८८।

Coal, when cold, makes the hands black,
But when hot, on touching, it incinerates badly,(1)
By licking the dog, contagious ailment is acquired,
And when bitten (by the dog), the body becomes unstable to withstand the pain,(2)
The pitcher falling on stone breaks,
And also when stone hits the pitcher, it shatters,(3)
The same way, association with an unholy person is harmful,
As, both, here and hereafter, the miseries are not eliminated.(4)(388)
Chhatar ke badle jaise baithi chhatna kee chhaahe,
Heera amolak badle phataak kau paaeeai.
Jaise man kanchan ke badle kaach gunjaaphal,
Kaanbree patanbar ke badle oduaaee-ai.
Anmrit mistaan paan ke badle kareephal,
Kesar kapor jio kachoor lai lagaaeeai.
Bheetat asaadh sukh sukrit sookham hot,
Saagar ataaah jaise belee mai smaaeeai.389.

Instead of (Royal) canopy, the shelter is taken under a parasol,
And instead of a diamond, a marble is found,(1)
Instead of pearls and gold, the glass pieces are achieved,
And the blanket are worn in place of silky beddings,(2)
Instead of nectarous meals, wild-caper foods,
And wild henna is spread over instead of camphor and saffron,(3)
Thus meeting the unholy, the amenities are turned indifferent,
And it deems like depositing a sea into a cup.(4)(389)
वर्णन वसम तैमे घरे ढेरे मूर्ख गोदिए,
भाटी बैं वलय हुटे सुबा र सड़ा मे।
अलत भरीवे पनेदे दिकसल चेंड तैमे,
हरीफी र चेंड बांधी बुझा मे।
तैमे सहरी आतिषेनकु भी मृगी गोदिए,
मृगु पुंड भठठे पुटात भत उल मे।
डैमे गुर्मिथक भूड़ि पलस मे र बाड़ि,
सवठ भुड़ि सप्त पगु हाऊ मे।॥ ॥

Kanchan kalas jaise baako bhae soodho hoe,
Maatee ko kalas phooto jurai na jatan sai.
Basan maleen dhoie nirmal hot jaise,
Oojaree na hot kaanbaree patan sai.
Jaise lakutee agan sekat hee soodhee hoe,
Swaan poochh patantro pragat man tan sai.
Taise gursikhan subhaaao jal mai na gat,
Saakat subhaav laakh paahun gatan sai.390.

A dented tiara can be straitened,
But a broken earthen pinnacle can be unified not,(1)
The dirty clothes become clean on washing,
But the black blanket becomes not clean till it is tattered,(2)
A (bamboo) wooden stick becomes straight with the heat,
But the tail of a dog, in spite of many spells, becomes not straight,(3)
Same way, the criteria of Sikh is like water and wax,
Whereas mammon’s condition remains like stony shellac.(4)(390)
Ko-oo bechai gar gar sastar dhanukh baan,
Ko-oo bechai gar gar bibidh snaah jee.
Ko-oo bechai goras dugadh dadh ghrīt nit,
Ko-oo bechai baarunee bikham sam chaah jee.
Taise hee bikaaree upkaaree hai asaadh saadh,
Bikhiiaa anmrit ban dekhe avgaah jee.
Aatma achet panchhee dhaavat chatur kunṭ,
Jaise ee birkh baiṭhe chaakhe phal taah jee.391.

Some sell sharpened arms, bows and arrows,
Some sell various types of sharpened armours,(1)
Some sell cow’s butter, milk and ghee\(^{193}\) all the times,
And some sell wine and poison with same passion,(2)
Likewise are the incompetent and sinful-holies,
Who, ignorantly, jump into the poison deeming it nectar.(3)
Mind is like a naive bird, which roams around in all
directions,
But, realizes the taste of fruit only on savouring.(4)(391)

\(^{193}\) Ghee – Butter-oil
Jaise ek jan-nee kai hot hai anek sut,
Sabhee mai adhik piaaro sut god ko.
Siaane sut banaj biohaar ke bichaar bikhai,
God mai achat het sanpai na sahod ko.
Palna suwaae maae grih kaaj laage jaae,
Sun sut rudan pai peeaavai man mod ko.
Aaapa khoe joee Gur charan saran gahe,
Rahe nirdokh mokh anad binod ko.392.

The way, a woman gives birth to many sons,
But among all, one in the lap gets most affection,(1)
The grownup sons remain involved in businesses,
But the one in the lap have no awareness of all that,(2)
Putting the son in the cradle, reluctantly, mother goes around
the house-work,
But hearing the grousing of the son, suppressing her mind,
comes to the weeping son,(3)
Relinquishing own ego, those who come to seek protection
at Guru’s feet,
They remain unsullied and achieve emancipation, bliss and
ecstasy,(4)(392)
कर्तनाइ यो इच्छा कच्चह मितर सत्रत ना जानाई, बाल बुद्ध सुध नाहेब बालक अचेत काँउ। असन हासन ली-ए माता पाँचहाई लागी दोलै, बोलै मुख अनमित बचन सुत हेत काँउ। बालकेद अमीर ओरुणवी अध्य विभागी लागी, गागित ओरुणवी ओरुणवी णी नेत वटै। दैमे तुलानिय मार्जमी अर्द्धमछी, नैने नासु भागे दैमे लणी बाल घेत वटै॥ ३०३॥


Being not mature enough, does not distinguish between friendship and enmity,
And, with infant mind and awareness, the baby remains inadvertent,(1)
Carrying food and clothes, mother keeps on chasing,
And, for sake of love, keeps on uttering nectarous expression,(2)
Feels pleasure showering blessing upon the boy,
But the ones who are culpable and disgraced remain in dilemma,(3)
Likewise, the strong willed Gursikh remains blissful,
The way, the world wills, the fruits spring up in the fields.(4)(393)
Jaise darpan dip soor sanmukh raakhai,
Paavak pragaas hot kiran charitar kai.  
Jaise megh barkhat hee basundhra biraajai,
Bibidh banaaspatee saphal sumitar kai.  
Bhetat bhataar naar sobhit singaar chaar,
Pooran anand sut udit bachtar kai.  
Satgur daras paras udit hachitar kai,
Praapat nidhaan giaan paavan pavitar kai.394.

The way, a looking-glass is placed to face the sun,
Then, through the marvel of rays the fire develops,(1)
The way, rain falls, the earth becomes auspicious,
And, for the benevolent, produces flora of fruits and vegetables,(2)
The lady, after adorning herself, meets the husband,
And through absolute harmony the unique son emerges,(3)
(Same way) The Sikh flourishes through the vision of Satguru,
And perceives the pious treasure of knowledge and contemplation.(4)(394)
Jaise kulaabadhoo budhiwant sasuraar bikhai,
Saavdhaan chetan rahai achaar chaar kai.
Sasur devar jeth sakal kee sewa karai,
Khaan paan giaan jaan pati parwaar kai.
Madhur bachan gurjan sai lajaavaan,
Sihja samai ras prem pooran bhataar kai.
Taise gursikh sarbaatam pooja prabeen,
Brahm dhiaan gurmoorat apaar kai.395.

The way, an ideal and wise (woman) subsists at her in-laws,
And remains alert by maintaining consciousness of her character,(1)
Renders services to her parent-in-laws along with her brother-in-laws,
And looks after their eating, drinking, awareness, life and honour,(2)
Speaks kindly to the elders and utters sweet words,
And at the bed-time, she becomes a perfect and affectionate wife to her husband,(3)
Same way, a Gursikh is always absolute in endowing respect to all,
To seek Brahm Gian and Guru’s magnanimous vision.(4)(395)
In the world, people proceed to go on pilgrimages,
And such places of pilgrimages are in millions,(1)
Along with emancipation, heavenly abode, and many other amenities,
They desire for millions of perceptions and reflections,(2)
But, imperceptible and unfathomable, there are numerous Sikhs in the holy congregation,
Who on perceiving the Divine Word from Sri Guru, deem it as Rama’s sermon,(3)
In the state of tranquillity, the man perceives magnanimity,
As the absolute Brahm is achieved through consciousness of Satguru,(4)(396)
If the eyes get the tongue and the ears,
Then, as they see and hear, they will recite, as well\(^{(1)}\)
Through generosity, if the ears get the tongue and the eyes,
Then whatever they see and hear, they would narrate too\(^{(2)}\)
If, through godly trait, the tongue gets ears and eyes,
It will narrate what it hears and what it sees\(^{(3)}\)
Eyes need (cooperation of) ears and ears that of eyes,
And the tongue feels no desire for the ears and the eyes\(^{(4)}\)\(^{(397)}\)
Aapno suaın jaise laagat piaaro jeea.
Jaaneei vaiso ee piaaro sakal sansaar kau.
Aapno darb jaise raakheeai jatan kar,
Vaiso ee samajh sahh kaahoo ke biohaar kau.
Astut ninda sun hiaapat harkh sog.
Vaiseeai lagat jag anik prakaar kau.
Taise kul dharm karm jaiso jaiso ka ko,
Utam kai maan jaan Brahm brithaar kau.398.

The way, own son is deemed as affectionate,
Same way, should be considered the love of the whole world,(1)
The way, with efforts, one preserves own wealth,
Same way, reckon the criteria of everybody,(2)
Listening to own praise brings happiness, and the criticism (makes) miserable,
And the same criteria prevails in the world, although seems varied,(3)
In the clan, one acts according to ones principles,
But follow the foremost one, as this is the expanse of Brahm.(4)(398)
Jaise nain bain pankh sundar srabang mor,
Taake pag or dekh dokh na beechaareeai.
Sandal sugandh ati komal kamal jaise,
Kantak bilok na augan urdhareeai.
Jaise anmrit phal misat gunaad swaad,
Beej karwaaee kai buraaee na smaareeai.
Taise gur giaan daan sakkho sai maag leejai,
Bandna sakal bhoot ninda na takaareeai.399.

The way, the eyes, eloquence and plumage of the peacock are pretty,
But, pondering upon its feet, one should not feel quirky,(1)
The way, the smell of sandalwood is aromatic and the lotus flower is tantalizing,
But experiencing thorns around them, deem them not culpable,(2)
The nectarous fruits provide beneficial tastes,
But the bitterness of their seeds, consider not as their deficiency,(3)
Same way, the Guru’s perceptions may be gained from all,
And by paying respect to all, none may be censured.(4)(399)
Sawaiyya
Paaras paras daras kat sajnee.
Kat vai nain bain man mohan.
Kat vai dasan hasan sobha nidh,
Kat vai gavan bhavan ban sohan.
Kat vai raag rang sukh saagar.
Kat vai daiiaa maiaa dukh johan.
Kat vai jog bhog ras leela.
Kat vai sant sabha chhab gohan.

Sawaiyya
My Virtuous Friend! Where is the Paras-like visionary,
Whose eyes, eloquence, and mind are winsome?(1)
Where are those sparkling teeth depicting laudable smiles,
And where is (the one) roving around in the splendid house and backwoods?(2)
Where are those tranquil and oceanic but relaxing musicals,
And where is the compassionate one, and the eliminator of ailments?(3)
Where is (the one) getting permeated with the godly name
and revelling in wondrous acts,
And where is the holy congregation, which is extremely exquisite.(4)(400)
When would my brows have the touch of auspicious feet,
And when would my eyes achieve the vision of compassionate one? (1)
When would my ears listen to the nectarous eloquence,
And when would my tongue express definitive supplications? (2)
When would I pay obeisance through dandout\textsuperscript{194},
And when would I utilise my feet for circumambulation? (3)
Imbuing in devotion, evident becomes the support of the beloved,
And then the life is writ with the knowledge and contemplation. (4) (401)

\textsuperscript{194} Dandout – To pay obeisance by lying down straight like a wooden bar with head down and facing the holy entity.
वर्षित

कबित

बिर्खाई बैयार लागाई जैसे हर-रात पाट,
पंचौं से दीर्घ कर थाहर थाहराहाट है।
सारवर ग्राम लागाई बाराज बिख मुख,
प्रान्त अंड रंग नल सेंड अबलाव है।
मनुष्य ऐसे भिन्न भिन्न शरीर गठ,
राम मैं मुम्म मन अमूर्त मुनाफ है।
ऐसे गुर आंगा वृंगित बने हैं वरित निधि,
बूढिक दिलाम लय अंड विखराव है।॥४०२॥

Kabitt

Birkhai baiaar laagai jaise har-raat paat,
Panchhee na dheeraj kar thaur thahraat hai.
Sarwar ghaam laagai baaraj bilkh mukh,
Praan ant hant jal jant akulaat hai.
Saardool dekhai mrigmaal sukchit ban,
Vaas mai na traas kar aasram suhaat hai.
Taise Gur aang swaang bhae bhai chakhu Sikh,
Dukhat udaas baas ati billaat hai.॥402॥

Kabitt

With the swift wind, the trees tremble,
And the birds in their nests lose their stability,(1)
With the sharp sunshine the lotus-flowers wither,
And, feeling the dissipation of life, the in-water species fluster,(2)
On the sight of a lion, the deer’s heart is filled with dread,
And, in the jungle, does not feel homely in its own abode,(3)
Similarly when the Guru bodily revels in mimicry, the Sikh is surprised,
Feels tormented, depressed and perturbed,(4)(402)
Ola barkhan karkhan daaamnee bjaag,
Saagar lehar ban jarat agan hai.
Rajee biraajee bhooakanpka antar britha bal,
Bandsaal saasna sankat mai magan hai.
Aapda adheen deen dookhna daridar chhidar,
Bharmat udaas rin daasan nagan hai.
Taise hee srisat ko adrist jau aae laagai,
Jag mai bhagtan ke rom na bhaghan hai.403.

Showering hailstones, storming rain along with lightening,
Infuriating sea-waves, the fire enveloping the jungle,(1)
Subject without the ruler, earthquake with hidden agonies,
Imprisonment in the jail due to some adversities,(2)
Inundated by calamities, raven with smears of poverty,
Deeply downed by the debts and feeling of exposure,(3)
Likewise if all the miseries of the world come and subdue,
They can harm not even an iota of the devotees.(4)(403)
नैमे चीटी लूभ लूभ वे बिहब छड़े, पंडी ठेरिण सराट वैमे ठीचट जी हल वे।
नैमे गाँडी चली सान्न लीला भिग यौत भयै, पंडी ठेरिण सराट छड़े रणरो समस वै।
नैमे वैं मृत चली सवीमे त परित वै, आआ चुड़ झुंट परस आटे पल वै।
ैमे लेस वेट वेट जिसका घैरात घड़, नीम रुप चुट शर क्लध भामध वै॥॥४०४॥

Jaise cheetee kram kram kai birkh charai,
Panchhree ud jaae baise niki hee phal kai.
Jaise gaatlee chalee jaat leekan maih dheeraj sai,
Ghoro daur jaae baae daahne sabal kai.
Jaise kos bhar chal sakeeai na paain kai,
Aatma chatur kun chhaaee aavai pal kai.
Taise log bed bhed giaan unmaan pachh,
Ganm Gur charan saran asthal kai.404.

An ant slowly climbs up the tree,
But the bird flies swiftly and reaches the fruit,(1)
A bullock-cart moves slowly through the (wheel) marks,
But the horses run fast, swaying left and right,(2)
The feet can hardly walk one mile,
But the mind travels swiftly in all the four direction,(3)
The people remain indulged in temporal and Vedic arguments,
But, the shelter of Guru’s feet leads towards the quick realization.(4)(404)
Jaise banraae parphulat phal namit,
Laagat hee phal patar puhap bilaat hai.
Jaise treeaa rachat singaar bhartaar het,
Bhetat bhartaar ur haar na smaat hai.
Baalak achet jaise kart leela anek,
Suchit chintan bhae sabhai bisraat hai.
Taise khat karm dharm sarm giaan kaaj,
Giaan bhaan udai u'd karm udaat hai.405

The way, the flora flourishes to bear fruits and vegetables,
But as soon as the fruits and vegetables are produced, the leaves and flowers wither,(1)
The way, a woman adorns herself for sake of her husband’s love,
But on meeting the husband, does not care for the necklace lying on her heart,(2)
Oblivious child indulges in many a wondrous act,
But with the gaining of the mind’s consciousness, forgets all those,(3)
The same way, are all the righteousness, religiosity, efforts, and functionalities of knowledge,
When (the Guru’s) wisdom illuminates, all vanish like the stars vanish. When the great knowledge of Guru shines in its Sun-like glory. All those deeds seem futile.(4)(405)
Jaise has bolat hee daakan harai karejau,
Baalak taahee lau dhaavai jaanai god let hai.
Rovat sutah jaise aukhad peeaavai maata,
Baalak jaanat mohe kaalkoot det hai.
Haran bharan gat Satgur jaaneeai na,
Baalak jugat mat jagat achet hai.
Akal kala alakh ati hee agaadh bodh,
Aap hee jaanat aap net net net hai.406.

Acting jovially, a witch moves forward to steal a child’s heart,
The child leaps ahead, thinking, she wanted to take him in the lap (to hug),(1)
Child cries as the mother gives him the medicine,
Child realizes not that, in view of her love with him, she is giving bitter medicine,(2)
Only Satguru knows the criteria of destruction and construction,
The susceptibility of the universe is like that of a child,(3)
Indestructible is the writ and its wisdom is cosmic,
He, Himself knows, and it is immeasurable.(4)(406)
Son of a demon was born, who manifested as Prehald\textsuperscript{195},
But the son of god Sun, became Sanicher\textsuperscript{196},\textsuperscript{(1)}
Kans, the resident of Mathura\textsuperscript{197} is deemed as demon,
But Bahbhikan, the dweller of Lanka\textsuperscript{198} is considered as pious,\textsuperscript{(2)}
In the (calm-looking) sea, there prevails the calamity and death,
But, the (deadly) snake keeps Manni\textsuperscript{199} in its top vertebra,\textsuperscript{(3)}
In trying to conjecture one, considering ones birth, status, magnanimity?
It is futile to narrate (Almighty’s) wondrous and peculiar acts.\textsuperscript{(4)}\textsuperscript{(407)}

\begin{footnotesize}
\begin{enumerate}
\item Prehald – supposed to be born to promote god Rama’s Name
\item Sanicher – A bad omen as per Hindu mythology
\item Mathura – a pious city
\item Lanka – Infamous place of Epic Ramayana
\item Manni – Top most vertebra of snake supposed to cure snake-bite
\end{enumerate}
\end{footnotesize}
Chintaamani chitwat chinta chit te churaee,
Ajonee araadhe jhon sankat katraae hai.
Japat Akaal kaal kantaak kales naase,
Nirbhai bhajan bhram bhai dal bhajaaee hai.
Simrat naath nirvair bair bhaao tiaagio,
Bhaagio bhed khed nirbhed gun gaae hai.
Akul anchal gahe kul na bichaarai ko-oo,
Atal saran aavaagavan mitaae hai.408.

Bear in mind Chintamani²⁰⁰, and then all the sufferings are eliminated,
And by paying homage, the calamities are eradicated,(1)
Revering the Akal, all the prickly abnormalities are removed,
And through remembrance, all the whims and illusion are decimated,(2)
By contemplating upon Almighty, the Amiable One, fear is abandoned,
The discriminations and enmity are abolished, and the virtue of amity resonates,(3)
Seeking protection under the Casteless-one, one feels not about caste,
Inevitable sanctuary under Him, eradicates transmigration (of soul)(4)(408)

²⁰⁰ Chintamani – The jewel which fulfils all desires, here it symbolises God. Almighty
Neither he wants the heaven, nor cares for the hell,
Permeates mind not with desires, and regards whatever will be will be,(1)
In wealth, he prides not and in misery, he laments not,
Evenly faces felicity and afflictions, and bickers not about them,(2)
In birth and life, death and salvation, considers no disparity,
Seems with childlike intellect, but possesses the awareness of Trikal\(^{201}\),(3)
Deeming Guru’s knowledge as the eye-lasher to comprehend the Immaculate One,
Rarely are there in the universe who are imbued with the love of devotion.(4)(409)

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\(^{201}\) Trikal – The Earth, the Heaven and the Nether Region.

Kabitt Sawaiyye – Bhai Gurdas Ji / 439
The way, the sweetmeats are kept hidden,
But the ants crawl to approach them and wrap around,(1)
After lighting the lamp it may be kept hidden inside the house,
But the moth appears and gently gets absorbed in it,(2)
The way, a lotus-flower blooms tranquilly in undefiled water,
But to relish its nectar by sucking, the black-bee reaches there,(3)
Same way, when the godly affection appears in the Gurmukh,
Then the whole world, becoming impatient, approaches his portal.(4)(410)
When the drum beats, it is heard in all the directions,
And when the sun rises, its light cannot be concealed,(1)
Whole world realizes, from burning-lamp fire is produced,
In trying to squeeze sea into an earthen pitcher, one cannot succeed,(2)
The way, a sovereign seated on the throne, cannot hide his identity,
His distinctiveness is renown through out the country, it cannot be obliterated,(3)
Same way, when a Gurmukh is enlightened through the devotion towards the benefactor,
He cannot remain hidden even by adopting taciturnity,(4)(411)

Kabitt Sawaiyye – Bhai Gurdas Ji / 441
Jaupai dekh deepak patang pachham no taakai,
Jeewan janam kul laachhan lagaav-ee.
Jaupai naad baad sun mrig aan giaan raachai,
Praan sukh hue sabad bedee na kahaav-ee.
Jaupai jal sai nikas meen sarjeev rahai,
Sahai dukh dookhan birho bilkhaav-ee.
Sewa Gur giaan dhiaan tajai bhajai dubidha kau,
Sangat mai gurmukh padvee na paav-ee.412.

If a moth, on seeing the light, turns round its back,
It disgraces his birth and brings dishonour to its lineage,(1)
On hearing the musical note, a deer starts pondering ostensibly,
May be, saves its life, but loses the awareness of the musical aspiration202,(2)
May a fish remain alive even out of water,
But it faces the slurs and, due to separation, it laments.(3)
A Gursikh abandoning service and contemplation, but reveres duality,
Perceives not the status of Gurmukh in the holy congregation.(4)(412)

202 To catch a deer music is played as the deer is known to run after the sound.

442 / Kabitt Sawaiyye – Bhai Gurdas Ji
Jaise ek cheetee paachhai koṭ cheetee chalee jaat, 
Ik tak pag dagmag saavdhaan hai, 
Jaise koonj paat bhaleebhaant saant sahaj mai, 
Uḍat aakaaschaaree aagai agvaan hai. 
Jaise mrigmaal chaal chalat talat naahee, 
Jatar tatar agarbhaagee ramat tat dhiaan hai. 
Keetee khag mrig sanmukh paachhai laage jaane, 
Praanee Gur panth chhaad chalat agiaan hai.413.

The way, following one ant, thousands of ants proceed along,
They constantly look ahead and falter not,(1)
The way, the queue of Koonjan203 steadily and serenely moves on,
And there is just one Koonj to lead them through the sky,(2)
The way, the trail of deer, while moving on, stumbles not,
And wherever the leading deer goes, they concentrate on that path,(3)
Ant, deer and Koonj, they always follow their leaders,
But the human-beings relinquishing Guru’s path move into ignorance.(4)(413)

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203 Koonj/an – Migratory Bird/s

Kabitt Sawaiyye – Bhai Gurdas Ji / 443
Jaise pria sangam sujas naaika bakhaanai,
Sun sun sajnee sagal bigsaat hai.
Simar simar pria prem ras bisam hue,
Sobha det mon gahe man muskaat hai.
Pooran adhaan parsoot samai rudan sai,
Gurjan mudat hue tahee laptaat hai.
Taise gurmukh prem bhagat pragaas jaas,
Bolat bairaag mon sabhu suhaat hai.414.

The way, the wife describes the meeting of a husband and spouse,

And listening to these, the friends feel delighted,(1)

Listening and recounting the lovers’ fondness, feel elated,

Adoring the same, keep mum but are overwhelmed and beam in their minds,(2)

At the close of pregnancy and the delivery of the child,
The elderly of the household, feel contented, and they hug her,(3)

Same way, when the Gurmukh is imbued with devotion and enlightenment,

May be he speaks indifferently, but is adored by all.(4)(414)

444 / Kabitt Sawaiyye – Bhai Gurdas Ji
Jaise kaachhee phal het bibidh birkh ropai,  
Nihphal rahai birkhai na kaahoo kaaj hai.  
Santat nimat nrip anik biwaah karai,  
Santat bihoon banita na grih chhaaj hai.  
Bidiaa daan jaan jaise paandha chatkaar jorai,  
Bidiaa heen deen khal naam upraaj hai.  
Satgur Sikh saakha sangrahai sugiaan namit,  
Bin Gur giaan dhrig janam kau laaj hai.415.

The way, a gardener, for vegetables, implants various plants,  
But the non-productive tree is not deemed good,(1)  
For sake of getting offspring, Raja marries a number of times,  
But the wife remaining infertile is not accepted auspiciously,(2)  
Positively evaluating the benefits of education, a priest initiates a school,  
And the ones who remain devoid of education are considered as obtuse,(3)  
Same way, the sect of the Sikhs is consolidated with superior wisdom,  
Because, without the Guru’s perception, the human birth is spurious.(4)(415)
Sarsvati, Sursatee, Jamna, Godavree, Ganga, Praag, Kurkhed, Maansar, Gaya, Prag Raj, Rameshwaram, Kurukashetra, Mandrover, Kanshi, Kanti, Dwaraka, Mayapuri, Mathura, Ajudiya, Gomuti, Avankta, Kidar Nath, Neel, Mandraachal, Sumer, Girvar, Narbada, Bibidh, Devsathal, Kailsah, Mounts of Neal, Mandrachal, Sumer, Girvar, Sris Gur, Arth, Sat, Dharm, Daiaa, Santokh, But they are not equivalent to the auspicious dust of the Guru’s feet.

(Rivers) Sarsvati, Ganga, Jamuna, Godavri and Gaya, Prag Raj, Rameshwaram, Kurukashetra and Mansrover,(1) Kanshi, Kanti, Dwaraka, Mayapuri, Mathura, Ajudiya, Gomuti, Avankta, Kidar Nath in Himalayas,(2) Then, Rivulet Narbida, and Kailsah, the abode of gods, Mountains of Neal, Mandrachal, Sumer and Girvar,(3) Are deemed as pilgrimages for truth, righteousness, compassion and patience, But they are not equivalent to the auspicious dust of the Guru’s feet.(4)(416)

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204 All these, according to Hindu religion, are places of pilgrimages.

446 / Kabitt Sawaiyye - Bhai Gurdas Ji
Jaise kuaar kaniaa mil khelat anek sakhee,  
Sakal ko ekai din hot na biwaah jee.  
Jaise beer khet bikhai jaat hai subhat jete,  
Sabai na marat tete sastran sanaah jee.  
Baawan sameep jaise bibidh banaaspatee,  
Ekai ber chandhan karat hai na taah jee.  
Taise Gur charan saran jaat hai jagat,  
Jeewan mukat pad chaahat hai jaah jee.417.

The way, all the unmarried female friends fun around through variant ways,  
But they all don’t get married at the same time,(1)  
The way, the valiant ones go to fighting-fields holding arms,  
But they all don’t get killed in the war-fields,(2)  
Adjoining the sandalwood trees, there are numerous vegetations,  
But all that flora is not just once turned into sandalwood,(3)  
Same way, although the whole humanity seeks refuge at Guru’s feet,  
But, only to whom (Guru) wishes, the emancipation is endowed.(4)(417)
Jaise guaar gaain charaavat jatan ban,
Khet na parat sabai charat aghaaikai.
Jaise Raaja dharm saroop raajneet bikhai,
Taake des parja basat sukh paaikai.
Jaise hot khevat chetann saavdhaan jaamai,
laage nirbighan bohath paar jaaike.
Taise Gur unman magan Brahm jot,
Jeewant mukat karai Sikh samjhaaikai.4/8.

The way, a cowherd grazes the cattle attentively in the jungle,
Lets them not enter (ploughed) fields but they eat to their fill,(1)
The way, the sovereign is righteous in statesmanship,
The country and the subject inhabit in solace,(2)
The way, the captain (of the ship) is alert,
The ships goes across unhindered,(3)
Same way, the one who, through Guru’s bliss, is imbued with Brahm Jote,
Makes the Sikhs to understand the means to achieve the redemption of life,(4)(418)
Jaise ghaao ghaail ko jatan kai neeko hot,
Peer mit jaae leek miatat na pekheeeai.
Jaise phaato anbro seeaae pun odh-eeat,
Naago tau na hoe ta-oo thegree prekheeeai.
Jaise tooat baisan swaar det hai thatero,
Girat na paaneet pai gatheelo bhekh bhekheeeai.
Jaise Gur charan bimukh dukh dekh pun,
Saran gahe puneet pai kalank lekh lekheeeai.4/9.

The way, the wound of an injured person is healed
And, in spite of efforts, the spots are not wiped out,(1)
The way, we wear the torn apparel, duly mended,
No nakedness remains but the patchiness can be hidden • not,(2)
The way, a coppersmith mends a broken utensil,
Liquid seeps out not, but the signs of mending stay put,(3)
Same way, a tormented renegade approaches Guru’s blessed portal,
Seeking refuge, achieves redemption but the disgrace is not relinquished.(4)(419)
Dekh dekh drigan daras mahima na jaanee,
Sun sun sabad mahaatam na jaanio hai.
Gaae gaae ganmata gun gun gan gun nidhaan.,
Has has prem ko prataap na pachhaanio hai.
Roe roe birha biog ko na sog jaanio,
Man gaih gaih man mughad na maanio hai.
Log bed giaan unmaan kai na jaan sakio,
Janam jeevne dhrig bimukh bihaanio hai.420.

Visioning through eyes, realized not the glory,
Listening and listening to the praises, grasped not the magnificence,(1)
Singing and eulogizing the benevolences of the treasure of excellence,
Remained jovial but recognised not the splendour,(2)
Crying and lamenting did not sense the separation,
Tried to capture the mind but, the foolish mind, acquiesced not,(3)
Stuck in the knowledge and contemplation of other thoughts,
Turned the life into nuance and put it into trepidations.(4)(420)
Sacrificed are millions of million marvels,
And sacrificed are millions of illuminating moons and
suns,(1)
Millions are fortunate, and perfect are auspicious ones,
Their minds are illuminated and revel in ecstasy,(2)
Shiva along with the offspring and Brahmaad are desirous,
And are longing for pilgrimage to savour the sacred dust,(3)
But the auspiciousness of the obeisance with the touch of
brow is much greater,
For those who seek the dust of the feet of Sri Guru.(4)(421)
Sawaiyya

Khag mrig meen patang charaachar,  
Jon anek bikhai bharam aaio.  
Sun sun paae rasaatal bhootal,  
Devpuree prati lau bauh dhaaio.  
Jog hoo bhog dukhaad sukhaadik  
Dharm adharm sukarm kamaaio.  
Haar pario sarnaagat aae,  
Guru mukh dekh guru sukh paaio.422.

Sawaiyya

Birds, antelopes, fish, moths, and mammals,  
Passing through all these lives, have been wandering fruitlessly,(1)  
Listening to the life, here and hereafter, both on the earth and in the heaven,  
Have been immensely running around in the abodes of god’s and mortals,(2)  
Temporal and celestial comforts and disconcert,  
Righteousness and wickedness, earned all of them,(3)  
But (after) getting trounced through all (these stages), came to seek the sanctuary,  
And after perceiving Guru’s vision, earned the Guru’s succour.(4)(422)
With aspiration, the partridge constantly keeps on looking at
the moon,
But feels not satiated in spite of cascading nectarous rays,(1)
Deer listening to melodies from its innermost,
Deems blissful but, still, feels no contentment,(2)
The admirer of nectar, by remembering day and night,
Pied-Cuckoo keeps on crying but its tongue remains
desiccated,(3)
But by visioning, perceiving and lyrical-singing the
tranquillity is achieved,
And imbued with love and pleasure, the mind is
absorbed.(4)(423)
The way, the water dwelling fish loses not its affinity (with water),
And the love of the moth lessens not with light (in spite of facing the death), (1)
Black-bee is not satiated with aroma from the flower,
Birds high up in the skies, but, still, bird’s desire for loftiness is not lessened, (2)
With the advent of black clouds, peacock and rain-bird feel their heart blossoming,
And with the melodious sounds, deer’s desire for music is not lessened, (3)
Same way, the aspirer of the holy-men’s nectarous love,
Lets not lessen the craving as it revels throughout the body. (4)(424)
Salil subhaav dekhai borat na kaastha,
Laah gahai kahai apnooe pratipaario hai.
Jugwat kaasat ridantar baisantraah,
Baisantar antar lai kaast prajaario hai,
Agrah jal bor kaadhai baadhai mol taako,
Paavak pradgadh kai adhik au‘aario hai.
Taao taako rudhar chue choaa hoe salil mil,
Aunghah gun maanai birad beechaario hai.425.

Perceive the characteristic of water; it does not drown wood,
Feels obliged as, itself, it has nourished it,(1)
Wood keeps fire hidden in itself,
But the fire wraps the wood and burns it off,(2)
Agar-wood\textsuperscript{205} is dipped in water and to increases its value,
It is boiled markedly,(3)
Then the seeping out blood (juice) and water amalgamate (to produced incense),
Which helps contemplation to deem the deficiencies as righteous attributes.(4)(425)

\textsuperscript{205} Agar-wood – A type of wood which is used in making sticks of incense
निन्द्र मन्नत तैमे तिहर वर्ष गुदा, नीचांत बिहिल बिभागि वर्ष दिय पल्स, साधा रहे महल गुहि वध कवे आहिले। पर्रत रम्भ हलचण्ठी बोटे जीति तरुणा, हेमांत वैं बेढै बेढै वपवट जणिले वै। भुक्तुत पुहच तुड मदु जाति भाव करे, मांजुलाल सिंह मंगो उठै समजिले। 426।


By its nature water flows down the slop,
And that is how it irrigates the trees in the garden,(1)
By dint of water, standing erect, trees perform their penance,
Through new branches and fruits which keep on bowing,(2)
When hit with stone, gives back fruit, and after cutting
provides the boat,
And with iron nails through holes takes a (solid) state,(3)
Reared by water, goes across carrying the troubling ones (iron nails and fixings),
Similarly, Satguru with understanding emancipates the inimical.(4))(426)
Gur updes parves kar bhai bhavan,
Bhaavanee bhagat bhaae chaaiikai chaele hai.
Sangam sanjog bhog sahaj smaadh saadh,
Prem ras anmrit kai rasak raseele hai.
Brahm bibek tek ek au anek liv,
Bimal Bairaag phab chhab kai chhabeele hai.
Parmadbhut gat ati ascharajmai,
Bisam bideh unman unmeele hai.427.

When Guru’s sermons penetrate, the dread wears off,
The devotion infuses contemplation, and enhances inspiration,(1)
Accord connects to relish the ecstatical holy contemplation,
And it is permeated through nectarous love and dedication,(2)
Through the celestial support, (they) revere the One as well as the Multifaceted,
And, in spite of pleasant detachment, they remain graceful,(3)
This strange approach makes it extraordinary,
And the sensuality leads to perceive celestial heights.(4)(427)

Kabitt-Sawaiyye – Bhai Gurdas Ji / 457
जाउँ लाउँ कर कामना कामारत्ती कर्म की, पूरा मनोरथ भाई ना काहू का मकर का।
जाउँ लाउँ कर आसा आस्वात आस्रो गईहियो।
बाईहियो फिरियो ठहुर पाईहियो न बिस्राम का।
जाउँ लाउँ कर भगवान भगव भूषण वेलियो।
लौट विद्धेय हितकाम अउँ वित्तम खड़े,
विभूषण सन्त मुख वित्तपल सम बै।४२८।

So long as the action involves the selfish motive,
Even the resolute intentions achieve no resolve,(1)
So long as one keeps on yearning, relying and expecting from others,
Will keep on wandering around without achieving the goal,(2)
So long as one keeps ones head under burden of indebted obligations,
One continues on paying penalty and forever feels ashamed,(3)
Only through Guru's precepts remains detached from temporality, and lingers on unblemished,
Through humility and ecstasy the state of solace and appellation are achieved.(4)(428)

458 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Satgur charan kamal makrand raj,
Lubhat hue man madhukar laptaane hai.
Anmrit nidhaan paan aihnis rasak hue,
Ati unmat aan giaan bisraane hai.
Sahaj sneh geh bisam bideh roop,
Swaant boond gat seep sanpatt smaane hai.
Charan saran sukh saagar kataachh kar,
Mukta mahaant hue anoop roop thaane hai.429.

Satguru’s lotus feet shower the aroma,
And the mind is enticed the way a black-bee is lured,(1)
Savouring this nectarous treasure remains permeated day and night,
And, being captivated so, disregards all the other perceptions,(2)
Consequently embraces (celestial) abode and, incredibly, relinquishes sensualities,
And like Swantboond, domiciles in a shell and achieves immortality.(3)
Taking the refuge under the auspicious feet perceives the (celestial) benevolence,
Epitomising a precious pearl, achieves unique entity.(4)(429)
Rom rom kot mukh mukh rasna anant,
Anik manan/ta lau kahat na aav-ee.
Kot Brahmand bhaar daar tulaadhaar bikhai,
Toleeai jau baar baar tol na smaav-ee.
Chatur padaarath au saagar samooh sukh,
Bibidh baikunth mol mahima na paav-ee.
Samajh na parai karai gaun kaun bhaun man,
Pooran Brahm Gur Sabad sunaav-ee.430.

If each iota of body turns into a mouth and each mouth gets numerous tongues,
May narrate many, many times, but (HE) can be narrated not,(1)
The weight of millions of universes cannot be judged through weighing scale,
And, even weighing repeatedly, (HE) cannot be evaluated,(2)
(In spite of) Chatar Padarath\textsuperscript{206}, the ocean full of solace,
And many types of consolations, (His) glory can be perceived not,(3)
It can be comprehended not to which perimeter the mind is heading,
As it is only the Guru who relates the Absolute Brahm.(4)(430)

\textsuperscript{206} Chatar Padarath – Four traits of righteousness, wealth, fulfilment of desire and liberation

460 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Lochan patang deep daras dekhan gae,
Jotee jot mil pun ootar na aane hai.
Naad baad sunbe kau sravan harn gae,
Sun dhun thakat bhae na bauhraane hai.
Charan kamal makrand ras rasak hue,
Man madhukar sukh sanpaṭ samaane hai.
Roop gun prem ras pooran parmpad,
Aan giaan dhiaan ras bharm bhulaane hai.431

The glowfly, with eyes aspiring for vision goes ahead,
But after amalgamating its light with light returns not to relate,(1)
The deer running ahead to catch up with the musical notes,
Hearing and hearing wears-out\(^{207}\) and becomes unable to turn back,(2)
Permeated with aroma through the auspicious feet,
The mind, like black-bee, gets absorbed in the coffers of consolation,(3)
Through the benevolent form of nectarous love, absolute status is achieved,
And all the anti-knowledge, divergent-contemplations, worldly-emotions and whims are forgotten.(4)(431)

\(^{207}\) It is said that an icon of musk remains stuck at the belly of a deer. It produces music but the deer thinks the music is coming from elsewhere and runs to wards that direction to capture the same
Initially, (man) harms (his own) deliberation same way as is the understanding of a moth,
Who, lured by the uniqueness of light, realizes not the consequences (getting itself burnt),(1)
Initially, (he) precludes the awareness of knowledge,
But later, to perceive melodious anhad\(^{208}\) chases like a deer does\(^{209}\). (2)
Initially, (he) abandons utterances and espouses dumbness,
But later on, himself, comes forward to savour the nectar,(3)
Observing, listening and savouring, permeates in extreme ecstasy,
And, then, is absorbed in Ultimate and Unique Entity.(4)(432)

\(^{208}\) See note 47
\(^{209}\) It is said that the musk exists in the head of the deer. The deer does not realize this, thinks smell coming from somewhere outside and runs after the source
Jaat sihjaasan jau kaamnee jaamnee samai,
Gurjan sujan kee baat na suhaat hai.
Him kar udat mudat hai chakor chit,
Ik ṭak dhiaan kai smaarat na gaat hai.
Jaise madhukar makrand ras lubhat hai,
Bisam kamal dal sanpaṭ smaat hai.
Taise Gur charan saran ehal jaat Sikh,
Daras paras prem ras muskaat hai.433.

A pretty damsel goes ahead to adorn the bed at night,
But the utterances of the wise-elderly are not favourable,(1)
Through tranquil rays of the moon, the mind of Chakor\textsuperscript{210} is infused,

Contemplating through constant gaze, remains not in its senses,(2)

The way, a black-bee gets imbued with the aroma of the flower,

Gets enticed so much that (at sunset) it is just absorbed in the box of petals,(3)

Same way, Sikh seeking shelter at the feet of the Guru,

Venerating the Vision keeps on savouring with pleasure.(4)(433)

\textsuperscript{210} See note 40
Aavat hai jaakai bheekh maagan bhikhaaree deen,
Dekhat adheenah niraaso na biq,aar hai.
Bia{hat hai jaakai duaar aasa kai biq,aar sawmaan,
Ant karuna kai tor took tahe daar hai.
Paain kee panhee rahat parharee paree,
Taahoo kaahoo kaaj u/h ella/at smaar hai.
Chhaaq, ahankaar chhaar hoe Gur maarag mai,
Kabhoo kai daiaa kai daiaal pag dhaar hai.434.

He, to whom comes the beggar asking for alms,
Enduring to his meekness, disappoints him not,(1)
When a dog takes its place at ones door with some expectation,
At the end one becomes compassionate, breaks a piece (of bread) and throws (towards that),(2)
Shoes abandoned from the feet keep on lying on one side,
To go out for some purpose, (one) gets up and takes care (of them),(3)
Relinquishing ego, come humbly towards the Guru’s path,
Time comes when the Compassionate One lets you bow at (his) feet.(4)(434)
Dropatee kupeen maatar daee jau muneesrah,  
Taate sabha madh bahio basan pravaah jee.  
Tanak tandul jagdeesah dae sudaama,  
Taante paae chatur padaarath athaah jee.  
Dukhat gajind arbind gaih bhet raakhai,  
Taakai kaajai chakarpaan aan grase graah jee.  
Kahaan ko-oo karai kach hot na kaahoo ke kee-e,  
Jaakee Prabh maan leh sabai sukh tah jee.435

Daroopi\textsuperscript{211} gave (a piece of) cloth worth langoti\textsuperscript{212} to the hermit,  
And, consequently, she was endowed with huge (length of) aprons,\textsuperscript{(1)}  
Handful of rice was given by Sudama to Bhagwan Krishan,  
And, consequently, Sudama was bequeathed with magnanimous four traits (of living),\textsuperscript{(2)}  
Agonized Gajinder\textsuperscript{213} had presented a lotus flower (to the Supreme-head),  
And consequently, with the kindness of the One-with-Chakar\textsuperscript{214} (the quoit), the dragnet was undone,\textsuperscript{(3)}  
These strange wondrous acts can be recognized not,  
Because no uncertain knowledge can perceive the magnanimous (of Almighty)\textsuperscript{(4)}\textsuperscript{435}

\textsuperscript{211} Daughter of Raja Daropti, wife of five Pandvas of Maha Bharata Epic  
\textsuperscript{212} A brief lion-cloth  
\textsuperscript{213} Gajinder – Legendry leader/king of the elephants  
\textsuperscript{214} Lord Krishna of Maha Bharata Epic  

Kabitt-Sawaiyye – Bhai Gurdas Ji / 465
Sarawan, (the obedient one) rendered service to the blind mother and father,
Consequently, whole world eulogises his praises,(1)
When Prahlad opposed the one who denied the One who is omni-existent,
(Almighty) saved him (Prehlad) by killing the father,(2)
Twelve years, the sage Sukhdev caused agony to the pregnant mother,
Not only himself became a sage, others (born at the same time) attained piety too,(3)
The sermons of the extraordinary One can be narrated not,
No knowledge can recount His expanse.(4)(436)
कहाँ देख सुन सहे ने नमस्कार रूप में देख भीड़
अद्वितीय अत्यति देख सीधा रूप में दिखाई है
बेहद शहद देख सीधा शरवण रूप में दिखाई है
चंद्र चंद्र देख सुन सहे ने नमस्कार रूप में दिखाई है
उसे जिज्ञासा तोमार देख सुन सहे ने नमस्कार रूप में दिखाई है
जहाँ भूमर्ग ग्राम देख सुन सहे ने नमस्कार रूप में दिखाई है।⁴³७

Khaand khaand kahai jihba na swaad meetho aavai,
Agan agan kahai seet na binaas hai.
Biad biad kahai rog mitat na kaahoo ko,
Darb darb kahai ko-o darbah na bilaas hai.
Chandan chandan kahat pragarai na subaas baas,
Chandar chandar kahai ujeerarao na pragaas hai.
Taise giaan gost kahat na rahaat paavaai,
Karnee pradhaan bhaan utat akaas hai.⁴³⁷.

By reciting, ‘sugar, sugar’ through tongue, sweet taste comes not,
By repeating, ‘fire, fire’, the chilliness is eliminated not,(1)
By saying, ‘doctor, doctor’, the disease is not eradicated,
By wishing, ‘money, money’, richness comes not,(2)
Calling ‘sandalwood, sandalwood’, the aroma is felt not,
By repeating, ‘moon, moon’, the light appears not,(3)
Similarly, just by discoursing, (one) achieves not the (life) decorum,
Only through prominent deeds, the sun of success arises in the sky.(4)(437)
Hasat hasat poochhai has has kai hasaae,
Rovat rovat poochhai roe au ruvaae kai.
Baiṭhai baiṭhai poochhai baiṭh baiṭh kai nikaat jaae,
Chaalat chaalat poochhai daihdis dhaae kai.
Log poochhai logaachaar bed poochhai bidh,
Jogee bhogee jog bhog jugat jugaae kai.
Janam maran bharm kaahoo na mitaae saakio,
Nihchal bhae Gur charan samaae kai.438.

The jovial person talks jovially and makes every body happy,
But a grieving (person) always keeps on talking about the miseries,(1)
Settled person sits with settled ones and talks about reconciliation,
But traveller while travelling, talks about the travelling directions,(2)
Whereas people ask about moralities, a Vedic (learner of Vedas) asks modes of Vedas,(3)
The assumption of the life and death, none could erase,
Eternal become those, who seek shelter at Guru’s auspicious feet.(4)(438)
Solicits to learn about the path but travels not on that,
Just by chatting how can one travel to the land of lover?(1)
Accepts an advise from a doctor but takes not the prescribed medicine,
How can ailment be wiped out and relief found to relish ecstatically,(2)
Takes advice from the chaste ones but acts like deserted woman,
When, in the heart dwells the unchasteness, how can one (beloved) be invited to the bed,(3)
Just by singing, hearing, visioning and keeping (eyes) shut, how can ultimate goal be achieved,
Unless the Guru’s sermons are earned through efforts.(4)(439)
Khojee khoj dekh chalio jaae pahuche thikaane,
Aalas bilanb kee-e khoj miṭ jaat hai.
Sihja samai ramai bhartaar bar naar soee,
Karai jau agiaan maan pragaṭat praat hai.
Barkhat megh jal chaatrik tripat pee-e,
Mon gahe barkha biteete billaat hai.
Sikh soee sun gursabad rahat rahai,
Kapat sneh kee-e paache pachhtaat hai.440.

The researcher proceeding on a study reaches at some conclusions,
But by embracing lethargy, all investigation is rendered futile,(1)
One who delights in the bed with her husband is ideal,
But for the one who remains in pride, just breaks the day,(2)
The rain brings water and the chatrik is satiated with a drop,
But, if it keeps the mouth shut, then, when the rain stops, it laments,(3)
That one is a Sikh, who remains listening to the Guru’s Divine Word,
But the one who revels in hypocrisy, repents thereafter.(4)(440)
Jaise bachhura parai aan gaae than,
Dugadh na paan karai maarat hai laat kee.
Jaise Maansar tiaag hans aansar jaat,
Khaat na muktaapthal bhugat jugaat kee.
Jaise raajduaar taj aan duaar jaat jan,
Hot maan bhang mahima na kaahoo baat kee.
Taise gursikh aan dev kee sarn jaah,
Rahio na parat raakh sakat na paat kee.441.

The way, a calf, gone astray, approaches some other cow to have milk,
She lets it not have the milk, rather kicks it away with leg,(1)
The way, a swan abandons Mansrover (Lake) and approaches some other Pond,
And there it can eat not the pearls, the fruit for subsisting,(2)
The way, a doonnan leaves the royal-gate and goes to some ordinary gateway,
He gets no honour and none cares for him.(3)
Same way, when a Guru’s Sikh seeks sanctuary at some deity,
He can maintain not the stay there and remains a sinner.(4)(441)
The way, the love of peacock and Rain-bird\(^\text{215}\) is associated with the black-clouds, 
But this remains only till the rain is dropping,\(^\text{(1)}\)
The way, a lotus flower flourishes in water and stays put, 
But the black-bee keeps on roaming around whole day,\(^\text{(2)}\)
Frog’s association with water is disrespectful, 
Leaving water (frog) dies not and puts love into shame,\(^\text{(3)}\)
Same way, a fictitious devotee roams around the deities, 
Whereas the affection of Gurmukh is retained like fish and water.\(^\text{(4)}\)\(^\text{442}\)

\(^{215}\) See note 115.
पुराक निपुंसक न जाने बनिता बिलास,
बानज्ह कहाँ जाने सुख संतत स्नेह काउँ।
गणिका संतान को बक्खान कहा गोचार,
नाह उपचार कच्छ कुष्टी की देह काउँ।
आंध्रो न जाने रूप रंग न दासन छहब,
जानत न बहरो प्रसन्न आसपूज बनाई।
आज देह मेंध न जाने गुढेह केला,
वैमे डंडे सवर्ण न हुए लघु दिन तै भेन बनाई।॥ ४४३ ॥

Purakh nupunsak na jaanai banita bilaas,
Baanjh kahaan jaanai sukh santat sneh kau.
Ganika sataan ko bakhaan kaha gotchaar,
Naah upchaar kachh kustee kee deh kau.
Aandhro na jaanai roop rang na dasan chhab,
Jaanat na bahro prasaan aspreh kau.
Aan dev sewak na jaanai gurdev sew,
Jaise tau jawaaso nahee chaahat meh kau.443.

An impotent man knows not about merriment with woman,
And what can a sterile realize the comforts of progeny,(1)
How can be related the lineage of the progeny of the prostitute?
And no remedy can be provided for leper’s body,(2)
The blind can know not the prettiness of the colours and the teeth,
And the deaf can appreciate or downgrade not ones talk,(3)
The worshipper of the deities realises not the service of Guru,
Who does not take into heart the faults of the Sikhs.(4)443)
Jaise bhool bachhura parat aan gaae than,  
Bauhrio milat maat baat na samaar hai.  
Jaise aansar bharm aavai maansar hans,  
Det mukta amol dokh na beechar hai.  
Jaise nrip sewak jau aan duar haar aavai,  
Chaugno baqhaavai na avagiaa urdhaar hai.  
Satgur asaran saran daiaa dev,  
Sikh an ko bhoo! bo na rid mai nihaar hai.

The way, a calf goes and sucks milk of some other cow,  
But when returns to its mother, she reprimands not.(1)  
The way, the misdirected swans come from ponds and sit at Mansrover,  
It feels no ill and let them pick up the pearls.(2)  
The way, doorman, gone astray to other places, comes back,  
Raja takes this not to his heart, rather welcomes him back.(3)  
Satguru is provider of shelter to shelterless, being compassionate,  
Pardons his Sikhs and keeps his heart free from any rancour.(4)(444)
बान्झ बद्दू धुधु निपुणः स भ्रमर गृहिः
मलिक बिलाणि वर भगवत पुराणः है।
हर गावि कुलाय प्रीतवे स सिलसिल बिशुः
भूली भये भय सैं द पुणाये पुराणः है।
अतज्ञत वह सेठे वाक्यम विट्ठल सप्तम, 1
अवज्ञा इयुध वह जमज निहारम् है।
आर तेंदु मेंभ त साहै गुपचें तेंदु,
रात्र तुटेर र भिट्टल देखला है।॥ ४४५॥

Baanjh badhoo purakh nipunsak na santat hue,
Salil biloe kat maakhan pragaas hai.
Phan gaih dugadh peeaee na mitat bikh,
Mooree khaae mukh sai na pragte subaas hai.
Maansar par baithe baais udaas baas,
Argaja lep khar bhasam niwaas hai.
Aan dev sewak na jaanai gurdev sew,
Kathan kutev na mitat devdaas hai.445.

No progeny is bestowed upon an infertile woman and impotent man,
As how can butter come out by churning water?(1)
Serving milk to a cobra, its poison is wiped out not,
And after eating reddish, how can smell from mouth be expected not.(2)
Crow takes a seat at Mansrover (Lake) but feels dejected,
A donkey massaged over with saffron goes and gets smeared in dust,(3)
The server of the deities, realizes not the service of the Guru,
As bad habits acquired are eradicated not.(4)(445)
Jaise tau gagan ghāta ghamanḍ bilokeeat,
Garjī garjī bin barkha bilaat hai.
Jaise tau himaachal kāthor au seetal ati,
Sakeeai na khaae trikha na mitaat hai.
Jaise os parat karat hai sajal dehee,
Raakheeeai chirankaal na thaur thahraat hai.
Taise aan dev sew trībidhee chapal phal,
Satgur anmrit pravaah nit praat hai.446.

The way, the black clouds in the sky are observed,
They thunder but fly away without dropping rain,(1)
The way, the snow on the mountains is blunt and cold,
It can be eaten not, and if taken, eliminates not the thirst,(2)
The falling dew-drops, although make the apparels on the body wet,
They can be preserved not for long time,(3)
Same way, the service rendered to the deities of Traigun216 is destructible,
Only nectarous flow through Satguru remains forever.(4)(446)

216 See note 152
Baisno anaan brahmann saalagraam sewa,
Geeta bhaagwat srota ekaakee kahaav-hee.
Teerath dharm dev jaatra kau pandit poochh,
Karat gavan su mahoorat sodhaav-hee.
Baahar nikas gardhab swaan sagan kai,
Sanka upraaj bauhar ghar aav-hee.
Patibrat gah rah sakat na eka tek,
Dubidha achhat na paranm pad paav-hee.447.

Brahmin, the devotee of god Vishnu performs ministration of a Saligram\textsuperscript{217},
And sitting in seclusion attends to Gita (the Holy-book), is known as solitary listener, (1)
To go out pilgrimage to god’s places, the Pundit enquires,
And asks about the auspicious omen before leaving,(2)
Coming out and seeing a donkey or dog deems it as inauspicious,
Revelling in scepticism, comes back in the house,(3)
Like a virtuous wife, one who remains not resolute,
And lingers on in duality, does not perceive eminence.(4)(447)

\textsuperscript{217} Saligram - Image or idol carried on person or worshipped by Hindus

Kabitt-Sawaiyye – Bhai Gurdas Ji / 477
कुरसिक्ष संगाथि भिक्षुप वे धूरक भैँसे,
पतिभ्रू में देख देख दृष्टिशं पिराज नै।
पूर्वत कृ नेत अहिस्त शिष्ट बिंदु शात वढ़ा,
जिन अहि अश्व पी जा संदर्भ धुग्पणी नै।
प्रभुदा त माता जगत आत घेर नदि,
सबत मणिव शिंह ने नदि निरंगणी नै।
मित्र में जगत हुन्स नै गुढ़ दृश्यं शिवं शिवं,
नीचल भूलवि नाड़ि धूम धिलनी नै॥ ४४८॥

Gursikh sangat milaap ko prataap aiso,
Patibrat ek tek dubidha niwaaree hai.
Poochhat na jotak au bed thit baar kachh,
Grih au nakhatar kee na sanka urdhaaree hai.
Jaanat na sagan lagan aan dev sev,
Sabad surat liv neh nirankaaree hai.
Sikh sant baalak sri Gur pratipaalak hue,
Jeewan mukat gat Brahm beechaaree hai.448.

Accord of the Guru and the Sikh Sangat is magnanimous,
Like that of virtuous wife who has relinquished the duality,(1)
Neither she consults the fortune-tellers nor the Vedas,
And does not endure the omens and planetary evils,(2)
Knows not the gods and goddesses and cares not about (so called) auspicious omens,(3)
Pious Sikh is like a child, whose sustainer is Sri Guru,
And who is emancipated through contemplation upon the Brahm.(4)(448)
Naar kai bhataar kai sneh patibrata hue,
Gursikh ek tek patibrat leen hai.
Raag naad baad au sanbaad patibrat hue,
Bin Gursahad na kaan Sikh deen hai.
Roop rang ang sarband here patibrata,
Aan dev sewak na darsan keen hai.
Sujan kuranb grih gaun karai patibrata,
Aan dev sathaan jaise jal bin meen hai. 449.

The way, chastity prevails through love with the spouse,
A Gursikh avails shelter under virtuosity through the One and Only,(1)
The way, the musical ragas and their rapport prevails through the chastity of spouse,
Guru’s Sikh adheres not to any other notes, except the Guru’s Divine Word, (2)
A virtuous wife yearns only for her spouse’s comeliness and handsomeness,
And a Servant craves not for the vision of any deity,(3)
A virtuous wife respects and praises her family members,
But believer in diverse deities feels like fish out of water.(4)(449)
As compared with (an ignoble) wife, a chaste unmarried damsel is better,
Who lives on a hope of her parents obliging her (with good husband),(1)
As compared with (an ignoble) wife, an abandoned woman is better,
Who, on expressing her repentance, is accepted by the husband,(2)
As compared with (an ignoble) wife, better is the wife,
Who, to achieve her lover, always indulges in auspicious omens,(3)
Such an (ignoble) woman would be better of getting annihilated during pregnancy,
As all these squalidly drenched acts are like Rahoo and Ketoo²¹⁸ .(4)(450)

²¹⁸ Rahoo and Ketoo – Mythological planetary averse omens

480 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaise jal koop niksat jatan kee-e,  
Seecheeat khet ekai pahuchat na aan kau.  
Pathik papeeha piaase aas lag dhig baith,  
Bin gun bhaanjan tripat kat praan kau.  
Taise hee sakal dev tev sai tarat naahe,  
Sewa kee-e det phal kaamna samaan kau.  
Pooran Brahm Gur barkha anmrit hit,  
Barakh harakh det sarb nidhaan kau.451.

The way, water is fetched out of one well through many means,  
But it irrigates just one field and reaches not the others,(1)  
A traveller, longing for water like the Rain-bird, sits by the well,  
But without bucket and rope can eliminate not his thirst,(2)  
Same way, the humans, who refrain not from their criteria,  
Only through service can get rewards and, thus, to fulfil their desires,(3)  
(Then) Guru, the Absolute Brahm showers nectar upon them,  
And drops rains and the treasures of happiness upon them.(4)(451)
Jaise uloo din samai kaahooai na dekhio bhaavai,
Taise saadhsangat mai aan dev sewkai.
Jaise kaooaa bidiaamaan bolat na kaahoo bhaavai,
Aan dev sewak jau bolai ahanmev kai.
Ka tat cha tat swaan preet bipreet jaise,
Aaan dev sewak suhaae na ka/ev kai.
Jaise maraal maal sobhat na bag thag,
Kaandeeai pakar kar aan dev sewkai.452.

The way, it is inauspicious to see an owl during day,
Same way, is the one who believes in divergent-gods in the holy congregation,(1)
The way, a crow, crowing while sitting in front of you, is not appreciated,
Same way, whatever a sever of divergent-gods says, is considered egoistic,(2)
If caressed, the dog licks but when rebuked, it bites,
But the sever of divergent-gods, neither licks nor bites,(3)
The way, a heron befits not among the swans,
Same way such fake devotees should be turned out from these assemblies.(4)(452)
Jaise uloo aadit udot jot kau na jaanai,
Aan dev sevkai na sujhai saadhsang mai.
Markat man maanik mahima na jaanai,
Aan dev sewak na sabad prasang mai.
Jaise tau phanindar pai paath mahaatmai na jaanai,
Aan dev sewak mahaprasaad ang mai.
Bin hans bans bag thag na sakat tik,
Agam agaadh sukh sagar trang mai.453.

The way, an owl appreciates not the luminous of the sun,
The believer in the divergent-gods realizes not the awareness of holy congregation,(1)
The way, a monkey recognizes not the value of the precious stones,
The sever of the divergent-gods, realizes not the purport of the Shabd,(2)
The way, a poisonous cobra appreciates not the value of savouring milk,
Same way, the auspiciousness of the holy Prasaad is not relished by the believer in divergent-gods,(3)
In the congregation of swans, a heron can stay not deceptively,
As the imperceptible and serene sea of tranquillity is always surging.(4)(453)
जैसे तू घर लगे देख वैद्य ने अतीत ग्रहे,
वायु आर्द्र आपू बेचना अनु मैयू बढ़े।
सापे बढ़ घरे अनु वर्तन न भागी पाए, अनु ये विमाने नांदे देखे नया सृष्टि बढ़े।
सापी गर अत साथ साथी पाए अरू विशाल, बेचना विमान राजा चित्त चैत बढ़े।
अनु देश यें लाग नांदे महिलाथ कुट नये पाए,
साप नियाम नांदे हैत अल्म चैत बढ़े। ॥ ॥ ४५४ ॥

Jaise tau nagar ek hot hai anek haat hai,
Gaahak asankh aavai bechan ar lain kau.
Jaapai kachh bechay ar banaj na maagai paavai,
Aan pai bisaahai jaae dekhai sukh nain kau.
Jaakee haat sakal samagree paavai au bikaavai,
Bachat bisaahat chaahat chit chain kau.
Aan dev sew jaahe satgur poore saah,
Sarab nidhaan jaakai lain ar dain kau. ॥ ॥ ४५४ ॥

The way, the town is just one but the shops there are numerous,
And many customers come to sell and buy,(1)
Sales are done but if, on asking, that commodity is not accessible,
Then one goes to other place and feels comfort on receiving (the same) there,(2)
The shop where all the commodities asked for are obtainable,
There, the selling and buying endows satisfaction to the mind,(3)
If a believer in divergent-gods goes to Satguru,
There all the treasures are brim for buying and selling.(4)(454)
वर्तमान बिहार बिखे राड़िय रङ्गत उठते,
राड़िय नधर जी प्रभुविश्व तवी पत्ती है।
लेखे चितर-गुपत से लेखक लिखारे बदें,
नधर भक्त जी भर्ता वर भिड़ती है।
क्षीत बिनाहर भगवान बतें है यठधन्यी,
रङ्गी भाव मजी त मगर लिख लगी है।
पुरान भग जूतें में वसीवाल,
भर्ता ने इसमी जूतिमपत सजाएँ है॥४५५॥

Banaj biohaar bikhai ratan paarakh hoe,
Ratan janam kee preekhiaa nahee paaee hai.
Lekhe chitar-gupt se lekhak likhaarre bhae,
Janam marn kee asanka na mitaee hai.
Beer bidiaa mahaabalee bhae hai dhanukdhaaree,
Haume maar sakee na sahaj liv laaee hai.
Pooran Brahm Gurdev sew kaleekaal,
Maaiaa mai udaaasee gursikhan jataaee hai.455.

Revelling in business, one becomes apt in assaying jewels,
But the assayer can evaluate not the preciousness of the life (itself), (1)
By assaying one can become Chiter-Gupt219 and write his own the writ,
But one cannot eliminate the qualms of life and death,(2)
With the guidance, the humans become great warriors,
But when the ego executes, then the tranquillity subsists not,(3)
Seva220 of the Gurdev, the Absolute Brahm in Kalyug,
Reminds Gursikh to get not pessimistic through ego.(4)(455)

219 Chiter-Gupt - Mythical invisible angels accompanying every person and recording his or her good and bad deeds respectively
220 Seva – Devotional Service
Whereas other trees bear (fruits) at particular times,
Some yield fruit all the time and shower deliciousness,(1)
Water from a well is fetched with efforts,
But Ganga Jal\(^{221}\) is plentiful and flows out like Prasaad\(^{222}\),(2)
The soil, fire and oil join together to make the deep light up,
But the twinkling light from the moon endows ecstasy,(3)
Service rendered to a divergent-god pays back negative award,
But the submission to Satguru eliminates all the repercussions of the Yamas.(4)(456)

\(^{221}\) Ganga-Jal – Holy water from the River Ganga
\(^{222}\) Prasaad – Consecrated (Holy) Commodity
Panch par par panch kai bhae hai mahaan bhaarth se,
Panch maar kaahooai na dubidh na niwaaree hai.
Grih taj navnaath sidh jogeesur hue na,
Trigun ateet nijaasan mai taaree hai.
Bed paa(h par par pandit parbodhai jag,
Sake na samodh man trisna na haaree hai.
Pooran Brahm Gurdev sew saadhsang,
Sabad surat liv Brahm beechaaree hai.457.

According to Maha Bharata, there have been five pretensions,
But no one annihilated these five to get rid of duality,(1)
Abandoning householdership, many became ascetic and yogis but none achieved ecstasy,
And they never revelled in the trait of Traigun.(2)
Reading and purporting Vedas, Pundits impart knowledge to the world,
But, could not counsel own mind imbued with desires,(3)
But Gurdev, the Absolute Brahm in the holy congregation,
Ponders upon the awareness of the Divine Word to recount the Brahm.(4)(457)
Pooran Brahm sam dekh samdarsee hue,
Akath katha beechar haar mondhaaree hai.
Honhaar hoe taante aasa te niraas bhae,
Kaarn karn Prabh jaan haumai maaree hai.
Sookham sathool oankaar kai akaar hue,
Brahm bibek budh bhae Brahmchaaree hai.
Baf beej ko bithaar Brahm kai maaiiaa chhaaiaa,
Gurmukh ek tek dubidha niwaaree hai.458.

Visioning the Absolute Brahm, attains the universal foresight,
And, instead of expressing incommunicable thought, remains reticence,(1)
One, intelligent-enough, stays aloof from the temptations,
Realizes the All-knowing (Almighty), and subdues ego,(2)
Extensive and petite, all are the expanse of Sole Supreme Being,
One who attains the knowledge of Brahm, gets imbued with the ethos of Brahm,(3)
Like huge spread through just one solitary seed, is the expanse of Brahm,
Under which the Gurmukh seeks the shelter to eliminate duality.(4)(458)

488 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaise tau sakal drum aapnee aapnee bhaant,
Chandan chandan karai sarb tamaal kau.
Taanba hee sai hot jaise kanchan kalank daarai,
Paaras paras dhaat sakal ujaal kau.
Sarita anek jaise bibidh pravaah gat,
Sursaree sangam sam janam su4haal kau.
Taise he sakal dev tev sai tar tart nahee.
Satgur asarn sarn akaal kau.459.

All the plants bloom according to their own criteria,
But the sandalwood endows sandalwood character to all the trees,(1)
With the addition of certain chemicals, the copper turns into gold,
But through the touch of philosopher’s stone, all metals convert into gold,(2)
Numerous are the rivulets whose flows vary,
But on amalgamation with (river) Ganga, they attain serenity,(3)
Same way, all the gods who relinquish not their traits,
For them, the shelter at Satguru, is deemed as the sanctuary at the Immortal God.(4)(459)
Girgit kai rang kamal smeh bauhn.
Ban ban dolai kaoolaa kaha dhau swaan hai.
Ghar ghar phirat manjaar ahaar paavai,
Beswa bisnee anek satee na smaan hai.
Sar sar bharmat na milat maraal maal,
Jeev ghaat kart na monee bag dhiaan hai.
Bin Gurdev sew aan dev sewak hue,
Maakhee tiaag chandan durgandh asthaan hai.460.

How can actions of (colour-changing) chameleon be similar to those of lotus flower,
And the actions of the crow running from bush to bush to those of the swan?(1)
Cat, which roams around from house to house to find food,
And a prostitute who revels in various vices, (both) can be virtuous not,(2)
The swan, wandering from pool to pool without leaving a trail,
And heron, the killer of creatures, can be contemplative not,(3)
No service to Gurdev, but becomes a server of the divergent-god,
He is like a fly which relinquishes honey and perches on grime.(4)(460)
Aan haaṭke haṭooaa let hai ghaṭaaee mol,
Det hai charaaee ḍahkan jœee aavai jee.
Tin sai banaj kee-e birta na paavai ko-oο,
Tota ko banaj pekh pekh pachhutaavai jee.
Kaath kee hai ekai baar bauhrio na jaae ko-oο,
Kapat biohaar kee-e aapah lakihaavai jee.
Satgur saah gun bech avgun let,
Sun sun sujas jagat uth dhaavai jee.461.

Other shop’s commodity buys at under-price,
But, deceptively, sells with value much inflated,(1)
Conducting the transactions as such, none gets benefit,
And facing the loss in business, repents,(2)
The way, a wooden saucepan can be used only once,
One running deceptive trade, exposes oneself,(3)
Satguru is the true merchant, who gives out true values and eliminates faults,
And listening to such glory, whole world is swarming to them.(4)(461)
Poorn Brahm samsar duteeaa naasat,
Pratima anek hoe kaise ban aav-ee.
Ghat ghat pooran Brahm dekhai sunai bolai,
Pratima mai kaahe na pragat hue dikhaav-ee.
Ghar ghar gharan anek ek roop hute,
Pratima sakal devsathal hue na suhaav-ee.
Satgur pooran Brahm saavdhaan soee,
Ek jot moorat jugal hue pujaav-ee.462.

When the Absolute Brahm is uniformly all over, the quality exists not,
Then, how can there be idols in many folds?(1)
All-knowing Absolute Brahm, visions, hears and speaks,
Then why can he not manifest in the idols and become visible,(2)
Variety of goods in the household are the epitome of the same soil,
Then why are not all the idols in the god’s places (equally) venerated?(3)
Satguru is the embodiment of the Absolute Brahm
As unison is the Light, he is getting revered in both the entities.(4)(462)
Swan after abandoning Mansrover (Lake) goes and sits at a pond,
And the swan commences eating fauna from water, isn’t it shameful?(1)
After relinquishing water, if fish remains alive,
Her love with water is deemed as hypocritical,(2)
If a Rain-bird, instead of (immortality) drop, starts savouring water,
Then it brings shame to the name of its lineage,(3)
Gursikh seeks emancipation only through the auspicious lotus feet,
But emancipation is achieved not by becoming the worshipper of the divergent-god.(4)(463)
Jau ko-oo mavaas saadh bhoomeeaa milaavai aan,
Taapar prsaān hot nirakh narind jee.
Jau ko-oo nripāt bhrit bhaag bhoomeeaa pai jaae,
Dhaae maarai bhoomeeaa sahit hee rajind jee.
Aan ko sewak raajduaar jaae sobha paavai,
Sewak naires aan duaar jaat nind jee.
Taise gursikh aan anat saaran gur,
Aan na samrath gursikh pratibind jee.464.

If a rebel, after winning over a landlord, comes and joins the ruler,
He (Ruler) is delighted, and elevates his status,(1)
If a server of the Raja runs away to go and collaborate with a landlord,
(Raja) kills the landlord along with the rebel,(2)
If some body else’s server, comes to Raja’s portal, he achieves honour,
But if Raja’s server goes elsewhere, he is condemned,(3)
Same way, a divergent Gursikh comes to seek the shelter at the Guru,
Because others are least capable of endowing (the shelter) to the Gursikh.(4)(464)
Jaise upban aanb senbal hai ooch neech,
Nihphal saphal pragaṭ pahchaaneaaaii.
Chandan smeep jaise baans au banaaspaatee,
Gandh nirgandh siv sakat kai janeaaeei.
Seep sankh do-oo jaise rahat samundar bikhai,
Swaant boond santo na samat bidhaaneaaeei.
Taise gurdev aan dev sewkan bhed,
Ahanbudh ninmrata amaan jag maaneaaeei.465.
Jaise patibrata par purkhai na dekheeo chaahai,  
Pooran patibrata kai pati hee kai dhiaan hai.  
Sar sarita samundar chaatrik na chaahai kaahoo,  
Aas ghan boond pria pria gun giaan hai.  
Dinkar or bhor chaahat nahee chakor,  
Man bach karm himkar pria praan hai.  
Taise gursikh aan dev sew rahat pai,  
Sahaj subhaav na avagiaa abhimaan hai.466.

Like a virtuous wife who wants not to see even the other’s husband,
And being a perfect wife, her attention is always diverted to her spouse,(1)
Rain-bird toils not for any ponds, streams or seas,
Aspires only for one rain-drop to say Paria, Paria in (celestial) narration,(2)
Indian red-legged partridge desires not even to see the sunrise,
Because, through mind and deeds, deems only the one with soothing rays (moon) as its soul,(3)
Same way, the Gursikh is devoid of serving the divergent-god,
Remains in ecstasy and indulges neither in dishonour nor arrogance.(4)(466)
Doe darpan dekhai ek mai anek roop,
Doe naav paaw dharai pahuchai na paar hai.
Doe disa gahe gahaae sai haath paaao toote,
Duraahe duchit hoe dhool pag dhaar hai.
Doe bhoop taako gaaoo parja na sukhee hot,
Doe purkhan kee na kula badhoo naar hai.
Gursikh hoe aan dev sew teew gahai,
Sahai jam dand dhrig jeewan sansaar hai.467.

By looking into two adjoining mirrors, multi images are observed,
And keeping feet in two boats can be reached across not.(1)
In trying to grab from multi directions, the hands are impaired,
And with double thought at crossroad, the steps go forward erroneously,(2)
If two Raja rules one town, the subject feels not contented,
And same wife of two people can not be of noble lineage,(3)
Being a Gursikh he goes and becomes the server of the divergent-god,
Bears the wrath of Yama and, also, in the world his life becomes loathsome.(4)(467)
Jaise tau birkh mool seechiae salil taate,  
Saakha saakha patar patar kar hario hoe hai.  
Jaise patibrata patibrat sat saavdhaan,  
Sakal kuṭanb suprasaṁ dhann soe hai.  
Jaise mukh duaar mistaan paan bhojan kai,  
Ang ang tussat pusat aviloe hai.  
Taise gurdev sew ek tek jaahe taahe,  
Sur nar barang brooh koṭ madhe koe hai.468.

The way, the roots of a tree are irrigated with water,  
And all the branches and the leaves attain greenery,(1)  
The way, a virtuous-wife nurtures chastity with vigilance,  
The whole family is satiated and showers praises,(2)  
The way, the food is relished through the mouth,  
All the body feels contented and strength is gained,(3)  
Same way, if ones criteria of service is to confine upon Gurdev,  
All the humans and the gods wish his wellbeing, and consider him one in millions,(4)(468)
Soee paaro khaat gaat bibidh bikaar hot,
Soee paaro khaat gaat hoe upchaar hai.
Soee paaro parsat kanchanah sokh let,
Soee paaro paras taanbo kanik dhaar hai.
Soee paaro agoh na haathan kai gahio jaae,
Soee paaro gutka hue sidh namaskaar hai.
Maanas janam paae jaiseeai sangat milai,
Taisee paavai padvee prataap adhikaar hai.469.

Eating the mercury, the body is ravaged with many diseases,
But eating the mercury duly oxidised eliminates many ailments,(1)
The gold dipped in mercury starts vanishing,
But the same mercury by amalgamating with copper,
changes into precious metal,(2)
The mercury, which can be held not in the hand,
The same one when turns into Gutka223 is revered by the Sidhs,(3)
Achieving the birth as human, whatever type of company one may get,
Without the Guru’s shelter, the status of emancipation can be achieved not.(4)(469)

223 Gutka – A type of marble which was kept in the mouth by medieval yogis to enable them to go anywhere

Kabitt-Sawaiyye – Bhai Gurdas Ji / 499
What can a frog, living in a well, realize the expanse of the sea,
And also what can a conch-shell know the value of a Swantboond,(1)
How can an owl realize the radiance of the sun,
And how can a parrot eat the fruit from Sinmbal tree and be happy,(2)
A crow can understand not what is it like to be in the congregation of swans,
And a monkey can appreciate not the worth of diamond,(3)
Server of the divergent-god realizes not worth of the service of the Guru,
And he is like a deaf and dumb who neither listens nor orates (Guru’s sermons).(4)(470)

500 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaise ghaam teekhan tapat ati bikham,  
Baisantar bihoon sidh karat na graas kau.  
Jaise nis os kai sajal hot mer tin,  
Bin jal paan na niwarat piaas kau.  
Jaise hee greekham rut pragtai prased ang,  
Miṭat na phooke bin pavan pragaas kau.  
Taise aavagaun na miṭat aan dev sew,  
Gurmukh paavai nij pad ke niwaas kau.471.

The way, sun shines, it gives out enormous heat,  
But without fire food can be prepared not,(1)  
The way, with dewdrops, from mountain up to splinters, all  
get wet,  
But without drinking water thirst is quenched not,(2)  
The way, in the summertime, the body parts get sweat,  
But without wind, just by blowing, the sweat dries up not,(3)  
Same way, by revering divergent-gods, the transmigration is  
eliminated not,  
But the Gurmukh perceives celestial abode.(4)(471)
Desire for eating mangoes can be eliminated not by eating anbi\textsuperscript{224},

Parents love can be sought not from the neighbours,(1)

Expectation of treasure from the sea can be hoped not from the ponds,

Luminance of the sun can be found not from the flames,(2)

Rainwater can be equalised not by the well-water,

Sandalwood aroma can be compared not with that of acacia tree,(3)

Compassion of Sri Guru can be matched not by that of divergent-gods,

May they remain loitering through skies from morn till evening.(4)(472)

\textsuperscript{224} Anbi – a small raw mango, normally used for making pickles.
लिबुद अवग ते बादू दिसी भल नहीं, 
जागे आग्निहन्द सब बस्तुति वर्त्ति तै।
अवग यादहत नहीं पंडि पंडि पुष्क मगे, 
ठिकानी त संधि धर घुप वृषभत तै।
मगाद अधार घन घुड़ड नहीं देते तै, 
अभिहृद्य लक्षण भल सेेबे वैं त गल्ल है।
वैसे अवगातर लुकूठ आरु रेख मेंह, 
विलु बुन मन्ति त अंध घट गल्ल है।॥४७३॥

Girat aakaas te parat pritee par jau, 
Gahai aasro pawan kavneh kaaj hai. 
Jarat baisantar jau dhaae dhaae dhoom gahai, 
Niksio na jaae khal budh upraaj hai. 
Saagar apaar dhaar boodat jau phen gahai, 
Anitha beechar paar jaibe ko na saaj hai. 
Taise aawagawan dukhat aan dev sew, 
Bin Gur saran na mokh pad raaj hai.॥473॥

Falling from sky, descending on the earth, 
What use is in seeking support of wind?(1) 
Burning in fire! What good is in grabbing the smoke? 
As (one) comes out not, instead displays own foolishness,(2) 
Drowning in the sea, trying to catch the frothy waves, 
What a contrary thought? By catching bubbles how can across be gone?(3) 
Same way, service of divergent-god is tormenting, 
Without Guru’s protection, emancipation can be achieved not.(4)(473)
Jaise roop rang bidh poochhai andh andh prati,
Aap hee na dekhai taahe kaise dikhaav-ee.
Raag naad baad poochhai baharo jau bahara pai,
Samjhai na aap taahe kaise samjhaav-ee.
Jaise gung gung pah bachan bibek poochhe,
Chahe bol na sakat kaise sabad sunaav-ee.
Bin Satgur khojai Brahm giaan dhiaan,
Anitha agiaan mat aan pai na paav-ee.474.

The way, a blind-man asks another blind person about the comeliness of some person,
But he, himself, cannot see then how can he describe?(1)
If a deaf inquires about Raagas from a dumb,
Himself can understand not, then how can he make (the others) to recognize,(2)
The way, a dumb seeks explanation from another dumb,
He, himself can speak not, then how can he utter audible words,(3)
Without Satguru searching for knowledge and contemplation?
But, through the understanding of divergent-faith, knowledge comes not.(4)(474)

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504 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Anbar bechan jaae des diganbarn ke,
Praapat na hoe laabh sahso hai moo l ko.
Ratan preekhiaa seekhiaa chaahai jau aandhan pai,
Rankan pai raaj maangai mithiaa bharm bhool ko.
Gunga pai paran jaae jotak baidak bidadiaa,
Bahara pai raag naad anitha abhool ko.
Taise aan dev sew dokh met mokh chaahai,
Bin Satgur dukh sahai jam sool ko.475.

Goes to sell clothes in the country where naked people live,
Nothing is gained, rather faces the dreadful loss,(1)
If one wants to learn how to assay diamonds from a blind-
man,
And seeks sovereignty through deprived ones, that will be ones misgiving,(2)
The way, one goes to learn astrology and Vedanta from a dumb,
And musical notes from the deaf, it is all just futile attempt,(3)
Same way, a server of divergent-god is trying to eliminate misery, and gain salvation,
But without Satguru faces despair and dread of Yama.(4)(475)
By bowing seeds in saline land, the eatable food grows not,
Loses even capital and cries, as he still has to pay the land revenue,(1)

Churning water, butter comes out not from the earthen pitcher,
Rather smashes the pitcher and the churning stick too,(2)
The mother gets not a son by soliciting the ghosts for an offspring,
But puts herself in dilemma, wants to get rid but can renounce not,(3)
Without serving Gurdev, service rendered to divergent-god is distressing,
And, also by not revering as such, both here and hereafter, putting oneself into distress.(4)(476)
The way, an offspring of the king-of-animals (lion) accepts subjugation of a jackal,
And a son of the king-of-birds (Garar) goes and seeks slavery of the crow,(1)
The way, Rahoo-Ketoo go and dwell in the households,
And the Surtaar 225 (gods-trees) seem not credible among the wild plants,(2)
The way, the baby of a pig goes and chews milk of the Kamdhain,
And Aravati (the elephant of God Indra) goes and accepts humility of a donkey,(3)
But (Satguru) endows subsistence, lodging, wealth, and fulfils desires,
And eliminates the yearning for serving the divergent-god.(4)(477)

225 Surtaar – Tree of the gods; in the ancient Sanskrit Granths five such trees are mentioned – Mandir, Parijat, Suntan, Kalapbrich and Harichand
Like a toonbi\textsuperscript{226} drowns not and revels in serenely running water,
But relinquishes not the inherited bitterness,(1)
Like a stone which burns not in spite of getting wrapped up in flames,
And with this attitude of rigidity, in water, it drowns,(2)
Like a kite is observed flying in the sky,
But when rain drops, the children can save it not,(3)
Like that are the criteria of Ridhi-Sidhi\textsuperscript{227}, Duality and Traigun,
But Gurmukh, only savours the (Guru’s) benevolences and becomes not thankless.(4)(478)

\begin{itemize}
  \item Toonbi - A single string musical instrument generally made out of a small hollowed pumpkin type vegetable
  \item Ridhi-Sidhi – Mundane and Miraculous or Spiritual Powers
\end{itemize}
Kauḍa paisa rupaieeaa sunaeeaa ko banaj karai, 
Ratan paarakh hoe jauhree kahaav-ee. 
Jauhree kahaee pun kauḍa ko banaj karai, 
Panch parvaan mai patista ghaṭaaav-ee. 
Aan dev sew gurdev ko sewak hue, 
Lok parlok bikhai ooch pad paav-ee. 
Chhaaad gurdev sew aan dev sewak hue, 
Nihphal janam kapoot hue hasaav-ee.479.

Deals in the business of Cowries\(^{228}\), Rupees\(^{229}\), gold, 
And getting renown as assayer, is acknowledged as a jeweller,\((1)\)
He is Jeweller but deals in the business of Cowries, 
He gets his status lowered among the eminent-ones,\((2)\)
Server of the divergent-gods renders service to Gurdev, 
In the life, here and hereafter, he secures a higher status,\((3)\)
Relinquishing Gurdev, becomes the server of divergent-god, 
Worthless becomes his birth and turns into an unworthy-son,\((4)\)\(479\)

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\(^{228}\) Cowries - Any of various tropical marine gastropods, which are used as currency in some parts of Asia

\(^{229}\) Rupee – Unit of currency used in India and Pakistan

Kabitt-Sawaiyye – Bhai Gurdas Ji / 509
मन बच क्रम तक पतिनाग कराई जाउ नार, 
तुहें मन बच क्रम चाहत भटार हाई। 
अभरन सिंगार चार सिह्जा संजोग भोग, 
सकल कुतंब ही मैं ताको जाईकार हाई। 
सहाज आनंद सुख मंगल सुहाग ब्याग, 
सुंदर मंदर चहब सोबत सुखार हाई। 
सातगुर सिखन कौ राखत ग्रिसत मैं सावधान, 
आन देस मेंड बच हाँड़ ज्यशिक तिरुपत हाई॥4८०॥

Through mind, expression and deeds, if a wife preserves chastity,
Then her mind, expressions and deeds become ardent,(1)
Ornaments, make-up, adornments, serenity, all these enhance love-concordance,
And then, the appreciations flow in the whole family,(2)
Tranquil bliss brings felicity, auspiciousness and ecstasy in the married life,
(Then) she is acclaimed as a profile of high morality befitting the handsome environs,(3)
Satguru sustains the Sikh to maintain a virtuous Married-life,
But the server of the divergent-god always prevails in duality.(4)(480)
Like a virtuous-wife, is alert in maintaining her chastity,
As, only then, she can be counted as heroine among the virtuous ones,(1)
Sustenance, garbs, wealth, enjoyment of all her sensualities,
And, becoming graceful with adornments, gets absorbed in ecstasy,(2)
Satguru sustains the Sikh to maintain a virtuous Married-life,
So that, always, himself, and others too, revel in comfort,(3)
Observing virtuosity in sustenance, garbs, wealth and enjoyment of sensualities,
Eliminate serving the divergent-god and erase the urge for duality.(4)(481)
It is the teaching of human precedent and Vedic (religious)
knowledge for virtuous wife,
That she becomes privileged to render the service to the
master through mind, expressions and deeds,(1)
(Thereafter) meditation, ablution, alms, restraints,
austerities-reflection,
Pilgrimages, fasting, prayers, all these she ponders upon
not,(2)
For her, sacrificial fire, yag\textsuperscript{230}, offerings and other rituals
connected with worship of gods and goddesses are
meaningless.
And gossips not about the musical feats in divergent-
portals,(3)
Same way, in a Gursikh, only one criteria dominates,
And all the divergent knowledge, contemplation and prayers,
are not deemed virtuous.(4)(482)

\textsuperscript{230} Home-jug – Sacrificial Rituals
Jaise patibrata kau pavitar ghar vaat naat,
Asan basan dhan dhaam logchaar hai.
Taat maat bhraat sut sujan kutanb sakha,
Sewa gurjan sukh abharan singaar hai.
Kirat birat parsoot mal mootar-dhaaree,
Sakal pavitar joee bibidh achaar hai.
Taise gursikhan kau lep na grihast mai,
Aan dev sew dhrig janam sansaar hai.483.

Like a virtuous-wife who executes ablutions in the house,
And, through sustenance, indulges in sustaining the householdership,(1)
(Including) father, mother, brothers, offspring, friends and other family members,
And the services rendered to all the Guru’s devotees, she thinks as her adornments,(2)
Household duties, child-birth, clearing defecations,
Whatever criteria they may be, she preserves her chasteness,(3)
Same way, Gursikhs get not tainted in householdership,
The server of divergent-god, in this world, is dishonourable to his birth.(4)(483)
हालिए अटि में हम चुप रह तू चुपमार, 
चुपत मलीकत मऊं बात घंट लीहे ते।
विल ऊँचा भां तू डोड़ सेवात मै सेवापर, 
शेव देववाण बर्दि क बेदि दिल लीहे ते।
सलम आमती कभ तरिमी तेवसी बती, 
हामिर्मी चहड़नामी सलम ते लीहे ते।
पदम पिनकसह वं क बेदि पाहे दिल, 
अलि सलम दिल वर्दी वैसे लीहे ते।॥४५॥

Aadit au som bhom budh hoon brahspat,
Sukar saneechar saato baar baant leene hai.
Thit pachh maas rut logan mai logchaar,
Ek ekañkaar kau na ko-oo din deene hai.
Janam astmee raam naumee ekaadasee bhaee.
Duadasee chaturdasee janam e keene hai.
Parja upaarjan ko na ko-oo paavai din,
Ajoniee janam din kahau kaise cheene hai.॥४८॥

Sunday and Monday, Tuesday, Wednesday and Thursday,
Friday, Saturday, all the seven days have been claimed (by
the planets),(1)
Date, day/night, month, season all are prompted by the
people,
But no days are there, designated (by them) to Sole Supreme
Being,(2)
Janam Ashtmi²³¹, Ram Naomi²³² and Ekadshi²³³ are there,
And Duadsi²³⁴ and Chaturdassi²³⁵ births are established,(3)
No one can delineate the day when the universe was created,
How can be ascertained the birth of the one Unborn?(4)(484)

²³¹ Janam Ashtmi – Birth of Lord Krishna
²³² Ram Naumi – Birth of Lord Rama
²³³ Ekadshi – Eleventh Lunar Day, Birth of Lord Harivas
²³⁴ Duadsi - Twelfth Lunar Day, Birth of Lord Baman
²³⁵ Chaturdassi – Fourteenth Luna Night

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Jaako naam hai ajonee kaise kai janam lai,  
Kaha jaan brat janamaasaatmee ko keeno hai.  
Jaako jagjeewan akaal abinaasee naam,  
Kaise kai badhik maario apjas leeno hai.
Nirmal nirokh mokhpad jaake naam,  
Gopeenaath kaise hue birha dukh deeno hai.  
Paahan kee pritma ke andh kandh hai pujaaree,  
Antar agiaan mat giaan Gur heeno hai.485.

The one whose Name is Ajoni (Unborn), how can that be born,
Then what made them to assign auspiciousness to Janam Ashtmi,(1)
The world-sustainer, Akaal, whose identity is indestructible,
How could the hunter earn acclaims to kill the one,(2)
Whose identity was holy, unsullied, and had the status of eternity,
Being the lord-master of Gopies236, how could he torment them with pangs of love-sickness?(3)
Worshippers of the stony-icon are bodily blind,
Ignorance prevails in their intellect and are devoid of Guru’s wisdom.(4)(485)

236 Gopies - Consorts of Lord Krishna (Literally Gopi means a milk-maid)
Soooraj pragaaas naas udgan aganat jau,
Aan dev saw gurdev ke dhiaan kai.
Haat baat ghaat thaaṭh ghaṭai ghaṭai nis din,
Taiso log bed bhed Satgur giaan kai.
Chor jaar au jooaar moh droh andhkaar,
Praat samai sobha naam daan isnaan kai.
Aan sar medak siwaal ghagha maansar,
Pooran Brahman Gur sarb nidhaan hai.486.

As the sun-rises, unaccountable stars become invisible,
And in place of divergent-gods, the minds are lead towards
the service of Gurdev,(1)

Trades, distances and the river-banks start waning as the
time passes,

Same way, with contemplation upon Satguru the people start
learning the realities of Vedas,(2)

During the nights there is anarchy through thieves, gamblers,
and love-betrayers,

But at the ambrosial hour, there are eulogies of Naam, charity
and ablution,(3)

In other (ordinary) pools, there can be frogs and various dirty
water animals,

But, at Mansrover, (there subsist) only the ones who revel on
Guru, the Absolute Brahm.(4)(486)
Nis din antar jio antar bakhaaneet,
Taise aan dev gurdev sew jaaneeai.
Nis andhkaar bauh taarka chamatkaar,
Din dinkar ekankaar pahchaaneet.

Rain sain samai thag chor jaar hoe aneet,
Raajneet reet preet baasur bakhaaneet.

The way, there is distinction between the night and day,
Same way, are deemed the services to the divergent-god and Gurdev,(1)

At night, there is darkness, and many stars twinkle,
But during the day through sun (Gurdev), Sole Supreme Being is perceived,(2)

In the darkness, there are perversions through the perverts,
But at ambrosial hour, the Divine ones ponder over,(3)

At night, during the time of slumbering, the thieves, swindlers and touts, predominate,
But the criteria of polity and adoration is recognised during the day.(4)(487)
विस्मृति गुड़ि अपना वसन्त वेद, गुरवादि विमुख मु एक पर वसन्त है। दिससकने नेंद्रे वे ब्रजेंद्र सर विस्मृति मुहे, विस आजिकानी बुले ब्रज वसन्त है। पुरुषाधि गुप पर दिस सिंच देव दिसमटि गुड़ि, आठ लंडे नेंद्रे गुड़ि दिसमटि वसन्त है। मंगली मंगली संति अंग अंग अंग चंग चंग, पुरुषाधि मंगल परमत्व मंगल है।।488।।

Nis durmat hue adharm karm het,
Gurmats baasur su dharm karm hai.
Dinkar jot ke udot sabh kichh soojhai,
Nis andhiaaree bhoole bharmat bharm hai.
Gurmukh sukh phal dibh deh drisht hue,
Aan dev sewak hue drisht charm hai.
Sansaaree sansaaree sang andh andh kandh laagai,
Gurmukh sandh parmaarat marm hai.488.

Wickedness is like the night wherein the evil becomes the criteria of deeds,
But when the day arises, Gurmat prevails through righteousness and performance,(1)
With the luminous of the sun, all becomes discernible,
And the day makes Gurmat to spread the deeds of righteousness,(2)
A Gurmukh is bestowed with divine insight,
But becoming the server of divergent-god, the foresight is debased,(3)
Mortal associating with a mortal is like a blind-men leading another blind-men,
But the association with a Gurmukh is like the ointment for deliverance.(4)(488)
Jaise jal mil bauh barn banaaspatee,
Chandan sugandh ban chanchal karat hai.
Jaise agan agan dhaat joee soee dekheeat,
Paaras paras jot kanchan dhart hai.
Taise aan dev sew mitat nahee kutev,
Satgur dev sew bhaijal tarat hai.
Gurmukh sukh phal mahaatam agaadh bodh,
Net net net namo namo uchrat hai.489.

The way, by associating with water, many types of flora sprung up,
And the aroma from Sandalwood trees, spreads sandalwood aroma around,(1)
Getting effected by fire, a metal looks like fire,
But when meets Philosopher’s stone, gets the shine like that of gold,(2)
Same way, by serving the divergent-gods, eliminated is not the base temperament,(3)
But the tranquillity achieved through Gurmukh has profound auspiciousness,
And deeming it as Providence, repeatedly pay the obeisance.(4)(489)
प्रगत संसार सिक्कार कराई गैनिका पई,
ताहे लोग बेद अर जीवन की त बन्धि है।
कूल बढ़ाई बड़हुआ आर मृघन सहित,
लग्न सज्ज कराई बुल अंबम त भरि है।
बश्त मरीजी बना फिरान आर मर दिवे,
माभान्द बढ़ै हेंस बंधु बे अलाभारत है।
बुद्धि मन्त्र लखि उजकड़ लखए,
पह उर पत्ते सेढ़ निश्चिप फिरान है।॥ ४५०॥

Quite evidently, a prostitute indulges in whoredom,
And she cares not about the people and their knowledge in
Vedas (religious books),(1)
If a virtuous woman, renounces her husband, goes to some
other portal,
Gets herself tainted and cares not about her family honour,(2)
Deceitful crane, with malicious mind, roams around other
ponds,
But if a swan abandons Mansrover and goes astray, it
commits absolute frailty,(3)
Gurmukh (relinquishing) self-orientation, and (turning)
wickedness into Gurmat,
Puts his mind to remain unattached to other’s entities and
mundaneness.(4)(490)
पान कपूर लूंग चन चल जै आजी नमों, बिस्ता बिस्तां भक्त भक्त अभिव मिलनते वै। बच घान पृथ्वि नहूँ ये गंगा मिलनतु बने, उसे त खुदेव रोक ठिक त भगिनभक्त वै। सापह पह भाद भक्त भक्त अभिव वै, उगलत कालकूट ऊथर भयो भगिनभक्त वै। उमे भगिनभक्त पारसंगति भक्तु भक्तु, भग रेत सेब सेवान उतव यथा पिलवत वै॥४५१॥

Paan kapoor laung char kaagai aagai raakhai, Bista bigandh khaat adhik siyaan kai. Baar baar swaan jau pai ganga isnaan karai, Tarai na kutev dev hot na agiaan kai. Saapah pai paan mistaan mahaan anmrit kai, Uglat kaalkoot haumai abhimaan kai. Taise maansar saadhsangat maraal sabha, Aan dev sewak takat bag dhiaan kai.491.

Betel-leaf, camphor and clove are presented to a crow to eat, But his wisdom leads him to devour foul smelling excreta.(1) A dog frequently goes to the (River) Ganga for ablution, But renounces not its bad habits and, due to its stupidity, can become not pious,(2) May a snake is served with sweetened nectar, But, being full of pride, it still vomits out poison,(3) Same way, Mansrover (sacred location) is the place for swans (Gurmukhs), But a server of divergent-god glances in like a heron,(4)(491)
चब्बी चब्बी अविचित नम अर्थ विषमत,
लगी लगी छैला विशिष्ट उगी उगी छैले नी।
भील अभि पड़िया सख्त पद्मव पृथिविता घेड़,
उगी त टरु टैड घिय तिघवाये नी।
भागमत अर्थ मत गुड़ी बदु फूडि बीड़ि,
डूब अभि लीच र मधु मधु सह जै नी।
जैसे गुड़हेच्छ अर्थ घेड़ मेंख र श्रेष्ट,
भागमत घेड़ र मुंडू सवित्त जै नी॥४५२॥

Chak-ee chakor aihnis sas bhaan dhiaan,
Jaahee jaahee rang rachio taahee taahee chaahai jee.
Meen au patang jal paavak prasang het,
Taaree na tarat tev or nirbaahai je.
Maansar aan sar hans bag preet reet,
Utam au neech na smaan samta hai jee.
Taise gurdev aan dev sewak na bhed,
Samsar hot na samundar sarita hai jee.492.

Buddy sheldrake and Indian red legged patridge, day and night keep their minds imbued (with sun and moon respectively),
The way, one relishes, one revels in that,(1)
Affinity is there in fish with water and moth with fire,
In spite of trying, it can be broken not, it continues till the end,(2)
Customary is the affinity between Mansrover with swan and heron with ponds,
As there can be no similarity between ideal and mean,(3)
Same way, there is distinction between servers of divergent-god and Gurdev,
Like, no similarity can be there between the sea and the stream.(4)(492)
Preet bhaae pekhai pratibinb chak-ee jio nis, 
Gurmat aapa aap cheen pahchaaneeai.
Bair bhaae pekh parchhaee koopantar parai,
Singh durmat lag dubidha kai jaaneeai.
Ga-oo soot anek ek sang hil mil rahai,
Swaan aan dekhat birudh judh thaaneeai.
Gurmukh manmukh chandan au baans bidh,
Barn ke dokhee bikaaree upkaaree unmaaneeai.493.

Permeated with love, Chakvi acknowledges her own shadow at night-time,
Same way, Gurmat can be recognised through self by looking into the innermost.(1)
A lion, strewn with animosity, deems (his shadow in the well) as another lion,
Same way, one with wicked-mind remains infused with duality,(2)
Many a calf of a cow remain intimate with each other,
But a dog on seeing another dog, turns into the fighting mood,(3)
The criteria of Gurmukh and Manmukh\textsuperscript{237} is like that of sandalwood and bamboos,
Ones are inimical (of their own kind) and the others may be deemed as benefactors.(4)(493)

\textsuperscript{237} Manmukh – Self-oriented, apostate, irreligious, atheist
नई वेंटी घूमने वाले मृग भिन्न मध्य वे, 
मुहूँ विसर्गि एक्षि गणि गाणि भगि चीनीये।
मृदु मृदु वभ बलि सभली सबाउ वे, 
रच्चि सबरमि बन्हा पूर्ण गणि बीनीये।
यह भेंटु भैं मध्य अरध देंड उर भुं, 
देंड देंड देंड बैंड लगि वाणि लीनीये।
जेठ त बनाव बन्ह भव एक चर्कि जीति, 
मृदु दीप्ति विषु विपु लाहा लीनीये॥ ४५४॥

Jau ko-oo bulaavai kah swaan mrig sarap kai, 
Sunat rijaee dhaae gaar maar deejeeai. 
Swaan swaan kaam laag jaamnee jaagat rahai, 
Naadah sunaae mrig praan haan keejeaai.
Dhun mantar parai sarap arp det tan man, 
Dant hant hot got laaj gaih leejeeai.
Moh na bhagat bhaav sabad surat heen, 
Gur updes bin dhrig jag jeejeeai.494.

If a (person) is called and addressed as dog, deer or snake,
Hearing this, he gets angry and feels like committing the murder,(1)
But a dog, for sake of the master, spends whole night awake,
And a deer, listening to the musical notes (apparently coming out of its own body) is prepared to sacrifice its life even,(2)
Listening to the tune of been²³⁸, a snake sacrifices itself and surrenders its body,
Gets its (poisonous) teeth broken and give up its familial criteria,(3)
Ones who have no affection for devotion and are devoid of awareness (of Divine Word),
Their living in the world becomes loathsome.(4)(494)

²³⁸  Been - a wind-instrument used by snake-charmers
Finding house on fire, awakes and goes out to dig a well,
No purpose is served and repentance prevails,(1)
During the fight, yearns to learn fighting tactics,
Such effort brings not victorious title,(2)
The way, one remains in sleep while the companions leave on their journeys,
In the morning, after pulling goods together, thinks whereto go?(3)
The same way, the one pervaded with the criterion of mammon, squanders life,
At the end, how can he get imbued with the Godly Name?(4)(495)
Jaise tau chapal jal antar na dekheeat,
Pooran pragaas pratibinb rav sas ko.
Jaise tau maleen darpan mai na dekheeat,
Nirmal badan saroop urbus ko.
Jaise bin deep na smeep ko bilokeeat,
Bhavan bhaiaan andhkaar traas tas ko.
Taise maaiaa dharam adham achhaadio man,
Satgur dhiaan sukh naan prem ras ko.

The way, one can see not through volatile and fluttering water,
As it makes not possible the visioning of the images of the full moon and the sun,(1)
A dirty mirror reflects not clear image,
And enables not a damsel to appreciate her nymph-like forms,(2)
The way, without the light from a lamp any object, even lying nearby, can be observed not,
And the house swathed in darkness seems dreadful and deems inviting the thieves,(3)
The same way, permeated with the darkness of the criteria of mammon, the mind is dreaded,
And it can contemplate not to get imbued with the comforts through Satguru.(4)(496)
Jaise ek samai drum saphal sapatar pun,
Ek samai phool phal patar gir jaat hai.
Sarita salil jaise kabhoon smaan bahai,
Kabhoon athaah at prabal dikhaat hai,
Ek samai jaise heera hot jeernaanbar mai,
Ek samai kanchan jare jagmagaat hai.
Taise Gursikh raaj kuaar jogeesur hai,
Maaiaadhaaree bhaaree jog jugat jugaat hai.497.

The way, time comes when a tree is teeming with leaves and fruits,
But the time comes when all the leaves, fruits and flowers vanish,(1)
At some places the water flows serenely
But there comes the place where it surges with great gusto,(2)
Some time a diamond is kept hidden in old rags,
But time comes when, being embedded in gold, it sparkles,(3)
Same way, a Gursikh, on one account, is deemed as prince
but contrarily he is an epitome of piety,
In spite of worldly-attachments, remains permeated with Godly traits.(4)(497)
असन बसन संग होते अंदू बसन वीते,
सत्तम है सपणिग मै लुत अरणिप है।
होते आने साधन विमलाने समय सपणिगे,
पंद टुड बुड घुम दुख अरणिप है।
सब अठाने विमल सीठ भिक्षा समतु,
सवै दं सीठ दाँदु मुहु अरणिप है।
अविन वृहि है विजाइंडिहो नवन नीति,
बनीते सपणिगि भीति अवाम अरणिप है। ||498||

Asan basan sang leene au bachan keene,
Janam lai saadhsang sri gur araadh hai.
Eahaan aae daata bisraae daasee laptaae,
Panch doot bhoot bharm bharmat asaadh hai.
Saach marno bisaar jeewan mithiaa sansaar,
Samjhai na jeet haar supan smaadh hai.
Ausar hue hai biteet leejeeai janam jeet,
Keejeeai saadhsang preet agam agaadh hai. 498.

Takes birth carrying such promises,
That, after gaining life, will remain in piety and remember
Sri Guru,(1)
Arriving here, forgets the benefactor and revels in the
criterion of a mammon,
Being infested with five vices, gets imbued with un-
holiness,(2)
Forgets the reality, and accepts the deluding existence,
Understands not the criteria of winning and losing and
remains in the dream-world,(3)
Life is transpiring, win over the being,
Revel in holy company and indulge in the deep-rooted
love.(4)(498)
Saphal jannam gur charan saran liv,
Saphal drist gur daras aloeeai.
Saphal surat gur sabad sunat nit,
Jihba saphal gun nindh gun goeeai.
Saphal hasat gur charan pooja pranaam,
Saphal charan pardachhana ko poeeai.
Sangam saphal saadhsangat sahaj ghar,
Hirda saphal gurmat kai smoeeai.499.

Auspicious is the birth which gets shelter under Guru’s feet,
That revelation is auspicious which perceives the Vision of Guru,(1)
That awareness is effectual which ever listens to Guru’s Shabad,
And that tongue is fruitful which sings glories of benevolent treasures,(2)
Hands are triumphant which render service at Guru’ feet,
And feet are auspicious which perform circumambulation,(3)
Fruitful is the meeting with holy congregation to perceive ecstasy,
And the mind succeeds by getting imbued with Gurmat.(4)(499)
Kat pun manas janam kat saadhsang,
Nis din keertan samai chal jaeeai.
Kat pun drisht daras hoe parspar,
Bhaavnee bhagat bhaae sewa liv laaeai.
Kat pun raag naad baad sangeet reet,
Sri gur sabad dhun sun pun gaaeeai.
Kat pun kar kirtaas lekh masuvaanee,
Sri gur sabad likh nijpad paaeeai.500.

How would human form come again, and how would pious company be available?
Only by walking everyday towards holy congregation revelling in Keertan,(1)

How could the Divine Vision be achieved?
Only by seeking holy devotion, and that through dedicated service,(2)

How can be realized the musical raagas and notes?
Listen to the melodies of Guru’s Divine Word, and hear them to perceive virtuosity,(3)

How to get chance to write ones writ in ink on paper?
The ones who write Guru’s Divine Word, they realize their inner form.(4)(500)
The way, leaf from a Plah\(^{239}\) is disguised in betel-leaf,  
But when taken by the sovereign, whole comes to know,(1)  
The way, the blue colour is deemed coarse,  
But blue (diamond) associating with apparel earns applause,(2)  
Polluted sea-shell becomes pious when used by the server of Saligraam\(^{240}\),  
And at the sanctification of food for the gods it is considered virtuous,(3)  
Same way, flock of crows (renegades), in the holy-congregation, are treated like swans,  
And are not destroyed there where Gurbani is always resonated.(4)(501)

\(^{239}\) Plah – Wild tree whose leaves are very bitter to eat  
\(^{240}\) Saligraam - Image or idol carried on person or worshiped by Hindus

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मैं नह भय भीठ भविष्य त सठै पृथि,
मैं विठ उठह उठह भवि नमदूर है।
मैं घर घन भगवान त सठै पृथि,
धन यह बर्चे धन भिन भृत्ती अब्राज है।
मैं धिन संगान वः सङ्ग त सठै विन्ध्य,
बिन्दहु बिन्दहु बिस्फ़ूर वै विलकस्त है।
मैं नूत नजर सति भाव भोजें,
आउं भव्व विन्दहु ववहु वहु है।502।

Jaise jal madh meen mahima na jaanai pun,
Jal bin talaph talaph mar jaat hai.
Jaise ban basat mahaatmai na jaanai pun,
Par bas bhae khag mrig akulaat hai.
Jaise pria sangam kai sukhah na jaanai triaa,
Bichhrat birha britha kai billaat hai.
Taise gur charan saran aatma achet,
Antar parat simrat pachhutaat hai.502.

The way, a fish in water realizes not its (water’s) glories,
But when taken away from water, it flutters and faces death,(1)
The way, in the jungle, the birds and animals appreciate not
the flora,
But realize when get apprehended by the hunter,(2)
The wife understands not the value of union with husband,
But when split, she cries with the pangs of separation,(3)
Same way, the souls under protection of auspicious feet
remains unintentional,
But when unconnected, repents and reminisces.(4)(502)
On hearings about the holy-men getting detached, I feel despaired,
But seeing the renegades gaining attachment, I feel enhanced aspirations,(1)
Learning about your trait of knowing-all, I feel dreaded,
But such whims are torn apart on learning that the compassion is your real attribute.(2)
In spite of extreme rains, Sinmbal tree remains fruitless,
But through its association with Sandalwood tree, it gains fragrance,(3)
Through own efforts can seek not place in hell even,
But I am seeking your patronage, which is full of compassion.(4)(503)

Bhagat-vachhal sun hot ho niraas ridai,
Patit paavan sun aasa urdhaar haun.
Antarjaamee sun kanpat hau antargat,
Deen kau daiaal sun bhai bharth taar haun.
Jaldhar sangam kai aphal senbal drum,
Chandan sugandh sanbandh mailgaar haun.
Apnee karnee kar narak hoon na paavau thaur,
Tumre birad kar aasro smaar haun.503.
Jau ham adham karm kai patit bhae,
Patit paavan Prabh naam pragtaaio hai.
Jau bhae dukhit ar deen parcheen lag,
Deen dukh bhanjan birad birdaaio hai.
Jau grase ark sut narak niwaasee bhae,
Narak niwaaran jagat jas gaaio hai.
Gun kee-e gun sab ko-oo karai kripanidhaan,
Avgun kee-e gun tohee ban aaio hai.504.

I have become renegade and apostate due to irreligiosity,
But you, the defender of honours, illuminate me with Naam,(1)
We are tormented due to our heretofore deeds and deficiencies,
But, through your benevolent traits, eliminate of our miseries,(2)
Due to the rage of Yama, we have become the dweller of hell,
But, the whole humanity knows, you are the emancipator from the misery,(3)
Doing good deeds? All these good deeds get celestial grace,
But indulgence in defaults bounces back their reaction,(4)(504)
The way, a healthy man relishes many types of viands,
But a sick-man’s mind feels not to take any foods or drinks,(1)
The way, a buffalo through her enduring trait is very serene,
But, unlike her, the goat has no heart for tolerance,(2)
The way, a jeweller buys and sells many types of ornaments,
But one stricken with poverty keeps nothing due to his inability to sustain,(3)
Same way, one who revels in Guru’s reverence through benevolent grace,
Himself gets satiated whereas others face the sufferings.(4)(505)
Jaise bikh tanak hee khaat mar jaat taat,  
Gaat murjhaat pratipaalee barkhan kee.  
Mahkhee duhaae doodh raakheei bhaanjan bhar,  
Part kaanjee kee boond haad na rakhan kee.  
Jaise kot bhaar tool ranchak chinag pare,  
Hot bhasmaat chhin mai akarkhan kee.  
Taise par tan dhan dookhna bikaar kee-e,  
Harai nidih sukrit sahaj harkhan kee.506.

By taking tiny amount of poison, the death is faced,  
And the body, nourished for many years, just disintegrates,(1)  
The utensil is filled after milking (a cow),  
But just a drop of rennin makes it unworthy of preserving,(2)  
When many bundles of cotton put together are shown just a spark of fire,  
In a few moments they burn and turns into ashes,(3)  
It is sinful to aspire for other’s wife and other’s riches,  
As through sins, righteous acts, ecstasy and all those just vanish.(4)(506)
चंदन स्मीप बांस महिमा ना जानी, अनु द्रम दुर्ग बर्ने बांस वै बर्ने है। दादर स्थवर मै नाही त कमल गात, मधुकर मन मक्रंड वै बॉमो है। तीन बसर बाँस भल भाँभू त सह रिहित बढ़, मलय वै सन्दर बुम सन्दर न फर से है। विन्दु बसर भत लूल ट्रिपोलेस तीन, जून्नूजल विन्दु ट्रिप आउने है बर्ने है। ॥५०७॥

Chandan smeep bas baans mahima na jaanee, Aan drum doorah bhae baasan kai bohai hai. Daadar srovar mai jaanee na kamal gat, Madhukar man makrand kai bimohe hai. Teerath basat bag maram na jaanio kacch, Sardha kai jaatra het jaatree jan sohe hai. Nikaṭ basat mam Gur updes heen, Doorantar Sikh ur antar lai pohe hai. ।।५०७॥

Although it exists adjacent to sandalwood tree, the bamboo tree imitates not its trait,
Whereas other (trees), although far off, acquire the aroma,(1)
In spite of residing in water, a frog realizes not the value of lotus,
Whereas the black-bee comes running with great affection from far off.(2)
Heron, living at the pilgrim place realizes not its auspiciousness,
Whereas the pilgrims become the embodiment of devotion,(3)
Although living in the same vicinity, remains devoid of sermons,
Whereas the Sikhs living far apart, perceive their minds.(4)(507)
The way, one aspires to observe other’s wife,
But seek not Guru’s Vision likewise,(1)
The way, one hears the adversity of others,
But listens not the Divine Word of the Guru with same intensity,(2)
The way, one walks to go to swindle others,
But travels not to holy congregation to hear devotional singing of hymns,(3)
The way, owl knows not the sun, crow relishes not dainty food and snake relishes not milk,
Eminence they achieve not and remain lowly for ever,(4)(508)
Jaise rain samai sab log mai sanjog bhog,
Chak-ee biog sog bhaagheen jaaneai.
Jaise dinkar kai udot jot jagmag,
Uloo andh kandh parcheen unmaaneai.
Sarvar sarita samundar jal parcheen unmaaneai.
Trikhaavant chaatrak rahat bakhaaneai.
Taise mil saadhsang sakal sansaar tario,
Mohe apraadhee apraadhan bihaaneai.509.

At night-time people interact with each other,
But Chakvi (without sun) is known to remain in misery,(1)
With the sun-rise, illumination spreads all around,
But owl is thought to be hiding behind dark and dingy corners,(2)
Tanks, streams and sea are deemed overflowing with water,
But thirsty rain-bird keeps on lamenting (for want of just one rain-drop),(3)
Same way, through holy congregation, whole world is emancipated,
But, me the sinner is spending life revelling in misdeed.(4)(509)
Jaise phal phoolah lai jaae banraae prati,
Karai abhimaan kaho kaise ban aavai jee.
Jaise muktaahal samundarah dikhaavai jaae,
Baar baar hee saraahai sobha tau na paavai jee.
Jaise kanee kanchan su[mer sanmukh raakh,
Man mai garb karai baavro kahaavai jee.
Taise giaan dhiaan thaan praan dai reejhaio chaahai,
Praanpat satgur kaise kai reejhaavai jee.510.

One takes flowers to show love to the king-of-flora,
And feels great pride but how can he be appreciated?(1)
One takes pearls and exhibits them to the sea (which is full of pearls),
May be, himself, feels pompous but is appreciated not,(2)
May a person place pinch of gold in front of Sumer (mountain of gold),
And feel great pride, but he is denounced as a foolish,(3)
If one just talks about knowledge and contemplation,
How can he impress True Guru, the Master of all life?(4)(510)
Jaise choaa chaandan au dhaan paan bechan kau,
Poorab disa lai jaae kaise ban aavai jee.
Pachham disa daakh daawam lai jaae jaise,
Mrig mad kesar lai utrah dhaavai jee.
Dakhan disa lai jaae laaichee lawang laad,
Baad aasa udam hai birto na paavai jee.
Taise gun nidh Gur saagar kai bidimaan,
Giaan gun pragat kai baavro kahaavai jee.511.

One takes perfumes, sandalwood, betel-leaves to sell,
And goes towards the East, how would he succeed?(1)
Towards the West, one takes grapes and pomegranate,
And moves to the North with musk and saffron,(2)
Loads the cloves and cardamom and goes to South,
Such efforts are fruitless and there are no profits,(3)
The benevolences are there in the sea of Guru’s Wisdom,
But the one who comes there to demonstrate ones knowledge
and virtues is labelled as insane.(4)(511)
चलने मे नैमे देवीआड ते अठेव दिल, 
वै बलवर ली हिरंग नैमे रात आइ ती। 
कालव देवीआड जवाऽव याव मुइव ते, 
वहले वटलेह वै बलू र मुइवे ती। 
नैमे देवीआड ते बरखम अवल भूत, 
बरख भव्वमल तरावं पिर बिल्लह छै ती। 
नैमे जदू भज भवलपी भवलपी बारि, 
साबल मंसावे चे विवार भंज छै ती॥ ५१२॥

Chalnee mai jaise dekheeat hai anek chhidar, 
Karai karva kee ninda kaise ban aavai jee. 
Birakh bithoor bharpoor bauh sooran sai, 
Kamlai kafeelo kahai kahoo na suhaavai jee. 
Jaise uphaas karai baais maraal prati, 
Chhaad muktaahal durgandh liv laavai jee. 
Taise hau maha apraadhee apraadh bhario, 
Sakal sansaar ko bikaar mohe bhaavai jee.512.

Numerous holes are visible in the sieve,
But if it slanders the jug (with only one hole), how justifiable it is?(1)
The acacia tree is strewn with thorns through out its body,
If it taunts lotus for pricking, who would then accept?(2)
A crow taunts and makes fun of swan,
Whereas itself, it eats offal and can relish not diamonds,(3)
Same way, me, a sinner, is imbued with transgressions,
And I indulge only in the vilification of whole world.(4)(512)
अपद्रा अपीठ नैं दृढृत दुरावत बद्दी, नरसिंह मुगला र मुगला वे बहुषी। विकल्पी विकल्प विकल्प भे मंगिति वे, मैंने द्राढव मर्जिति अपिवृत र मुगला। नैं उठ भाँड़े भाँड़े आंठ में में में मृह, मैंने दृढ़ दृढ़ दृढ़ दृढ़ दृढ़ पहली। नैं उठ पठ उठ पठ दृढ़ पठ दृढ़ पहली।


Strewn with miseries, a tormented and discarded wife,
Likes not the harmony between the virtuous couples,(1)
Tormented and discarded wife facing distress,
Likes not the adorning embellishments of a chaste spouse,(2)
A sterile wife remains in misery and affliction,
And observes her co-wife’s offspring with contempt,(3)
Same way, permeated in me are the (traits) of discarded wife
and other’s riches,
And, in my mind, I cannot relish the holy love and prominence,(4)(513)
नल मै ठिकानी भीतु रफ़ीमें घटेहर मै, ।
विलु नल उलख उसह फिर्न मर दे। ।
जल मै धरत भंडी डियली मै रफ़ीमें उठी, ।
विलु धर भल टार्रह घििरत दे। ।
सभाही बदनिदि विन्दुच आदि हीठ दीठ, ।
विलु धरत उपि बदल विदििरत दे। ।
जल मै गुमिध विन्दुचेिरि मण्डलाड़ि मै, ।
सीठब नड़त विलु मंजूर त आठ दे॥ ५१४॥

Jal sai nikaas mein raakheeai patanbar mai,
Bin jal talaph tajat pria praan hai.
Ban sai pakar panchhee pinjaree mai raakheeai tau,
Bin ban man onmano unmaan hai.
Bhaamnee bhataar bichhrat ati chheen deen,
Bilkh badan taahe bhavan bhaiaan hai.
Taise Gursikh bichhrat saadhsangat sai,
Jeewan jatan bin sangat na aan hai.514.

After taking it out of water, a fish is placed on velvety surface,
But, without water it writhes and wriggles and to honour her love surrenders her soul,(1)
After apprehending a bird from the jungle, it is put in a golden cage,
But without flora its mind remains sad and feels abandoned,(2)
Beautiful woman, without her spouse feels weak and forsaken,
Her body seems dreadful and feels dismayed in her own household,(3)
Same way, when a Gurmukh is detached from the holy congregation,
As, without the sacred-company, considers life not worth living.(4)(514)

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Jaise tooṭe naagbel sai bides jaat,
Salil sanjog chirankaal jugwat hai.
Jaise koonj bachra tiaag disantar jaat,
Simran chit nirbighan rehat hai.
Gangodik jaise bhar bhaanjan lai jaat jaatree,
Sujas adhaar nirmal nibahat hai.
Taise Gur charan saran antar Sikh,
Sabad sangat Gur dhiaan kai jeeat hai.515.

The betel-leaves plucked from the vines, are sent to the foreign lands,
They are kept wet to keep afresh, may be for some time,(1)
A Koonj\textsuperscript{241} deserts the offspring and goes abroad,
But its heartfelt prayer keeps them unhurt,(2)
The pilgrims take with them the jugs full of (sacred) Ganga-water,
With efforts, for sometimes, they keep them untainted,(3)
Same way, a Gursikh living away from the auspicious feet of Guru,
Keeps himself flourished by contemplation upon Guru’s Divine Word and Congregation.(4)(515)

\textsuperscript{241} Koonj - Migratory bird of cold region
Jaise bin pawan kavan gun chandan sai,
Bin maliaagar pawan kat baas hai.
Jaise bin baid avkhad gun gop hot,
Avkhad bin baid rogah na graas hai.
Jaise bin bohith na paar parai khevat sai,
Khevat bihoon kat bohith biswaas hai.
Taise Gur naam bin ganm na parmpad,
Bin Gur naam nihkaam na pragaas hai. 516.

Without the wind, none can savour sandalwoods’ attributes,
And without Mailagar\textsuperscript{242} how can sandalwood aroma be spread?(1)
Without a doctor, the virtues of a medicine remain clandestine,
And without medicine the doctor can provide no remedy,(2)
Without the efforts of boatman, the ship can go not across,
And without the boatman, how can ship be trusted?(3)
Same way, how, without Naam through the Guru, the celestial status can be sought?
As without Guru’s Naam all enlightenments are fruitless.(4)(516)

\textsuperscript{242} Mailagar – A type of aromatic sandalwood tree which grows on the mountains in the South

546 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaise kaacho paaro khaat upjai bikaar gaat,
Rom rom kai piraat maha dukh paaeeai.
Jaise tau lasan khaae mon kai sabha mai bai{he,
Prag{ai durgandh naahe durat duraaeeai.
Jaise mistaan paan sangam kai maakhee leele,
Hot uk/ed khed sanka! sahaaeeai.
Taise hee aparchai pind sikhan kee bhikhiaa khaae.
Antkaal bhaaree hoe jamlok jaaeai.517.

By eating unprocessed mercury, body is contaminated,
And each limb is tormented with great ailments,(1)
After eating garlic, even one sits with mouth shut in the
assembly,
The stench still comes out and could not be blocked,(2)
Along with eating viands, one swallows a fly,
One vomits and faces distress,(3)
Same way, if one devours the offering made (to the Guru) by
the Sikhs,
It comes with heavy punishment along with the retribution of
Yama.(4)(517)
Jaise megh barkhat harkhat hai Krisaan,
Bilkh badan lodha lon gar jaat hai.
Jaise parphulat hue sakal banaaspatee,
Sukat jawaaso aak mool murjhaat hai.
Jaise khet sarvar pooran kirakh jal,
Ooch thal kaalar na jal phalnaat hai.
Gur updes parves Gursikh ridai,
Saakat sakat mat sun sakuchaat hai.518.

When it rains, a farmer feels happiness,
But a weaver’s distraught disintegrates his face like salt,(1)
Flora blossoms all around with the fall of the rains,
But Jwahan\textsuperscript{243} and Akk\textsuperscript{244} along with their roots wither,(2)
All the fields, ponds and crops are filled with water,
But water stays not on high fields and saline lands,(3)
Guru’s sermons ingress the heart of a Gurmukh,
But the mind of a Saakit\textsuperscript{245} is filled with the criteria of a mammon and is reluctant to hear (Guru’s sermons).(4)(518)

\textsuperscript{243} Jwahan – A wild herbal plant, presumably which dries with rainwater
\textsuperscript{244} Akk – Wild plant of sandy region, presumably which is destroyed with rain water
\textsuperscript{245} Saakit - Worshpper of Shakti or Maya and one who is too much attached to worldly rather than to spiritual matters

Basant – Spring season

548 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaise Raaja rava n anek ravnne sahet,
Sakal sapootee ek baanjh na santaan hai.
Seechat salil jaise safal sakal drum,
Nihphal senbal salil nirbaan hai.
Daadar kamal jaise ek sarvar hikhai,
Utam au neech keech dinkar dhiaan hai.
Taise Gur charan saran hai sakal jag,
Chandan banaaspatee baans unmaan hai.519.

The Raja adores many queens with love,
All are blessed with progeny but there comes one who remains infertile,(1)
Through water, many trees yield fruits,
But, even through irrigation, Sinmbal-tree bears none,(2)
A frog and lotus flower grow in the same pool,
Whereas lotus watches the sun, frog revels in mud,(3)
Whole world seeks protection at Guru’s auspicious feet,
But bamboos, in spite of being in the proximity of Sandalwood, remain in perplexity,(4)(519)
A calf squirms to meet its mother,
But, being tied with rope, can do nothing,(1)
One under bonded-labour aspires to go home,
But, being under the domination, just stays in trepidation,(2)
An abandoned wife aspires for husband’s love,
But, for sake of family honour, keeps on bearing distress,(3)
Sikh (living far away) aspires for bliss under the protection of Guru’s auspicious feet,
But, abiding by (Guru’s) command, in spite of getting perturbed, remains abroad.(4)(520)

Jaise bachhura billaat maat milbe kau,
Bandhan kai bas kachh has na basaat hai.
Jaise tau bigaaree chaahai bhavan gavan keeo,
Par bas pare chitvat hee bihaat hai.
Jaise birhanee pria sangam sneh chaahai,
Laaj kul ankas kai durbal gaat hai.
Taise gur charan saran sukh chaahai Sikh,
Aagiaa badh rahat bides akulaat hai.520.
पर धन पर तन पर आप्वाद बाद,
बल्हल बन्च परपंच ही कामात है।
मितर गुर स्वाम द्रोह काम क्रोध लोभ मोह,
जीवन अहु विमुख क्षंस विधु बात है।
देवा में गृह विविध विभिन्न अपहरण दक्षिण विद्यु,
सतश्र भक्त नारीलेख विनियम रहै।
विद्वान विमिन विभिन्न वेदो देवी चौह,
अया अर्थेष भग केभ हुमायु है॥५२१॥

Other’s riches, other’s wife, other’s adversity,
Trickeries, swindling, cheating are committed, (1)
Betrayal with friends, master and Guru, and getting imbued with passion, anger and infatuation,
Cow-slaughter, wife-assassination, swindling, family and Brahmin’s annihilation, (2)
Suffering with many types of diseases, calamities, lethargy,
In life and death getting apprehended by Yama and, then, crying and lamenting, (3)
Thankless and, like poisoned arrow, millions of sufferings, (All these) cannot be compared even with an iota of what I am (i.e. what my transgressions are? (4) (521)

Kabitt-Sawaiyye – Bhai Gurdas Ji / 551
Biswa ke singaar bibchaar ko na paar paaeeai,  
Bin bhartaar kaakee naar kai bulaaeeai.  
Bag setee jeev ghaat kar khaat kete ko,  
Mon gaih dhiaan dhare jugat na paaeeai.  
Bhaanq kee bhandaaee burvaee na kahat aavai,  
Ati hee dhithaaee sukchat na laajaaeeai.  
Taise par tan dhan dookhan tridokh mam,  
Adham anek ek rom na pujaeeai.522.

There is no end to the adornments and whoredom of a prostitute,  
Without a husband, whose wife should she be addressed as?(1)  
The crane is white (pious) but (it) hunts and eats the other species,  
Seemingly may be reticent, but through pretension can achieve not the emancipation.(2)  
The shamelessness of a jester can be narrated not,  
Through his extreme impudence, he feels neither ashamed nor dreaded,(3)  
Same way, I am suffering with other’s wife, riches, adversity, all three of them,  
And many sinners are not equivalent to an iota of mine.(4)(522)
Jaise chor chaahheai charaaio sooree chaubata mai,
Chuhtee lagaae chhaaadeeai tau kaha maar hai.
Khothsaaereeo nikaario chaahheai nagar hoon saa,
Taakee or mor mukh baithe kaha aar hai.
Mahaan bajar bhaar daario chaahheai jau haatheep par,
Taahhe sir chhaar ke uthaee kahaan bhaaree hai.
Taise hee patit pati kot na paasang bhar,
Mohe jam dand au narak upkaar hai.

A thief is put on gallows right at the cross-roads,
But, if he is let off with just a body-pinche, what type of punishment would that be?(1)
Minter of base coins should be banished from the country,
But if he is just boycotted, what type of punishment is that?(2)
An elephant should be laden with heavy loads,
But if a pinch of dust is placed on its head, then what sort of load is that?
Same way, millions of apostates are negligible as compared with me,
Just Yama’s wrath and abode in hell are trivial for a person like me.(4)(523)
Jau pai chori choree kai bataavai hans maansar,  
Chhoot kai na jaae ghar sooree chaar maareeai.  
Baat maar bataaaro bag meen jau bataavai,  
Tatkhan taatkaal moonq kaat daareeai.  
Jau pai pardaara bhaj mrigan bataavai bit,  
Kaan naak khand dand nagar nikareeai.  
Choree bataaaree par-naaree kai tridokh mam,  
Narak ark-sut dand det haareeai. 524

After committing a theft, if a thief claims to be (innocent)  
like a heron at (Lake) Mansrover,  
Should not be let off, rather put on gallows,(1)  
If a highway robber, like a heron claims to be guiltless,  
Instantly and at the same place his head should be cut off,(2)  
If some body, after committing rape of other’s wife and runs  
away pretending to be (chaste) like a deer,  
After cutting his nose and ear, should be banished from  
town,(3)  
Me, who is infested with thieving, robbing, and raping  
other’s wife, all three,  
With the punishment of cutting nose and ear, should be  
pushed to hell.(4)(524)

554 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaat hai jagtar jaise ieerath jaatra namit,
Maajh hee basat bag mahima na jaanee hai.
Pooran pragaas bhaaskar jagmag jot,
Uloo andh kandh buree karnee kamaane hai.
Jaise tau basant samai saphal banaaspatee,
Nihphal senbal bataaaee ur aanee hai.
Moh gur saagar mai chaakhio nahee prem ras,
Trikhaawant chaatrak jugat bakbaane hai.525.

The whole world goes to sacred places on pilgrimages,
But the heron living there realize not the grandeur,(1)
With the sun-rise, through sun, the sunshine spreads all around,
But the trait earned by owl makes it to remain in dark and dingy corners,(2)
During spring, all flora springs up nicely,
Although Sinmbal tree gains height but it remains fruitless,(3)
Me, dwelling at Guru’s (nectarous) sea, savoured not the nectar of love,
But, like a thirsty rain-bird, kept on raising jabbers,(4)(525)
The way, an elephant roars and raids upon the humans,
Sprinkles dust, but, it is deemed as free from ailments,(1)
The way, a parrot, shut in the cage, raises voices,
But the listeners deem it as worthy of residing in the royal courts,(2)
Same way, one revelling in the criterion of a mammon, indulges in sins,
He is deemed by the people as a fortunate one,(3)
Indulging in censure of the chaste, serene and patient ones?
It is like reversing the people’s knowledge and contemplation through promoting people’s ignorance,(4)(526)
Sawaiyya

Jau garbai bauh boond chitantar,
Sanmukh sindh sobh nahee paavai.
Jau bauh udai khagdhaar mahaabal,
Pekh akaas ridai sukchaavai.
Jio brahmanḍ prachanḍ bilokat,
Goolar jant udant lajaavai.
Toon karta ham kee-e tihaare jee,
To pah bolan kio ban aavai.527.

Sawaiyya

One who, in his mind, deems a drop to be magnanimous,
Can perceive not the glory of the sea,(1)
The bird flies far apart spreading its wing with great force,
But on seeing the expanse of sky feels embarrassed,(2)
On observing the huge spread of universe,
The moth, living inside the sun-flower is ashamed to fly out,(3)
You are the creator, and we are your (creation),
How can we dare to challenge you?(4)(527)
There is neither a Master like you and nor a downtrodden like me,

Your are compassionate whereas I am just a beggar,(1)

None is tormented like me, but no one is kind like you,

None is ignorant like me, but no one is contemplator like you,(2)

None is as apostate as me, but no one is as educator as you,

I am just useless, but you are great benevolent,(3)

I am full of defaults, but you are a sea of attributes,

And for me, heading towards hell, only you are my refuge.(4)(528)

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558 / Kabitt-Sawaiyye – Bhai Gurdas Ji
वरिष्ठ

उत्र ते धन्व धर्म तम एवंध भवन अलाम भिष्म है।
तह ना पावक पवन जल प्रिथमेआकाश,
नाहे सस सूर उपत ना बिनास है।
नाहे पारकरत बिरत पिंड प्राण जिंग, नह भूमाम है।
मूली ता मेल्व विलम्ब अवरक्ष द्वारे,
ठिणजेव कृति भे । विनास विनयम है॥५२५॥

Kabitt

Ulat pavan man meen kee chapal gat,
Dasam duar paar agam niwaas hai.
Tah na paawak pawan jal prithmee akaas,
Naahe sas soor utpat na binaas hai.
Naahe parkirat birat pind praan giaan,
Sabad surat nah drišt na pragaas jao.
Swaamee na sewak unmaan anhad parai,
Niraalanb sunn mai na bisam biswaas hai.529.

Kabitt

By reversing wind flow and sharp shooting like the fish,
One achieves the abode surpassing the inaccessible Tenth door,(1)
Which can be achieved not through fire, air, water, earth and heaven,
Nor through sun, moon, and, also, which is not effected by the recreation,(2)
Neither by mundane awareness, nor through consciousness of vision and enlightenment,(3)
Remains no distinction between Master and Server,
And in such circumstances, neither there is any astonishment nor any reliance.(4)(529)
Jaise aihnis mad rahat bhaanjan bikhai, 
Jaanat na marm kidhau kavan prakaaree hai. 
Jaise belee bhar bhar baat deejeeat sabha, 
Paavat na bhed kachh bidh na beechaaree hai. 
Jaise dinprati mad bechat kalaal baiythe, 
Mahima na jaan-ee darb hitkaree hai. 
Taise gursabad ke likh par gaavat hai, 
Birlo anmrit ras pad adhikaaree hai. 530.

Everyday the wine remains in the bottle, 
But the bottle knows not what and what for it is,(1) 
Cupfuls are given out in the assembly, 
But they know not the secret and remain as destitute,(2) 
Sitting there, a wine-seller trades out liquor all day, 
But realizes not the consequences being permeated with greed,(3) 
Same way, many write, read and sing the Guru’s Divine Word, 
But, rarely are the ones who deserve the nectarous eminence.(4)(530)
विन्दु विन्दु भैले सैने हाथी हाथीभाड़ पूर्ण, अगाध पूर्ण उग्न बम बरड़ है। सिर वे बिठले छाँटू लिख छठव गलड़ सैने, लंग छिमरिन बढ़े पीठ सं परड़ है। सैने षान बिचे भिन्न बैठउँ अतेब भिलो, ठेव भिन्नज़म जाने विवर त स बरड़ है। सिरमिट भव्वुट अनु गुरुड़ बिभाग गिभाग, पूर्णे पूर्णे पूर्ण संगल बरड़ है। ॥ ५३१ ॥

Tin tin mel jaisa chhaaen chhaaeeat pun, Agan pragaas taas bhasam karat hai. Sindh ke kinaare baaloo grih baalak rachat jaisa, Laihar umag bhae dheer na dharat hai. Jaise ban bikhai mil baithat anek mrig. Ek mrigraaj gaaje rahio na parat hai. Drist sabad ar surat dhiaan giaan, Pragte pooran prem sagal rahat hai. ॥ ५३१ ॥

Straw by straw a hut is built,
But the fire ignites and all is turned into ashes,(1)
At the sea-shore, children create sand-houses,
But when a wave comes, these can withstand not,(2)
In the jungle, many deer sit together,
But the appearance of one lion makes them not to remain there,(3)
Vision, Shabad awareness, contemplation and knowledge,
Manifest and endow absolute love whereas others just remain deprived.(4)(531)
Chandan kee baar jaise deejeeat baboor drum,
Kanchan sanpaṭ madh kaach gaih raakheeai.
Jaise hans paas baiṭh baais garab karai,
Mrigpat bhavan mai janbuk bhalaakheeai.
Jaise gardhab gaj prati uphaas karai,
Chakarvai ko chor bh clientId doodh mad maakheeai.
Saadhan duraaikai asaadh apraadh karai,
Ulteeai chaal kaleekaal bhram bhaakheeai.

Acacia tree is fenced with sandalwoods,
And a glass marble is kept in small golden casket,(1)
Near a swan, sits a fowl eating crow and laments,
And sitting outside the lion’s cave, a jackal aspires to take over,(2)
A donkey makes fun of an elephant,
A thief reprimands the Raja and milk curses wine,(3)
A holy-man, clandestinely, commits felony,
All these contrary interactions are dominating in Dark Age.(4)(532)

abitt-Sawaiyye – Bhai Gurdas Ji
Jaise bin lochan bilokeeai na roop rang,
Srawan bihoon raag naad na suneejeeai.
Jaise bin jihba na ucharai bachan ar,
Naaska bihoon baas baasna na leejeeai.
Jaise bin kar kar sakai na kirat kram,
Charan bihoon bhaun gaun kat kejeeai.
Asan basan bin dheedar na dharai deh,
Bin gursabad na prem ras peejeeai.533.

Without eyes one can see, neither visage nor countenance,
And without ears musical nodes and ragas can be heard not,(1)
Without tongue utterances are not possible,
And without nose, aromas can be relished not,(2)
Without hands, can be performed no tasks,
And without feet, no place be arrived at,(3)
Without viands and apparels, one remains not diseaseless,
And without Guru’s Divine Word, nectarous love can be savoured not.(4)(533)
Jaise phal sai birkh birkh sai hot phal,
Atibhut gat kachh kahan na aavai jee.
Jaise baas baavan mai baavan hai baas bikhai,
Bisam charitar ko-oo marm na paavai jee.
Kaasa! mai agan agan mai kaasat hai,
Ati ascharaj hai kautak kahaavai jee.
Satguru mai sabad sabad mai satgur hai,
Nirgun giaan dhiaan samjhaavai jee.534.

From fruit (seed) the trees emerge and from trees come the fruits,
This strange phenomena can be explained not,(1)
Aroma is in the sandalwood and sandalwood becomes renown through aroma,(2)
Fire is concealed in wood, and wood produces fire,
And all these are known as strange mysteries,(3)
Satguru is in Divine Word and as Satguru prevails in Divine Word,
Only knowledge and contemplation can enlighten with (celestial) attributes.(4)(534)
Oil is squeezed out of sesame seeds and fragrance of the flowers is put in,
Then, through such efforts, there comes the production of aromatic-oil,(1)
For curdling, milk is boiled and then rennin is put in,
Thereafter it is churned with care, butter is produced,(2)
Well is dug then earthen rim is made and pushed down,
Thereafter, using a rope water is fetched out,(3)
Same way, if Guru’s sermons are meditated upon,
Then Absolute Brahm can be recognised.(4)(535)
Jaise tau sarita jal kaastah na borat,  
Kart chit laaj apnoee pratipaario hai.  
Jaise tau kart sut anik iaanpan,  
Taoo na jan-nee avgun urdhaario hai.  
Jaise tau saran soor pooran partigiaa raakhai,  
Lakh apraadh kee-e maar na biqaario hai.  
Taise hee param Gur paaras paras gat,  
Sikhan ko kirat karm kachhoo na beechaario hai.536.

Stream-water drowns not the wood,  
Feels ashamed (to do so) as it is reared by itself (water),(1)  
Sons commits many follies,  
But the mother never takes them to heart,(2)  
A Warrior faces an enemy who comes to seek clemency,  
He may have committed many offences but he will not be annihilated by him (Warrior),(3)  
Same way, Supreme Guru is the like assayer of philosopher’s stone,  
And never ponders over the deeds of his (true) Sikhs negatively.(4)(536)
Jaise jal dhoe bin anbar maleen hot,
Bin tel mele jaise kes hoon bhaiaan hai.
Jaise bin maanjai darpan jotheen hot,
Barkha bihoon jaise mai na dhaan hai.
Jaise bin deepak bhavan andhkaar hot,
Lone ghrit bin jaise bhojan samaan hai.
Taise bin saadhsangat janam maran dukh,
Miṭat na bhai bharm bin gur giaan hai.537.

Without washing, clothes remain dirty,
And without (application of) oil, hair remain entangled,(1)
Without a wipe, the mirror can reflect not,
And without rains, nothing grows in the fields,(2)
Without the lamp, there is all darkness in the house,
And without salt and Ghee, the food is insipid,(3)
Without holy company life and death are tormented,
Whims are eliminated not without the knowledge from the true Guru.(4)(537)
Jaise maanjh baite bin bohitha na paar parai,
Paaras parsai bin dhaat hai kanik hai.
Jaise bin ganga na paawan aan jal hai,
Naar na bhataar bin sut na anik hai.
Jaise bin beej boe nipjai na dhaan dhaara,
Seep swaant boond bin mukta na maanak hai.
Taise Gur charan saran Gur bheete bin,
Janam maran met jan na jan kahai. 538.

Without sitting in the ship, can be gone across not,
And without the touch of philosopher’s stone, no metal turns into gold,(1)
Except for Ganga, no water is pious,
Without meeting of wife with husband, son is not probable,(2)
Without the seeds, the soil produces no food-grains,
Without the drop of rain, there can be no pearls,(3)
Same way, without seeking the protection of Guru’s auspicious feet,
There can be no other means to erase the writ of life and death.(4)(538)
May a cat declare to relinquish eating meat,
But on the sight of a mouse, chases it as it can forebear not,(1)
Imitating swans, crow joins their assembly,
But leaving aside pearls, goes and faces stench,(2)
May a jackal put efforts to remain quiet,
But hearing howls of the other jackals, can remain not silent,(3)
Like wise, is the keeping an eye on other’s wife and wealth,
May desire to relinquish but, this trait can be surrendered not.(4)(539)
Simratis, Puranas may be sermonised millions of times, And also Bhagwat, Vedas, Grammar and Gita,(1) Shesh (Nag), Dharam Raj, Akhles246, Prominent Entities, Ascetics, And also the humans and saints of the world,(2) Permeated with knowledge and contemplation and subsisting in celestial domain, Imbued with Ragas and Pundits of Sarsvati and the statesmen,(3) All the above (mentioned) are not equivalent to even one Divine Word of the Guru, Because its prominence is deep rooted and much above (the ordinary) knowledge,(4)(540)

246 Akhles – Master of All, i.e. God Almighty
Kabitt:

Darsan dekhio sakal sansaar kahai,
Kavan drīṣṭ sau man daras smāaeeai.
Gur updes sunio sunio sabh ko-oo kahai,
Kavan surat sun anat na dhaaeeai.
Jai jaikaar japat jagat gurmanter jeeh,
Kavan jugat jotee jot liv laaeeai.
Driṣṭ surat giaan dhiaan sarbang heen,
Patit paavan gur moor samjhaeeai.541.

Kabitt

Whole world proclaims, ‘We had the Vision’,
But what Vision is there, which gets the mind permeated?(1)
Every body pronounces ‘Adhere to the Sermons,’
But what Sermons are there, by hearing them, mind wavers not?(2)
Whole world proclaims glory to the guru’s incantation,
But what contrivance is there, through which mind is absorbed in celestial entity?(3)
(Ones) who are devoid of vision, awareness, knowledge, contemplation,
Guru is the one who infuses the sinners with piety.(4)(541)
जैसे खाँड़ खाँड़ कहाँ मुख नहीं मीठा होए,
जब लग जीब खाँड़ नहीं कार नहीं।
जैसे रात अंधेरे में दीप दीपव बने,
जिसका त नाही तव खाँड़ त सज्जीमें।
जैसे दिसम दिसम कहाँ वै दिसम धुं धु ठंडव बने,
जिसका त नहीं तव दिसम अंडव त सज्जीमें।
जैसे गुज़ कहाँ दुं गुज़ दिसम धुं धु ठंडव,
उज़ खु गुज़ दुं चम लाटुः त सज्जीमें॥५४२॥

Like, by repeatedly pronouncing, ‘sugar’ the mouth feels not sweet flavour,
Unless and until the sugar is savoured by the tongue,(1)
Like, during the pitch dark night repeatedly pronouncing, ‘lamp,’ lamp,
But, unless a lamp is lit, the darkness vanishes not,(2)
Like, by repeatedly pronouncing, ‘knowledge, knowledge’ the knowledge prevails not,
Unless the Guru’s knowledge penetrates the mind,(3)
Same way, by repeating, ‘deliberate upon the Guru,’ Guru’s meditation permeates not,
Unless and until one understands the Guru’s philosophy.(4)(542)
सिन्म्रितिरुपतः केष समवू विचच विक्षम,
रेख रेख रेख मुब सेव नम गाथिण है।
सिन्म्रितमस्तवादिनी तनावपिच्छ लविनपिच्छ,
संव तथ तथ सेव विभाग मे न भागिण है।
अत उव उत्तम वागह भूंत ग्राम धुत,
वेभ लग बेला रटीबेड वै न भागिण है।
अम जड बगला भागिणाभ मह गुरविष्ट वैध,
पूरत भूम नुप गृह दिष्टिरित्तिण है।प५४३।

Simrit puraan bed saastar biranch biaas,
Net net net suk sekh jas gaaio hai.
Sio sankaad naaradaaik rakheesuraad,
Sur nar naath jogs dhiaan mai na aaio hai.
Gir tar teerath gavan punn daan brat,
Hom jag bhog naeebed kai na paaio hai.
As wad bhaag maiaa madh gursikhan kau,
Pooran Brahm Gur roop hue dikhaaio hai.543.

Simritis, Puranas, Vedas, Shastras, Brahma and Viyas,
And magnanimous Sukhdev, and Sheshnaag, all are repeatedly pronouncing ‘Glorious, glorious,’(1)
Shiva, Sanak, Narid, magnanimous Sages,
Humans, gods, Naths, and Yogis did not ponder upon (the God),(2)
Mountains, rivers, pilgrimages, charities, bounties, austerities,
And oblations, through all these they could not perceive,(3)
Fortunate are those Gursikhs who, although, pass through the criteria of the mammon,
Vision Absolute Brahm through the Guru.(4)(543)
Baahar kee agan boojhat jal sarita kai,
Naaao mai jau agan laagai kaise kai bujhaaeeai.
Baahar sai bhaag oj leejeeat kot gar,
Gar mai jau loot leejai kaho kat jaaeai.
Choran kai traas jaae saran gahai narind,
Maarai maheepat jeeo kaise kai bachaeeai.
Maaiaa dar darpat haar gurdwaarai jaavai,
Taha jau maaiaa biaapai kaha thahraaeeai.544.

The fire away from stream can be extinguished through its water,
But if a boat (in waters) is on fire, how could it be turned off?(1)
Seeking protection from outside atrocities, comes to a fortification,
But if robbed inside the fortress, then where to go?(2)
Dreaded by thieves, protection is sought at Raja’s place,
But, if Raja punishes, then how can he be saved?(3)
Dreaded by the criteria of the mammon, comes to Gurdwara,
But if the criterion of mammon prevails there, too, then where to stay?(4)(544)
Sarap kai traas saran gahai khagpat jaae,
Taha jau sarap graasai kaho kaise jeejeeai.
Janbuk sai bhaag mrigraaj kee saran gahai,
Tahaan jau junbak harai, kaho kahaan keejeeai.
Daaridar kai chaanpai jaae saran sumer sindh,
Tahaan jau daaridar dahai kaakeh dos deejeeai.
Karm bharm kai saran Gurdev gahai,
Tahaan na mitai karm kaun ot leejeeai.545.

Dreaded by snake, sanctuary is sought under Garar\(^{247}\), King of birds,
But if snake reaches there to bite, then how to keep alive?(1)
Escaping from jackal, shelter is taken under lion,
If jackal comes to kill there, too, then what to do?(2)
Terrified by poverty, goes to the Mountains of Sumer (which are laden with gold),
But, if adversity torments there, as well, then who could be blamed?(3)
Strewn through destiny, sanctuary is sought at Gurdev,
If adversity is not eradicated there, then whose shelter can be availed.(4)(545)

\(^{247}\) Garar – King of birds

Kabitt-Sawaiyye – Bhai Gurdas Ji / 575
Jaise tau sakal nidh pooran samundar bikhai,
Hans marjeeva nihchai prasaad paavhee.
Ja.e parbat heera maanak pararas sidi,
Khanwaara khan jag pragtaavhee.
Jaise ban bikhai maliaagar sauda kapor,
Sodh kai subaasee subaas bihsaavhee.
Taise gurbaanee bikhai sakal padaarath hai,
Jooee jooee khojai soee soee nipjaavhee.546.

The sea is full of all the treasures (pearls and diamonds),
Only the ones like swan, trifling with death, achieve the benediction,(1)
In the mountains, there exist (in mines) diamonds, rubies, and philosopher’s stone,
But only a miner can dig them out and display to the world,(2)
In the jungle, there subsist, the aromatic sandalwood and (the plants) which create fragrances,
But only a perfumer can extract, purify and spread the aroma,(3)
Same way, all the ingredients are there in Divine Word of the Guru,
Only those who search, savour it.(4)(546)
As far as possible, consider other’s wife as an elderly,
And recognise her as the birth-giver (mother), sister or
daughter,(1)

An eye on others people’s riches? Without touching them,
even leave the avenue,(2)

Deem the enlightenment through Absolute Brahm as woof &
weft.

And recount not the virtues and demerits of any one,(3)
Through the Guru’s sermons restrain the mind which may be
roaming around,
And relinquish (the thought) about other’s riches, other’s
wife and other’s denigration,(4)(547)
The birds fly from the trees in the morning,
And, then, when they come back, they take their places there again,(1)
Ants and other worms come out from their dugouts to walk around,
Then, afterwards, they return and re-enter their holes,(2)
After quarrelling with mother and father, son gets annoyed,
But when gets hungry, relinquishes his obstinacy and repents,(3)
Same way, one abandons householdership and becomes an ascetic,
Feeling deviated, looks back for refuge and returns towards householdership.(4)(548)
वायु समा वे पक्ष गवस है घयय पै, कादु वृत्त वे पक्ष पक्ष हत विलगू है।
वायु तभ पक्ष बीते तब अवता देवी,
वायु तभ पक्ष विशिष्य विशिष्य विलगू है।
वायु लिय वी अवरानि धरं धरं नियर बतै,
वायु लिय वी अवरानि वरह वरह है।
वायु वी मंडल भिलि सीख भवह गुरू गुरू,
वायु वी मंडल भिलि समुन्द साव जाउ है।५४९

Kaahoo dasa ke pawan gawan kai barkha hai,
Kaahoo dasa ko pawan baadar bilaat hai.
Kaahoo jal paan kee-e rahat arog dehe,
Kaahoo jal paan biapte britha bilaat hai.
Kaahoo grih kee agan paak saak sidh karai,
Kaahoo grih kee agan bhavan jagat hai.
Kaahoo kee sangat mil jeevan mukat hue,
Kaahoo kee sangat mil jampur jaat hai.549.

Some winds bring clouds in for rains
And some winds destroy the rainy clouds,(1)
Drinking some waters, the body remains diseaseless,
And through some waters ailments sprung up and make the patient to cry,(2)
Household fire helps in cooking foods and vegetables,
But some fires ignite and burn down the house,(3)
By meeting some, the life is emancipated,
But some companions are the harbingers of the abode of death.(4)(549)
To meet the lover, the moth plays the game called love,
But the light (moth) submerges into light (the flame) of the lamp,(1)
Ecstasy of union and the pains of separation?
Only a fish can relate, which feels tormented without reunion with water,(2)
Absorbed in the awareness of Divine Word of Guru gets ecstatic,
But strewn with musical notes (from its inner-self) the deer gets lost,(3)
(One who) gets estranged after perceiving the awareness of Divine Word,
Filled with pretensions, can be regarded not as sincere adherent.(4)(550)
Just seeing the lamp, the moth cannot accomplish,
Just by awareness one cannot be become a Gurmukh,(1)
It cannot be a deer, if it can hear not the melodious words (from its innermost),
Life remains devoid of consciousness without the awareness of the Divine Word,(2)
Unless a Gurmukh aspires for the nectar through the touch of Guru’s auspicious feet,
And unless there is reverence, calling himself as Guru’s disciple, it seems absurd,(3)
True Form, true Name and the mind in Satguru’s awareness,
Without such props, a Sikh feels like a fish out of water.(4)(551)
उतम मध्यम आदि अभाष विभिन्न, आपने मुखथल बनाने उन्हें हृदय से कहा है। मद वचन सेवन संसार लफ्त से बना है, आपने विचित्र रूप से भविष्य अवलोकन किया है। ताल हमें अपने अपने हिस्से संवेदन में, आपने यथायोग्य सह विषय से अवलोकन किया है। मुख्त महाराज उन्हें यथायोग्य विवादं नारायण है, हिस्से भूमिका अंतिकालिक अवलोकन है।


Superior, medium and lowly, three types are there in the world,

But none of them hate their male progeny,(1)

Every one indulges in business to earn profits,

And deems only his business appropriate, and adores it,(2)

Same way, all revere their own paradigm,

And to venerate their respective concepts, whole world becomes vigilant,(3)

Sons become competent in conducting the business,

But at the end only the personal hypothesis triumphs.(4)(552)
अपने सुन्दर सब लग्ने मस्त हलो, नहीं महसूस न समझ मे सन्तानी। अपने घर से जब सुन्दर र लग्ने लिए, साधि जगा बते बते मेंटी उठी विम्पी। अपने वापस वृद्ध यज्ञ वातु सबै, दूजु वाट बते लेजा बेटे अद्वानी। गुर सिधु भविष्य र नेटेज सघ बते, भविष्य ने दूजु तरे मेंटी गुर चाही।।


Own progeny always seems graceful, 
But real beauty is the one which the world admires,(1) 
Own business is not hated by none, 
But only the business which is admired by the world 
flourishes,(2) 
All adhere and indulge according to their family criteria, 
But according to Vedic (old prevalent) tradition only ideal 
deeds are reckoned,(3) 
Even after performing all aspects, there is no emancipation 
without the Guru, 
One who remains imbued with criteria of the mammon, 
needs the will of the Guru.(4)(553)
जैसे मधु माक्खी सीख सीख के इकता कराई,
हराई मधू आए ताके मुख चारे दार काई।
जैसे बच्च हेत गाय विश्व ताझे खीर ताहे,
लेह हाई अहेर दुहे बचूरे बिघाई दाई।
जैसे पत दली दली विश बिल सा से भूना,
पैमा मधु सब पिंड धागी उप भारी बाई।
जैसे बेट पाप विश भागिण लेव तेव भूना,
अंडवाणी बागी चले देंगे विश हागी बाई।॥५५४॥

**Kabitt**

Jaise madhu maakhee seech seech kai ikatar karai,
Harai madhoo aae taake mukh chhaare daar kai.
Jaise bachh het gao sanchat hai kheer taahe,
Let hai aheer duhe bachure khalaare bidaar kai.
Jaise dhar khod khod kar bil saajai moosa,
Paisat sarap dhaae khaae tahee maar kai.
Taise kot paap kar maaiaa jor jor moor,
Antkaal chhaad chalai dono kar jhaar kai.554.

**Kabitt**

A bee collects honey by going from flower to flower,
But the honey-collector snatches away by putting smoke on its face,(1)
For sake of calf, the cow brings milk in her teats,
But, by pushing the calf away, the milkman milks the cow,(2)
Mouse, by digging, creates a comely whole,
But the snake enters, kills and eats it,(3)
Same way, after committing offences, the man amasses riches,
But, at the end goes away empty handed relinquishing all that.(4)(554)
Ja ke anik phaniaṅ phangar bhaar dharn dhaaree,
Taahee girvardhar kahai kaun baḍaee hai.
Jaako ek baavro bis naam naath kahaavai,
Taahe brijnaath kahe kaun adhikaaee hai.
Anik akaar Oankaar ke brithaare,
Taahe nand nandan kahe kaun baḍaee hai.
Jaanat ustat kart nindiaa andh moor.
Aaise araadhbe te mon sukhdaaee hai.555.

On one head of a thousand-headed snake, whole world is resting,
Then what auspiciousness is there in calling Him Girdhar?\(^{248}\)?(1)
If a God’s created man can call himself Bishan Nath,
Then what auspiciousness is there in getting to be known as Brij Nath (master of the earth),\(^{(2)}\)
The magnanimous spread of Sole Supreme Being is many fold,
Then what magnanimity is there in calling Nand Nanadan,
Knowing all this, only ignorant ones indulge in such eulogies,
It is better to remain quiet than entreatins as such.\(^{(4)}\)(555)

\(^{248}\) Girdhar – Lord Krishna who could lift up a mountain

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Kabitt-Sawaiyye – Bhai Gurdas Ji / 585
Sawaiyya

Bed biranch bichaar na paavat,
Chakrit sekh siwaad bhae hai.
Jag smaadh araadhat Naarad,
Saarad sukar sanaat nae hai.
Aad anaad agaad agochar,
Naam niranjan jaap jae hai.
Sri Gurdev sumew susangat,
Pairee pae bhaaee pairee pae hai.556.

Sawaiyya

Pondering and pondering upon Vedas, Brahma (the god) could not perceive,
And even the Sheshnaag and Shiva etc. have been perplexed,(1)
Through penances and meditation Nard worshipped,
And also did (goddess) Sarsvati, Shanker-Acharya249 and progeny of Brahma,(2)
Beginning and beyond beginning and unapproachable through senses,
And whose name is Unattached, is meditated upon,(3)
But Sri Gurdev is enshrined and revelling in the congregation,
Oh, Brother, go and seek at the auspicious feet.(4)(556)

249 Shanker Acharya – Medieval Vedic Sage

586 / Kabitt-Sawaiyye – Bhai Gurdas Ji
वशिष्ठ

जैसे उह वंचिते पत्रवृत्त पाण्डुर निधा गेड़ा, आनार्थ मै डारे पुल भरे छठ नाग देता।
सैमे भक्त भूत लगा भंगत भलीमु जोक, सप्तत सहित मिसिव हिंमत सागर बिकता।
क्यों प्राय ना अध जोग भव फिनवा माझा भांता,
भंगत दै निधा निलान भर म विवाग बिकता।
उसे भाषणबाँग भेज दै विनायक भांता भला,
कुल इग्लो भलिमु भूत भलानु ता।॥५५७॥

Kabitt

Jaise tau kanchan paaro parsat sokh let,
Agan mai ðaare pun paaro Ud jaat hai.
Jaise mal moothar lag anbar maleen hot,
Saaban salil mil nirmal gaat hai.
Jaise aih grase bikh biaapat sagal ang,
Mantar kai bikhai bikaar sabh su bilaat hai.
Taise maiaaa moh kai bimohat magan man,
Gur updes maiaaa mool murlhaat hai.557.

Kabitt

Like, gold when patted by mercury, loses its hue,
But, when processed in fire, the mercury dashes away.(1)
Like, the muck when it strikes the garment, whiteness is defiled,
But, then, through the contact with soap, cleanliness is regained.(2)
Like, the venom spreads through the body with the snakebite,
And, through some incantations all poison is rendered futile.(3)
Likewise, the mind drenched in the mammon’s world,
With Guru’s sermons, gets all the illusionary roots waned.(4)(557)
जाईसे पात सावी बें रंगुं रंग बें दिंठते साव, 
वरल बोटे होटे बोटे नांड औंचड़ असिंत गी।
जाईसे गात बेंजत    त खस बोटे नम गेंड, 
नांड़ बें अवसेह भास मांड गी।
जाईसे मनिर घूरल सेंदर डामर खुप, 
वरमब घर टन दिंठते उड़त गी।
जाईसे दुध दुध भर विभंभ भंगत विघे, 
बुढ़ दिँठेमें सांस सांस नांट बूट गी॥ पूर्ण॥

Like, the grinding stones of the mill, which can be carried not on head,
But can be pulled through the mechanical means,(1)
Like, the elephants and lions can be harnessed not with power,
But, can be captured striving through some intelligent recourse,(2)
Like, a rivulet appears perilous and dreadful (to hinder the crossing),
But, by climbing up a boat, instant going across is gained,(3)
Likewise, in abundance are there, the worldly-comforts as well as afflictions,
But, through Guru's Sermons all are eradicated, and the tranquillity is regained.(4)(558)
Like, the way, a swan-couple is seated at the (Lake) Mansrover’s bank,
And attain bliss through relishing the pearls,(1)
Like, the noble-folks sitting together in the pantry,
And savouring the variety of dainty foods,(2)
Like, the birds sitting around under the shades of the trees,
And enjoying the sweet fruits while chirping melodiously,(3)
Likewise, Gursikhs, pasture in Dharamsala (premises of righteousness),
And, are delightfully elated by listening to the blissful Shabads (the Celestial Words)(4)(559)
Jaise banita bachitar abharn singaar saj,
Bheṭat bhataar chit bimal anand hai.
Jaise sarvar parphulat kamal dal,
Madhukar mudat magan makrand hai.
Jaise chit chaahat chakor dekh dhiaan dharai,
Anmrit kiran achvat hit chand hai.
Taise gaaibo sunaaibo susabad sangat main,
Maano daan kurkhetar paap mool kand hai.560.

Like the lady embellishing beautiful ornaments and make-up,
Meets her spouse with chaste and blissful mind,(1)
Like, the lotus flower flourishes in an unsullied lake,
But the bee, by sucking juice, experiences harmonious satisfaction,(2)
Like she Ruddy-goose, feels permeated (seeing) the moon in the sky,
And takes pleasure in absorbing the nectarous rays,(3)
Likewise, listening and singing of Gurbani (the Celestial Word) in the congregation,
Equalises to attaining the blissfulness, epitome of showering bounty at Kurukashetra.(4)(560)
Like, the sprinkle of even one drop of water, corrodes the paper,
But with the smearing of grease, it remains unscathed,(1)
Like, just a lonely spark burns millions of bales of cotton,
But, but it remains integral when set up as wick in the earthen lamp,(2)
Like, the iron drowns in water, as soon as it is placed there,
But, when accompanying wood, cares not the (River) Ganga or the sea.(3)
Likewise, the draconian god of death prevails over the universe,
But, meeting Satguru, it becomes humbler than the humbles.(4)(561)
जैसे खाँद चूँच होत ग्वर है बिख ये, पाई पाूँण न के आपूँ कूली वे पुष्करिणी धारण नहीं।
जैसे चीज गान भूलता सबन आँचल, पै धनाल सम्म सबन उठ सनरी वियणी।
जैसे चीज अर्थत अभिि गेउ गान नी मे, गर्वी वियणी विजय वियणी।
जैसे गृजाभी लिख पेयी थांपी रणी भर, भिज बृजभिंत पति मुरि निह रणी।।562।।

Jaise khaand choon ghrit hot ghar hee bikhai, 
Pai paahuna kai aae pooree kai khuwaae khaaeeai.
Jaise cheer haar haar mukta kanak aabharn, 
Pai bihaaho kaaj saaj tan sujas dikhaaeeai.
Jaise heera manak amol hot haat hee mai, 
Gaahkai dikhaaee birta bisekh paaeeai.
Taise gurbaanee likh pothee baandhe raakheeat, 
Mil gursikh par sun liv laaeeai.562.

Like, sugar, flour and ghee remain in the house,
And the arriving guests are served to relish fried round cakes,(1)
Like, the clothes, necklaces and gold ornaments are in possession,
But, they are adorned to earn the friends’ appreciations,(2)
Like, the shops contain diamonds and precious stones,
But, the profit is earned by displaying them to the customers,(3)
Likewise, the pothi250 with Divine Word of Guru written therein, is preserved,
So that the Gursikh may sit together, to read and perceive Godly contemplation.(4)(562)

250 Pothi – Book, booklet

592 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaise narpat banita anek biaahat hai,
Ja ke sut janam hwai taañhee grih raaj hai.
Jaise dadh bohath bahaae det chahoo or,
Joee paar pahunchai pooran sabh kaaj hai.
Jaise khaan khanat anant khanwaro khojai,
Heera haath aavai jaankai taanke baaj baaj hai.
Taise gursikh navtan au puraatan mai,
Jaan par kripa kutaachh taankan chhab chhaaj hai.563.

Like, a Raja\textsuperscript{251} retains a number of wives,
But, the one who bears a son, attains the ascendancy.(1)
Like, the sea, which lets numerous ships sail through,
But, the only one that sails and goes across intact, is deemed as triumphant.(2)
Numerous are there, the mine workers searching for diamonds,
But the trumpet blows only at the finder’s abode,(3)
Likewise, among the Gursikhs, whether some are novices or old-hands,
Only the ones who have godly benevolence, get prominence.(4)(563)

\textsuperscript{251} Raja - Sovereign, Ruler
Jaise beeraaraadheee mistaan paan aan kaho,

Khuwaavat mangaae maangai aap nahee khaat hai.
Jaise drum safal phalat phal khaat naanhe,

Pathak Pakheroo tor tor le jaat haiin.

Jaise tau samundar nidh pooran sakal bidh,

Hans marjeeva hev kaadhat sugaat hai.
Taise nihkaam saadh sobhat sansaar hikhai,

Parupkaar het sundar sugaat hai.564.

Like, an admirer of braves provides sweets and betel-nuts,
But eats not himself and lets others to relish,(1)
Like, a fruit-tree, devours not its own produce,
But, lets the birds pluck them and take away.(2)
Like, the sea teaming with the bounties (pearls etc.),
But lets the one like swan, trifling its life, to go under to obtain them,(3)

Same way, the passionless individual prevails,
Whose bountiful body is benevolent for others.(4)(564)

594 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaise deep jot liv laagai chale jaat sukh,
Gahe duchit hwai bhatka se bhet hai.
Jaise dadh kool baiṭh mukta chunat hans,
Pairat na paavai paar lehar lapeṭ hai.
Jaise nrikh agan kai madh bhaav sidh hot,
Nikat bikat dukh sehsa na met hai.
Taise gursabad sneh kai parampad,
Moorat smeep singh saap kee akheet hai।565।

Like, depending on the lamp’s light, the gait is made easy,
But holding the lamp in the hand causes confusion,(1)
Like, the swan settled at the bank of lake, picks the pearls,
But on jumping in water, neither it realizes pearls nor goes across,(2)
Like, looking at fire and sitting near the fire, the warmth is relished,
But the dread of (getting burnt) by coming too close, shrouds the mind,(3)
Likewise, with the affinity with Divine Word of Guru, the Divine stage is obtained,
But the idol worship is like becoming the prey of the snake or a lion.(4)(565)
Like, a servant performs the service to the master,
And the sovereign, on such display, expresses his affection,(1)
Like, a son shows off his playfulness to his father,
And, by observing and listening, the father pampers him excessively.(2)
Like, a wife in the kitchen, cooks and lays food,
And the husband relishes with affection and is satiated,(3)
Same way, a devotee listens to Gurbani conscientiously,
He sings ardently and gets infused in tranquillity.(4)(566)
Jaise pekhai siaam ghaṭa gagan ghamanḍ ghor,
Mor au papeeha subh sabad sunaav-hee.
Jaise tau basant samai maulat anek aanb,
Kokala madhur dhun bachan sunaavhee.
Jaise parfulat kama sarvar vikhai,
Madhup gunjaarat anand upjaav-hee.
Taise pekh srota saavdhanah gaain gaavai,
Pragṭai pooran prem sahaj smaavhee.567.

Like, when the abundance of dark clouds spread around the sky,
And make the peacocks and the rain-birds to sing the songs pleasantly,(1)
Like, during the spring season, many mango trees start to sprout,
And the nightingales come and sing along the melodious tunes,(2)
Like, the lotus flowers bloom in the pools,
And the black-bees come, hum and shower bliss,(3)
Likewise, in the rapturous audience the enthralling melodies are sung,
The perfect devotion prevails and the tranquillity triumphs.(4)(567)
Jaise aihnis andhiaaree mani kaadh raakhai,
Kreera kai duraavai pun kaahoo na dikhaav-hee.
Jaise bar naar kar sihja sanjog bhog,
Hot parbhaat tan chhaadan chhupaav-hee.
Jaise al kamal sanpaat achvat madh,
Bhor bhae jaat ud naato na janaav-hee.
Taise gursikh udh baihat anmrit jog,
Sabh sudha ras chaakh sukh triptaavhee.568.

Like, a snake takes out manni\textsuperscript{252} at nighttimes,
And, after playing about with that, hides it away and, then, shows not,(1)
Like, a prominent wife, after achieving coalescing union,
When the day breaks, hides behind the costumes,(2)
Like a black-bee, encased in the flower-bud, sucks honey,
But flies away at the day-break.(3)
Similarly, a Gurmukh gets up at the ambrosial hour,
And through the nectarous juice satiates himself.(4)(568)

\textsuperscript{252} Manni - Topmost vertebra of a snake, which cures snake-bite

598 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Like, a coalescing bride indulges in playful union,
And, thereafter, gets the benefit of pregnancy,(1)
Like, after attaining pregnancy, sleeps in the company of the elderly,
And at the time of birth, she slumbers not and keeps them all-awake,(2)
Remains austere in eating and drinking,
So that the offspring grows into a source of consolation,(3)
Similarly, on meeting the Guru, a Sikh renders sincere service,
And by subsisting austerely, earns through the celestial Divine Word of Guru.(4)(569)
Jaise anuchar narpat kee pachhaanaai bhaakha,
Bolat bachan khin boojh bin dekh hee.  
Jaise jauharee parakh jaanat hai ratan kee,
Dekhat hee kahai kharau khozo roop rekh hee.  
Jaise kheer neer ko nabero kar jaanai hans,
Raakheai milaae bhin bhin kai srekh hee.  
Taise Gursabad sunat paihchaanaai Sikh,
Aan baane kritmee na ganaat hai lekh hee.570.

Like, an orderly understands Raja’s language,
And recognises his intentions without looking towards him,(1)
Like a jeweller understands the value of a diamond,
And just looking at it, declares its authenticity,(2)
Like, a swan distinguishes between milk and water,
As soon as you put them before it,(3)
Likewise, a Sikh listens the Guru’s Words,
And differentiates between the virtuous and the adulterated ones.(4)(570)
बैस उधो बल जाओ बेग मिलायू बीय,  
मिताई दुःख रोग सोग बिरहा बियोग को।  
अवध बिकात कातै कपात अंतर पत,  
देखो दिन प्रेम रस सहज संजोग को।  
लाल ना आवत सुभ लागन सागन बहल,  
हौ ना बिलानब काच्छ बहेद बेद लेख बो।  
अतिहात आवते बही अभिव भोजेत सपती,  
पीतन र पतें पतें यात्रिदेश लेख बो।॥ ॥571॥

Oh, the crow, please go to seek (my) beloved,
So that all the agonies of separation are eliminated.(1)
Life is lapsing through the veil of unawareness,
But, is looking forward to the day of blissful union.(2)
The lover is arriving not, although the occasions are auspicious,
May be delay is caused due to people’s censure.(3)
Getting extremely impatient, as the delay is enhanced,
Solace is not attained, and becoming a Joinin\(^2\), going to search around.(4)(571)

\(^2\) Joinin - Female yogi, ascetic

Kabitt-Sawaiyye – Bhai Gurdas Ji / 601
Scorching in fire, drowning in water, bitten by snake,
Punches emanating through various armaments causing body aches,(1)
Various pains, plenty of troubles,
Passing through rain in summer and winter,(2)
Millions of the assassinations of cows, Brahmins, women, lineages, and trusts,
Many sufferings are being endured by the body through avarice,(3)
All these afflictions, prevailing in the world,
Are nothing but just an iota, compared with the beloved’s separation.(4)(572)
Poorn sard sas sakal sansaar kahai,
Mere jaane bar baisantar kee ook hai.
Agan agan tan madh chingaaree chhaaadai,
Birah usaas maano phanag kee phook hai.
Parsat paavak pakhaan phoot toot jaat,
Chhaatee ati barjan hoe doe took hai.
Peea ke sidhaare bhaaree jeewan marn bhae,
Janam lajaayo prem nem chit chook hai.573

Soothing may be the moonlit night for the whole world,
But for me, feels like blazing all my body.(1)
The fire (of separation) produces untold sparks,
And the pain of parting, feels like the hissing of snake.(2)
Laying hands on this fire, even the stones crumble,
And, in spite of deterrence, my body seems disintegrating,(3)
With the going away of the beloved, life is deadened,
And embarrassing becomes the criteria of love.(4)(573)
Bin pria sihja bhavan aan roop rang,
Dekheetiai sakal jamdoot bhai bhayaan hai.
Bin pria raag naad baad gyaan aan katha,
Laage tan teechhan dusah ur baan hai.
Bin pria asan basan ang ang sukh,
Bikhiaa bikham au baisantar smaan hai.
Bin pria maano meen salil antargat,
Jeewan jatan bin preetam na aan hai.574.

Without the lover, the house, the couch and all the amenities,
Seem dreadful, as if carried out through a Devilish entity.(1)
Without the lover, all the knowledge, music-singings, and explications,
Pierce the body like the sharpened arrow.(2)
Without the lover, the viands, the apparels, and all the comforts,
Seem like poisonous and agonizingly ablaze.(3)
Without the lover, seems like fish surviving without water,
And the life sustenance, without the lover, remains not potential.(4)(574)
पानी लगा लगा दूल्ही बेघर गई, भगत भजी गैंज बगुल भाल त सजावटी।
समझी मसला वाति भाग दर हटा टिला,
मीठे देवी दुलली भूलि टिक लमारी।
अपने भरमति धिमिरे टेलड़े देने दिशा दिशा,
सुन सुन मेहन वारि सजव बाहरी।
बिना बिने लगा पुलड़ू स धब़ वेटी,
बिशण सुन सुन दहरी दूलि विलफूली॥ ५२५॥

Sometimes, after paying obeisance at (my) feet, the female messenger gave (me) the message,
Filled with pride, I would address her not,(1)
The friends, consoled me, through sweet-talks, to respond,
But, with refusal, I made them to run away.(2)
The lover comes and propitiates, saying, “Oh my beloved?”
But, I remain silent wanting others to go along with me.(3)
(Now) they care not and console not
And, standing at the door (waiting), I cry with the pain of separation.(4)(575)
Yaahee mastak pekh reejhat ko praan naath, 
Haath aapnai banaae tilak dikhaavte.
Yaahee mastak dhaar hasat kamal pria,
Prem kath kath kah maanana manaavte.
Yaahee mastak naahee naahee kar bhaagtee hee,
Dhaae dhaae het kar urah lagaavte.
Soee mastak dhun dhun pun roe uthau,
Swapne hoo naath naahe daras dikhaavte.576

After seeing (my) semblance, the husband (beloved) used to feel satiated,
And, with his own hands, put the Tilak\textsuperscript{254} on (my) forehead.(1)
Placing his auspicious hand on the same forehead, my lover,
Narrated the love-stories to (me), the pride-filled beloved.(2)
I, the woman with this forehead, saying “no, no” ran around,
But after running and running, with love, he took my head on his chest.(3)
But now the same forehead is lamenting,
As, not even in dream, the lover appears.(4)(576)

\textsuperscript{254} Tilak - A mark on forehead as sign of consecration

606 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaise tau prasoot samai satru kar priai,
Janmat sut pun rachat singaarai jee.
Jaise bandsaala bikhai bhoopat kee ninda karai,
Chhootat hee vahee swaami kaamaih samwaarai jee.
Jaise har haae gaae saasna sehat nit,
Kabhoon na samjhai kujevaih na daarai jee.
Taise dukh dokh paapee paapai tiaagio chaahai,
Sankaṭ mitat pun paapah beecharai jee.577.

The way, a women, at the time of delivery, considers the husband as her adversary,
But after the birth of the son, sets again to embellish herself.(1)
The way, one criticises the ruler while in the prison,
But, after getting out, the same person performs his master’s tasks.(2)
The way, a thief cries on getting punishment,
But comprehends not and never abandons bad habits.(3)
Same way, the sinner relinquishes the misdeeds,
But when the calamity is over, he again deliberates upon the evil doings.(4)(577)
Like, a bull goes round the oil-press and thinks, it has travelled many a miles,
But, when the blinders come off, finds itself at the same place.(1)
Like, a blind person making rope goes on twining without apprehension,
But only on touching, realizes that a calf is busy chewing from the other end.(2)
Like, a deer running fast towards a mirage to quench the thirst,
But, achieves no contentment and wanders in bewilderment.(3)
Likewise, in dreams, the life is expended
And reaches not there where wanted to go.(4)(578)
Sutan ke pita are bhraatan ke bhraata bhae,
Bhaaman bhataar het jan-nee ke baare hain.
Baalak ke baal budh tarun sai tarunaaee,
Bridh sai bridh bivastha bisthaare hain.
Dristi kai roop rang surat kai naad baad,
Naaska sugandh ras rasna uchaare hain.
Ghat avghat nat vat adbhut gat,
Pooran sakal bhoot sabh hee tai niaare hain.579.

(He) is father of the sons and the brother of the brothers,
And (he) is the husband of a pretty wife and a baby of the mother.(1)
Among the children, (he) is intelligent and retains youth among the young,
Among the aged, (he) is elderly and the maturity prevails.(2)
Pretty are his features and the voice is like musical notes.
Receptive to the fragrance, pronounces pleasantries.(3)
Internally and externally, the body is playful like the acrobat,
He is unique and is prevailing upon all the soul.(4)(579)
The way, the oil is squeezed out of linseeds with great efforts, 
And then through that the oil-lamp is lightened for luminosity.(1)

The way, all the parts of the goat are chopped, 
And then, using its intestines, the exquisite musical ragas are performed.(2)

The way, a lump of soil is melted and turned into the mirror, 
So that whole world, holding in hand, looks at the faces,(3)

Same way, one who restraints while passing through anxieties and comforts, 
Consequently, he triumphs to cross (the hurdles) of the world.(4)(580)
Like, the victuals which, from the very beginning, get beaten and processed,
But the whole world subsists through them,(1)
Like, the cotton when crushed, does not lament,
But, provides garments to the world for shelter,(2)
Like, the water which loses its hue and adopts any colour,
But eliminates the thirst of animals and human beings,(3)
Same way, the people who, through penances, get imbued with holiness,
(They) absolutely lead the world towards emancipation.(4)(581)
मंत्र भिन्नि चत्री तिलकिता पुक्ते खत,
विलास फुडल घटने भत दान है।
सैने नात तीते सेन बुद्ध ते विना लत,
डैड़ी बड़े भिन्न पंची घेयि ठीला है।
पिंजरा ने मुभा सैने तभ तभ केंद्र चेत,
तिवारात धिल उचि गुम्ब भन्न रहै।
मण्डोला भिन्न भत पुक्ते मगज भंडि,
विलास छोि दुःख भूरु पविजन है।॥ ५५२॥

Sang mil chalai nirbighan pahoochai ghar,
Bichharai turt batwaaro maar daar haiṁ.
Jaise 'baar dee-e khet chhuvat na mrig nar,
Chheędee bhae mrig pankhee khetah ujaar haiṁ.
Pinjara mai sooa Raăm Naam let het,
Niksat khin taanhe grasat manjaar haiṁ.
Saadhsang mil man pahuchai sahaj ghar,
Bichrat pancho doot praan parihaar haiṁ.582.

Travelling in the company (of others), makes the arrival at home safe,
The one who is separated, gets killed by the highway-raider,(1)
The way, a fence around the fields lets in not the animals,
But without the same, the fields get ruined by the animals and passers-by,(2)
A parrot repeats the name of Rama inside the cage,
But, as soon as it comes out, the cat pounces upon.(3)
Associating with the holy-man, mind perceives the domain of ecstasy,
But by going astray, the five vices proceed to annihilate.(4)(582)
Jaise taat maat grih janmat sut ghane,
Sakal na hot samsar gun gath jee.
Chaṭeeaa anek jaise aavaiṅ chaṭsaal bikhai,
Parat na ekse sarb Har kath jee.
Jaise nadee naav mil baithat anek panthee,
Hot na smaan sabhai chalt haiṅ path jee.
Taise gur charan saran haiṅ anek Sikh,
Satgur karan kaaran smrath jee. 583.

Like many sons take birth in the household of mother and father,
Their visages vary and they do not possess same traits,(1)
Varied type of students come to the school,
But can comprehend not the same essay identically,(2)
Many travellers sit together in the same boat,
But their goal are not same and they go on their respective way,(3)
Same way, there come many Sikhs to seek the shelter at Guru’s feet,
As only Satguru is adept in performing the deeds,(4)(583)
Jaise janmat kaññiñaa deêjeeai dahej ghano,
Taake sut aagai biuahai bauh pun leejeeai.
Jaise daam laaeeat pritham banaj bikhai,
Paachhai laabh hot man sakuch na keejeeai.
Jaise gaoo sewa kai sahet pratipaaleeat,
Sakal akhaad vaako doodh duhe peejeeai.
Taise tan man dhan arap saran Gur,
Deekhiaa daan lai amar sad sad jeejeeai.584.

The way, when a girl is born, and (at her marriage) plenty of dowry is given out,
And then, when the sons get married, ample (of things) are received.(1)
The way, the money is invested in the business to begin with,
Later, to earn profit, no hesitation is displayed.(2)
The way, a cow is reared with good service,
And after serving the victuals, her milk is relished.(3)
The same way, by dedicating self to the Guru,
And after receiving consecration, salvation is achieved.(4)(584)
Like, by writing (the words) thousands and millions (of Rupees), increase not the weight (of paper),

But it becomes wearisome task when one has to count (all that money),(1)

By calling, “nectar, nectar,” nectarous taste is perceived not, Till, through own tongue, the nectar is savoured,(2)

Through the blessings of a bard, one can become not a king, Unless put on a throne and commands are issued,(3)

Same way, just by listening and talking, Guru can be achieved not, Till the time the purport of the Divine Word of Guru is written and acquiescesed.(4)(585)
Jaise tau chañpak bel bibidh bithaar chaar,
Baasna pragat hot phul hee mai jaaikai.
Jaise drum deeragh swroop dekheai prasidh,
Swaad ras hot phal hee mai pun aaikai.
Jaise gur giaan raag naad hirdai basat,
Karat prakaas taas rasna rasaaikai.
Taise ghaṭ ghaṭ bikhai pooran Brahm roop,
Jaaneai pratachh mahaañpurakh manaaikai. 586.

Like, a flowery aromatic creeper plant has a great spread,
But, its fragrance comes out only through the flowers,(1)
Like, a tree which is visible through its extreme expand,
But the taste of its nectar comes through its fruits only,(2)
Guru’s knowledge, and their musical melodies subsist the heart,
And ensue the enlightenment through the tongue, which relates eloquently,(3)
Same way, in each iota exists the spirit of Absolute Brahm,
And can be recognised revering the magnanimous entity.(4)(586)
Like, a patient goes and asks the doctors again and again,
And till the ailment subsides, he keeps on raising hue and cry,(1)
Like a beggar goes from house to house beseeching,
And feels not restful till fully satiated,(2)
Like the abandoned wife who indulges in omens devotionally,
Till the husband comes back home, she keeps on feeling perturbed,(3)
Same way, the desirous one searches around like a black-bee does for lotus,
And keeps on doing so till submerges in the ultimate casket.(4)(587)
Pekhat pekhat jaise ratan paarukh hot,  
Sunat sunat jaise pandit prabeen hai.  
Soonghat soonghat saudha jaise tau subhaasee hot,  
Gaavat gaavat jaise gaain guneen hai.  
Likhat likhat lekh jaise tau lekhak hot,  
Chaakhat chaakhat jaise bhogee ras bheen hai.  
Chalat chalat jaise pahuchai thikaanai jaae,  
Khojat khojat Gursabad livleen hai.588.

Watching and watching the diamonds, one becomes an assayer,  
Listening and listening, a Pundit becomes dextrous,(1)  
Smelling and smelling, becomes a perfumer,  
Singing and singing, attains perfection as a musician,(2)  
Writing and writing becomes an author,  
Tasting and tasting, becomes an assessor of flavours,(3)  
Walking and walking reaches the destination,  
Same way, searching and searching through Divine Word of the Guru, one gets Divinely Absorbed.(4)(588)
Like, a black-bee roaming around savours the taste of lotus,
And, at the sunset, submerges in the casket of the flower,(1)
Like, a bird relishes the fruits of various trees,
But, passes the night by slumbering on one branch,(2)
Like, a customer going around from shop to shop,
But, by visiting only one, purchases the commodities,(3)
Same way, the searcher, seeks through Guru’s Treasure of the Divine Words,
But only just a few, out of millions, get permeated.(4)(589)
Jaise deep deepat patang lot-pot hot,  
Kabhoon kai jwaara mai part jar jaae hai.  
Jaise khag din prati chog chug aavai ud,  
Kaahoo din phaasee phaasai bauhar na aae hai.  
Jaise al kamal kamal prati khojai nit,  
Kabhoon kamal dal sanpaat smaae hai.  
Taise gurbaanee avgaahan karat chit,  
Kabhoon magan hwai sabad urjhaae hai.590.

Like, a moth tosses and turns on reaching a lamp,  
But the time comes when it falls in and burns itself,(1)  
Like, a bird which every day flies out to pick up seeds,  
But the day comes when it is caught in a trapper,(2)  
Like, a black-bee which roams around in search of aroma,  
But, sometimes, it gets caught inside in the lotus,(3)  
Same way, one puts mind in the Divine Word of the Guru,  
And, the day comes when one gets engrossed in the Divine Word.(4)(590)
Like, drug addict talks ill about drug-addiction,
But, being entangled, even if he wants to, he cannot give it up,(1)
Like, a gambler loses all his belongings and, then, curses,
But, he cannot keep away from the company of gamblers,(2)
Like, a thief going to commit robbery, feels dreaded,
But, runs not away, although he may get his head smashed,(3)
Same way, all are heard cursing the trait of the mammon,
But it cannot be won over, rather, it is overpowering the whole world.(4)(591)

Kabitt-Sawaiyye – Bhai Gurdas Ji / 621
Tarwar gire paat bauhro na jore jaat,
Aiso taat maat sut bhaarat moh maaiiaa ko.
Jaise budbuda ora pekhate bilaane jaaye,
Aiso jaan tiaagoh bhrose bharm kaiiaa ko.
Trin kee agan jar boojhat na baar laagai,
Aisee aawa audh jaise nho drug chhaaiiaa ko.
Janam jeewan antkaal ke sangaatee raachoh,
Saphal ausar jag tab hee to aaiaa ko.592.
Some plough, some sow, some guard and some reap,
But it is hardly known who would eat the grains,(1)
Some dig out, some construct, some plaster and some wipe it
(the house),
But it is known not who would come and stay in there,(2)
Some pick up, some process, some spin it, and some weave it
(the cotton),
But it is known not who is going to wear it and cover the
body,(3)
Same way, embellishing themselves, all the damsels, desire,
Who knows, which one will get the acceptance and achieve
the reunion.(4)(593)
Some one, who is adored by Almighty, is awaken from the slumber.
Some, who pass whole night awake, she is not talked to,(1)
One who is adored by Almighty is urged to obey,
But the one who is just visibly serving, her service is not accepted,(2)
One who is liked by Almighty, is satiated with fondness,
But one who comes just embellishes herself, she is not endowed the touch of feet even,(3)
One who is liked by Almighty, she is approved through out,
Her magnanimous acclaims become far beyond appraisal.(4)(594)
Jaise tau samundar bikhai bohthai bahaae deejai,
Keejai na bhroso jau lau pahuchai na paar kau.
Jaise tau krisaan khet het kar jotai bowai,
Maanat kusal aan paiithe grih dwaar kau.
Jaise pir sangam kai hot gar haar naar,
Karat hai preet pekh sut ke lilaar kau.
Taise ustat ninda kareeai na kaahoo keree,
Jaaneeeai dhau kaiso din aavai antkaar kau.595.

Like, a boat is set sail in the sea,
But, till it reaches across, contentment is perceived not,(1)
Like, a farmer ploughs and sows with affection,
But feels pleasure not till the food-grains are brought home,(2)
Like, a wife embellishes herself with necklaces,
And endows love with an urge to get bestowed with a son,(3)
Same way, no praise or criticism should be indulged in,
As it is unknown, what type of time is to be faced at the end.(4)(595)
Like, the sugar and flour look similar,
But, when put in the mouth, the tongue reveals their tastes,(1)
Like, the gold and the copper are of the same hue,
But, when placed before assayer, their significance is revealed,(2)
Like, the crow and cuckoo attain the same colour,
But hearing their bitter and sweet voices, truth is exposed,(3)
Same way, holy and unholy, through symbols, they seem alike,
But, through their deeds, they are distinguished,(4)(596)
Like, the musk and salt look alike,
And saffron and safflower, through reddish hue, look similar,(1)
Like, silver and bronze appear white in colour,
Collyrium and joss-stick oil seem similar,(2)
Fruits of mango and colocynth (bitter apple) are both yellowish,
Diamond and marble look alike,(3)
Same way, in an imprudent vision, holy and unholy appear similar,
But an erudite can sift out the contrivance ones.(4)(597)
कैलार मैं बैंगे बीज हैं जैसे त चाहे पति,
केट मैं हाँ दुबैं उंगे अपित अल्लान है।
कैलार मैं बनात पधर सभ मा हैं,
पदार्थ पूनं उप वें दूस खिलन है।
समझ मंजुवत चुड़ि भिन्न तै सीट नल,
आल्लाउ नाइं नध दिखा बूढ़ बन है।
उसे आउम आलूग मंजुव सुदर रहेंगे,
बबर बबर नाट गाड़ नित्त नित्त मान है।

Sowing in the saline (alkaline) land; there seldom grow any food-grains,
But (alkaline) fertilizer is spread to enhance food-grains,(1)
When alum is dampened with water, it solidifies,
But when put in fire it releases gust of blazes,(2)
And when wrapped around water-carrier, it chills the aqua,
By savouring which, the thirst is quenched and whim if thirstiness is eliminated,(3)
Same way, through consciousness of soul and influence of congregation,
Mammon and criteria of mammon are adorned blissful emancipation.(4)(598)
Kehar ahaar maas surhee ahaar ghaas,
Madhup kamal baas let sukh maan hee.
Meenah niwaas neer baalak adhaar kheer,
Sarpah sakha sameer jeewan kai jaan hee.
Chandah chaahai chakor ghanhar gha{a mor,
Chaatrik boondan swaant dhart dhiaan hee.
Pandit bed beechaar lokan mai lokaachaar,
Maaiiaa moho mai sansaar giaan gur giaan hee.599.

Lion’s diet is meat, the cows live on fodder,
And the black-bee takes aroma from lotus to perceive pleasure,(1)
Fish survives in water, a baby on milk,
And the snake considers cool atmosphere as its life partner,(2)
Moon is relished by she Ruddy-goose and the peacocks revels under the black-clouds,(3)
Pundit ponders over Vedas, people discuss their public moralities,
World is speckled with mundane values but a savant remains permeated with Guru’s knowledge.(4)(599)
Jaise peet swet siaam arn varn roop,
Agarbhaag raakhai aandharo na kachh dekh hai.
Jaise raag raagnee au naad baad aan gun,
Gaavat bajaavat na bahro prekh hai.
Jaise ras bhog bauh binjan prosai aagai,
Brithaawant jant naahe ruchit bisekh hai.
Taise gur daras bachan prem nem nidh,
Mahima na jaanee mohe adham abhekh hai.600.

Like, yellow, white, black and red coloured (articles),
When put in front of blind-man, are not recognised,(1)
Like, the musical ragas and their derivatives are played and sung,
But all this singing and playing is not listened by the deaf,(2)
Like, dainty dishes and viands are laid and served,
But a sick-man, particularly, shows no inclination towards them,(3)
Same way, are the Guru’s Vision, Utterances, (which are) the treasure of Divine Name and affection,
But their greatness and glory, I, the lowly and hypocrite, have not recognised.(4)(600)
वद्ध ब्रज विंच ब्रजवशस्त्र बहे,
पालु पारल बहेत वेले पहिलाए।
सीम सुध बुस्तल बहे भु वेले सीठन्ग बहे,
शामश पूरप्ती बहे वद्ध घडण्डी बहे।
वद्ध मेंडा ले रघु मेंडव मरण्डी बहे,
गुरुव परपण्डत ते वेले अमुक्षणी बहे।
ब्रजसिद्धुविधि अभ्य लीठप्पा तान्त्र मेंडा,
तारें ह बिस्त भिले वद्ध वसणी बहे॥६०९॥

Kavan bhakat kar bhakat-vachhal bhae,
Paitit paaavan bhae kaun patitaee.
Deen dukh bhanjan bhae su kaun deenta kai,
Garb prahaaree bhae kavan ba4aaee kai.
Kavan sewa kai naath sewak sahaaee bhae,
Asur sanghaaran hai kaun asuraaee kai.
Bhagat jugat agh deenta garb sewa,
Jaanaau na birad milau kavan kanaaee kai.601.

Through what penance a holy-man becomes a devotee,
And through which criteria an apostate attains religiosity?(1)
Through what compassion, becomes the eliminator of afflictions,
Through which magnanimity, the conceit is destroyed?(2)
Through what service, a server becomes favourable,
And through what criteria a demon is destroyed?(3)
Contrivance of worship, arrogance and service,
Know not, through which service, me, an elderly can be triumphant.(4)(601)
Kavan gun gaaikai reejhaaeeai gun nidhaan,
Kavan mohan jag mohan bimoheeai.
Kaun sukh dai kai sukhsaagar sañ gahauñ,
Bhookhan kavan chintaamanñi man moheeai.
Kot Brahmaanñd ke naaik ke naaika hwai,
Kaise antarjaaamee kaun ukat kai boheeai.
Tan man dhan hai sarbas bisaw jaankai bas,
Kaise bas aavai jaanki sobha lag soheeai.602.

What eulogies be sung to satiate the treasure of the benefactor,
Through what adorable criterion, love of the benefactor of the world be sought?(1)
What felicities should be sacrificed to secure the benevolence of the tranquil world,
And by adorning what, the mind of the benefactor is won over?(2)
How to become the heroine of the hero of the universe,
And how can All-knowing be acquiesced?(3)
Mind, body and mundane norms, all are subservient to the One,
How can that be achieved whose touch brings adornment?(4)(602)
Jaise jal mil drum safal maana prakaar,
Chandan milat sab chandan subaas hai.
Jaisa mil paavak dhurat pun soee dhaat,
Paaras paras roop kanchan prakaas hai,
Avar nakhatar barkhat jal jal-maee.
Swaant boond sindh mil mukta bigaas hai.
Taise parvirat au niwirat jo swabhaav do-oo,
Gur mil sansaaree nirankaaree abhiaas hai.603.

Like, through water, the trees produce variety of flora,
Which, through contact with Sandalwood, spread aroma of the sandalwood,(1)
Like, the metal which melts by meeting fire but remains metal,
But, through the touch of touch-stone, radiates like gold,(2)
In all the domains, the rain drop remains just as water,
But when it comes down as the holy rain drop, by meeting the shell, it turns into the pearl,(3)
Same way, two criteria of attachment and dejection are prevalent,
But through meeting with the Guru, the mundane norms become celestial.(4)(603)
तैमे बिखिय पूर्ण वर्तमान सिंगाथ सनि,
बेटट ब्रृजन्त छिन गण त गुण्ड है।
बकाल अङ्ग तैमे वर्तमान अभेल सिंही,
गुण्ड महान बल भुष सिंगाथ है।
तैमे धूला संगाथ मृत मृत भोजन झपत है,
मृत मृत माती मचल बिलाजुड है।
तैमे धर बल यम भू मिस्राथ बल,
ताजा गरत छिने छिन बल एचरुड है॥ ५०४ ॥

Jaise bibidh prakaar kart singaar naar,
Bhejat bhataar ur haar na suhaat hai।
Baalak achet jaise kart anek leela,
Sarat smaar baal baal budh bisraat hai।
Jaise priya sangam sujas naayaka bakhaanai,
Sun sun sajnee sakal bigsaat hai।
Taise khat karam dharam sarm giaan kaaj।
Giaan bhaan udai udh karm udaat hai। ६०४।

Like, a wife adorns herself to meet her husband,
But, after meeting, even the necklace around the neck seems not soothing,(1)
Like, an innocent boy performs wondrous acts,
But when matured, forgets all the childhood activities,(2)
Like, a beloved narrates her endeavours of adoration,
And listening to all those, the friends are enchanted,(3)²⁵⁵
Same way, are all the penances performed for Khat Karam²⁵⁶ of righteousness, endeavour and knowledge,
With the sunrise of the sun of (Guru’s) knowledge, all these Karam abscond.(4)(604)

²⁵⁵ This third couplet seems to be out of context in this Kabit. As per Bhai Vir Singh it befits couplet 3 in Kabit 605.
²⁵⁶ Khat Karam – Six Acts or Deeds: Oblation, charity, austerity, pilgrimage, fasting and prayer

634 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaise simar simar priaa prem ras baisan hoe,
Sobha det mon gahe man muskaat hai,
Pooran adhaan parsoot samai rodat hai,
Gurjan mudat hawai tahee laptaat hai.
Jaise maanvatee maan tiaag kai amaan hoe,
Prem ras paae chup hulsat gaat hai.
Taise gurmukh prem bhagat prakaas jaas,
Bolat bairaag mon gahe bauh suhaat hai.605.

Like, reminiscing upon the ecstasy of love, she feels extreme pleasure,
And, although remains quiet, she revels in tranquillity,(1)
Pregnancy matures and, at the child’s birth, she cries,
But the elderly of the household feel contended and adore her,(2)
The way, one full of pride, relinquishes her arrogance,
Perceives nectarous love and, through composure, achieves bliss,(3)
Same way, Gurmukh who are illuminated with devotion,
may remain in renunciation,
But their tranquillity secures great luminance.(4)(605)
Jaise andhkaar bikhai dipat deepak dekh,  
Anik patang otpot hue gunjaar hee.  
Jaise mistaan paan jaan kaan bhaanjan mai,  
Raakhat hee cheetee lobh lubhat apaar hee.  
Jaise mrid saurabh kamal or dhaae jaae,  
Madhup smooh subh sabad uchaarhee.  
Taise hee nidhaan gur giaan parvaan jaamai,  
Sagal sansaar ta charan namaskaar hee.606.

The way, when the light becomes visible in the darkness,  
Many moths swarm around like woof and weft,(1)  
The way, the viands are kept in the utensils through whatever means,  
As soon as they are set, the needy ants throng in,(2)  
The way, delicate aroma of lotus spreads around,  
The multitude of black-bees, humming sweetly, dash forward,(3)  
Same way, the ones in whom the Guru’s enlightenment is infused,  
The whole world pays obeisance at their feet.(4)(606)
Roop ke jo reejhai roopwant hee rijhaae leh,
Bal kai ju milai balwant gaih raakh-ee.
Darb kai jo paaeeai darbeswar le jaahie taahie,
Kabita kai paaeeai kabeeswar abhilaakhhee.
Jog kai jo paaeeai jogee jata mai duaraee raakhai,
Bhog kai jo paaeeai bhog bhogee ras chaakhhee.
Nigrah jatan paan part na praan maan,
Praan-pat ek Gur sabad subhaakhhee.607.

Ones endowed with comeliness are enticed by the handsome ones,
Ones with vigour are allured by the enthusiastic ones,(1)
If it can be achieved through money, then the rich could take it all,
If it could be accomplished through poetry, all the aspiring poets would have gained,(2)
If it is obtained through asceticism, all would have adorned yogic matted hair,
If it is gained through interaction, all the revellers would have relished to indulged in it,(3)
Just by restraining the sense-organ is perceived not the self-honour,
As the self-honour comes only through the remembrance of Guru’s Divine Word.(4)(607)

Kabitt-Sawaiyye – Bhai Gurdas Ji / 637
Jaise phal te birkh birkh te hot phal,
Adbhut gat kachh kahat na aavai jee.
Jaise baas baawan mai, baawan hai baas bikhai,
Bisam charitar ko-oo marm na paavai jee.
Kaasaat mai agan ar agan mai kaasaat jaise,
At ascharyamay kautak kahaavai jee.
Satgur mah sabad, sabad mah satgur hai,
Nigun sagun giaan dhiaan samjhaavai jee.608.

The way, from the fruit (seed) tree is born and from the tree comes the fruits,
This strange phenomenon is beyond description,(1)
The way, there is aroma in the sandalwood, and aroma is spread through sandalwood,
This blissful experience can be explored not,(2)
Fire is there in the wood and the wood is burnt by fire,
Extremely strange, and all these are known as wondrous acts,(3)
Satguru is in the Divine Word and the Divine Word is Satguru,
And thus, the knowledge and contemplation of Blessed with attributes and Formless are elucidated.(4)(608)
Jaise til baas baas leejeeat kusam te,
Taante hot hai phulel jatan kai jaaneai.
Jaise tau auțaee doodh jaaman jamaae math,
Sanjam sahat ghrit pragțaee maaneai.
Jaise kooaa khod kar basudha dhasaae kothee,
Laaj kou bahaae ðol kaaq̱h jal aaneai.
Gur updes taise bhaavnee bhakat bhaae,
Ghaț ghaț pooran Brahm pahchaaneeai.609.

The way, fragrance is there in sesame-seeds and the fragrance in them comes from the flowers,
Then, with efforts, aromatic oil is extracted out of them,(1)
The way, the milk is boiled and using rennin yoghurt is prepared,
Then it is churned with moderation to obtain the butter-oil,(2)
The way, a well is dug out and the rim is pushed in,
Then, using a rope water is fetched out,(3)
Same way, if Guru’s sermons are meditated upon,
Then the Absolute Brahm, which pervades in all, is acknowledged.(4)(609)
Jaise dhar dhanukh chalaaeeat baan taan,  
Chalio jaae tit hee kau jit hee chalaaeeai.  
Jaise asav chaabuk lagaae tan tej kar,  
Daurio jaae aatur hue jit hee dauraeeai.  
Jaissee daasee naaika kai agarbaaag thaanthee rahai,  
Dhaavai tit hee taake jit hee pathaaeeai.  
Taisee praanee kirat sanjog lag bharmai bhoom,  
Jat jat khaan paan tahee jaae khaaeeai.610.  

The way, an arrow is placed in the bow and, by pulling, it is shot out,
And it shoots towards the direction it is shot at,(1)
The way, a whip is showered on the horse to hasten it to move fast,
Getting restless, moves fast towards the direction it is pushed to,(2)
The way, a maid remains in attendance before the mistress,
And she proceeds towards the goal for which she is directed,(3)
Same way, a human, directed by the destiny, is roaming around,
And according to the writ of his subsistence, he moves around in the world.(4)(610)
The way, on hearing the bray of a donkey, a whimsical man adheres to the whims,
But he ponders over not the virtues and merits of the donkey itself,(1)
The way, a deer, on hearing the music, runs forward straightway and faces the hunters arrow,
Relinquishes its life without comprehending the hunter’s killer instinct,(2)
Hearing the war-cries, a warrior jumps into the war,
But he seldom heeds to the martial performances of the bards,(3)
Same way, I am plundering the Sikhs by reciting to them Guru’s Divine Word,
Deeming me as a feigning one, why don’t they push me away and annihilate?(4)(611)
रिध दिध निध सुधा पारस कल्पतर, 
कामदेन चिंतामणि लाखमी सवमेव की।
चतुर पदारथ सुभाव सैल रूप गुन,
भुकत जुकत मात अलख अबेह की।
रिधि-सिद्धि, निधि, कल्पतर, कामदेन, 
चिंतामणि और लक्ष्मी अपनी,(1)
चार पदारथ, सत्यता, धर्म, गुण, 
सत्य के अवनति से, सुन्दर है, गौर नहीं की।
ज्वाला जोत जय जयकर धारत, प्रताप, च्हाब,
तेज ताप कांत भीभाई सोभा सादो सूह की। 
सान्नद दुख सुख सकल सुकल को, 
किनचात कत्साच किरप जाऊ नै हुए गुरदेव की।(642)

Ridh sidhi nidhi sudha paras kalpatar, 
Kaamdhen chintamani lachhme sawmev kee. 
Chatur padaarath subhaav seel roop gun, 
Bhukat jukat mat alakh abhev kee. 
Jwala jot jai jaikaar keerat, prataap, chhab, 
Tej tap kaant bibhai sobha saadh sew kee. 
Anand sahaj sukh sakal prakaas kot, 
Kinchat kathaachh kripa jaanhe gurdev kee.612.

Ridhi-Sidhi, Nidhi²⁵⁷, Kalpatar and Kaamdhenu, 
Chintamani, and Lakhshmi herself,(1) 
Char Padarath²⁵⁸, morality, ethos, forms, virtues, 
And contrivance; all these are beyond understanding and intellect,(2) 
Radiating intellect, acclamations, laudations, praiseworthiness, 
Radiance, penances, upsurge, excellence and the service of the holy,(3) 
Bliss, ecstasy through all, luminance all-around, 
Even an iota of all these emanate through the benevolence of Gurdev.(4)(612)

²⁵⁷ Nidhi – Treasures of the gods. 
²⁵⁸ Char Padarath – righteousness, wealth, fulfilment of desire and liberation

642 / Kabitt-Sawaiyye – Bhai Gurdas Ji
After having ablution in the ambrosial hour and adhering to the Guru’s message,

They meditate upon their Guru’s incantation,(1)

With Tilak on the foreheads, bowing at the feet of each other,

They hymn, listen and ponder upon the Guru’s Divine-Word,(2)

But adhering to the Gurmat and relinquishing the wickedness,

Contemplating upon knowledge, (these) are the only acceptable paths of Gursikh,(3)

Observing and hearing, abandon the others,

And remain under the set decorum to earn the Guru’s compliments.(4)(613)
Jaise dhobee saaban lagaee peetai paathar sai,
Nirmal karat hai basan maleen kau.
Jaise tau sunaar baraṅbaar gaar gaar dhaar,
Karat asudh sudh kanchan kuleen kau.
Jaise tau pavan jhakjhorat birkh mil,
Malya gandh karat hai chandan prabeen kau.
Taise gur sikhan dihaikai birtha bibek,
Maaiaa mal kaat karai nij pad cheen kau.614.

The way, a washer-man applies the soap and beats (the clothes) on the slab,

And makes the dirty garments clean,(1)

The way, a goldsmith, again and again, melts the gold,
This way he makes pure gold and eliminates any impurity,(2)

The way, the stormy winds shake the trees,
And transform them into the ones with sandal-woody aroma,(3)

Same way, Guru makes the Sikhs to realize both, the sorrow and the knowledge,

To get rid of criteria of mammon, recognise the celestial status.(4)(614)
Paatar mai jaise bauh binjan proseeat,
Bhojan kai āraareat paavai naahe thaaam ko.
Jaise hee tamol ras rasna rasaae khaae,
Daareeai ugaar naahe rahai aadh daam ko.
Phoolan ko haar ur dhaar baas leejai jaise,
Paachhai āar deejai kahai hai na kaalzoo kaam ko.
Jaise kes nakh than bhrisṭ na suhaat kaahoo,
Priya bichhurat soee soot bhaio baam ko.615.

In the plate-of-leaves many viands are laid,
But after eating, they are disposed off without any care,(1)
The way, the juice from the betel-nut leaves is sucked,
Thereafter, residue is spit out deeming that to be useless,(2)
Garland of flowers is worn around to neck to relish its fragrance,
Later it is thrown away declaring, “It is good for nothing.”(3)
Just as hair and nails if plucked from their actual place are very painful,
Such is the state of a woman separated from the love of her husband.(4)(615)

Kabitt-Sawaiyye – Bhai Gurdas Ji / 645
Jaise aswanee sutah chhaad andhkaar madh,  
Jaat pun aavat hai surat saneh kai.  
Jaise nindraavant supnanantar disantar mai.  
Bolat ghṭantar chaitan gat geh kai.  
Jaise tau preva triya tiaag hue aakaaschaaree.  
Dekh parkar girai tan boond meh kai.  
Taise man bach kram bhagat jagat bikhai,  
Dekh kai snehee hot bisam bideh kai.616.

Like, a mare which goes out leaving behind its young-born at home, in the dark,  
But the pull of its love brings her back,(1)  
Like, a man in his dream roams around the world and mumbles,  
But, when gains consciousness (comes out of sleep) revels in daily routines,(2)  
The way, a male pigeon, leaving the female flies away in the skies,  
But realizing her loneliness, comes down like a rain-drop,(3)  
Same way, the mind, eloquence and deeds prevail in world,  
And observing these, the well-wishers perceive transcendental elation..(4)(616)
जैसे जोधा जुध साम तस्तर सनाहे साज़,  
लोभ मोह तियाग बीर खेत बिखाई जात है।  
सुनत जुतातू घर मर गत बिगसात,  
पेक्त सुभा घात एंग ना स्मात है।  
कर्त संग्राम स्वामी का अन्न जोजह जूह है,  
क्योंकि तौ रानी बीती कहात जु गात है।  
जैसे ती उलट भेत बेट खेत-पटिया,  
भेरी भैं सबसे गात जात भमनर है।६१७॥

Like, a warrior, to go into the battle, adorns the arms,  
And, after severing the love and the greed, jumps into the  
fighting fields,(1)  
Listening to the war-melodies, hops like the peacocks,  
And watching the (armies) swarming like black clouds, his  
body feels restless,(2)  
With great intensity pampers in the fighting for sake of his  
Ruler,  
Either he sacrifices his life or comes back to narrate the  
stories of valour,(4)  
Same way, the explorer of Divinity encounters the saviour of  
the universe,  
Imbued with Divine Word, feels blissful and feels  
elated.(4)(617)
Jaise tau narind charh baithat prayank par,
Chaaro khoot sai darb det aan aan kai.
Kaahoo kau risaae aagiaa karat jau maarbe kee,
Taatkaal maar daareeat praan haan kai.
Kaahoo kau prasann hwai dikhaavat hai laakh kot,
Turat bhandaree gan det aan maan kai.
Taise det let het net kai Brahmgiaanee,
Lep na lipat hai Brahmgiaan siaan kai. 618.

Like, a king takes his seat on his throne,
From all sides people come and pay their tributes,(1)
If he passes death sentence upon some person,
He, immediately, kills him and let him relinquish his soul,(2)
If he feels delighted with somebody, he endows him lot of wealth,
And quickly orders the treasurer to release money out of the coffers,(3)
Same way, the giving and taking is deemed by the Perceiver of God,
Defilement is savoured not, and only the Absolute Knowledge is recognised.(4)(618)
अन्धे बछल पेश बनाडि भवारि सूचन, 
चंदे धम संदे ढंटू गमन गमन है। 
गमनु चुँख दिन वैक छठ छठ छल, 
मिलनु मुरकी गँवू गँवर गँवर है। 
नेही नेही आदेश नेही बन्धे पाई लघु लिंग, 
बनाडि बछल भजने धमन तीमर है। 
लीला भवारि सह गमन मुख वंगालु, 
अब्दुल दंग अंड जी विद्यमान है॥ ६१९॥

Anbhai bhavan prem bhagat mukat dwaar, 
Chaaro bas chaaro kunz raajat raajaan hai. 
Jaagrat swapan din rain uth baith chal, 
Simran sravan sukrit parvaan hai. 
Joee joee aavai soee bhavai paavai naam nidh, 
Bhagat vachhal maano baajat neesaan hai. 
Jeewan mukat saam raaj sukh bhogvat, 
Adbhut chhab ati hee biraajmaan hai.619.

(Divine) Perception is in the abode and the love of devotion stands there as its portal,
And in there, showering Char Padarath, the King of kings is residing,(1)
While awake, dreaming during day and night, sitting, roaming around,
Or meditating and adhering to pious deeds, all these are acceptable (by the King of kings),(2)
Who-so-ever comes, receives the treasurer of Naam,
And the love of the devotees seems trumpeting.(3)
Under goes life emancipation and relishes tranquillity,
Through such magnanimity, which is prevailing there.(4)(619)
Lochan bilok roop rang ang ang chhab,
Sahaj binod mod kautak dikhaav-hee.
Sravan sujas ras rasik rasaal gun,
Sun sun surat sandes pahuchaav-hee.
Rasna sabad raag naad swaad bintee kai,
Naaska sugandh sanbandh samjhaav-hee.
Sarita anek maano sangam samundar gat,
Ridai priya prem nem tripat na paav-hee.620.

Visioning the comeliness of the (Godly) stature through eyes,
And observance of ecstatical wonders, creates blissfulness,(1)
Listening to the noble virtues and getting permeated with those qualities,
All these through ears communicate Celestial Divine messages,(2)
The tongue imbued with raga, music and aroma presents supplication,
And the nose relates the virtues of (Godly) fragrance,(3)
Thousands of streams amalgamate but thrust of the sea is not quenched,
Although there is lot of affection for the lover, but the mind feels not satiated.(4)(620)
Lochan kripan avlokat anoop roop,  
Param nidhaan jaan tripat na aaeε hai.  
Sravan daaridaree sun aṁmrīt bachan priya,  
Achvat surat piaas na miṭaaεε hai.  
Rasna raṭat gun guru angreev goor,  
Chaatrik jugat gat maṭ na aγhāaeε hai.  
Pekhat sunat simrat bismaad ras,  
Rasik pragaas prem trisna baγhāaeε hai.621.

Spendthrift are the eyes which vision the unique guise,  
Although, deem that as Supreme treasure, still feel not satiated,(1)  
Impoverished are the ears which hear the Nectarous eloquence,  
But, even by savouring, their thirst for perception is not reduced,(2)  
The tongue reiterates the benevolence of the forth-going Guru’s mysterious deeds,  
And, captivated like a She Ruddy goose, never feels replete,(3)  
In visioning, perceiving and recollecting, there are strange emotions,  
Blissfulness is prevailing but still thirst and hunger of such a Gursikh never wanes.(4)(621)
Although through eyes I am visioning, but the eyes still aspire to observe more,
(Kindly) keep on showering the glimpse of your supreme, manifold and beautiful comeliness,(1)
Through ears I am listening and through ears I want to listen more,
And, kindly, as I am feeling delighted, enable me to savour the unstruck Celestial Divine Word,(2)
My tongue is invoking Almighty, and if it desires to invoke more,
Then, with benevolence, keep on releasing nectarous love,(3)
Sire, secure my heart and permeate my mind,
Stop it from going astray and let it perceive tranquillity.(4)(622)

652 / Kabitt-Sawaiyye – Bhai Gurdas Ji
In the sleep, where goes the mind? Feeling hungry, what and where to eat?
When thirst enhances feeling of warmth, and creates an urge, where to quench it?(1)
Where to laugh and cry? What are worries and what are pleasures?
What is fear, what is cowardice and what is dreadfulness?(2)
Hiccup, belch, phlegm, yawn, sneeze,
Fart, itch, how all these come around?(3)
What criteria are passion, anger, greed, love, and arrogance?
Virtue, contentment, compassion, righteousness care not about all these.(4)(623)
पंचत्ताद में पिन्धः लोकः बुद्धः वर्णः
पान्चो तत कहो काहें बहाँत् रचत् बहेंत् बेद में।
काहें से धरन्दहारेः धीराजः कैसे बिठाहारेः,
काहें सयो गार्यो आकासं ठाड़ों बिन भादेः।
काहें सह्य सलिल सत्ता सेताल पवनं बाजेर,
अगनि तपत्व काहें आति बिस्माद बहेः।
कारान करन् देवं अलाखं आभेव नाथं,
उन की बीं ओहे जानाई बकनों हैं बाद जी।।6२४॥

Body is formed of five elements, thus say the people and the Vedas,
But, reveal not, how were these created primarily,(1)
How is the earth ensconced and how is it stabilised?
How is sky pitched and how is it standing without pillars?(2)
How is water made, and how does serene winds flow?
How does fire bestows heat? What a strange phenomenon are all of them?(3)
The mysterious Master, the doer of all these is without writ,
His mysteries, He knows better and rest is all futile talk.(4)(624)
Jaise jal sinch sinch kaasat samath keene,
Jal sanbandh pun bohitha biswaas hai.
Pawan prasang soee kaasat sri-khand hot,
Malyaagir baasna su mand pargaas hai.
Paavak paras bhasmee kart deh geh,
Mitar satru sagal sansaar hee binaas hai.
Taise aatma trigun tribidh sakal siv,
Saadhsang bhetat hee saadh ko abhiaas hai.625.

The way, the wood is drenched in water to infuse the strength,
With confidence on such relationship, the ships are built,(1)
The winds which bestow the (sandalwood) aroma to the wood,
Come from Maliya-Gir\textsuperscript{259} to shower blissful fragrance,(2)
(Same wood) collaborating with fire, destroys both the dwellings, the inhabitants,
And, equally, annihilates the friends and foes through out the world,(3)
Same way, the perfect three virtues of Rajo-Tamo-Sato prevail,
And to integrate in the Holy Company, meditation is the only criterion.(4)(625)

\textsuperscript{259} Maliya-Gir – A range of mountains in the South where the aromatic Sandalwood trees grow in abundance.
कवान अनजन कर लोचन बिलोकीए,  
कवान कुंदल कर स्रवण सुनेजीए।  
कवान तनमोल कर रसना सुजस रसाई,  
कौन कर कण्कन नमस्कार कीजीए।  
कवान कसम हार कर उर धारीए,  
कौन आंगी आ सु कर अंकुमाल दीजीए।  
कौन हीर चीर लप्ताइक लपेट लीजीए,  
कवान संजोग प्रीय प्रेम रस पीजीए।

Using which eye-lasher, eyes perceive (His) vision,
And the use of which ear-rings, enhance the hearing of divinity?(1)
Which betel-nut makes tongue to recite sweet melodies,
And hearing what, the ears pay the obeisance?(2)
Adorning what garland, He permeates the heart,
And wearing which bodice, He is embraced?(3)
Wearing what apparels He is wrapped around,
And through what coincidence the love of lover IS savoured.(4)
Gavari mahes au ganes sai sahasras,
Pooja kar bentee bakhaanio hit cheet hawai.
Pandit jotik sodh sagun lagan grih,
Subh din saaha likh deho bed neet hawai.
Sagal kutanb sakhee mangal gaavoh mil,
Chaaroh tilak tel maathe ras reet hawai.
Bedee rach gaanth jor deejeeai asees mohe,
Sihja sanjog mai prateet preet reet hawai.627.

Hey Parbati*, Shiva*, Ganesh* and Sehsar*,
I beseech you, let me have your hearty favour,(1)
Hey priest and astrologer, specify the planetary moments,
And write down auspicious instances as per Vedas,(2)
Join together, Oh, all the family and friends, and sing the
songs of merriment,
And, on my forehead, place oily propitious dot,(3)
Arrange the holy-fire, tie the nuptial knot and endow the
blessings,
So that, in reunion with my spouse, there prevails the
harmonious love.(4)627)**

*Various gods in Hindu Mythology

**“In the methodology of love, Bhai (Gurdas) Jee is
pleading for benevolence of Sidak260 (Bhai Vir Singh)

260 Sidak - Faith, belief, trust; contentment or patience
Sees gur charan karan updes deekhiaa,
Lochan daras avlok sukh paaeeai.
Rasna sabad gur hasat sewa dandaut,
Ridai gur giaan unman liv laaeeai.
Charan gavan saadhsangat parkrama lau,
Daasan daasaan mat nimarta smaeeai.
Sant ren majan bhagat bhaao bhojan dai,
Sri gur kripa kai prem paaj pragtaaeeai.628.

Head bows at Guru’s feet, ears adhere to (Guru’s) sermons,
And by visioning through eyes felicity is sought,(1)
Tongue relates Divine Word of the Guru, and hands proceed
to render service,
In the mind there is Guru’s knowledge which leads towards
celestial heights,(2)
Using the feet, circumambulate the holy congregation,
And becoming the servant of the servers, gain the
humility,(3)
Ablution through the saintly dust, and sustenance by dint of
devotional worship,
All those are revealed through the graciousness of Sri
Guru.(4)(628)
गियान मेघ बर्खा सरबटर बर्खाई स्मृति, 
ओँ चो ताज नीचाई बल गवन कइ जात है।
तीरथ परब जात है जागत चाल,
जात्रा हेत जेट त्या संजात चुज, चुरूँ हेत उं लं जर आह रित चुज है।
उमे निर्णय यथा माय है संमान भिवे,
अमर समन चुज आहु तुलाहू चै।॥ ६२४॥

The way, it rains and drizzles universally,
And its water relinquishes high (mounds) and flows downward,(1)
The pilgrim places are visited by the people of the world,
And being pilgrims they pay donations and feel elated,(2)
The way, a sovereign earns praises while occupying the throne,
And, from all the four corners, wealth pours in,(3)
Same way, is established the desireless abode of holy congregation,
And there, spontaneously, flow the victuals of morality.(4)(629)
जैसे बाँन धनुख सहित हवै निज बस,
छूटैत ना आवै फुन जतन सै हाथ जी.
जैसे बाघ बंधसाला बिखाई बाध्यो रहै,
पुन खुलै तो ना आवै धम वाधित तन सै.
जैसे शीघ्र शिप्ल त सातीभ मै बखर विघे,
लघुरस बझे त टूडके टूडे रहै नी.
जैसे भूष भय धरती धम रुपै लाखें,
बेसीभे विज्ञ शुभांड बुरु जान नी।

Like, the arrow remains in control as long as it is in the bow,
But once shot out it comes not back in the hands,(1)
Like, the lion, enclosed in the cage, remains in control,
Once released, can be restrained and apprehended not,(2)
Like, a burning lamp in the house, seems not strange,
But the jungle-fire (caused through the lamp) can neither be
hidden nor wiped out,(3)
Same way, the Divine Word recited internally in the mouth is
recognised not,
Contemplative discourse is the criterion of Gurmat, the
attributive oration,(4)(630)
Jaise maala mer poeet sabh oopar kai,
Simran sankhiaa mai na aavat ba đaée kai.
Jaise birkhan bikhai pekheeai sebal oocho,
Nihphal so-oo ati adhikaaree kai.
Jaise cheel panchheen mai udat aakaaschaaree,
Here mrit pinjran oochai mat paaee kai.
Jaise gaaibo bajaibo sunaaibo na kachhoo taise,
Gur updes bina dhrig chaturaee kai.631.

Like, in the rosary, leading bead is strung at the top,
But, when playing the rosary, it is counted not,(1)
Like, among the trees, Sinmbal-tree stands as tallest,
But, although with great spread, it is devoid of any fruits,(2)
Like, among the birds, the kite flies highest in the sky,
But, what use is its high-flying when it shoots down seeing a
dead-body,(3)
Likewise are singing and playing (musical instruments) and
making others to hear,
Without Guru’s sermons all dexterity is futile.(4)(631)
जैसे पांचो तत बिखे घनपा तौघु भला,
उ भे र हर दृढ़खट बलि माधुः मङ्ग उणी मे।
जैसे पांचो आँगूरी मे मुफ्त बन्यहीं तै, विचल वर्चु वजा मेंटू तै कती मे।
जैसे लील सेठ नाथीवाल डांड़ भयी विभ, तीत चीत भय दृढ़खट जग वणी मे।
जैसे दस्तार तभ बिच वघीं बड़े, तीत सार दृढ़ पर पांचे मङ्ग वणी मे॥६३२॥

Like, among all the five elements\(^{261}\), the earth is honourable,  
As all that is produced there is submerged back in it,(1)  
Like, among all the five fingers, little-one is imperceptible,  
But the gilded ring always embellishes this,(2)  
Like, the flies and insects are counted among the deprived species,  
But the comforts through pearls*, silk* and honey* are appreciated,(3)  
Likewise were (Bhagat) Ravidas, (Bhagat) Naam (Dev), Bidder\(^{262}\), (Bhagat) Kabir,  
Although (they) belonged to low castes, they are venerated by everybody.(4)(632)

*The products reproduced through lowly worms.

\(^{261}\) Elements – Air, Water, Fire, Earth and Sky  
\(^{262}\) Bidder – Renown as the son of a maid in the epic Mahabharta. He was dexterous in polity, religiosity and economical principles
Jaise rog rogee ko dikhaaeai na baid prati,
Bin upchaar chhin chhin hue asaadh jee.
Jaise rin din din udam adiaao bin,
Mool au biaaj baadhai upjai biaadh jee.
Jaise satar saasna sangraam kar saadhe bin,
Pal pal prabal hue karat upaadh jee.
Jion jion bheejai kaamree tioh tioh bhaaree hot jaat,
Bin satgur ur basai apraadh jee.633.

Like, if the ailment of the patient is revealed not to the doctor,
With passing of every moment, the cure becomes irremediable,(1)
Like, without repayment, the loan increases everyday,
The principal and the interest accumulate and cause distress,(2)
Like, the enemy, who initiates skirmishes without any warning,
Intensifies through every moment and secures upper-hand,(3)
As the blanket becomes wet, it gains weight,
Without Satguru, the transgression prevails, ever more.(4)(633)
जैसे केला बसत बबूर कै निकात तान्हे,
Saalat haiँ soorain aapa sakai na bachaae jee.
Jaise pinjaree mai sooa parat gaatha anek,
Din prati herat bilaee ant khaae jee.

जैसे जल अंतर मुदत मन होत मीन,
Maas laptaae let banchhee lagaae jee.
Bin satgur saadh milat asaadh sang,
Ang ang durmat gat pragtaae jee.634.

Like, the banana which inhabits near the acacia tree,
It is speckled with thorns and can get not spared,(1)
Like, a caged parrot natters varied wits,
The cat keeps on watching everyday and, at the end, eats it up,(2)
Like, a fish, which remains and revels contentedly in water,
But lured by the meat strung on a hook it is caught by the angler,(3)
Without associating with Satguru, meets with the unholy entities,
And in whole of the body wickedness is permeated.(4)(634)
Kot parkaar naar saajai jau singaar chaar,
Bin bhartaar bhetai sut na khilaee hai.
Sincheeai salil nis baasur birkh mool,
Phal na basant bin taas pragtaee hai.
Saawan samai kisaan khet jot beej bovai,
Barkha bihoon kat naaj nipjaae hai.
Anik prakaar bhekh dhaar praanee bhrame bhoom,
Bin Gur ur giaan deep na jagaee hai.635.

How-so-ever, a woman may embellish herself with enormous adornments,
But, without meeting the husband, can expect not to play with a son,(1)
The trunk of a tree may be watered day and night,
But, the fruits are not born till the fruit-bearing season arrives,(2)
During the rainy season, a farmer ploughs the fields and sows the seeds,
But, without the rains-falls how can the crop sprung up?(3)
Adopting many disguises, man goes around the world,
But without Guru, there comes no enlightenment of knowledge.(4)(635)
Jaise neer kheer ann bhojan khuwaae ant,   
Garo kaat maarat hai aja swan kau.   
Jaise bauh bhaar daareeat laghu nauka mahe,   
Boodat hai maajhdhaar paar na gavan kau.   
Jaise bur naar dhaar bharan singaar tan,   
Aap aamai arpat chinta kai bhavan kau.   
Taise hee adharam karm kai adharm nar,   
Mart akaal jamlokaa ravan kau.636.

Like, the milk, water and fodder are served,

But, at the end the little offspring of goat gets its throat cut,(1)

Like, a small boat which is loaded with enormous freights,

Drowns in the fast whirlpool and arrives not at other end,(2)

Like, a prostitute embellishes herself with adornments,

Herself invites diseases and, then, endures in the domain of distress,(3)

Likewise, through unrighteous deeds, the man becomes virtue-less,

Faces an untimely demise and proceeds to the Yama’s domain.(4)(636)
Jaise paaksaala baala binjan anek rachai,
Chhuat apaavan chhinak chhot laag hai.
Jaise tan saajat singaar naar aanand kai,
Puhpvantee hwai priya sihja tiaag hai.
Jaise grabh dhaar naar jatan karat nit,
Mal mai garbh chhed khed nihbhaag hai.
Taise seel sanjam janam parjant keejai,
Tanak hee paap kee-e tool mai bjaag hai.

Like, a wife prepares a variety of viands in the kitchen,
Just a defile touch renders all those into sacrilegious,(1)
Like, a damsel relishes bliss through embellishments,
But when comes the time of menstruation, she is abandoned
from lover’s bed,(2)

At the initiation of pregnancy, she puts in efforts,
But, unfortunately if there is miss-carriage, she is adjudged
as ill-fated,(3)

Likewise, the life rendered should be pious and austere,
Even the diminutive sparks of vices can flare into a
bonfire.(4)(637)
On a greasy pitcher, not even a drop stays put,
And the seeds sown in the saline-land grow not,(1)
Like, the Sinmbal tree growing in the earth is deprived of fruits,
And the poisonous trees flourish to render misery in the world,(2)
In spite of growing near Sandalwood, the bamboos remain devoid of aroma,
But the wind passing through faeces is as much revolting,(3)
Engrossing my mind as such, Guru’s Sermons penetrate not my heart,
Like a holy rainy drop (gets wasted) when it turn into the mouth of snake.(4)(638)*

*i.e. my mind is so callous and ineffectual

Kabitt-Sawaiyya ~ Bhai Gurdas Ji
Chandan smeep bas baans mahima na jaanee,
Aan drum door bhae baasna ke bohe hai.
Daadar sarovar main jaanai na kamal gat,
Makrand kar madhkar hee bimohe hai.
Sursaree bikhai bag jaanio na marm kachhoo,
Aavat hai jaataree jantar jatara het sohe hai.
Nikaṭ basat mam gur updes heen,
Door hee disantar ur antar lai pohe hai.639.

The way, bamboos never realised the grandeur of sandalwood, although inhabiting in the same vicinity,
But the other (trees), although far away, embody the aroma,(1)

Frog, dwelling in the tank, appreciates not the quintessence of the lotus flowers,
But the black bees, allured by their fragrance, get exhilarated,(2)

The heron living nearby the River Ganga, comprehends not its holiness,
But the pilgrims come and perceive its auspiciousness,(3)

In spite of living in the vicinity of the Guru, I am detached from the Sermons,
But outsiders come from far away and get their hearts permeated.(4)(639)
Naahin anoop roop chitvai kio chintamanī,
Lone hai na loin jo laalan bilokeeai.
Rasna raseelee naahe bentee bakhafta kaise,
Surat na sravanan bachan madhokeeai.
Ang angheen deen kaise bar maal karo,
Mastak naahe bhaag priya pag dhokeeai.
Sewak swbhāv naahe pahuch sakau sew,
Naahin prateet Prabh prabhaa smokeeai.640.

(My) comeliness is not unique, how can I lure the benefactor?
Neither my eyes are winsome, how can I have the glimpse my adorable?(1)
My tongue is not so luscious, how can I present my supplication?
The ears possess no subtle audibility, how can I relish honey like expose?(2)
All my body parts are deficient and weak, how can I turn into an ideal rosary,
There is no auspicious writ in my destiny to wash my revered one’s feet,(3)
An urge for service is not there, and can approach not for the same,
Nor I posses devotion so that I can merge in the godly glory.(4)(640)
Biswa ke singaar bibhchaar ko na paraawaar,
Bin bhartaar naar kaakee kai bulaaeeai.
Bag set gaat jeev ghaat kar khaat kete,
Mon gahe piaana dhare jugat na paaeeai.
Bhaand kee bhandaaee burvaee na kahat aavai,
Ati hee dhithaaee sukuchat na lajaaeeai.
Taise par tan dhan dookhna tridokh mam,
Patit anek ek rom na pujaeeai.641.

There are no limits to the embellishments of a prostitute,
But for a husband, whose wife can she be addressed as?(1)
Although a heron supports the white colour (sign of sophistication) but it hunts and eats away many,
Pretends to be taciturnly and contemplative but achieves no emancipation,(2)
Jesters’ clowning acts and shamelessness are indescribable,
They are specimen of utter cheekiness and shamelessness,(3)
Same way, there subsist in me all three urges of other’s wife, money and criticism,
Even iota of my hair are not comparable to numerous sinners.(4)(641)
Jaakai naaika anek ek se adhik ek,
Pooran suhaag bhaag saute sam dhaam hai.
Maanan hue maan bhang bichhur bides rahee,
Birha biyog lag birhanee bhaam hai.
Sithal smaan treeya sake na rijhaae priya,
Daio hai duhaag vai duhaagan sakaam hai.
Lochan sravan jeeh kar ang angheen,
Parsio na pekhiio sunio mero kaha naam hai.642.

One who has many wives, each one surpasses the other,
And each one gets full honour of chastity,(1)
The one whose spouse is gone abroad, feels undignified,
And in view of her abandonment, she is addressed as a deserted-one,(2)
The wife, strewn with laziness, can satiate not the lover,
And, consequently, she is abandoned and addressed as the deserted-one,(3)
(But I) am devoid of vision, voice, audibility and all the limbs,
What name can I be addressed as?(4)(642)

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672 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Jaise jaar chor or herat na aahe ko-oo,
Chor jaar jaanat sakalbhoot herhee.
Jaise din samai aavagavan bhavan bikhai,
Taahee grih paisat saňkaat hai andher hee.
Jaise dharmaatma kau dekheai dharmrai,
Paapee kau bhaiaan jam traah traah ņeërhee.
Taise nirvair Satgur darpan roop,
Taise hee dikhaavai mukh jaise jaise pherhee.643.

The way, no one cares about the thieves and paramours,
But when their identity is known, they seem like ghosts,(1)
The way, coming and goings in the house prevail,
But moving in during the darkness, dread is felt,(2)
The way, holy-man comes across and is deemed as the righteous-one,
But for a sinner, he is a frightful entity,(3)
Same way, amiable Satguru is epitome of a mirror,
Whatever attitude is presented, it is reflected back.(4)(643)
Jaise darpan soodho sudh mukh dekheeat, 
Ulaṭ kai dekhai mukh dekheeari bhaiaan so. 
Madhur bachan tahee reasnai sai piaaro laagai. 
Kaurak sabad sun laagai ur baan so. 
Jaise daano khaat gaat pus mis swaad mukh, 
Posat kai pee-e dukh biaapat masaan so. 
Taise bhrit nindak swbhaav chak-ee chakor. 
Satgur samat sahanseel bhaanu so.644.

The way, if a mirror is kept straight, it reflects the face directly, 
But seeing through by twisting it, the face looks horrible,(1) 
Melodious allocution through the tongue seems exquisite, 
But hearing the bitter words, feels like being hit by an arrow,(2) 
The way, one eats and relishes the viand through the mouth, 
But when takes poppy-husk, the agony perpetrates the journey towards the crematorium,(3) 
Same way, the criteria of the server and slanderer are like those of she Ruddy goose and Indian red legged patridge, 
But Satguru’s ever Divine attribute is universal like the sun.(4)(644)
Jaise tau papeeha priya priya ter here boond,
Vaise patibarta patibrat pratipaal hai.
Jaise deep dipat patang pekh jwaara jarai,
Taise priaa prem nem premnee samhaar hai.
Jal sai nikas jaise meen mar jaat taat,
Birha biyog birhanee hapuhaar hai.
Birhanee prem nem patibrata kai kahaavai,
Karnee kai aisee kot madhe ko-oo naar hai.645.

The way, Papiha twitters, ‘Priey263, Priey’ for Swantboond,
Same way, a virtuous wife takes care of her virtuosity,(1)
The way, a’moth, coming across a flaming-light, gets itself burnt,
Same way, one imbued with lovers love, carries on (loving) faithfully,(2)
Fetched out of water, the fish relinquishes the life,
And the wife separated from spouse, bearing the pangs of separation, renounces her life,(3)
Virtuous one is renown for her chastity,
Conducting herself as such, in millions, there is hardly one like her.(4)(645)

263 Priey – Oh, My beloved
Anik anoop roop roop samsar naanhe,
Anmrit koṭaan koṭ madhur bachan sar.
Dharm arth kapaṭ kaamna kaṭaachh par,
Vaar daaro bibidh mukat mandhaas par.
Swarg anant koṭ kinchat smaagam kai,
Sangam smooh sukh saagar na tul dhar.
Prem ras ko prataap sar kachhoo poojai naahe,
Tan man dhan sarbas balihaar kar.646.

Among many forms, none is equivalent to the Unique Form (of Satguru),
Among millions of nectarous allocutions, none is as melodious (as of Satguru), (1)
On his benevolent vision, all the celestial and mundane values are sacrificed,
And sacrifice as well are all the emancipations and hilarities, (2)
All the heavenly bliss are nominal as compared with (His) association,
For absolute amalgamation, even the sea of tranquillity is an iota. (3)
Magnificence of (His) nectarous love can be matched not,
As mind, body and soul, all sacrifice themselves upon Him (4)(646)

676 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Achhal achhed Prabhu jaakai bas bisaw bal,
Tai ju ras bas kee-e kavan prakaar kai.
Siv sankaad Brahmaadik na dhiaan paavai,
Tero dhiaan dhaarai aalee kavan singaar kai.
Nigam asankh sekh janpat hai jaako jas,
Tero jas gaavat kavan upkaar kai.
Sur nar naath jaahe khojat na khoj paavai,
Khojat phirat tohe kavan piaar kai.647.

Almighty, which is beyond trickery and analysis, under whose control is all the universe,
You have enticed Him, through what means?(1)
Shiva, Sanak, Brahma, could not achieve (his) attention,
Towards you, (He) is pondering over, through embellishments?(2)
Vedas, Sheshnaags and all narrate (His) benevolences,
Through what attribute of yours, you achieve (His) generosity,(3)
The gods, the humans and the masters, in spite of probing, could perceive not,
But, what love is there in you, as (He) is seaching for you?(4)(647)
Kaise kai agah gahio kaise kai achhal chhalio,
Kaise hai abhed bhedio alakh lakhaaio hai.
Kaise kai apeekh pekhio kaise kai agar gario,
Kaise kai api peeo ajar jaraaio hai.
Kaise kai ajaap japio kaise kai athaap thapio,
Parsio apras agam sugmaaio hai.
Adbhut gat ascharaj bisam ati,
Kaise kai apaar niraadhaar thaihraaio hai.648.

How did you apprehend the inapprehendable, and how did you deceived the indeceivable?
How did you resolve the mystery and got the writ written?(1)
How did you see the unseen and got permeated by the one which cannot be permeated by?(2)
How did you meditate upon which cannot be meditated upon, and established, which is beyond establishment?
Which is beyond approach, how did you reach there?(3)
Wondrously quaint and extremely astonishing is He,
Through what means you got your heart infused by the one who needs no hold?(4)(648)
Kahidho kahaakoo rama ranm poorab janam bikhai,  
Aisee kaun tapasiaa kathan tohe keenee hai.  
Jaate gun roop au karm kai sakal kala,  
Sresat hwai sarb naaika kee chhab chheenee hai.  
Jagat kee jeewan jagat-pati chintaamall,  
Mukh muskaee chitwat hir leenee hai.  
Kot Brahmanḍ ke naayak kee naayaka bhaee,  
Sakal bhavan kee sreeyaa tumah deenee hai.649.

In the life heretofore, what and how did you perform the penances,  
And what rigid austerities did you undertake?(1)  
Through which deeds you have earned the attributes, comeliness, and all the traits,  
Which have endowed you the supremacy to overpower all heroines,(2)  
The life of the world and the master of the world is like Chintamani264,  
Which you have appropriated through contemplation,(3)  
You have become the heroine of the hero of the millions of cosmos,  
And the bliss of all domains has been bestowed upon you.(4)(649)

264 Chintamani - According to Puranas, a jewel which fulfils minds desirability

Kabitt-Sawaiyye – Bhai Gurdas Ji / 679
On His Form, thousands of forms and on His glory, thousands of glories are sacrificed,
And on His ingenuity, millions of ingenuities are sacrifice,(1)
On His benevolent knowledge, thousands of such knowledge are sacrificed,
And thousands of destinies are sacrificed as well,(2)
Thousands of serenities are sacrificed upon His serene attribute,
On His modesty, millions of modest traits are sacrificed,(3)
Virtuous in love and the love and virtuosity which I have,
All those I sacrifice for sake of just one blink of the lover.(4)(650)

680 / Kabitt-Sawaiyye – Bhai Gurdas Ji
Millions of comforts cannot match His single felicity,
Millions of bliss are not equivalents to His one act of delight,(1)
Millions of ecstasies cannot match His one bliss even,
Thousands of auspicious acts cannot match even one act of His auspiciousness,(2)
Millions of glories cannot overshadow even one of His glories,
Millions of splendours cannot match with His brilliance,(3)
Mundane, righteous, passionate, emancipating values are in millions,
But only that moment is auspicious when one is invited to the couch.(4)(651)
Saphal janam dhann aaj ko diwas rain,
Pahar mahoorat gharee au pal paae hain.
Saphal singaar chaar sihja sanjog bhog,
Aangan mañdar ati sundar suhaae hain.
Jagmag jot sobha keerat prataap chhab,
Aanand sahaj sukh saagar badhaae hain.
Arth dharm kaam mokh nihkaam naam,
Prem ras rasik hwai laal mere aae hain.

Blessed is the birth and auspicious become the day, night,
And all the watches, hours and minutes,(1)
Embellishment makes my union triumphant,
And my holy abode becomes auspicious,(2)
The soul radiates, the grandeur of comeliness flourishes,
And the sea of bliss, ecstasy and contentment spreads,(3)
As all the mundane, righteous, passionate, emancipating (values),
And, imbued with love, my Lord Master has come to my abode.(4)(652)
Kabitt-Sawaiyye – Bhai Gurdas Ji / 683
When each moment takes the shape of whole night,
And each instant becomes as large as the whole month,(1)
Three hours during the day passes as if it is a whole year,
And the loving night has each watch seeming like an age,(2)
The criterion of moon may radiate millions of qualities,
And resplendent of mighty nectarous love overpowers,(3)
Through mind, body and deeds, I remain in lovers audience,
Laziness and sleep may overtake me not, as it is my turn
today.(4)(654)
जाईसै धर नेँ 'संदे धी ्पुत के मी, 
दैमै धी बुजह रहु मिभटा मुरकी है। 
जैसै दे तेषु ठैन दैमै धी अदुप तुप, 
दैमै धी मिभट चान तुत आपिका न है। 
जैसै धी बुजह ठैन दैमै धी तमीले बैठ, 
मेउड जहासु करिए अभीज अपनी है। 
जैसै धी भूलै धिम चिम चिमजिने उभ मनि है, 
दैमै धी बृजसु अड़ि भूलै उभजिनी है॥ ६५५॥

The way, the night is cool and the full moon is prevailing,
And, likewise, the couch is bedizened with flowers,(1)
The way, youth triumphs and attains unique form,
And also the embellishments get fourfold prominence,(2)
The way, the eyes are graceful, and the diction is succulent,
And being graceful to each other, they earn magnanimous
honour,(3)
The way, the lover is dexterous and imbued with love for
beloved,
Same way, the love of the beloved is unique.(4)(655)
The day the revered Lord of the world desires for service,
For that auspicious day all the knowledge, contemplation, yoga and penance are not comparable,(1)
The day the opportunity arises to perform errands for the Lord of the world,
Auspiciousness of that day is far superior than the millions of services rendered to the temporal authorities,(2)
The day the (female) water-carrier becomes favourite of the Lord of the World,
All the mundane, righteous, passionate, emancipating values become subservient to her,(3)
What benevolence of becoming water-sprinkler*, water-carrier* and (flour) grinder* are there?
While revelling in love, there conjecture can be expressed not.(4)(656)
*Performance of menial temporal activities

686 / Kabitt-Sawaiyye – Bhai Gurdas Ji
The clock is clicking again and again,
And, watch after watch, it is striving to make one to comprehend,(1)
As the water clock gets filled in and drowned,
The life-boat is being crammed with sins, and to sink,(2)
From all sides the watchmen are calling out,
All the four watches passing in sleep! Aren’t feeling ashamed?(3)
Listening to the cock’s crowing, come out of sleep,
Otherwise, without the benefactor’s prowess, you will remain in repentance for ever.(4)(657)
Majan kai cheer chaar anjan tamol ras,
Abharn singaar saaj sihja bichhaaee hai.
Kusam sugandh ar mandar sundar maanjh,
Deepak dipat jagmag jot chhaaee hai.
Sodhat sodhat saun lagan manaee man,
Baanchhat bidhaan chirkaar baaree aaee hai.
Ausar abheech neech nindra mai sovat khoe,
Nain ughrat ant paachhai pachhutaaee hai.658.

After ablution, adorn the new apparel, apply eye-lasher and chew the betel-nuts,
And, thereafter, wearing ornaments embellish upon the couch,(1)
Aroma through flowers is spreading in the charming abode,
And twinkling lamp is spreading the resplendence,(2)
Mind has been mending and venerating many omens,
And, after so many desirous efforts and waiting for long, the turn has come,(3)
But if this opportunity is lost through deep sleep,
And, then, on awakening, remain in repentance for ever.(4)(658)
Kar anjuli jal joban praves aalee,
Maan taj praanpati rat maaneeai.
Gandharab nagar gat rajnee bihaat jaat,
Ausur abheech ati dulabh kai jaaneeai.
Sihja kusam kumlaat murjhaat,
Pun pun pachhutaat samo aavat na aaneai.
Soee bar naar priya piaar adhikaaree piaaree,
Samajh siaaneet toso bentee bakhaneeai.659.

Oh, you, my damsel friend, gaining youthful attributes,
Relinquish the pride, go and welcome the consort with water
in the cup of your hands,(1)
Like the imaginative domain, the night is expending,
And deem these moments as auspicious omens,(2)
The flowers on the couch, once withered, revive not,
And, then, withered time can be perceived not,(3)
Only that damsel is worthy of lovers affection,
Who is wise enough to understand and, that why, I am
praying you to relent.(4)(659)
Maanan na keejai maan bado na tero siano,
Mero kahio maan jaan ausar abheech ko.
Priyaa kee anek piaaree chirankaal aae baaree,
Leh na suhaag sang chhaaq hath neech ko.
Rajnee bihaat jaat joban singaar gaat,
Khelo na prem ras moh sukh beech ko.
Abkai na bheete naath bauhrio na aavai haath,
Birha bihaavai bal bado bhaaee meech ko.660.

Oh, you the prideful one, nurture not in conceit,
Listen to me and, auspiciously, regard the time,(1)
Plenty of beloveds of the lover are there, but after a long time
your turn has come,
You have had no bliss of married-life; now, abandon the
obstiny,(2)
Night is elapsing and so are the youth and adornments,
Revelling not in the nectarous love, in what bliss are you
drenched in?(3)
If you get not the hold of the Master now, thereafter could be
apprehended not,
Then, the love-sickness prevails and demise, the senior
entity, overpowers.(4)(660)
Jau lau deep jot hot naahit maleen aalee,  
Jau lau naaneh sijha kusam kumlaat hai.  
Jau lau na kamilan phraphulat udat al,  
Bikham bihangam na jau lau chuhchuhaat hai.  

Till the light of the lamps dwindles not,  
And till the flowers on the couch wither not,(1)  
Till the time lotus-flowers bloom not and get the black-bee,  
And the birds come and begin chirping on the trees,(2)  
Till the time sun arises not in the skies,  
And the conch-shells chime the melodies, and the crows crows,(3)  
Till then, through the play of passion, accomplish absolute fulfilment,  
And becoming desireless, get immersed in the name of lover’s entity.(4)(661)
One who congregates sacrificing the self, becomes the heroine,
The Prideful, by displaying conceit, earns not the honours,(1)
Like, the clouds which drop the rain uniformly in all sides,
But water ascends not on heights and flows down to the slopes,(2)
Growing near sandalwood trees, bamboos are prideful (being taller in height),
But the adjoining trees, relishing fragrance, feel satiated,(3)
For sake of the sea-full of benevolence, beloved has to become sacrificial,
This way she perceives the supreme treasure of tributes.(4)(662)
सिह्या समाई असिनार भग्न वे जमाने रघुनि,
उत्तम जी मै किसी पुंडू वे शिष्यान हैं।
पाहे पहुँचा गया रघुनि वह मन बन भीति,
भूल खुद पढ़े वेद समझ प्रियाने हैं।
अद्वैत त पहेने विषयसंधि चीठ स्त्रेण,
विजय विशंका हैं आज देश शुंपाने हैं।
पञ्चदिव्यवाच वोसे प्रसन भूगिंदे चीते,
उ पर अघों पवित्र बलिदान नै।६६३।

Sihja samai agiaan maan kai rasaae naahe,
Tanak hee mai risaee ut ko sidhaar hain.
Pachchhia pachhtaae haae haae kar kar meej,
Moond dhun dhun kot janam dhikaare hain.
Ausar na paavon billaao deen dukhat hwai,
Birha biog sog aatam saanghaare hain.
Parupkaar keejai laalan manaee deejaj,
To par anant sarbans balihaarai hain.663.

Imbued with ignorance and pride, during coalescence (she) relished not,
And, abruptly (he) got angry, and proceeded towards the other side (co-wife),(1)
Thereafter, rubbing the hands in repentance, (she) pronounced, ‘Alas, alas,’
And thumping the head with (her) hands, scorned all her births,(2)
‘Time and tide wait for none’, she exclaimed,
And, imbued with grief, she condemned herself,(3)
(My friend) kindly render me the favour and make my lover to acquiesce,
(So that he) becomes an angel of compassion and fulfils my desires.(4)(663)
While getting permeated through the nectarous love, I adhered not to his commands,
Trapped in my ego, I forfeited my own esteem,(1)
Consequently, my spouse felt offended,
Even though I am repenting, my Prideful is not consenting,(2)
From people and Vedic knowledge, reciprocation is obvious,
Whatever you sow, thousand times more you reap,(3)
At the feet of the salve of the slaves, I plead,
“Through out the world, is there some one to get him acquiesced?”(4)(664)
Pharkat lochan adhar bhuja taapai tan,
Man mai ausar kab laal grih aavhee.
Nainan sai nain ar bainan se bain milai,
Rain samai chain ko sihajaasan bulaavhee.
Kar gaih kar ur ur sai lagaae pun,
Ank ankmaal kar sahaj smaavhee.
Prem ras anmrit peeaae triptaae aalee,
Daiaa kai diaaal dev kaamna pujaavhee.665.

Eyes, lips and arms are quivering and the body is shedding heat,
Mind is getting restless; when will the lover be home?(1)
When the eyes will meet with the eyes and the words are exchanged?
And, at the night-time, for contentment, he invites me to the couch,(2)
Holding hands with hands, when will he embrace me,
Taking me into his lap, cuddling me, will absorb me in ecstasy,(3)
Oh, my pal, after savouring the nectarous love, I am satiated,
As the epitome of compassions fulfils all the desires,(4)(665)
Lochan anoop roop dekh murchhaat bhae,
Se-ee mukh bahirio bilok dhiaan dhaar hai.
Anmrit bachan sun sravan bimohe aalee,
Taahee mukh bain sun surat smaar hai.
Jaapai bentee bakhaan jihba thakat bhaee,
Taahee ke bulaae pun bentee uchaar hai.
Jaise mad pee-e giaan dhiaan bisran hoe,
Taahee mad achvat chetan prakaar hai.666.

On visioning the unique form, my eyes are entranced, and, then, become shut,
But, when His face turns and glances at me, they open up,(1)
Oh, damsel friend, listening to the nectarous Words, my ears are fascinated,
And hearing the unique talk, they are entranced, too,(2)
Pleading whom my tongue was getting tired,
But to supplicate before the same now, the tongue has unfasten,(3)
The way, drinking wine purges (both) the contemplation and the knowledge,
Same way, drinking of wine turns one to gain awareness.(4)(666)*

*Nature of the wine is such; to bring round a drunkard, sometimes a lay-doctor forces him to have a few more sips.
Hearing about the departure of the lover, why did I not become deaf?

What type of virtuous wife am I and what chastity I have been bestowed upon?(1)

Getting out of the vision of the lover, why were my eyes not blinded?

What type of beloved am I? I am causing embarrassment to the lover,(2)

Life is transpiring, and pangs of separation are torturing,

How detached a person am I? Love-sickness has become my writ.(3)

Hearing the news of his remaining abroad, why didn’t my heart explode?

What have been my deficiencies? I can relate not.(4)(667)
Not only the fire of alienation is ravaging the jungle, it is blazing my body too,

And all the viands and apparels seemed to be putting oil on top,(1)

In the beginning only the ensuing smoke tormented,

But now, swarming like the black clouds, it is creating havoc,(2)

In the sky, the moon is now radiating like bonfire,

And turning the whole stardom into sparks,(3)

Whom shall I call (for help) as I am turning into a terminal patient,

Tormented I am, whereas whole world is relishing the comforts,(4)(668)
Ae-ee akheeañ ju pekh pratham anoop roop,
Kaamna pooran kar sahaj smaanee hai.
Ae-ee akheeañ ju leela laalan kee ik tak,
Ati ascharj hwai herat hiraanee hai.
Ae-ee akheeañ ju bichhurat priya praanpati,
Birha biog rog peera kai piraanee hai.
Naaska sravan rasna mai agrabhaag hutee,
Ae-ee akheeañ sagal ang maiñ biraanee hai.669.

These arc the same eyes which relished the Unique Form,
And, getting the desires satiated, submerged in ecstasy,(1)
These are the eyes which observed the lover’s amorous acts,
And, then amazingly, perceived the bliss,(2)
These are the eyes which were often alienated,
And were tormented with the separation of the lover,(3)
These were the ones which were foremost among nose, ears, and tongue,
Now these are the eyes which, among all the parts, have been estranged.(4)(669)
My contemplation was as constant as that of the She Ruddy goose for the moon,
But (now) not even for a moment I get the Vision,(1)
Nectarous elocutions used to be perceptibly audible,
But, now, no words are uttered, even by the passers-by,(2)
At the time of bedding, the necklace in the neck could not be accommodated,
But, now, behind the mountainous veil, how can be proceeded on,(3)
There was concordance, pleasure of interaction and magnificence,
But now, are left only the whimpering, grief and maladies.(4)(670)
नावे देख हट ये यहूँ है में पत्रीपट,
उन्नम शिल्पकट वै बवहु बादहावी है।
नावे देख खड़े बगाब्द य बिहूँष घावी है।
उन्नम त्रिमुख वै बवहु भविवावी है।
सवास अवगद हंमह वै बियारे दिंर, उन्नम तेज़ ठुंठ वै बवहु ठबावी है।
हैमूटि मति ठिंगा वसु अवानज अंग,
भेमे ती अवगद ये प्रेल मुखजावी है॥ ५२॥

Jaakai ek phan pai dharn hai so dharneedhar,
Taanhe girdhar kahai kaun badiaae hai.
Jaako ek baavro kahaavat bisvanaath,
Taahe brijnaath kahe kaun adhikaaee hai.
Sagal akaar Oankaar ke bithaare jin,
Taahe nand nand kahai kaun thakuraee hai.
Ustat jaan ninda karat agiaan andh,
Aise hee araadhan te mon sukhdaaee hai.671.

On whose head the earth is resting, it is known as the Dharnidhar²⁶⁵,
What prominence will there be in it if it is called Girdhar²⁶⁶?(1)
If a mad person is addressed as Vishwa Nath (God Shiva),
Or may be Brij Nath (Lord Krishna), what magnanimity is in there?(2)
One who has spread all the universe through Onkaar,
Calling him the son of Nand (Lord Krishna), then what superiority is gained in it?(3)
Deeming it as honour, ignorant ones indulge in criticism,
Instead of worshipping like this, it is better to remain silent.(4)(671)

²⁶⁵ Dharnidhar – One who is supporting the earth; a mythological snake which is supporting the earth on his hood/head.
²⁶⁶ Girdhar – Lord Krishna who had lifted a mountain called Goverdhan.

Kabitt-Sawaiyye – Bhai Gurdas Ji / 701
From the nails up to the top of hair, all the body parts,
And if all these body parts are cut and offered at the feet of the Sikh,(1)
They are put to fire and, thereafter, they are grinded,
And through the wind, they are spread in a unique manner,(2)
The paths on which a Gursikh treads on,
It is the path on which powder was spread,(3)
With those treading feet my mind may remain permeated,
And the compassionate one may endow me honours,(4)(672)
पंच वध गंगा साधि पंच भूमा साधि,
देमा पूर्ण देव वृक्षमध्य वसुं तबैले वा।
सिक वसुग्री फुरोज्दी तथानी बर्ती वव वर्धेव,
भगववे नगर हल सिक वसुग्री सिखते वा।
तैमे भांत भांत बंघते वे बिरघा सीहे,
देमा पूर्ण सिक वसुग्री लिव ननक निखारे वा।
तैमे श्रीम वध रत्नात नाय वीरा वतु,
देमा हल सिक वसुग्री चाप रता मुहूः पे वा॥६७३॥

Panch baar gang jaae baar panch praag naae,
Taisa puūn ek Gursikh kau nawaee ka.
Sikh kau pilaae paanee bhaao kar kurkhet,
Aswmedh jag phal sikh kau jiwaee ka.
Jaise sat mandar kanchan ke usaar deene,
Taisa puūn sikh kau ik sabad sikhaee ka.
Jaise bees baar darsan saadh keeaa kaahoo,
Taisa phal sikh kau chaap pag suae ka.673.

(Auspiciousness of) five visits to (River) Ganga and five ablutions at Pragraj267,
(Such) virtuous benevolence are granted to a Sikh who provides bathing facility to a Gursikh,(1)
Serving of water to a Sikh is as much propitious as pilgrimage to Kurukshetra,
And serving of meal to a Sikh is equivalent to Ashvamed Yajna,(2)
Like, the charity is there in building seven golden temples,
But the same amount of auspiciousness is permeated in Sikh’s just one word,(3)
Auspiciousness achieved through having the twenty Darshan of a holyman,
Is deemed to be perceived through (therapeutically) pressing Sikh’s feet.(4)(673)

267 Pragraj – Confluence of three rivers; Ganga, Jamuna and Sarsvati near the city of Allahbad.
Jaise tau anek rogee aavat haiñ baid griñh,
Jaiso jaiso røg taiso aukhadh khuvaañ-ee.
Jaise raaj dwaar log aavat sewa namañit,
Joee jaaññen jog taisañ taihaal baataañ-ee.
Jaise daata paas jan artheen anek aavaiñh,
Joee joee jaachai de de dukhañ mítaañ-ee.
Taise gur saar aavat haññ anek sikh,
Jaiso jaiso bhaao taisañ kaamna pujaañ-ee.674.

Like a hundred sick-men come to the doctor,
And the medicine is given to each according to ailment,(1)
Like, the subject comes to the ruler’s abode to render service,
Whatever is ones capability, job is assigned,(2)
Like, many people come to a benevolent person,
Judging by their needs, their miseries are eliminated,(3)
Same way, many Sikhs come to seek the shelter at Guru’s abode,
As per their ambitions, their desires are fulfilled.(4)(674)
Raag jaat raagee jaanai bairaagai bairaagee jaanai, 
Tiaagah tiaagee jaanai deen daiaa daan hai. 
Jog jugat jogee jaanai bhog ras bhogee jaanai, 
Rog dokh rogee jaanai pragaat bakhaaan hai. 
Phool roakh maalee jaanai paanah tanboolee jaanai, 
Sakal sugandh gat gaandhee jaanau jaan hai. 
Ratnai jauhaaree jaanai bihaarai biohaaree jaanai, 
Aatam preekhiaa ko-oo bibekee paihchaan hai.675.

Only a musician knows what the raagas are, an ascetic understands what the asceticism is, 
A recluse knows about renunciation and a donor would know what it is being kind to a poor. 
Performer of Yoga knows criterion of union with a divine soul by means of abstract meditation. 
A relisher would know how to enjoy the taste and enjoyment of worldly tastes and this can also be stated that a patient alone knows the pain of another patient,(2) 
A gardnerer knows how to take care of flowers, a betel-leaf seller alone knows how to preserve betel leaves,(3) 
One can learn the art of scents from a perfume seller. A jeweller knows how to examine the genuineness of a jewel. A trader knows all aspects of business. 
But he who can recognise the Divine virtues is a rare wise and enlightened person, who has adopted the teachings of the Guru in his mind.(4)(675)
GLOSSARY

Agar-wood – A type of wood, which is used in making sticks of incense
Akal – The Indestructible
Akhles – Master of All, i.e. God Almighty
Akk – Wild plant of sandy region, presumably which is destroyed with rainwater
Amar-pad – Highest stage of mystic self-realization
Anbi – a small raw mango, normally used for making pickles
Anhad – The celestial music audible through Dasam Duar; through this the attentive minds become receptive to the unique, celestial and winsome Shabd
Argaja – Prepared by mixing musk, perfume, sandalwood, saffron, rosepetals and etc.
Arsi - Arsi is a small mirror set in a ring. A mirror when put in fire, cracks but the Arsi remains intact
Ashram – Hindu Hermitage or Monastery
Aunkar/Onkar - The formless yet manifest, also see Onkar
Bani/Gurbani – The divine utterances (as ordained by the Guru Granth Sahib)
Basant – Spring season, Beautiful Woman
Been - a wind-instrument used by snake-charmers
Bees-Ikis - Cent-per-cent, Completely
Bhog – Sanctifying the Sacred Food
Bidder – Reknown as the son of a maid in the epic Mahabharta. He was dexterous in polity, religiosity and economical principles
Brahm – The Ultimate Reality
Brahm Giani - One who has attained Brahm Gian; the highest spiritual knowledge
Brahmaad – The gods Brahma, Vishnu and Shiv
Chakor – red-legged partridge which loves moon
Chakvi – A bird known as Ruddy-sheldrake
Char Padarath – righteousness, wealth, fulfilment of desire and liberation
Chhant – A stanza in poetry, a Quatrain
Chatrik – A type of pied-cuckoo, which is supposed to drink only the raindrops.
Chaturdassi – Fourteenth Luna Night
Chaturds Vidhya – Fourteen Wisdoms: 4 Vedas, 4 Up-Vedas and 6 Philosophies
Chintamani – According to Puranas, a jewel which fulfils minds desirability
Chintamani – The jewel which fulfils all desires, here it symbolises God Almighty
Chiter-Gupt – Mythical invisible angels accompanying every person and recording his or her good and bad deeds respectively
Contraption – The prop fixed on a Persian Well, which is pushed to bend down with a bucket to fetch water.
Cowries – Any of various tropical marine gastropods, which are used as currency in some parts of Asia
Darshan – Vision, Sight, Glimpse
Dasam Duar – Divine opening in the human body, other nine being physical
Dharamsala – Place of Righteousness, Gurdwara or Temple of the Sikh Religion
Dharmidhar – One who is supporting the earth; a mythological snake, which is supporting the earth on his hood/head.
Dhian – Contemplation, meditation
Diva/Divas – Earthen oil lamp/s
Dohira – Couplet
Duadsi – Twelfth Lunar Day, Birth of Lord Baman
Duar – Openings in the body; nose, mouth, ears, rectum, vagina
Durmat – Wickedness, evil-mindedness
Ekadshi – Eleventh Lunar Day, Birth of Lord Harivas
Ek-onkar – The formless yet manifest. God, Almighty
Elements – Air, Water, Fire, Earth and Sky
Gajinder – Legendry leader/king of the elephants
Ganga-Jal – Holy water from the River Ganga
Garar – Heron, King of birds
Gaura – Yellowish and aromatic ingredients.
Ghee – Butter Oil
Gian – knowledge
Girdhar – Lord Krishna who had lifted a mountain called Goverdhan.
Gobind – Lord of the Earth
Gopies – Consorts of Lord Krishna (Literally Gopi means a milk-maid)
Gurdev – the great Guru, God Almighty
Gurmat – the Guru’s Precepts
Gurmukh – the Guru-ward, Devotee of the Guru
Gurpurb – Auspicious Day and Occasion of the Sikh Gurus and the Religion
Gursikh – the Guru’s Sikh
Hakeem – lay-doctor
Hans – Swan: the entity, which annihilates the ego in the lover and ensues love in the devotee.
Home-jug – Sacrificial Rituals
Hundi – Bill of Exchange, Promissory Note
Ikis Bees — Cent-per-cent, total amalgamation or absorption
Indra – The god of gods, god of rain, Jupiter
Janam Ashtmi – Birth of Lord Krishna
Jogi – Yogi
Jogin – Female yogi, ascetic
Jote – Divine Light
Juneau – Sacred thread worn by upper caste Hindus as mark of initiation..
Jwahan – A wild herbal plant, presumably which dries with rain-water
Kadli – a type of green banana tree
Kal – The death or the angel of death
Kalpatar – An imaginative auspicious tree.
Kalpataru – The tree that showers everything which is desired.
Kalpatru – Tree in the Garden of Lord Indra which fulfils all desires
Kamal – Lotus Flower.
Kamala – The Goddess of Wealth
Kam-devs – Cupids, the god of love
Kam-Dhain – Imaginative cow, which provides all the bounties wished for..
Kartik – At the time of Diwali festival in Oct/Nov
Katha – Extract of the bark of catechu tree
Keertan – melodiously singing of the holy hymns
Khat Karam – Six Acts or Deeds: Oblation, charity, austerity, pilgrimage, fasting and prayer
Khirnni – Mimosaceous tree
Koonj – A migratory bird of cold region
Lakhshmi – Hindu Goddess of Wealth
Lanka – Infamous place of Epic Ramayana
Mailagar – A type of aromatic sandalwood tree which grows on the mountains in the South
Majeeth – A plant whose roots are used to produce colours.
Maliya-Gir – A range of mountains in the South where the aromatic Sandalwood trees grow in abundance.
Mama – Mother’s brother
Mami – Mama’s wife
Manmukh – Apostate, Self-oriented, Guided by own mind only, Not willing to adhere to the Guru’s teachings
Manmukh – Self-oriented, apostate, irreligious, atheist
Manni – Topmost vertebra of certain spies of snake. Hear it just symbolises snake.
Masi – Mother’s sister
Mathura – a pious city
Mausa – Masi’s husband
Mool Mantra – Primal Incantation
Munis – Ascetics
Naam – Dynamic creative principle; Reality, God, the Name;
Naik or Naika – hero or heroine but here they have been used as husband and wife

Kabitt-Sawaiyye – Bhai Gurdas Ji / 709
Nana – Maternal Grandfather
Nani – Maternal Grandmother
Narid Muni – A godly entity that is famous for indulging in backbiting
Naths – Follower of Yogic Sect
Nem – Pious pledge or resolution.
Nidhi – Treasures of the gods.
Nirankar – The Formless One
Nirgun – Without attributes and transcendental aspect of reality.
Onkaar – The Protector of All, The formless yet manifest one, God
Paan – A dainty chewing beetle-leaf with lime, beetle-nuts catechu-nut etc.
wrapped in it.
Panth – Religious Order
Papiha – the rain-bird
Paras – Philosopher’s Stone; everything touched with this is gilded
Par-Braham – Transcendental One
Parmatma – Supreme Soul, the God, Almighty
Patanga – Moth, Winged Insect which flies towards the lamp and gets killed.
Peacock – which fancies rainy weather
Pershad or Mahan -pershad – Consecrated Pudding
Plah – Wild tree whose leaves are very bitter to eat
Pothi – Book, booklet
Prabhu – The God, Almighty
Pragraj – Confluence of three rivers; Ganga, Jamuna and Sarsvati near the city of Allahabad
Prehald – supposed to be born to promote god Rama’s name
Ragas and Ragnis - Musical Notes
Rahoo and Ketoo – Mythological planetary averse omens
Raja – Sovereign, Ruler
Rajo, Sato and Tamo: Rajo Gun-Quality of Impulse, Sato Gun-Quality of Goodness and Tamo Gun- Quality of Ignorance (Dr. Manmohan Singh)
Ram – God, Almighty
Ram Naumi – Birth of Lord Rama
Rati – A small red and black seed used for weighing precious metals
Riaz – Regular practice in music
Ridhi-Sidhi – Mundane and Miraculous or Spiritual Powers
Rupee – Unit of currency used in India and Pakistan
Sadh Sangat – Holy Company
Sakit – Worshipper of Shakti or Maya and one who is too much attached to worldly rather than to spiritual matters
Saligram – Image or idol carried on person or worshiped by Hindus
Sanak-aad – Four sons of Brahma of Hindu Mythology
Sargun – Endowed with qualities, immanent aspect of god.
Sat – True, Truth
Satguru/Sat Guru – True Preceptor
Sati – One who burns herself at her husband’s funeral pyre.
Satnaam – The True Name
Sehaj-smadh – The stage of deep concentration and meditation.
Seva – Devotional Service
Sevak – One who renders service with devotion
Shabd – A celestial Hymn, Song, Word
Shah – Rich merchant, shop-keeper, money-lender, banker etc.
Shanker Acharya – Medieval Vedic Sage
Shastras – Sacred books of Hindu Philosophy
Shesh Naag – Multi-headed Snake/Cobra
Sidak – Faith, belief, trust; contentment or patience
Sidh – Austere, Sage
Siva/Shiva – Devta or god of Hindu Mythology
Snicher – A bad omen as per Hindu mythology
Som-sar – A sort of gesture of Yogi/Ascetics
Sortha – Couplet
Sri – Sir, Sire, Honourable
Sukhdev – A Sage according to Epic Mahabharta
Sukhmana – A sort of Yogic imaginative vein, which leads from the tip of the nose to the brain.
Sukhmana – One of the breathing passage in Yoga
Sur Nar – Godly and Mundane Entities
Surtar – Tree of the gods; in the ancient Sanskrit Granths five such trees are mentioned – Mandir, Parijat, Suntan, Kalapbrich and Harichand
Swantboond – An immortalising rain-drop..
Tilak – A mark on forehead as sign of consecration
Toonbi – A single string musical instrument generally made out of a small hollowed pumpkin type vegetable
Traigun – Three fold qualities of nature: Rajo Gun-Quality of Impulse, Sato Gun-Quality of Goodness and Tamo Gun- Quality of Ignorance
Tribeni – Confluence of 3 rivers: Ganga, Jamuna and Sarsvati
Tribhavan – Three domains of earth, heaven and nether region.
Trikal – The Earth, the heave and the nether region
Trikuty – Hindu Trinity of Brahma, Vishnu and Mahesh
Watna – Paste made with oil, barley flower and turmeric and is used to message the body of bride or the bridegroom to make it lustrous.
Yajna – Oblation
Yama – messenger or god of death
Yoga/Yogic – A system of exercises practiced as part of this discipline to promote control of the body and mind.
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